

SCHWANDT'S ARNOLD

A

PRACTICAL INTRODUCAION

TO

GREEK PROSE COMPOSITION

2ND UPDATED EDITION BY

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2005

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REVISED AND CORRECTED FROM THE FIFTH LONDON EDITION

BY

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1846

REVISOR PREFACE

The plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

New York, Nov. 20th, 1846

PREFACE
TO THE
ENGLISH EDITION

The plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to begin those of *imitation* and *very frequent repetition*. It is at once a Syntax being in substance that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the general construction of sentences of more importance than the mere government of cases, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ vocé* practice: but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape. The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T.K.A.

Lyndon, 1841

PRACTICAL INTRODUCTION TO GREEK PROSE COMPOSITION.

§ 1. On the Tenses. – The Article.

1. It is taken for granted that the students knows: --
 - a. That the verb agrees with its subject (nominative) in number and person.¹
 - b. That every adjective word – whether adjective, participle, pronoun, or article – must agree in gender, number, and case with the noun that it modifies.
 - c. That the active transitive verb has an object (accusative).
 - d. That equative verbs² don't use the accusative case, instead, if there is a predicate substantive, it will be in the nominative.
2. The Imperfect is used to express actions taking place in past time that are continuing, repeated, habitual behavior (often rendered by 'used to'), or merely attempted.
3. Aorist indicative verbs express actions simply completed in past time. There is no reference to the circumstance or way the action was performed. It is often used for instantaneous acts, single acts, or may simply focus on the inception of an act.
4. The Perfect expresses actions continued or actions that are remaining in their effects.
 - a. Hence the aorist is nearly our simple past (formed by inflection): the perfect our perfect definite (formed with 'have').
 - b. But when the connection of the past with present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.
 - c. It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperfect *must* be used. All this is however, greatly influenced by euphony.
 - d. A governed genitive is often placed between an article and its noun.
5. A governed genitive is often placed between an article and its noun.
6. τὸ τῆ ἀρετῆ κάλλος, *the beauty of virtue*.
ὁ τὰ τῆς πόλεως πράγματα πράττων, he who transacts (or manages) *the affairs of the state*.

¹ But a dual nominative is often joined with a plural verb. (There are no dual verb forms.) and a neuter plural subject generally takes a singular verb.

² Infinitives used in indirect discourse take both a subject and predicate accusative.

In this way *two* and even *three* articles stand together.

7. ὁ πράττων, (*the person doing =*) *he who does.*

Hence the article with a participle is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, equivalent to ἐκεῖνος ὃς πράττει, *he who does.*

τοῦ πράττοντος, of him who does.

etc.,

Pl. οἱ πράττοντες, equivalent to ἐκεῖνοι οἱ πράττουσι, *those who do.*

τῶν πραττόντων, *of those who do*

etc.,

8. Vocabulary 1

Virtue	ἀρετή, -ῆς, ἡ
Beauty	κάλλος, κάλλεος, τό
City	πόλις, πόλεως, ἡ
Thing or affair	πρᾶγμα, πράγματος, τό
To do, transact, manage ³	πράττω
Wonder, or am surprised at, admire	θαυμάζω, θαυμάσομαι, ἐθαύμασα
Well	εὖ
Ill	κακῶς
Often, frequently	πολλάκις ⁴
Citizen	πολίτης, -ου, ὁ
Judge	κριτής, -ου, ὁ

9. Exercise 1

I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

³ πράττω, *do*, when used in the perfect (πέπραγα) may also have the *intransitive* meaning of our *to be doing well or ill*: i.e., *to be prosperous or unfortunate*.

⁴ Nouns the first declension (nominative ending in ης) derived from verbs, denote the male doer of the action: those derived from substantives denote a person standing in any near relation to what is denoted by the substantive: as πολίτης from πόλις. Those in -ιτης derived from a substantive, have the long iota. Κριτής is from the verb, κρίνω

§ 2. The Article continued.

10. Proper names often take the article, if they are the names of persons *well known*. Hence the names of Deities, Heroes, etc., generally take the article; and the names of persons recently mentioned.
11. But if the proper name is followed by a description which has the article, the proper name is without the article, unless it is to be expressed emphatically, as being well-known, or as having been previously mentioned.⁵
12. The Greek has no indefinite article (our 'a'). Our 'a' should be translated by τίς, when a particular person or thing is meant, though not named: in other words, wherever we might substitute 'a certain' for 'a'.
13. The subject⁶ generally has the article, the predicate not.
14. Examples:
- ὁ Σωκράτης, Socrates; αἱ Ἀθῆναι, Athens.
 - Σωκράτης ὁ φιλόσοφος, Socrates the Philosopher
 - ἵππος ἔτεκε λαγών, a mare brought forth a hare.
 - γυνή τις ὄρνιν εἶχεν, a woman (or, a certain woman) had a hen.
 - ἡ κόρη ἐγένετο ἀσκός,⁷ the girl became (or, *was turned into*) a leather bottle.

15. Vocabulary 2

Socrates	Σωκράτης, ⁸ -ους, ὁ
Athens	Ἀθῆναι, -ων, αἱ
Philosopher	φιλόσοφος, -ου, ὁ
Horse, mare	ἵππος, -ου, ὁ and ἡ
Hare	λαγός, -ώ, ὁ (acc. λαγών or λαγώ)
Woman	γύνη, γύναικος, ἡ (voc. γύναι)
Hen ⁹	ὄρνις, ¹⁰ ὄρνιθος, ὁ and ἡ
Water	ὕδωρ, ¹¹ ὕδατος, τό

⁵ Kr. who quotes Bacch. 1314: νῦν ἐκ δόμων ἄτιμος ἐκβεβλήσομαι | ὁ Κάδμος ὁ μέγας.

⁶ That is, the nominative before the verb. The predicate is what is affirmed or said of the subject. (See the following note.)

⁷ Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, the Word was God. This arises from the nature of a proposition. We usually assert of a particular thing that it is included, as an individual, in a particular class; not that it is the whole of that class.

⁸ Nom. Σωκράτης, Gen. Σωκράτους, Dat. Σωκράτει, Acc. Σωκράτη (Plato), or Σωράτην (Xenophon), or Σώρατες (Verse).

⁹ 'Bird' but in Attic Greek generally cock, hen; just as we use fowl.

¹⁰ Nom. ὄρνις, Gen. ὄρνιθος, Dat. ὄρνιθι, Acc. ὄρνιθα or ὄρνιθαν; it has regular third declension plural forms but also Nom. Pl. ὄρνεις, Gen. Pl. ὄρνέων, Dat. Pl. ὄρνισι(ν) Acc. Pl. ὄρνεις

¹¹ οἶνος, with the digamma φοῖνος, *vinum*. So also ὠόν, ὠφόν, *ovum*.

Wine	οἶνος, -ου, ὁ
Boy, son	παῖς, παιδός, ὁ
To have,	ἔχω ¹²
To bring forth, or (of birds) to lay	τίκτω ¹³ (original root τεκ)
Damsel, maiden	κόρη, -ης, ἡ
Leather-bottle	ἄσκός, -οῦ, ὁ
Become	γίγνομαι ¹⁴ (original root γεν)
An egg	ᾠόν, -οῦ, τό
Three	τρεις, τεῖς, τρία

16. Exercise 2

I admire the beauty of the hen. A (14.d) boy had a hare. The water was turned into (= became) wine (14.e). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire those who transact¹⁵ the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into wine. A certain judge has three hens.

§ 3. The Article continued.

17. (a) When personal possessive pronouns (e.g., my, your, his, their, etc.,) are *emphatic* they are to be translated by possessive pronouns with the article.
 18. (b) My, your, his, etc., are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when mine is opposed to yours or any other person's) the pronouns must be used.

¹² ἔχω, ἔξω and σχήσω, ἔσχηκα. Imperf. εἶχον: aor. ἔσχον, ἐσχέθην. [ἔσχον, σχές (σχέ in compounds), σχοίην, σχῶ, σχεῖν, σχών].

¹³ τίκτω, (τέξω) τέξομαι, τέτοκα, ἔτεκον, ἔτεκόμην.

¹⁴ γίνομαι, γενήσομαι, γεγένημαι, and γέγονα, ἐγενόμην. All intransitive for am born; become. ἐγενόμην and γέγονα also serve for preterits of the verb 'to be.' When γέγονα may be construed 'I am,' it means, 'I am by birth,' 'have become.' (B.) – γείνομαι, am born, poet.: aor. ἐγεινάμην begot, bore (in prose as well as poetry).

¹⁵ See Idiom Sentence 1

19. (c) When an adj. without the article stands before the article of the substantive, the thing spoken of is not distinguished from any thing else, but from itself under other circumstances.¹⁶

When a noun which has just proceeded, is to be repeated again, the article belonging to it stands alone.

19*. (a) ὁ σὸς δοῦλος, thy or your slave (emphatic and precise); but σὸς δοῦλος, a slave of yours (indefinite).

(b) ἀλγῶ τὴν κεφαλὴν (I am pained as to *the* head =) I have a pain in *my* head.

(c) ἤδετο ἐπὶ πλουσίοις τοῖς πολίταις, he rejoiced (or was glad), when the citizens were wealthy, (or, on account of the citizens who were wealthy).

(d) ὁ ἐμὸς πατήρ καὶ ὁ τοῦ φίλου, my father and my friend's, (literally, my father and the of my friend).

20. Vocabulary 3.

Slave	δοῦλος, ου, ὁ
To feel or suffer pain; to be pained at,	ἀλγέω
Head,	κεφαλή, -ῆς, -ή
To rejoice, be glad, or to take pleasure in,	ἠδομαι (with dative)
Wealthy, rich,	πλούσιος, ¹⁷ -α, -ον
Father,	πατήρ, ¹⁸ πατέρος, ὁ
Friend	φίλος, ου, ὁ
Thine, thy	σός, σή, σόν
Mine, my	ἐμός, ἐμή, ἐμόν
Jaw,	γνάθος, ου, ή
Tooth,	ὀδούς, ὀδόντος, ὁ
Ear,	οὔς, ὠτός,, τό
Foot,	πούς, ποδός, ὁ
Hand,	χείρ, χειρός, ή (root χερ for Gen. and Dat. dual and Dat. plural)
Knee	γόνυ, γόνατος, τό (root γονατ)
Brother,	ἀδελφός, οὔ, ὁ
Daughter	θυγάτηρ, θυγάτερος, ή

¹⁶ Thus in the example following it is not, 'rich citizens,' as opposed to *other* citizens; but 'he rejoiced in *their* being rich; or in the wealth of . . .' etc.,

¹⁷ Adjectives in ιος denote what belongs to, concerns, or comes from what the root expresses. They are formed from substantives, and sometimes from other adjectives in ος. When the root ends in τ it is sometimes changed into σ: πλοῦτος, wealth πλούσιος.

¹⁸ Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away ε in genitive and dative singular and dative plural. They have vocative ep and insert ά before σι in dative plural.

Mother,	μήτηρ, μήτερος, ἡ
Wise, clever,	σοφός, ἡ, ὄν
happy,	εὐδαίμων, ων, ον
To love,	φιλέω
To be vexed at,	ἄχθομαι, ἔσομαι, ἠχθεσθην (dative)
Beautiful	καλός, ἡ, ὄν
Bad,	κακός, ἡ, ὄν

Oss. 1. ἦδεσθαι and ἄχθεσθαι are more commonly followed by the dat. (without a preposition)¹⁹ except in the construction explained in 12.c.

Oss. 2. 'That,' when it stands for a substantive before expressed, is to be translated by the article. (see 19*d)

Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy. The father rejoiced in his son's being wise (c). My friend and my brother's (d). I often have a pain in my foot. My mother was suffering from a pain in her hands (b). I am vexed that the bad are wealthy (c). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and that of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact* the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (c).

§ 4. The Article continued.

22. a) The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.

b) A noun or participle is often understood, so that the article stands alone.

23. a) ἡ τοῦ ποιητοῦ σοφία,²⁰ or ἡ σοφία ἡ τοῦ ποιητοῦ, the wisdom (cleverness &c.) of the poet. ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλὴ²¹ τῆς κόρης, the beautiful head of the maiden.

¹⁹ ἄχθομαι, and in the poets ἦδομαι, are also followed by the acc., especially of neut pronouns.

²⁰ Substantives in ἰᾱ are derived from adj., and express the abstract notion of the adj. – The other positions of the gen. are common: Μηρίης τὴν ἀρπαγὴν. (Herod. i.3.) ἡ ἀναχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a partitive gen. these are the only correct positions.

²¹ The latter position gives emphasis to the adjective or dependent genitive.

b) Ἀλεξανδρος ὁ Φιλίππου, Alexander the son of Philip (υἱός, son, understood). ὁ Σωφρονίσκου, the son of Sophroniscus. εἰς τὴν Φιλίππου, into Philip's country (χώραν, country understood). τὰ τῆς πόλεως, the affairs of the state (πράγματα understood). τὰ ἐμά, my affairs, my property. οἱ ἐν ἄστει, the people in the city, those in the city. οἱ σὺν τῷ βασιλεῖ, those with the king.

24. Vocabulary 4

poet	ποιητής, οὔ, ὁ
wisdom, cleverness	σοφία, ας, ἡ
Alexander,	Ἀλεξανδρος, ου, ὁ
Philip,	Φίλιππος, ου, ὁ
Sophoniscus	Σωφρονίσκος, ου, ὁ
son	υἱός, οὔ, ὁ
country	χώρα, ας, ἡ
our	ἡμετέρος, α, ον
your	ὑμέτερος, α, ον
march <i>an army</i> (when spoken of its general)	ἐλαύνω ²²
march (of the army, and of a person undertaking an expedition) also journey, set out, &c.,	πορεύομαι (with 6 th principal part, ἐπί τινα, against a person).
Persian	Πέρσης, ου, ὁ
Scythian	Σκύθης, ου, ὁ
Cyrus	Κῦρος, ου, ὁ
king	βασιλεύς, ἑως, ὁ
madness	μανία, ²³ ας, ἡ
people	δῆμος, ου, ὁ
army	στράτευμα, ²⁴ ατος, τό
geometer	γεωμέτρης, ου, ὁ
with	σύν (+ dative)
city, town	ἄστυ, ²⁵ εος, τό

²² ἐλαύνω, ἐλάσω (ἄ), ἐλήλακα, ἐλήλαμαι, ἠλάθην. Attic future ἐλάω, -ᾶς, -ᾶ &c., infinitive ἐλάῃν. It is transitive (drive, urge on), but used as intransitive (march, ride), by omission of accusative.

²³ This word was formed from an adj. μανός, mad, which is quoted by Suidas.

²⁴ στρατός, στρατιά, army: στρατεία, expedition. στράτευμα has both meanings; the latter often in Herodotus.

²⁵ ἄστυ never means the state, as πόλις does. It is often used of an old or sacred part of a πόλις, as Londoners speak of 'the City,' as a part of London.

Exercise 4

25. I admire the wisdom of the geometer. *The people in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage* ⁽¹⁾ the affairs of the state. I rejoice in the king's being wealthy ⁽⁵⁾. I am vexed when the bad are wealthy;. The people in the city admire the son of Philip. The king as the toothache (i.e. suffers pain in his teeth⁽⁴⁾). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

§ 5. The Article continued.

26. An adverb with the Article is equivalent to an adjective.

27. οἱ πάλαι,²⁶ the *long ago* men = *then men of old*.

ὁ μεταξύ χρόνος, the between time = *the intermediate time*.

ἡ αὔριον, *adv.* (ἡμέρα, *day*, understood), *the morrow, the next day*.

28. Vocabulary 5.

long ago	πάλαι
man	ἄνθρωπος, ου, ὁ (=homo)
between	μεταξύ
tomorrow	αὔριον (<i>adv.</i>)
time	χρόνος, ου, ὁ
near	πέλασ: πλησίον
one's neighbor	ὁ πλησίον
then	τότε
now	νῦν
here	ἐνθάδε
there	ἐκεῖ
up, upwards	ἄνω ²⁷
down, downwards	κάτω
move	κινέω
crocodile	κροκόδειλος, ου, ὁ
both	ἄμφω: ἀμφοτέρως: (the latter often in the

²⁶ So in English, 'the *then* Mayor.'

²⁷ Of countries, ἄνω is used of marching into the interior; κάτω, of marching *down to the coast*.

life
this

plural ἀμφοτέρα τὰ ὦτα, *both his ears*. Xen.
βίος, ου, ὁ
οὔτος, αὕτη, τοὔτο

Exercise 5.

↪ In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.

29. The men *of old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain⁽⁴⁾ in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at *the men of the present day*.²⁸ I admire *the wise men of old*. They love *the present life*. We wonder at the madness of our neighbors. *The people there*²⁹ are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14.e) The people here admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometer. The crocodile lays eggs. The king of the Scythians has a pain in⁽⁴⁾ his *lower* jaw.

§ 6. The Article continued.

31. a) To express that a person 'has a very beautiful head,' the Greeks said: 'has *the* head very beautiful.'³⁰
32. b) τὸ καλόν, is: '*the beautiful*,'³¹ '*the honorable*,' in the *abstract*; beauty. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*, or *simply, beautiful things*.
33. c) The infinitive with the article becomes a substantive declinable throughout, and answering to the English '*participial substantive*' in *-ing*.

²⁸ The *now* men

²⁹ People = persons must not be translated by δῆμος. The people there, οἱ ἐκεῖ.

³⁰ The article must not be used, unless it is assumed that the thing in question has the property, the object being only to describe of what kind it is. If the writer wished to inform us that the rhinoceros had a hid, which was moreover a strong one, he would not use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας καρτεροῦς, it also has strong claws.

³¹ Thus in English, "Burke on the *Sublime* and *Beautiful*."

34. d) *Abstract nouns, and the names of materials generally take the article. When a whole class, or any individual of that class, is meant, the noun, whether singular or plural, take the article.*

34*. a) ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*

b) φεύγωμεν τὰ αἰσχροῦ· διώκωμεν τὰ καλὰ, *let us fly from what is base; let us pursue what is honorable.*

c) μὴ διώκωμεν τὰ αἰσχροῦ, *let us not pursue what is base.*

d) τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast, &c.*; τὸ πάντα κακῶς λέγειν, *the speaking ill of everybody.*

e) ἡ ἀρετὴ, *virtue*; ὁ χρῦσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἀετοί, *eagles.*

f) τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε,³² *henceforth*

35. Vocabulary 6.

rhinoceros	ῥινοκέρως, ωτος, ὁ
nose	ρίς, ῥῖνός, ἦ (plural “nostrils”)
horn	κέρας, ατος (αος, ως), τό
hide	δορά, ³³ ᾶς, ἦ
strong	ἰσχυρός, ἄ, ὄν
to fly from	φεύγω ³⁴
base, disgraceful	αἰσχρός, ἄ, ὄν: αἰσχίων, αἰσχιστος
to pursue	διώκω ³⁵
fast, quick	ταχύς, εῖα, ὕ (neuter adjective = adverb)
talk	λαλέω
speak, say	λέγω
speak ill of	κακῶς λέγειν
speak well of	εὖ λέγειν
treat ill, behave ill to	κακῶς ποιεῖν
treat well, do kind offices to, confer benefits	εὖ ποιεῖν
on	
elephant	ἐλέγας, αντος, ὁ
stag	ἔλαφος, ου, ὁ
gold	χρῦσός, οὔ, ὁ

³² Literally, ‘*the from this*’ (time).

³³ Nouns in α and η from verbal roots, are generally oxytone (accented on the final syllable). The abstract notion predominates in them (B.); the vowel of the root is often changed into o, as in the perfect middle of δέρω. flay; δορά.

³⁴ The opposite of διώκω. φεύγειν, to be prosecuted; φεύγειν φόνου (assuming from context δίκη, cause, trial) to be tried for murder.

³⁵ The middle for the future is the more common in Attic Greek. διώκειν is also, to prosecute; διώκειν τινὰ φόνου, to prosecute a man on a charge of murder

good
eagle

ἀγαθός, ἦ, ὄν: ἀμείνων, ἄριστος
ἀετός, οὐ, ὄ

Exercise 7.

36. The elephant has *a* strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.⁽¹²⁾ The Perian's boys pursue *what is honorable*. Let us fly from those who pursue⁽¹⁾ *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness of *speaking ill of every body*. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder.⁽¹⁷⁾ Sophroniscus was tried for murder.⁽¹⁷⁾ Let us henceforth pursue the honorable. Let us not treat our⁽¹⁸⁾ slaves ill. He took pleasure in doing kind offices to the good (Obs. 1. p. 17) The Scythians admire the beauty of gold. They boy wonders at the horn of the rhinoceros.

§ 7. Article as a demonstrative pronoun. Pronoun

37. a) ὁ μὲν --ὁ δέ,³⁶ this—that; the one—the other, etc., οἱ μὲν—οἱ δέ, these—those; some—others. (More than one ὁ δέ may follow.)
38. b) In a narrative ὁ δέ stands (once) in reference to an object already named. So καὶ ὅς, when the reference is to a person.
39. d. 1) αὐτός is 'self,' (intensive pronoun) when it is in the nominative without a substantive, or in any case when matching a substantive.
- 2) αὐτός is him, her, it, etc., in an oblique case without a substantive.
- 3) ὁ αὐτός is 'the same.'
- 4) αὐτός standing alone in an oblique case, is never 'self,' except when it is the first word of the sentence.
40. a) τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain some persons, but delight others*.
- b) λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέγυγε,³⁷ a wolf was pursuing a lamb; and (or but³⁸) it fled for refuge into a temple.
- c) καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, and he, being deceived, pursues at full speed (literally, 'at or with force or strength')

³⁶ μὲν, indeed; -δέ, but. Often, however, there is no considerable opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*. –In translating from English into Greek, whenever the second of two connected clauses has a *but* he first should have a μὲν.

³⁷ καταγέγω. (2. aor.)

³⁸ δέ is not only but, *but* also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse unconnected with what goes before. It is often therefore, omitted in translating into English.

d) αὐτὸς ἔφη, he himself said (it). αὐτὸς ὁ δοῦλος, or, ὁ δοῦλος αὐτός, the slave himself: ὁ αὐτὸς δοῦλος, the same slave. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, I fear this more than death itself. ἔδωκεν αὐτοῖς τὸ πῦρ, he gave them the fire. αὐτὸν γὰρ εἶδον, for I saw the man himself: εἶδον γὰρ αὐτόν, for I saw him.

41. Vocabulary 7.

same	ὁ αὐτός, -ή, -ό.
some—others	οἱ μὲν—οἱ δέ
to pain, annoy	λυπέω
delight	τέρπω
wolf	λύκος, ου, ὁ
lamb	ἀμνός, οὔ, ὁ
fly for refuge	καταγεύγω
temple	ναός, οὔ, ὁ ³⁹
more—than	μᾶλλον--ἢ
to fear	φοβέομαι ⁴⁰
death	θάνατος, ου, ὁ
fire	πῦρ, πυρός, τό
say	φημί
give	δίδωμι
sheep	οἶς, οἷς ⁴¹
dog	κύων, κυνός, ὁ and ἡ (m. if the sex is not to be specified.)
house	οἶκος, ου, ὁ
deceive	ἀπατάω, ἐξαπατάω (the latter being stronger, to deceive thoroughly).
at full speed	ἀνὰ κράτος (at force)
force, strength	κράτος, -εος (οὔς), τό
ride	ἐλαύνειν (to drive on, ἵππον understood)
for	γάρ

Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μὲν? (No.)

Exercise 8.

³⁹ νεώς Attic Dialect

⁴⁰ In active voice = frighten.

⁴¹ The forms in Attic Greek are; Singular- οἶς, οἷος, οἷ, οἶν, Dual- οἷε, οἷοῖν. Plural οἷες, οἷῶν, οἷσί, οἷας and οἷς. (It is masculine and feminine)

42. A dog was pursuing a sheep, *and it fled-for-refuge* into a house. *Some* admire the mother; *others* the daughter. Cyrus rides at full speed. I⁴² *myself* say it I admire the mother more than the daughter *herself*. They will give *him* the gold. I will give the gold to the man *himself* (39.4). I deceived the slave *himself*. *And they* (40. c.), being deceived, *fly-for-refuge* into a temple. *And he*, riding at full speed, flies from those who⁴³ are pursuing him. The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them *ourselves*. Let us not deceive our neighbor. *The Persians of those days*⁴⁴ pursued honorable things. Speak well of those who have done you kind offices.

§ 12. On the Moods.

43. a. 1) The aorist forms of non indicative moods do not refer to past time, and are therefore rendered by the present in English.
 2) The aorist stem forms (3rd and 6th principal parts) express simple actions (actions with an implied terminus); those of the present (1st principal part), progressive or actions without an implied terminus.
 3) But the participle of the aorist does refer to past time.⁴⁵ *πεσών*, having fallen.
44. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.⁴⁶

[In doing the exercises, consider (1) whether a single definite action is spoken of; or a continued action, or habit. Having thus determined whether the aorist should be used, or the present, (2) if you use the present you must also use the imperative; if the aorist, the subjunctive.]

Of course first person commands must use the subjunctive (hortatory subjunctive) whether present or aorist stems are used, as there is no first person imperative.

45. ⇔ The optative is the regular attendant of the historical tenses. Hence,

⁴² The nominative of the personal pronoun is not to be expressed.

⁴³ The accusative of the pronoun is seldom expressed when the person meant is quite obvious.

⁴⁴

⁴⁵ Attributive and substantive participles (those that are more closely identified to a noun rather than a verb) at times may not follow this rule and by making the stem choice for aspectual reasons.

⁴⁶ There are two ways to make prohibitions in Greek. *μή* with imperative present tells a man to leave off what he has already begun: *μή* with the aorist subjunctive., tells him not to begin the action. This is a consequence of the aspectual distinction already pointed out, not a new distinction.

only Xenoclides, but also Philip. If you should be found guilty of murder, the citizens will put you to death.

14. The Moods continued.

60. a) The optative with ἄν is equivalent to our may, might, would, should, &c. It properly refers (as our would, &c.) to an implied condition (FLV). Thus, 'I would gladly see it,' (if it were possible); 'one could not,' &c. (if one were to look). Thus it implies a doubtful situation or a situation that could have occurred given some other factor.

61. b) The optative with ἄν is often translated by the future. The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all positiveness in their assertions; and hence (although used in FLV) the optative with ἄν is used of especially positive assertions.

62. c.d.e) ἄν gives to the infinitive and the participle the same force that it gives to the optative.

Thus as in (d below) the infinitive gets the force of a future⁶³ infinitive. This is the common way of expressing the future after verbs of hoping, thinking, trusting, praying, knowing, confessing, &c., when it is dependent on a condition expressed or implied.

Of a positive unconditional expectation &c. the infinitive without ἄν is to be used; the future, if future time is to be strongly marked; if not, the aorist or present, according as the actions is telic or atelic.

86*a) ἠδέως ἄν θεασαίμην ταῦτα, I would gladly see this, or I would like to see this. ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὔροι, a man, or one could not find a more shameless fellow.

b) οὐκ ἄν φεύγοις, you will not escape.

c) πόσον ἄν οἶει εὔρειν τὰ σὰ κτήματα πωλούμενα; how much do you think your possessions would fetch (literally, find) if they were sold?

d) οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνηθῆναί ποτε ἅπαντα ταῦτα πράξαι, it is not possible that one man should ever be able to do all this.

⁶³ γράγειν ἄν = scriptutum esse.

γεγραφέναι ἄν = scriptutum fuisse.

γραψαί ἄν = scriptutum fore.

γράφειν ἄν is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kuhner and Rost both agree with Hartung.

ε) τᾶλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, I hold my tongue about the rest, though I should have much to say. αἰτεῖ μισθόν, ὡς περιγενόμενος ἄν τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.

63. Vocabulary 14.

'would (or should) like to' (how translated?)

see, behold

shameless

shamelessness, impudence

find; (of things sold) fetch

possession

acquire, get

sell

can, am able

how is 'it is possible' sometimes expressed?

one

hold my tongue about

ask for: in mid. ask for myself

pay

conquer, get the better of

escape from

black

flatterer

flatter

ever, at any time

just

faithful

how much

think

hope

ἠδέως, gladly. (ἥδιστ' ἄν,' should like extremely; ἔδιον ἄν ἦ, I would rather than.)

θεάομαι

ἀναιδής, -ής, -ές

ἀναίδεια, -ας, ἡ

εὕρισκω

κτῆμα, -ατος, τό

κτάομαι, (perf. κέκτημαι = I possess.)

πωλέω

δύναμαι

by ἔστιν

εἷς, μία, ἓν

σιωπάω (with future middle)

αἰτέω

μισθός, -οῦ, ὁ

περιγίγνομαι, (with genitive, see 15, note.

1)

φεύγω (accusative future middle)

μέλας, -αινα, -αν

κόλαξ, -ακος, ὁ

κολακεύω

ποτέ⁶⁴

δίκαιος, -α, -ον

πιστός, -ή, -όν

πόσον, (neut.)

οἶομαι

ἐλπίζω

Exercise 15.

⁶⁴ As interrogative "when?"

64. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him now much his possessions would fetch if, sold? I will ask for three talents, on the plea that I shall then conquer all my enemies. I hope that you will be able to do all this.

36. On the Infinitive.

65. The use of the Greek infinitive is much nearer to that of the English than that of the Latin; Thus:--
66. b.c.) It expresses the purpose, and (b.d) is often used in the active, after both verbs and adjectives, where the passive would be admissible, but less common.
Hence it must often be translated into Latin by the participle in -dus (gerund), or by the supine in -u.
67. The particle ὥστε⁶⁵ expresses a consequence (result) and is used with the infinitive; or, if the consequence be a definite consequence that has actually occurred, the indicative.
68. (Purpose) So – as to == ὥστε with infinitive always.
(Result) So – that == ὥστε with infinitive or indicative.
With the infinitive the consequence is more closely connected with the principal clause, as contemplated or resulting immediately and naturally from what is there stated. The consequence may be equally real.
69. 'So that' should not be translated by the indicative, except where the sense would allow us to substitute therefore or consequently (itaque) for so that. Thus: "the road was so bad that I did not reach my inn till midnight" = "the road was very bad; consequently I did not reach my inn till midnight:" here the indicative would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.
70. a) ὁ ἄνθρωπος πέφυκε φιλεῖν, it is the nature of man to love.
b) παρέχω ἑμαυτὸν ἐρωτᾶν I offer myself to be questioned.

⁶⁵ More rarely ὡς.

- c) ἦλθον ἰδεῖν σε, I came (or am come) to see you.
- d) ἡδύς ἀκούειν, Sweet to hear. δεινός λέγειν, clever at speaking. χαλεπός λαβεῖν, hard to take (or catch)
- e) οὕτως ἀνόητός ἐστιν, ὥστε πόλεμόν ἀντ' εἰρήνης αἰρεῖσθαι, he is so senseless as to choose war in preference to peace.
οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται, he is so senseless, that he (actually) chooses war in preference to peace.
- f) φιλοτιμότητος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα, he was very ambitious, so as to bear anything for the sake of being praised.

71.

72. Vocabulary 35

to put forth naturally

supply, afford, offer

sweet, pleasant, agreeable

terrible, clever

hard, difficult

senseless

in preference to, instead of

peace

ambitious, fond of honor

undergo, bear

on account of, for the sake of

leaf

bring up, educate

very

wing

young bird

art, (also) contrivance, trick

long

not yet

endure, bear

to get teeth, feathers, &c.,

to give one trouble, to molest, harass, &c.,

φύω (πέφυκα & ἔφυν are intransitive; I am produced = I am by nature, or it is my nature to, &c.,)

παρέχω

ἡδύς, εἶα, ὑ

δεινός, η, ὄν

χαλεπός, ή, ὄν

ἀνόητος, ος, ον

ἀντί

εἰρήνη, ης, ή

φιλότιμος, ος, ον

ὑπομένω

ἔνεκα (+ genitive, often fronted)

φύλλον, ου, τό

παιδεύω

πάνυ

πτερόν, οὔ, τό; πτέρυξ, ὕγος, ή

νεοσσός, οὔ, ὄ

τέχνη, ης, ή

μακρός, ά, ὄν

οὔπω

ἀνέχομαι

φύω

πόνον οἱ πραγματα παρέχω

73. Exercise 40

It is the nature of man to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, at least (not) willingly. The eagle has long wings. He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible. They are too wise to choose war in preference to peace. The young birds have already got feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity. They harassed them so, that the army was not able (indic.) to advance. This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

§ 37. The Infinitive continued.

74. The infinitive with a genitive article sometimes denotes a motive or purpose.⁶⁶
75. When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.
76. A preposition with the infinitive may be equivalent to a sentence introduced by a conjunction.
77. But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.⁶⁷
78. When the infinitive is an equative verb and its subject is omitted because it is expressed or implied by the verb in the governing clause, the infinitive's predicate adjective or substantive is normally put in the same case as the subject of the infinitive, *in the governing clause* (rather than accusative). Thus (in e of the following section) *υἱός* conforms to *Ἀλέξανδρος· θεός* to *ἐγώ· προθύμου* to *αὐτοῦ* &c. – This construction is called *Attraction*.
79. a) *ἔτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν*, and Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.
- b) *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρῆναι*, nothing was done, because he was not present.⁶⁸

⁶⁶ It may be considered as governed by an implied *ἔνεκα*

⁶⁷ This rule holds good, whether the subject of the infinitive be the subject of the preceding verb or an oblique case governed by it.

⁶⁸ This example shows that the infinitive requires an expressed subject (in the accusative) since the pronoun is not mentioned in the governing clause.

c) οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, it is not right for one who suffers wrong to avenge himself by doing wrong in return.⁶⁹

d) δέομαί σου παραμένειν, I beseech (or entreat) you to stay with us. ἔγη σπουδάζειν, he said that he was in a hurry. συνειπεῖν ὁμολογῶ, I confess that I assented.

e) ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, Alexander used to say that he was the son of Zeus.⁷⁰

ἔπεισα αὐτοὺς εἶναι θεός, I persuaded them that I was a god.⁷¹

ἐδέοντο αὐτοῦ εἶναι προθύμου, they entreated him to be zealous.⁷²

ἔξετί μοι γενέσθαι εὐδαίμονι, I may (if I please) become happy.⁷³

80. Vocabulary 36

to wall, fortify

τειχίζω

a wall

τειχος, εος (ους) τό

evil-doer, rascal, villain

κακοῦργος (κακός and ἔργον)

villainy

κακουργία, ας, ἡ

misdeed

κακουργημα, ατος τό

to do evil towards, do harm to, to inflict

κακουργέω

damage on, &c.

to ward off

ἀμύνειν τί τινι (also with *dat.* only, ἀμύνειν τινί, to defend.) In Mid. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself.

to return a man like for like

τοις ὁμοίοις ἀμύνεσθαι

to remain with

παραμένω

say

γάσκω (= *give out* “ with a slight intimation that the thing is not exactly so.” *Vömel*)

to feel *or* be thankful for, return thanks for

χάριν εἰδέναι (*gen.* of thing)

once may

ἔξεστι (*Lat. licet*)

one might

ἔξῃν

⁶⁹ The expressed subject of the infinitive is in the accusative even when used with the article τό.

⁷⁰ The case of υἱός is attracted to that of Ἀλέξανδρος, which is the implied subject of the infinitive (expressed in the governing clause.)

⁷¹ The case of θεός is attracted to the implied subject of the governing clause and then the implied subject of the infinitive.

⁷² The case of προθύμου is attracted to that of αὐτοῦ, which is the implied subject of the infinitive (expressed in the governing clause.)

⁷³ The case of εὐδαίμονι is attracted to that of μοι, which is the implied subject of the infinitive (expressed in the governing clause.)

it is right
master
laugh

ὀρθῶς ἔχει
δεσπότης, ου, ὁ
γελάω (middle future -άσομαι)

Exercise 41

81. The city was fortified, that no one might do injury to the citizens. Nothing was done, because that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, if it was agreeable to us. I persuaded them that I was a philosopher. I persuaded the judges that Abrocomas was a rascal. It is a hard thing to conquer one's temper. He is too young to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say that you were master. We ought to defend the laws of the state. It is in our power to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (prep) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.