

Learn to Read Greek (Workbook), Part 1

Answer Key

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This is an answer key for *Learn to Read Greek (Workbook), Part 1*. Since Greek students will usually be using the drills in this workbook in class, for homework assignments, and for individual remedial work with the teacher, this answer key should not be given to students. It is intended for use by teachers, home-school parents, and other independent learners.

This answer key provides answers to all drill questions *except* those that specifically indicate that the drill is to be done aloud. All possible correct answers are given only when the drill's directions include the words "Give all possibilities." When these words do not appear, only one correct answer is given.

In Greek-to-English translations parentheses are used to enclose any of several elements:

- 1) words absent from the Greek original but added for smoother, clearer English renderings
- 2) words supplied in one clause in the Greek original but omitted in another in a regular use of ellipsis
- 3) explanatory material, including helpful synonyms, more literal translations, or more idiomatic translations

English translations of Greek sentences aim for clarity but are often left largely in the order of the Greek original. Certain translations have been allowed that violate strict English usage (*e.g.*, beginning sentences with "For" or "But").

Although many variations in vocabulary, morphology, syntax, and word order are often possible for English-to-Greek sentences, only one possible correct version of each English-to-Greek sentence is given.

Users of this answer key are invited to direct questions, comments, or corrections by email to the authors: dkeller@collegiateschool.org and srussell@collegiateschool.org.

A separate answer key to the Short and Longer Readings in Part 1 of *Learn to Read Greek (Textbook)*, is also available on request.

Introduction

Drill 2.E (p. 5)

- | | |
|------------------------|----------------------|
| 1. Κάδ/μος | 2. πά/λαι |
| 3. Ἄι/δης | 4. μοῖ/ρα |
| 5. γέ/μει | 6. ό/μοῦ |
| 7. πα/ρά | 8. πό/λιν |
| 9. οἰ/κί/ᾱ | 10. έ/ταῖ/ρος |
| 11. παι/ά/νων | 12. θά/να/τος |
| 13. θο/ά/ξε/τε | 14. στε/νάγ/μα/τα |
| 15. δυ/σάλ/γη/τος | 16. κρα/τύ/νων |
| 17. Λα/κε/δαι/μό/νι/ος | 18. Ἄ/θη/ναῖ/ος |
| 19. δεί/σαν/τες | 20. σθέ/νον/τες |
| 21. Θου/κυ/δί/δης | 22. ἄ/τερ/πέσ/τε/ρον |
| 23. Πε/λο/πον/νη/σί/ων | 24. εἰσ/κα/τα/βαί/νω |
| 25. εἰ/ρω/νεί/ᾱ | 26. εὐ/δαι/μο/νί/ᾱ |

Drill 2.F (p. 5)

1. vowels and diphthongs
2. three
3. ultima
penult
antepenult

Drill 3.A (p. 9)

- | | | |
|----|------------|-----------|
| 1. | acute | / |
| | grave | \ |
| | circumflex | ^ ˘ ˜ |
-
2. acute, short
 3. may not
 4. short
 5. ultima, followed by another word with no pause

Drill 3.B (p. 9)

1. a ρ ù (ultima followed by another word)
2. a ρ ú (ultima followed by a pause)
3. a ρ u (not possible if penult is long and ultima is short)
4. á ρ ǔ (ultima must be short)
5. a ρ û (ultima must be long)
6. a ρ ǔ (if penult is long and is accented and if ultima is short)

Drill 3.C (p. 10)

- | | |
|--------------|--------------|
| 1. παῖδα | 2. θάνατος |
| 3. ἐπιστήμη | 4. λόγους |
| 5. μήτηρ | 6. ἵππον |
| 7. κατήγορος | 8. τεῖχος |
| 9. συνουσία | 10. πράγματα |
| 11. θηρίον | 12. πλῆθος |

Drill 3.D (p. 10)

- | | |
|------------------------------------|--|
| 1. θεός, θεῶς | circumflex may appear only on a long vowel or diphthong |
| 2. κίνδυνου , κινδύνου | antepenult may be accented only when ultima is short |
| 3. οἶκος , οἶκος | if ultima is short, an accented long penult must have a circumflex |
| 4. σοφία, σοφιά | antepenult may be accented only when ultima is short |
| 5. ἡμέραν, ἡμέραν | circumflex may appear only on a long vowel or diphthong |
| 6. Σώκρατες , Σώκρατες | circumflex may not appear on antepenult |
| 7. πεῖρα, πείρα | if ultima is short, accented long penult must have circumflex |
| 8. στρατηγού, στράτηγου | antepenult may be accented only when ultima is short |
| 9. ἀπολύετε , ἀπολύετε | accent may appear only on one of the last three syllables |
| 10. πόνους, πόνους | grave may appear only on ultima |
| 11. χαῖρε , χαῖρε | if ultima is short, accented long penult must have circumflex |
| 12. ἐγγράφει , ἐγγράφει | antepenult may be accented only when ultima is short |

Drill 3.E (p. 11)

1. an acute on the ultima changes to a grave when another word follows
ἀλλὰ τοὺς θεοὺς διὰ τὰ τούτων αὐτὰ σημαίνειν...
2. an acute on the ultima changes to a grave when another word follows
οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὄν τρόπον ἐγένετο
3. an acute on the ultima changes to a grave when another word follows, but it remains when a pause follows, and a grave may appear only on the ultima
ἃ μὲν μαθόντας ποιεῖν ἔδοσαν οἱ θεοί, μανθάνειν...

Chapter 1

Drill 5.A (p. 13)

1. $\underline{a} \quad \underline{p} \quad \grave{u}$ (ultima followed by another word)
2. $\underline{a} \quad \underline{p} \quad \acute{u}$ (ultima followed by a pause)
3. $\underline{a} \quad \acute{p} \quad u$ (not possible if penult is long and ultima is short)
4. $\acute{a} \quad \underline{p} \quad \breve{u}$ (ultima must be short)
5. $\underline{a} \quad \underline{p} \quad \hat{u}$ (ultima must be long)
6. $\underline{a} \quad \hat{p} \quad \breve{u}$ (if penult is long and is accented and if ultima is short)

Drill 5.B (pp. 13-14)

1. νόμος	νόμοις	νόμον	νόμου
2. ὄνομα	ὀνόματα	ὀνομάτων	ὀνόματος
3. θάλαττα	θάλατταν	θαλάττη	θαλάτταις
4. τέχνη	τέχνης	τέχνην	τέχνᾱς
5. ῥήτωρ	ῥήτορα	ῥητόρων	ῥήτορ
6. Γαῖα	Γαίᾱς	Γαῖαν	Γαίᾱ
7. πρᾶγμα	πράγματι	πράγμασι	πράγμάτων
8. φιλοσοφία	φιλοσοφία	φιλοσοφίᾱν	φιλοσοφίᾱς
9. υἱός	υἱοί	υἰόν	υἱούς
10. σπονδή	σπονδαί	σπονδᾶς	σπονδήν
11. πῆμα	πήμάτων	πήματα	πήμασιν
12. Παλλᾶς	Παλλάδος	Παλλάδα	Παλλάδι
13. τέκνον	τέκνα	τέκνοις	τέκνου
14. ζεύγος	ζεύγους	ζεύγει	ζεύγη
15. Ἄτλας	Ἄτλαντος	Ἄτλαντα	Ἄτλαντι
16. ἄγγελος	ἄγγελε	ἄγγελον	ἄγγέλῳ
17. βίος	βίοις	βίου	βίον
18. μοῦσα	μούσᾱς	μούσαις	μοῦσαν
19. δῶρον	δῶρα	δώρου	δώροις
20. ἀρετή	ἀρετᾶς	ἀρετήν	ἀρεταί
21. γένος	γένη	γένους	γένεσιν

22. γεωργός	γεωργοί	γεωργούς	γεωργέ
23. μοῖρα	μοίρᾱς	μοῖραν	μοίρᾱ
24. στάδιον	στάδια	σταδίου	σταδίοις
25. Ἀλέξανδρος	Ἀλεξάνδρου	Ἀλέξανδρε	Ἀλέξανδρον
26. οἶνος	οἶνον	οἴνων	οἴνοις
27. χρήμα	χρήματι	χρήματα	χρημάτων
28. Φοῖβος	Φοίβου	Φοίβῳ	Φοίβε
29. πόνος	πόνου	πόνῳ	πόνον
30. Κυθήρεια	Κυθερείᾱς	Κυθήρειαν	Κυθερείᾱ

Drill 6 (pp. 15-16)

- gender, number, case
- Nominative; subject; predicate nominative
Genitive; “of”; “from”
Dative; 1) “to,” “for”; 2) “with,” “by (means of)”; 3) “in,” “on” (with preps.)
Accusative; 1) direct object; 2) “toward,” “(in)to,” “against” (with preps.)
Vocative; direct address
- dative, by, with, would not
- nominative
- separation, genitive
- predicate nominative
- dative
- accusative
- accusative, would
- Genitive of Possession
- dative, Dative of Reference
- direct address

Drill 7-8.A (pp. 17-18)

- three, declensions
- nominative singular, genitive singular, article to indicate gender, meaning(s)
- first
- decline
- remove the ending from the genitive singular
- feminine, masculine, neuter
- there is always a circumflex on the ultima

8. short
9. circumflex
10. ε, ι, ρ, η

Drill 7-8.C (p. 18)

	Singular	Plural
Nominative	συμφορά	συμφοραί
Genitive	συμφορᾶς	συμφορῶν
Dative	συμφορᾷ	συμφοραῖς
Accusative	συμφοράν	συμφοράς
Vocative	συμφορά	συμφοραί

	Singular	Plural
Nominative	χώρᾱ	χώραι
Genitive	χώρᾶς	χωρῶν
Dative	χώρᾳ	χώραις
Accusative	χώρᾱν	χώρᾶς
Vocative	χώρᾱ	χώραι

	Singular
Nominative	σοφία
Genitive	σοφιάς
Dative	σοφίᾳ
Accusative	σοφίᾱν
Vocative	σοφία

Drill 7-8.E (p. 18)

	Singular	Plural
Nominative	βουλή	βουλαί
Genitive	βουλῆς	βουλῶν
Dative	βουλῇ	βουλαῖς
Accusative	βουλήν	βουλάς
Vocative	βουλή	βουλαί

	Singular	Plural
Nominative	γνώμη	γνώμαι
Genitive	γνώμης	γνώμων
Dative	γνώμῃ	γνώμασις
Accusative	γνώμην	γνώμας
Vocative	γνώμη	γνώμαι

	Singular
Nominative	Ἑλένη
Genitive	Ἑλένης
Dative	Ἑλένῃ
Accusative	Ἑλένην
Vocative	Ἑλένη

Drill 7-8.F (pp. 18-19)

- | | |
|-------------|-------------|
| 1. μάχαις | 2. εἰρήνην |
| 3. Ἑλένη | 4. οἰκιῶν |
| 5. βουλῆς | 6. γνώμας |
| 7. ψυχαί | 8. ἀγορᾶ |
| 9. χῶραι | 10. δικῶν |
| 11. σοφίαν | 12. γνώμαι |
| 13. οἰκίαν | 14. συμφορᾶ |
| 15. δίκας | 16. Ἑλένη |
| 17. εἰρήνης | 18. μάχαι |
| 19. ἀγορᾶν | 20. χωρῶν |

Drill 7-8.G (pp. 19-20)

- | | |
|--------------------|-----------------|
| 1. gen. sing. fem. | of a plan |
| 2. dat. pl. fem. | by misfortunes |
| 3. dat. sing. fem. | for peace |
| 4. nom. pl. fem. | souls (subj.) |
| voc. pl. fem. | souls (d.a.) |
| 5. gen. pl. fem. | of houses |
| 6. acc. pl. fem. | opinions (d.o.) |
| 7. dat. sing. fem. | by wisdom |

8. nom. sing. fem.	Helen (subj.)
voc. sing. fem.	Helen (d.a.)
9. gen. sing. fem.	of a country
acc. pl. fem.	countries (d.o.)
10. acc. sing. fem.	marketplace (d.o.)
11. dat. sing. fem.	for a soul
12. nom. pl. fem.	opinions (subj.)
voc. pl. fem.	opinions (d.a.)
13. acc. sing. fem.	wisdom (d.o.)
14. gen. pl. fem.	of battles
15. acc. sing. fem.	peace (d.o.)
16. gen. sing. fem.	of a house
acc. pl. fem.	houses (d.o.)
17. nom. sing. fem.	land (subj.)
voc. sing. fem.	land (d.a.)
18. gen. sing. fem.	of Helen
19. dat. sing. fem.	to a marketplace
20. dat. sing. fem.	by a battle

Drill 7-8.H (pp. 20-21)

1. χώρα	2. ψυχῶν
3. ὡς Ἑλένη	4. εἰρήνης
5. γνώμην	6. χῶραι
7. Ἑλένη	8. συμφορᾷ
9. οἰκιῶν	10. εἰρήνη
11. δίκη	12. συμφορᾶς
13. βουλήν	14. σοφία
15. συμφορᾶς	16. Ἑλένην
17. γνώμῃς	18. ψυχὴν
19. εἰρήνη	20. μάχᾳς

Drill 7-8.I (p. 21)

1. συμφορᾶ, συμφορᾶς, ἡ	2. εἰρήνη, εἰρήνης, ἡ
3. οἰκίᾳ, οἰκίᾶς, ἡ	4. βουλή, βουλῆς, ἡ
5. Ἑλένη, Ἑλένης, ἡ	6. σοφίᾳ, σοφίᾶς, ἡ
7. ἀγορᾶ, ἀγορᾶς, ἡ	8. γνώμη, γνώμης, ἡ

9. χώρᾱ, χώρᾱς, ἡ
11. δίκη, δίκης, ἡ

10. μάχη, μάχης, ἡ
12. ψυχή, ψυχῆς, ἡ

Drill 9.A (p. 23)

1. -ον
2. short
3. -α
4. circumflex
5. -ε

Drill 9.C (p. 23)

	Singular	Plural
Nominative	πόλεμος	πόλεμοι
Genitive	πολέμου	πολέμων
Dative	πολέμῳ	πολέμοις
Accusative	πόλεμον	πολέμους
Vocative	πόλεμε	πόλεμοι

	Singular	Plural
Nominative	ἐταῖρος	ἐταῖροι
Genitive	ἐταίρου	ἐταίρων
Dative	ἐταίρῳ	ἐταίροις
Accusative	ἐταῖρον	ἐταίρους
Vocative	ἐταῖρε	ἐταῖροι

	Singular	Plural
Nominative	ὁδός	ὁδοί
Genitive	ὁδοῦ	ὁδῶν
Dative	ὁδῷ	ὁδοῖς
Accusative	ὁδόν	ὁδούς
Vocative	ὁδέ	ὁδοί

Drill 9.E (p. 23)

	Singular	Plural
Nominative	ἔργον	ἔργα
Genitive	ἔργου	ἔργων
Dative	ἐργῷ	ἐργοῖς
Accusative	ἔργον	ἔργα
Vocative	ἔργον	ἔργα

	Singular	Plural
Nominative	ζῷον	ζῷα
Genitive	ζώου	ζώων
Dative	ζώῳ	ζώοις
Accusative	ζῷον	ζῷα
Vocative	ζῷον	ζῷα

Drill 9.F (p. 24-25)

- | | |
|---------------|--------------|
| 1. θεῶν | 2. ἐταῖρον |
| 3. ἔργα | 4. Πρίαμε |
| 5. ὅπλοις | 6. νόμοι |
| 7. ὁδῷ | 8. τέκνα |
| 9. ζώου | 10. τέκνοις |
| 11. νήσου | 12. ἄνθρωποι |
| 13. ὄπλον | 14. λόγων |
| 15. νόμους | 16. πολέμου |
| 17. Ἀλεξάνδρῳ | 18. ζῷα |
| 19. ἐταῖρε | 20. ἐργοῖς |

Drill. 9.G (pp. 25-26)

- | | |
|---------------------|--------------------|
| 1. acc. pl. masc. | wars (d.o.) |
| 2. dat. sing. masc. | by speech |
| 3. nom. pl. masc. | companions (subj.) |
| voc. pl. masc. | companions (d.a.) |
| 4. nom. pl. neut. | animals (subj.) |
| acc. pl. neut. | animals (d.o.) |
| voc. pl. neut. | animals (d.a.) |
| 5. masc. sing. acc. | god (d.o.) |
| fem. sing. acc. | goddess (d.o.) |

6. neut. pl. gen.	of children
7. masc. sing. gen.	of a man
8. fem. pl. dat.	by roads
9. dat. sing. masc.	for Priam
10. nom. sing. neut.	deed (subj.)
acc. sing. neut.	deed (d.o.)
voc. sing. neut.	deed (d.a.)
11. acc. sing. masc.	custom (d.o.)
12. gen. sing. masc.	of Alexander
13. dat. pl. neut.	with weapons
14. nom. pl. neut..	children (subj.)
acc. pl. neut.	children (d.o.)
voc. pl. neut.	children (d.a.)
15. acc. sing. fem.	island (d.o.)
16. gen. sing. masc.	of a companion
17. gen. pl. masc.	of wars
18. nom. pl. masc. or fem.	human beings (subj.)
voc. pl. masc. or fem.	human beings (d.a.)
19. voc. sing. masc.	Alexander (d.a.)
20. acc. sing. fem.	way (d.o.)

Drill 9.H (p. 27)

1. λόγων	2. ὦ ἄνθρωπε
3. οἰκίας	4. νόμοις
5. ἑταῖροι	6. τέκνου
7. θεοῖς	8. ζώων
9. Ἀλεξάνδρῳ	10. ὅπλοις
11. ὦ Πρίαμε	12. νήσους
13. πόλεμον	14. ἔργῳ
15. ἀνθρώπων	16. ὦ Ἀλέξανδρε
17. ἑταίρους	18. Πριάμῳ
19. πολέμων	20. θεόν

Drill 9.I (p 27)

1. θεός, θεοῦ, ὁ or ἡ	2. νόμος, νόμου, ὁ
3. τέκνον, τέκνου, τό	4. Πρίαμος, Πριάμου, ὁ

5. πόλεμος, πολέμου, ὁ
7. ἄνθρωπος, ἀνθρώπου, ὁ or ἡ
9. ζῶον, ζώου, τό
11. λόγος, λόγου, ὁ
13. νῆσος, νήσου, ἡ

6. ἔργον, ἔργου, τό
8. ἐταῖρος, ἐταίρου, ὁ
10. ὁδός, ὁδοῦ, ἡ
12. Ἀλέξανδρος, Ἀλεξάνδρου, ὁ
14. ὄπλον, ὄπλου, τό

Drill 10.B (p. 29)

1. ὁ, ἡ, οἱ, αἱ
2. proclitic
3. τᾶς, feminine, plural, accusative
4. circumflex
5. becomes a grave
6. gender, number, case

Drill 10.C (29)

	Singular	Plural
Nominative	ἡ ψυχή	αἱ ψυχαί
Genitive	τῆς ψυχῆς	τῶν ψυχῶν
Dative	τῇ ψυχῇ	ταῖς ψυχαῖς
Accusative	τήν ψυχήν	τὰς ψυχάς
Vocative	ὦ ψυχή	ὦ ψυχαί

	Singular	Plural
Nominative	ὁ λόγος	οἱ λόγοι
Genitive	τοῦ λόγου	τῶν λόγων
Dative	τῷ λόγῳ	τοῖς λόγοις
Accusative	τὸν λόγον	τοὺς λόγους
Vocative	ὦ λόγε	ὦ λόγοι

	Singular	Plural
Nominative	τὸ ὄπλον	τὰ ὄπλα
Genitive	τοῦ ὄπλου	τῶν ὄπλων
Dative	τῷ ὄπλῳ	τοῖς ὄπλοις
Accusative	τὸ ὄπλον	τὰ ὄπλα
Nominative	ὦ ὄπλον	ὦ ὄπλα

Drill 10.D (p. 30)

- | | |
|-----------|--------------|
| 1. τᾶς | 2. τῶν |
| 3. τῷ | 4. ὧ |
| 5. τὰ, ὧ | 6. τήν |
| 7. αἱ, ὧ | 8. τήν |
| 9. τῆς | 10. τοῖς |
| 11. τὸ, ὧ | 12. τῆς, τᾶς |
| 13. τῇ | 14. τοῖς |
| 15. τῶν | 16. τῇ |
| 17. ἡ, ὧ | 18. ταῖς |
| 19. οἱ, ὧ | 20. τοῦ |
| 21. τῇ | 22. τὸν |

Drill 11 (pp. 31-32)

1. the souls of men (subj.)
2. in accordance with the plan
3. to the children of the gods/goddesses
4. the misfortunes in the land (d.o.)
5. men and gods (subj.)
6. both by word and by deed
7. for the companion of Priam
8. animals and men (d.o.)
9. by the road out from the land
10. Helen (d.a.)
11. the men in the council (subj.)
12. the opinions of men about the soul (d.o.)
13. the houses of the gods (d.o.)
14. of the weapons of Alexander
15. both war and peace (subj.)
16. by the wisdom of Helen
17. into the battle with weapons
18. the companions of Alexander (subj.)
19. with the aid of the gods
20. the man in the marketplace (d.o.)
21. concerning the words of the goddess
22. for the men on the islands

Chapter 1, Exercises A (pp. 33–34)

1. in the marketplace
2. concerning the misfortunes of men
3. into the land of Priam
4. the plan about war and peace (d.o.)
5. with justice; justly
6. out from the house of Helen
7. out from the marketplace
8. into the road with the children
9. the companions in the road (d.o.)
10. with the aid of the goddess
11. concerning the laws of the land
- 12.. with the aid of the gods
13. into battle
14. concerning both peace and war
15. with arms/armed
16. the roads in the land (subj.)
17. (out) from companions
18. with the companions of Helen
19. about the opinion of Priam
20. to the islands

Chapter 1, Exercises B (pp. 34–35)

- | | |
|--------------------------------------|-----------------------------------|
| 1. καὶ τοὺς ἀνθρώπους καὶ τοὺς θεοὺς | 2. τῷ νόμῳ τῷ τῆς χώρᾱς |
| 3. περὶ τῆς τῶν θεῶν δίκης | 4. ὧ Πρίαμε |
| 5. τῶν συμφορῶν τῶν τῆς Ἑλένης | 6. τῇ ὁδῷ τῇ εἰς ἀγοράν |
| 7. τῷ ἐταίρῳ τῆς θεοῦ | 8. τοὺς λόγους τοῦ Πριάμου |
| 9. περὶ τὴν τοῦ θεοῦ σοφίαν | 10. ἐξ ἀγορᾶς |
| 11. ἡ τοῦ ἀνθρώπου ψυχὴ | 12. περὶ τὴν οἰκίαν |
| 13. καὶ λόγοις καὶ ὅπλοις | 14. τὰ τέκνα τῶν θεῶν |
| 15. ἐν ταῖς νήσοις | 16. σὺν δίκῃ |
| 17. ἐταῖρον τῆς ὁδοῦ | 18. ἐν ταῖς ψυχαῖς τῶν ἀνθρώπων |
| 19. καὶ τῷ Πριάμῳ καὶ τῷ Ἀλεξάνδρῳ | 20. τῇ σοφίᾳ τῇ τῆς θεοῦ |
| 21. τὰς συμφορὰς μάχης | 22. ἐκ τῶν νόμων, σὺν τοῖς νόμοις |
| 23. εἰς τὴν δίκην | 24. ἐκ τῶν ἔργων τοῦ Ἀλεξάνδρου |

Chapter 1, Exercises C (pp. 36–46)

1. Nom., Subj. sing. prep. + gen. sing. prep. + dat. pl.
with article with article
ὁ Πρίαμος ἐκ τῆς χώρᾱς σὺν ὅπλοις
2. Nom., Subj. pl. prep. + dat. sing. Gen. of Sep.
attrib. position with article
with article
οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι τῶν ἔργων
3. Nom., Subj. sing. Pred. Nom. Gen. of Poss.
with article with article possible attributive
with article
ἡ δίκη τὸ ἔργον (τὸ) τῶν θεῶν
4. Dat. of Means pl. Acc., D.O. sing. conj. Acc. D.O. sing.
with article with article
λόγοις τὴν Ἑλένην καὶ τὸν Πρίαμον
5. conj. Nom., Subj. pl. conj. Nom., Subj. pl. Voc., D.A. Acc., D.O. sing.
with article with article sing. (possibly with
article)
καὶ οἱ ἄνθρωποι καὶ οἱ θεοὶ ὦ Πρίαμε (τὴν) δίκην
6. Nom., Subj. sing. prep. + acc. sing.
with article (possibly) with article
τὸ τέκνον εἰς (τὴν) οἰκίαν
7. prep. + dat. sing. Nom., Subj. pl. Acc., D.O. pl.
with article with article
ἐν τῇ οἰκίᾳ τὰ τέκνα τοὺς ἐταίρους
8. prep. + dat. sing. prep. + acc. sing. Acc., D.O. pl. conj. Acc., D.O. pl.
with article (possibly) with
article, attributive
ἐν τῇ εἰς (τὴν) ἀγορᾷ ὁδῷ ζῶα καὶ ἀνθρώπους

9.	Nom., Subj. pl. with article οἱ ἑταῖροι		Gen. of Poss. sing. Πριάμου		Gen. of Sep. sing. μάχης			
10.	Nom., Subj. pl. with article οἱ ἄνθρωποι	conj.		Acc., D.O. sing. (possibly) with article (τὸν) πόλεμον	conj.		Acc., D.O. sing. (possibly) with article (τὴν) εἰρήνην	
11.	Nom., Subj. pl. with article οἱ θεοὶ	conj.		Dat. of Means pl. with article τοῖς λόγοις	conj.		Dative of Means pl. with article τοῖς ἔργοις	Gen. pl. (possibly) with article τῶν ἀνθρώπων
12.	Nom., Subj. sing. with article ἡ σοφία			Pred. Nom. sing. with article τὸ ἔργον			Gen. of Poss. sing. (possible attributive) with article (τὸ) τῆς θεοῦ	
13.	prep. + dat. pl. with article σὺν τοῖς θεοῖς			Nom., Subj. pl. with article οἱ ἄνθρωποι			Acc., D.O. sing. εἰρήνην	Dat. of Ref. pl. with article τοῖς τέκνοις
14.	prep. + dat. sing. with article ἐν τῇ νήσῳ			Voc., D.A., sing. ὦ ἑταῖρε			Nom., Subj. pl. with article οἱ ἄνθρωποι	Acc., D.O. sing. εἰρήνην
15.	Dat. of Ref. pl. with article τοῖς ἀνθρώποις			Nom., Subj. sing. with article ὁ πόλεμος			Pred. Nom. sing. συμφορά	
16.	Dat. of Ref. pl. with article τοῖς τέκνοις			Nom., Subj. sing. with article ἡ σοφία			Gen. of Poss. sing. Πριάμου	
17.	Voc., D.A. sing. ὦ Ἑλένη	Acc., D.O. pl.	conj.	Dat. of Ref. with article τῷ θεῷ	conj.	Dat. of Ref. with article τῇ θεῷ	gen. sing. πολέμου	

18. Acc., D.O. sing. with article τὴν γνώμην Gen. of Poss. sing. with article τοῦ Πριάμου prep. + dat sing. with article ἐν τῇ βουλῇ
19. Nom., Subj. sing. with article ἡ θεὸς prep. + dat. sing. σὺν δίκῃ Acc., D.O. sing. with article τὴν Ἑλένην
20. Voc., D.A. sing. ὦ Ἀλέξανδρε prep. + dat. sing. with article ἐν τῇ ὁδῷ prep. + dat. pl. σὺν ὅπλοις
21. Nom., Subj. pl. with article οἱ ἄνθρωποι prep. + acc. sing. with article εἰς τὴν βουλὴν prep. + acc. sing. with article περὶ τὴν ἐν τῇ νήσῳ μάχην prep. + dat. sing. with article, attributive
22. Acc., D.O. sing. λόγον prep. + gen. pl. with article περὶ τῶν ψυχῶν Gen. of Poss. pl. with article τῶν ἀνθρώπων
23. Voc., D.A. pl. ὦ ἑταῖροι Nom., Subj. pl. with article τὰ ζῷα conj. καὶ Nom., Subj. pl. with article οἱ θεοὶ Acc., D.O. pl. (possibly) with article (τὰς) ψυχάς
24. Nom., Subj. pl. with article οἱ ἄνθρωποι prep. + dat. sing. ἐν μάχῃ Dat. of Means pl. ὅπλοις
25. Acc., D.O. pl. with article τοὺς ἀνθρώπους Gen. of Sep. sing. πολέμου Dat. of Means sing. λόγῳ prep. + gen. sing. with article περὶ τῆς εἰρήνης
26. Nom., Subj. pl. with article οἱ λόγοι Gen. of Poss. pl. with article τῶν ἀνθρώπων prep. + dat. sing. (possibly) with article ἐν (τῇ) ἀγορᾷ

27.	Nom., Subj. sing. with article ὁ Πρίαμος	Acc., D.O. sing. δίκην	Dat. of Ref. sing. with article τῷ τέκνῳ	conj. καὶ	Dat. of Ref. sing. with article τῇ Ἑλένῃ	
28.	prep. + dat. pl. with article σὺν τοῖς θεοῖς		prep. + gen. sing. with article ἐκ τοῦ πολέμου			
29.	Subj., Nom. pl. with article οἱ θεοὶ		Dat. of Ref. pl. with article τοῖς ἀνθρώποις			
30.	Nom., Subj. sing. with article ἡ χώρᾱ	Dat. of Means sing. with article τῇ σοφίᾳ	Gen. of Poss. sing. with article τῆς θεοῦ			
31.	Voc., D.A. pl. ὦ θεοί	Acc., D.O. pl. with article τὰς συμφορὰς	Gen. of Poss. pl. with article τῶν ἀνθρώπων			
32.	Nom., Subj. pl. with article ὁ Ἀλέξανδρος	Pred. Nom. ἐταῖρος	prep. + dat. sing. ἐν πολέμῳ			
33.	prep. + acc. pl. with article περὶ τὰς συμφορὰς	gen. sing. with article τῆς Ἑλένης	conj. καὶ	Nom., Subj. pl. (possibly) with article (οἱ) θεοὶ	conj. καὶ	Nom., Subj. pl. (possibly) with article (οἱ) ἄνθρωποι
34.	prep. + dat. sing. ἐν εἰρήνῃ	Nom., Subj. pl. with article οἱ ἄνθρωποι	Acc., D.O. pl. λόγους (τοὺς)	prep. + gen. sing. with article, (possibly) attributive περὶ τοῦ πολέμου		
35.	Voc., D.A. pl. ὦ θεοί	Acc., D.O. sing. (possibly) with article (τὴν) εἰρήνην	prep. + acc. pl. with article εἰς τὰς ψυχὰς	Gen. of Poss. pl. (possibly) with article (τῶν) ἀνθρώπων		

36.	Dat. of Means sing. with article τῇ συμφορᾷ	Gen. of Poss. sing. with article τῆς Ἑλένης	Voc., D.A. sing. ὦ Πρίαμε	
37.	Nom., Subj. pl. with article τὰ ζῶα τὰ ταῖς θεοῖς	Dat. of Ref. with article, attributive	prep. + acc. sing. with article εἰς τὴν ὁδόν	
38.	Acc., D.O. pl. with article (generic) τὰ τέκνα	prep. + dat. pl. σὺν ὅπλοις	prep. + acc. sing. εἰς μάχην	
39.	prep. + dat. sing. σὺν δίκη	Acc., D.O. sing. with article τὸν Ἀλέξανδρον	prep. + gen. sing. ἐξ ἀγορᾶς	
40.	Nom., Subj. pl. with article οἱ πόλεμοι (οἱ) ἐν ταῖς χώραις	prep. + dat. pl. with article, (possibly) attributive	Pred. Nom. pl. συμφοραὶ	Dat. of Ref. pl. with article τοῖς ἀνθρώποις
41.	Nom., Subj. pl. with article αἱ γινῶμαι	gen. sing. with article τῆς Ἑλένης	prep. + acc. sing. with article περὶ τὸν πόλεμον	
42.	Nom., Subj. pl. with article αἱ ψυχὰι	Gen. of Poss. pl. with article τῶν ἀνθρώπων	Dat. of Ref. pl. with article τοῖς θεοῖς	
43.	Nom., Subj. pl. οἱ ἄνθρωποι	Pred. Nom. pl. τέκνα	Gen. of Poss. sing. θεοῦ	
44.	Nom., Subj. pl. with article οἱ θεοὶ	Gen. of Sep. pl. with article τῶν περὶ ἀνθρώπων λόγων	prep. + gen. pl., attributive	

Chapter 2

Drill 12.B (p. 47)

	Singular	Plural
Nominative	ἡ θάλαττα	αἱ θάλατται
Genitive	τῆς θαλάττης	τῶν θαλαττῶν
Dative	τῇ θαλάττῃ	ταῖς θαλάτταις
Accusative	τὴν θάλατταν	τὰς θαλάττας
Vocative	ὦ θάλαττα	ὦ θάλατται

	Singular
Nominative	ἡ ἀλήθεια
Genitive	τῆς ἀληθείας
Dative	τῇ ἀληθείᾳ
Accusative	τὴν ἀλήθειαν
Vocative	ὦ ἀλήθεια

Drill 12.D (p. 47)

	Singular	Plural
Nominative	ὁ ποιητής	οἱ ποιηταί
Genitive	τοῦ ποιητοῦ	τῶν ποιητῶν
Dative	τῷ ποιητῇ	τοῖς ποιηταῖς
Accusative	τὸν ποιητήν	τοὺς ποιητάς
Vocative	ὦ ποιητά	ὦ ποιηταί

	Singular
Nominative	ὁ Γοργίας
Genitive	τοῦ Γοργίου
Dative	τῷ Γοργίᾳ
Accusative	τὸν Γοργίαν
Vocative	ὦ Γοργία

	Singular
Nominative	ὁ Εὐριπίδης
Genitive	τοῦ Εὐριπίδου
Dative	τῷ Εὐριπίδῃ
Accusative	τὸν Εὐριπίδην
Vocative	ὦ Εὐριπίδη

Drill 12.E (p. 47)

1. a p ù (ultima followed by another word)
2. a p ú (ultima followed by a pause)
3. a ῥ u (not possible if penult is long and ultima is short)
4. á p ǔ (ultima must be short)
5. a p û (ultima must be long)
6. a ῥ ǔ (if penult is long and is accented and if ultima is short)

Drill 12.F (p. 48)

1. Εὐριπίδης	Εὐριπίδῃ	Εὐριπίδῃ	Εὐριπίδου
2. ἀλήθεια	ἀληθείᾳ	ἀλήθειαν	ἀληθείᾱς
3. ποιητής	ποιητά	ποιητήν	ποιητοῦ
4. μοῖρα	μοῖραν	μοίρᾱς	μοῖραι
5. θάλαττα	θαλάττης	θαλάττῃ	θάλατταν
6. νεᾷνιάς	νεᾷνιών	νεᾷνία	νεᾷνίαις
7. Ἀτρείδης	Ἀτρείδην	Ἀτρείδῃ	Ἀτρείδου
8. δόξα	δόξαι	δοξῶν	δόξᾱς
9. πολίτης	πολίτου	πολίται	πολίτην
10. Ἄιδης	Ἄιδην	Ἄιδῃ	Ἄιδου
11. φόβος	φόβου	φόβον	φόβους
12. αἰτία	αἰτίαν	αἰτιῶν	αἰτιάς
13. ἀρχή	ἀρχῆς	ἀρχαί	ἀρχῇ
14. Γοργιάς	Γοργία	Γοργίαν	Γοργία
15. δῆμος	δήμου	δήμον	δήμῳ

Drill 12.G (p. 49)

- | | |
|----------------------------|-------------------------|
| 1. νεᾶνιάς, νεᾶνίου, ὁ | 2. μοῖρα, μοίρας, ἡ |
| 3. ἀλήθεια, ἀληθείας, ἡ | 4. πολίτης, πολίτου, ὁ |
| 5. Ἀτρείδης, Ἀτρείδου, ὁ | 6. αἰτία, αἰτίας, ἡ |
| 7. Εὐρύπιδης, Εὐρύπιδου, ὁ | 8. θάλαττα, θαλάττης, ἡ |
| 9. δόξα, δόξης, ἡ | 10. ἀρχή, ἀρχῆς, ἡ |
| 11. φόβος, φόβου, ὁ | 12. Ἄιδης, Ἄιδου, ὁ |
| 13. ποιητής, ποιητοῦ, ὁ | 14. Γοργιάς, Γοργίου, ὁ |

Drill 12.H (pp. 49-50)

- | | |
|--------------|-------------|
| 1. ὧ, οἱ | 2. τῆς |
| 3. ὁ | 4. τῇ |
| 5. τὸν | 6. τὴν |
| 7. τοῖς | 8. τοῦ |
| 9. τῶν | 10. ὁ, τοὺς |
| 11. ὧ | 12. τὰς |
| 13. ὧ | 14. τὸν |
| 15. τῆς | 16. τοῦ |
| 17. τῆς, τὰς | 18. τὴν |
| 19. ὧ, οἱ | 20. τοῦ |

Drill 12.I (pp. 50-51)

- | | | |
|----|--------------------------|----------------------|
| 1. | a. on the sea | b. ἐν ταῖς θαλάτταις |
| 2. | a. the young men (d.o.) | b. τὸν νεᾶνιάν |
| 3. | a. fate (subj.) | b. αἱ μοῖραι |
| 4. | a. to the citizens | b. τῷ πολίτῃ |
| 5. | a. sons of Atreus (d.a.) | b. ὧ Ἀτρείδῃ |

6. a. the fate (d.o.)
b. τὰς μοίρας
7. a. into the seas
b. εἰς τὴν θάλατταν
8. a. by the reputation
b. ταῖς δόξαις
9. a. of the citizens
b. τοῦ πολίτου
10. a. about the opinion of the poet
b. περὶ τὰς γνώμας τὰς τῶν ποιητῶν
11. a. the opinions of the young men (subj.)
b. ἡ τοῦ νεανίου δόξα
12. a. of the sons of Atreus
b. τοῦ Ἀτρείδου
13. a. the reputations of the poets (d.o.)
b. τὴν τοῦ ποιητοῦ δόξαν
14. a. the seas (subj.)
b. ἡ θάλαττα

Drill 12.J (p. 52)

1. καὶ ὁ Ἀλέξανδρος καὶ ὁ Ἀτρείδης
2. ἐξ ἀρχῆς
3. περὶ τοὺς τοῦ Εὐριπίδου λόγους
4. τοὺς νόμους τοὺς τοῦ Ἄιδου
5. τῆς ἀληθείας
6. τὴν δόξαν τῆς Ἑλένης
7. καὶ τὸν Γοργίαν καὶ τὸν Εὐριπίδην
8. τῷ ποιητῇ καὶ τοῖς ἐταίροις
9. εἰς τὰς θαλάσσας

10. τὴν τῶν πολιτῶν δίκην
11. τῇ σοφίᾳ τοῦ ποιητοῦ
12. τὴν ἀρχὴν τῆς χώρᾱς
13. λόγον Γοργίου
14. αἱ ἐν Ἄιδου ψυχαί
15. περὶ τὴν δόξαν τῆς θεοῦ
16. (τὰ) ὅπλα τοῦ νεανίου
17. τὴν ἀλήθειαν (τὴν) περὶ τοὺς θεοὺς
18. ἡ μοῖρα (ἡ) τοῦ Πριάμου
19. (τοῦ) Ἄιδου
20. τὸν νεανίᾱν καὶ τὸν ποιητήν

Drill 13-14.A (p. 53)

	Singular	Plural
Nominative	ὁ κακὸς ποιητής	οἱ κακοὶ ποιηταί
Genitive	τοῦ κακοῦ ποιητοῦ	τῶν κακῶν ποιητῶν
Dative	τῷ κακῷ ποιητῇ	τοῖς κακοῖς ποιηταῖς
Accusative	τὸν κακὸν ποιητήν	τοὺς κακοὺς ποιητάς
Vocative	ὦ κακὲ ποιητά	ὦ κακοὶ ποιηταί

	Singular	Plural
Nominative	ἡ ἄδικος δόξα	αἱ ἄδικοι δόξαι
Genitive	τῆς ἀδίκου δόξης	τῶν ἀδίκων δοξῶν
Dative	τῇ ἀδίκῃ δόξῃ	ταῖς ἀδίκοις δόξαις
Accusative	τὴν ἄδικον δόξαν	τὰς ἀδίκους δόξας
Vocative	ὦ ἄδικε δόξα	ὦ ἄδικοι δόξαι

	Singular	Plural
Nominative	τὸ καλὸν ἔργον	τὰ καλὰ ἔργα
Genitive	τοῦ καλοῦ ἔργου	τῶν καλῶν ἔργων
Dative	τῷ καλῷ ἔργῳ	τοῖς καλοῖς ἔργοις
Accusative	τὸ καλὸν ἔργον	τὰ καλὰ ἔργα
Vocative	ὦ καλὸν ἔργον	ὦ καλὰ ἔργα

Drill 13-14.B (pp. 53-54)

- | | |
|----------|------------|
| 1. ἀγαθὰ | 2. ἀγαθοῖς |
| 3. ἀγαθὲ | 4. ἀγαθῇ |

5. ἀγαθὸν
7. ἀγαθὰς
9. ἀγαθὴν
11. ἀγαθῆς
13. ἀγαθοὺς

6. ἀγαθῶν
8. ἀγαθοῦ
10. ἀγαθῇ
12. ἀγαθὸς
14. ἀγαθὴν

Drill 13-14.C (p. 54)

- | | |
|--------------------|-------------|
| 1. ἀδίκῳ | 2. ἄδικον |
| 3. ἀδίκους | 4. ἄδικον |
| 5. ἀδίκου, ἀδίκους | 6. ἄδικε |
| 7. ἄδικοι | 8. ἀδίκου |
| 9. ἀδίκου | 10. ἄδικον |
| 11. ἄδικε | 12. ἀδίκους |
| 13. ἀδίκου | 14. ἀδίκῳ |

Drill 13-14.D (pp. 54-55)

- | | |
|---|--|
| 1. the deathless words (d.o.) | 2. on the beautiful sea |
| 3. Gorgias alone (subj.) | 4. to the young men both just and unjust |
| 5. into the Spartan land | 6. the immortal goddess (d.o.) |
| 7. men friendly to the goddess (d.o.) | 8. unjust Euripides (d.a.) |
| 9. about the noble deeds of the sons
of Atreus | 10. by a word alone |
| 11. a good citizen (subj.) | 12. an unjust opinion (d.o.) |
| 13. good Gorgias (d.a.) | 14. of the Spartan land |
| 15. the terrible misfortune (d.o.) | 16. of wisdom alone |
| 17. the speech of Euripides (subj.) | 18. of the dear companions |
| 19. a hateful fate (d.o.) | 20. to the goddesses alone |

Drill 13-14.E (p. 56)

- | | |
|---------------------------------|------------------------|
| 1. εἰς τὴν Ἀθηναίαν χώρᾱν | 2. τῆς δικαίᾱς εἰρήνης |
| 3. νόμῳ ἀδίκῳ | 4. ἐν τῇ καλῇ οἰκίᾳ |
| 5. τοῖς Λακεδαιμονίοις πολίταις | 6. ὧ σοφῇ Εὐρύπιδι |
| 7. σὺν τοῖς θεοῖς τοῖς ἀγαθοῖς | 8. τῷ Ἀλεξάνδρῳ μόνῳ |
| 9. μοίρᾳ κακῇ | 10. τὴν καλὴν θάλατταν |
| 11. τῶν φίλων θεῶν | 12. δόξα ἀθάνατος |

13. λόγον καὶ δίκαιον καὶ καλόν
15. ζῷα δεινά

14. ποιητὴς τῷ Εὐριπίδῃ ἐχθρός
16. τῇ εἰρήνῃ μόνη

Drill 15.A (pp. 57-58)

1. neut. pl. nom./acc./voc.
2. fem. pl. nom.
3. fem. pl. nom.
4. masc. sing. acc.
5. masc./neut. pl. dat.
6. masc./fem./neut. pl. gen.
7. masc. pl. nom.
8. fem. sing. dat.
9. masc. sing. nom.
10. masc. sing. voc.
11. masc. pl. acc.
12. masc./neut. pl. dat.
13. masc. pl. nom.
14. fem. sing. gen.
15. masc. pl. voc.
16. masc. pl. gen.
17. masc. sing. acc.
18. masc. neut. sing. gen.
19. neut. sing. nom./acc.
20. fem. sing. acc.
21. masc. sing. acc.
22. neut. sing. nom./acc.
23. neut. pl. nom./acc.
24. fem. pl. acc.

- beautiful things (subj., d.o., d.a.)
 the not good women (subj.)
 not good women (subj.)
 the just man (d.o.)
 for the noble men/things
 concerning bad men/women/things
 the Athenians (subj.)
 for the unjust woman
 the wise man (subj.)
 bad man (d.a.)
 the just men (d.o.)
 for the hateful men/things
 the deathless ones (subj.)
 of the beautiful woman
 friends (d.a.)
 of Spartans
 the (generic) not wise man (d.o.)
 of the good man/thing
 the unjust thing (subj., d.o.)
 the Athenian woman (d.o.)
 the dear man (d.o.)
 the noble thing (subj., d.o.)
 fearsome things (subj., do.)
 the dear women (d.o.)

Drill 15.B (pp. 58-59)

1. ταῖς οὐ φίλαις
3. τῆς ἀδίκου
5. τὸ δεινόν
7. τὰς μὴ καλὰς
9. καλὸς καὶ ἀγαθός
2. τὰ ἀγαθὰ
4. οἱ μὴ κακοί
6. ὧ σοφῇ
8. περὶ τοῦ δικαίου καὶ τοῦ ἀδίκου
περὶ τὸ δίκαιον καὶ τὸ ἄδικον
10. Ἀθηναίῳ

- | | |
|----------------------|--------------------|
| 11. κακά | 12. τῇ καλῇ |
| 13. οἱ Λακεδαιμόνιοι | 14. τοῖς Ἀθηναίοις |
| 15. ἐχθρόν | |

Drill 16-19.A (pp. 61-63)

1. concerning Helen's fear of Alexander
Subjective Genitive
Objective Genitive
2. the cause of evil things (d.o.)
Objective Genitive
3. a citizen just in word, unjust in deed (d.o.)
Dative of Respect
4. for Euripides wise in respect to words
Accusative of Respect
5. on account of the will of the gods
Subjective Genitive
6. citizens bad in (respect to) soul (d.o.)
Accusative of Respect
7. Priam's rule of the land (subj.)
Subjective Genitive
Objective Genitive
8. a soul truly beautiful (subj.)
Dative of Respect
9. for the maker of speeches
Objective Genitive
10. Priam, good in respect to advice (subj.)
Accusative of Respect
11. the cause of the misfortunes of Euripides (subj.)
Objective Genitive
12. peace not only in word, but also in deed (d.o.)
Dative of Respect
13. the makers of the laws (subj.)
Objective Genitive
14. by the Athenians' rule of the sea
Subjective Genitive
Objective Genitive

15. concerning the poet unjust in opinion
Accusative of Respect

Drill 16-19.B (pp. 64-65)

1. by the will of the goddess (Subjective Genitive)
τῇ τῆς θεοῦ βουλῇ
2. a man (subj.) fearsome in battle (Dative of Respect/Accusative of Respect)
ἄνθρωπος μάχη/μάχην δεινός
3. on account of the Spartans (Subjective Genitive) fear of war (Objective Genitive)
διὰ τὸν τῶν Λακεδαιμονίων φόβον τοῦ πολέμου
4. for the Athenians, the makers of the law (Objective Genitive)
τοῖς Ἀθηναίοις, τοῖς τοῦ νόμου ποιηταῖς
5. the truly (Dative of Respect) good young men (d.o.)
τοὺς τῇ ἀληθείᾳ ἀγαθοὺς νεᾷνιάς
6. concerning the Athenians (Subjective Genitive) fear of the sea (Objective Genitive)
περὶ τὸν τῶν Ἀθηναίων φόβον τῆς θαλάττης
7. the gods (Subjective Genitive) rule (subj.) of men (Objective Genitive)
ἡ ἀρχὴ τῶν θεῶν ἡ τῶν ἀνθρώπων
8. women (d.o.) wise in respect to beautiful things (Dative of Respect/Accusative of Respect)
τὰς τὰ καλὰ/τοῖς καλοῖς σοφάς
9. war (d.o.), the cause of misfortunes (Objective Genitive)
τὸν πόλεμον, τὴν αἰτίαν τῶν συμφορῶν
10. the maker (subj.) of good speeches (Objective Genitive)
ὁ ποιητὴς ἀγαθῶν λόγων
11. of a friend in word (Dative of Respect), in fact (Dative of Respect) of an enemy
φίλου λόγῳ, ἔργῳ ἐχθροῦ
12. in the beginning of the war (Subjective Genitive)
ἐν (τῇ) ἀρχῇ τοῦ πολέμου

Drill 20.B (p. 67)

- | | |
|---------------------|------------------------------|
| 1. masc. pl. acc. | 2. neut. sing. nom./acc. |
| 3. fem. sing. gen. | 4. masc./neut. sing. dat. |
| 5. masc. sing. acc. | 6. masc./fem./neut. pl. gen. |
| 7. fem. pl. dat. | 8. masc./neut. sing. gen. |
| 9. masc. sing. nom. | 10. fem. sing. dat. |

Drill 20.C (p. 67)

- | | |
|------------|-----------|
| 1. ταύτης | 2. ταῦτα |
| 3. τούτοις | 4. τοῦτο |
| 5. ταύτᾱς | 6. τούτων |
| 7. αὗται | 8. τούτου |
| 9. ταύτην | 10. τούτῳ |

Drill 20.D (p. 67)

	Singular	Plural
Nominative	ὁ ἐταῖρος οὗτος	οἱ ἐταῖροι οὗτοι
Genitive	τοῦ ἐταίρου τούτου	τῶν ἐταίρων τούτων
Dative	τῷ ἐταίρῳ τούτῳ	τοῖς ἐταίροις τούτοις
Accusative	τὸν ἐταῖρον τοῦτον	τούς ἐταίρους τούτους
	Singular	Plural
Nominative	αὕτη ἡ μοῖρα	αὗται αἱ μοῖραι
Genitive	ταύτης τῆς μοίρᾱς	τούτων τῶν μοιρῶν
Dative	ταύτῃ τῇ μοίρᾳ	ταύταις ταῖς μοίραις
Accusative	ταύτην τὴν μοῖραν	ταύτᾱς τὰς μοίρᾱς
	Singular	Plural
Nominative	τοῦτο τὸ τέκνον	ταῦτα τὰ τέκνα
Genitive	τούτου τοῦ τέκνου	τούτων τῶν τέκνων
Dative	τούτῳ τῷ τέκνῳ	τούτοις τοῖς τέκνοις
Accusative	τοῦτο τὸ τέκνον	ταῦτα τὰ τέκνα

Drill 20.E (pp. 68-69)

- | | |
|------------|--------------------------------|
| 1. οὗτοι | these gods (subj.) |
| 2. ταύτῃ | by this opinion |
| 3. ταῦτα | these good things (subj., do.) |
| 4. τοῦτον | this custom (d.o.) |
| 5. ταύτης | of this land |
| 6. οὗτος | this famous Alexander |
| 7. τούτους | these speeches (d.o.) |
| 8. τούτων | of these souls |
| 9. αὕτῃ | this rule (subj.) |

- | | |
|-------------|---------------------------------|
| 10. ταύταις | by these misfortunes |
| 11. τούτου | of this war |
| 12. τούτῳ | for this citizen |
| 13. ταύτην | this sea (d.o.) |
| 14. τοῦτον | this notorious Euripides (d.o.) |
| 15. τούτοις | for these young men |
| 16. τοῦτο | this work (subj., d.o.) |
| 17. αὐτῇ | this battle (subj.) |
| 18. τούτου | of this child |
| 19. ταύτᾱς | these islands (d.o.) |
| 20. οὗτος | this famous Gorgias (subj.) |

Drill 20.F (p. 69)

- | | |
|-------------------------------|------------------------------------|
| 1. these things (subj., d.o.) | 2. this thing (subj., d.o.) |
| 3. of these men/women/things | 4. for this woman |
| 5. these men (subj.) | 6. for this man, by this thing |
| 7. these men (d.o.) | 8. of this man/thing |
| 9. for these women | 10. for these men, by these things |

Drill 20.G (pp. 69-70)

- | | |
|---------------------------------|--|
| 1. these wise men (subj.) | 2. these men (d.o.) |
| 3. the fate of this man (subj.) | 4. this man alone (subj.) |
| 5. these animals (subj., d.o.) | 6. with these weapons |
| 7. by this deed | 8. of this fate |
| 9. for these friends | 10. the house of this man (d.o.) |
| 11. about this thing | 12. regarding this thing |
| 13. this poet (d.o.) | 14. in this soul |
| 15. this plan (subj.) | 16. out from the land of these men |
| 17. into this war | 18. this beautiful thing (subj., d.o.) |
| 19. for this companion | 20. for these women alone |
| 21. of these gods/goddesses | 22. these deeds (subj., d.o.) |

Drill 20.H (p. 71)

- | | |
|--------------------|---------------------------------------|
| 1. τούτῳ τῷ ἔργῳ | 2. τῶν νεᾶνιῶν τούτων |
| 3. τοῦτο τὸ ἄδικον | 4. τούτοις τοῖς πολίταις τοῖς ἀγαθοῖς |

- | | |
|----------------------------------|---------------------------------------|
| 5. τὴν ταύτης συμφορὰν | 6. ταῦτα |
| 7. ταύτᾱς | 8. οἱ τούτου λόγοι |
| 9. Πριάμου τούτου | 10. τὸν φόβον τοῦτον |
| 11. ταῖς γνώμας ταύταις | 12. μόνης τῆς ἀρχῆς ταύτης |
| 13. τοῦτο | 14. τούτων |
| 15. ἐν τῇ τούτων οἰκίᾳ | 16. τούτῳ τῷ λόγῳ |
| 17. εἰς μόνον τὸν πόλεμον τοῦτον | 18. αἱ τούτων συμφοραί |
| 19. ἐκ τῶν χωρῶν τούτων | 20. περὶ τὴν δόξαν τοῦ ποιητοῦ τούτου |

Chapter 2, Exercises A (pp. 73–74)

1. εἰς τὴν τοῦ Πριάμου μοῖραν
with a view to the fate of Priam
2. καὶ τῶν μαχῶν καὶ τῶν πολέμων
both of battles and of wars
3. περὶ τὴν ἀρχὴν τοῦ Ἀθηναίων δήμου
about the rule of the people of the Athenians
4. οὐκ ἐν ταῖς νήσοις μόνον, ἀλλὰ καὶ ἐν τῇ χώρᾳ τῶν Λακεδαιμονίων
not only on the islands, but also in the land of the Spartans
5. ἄνθρωπος τὴν ψυχὴν ἢ ἀγαθὸς ἢ κακός
a man (subj.) either good or bad in soul
6. περὶ τὰς τοῦ πολέμου αἰτίᾱς
concerning the causes of the war
7. διὰ τὴν ἀλήθειαν καὶ τὴν δίκην
on account of truth and justice
8. μόνοις τοῖς πολίταις ταύτης τῆς χώρᾱς
for only the citizens of this land
9. τέκνα καλὰ καὶ ἐταίρους φίλους
beautiful children and dear companions (d.o.)

10. ἡ εἰς Ἅιδου ὁδός
the road to (the house of) Hades (subj.)

Chapter 2, Exercises B (pp. 75–82)

1. ἐξ ἀρχῆς μόνη ἡ Ἑλένη ἡ καλὴ αἰτίᾱ τούτου τοῦ πολέμου, ὦ Ἀλέξανδρε
Predicate Nominative
Objective Genitive
Vocative, D.A.
2. καὶ τοῖς Λακεδαιμονίοις (ὁ) φόβος τῆς θαλάσσης κακόν
Dative of Reference
Objective Genitive
Predicate Nominative
3. οὗτοι οἱ νεᾶνιαι οἱ μάχην δεινοὶ διὰ τῆς χώρᾱς εἰς τὴν θάλατταν
Nominative, Subject
Accusative of Respect
4. μοῖρα κακὴ τὸν ἄδικον πολίτην, δόξα τῇ ἀληθείᾳ ἀθάνατος τὸν δίκαιον
Accusative, D.O.
Dative of Respect
5. τῷ δήμῳ τῶν Ἀθηναίων οἱ ψυχὴν ἀγαθοὶ φίλοι
Dative of Reference
Accusative of Respect
Predicate Nominative
6. ἐν ταύτῃ τῇ μάχῃ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἔργα δεινὰ σὺν τοῖς θεοῖς τοῖς ἀγαθοῖς
Accusative, D.O.
7. διὰ ταῦτα μόνα οἱ Ἀτρεΐδαι τοὺς καλοὺς ἐταίρους εἰς δίκαιον πόλεμον
Nominative, Subject
8. ἐν ταύταις ταῖς νήσοις οἱ Ἀθηναῖοι ἐν πολέμῳ τῇ ἀληθείᾳ ἀδίκῳ
Dative of Respect

9. οὐ τῇ τῶν ἀνθρώπων σοφίᾳ ἀλλὰ διὰ τὴν τῶν ἀθανάτων θεῶν βουλὴν αὕτη ἡ μάχη
Dative of Means
Nominative, Subject
10. ὁ Ἄιδης σὺν δίκη ταύτην τὴν ἐχθράν, συμφορὰν τοῖς ἀνθρώποις ἀπὸ τῆς Ἀθηναίᾳς
χώρᾳς
Accusative, D.O.
Accusative, appositive of/in apposition to ἐχθράν
11. ὁ Γοργίᾳς τοὺς νεανίᾳς οὐκ ἀληθείᾳ ἀλλὰ δόξῃ
Accusative, D.O.
Dative of Means
12. διὰ τὰ καλὰ ἔργα οὗτος ὁ πολίτης ὁ ἀγαθὸς δόξαν ἀθάνατον
Accusative, D.O.
13. ὁ νόμος τῆς μοίρᾳς οὗτος· καὶ οἱ δίκαιοι καὶ οἱ ἄδικοι εἰς Ἄιδου
Genitive of Possession
14. εἰς τὴν νῆσον ἄνθρωπον δόξῃ δίκαιον ἀλλὰ ἔργῳ ἄδικον καὶ κακόν
Dative of Respect
15. οὐχ οἱ σοφοὶ μόνον ἀλλὰ καὶ οἱ δίκαιοι πολῖται φίλοι τοῖς θεοῖς
Predicate Nominative
Dative of Reference
16. οἱ Ἀθηναῖοι τῆς ἀρχῆς τῆς θαλάττης οὐ μόνον λόγῳ ἀλλὰ καὶ ἔργῳ
Genitive of Separation
Objective Genitive
Dative of Respect
17. ἀγαθαῖς βουλαῖς καὶ ἀγαθοῖς ὅπλοις οἱ Λακεδαιμόνιοι τοὺς Ἀθηναίους ἐν τούτῳ τῷ
πολέμῳ
Dative of Means
Accusative, Direct Object

18. τούτοις τοῖς πολίταις τοῖς γνώμην ἀγαθοῖς ὁ Γοργίᾱς ποιητὴς δεινὸς κακῶν λόγων
Dative of Reference
Accusative of Respect
Objective Genitive

19. τῷ Ἀτρείδῃ, σοφῷ ἀνθρώπῳ, ἡ βουλὴ μόνη τῶν ἀθανάτων αἰτίᾱ τῶν δεινῶν συμφορῶν
Dative of Reference
Dative, appositive of/in apposition to Ἀτρείδῃ
Predicate Nominative
Objective Genitive

20. ὧ Εὐριπίδῃ, ἡ δεινὸς ποιητὴς ἡ ἀγαθοὺς λόγους σὺν τοῖς θεοῖς
Predicate Nominative
Accusative, D.O.

21. καὶ φίλοι καὶ ἐταῖροι τοῦ Εὐριπίδου εἰς τὴν χώρᾱν ταύτην
Genitive of Possession

22. οἱ μὴ σοφοὶ τὰς κακὰς γνώμας Γοργίου τούτου
Accusative, D.O.

23. καλὸν ἡ ἀλήθεια, ἀλλὰ κακὸν ὁ ταύτης φόβος τῆς ἀληθείᾱς
Subjective Genitive
Objective Genitive
Predicate Nominative

24. οὐκ ἄνθρωπος σοφὸς οὗτος, ὧ Γοργίᾱ, ἐταῖρος δὲ μόνοις τοῖς σοφοῖς μόνος
Nominative, Subject
Vocative, D.A.
Predicate Nominative

25. ἡ σοφίᾱ τῶν ποιητῶν τὴν ψυχὴν τῆς Ἑλένης φόβου μοίρᾱς ἐχθρᾱς
Genitive of Possession
Genitive of Separation
Objective Genitive

26. οἱ σοφοὶ τοὺς πολίτας τούτους μάχης δεινῆς
Accusative, Direct Object
Genitive of Separation

Chapter 2, Exercises 3

1. διὰ ταῦτα τὰ ἔργα τὰ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὰ ἀπὸ τῆς νήσου ταύτης
2. δεινὸν ὁ φόβος ἐν τῇ ψυχῇ ἀνθρώπου
3. οὗτοι οἱ λόγοι οἱ καλοὶ τοῦ Γοργίου ἢ τὴν ἀλήθειαν ἢ τὴν δόξαν
4. κακὸν τοῖς πολίταις ἢ τῶν Ἀθηναίων ἀρχὴ τῶν νήσων
5. ἐν ἀρχῇ τοῦ πολέμου ὁ φόβος τὰς ψυχὰς τῶν Λακεδαιμονίων, ποιητῶν νόμων κακῶν
6. οὗτος ὁ ἐχθρὸς καὶ ἄδικος καὶ τὴν ἀρχὴν ἀπὸ τοῦ δήμου
7. οὗτοι οἱ ἀγαθοὶ μόνοι ἐν τῇ βουλῇ ἢ περὶ εἰρήνης ἢ περὶ πολέμου
8. θεὸς μὲν δεινὸς ὁ Ἄιδης, ὧ ἐταῖρε, ἄνθρωπος δὲ τὴν ψυχὴν καλὸς τὰς Μοίρας
9. λόγος ἐχθρὸς τὸν δῆμον ἀπὸ τῆς ὁδοῦ ἀληθείας
10. οὐ λόγῳ μόνον ὁ Ἀτρείδης τὴν περὶ τὴν Ἑλένην γνώμην, ἀλλὰ καὶ ἔργῳ
11. ὁ δῆμος δεινὰ διὰ πολέμων τῶν ἐν ταύτῃ τῇ χώρᾳ
12. ποιητὴς σοφὸς καὶ δεινὸς τὰς αἰτίαις τῶν συμφορῶν τούτων
13. ἢ ἐν μάχῃ δόξα μοῖρα τούτου τοῦ καλοῦ νεανίου, τοῦ τέκνου Πριάμου
14. ἄνθρωπος ψυχὴν κακὸς οὐκ ἀλήθειαν ἀλλὰ δόξαν ἀγαθήν, ὧ Εὐριπίδη
15. οὐ λόγῳ ἀλλὰ ἔργῳ οἱ πολῖται εἰρήνην ἐν ταύταις ταῖς νήσοις
16. δεινὸν τοῖς ἀνθρώποις καὶ ζώοις ἢ ἀρχὴ τῶν θεῶν

17. ἐχθρὸν τῷ Ἄιδῃ ψυχὴ μὴ καλή
18. μόνος ὁ Ἀλέξανδρος σὺν τῇ Ἑλένῃ μόνη
19. σὺν τῷ δήμῳ τῶν Ἀθηναίων οἱ νεᾶνῖαι ὄπλα εἰς πόλεμον
20. οὐ διὰ δόξας ἐχθρὰς ἀλλὰ ἐκ τῶν νόμων οἱ Λακεδαιμόνιοι τὴν ἀρχὴν μάχης
21. οὐ μόνον οἱ φίλοι ἀλλὰ καὶ οἱ ἐχθροὶ τὰ τέκνα τοῦ Πριάμου τὰ τῇ ἀληθείᾳ καλά

Chapter 3

Drill 22.A (p. 87)

1. $\underline{a} \quad \underline{p} \quad \underline{\grave{u}}$ (ultima followed by another word)
2. $\underline{a} \quad \underline{p} \quad \underline{\acute{u}}$ (ultima followed by a pause)
3. $\underline{a} \quad \underline{\acute{p}} \quad \underline{u}$ (not possible if penult is long and ultima is short)
4. $\underline{\acute{a}} \quad \underline{p} \quad \underline{\breve{u}}$ (ultima must be short)
5. $\underline{a} \quad \underline{p} \quad \underline{\hat{u}}$ (ultima must be long)
6. $\underline{a} \quad \underline{\hat{p}} \quad \underline{\breve{u}}$ (if penult is long and is accented and if ultima is short)

Drill 22.B (pp. 87-88)

1. λέγω	λέγομεν	λελέγμεθα	ἐλέλεκτο
2. μέλλουσι	ἐμέλλετε	μέλλω	μελλήσω
3. πείθει	πείθετε	ἔπειθον	πείθε
4. παῦσον	ἔπαυον	παῦε	ἔπαυε
5. ἄρχεις	ἄρχεσθε	ἦρχον	ἦρχε
6. πέμπτε	πέμπετε	πέμψει	πέμψομεν
7. ἐθέλησει	ἐθέλησετε	ἦθελον	ἠθέλησεν
8. διδασκόμεθα	ἐδίδασκον	διδαχθήσεσθε	ἐδίδαξας
9. ἔλεγον	λέγεσθε	ἐλέξατε	λεγέτω
10. ἐδίδασκεν	δίδαξον	ἐδεδιδάχουσιν	διδάσκω
11. μέλλομεν	μελλήσει	ἐμέλλησα	ἔμελλεν
12. ἠθέλησας	ἠθέλησαμεν	ἦθελεν	ἐθέλησω
13. ἦργμεθα	ἦρχθη	ἦρχθε	ἀρχθήσεσθε
14. πείσομεν	πείθουσιν	πεισθησόμεθα	πείθω
15. ἐπαύομεν	παύσεσθε	παύση	παύσουσιν
16. πέμπεις	πέμπετε	ἐπέμπου	ἐπέμπετο

Drill 22.C (p. 88)

1. ἐλέγετε	λέγετε	λέξουσιν	λέξει
2. ἐπαύετο	ἐπαύσω	ἐπεπαύκετε	ἐπεπαύκειν
3. ἐδιδάχθη	δεδιδάγμεθα	διδάξεις	ἐδιδάξατο
4. ἐπέμποντο	ἐπέμψω	πέμψεσθε	πέμψωμεν
5. μελλήσεις	ἔμελλον	μέλλετε	ἐμέλλησαν
6. ἠθέλησα	ἠθελήκατε	ἐθελήσομεν	ἐθέλομεν
7. ἦρχα	ἄρξει	ἦρχθητε	ἄρχη
8. πεπείκαμεν	πεῖσον	ἐπείσθη	πείσουσι
9. λεξάτω	ἔλεξεν	λέξεις	λέλεχθε
10. ἐδεδιδάχειν	διδάσκει	διδάξάτω	δεδίδαχθε
11. θέλομεν	ἐθέλει	ἠθελήκει	θέλω
12. παύσεις	ἐπεπαύκης	ἐπαύθησαν	πανέτω
13. ἀρχώμεθα	ἦρχες	ἀρχθήσει	ἀρξάτω
14. πέμπη	ἐπέμψατε	πεπόμφασιν	ἔπεμπες
15. ἐμέλλησας	μέλλεις	ἐμέλλομεν	μελλήσουσι
16. ἐπέπειστο	ἐπείσατο	πείσθήσει	ἐπείθου

Drill 23-24.A (pp. 89-90)

1. person, number, tense, voice, mood
2. active, middle, passive
3. indicative, subjunctive, optative, imperative
4. aspect; time
5. present, imperfect, future, aorist, perfect, pluperfect, future perfect
6. simply occurring once
7. being in progress
8. repeated or habitual
9. already completed
10. present, future
11. present, future, perfect, future perfect
12. past
13. imperfect, aorist, pluperfect

Drill 23-24.B (p. 90)

1. past; progressive/repeated
2. future; simple or progressive/repeated

3. past; simple
4. present; completed
5. past; completed
6. future; completed

Drill 23-24.C (pp. 91-92)

1. past	progressive	imperfect
2. present	progressive	present
3. past	simple	aorist
4. present	completed	perfect
5. past	completed	pluperfect
6. future	simple	future
7. present	progressive	present
8. future	progressive	future
9. past	repeated	imperfect
10. past	simple	aorist
11. future	completed	future perfect
12. present	completed	perfect
13. past	completed	pluperfect
14. past	progressive	imperfect
15. future	simple	future
16. present	simple	present
17. past	repeated	imperfect
18. present	progressive	present
19. past	simple	aorist
20. future	repeated	future

Drill 23-24.D (p. 92)

1. performs
2. receives

Drill 23-24.E (p. 92)

- | | |
|-----------|------------|
| 1. active | 2. passive |
| 3. active | 4. passive |
| 5. active | 6. active |

- | | |
|------------|-------------|
| 7. passive | 8. passive |
| 9. passive | 10. active |
| 11. active | 12. passive |

Drill 23-24.F (pp. 93-94)

- | | |
|-------------|--------------------------|
| 1. active | they were led |
| 2. passive | they had led |
| 3. passive | he is carrying |
| 4. passive | we are seeing |
| 5. active | she is taught |
| 6. active | she was taught |
| 7. active | he was being stopped |
| 8. active | he will be stopped |
| 9. active | we shall be said |
| 10. active | he is being carried |
| 11. passive | you persuaded |
| 12. active | you were being persuaded |
| 13. passive | they are leading |
| 14. active | they used to be led |
| 15. active | I was being persuaded |
| 16. passive | I persuaded |
| 17. active | you (pl.) will be ruled |
| 18. passive | you rule |
| 19. active | they are begun |
| 20. active | the are being begun |
| 21. active | we used to be taught |
| 22. passive | we taught |
| 23. passive | he will stop |
| 24. active | he will be being stopped |

Drill 25-26.A (p. 95)

1. principal parts
2. thematic verbs
3. thematic vowel, ε (epsilon), o (omicron)
4. a verb whose action is performed on a direct object, expressed or implied
5. a verb whose action is not performed on a direct object

Drill 25-26.B (pp. 95-96)

1. πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην
2. ἐθέλω/θέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, —, —
3. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην
4. παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην
5. ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤργμαι, ἤρχθην
6. λέγω, λέξω, ἔλεξα/εἶπον, —, λέλεγμαι, ἐλέχθην
7. πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην
8. μέλλω, μελλήσω, ἐμέλλησα, —, —, —

Drill 25-26.C (p. 97)

1. πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, send
2. μέλλω, μελλήσω, ἐμέλλησα, —, —, —, intend, be about, be likely
3. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην, teach, explain; *middle*, cause to be taught
4. πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην, persuade; *middle*, obey; heed; believe
5. λέγω, λέξω, ἔλεξα/εἶπον, —, λέλεγμαι, ἐλέχθην, say, speak; tell (of), recount
6. ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤργμαι, ἤρχθην, rule (+ gen.); *middle*, begin (+ gen.)
7. ἐθέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, —, —, be willing, wish
8. παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, stop (trans.); *middle*, stop (intrans.), cease

Drill 27-35.A (p. 99)

1. Principal Parts: ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤργμαι, ἤρχθην
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄρχουσι(v)	ἄρχονται	ἄρχονται
Imperfect	ἤρχον	ἤρχοντο	ἤρχοντο
Future	ἄρξουσι(v)	ἄρξονται	ἀρχήσονται

Infinitives

Present	ἄρχειν	ἄρχεσθαι	ἄρχεσθαι
Future	ἄρξειν	ἄρξεσθαι	ἀρχήσεσθαι

2. Principal Parts: παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην
Person and Number: 1st sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	παύω	παύομαι	παύομαι
Imperfect	ἔπαυον	ἐπαυόμην	ἐπαυόμην
Future	παύσω	παύσομαι	παυθήσομαι

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	παύειν	παύεσθαι	παύεσθαι
Future	παύσειν	παύσεσθαι	παυθήσεσθαι

3. Principal Parts: πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην
Person and Number: 2nd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθετε	πείθεσθε	πείθεσθε
Imperfect	ἐπείθετε	ἐπείθεσθε	ἐπείθεσθε
Future	πείσετε	πείσεσθε	πεισθήσεσθε

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθειν	πείθεσθαι	πείθεσθαι
Future	πείσειν	πείσεσθαι	πεισθήσεσθαι

4. Principal Parts: λέγω, λέξω, ἔλεξα/εἶπον, —, λέλεγμαι, ἐλέχθην
Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	λέγει		λέγεται
Imperfect	ἔλεγε(ν)		ἐλέγετο
Future	λέξει		λεχθήσεται

Infinitives

	<i>Active</i>	<i>Passive</i>
Present	λέγειν	λέγεσθαι
Future	λέξειν	λεχθήσεσθαι

5. Principal Parts: ἐθέλω/θέλω, θελήσω, ἠθέλησα, ἠθέληκα, —, —
 Person and Number: 3rd sing.

Indicative

	<i>Active</i>
Present	ἐθέλει/θέλει
Imperfect	ἤθελε(ν)
Future	ἐθελήσει

Infinitives

Present	ἐθέλειν/θέλειν
Future	ἐθελήσειν

6. Principal Parts: πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην
 Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πέμπομεν		πεμπόμεθα
Imperfect	ἐπέμπομεν		ἐπεμπόμεθα
Future	πέμψομεν		πεμφθησόμεθα

Infinitives

Present	πέμπειν		πέμπεσθαι
Future	πέμψειν		πεμφθήσεσθαι

7. Principal Parts: διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδίδαχθην
 Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	διδάσκεις	διδάσκει/διδάσκη	διδάσκει/διδάσκη
Imperfect	ἐδίδασκες	ἐδιδάσκου	ἐδιδάσκου
Future	διδάξεις	διδάξει/διδάξη	διδαχθήσει/διδαχθήση

Infinitives

Present	διδάσκειν	διδάσκεσθαι	διδάσκεσθαι
Future	διδάξειν	διδάξεσθαι	διδαχθήσεσθαι

8. Principal Parts: μέλλω, μελλήσω, ἐμέλλησα, —, —, —
Person and Number: 1st pl.

Indicative

	<i>Active</i>
Present	μέλλομεν
Imperfect	ἐμέλλομεν
Future	μελλήσομεν

Infinitives

Present	μέλλειν
Future	μελλήσειν

Drill 27-35.B (pp. 99-105)

1. a. 3rd sing. pres. act. indic.
b. he is teaching
- a. 2nd sing. pres. mid. indic.
b. you are causing to be taught
- a. 2nd. sing. pres. pass. indic.
b. you are being taught
2. a. 2nd sing. pres. mid. indic.
b. you are causing to be taught
- a. 2nd sing. pres. pass. indic.
b. you are being taught
3. a. 3rd pl. fut. act. indic.
b. they will rule
4. a. 3rd sing. fut. act. indic.
b. he will rule
- a. 2nd sing. fut. mid. indic.
b. you will begin
5. a. 2nd pl. pres. act. indic.
b. you (pl.) say
6. a. 2nd pl. imperf. act. indic.
b. you (pl.) used to say
7. a. 1st sing. fut. pass. indic.
b. I shall be sent
8. a. pres. act. infin.
b. to be sending

9. a. 3rd sing. imperf. act. indic.
b. he was stopping (trans.)
10. a. 3rd sing. fut. mid. indic.
b. he will cease
11. a. 2nd pl. fut. act. indic.
b. you (pl.) will be likely
12. a. 1st sing. imperf. act. indic.
b. I was intending
- a. 3rd pl. imperf. act. indic.
b. they were intending
13. a. pres. act. infin.
b. to wish (repeatedly)
14. a. 3rd sing. imperf. act. indic.
b. he was wishing
15. a. fut. act. infin.
b. to be about to be willing
16. a. 3rd pl. imperf. mid. indic.
b. they were beginning
- a. 3rd pl. imperf. pass. indic.
b. they were being ruled
17. a. 3rd pl. pres. mid. indic.
b. they are beginning
- a. 3rd pl. pres. pass. indic.
b. they are being ruled
18. a. 3rd pl. fut. pass. indic.
b. they will be ruled
19. a. 1st pl. pres. act. indic.
b. we are persuading
20. a. pres. mid. infin.
b. to obey (repeatedly)
- a. pres. pass. infin.
b. to be being persuaded
21. a. 1st pl. fut. mid. indic.
b. we shall obey
22. a. 2nd sing. imperf. mid. indic.
b. you were causing to be taught
- a. 2nd sing. imperf. pass. indic.
b. you were being taught

23. a. 3rd sing. pres. mid. indic.
b. he is causing to be taught
a. 3rd sing. pres. pass. indic.
b. he is being taught
24. a. 2nd sing. fut. pass. indic.
b. you will be taught
25. a. 1st pl. pres. pass. indic.
b. we are being sent
26. a. 3rd pl. imperf. pass. indic.
b. they were being sent
26. a. 2nd sing. fut. act. indic.
b. you will send
27. a. pres. act. infin.
b. to be saying
28. a. 2nd sing. imperf. act. indic.
b. you were saying
29. a. 3rd sing. fut. pass. indic.
b. he will be said
30. a. 1st sing. imperf. act. indic.
b. I was stopping (trans.)
a. 3rd pl. imperf. act. indic.
b. they were stopping (trans.)
31. a. 2nd. sing. imperf. mid. indic.
b. you were ceasing
a. 2nd sing. imperf. pass. indic.
b. you were being stopped
32. a. fut. mid. infin.
b. to be about to cease
33. a. 3rd sing. pres. act. indic.
b. he is ruling
a. 2nd sing. pres. mid. indic.
b. you are beginning
a. 2nd sing. pres. pass. indic.
b. you are being ruled
34. a. 1st pl. fut. mid. indic.
b. we shall begin
35. a. 3rd sing. imperf. act. indic.
b. he was ruling

36. a. 2nd sing. pres. act. indic.
b. you are willing
36. a. 2nd sing. fut. act. indic.
b. you will wish
37. a. 3rd pl. pres. act. indic.
b. they are willing
38. a. 3rd sing. imperf. mid. indic.
b. he was obeying
- a. 3rd sing. imperf. pass. indic.
b. he was being persuaded
39. a. 1st sing. pres. mid. indic.
b. I am heeding
- a. 1st sing. pres. pass. indic.
b. I am being persuaded
40. a. 1st sing. fut. act. indic.
b. I shall be persuaded

Drill 27-35.C (pp. 106-108)

- | | |
|-----------------------|--------------|
| 1. imperfect middle | ἐπειθόμεν |
| 2. present active | πείθουσι(ν) |
| 3. present active | λέγομεν |
| 4. present active | λέγειν |
| 5. future active | λέξει |
| 6. imperfect middle | ἥρχεσθε |
| 7. imperfect active | ἥρχομεν |
| 8. present passive | ἄρχεσθαι |
| 9. future middle | ἄρξονται |
| 10. future passive | πεμφθήσεται |
| 11. present passive | πέμπεσθαι |
| 12. future active | πέμψειν |
| 13. present passive | παύομαι |
| 14. present middle | παύει/παύη |
| 15. imperfect active | ἔπαυον |
| 16. imperfect active | ἠθέλομεν |
| 17. future active | ἐθελήσεις |
| 18. present active | ἐθέλει/θέλει |
| 19. imperfect passive | ἐδιδάσκοντο |

20. future active	διδάξω
21. present middle	διδάσκει/διδάσκη
22. present active (conative)	πείθει
23. imperfect active	ἐμέλλομεν
24. present active	μέλλειν
25. present active	παύω
26. future passive	παυθήσεται
27. imperfect passive	ἐπαύου
28. present passive	ἄρχεσθε
29. future passive	ἀρχθήσεται/ἀρχθήσῃ
30. present active	πείθεις
31. future passive	πεισθήσεται/πεισθήσῃ
32. present middle	πείθεσθαι
33. present active	λέγουσι(ν)
34. present passive	λέγεσθαι
35. future passive	λεχθήσεσθαι
36. imperfect passive	ἐδιδασκόμεν
37. imperfect active	ἐδίδασκε(ν)
38. imperfect active	ἤθελες
39. present active	ἐθέλειν/θέλειν
40. imperfect active (conative)	ἔπαυον
41. imperfect passive	ἐλέγετο
42. future middle	ἄρξονται

Drill 27-35.D (pp. 108-110)

1. ἐπέμπομεν	2. ἄρχονται
3. μελλήσῃν	4. ἐθελήσω
5. διδάσκεισθαι	6. ἐπείθου
7. λέγει	8. παύειν
9. παυθήσεσθε	10. μελλήσομεν
11. ἐθέλομεν/θέλομεν	12. ἐδιδασκόμεν
13. μέλλεις	14. πεισθήσονται
15. ἄρχεσθαι	16. παύεσθε
17. ἐπέμποντο	18. λέγειν
19. ἤθελον	20. ἐδιδάσκου
21. πείθεται	22. ἦρχον
23. λεγόμεθα	24. ἐπαυόμεν

25. διδαχθήσεσθαι
27. πέμπει/πέμπη
29. ἄρξει/ἄρξη

26. πείσετε
28. ἤθελε(ν)
30. πέμπεσθαι

Drill 27-35.E (pp. 110-111)

- | | |
|-----------------------|-------------------------|
| 1. παύεται | 2. διδαχθήσεσθε |
| 3. πεμπόμεθα | 4. ἐλέγετο |
| 5. ἄρχεσθε | 6. ἐπείθου |
| 7. διδάσκονται | 8. πεμφθήσομαι |
| 9. παύομαι | 10. ἤρχόμεθα |
| 11. ἀρχθήσεσθαι | 12. λεχθήσεται |
| 13. ἐπέμπεσθε | 14. ἐπειθόμεν/ἐπείθοντο |
| 15. διδάσκεται | 16. ἀρχθήσει/ἀρχήση |
| 17. λέγονται | 18. πειθόμεθα |
| 19. ἐπαυόμεν/ἐπαύοντο | 20. πεισθήσονται |
| 21. ἄρχει/ἄρχη | 22. πέμπομαι |
| 23. διδάσκεσθαι | 24. ἐδιδάσκεσθε |
| 25. ἀρχθήσεσθε | 26. λέγεται |
| 27. ἤρχετο | 28. ἐπείθου |
| 29. πεμφθησόμεθα | 30. λεχθήσεσθαι |

Drill 27-35.F (pp. 111-112)

- | | |
|-----------------------------------|---------------------------------------|
| 1. you are ceasing | 2. to be obeying |
| 3. you (pl.) will cease | 4. he was beginning |
| 5. we are causing to be taught | 6. I am obeying |
| 7. you will begin | 8. you (pl.) are ceasing |
| 9. to be ceasing | 10. I was beginning |
| 11. he will obey | 12. you were causing to be taught |
| 13. I was ceasing | 14. you are beginning |
| 15. they are causing to be taught | 16. we shall begin |
| 17. he was obeying | 18. they were beginning |
| 19. to be causing to be taught | 20. he is ceasing |
| 21. you (pl.) are heeding | 22. you (pl.) will cause to be taught |

Drill 27-35.G (pp. 113)

- | | |
|-----------------|-----------------|
| 1. λέγομεν | 2. παυθήσονται |
| 3. ἦρχε | 4. πείθεσθαι |
| 5. μελλήσει | 6. ἐπέμπετο |
| 7. παύουσιν | 8. διδάσκειν |
| 9. ἤθελεν | 10. πέμπονται |
| 11. πεισθήσεται | 12. ἔμελλεν |
| 13. λέγεις | 14. παύσεται |
| 15. ἄρχειν | 16. ἐδιδάσκοντο |
| 17. λέξειν | 18. θέλει |
| 19. ἐπείθου | 20. μέλλει |
| 21. ἐπαυόμην | 22. ἔλεγον |
| 23. ἄρξεσθαι | 24. παύω |
| 25. ἦρχες | 26. διδάσκεσθαι |
| 27. ἐπαύου | 28. ἐθέλουσι |
| 29. πείθει | 30. λέξομεν |

Drill 36-38 (pp. 115-117)

1. The Spartans are refusing to be ruled (repeatedly) by the Athenians.
Genitive of Personal Agent
Object Infinitive
2. This thing was with justice being said to Helen by Priam.
Dative of Indirect Object
Genitive of Personal Agent
3. The good friend is trying to persuade this young man to speak the truth from (the) beginning.
Object Infinitive
4. A beautiful speech will be spoken by Gorgias in the agora.
Genitive of Personal Agent
5. We shall teach these children to obey (repeatedly) the laws.
Object Infinitive
6. The deathless goddess was sending these misfortunes to the men on the island only.
Dative of Indirect Object
7. We are being persuaded to (be) begin(ning) a war.
Object Infinitive
8. I alone to the young men alone was telling the deeds in war.
Dative of Indirect Object

9. A beautiful animal is being sent by Alexander into the marketplace.
Genitive of Personal Agent
10. To this good man only the fearsome goddess will send wisdom.
Dative of Indirect Object

Chapter 3, Exercises A (pp. 119–120)

1. τὰ κοινὰ τοῦ δήμου καὶ τῆς βουλῆς
the public affairs (subj., do.) of the people and of the council
2. τοῖς μὲν ξένοις, τοῖς δὲ φίλοις
for strangers on the one hand, for friends on the other hand
3. οἱ μάχην δεινοὶ ἄνθρωποι
men clever in respect to battle (subj.)
4. καὶ Γαῖα καὶ Οὐρανός, δεινοὶ θεοί
both Earth and Sky (subj.), fearsome gods
5. ὑπὸ τοῦ δήμου τῶν Ἀθηναίων
by the people of the Athenians
6. εἰς τὴν τῶν ξένων γαῖαν
into the land of the strangers
7. ἐν τῇ γῇ ταύτῃ ἢ πόλεμος ἢ εἰρήνη
in this land either war (subj.) or peace (subj.)
8. συμφορὰν τῷ φίλῳ δεινὴν
a misfortune terrible for the friend (d.o.)
9. ἄρα ἐθέλεις περὶ τὸ κοινὸν εὖ λέγειν τῶν πολιτῶν;
Are you willing to speak well about the government of the citizens?
10. αἰσχρὰ καὶ δεινὰ, ὦ γῆ καὶ θεοί, Γοργιάς οὗτος ἔλεγε τῷ Εὐριπίδῃ.
Shameful and terrible things, o earth and gods, this notorious Gorgias was saying to Euripides.

Chapter 3, Exercises B (pp. 120–132)

1. The gods are stopping the men from war.
2. The men, stranger, are being stopped from war by the gods.
3. With the aid of the gods, strangers, the men will be stopped from war.
4. When, citizens, will you refuse to heed the unjust men?
6. When will these men tell the causes of war in the council?
7. Often the Athenians used to speak both about the rule of the people and about the common good.
8. Not, stranger, on account of the will of the gods, but by the men the war is now being stopped.
9. Both to the allies and to their friends the Athenians were sending weapons. For in fact the Spartans were beginning a war.
10. Bad men were wishing to begin a war, but good men were speaking about peace.
11. Gorgias wishes not only to rule this land, but also to teach the citizens not to obey the laws. And on account of these things I intend to stop this man from (his) speech.
12. To bad men the gods often send bad things, but to good men (they send) good things. Or how do you say these things, Gorgias?
13. In the name of the gods I shall not say a word to this shameful young man alone. For he is refusing to be taught.
14. A. With the aid of the gods I am teaching the wisdom of the poets about the soul.
B. Well, Hades rules the souls. Do you mean this wisdom?
15. The allies are intending to begin a war on the islands. I wish not only in the council to say my opinion about these things, but also in the presence of the people of the Athenians.

16. The truly good citizen is willing both to rule and to be ruled. This thing only I was wishing to say.
17. When, stranger, will you be willing to say a speech to (your) children about the souls in (the house of) Hades?
18. Priam wishes to send Helen away from this land, but Alexander will refuse to obey the word of this man. And on account of this cause this woman will not be sent.
19. The unjust war is truly being stopped. But in fact, citizens, the young men will not cease from the evil works of war.
20. A. The allies were ruling well this island with the people of the Athenians.
B. And how, citizen, were not good men ruling the land?
21. The young men were refusing to be sent with weapons into war. And in addition to these things they alone were saying beautiful words about the good things of peace to the citizens in the agora. But now, friends, I am ceasing from (my) speech.
22. Often to earth and sky this notorious Helen, alone [apart] from Alexander, used to tell of her shameful deeds, the causes of her misfortunes.
23. Men rule the earth, and gods (rule) the sky. Both men and gods wish to rule the sea. How indeed do I not say these things in accordance with justice?
24. I was beginning to speak about the bad words of Euripides, but I am stopping. For now the poet is speaking well.
25. Justly you were beginning the war, allies, but with weapons we shall stop this (war).
26. A. The just man on account of wisdom is likely to say just things in the council.
B. How indeed not? And the man unjust in soul (is likely to say) unjust things.
27. "On account of fear we are obeying the words of this notorious son of Atreus, but we are obeying." The companions of this man were saying these things.
28. Both by word and by deed the children were being taught by this citizen his opinion about the just (thing).

29. These women alone are likely to be sent out from the land with their children. For they often used to say bad things about the sons of Atreus.
30. You were saying unjust words, companions, but the truth (you were) not (saying). On account of this now you are being sent out from this country.
31. On account of terrible battles both noble and not noble men will be sent to Hades, the god under the earth. When will this war be stopped?
32. By this famous Euripides, dear companion, were you being taught about the beautiful (thing) and the ugly (thing)?
33. Both Earth and Sky used to rule living beings. But now these ones (Earth and Sky) are being justly ruled by the gods.
34. On account of the words of the poet we were ceasing from toil. For he alone was saying beautiful and good things.
35. Either with words or with weapons we shall persuade the men hostile to the Athenians not to begin a battle on this island.
36. A. The Athenians used to rule the sea, but now they are being stopped by the Lacedaemonians.
B. In respect to these things, citizens, I do not believe the allies.
37. The soul even of this man, a maker of beautiful words, the laws in (the house of) Hades rule.
38. The truly wise man often tells the Athenians not to begin an unjust war, but they do not heed this man.
39. In the beginning I was being ruled by fear of the immortal ones, but now I am ceasing from this terrible fear.
40. In the land of the Athenians the Spartans were beginning a war. For these men were intending to rule the islands.
41. Euripides the poet with toil teaches these men beautiful things and marvelous things.

42. On account of an evil fate you will be sent out from the land with (your) dear child to the land of your enemies.
43. To Priam alone Helen alone speaks about her misfortunes. For she truly wishes to be sent away from the land.
44. The immortal goddess tells the men not to be ruled by fear, but the men call the war an evil work of the goddess.
45. About peace the Lacedaemonians were speaking, but they were beginning the war.
46. How were Earth and Sky being stopped from their rule by the just gods?
47. Not by words but by noble deeds the citizens were being persuaded to be ruled.
48. When and how were you teaching these women and the companions of these women, Euripides, the wisdom of the poets?
49. These foreigners, allies of this land, with a just and public speech are trying to persuade the people not to begin a war against the Spartans.
50. Often Gorgias says words against the gods. And on account of this thing this common enemy will be sent by the citizens out from the land.
51. We are obeying the laws of the Athenians. And on account of this thing also the allies will obey.
52. I was telling (They were telling) my (their) opinion about the justice of the gods to the friends in the house.
53. The not noble deeds of the son of Atreus are persuading the young men to say shameful things about the reputation of this man.
54. The sons of Atreus were speaking in the marketplace, and through their speeches the young men were being taught the terrible things of war.
55. We wish to persuade both friends and strangers about the peace.

56. This disgraceful and unjust citizen was teaching the men in the agora. But now he is being sent out from the land; for he was telling the young men not to heed the laws common both to the Athenians and the allies.
57. The misfortunes of Helen begin from the gods, but the war begins from Helen.
58. How is it, people, you are willing to believe the words of these unjust men?
59. I alone am causing the young men to be taught about the common enemy of just and good men.
60. Do you call Euripides a friend, companion? For I call this man an enemy.
61. The allies were telling their opinions about war and peace. And this citizen, wise in (respect to) these things was trying to persuade the people not to send weapons to the Spartans.
62. A war about the common rule of the sea is being stopped by the Athenians. Am I not speaking the truth?

Chapter 3, Exercises C (pp. 132-135)

1. τῷ Γοργίᾳ, τῷ ποιητῇ ἀδίκων λόγων, πείθεσθαι οὐκ ἐθέλομεν. πολλάκις γὰρ οὗτος ἐν τῷ δήμῳ οὐκ εὖ λέγει.
2. πῶς ἢ κακὴ θεὸς τοὺς ἀνθρώπους μόνη ἔπειθε ταύτης τῆς μάχης ἄρχεσθαι; κακὰς ἔπεμπε δόξας εἰς τὰς ψυχάς.
3. οἱ θεοὶ ἀνθρώποις οὐ μόνον τὸν δεινὸν πόνον πολέμου πέμπουσιν, ὧς ξένη, ἀλλὰ καὶ διδάσκουσιν τούτους περὶ εἰρήνης.
4. τὰ τέκνα διδάξομαι τὴν ἀλήθειαν οὐ μόνον περὶ τὴν οὐρανοῦ ἀρχὴν ἀλλὰ καὶ περὶ τοὺς θεοὺς τοὺς ὑπὸ γῆς. πρὸς δὲ τούτοις τὰ τῶν θεῶν ἔργα διδαχθήσονται.
5. οἱ δίκαιοι θεοὶ πολλάκις τὰς δόξας τὰς μὴ ἀδίκους πέμπουσιν εἰς τὰς ἀνθρώπων ψυχάς. ἢ πῶς τοῦτο λέγεις, ὧς ἐταῖρε;

6. ἄρα τῶν πολέμου πόνων ἄρχεσθε, ὧ νεανίαί, ἢ τῶν καλῶν ἔργων τούτων παύεσθε; οἱ γὰρ ἔχθροὶ θεοὶ πολλάκις οὐ μέλλουσι τὰς ἀνθρώπων συμφορὰς παύειν.
7. αὖται αἱ σοφαὶ λέγουσιν μόνοις τοῖς φίλοις τέκνοις τὰς συμφορὰς τὰς τῆς Ἑλένης καὶ τοῦ Ἀλεξάνδρου.
8. πότε ἐν τῇ θαλάσῃ πεμφθησόμεθα εἰς τὴν γῆν τῶν Ἀθηναίων τῶν τῇ ἀληθείᾳ καλῶν καὶ ἀγαθῶν;
9. διὰ τὴν (τῶν) Ἀθηναίων ἀρχὴν (τὴν) τῆς θαλάττης ἔμελλον ἄρχεσθαι πολέμου καὶ οἱ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι.
10. ἄρα τὰ τέκνα ὑπὸ τοῦ ξένου εὖ ἐδιδάσκετο τοῦ ἐκ τῆς Λακεδαιμονίᾳς χώρᾳς περὶ τὰ δίκαια καὶ ἄδικα πολέμου;
11. πῶς πείσει τὸν νεανίαν ὁ σοφὸς νόμοις πείθεσθαι ἀδίκους; οὐ γὰρ ἐθέλει.
12. ἄνθρωπος ἐν τῇ ἀληθείᾳ μὴ ἀγαθὸς λόγους καλοὺς λέξει ἐν τῷ δήμῳ, ἀλλὰ πότε τοὺς νεανίᾳς τῶν ἔργων τῶν κακῶν παύσει καὶ ἀδίκων;
13. Α. ἄρα τοῖς τέκνοις ἔλεγες τῷ φόβῳ πολέμου μὴ ἄρχεσθαι;
Β. πῶς γὰρ οὐ;
14. ἄρα οὐχ οἱ πολῖται οἱ γνώμη ἀγαθοὶ ἐθέλουσι καὶ ἄρχειν καὶ ἄρχεσθαι;
15. τοὺς ξένους ἐπείθομεν ἐς κοινὸν λέγειν περὶ τοῦ πόνου τῶν ἐν ταῖς νήσοις πολιτῶν.

Chapter 4

Drill 40.A (pp. 137-138)

- | | | |
|-----|-------------|-------------|
| 1. | ἐφιλέομεν | ἐφιλοῦμεν |
| 2. | ἐφιλεόμην | ἐφιλούμην |
| 3. | φιλέεεν | φιλεῖν |
| 4. | φιλέεσθαι | φιλεῖσθαι |
| 5. | φιλέουσι(ν) | φιλοῦσι(ν) |
| 6. | ἀδικέεις | ἀδικεῖς |
| 7. | ἀδικέομαι | ἀδικοῦμαι |
| 8. | ἡδικέετε | ἡδικεῖτε |
| 9. | ἡδικέετο | ἡδικεῖτο |
| 10. | ἀδικέεσθαι | ἀδικεῖσθαι |
| 11. | ἐπολέμεον | ἐπολέμουν |
| 12. | πολεμεόμεθα | πολεμούμεθα |
| 13. | πολεμέεεν | πολεμεῖν |
| 14. | πολεμέετε | πολεμεῖτε |
| 15. | ἐπολέμεε | ἐπολέμει |
| 16. | ποιέει | ποιεῖ |
| | ποιέεται | ποιεῖται |
| 17. | ποιέεται | ποιεῖται |
| 18. | ποιέεεν | ποιεῖν |
| | ποιέεσθαι | ποιεῖσθαι |
| 19. | ἐποιέου | ἐποιοῦ |
| 20. | ἐποίεον | ἐποιοῦν |
| | ἐποιεόμην | ἐποιούμην |

Drill 40.B (p. 138)

1. Principal Parts: φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	φιλεῖ		φιλεῖται
Imperfect	ἐφίλει		ἐφιλεῖτο
Future	φιλήσει		φιληθήσεται

Infinitives

Present	φιλεῖν		φιλεῖσθαι
Future	φιλήσειν		φιληθήσεσθαι

2. Principal Parts: ἀδικέω, ἀδικήσω, ἡδίκησα, ἡδίκηκα, ἡδίκημαι, ἡδικήθην
Person and Number: 2nd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀδικεῖτε		ἀδικεῖσθε
Imperfect	ἡδικεῖτε		ἡδικεῖσθε
Future	ἀδικήσετε		ἀδικηθήσεσθε

Infinitives

Present	ἀδικεῖν		ἀδικεῖσθαι
Future	ἀδικήσειν		ἀδικηθήσεσθαι

3. Principal Parts: ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην
Person and Number: 1st sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ποιῶ	ποιούμαι	ποιούμαι
Imperfect	ἐποίουν	ἐποιούμην	ἐποιούμην
Future	ποιήσω	ποιήσομαι	ποιηθήσομαι

Infinitives

Present	ποιεῖν	ποιεῖσθαι	ποιεῖσθαι
Future	ποιήσιν	ποιήσεσθαι	ποιηθήσεσθαι

4. Principal Parts: πολεμέω, πολεμήσω, ἐπολέμησα, πεπολέμηκα, —, ἐπολεμήθην
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πολεμοῦσι(ν)		πολεμοῦνται
Imperfect	ἐπολέμουν		ἐπολεμοῦντο
Future	πολεμήσουσι(ν)		πολεμηθήσονται

Infinitives

Present	πολεμεῖν	πολεμεῖσθαι
Future	πολεμήσειν	πολεμηθήσεσθαι

Drill 40.C (p. 138)

ε + ε > ει	ε + ο > ου
ε + ω > ω	ε + ει > ει
ε + η > η	ε + ου > ου

Drill 40.D (pp. 139-140)

- | | |
|----------------------------------|---|
| 1. it is said | 2. he is loved |
| 3. to be about to make war | 4. he will be likely |
| 5. she was ruling | 6. she was doing wrong |
| 7. she will do wrong | 8. you (pl.) are willing |
| 9. you (pl.) are making war | 10. I am persuading |
| 11. I am making | 12. to be wronged (repeatedly) |
| 13. to be ceasing | 14. we were being loved |
| to be stopped (repeatedly) | |
| 15. we were causing to be taught | 16. to be sending |
| we were being taught | |
| 17. to be doing | 18. he was saying |
| 19. he was making war | 20. I was (being) likely |
| | they were (being) likely |
| 21. I was being loved | 22. I was ceasing, I was being stopped |
| 23. you were being wronged | 24. you were causing to be taught |
| | you were being taught |
| 25. they will consider | 26. they are considering, they are being made |

Drill 41.A (pp. 141-142)

- | | | |
|-----|----------------|--------------|
| 1. | τιμάεται | τιμάται |
| 2. | τιμάειν | τιμᾶν |
| 3. | τιμάει, τιμάη | τιμᾷ |
| 4. | ἐτιμάετο | ἐτιμᾶτο |
| 5. | ἐτιμάομεθα | ἐτιμώμεθα |
| 6. | νικάεσθαι | νικᾷσθαι |
| 7. | νικάονται | νικῶνται |
| 8. | ἐνίκαε | ἐνικᾶ |
| 9. | νικάετε | νικᾷτε |
| 10. | ἐνίκαες | ἐνικᾶς |
| 11. | τελευτάειν | τελευτᾶν |
| 12. | τελευτάει | τελευτᾷ |
| 13. | ἐτελεύταον | ἐτελεύτων |
| 14. | τελευτάουσι(ν) | τελευτῶσι(ν) |
| 15. | ἐτελευτάομεν | ἐτελευτῶμεν |
| 16. | ἐνικάομην | ἐνικώμην |
| 17. | τιμάομεθα | τιμώμεθα |
| 18. | ἐτελευτάετε | ἐτελευτᾶτε |
| 19. | ἐνίκαον | ἐνίκων |
| 20. | τιμάουσι(ν) | τιμῶσι(ν) |

Drill 41.B (p. 142)

1. Principal Parts: νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνίκηθην
 Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	νικᾷ		νικᾷται
Imperfect	ἐνικᾶ		ἐνικᾶτο
Future	νικήσει		νικηθήσεται

Infinitives

Present	νικᾶν	νικᾷσθαι
Future	νικήσειν	νικηθήσεσθαι

2. Principal Parts: τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, —, ἐτελευτήθην
Person and Number: 2nd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	τελευτᾶτε		τελευτᾶσθε
Imperfect	ἐτελευτᾶτε		ἐτελευτᾶσθε
Future	τελευτήσετε		τελευτηθήσεσθε

Infinitives

Present	τελευτᾶν		τελευτᾶσθαι
Future	τελευτήσειν		τελευτηθήσεσθαι

3. Principal Parts: τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
Person and Number: 1st sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	τιμῶ	τιμῶμαι	τιμῶμαι
Imperfect	ἐτίμων	ἐτιμώνην	ἐτιμώνην
Future	τιμήσω	τιμήσομαι	τιμηθήσομαι

Infinitives

Present	τιμᾶν	τιμᾶσθαι	τιμᾶσθαι
Future	τιμήσειν	τιμήσεσθαι	τιμηθήσεσθαι

4. Principal Parts: τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	τιμῶσι(ν)	τιμῶνται	τιμῶνται
Imperfect	ἐτίμων	ἐτιμώντο	ἐτιμώντο
Future	τιμήσουσι(ν)	τιμήσονται	τιμηθήσονται

Infinitives

Present	τιμᾶν	τιμᾶσθαι	τιμᾶσθαι
Future	τιμήσειν	τιμήσεσθαι	τιμηθήσεσθαι

Drill 41.C (p. 142)

$\alpha + \omega > \omega$	$\alpha + o > \omega$
$\alpha + ou > \omega$	$\alpha + \varepsilon > \bar{\alpha}$
$\alpha + \epsilon i > \alpha$	$\alpha + \eta > \alpha$

Drill 41.D (pp. 142-144)

- | | |
|-----------------------------|-----------------------------------|
| 1. he used to honor | 2. he was wishing |
| 3. he is making | 4. he is persuading |
| you are considering | you are obeying |
| you are being made | you are being persuaded |
| 5. we shall begin | 6. we shall be wronged |
| 7. to be ending | 8. to be doing wrong |
| 9. he is beginning | 10. he is being defeated |
| he is being ruled | |
| 11. we were sending | 12. we were honoring |
| 13. to be ceasing | 14. to be considering |
| to be stopped (repeatedly) | to be made (repeatedly) |
| 15. you (pl.) will win | 16. you (pl.) were being defeated |
| 17. he was winning | 18. she was saying |
| 19. I was accomplishing | 20. you were ceasing |
| they were accomplishing | you were being stopped |
| 21. you were deeming worthy | 22. he is winning |
| you were being honored | you are being defeated |
| 23. to be valuing | 24. I was winning |
| to be honored (repeatedly) | they were winning |
| 25. you are intending | 26. you will honor |
| 27. he used to love | 28. they are making war |
| 29. you were being defeated | 30. to honor (repeatedly) |

Drill 42.A (pp. 145-146)

- | | |
|-------------|----------|
| 1. ἐδήλοον | ἐδήλουν |
| 2. δηλόειν | δηλοῦν |
| 3. ἐδήλοον | ἐδήλουν |
| 4. δηλόεις | δηλοῖς |
| 5. ἐδήλοες | ἐδήλους |
| 6. ἠξιόομεν | ἠξιοῦμεν |

7.	ἀξιόεσθε	ἀξιοῦσθε
8.	ἠξίουν	ἠξίουν
9.	ἀξιόεεν	ἀξιοῦν
10.	ἠξίετο	ἠξιοῦτο
11.	δηλόουσι(ν)	δηλοῦσι(ν)
12.	ἐδηλόετε	ἐδηλοῦτε
13.	δηλόω	δηλῶ
14.	δηλόει	δηλοῖ
15.	ἐδήλοε	ἐδήλου
16.	ἀξιόεσθαι	ἀξιοῦσθαι
17.	ἀξιόομαι	ἀξιοῦμαι
18.	ἀξιόη/ἀξιόει	ἀξιοῖ
19.	ἀξιόεται	ἀξιοῦται
20.	ἀξιόομεν	ἀξιοῦμεν

Drill 42.B (p. 146)

- Principal Parts: δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
Person and Number: 3rd sing.

Indicative

	<i>Active</i>
Present	δηλοῖ
Imperfect	ἐδήλου
Future	δηλώσει

Infinitives

Present	δηλοῦν
Future	δηλώσειν

2. Principal Parts: ἀξιόω, ἀξιόσω, ἠξίωσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην
Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀξιοῦμεν		ἀξιούμεθα
Imperfect	ἠξιοῦμεν		ἠξιούμεθα
Future	ἀξιώσομεν		ἀξιωθησόμεθα

Infinitives

Present	ἀξιοῦν	ἀξιοῦσθαι
Future	ἀξιώσειν	ἀξιωθήσεσθαι

3. Principal Parts: δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	δηλοῦσι(ν)		δηλοῦνται
Imperfect	ἐδήλουν		ἐδηλοῦντο
Future	δηλώσουσι(ν)		δηλωθήσονται

Infinitives

Present	δηλοῦν	δηλοῦσθαι
Future	δηλώσειν	δηλωθήσεσθαι

4. Principal Parts: ἀξιόω, ἀξιόσω, ἠξίωσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην
Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀξιοῖς		ἀξιοῖ
Imperfect	ἠξίους		ἠξιοῖ
Future	ἀξιώσεις		ἀξιωθήσει/ ἀξιωθήσῃ

Infinitives

Present	ἀξιοῦν	ἀξιοῦσθαι
Future	ἀξιώσειν	ἀξιωθήσεσθαι

Drill 42.C (p. 146)

$\text{o} + \epsilon > \text{ou}$	$\text{o} + \text{o} > \text{ou}$
$\text{o} + \omega > \omega$	$\text{o} + \epsilon\iota > \text{o}\iota$
$\text{o} + \eta > \text{o}\iota$	$\text{o} + \text{ou} > \text{ou}$

Drill 42.D (pp. 146-148)

- | | |
|---|---|
| 1. they will be made | 2. he was intending |
| 3. he makes clear (repeatedly) | 4. to be thinking worthy |
| 5. I was thinking worthy
they were thinking worthy | 6. you (pl.) are obeying
you are persuaded |
| 7. you are doing wrong | 8. you are revealing |
| 9. you (pl.) were expecting | 10. you (pl.) will expect |
| 11. to be about to be loved | 12. he was revealing |
| 13. to be revealing | 14. we shall send |
| 15. they are ending | 16. I was loving, they were loving |
| 17. you (pl.) will be likely | 18. we are being thought worthy |
| 19. we are ceasing
we are being stopped | 20. to consider (repeatedly)
to be made (repeatedly) |
| 21. to be about to consider | 22. you will be ruled |
| 23. you are making war | 24. we were making clear |
| 25. you were obeying
you were being persuaded | 26. he thinks worthy
you are thought worthy |

Drill 42.E (pp. 148-150)

1. I shall reveal this thing to the young men.
2. We were making war upon the Spartans.
3. Were you being wronged by the strangers?
4. The battle will end well. He will end the battle well.
5. The shameful man is wronging this woman.
6. I was making clear (They were making clear) the cause of this war.
7. We wish the sufferings of the citizens to end.
8. With the aid of the gods I am making good weapons.
9. Do the gods wish to be loved by men?
10. The poet with beautiful words is honoring these citizens.
11. I intend to make clear this thing only: you are doing ugly things, bad men.
12. The Athenians will be defeated in this war.

Drill 42.F (pp. 150–151)

1. νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνίκηθην
2. φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
3. δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
4. τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, —, ἐτελευτήθην
5. ἀδικέω, ἀδικήσω, ἡδίκησα, ἡδίκηκα, ἡδίκημαι, ἡδικήθην
6. ἀξιόω, ἀξιώσω, ἡξίωσα, ἡξίωκα, ἡξίωμαι, ἡξιώθην
7. πολεμέω, πολεμήσω, ἐπολέμησα, πεπολέμηκα, —, ἐπολεμήθην
8. τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
9. ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην
10. ἔχω, ἔξω/σχίσω, ἔσχον, ἔσχηκα, -έσχημαι, —

Drill 42.G (p. 151)

1. Principal Parts: ἔχω, ἔξω/σχίσω, ἔσχον, ἔσχηκα, -έσχημαι, —
Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἔχει	ἔχεται	ἔχεται
Imperfect	εἶχε(ν)	εἶχeto	εἶχeto
Future	ἔξει/σχίσει	ἔξεται/σχίσεται	

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἔχειν	ἔχεσθαι	ἔχεσθαι
Future	ἔξειν/σχίσειν	ἔξεσθαι/σχίσεσθαι	

2. Principal Parts: ἔχω, ἔξω/σχίσω, ἔσχον, ἔσχηκα, -έσχημαι, —
Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἔχομεν	ἐχόμεθα	ἐχόμεθα
Imperfect	εἶχομεν	εἶχόμεθα	εἶχόμεθα
Future	ἔξομεν/σχίσομεν	ἐξόμεθα/σχισόμεθα	

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἔχειν	ἔχεσθαι	ἔχεσθαι
Future	ἔξειν/σχίσειν	ἔξεσθαι/σχίσεσθαι	

Drill 43.B (p. 153)

- | | |
|---------------------------|-------------------------------|
| 1. fem. sing. dat. | 2. masc. sing. acc. |
| 3. masc./neut. pl. dat. | 4. neut. pl. nom./acc. |
| 5. masc. sing. nom. | 6. neut. sing. nom./acc. |
| 7. masc./neut. sing. gen. | 8. fem. pl. nom. |
| 9. fem. sing. gen. | 10. masc./fem./neut. pl. gen. |

Drill 43.C (pp. 153-154)

- | | |
|-----------|-----------|
| 1. τῷδε | 2. τάδε |
| 3. τῶνδε | 4. τόδε |
| 5. τούσδε | 6. τήνδε |
| 7. οἷδε | 8. τοῖσδε |
| 9. τᾶσδε | 10. τοῦδε |

Drill 43.D (p. 154)

	Singular	Plural
Nominative	ὅδε ὁ ποιητής	οἷδε οἱ ποιηταί
Genitive	τοῦδε τοῦ ποιητοῦ	τῶνδε τῶν ποιητῶν
Dative	τῷδε τῷ ποιητῇ	τοῖσδε τοῖς ποιηταῖς
Accusative	τόνδε τὸν ποιητήν	τούσδε τοὺς ποιητάς
	Singular	Plural
Nominative	ἥδε ἡ δόξα	αἶδε αἱ δόξαι
Genitive	τῇσδε τῆς δόξης	τῶνδε τῶν δοξῶν
Dative	τῇδε τῇ δόξῃ	ταῖσδε ταῖς δόξαις
Accusative	τήνδε τὴν δόξαν	τάσδε τὰς δόξας
	Singular	Plural
Nominative	τὸ ἔργον τόδε	τὰ ἔργα τάδε
Genitive	τοῦ ἔργου τοῦδε	τῶν ἔργων τῶνδε
Dative	τῷ ἔργῳ τῷδε	τοῖς ἔργοις τοῖσδε
Accusative	τὸ ἔργον τόδε	τὰ ἔργα τάδε

Drill 43.E (pp. 154-155)

- | | |
|------------|-------------------------------------|
| 1. τούσδε | these gods (d.o.) |
| 2. τῆσδε | of this sea |
| 3. τάδε | these shameful things (subj., d.o.) |
| 4. τῇδε | by this cause |
| 5. τοῦδε | of this speech |
| 6. τόδε | this child (subj., d.o.) |
| 7. τὰσδε | these roads (d.o.) |
| 8. τόνδε | this companion (d.o.) |
| 9. τῷδε | for this young man |
| 10. οἷδε | these fears (subj.) |
| 11. τῶνδε | of these friends |
| 12. τῇδε | by this fate |
| 13. τόδε | this tool (subj., d.o.) |
| 14. τόνδε | this stranger (d.o.) |
| 15. τοῖσδε | for these citizens |
| 16. τούσδε | these just men (d.o.) |
| 17. ἧδε | this (here) Helen (subj.) |
| 18. τοῦδε | of this ally |
| 19. τήνδε | this opinion (d.o.) |
| 20. τάδε | these bad things (subj., d.o.) |

Drill 43.F (p. 155)

- | | |
|------------------------------|-------------------------------|
| 1. these women (subj.) | 2. this thing (subj., d.o.) |
| 3. of these men/women/things | 4. of this woman |
| 5. these men (d.o.) | 6. for these men/things |
| 7. these men (subj.) | 8. these things (subj., d.o.) |
| 9. of this man/thing | 10. for these women |

Drill 43.G (pp. 156-157)

- | | |
|---------------------------------------|---|
| 1. for these men | 2. concerning these men/women/things |
| 3. this goddess (subj.) | 4. the opinions (d.o.) of this man |
| 5. by this labor | 6. away from this house |
| 7. on account of these things | 8. this good thing (subj., d.o.) |
| 9. in this land | 10. by these allies |
| 11. the friends (subj.) of this woman | 12. not this man but this woman (subj.) |

13. these beautiful things (subj., d.o.)
15. concerning the soul of this man
17. these misfortunes (d.o.)
19. this wisdom (d.o.)

14. by this truth
16. toward these men alone
18. in the land of these men/women
20. into this war

Drill 43.H (pp. 157-158)

1. διὰ τῆς γῆς τῆσδε
3. τάδε
5. τῇδε τῇ βουλῇ
7. τήνδε τὴν αἰτίαν
9. περὶ τοῦδε/περὶ τόδε
11. ὑπὸ τῶνδε τῶν ἐταίρων
13. σὺν τῇδε τῇ θεῷ
15. οὐ μόνον τάσδε ἀλλὰ καὶ τούσδε
17. τόδε τὸ ζῶον
19. ὅδε ὁ πολίτης ὁ ἀγαθός

2. ἡ τοῦδε δόξα
4. ἐκ τοῦδε τοῦ οὐρανοῦ
6. οἱ νόμοι οἷδε
8. τοῖσδε τοῖς συμμαχοῖς
10. τὰ τῆσδε τέκνα
12. ἢ τῷδε ἢ τῇδε
14. τῇ εἰρήνῃ τῇδε
16. τὰ τῶνδε τῶν νεανιῶν ὅπλα
18. διὰ τάσδε τὰς αἰτίαν
20. ἐν τῇδε τῇ νήσῳ

Drill 44.B (p. 159)

- | | |
|--------------------------|------------------------------|
| 1. fem. sing. acc. | 2. masc. pl. nom. |
| 3. masc./neut. pl. dat. | 4. fem. sing. dat. |
| 5. neut. sing. nom./acc. | 6. masc./fem./neut. pl. gen. |
| 7. neut. p.. nom./acc. | 8. masc. sing. acc. |
| 9. fem. pl. acc. | 10. masc. pl. acc. |

Drill 44.C (pp. 159-160)

- | | |
|-------------|-------------|
| 1. ἐκεῖναι | 2. ἐκεῖνο |
| 3. ἐκεῖνῳ | 4. ἐκεῖνο |
| 5. ἐκεῖνης | 6. ἐκεῖνοι |
| 7. ἐκεῖναις | 8. ἐκεῖνα |
| 9. ἐκεῖνον | 10. ἐκεῖνων |

Drill 44.D (p. 160)

	Singular	Plural
Nominative	ἐκεῖνος ὁ φίλος	ἐκεῖνοι οἱ φίλοι
Genitive	ἐκείνου τοῦ φίλου	ἐκείνων τῶν φίλων
Dative	ἐκείνῳ τῷ φίλῳ	ἐκείνοις τοῖς φίλοις
Accusative	ἐκείνον τὸν φίλον	ἐκείνους τοὺς φίλους

	Singular	Plural
Nominative	ἡ αἰτίᾱ ἐκείνη	αἱ αἰτίαι ἐκεῖναι
Genitive	τῆς αἰτίᾱς ἐκείνης	τῶν αἰτιῶν ἐκείνων
Dative	τῇ αἰτίᾳ ἐκείνῃ	ταῖς αἰτίαις ἐκείναις
Accusative	τὴν αἰτίαν ἐκείνην	τὰς αἰτίᾱς ἐκείνᾱς

	Singular	Plural
Nominative	ἐκεῖνο τὸ ζῷον	ἐκεῖνα τὰ ζῷα
Genitive	ἐκείνου τοῦ ζώου	ἐκείνων τῶν ζώων
Dative	ἐκείνῳ τῷ ζώῳ	ἐκείνοις τοῖς ζώοις
Accusative	ἐκεῖνο τὸ ζῷον	ἐκεῖνα τὰ ζῷα

Drill 44.E (pp. 160-161)

- ἐκείνην that goddess (d.o.)
- ἐκείνων of those citizens
- ἐκείνῳ by that fear
- ἐκεῖνα those deeds (subj., d.o.)
- ἐκείνον that young man (d.o.)
- ἐκείναις by those opinions
- ἐκεῖνο that evil thing (subj., d.o.)
- ἐκείνου of that stranger
- ἐκείνᾱς those islands (d.o.)
- ἐκεῖνοι those speeches (subj.)
- ἐκείνῃ for that good woman
- ἐκείνῳ by that weapon
- ἐκείνῃ that road (subj.)
- ἐκείνον that notorious Gorgias (d.o.)
- ἐκείνους those companions (d.o.)
- ἐκείνων of those noble men/women/things
- ἐκείνους those labors (d.o.)
- ἐκείνη that land (subj.)

19. ἐκεῖνο that child (subj., d.o.)
 20. ἐκείνοις by those customs

Drill 44.F (p. 161)

- | | |
|-------------------------------|---------------------------------|
| 1. that man (d.o.) | 2. those women (subj.) |
| 3. of that man/thing | 4. those men (d.o.) |
| 5. for that woman | 6. that thing (subj., d.o.) |
| 7. those things (subj., d.o.) | 8. for those women |
| 9. those women (d.o.) | 10. for that man; by that thing |

Drill 44.G (p. 162)

- | | |
|--|---|
| 1. under the power of those wise men | 2. those misfortunes (subj.) |
| 3. in that country | 4. with a view to those things |
| 5. those allies (d.o.) | 6. about those men/women/things |
| 7. not this man (subj.) but that man (subj.) | 8. away from that house |
| 9. into that war | 10. by that suffering alone |
| 11. for those citizens | 12. in reply to those men |
| 13. not only those men (subj.) but also
those women (subj.) | 14. by that goddess |
| 15. by that deed | 16. about those shameful men/women/things |

Drill 44.H (pp. 162-163)

- | | |
|---|--|
| 1. ἐξ ἐκείνης τῆς γῆς | 2. ἐκείνοις τοῖς συμμάχοις τοῖς ἐν
ἐκείνῃ τῇ νήσῳ |
| 3. ἐξ ἐκείνου μόνου | 4. αἱ ἐκείνων τῶν ἀνθρώπων δόξαι/γνώμαι |
| 5. ἐκεῖνον τὸν ξένον | 6. διὰ τῶν χωρῶν ἐκείνων |
| 7. ἐν (τῇ) ἀρχῇ τοῦ πολέμου ἐκείνου | 8. ἐκείνων τῶν ἀδίκων λόγων |
| 9. ἐν τῇ ὁδῷ ἐκείνῃ | 10. ὑπὸ τῶν ποιητῶν ἐκείνων |
| 11. ἐκεῖνο τὸ τέκνον | 12. τῶν νεανιῶν ἐκείνων |
| 13. περὶ τὴν βουλὴν ἐκείνην/
περὶ τῆς βουλῆς ἐκείνης | 14. ἐκείνην τὴν δίκην τὴν τῶν θεῶν |
| 15. ἐν τῇ οἰκίᾳ ἐκείνῃ | 16. πρὸς ἐκείνους |
| 17. ἐκεῖνο τὸ ἀγαθόν | 18. ἐκεῖνοι οἱ θεοὶ οἱ καλοὶ |

Drill 45 (pp. 165-166)

1. The Athenians are beginning an unjust war. These things are being said by the Spartans.
2. With the aid of the gods we shall rule those islands, but these ones (we shall) not (rule).
3. These good citizens were not heeding the words of those men.
4. The war in this land is now ceasing/being stopped; are you saying this thing, allies?
5. The young men are willing to be taught, but the companions of these men (are) not (willing). Gorgias is willing to teach both the latter ones and the former ones.
6. That famous Euripides was saying the following things: "I am telling the citizens not to heed the evil speech of Gorgias."
7. Only noble opinions rule this soul.
8. I am sending this thing to my friend, but you are likely to send that thing.
9. These children will be well taught about the laws.
10. The allies are speaking about peace and war. They wish to cease from the latter, but (they wish) to begin the former.

Drill 46.A (p. 167)

1.	Singular	Plural
Nominative	ὁ μέγας θεός	οἱ μεγάλοι θεοί
Genitive	τοῦ μεγάλου θεοῦ	τῶν μεγάλων θεῶν
Dative	τῷ μεγάλῳ θεῷ	τοῖς μεγάλοις θεοῖς
Accusative	τὸν μέγαν θεόν	τοὺς μεγάλους θεούς
Vocative		ὦ μεγάλοι θεοί
2.	Singular	Plural
Nominative	ἡ μεγάλη οἰκία	αἱ μεγάλαι οἰκίαι
Genitive	τῆς μεγάλης οἰκίας	τῶν μεγάλων οἰκιῶν
Dative	τῇ μεγάλῃ οἰκίᾳ	ταῖς μεγάλαις οἰκίαις
Accusative	τὴν μεγάλην οἰκίαν	τὰς μεγάλαν οἰκίας
Vocative	ὦ μεγάλη οἰκία	ὦ μεγάλαι οἰκίαι
3.		Plural
Nominative		πολλὰ ὅπλα
Genitive		πολλῶν ὀπλῶν
Dative		πολλοῖς ὀπλοῖς
Accusative		πολλὰ ὅπλα

4.	Singular	Plural
Nominative	πολύς πόνος	πολλοὶ πόνοι
Genitive	πολλοῦ πόνου	πολλῶν πόνων
Dative	πολλῷ πόνῳ	πολλοῖς πόνοις
Accusative	πολὺν πόνον	πολλοὺς πόνους
5.	Singular	Plural
Nominative	μέγας σύμμαχος	μεγάλοι σύμμαχοι
Genitive	μεγάλου συμμάχου	μεγάλων συμμάχων
Dative	μεγάλῳ συμμάχῳ	μεγάλοις συμμάχοις
Accusative	μέγαν σύμμαχον	μεγάλους συμμάχους
Vocative	ὦ μέγαλε σύμμαχε	ὦ μεγάλοι σύμμαχοι
6.	Singular	Plural
Nominative	τὸ μέγα ἔργον	τὰ μεγάλα ἔργα
Genitive	τοῦ μεγάλου ἔργου	τῶν μεγάλων ἔργων
Dative	τῷ μεγάλῳ ἔργῳ	τοῖς μεγάλοις ἔργοις
Accusative	τὸ μέγα ἔργον	τὰ μεγάλα ἔργα

Drill 46.B (p. 167)

- | | |
|-------------|------------------------|
| 1. μεγάλην | 2. μεγάλοι |
| 3. μεγάλα | 4. μεγάλαις |
| 5. μέγαν | 6. μεγάλων |
| 7. μεγάλη | 8. μέγας |
| 9. μέγα | 10. μεγάλη |
| 11. μεγάλῳ | 12. μέγα |
| 13. μέγαλε | 14. μεγάλοις, μεγάλαις |
| 15. μεγάλων | 16. μεγάλου |

Drill 46.C (p. 168)

- | | |
|------------|-------------------|
| 1. πολὺν | 2. πολλῶν |
| 3. πολὺς | 4. πολλᾶς |
| 5. πολλῶν | 6. πολὺ |
| 7. πολλοῖς | 8. πολλῆς, πολλᾶς |
| 9. πολὺν | 10. πολλοὶ |
| 11. πολλὰ | 12. πολλοὶ, πολλὰ |

14. πολλοῖς
16. πολλὰ

Drill 46.D (pp. 168–169)

- | | |
|---|--|
| 1. great Priam (d.a.) | 2. of many words |
| 3. concerning the great sea | 4. with many weapons |
| 5. great things and many things (subj., d.o.) | 6. many men and many weapons (subj.) |
| 7. on great islands | 8. the majority of the work (subj., d.o.) |
| 9. a great task (subj., d.o.) | 10. much fear (d.o.) |
| 11. the majority (of men) (subj.) | 12. resulting from many causes |
| 13. a great reputation (d.o.) | 14. many and fearsome things (subj., d.o.) |
| 15. not much wisdom (d.o.) | 16. for many children |
| 17. a great and beautiful thing (subj., d.o.) | 18. a great war (d.o.) |

Drill 47-50 (pp. 171-174)

1. τὸ τέκνον ὁ μὲν διδάσκει, ὁ δὲ διδάσκεται.
 subst. subst.

One man teaches his child, another causes (his child) to be taught.

2. ἦδε ἡ γῆ ὑπὸ τῶν τῆς νήσου καλῶς ἄρχεται.
 subst. adv.

This land is being ruled nobly by the men of the island.

3. περὶ τῶν νῦν λέξω καὶ τοὺς ἀγαθοὺς τῶν νεᾶνιῶν πείσω.
 subst. subst. Partitive Gen.

I shall speak about the men/things now, and I shall persuade the good ones of the young men.

4. πολλοῦ δὴ τοὺς Γοργίου λόγους ἐποιούμην.
Gen. of Value

I was considering the speeches of Gorgias of much value indeed.

5. τῶν πολῖτῶν μόνους τούτους τῖμώμεθα ἀρχῆς.
Partitive Gen. Gen. of Value

We deem worthy of rule only these ones of the citizens.

6. ὁ τῶν Ἀθηναίων δῆμος δικαίως ἦρχεν τῶν ἐκείνης τῆς χώρᾱς.
 subst. adv. subst.
 The people of the Athenians were justly ruling the men of that land.
7. ὁ σοφὸς τῷ δῆμῳ λέγειν μέλλει τὰ ἐν τῇ βουλῇ.
 subst. subst.
 The wise man is intending to tell the people the things in the council.
8. ὁ δῆμος τοῦτον τὸν πολίτην διὰ τὰ καλὰ ἔργα τιμᾶται δόξης καλῆς.
 Gen. of Value
 The people deems this citizen worthy of a noble reputation on account of his noble deeds.
9. οὕτω τῶν ἐταίρων τοὺς μὲν ὁ Γοργιάς ἐπειθεν, τοὺς δὲ οὐ.
 adv. Partitive Gen. subst. subst. adv.
 In this way Gorgias was trying to persuade/was persuading some of his companions, others (he was) not (trying to persuade/persuading).
10. τὰ τοῦ πολέμου ὑπὸ τούτου τοῦ ποιητοῦ ἐδιδασκόμεθα.
 subst.
 We were being taught the things of war by this poet.
11. ἄρα οὐ περὶ πολλοῦ εἰρήνην ὁ Πριάμου ποιήσεται;
 adv. subst.
 Will the son of Priam not consider peace of much value?
12. τοῦτο, ὦ φίλε, σὺν τῷ δικαίῳ λέγεις.
 subst.
 You are saying this thing, friend, in accordance with the just (thing).
13. τῶν πολιτῶν οἱ περὶ Εὐριπίδην ὑπὸ τούτων διδάσκεισθαι οὐκ ἐθέλουσιν.
 Partitive Gen. subst. adv.
 Of the citizens the ones around Euripides are not willing to be taught by these men.
14. τούτῳ μόνῳ τῶν Ἀθηναίων πείσεται ὁ δῆμος.
 subst. Part. Gen.
 The people will heed this man of the Athenians alone.

15. τοῖς Ἀθηναίων νόμοις αἱ ἀπὸ τῶν νήσων οὐκ ἐπειθόντο.

subst.

subst.

adv.

The women from the islands were not obeying the laws of (the) Athenians.

16. ὥδε ἐπειθον τὸν δῆμον· εὖ γὰρ καὶ καλῶς ἔλεγον.

adv.

adv.

adv.

In this way I was persuading/they were persuading the people. For I was speaking/they were speaking well and beautifully.

17. τῶν φίλων τοὺς μὲν εἰς ἀγορὰν πέμψομεν, τοὺς δὲ εἰς οἰκίαν.

Partitive Gen. subst.

subst.

We shall send some of our friends to the marketplace, (we shall send) others to the house.

18. οἱ Λακεδαιμόνιοι οὐκ ἐτίμωντο τῆς τῶν νήσων ἀρχῆς τοὺς Ἀθηναίους.

subst.

adv.

Gen. of Value

subst.

The Spartans were not deeming the Athenians worthy of the rule of the islands.

Drill 51.A (p. 175)

- | | |
|----------------|------------------------------|
| 1. τὰ ἄδικα | 2. ἀπὸ ἀρχῆς |
| 3. τὰ ἐν τῇ γῇ | 4. καὶ αὐταί |
| 5. καὶ οὐ | 6. ὧ ἀγαθέ |
| 7. ἀλλὰ οὐ | 8. καὶ ἐς ὁδόν |
| 9. ὁ δὲ ἦρχεν | 10. τοῦτο οἱ ἐταῖροι ἔλεγον. |

Drill 51.B (pp. 175-176)

- | | |
|----------------------|-----------------------------------|
| 1. οἱ δ' ἐν ἀγορᾷ | 2. ὑπ' ἀνθρώπων |
| 3. ἀπ' οὐρανοῦ | 4. ὑφ' Ἑλένης |
| 5. κάκ' ἐν πολέμῳ | 6. ἐπέμπεσθ' ἐκ τῆς γῆς. |
| 7. πῶς τοῦτ' ἔλεγεν; | 8. πότ', ὧ Εὐρύπιδι, τοῦτ' ἔλεγε; |

Drill 51.C (p. 176)

- | | |
|---------------------------|-------------|
| 1. ἄνθρωπος | 2. χῆ τύχη |
| 3. τοῦργον | 4. χούτος |
| 5. τὰγαθόν | 6. τὰνθρώπῳ |
| 7. τὰπὸ τῆς εἰρήνης ἀγαθά | 8. χὼ θεός |

9. ὧνθρωποι
11. καῖκ κακῶν

10. καῖκείνων
12. τοῦν οἰκίᾱ τέκνον

Chapter 4, Exercises A (pp. 177-178)

1. ὁ ἐπὶ τοὺς πολεμίους τῶν Ἀθηναίων λόγος
the speech against the enemies of the Athenians (subj.)
2. νῖκᾶν καὶ νῖκᾶσθαι
to conquer and to be conquered
3. μετὰ τοῦ ταύτης υἱοῦ καὶ τῶν τούτου ἐταίρων
with the son of this woman and with the companions of this man (i.e., the son)
4. τὰ ὑπὸ γῆς
the things under (the) earth (subj., d.o.)
5. ἀφ' Ἑρμοῦ ἄρχεσθαι καὶ τελευτᾶν
to begin and to end from Hermes
6. πῶς, ὦγαθέ, ἔχεις;
How are you, good man?
7. πολλάκις ὑπ' ἐχθροῦ ἡδικοῦ.
Often you were being wronged by an enemy.
8. δεινὰ ποιεῖν, ὧ πολῖται, ἀξιοῦτε;
Do you, citizens, think it right to do terrible things?
9. ὀλίγοι πρὸς πολλοὺς ἐπολέμουν.
Few men were making war against many men.
10. ἐτελεύτᾳ ἡ μάχη.
The battle was ending.

Chapter 4, Exercises B (pp. 178–190)

1. You are doing a bad thing to those women, wicked men.
2. I (m.) alone was clinging to the just (thing).
3. How indeed is this thing? (It is) so.
4. I was not/They were not thinking it right to badly wrong friends.
5. I am not able to treat bad men nobly.
6. Young men are accustomed to do(ing) wrong. This thing indeed I shall make clear.
7. Was he dying at the hands of (his) companions?
8. When do you intend, good man, to do this task not small?
9. Some of the people speak well, others (speak) badly.
10. Often in the roads, Hermes, you are honored.
11. With much truth, dear companion, you were speaking.
12. I love the son of this woman after this woman.
13. I wish to end these toils for my friends only.
14. Of these allies some were winning in that battle, others were being defeated by the enemies. And we do not think these men worthy to be honored.
15. The thing of fortune (= fortune) has much responsibility for the misfortunes of life, and the poet is able to make this thing clear to the citizens.
16. Concerning these shameful things on account of many causes I was not wishing to speak, but now I am making a beginning of a speech.
17. A great and terrible fear, earth and gods, of the evil men now in this land holds the people.

18. You have responsibility, wicked man, for this misfortune. And resulting from this (thing) you are being sent away from the land.
19. Often indeed this citizen clever in respect to the wisdom about war used to make speeches in the council.
20. The Athenians were thinking it right to make peace indeed toward the enemies. And they were ceasing to make war.
21. The Athenians were justly calling the Lacedaemonians enemies. For the former were having war made upon them by the latter only.
22. You were obeying well the laws of the Athenians, young men, and justly you were honoring the gods—for you were being defeated by the words of friends—but the things indeed after these things you are doing not beautifully.
23. By harsh fortune and the hostile gods these mortals good in battle were being defeated.
24. Not only was that noble and good man not doing bad and shameful things, but he was of course stopping many of his companions from these things by his not few virtues. And after these things he was honored (repeatedly).
25. The stranger from the island is able to teach the young man many things. And he on account of this cause will be willing to make this man (his) companion.
26. These new things about Spartans and Athenians are being said; for the latter were wishing to teach the harsh things of war and the good things of peace, but the former, many and wicked men, were shamefully making speeches about victory.
27. Against the opinions of the people few of the foreigners are willing to speak, but this man is making clear his opinion.
28. After the victory the noble and good men will think it right to honor their friends under (the) earth.
29. The man wise and good in soul is now ending his life at the hands of enemies. For these men were considering of little value the great virtue of this man and his wise opinions.

30. The wise man was teaching his son not with weapons but through clever speeches to make war against the enemies. And he was justly obeying.
31. Not wise men wish to rule, but men indeed noble and good are now ruling the majority (of men). For they have wise opinions.
32. The immortals occupy the great sky, but men with animals (occupy) this earth. These things are so.
33. The majority was holding the Athenians in responsibility for that war, but they were honoring with justice the Lacedaemonians alone.
34. You are telling the young men, citizen, not to obey this law. In this way you are doing an unjust and shameful thing, man hateful to the gods.
35. These men not on account of fortune but because of excellence and toil are nobly winning in (respect to) battle. For in fact now great fear holds the enemies.
36. On account of his bad and terrible deeds Gorgias was being sent out from the country. And after this man also Euripides (was being sent). These men now the citizens call enemies.
37. On account of the victory of (over) the Spartans, the allies were justly being honored by the people of the Athenians.
38. With great indeed excellence this woman is not only teaching the men, but also in this way she is treating the citizens well. And resulting from these things she will be honored.
39. Not the words but the life of that poet we shall greatly honor. For he says bad things, but he makes beautiful things.
40. The harsh god of war requires many men indeed on account of few men to be sent to (the house of) Hades. It is not so?
41. To few indeed of men the great gods send good fortune. For in fact they love few (of men).
42. The one friendly from the beginning, but hostile now, is shamefully wronging this man. And he is doing badly.

43. This good citizen was not having a fear of death, the common fortune of men. For in fact he was deeming victory in that battle worth(y) (of) his life.
44. And how is it, Gorgias, that you treat these men well, but you speak (of them) badly.
45. Priam used to love his sons, but he often used to send these ones into battle.
46. This woman considers her friends of much value, but (she does) not (consider) her enemies (of much value). In this way her life is good.
47. Even bad men are likely to be persuaded not to wrong their allies but to love (their) virtue. To these men indeed we are showing the deeds of the noble life.
48. A. Does (the) good (thing) not rule in the souls of some men, but (does) (the) bad (thing) (not rule in the souls) of others?
B. Indeed it is so.
49. Helen alone says harsh things to the noble son of Priam alone. But he does not intend to make war.
50. How was Priam making clear to his young son the just (thing) and the not just (thing)?
51. A. I am telling the young men not to do wrong, but they are not heeding (me).
B. (They are not heeding you) for (the) young men are not able to be ruled.
52. Just Fortune does beautifully; for the wicked man is dying badly, but the good man (is dying) well.
53. Mortals make deaths and battles about the just (thing) and the unjust (thing). For in fact they are willing to prevail or to be conquered in (respect to) glory.
54. In word the Lacedaemonians were having war made upon them by the Athenians, but in fact those men (i.e., the Lacedaemonians) were making war from the beginning.
55. The men of the islands are doing badly at the hands of war and bad misfortunes. And indeed, Athenians, many (of them) are dying badly. When will the sufferings of these men cease?

56. How, people, will this speech end? Are the majority (of men) justly being persuaded not to honor the bad men but to send these men out from this land?
57. This truly just man clings to the laws common to men and gods and refuses to do wrong. And on account of these things this man alone is being honored by the people.
58. I am willing armed to make war upon my enemies, but, great Fates, I have a not small fear of death.
59. I wish, good men, to end and to begin from this opinion: the misfortunes of life often show to mortals the path of virtue.
60. You (pl.) are doing these things for shameful causes, and you are indeed wronging the sons of (the) Athenians. And in addition to these things now many men are dying in battle.
61. We were occupying a great and beautiful country, but to a small island we are being sent not justly.

Chapter 4, Exercises C (pp. 190-194)

1. ἐκεῖνον τὸν νεανίαν ἔπειθον τὸν βίον μὴ τελευτᾶν, ἀλλὰ οὐκ ἤθελεν ἀγαθῇ διδάσκεσθαι δόξῃ καὶ γνώμῃ.
2. εὖ μὲν ἄρχεται τοῖς Ἀθηναίοις ἢ ἐν τῇ θαλάττῃ μάχῃ ἢ μεγάλῃ, τελευτήσει δὲ κακῶς. πότε, ὦ γῆ καὶ θεοί, παυθήσεται οὗτος ὁ δεινὸς πόλεμος;
3. ἡ Ἑλένη μετὰ τοῦ Ἀλεξάνδρου τὴν ἔχει αἰτίαν τῆς μεγάλης συμφορᾶς τοῦ πολέμου τούτου. τοῦτο οὕτως ἔχει.
4. A. ὁ δῆμος οὐκ ἀξιοῖ ἐν γῇ φίλῃ πολεμεῖν. οὐ γὰρ ἐθέλει τοὺς συμμάχους ἀδικεῖν.
B. δικαίως γὰρ ποιεῖ (ποιοῦσι) καὶ καλῶς.
5. πολλοὶ πολῖται ἀγαθοὶ ἐν ἐκείνῃ τῇ μάχῃ τῇ δεινῇ (τὸν) βίον ἐτελεύτων. οὕτως ἔχει ἡ μοῖρᾳ βροτοῖς θανάτου.

6. πῶς, ὧ γῆ καὶ θεοί, οἱ μὲν σύμμαχοι πολλοὶ ἐθέλουσι τοῖς Λακεδαιμονίοις πολεμεῖν, ὁ δὲ δῆμος τῶν Ἀθηναίων οὐ; πότε ἔξετε, ὧ πολῖται, τὴν αἰτίαν ταύτης τῆς αἰσχροῦς συμφορᾶς δηλοῦν;
7. χαλεποῖς λόγοις εὖ ἐδιδάσκομεν τὸν μέγαν πόνον ἐκείνης τῆς δεινῆς μάχης τῆς ἐν τῇ θαλάσῃ. οὕτω τῶν πολιτῶν τοὺς καλοὺς καὶ ἀγαθοὺς ἐπείθομεν πολεμεῖν μὴ ἐθέλιν.
8. τῶν Ἀθηναίων οἱ μὲν ἀδικεῖν φιλοῦσιν, οἱ δὲ πείθεσθαι τοῖς νόμοις. οἱ γὰρ πολλοὶ διδάσκεσθαι περὶ τὸ καλὸν καὶ τὸ αἰσχρὸν ἀξιοῦσιν. πῶς τοῦτο, ὧ Γοργιά, τελευτήσεις;
9. ὁ Εὐριπίδης ὁ λόγους δεινὸς δὴ τοὺς πολλοὺς διδάσκει ὧδε· καλῶς περὶ τῶν ταύτης τῆς χώρᾶς νόμων λέγει καὶ τῶν ἀρετῆς ἔργων.
10. τοῦτον τὸν αἰσχρὸν λόγον παύειν μέλλω τὸν περὶ τῶν Ἀθηναίων καὶ τῶν ξυμμάχων· οὗτοι μὲν γὰρ καλῶς δὴ τελευτῶσι ὑπὸ τῶν πολεμίων ξένων, ἐκεῖνοι δὲ ἀδίκως τῖμῶνται καὶ ἐν τῇ βουλῇ καὶ ἐν τῷ δήμῳ.
11. πολλοὶ ἄνθρωποι μετὰ τῶν Ἀτρειδῶν πολεμεῖν ἠξίουσιν ἐν τῇ γῇ τῇ τῶν ξένων, καὶ δὴ μετὰ δόξης καλῆς τελευτῶσιν βίον.
12. ἡ καλὴ Ἑλένη διὰ τὴν αἰτίαν τὴν ἐκείνου τοῦ πολέμου ἤθελεν ἢ εἰς τὴν γῆν τῶν Λακεδαιμονίων πέμπεσθαι ἢ ἐν ταύτῃ τῇ γῇ αἰσchrῶς τελευτᾶν.

Chapter 5

Drill 52.B (p. 195)

	Singular	Plural
Nominative	ἡ ἀγαθὴ ἐλπίς	αἱ ἀγαθαὶ ἐλπίδες
Genitive	τῆς ἀγαθῆς ἐλπίδος	τῶν ἀγαθῶν ἐλπίδων
Dative	τῇ ἀγαθῇ ἐλπίδι	ταῖς ἀγαθαῖς ἐλπίσι(ν)
Accusative	τὴν ἀγαθὴν ἐλπίδα	τὰς ἀγαθὰς ἐλπίδας
Vocative	ὦ ἀγαθὴ ἐλπί	ὦ ἀγαθαὶ ἐλπίδες

	Singular	Plural
Nominative	οὗτος ὁ Ἕλλην	οὗτοι οἱ Ἕλληνες
Genitive	τούτου τοῦ Ἕλληνο	τούτων τῶν Ἑλλήνων
Dative	τούτῳ τῷ Ἕλληνι	τούτοις τοῖς Ἕλλησι(ν)
Accusative	τούτον τὸν Ἕλληνα	τούτους τοὺς Ἕλληνας

	Singular
Nominative	ὁ καλὸς Ἔκτωρ
Genitive	τοῦ καλοῦ Ἑκτορος
Dative	τῷ καλῷ Ἑκτορι
Accusative	τὸν καλὸν Ἑκτορα
Vocative	ὦ καλὲ Ἑκτορ

Drill 52.D (p. 195)

	Singular	Plural
Nominative	αἰσχρὸν χρῆμα	αἰσχροὰ χρήματα
Genitive	αἰσχροῦ χρήματος	αἰσchrῶν χρημάτων
Dative	αἰσchrῷ χρήματι	αἰσchrοῖς χρήμασι(ν)
Accusative	αἰσχρὸν χρῆμα	αἰσchrὰ χρήματα
Vocative	ὦ αἰσχρὸν χρῆμα	ὦ αἰσchrὰ χρήματα

	Singular	Plural
Nominative	τὸ μέγα δῶμα	τὰ μεγάλα δώματα
Genitive	τοῦ μεγάλου δώματος	τῶν μεγάλων δωμάτων
Dative	τῷ μεγάλῳ δώματι	τοῖς μεγάλοις δώμασι(ν)
Accusative	τὸ μέγα δῶμα	τὰ μεγάλα δώματα

Drill 52.E (pp. 195–196)

- | | |
|-------------------------------------|---|
| 1. ἔρως, ἔρωτος, ὁ | 2. σῶμα, σώματος, τό |
| 3. ἄρχων, ἄρχοντος, ὁ | 4. φρήν, φρενός, ἡ <i>sing. or pl.</i> |
| 5. ῥήτωρ, ῥήτορος, ὁ | 6. Ἑκτωρ, Ἑκτορος, ὁ |
| 7. παῖς, παιδός, ὁ <i>or</i> ἡ | 8. ἐλπίς, ἐλπίδος, ἡ |
| 9. χάρις, χάριτος, ἡ | 10. Ζεὺς, Διός, ὁ |
| 11. δαίμων, δαίμονος, ὁ <i>or</i> ἡ | 12. δῶμα, δώματος, τό <i>sing. or pl.</i> |
| 13. Ἕλλην, Ἕλληνας, ὁ | 14. χρῆμα, χρήματος, τό |

Drill 52.F (p. 196)

- | | |
|---------------|----------------|
| 1. ἐλπίδα | 2. Ἕλληνες |
| 3. Ζεῦ | 4. παισί(ν) |
| 5. ἄρχοντος | 6. δαίμονες |
| 7. χρημάτων | 8. φρενί |
| 9. δώματα | 10. παίδων |
| 11. ῥήτορ | 12. χάριτας |
| 13. ἔρωτος | 14. ἄρχοντες |
| 15. σώμασι(ν) | 16. χάριν |
| 17. Διός | 18. δαίμοσι(ν) |
| 19. χρήματα | 20. ἄρχουσι(ν) |
| 21. παῖ | 22. ἔρωτα |

Drill 52.G (p. 197)

- | | |
|-------------------------------------|--------------------------|
| 1. ὦ καλοὶ/καλαί, οἱ καλοὶ/αἱ καλαί | 2. ὦ/τὰ καλὰ |
| 3. τῆς καλῆς | 4. τοὺς καλοὺς/τὰς καλὰς |
| 5. τῶν καλῶν | 6. τῇ καλῇ |
| 7. τοῖς καλοῖς | 8. τῶν καλῶν |
| 9. ὦ/τὸ καλὸν | 10. τὸν καλὸν |

Drill 52.H (pp. 197–198)

- | | |
|----------------------|---------------------|
| 1. ὦ ἄδικε | 2. τοῦ ἀδίκου |
| 3. τοῖς/ταῖς ἀδίκους | 4. ὦ ἄδικε/ὁ ἄδικος |
| 5. τὸν ἄδικον | 6. ὦ/οἱ ἄδικοι |
| 7. τοῖς/ταῖς ἀδίκους | 8. τὴν ἄδικον |
| 9. ὦ ἄδικε | 10. ὦ/οἱ ἄδικοι |

Drill 52.I (p. 198)

- | | |
|-----------------------------------|--|
| 1. to the rulers of the Athenians | 2. on account of the love of wisdom |
| 3. the beautiful favor (d.o.) | 4. by the good rhetor |
| 5. Zeus and divinities (d.a.) | 6. Hector (d.o.), the son of Priam |
| 7. for the beautiful body | 8. concerning the property of the Greeks |
| 9. the mind of Zeus (d.o.) | 10. both for Priam and for Hector |
| 11. beautiful homes (subj., d.o.) | 12. for the Greeks alone |

Drill 52.J (p. 199)

- | | |
|--------------------------------|--------------------------------------|
| 1. ἐν τῇ Διὸς φρενί | 2. τὸ σῶμα τοῦ παιδός |
| 3. ὧ καλὲ Ἴεκτορ | 4. τῷ ἀγαθῷ ἄρχοντι |
| 5. μετὰ δικαίου δαίμονος | 6. διὰ τὰς τῶν Λακεδαιμονίων ἐλπίδας |
| 7. αἱ Χάριτες | 8. ὑπὸ/πρὸς Διός |
| 9. τοὺς ἄρχοντας τῶν Ἀθηναίων | 10. τούτου τοῦ ἀδίκου ῥήτορος |
| 11. τὸν Ἑλένης ἔρωτα τῆς χώρᾱς | 12. τοῖς χρήμασι τῶν Ἑλλήνων |

Drill 53.B (p. 201)

- | | |
|-------------------------------|---------------------------|
| 1. fem. pl. acc. | 2. masc. pl. nom. |
| 3. fem. sing. dat. | 4. masc./neut. sing. gen. |
| 5. fem. pl. dat. | 6. masc./neut. sing. dat. |
| 7. masc. sing. nom. | 8. neut. pl. nom./acc. |
| 9. fem. sing. gen. | 10. fem. pl. nom. |
| 11. neut. sing. nom./acc. | 12. fem. sing. nom. |
| 13. masc./neut. pl. dat. | 14. fem. sing. acc. |
| 15. masc./fem./neut. pl. gen. | 16. masc. sing. acc. |

Drill 53.C (pp. 202-205)

1. οἱ νεᾱνίαί πεμφθήσονται εἰς τὴν γῆν ἣ ὑπὸ τῶν σοφῶν ἄρχεται.

ἥ = fem. sing. to agree with antecedent (γῆν)

= Nom., Subj. of ἄρχεται

The young men will be sent to the land that is being ruled by wise men.

2. καὶ ὑπὸ τοῦ δήμου ἐφιλεῖτο ὁ πολίτης οὗ τῇ γνώμῃ οἱ ξένοι ἐπείθοντο.
 οὗ = masc. sing. to agree with antecedent (πολίτης)
 = Gen. of Possession
 Even by the people the citizen whose opinion the strangers were heeding was being loved.
3. τὸ τέκνον ταύτην τὴν σοφίαν διδάσκω ἣ καὶ ἐν ἀγορᾷ εὖ λέξει καὶ ἐν τῇ βουλῇ.
 ἣ = fem. sing. to agree with antecedent (σοφίαν)
 = Dative of Means
 I am teaching my child this wisdom by which he will speak well both in the agora and in the council.
4. ἄρα πείθει, ὦ φίλε, τοῖς νόμοις οἷς πείθομαι;
 οἷς = masc. pl. to agree with antecedent (νόμοις)
 = dative with πείθομαι
 Do you obey, friend, the laws that I obey?
5. τοὺς νεανίᾳς οὓς οὐκ ἐδίδασκον οἱ ποιηταὶ διδάσκειν ἐθέλω.
 οὓς = masc. pl. to agree with antecedent (νεανίᾳς)
 = Acc., D.O. of ἐδίδασκον
 I am willing to teach the young men whom the poets were not teaching.
6. τῷ λόγῳ ὃν ἔλεγεν ὁ Πρίαμος ἐπείθετο ὁ Ἀλέξανδρος.
 ὃν = masc. sing. to agree with antecedent (λόγῳ)
 = Acc., D.O. of ἔλεγεν
 Alexander was heeding the speech that Priam was saying.
7. ταῦτα τὰ ζῶα ἃ εἰς ἀγορὰν πέμπειν ἔμελλες τοῖς ἐταίροις ἐπέμπετο.
 ἃ = neut. pl. to agree with antecedent (ζῶα)
 = Acc., D.O. of πέμπειν
 These animals that you were intending to send to the marketplace were being sent to the companions.
8. τοῦ πόνου οὗ ἄρχῃ, ὧ Ἑλένη, νῦν παυόμεθα.
 οὗ = masc. sing. to agree with antecedent (πόνου)
 = gen. with ἄρχῃ
 We are now ceasing from the labor that you are beginning, Helen.

9. αὐται αἱ δόξαι αἱ πρὸς τοῦ Εὐριπίδου ἐλέγοντο τοὺς πολίτας οὐκ ἔπειθον.
αἱ = fem. pl. to agree with antecedent (δόξαι)
= Nom., Subj. of ἐλέγοντο
These opinions that were being spoken by Euripides were not persuading the citizens.
10. αἱ ψυχαὶ ὧν ὁ Ἅιδης ἄρχει παύεσθαι τῶν πόνων ἐθέλουσιν.
ὧν = fem. pl. to agree with antecedent (ψυχαί)
= gen. with ἄρχει
The souls whom Hades rules wish to cease from their sufferings.

Drill 53.D (pp. 205-208)

1. ὧν, generic
The things that I cling to with a view to virtue, do you have these things, child?
2. ὧν, attraction
In reply to the friends I wish now to say a few of these things that I shall say in the council.
3. This poet was teaching badly many men indeed. Are you honoring this man, against whom I was saying these things?
4. I do not honor in this land many men, citizens, sons of noble and good men, who now are treating the people badly.
5. These strangers will be taught by those Athenians many and beautiful things; and resulting from these things they will get great virtue, on account of which they will be honored by the citizens.
6. ὧνπερ, attraction
When, Athenians, will you think it right to say your opinion about the allies, the (very) (ones) whom we were sending into battle?
7. ᾧ, generic
The things that you are saying about the soul, poet, these things certainly I deem worthy of much.
8. ὧν, generic
The men whom the Spartans were ruling, these men the Athenians were wronging.
9. ᾧ, ᾧ, generic
The things that you love I love, and indeed the things that you do not love I do not love.
10. These wise ones of the citizens are wishing to send this very virtue that they have into the souls of the enemies.
11. These opinions that I have about the Lacedaemonians I shall teach the young men in this land.

12. These things that you are doing, good man, are revealing the excellence of your soul.

Drill 53.E (pp. 208–209)

1. ἐκεῖνοι οἱ Ἀθηναῖοι ὑφ' ὧν ἔργα καλὰ ποιεῖται ὑπὸ τῶν πολιτῶν τῆμθήσονται.
2. [Replace “on account of whose wisdom” with “on account of whom”]
τοὺς υἱοὺς διδασκόμεθα τὴν λόγων τέχνην ὑπὸ τοῦ Γοργίου δι' ὃν εὖ ποιεῖν ἐθέλῃσουσιν.
3. οἱ τὰ τέκνα ἀδικοῦσιν, οὗτοι τὸν βίον κακῶς τελευτήσουσιν.
4. ἃ οἱ βροτοὶ φιλοῦσι πολλοὶ τῶν θεῶν οὐ φιλοῦσιν.
5. ἐκεῖνος ἀρετὴν καλὴν ἔχει, ἣν πολλοῦ τῆμῶνται καὶ οἱ ἐχθροί.
6. ἐμέλλομεν μὲν πείθεσθαι οἷς ὁ Γοργίας ἔλεγεν, εἰχόμεθα δὲ δὴ ὧν οἱ σοφοὶ τῶν πολιτῶν ἐδήλουν.
7. ἐκ τῶν νόμων ὧν ἐν τῇδε τῇ χώρᾳ ἀεὶ ἐπειθόμεθα, οἱ πολῖται νῦν ἄρχουσιν.
8. δηλώσω περὶ ὧν ἤκω.

Drill 54.A (p. 211)

1. acute; circumflex
2. the proclitic is given an acute accent .
3. does not
4. receives an acute accent on the ultima.
5. receives a second acute accent on the ultima.
6. circumflex
7. the first enclitic receives an acute accent on the ultima.

Drill 54.B (p. 212)

- | | |
|-----------------------------|--------------------------------|
| 1. οὐ παύει ποτέ. | 2. νόμοι γε |
| 3. οὐ παύεται ποτε. | 4. οἱ γε νόμοι |
| 5. οὐ ποτε | 6. ἀλλὰ γε |
| 7. οὐ ποιεῖ ποτε. | 8. τῆς γε χώρᾳς |
| 9. ἀγαθοὶ καὶ πολλοὶ γε | 10. αἱ γέ τοι καλαί |
| 11. οὐ ἤρχε ποτε | 12. ψυχὴ τοι |
| 13. οὐ ποτ' ἤρχεν. | 14. ἄνθρωποί γε |
| 15. τοῦτο δέ τοι | 16. οὐ γὰρ πόνου ποτὲ παύεται. |
| 17. διὰ γε τὸν τούτου λόγον | 18. τὸ γάρ τοι ἔργον |
| 19. οὐ ποεῖται ποτε | 20. ἄνθρωπός γε τοι |

- | | |
|-------------------------------|---------------------------|
| 21. τήν γε ψυχὴν ποτε | 22. ἢ γέ τοι ψυχὴ |
| 23. ὧδέ πως | 24. καὶ πως πειθόμεθά γε. |
| 25. οὐκ ἐπέμπομέν ποτε | 26. χώρᾱ γε |
| 27. εἰς τοῦτόν ποτε τὸν λόγον | 28. αἶ γ' ἀρεταί |
| 29. τούτων ποτὲ ἦρχον | 30. ἀγαθόν τοι |
| 31. καὶ οὐ λέγει ποτέ | 32. ταῖς γ' ἀρεταῖς τοι |
| 33. ἔλεγέ πως | 34. νήσους γε |
| 35. λέγειν ποτέ | 36. νῆσοί γε |

Drill 54.C (pp. 212-214)

1. ἐν γῇ τε καὶ θαλάττῃ παύεται ὁ πόλεμος.
On land and sea the war is ceasing/is being stopped.
2. περὶ πολέμου εἰρήνης τ' ἔλεγον.
I was/They were speaking about war and peace.
3. τοὺς τε πολίτας καὶ τοὺς ξένους Γοργίᾱς ἐδίδασκεν.
Gorgias was teaching the citizens and the strangers.
4. ἄρχει τε ἄρχεται τε ὁ ἀγαθὸς πολίτης.
The good citizen rules and is ruled.
5. φίλους συμμάχους τε πείσειν ἐμέλλομεν.
We were intending to persuade friends and allies.
6. οἷ τε σοφοὶ καὶ οἱ μὴ σοφοὶ εὖ λέγουσιν.
Wise men and not wise men speak well.
7. καλὸν τε αἰσχρόν τε λέγεις.
You are saying a beautiful thing and an ugly thing.
8. διδάσκειν τε καὶ διδάσκεσθαι ἤθελον.
I was willing/They were willing to teach and to be taught.

Drill 54.D (p. 214)

1. τοῖς θεοῖς τε καὶ τοῖς ἀνθρώποις ταῦτα λέγει.
τοῖς τε θεοῖς ταῦτα λέγει καὶ τοῖς ἀνθρώποις.
θεοῖς τε ἀνθρώποις τε ταῦτα λέγει.
θεοῖς ἀνθρώποις τε ταῦτα λέγει.

2. ὁ πόλεμος ὑπὸ Λακεδαιμονίων τε καὶ Ἀθηναίων παυθήσεται.
 ὁ πόλεμος ὑπὸ τε Λακεδαιμονίων παυθήσεται καὶ Ἀθηναίων.
 παυθήσεται ὑπὸ Λακεδαιμονίων τε Ἀθηναίων τε ὁ πόλεμος.
 ὁ πόλεμος ὑπὸ Λακεδαιμονίων Ἀθηναίων τε παυθήσεται.

Drill 55.A (p. 215)

1. Principal Parts: εἰμί, ἔσομαι, —, —, —, —
 Person and Number: 2nd sing.

Indicative

	<i>Active</i>
Present	εἶ
Imperfect	ἦσθα
Future	ἔσῃ/ἔσει

Infinitives

Present	εἶναι
Future	ἔσεσθαι

2. Principal Parts: εἰμί, ἔσομαι, —, —, —, —
 Person and Number: 3rd pl.

Indicative

	<i>Active</i>
Present	εἰσί(ν)
Imperfect	ἦσαν
Future	ἔσονται

Infinitives

Present	εἶναι
Future	ἔσεσθαι

Drill 55.B (p. 215)

- | | |
|------------|-------------|
| 1. εἶναι | 2. ἦμεν |
| 3. ἔσται | 4. ἔστέ |
| 5. ἔστι(ν) | 6. εἰμί |
| 7. ἦσθα | 8. ἔσει/ἔσῃ |
| 9. εἰσί(ν) | 10. ἦν |
| 11. ἔσομαι | 12. ἦτε |

Drill 55.C (pp. 215-216)

- | | |
|-----------------|----------------------|
| 1. we are | 2. to be about to be |
| 3. they were | 4. he is |
| 5. he will be | 6. I was, he was |
| 7. they will be | 8. you are |
| 9. I was | 10. they are |
| 11. I shall be | 12. I am |

Drill 55.D (p. 216)

1. Principal Parts: ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, —, ἠκούσθην
Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀκούμεν		ἀκουόμεθα
Imperfect	ἠκούομεν		ἠκουόμεθα
Future		ἀκουσόμεθα	ἀκουσθησόμεθα

Infinitives

Present	ἀκούειν		ἀκούεσθαι
Future		ἀκούσεσθαι	ἀκουσθήσεσθαι

2. Principal Parts: μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, —, —
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>
Present	μανθάνουσι(ν)	
Imperfect	ἐμάνθανον	
Future		μαθήσονται

Infinitives

Present	μανθάνειν	
Future		μαθήσεσθαι

3. Principal Parts: εἰμί, ἔσομαι, —, —, —, —
Person and Number: 3rd sing.

Indicative

	<i>Active</i>
Present	ἐστί(ν)
Imperfect	ἦν
Future	ἔσται

Infinitives

Present	εἶναι
Future	ἔσεσθαι

Drill 55.E (pp 216-217)

- | | |
|-----------------------------|----------------------------|
| 1. you (pl.) will hear | 2. you (pl.) are listening |
| 3. to be learning | 4. they will learn |
| 5. there is; it is possible | 6. he will be |
| 7. I was/they were hearing | 8. you will hear |
| 9. they were | 10. to be |
| 11. you will be | 12. you are |
| 13. you will understand | 14. he is understanding |
| 15. they are listening | 16. you will listen |
| 17. we shall be | 18. you (pl.) are |
| 19. she was learning | 20. he will learn |

Drill 55.F (pp. 217-218)

- | | |
|------------------|----------------|
| 1. ἔσει/ἔση | 2. ἐμανθάνομεν |
| 3. ἀκούσονται | 4. μαθήσονται |
| 5. ἀκουσθήσεσθε | 6. ἔσεσθαι |
| 7. ἀκούει, ἀκούη | 8. ἔσομαι |
| 9. μανθάνει | 10. εἰμί |
| 11. ἀκούει | 12. ἀκούσεσθαι |
| 13. εἶναι | 14. ἐστέ |
| 15. ἀκουσόμεθα | 16. μαθήσεται |
| 17. ἀκούεσθαι | 18. ἔσται |
| 19. μανθάνειν | 20. μαθήσεσθαι |
| 21. ἀκουσθήσεται | 22. ἀκούομεν |

Drill 55.G (p. 219)

1. Principal Parts: δεῖ, δεήσει, ἐδέησε(ν), —, —, —
 Person and Number: 3rd sing.

Indicative

	<i>Active</i>
Present	δεῖ
Imperfect	ἔδει
Future	δεήσει

Infinitives

Present	δεῖν
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2. Principal Parts: ἴκω, ἴξω, —, —, —, —
 Person and Number: 3rd pl.

Indicative

	<i>Active</i>
Present	ἴκουσι(ν)
Imperfect	ἴκον
Future	ἴξουσι(ν)

Infinitives

Present	ἴκειν
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3. Principal Parts: ἄγω, ἄξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην
 Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγεις	ἄγῃ/ἄγῃ	ἄγῃ/ἄγῃ
Imperfect	ἤγεις	ἤγῃ	ἤγῃ
Future	ἄξεις	ἄξῃ/ἄξῃ	ἄχθήσῃ/ἄχθήσῃ

Infinitives

Present	ἄγειν	ἄγεσθαι	ἄγεσθαι
Future	ἄξειν	ἄξεσθαι	ἄχθήσεσθαι

Drill 55.H (p. 219)

1. ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, —, ἠκούσθην
2. μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, —, —
3. εἰμί, ἔσομαι, —, —, —, —
4. ἦκω, ἦξω, —, —, —, —
5. ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
6. δεῖ, δεήσει, ἐδέησε(ν), —, —, —

Drill 56-58.A (pp. 221-224)

1. You were shameful, but now you are noble, friend, and good.
Nominative, Predicate Adjective
2. A young man must not do these shameful things.
Subject Accusative
Subject Infinitive
3. Does virtue exist/Is there virtue in the soul?
Nominative, Subject
4. Noble (is) the path of truth, child.
Nominative, Predicate Adjective
5. Is it possible for friends to be wronged by friends?
Subject Accusative
Subject Infinitive
6. You are just men, but you are not doing just things.
Predicate Nominative
7. A good and noble thing it was for his sons to obey Priam.
Subject Accusative
8. For men good in soul to be honored (is) noble.
Subject Infinitive
9. It is necessary, allies, for this battle to end/to end this battle.
Subject Infinitive
10. You are being taught many things, child. For you are young.
Nominative, Predicate Adjective
11. It was possible for the opinions of wise men to prevail.
Subject Accusative
12. This work is noble.
Nominative, Predicate Adjective
13. A fearsome thing indeed is making war upon one's enemies.
Subject Infinitive

14. We were few but, by Zeus, great.
Nominative, Predicate Adjective
15. It was necessary for the strangers to be sent away from the land.
Subject Infinitive
16. It will be difficult to speak publicly.
Nominative, Predicate Adjective

Drill 56-58.B (pp. 224-226)

1. πολλάκις ἦμεν ἐν ἀγορᾷ. πολλοῖς γὰρ ἀνθρώποις ἦν λέγειν.
2. οὐκ ἐν γῇ φίλῃ ἐστέ, ὦ Ἀθηναῖοι.
3. τοὺς δικαίους τοῖς ἀδίκοις δεῖ πολεμεῖν.
4. σύμμαχοι τοῖς Λακεδαιμονίοις ἦσαν οἱ ἐν ταῖς νήσοις.
5. μεγάλα μὲν ποιοῦμεν, θεοὶ δὲ οὐκ ἐσμέν.
6. ἀθάνατος ἢ τῶν ἀγαθῶν δόξα.
7. ποιητής εἰμι καὶ καλὰ ποιῶ.
8. ἦν ποτε ἐν ταύτῃ τῇ γῇ ὁ υἱὸς θεοῦ.
9. εἰσὶν πολλαὶ ἐν τοῖς Λακεδαιμονίοις ὁδοὶ πολέμου.
10. δίκαιον καὶ ἀγαθὸν τοῖς νόμοις πείθεσθαι.
11. οὐ δεῖ ἐκεῖνον νικᾶν τὴν γνώμην.
12. πότε ἔσται τὴν μάχην νικᾶν;
13. συμφορὰ αἰ τοῖς βροτοῖς ὁ πόλεμος.

Chapter 5, Exercises A (pp. 227-229)

1. Γαῖα τοῦδ' ἔχει τὸ θνητὸν σῶμα, ἀλλ' Ἄιδης τὴν ψυχὴν ἀθάνατον.
Gaia holds the mortal body of this man, but Hades (holds) his immortal soul.
2. ἄρ' εἰ ὧδε βάρβαρος, ὧ ξένε, φρένα; οὐ γὰρ ἐθέλεις τοῖς τῆς γῆς τῆσδε νόμοις πείθεσθαι;
Are you so barbarous, stranger, in mind. For you are not willing to obey the laws of this land.
3. ῥᾴδιόν τοί ἐστιν, ὦ παῖ, περὶ τῶν φίλων πολλά τε καὶ δίκαια δηλοῦν.
It is surely easy, child, to reveal many and just things about one's friends.

4. αὐτὴ ἦν ἐτίμῳμεν μόνην τῶν ἄλλων καλὰς τοι εἶχε φρένας καὶ καλῶς ἤκουεν.
This woman whom alone from the others we were honoring had (repeatedly) noble, you know, opinions and was being spoken of well.
5. χαλεπὸν ὁ βίος, ἀλλ' οὐ διὰ τοῦθ' ὁ Ἑκτωρ τελευτᾶν ἐθέλει. ἅει πῶς τούτῳ εἰσὶ πολλοὶ πόνοι.
Life is a difficult thing, but not on account of this thing does Hector wish to die. Always somehow to this man are many labors.
6. αἰτίᾱ πολλῶν γ' ἀνθρώποις ὁ φόβος κακῶν.
Fear (is) (the) cause of many indeed evil things for men.
7. χαλεπὸς τῶν θνητῶν ὁ βίος καὶ χαλεποὶ τῆς ἀνάγκης οἱ νόμοι, οἷς δεῖ πείθεσθαι καὶ τοὺς θεούς.
The life of mortals (is) harsh and harsh (are) the laws of necessity, (laws) which it is necessary for even the gods to obey.
8. πολῖται Ἀθηναῖοι οὐποτ' ἔσονται οἷδε οἱ ξένοι. καὶ οἱ τούτων θεοὶ εἰσι βάρβαροι.
These foreigners will never be Athenian citizens. Even the gods of these men are non-Greek.
9. ἐξ ἐκείνων τῶν ξένων μέλλετ', ὧ βουλή, τὴν γ' ἀλήθειαν ἀκούσεσθαι.
From those strangers you are likely, council, to hear the truth indeed.
10. ὅ γε λόγος τὴν τοῦδε τοῦ ποιητοῦ δηλοῖ πῶς ἀρετήν.
His speech, at least, makes clear somehow the excellence of this poet.
11. ἄρ' ἡξίους ποτὲ τοὺς ἀδίκους τὴν τῶν θεῶν χάριν ἔχειν;
Did you ever use to think it right for unjust men to have the favor of the gods?
12. A. οὐ μὰ Δί' εὖ ἔχει τὰς φρένας ὁ Εὐριπίδης.
B. κακῶς λέγεις, ὧ ξένε, κούκ ἐκ τῆς ἀληθείας.
A. Not, by Zeus, is Euripides doing well in his mind.
B. You speak badly, stranger, and not in accordance with the truth.

Chapter 5, Exercises B (pp. 229-245)

1. Concerning public affairs some men were saying some opinions, other men were saying other (opinions).
2. The mind of a young man is not accustomed, you know, to learn(ing) from misfortunes.
3. This man good in soul is friendly to strangers.
4. It is certainly necessary for the things of this land to be noble.
5. Eros teaches the poets and is always with the young.
6. I had come with my children into that land. For there was need of a new life.
7. You have much money, but (you do) not (have it) by Zeus according to the just (thing). I shall never do wrong for the sake of money.
8. I am a mortal living being, but deathless (is) the soul that rules this mortal body.
9. You Greeks are always children. For you are young in your souls. Do you believe these things indeed that I am saying? Among, at least, the non-Greeks you are spoken of badly.
10. A. It is good, young man, to learn wisdom from wise men. (Is it)not (so)?
B. By the gods you speak well indeed, and it is of (it belongs to) a wise man, at least to be willing to teach young men.
11. A. It will be necessary for much money to be sent from the allies on the islands.
B. For there is need of weapons, by Zeus, with a view to war.
12. Of teachers the good ones, at least will be honored by their students whom they are teaching well, but the others (will) not (be honored).
13. One (love) is the love of friends, but another (love) (is) the (love) of the just (thing) and the noble (thing).
14. Death (is) common to bad men and to good men, but the reputation of good men (is) deathless.

15. A. Love of life and fear of death holds mortals.
B. But to this man whom we were speaking of death has come not according to fate.
16. (Away) from this journey we shall have come with much fear—for we are Greeks—into the land of the foreigners. There will be much necessity to obey the laws of these men.
17. Not, by Zeus, small labor is the following (labor): to teach young students the love of virtue.
18. Often I wronged/they wronged the (female) slaves, and indeed for this cause alone, by the gods, I was/they were likely to die.
19. The thing of fortune (= fortune) will always be with (the) Athenians, and the reputation of these men will be with a view to (for) always. For the things that Athenians do end (repeatedly) well.
20. A great and marvelous god is Eros both among men and among gods. It is not possible not to obey this divinity.
21. Much fear holds this man in (his) mind. For he is being sent with weapons into battle. And account of this thing or even otherwise somehow he will die. For so is the fate of this man.
22. We alone of the allies shall easily persuade the Athenians to cease from war. And in particular now there will be peace.
23. The things that the majority say, these things often I do not believe. A thing not good (is) the rule of the people, but I love from my heart the people of the Athenians.
24. You used to be a noble and good man. For by the Graces you were leading life well with the aid of the divinities. How is it that now indeed you are hateful to gods and mortals?
25. A. Never to be willing to learn from one's students does not belong to (is not of) a wise teacher.
B. (It does) not, by Zeus, stranger.

26. A. (Is) not the just thing the following (thing), to treat friends well, but (to treat) enemies badly?
B. (It is) not, according to the opinion, at least, of wise men, who say otherwise about the just (thing).
27. The enemies must not prevail in this battle. Zeus and other gods, do you hear these things?
28. Fearsome, you know, are the things of the sea and somehow great among the majority (of men) is the fear of that (sea).
29. The non-Greeks are stopping the battle, but the Athenians are refusing to stop the war.
30. For (Because of) fearsome and unjust deeds you will be led, wicked man, to justice. And after this (thing) you will be spoken of badly by the majority (of men) whom you were wronging.
31. It belongs to (It is of) men to do wrong (repeatedly) in accordance with necessity, but it belongs to divinities to lead these men toward the just (thing).
32. A. We were friends and allies from boyhood, but now we are enemies.
B. How is it so?
33. Contrary to expectation Gorgias was making the sons of the Athenians noble and good in respect to virtue. For he was having that skill.
34. You were a teacher of wicked deeds, by Zeus, stranger, and (you were) the cause of evil things for the young men whom you were teaching even to do wrong (repeatedly) for the sake of money.
35. In necessities, commanders, you used to lead the people with judgment, and resulting from this thing you will get a great reputation for wisdom.
36. Contrary to the expectation of the commanders, the Athenians were being defeated throughout (the) land and throughout (the) sea. But in respect to the things after these things I am now making a speech.
37. I wish to be a student of that truly wise rhetor. For I do not have the art of words.

38. Alone of the Greeks the Spartans love war. Difficult, you know work is to persuade the Spartans to keep (repeatedly) the peace, but you will accomplish this thing well with the aid of the divinities.
39. You are beautiful in body and soul. And on account of this thing you will easily get many good things and much delight of life.
40. A. It is necessary either to make war or to keep (the) peace. Or how do you say?
B. The affair is bad, but so it is.
A. In speech the non-Greeks will deem peace of much value, but in fact (they will) not.
B. And *fearsome* they will be in battle.
41. This man alone is wise in respect to the wisdom according to a human being. For he learned (repeatedly) many things from Euripides and from the rest of the poets. Even now indeed he is spoken of nobly and he is likely to lead the Athenians through great labors to virtue.
42. I was leading my child to the house of Euripides. For at the house of this man he is likely to learn the wisdom of the poets and the skill of these men.
43. Good indeed are the teachers of virtue, but from this orator the children are learning the following evil things: to treat strangers badly and to love war. Bad indeed (is it) to teach the very things that this man teaches.
44. It is certainly necessary not to listen to the speeches of that shameful rhetor; for he teaches children to do (repeatedly) bad things.
45. It is a good thing for the Spartans, whose minds shameful fear holds, to cease from battle, but never, great Zeus, shall we cease to make war. For we are making war for the sake of our children and not unjustly.
46. The Athenians are accustomed always to have (having) great hope of victory against the enemies, but the non-Greeks make war well and are likely indeed to win at some time.
47. A. It is necessary to begin a war, commander, and to send the young men into battle.
B. But it is not a small task to persuade the people in respect to these things.
A. There will be a need of fine words indeed. For the people love peace.

48. That commander will lead these good men and the rest of the citizens to victory, and with the aid of the gods indeed he will end the war; I was having these hopes, but now I am hearing of much suffering in battle.
49. And how is it, Euripides, that you call *these* strangers wise poets? Do they have the art of words, and do they teach (that art)? They are called clever, but are you likely to learn many things from these men?
50. Not many men are willing to be taught (for they do not have a desire for skill); but among these young men only there are hopes; for they are young. And they will listen to the words of the poets, and they will learn the love of the beautiful (thing).
51. Not, you know, beautiful speeches am I intending to make in reply to the citizens and the foreigners about these ugly matters. For the speech of this man was terrible.
52. Mortal are the poets, but with the aid of the divinities they make beautiful and immortal words.
53. In reply to the people I shall speak, Athenians, about this just war. And after these things weapons and money will be sent by the allies. And easily we shall conquer the other Greeks.
54. Never, by Zeus and the rest of the gods, shall we obey the terrible and unjust laws of the Lacedaemonians, by whom now, at least, we are being ruled.
55. You will not be able to accomplish many things, but that thing, at least, you will easily do: you will teach your child to love the good (thing).
56. It was a fearsome thing, according, at least, to the opinion of this public speaker, for the majority to be under the power of the few. Even now this opinion prevails. And on account of this cause the people of the Athenians will cling to the rule with a view to always (forever).
57. We were learning to make war from the *Spartans*. For they were having this skill and were willing to teach others.

58. A. And men are good in respect to their bodies resulting from many toils.
 B. Indeed how not?
 A. And the work of toil indeed is the following: to make men beautiful in their bodies and not ugly.
 B. By Zeus, you speak well.
 A. Child, are there toils among the gods?
 B. Not ever, by the gods.
 A. And on account of this cause (are) the gods ugly in their bodies?
 B. (It is) a necessity, by Hermes, but not in their minds.
 A. And Zeus, according at least to this speech, is ugly in body, but beautiful in mind. Are you not in this way somehow saying this thing?
59. A. Is it ever necessary to do wrong?
 B. Never, by Zeus, according at least to the wise men.
 A. And (is it ever necessary) *to be wronged*?
 B. Often by enemies I, at least am wronged.
 A. At the hands of necessity do they do an unjust thing or with a view to delight?
 B. Certainly not with a view to delight.
 A. (It is) a necessity, resulting from these things, to wrong one's enemies.
 B. How indeed? For the things that you say I do not understand.

Chapter 5, Exercises C (pp. 245-249)

1. τὸ τέκνον παρὰ τὸν Γοργίαν πέμψω· ἀπὸ γὰρ ἐκείνου τοῦ ῥήτορος μόνου εὖ λέγειν μαθήσεται, καὶ ταύτη τῇ δεινῇ πείσει τέχνη πολλοὺς ἐν τῇ βουλῇ.
2. χαλεπὸν τοι τοῖς τε ἄλλοις θνητοῖς ἡ ἀνάγκη καὶ τῷ Ἑκτορι. καὶ τὰς Μοίρας δεῖ ταύτη τῇ δεινῇ θεῶ πείθεσθαι.
3. λόγους οὐκ εἰς χάριν ἀκούσεσθε, ὧ πολῖται, ἀλλ' ἐκ φρενὸς λέξω· πείθω γὰρ τὸν Ἀθηναίων δῆμον εἰρήνην ἐν τῇ γῇ ταύτῃ ἄγειν.
4. οἱ τε ἄλλοι θεοὶ καὶ ὁ Ζεὺς ὁ φρένα μέγας χαλεπὴν ἦγον δίκην κατ' οὐρανοῦ παρὰ θνητοὺς πονηρούς. ταῦτα οὕτως εἶχεν.

5. ὁ Ἀλέξανδρος ὑπὸ μεγάλου τε ἔρωτος καὶ ἀνάγκης χαλεπῆς τὴν Ἑλένην ἄξει πως ἐκ τῆς τῶν Ἑλλήνων χώρᾱς καὶ αὕτη, νῆ Δία, ἥς ὁ Ἔρως ἄρχει, ἐθελήσει ἄγεσθαι. μετὰ δὲ ταῦτα οἱ Ἀτρεΐδαι τοῖς βαρβάροις πολεμήσουσιν.
6. ἄρα μέλλεις, ὦ φίλε ἐταῖρε, τὴν πολέμου τέχνην μαθήσεσθαι παρὰ τῶν δεινῶν βαρβάρων ἐκείνων οἱ αἰεὶ φιλοῦσι πολεμεῖν; χαλεπὸν τοι ἔσται τοῦτο ποιεῖν.
7. οὔποτε, μὰ τὸν Ἑρμῆν, ἐκεῖνος ὁ πονηρὸς ῥήτωρ, ᾧ πείθεσθαι οἱ πολῖται οὐκ ἐθέλουσιν, τοῦτον τὸν τῇ ἀληθείᾳ ἀγαθὸν ἐκ τῆς πέμψει γῆς. παυθήσεται πως σὺν τοῖς δαίμοσι τοῦ αἰσχροῦ ἔργου τοῦδε.
8. δεῖ δὴ φίλον ἀγαθὸν γε τοὺς ἐταίρους διὰ πόνου πολλοῦ ἄγειν τῷ ὁδῷ τῷ ἀληθείᾳς τε καὶ δίκης.
9. εἰς ἀγορὰν ἤκουσιν οὗτοι οἱ μαθηταὶ καὶ ἀρετὴν ὑπὸ τοῦ Γοργίου διδάσκονται. διὰ τοῦτο ἀξιώσουσι τοῖς τε καλοῖς λόγοις τὸν διδάσκαλον τιμᾶν καὶ πολλοῖς χρήμασιν.
10. ἃ νεανίας ἀκούει, τούτοις αἰεὶ πείθεται. ῥαδίως δὲ ὑπὸ διδασκάλων δεινῶν αἱ παίδων ψυχαὶ πείθονται. διὰ τοῦτο ἀνάγκη ἐστὶ διδασκάλους τὴν ἀλήθειαν τοῖς μαθηταῖς ἀεὶ λέγειν.
11. ἄλλοι θεοὶ ἄλλων θνητῶν λόγοις πείθονται. ὦ Ζεῦ, τούτων τῶν πολῖτῶν ἀκούσει ποτὲ καὶ χάριν πέμψεις;
12. ἐκ παίδων μὲν ἐμάνθανον λόγους καλοὺς ποιεῖσθαι· ἀγαθὸς γὰρ ῥήτωρ εἶναι ἤθελον. νῦν δὲ παρὰ δόξαν φιλῶ οὐ λόγους καλοὺς ἀλλὰ τὴν ἀλήθειαν καὶ ἅπερ ὁ Γοργίας λέγει οὐκ ἐθέλω λέγειν.

Chapter 6

Drill 60.A (pp. 251-252)

- | | |
|---|---------------------------------------|
| 1. he ruled | 2. he will rule; you will begin |
| 3. he began | 4. he will begin |
| 5. you wished | 6. to wish (once) |
| 7. they wished | 8. they will be willing |
| 9. you (pl.) considered | 10. you (pl.) will consider |
| 11. you considered | 12. I shall make |
| 13. we persuaded | 14. we shall persuade |
| 15. they were obeying;
they were being persuaded | 16. they will heed |
| 17. to be likely (once) | 18. he will be likely |
| 19. I sent | 20. I shall send |
| 21. you (pl.) honored | 22. you (pl.) will honor |
| 23. we deemed worthy | 24. we shall value |
| 25. to cease (once) | 26. to be about to cease |
| 27. I ceased | 28. I was ceasing/I was being stopped |
| 29. you thought worthy | 30. to think worthy (once) |

Drill 60.B (pp. 252-254)

- | | |
|----------------|-----------------|
| 1. διδάξει | 2. διδάξειν |
| 3. διδάξασθαι | 4. ἐτελεύτησα |
| 5. ἐτελεύτησαν | 6. ἐτελεύτων |
| 7. ἐπολεμήσατε | 8. ἐπολεμεῖτε |
| 9. ἐνίκηῶμεν | 10. ἐνίκησαμεν |
| 11. νίκησαι | 12. ἀδικήσεις |
| 13. ἡδίκησας | 14. ἐδέησε(ν) |
| 15. δεῖν | 16. δεῖ |
| 17. ἐπαύσω | 18. ἐπαύσασθε |
| 19. παύσασθαι | 20. ἥρξατο |
| 21. ἄρξεται | 22. ἄρξασθαι |
| 23. ἐτίμησάμην | 24. ἐτίμησάμεθα |
| 25. πείσαι | 26. πείθεσθαι |
| 27. πείσασθαι | 28. ἐδήλου |
| 29. ἐδήλωσε(ν) | 30. δηλοῖ |

Drill 61.A (pp. 255-256)

1. I said; they said
3. you carried away with yourself
5. you (pl.) understood
7. we held on to
9. you said
11. you said
13. I shall cling to
15. to cling to (repeatedly)
to be held (repeatedly)
17. they married
19. to understand (once)
21. to be about to learn
23. he was stopping (trans.)
25. to lead (once)
27. we were holding
29. to marry (once)
2. I was saying; they were saying
4. you were carrying away with yourself;
you were being led
6. you (pl.) were learning
8. we were clinging to;
we were being held
10. you said
12. I clung to
14. to cling to (once)
16. to be about to get
18. they were marrying; they were being led
20. to be learning
22. he said
24. I married
26. we said
28. you (pl.) led
30. to get

Drill 61.B (pp. 256-258)

1. ἐμάθετε
3. ἐσχόμεθα
5. ἄγειν
7. εἰπεῖν, λέξαι
9. ἥρξατο
11. ἔμαθον
13. ἔμαθον
15. ἐσχόμεν
17. εἵπομεν, ἐλέξαμεν
19. ἔμαθε(ν)
21. ἡγάγοντο
23. ἀγαγέσθαι
25. σχεῖν
2. εἶπας, εἶπες, ἔλεξας
4. εἰχόμεθα
6. ἀγαγεῖν
8. ἡγάγετο
10. εἶπον, ἔλεξα
12. ἐμάνθανον
14. ἡγάγου
16. εἰχόμεν
18. ἐλέγομεν
20. ἐμάνθανε(ν)
22. ἔσχεσθε
24. ἄγεσθαι
26. ἔχειν

Drill 62-63.A (pp. 259)

1. Principal Parts: πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην
Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθεις	πείθῃ/πείθει	πείθῃ/πείθει
Imperfect	ἔπειθες	ἐπείθου	ἐπείθου
Future	πείσεις	πείσῃ/πείσει	πείσῃ/πείσει
Aorist	ἔπεισας	ἐπείσω	ἐπείσθης

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθειν	πείθεσθαι	πείθεσθαι
Future	πείσειν	πείσεσθαι	πείσεσθαι
Aorist	πείσαι	πείσασθαι	πείσθηναι

2. Principal Parts: δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
Person and Number: 3rd sing.

Indicative

	<i>Active</i>
Present	δηλοῖ
Imperfect	ἐδήλου
Future	δηλώσει
Aorist	ἐδήλωσε(ν)

Infinitives

	<i>Active</i>
Present	δηλοῦν
Future	δηλώσειν
Aorist	δηλῶσαι

3. Principal Parts: μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, —, —
 Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>
Present	μανθάνομεν	
Imperfect	ἐμανθάνομεν	
Future		μαθησόμεθα
Aorist	ἐμάθομεν	

Infinitives

Present	μανθάνειν	
Future		μαθήσεσθαι
Aorist	μαθεῖν	

4. Principal Parts: ἔχω, ἔξω/σχήσω, ἔσχον, ἔσχηκα, -έσχημαι, —
 Person and Number: 2nd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἔχετε	ἔχεσθε	ἔχεσθε
Imperfect	εἴχετε	εἴχεσθε	εἴχεσθε
Future	ἔξετε/σχήσετε	ἔξεσθε/σχήσεσθε	
Aorist	ἔσχετε	ἔσχεσθε	

Infinitives

Present	ἔχειν	ἔχεσθαι	ἔχεσθαι
Future	ἔξειν/σχήσειν	ἔξεσθαι/σχήσεσθαι	
Aorist	σχεῖν	σχέσθαι	

5. Principal Parts: ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἦρχθην
Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄρχουσι(ν)	ἄρχονται	ἄρχονται
Imperfect	ἦρχον	ἦρχοντο	ἦρχοντο
Future	ἄρξουσιν(ν)	ἄρξονται	ἀρχθήσονται
Aorist	ἦρξαν	ἦρξαντο	ἦρχθησαν

Infinitives

Present	ἄρχειν	ἄρχεσθαι	ἄρχεσθαι
Future	ἄρξειν	ἄρξεσθαι	ἀρχθήσεσθαι
Aorist	ἄρξαι	ἄρξασθαι	ἀρχθῆναι

6. Principal Parts: λέγω, λέξω, ἔλεξα/εἶπον, —, λέλεγμαι, ἐλέχθην
Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	λέγει		λέγεται
Imperfect	ἔλεγε(ν)		ἐλέγετο
Future	λέξει		λεχθήσεται
Aorist	ἔλεξε(ν)/εἶπε(ν)		ἐλέχθη

Infinitives

Present	λέγειν		λέγεσθαι
Future	λέξειν		λεχθήσεσθαι
Aorist	λέξειν/εἰπεῖν		λεχθῆναι

7. Principal Parts: φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
Person and Number: 1st pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	φιλοῦμεν		φιλούμεθα
Imperfect	ἐφιλοῦμεν		ἐφιλούμεθα
Future	φιλήσομεν		φιληθισόμεθα
Aorist	ἐφιλήσαμεν		ἐφιλήθημεν

Infinitives

Present	φιλεῖν		φιλεῖσθαι
Future	φιλήσειν		φιληθήσεσθαι
Aorist	φιλήσαι		φιληθῆναι

8. Principal Parts: ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
Person and Number: 1st sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγω	ἄγομαι	ἄγομαι
Imperfect	ἤγον	ἤγόμην	ἤγόμην
Future	ἄξω	ἄξομαι	ἄχθήσομαι
Aorist	ἤγαγον	ἤγαγόμην	ἤχθην

Infinitives

Present	ἄγειν	ἄγεσθαι	ἄγεσθαι
Future	ἄξειν	ἄξεσθαι	ἄχθήσεσθαι
Aorist	ἄγαγεῖν	ἄγαγέσθαι	ἄχθῆναι

Drill 62-63.B (pp. 259-260)

- | | |
|----------------------------|--------------------------------------|
| 1. she was heard | 2. you (pl.) were being heard |
| 3. I was stopped | 4. I was/they were stopping (trans.) |
| 5. I shall be stopped | 6. you (pl.) were ruled |
| 7. you (pl.) were ruling | 8. to be ruled (once) |
| 9. they will be ruled | 10. to make clear (once) |
| 11. to be making clear | 12. we were taught |
| 13. we caused to be taught | 14. we taught |
| 15. to do wrong (once) | 16. to be wronged (once) |

17. you were wronged
19. they were sent
21. I was/they were thinking it right
23. he was conquered

18. you were being wronged
20. they sent
22. they thought it right
24. he was conquering

Drill 62-63.C (pp. 260-261)

- | | |
|-------------------|-----------------|
| 1. ἐπολεμήθημεν | 2. ἐπολεμήσαμεν |
| 3. ἤρχθησαν | 4. ἤρξαντο |
| 5. ἤχθην | 6. ἤγαγον |
| 7. ἐπαύθη | 8. ἐπαύετο |
| 9. ἐφιλήθητε | 10. φιληθήσεσθε |
| 11. ἐφιλήσατε | 12. πεμφθῆναι |
| 13. πεμφθήσεσθαι | 14. πέμπειν |
| 15. ἐλέχθη | 16. λεχθῆναι |
| 17. εἶπον, ἔλεξαν | 18. ἐνίκηθης |
| 19. ἐνίκητε | 20. ἐνίκησας |

Drill 62-63.D (pp. 261-262)

- | | |
|-----------------|----------------|
| 1. ἔπεμψαν | 2. ἐπείθου |
| 3. ἐπαύθημεν | 4. ἀγαγέσθαι |
| 5. ἠξιώθησαν | 6. ἔμαθον |
| 7. τῖμᾶν | 8. ἐλέγετο |
| 9. διδάσκεσθε | 10. ἠρχόμεν |
| 11. ἤρξω | 12. ἀδικούμεθα |
| 13. πολεμήσειν | 14. ἦν |
| 15. ἐθέλήσετε | 16. νίκηθῆναι |
| 17. ποιηθήσεσθε | 18. ἐδήλους |
| 19. ἀκούσομαι | 20. ἐδίδαξαν |
| 21. παύσασθαι | 22. ἔμελλες |
| 23. ἔσχε(ν) | 24. εἶναι |
| 25. μαθησόμεθα | 26. ἐπείσθησαν |

Drill 60-64.A (pp. 263-265)

1. We do not wish to make war upon these men ever.
2. He was taught by these poets, and he learned many just things.

3. Many other things and in particular Helen Alexander carried away with himself out from the Spartan land to the land of Priam.
4. Wise men learned the things of virtue, and they did not ever wrong the good men.
5. These noble things and many other things the poet taught the children of the commander, but he did not make these (children) good.
6. You (pl.) wronged many, by Zeus, of the citizens, and now indeed you will be sent out from this land.
7. The enemies were winning, but they ceased from battle. I intend to make clear (once) the cause of this thing.
8. That shameful orator did not think it right to consider Euripides of much value.
9. We are now honoring this man. For by the valor of this man we prevailed not only in this battle, but also in the rest of the war. And this land got a great reputation on account of this man.
10. When will the people be willing to be persuaded (once) by the words of the wise men?

Drill 60-64.B (pp. 265-266)

1. τούτους τοὺς ἀνθρώπους σὺν ὅπλοις ὁ ἄρχων ἤγαγεν ἐπὶ τοὺς βαρβάρους οἱ εἰς τὴν χώρᾱν ἦκον.
2. διὰ τοῦτο, ὧ Ἀθηναῖοι, ἐκεῖνος ὁ ῥήτωρ ὁ πονηρὸς ὑπὸ τῶν Λακεδαιμονίων οὔποτε ἐτίμηθη τε καὶ οὐ τιμηθήσεται.
3. μετὰ τὸν πόλεμον ἤρξε σὺν θεοῖς ἐκεῖνος ὁ καλός τε καὶ ἀγαθός.
4. ἐφίλουν μὲν τοὺς υἱούς, ἐπέμφθησαν δέ πως ἐκ τῆς γῆς.
5. οἱ δαίμονες μεγάλᾳς ἐλπίδας καὶ φόβους ἐν φρεσὶν ἐποίησαν θνητῶν.
6. τὸν υἱὸν ἡξίωσας ταύτης τῆς χώρᾳς ἄρχειν;
7. ταῦτα μὲν ἔδει μαθεῖν, ἀλλὰ οὗτοι οἱ μαθηταὶ οὐκ ἠθέλησαν τοὺς λόγους τοῦ διδασκάλου ἀκούειν.
8. εὖ εἶπεν ὁ Λακεδαιμόνιος καὶ τοὺς Ἀθηναίους ἔπεισέ πως τὴν εἰρήνην ἄγειν.

Drill 65.A (p. 267)

1. Principal Parts: βούλομαι, βουλήσομαι, —, —, βεβούλημαι, ἐβουλήθην
Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		βούλη/βούλει	
Imperfect		ἐβούλου	
Future		βουλήσῃ/βουλήσει	
Aorist			ἐβουλήθης

Infinitives

Present	βούλεσθαι	
Future	βουλήσεσθαι	
Aorist		βουληθῆναι

2. Principal Parts: γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —
Person and Number: 3rd sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		γίγνεται	
Imperfect		ἐγίγνετο	
Future		γενήσεται	
Aorist		ἐγένετο	

Infinitives

Present	γίγνεσθαι	
Future	γενήσεσθαι	
Aorist	γενέσθαι	

3. Principal Parts: ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, —, —
 Person and Number: 2nd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		ἔρχεσθε	
Imperfect		¹	
Future		(ἐλεύσεσθε)	
Aorist	ἦλθετε		

Infinitives

Present		ἔρχεσθαι	
Future		(ἐλεύσεσθαι)	
Aorist	ἐλθεῖν		

4. Principal Parts: ὁράω, ὄψομαι, εἶδον, ἐώρακα/έόρακα, ἐώραμαι/ώμμαι, ὤφθην
 Person and Number: 1st sing.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ὁρῶ		ὁρῶμαι
Imperfect	έώρων		έωρώμην
Future		ὄψομαι	ὀφθήσομαι
Aorist	εἶδον		ὤφθην

Infinitives

Present	ὁρᾶν		ὁρᾶσθαι
Future		ὀψεσθαι	ὀφθήσεσθαι
Aorist	ἰδεῖν		ὀφθῆναι

¹ Imperfect not included because it is supplied by another verb (see Part 2, §145).

5. Principal Parts: δέχομαι, δέξομαι, ἐδεξάμην, —, δέδεγμαι, —
 Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		δέχονται	
Imperfect		ἐδέχοντο	
Future		δέξονται	
Aorist		ἐδέξαντο	

Infinitives

Present	δέχεσθαι
Future	δέξεσθαι
Aorist	δέξασθαι

Drill 65.B (pp. 267-268)

- | | |
|-------------------------|-----------------------|
| 1. you want | 2. he wanted |
| 3. he was becoming | 4. you became |
| 5. you (pl.) will learn | 6. he is learning |
| 7. you are | 8. you will be |
| 9. you received | 10. to receive (once) |
| 11. you (pl.) came | 12. you are going |
| 13. to be seen (once) | 14. you will see |
| 15. I was; he was | 16. he will be |
| 17. to see (once) | 18. we saw |
| 19. you were wanting | 20. to want (once) |

Drill 65.C (pp. 268-269)

- | | |
|---------------|----------------|
| 1. ὁρᾶν | 2. ἰδεῖν |
| 3. ἔρχονται | 4. ἐλεύσεται |
| 5. ἐδέχου | 6. δεξόμεθα |
| 7. εἶναι | 8. ἦ, ἦν |
| 9. ἔμαθε(ν) | 10. μαθήσεται |
| 11. γενήσεσθε | 12. γενέσθαι |
| 13. ἐβούλοντο | 14. βουληθῆναι |
| 15. ἐγένοντο | 16. ἔσεσθαι |
| 17. εἶδον | 18. ὥφθησαν |

Drill 66.A (pp. 271-272)

1. into the same misfortunes
2. into the misfortunes themselves
3. by the speech itself
4. by the same speech
5. the deeds themselves (subj., d.o.)
6. the same deeds (subj., d.o.)
7. this very thing (subj., d.o.)
8. these same things (subj., d.o.)
9. We were doing the same thing as those men.
10. You yourselves will be honored by the people.
11. This woman has the same opinion as the majority.
12. I shall never wrong the young men themselves.
13. Were you (m.) yourself doing those wicked things?
14. We are fighting with the same weapons as Priam.
15. Gorgias was saying the same things both in the agora and in the house of friends.
16. Was it possible for the student himself to learn wisdom?
17. I (m.) myself am willing to teach my son the same thing.
18. They are being sent into the same land by the same man.
19. Not another thing am I saying, but (I am saying) these very things.
20. The work itself was making clear the excellence of this man.

Drill 66.B (pp. 272-273)

1. τοῖς αὐτοῖς/ταῖς αὐταῖς δαίμοσι(ν)
2. τὸν Δία αὐτόν
3. ἐν τῷ αὐτῷ πολέμῳ
4. τὰ αὐτὰ ταῦτα
5. τὴν δίκην αὐτήν
6. αὐτῆς τῆς ἀληθείας χάριν
7. οἱ ἄρχοντες αὐτοὶ τὸν δῆμον τῶν Ἀθηναίων ἡδίκουν.
8. ἡ τῶν βαρβάρων ἐλπίς ἐστὶν αὐτὸς ὁ Ἑκτωρ.
9. τῷ αὐτῷ ἔρωτι ἄρχονται καὶ ἡ Ἑλένη καὶ ὁ Ἀλέξανδρος.
10. τάσδε τὰς συμφορὰς αὐτοῖς τοῖς ἐν τῷ οὐρανῷ θεοῖς λέξω.
11. αὐτοί, ὧ παῖδες, φίλοι ἐστὲ τῇδε.
12. τὰ αὐτὰ λέξει τῷ Πριάμῳ αὐτῷ.
13. ὁ μὲν αὐτός εἰμι, ἄλλην δὲ ἔχεις φρένα.
14. τοὺς ξένους δεῖ τοῖς αὐτοῖς νόμοις πείθεσθαι τοῖς πολίταις.

Drill 67.A (p. 275)

- | | |
|------------|-----------|
| 1. ἡμῶν | 2. αὐτήν |
| 3. ἐμοί | 4. σύ |
| 5. αὐτῷ | 6. ἡμεῖς |
| 7. ἐμοῦ | 8. σοί |
| 9. ὑμᾶς | 10. αὐτάς |
| 11. αὐτό | 12. ὑμῶν |
| 13. ἡμᾶς | 14. σοῦ |
| 15. ἐμέ | 16. ὑμεῖς |
| 17. αὐτοῖς | 18. ἐγώ |
| 19. σέ | 20. ἡμῖν |

Drill 67.B (pp. 275-276)

- | | |
|---------------------------------|------------------------------------|
| 1. ἐμοὶ καὶ τοῖς ἐμοῖς ἐταίροις | 2. τῇ χάριτι αὐτοῦ |
| 3. ἐν τῷ σῶ σώματι | 4. αὐτήν καὶ τὸ τέκνον αὐτῆς |
| 5. διὰ τοὺς λόγους αὐτῶν | 6. μετὰ αὐτοῦ ἐν τῇ οἰκίᾳ αὐτοῦ |
| 7. ὁ διδάσκαλος ἡμῶν | 8. τὴν μεγάλην ἐλπίδα μου |
| 9. ταῖς τέχναις αὐτῆς | 10. εἰς τὴν ὑμετέραν χώρᾱν |
| 11. σὺ μόνη | 12. περὶ τὴν ἀρετὴν σου |
| 13. καὶ σὲ καὶ ἐμέ | 14. ἐκείνων καὶ τῶν συμμαχῶν αὐτῶν |
| 15. ἡ μοῖρα αὐτοῦ | 16. ἢ ἡμῖν ἢ αὐταῖς |
| 17. πρὸς τῷ ἡμετέρῳ φόβῳ | 18. ἔμοιγε |
| 19. τὰ χρήματά μου | 20. κατὰ τὴν σοφίαν σου |
| 21. οἱ ἐχθροὶ αὐτῆς | 22. ἐμοὶ μόνῳ |

Drill 67.C (pp. 277-280)

1. The commanders are sending us into battle, but I, at least, shall not ever be willing to be led by them.
2. You, at least, will never persuade me, companion, in respect to these things.
3. Of the divinities some are accustomed to listen(ing) to you, children, others (are) not.
4. This man has your (pl.) money. (Do) you (pl.) (have) his?
5. It is not good, according at least to my opinion, for them to rule this land.
6. To you, council, I wish to reveal many things.
7. For (because of) this thing alone is it necessary for me to honor her?
8. To me, at least, a task not easy is teaching your children my wisdom.
9. That woman was telling us always to love the goddesses.

10. Under the power of you, rhetors, the citizens will not be. For *I* am intending to rule them.
11. I am ceasing from toil, but do you intend to cease, child?
12. A great, by Zeus, misfortune has come to them.
13. Are you, Athenians, ruling them or are they themselves ruling you?
14. We were hearing you indeed but (we were) not (hearing) him.
15. It is not possible for our friends to wrong us.
16. Love not war will conquer me.
17. Now that man is teaching you (pl.), but you (pl.) will teach them.
18. I expect the children of this man to be sent out from the house.
19. I was telling your companion to cease from fear.
20. It is necessary for us to be persuaded by/heed your (pl.) speech.

Drill 68.A (p. 281)

- | | |
|-----------|-----------------------------|
| 1. πᾶσαν | all the truth (d.o.) |
| 2. πάντας | all the non-Greeks (d.o.) |
| 3. πάντα | all the deeds (subj., d.o.) |
| 4. πᾶς | the whole man (subj.) |
| 5. πάσῃ | in every battle |
| 6. πᾶσι | for all the strangers |
| 7. πᾶσῶν | of all the islands |
| 8. πάσῃς | throughout all the lands |
| 9. πάντες | all my sufferings (subj.) |
| 10. πάσῃ | with the whole mind |

Drill 68.B (pp. 281-282)

- | | |
|-------------------|--|
| 1. ἅπαντα | quite all the good things (subj., d.o.) |
| 2. ἀπάσης | through all the land |
| 3. ἅπαντα | every speech (d.o.), all the speech (d.o.) |
| 4. ἅπαν | the whole house (subj., d.o.) |
| 5. ἀπάντων/ἀπασῶν | concerning all the gods/goddesses |
| 6. ἅπασα | all the council (subj.) |
| 7. ἅπαντι | for one's whole life |
| 8. ἅπαντες | quite all mortals (subj.) |
| 9. ἀπάσῃ | by every judgment |
| 10. ἅπασι | among all Greeks |

Drill 68.C (pp. 282)

- | | |
|-----------------------------|---|
| 1. πάντα περὶ τοὺς δαίμονας | 2. διὰ τοῦ ἅπαντος οὐρανοῦ |
| 3. ἅπαντι τῷ δήμῳ | 4. πάντα, πᾶσι(ν) |
| 5. πάντες οἱ πολῖται | 6. ἐν τῇ συμφορᾷ πάσῃ |
| 7. ἅπαντα τὰ χρήματα | 8. πᾶσιν ὅπλοις |
| 9. φόβον πάντα | 10. ἅπαντες οἱ παῖδες, ἅπαντα τὰ τέκνα,
ἅπασαι αἱ παῖδες |

Drill 68.D (p. 283)

- | | | |
|------------|-----------------------|--------------------------|
| 1. | Singular | Plural |
| Nominative | ὁ ἡμέτερος δεσπότης | οἱ ἡμέτεροι δεσπότες |
| Genitive | τοῦ ἡμέτερου δεσπότη | τῶν ἡμέτερων δεσποτῶν |
| Dative | τῷ ἡμέτερῳ δεσπότῃ | τοῖς ἡμέτεροις δεσπόταις |
| Accusative | τὸν ἡμέτερον δεσπότην | τοὺς ἡμέτερους δεσπότης |
| Vocative | ὦ ἡμέτερε δέσποτα | ὦ ἡμέτεροι δεσπότες |
| 2. | Singular | Plural |
| Nominative | ὁ μέγας ἀγὼν | οἱ μεγάλοι ἀγῶνες |
| Genitive | τοῦ μεγάλου ἀγῶνος | τῶν μεγάλων ἀγῶνων |
| Dative | τῷ μεγάλῳ ἀγῶνι | τοῖς μεγάλοις ἀγῶσι(ν) |
| Accusative | τὸν μέγαν ἀγῶνα | τοὺς μεγάλους ἀγῶνας |
| Vocative | ὦ μέγαλε ἀγὼν | ὦ μεγάλοι ἀγῶνες |
| 3. | Singular | Plural |
| Nominative | τὸ πᾶν ἔργον | τὰ πάντα ἔργα |
| Genitive | τοῦ παντὸς ἔργου | τῶν πάντων ἔργων |
| Dative | τῷ παντὶ ἔργῳ | τοῖς πᾶσιν ἔργοις |
| Accusative | τὸ πᾶν ἔργον | τὰ πάντα ἔργα |
| 4. | Singular | Plural |
| Nominative | ὁδε ὁ ἀνὴρ | οἶδε οἱ ἄνδρες |
| Genitive | τοῦδε τοῦ ἀνδρός | τῶνδε τῶν ἀνδρῶν |
| Dative | τῷδε τῷ ἀνδρὶ | τοῖσδε τοῖς ἀνδράσι(ν) |
| Accusative | τόνδε τὸν ἄνδρα | τούσδε τοὺς ἄνδρας |

5.	Singular	Plural
Nominative	ἡ ὀρθὴ ὁδός	αἱ ὀρθαὶ ὁδοί
Genitive	τῆς ὀρθῆς ὁδοῦ	τῶν ὀρθῶν ὁδῶν
Dative	τῇ ὀρθῇ ὁδῷ	ταῖς ὀρθαῖς ὁδοῖς
Accusative	τὴν ὀρθὴν ὁδόν	τὰς ὀρθὰς ὁδούς
Vocative	ὦ ὀρθὴ ὁδέ	ὦ ὀρθαὶ ὁδοί
6.	Singular	Plural
Nominative	αὐτὸ τὸ χρῆμα	αὐτὰ τὰ χρήματα
Genitive	αὐτοῦ τοῦ χρήματος	αὐτῶν τῶν χρημάτων
Dative	αὐτῷ τῷ χρήματι	αὐτοῖς τοῖς χρήμασι(ν)
Accusative	αὐτὸ τὸ χρῆμα	αὐτὰ τὰ χρήματα
7.	Singular	Plural
Nominative	τὸ θνητὸν σῶμα	τὰ θνητὰ σώματα
Genitive	τοῦ θνητοῦ σώματος	τῶν θνητῶν σωμάτων
Dative	τῷ θνητῷ σώματι	τοῖς θνητοῖς σώμασι(ν)
Accusative	τὸ θνητὸν σῶμα	τὰ θνητὰ σώματα
Vocative	ὦ θνητὸν σῶμα	ὦ θνητὰ σώματα
8.	Singular	Plural
Nominative	ὁ ἐμὸς μαθητής	οἱ ἐμοὶ μαθηταί
Genitive	τοῦ ἐμοῦ μαθητοῦ	τῶν ἐμῶν μαθητῶν
Dative	τῷ ἐμῷ μαθητῇ	τοῖς ἐμοῖς μαθηταῖς
Accusative	τὸν ἐμὸν μαθητήν	τοὺς ἐμούς μαθητάς
Vocative	ὦ ἐμέ μαθητά	ὦ ἐμοὶ μαθηταί
9.	Singular	Plural
Nominative	ἡ ὀλίγη ἐλπίς	αἱ ὀλίγαι ἐλπίδες
Genitive	τῆς ὀλίγης ἐλπίδος	τῶν ὀλίγων ἐλπίδων
Dative	τῇ ὀλίγῃ ἐλπίδι	ταῖς ὀλίγαις ἐλπίσι(ν)
Accusative	τὴν ὀλίγην ἐλπίδα	τὰς ὀλίγας ἐλπίδας
Vocative	ὦ ὀλίγη ἐλπί	ὦ ὀλίγαι ἐλπίδες

10.	Singular	Plural
Nominative	ἅπαντα ἡ συμφορᾶ	ἅπαντα αἱ συμφοραί
Genitive	ἁπάσης τῆς συμφορᾶς	ἁπάντων τῶν συμφορῶν
Dative	ἁπάντῃ τῇ συμφορᾷ	ἁπάντα ταῖς συμφοραῖς
Accusative	ἅπαντας τὴν συμφορὰν	ἁπάντας τὰς συμφοράς

Drill 69.A (pp. 285-289)

1. I say that this citizen is doing wrong.
I say that this citizen did wrong.
I say that this citizen will not do wrong.
2. I said that I was being persuaded by that man.
I said that I had been persuaded by that man.
I said that I would be persuaded by that man.
3. It is necessary to make clear to the young men that the soul is immortal.
4. Were you saying that the war had begun on the islands?
5. (It is) clear that you are not doing well in body.
6. I heard friends, that you had done this thing.
7. I was never persuaded that the Spartans were wishing to make war.
8. (It is) clear that you (pl.) will do the just thing.
9. I am not able to say that I understand these things.
10. He said that he would not obey unjust laws.
11. The poet is certainly making clear that not always do the gods love men.
12. This wise man says that many men were willing to do wrong on account of love.
13. After indeed the battle it will be clear that I spoke the truth about these things.
14. I shall certainly teach my students that wisdom is a good thing.
15. We learned from other men that our friends were sending money.
16. We are accustomed to say(ing) that Necessity rules the rest of the divinities.
17. Do you not understand, child, that Hermes taught mortals the arts?
18. How will the young men be persuaded that these things are not clever?
19. Gorgias will say that he is teaching the citizens virtue.
20. From childhood I/they learned that it was necessary for the gods to be honored.
21. It is necessary to persuade the allies to keep (the) peace. (It is) clear that it is so.
22. He was making clear with a speech to his companions, at least, that making war would be not easy.

Drill 69.B (pp. 289-290)

1. οἱ μαθηταὶ οὗτοι ῥαδίως μαθήσονται ὥς τὸ σῶμα τῇ ψυχῇ ἄρχεται.
2. τοῖς Ἑλλήσι δῆλον ἦν ὅτι ὁ Ἀλέξανδρος Ἑλένην ἀγαγέσθαι ἠθέλησεν.
3. μαθήσει σὺν θεοῖς ὅτι οἱ γε ἀγαθοὶ μέγαν ἔχουσιν ἔρωτα τῆς ἀρετῆς.
4. τῷ Ἑκτορι ἐδήλου ὁ Πρίαμος ὥς πολλὰ οἱ Ἕλληνες ἔχουσιν ὅπλα.
5. ἄρα λέγεις, ὦ ἐταῖρε, ὥς οὐκ ἔστιν δίκαιους εἶναι τοὺς ἀνθρώπους;
6. ὅτι οὐποτε τελευτήσουσιν οἱ θνητῶν πόνοι ἐκ τούτων δῆλόν ἐστιν.
7. ἀπὸ τῶν ξένων ἐμάθομεν ὥς οἱ υἱοὶ τῶν Ἀθηναίων ἐς μάχην ἐπέμφθησαν.
8. ἤκουσα ὅτι οἱ πολῖται καὶ τὸν Δία τῖμήσουσί ποτε καὶ τὸν Ἑρμῆν.
9. τὸ τέκνον εἶπεν ὥς τὴν πολέμου τέχνην μανθάνειν οὐκ ἐθέλει.
10. δῆλόν ἐστιν ὅτι ἐκεῖνοι οἱ βάρβαροι βίον τελευτήσουσί πως ὑπὸ τῶν Ἑλλήνων.

Chapter 6, Exercises A (pp. 291-293)

1. διδάσκαλος πάντων ἀνθρώπων ὁ λόγος· πολλὰ γὰρ διὰ τούτου μόνου ἐμάθομέν τε καὶ μαθησόμεθα.
Reason (Speech) is (the) teacher of all men; for through this thing alone we learn many things and we shall learn (many things).
2. πρὸς ὑμᾶς, ὦ Λακεδαιμόνιοι, ἐπολέμησαν αὐτοὶ οἱ Ἀθηναῖοι ὑπὲρ τῆς τῶν συμμάχων ἐλευθερίᾳς.
Against you, O Spartans, the Athenians themselves made war on behalf of the freedom of the allies.
3. τῶν πολιτῶν οἱ μὲν ἔλεγον ὥς συμφορὰ οὐκ ὀλίγη ὅδε ἔσται ὁ πόλεμος, οἱ δὲ πολεμεῖν ἐβούλοντο.
Of the citizens some were saying that this war would be a misfortune not small, others were wanting to make war.
4. οὐκ ὀρθῶς ἐκεῖνοι εἶπον, ὑμεῖς δέ μου ἀκούσεσθε, ὦ ἄνδρες Ἀθηναῖοι, πᾶσαν τὴν ἀλήθειαν. πόθεν ποτ' ἄρξομαι λέγειν;
Not correctly those men spoke, but you, Athenian men, will hear from me all the truth. From where ever shall I begin to speak?
5. οἶδε οἱ ἄνδρες τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγουσιν.
These men are always saying the same speeches about the same things.

6. κακῶς δὴ εἶχον νῆ Δί' οἱ δοῦλοι ὑπὸ τῷ χαλεπῷ δεσπότῃ.
The slaves were doing badly indeed, by Zeus, under the power of the harsh master.
7. ὁ αὐτός εἰμι τῇ γε γνώμῃ ταύτῃ· ἀεὶ γὰρ ἐπέισθην ὅτι φίλον πᾶσιν ἐστὶ τὸ καλόν.
τοῦτο μόνον ἔμαθον.
I am the same (man) in respect to this opinion, at least; for I was always persuaded that the beautiful (thing) was dear to all men. This thing alone I learned.
8. εἰρήνη πρὸς θεῶν γενήσεται καὶ οἱ ἡμέτεροι ἄνδρες πόνων παύσονται. ἐλεύθεραι δὴ φόβου καὶ αὐταὶ ἐσόμεθα.
Peace, in the name of the gods, will arise, and our husbands will cease from sufferings. Free indeed from fear even we (fem.) ourselves will be.
9. σύ γε λέγεις ὥς εἰρήνην δεῖ ἄγειν· ἀνάγκη οὖν καὶ ἡμῖν ταῦτόν ποιεῖν.
You, at least, are saying that it is necessary to keep (the) peace. (It is) a necessity, therefore, for even us to do the same thing.
10. ἄρ' ἀνὴρ καλὸς καὶ ἀγαθὸς βούλει γενέσθαι; χαλεπά τοι τὰ τῆς ἀρετῆς.
Do you want to become a noble and good man? Difficult, you know, are the things of virtue.

Chapter 6, Exercises B (pp. 293–311)

1. I have beautiful weapons, which I am showing to you. Do you see them?
2. I had great hopes that the just men would rule this land, which evil and unjust men were ruling.
3. From where have those strangers come? Not only in the roads but also in the agora we saw them.
4. In all respects, you know, the speeches of this rhetor are clever, as you (pl.) hear, but from me indeed only you will learn the truth about the things (about) which he himself is speaking.
5. Where of land (in the world) am I? To where with my children have I come? Are you intending to make these things clear to me, master?

6. The good man says that he will not ever wrong his friends.
The good men were saying that they would never wrong their friends.
7. It is clear that our citizens prevailed in the contests and were thought worthy to be honored.
It became clear to all men that our citizens had prevailed in the contests in Athens. Now, at least, they are being thought worthy to be honored.
8. This stranger is hostile, but without fear I shall welcome even him into my house because I am friendly to all men.
9. We are likely after this battle to see many bodies of good men throughout (the) land.
10. (It is) clear that the soul of a mortal man does not receive death, as you often say.
11. These slaves have many and beautiful hopes for freedom, which very (thing) all human beings want.
12. You are a friend (friendly) to me; therefore you want the same things as I (want).
13. From where has this fortune come? (For) I myself saw the god himself in the marketplace with the rest of the divinities. Hermes, where are you now? To where in the world did you go? And you, children, do you believe these things that I am saying?
14. I came into the council, and I began in this way somehow: Do you not see, citizens, this man, that without judgment he wants to rule all men?
15. There exists for men and gods and animals this common law: to love (one's) children. And on behalf of them many of us are willing even to end our life.
16. A. From this man you will learn the art of words.
B. But where do men become noble and good?
17. I told these men neither to begin a war nor to go with weapons into the land of the enemies because I was thinking it right to keep the peace.
18. You are saying that my husband was sent out from this land. To where, then, did he go? Where of land (in the world) is he?

19. That man led us into battle; but now we are hearing that he died and many others of the men with him (died). Are you saying these things otherwise somehow?
20. I said this thing from (the) beginning, that we do not have hope of victory or of fortune or of life. To where, then, are we likely to go?
21. I shall say, Athenian men, in the council that we shall easily end the war against the foreigners, but you will not believe me. For the thing that happens contrary to expectation, with difficulty the people believe this thing.
22. I always used to cling to the same opinion: it is not possible for gods and mortals to become friends because the latter consider life of much value, but the former do not. How indeed will I be able to make this thing clear to you all?
23. Neither weapons, Athenians, nor allies do you have. Therefore it is necessary for you to keep (the) peace and to call war certainly a great misfortune. For the latter is the same as the former.
24. A. I learned many things from Gorgias, but you will learn from me the path of my opinion: Eros is certainly not a god but a mortal. Do you have the same indeed opinion?
B. Well, it is clear to me, at least, that Eros is a fearsome divinity. And in particular I have a great fear of him. I, at least, have this opinion.
25. You (pl.) have the same opinion as we (have). And on account of this thing, allies, it will be necessary to make war upon the Athenians, your now (current) masters.
26. I honor you, Athenian men, and I love (you), but I shall certainly heed the god in (respect to) these things. How, then, shall I not do the just thing? For the god shows the thing that it is necessary for mortals to do.
27. A. Death comes to (the) man; his mortal body dies, but his soul (does) not.
B. Therefore not the whole man, according, at least, to your speech, (is) mortal, but the body alone (is mortal).
A. You speak correctly, child.
B. I, at least, shall not have a fear of death, for my soul is immortal.

28. Many, you know, of the young men themselves who heard your speech, Gorgias, want to become your students. Will you become somehow (the) teacher of these men?
29. I told my children to welcome neither a slave nor a free man into (the) house. When did they receive this stranger?
30. The soul receives all, you know, the works of virtue. Or how do you say this thing, Gorgias?
31. You are likely, in the name of the gods, men, to be sent to the contest concerning your life (soul). Therefore there will be a need for you of wits and good weapons.
32. With money you will not persuade me, man, to welcome these foreigners into the house. For they are non-Greeks, and I am not able to speak to them.
33. After the battle I saw Alexander himself, against whom was for us all (the) contest over Helen.
34. A. The Greeks used to consider freedom of much value. And on account of this thing they refused to be defeated by the foreigners.
B. These also (are) certainly clear.
35. It is certainly necessary for you, Athenian men, to hear all the truth concerning these things, as the law says. Even now I have come to you according to this law. Will you receive my words, and will you believe me?
36. Unclear, you know, (are) the things of war. At one time the enemies win, at another time they are defeated. Therefore we and the Spartans have the same hope of victory, but not indeed without suffering shall we make war in this battle, which we ourselves, men, are beginning.
37. You, at least, say that this man alone did well on behalf of all the citizens. Even I myself not without justice honor the deeds of a noble and good man.

38. A. From where did you come to Athens?
B. (I came) from the land of the non-Greeks.
A. Were you ever a slave?
B. I was indeed.
A. How then did you become a free man?
B. The master was willing to accept somehow money from me.
39. We are intending, ally men, to make war upon the foreigners. And we have a great hope that the thing of fortune will be with us. Therefore the thing that we ourselves want, this thing (do) you also (want)?
40. A. Master, I certainly did these things to this man justly.
B. Not, by the gods, will I believe either your words, wicked man, or your deeds.
41. So do you love me from your soul as I (love) you? For it is necessary for love to be the same for us.
42. How indeed, companion, did you become bad from good? For now you are shamefully wronging me.
43. These clever orators came to Athens for the purpose of this thing (for this purpose): they were wanting to teach the young men, at least, that it is good to persuade the citizens to do many things contrary to the law. Therefore it is necessary to stop them.
44. Not, you know, did we come with weapons, Athenians, into your land. How is it indeed, then, that you yourselves are making war upon us in this way? We, at least, think it right to keep the peace and we want (to keep the peace).
45. Some men did wrong, others were wronged, but unclear were the men good in soul; for many men, you know, are good in word, but in deed (are) not (good). The things that indeed they say, these things they do not do.
46. After the victory of the Greeks, all the foreigners in this land became slaves. For both Greeks and non-Greeks had this same custom.
47. Often the majority say that the gods will never become friendly to mortals, but Zeus and the rest of the gods always accomplish good things on behalf of me. For as toward friends, so toward the gods themselves I am.

48. My sons will be taught by others, but not by me. For it will not be easy to persuade them that it is necessary to treat justly even enemies.
49. We are hearing from you (pl.) that there are weapons and allies for war. But as a matter of fact, men, all these good things are also of (also belong to) the enemies. For now you see them, that not without judgment they began to make war against us.
50. This thing became clear to all, that our teacher, a noble and good man, was ending his life. And this man spoke to us with difficulty: "You, companions, do not see my soul, that it is (exists), but because of my deeds you believe that this (soul) is truly in this mortal body. And I tell you from the heart that this soul (is) immortal indeed." He said this thing and died.
51. In Athens I used to hear the speeches of those rhetors. They were saying that their excellence was to speak well about quite all things, but it was difficult to learn the truth from them.
52. Neither is it possible to understand the things of the gods with our wisdom nor are the gods themselves, according to your speech, our masters. Will you not be hateful, on account of this opinion, to mortals and gods?
53. We were ruling those slaves harshly. And they became free, and now they are harsh masters of many other men.
54. This man led many of your (pl.) citizens to freedom and got a reputation, resulting from this (thing), deathless in Athens. And the excellence of this man it is necessary to make clear to all the people.
55. Will death be a good thing? For this thing (is) unclear to every mortal, but not to the god.
56. Justice (is) a fearsome thing to me, at least, child, the (justice), at least, of the divinities. I say that it is necessary for quite all men to obey your laws, Zeus and other gods.
57. A. But you, man hateful to the gods, to where (are you going)?
B. I, at least, want to go to Athens.

58. Our men were making war well, at least, but the foreigners prevailed. Now many of the free men are going out from the land, but we shall be slaves of the foreigners. To where indeed will they lead us?
59. A. For the just man, at least, from the gods many good things arise.
 B. And also for the unjust man bad things (arise).
 A. But I, at least, am now being wronged badly.
 B. These things, then, the god, dear man, does not correctly.
60. A. Where (is) your friend?
 B. Now indeed I am not able to say (once). But (it is) clear that he was at my house.
 A. To where in the world did he go?
 B. (He went) away from this indeed land, stranger, with your allies.
61. A. And you were where in the world?
 B. In *Athens*; for I myself wanted to see the great works of free men.
62. A. Where is the beloved body of my child?
 B. Did you (f.) yourself not see (him) after the battle?
 A. I did not see (him). Where of land (in the world) is my child? Zeus to where ever did you lead me?
63. A. Now you are wise in quite all things. For you learned all things from me.
 B. Well, that good men are unjust, where indeed did I learn this (thing)?
 A. This (thing), at least, (you did) not, by Zeus, (learn) from me.
 B. (To) where indeed now does this speech end for us?

Chapter 6, Exercises C (pp. 312-315)

1. (ἐγὼ) αὐτὸς τὸν υἱόν μου τὴν τέχνην ἐδιδάξαμην τὴν πολέμου ὑπ' ἀνδρὸς Λακεδαιμονίου ὅτι ἄνδρα γενέσθαι αὐτὸν ἐβουλήθην ἄνευ τοῦ φόβου τοῦ θανάτου. σύ γε, ὦ ποιητά, ταῦτ' ἐμοὶ ποιήσεις;
2. πῶς καὶ πόθεν, ὦ τέκνον, μαθήσει ὅτι οὐποτε ταῖς ἀδίκαις γνώμας ἄρχεται ἡ ψυχὴ ἡ ἀνδρὸς δικαίου; ἄρ' οὐ βούλει ὑπὸ ἐκείνου τοῦ ἀγαθοῦ διδασκάλου διδάσκεσθαι; οὐ γὰρ ἄλλον ὄψει οὕτω σοφόν.

3. δῆλόν ἐστιν ὅτι χαλεπόν ἐστι τῇ ἀληθείᾳ σοφοὺς γενέσθαι (τοὺς) ἀνθρώπους. τοῦτό γ' ἐκ παίδων ἔμαθον· διδάσκαλον γὰρ τύχην εἶχον.
4. οὐ ῥάδιον, ὥς (ὕμεις) αὐτοὶ ὁρᾶτε, τὸν δῆμον πείσαι ὥς ὁ Γοργιάς τὴν ἀλήθειαν οὐ λέγει. ἅει γὰρ καλοὺς λόγους καὶ δεινοὺς ποιεῖ.
5. καλὴν ἡγαγόμεν Ἑλένην, ἀλλὰ αὐτὴ ἐκ τῆς ἐμῆς οἰκίᾳς ἦλθε μετὰ ἀνδρὸς ἄλλου εἰς γῆν βάρβαρον. νῦν δὲ ὑμᾶς δεῖ πολεμεῖν τοῖς βαρβάροις μετὰ τῶν υἱῶν τῶν Ἑλλήνων διὰ τὸν αἰσχρὸν ἔρωτα αὐτῆς.
6. ὁ Ἕκτωρ διὰ τὴν ἀρετὴν εὖ ἤκουσε καὶ ὑπὸ ἀνδρῶν ἐτιμήθη πολλῶν. αὐτῷ δὲ ἦν καλὴ ψυχὴ/ψυχὴν δὲ καλὴν εἶχεν.
7. ἐν τῇ μὲν χώρα τῇ τῶν βαρβάρων πολλοὺς ἔξεις πολεμίους καὶ ὀλίγους φίλους/ἔσονται σοι πολέμιοι πολλοὶ καὶ ὀλίγοι φίλοι, ἐν δὲ Ἀθήναις ὅψει ὅτι δίκαιοι καὶ ἀγαθοὶ εἰσιν οἱ πολλοί.
8. ποῖ αὐτοὶ μετὰ τὸν πόλεμον ὃς νῦν τελευτᾷ ἀχθησόμεθα; οἱ γὰρ βάρβαροι μέλλουσι δεσπότες γενέσθαι πάντων. ἢ γ' ἐμὴ φρὴν φόβῳ ἄρχεται.
9. ὥς ἄλλη ἀρετὴ ἐστιν τῇ ψυχῇ, οὕτω τῷ σώματι ἄλλη. ἔμοιγε δῆλόν ἐστιν ὅτι ἢ τῆς ψυχῆς ἀρετὴ ἐστιν ἢ δίκη αὐτή.
10. οἱ Ἀθηναῖοι μετὰ τὸν πόλεμον τὸν πρὸς τοὺς βαρβάρους τὴν ἀρχὴν ἔσχον πολλῶν τῶν νήσων, δῆλον δὲ τοῖς Λακεδαιμονίοις ἐγένετο ὥς αὐτοῖς δεήσει πολεμῆσαι.
11. ἔγωγε μὲν πολλάκις τὸν σὸν υἱὸν ἐώρων τὸν καλὸν ἐν ἀγορᾷ, οἱ δὲ ἐταῖροι αὐτοῦ λέγουσιν ὅτι ἀπ' Ἀθηνῶν ἦλθεν διὰ συμφορὰν περὶ ἔρωτος. ἄρα τὴν ἀλήθειαν αὐτῶν ἤκουσα;
12. ὁ Πρίαμος ἐβουλήθη σὺν τοῖς υἱοῖς μάχης παύσασθαι, ἀλλ' οὐτ' ἄλλον ἔπεμψεν ἄνδρα παρὰ τοὺς Ἀτρεΐδᾶς οὐτ' αὐτὸς ἦλθεν.

Drill 72 (pp. 317-319)

A. Fill in the blanks.

1. Write out from memory the scheme of the iambic trimeter. Mark metron divisions.

$x - \bar{u} - | x || - \bar{u} || - | \hat{x} - \bar{u} x$

2. Write out from memory the scheme of the dactylic hexameter. Mark foot divisions.

$- \bar{u} \bar{u} | - || \bar{u} \bar{u} | - || \bar{u} \bar{u} | - || \bar{u} \bar{u} | - \bar{u} \bar{u} | - -$

3. Write out from memory the scheme of the elegiac couplet. Mark foot divisions.

$- \bar{u} \bar{u} | - || \bar{u} \bar{u} | - || \bar{u} \bar{u} | - || \bar{u} \bar{u} | - \bar{u} \bar{u} | - -$

$- \bar{u} \bar{u} | - \bar{u} \bar{u} | - || - \bar{u} \bar{u} | - \bar{u} \bar{u} | -$

4. Resolution is the replacement of a long syllable with
two short syllables.

5. A caesura occurs when a word ends within a foot or metron

6. A principal or main caesura occurs when a key pausing point occurs
when the line is recited.

7. In a line of iambic trimeter, the principal caesura occurs most often after the anceps
in the second metron.

Somewhat less common is a principal caesura after the short syllable in
the second metron.

8. In a dactylic hexameter line, each dactyl may be replaced by a spondee.

A dactyl is rarely replaced by a spondee in the 5th foot.

9. Synizesis is the pronunciation of two successive vowels or
diphthongs in separate syllables as a single long syllable.

10. Epic correction is the shortening of a long vowel or diphthong
at the end of a word for purposes of scansion.

B. Scan the following lines, marking long (—) and short (˘) syllables, foot or metron divisions (|), and each principal caesura (||) or diaeresis (|||).¹

Iambic Trimeter

1. ἄεἰ ποθ' ἤδε γαῖα||τοῖς ἀμηχανοῖς
 cūn tō dikaiō||boúlētai|prōcōphelēin.
 τοιγὰρ πόνοyc|δῆ||μῦριouc|ὑπὲρ φίλων
 ἦνεγκε, καὶ|νῦν|τόνδ' ἀγῶν|ὁρῶ πέλας.

2. τὰ μὲν διδακτὰ||μανθάνω,|τὰ δ' εὐρετὰ
 ζῆτῶ, τὰ δ' εὐκτὰ||παρὰ θεῶν|ἡτῆσάμην.

3. Ἥλιε, cε γὰρ|δεῖ||προσκυνεῖν|πρῶτον θεῶν,
 δι' ὃν θεῶρεῖν|ἔστι||τοῦς|ἄλλους θεούς.

1. The lines for scansion practice below have been taken from the readings in Chapter 6.

4. πένιᾶν φέρειν / οὐ παντός, ἥλλ' ἀνδρὸς σοφοῦ.

Elegiac Couplet

5. οὐ ποθ' ὕδωρ καὶ πῦρ / κυμνείξεται, οὐδέ ποθ' ἡμεῖς
πίστοι ἐπ' ἀλλήλοισι / καὶ φίλοι ἐσσομέθα.

6. Καρτέρῳ ἐν πολέμοις / Τιμόκριτος, οὐ τόδε σῆμα.
Ἄρης δ' οὐκ ἀγαθῶν / φείδεταί, ἀλλὰ κακῶν.

7. Δοῦλος Ἐπικτήτος γένόμην, / καὶ σῶμ' ἀνάπηρος,
καὶ πένιῴη ἴσος, / καὶ φίλος ἀθανάτοισι.³

8. τῆς ἄρεος τὸν πλοῦτον, / ἔπει τὸ μὲν ἔμπεδον αἰεὶ,
χρήματά δ' ἀνθρώπων / ἄλλοτε ἄλλος ἔχει.

Dactylic Hexameter

9. Κλειώ τ' Εὐτέρπη τε / Θάλεια τε / Μελπομένη τε
Τερψιχόρη τ' Ἑράτω τε / Πολύμνια τ' Οὐρανίη τε
Καλλιόπη θ' ἥ δ' ἐπ' ὀφειρεστάτη / ἐστὶν ἀπαścέων.

10. νῦν μὲν γὰρ Μενέλαος / ἐνίκησεν cὺν Ἀθήνῃ,
κεῖνον δ' αὖτις ἐγώ. / παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.

Chapter 7

Drill 73.A (pp. 321-322)

- | | |
|----------------------|------------------|
| 1. πεμπόντων | 2. ποιούμενα |
| 3. βουλομένη | 4. τῖμωσῶν |
| 5. διδασκομένου | 6. ὀρωμένᾱς |
| 7. δηλοῦν | 8. μανθάνουσι(ν) |
| 9. γιγνόμενα | 10. ἄγουσαι |
| 11. δεχόμενος | 12. λεγόμενα |
| 13. ἐθέλοντα/θέλοντα | 14. ἀδικοῦσαν |
| 15. ἀρχομένων | 16. ἀκουομένη |
| 17. πείθουσι(ν) | 18. ἐχόμεναι |
| 19. ἤκοντι | 20. φιλούμενον |
| 21. ὄντα | 22. ἔχουσι(ν) |
| 23. πεμπόμενα | 24. οὐσῶν |

Drill 73.B (pp. 322-323)

- | | |
|------------------|------------------|
| 1. ἐλθόντα | 2. βουληθέντες |
| 3. πείσαντι | 4. ποιησάμεναις |
| 5. πεμφθέντι | 6. σχόντων |
| 7. δεξαμένην | 8. ἰδοῦσα |
| 9. ἀχθέντα | 10. παυσάμενοις |
| 11. ἀκουσάσης | 12. ἀδικηθέντας |
| 13. γενόμενα | 14. πολεμήσαντος |
| 15. ἀρχθείσᾱς | 16. μαθών |
| 17. διδαζάμεναι | 18. φιληθέν |
| 19. ἐθελησάση | 20. νῖκηθέντων |
| 21. πεισαμένην | 22. λεχθέν |
| 23. δηλωθεῖσι(ν) | 24. ὀφθέντας |

Drill 73-74.A (p. 325)

1. Principal Parts: ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
 Person and Number: 3rd sing. Participles: masc. sing. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγει	ἄγεται	ἄγεται
Imperfect	ἤγε(ν)	ἤγετο	ἤγετο
Future	ἄξει	ἄξεται	ἄχθήσεται
Aorist	ἤγαγε(ν)	ἤγάγετο	ἤχθη

Infinitives

Present	ἄγειν	ἄγεσθαι	ἄγεσθαι
Future	ἄξειν	ἄξεσθαι	ἄχθήσεσθαι
Aorist	ἄγαγεῖν	ἄγαγέσθαι	ἄχθῆναι

Participles

Present	ἄγοντα	ἄγόμενον	ἄγόμενον
Aorist	ἄγαγόντα	ἄγαγόμενον	ἄχθέντα

2. Principal Parts: ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, —, ἠκούσθην
 Person and Number: 3rd pl. Participles: masc. pl. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀκούουσι(ν)		ἀκούονται
Imperfect	ἤκουον		ἠκούοντο
Future		ἀκούσονται	ἀκουσθήσονται
Aorist	ἤκουσαν		ἠκούσθησαν

Infinitives

Present	ἀκούειν		ἀκούεσθαι
Future		ἀκούσεσθαι	ἀκουσθήσεσθαι
Aorist	ἀκοῦσαι		ἀκουσθῆναι

Participles

Present	ἀκούουσι(ν)		ἀκουομένοις
Aorist	ἀκούσᾱσι(ν)		ἀκουσθεῖσι(ν)

3. Principal Parts: πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην
 Person and Number: 1st sing. Participles: fem. sing. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθω	πείθομαι	πείθομαι
Imperfect	ἔπειθον	ἐπειθόμην	ἐπειθόμην
Future	πείσω	πείσομαι	πεισθήσομαι
Aorist	ἔπεισα	ἐπεισάμην	ἐπείσθην

Infinitives

Present	πείθειν	πείθεσθαι	πείθεσθαι
Future	πείσειν	πείσεσθαι	πεισθήσεσθαι
Aorist	πεῖσαι	πείσασθαι	πεισθῆναι

Participles

Present	πειθούση	πειθομένη	πειθομένης
Aorist	πεισάση	πεισαμένη	πεισθείση

4. Principal Parts: δέχομαι, δέξομαι, ἐδεξάμην, —, δέδεγμαι, —
 Person and Number: 2nd sing. Participles: masc. sing. voc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		δέχη/δέχει	
Imperfect		ἐδέχου	
Future		δέξη/δέξει	
Aorist		ἐδέξω	

Infinitives

Present	δέχεσθαι
Future	δέξεσθαι
Aorist	δέξασθαι

Participles

Present	δεχόμενε
Aorist	δεξάμενε

5. Principal Parts: ἀδικέω, ἀδικήσω, ἡδίκησα, ἡδίκηκα, ἡδίκημαι, ἡδικήθην
 Person and Number: 2nd pl. Participles: masc. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀδικεῖτε		ἀδικεῖσθε
Imperfect	ἡδικεῖτε		ἡδικεῖσθε
Future	ἀδικήσετε		ἀδικηθήσεσθε
Aorist	ἡδικήσατε		ἡδικήθητε

Infinitives

Present	ἀδικεῖν		ἀδικεῖσθαι
Future	ἀδικήσειν		ἀδικηθήσεσθαι
Aorist	ἀδικῆσαι		ἀδικηθῆναι

Participles

Present	ἀδικοῦντας		ἀδικουμένους
Aorist	ἀδικήσαντας		ἀδικηθέντας

6. Principal Parts: τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
 Person and Number: 1st pl. Participles: fem. pl. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	τιμῶμεν	τιμώμεθα	τιμώμεθα
Imperfect	ἐτιμῶμεν	ἐτιμώμεθα	ἐτιμώμεθα
Future	τιμήσομεν	τιμησόμεθα	τιμηθισόμεθα
Aorist	ἐτιμήσαμεν	ἐτιμησάμεθα	ἐτιμήθημεν

Infinitives

Present	τιμᾶν	τιμᾶσθαι	τιμᾶσθαι
Future	τιμήσειν	τιμήσεσθαι	τιμηθήσεσθαι
Aorist	τιμήσαι	τιμήσασθαι	τιμηθῆναι

Participles

Present	τιμῶσαι	τιμώμεναι	τιμώμεναι
Aorist	τιμήσασαι	τιμησάμεναι	τιμηθεῖσαι

7. Principal Parts: ἀξιόω, ἀξιόσω, ἠξίωσα, ἠξίωκα, ἠξιώμαι, ἠξιώθην
 Person and Number: 1st pl. Participles: fem. pl. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀξιούμεν		ἀξιούμεθα
Imperfect	ἠξιούμεν		ἠξιούμεθα
Future	ἀξιώσομεν		ἀξιωθήσόμεθα
Aorist	ἠξιώσαμεν		ἠξιώθημεν

Infinitives

Present	ἀξιούειν		ἀξιούσθαι
Future	ἀξιώσειν		ἀξιωθήσεσθαι
Aorist	ἠξίωσαι		ἠξιώθῃναι

Participles

Present	ἀξιούσαι		ἀξιούμεναι
Aorist	ἠξιώσασαι		ἠξιώθεισαι

8. Principal Parts: ὀράω, ὄψομαι, εἶδον, ἑώρακα/ἐώρακα, ἑώραμαι/ὤμμαι, ὠφθην
 Person and Number: 3rd sing. Participles: neut. sing. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ὀρᾷ		ὀράται
Imperfect	ἑώρα		ἑώρατο
Future		ὄψεται	
Aorist	εἶδε(ν)		ὠφθη

Infinitives

Present	ὀρᾶν		ὀρᾶσθαι
Future		ὄψεσθαι	
Aorist	ἰδεῖν		ὀφθῆναι

Participles

Present	ὀρώων		ὀρώμενον
Aorist	ἰδόν		ὀφθέν

Drill 73-74.B (pp. 325-326)

- | | |
|----------------|------------------|
| 1. διδαξαμένη | 2. πεμφθέντας |
| 3. ποιούμενον | 4. ἀκούουσι(ν) |
| 5. νικήσαντες | 6. ἀρξαμένᾱς |
| 7. γιγνομένων | 8. ὄντα |
| 9. λεχθέντα | 10. ἐλθοῦσα |
| 11. φιλουμένῳ | 12. ἐχόμενου |
| 13. μαθών | 14. ἀδικηθείσαις |
| 15. μέλλοντα | 16. ἀγουσῶν |
| 17. δεξαμένους | 18. ἰδών |
| 19. δηλούμενα | 20. βουλόμεναι |
| 21. ἀρχθεῖς | 22. διδασκομένων |
| 23. δεχομένων | 24. φιληθέν |

Drill 73-74.C (pp. 326-328)

- | | |
|---|---------------------------------------|
| 1. pres. act. masc. pl. acc. | 2. pres. act. masc./neut. pl. dat. |
| 3. pres. pass. neut. pl. nom./voc./acc. | 4. aor. act. masc. sing. acc.; |
| | aor. act. neut. pl. nom./voc./acc. |
| 5. aor. pass. fem. sing. acc. | 6. pres. act. masc. pl. acc. |
| 7. pres. mid./pass., fem. pl. dat. | 8. aor. mid. masc. pl. nom./voc. |
| 9. pres. act. masc./neut. sing. dat. | 10. aor. act. masc./neut. sing. dat. |
| 11. aor. mid. fem. sing. gen. | 12. pres. mid. fem. sing. dat. |
| 13. aor. act. masc./neut. sing. dat. | 14. pres. act. masc./neut. sing. dat. |
| 15. pres. mid. masc. pl. acc. | 16. aor. mid. fem. pl. acc. |
| 17. pres. act. masc./neut. pl. dat. | 18. aor. act. masc./neut. sing. dat. |
| 19. aor. act. masc./neut. pl. gen. | 20. aor. pass. masc./neut. pl. gen. |
| 21. aor. act. masc. sing. nom./voc. | 22. aor. act. fem. pl. acc. |
| 23. pres. act. masc. sing. nom./voc. | 24. aor. act. masc. sing. nom./voc. |
| 25. aor. pass. fem. pl. nom./voc. | 26. pres. mid. fem. pl. nom./voc. |
| 27. aor. pass. fem. pl. gen. | 28. aor. act. masc./neut. pl. dat. |
| 29. pres. act. masc. pl. acc. | 30. aor. act. masc. pl. acc. |

Drill. 73-74.D (p. 328)

1. Principal Parts: ἀποπέμπω, ἀποπέμψω, ἀπέπεμψα, ἀποπέπομφα, ἀποπέπεμμαι,
ἀπεπέμφθην

Person and Number: 3rd pl. Participles: fem. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀποπέμπουσι(ν)	ἀποπέμπονται	ἀποπέμπονται
Imperfect	ἀπέπεμπον	ἀπεπέμποντο	ἀπεπέμποντο
Future	ἀποπέμψουσι(ν)	ἀποπέμψονται	ἀποπεμφθήσονται
Aorist	ἀπέπεμψαν	ἀπεπέμψαντο	ἀπεπέμφθισαν

Infinitives

Present	ἀποπέμπειν	ἀποπέμπεσθαι	ἀποπέμπεσθαι
Future	ἀποπέμψειν	ἀποπέμψεσθαι	ἀποπεμφθήσεσθαι
Aorist	ἀποπέμψαι	ἀποπέμψασθαι	ἀποπεμφθῆναι

Participles

Present	ἀποπεμπούσᾱς	ἀποπεμπομένᾱς	ἀποπεμπομένᾱς
Aorist	ἀποπεμψάσᾱς	ἀποπεμψαμένᾱς	ἀποπεμφθείσᾱς

2. Principal Parts: διαλέγομαι, διαλέξομαι, —, —, δειίλεγμαί, διελέχθην
 Person and Number: 1st sing. Participles: masc. sing. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		διαλέγομαι	
Imperfect		διελεγόμην	
Future		διαλέξομαι	
Aorist			διελέχθην

Infinitives

Present		διαλέγεσθαι	
Future		διαλέξεσθαι	
Aorist			διαλεχθῆναι

Participles

Present		διαλεγόμενος	
Aorist			διαλεχθείς

3. Principal Parts: ζηλόω, ζηλώσω, ἐζήλωσα, ἐζήλωκα, —, —
 Person and Number: 2nd pl. Participles: fem. pl. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ζηλοῦτε		ζηλοῦσθε
Imperfect	ἐζηλοῦτε		ἐζηλοῦσθε
Future	ζηλώσετε		
Aorist	ἐζηλώσατε		

Infinitives

Present	ζηλοῦν		ζηλοῦσθαι
Future	ζηλώσειν		
Aorist	ζηλῶσαι		

Participles

Present	ζηλουσῶν		ζηλουμένων
Aorist	ζηλωσᾶσῶν		

4. Principal Parts: πάρειμι, παρέσομαι, —, —, —, —
 Person and Number: 3rd sing. Participles: neut. sing. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πάρεστι(ν)		
Imperfect	παρῆν		
Future		παρέσται	
Aorist			

Infinitives

Present	παρεῖναι		
Future		παρέσεσθαι	
Aorist			

Participles

Present	παρόν
Aorist	

5. Principal Parts: πάσχω, πείσομαι, ἔπαθον, πέπονθα, —, —
 Person and Number: 2nd sing. Participles: masc. sing. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πάσχεις		
Imperfect	ἔπασχες		
Future		πείσῃ/πείσει	
Aorist	ἔπαθες		

Infinitives

Present	πάσχειν		
Future		πείσεσθαι	
Aorist	παθεῖν		

Participles

Present	πάσχοντι
Aorist	παθόντι

6. Principal Parts: πράττω, πράξω, ἔπραξα, πέπραχα/πέπραγα, πέπραγμαι, ἐπράχθην
 Person and Number: 1st pl. Participles: fem. pl. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πράττομεν		πράττομεθα
Imperfect	ἐπράττομεν		ἐπράττομεθα
Future	πράξομεν		πράχθισόμεθα
Aorist	ἐπράξαμεν		ἐπράχθημεν

Infinitives

Present	πράττειν		πράττεσθαι
Future	πράξειν		πράχθισέσθαι
Aorist	πραῖναι		πράχθῆναι

Participles

Present	πράττουσαι		πράττομεναι
Aorist	πράξασαι		πράχθεισαι

7. Principal Parts: προσέχω, προσέξω, προσέσχον, προσέσχηκα, —, —
 Person and Number: 3rd pl. Participles: masc. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	προσέχουσι(ν)		
Imperfect	προσείχον		
Future	προσέξουσι(ν)		
Aorist	προσέσχον		

Infinitives

Present	προσέχειν
Future	προσέξειν
Aorist	προσσχεῖν

Participles

Present	προσέχοντας
Aorist	προσσχόντας

8. Principal Parts: χαίρω, χαίρῃσω, —, κεχάρηκα, —, ἐχάρην
 Person and Number: 2nd sing. Participles: fem. sing. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	χαίρεις		
Imperfect	ἔχαιρες		
Future	χαίρήσεις		
Aorist			ἐχάρης

Infinitives

Present	χαίρειν		
Future	χαίρήσειν		
Aorist			χαρῆναι

Participles

Present	χαιρούσης		
Aorist			χαρείσης

Drill 73-74.E (pp. 328-329)

- | | |
|--|---|
| 1. he rejoiced | 2. you were applying |
| 3. we are suffering | 4. the things done (subj., d.o.) |
| 5. to be deemed fortunate (repeatedly) | 6. to send away (once) |
| 7. you are discussing | 8. the thing that is present, the present (subj., d.o.) |
| 9. you (pl.) were enjoying | 10. to do (once) |
| 11. they will turn to | 12. you envied |
| 13. for the men suffering (once)
for the men who suffered | 14. to be about to be sent away |
| 15. to the men conversing | 16. they are present |
| 17. the men managing (d.o.) | 18. to suffer (once) |
| 19. you will rejoice | 20. you were (being) present |

Drill 73-74.F (pp. 329-330)

- | | |
|-------------------|-----------------|
| 1. ἐπράχθη | 2. ζηλοῦσθαι |
| 3. ἀπέπεμψε(ν) | 4. ζηλώσουσι(ν) |
| 5. οἱ χαρέντες | 6. προσεῖχον |
| 7. ταῖς παρούσαις | 8. τὸν πάσχοντα |

- | | |
|--------------|-----------------------|
| 9. πράξειν | 10. διαλεξόμεθα |
| 11. ἔχαιρον | 12. τοὺς ἀποπέμψαντας |
| 13. ἐζήλου | 14. διαλεχθῆναι |
| 15. παρῆμεν | 16. χαίρομεν |
| 17. ἔπραττον | 18. προσέσχες |
| 19. ἐζηλοῦτε | 20. ἀποπεμφθῆναι |

Drill 75.A (pp. 331-332)

1. for the students (who are) learning many things from the teacher
2. the future (subj., d.o.)
3. for the goddess loving Athens well
4. the men ruling the citizens (subj.)
5. in reality (in respect to the thing being)
6. the men conquered in battle (d.o.)
7. of the orator who came into our land
8. the things persuading them (subj., d.o.)
9. for the ones listening
10. of the Spartans who made war upon the Athenians
11. men not having money (subj.)
12. men sent into battle (subj., d.a.)
13. in the land being ruled by (the) Athenians
14. the things that arose (subj., d.o.)
15. to me being willing to welcome the slaves
16. of the Athenians the ones who spoke well (subj.)
17. the thing being loved (subj., d.o.)
18. the slave (f.) being treated badly (d.o.)
19. for the men having the favor of the divinities
20. the young men who were taught by you (pl.) (d.o.)

Drill 75.B (pp. 332-334)

1. For the man wanting (to) it is possible to learn the art of words.
2. Many of the things being said now are things that you heard from them.
3. The men occupying the islands were not having slaves.
4. The men who were shamefully wronged by those citizens are going away from Athens.
5. Noble indeed is the reputation of the men who honor the gods and the children of the gods.

6. It is not possible to tell the things that are about to be, but I shall tell the things that (already) happened.
7. The god sent away many and terrible misfortunes to the mortals who were doing wrong.
8. The Greeks will make war upon Alexander who carried Helen away (with himself) into the land of the foreigners.
9. This was the man who had done wrong, council, and you were the ones (who had been) wronged.
10. We were wishing to hear (from) the men who had been thought worthy to speak.
11. It will certainly be necessary to rule the conquered land justly.
12. For the men who died in the battle on behalf of you, citizens, the reputation will be deathless.
13. The thing being seen and heard by the people is terrible.
14. I, at least, do not believe the poet who is speaking about the things in (the house of) Hades.
15. The men ruling will die at some time at the hands of the men wishing to be ruled otherwise somehow.

Drill 76 (pp. 335-336)

1. That man did well (in) ending his life. For he was making war on behalf of his children.
2. How will you alone, ally men, stop the enemies from coming into our land?
3. Your child did not do wrong (in) welcoming the *strangers* into the house.
4. You prevailed over the rest (of the men) in speaking well about your companions.
5. The majority were doing badly (in) being persuaded and led by those rhetors.
6. I began honoring this man from his deeds; but now I want to speak about his soul.
7. You are doing wrong, Athenians, (in) beginning a war, but we shall never cease being your allies.
8. It was not possible to stop these foreigners from becoming slaves to the men who had conquered.
9. I shall begin teaching the young men to love and honor the divinities.
10. They will not prevail over me (in) honoring the victory of the Athenians.

Drill 77-78.B (page 337)

	Singular
Nominative	ὁ Δημοσθένης
Genitive	τοῦ Δημοσθένους
Dative	τῷ Δημοσθένει
Accusative	τὸν Δημοσθένη
Vocative	ὦ Δημοσθένης

	Singular	Plural
Nominative	τοῦτο τὸ ἔπος	ταῦτα τὰ ἔπη
Genitive	τούτου τοῦ ἔπους	τούτων τῶν ἐπῶν
Dative	τούτῳ τῷ ἔπει	τούτοις τοῖς ἔπεσι(ν)
Accusative	τοῦτο τὸ ἔπος	ταῦτα τὰ ἔπη

Drill 77-78.D (page 337)

	Singular	Plural
Nominative	πᾶσα ἡ δύναμις	πᾶσαι αἱ δυνάμεις
Genitive	πάσης τῆς δυνάμεως	πασῶν τῶν δυνάμεων
Dative	πάσῃ τῇ δυνάμει	πάσαις ταῖς δυνάμεσι(ν)
Accusative	πᾶσαν τὴν δύναμιν	πάσας τὰς δυνάμεις
Vocative	ὦ πᾶσα δύναμι	ὦ πᾶσαι δυνάμεις

	Singular	Plural
Nominative	ἡ πονηρὰ φύσις	αἱ πονηραὶ φύσεις
Genitive	τῆς πονηρᾶς φύσεως	τῶν πονηρῶν φύσεων
Dative	τῇ πονηρᾷ φύσει	ταῖς πονηραῖς φύσεσι(ν)
Accusative	τὴν πονηρὰν φύσιν	τὰς πονηρὰς φύσεις
Vocative	ὦ πονηρὰ φύσι	ὦ πονηραὶ φύσεις

Drill 77-78.E (p. 337)

- | | |
|-------------------------------|----------------------|
| 1. ὕβρις, ὕβρεως, ἡ | 2. ἔπος, ἔπους, τό |
| 3. δύναμις, δυνάμεως, ἡ | 4. γένος, γένους, τό |
| 5. Σωκράτης, Σωκράτους, ὁ | 6. πόλις, πόλεως, ἡ |
| 7. φύσις, φύσεως, ἡ | 8. πάθος, πάθους, τό |
| 9. Δημοσθένης, Δημοσθένους, ὁ | |

Drill 77-78.F (p. 338)

- | | |
|-----------------|--------------|
| 1. δυνάμεων | 2. ὕβρει |
| 3. πάθη | 4. γενῶν |
| 5. πόλεις | 6. φύσεις |
| 7. Δημοσθένους | 8. Σώκρατες |
| 9. γένεσι(ν) | 10. ἔπος |
| 11. ὕβρεις | 12. φύσι |
| 13. δυνάμεσι(ν) | 14. ἔπους |
| 15. πάθη | 16. πόλιν |
| 17. ἔπη | 18. δυνάμεως |

Drill 77-78.G (p. 338)

- | | |
|----------------|--------------------------------|
| 1. τῇ καλῇ | 2. ὦ καλὸν/τὸ καλὸν |
| 3. τὴν καλὴν | 4. ὦ καλὲ |
| 5. τὸν καλὸν | 6. ὦ καλαί/αἱ καλαί/ τὰς καλὰς |
| 7. τῶν καλῶν | 8. ὦ καλὰ/τὰ καλὰ |
| 9. τοῖς καλοῖς | 10. τῷ καλῷ |

Drill 79.B (page 339)

	Singular	Plural
Nominative	ἡ ἀληθὴς δόξα	αἱ ἀληθεῖς δόξαι
Genitive	τῆς ἀληθοῦς δόξης	τῶν ἀληθῶν δοξῶν
Dative	τῇ ἀληθεῖ δόξει	ταῖς ἀληθέσι δόξαις
Accusative	τὴν ἀληθὴ δόξαν	τὰς ἀληθεῖς δόξας
Vocative	ὦ ἀληθεὲς δόξα	ὦ ἀληθεῖς δόξαι

	Singular	Plural
Nominative	αὐτὸ τὸ ἀληθές	αὐτὰ τὰ ἀληθῆ
Genitive	αὐτοῦ τοῦ ἀληθοῦς	αὐτῶν τῶν ἀληθῶν
Dative	αὐτῷ τῷ ἀληθεῖ	αὐτοῖς τοῖς ἀληθέσι(ν)
Accusative	αὐτὸ τὸ ἀληθές	αὐτὰ τὰ ἀληθῆ
Vocative	αὐτὸ τὸ ἀληθές	αὐτὰ τὰ ἀληθῆ

Drill 79.C (p. 339)

- | | |
|-----------------------|----------------------|
| 1. ἀληθέσι γνώμαις | 2. λόγον ψευδῇ |
| 3. φίλος σαφής | 4. ψευδῶν γνώμων |
| 5. τῆς ἀληθοῦς ἀρετῆς | 6. αἱ ἀληθεῖς αἰτίαι |
| 7. νόμῳ σαφεῖ | 8. λόγους σαφεῖς |
| 9. ἀληθῆ φύσιν | 10. ἀληθεῖς ἐλπίδες |

Drill 79.D (p. 340)

1. Only the men speaking true things will easily persuade the majority.
2. This woman is not able to say clear words to you.
3. It is necessary to say the true thing (= truth).
4. I used to have a friend sure and good.
5. The men having true opinions and saying words not false were persuading the people.
6. From this man you (pl.) will hear false words.

Drill 80-82 (pp. 341-342)

1. The rest of the poets envy Euripides for/because of his skill.
Gen. of Cause
2. All good things will be present for you in this land.
Dat. with Compound Verb
3. We were making war upon the non-Greeks because of necessity, but without justice.
Dat. of Cause
4. Are you willing to pay attention to these rhetors?
Dat. with Compound Verb
5. Free men do not have gratitude to masters for/because of their freedom.
Gen. of Cause
6. Is it possible to die because of fear?
Dat. of Cause
7. The Spartans were rejoicing in/because of their victory over the Athenians.
Dat. of Cause
8. I was near the house of Euripides with my companions.
Dat. with a Compound Verb

Chapter 7, Exercises A (pp. 343–344)

1. οἱ πολλὰ καὶ δεινὰ παθόντες γνώμην οὐκ ἀγαθὴν ἔσχον περὶ ἡμῶς.
The men who suffered many and terrible things got an opinion not good about us.
2. ὀλίγοι τοι οἱ τὴν ἐν τῇ ψυχῇ ἀρετὴν ὀρῶντες, ἀλλ' ἐγὼ σοὶ δηλώσω αὐτὸ τοῦτο.
Few, you know, are the men seeing (the) excellence in the soul, but I shall show you this very thing.
3. σαφῶς ὁρᾶται ὁ φύσει τὴν δίκην τῶν ἐν τούτοις τῶν ἀνθρώπων ἐν οἷς ῥᾶδιον ἀδικεῖν.
The man honoring justice by (because of) nature is clearly seen among these ones of men in whom (it is) easy to do wrong.
4. καλῶς ἐποίησεν ἡ μήτηρ μου εἰς τὰς Ἀθηνᾶς ἐλθοῦσα σὺν παισίν. ὄντως γὰρ ἀγαθὸν ἐν τῇ πόλει βίον ἡγομεν.
My mother did beautifully (in) coming to Athens with (her) children. For we were leading a really good life in the city.
5. ποῦ ποτ' εἴ, Ζεῦ πάτερ; τοῦτ' ἀκούεις τὸ ἔπος; τήνδε ὁρᾷς τὴν ὕβριν;
Where in the word are you, father Zeus? Do you hear this word? Do you see this insolence?
6. οὐ μόνον ἀληθῆ τὰ ἔπη ἐκείνου τοῦ ποιητοῦ ἀλλὰ καὶ ὥς ἔπος εἰπεῖν ἀθάνατά ἐστιν.
Not only true are the lines (of verse) of that poet, but also (they are) practically immortal.
7. ἐκεῖν' οὐχ ὁρᾷτ', ὦ βουλή, ὥς οὗτος οὐ προσέχει ὑμῖν τὸν νοῦν οὐδὲ τοῖς τῆς πόλεως νόμοις;
Do you not see that thing, council, that this man is not paying attention to you and (is) not (paying attention) to the laws of the city?
8. ἥδε ἐστὶν ἡ γυνὴ μόνη ἣ σοὶ πάντ', ὧ δέσποτα, λέξει σαφῶς.
This is the only woman who will tell you, master, all things clearly.
9. δίκαιόν που πάντα τῶν τέκνων χάριν πράττειν τόν γε πατέρα.
(It is) just, I suppose, for the father, at least, to do all things for the sake of his children.
10. οὐδέποτε τοι φίλον Ἑλλησι τὸ βάρβαρον γενήσεται γένος.
Never, you know, will the non-Greek race become dear to the Greeks.

Chapter 7, Exercises B (pp. 345–361)

1. A good man, Demosthenes, is accustomed to say(ing) and do(ing) true things and to see(ing) all things according to nature.
2. When did the city of the Athenians arise? Are you able to learn this thing from somewhere?
3. I wish to learn to speak well and nobly. For I don't suppose you alone have this power of words, Gorgias.
4. You will say, I suppose, that often I alone was conversing with Demosthenes alone, but did you ever hear our words? Were you present with us?
5. Mothers attend to their children; for this is the work of women.
6. After the speech of Gorgias the young men were having (it) in mind to converse with Socrates about the nature of virtue.
7. To the words of that man I am telling you, child, to pay attention. For it is indeed necessary, I suppose, to obey your father.
8. To the young men conversing about the soul Socrates spoke in this way somehow: the mortal nature according to its power wants to be always and immortal.
9. Do you, citizens, not want to do the necessary things? Will you not send away to somewhere this woman, a common misfortune of so to speak all Hellas?
10. How did you, wicked man, become hateful to the gods and to me and to every race of men. For I certainly don't suppose you always used to have this fate.
11. The stranger who had come into the city told us (his) country and race and misfortunes, just as you yourself heard, but he said false things and not reality.
12. A man who on account of excellence was being spoken of nobly in Athens and throughout Hellas, this man contrary to expectation himself and all (his) race became an enemy of the people of the Athenians.

13. You said that a non-Greek man had come into (the) city from somewhere. Wicked, you know, and shameful (are) men saying false things.
14. A noble and good man who truly rejoices because of the good things of friends never envies them because of wealth.
15. Fearsome were the deeds in that battle, the ones happening through necessity, and the ones being done through thought.
16. (It is) clear that your enemies want to send you away to somewhere with your wife out from the city. They envy you of course, I suppose, because of (your) wealth and race and reputation.
17. It is necessary in a city great and having rule for free men to manage the affairs of the citizens.
18. The thing said by the poet really is true: (the) city teaches (the) man.
19. Few of the Athenians were wishing to make war upon the Spartans, who then were having (a great) reputation and great power, but practically all men in the city had the following common opinion: it was necessary to hold on somehow to the rule of the islands.
20. Not, by Zeus, will you enjoy hearing, woman, that beloved Socrates ended his life at the hands of his enemies.
21. This student never pays attention to the wisdom of the poets and not to the things that the teacher says. How then will he ever be taught to be good in soul?
22. How are you not doing wrong and doing terrible things, (you) the man now making war on these men contrary to whose opinion then you were not able to speak?
23. Not to me, at least, clear is the cause on account of which these things truly happened, and I am not persuaded in (my) mind by this man who says few things really true, but (says) many things false.
24. Truly, indeed, I suppose, you are doing wrong, slaves, not only (in) saying false things, but also (in) doing shameful things.

25. A power, you know, of the soul is justice. And on account of this cause a just man has a just soul. Or (is that) not (so)?
26. Your enemies are enjoying seeing you, that you suffer bad things. For they envy, I suppose, (your) fortune.
27. Then our fathers made war on behalf of all Hellas against the power and wealth of the non-Greeks; but now we who stopped (the) war are keeping the peace contrary to the judgment of those (earlier) men.
28. Often, you know, Socrates, who was Athenian in respect to descent, used to enjoy conversing with other citizens and strangers both in the roads in (the) agora. For in fact few of his companions were able ever to stop him (from) speaking.
29. Often many of the Athenians used to welcome Socrates into (their) houses from somewhere. For each one was wanting to discuss with him the nature of reality and somehow to become a noble and good man.
30. Will you not honor, citizens, these men who did all things for you according to judgment and conquered the enemies and died on behalf of you, and will you never make peace?
31. It was easy even for men not having money to converse with Socrates and to hear many things from him; but (it was) difficult, I suppose, to learn his wisdom.
32. Then we ourselves were suffering bad things at the hands of the men ruling contrary to laws, but now all men in the city are faring well because the rulers so rule the people just as fathers (rule) their sons.
33. The man sent by the Spartans to Athens made a speech about peace toward the people. And the Athenians welcomed his words and paid attention (to them). And resulting from these things it was clear that the Spartans truly were wanting to cease making war.
34. A. Socrates said that it was necessary for a mortal man to do and to experience mortal things.
B. But by nature does each man do the things that he is accustomed to do(ing)?
A. According, at least, to my opinion, custom rules the deeds of practically every man.

35. The Athenians, the ones, at least, having sense and wits, say that those commanders, the one who died and the one who is now, were doing all good things on behalf of this city. And for the sake of this thing it will be necessary for them to be honored by the citizens.
36. Always both among gods and men we shall do according to sense, as is the speech being called of the wise men, at least.
37. (It is) bad to rejoice because of the misfortunes of others, but good indeed (is he) who does not do this very thing.
38. You converse with the young men, Socrates, doing which very thing the other orators and Gorgias enjoy.
39. There is present a really good man, shameful citizens, who will stop you (from) doing violence against this woman.
40. I heard clearly the things being said then, but these words of the poet you said neither correctly nor beautifully. Not, by Zeus, did I rejoice because of your false speech.
41. The things called bad are good to unjust men, but to just men (they are) bad. And good things are really good to good men, but to bad men (they are) bad. Or how do you say these things, dear companion?
42. I myself heard the god who was saying somehow the future, that the Athenians would be masters of all Hellas. And this speech wants to say that the foreigners will be defeated in this great war by the Athenians. Was the divinity saying true things?
43. Contrary to virtue, but according to the necessary thing I did those things, hearing which, citizens, you are not enjoying. For a divinity from somewhere was leading me.
44. By Hermes, dear Socrates—for it is necessary to say the truth (true things) in reply to you—a great fear of death holds me, at the hands of which I often suffered fearsome and many things. (It is) clear to every man that Hades (is) a power beyond (a) man.
45. True were the things said by you about these men whose reputations you envy. And I am able to say many things, but on account of the nature of the matter I shall cease speaking.

46. Many things were being said about the present opinion both in the council and throughout the city. The men who were citizens in descent had much fear of the strangers who had come out from the rest of Hellas.
47. A. Were you yourself present, friend, at the death of Socrates?
B. (Yes,) and we were discussing many things indeed with him, I and others who were truly loving him. But I did not see the death itself; for I never wanted to see the suffering of that man nor (did) many others.
48. Some bad things happen either because of fortune or because of the mortal nature of men, other (bad) things we ourselves do. Never do we, the ones who suffered and did, cease (from) shamefully being wronged and doing wrong.
49. We intend to welcome these good women and to treat (them) nobly. For they are spoken of well by quite all men, and their husbands are really good.
50. A. Are you persuaded that our commanders were paying attention to the foreigners who were suffering badly?
B. I, at least, (am) not (persuaded), by Zeus, nor now are they doing just things, according, at least, to my opinion.
51. A. The poet says somewhere that the men suffering bad things from (at the hands of) *Justice* will each learn. For because of suffering they will become wise.
B. Justly these men are suffering, but not always according to justice are the fortunes of mortals.
52. Not, you know, according to race, but on account of excellence alone the people of the Athenians honor(ed) men and women.
53. That all the good makers of epic poetry make these beautiful things not resulting from skill but with the aid of the divinities is clear.
54. A. These terrible enemies want to hold not only the rule throughout (the) land, but also the (rule) throughout (the) sea.
B. Now indeed you are speaking clearly, in the name of the gods, things that the others have in mind but are not willing to say.

55. Neither because of power do I envy this man nor because of wealth. These things this man indeed has and I do not have, but common certainly is (the) sky to all mortals and (the) earth, on which we have homes.
56. This thing, at least (is) clear, that that battle happened beside the sea. But now through practically all the land we are making war.
57. To where in the world did the power of the city go and where, men, will it be seen? Always somehow unclear (is) the future for all men, but great and difficult will be the struggle against the non-Greek, and we think it right to begin a war on account of the acts of violence now against the allies.
58. From childhood I used to want always to learn the causes of each thing and the experiences concerning the heaven and the earth, but of these things I did not have then a teacher having sense.
59. I want to say a few things to you, Athenian men, concerning public affairs. For you were present in the council, in which I discussed about peace, and you always understood me, that I was speaking with a view to the common good of the city; both then and now it is necessary for you to cease making war upon those foreigners who are friends.
60. A. The thing having a beginning, is it necessary that (it) also end?
 B. Well, the life of a man begins and according to necessity it ends. Or (is this) not (so)?
 A. You are saying true things.
 B. And the life of a divinity has a beginning, but it does not end ever. Zeus, you know, was born, but he will not experience death.
 A. You are saying also these things true.
 B. We are saying, therefore, that the gods who always are began, but they do not end.
 A. Also this thing indeed I say, that the soul of every human being is a deathless thing, and our souls will really be in (the house of) Hades.

Chapter 7, Exercises C (pp. 362-364)

1. λέγεις που ὡς πάντα τύχη ποιεῖς καὶ οὐ γνώμη, ἀλλ' οὐχ ὁρᾷς τὴν ψυχὴν, ὅτι τοῦ σώματος αὐτοῦ ὄντως ἄρχει.
2. ἐξ ὧν εἶπε τοῖς παροῦσιν ὁ Ἑκτωρ τὴν ἀληθῆ ἐδήλωσε γνώμην περὶ σοῦ, ὦ Ἀλέξανδρε, καὶ οὐδέποτε ἑπαύσατο δεινὰ λέγων. ἐξ οὗ κακὴν νῦν ἔχεις δόξαν.

3. ἀληθῆ λέγεις, ὦ Σώκρατες. τόδε νῦν μόνον βούλομαι μαθεῖν· ἔστι τὸν δίκαιον ἀδικῆσαι καὶ δίκαιά ποτε τὰ τοῦ ἀδίκου ἔργα;
4. σοὶ λέγω, ὦ παῖ, ὅτι τὸν βίον ὁ σὸς πατήρ ὑπὸ δεινῆς γυναικὸς τελευτήσει θνητῆς. ἐγὼ γὰρ τοῦτο, ἡ φίλη μήτηρ σου, τὸ μέγα ποιήσω πῶς.
5. ἐκ παιδὸς ἔχαιρον τὰ ἔπη ἀκούων τῶν ἀγαθῶν ποιητῶν. καὶ νῦν τοῖς ἀκούουσιν ὥς ἔπος εἰπεῖν πάρεισιν ἐκεῖνοι οἱ ἐπὶ τοὺς βαρβάρους καλῶς ἐπολέμησαν.
6. ταῦτόν οὐκ ἔπαθον τοῖς ξένοις οἱ ἡκόν ποθεν καὶ τότε Ἀθηνᾶς εἶχον; οὐ γὰρ ἦν ἐν Ἀθήναις ἀλλὰ ἐν πόλει ἄλλῃ.
7. ἀδικεῖς, ὦ νεανία, οὐ πειθόμενος οἷς ἀπὸ τῆς σοφῆς μητρὸς ἀκούεις. αὕτη τοι πολλά τε ἄλλα μανθάνει καὶ τὴν τῶν ὄντων φύσιν.
8. πολλάί πού εἰσιν αἱ ὕβρεις, ὦ Δημόσθενες, ἃς πάσχουσί ποτε οἱ πολῖται οἱ ἐν πόλεσι νικηθείσας ὑπὸ τῶν νικησάντων.
9. τὸν Σωκράτους ἤκουσας λόγον; οὐ τοι ἄνευ δίκης ἔλεγεν ὅτι ἄλλαις μὲν δόξαις ἔδει τοὺς ἄρχοντας τὸν νοῦν προσέχειν, ἄλλαις δὲ οὐ.
10. πόθεν οὖν ἐγένετο τόδε τὸ δεινὸν ἔργον; δῆλόν ἐστιν ὅτι τὴν ὕβριν ἐποίησας τῆς σῆς γυναικὸς ὑπὸ φύσεως πονηρᾶς καὶ οὐ διὰ λόγου καὶ γνώμης.
11. οὐκ ἔστιν ἐκείνοις τοῖς πονηροῖς πείθεσθαι ῥήτορσι οἷς τὸν νοῦν πολλοὶ τῶν νέων προσέχουσι· πολλοῦ γὰρ δόξαν καὶ οὐ γνώμην ἀληθῆ ὁ ἄνθρωπος ὁ ἄλλους πείθειν ἐθέλων ποιεῖται.
12. δῆλόν ἐστιν ὅτι οἱ τοῦ Σωκράτους ἐταῖροι αὐτὸν ἐπὶ τῷ πλούτῳ οὐκ ἐζήλουν-- οὐ γὰρ εἶχεν-- ἀλλ' ἐπὶ τῇ ἀρετῇ τῆς ψυχῆς.

Chapter 8

Drill 83.A (pp. 365-366)

- | | |
|-----------------------|--|
| 1. perfect | you have made |
| 2. pluperfect | you had made |
| 3. aorist | I learned, they learned |
| 4. pluperfect | I had learned |
| 5. perfect | we have done |
| 6. perfect | we have fared |
| 7. pluperfect | he had ruled |
| 8. imperfect, perfect | he was ruling, he has ruled |
| 9. perfect | to have seen |
| 10. perfect | they have seen |
| 11. pluperfect | you (pl.) had suffered |
| 12. aorist | you (pl.) suffered |
| 13. pluperfect | they had sent away |
| 14. imperfect | I was sending away, they were sending away |
| 15. imperfect | you were teaching |
| 16. pluperfect | you had taught |
| 17. perfect | to have persuaded |
| 18. perfect | they have persuaded |
| 19. perfect | he has held |
| 20. aorist | he got |
| 21. pluperfect | he had heard |
| 22. perfect | he has heard |
| 23. perfect | to have done wrong |
| 24. pluperfect | he had done wrong |
| 25. aorist | you accomplished |
| 26. perfect | you have accomplished |
| 27. perfect | you (pl.) have conquered |
| 28. imperfect | you (pl.) were conquering |
| 29. perfect | to have become |
| 30. pluperfect | he had become |
| 31. perfect | I have envied |
| 32. aorist | I envied |

Drill 83.B (pp. 367-368)

- | | |
|--------------------|---------------------|
| 1. ἐζηλώκαμεν | 2. ἐζηλωκέναι |
| 3. ἐτετίμηκει(ν) | 4. τιμήσει |
| 5. ἤχεμεν | 6. ἤγομεν |
| 7. ἠθέλησα | 8. ἠθέληκα |
| 9. πεπολεμηκέναι | 10. πεπολεμήκᾱσι(ν) |
| 11. ἀκήκοας | 12. ἀκηκοέναι |
| 13. ἔπαυον | 14. ἐπεπαύκεσαν |
| 15. πέπραγε(ν) | 16. πεπραγέναι |
| 17. ἐόρᾱκα, ἐώρᾱκα | 18. ἐοράκη, ἐωράκη |
| 19. μεμαθήκαμεν | 20. ἐμάθομεν |

Drill 84-85.A (p. 369)

1. Principal Parts: ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
 Person and Number: 3rd sing. Participles: masc. sing. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγει	ἄγεται	ἄγεται
Imperfect	ἤγε(ν)	ἤγετο	ἤγετο
Future	ἄξει	ἄξεται	ἀχθήσεται
Aorist	ἤγαγε(ν)	ἠγάγετο	ἤχθη
Perfect	ἤχε(ν)	ἤκται	ἤκται
Pluperfect	ἤχει(ν)	ἤκτο	ἤκτο

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγειν	ἄγεσθαι	ἄγεσθαι
Future	ἄξειν	ἄξεσθαι	ἀχθήσεσθαι
Aorist	ἄγαγεῖν	ἄγαγέσθαι	ἀχθῆναι
Perfect	ἠχέναι	ἤχθαι	ἤχθαι

Participles

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄγων	ἄγόμενος	ἄγόμενος
Aorist	ἀγαγών	ἀγαγόμενος	ἀχθείς

2. Principal Parts: πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην
 Person and Number: 2nd pl. Participles: fem. pl. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πείθετε	πείθεσθε	πείθεσθε
Imperfect	ἐπείθετε	ἐπείθεσθε	ἐπείθεσθε
Future	πείσετε	πείσεσθε	πείσθήσεσθε
Aorist	ἐπείσατε	ἐπείσασθε	ἐπείσθητε
Perfect	πεπείκατε	πέπεισθε	πέπεισθε
Pluperfect	ἐπεπείκετε	ἐπέπεισθε	ἐπέπεισθε

Infinitives

Present	πείθειν	πείθεσθαι	πείθεσθαι
Future	πείσειν	πείσεσθαι	πείσθήσεσθαι
Aorist	πεῖσαι	πείσασθαι	πείσθηναι
Perfect	πεπεικέναι	πεπεῖσθαι	πεπεῖσθαι

Participles

Present	πειθουσῶν	πειθομένων	πειθομένων
Aorist	πεισᾶσῶν	πεισαμένων	πεισθεισῶν

3. Principal Parts: ὁράω, ὄψομαι, εἶδον, ἐώρακα/ἐόρακα, ἐώραμαι/ὤμμαι, ὤφθην
 Person and Number: 3rd pl. Participles: masc. pl. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ὁρῶσι(ν)		ὁρῶνται
Imperfect	ἐώρων		ἐώρωντο
Future		ὄψονται	
Aorist	εἶδον		ὤφθησαν
Perfect	ἐώρακᾶσι(ν)/ἐοράκᾶσι(ν)		ἐώρανται
Pluperfect			

Infinitives

Present	ὁρᾶν		ὁρᾶσθαι
Future		ὄψεσθαι	
Aorist	ἰδεῖν		ὀφθῆναι
Perfect	ἐωράκέναι/ἐοράκέναι		ἐωράσθαι/ὤφθαι

Participles

Present	ὁρῶσι(ν)	ὁρωμένοις
Aorist	ἰδοῦσι(ν)	ὀφθεῖσι(ν)

4. Principal Parts: πράττω, πράξω, ἔπραξα, πέπραχα/πέπραγα, πέπραγμαι, ἐπράχθην
 Person and Number: 1st sing. Participles: masc. sing. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	πράττω		πράττομαι
Imperfect	ἔπραττον		ἐπραττόμην
Future	πράξω		πραχθήσομαι
Aorist	ἔπραξα		ἐπράχθην
Perfect	πέπραχα/πέπραγα		πέπραγμαι
Pluperfect	ἐπεπράχην/ἐπεπράγην		ἐπεπράγμην

Infinitives

Present	πράττειν		πράττεσθαι
Future	πράξειν		πραχθήσεσθαι
Aorist	πραῖσαι		πραχθῆναι
Perfect	πεπραχέναι/πεπραγέναι		πεπραχθαι

Participles

Present	πράττοντι		πραττομένοι
Aorist	πραῖαντι		πραχθέντι

5. Principal Parts: ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἦρχθην
 Person and Number: 2nd sing. Participles: fem. sing. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἄρχεις	ἄρχῃ/ἄρχει	ἄρχῃ/ἄρχει
Imperfect	ἦρχες	ἦρχου	ἦρχου
Future	ἄρξεις	ἄρξῃ/ἄρξει	ἀρχήσῃ/ἀρχήσει
Aorist	ἦρξας	ἦρξω	ἦρχθης
Perfect	ἦρχας	ἦρξαι	ἦρξαι
Pluperfect	ἦρχης	ἦρξο	ἦρξο

Infinitives

Present	ἄρχειν	ἄρχεσθαι	ἄρχεσθαι
Future	ἄρξειν	ἄρξεσθαι	ἀρχήσεσθαι
Aorist	ἄρξαι	ἄρξασθαι	ἀρχθῆναι
Perfect	ἦρχέναι	ἦρχθαι	ἦρχθαι

Participles

Present	ἀρχούσης	ἀρχομένης	ἀρχομένης
Aorist	ἀρξάσης	ἀρξαμένης	ἀρχθείσης

6. Principal Parts: νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνίκηθην
 Person and Number: 3rd pl. Participles: masc. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	νικῶσι(ν)		νικῶνται
Imperfect	ἐνίκων		ἐνικῶντο
Future	νικήσουσι(ν)		νικηθήσονται
Aorist	ἐνίκησαν		ἐνίκηθησαν
Perfect	νενικήκασι(ν)		νενίκηκται
Pluperfect	ἐνενίκηκεσαν		ἐνενίκηκντο

Infinitives

Present	νικᾶν		νικᾶσθαι
Future	νικήσειν		νικηθήσεσθαι
Aorist	νικῆσαι		νικηθῆναι
Perfect	νενίκηκέναι		νενίκησθαι

Participles

Present	νικῶντας		νικωμένους
Aorist	νικήσαντας		νικηθέντας

7. Principal Parts: ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην
 Person and Number: 1st pl. Participles: fem. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ποιούμεν	ποιούμεθα	ποιούμεθα
Imperfect	ἐποιούμεν	ἐποιούμεθα	ἐποιούμεθα
Future	ποιήσομεν	ποιησόμεθα	ποιηθησόμεθα
Aorist	ἐποίησαμεν	ἐποίησάμεθα	ἐποιήθημεν
Perfect	πεποίηκαμεν	πεποίημεθα	πεποίημεθα
Pluperfect	ἐπεποίηκεμεν	ἐπεποίημεθα	ἐπεποίημεθα

Infinitives

Present	ποιεῖν	ποιεῖσθαι	ποιεῖσθαι
Future	ποιήσειν	ποιήσεσθαι	ποιηθήσεσθαι
Aorist	ποιῆσαι	ποιήσασθαι	ποιηθῆναι
Perfect	πεποίηκέναι	πεποιῆσθαι	πεποιῆσθαι

Participles

Present	ποιούσας	ποιουμένās	ποιουμένās
Aorist	ποιησάσας	ποιησαμένās	ποιηθείσας

8. Principal Parts: δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
 Person and Number: 3rd sing. Participles: neut. sing. nom.

Indicative

	<i>Active</i>
Present	δηλοῖ
Imperfect	ἐδήλου
Future	δηλώσει
Aorist	ἐδήλωσε(ν)
Perfect	δεδήλωκε(ν)
Pluperfect	ἐδεδηκώκει(ν)

Infinitives

Present	δηλοῦν
Future	δηλώσειν
Aorist	δηλῶσαι
Perfect	δεδηλωκέναι

Participles

Present	δηλοῦν
Aorist	δηλῶσαν

Drill 84-85.B (pp. 369-370)

1. perfect passive	to have been loved
2. perfect active	to have loved
3. perfect middle/passive	they have ceased/they have been stopped
4. pluperfect middle/passive	they had ceased/they had been stopped
5. perfect active	you have rejoiced
6. aorist passive	you rejoiced
7. pluperfect middle/passive	I had obeyed/I had been persuaded
8. perfect middle/passive	you have obeyed/you have been persuaded
9. perfect middle/passive	he has valued/he has been honored
10. perfect active	to have honored
11. perfect passive	he has been seen
12. pluperfect passive	he had been seen
13. pluperfect active	they had fared
14. perfect passive	it has been done
15. perfect active	I have wished
16. pluperfect active	I had wished
17. perfect/pluperfect middle	we have discussed/we had discussed

18. aorist passive	we discussed
19. perfect middle/passive	you (pl.) have caused to be taught/ you (pl.) have been taught
20. pluperfect middle/passive	you (pl.) had caused to be taught/ you (pl.) had been taught
21. pluperfect passive	he had been thought worthy
22. perfect passive	he has been thought worthy
23. aorist passive	he was seen
24. perfect passive	he has been seen
25. perfect middle	you (pl.) have become
26. perfect middle	to have become
27. pluperfect passive	I had been sent
28. perfect passive	you have been sent

Drill 84-85.C (pp. 371-372)

1. ἑωράμεθα/ᾤμμεθα	2. ὠφθημεν
3. πεπομφέναι	4. πεπέμφθαι
5. ἐπεπείκει(ν)	6. ἐπέπειστο
7. ἀκούσονται	8. ἀκηκόασι(ν)
9. πέπραχας	10. πέπραγας
11. ἀχθῆναι	12. ἤχθαι
13. τετελεύτηκα	14. ἐτετελευτήκη
15. ἦρχθε	16. ἦρχθε
17. γεγονέναι/γεγενῆσθαι	18. γεγόνασι(ν)/γεγένηνται
19. ἔμαθε(ν)	20. ἐμεμαθήκει(ν)
21. ἠξιώκαμεν	22. ἠξιώμεθα
23. ἐληλύθασι(ν)/ἤκουσι(ν)	24. ἐληλύθεσαν/ἤκον
25. διελέγου	26. διείλεξαι

Drill 84-85.D (p. 372)

1. Principal Parts: ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα, —, —
 Person and Number: 3rd pl. Participles: neut. pl. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ἀποθνήσκουσι(ν)		
Imperfect	ἀπέθνησκον		
Future		ἀποθανοῦνται	
Aorist	ἀπέθανον		
Perfect	τεθνᾶσι(ν)		
Pluperfect			

Infinitives

Present	ἀποθνήσκειν	
Future		ἀποθανεῖσθαι
Aorist	ἀποθανεῖν	
Perfect	τεθνάναι	

Participles

Present	ἀποθνησκόντων
Aorist	ἀποθανόντων

2. Principal Parts: ζάω, ζήσω, —, —, —, —
 Person and Number: 3rd sing. Participles: masc. sing. nom.

Indicative

	<i>Active</i>
Present	ζῇ
Imperfect	ἔζη
Future	ζήσει
Aorist	
Perfect	
Pluperfect	

Infinitives

Present	ζῆν
Future	ζήσειν
Aorist	
Perfect	

Participles

Present	ζῶν
Aorist	

3. Principal Parts: μάχομαι, μαχοῦμαι, ἐμαχεσάμην, —, μεμάχημαι, —
 Person and Number: 2nd sing. Participles: masc. sing. voc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		μάχη/μάχει	
Imperfect		ἐμάχου	
Future		μαχή/μαχεῖ	
Aorist		ἐμαχέσω	
Perfect		μεμάχησαι	
Pluperfect		ἐμεμάχησο	

Infinitives

Present	μάχεσθαι
Future	μαχεῖσθαι
Aorist	μαχέσασθαι
Perfect	μεμαχήσθαι

Participles

Present	μαχόμενε
Aorist	μαχεσάμενε

4. Principal Parts: οἶομαι/οἶμαι, οἰήσομαι, —, —, —, ὤθηθην
 Person and Number: 2nd pl. Participles: fem. pl. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		οἶεσθε	
Imperfect		ᾔεσθε	
Future		οἰήσεσθε	
Aorist			ὤθητε
Perfect			
Pluperfect			

Infinitives

Present	οἶεσθαι	
Future	οἰήσεσθαι	
Aorist		οἰηθῆναι
Perfect		

Participles

Present	οἰόμεναις	
Aorist		οἰηθείσαις

5. Principal Parts: —, ἐρῶ, —, εἶρηκα, εἶρημαι, ἐρρήθην
 Person and Number: 1st pl. Participles: masc. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present			
Imperfect			
Future	ἐροῦμεν		
Aorist			ἐρρήθημεν
Perfect	εἶρήκαμεν		εἶρήμεθα
Pluperfect			

Infinitives

Present			
Future	εἶρεῖν		
Aorist			ῥηθῆναι
Perfect	εἶρηκέναι		εἶρησθαι

Participles

Present			
Aorist			ῥηθέντας

6. Principal Parts: κτείνω, κτενῶ, ἔκτεινα, —, —, —
 Person and Number: 1st sing. Participles: fem. sing. acc.

Indicative

	<i>Active</i>
Present	κτείνω
Imperfect	ἔκτεινον
Future	κτενῶ
Aorist	ἔκτεινα
Perfect	
Pluperfect	

Infinitives

Present	κτείνειν
Future	κτενεῖν
Aorist	κτεῖναι
Perfect	

Participles

Present	κτείνουσαν
Aorist	κτενοῦσαν

Drill 84-85.E (pp. 372-373)

- | | |
|--------------------------|-----------------------------------|
| 1. it was necessary | 2. he will kill |
| 3. I was thinking | 4. the men living (subj.) |
| 5. they will say | 6. they have died |
| 7. to kill (once) | 8. we have said |
| 9. they had fought | 10. they had been said |
| 11. he has killed | 12. it will be necessary |
| 13. to be about to fight | 14. to be living |
| 15. you (pl.) thought | 16. the things said (subj., d.o.) |
| 17. to kill (repeatedly) | 18. he will say |
| 19. you will think | 20. you will die |

Drill 84-85.F (pp. 373-374)

- | | |
|--------------------------------------|------------------------------|
| 1. ἔζων | 2. μαχούμεθα/πολεμήσομεν |
| 3. ἀπέθανε(ν)/ἔθανε(ν)/ἐτελεύτησε(ν) | 4. ὤρετο |
| 5. ἐροῦμεν/λέξομεν | 6. ἀπέκτονας |
| 7. χρῆναι/δεῖν | 8. εἴρηται/λέλεκται |
| 9. οἶει/οἶη | 10. μαχέσασθαι/πολεμῆσαι |
| 11. ζήσομεν | 12. τέθνηκε(ν) |
| 13. τὰς ζώσας | 14. οἶμαι/οἴομαι |
| 15. ἀπεκτόνετε | 16. μεμαχῆσθαι/πεπολεμηκέναι |
| 17. οἱ μαχεσάμενοι/οἱ πολεμήσαντες | 18. ἔζων |
| 19. τῷ ῥηθέντι/τῷ λεχθέντι | 20. τεθνάναι |

Drill 83-86.A (pp. 375-376)

1. The Athenians had suffered unjust things at the hands of the Lacedaemonians, but they were not beginning a war.
2. ᾧ = Dat. of Agent
How is it that you paid attention to the poet hateful to the gods by whom these beautiful words had been made.
3. Concerning these things we have been accustomed to listen(ing) to Socrates, but you, I suppose, have listened to Gorgias.
4. ἡμῖν = Dat. of Agent
Of the women in (the) city, some have been honored by us, others we shall honor after the war.
5. The battle had ceased, but the foreigners were fighting.

6. I have understood the words of the poet about the deeds of noble and good men.
7. διδασκάλοις = Dat. of Agent
You have been taught, children, by wicked teachers.
8. (Is it) (a) good (thing) to have received strangers into the country?
9. The following terrible thing has happened: the Athenians have thought Socrates worthy of death.
10. ἄρχουσι = Dat. of Agent
Without weapons into your land, Athenians, we have been sent by the rulers of the Spartans.

Drill 83-86.B (pp. 377-378)

1. ὁδε ὁ ῥήτωρ λόγον καλὸν πεποιήται, ὃν πολλοὶ τῶν πολῖτῶν ἀκηκόασιν.
2. οὐ παρῆν ὁ ἡμέτερος πατήρ ἐν τῇ πόλει· ἀπεπέπεμπτο γὰρ τοῖς ἄρχουσιν.
3. ἡ Ἑλλὰς πᾶσα γνῶμην ταύταις ταῖς ὕβρεσι ταῖς αἰσχραῖς προσεσχέκασιν αἱ σοί, ὧ Εὐρῆπιδι, πεποιήνται.
4. ὁ σὸς δοῦλος πολλοῖς ὥπται που ἐν τῇ τῶν Λακεδαιμονίων χώρᾳ. βούλεται γὰρ ἐλεύθερος γενέσθαι.
5. ὁ Ἀλέξανδρος τὴν Ἑλένην ἤκτο καὶ τοῦτο τὸ ἔργον μόνον ἐγεγένητο ἡ αἰτία μεγάλου πολέμου.
6. ὁ Γοργίᾱς τοῦ λόγου τοῖς ἐταίροις τοῦ Σωκράτους ἐπέπαυτο.
7. ἐκεῖνοι οἱ ἀγαθοὶ νεᾶνιαι τέχνη καὶ σοφίᾳ τῷ δήμῳ ἐτετίμηντο.
8. ἀπὸ τῶν ξένων μεμαθήκαμεν ὅτι ἦρκεται ὁ πόλεμος ἐν ταῖς νήσοις.

Drill 87.A (p. 379)

1. Principal Parts: φημί, φήσω, ἔφησα, —, —, —; φάσκω, —, —, —, —, —
 Person and Number: 2nd sing. Participles: masc. sing. acc.

Indicative

	<i>Active</i>
Present	φής
Imperfect	ἔφης/ἔφησθα/ἔφασκες
Future	φήσεις
Aorist	ἔφησας
Perfect	
Pluperfect	

Infinitives

Present	φάναι/φάσκειν
Future	φήσειν
Aorist	φῆσαι
Perfect	

Participles

Present	φάσκοντα
Aorist	φήσαντα

2. Principal Parts: φημί, φήσω, ἔφησα, —, —, —; φάσκω, —, —, —, —, —
 Person and Number: 3rd pl. Participles: fem. pl. dat.

Indicative

	<i>Active</i>
Present	φᾶσί(ν)
Imperfect	ἔφασαν/ἔφασκον
Future	φήσουσι(ν)
Aorist	ἔφησαν
Perfect	
Pluperfect	

Infinitives

Present	φάναι/φάσκειν
Future	φήσειν
Aorist	φῆσαι
Perfect	

Participles

Present	φασκούσαις
Aorist	φησάσαις

Drill 87.B (pp. 379–380)

- | | |
|---|------------------------------|
| 1. he says | 2. they say |
| 3. to say (once) | 4. we were asserting |
| 5. you (pl.) are asserting | 6. he will assert |
| 7. I was saying | 8. they were saying |
| 9. you (pl.) were saying | 10. we assert |
| 11. he asserted | 12. he used to say |
| 13. to say | 14. they will say |
| 15. the man asserting (d.o.) | 16. the women saying (subj.) |
| 17. the man who asserted (subj.) | 18. for the women who said |
| 19. I was asserting/they were asserting | 20. he was saying |

Drill 87.C (pp. 380–381)

- | | |
|------------------------|----------------------|
| 1. φάσκειν/φάναι | 2. φής |
| 3. ἔφησα | 4. ἔφη/ἔφασκε(ν) |
| 5. φήσεις | 6. φήσετε |
| 7. ἔφης/ἔφησθα/ἔφασκες | 8. φήσομεν |
| 9. ἐφήσαμεν | 10. ἔφαμεν/ἐφάσκομεν |
| 11. φημί | 12. φήσιν |
| 13. τοὺς φάσκοντας | 14. τῶν φησᾶσῶν |
| 15. ἔφησαν | 16. ἔφασαν/ἔφασκον |
| 17. τοῦ φάσκοντος | 18. ἡ φάσκουσα |
| 19. φῆσαι | 20. ἔφην/ἔφασκον |

Drill 88 (pp. 383–386)

1. We think that they are faring/fared/will fare badly.
2. We think that we are faring/fared/will fare badly.
3. We thought that she was faring/had fared/would fare well.
4. You (pl.) will think that she is faring/fared/will fare well.
5. The poets say somewhere that Earth is (the) mother of men and animals.
6. The poets used to say somewhere that Earth was (the) mother of men and animals.
7. I intend to say that this war is a terrible misfortune.
8. I have often said that this war will be a terrible misfortune.
9. Socrates says that it is necessary to love the good (thing).
10. Socrates used to say that the soul was ruling the mortal body.
11. Do you think that he is bad in soul?

12. Does he think that he is bad in soul?
13. They say that Socrates prevailed over other men (in) teaching the young men the wisdom about a human being (about man).
14. I have a hope not small that I will win in the contest.
15. I have a hope that our men won in the contest.
16. I was thinking that the foreigners had come into Hellas itself.
17. I, at least, do not think that I shall ever persuade them.
18. Were you thinking that I had been sent away out from the city to somewhere?
19. The majority say that Zeus rules the rest of the divinities.
20. These men were not thinking that it was necessary to be honored in words, but (rather) in the minds of the ones who had experienced well.
21. I assert that we shall be allies of the men on the islands.
22. He says that the deeds of unjust men are always unjust.
23. Are you the same man who this man says (you are) or (are you) another man?
24. From where do you think that you will have money? But surely not from me.

Drill 89 (pp. 387-388)

1. παῖδας = Subj. Acc.; ἀδικοῦντας/ἀδικήσαντας = supplementary participle
We hear that the *children* are wronging/wronged shamefully their father.
2. νικῶντας/ νικήσαντας = supplementary participle
They were seeing that they were not winning/had not won.
3. νεανίαν = Subj. Acc.; ὄντα = supplementary participle
Are you not able to see that that young man is a student of Gorgias?
4. βαρβάρους = Subj. Acc.; ἐλθόντας = supplementary participle
This man learned that the non-Greeks had come from somewhere into the land of the Greeks.
5. ἐμέ = Subj. Acc.; εἰπόντα = supplementary participle
You will hear, men, that I said false things in the council, but I did not, by Zeus, do this thing.
6. ψυχὴν = Subj. Acc.; οὐσαν = supplementary participle
How will it be possible to show clearly that the soul of the noble man is noble?

7. ἑταῖρον = Subj. Acc.; πειθόμενον = supplementary participle
We all saw that his companion was not heeding the words of Socrates.
8. πατέρα = Subj. Acc.; τιμώμενον = supplementary participle
I heard from my mother that my father was being greatly honored by all men and women and strangers and citizens.
9. ἐλευθέρους = Subj. Acc.; γενομένους = supplementary participle
You will neither hear nor see that these free men, at least, became slaves of the non-Greeks.
10. ἔργα = Subj. Acc.; ὄντα = supplementary participle
We see that all the deeds of the men ruling now are about the state.

Drill 90 (pp. 389-390)

1. The commander of the enemies is said to be about to die.
2. It is said that the commander of the enemies is going to die.
3. It is just for this man to have the responsibility.
4. This man is just to have the responsibility.
It is just that this man have the responsibility.
5. This woman is said to have persuaded the Greeks to begin the war against the non-Greeks.
6. Are you not clear having said these things false?
Is it not clear that you said these false things?
7. How, then, are you just to receive the wealth of your father himself, man?
How, then, is it just for you to receive the wealth of your father himself, man?
8. He is clear that he wants to carry this woman away with himself.
It is clear that he wants to marry this woman.
9. Even in the present I am just to be doing the things that the fathers were thinking it right to do.
Even in the present it is just that I do the things that our fathers were thinking it right to do.
10. Was I not just (in) rejoicing because of the misfortunes of my enemies?
Was it not just that I (f.) rejoice because of the misfortunes of my enemies?

Drill 91.A (pp. 391-392)

1. by ruling the people justly
2. Socrates' being thought worthy of death (subj., d.o.)

3. on account of having suffered many misfortunes
4. a fear of ending (once) one's life (subj.)
5. after the women's being sent away (once) to the island
6. by doing not ugly things/by not doing ugly things
7. the Athenians' being conquered (subj., d.o.)
8. in addition to receiving (once) money
9. by obeying the commanders
10. not wanting to do the necessary things (subj., d.o.)

Drill 91.B (pp. 392-393) (partial)

1. λόγος περὶ τοῦ ἀδικεῖν (τε) καὶ (τοῦ) ἀδικεῖσθαι
2. τοῦ Σωκράτει διαλέγεσθαι χάριν
3. τῷ ἐν (τῇ) πόλει παρεῖναι
4. μετὰ τὸ τὴν ἀλήθειαν μαθεῖν τὴν περὶ τοῦ Δημοσθένους
5. τὸ τοὺς δούλους τοῖς τοῦ δεσπότης λόγοις τὸν νοῦν προσέχειν ἐθέλειν
6. μεγάλη ἐλπίς τοῦ ὑπὸ τῶν πολιτῶν τιμηθῆναι
7. διὰ τὸ πολεμῆσαι δεῖν
8. τὸ/τῷ δεινῶς εἰπεῖν
9. τὸ ἐκεῖνον τοῦ πλούτου ζηλοῦν
10. διὰ τὸ τὸν Ἀλέξανδρον τὴν Ἑλένην ἥχθαι/ἀγαγέσθαι

Drill 91.C (pp. 393-394)

1. On behalf of (For the purpose of) not being seen (repeatedly) by enemies I went out from the city to somewhere.
2. These citizens' being free (is) a fine thing.
3. Did you not rejoice because of winning (once) in the contest?
4. By having come to Athens, strangers, you made clear that you loved freedom.
5. Both men and women have, I suppose, the same hope of leading life well.
6. They were keeping (the) peace not because of being ruled by fear but because they were not having weapons.
7. The laws' being just is good with a view to the city's faring well.
8. On account of becoming (once) hostile to the people the ruler is being spoken of badly.
9. The son's listening to (once) the words of his father is (a) good (thing).
10. Rejoicing because of the victory of the enemies is (a) shameful (thing).

Chapter 8, Exercises A (pp. 395–397)

1. φαμέν που ὀλίγην τὸ πλῆθος ἔχειν σοφίαν περί γε τὴν τῆς πόλεως ἀρχήν.
We are saying, I suppose, that the multitude has small wisdom about, at least, the rule of the city.
2. οὐχ ὑπὲρ τῶν ἴσων ὑμῖν καὶ τοῖς ἄλλοις ἔσθ' ὁ κίνδυνος, ὧ ἄνδρες στρατιῶται.
Not on behalf of equal things is there danger for you and for the rest, soldier men.
3. βούλει, ὧ στρατιῶτα, κακῶς ζῆν ἢ καλῶς ἀποθανεῖν; ἢ γὰρ τοῦτο ἢ ἐκεῖνο πρᾶξαι δεήσει.
Do you want, soldier, to live badly or to die nobly? For either the latter or the former it will be necessary to do.
4. ὕβρεις οἶδε μόνοι τῶν Ἀθηναίων πεπραχᾶσι πλούτου χάριν. ὥς ἡδίκησαν σαφές ἐστίν πᾶσιν ἐν τῷ πλῆθει.
These men alone of the Athenians have practiced wanton violence (pl.) for the sake of wealth. That they did wrong is clear to all in the multitude.
5. ἦλθεν εἰς τὴν πόλιν ὁ στρατηγὸς καὶ λέγων ἤρξατο ὧδέ πως· Τῶν στρατιωτῶν οἱ μὲν τέθνασιν, οἱ δ' ἔτι μάχονται. μεγάλη ἐν αὐτοῖς ἡ νίκης ἐστὶν ἐλπίς.
The general came into the city and began speaking in this way somehow: “Of the soldiers some have died, others are still fighting. Great in them is the hope of victory.”
6. ὁ υἱὸς μετὰ τὸ τὸν πατέρα θανεῖν τὴν ἀρχὴν δεξάμενος εἶχε μὲν πολλά, ἐπραῖτε δ' ὀλίγα.
The son who, after his father's having died, had received the rule was having many things, but he was doing few things.
7. τῶν ὑπὸ σοῦ λεχθέντων τὰ μὲν ὄντως, ὧ Σώκρατες, μανθάνω· τὰ δέ πως οὐ πάνυ ἐστὶ σαφῆ.
Of the things said by you some, Socrates, I really understand, others somehow are not very clear.
8. λέγεται που ἴση τὴν δύναμιν εἶναι αὕτη ἡ νῆσος τῇ τῶν Ἀθηναίων πόλει.
This island is said, I suppose, to be equal in power to the city of the Athenians.

9. ὁ Ἀλέξανδρος ἔφασκεν Διὸς υἱὸς εἶναι· ὅπερ ψευδὲς ὃν ἐώρων οἱ τούτου στρατιῶται.
Alexander used to say that he was a son of Zeus; and this very thing the soldiers of this man were seeing was false.
10. ὥμην τῶν ἡμετέρων στρατιωτῶν τὸ πλῆθος ἀποθανεῖσθαι ὑπὸ τῶν πολεμίων, ἀλλ' ἐγένετο τὸ ἄντικθιν.
I was thinking that the multitude of our soldiers would die at the hands of the enemies, but the opposite thing happened.

Chapter 8, Exercises B (pp. 398–411)

1. We see that all (the) things that you (pl.) said are true.
We see that all (the) things that you (pl.) said are true.
2. (It is) clear that he himself killed the commander.
I shall show that he killed the commander.
He is clear having killed the commander. (It is clear that he killed the commander.)
3. We assert that their opinions are opposite from yours.
We were asserting that we were opposing them in all things.
4. No longer was rule equal in the city. For this man alone was ruling the rest and not according to justice.
5. In reply to the council I shall say that the army of the Athenians is no longer being defeated by the non-Greeks.
6. You rejoice somehow in/because of always being present at the dangers of friends, whom you are able to lead into safety.
7. Many men in the multitude think that leading one's whole life in pleasures is good. But I assert that it is necessary to experience pains in addition to pleasures.
8. These men no longer living suffered an equal fate; for we killed (them) all in battle, but certainly not, I suppose, will all (of them) be equally honored.
9. You have said not much about the battle. Is his soul living still or has my friend died?

10. Before having become an archon my father got the favor of the people. But now he says that he wants to be a general.
11. In that battle the multitude of the soldiers of the allies the enemies killed. And indeed very few Athenians were still living, and these were suffering terribly.
12. I assert that living is common to men and gods and animals. But concerning dying (for divinities do not die) I do not assert the same thing.
13. Winning (is) noble, but the ones who won must not treat the conquered ones very badly. This law is ancient and noble.
14. A. You will say perhaps that all men's having a thing equal to one another is just.
B. So, at least, the ancient men used to say.
15. I had come into the house, and I did not enjoy hearing that my companion had suffered the same thing as other citizens; for he had been sent away without wealth and friends out from the city.
16. The misfortune that happened on the sea showed not only to us but also to the rest of the Greeks that the power of this city was (the) safety of practically all Greece.
17. You are hateful to the gods and to me, and of course you will die before (your) fate, father. For you yourself have killed this woman whose child I am.
18. Equal somehow were the reputations of these generals, but one killed many enemies, the other not at all killed but he made peace toward (the) enemies.
19. I have said long speeches about virtue and to many men, and very well, as I think. When will you listen, companion, to my words?
20. We have accomplished the victory of (over) the foreigners. And indeed the deed has been done by toil not long. For through many dangers, just as even before this, the favor of a divinity, I suppose, has led us into safety.
21. After the war the men who had conquered and the men who had been conquered had suffered a not equal fate.

22. A. For the man having even small sense doing (acting) in opposition to the laws is always unjust.
B. Perhaps.
A. Certainly not perhaps friend, but (it is) a necessity resulting from the things said by us before this.
23. Very just, as I think, was the soul of Socrates. For this man alone of the Athenians used to be willing to suffer all things before doing wrong.
24. I told you, soldier men, no longer to fight the enemies on the wall, but I see that you are still even now making war. Not obeying one's general (is) a shameful thing indeed.
25. Concerning all mortal living things' experiencing pleasure and pain you have spoken very well, Demosthenes, and in particular you have persuaded the multitude indeed of the ones listening, but *I* have in mind to speak otherwise somehow about these things and in opposition to you.
26. Well indeed, I suppose, you are faring, soldiers, in the present safety, but how ever will your minds be in terrible dangers?
27. You assert that war is a noble thing. And perhaps the majority think that these things are said correctly, but I shall say that the opposite (thing) (is) true. For I myself have seen not beautiful experiences of soldiers.
28. A. Before the victory both the foreigners and the Athenians fought well, equals against equals.
B. Well, I have heard about the victory great for us.
A. And you, perhaps, were thinking that I would say that the multitude of the army was no longer living.
B. But certainly not so was I thinking.
29. That soldier who had fought in the multitude of the enemies, before dying very nobly said that Zeus was his father, but that he had been born from a mortal woman.
30. The things called good by the majority have not been said correctly. For these things are good to the generals only and not to the soldiers.

31. Many things indeed, Athenian men, and things about which that general wronged the army I am able to say, just as I said in (the) beginning of my speech.
32. You pay attention always somehow to wealth, and according to this thing you think that it is great, but there is a need, dear Demosthenes, of virtue, as I think, for the sake of the soul's faring truly well.
33. On account of neither having ceased from toils in battle nor having been ruled by fear this general will receive wealth not small and great favor from the people.
34. In peace very much money had been sent to the city by our allies, but in war all these things the generals were receiving for the purpose of making war.
35. Dear Gorgias, to where indeed (are you going) and from where (have you come)? Have the young men really learned from you about the just (thing), or have you taught them another wisdom without sense and justice?
36. After many and terrible battles the Spartans and Athenians made peace toward one another and were keeping (it), but the men on the islands were still fighting.
37. (It is) clear that, as that wise man says, all the experiences of mortals are either pains or pleasures or not without pain or pleasure.
38. In front of the great walls were the enemies armed, but our soldiers had not seen them. And on account of this cause they were very easily defeated.
39. Will you (pl.) honor the men who have died in the battle on behalf of your safety? For each of them have suffered death because of a love of this land.
40. Concerning indeed the safety of the citizens, men, it was necessary for me to say words opposite to your opinions. But now the mind (thought) to both you and me is common.
41. Zeus and the rest of the gods rejoice because of the deeds of war, (they enjoy) both doing and seeing. The ancient ones of the poets have said this thing truly.

42. The Athenians had made clear to the rest of the Greeks that through (the) land it was possible for the enemies to be defeated, many (enemies) by few, but throughout (the) sea it was still unclear. For the foreigners were having a reputation that they were fearsome (for being fearsome) in great number and wealth and skill.
43. As you, dear men, enjoy hearing me in the present, so I enjoy speaking. And after these things you indeed will speak, and I shall listen. For by speaking many things toward one another it will be possible to learn the truth.
44. Of our soldiers some were suffering badly at the hands of the Spartans and were dying, others were fighting near the great wall and with the allies were refusing to be led into safety and were not ceasing from war. For they were thinking that the enemies were no longer holding the city.
45. Demosthenes says that he has not at all done wrong, but I showed clearly to the men listening in (the) marketplace, just as I shall show to you, Athenian men, all the things done badly and unjustly by this man.
46. To quite all the men being present in the city I intend to tell clearly the causes of this man's doing wrong. Many indeed of mortals have suffered this same evil (thing); for they wanted to have wealth but never got it.
47. I say that the gods have all things in mind, the things said and done by men, and that they (gods) are present in all the cities and that they teach men about the things that happened and are happening. These things, at least, I understand.
48. I certainly don't suppose the good citizen enjoys doing things opposite to the law and to the men who made the law.
49. You stopped, soldier, the fearsome enemy (from) killing our general. And on account of this deed not small there will be for mortals into always (forever) a great speech/account of your excellence.
50. My father caused me (when) still a small child to be taught about very ancient things. For he was thinking, I suppose, that in this way somehow his son would become a citizen noble and good.

Chapter 8, Exercises C (pp. 411–414)

1. λύπᾱς πεπόνθατε πολλὰς καὶ δεινὰς, ὧ στρατιῶται, ὑπὲρ τῆς τε φίλης πόλεως τῆς ἡμετέρᾱς καὶ τῶν μακρῶν τειχῶν. χρὴ οὖν ὑμᾶς οὐ μόνον λόγοις δίκαιοις τῖμασθαι ἀλλὰ καὶ πλούτῳ οὐ σμικρῷ.
2. οὐ φημι τὸν Ἀλέξανδρον ἐκ τῆς οἰκίᾱς (τοῦ) πατρὸς ἥκειν; τὸν γὰρ νοῦν τοῖς λόγοις τῆς Ἑλένης προσέχει οὐκ ἄνευ ἡδονῆς.
3. μοῖρα ἐκάστου στρατιώτου ὁ ἐν μάχῃ θάνατος, ἀλλὰ καλὸν τὸ ὑπὲρ τῆς τε ἐλευθερίᾱς καὶ τῆς σωτηρίᾱς τῆς χώρᾱς ἀποθανεῖν. ἃ πρὸ τοῦ τῷ ἀνθρώπων πλήθει εἴρηται.
4. οἱ στρατηγοὶ πρὸ τῶν τειχῶν ἀλλήλοις ἄλλα τε καὶ τοὺς παρόντας κινδύνους τοὺς τῷ στρατῷ διελέγοντο.
5. δεινόν τοι τὸ στρατὸν εἰς κινδύνους φόβῳ στρατηγὸν μὴ ἄγειν ἀλλὰ αἰσχυρῶς ζῆν ἄνευ τοῦ καλὴν τελευτῆσαι νίκην. φαμὲν γὰρ αὐτὸν μεγάλης δόξης οὕτως οὐκ ἀξιωθήσεσθαι.
6. ἄρα οἴεσθε, ὧ Ἀτρεΐδαι, χρῆναι παρεῖναι παρὰ τὴν θάλατταν πάντας τοὺς στρατιώτας οὓς ἄγετε; ὀλίγους γε αὐτῶν παρὰ τοῖς τείχεσι χρὴ μάχεσθαι.
7. οὐκ ἔφησθα τοὺς τότε ἄνδρας ἀλλήλοις μεμαχῆσθαι; ἴσως οἶε ἡμᾶς ἐκείνους οἱ ἐμαχέσαντο οὐκ ἀξιῶσιν ἀρχῆς. ἔγωγε τὴν αὐτὴν οὐκ ἔχω γνώμην.
8. καὶ οἱ Ἕλληνες καὶ οἱ βάρβαροι μανθάνουσιν τὸν νῦν γιγνόμενον ἀγῶνα τὸν πρὸς ἀλλήλους ἐσόμενον τὴν αἰτίαν πᾶσιν ἡμῖν πολλῶν κακῶν. ἔστι ταῦτα διαλέγεσθαι ἐς κοινόν;
9. οὐ χαίρω ἀκούων (τοὺς) δεινοὺς πολεμίους τὸν ἄρχοντα κτείνειν τὸν ἀγαθόν ὃς πάννυ εὖ ἠκηκόει πρὸ τῆς τῶν πολεμίων νίκης; πόθεν ταῦτα μεμάθηκας, ὧ ἐταῖρε;
10. οἱ μικροὶ υἱοὶ ἐορακεσαν τὸν φίλον πατέρα οὐκέτι ζῶντα. ἔμαθον ἀπὸ δούλου ἐν τῇ οἰκίᾳ ὅτι οὗτος ὑπὸ βαρβάρου γυναικὸς τέθνηκεν.
11. οὐ πάννυ ὀρθὰ οὐδὲ ἀληθῆ εἰρήκᾱσιν οἱ μαθηταὶ οἱ φάσκοντες καὶ τὸ σῶμα θνητοῦ καὶ τὴν ψυχὴν ἴσᾱς πάσχειν ἡδονᾶς. αἱ γὰρ ἡδοναὶ τοῦ σώματος μικραὶ πῶς καὶ πονηραί· παρ' ἃς ἀθάνατοι αἱ τῆς ψυχῆς.

12. ἀκήκοάς ποθεν ὥς ὁ στρατὸς ὁ τοῖς πολεμίοις ἐπὶ τείχους καὶ πρὸ τείχους μαχεσάμενος τῷ μῖκρὸς εἶναι κακῶς πράξαι, ἀλλὰ τὸν νοῦν χρή σε προσέχειν τοῖς ὑφ' ἑκάστου τῶν ἔτι ζώντων στρατιωτῶν λεγομένοις.

Chapter 9

Drill 92.A (p. 415)

1. Principal Parts: οἶδα, εἴσομαι, —, —, —, —
Person and Number: 2nd sing.

Indicative

	<i>Active</i>	<i>Middle</i>
Present		
Imperfect		
Future		εἴσει/εἴση
Aorist		
Perfect	οἶσθα	
Pluperfect	ἤδησθα/ἤδεις	

Infinitives

Present	
Future	εἴσεσθαι
Aorist	
Perfect	εἰδέναι

Participles

Present
Aorist

2. Principal Parts: οἶδα, εἴσομαι, —, —, —, —
 Person and Number: 3rd pl.

Indicative

	<i>Active</i>	<i>Middle</i>
Present		
Imperfect		
Future		εἴσονται
Aorist		
Perfect	ἴσᾱσι(ν)	
Pluperfect	ἔσαν/ἔδесαν	

Infinitives

Present	
Future	εἴσεσθαι
Aorist	
Perfect	εἰδέναι

Participles

Present
 Aorist

Drill 92.B (p. 415)

- | | |
|--------------|-----------------|
| 1. ἴσμεν | 2. ἦδη/ἦδαιν |
| 3. ἔσθε | 4. εἴσονται |
| 5. οἶδε(ν) | 6. ἦδησθα/ἦδεις |
| 7. εἰδέναι | 8. εἴσει/εἴση |
| 9. ἴσᾱσι(ν) | 10. ἔσαν/ἔδесαν |
| 11. εἴσεται | 12. οἶσθα |
| 13. ἦδει(ν) | 14. ἴστε |
| 15. εἴσεσθε | 16. εἴσομαι |
| 17. ἔσμεν | 18. εἰσόμεθα |
| 19. εἴσεσθαι | 20. οἶδα |

Drill 92.C (pp. 415-417)

- I know that this slave no longer is good and in particular that he does many bad things.
- You know that this slave will be good in many things (in many respects).
- He knew well that he was no longer able to come into our land.
- We know that the archon came into (the) city. Does he know how to rule well?

5. We know that you (pl.) were doing these things, but we do not think that Demosthenes (was doing them).
6. I know clearly that they will fight on behalf of this city.
7. We did these things on behalf of you(pl.) and this land. For we knew that you (pl.) were suffering terribly at the hands of that wicked man.
8. This man asserting that he does not know that our men died in battle is willing to do every shameful thing.
9. I was wanting the very same power that I knew the council was having.
10. You know, I suppose, that the Spartans were rejoicing in/because of this victory.

Drill 92.D (pp. 417-419)

1. σαφῶς ἴσμεν ὅτι εὖ ἀπέθανον ἐκεῖνοι.
ἐκείνους εὖ ἀποθανόντας.
2. ἤδησθα ὅτι εἶχον ὀλίγοι δύναμιν ἔχειν ἀλλ' ἐβούλοντο πολλοί;
ἔχοντας ὀλίγους δύναμιν ἔχειν ἀλλὰ βουλομένους πολλούς;
3. τοῦτο ἦσμεν, ὅτι οὐθ' ὁ ἡμέτερος στρατηγὸς οὐθ' οἱ στρατιῶται τῆς μάχης παύσονται.
4. ὅτι οἱ ἡμέτεροι ἄνδρες νικήσουσιν εὖ οἶδα.
5. ἦν πολλὰ περὶ τῆς ψυχῆς ἃ καὶ ἤδει ὁ Σωκράτης καὶ ἔπραττεν.
6. οἶσθα ἡμᾶς πολλὰ καὶ δεινὰ πάσχοντας ὑπὸ τοῦ αἰσχροῦ ῥήτορος τούτου ὃν οἶει
ἔξειν ἀποπέμψαι ταύτης ἐκ τῆς γῆς.
7. ἥκει εἰς τὴν ἡμετέρᾳν πόλιν ξένος. ἴσως εἴσεται ἃ χρὴ ποιεῖσθαι περὶ τῆς δεινῆς
συμφορᾶς ταύτης.
8. ἄρ' οἶει εἰδέναι κατὰ τὸν νόμον ἄρχειν;
9. ἤδει τὰ ἐναντία πράττων οἷς ἔδει.
10. πάντες ἴστε τὴν δύναμιν, ὅτι χαλεπὸν ἐστὶ τοῖς βροτοῖς.

Drill 92.E (p. 419)

1. Principal Parts: λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην
 Person and Number: 1st sing. Participles: masc. sing. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	λαμβάνω	λαμβάνομαι	λαμβάνομαι
Imperfect	ἐλάμβανον	ἐλαμβάνομην	ἐλαμβάνομην
Future		λήψομαι	ληφθήσομαι
Aorist	ἔλαβον	ἐλαβόμην	ἐλήφθην
Perfect	εἴληφα	εἴλημμαι	εἴλημμαι
Pluperfect ²			

Infinitives

Present	λαμβάνειν	λαμβάνεσθαι	λαμβάνεσθαι
Future		λήψεσθαι	ληφθήσεσθαι
Aorist	λαβεῖν	λαβέσθαι	ληφθῆναι
Perfect	εἴληφέναι	εἴληφθαι	εἴληφθαι

Participles

Present	λαμβάνοντα	λαμβανόμενον	λαμβανόμενον
Aorist	λαβόντα	λαβόμενον	ληφθέντα

² Pluperfect forms are rare.

2. Principal Parts: φεύγω, φεύξομαι, ἔφυγον, πέφευγα, —, —
 Person and Number: 2nd sing. Participles: masc. sing. dat.

Indicative

	<i>Active</i>	<i>Middle</i>
Present	φεύγεις	
Imperfect	ἔφευγες	
Future		φεύξῃ/φεύξει
Aorist	ἔφυγες	
Perfect	πέφευγας	
Pluperfect	ἔπεφεύγης	

Infinitives

Present	φεύγειν	
Future		φεύξεσθαι
Aorist	φυγεῖν	
Perfect	πεφευγέναι	

Participles

Present	φεύγοντι
Aorist	φυγόντι

3. Principal Parts: ὑπολαμβάνω, ὑπολήψομαι, ὑπέλαβον, ὑπέιληφα, ὑπέιλημμαι, ὑπελήφθην
 Person and Number: 2nd pl. Participles: fem. pl. nom.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	ὑπολαμβάνετε		ὑπολαμβάνεσθε
Imperfect	ὑπελαμβάνετε		ὑπελαμβάνεσθε
Future		ὑπολήψεσθε	ὑποληφθήσεσθε
Aorist	ὑπέλάβετε		ὑπελήφθητε
Perfect	ὑπέιληφατε		ὑπέιληφθε
Pluperfect ³			

Infinitives

Present	ὑπολαμβάνειν		ὑπολαμβάνεσθαι
Future		ὑπολήψεσθαι	ὑποληφθήσεσθαι
Aorist	ὑπολαβεῖν		ὑποληφθῆναι
Perfect	ὑπειληφέναι		ὑπειληφθαι

Participles

Present	ὑπολαμβάνουσαι	ὑπολαμβανόμεναι
Aorist	ὑπολαβοῦσαι	ὑποληφθεῖσαι

³ Pluperfect forms are rare.

4. Principal Parts: φέρω, οἶσω, ἤνεγκα/ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην
 Person and Number: 3rd pl. Participles: neut. pl. gen.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	φέρουσι(ν)	φέρονται	φέρονται
Imperfect	ἔφερον	ἐφέροντο	ἐφέροντο
Future	οἴσουσι(ν)	οἴσονται	ἐνεχθήσονται
Aorist	ἤνεγκαν/ἤνεγκον	ἠνέγκαντο/ἠνέγκοντο	ἠνέχθησαν
Perfect	ἐνηνόχᾱσι(ν)		
Pluperfect ⁴			

Infinitives

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	φέρειν	φέρεισθαι	φέρεισθαι
Future	οἴσειν	οἴσεσθαι	ἐνεχθήσεσθαι
Aorist	ἐνέγκαι/ἐνεγκεῖν	ἐνέγκασθαι/ἐνεγκέσθαι	ἐνεχθῆναι
Perfect	ἐνηνοχέναι	ἐνηνέχθαι	ἐνηνέχθαι

Participles

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	φερόντων	φερομένων	φερομένων
Aorist	ἐνεγκάντων/ ἐνεγκόντων	ἐνεγκαμένων/ ἐνεγκομένων	ἐνεχθέντων

5. Principal Parts: μένω, μενῶ, ἔμεινα, μεμένηκα, —, —
 Person and Number: 3rd sing. Participles: neut. sing. acc.

Indicative

	<i>Active</i>
Present	μένει
Imperfect	ἔμενε(ν)
Future	μενεῖ
Aorist	ἔμεινε(ν)
Perfect	μεμένηκε(ν)
Pluperfect	ἐμεμενήκει(ν)

Infinitives

	<i>Active</i>
Present	μένειν
Future	μενεῖν
Aorist	μείναι
Perfect	μεμενηκέναι

Participles

	<i>Active</i>
Present	μένον
Aorist	μείναν

⁴ Pluperfect forms are rare.

6. Principal Parts: διαφθείρω, διαφθερῶ, διέφθειρα, διέφθαρκα/διέφθορα, διέφθαρμαι, διεφθάρην
 Person and Number: 1st pl. Participles: fem. pl. acc.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present	διαφθείρομεν		διαφθειρόμεθα
Imperfect	διεφθείρομεν		διεφθειρόμεθα
Future	διαφθεροῦμεν		διαφθαρησόμεθα
Aorist	διεφθείραμεν		διεφθάρημεν
Perfect	διεφθάρκαμεν/διεφθόραμεν		διεφθάρμεθα
Pluperfect ⁵			

Infinitives

Present	διαφθείρειν	διαφθείρεσθαι
Future	διαφθερεῖν	διαφθαρήσεσθαι
Aorist	διαφθεῖραι	διαφθαρῆναι
Perfect	διεφθαρκέναι/διεφθορέναι	διεφθάρθαι

Participles

Present	διαφθειρούσᾱς	διαφθειρομένᾱς
Aorist	διαφθειράσᾱς	διαφθαρείσᾱς

7. Principal Parts: ἔπομαι, ἔψομαι, ἐσπόμην, —, —, —
 Person and Number: 1st sing. Participles: masc. sing. dat.

Indicative

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present		ἔπομαι	
Imperfect		εἰπόμην	
Future		ἔψομαι	
Aorist		ἐσπόμην	
Perfect			
Pluperfect			

Infinitives

Present	ἔπεσθαι
Future	ἔψεσθαι
Aorist	σπέσθαι
Perfect	

Participles

Present	ἐπομένῳ
Aorist	σπομένῳ

⁵ Pluperfect forms are rare.

Drill 92.F (pp. 419–420)

- | | |
|------------------------------------|--|
| 1. to reply (once) | 2. he had replied |
| 3. you will reply | 4. you remained |
| 5. you had remained | 6. you will remain |
| 7. to bear (once) | 8. he has won/it has been endured |
| 9. they will win | 10. I have taken |
| 11. he was seized | 12. to take hold of (once) |
| 13. he was destroying/he destroyed | 14. we have been corrupted/we had been corrupted |
| 15. to be destroyed (once) | 16. the men following (d.o.) |
| 17. they were following | 18. you followed |
| 19. we were bearing | 20. to the men/things bearing |
| 21. you will carry | 22. to flee (once) |
| 23. he will flee | 24. he has fled |

Drill 92.G (pp. 421–422)

- | | |
|----------------------|------------------------------|
| 1. ἔμενον | 2. μενοῦσι(ν) |
| 3. τὸ μένον | 4. ἐλήφθημεν |
| 5. εἰλήμμεθα | 6. ληψόμεθα |
| 7. ἐφύγετε | 8. φεύγετε |
| 9. τοὺς φυγόντας | 10. οἱ δίκην λαμβάνοντες |
| 11. ἦνεγκε(ν) | 12. οἴσεται |
| 13. ὑπέλαβον | 14. ὑπειλήφη |
| 15. ὑπελάμβανον | 16. φέρεις |
| 17. οἴσεις | 18. ἦνεγκον/ἦνεγκαν |
| 19. ἔπεσθαι | 20. σπέσθαι |
| 21. ἐψόμεθα | 22. διέφθαρχε(ν)/διέφθορε(ν) |
| 23. οἱ διαφθείραντες | 24. διαφθεῖραι |

Drill 93.A (p. 423)

- | | |
|--------------|-------------|
| 1. τίνι/τῷ | 2. τίνες |
| 3. τί | 4. τίνων |
| 5. τίνα | 6. τί |
| 7. τίνος/τοῦ | 8. τίς |
| 9. τίσι(ν) | 10. τίνι/τῷ |

Drill 93.B (p. 423)

- | | |
|--|---|
| 1. to whom? for what? | 2. of whom? of what? whose? |
| 3. who (pl.) (subj.)? | 4. for whom (pl.)? with what (pl.)? |
| 5. for whom? with what? | 6. whom (d.o.)? what (pl.) (subj., d.o.)? |
| 7. what (subj., d.o.)? | 8. who (subj.)? |
| 9. of whom (pl.)? of what (pl.)?
whose (pl.)? | 10. of whom? of what? whose? |

Drill 93.C (pp. 424-427)

1. Who said these things?
What man said this thing?
2. Whom (pl.) of the citizens will you send away?
What citizens did you send away?
3. What, then, is this thing? (It is) clear that (it is) bad.
4. On account of what cause does this slave now have great wealth?
5. In our city, at least, who (pl.) must rule whom (pl.)?
6. With what ever words did the enemies of Socrates persuade the Athenians to think this man worthy of death?
7. What strangers (are) these (whom) I see in the house?
8. To whom of you was Alexander not dear?
9. What do you have in mind, man? What thing? Where ever of mind are you?
10. What other good thing for me will these strangers accomplish?
11. What allies in the beginning of the war was the city having, and what powers (was it having)?
12. With what justice, master, are these men leading you to death?
13. How, Gorgias, will you persuade them and with what speech?
14. About what/whom does he have fear?
15. By whom were you persuaded? By the words of whom indeed/By whose indeed words?
16. On behalf of whom (pl.)/what things did you (pl.) make war? On account of what (why) did you (pl.) make peace?
17. From whom did you hear this word?
18. From whom were you learning this wisdom?
19. With a view to what work have they come or for the sake of what opinion?
20. On account of what (why) did you (pl.) go away from Athens?

Drill 93.D (pp. 427–429)

1. τίσι ποτὲ δεῖ πείθεσθαι καὶ τίσι μή;
2. ὑπὸ τίνος ἀνδρὸς ἐφιλήθη ἥδε ἡ γυνή;
3. τί βούλει; τίς ἔχει ὁ βούλει;
4. τίνος υἱὸς ἦν ὁ Ἀλέξανδρος;
5. τίνος γυνὴ ἦν ἡ Ἑλένη;
6. ἄρα τοῦ Δημοσθένους ἐστὶ τὸ ἔργον ἢ τίνος ἐστὶ τοῦτο;
7. ὣν ὁ Γοργίας λέγει, περὶ τίνος εὖ μανθάνεις;
8. τίνος πατρὸς εἶ; τίνος μητρός;
9. παρὰ τίνων οἱ παῖδες τὴν ἀρετὴν μανθάνουσιν;
10. τίνα ὅπλα ἐστὶ σοῦ;
11. τίνα εἰς πόλιν ἐδέξω;
12. τίσιν διελέγου; τίνα ἐλέχθη;
13. διὰ τί πάθος σοφὸς ἐγένου;
14. τίνων ἦρξαν οἱ Λακεδαιμόνιοι μετὰ τὴν εἰρήνην;
15. τίνες ἀρχῆς ἀξιωθήσονται;
16. τίς τε καὶ πόθεν πάρει ἐν τῇ ἡμετέρᾳ πόλει;

Drill 93–94.A (pp. 431–432)

- | | |
|--------------------|-------------------------------|
| 1. ἄνθρωπός τις | some man (subj.) |
| 2. ἀνθρώποις τισίν | for some men |
| 3. κακόν τι | some bad thing (subj., d.o.) |
| 4. κακά τινα | some bad things (subj., d.o.) |
| 5. κακόν τινα | some bad man (d.o.) |
| 6. γυναικῶν τινων | of some women |
| 7. γυναικὸς τινος | of some woman |
| 8. δαίμονί τινι | for some divinity |
| 9. δαίμονές τινες | some divinities (subj.) |
| 10. ἀγών τις | some contest (subj.) |
| 11. ἀγῶνά τινα | some contest (d.o.) |
| 12. ὕβρεώς τινος | of some insolence |
| 13. ὕβριν τινα | some insolence (d.o.) |
| 14. χρήματά τινα | some money (subj., d.o.) |
| 15. χρήμά τι | some thing (subj., d.o.) |
| 16. αἰτία τινί | by some cause |
| 17. αἰτία τις | some cause (subj.) |
| 18. αἰτίᾱς τινάς | some causes (d.o.) |

- | | |
|-------------------|--------------|
| 19. ἀνδράσι τισίν | for some men |
| 20. ἀνδρός τινος | of some man |

Drill 93-94.B (pp. 432-435)

1. Who (pl.) at that time were ruling the people?
2. Did you hear some new thing from them? For I (heard) some many and fearsome things.
3. Men having something fared well, men not (having something) (fared) badly.
4. It is necessary to send someone of the citizens to the land of the foreigners. Who, then, will be sent?
5. What ever skill do you have for the sake of which you are being honored?
6. Was Socrates at that time conversing with anyone? With whom was he conversing?
7. Either with some words or with money we shall be able to persuade the allies.
8. Zeus, what in the world do you want to do? What things shall I suffer?
9. We accomplished these things with the aid of someone indeed of (the) gods.
10. Every man is envied for/because of some virtue.
11. There was present to us some wise man, but a stranger.
12. What, then, was the speech after this one?
13. You are not willing to listen, Athenians, but I am saying some things that it is necessary to hear.
14. At the hands of some shameful and wicked man I suffered great violence.
15. What rhetors do you enjoy hearing? Some clever ones are speaking now.
16. Because of what misfortune are you suffering terribly?
17. Did she say these things or some other things? What words did she say?
18. With whom (pl.) did Socrates converse about the nature of the soul?
19. What were you enjoying doing, woman? What things were you doing?
20. Some divinities do not love mortals.

Drill 93-94.C (pp. 435-436)

1. τέχνη τινὲ ἐποιήθη τὰ ὄπλα ἐκεῖνα;
2. μαθηταί τινες τῷ Σωκράτει διαλέγονται.
3. ἦκει τις ἔκ τινος τῶν νήσων;
4. οἱ δοῦλοί σου, ὦ Δημόσθενες, ἐλπίδα τινὰ τῆς ἐλευθερίᾳς ἔχουσιν.
5. πέμψομέν τινα τῶν ἀνδρῶν εἰς τὴν βουλήν.
6. εἰς τὸν ἀγῶνα δεήσει σοι καὶ φρενῶν τινῶν καὶ τύχης τινός.
7. ἐρρήθη τινὰ περὶ τῆς ὑβρεως τῶν ἀρχόντων;
8. ἐθέλει ὁ δῆμος τῷ λόγῳ τινός τῶν εὖ λεγόντων πείθεσθαι.

9. εἰπεῖν τι ἐθέλω. ἄρά τις ἀκούσεται;
10. ἐπ' αἰτία τινι αὐτὸν οὐ φιλῶ.

Drill 95 (pp. 437-439)

1. I have not been persuaded by anyone of the ones speaking in the council.
2. I envy neither any man because of wealth nor any woman.
3. I told my children never to wrong anyone of men.
4. No one of the men who made war on behalf of the country was not wanting to be honored.
5. Nothing good from the ones having did I ever receive.
6. I have heard many things about the things that happened at that time, but one thing I want to learn from the god himself.
7. One fortune holds these strangers for all (of) whom it will be necessary to be sent out from the city.
8. Unclear will be these things to men refusing to see anything or hear (anything).
9. No one of women will ever be thought worthy of anything regarding anything.
10. No one in the agora did not see Gorgias.
11. The speech of one man persuaded the whole people.
12. One thing, at least, is clear: these women did not do anything bad.

Drill 96.A (pp. 441-443) (partial)

1. Present Simple
If wise men hold the power in the city, all things are done with a view to the good (thing).
Past Simple
If wise men were holding the power in the city, all things were being done with a view to the good (thing)
Present Contrary-to-Fact
If wise men were holding the power in the city, all things would be (being) done with a view to the good (thing).
2. Present Contrary-to-Fact
The wise men would be doing the things of the city according to justice *if* they were holding power, as I think. But as it is, we are suffering unjust things.

3. Mixed Contrary-to-Fact
If that young man had not died in war, now he would be near Socrates and would be discussing many things.
4. Past Contrary-to-Fact
We would not ever have received that master well if we had heard that he was so bad.
5. Present Simple
It is possible to learn many things from the poets if you are willing to be taught somehow by their verses.
6. Past Contrary-to-Fact
If the woman having come from the island had said the truth about the violence done by her husband, she would not have suffered terrible things at our hands.
7. Mixed Contrary-to-Fact
If I, at least had said the things that you said, man, concerning our ruler, I would be suffering many things and justly.
8. Future Most Vivid
Will you fight on behalf of the safety of the city, soldiers, if you are led into great dangers by this clever general?
9. Present Contrary-to-Fact
We would be paying attention to the archons indeed if we were thinking that they are understanding the things of the city.

Drill 96.B (pp. 443-444)

1. Mixed Contrary-to-Fact
εἰ τοῖς χρήματα πολλὰ ἔχουσι τὸν νοῦν προσέσχες, νῦν ἂν ἔχαιρες μεγάλῳ πλούτῳ.
2. Past Simple
εἰ ῥήθημεν τὸν Σωκράτη ἐρεῖν, αἰεὶ ἦλθομεν εἰς ἀγορᾶν σὺν τοῖς ἐταίροις αὐτοῦ.
3. Present Contrary-to-Fact
εἰ τῷ ὄντι ἐβούλου τὴν ἐμὴν γνώμην περὶ τούτων μαθεῖν, ὦ Γοργίᾳ, τοὺς ἐμοὺς λόγους ἂν ἤκουες.

4. Present Contrary-toFact

τὸν ἂν Σωκράτη ἐξήλουν τῆς σοφίᾱς εἰ μὴ ἤθελον αὐτὸς σοφὸς γενέσθαι;

5. Present Simple

εἰ μανθάνειν περὶ τῆς ψυχῆς βουλόμεθα, τῷ Σωκράτει αὐτὴν τε καὶ ἄλλα πολλὰ διαλεγόμεθα. δεινὸς γὰρ διδάσκαλός ἐστιν.

Drill 97.A (p. 445)

	Singular	Plural
Nominative	ἡ εὐδαίμων γυνή	αἱ εὐδαίμονες γυναῖκες
Genitive	τῆς εὐδαίμονος γυναικός	τῶν εὐδαιμόνων γυναικῶν
Dative	τῇ εὐδαίμονι γυναικί	ταῖς εὐδαίμοσι γυναιξί(ν)
Accusative	τὴν εὐδαίμονα γυναῖκα	τὰς εὐδαίμονας γυναῖκας
Vocative	ὦ εὐδαιμον γύναι	ὦ εὐδαίμονες γυναῖκες

	Singular	Plural
Nominative	τὸ εὐδαιμον γένος	τὰ εὐδαίμονα γένη
Genitive	τοῦ εὐδαίμονος γένους	τῶν εὐδαιμόνων γενῶν
Dative	τῷ εὐδαίμονι γένει	τοῖς εὐδαίμοσι γένεσι(ν)
Accusative	τὸ εὐδαιμον γένος	τὰ εὐδαίμονα γένη
Vocative	ὦ εὐδαιμον γένος	ὦ εὐδαίμονα γένη

	Singular	Plural
Nominative	ὁ σώφρων ἀνὴρ	οἱ σώφρονες ἄνδρες
Genitive	τοῦ σώφρονος ἀνδρός	τῶν σωφρόνων ἀνδρῶν
Dative	τῷ σώφρονι ἀνδρί	τοῖς σώφροσιν ἀνδράσι(ν)
Accusative	τὸν σώφρονα ἄνδρα	τοὺς σώφρονας ἄνδρας
Vocative	ὦ σῶφρον ἄνερ	ὦ σώφρονες ἄνδρες

Drill 97.B (p. 445)

- | | |
|--------------------|-------------------------------|
| 1. τὴν εὐδαίμονα | 2. ὦ εὐδαιμον |
| 3. τοὺς εὐδαίμονας | 4. ὦ εὐδαίμονες/αἱ εὐδαίμονες |
| 5. τῷ εὐδαίμονι | 6. τῶν εὐδαιμόνων |
| 7. τοῖς εὐδαίμοσι | 8. τοῦ εὐδαίμονος |

Drill 97.C (p. 445)

- | | |
|-----------------------|-----------------|
| 1. ὦ σῶφρον | 2. ἢ σῶφρων |
| 3. ὦ σῶφρον/τὸ σῶφρον | 4. ταῖς σῶφροσι |
| 5. ὦ σῶφρον | 6. τοῦ σῶφρονος |
| 7. τῶν σωφρόνων | 8. ὦ σῶφρον |

Drill 98-99 (pp. 447-449)

1. Not at all do I love you. Why, then, do you love me?
οὐδέν, Adverbial Accusative
τί, Adverbial Accusative
2. I intend to learn wisdom from Socrates. In this way I shall at some time become a teacher of (the) young men.
τρόπῳ, Dative of Manner
3. Greatly I have been wronged by you, companion. For you said false words about my deeds.
μέγα, Adverbial Accusative
4. Do you, at least, understand this speech at all?
τι, Adverbial Accusative
5. In this way it is necessary for the ruler to rule the people in (the way in) which (it is necessary for) the father (to rule) his children.
ταύτῃ, Dative of Manner
ἣ, Dative of Manner
6. Not even a little did I rejoice because of this misfortune so terrible.
σμίγκρόν, Adverbial Accusative
7. In what way were these bad things accomplished by the slaves? They accomplished them in some way.
τρόπον, Adverbial Accusative

8. What has happened, students? Why now are you speaking in opposition to the wise teachers?
τί, Adverbial Accusative
ἐναντίον, Adverbial Accusative
9. We were being led by the general through many dangers, but finally we came into safety.
τέλος, Adverbial Accusative
10. I envy you, at least, much because of your skill of speaking.
πολύ, Adverbial Accusative

Chapter 9, Exercises A (pp. 451–453)

1. τίς οὐκ ἂν χαλεπῶς ἦνεγκεν εἰ ὁ στρατηγὸς τοῖς στρατιώταις εἶπεν σὺν ὅπλοις μένειν, ἀλλ' ἐκ μάχης ἔφυγεν αὐτός;
Who would not have endured (it) with difficulty if the general had told his soldiers to remain with weapons but he himself had fled from battle?
2. εἴ τις τὸν ἄρχοντα ἀποκτενεῖ, δίκην ὁ δῆμος λήψεταιί πως.
If anyone kills the archon, the people will somehow exact punishment.
3. πρὸς τίνας χρὴ εἰρήνην ποιεῖσθαι καὶ τίσιν πολεμεῖν καὶ τίνα τρόπον;
Against whom (pl.) is it necessary to make peace and upon whom (pl.) (is it necessary) to make war and in what way?
4. τίνος δὴ χάριν ταῦτα σοὶ εἴρηται, ὦ Σώκρατες; οὐ γὰρ δὴ που ἡμᾶς πείσεις τῷ ἀμαθεῖ ἔπεσθαι διδασκάλῳ ἐκείνῳ.
For the sake of what indeed have these things been said by you, Socrates? For you will certainly not, I suppose, persuade us to follow that ignorant teacher.
5. τίς γῆ; τί ποτε γένος; τίνας ὁρῶ ἔχοντας τήνδε τὴν χώραν;
What land (is this)? What in the world race (is this)? Who (pl.) do I see are occupying this country?
6. φημὶ οὐδὲν κακὸν θνητοῖς εἶναι ἀνθρώποις τὸν θάνατον.
I assert that death is nothing bad for mortal men.

7. ἴσως οὐκ οἶσθ' ὅτι οὗτοι ὑπ' ἀμαθίᾱς οὐ σοὶ ἔψεσθαι μέλλουσιν εἰς τὴν τῶν πολεμίων νῆσον.
Perhaps you do not know that these men at the hands of (because of) ignorance are not intending to follow you to the island of the enemies.
8. τίνι τρόπῳ οἱ νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες; ἔγωγε λέγω ὅτι οἶδε ἴσᾱσιν ἄλλ' οὐ φᾱσιν εἰδέναι.
In what way are the young men being corrupted and who (pl.) are the ones corrupting (them)? I, at least, say that these men know, but they deny that they know.
9. ἀθλίως ἂν ἔπρᾱττον ἐγὼ εἰ τοὺς ἐχθροὺς ἤδη ἐν τῇ πόλει μένοντας. νῦν δὲ πεφεύγᾱσιν ἅπαντες.
I would be faring miserably if I knew (were knowing) that my enemies are remaining in the city. But as it is, quite all have fled.
10. οἱ στρατιῶται οἱ τοῦ βασιλέως τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ οἱ ἔφευγον ἔλαβον.
The soldiers of the king⁶ destroyed some of the Athenians, others who were fleeing they seized.

Chapter 9, Exercises B (pp. 453-472)

1. If anyone had corrupted some young man in the city, the citizens would have exacted punishment, I suppose.
If anyone corrupts some young man in the city, the citizens will exact punishment, I suppose.
If anyone were corrupting some young man in the city, the citizens would be exacting punishment, I suppose.
2. Where do you say that (some) many foreigners are living in the city? Do they have in mind to remain there?
3. To the man saying things that no one ought to say, what after all will you say? What will be the end of these things for us?

⁶ Chapter 10 word wrongly included here. Apologies!

4. Why in the world, shameful man, were you loving this man, but you were wanting to kill (the man) whom it was necessary to love?
5. The same man who shamefully took (it) is saying that I have taken the money of the people. From his deeds also his character I think will be clear.
6. Justice is said to be one in the soul, (justice) which even the man doing wrong has, just as often Socrates has said.
7. No other one ever yet of men endured the toil on behalf of the victory so just as you, (no one) either among the Greeks or among the foreigners. For you fought nobly and finally you prevailed.
8. How did you not do well (in) stopping my soul from ignorance? For you alone taught me the truth and nature of reality.
9. Not yet did I see a man, by Zeus, who received a reputation for courage and intelligence, but (who) finally refused to fight in front of the wall.
10. A. Many men are telling us that your father was living in a foreign land and there wretchedly died.
B. You have heard not true things, but in Athens before his fate (he died). And it will be necessary for all men to know the truth.
A. In what way, then, will you accomplish this thing?
B. I shall accomplish this thing in some way.
11. You have now received very much money from us and the good things that you were saying you would do for us, nothing of these things have you not accomplished. To the prudent men, at least, it is clear that you are a good citizen.
12. The mortal body of the son who died at the hands of evil fortune had been carried (to) home to his wretched father. About the things that happened there after these things one man said one thing, another man said another thing. What of the things said do you think is true? Or do you suppose that all things have been said false?
13. You are asserting that even wretched slaves are able to learn about the works of intelligence and of moderation and of justice. Who then will teach them? For the master (will) altogether not (teach them).

14. We had taken no city yet of the non-Greeks, and we were still fighting terribly. But finally we heard that (some) many (cities) had been destroyed with courage not small by the army of the Athenians.
15. The general of the enemies saw that many and noble and good men were following with our archon, but that (a) few men (were following) with him and were deeming (him) worthy of little, which things he was bearing with difficulty.
16. There are some men who have supposed that courage and wisdom and justice are the same thing and (that) we have nothing of them by nature. The same men say that virtue is intelligence, which very (thing) is not at all able to be taught but is born in (men's) souls.
17. If ever anyone says that it is necessary to make peace toward the Spartans, we shall seize him and we shall send (him) away out from the city.
18. Concerning these things *I* see that you, council, hold the same opinion as the multitude. For many men will say that this war is just, but perhaps no one of you will say that defeating the army of the Spartans will be easy.
19. Socrates used to say that wronging any man (was) a great evil (thing); (and that) therefore not wronging anyone, not even a little, (was) a noble thing.
20. I still want to say some other things in addition to the things (already) said: not at all am I (the) cause of misfortunes for the city. For many men have suffered and indeed have died at the hands of fortune and on account of bad judgments.
21. About the other things, good men, I shall say practically nothing, but about making war it is really and truly necessary to say my opinion. For many of you used to follow the judgment of the men in power, but now you want to be led otherwise somehow (somehow differently).
22. There are many men in the land of the Spartans who know well the arts of war, but if after all the men there have any intelligence, they do not at all want to make war upon the Athenians.
23. The noble reputation is a thing not small. Indeed I say that it is some safety and power.

24. Through to the end you have heard, soldiers, quite all things. You see the weapons. The battle awaits good men who do not have fear. I shall lead you against the enemies if you have courage. But if not, we shall altogether be defeated.
25. It is just that I welcomed these strangers into our city. For if (they are) enemies in nature, still they are friendly in mind, at least.
26. If anyone supposes that prudently the soldiers of the Athenians fled from the battle, by the gods, he is thinking not correctly.
27. I alone of quite all the Greeks was thought worthy to lead the army. If, after all, you, soldier men, are refusing to obey me and (are refusing) to follow (me), I shall follow with you, and I shall endure the same things as you.
28. Concerning courage I once heard from someone the following thing: it is nothing if (it is) not some ignorance of fearsome things. For no one goes to the things that he thinks are evil and not, therefore, is this thing in the nature of a man.
29. The men being now in power neither know the things of justice nor have any moderation. On account of what thing (why), citizens, is it necessary to pay attention to them?
30. If anyone is corrupting the laws through which it is possible for the city to be great, ought this man still live there?
31. A. Why do you have fear? What are the commanders discussing about you?
B. Either to die or to live. The speech not great (long) (is) about great things.
A. From where for you (arose) this misfortune?
B. From where? From heaven. For not at all do the divinities love me.
32. Before this the laws used to be honored by all ancient men, but now the young men obey no law, not even the (laws) of their fathers.
33. Soldier men, you know that the men intending to lead us into battle are really hostile to the very men to whom (it is) a necessity for us also (to be hostile). And if you understand this thing, you will not be persuaded by the words of this wicked orator.

34. Now it is necessary for me to tell the truth to quite all the citizens. For if indeed *I* am corrupting some of the young men, others I have corrupted, it is indeed necessary, I suppose, for them to speak against me and to exact punishment from me. But if not, I shall be free.
35. I, Athenian men, by the gods have said neither anything unjust nor (anything) shameful, but (rather) some few things that I think will make clear to you the dangers of this war. Not yet have you understood any (of) my words.
36. A. What opinion does the teacher have about your speech?
B. He says that I speak very well.
A. He says true things.
37. What, citizens, has been done so bad by this Demosthenes? This man was my companion from childhood and your (companion). Why now ever do you say that you want to kill the same man?
38. A. I consider the poets of much value, who used to say some ancient wise things.
B. Ancient speeches have some truth, but the majority of the things said now (are) false.
A. Do you really say that the things that Gorgias teaches us and the other rhetors are not true?
B. (I say) yes.
39. A. The man saying that having wealth is good, this man perhaps will consider wisdom, at least, of no value.
B. Wealth indeed one man has, another man does not have, but no one of men, dear companion, does not want to become wise.
40. A. Do you think that it is necessary for the men fighting on behalf of the laws to pay attention to the long and false speeches of that disgraceful general?
B. What, then, was it necessary for them to do? For then he was a general.
41. I think certainly that some of you, soldiers, wish to hear of the very battle that arose at that time for us against one another; for you believe that no one of men ever treats anyone of (the) citizens so badly. I want indeed to tell you about this (battle) from the beginning.

42. It is necessary for the men having a reputation for courage to be sent away into the land of the Spartans. For no one of these men will ever flee impelled by any fear. Through to the end each man will remain there.
43. At that time (some) many generals and soldiers died in that war, but now we are keeping the peace, and indeed our enemies (are keeping the peace). No one is dying at the hands of anyone.
44. The great king⁷ was dying according to (his) fate. He was speaking in this way somehow: “My children and all friends who are present, the end of life is now near for me. From many things I know this thing clearly. But it is necessary for you, after my death, to always say that I led a happy life.”
45. What, then, do I think is necessary for the multitude to believe? I have done all things on behalf of the citizens and still even now I am doing the necessary things. And these very things you, Demosthenes, say that you will do at some time, but it is clear to all that you want to do bad things with bad men.
46. A. Neither of one nor of the many is the thing not being/existing.
B. Certainly indeed.
A. And the thing really being, is it one?
B. To me, at least, Socrates, the things being (are) many.
A. But is justice some thing or no thing.
B. Some thing, as I think.
A. Justice, then, (is) one of the things being.
B. How indeed not?
A. And it is necessary for the things being to be many and not one.

⁷ Chapter 10 word wrongly included here. Apologies!

47. A. We are saying, then, that the good (thing) is the thing that all men want. Or (are we) not (saying this)?
 B. (It is) the thing that indeed good men, at least, (want).
 A. And bad men (want) the opposite thing?
 B. Certainly indeed.
 A. Is the good (thing) always the same thing?
 B. But what do you mean, friend? For I do not yet follow.
 A. Do you think that many are good things or one only?
 B. To me, at least, it is necessary for the good (thing) to be one. But you perhaps think that it is necessary for these things to be otherwise.
48. A. Our enemies do not yet know our power.
 B. And who in the world does not know that great cities make war against small ones according to the (thing) just by nature?
49. A. Are we saying that all pains and pleasures are true or false, or (are we saying that) some (are) true, others (are) not?
 B. But how, companion, are pleasures or pains false?
 A. But how, friend, (are) fears true or false? Or (how are) opinions true or false?
50. Difficult indeed (are) the present things, soldier men, and not ever yet have you ceased from the toils of war. Many and great are the pains that you have suffered at the hands of the men fighting against our city, but the general clever in mind has told you to have no fear of death and indeed to rejoice because of the battle about to be. With what spirit, then, have you heard these things? In what way will you fight? Not at all do you have fear?
51. A. What do you say the nature of the soul is?
 B. I say that this is some immortal thing.
 A. Do you think, just as the majority (think), that the soul will be (in the house of) Hades after the body's having died?
 B. Certainly not. For I learned from Socrates that the soul of every good man goes to the gods and receives their wisdom.
 A. Without the body, therefore, forever (with a view to always) the soul lives with the divinities.
 B. As, at least, wise Socrates was saying before dying, and a few other (= some not many things) after these things he discussed.

52. A. A man who is a friend, is he a friend to anyone or (is he) not?
 B. (It is) a necessity (that he is).
 A. Therefore (is he a friend) on account of nothing and for the sake of nothing, or on account of something and for the sake of something?
 B. On account of something and for the sake of something.
 A. (Is it) because that thing is a friend, for the sake of which a friend is a friend to a friend or is it neither a friend nor an enemy?
 B. Not at all am I following (you).
 A. Well, in this way perhaps you will follow and you will know clearly the things being said.
 B. How?
53. A. There is to us, we are saying, false opinion, but is there also true (opinion)?
 B. There is.
 A. And pleasure and pain often follow(s) these things, a thing that we were saying before, I mean (that they follow) true and false opinion.
 B. By all means indeed.
 A. So then pleasures and pains are true and false, or how do you think that this (thing) is?
 B. So.

Chapter 9, Exercises C (pp. 472-476)

1. μετὰ τὴν νίκην ὀλίγοι μὲν τῶν στρατιωτῶν εἶδον ὑπὸ τύχης ἀχθέντες ἢ ὑπὸ δαίμονός τινος, οἱ δὲ ἀμαθεῖς ἔχαιρον ἐφ' οἷς αὐτοὶ ἐτελεύτησαν. οἱ γὰρ σώφρονες μάχην τινὰ νέαν ἔμενον.
2. εἴ τις εἰς ἐκείνην τὴν μικρὰν νῆσον ἔφυγε καὶ ἐκεῖ ἔμενε μόνος, οὐκ ἔφερε που τὰ πολέμου πάθη τὰ δεινά, ἀλλ' ἄρα εὐδαίμονα ἦγε βίον;
3. ἴσως οἶε τοὺς Γοργίου μαθητὰς σοφίαν ἀπ' αὐτοῦ μαθάνειν, ἀλλὰ τίνες εἰσὶν ἀληθῶς τῶν ἀνθρώπων οἱ μαθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς; εἰ γὰρ οὗτος φρόνησιν εἶχε τινα, οὐκ ἂν χρήματα παρὰ νέου τινὸς ἐδέχετο.
4. εἰ ὁ εὐδαίμων στρατηγὸς ἐκεῖνος ταύτην μὴ νικήσει τὴν μάχην, φήσει που συμφορὰν τινα γενέσθαι διὰ τοὺς κακοὺς τρόπους τοὺς τῶν στρατιωτῶν. οὐ γὰρ οἶδεν ἐκεῖνος ὁ ἄθλιος τὸ ἄρχοντος ἔργον.

5. πάνυ πολλοὶ ἂν τῶν ἡμετέρων στρατιωτῶν πρὸ τοῦ τέλους τῆς μάχης ἂν ἀπέθανον εἰ μὴ ὁ ἀγαθὸς καὶ σώφρων στρατηγὸς αὐτοὺς ἐκ μεγάλων κινδύνων ἤγαγεν. οἱ γὰρ νέοι τοῦ στρατοῦ ἦσαν ἀμαθεῖς τῆς πολέμου τέχνης.
6. οἱ Σωκράτους ἐχθροὶ ἔφησαν τοῦτον τὸν δεινὸν τοὺς ἐν Ἀθήναις νέους διαφθεῖραί τε καὶ ἔτι διαφθεῖρειν. ῥήθησαν ἄνδρα οὕτω μεγάλην εἶναι τὴν τοῦ διαλέγεσθαι δύναμιν.
7. “ῥᾶδιον μὲν τὸ τὰ ἡμέτερα σώματα διαφθεῖρειν, ἀλλ’ οὔποτε, ὧ βροτοὶ θεοῖς τε καὶ ἀνθρώποις ἐχθροί, τὴν μεγάλην δόξαν διαφθερεῖτε τὴν ἡμετέρᾱν, ἣ ἐν τοῖς Ἑλλήσι αἰεὶ μενεῖ.” οὕτως εἶπον οἱ ἄθλιοι στρατιῶται τῶν Ἀθηναίων οἱ ὑπὸ τῶν βαρβάρων ληφθέντες.
8. τότε ἑώρων αὐτοὺς πόνους τε καὶ κινδύνους εὖ φέροντας, νῦν δὲ ὁρῶ τὰ ἀγαθὰ (πράγματα) σωφρόνως. πῶς οὐ τιμηθήσονται οὗτοι διὰ τὴν σωφροσύνην;
9. οὐδένα πώποτ’ ἐν ταύτῃ τῇ πόλει ἐόρακα οὕτως ἀμαθῇ καὶ ἄνευ φρονήσεως ὥς τὸν Δημοσθένη. οὐκ ἄρα οὔτε σωφροσύνην διδάσκει τὸ στρατιώτᾳ ἐν πολέμῳ ἄγειν οὔτε δικαιοσύνην.
10. ποῦ ποτ’ ἔχουσιν ζῆν οἱ σώφρονες ἐν εἰρήνῃ; πότε οἱ ψυχὴν πονηροὶ τῇ ὁδῷ τῇ εἰς δίκην φερούσῃ ἔψονται? εἰ ταύτην πράξουσιν τὴν ἀρετὴν τῷ αὐτῷ τρόπῳ ᾧ πάντες οἱ δίκαιοι, εὐδαίμονα ἔξουσιν βίον.
11. Α. πῶς οὐκ ἀμαθία ἐστὶν αὕτη, ἣ τοῦ οἶεσθαί σε εἰδέναι ἃ οὐκ οἶσθα;
Β. ἡ σοφία ἄρα ἐστὶν τό τινα εἰδέναι ἃ οἶδε καὶ ἃ οὐκ οἶδεν.
12. πάντες μὲν που Ἀθηναῖοι τοὺς υἱοὺς καὶ ἀνδρείᾱν διδάσκονται καὶ δικαιοσύνην καὶ σωφροσύνην, εἰ δέ τις ἀνὴρ ταύτᾳ τὰς ἀρετὰς ὀλίγου ποιεῖται, τίνα ποτὲ μανθάνουσιν οἱ υἱοὶ αὐτοῦ;