

G R E E K  
THROUGH ENGLISH



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GREEK THROUGH ENGLISH

A RAPID  
LATIN COURSE

BY

WALTER RIPMAN & M. V. HUGHES.

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OVID & CATULLUS.

BY

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# GREEK THROUGH ENGLISH

BY  
ARTHUR S. WAY, D.LIT.

AUTHOR OF  
TRANSLATIONS INTO ENGLISH VERSE OF HOMER'S ILIAD AND ODYSSEY,  
THE GREEK DRAMATISTS, PINDAR, SAPPHO,  
THEOCRITUS, ETC.



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## PREFACE

THE primary object of this work being to introduce the learner to Greek through the words already familiar to him in their English dress, the vocabularies have been compiled from all periods of the language, and from poets as well as from prose writers. With the minimum of formal grammar employed, pure Attic style and idiom have of course been sacrificed at the outset, that the learner may get on quickly so as to be able to make acquaintance with authors where he will find these. So also some verbs, as *ἄγω*, *φέρω*, *βαίνω*, have been occasionally used with somewhat strained significance, to save as much as possible the introduction of more words of which there is no English form in common use.

Scholar-critics and schoolmasters who may be inclined to find fault with the omissions of this work should recognise that it is by no means a Sixth- or Fifth-form book. It is for beginners; and it takes them no farther than it proposes to do, warning them that there will be many gaps to fill if the student aspires to anything approaching a thorough acquaintance with the language. The young traveller can carry only a light load. Hence the omissions and simplifications, as of the contractions in declensions (especially of neuters in *-ος*), the free use of Ionic forms such as are found in Homer and Herodotus, as being simpler, the admission not only of the Greek of all periods, but of

lands outside Hellas proper, the implied recognition that Hellenistic Greek is, for many who wish (and need) to use the Greek Testament, also good Greek; my great aim being that the learner may progress swiftly, pleasantly, and as effortlessly as possible. So I have shrunk from attempting to pour a quart into a pint flask.

I have also purposely omitted from this book English-into-Greek exercises, because, when sandwiched between Greek-English ones, they render progress slower and add greatly to its difficulty, and because I have found by long teaching experience as head-master and form-master that boys who begin Greek at the commencement of a school year without this drag on their progress could, by the end of the second term, thoroughly master a book of Xenophon. Then they (for examination purposes) turned to English-Greek exercises, and had in a fortnight's lessons covered as much ground, and that easily, swiftly and surely, as they would have done in the course of the two terms' work under the usual method. So great a difference is made by gaining some previous familiarity with a language before attempting to write it. In my opinion, thus based on experience, those who have to write Greek for high-school or university work may safely postpone its commencement till they have worked through this book; while those who wish to learn Greek for the sake of its literature only can dispense with such practice.

I have pleasure in acknowledging my obligations to Dr. W. Rhys Roberts, Emeritus Professor of Classics at Leeds University, for his helpful criticism and advice, and for assistance in correcting the proofs of this work.

A. S. WAY.

## INTRODUCTION

PEOPLE who know no better speak of Greek as a "dead language"; it is anything but that. In the first place, the language of modern Greece—the language of its literature, that is—is so little removed from the ancient form, that anyone who knows enough Greek to be able to read the Greek Testament will find, if he procures from the British and Foreign Bible Society a modern Greek Testament, that he can read it as easily as the ancient one. The few differences in grammar "leap to the eye" so obviously that he will not need to refer to a modern grammar to interpret them. In the second place, we are all like the simple citizen in Molière's play, who was proud to find that he had been "talking prose" all his life without knowing it; we too have been talking Greek all our lives, and, in the case of most of us, without knowing it.

The vocabularies in this book contain some seven hundred words familiar to persons of ordinary education, which are pure and simple Greek words thinly disguised in English letters. And these are by no means all that have found a place in our language. There are hosts beside which are familiar only to the specialists in the various sciences; and these are purposely omitted here.

Every garden-lover talks Greek; this book gives a

list of some sixty little Greek friends known to him and loved from a child. It is by no means exhaustive, as a glance at any grower's catalogue will show. As soon as a pretty wild flower is developed by culture into a garden one, it forgets its old rustic dress, and flaunts in Greek attire; and so the snapdragon becomes the *antirrhinum* (nose-to-nose flower), and the larkspur the *delphinium* (dolphin flower), and the professional gardener or amateur knows the old names no more.

In the animal world there are some fifty names given, from the cat to the nautilus, which are familiar as household words.

Our bodies are walking Greek dictionaries, from our craniums down to the bones of our feet. Our very food (some of it Greek) passes down a Greek lane to a Greek stomach, where a Greek converts it into another little Greek, and so it passes on its way through Greek highways and byways, ever suffering a Greek change into something new and strange.

Of our Greek ailments and their remedies the list is lamentably long. Our diseases are undesirable aliens, whereof a very few masquerade under English aliases, and still more under Roman ones. But the physician (himself a Greek) knows them all by their true names, and sometimes exposes them in a court of justice; and when an honest magistrate asks him why he doesn't "speak plain English," he ups and gives their Roman aliases, and the majesty of the law nods approval—so little do we recognise how large a portion of the words in common use are really not of the pure English stock.

In the household, in our social relations, in political life, in our amusements, in our talk of inventions and arts, we babble Greek all the time. Every new inventor,

whether of a hydroplane or a tooth-paste, rushes to the Greek dictionary to find a name for it.

As for religion, the ministers and ministrations of the Church, from our baptism to the coffin and the cemetery, Greek is folding its arms about us all the time.

In our education, the infant and the scientist alike, from the alphabet to the most intricate calculations in physical research, are children of Greece.

Of our Christian names over thirty here given are Greek (but these are not all); and very suggestive and beautiful in their meanings they are.

It is clear, then, that anyone who has a mind to learn a little Greek already possesses a very respectable vocabulary to start with. . It is of this fact that I have availed myself in the preparation of Part I of this book for beginners. I have limited its vocabularies to words which the learner already knows as English—that is, so far as possible; to make sentences at all, and connexions between the clauses, it has been necessary to introduce a few verbs, prepositions and particles, but they are very few, fewer, it may be, than a stickler for Greek style would demand. The grammar given is limited to the very minimum that will do the work of weaving thoughts together; since grammar is the most repellent and discouraging subject for the learner, if it is thrust upon him in great gobbets at the outset. It is not absolutely necessary that the learner should commit the several grammar pages to memory before proceeding to the exercises on them; he might simply keep referring back to them; and after this has been done through a few exercises, so much will stick in the memory that the labour of memorising the remain-

ing inflexions given will be very slight. The Greek words of the first few vocabularies are repeated in English letters, so that the learner will insensibly grow familiar with the alphabet without grinding it up beforehand. Some English equivalent words in the vocabularies on human physiology, science and diseases may not be found in the talk of "the man in the street"; but now that the various branches of elementary science form part of the curriculum of schools generally, it is assumed that the learner will know pretty nearly all, and will seldom need to refer to an English dictionary. The learner will not trouble himself with the accents (learners never do). They are always given in the most elementary works of this kind, because scholars demand it, and would unhesitatingly damn a Greek book for beginners which omitted them; but, as a rule, our scholars pay no regard to them in their own pronunciation of the language—though the modern Greek does. They were not known to the Greeks of the "golden age" of its literature, to whom it was their native tongue (any more than we put accents on our stressed syllables), but were invented by grammarians of a later period to guide foreign learners in pronouncing the language. In the case of a few words which are spelt alike, but are distinguished by their accents, it is convenient to know them; but even here the context will generally tell the learner which is intended, as, for instance, *thumós* "mind" and *thúmos* "thyme"—like our *désert* and *desért*. The only one in this book in which you *must* note the difference is *τίς* interrogative and *τις* indefinite.

The learner will understand that Part I is but a beginner's book, an *introduction* to the study of Greek.

It is designed to show how easy it is to make a beginning in what is miscalled a difficult language. So some parts of some authors are ; but so are some parts of Browning ; and even Greeks found Thucydides difficult. We find a Greek writer heaping maledictions on his obscurity, and saying that his countrymen, instead of merely banishing him, ought to have hurled him into the Barathrum (the "bottomless pit")—with his book.

The lessons are constructed, in the first place, to familiarise the beginner with the English-Greek vocabulary ; in the second, to impart some facility in translating passages framed on it. Then, if the learner is encouraged to proceed to the reading of Greek authors, it is necessary that he should acquire some further knowledge of grammatical inflexions, and of just a little more syntax to begin with. This is given in Part II, in the Supplementary Grammar ; after which he may with some confidence try his hand at easy passages from Greek writers, of which examples are given, that he may so estimate the progress which he has made. They are taken from the Greek New Testament, Xenophon and Euripides. Then follows some information respecting the dialects in which great authors have written, with examples for translation ; of the Ionic from Herodotus and Homer ; of the Doric, a lyric from a Greek play and a few lines from Theocritus ; of the Aeolic, from Sappho. All the passages are chosen as possessing interest or beauty in themselves, to give the student a hint of the interest and beauty that are so abundant in Greek literature. Of those in dialect translations are given, that the learner may not be too much discouraged by the small initial difficulty of novel forms of words ; those in verse are of course not literal. I think he will

be surprised to find how many of the words in these passages he already knows. On an average, only about one per line has to be supplied in the vocabularies prefixed to them.

The student will find that what he now principally needs is to enlarge his vocabulary and to extend his acquaintance with grammar *as he needs it in the course of his reading*. He will often find this latter obligingly done for him in the notes to the authors he may take up.

I think that, after working through this book, he will find himself about as well qualified for future progress as some students who go up for their first year at the university—and matriculate on even less Greek than he has acquired.

Perhaps the greatest discouragement and bar to one's interest in the study of Greek literature is the necessity it imposes (when pursued under the usual conditions) of continual reference to the dictionary, and the consequent slow progress made. Those who wish to read Greek, not to pass university examinations, which would require their studying the niceties of philology and the intricacies of idioms, but for the enjoyment of it as literature, for its living interest, for the treasures of wisdom and beauty that it contains, are now in a position to do this without such hindrance as I have referred to, through the Loeb Classical Library, which gives the Greek and an English translation on opposite pages. The reader will find that, after having worked through this book, he is fairly qualified to use these volumes, especially if he begins with Xenophon, the tragedians, Herodotus and Homer.



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# PART I



# THE GREEK ALPHABET

Name of letter	Gr. letter	Eng.	Pronounced	Name of letter	Gr. letter	Eng.	Pronounced
Alpha	A α	a	{ long, as in <i>ah</i> { short, as in <i>at</i>	Nu	Ν ν	n	
Beta	B β	b		Xi	Ξ ξ	x	
Gamma	Γ γ	g	hard, as in <i>gilt</i>	Omicron	Ο ο	ō	as in <i>pot</i>
Delta	Δ δ	d		Pi	Π π	p	
Epsilon	Ε ε	ē	as in <i>set</i>	Rho	Ρ ρ	r	
Zeta	Ζ ζ	z		Sigma	Σ σ, s*	s	
Eta	Η η	ē	as in <i>fête</i>	Tau	Τ τ	t	
Theta	Θ θ	th		Upsilon	Υ υ	ü	like French (or Welsh) u <sup>1</sup>
Iota	Ι ι	i	{ long, as in <i>ravine</i> { short, as in <i>pin</i>	Phi	Φ φ	ph	
Kappa	Κ κ	k		Chi	Χ χ	ch	hard, as in <i>chasm</i>
Lambda	Λ λ	l		Psi	Ψ ψ	ps	
Mu	Μ μ	m		Omega	Ω ω	ō	as in <i>go</i>

\* At end of a word.

The Diphthongs are

*ai*, pronounced as in *aisle*.  
*av*, pronounced *ow*, as in *cow*.  
*ei*, pronounced as in *weight*.<sup>3</sup>  
*ηv* or *ev*, pronounced as in *feud*.  
*oi*, pronounced as in *oil*.  
*ov*, pronounced as in *bouquet*.  
*ui*, pronounced as in *suite*.

When *ι* is written under a vowel, it is called *iota subscript*, and is not pronounced. There is no letter *h* in Greek: it is represented by a comma turned to the right, placed over the vowel that begins a word (or second one in a diphthong), as *ό*, *ho*, *οὐ*, *hoo*; also over *ρ* when beginning a word, as *ρῑς*, *rhis*. The absence of *h* is denoted by a comma over the vowel, as *ἐστι*, *esti*, *οὐ*, *oo*. The letter *γ* before *γ*, *κ*, *ξ*, *χ*, is pronounced *n*, as *σπῳγγος* (a sponge), pronounced *spongos*.

<sup>1</sup> The nearest *English* sound to it is *ee*; for in French verse *-ine* is a good rhyme to *-une*.

<sup>2</sup> Really it has a guttural sound, like the German and Welsh *ch*.

<sup>3</sup> By some scholars pronounced as in *height*.

## GRAMMAR I—DECLENSIONS

There are three Declensions in Greek.

In the First Declension most nouns are feminine, and end in *-η* or *-α*. Masculines end in *-ης* or *-ας*.

The model form is seen in *κάννη*, a cane or reed.

<i>Singular</i>	<i>Plural</i>
<i>Nom.</i> <i>κάνν-η</i> a reed	<i>Nom.</i> <i>κάνν-αι</i> reeds
<i>Acc.</i> <i>κάνν-ην</i> a reed	<i>Acc.</i> <i>κάνν-ας</i> reeds
<i>Gen.</i> <i>κάνν-ης</i> of a reed	<i>Gen.</i> <i>κάνν-ων</i> of reeds
<i>Dat.</i> <i>κάνν-η</i> to, for, with a reed	<i>Dat.</i> <i>κάνν-αις</i> to, for, with reeds

All nouns of this declension have the above endings in the plural; but words that end in *-α* with a vowel or *ρ* preceding keep the *-α* in all cases of the singular, as *βρυωνία*, bryony: *λύρα*, a lyre.

<i>Singular</i>	<i>Singular</i>
<i>Nom.</i> <i>βρυωνί-α</i>	<i>Nom.</i> <i>λύρ-α</i>
<i>Acc.</i> <i>βρυωνί-αν</i>	<i>Acc.</i> <i>λύρ-αν</i>
<i>Gen.</i> <i>βρυωνί-ας</i>	<i>Gen.</i> <i>λύρ-ας</i>
<i>Dat.</i> <i>βρυωνί-α</i>	<i>Dat.</i> <i>λύρ-α</i>

Words that end in *-α* preceded by any consonant except *ρ* change the *-α* to *-η* in the genitive and dative singular, as *ἄγχουσα*, anchusa.

<i>Singular</i>
<i>Nom.</i> <i>ἄγχουσ-α</i>
<i>Acc.</i> <i>ἄγχουσ-αν</i>
<i>Gen.</i> <i>ἄγχούσ-ης</i>
<i>Dat.</i> <i>ἄγχούσ-η</i>

Masculine nouns take *-ου* in the genitive singular; in other cases they are declined as if they ended in *-α* or *-η*.



The Second Declension contains masculine, feminine and neuter nouns. Masculine and feminine nouns end in *-ος*, and the model form is seen in *κρόκος*, a crocus.

<i>Singular</i>		<i>Plural</i>	
<i>Nom.</i>	<i>κρόκ-ος</i> a crocus	<i>Nom.</i>	<i>κρόκ-οι</i> crocuses
<i>Acc.</i>	<i>κρόκ-ον</i> a crocus	<i>Acc.</i>	<i>κρόκ-ους</i> crocuses
<i>Gen.</i>	<i>κρόκ-ου</i> of a crocus	<i>Gen.</i>	<i>κρόκ-ων</i> of crocuses
<i>Dat.</i>	<i>κρόκ-ῳ</i> to, for, with a crocus	<i>Dat.</i>	<i>κρόκ-οις</i> to, for, with crocuses

Neuter nouns end in *-ον*. The model form is seen in *γεράνι-ον*, a geranium.

<i>Singular</i>		<i>Plural</i>	
<i>Nom.</i>	<i>γεράνι-ον</i>	<i>Nom.</i>	<i>γεράνι-α</i>
<i>Acc.</i>	<i>γεράνι-ον</i>	<i>Acc.</i>	<i>γεράνι-α</i>
<i>Gen.</i>	<i>γερανί-ου</i>	<i>Gen.</i>	<i>γερανί-ων</i>
<i>Dat.</i>	<i>γερανί-ῳ</i>	<i>Dat.</i>	<i>γερανί-οις</i>

Most adjectives end in—masculine *-ος*, feminine *-η* or (if a vowel or *ρ* precedes) *-α*, neuter *-ον*. The feminine is declined like nouns of the same termination in the First Declension, the masculine and neuter like nouns of the same terminations in the Second Declension. Examples are seen in *καλ-ός*, *καλ-ή*, *καλ-όν*, beautiful, and *μικρ-ός*, *μικρ-ά*, *μικρ-όν*, small.

<i>Singular</i>			<i>Singular</i>
<i>masc.</i>	<i>fem.</i>	<i>neut.</i>	<i>fem.</i>
<i>Nom.</i> <i>καλ-ός</i>	<i>καλ-ή</i>	<i>καλ-όν</i>	<i>μικρ-ά</i>
<i>Acc.</i> <i>καλ-όν</i>	<i>καλ-ήν</i>	<i>καλ-όν</i>	<i>μικρ-άν</i>
<i>Gen.</i> <i>καλ-οῦ</i>	<i>καλ-ῆς</i>	<i>καλ-οῦ</i>	<i>μικρ-ᾶς</i>
<i>Dat.</i> <i>καλ-ῷ</i>	<i>καλ-ῇ</i>	<i>καλ-ῷ</i>	<i>μικρ-ᾷ</i>
<i>Plural</i>			<i>Plural</i>
<i>Nom.</i> <i>καλ-οί</i>	<i>καλ-αί</i>	<i>καλ-ά</i>	as fem. of <i>καλός</i>
<i>Acc.</i> <i>καλ-ούς</i>	<i>καλ-άς</i>	<i>καλ-ά</i>	
<i>Gen.</i> <i>καλ-ῶν</i>	<i>καλ-ῶν</i>	<i>καλ-ῶν</i>	
<i>Dat.</i> <i>καλ-οῖς</i>	<i>καλ-αῖς</i>	<i>καλ-οῖς</i>	

The Third Declension contains masculine, feminine and neuter nouns: their cases are generally not got directly from the nominative, but the endings are appended to what is called the Stem, which will be given in the vocabularies after the nominative. The model for masculine and feminine nouns is seen in *πάνθηρ*, a panther.

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>πάνθηρ</i> a panther	<i>πάνθηρ-ες</i>
<i>Acc.</i>	<i>πάνθηρ-α</i> a panther	<i>πάνθηρ-ας</i>
<i>Gen.</i>	<i>πάνθηρ-ος</i> of a panther	<i>πανθήρ-ων</i>
<i>Dat.</i>	<i>πάνθηρ-ι</i> to, for, by a panther	<i>πάνθηρ-σι</i>

The model form for neuter nouns is seen in *δράμα*, a drama, the stem of which is *δραματ-*.

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>δράμα</i>	<i>δράματ-α</i>
<i>Acc.</i>	<i>δράμα</i>	<i>δράματ-α</i>
<i>Gen.</i>	<i>δράματ-ος</i>	<i>δραμάτ-ων</i>
<i>Dat.</i>	<i>δράματ-ι</i>	<i>δράμα-σι</i>

Not *δράματ-σι*, because when the *-σ* is preceded by *τ*, *δ*, *θ*, or *ν*, these letters are elided (*i.e.* rubbed out).

If *-σ* is preceded by *κ* (or *κτ*), *γ*, or *χ*, they form, with the *-σι*, *-ξι*, as in *κάλυξ* (stem *κάλυκ-*), a calyx, *κάλυκ-σι* becomes *κάλυξι*.

If *-σ* is preceded by *π* (or *πτ*), *β*, or *φ*, they form, with the *-σι*, *-ψι*, as in *ἔποψ* (stem *ἐποπ-*), a hoopoe, *ἐποπ-σι* becomes *ἐποψι*.

## GRAMMAR II—THE ARTICLE

There is no Indefinite Article in Greek.

The Definite Article is *ὁ* masculine, *ἡ* feminine, *τό* neuter.

The feminine is declined like nouns of the First Declension.

<i>Singular</i>	<i>Plural</i>
<i>Nom.</i> <i>ἡ</i>	<i>Nom.</i> <i>αἱ</i>
<i>Acc.</i> <i>τήν</i>	<i>Acc.</i> <i>τάς</i>
<i>Gen.</i> <i>τῆς</i>	<i>Gen.</i> <i>τῶν</i>
<i>Dat.</i> <i>τῇ</i>	<i>Dat.</i> <i>ταῖς</i>

The masculine and neuter follow the Second Declension.

<i>Masculine</i>		<i>Neuter</i>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i> <i>ὁ</i>	<i>οἱ</i>	<i>τό</i>	<i>τά</i>
<i>Acc.</i> <i>τόν</i>	<i>τούς</i>	<i>τό</i>	<i>τά</i>
<i>Gen.</i> <i>τοῦ</i>	<i>τῶν</i>	<i>τοῦ</i>	<i>τῶν</i>
<i>Dat.</i> <i>τῷ</i>	<i>τοῖς</i>	<i>τῷ</i>	<i>τοῖς</i>

## THE VERB

The first person singular, present tense, of most verbs ends in *-ω*. A few end in *-μι*.

Examples: *φιλ-ῶ* (*philō*), I like, or love; *ἔχ-ω* (*echō*), I have.

<i>φιλ-ῶ</i> I like	<i>ἔχ-ω</i> I have
<i>φιλ-εῖ</i> he (etc.) likes	<i>ἔχ-ει</i> he (etc.) has
<i>φιλ-οῦσι</i> they like	<i>ἔχ-ουσι</i> they have
<i>εἰ-μί</i> I am	
<i>εἰσ-τί</i> he is	
<i>εἰ-σί</i> they are	

Before a vowel *-ν* may be added (or at the end of a sentence), in *ἐστίν*, and to the 3rd pers. plur. of verbs, as *εἰσίν*, *ἔχουσιν*.

This copula may be omitted before the *predicate*, as *τὰ δράματα καλά* or *καλὰ τὰ δράματα*, the dramas are beautiful; but *τὰ καλὰ δράματα*, the beautiful dramas.

## LESSON I—PLANTS AND FLOWERS

The numbers (1, 2, 3) following the words denote the declensions to which they belong. The gender is indicated by the letters *m.*, *f.*, *n.*

<i>Greek word</i>	<i>English form</i>
ἀνεμώνη, 1 <i>f.</i> , anemone	anemone
βρυωνία, 1 <i>f.</i> , bryonia	bryony
κρόκος, 2 <i>m.</i> , krokos	crocus
νάρκισσος, 2 <i>m.</i> , narkissos	narcissus
ἄκανθος, 2 <i>m.</i> , akanthos	acanthus
ὑάκινθος, 2 <i>m.</i> , hyakinthos	hyacinth
θύμος, 2 <i>m.</i> , thymos	thyme
ἡλιοτρόπιον, 2 <i>n.</i> , heliotropion	heliotrope
γεράνιον, 2 <i>n.</i> , geranion	geranium
ρόδον, 2 <i>n.</i> , rhodon (a rose)	} rhododendron
δένδρον, 2 <i>n.</i> , dendron (a tree)	
πέταλον, 2 <i>n.</i> , petalon (a leaf)	} petal
ἄνθεμον, 2 <i>n.</i> , anthemion (a flower)	
χρυσός, 2 <i>m.</i> , chrysos (gold)	} chrysanthemum
καλός 2 <i>m.</i> , καλή 1 <i>f.</i> , καλόν 2 <i>n.</i> , kalos (beautiful)	
πάντες 3 <i>m.</i> , πᾶσαι 1 <i>f.</i> , πάντα 3 <i>n.</i>	} Pan (the god)
plural (all)	

οὐ (before consonants), οὐκ (before vowels), οὐχ (before aspirates), not.

καί, and, also, even.

Neuter plurals take the verb in the singular, as *ρόδα ἔστί καλά*, roses are beautiful.

1. ἡ ἀνεμώνη καὶ ἡ βρυωνία καλά εἰσι.
2. πᾶσαι αἱ ἀνεμώναι καὶ πάντες οἱ κρόκοι οὐκ εἰσι δένδρα.
3. πάντα τὰ δένδρα ἔχει πέταλα.
4. πάντες οἱ νάρκισσοι καὶ οἱ κρόκοι καὶ οἱ ὑάκινθοι οὐκ ἔχουσι πέταλα.
5. φιλῶ τὰ γεράνια καὶ τὸ ἡλιοτρόπιον, ἄνθεμα καλά ἔστι.
6. ἔχουσι θύμον καὶ βρυωνίαν.
7. καλὰ τὰ ρόδα, ἔχει πέταλα.
8. ὁ ἄκανθος ἔχει καλὰ πέταλα, οὐκ ἄνθεμα.

## LESSON II—PLANTS AND FLOWERS

<i>Greek word</i>	<i>English form</i>
κάννη, 1 <i>f.</i> , kannê (a reed, cane)	cane
μεσημβρία, 1 <i>f.</i> , mesêmbria (mid-day)	mesembryanthemum <sup>1</sup>
ἄγχουσα, 1 <i>f.</i> , agchousa	anchusa
ἀσφάραγος, 2 <i>m.</i> , aspharagos	asparagus
ἄζαλέ-ος <i>m.</i> , -α <i>f.</i> , -ον <i>n.</i> , azaleos (dry)	azalea <sup>2</sup>
πίσος, 2 <i>m.</i> , pîsos (a pea)	pea
πελαργός, 2 <i>m.</i> , pelargos (a stork)	pelargonium <sup>3</sup>
ἀσφόδελος, 2 <i>m.</i> , asphodelos	asphodel, daffodil
Ἴον, 2 <i>n.</i> , ion (a violet)	iodine <sup>4</sup>
μήλον, 2 <i>n.</i> , mêlon (an apple, fruit)	melon <sup>5</sup>
ἀσπλήνιον, 2 <i>n.</i> , asplênion (spleenwort, lady-fern)	asplenium
χρυσάνθεμον, 2 <i>n.</i> , chrysanthemon	chrysanthemum
ἐν (prep.) takes dative after it (in, among, within)	engrave
μικρ-ός <i>m.</i> , -ά <i>f.</i> , -όν <i>n.</i> , mikros (small)	microscope

1. οἱ πελαργοὶ οὐκ εἰσι μικροί.
2. αἱ ἄγχουσαι καὶ οἱ πίσοι καὶ ὁ ἀσφάραγος οὐκ ἄζαλέοι.

3. ὁ πελαργὸς ἐν ταῖς κάνναις ἐστί.
4. καλὰ τὰ ἴα καὶ τὰ χρυσάνθεμα καὶ τὰ ἀσπλήνια.
5. τὸ μήλον ἐν τῷ δένδρῳ ἐστίν, οὐκ ἐν τῷ ἀνθέμῳ.
6. ἐν μεσημβρία φιλῶ μῆλα.
7. τὸ Ἴον καὶ τὸ ἀσπλήνιον οὐκ ἔστι δένδρα.
8. ἐν τοῖς πίσοις εἰσὶ κάνναι.

<sup>1</sup> The flower that blooms at mid-day.

<sup>2</sup> Because its native home was a dry, rocky soil.

<sup>3</sup> Because the seed-vessel is shaped like a stork's bill.

<sup>4</sup> Because of its violet colour.

<sup>5</sup> The apple-shaped fruit.

## LESSON III—PLANTS, FLOWERS AND TREES

The stem is inserted after nouns of Decl. III, where it differs from the nominative.

<i>Greek word</i>	<i>English form</i>
ἀκακία, 1 <i>f.</i> , akakia	acacia
καυλός, 2 <i>m.</i> , kaulos (a stalk)	cauliflower
νάρδος, 2 <i>f.</i> , nardos	nard, spikenard
μύρτος, 2 <i>f.</i> , myrtos	myrtle
ἀμάραντος, 2 <i>m.</i> , amarantos	amaranth
παιώνιος, 2 <i>m.</i> , païōnios (a healer)	paeony
ἄρον, 2 <i>n.</i> , aron	arum
πετροσέλινον, 2 <i>n.</i> , petroselinon	parsley
ὄρχις (ὄρχι-), 3 <i>m.</i> , orchis	orchis
ἀστήρ (ἀστερ-), 3 <i>m.</i> , astēr	aster
ἴρις (ἰριδ-), 3 <i>f.</i> , iris	iris
κάλυξ (κάλυκ-), 3 <i>f.</i> , kalyx	calyx
ἀλλά (before a vowel ἀλλ'), but	
καί . . . καί, both . . . and ; or τε . . . καί	

τε must not be the first word in its clause, as ὁ τε κρόκος καὶ τὸ ρόδον, κρόκοι τε καὶ ρόδα.

1. ἡ ἀκακία οὐκ ἔστι μικρὸν δένδρον.
2. αἱ μύρτοι μικρὰ δένδρα, ἀλλὰ καλά.
3. ὄρχιές τε καὶ ἴριδες καὶ ἀστέρες ἔχουσι κάλυκας.
4. ἔχω καυλοὺς πετροσελίνων τε καὶ ἄρων καὶ νάρδου.
5. φιλοῦσι τὸν καυλὸν τοῦ ἀσφαράγου.
6. ὁ πελαργὸς ἐν τῇ ἀκακίᾳ ἐστί.
7. οὐ φιλεῖ τὸν καυλὸν τοῦ πίσου.
8. καὶ ἡ ἴρις καὶ ἡ ἀνεμώνη καὶ ὁ ὄρχις καλοί.

## LESSON IV—PLANTS, FLOWERS AND TREES

*Greek word**English form*

ἀλόη, 1 f., aloê	aloe
δάφνη, 1 f., daphnê (bay-tree)	daphne
κίτρον, 2 n., kitron	citron
κίστος, 2 m., kistos	cistus
ἀκόνιτον, 2 n., akoniton	aconite
ἀντίρρινον, 2 n., antirrhinon (snapdragon)	antirrhinum
δελφίνιον, 2 n., delphinion (larkspur)	delphinium
κενταύριον, 2 n., kentaurion	centaury
κυκλαμὶς (κυκλαμίδ-), 3 f., kyklamis	cyclamen
κληματὶς (κληματίδ-), 3 f., klêmatis	clematis
δίκταμνον, 2 n., diktamnon	dittany
κόρη, 1 f., korê (a maiden, daughter)	} coreopsis
ὄψις (ὄψε-), 3 f., opsis (face, appearance)	
ἡδύς m., ἡδύ n. (ἡδέ-), ἡδέϊα f., hêdys	hedonist
m. acc. sing. ἡδύν, pl. m. nom. and acc. ἡδεῖς.	

Nouns ending in -ις and -υς, whose stem ends in -ε, have -ως in the genitive singular instead of -ος, as ὄψε-ως.

1. τὰ κίτρα καλὰ μῆλά ἐστι.
2. αἶ τε δάφναι καὶ αἶ κληματίδες μικρὰ δένδρα.
3. ἡ κόρη φιλεῖ καὶ ἀντίρρινα καὶ δελφίνια.
4. οἱ κίστοι μικροὶ ἀλλὰ καλοὶ τῇ ὄψει.
5. τά τε δίκταμνα καὶ τὰ ἡλιοτρόπια ἡδέα ἐστί.
6. ἡδὺν τό τε ἶον καὶ τὸ ἄρον ἐστίν, ἀλλ' οὐχ ἡ ἀλόη.
7. ἐν τοῖς δένδροις εἰσὶ μικροὶ ὄρχιες.
8. ἡ κάννη οὐκ ἔστι δένδρον, οὐκ ἔχει πέταλα.

## LESSON V—PLANTS, FLOWERS AND TREES

<i>Greek word</i>	<i>English form</i>
ἀθανασία, 1 <i>f.</i> , athanasia (tansy, immortelle)	tansy <sup>1</sup>
ἀγαρικόν, 2 <i>n.</i> , agarikon (toadstool)	agaric
κάνναβις (καννάβι-), 3 <i>f.</i> , kannabis (hemp)	canvas
πολυ-ανθής, <i>m.f.</i> , -ανθές, <i>n.</i> (-ανθέ-), polyanthes (much-flowering)	polyanthus
πῦρ, 3 <i>n.</i> , pyr (fire)	} pyre
αἶθρα, 1 <i>f.</i> , aithra (clear light)	
ἥλιος, 2 <i>m.</i> , helios (the sun)	} pyraethrum
ἄνθος (ἄνθε-), 3 <i>n.</i> , anthos (a flower)	
εὐκάλυπτος, <i>m.f.</i> , -ον, <i>n.</i> , eukalyptos (well-covered)	helianthus
εὐώνυμος, <i>m.f.</i> , -ον, <i>n.</i> , euōnymos (of good name)	eucalyptus <sup>2</sup>
σάλπιγξ (σάλπιγγ-), 3 <i>f.</i> , salpigx (a trumpet)	euonymus
γλῶσσα, 1 <i>f.</i> , glōssa (a tongue)	} salpiglossis
χιών (χιόν-), 3 <i>f.</i> , chiōn (snow)	
δόξα, 1 <i>f.</i> , doxa (glory, appearance, opinion)	} chionodoxa
ὔδωρ (ύδατ-), 3 <i>n.</i> , hydōr (water)	
ἄγγειον, 2 <i>n.</i> , aggeion (a vessel, pitcher)	} hydrangea
οὐδέ, nor, and not. οὐδέ . . . οὐδέ, not even . . . nor yet	
κακ-ός, <i>m.</i> , -ή, <i>f.</i> , -όν, <i>n.</i> , kakos (bad, evil, wicked)	cacography

1. οὐδὲ ἡ ἀθανασία οὐδὲ ἡ κάνναβις ἡδεῖά ἐστι.
2. κακὴ ἡ ὄψις τῶν ἀγαρικῶν.
3. ἡ χιών καλὴ ἐστίν, ἀλλ' οὐ φιλεῖ τὸ πῦρ, οὐδὲ τὸν ἥλιον.
4. τὰ ἄνθεα φιλεῖ τὴν αἶθραν τοῦ ἡλίου.
5. πολυανθὲς τὸ ρόδον, ἀλλ' ἡ ἀλόη οὐ.
6. τὸ ὔδωρ ἐν τῷ ἄγγειῳ εὐκάλυπτόν ἐστι.
7. πάντα τὰ ἄνθεμα φιλεῖ ὔδωρ.
8. ἡ δόξα τῆς κακῆς γλώσσης μικρά ἐστι.

<sup>1</sup> Through the French *tanaïsie*.

<sup>2</sup> From the thick envelope enclosing the seed.



## LESSON VI—ANIMAL LIFE

<i>Greek word</i>	<i>English form</i>
κάττα, <sup>1</sup> 1 <i>f.</i> , a cat	cat
μῦς (μῦ-), acc. μῦν, 3 <i>m.</i> , a mouse	mouse
λέων (λέοντ-), 3 <i>m.</i> , a lion	lion
τίγρις (τίγριδ- or τίγρι-), 3 <i>f.</i> , a tiger	tiger
πάνθηρ, 3 <i>m.</i> , a panther	panther
λύγξ (λυγκ-), 3 <i>m.</i> , a lynx	lynx
ἐλέφας (ἐλέφαντ-), 3 <i>m.</i> , an elephant	elephant
κάμηλος, 2 <i>m.</i> , a camel	camel
ῥινό-κερως (-κέρωτ-), 3 <i>m.</i> , rhinoceros (nose-horn)	rhinoceros
ἵππο-πόταμος, 2 <i>m.</i> , hippopotamos (river- horse)	hippopotamus
κροκόδειλος, 2 <i>m.</i> , a lizard, crocodile	crocodile
μέγας, <i>m.</i> , μεγάλη, <i>f.</i> , μέγα, <i>n.</i> (μεγάλ-), acc. <i>m.</i> sing. μέγαν, great	} megatherium
θηρίον, 2 <i>n.</i> , a wild beast	
ἄγρι-ος, <i>m.</i> , -α, <i>f.</i> , -ον, <i>n.</i> , fierce, wild	} onager
ὄνος, 2 <i>m.</i> or <i>f.</i> , an ass	

Most nouns ending in *-ις* and *-υς* take *-ν* in the acc. instead of *-α*.

1. ἡ καλὴ κάττα ἔχει μικρὸν μῦν.
2. ἄγρια θηρία οἱ λέοντες καὶ αἱ τίγριες.
3. μεγάλοι οἱ ἐλέφαντες καὶ οἱ κάμηλοι.
4. ὁ κροκόδειλος καὶ ὁ ἵπποπόταμος φιλοῦσι τὸ ὕδωρ.
5. ὁ ὄνος οὐ φιλεῖ τὸν πάνθηρα οὐδὲ τὸν λύγκα.
6. αἱ κάτται οὐκ εἶσι μεγάλαι, ἀλλ' οἱ μῦές εἶσι μικροί.
7. ὁ ἐλέφας οὐ φιλεῖ τὴν ἄγριαν τιγρίδα.
8. ὁ λέων οὐκ ἔχει τὸν ἄγριον ὄνον.

<sup>1</sup> The popular word, at least in later Greek. We find an annotator writing "*ailouros* (tail-waver), which the vulgar call *kaita*," as an explanatory note to a passage in the poet Callimachus.

## LESSON VII—ANIMAL LIFE

<i>Greek word</i>	<i>English form</i>
ὄρυξ (ὄρυγ-), 3 <i>m.</i> , an oryx, gemsbok	oryx
βίσων, 3 <i>m.</i> , a bison	bison
βούβαλις (βουβάλι-), 3 <i>f.</i> , an ox-like antelope	buffalo
ἰχνεύμων (ἰχνεύμον-), 3 <i>m.</i> , ichneumon	ichneumon
χαμαι-λέων (-λέοντ-), 3 <i>m.</i> , chameleon	chameleon
ῥαῖνα, 1 <i>f.</i> , hyena	hyena
σκίουρος, 2 <i>m.</i> (shadowing tail), squirrel	squirrel
κάστωρ (κάστορ-), 3 <i>m.</i> , a beaver	castor (oil)
παχύ-δερμος <i>m.f.</i> , -ον <i>n.</i> , thick-skinned	pachyderm
ὑβρις (ὑβρε-), 3 <i>f.</i> , an outrage	hybrid <sup>1</sup>
πλατύ-πους (-ποδ-) <i>m.f.</i> , -ουν <i>n.</i> , flat-footed	platypus
ὄρνις (ὄρνιθ-), 3 <i>f.</i> , a bird	ornithology
ρύγχος (ρύγχε-), 3 <i>n.</i> , a snout	ornithorhynchus
κέρας (κέρατ-), 3 <i>n.</i> , a horn	rhinoceros
φεύγω, I flee from	
ὥς, as, how (that, after a statement)	

1. ὁ ὄρυξ ἔχει μεγάλα κέρατα, οὐδὲ φεύγει τὸν λέοντα.
2. αἱ ὄρνιθες οὐ φεύγουσι τὸν σκίουρον ἐν τῷ δένδρῳ.
3. ὥς μεγάλα ἐστὶ τὰ κέρατα τοῦ βίσωνος καὶ τῆς βουβάλιος!
4. τὰ ρύγχεα τῶν παχυδέρμων ῥινοκερώτων ἔχει κέρατα.
5. οἱ κάστορες φιλοῦσι μεγάλα ὕδατα.
6. ἐν Αἰγύπτῳ (Egypt) εἰσὶ χαμαιλέοντες καὶ ἰχνεύμονες.
7. αἱ ῥαῖναι οὐκ εἰσὶ πλατύποδες οὐδὲ παχύδερμοι.
8. τὸ ἄνθεμον ὥς χρυσός ἐστι τῇ ὄψει.

<sup>1</sup> Because it is regarded as an outrage on nature.

## LESSON VIII—ANIMAL LIFE

<i>Greek word</i>	<i>English form</i>
κόκκυξ (κόκκυγ-), 3 <i>m.</i> , a cuckoo	cuckoo
κόκκυ (interjection), the cry of the cuckoo	
ἰβις (ἰβι-), 3 <i>f.</i> , the ibis	ibis
πελεκάν, 3 <i>m.</i> , a pelican	pelican
ἔποψ (ἔποπ-), 3 <i>m.</i> , a hoopoe	hoopoe
ἀλκυών (ἀλκυόν-), 3 <i>f.</i> , a kingfisher	halcyon
ἄπτερ-ος <i>m.f.</i> , -ον <i>n.</i> , wingless	apteryx
βασιλίσκος, 2 <i>m.</i> (a little king), a crested serpent	basilisk
σκορπίος, 2 <i>m.</i> , a scorpion	scorpion
πύθων, 3 <i>m.</i> , a dragon, python	python
δελφίς (δελφῖν-), 3 <i>m.</i> , a dolphin	dolphin
θύννος, 2 <i>m.</i> , a tunny	tunny
δειν-ός, -ή, -όν, terrible	} dinosaur
σαῦρος, 2 <i>m.</i> , a lizard	
λέγ-ω, I say, call	} all words ending in -logue or -logy
λόγος, 2 <i>m.</i> , saying, word, speech, description	

1. δεινὰ θηρία οἱ σκορπίοι καὶ οἱ πύθωνες.
2. οἱ κόκκυγες ἐν τοῖς δένδροις λέγουσι “κόκκυ.”
3. ἡ ἰβις καὶ ὁ πελεκάν οὐκ εἰσιν ἄπτεροι.
4. ὁ ἔποψ φιλεῖ δένδρα, ἡ ἀλκυὼν ὕδατα.
5. φεύγω τὸν βασιλίσκον, δεινὸν ἐστὶ θηρίον.
6. οἱ δελφῖνες καὶ οἱ θύννοι ἐν τῷ ὕδατί εἰσι.
7. ὁ κροκόδειλός ἐστι μέγας σαῦρος.
8. δεινὰ θηρία οἱ λέοντες καὶ αἱ τίγριες.

## LESSON IX—ANIMAL LIFE

<i>Greek word</i>	<i>English form</i>
ὀκτώ-πους (-ποδ-) <i>m.f.</i> , -πουν <i>n.</i> , eight-footed	octopus
σπέρμα (σπέρματ-), 3 <i>n.</i> , seed, spawn	} spermaceti <sup>1</sup>
κῆτος (κῆτε-), 3 <i>n.</i> , a sea-monster, whale	
ναυτίλος, 2 <i>m.</i> , a nautilus	nautilus
ὄστρεον, 2 <i>n.</i> , an oyster	oyster
κόγχη, 1 <i>f.</i> , a shell-fish	conch
κόκκιν-ος, -η, -ον, scarlet	cochineal
χρυσ-αλλίς (-αλλίδ-), 3 <i>f.</i> , a chrysalis	chrysalis
φύλλον, 2 <i>n.</i> , a leaf	} phylloxera
ξηρ-ός, -ά, -όν, withered, dry	
ἀσκίδιον, 2 <i>n.</i> , a little bottle, sac	ascidian
βακτήριον, 2 <i>n.</i> , a little stick	bacteria

1. ἐν τοῖς ὕδασι ἐστὶ δεινὰ θηρία ὀκτώποδα.
2. τὸ ὄστρεον μικρά ἐστὶ κόγχη.
3. ἔχουσι τὰ ἀσκίδια καὶ τὰ βακτήρια.
4. τὰ φύλλα τῶν δένδρων καὶ τὰ πέταλα τῶν ἀνθέμων ξηρά.
5. ἐν τῷ σπέρματι τῶν ρόδων καλὰ ἐστὶν ἄνθεα.
6. χρυσαλλίδες ἐν τοῖς δένδροις εἰσὶ.
- || 7. τὸ κόκκινον καλὸν ὡς ρόδον ἐστί.
8. τὰ μεγάλα ὕδατα ἔχει καὶ κῆτεα καὶ ναυτίλους.

<sup>1</sup> Anciently believed to be the spawn of the whale.

## LESSON X—MAN AND HIS BODY

<i>Greek word</i>	<i>English form</i>
ἄνθρωπος, 2 m., man	philanthropy
γυνή (γυναικ-), 3 f., woman, wife	} misogynist
μισ-ῶ, I hate	
παῖς (παιδ-), 3 m., boy, son	} pedagogue
ἄγ-ω, I guide, lead, bring	
κρανίον, 2 n., skull	cranium
σκελετόν, 2 n., a skeleton	skeleton
ὀφθαλμός, 2 m., an eye	ophthalmia
ἴρις (ἰριδ-), 3 f., the pupil	iris
ῥίς (ῥιν-), 3 f., the nose	rhinoceros
στόμαχος, 2 m., the stomach	stomach
γαστήρ (γαστερ-), 3 f., belly	gastric
ἀρτηρία, 1 f., an artery	artery
παλάμη, 1 f., the palm	palm
εἰς (takes accusative) into (ἐς, a form used in poetry)	

1. καλή ἡ γυνή τοῖς ὀφθαλμοῖς τοῦ ἀνθρώπου.
2. αἱ γυναῖκες φιλοῦσι τοὺς παῖδας καὶ τὰς κόρας.
3. ἡ ἴρις τοῦ ὀφθαλμοῦ μικρά ἐστι.
4. τὸ κρανίον τοῦ παιδὸς μικρόν.
5. ὁ στόμαχος τῶν ἀνθρώπων ἄγει εἰς τὴν γαστέρα.
6. ἡ παλάμη τῆς γυναικὸς οὐκ ἔχει μεγάλας ἀρτηρίας.
7. τὰ κρανία καὶ τὰ σκελετά ἐστι πάντα ξηρά.
8. ἡ ῥίς τῆς κόρης μικρὰ καὶ καλή ἐστι.

## LESSON XI—MAN AND HIS BODY

<i>Greek word</i>	<i>English form</i>
ὄργανον, 2 <i>n.</i> , an instrument	organ
γλῶσσα or γλῶττα, 1 <i>f.</i> , a tongue	{ glossary polyglot
τύμπανον, 2 <i>n.</i> , a drum	tympanum
φωνή, 1 <i>f.</i> , a voice, sound	megaphone
βρόγχος, 2 <i>m.</i> , the windpipe	bronchitis
χείρ (χερ-), 3 <i>f.</i> , the hand	} chiropodist
πούς (ποδ-), 3 <i>m.</i> , the foot	
διάφραγμα (-φραγματ-), 3 <i>n.</i> , the diaphragm	diaphragm
καρδία, 1 <i>f.</i> , the heart	cardiac
περι-κάρδιον, 2 <i>n.</i> , the membrane round the heart	pericardium
ἀορτή, 1 <i>f.</i> , the aorta	aorta
ἐπι-δερμὶς (-δερμίδ-), 3 <i>f.</i> , the outer skin	epidermis
ἀκού-ω, I hear, listen to	acoustic
νῦν, now	
παῖς <i>m.</i> , πᾶσα <i>f.</i> , πᾶν <i>n.</i> (παντ-), dat. pl. <i>m.</i> and <i>n.</i> πᾶσι, all	pantheon <sup>1</sup>

1. αἱ γλῶσσαι καὶ αἱ χεῖρες καὶ οἱ πόδες εἰσὶν ὄργανα ἀνθρώπων.

2. λέγω τῇ γλώσσῃ, καὶ ὁ παῖς ἀκούει τὴν φωνήν.

3. ἡ καρδία ἐν τῷ περικαρδίῳ ἐστὶ.

4. αἱ ἀρτηρίαι ἄγουσιν εἰς τὴν ἀορτήν, ἡ ἀορτὴ εἰς τὴν καρδίαν.

5. πάντες ἄνθρωποι ἔχουσιν ἐπιδερμίδας.

6. ἐν τῷ βρόγχῳ τῆς κόρης ἀκούω κακὴν φωνήν.

7. τὸ διάφραγμά ἐστι μέγα ὄργανον.

8. τὸ μέγα θηρίον καὶ ὁ δεινὸς σαῦρος νῦν ξηρὰ σκελετά ἐστι.

<sup>1</sup> A temple dedicated to all the gods (θεῖς, 2 *m.*, a god).

## LESSON XII—MAN AND HIS BODY

<i>Greek word</i>	<i>English form</i>
φλέψ (φλεβ-), 3 <i>f.</i> , a vein	phlebitis
οὖς (ὠτ-), 3 <i>n.</i> , the ear	otoscope
παρ-ωτίς (-ωτίδ-), 3 <i>f.</i> , (the gland) beside the ear	parotid
λάρυγξ (λαρυγγ-), 3 <i>m.</i> , the larynx	larynx
στέρνον, 2 <i>n.</i> , the breast	sternum
ὀστέον, 2 <i>n.</i> , bone	osteology
περιόστε-ος <i>m.f.</i> , -ον <i>n.</i> , (the membrane) round the bone	periosteum
φύσις (φύσε-), 3 <i>f.</i> , nature	physiology
γνώμη, 1 <i>f.</i> , mind, thought	physiognomy
πλευρά, 1 <i>f.</i> , a side	pleurisy
ἥπαρ (ἥπατ-), 3 <i>n.</i> , the liver	hepatic
λοβός, 2 <i>m.</i> , a lobe	lobe
σπλήν, 3 <i>m.</i> , the spleen	spleen
ἐκ (ἐξ before a vowel), with genitive, out of	<i>eccentric</i>
σύν, with dative, together with	all words beginning with <i>syn-</i> .
τίς ; <i>m.f.</i> , τί ; <i>n.</i> , who ? what ? (stem τίν-), plural τίνες <i>m.f.</i> , τίνα <i>n.</i>	

The Greek interrogative sign is ; .

1. αἱ φλέβες εἰς τὴν καρδίαν ἄγονσι, καὶ αἱ ὑψηλαὶ ἐκ τῆς καρδίας.

2. πάντα τὰ ὀστέα τοῦ σκελετοῦ ἔχει περιόστεον.

3. τίς ἐστὶν ἡ φύσις τῆς γνώμης τῶν ἀνθρώπων ;

4. ὁ λάρυγξ ἄγει εἰς τὸν βρόγχον.

5. ἐν τῷ στέρνῳ καὶ ἐκ τοῦ βρόγχου ἡ φωνή ἐστι.

6. πᾶσαι γυναῖκες ἔχουσι γλώσσας καὶ λόγους.

7. τὰ ὦτα ἔχει λοβοὺς καὶ παρωτίδας καὶ ἀκούει λόγους.

8. τὸ ἥπαρ σὺν τῷ σπληνὶ ἐστὶν ἐν ταῖς πλευραῖς.

## LESSON XIII—MAN AND HIS BODY

<i>Greek word</i>	<i>English form</i>
πατήρ (πατερ-), 3 <i>m.</i> , a father	patriarch
μήτηρ (μητερ-), 3 <i>f.</i> , a mother	matriarchy
πάππας or πᾶ, 1 <i>m.</i> , papa	papa or pa
μάμμα or μᾶ, <u>μαῖα</u> , 1 <i>f.</i> , mamma	mama or ma
σάρξ (σαρκ-), 3 <i>f.</i> , flesh	} sarcophagus
ἔφαγε, he devoured	
φάρυγξ (φάρυγ-), 3 <i>f.</i> , the gullet	pharynx
χυμός, 2 <i>m.</i> , juice, chyme	chyme
χυλός, 2 <i>m.</i> , juice, chyle	chyle
πάγκρεας (παγκρέατ-), 3 <i>n.</i> , the sweet-bread	pancreas
μεσεντέριον, 2 <i>n.</i> , the mesentery	mesentery
κόλον, 2 <i>n.</i> , the colon	colon
ποι-ῶ, I make	
ποίημα (ποιήματ-), 3 <i>n.</i> , a thing made, composition, poem	poem
ποιητής, 1 <i>m.</i> , a maker, poet	poet

1. ὁ λέων ἔφαγε τὴν σάρκα τοῦ ἀνθρώπου.
2. ἡ φάρυγξ ἄγει εἰς τὸν στόμαχον.
3. ἐν τῷ στομάχῳ χυμός ἐστι.
4. τὸ ἥπαρ καὶ τὸ πάγκρεας ποιεῖ τὸν χυμὸν εἰς χυλόν.
5. ἡ γαστήρ ἐστὶν ἐν τῷ μεσεντερίῳ.
6. ὁ μικρὸς παῖς λέγει τὸν πατέρα "πάππας" καὶ "πᾶ."
7. αἱ μικραὶ κόραι λέγουσι τὰς μητέρας "μάμμα" καὶ "μᾶ."
8. ἡ γυνὴ ποιεῖ καλὰ ποιήματα, ποιητής ἐστι.



LESSON XIV—PROPER NAMES

<i>Greek word</i>	<i>English form</i>
*στέφανος, 2 <i>m.</i> , a wreath, crown	Stephen
*φίλιππος, 2 <i>m.</i> , a lover of horses	Philip
Ἀλέξανδρος, 2 <i>m.</i> , helper of men	Alexander
ἀνὴρ (ἀνδρ-), 2 <i>m.</i> , a man, husband	
*ἀνδρεῖ-ος, -α, -ον, manly, brave	Andrew
πέτρα, 1 <i>f.</i> , a rock	petrify
*πέτρος, 2 <i>m.</i> , a piece of rock, stone	Peter
Νικόλαος, 2 <i>m.</i> , conqueror of people	Nicholas
*θεόφιλ-ος, <i>m.f.</i> , -ον <i>n.</i> , dear to God	Theophilus
*Τιμόθεος, 2 <i>m.</i> , honouring God	Timothy
*θεοδώρητ-ος, <i>m.f.</i> , -ον <i>n.</i> , god-given	Theodore
ἀδελφός, 2 <i>m.</i> , a brother	Philadelphia <sup>1</sup>
ἀδελφή, 1 <i>f.</i> , a sister	

Proper names may take the article, especially when names of famous persons, or mentioned shortly before.

1. αἱ γυναῖκες ποιοῦσι στέφανον τῷ Ἀλεξάνδρῳ.
2. Φίλιππός ἐστι πατὴρ τοῦ Ἀλεξάνδρου.
3. Νικόλαος ἔχει πέτρον ἐν τῇ χειρί.
4. πάντες ἄνδρες φιλοῦσι τὰς μητέρας.
5. ὁ κακὸς ἀδελφὸς ἔχει καλὴν ἀδελφὴν.
6. τὸ ποίημα τῆς ἀδελφῆς τοῦ Θεοφίλου καλὸν ἐστι.
7. Τιμόθεος ὁ θεοδώρητος φιλεῖ τὴν καλὴν ὄψιν τῆς μητρὸς.
8. φιλῶ τὴν ἀνδρείαν ὄψιν τοῦ ἀνδρός.

\* The above common nouns and adjectives were all used by Greeks as proper nouns.

<sup>1</sup> "The city of brotherly love," so named when founded in Pennsylvania by William Penn, head of the Society of Friends.

## LESSON XV—PROPER NAMES

<i>Greek word</i>	<i>English form</i>
γεωργός, 2 <i>m.</i> , a husbandman	George
ἄμβροτ-ος, -η, -ον, immortal	Ambrose
βασιλεύς (βασιλε-), 3 <i>m.</i> , a king	Basil
χριστοφόρος, 2 <i>m.</i> , bearer of Christ	Christopher
εὐγεν-ής, <i>m.f.</i> , -ές, <i>n.</i> (εὐγενέ-), high-born, noble	Eugene
εὐσταθ-ής, <i>m.f.</i> , -ές, <i>n.</i> (εὐσταθέ-), steadfast	Eustace
γρηγορέω, I keep watch	Gregory
Ἑλένη, 1 <i>f.</i> , the greatest beauty of Greek story	Helen, Ellen
Δορκάς (Δορκαδ-), 3 <i>f.</i> , a gazelle	Dorcas
ρόδη (as a proper name Ῥόδη), 1 <i>f.</i> , a rose-bush	Rhoda
Πηνελόπη, 1 <i>f.</i> , the faithful wife of Greek story	Penelope
πέμπ-ω, I send	
πομπή, 1 <i>f.</i> , a sending, escort, solemn procession	pomp

1. ὁ γεωργὸς ἀνδρεῖος καὶ εὐσταθὴς ἐστι.
2. Θεόφιλος ἐστι χριστοφόρος, καὶ φιλεῖ τὸν λόγον τοῦ Θεοῦ.
3. Πηνελόπη γρηγορεῖ τῷ ἀνδρὶ καὶ ἔχει καλὸν παῖδα.
4. καλὴ ἡ Ἑλένη καὶ ἄμβρότη, ὥς τὰ ποιήματα λέγει.
5. ὁ βασιλεὺς ἐστὶν εὐγενὴς καὶ ἀκούει πάντας τοὺς καλοὺς λόγους (fine addresses) τῶν ἀνδρῶν.
6. Ῥόδη καὶ Δορκὰς πέμπουσι τοῖς παισὶν ἄνθεμα ἐκ τῆς ῥόδης.
7. ὁ μέγας βασιλεὺς ἔχει ἐλέφαντας ἐν τῇ πομπῇ.
8. Ἀλέξανδρος παῖς ἐστὶ τοῦ βασιλέως Φιλίππου.

LESSON XVI—PROPER NAMES

<i>Greek word</i>	<i>English form</i>
Σίβυλλα, 1 <i>f.</i> , a prophetess	Sibyl
Φοίβη, 1 <i>f.</i> , a name of Diana, "the bright one"	Phoebe
Εὐνίκη, 1 <i>f.</i> , fair victory	Eunice
δῶρον, 2 <i>n.</i> , a gift	} Dorothy
θεός, 2 <i>m.</i> , God	
καθαρός, -ά, -όν, pure, clear	Katharine
ἀγνός, -ή, -όν, chaste	Agnes
εὐαγγέλιον, 2 <i>n.</i> , glad tidings	Evangeline
εἰρήνη, 1 <i>f.</i> , peace	Irene
σελήνη, 1 <i>f.</i> , the moon	Selina
ζωή, 1 <i>f.</i> , life	Zoe
σοφία, 1 <i>f.</i> , wisdom	Sophia
ἀγαθός, -ή, -όν, good	Agatha
μαργαρίτης, 1 <i>m.</i> , a pearl	Margaret

Abstract nouns take the article.

1. ὁ λόγος τῆς ζωῆς ἐστὶν εὐαγγέλιον τοῖς ἀνθρώποις.
2. ἡ σοφία τοῦ Θεοῦ ἐστὶν εἰρήνη τοῖς ἀγαθοῖς.
3. Εὐνίκη ἔχει καλοὺς καὶ μεγάλους μαργαρίτας.
4. ἡ σελήνη καλὴ ἐστίν, ἀλλ' οὐχ ὡς ὁ ἥλιος.
5. Σίβυλλα πέμπει δῶρον τῷ βασιλεῖ.
6. αἱ καλαὶ γυναῖκες καθαραὶ εἰσι καὶ ἀγναί.
7. ἡ εἰρήνη τῆς καρδίας δῶρον Θεοῦ ἐστί.
8. τίς πέμπει μαργαρίτας τῇ Φοίβῃ;

GRAMMAR III—PRONOUNS AND *πολύς*

The Demonstrative Pronouns in Greek are *οὗτος*, this, and *ἐκεῖνος*, that. When they qualify a noun, it must take the article, as *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος* (never *ὁ οὗτος ἀνὴρ*). *οὗτος ἀνὴρ* means "this is a man"; for *ἀνὴρ* is then the predicate, *ἐστί* being omitted. They may also be used independently; *οὗτος*, this man; *ἐκεῖνος*, that man.

*οὗτος* is thus declined :—

	<i>Singular</i>			<i>Plural</i>		
	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
Nom.	<i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>	<i>οὗτοι</i>	<i>αὗται</i>	<i>ταῦτα</i>
Acc.	<i>τοῦτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>
Gen.	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
Dat.	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>

*ἐκεῖνος* has in the neuter nom. and acc. singular *ἐκεῖνο*; the rest is declined like *καλός*.

*πολύς* means *much*, in the plural *many*, and is thus declined :—

	<i>Singular</i>			<i>Plural</i>		
	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
Nom.	<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i>	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>
Acc.	<i>πολύν</i>	<i>πολλήν</i>	<i>πολύ</i>	The rest like the plural of <i>καλός</i> .		
Gen.	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>			
Dat.	<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>			

After an adjective used alone we supply "persons" or "things"; *πολλοί*, many men, *πολλά ἡδέα*, many sweet things.

LESSON XVII—RECAPITULATORY

<i>Greek word</i>	<i>English form</i>
αἷμα (αἵματ-), 3 n., blood	anaemic
ῥεῖ, (it) flows, ῥέουσι, they flow	rheum
ἵππος, 2 m., a horse	hippopotamus
ποταμός, 2 m., a river	
θάλασσα, 1 f., the sea	thalassocracy
κράτος (κράτε-), 3 n., strength, power, dominion	
πνεύμων (πνεύμον-), 3 m., a lung	pneumonia

1. πᾶν τὸ αἷμα τῆς καρδίας ῥεῖ εἰς τὰς ἀρτηρίας.
2. ἐκ τῶν ἀρτηριῶν ῥεῖ εἰς τὰς φλέβας.
3. ἐκ τῶν φλεβῶν ῥεῖ εἰς τὴν καρδίαν.
4. ἐκ τῆς καρδίας ῥεῖ εἰς τοὺς πνεύμονας.
5. οἱ πνεύμονες ποιοῦσι τοῦτο τὸ αἷμα καθαρὸν, καὶ νῦν εἰς τὴν καρδίαν ῥεῖ.
6. αὗται αἱ γυναῖκες ποιοῦσι στεφάνους ῥόδων καὶ ἴων καὶ μύρτων.
7. ἐν τῇ θαλάσῃ ἐκείνῃ πολλὰ κήτεα καὶ θηρία ὀκτώποδά ἐστιν.
8. πάντες οἱ ποταμοὶ ῥέουσιν εἰς τὴν μεγάλην θάλασσαν.
9. οἱ ἵπποι οὗτοι φεύγουσιν ἐκεῖνον τὸν δεινὸν λέοντα.
10. ἡ τίγρις αὕτη ἔφαγε τὴν σάρκα τοῦ ὄνου ἐκείνου.
11. οὗτος ὁ παῖς ἔφαγε τὰ μῆλα τοῦ δένδρου ἐκείνου.
12. ὁ βασιλεὺς ἔχει μέγα κράτος καὶ πέμπει πολλοὺς ἄνδρας εἰς ταύτην τὴν θάλασσαν.

## LESSON XVIII—THE HOME

<i>Greek word</i>	<i>English form</i>
οἶκος, 2 <i>m.</i> , a house	dioecious (plants)
νόμος, 2 <i>m.</i> , law, custom, regulation	antinomian
οἰκονομία, 1 <i>f.</i> , management of the house	economy
δόμος, 2 <i>m.</i> , a house	} dome
δῶμα (δώματ-), 3 <i>n.</i> , a house	
καθέδρα, 1 <i>f.</i> , a seat, chair	cathedral and chair
κάμινος, 2 <i>f.</i> , an oven, furnace	chimney
καμάρα, 1 <i>f.</i> , a (vaulted) chamber	chamber
δίαιτα, 1 <i>f.</i> , way of living, (medical) dieting	diet
πλατ-ύς, -εῖα, -ύ (πλατέ-), broad, flat	plate
βούτυρον, 2 <i>n.</i> , butter	butter
ἄνθραξ (ἄνθρακ-), 3 <i>m.</i> , coal	anthracite
Κόρινθος, 2 <i>f.</i> , Corinth	currant <sup>1</sup>
πλαστ-ός, -ή, -όν, moulded	plaster
βαλαύστιον, 2 <i>n.</i> , pomegranate flower <sup>2</sup>	balustrade
οἶνος, 2 <i>m.</i> , wine	wine <sup>3</sup>

1. ἀγαθὴ ἡ οἰκονομία πᾶσιν ἀνδράσι καὶ γυναιξί.
2. οὗτοι οἱ ἄνθρωποι ἔχουσι καλοὺς νόμους.
3. ἐν ταῖς καμάραις τοῦ δώματος πολλαὶ καθέδραι εἰσίν.
4. οὗτος ὁ παῖς οὐκ ἔχει βούτυρον ἐν τῇ διαίτῃ, οὐδὲ οἶνον.
5. πολλοὶ ἄνθρακες ἐν τῇ καμίνῳ εἰσίν.
6. πέμπουσιν ἐκ τῆς Κορίνθου πολλὰ ἡδέα, καὶ οἶνον.
7. ἐκείνη ἡ καμάρα ἐστὶ πλατεῖα καὶ πλαστὴ πολλοῖς βαλαυστίοις.
8. αὕτη ἡ γυνὴ ἔχει παῖδας καὶ κόρας ἐν τῷ δόμῳ.

<sup>1</sup> First imported from Corinth.

<sup>2</sup> Used as an ornament for tops of railing-pillars.

<sup>3</sup> Through the Latin *vinum*, which was the same word.

## LESSON XIX—THE HOME

<i>Greek word</i>	<i>English form</i>
αὐλή, 1 f., a court	Aulic <sup>1</sup>
στῦλος, 2 m., a pillar	peristyle
πλίνθος, 2 f., a brick	plinth
τριπόδιον, 2 n., a tripod	tripod
σπόγγος, 2 m., a sponge	sponge
κρύσταλλος, 2 m., ice, crystal	crystal
σάνδαλον, 2 n., a sandal	sandal
σάκος, 2 m., a bag, sack	sack
πίσσα, 1 f., pitch	pitch
νέκταρ, 3 n., nectar	nectar
ἄσβεστ-ος, m.f., -ον, n., unquenchable, also asbestos	asbestos
ἤλεκτρον, 2 n., amber	electric
χρόνος, 2 m., time	chronometer
μέτρον, 2 n., measure	metre
γάρ, for (must not be the first word in a clause)	

Some words have been much disguised in coming to us through other languages from the Greek. *μελίμηλον* (honey-apple) was a quince (Italian *marmelo*); and quince jam has become our *marmalade*. *γλυκύρριζα* (sweet root) became, through Latin *liquirritia*, our *liquorice*. *θηριακή* (viper-cure) was a syrup made from viper's flesh, and believed to be sovereign against venomous bites. It became *triaklon*, *triacle*, and then *treacle*, and was often used by old writers, as late as Milton, to mean antidote or balm. The "Treacle Bible" (pub. 1568) was so named from having "Is there no treacle in Gilead?"

1. ἡ αὐλὴ ἐκείνη πλατεῖά ἐστι καὶ ἔχει πολλοὺς στύλους.

2. ἄσβεστον τὸ πῦρ, πίσσα γάρ ἐστιν ἐν τῇ καμίνῳ.

<sup>1</sup> The Aulic Council, which often figures in the campaigns of Napoleon, was the council of the imperial court of Austria.

3. ἐν τῷ οἴκῳ πολλὰ ὄργανά ἐστι, καὶ τριπόδια καὶ καθέδραι.

4. ἐν τῇ καμάρᾳ ταύτῃ εἰσὶ σπόγγοι καὶ σάνδαλα, καὶ σάκοι ἀνθρώπων.

5. τὸ μέτρον τοῦ χρόνου μέγα ἐστί.

6. οἱ θεοὶ ἔχουσι νέκταρ ἐν τοῖς καλοῖς δώμασιν Ὀλύμπου (Olympus).

7. καλὸς ὁ κρύσταλλος καὶ τὸ ἤλεκτρον.

8. πέμπουσιν οἶνον ἀγγεῖον τῇ Ἑλένῃ θεοῦ κόρη.



## LESSON XX—PERSONAL AND SOCIAL

<i>Greek word</i>	<i>English form</i>
ἥρως (ἥρω-), 2 <i>m.</i> , a hero	hero
νύμφη, 1 <i>f.</i> , a bride, nymph	nymph
ἀνταγωνιστής, 1 <i>m.</i> , antagonist	antagonist
ὀρφαν-ός, -ή, -όν, bereaved, orphaned	orphan
συκοφάντης, 1 <i>m.</i> , a professional informer	sycophant
ναύτης, 1 <i>m.</i> , a sailor	nautical
ἐνέργεια, 1 <i>f.</i> , energy (inward working)	} energy
ἔργον, 2 <i>n.</i> , work	
πανηγυρικός, 2 <i>m.</i> , a laudatory address	panegyric
σκάνδαλον, 2 <i>n.</i> , a snare, an offence	scandal
ἐρωτικ-ός, -ή, -όν, affectionate, amorous	erotic
μιμικ-ός, -ή, -όν, imitative	mimic
γιγαντικ-ός, -ή, -όν, gigantic	gigantic

The article is often used, as with us, to denote a whole class, not a particular individual; as οἱ λέοντες δεινά ἐστι θηρία, lions are terrible wild beasts.

1. αἱ κακαὶ γλῶσσαι τῶν γυναικῶν σκάνδαλα τοῖς ἀγαθοῖς εἰσὶ.

2. οὗτος ὁ ἥρως οὐ φεύγει τὸν γιγαντικὸν ἀνταγωνιστήν.

3. ἡ νύμφη τοῦ ναύτου ἐστὶν ὀρφανὴ τοῦ πατρός.

4. οἱ συκοφάνται οὐκ εἰσι μιμικοὶ τῶν ἀγαθῶν.

5. ὁ ἀνὴρ τῆς καλῆς γυναικὸς ἐρωτικὸς ἐστι.

6. οἱ ἄνδρες πέμπουσι πανηγυρικὸν τῷ βασιλεῖ.

7. ἡ ἐνέργεια τῶν ἡρώων δεινὴ ἐστι.

8. ἐκεῖναι αἱ μεγάλαι ὄρνιθες πολλὴν ἐνέργειαν ἔχουσι.

## LESSON XXI—PERSONAL AND SOCIAL

<i>Greek word</i>	<i>English form</i>
χαρακτήρ, 3 <i>m.</i> , something cut deep in, character	character
ἀσκητικ-ός, -ή, -όν, laborious, ascetic	ascetic
πολύγαμ-ος, <i>m.f.</i> , -ον, <i>n.</i> , polygamous	polygamist
πενία, 1 <i>f.</i> , poverty	penury
μονοπωλία, 1 <i>f.</i> , exclusive sale, monopoly	monopoly
ἡδονή, 1 <i>f.</i> , pleasure	hedonist
τόξον, 2 <i>n.</i> , a bow	toxophilite
όλόκαυ(σ)τ-ος, <i>m.f.</i> , -ον, <i>n.</i> , burnt whole or all together	holocaust
φιланθρωπία, 1 <i>f.</i> , philanthropy	philanthropy
αὐτόγραφ-ος, <i>m.f.</i> , -ον, <i>n.</i> , written wholly by oneself	autograph
στίγμα (στίγματ-), 3 <i>n.</i> , a mark, stigma	stigma
αὐστηρ-ός, -ά, -όν, dry	austere
φέρω, I carry, bring, bear	Christopher
σίτος, 2 <i>m.</i> , or σιτίον, 2 <i>n.</i> , food	parasite <sup>1</sup>

1. οὗτος ὁ ἀσκητικὸς γεωργὸς ἔχει πολλὰ μελίμηλα, καὶ σάκον μήλων.

2. πολλοὶ ἄνθρωποι πολύγαμοι καὶ φιλοῦσι τὸ τόξον.

3. οὗτος ἔχει μονοπωλίαν πολλῶν ἀγαθῶν σίτων, καὶ φέρει πενίαν ἐκείνοις.

4. ἡ φιλανθρωπία ἄγει τοὺς ἄνδρας εἰς καλὸν χαρακτήρα.

5. αὗται αἱ ἡδοναὶ φέρουσι στίγμα τῷ χαρακτήρι τῶν κακῶν.

6. οἱ παῖδες τὰ ξηρὰ φύλλα καὶ τὰ μικρὰ καὶ αὐστηρὰ δένδρα ὀλόκαυστα ποιοῦσι (make a bonfire of).

7. ὁ λόγος τοῦ βασιλέως αὐτόγραφός ἐστιν.

8. ὁ κακὸς συκοφάντης φεύγει τὸ βακτήριον ἐν τῇ χειρὶ τοῦ ναύτου.

<sup>1</sup> Greek παρά-σιτος, one who sits by (παρά) another's food, and eats at his expense, a toady, hanger-on.

## LESSON XXII—PERSONAL AND SOCIAL

<i>Greek word</i>	<i>English form</i>
Δρυάς (Δρυάδ-), 3 <i>f.</i> , a nymph who lived in an oak (δρῦς)	Dryad
σαρκασμός, 2 <i>m.</i> , (flesh-tearing) sarcasm	sarcasm
πράγμα (πράγματ-), 3 <i>n.</i> , a deed, thing	pragmatic
φαντασία, 1 <i>f.</i> , phantasy, imagination	fancy
αἰσθητικ-ός, -ή, -όν, sensitive, perceptive	aesthetic
ἔκστασις (ἐκστάσε-), 3 <i>f.</i> , transport, ecstasy	ecstasy
ἔρημ-ος, -η, -ον, lonely, desert	eremite, hermit
ἑκκεντρ-ος, <i>m.f.</i> , -ον, <i>n.</i> , eccentric	eccentric
τάλαντον, 2 <i>n.</i> , a talent	talent <sup>1</sup>
ψευδ-ής, <i>m.f.</i> , -ές, <i>n.</i> (ψευδέ-), false, lying	pseudonym
ὄνομα (ὀνόματ-), 3 <i>n.</i> , a name	
διάλογος, 2 <i>m.</i> , a dialogue	dialogue
Πλάτων, 3 <i>m.</i> , Plato, the philosopher	platonic
ἄνώνυμ-ος, <i>m.f.</i> , -ον, <i>n.</i> , unnamed, nameless	anonymous

1. ἐν τοῖς ἔργοις τῶν ποιητῶν Δρυάδες καὶ Νύμφαι εἰσίν.

2. ὁ σαρκασμὸς τοῦ κακοῦ οὐκ ἔστι πρᾶγμα σοφίας.

3. ἡ φαντασία τοῦ καλοῦ ποιήματος φέρει ἔκστασιν τῇ αἰσθητικῇ κόρῃ.

4. ὁ ἀνὴρ ὁ ἔρημος καὶ ἑκκεντρος πολλὰ τάλαντα χρυσοῦ ἔχει ἐν μικροῖς σάκοις.

5. τοῦτο τὸ ἄνθος ἀνώνυμόν ἐστι.

6. ὁ ψευδὴς συκοφάντης ὄνομα φέρει κακόν.

7. ἐν τοῖς Πλάτωνος διαλόγοις σοφία πολλή ἐστιν.

8. ὁ ἀνδρεῖος ἥρως φιλεῖ τὴν φωνὴν τῆς σάλπιγγος.

<sup>1</sup> Our use of the word in the sense of *ability* is taken from the Parable of the Talents.

## GRAMMAR IV—THE VERB, THE RELATIVE, ἄλλος

The full Indicative Present of most verbs is thus conjugated :—

<i>Singular</i>	<i>Plural</i>
1. βαίν-ω, I go, am going	βαίν-ομεν, we go
2. βαίν-εις, you go	βαίν-ετε, ye go
3. βαίν-ει, he goes	βαίν-ουσι, they go

So φεύγ-ω, λέγ-ω, φέρ-ω. But ποι-ῶ, φιλ-ῶ, μισ-ῶ have -οὔμεν, -εἶτε in the 1st and 2nd persons plural.

The Imperfect of verbs that begin with a consonant is got by putting ἐ- before the stem,<sup>1</sup> and -ον after it. This tense denotes a continued or repeated action. It is thus conjugated :—

<i>Singular</i>	<i>Plural</i>
1. ἔ-βαιν-ον, I was going, used to go	ἐ-βαίν-ομεν
2. ἔ-βαιν-ες, you were going, used to go	ἐ-βαίν-ετε
3. ἔ-βαιν-ε, he was going, used to go	ἔ-βαιν-ον

But the Imperfects of ποι-ῶ, φιλ-ῶ, μισ-ῶ end thus :

<i>Singular</i>	<i>Plural</i>
1. -ουν	-οὔμεν
2. -εις	-εἶτε
3. -ει	-ουν

εἰμί is irregular :

<i>Present</i>		<i>Imperfect</i>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1. εἰμί, I am	ἐσμέν	ἦν, I was	ἦμεν, we were
2. εἶ, you are	ἐστέ	ἦσθα, you were	ἦτε, ye were
3. ἐστί, he is	εἰσί	ἦν, he was	ἦσαν, they were

But the Imperfect of ἔχω is εἶχον, with the same terminations as ἔβαινον.

<sup>1</sup> This ἐ- is called the Syllabic Augment, because it augments the length of the word by a syllable.

The Past Indefinite, or Aorist,<sup>1</sup> denotes a concluded or momentary action.

The Aorist of ἔχω is ἔσχον, with the same terminations as the Imperfect.

The Relative Pronoun is ὅς *m.*, ἥ *f.*, ὃ *n.*

*Other, the other* is ἄλλ-ος, -η, -ο. Both are declined like καλός, except that the nom. and acc. neuter singular end in -ο, not -ον.

<sup>1</sup> Aorist (ἀ-όριστ-ος) means unlimited, indefinite, from ἐρίζω, I limit, from which comes our *horizon*.

## LESSON XXIII—AMUSEMENTS

<i>Greek word</i>	<i>English form</i>
θέατρον, 2 <i>n.</i> , a theatre	theatre
σκηνή, 1 <i>f.</i> , (a tent) scene, stage	scene
ὀρχήστρα, 1 <i>f.</i> , orchestra	orchestra
δρᾶμα (δράματ-), 3 <i>n.</i> , action, drama	drama
πρό-γραμμα (-γράμματ-), 3 <i>n.</i> , programme	programme
τραγωδία, 1 <i>f.</i> , tragedy	tragedy
κωμωδία, 1 <i>f.</i> , comedy	comedy
πρόλογος, 2 <i>m.</i> , a foreword, prologue	prologue
παντόμιμος, 2 <i>m.</i> , one who uses only imitative action, not words ; a pantomimist	pantomime
κίνημα (κινήματ-), 3 <i>n.</i> , movement	cinema
ἀθλητής, 1 <i>m.</i> , an athlete	athlete
ἀκρόβατος, <i>m.f.</i> , -ον, <i>n.</i> , climbing and walking aloft	acrobat
εἶδ-ον, -ες, -ε, -ομεν, -ετε, -ον, I saw	

1. ἐβαίνομεν εἰς τὸ θέατρον, ὃ καλὸν ἦν.
2. ἐν τῷ θεάτρῳ εἶδομεν σκηνὴν καὶ ὀρχήστραν.
3. οἱ ἄνθρωποι εἶδον καλὰ δράματα, καὶ τραγωδίας καὶ κωμωδίας.
4. τὸ πρόγραμμα λέγει τίνες ἄνδρες καὶ γυναῖκες εἰσιν ἐν τῷ δράματι.
5. ὁ πρόλογος λέγει τίς ἐστὶν ἡ φύσις τοῦ δράματος.
6. τὰ κινήματα τῶν παντομίμων πολλὰ καὶ καλὰ ἦν.
7. ἐν τούτῳ τῷ οἴκῳ εἰσὶν ἀθληταὶ καὶ ἀκρόβατοι.
8. ἐν ἐκείνῳ τῷ δράματι εἶδομεν ἥρωας, ἐν ἄλλοις οὐ.

## LESSON XXIV—AMUSEMENTS

<i>Greek word</i>	<i>English form</i>
στάδιον, 2 <i>n.</i> , a place where athletic sports were held	stadium
ἵπποδρομία, 1 <i>f.</i> , a race-course	hippodrome
πῦρ, 3 <i>n.</i> , fire	} pyrotechnic
τέχνη, 1 <i>f.</i> , art, skill, science	
γυμνάσιον, 2 <i>n.</i> , a gymnasium	gymnasium
γυμναστικ-ός, -ή, -όν, devoted to athletics	gymnastics
τράπεζα, 1 <i>f.</i> , a table	trapeze <sup>1</sup>
κάλλος (κάλλε-), 3 <i>n.</i> , beauty	calligraphy
σθένος (σθένε-), 3 <i>n.</i> , strength	callisthenics
λύρα, 1 <i>f.</i> , a lyre	lyre
πᾶν, all	} panorama
ὄραμα (ὀράματ-), 3 <i>n.</i> , sight, view	
φίλ-ος, -η, -ον, loving, fond of: as noun, a friend	} philatelist <sup>2</sup>
ἀτελ-ής, <i>m.f.</i> , -ές, <i>n.</i> (ἀτελε-), tax-free	

1. ἐν τῷ σταδίῳ ἐστὶν ἵπποδρομία.
2. ἐν ταῖς ὀρχήστραις ἦσαν καλαὶ λύραι.
3. ἡ ἵπποδρομία ἐστὶν ἀτελής, τὸ θέατρον οὐ.
4. ἐκεῖνοι οἱ ἀθληταὶ ἐν τῷ γυμνασίῳ εἶχον κάλλος καὶ σθένος.
5. πᾶν τὸ δρᾶμα κάλλος μέγα ἔσχε.
6. ὁ γεωργὸς ποιεῖ τράπεζαν πολλῇ τέχνῃ.
7. τὸ στάδιον τοῦτο πᾶν γυμναστικόν ἐστι.
8. πάντες ἔφευγον ἐκ τοῦ θεάτρου, δεινὸν γὰρ ἦν πῦρ.

<sup>1</sup> From the square enclosed by the ropes and crossbar.

<sup>2</sup> A stamp-collector, because the stamp makes the letter tax-free.

## LESSON XXV—POLITICS AND GOVERNMENT

<i>Greek words</i>	<i>English form</i>
πόλις (πόλε-), gen. πόλεως, pl. nom. and acc. πόλεις, 3 f., city, state	metropolis
πολίτης, 1 m., a citizen	polity, police
πολιτικ-ός, -ή, -όν, political	politics
αὐτόνομ-ος, m.f., -ον, n., self-ruling	autonomous
μοναρχία, 1 f., sole rule	monarchy
τύραννος, 2 m., a despot	tyrant
δυναστής, 1 m., a ruler	dynasty
αὐτοκρατ-ής, m.f., -ές, n., autocratic	autocrat
δεσπότης, 1 m., a master, despot	despot
ἀρχή, 1 f., beginning, rule, government	{ archaic all words ending in -archy
σκῆπτρον, 2 n., a staff, sceptre	sceptre
ἀκρόπολις, 3 f., citadel	acropolis
ἀριστοκρατία, 1 f., rule of the noblest	aristocracy
ὀλιγαρχία, 1 f., rule of a few, a clique	oligarchy

1. ἡ πόλις αὕτη ἔχει πολλοὺς καὶ ἀγαθοὺς πολίτας.
2. ἡ πολιτικὴ φύσις ἐκείνων τῶν πόλεων αὐτόνομός ἐστι.
3. τὴν ἀρχὴν ἣν λέγουσι μοναρχίαν τύραννος ἔχει.
4. ὁ βασιλεὺς τούτων τῶν ἀνδρῶν δεσπότης ἐστί.
5. ὁ δυνάστης ἔχει ἀκρόπολιν καὶ αὐτοκρατῆς ἐστί.
6. ἡ ἀρχὴ ἐκείνης τῆς πόλεως ἐστὶν ἀριστοκρατία.
7. οὐκ ἀγαθαὶ αἱ ὀλιγαρχίαι τοῖς πολίταις.
8. οἱ βασιλεῖς φέρουσι σκῆπτρα χρυσοῦ.



## LESSON XXVI—POLITICS AND WAR

<i>Greek word</i>	<i>English form</i>
πλούτος, 2 <i>m.</i> , wealth	<i>plutology</i>
πλουτοκρατία, 1 <i>f.</i> , rule of the rich	<i>plutocracy</i>
δημοκρατία, 1 <i>f.</i> , rule by the people	<i>democracy</i>
δῆμος, 2 <i>m.</i> , the common people, the masses	<i>epidemic</i>
δημαγωγός, 2 <i>m.</i> , a leader of the people, demagogue	<i>demagogue</i>
ἀναρχία, 1 <i>f.</i> , anarchy	<i>anarchy</i>
στρατός, 2 <i>m.</i> , an army	} <i>strategy</i>
στρατηγός, 2 <i>m.</i> , army-leader, general	
στρατηγία, 1 <i>f.</i> , generalship	
τακτικ-ός, -ή, -όν, good at arranging	<i>tactics</i>
φάλαγξ (φάλαγγ-), 3 <i>f.</i> , rank, phalanx	<i>phalanx</i>
πανοπλία, 1 <i>f.</i> , full armour	<i>panoply</i>
τροπαίον, 2 <i>n.</i> , a trophy	<i>trophy</i>
κάννα, 1 <i>f.</i> , a hollow reed (bamboo)	<i>cannon</i>
βόμβος, 2 <i>m.</i> , a humming sound	<i>bomb</i>
καταπέλτης, 1 <i>m.</i> , a catapult	<i>catapult</i>
στρατήγη-μα (-ματ-), 3 <i>n.</i> , stratagem	<i>stratagem</i>

1. ἡ ἀρχὴ τῆς πλουτοκρατίας κακὴ ἐστίν, ὁ γὰρ πλούτος οὐκ ἔστιν ἀγαθὸς δεσπότης.

2. ἡ δημοκρατία ἀγαθὴ ἐστίν ἀγαθοῖς πολίταις, τοῖς ἄλλοις οὐ.

3. κακοὶ δημαγωγοὶ ἄγουσι τὴν πόλιν εἰς ἀναρχίαν.

4. ὁ δημαγωγὸς μισεῖ τὴν ἀριστοκρατίαν.

5. φιλοῦμεν τὴν στρατηγίαν τοῦ στρατηγοῦ ὃς ἔχει πολλὰ στρατηγήματα καὶ τροπαῖα.

6. αἱ φάλαγγες ἀκούουσι τὸν βόμβον τοῦ καταπέλτου καὶ φεύγουσι.

7. χρυσὸς ἐστίν ἐν τῇ πανοπλίᾳ τοῦ τακτικοῦ στρατηγοῦ.

8. ἐν τῇ κάννῃ πολὺ πῦρ ἐστί.

## LESSON XXVII—INVENTIONS AND ARTS

*Greek word**English form*

γράφ-ω, I write, draw, paint	graphic
γραφή, I f., writing, description, scripture	telegraph
τῆλε, adv., far off	telescope
γράμμα (γράμματ-), 3 n., a letter (of the alphabet), anything written	telegram
φῶς (φωτ-), 3 n., light	photograph
αἴρ (αέρ-), 3 m., air	aerial
δρόμος, 2 m., a race-course	aerodrome
ἄνεμος, 2 m., wind	anemometer
ὑγρ-ός, -ά, -όν, liquid, wet, damp	hygrometer
λίθος, 2 m., stone	lithography
κύκλος, 2 m., a circle, wheel	bicycle
μηχανή, I f., a contrivance, machine	machine
περί, around, about. Takes genitive, dative, or accusative; acc. of <i>motion</i> round, dative, when it means <i>close round</i> , gen. when not close round	perimeter

The Greek colon is • (at top of line).

1. οὗτος ὁ μικρὸς παῖς γραφὴν μεγάλων γραμμάτων γράφει.

2. τῆλέ ἐστι τὸ φῶς τοῦ ἡλίου καὶ τῶν ἀστέρων.

3. ἐκείνη ἡ μηχανὴ ἔχει πολλοὺς κύκλους.

4. οἱ ἄνεμοι δρόμον ἔχουσιν ἐν τῷ αέρι.

5. μέγα τὸ κράτος τῶν ἀνέμων ἐν τῇ θαλάσσῃ.

6. φέρομεν λίθους περὶ τὴν αὐλήν· δένδρα ἐστὶ περὶ τοῦ δώματος· πλίνθοι περὶ τῇ καμίνῳ.

7. ὑγρὸς ὁ αἴρ, καὶ νῦν μικρὸν τὸ φῶς.

8. αἱ γραφαὶ αὗς ποιεῖ ἡ κόρη καλαί εἰσι.

## LESSON XXVIII—INVENTIONS AND ARTS

<i>Greek word</i>	<i>English form</i>
σπάθη, 1 <i>f.</i> , a broad blade, sword-blade	spade
σκοπ-ῶ, I see, look at	scope
περισκοπή, 1 <i>f.</i> , a view round	periscope
αὐτότυπ-ος, <i>m.f.</i> , -ον, <i>n.</i> , self-struck	autotype
τάξις (τάξε-), 3 <i>f.</i> , arrangement, rank	syntax
δέρμα (δέρματ-), 3 <i>n.</i> , skin	taxidermist
αὐτόματ-ος, -η, -ον, self-moved	automaton
ὕδραίν-ω, I water	hydrant
εἶδος (εἶδε-), 3 <i>n.</i> , form, appearance	kaleidoscope
θαῦμα (θαύματ-), 3 <i>n.</i> , a marvel	thaumatrope
τροπή, 1 <i>f.</i> , a turning	trope, tropic
Σειρήν, 3 <i>f.</i> , pl. nymphs whose song lured sailors to destruction	siren
σχέδι-ος, -α, -ον, off-hand, impromptu	sketch
The infinitive pres. active ends in -ειν, as βαίν-ειν, ἔχειν.	

1. μεγάλην σκοπῶ σπάθην ἐν τῇ χειρὶ τοῦ ἥρωος.
2. ἡ περισκοπή ἐκ τούτου τοῦ οἴκου καλή ἐστιν.
3. τὰ γράμματα ἦν αὐτότυπα τῇ μηχανῇ.
4. τὸ εἶδος τῶν τάξεων τοῦ στρατοῦ δεινὸν ἦν.
5. τὰ δέρματα τῶν ῥινοκερώτων θαῦμα σκοπεῖν ἐστί.
6. οἱ ναῦται ἔβαινον περὶ τὰς πέτρας τῶν Σειρήνων ἐν  
τῇ θαλάσσῃ.
7. ὁ ὑγρὸς ἀὴρ ὑδραίνει τὰ ἄνθεμα.
8. σχέδια ἦν ἡ γραφὴ τοῦ ποιήματος, ὥς ὁ ποιητὴς  
φιλεῖ λέγειν.

## LESSON XXIX—EDUCATION. THE CHILD

<i>Greek word</i>	<i>English form</i>
μανθάνω, I learn	
μάθη-μα (-ματ-), 3 <i>n.</i> , branch of study, subject, science	mathematics
μαθητής, 1 <i>m.</i> , pupil, scholar, disciple	
σχολή, 1 <i>f.</i> , leisure, school <sup>1</sup>	school
παιδαγωγός, 2 <i>m.</i> , boys' guide <sup>2</sup>	pedagogue
ἀλφάβητος, 2 <i>m.</i> , alphabet (two first letters of)	alphabet
πάπυρος, 2 <i>m.</i> , papyrus, paper	paper
χάρτης, 1 <i>m.</i> , a sheet of paper	chart
καλλιγραφία, 1 <i>f.</i> , beautiful writing	calligraphy
ὀρθ-ός, -ή, -όν, upright, straight, correct	all words beginning with <i>ortho-</i>
ὀρθογραφία, 1 <i>f.</i> , correct writing, orthography	
ὀρθοέπεια, 1 <i>f.</i> , correct speaking, orthoepy	
ἐτυμολογία, 1 <i>f.</i> , true account of words	etymology
πρῶτ-ος, -η, -ον, first (neuter used as adverb)	protomartyr
ἔπειτα, then, afterwards	

Most adverbs are formed from adjectives by changing -ος into -ως, as *καλ-ῶς*, beautifully.

The article is sometimes used as a possessive pronoun, as *ὁ παῖς καὶ ὁ πατήρ*, the boy and his father.

*ὁ παιδαγωγὸς ἄγει τὸν παῖδα εἰς τὴν σχολήν, καὶ ὁ μικρὸς μαθητὴς μανθάνει πρῶτον τὸν ἀλφάβητον, ἔπειτα ποιεῖ τοὺς χαρακτῆρας τῶν γραμμάτων ἐν χάρτῃ παπύρου· νῦν μανθάνει καλλιγραφίαν, ἣ ἐστὶ ποιεῖν καλὴν γραφὴν· ἔπειτα ὀρθογραφίαν καὶ ὀρθοέπειαν, ἣ ἐστὶν ὀρθῶς λέγειν· ἔπειτα τὸ μάθημα τῆς ἐτυμολογίας· καὶ νῦν οὗτος ὁ μικρὸς παῖς καλὸς καὶ ἀγαθὸς μαθητὴς ἐστίν, ὃν ὁ πατὴρ φιλεῖ.*

<sup>1</sup> *σχολή* meant properly a lecture-room attended by men in their *leisure* time; but we do find it in later Greek used of a school in our sense.

<sup>2</sup> A male servant who was put in charge of little boys. He accompanied them everywhere, kept them out of harm's way, and took them to their schools and home again.

## LESSON XXX—EDUCATION. THE BOY

*Greek word**English form*

γραμματική, 1 <i>f.</i> , grammar	grammatical
φράσις (φράσε-), 3 <i>f.</i> , way of speaking, style, clause	phrase
λέξις (λεξε-), 3 <i>f.</i> , speech, talk, diction	lexicon
φθόγγος, 2 <i>m.</i> , voice, sound	diphthong
παραγραφή, 1 <i>f.</i> , paragraph	paragraph
κόμμα (κομματ-), 3 <i>n.</i> , a cut, comma	comma
κῶλον, 2 <i>n.</i> , a limb, member of a sentence	colon
περίοδος, 2 <i>f.</i> , a period	period
παῦσις (παύσε-), 3 <i>f.</i> , a pause	pause
συλλαβή, 1 <i>f.</i> , a syllable	syllable
σύνταξις (συντάξε-), 3 <i>f.</i> , co-arrangement	syntax
συνώνυμος, <i>m.f.</i> , -ον, <i>n.</i> , synonymous	synonymous
διαίρεσις (διαίρεσε-), 3 <i>f.</i> , separation	diacresis
ιδίωμα (ιδιώματ-), 3 <i>n.</i> , peculiarity, idiom	idiom

The Present Participle of verbs is got by changing -ω into -ων *m.*, -ον *n.* (-οντ-), -ουσα *f.*

ὥστε (with infin. and acc. of subject), “so as”: ὥστε γιγνώσκειν, so as to know.

ὥστε (with indic.), “so that”: ὥστε γιγνώσκει, so that he (actually) knows.

The former denotes the natural consequence, which *should* happen; the latter the actual consequence, which really *does* happen.

οἱ μεγάλοι παῖδες μαθαίνουνσι πολλὰ μαθήματα, ὡς πρῶτον τὴν γραμματικὴν καὶ τὴν διαίρεσιν τῶν συλλαβῶν, καὶ τὴν ὀρθὴν σύνταξιν τῶν φράσεων καὶ παραγραφῶν, ἐν αἷς τὸ κόμμα, τὸ κῶλον καὶ ἡ περίοδος ποιοῦσι τὰς παύσεις τοῦ φθόγγου ἐν τῇ λέξει. καὶ νῦν ὁ μαθητὴς μαθαίνει τίνες εἰσὶ συνώνυμοι λόγοι, καὶ τίνα ἐστὶν ιδιώματα, ὥστε ἀκούοντα τὴν φωνὴν ἀνθρώπων ἄλλων πόλεων γιγνώσκειν τί λέγουσιν.

## LESSON XXXI—LITERATURE

*Greek word**English form*

ποιήσεις (ποιήσε-), 3 <i>f.</i> , poetry	poesy
ἐπικ-ός, -ή, -όν, epic	epic
σχῆμα (σχήματ-), 3 <i>n.</i> , form, figure, scheme	scheme
μέθοδος, 2 <i>f.</i> , method	method
ὥδή, 1 <i>f.</i> , an ode, lyric poetry	ode
προσῳδία, 1 <i>f.</i> , prosody	prosody
παρωδία, 1 <i>f.</i> , parody	parody
μόν-ος, -η, -ον, alone (neut. adv., only)	monarch
μονωδία, 1 <i>f.</i> , a solo	monody
ἐλεγείον, 2 <i>n.</i> , an elegy	elegy
λυρικ-ός, -ή, -όν, lyric	lyric
ψυχή, 1 <i>f.</i> , the soul, life	psychology
συμμετρία, 1 <i>f.</i> , symmetry	symmetry
ἐπίγραμμα (ἐπιγραμματ-), 3 <i>n.</i> , epigram	epigram
ἀπόλογος, 2 <i>m.</i> , a fable	apologue
διδασκτικ-ός, -ή, -όν, fit for teaching	didactic
ἀνώμαλ-ος, <i>m.f.</i> , -ον, <i>n.</i> , uneven, irregular	anomalous
διάλεκτος, 2 <i>f.</i> , a dialect	dialect
Ὅμηρος, 2 <i>m.</i> , Homer	Homer

1. τὸ σχῆμα πάσης προσῳδίας ἔχει μέθοδον καὶ συμμετρίαν τῶν μέτρων· σκοποῦμεν τοῦτο ἐν τῇ ἐπικῇ ποιήσει, ἐν τῷ δράματι, καὶ ἐν τῇ ὥδῃ.

2. ἐν πολλοῖς δράμασι μονωδαίαι καλαί εἰσι.

3. ἡ ψυχὴ τούτου τοῦ λυρικοῦ ποιητοῦ ἦν ἐν τῇ ὥδῃ ἣν ἔγραφε ἐν τοῖς δένδροις καὶ ἄνθεσι.

4. ὁ ποιητὴς ἐκεῖνος γράφει παρωδίας καὶ ἐπιγράμματα.

5. οὗτος ὁ ἀνὴρ ὃς διδασκτικὸς ἐστὶ τῆς προσῳδίας γινώσκει πολλὰς διαλέκτους ἐν οἷς ποιήματά ἐστι.

6. ἄλλος ποιητὴς γράφει ἀπολόγους καὶ ἐλεγεία.

7. ἐκεῖνος ὁ κακὸς ποιητὴς γράφει ποιήματα ἀνώμαλα.

8. οὐκ ἦν Ὅμηρος ὃς ἔγραφε τὰ καλὰ ἐπικά ποιήματα ἃ πάντες γινώσκουσι ;

## LESSON XXXII—PHILOSOPHY

<i>Greek word</i>	<i>English form</i>
σοφ-ός, -ή, -όν, wise, clever	sophism
φιλόσοφος, 2 <i>m.</i> , lover of wisdom	philosopher
φιλοσοφία, 1 <i>f.</i> , love of wisdom, philosophy	philosophy
σοφιστής, 1 <i>m.</i> , professor of wisdom, sophist <sup>1</sup>	sophist
διδάσκω, I teach	didactic
λογικὴ τέχνη, 1 <i>f.</i> , art of reasoning	technical, logic
ἠθική, 1 <i>f.</i> , moral science, ethics	ethics
παιδεία, 1 <i>f.</i> , education	cyclopaedia
συλλογισμός, 2 <i>m.</i> , a syllogism	syllogism
δίλημμα (-ματ-), 3 <i>n.</i> , an entrapping between two (difficulties)	dilemma
ἀπόφθεγμα (-ματ-), 3 <i>n.</i> , a terse pointed saying, "telling hit"	apophthegm
ὑπερβολικ-ός, -ή, -όν, extravagant, hyperbolical	hyperbolical
παράδοξ-ος, <i>m.f.</i> , -ον, <i>n.</i> , contrary to opinion	paradoxical
διατριβή, 1 <i>f.</i> , a wearing away, invective	diatribe
μονόγραμμον, 2 <i>n.</i> , an outline, sketch	monogram
πρακτικ-ός, -ή, -όν, fit for business, practical	practical
θεωρία, 1 <i>f.</i> , speculation	theory

ὁ φιλόσοφος φιλεῖ μόνην τὴν σοφίαν τῆς ψυχῆς, καὶ θεωρίας φιλεῖ· ἀλλ' ἦσαν πολλοὶ σοφοὶ οἱ ἐδίδασκον ἄλλην σοφίαν πρακτικὴν τῆς ἠθικῆς πολιτικῆς· οὗτοι ἦσαν οἱ σοφισταὶ οἱ ἐδίδασκον τὴν λογικὴν τέχνην. ἐν

<sup>1</sup> The sophists were professors of, and lecturers on, rhetoric, political theory, practical ethics, and the science of the time. The word had anciently no sinister significance. Plato in his "Dialogues" represents them as both immoral in their teaching and blunderers in argument. But these "Dialogues," in which Socrates so easily disposes of them, are one-sided, and perhaps partly imaginary. We have no extant account of these discussions written by any sophist. They enjoyed a great reputation throughout all Greece—and the Greeks were no fools.

ταύτη τῇ παιδείᾳ οἱ ἄνδρες ἐμάνθανον τὸν συλλογισμόν, καὶ ποιεῖν τὸ δῖλημμα τῷ ἀνταγωνιστῇ, καὶ λέγειν διατριβὰς κατὰ (against) τῶν δημαγωγῶν, οἱ ἔλεγον παράδοξα καὶ ὑπερβολικὰ τῷ δήμῳ, καὶ λέγειν ἀποφθέγματα ἃ οἱ ἀκούοντες πολῖται ἐφίλουν. ἀλλὰ τοῦτο ἔστι μόνον μονόγραμμα πᾶντων ἃ ἐδίδασκον. τούτους Πλάτων οὐκ ἐφίλει, ἀλλ' ὁ Πλάτων φιλόσοφος ἦν, οὐ πρακτικὸς πολίτης.



## LESSON XXXIII—HISTORY

<i>Greek word</i>	<i>English form</i>
ἱστορία, 1 <i>f.</i> , investigation, history	history
ἀρχαῖος, -α, -ον, ancient	archaic
νέος, -α, -ον, new, young, recent	Neo-Catholic
ἐποχή, 1 <i>f.</i> , stopping-place, epoch	epoch
χρόνος, 2 <i>m.</i> , time	chronometer
βίος, 2 <i>m.</i> , life (only of man), way of living	biology
πόλεμος, 2 <i>m.</i> , war	poleemics
ἔθνος (ἐθνε-), 3 <i>n.</i> , a nation	ethnology
αἰών, 3 <i>m.</i> , an age	aeon
μῦθος, 2 <i>m.</i> , story, fable, myth	mythology
περγαμηνή, 1 <i>f.</i> , parchment	parchment <sup>1</sup>
στῦλος, 2 <i>m.</i> , (pillar), pen, style	style
μνήμα (μνηματ-), 3 <i>n.</i> , a memorial	mnemonics
οὕτως, before a consonant οὕτω, thus, so	
ἢ, or	

ἡ ἱστορία ἐστὶ λόγος τῶν ἀνθρώπων παντὸς χρόνου, τῶν τε ἀρχαίων αἰώνων καὶ τῶν νέων ἐποχῶν· ἐν ταύτῃ μαθάνομεν τίνες ἦσαν οἱ βίοι τῶν ἐθνῶν, τοὺς πολέμους, τὰς εἰρήνας, τοὺς χαρακτῆρας τῶν εὐγενῶν βασιλέων, τοῦ δήμου, τῶν ἀνδρείων στρατηγῶν καὶ τῶν πόλεων. οὕτω μνήμά ἐστι τοῦ παντὸς βίου τῶν ἀνθρώπων ἐξ ἀρχῆς. οἱ ἀρχαῖοι ἔγραφον στύλοις τὰς ἱστορίας ἐν περγαμηνῇ ἢ παπύρῳ, καὶ ἐν ταύταις μῦθοι πολλοὶ εἰσι.

First made in the city of Pergamos in Asia Minor.

## LESSON XXXIV—GEOGRAPHY

<i>Greek word</i>	<i>English form</i>
κόσμος, 2 <i>m.</i> , the world, universe	cosmic
γῆ, 1 <i>f.</i> , earth, land	geography
σφαῖρα, 1 <i>f.</i> , a ball, sphere	sphere
πόλος, 1 <i>m.</i> , a pivot, pole (of the earth)	pole
κλίμα (κλίματ-), 3 <i>n.</i> , climate	clime
ζώνη, 1 <i>f.</i> , a girdle, zone	zone
τροπικ-ός, -ή, -όν, tropical	tropic
ἀρκτικ-ός, -ή, -όν, arctic	arctic
γράμματα, 3 <i>n.</i> , lines	diagram
ἴσ-ος, -η, -ον, equal	isosceles
θερμόν, 2 <i>n.</i> , heat	isotherm
Ἵπερβόρειοι, 2 <i>m.</i> , the Hyperboreans <sup>1</sup>	hyperborean
διαφέρω, I differ	
ἄνω καὶ κάτω, adv., above and below	
δύο or δύο nom. and acc., δυοῖν gen. and dat., two	dyarchy

The accusative sometimes denotes "with respect to," as καλὴ τὸ εἶδος, beautiful in form.

αὕτη ἡ γῆ ἀστήρ ἐστι μικρὸς ἐν τῷ μεγάλῳ κόσμῳ, καὶ περὶ τὸν ἥλιον κύκλῳ βαίνει· σφαῖρα τὸ εἶδός ἐστιν, ἔχουσα πόλους δύο ἄνω καὶ κάτω, καὶ ζώνας ἐν αἷς τὰ κλίματα διαφέρει· ἐν γὰρ τῇ ἀρκτικῇ πολλή ἐστι χιῶν καὶ κρύσταλλος· ἐν ταύτῃ οἱ Ἵπερβόρειοι βίον εἰρήνης εἶχον, ὡς ἔλεγον οἱ ἀρχαῖοι ποιηταί. ἐν τῇ τροπικῇ τὸ σθένος τοῦ ἡλίου μέγα ἐστί. γράμματα ἴσου θερμοῦ ἐστίν, ἐν αἷς ἴσον ἔχουσιν οἱ ἄνθρωποι τὸ θερμόν. ἐν πάσαις ταύταις ταῖς ζώναις πολλαί εἰσι πόλεις, ἐν γὰρ τῇ ἀρκτικῇ ἐστι καὶ βίος ἀνθρώπων καὶ ζωὴ θηρίων.

<sup>1</sup> A people said in Greek myths to live *beyond* (ὑπέρ) the North Wind, so that it never blew on them; a people free from disease or crime in a land of plenty and peace.

## LESSON XXXV—GEOGRAPHY

<i>Greek word</i>	<i>English form</i>
Αἴγυπτος, 2 <i>f.</i> , Egypt	Egypt
Νεῖλος, 2 <i>m.</i> , the Nile	Nile
Δέλτα, <i>n.</i> , the three-cornered letter, the Delta	Delta
καταρράκτης, 1 <i>m.</i> , down-rushing, cataract	cataract
πυραμῖς (πυραμίδ-), 3 <i>f.</i> , pyramid	pyramid
ὀβελίσκος, 2 <i>m.</i> , obelisk	obelisk
μονόλιθ-ος, <i>m.f.</i> , -ον, <i>n.</i> , of one stone	monolith
ὀρίζων (ὀρίζοντ-), 3 <i>m.</i> , that which limits, horizon	horizon
ὄρος (ὄρε-), 3 <i>n.</i> , a mountain	orography
νῆσος, 2 <i>f.</i> , an island	Polynesia
κρατήρ, 3 <i>m.</i> , a bowl, crater	crater
μέσ-ος, -η, -ον, middle	mesozoic
τόπος, 2 <i>m.</i> , a place	topography
εἶναι, infinitive of εἰμί, to be	
διά, through. Takes genitive and accusative.	diameter
διὰ τῆς γῆς, through the land and out of it.	
διὰ τὴν γῆν, through and all about the land.	
διὰ πενίαν, through, on account of, poverty.	

διὰ μέσης τῆς Αἰγύπτου ῥεῖ ὁ Νεῖλος ποταμὸς ἐκ τῶν ὀρέων τῆς Αἰθιοπίας εἰς τὸ Δέλτα καὶ τὴν θάλασσαν· ἐν τούτῳ τῷ ποταμῷ μεγάλους εἶδομεν καταρράκτας, καὶ περὶ τῆς γῆς ἦσαν πυραμίδες καὶ ὀβελίσκοι, ὧν πολλοὶ μονόλιθοί εἰσι. αὕτη ἡ γῆ πλατεία, ὥστε τῇλεσκοποῦμεν εἰς τὸν κύκλον τοῦ ὀρίζοντος. ἀλλ' ἐν μέσῃ τῇ θαλάσῃ πολλαί εἰσι νῆσοι ἔχουσιν ὄρεα, καὶ τούτων τῶν ὀρέων δύω κρατῆρας ἔχουσιν ἐξ ὧν ῥεῖ πῦρ, ὥστε δεινὴν εἶναι τὴν ὄψιν τῶν τόπων ἐκείνων.

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## LESSON XXXVI—GEOLOGY

<i>Greek words</i>	<i>English form</i>
σκάπτω, I dig	
εὐρίσκω, I find	heuristic <sup>1</sup>
μέταλλον, 2 <i>n.</i> , a mine	metal
παλαι-ός, -ά, -όν, ancient, of old	palaeontology
ὄντα (neut. pl. of participle ὄν), things existing	ontology
καιν-ός, -ή, -όν, new	cainozoic
μορφή, 1 <i>f.</i> , form	morphology
ἄμορφ-ος, <i>m.f.</i> , -ον, <i>n.</i> , formless	amorphous
χάσμα (χάσματ-), 3 <i>n.</i> , a yawning, rift	chasm
σταλακτ-ίς (-ίδ-), 3 <i>f.</i> , a dripping	stalactite
στάλαγ-μα (-ματ-), 3 <i>n.</i> , a drop	stalagmite
ἄντρον, 2 <i>n.</i> , a cave	antre (Milton, etc.)
ζῶον, 2 <i>n.</i> , a living thing, animal	zoology
ὅλ-ος, -η, -ον, whole	whole
νῦν and other adverbs may be used adjectivally, as οἱ νῦν ἄνθρωποι, men of the present day; ἡ ἄνω πέτρα, the overlying rock	
χάλυψ (χάλυβ-), 3 <i>m.</i> , iron	chalybeate

καὶ οἱ παλαιοὶ ἄνθρωποι καὶ οἱ νῦν ἄνδρες ἔσκαπτον τὴν γῆν, ποιοῦντες μέταλλα καὶ εὐρίσκοντες τὸν χάλυβα ἐν τῇ πέτρᾳ, καὶ ἐν ταῖς πέτραις ἐκείναις εἶδον πολλὰς μορφὰς μεγάλων καὶ δεινῶν θηρίων οὐ νῦν ὄντων, ἀλλ' ἃ ἦν ζῶα ἐν τοῖς πρώτοις αἰῶσι, ἐν οἷς πάντα καινὰ ἦν. καὶ ἐν τοῖς χάσμασιν ἄντρων εἶδον στύλους πέτρων οὓς ἐποίει ἡ σταλακτὶς ὕδατος ἐκ τῶν ἄνω πετρῶν, καὶ νῦν ἐκεῖνα τὰ σταλάγματά ἐστιν ὅλως πέτρος· ἀλλὰ διὰ τὸν χρόνον ἄμορφα ἦν πολλὰ σκελετὰ ἐκείνων τῶν παλαιῶν ζώων.

<sup>1</sup> The method in education by which the pupil is set to *find out* things for himself.

## LESSON XXXVII—GEOLOGY AND PRECIOUS STONES

<i>Greek word</i>	<i>English form</i>
σχιστ-ός, -ή, -όν, cleft (adj.)	schist
κατακλυσμός, 2 m., a downrush (of water)	cataclysm
τιμή, 1 f., honour, value, price	timocracy <sup>1</sup>
τίμι-ος, -α, -ον, precious, valuable	
ἀδάμας (ἀδάμαντ-), 3 m., adamant, diamond	diamond
σάπφειρος, 2 f., sapphire	sapphire
βήρυλλος, 2 f., beryl	beryl
τόπαζος, 2 m., topaz	topaz
ἀμέθυστος, 2 f., amethyst	amethyst
σμάραγδος, 2 f., emerald	emerald
ἵασπις (ἰάσπιδ-), 3 f., jasper	jasper
χαλκηδών (-δον-), 3 f., chalcedony	chalcedony
χρυσόλιθος, 2 m., chrysolite	chrysolite
ὄνυξ (ὄνυχ-), 3 m., (finger-nail) onyx	onyx
σαρδ-όνυξ (-ονυχ-), 3 m., sardonyx	sardonyx
πορφυρίτης, 1 m., porphyry	porphyry
κατά, down. With genitive, down <i>from</i> or down <i>below</i> ; <i>ῥεῖ κατὰ τῆς πέτρας</i> . With accusative, down <i>along</i> ; <i>ῥεῖ κατὰ τὴν πέτραν</i> . ( <i>also according to</i> )	

ἐν τῇ σχιστῇ γῇ οὗτοι οἱ ἄνθρωποι εὐρίσκουσι πολλοὺς τιμίους λίθους, ὡς τὸν ἀδάμαντα, ὃν ἐν τροπικοῖς τόποις φέρουσιν ἐκ πολλῆς ἄνω γῆς διὰ μέγαν κατακλυσμὸν ὕδατος. δύο μεγάλους καὶ καλοὺς ἀδάμαντας, οἳ ἦσαν πολλῆς τιμῆς, τῇ γυναικὶ τοῦ βασιλέως ἔφερον. ἄλλους τιμίους λίθους πολλοὺς εὐρίσκουσιν ἐν τῇ γῇ ἢ πέτρα ἢ κατὰ τοῦ ὕδατος ποταμῶν· ἐν τούτοις εἰσὶν ἢ σάπφειρος, ἢ βήρυλλος, ὁ τόπαζος, ἢ ἀμέθυστος, ἢ σμάραγδος, ἢ φιλοῦσιν ὡς φέρουσιν ἀγαθὴν τύχην (fortune), ἢ ἵασπις, ὁ χρυσόλιθος, ἢ χαλκηδών, καὶ ὁ ὄνυξ καὶ ὁ σαρδόνυξ. ἐκ τοῦ πορφυρίτου, καλοῦ πέτρου, στύλους τοῖς δώμασι βασιλέων ποιοῦσι.

<sup>1</sup> A form of government under which a certain amount of property is a necessary qualification for office.

## LESSON XXXVIII—BOTANY AND ZOOLOGY

*Greek word**English form*

βοτάνη, 1 f., a herb, plant

botany

ἡ βοτανική, 1 f., the science of plants,  
botanybotanical  
stomatitis

στόμα (στόματ-), 3 n., a mouth

ρίζα, 1 f., a root

rhizome

χλωρ-ός, -ά, -όν, green

chlorine

άνθηρ-ός, -ά, -όν, blooming, flowering

anther

ἐφήμερ-ος, m.f., -ον, n., lasting but a day

ephemeral

μακρ-ός, -ά, -όν, long

macrocosm

σῶμα (σώματ-), 3 n., a body

somatology

φυσιολογία, 1 f., investigation of nature

physiology

μεταβολή, 1 f., change

metabolism

μεταμόρφωσις (-ωσε-), 3 f., change of form

metamorphosis

ἀνατομή, 1 f., a cutting up

anatomy

ἰχθύς (ἰχθύ-), 3 m., a fish

ichthyology

πολλάκις, often

μέν, on the one hand; δέ, on the other hand, but, and.

But these are used in Greek whenever a contrast, however slight, is expressed. They may often be left untranslated, μέν nearly always, as, ἡ μὲν κόρη φιλεῖ τὸ ἄνθος τοῦτο, ὁ δὲ παῖς οὐ, the girl likes this flower, the boy does not.

|| οἱ μὲν . . . οἱ δέ, some . . . others.

ἡ βοτανική ἐστὶ λόγος περὶ βοτανῶν, καὶ διὰ τούτου τοῦ μαθήματος πολλὰ μανθάνομεν περὶ βοτανῶν καὶ ἀνθέων καὶ δένδρων. ταῦτα πάντα ἔχει ρίζας καὶ καυλοὺς καὶ φύλλα χλωρά· τὰ μὲν φύλλα ἔχει μικρὰ στόματα, τὰ δὲ ἄνθεμα πεταλα ἐν οἷς ἐστὶν ἀνθηρὰ καὶ στίγματα, ὥς οἱ μὲν νῦν ἄνθρωποι λέγουσι ταῦτα, οἱ δὲ ἀρχαῖοι οὐ. τῶν βοτανῶν αἱ μὲν ἐφήμεροι, αἱ δὲ μακρὰν ἔχουσι ζωήν.

ἡ φυσιολογία εὐρίσκει τὴν φύσιν πάντων ζώων, τὰς μὲν μεταβολὰς τὰς δὲ μεταμορφώσεις τῶν σωμάτων, ἃς εὐρίσκουμεν πολλάκις διὰ τῆς ἀνατομῆς· καὶ μανθάνομεν τίνα μὲν ζῶα ζῶην ἔχει μόνον ἐν τῇ θαλάσσῃ, ὥς οἱ ἰχθύες, τίνα δὲ ἐν τῇ γῇ, καὶ τίνα ἀμφίβια ἐστίν.

LESSON XXXIX—MATHEMATICS

*Greek word*

*English form*

ἀριθμός, 2 <i>m.</i> , number	
ἀριθμητικ-ός, -ή, -όν, connected with numbers	arithmetic
μαθηματικ-ός, -ή, -όν, connected with learning	mathematics
τρίγωνον, 2 <i>n.</i> , triangle	trigonometry
παραλληλόγραμμον, 2 <i>n.</i> , parallelogram	parallelogram
τραπέζιον, 2 <i>n.</i> , trapezium	trapezium
παραβολή, 1 <i>f.</i> , parabola	parabola
κύλινδρος, 2 <i>m.</i> , a roller, cylinder	cylinder
κῶνος, 2 <i>m.</i> (a pine-cone), cone	cone
κέντρον, 2 <i>n.</i> (a thorn-prick), centre	centre
διάμετρος, 2 <i>f.</i> , diameter	diameter
περιφέρεια, 1 <i>f.</i> , circumference	periphery
χορδή, 1 <i>f.</i> , chord	chord
θεώρημα (-ματ-), 3 <i>n.</i> , speculation, theorem	theorem
ὑπό-θεσις (-θεσε-), 3 <i>f.</i> , supposition	hypothesis
ἀπό, from (takes genitive)	apostasy
ὑπερβολή, 1 <i>f.</i> , hyperbola	hyperbola
ἑλλειψις (ἐλλείψε-), 3 <i>f.</i> , ellipse	ellipse

ἡ μὲν ἀριθμητικὴ τέχνη διδάσκει περὶ ἀριθμῶν, ἡ δὲ μαθηματικὴ περὶ μορφῶν, ἐν αἷς ὁ κύκλος ἐστί, τὸ τρίγωνον, τὸ παραλληλόγραμμον, τὸ τραπέζιον, ἡ παραβολή, ἡ ὑπερβολή, ἡ ἑλλειψις, ὁ κύλινδρος, ὁ κῶνος, καὶ ἄλλα πολλά. ἐν μέσῳ τῷ κύκλῳ ἐστὶ τὸ κέντρον, ἐξ οὗ ἴσα ἐστὶ πάντα γράμματα εἰς τὴν περιφέρειαν, καὶ πᾶσαι διάμετροι διὰ τὸ κέντρον τοῦτο βαίνουσι, καὶ αἱ χορδαὶ ἀπὸ περιφερείας εἰς περιφέρειάν εἰσι. ἐν τούτῳ τῷ μαθήματι εὐρίσκομεν πάντα διὰ θεωρημάτων καὶ ὑποθέσεων.

## LESSON XL—MATHEMATICS

<i>Greek word</i>	<i>English form</i>
γωνία, 1 <i>f.</i> , an angle	polygon
τετράγωνον, 2 <i>n.</i> , a four-sided figure	tetragonal
ὀρθογώνι-ος, <i>m.f.</i> , -ον, <i>n.</i> , right-angled	orthogonal
σκέλος (σκέλε-), 3 <i>n.</i> , a leg	
ἰσοσκελ-ής, <i>m.f.</i> , -ές, <i>n.</i> , isosceles	isosceles
βάσις (βάσε-), 3 <i>f.</i> , a base, pedestal	base
ἀλλήλ-ους, -ας, -α (no nom.), one another	
παρ-ἀλλήλ-ος, <i>m.f.</i> , -ον, <i>n.</i> , beside one another, parallel	parallel
τρεῖς, <i>m.f.</i> , nom. and acc., τρία, <i>n.</i> , three	triad
τέτταρες, <i>m.f.</i> , τέτταρα, <i>n.</i> , four	} <i>tetrarch</i>
acc. τέτταρας, <i>m.f.</i> , τέτταρα, <i>n.</i>	
ὀνομάζω, I name	onomatopoea
ἐπί, upon. With genitive, not set wholly on, as, "the rider sits ἐπὶ τοῦ ἵππου"; with dative, wholly upon, as, "the saddle lies ἐπὶ τῷ ἵππῳ"; with accusative, motion on to, as, "the man mounts ἐπὶ τὸν ἵππον"; or motion against, as, "the king marches ἐπὶ τὴν πόλιν."	

ὀρθὴ γωνία, a right angle.

τῶν σχημάτων ἃ ὀρθὰς ἔχει πλευρὰς μορφαί εἰσι πολλάί, ὡς τὸ τρίγωνον καὶ τὸ παραλληλόγραμμον· τὸ μὲν τρίγωνον τρεῖς ἔχει πλευρὰς καὶ γωνίας· ἐκεῖνο τὸ τρίγωνον ὃ δύο πλευρὰς ἐπὶ τῇ βάσει ἴσας ἔχει ἰσοσκελές ἐστι, πλευρὰν γὰρ σκέλος ὀνομάζουσι. τὸ μὲν παραλληλόγραμμον παραλλήλους ἔχει δύο πλευρὰς ἀλλήλαις, καὶ τὰς δύο ἄλλας οὕτως, τὸ δὲ τραπέζιον, ὃ ἐστι τετράγωνον, οὔ· τρίγωνον ὀρθὴν ἔχον γωνίαν ὀρθογώνιον ὀνομάζομεν. αἱ τρεῖς γωνίαι παντὸς τριγώνου ἴσαι εἰσὶ δυοῖν ὀρθαῖν γωνίαιν.



## LESSON XLI—PHYSICS AND CHEMISTRY

*Greek word**English form*

τὰ μηχανικά, <i>n. pl.</i> , the science of mechanism	mechanics
ἡ δυναμικὴ τέχνη, <i>1 f.</i> , the science of force	dynamics
ὕδραυλικον ὄργανον, <i>2 n.</i> , an instrument for drawing water	hydraulics
ἀκουστικ-ός, -ή, -όν, connected with hearing	acoustic
βάρος (βάρε-), <i>3 n.</i> , weight	barometer
χημεία, <i>1 f.</i> , alchemy	chemistry
ἄτομ-ος, <i>m.f., -ον, n.</i> , indivisible	atom
γεννά-ω, <i>1</i> beget, produce	hydrogen
ἀνά-λυσις (-λυσε-), <i>3 f.</i> , division, analysis	analysis
sing. εὕρ-ον, -ες, -ε, pl. εὔρ-ομεν, -ετε, -ον, <i>1</i> found	
ἡχώ, gen. ἡχοῦς, acc. ἡχώ, <i>3 f.</i> (no pl.), a sound	echo
ὁμογεν-ής, <i>m.f., -ές, n.</i> , of uniform composition	homogeneous
ἑτερογεν-ής, <i>m.f., -ές, n.</i> , of different ingredients	heterogeneous

τὰ μὲν μηχανικὰ διδάσκει περὶ τῆς ἐνεργείας πάντων ἐν τούτῳ τῷ κόσμῳ, περὶ τῆς δυναμικῆς τέχνης τῶν ὑδραυλικῶν ὀργάνων, περὶ ἡχοῦς καὶ τῶν ἀκουστικῶν φωνῶν· καὶ εὕρισκει τὴν δύναμιν τοῦ θερμοῦ, καὶ τὸ βάρος τοῦ αἵματος καὶ ἄλλας πολλὰς ἐνεργείας τοῦ μεγάλου κόσμου.

ἡ δὲ ἀρχαία χημεία τοῦ νῦν μαθήματος ἀρχὴ ἦν, ὃ μανθάνομεν τί ἐστὶν ἄτομα καὶ τίνα φύσιν ἔχει τὸ ἤλεκτρον· τοῦτο ποιεῖ δι' ἀνάλυσιν πάντων ἃ σκοποῦμεν, καὶ εὕρισκει τί γεννᾷ, καὶ τίνα ὁμογενέα ἐστὶ καὶ τίνα ἑτερογενέα.

## LESSON XLII—ASTRONOMY

<i>Greek word</i>	<i>English form</i>
ἄστρον, 2 <i>n.</i> , a star	astrology
ἄστρονομία, 1 <i>f.</i> , science of star-law, astronomy	astronomy
οὐρανός, 2 <i>m.</i> , the sky, heaven	Uranus
υἰάλιν-ος, -η, -ον, of glass	hyaline
αἰθήρ (αἰθήρ-), 3 <i>m.</i> , the upper air, aether, sky	aether
σκότος, 2 <i>m.</i> , darkness	scotoscope <sup>1</sup>
σκοτία, 1 <i>f.</i> , darkness	scotia <sup>2</sup>
γαλαξίας, 1 <i>m.</i> , the Milky Way	galaxy
πλανήτης, 1 <i>m.</i> , a wanderer, planet	planet
Ἄρκτοῦρος, 2 <i>m.</i> , Arcturus	Arcturus
Πλειάδες, 3 <i>f.</i> , the Pleiads (stars of sailing- season)	Pleiads
Ῥάδες, 3 <i>f.</i> , the Hyades (stars of rainy season)	Hyades
Κυνόσουρα, 1 <i>f.</i> , the pole star	cynosure
ἄβυσσος, 2 <i>f.</i> , (bottomless) abyss	abyss
μετέωρ-ος, <i>m.f.</i> , -ον, <i>n.</i> , lifted high, up in heaven	meteor
κρύπτω, I hide	cryptic

Prepositions (except *περί* and *πρό*) ending in a vowel elide it before a word beginning with a vowel, also when compounded with a word so beginning, as, *δι' αἰθέρος*, *κατέβαινε*.

ἡ ἀστρονομία ἐστὶν ἡ τέχνη δι' ἧς μανθάνομεν τὴν φύσιν τοῦ οὐρανοῦ καὶ τίνα ἐστὶ τὰ ἄστρα τὰ ἐν τούτῳ, ἃ τῆλε ὄντα δι' ὄργανον υἰάλινον σκοποῦμεν· τοῦτο ποιοῦμεν ἐν σκοτίᾳ μόνον, τὸ γὰρ φῶς τοῦ ἡλίου κρύπτει πάντα τὰ μετέωρα ἐν τῇ ἡμέρᾳ· ἀλλὰ νῦν τὸν γαλαξίαν οὕτω πολλῶν ἀστέρων σκοποῦμεν, καὶ τοὺς πλανήτας οἱ *περί*

<sup>1</sup> A field-glass for seeing by night

<sup>2</sup> In architecture, a hollow moulding (so casting a shade) at the base of a column.

τὸν ἥλιον βαίνουνσι, καὶ τὴν Κυνόσουραν, Ἀρκτοῦρον, τὰς Πλειάδας καὶ τὰς Ὑάδας—πάντας σκοποῦμεν διὰ τὴν ἄβυσσον τοῦ καθαροῦ αἰθέρος. καὶ πάντα ταῦτα οὐκ ἦν ἀπ' ἀρχῆς, ἀλλ' ὡς ἐν ταῖς Γραφαῖς εὐρίσκομεν, “ἐν ἀρχῇ ἐποίει ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· καὶ ἄμορφος ἦν ἡ γῆ καὶ κενή, καὶ σκότος ἐπὶ τῇ ἀβύσσῳ, καὶ τὸ πνεῦμα τοῦ Θεοῦ κατέβαινεν ἐπὶ τὰ ὕδατα.” = present

\* Scripture

## GRAMMAR V—FORMATION OF TENSES

The Future Tense of most regular verbs is got by adding *-σ* to the stem, as *λύ-ω*, *λύσ-ω*, all the terminations being the same as in the Present. If the stem ends in a dental, guttural or labial, the same change is made as that given for the dative plural of Declension III, thus :

*ἄγσ-ω* becomes *ἄξω*—*διδάσκω*, *διδάξω*—*πέμπω*, *πέμψω*—*σκάπτω*, *σκάψω*—*γράφω*, *γράψω*.

The stem of verbs ending in *-ῶ*, as of *ποι-ῶ*, ends in *-ε*, *ποιε-*, as of *γεννά-ω*, in *-α*, and the *-ε* or *-α* is changed into *-η-* before the *σ*, as *ποιή-σω*, *γεννή-σω*.

The Aorist, or Past Indefinite, is formed by prefixing to the stem of the Future the Augment *ἐ-*, as for the Imperfect, and adding the ending *-α*, as *ἐ-δίδαξ-α*, *ἔ-γραψ-α*, *ἐ-ποίησ-α*. It is thus conjugated:—

<i>Singular</i>	<i>Plural</i>
1. <i>ἔ-γραψ-α</i> I wrote	<i>ἐ-γράψ-αμεν</i> we wrote
2. <i>ἔ-γραψ-ας</i> you wrote	<i>ἐ-γράψ-ατε</i> you wrote
3. <i>ἔ-γραψ-ε</i> he wrote	<i>ἔ-γραψ-αν</i> they wrote

If the verb begins with a vowel, as *ε-* or *α-*, like *ἀκού-ω*, the vowel is augmented by lengthening it, *ε-* or *α-* into *η-*, alike for imperfect and aorist, as impf. *ἤκουον*, aor. *ἤκουσα*. Diphthong *ει-* becomes *η-*; *αι-*, *η-*; *οι-*, *ω-*.

But many very common verbs are irregular in some of their tenses (like our "strong" verbs). Thus the aorist of *ἔχω* is *ἔσχον*, of *εὐρίσκω* *εὗρον*, with terminations as in the imperfect. That of *βαίνω* is *ἔβην*, *ἔβης*, *ἔβη*, the plural as the imperfect of *εἶμι*.

Some borrow parts from other verbs, as *φέρω*, fut. *οἶσω*, aor. *ἤνεγκα* (compare our "go, went, gone").

The future of *εἶμι* is—

<i>Singular</i>	<i>Plural</i>
1. <i>ἔσ-ομαι</i>	<i>ἐσ-όμεθα</i>
2. <i>ἔσ-ει</i>	<i>ἔσ-εσθε</i>
3. <i>ἔσ-ται</i>	<i>ἔσ-ονται</i>

For verbs in *-aw*, *a* before an *e* sound becomes long  $\bar{a}$ ; *a* before an *o* sound becomes long  $\omega$ . *-άεις*, *-άει* become *-ᾶς*, *-ᾶ*, thus:—

*I begin, produce*

	<i>Singular</i>	<i>Present</i>	<i>Plural</i>
1.	γεννά-ω, γενν-ῶ	γεννά-ομεν, γενν-ῶμεν	
2.	γεννά-εις, γενν-ᾶς	γεννά-ετε, γενν-ᾶτε	
3.	γεννά-ει, γενν-ᾶ	γεννά-ουσι, γενν-ῶσι	

	<i>Singular</i>	<i>Imperfect</i>	<i>Plural</i>
1.	ἐγέννα-ον, ἐγένν-ων	ἐγεννά-ομεν, ἐγενν-ῶμεν	
2.	ἐγέννα-ες, ἐγένν-ᾶς	ἐγεννά-ετε, ἐγενν-ᾶτε	
3.	ἐγέννα-ε, ἐγένν-ᾶ	ἐγέννα-ον, ἐγένν-ων	

ὁράω, I see, takes from other verbs its future and aorist: future, ὄψομαι (done like ἔσομαι), aorist εἶδον.

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## LESSON XLIII—RELIGION

<i>Greek word</i>	<i>English form</i>
θεολογία, 1 <i>f.</i> , theology	theology
βιβλίον, 2 <i>n.</i> , a book	Bible
γένεσις (γενέσε-), 3 <i>f.</i> , birth, origin	Genesis
ἐξοδος, 2 <i>f.</i> , journeying forth	Exodus
δεύτερ-ος, -α, -ον, second	Deuteronomy
Χριστός, 2 <i>m.</i> , the anointed one	Christ
παραβολή, 1 <i>f.</i> , comparison, parable	parable
προφήτης, 1 <i>m.</i> , one who spoke for a god, interpreter	prophet
ἀπόστολος, 2 <i>m.</i> , one sent forth, apostle	apostle
εὐαγγέλιον, 2 <i>n.</i> , good tidings	evangel
εὐαγγελιστής, 1 <i>m.</i> , evangelist	evangelist
λαός, 2 <i>m.</i> , people	laity
θάνατος, 2 <i>m.</i> , death	thanatopsy
υἱός, 2 <i>m.</i> , a son (plural υἱεῖς, υἱέων, υἱέσι)	

<i>Singular</i>	<i>Plural</i>
Nom. ἐγώ, I	Nom. ἡμεῖς egotist
Acc. ἐμέ or με	Acc. ἡμᾶς
Gen. ἐμοῦ or μου	Gen. ἡμῶν
Dat. ἐμοί or μοι	Dat. ἡμῖν

ἐμ-ός, -ή, -όν, my. ἡμέτερ-ος, -α, -ον, our.

ἔχομεν πᾶσαν τὴν θεολογίαν ἡμῶν ἐκ τοῦ Βιβλίου, ἐν ᾧ λέγει ἡμῖν τὸ πνεῦμα τοῦ Θεοῦ τὸν λόγον τοῦ Θεοῦ· ἐν τούτῳ πρῶτόν ἐστι τὸ βιβλίον τῆς γενέσεως τοῦ κόσμου καὶ τοῦ ἀνθρώπου· δευτέρα ἡ ἐξοδος τοῦ λαοῦ Θεοῦ ἐξ Αἰγύπτου, ἔπειτα τὰ βιβλία τοῦ νόμου, καὶ πολλὰ ἄλλα τοῦ ἀρχαίου Λόγου ὃν ἔλεγον πολλοὶ προφήται. ἀλλὰ καὶ καινὸν ἔχομεν, λέγοντα περὶ τοῦ Χριστοῦ τοῦ Θεοῦ υἱοῦ καὶ Λόγου, ὡς ἔβαινεν εἰς ταύτην τὴν γῆν ἐν μορφῇ ἀνθρώπου, καὶ ἐδίδασκε διὰ παραβολῶν, ὃν εἰς θάνατον ἐπεμψαν κακοὶ ἄνδρες, ἀλλὰ ζωὴν ἔχει εἰς τοὺς αἰῶνας. τοὺς μαθητὰς οὗτος ἔπεμπε ὡς ἀποστόλους καὶ εὐαγγελιστὰς διὰ πᾶσαν τὴν γῆν φέροντας τὸ εὐαγγέλιον τῆς εἰρήνης.

## LESSON XLIV—RELIGION

<i>Greek word</i>	<i>English form</i>
κύριος, 2 <i>m.</i> , master, lord	
κυριακ-ός, -ή, -όν, belonging to a lord	
τὸ κυριακὸν (δῶμα), the Lord's house	kirk, church
ἄγγελος, 2 <i>m.</i> , a messenger, angel	angel
Χριστιανός, 2 <i>m.</i> , a Christian	Christian
εἰδωλολατρεία, 1 <i>f.</i> , service of images	idolatry
προσήλυτος, 2 <i>m.</i> , a convert	proselyte
μάρτυς or μάρτυρ (μαρτυρ-), 3 <i>m.</i> , a witness, martyr	martyr
ἐκκλησία, 1 <i>f.</i> , an assembly, church	ecclesiastic
συναγωγή, 1 <i>f.</i> , a gathering, synagogue	synagogue
βάπτισμα (βαπτισματ-), 3 <i>n.</i> , dipping, baptism	baptism
ἔθνος (ἔθνε-), 3 <i>n.</i> , nation (plural, the Gentiles)	ethnology
πίστις (πιστε-), 3 <i>f.</i> , belief, trust, faith	
χάρις (χαριτ-), 3 <i>f.</i> , favour, grace	charity
πείθω, I persuade	

μετὰ (gen. or acc.), with gen. *with*, as μετὰ φίλου, with a friend; with acc. *after*, as ἔβη μετὰ τὸν φίλον, he went after his friend.

οὗτοι οἱ ἀπόστολοι, οἱ ἄγγελοι τοῦ εὐαγγελίου, ἔπειθον πολλοὺς εἶναι Χριστιανούς, κατὰ τὸ ὄνομα τοῦ Κυρίου Χριστοῦ. πρῶτον μὲν εἰς τὰς συναγωγὰς τῶν Ἰουδαίων (Jews) ἔβαινον, ἔπειτα δὲ εἰς τὰ ἔθνη, καὶ ἡγον πολλοὺς προσηλύτους διὰ βαπτίσματος εἰς τὴν καινὴν ἐκκλησίαν, διδάσκοντες τούτους καὶ φεύγειν καὶ μισεῖν τὴν εἰδωλολατρείαν, ὧν πολλοὺς κακοὶ ἄνθρωποι μάρτυρας ἐποίουν, ἀλλὰ καὶ τοῦτο ἀνδρείως ἔφερον καὶ μεθ' ἡδονῆς, οὕτω μεγάλη ἦν ἡ χάρις τοῦ Θεοῦ τούτοις, καὶ οὕτω μεγάλη ἡ δύναμις τῆς πίστεως.

## LESSON XLV—RELIGION

<i>Greek word</i>	<i>English form</i>
εὐσέβεια, 1 <i>f.</i> , reverence, religion	Eusebius
μυστήριον, 2 <i>n.</i> , a secret, mystery	mystery
ἐπιστολή, 1 <i>f.</i> , a letter	epistle
πρεσβύτερος, 2 <i>m.</i> , an elder	presbyter, priest
ἐπίσκοπος, 2 <i>m.</i> , superintendent, bishop	episcopal, bishop <sup>1</sup>
καθολικ-ός, -ή, -όν, universal	catholic
σχίσμα (σχίσματ-), 3 <i>n.</i> , cleft, divi- sion, schism	schism
ἀπό-στασις (-στασε-), 3 <i>f.</i> , desertion, apostasy	apostasy
σκεπτικ-ός, -ή, -όν, bent on seeing for oneself	sceptic
αἵρεσις (αἰρέσε-), 3 <i>f.</i> , a choosing for oneself	heresy
γνωστικός, 2 <i>m.</i> , one who claims a deeper wisdom than is revealed	gnostic
κρυπτ-ός, -ή, -όν, secret, hidden	cryptic
ἄθε-ος, <i>m.f.</i> , -ον, <i>n.</i> , godless	atheist
ὑποκριτής, 1 <i>m.</i> , an actor, hypocrite	hypocrite
βλασφημία, 1 <i>f.</i> , evil-speaking, slander, blasphemy	blasphemy

The article before a participle denotes "he, or they, who," as *ὁ λέγων*, he who speaks, *οἱ ἀκούοντες*, those who hear.

οἱ ἀπόστολοι ἐδίδασκον οὐ μόνον διὰ λέξεως ἀλλὰ καὶ δι' ἐπιστολῶν τὰ μυστήρια τῆς εὐσεβείας, καὶ ἐν ταῖς ἐκκλησίαις πρεσβύτεροι ἢ ἐπίσκοποι εἶχον τὴν ἀρχήν· καὶ πρῶτον μὲν ἡ ἐκκλησία πᾶσα καθολικὴ ἦν· ἀλλ'

<sup>1</sup> The old spelling "biscop" gives the half-way stage in the change. But many words in common use, as *church*, *priest*, *chair*, have been much changed by attrition of time.



× οὐ διὰ πολλοῦ χρόνου σχίσματα ἦν διὰ τῆς αἵρέσεως  
ἀνδρῶν σκεπτικῶν, καὶ ἐκ τούτου ἀπόστασις τῆς πρώτης  
πίστεως, οἱ γὰρ γνωστικοὶ ἐγίγνωσκον, ὡς ἔλεγον, τὰ  
κρυπτὰ τοῦ Θεοῦ ἃ οὐκ ἐδίδαξαν οὐδ' ὁ Χριστὸς οὐδ'  
οἱ ἀπόστολοι, καὶ τούτων ἦσαν οἱ λέγοντες βλασφημίας,  
ὄντες ὑποκριταὶ καὶ σκάνδαλον τοῖς ἀγαθοῖς.

## LESSON XLVI—RELIGION

<i>Greek word</i>	<i>English form</i>
λατρεία, 1 <i>f.</i> , worship, service	Mariolatry
δόγμα (δογματ-), 3 <i>n.</i> , an opinion, article of belief	dogma
ἑτερόδοξ-ος, <i>m.f.</i> , -ον, - <i>n.</i> , holding other opinions	heterodox
ὀρθοδοξία, 1 <i>f.</i> , the holding of right opinion	orthodoxy
διάβολος, 2 <i>m.</i> , an accuser, slanderer; the devil	diabolical
σύνοδος, 2 <i>f.</i> , a gathering, synod, congregation	synod
κληρικός, 2 <i>m.</i> , one who has part or lot, cleric	cleric
ἱεραρχία, 1 <i>f.</i> , government of priests	hierarchy
κανών (κανόν-), 3 <i>m.</i> , rule, regulation, canon	canon
ἀρχός, 2 <i>m.</i> , chief, head, ruler	archangel
ἀρχιεπίσκοπος, 2 <i>m.</i> , archbishop	archiepiscopal
κωνωπεῖον, 2 <i>n.</i> , a mosquito-curtain, canopy	canopy
ἕκαστος, -η, -ον, each	
ὅτι (before a statement), that, <i>because</i>	

Most (but not some of the commonest) adjectives form their comparative and superlative by changing the -ος into -ότερος, -ότατος, or, if the preceding syllable be short, into -ώτερος, -ώτατος, as καιν-ός, καιν-ότερος, καιν-ότατος; σοφός, σοφώτερος, σοφώτατος. But ἀγαθός, ἀμείνων, ἄριστος; μέγας, μέζων, μέγιστος; πολὺς, πλείων, πλείστος; καλός, καλλίων, κάλλιστος.

καὶ νῦν ἐν τῇ ἐκκλησίᾳ Χριστοῦ πολλὰ μὲν ἐστὶ σχίσματα, οὕτω δὲ πολλαὶ ἐκκλησίαι, καὶ τούτων ἐκάστη λέγει ὅτι ἔχει τὸ μόνον καθαρὸν εὐαγγέλιον. αἱ μὲν διαφέρουσιν ἐν μορφαῖς λατρείας, αἱ δὲ ἐν δόγμασι, καὶ

ἐκάστη τούτων αἱ ἄλλαι ἐτερόδοξοί εἰσιν, οὐκ ἔχουσαι  
τὴν ὀρθοδοξίαν, καὶ οἱ ἐν ταύταις οὐκ ἀμείνονες ἢ παῖδες  
τοῦ διαβόλου. σύνοδοί εἰσι τῶν κληρικῶν, ἐφ' ἃς  
βαίνουσιν οἱ ἀρχιεπίσκοποι, οἱ ἐπίσκοποι, καὶ ἄλλοι  
ἀρχοὶ τῆς ἐκκλησίας, ἐν αἷς ὁ ἀρχιεπίσκοπος καθέδραν  
καλὴν ἔχει σὺν κωνωπείῳ· καὶ πάντα ποιοῦσι κατὰ τοὺς  
τῆς ἐκκλησίας κανόνας.

## LESSON XLVII—RELIGION

<i>Greek word</i>	<i>English form</i>
βασιλική, 1 f., an oblong hall with aisles, Roman law-court	basilica
σπείρα, 1 f., a winding stair, spire	spire
ἁψίς (ἁψῖδ-), 3 f., curve, arch, apse	apse
ἱεροφάντης, 1 m., instructor in sacred rites, priest	hierophant
λειτουργία, 1 f., a doing of service, liturgy	liturgy
λιτανεία, 1 f., supplication, litany	litany
χορός, 2 m., chorus, choir	choir
ψαλμός, 2 m., a psalm	psalm
ὕμνος, 2 m., a hymn	hymn
ἀναγιγνώσκω, I read	
αἰίδω, I sing	
πολλάκις, often	
μοναχός, 2 m., a dweller alone, monk	monk
ἔρημ-ος, -η, -ον, desolate, desert	
ἐρημίτης, 1 m., a dweller in the desert, } hermit }	eremite hermit
μίτρα, 1 f., a headband, turban, mitre	mitre
στολή, 1 f., a dress, upper garment (of women)	stole

τὸ κυριακὸν πολλάκις ἔχει τὴν μορφήν τῆς ἀρχαίας βασιλικῆς· ἀλλὰ τὰ μὲν σπείραν, τὰ δὲ ἁψίδα ἔχει. ἐν τούτοις τὴν λατρείαν ἄγουσιν οἱ ἱεροφάνται, τοῦτ' ἔστιν ὁ ἐπίσκοπος, ὃς φέρει μίτραν, ἣ ὁ πρεσβύτερος, στολὴν φέρων. οὗτοι μὲν ἀναγιγνώσκουσι τὴν λειτουργίαν καὶ τὴν λιτανείαν, ὁ δὲ χορὸς αἰίδει τοὺς ψαλμοὺς καὶ τοὺς ὕμνους, καὶ ἐν τούτῳ πᾶσα ἡ σύνοδος, ἄνδρες τε καὶ γυναῖκες, αἰίδουσι σὺν τῷ χορῷ, ὥστε καλλίστην τὴν ἡχὴν τῶν φωνῶν εἶναι. ἀλλ' οἱ μοναχοὶ καὶ οἱ ἐρημίται βίον ἄγουσιν ἔρημον, οὐδὲ βαίνουσιν εἰς ταύτας τὰς λατρείας μετὰ τῶν ἄλλων πολιτῶν.

## LESSON XLVIII—RELIGION

<i>Greek word</i>	<i>English form</i>
παιδίον, 2 n., a little boy, infant	orthopaedic
τύμβος, 2 m., a grave-mound, tomb	tomb
κόφινος, 2 m., a basket (? coffin)	{ coffer { coffin
κοιμητήριον, 2 n., a place for sleep, cemetery	cemetery
τάφος, 2 m., burial, a tomb	epitaph
ἐπίγραμμα ἐπιτάφιον, an epitaph	epigram
εὐλογία, 1 f., a benediction	eulogy
κενοτάφιον, 2 n., an empty (memorial) tomb	cenotaph
ὥρα, 1 f., a season, hour	hour
ἀποκάλυψις (-καλυψε-), 3 f., unveiling, revelation	apocalypse
ἔσχατος, -η, -ον, last	eschatology
νεκρομαντεία, 1 f., revelation by question- ing the dead	necromancy
κηδεύω, I care for	
ὑπέρ, above, beyond : takes gen. or acc.	
With gen. it indicates position over, as πόλις ὑπὲρ θαλάσσης, a seaside city.	
With acc. it indicates motion over, as πλεῖ ὑπὲρ θάλασσαν, he sails over the sea.	
ὑπὲρ φίλου, on behalf of a friend ; ὑπὲρ δύναμιν, beyond one's power.	

ἡ ἐκκλησία κηδεύει ἡμᾶς ἐκ γενέσεως εἰς τὸν τύμβον·  
 πρῶτον γὰρ ἄγει τὸ παιδίον ἐπὶ τὸν κρατῆρα (font), καὶ  
 διὰ βαπτίσματος ποιεῖ υἱὸν τῆς ἐκκλησίας· τοῦτον δι-  
 δάσκει τὴν εὐσέβειαν καὶ τὴν λατρείαν τοῦ Θεοῦ, καὶ  
 οὕτω διὰ πάντα τὸν βίον ἡμᾶς κηδεύει, καὶ ἐν τῇ ὥρᾳ τοῦ  
 θανάτου μεθ' ἡμῶν ἔσται ὁ πρεσβύτερος· καὶ μετὰ τὸν  
 θάνατον ἄγει τὸν κόφινον ἐν ᾧ ἐσόμεθα εἰς τὸν τάφον ἐν  
 τῷ κοιμητηρίῳ, καὶ εὐλογίαν λέγει ὑπὲρ τοῦ τύμβου, ἐφ'

ὥ οἱ φίλοι ἐπίγραμμα ἐπιτάφιον γράψουσι. ἄλλοι  
ποιούσι κενotáφια τοῖς φίλοις οἱ τὸν θάνατον τῆλε εὖρον.  
τί μετὰ ταῦτα ἔσται, μόνον αἱ Γραφαὶ διδάσκουσιν ἐν τῷ  
βιβλίῳ τῆς ἀποκαλύψεως, ἥ περὶ τῶν ἐσχάτων λέγει·  
ψευδὴς γὰρ ἡ νεκρομαντεία.

## GRAMMAR VI—THE PERFECT: THE PASSIVE AND MIDDLE VOICES

The Perfect Active is got from the Future by changing the ending *-σω* into *-κα*, *-ψω* into *-φα*, *-ξω* into *-χα*, and by reduplication, *i.e.* by repeating the initial consonant with *-ε* after it, as *παύ-ω*, I stop, fut. *παύ-σω*, perfect *πέ-παυ-κα*, I have stopped; but the aspirates *θ*, *φ*, *χ* then become *τ*, *π*, *κ*, and *ζ*, *ψ*, *ξ* prefix the Augment instead, as *φιλή-σω*, *πε-φίλη-κα*, *ζή-σω* (future of *ζάω*, I live), *ἔ-ξη-κα*. The tense is thus conjugated:—

<i>Singular</i>	<i>Plural</i>
1. <i>πέ-παυ-κα</i>	<i>πε-παύ-καμεν</i>
2. <i>πέ-παυ-κας</i>	<i>πε-παύ-κατε</i>
3. <i>πέ-παυ-κε</i>	<i>πε-παύ-κασι</i> .

The Greek verb has a Passive and a Middle Voice. In conjugation, the terminations are, most of them, the same. The Middle Voice, strictly, is used to denote doing a thing *to* or *for* oneself; but very often it has the same force as the Active, especially when the verb has only the Middle form, like the Latin deponent; and some verbs have only such deponent forms for some of the tenses of the Active. The Active sometimes represents the transitive, and the Middle the intransitive meaning, as *παύω*, I make to cease, stop, *παύομαι*, I cease, leave off. The Indicative Present, both Passive and Middle, is got by changing the Active *-ω* into *-ομαι*, and the terminations are the same as for *ἔσ-ομαι*, the future of *εἰμί*.

<i>Singular</i>	<i>Plural</i>
1. <i>παύ-ομαι</i>	<i>παυ-όμεθα</i>
2. <i>παύ-ει</i>	<i>παύ-εσθε</i>
3. <i>παύ-εται</i>	<i>παύ-ονται</i>

The Imperfect Passive or Middle is got by changing the Active *-ον* into *-όμην*, and is thus conjugated :

<i>Singular</i>	<i>Plural</i>
1. ἐ-παυ-όμην	ἐ-παυ-όμεθα
2. ἐ-παύ-ου	ἐ-παύ-εσθε
3. ἐ-παύ-ετο	ἐ-παύ-οντο

Verbs ending in *-εω* and *-αω* have the same contractions as in the Active. For verbs in *-εω*, *-εε* becomes *-ει*, *-εο* becomes *-ου*, and the *-ε* is dropped before long vowels and diphthongs.

For verbs in *-αω*, *-α* before an *ο* sound becomes *-ω* (*-αοι* becomes *-ω*), *-α* before an *ε* sound becomes *-ᾶ* (*-αει* becomes *-ᾶ*).

Thus we have φιλ-οῦμαι

-εῖ

-εῖται

for φιλέ-ομαι, etc.

γενν-ῶμαι

-ᾶ

-ᾶται

for γεννά-ομαι, etc.



## LESSON XLIX—OUR AILMENTS

*Diseases of the Throat and Lungs*

<i>Greek word</i>	<i>English form</i>
νόσος, 2 <i>f.</i> , disease	nosology
πνεύμων (πνευμον-), 3 <i>m.</i> , lung	
πνευμονία, 1 <i>f.</i> , disease of the lung	pneumonia
κόρυζα, 1 <i>f.</i> , a discharge from the head	coryza
κατάρροος, 2 <i>m.</i> , a flowing down, catarrh	catarrh
φλέγμα (φλέγματ-), 3 <i>n.</i> , phlegm	phlegm
βρόγchia, 2 <i>n. pl.</i> , the tubes of the windpipe	bronchitis
ἀγωνία, 1 <i>f.</i> , hard struggle, agony	agony
ἀφασία, 1 <i>f.</i> , loss of voice	aphasia
ἀσφυξία, 1 <i>f.</i> , strangled sensation, asphyxia	asphyxia
ἄσθμα (ἄσθματ-), 3 <i>n.</i> , asthma	asthma
φθίσις (φθίσε-), 3 <i>f.</i> , wasting away, consumption	phthisis
αἱμορραγία, 1 <i>f.</i> , bursting forth of blood	haemorrhage
χρόνι-ος, -α, -ον, long-lasting	chronic
ἄρχω, I begin	archetype
μάλιστα, especially	
ὅτε, when; τότε, then; ἐνίστε, sometimes	
εὐρίσκω has future εὐρήσω, perf. εὔρηκα	eureka!

ἡ νόσος τῶν πνευμόνων, ἣν πνευμονίαν ὀνομάζομεν, ἄρχει πολλάκις ἀπὸ κορύζης, ἢ κατάρροός ἐστι τῆς ῥινὸς καὶ τῶν ὀφθαλμῶν. ἔπειτα καταβαίνει διὰ τοῦ λάρυγγος εἰς τὰ βρόγchia σὺν πολλῷ φλέγματι. αὕτη ἡ νόσος, χρονία οὖσα, φέρει πολλὴν ἀγωνίαν καὶ ἀφασίαν, ὥστε ὁ ἄνθρωπος οὐκ εἰρήνην ἔχει, οὐδὲ μικράν, μάλιστα ὅτε ἄσθμα ἔχει, τοῦτο γὰρ ὡς ἀσφυξία ἐστί. καὶ ὅτε κακίστη ἐστὶν ἡ νόσος, φθίσις ὀνομάζεται, ἐν ᾗ ἐστὶν αἱμορραγία καὶ ἐνίστε ὁ θάνατος.

## LESSON L—DISEASES OF THE DIGESTIVE SYSTEM

<i>Greek word</i>	<i>English form</i>
δυσπεψία, 1 <i>f.</i> , bad digestion	dyspepsia
ναυσία, 1 <i>f.</i> , sea-sickness, nausea	nausea
ἔντερα, 2 <i>n.pl.</i> , the bowels	enteric
δυσεντερία, 1 <i>f.</i> , dysentery	dysentery
διάρροια, 1 <i>f.</i> , diarrhoea	diarrhoea
χολέρα, 1 <i>f.</i> , cholera	cholera
ὀδύνη, 1 <i>f.</i> , pain of body	anodyne
πάθος (πάθε-), 3 <i>n.</i> , <i>pl.</i> πάθη, suffering, an ailment	pathetic
ὀξύς <i>m.</i> , ὀξεῖα <i>f.</i> , ὀξύ <i>n.</i> , acid, sharp, severe	oxalic (acid)
κάμνω, I labour, am in pain, am ill	
ὁ κάμνων (κάμνοντ-), the patient	
γίγνομαι, fut. γενήσομαι, aor. ἐγενόμην, become, arise (of an occurrence)	genesis
δύναμαι, fut. δυνήσομαι, aor. ἐδυνήθην, I am able, can	dynamic

εἰ, if: with indicative if the fact is assumed.

εἰάν (= εἰ ἄν), if: with the subjunctive for a supposition.

Both are followed by μή instead of οὐ, for *not*.

The Subjunctive Present (the Aorist has the same terminations) is thus conjugated:

<i>Singular</i>	<i>Plural</i>
1. κάμν-ω	κάμν-ωμεν
2.       -ης	-ητε
3.       -η	-ωσι

The Middle and Passive Subjunctive is got by changing -ομαι or -αμαι into -ωμαι.

<i>Singular</i>	<i>Plural</i>
δύν-ωμαι	δυν-ώμεθα
-η	-ησθε
-ηται	-ωνται

κάμνει ἐνίοτε ὁ στόμαχος τοῦ ἀνθρώπου, ἐὰν μὴ δύνηται καλῶς πᾶν τὸ ἔργον ποιεῖν, ἐκ τοῦ σίτου ποιῶν τὸν χυμὸν καὶ πέμπων τοῦτον εἰς τὰ ἔντερα. οὕτω γίγνεται δυσπεψία καὶ ναυσία καί, ἐὰν τὸ πάθος κάκιον γένηται, ἢ δυσεντερία καὶ διάρροια, καί, ἀλλ' οὐ πολλάκις ἐν ταύτῃ τῇ γῇ, ἢ χολέρα, ἣ τῷ κάμνοντι ὀξείας φέρει ὀδύνας, καὶ ἐν τῇ Ἀσίᾳ πολλοὺς θανάτους.

## LESSON LI—DISEASES OF THE BLOOD

<i>Greek word</i>	<i>English form</i>
δυσ-φύλακτ-ος, <i>m.f.</i> , -ον, <i>n.</i> , hard to guard against	prophylactic
μίασμα (μιάσματ-), 3 <i>n.</i> , pollution, miasma	miasma
τυφώδ-ης, <i>m.f.</i> , -ες, <i>n.</i> (τυφώδε-), typhoidal	typhoid
ζύμη, 1 <i>f.</i> , leaven, fermentation, corruption	
ζυμωτικ-ός, -ή, -όν, causing fermentation	zymotic
πληγή, 1 <i>f.</i> , a stroke, plague	plague
ἐπιδήμι-ος, <i>m.f.</i> , -ον, <i>n.</i> , coming upon a people (δῆμος)	epidemic
ἐνδημ-ος, <i>m.f.</i> , -ον, <i>n.</i> , located permanently among a people, native	endemic
σποραδικ-ός, -ή, -όν, breaking out in scattered fashion <sup>1</sup>	sporadic
ἐκτικ-ός, -ή, -όν, habitual, hectic	hectic
ἀναιμία, 1 <i>f.</i> , poverty of blood	anaemic
ἀτροφία, 1 <i>f.</i> , lack of nourishment, wasting away	atrophy
ἀποπληξία, 1 <i>f.</i> , a snapping off, apoplexy	apoplexy

The Possessive is often put between the article and the thing possessed, as with us : ἡ τοῦ ἀνθρώπου νόσος, the man's disease.

αἱ τοῦ αἵματος νόσοι καὶ δεινότεραι καὶ δυσφυλακτότε-  
ραι· ἐν γὰρ τῷ αἵρι πολλάκις γίνονται διὰ μιάσματος ὃ  
οὐχ ὀρώμεν, ὥς αἱ τυφώδεις νόσοι, αἱ ζυμωτικαὶ αἱ ἐκ  
ζύμης βαίνουσαι, ἐκτικὰ ποιοῦσαι τὰ σώματα τῶν ἀν-  
θρώπων. τούτων τῶν πληγῶν αἱ μὲν ἐπιδήμιοι, αἱ δὲ  
ἐνδημοί, ἄλλαι δὲ σποραδικαὶ εἰσιν. ἡ μὲν ἀναιμία καὶ ἡ  
ἀτροφία ἐκ πενίας αἵματος γίνονται, ἡ δὲ ἀποπληξία ἐκ  
πολλοῦ πλούτου αἵματος.

<sup>1</sup> From σπείρω, I scatter, sow, σπορά, a sowing of seed.

## LESSON LII—DISEASES OF THE NERVES

<i>Greek word</i>	<i>English form</i>
νεῦρον, 2 <i>n.</i> , a nerve	neurotic
αἴσθησις (αἰσθήσε-), 3 <i>f.</i> , sensation, feeling	aesthetic
ἀλγῶ, I am in pain	neuralgia
κεφαλῇ, 1 <i>f.</i> , head	acephalous
παρά-λυσις (-λύσε-), 3 <i>f.</i> , paralysis	paralysis
ἐπιληψία, 1 <i>f.</i> , epilepsy	epilepsy
καταληψία, 1 <i>f.</i> , catalepsy	catalepsy
ἀταξία, 1 <i>f.</i> , loss of control of the limbs	ataxy
ληθαργία, 1 <i>f.</i> , lethargy	lethargy
ὕπνος, 2 <i>m.</i> , sleep (was one of the Greek gods)	hypnotism
ὑστερικ-ός, -ή, -όν, hysteric	hysteric
σπασμός, 2 <i>m.</i> , spasm	spasm
ῥευματισμός, 2 <i>m.</i> , rheumatism	rheumatism
συγκοπή, 1 <i>f.</i> , fainting, syncope	syncope

The neuter singular of comparatives and the neuter plural of superlatives are used for the comparative and superlative of the adverb, as *καλῶς*, beautifully, *κάλλιον*, more beautifully, *κάλλιστα*, most beautifully; so *ὀξύτατα*, most severely.

*ἀλγῶ τὴν κεφαλὴν*, I have the headache (am in pain with respect to the head); *ἀλγῶ τοὺς ὀδόντας*, I have the toothache.

αἱ ὀδύναι αἱ ἐκ τῶν νεύρων γίνονται πολλαί, καὶ πασῶν ὀξύταταί εἰσι· τὰ γὰρ νεῦρα αἴσθησιν εἰς πάντα τὰ τοῦ σώματος ὄργανα φέρει. ἐὰν ἀλγῇ ἡ κεφαλὴ, πάθος ἔχει πάντα τὸν κάμνοντα. ἐκ νόσων τῶν νεύρων γίνονται ἄλλαι νόσοι, ὡς ἡ παράλυσις, ἡ ἐπιληψία, ἡ καὶ καταληψία καὶ ἀταξία. ἀποφεύγει ἡ αἴσθησις ἐν τῇ συγκοπῇ, μεθ' ἣν ἐνίστε ληθαργίαν πολλὴν ὀρώμεν. ἡ ὑστερικὴ νόσος σπασμὸν ποιεῖ τοῦ λάρυγγος, οὗτος γὰρ ἀπὸ τῶν νεύρων γίγνεται. ἐν τῷ ῥευματισμῷ ὀξύτατα ἐνίστε ἀλγεί τὰ νεῦρα, ὥστε ὁ κάμνων ὕπνον οὐ δύναται ἔχειν διὰ τῆς ὀδύνης.

LESSON LIII—DISEASES UNSPECIFIED, AND  
THOSE OF THE MIND

<i>Greek word</i>	<i>English form</i>
ἔκζεμα (ἐκζέματ-), 3 <i>n.</i> , a boiling over, eczema	eczema
τραῦμα (τραύματ-), 3 <i>n.</i> , a wound	traumatic
ἐρυσί-πελας (-πελατ-), 3 <i>n.</i> , erysipelas	erysipelas
ὑδρωψ (ὑδρωπ-), 3 <i>m.</i> , dropsy	dropsy <sup>1</sup>
συνάγχη, 1 <i>f.</i> , a choking, quinsy	quinsy <sup>2</sup>
ἰδιοσυγκρασία, 1 <i>f.</i> , peculiar temperament	idiosyncrasy
μανία, 1 <i>f.</i> , madness	maniac
κλεπτομανία, 1 <i>f.</i> , mad impulse to steal	kleptomania
κῶμα (κωματ-), 3 <i>n.</i> , deep sleep, coma	coma
φρενιτικ-ός, -ή, -όν, suffering from disease of the brain	frantic <sup>3</sup>

ὑπό, under : with gen., from under, also of the agent,  
as (done) ὑπὸ τοῦ παιδός, (done) by the boy.

With dative, position under, as ἄνθος ὑπὸ τῷ δένδρῳ,  
a flower beneath the tree.

With accusative, motion to under, as ἔβαινε ὑπὸ τὸ  
δένδρον, he went beneath the tree.

τῆς ἐπιδερμίδος πολλά ἐστι πάθη, ὡς τὸ ἔκζεμα, ὃ  
γίγνεται ἀφ' αἵματος κακοῦ, τὸ ἐρυσίπελας, ὃ διὰ τραυ-  
μάτων ἐνίοτε γίγνεται, καὶ ἔστιν ὡς πῦρ ἐπὶ τοῦ σώματος,  
καὶ ἄλλα πολλά. ἐν τῷ ὑδρωπὶ γίγνεται τὸ σῶμα πολὺ  
μεῖζον διὰ πολλοῦ ὕδατος ὑπὸ τῇ ἐπιδερμίδι. ἡ συνάγχη  
πάθος τοῦ λάρυγγος ἐστι μετὰ πολλῆς ὀδύνης. ἕκαστος  
ἄνθρωπος ἰδιοσύγκρασιν ἔχει κατὰ τὴν φρένα ἐκάστου,  
ἀλλ' ἡ νόσος ἐνίοτε φέρει φρενιτικὰ πάθη, ὡς τὴν μανίαν,  
τὴν κλεπτομανίαν, καὶ πολλάκις πρὸ τοῦ θανάτου κῶμα.

<sup>1</sup> Old spelling *hydropsy*.

<sup>2</sup> Old spelling *squinancy*.

<sup>3</sup> Old spelling *phrenetic*.

ε  
η φρενὶν mind (φρενός)

## LESSON LIV—DOCTORS AND SURGEONS

*Greek word**English form*

φυσικός, 2 *m.*, an inquirer into nature,  
scientist

physician

ιατρός, 2 *m.*, a doctor

psychiatry

φάρμακον, 2 *n.*, a drug, remedy

pharmacy

φαρμακοπώλης, 1 *m.*, a drug-seller,  
chemist

pharmacopoea

ἀποθήκη, 1 *f.*, a store, shop

apothecary

χειρουργός, 2 *m.*, hand-operator, surgeon

surgeon<sup>1</sup>

φυσιολόγος, 2 *m.*, a physiologist

physiology

φυσιогνώμων (-μων-), 3 *m.*, a physio-  
gnomist

physiognomy

σώζω (fut. σώσω), I save

sozodont

τέμνω (fut. τεμῶ, aor. ἔτεμον), I cut

τομή, 1 *f.*, a cutting

anatomy

οὐχ ὅτι . . . ἀλλὰ καί, not only . . .  
but also

ἀεί, continually, always

ἵνα, in order that (takes subjunctive of  
present time)

δεῖ (impersonal), it is necessary : δεῖ με λέγειν, I must  
speak.

πάσαις ταύταις ταῖς νόσοις φάρμακα πεποίηκε ὁ Θεός,  
ἃ δεῖ ἡμᾶς εὐρίσκειν· τοῦτο οἱ φυσικοὶ ἀεὶ ποιοῦσιν, ὥστε  
οἱ ἱατροὶ πολλάκις καινὰ ἔχουσι φάρμακα. τὸν ἱατρὸν  
δεῖ οὐχ ὅτι φυσιολόγον εἶναι, ἀλλὰ καὶ ἐνίστε φυσιогνώ-  
μονα, ἵνα τῇ ὄψει τοῦ κάμνοντος γιγνώσκη τί τὸ πάθος  
ἐστί. συνάγειν δεῖ ἐνίστε τὸν χειρουργόν, ὥν, ἵνα σώξῃ  
τοῦτο ἢ ἐκείνο τὸ ὄργανον τοῦ κάμνοντος, δεῖ τέμνειν τὴν  
σάρκα, ἢ καὶ ἀπο-τέμνειν τοῦτο, ἵνα σώξῃ τὸν βίον, ἀλλ'  
αὕτη ἡ τομὴ ἐν ταύταις ταῖς ἡμῶν ἡμέραις ἄνευ (without)  
τῆς αἰσθήσεως ποιεῖται. τὰ φάρμακα καὶ τὰ ὄργανα τοῦ  
ἱατροῦ καὶ τοῦ χειρουργοῦ ἐν τῇ τοῦ φαρμακοπώλου  
ἀποθήκῃ εὐρίσκεται.

<sup>1</sup> Old spelling *chirurgeon*.

## LESSON LV—REMEDIES AND DRUGS

<i>Greek word</i>	<i>English form</i>
θεραπεία, 1 f., tendance, healing	psychotherapy
θεραπεύω, I treat, heal	therapeutic
ἐμπειρικ-ός, -ή, -όν, based on experience, trial	empiric
κλινικ-ός, -ή, -όν, by the bedside	clinical
καθαρτικ-ός, -ή, -όν, purging, cathartic	cathartic
ἐμετικ-ός, -ή, -όν, causing vomiting	emetic
προφυλακτικ-ός, -ή, -όν, warding off	prophylactic
ὕποδερμικ-ός, -ή, -όν, under the skin	hypodermic
ναρκωτικ-ός, -ή, -όν, benumbing, sleep- bringing	narcotic
πανάκεια, 1 f., an all-healing drug	panacea
στυπτικ-ός, -ή, -όν, astringent	styptic
δίδωμι, I give, fut. δώσω, aor. ἔδωκα, perf. δέδωκα	antidote

## Present Indicative

<i>Singular</i>	<i>Plural</i>	
1. δίδωμι	δίδομεν	
2. δίδως	δίδοτε	Infinitive διδόναι
3. δίδωσι	διδόασι	

αὐτ-ός, -ή, -ό, when it comes between the article and the noun, means *the same*, as ὁ αὐτὸς ἀνὴρ, the same man ;

otherwise it means *self*, as αὐτὸς ὁ ἀνὴρ, or ὁ ἀνὴρ αὐτός, the man himself.

The oblique cases of αὐτός (*not* the nominative) are used alone for the corresponding cases of *he, she, it* ; as ὁρῶ αὐτόν, I see him ; but they must not begin a sentence.

πάσα ἡ θεραπεία ἐμπειρική ἐστι τέχνη, οὐ γὰρ γινώσκουμεν τὴν φύσιν οὐδὲ τὰ κρυπτὰ τῆς ζωῆς, οὐδὲ τὰς ἐκάστου ἀνθρώπου ιδιοσυγκράσεις, καὶ οὕτω τὸ αὐτὸ φάρμακον οὐκ αἰεὶ θεραπεύει πάντας κάμνοντας τῇ αὐτῇ



νόσῳ, καὶ οὐκ ἔστι πανάκεια πασῶν νόσων. κλινικὴ ἐστὶ μάλιστα ἡ θεραπεία τοῦ ἱατροῦ, καὶ πολὺ διαφέρει τὰ φάρμακα ἃ κατὰ τὴν φύσιν τῶν νόσων δίδωσι. τὰ μὲν προφυλακτικὰ ἐστὶ, τὰ δὲ καθαρτικά, τὰ δὲ ἐμετικά ἢ καὶ ὑποδερμικά ἢ ναρκωτικά, ὅτε δεῖ ὕπνον διδόναι. τοῖς τραύμασι πολλάκις αὐτὸν δεῖ στυπτικὰ φέρειν.

when

## LESSON LVI—REMEDIES AND DRUGS

<i>Greek word</i>	<i>English form</i>
ὑγιειν-ός, -ή, -όν, healthful	hygiene
τόνος, 2 m., a straining, tightening, tone	tone
τονικ-ός, -ή, -όν, capable of tightening, tonic	tonic
τοξικ-ός, -ή, -όν, poisonous	toxic
ἀρσενικόν, 2 n., arsenic	arsenic
ἀντίδοτ-ος, m.f., -ον, n., given to avert evil	antidote
δόσις (δόσε-), 3 f., an administering, dose	dose
φιάλη, 1 f., a phial, bottle	phial, vial
βῶλος, 2 f., clod, lump (pill)	bolus
βάλσαμον, 2 n., balsam, fragrant unguent	balm
ἄρωμα (-ματ-), 3 n., scent	aromatic

ὥς with the superlative denotes “(as much) as possible,” as ὥς μικροτάτη δόσις, as small a dose as possible, ὥς τάχιστα, as quickly as possible. (τὰχος 'swift' p. 91)

τῶν φαρμάκων τὰ μὲν μάλιστα ὑγιεινά ἐστίν, ὥς τὰ τονικά, ἃ τόνον δίδωσι τοῖς νεύροις, τὰ δὲ τοξικά, ὥς τὸ ἀρσενικόν, ὅ, εἰ μὴ ὥς μικροτάτη ἢ δόσις ᾗ, θάνατον ἐπ-άγει μετὰ πολλῆς ὀδύνης ὥς πυρὸς ἐν τῷ σώματι, εἰ μὴ ὁ ἰατρὸς ἀντίδοτον ὥς τάχιστα φέρῃ. φάρμακον ἐνίοτε μὲν ὑγρόν ἐστι, καὶ ἐν φιάλῃ, ἐνίοτε δὲ βῶλος, ἢ ὅλη εἰς τὸν στόμαχον κατα-βαίνει. τραύμασιν ἢ νόσοις τῆς ἐπιδερμίδος βάλσαμα φέρομεν, ἃ πολλάκις ἡδὺ ἔχει ἄρωμα.

κατα-βαίνω to go down

## LESSON LVII—MEDICAL INSTRUMENTS AND OPERATIONS

*Greek word**English form*

χράομαι (takes dative), I use  
 σύριγξ (συρίγγ-), 3 *f.*, a pipe, tube  
 τρύπανον, 2 *n.*, a trephine  
 τρυπάω, I pierce  
 τραχύς, -εία, -ύ (τραχε-), rough  
 βρόγχος, 2 *m.*, the windpipe  
 λιθοτομία, 1 *f.*, lithotomy  
 ἄσυλ-ος, *m.f.*, -ον, *n.*, affording safe  
 refuge  
 σῶος (defective adj.), safe  
 Μορφεύς (Μορφέ-), god of dreams,  
 son of Sleep; sleep  
 βραχύς, -εία, -ύ (βραχε-), short

catachresis<sup>1</sup>  
 syringe  
 trephine, trepan  
 trypograph  
 trachea  
 bronchial  
 lithotomy  
 asylum  
 morphia  
 brachycephalous<sup>2</sup>

ἐν τοῖς ὀργάνοις οἷς οἱ ἰατροὶ καὶ οἱ χειρουργοὶ χρῶνται  
 ὀνομάζειν δυνάμεθα τὴν σύριγγα, δι' ἣν ὑγρὰ φάρμακα εἰς  
 τὴν σάρκα βαίνει, καὶ Μορφεύς, παῖς Ὑπνου τοῦ θεοῦ, ἐπὶ  
 τοὺς ὀφθαλμοὺς κατα-βαίνει, καὶ τὸ τρύπανον, ὃ τρυπᾷ  
 τὰ ὀστέα τοῦ κρανίου. ἔστι καὶ ἄλλα ὄργανα, οἷς τὴν  
 ἡχὴν τοῦ στέρνου ὁ ἰατρὸς ἀκούει, ἢ τέμνει τὸν τραχὺν  
 βρόγχον, ἢ καὶ λιθοτομίαν ποιεῖ. τοὺς φρενιτικούς ἐὰν  
 μὴ δύνηται θεραπεύειν, εἰς δῶμα ἄσυλον πέμπει, ἐν ᾧ  
 μάλιστα σῶοι ἔσονται. “ἡ μὲν τέχνη μακρά, ὁ δὲ βίος  
 βραχύς.” ὥς ἀναγινώσκομεν ἐν ταῖς γραφαῖς τῶν  
 παλαιῶν ἱατρῶν.

breast

J 108.  
56*ars longa vita brevis est*<sup>1</sup> A grammatical term for a strained use of a word or metaphor.<sup>2</sup> Ethnological term for short-headed (or round-headed) races of men.

## COGNATE WORDS

THERE are several words in our language which are not, like those already given, borrowed from Greek, but are Greek for all that, and yet are really as much English as Greek, just as the French "château" and our "castle" are the same word, having a common origin in the Latin "castellum." Even so, English and Greek have a common, though far-distant, origin; they are, in their beginnings, sister-languages, since they are children of the same ancestor, and his speech was the fountain from which many streams of language have flowed. That first parent was what scholars have named the Aryan or Indo-European race. These dwelt, in a past farther back than any written history begins, in that vast stretch of country, some thousand miles square, between the Caspian and the Hindu-Koosh mountains; this would seem to have been well adapted for human habitation, for its inhabitants so multiplied that host after host had to emigrate. Successive swarms left the old home and drifted, some south-east to the Ganges valley, but most north-westward, branching north-west and south; and so we recognise two great divisions of this race and the languages born from their speech—the Western, corresponding to the languages of Europe,<sup>1</sup> and the Eastern, comprising Persia, Afghanistan, and northern India. Of this latter, Sanscrit, which lives only in its very rich literature, is the mother-tongue, and is more ancient than any of the western languages, besides being more primitive in its structure, and so presumably most nearly approximates to the lost speech of the parent race. Hence it is that philologists go to it to find the root-forms of words of the Western tongues, and not in vain. For in their new and widely-separated homes differences of climate and surroundings affected pronunciation, and changed the look of words out of all

<sup>1</sup> Except Turkish, Magyar, Basque and Finnish.

recognition, save by trained eyes. But scientific philologists have ascertained a system, a law, in these variations, and have learned what changes to look for in words of the same origin, in the group of languages to which Greek belongs, from the same words in the group to which English belongs. Thus the languages of Europe, having a common origin, are sister-languages—are like branches which spread out from the base of one tree-trunk, whose roots are out of sight. The law of mutation of consonants (for vowel-sounds hardly count, they vary so much, as our own ears tell us, in men's pronunciation of the same language) is known as Grimm's Law, from the name of the great scholar who first reduced it to a system. How it works is shown in the appended table, which tells you what forms the consonants (the skeleton-letters) in the Greek group will assume in the English group, and illustrates them by a few examples.

## GREEK BECOMES IN ENGLISH

Greek Consonant	Examples	English Consonant	Examples
π	πατήρ, father πῦρ, fire πληγή, stroke, blow πολύς, much	f (ph)	father fire flick, flog full, fill
β	βατ-ός, -ή, -όν, where one can go βῶλος, clod, round lump	p	path poll (round top of head)
φ	φρατήρ, member of a brotherhood φέρω, bear φρύγω (or φρύττω), roast, cook φηγός, the esculent oak (but adopted in Latin as beech)	b	brother bear bread beech
κ	καρδία, heart καρπός, fruit κύων (stem κυν-), dog	h	heart harvest hound
γ	γόνυ, knee γένος, race, family (γι)γνώσκω, know	k	knee kin know
χ	χόρτος, enclosure χήν (dat. pl. χησί), goose χέω, pour	g	garden, yard (Ang.-Saxon geard) goose gush, gutter
τ	τρεῖς, three τύπος, a blow, stroke ὀδοὺς (stem ὀδοντ-), tooth	th	three thump tooth
δ	δρῦς, oak ὀδοντ-	t	tree tooth
θ	θύρα, door θήρ, a wild animal μέθυ, a sweet drink θυγάτηρ, daughter	d	door deer mead daughter

## LESSON LVIII—ONE OF A FAMILY

*On some of the words given on the preceding page.*

ἡμέτερ-ος, -α, -ον, our

χώρα, 1 f., a country

βοῦς (acc. pl. βοῦς), m. or f., an ox, cow <sup>1</sup>

γεωργέω, to till, cultivate.

	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
Nom.	εἷς	μία	ἓν, one	οὐδ-εἷς	οὐδε-μία	οὐδ-έν, no one
Acc.	ἓνα	μίαν	ἓν	οὐδ-ένα	οὐδε-μίαν	οὐδ-έν
Gen.	ἐνός	μιᾶς	ἐνός	οὐδ-ενός	οὐδε-μιᾶς	οὐδ-ενός
Dat.	ἐνί	μιᾷ	ἐνί	οὐδ-ενί	οὐδε-μιᾷ	οὐδ-ενί

ἡ ἡμετέρα γλῶσσα μία ἐστὶ μεγάλης φράττης, ἡ οἶκον ἔχει οὐχ ὅτι ἐν Εὐρώπῃ, ἀλλὰ καὶ ἐν πολλαῖς χώραις τῆς Ἀσίας, ἐν ἣ γῇ ἔξω τοῖ ἀρχαῖοι πατέρες ἡμῶν, καὶ πολλὰ εἶχον ἂ νῦν ἡμεῖς ἔχομεν, ὡς ἵππους καὶ βοῦς καὶ κύνας καὶ χήνας. εἶχον καὶ χόρτους, ἐν οἷς οἱ γεωργοὶ πληγαῖς τῶν σπάθων ἐγεώργουν τὰς βώλους, καὶ οὕτω πολλοὺς εἶχον καρποὺς τῆς γῆς. τὰ δώματα αὐτῶν θύρας εἶχε, καὶ περὶ τούτων ἦσαν μεγάλοι φηγοὶ καὶ δρῦες. αἱ γυναῖκες καὶ αἱ θυγάτερες αὐτῶν μέθυ ἐποίουν καὶ σῖτον ἐφρυγον.

ὥστε οὐ μόνον γένει ἀλλὰ καὶ τῷ σχήματι τοῦ βίου παῖδες τῶν ἀρχαίων ἀνθρώπων ἐσμὲν καὶ ἀδελφοὶ πολλῶν ἄλλων ἐθνέων τοῦ κόσμου τούτου.

<sup>1</sup> βοῦς is really the same word in origin as our *cow*, for β is found sometimes interchanged with γ, as π was with κ, in a different dialect. The Greek βοῦς was in the old Sanscrit *gaus*, in Anglo-Saxon *cu*, whence our *cow*.

So βαίνω, of which the Sanscrit root is *ga*, is of the same origin as our *go*.

X? 3 pl. Imperf. of ζάω I live.





## PART II



## SUPPLEMENTARY GRAMMAR

### I. THE VOCATIVE AND DUAL IN DECLENSION

Two items of elementary grammar have been purposely omitted in the lessons hitherto, as the beginner will rarely meet with them in the initial stages of his study of Greek authors. They are:

*A. The Vocative.* This is only different from the Nominative, and then in the Singular only, in

1. Declension I. Masculines in *-ας* and *-ης* drop the *ς*, but those ending in *-της*, as *πολίτης*, *πολίτα*, names of peoples, as *Πέρσης*, *Πέρσα*, and compound words, as *γεωμέτρης*, *γεώμετρα*, change *-ης* into *-α*.

2. Declension II. Nouns and adjectives ending in *-ος* change *-ος* into *-ε*, as *φίλε*.

3. Declension III. In most nouns it is like the Nominative ; for the rest no one simple rule can be given. It often depends on the accent, as *λέων*, *λέον* ; *αἰών*, *αἰών*.

*B. The Dual Number.* This is *sometimes* used in nouns and adjectives, pronouns and verbs, to denote two objects ; but the Greeks generally used the plural, even with *δύο*.

For Nouns and Adjectives it is thus formed :

In Declension I. it ends in *-α* for the nom. acc. and voc., as *πολίτα*

in *-αιν* for the gen. and dat., as *πολίταιν*

In Declension II. it ends in *-ω* for the nom. acc. and voc., as *λόγω*

in *-οιν* for the gen. and dat., as *λόγοιν*

In Declension III. it ends in *-ε* for the nom. acc. and voc., as *λέοντε*

in *-οιν* for the gen. and dat., as *λέοντοιν*

The Dual of the Article is

	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
Nom. Acc.	τώ	τώ	τώ
Gen. Dat.	τοῖν	ταῖν	τοῖν

## II. PECULIARITIES OF DECLENSION

Declension II. Words which end in *-εος* or *-οος*, as *χρυσ-έος*, *m.*, *-έα*, *f.*, *-έον*, *n.*, receive contractions, the same for those two terminations. *χρυσέος*, golden, is thus declined :

	<i>masc.</i>	<i>Singular</i> <i>fem.</i>	<i>neut.</i>
Nom. Voc.	<i>χρυσ-οῦς</i> ( <i>-έος</i> )	<i>χρυσ-ῆ</i> ( <i>-έα</i> )	<i>χρυσ-οῦν</i> ( <i>-έον</i> )
Acc.	<i>χρυσ-οῦν</i> ( <i>-έον</i> )	<i>χρυσ-ῆν</i> ( <i>-έαν</i> )	<i>χρυσ-οῦν</i> ( <i>-έον</i> )
Gen.	<i>χρυσ-οῦ</i> ( <i>-έου</i> )	<i>χρυσ-ῆς</i> ( <i>-έας</i> )	<i>χρυσ-οῦ</i> ( <i>-έου</i> )
Dat.	<i>χρυσ-ῷ</i> ( <i>-έῳ</i> )	<i>χρυσ-ῇ</i> ( <i>-έῃ</i> )	<i>χρυσ-ῷ</i> ( <i>-έῳ</i> )
		<i>Plural</i>	
Nom. Voc.	<i>χρυσ-αῖ</i> ( <i>-έοι</i> )	<i>χρυσ-αῖ</i> ( <i>-έαι</i> )	<i>χρυσ-ᾶ</i> ( <i>-έα</i> )
Acc.	<i>χρυσ-οῦς</i> ( <i>-έους</i> )	<i>χρυσ-ᾶς</i> ( <i>-έας</i> )	<i>χρυσ-ᾶ</i> ( <i>-έα</i> )
Gen.	<i>χρυσ-ῶν</i> ( <i>-έων</i> )	<i>χρυσ-ῶν</i> ( <i>-έων</i> )	<i>χρυσ-ῶν</i> ( <i>-έων</i> )
Dat.	<i>χρυσ-οῖς</i> ( <i>-έοις</i> )	<i>χρυσ-αῖς</i> ( <i>-έαις</i> )	<i>χρυσ-οῖς</i> ( <i>-έοις</i> )
		<i>Dual</i>	
Nom. Acc. Voc.	<i>χρυσ-ῶ</i> ( <i>-έῳ</i> )	<i>χρυσ-ᾶ</i> ( <i>-έα</i> )	<i>χρυσ-ῶ</i> ( <i>-έῳ</i> )
Gen. Dat.	<i>χρυσ-οῖν</i> ( <i>-έοιν</i> )	<i>χρυσ-αῖν</i> ( <i>-έαιν</i> )	<i>χρυσ-οῖν</i> ( <i>-έοιν</i> )

Adjectives whose stem ends in *-ρ* take *-α* as the vowel of the feminine singular, as *ἀργυρέος*, silver.

<i>fem.</i>
<i>ἀργυρᾶ</i> ( <i>-έα</i> )
<i>ἀργυρᾶν</i> ( <i>-έαν</i> )
<i>ἀργυρᾶς</i> ( <i>-έας</i> )
<i>ἀργυρᾷ</i> ( <i>-έα</i> )

*Nouns* ending in *-οος* are done in the same way, but their vocative ends in *-ου*, as *νόος*, voc. *νοῦ*, a mind.

Some nouns of Declension III. do not follow the simple rules given in Grammar I, but are contracted in some of their cases, as those ending in *-εύς*, some in *-ις* and *-υς* or *-υ*, and neuters in *-ος*. Examples are :

	<i>Singular</i>	
Nom. <i>βασιλ-εύς</i>	Nom. <i>πόλ-ις</i>	Nom. Acc. Voc. <i>γέν-ος</i>
Acc. <i>βασιλ-έα</i>	Acc. <i>πόλ-ιν</i>	Gen. <i>γέν-ους</i>
Voc. <i>βασιλ-εῦ</i>	Voc. <i>πόλ-ις</i>	Dat. <i>γέν-ει</i>
Gen. <i>βασιλ-έως</i>	Gen. <i>πόλ-εως</i>	
Dat. <i>βασιλ-εῖ</i>	Dat. <i>πόλ-ει</i>	

*Dual*

Nom. Acc. Voc. βασιλ-έε (or -ῆ)	Nom. Acc. Voc. πόλ-εε (or -ῆ)
Gen. Dat. βασιλ-έοιν	Gen. Dat. πολ-έοιν

Nom. Acc. Voc. γέν-η
Gen. Dat. γεν-οῖν

*Plural*

Nom. Voc. βασιλ-εῖς	Nom. Acc. Voc. πόλ-εις	Nom. Acc. Voc. γέν-η
Acc. βασιλ-έας	Gen. πόλ-εων	Gen. γεν-ῶν
Gen. βασιλ-έων	Dat. πόλ-εσι	Dat. γέν-εσι
Dat. βασιλ-εῦσι		

Some are irregular in certain of their cases; two common ones are :

*Singular*

Nom. βοῦς	Nom. ναῦς, a ship (stem νε-)
Acc. βοῦν	Acc. ναῦν
Voc. βοῦ	Voc. ναῦ
Gen. βο-ός	Gen. νε-ώς
Dat. βο-ῖ	Dat. νη-ῖ

*Dual*

Nom. Acc. Voc. βό-ε	Nom. Acc. Voc. νῆ-ε
Gen. Dat. βο-οῖν	Gen. Dat. νε-οῖν

*Plural*

Nom. βό-ες	Nom. νῆ-ες
Acc. βοῦς	Acc. ναῦς
Voc. βό-ες	Voc. νῆ-ες
Gen. βο-ῶν	Gen. νε-ῶν
Dat. βοι-σί	Dat. ναυ-σί

Some are syncopated, *i.e.* a letter is cut out in the middle :

*Singular*

Nom. πατήρ	Nom. ἀνὴρ
Acc. πατέρα	Acc. ἄνδρα
Voc. πάτερ	Voc. ἄνερ
Gen. πατρός	Gen. ἀνδρός
Dat. πατρί	Dat. ἀνδρί

*Dual*

Nom. Acc. Voc. πατέρε	Nom. Acc. Voc. ἄνδρε
Gen. Dat. πατέρειν	Gen. Dat. ἀνδρείν

*Plural*

Nom. πατέρες	Nom. Voc. ἄνδρες
Acc. πατέρας	Acc. ἄνδρας
Voc. πατέρες	Gen. ἀνδρῶν
Gen. πατέρων	Dat. ἀνδράσι
Dat. πατράσι	

In the same way μήτηρ, θυγάτηρ, γαστήρ.

## III. ADJECTIVES

*without reserve, true, exact* Adjectives in -ης, as ἀληθής (stem ἀληθε-), are contracted and thus declined :

<i>Singular</i>		<i>Dual</i>	
<i>masc. and fem.</i>	<i>neut.</i>		<i>masc., fem. and neut.</i>
Nom. ἀληθής	ἀληθές	Nom. Acc. Voc.	ἀληθῇ
Acc. ἀληθῇ	ἀληθές	Gen. Dat.	ἀληθοῖν
Voc. ἀληθές	ἀληθές		
Gen. ἀληθοῦς	ἀληθοῦς		
Dat. ἀληθεῖ	ἀληθεῖ		

*Plural*

<i>masc. and fem.</i>	<i>neut.</i>
Nom. ἀληθεῖς	ἀληθῇ
Acc. ἀληθεῖς	ἀληθῇ
Voc. ἀληθεῖς	ἀληθῇ
Gen. ἀληθῶν	ἀληθῶν
Dat. ἀληθέσι	ἀληθέσι

Some of the commonest adjectives are more or less irregular in their comparison :—

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
ἀγαθός	ἀμείνων	ἄριστος (fitter)
	βελτίων	βέλτιστος (morally better)
	κρείσσων	κράτιστος (stronger)
	οἱ κρείττων	
	λῦγρον	λῦστος (better worth choosing)
κακός	φείτερος	φέρτατος (more profitable)
	κακίων	κάκιστος (worse in character)
	χείρων	χείριστος (inferior)
	ἥσσων (weaker)	ἥκιστα, adverb (in the least degree)

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
ὀλίγος (little)	ἐλάσσων οἱ ἐλάττων	ἐλάχιστος οἱ ὀλίγιστος
πολύς	πλείων	πλείστος
καλός	καλλίων	κάλλιστος
φίλος ( <i>dear</i> )	φίλτερος	φίλτατος
ῥάδιος (easy)	ῥάων	ῥᾶστος
ἐχθρός (hating, hateful)	ἐχθίων	ἐχθιστος
αἰσχροός (base, ugly)	αἰσχίων	αἰσχιστός
ἀλγεινός (painful)	ἀλγίων	ἀλγιστός
μέγας	μείζων	μέγιστος
ταχύς (swift)	θάττων (θάσσων)	τάχιστος
ἡδύς	ἡδίων	ἡδιστος

Some ending in *-ων* make *-ονέστερος*, *-ονέστατος*, and those in *-εις* change the *-εις* into *-έστερος*, *-έστατος*, as do those in *-ης*, as *ἀληθέστερος*. Sometimes there is no positive adjective, as *ὔστερος*, later, *ὔστατος*, last (*ὔστερον*, adv., afterwards), *πρότερος*, *πρώτος*, etc.

## IV. PRONOUNS

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
Nom. ἐγώ, I	Nom. Acc. νῶ	Nom. ἡμεῖς
Acc. ἐμέ or με	Gen. Dat. νῶν	Acc. ἡμᾶς
Gen. ἐμοῦ or μου		Gen. ἡμῶν
Dat. ἐμοί or μοι		Dat. ἡμῖν

  

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
Nom. σύ, thou	N. A. σφώ	N. ὑμεῖς	A. εἰ	N. σφεῖς
Acc. σέ	G. D. σφῶν	A. ὑμᾶς	G. οὗ	A. σφᾶς
Gen. σοῦ		G. ὑμῶν	D. οἱ	G. σφῶν
Dat. σοί		D. ὑμῖν		D. σφίσι
ἐμ-ός, -ή, -όν, my	ἡμέτερ-ος, -α, -ον, our	σός, σή, σόν, thy		
	ὑμέτερ-ος, -α, -ον, your			

*Indirect reflexive of third person*

There is no nominative personal pronoun of the third person in Greek. *αὐτός* is never used in this sense, but means "he himself," as *αὐτὸς ἔφη*, he himself said. The indirect reflexive is also used as a simple personal pronoun.

The direct reflexive of the third person is *ἑαυτόν*.

	<i>Singular</i>			<i>Plural</i>		
	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

For the plural *ἐαυτόν* has sometimes :

Acc. *σφᾶς αὐτούς, αὐτάς*

Gen. *σφῶν αὐτῶν*

Dat. *σφίσιν αὐτοῖς, αὐταῖς*

The *indirect* reflexive is used when a person speaks of somebody else as doing something to *him*.

The Indefinite Pronoun *τις* (a certain one, someone, anyone) is distinguished from the Interrogative *τίς* by its accent, which is on the *second* syllable (none on the nom. sing.), but is always transferred to the preceding word when there is room for it (*i.e.* two *acute* accents must not stand on adjoining syllables), as *ἄνθρωπος τις, νῆσός τις*. These two pronouns are thus declined :

	Singular		Dual		Plural	
	masc. fem.	neut.			masc. fem.	neut.
Interrog.			N. A.	τίς	τίς	τίνα
	Acc. τίνα	τί	G. D.	τίνοι	τίνας	τίνα
	Gen. τίνος or τοῦ	τίνος or τοῦ			τίνων	τίνων
	Dat. τίνι or τῷ	τίνι or τῷ			τίσι	τίσι
	Singular		Dual		Plural	
	masc. fem.	neut.			masc. fem.	neut.
Indef.	Nom. τις	τι	N. A.	τινέ	τινές	τινά
	Acc. τινά	τι	G. D.	τινοῖν	τινάς	τινά
	Gen. τινός (του)				τινῶν	
	Dat. τινί (τῷ)				τίσι	

*ὅδε*, this, is declined just like the article with *-δε* after each case, as *τόν-δε, τοῦ-δε, τῷ-δε*. The Relative *ὅς* is joined with the indefinite *τις*, to mean "whoever," and is declined as these two side by side, as *ὅς-τις*, but has certain cases contracted.

	Singular			Dual		
	masc.	fem.	neut.	masc.	fem.	neut.
N.	ὅς-τις	ἥ-τις	ὅ-τι	N. A.	ὅ-τις	ὅ-τις
A.	ὅν-τινα	ἥν-τινα	ὅ-τι	G. D.	οἷν-τινοῖν	οἷν-τινοῖν
G.	οὗ-τινος	ἥσ-τινος	οὗ-τινος			
	οῦτου		οὔτου			
D.	ὅ-τινι	ἥ-τινι	ὅ-τινι			
	οὔτῳ		οὔτῳ			
	Plural					
	masc.	fem.	neut.			
Nom.	οἷ-τις	αἷ-τις	ἄ-τινα (ἄττα)			
Acc.	οὗς-τινας	αἷς-τινας	ἄ-τινα (ἄττα)			
Gen.	οἷν-τινων	αἷν-τινων	οἷν-τινων contr. ὅτων			
Dat.	οἷς-τισι	αἷς-τισι	οἷς-τισι contr. ὅτοις or ὅτοις			



V. THE NUMERALS

Of the Numerals, the most essential are:—

*Cardinals*

*Ordinals*

*Adverbials*

The letters of the alphabet were used as figures, three obsolete ones for 6, 90 and 900)

1	α'	εἷς, μία, ἓν	πρῶτος	ἀπαξ once
2	β'	δύο or δύο	δεύτερος	δῖς twice
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες or τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	} add -κις to cardinal
12	ιβ'	δωδεκα	δωδέκατος	
13	ιγ'	τρεῖς καὶ δέκα	τρίτος καὶ δέκατος	
16	ις'	ἑκαίδεκα	ἕκτος ,, ,,	} inal
20	κ'	εἴκοσι	εἰκοστός	
30	λ'	τριάκοντα	} change the -οντα of cardinal into -οστός	} add -κις to cardinal
40	μ'	τεσσαράκοντα		
50	ν'	πεντήκοντα		
60	ξ'	ἑξήκοντα		
70	ο'	ἑβδομήκοντα		
80	π'	ὀγδοήκοντα	} change the -οι of cardinal into -οστός	} change the -οι of cardinal into -άκις
90	ρ'	ἐνενήκοντα		
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διακόσι-οι, -αι, -α	} change the -οι of cardinal into -οστός	} change the -οι of cardinal into -άκις
300	τ'	τριακόσι-οι		
400	υ'	τετρακόσι-οι		
500	φ'	πεντακόσι-οι		
600	χ'	ἑξακόσι-οι		
700	ψ'	ἑπτακόσι-οι		
800	ω'	ὀκτακόσι-οι		
900	Ϟ	ἐνακόσι-οι	} change the -οι of cardinal into -οστός	} change the -οι of cardinal into -άκις
1,000	,α	χίλιοι		
2,000	,β	δισχίλι-οι		
3,000	,γ	τρισχίλι-οι		
10,000	,ι	μύριοι		
20,000	,κ	δισμύριοι	} change the -οι of cardinal into -οστός	} change the -οι of cardinal into -άκις
100,000	,ρ	δεκακισμύριοι		

\* = kappa (Let. Q)

## VI. THE VERB

For verbs in -ω, παύω, I make to cease, may be taken as an example.

*Active Voice*

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			—
1. παύ-ω	παύ-ω	παύ-οιμι	2. παῦ-ε
2. παύ-εις	παύ-ῃς	παύ-οις	3. παυ-έτω
3. παύ-ει	παύ-ῃ	παύ-οι	
<i>Dual.</i>			
2. παύ-ετον	παύ-ητον	παύ-οιτον	2. παύ-ετον
3. παύ-ετον	παύ-ητον	παυ-οίτην	3. παυ-έτων
<i>Plur.</i>			—
1. παύ-ομεν	παύ-ωμεν	παύ-οιμεν	2. παύ-ετε
2. παύ-ετε	παύ-ητε	παύ-οιτε	3. παυ-όντων
3. παύ-ουσι	παύ-ωσι	παύ-οιεν	ΟΙ παυ-έτωσαν
<i>Future</i>		<i>Future</i>	<i>First Aorist</i>
<i>Sing.</i>		<i>Sing.</i>	—
1. παύσ-ω		παύσ-οιμι	2. παῦσ-ον
2. παύσ-εις		παύσ-οις	3. παυσ-άτω
3. παύσ-ει		παύσ-οι	
<i>Dual.</i>		<i>Dual.</i>	
2. παύσ-ετον		παύσ-οιτον	2. παύσ-ατον
3. παύσ-ετον		παυσ-οίτην	3. παυσ-άτων
<i>Plur.</i>		<i>Plur.</i>	—
1. παύσ-ομεν		παύσ-οιμεν	2. παύσ-ατε
2. παύσ-ετε		παύσ-οιτε	3. παυσ-άτωσαν
3. παύσ-ουσι		παύσ-οιεν	ΟΙ παυσ-άντων
<i>Imperfect</i>			<i>Infinitive Present</i>
<i>Sing.</i>			παύ-ειν
1. ἔπαυ-ον			
2. ἔπαυ-ες			
3. ἔπαυ-ε			
<i>Dual.</i>			<i>Future</i>
2. ἐπαύ-ετον			παύσ-ειν
3. ἐπαυ-έτην			
<i>Plur.</i>			<i>First Aorist</i>
1. ἐπαύ-ομεν			παῦσ-αι
2. ἐπαύ-ετε			
3. ἔπαυ-ον			<i>Perfect</i>
			πεπαυκ-έναι.

*(Indic)*
*(Imper)*
*(Optative)*

*First (or Weak) Aorist Sing.*

1. ἔπαυσ-α
2. ἔπαυσ-ας
3. ἔπαυσ-ε

*Dual.*

2. ἐπαύσ-ατον
3. ἐπαυσ-άτην

*Plur.*

1. ἐπαύσ-αμεν
2. ἐπαύσ-ατε
3. ἔπαυσ-αν

*First Aorist*

παύσ-ω  
παύσ-ῃς  
παύσ-ῃ

παύσ-ητον  
παύσ-ητον

παύσ-ωμεν  
παύσ-ητε  
παύσ-ωσι

*First Aorist*

παύσ-αιμι  
παύσ-αις (-ειας)  
παύσ-αι (-ειε)

παύσ-αιτον  
παυσ-αίτην

παύσ-αιμεν  
παύσ-αιτε  
παύσ-αιεν

*Perfect*

*Sing.*

1. πέ-παυκ-α
2. πέ-παυκ-ας
3. πέ-παυκ-ε

*Dual.*

2. πε-παύκ-ατον
3. πε-παύκ-ατον

*Plur.*

1. πε-παύκ-αμεν
2. πε-παύκ-ατε
3. πε-παύκ-ασι

*Perfect*

πε-παύκ-ω  
πε-παύκ-ῃς  
πε-παύκ-ῃ

πε-παύκ-ητον  
πε-παύκ-ητον

πε-παύκ-ωμεν  
πε-παύκ-ητε  
πε-παύκ-ωσι

*Perfect*

πε-παύκ-οιμι  
πε-παύκ-οις  
πε-παύκ-οι

πε-παύκ-οιτον  
πε-παυκ-οίτην

πε-παύκ-οιμεν  
πε-παύκ-οιτε  
πε-παύκ-οιεν

*Pluperfect*

*Sing.*

1. ἐ-πε-παύκ-η
2. ἐ-πε-παύκ-ῃς
3. ἐ-πε-παύκ-ει

*Pluperfect*

*Dual.*

—  
ἐ-πε-παύκ-ετον  
ἐ-πε-παυκ-έτην

*Pluperfect*

*Plur.*

ἐ-πε-παύκ-εμεν  
ἐ-πε-παύκ-ετε  
ἐ-πε-παύκ-εσαν

*Participles*

*Present Nom.* παύ-ων, παύ-ουσα, παύ-ον

*Acc.* παύ-οντα, παύ-ουσας, παύ-ον

*Future Nom.* παύσ-ων, παύσ-ουσα, παύσ-ον

*Acc.* παύσ-οντα, παύσ-ουσας, παύσ-ον

*First Aorist Nom.* παύσ-ας, παύσ-ασα, παύσ-αν

*Acc.* παύσ-αντα, παύσ-ασας, παύσ-αν

*Perfect Nom.* πεπαυκ-ώς, πεπαυκ-υῖα, πεπαυκ-ός

*Acc.* πεπαυκ-ότα, πεπαυκ-υῖαν, πεπαυκ-ός

*Middle Voice* (I cease)

The Passive Voice is conjugated in the same way, except that there are distinct forms for the Future and First Aorist.

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. παύ-ομαι	1. παύ-ωμαι	1. παυ-οίμην	—
2. παύ-ει	2. παύ-ῃ	2. παύ-οιο	2. παύ-ου
3. παύ-εται	3. παύ-ηται	3. παύ-οιτο	3. παυ-έσθω
<i>Dual.</i>			
2. παύ-εσθον	2. παύ-ησθον	2. παύ-οισθον	2. παύ-εσθον
3. παύ-εσθον	3. παύ-ησθον	3. παυ-οίσθην	3. παυ-έσθων
<i>Plur.</i>			
1. παυ-όμεθα	1. παυ-ώμεθα	1. παυ-οίμεθα	—
2. παύ-εσθε	2. παύ-ησθε	2. παύ-οισθε	2. παύ-εσθε
3. παύ-ονται	3. παύ-ωνται	3. παύ-οιντο	3. παυ-έσθων or παυ-έσθωσαν
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἐπαυ-όμην			
2. ἐπαύ-ου			
3. ἐπαύ-ετο			
<i>Dual.</i>			
2. ἐπαύ-εσθον			
3. ἐπαυ-έσθην			
<i>Plur.</i>			
1. ἐπαυ-όμεθα			
2. ἐπαύ-εσθε			
3. ἐπαύ-οντο			
<i>Future</i>		<i>Future</i>	
<i>Sing.</i>			
1. παύσ-ομαι		1. παυσ-οίμην	
2. παύσ-ει		2. παύσ-οιο	
3. παύσ-εται		3. παύσ-οιτο	
<i>Dual.</i>			
2. παύσ-εσθον		2. παύσ-οισθον	
3. παύσ-εσθον		3. παυσ-οίσθην	
<i>Plur.</i>			
1. παυσ-όμεθα		1. παυσ-οίμεθα	
2. παύσ-εσθε		2. παύσ-οισθε	
3. παύσ-ονται		3. παύσ-οιντο	

<i>Indicative First Aorist Sing.</i>	<i>Subjunctive First Aorist</i>	<i>Optative First Aorist</i>	<i>Imperative First Aorist</i>
1. ἐπαυσ-άμην 2. ἐπαύσ-ω 3. ἐπαύσ-ατο	1. παύσ-ωμαι 2. παύσ-ῃ 3. παύσ-ηται	1. παυσ-αίμην 2. παύσ-αιο 3. παύσ-αιτο	— 2. παῦσ-αι 3. παυσ-άσθω
<i>Dual.</i> 2. ἐπαύσ-ασθον 3. ἐπαυσ-άσθην	2. παύσ-ῃσθον 3. παύσ-ησθον	2. παύσ-αισθον 3. παυσ-αίσθην	2. παῦσ-ασθον 3. παυσ-άσθων
<i>Plur.</i> 1. ἐπαυσ-άμεθα 2. ἐπαύσ-ασθε 3. ἐπαύσ-αντο	1. παυσ-ώμεθα 2. παύσ-ῃσθε 3. παύσ-ωνται	1. παυσ-αίμεθα 2. παύσ-αισθε 3. παύσ-αιντο	— 2. παῦσ-ασθε 3. παυσ-άσθων or παυσ-άσθωσαν
<i>Perfect Sing.</i>	<i>Perfect</i>	<i>Perfect</i>	<i>Perfect (Have done !)</i>
1. πέ-παυ-μαι 2. πέ-παυ-σαι 3. πέ-παυ-ται	1. πε-παυ-μένος ᾧ 2. „ ῆς 3. „ ῆ	1. πε-παυ-μένος εἶην 2. πε-παυ-μένος εἶης 3. πε-παυ-μένος εἶη	— 2. πέ-παυ-σο 3. πε-παύ-σθω
<i>Dual.</i> 2. πέ-παυ-σθον 3. πέ-παυ-σθον	2. πε-παυ-μένω ῆτον 3. πε-παυ-μένω ῆτον	2. πε-παυ-μένω εἶτον, εἶητον 3. πε-παυ-μένω εἶτην or εἶήτην	2. πέ-παυ-σθον 3. πε-παύ-σθων
<i>Plur.</i> 1. πε-παύ-μεθα 2. πέ-παυ-σθε 3. πέ-παυ-νται	1. πε-παυ-μένοι ᾶμεν 2. πε-παυ-μένοι ῆτε 3. πε-παυ-μένοι ᾶσι	1. πε-παυ-μένοι εἶμεν, εἶημεν 2. πε-παυ-μένοι εἶτε, εἶητε 3. πε-παυ-μένοι εἶεν, εἶησαν	— 2. πέ-παυ-σθε 3. πε-παύ-σθωσαν or -σθων
<i>Pluperfect Sing.</i>			
1. ἐ-πε-παύ-μην 2. ἐ-πέ-παυ-σο 3. ἐ-πέ-παυ-το			
<i>Dual.</i> 2. ἐ-πέ-παυ-σθον 3. ἐ-πε-παύ-σθην			
<i>Plur.</i> 1. ἐ-πε-παύ-μεθα 2. ἐ-πέ-παυ-σθε 3. ἐ-πέ-παυ-ντο			

<p><i>Indicative Future Perfect Sing.</i></p> <ol style="list-style-type: none"> <li>1. πε-παύσ-ομαι</li> <li>2. πε-παύσ-ει</li> <li>3. πε-παύσ-εται</li> </ol> <p><i>Dual.</i></p> <ol style="list-style-type: none"> <li>2. πε-παύσ-εσθον</li> <li>3. πε-παύσ-εσθιν</li> </ol> <p><i>Plur.</i></p> <ol style="list-style-type: none"> <li>1. πε-παυσ-όμεθα</li> <li>2. πε-παύσ-εσθε</li> <li>3. πε-παύσ-ονται</li> </ol>	<p><i>Optative Future Perfect</i></p> <ol style="list-style-type: none"> <li>1. πε-παυσ-οίμην</li> <li>2. πε-παύσ-οιο</li> <li>3. πε-παύσ-οιτο</li> </ol> <ol style="list-style-type: none"> <li>2. πε-παύσ-οισθον</li> <li>3. πε-παυσ-οίσσθην</li> </ol> <ol style="list-style-type: none"> <li>1. πε-παυσ-οίμεθα</li> <li>2. πε-παύσ-οισθε</li> <li>3. πε-παύσ-οιντο</li> </ol>
<p><i>Infinitive Mood</i></p> <p><i>Present.</i> παύ-εσθαι</p> <p><i>Future.</i> παύσ-εσθαι</p> <p><i>First Aorist.</i> παύσ-ασθαι</p> <p><i>Perfect.</i> πε-παῦ-σθαι</p> <p><i>Future Perfect.</i> πε-παύσ-εσθαι</p>	<p><i>Participles</i></p> <p><i>Present.</i> παυ-όμεν-ος, -η, -ον</p> <p><i>Future.</i> παυσ-όμεν-ος, -η, -ον</p> <p><i>First Aorist.</i> παυσ-άμεν-ος, -η, -ον</p> <p><i>Perfect.</i> πε-παυ-μέν-ος, -η, -ον</p> <p><i>Future Perfect.</i> πε-παυσ-όμεν-ος, -η, -ον</p>

## Passive Voice

<i>Indicative First Aorist Sing.</i>	<i>Subjunctive First Aorist</i>	<i>Optative First Aorist</i>	<i>Imperative First Aorist</i>
<ol style="list-style-type: none"> <li>1. ἐ-παύθ-ην</li> <li>2. ἐ-παύθ-ης</li> <li>3. ἐ-παύθ-ῃ</li> </ol>	<ol style="list-style-type: none"> <li>1. παυθ-ῶ</li> <li>2. παυθ-ῆς</li> <li>3. παυθ-ῇ</li> </ol>	<ol style="list-style-type: none"> <li>1. παυθ-είην</li> <li>2. παυθ-είης</li> <li>3. παυθ-είῃ</li> </ol>	<p>—</p> <ol style="list-style-type: none"> <li>2. παύθ-ητι</li> <li>3. παυθ-ήτω</li> </ol>
<p><i>Dual.</i></p> <ol style="list-style-type: none"> <li>2. ἐ-παύθ-ητον</li> <li>3. ἐ-παυθ-ήτην</li> </ol>	<ol style="list-style-type: none"> <li>2. παυθ-ῆτον</li> <li>3. παυθ-ῆτον</li> </ol>	<ol style="list-style-type: none"> <li>2. παυθ-είητον (-εῖτον)</li> <li>3. παυθ-εῖήτην (-εῖτην)</li> </ol>	<ol style="list-style-type: none"> <li>2. παύθ-ητον</li> <li>3. παυθ-ήτων</li> </ol>
<p><i>Plur.</i></p> <ol style="list-style-type: none"> <li>1. ἐ-παύθ-ημεν</li> <li>2. ἐ-παύθ-ητε</li> <li>3. ἐ-παύθ-ησαν</li> </ol>	<ol style="list-style-type: none"> <li>1. παυθ-ῶμεν</li> <li>2. παυθ-ῆτε</li> <li>3. παυθ-ῶσι</li> </ol>	<ol style="list-style-type: none"> <li>1. παυθ-είημεν (-εῖμεν)</li> <li>2. παυθ-είητε (-εῖτε)</li> <li>3. παυθ-είησαν (-εῖεν)</li> </ol>	<p>—</p> <ol style="list-style-type: none"> <li>2. παύθ-ητε</li> <li>3. παυθ-έντων</li> </ol>
<p><i>Future Sing.</i></p> <ol style="list-style-type: none"> <li>1. παυθ-ήσομαι</li> <li>2. παυθ-ήσῃ</li> <li>3. παυθ-ήσεται</li> </ol>		<p><i>Future</i></p> <ol style="list-style-type: none"> <li>1. παυθ-ησοίμην</li> <li>2. παυθ-ήσοιο</li> <li>3. παυθ-ήσοιτο</li> </ol>	

<i>Indicative Future</i>		<i>Optative Future</i>	
<i>Dual.</i>			
2. παυθ-ήσεσθον		2. παυθ-ήσοισθον	
3. παυθ-ήσεσθον		3. παυθ-ησοίσθην	
<i>Plur.</i>			
1. παυθ-ησόμεθα		1. παυθ-ησοίμεθα	
2. παυθ-ήσεσθε		2. παυθ-ήσοισθε	
3. παυθ-ήσονται		3. παυθ-ήσονται	

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<i>Infinitive Mood</i>		<i>Participles</i>	
<i>First Aorist.</i> παυθ-ῆναι		παυθ-είς, -είσα, -έν (stem παυθ-εντ-)	
<i>Future.</i> παυθ-ήσεσθαι		παυθ-ησόμεν-ος, -η, -ον	

Verbs ending in -εω, -αω, and -οω are conjugated in the same way; in the Present and Imperfect they have their terminations contracted; those in -εω and -αω according to the directions given in Grammar Lesson VI.

The contractions for verbs in -οω are as follows:—

-οε and -οο become -ου;

-οη becomes -ω;

-οει and -οη become -οι, but infin. δηλόειν becomes δηλοῦν;

-ο is dropped before -ω, -ου, -οι.

These changes are all illustrated in the Present Indicative and Subjunctive.

to make clear, know

<i>Present Indicative</i>		
<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
δηλ-ῶ (-όω)	—	δηλ-οῦμεν (-όομεν)
δηλ-οῖς (-όεις)	δηλ-οὔτον (-όετον)	δηλ-οὔτε (-όετε)
δηλ-οῖ (-όει)	δηλ-οὔτον (-όετον)	δηλ-οῦσι (-όουσι)
<i>Present Subjunctive</i>		
<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
δηλῶ (-όω)	—	δηλῶμεν (-όωμεν)
δηλοῖς (-όης)	δηλῶτον (-όητον)	δηλῶτε (-όητε)
δηλοῖ (-όη)	δηλῶτον (-όητον)	δηλῶσι (-όωσι)

## VII. VERBS IN -μι

Some few verbs (though very common ones) end in -μι for the Indicative Present, instead of -ω. They are

peculiar in their conjugation only in the Present, Imperfect and Second Aorist. Four exemplar forms of them are

τίθη-μι (stem *θε-*), ἵσθη-μι (stem *στα-*), δίδω-μι (stem *δο-*), δείκνυ-μι (stem *δεικνυ-*).

The parts not conjugated here are formed as if from *θέ-ω*, *στά-ω*, *δό-ω*, *δεικνύ-ω* respectively.

τίθημι (*place*)

The Principal Parts are: Future *θήσω*, Perfect *τέθεικα*, First Aorist *ἔθηκα*.

### Active Voice

Indicative Present	Subjunctive Present	Optative Present	Imperative Present
<i>Sing.</i>			
1. τίθ-ημι	1. τιθ-ῶ	1. τιθ-είην	
2. τίθ-ης	2. τιθ-ῆς	2. τιθ-είης	2. τίθ-ει
3. τίθ-ησι	3. τιθ-ῇ	3. τιθ-είη	3. τιθ-έτω
<i>Dual</i>			
2. τίθ-ετον	2. τιθ-ῆτον	2. τιθ-είητον (-εῖτον)	2. τίθ-ετον
3. τίθ-ετον	3. τιθ-ῆτον	3. τιθ-εῖητην (-εῖτην)	3. τιθ-έτων
<i>Plur.</i>			
1. τίθ-εμεν	1. τιθ-ῶμεν	1. τιθ-είημεν (-εῖμεν)	
2. τίθ-ετε	2. τιθ-ῆτε	2. τιθ-είητε (-εῖτε)	2. τίθ-ετε
3. τιθ-έασι	3. τιθ-ῶσι	3. τιθ-είησαν (-εῖεν)	3. τιθ-έτωσαν (-έντων)
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἐ-τίθ-ην			
2. ἐ-τίθ-εις			
3. ἐ-τίθ-ει			
<i>Dual</i>			
2. ἐ-τίθ-ετον			
3. ἐ-τιθ-έτην			
<i>Plur.</i>			
1. ἐ-τίθ-εμεν			
2. ἐ-τίθ-ετε			
3. ἐ-τιθ-εσαν			

(The contracted forms were those commonly used.)



<i>Indicative Aorist (First Aor. in Sing. only)</i>	<i>Subjunctive Second Aorist</i>	<i>Optative Second Aorist</i>	<i>Imperative Second Aorist</i>
<i>Sing.</i>			
1. ἔ-θηκ-α	1. θῶ	1. θείην	
2. ἔ-θηκ-ας	2. θῇς	2. θείης	2. θές
3. ἔ-θηκ-ε	3. θῇ	3. θείη	3. θέτω
<i>Dual</i>			
2. ἔ-θε-τον	2. θῇτον	2. θείητον (θείτον)	2. θέτον
3. ἔ-θέ-την	3. θῇτον	3. θειήτην (θείτην)	3. θέτων
<i>Plur.</i>			
1. ἔ-θε-μεν	1. θῶμεν	1. θείμεν (θεῖμεν)	
2. ἔ-θε-τε	2. θῇτε	2. ρείητε (θείτε)	2. θέτε
3. ἔ-θε-σαν	3. θῶσι	3. θείσαν (θείεν)	3. θέτωσαν (θέντων)
<i>Infinitive</i>		<i>Participles</i>	
<i>Present.</i> τιθέναι		<i>masc. fem. neut.</i>	
<i>Second Aorist.</i> θεῖναι		<i>Present.</i> τιθείς, τιθεῖσα, τιθέν (stem τιθεντ-)	
		<i>Sec. Aor.</i> θείς, θεῖσα, θέν (stem θεντ-)	

τίθημι

Middle and Passive

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. τίθ-εμαι	1. τιθ-ῶμαι	1. τιθ-είμην	
2. τίθ-εσαι	2. τιθ-ῇ	2. τιθ-είο	2. τίθ-εσο
3. τίθ-εται	3. τιθ-ῇται	3. τιθ-εῖτο	3. τιθ-έσθω
<i>Dual</i>			
2. τίθ-εσθον	2. τιθ-ῆσθον	2. τιθ-εῖσθον	2. τίθ-εσθον
3. τίθ-εσθον	3. τιθ-ῆσθον	3. τιθ-εῖσθην	3. τιθ-έσθων
<i>Plur.</i>			
1. τίθ-έμεθα	1. τιθ-ῶμεθα	1. τιθ-είμεθα	
2. τίθ-εσθε	2. τιθ-ῆσθε	2. τιθ-εῖσθε	2. τίθ-εσθε
3. τίθ-ενται	3. τιθ-ῶνται	3. τιθ-εῖντο	3. τιθ-έσθων or τιθ-έσθωσαν
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἔ-τιθ-έμην			
2. ἔ-τίθ-εσο			
3. ἔ-τίθ-ετο			



<i>Indicative Imperfect</i>					
<i>Dual</i>					
2. ἐ-τίθ-εσθον					
3. ἐ-τιθ-έσθην					
<i>Plur.</i>					
1. ἐ-τιθ-έμεθα			<i>Infinitive Present</i>	<i>Participle Present</i>	
2. ἐ-τίθ-εσθε			τίθεσθαι	τιθέμεν-ος, -η, -ον	
3. ἐ-τίθ-εντο					
<i>Second Aorist Indicative Sing.</i>	<i>Second Aor. Subjunctive</i>	<i>Second Aor. Optative</i>	<i>Second Aor. Imperative</i>	<i>Second Aor. Infinitive</i>	<i>Second Aor. Participle</i>
1. ἐ-θέ-μην	θῶμαι	θείμην	2. θοῦ	θέσθαι	θέμενος
2. ἔ-θου			3. θέσθω,		
3. ἔ-θετο			etc.		
The rest as the Imperfect.	All conjugated as the Present.				

The only special Passive tenses are the First Aorist and the Future.

<i>First Aorist Indicative</i>	<i>First Aor. Subjunctive</i>	<i>First Aor. Optative</i>	<i>First Aor. Imperative</i>	<i>First Aor. Infinitive</i>	<i>First Aor. Participle</i>
ἐ-τέθ-ην	τεθ-ῶ	τεθ-είην	τέθ-ητι	τεθ-ῆναι	τεθ-είς
<i>Future Indicative</i>		<i>Future Optative</i>		<i>Future Infinitive</i>	<i>Future Participle</i>
τεθ-ήσομαι	—	τεθ-ησοίμην	—	τεθ-ήσεσθαι	τεθ-ησόμενος

Both are conjugated with the terminations of the same tense in the Passive of παύω.

ἵστημι, I make to stand, set up.

The Principal Parts are: Future στήσω, Perfect ἔστηκα (I stand), First Aorist ἔστησα. It has also a Second Aorist, which is intransitive, ἔστην, I stood.

### Active Voice

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. ἵστανμι	1. ἵσταν-ῶ	1. ἵσταν-αίην	
2. ἵστανς	2. ἵσταν-ῆς	2. ἵσταν-αίης	2. ἵσταν-η
3. ἵστανσι	3. ἵσταν-ῇ	3. ἵσταν-αίη	3. ἵσταν-άτω
<i>Dual.</i>			
2. ἵσταντον	2. ἵσταν-ῆτον	2. ἵσταν-αίητον (-αῖτον)	2. ἵσταν-ατον
3. ἵσταντον	3. ἵσταν-ῆτον	3. ἵσταν-αίητην (-αῖτην)	3. ἵσταν-άτων

<i>Indicative Present</i> <i>Plur.</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
1. ἴσ <sup>τ</sup> -αμεν	1. ἴσ <sup>τ</sup> -ῶμεν	1. ἴσ <sup>τ</sup> -αἴημεν (-αἴμεν)	
2. ἴσ <sup>τ</sup> -ατε	2. ἴσ <sup>τ</sup> -ῆτε	2. ἴσ <sup>τ</sup> -αἴητε (-αἴτε)	2. ἴσ <sup>τ</sup> -ατε
3. ἴσ <sup>τ</sup> -ᾶσι	3. ἴσ <sup>τ</sup> -ῶσι	3. ἴσ <sup>τ</sup> -αἴησαν (-αἶεν)  (The contracted forms were those commonly used).	3. ἴσ <sup>τ</sup> -άντων
<i>Imperfect Sing.</i>			
1. ἴσ <sup>τ</sup> -ην			
2. ἴσ <sup>τ</sup> -ης			
3. ἴσ <sup>τ</sup> -η			
<i>Dual.</i>			
2. ἴσ <sup>τ</sup> -ατον			
3. ἴσ <sup>τ</sup> -άτην			
<i>Plur.</i>			
1. ἴσ <sup>τ</sup> -αμεν			
2. ἴσ <sup>τ</sup> -ατε			
3. ἴσ <sup>τ</sup> -ασαν			
<i>Second Aorist Sing.</i>	<i>Second Aorist</i>	<i>Second Aorist</i>	<i>Second Aorist</i>
1. ἔσ <sup>τ</sup> -ην	1. στῶ	1. σταίην	2. στῆ-θι
2. ἔσ <sup>τ</sup> -ης	2. στῆς, etc.	2. σταίης, etc.	3. στῆ-τω
3. ἔσ <sup>τ</sup> -η			
<i>Dual.</i>	(other termina- tions as in the Present)	(other termina- tions as in the Present)	2. στῆ-τον
2. ἔσ <sup>τ</sup> -ητον			3. στῆ-των
3. ἔσ <sup>τ</sup> -ήτην			
<i>Plur.</i>			2. στῆ-τε
1. ἔσ <sup>τ</sup> -ημεν			3. στά-ντων
2. ἔσ <sup>τ</sup> -ητε			
3. ἔσ <sup>τ</sup> -ησαν			

*Infinitive*

*Present.* ἰσάναι  
*Second Aorist.* στήναι

*Participles*

*masc. fem. neut.*  
ἰσάς, ἰσᾶσα, ἰσάν (stem ἰσταντ-)  
στάς, σᾶσα, σάν (stem σταντ-)

φημί, I say, is conjugated like ἴστημι, except that the Imperfect is ἔφην, ἔφης or ἔφησθα, the rest like the Imperfect of ἴστημι; the Imperative is φαθί, φάτω, the rest as ἴστημι—Subjunctive φῶ, Optative φαίην,

Infinitive φάναι, Participle φάς, φᾶσα, φάν (φαντ-). But ἔφασκον was commonly used in prose for the Imperfect, and φάσκων for the Participle. Principal Parts, φημί, Future φήσω, Aorist ἔφησα, no Perfect.

### ἴστημι

#### Middle and Passive

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. ἴστα-μαι	1. ἴσῶμαι	1. ἴσταίμην	
2. ἴστα-σαι	2. ἴσῃ	2. ἴσταιο	2. ἴστα-σο
3. ἴστα-ται	3. ἴσῃται	3. ἴσταιτο	3. ἰστά-σθω
<i>Dual.</i>			
2. ἴστα-σθον	2. ἰστήσθον	2. ἰσταῖσθον	2. ἴστα-σθον
3. ἴστα-σθον	3. ἰστήσθον	3. ἰσταῖσθον	3. ἰστά-σθων
<i>Plur.</i>			
1. ἰστά-μεθα	1. ἰσῶμεθα	1. ἰσταίμεθα	
2. ἴστα-σθε	2. ἰστήσθε	2. ἰσταῖσθε	2. ἴστα-σθε
3. ἴστα-νται	3. ἰσῶνται	3. ἰσταῖντο	3. ἰστά-σθων (-σθωσαν)
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἰστά-μην			
2. ἴστα-σο			
3. ἴστα-το			
<i>Dual.</i>			
2. ἴστα-σθον			
3. ἰστά-σθην			
<i>Plur.</i>			
1. ἰστά-μεθα		<i>Infinitive Present</i>	<i>Participle Present</i>
2. ἴστα-σθε		ἴστασθαι	ἰστάμεν-ος, -η, -ον
3. ἴστα-ντο			

The only special Passive tenses are the First Aorist and the Future.

<i>First Aorist Indicative</i>	<i>First Aor. Subjunctive</i>	<i>First Aor. Optative</i>	<i>First Aor. Imperative</i>	<i>First Aor. Infinitive</i>	<i>First Aor. Participle</i>
ἔστάθην	σταθῶ	σταθείην	στάθῃτι	σταθῆναι	σταθείς

(other terminations as in the Aorist Passive of παύω)

-ης	-ῆς	-εῖης	-ήτω
-η	-ῇ	-εῖη	
-ητων	-ῶτων	-εῖτων	-ήτων
-ητην	-ῇτην	-εῖτην	-ήτων
-ημεν	-ῶμεν	-εῖμεν	
-ητε	-ῆτε	-εῖτε	-ήτε
-ησαν	-ῶσι	-εῖσι	-ήτων

<i>Future Indicative</i> σταθήσομαι	—	<i>Future Optative</i> σταθῇσοίμην	—	<i>Future Infinitive</i> σταθήσεσθαι	<i>Future Participle</i> σταθησόμενος, -η, -ον
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Formations as in the Future Passive of παύω.

ἴστημι has no Second Aorist Middle.

δίδωμι 'give'

The Principal Parts are: δίδωμι, Future δώσω, Perfect δέδωκα, First Aorist ἔδωκα.

*Active Voice*

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. δίδ-ωμι	1. διδ-ῶ	1. διδ-οίην	
2. δίδ-ως	2. διδ-ῶς	2. διδ-οίης	2. δίδ-ου
3. δίδ-ωσι	3. διδ-ῶ	3. διδ-οίη	3. διδ-ότω
<i>Dual.</i>			
2. δίδ-οτον	2. διδ-ῶτον	2. διδ-οίητον (-οῖτον)	2. δίδ-οτον
3. διδ-οτον	3. διδ-ῶτον	3. διδ-οιήτην (-οίτην)	3. διδ-ότων
<i>Plur.</i>			
1. διδ-ομεν	1. διδ-ῶμεν	1. διδ-οίημεν (-οῖμεν)	
2. διδ-οτε	2. διδ-ῶτε	2. διδ-οίητε (-οῖτε)	2. δίδ-οτε
3. διδ-άσι	3. διδ-ῶσι	3. διδ-οίησαν (-οῖεν)	3. διδ-όντων
(The contracted forms were those commonly used.)			
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἐ-δίδ-ουν			
2. ἐ-δίδ-ους			
3. ἐ-δίδ-ου			
<i>Dual.</i>			
2. ἐ-δίδ-οτον			
3. ἐ-διδ-ότην			
<i>Plur.</i>			
1. ἐ-δίδ-ομεν			
2. ἐ-δίδ-οτε			
3. ἐ-δίδ-οσαν			

<i>Indicative Aorist (First only in Singular)</i>	<i>Subjunctive Aorist</i>	<i>Optative Aorist</i>	<i>Imperative Aorist</i>
<i>Sing.</i>			
1. ξ-δωκ-α	δ-ῶ	δ-οίην	δ-ός
2. ξ-δωκ-ας	δ-ῶς, etc.	δ-οίης, etc.	δ-ότω, etc.
3. ξ-δωκ-ε	(as Present)	(as Present)	(as Present)
<i>Dual.</i>			
2 ξ-δοτ-ον			
3. ἐ-δότη-ην			
<i>Plur.</i>			
1. ξ-δομεν			
2. ξ-δοτε			
3. ξ-δοσαν			
	<i>Infinitive Present</i>	<i>Participles Present</i>	
	διδόναι	<i>masc. fem. neut.</i>	
	<i>Aorist</i>	διδούς, διδοῦσα, διδόν (διδοντ-)	
	δοῦναι	<i>Aorist</i>	
		δοῦς, δοῦσα, δόν (δοντ-)	

*Middle and Passive*

<i>Indicative Present</i>	<i>Subjunctive Present</i>	<i>Optative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>			
1. διδ-ομαι	1. διδ-ῶμαι	1. διδ-οίμην	
2. διδ-οσαι	2. διδ-ῶ	2. διδ-οίῳ	2. διδ-οσο
3. διδ-οται	3. διδ-ῶται	3. διδ-οίτο	3. διδ-όσθω
<i>Dual.</i>			
2. διδ-οσθον	2. διδ-ῶσθον	2. διδ-οίσθον	2. διδ-οσθον
3. διδ-οσθον	3. διδ-ῶσθον	3. διδ-οίσθην	3. διδ-όσθων
<i>Plur.</i>			
1. διδ-όμεθα	1. διδ-ῶμεθα	1. διδ-οίμεθα	
2. διδ-οσθε	2. διδ-ῶσθε	2. διδ-οίσθε	2. διδ-οσθε
3. διδ-ονται	3. διδ-ῶνται	3. διδ-οίντο	3. διδ-όσθων or -όσθωσαν
<i>Imperfect</i>			
<i>Sing.</i>			
1. ἐ-διδ-όμην			
2. ἐ-δίδ-οσο			
3. ἐ-δίδ-οτο			
<i>Dual.</i>			
2. ἐ-δίδ-οσθον			
3. ἐ-διδ-όσθην			
<i>Plur.</i>			
1. ἐ-διδ-όμεθα			
2. ἐ-δίδ-οσθε			
3. ἐ-δίδ-οντο			

<i>Indicative Second Aorist</i> ἔ-δό-μην ἔ-δου ἔ-δο-το, etc. (as Imperfect)	<i>Subjunctive Second Aorist</i> δῶμαι δῶ, etc. (as in Present)	<i>Optative Second Aorist</i> δοίμην δοῖο, etc. (as in Present)	<i>Imperative Second Aorist</i> δοῦ δόσθω, etc. (as in Present)
		<i>Infinitive Present</i> δίδοσθαι <i>Aorist</i> δόσθαι	<i>Participles Present</i> διδόμεν-ος, -η, -ον <i>Aorist</i> δόμεν-ος, -η, -ον

The only special tenses of the Passive are the First Aorist and Future.

<i>First Aorist Indicative</i> ἔ-δόθ-ην	<i>First Aor. Subjunctive</i> δοθῶ	<i>First Aor. Optative</i> δοθείην	<i>First Aor. Imperative</i> δόθητι	<i>First Aor. Infinitive</i> δοθῆναι	<i>First Aor. Participle</i> δοθ-είς, -εῖσα, -έν (-εντ-)
<i>Future Indicative</i> δοθ-ήσομαι	—	<i>Future Optative</i> δοθησοίμην	—	<i>Future Infinitive</i> δοθήσεσθαι	<i>Future Participle</i> δοθησόμεν-ος, -η, -ον

Conjugated as corresponding tenses of Passive of παύω.

δείκνυμι *ἑλπίς*

The special forms are only those given below; all others are formed as if from δεικνύ-ω, like those of παύω.

Principal Parts: δείκνυμι, Future δείξω, Perfect δέδειχα, First Aorist ἔδειξα.

*Active Voice*

<i>Indicative Present</i>	<i>Imperative Present</i>
<i>Sing.</i>	
1. δέικν-υμι	
2. δέικν-υς	2. δέικν-υ
3. δέικν-υσι	3. δέικν-ύτω
<i>Dual</i>	
2. δέικν-υτον	2. δέικν-υτον
3. δέικν-υτον	3. δέικν-ύτων
<i>Plur.</i>	
1. δέικν-υμεν	
2. δέικν-υτε	2. δέικν-υτε
3. δέικν-ύασι	3. δέικν-ύντων (δείκν-ύτῳσαν)

*Middle and Passive Voice*

<i>Indicative Present</i>	<i>Imperative Present</i>
1. δέικν-υμαι	
2. δέικν-υσαι	2. δέικν-υσο
3. δέικν-υται	3. δέικν-ύσθω
2. δέικν-υσθον	2. δέικν-υσθον
3. δέικν-υσθον	3. δέικν-ύσθων
1. δέικν-ύμεθα	
2. δέικν-υσθε	2. δέικν-υσθε
3. δέικν-υνται	3. δέικν-ύσθων (δείκν-ύσθῳσαν)

<i>Indicative Imperfect</i>		<i>Indicative Imperfect</i>	
<i>Sing.</i>			
1. ἐ-δείκν-υν		1. ἐ-δείκν-ύμην	
2. ἐ-δείκν-υς		2. ἐ-δείκν-υσο	
3. ἐ-δείκν-υ		3. ἐ-δείκν-υτο	
<i>Dual</i>			
2. ἐ-δείκν-υτον		2. ἐ-δείκν-υσθον	
3. ἐ-δείκν-ύτην		3. ἐ-δείκν-ύσθην	
<i>Plur.</i>			
1. ἐ-δείκν-υμεν		1. ἐ-δείκν-ύμεθα	
2. ἐ-δείκν-υτε		2. ἐ-δείκν-υσθε	
3. ἐ-δείκν-υσαν		3. ἐ-δείκν-υντο	
<i>Infinitive Present</i>	<i>Participle Present</i>	<i>Infinitive Present</i>	<i>Participle Present</i>
δείκν-ύναι	δείκν-ύς, -ῦσα, -ύν	δείκν-υσθαι	δείκν-ύμεν-ος, -η, -ον

VIII. εἰμί, I am. εἶμι, I shall go. LIQUID VERBS  
εἰμί, I am

<i>Indicative</i>		<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>	<i>Infinitive</i>	<i>Participles</i>
<i>Present</i>	<i>Imperfect</i>	<i>Present</i>	<i>Present</i>	<i>Present</i>	<i>Present</i>	<i>Present</i>
<i>Sing.</i>						
1. εἰμί	1. ἦν or ἦ	1. ᾦ	1. εἶην		εἶναι	ὦν, οὔσα, ὄν (stem ὄντ-)
2. εἶ	2. ἦσθα	2. ἦς	2. εἶης	2. ἴσθι		
3. ἐστί	3. ἦν	3. ἦ	3. εἶη	3. ἔστω		
<i>Dual</i>						
2. ἐστόν	2. ἦτον (ἦστον)	2. ἦτον	2. εἶητον (εἶτον)	2. ἔστων		
3. ἐστόν	3. ἦτην (ἦστην)	3. ἦτον	3. εἶήτην (εἶτην)	3. ἔστων		
<i>Plur.</i>						
1. ἐσμέν	1. ἦμεν	1. ᾦμεν	1. εἶημεν (εἶμεν)			
2. ἐστέ	2. ἦτε	2. ἦτε	2. εἶητε (εἶτε)	2. ἔστε		
3. εἰσὶ	3. ἦσαν	3. ᾧσι	3. εἶησαν (εἶεν)	3. ἔστωσαν (ἔστων)		
<i>Future</i>			<i>Future</i>		<i>Future</i>	<i>Future</i>
<i>Sing.</i>						
1. ἔσομαι			1. ἔσοίμην		ἔσεσθαι	ἐσόμεν-ος, -η, -ον
2. ἔσει			2. ἔσοιο			
3. ἔσται			3. ἔσοιτο			
<i>Dual</i>						
2. ἔσεσθον			2. ἔσοισθον			
3. ἔσεσθον			3. ἐσοίσθην			
<i>Plur.</i>						
1. ἐσόμεθα			1. ἐσοίμεθα			
2. ἔσεσθε			2. ἐσοισθε			
3. ἔσονται			3. ἐσούντο			



εἶμι, I shall go

Indicative		Subjunctive	Optative	Imperative	Infinitive	Participle
Present	Imperfect	Present	Present	Present	Present	Present
<i>Sing.</i>						
1. εἶμι	1. ἦα or ἥειν	1. ἴω	1. ἴοιμι		ἰέναι	ἰών, ἰούσα, ἰόν (stem ἰόντ-)
2. εἶ	2. ἦεις or ἦεισθα	2. ἴῃς	2. ἴοις	2. ἴθι		
3. εἶσι	3. ἦει or ἦειν	3. ἴῃ	3. ἴοι	3. ἴτω		
<i>Dual</i>						
2. ἴτον	2. ἦτον	2. ἴητον	2. ἴοιτον	2. ἴτον		
3. ἴτον	3. ἦτην	3. ἴητον	3. ἰοίτην	3. ἴτων		
<i>Plur.</i>						
1. ἴμεν	1. ἦμεν	1. ἴωμεν	1. ἴοιμεν			
2. ἴτε	2. ἦτε	2. ἴητε	2. ἴοιτε	2. ἴτε		
3. ἴασι	3. ἦσαν or ἦεσαν	3. ἴωσι	3. ἴοιεν	3. ἴτωσαν or ἰόντων		

LIQUID VERBS

Verbs whose *stem* ends in a liquid (λ, μ, ν, ρ), as ἀγγέλλ-ω, I bear a message, φαίν-ω, I show, form their future by shortening the final syllable of the stem, and by dropping the second of the consonants, as ἀγγέλλ-ω, ἀγγελ-, or the second vowel of a diphthong, as φαίν-ω, φαν-, or shortening a long vowel, as κρίνω, I judge, κρίν-. They add for the termination (theoretically -εσω) -εω, and then contract the -εω into -ῶ, like φιλέω, and conjugate the tense just like the present of φιλ(ε)ῶ, active and middle, thus:—

I shall show			I shall appear (show myself)		
<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. φανῶ		φανοῦμεν	φανοῦμαι		φανούμεθα
2. φανείς	φανείτον	φανείτε	φανεῖ	φανείσθον	φανείσθε
3. φανεί	φανείτον	φανούσι	φανείται	φανείσθον	φανοῦνται

οἶδα

A very common verb, with no present in use, is οἶδα, a perfect with a present meaning, I know.

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
<i>Sing.</i>					
1. οἶδα	εἰδῶ	εἰδείην		εἰδέναι	εἰδώς, εἰδυῖα,
2. οἶσθα	εἰδῇς	εἰδείης	ἴσθι		εἰδός
3. οἶδε	εἰδῇ	εἰδείη	ἴστω		(stem εἰδοτ-)

<i>Indicative</i>	<i>Subjunctive</i>	<i>Optative</i>	<i>Imperative</i>
<i>Dual</i>			
1. ἴστων	εἰδῆτον	εἰδεῖτον	ἴστων
3. ἴστων	εἰδῆτον	εἰδείτην	ἴστων
<i>Plur.</i>			
1. ἴσμεν	εἰδῶμεν	εἰδεῖμεν	
2. ἴσθε	εἰδῆτε	εἰδείτε	ἴσθε
3. ἴσασι	εἰδῶσι	εἰδεῖν	ἴστων

*Pluperfect (with aorist meaning)*

<i>Sing.</i>	<i>Plur.</i>
1. ἥδη (ἥδην)	1. ἥσμεν
2. ἥδησθα	2. ἥσθε
(ἥδειςθα)	3. ἥσαν (ἥδε- σαν)
3. ἥδει	
<i>Dual</i>	
2. ἥστων	
3. ἥστην	

*Future*

<i>Sing.</i>
1. εἰσομαι
2. εἴσει
3. εἴσεται

*Future*

<i>Dual</i>
2. εἴσεσθον
3. εἴσεσθον

*Future*

<i>Plur.</i>
1. εἰσόμεθα
2. εἴσεσθε
3. εἴσονται

ἵημι, I send

*Active Voice*

<i>Indicative</i>		<i>First Aorist Singular, Second Aorist Dual and Plural</i>	<i>Imperative</i>		<i>Subjunctive</i>	<i>Optative</i>
<i>Present</i>	<i>Imperfect</i>		<i>Present</i>	<i>Second Aorist</i>	<i>Present</i>	<i>Present</i>
<i>Sing.</i>						
1. ἵημι	ἵειν	ἥκα			ἰῶ, ἱῆς, etc.	ἰέην, ἰείης, etc.
2. ἱῆς	ἵεις	ἥκας	ἵει	ἕς		
3. ἱῆσι	ἵει	ἥκε	ἰέτω	ἔτω	<i>Aorist</i> ῶ, etc.	<i>Aorist</i> εἰην, etc.
<i>Dual</i>						
2. ἵετον	ἵετον	εἶτον	ἵετον	ἔτον	<i>Infinitive</i>	<i>Participle</i>
3. ἵετον	ἰέτην	εἴτην	ἰέτων	ἔτων	<i>Present</i> ἰέναι	<i>Present</i> ἰείς, ἰεῖσα, ἰέν
<i>Plur.</i>						
1. ἵεμεν	ἵεμεν	εἶμεν			<i>Aorist</i>	<i>Aorist</i>
2. ἵετε	ἵετε	εἴτε	ἵετε	ἔτε	ἰέναι	εἶς
3. ἱᾶσι	ἵεσαν	εἶσαν	ἰέντων	έντων		

*Future* ἵσω, *Perfect* εἶκα (only in composition)

*Middle Voice*

<i>Indicative</i>			<i>Imperative</i>	
<i>Present</i>	<i>Imperfect</i>	<i>Second Aorist</i>	<i>Present</i>	<i>Second Aorist</i>
<i>Sing.</i>				
1. ἵεμαι	ἰέμην	εἵμην		
2. ἵεσαι	ἵεσο	ἑῖσο	ἵεσο	οὔ
3. ἵεται	ἵετο	εἵτο	ἰέσθω	ἑσθω

<i>Indicative</i>			<i>Imperative</i>	
<i>Present</i>	<i>Imperfect</i>	<i>Second Aorist</i>	<i>Present</i>	<i>Second Aorist</i>
<i>Dual</i>				
2. ἴεσθον	ἴεσθον	εἴσθον	ἴεσθον	ἔσθον
3. ἴεσθον	ἰέσθην	εἴσθην	ἰέσθων	ἔσθων
<i>Plur.</i>				
1. ἰέμεθα	ἰέμεθα	εἴμεθα		
2. ἴεσθε	ἴεσθε	εἴσθε	ἴεσθε	ἔσθε
3. ἴενται	ἴεντο	εἴντο	ἰέσθων	ἔσθων
<i>Subjunctive</i>	<i>Optative</i>	<i>Infinitive</i>	<i>Participles</i>	
<i>Present</i>				
1. ἰῶμαι	ἰείμην	ἴεσθαι	ἰέμενος	
2. ἰῇ	ἰείο			
3. ἰῇται, etc.	ἰεῖτο, etc.			
<i>Second Aorist</i>				
1. ἴωμαι	εἴμην	ἔσθαι	ἔμενος	
2. ἴῃ	εἴο			
3. ἴηται, etc.	εἴτο, etc.			

*First Aorist Passive, Indicative εἶθην, Subjunctive ἐθῶ, Optative ἐθείην, Participle ἐθείς*

## IX. PRINCIPAL PARTS

Some very common verbs do not form all their principal parts according to rules already given.

<i>Present</i>	<i>Meaning</i>	<i>Future</i>	<i>Perfect</i>	<i>Aorist</i>
ἄγω	lead, bring	ἄξω	ἤχα	ἤγαγον
αἰρέω	take	αἰρήσω	ἤρηκα	εἶλον I aor. pass. ἤρεθην
ἀκούω	hear	ἀκούσομαι	ἀκήκοα	ἤκουσα
ὑπ-ακούω	listen to, over- hear			
ἀφικνέομαι	arrive	ἀφίξομαι	ἀφῆγμαι	ἄφικτόμην
βαίνω	go	βήσομαι	βέβηκα	ἔβην
βάλλω	throw	βαλῶ	βέβληκα	ἔβαλον
βούλομαι	wish	βουλήσομαι	βεβούλημαι	ἐβουλήθην
γίγνομαι	become, come into existence, be	γενήσομαι	γεγέννημαι γέγονα, I am	ἐγενόμην
γινώσκω	get to know, know	γνώσομαι	ἔγνωκα	ἔγνων

(ἐγνων 2 aor. ind. γνῶ, γνῶς, etc., subj. γνοίην, opt. γνῶθι, imper.

γνῶναι, inf. γνούς, part.)

(δεῖδω, only found in epic poetry, } (δείσομαι) { δέδοικα } (ἔδεισα or ἔδδεια)  
except perfect) fear }

Present	Meaning	Future	Perfect	Aorist
διδάσκω	teach	διδάξω	δεδίδαχα	ἐδίδαξα
δοκέω	think, seem	δόξω	δέδογμαι	ἔδουξα
δύναμαι	be able, can	δυνήσομαι	δεδύνημαι	ἐδυνήθην
ἐθέλω or θέλω	be willing	ἐθελήσω	ἠθέληκα	ἠθέλησα
ἐλαύνω	drive, march	ἐλῶ	ἐλήλακα	ἤλασα
ἔρχομαι	come	ἐλεύσομαι (εἶμι) <sup>1</sup>	ἐλήλυθα	ἦλθον
εὐρίσκω	find	εὐρήσω	{ εὕρηκα } { ηὔρηκα }	εὔρον
ἔχω	have	{ ἔξω } { σχήσω }	ἔσχηκα	ἔσχον
θνήσκω	die	θανοῦμαι	τέθνηκα	ἔθانون
καίω	burn	καύσω	κέκαυκα	ἔκαυσα
κείμενω	labour, suffer	καμοῦμαι	κέκμηκα	ἔκαμον
κτείνω	kill	κτενῶ	ἀπ-έκτονα	{ ἔκτεινα } { ἔκτανον }
λαμβάνω	take	λήψομαι	εἴληφα	ἔλαβον
λανθάνω	escape notice of	λήσω	λέληθα	ἔλαθον
λανθάνομαι	forget	λήσομαι	λέλησμαι	ἐλαθόμην
μανθάνω	learn	μαθήσομαι	μεμάθηκα	ἔμαθον
οἶχομαι	be gone	οἰχήσομαι	{ οἶχωκα } { ῥήχωκα }	imperf. ῥήχόμεν
οἶομαι	think	οιήσομαι	imperf. ῥόμην	ῥήθην
ὁράω	see	ὄψομαι	ἑώρακα	εἶδον
πάσχω	suffer	πείσομαι	πέπονθα	ἔπαθον
πίνω	drink	πίομαι	πέπωκα	ἔπιον
πίπτω	fall	πεσοῦμαι	πέπτωκα	ἔπεσον
πυνθάνομαι	inquire, learn	πεύσομαι	πέπυσμαι	ἐπυθόμην
τέμνω	cut	τεμῶ	τέτμηκα	ἔτεμον
τυγχάνω	happen, hit on	τεύξομαι	τετύχηκα	ἔτυχον
φαίνω	show, bring to light	φανῶ	πέφαγκα	ἔφηνα
φαίνομαι	appear	φανοῦμαι	πέφηνα	ἐφάνην
φέρω	carry, bear, bring	οἴσω	ἐνήνοχα	{ ἤνεγκα } { ἤνεγκον }

## X—PREPOSITIONS

THE Prepositions not given in the preceding lessons are :—

ἀντί, instead of, with *Genitive*, as

εἰρήνη ἀντὶ πολέμου, peace instead of war.

<sup>1</sup> The form always used in Attic *prose*.

*πρὸ*, before, with *Genitive*, as

*πρὸ τῆς οἰκίας*, before the house.

*πρὸ τῆς εἰρήνης*, before the peace.

*πρὸ τούτων*, sooner than, rather than, this.

*ἀμφί* (on both sides of) about, with *Genitive* (rare in prose), as

*πόλεμος ἀμφὶ γυναικός*, a war about a woman.

with *Dative* (only in poetry), as

*ἀμφ' ὤμοις*, about his shoulders.

*ὤμος*, shoulder

with *Accusative*, about, near, as

*ἀμφὶ τὴν θάλασσαν*, near the sea.

*ἀμφὶ δέλην*, towards evening.

*οἱ ἀμφὶ τὸν βασιλέα*, the king's attendants.

*ἀνά*, up along (*Dat.* only in poetry), with *Accusative*, as

*ἀνά τὸν ποταμόν*, up the river.

*ἀνά χρόνον*, in course of time.

*ἀνά πᾶσαν ἡμέραν*, every day, day by day.

*πρὸς*, to, towards, with *Accusative*, as

*πρὸς τὴν νῆσον*, towards the island.

*πρὸς ταῦτα*, looking to this, therefore.

with *Genitive*, as *πρὸς θεῶν καὶ πρὸς ἀνθρώπων*, in the sight of gods and men.

*πρὸς θεῶν*, by the gods! (an adjuration)

*πρὸς τούτων*, in consequence of this.

with *Dative*, as *πρὸς τῇ νήσῳ*, close to the island.

*πρὸς τούτοις*, in addition to this.

*παρά*, beside, with *Genitive*, as

*παρὰ τοῦ ποταμοῦ*, from beside the river.

with *Dative*, as *παρὰ τῷ ποταμῷ*, (rest) beside the river.

with *Accusative*, as *παρὰ τὸν ποταμόν*, to (beside), or along by, the river.

*παρὰ νόμον*, contrary to law (*i.e.* beside, and not within it).

## XI—CONDITIONAL SENTENCES

Conditional sentences or clauses are such as involve a supposition, an uncertainty, as distinguished from an ascertained fact.

The Indicative, Subjunctive and Optative are used in them according to the meaning of the speaker; also the Infinitive and Participle may convey a similar idea.

The general uses of the Subjunctive are—

To express (1) an exhortation, as *ἴωμεν*, let us go.

- (2) a purpose, present or future, as *πέμπω ἵνα ἔλθῃ*, I send in order that he may come.  
 (3) hesitation, as *τί εἶπω* ; what am I to say ?  
 (4) a condition, of present or future time.

The general uses of the Optative are—

To express (1) a wish, as *μή μοι εἴη ἔχειν χρύσεια τάλαντα*,<sup>\*</sup> O be it not for me to possess talents of gold !

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- (2) a purpose in past time, as *ἔπεμψα ἵνα ἔλθοι*, I sent in order that he might come.  
 (3) a condition.

*ἄν* is the particle which marks statements as conditional. Thus—

With Infinitive : *εἶφη τὸν ἄνδρα φυγεῖν*, he said that the man fled ;

*εἶφη τὸν ἄνδρα φυγεῖν ἄν*, he said that the man would have fled.

With Participles : *οἱ φυγόντες*, those who actually fled ;  
*οἱ ἄν φυγόντες*, those who would have fled.

A relative may contain the idea of uncertainty—

*ὅσους εἶδε*, as many as he saw ;

*ὅσους ἄν ἴδοι*, as many as he from time to time saw ;

*ὅσους ἄν ἴδῃ*, as many as he may (presently) happen to see.

*ὅσ-ος, -η, -ον*, how great, pl. how many. { *τόσος*, so great ; pl. so many  
*τοσοῦτος*, „ „

*οἷ-ος, -α, -ον*, of what kind. { *τοιοῦτος*, of such a kind  
*τοιούτος*, „ „

But *ἄν* is used with the Subjunctive combined with “ if,” *εἰ* (*εἰάν* = *εἰ ἄν*), or a relative, as *ὅς ἄν*, or some conjunctions, as *ὅταν* (= *ὅτε ἄν*), when, or *ὅπότ-αν*, when-soever.

*ἄν* is especially used in Conditional Sentences, of which there are *four* kinds.

The *if*-clause is called the Protasis, the conclusion the Apodosis.

I. Mere assumption. Here the Indicative is used in both Protasis and Apodosis. There is no *ἄν*.

εἰ αἱ πλευραὶ ἴσαι εἰσὶ, καὶ αἱ γωνίαι ἴσαι εἰσὶ. If the sides are equal (as we have just proved), the angles also are equal.

II. Temporary uncertainty. Protasis in Subjunctive with *εἰάν*. Apodosis in Indicative.

εἰάν τι ἔχῃ, δώσει. If he (presently) finds that he has anything, he will give it.

III. Absolute uncertainty, or mere supposition. Both Protasis and Apodosis in Optative, with *ἄν* in Apodosis.

εἴ τι ἔχοι, δοίη ἄν. If he *should* turn out to have anything (but there's no telling), he would give it.

IV. The condition, it is implied, is not fulfilled. Indicative in both clauses, the imperfect tense for present time, the aorist for past time. *ἄν* in Apodosis.

εἰ τοῦτο ἐποίει, σοφῶς ἂν ἔπραττε. If he were now doing this (but he isn't), he would be acting wisely.

εἰ τοῦτο ἐποίησε, σοφῶς ἂν ἔπραξε. If he had done this (but he did not), he would have acted wisely.

πράττω, πράξω, πέπραχα (tr),  
πεπραγα (intr.), ἔπραξα & accomplish  
he busy with





PASSAGES FOR TRANSLATION



# PASSAGES FOR TRANSLATION

## THE GREEK TESTAMENT

### 1. St. Mark, i. 1-5

καθώς, even as

ἰδοῦ, behold

{ ἀπο-στέλλω, send forth  
{ ἀπ-εσταλμένος, pass. perf.  
partic.

πρόσωπον, 2 n., face

κατα-σκευάζω, fut. -σω,

prepare

βοάω, shout, cry aloud

έτοιμά-ζω, fut. -σω, make  
ready

ὁδός, 2 f., way

εὐθ-ύς, -εία, -ύ, straight

(εὐθυ, straightway)

τρίβος, 2 f., (trodden) path

κηρύ-σσω, fut. -ξω, pro-  
claim

μετάνοια, 1 f., change of  
purpose, repentance

ἄφεσις, 3 f., remission, for-  
giveness

ἁμαρτία, 1 f. (missing the  
mark), sin, error

πορεύομαι, journey, march  
(of an army)

ὁμολογέω, agree, admit,  
confess

ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.  
καθὼς γέγραπται ἐν τῷ Ἑσαΐα τῷ προφήτῃ, Ἰδοῦ, ἐγὼ  
ἀπο-στέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς  
κατα-σκευάσει τὴν ὁδὸν σου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους  
αὐτοῦ. Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ, καὶ  
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ  
ἐξ-επορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ  
Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ  
ποταμῷ ὑπ' αὐτοῦ ἐξ-ομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

### 2. St. John, i. 1-12

πρός, (close) unto, with

χωρίς, apart from

κατα-λαμβάνω, arrest, re-  
press

μαρτυρία, 1 f., testimony

μαρτυρέω, bear testimony

ἰδι-ος, -α, -ον, one's own

πιστεύω, believe, put trust  
in

ἀληθινός, true

φωτίζω, give light to

ἐξουσία, 1 f. (delegated)

authority, power

τέκνον, 2 n., a child

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν <διδω< αὐτοῦ.

### 3. Revelation, xxi. 9, 10, xxii. 1-5

γέμω, be full of	κατάθεμα, 3 n., a curse
λαλέω, talk	δοῦλος, 2 m., bondman,
δεῦρο, hither	servant
ὕψηλός, high	λατρεύω, serve
λαμπρός, bright	μέτωπον, 2 n., forehead
ἀρνίον, 2 n., a lamb	χρεία, 1 f., need
πλατεία, 1 f., street	λύχνος, 2 m., lamp
ἐντεῦθεν, on this side	νύξ (νυκτ-), 3 f., night
ἐκεῖθεν, on that side	ἔτι, again, any more
μήν, 3 m., a month	

καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην, τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπ-ἤνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσιν τὴν δόξαν τοῦ Θεοῦ. \* \* \* \* \* καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον ἐκ-πορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου, ἐν μέσῳ τῆς πλατείας αὐτῆς. καὶ τοῦ

παρα-λαμβάνω & receive λαμβάνω & take, seize  
ὅσος γ, ον, as great, as much, as many as ἀποφέρω, to carry off  
δείκνυμι & show

ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ, καὶ ὁψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν· καὶ νύξ οὐκ ἔσται ἔτι· καὶ χρεῖαν οὐκ ἔχουσι φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει ἐπ' αὐτοὺς· καὶ βασιλεύουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Funth  
ὁράω ε  
see beheld  
καὶ, because

XENOPHON—ANABASIS

Book I, Ch. vi., 3-11

4. *The Trial of a Traitor.*

Cyrus, prince of Asia Minor, a province of Persia, marched against his brother Artaxerxes, king of Persia, with an army of Persians, and a contingent of Greek troops, under command of Klearchus, a Spartan general, Orontes, a staff-officer in his Persian army, sent a letter to the king, offering to betray him.

συλλαμβάνω, arrest  
συγ-καλέω, call (σύν) to-  
gether  
ὀπλίτης, 1 m., man-at-arms  
θέσθαι X τὰ ὅπλα, ground  
arms  
σύμβουλος, 2 m., counsellor  
κρίσις (-εως), 3 f., judgment,  
trial  
βουλεύω, counsel (ἐπι-  
βουλεύω, plot)  
βουλεύομαι, consult  
δίκαιος, just  
ὑπήκοος, a subject  
τάσσω (-ξω), arrange  
ταχθεῖς, set on, instigated

πολεμέω, make war  
δοκέω, fut. δόξω, seem, seem  
good to  
δοκεῖ μοι, I think it best  
δεξιὰ, 1 f., right hand,  
solemn pledge  
εἴσω, within  
ὥδε, thus  
ἀδικέω, act unjustly, wrong  
ἀπο-κρίνομαι, answer  
οὐκ-ουν (ἔχεις), have you  
not then (οὐν)?  
βωμός, 2 m., altar  
μεταμέλει μοι, I repent  
φανερὸς, manifest, detected  
ἦ, indeed, in truth

X 2 An Indiv of τίθημι 'place'

ἀνάγκη, I f., necessity ; "I must"<sup>1</sup> προσ-κυνέω, make obeisance, salaam

πολέμιος, an enemy

ὅπως, how

ἀπό-φημι, declare

πώποτε, ever

ἐκποδών, out of the way

ἐρωτάω, ask

προσ-τίθεμαι, assent

αὖ, πάλιν, αὖθις, again

After ἔφη, "Yes" or "No" is understood, as the context requires.

p. 41

ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, ὡς ᾤετο<sup>x</sup> ὁ δὲ λαβὼν Κύρῳ δίδωσι. ἀναγνούς δὲ αὐτὴν ὁ Κύρος συλ-λαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευσεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνὴν. οἱ δὲ ταῦτα ἐποίησαν ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρε-εκάλεσε σύμβουλον. ἐπεὶ δὲ οὗτος ἐξ-ἦλθεν, ἀπ-ήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο. ἔφη δὲ Κύρον ἀρχεῖν τοῦ λόγου ὧδε· Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τούτου. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι. ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσ-πολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. μετὰ ταῦτα, ὦ Ὀρόντα, ἔστιν ὃ τί σε ἠδίκησα ; Ὁ δὲ ἀπ-εκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκ οὐκ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀπο-στάς εἰς Μυσούς, κακῶς ἐποιεῖς τὴν ἐμὴν χώραν ὃ τι ἐδύναω ; Ἐφη ὁ Ὀρόντης. Οὐκ οὐκ, ἔφη ὁ Κύρος, ὅτε αὖ ἐγὼ τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν σοὶ ἔφησθα, καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ ; Καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ

<sup>1</sup> These common words do not require the copula after them : ἀνάγκη, ἄξιος, worthy, δυνατός, able, possible, ἐτοιμος, ready, θέμις, morally lawful, ῥάδιον, easy, χαλεπὸν, hard, ὥρα, as ὥρα ἀπιέναι, it is time to depart.

Κῦρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπι-βουλεύων  
 μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου<sup>1</sup> ὅτι  
 οὐδὲν ἀδικηθεῖς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν  
 περὶ ἐμέ ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ  
 Ὀρόντης. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν  
 ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ  
 πιστός; Ὁ δὲ ἀπεκρίνατο, Οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί  
 γ' ἂν ἔτι ποτὲ δόξαιμι.<sup>2</sup> Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς ἐν  
 τῇ σκηνῇ· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ  
 λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπό-φηναι γνώμην  
 εἴ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλευώ  
 ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα.  
 Ταύτῃ δὲ τῇ γνώμῃ καὶ οἱ ἄλλοι προσ-έθεντο. μετὰ  
 ταῦτα, κελεύοντας Κύρου, ἔλαβον τῆς ζώνης τὸν Ὀρόντην  
 ἐπὶ θανάτῳ ἅπαντες ἀνα-στάντες· ἔπειτα δὲ ἐξήγον  
 αὐτόν. ἐπεὶ δὲ εἶδον αὐτὸν ἐκείνοι οἱ πρόσθεν προσ-  
 εκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ  
 θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν σκηνὴν τοῦ πιστοτάτου  
 τῶν Κύρου φίλων εἰσ-ηνέχθη, καὶ μετὰ ταῦτα οὔτε ζῶντα  
 Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως  
 ἀπέθανεν· οὐδεὶς εἰδὼς ἔλεγεν, τάφος δὲ οὐδεὶς πώποτε  
 αὐτοῦ ἐφάνη.

απο-θνήσκω 'εαι'

φαίνομαι 'appear' p. 112.

XENOPHON, Book II, iii. 14-16

### 5. Palms and Dates.

At Cunaxa, somewhere near Babylon, a battle was fought, in which Cyrus, rashly exposing himself, was killed. His Persian troops fled; but the Greeks were undefeated, for the king's troops dared not fight them. Their generals were murdered by treachery; but they elected others from the ranks, and forced their way, the Ten Thousand of them, some 800 miles up to the Black

<sup>1</sup> Greek uses the genitive absolute where Latin uses the abl. abs., "Orontes having said."

<sup>2</sup> High-born Persians were taught, as boys, "to ride, to shoot, and to speak the truth." Orontes, even when his life is at stake, does not shuffle, or palter with the truth.

Sea, and thence to Greece. Here they are in the heart of Mesopotamia.

κώμη, 1 f., a village  
 ὅθεν, whence, from which  
 ἡγεμών (-μων-), 3 m., a guide  
 ἐπιτήδεια, 2 n., provisions  
 φοῖνιξ, 3 m., a palm-tree  
 ὄξος, 3 n., vinegar  
 ἐψητός, distilled  
 βάλανος, 2 f., a date  
 οἰκέτης, 1 m., house-servant  
 ἀπό-κειμαι, lie by, be stored  
 up  
 ἀπόλεκτος, picked, selected  
 θαυμά-ζω (-σομαι), wonder  
 at  
 θαυμάσιος, wonderful  
 μέγεθος, 3 n., bigness

ξηραίνω, dry (crystallize?)  
 τράγημα, 3 n., sweetmeat  
 παρὰ πότον, (beside drink-  
 ing) at one's wine  
 κεφαλαλγής, apt to cause  
 headache  
 στρατιώτης, 1 m., a soldier  
 ἐγκέφαλος, 2 m., (brain)  
 terminal shoot of palm,  
 like a small cabbage  
 ιδιότης (-τητ-), 3 f., pecu-  
 liarity  
 ἡδονή, 1 f., pleasure, flavour  
 ἐξαναίνω, (in middle) wither  
 away

πορευόμενοι δὲ ἀφ-ίκοντο εἰς κώμας ὅθεν ἀπ-έδειξαν οἱ  
 ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐν-ἦν δὲ σῖτος πολὺς  
 καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν.  
 αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν  
 ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπ-έκειντο, αἱ δὲ τοῖς δεσπόταις  
 ἀπο-κείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τοῦ κύλλους καὶ  
 μεγέθους. ἡ δὲ ὄψις ἡλέκτρον οὐδὲν δι-έφερε· τὰς δὲ  
 τινὰς ξηραίνοντες τραγήματα ἀπ-ετίθεσαν. καὶ ἦν καὶ  
 παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ· ἐνταῦθα καὶ τὸν  
 ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ  
 οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς  
 ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ  
 φοῖνιξ ὅθεν ἐξ-αιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

EURIPIDES, ALCESTIS, ll. 371-383

Alcestis, wife of King Admetus, has consented to die in her husband's stead when his fated hour has come. He has pledged himself never to marry again, setting a stepmother over her two young children.

(X) 3 pr. Imperf. of ἀπο-τίθηναι 'put away'  
 + ἐσθίω, ἔδομαι, ἔδῃδοκα, aor. ἔφαγον 'eat'



6. *The Deathbed of Alcestis*

γαμέω, marry	χρῆν με, I might well have
ἀτιμά-ζω (-σω), dishonour	δράω, fut. δράσω, do
τελευτάω, fulfil, perform	μονούμενος, bereaved
δέχομαι, receive	μαλά-σσω (-ξω), soothe,
ἀποστερέω, bereave	console
χρή, imperf. χρῆν or	ἀρκέω, suffice
ἐχρῆν, must, ought	σέθεν, poetic form for σοῦ
(with acc.)	

γε, at least (as ἔγωγε, I at least), modifies, sometimes emphasizes, the preceding word. νῦν γέ φημι, yes, I now say it : φίλον γε δῶρον, a dear, dear gift : πολλή γε, great indeed : σοῦ γε, of you. δῆ adds emphasis, as τότε δῆ, then indeed : λέγε δῆ, do speak : αὐτοὶ δῆ, your very selves. δῆτα, a more emphatic form of δῆ.

ΑΛΚΗΣΤΙΣ. ὦ παῖδες, αὐτοὶ δὲ τὰδ' εἰσηκούσατε

πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ

γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.

ΑΔΜΗΤΟΣ. καὶ νῦν γέ φημι, καὶ τελευτήσω τὰδε.

ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου.

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χειρός. X

ΑΛ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλή γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.

ΑΛ. ὦ τέκν', ὅτε ζῆν' χρῆν μ', ἀπέρχομαι κάτω. below

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος ;

ΑΛ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανών. the dead

ΑΔ. ἄγου με σὺν σοί, πρὸς θεῶν, ἄγου κάτω.

ΑΔ. ἀρκούμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.<sup>1</sup>

## TWO STORIES OF CHILD LIFE FROM HERODOTUS

Herodotus wrote in the Ionic dialect, the chief characteristics of which are that it avoids aspirates and contractions, as ἀπικολίατο for ἀφίκοιντο (-a for -ν), writes -η

<sup>1</sup> The first person plural is often used for the singular in Greek ; a style in English now confined to royalty. A woman, when she speaks in the plural of herself, uses the masculine in Greek.

X inf. η ζάω to live

for -α, as θύρησι for θύραις, -έω for -άω, -ω or -εο for -ου, as ὦν for οὖν, -ου for -ο (μοῦνος for μόνος), -ευ for -εο, and sometimes -κ for -π, as ὅκως, κότε, for ὅπως, πότε, and -ει for -ε. They used the article as a personal pronoun or a relative.

The style of Herodotus is as simple as that of Xenophon: the student has merely to recognise these peculiarities of dialect; and he is most interesting, a perfect mine of good stories.

### HERODOTUS, Book V, 92

#### 7. *How Murderers were Disarmed by a Child's Smile.*

A man named Eëtion married Labda, a daughter of the Bacchiad family, who were the ruling nobility of Corinth—she was so plain that none of the nobles would marry her. Before the birth of her child, it was prophesied that he would become the supreme ruler of that city. So the Bacchiads determined to prevent this by murdering the baby.

αἰτέω, I ask for  
 ἔνεκα, on account of (follows the noun)  
 δοκέω, I think (also *seem*);  
 δεδογμένος, decided on  
 φιλοφροσύνη, friendliness  
 ἐγ-χειρίζω, place in the hands of  
 προσονδί-ζω (-σω), dash (its brains out) on the floor  
 θείη τύχη, by divine fortune, providentially  
 δή emphasises; ἐς δὲ δή, until in fact

προσγελάω, to smile at  
 οἶκτος, 2 *m.*, pity, compunction  
 κατ-οικτεῖρω, pity (verb)  
 διεργά-ζομαι (-σομαι), dispatch  
 ὀπίσω, back again  
 ἄπτομαι, reproach  
 καταιτιάομαι, cast the blame on  
 μετίσχειν, to share in  
 ἴσχω (= ἔχω), hold back, restrain  
 φόνος, 2 *m.*, murder

πέμπουσι σφέων αὐτῶν δέκα ἐς τὸν οἶκον τοῦ Ἡετίωνος, ἀποκτενέοντας τὸ παιδίον. ἀπικόμενοι δὲ οὗτοι, καὶ παρ-

ελθόντες ἐς τὴν αὐλήν, αἵτεον τὸ παιδίον· ἡ δὲ Λάβδα εἰδυῖα οὐδὲν τῶν εἵνεκα ἐκεῖνοι ἀπικοίατο, καὶ δοκέουσά σφεας φιλοφροσύνης εἵνεκα τοῦ πατρὸς αἰτέειν, φέρουσα ἐνεχείρισε αὐτῶν ἐνί. τοῖσι δὲ ἐβεβούλευτο κατ' ὁδὸν τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον προσουδίσαι· ἐπεὶ δὲ ἔδωκε φέρουσα ἡ Λάβδα, θείῃ τύχῃ τὸ παιδίον προσεγέλασε τὸν λαβόντα τῶν ἀνδρῶν, καὶ οἰκτός τις ἴσχει ἀποκτεῖναι, κατοικτεῖρας δὲ παραδιδοῖ τῷ δευτέρῳ, ὁ δὲ τῷ τρίτῳ· οὕτω δὲ δι-εξ-ἦλθε διὰ πάντων τῶν δέκα, οὐδενὸς βουλομένου διεργάσασθαι. ἀποδόντες ὦν ὀπίσω τῇ μητρὶ τὸ παιδίον, καὶ ἐξ-ελθόντες ἔξω, ἐστεῶτες ἐπὶ τῶν θυρέων, ἀλλήλων ἄπτοντο, κατατιώμενοι μάλιστα τοῦ πρώτου λαβόντος, ὅτι οὐκ ἐποίησε κατὰ τὰ δεδογμένα, ἐς ὃ δὴ ἔδοξεν αὐτοῖς αἰθῆς παρ-ελθόντας πάντας τοῦ φόνου μετρίσχειν. ἀλλ' ἡ Λάβδα πάντα ταῦτα ἤκουε ἐστεῶσα πρὸς αὐτῇσι τῇσι θύρῃσι.

to me  
when

most  
until a fact

She ran and hid the child in a chest, and they searched in vain. The prophecy was fulfilled; and that chest, of carved cedar, ivory, and gold, was kept as an heirloom in the family, and was seen and described by the traveller Pausanias 800 years later.

## HERODOTUS, Book VI, 61.

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8. *The Magic Touch that made an Ugly Child Beautiful*

μακρῶ, by far  
μέντοι, however  
μιν or νιν, (poetic) for 3rd  
sing. pers. pron., him,  
her

φλαῦρος, plain, uncomely  
οἶα (neut. pl.), as being  
ὄλβιος, (happy), wealthy  
δυσ-ειδής, of ill appearance,  
ill-favoured  
γονεύς (γονε-), 3 m., a parent  
συμφορῇ, 1 f., a calamity

ποιέομαι, regard, account  
ἐπιφράζομαι, think of, de-  
vise  
φορέω, frequentative of  
φέρω  
τροφός, 2 f., a nurse  
ιέρως, sacred; ἱρόν, 2 n., a  
temple  
ὄκως (ὄπως), as often as  
ἦνεια, Ionic first aorist for  
ἦνεγκα (φέρω)  
λίσσομαι, pray

ἀλλήλους, ἀλλήλων, ἀλλήλοις (recip- pron., only  
used in oblique cases), one another

ἀπ-αλλά-σσω (-ξω), change	κατα-ψάω, stroke
δυσ-μορφία, 1 f., (ill shape), uncomeliness	καλλιστεύω, be the most beautiful
πότε ; when ? ποτέ, once	μετα-πίπτω, change, alter
ἐπείρομαι, ask	* ἄγαλμα (-ματ-), 3 n., image, statue
ἀγκάλη, 1 f., bend of arm	

οὗτος, as a rule, refers to what has been mentioned, ὅδε to what is going to be, as in this passage ταῦτα and τάδε.

ἄνὴρ τις εἶχε γυναῖκα ἣ καλλίστη ἦν μακρῶ τῶν ἐν Σπάρτῃ γυναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ (from being) αἰσχίστης γενομένη. εὐοῦσαν γάρ μιν τὸ εἶδος φλαύρην ἢ τροφὸς αὐτῆς, οἷα ἀνθρώπων τε ὀλβίων θυγατέρα καὶ δυσειδέα εὐοῦσαν, πρὸς δὲ καὶ ὀρέουσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς ποιευμένους, ταῦτα ἕκαστα μαθοῦσα ἐπι-φράζεται τάδε· ἐφόρεε αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς Ἑλένης<sup>1</sup> ἱρόν· ὅπως δὲ ἐνείκει ἢ τροφός, πρὸς τε ἴσθη καὶ ἐλίσσετο τὴν θεὸν ἀπ-αλλάξαι τῆς δυσμορφίης τὸ παιδίον. καὶ δὴ κοτε ἀπ-ιούσῃ ἐκ τοῦ ἱροῦ γυνὴ τῇ τροφῷ ἐπ-εφάνη, καὶ ἐπείρετό μιν ὅ τι φέρει ἐν τῇ ἀγκάλῃ, ἣ δὲ φησι ὥς παιδίον φορέει· ἣ δὲ γυνὴ ἐκέλευσέν οἱ<sup>\*</sup> δεῖξαι. ἣ μὲν τροφὸς ἔδειξε τὸ παιδίον, ἣ δὲ γυνὴ κατ-έφησε τὴν κεφαλὴν τοῦ παιδίου καὶ εἶπεν ὅτι καλλιστεύσει πασέων τῶν ἐν Σπάρτῃ γυναικῶν. ἀπὸ δὲ ταύτης τῆς ἡμέρης μετ-έπιπτε τὸ εἶδος, καὶ πασέων καλλίστη ἐγένετο.

## HOMER

Homer, who lived some hundreds of years before Herodotus, used the Old Ionic, which is sometimes called the Epic, from its employment in the Epos (poetry of heroic deeds) ; and, besides the peculiarities of Ionic already given, he employs others, as it may suit the music of his metre. He omits the augment at pleasure : lengthens words, as γαίῃ for γῆ, τόσσος for τόσος : has

<sup>1</sup> Helen, the beautiful cause of the Trojan War, being a daughter of Zeus, was deified, and was especially worshipped in Sparta.

-οιο for -ον, as πτολέμοιο for πολέμου: has -εμεν for infin. -ειν, as μενέμεν for μένειν, to remain: has -εν for 3rd pl. -ησαν: appends -θι (denoting *where*), -θεν (*whence*), as locative endings, as Ἰλιόθι πρό, before Ilium, οὐρανόθεν, from heaven: has ἔμεναι, ἔμεν, for εἶναι. x

ILIAD VIII, 553-561

p. 134

9. A Night Scene: the Moon and Stars

The Trojans have been victorious, and are bivouacking on the battle-field.

φρονέω, think: μέγα φρο- νεῖν, to have great thoughts, exult γέφυρα, 1 f., bridge: here, battle-field εἶατο, 3rd plur. pluperf. of ἵμαι (perf. with present meaning), sit παννύχι-ος, -α, -ον, all night long φαινός, shining bright ἀρι-πρεπής (-πρεπε-), clear- ly seen πέλομαι, imperf. ἐπλόμην, to be νήνεμος, windless	σκοπιά, 1 f. (view-point), peak πρών, 3 m., mountain- foreland ἡδέ, and ροή, 1 f., a stream ἄκρος, topmost, highest νάπη, 1 f., a glen ὑπορρήγνυμι (aorist pass. ὑπερράγην), burst open ἄσπετος, unspeakable, im- measurable εἶδομαι, be seen γηθέω (perf. γέγηθα), rejoice ποιμήν (-μεν-), 3 m., shepherd μεσηγύ, between
--	---

The Aorist (and Perfect also) is sometimes used to denote a general truth or an habitual act: it is then to be translated by the Present (v. ll. 558, 559). τε is often used by Homer in similes, as three times in this passage, and need not be translated.

οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο<sup>x</sup> γεφύρας  
εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.  
ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαινὴν ἀμφὶ σελήνην  
φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ,

κ

x πολέμοιο ?

- ἐκ δ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι  
 X καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθὴρ, p. 129  
 X πάντα δέ τ' εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·  
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων  
 Τρώων καίωντων πυρὰ φαίνεται Ἰλίοθι πρό. v. p. 129

## ODYSSEY IX, 82-97

## 10. Lotus-Land

Odysseus is returning home across the sea, after the fall of Troy.

- |                              |                               |
|------------------------------|-------------------------------|
| ἐνθα, there ; ἐνθεν, thence  | ποτ-ής (-ητ-), 3 f., drink    |
| ἐννῆμαρ, for nine days       | προΐειν, imperf. of προ-ίημι, |
| ὄλο-ός, -ή, -όν, destructive | send forth                    |
| ὄλεθρος, 2 m., deadly hurt   | χθών (χθον-), 3 f., earth,    |
| πόντος, 2 m., open sea       | land                          |
| ἰχθυ-όεις (-οεντ-), fish-    | κῆρ-υξ (-υκ-), 3 m., a herald |
| haunted                      | κρίνω, aor. I ἐκρίνα, choose  |
| ἄνθινος, flower-like         | ὀπά-ζω (-σω), send            |
| εἰ-δαρ (-δατ-), 3 n., food   | αἶψα, straightway             |
| ἔδω, eat                     | μίγνυμι (aor. pass. ἐμίγην),  |
| ἡπειρος, 2 f. (continent),   | minge with                    |
| land                         | ἄρα, then, after all          |
| ἀφύσσομαι (aor. ἠφυσά-       | μήδομαι, purpose              |
| μην), draw                   | μελι-ηδής (-ηδε-), sweet as   |
| δείπνον, 2 n., supper        | honey                         |
| θο-ός, -ή, -όν, swift        | νόομαι, return                |
| ἑταῖρος, 2 m., comrade       | ἐρέπτομαι, pluck              |
| αὐτοῦ, there                 | νόστος, 2 m., home-return     |
| πατέομαι, aor. I ἐπασσά-     | αὐτάρ, but, however           |
| μην or ἐπασάμην, taste of    | ἅμα, together, along with     |

ἐνθεν δ' ἐννῆμαρ φερόμην ὁλοοῖς ἀνέμοισιν  
 πόντον ἐπ' ἰχθυόεντ', αὐτὰρ δεκάτῃ ἐπέβηνεν  
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.  
 ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
 αἶψα δὲ δείπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἡδὲ ποτήτος,

ἐπι-βαίνο to go upon, embark, mount.

οὐκέτι no longer

1 Ann Part.

p. III

$X = \mu \epsilon \nu \epsilon \nu$  to remain

DORIC

ἐθέλω, ἤσω, ἡθέλησα, ἦ  
consent, will, desire

The Doric dialect was used in Sparta and the Peloponnesus and colonies founded therefrom, especially Sicily. Its main characteristic was the use of broad vowel-sounds (like Scotch and Italian), especially *ā* for *η*. This made it very suitable for song; and so it was employed by the tragedians in all the choruses and solos of their plays. In some respects it was like the Ionic; but it used -*σδ* for -*ζ*, as *θανυμάσδω* for *θανυμάζω*, -*ντι* for -*σι*, as *ἔχωντι* for *ἔχωσι*, *ποτί* for *πρός*, *τύ* for *σέ*. The poet Theocritus used it for his Idylls of rural life in Sicily.

Penguin p. 133. II. Solo from Euripides, *Alcestis*, 393-400

p. 136

The mother has just died. This is the lament of her little boy.

*ὦ μοι*, woe is me! (with  
genitive of cause)

προ-λείπω, forsake

*ἄμῳ* for *ἡμέτερος*, our

ὀρφανίζω, to bereave,  
orphan

βλέφαρον, 2 n., eyelid

παρά-τον-ος, *m.f.*, -ον, *n.*,  
nerveless

*ἀντιάζω*, beseech

πίπτω, poetic for πίπτω,  
fall

στόμα (-ματ-), 3 n., mouth ;  
pl. lips

νεοσσός, 2 m., nestling,  
"birdie"

τλήμων, wretched

ν, wretched  
ἀποδομα to forget

νόστου τε λαθέσθαι = νόστου λαθόμενοι  
 ἀπ-αγγέλλω, ἐλῶ, ἀπήγγελκα, ἀπήγγελα, τ  
 take back tidings

ὁδε behold! see! (orig. imper. of εἶδον and  
accented ἰδέ

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# GREEK THROUGH ENGLISH

v. p. 20

ἰώ μοι τύχας· μαῖα δὴ κάτω  
βέβακεν, οὐκέτ' ἔστιν, ὦ  
πάτερ, ὑφ' ἀλίφ.  
προλιπούσα δ' ἀμὸν βίον  
ὠρφάνισεν τλάμων.  
ἰδε γάρ, ἰδε βλέφαρον καὶ παρατόνους χέρας.  
ὑπ-άκουσον, ἄκουσον, ὦ μᾶτερ, ἀντιάζω  
σ' ἐγὼ, μᾶτερ, ἐγὼ γὰρ  
ἐπι-καλοῦμαι, ὁ  
σὸς ποτὶ σοῖσι πῖτνων στόμασιν νεοσσός.

= βέβηκεν  
= ἡλίω

= πρόσ

σὸς, σὴ, σὸν,  
time

p. 136

12. A Stanza from Theocritus, Idyll VIII, 53-56

πρόσθε, before, faster than ἀγκάς, in my arms  
θέω, run σύννομ-ος, m. f., -ον, n.,  
ἄσομαι, fut. middle of grazing together  
αἰείδω, sing ἄλς (ἀλ-), 3 f., sea

μή μοι γὰρ Πέλοπος, μή μοι χρύσεια τάλαντα  
εἶη ἔχειν, μηδὲ πρόσθε θέειν ἀνέμων·  
ἀλλ' ὑπὸ τᾷ πέτρᾳ τᾷδ' ἄσομαι ἀγκὰς ἔχων τυ,  
σύννομα μᾶλ' ἐσορῶν τὰν Σικελὰν παρ' ἅλα.

v. p. 114

μῆλον  
sheep

εἶσ-οράω to behold, look at

## AEOLIC AND SAPPHO

The Aeolic dialect, used in the north-west of Asia Minor, and islands thereby, is principally interesting because the poetess Sappho wrote in it. It has characteristics of other dialects, especially Doric. Among peculiarities exemplified in the passages given below are κῆνος for ἐκείνος, ἔμμεν for εἶναι, ὤνηρ for ὁ ἀνὴρ, τοι for σοι, ὅπποτα for ὁπόταν, whensoever, φάειννος for φαεινός, -οισα for -ουσα (participle, nom. fem.).

ἐναντίος, opposite, face to face with	ἄψ, again, in their turn
ἰζάνω, sit	πλήθ-ειν, to be full
πλησίον, near	λάμπω, shine
φωνέω, speak	ἀργύριος, silver-like

μή μου εἶη ἔχειν χρύσεια τάλαντα, O let it  
not for me to possess talents of gold



φαίνεται εἶναι = seems to be

# PASSAGES FOR TRANSLATION

133

## Q 13. A Lover

p. 136.

= <sup>2</sup>κεῖνος  
= εἶναι

φαίνεται μοι κῆνος ἴσος θεοῖσιν  
ἐμμεν ὄνῃρ, ὅστις ἐναντίος τοι  
ἰξάνει, καὶ πλασίον ἄδν φωνεύ-  
σας ὑπ-ακούει.

= ὁ ἀνὴρ τοῖ-σοι  
deeds?

## The Moon and Stars

hide?  
= ὅποτα,  
whensoever

ἄστερες μὲν ἀμφὶ κάλαν σελάνναν  
ἀψ' ἀπο-κρύπτουσι φάεννον εἶδος,  
ὅπποτα πλήθοισα μάλιστα λάμπῃ  
γὰν ἔπι πᾶσαν  
ἀργυρία.

= φαεινον  
= -ουσα

## TRANSLATIONS OF PASSAGES 7-13 IN DIALECT

### 7. HERODOTUS.

They send ten of their number to the house of Eëtion with intent to kill the little boy. These, on arriving and entering the court, asked to see the child. Labda, knowing naught of the purpose wherewith they came, and thinking that it was out of friendly feeling for the father that they asked, brought the babe and laid it in the hands of one of them. Now, it had been decided on the way thither that the first of them who received the infant should dash it down on the floor. But when Labda brought it and gave it to him, by heaven-sent good hap the little child smiled in the face of that one who received it. Pity holds him back from murdering it, and in his compassion he passes it to the second, and he to the third. And so it passed from hand to hand of all the ten, no man wishing to perpetrate the deed. So they gave back the baby to the mother, and passed forth without the house. There, standing close to the folding doors, they began to upbraid one another, laying the blame most of all on the man who first received the child, because he did not act according to what had been decided on, until they decided to enter the house again, and all to share in the murder. But Labda heard all this, standing close behind those very doors.

εἶδος 3 n form, appearance

## 8. HERODOTUS.

A certain man had a wife who was by far the most beautiful of the women in Sparta, and that, however, by becoming, from being most ill-favoured, most lovely. For when she was foul of feature, her nurse, seeing that she was the daughter of wealthy people, and yet so ill-looking, and noting moreover that her parents accounted her looks a calamity, considering all this, bethinks her of the following device. She used to carry her every day to the temple of Helen; and as often as the nurse bore the child thereinto, she used to place it near to the statue, and pray the goddess to change it from its evil looks. And so one day as she was leaving the temple, a lady appeared to the nurse and asked her, "What are you bearing in the bend of your arm?" She says, "I am carrying a little child." The lady bade her show it to her. The nurse showed the baby; and the lady softly stroked the child's head, and said, "She shall excel in beauty all women in Sparta." And in sooth from that day she began to change her appearance, and became of all women the fairest.

(Penguin p.159)

## 9 HOMER. ILIAD.

So there on the highways of battle uplifted in heart they  
 abode,  
 Sitting the livelong night where the countless watch-  
 fires glowed.  
 And as when in the heaven the stars round the moon as  
 she walketh in light  
 Glitter and flash through the breathless hush of the air  
 of the night,  
 And out of the shadows the heights and the mountain-  
 forelands start,  
 And the glens, and the heaven's abysses unfathomed are  
 rifted apart,  
 And revealed are the uttermost star-hosts :—glad is the  
 shepherd's heart;

So many the fires were that shone before Ilium 'twixt  
Xanthus' streams  
And the galleys, while ever the Troyfolk fed those  
wavering gleams.

## 10. HOMER. ODYSSEY.

Thence nine days did we sweep before winds that were  
hungry to slay  
Over the fish-fraught deep, till we came on the tenth sad  
day  
To the Lotos-eaters' land, on the flower-like dainty who  
feed.  
There went we forth on the strand, and water we drew  
for our need ;  
And a meal each crew soon spread on the shore by the  
swift ship's hull.  
But when we had eaten the bread, and had drunk of the  
wine to the full,  
Then I sent of my comrades away to the folk of the  
land, to find  
What manner of men were they, of the earth's corn-  
eating kind.  
And I chose two men for the quest, and with them a  
herald I sent ;  
And leaving with speed the rest, to the Lotos-eaters  
they went.  
And the Lotos-eaters thought no mischief against those  
three ;  
Only unto them they brought of the fruit of the Lotus-  
tree.  
And whoe'er of the fruit honey-sweet once tasted, desired  
never more  
Again to bring word to the fleet, or return to his father-  
land-shore ;  
But with Lotos-eaters for aye did the poor wretch  
earnestly yearn  
Plucking the Lotos to stay, and forgetting his home-  
return.

## 11. SOLO FROM EURIPIDES.

Woe for my lot!—to the tomb hath my mother descended, descended!

Never again, O my father, she seeth the light of the sun!  
In anguish she leaves us forsaken; the story is ended, is ended,

Of her sheltering love, and the tale of the motherless life is begun.

Look,—look on her eyelids, her hands drooping nerveless! O hear me, O hear me!

It is I—I beseech thee, my mother!—thine own little, own little bird!

It is I—O, I cast me upon thee—thy lips are so near me, so near me;

Unto mine am I pressing them, mother!—I plead for a word—but a word!

## 12. THEOCRITUS.

Not mine be the lands of a king, no treasure of gold for me, love,

Nor feet that can speed in the race more swiftly than breezes can flee;

But beneath this rock will I sing, in my arms enfolding thee, love,

Watching our sheep as they graze 'by the side of Sicilia's sea.

## 13. SAPPHO.

Blest as gods immortal is he, mescemeth,  
Who, when *thou* dost witchingly speak, may hear thee,  
Darling, while his gaze upon thine eyes dreameth,  
Sitting anear thee.

The stars that round the Queen of Night  
Like maids attend her  
Hide as in veils of mist their light  
When she, in full-orbed glory bright,  
O'er all the earth shines from her height,  
A silver splendour

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γινώσκω get to know 61

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