

Chapter 10

Drill 101.A (p. 477)

1. Principal Parts: δύναιμαι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην
 Person and Number: 2nd sing. Participles: fem. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		δύνασαι	
Imperfect		ἐδύνω	
Future		δυνήσῃ/δυνήσει	
Aorist			ἐδυνήθης
Perfect		δεδύνησαι	
Pluperfect		ἐδεδύνησο	
<i>Infinitives</i>			
Present		δύνασθαι	
Future		δυνήσεσθαι	
Aorist			δυνηθῆναι
Perfect		δεδυνῆσθαι	
<i>Participles</i>			
Present		δυναμένην	
Aorist			δυνηθεῖσαν

2. Principal Parts: ἐπίσταμαι, ἐπιστήσομαι, —, —, —, ἠπιστήθην
 Person and Number: 1st pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἐπιστάμεθα	
Imperfect		ἠπιστάμεθα	
Future		ἐπιστησόμεθα	
Aorist			ἠπιστήθημεν
<i>Infinitives</i>			
Present		ἐπίστασθαι	
Future		ἐπιστήσεσθαι	
Aorist			ἐπιστηθῆναι
<i>Participles</i>			
Present		ἐπισταμένοις	
Aorist			ἐπιστηθεῖσι(ν)

3. Principal Parts: ἐπίσταμαι, ἐπιστήσομαι, —, —, —, ἠπιστήθην
 Person and Number: 3rd pl. Participles: fem. pl. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἐπίστανται	
Imperfect		ἠπίσταντο	
Future		ἐπιστήσονται	
Aorist			ἠπιστήθησαν
<i>Infinitives</i>			
Present		ἐπίστασθαι	
Future		ἐπιστήσεσθαι	
Aorist			ἐπιστηθῆναι
<i>Participles</i>			
Present		ἐπισταμένων	
Aorist			ἐπιστηθεισῶν

4. Principal Parts: δύναιμι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην
 Person and Number: 2nd pl. Participles: masc. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		δύνασθε	
Imperfect		ἐδύνασθε	
Future		δυνήσεσθε	
Aorist			ἐδυνήθητε
Perfect		δεδύνησθε	
Pluperfect		ἐδεδύνησθε	
<i>Infinitives</i>			
Present		δύνασθαι	
Future		δυνήσεσθαι	
Aorist			δυνηθῆναι
Perfect		δεδυνῆσθαι	
<i>Participles</i>			
Present		δυνάμενοι	
Aorist			δυνηθέντες

5. Principal Parts: ἐπίσταμαι, ἐπιστήσομαι, —, —, —, ἠπιστήθην
 Person and Number: 3rd sing. Participles: fem. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἐπίσταται	
Imperfect		ἠπίστατο	
Future		ἐπιστήσεται	
Aorist			ἠπιστήθη
<i>Infinitives</i>			
Present		ἐπίστασθαι	
Future		ἐπιστήσεσθαι	
Aorist			ἐπιστηθῆναι
<i>Participles</i>			
Present		ἐπισταμένης	
Aorist			ἐπιστηθείσης

6. Principal Parts: δύναιμαι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην
 Person and Number: 1st sing. Participles: masc. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		δύναιμαι	
Imperfect		ἐδυνάμην	
Future		δυνήσομαι	
Aorist			ἐδυνήθην
Perfect		δεδύνημαι	
Pluperfect		ἐδεδυνήμην	
<i>Infinitives</i>			
Present		δύνασθαι	
Future		δυνήσεσθαι	
Aorist			δυνηθῆναι
Perfect		δεδυνῆσθαι	
<i>Participles</i>			
Present		δυνάμενον	
Aorist			δυνηθέντα

Drill 101.B (pp. 477-478)

- | | |
|------------------------------------|---|
| 1. they know | 2. they used to know |
| 3. you (pl.) were able (rep.) | 4. you were able (rep.) |
| 5. I know | 6. I knew |
| 7. the women being powerful (d.o.) | 8. of the men/things who/that were able |
| 9. they were able (rep.) | 10. they will be able |
| 11. you know | 12. you will know |
| 13. he is able | 14. to be able (once) |
| 15. to know (rep.) | 16. you were knowing |
| 17. the men who knew (subj.) | 18. for the men/(things) knowing |
| 19. you (pl.) were able | 20. they are able |
| 21. we used to know | 22. we shall know |
| 23. I shall be able | 24. I was able |
| 25. you (pl.) knew | 26. you (pl.) were knowing |
| 27. to be able (rep.) | 28. you (pl.) are able |
| 29. he knew | 30. he will know |
| 31. to be about to be able | 32. I am able |

Drill 101.C (pp. 479-480)

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|--------------------|----------------------|
| 1. δύνασαι | 2. ἡπιστάμην |
| 3. τοῖς δυναμένοις | 4. ἐπιστήσεσθε |
| 5. ἐδυνήθης | 6. δυνήσῃ/δυνήσει |
| 7. ἐπιστήσονται | 8. δύνασθαι |
| 9. τοὺς δυνηθέντας | 10. ἡ ἐπισταμένη |
| 11. ἐπιστήσομαι | 12. ἐδύνατο |
| 13. δυνάμεθα | 14. ἐπίσταται |
| 15. ἐπιστηθῆναι | 16. ἐπίστασθαι |
| 17. ἐπίστασθε | 18. δυνησόμεθα |
| 19. ἐδυνάμην | 20. τῶν ἐπιστηθέντων |
| 21. ἐδυνήθημεν | 22. ἐπιστάμεθα |
| 23. δυνήσεσθε | 24. ἡπιστήθησαν |
| 25. δυνηθῆναι | 26. ἡπίστατο |

Drill 101.D (pp. 480–482)

1. It is necessary, I suppose, for the good citizen to know how and to be able both to be ruled and to rule.
2. I know these men, that they are just.
I know that these men are just.
Do you (pl.) know that you are making these men just?
3. How indeed without being able to hear will this child be able to learn?
4. This general wants to be greatly powerful somehow in the city.
5. The men winning are honored, but (are) not (honored) the men being able to win.
6. *You* have learned many and beautiful things about Euripides, and the very things that you yourself know, these things you are able to teach other men.
7. Not this thing, by Zeus and the rest of the gods, will anyone be able to do.
8. Do you think that it is necessary for only the men knowing the good (thing) for the people to rule the city?
9. When will either the men being able to do or the men knowing how to speak themselves fight in front of the long walls?
10. Do you think, Athenian men, that our soldiers will be able to do the necessary things?
11. We knew that you were able to lead some young men to the good and just things.
12. A. Are all the men (who are) doing the things that they are doing able to do (them)?
B. And how are you not able to know, at least, this thing, that it is so?

Drill 101.E (pp. 482–484)

1. ἐκεῖνοι οἱ ἄρχοντες οὐκ ἠπίσταντο οὔτε τὰ περὶ τὸν πόλεμον οὔτε τοῦ δήμου δικαίως ἄρχειν.
2. ἄρ' ἐπίστασθε ὅτι πολλοὶ τῶν Ἀθηναίων ἐν ἐκείνῃ τῇ μάχῃ ἀπέθανον;
πολλοὺς...ἀποθανόντας;
3. ἠπιστήθησαν οἱ παλαιοὶ ποιηταὶ ὅτι πάνυ ὀλίγοι τῷ αὐτῷ τρόπῳ κινδύνους καὶ σμικροὺς καὶ μεγάλους ἤνεγκον.
πάνυ ὀλίγους. . . ἐνεγκόντας.
4. χρὴ τοῦ δήμου ἄρχειν τοὺς εὖ τε καὶ σαφῶς λέγειν δυναμένους.
5. ἐν τῇδε τῇ πόλει εἰσὶ τινες οἱ οὔθ' ὑπὲρ αὐτῆς ἀποθανεῖν δύνανται οὔτ' ἐθέλουσιν ὑπὸ τῶν αἰσχυρῶν στρατηγῶν ἐκείνων ἄρχεσθαι.
6. ἔφησθα ἀγαθὸν εἶναι τῷ δυναμένῳ τὸ μέγα δύνασθαι.
7. αἱ τε μητέρες καὶ οἱ πατέρες οὐ δύνανται οὔτ' ἀκούειν οὐδὲν κακὸν περὶ τῶν τέκνων οὔτε λέγειν.
8. καὶ ὁ Δημοσθένης καὶ ὁ Σωκράτης ἔλεγον πάντα καὶ ἔπραττον ὑπὲρ τῆς πόλεως, ὥς ἐδύναντο.

9. αὐτὸς ἐώρων ὀλίγους λύπᾱς καὶ ἡδονᾶς ἴσως πάσχειν δυναμένους.
 10. ἐκεῖνος ὁ ῥήτωρ ὁ δεινὸς ἐπίσταται πολλοῖς διαλέγεσθαι περὶ πολλῶν, ἀλλ' ἐμοὶ διαλέγεσθαι ἢ οὐ δύναται ἢ οὐκ ἐθέλει.

Drill 101.F (p. 484)

1. Principal Parts: σῶζω, σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην
 Person and Number: 2nd sing. Participles: masc. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	σῶζεις	σῶζῃ/σῶζει	σῶζῃ/σῶζει
Imperfect	ἔσῳζες	ἐσῳζου	ἐσῳζου
Future	σώσεις	σώσῃ/σώσει	σωθήσῃ/σωθήσει
Aorist	ἔσωσας	ἐσώσω	ἐσώθης
Perfect	σέσωκας	σέσωσαι	σέσωσαι
Pluperfect	ἔσεσώκης	ἐσέσωσο	ἐσέσωσο
<i>Infinitives</i>			
Present	σῶζειν	σῶζεσθαι	σῶζεσθαι
Future	σώσειν	σώσεσθαι	σωθήσεσθαι
Aorist	σῶσαι	σώσασθαι	σωθῆναι
Perfect	σεσωκέναι	σεσῶσθαι	σεσῶσθαι
<i>Participles</i>			
Present	σῶζοντος	σῳζομένου	σῳζομένου
Aorist	σώσαντος	σωσαμένου	σωθέντος

2. Principal Parts: διαφέρω, διοίσω, διήνεγκα/διήνεγκον, διενήνοχα, διενήνεγμαι,
διηνέχθην

Person and Number: 3rd sing. Participles: neut. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	διαφέρει		διαφέρεται
Imperfect	διέφερε(ν)		διεφέρετο
Future	διοίσει		διενεχθήσεται
Aorist	διήνεγκε(ν)		διηνέχθη
Perfect	διενήνοχε(ν)		διενήνεκται
Pluperfect	R		R
<i>Infinitives</i>			
Present	διαφέρειν		διαφέρεσθαι
Future	διοίσειν		διενεχθήσεσθαι
Aorist	διενέγκαι/διενεγκεῖν		διενεχθῆναι
Perfect	διενηνοχέναι		διενηνέχθαι
<i>Participles</i>			
Present	διαφέρον		διαφερόμενον
Aorist	διενέγκαν/διενεγκόν		διενεχθέν

3. Principal Parts: κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην
 Person and Number: 1st pl. Participles: fem. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	κρίνομεν		κρίνόμεθα
Imperfect	ἐκρίνομεν		ἐκρίνόμεθα
Future	κρινούμεν		κριθήσόμεθα
Aorist	ἐκρίναμεν		ἐκρίθημεν
Perfect	κεκρίκαμεν		κεκρίμεθα
Pluperfect	ἐκεκρίκεμεν		ἐκεκρίμεθα
<i>Infinitives</i>			
Present	κρίνειν		κρίνεσθαι
Future	κρινεῖν		κριθήσεσθαι
Aorist	κρίναι		κριθῆναι
Perfect	κεκρικέναι		κεκρίσθαι
<i>Participles</i>			
Present	κρίνουσαι		κρίνόμεναι
Aorist	κρίνᾱσαι		κριθείσαι

4. Principal Parts: ἐπαινέω, ἐπαινέσω/ἐπαινέσομαι, ἐπῆνεσα, ἐπῆνεκα, ἐπῆνημαι, ἐπηνέθην
 Person and Number: 1st sing. Participles: fem. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐπαινῶ		ἐπαινούμαι
Imperfect	ἐπῆνουν		ἐπηνούμην
Future	ἐπαινέσω	ἐπαινέσομαι	ἐπαινεθήσομαι
Aorist	ἐπῆνεσα		ἐπηνέθην
Perfect	ἐπῆνεκα		ἐπῆνημαι
Pluperfect	ἐπηνέκη		ἐπηνήμην
<i>Infinitives</i>			
Present	ἐπαινεῖν		ἐπαινέσθαι
Future	ἐπαινέσειν	ἐπαινέσεσθαι	ἐπαινεθήσεσθαι
Aorist	ἐπαινέσαι		ἐπαινεθῆναι
Perfect	ἐπηνεκέναι		ἐπηνῆσθαι
<i>Participles</i>			
Present	ἐπαινοῦσαν		ἐπαινουμένην
Aorist	ἐπαινέσᾱσαν		ἐπαινεθείσαν

5. Principal Parts: αἰσθάνομαι, αἰσθήσομαι, ἥσθόμην, —, ἥσθημαι, —
 Person and Number: 3rd pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		αἰσθάνονται	
Imperfect		ἥσθάνοντο	
Future		αἰσθήσονται	
Aorist		ἥσθοντο	
Perfect		ἥσθηνται	
Pluperfect		ἥσθηντο	
<i>Infinitives</i>			
Present		αἰσθάνεσθαι	
Future		αἰσθήσεσθαι	
Aorist		αἰσθέσθαι	
Perfect		ἥσθῆσθαι	
<i>Participles</i>			
Present		αἰσθανομένοις	
Aorist		αἰσθομένοις	

Drill 101.G (pp. 484-485)

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|---|--|
| 1. they were judged | 2. to judge (once) |
| 3. to differ (once) | 4. I/they differed |
| 5. we have preserved for ourselves/
we have been saved | 6. the women who were saved (subj.) |
| 7. I was/they were praising | 8. you (pl.) will praise |
| 9. she perceived | 10. to be perceiving |
| 11. the thing differing (subj., d.o.) | 12. he has excelled |
| 13. they have judged | 14. we shall judge |
| 15. you were saving/trying to save | 16. you saved |
| 17. I used to perceive | 18. we have perceived/we had perceived |
| 19. to praise (once) | 20. the man being praised (subj.) |

Drill 101.H (pp. 485-486)

- | | |
|-------------|---------------|
| 1. σῶσιν | 2. ἐσώθη |
| 3. ἥσθησθε | 4. αἰσθήσεσθε |
| 5. κέκριται | 6. κριθῆναι |

- | | |
|---------------------|------------------------------|
| 7. ἐπαινέει | 8. ἐπηνέθησαν |
| 9. διεφέρομεν | 10. διενηνοχέναι |
| 11. διοίσεις | 12. τὰ διαφέροντα |
| 13. τοῖς σωθεῖσι(ν) | 14. σεσώκαμεν |
| 15. ἐπαινέεισθαι | 16. ἐπαινέσομεν/ἐπαινεσόμεθα |
| 17. αἰσθήσονται | 18. αἰσθέσθαι |
| 19. κρινεῖτε | 20. κέκρινται |

Drill 102.A (p. 487)

	Singular	Plural
Nominative	ὁ μέγας βασιλεύς	οἱ μεγάλοι βασιλῆς/βασιλεῖς
Genitive	τοῦ μεγάλου βασιλέως	τῶν μεγάλων βασιλέων
Dative	τῷ μεγάλῳ βασιλεῖ	τοῖς μεγάλοις βασιλεῦσι(ν)
Accusative	τὸν μέγαν βασιλέα	τοὺς μεγάλους βασιλεῖς
Vocative	ὦ μέγαλε βασιλεῦ	ὦ μεγάλοι βασιλῆς/βασιλεῖς

	Singular	Plural
Nominative	ὁ ἡμέτερος γονεύς	οἱ ἡμέτεροι γονεῖς/γονεῖς
Genitive	τοῦ ἡμετέρου γονέως	τῶν ἡμετέρων γονέων
Dative	τῷ ἡμετέρῳ γονεῖ	τοῖς ἡμέτεροις γονεῦσι(ν)
Accusative	τὸν ἡμέτερον γονέα	τοὺς ἡμέτερους γονεῖς
Vocative	ὦ ἡμέτερε γονεῦ	ὦ ἡμέτεροι γονεῖς/γονεῖς

	Singular	Plural
Nominative	ὁ Λακεδαιμόνιος ἱππεύς	οἱ Λακεδαιμόνιοι ἱππῆς/ἱππεῖς
Genitive	τοῦ Λακεδαιμονίου ἱππέως	τῶν Λακεδαιμονίων ἱππέων
Dative	τῷ Λακεδαιμονίῳ ἱππεῖ	τοῖς Λακεδαιμονίοις ἱππεῦσι(ν)
Accusative	τὸν Λακεδαιμόνιον ἱππέα	τοὺς Λακεδαιμονίους ἱππέας
Vocative	ὦ Λακεδαιμόνιε ἱππεῦ	ὦ Λακεδαιμόνιοι ἱππῆς/ἱππεῖς

Drill 102.B (p. 487)

- | | |
|----------|----------|
| 1. τοῖς | 2. τοῦ |
| 3. ὦ, οἱ | 4. τοὺς |
| 5. τὸν | 6. ὦ, οἱ |
| 7. τῷ | 8. ὦ |
| 9. τοῖς | 10. τῶν |

- | | |
|---------|-----------|
| 11. τὸν | 12. ὦ, οἱ |
| 13. τῷ | 14. ὁ |
| 15. ὦ | 16. τὸν |

Drill 102.C (pp. 487-488)

1. περὶ τοὺς ζῶντας γονεῶς
2. στρατὸς ἱππέων
3. βασιλεῖ
4. τὸν καλὸν γονεῶ τὸν Ἑκτορος
5. τὰς τοῦ βασιλέως γυναῖκας
6. οἱ ἱππεῖς τε καὶ οἱ ἄλλοι πολῖται
7. οἱ βασιλεῖς μεγάλην μὲν δύναμιν ἔχουσιν, ὀλίγους δὲ φίλους.
8. φημὶ ἐκεῖνον τὸν ἱππεῶ ἀδικῆσαι.
9. αἶψα ποῦ δεῖ τοῖς γονεῦσι πείθεσθαι.
10. τοῖς ἱππεῦσιν ὅπλα ἐπέμψαμεν.
11. δεινὰ ἐλέχθη ὑπὸ τοῦ ἡμετέρου βασιλέως.
12. γονεῖ γε πάνυ φίλοι (εἰσὶν) οἱ παῖδες.

Drill 102.D (pp. 489-490)

1. How or when did this man kill the Persian king?
2. Are you honoring your parents for their wisdom?
3. I did not see any horseman near the walls.
4. The children used to listen to their parents and used to obey their words.
5. The general told the cavalrymen to fight nobly.
6. This parent did not have children who were still living.
7. Great was the fear of the king of the Lacedaemonians.
8. The horsemen were being defeated by the enemies.
9. If I have opinions opposite from my parent, still I obey him.
10. To where, then, will you send the horsemen, king?
11. The horseman had come from the king.
12. The Athenian stranger said these things to the Persian king.

Drill 103.A (pp. 491-493)

1. Do you think it right for yourself to be honored?
2. I shall lead these men with myself into battle.

3. Very many men, you know, have wronged themselves on account of not having sense.
4. A. Do you see yourself?
B. (I do) not, by Zeus, but (I see) him.
5. When will you teach other women your (own) skill, woman?
6. The Athenians were fighting on behalf of their allies and themselves.
7. He surely does not see his own soul, which rules his body.
8. You have both done and said things contrary to themselves.
9. I assert that the man wronging other men is wronging also himself.
10. The Spartans said that the men on the islands were intending to make war upon them(selves).
11. The ancient poets somehow made wise both themselves and other men.
12. Some men pay attention to the affairs of the city. others to their own (affairs).
13. The rhetors are not at all friendly, Socrates, because they see that many young men want to converse with *you*, but (do) not (want to converse) with them(selves).
14. I am willing, Athenians, on behalf of you and on account of you to get enemies against myself.
15. Gorgias used to teach the students his (own) wisdom.
16. You yourself indeed, wicked you, are (the) cause of these evil things for yourself.
17. I heard that those women had been sent away (out) from the land with their (own) children.
18. What man ever sees himself when he is doing something bad.

Drill 103.B (pp. 493–494)

1. τί πρὸς θεῶν ὁ καλὸς στρατηγὸς αὐτὸν ἀπέκτεινεν;
2. δεῖν' ἅττα ἔπασχον οἱ πολῖται ὑπὸ τῶν σφετέρων αὐτῶν ἀρχόντων.
3. αὐτοὺς μὲν τρόπον τινὰ παύσετε ἔργων κακῶν, ὃ Ἀθηναῖοι, ὑμᾶς δὲ αὐτοὺς παύσετε;
4. ἕκαστον δεῖ πολίτην τά τε ἑαυτοῦ πράττειν καὶ τὰ τῆς πόλεως.
5. ἄρ' ἡμῖν αὐτοῖς διελεγόμεθα μόνοις ἢ ἡκουον ἄλλοι;
6. ὁ Γοργίας ᾤετο τὸν Σωκράτη πολλὰ παρ' αὐτοῦ μαθήσεσθαι.

Drill 103.C (pp. 494–496)

- | | |
|-------------------------------|--|
| 1. ἑαυτοῦς/αὐτοῦς/σφᾶς αὐτοῦς | 2. ἑμαυτόν, τὰ ἑμαυτοῦ τέκνα/
τοὺς/τὰς ἑμαυτοῦ παῖδας |
| 3. σεαυτῶ/σαυτῶ | 4. ἑαυτόν/αὐτόν |
| 5. καθ' ἑαυτήν/καθ' αὐτήν | 6. ἡμᾶς αὐτάς, ἡμετέροις αὐτῶν |

- | | |
|---|--|
| 7. ὑμετέρῳ αὐτῶν | 8. ὑπὲρ ἑαυτῶν/αὐτῶν/σφῶν αὐτῶν |
| 9. σεαυτόν/σαυτόν, τοῖς σεαυτοῦ/
σαυτοῦ λόγοις | 10. ἑαυτῶν/αὐτῶν/σφῶν αὐτῶν,
κατὰ τοὺς ἑαυτῶν/αὐτῶν νόμους/
κατὰ τοὺς σφετέρους αὐτῶν νόμους |

Drill 104.A (pp. 497–499)

1. δικαιότερος, δικαιοτέρᾱ, δικαιότερον
δικαιότατος, δικαιοτάτη, δικαιότατον
2. βαρβαρώτερος, βαρβαρωτέρᾱ, βαρβαρώτερον
βαρβαρώτατος, βαρβαρωτάτη, βαρβαρώτατον
3. σωφρονέστερος, σωφρονεστέρᾱ, σωφρονέστερον
σωφρονέστατος, σωφρονεστάτη, σωφρονέστατον
4. σαφέστερος, σαφεστέρᾱ, σαφέστερον
σαφέστατος, σαφεστάτη, σαφέστατον
5. σμικρότερος, σμικροτέρᾱ, σμικρότερον
σμικρότατος, σμικροτάτη, σμικρότατον
6. πολεμιώτερος, πολεμιωτέρᾱ, πολεμιώτερον
πολεμιώτατος, πολεμιωτάτη, πολεμιώτατον
7. εὐδαιμονέστερος, εὐδαιμονεστέρᾱ, εὐδαιμονέστερον
εὐδαιμονέστατος, εὐδαιμονεστάτη, εὐδαιμονέστατον
8. ἀμαθέστερος, ἀμαθεστέρᾱ, ἀμαθέστερον
ἀμαθέστατος, ἀμαθεστάτη, ἀμαθέστατον
9. ἀθλιώτερος, ἀθλιωτέρᾱ, ἀθλιώτερον
ἀθλιώτατος, ἀθλιωτάτη, ἀθλιώτατον
10. χαλεπώτερος, χαλεπωτέρᾱ, χαλεπώτερον
χαλεπώτατος, χαλεπωτάτη, χαλεπώτατον
11. ἀδικώτερος, ἀδικωτέρᾱ, ἀδικώτερον
ἀδικώτατος, ἀδικωτάτη, ἀδικώτατον
12. παλαιότερος, παλαιοτέρᾱ, παλαιότερον
παλαιότατος, παλαιοτάτη, παλαιότατον

Drill 104.B (pp. 499–500)

- | | |
|----------------------------------|--------------------------------|
| 1. τὴν δικαιοτάτην γνῶμην | 2. ἔργα δεινότερα |
| 3. ψυχῆς δικαιοτέρᾱς | 4. τῷ νεωτάτῳ παιδί |
| 5. σαφεστέροις λόγοις | 6. οἱ τοῖς Ἑλλήσι πολεμιώτατοι |
| 7. ὑπὸ (τῶν) ἀδικωτάτων ἀνθρώπων | 8. μαθητὰς ἀμαθεστέρους |

- | | |
|-------------------------------|-------------------------------|
| 9. εὐδαιμονεστάτη γυναικί | 10. τὸν ἀληθέστατον λόγον |
| 11. ὁδῶ χαλεπωτέρα | 12. τῶν μαχῶν τῶν δεινोटάτων |
| 13. ταῖς ἀθλιωτέραις γυναιξίν | 14. ὧ φίλτατε |
| 15. μικρότατον ζῶον | 16. ὧ γύναι σωφρονεστέρα |
| 17. τοῖς βαρβαρωτάτοις νόμοις | 18. φρενὸς πολεμιωτέρᾳς |
| 19. νεωτέρῳ στρατιώτῃ | 20. οἱ ποιηταὶ οἱ παλαιότατοι |

Drill 104.C (p. 500)

- | | | |
|---------------|-----------------|----------------|
| 1. ὀρθῶς | ὀρθότερον | ὀρθότατα |
| 2. ψευδῶς | ψευδέστερον | ψευδέστατα |
| 3. ἀδίκως | ἀδικώτερον | ἀδικώτατα |
| 4. εὐδαιμόνως | εὐδαιμονέστερον | εὐδαιμονέστατα |
| 5. ἐλευθέρως | ἐλευθερώτερον | ἐλευθερώτατα |
| 6. ἀληθῶς | ἀληθέστερον | ἀληθέστατα |
| 7. σωφρόνως | σωφρονέστερον | σωφρονέστατα |
| 8. χαλεπῶς | χαλεπώτερον | χαλεπώτατα |
| 9. ἀθλίως | ἀθλιώτερον | ἀθλιώτατα |
| 10. δικαίως | δικαιότερον | δικαιότατα |

Drill 105.A (pp. 501-503)

- Much taller was the father than the son.
πολύ — Adverbial Accusative
- A. (The) most terrible thing of all (things) for mortals (is) death.
B. You speak very correctly.
πάντων — Partitive Genitive
- Are you asserting that you are happier than I (am)?
ἐμοῦ — Genitive of Comparison
- From Socrates I learned that Eros was the youngest of (the) gods.
θεῶν — Partitive Genitive
- Now, at least, you are speaking a little more clearly, rhetor.
σμηκρῶ — Dative of Degree of Difference
- Great was (the) fear of the non-Greeks to the men occupying the city a little before us.
ὀλίγῳ — Dative of Degree of Difference

7. A. How does justice differ from virtue?
B. Not at all does it differ.
ἀρετῆς — Genitive of Comparison
οὐδέν — Adverbial Accusative
8. You did well, Demosthenes, (in) speaking more justly and according to the laws more than on behalf of the strangers.
9. Father, were you not wanting me to live as happily as possible?
10. I, at least, think, citizens, that no opinion is either more true or more just than the one being held by all the multitude.

Drill 105.B (pp. 503-504)

1. τίς τούτων τῶν στρατιωτῶν ἐκ τῆς μάχης ἀθλιώτατα ἦλθεν;
2. διὰ τὴν τῶν βαρβάρων νίκην πολλῷ ἔτι μᾶλλον ἐβούλοντο οἱ Ἀθηναῖοι αὐτοὺς νικῆσαι.
3. πόθεν ἤκουσας ἡμᾶς γίγνεσθαι πῶς ἔχοντας σοφωτέρους ἢ τοὺς θεούς;
4. οὐδὲ οἱ πονηρότατοι δοῦλοι τὰ αἰσχρὰ πράττουσιν ἃ οὗτοι οἱ ἐλεύθεροι (πράττουσιν).
5. τίνας τῶν ζώντων δικαιότερον τιμώμεθα ἢ τοὺς οὐ μόνον τῆς ἡμετέρᾳς ἐλευθερίας χάριν μαχέσαντας ἀλλὰ καὶ καλῶς ἀποθανόντας;
6. περὶ γε τὰ κοινὰ πολὺ σαφέστερον λέγειν φιλῶ.

Drill 106-109.A (pp. 505-509)

1. There are very small animals that live for only one day.
ἡμέρᾱν — Accusative of Extent of Time
2. Socrates used to welcome his students, at least, into (his) house both during (the) night and during (the) day.
νυκτός — Genitive of Time Within Which
ἡμέρᾳς — Genitive of Time Within Which
3. Your commander will lead you, soldiers, for this journey.
ὁδόν — Accusative of Extent of Space
4. We were having much hope for the then day on which very (day) our soldiers were winning.
ἡμέρᾱν — Accusative of Extent of Time
ᾧ — Dative of Time When

5. Some of the Spartans still during the night were fighting near the wall, others already had ceased from battle.
νυκτός — Genitive of Time Within Which
6. We were really on this island with them (masc.) for much time.
χρόνον — Accusative of Extent of Time
7. To all the ones wishing to hear I shall tell the things that happened on this night.
νυκτί — Dative of Time When
8. For a little time the general was (doing) well, but during (the) night he died.
χρόνον — Accusative of Extent of Time
νυκτός — Genitive of Time Within Which
9. After the war it was necessary for us to go for a long journey.
ὁδόν — Accusative of Extent of Space
10. The men saying these things on that day were saying false things.
ἡμέρᾱ — Dative of Time When
11. For much time already we had been (and were) bearing with difficulty the unjust rule of these men.
χρόνον — Accusative of Extent of Time
12. How is the man who suffered some terrible things in the war at that time now leading his life every day (his daily life)?
13. On this night after the victory the greater part of the citizens rejoiced.
14. For (Throughout) the night we were fighting against the enemies.
15. The Athenians were making war for the whole day, but toward night(fall) they ceased from fighting.
16. It is necessary for the gods to be honored every day.
17. Neither during (the) night were we able to see the enemies on the walls nor in the daytime.
18. Long since you have been (and still are) saying things altogether opposite from these things, companion.

Drill 106-109.D (pp. 509-510)

1. πολλὰς ἡμέρας οἱ στρατιῶται τοὺς λόγους τοὺς δεινοὺς τῶν ἀρχόντων ἤκουον.
2. οὐδεὶς εἰς τὴν πόλιν οὔτε ἡμέρας ἦλθεν οὔτε νυκτός.
3. ἄρα φησὶ ὀλίγας μόνον ἡμέρας ἐκείνους μαχέσασθαι;
4. ἐν ἐκείνῳ τῷ χρόνῳ ᾧ ἔλεγεν ὁ Δημοσθένης παρήσαν ἐν ἀγορᾷ ὀλίγοι ἄνδρες.
5. ὀλίγων ἡμερῶν, ᾧ ἄνδρες Ἀθηναῖοι, τελευτήσιν μεγάλα ἔργα μέλλομεν ὑπὲρ τοῦ δήμου.
6. πάλαι πράττομεν, ᾧ ἄρχον, ἃ ἡμῖν ἔλεξας.

Chapter 10, Exercises A (pp. 511–513)

1. βασιλέᾱ οἱ ποιηταὶ φᾶσι τῶν θεῶν εἶναι τὸν Δία καὶ πρὸς Διὸς ἄρχεσθαι πάντας.
The poets say that Zeus is (the) king of the gods and that all (gods) are ruled by Zeus.
2. τὰ μὲν γενόμενα σαφῶς ἐπίστασαι, ἃ δὲ γενήσεται, ταῦτα παρ' ἐμοῦ ὀλίγου χρόνου ἀκούσει.
You clearly know the things that happened, but the things that will happen, these things from me within a little time you will hear.
3. ἀνθρώπων πονηρότατός ἐστιν ἐκεῖνος ὁ δοῦλος ὃς οὐ πάλαι τὸν αὐτοῦ ἀπέκτεινε δεσπότην.
Most wicked of men is that slave who not long ago killed his own master.
4. πάλαι δεῖ τοὺς πολίτας τὴν σφετέρᾱν αὐτῶν πόλιν ἐκ κινδύνων σῶσαι καὶ πόνων.
Long since it has been (and still is) necessary for the citizens to save their own city from dangers and hardships.
5. δικαιότατοί ἐστε, ὧ Ἀθηναῖοι, τῶν Ἑλλήνων. διὰ τί οὖν πολὺν ἀδικεῖτε ἤδη χρόνον τοὺς ὑμετέρους αὐτῶν συμμάχους;
You are most just, Athenians, of the Greeks. On account of what (Why), then, for much time have you already been (and still are) wronging your own allies?
6. ποῖ ἄρα φεύξονται οἱ ἀγαθοὶ πολῖται εἰ ταύτης ὀλίγων ἡμερῶν τῆς πόλεως ἀμαθεῖς κᾶδικοι ἄρξουσιν;
To where, then, will the good citizens flee if within a few days ignorant and unjust men rule this city?
7. χαλεπὸν μὲν τὸ σωφροσύνην μαθεῖν, ὥς ἐγὼ κρίνω, πολὺ δὲ χαλεπώτερον αὐτὴν διδάξαι τοὺς νεανίᾱς.
(It is) (a) difficult (thing) to learn moderation, as I judge, but (it is) (a) much more difficult (thing) to teach it to the young men.
8. τότε μὲν εἶπες ὥς οὔποτε βασιλεὺς οὐδενὶ τρόπῳ νικηθήσεται· πολλῶ δὲ νῦν ὀρθότερον λέγεις.
Then you said that never in any way would the Persian king be defeated; but now you are speaking much more correctly.

9. τίνι ἐδύνω φρενὶ τοὺς πολέμου πόνους φέρειν; οὐκ ἐγὼ αὐτοὺς οὐδένα χρόνον ἤνεγκον.
With what mind were you able to endure the hardships of war? I did not endure them for any time.
10. εἴ τις τινα τῷ ὁρᾶν αἰσθάνεται ἢ τῷ ἀκούειν, πάντα ταῦτα καὶ ἐπίσταται ἢ οὐ;
If anyone perceives any things by seeing or by hearing, does he also know all these things or not?

Chapter 10, Exercises B (pp. 513–528)

1. The wise man knows somehow that in respect to some things he is wiser than others, but in respect to other things others (are wiser) than himself.
2. On that day I went to Athens, but already my father had wretchedly died.
3. I judge (to be) shameful and hateful to gods, not only to men, the man who neither honors nor praises his parents.
4. I know (the thing) for (because of) which indeed, most divine poet, you rejoiced in your mind on that night; because of Gorgias's having gone out from the city.
5. Not by this time ever yet did I perceive that the same man was privately wicked, but publicly good. And this very thing is not possible if we judge by the most just judgment.
6. The child fares (does), I suppose, in the same way as the parents *if* he has been taught by them. For he is going (for) the same path (for) which very one they themselves went.
7. If some son does wrong, what ever other people ought first to exact punishment than the parents themselves?
8. The good man (is) not equal to the bad man; for the former is much more just than the latter. These things we have long since been saying.
9. During (the) day and (the) night we were conversing with the stranger about the works of justice. And finally we ceased speaking.

10. Not long ago I considered knowing divine things of much value, but now I no longer pay attention to them.
11. Our soldiers said that they would begin a battle on this day and would save the city, but from where were they saying that they would get (the) weapons?
12. A. Eros is a god or something divine, just as you have often already heard.
B. How, then, will I be able to fight against this divine power and fortune? For I am mortal.
13. I am wiser than the rest (of men) in respect to (because of) this very small thing, that (because) the things that I do not know not even do I think that I know. And for (because of) this (thing) perhaps I shall be thought worthy to be praised by some men.
14. This woman according to herself was ruling *many* men. For she had moderation (along) with courage.
15. The wealth that you, o king, got in so little time, never shall we have this (wealth) in much time.
16. Both very correctly, stranger, you have done and you have led us for this journey out of danger not small. And on account of these very things we have great gratitude for you. For you saved not only just beyond (our) hopes, but (you saved) also the whole city.
17. (By) a small time after the battle practically every soldier sent some one thing at least of the things that he had seized from the conquered ones to the Persian king. And he (the Persian king) rejoiced very much in receiving (them).
18. If publicly, citizens, you exact justice from this general, not only will the men in the city know, but also the allies will perceive and the enemies will hear.
19. If we knew (were knowing) clearly that the allies will be present having the necessary things, there would not be a need of the things that I am going to say; but as it is, it will be necessary for you yourselves, horsemen, to fight for the sake of yourselves.
20. If these prudent soldiers were not wanting to make war upon the non-Greeks, still they did not flee the contest. For they knew (were knowing) that it was necessary especially to conquer the men having (it) in mind to become masters of themselves.

21. If you do violence against your own wife, who long since has been faring wretchedly because of yourself, man, the gods will know these things, and you will suffer very terribly at their hands.
22. First on account of long ago favors privately and publicly we are praising the divinities, and after this because in the present (now) war often already we have been saved from death.
23. I do not know the causes on account of which so nobly the ancient men used to hold both the things in relation to themselves and the things of the city. And perhaps, Athenians, it is necessary for you yourselves to do the same thing as those men.
24. For the day we had been fighting (and were fighting) without exacting punishment from (the) enemies. But finally toward night(fall) we conquered in a beautiful victory. We seized the multitude of the foreigners who had fled away from the battle and killed (them).
25. Not by any skill, poet, but by some divine fate, as I judge, do you make those lines of verse that you make.
26. The things that are bad at this time, these things not always according to necessity will be bad. For how would any man have hopes about the future, Gorgias, if indeed things were remaining for the whole time thus as it is now necessary (for them) to be?
27. If we were refusing to send our own soldiers to the island, still, allies, we were not at that time doing wrong. For if we had sent them, how would they have been able to fight on behalf of their own city?
28. That the city of the allies is not able in any way to be saved I, at least, think has long since been (and is) clear to you (pl.). Even the generals say that it will presently be destroyed.
29. Still even now we honor and we praise Demosthenes. And he is said by all men to have been the cleverest of the generals. And indeed not ever would the words about this man have remained for much time if in deeds also he had not excelled the rest (of men) much. For he was a wise and excellent man.

30. Courage and moderation differ much from the rest of the virtues; for these (virtues) are not born in the soul from (the) beginning, but it is necessary for (the) young men to learn them.
31. It was clear that the child was ignorant about the deeds of war and some other things, but he was being taught by the wisest of the horsemen.
32. Supposing that the ignorance in oneself is wisdom has happened to all men. But I perceive that I do not know anything.
33. The son of the king took the rule through violence from his own father. And he fled to some other land and there after not much time he died.
34. For very many days the Spartans will remain in Athens. For long since they have been (and are) wanting much more to converse about peace with the archons than to begin a war throughout the islands.
35. A. I want to make clear that of people not knowing some themselves believe that they are so, others also are (so).
B. And how do you mean this?
A. In this way: some men not at all know that they do not know, others clearly perceive their own ignorance.
36. A. What to the parent is more dear than a child?
B. By nature and custom the child is as dear as possible.
37. The king said: "Whom did you see up to this time of all men so fortunate as (you saw) me?" And the slave replied: "No one, oh king, truly did I see more fortunate than you. For you are as fortunate as possible."
38. I and my friend (we) are as miserable as possible. For desire for the same woman has seized me and him. Whom of us now does this woman love? In no way are we able to know. Both now and always I shall praise the power and courage of Eros, the youngest of the divinities and the most fearsome by far.
39. Surely that no city ever yet have I seen was more being saved by the gods, but was being destroyed by some rhetors.

40. I say that much more prudent in judgment are the men being in power than the rest of the citizens. And in addition to these things words still clearer I am going to say to you (pl.): if indeed the people were ruling now, this city would be in great danger.
41. On that day these wicked orators were saying many and beautiful things, but they knew (were knowing) nothing of the things that they said. But they were knowing, I suppose, a few things that I was not knowing, and in this (way) they were wiser than I.
42. Your parents, woman, sent you to me, and I took you into my house. For the sake of what? What good (thing) will you do for me?
43. I am wretched, and I am likely to be much more wretched; for I know well that my sons will die on this day at the hands of my very terrible enemies. And indeed I think that those very dear ones have already died.
44. I shall go into some foreign land with my children, but for this one day it is necessary for me to remain in (the) city. First I shall exact punishment from that man who wronged me, and after this (thing) I shall rejoice because of (for) my deed.
45. The Spartans, if they wish to praise some good man (someone as a good man), say "This man (is) an excellent man."
46. Will these strangers be able, Athenian men, to persuade you that they are speaking more justly than we (are) concerning the present war? If they are not able (to do) this thing, certainly you will not heed the words of those men more than your own opinion.
47. A. Does the man who learned differ from the man who did not learn?
B. Yes.
A. For the man who learned knows the things that he thinks that he knows, or on account of some other thing?
B. On account of this very thing that you say.
48. A. There was great hardship for the soldiers and for the citizens, but finally the city was saved.
B. (It is) clear to me that this matter was divine.
A. So then (it was) not on account of the valor of the commanders?
B. (It was) not, by Zeus.

49. It is just, Socrates, for you to excel the rest (of men) in this opinion; for you think that men doing (a) bad (thing) are ignorant indeed of the good (thing) and (that they) do wrong on account of this cause. But the majority (of men) suppose that bad men are able to do good things but want, on account of some wicked nature, to be bad and do bad (things).
50. Do you not know, child, that dying has been decided for all mortals, but dying nobly (is) peculiar to (the) good men?
51. A. I am fleeing with my wife into some other land. But not even there shall I cease practicing the virtue of a citizen either during (the) day or during (the) night.
B. You ought not to go to the land of the non-Greeks. For you know nothing of the evil things now existing there.
52. The wretched fathers of the ones who did deeds as wicked as possible want to persuade you that it is not necessary to exact punishment from the ones doing wrong. But if you do not do, men, according to the laws, what in the world will the young men think, what will they say?
53. A. And do you assert that the man knowing the just things (is) more just than the (generic) man not knowing (them)?
B. Yes.
A. Therefore do you think that it is necessary for the man knowing the unjust things to be more unjust than the (generic) man not knowing (them)?
B. Certainly indeed.
A. According to this account, dear companion, if anyone knows the wicked things, this man proves to be (becomes) more wicked than the (generic) man who does not know these things.
B. You speak very correctly.
A. And concerning the wise man what shall we say? Does the wise man not know the wicked things and the unjust things?
B. (Yes), for he knows all things.
A. So then most wicked and most unjust is the wise man.
54. Concerning the common peace, ally men, it is possible to see now that the king of the Spartans differs in his opinion, at least, from quite all the rest of rulers. For he wants nothing other than to remain with his own soldiers, and he does not intend at this time to fight against the foreigners.

55. Not on account of their private fortune, but because of (for) their character, Athenians, it is especially necessary to emulate and praise our fathers. For they used to live as moderately as possible, who used to think that it was (a) more terrible (thing) to be spoken of badly by the citizens than to die nobly on behalf of the city, and (who) used to pay attention more to public affairs than to their own private things.

Chapter 10, Exercises C (pp. 529–532)

1. εἰ σύ, ὦ Γοργίᾳ, τὰ θεῖα πράγματα σαφῶς κρίνειν ἤδεις, τοὺς θεοὺς ἂν ἡσθάνου διὰ μᾶλλον δυναμένους ἢ τινα τῶν θνητῶν.
2. μακρῷ εὐδαιμονεστέρους κρίνω ἐκείνους τοὺς γονεῆς οἱ πρὸ τοῦ πολέμου πρὸς τοὺς βαρβάρους τὰ τέκνα ἐκ τῆς γῆς ἐδυνήθησαν λαβεῖν μεθ' αὐτῶν ἢ τούτους οἱ ἔμειναν τοὺς ἀθλίους.
3. πρὸ τῆς πολέμου ἀρχῆς οἱ πολῖται οἱ ἐκείνης τῆς πόλεως οὐκ εἶχον μόνον σμικροτάτην ἐλπίδα σωτηρίας ἀλλὰ καὶ ἡσθάνοντο οὐ πάνυ φίλοι τοῖς δαίμοσιν ὄντες.
4. τίνες εἰσὶν οἱ φάσκοντες, ὦ ἄρχον, βασιλεῖα πολλὰς ἐν Ἑλλάδι ἤδη εἰληφέναι πόλεις καὶ πολλοὺς Ἑλλήνας πεποιηκέναι ὑφ' ἑαυτῷ; τί ποτε ὑπ' ἀνθρώπου τινὸς λεχθὲν δεινότερόν ἐστιν ἢ τοῦτο;
5. εἴ τι σωφροσύνης ἐδέξω πρὸς τῶν ἀγαθῶν θεῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ ἣ ἐγένου, ὦ πονηρότατε, οὐκ ἂν τὸν σεαυτοῦ υἱὸν ἀπέκτεινας καὶ νῦν ἡ ἀθλιωτέρᾳ γυνὴ οὐκ ἂν ἤθελε δίκην λαβεῖν.
6. οὗτος ὁ ξένος φησὶ τούτους τοὺς Ἀθηναίους τοὺς εὐδαιμονεστέρους διὰ τῆς τε δυνάμεως καὶ χάριτος τοῦ (τῶν) Λακεδαιμονίων βασιλέως αἰρεθῆναι μὲν πρῶτον ἐν πολέμῳ, ἐλευθέρους δὲ μετὰ χρόνον οὐ πολὺν γενέσθαι καὶ ἐκ τῆς χώρας τῶν πολεμίων πεμφθῆναι. τοῦτο κατὰ γ' ἐμὴν δόξαν μᾶλλον θεῖα τύχη ἢ ἔργῳ τινὶ θνητοῦ ἐγένετο.
7. πῶς οἱ δοῦλοι τῶν ἐλευθέρων διαφέρουσι; τούτων ἐκεῖνοί εἰσιν πολλῷ ἀθλιώτεροι· ἐλεύθερος μὲν γὰρ ἅπερ βούλεται ποιεῖ, δούλῳ δὲ ἄλλοι λέγουσι ποιεῖν πάντα ἃ ποιεῖ.

8. φρονήσει τε, ἐγῴμαι, καὶ σωφροσύνη, δεῖ κρίνεσθαι, ἀλλ' οὐ μὰ τὸν Δία ὑπὸ τοῦ πλήθους τὸ εὖ κριθήσεσθαι μέλλον.
9. πῶς ποτε οἱ ἀθλιώτατοι γονεῖς τοῦ Ἑκτορος τὸν θάνατον ἤνεγκον τὸν τοῦ σφετέρου αὐτῶν υἱοῦ τοῦ φιλτάτου; ὁ γὰρ καλὸς νεανίας ἐκεῖνος ἀρετῇ τε διήνεγκε τῶν ἄλλων τέκνων καὶ τῇ τοῦ πολεμεῖν τέχνῃ. ταῦτα πάλαι ἀληθέστατα κέκριται.
10. εἰ τῇδε τῇ ἡμέρᾳ, ὧ ἱππεῖς, μὴ μὲν ἐθέλησετε ἐκ τῆς μάχης φεύγειν, μαχεῖσθε δὲ ὑπὲρ τῆς ἐλευθερίᾳς τῆς τε ὑμετέρᾳς αὐτῶν καὶ τῆς πόλεως, ἐπαινεθήσεσθε δημοσίᾳ καὶ εἰς αἰὲν τιμηθήσεσθε. ἢ γὰρ ἀνδρείᾳ ἄλλο τι ἢ τὸ ἐν τοῖς δεινοτάτοις μένειν;
11. οἱ Ἕλληνες τόδε τῶν βαρβάρων πολὺ διαφέρουσιν· ἡμεῖς μὲν γὰρ δημοσίᾳ πολεμοῦμεν ὑπὲρ τοῦ τὰς ἡμετέρᾳς αὐτῶν πόλεις σῶσαι, βασιλεῶ δὲ ἰδίους χρήμασι δεῖ σχεῖν στρατιώτᾳς τε καὶ ὄπλα.
12. τῷ ἀνδρὶ τῷ μακροτάτην ὁδὸν ἐκ τῶν Ἑλλήνων ἤκοντι βασιλεὺς εἶπεν· “Ἄρα ἰδιὸν τι ἢ κοινὸν τοῖς πολίταις βούλει ἐνεγκεῖν;” ὁ δὲ εἶπεν· “Πρῶτον μόνῳ σοί, ὧ βασιλεῦ, ἐρῶ.”

Chapter 11

Drill 110–111.A (p. 533)

1. Principal Parts: πράττω, πράξω, ἔπραξα, πέπραχα/πέπραγα, πέπραγμαι, ἐπράχθην
 Person and Number: 3rd pl. Participles: neut. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	πράττουσι(ν)		πράττονται
Imperfect	ἔπραττον		ἐπράττοντο
Future	πράξουσι(ν)		πράχθήσονται
Aorist	ἔπραξαν		ἐπράχθησαν
Perfect	πεπράχᾱσι(ν)/πεπραγάσι(ν)		
Pluperfect	ἐπεπράχουσιν/ἐπεπραγέουσιν		
<i>Infinitives</i>			
Present	πράττειν		πράττεσθαι
Future	πράξειν		πράχθήσεσθαι
Aorist	πράξαι		πράχθῆναι
Perfect	πεπραχέναι/πεπραγέναι		πεπραχθαι
<i>Participles</i>			
Present	πράττοντα		πραττόμενα
Future	πράξοντα		πραχθησόμενα
Aorist	πράξαντα		πραχθέντα
Perfect	πεπραχότα/πεπραγότα		πεπραγμένα

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

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ὁρᾷ		ὁράται
Imperfect	ἐώρα		ἐωράτο
Future		ὄψεται	ὀφθήσεται
Aorist	εἶδε(ν)		ὠφθη
Perfect	ἐώρακε(ν)/ἐόρακε(ν)		ἐώραται/ὤπται
Pluperfect	ἐωράκει(ν)/ἐοράκει(ν)		ἐωράτο/ὤπτο
<i>Infinitives</i>			
Present	ὁρᾶν		ὁρᾶσθαι
Future		ὄψεσθαι	ὀφθήσεσθαι
Aorist	ἰδεῖν		ὀφθῆναι
Perfect	ἐωράκέναι/ἐοράκέναι		ἐωράσθαι/ὤφθαι
<i>Participles</i>			
Present	ὁρῶντι		ὁρωμένῳ
Future		ὀψομένῳ	ὀφθησομένῳ
Aorist	ἰδόντι		ὀφθέντι
Perfect	ἐωράκότι/ἐοράκότι		ἐωράμένῳ/ὤμμένῳ

3. Principal Parts: ἄγω, ἄξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην
 Person and Number: 1st pl. Participles: fem. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἄγομεν	ἄγόμεθα	ἄγόμεθα
Imperfect	ἦγομεν	ἦγόμεθα	ἦγόμεθα
Future	ἄξομεν	ἄξόμεθα	ἄχθισόμεθα
Aorist	ἡγάγομεν	ἡγαγόμεθα	ἦχθημεν
Perfect	ἦχαμεν	ἦγμεθα	ἦγμεθα
Pluperfect	ἦχεμεν	ἦγμεθα	ἦγμεθα
<i>Infinitives</i>			
Present	ἄγειν	ἄγεσθαι	ἄγεσθαι
Future	ἄξειν	ἄξεσθαι	ἄχθήσεσθαι
Aorist	ἄγαγεῖν	ἄγαγέσθαι	ἄχθῆναι
Perfect	ἦχέναι	ἦχθαι	ἦχθαι
<i>Participles</i>			
Present	ἄγούσας	ἄγομέναις	ἄγομέναις
Future	ἄξούσας	ἄξομέναις	ἄχθισομέναις
Aorist	ἡγαγούσας	ἡγαγομέναις	ἄχθείσας
Perfect	ἦχύας	ἦγμέναις	ἦγμέναις

4. Principal Parts: ἔχω, ἔξω/σχήσω, ἔσχον, ἔσχηκα, -έσχημαι, —
 Person and Number: 3rd sing. Participles: neut. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἔχει	ἔχεται	ἔχεται
Imperfect	εἶχε(ν)	εἶχeto	εἶχeto
Future	ἔξει/σχήσει	ἔξεται/σχήσεται	
Aorist	ἔσχε(ν)	ἔσχετο	
Perfect	ἔσχηκε(ν)	-έσχηται	-έσχηται
Pluperfect	ἔσχηκει(ν)	-έσχητο	-έσχητο
<i>Infinitives</i>			
Present	ἔχειν	ἔχεσθαι	ἔχεσθαι
Future	ἔξειν/σχήσειν	ἔξεσθαι/σχήσεσθαι	
Aorist	σχεῖν	σχέσθαι	
Perfect	έσχηκέναι	-εσχῆσθαι	-εσχῆσθαι
<i>Participles</i>			
Present	ἔχον	ἐχόμενον	ἐχόμενον
Future	ἔξον/σχήσον	ἐξόμενον/σχησόμενον	
Aorist	σχόν	σχόμενον	
Perfect	έσχηκός	-εσχημένον	-εσχημένον

5. Principal Parts: φέρω, οἶσω, ἤνεγκα/ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἤνεχθην
 Person and Number: 2nd sing. Participles: masc. sing. voc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	φέρεις	φέρη/φέρει	φέρη/φέρει
Imperfect	ἔφερες	ἔφερου	ἔφερου
Future	οἴσεις	οἴσῃ/οἴσει	ἐνεχθήσῃ/ἐνεχθήσεται
Aorist	ἤνεγκας/ἤνεγκες	ἤνέγκω/ἤνέγκου	ἤνεχθης
Perfect	ἐνήνοχας	ἐνήνεξαι	ἐνήνεξαι
Pluperfect	ἐνηνόχης	ἐνήνεξο	ἐνήνεξο
<i>Infinitives</i>			
Present	φέρειν	φέρεισθαι	φέρεισθαι
Future	οἴσειν	οἴσεσθαι	ἐνεχθήσεσθαι
Aorist	ἐνέγκαι/ἐνεγκεῖν	ἐνέγκασθαι/ἐνεγκέσθαι	ἐνεχθῆναι
Perfect	ἐνηνοχέναι	ἐνηνέχθαι	ἐνηνέχθαι
<i>Participles</i>			
Present	φέρων	φερόμενε	φερόμενε
Future	οἴσων	οἴσόμενε	ἐνεχθισόμενε
Aorist	ἐνέγκᾱς/ἐνεγκῶν	ἐνεγκάμενε/ἐνεγκόμενε	ἐνεχθείς
Perfect	ἐνηνοχῶς	ἐνηνεγμένε	ἐνηνεγμένε

6. Principal Parts: φεύγω, φεύξομαι, ἔφυγον, πέφευγα, —, —
 Person and Number: 1st pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	φεύγομεν		
Imperfect	ἐφεύγομεν		
Future		φευξόμεθα	
Aorist	ἔφύγομεν		
Perfect	πέφευγαμεν		
Pluperfect	ἐπεφεύγεμεν		
<i>Infinitives</i>			
Present	φεύγειν		
Future		φεύξεσθαι	
Aorist	φυγεῖν		
Perfect	πεφευγέναι		
<i>Participles</i>			
Present	φεύγοντας		
Future		φευξομένους	
Aorist	φυγόντας		
Perfect	πεφευγότας		

7. Principal Parts: δύναιμαι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην
 Person and Number: 2nd pl. Participles: fem. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		δύνασθε	
Imperfect		ἐδύνασθε	
Future		δυνήσεσθε	
Aorist			ἐδυνήθητε
Perfect		δεδύνησθε	
Pluperfect		ἐδεδύνησθε	
<i>Infinitives</i>			
Present		δύνασθαι	
Future		δυνήσεσθαι	
Aorist			δυνηθῆναι
Perfect		δεδυνῆσθαι	
<i>Participles</i>			
Present		δυναμένᾱς	
Future		δυνησομένᾱς	
Aorist			δυνηθείσᾱς
Perfect		δεδυνημένᾱς	

8. Principal Parts: ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα, —, —
 Person and Number: 1st sing. Participles: neut. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἀποθνήσκω		
Imperfect	ἀπέθνησκον		
Future		ἀποθανοῦμαι	
Aorist	ἀπέθανον		
Perfect	τέθηκα		
Pluperfect	ἐτεθνήκη		
<i>Infinitives</i>			
Present	ἀποθνήσκειν		
Future		ἀποθανεῖσθαι	
Aorist	ἀποθανεῖν		
Perfect	τεθνάναι		
<i>Participles</i>			
Present	ἀποθνήσκοντος		
Future		ἀποθανουμένου	
Aorist	ἀποθανόντος		
Perfect	τεθνηκότος/τεθνεότος		

Drill 110-111.B (pp. 533-534)

- | | |
|-------------------|-------------------|
| 1. γεγονότες | 2. ἡργμένον |
| 3. ἄξούση | 4. πεισομένων |
| 5. λελεγμένον | 6. εἰληφυῖαι |
| 7. πεμφθησομένης | 8. ἀποπέψουσι(ν) |
| 9. δεδυνημένων | 10. πεπεισμένη |
| 11. ἀκουσομένην | 12. πρᾶχθησομένων |
| 13. μεμενηκυῖας | 14. πεπαυμέναις |
| 15. ἄρξοντα | 16. οἰσόμενοι |
| 17. ὑπειλημμένους | 18. ἀκηκουῖαν |
| 19. δηλωσοῦση | 20. ἐθελήσουσαι |
| 21. πεπτοιημένον | 22. πεπεμμένον |
| 23. φευξόμενε | 24. τῖμηθησομένου |

Drill 110-111.C (pp. 534-536)

- | | |
|---|---|
| 1. perf. mid. masc./fem./neut. pl. gen. | 2. fut. mid. neut. pl. nom./voc./acc. |
| 3. fut. act. masc. sing. nom./voc. | 4. perf. act. masc. sing. acc. |
| | perf. act. neut. pl. nom./voc./acc. |
| 5. perf. act. masc./neut. pl. gen. | 6. perf. act. fem. sing. dat. |
| 7. fut. mid. fem. sing. acc. | 8. fut. act. fem. sing. nom./voc. |
| 9. perf. pass. fem. sing. nom./voc. | 10. perf. mid. masc. pl. nom./voc. |
| 11. fut. mid. masc./neut. sing. gen. | 12. fut. mid. masc./fem./neut. pl. gen. |
| 13. perf. act. masc. pl. nom./voc. | 14. perf. act. masc./neut. pl. dat. |
| 15. fut. mid. fem. pl. dat. | 16. fut. act. fem. pl. gen. |
| 17. perf. act. masc./neut. pl. gen. | 18. perf. act. masc. pl. acc. |
| 19. fut. act. masc. pl. acc. | 20. fut. mid. fem. pl. acc. |
| 21. perf. mid. masc. pl. nom./voc. | 22. perf. mid. masc./neut. sing. dat. |
| 23. fut. mid. masc. sing. nom. | 24. perf. act. masc./neut. sing. gen. |
| 25. fut. act. fem. sing. dat. | 26. fut. act. masc./neut. pl. dat. |
| 27. perf. act. masc./neut. pl. dat. | 28. perf. pass. masc./neut. sing. gen. |
| 29. fut. pass. masc./neut. sing. gen. | 30. fut. mid. neut. pl. nom./voc./acc. |
| 31. fut. mid. fem. sing. nom./voc. | 32. perf. pass. fem. sing. nom./voc. |
| 33. perf. act. masc./neut. pl. gen. | 34. fut. mid. masc./fem./neut. pl. gen. |
| 35. perf. act. masc. sing. nom./voc. | 36. fut. mid. masc. sing. voc. |

Drill 110-111.D (pp. 537-538)

1. for the man having died
2. resulting from the things having been done
3. the men about to die (subj.)
4. the men about to follow (subj.)
5. for the men having saved
6. the man about to judge all men (d.o.)
7. the men having perceived these things (d.o.)
8. for the men having suffered greatly
9. the women having come to Athens (d.o.)
10. the man about to kill you (d.o.)
11. of the horseman about to make war on behalf of the city
12. not concerning the things that always are, but concerning the things that are arising and will arise and have arisen
13. the wise man (subj.) who will love the noble men but (who will love) the good men more
14. the opinion of Euripides that has prevailed (subj.)
15. It was clear that they would not remain.
16. These slaves who have ceased from toils will no longer listen to the words of the master.
17. We saw that the foreigners had already conquered, but that our soldiers would not cease from the battle.
18. Many men after all had been led toward virtue by Socrates and other teachers.
19. It was necessary and it is necessary for the (generic) rule that will remain to arise, as I think.
20. You perceive that some men will flee to somewhere before the battle, but (that) others will fight.
21. The young men have been taught well indeed by the words of the poets, and now they live according to the just (thing).
22. I think that it is necessary still to somehow persuade you, the ones who have not yet been persuaded, to keep the peace.

Drill 110-111.E (pp. 539-540)

1. τοὺς νεανίᾱς δεῖ τοὺς γονεᾱς ἀδικήσοντας ἔργων κακῶν παύσασθαι.
2. τί ἀξιοῖς τὸν τὰ πονηρότατα πεπρᾱχότα τιμᾶσθαι;
3. πάντα ᾗ χρῆ πρὸ τοῦ ἀγῶνος πρᾱχθῆναι ἤδη ἡμῖν πέπρᾱκται.
4. αἰεὶ ἐκείνοις τοῖς πολλὰ διὰ σοφίᾱς μεμαθηκόσι νοῦν προσέχω.
5. ἑώρων πολλοὺς δὴ ἐσομένους τοὺς μένειν ἐθέλοντας.

6. ὁδε ὁ βασιλεὺς ὁ πονηρὸς δύναμιν ἔχει ἅπαντας τοὺς Ἑλληνας ἀδικήσουσαν.
7. εἰδέναι βούλομαι καὶ τὰ Γοργία λελεγμένα καὶ τὰ ὑπὸ Σωκράτους λεχθησόμενα.
8. οὗτοι οἱ λόγοι σοι τοῖς ἄρχουσιν λελεγμένοι ἦσαν, καὶ ὅτι ἀληθῶς εἶπες πάντες ἴσασιν.

Drill 112.A (pp. 541-545)

1. We were thinking that these men certainly, although they were non-Greeks, were friends to us and allies of this city.
2. Because he was indeed a child good by nature, he used to love and praise his parents.
3. Do you (pl.) want pleasure on the grounds that it is a good thing, but pain do you flee on the grounds that (it is) a bad thing?
4. We know well that you (pl.), because you love victory, will stay and fight. Since you saved indeed the city, privately and publicly you will be praised.
5. At that time we were following this general although we knew that he was leading us to death.
6. It is necessary for you (pl.) to pay attention to these words: although we have been wronged by you we shall nevertheless never do the same thing; for we think that it is always necessary to do all things according to law.
7. After they took the property of the city, then they fled shamefully.
8. I think worthy of much the man who will teach me on the grounds that he is wise. For he is an excellent man.
9. He had spoken a long speech about public affairs, but finally he was not able to persuade the people to make war against the Spartans.
10. The Lacedaemonians sent us in order to do the things that it was necessary (to do) about the men on the island.
11. They are true therefore, as I judge, the things that I was saying in the beginning and (they are) very dear to the people.
12. Long since have I been going to the poets intending to become wise; but you yourself are going to that orator intending to become what?
13. I have come to this poet on the grounds that he will say something clever, because I want to hear (him).
14. This child of Priam was able to escape from the war, but not at all with impunity.
15. Although I was a just man, nevertheless I was faring badly, and no longer do I have much money of my own, but you, although you are unjust, have much wealth.
16. The things about which at that time all the public speakers were conversing in the agora, I, at least, was not able to learn, although I was able to hear Demosthenes.

17. We did not come intending to make war upon the Persian king. Because we were prudent, we were not destroyed.
18. The commanders were thinking that many of them, because in the course of the night they had not fled, would fight and die (would die while they were fighting).
19. I had come into the city with very much difficulty because in fact I had come in the night and in fear.
20. Concerning the present affairs for the city, Athenian men, although they are not so as they must be, not yet do I speak. For long since from necessity the fear for me has been (being) great.
21. Many are the Greeks who came to (the) contests intending to see some things, intending to hear other things.
22. The army that had come from all Hellas the foreigners while fighting were conquering although (they were) few.
23. These horsemen, because they have already accomplished many and very difficult things, on account of their being many we are now sending against the rest of the enemies.
24. First they were sending away the army intending to rule that land that had already been seized in battle; but finally they brought war against all the non-Greeks intending to conquer all the cities in little time.

Drill 112.B (pp. 545-547)

1. ἐκεῖνος ὁ ῥήτωρ ὁ πονηρὸς εἰς τὴν ἡμετέρᾳ πόλιν ἤκε ποθεν τὰ χρήματα ποιήσων.
2. οἶδε οἱ στρατιῶται δημοσίᾳ ὑπὸ τοῦ αὐτῶν στρατηγοῦ ἐπαινοῦντο ἅτε ἐν κινδύνῳ καίπερ ὄντες φυγεῖν ἐκ τῆς μάχης οὐκ ἐθέλοντες.
3. οὐπὸτ' ἐδύνατο οὐδεὶς τῶν στρατιωτῶν παρ' ἡμᾶς ἐλθεῖν ὥς τὰ ἐν τῇ μάχῃ γιγνόμενα δηλώσων.
4. τελευτῶντες οἱ ἀμαθεῖς νεανῖαι ἐπείσθησαν ἐκ τῆς πόλεως ἀποπέμψαι τοὺς ὑπὲρ αὐτῶν λέγοντας.
5. εἰς τὴν Λακεδαιμονίαν χώρᾳ τις Ἀθηναίων ἐπέμφθη ταῦτα ὑπὲρ τοῦ δήμου πράξων.
6. φημὶ ἀγαθοὺς πολίτας ἔσεσθαι τούτους τοὺς νεανίᾳς ἅτε σοὶ ἤδη δεδιδαγμένους.
7. πάντες ἡσθόμεθα τούτους τὴν ἀρχὴν λαβόντας ἔπειθ' ἑαυτοὺς τε καὶ τὴν πόλιν διαφθείραντας.
8. ἦκον οὗτοι οἱ νεανῖαι παρὰ τὸν σοφὸν διδάσκαλον ἐκεῖνον οἷα σοφοὶ γενέσθαι βουλόμενοι. τελευτῶντες δὲ αἰσχροτάτα ἔπαθον ἅτε αὐτοὶ περὶ αὐτῶν λέγοντες καὶ ἀκούοντες πολλὰ πονηρὰ ἄνευ σωφροσύνης λεχθέντα.

9. ποτὲ οἱ στρατιῶται αὐτοῦ ἐκ τῆς πόλεως αὐτῷ εἶποντο, ποτὲ ἐκεῖ ἔμενον. ὁ δὲ αἰσθόμενος ὁ στρατηγὸς αὐτοὺς εἰς μάχην ἄγειν οὐκ ἤθελεν.

Drill 113.A (pp. 549-550)

1. We are sending away our own children into some land (apparently) because there will be a battle.
2. If some young man does wrong (once), it is necessary for his father to exact punishment since he is (his) *parent*.
3. Will the people heed the words of the generals although the future is unclear?
4. The soldiers have suffered things as terrible as possible at the hands of their enemies. Because this (thing) is so, I think that it is necessary for us to exact punishment from them.
5. Will you, citizens, save this man, by Zeus, who killed his parents while all men were seeing (this)?
6. Since the present danger is common to all the cities of Hellas, there is need for us of a good plan in order (for us) to conquer the enemies.
7. I was having your children taught these things about virtue at my own expense on the grounds that you were (my) friend.
8. If this clever man had not been able to teach well, nothing would have become clear to the students.
9. I did nothing hostile ever to you, citizens. Even now on account of this cause it is necessary to heed my opinion on the grounds that I love this city.
10. Because out from all the cities only the Athenians were present and all were wanting to have peace, it was necessary for you (pl.) also to say your opinion about the war.
11. Since the general was not knowing the roads, great at that time was the danger and the fear in the souls of the soldiers.

Drill 113.B (pp. 551-552)

1. εἰ εἰς πόλεμον πεμψήσονται οἱ πολῖται, φεύξομαι καίπερ καλοῦ ὄντος τοῦ νικῆσαι.
2. ἅτε τεθνεωτῶν ἤδη τοῦ ἄρχοντος καὶ σὺν αὐτῷ ἄλλων μάλιστα καλῶν ἀνδρῶν, ἡμᾶς δεῖ πείσαι τοῦτον τὸν σοφὸν τὰ πράγματα τῆς πόλεως πράττειν.
3. καὶ νέου ἔτι ὄντος σοῦ, ἐβουλόμην σὸς φίλος γενέσθαι ἅτε ὁρῶν σε μάλιστα ψυχὴν καλὸν ὄντα.
4. ὁ στρατηγός, ἅτε παύοντος οὐδενός, τὸν στρατὸν εἰς τὰ τείχη τῆς πόλεως ἤγαγεν.
5. καίπερ βαρβάρων ὄντων τούτων τῶν ἀνθρώπων, οὐ δεῖ πείθεσθαι ἡμᾶς τοῖς λόγοις τούτου τοῦ ῥήτορος τοῦ ψευδῆ περὶ αὐτῶν λέγοντος.

6. τῶν ἐν τέλει ὄπλα μὴ πεμπόντων, οὐκ ἂν ἐδύναντο οἱ στρατιῶται μάχεσθαι.
7. οἴεσθε στρατιώτην οὐδὲ ἓνα εἶναι ἐν κινδύνῳ ὥς εἰρήνης οὔσης ἐν τῇ πάσῃ χώρᾳ.
8. μελλούσης ἄρξασθαι τῆς μάχης, οὗτοι οὐς ὁρᾶτε νῦν πρὸ ὑμῶν αὐτῶν οὐκ ἔφυγον ἀλλὰ μαχόμενοι ἔμειναν καὶ πᾶσαν τὴν πόλιν ἔσωσαν.

Drill 114.A (pp. 553-554)

1. κακός, κακή, κακόν
κακίων, κάκιον
κάκιστος, κακίστη, κάκιστον
2. ἀγαθός, ἀγαθή, ἀγαθόν
βελτίων, βέλτιον
βέλτιστος, βελτίστη, βέλτιστον
3. ἀγαθός, ἀγαθή, ἀγαθόν
ἀμείνων, ἄμεινον
ἄριστος, ἀρίστη, ἄριστον
4. κακός, κακή, κακόν
χείρων, χεῖρον
χείριστος, χειρίστη, χείριστον
5. κακός, κακή, κακόν
ἥττων, ἥττον
--, --, --
6. ἀγαθός, ἀγαθή, ἀγαθόν
κρείττων, κρεῖττον
κράτιστος, κρατίστη, κράτιστον

Drill 114.B (pp. 554-555)

- | | |
|-------------------------------|--|
| 1. λόγον ἀμείνονα/ἀμείνω | 2. ὦ βέλτιστε (ἄνερ) |
| 3. οἱ κράτιστοι ἄρχοντες | 4. τῇ ἀρίστῃ ὁδῷ |
| 5. τὰ χείρονα/χείρω | 6. ἀγαθαῖς τέχναις |
| 7. ἄνθρωπον βελτίονα/βελτίω | 8. ὥς/ὅτι ἄριστα |
| 9. ὦ κάκιστε (ἄνερ) | 10. τῶν ἀμεινόνων διδασκάλων |
| 11. τοῖς κακίστοις πολίταις | 12. διὰ χειρίστην βουλήν |
| 13. ἄνδρα κακίονα/κακίω | 14. τῷ ἀρίστῳ στρατηγῷ |
| 15. τὴν βελτίονα/βελτίω οὔσαν | 16. οὐδὲν ἄμεινον |
| 17. λόγῳ ἥττονι/ἥσσονι | 18. τὸν κρείττονα (κρείσσονα)/κρείττω
(κρείσσω) στρατόν |

19. νόμους βελτίονας/βελτίους

20. οἱ ἥττονες (ἥττους)/ἥσσονες (ἥσσους)
ἄνθρωποι

Drill 114.C (pp. 555-557)

- | | |
|--------------------------|--|
| 1. ἄριστα | the best weapons (subj./d.o.) |
| 2. βελτίονι | for the (morally) better citizen |
| 3. χειρίστων | of the worst animals |
| 4. βέλτιστε | (morally) best man (d.a.) |
| 5. ἥττονα/ἥττω | the weaker speech (d.o.) |
| 6. κακίονα/κακίω | (morally) worse things (subj., d.o.) |
| 7. βελτίονες/βελτίους | the (morally) better hopes (subj.) |
| 8. ἀμείονα/ἀμείνω | the better slave (d.o.) |
| 9. κρατίστοις | for the best (strongest) soldiers |
| 10. χειρόνων | of the worse souls |
| 11. κρείττονες/κρείττους | (the) better (stronger) men (subj.) |
| 12. ἀρίστω | for the best public speaker |
| 13. ἥσσονας/ἥσσους | worse (weaker) laws (d.o.) |
| 14. ἀμείονα/ἀμείνω | (the) better things (subj., d.o.) |
| 15. χειρίστων | of the worst citizens |
| 16. κρείσسونι | in the better (stronger) city |
| 17. κάκιστον | the (morally) worst king (d.o.) |
| 18. χείρονα /χείρω | the worse opinion (d.o.) |
| 19. κακίονα/κακίω | the (morally) worse lines of verse (subj., d.o.) |
| 20. κράτιστα | the best (strongest) natures (subj.) |

Drill 114.D (p. 557)

- | | |
|---------------------|------------------|
| 1. ἄμεινον | 2. ἄριστα |
| 3. κράτιστα | 4. ὥς ἄριστα |
| 5. ἥκιστα | 6. πολλῷ ἄμεινον |
| 7. χεῖρον | 8. ἥττον |
| 9. ἄμεινον...χεῖρον | 10. βέλτιον |

Drill 114.E (p. 558)

1. ἐχθρόν	ἐχθίονα/ἐχθίω	ἔχθιστον
2. μέγала	μείζονα/μείζω	μέγιστα
3. αἰσχροῖ	αἰσχίονι	αἰσχίστη
4. ῥάδιον	ῥᾶον	ῥᾶστον
5. πολλῶν	πλεόνων/πλειόνων	πλείστων
6. ὀλίγας	ἐλάττονας/ἐλάσσονας ἐλάττους/ἐλάσσους	ἐλαχίστας
7. καλοῖς	καλλίοσι(ν)	καλλίστοις
8. μέγαν	μείζονα/μείζω	μέγιστον
9. καλαῖς	καλλίοσι(ν)	καλλίσταις

Drill 114.F (pp. 558–559)

- | | |
|-----------------------------------|--|
| 1. πλείστοις χρήμασι(ν) | 2. θανάτῳ ῥάονι |
| 3. διὰ ἔργα αἰσχίονα/αἰσχίω | 4. ἐλπίδες ἔτι μείζονες/μείζους |
| 5. ἐλάχιστα κακά | 6. ἡ πρώτη αἰτία |
| 7. χρήμα τούτου ἔχθιον | 8. εἰς κινδύνους μεγίστους |
| 9. αἱ καλλίονες/καλλίους γυναῖκες | 10. τοὺς ἐχθίστους τῶν βροτῶν |
| 11. τῇ ῥάσῃ καὶ ἀρίστῃ ὁδῷ | 12. πλεῖονα/πλείω νοῦν |
| 13. πράγματα αἰσχιστα | 14. ἐλάττονα/ἐλάττω ἀρετήν
ἐλάσσονα/ἐλάσσω ἀρετήν |
| 15. ὅτι πλεῖστα | 16. τῶν καλλίστων πόλεων |

Drill 114.G (pp. 559–560)

- | | |
|---------------------------------------|------------------------|
| 1. ὕστατα | 2. αἰσχιστα |
| 3. πολλῷ πλεῖον/μᾶλλον νῦν ἢ πρότερον | 4. ἐλάττον/ἥττον |
| 5. ῥᾶστα | 6. πρῶτον, ὕστερον |
| 7. κάλλιστα | 8. οὐχ ἥκιστα/ἐλάχιστα |
| 9. κάλλιον | 10. μείζον |

Drill 114.H (pp. 560–563)

1. Wisdom (is) (the) most beautiful thing of all (things), and ignorance (is) (the) most ugly thing of all (things).
2. There will be some misfortune, citizens, much greater than the present evil (thing).

3. On account of what thing (Why), man most hateful to (the) gods, do you wish to make war?
4. I thought that the power of the foreigner was more than our (power).
5. I refuse to listen to his very bad speeches. For nothing is more hateful than bad advice.
6. In more time, child, you will become wiser.
7. For most of his life he remained in Athens.
8. What rather beautiful thing, then, are you able to say to these men?
9. Very falsely the majority say that every woman is a thing worse than a man, even if (he is) very bad.
10. I never heard any opinion more disgraceful.
11. This slave (is) worse in body, but better in soul.
12. Better, as I think, (is) fighting as nobly as possible than fleeing wretchedly.
13. Zeus is weaker than no one of (the) gods.
14. No one ever used to say that I was treating the people of (the) Athenians, at least, badly, and least of all Demosthenes (used to say this).
15. On account of Alexander's speaking well, much more easily are we following him.
16. The weaker ones of the women were being led into safety.
17. We were perceiving that the men fleeing from the battle were dying most shamefully.
18. I think that these sons are much worse than their parents.
19. You, at least, have suffered not at all less, soldiers, than the enemies (have suffered).
20. These strangers have a very small country but a very great empire.

Drill 114.I (pp. 563-564)

1. τῷ κάκιστα ζῶντι ἄθλιος ὁ βίος.
2. ὑπὸ τοῦ Γοργίου ἤχθην εἰς τὰς αἰσχίστας ἡδονάς.
3. τί πλέον, ὦ Ζεῦ μέγιστε, ἐμὲ δεῖ ὑπὸ σοῦ παθεῖν;
4. καλὸν ἡ νίκη. κάλλιον τὸ πολλάκις νικᾶν.
5. πολεμιώτατα τὰ μάλιστα ἐναντία, ὥσπερ τῇ εἰρήνῃ ὁ πόλεμος.
6. τούτων ἐκείνους ἔλασσον φιλῶ.
7. φημὶ ῥάον εἶναι, ὦ φίλε, οὐδὲν ἢ τὸ ποιεῖν ἂ ποιῶ.
8. αἰσχρὸν δὴ τὸ τοὺς γονεᾶς μὴ τιμᾶν. καὶ τί αἰσχῖον ἢ τὸ αὐτοὺς μὴ φιλεῖν;

Drill 115.A (p. 565)

1. Principal Parts: ἐπιδείκνμι, ἐπιδείξω, ἐπέδειξα, ἐπιδέδειχα, ἐπιδέδειγμαι, ἐπεδείχθην
 Person and Number: 3rd sing. Participles: masc. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐπιδείκνυσι(ν)	ἐπιδείκνυται	ἐπιδείκνυται
Imperfect	ἐπεδείκνυ	ἐπεδείκνυτο	ἐπεδείκνυτο
Future	ἐπιδείξει	ἐπιδείξεται	ἐπιδειχθήσεται
Aorist	ἐπέδειξε(ν)	ἐπεδείξατο	ἐπεδείχθη
Perfect	ἐπιδέδειχε(ν)	ἐπιδέδεικται	ἐπιδέδεικται
Pluperfect	ἐπεδεδείχει(ν)	ἐπεδεδείκτο	ἐπεδεδείκτο
<i>Infinitives</i>			
Present	ἐπιδεικνύναι	ἐπιδείκνυσθαι	ἐπιδείκνυσθαι
Future	ἐπιδείξειν	ἐπιδείξεσθαι	ἐπιδειχθήσεσθαι
Aorist	ἐπιδείξαι	ἐπιδείξασθαι	ἐπιδειχθῆναι
Perfect	ἐπιδεδειχέναι	ἐπιδεδειχθαι	ἐπιδεδειχθαι
<i>Participles</i>			
Present	ἐπιδεικνύντα	ἐπιδεικνύμενον	ἐπιδεικνύμενον
Future	ἐπιδείξοντα	ἐπιδειξόμενον	ἐπιδειχθησόμενον
Aorist	ἐπιδείξαντα	ἐπιδειξάμενον	ἐπιδειχθέντα
Perfect	ἐπιδεδειχότα	ἐπιδεδειγμένον	ἐπιδεδειγμένον

2. Principal Parts: ἀπόλλυμι, ἀπολῶ, ἀπώλεσα/ἀπωλόμην, ἀπολώλεκα/ἀπόλωλα, —, —
 Person and Number: 2nd pl. Participles: neut. pl. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἀπόλλυτε	ἀπόλλυσθε	
Imperfect	ἀπώλλυτε	ἀπώλλυσθε	
Future	ἀπολεῖτε	ἀπολεῖσθε	
Aorist	ἀπώλεσατε	ἀπώλεσθε	
Perfect	ἀπολωλέκατε/ἀπολώλατε		
Pluperfect	ἀπωλωλέκετε/ἀπωλώλετε		
<i>Infinitives</i>			
Present	ἀπολλύναι	ἀπόλλυσθαι	
Future	ἀπολεῖν	ἀπολεῖσθαι	
Aorist	ἀπολέσαι	ἀπολέσθαι	
Perfect	ἀπολωλεκέναι/ἀπολώλεναι		
<i>Participles</i>			
Present	ἀπολλύντων	ἀπολλυμένων	
Future	ἀπολούντων	ἀπολουμένων	
Aorist	ἀπολεσάντων	ἀπολομένων	
Perfect	ἀπολωλεκόντων/ἀπολωλότων		

3. Principal Parts: δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην
 Person and Number: 1st pl. Participles: fem. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	δείκνυμεν		δεικνύμεθα
Imperfect	ἐδείκνυμεν		ἐδεικνύμεθα
Future	δείξομεν		δειχθισόμεθα
Aorist	ἐδείξαμεν		ἐδείχθημεν
Perfect	δεδείχαμεν		δεδείγμεθα
Pluperfect	ἐδεδείχεμεν		ἐδεδείγμεθα
<i>Infinitives</i>			
Present	δείκνυναι		δείκνυσθαι
Future	δείξειν		δειχθήσεσθαι
Aorist	δείξαι		δειχθῆναι
Perfect	δεδειχέναι		δεδείχθαι
<i>Participles</i>			
Present	δεικνύσας		δεικνυμένās
Future	δειξούσας		δειχθησομένās
Aorist	δειξάσας		δειχθείσας
Perfect	δεδειχυίās		δεδειγμένās

Drill 115.B (pp. 565-566)

- | | |
|---|--|
| 1. they were displaying,
they were being shown | 2. they destroyed |
| 3. to be pointed out (repeatedly) | 4. to show (once) |
| 5. you (pl.) are showing | 6. you (pl.) were destroying |
| 7. the men who have perished (d.o.) | 8. the men who displayed (d.o.) |
| 9. he will destroy; you will perish | 10. you will show |
| 11. they are showing | 12. they are being shown |
| 13. I displayed | 14. I have shown |
| 15. he was destroying | 16. he has destroyed |
| 17. for the woman showing | 18. for the women displaying/being shown |
| 19. I have perished | 20. I shall destroy |

Drill 115.C (pp. 566-567)

- | | |
|----------------------------|----------------------------------|
| 1. ἀπολέσθαι | 2. δεῖξαι |
| 3. ἀπολοῦμαι | 4. ἐπεδειξάμην |
| 5. δείκνυται, ἐπιδείκνυται | 6. ἐπεδείκνυτο |
| 7. ἀπολώλεκε(ν) | 8. ἀπόλλυσι(ν) |
| 9. τοὺς ἀπολλυμένους | 10. τὰ δεδειγμένα |
| 11. ταῖς ἀπολουμέναις | 12. ἐδείκνυν |
| 13. ἀπολώλασι(ν) | 14. ἀπολοῦσι(ν) |
| 15. ἀπόλλυται | 16. δείξεις/ἐπιδείξεις |
| 17. ἀπόλλυς | 18. ἀπόλλυσο |
| 19. ἐπιδείκνυσθαι | 20. ἀπολωλέναι |
| 21. ἀπολέσαι | 22. τῷ δεικνύντι/τῷ ἐπιδεικνύντι |
| 23. ἀπωλέσαμεν | 24. ἐδείκνυ |
| 25. δείκνυς | 26. ἀπολωλέκαμεν |
| 27. ἀπώλετο | 28. ἀπολεῖ |
| 29. τὸν ἀπολόμενον | 30. τὸν ἐπιδειξόμενον |

Drill 115.D (p. 568)

1. Principal Parts: τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα, —, —
 Person and Number: 1st sing. Participles: masc. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	τυγχάνω		
Imperfect	ἐτύγγανον		
Future		τεύξομαι	
Aorist	ἔτυχον		
Perfect	τετύχηκα		
Pluperfect	ἐτετυχήκην		
<i>Infinitives</i>			
Present	τυγχάνειν		
Future		τεύξεσθαι	
Aorist	τυχεῖν		
Perfect	τετυχηκέναι		
<i>Participles</i>			
Present	τυγγάνοντι		
Future		τευξομένῳ	
Aorist	τυχόντι		
Perfect	τετυχηκότι		

2. Principal Parts: χράομαι, χρήσομαι, ἐχρησάμην, —, κέχρημαι, —
 Person and Number: 2nd sing. Participles: fem. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		χρῆ	
Imperfect		ἐχρῶ	
Future		χρήση/χρήσει	
Aorist		ἐχρήσω	
Perfect		κέχρησαι	
Pluperfect		ἐκέχρησο	
<i>Infinitives</i>			
Present		χρήσθαι	
Future		χρήσεσθαι	
Aorist		χρήσασθαι	
Perfect		κεχρήσθαι	
<i>Participles</i>			
Present		χρωμένη	
Future		χρησομένη	
Aorist		χρησαμένη	
Perfect		κεχρημένη	

3. Principal Parts: παρέχω, παρέξω/παρασχήσω, παρέσχον, παρέσχηκα, παρέσχημαι, —
 Person and Number: 1st pl. Participles: fem. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	παρέχομεν	παρεχόμεθα	
Imperfect	παρείχομεν	παρειχόμεθα	
Future	παρέξομεν/παρασχήσομεν	παρεξόμεθα/παρασχησόμεθα	
Aorist	παρέσχομεν	παρεσχόμεθα	
Perfect	παρεσχήκαμεν	παρεσχήμεθα	
Pluperfect	παρεσχήκεμεν	παρεσχήμεθα	
<i>Infinitives</i>			
Present	παρέχειν	παρέχεσθαι	
Future	παρέξειν/παρασχήσειν	παρέξεσθαι/παρασχήσεσθαι	
Aorist	παρασχεῖν	παρασχέσθαι	
Perfect	παρεσχηκέναι	παρεσχήσθαι	
<i>Participles</i>			
Present	παρεχούσας	παρεχομένās	
Future	παρεξούσας/ παρασχησούσας	παρεξομένās/ παρασχησομένās	
Aorist	παρασχοúσας	παρασχομένās	
Perfect	παρεσχηκυίās	παρεσχημένās	

4. Principal Parts: ἔοικα
 Person and Number: 3rd sing. Participles: neut. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present			
Imperfect			
Future			
Aorist			
Perfect	ἔοικε(ν)		
Pluperfect	ἔώκει(ν)		
<i>Infinitives</i>			
Present			
Future			
Aorist			
Perfect	ἐοικέναι		
<i>Participles</i>			
Present			
Future			
Aorist			
Perfect	ἐοικός/εἰκός		

5. Principal Parts: δοκέω, δόξω, ἔδοξα, —, δέδογμαι, —
 Person and Number: 3rd pl. Participles: masc. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	δοκοῦσι(ν)		
Imperfect	ἐδόκουν		
Future	δόξουσι(ν)		
Aorist	ἔδοξαν		
Perfect			
Pluperfect			
<i>Infinitives</i>			
Present	δοκεῖν		
Future	δόξειν		
Aorist	δόξαι		
Perfect			δεδόχθαι
<i>Participles</i>			
Present	δοκοῦντος		
Future	δόξοντος		
Aorist	δόξαντος		
Perfect			δεδογμένου

6. Principal Parts: κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
 Person and Number: 2nd pl. Participles: masc. pl. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	κελεύετε		κελεύεσθε
Imperfect	ἐκελεύετε		ἐκελεύεσθε
Future	κελεύσετε		κελευσθήσεσθε
Aorist	ἐκελεύσατε		ἐκελεύσθητε
Perfect	κεκελεύκατε		κεκέλευσθε
Pluperfect	ἐκεκελεύκετε		ἐκεκέλευσθε
<i>Infinitives</i>			
Present	κελεύειν		κελεύεσθαι
Future	κελεύσειν		κελευσθήσεσθαι
Aorist	κελεῦσαι		κελευσθῆναι
Perfect	κεκελευκέναι		κεκελεῦσθαι
<i>Participles</i>			
Present	κελευόντων		κελεομένων
Future	κελευσόντων		κελευσθησομένων
Aorist	κελευσάντων		κελευσθέντων
Perfect	κεκελευκότων		κεκελευσμένων

Drill 155.E (pp. 568-569)

- | | |
|-----------------------------------|--|
| 1. they used | 2. the men using (subj.) |
| 3. she uses | 4. she has used |
| 5. we think | 6. to think (once) |
| 7. you will think | 8. the things having been thought/
seeming best (subj., d.o.) |
| 9. to seem | 10. they seem |
| 11. men seeming (d.o.) | 12. he was seeming |
| 13. the men who obtained (d.o.) | 14. he will meet |
| 15. he was happening | 16. to obtain (once) |
| 17. you provided | 18. they will offer |
| 19. the men who presented (subj.) | 20. he was providing |
| 21. he has been ordered | 22. to order (once) |
| 23. she was commanding | 24. he was ordered |

Drill 115.F (pp. 569-570)

- | | |
|----------------------------|-------------------|
| 1. τὸ κελεύόμενον | 2. κελεύουσιν(ν) |
| 3. κελεύεσθαι | 4. κεκελευκέναι |
| 5. ἐχρῶντο | 6. χρῆσθαι |
| 7. ἐχρώμην | 8. κέχρηνται |
| 9. τεύξῃ/τεύξει | 10. ἐτύχομεν |
| 11. τετύχηκε(ν) | 12. τὰ τυχόντα |
| 13. ἔοικε(ν) | 14. ἔοικας |
| 15. τὸ εἰκός/εοικός | 16. εοικέναι |
| 17. δοκοῦσι(ν) | 18. ἔδοξε(ν) |
| 19. ἐδόκουν/ἐώκεσαν | 20. τῶν δοκούντων |
| 21. παρείχοντο | 22. παρέσχετε |
| 23. παρέξομεν/παρασχήσομεν | 24. παρείχον |

Chapter 11, Exercises A (pp. 571-572)

1. πολλά γέ μοι πολλάκις πράγματα παρέχει Εὐριπίδης φάσκων εἶναι ἄριστος τῶν ποιητῶν.
Euripides often provides *many* troubles for me when he says that he is best of the poets.

2. οὐ νῦν πρῶτον ὥφθησαν ἀδικοῦντες, ἀλλὰ καὶ πρότερον ἤδη δῶρα παρὰ τῶν πολεμίων ἔλαβον.
Not now first were they seen doing wrong, but also earlier already they took bribes (gifts) from the enemies.
3. ποῖ ἐληλύθασιν οἱ παῖδές μου; πέμπειν γὰρ αὐτοὺς μέλλω δῶρ' ἔχοντας ἐν χερσὶ τὸν βασιλέα τιμήσοντας.
To where have my children gone? For I intend to send them holding gifts in (their) hands in order (for them) to honor the king.
4. τὸ τὸν νοῦν τοῦ ποιητοῦ μαθάνειν τοῦτο ἔμοιγε μέγιστον ἔργον παρέσχηκε τὰ Εὐριπίδου ἔπη διαλεγομένῳ.
Understanding the thought of the poet, this thing has provided the greatest work for me, at least, when I am discussing the lines of verse of Euripides.
5. οὐδενὸς εἰπόντος ἐναντίον οὐδέν, τῇ βουλῇ ἔδοξε τοὺς Ἀθηναίους πολέμου ἄρξασθαι.
Since no one had said anything opposite, it seemed best to the council for the Athenians to begin a war.
6. φιλεῖ ἡ μήτηρ τοῦτον τὸν υἱὸν οὐδὲν ἥττον ἢ τοὺς ἄλλους δεινὰ καίπερ πεπρᾶχότα.
The mother loves this son not at all less than the the rest (of her sons) although he has done terrible things.
7. τῶν ἀκουόντων πλείστοις δοκεῖ ὁ Δημοσθένης πάντα φάναι ψευδῆ, ἐμοῦ γε τᾶληθῆ λέγοντος.
To most of the men listening Demosthenes seems to be saying all things false, while *I* am speaking the truth (true things).
8. ἀρετὴ τοι, καὶ εἴ τις τέθνηκεν, οὐκ ἀπόλλυται, ζῆ δ' οὐκέτ' ὄντος τοῦ θνητοῦ σώματος.
Excellence, you know, even if someone has died, does not perish, and it lives when (although) the mortal body no longer exists.
9. τί παθὼν, ὦ ξένε, παρὼν τυγχάνεις ἐν τῇδε τῇ γῇ; ἄρ' ἤκεις τοὺς γε πολίτας διδάξων τοὺς σαυτοῦ νόμους;
After experiencing what, stranger, do you happen to be present in this land? Have you come intending to teach the citizens, at least, your own customs?

10. ἡμῖν δοκεῖ καὶ τὰ τοῦδε ἔπη ὀργῇ λελέχθαι καὶ τὰ σ', ὦ Ἑκτορ.
Both the words of this man and your (words), Hector, seem to us to have been said in anger.

Chapter 11, Exercises B (pp. 573–584)

1. On account of this thing often justice seems to be (the) best (strongest) of the virtues, because it is necessary to practice it in relation to other men.
2. Men not using moderation are not, I suppose, unjust, but they are doing wrong.
3. How, then, is it just or is it (being) noble for me to take (the) part of the best things that my friend has, but not to take part of the misfortune?
4. Concerning the things having been done very shamefully by this woman before this I do not know. And even if I were happening to know, I would not be telling you (pl.), at least. It is now clear that she has done much wrong.
5. I shall show you the things that I showed to these men. And you, indeed, will have for me gratitude not (the) least.
6. While he was conversing with his students, Socrates said that it was just for the man having suffered unjust things to obtain some justice.
7. When Hector was still living and fighting on behalf of the homeland, the army of the Greeks was not able to take the beautiful city of the foreigners. But when this man died, he destroyed it although it had often been saved by him.
8. All things seem to me, good man, to be so as you long since have been supposing, but if the men worst in soul seize the rule, what ever will happen to the homeland?
9. Euripides says somewhere that he used to display to the citizens his (own) wisdom. But I never perceived it.
10. Will you never, o very bad man about to perish, stop ordering me to provide money and weapons to the men likely to make war on the homeland?

11. When the foreigners were prevailing, many and noble and good men of the Athenians were perishing. And the allies were having not (the) smallest portion of that misfortune, but you indeed alone, o men, were saved somehow. But why were you not destroyed?
12. Has it not already been shown that a friend will have in common a part of pain and of pleasure?
13. If anything bad happens publicly to masters, the good slaves, at least, suffer badly even privately. And if my master has perished, I also have perished.
14. You are ordering us, Demosthenes, to accomplish the things that you think it is necessary to be done. But from where did you learn and do you know the necessary things? I, at least, am not yet persuaded to follow you.
15. Of the tasks of ruling some I did quite easily, others presented to me the most (greatest) part of toil and were most difficult.
16. At that time they were trying to persuade us not to fight (by) showing the great number of themselves. For we were considering saving ourselves instead of the homeland of (the) most value.
17. When the soldiers had been conquered, a little later we heard the general saying that noble death was better instead of a very shameful life. Then he destroyed himself.
18. Although some part not small of the horsemen had perished, most men were nevertheless refusing to stop fighting.
19. I shall say a thing as terrible as possible: most shamefully I killed my mother, who became most hateful to me when my father had died.
20. Who ought to be sent to the Persian king about peace? If we were sending this wise man, we would be sending nobly. But as it is, a man not having sense is going instead of the man best of the citizens in intelligence, indeed.
21. Much more clearly from his character the commander is being shown to be good (being good) than through the things having been said.

22. I shall not ever take all the earth in return for my homeland. For I know well that if I were happening to do this (thing), I would be seeming (the) worst of the citizens to myself and to my parents and to the rest (of men).
23. How then otherwise, in the name of the gods and divinities, is it necessary fittingly to show you, men, that Socrates is very wise than in the very way in which I am now showing?
24. Parents tell us most of the things about ancient men, but the poets offer also other quite beautiful things about the men from an earlier time and the gods who always are.
25. Some stranger came to Athens at this time after he lost all his money when the Spartans had taken his city.
26. I have come intending to show you, citizens that I have not wronged this man either privately or publicly and (I have) not wronged any other Greek at all.
27. Long since have been providing fear to me not the things having happened and not the things happening, but the things about to be. For knowledge makes the minds of men free, I suppose, from fears, but not anyone has knowledge of things about to be and things not yet having happened. Nothing is worse, as it seems to me, in (the) mortal race than ignorance.
28. Because he had been seized by love of the wife of another man, the young man seemed to himself to be (the) most wretched of all men. Although the matter was so, he ordered his slave to go and say words as beautiful as possible in order (for the slave) to conquer her. But she, since she was very good, refused to listen. And after hearing this thing from his slave, "I am lost (I have perished)," said the young man, and later he did not love another woman.
29. There is not a need of words because the deeds themselves show the best thing. For we all know that when we have courage we do more bad things to the enemies than we suffer at their hands.
30. Some of you, soldier men, are especially able to be persuaded by words, others by deeds. But I know that you all after all want to conquer the foreigners while providing safety and peace for the citizens. So it seems to me, at least, in the very way in which (it seems) (to be) easiest, in this way (to be) also best to do these things.

31. I envied Socrates much more than the rest of the Athenians because he most easily understood and taught the greatest virtue of the (virtues) among men, loving wisdom.
32. When he was intending to begin the battle, the general said: "It is necessary, soldier men, for you to use well (your) weapons and (your) valor on behalf of the homeland and defeat the non-Greeks. If you do not fight as well as possible now, not later will you fight when you yourselves already have been defeated.
33. I shall say not anything new or clever or peculiar, but a thing that you all know along with me. My father led his life wretchedly on account of (his) having slaves instead of friends, who, of course, all within (a) little time became free after he died.
34. After killing the evil king with my own hand, I fled to Athens. For there the citizens in return for these things with many and great things were honoring and praising me. What city after all is more noble or more just?
35. We have gratitude to the gods most of all. For by divine fate we have obtained a victory and safety although the enemies were more and fought better.
36. The ancient poet, while teaching the multitude, was ordering (them) not to welcome the worthless ones of the rhetors. Still even now I am heeding his opinion; for on account of this (thing) I think that we, when we are children, learn the opinions of the poets in order for us, being men, to use them.
37. A. How, then, morally best man, if the law has, after all, a knowledge of reality, do we not always somehow use the same laws about the same things, if reality has been understood by us?
- B. The law, companion, wants nothing less than to grasp (take) knowledge of reality; but if men do not always use the same laws, as we think, they are not always able to grasp (seize) that which the law wants, the truth and knowledge of reality.
38. (The cause) because of which you (pl.) will not only most justly have gratitude to me, but also (which) you will use as proof about your good fortune, this cause I shall say to you. For when the city had lost very many men in that land, I especially excelled (the) most generals because although I had suffered terrible things in battle, I nevertheless alone led all my soldiers out from danger.

39. A. Some god seems to me, friend, to have become a friend to us.
 B. How do you mean this (thing) and what proof are you using?
 A. (It is) clear indeed that if a god had not been present, we, being mortal, would never have been able to bring ourselves to safety.
 B. You speak very truly.
40. If we also happen to be speaking false things, still I have used these very words that it is necessary for men loving the city (to use), but you (have used words) that (it is necessary) for the worst of the citizens (to use). And finally I shall be fittingly praised by the people.
41. Most of the Greeks who had not fled perished at the hands of the Persian king. He was experiencing anger so harsh toward all men equally. But we alone were saved and were remaining still being alive.
42. Experiencing much anger, the general of the men being present ordered someone to take his own horsemen and go to the army around Demosthenes and there to kill as many as possible of his own allies, although they had done nothing truly bad. And when ever yet has this very terrible thing happened among us?

Chapter 11, Exercises C (pp. 585-590)

1. τοῦ φίλου βασιλέως ἀπολομένου οἱ βάρβαροι φρενὶ πολὺ ἥττονες ἦσαν ἢ πρότερον. καίπερ μέγα δυνάμενοι καὶ πλείστους στρατιωτᾶς ἔχοντες, οὐκέτι τοῖς Ἑλλήσιν ὅμως ἐβουλήθησαν πολεμῆσαι ὥς δοκοῦντες ἄνευ τοῦ αὐτῶν βασιλέως ῥᾶστα νικηθήσεσθαι.
2. αἰεὶ μὲν ἡμεῖς συμμάχοις πρὸς τοὺς Λακεδαιμονίους ἐχρώμεθα τούτοις τοῖς βαρβάροις, νῦν δὲ αὐτοῖς πρὸς ἡμᾶς οἱ Λακεδαιμόνιοι χρῶνται, εἰκότως. αὐτοὺς γὰρ ἡμῖν αὐτοῖς ἐχθροὺς ἐτύχομεν ποιήσαντες, οὐ φίλους.
3. οὗτος ὁ πόλεμος ὃν Λακεδαιμόνιοι, ἥττων τ' ἔσται ἢ οἱ πρότεροι καὶ χαλεπώτερός πως. εἰ ἄρα πέμψομεν αὐτοῖς στρατιωτᾶς εἰς τὰς νήσους, καὶ τοῖς ἡμετέροις αὐτῶν συμμάχοις δόξομεν τοῦ μάχεσθαι ἄρξασθαι. καὶ ἴσμεν ὅτι ἀνδρῶν ὑπὲρ τῆς πατρίδος δεινότατα ἀποθνησκόντων ἄλλοι πολλοὶ ὀργῇ αἰεὶ ἐθέλουσιν ἑαυτοὺς ἐπὶ μάχην παρέχειν.

4. φημί μᾶλλον εἰκέναι τοὺς ἐλευθέρους ἢ δούλους ἀθλίους ἀρετὴν πράττειν. τεκμήριον δὲ τούτου μέγιστον οἱ Ἀθηναῖοι παρέχουσιν· οὐδενὸς γὰρ αὐτοῖς τῆς ἐλευθερίᾳς ὄντος ἀμείνωνος, καὶ τοὺς νικηθέντας πολεμίους ὡς ἄριστα ποιοῦσιν.
5. οὗτος ὁ ἀνὴρ τῶν πολεμίων τῶν πάσης τῆς Ἑλλάδος ὡς πλείστους τῇ ἑαυτοῦ χειρὶ ἀπώλεσεν· καὶ ἔτι καὶ νῦν εὖ ἀκούει ἅτε σώσας τὴν αὐτοῦ πατρίδα.
6. ἄρ' οἶει τῶν ἡμετέρων στρατιωτῶν τοὺς πλείστους ὑπὸ τῶν βαρβάρων ἤδη ἀπολωλέναι; ἤκουσα γὰρ μῆκρὸν ληφθῆναι πῶς μέρος καὶ ἐνεχθῆναι εἰς τὴν γῆν τῶν Λακεδαιμονίων.
7. μῆκρῳ ὕστερον οἱ τῶν πολεμίων ἱππῆς ἤδη ἦκοντες ἔτυχον εἰς τὴν πατρίδα. αἰσθόμενος δὲ ὁ στρατηγὸς τοὺς ἑαυτοῦ στρατιωτᾶς ἐκέλευσεν ὅπλα ἐν ταῖς χερσὶν ἔχοντας εἰς μάχην αὐτῷ ἔπεσθαι ὡς τοὺς τε παῖδας σώσοντάς πῶς καὶ τοὺς ἄλλους πολίτας.
8. τόδε οὐ λαμβάνω· σύ γε ἐν φῆς εἶναι τὸ πᾶν καὶ τούτου πολλὰ τεκμήρια παρέχῃ καλῶς τε καὶ εὖ· ὁδε δὲ οὐ πολλά φησιν εἶναι, πλεῖστα δὲ καὶ αὐτὸς παρέχεται. πῶς οὗτος ὁ ἀγὼν κριθήσεται;
9. οὐδεὶς μείζον ἢ οὗτος οὐδεπώποτε τὴν αὐτοῦ ἐπιδέδεικται ἀρετὴν. καὶ μέγιστον τούτου τεκμήριον· φυγόντων φόβῳ τῶν ἄλλων πολιτῶν ἔμεινε μόνος οἷα μείζονος τὴν πόλιν ποιησάμενος ἢ τὴν ἑαυτοῦ σωτηρίαν. δημοσίᾳ δὴ τῆκεται.
10. πολλοὶ πάλοι ἄνθρωποι φησιν τὸν Σωκράτην τοὺς νεανίας διαφθεῖρειν τῷ αὐτοῖς διαλέγεσθαι περὶ καὶ θεῶν καὶ ἀνθρώπων. ἀλλ' ἐγὼ γέ φημι αὐτὸν διδάσκειν αὐτοὺς ὡς κρινοῦντας τό τε ἀληθὲς καὶ τὸ μή. ὀρθὸν γὰρ ἐπὶ τὸ πολὺ τὸ ἐπιστήμην τῆς ἀληθείας λεχθῆναι τὴν φιλοσοφίαν.
11. δοκοῦσιν ἐκεῖνοι οἱ ῥήτορες ἐπιδείκνυσθαι μὲν τὴν ἑαυτῶν τέχνην τε καὶ ἀρετὴν τοῦ λέγειν, ὡς αὐτοὶ εὖ ἴστε, ἐγὼ δὲ αἰσθάνομαι αὐτοὺς μέρος διαφθείροντας δὴ οὐ μῆκρὸν τῶν μαθητῶν οἱ ἀκούουσιν.
12. A. οἶμαι στρατιωτᾶς ἐν τούτῳ τῷ πολέμῳ ἀποθανεῖσθαι πολλούς.
B. τίνοι χρόμενος τεκμηρίῳ;
A. ἅτε ὄντες τοῖς θεοῖς ἐχθροὶ οὐ δυνήσονται, ὡς εἴκει, τυχεῖν νίκης οὐδεμίᾳς. οὐδεὶς γὰρ νικήσεί ποτε ἄνευ θεοῦ τινος.

Chapter 12

Drill 116-120.A (pp. 591-593)

1. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην

Pres. 2nd. sing.	δίδασκε	διδάσκου	διδάσκου
Pres. 3rd sing.	διδασκέτω	διδασκέσθω	διδασκέσθω
Pres. 2nd pl.	διδάσκετε	διδάσκεσθε	διδάσκεσθε
Pres. 3rd pl.	διδασκόντων	διδασκέσθων	διδασκέσθων
Aor. 2nd sing.	δίδαξον	δίδαξαι	διδάχθητι
Aor. 3rd sing.	διδάξάτω	διδάξάσθω	διδαχθήτω
Aor. 2nd pl.	διδάξατε	διδάξασθε	διδάχθητε
Aor. 3rd pl.	διδάξαντων	διδάξασθων	διδαχθέντων

2. λαμβάνω, λήψομαι, ἔλαβον, εἵληφα, εἵλημμαι, ἐλήφθην

Pres. 2nd. sing.	λάβανε	λαμβάνου	λαμβάνου
Pres. 3rd sing.	λαμβάνέτω	λαμβάνέσθω	λαμβάνέσθω
Pres. 2nd pl.	λάβανετε	λάβανεσθε	λάβανεσθε
Pres. 3rd pl.	λαμβανόντων	λαμβάνέσθων	λαμβάνέσθων
Aor. 2nd sing.	λάβέ	λάβοῦ	λήφθητι
Aor. 3rd sing.	λάβέτω	λάβέσθω	ληφθήτω
Aor. 2nd pl.	λάβετε	λάβεσθε	λήφθητε
Aor. 3rd pl.	λαβόντων	λάβέσθων	ληφθέντων

3. αἰσθάνομαι, αἰσθήσομαι, ἦσθόμην, —, ἦσθημαι, —

Pres. 2nd. sing.	αἰσθάνου
Pres. 3rd sing.	αἰσθανέσθω
Pres. 2nd pl.	αἰσθάνεσθε
Pres. 3rd pl.	αἰσθανέσθων
Aor. 2nd sing.	αἰσθοῦ
Aor. 3rd sing.	αἰσθέσθω
Aor. 2nd pl.	αἴσθεσθε
Aor. 3rd pl.	αἰσθέσθων

4. ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποίηθην

Pres. 2nd. sing.	ποιέει	ποιοῦ	ποιοῦ
Pres. 3rd sing.	ποιεῖτω	ποιεῖσθω	ποιεῖσθω
Pres. 2nd pl.	ποιεῖτε	ποιεῖσθε	ποιεῖσθε
Pres. 3rd pl.	ποιούντων	ποιεῖσθων	ποιεῖσθων
Aor. 2nd sing.	ποίησον	ποίησαι	ποίηθι
Aor. 3rd sing.	ποιησάτω	ποιησάσθω	ποιηθήτω
Aor. 2nd pl.	ποιήσατε	ποιήσασθε	ποιήθητε
Aor. 3rd pl.	ποιησάντων	ποιησάσθων	ποιηθέντων

5. σῶζω, σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην

Pres. 2nd. sing.	σῶζε	σῶζου	σῶζου
Pres. 3rd sing.	σῶζέτω	σῶζέσθω	σῶζέσθω
Pres. 2nd pl.	σῶζετε	σῶζεσθε	σῶζεσθε
Pres. 3rd pl.	σῶζόντων	σῶζέσθων	σῶζέσθων
Aor. 2nd sing.	σῶσον	σῶσαι	σώθι
Aor. 3rd sing.	σωσάτω	σωσάσθω	σωθήτω
Aor. 2nd pl.	σώσατε	σώσασθε	σώθητε
Aor. 3rd pl.	σωσάντων	σωσάσθων	σωθέντων

Drill 116-120.B (pp. 593-595)

- | | |
|--------------------------------|-------------------------------------|
| 1. learn (repeatedly) | 2. praise (repeatedly) |
| 3. let them say (repeatedly) | 4. let them be said (once) |
| 5. receive (repeatedly) | 6. become (once) |
| 7. be/know | 8. let him be |
| 9. say nothing | 10. do not honor (pl.) (repeatedly) |
| 11. let him say (once) | 12. let him conquer (repeatedly) |
| 13. stop (trans.) (once) | 14. stop (intrans.) (once) |
| 15. see (once) | 16. see (repeatedly) |
| 17. let him be making | 18. consider/be made (repeatedly) |
| 19. let them do (once) | 20. let them be done (once) |
| 21. listen (repeatedly) | 22. listen (once) |
| 23. provide (once) | 24. let him supply |
| 25. let him show (once) | 26. let them show (once) |
| 27. let him think (repeatedly) | 28. think (repeatedly) |
| 29. let them be | 30. let him assert (repeatedly) |

Drill 116-120.C (pp. 595-596)

- | | |
|-------------------------|----------------|
| 1. φάθι | 2. δεξάσθων |
| 3. φερέσθω | 4. διδάσκετε |
| 5. λεξάτω/εἰπέτω/εἰπάτω | 6. ποιούντων |
| 7. οἰήθητε | 8. ἔχου |
| 9. πεμφθέντων | 10. ἀγέσθω |
| 11. κρῖνον | 12. διαλέχθητι |
| 13. ἔστων | 14. δείκνῃ |
| 15. τιμάτω | 16. γιγνέσθων |
| 17. ἀξιοῦτε | 18. χρῆσαι |
| 19. ἀρχέτω | 20. ὄφθητι |

Drill 116-120.D (pp. 596-600)

1. Dear Hermes, many greetings (greetings much). What is it necessary (for me) to do? You, being present, teach (me).
2. Listen, then, and pay attention to me.
3. Accept from me these gifts that I have brought.
4. It is necessary, then, to bring (it) about that the soul (will) be as good as possible for you.
5. Come on, say from (the) beginning: what things so terrible happened?
6. Stop loving yourself, but love me.
7. (See) that you (will) cling to this opinion.
8. Let the man wronging the people rule no rule.
9. Take weapons and save us and you yourself be saved.
10. You, at least, know well, then, that you will be saved. Let fear not be conquering you in (your) mind.
11. Let each man know clearly that these things are violence.
12. Come on now, (see) that you (will) not wrong anyone.
13. Let him not rejoice because of my misfortune.
14. Heed (your) wife even if you do not hear true things.
15. Greetings, strangers. Who (are you and) from where have you come?
16. See (pl.) that using courage you (will) fight.
17. Let the wise man come and speak now to the council about divine things.
18. Marketplace in Athenas, greetings, (you) dear to the citizens.
19. Take now the money bearing which we have come from (our) father.
20. Let no one suppose that I am saying that it was not necessary to fight.
21. The generals were bringing (it) about that the hostile city (would) be taken.

22. Perceive (pl.) now the opinion that we have about you (pl.).
23. Let the men on the islands keep the peace now, at least. But later let them fight.
24. Let the divinities provide safety to the wretched ones, and let the good (the well) prevail.
25. Let the man saying and doing many bad things think that he is doing nothing shameful, but the very things that (the) gods themselves do.
26. I assert that you ought to pay attention that your children (will) be taught well.

Drill 121-126.A (p. 601)

1. Principal Parts: λαμβάνω, λήψομαι, ἔλαβον, εἵληφα, εἵλημμαι, ἐλήφθην
 Person and Number: 2nd sing. Participles: masc. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	λαμβάνεις	λαμβάνη/λαμβάνει	λαμβάνη/λαμβάνει
Imperfect	ἐλάμβανες	ἐλαμβάνου	ἐλαμβάνου
Future		λήψη/λήψει	ληφθήσῃ/ληφθήσεται
Aorist	ἔλαβες	ἐλάβου	ἐλήφθης
Perfect	εἵληφας	εἵληψαι	εἵληψαι
Pluperfect	εἵληφης	εἵληπο	εἵληπο
<i>Subjunctive</i>			
Present	λαμβάνῃς	λαμβάνῃ	λαμβάνῃ
Aorist	λάβῃς	λάβῃ	ληφθῇς
<i>Infinitives</i>			
Present	λαμβάνειν	λαμβάνεσθαι	λαμβάνεσθαι
Future		λήψεσθαι	ληφθήσεσθαι
Aorist	λαβεῖν	λαβέσθαι	ληφθῆναι
Perfect	εἵληφέναι	εἵληφθαι	εἵληφθαι
<i>Participles</i>			
Present	λαμβάνοντα	λαμβανόμενον	λαμβανόμενον
Future		ληψόμενον	ληφθησόμενον
Aorist	λαβόντα	λαβόμενον	ληφθέντα
Perfect	εἵληφότα	εἵλημμένον	εἵλημμένον
<i>Imperative</i>			
Present	λάβανε	λάβανου	λάβανου
Aorist	λάβέ	λαβοῦ	λήφθητι

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

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	νικάωσι(ν)		νικάωνται
Imperfect	ἐνίκων		ἐνικάοντο
Future	νικήσουσι(ν)		νικηθήσονται
Aorist	ἐνίκησαν		ἐνίκηθησαν
Perfect	νενίκηκάσι(ν)		νενίκηνται
Pluperfect	ἐνενίκηκεσαν		ἐνενίκηκοντο
<i>Subjunctive</i>			
Present	νικάωσι(ν)		νικάωνται
Aorist	νικήσωσι(ν)		νικηθῶσι(ν)
<i>Infinitives</i>			
Present	νικάν		νικάσθαι
Future	νικήσειν		νικηθήσεσθαι
Aorist	νικήσαι		νικηθῆναι
Perfect	νενίκηκέναι		νενίκησθαι
<i>Participles</i>			
Present	νικάωσι(ν)		νικωμένοις
Future	νικήσουσι(ν)		νικηθησομένοις
Aorist	νικήσῃσι(ν)		νικηθεῖσι(ν)
Perfect	νενίκηκόσι(ν)		νενικημένοις
<i>Imperative</i>			
Present	νικῶντων		νικάσθων
Aorist	νικησάντων		νικηθέντων

3. Principal Parts: κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
 Person and Number: 1st sing. Participles: fem. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	κελεύω		κελεύομαι
Imperfect	ἐκέλευον		ἐκελεύόμην
Future	κελεύσω		κελευσθήσομαι
Aorist	ἐκέλευσα		ἐκελεύσθην
Perfect	κεκέλευκα		κεκέλευσμαι
Pluperfect	ἐκεκελεύκη		ἐκεκελεύσμεν
<i>Subjunctive</i>			
Present	κελεύω		κελεύωμαι
Aorist	κελεύσω		κελευσθῶ
<i>Infinitives</i>			
Present	κελεύειν		κελεύεσθαι
Future	κελεύσειν		κελευσθήσεσθαι
Aorist	κελεῦσαι		κελευσθῆναι
Perfect	κεκελευκέναι		κεκελεῦσθαι
<i>Participles</i>			
Present	κελεύουσα		κελευομένη
Future	κελεύσουσα		κελευσθησομένη
Aorist	κελεύσᾱσα		κελευσθεῖσα
Perfect	κεκελευκυῖα		κεκελευσμένη
<i>Imperative</i>			
Present			
Aorist			

4. Principal Parts: χράομαι, χρήσομαι, ἐχρησάμην, —, κέχρημαι, —
 Person and Number: 2nd pl. Participles: masc. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		χρῆσθε	
Imperfect		ἐχρῆσθε	
Future		χρήσεσθε	
Aorist		ἐχρήσασθε	
Perfect		κέχρησθε	
Pluperfect		ἐκέχρησθε	
<i>Subjunctive</i>			
Present		χρῆσθε	
Aorist		χρήσησθε	
<i>Infinitives</i>			
Present		χρῆσθαι	
Future		χρήσεσθαι	
Aorist		χρήσασθαι	
Perfect		κεχρῆσθαι	
<i>Participles</i>			
Present		χρώμενοι	
Future		χρησόμενοι	
Aorist		χρησάμενοι	
Perfect		κεχρημένοι	
<i>Imperative</i>			
Present		χρῆσθε	
Aorist		χρήσασθε	

5. Principal Parts: πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην
 Person and Number: 1st pl. Participles: neut. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	πέμπομεν		πεμπόμεθα
Imperfect	ἐπέμπομεν		ἐπεμπόμεθα
Future	πέμψομεν		πεμφθήσόμεθα
Aorist	ἐπέμψαμεν		ἐπέμφθημεν
Perfect	πεπόμφαμεν		πεπέμμεθα
Pluperfect	ἐπεπόμφεμεν		ἐπεπέμμεθα
<i>Subjunctive</i>			
Present	πέμπωμεν		πεμπώμεθα
Aorist	πέμψωμεν		πεμφθῶμεν
<i>Infinitives</i>			
Present	πέμπειν		πέμπεσθαι
Future	πέμψειν		πεμφθήσεσθαι
Aorist	πέμψαι		πεμφθῆναι
Perfect	πεπομφέναι		πεπέμφθαι
<i>Participles</i>			
Present	πέμποντα		πεμπόμενα
Future	πέμψοντα		πεμφθήσόμενα
Aorist	πέμψαντα		πεμφθέντα
Perfect	πεπομφότα		πεπεμμένα
<i>Imperative</i>			
Present			
Aorist			

5. Principal Parts: εἰμί, ἔσομαι, —, —, —, —
 Person and Number: 3rd sing. Participles: fem. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐστί(ν)		
Imperfect	ἦν		
Future		ἔσται	
Aorist			
Perfect			
Pluperfect			
<i>Subjunctive</i>			
Present	ᾗ		
Aorist			
<i>Infinitives</i>			
Present	εἶναι		
Future		ἔσεσθαι	
Aorist			
Perfect			
<i>Participles</i>			
Present	οὔσης		
Future		ἐσομένης	
Aorist			
Perfect			
<i>Imperative</i>			
Present	ἔστω		
Aorist			

Drill 121-126.B (pp. 601-603)

- | | |
|--|---|
| 1. 1st sing. fut. act. indic. | 2. 2nd sing. pres. act. subjunc. |
| 1st sing. aor. act. subjunc. | |
| 3. 2nd pl. aor. act. subjunc. | 4. 3rd pl. aor. pass. subjunc. |
| 5. 3rd sing. pres. act. indic./subjunc. | 6. 1st. sing. pres. mid./pass. subjunc. |
| 2nd sing. pres. mid./pass. indic./subjunc. | |

- | | |
|---|---|
| 7. 1st sing. aor. act. subjunc. | 8. 2nd sing. fut. mid. indic.
3rd sing. aor. act. subjunc.
2nd sing. aor. mid. subjunc. |
| 9. 1st pl. aor. act. subjunc. | 10. 1st sing. pres. act. subjunc. |
| 11. 3rd sing. pres. pass. indic./subjunc. | 12. 2nd pl. pres. act. subjunc. |
| 13. 3rd pl. aor. act. subjunc. | 14. 1st pl. pres. mid. subjunc. |
| 15. 1st sing. aor. pass. subjunc. | 16. 2nd sing. pres. pass. indic.
3rd sing. pres. act. subjunc.
2nd sing. pres. pass. subjunc. |
| 17. 1st sing. pres. act. indic./subjunc. | 18. 2nd sing. pres. mid. subjunc. |
| 19. 3rd sing. aor. pass. subjunc. | 20. 1st sing. aor. mid. subjunc. |

Drill 121-126.C (pp. 603-604)

- | | |
|-------------------|----------------|
| 1. ληφθῶσι(ν) | 2. ἦ |
| 3. μείνητε | 4. οἴωνται |
| 5. νῆκᾶ | 6. ἔλθω |
| 7. πεισθῆς | 8. ἐπιστώμεθα |
| 9. ἀδικήσης | 10. δηλῶνται |
| 11. εἰδῆ | 12. φέρωμαι |
| 13. δοκῶμεν | 14. ἀπολλύηται |
| 15. λέξητε/εἵπητε | 16. κελυσθῶ |
| 17. φῶμεν | 18. τύχης |
| 19. φιλῶνται | 20. σχῆτε |

Drill 121-126.D (p. 604)

1. Principal Parts: νομίζω, νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην
 Person and Number: 2nd sing. Participles: masc. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	νομίζεις		νομίζῃ/νομίζει
Imperfect	ἐνόμιζες		ἐνόμιζου
Future	νομιεῖς		νομισθήσῃ/ νομισθήσει
Aorist	ἐνόμισας		ἐνομίσθης
Perfect	νενόμικας		νενόμισαι
Pluperfect	ἐνενόμικης		ἐνενόμισο
<i>Subjunctive</i>			
Present	νομίῃς		νομίῃ
Aorist	νομίῃς		νομισθῇς
<i>Infinitives</i>			
Present	νομίζειν		νομίζεσθαι
Future	νομιεῖν		νομισθήσεσθαι
Aorist	νομίσαι		νομισθῆναι
Perfect	νενομικέναι		νενομίσθαι
<i>Participles</i>			
Present	νομίζων		νομιζόμενος
Future	νομιῶν		νομισθησόμενος
Aorist	νομισᾶς		νομισθεὶς
Perfect	νενομικῶς		νενομισμένος
<i>Imperative</i>			
Present	νόμιζε		νομίζου
Aorist	νόμισον		νομισθητι

2. Principal Parts: αἰρέω, αἰρήσω, εἶλον, ἔρηκα, ἔρημαι, ἔρεθην
 Person and Number: 1st sing. Participles: fem. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	αἰρῶ	αἰροῦμαι	αἰροῦμαι
Imperfect	ἔρουν	ἔρούμην	ἔρούμην
Future	αἰρήσω	αἰρήσομαι	αἰρεθήσομαι
Aorist	εἶλον	εἰλόμην	ἔρεθην
Perfect	ἔρηκα	ἔρημαι	ἔρημαι
Pluperfect	ἔρηκη	ἔρήμην	ἔρήμην
<i>Subjunctive</i>			
Present	αἰρῶ	αἰρῶμαι	αἰρῶμαι
Aorist	ἔλω	ἔλωμαι	αἰρεθῶ
<i>Infinitives</i>			
Present	αἰρεῖν	αἰρεῖσθαι	αἰρεῖσθαι
Future	αἰρήσειν	αἰρήσεσθαι	αἰρεθήσεσθαι
Aorist	εἰεῖν	εἰέσθαι	αἰρεθῆναι
Perfect	ἔρηκέναι	ἔρησθαι	ἔρησθαι
<i>Participles</i>			
Present	αἰρούση	αἰρουμένη	αἰρουμένη
Future	αἰρησούση	αἰρησομένη	αἰρεθισομένη
Aorist	εἰούση	εἰομένη	αἰρεθείση
Perfect	ἔρηκυῖα	ἔρημένη	ἔρημένη
<i>Imperative</i>			
Present			
Aorist			

3. Principal Parts: βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην

Person and Number: 2nd pl. Participles: fem. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	βουλεύετε	βουλεύεσθε	βουλεύεσθε
Imperfect	ἐβουλεύετε	ἐβουλεύεσθε	ἐβουλεύεσθε
Future	βουλεύσετε	βουλεύσεσθε	βουλευθήσεσθε
Aorist	ἐβουλεύσατε	ἐβουλεύσασθε	ἐβουλεύθητε
Perfect	βεβουλεύκατε	βεβούλευσθε	βεβούλευσθε
Pluperfect	ἐβεβουλεύκετε	ἐβεβούλευσθε	ἐβεβούλευσθε
<i>Subjunctive</i>			
Present	βουλεύητε	βουλεύησθε	βουλεύησθε
Aorist	βουλεύσητε	βουλεύσησθε	βουλευθήτε
<i>Infinitives</i>			
Present	βουλεύειν	βουλεύεσθαι	βουλεύεσθαι
Future	βουλεύσειν	βουλεύσεσθαι	βουλευθήσεσθαι
Aorist	βουλεῦσαι	βουλεύσασθαι	βουλευθῆναι
Perfect	βεβουλευκέναι	βεβουλεῦσθαι	βεβουλεῦσθαι
<i>Participles</i>			
Present	βουλευούσᾱς	βουλεομένᾱς	βουλεομένᾱς
Future	βουλευσούσᾱς	βουλευσομένᾱς	βουλευθησομένᾱς
Aorist	βουλευσάσᾱς	βουλευσαμένᾱς	βουλευθείσᾱς
Perfect	βεβουλευκυῖᾱς	βεβουλευμένᾱς	βεβουλευμένᾱς
<i>Imperative</i>			
Present	βουλεύετε	βουλεύεσθε	βουλεύεσθε
Aorist	βουλεύσατε	βουλεύσασθε	βουλεύθητε

4. Principal Parts: λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην
 Person and Number: 3rd sing. Participles: neut. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	λείπει		λείπεται
Imperfect	ἔλειπε(ν)		ἐλείπετο
Future	λείψει		λειφθήσεται
Aorist	ἔλιπε(ν)		ἐλείφθη
Perfect	λέλοιπε(ν)		λέλειπται
Pluperfect	ἐλελοίπει(ν)		ἐλέλειπτο
<i>Subjunctive</i>			
Present	λείπη		λείπηται
Aorist	λίπη		λειφθῇ
<i>Infinitives</i>			
Present	λείπειν		λείπεσθαι
Future	λείψειν		λειφθήσεσθαι
Aorist	λιπεῖν		λειφθῆναι
Perfect	λελοιπέναι		λελειφθαι
<i>Participles</i>			
Present	λείποντος		λειπομένου
Future	λείψοντος		λειφθησομένου
Aorist	λιπόντος		λειφθέντος
Perfect	λελοιπότης		λελειμμένου
<i>Imperative</i>			
Present	λειπέτω		λειπέσθω
Aorist	λιπέτω		λειφθήτω

5. Principal Parts: καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην
 Person and Number: 1st pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	καλοῦμεν	καλούμεθα	καλούμεθα
Imperfect	ἐκαλοῦμεν	ἐκαλούμεθα	ἐκαλούμεθα
Future	καλοῦμεν	καλούμεθα	κληθησόμεθα
Aorist	ἐκάλεσαμεν	ἐκαλεσάμεθα	ἐκλήθημεν
Perfect	κεκλήκαμεν	κεκλήμεθα	κεκλήμεθα
Pluperfect	ἐκεκλήκεμεν	ἐκεκλήμεθα	ἐκεκλήμεθα
<i>Subjunctive</i>			
Present	καλῶμεν	καλῶμεθα	καλῶμεθα
Aorist	καλέσωμεν	καλεσώμεθα	κληθῶμεν
<i>Infinitives</i>			
Present	καλεῖν	καλεῖσθαι	καλεῖσθαι
Future	καλεῖν	καλεῖσθαι	κληθήσεσθαι
Aorist	καλέσαι	καλέσασθαι	κληθῆναι
Perfect	κεκληκέναι	κεκλήσθαι	κεκλήσθαι
<i>Participles</i>			
Present	καλοῦσι(ν)	καλουμένοις	καλουμένοις
Future	καλοῦσι(ν)	καλουμένοις	κληθησομένοις
Aorist	καλέσᾱσι(ν)	καλεσαμένοις	κληθεῖσι(ν)
Perfect	κεκληκόσι(ν)	κεκλημένοις	κεκλημένοις
<i>Imperative</i>			
Present			
Aorist			

6. Principal Parts: φαίνω, φανῶ, ἔφην, πέφην, πέφασμαι, ἐφάνην
 Person and Number: 3rd pl. Participles: neut. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	φαίνουσι(ν)	φαίνονται	φαίνονται
Imperfect	ἔφαινον	ἐφαίνοντο	ἐφαίνοντο
Future	φανοῦσι(ν)	φανοῦνται	φανήσονται
Aorist	ἔφηναν		ἐφάνησαν
Perfect	πεφήνᾱσι(ν)		
Pluperfect			
<i>Subjunctive</i>			
Present	φαίνωσι(ν)	φαίνωνται	φαίνωνται
Aorist	φήνωσι(ν)		φανῶσι(ν)
<i>Infinitives</i>			
Present	φαίνειν	φαίνεσθαι	φαίνεσθαι
Future	φανεῖν	φανεῖσθαι	φανήσεσθαι
Aorist	φῆναι		φανῆναι
Perfect	πεφηνέναι	πεφάνθαι	πεφάνθαι
<i>Participles</i>			
Present	φαίνοντα	φαινόμενα	φαινόμενα
Future	φανοῦντα	φανούμενα	φανησόμενα
Aorist	φῆναντα		φανέντα
Perfect	πεφηνότα	πεφασμένα	πεφασμένα
<i>Imperative</i>			
Present	φαινόντων	φαινέσθων	φαινέσθων
Aorist	φηνάντων		φανέντων

7. Principal Parts: συμφέρω, συνοίσω, συνήνεγκα/συνήνεγκον, συνενήνοχα,
 συνενήνεγμαι, συνηνέχθην
 Person and Number: 3rd sing. Participles: fem. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	συμφέρει		συμφέρεται
Imperfect	συνέφερε(ν)		συνεφέρετο
Future	συνοίσει		συνενεχθήσεται
Aorist	συνήνεγκε(ν)		συνηνέχθη
Perfect	συνενήνοχε(ν)		συνενήνεκται
Pluperfect	συνηνηνόχει(ν)		συνηνήνεκτο
<i>Subjunctive</i>			
Present	συμφέρη		συμφέρηται
Aorist	συνηνέγκη		συνενεχθῇ
<i>Infinitives</i>			
Present	συμφέρειν		συμφέρεσθαι
Future	συνοίσειν		συνενεχθήσεσθαι
Aorist	συνενέγκαι/συνενεγκεῖν		συνενεχθῆναι
Perfect	συνενήνοχέναι		συνενηνέχθαι
<i>Participles</i>			
Present	συμφέρουσα		συμφερομένη
Future	συνοίσουσα		συνενεχθήσομένη
Aorist	συνενέγκᾱσα/συνενεγκοῦσα		συνενεχθεῖσα
Perfect	συνενήνοχυῖα		συνενηνεγμένη
<i>Imperative</i>			
Present	συμφερέτω		συμφερέσθω
Aorist	συνενεγκάτω/συνενεγκέτω		συνενεχθήτω

Drill 121-126.E (pp. 604-605)

- | | |
|---|---------------------------------|
| 1. you will believe | 2. to be believed (once) |
| 3. she had practiced customarily | 4. to consider (once) |
| 5. you are calling/you will call | 6. the women who called (subj.) |
| 7. you have summoned/
you have been summoned | 8. to be called (once) |

- | | |
|---------------------------------------|---|
| 9. you have appeared | 10. the things appearing (subj., d.o.)/
the things being shown (subj., d.o.) |
| 11. he appears/it is shown | 12. he will show/you will appear |
| 13. to take (once) | 14. they have taken |
| 15. to be about to choose | 16. they chose |
| 17. the advantage (subj., d.o.) | 18. we shall bring together |
| 19. to bring together (once) | 20. it is useful |
| 21. he is deliberating/it is resolved | 22. he deliberated |
| 23. to be planning | 24. to deliberate (once) |
| 25. I had left behind | 26. it had been left behind |
| 27. to be left behind (once) | 28. I/they left behind |

Drill 121-126.F (pp. 606-607)

- | | |
|------------------------|--------------------|
| 1. νομίζουσι(ν) | 2. ἐνόμιζον |
| 3. ἐνομίζομεν | 4. τὰ νομισθέντα |
| 5. συνέφερε(ν) | 6. τῶν συμφερόντων |
| 7. συμφέρειν | 8. συνενηνόχᾱσι(ν) |
| 9. ἐφάνη | 10. φανοῦμεν |
| 11. πέφηνε(ν)/πέφανται | 12. φαίνονται |
| 13. ἤροῦντο | 14. αἶρεῖν |
| 15. ἤρέθη | 16. τὰς ἐλούσᾱς |
| 17. βουλεῦσαι | 18. βουλεύσομεν |
| 19. ἐβουλεύοντο | 20. βεβουλεῦσθαι |
| 21. καλέσαι | 22. καλοῦσι(ν) |
| 23. ἐκλήθην | 24. ἐκάλουν |
| 25. λιπεῖν | 26. λειφθήσονται |
| 27. λείπει/λείπεται | 28. λελοιπέναι |

Drill 127.A (pp. 609-611)

1. Prohibitive
It is necessary to cease from words. Do not, then, say more (things).
2. Deliberative
Are we to assert that these things are said correctly or are we not to assert (this)?
3. Hortatory
I and you, let us no longer suffer these things, but let us go away from Athens.

4. Prohibitive
Do not think, o men, that you will conquer easily.
5. Deliberative
Do you want, therefore, that we say (us to say) that the most just man is morally best?
6. Prohibitive
Do not suppose that I have said this thing because I want to be honored.
7. Deliberative (A); Hortatory (B)
A. How should we begin conversing?
B. Come on now, let us begin in this way: "I shall speak, then you (will speak)."
8. Deliberative
On account of what thing (Why) should we endure, citizens, for more time the present evils (evil things)?
9. Hortatory/Deliberative
Let us rejoice, women. Should we not, then, rejoice since the men already won?
10. Deliberative
Are we to remain in (the) city or what is it necessary to do? Should we follow these men?
11. Deliberative
Do you want, then, that I say (me to say) the same speech that I have heard from Socrates?
12. Hortatory
Let us destroy the men intending to make war on us (ourselves).
13. Hortatory
Let me neither say things opposite to the common goods nor let me do (such things).
14. Deliberative
Come on, then, should I say also some other things about the things having been done nobly by Demosthenes?
15. Prohibitive
Don't (you) (pl.) become worse than your enemies.

Drill 127.B (pp. 611-612)

1. μὴ τοὺς Λακεδαιμονίους ξένους εἰς οἰκίαν δεξώμεθα.
2. ἄρα βούλεσθε πλείω λέγω ἢ τοῖς ἐμοῖς λόγοις πέπεισθε;
3. μὴ εἶπης, ὦ Σώκρατες, ὃ πολλάκις ἤδη εἶρηκας.
4. αἰεὶ πράττωμεν τὸ δίκαιον μηδέποτ' ἀδικῶμεν μηδένα.
5. μὴ δίκην παρὰ τοῦδε τοῦ πονηροτάτου λάβωμεν;
6. μὴ κρίνητε, ὦ πολῖται, τοῦτον χείρονα τῶν ἄλλων.

Drill 128.A (pp. 613-615)

1. Present General
If I know anything good, I show (it) to friends.
Future More Vivid
If I know anything good, I shall show (it) to friends.
2. Past Contrary-to-Fact
We would have been seen by the enemies if we had remained on the wall.
Future More Vivid
We shall be seen by the enemies if we remain on the wall.
3. Future More Vivid
You will never cease praising yourself if I do not stop you on this day.
4. Present Contrary-to-Fact
If the ones who have done wrong were not children, I myself would be exacting justice.
Present General
If the ones doing wrong are children, I myself do not exact justice.
5. Future Most Vivid
If the allies supply horses, we shall escape more easily.
Future More Vivid
If the allies supply horses, we shall escape more easily.
6. Future More Vivid
If anyone has an opinion opposite to the commander, let him say (it) freely.
7. Future More Vivid
If it is clear, Socrates, that I am morally best, and if in addition to this (thing) I teach the citizens well, should I not, then, be thought worthy of a noble reputation?
8. Present General
All things are fine for me if (the) god wishes, but (he does) not (wish), I suffer miserably since I am mortal.
9. Present General
If ever Socrates speaks about virtue, we especially enjoy listening.
10. Present General
If something good happens to them, they always have gratitude for the divinities.

Drill 128.B (pp. 615-616)

1. Future Most Vivid
εἰ λέξεις ὅτι νενικήκασιν οἱ Ἀθηναῖοι, οἱ Λακεδαιμόνιοι τοῦτο τὸ λελεγμένον χαλεπῶς οἴσουσιν.

2. Present General
ἐάν τις νοῦν ἔχῃ καὶ τὰ δέοντα αἰσθάνηται, τοῖς νόμοις πείθεται τῆς χώρᾱς.
3. Future More Vivid
τίνα τρόπον ἡμῖν χρῆσθαι ἀξιώσεις ἐάν σοι φίλοι γενώμεθα;
4. Present General
ἄρα χάριν ἔχουσιν οἱ θεοὶ ἐὰν δῶρα αὐτοῖς παρέχωμεν;
5. Future More Vivid
ἐὰν μὴ οἱ σύμμαχοι ἐν τῇδε τῇ μάχῃ καλῶς μάχωνται, ἀπολέσθων ὑπὸ τῶν πολεμίων.
6. Future More Vivid
ἐάν, ὦ Γοργίᾱ, οὕτω λέγειν ἐθέλῃς ὥς ἔπεσθαι ἔχω, ἔπειτα δὴ σοὶ διαλέξομαι.

Drill 129.A (pp. 617)

1.	Singular	Plural
Nominative	ὁ θρασὺς ἀνὴρ	οἱ θρασεῖς ἄνδρες
Genitive	τοῦ θρασέος ἀνδρός	τῶν θρασέων ἀνδρῶν
Dative	τῷ θρασεῖ ἀνδρί	τοῖς θρασέσιν ἀνδράσι(ν)
Accusative	τὸν θρασὺν ἄνδρα	τοὺς θρασεῖς ἄνδρας
Vocative	ὦ θρασὺ ἄνερ	ὦ θρασεῖς ἄνδρες
2.	Singular	Plural
Nominative	ἡ ταχεῖα δίκη	αἱ ταχεῖαι δίκαι
Genitive	τῆς ταχεῖας δίκης	τῶν ταχειῶν δικῶν
Dative	τῇ ταχεῖᾳ δίκῃ	ταῖς ταχείαις δίκαις
Accusative	τὴν ταχεῖαν δίκην	τὰς ταχεῖας δικάς
Vocative	ὦ ταχεῖα δίκη	ὦ ταχεῖαι δίκαι
3.	Singular	Plural
Nominative	τὸ ἡδὺ πρᾶγμα	τὰ ἡδέα πράγματα
Genitive	τοῦ ἡδέος πράγματος	τῶν ἡδέων πράγμάτων
Dative	τῷ ἡδεῖ πράγματι	τοῖς ἡδέσι πράγμασι(ν)
Accusative	τὸ ἡδὺ πρᾶγμα	τὰ ἡδέα πράγματα
Vocative	ὦ ἡδὺ πρᾶγμα	ὦ ἡδέα πράγματα

4.	Singular	Plural
Nominative	ἡ θάπτων ὁδός	αἱ θάπτονες/θάπτους ὁδοί
Genitive	τῆς θάπτονος ὁδοῦ	τῶν θάπτόνων ὁδῶν
Dative	τῇ θάπτωνι ὁδῷ	ταῖς θάπτοσιν ὁδοῖς
Accusative	τὴν θάπτονα/θάπτω ὁδόν	τὰς θάπτονας/θάπτους ὁδούς
Vocative	ὦ θάπτον ὁδέ	ὦ θάπτονες/θάπτους ὁδοί

5.	Singular	Plural
Nominative	τί ἡδῖον	τίνα ἡδῖονα/ἡδίω
Genitive	τίνος/τοῦ ἡδῖονος	τίνων ἡδῖόνων
Dative	τίνι/τῷ ἡδίονι	τίσιν ἡδίοσι(ν)
Accusative	τί ἡδῖον	τίνα ἡδῖονα/ἡδίω

6.	Singular	Plural
Nominative	ὁ τάχιστος θάνατος	οἱ τάχιστοι θάνατοι
Genitive	τοῦ ταχίστου θανάτου	τῶν ταχίστων θανάτων
Dative	τῷ ταχίστῳ θανάτῳ	τοῖς ταχίστοις θανάτοις
Accusative	τὸν τάχιστον θάνατον	τοὺς ταχίστους θανάτους
Vocative	ὦ τάχιστε θάνατε	ὦ τάχιστοι θάνατοι

Drill 129.B (p. 617)

1.	τοὺς θρασεῖς	the bold friends (d.o.)
2.	τὴν θρασεῖαν	the rash soul (d.o.)
3.	τὸν θρασὺν	the rash speech (d.o.)
4.	τοῖς θρασέσι	for the bold citizens
5.	οἱ/αἱ/ὧ θρασεῖς/θρασεῖαι	the bold human beings (subj. [m./f.])
		bold humans beings (d.a.)
6.	τὸ θρασὺ	the bold deed (subj., d.o.)

Drill 129.C (pp. 617-618)

1.	αἱ/ὧ ἡδεῖαι	pleasant hopes (subj., d.a.)
2.	τὸν ἡδὺν	the pleasant man (d.o.)
3.	ἡ/ὧ ἡδεῖα	sweet necessity (subj., d.a.)
4.	τοῦ ἡδέος	of the pleasant life
5.	τῷ ἡδεῖ	by the pleasant speech
6.	τῶν ἡδέων	of the pleasant things

Drill 129.D (p. 618)

- | | |
|---------------------------|------------------------------------|
| 1. τῷ ταχεῖ | by the swift war |
| 2. τὴν ταχεῖαν | the swift grace (d.o.) |
| 3. οἱ/αἱ/ὧ ταχεῖς/ταχεῖαι | swift horses (subj., d.a. [m./f.]) |
| 4. τοῦ ταχέος | of (the) swift time |
| 5. τοὺς ταχεῖς | (the) swift deaths (d.o.) |
| 6. τὸν ταχὺν | swift Hector (d.o.) |

Drill 129.E (pp. 618-620)

1. For some short time we were free from fear.
2. My son died by a very swift death.
3. Do you think, very pleasant man, that your horse is swifter? For my (horse) is swiftest.
4. From this rhetor you (pl.) will hear words not pleasant.
5. We fled away from Athens as swiftly as possible.
6. Do the ones ruling live more pleasantly than the ones being ruled?
7. I want to say brief things about the very bold Spartans.
8. We were present in the agora for a brief part of the day.
9. There is a need of bold souls. For you (pl.) are intending to make war.
10. I shall send the swift slave to the wall.
11. The students were perceiving that Socrates had a sweet nature (that the nature to Socrates was sweet).
12. The Athenians, at least, used to have bold hopes for (of) the future.

Drill 130.A (pp. 621-622)

1. These men were seeming to be very clever at speaking.
2. No general (is) capable of ruling fortune, you know.
3. (Men) who fight on behalf of the homeland are worthy of receiving (to receive) gratitude not small.
4. It is necessary to send to the Persian king some man able to speak and to act.
5. Gorgias is capable of making long and beautiful speeches.
6. O suffering terrible to see, I am lost (have perished).

Drill 130.B (p. 622)

1. ῥᾶστοι πεῖσαι οἱ μὴ νοῦν ἔχοντες.
2. πολλοὶ ἡμῶν ῥήθησαν τὸν Σωκράτη ἰκανὸν εἶναι βελτίους ποιεῖν τοὺς ἀνθρώπους.

3. εὖ ἴσμεν τόδε· ἀνάξιος ὁ Λακεδαιμόνιος νικῆσαι τὸν μέλλοντα ἀγῶνα.
4. χαλεπαὶ μὲν λαβεῖν εἰσι πολλαὶ πόλεις, χαλεπώταται δὲ αἱ Ἀθῆναι.
5. ὦ Ζεῦ καὶ θεοί, δεινὰ ἰδεῖν ἦν τὰ τότε γενόμενα.
6. ἄξιος ἦν ἀποθανεῖν ὁ πονηρὸς υἱὸς ἀντὶ τοῦ πατρός.

Chapter 12, Exercises A (pp. 623–625)

1. ἔργα πράττ', ὦ νεανία, ἄξια τῶν γονέων καὶ κρείσσων γενοῦ τοῦ πατρός.
Do deeds, young man, worthy of your parents and become better than your father.
2. ὥς βασιλεῖ κεκλημένοι εἰς τὴν γῆν ἔλθωμεν τῶν βαρβάρων. ὅπως ἡμᾶς ἐκ κινδύνων σώσει, ὦ δαίμονες.
Apparently because we have been summoned by the Persian king, let us go to the land of the foreigners. See that you save us from dangers, divinities.
3. ἐμὲ ἀδικῆσαί πως ἐφαίνου βουλόμενος· οὐ γὰρ ψευδῇ μόνον εἶπας, ἀλλὰ καὶ ἀδύνατα γενέσθαι.
You were apparent wanting to wrong me somehow; for you said not only false things, but also things impossible to happen.
4. τοῖς κακῶς πράττουσιν ἡδὺ καὶ βραχὺν χρόνον πόνων παύεσθαι.
For men faring badly (it is) pleasant even for a short time to cease from toils.
5. τῶν φιλοσόφων οἱ μὲν τὸ χεῖριστον αἰρούμενοι λείπουσιν τὸ βέλτιστον, οἱ δὲ τοῦναντίον. ἀεὶ που οἱ πολλοὶ τὸ αὐτοῖς συμφέρον αἰρήσονται.
Of the philosophers some while choosing the worst thing leave behind the (morally) best thing, others (choose) the opposite. Always, I suppose, the majority (of men) will choose the thing advantageous to themselves.
6. μοῖραν ἀδύνατον καὶ θεοῖς ἐστι φυγεῖν. θείᾳ μέντοι τύχῃ καὶ δυνάμει φανερώς πάντα γίγνεται.
It is impossible even for gods to escape fate. However, because of divine fortune and power plainly all things happen.

7. μὴ πρὸς θεῶν φίλον καλέσης τοῦτον ὅς σ' ἔλιπε μόνην. ὅπως αὐτὸν ποιήσεις ὥς ἔχθιστον ἄνθρωπον.
Do not, in the name of (the) gods, call a friend this man who left you behind alone. See that you treat him as a man as hateful as possible.
8. ἂν μὲν σοὶ φαίνωμαι καλῶς λέγειν, φάθι· εἰ δὲ μή, δήλου τὸ οὐκ ὀρθῶς ῥηθὲν μέρος τοῦ λόγου.
If I appear to you to be speaking nobly, say; but if (I do) not (seem so), make clear the part of the speech not said correctly.
9. μὴ Γοργία πείθου μηδ' ἔαν δυνατὸς ᾗ ὅτι κάλλιστα λέγειν.
Do not believe Gorgias, not even if he is able to speak as beautifully as possible.
10. εἰς φιλίαν πάνυ ἡδέως δέξομαι τὸν φιλόσοφον ἔάνπερ βούληται.
I shall very gladly receive the philosopher into friendship *if* he wants.

Chapter 12, Exercises B (pp. 625–635)

1. Where for me (is) (my) old father? Let him come out of the house; for he will gladly see his son.
2. Really fortunate I call you. For you seem to me to have received a reputation not greater than (the one) of which you are worthy.
3. See, men, that while the horsemen are following the general out of the city you (will) not be left behind. You also follow.
4. If we do not flee, we shall perish. Lead me, then, for (along) the swiftest path to safety.
5. Do nothing with anger, but appear fearsome to men doing wrong if it is ever necessary.
6. To us, at least, Demosthenes is evident doing very many bad things. But you perhaps do not think that you see them. You are so sweet.
7. I believe that nothing (is) more important—know (this) well—than moderation. Let the young men be taught this virtue as well as possible.

8. If any part of the city openly makes for itself peace or war against any men, swiftly let the rest of the men exact punishment from these citizens.
9. What speech, therefore, should I make? For you seem to me to have said a sufficient proof that the soul, when the body dies, also perishes.
10. In the name of Zeus and (the) gods let no one reply because of anger if I show that the ambassadors who have wronged me are truly wicked; for I believe that while showing you the insolence of these men I am speaking (with a view) to the deed itself.
11. A. From where, then, do you want, friend, me to begin to speak about my art? For I know that I shall say very many things to you although you already know (them).
B. Tell me in (through) a few (words), morally best man, the things that you consider that it is especially necessary for me to know.
12. A. Come on, now, o very dear man, are we to say that the good man alone is a friend to the good man alone, and the bad man (is a friend) neither to a good man nor to a bad man and does not ever come into true friendship (with either)?
B. It appears so, best man.
13. If ever the multitude rules with a view to the common advantage, it is called a government. Have I, then, sufficiently understood the things that you said?
14. Tell me: why, then, should I not suffer death? For since my husband was seized, to me there is not even the thing that is left to all mortals, hope. Do you not at all perceive wretched me?
15. What name, then, should I use when calling that wretched man out of the present battle? Come on, tell (me), then, swiftly if you are able. For although he has fought bravely, now he is left without *weapons*.
16. Beginning to converse toward (with) one another, what, then, should we choose of the parts of virtue? *You*, companion, choose.
17. Is the most just life (the) most pleasant (life), or of lives does one happen to be most pleasant, and (does) another (happen to be) most just? How, then, should we judge these things?

18. When the Athenians were making war against the Spartans at that time, very boldly the men having been left behind in the city were leading the government.
19. If the son of Priam were fighting with us, very easily we would be winning. But as it is, we are worthy of not even one Hector, and swiftly the Greeks will either capture or destroy us—which very thing (is) much worse.
20. Let us choose and send ambassadors to the Persian king on behalf of the allies. Let us not consider the friendship of the former of more value than the safety of the latter.
21. If anyone wants either himself to learn the just thing or to cause (his) child to be taught (the just thing), let him pay attention to Socrates and listen (to him). For he is a philosophic and excellent man.
22. One man of the citizens—and I shall not say the name—is evident having offered himself as an ally to the enemies. Therefore let us seize him as swiftly as possible and let us deliberate about the worthy justice (punishment).
23. A. And the thing that does not receive death, what should we call this thing?
B. Something deathless and divine, as it seems to me.
A. And what part of a man should we say is immortal, the body?
B. Not all, but the soul.
24. Not ever yet leaving behind the Greeks have I chosen the friendship of the non-Greeks. Let no one of you, soldier men, be persuaded that I now have this thing in mind. For long since I have been believing that you are to me homeland and friends and allies, and I think that I shall fare well with you.
25. Listen to me, men: if we were knowing clearly that Demosthenes will have come on this night bringing sufficient weapons, not at all would it be necessary to deliberate toward one another. But as it is, this thing (is) unclear and not able to be judged. Let us begin, therefore, the battle using the very weapons that we have.
26. If it is necessary to make war, it is necessary to know the power of the city and (the power) of the opposing men. For if the (power) of the city is stronger, boldly we shall begin a war, but if (it is) weaker than the opposing men, we shall get allies as many as possible before making war.

27. I judge the rest of the cities (to be) most wretched. For in fact the Athenians alone of the Greeks are able to say, "This our city (city of us) and (its) government and (its) laws are best and most dear to the gods." And if this thing were not true, her citizens would not always be saved.
28. If I do these terrible things against you, o king, let my children be killed, and in addition to them (let) also I (be killed). But if it is clear that I am doing nothing of these things, don't you exact any punishment.
29. If by father and if by mother and if by any other man you want to be praised, learn many things and present yourself as a philosopher.
30. Be pleasant toward quite all men, but be subject to the morally best men. For in this way to some men you will be not an enemy, to other men you will become a friend as true as possible.
31. Since the things having been done by this man are wicked and terrible and neither just nor useful to you, soldier men, will you not choose some other man as commander?
32. The men worthy of rule will save the city. For I don't suppose by *ignorance* but by knowledge they will deliberate well.
33. If, o council, it is possible to send me away justly, do not destroy (me) unjustly. For I alone both publicly and privately have long since been deliberating about the things useful to you.
34. Why (On account of what) is the government of the Athenians better than the other rules? For you certainly assert that you know and are able to say. Do not, then, do otherwise, but teach us.
35. Let these Spartans lead a private life in Athens, but let them know that our laws differ much from their own. Certainly the majority (of men) have often judged strangers unworthy of ruling.
36. Let us send ambassadors to the Spartans, and let us not summon the allies with so brief a council about great affairs into a terrible war.

37. Not in (through) a few (words) about many bodies and (much) property and (many) cities and (great) reputation let us plan, but let us pay attention to the words of each capable orator. For it is fitting for us in every way to deliberate on behalf of our constitution.
38. Why (On account of what thing), Athenian men, did no one of these worthless rhetors ever say (of) the man so clearly doing wrong, that he was doing wrong? But even if that man seems to you to be doing very unjust things, deliberate for the city and do not be persuaded by (his) false words.
39. A. Should we not believe, then, companion, that the name differs from the thing.
 B. What are you saying (What do you mean)? Say in as brief (a speech) as possible.
 A. Come on, let us see: if I know the name of something, the thing itself also will I know in itself?
 B. It appears to be so.
 A. Because the nature of the thing appears in the name?
 B. For how not?
 A. And the thing that we call a man, what are we to say that it is?
 B. Nothing other than some living being able to say and to know the just thing and (the) unjust thing.

Chapter 12, Exercises C (pp. 636–639)

1. νομίζεις μὲν ἱκανὸς εἶναι τοὺς ἀνθρώπους τῷ τὴν δίκην διδάξαι ποιῆσαι βελτίους, ἀλλ' εἰπέ μοι, ὦ Γοργία, ἔστι ἀγαθούς τι γενέσθαι τοὺς κακίστους;
2. αἰρεθήτω ὑπὸ τῶν ἐλευθέρων πολιτῶν πολιτεία τις δικαία καὶ ἀξία. τί μὴ νομίζωσιν ἑαυτῶν ἄρχειν δύνασθαι;
3. βουλευσάντες πρέσβεις πέμπειν παρὰ τοὺς Λακεδαιμονίους, ὥς τάχιστα ἄνδρας ἐλώμεθα ἱκανοὺς φαίνειν καὶ τοῖς πόλεμον φιλοῦσι τὰ συμφέροντα τῆς τε εἰρήνης καὶ τῆς φιλίας.
4. θρασὺς ὀρθῶς κληθήσεται καὶ δεινὸς ἂν φιλοσοφίαν λιπὼν κακίονα ἔλῃ βίον ἀντὶ βελτίονος. μένων φιλόσοφος μὴ τοῦτο ποιήσης.

5. ἔὰν μηδὲ τὰ ὀνόματα τῶν δαιμόνων εἰδῆτε, ἀδύνατόν ἐστι ὑμᾶς νομίζειν τινὰ τῶν θεῶν ἢ κελεύειν τοὺς νεανίᾳς τὸ αὐτὸ πράττειν. παύσασθ', ὧ ῥήτορες ἀμαθεῖς, διδάσκοντες καὶ ἐκ τῆς ἡμετέρας πατρίδος ἔλθετε. χαίρετε.
6. ἡδύ μοι ἀγορὰν λιπόντι τὸν Σωκράτη ὁρᾶν τοῖς ἄλλοις φιλοσόφοις παρὰ φίλοις διαλεγόμενον. δεινοὶ ἀκούειν εἰσὶν οἱ λόγοι αὐτοῦ οἱ περὶ ἀρετῆς. ὁ μέντοι Γοργιάς καίπερ ὑπὸ πολλῶν πολῖτων ὁ ἄριστος διδάσκαλος κληθεὶς οὐδὲν ἄξιον λόγου οὔποτε λέγει.
7. ὅπως εὖ βουλευέσете, ὧ βουλή, ἔὰν βούλησθε συμφέρον τι ποιῆσαι καὶ ἄξιον ἐπαινεθῆναι. οἱ γὰρ πρέσβεις οὗτοι οἱ ὑπὸ βασιλέως πεμφθέντες φανερώς ἡκούσιν ὥς εἰρήνην ἄξοντες ἐν ταῖς βαρβάροις πόλεσιν.
8. μηκέτι ἐχθροῖς θανάτου ἀξίοις χρήσησθε, ὧ σύμμαχοι, ἐκείνοις τοῖς αἰρεθεῖσιν, ἀλλ' αὐτοῖς φιλίαν τε παρέχετε καὶ δημοσίᾳ ἐπαινεῖτε τὰ ἔργα αὐτῶν ὑπὲρ τῆς ἡμετέρας πατρίδος, ἃ αὐτοὶ ἱκανῶς καλὰ ἤδη κεκρίκατε.
9. καίπερ τῶν πλείστων ἡμῶν ἄλλως νομιζόντων, σύ γε πάλαί φῆς τὰς αἰτίᾳς τοῖς θνητοῖς τῶν ἀρίστων καὶ ἡδίστων εἶναι τὴν τῶν δαιμόνων φιλίαν καὶ θεῖαν τύχην. ἔὰν μέντοι μὴ δύνῃ τεκμηρίον τῆς ἀληθείας τῶν σῶν λόγων παρασχεῖν ἱκανόν, διὰ τί αὐτοῖς πειθώμεθα;
10. κάκιστόν ἐστι τὸ ἀμαθὲς εἶναι τῶν πράγματων τῆς πόλεως τὸ πλῆθος. πῶς γὰρ ἡ πολιτεία σωθῇ ἔὰν πολλοὶ τῶν πολῖτων ἴδιον βίον ἀναξίως ἐλόμενοι ἑαυτοὺς τῇ φιλοσοφίᾳ παρέχωσι καὶ βουλευέσθαι περὶ τοῦ κοινοῦ ἀγαθοῦ μὴ ἐθέλωσιν;
11. χαῖρε, ὧ ξένε. ἔὰν εἰδὼς τυγχάνῃς, εἰπέ μοι ταχὺ τὰ ὀνόματα τούτων τῶν ἀξιωτάτων στρατιωτῶν οἱ θρασέως μαχόμενοι πρὸ τῶν τειχῶν ἔπραξαν ὅπως ἡ πόλις βραχύν γε χρόνον μὴ διαφθαρήσεται.
12. A. φαίνεται διαφθείρων ὁ Σωκράτης τοὺς νεανίᾳς τῷ αὐτοῦ καλεῖν εἰς ἀγορὰν καὶ τῷ διαλέγεσθαι περὶ τῆς τε φιλοσοφίας καὶ τῶν μερῶν τῆς ἀρετῆς.
B. λέγει δὴ πολλάκις δημοσίᾳ ὅτι οὐδὲν τῇ παντὸς ἀνθρώπου ψυχῇ χεῖρόν ἐστιν ἢ ἡ ἀμαθία. ἐγὼ νομίζω τοὺς φιλοσόφους τὴν ἀλήθειαν τῶν ὄντων λαβεῖν βούλεσθαι.

Chapter 13

Drill 131-139.A (p. 641)

1. Principal Parts: καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην
 Person and Number: 1st pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	καλοῦμεν	καλούμεθα	καλούμεθα
Imperfect	ἐκαλοῦμεν	ἐκαλούμεθα	ἐκαλούμεθα
Future	καλοῦμεν	καλούμεθα	κληθησόμεθα
Aorist	ἐκάλεσαμεν	ἐκαλεσάμεθα	ἐκλήθημεν
Perfect	κεκλήκαμεν	κεκλήμεθα	κεκλήμεθα
Pluperfect	ἐκεκλήκεμεν	ἐκεκλήμεθα	ἐκεκλήμεθα
<i>Subjunctive</i>			
Present	καλῶμεν	καλώμεθα	καλώμεθα
Aorist	καλέσωμεν	καλεσώμεθα	κληθῶμεν
<i>Optative</i>			
Present	καλοῖμεν/καλοίημεν	καλοίμεθα	καλοίμεθα
Future	καλοῖμεν/καλοίημεν	καλοίμεθα	κληθησοίμεθα
Aorist	καλέσαιμεν	καλεσαίμεθα	κληθεῖμεν/ κληθεῖμεν
<i>Infinitives</i>			
Present	καλεῖν	καλεῖσθαι	καλεῖσθαι
Future	καλεῖν	καλεῖσθαι	κληθήσεσθαι
Aorist	καλέσαι	καλέσασθαι	κληθῆναι
Perfect	κεκληκέναι	κεκλησθαι	κεκλησθαι
<i>Participles</i>			
Present	καλοῦντας	καλουμένους	καλουμένους
Future	καλοῦντας	καλουμένους	κληθησομένους
Aorist	καλέσαντας	καλεσαμένους	κληθέντας
Perfect	κεκληκότας	κεκλημένους	κεκλημένους
<i>Imperative</i>			
Present			
Aorist			

2. Principal Parts: λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην
 Person and Number: 3rd sing. Participles: neut. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	λείπει		λείπεται
Imperfect	ἔλειπε(ν)		ἐλείπετο
Future	λείψει		λειφθήσεται
Aorist	ἔλιπε(ν)		ἐλείφθη
Perfect	λέλοιπε(ν)		λέλειπται
Pluperfect	ἐλελοίπει(ν)		ἐλέλειπτο
<i>Subjunctive</i>			
Present	λείπη		λείπηται
Aorist	λίπη		λειφθῇ
<i>Optative</i>			
Present	λείποι		λείποιτο
Future	λείψοι		λειφθήσοιτο
Aorist	λίποι		λειφθείη
<i>Infinitives</i>			
Present	λείπειν		λείπεσθαι
Future	λείψειν		λειφθήσεσθαι
Aorist	λιπεῖν		λειφθῆναι
Perfect	λελοιπέναι		λελειφθαι
<i>Participles</i>			
Present	λείποντος		λειπομένου
Future	λείποντος		λειφθησομένου
Aorist	λιπόντος		λειφθέντος
Perfect	λελοιπότης		λελειμμένου
<i>Imperative</i>			
Present	λειπέτω		λειπέσθω
Aorist	λιπέτω		λειφθήτω

3. Principal Parts: γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —
 Person and Number: 2nd sing. Participles: masc. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		γίγνη/γίγναι	
Imperfect		ἐγίγνου	
Future		γενήσῃ/γενήσῃ	
Aorist		ἐγένου	
Perfect	γέγονας	γεγένησαι	
Pluperfect	ἐγεγόνῃς	ἐγεγένησο	
<i>Subjunctive</i>			
Present		γίγνη	
Aorist		γένῃ	
<i>Optative</i>			
Present		γίγνοιο	
Future		γενήσοιο	
Aorist		γένοιο	
<i>Infinitives</i>			
Present		γίγνεσθαι	
Future		γενήσεσθαι	
Aorist		γενέσθαι	
Perfect	γεγονέναι	γεγενῆσθαι	
<i>Participles</i>			
Present		γιγνόμενος	
Future		γενησόμενος	
Aorist		γενόμενος	
Perfect	γεγονώς	γεγεννημένος	
<i>Imperative</i>			
Present		γίγνου	
Aorist		γενοῦ	

4. Principal Parts: βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην

Person and Number: 3rd pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	βουλεύουσι(ν)	βουλεύονται	βουλεύονται
Imperfect	ἐβούλευον	ἐβουλεύοντο	ἐβουλεύοντο
Future	βουλεύσουσι(ν)	βουλεύσονται	βουλευθήσονται
Aorist	ἐβούλευσαν	ἐβουλεύσαντο	ἐβουλεύθησαν
Perfect	βεβουλεύκασι(ν)	βεβούλευνται	βεβούλευνται
Pluperfect	ἐβεβουλεύκεσαν	ἐβεβούλευντο	ἐβεβούλευντο
<i>Subjunctive</i>			
Present	βουλεύωσι(ν)	βουλεύωνται	βουλεύωνται
Aorist	βουλεύωσι(ν)	βουλεύσωνται	βουλευθῶσι(ν)
<i>Optative</i>			
Present	βουλεύοιεν	βουλεύοιντο	βουλεύοιντο
Future	βουλεύσοιεν	βουλεύσοιντο	βουλευθήσοιντο
Aorist	βουλεύσαιεν/ βουλευσειαν	βουλεύσαιντο	βουλευθείησαν/ βουλευθεῖεν
<i>Infinitives</i>			
Present	βουλεύειν	βουλεύεσθαι	βουλεύεσθαι
Future	βουλεύσειν	βουλεύσεσθαι	βουλευθήσεσθαι
Aorist	βουλεῖν	βουλεύσασθαι	βουλευθῆναι
Perfect	βεβουλευκέναι	βεβουλεῖσθαι	βεβουλεῖσθαι
<i>Participles</i>			
Present	βουλεύουσι(ν)	βουλευομένοις	βουλευομένοις
Future	βουλεύσουσι(ν)	βουλευσομένοις	βουλευθησομένοις
Aorist	βουλεύσασι(ν)	βουλευσαμένοις	βουλευθεῖσι(ν)
Perfect	βεβουλευκόσι(ν)	βεβουλευμένοις	βεβουλευμένοις
<i>Imperative</i>			
Present	βουλεύοντων	βουλεύεσθων	βουλεύεσθων
Aorist	βουλευσάντων	βουλευσάσθων	βουλευθέντων

5. Principal Parts: πάρειμι, παρέσομαι, —, —, —, —
 Person and Number: 1st sing. Participles: neut. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	πάρειμι		
Imperfect	παρῆ/παρῆν		
Future		παρέσομαι	
Aorist			
Perfect			
Pluperfect			
<i>Subjunctive</i>			
Present	παρῶ		
Aorist			
<i>Optative</i>			
Present	παρέιην		
Future		παρεσοίμην	
Aorist			
<i>Infinitives</i>			
Present	παρεῖναι		
Future		παρέσεσθαι	
Aorist			
Perfect			
<i>Participles</i>			
Present	παρόντος		
Future		παρεσομένου	
Aorist			
Perfect			
<i>Imperative</i>			
Present			
Aorist			

6. Principal Parts: ὁράω, ὄψομαι, εἶδον, ἑώρακα/έώρακα, ἑώραμαι/ώμμαι, ὥφθην
 Person and Number: 2nd pl. Participles: neut. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ὀρᾶτε		ὀρᾶσθε
Imperfect	ἑωρᾶτε		ἑωρᾶσθε
Future		ὄψεσθε	ὀφθήσεσθε
Aorist	εἶδετε		ὥφθητε
Perfect	ἑωράκατε/έοράκατε		ἑωράσθε/ῶφθε
Pluperfect	ἑωράκετε/έοράκετε		ἑωράσθε/ῶφθε
<i>Subjunctive</i>			
Present	ὀρᾶτε		ὀρᾶσθ
Aorist	ἴδητε		ὀφθῆτε
<i>Optative</i>			
Present	ὀρῶτε/ὀρώητε		ὀρῶσθε
Future		ὄψοισθε	ὀφθήσοισθε
Aorist	ἴδοιτε		ὀφθεῖτε/ὀφθείητε
<i>Infinitives</i>			
Present	ὀρᾶν		ὀρᾶσθαι
Future		ὄψεσθαι	ὀφθήσεσθαι
Aorist	ἰδεῖν		ὀφθῆναι
Perfect	ἑωράκέναι/έοράκέναι		ἑωράσθαι/ῶφθαι
<i>Participles</i>			
Present	ὀρῶντα		ὀρώμενα
Future		ὀπόμενα	ὀφθησόμενα
Aorist	ἰδόντα		ὀφθέντα
Perfect	ἑωράκότα/έοράκότα		ἑωράμένα/ώμμένα
<i>Imperative</i>			
Present	ὀρᾶτε		ὀρᾶσθε
Aorist	ἴδετε		ὄφθητε

Drill 131-139.B (pp. 641-642)

- | | |
|---|--|
| 1. 3rd pl. pres. act. opt. | 2. 3rd sing. pres. act. opt. |
| 3. 1st pl. fut. mid. opt. | 4. 3rd sing. aor. act. opt. |
| 5. 2nd pl. aor. pass. opt. | 6. 1st sing. pres. act. opt. |
| 7. 2nd. sing. aor. act. opt. | 8. 2nd pl. pres. act. opt. |
| 9. 3rd sing. pres. act. opt. | 10. 3rd pl. pres. mid. opt. |
| 11. 1st sing. aor. act. opt. | 12. 2nd pl. fut. mid. opt. |
| 13. 3rd sing. pres. act. indic./subjunc./opt.
2nd. sing. pres. pass. indic./subjunc. | 14. 2nd pl. pres. act. opt. |
| 15. 2nd sing. pres. mid. opt. | 16. 3rd sing. fut. pass. opt. (see <i>corrigenda</i>) |
| 17. 3rd sing. pres. act. opt. | 18. 2nd sing. pres. act. opt. |
| 19. 2nd pl. aor. act. opt. | 20. 3rd pl. aor. act. opt. |
| 21. 1st sing. aor. act. opt. | 22. 3rd pl. aor. mid. opt. |
| 23. 3rd sing. pres. act. opt. | 24. 3rd sing. pres. act. opt. |
| 25. aor. act. infin./3rd sing. aor. act. opt. | 26. 3rd sing. aor. pass. opt. |
| 27. 1st pl. aor. act. opt. | 28. 2nd pl. pres. mid./pass. opt. |
| 29. 3rd sing. aor. act. opt. | 30. 1st sing. aor. mid. opt. |

Drill 131-139.C (pp. 643-644)

- | | |
|--------------------------------|-------------------------------|
| 1. ἔποιτο | 2. φαίην |
| 3. ἀποπεμφθείησαν/ἀποπεμπθεῖεν | 4. μενοῖεν |
| 5. προσσχοίμεθα | 6. οἰηθήσοιτο |
| 7. ὑπολαμβάνοισθε | 8. ζηλώσαιμι |
| 9. μαχοῖο | 10. ὀφθεῖτε/ὀφθείητε |
| 11. ἀδικοῖς/ἀδικοίης | 12. δείξοιμεν |
| 13. διαφθαρείην | 14. ἐνέγκαιτο/ἐνέγκοιτο |
| 15. εἶτε/εἴητε | 16. σώσοιεν |
| 17. ἐπισταίμην | 18. διαλεχθεῖεν/διαλεχθείησαν |
| 19. ἀποθανοῖο | 20. κρίναι/κρίνιε(ν) |
| 21. τύχοιμεν | 22. διδάσκοιοθε |
| 23. χρήσαιο | 24. εἰδείη |

Drill 131-139.D (pp. 644-646)

1. a. to plan (once)
b. 3rd sing. aor. act. opt.
c. deliberate (once)

2. a. I am being conquered/1st sing. pres. pass. subjunc.
b. 1st sing. pres. act. opt.
3. a. 3rd pl. aor. act. opt.
b. 3rd pl. pres. act. opt.
c. 3rd pl. aor. pass. opt.
4. a. he is sending/you are being sent
b. he had sent
c. 3rd sing. aor. act. opt.
5. a. women who thought (it) worthy (subj., d.a.)
b. 3rd sing. aor. act. opt.
c. to think worthy (once)
6. a. 3rd sing. aor. act. opt.
b. 3rd sing. aor. act. subjunc./2nd sing. aor. mid. subjunc.
c. to take (once)
7. a. he will destroy/you will perish
b. 3rd sing. fut. act. opt.
c. I shall destroy
8. a. we assert
b. let us assert
c. 1st pl. pres. act. opt.
9. a. let it be
b. I was (being)
c. 3rd sing. pres. act. opt.
10. a. 2nd sing. pres. mid./pass. opt.
b. 3rd sing. pres. act. opt.
c. I am honoring/Let me honor
11. a. to save (once)/keep for yourself
b. 3rd sing. aor. act. opt.
c. he will save/you will preserve for your self
12. a. 2nd sing. perf. act. subjunc.
b. 2nd sing. perf. act. opt.
c. you know

Drill 140.A (pp. 647-649)

1. To die (is) best; how, then, could I die nobly?
2. No one could have died nobly in that battle.
3. May I die/If only I would die after seeing my homeland.

4. If only you were a noble and good man.
5. If only you (pl.) would have a mind to believe in (the) gods.
6. Much more swiftly would I choose to be sent away somewhere out of the homeland than to appear to be doing these very shameful things.
7. Hateful man, if only you would perish and (if only would perish) the man who sent you.
8. Tell me, Socrates, would you be able to teach these men virtue? For I surely would not be able (to teach) any (of them).
9. O earth, if only you had received me earlier when my most beloved ones were still living.
10. Friends, if only not any desire for rule would seize you.
11. How could I have wronged you in any way?
12. May all men who perceive your excellence so love you as I (do).
13. After conquering the enemies somehow more swiftly than anyone would have thought, they went to their own city.
14. All men having sense would choose and would want to do noble things on behalf of the homeland, but (some) few would refuse (to do this).
15. What other thing, then, would fortune be than the plan of the gods?
16. If only I had never seen (that) you (were) suffering in this way.

Drill 140.B (pp. 649-650)

1. εἴθε μὴ τὰ ὅπλα ἔλιπες μηδ' ἐκ τῆς μάχης ἔφυγες.
2. συμφέροι ἂν ἡμῖν τούτους εἰς οἰκίαν δέχεσθαι τε καὶ εὖ αὐτοὺς ποιεῖν.
3. οὐκ ἂν οὐδεὶς τῶν νοῦν ἐχόντων ἐνόμισε τὸν Σωκράτη ἀδικῆσαι τι ἔχειν.
4. εἴθε μὴ συμμάχοις μὲν χρῶσθε τοῖς πονηροῖς πολίταις, ἐχθροῖς δὲ τοῖς ἀγαθοῖς.
5. πάντες οἱ ἡμέτεροι στρατιῶται θρασέως μάχονται ὑπὲρ τῆς σωτηρίας τῶν ἄλλων πολιτῶν.

Drill 141.A (pp. 651-653)

1. Future Less Vivid

If anyone should be able to do the very things that you happen to be praising, how would he not be most just?

Past General

If any did the very things that you were ordering, how did he not do most just things?

Present Contrary-to-Fact

If you were obeying the laws of the city, how would you not be doing things as just as possible?

2. Future More Vivid

I am very wretched; even if in respect to all the rest of things I am evident doing wrong not at all, I shall be thought worthy of death.

Future Less Vivid

Even if I should be evident doing wrong not at all, I would be thought worthy of death.

3. Future Less Vivid

If this public speaker should make clear to all both the just and the opposite things, would he be thought worthy to obtain much glory?

Future More Vivid

If this public speaker does not make clear to anyone both the just things and the opposite things, he will not be thought worthy to obtain much glory.

Present Simple

If this rhetor makes clear the just things, he obtains much glory.

4. Future Less Vivid

What would you say to the king if it should be necessary for you to advise (him)?

Future Less Vivid

Do not say anything to the king even if it should be a necessity for you to advise (him).

5. Future Less Vivid

These soldiers would not be willing to say the truth (true things) if a desire of living should seize them.

6. Past General

If anyone denied that the things having been said by the archon were so, it was necessary swiftly to exact punishment from this man.

Future More Vivid

If anyone denies that the things having been said by the archon are so, it will be necessary for this man swiftly to die.

Past Contrary-to-Fact

If anyone had said that the things having been done by the archon were unjust, we would have judged this man (to be) unjust.

7. Future Less Vivid

I, at least, if there should be sufficient time for me, would easily show that this man did some things justly, but has the responsibility for other things done unjustly.

8. Future Less Vivid

May these bad children, whom I especially love, perish badly if they should do wrong at all.

9. Future Less Vivid

If we should end our life in this battle, let other men later and stronger fight.

Drill 141.B (pp. 654-655)

1. Future Less Vivid

πάντες οὕτω ζῆν καὶ ἀποθανεῖν ἂν ἐθέλοιεν ὥς οἱ φιλόσοφοι εἰ ὥς ἀληθῶς ἐπίσταντο ὅτι ἀθάνατος ἡ ψυχή.

2. Past General

εἴ ποτε οἰοίμεθα ἐν μεγάλῃ τὴν πόλιν εἶναι κινδύνῳ, πάντας τοὺς σοφωτάτους ἐκαλοῦμεν καὶ περὶ σωτηρίας ἐβουλευόμεθα.

3. Future More Vivid

πολεμίοις μαχοῦμεθα μείζοσιν (κρείττοσιν) ἡμῶν καὶ οἰώμεθα ἀποθανεῖσθαι.

4. Past General

εἰς τὴν βουλὴν κληθεὶς τοῖς τῶν ἀρχόντων λόγοις πείθεσθαι οὐκ ἤθελον εἰ κακῶς βουλεύοιεν.

5. Future Less Vivid

εἰ ἡμᾶς δέοι πλείστοις πολεμίοις μάχεσθαι, συμφέρον ἂν εἴη πᾶσι τοῖς πολίταις χρῆσθαι ἱκανοῖς (τὴν) ἀνδρείαν ἔχειν.

Past Contrary-to-Fact

εἰ ἡμᾶς ἐδέησε πλείστοις πολεμίοις μάχεσθαι, συμφέρον ἂν ἐγένετο πᾶσι τοῖς πολίταις χρῆσθαι ἱκανοῖς (τὴν) ἀνδρείαν ἔχειν.

Drill 142 (pp. 657-659)

1. I was happening to be saying that we had many and beautiful hopes for safety.
I was happening to be saying that we had (had) many and beautiful hopes for safety.
2. Were you knowing that Zeus at some time had sent Hermes and had provided justice and moderation to men?
Were you knowing that Zeus at some time had sent Hermes and had provided (repeatedly) justice and moderation to men.
3. I knew that Gorgias would go to the agora and would speak cleverly and that we certainly would gladly listen.
4. While pointing out my friends to Socrates, I was saying that they all were able to learn.
5. Since many had suffered badly, the generals said that concerning the present dangers they would deliberate with the army.
6. It was clear that after the enemies conquered, the women and children would suffer something bad.
It was clear that after the enemies conquered, the woman and children had suffered something bad.
It was clear that after the enemies conquered, the women and children had suffered something bad.
7. They were knowing and had learned that in the present they were not able to send men capable of ending the war.
8. This thing itself certainly was said even then, that it would be necessary for someone always to exist in the city who was having (the) very opinion about government that the ancients used to have (when) they were making the laws.

Drill 143-144.A (pp. 661-662)

1. Do not think that you will ever have a friend better than I, (a person) who, although I was one, I stopped many men from treating you badly.
2. You seem to enjoy, whoever you are, man, conversing with Socrates.
3. It is clear that you did violence. For there is no one who does not know that you killed your own son.
4. No one (is) so wise whom Socrates will not make wiser.
5. Fortunate, you know, (is) whoever has money and sense.
6. Who is there whom the people is (are) willing to obey (heed)?
7. Socrates was Athenian in descent, and I saw no one ever yet who was loving the homeland more than this man.
8. Let the ambassadors speak, whoever they are, in the council.

Drill 143-144.B (pp. 662-665)

1. Present Simple
Whatever thing does nothing bad is not (the) cause of anything bad.
If anything does nothing bad, it is not (the) cause of anything bad.
2. Future More Vivid
The generals will not do whatever things they are not ordered to do.
3. Future More Vivid
Whatever things you (pl.) wish to hear the rhetors, at least, will say.
4. Present General
Gorgias has students from whom he receives much money; but for me, since I do not receive (money), there is not a necessity to converse with anyone with whom I do not want (to converse).
5. Future Less Vivid
Very bad in soul would be whoever should enjoy doing wrong.
6. Past General
Socrates conversed with whomever of the men in the city he wanted (to converse with).
7. Present General
(It is) a necessity for us before the war to make both the Spartans and others (whom(ever) we are able) friends and allies.
8. Future More Vivid
According to the laws exact whatever justice you want (to exact) from me.
9. Past General
He did whatever things seemed best to himself (to do).
10. Present General
Whoever of mortals (If anyone of mortals) does wrong (, he) is not loved by the gods.
11. Future Less Vivid
Would you not have gratitude to a man who should be willing and should be able to save you from the men wronging you?
12. Past Simple
Whoever (If anyone) said things opposite to the king (, he) suffered a swift death.
13. Future More Vivid
If the citizens think anyone worthy of rule, let them choose this man as archon.
14. Present General
Whatever thing each man says is (the) name to anything, is this the name to each thing?

15. Future More Vivid

This general, whatever seems to him to be useful, this thing he will order the soldiers to do.

16. Present General

Quite all men wish to be allies to these men who(ever) they see are winning.

Drill 145.A (p. 667)

1. Principal Parts: ἔρχομαι, εἶμι, ἦλθον, ἐλήλυθα, —, —
 Person and Number: 1st sing. Participles: fem. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἔρχομαι	
Imperfect	ἦειν/ἦα		
Future	εἶμι		
Aorist	ἦλθον		
Perfect	ἐλήλυθα		
Pluperfect	ἐληλύθη		
<i>Subjunctive</i>			
Present	ἴω		
Aorist	ἔλθω		
<i>Optative</i>			
Present	ιοίην		
Future	ιοίην		
Aorist	ἔλθοιμι		
<i>Infinitives</i>			
Present	ἵεναι		
Future	ἵεναι		
Aorist	ἐλθεῖν		
Perfect	ἐληλυθέναι		
<i>Participles</i>			
Present	ιοῦσαν		
Future	ιοῦσαν		
Aorist	ἐλθοῦσαν		
Perfect	ἐληλυθυῖαν		
<i>Imperative</i>			
Present			
Aorist			

2. Principal Parts: ἀπέρχομαι, ἄπειμι, ἀπῆλθον, ἀπελήλυθα, —, —
 Person and Number: 3rd pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἀπέρχονται	
Imperfect	ἀπῆσαν/ἀπήεσαν		
Future	ἀπίᾱσι(ν)		
Aorist	ἀπῆλθον		
Perfect	ἀπεληλύθᾱσι(ν)		
Pluperfect	ἀπεληλύθεσαν		
<i>Subjunctive</i>			
Present	ἀπίωσι(ν)		
Aorist	ἀπέλθωσι(ν)		
<i>Optative</i>			
Present	ἀπίοιεν		
Future	ἀπίοιεν		
Aorist	ἀπέλθοιεν		
<i>Infinitives</i>			
Present	ἀπιέναι		
Future	ἀπιέναι		
Aorist	ἀπελθεῖν		
Perfect	ἀπεληλυθέναι		
<i>Participles</i>			
Present	ἀπιοῦσι(ν)		
Future	ἀπιοῦσι(ν)		
Aorist	ἀπελθοῦσι(ν)		
Perfect	ἀπεληλυθόσι(ν)		
<i>Imperative</i>			
Present	ἀπιόντων		
Aorist	ἀπέλθόντων		

Drill 145.B (pp. 667-668)

- | | |
|------------------|-----------------|
| 1. ἴωμεν | 2. ἔλθωμεν |
| 3. ἀπῆει(ν) | 4. ἄπεισι(ν) |
| 5. ἐλθεῖν | 6. ἰέναι |
| 7. ἰέναι | 8. ἦεις |
| 9. ἦτε | 10. ἔλθοι |
| 11. εἴθε ἦλθε(ν) | 12. ἄπελθε |
| 13. ἰόντων | 14. ἀπέρχομαι |
| 15. ἄπειμι | 16. μὴ ἔλθῃς |
| 17. μὴ ἴθι | 18. ἦλθον |
| 19. ἦσαν/ἦσαν | 20. τὸν ἀπιόντα |

Drill 145.C (pp. 668-669)

- | | |
|--|--------------------------------------|
| 1. we were going | 2. we were (being) |
| 3. he is going away | 4. he will go away |
| 5. you (pl.) will come/come (pl.)! | 6. you are/you will go |
| 7. 1st pl. pres. act. subjunc. | 8. 3rd sing. pres. or fut. act. opt. |
| 9. I was going/he was going | 10. to go away (once) |
| 11. to go away (repeatedly)/
to be going to go away | 12. to have gone away |
| 13. let him go (rep.) | 14. ἴω let me go |
| 15. we shall go | 16. you (pl.) are going |
| 17. I shall come | 18. I came/they came |
| 19. 3rd pl. pres. or fut. act. opt. | 20. they will go |

Drill 145.D (669-671)

1. Will you go with those men to the agora?
Are you with those men in the agora?
2. Come on, then, call your master for me.
3. Go away as quickly as possible out of this land.
4. I am ordering you to take your wife and go away.
5. While conversing with us, Socrates happened to say that he would later go to the house of the stranger.
6. I heard that foreigners not few were going into the land of the Greeks.

7. Who said that some wise man would come into (the) land intending to teach the citizens?
Who said that some wise man was coming/would come into (the) land intending to teach the citizens.
8. Bold in soul, I suppose, (are) the men wanting to go against the Spartans.
9. To where were the companions going on that night? Where were these men?
10. We shall go certainly after the war to our homeland.

Drill 145.E (p. 671)

1. Principal Parts: εὕρισκω, εὕρησσω, ἤϊρον, ἤϊρηκα, ἤϊρημαι, ἤϊρέθην
 Person and Number: 1st pl. Participles: fem. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	εὕρισκομεν	εὕρισκόμεθα	εὕρισκόμεθα
Imperfect	ἤϊρισκομεν	ἤϊρισκόμεθα	ἤϊρισκόμεθα
Future	εὕρήσομεν	εὕρησόμεθα	εὕρεθησόμεθα
Aorist	ἤϊρομεν	ἤϊρόμεθα	ἤϊρέθημεν
Perfect	ἤϊρήκαμεν	ἤϊρήμεθα	ἤϊρήμεθα
Pluperfect	ἤϊρήκεμεν	ἤϊρήμεθα	ἤϊρήμεθα
<i>Subjunctive</i>			
Present	εὕρισκωμεν	εὕρισκώμεθα	εὕρισκώμεθα
Aorist	εὔρωμεν	εὔρώμεθα	εὔρεθῶμεν
<i>Optative</i>			
Present	εὕρισκοιμεν	εὕρισκοίμεθα	εὕρισκοίμεθα
Future	εὕρήσοιμεν	εὕρησοίμεθα	εὕρεθησοίμεθα
Aorist	εὔροιμεν εὔρεθείημεν/εὔρεθεῖμεν	εὔροίμεθα	
<i>Infinitives</i>			
Present	εὕρίσκειν	εὕρίσκεσθαι	εὕρίσκεσθαι
Future	εὕρήσειν	εὕρήσεσθαι	εὕρεθήσεσθαι
Aorist	εὔρεῖν	εὔρέσθαι	εὔρεθῆναι
Perfect	ἤϊρηκέναι	ἤϊρησθαι	ἤϊρησθαι
<i>Participles</i>			
Present	εὕρισκούσας	εὕρισκομέναις	εὕρισκομέναις
Future	εὕρησούσας	εὕρησομέναις	εὕρεθησομέναις
Aorist	εὔρούσας	εὔρομέναις	εὔρεθείσας
Perfect	ἤϊρηκυίας	ἤϊρημέναις	ἤϊρημέναις
<i>Imperative</i>			
Present			
Aorist			

2. Principal Parts: φύω, φύσω, ἔφῡσα/ἔφῡν, πέφῡκα, —, —
 Person and Number: 3rd sing. Participles: neut. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	φύει	φύεται	
Imperfect	ἔφῡε(ν)	ἐφύετο	
Future	φύσει	φύσεται	
Aorist	ἔφῡσε(ν)/ἔφῡ		
Perfect	πέφῡκε(ν)		
Pluperfect	ἐπέφῡκει(ν)		
<i>Subjunctive</i>			
Present	φύῃ	φύηται	
Aorist	φύσῃ/φύῃ		
<i>Optative</i>			
Present	φύοι	φύοιτο	
Future	φύσοι	φύσοιτο	
Aorist	φύσαι/φύσειε(ν)		
<i>Infinitives</i>			
Present	φύειν	φύεσθαι	
Future	φύσειν	φύσεσθαι	
Aorist	φῡσαι/φῡναι		
Perfect	πεφῡκέναι		
<i>Participles</i>			
Present	φῡον	φῡόμενον	
Future	φῡσον	φῡσόμενον	
Aorist	φῡσαν/φύν		
Perfect	πεφῡκός		
<i>Imperative</i>			
Present	φύέτω	φύέσθω	
Aorist	φῡσάτω		

3. Principal Parts: ἡγέομαι, ἡγήσομαι, ἡγησάμην, —, ἡγήμαι, —
 Person and Number: 1st sing. Participles: masc. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἡγοῦμαι	
Imperfect		ἡγούμην	
Future		ἡγήσομαι	
Aorist		ἡγησάμην	
Perfect		ἡγήμαι	
Pluperfect		ἡγήμην	
<i>Subjunctive</i>			
Present		ἡγῶμαι	
Aorist		ἡγήσωμαι	
<i>Optative</i>			
Present		ἡγοίμην	
Future		ἡγησοίμην	
Aorist		ἡγησαίμην	
<i>Infinitives</i>			
Present		ἡγεῖσθαι	
Future		ἡγήσεσθαι	
Aorist		ἡγήσασθαι	
Perfect		ἡγήσθαι	
<i>Participles</i>			
Present		ἡγούμενου	
Future		ἡγησομένου	
Aorist		ἡγησαμένου	
Perfect		ἡγημένου	
<i>Imperative</i>			
Present			
Aorist			

4. Principal Parts: ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα, —, —
 Person and Number: 2nd pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ζητεῖτε		ζητεῖσθε
Imperfect	ἐζητεῖτε		ἐζητεῖσθε
Future	ζητήσετε		
Aorist	ἐζητήσατε		
Perfect	ἐζητήκατε		
Pluperfect	ἐζητήκετε		
<i>Subjunctive</i>			
Present	ζητήτε		ζητήσθε
Aorist	ζητήσητε		
<i>Optative</i>			
Present	ζητοῖτε/ζητοίητε		ζητοῖσθε
Future	ζητήσοιτε		
Aorist	ζητήσαιτε		
<i>Infinitives</i>			
Present	ζητεῖν		ζητεῖσθαι
Future	ζητήσῃν		
Aorist	ζητήσαι		
Perfect	ἐζητηκέναι		
<i>Participles</i>			
Present	ζητοῦντας		ζητουμένους
Future	ζητήσοντας		
Aorist	ζητήσαντας		
Perfect	ἐζητηκότας		
<i>Imperative</i>			
Present	ζητεῖτε		ζητεῖσθε
Aorist	ζητήσατε		

5. Principal Parts: κτάομαι, κτήσομαι, ἐκτησάμην, —, κέκτημαι, —
 Person and Number: 3rd pl. Participles: fem. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		κτῶνται	
Imperfect		ἐκτῶντο	
Future		κτήσονται	
Aorist		ἐκτήσαντο	
Perfect		κέκτηνται	
Pluperfect		ἐέκτηντο	
<i>Subjunctive</i>			
Present		κτῶνται	
Aorist		κτήσωνται	
<i>Optative</i>			
Present		κτῶντο	
Future		κτήσوينτο	
Aorist		κτήσαιντο	
<i>Infinitives</i>			
Present		κτᾶσθαι	
Future		κτήσεσθαι	
Aorist		κτήσασθαι	
Perfect		κεκτῆσθαι	
<i>Participles</i>			
Present		κτῶμεναι	
Future		κτησόμεναι	
Aorist		κτησάμεναι	
Perfect		κεκτημέναι	
<i>Imperative</i>			
Present		κτᾶσθων	
Aorist		κτησάσθων	

6. Principal Parts: πειράομαι, πειράσομαι, ἐπειράσάμην, —, πεπείραμαι,
ἐπειράθην

Person and Number: 2nd sing. Participles: masc. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		πειρᾷ	
Imperfect		ἐπειρῶ	
Future		πειράσῃ/πειράσει	
Aorist		ἐπειράσω	ἐπειράθης
Perfect		πεπείρασαι	
Pluperfect		ἐπεπείρασο	
<i>Subjunctive</i>			
Present		πειρᾷ	
Aorist		πειράσῃ	πειράθῃς
<i>Optative</i>			
Present		πειρῶο	
Future		πειράσοιο	
Aorist		πειράσαιο	πειράθῃς
<i>Infinitives</i>			
Present		πειρᾶσθαι	
Future		πειράσεσθαι	
Aorist		πειράσασθαι	πειράθῃναι
Perfect		πεπείρασθαι	
<i>Participles</i>			
Present		πειρωμένῳ	
Future		πειράσομένῳ	
Aorist		πειράσαμένῳ	πειράθέντι
Perfect		πεπείραμένῳ	
<i>Imperative</i>			
Present		πειρῶ	
Aorist		πείρασαι	πειράθητι

Drill 145.F (pp. 671-672)

- | | |
|----------------------------------|--------------------------------------|
| 1. you will acquire | 2. acquire |
| 3. he was acquiring | 4. they possess |
| 5. seek | 6. let us investigate |
| 7. it was being sought | 8. you have sought |
| 9. you tried | 10. he has made a trial of |
| 11. let them try | 12. we are trying/let us try |
| 13. they used to believe | 14. lead/you have led |
| 15. to have believed | 16. you will be the leader |
| 17. to be born/to be (by nature) | 18. you are (by nature) |
| 19. let us produce (repeatedly) | 20. he will produce/you will be born |
| 21. to find (once) | 22. to have found |
| 23. let it be found | 24. you were finding |

Drill 145.G (pp. 672-674)

- | | |
|-----------------------------|-------------------------|
| 1. ἐζητοῦντο | 2. ζητησάτω |
| 3. ζητήσετε | 4. ζητεῖν |
| 5. ἔφϋσαν | 6. ἔφϋ/πέφϋκε(ν) |
| 7. φῦσαι | 8. ἐφύομεν |
| 9. εὐρέ | 10. ηὔρεθησαν |
| 11. εὐρήσετε | 12. ηὔρηται |
| 13. κτῆσαι | 14. κέκτηται |
| 15. κτᾶσθαι | 16. ἐκτησάμεθα |
| 17. ἡγοῦ | 18. ἡγοῦ |
| 19. ἡγησάσθων | 20. ἡγώμεθα |
| 21. ἐπειρώμην | 22. πειρῶ |
| 23. πειράσασθαι/πειρᾶσθηναι | 24. ἐπειράσατο/ἐπειράθη |

Chapter 13, Exercises A (pp. 675-677)

1. ἄρ' ἡγῆ, ὅτι ἂν μὴ καλὸν ἦ, ἀναγκαῖον αὐτὸ εἶναι αἰσχρόν;
Do you think that whatever is not (if anything is not) beautiful, (it is) necessary for it to be ugly?

2. πατέρα τῷ τέκνῳ κτᾶσθαι πῶς πλοῦτον καὶ βίον τί δεῖ εἰ μὴ εὐδαιμονίαν πρὸς τούτοις παρέχει;
Why is it necessary for a father to acquire somehow wealth and livelihood for his child if he does not provide happiness in addition to these things?
3. A. χαῖρε, ὦ φίλτατε, τί ζητῶν πάρει;
B. τὴν φύσιν ζητῶ τῶν ὄντων.
A. ἀλλ' ἐὰν ζητῇς καλῶς, εὐρήσεις.
A. Greetings, very dear man, seeking what are you present?
B. I am seeking the nature of reality.
A. Well, if you seek beautifully, you will find.
4. εἴθ' ἦσθα δυνατὸς μεθ' ἡμῶν ἀπιέναι. νῦν δὴ σε ὀλίγον μείναι χρόνον ἐνταῦθα δεῖ.
If only you were able to go away with us. But as it is, it is necessary for you to remain here for a little time.
5. σύ γ' εὐδαιμονίαν ζητεῖς, ἀλλ' ἔγωγ' ἂν τιμῆς ἕνεκα πάντα μὲν πόνον, πάντα δὲ κίνδυνον ἡδέως ἂν πάθοιμι.
You are seeking happiness, but I, at least, for the sake of honor would gladly suffer every labor, and every danger.
6. ὅτι ἂν ἡδονὴν τῇ ψυχῇ τῷ ὄντι παρέχη, τί ἄλλο εἶναι τοῦτο φῶμεν ἢ τοῦ καλοῦ ἢ ἐπιστήμη;
Whatever (If anything) really provides pleasure to the soul, what other thing should we say that this thing is than the knowledge of the beautiful (thing)?
7. εἰ ἀναγκαῖος εἴη μέγας τις τιμῆς ἀγών, μαχοίμην ἂν πάντων ἡδιστα.
If some great contest for (of) honor should be necessary, I would fight most gladly of all.
8. ἐὰν τις πράσῃ καλῶς κακὸς πεφυκώς, τὸν χρόνον χαιρέτω· οὗτος γὰρ ὕστερον δεινὰ πείσεται ὑπὸ τῶν θεῶν.
If anyone fare beautifully although he is bad by nature, let him rejoice for the time; for this man later will suffer terrible things at the hands of the gods.
9. μένειν μὲν πειρώμεθα ἐνταῦθα, εἰ δὲ δέοι ἀπιέναι, πράττωμεν ὅπως ὥς τάχιστα ἄπιμεν.
Let us try to remain here, but if it should be necessary to go away, let us bring (it) about that we (shall) go away as quickly as possible.

10. ἄρ' ὄντως τιμῶμέν τε καὶ ἐπαινῶμεν τοὺς υἱοὺς τούτους ἢν περ φαίνονται μηδὲν ὅμοιοι τοῖς γονεῦσιν ὄντες ἀλλὰ χείρονες;
Should we really honor and praise these sons if indeed they are apparent being not at all similar to their parents but worse?

Chapter 13, Exercises B (pp. 677-691)

1. The thing that I believe about this misfortune I have plainly shown, but may you (pl.) choose whatever is likely to be useful both for the city and for all men.
2. How would it not be unjust and terrible if the people of the Athenians should honor on account of excellence the worst citizen? Let us never honor in this way.
3. Why, when we have many enemies, are we seeking others (by) refusing to make this treaty? Should we not try to acquire friends and allies?
4. If it should seem best to the assembly for this man to be chosen leader, following him I would try to accomplish whatever he should order.
5. A. Did these wretched men shamefully leave their own commander?
B. Well, the thing that was necessary, this thing they did. For they chose the least of the present evils (evil things). And yet why is it necessary to say the very things that you know well?
6. I believe that there is no art that would make moderation and justice in men who are by nature bad. Come on, then, friend, say your opinion.
7. If men not just and bad by nature should go away, would the whole city be just and fortunate?
8. The Athenians have treated all, I suppose, the allies justly, and concerning the other things by which anyone would judge that cities are greatly powerful, I assert that quite all those things are in our city.
9. May the army, after faring beautifully in the foreign land, be saved and most easily come into the homeland by (for) the shortest journey.

10. (An) unclear (thing) (is) the plan of Zeus. But if the gods do not love me and (my) child, even this thing (is) just; for it is necessary that some of mortals be unfortunate and others fortunate.
11. You say that (it is) necessary for the souls of the ones having died to be somewhere; and yet is any sufficient proof of this thing able to be found?
12. And how would it not be terrible and wicked and shameful, Athenian men, if the ambassadors should go away thinking that a treaty was made while you are planning war?
13. What terrible thing, what shameful thing do you (pl.) think they will not do, who seek to persuade you that it is necessary to leave the city?
14. The archons said that the treaty would be common to both the allies and the Spartans. If only they had spoken the truth (true things)!
15. The path of truth is some poor (path), according to the ancient saying (speech). And yet through this path the noblest things and all the useful things are found.
16. Many are the men seeking the nature of reality who think that not by nature does anything have any name, but by custom.
17. Why (On account of what), then, do many sons of good fathers become bad? I am trying to understand this thing more clearly.
18. (He is) foolish indeed, by Zeus, according, at least, to my opinion, who thinks that possessing virtue is something trivial, which thing is most difficult of all (things), as all the wise men, at least, have judged.
19. I think that not similar to the body (is) the work also for the soul, and there is no one who would not assert that the soul is (the) leader of the body and (is) worthy of (worth) more.
20. Come on, tell me the following thing: does anyone think that the man who chose to live with this woman for the sake of whom many of the best men were willing to die and still even now are willing deliberated badly? This man, in fact, I call as fortunate as possible.

21. I believe that not only the gods, but not even the ones born from those (gods) are (by) nature in any way bad, but that they have all the virtues and have become (the) leaders and teachers of all the noblest things for the rest of mortals.
22. Do not flee, men friends. For if we should remain here, we would win although we are weaker; for similarly to the enemies we ourselves want to acquire honor and glory. And the god, as it seems often enjoys somehow making the small (men) great and the great small.
23. Long since the men hostile to Socrates had been (and still were) saying that he was not believing in the gods that the city believed in, but that he was bring other divinities into (the) city and was corrupting the young men. The following thing, however, Socrates himself was investigating: “How could I be corrupting the young men while conversing with them about *virtue*?”
24. You (pl.) would judge that he is advising not beautifully whoever should order us to destroy the walls of this city. Do you believe similarly or not?
25. A. Friend, you, at least, assert that moderation itself is a knowledge of itself. What beautiful thing does it itself do for us and (what thing) worthy of the name? Come on, then, say.
- B. Well, not correctly are you investigating, for this (knowledge) is not (by nature) similar to the rest of knowledges, and not indeed are the rest (similar) to one another. But you are investigating as though they are similar.
26. Perhaps you heard some things about that unfortunate king, who killed his own father although he thought that (he) was a stranger. And this thing justly but in anger he did. And a little latter he was seeking the one who had killed, not knowing that he was seeking himself. And yet you will find that many of the men now do not think that they do bad things for themselves but good things. That (former) man, just as he was not wanting, not even was he thinking. And there are (some) other men who have suffered things similar to these things.
27. Many are the things that certainly we would want to acquire even if they should bring no pleasure, as seeing, knowing, having virtues. But if resulting from necessity also pleasures are present in these things, not at all does it differ. For we would choose these things even if pleasure should not arise from them.

28. Do you think, Athenian men, that through the things through which the affairs of the city have become bad from good, through these same things they will become good from bad? Well, I came rather late into this assembly, but nevertheless at the right moment in order to say these things to you.
29. The commander was then thinking the following thing: the soldiers would be better if they should know that resulting from their deeds even they themselves would obtain worthy things. Therefore he spoke to them in this way: "Fight for the sake of honor, soldier men, and believe that you will be honored so as you will fight. For equal are all men in war." And it was seeming to him to be (the) right moment to go away into battle because he knew well that the desire for glory would be great at that time.
30. Many things about the capable general who had died a little earlier the soldiers were saying to one another. Bolder then they were going toward battle on account of the things having been done by that man when he was still living, for which things similarly to me you all would justly have gratitude to him if you should be willing to do the fitting things.
31. If you should think this thing trivial and not anything big, learning the nature of the just (thing) and the unjust (thing), I would not choose you (as) our teacher, but as swiftly as possible I would go away to Socrates. And let no one believe that this wisdom is a trivial thing.
32. After coming into the assembly, the stranger was saying that he was free and Athenian in descent, and that his commander had sent him. And this man said that concerning a treaty ambassadors would be present who would be capable of telling the things from the Persian king to the Greeks and the things from the Greeks to the Persian king.
33. If ever (and may this thing not happen) the non-Greeks take the city, let the council think it right to deliberate about saving the people.
34. We had come to the assembly intending to deliberate about war and peace, which things have (the) greatest power in the life of men and concerning which things (it is) necessary for the men deliberating correctly to fare better than the rest of men. So now may we deliberate and make a treaty.

35. Should we believe that it is necessary for the man who found the names and has understood these things of which they are the names either to seek and to find in another way and to learn in another (way)? And if anyone asserts that after acquiring knowledge of the name of anything he has both understood and found the thing which this is the name, will we call also this “knowing”? I am seeking the following thing: is knowledge always the same thing, or (is) knowledge of the name one thing, but (knowledge) of the thing another thing?
36. Know well that of the Greeks who at some time have gone to the Persian king these men have become very bad and most worthless. If anyone does not know this thing, let him hear from me some small thing having been done badly by them.
37. Why indeed, when there was an assembly, did we choose (as) leaders of the people not the men having the same judgment as the men who made the city great but (rather) the men both saying and doing things similar to the ones who destroyed it, knowing not only that in making the city fortunate the good men excelled the bad men, but also that the government when those (former) men were ruling fared well, but when these (latter) men (were ruling) in a small time (the government) was in great danger?
38. Because you were fighting well and nobly against the non-Greeks, you long ago acquired a noble reputation. Because the city is keeping (the) peace, offer yourself to the men trying to make the homeland better.
39. In the same assembly the ambassadors who had come from the Spartans were conversing with you (pl.), intending to make a treaty. Since no one, however, of men was saying either that it was necessary to make peace toward those men or that it was not necessary, they were going away having acquired nothing.
40. What, then, should we do while trying to become wiser? For the things that it is necessary to learn (it is) easy neither to find nor to become a student of another who has already found (them).
41. You were thinking then that these men who were trying to persuade (you) to leave the homeland were doing (the) greatest good (thing) for you; but the more prudent ones of us were knowing well that if you should go away from Athens, you would lead a life much worse.

42. A. Who is the man going into the house?
 B. A man earlier miserable, but now fortunate. May I also be similarly fortunate.
 A. And yet what could be a more beautiful time for him, who in the greatest misfortunes found the greatest wealth?

Chapter 13, Exercises C (pp. 691–695)

1. ὦ ἄνερ δυστυχές, εἴθε τῶν βαρβάρων τὴν πόλιν ἔχόντων σοφίαν ἐκτίσω ἀντὶ πλούτου. νῦν ὁ δῆμος ἑαυτοῦ ἄρχειν πειρᾶται, καὶ ἡγεμόνος δεῖ σώφρονος, ἴσου καὶ τοῖς προτέροις ὁμοίου.
2. διὰ νυκτὸς πολεμίους ἤϋρομεν μέρος τοῦ τείχους ἐλεῖν καὶ στρατιωτᾶς τινὰς ἀποκτείνειν. καίπερ ἔχοντας τὰς φρένας ἡμῶν τοῦ φόβου, ὁ θρασύτατος τῶν στρατηγῶν ὁ ἐν ἐκκλησίᾳ αἰρεθεὶς εἶπεν ὥς ὁ Δημοσθένης ἐν καιρῷ ἴοι καὶ ἀπίοιεν οἱ πολέμιοι.
3. ὅστις ἂν εὐδαιμονίαν ἀληθῆ ζητῇ, τοῦτον δεῖ/χρὴ/ἀναγκαῖόν ἐστι κτήσασθαι πᾶσάν γ' ἐπιστήμην, ἢ ἔστι μία ἐπιστήμη τις ἣ εὐδαίμονα ποιήσῃ αὐτόν;
4. βίον ὥς ἄριστον ἄγειν πειρώμενος ἅπαντα τῆς πατρίδος ἕνεκα ποιήσω τε καὶ πείσομαι. εἰ γὰρ τὰ δέοντα εὐροίμι· καὶ τὴν ἀνδρείαν καὶ τὴν ἀρετὴν.
5. τοῖς Ἀθηναίοις οὐ πολλῶ ὕστερον ἔδοξεν εἰρήνην ποιήσασθαι πρὸς τοὺς πολεμίους καὶ σπονδαὶ ἐγένοντο. καίτοι οἱ πολῖται οἱ δόξας ἔχοντες τούτοις ἐναντίας οὐκ ἐπείσθησαν ἐκ τῆς πόλεως ἀπελθεῖν.
6. ὅστις ἐκ τῆς ἑαυτοῦ πόλεως ἀπίοι μέλλων ὑπὲρ τῶν βαρβάρων μαχεῖσθαι ἕνεκα χρημάτων μᾶλλον ἢ τιμῆς, οὗτος φαύλην ἂν κτήσαιο δόξαν καὶ πάνυ δυστυχῆ ἄγοι ἂν βίον.
7. ἡγοῦμαι, ὦ ἄνδρες Ἀθηναῖοι, δίκαιόν τε καὶ ἀναγκαῖον εἶναι διὰ βραχέων τὴν ὕβριν δεῖξαι ἐκείνων τῶν ἀνθρώπων τῶν τὴν ἀρχὴν τῆς ἡμετέρας πόλεως κτήσασθαι ζητούντων. εἰ γάρ, πρὸς θεῶν, οἱ ἐμοὶ λόγοι ληφθεῖεν καὶ χρηστοὶ ὑμῖν εἴησαν.
8. τί τῷ στρατῷ ἂν γένοιτο εἰ οἱ σύμμαχοι ἐν καιρῷ παρεῖναι ἀδύνατοι εἶναι; σωτηρίᾳ τις ἂν τρόπῳ τινὶ εὐρεθείη;

9. οὐ φαῦλον τῷ ἀνδρὶ δόξα καλὴ ὅστις αὐτὴν κέκτηται. ὅστις ἂν βούληται μεγάλης τιμᾶσθαι τιμῆς ὑπὸ τοῦ πλήθους, οὐκ ἄπεισιν ἐκ τῆς ἐκκλησιᾶς πρὸ τοῦ περὶ τῶν ἀναγκαιοτάτων καὶ τῶν τῷ δήμῳ μάλιστα χρηστῶν λέγειν.
10. πρῶτον εὐδαιμονίαν ζητῶμεν ἐν τοῖς θνητοῖς· ἄρ' ἄλλος εὐτυχὴς πέφυκεν, ἄλλος δυστυχὴς, ἢ ἔστιν ἀγαθόν γε εὐδαιμονίαν κτήσασθαι τῷ τὴν ἀρετὴν φιλεῖν τε καὶ πράττειν; εἰ γὰρ ἦσμεν.
11. εἴ ποτέ τις τοῖς θεοῖς ὁμοίως ζῆν πειρῶτο τάχῃ ἐμάνθανε τοὺς θεοὺς πονηρὸν ἡγοῦντας τοῦτον καὶ ταχέος ἄξιον θανάτου.
12. οἱ πρέσβεις οἱ βάρβαροι εἶπον ὅτι βασιλεὺς σπονδὰς ποιεῖσθαι οὐκ ἐθέλων εἰς ταύτην τὴν γῆν ἵοι μετὰ πλείστων στρατιωτῶν τοῦ πολεμεῖν ἔνεκα καὶ ἤδη πᾶσαν τὴν Ἑλλάδα ὑφ' ἑαυτῷ ἔξοι.

Chapter 14

Drill 147.A (pp. 697-700)

1. I was conversing with many indeed poets in order that I might learn something from them about happiness.
I shall converse with this philosopher in order that I may learn something from him about happiness.
With you alone of the philosophers I was conversing in order that I may find the truth and nature of reality.
2. Say the things having been said by the commander in order that I myself may also know.
He said the things having been said by the commander in order that I myself also might know.
3. The men on the islands will fight in order that indeed they may be free.
The men on the islands were fighting at that time in order that they might not be slaves.
4. Say nothing when (you are) called in order that you may suffer nothing because you are speaking.
I said nothing when I had been called in order that I might suffer nothing.
5. These men want to become clever at speaking not in order that they may never stop speaking well but (in order that) they may accomplish many and great good things.
6. Let us believe in the gods in order that in our portion we also may receive something good.
We always used to believe in the gods in order that even for us advantages (profits) might arise.
7. Since the generals are fighting against one another, it is necessary to cling to the laws in order that all men may have one opinion and may not make pleasure for their enemies.
8. It was necessary for Socrates to be by nature noble and good in order that he might be willing to die for the sake of philosophy.
9. Because the master is coming, now I shall go from (the) road in order that he may not see me.
10. In order that no one may see me I went into (the) house.
11. To where is it necessary for me to go or whom (is it necessary for me) to listen to in order that I may clearly understand the ways of women?
12. Let us always do and say similarly in order that we may be friends of one another.

Drill 147.B (pp. 700-701)

1. ἐκεῖνος ὁ φιλόσοφος πολλὰ ἐζήτει ἵνα σοφώτερος γένοιτο.
πᾶς ὁ φιλόσοφος πολλὰ ζητεῖ ὅπως σοφώτερος γένηται.
2. εἶπεν ὁ πρέσβυς πάνυ σαφῶς ἵνα τὰ συμφέροντα πᾶσι τοῖς ἀκούουσι φαίνοιτο.
πάντα σαφῶς εἰπάτω ὅπως εὖ βουλευώμεθα.
3. ἐκεῖνος ὁ στρατιώτης ὁ αἰσχροὺς τὰ ὅπλα ἔλιπεν ἵνα ὡς τάχιστα ἐς δῶμα ἀπίοι.
ἐκεῖνος ὁ αἰσχροὺς στρατιώτης λείψειν τὰ ὅπλα μέλλει ἵνα πρὸ τῆς μάχης ἀπίῃ ἐς δῶμα.
4. ἐνταῦθα μενῶ ἐν τῇ πόλει ὡς εἰς μάχην ἴων φόβον ἔχειν θανάτου μὴ φαίνωμαι.
ἐν καιρῷ ἀντὶ τοῦ εἰς μάχην ἵέναι ἐν τῇ ἐμαυτοῦ οἰκίᾳ ἔμεινα ἵνα μὴ φανερώς τὸν φόβον θανάτου ἐπιδεικνυοίμην.
5. τούσδε τοὺς νεανίᾳς εἰς κίνδυνον πέμψωμεν ὡς τῆς ἀνδρείας αὐτῶν πειρᾶσθωμεν.
ἡγεμόνων ἐν τῇ ἐκκλησίᾳ εἰπόντων πᾶσιν ἔδοξε τοὺς νεανίᾳς πέμψαι εἰς κίνδυνον ὡς τῆς ἀνδρείας αὐτῶν πειρᾶντο.

Drill 148.A (p. 703)

1. Principal Parts: τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθη
 Person and Number: 3rd pl. Participles: masc. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	τιθέασι(ν)	τίθενται	τίθενται
Imperfect	ἐτίθεσαν	ἐτίθεντο	ἐτίθεντο
Future	θήσουσι(ν)	θήσονται	τεθήσονται
Aorist	ἔθεσαν	ἔθεντο	ἐτέθησαν
Perfect	τεθήκασι(ν)	τέθεινται	κέϊνται
Pluperfect	ἐτεθήκεσαν	ἐτέθειντο	ἔκειντο
<i>Subjunctive</i>			
Present	τιθῶσι(ν)	τιθῶνται	τιθῶνται
Aorist	θῶσι(ν)	θῶνται	τεθῶσι(ν)
<i>Optative</i>			
Present	τιθεῖεν	τιθεῖντο	τιθεῖντο
Future	θήσοιεν	θήσοιντο	τεθήσοιντο
Aorist	θεῖεν	θεῖντο	τεθείησαν/τεθεῖεν
<i>Infinitives</i>			
Present	τιθέναι	τίθεσθαι	τίθεσθαι
Future	θήσειν	θήσεσθαι	τεθήσεσθαι
Aorist	θεῖναι	θέσθαι	τεθῆναι
Perfect	τεθηκέναι	τεθεισθαι	κέϊσθαι
<i>Participles</i>			
Present	τιθέντες	τιθέμενοι	τιθέμενοι
Future	θήσοντες	θησόμενοι	τεθησόμενοι
Aorist	θέντες	θέμενοι	τεθέντες
Perfect	τεθηκότες	τεθειμένοι	κείμενοι
<i>Imperative</i>			
Present	τιθέντων	τιθέσθων	τιθέσθων
Aorist	θέντων	θέσθων	τεθέντων

2. Principal Parts: ὑποτίθημι, ὑποθήσω, ὑπέθηκα, —, —, ὑπετέθην
 Person and Number: 3rd sing. Participles: neut. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ὑποτίθησι(ν)	ὑποτίθεται	ὑποτίθεται
Imperfect	ὑπετίθει	ὑπετίθετο	ὑπετίθετο
Future	ὑποθήσει	ὑποθήσεται	ὑποτεθήσεται
Aorist	ὑπέθηκε(ν)	ὑπέθετο	ὑπετέθη
Perfect			ὑπόκειται
Pluperfect			ὑπέκειτο
<i>Subjunctive</i>			
Present	ὑποτιθῇ	ὑποτιθῇται	ὑποτιθῇται
Aorist	ὑποθῇ	ὑποθῇται	ὑποτεθῇ
<i>Optative</i>			
Present	ὑποτιθείη	ὑποτιθεῖτο/ ὑποτιθοῖτο	ὑποτιθεῖτο/ ὑποτιθοῖτο
Future	ὑποθήσοι	ὑποθήσοιτο	ὑποτεθήσοιτο
Aorist	ὑποθείη	ὑποθεῖτο	ὑποτεθείη
<i>Infinitives</i>			
Present	ὑποτιθέναι	ὑποτίθεσθαι	ὑποτίθεσθαι
Future	ὑποθήσειν	ὑποθήσεσθαι	ὑποτεθήσεσθαι
Aorist	ὑποθεῖναι	ὑποθέσθαι	ὑποτεθῆναι
Perfect			ὑποκεῖσθαι
<i>Participles</i>			
Present	ὑποτιθέν	ὑποτιθέμενον	ὑποτιθέμενον
Future	ὑποθῆσον	ὑποθησόμενον	ὑποτεθησόμενον
Aorist	ὑποθέν	ὑποθέμενον	ὑποτεθέν
Perfect			ὑποκείμενον
<i>Imperative</i>			
Present	ὑποτιθέτω	ὑποτιθέσθω	ὑποτιθέσθω
Aorist	ὑποθέτω	ὑποθέσθω	ὑποτεθήτω

3. Principal Parts: δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην
 Person and Number: 2nd pl. Participles: fem. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	δίδοτε		δίδοσθε
Imperfect	ἐδίδοτε		ἐδίδοσθε
Future	δώσετε		δοθήσεσθε
Aorist	ἔδοτε		ἐδόθητε
Perfect	δεδώκατε		δέδοσθε
Pluperfect	ἐδεδώκατε		ἐδέδοσθε
<i>Subjunctive</i>			
Present	διδῶτε		διδῶσθε
Aorist	δῶτε		δοθήητε
<i>Optative</i>			
Present	διδοῖτε		διδοῖσθε
Future	δώσοιτε		δοθήσοισθε
Aorist	δοῖτε/δοίητε		δοθείητε/δοθείτε
<i>Infinitives</i>			
Present	διδόναι		δίδοσθαι
Future	δώσειν		δοθήσεσθαι
Aorist	δοῦναι		δοθήναι
Perfect	δεδωκέναι		δεδόσθαι
<i>Participles</i>			
Present	διδούσας		διδομένας
Future	δωσούσας		δοθησομένας
Aorist	δούσας		δοθείσας
Perfect	δεδωκυῖας		δεδομένας
<i>Imperative</i>			
Present	δίδοτε		δίδοσθε
Aorist	δότε		δόθητε

4. Principal Parts: ἀποδίδωμι, ἀποδώσω, ἀπέδωκα, ἀποδέδωκα, ἀποδέδομαι, ἀπεδόθην

Person and Number: 1st sing. Participles: masc. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἀποδίδωμι	ἀποδίδομαι	ἀποδίδομαι
Imperfect	ἀπεδίδουν	ἀπεδιδόμην	ἀπεδιδόμην
Future	ἀποδώσω	ἀποδώσομαι	ἀποδοθήσομαι
Aorist	ἀπέδωκα	ἀπεδόμην	ἀπεδόθην
Perfect	ἀποδέδωκα	ἀποδέδομαι	ἀποδέδομαι
Pluperfect	ἀπεδεδώκη	ἀπεδεδόμην	ἀπεδεδόμην
<i>Subjunctive</i>			
Present	ἀποδιδῶ	ἀποδιδῶμαι	ἀποδιδῶμαι
Aorist	ἀποδῶ	ἀποδῶμαι	ἀποδοθῶ
<i>Optative</i>			
Present	ἀποδιδοίην	ἀποδιδοίμην	ἀποδιδοίμην
Future	ἀποδώσοιμι	ἀποδωσοίμην	ἀποδοθησοίμην
Aorist	ἀποδοίην	ἀποδοίμην	ἀποδοθείην
<i>Infinitives</i>			
Present	ἀποδιδόναι	ἀποδίδοσθαι	ἀποδίδοσθαι
Future	ἀποδώσειν	ἀποδώσεσθαι	ἀποδοθήσεσθαι
Aorist	ἀποδοῦναι	ἀποδόσθαι	ἀποδοθῆναι
Perfect	ἀποδεδωκέναι	ἀποδεδόσθαι	ἀποδεδόσθαι
<i>Participles</i>			
Present	ἀποδιδόντος	ἀποδιδομένου	ἀποδιδομένου
Future	ἀποδώσοντος	ἀποδωσομένου	ἀποδοθησομένου
Aorist	ἀποδόντος	ἀποδομένου	ἀποδοθέντος
Perfect	ἀποδεδωκότος	ἀποδεδομένου	ἀποδεδομένου
<i>Imperative</i>			
Present			
Aorist			

Drill 148.B (pp. 703-705)

- | | |
|----------------------------|---------------------|
| 1. ἔδοτε | 2. διδοίης |
| 3. δόντων | 4. τὸν δόντα |
| 5. ἐδίδουν | 6. δίδοσθαι |
| 7. ἔθου | 8. θεῖναι |
| 9. θές | 10. οἱ τιθέντες |
| 11. θῶμεν/θώμεθα | 12. ἐτέθησαν |
| 13. ἀποδιδόναι | 14. ἀποδοῦναι |
| 15. ἀπεδόμεθα | 16. ἀποδοίμεθα ἅν |
| 17. ἀποδώμεθα | 18. ἀπόδος |
| 19. ὑπετίθην/ὑπετιθέμην | 20. ὑπετέθη |
| 21. τὸν ὑποθήσοντα | 22. ὑποτιθεῖτε ἅν |
| 23. ὑπετίθεμεν/ὑπετιθέμεθα | 24. ὑποτεθῆναι |
| 25. ἐτίθετο | 26. μὴ δίδου |
| 27. ἀποδιδόντων | 28. τῶν ἀποδιδόντων |
| 29. δεδώκαμεν | 30. δοθήσεται |
| 31. ἔκειντο | 32. τὰ κείμενα |
| 33. ἔκειτο | 34. κείμαι |
| 35. δοίης | 36. διδοῖτε |

Drill 148.C (pp. 705-706)

- | | |
|--|---|
| 1. let me give (once) | 2. he is giving |
| 3. I gave | 4. you sold |
| 5. upon giving back (masc. sing. nom.) | 6. he was giving back |
| 7. put (once) | 8. putting (masc. sing. nom.) |
| 9. upon putting (masc. pl. nom./voc.) | 10. it lies/has been placed |
| 11. to be lying/to have been placed | 12. it was put |
| 13. do not suggest (pl.) | 14. to be set before (once) |
| 15. they are being set before/are suggesting | 16. you are giving |
| 17. let him give (once) | 18. let them give back,
of men/things having given |
| 19. we sold | 20. we are selling |
| 21. we were selling | 22. to give (once) |
| 23. if only I would give (once) | 24. if only they would be given (once) |
| 25. the things lying/
the things having been placed (subj., d.o.) | 26. to put (once) |
| 27. to be suggesting | 28. to make for oneself (once) |

- | | |
|-------------------------------------|------------------------|
| 29. let him make for himself (once) | 30. let him put (once) |
| 31. to sell (once) | 32. he sold |
| 33. let us sell (repeatedly) | |

Drill 148.D (pp. 707-709)

1. In this city it is not possible for anyone to make a law opposing the laws already made.
2. I shall begin from this thing, having supposed that there is something noble itself according to itself and (something) good and great. Do you understand the thing that I want to say?
3. Why (On account of what) are you not giving back the money that you said you would give back?
4. The poets used to say somewhere that Hermes was giving arts to mortals.
5. Justly would someone suppose that many things not trivial have perished on account of this war.
6. Not ever would you (pl.) have been persuaded, as I believe, to make this bad law if you had been able to investigate all the necessary things.
7. Grant to me only to say this thing: the non-Greeks have granted to the kings, at least, to rule for (into) all time.
8. A. Did he give gifts to the gods?
B. Not yet has he given (them), but perhaps he will give (them).
9. At that time my child was honoring me just as a child would make a father happy if he should be honoring (him).
10. If I die in battle within this day, always beneath (the) earth I shall lie, dear to (the) gods and to the city.
11. What indeed, o earth and gods, is it necessary for this man to suffer who so shamefully sold our things?
12. What do you have that you would be willing to sell or give to me?

Drill 148.E (pp. 709-710)

1. εἰ βουλὴν τινα τῷ δήμῳ ὑποθείης, μέγα ἂν ἐπαινεθείης.
2. μὴ ἐν τοῖσδε τοῖς ἀγαθοῖς πολίταις μηδένα θῆσθε νόμον ἄνευ βουλῆς τινος.
3. τοῖς βαρβάροις ὁ βασιλεὺς ἀπεδίδου ἀπελθεῖν ἐκ τῆς αὐτοῦ πατρίδος, ὃ αὐτοὺς ἐτίθει εὐδαιμονεστάτους.
4. νίκην τοῖς στρατιώταις μόνον τοῖς ἀρετῇ χρωμένοις δοῖεν οἱ θεοί.
5. ἐν τι τῶν καλῶν καὶ πολλῆς τιμῆς ἄξιον εἶναι ἢ σωφροσύνη ἐτίθετο ὑπο φιλοσόφων τινῶν.

6. τῶν πολλῶν νόμων τῶν ἐν ᾗπασι τοῖς ἀνθρώποις κειμένων οὐδένα οἶμαι καλλίονα εἶναι τοῦδε· δεῖν μεγίστην διδόναι τῆμην τοῖς θεοῖς.
7. ὁ πατήρ τὴν ἀρχὴν τῆς χώρᾱς τῷ υἱῷ δοὺς ἔπειτα ἀπέθανεν. νῦν ὑπὸ γῆς κεῖται.
8. μετὰ τὸν πόλεμον πολλὰ παρ' ἀλλήλων οἱ Ἀθηναῖοι ἐδίδουν τε καὶ ἐλάμβανον.

Drill 148.F (p. 710)

1. Principal Parts: ἀποκρίνομαι, ἀποκρινοῦμαι, ἀπεκρίνāμην, —, ἀποκέκριμαι, —
Person and Number: 2nd sing. Participles: masc. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἀποκρίνη/ἀποκρίνει	
Imperfect		ἀπεκρίνου	
Future		ἀποκρινῇ/ἀποκρινεῖ	
Aorist		ἀπεκρίνω	
Perfect		ἀποκέκρισαι	
Pluperfect		ἀπεκέκρισο	
<i>Subjunctive</i>			
Present		ἀποκρίνη	
Aorist		ἀποκρίνη	
<i>Optative</i>			
Present		ἀποκρίνοιο	
Future		ἀποκρινοῖο	
Aorist		ἀποκρίναιο	
<i>Infinitives</i>			
Present		ἀποκρίνεσθαι	
Future		ἀποκρινεῖσθαι	
Aorist		ἀποκρίνασθαι	
Perfect		ἀποκεκρίσθαι	
<i>Participles</i>			
Present		ἀποκρίνόμενον	
Future		ἀποκρινούμενον	
Aorist		ἀποκρίνāμενον	
Perfect		ἀποκεκριμένον	
<i>Imperative</i>			
Present		ἀποκρίνου	
Aorist		ἀπόκριναι	

2. Principal Parts: γιγνώσκω, γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην
 Person and Number: 3rd pl. Participles: fem. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	γιγνώσκουσι(ν)		γιγνώσκονται
Imperfect	ἐγίνωσκον		ἐγίνωσκοντο
Future		γνώσονται	γνωσθήσονται
Aorist	ἔγνωσαν		ἐγνώσθησαν
Perfect	ἐγνώκασι(ν)		
Pluperfect	ἐγνώκεσαν		
<i>Subjunctive</i>			
Present	γιγνώσκωσι(ν)		γιγνώσκωνται
Aorist	γνῶσι(ν)		γνωσθῶσι(ν)
<i>Optative</i>			
Present	γιγνώσκοιεν		γιγνώσκοιντο
Future		γνώσοιντο	γνωσθήσοιντο
Aorist	γνοίησαν/γνοῖεν		γνωσθεῖησαν/ γνωσθεῖεν
<i>Infinitives</i>			
Present	γιγνώσκειν		γιγνώσκεσθαι
Future		γνώσεσθαι	γνωσθήσεσθαι
Aorist	γνῶναι		γνωσθῆναι
Perfect	ἐγνώκειναι		ἐγνώσθαι
<i>Participles</i>			
Present	γιγνώσκουσαι		γιγνώσκόμεναι
Future		γνώσόμεναι	γνωσθήσόμεναι
Aorist	γνοῦσαι		γνωσθεῖσαι
Perfect	ἐγνωκυῖαι		ἐγνωσμέναι
<i>Imperative</i>			
Present	γιγνώσκόντων		γιγνώσκέσθων
Aorist	γνόντων		γνωσθέντων

3. Principal Parts: ἐρωτάω, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρώτημαι, ἠρωτήθην
 Person and Number: 1st pl. Participles: masc. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐρωτῶμεν		ἐρωτῶμεθα
Imperfect	ἠρωτῶμεν		ἠρωτῶμεθα
Future	ἐρωτήσομεν		ἐρωτηθισόμεθα
Aorist	ἠρωτήσαμεν		ἠρωτήθιμεν
Perfect	ἠρωτήκαμεν		ἠρωτήμεθα
Pluperfect	ἠρωτήκεμεν		ἠρωτήμεθα
<i>Subjunctive</i>			
Present	ἐρωτῶμεν		ἐρωτῶμεθα
Aorist	ἐρωτήσωμεν		ἐρωτηθῶμεν
<i>Optative</i>			
Present	ἐρωτῶμεν/ἐρωτῶημεν		ἐρωτῶμεθα
Future	ἐρωτήσοιμεν		ἐρωτηθισοίμεθα
Aorist	ἐρωτήσαιμεν		ἐρωτηθείμεν/ ἐρωτηθεῖμεν
<i>Infinitives</i>			
Present	ἐρωτᾶν		ἐρωτᾶσθαι
Future	ἐρωτήσιν		ἐρωτηθήσεσθαι
Aorist	ἐρωτῆσαι		ἐρωτηθῆναι
Perfect	ἠρωτηκέναι		ἠρωτηῆσθαι
<i>Participles</i>			
Present	ἐρωτῶντι		ἐρωτωμένῳ
Future	ἐρωτήσοντι		ἐρωτηθισομένῳ
Aorist	ἐρωτήσαντι		ἐρωτηθέντι
Perfect	ἠρωτηκότι		ἠρωτημένῳ
<i>Imperative</i>			
Present			
Aorist			

4. Principal Parts: φρονέω, φρονήσω, ἐφρόνησα, πεφρόνηκα, —, —
 Person and Number: 3rd sing. Participles: fem. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	φρονεῖ		
Imperfect	ἐφρόνει		
Future	φρονήσει		
Aorist	ἐφρόνησε(ν)		
Perfect	πεφρόνηκε(ν)		
Pluperfect	ἐπεφρονήκει(ν)		
<i>Subjunctive</i>			
Present	φρονῇ		
Aorist	φρονήσῃ		
<i>Optative</i>			
Present	φρονοῖ/φρονοίῃ		
Future	φρονήσοι		
Aorist	φρονήσαι/φρονήσειε(ν)		
<i>Infinitives</i>			
Present	φρονεῖν		
Future	φρονήσειν		
Aorist	φρονῆσαι		
Perfect	πεφρονηκέναι		
<i>Participles</i>			
Present	φρονούσης		
Future	φρονησούσης		
Aorist	φρονησάσης		
Perfect	πεφρονηκυῖας		
<i>Imperative</i>			
Present	φρονεῖτω		
Aorist	φρονησάτω		

Drill 148.G (pp. 710-711)

- | | |
|--------------------------|--------------------------------------|
| 1. we were recognized | 2. know (once)! |
| 3. you will recognize | 4. may I come to know (once) |
| 5. we have understanding | 6. to think (once) |
| 7. I have thought | 8. if only he would be wise! |
| 9. they will answer | 10. let us answer (repeatedly, once) |
| 11. you answered | 12. let him answer (repeatedly) |
| 13. ask (repeatedly) | 14. he was asking |
| 15. you had asked | 16. I shall ask, let me ask (once) |

Drill 148.H (pp. 711-712)

- | | |
|-------------------|-------------------------|
| 1. φρονήσουσι(ν) | 2. φρονεῖν |
| 3. ἐφρονεῖτε | 4. φρονήσαις/φρονήσειας |
| 5. γνώσονται | 6. γνῶναι |
| 7. ἔγνωσται | 8. γιγνώσκοι |
| 9. ἀποκέκρινται | 10. ἀποκρίναισθε |
| 11. ἀποκρινεῖται | 12. ἀποκεκρίσθαι |
| 13. ἐρωτηθέντων | 14. ἐρώτησον |
| 15. ἐρωτῶς/ἐρωτῶν | 16. ἠρώτων |

Drill 149.A (pp. 713-717)

1. Who is the stranger?
I am not able to find who the stranger is.
We were not able to find who the stranger was.
2. In what way shall we become wise?
We are investigating in what way we shall become wise.
We were investigating in what way we would become wise.
3. What, then, do you think that this thing is?
I am investigating what, then, you think that this thing is.
4. Where and when will some bold leader appear?
The people wish to know where and when some bold leader will appear.
5. How is it necessary to teach the young men about virtue?
Gorgias was showing how it was necessary to teach the young men about virtue.
6. Do you see these men, what things they have done contrary to the law?
7. Does Socrates believe in the same gods that we (believe in)?
I was wanting to know whether Socrates believed in the gods.

8. To where in the world (To where of land) after the war ended were the soldiers being sent?
The general was refusing to say to where in the world after the war ended the soldiers had been/were being sent.
9. For how much time, dear companion, do you intend to converse with Socrates?
I was investigating for how much time you were intending to converse with Socrates.
10. Using what proof did Demosthenes persuade the council?
Do you know using what proof Demosthenes persuaded the council?
11. Will the unfortunate men go away, or will they remain in the city?
Who knows whether the unfortunate men will go away or will remain in the city?
12. When the Athenians were making war against the non-Greeks, we did not know which men would conquer in that battle.
13. I did not know in what ever of the parts of the city the enemies fearsome to see were remaining.
14. When the foreigners were winning, it was unclear how many of the Athenians had died at their hands.
15. Was being in the city better for us, council, when there was the rule of the many or when the few were ruling?

Drill 149.B (pp. 717-718)

1. οὐκ οἶδα ὅπως σύ θνητὸς ὢν ταῦτα τελευτῆσαι δυνήσῃ.
2. τοῖς πολίταις εἶπον ὄντινα τρόπον δυνατόν εἴη τοὺς ἐλευθέρους ἑαυτῶν ἄρχειν.
3. ἄρ' ἀληθῶς ἔμαθον πρὸς οὐστinas δέοι εἰρήνην ποιεῖσθαι καὶ ἐπὶ οὐστinas πόλεμον καὶ ὄντινα τρόπον;
4. εἶπέ μοι ὅτι χεῖρόν ἐστιν ἢ φίλον ἰδεῖν ὑπ' ἐχθρῶν ἀθλίως πάσχοντα.
5. οὐκ ἐπιστάμεθα ὅποτε ὁ Σωκράτης ἐν ἀγορᾷ παρέσται.
6. ἄρ' ἤκουσας οὐστinas λόγους περὶ εὐδαιμονίας οἱ ῥήτορες λέγοιεν/ἔλεγον;
7. ὁ Σωκράτης ἐζήτει ὅποιαν κτήσαιντο σοφίαν οἱ μαθηταὶ τοῦ Γοργίου.
8. ἡ ψυχὴ ζητεῖ εἰδέναι ὅτι ἐστὶν ἡ ἀλήθεια πάντων.
9. εἶπε ἡμῖν, ὦ Γοργία, εἰ δικαιοτάτη πόλεων εἰσὶν αἱ Ἀθῆναι ἢ οὐ.
10. ἐδυνάμεθα οὔτε ὅποι ἀγοίμεθα εὐρεῖν οὔτε διὰ τί.

Drill 149-150 (pp. 719-720)

1. Go wherever you want (to go).
ὅποι, indefinite relative

2. No one knows to where you want to go.
ὅποιοι, indirect interrogative
3. From wherever the enemies appear, from those parts of the city the citizens are fleeing.
ὁπόθεν, indefinite relative
4. In whatever way it is necessary to learn, so we are learning reality.
ὅντινα, indefinite relative
5. It was unclear from where he had received his great wealth.
ὁπόθεν, indirect interrogative
6. I am investigating in what way it is necessary to understand reality.
ὅντινα, indirect interrogative
7. I do not know from where (came) this misfortune that has now happened to me.
ὁπόθεν, indirect interrogative
8. Show more clearly, (by) going what indeed path, father, I shall be capable of faring well.
ἥντινα, indirect interrogative
9. Speak about virtue however you want.
ὅπως, indefinite relative
10. Let whoever is accustomed to speak and to do the just thing rule the people.
ὅστις, indefinite relative

Chapter 14, Exercises A (pp. 721-723)

1. περὶ τῆς ψυχῆς χαλεπὸν ἔστι τὸ γινῶναι εἰ οἶδέν τις ἢ οὐ.
Concerning the soul it is difficult to know whether anyone knows or (does) not (know).
2. ὑπὸ τῶν ποιητῶν σε διδάξομαι ἵνα γνῶς τὰς τέχνας αὐτῶν.
I shall cause you to be taught by the poets in order that you may know their skills.
3. ἅττα βούλοιτο ὁ πατήρ ἔπραττον ἐγὼ ὅπως μὴ γενοίμην αὐτῷ ἐχθρός.
Whatever things my father wanted I did in order that I might not become hateful to him.
4. ἡγησάμεθα πάντες εὖ τελευτήσῃν πως τὸν ἀγῶνα, ἀλλὰ τὴν ἐναντίαν ὁ δαίμων ἔθηκε τύχην.
We all thought that the contest would finish well somehow, but the divinity made the opposite fortune.

5. πότερον τούτους τοὺς ἄνδρας ἐπαινῶμεν ἢ μή; ζητῶμεν τὰ ἔργα αὐτῶν, ὅπως ἄξιά ἐστι τῶν γονέων, μὴ τοὺς ἐν ἐκκλησίᾳ λόγους.
Should we praise these men or not? Let us investigate their deeds, how worthy of their parents they are, (let us) not (investigate) their speeches in the assembly.
6. ὀρθῶς ἄρα οἵτινες εἶπον τρόπους τῆς πόλεως εἶναι τοὺς νόμους. θῶμεν οὖν νόμους ὥς ἀρίστους.
Correctly, after all, (spoke) whoever (pl.) said that the laws were (the) character of the city. Therefore let us make laws as good as possible.
7. οὐ μὰ τὸν Δία, οὐκ οἶδα ὁποῖω πόνῳ, ὃ πολῖται, ἢ ποίοις χρώμενος λόγοις ὑμᾶς πείσαι περὶ τούτων δυνήσομαι.
Not, by Zeus, do I know, citizens, using what sort of labor or what sort of words I shall be able to persuade you about these things.
8. ἴθ' ὅποι θέλεις, ὃ πονηρέ, ἀλλὰ μὴ δεῦρ' ἔλθῃς.
Go to where you want, wicked man, but do not come (to) here.
9. φέρε δὴ, ὃ Σώκρατες, ἐρώτᾳ ὅτι βούλει καὶ ἐγὼ ἀποκρινοῦμαι ὅτι ἂν ἐρωτᾷς.
Come on now, Socrates, ask whatever you want and I shall answer whatever you ask.
10. γνόντες πᾶσι χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, οἳ γε Ἀθηναῖοι ὅμως ἐφίλουν νόμοις ἔπεσθαι οἳ ἔκειντο τῷ δήμῳ.
Although they had come to know that democracy was a difficult government for all men, the Athenians at least nevertheless were accustomed to follow(ing) the laws that had been made by the people.

Chapter 14, Exercises B (pp. 723-734)

1. A. To where in the world will you go after these things?
B. (I shall go) into the house in order that the master may not see me.
2. I would not be able to say either from where these strangers have come or to where they are intending to go.
3. A. When indeed did the soul of Socrates receive the knowledge of reality?
B. (You ask) when? No one knows, but after, at least the death of his body, as I judge.

4. Whenever we went to Athens, we enjoyed conversing with many indeed of the men having understanding.
5. I shall find that slave who fled wherever he happens to be.
6. Know (your) fortune, woman. See the present evil (thing) into which very (evil) you have come.
7. Do the women in the cities seem to you to be more moderate than the men? Would you be able to say to which (ones) there is more (of) moderation?
8. Wherever indeed laws are made beautifully (well), there, I suppose, also beautifully men fare. I do not know where more pleasantly anyone is able to live than in this city whose laws (are) most just.
9. Concerning moderation you answered well indeed. But now answer the following thing: what sort of (some)thing does justice happen to be and how does it differ from the unjust (thing)?
10. I shall speak for not much time, but in order that through the shortest speech I may make clear the thing that I want, I shall first show the proof about myself.
11. Now it is necessary to come to know democracy, indeed, as it seems, in what way it arises, and when it arises what sort of power it has, in order that we may understand what sort it makes its men.
12. It was necessary to find whether the citizens were heeding the men having sense of the ones speaking or the ones being presumptuous and speaking badly.
13. A. I am asking what it is necessary to do. Whatever you want, master, I shall do.
B. Bring (to) here some libation in order that I may honor the goddess.
14. Should we choose as magistrates the men who think better than the multitude? For they will perceive the useful thing and they will know what it is necessary to do on behalf of democracy and freedom.
15. If a god ever grants for children to be born to us, then we shall deliberate about them, how we shall have them taught as well as possible.

16. What things it is necessary to do in the face of the enemies, soldiers, I shall make clear in order that you may not, at the hands of ignorance, suffer the same things as the allies.
17. Many of the Greeks—for you know this thing well, Athenians—have often chosen to use your laws that were made well.
18. Knowing what on that day happened to the Athenians, I have come hither in order that I may speak to you: with passion more they were fighting than with knowledge, but finally they destroyed the army of the enemies and prevailed.
19. Alone of all Hellas Demosthenes was thought worthy to become general. Whether chosen by all men or himself having acquired (a generalship) I am not able to find.
20. I am asking on account of what would anyone choose rather to live in a democracy than in some other government. And you to me, stranger, answer however you are able.
21. Come here in order that you may kill me. For death would be sweet. My son has already gone away to Hades, and for myself not any other thing worse than this shall I suffer.
22. If the democracy no longer exists, it will be necessary to sell all my possessions and to go away from Athens.
23. A. Listen now. For I am asserting that the just (thing) is not any other thing than the advantage of the stronger. Why will you not call me a wise and excellent man?
B. Well, I shall call (you this) if I *understand* first what you are saying. But *you* say more clearly what you mean.
24. Time will show what sort (of man) you are. And having learned by this sign I shall know that you are either good or bad.
25. Long since I have been asking you what possession is worth(y) (of) most for a man; (is it) this thing that if a man should acquire, he would know best about, at least, living correctly and pleasantly?
26. This man, after receiving a horse from some friend not only did not give back gratitude, but also sold the thing given for much.

27. We said, then, the thing found by us: the prudent man knows, a thing that we were suggesting from the beginning, the things that he knows and the things that he does not know, that he knows some things, that he does not know other things. But answer me also the following thing: why (on account of what) are we saying these things?
28. At that time we were making democracy our own when many men were envying (us) because of this very thing. But now the same men want to make war upon us. Is there anyone who is able to say what the cause of this thing (is)?
29. Concerning virtue, what it is, I do not know. You, however, perhaps earlier knew, but now you are similar to the man not knowing. Therefore let us begin seeking what in the world and what sort of thing virtue is.
30. If the Athenian soldiers begin to make war upon the non-Greeks, it will be necessary to know, allies, how big an army you will supply to us, how much money (you will supply) with a view to the war.
31. It is necessary for you, Athenian men, to hear from the beginning all the troubles in order that you may know when and in what way the democracy has been wronged and in particular by whom in order that he may swiftly pay the penalty.
32. Why (On account of what) do you think, men, that the laws have been nobly made? I at least, shall show the cause of this thing: because we make (for ourselves) laws for (the purpose of) all just things, neither for the sake of an unjust end nor (for the sake of) favor, but toward the just thing itself only and (toward) the useful (thing).
33. A. I am asking where the contest will be and which man will win.
B. Presently we shall fight against one another. To whomever of us the god gives victory, let him rejoice and be praised.
34. “But now tell me how many are the Spartans, and of these (tell me) how many are willing to make war, if even all.” So the king was asking the ambassador. And he answered: “O king, a great (much) multitude of all the Spartans and many and great cities (are willing).” Then indeed it was known how much power the Spartans really had.
35. Farewell, o ambassadors, in evil things nevertheless giving pleasure to (the) soul; and yet we want to know whether the Persian king still lives or (whether) he has already died.

36. I am no longer speaking of the men who are paying the penalty for the terrible things that they have done, but I am calling by name the men from whom it is necessary still to exact punishment.
37. A. What then? Against whom (pl.) will you plan to make war, the men doing wrong or the men doing just things?
B. Fearsome this thing, at least, you are asking; for if anyone should even think that it is necessary to make war against the men doing just things, he would be very bad.
A. (He would be,) for not according to custom (would) this thing (be), as it seems.
B. And it does not seem to be noble.
38. The Athenians are fighting against the Spartans over the rule throughout (the) sea, and whoever (pl.) gets it, they will have much more power and favor among the men on the islands.
39. A. Is the most just (life) (the) sweetest life, or are there many lives, of which one happens to be sweetest, another (happens to be) most just?
B. (There are) many, as I, at least, believe.
A. Whom (pl.) is it necessary to call more fortunate, the ones (living) the most just life or the ones living the sweetest (life)?
B. This thing is not easy to know, but I have long since been seeking how I am able to live as pleasantly as possible and as justly as possible.
40. A. Which poet, then, should we choose and bring to Athens in order that he may teach the citizens?
B. Whichever one is likely to teach them something useful, to bring this one seems best to me.

41. A. How many soldiers will you send, stranger, to me about to make war, and how much money will you give?
B. I am able to say nothing, o king, more just than to show all the existing power. And you, lead however great an army seems best to you. And similarly about money I shall show all that is; and you yourself, perceive these things and carry away with yourself as much as you want and leave behind as much as you want.
A. Come, now, tell me how much power you have, and tell (me) also how much money (you have).

Chapter 14, Exercises C (pp. 734–738)

1. ἐρωτήσαντός τινος ὁποῖον εἴη ἡ ἀρχὴ πόλεώς τινος, ἀπεκρίνω ὅτι κελεύοιέν τε οἱ νόμοι καὶ πείθονται οἱ πολῖται. ἀλλ' εἶπέ μοι, ὦ βέλτιστε, ἄρ' οὐχ οἱ πολῖται ἔθεσαν αὐτοὶ τοὺς νόμους τοὺς γ' ἐν τῇ ἡμετέρᾳ πόλει;
2. πότερον ἡγεμόνα ἐλώμεθα ἵνα οἱ στρατιῶται θυμῷ μαχόμενοι ὑπὲρ τῆς δημοκρατίας ὥς ἄριστα ἄγωνται;
3. A. πόσον οἶε δεῖν πλοῦτον κτήσασθαι ἵνα εὐδαίμων γένῃ;
B. ὅπόσον; ἔμοιγ' οὐ δεῖ οὐδενός, ἀλλὰ δοκῶ μοι ἔρωτα ἔχειν τοῦ εἰδέναι ὁποῖα ἐστὶν ἡ φύσις τῆς ἐμῆς ψυχῆς. φημὶ γὰρ τὸ κτῆμα τὸ θνητῷ ἄξιον πλείστου εἶναι τὴν σοφίαν ταύτην.
4. τὴν φύσιν τῆς ψυχῆς μαθεῖν ἐπειρώμην ἵνα καὶ τὰς δικαίας ψυχὰς, ὧντινών εἰσιν, γνοίην καὶ τὰς ἀδίκους. νῦν δὴ εἰμι ἐν τοῖς ὀλίγοις φιλοσόφοις τοῖς φρονοῦσι περὶ τούτων.
5. πάρεσιν οὗτοι οἱ πρέσβεις δεῦρ' ἦκοντες ἀπ' Ἀθηνῶν ὥς τοῖς Λακεδαιμονίοις λέγωσιν διὰ τί οὐκέτι δεῖ ἐν ὅπλοις εἶναι. “Ὅπου ἂν μεγίστην οἱ Ἀθηναῖοι ἔχωσιν δύναμιν, ἐν ἐκείναις ταῖς χώραις πολίτεια ἀγαθὴ καὶ ὀρθὴ οἱ ἄνθρωποι χρῶνται.
6. ἀθλίως ἀπόλοιτο ὅστις πρῶτον ὑπέθετο ἡμᾶς δεῖν πολεμεῖν τοῖς Λακεδαιμονίοις ἵνα τὴν ἡμετέραν αὐτῶν δημοκρατίαν σωσαίμεθα. ἄρ' οὐκ ἔγνω οὗτος ὁπόσους πεισοίμεθα θανάτους;
7. θεῖον ποιητὴν γινώσκω ὅς φησιν εἶναι θεόν τινα δυνατὴν δηλοῦν οὐ μόνον τοὺς ζῶντας, ὁποῖοι ὄντες τυγχάνουσιν, ἀλλὰ καὶ τοὺς θανόντας. ὁπότερον ἀληθεῖς εἰσιν οἱ λόγοι οὐκ οἶδα.

8. ἀπόδος ἐμοὶ ἀποκρίνασθαι τὸ ἐρωτηθὲν ὅπως ἐμοὶ δοκεῖ. θώμεθα πρῶτον ὑπ' ὀργῆς καὶ φόβου τοὺς ἀνθρώπους κτείνειν. ἵνα παύσης τινὰ κτείνοντα δεῖ σε, ὡς δοκεῖ, παῦσαι τὸν ἐν τῇ ψυχῇ θυμόν.
9. ὅποι ἰοίης, ὦ ξένε, λιπὼν τὴν σὴν πόλιν, οὐ πάνυ ἐκεῖ ἂν εὖροις πολιτείαν τῇ τῶν Ἀθηναίων δημοκρατίᾳ ὁμοίαν οὐδ' ἂν γνοίης ποτὲ ὅτι βίον τῇ ἀληθείᾳ εὐδαίμονα ποιεῖ.
10. οἱ Λακεδαιμόνιοι πολλοὺς ἐτίθεντο νόμους χαλεποὺς ὡς ἕκαστος πολίτης ἀεὶ οἷός τ' εἶη ὑπὲρ τῆς πατρίδος πολεμεῖν. ἐρωτῶμεν μέντοι εἰ πολίτη τινὲ ἄγειν βίον ἴδιον καὶ βραχὺν χρόνον ἀπεδοῖέν ποτε.
11. ὅστις ἂν τὰ ἄλλου κτήματα ἔχη λαβὼν, δότω οὗτος τὰς δίκας. ἄρ' οὐ νόμον περὶ τούτου οἱ Ἀθηναῖοι τεθήκασιν;
12. οἱ μὲν νόμοι κεῖνται, ὦ βουλή, οἷς οὐδεὶς τῶν πολιτῶν οὐκ ἐθέλει ποτὲ πείσασθαι, οἱ δὲ φαίνονται ἄδικοι ὄντες καὶ ἄνευ νοῦ. σοφός τις σαφῶς λεγέτω οἷστισι νόμοις ἀξιοῖ ἅπαντας πείθεσθαι.

Chapter 15

Drill 151.A (p. 739)

1. Principal Parts: ἴστημι, στήσω, ἔστησα/ἔστην, ἔστηκα, —, ἐστάθην
 Person and Number: 3rd pl. Participles: neut. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἰσᾶσι(ν)	ἴστανται	ἴστανται
Imperfect	ἴτασαν	ἴταντο	ἴταντο
Future	στήσουσι(ν)	στήσονται	σταθήσονται
Aorist	ἔστησαν/ἔστησαν	ἐστήσαντο	ἐστάθησαν
Perfect	ἔσᾶσι(ν)		
Pluperfect	ἔτασαν		
<i>Subjunctive</i>			
Present	ἰσῶσι(ν)	ἰσῶνται	ἰσῶνται
Aorist	στήσωσι(ν)/στῶσι(ν)	στήσωνται	σταθῶσι(ν)
<i>Optative</i>			
Present	ἰσάϊεν	ἰσάϊντο	ἰσάϊντο
Future	στήσοιεν	στήσοιντο	σταθήσοιντο
Aorist	στήσαιεν/στήσειαν/ σταῖεν	στήσαιντο	σταθείησαν/ σταθεῖεν
<i>Infinitives</i>			
Present	ἰσάναι	ἴτασθαι	ἴτασθαι
Future	στήσειν	στήσεσθαι	σταθήσεσθαι
Aorist	στήσαι/στήναι	στήσασθαι	σταθῆναι
Perfect	ἑσάναι		
<i>Participles</i>			
Present	ἰσάντα	ἰστάμενα	ἰστάμενα
Future	στήσοντα	στησόμενα	σταθησόμενα
Aorist	στήσαντα/σάντα	στησάμενα	σταθέντα
Perfect	ἑστότα/ἑστηκότα		
<i>Imperative</i>			
Present	ἰσάντων	ἰστάσθων	ἰστάσθων
Aorist	στησάντων/σάντων	στησάσθων	σταθέντων

2. Principal Parts: καθίστημι, καταστήσω, κατέστησα/κατέστην, καθέστηκα, —, κατεστάθην
 Person and Number: 3rd sing. Participles: fem. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	καθίστησι(ν)	καθίσταται	καθίσταται
Imperfect	καθίστη	καθίστατο	καθίστατο
Future	καταστήσει	καταστήσεται	κατασταθήσεται
Aorist	κατέστησε(ν)/κατέστη	κατεστήσατο	κατεστάθη
Perfect	καθέστηκε(ν)		
Pluperfect	καθειστήκει(ν)		
<i>Subjunctive</i>			
Present	καθιστῇ	καθιστῇται	καθιστῇται
Aorist	καταστήσῃ/καταστῇ	καταστήσῃται	κατασταθῇ
<i>Optative</i>			
Present	καθισταίη	καθισταῖτο	καθισταῖτο
Future	καταστήσοι	καταστήσοιτο	κατασταθήσοιτο
Aorist	καταστήσαι/ καταστήσειε(ν)/κατασταίη	καταστήσαιτο	κατασταθείη
<i>Infinitives</i>			
Present	καθιστάναι	καθίστασθαι	καθίστασθαι
Future	καταστήσειν	καταστήσεσθαι	κατασταθήσεσθαι
Aorist	καταστήσαι/καταστήναι	καταστήσασθαι	κατασταθῆναι
Perfect	καθεστάναι		
<i>Participles</i>			
Present	καθιστᾶσαν	καθισταμένην	καθισταμένην
Future	καταστήσουσαν	καταστησομένην	κατασταθησομένην
Aorist	καταστήσαν/ καταστήσᾶσαν	καταστησαμένην	κατασταθεῖσαν
Perfect	καθεστῶσαν/καθεστηκυῖαν		
<i>Imperative</i>			
Present	καθιστάτω	καθιστάσθω	καθιστάσθω
Aorist	καταστησάτω/ καταστήτω	καταστησάσθω	κατασταθήτω

Drill 151.B (pp. 739-740)

- | | |
|-------------------------------|------------------------------|
| 1. ἴστησι(ν) | 2. ἴσταντο |
| 3. ἔστημεν | 4. ἰστῶμεν |
| 5. μὴ καταστήσης | 6. καταστήσαι |
| 7. κατεστήσαντο
κατεστάθην | 8. κατέστησαν, κατεστήσαντο, |
| 9. ἴστη | 10. ἐστάσι(ν) |
| 11. στήσουσι (ν) | 12. ἴστασθαι/ἐστάναι |
| 13. οἱ καταστήσαντες | 14. καθέσταμεν |
| 15. καθειστήκει(ν) | 16. κατέστησαν |
| 17. ἐστάθη | 18. ἴστασθε, ἔστατε |
| 19. ἴστασθε, ἔστατε | 20. ἔστην, ἐστάθην |
| 21. καταστήσαι | 22. καθεστάναι |
| 23. καθιστάμεθα | 24. κατάστησον |

Drill 151.C (pp. 740-741)

- | | |
|--|---|
| 1. he caused to stand | 2. he stood |
| 3. they caused to stand, they stood | 4. he is establishing |
| 5. we are (in a state), we were (in a state) | 6. the men establishing (subj.) |
| 7. he was (standing) | 8. I am (standing) |
| 9. they were set up | 10. he was establishing |
| 11. let him not establish (with μή) | 12. he became |
| 13. to be setting up | 14. to stand (once) |
| 15. to cause to stand (once) | 16. if only he would set up (once) |
| 17. to be appointed (once) | 18. the men who were appointed (d.o.) |
| 19. the men who will be appointed (d.o.) | 20. the men establishing for themselves (d.o.),
the men being appointed (d.o.) |
| 21. we used to set up | 22. we are setting up |
| 23. we are standing, we were standing | 24. if only he would be appointed (once) |
| 25. if only he would establish (repeatedly) | 26. let us become (once) |

Drill 151.D (pp. 742-744)

- A. Do you yourself wish to rule, best man, or are you appointing another man?
B. I am appointing (another). I, at least, do not have a desire for ruling.
- While Alexander was speaking, the whole army and the sons of Atreus stood, not listening.

3. Since the wall is now standing, no one of the enemies would be able to make war upon us.
4. In the same way, Athenian men, in which very (way) generals (it is necessary to appoint), so also it is necessary to appoint the teachers of your children.
5. Although I had done these wicked things, I was not at all winning, but I was putting myself into danger.
6. Who first established the homeland (as) common and the souls of the citizens as free?
7. Come on now, let us appoint some king of ourselves in order that the country may be ruled well and we ourselves may experience good laws.
8. Not concerning small things is either the speech or the contest in which we are, but concerning the greatest things.
9. Stand and listen: for in fact you heard not even the earlier speech without some advantage.
10. Stand, friend, stand. For I want to ask you what bad thing happened to our men.
11. He was establishing his own moderation (as) a sure sign to the rest of men, knowing that the character of the whole city was becoming similar to the ones ruling.
12. If indeed we were likely to suffer the dangers of war, it would be necessary to set up longer walls than these ones standing for much time. But as it is, neither is there fear to the people nor is any army of enemies standing intending to fight.

Drill 151.E (pp. 744–745)

1. ἐὰν ψευδῇ τοῖς γονεῦσι παῖς τις λέγῃ, εἰς μεγάλην αὐτοῦς καταστήσει ὀργήν.
2. δεινότεροι τοῖς ἀδικουμένοις ἢ τοῖς ἀδικοῦσι καθεστᾶσιν οἱ ἐν ταύτῃ τῇ πολιτείᾳ νόμοι.
3. ἐάνπερ πρὸ τειχῶν ἰστάμενος σὺν ὅπλοις μένω διὰ τέλους μάχης, πῶς οὐ γενήσεται μοι καλὴ δόξα;
4. τοῦ Δημοσθένους μαχομένου ἀποθανόντος, οὐδεὶς τῶν στρατιωτῶν ἔτι ἴστατο, ἀλλὰ πάντες ἔφευγον.
5. νόμους ἅπασι τοῖς πολίταις συμφέροντας ἢ ἡμῖν καταστήσωμεν μόνοις;
6. εἰ ἄρχων κατασταίῃ τις τῷ ὄντι σοφός, πάντα πράττοι ἂν ἵνα καὶ δίκαιοι γένωνται καὶ εὐδαίμονες οἱ πολῖται.

Drill 151.F (p. 745)

1. Principal Parts: ἀφικνέομαι, ἀφίξομαι, ἀφικόμεν, —, ἀφίγμαι, —
 Person and Number: 1st sing. Participles: fem. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		ἀφικνούμαι	
Imperfect		ἀφικνούμην	
Future		ἀφίξομαι	
Aorist		ἀφικόμεν	
Perfect		ἀφίγμαι	
Pluperfect		ἀφίγμην	
<i>Subjunctive</i>			
Present		ἀφικνῶμαι	
Aorist		ἀφίκωμαι	
<i>Optative</i>			
Present		ἀφικνοίμην	
Future		ἀφίξοίμην	
Aorist		ἀφικοίμην	
<i>Infinitives</i>			
Present		ἀφικνεῖσθαι	
Future		ἀφίξεσθαι	
Aorist		ἀφικέσθαι	
Perfect		ἀφίχθαι	
<i>Participles</i>			
Present		ἀφικνουμένη	
Future		ἀφίξομένη	
Aorist		ἀφικομένη	
Perfect		ἀφίγμένη	
<i>Imperative</i>			
Present			
Aorist			

2. Principal Parts: βαίνω, βήσομαι, ἔβην, βέβηκα, —, —
 Person and Number: 1st pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	βαίνομεν		
Imperfect	ἐβαίνομεν		
Future		βησόμεθα	
Aorist	ἔβημεν		
Perfect	βεβήκαμεν		
Pluperfect	ἐβεβήκεμεν		
<i>Subjunctive</i>			
Present	βαίνωμεν		
Aorist	βῶμεν		
<i>Optative</i>			
Present	βαίνοιμεν		
Future		βησοίμεθα	
Aorist	βαῖμεν		
<i>Infinitives</i>			
Present	βαίνειν		
Future		βήσεσθαι	
Aorist	βῆναι		
Perfect	βεβηκέναι		
<i>Participles</i>			
Present	βαίνοντας		
Future		βησομένους	
Aorist	βάντας		
Perfect	βεβηκότας		
<i>Imperative</i>			
Present			
Aorist			

3. Principal Parts: βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην
 Person and Number: 2nd pl. Participles: fem. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	βάλλετε	βάλλεσθε	βάλλεσθε
Imperfect	ἐβάλλετε	ἐβάλλεσθε	ἐβάλλεσθε
Future	βαλεῖτε	βαλεῖσθε	βληθήσεσθε
Aorist	ἐβάλετε	ἐβάλεσθε	ἐβλήθητε
Perfect	βεβλήκατε	βέβλησθε	βέβλησθε
Pluperfect	ἐβεβλήκετε	ἐβέβλησθε	ἐβέβλησθε
<i>Subjunctive</i>			
Present	βάλλητε	βάλλησθε	βάλλησθε
Aorist	βάλῃτε	βάλῃσθε	βληθῇτε
<i>Optative</i>			
Present	βάλλοιτε	βάλλοισθε	βάλλοισθε
Future	βαλοῖτε/βαλοίητε	βαλοῖσθε	βληθήσοισθε
Aorist	βάλοιτε	βάλοισθε	βληθείητε/ βληθεῖτε
<i>Infinitives</i>			
Present	βάλλειν	βάλλεσθαι	βάλλεσθαι
Future	βαλεῖν	βαλεῖσθαι	βληθήσεσθαι
Aorist	βαλεῖν	βαλέσθαι	βληθῆναι
Perfect	βεβληκέναι	βεβλήσθαι	βεβλήσθαι
<i>Participles</i>			
Present	βάλλουσαι	βαλλόμεναι	βαλλόμεναι
Future	βαλοῦσαι	βαλούμεναι	βληθισόμεναι
Aorist	βαλοῦσαι	βαλόμεναι	βληθεῖσαι
Perfect	βεβληκυῖαι	βεβλημέναι	βεβλημέναι
<i>Imperative</i>			
Present	βάλλετε	βάλλεσθε	βάλλεσθε
Aorist	βάλετε	βάλεσθε	βλήθητε

4. Principal Parts: ἐκβάλλω, ἐκβαλῶ, ἐξέβαλον, ἐκβέβληκα, ἐκβέβλημαι, ἐξεβλήθην
 Person and Number: 2nd sing. Participles: masc. sing. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐκβάλλεις		ἐκβάλλῃ/ἐκβάλλει
Imperfect	ἐξέβαλλες		ἐξεβάλλου
Future	ἐκβαλεῖς		ἐκβληθήσῃ/ ἐκβληθήσεται
Aorist	ἐξέβαλες		ἐξεβλήθης
Perfect	ἐκβέβληκας		ἐκβέβλησαι
Pluperfect	ἐξεβεβλήκης		ἐξεβέβλησο
<i>Subjunctive</i>			
Present	ἐκβάλλῃς		ἐκβάλλῃ
Aorist	ἐκβάλῃς		ἐκβληθῇς
<i>Optative</i>			
Present	ἐκβάλλοις		ἐκβάλλοιο
Future	ἐκβαλοῖς/ἐκβαλοίης		ἐκβληθήσοιο
Aorist	ἐκβάλοις		ἐκβληθείης
<i>Infinitives</i>			
Present	ἐκβάλλειν		ἐκβάλλεσθαι
Future	ἐκβαλεῖν		ἐκβληθήσεσθαι
Aorist	ἐκβαλεῖν		ἐκβληθῆναι
Perfect	ἐκβεβληκέναι		ἐκβεβλήσθαι
<i>Participles</i>			
Present	ἐκβάλλοντος		ἐκβαλλομένου
Future	ἐκβαλοῦντος		ἐκβληθομένου
Aorist	ἐκβαλοῦντος		ἐκβληθέντος
Perfect	ἐκβεβληκότος		ἐκβεβλημένου
<i>Imperative</i>			
Present	ἔκβαλλε		ἐκβάλλου
Aorist	ἔκβαλε		ἐκβλήθητι

5. Principal Parts: λανθάνω, λήσω, ἔλαθον, λέληθα, λέλησμαι, —
 Person and Number: 3rd pl. Participles: neut. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	λανθάνουσι(ν)	λανθάνονται	
Imperfect	ἐλάνθανον	ἐλανθάνοντο	
Future	λήσουσι(ν)	λήσονται	
Aorist	ἔλαθον	ἐλάθοντο	
Perfect	λελήθῃσι(ν)		
Pluperfect	ἐλελήθεσαν		
<i>Subjunctive</i>			
Present	λανθάνωσι(ν)	λανθάνωνται	
Aorist	λάθωσι(ν)	λάθωνται	
<i>Optative</i>			
Present	λανθάνοιεν	λανθάνοιντο	
Future	λήσοιεν	λήσοιντο	
Aorist	λάθοιεν	λάθοιντο	
<i>Infinitives</i>			
Present	λανθάνειν	λανθάνεσθαι	
Future	λήσειν	λήσεσθαι	
Aorist	λαθεῖν	λαθέσθαι	
Perfect	λεληθέναι	λελήσθαι	
<i>Participles</i>			
Present	λανθάνοντα	λανθανόμενα	
Future	λήσοντα	λησόμενα	
Aorist	λαθόντα	λαθόμενα	
Perfect	λεληθότα	λελησμένα	
<i>Imperative</i>			
Present	λανθανόντων	λανθανέσθων	
Aorist	λαθόντων	λαθέσθων	

Drill 151.G (pp. 746-747)

- | | |
|--------------------------------------|--|
| 1. he will throw | 2. to hit (once.) |
| 3. let it be struck (once) | 4. if only you would be throwing |
| 5. he arrived | 6. you have arrived |
| 7. they are reaching | 8. let us come (into) (once) |
| 9. to be going to step | 10. they walked |
| 11. you have gone | 12. walk |
| 13. she escaped the notice (of) | 14. I was/they were escaping the notice (of) |
| 15. they will escape the notice (of) | 16. to have escaped the notice (of) |
| 17. you (pl.) were thrown out | 18. if only you would throw out (once) |
| 19. men who threw out (subj.) | 20. let them be thrown out (repeatedly) |

Drill 151.H (pp. 747-748)

- | | |
|-----------------|------------------|
| 1. ἐκβαλοῦμεν | 2. ἐκβαλεῖν |
| 3. ἐκβληθείη | 4. ἐκβέβλησαι |
| 5. βῆθι | 6. βεβήκᾱσι(ν) |
| 7. αἱ βεβηκυῖαι | 8. βῆναι |
| 9. λέληθε(ν) | 10. λανθάνοιο ἄν |
| 11. ἔλαθον | 12. λελήσμεθα |
| 13. βάλλεσθαι | 14. ἔβαλε(ν) |
| 15. βάλλωμεν | 16. βάλλε |
| 17. ἀφίξεσθε | 18. ἀφίκται |
| 19. ἀφίκοντο | 20. ἀφικνεῖσθαι |

Drill 152.A (p. 749-751)

1. Present General
Whenever we flee the truth, we remain ignorant.
Past General
When we fled the truth, we remained ignorant.
2. Future More Vivid
When the citizens each do their own things, the cities will be ruled not well.
Past Simple
When the citizens each did their own things, the cities were ruled (repeatedly) not well.
3. Causal
Let us ourselves accomplish the necessary things as well as possible since indeed unclear (is) the future for all men.

4. Future Less Vivid
When someone should do something against this law, the citizens would exact punishment.
Present General
When someone does something against this law, the citizens exact punishment.
5. Future More Vivid
When day arises, the general will lead the army against the enemies.
Past Simple
When day arose, the general led the army in order to make war on the enemies.
6. Future Less Vivid
I am as miserable as possible. You (pl.) all will have also this same opinion, I know well, when you hear the things that I have suffered.
7. Causal
Since, then, dear companion, you are not willing, I shall speak both on behalf of you and on behalf of the others.
8. Causal
Since we have made a just law about violence, we are able, men, to exact punishment from this man, at least.
9. Present General
Most men, you know, are no longer willing to remain whenever they see that some of their own men are fleeing.
10. Future More Vivid (2)
The ambassadors from the Spartans answered with words as few (brief) as possible: "We shall make war whenever it is necessary, whenever the war is in our land. We shall cease from war after we win with the aid of the gods."

Drill 152.B (pp. 751-752)

1. Present General
ὅταν πλείονες λῦπαι γίνωνται ἢ ἡδοναί, κακῶς δὴ πράττωμεν.
2. Past Simple
ἐπεὶ ἔγωγε εἰς (τὴν) ἐκκλησίαν ἦλθον, ὁ Δημοσθένης λέγων ἐτύγχανε τὰς συμφορὰς τὰς τῶν στρατιωτῶν.
3. Past General
ὅτε οἱ Ἕλληνες τοῖς βαρβάροις μαχέσαιντο, πολλοὶ τῶν ἡμετέρων γονέων ὑπὲρ τῆς ἐλευθερίᾳς πατρίδος ἀπώλλυντο.

4. Causal
ἡγησάμεθα σὲ ἀπελθεῖν, ἀλλ' ἐπειδὴ πάρει, εἰπὲ ἡμῖν ὅτι εἶναι τὴν ἀρετὴν οἶεται ὁ Σωκράτης.
5. Present General
ὅτ' ἂν δοκῶσιν οἱ παῖδες μανθάνειν τι ἱκανοὶ εἶναι, ὑπὸ τῶν πατέρων διδάσκεισθαι ἄρχονται.
6. Causal
ὁ πατὴρ τοὺς υἱοὺς παρὰ ἑαυτὸν ἐκάλεσεν ἐπεὶ ἔγνω ὅτι ὀλίγων ἡμερῶν ἀπολοῖτο.
7. Past Simple
ὅτε ἑαυτῶν ἦρχον οἱ πολῖται, δικαίοις τοι τότε ἐχρώμεθα νόμοις.
8. Causal
ἐπειδὴ οὐκ ἐθέλεις τῷ Σωκράτει ἀποκρίνεσθαι περὶ δικαιοσύνης ἐρωτῶντι, σὺ αὐτὸς εἰπέ, ὦ φίλ' ἑταῖρε, ἥτις ἐστίν.

Drill 153.A (pp. 753–757)

1. How many misfortunes I have suffered!
ὅσας, exclamatory
2. You won very easily in the contest. By so much you were better than the rest.
τοσοῦτω, demonstrative
3. O earth and gods and divinities and all (the) men who want to know the truth (true things), hear this thing that I am saying.
ὅσοι, relative
4. War, do you not see how great an evil (thing) (it is)?
ὅσον, relative in a virtual indirect question
5. Do you always praise someone on account of justice or moderation or other things (as many) as happen to be of such a sort.
ὅσα, relative
6. You said many false things about me to many men; on account of such a thing I shall say that you (are) an enemy.
τοιούτων, demonstrative
7. Concerning Demosthenes you (pl.) will want to exact punishment if you learn (by) how much more greatly than the rest this man has wronged you.
ὅσῳ, relative in a virtual indirect question
8. Upon saying so much, now I am ceasing. *You*, Gorgias, speak.
τοσόνδε, demonstrative
9. I shall give however much wine each man wants.
ὅσον, relative

10. We occupy our homeland, citizens, (the very sort (of homeland)) that we received from our fathers, but not at all better.
οἷᾶν, relative
11. Not so were the non-Greeks fighting as the Greeks (were fighting); for the latter men differ greatly from the former men.
οὕτως, demonstrative; ὥς, relative
12. How many hardships you were saying we would have after going into battle!
ὅσους, exclamatory
13. We supplied weapons to all the allies who were present.
ὅσοι, relative
14. What sort, what sort (was) Hector, than whom no son either was or will be more dear!
οἷος, exclamatory
15. Would not these men fare best, (all) the very ones who should do wrong least concerning themselves and concerning the rest of men?
ὅσοι, relative
16. Which sort of man you say, father, it is necessary for me to become, may I be of such a sort.
οἷον, relative; τοιοῦτος, demonstrative
17. You (pl.) will know the courage of these men and with how much valor the allies have gone against the enemies from the very things having been done.
ὅσης, relative in a virtual indirect question
18. The older and more prudent anyone of the men speaking in the council becomes, the more it is necessary to heed him about all things.
ὅσῳ, relative; τοσούτῳ, demonstrative

Drill 153.B (pp. 757-758)

1. πάντα, ὧ ἐταῖρε, ὅσα αὐτὸς ἐν νῶ ἔχω σύ φῆς ποιήσῃν.
2. τοιοῦτος ὢν οἷον ὁρᾷς οὐκ ἔτι δύναμαι τοὺς στρατιώτᾱς ἄγειν.
3. οἷα πράττετε, ὧ παῖδες. ὅσα πράγματα ἔχω δι' ὑμᾶς.
4. τοσοῦτον ἐν τῇ πόλει μεθ' ὑμῶν μενῶ χρόνον ὅσον ἂν βούλησθε.
5. ἐκ τῶν ἔργων ὁ Εὐρύπιδης σαφέστατα ἐδήλωσεν οἷος τῇ φύσει ἦν.
6. τὰ ὑπὸ τῶν πονηρῶν ῥητόρων ἐκείνων λεχθέντα οὐκ ἂν ἐπαινοῖμι ὅσα καὶ οἷα εἵποιεν.

Drill 154.A (pp. 759-762)

1. These strangers, although they have done many things contrary to the laws, are doing every thing so as not to pay the penalty.
Natural Result
These strangers did every thing with the result that they did not pay the penalty.
Actual Result
2. So swiftly out from the house they fled that many possessions were left behind.
Actual Result
So swiftly out from the house they fled as for many possessions to be left behind.
Natural Result
3. These men love their homeland so much that they are likely to endure every hardship and every danger on behalf of it.
Actual Result
4. This young man was learning to fight in arms so as to be stronger than both friends and enemies.
Natural Result
5. Who is so clever at speaking as to persuade you when he says that the Athenians are willing to be ruled by the foreigners?
Natural Result
6. Truth is so greatly powerful as to prevail over all her enemies.
Natural Result
7. Then all the power of our city was destroyed so as for (it) to differ not at all from the smallest (city).
Natural Result
8. During that night the so great a fear seized the multitude of the soldiers that it did not happen for the generals to do the thing that they were intending (to do).
Actual Result
9. The Athenians had conquered on many islands. And finally they got so much power as for the Spartans to begin to deliberate about war.
Natural Result
10. I am able to speak in reply to all men and about every thing so as to be more capable of persuading among the multitude than the rest of men.
Actual Result
11. (They are) worthy of much whoever, upon using moderation so as to rule others well, appear more just than (they are) according to their own nature.
Natural Result

12. It was clear to the king that the Athenians were intending to make war upon him so terribly that, after answering in reply to the ambassadors with difficulty, on the same day he sent (them) out from the land.

Actual Result

Drill 154.B (pp. 762-763)

1. οἱ παλαιοὶ εἰς τοῦτο ἀφίκοντο εὐδαιμονίᾳς ὥστε ὁμοίως τοῖς θεοῖς ζῆν ἐδόκουν.
2. ἔγωγε ἀξιῶ μηδὲν ἀδικεῖν τοὺς ἐναντίους ὥστε μείζοσι μὴ ἀδικεῖσθαι.
3. βίον ἡγομεν οὕτω χαλεπὸν ὥστε ἡγούμεθα ἀμείνονας ἔσεσθαι ἄρχοντας καὶ τοὺς βαρβάρους ἢ τοὺς τότε ἐν τέλει.
4. οὕτω κακῶς ἐκεῖνος ἔλεγεν ὥστε οὐδένα πείσαι τῶν παρόντων ἐδύνατο ὅτι ἀληθῆ ἔλεγεν.
5. ὁ στρατηγὸς παρὰ τοὺς Λακεδαιμονίους ἐλθὼν φανερώς εἶπεν ὅτι ἡ τῶν Ἀθηναίων πόλις ἤδη μεγάλα τείχη εἶχον ὥστε σῶζειν πάντας τοὺς πολίτας ἱκανὴ εἶναι.
6. πεπόνθατε, ὦ ἄνδρες Ἀθηναῖοι, τοσαῦτα αἰσχροῖα ὑπὸ τούτου τοῦ ἀνθρώπου ὥστε ὑμῖν οὐδὲ δεινὰ εἶναι ἔτι δοκεῖ τὰ δεινὰ.

Chapter 15, Exercises A (pp. 765-767)

1. ἦν τὴν γῆν τήνδ' ἔλητε, ὦ Ἀθηναῖοι, ὃ μὴ τύχοι ποτὲ πρὸς θεῶν, ἐνταῦθα δὲ τροπαῖα στήσετε Διί.
If you capture this land, Athenians (may which thing not ever happen in the name of the gods), here indeed you will set up trophies for Zeus.
2. δεινὸν πρᾶγμα τὸ ἐκ τῆς πατρίδος ἐκβάλλεσθαι· οὐ γὰρ ἔτι τὴν γυναῖκα ὁρᾶν οἶός τ' ἂν εἶης οὐδὲ τοὺς γονεᾶς.
Being thrown out from the homeland (is) a terrible thing; for no longer would you be able to see your wife or your parents.
3. τοιαῦτα υἱὸν διδάξω οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦν. ὥστε ὁμοιότατος γενήσεται ἐμοί.
I shall teach (my) son the very sort of things that I myself learned when I was a child. Therefore, he will become very similar to me.
4. ἐς τοσοῦτον ἐλπίδων ἐμοῦ βεβηκότος, μὴ εἴπῃς ὅτι νενίκηνται οἱ Ἕλληνες.
Since I have gone to so great (a point) of hopes, do not say that the Greeks have been conquered.

5. ἔστηκε πρὸ ἡμῶν ὁ ἡμέτερος πολέμιος ὁ κράτιστος, νῦν οὐ χερός, οὐ ποδός, οὐδενὸς ἄρχων, ἀλλ' ὥς τις παρ' Ἄϊδη κείμενος.
There stands before us our strongest enemy, now ruling not a hand, not a foot, nothing, but as someone lying in Hades.
6. ἐκείνῳ τῷ χρόνῳ ἔδομεν ἡμεῖς γε ὅσαπερ ἡρώτᾳ ὁ βασιλεὺς ὥστε αὐτὸν ἡμῖν μὴ πολεμῆσαι.
At that time we, at least, gave however many things the king was asking (for) so as for him not to make war upon us.
7. κεκλημένος ὑφ' ἡμῶν εἰς οἰκίαν τοῦ Εὐριπίδου ὁ Σωκράτης δεῦρ' ἀφίξεται ταχύ. οὕτω χαίρει τοῖς ποιηταῖς διαλεγόμενος.
Having been summoned by us into the house of Euripides, Socrates will come there quickly. He so enjoys conversing with the poets.
8. ἄλλους που ἀδικῶν οἷός τ' ἂν εἴης λαθεῖν, σαυτὸν δ' οὐκ ἄν.
You might be able to escape the notice of others, I suppose when (you are) doing wrong, but you would not (be able to escape the notice of) yourself.
9. ἐπειδὴ μου οὐ χαίρεις ταῦτα λέγοντος ἀκούων, ἀπόπεμπψόν ποί με ὥστε μηκέτι ἄθλίως ἔχειν.
Since you are not enjoying hearing me when I say these things, send me away to somewhere so as no longer to be wretched.
10. οὐδέν πω τῶν τοῖς στρατιώταις εἰρημένων ἱκανὸν ἔστι πείσαι τὸν στρατηγὸν στήσαι τροπαῖον νίκης.
Nothing yet of the things said by the soldiers is sufficient to persuade the general to set up a trophy of victory.

Chapter 15, Exercises B (pp. 767-777)

1. Standing where should we set up a trophy? For it is necessary to set it up somewhere.
2. A. Not yet, by Zeus, have I seen such a man as you are speaking of.
B. Even I myself, when I first saw that man, was seized by great fear.
3. Since we are in a foreign land, we recognize with (our) eyes no one of men. These men, however, do not escape our notice (in) offering friendship.

4. It is necessary that you, council, deliberate about public affairs whenever it seems best and for however much time it seems best.
5. The ambassadors put the Persian king into (a state of) so much anger that he refused to converse with them.
6. Before we did not know what in the world it was necessary to do, but now came from somewhere some wise man so as to make all things clear to us.
7. We were ordered to walk out from (the) city in order that with the same eyes we might see our own army and the army of the approaching enemies.
8. For the children now and for however much time they do not yet go to war, life (is) happy, I suppose; for without fighting they enjoy using weapons and horses.
9. What, then, would be sufficient punishment (justice) against the man who has done so many and such things? Because of this violence indeed death appears to me at least a small (punishment).
10. The slave walked out from the house fleeing in order that he might no longer be treated badly and unjustly by his master. But no one knows where that man is.
11. When we were arriving at the city. we were seeing that many men were fleeing at the same time.
12. This thing, at least, seems to me noble, if anyone is able to teach young men well, just as Gorgias and Socrates.
13. What sort of very terrible suffering we experienced when we answered false things to the men asking what things had been said in the assembly!
14. You did not believe me when I was saying that the enemies would swiftly arrive at the city, but when *you* yourself came into bad things, then you understood my words.
15. If any men cease from making war, they each will have the very sort of peace that they make.

16. If each soldier boldly strikes the man opposing (him) (according to) as much as he is able, very easily we shall conquer, and we shall set up a trophy.
17. Are you intending to kill, dear companion, your own father? What sort of terrible deed it seems to me, but not unjust. Therefore I shall be the best possible ally.
18. Because we are many, I, at least, do not have fear of this man although he is most fearsome in mind and in body. For not from one foot will he be able to conquer us (being) so many.
19. Men are so much ruled by their own mortal nature as for all after a time to be thrown into Hades.
20. Demosthenes led some young men out of Athens so as to establish them as rulers of the conquered cities and (so as) for it not to be necessary to use foreigners for this purpose.
21. I walked into (the) assembly wishing to know if the ones speaking have in mind the opinions of the archons that had been said in the council. They were saying such things as I already had heard.
22. How with difficulty I see the very beautiful Spartan Helen! For through (her) beautiful eyes very bad things seized our fortunate city.
23. I have said as many things as I was able (to say); but I shall summon also some other of my friends to say more (things) if so, o council, you order.
24. How, then, out from such a body could he become evil in soul? No one in respect to this thing could ever persuade me.
25. I have heard that such acts of violence happened at the hands of this man against the body of Hector as (that) I by Zeus would not try to tell to you.
26. Great was the reputation for this general and worthily indeed. For as a commander he took many cities, and he set up many beautiful trophies against the enemies.
27. Not ever did I see such a thing as I saw then: the soldiers whom your general set up that wicked commander was striking from the walls.

28. Now certainly you will make clear, Socrates, if you were saying the truth (true things) when you said that you knew nothing worthy of mention (a word) either about other men or about yourself.
29. A. How is it, then, that you are clinging to such an opinion?
B. (You are asking) what indeed (opinion)?
A. (Are you clinging to) supposing that one man (is) better, another man (is) worse. Or do you think that all men (are) similar?
B. How could anyone believe such a thing?
30. When the people were choosing what penalty it was necessary for your wicked father to pay, that public speaker was saying such things: "If he does not die, what sort of laws after this (thing) would the people establish?"
31. A. Do not flee when so great a danger arises.
B. By Zeus I (am) not (fleeing).
A. And we shall do (the) most terrible indeed deed of all deeds if we ourselves leave behind such men as these and flee to somewhere.
32. When he, being a young man, was not yet clear what sort (of someone) he would be, his father used to bring him to the assembly in order to learn the affairs of the city; but when he became older, he chose to practice philosophy. So much did the son differ from the father.
33. This bold stranger arrived at that city having in mind to make a speech before the council, but after all the Spartans do not grant any such honor to anyone of the men among themselves. And yet even among those men (the Spartans) there are some perhaps good men.
34. It has not escaped my notice that (it is) necessary to make laws for men and to live according to laws. And the cause of these things is such (a cause) as this: because (the) nature of no one of men is born capable so as to know the things useful for men with a view to government and, if knowing the best thing, (so as) always to be able and to wish to do (it).
35. Since no one of his soldiers perished in battle, this general wants to set up a trophy somehow, but, o men, no one yet of the Athenians was so honored for such a cause as *this*.

36. “The power of seeing according to my argument has become for us (the) cause of the greatest good, because not one of the arguments now being said about the whole would ever have been said if men had seen not earth nor sky nor all the rest of things. And resulting from these things we devised a kind of philosophy, than which another greater good (thing) neither came nor will have come ever, given to the mortal race from (the) gods. I say indeed that this (thing) (is) (the) greatest good of eyes.” And these sorts of things indeed I heard when a very good philosopher was speaking once. Does it seem so to you or (does it seem) somehow otherwise?
37. The Spartans, allies at some time of us all, then arrived at this (point) of insolence so that they were throwing out the (morally) best ones of the men in the cities, but to the most wicked men they were giving the things of those (morally best) men. And since they were doing such things, they were throwing pain into (for) all the Greeks.

Chapter 15, Exercises C (pp. 777-781)

1. πολλὸν δίδωμι τοῖς ἐταίροις οἶνον ὅπότε ἂν βούλωμαι αὐτοὺς ἢ ἐλευθέρους τοῖς φρεσὶν ἐκ συμφορῶν γίγνεσθαι ἢ πᾶσαν λέγειν τὴν ἀλήθειαν.
2. ὅτε Σωκράτης με ἠρώτησε ὅτι μάλιστα βουλοίμην, τῇδε ἀπεκρινάμην· “Οὐ δεῖ με πλουτοῦν κτῆσασθαι, ἀλλὰ βούλωμαι τοσαῦτα ἔχειν χρήματα ὅσα ἐλευθέρῳ ἱκανά ἐστιν.”
3. ὥς δεινὰ πάσχω. καὶ γὰρ εἰς τοῦτο ἀφῖγμαι κακῶν ὥστε ἐπίσταμαι ὅτι ἀπόλωλα. πρὸ τούτου οὐκ ἠσθόμην ὅποια μοῖρα κακὴ ἐμὲ εἴλεν. πόλεως ἐμῆς νῦν ἀπολλυμένης τὸν ἐμὸν βίον οὐδενὸς τὸν ἄθλιον ποιοῦμαι.
4. οἱ στρατιῶται οἱ ἡμέρας σὺν ἀνδρείᾳ ἴσταντο νυκτὸς οὕτω ταχέως ἔβησαν ἀπὸ τοῦ τείχους ὥστε ἔλαθόν πῶς τὸν στρατηγὸν ἐκ τῆς πόλεως ἰόντες.
5. οἱ πρέσβεις οἱ ὑπὸ καὶ τῶν Ἀθηναίων καὶ τῶν Λακεδαιμονίων πεμφθέντες ἀλλήλοις τοσοῦτον χρόνον διελέχθησαν ὥστε ἀποδόντες ἅ ἕκαστοι πολέμῳ ἔσχον, τελευτῶντες εἰρήνην ἐποίησαντο. ὥς εὖ καὶ ἀξίως ταῦτα ἐποίησαν.
6. οὐ δὴ με λέληθεν ὅτι σύ γε, ὦ Δημόσθενης, στρατηγὸς καταστάς, ἡγεμόνας εἴλου οὕτω κακοὺς ὥστε τοὺς ἄνδρας σοὶ ἐπομένους εἰς πόλεμον μὴ δύνασθαι/ἔχειν/οἶους τ' εἶναι μηδένas νικῆσαι ἀγῶνας πρὸς τοὺς πολεμίους.

7. ὁ στρατηγὸς πρὸ τῆς μάχης λόγου ἤρχετο τοιοῦδε· “ὦ ἄνδρες Ἀθηναῖοι, ἡ νίκη νῦν ἄξιον ὑμῖν ἴσταται κτῆμα. ἐπειδὴ ἡμεῖς τὰ τοιαῦτα τελευτῆσαι δυνάμεθα οἷα πρότερον οἱ ἡμέτεροι πατέρες, στάντες θρασέως μαχώμεθα παντὶ θυμῷ πρὸς τοῦσδε τοὺς βαρβάρους καὶ περ τοσούτους ὄντας.
8. ἔμοιγε ἂν εἴη ἀδύνατον τοσαύτην μαθεῖν σοφίαν ὅσῃν τὸν Σωκράτη. ὅταν οὗτός σε ἐρωτᾷ, ὦ ἑταῖρε, περὶ τῶν ἔργων τῆς ἀρετῆς, σαφῶς ἀποκρίνασθαι δυνήσῃ/ἔξεις/οἷός τ' ἔσει;
9. οὐπότε μὰ Δία ὁ περὶ τὰ πράγματα βουλευόμενος τῆς δημοκρατίας δόξας ἐκείναις ὁμοίᾳς ἀνθρώπου βίον ἐν ἰδίαις ἡδοναῖς ἄγοντος ἔξει. τοσοῦτον οὗτοι καὶ φρένας καὶ ψυχὴν διαφέρουσιν.
10. ἅτε θνητοῦ ὄντος τοῦ σεαυτοῦ σώματος, τοσούτους ἔχεις πόδας ὅσας χεῖρας, ὦ φίλε. ὥς ταύταις ἐχρήσω τοῦ μάχεσθαι ἕνεκα ὑπὲρ τῆς πατρίδος, οὕτως ἐκείνοις νῦν χρῶ ὅπως ἂν φεύγων σεαυτὸν θανάτου σώσῃς.
11. οὐπώποτ' εἶδον τοῖς ὄμμασιν πολῖτεῖαν τὴν τοιαύτην οἷαν νῦν ἔχομεν, ὦ πολῖται. κρίνάντων γὰρ τῶν ὑμῶν πολλῶν δεῖν ἄρχεσθαι πολεμεῖν, οἱ στρατηγοὶ οὐκ ἠθέλησαν πράττειν ὥς ἐκελεύσατε. νῦν μὲν μάχεσθαι οἱ στρατηγοὶ βούλονται, ὑμεῖς δέ φατε οὐκέτι παρεῖναι τὸν καιρόν.
12. πολλὰ τροπαῖα καὶ καλὰ οἱ παλαοὶ οὕτως ἐστήσαντο ὥστε ἡμᾶς ἔτι καὶ νῦν τῖμᾶν αὐτούς. καίτοι οἱ φρονοῦντες νομίζουσιν αὐτοὺς ταῦτα στήσαι οὐ μόνον ἵνα αὐτοὶ ἐπὶ τοῖς ἔργοις ἐπαινῶνται, ἀλλὰ καὶ οἱ ὕστερον πράγματα καὶ μείζω καὶ καλλίω τελευτῶσιν.

Chapter 16

Drill 155.A (p. 783)

1. Principal Parts: ἴημι, ἴσσω, ἴκα, -εἶκα, -εἶμαι, -εἶθην
 Person and Number: 3rd sing. Participles: fem. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἴησι(ν)	ἴεται	ἴεται
Imperfect	ἴει	ἴετο	ἴετο
Future	ἴσει	ἴσεται	-έθήσεται
Aorist	ἴκε(ν)	εἶτο	-εἶθῃ
Perfect	-εἶκε(ν)	-εἶται	-εἶται
Pluperfect	-εἶκει(ν)	-εἶτο	-εἶτο
<i>Subjunctive</i>			
Present	ἴῃ	ἴηται	ἴηται
Aorist	ἴῃ	ἴηται	-έθῃ
<i>Optative</i>			
Present	ἴείῃ	ἴεῖτο	ἴεῖτο
Future	ἴσοι	ἴσοιτο	-έθήσοιτο
Aorist	εἶῃ	εἶτο	-έθειῃ
<i>Infinitives</i>			
Present	ἴέναι	ἴεσθαι	ἴεσθαι
Future	ἴσειν	ἴσεσθαι	-έθήσεσθαι
Aorist	εἶναι	εἶσθαι	-έθῆναι
Perfect	-εἶκέναι	-εἶσθαι	-εἶσθαι
<i>Participles</i>			
Present	ἴῆσαν	ἴεμένην	ἴεμένην
Future	ἴσουσαν	ἴσομένην	-έθησομένην
Aorist	εἶσαν	έμένην	-έθεισαν
Perfect	-εἰκυῖαν	-εἰμένην	-εἰμένην
<i>Imperative</i>			
Present	ἴέτω	ἴέσθω	ἴέσθω
Aorist	έτω	έσθω	-έθέτω

2. Principal Parts: ἀφίημι, ἀφήσω, ἀφήκα, ἀφείκα, ἀφείμαι, ἀφείθην
 Person and Number: 3rd pl. Participles: neut. pl. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἀφῐ̅ῤσιν(ν)	ἀφῐ̅ενται	ἀφῐ̅ενται
Imperfect	ἀφῐ̅εσαν	ἀφῐ̅εντο	ἀφῐ̅εντο
Future	ἀφῆσουσιν(ν)	ἀφῆσονται	ἀφεθήσονται
Aorist	ἀφῆσαν	ἀφῆντο	ἀφείθησαν
Perfect	ἀφείκῃσιν(ν)	ἀφῆνται	ἀφῆνται
Pluperfect	ἀφείκεσαν	ἀφῆντο	ἀφῆντο
<i>Subjunctive</i>			
Present	ἀφῐ̅ῶσιν(ν)	ἀφῐ̅ῶνται	ἀφῐ̅ῶνται
Aorist	ἀφῶσιν(ν)	ἀφῶνται	ἀφεθῶσιν(ν)
<i>Optative</i>			
Present	ἀφῐ̅εῖεν	ἀφῐ̅εῖντο	ἀφῐ̅εῖντο
Future	ἀφῆσοιεν	ἀφῆσοιντο	ἀφεθήσοιντο
Aorist	ἀφῆεν ἀφεθείησαν/ἀφεθεῖεν	ἀφῆντο	
<i>Infinitives</i>			
Present	ἀφῐ̅έναι	ἀφῐ̅εσθαι	ἀφῐ̅εσθαι
Future	ἀφῆσειν	ἀφῆσεσθαι	ἀφεθήσεσθαι
Aorist	ἀφῆναι	ἀφέσθαι	ἀφεθῆναι
Perfect	ἀφεικέναι	ἀφῆσθαι	ἀφῆσθαι
<i>Participles</i>			
Present	ἀφῐ̅έντα	ἀφῐ̅έμενα	ἀφῐ̅έμενα
Future	ἀφῆσοντα	ἀφησόμενα	ἀφεθησόμενα
Aorist	ἀφέντα	ἀφέμενα	ἀφεθέντα
Perfect	ἀφεικότα	ἀφειμένα	ἀφειμένα
<i>Imperative</i>			
Present	ἀφῐ̅έντων	ἀφῐ̅έσθων	ἀφῐ̅έσθων
Aorist	ἀφέντων	ἀφέσθων	ἀφεθέντων

3. Principal Parts: συνίημι, συνήσω, συνήκα, —, —, —
 Person and Number: 1st pl. Participles: masc. pl. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	συνίεμεν		
Imperfect	συνίεμεν		
Future	συνήσομεν		
Aorist	συνεῖμεν		
Perfect			
Pluperfect			
<i>Subjunctive</i>			
Present	συνῖῶμεν		
Aorist	συνῶμεν		
<i>Optative</i>			
Present	συνιῖμεν		
Future	συνήσοιμεν		
Aorist	συνεῖμεν		
<i>Infinitives</i>			
Present	συνιέναι		
Future	συνήσειν		
Aorist	συνεῖναι		
Perfect			
<i>Participles</i>			
Present	συνιῖσι(ν)		
Future	συνήσουσι(ν)		
Aorist	συνεῖσι(ν)		
Perfect			
<i>Imperative</i>			
Present			
Aorist			

Drill 155.B (pp. 783-784)

- | | |
|---|---|
| 1. you were releasing | 2. you are letting go |
| 3. he was releasing,
release (repeatedly) | 4. you were letting go (of),
you were being released
let go (of) (repeatedly)
be released (repeatedly) |
| 5. a man sending away (subj.) | 6. send away (once) |
| 7. of the men/things perceiving | 8. if only they would understand |
| 9. you understood | 10. to neglect (once) |
| 11. to let go (of) (once) | 12. he was released |
| 13. they are hurling | 14. if only they would hurl |
| 15. you (pl.) are hurling,
you (pl.) were hurling, hurl (repeatedly) | 16. Incorrect form; changed in second printing |
| 17. they were sending away | 18. you (pl.) sent away,
if only you (pl.) would release |
| 19. I understand | 20. to understand (repeatedly) |
| 21. we are/were understanding | 22. the man who is eager/is being released (d.o.) |
| 23. the men who are letting go (of) (d.o.) | 24. to be about to hurl |

Drill 155.C (pp. 784-785)

- | | |
|----------------------|------------------------|
| 1. συνῆκας | 2. συνῖης |
| 3. συνῖῶμεν | 4. ἔς, ἄφες |
| 5. ἀφεῖναι | 6. ἀφῖέναι |
| 7. ἱᾶσι(ν) | 8. ἵετο |
| 9. ἵεις, ἀφῖεις | 10. εἶμεν |
| 11. ἀφείθητε | 12. τοὺς ἀφειμένους |
| 13. τοῖς συνῖεῖσι(ν) | 14. συνῖεμεν |
| 15. συνείης ἄν | 16. ἱησι(ν), ἀφῖησι(ν) |
| 17. ἵει, ἀφῖει | 18. ἵεντο |
| 19. ἀφεθήσονται | 20. ὁ εἷς, ὁ ἀφείς |
| 21. οἱ ἱέμενοι | 22. ἥσειν |
| 23. ἀφεῖκε(ν) | 24. ἀφήσετε |

Drill 155.D (pp. 786–788)

1. Do not neglect the things that the gods are giving to you.
2. A. Have you understood what (that which) he is saying?
B. By Hermes I, on the one hand, (have) not.
3. After he seized the city of the allies, he released some of the citizens, and he gave back to them all the things that they lost.
4. Every mother, when someone of the enemies is taking anyone of her children, no longer flees and (she does) not (do so) even if she happens to be one (alone), but she hastens against the one trying to take (him).
5. The more friends understand one another, the more noble things they accomplish.
6. If someone should let go of the rest of things and ask me what of these things has (the) greatest power in relation to the art of words, I would answer that it is the nature of the rhetor.
7. Surely not indeed will you (pl.) assert that it is just for that man to be released, but for me to have perished.
8. It will be possible for you, friend, if you understand these things, to go away to (your) house after you have become better.
9. Also now one ought to neglect the land and houses, but (ought) to cling to the sea and city so as for us finally to conquer.
10. A. Release, wicked man, this woman to me. For she is mine.
B. I would not let go (of her).
A. And *I* shall not let go (of her).
B. Then swiftly you will suffer, as I think.
11. That foolish general has sent away the allies, but his own army he has led into danger.
12. This divine man was accomplishing such things when he was alive so as to be released from Hades.

Drill 155.E (pp. 788–789)

1. δεῖ σε ἀφέμενον τῶν ἄλλων τούτῳ προσέχειν τὸν νοῦν μόνῳ.
2. ὅταν μὴ σε συνῶ, δεῖ σαφέστερον λέγειν. πᾶν γὰρ ἔμαι περὶ πᾶσῶν τῶν ἀρετῶν μαθεῖν.
3. περὶ τὰ ἐν πολέμῳ πρᾶχθέντα ἀφίεται καὶ οὐ δεῖ αὐτὸν οὐδὲν εἰπεῖν.
4. οὐκέτι παῖς ἦν αὕτη ἡ γυνή· ἀφεῖτο γὰρ τῷ πατρί μου ἐλευθέρᾳ.
5. μὴ ἀφῆτε τοιοῦτον, ὃ ἄνδρες Ἀθηναῖοι, καιρὸν μὴδὲ πάθητε ταῦτόν ὃ πολλάκις ἤδη πεπόνθατε.
6. ἔει σε, ὃ ἀθλιώτατε, ἐκ γῆς. οἱ γὰρ πολέμιοι σοῦ ἀποκτεῖναί σε μέλλουσιν.
7. ἔτι ἐν μένει, ὑμᾶς πείσαι ὅτι τὸ δίκαιόν ἐστι ἡμᾶς ἀφεῖναι.

8. ὁρῶ σε οὐκέτι συνιέντα τοὺς παρόντας κινδύνους· ἄγειν ἡμᾶς οὐ δυνήσῃ ἐάν τι παθόντες τύχωμεν.

Drill 155.F (p. 789)

1. Principal Parts: μῖσέω, μῖσῆσω, ἐμίσθησα, μεμίσθηκα, μεμίσθημαι, ἐμίσθηθην
 Person and Number: 2nd pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	μῖσεῖτε		μῖσεῖσθε
Imperfect	ἐμῖσεῖτε		ἐμῖσεῖσθε
Future	μῖσῆσετε		μῖσηθήσεσθε
Aorist	ἐμίσθησατε		ἐμίσθηθητε
Perfect	μεμίσθηκατε		μεμίσθησθε
Pluperfect	ἐμεμίσθηκατε		ἐμεμίσθησθε
<i>Subjunctive</i>			
Present	μῖσῆτε		μῖσῆσθε
Aorist	μῖσήσητε		μῖσηθῆτε
<i>Optative</i>			
Present	μῖσοῖτε/μῖσοίητε		μῖσοῖσθε
Future	μῖσῆσοιτε		μῖσηθήσοισθε
Aorist	μῖσήσαιτε		μῖσηθείητε/ μῖσηθεῖτε
<i>Infinitives</i>			
Present	μῖσεῖν		μῖσεῖσθαι
Future	μῖσῆσειν		μῖσηθήσεσθαι
Aorist	μῖσῆσαι		μῖσηθῆναι
Perfect	μεμίσθηκέναι		μεμίσθησθαι
<i>Participles</i>			
Present	μῖσοῦντας		μῖσουμένους
Future	μῖσῆσοντας		μῖσηθησομένους
Aorist	μῖσήσαντας		μῖσηθέντας
Perfect	μεμίσθηκότας		μεμίσθημένους
<i>Imperative</i>			
Present	μῖσεῖτε		μῖσεῖσθε
Aorist	μῖσήσατε		μῖσήθητε

2. Principal Parts: πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, —, —
 Person and Number: 1st pl. Participles: fem. pl. gen.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	πίπτομεν		
Imperfect	ἐπίπτομεν		
Future		πесούμεθα	
Aorist	ἐπέσομεν		
Perfect	πεπτώκαμεν		
Pluperfect	ἐπεπτώκεμεν		
<i>Subjunctive</i>			
Present	πίπτωμεν		
Aorist	πέσωμεν		
<i>Optative</i>			
Present	πίπτοιμεν		
Future		πесοίμεθα	
Aorist	πέσοιμεν		
<i>Infinitives</i>			
Present	πίπτειν		
Future		πесεῖσθαι	
Aorist	πесεῖν		
Perfect	πεπτωκέναι		
<i>Participles</i>			
Present	πίπτουσῶν		
Future		πесουμένων	
Aorist	πесουσῶν		
Perfect	πεπτωκυῶν		
<i>Imperative</i>			
Present			
Aorist			

3. Principal Parts: φοβέομαι, φοβήσομαι, —, —, πεφόβημαι, ἐφοβήθην
 Person and Number: 2nd sing. Participles: fem. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present		φοβῶ/φοβεῖ	
Imperfect		ἐφοβοῦ	
Future		φοβήσῃ/φοβήσῃ	
Aorist			ἐφοβήθη
Perfect		πεφόβησαι	
Pluperfect		ἐπεφόβησο	
<i>Subjunctive</i>			
Present		φοβῶ	
Aorist			φοβηθῇ
<i>Optative</i>			
Present		φοβοῖο	
Future		φοβήσοιο	
Aorist			φοβηθείη
<i>Infinitives</i>			
Present		φοβεῖσθαι	
Future		φοβήσεσθαι	
Aorist			φοβηθῆναι
Perfect		πεφοβῆσθαι	
<i>Participles</i>			
Present		φοβουμένη	
Future		φοβησομένη	
Aorist			φοβηθεῖσα
Perfect		πεφοβημένη	
<i>Imperative</i>			
Present		φοβοῦ	
Aorist			φοβήθητι

4. Principal Parts: —, —, ἔδαισα, δέδοικα, —, —
 Person and Number: 3rd pl. Participles: masc. pl. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present			
Imperfect			
Future			
Aorist	ἔδαισαν		
Perfect	δέδοικᾱσι(ν)		
Pluperfect	ἐδέδοίκεσαν		
<i>Subjunctive</i>			
Present			
Aorist	δείωσι(ν)		
<i>Optative</i>			
Present			
Future			
Aorist	δείσαιεν/δείσειαν		
<i>Infinitives</i>			
Present			
Future			
Aorist	δεῖσαι		
Perfect	δέδοικέναι/δεδιέναι		
<i>Participles</i>			
Present			
Future			
Aorist	δείσαντας		
Perfect	δέδοικότας/δεδιότας		
<i>Imperative</i>			
Present			
Aorist	δαισάντων		

5. Principal Parts: σκοπέω, σκέπομαι, ἔσκεψάμην, —, ἔσκεμμαι, —
 Person and Number: 3rd sing. Participles: neut. sing. dat.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	σκοπεῖ		
Imperfect	ἔσκόπει		
Future		σκέψεται	
Aorist		ἔσκέψατο	
Perfect		ἔσκεπται	
Pluperfect		ἔσκεπτο	
<i>Subjunctive</i>			
Present	σκοπῇ		
Aorist		σκέψηται	
<i>Optative</i>			
Present	σκοποῖ/σκοποίη		
Future		σέψοιτο	
Aorist		σέψαιτο	
<i>Infinitives</i>			
Present	σκοπεῖν		
Future		σέψεσθαι	
Aorist		σέψασθαι	
Perfect		ἔσκέφθαι	
<i>Participles</i>			
Present	σκοποῦντι		
Future		σκεπομένῳ	
Aorist		σκεψαμένῳ	
Perfect		έσκεμμένῳ	
<i>Imperative</i>			
Present	σκοπέιτω		
Aorist		σκεψάσθω	

6. Principal Parts: ἐπιχειρέω, ἐπιχειρήσω, ἐπεχείρησα, ἐπικεχείρηκα, —, ἐπεχειρήθην
 Person and Number: 1st sing. Participles: masc. sing. nom.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἐπιχειρῶ		ἐπιχειροῦμαι
Imperfect	ἐπεχείρουν		ἐπεχειρούμην
Future	ἐπιχειρήσω		ἐπιχειρηθήσομαι
Aorist	ἐπεχείρησα		ἐπεχειρήθην
Perfect	ἐπικεχείρηκα		
Pluperfect	ἐπεκεχειρήκη		
<i>Subjunctive</i>			
Present	ἐπιχειρῶ		ἐπιχειρῶμαι
Aorist	ἐπιχειρήσω		ἐπιχειρηθῶ
<i>Optative</i>			
Present	ἐπιχειροῖμι/ἐπιχειροίην		ἐπιχειροίμην
Future	ἐπιχειρήσοιμι		ἐπιχειρηθισοίμην
Aorist	ἐπιχειρήσαιμι		ἐπιχειρηθείην
<i>Infinitives</i>			
Present	ἐπιχειρεῖν		ἐπιχειρεῖσθαι
Future	ἐπιχειρήσειν		ἐπιχειρηθήσεσθαι
Aorist	ἐπιχειρῆσαι		ἐπιχειρηθῆναι
Perfect	ἐπικεχειρηκέναι		
<i>Participles</i>			
Present	ἐπιχειρῶν		ἐπιχειρούμενος
Future	ἐπιχειρήσων		
	ἐπιχειρηθησόμενος		
Aorist	ἐπιχειρήσας		ἐπιχειρηθείς
Perfect	ἐπικεχειρηκώς		
<i>Imperative</i>			
Present			
Aorist			

7. Principal Parts: ἔξεσσι(ν), ἐξέσται, —, —, —, —
 Person and Number: 3rd sing. Participles: neut. sing. acc.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Indicative</i>			
Present	ἔξεσσι(ν)		
Imperfect	ἐξῆν		
Future		ἐξέσται	
Aorist			
Perfect			
Pluperfect			
<i>Subjunctive</i>			
Present	ἐξῆ		
Aorist			
<i>Optative</i>			
Present	ἐξεΐη		
Future		ἐξεέσοιτο	
Aorist			
<i>Infinitives</i>			
Present	ἐξεῖναι		
Future		ἐξεέσεσθαι	
Aorist			
Perfect			
<i>Participles</i>			
Present	ἐξόν		
Future		ἐξεσόμενον	
Aorist			
Perfect			
<i>Imperative</i>			
Present			
Aorist			

Drill 155.G (pp. 790-791)

- | | |
|---|--------------------------------------|
| 1. men who fear (d.o.) | 2. to be afraid |
| 3. to fear (once) | 4. he was fearing |
| 5. consider (once) | 6. to consider (once) |
| 7. it is being examined | 8. let us examine |
| 9. we feared | 10. you will fear |
| 11. to have feared | 12. you (pl.) are afraid, fear (pl.) |
| 13. the things being hated (subj., d.o.) | 14. to hate (repeatedly) |
| 15. we were hated | 16. to be hated (repeatedly) |
| 17. it will be possible | 18. it is possible |
| 19. to be possible | 20. it was possible |
| 21. the men having fallen (subj.) | 22. I fell, they fell |
| 23. to be about to fall | 24. we were falling |
| 25. he attempted | 26. to try (once) |
| 27. the thing being attempted (subj., d.o.) | 28. I was trying, they were trying |

Drill 155.H (pp. 791-792)

- | | |
|--|---------------------------------|
| 1. ἐξῆν | 2. ἐξεῖναι |
| 3. ἐξέσται | 4. ἐξέσεσθαι |
| 5. ἐπιχείρησον | 6. ἐπιχειρήσαι, ἐπιχειρήσειε(ν) |
| 7. ἐπεχείρει | 8. ἐπιχειρήσουσι(ν) |
| 9. πεσεῖν | 10. πεπτώκαμεν |
| 11. ἐπίπτετε | 12. πεπτωκέναι |
| 13. δεδοίκαμεν, φοβούμεθα | 14. φοβήσονται |
| 15. δεῖσαι, φοβηθῆναι | 16. πεφόβηνται |
| 17. ἐπεφοβήμεθα | 18. ἐδεδοίκη, ἐφοβούμεν |
| 19. τῶν δεδοικόντων, τῶν δεδιόντων
τῶν φοβουμένων | 20. φοβώμεθα |
| 21. ἐμίσητε | 22. ἐμίσηθη |
| 23. μῖσησaiτε | 24. μῖσηθῆναι |
| 25. σπόπει | 26. σκέψασθε |
| 27. ἔσκειπται | 28. ἐσκέφθαι |

Drill 156.A (pp. 793-795)

1. I/They fled out of the battle before winning a noble reputation.
2. We shall not go to the marketplace until Demosthenes goes away.

3. The Persian king is sending away the ambassador before hearing (once) the things that he is intending to say.
4. I was conversing with Socrates as long as it was possible.
5. While there is an opportunity, make clear to us all the things that you have heard about these things/men.
6. The teacher did not think it right to teach the students something newer until at least they learned the things already taught.
7. I shall not do this thing until you order (me).
8. Until you understand well the epic poetry of the poets, never will you find the truth about the divine things.
9. Up to this time the Spartans and the Athenians were remaining in peace.
10. The army remained in great fear until the generals arrived.
11. They did not cease (earlier) holding him in anger until he paid the penalty.
12. They did not see many things until, at least I showed (them) to them.
13. I shall not praise you, o citizens, until you send Demosthenes away. Until he goes away we shall all be in danger.

Drill 156.B (pp. 795-796)

1. οἱ βάρβαροι, ἕως ἦν ἡμέρᾱ, ἐμάχοντο, ἀλλὰ τῆς νυκτὸς γενομένης ἀπῆλθον.
2. δεινοῖς ἐχρησάμην λόγοις μέχρι τοῦς πολίτας ἔπεισα.
3. μὴ ἀπέλθιτε, ὧ πρόσβεις, πρὶν ἂν ἀκούσητε τὰς γνώμας τῶν ἀρχόντων.
4. τῆς μάχης ἡρξάμεθα πρὶν τὸν στρατηγὸν κελεῦσαι.
5. ὁ Γοργιάς τοὺς υἱοὺς διδάξει ἕως ἂν χρήματα οἱ πατέρες διδῶσιν.

Drill 157.A (pp. 797-800)

1. I am afraid that my son will suffer something terrible.
I feared that my son would not fare well.
They were fearing that their own son had suffered something terrible.
2. I was fearing that someone would destroy my house and take my property and do something bad to me myself.
I fear that someone will destroy my house and take my property and do something bad to me myself.
3. Did you really fear this woman, that she will plan something new?
Did you really fear this woman, that she was planning something new.
4. Are you not afraid that the general wishes to kill you just as (he wishes to kill) also me.

5. We feared that because our soldiers were few and without allies they would not be able to defeat the enemies (being) many.
6. There is for me a danger that, although I am advising the best things, I shall nevertheless seem to be hostile to the city.
7. I am afraid that no one of us will be worthy to stand (as) general.
8. Going away from (the) land (is) a terrible thing for a leader. For there is a (reason to) fear that others will seize the rule and that man will be unable to exact punishment.
9. I was fearing by Zeus that I would not be able to accomplish the necessary things.
10. I fear, Socrates, that I do not have so much wisdom as to be able to do this thing.
11. I am very afraid to follow the commander whom the archons appointed, that he will lead us to where the danger will be very great.
12. These men have feared that you will do something contrary to the laws about those rather young men.
13. The Greeks were not fearing the battle, but that in some other way they would be seized.
14. Our army at that time was providing some fear to the Lacedaemonians that if it becomes bigger, it will defeat them.
15. Because the generals feared that many of our men would flee or already had fled, they were deliberating about the battle about to (be).
16. When the king learned the suffering that had happened in that battle, he feared that someone of the allies would suggest that the Greeks were much greater than himself in power.

Drill 157.B. (pp. 801-802)

1. ἄρ' οὐκ ἔστιν ἄξιον τὸ φοβεῖσθαι μὴ ὁ δῆμος τοιοῦτον καταστήσῃ ἄρχοντα;
ἄρ' οὐκ ἦν ἄξιον τὸ φοβεῖσθαι μὴ ὁ δῆμος τοιοῦτον καταστήσειεν ἄρχοντα;
ἄρ' οὐκ ἦν ἄξιον τὸ φοβεῖσθαι μὴ ὁ δῆμος τοιοῦτον κατέστησεν ἄρχοντα;
2. φοβερώτατον πᾶσι δοκεῖ μὴ οὗτοι εἰς τὴν πόλιν ἀφίκωνται.
3. πολλάκις οἱ πατέρες ἐν πολέμῳ φοβοῦνται μὴ ἐν μάχῃ οἱ σφέτεροι αὐτῶν υἱοὶ ἀποθάνωνται.
4. βασιλέα μάλιστα πάντων ἐφοβοῦντο, μὴ ποτε αὐτὸς εἰς τὰς πόλεις τῶν Ἑλλήνων ἀφίκηται καὶ μαχόμενος νικᾷ.
5. ὑμᾶς πείθουσιν τινες τῶν ῥητόρων ὅτι ἐστὶν κίνδυνος μὴ οἱ σύμμαχοι οὗτοι μάχεσθαι τοσούτῳ οὐκ ἐθέλωσι πολεμῶ. αὐτοῖς δεῖ ὑμᾶς μὴ πείσασθαι.
6. πῶς ἂν τις δέισειεν μὴ ἀνὴρ καλὸς καὶ ἀγαθὸς γενόμενος οὐ χάριν τοῖς γονεῦσιν ἔχῃ οἱ ἀρετὴν αὐτὸν ἐδίδαξαν;

7. μηκέτι φοβήθητι, ὦ πάτερ, ὑπὲρ ἐμοῦ, μὴ τοιαῦτα ποιεῖν δύνωμαι ποτε ὥστε θεῖναι σε ἐν κινδύνῳ ἢ τὴν μητέρα.
8. οὗτος ὁ ῥήτωρ λέγει ὅτι τὸ πλῆθος φοβεῖται μὴ οἱ ἡμέτεροι ὡς ἔπος εἰπεῖν πάντες μαχόμενοι τεθνῶσιν ὑπὲρ τῆς πατρίδος.

Drill 158-159.A (pp. 803-807)

1. Virtue must be practiced by us. (personal passive)
We must practice virtue. (impersonal active)
2. I think that all things must be done by *you* (pl.) in order that you may never become under the power of the non-Greeks. (personal passive)
It seems to me, at least, that one must teach the children the causes of wars. (impersonal active)
3. You were doing nothing of the useful things, although it was necessary for all of these things especially to happen. (Accusative Absolute)
4. Many men, when the worst men were holding power, went away out of Athens, it being not at all possible for them to do another thing. (Accusative Absolute)
5. Let us investigate what must be done by us. (personal passive)
6. I think that after these things one must converse about the safety of the citizens. (impersonal middle)
7. By deed you have made clear, it not being necessary (to make it clear) by words, wicked man, that you do not consider the homeland of any value. (Accusative Absolute)
8. A man must be honored not for some deeds but because he has a beautiful soul. (personal passive)
9. Since the men in the council were refusing to welcome the ambassadors, the archons believed that something had to be done. (personal passive)
10. Let the man saying that one must begin this deed himself begin (it). (impersonal middle)
11. One must learn the arts of war from the ones knowing (them) and (one must learn) how it is necessary to use them. (impersonal active)
12. Often a man, although he recognizes the bad things, that they are bad, nevertheless does them, although it is possible not to do them, because he is being led by some pleasures. (Accusative Absolute)
13. First let us investigate ourselves, companion; for we know well that knowing oneself must be considered of much value. (personal passive)
14. (By) Much stronger than we are the enemies, but nevertheless it seems that one (we) must go against them. (impersonal active)
15. No one, when it is possible to keep (the) peace, will choose war. (Accusative Absolute)

16. Whenever anyone believes that he is being wronged by anyone of the citizens and wants to exact punishment, he must say what sort of man he is and who the one doing wrong (is). (impersonal active)
17. From where have these strangers come and wanting what? These things really must be found. (personal passive)
18. Fortunate indeed must be called whoever is loved by the gods. (personal passive)
19. (It is) (a) shameful (thing), young man, for the man wanting to rule in the city to refuse to be taught about the just thing although it is possible to learn this thing. (Accusative Absolute)
20. One must obey, you know, the commander, soldier, in order that we may acquire victory most easily and most swiftly. (impersonal middle)

Drill 158-159.B (pp. 807-808)

1. πολλὰ τοῖς νεανίαις μαθητέα ἔαν σοφώτεροι γενέσθαι βούλωνται.
2. πολλὰ τοῖς νεανίαις μαθητέον, ἔξδν ἀμαθῇ μένειν τινὰ βουλόμενον.
3. τοῖς Λακεδαιμονίοις διδασκτέον τοὺς ἡμετέρους υἱούς, δέον μάχεσθαι, τὴν πολέμου τέχνην.
4. ἃ οἰόμεθα ποιητέα εἶναι τοῖς ἐλευθέροις, ταῦτα μὴ κελεύσωμεν τοὺς δούλους ποιεῖν.
5. ἄρ' ἔξεστι τοιοῦτῳ τῷ χρόνῳ εἰδέναι ὅτι ποιητέον καὶ ὅπως;

Chapter 16, Exercises A (pp. 809-811)

1. σοί γε εἰς τὴν γῆν ἀφικομένῳ τῶν ἐλευθέρων ἔξεσται καὶ λέγειν τὸν λοιπὸν βίον καὶ πράττειν ὅτι ἂν βούλῃ.
It will be possible for you, at least, since you arrived in (to) the land of free men, both to say and to do for your remaining life whatever you want.
2. ἄρ' ἐπεχείρουν πολέμου ἄρχεσθαι οὐ φοβηθέντες τὴν τότε παρὰ τοῖς Ἀθηναίοις δύναμιν καὶ δόξαν;
Were they trying to begin a war because they did not fear the power and reputation at that time among the Athenians?
3. ἄρά τις ἀνθρώπων ἐθελήσει ἐπὶ ταῦτα ἰέναι ἃ δέδοικεν, ἔξδν ἐπὶ ἃ μὴ;
Will anyone of men be willing to go against these things that he fears when it is possible (to go) against the things that (he does) not (fear)?

4. νῦν δὴ πᾶσαν τὴν ἀλήθειαν σαφῶς μοι δεικτέον ἐπειδὴ πρότερον οὐκ ἔξῃν λέγειν ὅποσα βουλοίμην.
Now indeed I must show clearly all the truth since earlier it was not possible to speak as many things as I wanted (to speak).
5. τὴν γε Ἑλένην ἀγαγέσθαι ὅμως ἐβούλοντο πολλοὶ δὴ ἄνδρες, ἐξὸν αὐτοῖς λαμβάνειν ἐν ταῖς ἑαυτῶν πόλεσι γυναῖκας.
Many indeed men nevertheless used to want to marry *Helen* although it was possible for them to take wives in their own cities.
6. εἰσὶ νῦν τοσοῦτοι τῶν Ἑλλήνων οἳ βούλονται σὺν ἡμῖν τοῖς βαρβάροις πολεμῆσαι ὥστε μήτε χρημάτων μήτε στρατιωτῶν μήτε νεῶν ἀπορίαν εἶναι.
There are now so many of Greeks who want to make war against the non-Greeks with us as for there to be a lack of not money nor soldiers nor ships.
7. οὐ πρότερον ἐμὲ φυγεῖν ἐπιχειροῦντ' ἀφῆκεν ὁ πολέμιος πρὶν αὐτῷ παρέσχον πολλὰ τὰ χρήματα.
The enemy did not earlier release me (when I was) trying to escape until I offered him much money.
8. ἱκανὰ μὲν εἶχομεν ὅπλα πολεμήσειν μέλλοντες· ναῦς δὲ ὅποσας πέμψοιεν οἱ σύμμαχοι εὐρεῖν πῶς ἐπεχειροῦμεν.
We were having sufficient weapons when we were intending to fight; but how many ships the allies would send we were trying to find somehow.
9. μέγα ἐδεδοίκεσαν οἱ πιστοὶ πολῖται μὴ πέσοιτο ἡ πόλις ἡ φιλτάτη, οὐδὲν ἐξὸν αὐτὴν σῶσαι.
The trustworthy citizens were fearing greatly that their very dear city would fall, it not at all being possible to save it.
10. κατὰ τὸν παλαιὸν νόμον τὸν ξένον τόνδε οὐκ ἀφετέον. δίκην γὰρ αὐτῷ δοτέον ἐκόντι ἢ ἄκοντι.
According to the ancient law one must not release this stranger. For he must pay the penalty, willingly or unwillingly.

Chapter 16, Exercises B (pp. 811–819)

1. I shall not stop talking until you understand these things.
He stopped talking before I, at least, understood these things.
So clearly did I speak that my child understood.
2. As long as it was possible to send other men instead of ourselves, we were remaining gladly in Athens.
We ourselves shall remain gladly in Athens until we are sent away.
We did not go away from Athens until it was necessary to save ourselves.
In Athens we were remaining until it was necessary to save ourselves.
3. Concerning the beginning of war, at least, we must deliberate not swiftly, but we must examine in more (time).
4. Still indeed there is a remaining difficulty, Socrates. For you assert that it is possible for someone to be good, but that (it is) not (possible) for someone to become good.
Consider therefore how you will say this thing more clearly.
5. I altogether fear that the city, on account of a lack of noble and good men will use unwillingly the worse men, and on account of the bad deeds of these men will fall into great dangers.
6. You are willing to listen, citizens, and to learn, but I fear this very thing, that in so short a time I shall not be able to make clear to you about the present (now) affairs.
Nevertheless I (one) must try.
7. Let us release the enemies who were defeated in war; for when the rest of men see that these men are alive and were released, they will choose to obey us rather than to fight.
I therefore perceive (things) in this way; but if someone sees another better thing, let him speak.
8. As long as you (pl.) are deliberating about peace, we shall not go armed against your land, but we shall remain here in order that we may listen to the remaining ambassadors, what each one will say.
9. I believe, men, that democracy is the greatest safety for the city since even when we acquired walls and ships and money and allies, still at that time it was possible to make war for the ones wanting (to make war).

10. Much more must be avoided and hated the archons who are using the art of words than the ones (using) necessity. For the ones using necessity prove themselves wicked, but the ones trying to persuade by words corrupt the souls of the ones being persuaded.
11. The Spartans did not treat you, Athenians, badly, when they were wanting to appear (to be) friends, but not on behalf of you did anyone of them ever yet willingly try to do just things to the men, at least, on the islands.
12. Although most ships already had been destroyed, the Athenians nevertheless were considering how they both would preserve themselves and would hold safely onto the city. However they knew that the foreigners had seized also a few of the Greeks and would never release (them).
13. That all those wicked things have been done by Demosthenes alone I believe has long since been (and is) clear to you (pl.), and I fear that I am doing the opposite thing from the thing that I want (to do), trying to prove very clearly the things that you (pl.) yourselves already know.
14. Let no one ever persuade us that there is some *greater* portion of virtue than justice for the mortal race; one must say that this (justice) has not yet arisen on account of the greatest ignorance even in the best natures.
15. Than courage, at least, with intelligence there is no better nor more steadfast possession. For when there is much perplexity, it is possible for a good man if he understands the useful things to know what one ought to do and (to know) how to do this very thing.
16. We have fallen into much perplexity. For this trustworthy man, using sure words, has said that someone is intending to kill our general or that he will die even somehow in another way. But we are asking him: “Do you know, will the one about to do this thing be willing or unwilling, and (will he be) a foreigner or a citizen?”
17. You are ordering, men, both the ambassadors of the ones being called allies to show where they killed as many of the enemies as (they killed) of citizens, or where they seized as many ships as they themselves gave, or which sort of city they took such as yours (that) they lost.

18. I and this Alexander (Alexander here), upon receiving so great a friendship from our fathers as you both know well, sons of Atreus, made it still greater than the one (friendship) that arose earlier. For while we were children, we were considering ourselves of more value than the ones who were born from the same mother and the same father. And when we became men, we practiced nothing ever yet opposite to ourselves, but we were (standing) similarly also in relation to the things of the city and we were treating the same men (as) friends and guest-friends.
19. You say that intelligence itself belongs to the good (thing) (is of the good (thing)), as though we understand what you mean when you say the name of “the good.” But we, by the gods, shall not let go of you until we understand clearly what your speech wants to say. *You* try to teach us more clearly.
20. A. Also tell me: When someone likes someone, which man (of two) becomes a friend of which man (of two); does the one liking (become a friend) of the one being liked or does the one being liked (become a friend) of the one liking? Or is it not at all different.
- B. Not at all does it seem to me, at least, to be different.
- A. How do you mean? Do both, then, become friends of one another if only the one likes the other?
- B. To me, at any rate, it seems (to be so).
- A. But what? Is it not possible for the one liking not to be liked by the one being liked?
- B. It is possible.
- A. But what? Is it possible for the one liking even to be hated?
- B. Certainly by all means.
- A. The one being liked, then, is a friend to the one liking, as it seems, friend, if he likes and if he even hates.
- B. It seems to me, at least, to be so.
- A. The one liking is not, then, a friend in accordance with this speech, but the one being liked (is a friend).
- B. It seems (so).
- A. And the one being hated is an enemy, then, but not the one hating.
- B. It appears (so).
- A. Many men, then, are liked by their enemies, but by their friends they are hated, and they are friends to their enemies, but (they are) enemies to their friends if the one being liked is a friend but not the one liking. And yet (there is) much

stupidity, dear companion, and (it is) impossible, surely, for the same man to be an enemy to his friend and a friend to his enemy.

- B. You seem to speak the truth (true things), very good man, but it is clear that I do not know clearly.

Chapter 16, Exercises C (pp. 820–826)

1. πάνυ πολλάι δοκοῦσι αἱ αἰτίαι εἶναι τὰς αἰτίᾱς τοῦ ἡμᾶς νῦν πολεμεῖν τοῖς βαρβάροις, μέγιστος δὲ ὁ παρὼν καιρός, οὐ οὐδὲν σαφέστερον. ὃν ἡμῖν οὐκ ἀφετέον, ἀλλὰ σκεπτέον ὅπως ἀρξόμεθα ὡς ἄριστα.
2. ἐπεὶ εἰς τὴν πόλιν ἤνεγκον οἱ λοιποὶ στρατιῶται τοὺς νεκροὺς οἱ ἐν τῇ μάχῃ καλῶς ἐπεπτώκεσαν, ὁ Δημοσθένης μακρὸν ἐποίησατο λόγον περὶ τῶν θρασέων ἔργων, τὴν ἀνδρείαν αὐτῶν ἐπαινῶν καὶ τὸν θυμὸν καὶ τὸν ἔρωτα τιθεὶς δόξης ἐν ταῖς φρεσὶ τῶν νεανιῶν τῶν ἀκουόντων.
3. ταῖς λοιπαῖς χρώμενοι ναυσὶ ταχέως ἀπὸ ταύτης τῆς νήσου ὤμεθα μέχρι ἂν ἀφικώμεθα εἰς ἐλευθέρᾱν τινὰ χώρᾱν. ὅπου γὰρ ἂν ἐλεύθεροι ζῶσιν οἱ ἄνθρωποι, οὐ πάνυ μῖσοῦσι ξένους οὐδὲ φοβοῦνται, ἀλλ' ἐκόντες δέχονται.
4. ἐκεῖνος ὁ βάρβαρος βασιλεὺς τοῖς λόγοις πεισθεὶς τοῦ τῶν Ἀθηναίων πρέσβεως τοσοῦτους ἀφῆκε ἐκὼν ὅσους εἶχεν. μετὰ δὲ τοῦτο, ὅτε οἱ ἡμέτεροι τοὺς ναῦς αὐτοῦ ἐώρων, οὐ μὲν ἔφευγον ἀλλ' ἦσαν πρὸς αὐτὰς ἅτε οὐ τὸν ἐλάχιστον ἔχοντες φόβον μὴ πολεμοῖντο.
5. τοὺς ἄρχοντας ταύτης τῆς πόλεως δεῖ ἰδεῖν ὅπως μὴ εἰς ἀπορίαν φόβῳ βληθησόμεθα τῷ τῶν νεῶν τῶν πολεμίων. σκεψάσθων ἄρα ὅποσα καὶ ὅποιά ἐστι ποιητέα καὶ οὐ ποιητέα ὥστε μὴ ἐν φόβῳ τὸν λοιπὸν εἶναι χρόνον πάντας τοὺς πολίτας.
6. A. νῆ Δία, ὦ φίλε, εἰς μεγίστην ἀφικόμενος ἀπορίαν ἔγωγ' αὐτὸς οὐπω οἶδα ὅτι σὺ λέγεις.
B. εἰκότως γε, ὦ βέλτιστε; οὐ γὰρ ἔτι λέγω οὐδὲν σαφές. ἀλλὰ πειράσομαι εἰπεῖν ὅτι ἡγοῦμαι περὶ λύπης καὶ ἡδονῆς ἵνα ἡμεῖς ἀμφοτέρω μάνθάνωμεν.

7. ὅτε τοὺς ἡμετέρους εἶδον στρατιώτᾱς, ὀλίγοι μὲν ἐκόντες ἵεντο πρὸς τοὺς πολεμίους, οἱ δὲ λοιποὶ οὐ μένοντες πρὶν ἀφίκοντο οἱ σύμμαχοι, ἔφευγον τὸ χεῖριστον εἶναι νομίζοντες εἶναι τὸν θάνατον. καὶ τοὺς νεκροὺς ἔλιπον τοὺς τῶν ἀρίστων οἱ ἤδη ἐτέθνασαν. οὕτως αἰσχρὰ ἦν τὰ ἐν ἐκείνῳ τῷ χρόνῳ ἔργα ὥστε ἔτι καὶ νῦν μῖσοῦνται ὑπὸ τε τῶν παίδων τῶν πεσόντων καὶ ὑπὸ πάντων τῶν ἄλλων πιστῶν.
8. ὅταν εἴπωμεν περὶ τοῦ ἀγαθοῦ τε καὶ τοῦ καλοῦ, φέρομαι εἰς ἀπορίαν. χαλεπὸν γάρ ἐστι ἕκαστον τούτων λέγειν, ὁποῖον ὄντως χρὴ λέγειν τὸ ἀγαθὸν μᾶλλον ἢ τὸ καλὸν οὕτως ὡς πιστῶ καὶ βεβαίῳ χρήσασθαι λόγῳ. ὅμως οὐ φοβητέον τὰ τοιαῦτα παντὶ θῦμῳ σκοπεῖν. πῶς οὖν καὶ τίνι τρόπῳ καὶ τί ἔξεστι λέγειν περὶ τούτων ἀμφοτέρων;
9. τοσοῦτον τὸν ἑαυτῆς ἄνδρα ἐμίσησεν ἐκείνη ἢ γυνὴ ὃς ἄλλην ἄξομενος αὐτὴν ἔλιπεν ἀδικώτατα ὥστε οὐ μόνον αὐτὸν ἔκτεινεν ἐκούσα ἀλλὰ καὶ τὸν υἱὸν αὐτῶν μόνον. νῦν κεῖνται νεκροὶ παῖς τε καὶ πατήρ. ποίοις ὅμμασιν ἰδεῖν ταῦτα ἔξεστιν; κάκιστ' ἀπολοίμην πρὶν τὸ τοιοῦτον πράξαι ἐπιχειρῆσαι οἷον πεποίηκεν.
10. ὅστις μὴ τὰ ἑαυτοῦ μόνον ἀλλὰ καὶ τὰ τῆς πόλεως ἀφείη, δέον τὰναντία ποιεῖν, εἴη ἂν ἐν μεγίστῃ ἀπορίᾳ καὶ μῖσοιτ' ἂν τὸν λοιπὸν χρόνον ὑπὸ πάντων τῶν ἀρίστων. ἐάν ποθ' οὕτω ποιῶ, ἐκ τῆς πόλεως φεύξομαι καὶ ἐν γῇ βαρβάρῳ μενῶ μέχρι ἂν ἑμαυτὸν ἀξιὸν δεῖξαι τιμῆς τιнос δύναμαι ἐν τοῖς πολίταις.
11. ἕως μὲν οἱ Ἀθηναῖοι τῷ συμφέροντι χρῆσθαι πῶς ἐδύναντο καὶ ἀπὸ τῆς πόλεως μάχεσθαι, νικῶν ἐτύγχανον. ἐπειδὴ δὲ οἱ Λακεδαιμόνιοι εἰς θάλατταν ἀφίκοντο ἀπάσᾱς τὰς ναῦς ἐπεχείρουν διαφθεῖραι, καὶ δὴ οἱ Ἀθηναῖοι αὐτὰς ἅτε μέγα δέισαντες ἐπεχείρησαν σῶζειν ὅπως ἐδύναντο,
12. Α. ἐγὼ σε οὐκ ἔτι μανθάνω. σύ νυν ἀποκρίνου, ὦγαθέ· καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται ἀδικεῖσθαι;
Β. οὐ πάνυ.
Α. φέρε δὴ, πότερον ἐμὲ ἄγεις εἰς δίκην ὥς διαφθείροντα τοὺς νέους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα;
Β. ἐκόντα ἔγωγε.
Α. τοσοῦτῳ οὖν σὺ ἐμοῦ σοφώτερος ὥστε τοῦτο ἔγνωκας καὶ εἰς τοσοῦτον ἀμαθίᾱς ἤκω ὥστε τοῦτο οὐκ οἶδα καὶ δὴ τοῦτο τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ ὥς σὺ φῆς;