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

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

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

1) words absent from the Greek original but added for smoother, clearer English renderings

2) words supplied in one clause in the Greek original but omitted in another in a regular use of ellipsis

3) explanatory material, including helpful synonyms, more literal translations, or more idiomatic translations

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

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

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

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

Drill 2.E (p. 5)
1. Κάδ/μος
2. τά/λαι
3. Άι/δης
4. μο/ρα
5. γέ/μει
6. ὀ/μοῦ
7. πα/ρά
8. πό/λις
9. ο/κί/ά
10. ἐ/ται/ρος
11. παι/ά/νων
12. θά/να/τος
13. θο/ά/ζε/τε
14. στε/νάγ/μα/τα
15. δύ/σα/λ/γη/τος
16. κρα/τύ/νων
17. Λα/κε/δα/μό/νι/ος
18. Ἅθη/να/ος
19. δεί/σαν/τες
20. σθέ/νον/τες
21. Θου/κυ/δή/δης
22. ἀ/τερ/πέστε/ρον
23. Πε/λο/πον/νη/σί/ων
24. εἰσ/κα/τα/βαί/νω
25. εί/ρω/νεί/ά
26. εὔ/δα/μο/νί/ά

Drill 2.F (p. 5)
1. vowels and diphthongs
2. three
3. ultima
4. penult
5. antepenult

Drill 3.A (p. 9)
1. acute  grave  circumflex
2. acute, short
3. may not
4. short
5. ultima, followed by another word with no pause
Drill 3.B (p. 9)

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

Drill 3.C (p. 10)
1. παίδα
2. θάνατος
3. ἐπιστήμη
4. λόγους
5. μήτηρ
6. ἵππον
7. κατήγορος
8. τεῖχος
9. συνουσία
10. πράγματα
11. θηρίον
12. πλῆθος

Drill 3.D (p. 10)
1. θεός, θεος
2. κίνδυνος, κινδύνο
3. οἶκος, οἶκος
4. σοφία, σόφια
5. ημέραν, ημέραν
6. Σώκρατες, Σώκρατες
7. πέρα, πέρα
8. στρατηγοῦ, στρατηγοῦ
9. ἀπολύετε, ἀπολύετε
10. πόνους, πὸνους
11. χαίρε, χαίρε
12. ἐγέγραφε, ἐγεγράφει

circumflex may appear only on a long vowel or diphthong
antepenult may be accented only when ultima is short
if ultima is short, an accented long penult must have a circumflex
antepenult may be accented only when ultima is short
circumflex may appear only on a long vowel or diphthong
circumflex may not appear on antepenult
antepenult may be accented only when ultima is short
accent may appear only on one of the last three syllables
grave may appear only on ultima
if ultima is short, accented long penult must have circumflex
antepenult may be accented only when ultima is short
Drill 3.E (p. 11)

1. an acute on the ultima changes to a grave when another word follows
   ἀλλὰ τοὺς θεοὺς διὰ τὰ τούτων αὑτὰ σημαίνειν...

2. an acute on the ultima changes to a grave when another word follows
   οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον ἐγένετο

3. an acute on the ultima changes to a grave when another word follows, but it remains when
   a pause follows, and a grave may appear only on the ultima
   ᾧ μὲν μαθόντας ποιεῖν ἔδοσαν οἱ θεοὶ, μανθάνειν...
Chapter 1

Drill 5.A (p. 13)
1. ἀ ρ Ἰ (ultima followed by another word)
2. ἀ ρ Ἰ (ultima followed by a pause)
3. ἀ ρ Ἰ (not possible if penult is long and ultima is short)
4. ἀ ρ Ἰ (ultima must be short)
5. ἀ ρ Ἰ (ultima must be long)
6. ἀ ρ Ἰ (if penult is long and is accented and if ultima is short)

Drill 5.B (pp. 13–14)
1. νόμος νόμους νόμον νόμος
2. ὀνομα ὀνόματα ὀνομάτων ὀνόματος
3. θάλαττα θάλατταν θαλάττη θαλάτταις
4. τέχνη τέχνης τέχνην τέχνας
5. ρήτωρ ρήτορα ρητόρων ρήτορ
6. Γαία Γαίᾶς Γαιάν Γαία
7. πράγμα πράγματι πράγμασι πράγματων
8. φιλοσοφία φιλοσοφίαν φιλοσοφία φιλοσοφίας
9. υἱός υἱοί υἱόν υἱοῦ
10. σπονδή σπονδαί σπονδάς σπονδήν
11. πῆμα πημάτων πήματα πημασιν
12. Παλλάς Παλλάδος Παλλάδα Παλλάδι
13. τέκνον τέκνα τέκνοις τέκνου
14. ζεύγος ζεύγους ζεύγει ζεύγη
15. Ἄτλας Ἄτλαντος Ἄτλαντα Ἄτλαντι
16. ἀγγελος ἀγγελε ἀγγελον ἀγγέλω
17. βίος βίοις βίον βίον
18. μοῦσα μοῦσας μοῦσασι μοῦσαν
19. δῶρον δῶρα δώρου δώροις
20. ἀρετή ἀρετάς ἀρετήν ἀρεταί
21. γένος γένη γένους γένεσιν
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**Drill 6 (pp. 15-16)**

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

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

1. three, declensions
2. nominative singular, genitive singular, article to indicate gender, meaning(s)
3. first
4. decline
5. remove the ending from the genitive singular
6. feminine, masculine, neuter
7. there is always a circumflex on the ultima
8. short
9. circumflex
10. ε, ι, ρ, η

Drill 7-8.C (p. 18)

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Drill 7-8.E (p. 18)

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</table>
Drill 7-8.F (pp. 18-19)
1. μάχαιρας 2. εἰρήνην
3. Ἑλένη 4. οἰκίων
5. βουλής 6. γνώμας
7. ψυχαὶ 8. ἀγορᾶ
9. χώραι 10. δίκαιον
11. σοφίαν 12. γνώμαι
13. οἰκίας 14. συμφοραῖ
15. δίκαιος 16. Ἑλένη
17. εἰρήνης 18. μάχαιρα
19. ἀγοράν 20. χώρῶν

Drill 7-8.G (pp. 19-20)
1. gen. sing. fem. of a plan
2. dat. pl. fem. by misfortunes
3. dat. sing. fem. for peace
4. nom. pl. fem. souls (subj.)
voc. pl. fem. souls (d.a.)
5. gen. pl. fem. of houses
6. acc. pl. fem. opinions (d.o.)
7. dat. sing. fem. by wisdom
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<td>of a country</td>
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Drill 7-8.Η (pp. 20-21)

1. χώρα
2. ψυχῶν
3. ὦ Ἑλένη
4. εἰρήνης
5. γνώμην
6. χώραι
7. Ἑλένη
8. συμφορᾶ
9. οἰκίῶν
10. εἰρήνη
11. δίκη
12. συμφορᾶς
13. βουλήν
14. σοφία
15. συμφορᾶς
16. Ἑλένην
17. γνώμας
18. ψυχήν
19. εἰρήνη
20. μάχας

Drill 7-8.Ι (p. 21)

1. συμφορᾶ, συμφορᾶς, ἡ
2. εἰρήνη, εἰρήνης, ἡ
3. οἰκία, οἰκίας, ἡ
4. βουλή, βουλῆς, ἡ
5. Ἑλένη, Ἑλένης, ἡ
6. σοφία, σοφίας, ἡ
7. ἀγορᾶ, ἀγορᾶς, ἡ
8. γνώμη, γνώμης, ἡ
9. χώρα, χώρας, ἥ
11. δίκη, δίκης, ἥ
10. μάχη, μάχης, ἥ
12. ψυχή, ψυχῆς, ἥ

Drill 9.A (p. 23)
1. -ον
2. short
3. -α
4. circumflex
5. -ε

Drill 9.C (p. 23)

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Drill 9.E (p. 23)

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1. θεῶν
2. ἔταϊρον
3. ἔργα
4. Πρίαμε
5. ὀπλοῖς
6. νόμοι
7. ὀδόρ
8. τέκνα
9. ζῷον
10. τέκνοις
11. νήσου
12. ἄνθρωποι
13. ὀπλον
14. λόγων
15. νόμους
16. πολέμου
17. Ἀλεξάνδρῳ
18. ζῷα
19. ἑταῖρε
20. ἔργοις

Drill 9.G (pp. 25–26)

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

Drill 9.H (p. 27)
1. λόγον 2. ὦ ἀνθρωπε
3. ὁδοὺς 4. νόμοις
5. ἑταῖροι 6. τέκνου
7. θεοῖς 8. ζῷων
9. Ἀλεξάνδρῳ 10. ὀπλοῖς
11. ὁ Πρίαμῳ 12. νῆσους
13. πόλεμον 14. ἔργῳ
15. ἀνθρώπων 16. ὦ Ἀλεξάνδρε
17. ἑταίρους 18. Πριάμῳ
19. πολέμων 20. θεόν

Drill 9.I (p 27)
1. θεός, θεοῦ, ὁ or ἦ 2. νόμος, νόμου, ὁ
3. τέκνον, τέκνου, τό 4. Πρίαμος, Πριάμου, ὁ
5. πόλεμος, πολέμου, ὁ
7. ἀνθρωπός, ἀνθρώπου, ὁ οr ἣ
9. ζῷον, ζῶου, τό
11. λόγος, λόγου, ὁ
13. νῆσος, νῆσου, ἦ
6. ἔργον, ἔργου, τό
8. ἐταίρος, ἐταίρου, ὁ
10. ὁδός, ὁδοῦ, ἢ
12. Ἀλέξανδρος, Ἀλεξάνδρου, ὁ
14. ὀπλον, ὀπλοῦ, τό

Drill 10.B (p. 29)
1. ὁ, ἢ, οἱ, αἱ
2. proclitic
3. τάς, feminine, plural, accusative
4. circumflex
5. becomes a grave
6. gender, number, case

Drill 10.C (29)

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<td>τῆς ψῡχῆς</td>
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<td>τὰς ψῡχάς</td>
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<tr>
<td>Vocative</td>
<td>ὁ ψῡχή</td>
<td>ὦ ψῡχαί</td>
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<td>οἱ λόγοι</td>
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<td>τοῦ λόγου</td>
<td>τῶν λόγων</td>
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<tr>
<td>Dative</td>
<td>τῷ λόγῳ</td>
<td>τοῖς λόγοις</td>
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<td>Accusative</td>
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<td>τοὺς λόγους</td>
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<tr>
<td>Dative</td>
<td>τῷ ὀπλῳ</td>
<td>τοῖς ὀπλοῖς</td>
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<tr>
<td>Accusative</td>
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<td>τὰ ὀπλα</td>
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<td>ὦ ὀπλα</td>
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</table>
Drill 10.D (p. 30)

1. τὰς
2. τῶν
3. τῷ
4. ὦ
5. τὰ, ὦ
6. τὴν
7. αἱ, ὦ
8. τὴν
9. τής
10. τοῖς
11. τὸ, ὦ
12. τῆς, τὰς
13. τῇ
14. τοὺς
15. τῶν
16. τῇ
17. ἦ, ὦ
18. ταῖς
19. οἱ, ὦ
20. τοῦ
21. τῇ
22. τὸν

Drill 11 (pp. 31-32)
1. the souls of men (subj.)
2. in accordance with the plan
3. to the children of the gods/goddesses
4. the misfortunes in the land (d.o.)
5. men and gods (subj.)
6. both by word and by deed
7. for the companion of Priam
8. animals and men (d.o.)
9. by the road out from the land
10. Helen (d.a.)
11. the men in the council (subj.)
12. the opinions of men about the soul (d.o.)
13. the houses of the gods (d.o.)
14. of the weapons of Alexander
15. both war and peace (subj.)
16. by the wisdom of Helen
17. into the battle with weapons
18. the companions of Alexander (subj.)
19. with the aid of the gods
20. the man in the marketplace (d.o.)
21. concerning the words of the goddess
22. for the men on the islands
Chapter 1, Exercises A (pp. 33-34)

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

Chapter 1, Exercises B (pp. 34-35)

1. καὶ τοὺς ἀνθρώπους καὶ τοὺς θεοὺς
2. τῷ νόμῳ τῷ τῆς χώρας
3. περὶ τῆς τῶν θεῶν δίκης
4. ὦ Πρίαμε
5. τῶν συμφορῶν τῶν τῆς Ἑλένης
6. τῇ ὁδῷ τῇ εἰς ἀγοράν
7. τῷ ἐταίρῳ τῆς θεοῦ
8. τοὺς λόγους τοῦ Πριάμου
9. περὶ τῆς τοῦ θεοῦ σοφίαν
10. ἐξ ἀγορᾶς
11. ἡ τοῦ ἀνθρώπου ψύχη
12. περὶ τὴν οἰκίαν
13. καὶ λόγοις καὶ ὅπλοις
14. τὰ τέκνα τῶν θεῶν
15. ἐν ταῖς νήσοις
16. σὺν δίκη
17. ἔταιρον τῆς ὁδοῦ
18. ἐν ταῖς ψυχαῖς τῶν ἀνθρώπων
19. καὶ τῷ Πριάμῳ καὶ τῷ Ἀλεξάνδρῳ
20. τῇ σοφίᾳ τῇ τῆς θεοῦ
21. τὰς συμφορὰς μάχης
22. ἐκ τῶν νόμων, σὺν τοῖς νόμοις
23. εἰς τὴν δίκην
24. ἐκ τῶν ἔργων τοῦ Ἀλεξάνδρου
Chapter 1, Exercises C (pp. 36–46)

   with article  with article  σὺν ὀπλοῖς
   ὁ Πρῖμος  ἐκ τῆς χώρας

   attrib. position  with article
   oί ἐν τῇ ἁγορᾷ ἄνθρωποι  τῶν ἐργῶν

   with article  with article  possible attributive
   ἡ δίκη  τὸ ἔργον  (τὸ) τῶν θεῶν

   with article  with article
   λόγοις  τὴν Ἑλένην  καὶ  τὸν Πρίμον

   with article  with article  Acc., D.O. sing.  (possibly with
   καὶ  οἱ ἄνθρωποι  καὶ  οἱ θεοὶ  ὁ Πρίμος  (ἐν) δίκην
   (possibly) with article

   with article  (possibly) with article
   τὸ τέκνον  εἰς (τὴν) οἰκίαν

   with article  with article
   ἐν τῇ οἰκίᾳ  τὰ τέκνα  τοὺς ἑταίρους

   with article  (possibly) with article, attributive
   ἐν τῇ εἰς (τὴν) ἁγοράν ὀδῷ  ζῷα  καὶ  ἄνθρωπος
9. Nom., Subj. pl. with article οἱ ἑταῖροι
   Gen. of Poss. sing. Πριάμου
   Gen. of Sep. sing. μάχης

10. Nom., Subj. pl. conj. Acc., D.O. sing. (possibly) with article οἱ ἄνθρωποι καὶ (τὸν) πόλεμον καὶ (τὴν) εἰρήνην
    with article

11. Nom., Subj. pl. conj. Dat. of Means conj. Dative of Means Gen. pl. (possibly) with article οἱ θεοὶ καὶ τοῖς λόγοις καὶ τοῖς ἔργοις τῶν ἄνθρωπων
    with article pl. with article

    with article (possible attributive)

13. prep. + dat. pl. nom., Subj. pl. Acc., D.O. sing. Dat. of Ref. pl. with article οἱ ἄνθρωποι εἰρήνην τοῖς τέκνοις
    with article οἰ ἔταιρε εἰρήνην

    with article τοῖς τέκνοις ὦ Ἑλένη μὲν θεῷ καὶ τῇ θεῷ πολέμου

    with article

    with article

with article with article with article 
τὴν γνώµην τοῦ Πριάμου ἐν τῇ βουλῇ

with article ἡ θεὸς σὺν δίκῃ τὴν Ἑλένην

with article ὦ Ἀλέξανδρε ἐν τῇ ὁδῷ σὺν ὀπλοῖς

with article with article with article, attributive 
oἱ ἄνθρωποι εἰς τὴν βουλὴν περὶ τὴν ἐν τῇ νῆσῳ μάχην

with article with article 
λόγον περὶ τῶν ψῡχῶν τῶν ἄνθρωπῶν

with article with article (possibly) with article 
ὦ ἑταῖροι τὰ ζῷα καὶ οἱ θεοὶ τῶν θεῶν ψῡχῶν

with article οἱ ἄνθρωποι ἐν μάχῃ ὀπλοῖς

with article with article with article 
tοὺς ἄνθρωπους πολέμου λόγῳ περὶ τῆς εἰρήνης

with article (possibly) with article 
oἱ λόγοι τῶν ἄνθρωπων ἐν (τῇ) ἀγορᾷ
with article with article with article with article 
ὁ Πρίαμος δίκην τῷ τέκνῳ καὶ τῇ Ἑλένῃ

28. prep. + dat. pl. prep. + gen. sing. 
with article with article 
σὺν τοῖς θεοῖς ἐκ τοῦ πολέμου

with article with article 
oἱ θεοὶ 

with article with article 
ἡ χώρα τῇ σοφίᾳ τῆς θεοῦ

with article with article 
ὦ θεοὶ τὰς συμφορὰς τῶν ἀνθρώπων

with article 
ὁ Ἀλέξανδρος ἐταῖρος ἐν πολέμῳ

with article with article (possibly) with article (possibly) with article 
περὶ τὰς συμφορὰς τῆς Ἑλένης καὶ (οἱ) θεοὶ καὶ (οἱ) ἄνθρωποι

with article with article (possibly) attributive 
ἐν εἰρήνῃ οἱ ἄνθρωποι λόγους (τοὺς) περὶ τοῦ πολέμου

(possibly) with article (possibly) with article 
ὦ θεοὶ (τὴν) εἰρήνην εἰς τὰς ψυχὰς (τῶν) ἄνθρωπων
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<td>with article</td>
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<tr>
<td></td>
<td>τῇ συμφορᾷ</td>
<td>τῆς Ἑλένης</td>
<td>ὦ Πρίσμη</td>
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<th>prep. + acc. sing.</th>
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<td></td>
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<tr>
<td></td>
<td>τὰ ζῷα τὰ ταῖς θεοῖς</td>
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<th>prep. + acc. sing.</th>
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<td>εἰς μάχην</td>
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<td>τὸν Ἁλέξανδρον</td>
<td>ἦς ἁγορᾶς</td>
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<td>(possibly) attributive</td>
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<td></td>
<td></td>
<td>συμφοραί</td>
<td>τοῖς ἀνθρώποις</td>
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<th>prep. + acc. sing.</th>
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<td>τῆς Ἑλένης</td>
<td>περὶ τὸν πόλεμον</td>
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<td>with article</td>
<td>with article</td>
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</tr>
<tr>
<td></td>
<td>αἱ ψῡχαὶ</td>
<td>τῶν ἀνθρώπων</td>
<td>τοῖς θεοῖς</td>
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<tbody>
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<td>θεοῦ</td>
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<td>λόγων</td>
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45. Dat. of Ref. pl. prep. + dat. sing. Nom, Subj., pl. Pred. Nom. sing. Gen. of Poss. pl. with article with article, with article with article attributive τοῖς ἐν τῇ νήσῳ ἄνθρωποις ἡ εἰρήνη τὸ ἔργον τῶν θεῶν

46. Dat. of Means pl. gen. pl. Nom., Subj. sing. Acc., D.O., sing. Gen. of Poss. sing. with article with article with article with article τοῖς νόμοις μαχῶν ὁ Ἀλέξανδρος τὰ ὀπλα τοῦ Πριάμου
### Chapter 2

**Drill 12.B (p. 47)**

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<td>αἱ ἥθαλατται</td>
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<td>τῶν ἥθαλαττῶν</td>
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<td>τῇ ἥθαλαττῇ</td>
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**Drill 12.D (p. 47)**

<table>
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<td>τοὺς ποιητὰς</td>
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<td>Vocative</td>
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<td>ὦ ποιητai</td>
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<tr>
<td>Vocative</td>
<td>ὦ Γοργία</td>
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</tbody>
</table>
Drill 12.E (p. 47)

1. a ρ ῥ (ultima followed by another word)
2. a ρ ῥ (ultima followed by a pause)
3. a ρ ῥ (not possible if penult is long and ultima is short)
4. ἀ ρ ῥ (ultima must be short)
5. a ρ ῥ (ultima must be long)
6. a ρ ῥ (if penult is long and is accented and if ultima is short)

Drill 12.F (p. 48)

1. Εὐριπίδης Εὐριπίδη Εὐριπίδη Εὐριπίδου
2. ἀλῆθεια ἀλῆθεια ἀλῆθειαν ἀλῆθειὰς
3. ποιητής ποιητά ποιητήν ποιητοῦ
4. μοῖρα μοῖραν μοῖρας μοῖραι
5. θάλαττα θαλάττης θαλάττη θάλατταν
6. νεάνιας νεάνιῶν νεάνια νεάνιαις
7. Ἀτρείδης Ὀτρείδην Ὀτρείδη Ὀτρείδου
8. δῶξα δῶξαι δῶξων δῶξᾶς
9. πολίτης πολίτου πολίται πολίτην
10. Ἄιδης Ὀιδην Ὀιδῆ Ὀιδου
11. φόβος φόβου φόβον φόβους
12. αἰτία αἰτίαν αἰτιών αἰτίας
13. ἀρχή ἀρχῆς ἀρχαῖ ἀρχῆ
14. Γοργίας Γοργία Γοργίαν Γοργία
15. δήμος δήμου δήμον δήμῳ
### Drill 12.G (p. 49)

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1. νεᾱνίας, νεᾱνίου, ὁ</td>
<td>young men, d.o.</td>
</tr>
<tr>
<td>2. μοῖρα, μοῖρας, ἡ</td>
<td>share, d.a.</td>
</tr>
<tr>
<td>3. ἀληθεία, ἀληθεῖας, ἡ</td>
<td>truth, d.a.</td>
</tr>
<tr>
<td>4. πολίτης, πολίτου, ὁ</td>
<td>citizen, d.a.</td>
</tr>
<tr>
<td>5. Ἀτρείδης, Ἀτρείδου, ὁ</td>
<td>sons of Atreus, d.a.</td>
</tr>
<tr>
<td>6. αἰτία, αἰτίας, ἡ</td>
<td>cause, d.a.</td>
</tr>
<tr>
<td>7. Εὐρῑπίδης, Εὐρῑπίδου, ὁ</td>
<td>Euripides, d.a.</td>
</tr>
<tr>
<td>8. θάλαττα, θαλάττης, ἡ</td>
<td>sea, d.a.</td>
</tr>
<tr>
<td>9. δόξα, δόξης, ἡ</td>
<td>glory, d.a.</td>
</tr>
<tr>
<td>10. Ἅιδης, Ἅιδου, ὁ</td>
<td>Hades, d.a.</td>
</tr>
<tr>
<td>11. φόβος, φόβου, ὁ</td>
<td>fear, d.a.</td>
</tr>
<tr>
<td>12. Γοργίας, Γοργίου, ὁ</td>
<td>Gorgias, d.a.</td>
</tr>
<tr>
<td>13. ποιητής, ποιητοῦ, ὁ</td>
<td>poet, d.a.</td>
</tr>
</tbody>
</table>

### Drill 12.H (pp. 49-50)

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ὃ, οἱ</td>
<td>who, d.o.</td>
</tr>
<tr>
<td>2. τῆς</td>
<td>of the</td>
</tr>
<tr>
<td>3. ὑπὲρ</td>
<td>for the</td>
</tr>
<tr>
<td>4. τῇ</td>
<td>of the</td>
</tr>
<tr>
<td>5. τὸν</td>
<td>to the</td>
</tr>
<tr>
<td>6. τὴν</td>
<td>of the</td>
</tr>
<tr>
<td>7. τοῖς</td>
<td>to the</td>
</tr>
<tr>
<td>8. τοῦ</td>
<td>of the</td>
</tr>
<tr>
<td>9. τῶν</td>
<td>of the</td>
</tr>
<tr>
<td>10. ὃ, τοὺς</td>
<td>who, d.o.</td>
</tr>
<tr>
<td>11. Ἰὶ, τὰς</td>
<td>who, d.o.</td>
</tr>
<tr>
<td>12. τὰς</td>
<td>of the</td>
</tr>
<tr>
<td>13. ὃ</td>
<td>who, d.o.</td>
</tr>
<tr>
<td>14. τὸν</td>
<td>of the</td>
</tr>
<tr>
<td>15. τῆς</td>
<td>of the</td>
</tr>
<tr>
<td>16. τοῦ</td>
<td>of the</td>
</tr>
<tr>
<td>17. τῆς, τὰς</td>
<td>of the</td>
</tr>
<tr>
<td>18. τὴν</td>
<td>of the</td>
</tr>
<tr>
<td>19. ὃ, οἱ</td>
<td>who, d.o.</td>
</tr>
<tr>
<td>20. τοῦ</td>
<td>of the</td>
</tr>
</tbody>
</table>

### Drill 12.I (pp. 50-51)

<table>
<thead>
<tr>
<th>English Text</th>
<th>Greek Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a. on the sea</td>
<td>ἐν ταῖς θαλάτταις</td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
<tr>
<td>2. a. the young men (d.o.)</td>
<td>τὸν νεὰνιάν</td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
<tr>
<td>3. a. fate (subj.)</td>
<td>αἱ μοῖραι</td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
<tr>
<td>4. a. to the citizens</td>
<td>τῷ πολίτῃ</td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
<tr>
<td>5. a. sons of Atreus (d.a.)</td>
<td>ὃ Ἀτρείδη</td>
</tr>
<tr>
<td>b.</td>
<td></td>
</tr>
</tbody>
</table>
6. a. the fate (d.o.)
   b. τὰς μοίρας

7. a. into the seas
   b. εἰς τὴν θάλατταν

8. a. by the reputation
   b. ταῖς δόξαις

9. a. of the citizens
   b. τοῦ πολίτου

10. a. about the opinion of the poet
    b. περὶ τὰς γνώμας τὰς τῶν ποιητῶν

11. a. the opinions of the young men (subj.)
    b. ἡ τοῦ νεανίου δόξα

12. a. of the sons of Atreus
    b. τοῦ Ἀτρείδου

13. a. the reputations of the poets (d.o.)
    b. τὴν τοῦ ποιητοῦ δόξαν

14. a. the seas (subj.)
    b. ἡ θάλαττα

Drill 12.J (p. 52)
1. καὶ ὁ Ἀλέξανδρος καὶ ὁ Ἀτρείδης
2. ἐξ ἀρχῆς
3. περὶ τοὺς τοῦ Εὐριπίδου λόγους
4. τοὺς νόμους τοὺς τοῦ Ἅιδου
5. τῆς ἀληθείας
6. τὴν δόξαν τῆς Ἑλένης
7. καὶ τὸν Γοργίαν καὶ τὸν Εὐριπίδην
8. τῷ ποιητῇ καὶ τοῖς ἑταίροις
9. εἰς τὰς θαλάσσας
10. τὴν τῶν πολίτῶν δίκην
11. τῇ σοφίᾳ τοῦ ποιητοῦ
12. τὴν ἄρχην τῆς χώρας
13. λόγον Γοργίου
14. οἱ ἐν Ἅιδου ψῡχαί
15. περὶ τὴν δόξαν τῆς θεοῦ
16. τὴν ἀλήθειαν 
17. ὡς κακὸς ποιητής
18. ὧς κακοὶ ποιηταί
19. ὧς κακὲ δόξα
20. τὸν νεὰνιαν καὶ τὸν ποιητήν

Drill 13-14.A (p. 53)

<table>
<thead>
<tr>
<th>Case</th>
<th>Single</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Nominative</td>
<td>ὁ κακὸς ποιητής</td>
<td>οἱ κακοὶ ποιηταί</td>
</tr>
<tr>
<td>Genitive</td>
<td>τοῦ κακοῦ ποιητοῦ</td>
<td>τῶν κακῶν ποιητῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>τῷ κακῷ ποιητῇ</td>
<td>τοῖς κακοῖς ποιηταῖς</td>
</tr>
<tr>
<td>Accusative</td>
<td>τὸν κακὸν ποιητήν</td>
<td>τοὺς κακοὺς ποιητάς</td>
</tr>
<tr>
<td>Vocative</td>
<td>ὦ κακὲ ποιητά</td>
<td>ὦ κακοὶ ποιηταί</td>
</tr>
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</table>

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

1. ἀγαθὰ 2. ἀγαθοῖς
3. ἀγαθῇ 4. ἀγαθῇ
<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>5.</td>
<td>ἀγαθὸν</td>
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<tr>
<td>7.</td>
<td>ἀγαθᾶς</td>
</tr>
<tr>
<td>9.</td>
<td>ἀγαθὴν</td>
</tr>
<tr>
<td>11.</td>
<td>ἀγαθῆς</td>
</tr>
<tr>
<td>13.</td>
<td>ἀγαθοῦς</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>ἀγαθῶν</td>
</tr>
<tr>
<td>8.</td>
<td>ἀγαθοῦ</td>
</tr>
<tr>
<td>10.</td>
<td>ἀγαθὲ</td>
</tr>
<tr>
<td>12.</td>
<td>ἀγαθὸς</td>
</tr>
<tr>
<td>14.</td>
<td>ἀγαθὴν</td>
</tr>
</tbody>
</table>

**Drill 13-14.C (p. 54)**

<p>| | |</p>
<table>
<thead>
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<tbody>
<tr>
<td>1.</td>
<td>ἀδίκῳ</td>
</tr>
<tr>
<td>3.</td>
<td>ἀδίκους</td>
</tr>
<tr>
<td>5.</td>
<td>ἀδίκου, ἀδίκους</td>
</tr>
<tr>
<td>7.</td>
<td>ἀδίκοι</td>
</tr>
<tr>
<td>9.</td>
<td>ἀδίκου</td>
</tr>
<tr>
<td>11.</td>
<td>ἀδίκε</td>
</tr>
<tr>
<td>13.</td>
<td>ἀδίκου</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἀδικον</td>
</tr>
<tr>
<td>4.</td>
<td>ἀδικον</td>
</tr>
<tr>
<td>6.</td>
<td>ἀδικε</td>
</tr>
<tr>
<td>8.</td>
<td>ἀδίκου</td>
</tr>
<tr>
<td>10.</td>
<td>ἀδίκον</td>
</tr>
<tr>
<td>12.</td>
<td>ἀδίκοι</td>
</tr>
<tr>
<td>14.</td>
<td>ἀδίκῳ</td>
</tr>
</tbody>
</table>

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>the deathless words (d.o.)</td>
</tr>
<tr>
<td>3.</td>
<td>ἐν τῇ καλῇ οἰκίᾳ</td>
</tr>
<tr>
<td>5.</td>
<td>the deathless words (d.o.)</td>
</tr>
<tr>
<td>7.</td>
<td>the immortal goddess (d.o.)</td>
</tr>
<tr>
<td>9.</td>
<td>about the noble deeds of the sons</td>
</tr>
<tr>
<td>11.</td>
<td>of Atreus</td>
</tr>
<tr>
<td>13.</td>
<td>good Gorgias (d.a.)</td>
</tr>
<tr>
<td>15.</td>
<td>the terrible misfortune (d.o.)</td>
</tr>
<tr>
<td>17.</td>
<td>the speech of Euripides (subj.)</td>
</tr>
<tr>
<td>19.</td>
<td>a hateful fate (d.o.)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>on the beautiful sea</td>
</tr>
<tr>
<td>4.</td>
<td>to the young men both just and unjust</td>
</tr>
<tr>
<td>6.</td>
<td>the immortal goddess (d.o.)</td>
</tr>
<tr>
<td>8.</td>
<td>unjust Euripides (d.a.)</td>
</tr>
<tr>
<td>10.</td>
<td>by a word alone</td>
</tr>
<tr>
<td>12.</td>
<td>an unjust opinion (d.o.)</td>
</tr>
<tr>
<td>14.</td>
<td>of the Spartan land</td>
</tr>
<tr>
<td>16.</td>
<td>of wisdom alone</td>
</tr>
<tr>
<td>18.</td>
<td>of the dear companions</td>
</tr>
<tr>
<td>20.</td>
<td>to the goddesses alone</td>
</tr>
</tbody>
</table>

**Drill 13-14.E (p. 56)**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>εἰς τὴν Ἀθηναίαν χώραν</td>
</tr>
<tr>
<td>3.</td>
<td>νόμῳ ἀδίκῳ</td>
</tr>
<tr>
<td>5.</td>
<td>τοῖς Λακεδαιμονίοις πολίταις</td>
</tr>
<tr>
<td>7.</td>
<td>σὺν τοῖς θεοῖς τοῖς ἀγαθοῖς</td>
</tr>
<tr>
<td>9.</td>
<td>μοίρα κακῆ</td>
</tr>
<tr>
<td>11.</td>
<td>τῶν φίλων θεῶν</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>τῆς δικαίας εἰρήνης</td>
</tr>
<tr>
<td>4.</td>
<td>ἐν τῇ καλῇ οἰκίᾳ</td>
</tr>
<tr>
<td>6.</td>
<td>ὁ σοφὸς Εὐριπίδης</td>
</tr>
<tr>
<td>8.</td>
<td>τῷ Ἀλεξάνδρῳ μόνῳ</td>
</tr>
<tr>
<td>10.</td>
<td>τὴν καλὴν θάλατταν</td>
</tr>
<tr>
<td>12.</td>
<td>δόξα ἀθάνατος</td>
</tr>
</tbody>
</table>
13. λόγον καὶ δίκαιον καὶ καλόν
14. ποιητής τῷ Εὐριπίδῃ ἔχθρός
15. ζῷα δεινά
16. τῇ εἰρήνῃ μόνη

Drill 15.A (pp. 57-58)
1. neut. pl. nom./acc./voc. beautiful things (subj., d.o., d.a.)
2. fem. pl. nom. the not good women (subj.)
3. fem. pl. nom. not good women (subj.)
4. masc. sing. acc. the just man (d.o.)
5. masc./neut. pl. dat. for the noble men/things
6. masc./fem./neut. pl. gen. concerning bad men/women/things
7. masc. pl. nom. the Athenians (subj.)
8. fem. sing. dat. for the unjust woman
9. masc. sing. nom. the wise man (subj.)
10. masc. sing. voc. bad man (d.a.)
11. masc. pl. acc. the just men (d.o.)
12. masc./neut. pl. dat. for the hateful men/things
13. masc. pl. nom. the deathless ones (subj.)
14. fem. sing. gen. of the beautiful woman
15. masc. pl. voc. friends (d.a.)
16. masc. pl. gen. of Spartans
17. masc. sing. acc. the (generic) not wise man (d.o.)
18. masc. neut. sing. gen. of the good man/thing
19. neut. sing. nom./acc. the unjust thing (subj., d.o.)
20. fem. sing. acc. the Athenian woman (d.o.)
21. masc. sing. acc. the dear man (d.o.)
22. neut. sing. nom./acc. the noble thing (subj., d.o.)
23. neut. pl. nom./acc. fearsome things (subj., d.o.)
24. fem. pl. acc. the dear women (d.o.)

Drill 15.B (pp. 58-59)
1. ταῖς οὐ φίλαις
2. τὰ ἀγαθά
3. τῆς ἀδικου
4. οἱ μὴ κακοὶ
5. τὸ δεινόν
6. ὁ σοφή
7. τὰς μὴ καλὰς
8. περὶ τοῦ δικαίου καὶ τοῦ ἀδίκου
   περὶ τὸ δίκαιον καὶ τὸ ἀδίκον
9. καλὸς καὶ ἀγαθός
10. Ἀθηναίῳ
11. κακά
12. τῇ καλῇ
13. οἱ Λακεδαιμόνιοι
14. τοῖς Ἀθηναίοις
15. ἔχθρόν

Drill 16-19.A (pp. 61-63)
1. concerning Helen’s fear of Alexander
   Subjective Genitive
   Objective Genitive
2. the cause of evil things (d.o.)
   Objective Genitive
3. a citizen just in word, unjust in deed (d.o.)
   Dative of Respect
4. for Euripides wise in respect to words
   Accusative of Respect
5. on account of the will of the gods
   Subjective Genitive
6. citizens bad in (respect to) soul (d.o.)
   Accusative of Respect
7. Priam’s rule of the land (subj.)
   Subjective Genitive
   Objective Genitive
8. a soul truly beautiful (subj.)
   Dative of Respect
9. for the maker of speeches
   Objective Genitive
10. Priam, good in respect to advice (subj.)
    Accusative of Respect
11. the cause of the misfortunes of Euripides (subj.)
    Objective Genitive
12. peace not only in word, but also in deed (d.o.)
    Dative of Respect
13. the makers of the laws (subj.)
    Objective Genitive
14. by the Athenians’ rule of the sea
    Subjective Genitive
    Objective Genitive
15. concerning the poet unjust in opinion
   Accusative of Respect

Drill 16–19.B (pp. 64–65)
1. by the will of the goddess (Subjective Genitive)
   τῇ τῆς θεοῦ βουλῇ
2. a man (subj.) fearsome in battle (Dative of Respect/Accusative of Respect)
   ἄνθρωπος μάχη/μάχην δεινός
3. on account of the Spartans’ (Subjective Genitive) fear of war (Objective Genitive)
   διὰ τῶν Λακεδαιμονίων φόβον τοῦ πολέμου
4. for the Athenians, the makers of the law (Objective Genitive)
   τοῖς Ἀθηναίοις, τοῖς τοῦ νόμου ποιηταῖς
5. the truly (Dative of Respect) good young men (d.o.)
   τοὺς τῇ ἀληθείᾳ ἀγαθοὺς νεάνιάς
6. concerning the Athenians’ (Subjective Genitive) fear of the sea (Objective Genitive)
   περὶ τῶν Ἀθηναίων φόβον τῆς θαλάττης
7. the gods’ (Subjective Genitive) rule (subj.) of men (Objective Genitive)
   ἡ ἀρχὴ τῶν θεῶν ἑτέρων ἡ τῶν ἀνθρώπων
8. women (d.o.) wise in respect to beautiful things (Dative of Respect/Accusative of Respect)
   τὰς καλὰ/τὰς καλοὶ σοφᾶς
9. war (d.o.), the cause of misfortunes (Objective Genitive)
   τὸν πόλεμον, τὴν αἰτίαν τῶν συμφορῶν
10. the maker (subj.) of good speeches (Objective Genitive)
    ὁ ποιητὴς ἀγαθῶν λόγων
11. of a friend in word (Dative of Respect), in fact (Dative of Respect) of an enemy
    φίλου λόγῳ, ἔργῳ ἐχθροῦ
12. in the beginning of the war (Subjective Genitive)
    ἐν (τῇ) ἀρχῇ τοῦ πολέμου

Drill 20.B (p. 67)
1. masc. pl. acc. 2. neut. sing. nom./acc.
3. fem. sing. gen. 4. masc./neut. sing. dat.
5. masc. sing. acc. 6. masc./fem./neut. pl. gen.
7. fem. pl. dat. 8. masc./neut. sing. gen.
Drill 20.C (p. 67)

1. ταύτης
2. ταύτα
3. τούτοις
4. τούτο
5. ταύτας
6. τούτων
7. αὕται
8. τούτου
9. ταύτην
10. τούτῳ

Drill 20.D (p. 67)

<table>
<thead>
<tr>
<th>Case</th>
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<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>Nominative</td>
<td>ὁ ἑταῖρος οὗτος</td>
<td>οἱ ἑταῖροι οὗτοι</td>
</tr>
<tr>
<td>Genitive</td>
<td>τοῦ ἑταίρου τοῦτου</td>
<td>τῶν ἑταίρων τούτων</td>
</tr>
<tr>
<td>Dative</td>
<td>τῷ ἑταίρῳ τοῦτῳ</td>
<td>τοῖς ἑταίροις τούτοι</td>
</tr>
<tr>
<td>Accusative</td>
<td>τὸν ἑταίρον τοῦτον</td>
<td>τοὺς ἑταίρους τούτους</td>
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</tbody>
</table>

<table>
<thead>
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<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>Nominative</td>
<td>αὕτη ἡ µοῖρα</td>
<td>αὕται αἱ µοῖραι</td>
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<tr>
<td>Genitive</td>
<td>ταύτης τῆς µοῖρᾶς</td>
<td>τούτων τῶν µοιρῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>ταύτη τῇ µοῖρᾳ</td>
<td>ταύταις ταῖς µοῖραι</td>
</tr>
<tr>
<td>Accusative</td>
<td>ταύτην τὴν µοῖρα</td>
<td>ταύτας τὰς µοῖρας</td>
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<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>τοῦτο τὸ τέκνον</td>
<td>ταῦτα τὰ τέκνα</td>
</tr>
<tr>
<td>Genitive</td>
<td>τούτου τοῦ τέκνου</td>
<td>τοῦτων τῶν τέκνων</td>
</tr>
<tr>
<td>Dative</td>
<td>τούτῳ τῷ τέκνῳ</td>
<td>τούτοις τοῖς τέκνοι</td>
</tr>
<tr>
<td>Accusative</td>
<td>τοῦτο τὸ τέκνον</td>
<td>ταῦτα τὰ τέκνα</td>
</tr>
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</table>

Drill 20.E (pp. 68–69)

1. οὗτοι these gods (subj.)
2. ταύτη by this opinion
3. ταύτα these good things (subj., do.)
4. τούτον this custom (d.o.)
5. ταύτης of this land
6. οὗτος this famous Alexander
7. τούτους these speeches (d.o.)
8. τούτων of these souls
9. αὕτη this rule (subj.)
10. ταύταις by these misfortunes
11. τούτου of this war
12. τούτῳ for this citizen
13. ταύτην this sea (d.o.)
14. τοῦτον this notorious Euripides (d.o.)
15. τούτοις for these young men
16. τοῦτο this work (subj., d.o.)
17. αὕτη this battle (subj.)
18. τοῦτο of this child
19. ταύτας these islands (d.o.)
20. οὗτος this famous Gorgias (subj.)

Drill 20.F (p. 69)
1. these things (subj., d.o.) 2. this thing (subj., d.o.)
3. of these men/women/things 4. for this woman
5. these men (subj.) 6. for this man, by this thing
7. these men (d.o.) 8. of this man/thing
9. for these women 10. for these men, by these things

Drill 20.G (pp. 69-70)
1. these wise men (subj.) 2. these men (d.o.)
3. the fate of this man (subj.) 4. this man alone (subj.)
5. these animals (subj., d.o.) 6. with these weapons
7. by this deed 8. of this fate
9. for these friends 10. the house of this man (d.o.)
11. about this thing 12. regarding this thing
13. this poet (d.o.) 14. in this soul
15. this plan (subj.) 16. out from the land of these men
17. into this war 18. this beautiful thing (subj., d.o.)
19. for this companion 20. for these women alone
21. of these gods/goddesses 22. these deeds (subj., d.o.)

Drill 20.H (p. 71)
1. τούτῳ τῷ ἔργῳ 2. τῶν νεανίων τούτων
3. τούτῳ τῷ ἄδικον 4. τούτοις τοῖς πολίταις τοῖς ἀγαθοῖς
5. τὴν ταύτης συμφοράν
6. ταύτα
7. ταύτας
8. οἱ τούτου λόγοι
9. Πριάμου τούτου
10. τὸν φόβον τούτον
11. ταῖς γνώμαις ταύταις
12. μόνης τῆς ἀρχῆς ταύτης
13. τοῦτο
14. τούτων
15. ἐν τῇ τούτων οίκια
16. τούτῳ τῷ λόγῳ
17. εἰς μόνον τὸν πόλεμον τούτον
18. αἱ τούτων συμφοραί
19. ἐκ τῶν χωρῶν τούτων
20. περὶ τὴν δόξαν τοῦ ποιητοῦ τούτου

Chapter 2, Exercises A (pp. 73–74)
1. εἰς τὴν τοῦ Πριάμου μοίραν
   with a view to the fate of Priam
2. καὶ τῶν μαχῶν καὶ τῶν πολέμων
   both of battles and of wars
3. περὶ τὴν ἀρχὴν τοῦ Ἀθηναίων δήμου
   about the rule of the people of the Athenians
4. οὐκ ἐν ταῖς νῆσοις μόνον, ἀλλὰ καὶ ἐν τῇ χώρᾳ τῶν Λακεδαιμονίων
   not only on the islands, but also in the land of the Spartans
5. ἄνθρωπος τὴν ψῡχὴν ἢ ἄγαθὸς ἢ κακὸς
   a man (subj.) either good or bad in soul
6. περὶ τάς τοῦ πολέμου αἰτίας
   concerning the causes of the war
7. διὰ τὴν ἀλήθειαν καὶ τὴν δίκην
   on account of truth and justice
8. μόνοις τοῖς πολίταις ταύτης τῆς χώρας
   for only the citizens of this land
9. τέκνα καλὰ καὶ ἐταῖρους φίλους
   beautiful children and dear companions (d.o.)
10. ἡ εἰς Ἁιδοῦ ὁδός
   the road to (the house of) Hades (subj.)

Chapter 2, Exercises B (pp. 75–82)

1. ἐξ ἀρχῆς μόνη ἢ Ἑλένη ἢ καλὴ αἰτία τοῦ τοῦ πολέμου, ὦ Ἀλέξανδρε
   Predicate Nominative
   Objective Genitive
   Vocative, D.A.

2. καὶ τοῖς Λακεδαιμονίοις (ό) φόβος τῆς θαλάσσης κακόν
   Dative of Reference
   Objective Genitive
   Predicate Nominative

3. οὗτοι οἱ νεᾶνια οἱ μάχην δεινοὶ διὰ τῆς χώρας εἰς τὴν θάλατταν
   Nominative, Subject
   Accusative of Respect

4. μοῖρα κακή τὸν ἁδικὸν πολίτην, δόξα τῇ ἀληθείᾳ ἀθάνατος τὸν δίκαιον
   Accusative, D.O.
   Dative of Respect

5. τῷ δήμῳ τῶν Ἀθηναίων οἱ ψυχήν ἀγαθοὶ φίλοι
   Dative of Reference
   Accusative of Respect
   Predicate Nominative

6. ἐν ταύτῃ τῇ μάχῃ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναίοι ἔργα δεινὰ σύν τοῖς θεοῖς τοῖς ἀγαθοῖς
   Accusative, D.O.

7. διὰ ταύτα μόνα οἱ Ατρείδαι τοὺς καλοὺς ἐταίρους εἰς δίκαιον πόλεμον
   Nominative, Subject

8. ἐν ταύταις ταῖς νήσοις οἱ Ἀθηναίοι ἐν πολέμῳ τῇ ἀληθείᾳ ἁδίκῳ
   Dative of Respect
9. οὕτῳ τῶν ἀνθρώπων σοφία ἄλλα διὰ τὴν τῶν ἀθανάτων θεῶν βουλὴν αὕτη ἢ μάχη
   Dative of Means
   Nominative, Subject

10. ο Ἀιδης σὺν δίκη ταύτην τὴν ἐχθράν, συμφοράν τοῖς ἀνθρώποις ἀπὸ τῆς Ἀθηναίας
    Accusative, D.O.
    Accusative, appositive of/in apposition to ἐχθράν

11. ο Γοργίας τοὺς νεανίας οὐκ ἀληθεία ἄλλα δόξη
    Accusative, D.O.
    Dative of Means

12. διὰ τὰ καλὰ ἔργα οὕτῳ ὁ πολίτης ὁ ἀγαθὸς δόξαν ἀθάνατον
    Accusative, D.O.

13. ο νόμος τῆς μοίρας οὕτῳ· καὶ οἱ δίκαιοι καὶ οἱ ἄδικοι εἰς Ἀιδου
    Genitive of Possession

14. εἰς τὴν νῆσον ἀνθρωπον δόξη δίκαιον ἄλλα ἔργῳ ἄδικον καὶ κακὸν
    Dative of Respect

15. οὐχ οἱ σοφοὶ μόνον ἄλλα καὶ οἱ δίκαιοι πολίται φίλοι τοῖς θεοῖς
    Predicate Nominative
    Dative of Reference

16. οἱ Ἀθηναῖοι τῆς ἀρχῆς τῆς θαλάττης οὐ μόνον λόγῳ ἄλλα καὶ ἔργῳ
    Genitive of Separation
    Objective Genitive
    Dative of Respect

17. ἀγαθαῖς βουλαῖς καὶ ἀγαθοῖς ὀπλοῖς οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις ἐν τούτῳ τῷ
    Dative of Means
    Accusative, Direct Object
18. τούτοις τοῖς πολῖταις τοῖς γνώµην ἀγαθοῖς ὁ Γοργίας ποιητής δεινός κακῶν λόγων
   Οbjective Genitive
   Dative of Reference
   Accusative of Respect

19. τῷ Ἀτρείδῃ, σοφῷ ἀνθρώπῳ, ἡ βουλή μόνη τῶν ἁθανάτων αἰτία τῶν δεινῶν
   Οbjective Genitive
   Dative of Reference
   Dative, appositive of/in apposition to Ἀτρείδῃ
   Predicate Nominative

20. ὦ Εὐρῑπίδη, ἡ δεινός ποιητής ἡ ἀγαθοὺς λόγους σὺν τοῖς θεοῖς
   Predicate Nominative
   Accusative, D.O.

21. καὶ φίλοι καὶ ἑταῖροι τοῦ Εὐρῑπίδου εἰς τὴν χώραν ταύτην
   Genitive of Possession

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

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

24. οὐκ ἀνθρώπος σοφὸς οὗτος, ὃ Γοργία, ἑταῖρος δὲ μόνοις τοῖς σοφοῖς μόνος
   Predicate Nominative
   Nominative, Subject
   Vocative, D.A.

25. ἡ σοφία τῶν ποιητῶν τὴν ψῡχὴν τῆς Ἐλένης φόβου μοῖρας ἐχθρᾶς
   Genitive of Separation
   Genitive of Possession
   Objective Genitive
26. οἱ σοφοὶ τοὺς πολίτας τούτους μάχης δεινῆς
   Accusative, Direct Object
   Genitive of Separation

Chapter 2, Exercises 3
1. διὰ ταῦτα τὰ ἔργα τὰ τοῖς θεοῖς καὶ τοῖς ἄνθρωποις ἐχθρά ἀπὸ τῆς νῆσου ταύτης
2. δεινὸν ὁ φόβος ἐν τῇ ψυχῇ ἄνθρώπου
3. οὗτοι οἱ λόγοι οἱ καλοὶ τοῦ Γοργίου ἢ τὴν ἀλήθειαν ἢ τὴν δόξαν
4. κακὸν τοῖς πολίταις ἢ τῶν Ἀθηναίων ἀρχή τῶν νήσων
5. ἐν ἀρχῇ τοῦ πολέμου ὁ φόβος τὰς ψυχὰς τῶν Λακεδαιμονίων, ποιητῶν νόμων κακῶν
6. οὗτος ὁ ἐχθρὸς καὶ ἄδικος καὶ τὴν ἀρχὴν ἀπὸ τοῦ δήμου
7. οὗτοι οἱ ἀγαθοὶ ὁμοῖοι ἐν τῇ βουλῇ ἢ περὶ εἰρήνης ἢ περὶ πολέμου
8. θεὸς μὲν δεινὸς ὁ Ἅιδης, ὦ ἑταῖρε, ἄνθρωπος δὲ τὴν ψυχὴν καλὸς τὰς Μοίρας
9. λόγος ἐχθρὸς τῶν δήμων ἀπὸ τῆς ὁδοῦ ἀληθείας
10. οὐ λόγῳ μόνον ὁ Ἀτρείδης τὴν περὶ τὴν Ἑλένην γνώμην, ἄλλα καὶ ἔργῳ
11. ὁ δήμος δεινὰ διὰ πολέμου τῶν ἐν ταύτῃ τῇ χώρᾳ
12. ποιητὴς σοφὸς καὶ δεινὸς τὰς αἰτίας τῶν συμφορῶν τούτων
13. ἢ ἐν μάχῃ δόξα μοῖρα τούτου τοῦ καλοῦ νεανίου, τοῦ τέκνου Πριάμου
14. ἄνθρωπος ψυχὴν κακὸς οὕκ ἀλήθειαν ἄλλα δόξαν ἀγαθὴν, ὦ Εὐριπίδη
15. οὐ λόγῳ ἄλλα ἔργῳ οἱ πολίται εἰρήνην ἐν ταύταις ταῖς νῆσοις
16. δεινὸν τοὺς ἄνθρωποις καὶ ζώοις ἢ ἀρχὴ τῶν θεῶν
17. ἐχθρὸν τῷ Ἅιδῃ ψῡχή μὴ καλή

18. μόνος ὁ Ἀλέξανδρος σὺν τῇ Ἑλένῃ μόνη

19. σὺν τῷ δήμῳ τῶν Ἀθηναίων οἱ νεανίαι ὑπὰ εἰς πόλεμον

20. οὐ διὰ δόξας ἐχθρὰς ἀλλὰ ἐκ τῶν νόμων οἱ Λακεδαιμόνιοι τὴν ἁρχὴν μάχης

21. οὐ μόνον οἱ φίλοι ἀλλὰ καὶ οἱ ἐχθροὶ τὰ τέκνα τοῦ Πριάμου τὰ τῇ ἀληθείᾳ καλά
Chapter 3

Drill 22.A (p. 87)

1. a ρ ἐ (ultima followed by another word)
2. a ρ ἐ (ultima followed by a pause)
3. a ἐ ἐ (not possible if penult is long and ultima is short)
4. ἀ ρ ἐ (ultima must be short)
5. a ρ ἐ (ultima must be long)
6. a ἐ ἐ (if penult is long and is accented and if ultima is short)

Drill 22.B (pp. 87–88)

1. λέγω λέγομεν λελέγημεν ἐλέλεκτο
2. μέλλοσι ἐμέλλετε μέλλω μελλήσω
3. πείθει πείθετε ἔπειθον πείθε
4. παῦσον ἐπαυσον παῦε ἐπαυε
5. ἀρχεῖς ἀρχεσθε ἔπειθον ἔπειθε
6. πέμπτε πέμπτετε πέμψει πέμψομεν
7. ἐθελήσει ἐθελήσετε ἥθελον ἡθέλησεν
8. διδασκόμεθα διδάσκον διδαχθήσεσθε ἐδίδαξας
9. ἐλεγον λέγεσθε ἐλέξατε λεγέτω
10. ἑδίδασκεν διδάξον ἐδεδιδάχθησαν διδάσκω
11. μελλόμεν μελλήσει ἐμέλλησα ἐμέλλεν
12. ἡθελήσας ἡθελήσαμεν ἡθελέν ἡθέλησο
13. ἡργίμεθα ἡρχθη ἡρχθε ἀρχθήσεσθε
14. πείσομεν πείθουσίν πεισθήσομεθα πείθο
15. ἐπαύσομεν παύσεσθε παύσῃ παύσουσιν
16. πέμψεις πέμπτετε ἐπέμπτου ἐπέμπτετο
Drill 22.C (p. 88)

1. ἐλέγετε
2. ἐπαύετο
3. ἐδιδάχθη
4. ἐπέσατο
5. μελλήσεις
6. ἡθέλησα
7. ἦρχα
8. πεπείκαμεν
9. λεξάτω
10. ἐδεδιδάχειν
11. θέλο
12. παύσεις
13. ἠθέλησα
14. ἐπέσατο
15. ἔλεγεν
16. ἐπείσατο

Drill 23–24.A (pp. 89-90)

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

Drill 23–24.B (p. 90)

1. past; progressive/repeated
2. future; simple or progressive/repeated
3. past; simple
4. present; completed
5. past; completed
6. future; completed

Drill 23–24.C (pp. 91–92)

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Drill 23–24.D (p. 92)

1. performs
2. receives

Drill 23–24.E (p. 92)

1. active
2. passive
3. active
4. passive
5. active
6. active
Drill 23-24.F (pp. 93-94)
1. active  they were led
2. passive  they had led
3. passive  he is carrying
4. passive  we are seeing
5. active  she is taught
6. active  she was taught
7. active  he was being stopped
8. active  he will be stopped
9. active  we shall be said
10. active  he is being carried
11. passive  you persuaded
12. active  you were being persuaded
13. passive  they are leading
14. active  they used to be led
15. active  I was being persuaded
16. passive  I persuaded
17. active  you (pl.) will be ruled
18. passive  you rule
19. active  they are begun
20. active  the are being begun
21. active  we used to be taught
22. passive  we taught
23. passive  he will stop
24. active  he will be being stopped

Drill 25-26.A (p. 95)
1. principal parts
2. thematic verbs
3. thematic vowel, ε (epsilon), ο (omicron)
4. a verb whose action is performed on a direct object, expressed or implied
5. a verb whose action is not performed on a direct object
Drill 25-26.B (pp. 95-96)

1. πείθω, πείσω, ἐπείσα, πέπεικα, πέπεισαι, ἐπείσθην
2. ἐθέλω/θέλω, ἐθελήσα, ἡθέλησα, ἡθέληκα, ——, ——
3. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην
4. παύω, παύσω, ἐπαύσα, πέπαυκα, πέπαυσαι, ἐπαύθην
5. ἁρχο, ἁρξω, ἡρξα, ἡρχα, ἡργμα, ἡρχθην
6. λέγω, λέξω, ἐλεξα/ἐίπον, ——, λέγεμαι, ἑλέχθην
7. πέμπτω, πέμψω, ἐπέμψα, πέπεμμα, ἐπέμφηθην
8. μέλλω, μελλήσω, ἐμελλήσα, ——, ——, ——

Drill 25-26.C (p. 97)

1. πέπω, πέψω, ἐπεψα, πέπεψαι, ἐπεψθην, send
2. ἁέλισω, ἁελήσω, ἐαλήσα, ἐαλέθη, ἁελθην, intend, be about, be likely
3. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην, teach, explain; middle, cause to be taught
4. πείθω, πείσω, ἐπείσα, πέπεικα, πέπεισαι, ἐπείσθην, persuade; middle, obey; heed; believe
5. λέγω, λέξω, ἐλεξα/ἐίπον, ——, λέγεμαι, ἑλέχθην, say, speak; tell (of), recount
6. ἁρχο, ἁρξω, ἡρξα, ἡρχα, ἡργμα, ἡρχθην, rule (+ gen.); middle, begin (+ gen.)
7. ἐθέλω, ἐθελήσω, ἡθέλησα, ἡθέληκα, ——, ——, be willing, wish
8. παύω, παύσω, ἐπαύσα, πέπαυκα, πέπαυσαι, ἐπαύθην, stop (trans.); middle, stop (intrans.), cease

Drill 27-35.A (p. 99)

1. Principal Parts: ἁρχο, ἁρξω, ἡρξα, ἡρχα, ἡργμα, ἡρχθην
   Person and Number: 3rd pl.

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

   **Indicative**

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   **Infinitives**

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

   **Indicative**

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<td>πείσεσθαι</td>
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   **Infinitives**

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4. Principal Parts: λέγω, λέξω, ἐλέξα/ἐπικο, ——, λέγεμαι, ἐλέχθην
   Person and Number: 3rd sing.

   **Indicative**

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   **Infinitives**

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

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6. **Principal Parts:** πέμπω, πέμψω, ἐπέμψα, πέπομφα, πέπεμμα, ἐπέμψθην
   Person and Number: 1st pl.

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7. **Principal Parts:** διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδιδαγμαι, ἐδιδάχθην
   Person and Number: 2nd sing.

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<td>διδάξειν/διδάξη</td>
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<td>διδάξεσθαι</td>
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8. Principal Parts: μέλλω, μελλήσω, ἐμέλλησα, —, —, —
   Person and Number: 1st pl.

Indicative

   Active
   Present   μέλλομεν
   Imperfect ἐμέλλομεν
   Future    μελλήσομεν

Infinitives

   Present   μέλλειν
   Future    μελλήσειν

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

1. a. 3rd sing. pres. act. indic.
   b. he is teaching
   a. 2nd sing. pres. mid. indic.
   b. you are causing to be taught
   a. 2nd. sing. pres. pass. indic.
   b. you are being taught

2. a. 2nd sing. pres. mid. indic.
   b. you are causing to be taught
   a. 2nd sing. pres. pass. indic.
   b. you are being taught

3. a. 3rd pl. fut. act. indic.
   b. they will rule

4. a. 3rd sing. fut. act. indic.
   b. he will rule
   a. 2nd sing. fut. mid. indic.
   b. you will begin

5. a. 2nd pl. pres. act. indic.
   b. you (pl.) say

6. a. 2nd pl. imperf. act. indic.
   b. you (pl.) used to say

7. a. 1st sing. fut. pass. indic.
   b. I shall be sent

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

24. a. 2nd sing. fut. pass. indic.  
   b. you will be taught  

25. a. 1st pl. pres. pass. indic.  
   b. we are being sent  

26. a. 3rd pl. imperf. pass. indic.  
   b. they were being sent  

26. a. 2nd sing. fut. act. indic.  
   b. you will send  

27. a. pres. act. infin.  
   b. to be saying  

28. a. 2nd sing. imperf. act. indic.  
   b. you were saying  

29. a. 3rd sing. fut. pass. indic.  
   b. he will be said  

30. a. 1st sing. imperf. act. indic.  
   b. I was stopping (trans.)  
      a. 3rd pl. imperf. act. indic.  
      b. they were stopping (trans.)  

31. a. 2nd. sing. imperf. mid. indic.  
   b. you were ceasing  
      a. 2nd sing. imperf. pass. indic.  
      b. you were being stopped  

32. a. fut. mid. infin.  
   b. to be about to cease  

33. a. 3rd sing. pres. act. indic.  
   b. he is ruling  
      a. 2nd sing. pres. mid. indic.  
      b. you are beginning  

34. a. 1st pl. fut. mid. indic.  
   b. we shall begin  

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

Drill 27–35.C (pp. 106–108)
1. imperfect middle ἐπειθόµην
2. present active πείθουσι(ν)
3. present active λέγοµεν
4. present active λέγειν
5. future active λέξει
6. imperfect middle ἤρχεσθε
7. imperfect active ἤρχοµεν
8. present passive ἀρχεσθαί
9. future middle ἄρξονται
10. future passive πεµφθήσεται
11. present passive πέµπτεσθαί
12. future active πέµψειν
13. present passive παύοµαι
14. present middle παύει/παύῃ
15. imperfect active ἐπαυον
16. imperfect active ἠθέλοµεν
17. future active ἐθελήσεις
18. present active ἐθέλει/θέλει
19. imperfect passive ἐδιδάσκοντο
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<td>25.</td>
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Drill 27-35.D (pp. 108-110)

1. ἐπέπιπομεν  
2. ἀρχονται  
3. μελλήσειν  
4. ἐθελήσω  
5. διδάσκεσθαι  
6. ἐπείθου  
7. λέγει  
8. παύειν  
9. παυθήσεσθε  
10. μελλήσομεν  
11. ἐθέλομεν/θέλομεν  
12. ἐδιδασκόμην  
13. μέλλεις  
14. πεισθήσονται  
15. ἀρχεσθαι  
16. παύεσθε  
17. ἐπέπιποντο  
18. λέγειν  
19. ἦθελον  
20. ἐδιδάσκοι  
21. πείθεται  
22. ἦρχον  
23. λεγόμεθα  
24. ἐπαυόμην  

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25. διδαχθῆσεσθαι
27. πέμπει/πέμπῃ
29. ἄρξει/ἄρξῃ

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

Drill 27-35.E (pp. 110-111)
1. παύεται
3. πεμπόμεθα
5. ἄρχεσθε
7. διδάσκονται
9. παύομαι
11. ἀρχήσεσθαι
13. ἐπείμπεσθε
15. διδάσκεται
17. λέγονται
19. ἐπαιδομήν/ἐπαύοντο
21. ἄρχει/ἀρχῇ
23. διδάσκεσθαι
25. ἀρχήσεσθαι
27. ἦρχητο
29. πεμφθησόμεθα

Drill 27-35.F (pp. 111-112)
1. you are ceasing
3. you (pl.) will cease
5. we are causing to be taught
7. you will begin
9. to be ceasing
11. he will obey
13. I was ceasing
15. they are causing to be taught
17. he was obeying
19. to be causing to be taught
21. you (pl.) are heeding

2. διδαχθῆσεσθε
4. ἐλέγετο
6. ἐπείθου
8. πεμφθῆσομαι
10. ἤρχόμεθα
12. λεχθῆσται
14. ἐπειθόμην/ἐπείθοντο
16. ἀρχήσει/ἀρχήσῃ
18. πειθόμεθα
20. πειθήσονται
22. πεμπομαι
24. ἐδιδάσκεσθε
26. λέγεται
28. ἐπείθου
30. λεχθῆσεσθαι

2. to be obeying
4. he was beginning
6. I am obeying
8. you (pl.) are ceasing
10. I was beginning
12. you were causing to be taught
14. you are beginning
16. we shall begin
18. they were beginning
20. he is ceasing
22. you (pl.) will cause to be taught
Drill 27-35.G (pp. 113)

1. λέγομεν
2. παυθήσονται
3. ἤρχε
4. πείθεσθαι
5. μελήσει
6. ἔπεμπετο
7. παύουσι
8. διδάσκειν
9. ἦθελεν
10. πέμπονται
11. πεισθήσεται
12. ἐμελλεν
13. λέγεις
14. παύσεται
15. ἄρχειν
16. ἐδιδάσκοντο
17. λέξειν
18. θέλει
19. ἐπείθου
20. μέλλει
21. ἐπαυόμην
22. ἐλέγον
23. ἄρξεσθαι
24. παύω
25. ἦρχες
26. διδάσκεσθαι
27. ἐπαύου
28. ἐθέλουσι
29. πείθει
30. λέξομεν

Drill 36-38 (pp. 115-117)

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

Chapter 3, Exercises A (pp. 119-120)
1. τὰ κοινὰ τοῦ δήμου καὶ τῆς βουλῆς 
   the public affairs (subj., do.) of the people and of the council
2. τοῖς μὲν ξένοις, τοῖς δὲ φίλοις 
   for strangers on the one hand, for friends on the other hand
3. οἱ μάχην δεινοὶ ἄνθρωποι 
   men clever in respect to battle (subj.)
4. καὶ Γαῖα καὶ Οὐρανός, δεινοὶ θεοί 
   both Earth and Sky (subj.), fearsome gods
5. ύπὸ τοῦ δήμου τῶν Ἀθηναίων 
   by the people of the Athenians
6. ἐς τὴν τῶν ξένων γαῖαν 
   into the land of the strangers
7. ἐν τῇ γῇ ταύτῃ ἢ πόλεμος ἢ εἰρήνη 
   in this land either war (subj.) or peace (subj.)
8. συμφορὰν τῷ φίλῳ δεινήν 
   a misfortune terrible for the friend (d.o.)
9. ἄρα ἐθέλεις περὶ τὸ κοινὸν εὖ λέγειν τῶν πολίτων; 
   Are you willing to speak well about the government of the citizens?
10. αἰσχρὰ καὶ δεινά, ὦ γῆ καὶ θεοί, Γοργίας οὗτος ἔλεγε τῷ Εὐριπίδη. 
   Shameful and terrible things, o earth and gods, this notorious Gorgias was saying to Euripides.
Chapter 3, Exercises B (pp. 120-132)
1. The gods are stopping the men from war.

2. The men, stranger, are being stopped from war by the gods.

3. With the aid of the gods, strangers, the men will be stopped from war.

4. When, citizens, will you refuse to heed the unjust men?

6. When will these men tell the causes of war in the council?

7. Often the Athenians used to speak both about the rule of the people and about the common good.

8. Not, stranger, on account of the will of the gods, but by the men the war is now being stopped.

9. Both to the allies and to their friends the Athenians were sending weapons. For in fact the Spartans were beginning a war.

10. Bad men were wishing to begin a war, but good men were speaking about peace.

11. Gorgias wishes not only to rule this land, but also to teach the citizens not to obey the laws. And on account of these things I intend to stop this man from (his) speech.

12. To bad men the gods often send bad things, but to good men (they send) good things. Or how do you say these things, Gorgias?

13. In the name of the gods I shall not say a word to this shameful young man alone. For he is refusing to be taught.

14. A. With the aid of the gods I am teaching the wisdom of the poets about the soul.
   B. Well, Hades rules the souls. Do you mean this wisdom?

15. The allies are intending to begin a war on the islands. I wish not only in the council to say my opinion about these things, but also in the presence of the people of the Athenians.
16. The truly good citizen is willing both to rule and to be ruled. This thing only I was wishing to say.

17. When, stranger, will you be willing to say a speech to (your) children about the souls in (the house of) Hades?

18. Priam wishes to send Helen away from this land, but Alexander will refuse to obey the word of this man. And on account of this cause this woman will not be sent.

19. The unjust war is Truly being stopped. But in fact, citizens, the young men will not cease from the evil works of war.

20. A. The allies were ruling well this island with the people of the Athenians.
    B. And how, citizen, were not good men ruling the land?

21. The young men were refusing to be sent with weapons into war. And in addition to these things they alone were saying beautiful words about the good things of peace to the citizens in the agora. But now, friends, I am ceasing from (my) speech.

22. Often to earth and sky this notorious Helen, alone [apart] from Alexander, used to tell of her shameful deeds, the causes of her misfortunes.

23. Men rule the earth, and gods (rule) the sky. Both men and gods wish to rule the sea. How indeed do I not say these things in accordance with justice?

24. I was beginning to speak about the bad words of Euripides, but I am stopping. For now the poet is speaking well.

25. Justly you were beginning the war, allies, but with weapons we shall stop this (war).

26. A. The just man on account of wisdom is likely to say just things in the council.
    B. How indeed not? And the man unjust in soul (is likely to say) unjust things.

27. “On account of fear we are obeying the words of this notorious son of Atreus, but we are obeying.” The companions of this man were saying these things.

28. Both by word and by deed the children were being taught by this citizen his opinion about the just (thing).
29. These women alone are likely to be sent out from the land with their children. For they often used to say bad things about the sons of Atreus.

30. You were saying unjust words, companions, but the truth (you were) not (saying). On account of this now you are being sent out from this country.

31. On account of terrible battles both noble and not noble men will be sent to Hades, the god under the earth. When will this war be stopped?

32. By this famous Euripides, dear companion, were you being taught about the beautiful (thing) and the ugly (thing)?

33. Both Earth and Sky used to rule living beings. But now these ones (Earth and Sky) are being justly ruled by the gods.

34. On account of the words of the poet we were ceasing from toil. For he alone was saying beautiful and goods things.

35. Either with words or with weapons we shall persuade the men hostile to the Athenians not to begin a battle on this island.

36. A. The Athenians used to rule the sea, but now they are being stopped by the Lacedaemonians.
B. In respect to these things, citizens, I do not believe the allies.

37. The soul even of this man, a maker of beautiful words, the laws in (the house of) Hades rule.

38. The truly wise man often tells the Athenians not to begin an unjust war, but they do not heed this man.

39. In the beginning I was being ruled by fear of the immortal ones, but now I am ceasing from this terrible fear.

40. In the land of the Athenians the Spartans were beginning a war. For these men were intending to rule the islands.

41. Euripides the poet with toil teaches these men beautiful things and marvelous things.
42. On account of an evil fate you will be sent out from the land with (your) dear child to the land of your enemies.

43. To Priam alone Helen alone speaks about her misfortunes. For she truly wishes to be sent away from the land.

44. The immortal goddess tells the men not to be ruled by fear, but the men call the war an evil work of the goddess.

45. About peace the Lacedaemonians were speaking, but they were beginning the war.

46. How were Earth and Sky being stopped from their rule by the just gods?

47. Not by words but by noble deeds the citizens were being persuaded to be ruled.

48. When and how were you teaching these women and the companions of these women, Euripides, the wisdom of the poets?

49. These foreigners, allies of this land, with a just and public speech are trying to persuade the people not to begin a war against the Spartans.

50. Often Gorgias says words against the gods. And on account of this thing this common enemy will be sent by the citizens out from the land.

51. We are obeying the laws of the Athenians. And on account of this thing also the allies will obey.

52. I was telling (They were telling) my (their) opinion about the justice of the gods to the friends in the house.

53. The not noble deeds of the son of Atreus are persuading the young men to say shameful things about the reputation of this man.

54. The sons of Atreus were speaking in the marketplace, and through their speeches the young men were being taught the terrible things of war.

55. We wish to persuade both friends and strangers about the peace.
56. This disgraceful and unjust citizen was teaching the men in the agora. But now he is being sent out from the land; for he was telling the young men not to heed the laws common both to the Athenians and the allies.

57. The misfortunes of Helen begin from the gods, but the war begins from Helen.

58. How is it, people, you are willing to believe the words of these unjust men?

59. I alone am causing the young men to be taught about the common enemy of just and good men.

60. Do you call Euripides a friend, companion? For I call this man an enemy.

61. The allies were telling their opinions about war and peace. And this citizen, wise in (respect to) these things was trying to persuade the people not to send weapons to the Spartans.

62. A war about the common rule of the sea is being stopped by the Athenians. Am I not speaking the truth?

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

1. τῷ Γοργίᾳ, τῷ ποιητῇ ἀδίκων λόγων, πείθεσθαι οὐκ ἔθελομεν. πολλάκις γὰρ οὕτος ἐν τῷ δήμῳ οὐκ εὖ λέγει.

2. πῶς ἡ κακὴ θεὸς τοὺς ἀνθρώπους μὸνη ἔπειθε ταύτης τῆς μάχης ἀρχεσθαι; κακᾶς ἐπεμπε δόξας εἰς τὰς ψυχὰς.

3. οἱ θεοὶ ἀνθρώποις οὐ μόνον τὸν δεινὸν πόλεμον πέμπουσιν, ὥς ἐξένε, ἀλλὰ καὶ διδάσκουσιν τούτους περὶ εἰρήνης.

4. τὰ τέκνα διδάσκωμαι τὴν ἀλήθειαν οὐ μόνον περὶ τὴν οὐρανοῦ ἀρχὴν ἀλλὰ καὶ περὶ τοὺς θεοὺς τοὺς ύπό γῆς. πρὸς δὲ τούτοις τὰ τῶν θεῶν ἔργα διδαχθήσονται.

5. οἱ δίκαιοι θεοὶ πολλάκις τὰς δόξας τὰς μὴ ἀδίκους πέμπουσιν εἰς τὰς ἀνθρώπων ψυχὰς. ἢ πῶς τούτο λέγεις, ὥ ἑταῖρε;
6. ἀρα τῶν πολέμιων πόνων ἀρχεσθε, ὦ νεανίαι, ἵ τῶν καλῶν ἔργων τούτων παύεσθε; οἱ γὰρ ἐχθροὶ θεοὶ πολλάκις οὐ μέλλουσι τὰς ἀνθρώπων συμφοράς παύειν.

7. αὕται αἱ σοφοὶ λέγουσιν μόνοις τοῖς φίλοις τέκνοις τὰς συμφορὰς τὰς τῆς Ἑλένης καὶ τοῦ Ἀλεξάνδρου.

8. τότε ἐν τῇ θαλάσσῃ πεμφθησόμεθα εἰς τὴν γῆν τῶν Ἀθηναίων τῶν τῇ ἄληθείᾳ καλῶν καὶ ἀγαθῶν;

9. διὰ τὴν (τῶν) Ἀθηναίων ἄρχην (τὴν) τῆς θαλάττης ἐμελλον ἀρχεσθαι πολέμιον καὶ οἱ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι.

10. ἀρα τὰ τέκνα ὕπο τοῦ ξένου εὐ ἐδιδάσκετο τοῦ ἐκ τῆς Λακεδαίμονίας χώρας περὶ τὰ δίκαια καὶ ἀδίκα πολέμιον;

11. πῶς πείσει τὸν νεανίαν ὁ σοφὸς νόμοις πείθεσθαι ἀδίκοις; οὐ γὰρ ἐθέλει.

12. ἀνθρωπος ἐν τῇ ἄληθείᾳ μὴ ἀγαθὸς λόγους καλοὺς λέξει ἐν τῷ δήμῳ, ἀλλὰ πότε τοὺς νεανίας τῶν ἔργων τῶν κακῶν παύσει καὶ ἀδίκων;

13. Α. ἀρα τοῖς τέκνοις ἑλεγες τῷ φόβῳ πολέμιον μὴ ἀρχεσθαι; 
       Β. πῶς γὰρ οὐ;

14. ἀρα οὐχ οἱ πολίται οἱ γνώμῃ ἀγαθοὶ ἐθέλουσι καὶ ἀρχεῖν καὶ ἀρχεσθαί;

15. τοὺς ξένους ἐπείθομεν ἐς κοινὸν λέγειν περὶ τοῦ πόνου τῶν ἐν ταῖς νῆσοις πολίτων.
Chapter 4

Drill 40.A (pp. 137-138)

1. ἐφιλέομεν  ἐφιλοῦμεν
2. ἐφιλεόμην  ἐφιλοῦμην
3. φιλέεεν  φιλεῖν
4. φιλέεσθαι  φιλεῖσθαι
5. φιλέουσι(ν)  φιλοῦσι(ν)
6. ἀδικέεις  ἀδικεῖς
7. ἀδικέομαι  ἀδικοῦμαι
8. ἢδικέετε  ἢδικεῖτε
9. ἢδικέετο  ἢδικεῖτο
10. ἀδικέεσθαι  ἀδικεῖσθαι
11. ἐπολέεμεν  ἐπολέμουμ
12. πολεμεόμεθα  πολεμούμεθα
13. πολεμέεεεν  πολεμεῖν
14. πολεμέεετε  πολεμεῖτε
15. ἐπολέεμεε  ἐπολέμει
16. ποιέει  ποιεῖ
    ποιέεται  ποιεῖται
17. ποιέεται  ποιεῖται
18. ποιέεεεν  ποιεῖν
    ποιέεσθαι  ποιεῖσθαι
19. ἐποιέου  ἐποιοῦ
20. ἐποιέεν  ἐποιοῦν
    ἐποιεόμην  ἐποιοῦμην
Drill 40.B (p. 138)

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

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   | Infinitives | Present | φιλεῖν   |          |
   |            | Future  | φιλήσειν |          |

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

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   | Infinitives | Present | ἀδικεῖν |          |
   |            | Future  | ἀδικήσειν|          |

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

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   | Infinitives | Present | ποιεῖν |          |
   |            | Future  | ποιήσειν|          |
4. Principal Parts: πολεμέω, πολεμήσω, ἐπολέμησα, πεπολέμηκα, ——, ἐπολεμήθην
Person and Number: 3rd pl.

**Indicative**

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**Infinitives**

| Tense |  |  |
|-------|  |  |
| Present | πολεμεῖν | πολεμεῖσθαι |
| Future | πολεμῆσειν | πολεμῆσεσθαι |

Drill 40.C (p. 138)

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

Drill 40.D (pp. 139-140)

1. it is said
2. he is loved
3. to be about to make war
4. he will be likely
5. she was ruling
6. she was doing wrong
7. she will do wrong
8. you (pl.) are willing
9. you (pl.) are making war
10. I am persuading
11. I am making
12. to be wronged (repeatedly)
13. to be ceasing
14. we were being loved
15. we were causing to be taught
16. to be sending
17. we were being taught
18. he was saying
19. he was making war
20. I was (being) likely
21. I was being loved
22. I was ceasing, I was being stopped
23. you were being wronged
24. you were causing to be taught
25. you were being made
26. they will consider
27. they are considering, they are being made
Drill 41.A (pp. 141-142)

1. τιμάεται  
2. τιμάεν  
3. τιμάει, τιμάῃ  
4. ἐτιμάετο  
5. ἐτιμάομεθα  
6. νικάσοιται  
7. νικάονται  
8. ἐνίκαι  
9. νικάτε  
10. ἐνίκαις  
11. τελευτάεεν  
12. τελευτάει  
13. ἐτελεύταον  
14. τελευτάουσι  
15. ἐτελεύταομεν  
16. ἐνὶκαύμην  
17. τιμαόμεθα  
18. ἐτελευτάετε  
19. ἐνὶκαν  
20. τιμάουσι  

Drill 41.B (p. 142)

1. Principal Parts: νικάω, νικήσω, ἐνικήσα, νενικηκα, νενικηκαι, ἐνικήθη

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

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3. **Principal Parts:** τίμαω, τίμησω, ἐτίμησα, τετίμηκα, ἐτίμηθην  
**Person and Number:** 1st sing.

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4. **Principal Parts:** τίμαω, τίμησω, ἐτίμησα, τετίμηκα, ἐτίμηθην  
**Person and Number:** 3rd pl.

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Drill 41.C (p. 142)
\[\begin{align*}
\alpha + \omega & > \omega \\
\alpha + \omicron & > \omega \\
\alpha + \epsilon & > \alpha \\
\alpha + \omicron & > \alpha
\end{align*}\]

Drill 41.D (pp. 142-144)
1. he used to honor
2. he was wishing
3. he is making
   you are considering
   you are being made
4. he is persuading
   you are obeying
   you are being persuaded
5. we shall begin
6. we shall be wronged
7. to be ending
8. to be doing wrong
9. he is beginning
   he is being ruled
10. he is being defeated
11. we were sending
12. we were honoring
13. to be ceasing
   to be stopped (repeatedly)
14. to be considering
   to be made (repeatedly)
15. you (pl.) will win
16. you (pl.) were being defeated
17. he was winning
18. she was saying
19. I was accomplishing
   they were accomplishing
20. you were ceasing
   you were being stopped
21. you were deeming worthy
   you were being honored
22. he is winning
   you are being defeated
23. to be valuing
24. I was winning
   they were winning
   you are being defeated
25. to be honored (repeatedly)
26. you will honor
27. he used to love
28. they are making war
29. you were being defeated
30. to honor (repeatedly)

Drill 42.A (pp. 145-146)
1. ἐδήλοον ἐδήλουν
2. δηλοῦν δηλοῦν
3. ἐδήλοον ἐδήλουν
4. δηλοῖς δηλοῖς
5. ἐδήλους ἐδήλους
6. ἡξιόμεν ἡξιόμεν
7. ἀξιόεσθε ἀξιούσθε
8. ἰξίοον ἰξίουν
9. ἀξιόεν ἀξιοῦν
10. ἰξιόετο ἰξιοῦτο
11. δηλόουσι(ν) δηλοῦσι(ν)
12. ἐδηλόετε ἐδηλοῦτε
13. δηλόω δηλῶ
14. δηλόει δηλοῖ
15. ἐδήλοε ἐδήλου
16. ἀξιόεσθαι ἀξιοῦσθαι
17. ἀξιόμαι ἀξιούμαι
18. ἀξιόη/ἀξιόει ἀξιοῖ
19. ἀξιόται ἀξιοῦται
20. ἀξιόμεν ἀξιοῦμεν

Drill 42.B (p. 146)
1. Principal Parts: δηλῶ, δηλῶσω, ἐδηλώσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
   Person and Number: 3rd sing.

Indicative

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Infinitives

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2. **Principal Parts:** ἀξιόω, ἀξιώσω, ἡξίωσα, ἡξίωκα, ἡξίωμαι, ἡξιώθην  
**Person and Number:** 1st pl.

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

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<td>δηλωθήσεσθαι</td>
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4. **Principal Parts:** ἀξιόω, ἀξιώσω, ἡξίωσα, ἡξίωκα, ἡξίωμαι, ἡξιώθην  
**Person and Number:** 2nd sing.

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Drill 42.C (p. 146)
\[
\begin{align*}
\omicron + \varepsilon & > \omicron u \\
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\omicron + \omicron u & > \omicron u
\end{align*}
\]

Drill 42.D (pp. 146-148)
1. they will be made
2. he was intending
3. he makes clear (repeatedly)
4. to be thinking worthy
5. I was thinking worthy
   they were thinking worthy
6. you (pl.) are obeying
   you are persuaded
7. you are doing wrong
8. you are revealing
9. you (pl.) were expecting
10. you (pl.) will expect
11. to be about to be loved
12. he was revealing
13. to be revealing
14. we shall send
15. they are ending
16. I was loving, they were loving
17. you (pl.) will be likely
18. we are being thought worthy
19. we are ceasing
   we are being stopped
20. to consider (repeatedly)
   to be made (repeatedly)
21. to be about to consider
22. you will be ruled
23. you are making war
24. we were making clear
25. you were obeying
   you were being persuaded
26. he thinks worthy
   you are thought worthy

Drill 42.E (pp. 148-150)
1. I shall reveal this thing to the young men.
2. We were making war upon the Spartans.
3. Were you being wronged by the strangers?
4. The battle will end well. He will end the battle well.
5. The shameful man is wronging this woman.
6. I was making clear (They were making clear) the cause of this war.
7. We wish the sufferings of the citizens to end.
8. With the aid of the gods I am making good weapons.
9. Do the gods wish to be loved by men?
10. The poet with beautiful words is honoring these citizens.
11. I intend to make clear this thing only: you are doing ugly things, bad men.
12. The Athenians will be defeated in this war.
Drill 42.F (pp. 150-151)

1. νικάω, νικήσω, ἐνίκησα, νενίκηκα, ἐνίκηθην
2. φιλέω, φιλήσω, ἐφιλήσα, πεφιλημα, πεφιλήθην
3. δηλόω, δηλώσω, ἐδηλώσα, δεδήλωμα, δεδήλωθην
4. τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, ——, ἐτελευτήθην
5. ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδικήθη
6. ἀξιόω, ἀξιώσω, ἠξίωσα, ἠξίωκα, ἠξιώθη
7. τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, ——, ἐτελευτήθην
8. πολέω, πολέσω, ἐπολέσα, πεπολέμηκα, ——, ἐπολέμηθη
9. τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, ——, ἐτελευτήθην
10. ἰμαω, ἰμα/σχήσω, ἰσχον, ἰσχηκα, ——

Drill 42.G (p. 151)

1. Principal Parts: ἐχω, ἐξω/σχήσω, ἐσχον, ἐσχηκα, -έσχημαι, ——
   Person and Number: 3rd sing.

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2. Principal Parts: ἐχω, ἐξω/σχήσω, ἐσχον, ἐσχηκα, -έσχημαι, ——
   Person and Number: 1st pl.

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</table>
Drill 43.B (p. 153)
1. fem. sing. dat. 2. masc. sing. acc.
3. masc./neut. pl. dat. 4. neut. pl. nom./acc.
5. masc. sing. nom. 6. neut. sing. nom./acc.
7. masc./neut. sing. gen. 8. fem. pl. nom.
9. fem. sing. gen. 10. masc./fem./neut. pl. gen.

Drill 43.C (pp. 153-154)
1. τῷδε 2. τάδε
3. τῶνδε 4. τόδε
5. τούσδε 6. τήνδε
7. οἵδε 8. τοῖσδε
9. τάσδε 10. τοῦδε

Drill 43.D (p. 154)

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<td>τῷδε τῷ ποιητῇ</td>
<td>τοῖσδε τοῖς ποιητάς</td>
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<tr>
<td>Accusative</td>
<td>τόνδε τὸν ποιητήν</td>
<td>τάσδε τοὺς ποιητάς</td>
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<td>τοῖς ἔργοις τοῦδε</td>
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<td>τὸ ἔργον τόδε</td>
<td>τὰ ἔργα τάδε</td>
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Drill 43.E (pp. 154-155)
1. τούσδε these gods (d.o.)
2. τῆσδε of this sea
3. τάδε these shameful things (subj., d.o.)
4. τῆδε by this cause
5. τοῦδε of this speech
6. τόδε this child (subj., d.o.)
7. τάσδε these roads (d.o.)
8. τόνδε this companion (d.o.)
9. τῶρδε for this young man
10. οἵδε these fears (subj.)
11. τῶνδε of these friends
12. τῇδε by this fate
13. τόδε this tool (subj., d.o.)
14. τόνδε this stranger (d.o.)
15. τοῦσδε for these citizens
16. τούσδε these just men (d.o.)
17. ήδε this (here) Helen (subj.)
18. τοῦδε of this ally
19. τῆνδε this opinion (d.o.)
20. τάδε these bad things (subj., d.o.)

Drill 43.F (p. 155)
1. these women (subj.)
2. this thing (subj., d.o.)
3. of these men/women/things
4. of this woman
5. these men (d.o.)
6. for these men/things
7. these men (subj.)
8. these things (subj., d.o.)
9. of this man/thing
10. for these women

Drill 43.G (pp. 156-157)
1. for these men
2. concerning these men/women/things
3. this goddess (subj.)
4. the opinions (d.o.) of this man
5. by this labor
6. away from this house
7. on account of these things
8. this good thing (subj., d.o.)
9. in this land
10. by these allies
11. the friends (subj.) of this woman
12. not this man but this woman (subj.)
13. these beautiful things (subj., d.o.)
14. by this truth
15. concerning the soul of this man
16. toward these men alone
17. these misfortunes (d.o.)
18. in the land of these men/women
19. this wisdom (d.o.)
20. into this war

Drill 43.H (pp. 157-158)
1. διὰ τῆς γῆς τῆσδε
2. ἡ τοῦδε δόξα
3. τάδε
4. ἐκ τοῦδε τοῦ οὐρανοῦ
5. τῇ δὲ βουλῇ
6. οἱ νόμοι οἴδε
7. τήνδε τὴν αἰτίαν
8. τοῖσδε τοῖς συμμάχοις
9. περὶ τοῦδε/περὶ τόδε
10. τὰ τῆς τέκνα
11. ὑπὸ τῶν τῶν ἑταίρων
12. ἡ τῶν τῆς
13. τῷ τῆς τῆς
14. τῇ εἰρήνῃ τῇ
tode
15. τοῖσδε τοῖς συμμάχοις
16. τὰ τῶν τῶν νεῶν ὁπλα
17. τῆς τῆς αἰτίας
18. τῇ ἐν τῇ νήσῳ
19. ὁ πολίτης ὁ ἀγαθός
20. ἐν τῇ δὲ τῇ

Drill 44.B (p. 159)
1. fem. sing. acc.
2. masc. pl. nom.
3. masc./neut. pl. dat.
4. fem. sing. dat.
5. neut. sing. nom./acc.
6. masc./fem./neut. pl. gen.
7. neut. p.. nom./acc.
8. masc. sing. acc.
9. fem. pl. acc.
10. masc. pl. acc.

Drill 44.C (pp. 159-160)
1. ἐκεῖναι
2. ἐκεῖνο
3. ἑκεῖνῳ
4. ἐκεῖνο
5. ἑκεῖνης
6. ἑκεῖνοι
7. ἑκεῖναῖς
8. ἑκεῖνα
9. ἑκεῖνων
10. ἑκεῖνων
Drill 44.D (p. 160)

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<td>ἐκεῖνῳ τῷ φίλῳ</td>
<td>ἐκεῖνοις τοῖς φίλοις</td>
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<td>ἐκεῖνους τοὺς φίλους</td>
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<td>τὴν αἰτίαν ἐκείνην</td>
<td>τὰς αἰτίας ἐκείνας</td>
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Drill 44.E (pp. 160-161)

1. ἐκεῖνην that goddess (d.o.)
2. ἐκεῖνων of those citizens
3. ἐκεῖνῳ by that fear
4. ἐκεῖνα those deeds (subj., d.o.)
5. ἐκεῖνον that young man (d.o.)
6. ἐκεῖναῖς by those opinions
7. ἐκεῖνο the evil thing (subj., d.o.)
8. ἐκεῖνου of that stranger
9. ἐκεῖνάς those islands (d.o.)
10. ἐκεῖνοι those speeches (subj.)
11. ἐκεῖνη for that good woman
12. ἐκεῖνῳ by that weapon
13. ἐκεῖνῃ that road (subj.)
14. ἐκεῖνον that notorious Gorgias (d.o.)
15. ἐκεῖνους those companions (d.o.)
16. ἐκεῖνων of those noble men/women/things
17. ἐκεῖνους those labors (d.o.)
18. ἐκεῖνη that land (subj.)
19. ἐκεῖνο  that child (subj., d.o.)
20. ἐκεῖνοις by those customs

Drill 44.F (p. 161)
1. that man (d.o.) 2. those women (subj.)
3. of that man/thing 4. those men (d.o.)
5. for that woman 6. that thing (subj., d.o.)
7. those things (subj., d.o.) 8. for those women
9. those women (d.o.) 10. for that man; by that thing

Drill 44.G (p. 162)
1. under the power of those wise men 2. those misfortunes (subj.)
3. in that country 4. with a view to those things
5. those allies (d.o.) 6. about those men/women/things
7. not this man (subj.) but that man (subj.) 8. away from that house
9. into that war 10. by that suffering alone
11. for those citizens 12. in reply to those men
13. not only those men (subj.) but also those women (subj.) 14. by that goddess
15. by that deed 16. about those shameful men/women/things

Drill 44.H (pp. 162-163)
1. ἔξ ἐκεῖνης τῆς γῆς 2. ἐκεῖνοις τοῖς συμμάχοις τοῖς ἐν ἐκεῖνη τῇ νήσῳ
3. ἐξ ἐκεῖνου μόνου 4. αἶ ἐκείνων τῶν ἀνθρώπων δόξαι/γνῶμαι
5. ἐκεῖνον τὸν ξένον 6. διὰ τῶν χωρῶν ἐκείνων
7. ἐν τῇ ἁρχῇ τοῦ πολέμου ἐκεῖνου 8. ἐκείνων τῶν ἁδίκων λόγων
9. ἐν τῇ ὁδῇ ἐκεῖνη 10. ύπὸ τῶν ποιητῶν ἐκείνων
11. ἐκεῖνο τὸ τέκνον 12. τῶν νεανίων ἐκείνων
13. περὶ τῆν βουλὴν ἐκεῖνην/περὶ τῆς βουλῆς ἐκεῖνης 14. ἐκείνην τὴν δίκην τὴν τῶν θεῶν
15. ἐν τῇ οἰκίᾳ ἐκεῖνη 16. πρὸς ἐκεῖνους
17. ἐκεῖνο τὸ ἀγαθόν 18. ἐκεῖνοι οἱ θεοὶ οἱ καλοὶ
Drill 45 (pp. 165-166)
1. The Athenians are beginning an unjust war. These things are being said by the Spartans.
2. With the aid of the gods we shall rule those islands, but these ones (we shall) not (rule).
3. These good citizens were not heeding the words of those men.
4. The war in this land is now ceasing/being stopped; are you saying this thing, allies?
5. The young men are willing to be taught, but the companions of these men (are) not (willing). Gorgias is willing to teach both the latter ones and the former ones.
6. That famous Euripides was saying the following things: “I am telling the citizens not to heed the evil speech of Gorgias.”
7. Only noble opinions rule this soul.
8. I am sending this thing to my friend, but you are likely to send that thing.
9. These children will be well taught about the laws.
10. The allies are speaking about peace and war. They wish to cease from the latter, but (they wish) to begin the former.

Drill 46.A (p. 167)
1. Singular  Plural
Nominative ὁ μέγας θεός  οἱ μεγάλοι θεοί
Genitive τοῦ μεγάλου θεοῦ  τῶν μεγάλων θεῶν
Dative τῷ μεγάλῳ θεῷ  τοῖς μεγάλοις θεοῖς
Accusative τὸν μέγαν θεόν  τοὺς μεγάλους θεούς
Vocative \(ὦ\) μεγάλοι θεοί

2. Singular  Plural
Nominative ἡ μεγάλη οἰκία  αἱ μεγάλαι οἰκίαι
Genitive τῆς μεγάλης οἰκίας  τῶν μεγάλων οἰκίων
Dative τῇ μεγάλῃ οἰκίᾳ  ταῖς μεγάλαις οἰκίαισι
Accusative τὴν μεγάλην οἰκίαν  τὰς μεγάλας οἰκίας
Vocative \(ὦ\) μεγάλη οἰκία  ὦ μεγάλαι οἰκίαι

3. Plural
Nominative πολλὰ ὀπλα
Genitive πολλῶν ὀπλῶν
Dative πολλοίς ὀπλοῖς
Accusative πολλὰ ὀπλα
4. Singular | Plural
---|---
Nominative | πολὺς πόνος | πολλοὶ πόνοι
Genitive | πολλοῦ πόνου | πολλῶν πόνον
Dative | πολλῷ πόνῳ | πολλοῖς πόνοις
Accusative | πολὺν πόνον | πολλοὺς πόνους

5. Singular | Plural
---|---
Nominative | µέγας σύμμαχος | µεγάλοι σύμμαχοι
Genitive | µεγάλου συμμάχου | µεγάλων συμμάχων
Dative | µεγάλῳ συμμάχῳ | µεγάλοις συμμάχοις
Accusative | µέγαν σύμμαχον | µεγάλους συμμάχους
Vocative | ὦ µεγάλε σύμμαχε | ὦ µεγάλοι σύμμαχοι

6. Singular | Plural
---|---
Nominative | τὸ µέγα ἔργον | τὰ µεγάλα ἔργα
Genitive | τοῦ µεγάλου ἔργου | τῶν µεγάλων ἔργων
Dative | τῷ µεγάλῳ ἔργῳ | τοῖς µεγάλοις ἔργοις
Accusative | τὸ µέγα ἔργον | τὰ µεγάλα ἔργα

Drill 46.B (p. 167)
1. µεγάλην
2. µεγάλοι
3. µεγάλα
4. µεγάλαις
5. µέγαν
6. µεγάλον
7. µεγάλῃ
8. µέγας
9. µέγα
10. µεγάλη
11. µεγάλῳ
12. µέγα
13. µεγάλε
14. µεγάλοις, µεγάλαις
15. µεγάλων
16. µεγάλου

Drill 46.C (p. 168)
1. πολὺν
2. πολλῶν
3. πολὺς
4. πολλάς
5. πολλῶν
6. πολυ
7. πολλοῖς
8. πολλῆς, πολλάς
9. πολὺν
10. πολλοί
11. πολλά
12. πολλοί, πολλαῖ
Drill 46.D (pp. 168-169)

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

Drill 47-50 (pp. 171-174)

1. τὸ τέκνον ὁ μὲν διδάσκει, ὁ δὲ διδάσκεται.
   subst. subst.
   One man teaches his child, another causes (his child) to be taught.

2. ήδε ἡ γῆ ύπὸ τῶν τῆς νήσου καλῶς ἀρχεται.
   subst. adv.
   This land is being ruled nobly by the men of the island.

3. περὶ τῶν νῦν λέξω καὶ τοὺς ἀγαθοὺς τῶν νεᾱνιῶν πείσω.
   subst. subst. Partitive Gen.
   I shall speak about the men/things now, and I shall persuade the good ones of the young men.

4. πολλοῦ δὴ τοὺς Γοργίου λόγους ἐποιούμην.
   Gen. of Value
   I was considering the speeches of Gorgias of much value indeed.

5. τῶν πολίτῶν μόνους τούτους τίμωμεθα ἄρχης.
   Partitive Gen. Gen. of Value
   We deem worthy of rule only these ones of the citizens.
6. ὁ τῶν Ἀθηναίων δῆμος δικαίως ἤρχεται τῶν ἐκείνης τῆς χώρας.
   subst. adv. subst.
   The people of the Athenians were justly ruling the men of that land.

7. ὁ σοφὸς τῷ δῆμῳ λέγειν μέλλει τὰ ἐν τῇ βουλῇ.
   subst. subst.
   The wise man is intending to tell the people the things in the council.

8. ὁ δῆμος τούτων τὸν πολίτην διὰ τὰ καλὰ ἔργα τίμᾶται δόξης καλῆς.
   Gen. of Value
   The people deems this citizen worthy of a noble reputation on account of his noble deeds.

9. οὔτω τῶν ἐταίρων τοὺς μὲν ὁ Γοργίας ἐπειθεῖ, τοὺς δὲ οὔ.
   adv. Partitive Gen. subst. subst. adv.
   In this way Gorgias was trying to persuade/was persuading some of his companions, others (he was) not (trying to persuade/persuading).

10. τὰ τοῦ πολέμου ὑπὸ τούτου τοῦ ποιητοῦ ἐδίδασκεθα.
    subst.
    We were being taught the things of war by this poet.

11. ἄρα οὐ περὶ πολλοῦ εἰρήνην ὁ Πριάμου ποιήσεται;
    adv. subst.
    Will the son of Priam not consider peace of much value?

12. τοῦτο, ὦ φίλε, σὺν τῷ δικαίῳ λέγεις.
    subst.
    You are saying this thing, friend, in accordance with the just (thing).

13. τῶν πολίτων οἱ περὶ Εὐριπίδην ὑπὸ τούτων διδάσκεσθαι οὐκ ἐθέλοισιν.
    Partitive Gen. subst. adv.
    Of the citizens the ones around Euripides are not willing to be taught by these men.

14. τούτῳ μόνῳ τῶν Ἀθηναίων πείσεται ὁ δῆμος.
    subst. Part. Gen.
    The people will heed this man of the Athenians alone.
15. τοῖς Ἀθηναίοις νόμοις αἱ ἀπὸ τῶν νήσων οὐκ ἐπείθοντο.
   subst. subst. adv.
   The women from the islands were not obeying the laws of (the) Athenians.

16. ὡς ἐπείθον τὸν δῆμον· εῦ γὰρ καὶ καλῶς ἐλεγον.
   adv. adv. adv.
   In this way I was persuading/they were persuading the people. For I was speaking/they were speaking well and beautifully.

17. τῶν φίλων τοὺς μὲν εἰς ἀγορὰν πέμψομεν, τοὺς δὲ εἰς οἰκίαν.
   Partitive Gen. subst. subst.
   We shall send some of our friends to the marketplace, (we shall send) others to the house.

18. οἱ Λακεδαιμόνιοι οὐκ ἐτίμῳντο τῆς τῶν νήσων ἀρχῆς τοὺς Ἀθηναίους.
   subst. adv. Gen. of Value subst.
   The Spartans were not deeming the Athenians worthy of the rule of the islands.

Drill 51.A (p. 175)
1. τὰ ἄδικα 2. ἀπὸ ἀρχῆς
3. τὰ ἐν τῇ γῇ 4. καὶ αὐταί
5. καὶ οὗ 6. ὁ ἀγαθὲ
7. ἀλλὰ οὗ 8. καὶ εἰς ὁδόν
9. ὁ δὲ ἤρχεν 10. τοῦτο οἱ ἑταῖροι ἐλεγον.

Drill 51.B (pp. 175-176)
1. οἱ δ’ ἐν ἀγορᾷ 2. ύπ’ ἀνθρώπων
3. ἀπ’ οὐρανοῦ 4. ύφ’ Ἑλένης
5. κάκ’ ἐν πολέμῳ 6. ἐπέμπεσθ’ ἐκ τῆς γῆς.
7. πῶς τοῦτ’ ἐλεγεν; 8. πότ’ ὃ Εὐρίπιδῆ, τοῦτ’ ἐλεγες;

Drill 51.C (p. 176)
1. ἀνθρώπος 2. χὶ τύχη
3. τούργον 4. χοῦτος
5. τάγαθὸν 6. τανθρωπω
7. τάπο τῆς εἰρήνης ἀγαθά 8. χ’ θεός
9. ὄνθρωποι
10. κακείνων
11. κάκ κακῶν
12. τοῦν οἰκία τέκνον

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

1. ὁ ἐπὶ τοὺς πολεμίους τῶν Ἀθηναίων λόγος
   the speech against the enemies of the Athenians (subj.)

2. νικᾶν καὶ νικᾶσθαι
   to conquer and to be conquered

3. μετὰ τοῦ ταύτης γυναῖκας καὶ τῶν τουτου ἑταίρων
   with the son of this woman and with the companions of this man (i.e., the son)

4. τὰ ὑπὸ γῆς
   the things under (the) earth (subj., d.o.)

5. ἀφ Ἑρμοῦ ἄρχεσθαι καὶ τελεύταν
   to begin and to end from Hermes

6. πῶς, ὦ γαθή, ἔχεις;
   How are you, good man?

7. πολλάκις ὑπὸ ἐχθροῦ ἠδικοῦ.
   Often you were being wronged by an enemy.

8. δεινὰ ποιεῖν, ὦ πολῖται, ἀξιοῦτε;
   Do you, citizens, think it right to do terrible things?

9. ὀλίγοι πρὸς πολλοὺς ἐπολέμουν.
   Few men were making war against many men.

10. ἐτελεύτα ἡ μάχη.
    The battle was ending.
Chapter 4, Exercises B (pp. 178-190)

1. You are doing a bad thing to those women, wicked men.

2. I (m.) alone was clinging to the just (thing).

3. How indeed is this thing? (It is) so.

4. I was not/They were not thinking it right to badly wrong friends.

5. I am not able to treat bad men nobly.

6. Young men are accustomed to do(ing) wrong. This thing indeed I shall make clear.

7. Was he dying at the hands of (his) companions?

8. When do you intend, good man, to do this task not small?

9. Some of the people speak well, others (speak) badly.

10. Often in the roads, Hermes, you are honored.

11. With much truth, dear companion, you were speaking.

12. I love the son of this woman after this woman.

13. I wish to end these toils for my friends only.

14. Of these allies some were winning in that battle, others were being defeated by the enemies. And we do not think these men worthy to be honored.

15. The thing of fortune (= fortune) has much responsibility for the misfortunes of life, and the poet is able to make this thing clear to the citizens.

16. Concerning these shameful things on account of many causes I was not wishing to speak, but now I am making a beginning of a speech.

17. A great and terrible fear, earth and gods, of the evil men now in this land holds the people.
18. You have responsibility, wicked man, for this misfortune. And resulting from this (thing)
you are being sent away from the land.

19. Often indeed this citizen clever in respect to the wisdom about war used to make speeches
in the council.

20. The Athenians were thinking it right to make peace indeed toward the enemies. And
they were ceasing to make war.

21. The Athenians were justly calling the Lacedaemonians enemies. For the former were
having war made upon them by the latter only.

22. You were obeying well the laws of the Athenians, young men, and justly you were
honoring the gods—for you were being defeated by the words of friends—but the things
indeed after these things you are doing not beautifully.

23. By harsh fortune and the hostile gods these mortals good in battle were being defeated.

24. Not only was that noble and good man not doing bad and shameful things, but he was of
course stopping many of his companions from these things by his not few virtues. And
after these things he was honored (repeatedly).

25. The stranger from the island is able to teach the young man many things. And he on
account of this cause will be willing to make this man (his) companion.

26. These new things about Spartans and Athenians are being said; for the latter were wishing
to teach the harsh things of war and the good things of peace, but the former, many and
wicked men, were shamefully making speeches about victory.

27. Against the opinions of the people few of the foreigners are willing to speak, but this man
is making clear his opinion.

28. After the victory the noble and good men will think it right to honor their friends under
(the) earth.

29. The man wise and good in soul is now ending his life at the hands of enemies. For these
men were considering of little value the great virtue of this man and his wise opinions.
30. The wise man was teaching his son not with weapons but through clever speeches to make war against the enemies. And he was justly obeying.

31. Not wise men wish to rule, but men indeed noble and good are now ruling the majority (of men). For they have wise opinions.

32. The immortals occupy the great sky, but men with animals (occupy) this earth. These things are so.

33. The majority was holding the Athenians in responsibility for that war, but they were honoring with justice the Lacedaemonians alone.

34. You are telling the young men, citizen, not to obey this law. In this way you are doing an unjust and shameful thing, man hateful to the gods.

35. These men not on account of fortune but because of excellence and toil are nobly winning in (respect to) battle. For in fact now great fear holds the enemies.

36. On account of his bad and terrible deeds Gorgias was being sent out from the country. And after this man also Euripides (was being sent). These men now the citizens call enemies.

37. On account of the victory of (over) the Spartans, the allies were justly being honored by the people of the Athenians.

38. With great indeed excellence this woman is not only teaching the men, but also in this way she is treating the citizens well. And resulting from these things she will be honored.

39. Not the words but the life of that poet we shall greatly honor. For he says bad things, but he makes beautiful things.

40. The harsh god of war requires many men indeed on account of few men to be sent to (the house of) Hades. It is not so?

41. To few indeed of men the great gods send good fortune. For in fact they love few (of men).

42. The one friendly from the beginning, but hostile now, is shamefully wronging this man. And he is doing badly.
43. This good citizen was not having a fear of death, the common fortune of men. For in fact he was deeming victory in that battle worth(y) (of) his life.

44. And how is it, Gorgias, that you treat these men well, but you speak (of them) badly.

45. Priam used to love his sons, but he often used to send these ones into battle.

46. This woman considers her friends of much value, but (she does) not (consider) her enemies (of much value). In this way her life is good.

47. Even bad men are likely to be persuaded not to wrong their allies but to love (their) virtue. To these men indeed we are showing the deeds of the noble life.

48. A. Does (the) good (thing) not rule in the souls of some men, but (does) (the) bad (thing) (not rule in the souls) of others?
   B. Indeed it is so.

49. Helen alone says harsh things to the noble son of Priam alone. But he does not intend to make war.

50. How was Priam making clear to his young son the just (thing) and the not just (thing)?

51. A. I am telling the young men not to do wrong, but they are not heeding (me).
   B. (They are not heeding you) for (the) young men are not able to be ruled.

52. Just Fortune does beautifully; for the wicked man is dying badly, but the good man (is dying) well.

53. Mortals make deaths and battles about the just (thing) and the unjust (thing). For in fact they are willing to prevail or to be conquered in (respect to) glory.

54. In word the Lacedaemonians were having war made upon them by the Athenians, but in fact those men (i.e., the Lacedaemonians) were making war from the beginning.

55. The men of the islands are doing badly at the hands of war and bad misfortunes. And indeed, Athenians, many (of them) are dying badly. When will the sufferings of these men cease?
56. How, people, will this speech end? Are the majority (of men) justly being persuaded not to honor the bad men but to send these men out from this land?

57. This truly just man clings to the laws common to men and gods and refuses to do wrong. And on account of these things this man alone is being honored by the people.

58. I am willing armed to make war upon my enemies, but, great Fates, I have a not small fear of death.

59. I wish, good men, to end and to begin from this opinion: the misfortunes of life often show to mortals the path of virtue.

60. You (pl.) are doing these things for shameful causes, and you are indeed wronging the sons of (the) Athenians. And in addition to these things now many men are dying in battle.

61. We were occupying a great and beautiful country, but to a small island we are being sent not justly.

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

1. ἐκεῖνον τὸν νεανίαν ἔπειθον τὸν βίον μὴ τελευτᾶν, ἀλλὰ οὐκ ἤθελεν ἀγαθὴ διδάσκεσθαι δόξῃ καὶ γνώμῃ.

2. εὖ μὲν ἀρχεται τοῖς Ἀθηναίοις ἢ ἐν τῇ θαλάττῃ μάχῃ ἢ μεγάλῃ, τελευτήσει δὲ κακῶς. πότε, ὦ γῆ καὶ θεοί, παυθήσεται οὗτος ὁ δεινὸς πόλεμος;

3. ἡ Ἑλένη μετὰ τοῦ Ἀλεξάνδρου τὴν ἔχει αἰτίαν τῆς μεγάλης συμφορᾶς τοῦ πολέμου τούτου. τοῦτο οὕτως ἔχει.


5. πολλοὶ πολίται ἁγαθοὶ ἐν ἑκεῖνῃ τῇ μάχῃ τῇ δεινῇ (τὸν) βίον ἔτελεύτων. οὕτως ἔχει ἡ μοίρα βροτοῖς θανάτου.
6. τῶς, ὦ γῆ καὶ θεοί, οἱ μὲν σύμμαχοι πολλοὶ ἔθελον συμμείνει τοῖς Λακεδαιμονίοις πολεμεῖν, ὃ
δὲ δῆμος τῶν Αθηναίων οὐ; πότε ἔξετε, ὦ πολίται, τὴν αἰτίαν ταύτης τῆς αἰσχρᾶς συμφορᾶς δηλοῦν;

7. χαλεποὶς λόγοις εἰς ἐδιδάσκομεν τὸν μέγαν πόλεμον ἐκείνης τῆς δεινῆς μάχης τῆς ἐν τῇ
θαλάσσῃ. οὕτω τῶν πολιτῶν τοὺς καλοὺς καὶ ἀγαθοὺς ἐπείθομεν πολεμεῖν μὴ ἐθέλειν.

8. τῶν Αθηναίων οἱ μὲν ἀδικεῖν φιλοῦσιν, οἱ δὲ πείθεσθαι τοῖς νόμοις. οἱ γὰρ πολλοὶ
διδάσκεσθαι περὶ τὸ καλὸν καὶ τὸ αἰσχρὸν ἀξιοῦσιν. πῶς τούτο, ὦ Γοργία, τελευτήσεις;

9. ὁ Εὐρίπιδης ὁ λόγους δεινοὺς δὴ τοὺς πολλοὺς διδάσκει ὃδε· καλῶς περὶ τῶν ταύτης
τῆς χώρας νόμων λέγει καὶ τῶν ἀρετῆς ἐργῶν.

10. τούτων τὸν αἰσχρὸν λόγον παύειν μέλλω τὸν περὶ τῶν Αθηναίων καὶ τῶν ξυμμάχων·
οὕτως μὲν γὰρ καλῶς δὴ τελευτῶσι ὑπὸ τῶν πολεμίων ἔξων, ἐκεῖνοι δὲ ἀδίκως
τιμῶνται καὶ ἐν τῇ θαλάσσῃ καὶ ἐν τῷ δήμῳ.

11. πολλοὶ ἄνθρωποι μετὰ τῶν Ἀτρείδῶν πολέμειν ἔσισθεν ἐν τῇ γῆ τῇ τῶν ἔξων, καὶ δὴ
μετὰ δόξης καλῆς τελευτῶσιν βίον.

12. ἢ καλῆ Ἑλένη διὰ τὴν αἰτίαν τὴν ἐκείνου τοῦ πολέμου ἥθελεν ἢ εἰς τὴν γῆν τῶν
Λακεδαιμονίων πέμπεσθαι ἢ ἐν ταύτῃ τῇ γῇ αἰσχρῶς τελευτῶν.
Chapter 5

Drill 52.B (p. 195)

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Drill 52.D (p. 195)

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Drill 52.E (pp. 195-196)
1. ἔρως, ἔρωτος, ὸ
2. σῶμα, σώματος, τὸ
3. ἀρχυν, ἀρχυντος, ὸ
4. φρην, φρενός, ή sing. or pl.
5. ῥήτωρ, ῥήτορος, ὸ
6. Ἕκτωρ, Ἕκτορος, ὸ
7. ταῖς, ταῖδος, ὸ or ή
8. ἐλπίς, ἐλπίδος, ή
9. χάρις, χάριτος, ή
10. Διός, ἄρχοντος, ὸ
11. δάιμων, δάιμονος, ὸ or ή
12. δῶμα, δῶματος, τὸ sing. or pl.
13. Ἕλλην, Ἕλληνος, ὸ
14. χρήμα, χρήματος, τὸ
15. ἔρωτος, ἀρχυντες
16. χάριν
17. Διός
18. δῶματα

Drill 52.F (p. 196)
1. ἐλπίδα
2. Ἕλληνες
3. Ζεύς
4. ταίς (ν)
5. ἀρχυντος
6. δάιμονες
7. χρημάτων
8. φρενί
9. δῶμα
10. ταῖς (ν)
11. ἰπτά
12. χάριτας
13. δαίμονες
14. ἀρχυντες
15. σώμασθαι
16. χάριν
17. Διός
18. δαίμονες
19. χρημάτα
20. ἀρχυντες
21. παί
22. ἔρωτα

Drill 52.G (p. 197)
1. ϋ καλοί/καλαί, οί καλοί/αἱ καλαί
2. ϋ/τὰ καλὰ
3. τῆς καλῆς
4. τοὺς καλούς/τὰς καλὰς
5. τῶν καλῶν
6. τῇ καλῇ
7. τοῖς καλοῖς
8. τῶν καλῶν
9. ϋ/τὸ καλὸν
10. τὸν καλὸν

Drill 52.H (pp. 197-198)
1. ὃ ἄδικο
2. τοῦ ἄδικου
3. τοῖς/ταῖς ἄδικοις
4. ὃ ἄδικος/ἡ ἄδικος
5. τοῦ ἄδικου
6. ϋ/οἱ ἄδικοι
7. τοῖς/ταῖς ἄδικοις
8. τὴν ἄδικον
9. ὃ ἄδικο
10. ϋ/οἱ ἄδικοι
Drill 52.I (p. 198)
1. to the rulers of the Athenians 2. on account of the love of wisdom
3. the beautiful favor (d.o.) 4. by the good rhetor
5. Zeus and divinities (d.a.) 6. Hector (d.o.), the son of Priam
7. for the beautiful body 8. concerning the property of the Greeks
9. the mind of Zeus (d.o.) 10. both for Priam and for Hector
11. beautiful homes (subj., d.o.) 12. for the Greeks alone

Drill 52.J (p. 199)
1. ἐν τῇ Διὸς φρενί 2. τὸ σῶµα τοῦ παιδός
3. ὦ καλὲ Ἕκτορ 4. τῷ ἀγαθῷ ἀρχοντι
5. μετὰ δικαιῶν δαίμονος 6. διὰ τὰς τῶν Λακεδαιμονίων ἐλπίδας
7. αἱ Χάριτες 8. ύπὸ/πρὸς Διὸς
9. τοὺς ἀρχοντας τῶν Ἀθηναίων 10. τούτου τοῦ ἀδίκου ῥήτορος
11. τὸν Ἑλένης ἔρωτα τῆς χώρας 12. τοῖς χρήµασι τῶν Ἑλλήνων

Drill 53.B (p. 201)
1. fem. pl. acc. 2. masc. pl. nom.
3. fem. sing. dat. 4. masc./neut. sing. gen.
5. fem. pl. dat. 6. masc./neut. sing. dat.
7. masc. sing. nom. 8. neut. pl. nom./acc.
9. fem. sing. gen. 10. fem. pl. nom.
15. masc./fem./neut. pl. gen. 16. masc. sing. acc.

Drill 53.C (pp. 202-205)
1. οἱ νεᾱνίαι πεµφθήσονται εἰς τὴν γῆν ἥ ύπὸ τῶν σοφῶν ἀρχεται.
   ἥ = fem. sing. to agree with antecedent (γῆν)
   = Nom., Subj. of ἀρχεται
The young men will be sent to the land that is being ruled by wise men.
2. καὶ ὑπὸ τοῦ δήμου ἐφιλεῖτο ὁ πολίτης οὗ τῇ γνώμῃ οί ξένοι ἐπείθοντο.
   οὗ = masc. sing. to agree with antecedent (πολίτης)
   = Gen. of Possession
   Even by the people the citizen whose opinion the strangers were heeding was being loved.

3. τὸ τέκνον ταύτην τὴν σοφίαν διδάσκω ἣ καὶ ἐν ἀγορᾷ εὖ λέξει καὶ ἐν τῇ βουλῇ.
   ἣ = fem. sing. to agree with antecedent (σοφίαν)
   = Dative of Means
   I am teaching my child this wisdom by which he will speak well both in the agora and in the council.

4. ἄρα πείθει, ὦ φίλε, τοῖς νόμοις οἷς πείθομαι;
   οἷς = masc. pl. to agree with antecedent (νόμοις)
   = dative with πείθομαι
   Do you obey, friend, the laws that I obey?

5. τοὺς νεανίας οὓς οὐκ ἔδιδασκον οἱ ποιηταὶ διδάσκειν ἐθέλω.
   οὓς = masc. pl. to agree with antecedent (νεανίας)
   = D.O. of ἔδιδασκεν
   I am willing to teach the young men whom the poets were not teaching.

6. τῷ λόγῳ ὃν ἔλεγεν ὁ Πρίαμος ἐπείθετο ὁ Ἀλέξανδρος.
   ὃν = masc. sing. to agree with antecedent (λόγῳ)
   = Acc. D.O. of ἔλεγεν
   Alexander was heeding the speech that Priam was saying.

7. ταῦτα τὰ ἄγοραν πέμπειν ἐμελλές τοῖς ἑταίροις ἐπέμπετο.
   ἄγοραν = neut. pl. to agree with antecedent (ἄγορα)
   = Acc. D.O. of πέμπειν
   These animals that you were intending to send to the marketplace were being sent to the companions.

8. τοῦ πόνου οὗ ἄρχη, ὦ Ἑλένη, νῦν παυόμεθα.
   οὗ = masc. sing. to agree with antecedent (πόνου)
   = gen. with ἄρχη
   We are now ceasing from the labor that you are beginning, Helen.
9. αὕται αἱ δόξαι αἱ πρὸς τοῦ Εὔριπίδου ἐλέγοντο τοὺς πολῖτᾶς οὐκ ἔπειθον.
   αὕται = fem. pl. to agree with antecedent (δόξαι)
   = Nom., Subj. of ἐλέγοντο
   These opinions that were being spoken by Euripides were not persuading the citizens.

10. αἱ ψῡχαὶ ὧν ὁ Ἅιδης ἄρχει παύεσθαι τῶν πόνων ἐθέλουσιν.
   ὧν = fem. pl. to agree with antecedent (ψῡχαὶ)
   = gen. with ἄρχει
   The souls whom Hades rules wish to cease from their sufferings.

Drill 53.D (pp. 205–208)
1. ὧν, generic
   The things that I cling to with a view to virtue, do you have these things, child?
2. ὧν, attraction
   In reply to the friends I wish now to say a few of these things that I shall say in the council.
3. This poet was teaching badly many men indeed. Are you honoring this man, against whom I was saying these things?
4. I do not honor in this land many men, citizens, sons of noble and good men, who now are treating the people badly.
5. These strangers will be taught by those Athenians many and beautiful things; and resulting from these things they will get great virtue, on account of which they will be honored by the citizens.
6. ὡνπέρ, attraction
   When, Athenians, will you think it right to say your opinion about the allies, the (very) (ones) whom we were sending into battle?
7. ἃ, generic
   The things that you are saying about the soul, poet, these things certainly I deem worthy of much.
8. ὧν, generic
   The men whom the Spartans were ruling, these men the Athenians were wronging.
9. ἃ, ἃ, generic
   The things that you love I love, and indeed the things that you do not love I do not love.
10. These wise ones of the citizens are wishing to send this very virtue that they have into the souls of the enemies.
11. These opinions that I have about the Lacedaemonians I shall teach the young men in this land.
12. These things that you are doing, good man, are revealing the excellence of your soul.

Drill 53.E (pp. 208-209)
1. ἐκεῖνοι οἱ Ἀθηναῖοι ὑπ᾿ ὧν ἔργα καλὰ ποιεῖται ὑπὸ τῶν πολίτῶν τίμηθισονται.
2. [Replace “on account of whose wisdom” with “on account of whom”]
   τοὺς μὲν διδαξόμεθα τὴν λόγων τέχνην ὑπὸ τοῦ Γοργίου δι᾿ ὃν εὖ ποιεῖν ἔθελησουσιν.
3. οἳ τὰ τέκνα ἀδικοῦσιν, οὕτωι τὸν βίον κακῶς τελευτήσουσιν.
4. ὃς θρησκεύσαι πολλοὶ τῶν θεῶν οὐ φιλοῦσιν.
5. ἐκεῖνος ἄρετὴν καλὴν ἔχει, ὃν πολλοὶ τίμησιν καὶ οἱ ἐχθροὶ.
6. ἐμέλλομεν μὲν πεῖθεσθαι ὡς ὁ Γοργίας ἔλεγεν, εἰχόμεθα δὲ δὴ ὃν οἱ σοφοὶ τῶν πολίτων ἐδήλουσιν.
7. ὅ τὸν νόμων ὃν ἔν τὴδε τῇ χώρᾳ ἰηεὶ ἐπειθόμεθα, οἱ πολίται νῦν ἀρχουσιν.
8. δηλώσω περὶ ὃν ἥκω.

Drill 54.A (p. 211)
1. acute; circumflex
2. the proclitic is given an acute accent.
3. does not
4. receives an acute accent on the ultima.
5. receives a second acute accent on the ultima.
6. circumflex
7. the first enclitic receives an acute accent on the ultima.

Drill 54.B (p. 212)
1. οὐ παύει ποτε.
2. νόμοι γε
3. οὐ παύεται ποτε.
4. οί γε νόμοι
5. οὐ ποτε
6. ἀλλὰ γε
7. οὐ ποιεῖ ποτε.
8. τῆς γε χώρας
9. ἄγαθοί καὶ πολλοὶ γε
10. αἱ γε τοι καλαί
11. οὐ ἤρχε ποτε
12. ψῡχή τοι
13. οὐ ποτῆ ἤρχεν.
14. ἄνθρωποι γε
15. τοῦτο δὲ τοι
16. οὐ γὰρ πόνου ποτὲ παύεται.
17. διὰ γε τῶν τούτου λόγον
18. τὸ γὰρ τοι ἔργον
19. οὐ ποιεῖται ποτε
20. ἄνθρωπος γε τοι
21. τήν γε ψῡχήν ποτε
22. ἢ γέ τοι ψῡχή
23. ἦδε πως
24. καὶ πως πειθόμεθα γε.
25. οὐκ ἐπέμπομεν ποτε
26. χώρα γε
27. εἰς τοῦτον ποτε τὸν λόγον
28. αἱ γ΄ ἀρεταί
29. τούτων ποτὲ ἢρχον
30. ἀγαθόν τοι
31. καὶ οὐ λέγει ποτέ
32. ταῖς γ΄ ἀρεταῖς τοι
33. ἔλεγέ πως
34. νῆσους γε
35. λέγειν ποτέ
36. νῆσοι γε

Drill 54.C (pp. 212-214)
1. ἐν γῇ τε καὶ θαλάττῃ παύεται ὁ πόλεμος.
   On land and sea the war is ceasing/is being stopped.
2. περὶ πολέμου εἰρήνης τ´ ἔλεγον.
   I was/They were speaking about war and peace.
3. τοὺς τε πολίτας καὶ τοὺς ξένους Γοργίας ἐδίδασκεν.
   Gorgias was teaching the citizens and the strangers.
4. ἀρχεῖ τε ἀρχεταί τε ὁ ἀγαθὸς πολίτης.
   The good citizen rules and is ruled.
5. φίλους συμμάχους τε πείσειν ἐμέλλομεν.
   We were intending to persuade friends and allies.
6. οἱ τε σοφοὶ καὶ οἱ μὴ σοφοὶ εὕ λέγουσιν.
   Wise men and not wise men speak well.
7. καλὸν τε αἰσχρόν τε λέγεις.
   You are saying a beautiful thing and an ugly thing.
8. διδάσκειν τε καὶ διδάσκεσθαι ἤθελον.
   I was willing/They were willing to teach and to be taught.

Drill 54.D (p. 214)
1. τοῖς θεοῖς τε καὶ τοῖς ἀνθρώποις ταῦτα λέγει.
   I was willing/They were willing to teach and to be taught.
   τοῖς θεοῖς ταῦτα λέγει καὶ τοῖς ἀνθρώποις.
   The good citizen rules and is ruled.
   θεοῖς τε ἀνθρώποις τε ταῦτα λέγει.
   τοῖς ἀνθρώποις τε ταῦτα λέγει.
2. ὁ πόλεμος ὑπὸ Λακεδαιμονίων τε καὶ Ἀθηναίων παυθήσεται.
    ὁ πόλεμος ὑπὸ τε Λακεδαιμονίων παυθήσεται καὶ Ἀθηναίων.
    παυθήσεται ὑπὸ Λακεδαιμονίων τε Ἀθηναίων τε ὁ πόλεμος.
    ὁ πόλεμος ὑπὸ Λακεδαιμονίων Ἀθηναίων τε παυθήσεται.

Drill 55.A (p. 215)
1. Principal Parts: εἰμι, ἔσομαι, ——, ——, ——, ——
   Person and Number: 2nd sing.

   Indicative
   Active
   Present εἰ
   Imperfect ἦσθα
   Future ἔση/ἔσει

   Infinitives
   Present εἶναι
   Future ἔσεσθαι

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

   Indicative
   Active
   Present εἰσί(ν)
   Imperfect ἦσαν
   Future ἔσονται

   Infinitives
   Present εἶναι
   Future ἔσεσθαι

Drill 55.B (p. 215)
1. εἶναι 2. ἦμεν
3. ἔσται 4. ἔστε
5. ἔστι(ν) 6. εἰμί
7. ἦσθα 8. ἔσει/ἔση
9. εἰσί(ν) 10. ἦν
11. ἔσομαι 12. ἦτε
Drill 55.C (pp. 215-216)

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

Drill 55.D (p. 216)

1. Principal Parts: ἀκούω, ἀκούσομαι, ἕκουσα, ἀκήκοα, ——, ἕκούσθην
   Person and Number: 1st pl.

   Indicative
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   Infinitives
   | Present | ἀκούειν | ἀκούεσθαι |
   | Future | ἀκουσθῆσαι |

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

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   Infinitives
   | Present | μανθάνειν |
   | Future | μαθήσεσθαι |
3. Principal Parts: εἰμί, ἔσομαι, ——, ——, ——
   Person and Number: 3rd sing.

**Indicative**

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**Infinitives**

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Drill 55.E (pp 216–217)

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

Drill 55.F (pp. 217–218)

1. ἔσει/ἔσῃ
2. ἐμανθάνομεν
3. ἀκούσονται
4. μαθήσονται
5. ἀκουσθήσεσθε
6. ἔσεσθαι
7. ἀκούει, ἀκούῃ
8. ἔσομαι
9. μανθάνει
10. εἰμί
11. ἀκούει
12. ἀκουσθήσεται
13. εἶναι
14. ἔστε
15. ἀκουσόμεθα
16. μαθήσεται
17. ἀκούεσθαι
18. ἔσται
19. μανθάνειν
20. μαθήσεσθαι
21. ἀκουσθήσεται
22. ἀκούομεν
Drill 55.G (p. 219)

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

   **Indicative**

   ***Active***

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2. Principal Parts: ἥκω, ἥξω, ——, ——, ——, ——
   Person and Number: 3rd pl.

   **Indicative**

   ***Active***

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3. Principal Parts: ἀγω, ἀξω, ἐγαγον, ἓχα, ἐγμαι, ἐχθην
   Person and Number: 2nd sing.

   **Indicative**

   ***Active***

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   **Infinitives**

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Drill 55.H (p. 219)
1. ἀκούω, ἀκούσομαι, ἤκουσα, ἤκηκος, ——, ἤκούσθην
2. μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, ——, ——
3. εἰμί, ἔσομαι, ——, ——, ——, ——
4. ἤκω, ἤξω, ——, ——, ——, ——
5. ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
6. δεῖ, δεῖσει, ἐδέησε(ν), ——, ——, ——

Drill 56–58.A (pp. 221–224)
1. You were shameful, but now you are noble, friend, and good.
   Nominative, Predicate Adjective
2. A young man must not do these shameful things.
   Subject Accusative
   Subject Infinitive
3. Does virtue exist/Is there virtue in the soul?
   Nominative, Subject
4. Noble (is) the path of truth, child.
   Nominative, Predicate Adjective
5. Is it possible for friends to be wronged by friends?
   Subject Accusative
   Subject Infinitive
6. You are just men, but you are not doing just things.
   Predicate Nominative
7. A good and noble thing it was for his sons to obey Priam.
   Subject Accusative
8. For men good in soul to be honored (is) noble.
   Subject Infinitive
9. It is necessary, allies, for this battle to end/to end this battle.
   Subject Infinitive
10. You are being taught many things, child. For you are young.
    Nominative, Predicate Adjective
11. It was possible for the opinions of wise men to prevail.
    Subject Accusative
12. This work is noble.
    Nominative, Predicate Adjective
13. A fearsome thing indeed is making war upon one’s enemies.
    Subject Infinitive
14. We were few but, by Zeus, great.
   Nominative, Predicate Adjective

15. It was necessary for the strangers to be sent away from the land.
   Subject Infinitive

16. It will be difficult to speak publicly.
   Nominative, Predicate Adjective

Drill 56-58.B (pp. 224-226)
1. πολλάκις ἦμεν ἐν ἀγορᾷ. πολλοῖς γὰρ ἀνθρώποις ἦν λέγειν.
2. οὐκ ἐν γῇ φίλῃ ἐστέ, ὦ Ἀθηναίοι.
3. τοὺς δικαίους τοῖς ἀδίκοις δεῖ πολεμεῖν.
4. σύμμαχοι τοῖς Λακεδαιμονίοις ἦσαν οἱ ἐν ταῖς νῆσοις.
5. μεγάλα μὲν ποιοῦμεν, θεοὶ δὲ οὐκ ἔσμεν.
6. ἀθάνατος ἢ τῶν ἀγαθῶν δόξα.
7. συμφορᾷ ἵνα τοῖς βροτοῖς ὁ πόλεμος.
8. ἔν ποτὲ ἐν ταύτῃ τῇ γῇ ὁ υἱὸς θεοῦ.
9. εἰσίν πολλαὶ ἐν τοῖς Λακεδαιμονίοις ὁδοὶ πολέμου.
10. δίκαιον καὶ ἀγαθὸν τοῖς νόμοις πείθεσθαι.
11. οὐ δεῖ ἔκεινον νίκᾶν τὴν γνώμην.
12. πότε ἐσται τὴν μάχην νίκᾶν;
13. συμφορᾶ ἵνα τοῖς βροτοῖς ὁ πόλεμος.

Chapter 5, Exercises A (pp. 227-229)
1. Γαῖα τοῦδ’ ἔχει τὸ θνητὸν σῶμα, ἀλλ’ Ἅιδης τὴν ψῡχήν ἀθάνατον.
   Gaia holds the mortal body of this man, but Hades (holds) his immortal soul.

2. ἄρ’ εἶ ὡδε βάρβαρος, ὦ ξένε, φρένα; οὐ γὰρ ἐθέλεις τοῖς τῆς γῆς τῆς πόλεως νόμοις
   πείθεσθαι;
   Are you so barbarous, stranger, in mind. For you are not willing to obey the laws of this land.

3. ἰδιών τοῖς ἔστιν, ὦ παῖ, περὶ τῶν φίλων πολλά τε καὶ δίκαια δηλοῦν.
   It is surely easy, child, to reveal many and just things about one’s friends.
4. **αὕτη ἣν ἔτιμομεν μόνην τῶν ἄλλων καλὰς τοι εἶχε φρένας καὶ καλῶς ἠκουεν.**
   This woman whom alone from the others we were honoring had (repeatedly) noble, you know, opinions and was being spoken of well.

5. **χαλεπόν ὁ βίος, ἀλλ’ οὐ διὰ τούθ’ ὁ Ἐκτωρ τελευτᾶν ἔθελε. άεί πως τούτω εἰσὶ πολλοὶ πόνοι.**
   Life is a difficult thing, but not on account of this thing does Hector wish to die. Always somehow to this man are many labors.

6. **αἰτία πολλῶν γ’ ἀνθρώποις ὁ φόβος κακῶν.**
   Fear (is) (the) cause of many indeed evil things for men.

7. **χαλεπὸς τῶν θνητῶν ὁ βίος καὶ χαλεποὶ τῆς ἀνάγκης οἱ νόμοι, οίς δεῖ πείθεσθαι καὶ τούς θεοὺς.**
   The life of mortals (is) harsh and harsh (are) the laws of necessity, (laws) which it is necessary for even the gods to obey.

8. **πολῖται Ἀθηναῖοι οὔποτ’ ἔσονται οἵδε οἱ ξένοι. καὶ οἱ τούτων θεοί εἰσι βάρβαροι.**
   These foreigners will never be Athenian citizens. Even the gods of these men are non-Greek.

9. **ἐξ ἐκείνων τῶν ξένων μέλλετ’, ὦ βουλή, τὴν γ’ ἀλήθειαν ἀκούσεθαι.**
   From those strangers you are likely, council, to hear the truth indeed.

10. **ὁ γε λόγος τὴν τοῦ ποιητοῦ δηλοῖ πως ἀρετήν.**
    His speech, at least, makes clear somehow the excellence of this poet.

11. **ἄρ’ ἡξίους ποτὲ τοὺς ἀδίκους τὴν τῶν θεῶν χάριν ἔχειν;**
    Did you ever use to think it right for unjust men to have the favor of the gods?

12. **A. οὐ μὰ Δί’ ἐὖ ἔχει τὰς φρένας ὁ Εὐριπίδης.**
    **B. κακῶς λέγεις, ὥ ξένε, κοῦκ ἐκ τῆς ἀληθείας.**
    **A. Not, by Zeus, is Euripides doing well in his mind.**
    **B. You speak badly, stranger, and not in accordance with the truth.**
Chapter 5, Exercises B (pp. 229-245)

1. Concerning public affairs some men were saying some opinions, other men were saying other (opinions).

2. The mind of a young man is not accustomed, you know, to learn(ing) from misfortunes.

3. This man good in soul is friendly to strangers.

4. It is certainly necessary for the things of this land to be noble.

5. Eros teaches the poets and is always with the young.

6. I had come with my children into that land. For there was need of a new life.

7. You have much money, but (you do) not (have it) by Zeus according to the just (thing). I shall never do wrong for the sake of money.

8. I am a mortal living being, but deathless (is) the soul that rules this mortal body.

9. You Greeks are always children. For you are young in your souls. Do you believe these things indeed that I am saying? Among, at least, the non-Greeks you are spoken of badly.

10. A. It is good, young man, to learn wisdom from wise men. (Is it)not (so)?
    B. By the gods you speak well indeed, and it is of (it belongs to) a wise man, at least to be willing to teach young men.

11. A. It will be necessary for much money to be sent from the allies on the islands.
    B. For there is need of weapons, by Zeus, with a view to war.

12. Of teachers the good ones, at least will be honored by their students whom they are teaching well, but the others (will) not (be honored).

13. One (love) is the love of friends, but another (love) (is) the (love) of the just (thing) and the noble (thing).

14. Death (is) common to bad men and to good men, but the reputation of good men (is) deathless.
15. A. Love of life and fear of death holds mortals.
   B. But to this man whom we were speaking of death has come not according to fate.

16. (Away) from this journey we shall have come with much fear—for we are Greeks—into the land of the foreigners. There will be much necessity to obey the laws of these men.

17. Not, by Zeus, small labor is the following (labor): to teach young students the love of virtue.

18. Often I wronged/they wronged the (female) slaves, and indeed for this cause alone, by the gods, I was/they were likely to die.

19. The thing of fortune (= fortune) will always be with (the) Athenians, and the reputation of these men will be with a view to (for) always. For the things that Athenians do end (repeatedly) well.

20. A great and marvelous god is Eros both among men and among gods. It is not possible not to obey this divinity.

21. Much fear holds this man in (his) mind. For he is being sent with weapons into battle. And account of this thing or even otherwise somehow he will die. For so is the fate of this man.

22. We alone of the allies shall easily persuade the Athenians to cease from war. And in particular now there will be peace.

23. The things that the majority say, these things often I do not believe. A thing not good (is) the rule of the people, but I love from my heart the people of the Athenians.

24. You used to be a noble and good man. For by the Graces you were leading life well with the aid of the divinities. How is it that now indeed you are hateful to gods and mortals?

25. A. Never to be willing to learn from one’s students does not belong to (is not of) a wise teacher.
   B. (It does) not, by Zeus, stranger.
26. A. (Is) not the just thing the following (thing), to treat friends well, but (to treat) enemies badly?
   B. (It is) not, according to the opinion, at least, of wise men, who say otherwise about the just (thing).

27. The enemies must not prevail in this battle. Zeus and other gods, do you hear these things?

28. Fearsome, you know, are the things of the sea and somehow great among the majority (of men) is the fear of that (sea).

29. The non-Greeks are stopping the battle, but the Athenians are refusing to stop the war.

30. For (Because of) fearsome and unjust deeds you will be led, wicked man, to justice. And after this (thing) you will be spoken of badly by the majority (of men) whom you were wronging.

31. It belongs to (It is of) men to do wrong (repeatedly) in accordance with necessity, but it belongs to divinities to lead these men toward the just (thing).

32. A. We were friends and allies from boyhood, but now we are enemies.
   B. How is it so?

33. Contrary to expectation Gorgias was making the sons of the Athenians noble and good in respect to virtue. For he was having that skill.

34. You were a teacher of wicked deeds, by Zeus, stranger, and (you were) the cause of evil things for the young men whom you were teaching even to do wrong (repeatedly) for the sake of money.

35. In necessities, commanders, you used to lead the people with judgment, and resulting from this thing you will get a great reputation for wisdom.

36. Contrary to the expectation of the commanders, the Athenians were being defeated throughout (the) land and throughout (the) sea. But in respect to the things after these things I am now making a speech.

37. I wish to be a student of that truly wise rhetor. For I do not have the art of words.
38. Alone of the Greeks the Spartans love war. Difficult, you know work is to persuade the Spartans to keep (repeatedly) the peace, but you will accomplish this thing well with the aid of the divinities.

39. You are beautiful in body and soul. And on account of this thing you will easily get many good things and much delight of life.

40. A. It is necessary either to make war or to keep (the) peace. Or how do you say?  
    B. The affair is bad, but so it is.  
    A. In speech the non-Greeks will deem peace of much value, but in fact (they will) not.  
    B. And fearsome they will be in battle.

41. This man alone is wise in respect to the wisdom according to a human being. For he learned (repeatedly) many things from Euripides and from the rest of the poets. Even now indeed he is spoken of nobly and he is likely to lead the Athenians through great labors to virtue.

42. I was leading my child to the house of Euripides. For at the house of this man he is likely to learn the wisdom of the poets and the skill of these men.

43. Good indeed are the teachers of virtue, but from this orator the children are learning the following evil things: to treat strangers badly and to love war. Bad indeed (is it) to teach the very things that this man teaches.

44. It is certainly necessary not to listen to the speeches of that shameful rhetor; for he teaches children to do (repeatedly) bad things.

45. It is a good thing for the Spartans, whose minds shameful fear holds, to cease from battle, but never, great Zeus, shall we cease to make war. For we are making war for the sake of our children and not unjustly.

46. The Athenians are accustomed always to have (having) great hope of victory against the enemies, but the non-Greeks make war well and are likely indeed to win at some time.

47. A. It is necessary to begin a war, commander, and to send the young men into battle.  
    B. But it is not a small task to persuade the people in respect to these things.  
    A. There will be a need of fine words indeed. For the people love peace.
48. That commander will lead these good men and the rest of the citizens to victory, and with the aid of the gods indeed he will end the war; I was having these hopes, but now I am hearing of much suffering in battle.

49. And how is it, Euripides, that you call these strangers wise poets? Do they have the art of words, and do they teach (that art)? They are called clever, but are you likely to learn many things from these men?

50. Not many men are willing to be taught (for they do not have a desire for skill); but among these young men only there are hopes; for they are young. And they will listen to the words of the poets, and they will learn the love of the beautiful (thing).

51. Not, you know, beautiful speeches am I intending to make in reply to the citizens and the foreigners about these ugly matters. For the speech of this man was terrible.

52. Mortal are the poets, but with the aid of the divinities they make beautiful and immortal words.

53. In reply to the people I shall speak, Athenians, about this just war. And after these things weapons and money will be sent by the allies. And easily we shall conquer the other Greeks.

54. Never, by Zeus and the rest of the gods, shall we obey the terrible and unjust laws of the Lacedaemonians, by whom now, at least, we are being ruled.

55. You will not be able to accomplish many things, but that thing, at least, you will easily do: you will teach your child to love the good (thing).

56. It was a fearsome thing, according, at least, to the opinion of this public speaker, for the majority to be under the power of the few. Even now this opinion prevails. And on account of this cause the people of the Athenians will cling to the rule with a view to always (forever).

57. We were learning to make war from the Spartans. For they were having this skill and were willing to teach others.
58. A. And men are good in respect to their bodies resulting from many toils.
   B. Indeed how not?
   A. And the work of toil indeed is the following: to make men beautiful in their bodies and not ugly.
   B. By Zeus, you speak well.
   A. Child, are there toils among the gods?
   B. Not ever, by the gods.
   A. And on account of this cause (are) the gods ugly in their bodies?
   B. (It is) a necessity, by Hermes, but not in their minds.
   A. And Zeus, according at least to this speech, is ugly in body, but beautiful in mind. Are you not in this way somehow saying this thing?

59. A. Is it ever necessary to do wrong?
   B. Never, by Zeus, according at least to the wise men.
   A. And (is it ever necessary) to be wronged?
   B. Often by enemies I, at least am wronged.
   A. At the hands of necessity do they do an unjust thing or with a view to delight?
   B. Certainly not with a view to delight.
   A. (It is) a necessity, resulting from these things, to wrong one’s enemies.
   B. How indeed? For the things that you say I do not understand.

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

1. τὸ τέκνον παρὰ τὸν Γοργίαν πέµψω· ἀπὸ γὰρ ἐκείνου τοῦ ῥήτορος μόνου εὔ λέγειν μαθῆσαι, καὶ ταύτῃ τῇ δεινῇ πείσει τέχνῃ πολλοὺς ἐν τῇ βουλῇ.

2. χαλεπόν τοι τοῖς τε ἄλλοις θνητοῖς ἢ ἀνάγκη καὶ τῷ Ἑκτορὶ. καὶ τὰς Μοίρας δεῖ ταύτῃ τῇ δεινῇ θεῷ πείθεσθαι.

3. λόγους οὐκ εἰς χάριν ἀκούσεσθε, ὦ πολῖται, ἀλλ’ ἐκ φρενὸς λέξω· πείθω γὰρ τὸν Ἀθηναίων δήμων εἰρήνην ἐν τῇ γῇ ταύτῃ ἁγείν.

4. οἱ τε ἄλλοι θεοὶ καὶ ὁ Ζεὺς ὁ φρένα μέγας χαλεπῆν ἤγεν δίκην κατ’ οὐρανοῦ παρὰ θνητοὺς πονηρούς. ταύτα οὕτως εἶχεν.
5. ὁ Ἀλέξανδρος ὑπὸ μεγάλου τε ἔρωτος καὶ ἀνάγκης χαλεπῆς τὴν Ἐλένην ἀξεὶ πως ἐκ τῆς τῶν Ἑλλήνων χώρας καὶ αὐτῆς, νῇ Δία, ἡς ὁ Ἕρως ἄρχει, ἐθελήσει ἀγεσθαι. μετὰ δὲ ταῦτα οἱ Άτρείδαι τοῖς βαρβάροις πολεμήσουσιν.

6. ἀρα μέλλεις, ὦ φίλε ἑταῖρε, τὴν πολέμου τέχνην μαθήσεσθαι παρὰ τῶν δεινῶν βαρβάρων ἕκεινον ὦ αἰεὶ φιλοῦσι πολεμεῖν; χαλεπόν τοῖς ἐκείνοις δεῖ τούτο ποιεῖν.

7. δὲ δὲ ταῦτα οἱ Ἀτρείδαι τοῖς βαρβάροις πολεμήσουσιν.

8. ΄άρα μέλλεις, ὦ φίλε ἑταῖρε, τὴν πολέμου τέχνην μαθήσεσθαι παρὰ τῶν δεινῶν βαρβάρων ἕκεινον ὦ αἰεὶ φιλοῦσι πολεμεῖν; χαλεπόν τοῖς ἐκείνοις δεῖ τούτο ποιεῖν.

9. εἰς ἀγορὰν ἥκουσιν οὗτοι οἱ μαθηται καὶ ἄρετὴν ὑπὸ τοῦ Γοργίου διδάσκονται. διὰ τοῦτο ἀξιώσουσι τοῖς τε καλοῖς λόγοις τὸν διδάσκαλον τῆς ἀληθείας μαθηταῖς ἢ γὰρ λέγειν.

10. ἂνείπερ δὲ ἀκούει, τούτοις αἰεὶ πείθεται. ῥαδίως δὲ ὑπὸ διδασκάλου δεινῶν αἰ παιδῶν ψυχαὶ πείθονται. διὰ τοῦτο ἀνάγκη ἐστὶ διδασκάλους τὴν ἀλήθειαν τοῖς μαθηταῖς ἢ γὰρ λέγειν.

11. ἄλλοι θεοὶ ἄλλων θνητῶν λόγοις πείθονται. ὦ Ζεῦ, τούτων τῶν πολιτῶν ἀκούσει ποτὲ καὶ χάριν πείμεις:

12. ἐκ παιδῶν μὲν ἡμᾶς ἀκούειν λόγους καλοὺς ποιεῖσθαι ἀγαθὸς γὰρ ῥήτωρ εἶναι ἡθελον. νῦν δὲ παρὰ δοξάς φιλῶν δὲ λόγους καλοὺς ἀλλὰ τὴν ἀλήθειαν καὶ ἀπεῖρος Γοργίας λέγει ὦ αἶθελω λέγειν.
Chapter 6

Drill 60.A (pp. 251–252)

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

Drill 60.B (pp. 252–254)

1. διδάξαι
2. διδάξειν
3. διδάξασθαι
4. ἐπελεύσθησα
5. ἐπελεύσασθαι
6. ἐπελεύσασθε
7. ἐπελεύσασθε
8. ἐπελεύσασθε
9. ἐνίκώμεν
10. ἐνίκήσαμεν
11. νίκήσαι
12. νίκήσεις
13. ήδίκησας
14. ήδέψασθα
15. δείν
16. δεῖ
17. ἐπαύσω
18. ἐπαύσασθε
19. παύσασθαι
20. ἰρέσατο
21. ἀρέσται
22. ἀρέσασθαι
23. ἐτίμησάμην
24. ἐτίμησαμεθα
25. πείσαι
26. πείθεσθαι
27. πείσασθαι
28. ἐδήλου
29. ἐδήλωσεν
30. δηλοῖ
Drill 61.A (pp. 255-256)

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

Drill 61.B (pp. 256-258)

1. ἐμάθετε
2. εἶπας, εἶπες, ἔλεξας
3. ἐσχόμεθα
4. εἰχόμεθα
5. ἄγειν
6. ἀγαγεῖν
7. εἴπειν, λέξαι
8. ἤγαγεῖν
9. ἦρξατο
10. εἶπον, ἔλεξα
11. ἐμαθὸν
12. ἐμάνθανον
13. ἐμαθὸν
14. ἤγάγου
15. ἐσχόμην
16. εἰχόμην
17. εἴπομεν, ἔλεξαμεν
18. ἐλέγομεν
19. ἐμαθεῖν
20. ἐμάνθανειν
21. ἦγαγοντο
22. ἐσχέσθε
23. ἀγαγέσθαι
24. ἄγεσθαι
25. σχεῖν
26. ἔχειν
Drill 62-63.A (pp. 259)

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

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2. Principal Parts: δηλόω, δηλώσω, ἐδηλώσα, δεδηλωκα, δεδηλωμαι, ἐδηλώθην
   Person and Number: 3rd sing.

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   Person and Number: 1st pl.

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|                           | **Active**| **Middle**| |
| Present                   | μανθάνομεν | | |
| Imperfect                 | ἐμανθάνομεν | | |
| Future                    | | μαθησόμεθα | |
| Aorist                    | ἐμάθομεν | | |

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

| Person and Number: 2nd pl. | Indicative | | | |
|---------------------------|-----------|---------|-----------|
|                           | **Active**| **Middle**| **Passive**|
| Present                   | ἔχετε | ἔχεσθε | ἔχεσθε |
| Imperfect                 | ἐχετε | ἐχεσθε | ἐχεσθε |
| Future                    | ἐχετε/σχήσετε | ἐχεσθε/σχήσεσθε | ἐχεσθε |
| Aorist                    | ἐσχετε | ἐσχεσθε | |

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5. Principal Parts: ἄρχω, ἄρξω, ἔρξα, ἔρχα, ἔργα, ἔρχθην
Person and Number: 3rd pl.

### Indicative

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### Infinitives

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

### Indicative

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### Infinitives

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

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8. Principal Parts: ἄγω, ἄξω, ἔγαγον, ἔχα, ἔγμα, ἔχθην
   Person and Number: 1st sing.

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Drill 62-63.B (pp. 259-260)
1. she was heard
2. you (pl.) were being heard
3. I was stopped
4. I was/they were stopping (trans.)
5. I shall be stopped
6. you (pl.) were ruled
7. you (pl.) were ruling
8. to be ruled (once)
9. they will be ruled
10. to make clear (once)
11. to be making clear
12. we were taught
13. we caused to be taught
14. we taught
15. to do wrong (once)
16. to be wronged (once)
17. you were wronged
18. you were being wronged
19. they were sent
20. they sent
21. I was/they were thinking it right
22. they thought it right
23. he was conquered
24. he was conquering

Drill 62-63.C (pp. 260-261)
1. ἐπολεμήθησαν
2. ἐπολεμήσαμεν
3. ἔφυλησαν
4. ἔφυλησεν
5. ἔφυλησετε
6. ἔφυλησατε
7. ἔπαυσα
8. ἔπαυσε
9. ἔπαυσεν
10. ἔπαυσεν
11. ἔπαυσετε
12. ἔπαυσατε
13. ἔπαυσαν
14. ἔπαυσαν
15. ἔπαυσαν
16. ἔπαυσαν
17. ἔπαυσαν
18. ἔπαυσαν
19. ἔπαυσαν
20. ἔπαυσαν

Drill 62-63.D (pp. 261-262)
1. ἔπεισαν
2. ἔπείθου
3. ἔπεισαμεν
4. ἔπεισατε
5. ἔπεισαν
6. ἔπεισαν
7. ἔπεισαν
8. ἔπεισαν
9. διδάσκεσθε
10. διδάσκεσθε
11. διδάσκεσθε
12. διδάσκεσθε
13. διδάσκεσθε
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17. διδάσκεσθε
18. διδάσκεσθε
19. διδάσκεσθε
20. διδάσκεσθε
21. διδάσκεσθε
22. διδάσκεσθε
23. διδάσκεσθε
24. διδάσκεσθε
25. διδάσκεσθε
26. διδάσκεσθε

Drill 60-64.A (pp. 263-265)
1. We do not wish to make war upon these men ever.
2. He was taught by these poets, and he learned many just things.
3. Many other things and in particular Helen Alexander carried away with himself out from the Spartan land to the land of Priam.
4. Wise men learned the things of virtue, and they did not ever wrong the good men.
5. These noble things and many other things the poet taught the children of the commander, but he did not make these (children) good.
6. You (pl.) wronged many, by Zeus, of the citizens, and now indeed you will be sent out from this land.
7. The enemies were winning, but they ceased from battle. I intend to make clear (once) the cause of this thing.
8. That shameful orator did not think it right to consider Euripides of much value.
9. We are now honoring this man. For by the valor of this man we prevailed not only in this battle, but also in the rest of the war. And this land got a great reputation on account of this man.
10. When will the people be willing to be persuaded (once) by the words of the wise men?

Drill 60-64.B (pp. 265-266)
1. τούτους τοὺς ἀνθρώπους σὺν ὀπλοῖς ὁ ἄρχων ἠγαγεν ἐπὶ τοὺς βαρβάρους οἳ εἰς τὴν χώραν ἦκον.
2. διὰ τὸ τοῦτο, ὦ Ἀθηναῖοι, ἐκεῖνος ὁ ρήτωρ ὁ πονηρὸς ὑπὸ τῶν Λακεδαιμονίων οὔποτε ἐτίμηθη τε καὶ οὐ τίμηθησεται.
3. μετὰ τὸν πόλεμον ἦρξε σὺν θεοῖς ἐκεῖνος ὁ καλὸς τε καὶ ἀγαθός.
4. ἐφίλουν μὲν τοὺς υἱοὺς, ἐπέφθησαν δὲ πώς ἐκ τῆς γῆς.
5. οἱ δαίμονες μεγάλας ἐλπίδας καὶ φόβους ἐν φρεσίν ἐποίησαν θνητῶν.
6. τὸν υἱὸν ἤξιοσάς ταύτῃς τῆς χώρας ἀρχειν;
7. ταῦτα μὲν ἔδει μαθεῖν, ἀλλὰ οὕτωι οἱ μαθηταὶ οὐκ ἤθελησαν τοὺς λόγους τοῦ διδασκάλου ἄκουειν.
8. εὖ εἶπεν ὁ Λακεδαιμόνιος καὶ τοὺς Ἀθηναίους ἐπεισὲ πως τὴν εἰρήνην ἄγειν.
Drill 65.A (p. 267)

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

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</tr>
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<td>Future</td>
<td>βουλήσῃ/βουλήσει</td>
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2. **Principal Parts:** γίγνομαι, γενήσομαι, ἔγενομην, γέγονα, γεγένημαι, ——  
   Person and Number: 3rd sing.

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

**Indicative**

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**Infinitives**

| Present        | ἔρχεσθαι      |                  |
| Future         | (ἐλεύσεσθαι)  |                  |
| Aorist         | ἐλθεῖν         |                  |

4. Principal Parts: ὁράω, ὅψομαι, ἔδον, ἑώρακα/ἑόρακα, ἑώραμαι/ὦμμαι, ὤφθην  
Person and Number: 1st sing.

**Indicative**

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<td>ὦφθησομαι</td>
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<td>ἐδόν</td>
<td>ὦφθην</td>
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**Infinitives**

| Present        | ὃρᾶν         | ὅρᾶσθαι         |
| Future         | ὅψεσθαι      | ὦφθησεσθαι      |
| Aorist         | ἰδεῖν         | ὦφθηναι         |

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1 Imperfect not included because it is supplied by another verb (see Part 2, §145).
5. Principal Parts: δέχομαι, δέξομαι, ἐδεξάμην, —, δέδεγμαι, —
Person and Number: 3rd pl.

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<td>δέξεσθαι</td>
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</table>

Drill 65.B (pp. 267-268)
1. you want
2. he wanted
3. he was becoming
4. you became
5. you (pl.) will learn
6. he is learning
7. you are
8. you will be
9. you received
10. to receive (once)
11. you (pl.) came
12. you are going
13. to be seen (once)
14. you will see
15. I was; he was
16. he will be
17. to see (once)
18. we saw
19. you were wanting
20. to want (once)

Drill 65.C (pp. 268-269)
1. ὁρᾶν
2. ἴδεῖν
3. ἔρχονται
4. ἐλεύσεται
5. ἐδέχο
6. δεξόμεθα
7. εἶναι
8. ἦ, ἦν
9. ἐμαθεῖν
10. μαθήσεται
11. γενήσεσθε
12. γενέσθαι
13. ἐβουλοῦντο
14. βουληθῆναι
15. ἐγένοντο
16. ἔσεσθαι
17. εἶδον
18. ὁφθησαν
Drill 66.A (pp. 271-272)
1. into the same misfortunes
2. into the misfortunes themselves
3. by the speech itself
4. by the same speech
5. the deeds themselves (subj., d.o.)
6. the same deeds (subj., d.o.)
7. this very thing (subj., d.o.)
8. these same things (subj., d.o.)
9. We were doing the same thing as those men.
10. You yourselves will be honored by the people.
11. This woman has the same opinion as the majority.
12. I shall never wrong the young men themselves.
13. Were you (m.) yourself doing those wicked things?
14. We are fighting with the same weapons as Priam.
15. Gorgias was saying the same things both in the agora and in the house of friends.
16. Was it possible for the student himself to learn wisdom?
17. I (m.) myself am willing to teach my son the same thing.
18. They are being sent into the same land by the same man.
19. Not another thing am I saying, but (I am saying) these very things.
20. The work itself was making clear the excellence of this man.

Drill 66.B (pp. 272-273)
1. τοῖς αὐτοῖς/ταῖς αὐταῖς δαίμοσιν
2. τὸν Δία αὐτόν
3. ἐν τῷ αὐτῷ πολέμῳ
4. τὰ αὐτὰ ταύτα
5. τὴν δίκην αὐτήν
6. αὐτῆς τῆς ἀληθείας χάριν
7. οἱ ἄρχοντες αὐτοὶ τὸν δῆμον τῶν Ἀθηναίων ἢδίκουν.
8. ἢ τῶν βαρβάρων ἐλπίς ἐστιν αὐτὸς ὁ Ἐκτωρ.
9. τῷ αὐτῷ ἔρωτι ἄρχονται καὶ ἡ Ἑλένη καὶ ὁ Ἀλέξανδρος.
10. τάσδε τὰς συμφορὰς αὐτοῖς τοῖς ἐν τῷ οὐρανῷ θεοῖς λέξω.
11. αὐτοί, ὦ παιδέσ, φίλοι ἐστε τήδε.
12. τὰ αὐτὰ λέξει τῷ Πριάμῳ αὔτῷ.
13. ὁ μὲν αὐτός εἰμι, ἄλλην δὲ ἔχεις φρένα.
14. τοὺς ξένους δεῖ τοῖς αὐτοῖς νόμοις πείθεσθαι τοῖς πολίταις.
Drill 67.A (p. 275)

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

Drill 67.B (pp. 275-276)

1. εμοὶ καὶ τοῖς ἐμοῖς ἑταῖροις
2. τῇ χάριτι αὐτοῦ
3. ἐν τῷ σῷ σώματι
4. αὐτήν καὶ τὸ τέκνον αὐτῆς
5. διὰ τοὺς λόγους αὐτῶν
6. μετὰ αὐτοῦ ἐν τῇ οἰκίᾳ αὐτοῦ
7. ὁ διδάσκαλος ἡμῶν
8. τὴν μεγάλην ἐλπίδα μου
9. ταῖς τέχναις αὐτῆς
10. εἰς τὴν ὑμετέραν χώραν
11. σὺ μόνη
12. περὶ τὴν ἀρετήν σου
13. καὶ σὲ καὶ ἐμέ
14. ἐκεῖνων καὶ τῶν συμμάχων αὐτῶν
15. ἡ μοῖρα αὐτοῦ
16. ἤ ἡμῖν ἤ αὐταῖς
17. πρὸς τῷ ὑμετέρῳ φόβῳ
18. ἐμοίγε
19. τὰ χρήματα μου
20. κατὰ τὴν σοφίαν σου
21. οἱ ἐχθροὶ αὐτῆς
22. ἐμοὶ μόνῳ

Drill 67.C (pp. 277-280)

1. The commanders are sending us into battle, but I, at least, shall not ever be willing to be led by them.
2. You, at least, will never persuade me, companion, in respect to these things.
3. Of the divinities some are accustomed to listen(ing) to you, children, others (are) not.
4. This man has your (pl.) money. (Do) you (pl.) (have) his?
5. It is not good, according at least to my opinion, for them to rule this land.
6. To you, council, I wish to reveal many things.
7. For (because of) this thing alone is it necessary for me to honor her?
8. To me, at least, a task not easy is teaching your children my wisdom.
9. That woman was telling us always to love the goddesses.
10. Under the power of you, rhetors, the citizens will not be. For I am intending to rule them.
11. I am ceasing from toil, but do you intend to cease, child?
12. A great, by Zeus, misfortune has come to them.
13. Are you, Athenians, ruling them or are they themselves ruling you?
14. We were hearing you indeed but (we were) not (hearing) him.
15. It is not possible for our friends to wrong us.
16. Love not war will conquer me.
17. Now that man is teaching you (pl.), but you (pl.) will teach them.
18. I expect the children of this man to be sent out from the house.
19. I was telling your companion to cease from fear.
20. It is necessary for us to be persuaded by/heed your (pl.) speech.

Drill 68.A (p. 281)
1. πᾶσαν all the truth (d.o.)
2. πάντας all the non-Greeks (d.o.)
3. πάντα all the deeds (subj., d.o.)
4. πᾶς the whole man (subj.)
5. πᾶσῃ in every battle
6. πᾶσι for all the strangers
7. πᾶσῶν of all the islands
8. πᾶσας throughout all the lands
9. πάντες all my sufferings (subj.)
10. πᾶσῃ with the whole mind

Drill 68.B (pp. 281-282)
1. ἅπαντα quite all the good things (subj., d.o.)
2. ἅπασης through all the land
3. ἅπαντα every speech (d.o.), all the speech (d.o.)
4. ἅπων the whole house (subj., d.o.)
5. ἅπαντων/ἀπάσων concerning all the gods/goddesses
6. ἅπασα all the council (subj.)
7. ἅπαντι for one’s whole life
8. ἅπαντες quite all mortals (subj.)
9. ἅπασῃ by every judgment
10. ἅπασι among all Greeks
Drill 68.C (pp. 282)

1. πάντα περὶ τοὺς δαίμονας
2. διὰ τοῦ ἀπαντος οὐρανοῦ
3. ἀπαντι τῷ δήμῳ
4. πάντα, πᾶσι(ν)
5. πάντες οἱ πολίται
6. ἐν τῇ συμφορᾷ πάσῃ
7. ἀπαντα τὰ χρήματα
8. πάσιν ὑπλοῖς
9. φόβον πάντα
10. ἀπαντες οἱ παῖδες, ἀπαντα τὰ τέκνα, ἀπάσαι οἱ παίδες

Drill 68.D (p. 283)

1. Singular | Plural
Nominative  | ὁ ἤμετερος δεσπότης | οἱ ἤμετεροι δεσπόται
Genitive    | τοῦ ἤμετερου δεσπότου | τῶν ἤμετέρων δεσποτῶν
Dative      | τῷ ἤμετερῳ δεσπότῃ  | τοῖς ἤμετέροις δεσπόταις
Accusative  | τὸν ἤμετερον δεσπότην | τοὺς ἤμετερους δεσπότας
Vocative    | ὦ ἤμετερε δέσποτα   | ὦ ἤμετεροι δεσπόται

2. Singular | Plural
Nominative  | ὁ μέγας ἀγών | οἱ μεγάλοι ἀγώνες
Genitive    | τοῦ μεγάλου ἀγῶνος | τῶν μεγάλων ἀγώνων
Dative      | τῷ μεγάλῳ ἀγώνι | τοῖς μεγάλοις ἀγώσι(ν)
Accusative  | τὸν μέγαν ἀγώνα | τοὺς μεγάλους ἀγώνας
Vocative    | ὡ μεγάλε ἀγών | ὡ μεγάλοι ἀγώνες

3. Singular | Plural
Nominative  | τὸ πᾶν ἔργον | τὰ πάντα ἔργα
Genitive    | τοῦ παντὸς ἔργου | τῶν πάντων ἔργων
Dative      | τῷ παντὶ ἔργῳ | τοῖς πᾶσιν ἔργοις
Accusative  | τὸν πᾶν ἔργον | τὰ πάντα ἔργα

4. Singular | Plural
Nominative  | ὁδὲ ὁ ἀνήρ | οἱδὲ οἱ ἄνδρες
Genitive    | τοῦδε τοῦ ἀνδρός | τῶνδε τῶν ἄνδρῶν
Dative      | τοῦδε τῷ ἀνδρί | τοῖσδε τοῖς ἀνδράσι(ν)
Accusative  | τοῦδε τὸν ἄνδρα | τοῦσδε τοὺς ἄνδρας
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<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
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<td><strong>5.</strong></td>
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<tr>
<td>Nominative</td>
<td>ἡ ὀρθὴ ὁδός</td>
<td>αἱ ὀρθαὶ ὁδοῖς</td>
</tr>
<tr>
<td>Genitive</td>
<td>τῆς ὀρθῆς ὁδοῦ</td>
<td>τῶν ὀρθῶν ὁδῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>τῇ ὀρθῇ ὁδῷ</td>
<td>ταῖς ὀρθαῖς ὁδοῖς</td>
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<tr>
<td>Accusative</td>
<td>τὴν ὀρθὴν ὁδὸν</td>
<td>τὰ ὀρθὰ ὁδοὺς</td>
</tr>
<tr>
<td>Vocative</td>
<td>ὦ ὀρθή ὁδὲ</td>
<td>ὦ ὀρθαὶ ὁδοὶ</td>
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| **6.** | | |
| Nominative | αὐτὸ τὸ χρῆμα | αὐτὰ τὰ χρήματα |
| Genitive | αὐτοῦ τοῦ χρήματος | αὐτῶν τῶν χρημάτων |
| Dative | αὐτῷ τῷ χρήματι | αὐτοῖς τοῖς χρήμασι(ν) |
| Accusative | αὐτὸ τὸ χρῆμα | αὐτὰ τὰ χρήματα |

| **7.** | | |
| Nominative | τὸ θνητὸν σῶμα | τὰ θνητὰ σώματα |
| Genitive | τοῦ θνητοῦ σώματος | τῶν θνητῶν σωμάτων |
| Dative | τῷ θνητῷ σώματι | τοῖς θνητοῖς σώμασι(ν) |
| Accusative | τὸ θνητὸν σῶμα | τὰ θνητὰ σώματα |
| Vocative | ὦ θνητὸν σῶμα | ὦ θνητὰ σώματα |

| **8.** | | |
| Nominative | ὁ ἐμὸς μαθητής | οἱ ἐμοὶ μαθηταί |
| Genitive | τοῦ ἐμοῦ μαθητοῦ | τῶν ἐμῶν μαθητῶν |
| Dative | τῷ ἐμῷ μαθητῇ | τοῖς ἐμοῖς μαθηταῖς |
| Accusative | τὸν ἐμὸν μαθητὴν | τοὺς ἐμοὺς μαθητάς |
| Vocative | ὦ ἐμὲ μαθητά | ὦ ἐμοὶ μαθηταί |

| **9.** | | |
| Nominative | ἡ ὀλίγη ἐλπίς | αἱ ὀλίγαι ἐλπίδες |
| Genitive | τῆς ὀλίγης ἐλπίδος | τῶν ὀλίγων ἐλπίδων |
| Dative | τῇ ὀλίγῃ ἐλπίδι | ταῖς ὀλίγαις ἐλπίσι(ν) |
| Accusative | τὴν ὀλίγην ἐλπίδα | τὰς ὀλίγας ἐλπίδας |
| Vocative | ὦ ὀλίγη ἐλπί | ὦ ὀλίγαι ἐλπίδες |
10. | Singular | Plural  
---|---|---|---|---|
Nominative | ἅπασα ἡ συμφορά | ἅπασαι αἱ συμφοραῖ  
Genitive | ἅπασῆς τῆς συμφορᾶς | ἅπασῶν τῶν συμφορῶν  
Dative | ἅπασῇ τῇ συμφορᾷ | ἅπασαις ταῖς συμφοραῖς  
Accusative | ἅπασαν τὴν συμφοράν | ἅπασᾶς τὰς συμφορὰς  

Drill 69.A (pp. 285–289)  
1. I say that this citizen is doing wrong.  
   I say that this citizen did wrong.  
   I say that this citizen will not do wrong.  
2. I said that I was being persuaded by that man.  
   I said that I had been persuaded by that man.  
   I said that I would be persuaded by that man.  
3. It is necessary to make clear to the young men that the soul is immortal.  
4. Were you saying that the war had begun on the islands?  
5. (It is) clear that you are not doing well in body.  
6. I heard friends, that you had done this thing.  
7. I was never persuaded that the Spartans were wishing to make war.  
8. (It is) clear that you (pl.) will do the just thing.  
9. I am not able to say that I understand these things.  
10. He said that he would not obey unjust laws.  
11. The poet is certainly making clear that not always do the gods love men.  
12. This wise man says that many men were willing to do wrong on account of love.  
13. After indeed the battle it will be clear that I spoke the truth about these things.  
14. I shall certainly teach my students that wisdom is a good thing.  
15. We learned from other men that our friends were sending money.  
16. We are accustomed to say(ing) that Necessity rules the rest of the divinities.  
17. Do you not understand, child, that Hermes taught mortals the arts?  
18. How will the young men be persuaded that these things are not clever?  
19. Gorgias will say that he is teaching the citizens virtue.  
20. From childhood I/they learned that it was necessary for the gods to be honored.  
21. It is necessary to persuade the allies to keep (the) peace. (It is) clear that it is so.  
22. He was making clear with a speech to his companions, at least, that making war would be not easy.
Drill 69.B (pp. 289-290)

1. οἱ μαθηταὶ οὗτοι ῥαδίως μαθήσονται ώς τὸ σῶμα τῇ ψυχῇ ἀρχεται.
2. τοῖς Ἑλλησι δῆλον ἢν ὅτι ὁ Ἀλέξανδρος Ἐλένην ἀγαγέσθαι ἤθελησεν.
3. μαθήσει σὺν θεοῖς ὅτι οι χρηματικοί μέγαν ἔχουσιν ἔρωτα τῆς ἀρετῆς.
4. τῷ Ἐκτορὶ ἐδήλου ὁ Πρίας ὡς πολλὰ οἱ Ἑλληνες ἔχουσιν ὁπλα.
5. ἆρα λέγει, ὦ ἑταῖρε, ὡς οὐ κἔστιν δικαίους εἶναι τοὺς ἀνθρώπους;
6. ὅτι οὔποτε τελευτήσουσιν οἱ θνητῶν πόνοι ἐκ τούτων δῆλον ἔστιν.
7. οἱ ὁποῖοι τῶν Χέρσον ἐστήσαντο ὡς οἱ υἱοὶ τῶν Αθηναίων ἐς Ἀχήν ἐπέφθησαν.
8. ἤκουσα ὅτι τὸν Δία τίθεσθαι ποτὲ καὶ τὸν Ἑρμην.

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

1. διδάσκαλος πάντων ἀνθρώπων ὁ λόγος· πολλὰ γὰρ διὰ τούτου μόνου ἐμάθομεν τε καὶ μαθήσομεθα.
Reason (Speech) is (the) teacher of all men; for through this thing alone we learn many things and we shall learn (many things).

2. πρὸς ὑμᾶς, ὦ Λακεδαιμόνιοι, ἐπολέσαν αὐτοὶ οἱ Ἀθηναίοι ὑπὲρ τῆς τῶν συμμάχων ἐλευθερίας.
Against you, O Spartans, the Athenians themselves made war on behalf of the freedom of the allies.

3. τῶν πολίτων οἱ μὲν ἔλεγον ὡς συμφορᾶ οὐκ ὁλίγη ὡδὲ ἔσται ὁ πόλεμος, οἱ δὲ πολεμεῖν ἐβούλοντο.
Of the citizens some were saying that this war would be a misfortune not small, others were wanting to make war.

4. οὐκ ὁρθῶς ἔκεινοι εἶπον, ὑμεῖς δὲ μου ἀκούσεθε, ὁ ἀνδρες Ἀθηναίοι, πᾶσαι τὴν ἀλήθειαν. πόθεν ποτ' ἄρξομαι λέγειν;
Not correctly those men spoke, but you, Athenian men, will hear from me all the truth. From where ever shall I begin to speak?

5. οἴδε οἱ ἀνδρες τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγουσιν.
These men are always saying the same speeches about the same things.
6. κακῶς δὴ ἔχουν ὑπὸ Δί: οἱ δοῦλοι ὑπὸ τὸ χαλεπῶ δεσπότη.
The slaves were doing badly indeed, by Zeus, under the power of the harsh master.

7. οὐκείοι εἰμὶ τῇ γυνώμῃ ταύτῃ: ἀεὶ γὰρ ἐπείσθην ὅτι φίλον πᾶσιν ἐστὶ τὸ καλὸν.
I am the same (man) in respect to this opinion, at least; for I was always persuaded that the beautiful (thing) was dear to all men. This thing alone I learned.

8. εἰρήνη πρὸς θεῶν γενήσεται καὶ οἱ ἡμέτεροι ἄνδρες πόνων παύσονται. ἐλευθεραί δὴ φόβου καὶ αὐταὶ ἐσῶμεθα.
Peace, in the name of the gods, will arise, and our husbands will cease from sufferings. Free indeed from fear even we (fem.) ourselves will be.

9. σὺ γε λέγεις ὡς εἰρήνην δεῖ ἄγειν: ἀνάγκη οὖν καὶ ἡ ἴν ταῦτα ποιεῖν.
You, at least, are saying that it is necessary to keep (the) peace. (It is) a necessity, therefore, for even us to do the same thing.

10. ἄρε ἄνὴρ καλὸς καὶ ἀγαθὸς βούλει γενέσθαι; χαλεπὰ τοι τῆς ἀρετῆς.
Do you want to become a noble and good man? Difficult, you know, are the things of virtue.

Chapter 6, Exercises B (pp. 293-311)

1. I have beautiful weapons, which I am showing to you. Do you see them?

2. I had great hopes that the just men would rule this land, which evil and unjust men were ruling.

3. From where have those strangers come? Not only in the roads but also in the agora we saw them.

4. In all respects, you know, the speeches of this rhetor are clever, as you (pl.) hear, but from me indeed only you will learn the truth about the things (about) which he himself is speaking.

5. Where of land (in the world) am I? To where with my children have I come? Are you intending to make these things clear to me, master?
6. The good man says that he will not ever wrong his friends.
The good men were saying that they would never wrong their friends.

7. It is clear that our citizens prevailed in the contests and were thought worthy to be honored.
   It became clear to all men that our citizens had prevailed in the contests in Athens. Now,
at least, they are being thought worthy to be honored.

8. This stranger is hostile, but without fear I shall welcome even him into my house because
   I am friendly to all men.

9. We are likely after this battle to see many bodies of good men throughout (the) land.

10. (It is) clear that the soul of a mortal man does not receive death, as you often say.

11. These slaves have many and beautiful hopes for freedom, which very (thing) all human beings want.

12. You are a friend (friendly) to me; therefore you want the same things as I (want).

13. From where has this fortune come? (For) I myself saw the god himself in the marketplace
    with the rest of the divinities. Hermes, where are you now? To where in the world did you go?
    And you, children, do you believe these things that I am saying?

14. I came into the council, and I began in this way somehow: Do you not see, citizens, this
    man, that without judgment he wants to rule all men?

15. There exists for men and gods and animals this common law: to love (one’s) children.
    And on behalf of them many of us are willing even to end our life.

16. A. From this man you will learn the art of words.
    B. But where do men become noble and good?

17. I told these men neither to begin a war nor to go with weapons into the land of the enemies
    because I was thinking it right to keep the peace.

18. You are saying that my husband was sent out from this land. To where, then, did he go?
    Where of land (in the world) is he?
19. That man led us into battle; but now we are hearing that he died and many others of the men with him (died). Are you saying these things otherwise somehow?

20. I said this thing from (the) beginning, that we do not have hope of victory or of fortune or of life. To where, then, are we likely to go?

21. I shall say, Athenian men, in the council that we shall easily end the war against the foreigners, but you will not believe me. For the thing that happens contrary to expectation, with difficulty the people believe this thing.

22. I always used to cling to the same opinion: it is not possible for gods and mortals to become friends because the latter consider life of much value, but the former do not. How indeed will I be able to make this thing clear to you all?

23. Neither weapons, Athenians, nor allies do you have. Therefore it is necessary for you to keep (the) peace and to call war certainly a great misfortune. For the latter is the same as the former.

24. A. I learned many things from Gorgias, but you will learn from me the path of my opinion: Eros is certainly not a god but a mortal. Do you have the same indeed opinion?
   B. Well, it is clear to me, at least, that Eros is a fearsome divinity. And in particular I have a great fear of him. I, at least, have this opinion.

25. You (pl.) have the same opinion as we (have). And on account of this thing, allies, it will be necessary to make war upon the Athenians, your now (current) masters.

26. I honor you, Athenian men, and I love (you), but I shall certainly heed the god in (respect to) these things. How, then, shall I not do the just thing? For the god shows the thing that it is necessary for mortals to do.

27. A. Death comes to (the) man; his mortal body dies, but his soul (does) not.
   B. Therefore not the whole man, according, at least, to your speech, (is) mortal, but the body alone (is mortal).
   A. You speak correctly, child.
   B. I, at least, shall not have a fear of death, for my soul is immortal.
28. Many, you know, of the young men themselves who heard your speech, Gorgias, want to become your students. Will you become somehow (the) teacher of these men?

29. I told my children to welcome neither a slave nor a free man into (the) house. When did they receive this stranger?

30. The soul receives all, you know, the works of virtue. Or how do you say this thing, Gorgias?

31. You are likely, in the name of the gods, men, to be sent to the contest concerning your life (soul). Therefore there will be a need for you of wits and good weapons.

32. With money you will not persuade me, man, to welcome these foreigners into the house. For they are non-Greeks, and I am not able to speak to them.

33. After the battle I saw Alexander himself, against whom was for us all (the) contest over Helen.

34. A. The Greeks used to consider freedom of much value. And on account of this thing they refused to be defeated by the foreigners.
   B. These also (are) certainly clear.

35. It is certainly necessary for you, Athenian men, to hear all the truth concerning these things, as the law says. Even now I have come to you according to this law. Will you receive my words, and will you believe me?

36. Unclear, you know, (are) the things of war. At one time the enemies win, at another time they are defeated. Therefore we and the Spartans have the same hope of victory, but not indeed without suffering shall we make war in this battle, which we ourselves, men, are beginning.

37. You, at least, say that this man alone did well on behalf of all the citizens. Even I myself not without justice honor the deeds of a noble and good man.
38. A. From where did you come to Athens?
   B. (I came) from the land of the non-Greeks.
   A. Were you ever a slave?
   B. I was indeed.
   A. How then did you become a free man?
   B. The master was willing to accept somehow money from me.

39. We are intending, ally men, to make war upon the foreigners. And we have a great hope
    that the thing of fortune will be with us. Therefore the thing that we ourselves want, this
    thing (do) you also (want)?

40. A. Master, I certainly did these things to this man justly.
    B. Not, by the gods, will I believe either your words, wicked man, or your deeds.

41. So do you love me from your soul as I (love) you? For it is necessary for love to be the
    same for us.

42. How indeed, companion, did you become bad from good? For now you are shamefully
    wronging me.

43. These clever orators came to Athens for the purpose of this thing (for this purpose): they
    were wanting to teach the young men, at least, that it is good to persuade the citizens to
    do many things contrary to the law. Therefore it is necessary to stop them.

44. Not, you know, did we come with weapons, Athenians, into your land. How is it
    indeed, then, that you yourselves are making war upon us in this way? We, at least, think
    it right to keep the peace and we want (to keep the peace).

45. Some men did wrong, others were wronged, but unclear were the men good in soul; for
    many men, you know, are good in word, but in deed (are) not (good). The things that
    indeed they say, these things they do not do.

46. After the victory of the Greeks, all the foreigners in this land became slaves. For both
    Greeks and non-Greeks had this same custom.

47. Often the majority say that the gods will never become friendly to mortals, but Zeus and
    the rest of the gods always accomplish good things on behalf of me. For as toward
    friends, so toward the gods themselves I am.
48. My sons will be taught by others, but not by me. For it will not be easy to persuade them that it is necessary to treat justly even enemies.

49. We are hearing from you (pl.) that there are weapons and allies for war. But as a matter of fact, men, all these good things are also of (also belong to) the enemies. For now you see them, that not without judgment they began to make war against us.

50. This thing became clear to all, that our teacher, a noble and good man, was ending his life. And this man spoke to us with difficulty: “You, companions, do not see my soul, that it is (exists), but because of my deeds you believe that this soul is truly in this mortal body. And I tell you from the heart that this soul (is) immortal indeed.” He said this thing and died.

51. In Athens I used to hear the speeches of those rhetors. They were saying that their excellence was to speak well about quite all things, but it was difficult to learn the truth from them.

52. Neither is it possible to understand the things of the gods with our wisdom nor are the gods themselves, according to your speech, our masters. Will you not be hateful, on account of this opinion, to mortals and gods?

53. We were ruling those slaves harshly. And they became free, and now they are harsh masters of many other men.

54. This man led many of your (pl.) citizens to freedom and got a reputation, resulting from this (thing), deathless in Athens. And the excellence of this man it is necessary to make clear to all the people.

55. Will death be a good thing? For this thing (is) unclear to every mortal, but not to the god.

56. Justice (is) a fearsome thing to me, at least, child, the (justice), at least, of the divinities. I say that it is necessary for quite all men to obey your laws, Zeus and other gods.

57. A. But you, man hateful to the gods, to where (are you going)?
   B. I, at least, want to go to Athens.
58. Our men were making war well, at least, but the foreigners prevailed. Now many of the free men are going out from the land, but we shall be slaves of the foreigners. To where indeed will they lead us?

59. A. For the just man, at least, from the gods many good things arise.
   B. And also for the unjust man bad things (arise).
   A. But I, at least, am now being wronged badly.
   B. These things, then, the god, dear man, does not correctly.

60. A. Where (is) your friend?
   B. Now indeed I am not able to say (once). But (it is) clear that he was at my house.
   A. To where in the world did he go?
   B. (He went) away from this indeed land, stranger, with your allies.

61. A. And you were where in the world?
   B. In Athens, for I myself wanted to see the great works of free men.

62. A. Where is the beloved body of my child?
   B. Did you (f.) yourself not see (him) after the battle?
   A. I did not see (him). Where of land (in the world) is my child? Zeus to where ever did you lead me?

63. A. Now you are wise in quite all things. For you learned all things from me.
   B. Well, that good men are unjust, where indeed did I learn this (thing)?
   A. This (thing), at least, (you did) not, by Zeus, (learn) from me.
   B. (To) where indeed now does this speech end for us?

Chapter 6, Exercises C (pp. 312–315)

1. (ἐγὼ) αὐτὸς τὸν υἱόν μου τὴν τέχνην ἐδιδαξάμην τὴν πολέμου ὑπ’ ἀνδρὸς Λακεδαιμονίου ὡς ἀνδρα γενέσθαι αὐτὸν ἐβουλήθην ἄνευ τοῦ φόβου τοῦ θανάτου. σὺ γε, ὦ ποιητὰ, ταῦταν ἐμοὶ ποιήσεις;

2. πῶς καὶ πόθεν, ὦ τέκνον, μαθήσει ὃτι οὕτοι ταῖς ἀδίκοις γνώμαις ἀρχεται ἢ ψυχῇ ἢ ἀνδρὸς δικαίου; ἃρ’ οὐ βούλει ύπὸ ἐκείνου τοῦ ἀγαθοῦ διδασκάλου διδάσκεσθαι; οὐ γὰρ ἄλλον ὁμιῇ οὕτω σοφόν.
3. δῆλον ἔστιν ὅτι χαλεπῶς ἔστι τῇ ἀληθείᾳ σοφοὺς γενέσθαι (τοὺς) ἀνθρώπους. τούτῳ γἀκαί παίδων ἐμαθον· διδάσκαλον γὰρ τύχῃν εἶχον.

4. οὐ ρᾴδιον, ὡς (ὑμεῖς) αὐτοὶ ὀρᾶτε, τὸν δὴμον πεῖσαι ὡς ὁ Γοργίας τὴν ἀληθείαν οὐ λέγει. ἀεὶ γὰρ καλοὺς λόγους καὶ δεινοὺς ποιεῖ.

5. καλὴν ἤγαγον Ἑλένην, ἀλλὰ αὐτὴ ἐκ τῆς ἑμῆς οἰκίας ἦλθε νυν βάρβαρον. νῦν δὲ οὐκ ὁ δὲ πολέμοι τοῖς βαρβάροις υἱῶν ἔλησαν ἔναν στρατηγόν ἐρωτὴς.

6. ο Ἑκτωρ διὰ τὴν ἀρετὴν εὖ ἠκούσε καὶ ὑπὸ ἄνδρων ἐτίμηθη πολλῶν. αὐτῷ δὴ ἦν καλὴ ψῡχή/ψῡχην δὴ καλὴν εἶχεν.

7. ἐν τῇ μὲν χώρᾳ τῇ τῶν βαρβάρων πολλοὺς ἐξεις πολεμίους καὶ ὀλίγους ἔσονται σοι πολέμοι πολλοὶ καὶ ὀλίγοι φίλοι, ἐν δὲ Ἀθηναίων ὡςει ὅτι δίκαιοι καὶ ἀγαθοὶ εἰσίν οἱ πολλοὶ.

8. ποὶ αὐτοὶ μετὰ τὸν πόλεμον ὡς νῦν τελευτᾷ ἀχθῆσόντα σοι πάντων. ἤ γ᾽ ἐμὴ φρὴν φόβῳ ἀρχεται.

9. ὡς ἄλλη ἀρετή ἔστιν τῇ ψῡχῇ, οὕτω τῷ σώματι ἄλλη. ἔμοιγε δῆλον ἔστιν ὅτι ἡ τῆς ψῡχῆς ἀρετή ἔστιν ἡ δίκη αὐτῆ.

10. οἱ Ἀθηναῖοι μετὰ τὸν πόλεμον τὸν πρὸς τοὺς βαρβάρους τὴν ἀρχὴν ἔσχον πολλῶν τῶν νήσων, δῆλον δὲ τοῖς Λακεδαιμονίωι ἐγένετο ὡς αὐτοῖς δεῖσθη πολεμήσαι.

11. ἔγωγε μὲν πολλάκις τὸν σὸν τοὺς ἀγορᾶς τὸν καλὸν ἐν ἀγορᾷ, οἱ δὲ ἐταῖροι αὐτοῦ λέγουσιν ὅτι ἀπ᾽ Ἀθηνῶν ἦλθεν δἰα συμφορᾶν περὶ ἔρωτος. ἀρα τὴν ἀλῆθειαν αὐτῶν ἦκουσα.

12. ὁ Πρίαμος ἔβουλήθη σὺν τοῖς υἱοῖς μάχης παύσασθαι, ἀλλὰ οὔτε ἄλλον ἔπεμψεν ἄνδρα παρὰ τοὺς Ἀτρείδας οὔτε αὐτοὺς ἦλθεν.
A. Fill in the blanks.

1. Write out from memory the scheme of the iambic trimeter. Mark metron divisions.
   \[ X - u - | X | - u | - | X - u - X \]

2. Write out from memory the scheme of the dactylic hexameter. Mark foot divisions.
   \[ - u u / - | u u / - | u u / - | u u / - | u u / - | u u / - \]

3. Write out from memory the scheme of the elegiac couplet. Mark foot divisions.
   \[ - u u / - | u u / - | u u / - | u u / - | u u / - | u u / - \]

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

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

6. A principal or main caesura occurs when a key pausing point occurs when the line is recited.
7. In a line of iambic trimeter, the principal caesura occurs most often after the accent in the second metron.

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

8. In a dactylic hexameter line, each dactyl may be replaced by a spondee. A dactyl is rarely replaced by a spondee in the 5th foot.

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

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

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

Iambic Trimeter

1. ἂνι σοθ' ἡδε χαιατοῖς ἀμήχλοις
   συν τῇ δικαίῳ ὁμλεταί προσφελεῖν.
   τοιγάρ πέννου δή μερίους ὑπέρ φιλῶν
   ἠνεγκε, καὶ γῆ τόνδ' ἀγῶν ὡρὸ πέλακ.

2. τὰ μὲν διδασκαλὰ μανθάνω, τὰ δ' εὑρετὰ
   ζητῶ, τὰ δ' εὐχαρίᾳ παρὰ θεῶν ἣτης πάμην.

3. Ἡλιε, σε γὰρ δεῖ προσκυνεῖν πρῶτον θεῶν,
   δι' ὑδ' θεωρεῖν ἐκτὶ πού ἀλλοῦς θεοῦς.

1. The lines for scansion practice below have been taken from the readings in Chapter 6.
4. πενίαν φέρειν/ού παντός, ἀλλ' ἀνδρὸς σοφοῦ.

Elegiac Couplet

5. οὐ παθεῖ/δωρ καὶ πῦρ συμεῖέται/οὐδὲ ποθ' ἡμεῖς
   πιστοὶ ἐπ' ἀλλήλοις καὶ φίλοι εκκόμεθα.

6. Καρτερὸς ἐν πολέμοις/Τιμόκριτος, οὗ τὸ δεῖς σάμα
   Ἀρης ἂν κακόν/φειδέται, ἀλλὰ κακόν.

7. Δοῦλος Ἐπίκτητος γενόμην, καὶ εἰς ἀνάπηρος
   καὶ πενίην Ιρος, καὶ φίλος ἀθανάτοις.

8. τῆς ἀρετῆς τὸν/πλοῦτον, ἐπει τὸ μὲν ἐμπεθοῦν αἰεὶ,
   χρήματα δ' ἀνθρώπων/ἄλλοτε ἄλλος ἐκεί.

Dactylic Hexamer

9. Κλείω/τ' Ἐντέρπης/τῆς Θάλειά τε/Μελπομένη τε
   Τερψιχόρης τ' Ἐρατώ/της Πόλυμνα/τ' Ὀφρανή τε
   Καλλιόπη θ' ἦ δὲ προφερετάτη/ἐκτίν ἀπαχών.

10. νῦν μὲν/γὰρ Μενδλάος ἔνικησεν σὺν Ἀθηνή,
    κείνον δ' αὐτὸν ἐν/πάροι γὰρ θεοῖς εἰς καὶ ἡμῖν.
# Chapter 7

**Drill 73.A (pp. 321-322)**

1. πεμπόντων
2. ποιούμενα
3. βουλομένη
4. τίμωσών
5. διδασκομένου
6. ὀρωμένας
7. δηλοῦν
8. μανθάνουσιν
9. γιγνόμενα
10. ἀγοῦσαι
11. δεχόμενος
12. λεγόμενα
13. ἐθέλοντα/θέλοντα
14. ἀδικοῦσαν
15. ἀρχομένων
16. ἀκουμένη
17. πείθουσι
18. ἐχόμεναι
19. ἡκοῦντι
20. φιλούμενον
21. ὄντα
22. ἐξουσιάν
23. πεμπόμενα
24. οὖσων

**Drill 73.B (pp. 322-323)**

1. ἐλθόντα
2. βουληθέντες
3. πείσαντι
4. ποιησαμέναις
5. πεμφθέντι
6. σχόντων
7. δεξαμένην
8. ἰδοῦσα
9. ἀχθέντα
10. παυσάνοις
11. ἀκουσά̄σης
12. ἀδικηθέντας
13. γενόμενα
14. πολεμησαντος
15. ἀρχηθεῖσας
16. μαθῶν
17. διδαξάμεναι
18. φιληθέν
19. ἐθελησά̄σῃ
20. νίκηθέντων
21. πεισαμένην
22. λεχθέν
23. ἐθέλησῖτι
24. ὀφθέντας
Drill 73-74.A (p. 325)

1. Principal Parts: ἄγω, ἄξω, ἠγαγον, ἤχα, ἢγμαι, ἢχθην
   Person and Number: 3rd sing.  Participles: masc. sing. acc.

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   | Future | ἄξειν | ἄξεσθαι | ἄχθησεσθαι |
   | Aorist | ἠγαγεῖν | ἠγαγέσθαι | ἠχθηναι |

   **Participles**
   | Present | ἄγοντα | ἄγομενον | ἄγομενον |
   | Aorist | ἠγαγόντα | ἠγαγόμενον | ἠχθέντα |

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

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   | Future | ἀκούσεσθαι | ἀκουσθήσεσθαι | ἀκουσθήσεσθαι |
   | Aorist | ἀκοῦσαι | ἀκουσθῆναι | ἀκουσθῆναι |

   **Participles**
   | Present | ἀκούουσι(ν) | ἀκουομένοις |
   | Aorist | ἀκούσασι(ν) | ἀκουσθεῖσι(ν) |
3. Principal Parts: πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισαι, ἔπεισθην
   Person and Number: 1st sing.  Participles: fem. sing. dat.

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

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5. Principal Parts: ἄδικεω, ἄδικήσω, ἡδίκησα, ἡδίκηκα, ἡδικήθην  
Person and Number: 2nd pl.  Participles: masc. pl. acc.

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6. Principal Parts: τίμαω, τίμησω, ἔτιμησα, τετίμηκα, τετίμημαι, ἔτιμήθην  
Person and Number: 1st pl.  Participles: fem. pl. nom.

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7. Principal Parts: ἄξιόω, ἄξιώσω, ἠξίωσα, ἠξίωσαν, ἠξιώθην
Person and Number: 1st pl. Participles: fem. pl. nom.

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8. Principal Parts: ὠράω, ὠψομαι, ἔδον, ἔόρακα/ἐόρακα, ἔόραμαι/ὦμαι, ὀφθην
Person and Number: 3rd sing. Participles: neut. sing. nom.

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

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

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

1. Principal Parts: ἀποπέµπω, ἀποπέµψα, ἀποπέµψαν, ἀποπέµψαν, ἀποπέµψαν,
   ἀποπέµψαν
   Person and Number: 3rd pl. Participles: fem. pl. acc.

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

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   **Infinitives**

   | Present                 | διαλέγεσθαι              |
   | Future                  | διαλέξεσθαι              |
   | Aorist                  | διαλεχθείναι             |

   **Participles**

   | Present                 | διαλεγόμενος             |
   | Aorist                  | διαλεχθείς              |

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

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   **Infinitives**

   | Present                 | ζηλοῦν                  |
   | Future                  | ζηλώσειν                  |
   | Aorist                  | ζηλῶσαι                  |

   **Participles**

   | Present                 | ζηλουσῶν                  |
   | Aorist                  | ζηλωσάσων                  |
4. Principal Parts: πάρεμι, παρέσομαι, ——, ——, ——, ——
   Person and Number: 3rd sing.  Participles: neut. sing. acc.

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

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6. **Principal Parts:** πράττω, πράξω, ἐπράξα, πέπρᾰχα/πέπρᾰγα, πέπρᾰγμα, ἐπράχθην
   **Person and Number:** 1st pl. **Participles:** fem. pl. nom.

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

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

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

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

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

1. ἐπράξθη  
2. ζηλοῦσθαι  
3. ἀπέτεμψε(ν)  
4. ζηλώσουσι(ν)  
5. οἱ χαρέντες  
6. προσεῖχον  
7. ταῖς παρούσαις  
8. τὸν πάσχοντα
Drill 75.A (pp. 331-332)
1. for the students (who are) learning many things from the teacher
2. the future (subj., d.o.)
3. for the goddess loving Athens well
4. the men ruling the citizens (subj.)
5. in reality (in respect to the thing being)
6. the men conquered in battle (d.o.)
7. of the orator who came into our land
8. the things persuading them (subj., d.o.)
9. for the ones listening
10. of the Spartans who made war upon the Athenians
11. men not having money (subj.)
12. men sent into battle (subj., d.a.)
13. in the land being ruled by (the) Athenians
14. the things that arose (subj., d.o.)
15. to me being willing to welcome the slaves
16. of the Athenians the ones who spoke well (subj.)
17. the thing being loved (subj., d.o.)
18. the slave (f.) being treated badly (d.o.)
19. for the men having the favor of the divinities
20. the young men who were taught by you (pl.) (d.o.)

Drill 75.B (pp. 332-334)
1. For the man wanting (to) it is possible to learn the art of words.
2. Many of the things being said now are things that you heard from them.
3. The men occupying the islands were not having slaves.
4. The men who were shamefully wronged by those citizens are going away from Athens.
5. Noble indeed is the reputation of the men who honor the gods and the children of the gods.
6. It is not possible to tell the things that are about to be, but I shall tell the things that (already) happened.
7. The god sent away many and terrible misfortunes to the mortals who were doing wrong.
8. The Greeks will make war upon Alexander who carried Helen away (with himself) into the land of the foreigners.
9. This was the man who had done wrong, council, and you were the ones (who had been) wronged.
10. We were wishing to hear (from) the men who had been thought worthy to speak.
11. It will certainly be necessary to rule the conquered land justly.
12. For the men who died in the battle on behalf of you, citizens, the reputation will be deathless.
13. The thing being seen and heard by the people is terrible.
14. I, at least, do not believe the poet who is speaking about the things in (the house of) Hades.
15. The men ruling will die at some time at the hands of the men wishing to be ruled otherwise somehow.

Drill 76 (pp. 335–336)
1. That man did well (in) ending his life. For he was making war on behalf of his children.
2. How will you alone, ally men, stop the enemies from coming into our land?
3. Your child did not do wrong (in) welcoming the strangers into the house.
4. You prevailed over the rest (of the men) in speaking well about your companions.
5. The majority were doing badly (in) being persuaded and led by those rhetors.
6. I began honoring this man from his deeds; but now I want to speak about his soul.
7. You are doing wrong, Athenians, (in) beginning a war, but we shall never cease being your allies.
8. It was not possible to stop these foreigners from becoming slaves to the men who had conquered.
9. I shall begin teaching the young men to love and honor the divinities.
10. They will not prevail over me (in) honoring the victory of the Athenians.
Drill 77-78.B (page 337)

<table>
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Drill 77-78.D (page 337)

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<td>τοῦτοις τοῖς ἔπεσι (ν)</td>
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Drill 77-78.E (p. 337)

1. ὑβρις, ὑβρεως, ἡ 2. ἔπος, ἔπους, τὸ
2. ἔπος, ἔπους, τὸ 4. γένος, γένους, τὸ
3. δύναμις, δυνάμεως, ἡ 5. Σωκράτης, Σωκράτους, ὁ
4. γένος, γένους, τὸ 6. πόλις, πόλεως, ἡ
5. Σωκράτης, Σωκράτους, ὁ 7. πάθος, πάθους, τό
7. φύσις, φύσεως, ἡ 8. πάθος, πάθους, τό
8. Δημοσθένης, Δημοσθένους, ὁ
Drill 77-78.F (p. 338)
1. δυνάμεων 2. ὑβρει
3. πάθη 4. γενών
5. πόλεις 6. φύσεις
7. Δημοσθένους 8. Σώκρατες
9. γένεσι(ν) 10. ἔπος
11. ὑβρείς 12. φύσι
13. δυνάμεσι(ν) 14. ἔπους
15. πάθη 16. πόλιν
17. ἔπη 18. δυνάμεως

Drill 77-78.G (p. 338)
1. τῇ καλῇ 2. ὧ καλὸν/τὸ καλὸν
3. τὴν καλὴν 4. ὦ καλὲ
5. τὸν καλὸν 6. ὦ καλαὶ/αἱ καλαὶ/τὰς καλὰς
7. τῶν καλῶν 8. ὦ καλὰ/τὰ καλὰ
9. τοῖς καλοῖς 10. τῷ καλῷ

Drill 79.B (page 339)

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<td>Vocative</td>
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Drill 79.C (p. 339)
1. ἀλήθεσι γνώμαις
2. λόγον ψευδῆ
3. φίλος σαφῆς
4. ψευδῶν γνωμῶν
5. τῆς ἀληθοῦς ἀρετῆς
6. αἱ ἀληθεῖς αἰτίαι
7. νόμῳ σαφεῖ
8. λόγους σαφεῖς
9. ἀληθῆ φύσιν
10. ἀληθεῖς ἐλπίδες

Drill 79.D (p. 340)
1. Only the men speaking true things will easily persuade the majority.
2. This woman is not able to say clear words to you.
3. It is necessary to say the true thing (= truth).
4. I used to have a friend sure and good.
5. The men having true opinions and saying words not false were persuading the people.
6. From this man you (pl.) will hear false words.

Drill 80-82 (pp. 341-342)
1. The rest of the poets envy Euripides for/because of his skill.
   Gen. of Cause
2. All good things will be present for you in this land.
   Dat. with Compound Verb
3. We were making war upon the non-Greeks because of necessity, but without justice.
   Dat. of Cause
4. Are you willing to pay attention to these rhetors?
   Dat. with Compound Verb
5. Free men do not have gratitude to masters for/because of their freedom.
   Gen. of Cause
6. Is it possible to die because of fear?
   Dat. of Cause
7. The Spartans were rejoicing in/because of their victory over the Athenians.
   Dat. of Cause
8. I was near the house of Euripides with my companions.
   Dat. with a Compound Verb
Chapter 7, Exercises A (pp. 343-344)

1. οἱ πολλὰ καὶ δεινὰ παθόντες γνώμην οὐκ ἄγαθὴν ἔσχον περὶ ἡμᾶς.
   The men who suffered many and terrible things got an opinion not good about us.

2. ὁλίγοι τοι οἱ τὴν ἐν τῇ ὑψηλῇ ἀρετῆς, ἀλλ’ ἐγὼ σοι δηλώσω αὕτῳ τοῦτο.
   Few, you know, are the men seeing (the) excellence in the soul, but I shall show you this
   very thing.

3. σαφῶς ἐποίησεν ἡ µήτηρ µου εἰς τὰς Ἀθηνᾶς ἐλθοῦσα σὺν παισίν. ὀντως γὰρ ἄγαθόν
   ἐν τῇ πόλει βίοι ἤγομεν.
   My mother did beautifully (in) coming to Athens with (her) children. For we were
   leading a really good life in the city.

4. καλὸς ἐποίησεν η µήτηρ µου εἰς τὰς Ἀθηνᾶς ἐλθοῦσα σὺν παισίν. ὀντως γὰρ ἄγαθόν
   ἐν τῇ πόλει βίοι ἤγομεν.
   My mother did beautifully (in) coming to Athens with (her) children. For we were
   leading a really good life in the city.

5. ποῦ ποτ’ εἶ, Ζεῦ πάτερ; τοῦτ’ ἀκούεις τὸ ἔπος; τήνδε ὁρᾷς τὴν ὑβρίν;
   Where in the word are you, father Zeus? Do you hear this word? Do you see this
   insolence?

6. οὐ µόνον ἁληθῆ τὰ ἐπὶ ἐκείνου τοῦ ποιητοῦ ἀλλὰ καὶ ὡς ἕπος εἰπεῖν ἀθάνατά ἐστιν.
   Not only true are the lines (of verse) of that poet, but also (they are) practically immortal.

7. ἔκειν’ οὐχ ὀρᾶτ’, ὦ βουλή, ὡς οὗτος οὐ προσέχει ὑµῖν τὸν νοῦν οὐδὲ τοῖς τῆς πόλεως
   νόμοις;
   Do you not see that thing, council, that this man is not paying attention to you and (is)
   not (paying attention) to the laws of the city?

8. ἦδε ἐστιν ἢ γυνὴ µόνη ἢ σοι πάντ’; ὃ δέσποτα, λέξει σαφῶς.
   This is the only woman who will tell you, master, all things clearly.

9. δίκαιον ποι νέπα τῶν τεκνῶν χάριν πράττειν τὸν γε πατέρα.
   (It is) just, I suppose, for the father, at least, to do all things for the sake of his children.

10. οὐδέποτε τοι φίλον Ἐλλησι τὸ βάρβαρον γενήσεται γένος.
    Never, you know, will the non-Greek race become dear to the Greeks.
Chapter 7, Exercises B (pp. 345-361)

1. A good man, Demosthenes, is accustomed to say(ing) and do(ing) true things and to see(ing) all things according to nature.

2. When did the city of the Athenians arise? Are you able to learn this thing from somewhere?

3. I wish to learn to speak well and nobly. For I don’t suppose you alone have this power of words, Gorgias.

4. You will say, I suppose, that often I alone was conversing with Demosthenes alone, but did you ever hear our words? Were you present with us?

5. Mothers attend to their children; for this is the work of women.

6. After the speech of Gorgias the young men were having (it) in mind to converse with Socrates about the nature of virtue.

7. To the words of that man I am telling you, child, to pay attention. For it is indeed necessary, I suppose, to obey your father.

8. To the young men conversing about the soul Socrates spoke in this way somehow: the mortal nature according to its power wants to be always and immortal.

9. Do you, citizens, not want to do the necessary things? Will you not send away to somewhere this woman, a common misfortune of so to speak all Hellas?

10. How did you, wicked man, become hateful to the gods and to me and to every race of men. For I certainly don’t suppose you always used to have this fate.

11. The stranger who had come into the city told us (his) country and race and misfortunes, just as you yourself heard, but he said false things and not reality.

12. A man who on account of excellence was being spoken of nobly in Athens and throughout Hellas, this man contrary to expectation himself and all (his) race became an enemy of the people of the Athenians.
13. You said that a non-Greek man had come into (the) city from somewhere. Wicked, you know, and shameful (are) men saying false things.

14. A noble and good man who truly rejoices because of the good things of friends never envies them because of wealth.

15. Fearsome were the deeds in that battle, the ones happening through necessity, and the ones being done through thought.

16. (It is) clear that your enemies want to send you away to somewhere with your wife out from the city. They envy you of course, I suppose, because of (your) wealth and race and reputation.

17. It is necessary in a city great and having rule for free men to manage the affairs of the citizens.

18. The thing said by the poet really is true: (the) city teaches (the) man.

19. Few of the Athenians were wishing to make war upon the Spartans, who then were having (a great) reputation and great power, but practically all men in the city had the following common opinion: it was necessary to hold on somehow to the rule of the islands.

20. Not, by Zeus, will you enjoy hearing, woman, that beloved Socrates ended his life at the hands of his enemies.

21. This student never pays attention to the wisdom of the poets and not to the things that the teacher says. How then will he ever be taught to be good in soul?

22. How are you not doing wrong and doing terrible things, (you) the man now making war on these men contrary to whose opinion then you were not able to speak?

23. Not to me, at least, clear is the cause on account of which these things truly happened, and I am not persuaded in (my) mind by this man who says few things really true, but (says) many things false.

24. Truly, indeed, I suppose, you are doing wrong, slaves, not only (in) saying false things, but also (in) doing shameful things.
25. A power, you know, of the soul is justice. And on account of this cause a just man has a just soul. Or (is that) not (so)?

26. Your enemies are enjoying seeing you, that you suffer bad things. For they envy, I suppose, (your) fortune.

27. Then our fathers made war on behalf of all Hellas against the power and wealth of the non-Greeks; but now we who stopped (the) war are keeping the peace contrary to the judgment of those (earlier) men.

28. Often, you know, Socrates, who was Athenian in respect to descent, used to enjoy conversing with other citizens and strangers both in the roads in (the) agora. For in fact few of his companions were able ever to stop him (from) speaking.

29. Often many of the Athenians used to welcome Socrates into (their) houses from somewhere. For each one was wanting to discuss with him the nature of reality and somehow to become a noble and good man.

30. Will you not honor, citizens, these men who did all things for you according to judgment and conquered the enemies and died on behalf of you, and will you never make peace?

31. It was easy even for men not having money to converse with Socrates and to hear many things from him; but (it was) difficult, I suppose, to learn his wisdom.

32. Then we ourselves were suffering bad things at the hands of the men ruling contrary to laws, but now all men in the city are faring well because the rulers so rule the people just as fathers (rule) their sons.

33. The man sent by the Spartans to Athens made a speech about peace toward the people. And the Athenians welcomed his words and paid attention (to them). And resulting from these things it was clear that the Spartans truly were wanting to cease making war.

34. A. Socrates said that it was necessary for a mortal man to do and to experience mortal things.
   B. But by nature does each man do the things that he is accustomed to do(ing)?
   A. According, at least, to my opinion, custom rules the deeds of practically every man.
35. The Athenians, the ones, at least, having sense and wits, say that those commanders, the one who died and the one who is now, were doing all good things on behalf of this city. And for the sake of this thing it will be necessary for them to be honored by the citizens.

36. Always both among gods and men we shall do according to sense, as is the speech being called of the wise men, at least.

37. (It is) bad to rejoice because of the misfortunes of others, but good indeed (is he) who does not do this very thing.

38. You converse with the young men, Socrates, doing which very thing the other orators and Gorgias enjoy.

39. There is present a really good man, shameful citizens, who will stop you (from) doing violence against this woman.

40. I heard clearly the things being said then, but these words of the poet you said neither correctly nor beautifully. Not, by Zeus, did I rejoice because of your false speech.

41. The things called bad are good to unjust men, but to just men (they are) bad. And good things are really good to good men, but to bad men (they are) bad. Or how do you say these things, dear companion?

42. I myself heard the god who was saying somehow the future, that the Athenians would be masters of all Hellas. And this speech wants to say that the foreigners will be defeated in this great war by the Athenians. Was the divinity saying true things?

43. Contrary to virtue, but according to the necessary thing I did those things, hearing which, citizens, you are not enjoying. For a divinity from somewhere was leading me.

44. By Hermes, dear Socrates—for it is necessary to say the truth (true things) in reply to you—a great fear of death holds me, at the hands of which I often suffered fearsome and many things. (It is) clear to every man that Hades (is) a power beyond (a) man.

45. True were the things said by you about these men whose reputations you envy. And I am able to say many things, but on account of the nature of the matter I shall cease speaking.
46. Many things were being said about the present opinion both in the council and throughout the city. The men who were citizens in descent had much fear of the strangers who had come out from the rest of Hellas.

47. A. Were you yourself present, friend, at the death of Socrates?
B. (Yes,) and we were discussing many things indeed with him, I and others who were truly loving him. But I did not see the death itself; for I never wanted to see the suffering of that man nor (did) many others.

48. Some bad things happen either because of fortune or because of the mortal nature of men, other (bad) things we ourselves do. Never do we, the ones who suffered and did, cease (from) shamefully being wronged and doing wrong.

49. We intend to welcome these good women and to treat (them) nobly. For they are spoken of well by quite all men, and their husbands are really good.

50. A. Are you persuaded that our commanders were paying attention to the foreigners who were suffering badly?
B. I, at least, (am) not (persuaded), by Zeus, nor now are they doing just things, according, at least, to my opinion.

51. A. The poet says somewhere that the men suffering bad things from (at the hands of) Justice will each learn. For because of suffering they will become wise.
B. Justly these men are suffering, but not always according to justice are the fortunes of mortals.

52. Not, you know, according to race, but on account of excellence alone the people of the Athenians honor(ed) men and women.

53. That all the good makers of epic poetry make these beautiful things not resulting from skill but with the aid of the divinities is clear.

54. A. These terrible enemies want to hold not only the rule throughout (the) land, but also the (rule) throughout (the) sea.
B. Now indeed you are speaking clearly, in the name of the gods, things that the others have in mind but are not willing to say.
55. Neither because of power do I envy this man nor because of wealth. These things this man indeed has and I do not have, but common certainly is (the) sky to all mortals and (the) earth, on which we have homes.

56. This thing, at least (is) clear, that that battle happened beside the sea. But now through practically all the land we are making war.

57. To where in the world did the power of the city go and where, men, will it be seen? Always somehow unclear (is) the future for all men, but great and difficult will be the struggle against the non-Greek, and we think it right to begin a war on account of the acts of violence now against the allies.

58. From childhood I used to want always to learn the causes of each thing and the experiences concerning the heaven and the earth, but of these things I did not have then a teacher having sense.

59. I want to say a few things to you, Athenian men, concerning public affairs. For you were present in the council, in which I discussed about peace, and you always understood me, that I was speaking with a view to the common good of the city; both then and now it is necessary for you to cease making war upon those foreigners who are friends.

60. A. The thing having a beginning, is it necessary that (it) also end?
   B. Well, the life of a man begins and according to necessity it ends. Or (is this) not (so)?
      A. You are saying true things.
      B. And the life of a divinity has a beginning, but it does not end ever. Zeus, you know, was born, but he will not experience death.
      A. You are saying also these things true.
      B. We are saying, therefore, that the gods who always are began, but they do not end.
      A. Also this thing indeed I say, that the soul of every human being is a deathless thing, and our souls will really be in (the house of) Hades.

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

1. λέγεις που ὡς πάντα τύχη ποιεῖς καὶ οὐ γνώμη, ἀλλ’ οὐχ ὤρας τὴν ψυχήν, ὃτι τοῦ σώματος αὐτοῦ ὄντως ἀρχεῖ.

2. ἔξ ὁν ἐπὶ τοῖς παρούσιν ὁ Ἑκτώρ τὴν ἄλθη ἐδήλωσε γνώμην περί σοῦ, ὦ Ἀλέξανδρε, καὶ οὐδέποτε ἔπαυσατο δεινὰ λέγων. ἔξ οὖ κακὴν νῦν ἔχεις δόξαν.
3. ἀληθῆ λέγεις, ὦ Σώκρατες, τόδε νῦν μόνον βουλομαι μαθεῖν· ἔστι τὸν δίκαιον ἀδίκησαι καὶ δίκαια ποτε τὰ τοῦ ἀδίκου ἔργα;

4. σοὶ λέγω, ὦ παῖ, ὦτι τὸν βίον ὁ σῶς πατήρ ὑπὸ δεινῆς γυναικὸς τελευτήσει θνητῆς. ἐγὼ γὰρ τούτῳ, ἢ φίλε μήτηρ σου, τὸ μέγα ποιήσω πως.

5. ἐκ παιδὸς ἔχαρον τὰ ἔπη ἀκούων τῶν ἀγαθῶν ποιητῶν. καὶ νῦν τοῖς ἀκούουσιν ὡς ἐπος εἰπεῖν πάρεισιν ἐκεῖνοι οἱ ἐπὶ τοὺς βαρβάρους καλὸς ἐπολέμησαν.

6. ταύτων οὐκ ἔπαθον τοῖς ξένοις οἳ ἦκόν ποθεν καὶ τότε Ἄθηνας εἶχον; οὐ γὰρ ἦν ἐν Ἄθηναις ἀλλὰ ἐν πόλει ἄλλῃ.

7. ἀδικεῖς, ὦ νεανία, οὐ πειθόμενος οἰς ἀπὸ τῆς σοφῆς μητρὸς ἀκούεις. αὕτη τοι πολλά τε ἄλλα ἀνθάνει καὶ τὴν τῶν ὑπότων φύσιν.

8. πολλαὶ ποὺ ἔστησαν αἱ ὕβρεις, ὦ Δῆμοςθενε, ἂς πάσχουσι ποτε οἱ πολίται οἱ ἐν πόλει νίκηθεσαίς ὕπο τῶν νικησάντων.

9. τὸν Σωκράτους ἢκουσας λόγον; οὐ τοι ἄνευ δίκης ἐλέγειν ὅτι ἀλλαίς μὲν δόξαις ἐδει τοὺς ἀρχοντας τὸν νοῦν προσέχειν, ἄλλας δὲ οὐ.

10. πόθεν οὖν ἐγένετο τόδε τὸ δεινὸν ἔργον; δῆλον ἐστιν ὅτι τὴν ὑβρίν ἐποίησας τῆς στῆς γυναικὸς ὑπὸ φύσεως πονηρᾶς καὶ οὐ διὰ λόγου καὶ γνώμης.

11. οὐκ ἐστιν ἐκείνοις τοῖς πονηροῖς πείθεσθαι ρήτορι τοῖς τῶν νεῶν προσέχουσι· πολλοὶ γὰρ δόξαν καὶ οὐ γνώμην ἀληθῆ ὁ ἀνθρώπος ὁ ἀλλος πείθειν ἐθέλων ποιεῖται.

12. δῆλον ἐστιν ὅτι οἱ τοῦ Σωκράτους ἑταῖροι αὐτὸν ἐπὶ τῷ πλούτῳ οὐκ ἔζηλουν-- οὐ γὰρ ἔίχεν-- ἀλλ᾽ ἐπὶ τῇ ἁρετῇ τῆς ψυχῆς.
Chapter 8

Drill 83.A (pp. 365–366)

1. perfect you have made
2. pluperfect you had made
3. aorist I learned, they learned
4. pluperfect I had learned
5. perfect we have done
6. perfect we have fared
7. pluperfect he had ruled
8. imperfect, perfect he was ruling, he has ruled
9. perfect to have seen
10. perfect they have seen
11. pluperfect you (pl.) had suffered
12. aorist you (pl.) suffered
13. pluperfect they had sent away
14. imperfect I was sending away, they were sending away
15. imperfect you were teaching
16. pluperfect you had taught
17. perfect to have persuaded
18. perfect they have persuaded
19. perfect he has held
20. aorist he got
21. pluperfect he had heard
22. perfect he has heard
23. perfect to have done wrong
24. pluperfect he had done wrong
25. aorist you accomplished
26. perfect you have accomplished
27. perfect you (pl.) have conquered
28. imperfect you (pl.) were conquering
29. perfect to have become
30. pluperfect he had become
31. perfect I have envied
32. aorist I envied
Drill 83.B (pp. 367-368)

1. ἐζηλώκαμεν
2. ἐζηλωκέναι
3. ἐτετήμηκειν
4. τιμήσει
5. ἤχεμεν
6. ἤγομεν
7. ἤθέλησα
8. ἤθεληκα
9. πεπολεμηκέναι
10. πεπολεμηκάσι
11. ἀκήκοας
12. ἀκηκοέναι
13. ἔπαυον
14. ἐπεπάυκεσαν
15. πεπράγεναι
16. πεπράγεναι
17. ἐόρακα, ἐώρακα
18. ἐοράκη, ἐωράκη
19. μειμαθήκαμεν
20. ἐμάθομεν

Drill 84–85.A (p. 369)

1. Principal Parts: ἄγω, ἄξω, ἠγαγον, ἠχα, ἠγμαι, ἠχθην
   Person and Number: 3rd sing. Participles: masc. sing. nom.

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| Aorist       | ἄγαγε(ν) | ἄγαγεσθαι | ἄχθηναι |
| Perfect      | ἰχέναι  | ἰχθαι   | ἰχθαι |

Participles

| Present      | ἄγων    | ἄγομενος | ἄγομενος |
| Aorist       | ἄγαγων  | ἄγαγομενος | ἄχθεις |
2. Principal Parts: πείθω, πείσω, ἐπείσα, πέπεικα, πέπεισμαι, ἐπείσθην
   Person and Number: 2nd pl.   Participles: fem. pl. gen.

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

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4. Principal Parts: πράττω, πράξω, ἔπραξα, πέπραγα, πέπραγμαι, ἐπράχθην

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5. Principal Parts: ἀρχω, ἀρξω, ἥρξα, ἤρχα, ἥργμαι, ἥρχθην
   Person and Number: 2nd sing. Participles: fem. sing. gen.

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6. Principal Parts: νίκάω, νίκήσω, ἐνίκησα, νενίκηκα, ἐνίκηθην

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

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7. Principal Parts: ποιέω, ποιήσω, ἐποίησα, πεποίημαι, ἐποιήθην

Person and Number: 1st pl.  Participles: fem. pl. acc.

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Drill 84–85.B (pp. 369–370)

1. perfect passive       to have been loved
2. perfect active        to have loved
3. perfect middle/passive they have ceased/they have been stopped
4. pluperfect middle/passive they had ceased/they had been stopped
5. perfect active        you have rejoiced
6. aorist passive        you rejoiced
7. pluperfect middle/passive I had obeyed/I had been persuaded
8. perfect middle/passive you have obeyed/you have been persuaded
9. perfect middle/passive he has valued/he has been honored
10. perfect active       to have honored
11. perfect passive       he has been seen
12. pluperfect passive    he had been seen
13. pluperfect active     they had fared
14. perfect passive       it has been done
15. perfect active       I have wished
16. pluperfect active     I had wished
17. perfect/pluperfect middle we have discussed/we had discussed
18. aorist passive  
we discussed
19. perfect middle/passive  
you (pl.) have caused to be taught/
you (pl.) have been taught
20. pluperfect middle/passive  
you (pl.) had caused to be taught/
you (pl.) had been taught
21. pluperfect passive  
he had been thought worthy
22. perfect passive  
he has been thought worthy
23. aorist passive  
he was seen
24. perfect passive  
he has been seen
25. perfect middle  
you (pl.) have become
26. perfect middle  
to have become
27. pluperfect passive  
I had been sent
28. perfect passive  
you have been sent

Drill 84-85.C (pp. 371-372)
1. ἑωράμεθα/ὤμμεθα  
2. ὤφθημεν
3. τετομιφέναι  
4. τετέμφθαι
5. ἐπεπείκει(ν)  
6. ἐπεπείκωστο
7. ἀκούσονται  
8. ἀκηκόασι(ν)
9. πεπράχας  
10. πεπράγας
11. ἀχθῆναι  
12. ἶχθαι
13. τετελεύτηκα  
14. ἐτετελευτήκη
15. ἰρχθε  
16. ἰρχθε
17. γεγονέναι/γεγενήσθαι  
18. γεγόνασι(ν)/γεγένησθα
19. ἐμαθε(ν)  
20. ἐμεμαθήκει(ν)
21. ἤξιώκαμεν  
22. ἤξιώμεθα
23. ἐληλύθασι(ν)/ἡκουσι(ν)  
24. ἐληλύθεσαν/ἡκον
25. διελέγου  
26. διείλεξαι
Drill 84-85.D (p. 372)

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

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

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

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4. Principal Parts: οἶομαι/οίμαι, οίησομαι, ——, ——, ——, ὕφηθη
   Person and Number: 2nd pl. Particiles: fem. pl. dat.

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5. **Principal Parts:** ——, ἐρῶ, ——, εἴρηκα, εἴρημαι, ἐρρήθην  
Person and Number: 1st pl.  
Participles: masc. pl. acc.

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

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Drill 84-85.E (pp. 372-373)
1. it was necessary 2. he will kill
3. I was thinking 4. the men living (subj.)
5. they will say 6. they have died
7. to kill (once) 8. we have said
9. they had fought 10. they had been said
11. he has killed 12. it will be necessary
13. to be about to fight 14. to be living
15. you (pl.) thought 16. the things said (subj., d.o.)
17. to kill (repeatedly) 18. he will say
19. you will think 20. you will die

Drill 84-85.F (pp. 373-374)
1. ἔζων 2. μαχούμεθα/πολεμήσωμεν
3. ἀπέθανε(ν)/ἐθανε(ν)/ἐτελεύτησε(ν) 4. ὀετο
4. ἔρομεν/λέξομεν 6. ἀπέκτονας
7. χρῆναι/δεῖν 8. εἴρηται/λέλεκται
9. οἰεὶ/οἴη 10. μαχέσασθαι/πολεμῆσαι
11. ζήσωμεν 12. τεθνήκε(ν)
13. τὰς ζώσας 14. οἴμαι/οἴομαι
15. ἀπεκτόνετε 16. μεμαχήσθαι/πεπολεμηκέναι
17. οἱ μαχεσάμενοι/οἱ πολεμήσαντες 18. ἔζων
19. τῷ ῥηθέντι/τῷ λεχθέντι 20. τεθνάναι

Drill 83-86.A (pp. 375-376)
1. The Athenians had suffered unjust things at the hands of the Lacedaemonians, but they were not beginning a war.
2. ὧ = Dat. of Agent
   How is it that you paid attention to the poet hateful to the gods by whom these beautiful words had been made.
3. Concerning these things we have been accustomed to listen(ing) to Socrates, but you, I suppose, have listened to Gorgias.
4. ἥμιν = Dat. of Agent
   Of the women in (the) city, some have been honored by us, others we shall honor after the war.
5. The battle had ceased, but the foreigners were fighting.
6. I have understood the words of the poet about the deeds of noble and good men.
7. διδασκάλοις = Dat. of Agent
   You have been taught, children, by wicked teachers.
8. (Is it) (a) good (thing) to have received strangers into the country?
9. The following terrible thing has happened: the Athenians have thought Socrates worthy of death.
10. άρχουσι = Dat. of Agent
    Without weapons into your land, Athenians, we have been sent by the rulers of the Spartans.

Drill 83–86.B (pp. 377–378)
1. ὅδε ὁ ρήτωρ λόγον καλὸν πεποίηται, ὃν πολλοὶ τῶν πολῖτῶν ἀκηκόασιν.
2. οὐ παρῆν ὁ ἡμέτερος πατήρ ἐν τῇ πόλει· ἀπεπέπεμπτο γάρ τοῖς ἄρχουσιν.
3. ἡ Ἑλλὰς πᾶσα γνώμην ταῦτας ταῖς ὑβρίσις ταῖς αἰσχραῖς προσεσχήκασιν αὐτοῖς, ὥς Εὐρίπίδης, πεποίηται.
4. ὁ σὸς δοῦλος πολλοῖς ὑπεταί που ἐν τῇ τῶν Λακεδαιμονίων χώρᾳ. βούλεται γάρ ἐλεύθερος γενέσθαι.
5. ὁ Ἀλέξανδρος τὴν Ἑλένην ἔκτο καὶ τοῦτο τὸ ἔργον μόνον ἐγεγένετο ἡ αἰτία μεγάλου πολέμου.
6. ὁ Γοργίας τοῦ λόγου τοῖς ἑταίροις τοῦ Σωκράτους ἐπέπαυτο.
7. ἐκεῖνοι οἱ ἀγαθοὶ νεανίαι τέχνῃ καὶ σοφίᾳ τῷ δήμῳ ἐπέτιμηντο.
8. ἀπὸ τῶν ξένων μεμαθήκαμεν ὅτι ἢρκται ὁ πόλεμος ἐν ταῖς νήσοις.
Drill 87.A (p. 379)

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

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

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Drill 87.B (pp. 379-380)

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

Drill 87.C (pp. 380-381)

1. φάσκειν/φάναι  
2. φής  
3. ἔφησα  
4. ἔφη/ἔφασκε(ν)  
5. φῆσεις  
6. φήσετε  
7. ἔφησα/ἔφησα/ἔφασκες  
8. φήσομεν  
9. ἔφησαμεν  
10. ἔφαμεν/ἔφασκομεν  
11. φήσα  
12. φήσειν  
13. τοὺς φάσκοντας  
14. τῶν φησάσων  
15. ἔφησαν  
16. ἔφασαν/ἔφασκον  
17. τοῦ φάσκοντος  
18. ἡ φάσκουσα  
19. φῆσαι  
20. ἔφησα/ἔφασκον

Drill 88 (pp. 383-386)

1. We think that they are faring/fared/will fare badly.  
2. We think that we are faring/fared/will fare badly.  
3. We thought that she was faring/had fared/would fare well.  
4. You (pl.) will think that she is faring/fared/will fare well.  
5. The poets say somewhere that Earth is (the) mother of men and animals.  
6. The poets used to say somewhere that Earth was (the) mother of men and animals.  
7. I intend to say that this war is a terrible misfortune.  
8. I have often said that this war will be a terrible misfortune.  
9. Socrates says that it is necessary to love the good (thing).  
10. Socrates used to say that the soul was ruling the mortal body.  
11. Do you think that he is bad in soul?
12. Does he think that he is bad in soul?
13. They say that Socrates prevailed over other men (in) teaching the young men the wisdom about a human being (about man).
14. I have a hope not small that I will win in the contest.
15. I have a hope that our men won in the contest.
16. I was thinking that the foreigners had come into Hellas itself.
17. I, at least, do not think that I shall ever persuade them.
18. Were you thinking that I had been sent away out from the city to somewhere?
19. The majority say that Zeus rules the rest of the divinities.
20. These men were not thinking that it was necessary to be honored in words, but (rather) in the minds of the ones who had experienced well.
21. I assert that we shall be allies of the men on the islands.
22. He says that the deeds of unjust men are always unjust.
23. Are you the same man who this man says (you are) or (are you) another man?
24. From where do you think that you will have money? But surely not from me.

Drill 89 (pp. 387-388)
1. παῖδας = Subj. Acc.; ἀδικοῦντας/ἀδικήσαντας = supplementary participle
   We hear that the children are wronging/wronged shamefully their father.

2. νικῶντας/νικήσαντας = supplementary participle
   They were seeing that they were not winning/had not won.

3. νεᾶνίαν = Subj. Acc.; ὄντα = supplementary participle
   Are you not able to see that that young man is a student of Gorgias?

4. βαρβάρους = Subj. Acc.; ἐλθόντας = supplementary participle
   This man learned that the non-Greeks had come from somewhere into the land of the Greeks.

5. ἐμὲ = Subj. Acc.; εἰπόντα = supplementary participle
   You will hear, men, that I said false things in the council, but I did not, by Zeus, do this thing.

6. ψυχὴν = Subj. Acc.; οὖσαν = supplementary participle
   How will it be possible to show clearly that the soul of the noble man is noble?
7. ἑταῖρον = Subj. Acc.; πειθόµενον = supplementary participle
   We all saw that his companion was not heeding the words of Socrates.

8. πατέρα = Subj. Acc.; τίµώµενον = supplementary participle
   I heard from my mother that my father was being greatly honored by all men and women
   and strangers and citizens.

9. ἐλευθέρους = Subj. Acc.; γενοµένους = supplementary participle
   You will neither hear nor see that these free men, at least, became slaves of the non-Greeks.

10. ἔργα = Subj. Acc.; ὄντα = supplementary participle
    We see that all the deeds of the men ruling now are about the state.

Drill 90 (pp. 389-390)
1. The commander of the enemies is said to be about to die.
2. It is said that the commander of the enemies is going to die.
3. It is just for this man to have the responsibility.
4. This man is just to have the responsibility.
   It is just that this man have the responsibility.
5. This woman is said to have persuaded the Greeks to begin the war against the non-Greeks.
6. Are you not clear having said these things false?
   Is it not clear that you said these false things?
7. How, then, are you just to receive the wealth of your father himself, man?
   How, then, is it just for you to receive the wealth of your father himself, man?
8. He is clear that he wants to carry this woman away with himself.
   It is clear that he wants to marry this woman.
9. Even in the present I am just to be doing the things that the fathers were thinking it right
    to do.
   Even in the present it is just that I do the things that our fathers were thinking it right to
    do.
10. Was I not just (in) rejoicing because of the misfortunes of my enemies?
    Was it not just that I (f.) rejoice because of the misfortunes of my enemies?

Drill 91.A (pp. 391-392)
1. by ruling the people justly
2. Socrates’ being thought worthy of death (subj., d.o.)
3. on account of having suffered many misfortunes
4. a fear of ending (once) one’s life (subj.)
5. after the women’s being sent away (once) to the island
6. by doing not ugly things/by not doing ugly things
7. the Athenians’ being conquered (subj., d.o.)
8. in addition to receiving (once) money
9. by obeying the commanders
10. not wanting to do the necessary things (subj., d.o.)

Drill 91.B  (pp. 392-393)  (partial)
1. λόγος περὶ τοῦ ἀδικεῖν (τὲ) καὶ (τοῦ) ἀδικεῖσθαι
2. τοῦ Σωκράτει διαλέγεσθαι χάριν
3. τῷ ἐν (τῇ) πόλει παρεῖναι
4. μετὰ τὸ τὴν ἀλήθειαν μαθεῖν τὴν περὶ τοῦ Δημοσθένους
5. τὸ τοὺς δουλοὺς τοῖς τοῦ δεσπότου λόγοις τὸν νοῦν προσέχειν ἔθελεν
6. μεγάλη ἐλπὶς τοῦ ὑπὸ τῶν πολείτων τίμηθαι
7. διὰ τὸ πολεμῆσαι δεῖν
8. τὸ/τῷ δείνως εἰπεῖν
9. τὸ ἐκεῖνον τοῦ πλούτου ζηλοῦν
10. διὰ τὸ τὸν Ἀλέξανδρον τὴν Ἐλένην ἤχθαι/ἀγαγέσθαι

Drill 91.C  (pp. 393-394)
1. On behalf of (For the purpose of) not being seen (repeatedly) by enemies I went out from the city to somewhere.
2. These citizens’ being free (is) a fine thing.
3. Did you not rejoice because of winning (once) in the contest?
4. By having come to Athens, strangers, you made clear that you loved freedom.
5. Both men and women have, I suppose, the same hope of leading life well.
6. They were keeping (the) peace not because of being ruled by fear but because they were not having weapons.
7. The laws’ being just is good with a view to the city’s faring well.
8. On account of becoming (once) hostile to the people the ruler is being spoken of badly.
9. The son’s listening to (once) the words of his father is (a) good (thing).
10. Rejoicing because of the victory of the enemies is (a) shameful (thing).
Chapter 8, Exercises A (pp. 395–397)

1. φαμέν που ὁλίγην τὸ πλῆθος ἔχειν σοφίαν περὶ γε τὴν τῆς πόλεως ἀρχήν.
   We are saying, I suppose, that the multitude has small wisdom about, at least, the rule of
   the city.

2. οὐχ ὑπὲρ τῶν ἑσον ὑμῖν καὶ τοῖς ἄλλοις ἐσθ' ὁ κίνδυνος, ὥς ἀνδρεῖς στρατιώται.
   Not on behalf of equal things is there danger for you and for the rest, soldier men.

3. βούλει, ὦ στρατιῶτα, κακῶς ζῆν ἢ καλῶς ἀποθανεῖν; ἢ γὰρ τούτο ἢ ἐκεῖνο πρᾶξαι
dehiē.
   Do you want, soldier, to live badly or to die nobly?  For either the latter or the former it
   will be necessary to do.

4. ὑβρεῖς οἵδε µόνοι τῶν Ἀθηναίων πεπρά̄χασι πλούτον χάριν. ὥς ἤδικησαν σαφὲς
   ἐστιν πᾶσιν ἐν τῇ πλήθῃ.
   These men alone of the Athenians have practiced wanton violence (pl.) for the sake of
   wealth.  That they did wrong is clear to all in the multitude.

5. ἦλθεν εἰς τὴν πόλιν ὁ στρατηγὸς καὶ λέγων ἠρξατο ὧντος ἢ ἔτι τῶν στρατιωτῶν ὁι
tέθνασιν, οἱ δ' ἐτο μάχονται.  μεγάλη ἐν αὐτοῖς ἡ νίκης ἐστίν ἐλπὶς.
   The general came into the city and began speaking in this way somehow:  “Of the
   soldiers some have died, others are still fighting.  Great in them is the hope of victory.”

6. ὁ υἱὸς µετὰ τὸ τὸν πατέρα θανεῖν τὴν ἀρχήν δεξάμενος ἐχὲ µὲν πολλά, ἐπράττε δ' ὀλίγα.
   The son who, after his father’s having died, had received the rule was having many things,
   but he was doing few things.

7. τῶν ύπὸ σοῦ λεχθέντων τὰ µὲν ὅντως, ὡς Ὁσκρατεῖς, μανθάνω· τὰ δὲ πως ὦ τὰν
   ἐστὶ σαφῆ.
   Of the things said by you some, Socrates, I really understand, others somehow are not
   very clear.

8. λέγεται που ἐστὶ τῶν δύναμιν εἶναι αὕτη ἡ νήσους ἡ τῆς Αθηναίων πόλει.
   This island is said, I suppose, to be equal in power to the city of the Athenians.
9. ὁ Ἀλέξανδρος ἔφασκεν Διὸς ὑίος εἶναι· ὅπερ ψευδὲς ὄν ἐώρων οἱ τούτῳ στρατιώται.
Alexander used to say that he was a son of Zeus; and this very thing the soldiers of this man were seeing was false.

10. ὄμων τῶν ἕμετέρων στρατιωτῶν τὸ πλῆθος ἀποθανεῖσθαι ὑπὸ τῶν πολεμίων, ἀλλ’ ἐγένετο τούναντίον.
I was thinking that the multitude of our soldiers would die at the hands of the enemies, but the opposite thing happened.

Chapter 8, Exercises B (pp. 398-411)
1. We see that all (the) things that you (pl.) said are true.

2. (It is) clear that he himself killed the commander.
I shall show that he killed the commander.
He is clear having killed the commander. (It is clear that he killed the commander.)

3. We assert that their opinions are opposite from yours.
We were asserting that we were opposing them in all things.

4. No longer was rule equal in the city. For this man alone was ruling the rest and not according to justice.

5. In reply to the council I shall say that the army of the Athenians is no longer being defeated by the non-Greeks.

6. You rejoice somehow in/because of always being present at the dangers of friends, whom you are able to lead into safety.

7. Many men in the multitude think that leading one’s whole life in pleasures is good. But I assert that it is necessary to experience pains in addition to pleasures.

8. These men no longer living suffered an equal fate; for we killed (them) all in battle, but certainly not, I suppose, will all (of them) be equally honored.

9. You have said not much about the battle. Is his soul living still or has my friend died?
10. Before having become an archon my father got the favor of the people. But now he says that he wants to be a general.

11. In that battle the multitude of the soldiers of the allies the enemies killed. And indeed very few Athenians were still living, and these were suffering terribly.

12. I assert that living is common to men and gods and animals. But concerning dying (for divinities do not die) I do not assert the same thing.

13. Winning (is) noble, but the ones who won must not treat the conquered ones very badly. This law is ancient and noble.

14. A. You will say perhaps that all men’s having a thing equal to one another is just.
   B. So, at least, the ancient men used to say.

15. I had come into the house, and I did not enjoy hearing that my companion had suffered the same thing as other citizens; for he had been sent away without wealth and friends out from the city.

16. The misfortune that happened on the sea showed not only to us but also to the rest of the Greeks that the power of this city was (the) safety of practically all Greece.

17. You are hateful to the gods and to me, and of course you will die before (your) fate, father. For you yourself have killed this woman whose child I am.

18. Equal somehow were the reputations of these generals, but one killed many enemies, the other not at all killed but he made peace toward (the) enemies.

19. I have said long speeches about virtue and to many men, and very well, as I think. When will you listen, companion, to my words?

20. We have accomplished the victory of (over) the foreigners. And indeed the deed has been done by toil not long. For through many dangers, just as even before this, the favor of a divinity, I suppose, has led us into safety.

21. After the war the men who had conquered and the men who had been conquered had suffered a not equal fate.
22. A. For the man having even small sense doing (acting) in opposition to the laws is always unjust.
   B. Perhaps.
   A. Certainly not perhaps friend, but (it is) a necessity resulting from the things said by us before this.

23. Very just, as I think, was the soul of Socrates. For this man alone of the Athenians used to be willing to suffer all things before doing wrong.

24. I told you, soldier men, no longer to fight the enemies on the wall, but I see that you are still even now making war. Not obeying one’s general (is) a shameful thing indeed.

25. Concerning all mortal living things’ experiencing pleasure and pain you have spoken very well, Demosthenes, and in particular you have persuaded the multitude indeed of the ones listening, but I have in mind to speak otherwise somehow about these things and in opposition to you.

26. Well indeed, I suppose, you are faring, soldiers, in the present safety, but how ever will your minds be in terrible dangers?

27. You assert that war is a noble thing. And perhaps the majority think that these things are said correctly, but I shall say that the opposite (thing) (is) true. For I myself have seen not beautiful experiences of soldiers.

28. A. Before the victory both the foreigners and the Athenians fought well, equals against equals.
   B. Well, I have heard about the victory great for us.
   A. And you, perhaps, were thinking that I would say that the multitude of the army was no longer living.
   B. But certainly not so was I thinking.

29. That soldier who had fought in the multitude of the enemies, before dying very nobly said that Zeus was his father, but that he had been born from a mortal woman.

30. The things called good by the majority have not been said correctly. For these things are good to the generals only and not to the soldiers.
31. Many things indeed, Athenian men, and things about which that general wronged the army I am able to say, just as I said in (the) beginning of my speech.

32. You pay attention always somehow to wealth, and according to this thing you think that it is great, but there is a need, dear Demosthenes, of virtue, as I think, for the sake of the soul's faring truly well.

33. On account of neither having ceased from toils in battle nor having been ruled by fear this general will receive wealth not small and great favor from the people.

34. In peace very much money had been sent to the city by our allies, but in war all these things the generals were receiving for the purpose of making war.

35. Dear Gorgias, to where indeed (are you going) and from where (have you come)? Have the young men really learned from you about the just (thing), or have you taught them another wisdom without sense and justice?

36. After many and terrible battles the Spartans and Athenians made peace toward one another and were keeping (it), but the men on the islands were still fighting.

37. (It is) clear that, as that wise man says, all the experiences of mortals are either pains or pleasures or not without pain or pleasure.

38. In front of the great walls were the enemies armed, but our soldiers had not seen them. And on account of this cause they were very easily defeated.

39. Will you (pl.) honor the men who have died in the battle on behalf of your safety? For each of them have suffered death because of a love of this land.

40. Concerning indeed the safety of the citizens, men, it was necessary for me to say words opposite to your opinions. But now the mind (thought) to both you and me is common.

41. Zeus and the rest of the gods rejoice because of the deeds of war, (they enjoy) both doing and seeing. The ancient ones of the poets have said this thing truly.
42. The Athenians had made clear to the rest of the Greeks that through (the) land it was possible for the enemies to be defeated, many (enemies) by few, but throughout (the) sea it was still unclear. For the foreigners were having a reputation that they were fearsome (for being fearsome) in great number and wealth and skill.

43. As you, dear men, enjoy hearing me in the present, so I enjoy speaking. And after these things you indeed will speak, and I shall listen. For by speaking many things toward one another it will be possible to learn the truth.

44. Of our soldiers some were suffering badly at the hands of the Spartans and were dying, others were fighting near the great wall and with the allies were refusing to be led into safety and were not ceasing from war. For they were thinking that the enemies were no longer holding the city.

45. Demosthenes says that he has not at all done wrong, but I showed clearly to the men listening in (the) marketplace, just as I shall show to you, Athenian men, all the things done badly and unjustly by this man.

46. To quite all the men being present in the city I intend to tell clearly the causes of this man’s doing wrong. Many indeed of mortals have suffered this same evil (thing); for they wanted to have wealth but never got it.

47. I say that the gods have all things in mind, the things said and done by men, and that they (gods) are present in all the cities and that they teach men about the things that happened and are happening. These things, at least, I understand.

48. I certainly don’t suppose the good citizen enjoys doing things opposite to the law and to the men who made the law.

49. You stopped, soldier, the fearsome enemy (from) killing our general. And on account of this deed not small there will be for mortals into always (forever) a great speech/account of your excellence.

50. My father caused me (when) still a small child to be taught about very ancient things. For he was thinking, I suppose, that in this way somehow his son would become a citizen noble and good.
Chapter 8, Exercises C (pp. 411-414)

1. Λύπας πεπόθθησε πολλάς καὶ δεινάς, ὦ στρατιώται, ὑπὲρ τῆς τα φίλης πόλεως τῆς ἱματεράς καὶ τῶν μακρῶν τειχῶν. χρή οὖν ὑμᾶς οὐ μόνον λόγος δικαίως τίμᾶσθαι ἀλλὰ καὶ πλούτῳ οὐ σμίκρῷ.

2. οὐ φημὶ τὸν Ἀλέξανδρον ἐκ τῆς οἰκίας (τοῦ) πατρὸς ἤχειν; τὸν γὰρ νοῦν τοῖς λόγοις τῆς Ἑλένης προσέχει οὐκ ἀνευ ἡδονῆς.

3. μοῖρα ἐκάστου στρατιώτου ὁ ἐν μάχῃ θάνατος, ἀλλὰ καλόν τὸ ὑπὲρ τῆς τε ἐλευθερίας καὶ τῆς σωτηρίας τῆς χώρας ἀποθανεῖν. ἀ πρὸ τοῦ τῷ ἀνθρώπῳ πλήθει εἰρηται.

4. οἱ στρατηγοὶ πρὸ τῶν τειχῶν ἀλλήλως ἀλλὰ τε καὶ τοὺς παρόντας κινδύνους τοὺς τῷ στρατῷ διελέγοντο.

5. δεινὸν τοῖς τὸ στρατὸν εἰς κινδύνους φόβῳ στρατηγὸν μὴ ἄγειν ἀλλὰ αἰσχρῶς ἐξ ἂνευ τοῦ καλῆν τελευτῆσαι νίκην. φαμεν γὰρ αὐτὸν μεγάλης δόξης οὗτος οὐκ ἄξιωθήσεσθαι.

6. ἂρα οἴσθε, ὦ Ατρείδαι, χρῆναι παρεῖναι παρὰ τὴν θάλατταν πάντας τοὺς στρατιώτας οὕς ἄγετε; ὀλίγους γε αὐτῶν παρὰ τοῖς τείχεσι χρῆ μάχεσθαι.

7. οὐκ ἔφησά τοὺς τότε ἄνδρας ἀλλήλους μεμαχῆσθαι; ἰσως οἰει ἡμᾶς ἐκεῖνους οἱ ἐμαχέσαντο οὐκ ἄξιώσειν ἀρχής. ἐγὼ γα τὴν αὐτὴν οὐκ ἐχὼ γνώμην.

8. καὶ οἱ Ἑλληνες καὶ οἱ βαρβαροὶ μανθάνουσιν τὸν νῦν γιγνόμενον ἀγῶνα τὸν πρὸς ἀλλήλους ἐσόμενον τὴν αἰτίαν πᾶσιν ἡμῖν πολλῶν κακῶν. ἔστι ταῦτα διαλέγεσθαι ἐς κοινὸν;

9. οὐ χαίρω ἀκούων (τοὺς) δεινοῦς πολεμίους τὸν ἀρχοντα κτεῖναι τὸν ἀγαθὸν ὁς πάνυ εὖ ἢκηκόεν πρὸ τῆς τῶν πολεμίων νίκης; πόθεν ταῦτα μεμάθηκας, ὦ ἔταιρε;

10. οἱ μέγροι νῦις ἐφακασαν τὸν φίλον πατέρα οὐκέτι ξώντα. ἐμαθεν ἀπὸ δούλου ἐν τῇ οἰκίᾳ ὅτι οὕτος ὑπὸ βαρβάρου γυναικὸς τέθνηκεν.

11. οὐ πάνυ ὅρθα οὐδὲ ἁληθῆ εἰρήκασιν οἱ μαθηταὶ οἱ φάσκοντες καὶ τὸ σῶμα θνητοῦ καὶ τὴν ψυχὴν ἰσας πάσχειν ἡδονᾶς, αἱ γὰρ ἡδοναὶ τοῦ σώματος μικραί πως καὶ πονηραί-παρ' ἂς αθάνατοι αἱ τῆς ψυχῆς.
12. ἀκήκοας ποθεν ὡς ὁ στρατὸς ὁ τοῖς πολεμίοις ἐπὶ τείχους καὶ πρὸ τείχους μαχεσάμενος τῷ μικρῷ εἶναι κακῶς πρᾶξαι, ἀλλὰ τὸν νοῦν χρή σε προσέχειν τοῖς ὑφ' ἐκάστου τῶν ἐτὶ ζῶντων στρατιωτῶν λεγομένων.
Chapter 9

Drill 92.A (p. 415)
1. Principal Parts: οἶδα, εἴσομαι, ——, ——, ——, ——
   Person and Number: 2nd sing.

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

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Drill 92.B (p. 415)
1. ἔσμεν  
2. ἔδη/ἔδειν  
3. ἔστε  
4. εἴσομαι  
5. ἔδε(ν)  
6. ἔδησθα/ἔδεις  
7. εἴδεναι  
8. εἴσει/εἴσῃ  
9. ἔσασι(ν)  
10. ἔσαν/ἔδεσαν  
11. εἴσεται  
12. οἶδα  
13. ἔδει(ν) 
14. ἔστε  
15. εἰσέσθε  
16. εἴσομαι  
17. ἔσμεν  
18. εἰσόμεθα  
19. εἰσέσθαι  
20. οἶδα  

Drill 92.C (pp. 415-417)
1. I know that this slave no longer is good and in particular that he does many bad things.
2. You know that this slave will be good in many things (in many respects).
3. He knew well that he was no longer able to come into our land.
4. We know that the archon came into (the) city. Does he know how to rule well?
5. We know that you (pl.) were doing these things, but we do not think that Demosthenes (was doing them).
6. I know clearly that they will fight on behalf of this city.
7. We did these things on behalf of you (pl.) and this land. For we knew that you (pl.) were suffering terribly at the hands of that wicked man.
8. This man asserting that he does not know that our men died in battle is willing to do every shameful thing.
9. I was wanting the very same power that I knew the council was having.
10. You know, I suppose, that the Spartans were rejoicing in/because of this victory.

Drill 92.D (pp. 417-419)
1. σαφῶς ἵσμεν ὅτι εὗ ἀπέθανον ἐκεῖνοι.
   ἐκεῖνοις εὗ ἀποθανόντας.
2. ἤδησθα ὅτι εἶχον ὅλιγοι δύναμιν ἔχειν ἀλλ’ ἐβούλοντο πολλοί;
   ἐχόντας ὅλιγους δύναμιν ἔχειν ἀλλὰ βουλομένους πολλοὺς;
3. τοῦτο ἵσομεν, ὅτι οὐθ’ ὁ ἁμέτερος στρατηγὸς οὐθ’ ὁ στρατιῶται τῆς μάχης παύσονται.
4. ὅτι οἱ ἁμέτεροι ἄνδρες νικήσουσιν εὗ οἴδα.
5. ἦν πολλὰ περὶ τῆς ψυχῆς ἢ καὶ ἦδει ὁ Σωκράτης καὶ ἔπραττε.
6. ὅσθα ἡμᾶς πολλὰ καὶ δείνα πάσχοντας ὑπὸ τοῦ αἰσχροῦ ῥήτορος τούτου ὅν οἴει ἔξειν ἀποπέψαι ταύτης ἐκ τῆς γῆς.
7. ἦκει εἰς τὴν ἁμετέραν πόλιν ἔνος. ἵσως εἰσέται ἃ χρή ποιεῖσθαι περὶ τῆς δεινῆς συμφορᾶς ταύτης.
8. ἄρ’ οἴει εἰδέναι κατὰ τὸν νόμον ἄρχειν;
9. ἦδει τὰ ἐναντία πράττων οἷς ἔδει.
10. πάντες ἵστο τὴν δύναμιν, ὅτι χαλεπῶν ἐστὶ τοῖς βροτοῖς.
Drill 92.E (p. 419)

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

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

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3. Principal Parts: ὑπολαμβάνω, ὑπολήψομαι, ὑπέλαβον, ὑπείληφα, ὑπείλημμαι, ὑπελήφθην
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3 Pluperfect forms are rare.
4. **Principal Parts:** φέρω, οἴσω, ἱνεγκα/ἱνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἡνέχθην

Person and Number: 3rd pl.  Particples: neut. pl. gen.

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5. **Principal Parts:** μένω, μενῶ, ἐμείνα, μεμένηκα, —,—

Person and Number: 3rd sing.  Particples: neut. sing. acc.

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**Participles**

| Present           | μένον                  |
| Aorist            | μεῖναν                 |

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4 Pluperfect forms are rare.
6. Principal Parts: διαφθείρω, διαφθεῖρο, διέφθειρα, διεφθαρκα/διεφθορα, διεφθαρμαι, διεφθάρην

Person and Number: 1st pl.  Participles: fem. pl. acc.

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**Pluperfect**

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7. Principal Parts: ἐπομαι, ἐψομαι, ἐστόμην, —, —, —


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5 Pluperfect forms are rare.
Drill 92.F (pp. 419-420)

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

Drill 92.G (pp. 421-422)

1. ἔμενον  2. μενοῦσι(ν)
3. τὸ μένον  4. ἐλήφθημεν
5. εἰλήμμεθα  6. ληψόμεθα
7. ἐφύγετε  8. φεύγετε
9. τοὺς φυγόντας  10. οἱ δίκην λαμβάνοντες
11. ἤνεγκε(ν)  12. οἴσεται
13. ὑπελαβον  14. ὑπειλήψη
15. ὑπελάμβανον  16. φέρεις
17. οἰσείς  18. ἤνεγκον/ἡνεγκαν
19. ἐπεσοθαί  20. σπέσθαι
21. ἐφόμεθα  22. διεφθαρκε(ν)/διέφθορε(ν)
23. οἱ διαφθείραντες  24. διαφθείραι

Drill 93.A (p. 423)

1. τίνι/τῷ  2. τίνες
3. τί  4. τίνων
5. τίνα  6. τί
7. τίνος/τοῦ  8. τίς
9. τίσι(ν)  10. τίνι/τῷ
Drill 93.B (p. 423)
1. to whom? for what?
2. of whom? of what? whose?
3. who (pl.) (subj.)?
4. for whom (pl.)? with what (pl.)?
5. for whom? with what?
6. whom (d.o.)? what (pl.) (subj., d.o.)?
7. what (subj., d.o.)?
8. who (subj.)?
9. of whom (pl.)? of what (pl.)? whose (pl.)?
10. of whom? of what? whose?

Drill 93.C (pp. 424–427)
1. Who said these things?
   What man said this thing?
2. Whom (pl.) of the citizens will you send away?
   What citizens did you send away?
3. What, then, is this thing? (It is) clear that (it is) bad.
4. On account of what cause does this slave now have great wealth?
5. In our city, at least, who (pl.) must rule whom (pl.)?
6. With what ever words did the enemies of Socrates persuade the Athenians to think this man worthy of death?
7. What strangers (are) these (whom) I see in the house?
8. To whom of you was Alexander not dear?
9. What do you have in mind, man? What thing? Where ever of mind are you?
10. What other good thing for me will these strangers accomplish?
11. What allies in the beginning of the war was the city having, and what powers (was it having)?
12. With what justice, master, are these men leading you to death?
13. How, Gorgias, will you persuade them and with what speech?
14. About what/whom does he have fear?
15. By whom were you persuaded? By the words of whom indeed/By whose indeed words?
16. On behalf of whom (pl.)/what things did you (pl.) make war? On account of what (why) did you (pl.) make peace?
17. From whom did you hear this word?
18. From whom were you learning this wisdom?
19. With a view to what work have they come or for the sake of what opinion?
20. On account of what (why) did you (pl.) go away from Athens?
Drill 93.D (pp. 427-429)
1. τίσι ποτὲ δεῖ πείθεσθαι καὶ τίσι μή;  
2. ὑπὸ τίνος ἀνδρὸς ἐφιλήθη ἢδε ἢ γυνή;  
3. τί βούλει; τίς ἔχει ὁ βούλει;  
4. τίνος υἱὸς ἢ ὁ Ἀλέξανδρος;  
5. τίνος γυνὴ ἢν ἢ Ἑλένη;  
6. ἀρα τοῦ Δημοσθένους ἔστι τὸ ἔργον ἢ τίνος ἐστὶ τοῦτο;  
7. ὃν ὁ Γοργίας λέγει, περὶ τίνος εἰ μανθάνεις;  
8. τίνος πατρὸς εἰ; τίνος μητρός;  
9. παρὰ τίνων οἱ παῖδες τὴν ἀρετὴν μανθάνουσιν;  
10. τίνα ὅπλα ἐστὶ σοῦ;  
11. τίνα εἰς πόλιν ἐδέξω;  
12. τίσιν διελέγου; τίνα ἐλέχθη;  
13. διὰ τί πάθος σοφὸς ἐγένου;  
14. τίνων ἦρξαν οἱ Λακεδαιμόνιοι μετὰ τὴν εἰρήνην;  
15. τίνες ἀρχῆς ἄξιοθῆσονται;  
16. τίς τε καὶ πόθεν πάρει ἐν τῇ ἱμετέρᾳ πόλει;

Drill 93-94.A (pp. 431-432)
1. ἄνθρωπος τις some man (subj.)  
2. ἄνθρωποις τισίν for some men  
3. κακόν τι some bad thing (subj., d.o.)  
4. κακά τινα some bad things (subj., d.o.)  
5. κακόν τινα some bad man (d.o.)  
6. γυναικῶν τινων of some women  
7. γυναῖκος τινος of some woman  
8. δαιμόνι τινι for some divinity  
9. δαιμονεῖ τινες some divinities (subj.)  
10. ἄγων τις some contest (subj.)  
11. ἄγωνα τινα some contest (d.o.)  
12. ὑβρεῖς τινος of some insolence  
13. ὑβριν τινά some insolence (d.o.)  
14. χρηματά τινα some money (subj., d.o.)  
15. χρημά τι some thing (subj., d.o.)  
16. αἰτίᾳ τινί by some cause  
17. αἰτία τις some cause (subj.)  
18. αἰτίας τινάς some causes (d.o.)
19. ἀνδράσι τισίν  for some men
20. ἀνδρός τινος  of some man

Drill 93–94.B (pp. 432–435)
1. Who (pl.) at that time were ruling the people?
2. Did you hear some new thing from them? For I (heard) some many and fearsome things.
3. Men having something fared well, men not (having something) (fared) badly.
4. It is necessary to send someone of the citizens to the land of the foreigners. Who, then, will be sent?
5. What ever skill do you have for the sake of which you are being honored?
6. Was Socrates at that time conversing with anyone? With whom was he conversing?
7. Either with some words or with money we shall be able to persuade the allies.
8. Zeus, what in the world do you want to do? What things shall I suffer?
9. We accomplished these things with the aid of someone indeed of (the) gods.
10. Every man is envied for/because of some virtue.
11. There was present to us some wise man, but a stranger.
12. What, then, was the speech after this one?
13. You are not willing to listen, Athenians, but I am saying some things that it is necessary to hear.
14. At the hands of some shameful and wicked man I suffered great violence.
15. What rhetors do you enjoy hearing? Some clever ones are speaking now.
16. Because of what misfortune are you suffering terribly?
17. Did she say these things or some other things? What words did she say?
18. With whom (pl.) did Socrates converse about the nature of the soul?
19. What were you enjoying doing, woman? What things were you doing?
20. Some divinities do not love mortals.

Drill 93–94.C (pp. 435–436)
1. τέχνη τινί ἐποίηθε τὰ ὀπλά ἐκεῖνα;
2. μαθηταὶ τινες τῷ Σωκράτει διαλέγονται.
3. ἦκε τις ἐκ τινος τῶν νίσσων;
4. οἱ δοῦλοι σου, ὃ Δημόσθενες, ἐλπίδα τινὰ τῆς ἐλευθερίας ἔχουσιν.
5. πέμψομεν τινα τῶν ἄνδρων εἰς τὴν βουλήν.
6. εἰς τὸν ἀγώνα δεῖσθε σοι καὶ φρενῶν τινων καὶ τύχης τινος.
7. ἐφέρθη τινὰ περὶ τῆς ὑβρεως τῶν ἄρχοντων;
8. ἐθέλει ὁ δῆμος τῷ λόγῳ τινὸς τῶν εὐ λεγόντων πείθεσθαι.
9. εἰπεῖν τι ἐθέλω. ἀρα τις ἀκούσεται;
10. ἐπʼ αἰτία τινὶ αὐτὸν οὐ φιλῶ.

Drill 95 (pp. 437–439)
1. I have not been persuaded by anyone of the ones speaking in the council.
2. I envy neither any man because of wealth nor any woman.
3. I told my children never to wrong anyone of men.
4. No one of the men who made war on behalf of the country was not wanting to be honored.
5. Nothing good from the ones having did I ever receive.
6. I have heard many things about the things that happened at that time, but one thing I want to learn from the god himself.
7. One fortune holds these strangers for all (of) whom it will be necessary to be sent out from the city.
8. Unclear will be these things to men refusing to see anything or hear (anything).
9. No one of women will ever be thought worthy of anything regarding anything.
10. No one in the agora did not see Gorgias.
11. The speech of one man persuaded the whole people.
12. One thing, at least, is clear: these women did not do anything bad.

Drill 96.A (pp. 441–443) (partial)
1. Present Simple
   If wise men hold the power in the city, all things are done with a view to the good (thing).
   Past Simple
   If wise men were holding the power in the city, all things were being done with a view to the good (thing).
   Present Contrary-to-Fact
   If wise men were holding the power in the city, all things would be (being) done with a view to the good (thing).
2. Present Contrary-to-Fact
   The wise men would be doing the things of the city according to justice if they were holding power, as I think. But as it is, we are suffering unjust things.
3. **Mixed Contrary-to-Fact**  
   If that young man had not died in war, now he would be near Socrates and would be discussing many things.

4. **Past Contrary-to-Fact**  
   We would not ever have received that master well if we had heard that he was so bad.

5. **Present Simple**  
   It is possible to learn many things from the poets if you are willing to be taught somehow by their verses.

6. **Past Contrary-to-Fact**  
   If the woman having come from the island had said the truth about the violence done by her husband, she would not have suffered terrible things at our hands.

7. **Mixed Contrary-to-Fact**  
   If I, at least had said the things that you said, man, concerning our ruler, I would be suffering many things and justly.

8. **Future Most Vivid**  
   Will you fight on behalf of the safety of the city, soldiers, if you are led into great dangers by this clever general?

9. **Present Contrary-to-Fact**  
   We would be paying attention to the archons indeed if we were thinking that they are understanding the things of the city.

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**Drill 96.B (pp. 443–444)**

1. **Mixed Contrary-to-Fact**  
   εἰ τοῖς χρήματα πολλὰ ἔχουσι τὸν νοῦν προσέσχες, νῦν ἂν ἔχαιρες μεγάλῳ πλούτῳ.

2. **Past Simple**  
   εἰ ἔχεις ἔργα ἐν τῷ Σωκράτῃ ἔρειν, αἰεὶ ἐλεόσουμεν εἰς ἄγορᾶν σὺν τοῖς ἑταῖροις αὐτοῦ.

3. **Present Contrary-to-Fact**  
   εἰ τῷ ὄντι ἐβούλου τὴν ἔμην γνώμην περὶ τούτων μαθεῖν, ὦ Γοργία, τοὺς ἐμοὺς λόγους ἂν ἣκουες.
4. Present Contrary-to-Fact

tὸν ἂν Σωκράτη ἐξήλουν τῆς σοφίας εἰ μὴ ἤθελον αὐτὸς σοφὸς γενέσθαι;

5. Present Simple

εἰ μανθάνειν περὶ τῆς ψυχῆς βουλόμεθα, τῷ Σωκράτει αὐτῆν τε καὶ ἄλλα πολλὰ
dιαλεγόμεθα. δεινὸς γὰρ διδάσκαλος ἐστίν.

Drill 97.A (p. 445)

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Drill 97.B (p. 445)

1. τὴν εὐδαιμονα 2. ὦ εὐδαιμον
3. τοὺς εὐδαιμονας 4. ὡ εὐδαιμονες/αἱ εὐδαιμονες
5. τῷ εὐδαιμονι 6. τῶν εὐδαιμόνων
7. τοῖς εὐδαιμοσι 8. τοῦ εὐδαιμονος
Drill 97.C (p. 445)

1. ὦ σῶφρον
2. ἡ σῶφρων
3. ὦ σῶφρον/τὸ σῶφρον
4. ταῖς σώφροσι
5. ὦ σῶφρον
6. τοῦ σῶφρονος
7. τῶν σωφρῶνων
8. ὦ σῶφρον

Drill 98-99 (pp. 447-449)

1. Not at all do I love you. Why, then, do you love me?
   ὦδέν, Adverbial Accusative
   τί, Adverbial Accusative

2. I intend to learn wisdom from Socrates. In this way I shall at some time become a teacher of (the) young men.
   τρόπῳ, Dative of Manner

3. Greatly I have been wronged by you, companion. For you said false words about my deeds.
   μέγα, Adverbial Accusative

4. Do you, at least, understand this speech at all?
   τί, Adverbial Accusative

5. In this way it is necessary for the ruler to rule the people in (the way in) which (it is necessary for) the father (to rule) his children.
   ταύτῃ, Dative of Manner
   ἡ, Dative of Manner

6. Not even a little did I rejoice because of this misfortune so terrible.
   σμήκρόν, Adverbial Accusative

7. In what way were these bad things accomplished by the slaves? They accomplished them in some way.
   τρόπον, Adverbial Accusative
8. What has happened, students? Why now are you speaking in opposition to the wise teachers?

τί, Adverbial Accusative
ἐναντίον, Adverbial Accusative

9. We were being led by the general through many dangers, but finally we came into safety.

τέλος, Adverbial Accusative

10. I envy you, at least, much because of your skill of speaking.

πολύ, Adverbial Accusative

Chapter 9, Exercises A (pp. 451-453)

1. τίς οὐκ ἄν χαλεπῶς ἤνεγκεν εἰ ὁ στρατηγὸς τοὺς στρατιώτας εἶπεν σὺν ὅπλοις μένειν, ἄλλ' ἐκ μάχης ἐφυγεν αὐτός;
Who would not have endured (it) with difficulty if the general had told his soldiers to remain with weapons but he himself had fled from battle?

2. εἴ τις τὸν ἄρχοντα ἀποκτενεῖ, δίκην ὁ δῆµος λήψεται πώς.
If anyone kills the archon, the people will somehow exact punishment.

3. πρὸς τίνας χρή εἰρήνην ποιεῖσθαι καὶ τίσιν πολεµεῖν καὶ τίνα τρόπον;
Against whom (pl.) is it necessary to make peace and upon whom (pl.) (is it necessary) to make war and in what way?

4. τίνος δὴ χάριν ταῦτα σοι ἐηρήται, ὦ Σώκρατες; οὐ γὰρ δὴ πού ἡµᾶς πείσεις τῷ ἀµαθεῖ ἐπέσθαι διδασκάλῳ ἐκείνῳ.
For the sake of what indeed have these things been said by you, Socrates? For you will certainly not, I suppose, persuade us to follow that ignorant teacher.

5. τίς γῆ; τί ποτε γένος; τίνας ὀρὼ ἔχοντας τίνα τὴν χώραν;
What land (is this)? What in the world race (is this)? Who (pl.) do I see are occupying this country?

6. φηµὶ οὐδὲν κακὸν θνητοῖς εἶναι ἀνθρώποις τὸν θάνατον.
I assert that death is nothing bad for mortal men.
7. ἵσως οὐκ οἴσθ' ὅτι οὗτοι ὑπ' ἀμαθίας οὐ σοὶ ἐψεσθαι μέλλουσιν εἰς τὴν τῶν πολεμίων νῆσον.
   Perhaps you do not know that these men at the hands of (because of) ignorance are not intending to follow you to the island of the enemies.

8. τίνι τρόπῳ οἱ νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες; ἔγωγε λέγω ὅτι οἴδε ἱσάσιν ἀλλ' οὐ φασιν εἰδέναι.
   In what way are the young men being corrupted and who (pl.) are the ones corrupting (them)?  I, at least, say that these men know, but they deny that they know.

9. ἀθλίως ἂν ἔπρᾳσον ἐγὼ εἰ τοὺς ἐχθροὺς ἦδη ἐν τῇ πόλει μένοντας. νῦν δὲ πεφεύγασιν ἅπαντες.
   I would be faring miserably if I knew (were knowing) that my enemies are remaining in the city.  But as it is, quite all have fled.

10. οἱ στρατιῶται οἱ τοῦ βασιλέως τοὺς διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ οἳ ἔφευγον ἔλαβον.
    The soldiers of the king destroyed some of the Athenians, others who were fleeing they seized.

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

1. If anyone had corrupted some young man in the city, the citizens would have exacted punishment, I suppose.
   If anyone corrupts some young man in the city, the citizens will exact punishment, I suppose.
   If anyone were corrupting some young man in the city, the citizens would be exacting punishment, I suppose.

2. Where do you say that (some) many foreigners are living in the city?  Do they have in mind to remain there?

3. To the man saying things that no one ought to say, what after all will you say?  What will be the end of these things for us?

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6 Chapter 10 word wrongly included here. Apologies!
4. Why in the world, shameful man, were you loving this man, but you were wanting to kill (the man) whom it was necessary to love?

5. The same man who shamefully took (it) is saying that I have taken the money of the people. From his deeds also his character I think will be clear.

6. Justice is said to be one in the soul, (justice) which even the man doing wrong has, just as often Socrates has said.

7. No other one ever yet of men endured the toil on behalf of the victory so just as you, (no one) either among the Greeks or among the foreigners. For you fought nobly and finally you prevailed.

8. How did you not do well (in) stopping my soul from ignorance? For you alone taught me the truth and nature of reality.

9. Not yet did I see a man, by Zeus, who received a reputation for courage and intelligence, but (who) finally refused to fight in front of the wall.

10. A. Many men are telling us that your father was living in a foreign land and there wretchedly died.
    B. You have heard not true things, but in Athens before his fate (he died). And it will be necessary for all men to know the truth.
    A. In what way, then, will you accomplish this thing?
    B. I shall accomplish this thing in some way.

11. You have now received very much money from us and the good things that you were saying you would do for us, nothing of these things have you not accomplished. To the prudent men, at least, it is clear that you are a good citizen.

12. The mortal body of the son who died at the hands of evil fortune had been carried (to) home to his wretched father. About the things that happened there after these things one man said one thing, another man said another thing. What of the things said do you think is true? Or do you suppose that all things have been said false?

13. You are asserting that even wretched slaves are able to learn about the works of intelligence and of moderation and of justice. Who then will teach them? For the master (will) altogether not (teach them).
14. We had taken no city yet of the non-Greeks, and we were still fighting terribly. But finally we heard that (some) many (cities) had been destroyed with courage not small by the army of the Athenians.

15. The general of the enemies saw that many and noble and good men were following with our archon, but that (a) few men (were following) with him and were deeming (him) worthy of little, which things he was bearing with difficulty.

16. There are some men who have supposed that courage and wisdom and justice are the same thing and (that) we have nothing of them by nature. The same men say that virtue is intelligence, which very (thing) is not at all able to be taught but is born in (men’s) souls.

17. If ever anyone says that it is necessary to make peace toward the Spartans, we shall seize him and we shall send (him) away out from the city.

18. Concerning these things I see that you, council, hold the same opinion as the multitude. For many men will say that this war is just, but perhaps no one of you will say that defeating the army of the Spartans will be easy.

19. Socrates used to say that wronging any man (was) a great evil (thing); (and that) therefore not wronging anyone, not even a little, (was) a noble thing.

20. I still want to say some other things in addition to the things (already) said: not at all am I (the) cause of misfortunes for the city. For many men have suffered and indeed have died at the hands of fortune and on account of bad judgments.

21. About the other things, good men, I shall say practically nothing, but about making war it is really and truly necessary to say my opinion. For many of you used to follow the judgment of the men in power, but now you want to be led otherwise somehow (somehow differently).

22. There are many men in the land of the Spartans who know well the arts of war, but if after all the men there have any intelligence, they do not at all want to make war upon the Athenians.

23. The noble reputation is a thing not small. Indeed I say that it is some safety and power.
24. Through to the end you have heard, soldiers, quite all things. You see the weapons. The battle awaits good men who do not have fear. I shall lead you against the enemies if you have courage. But if not, we shall altogether be defeated.

25. It is just that I welcomed these strangers into our city. For if (they are) enemies in nature, still they are friendly in mind, at least.

26. If anyone supposes that prudently the soldiers of the Athenians fled from the battle, by the gods, he is thinking not correctly.

27. I alone of quite all the Greeks was thought worthy to lead the army. If, after all, you, soldier men, are refusing to obey me and (are refusing) to follow (me), I shall follow with you, and I shall endure the same things as you.

28. Concerning courage I once heard from someone the following thing: it is nothing if (it is) not some ignorance of fearsome things. For no one goes to the things that he thinks are evil and not, therefore, is this thing in the nature of a man.

29. The men being now in power neither know the things of justice nor have any moderation. On account of what thing (why), citizens, is it necessary to pay attention to them?

30. If anyone is corrupting the laws through which it is possible for the city to be great, ought this man still live there?

31. A. Why do you have fear? What are the commanders discussing about you?
   B. Either to die or to live. The speech not great (long) (is) about great things.
   A. From where for you (arose) this misfortune?
   B. From where? From heaven. For not at all do the divinities love me.

32. Before this the laws used to be honored by all ancient men, but now the young men obey no law, not even the (laws) of their fathers.

33. Soldier men, you know that the men intending to lead us into battle are really hostile to the very men to whom (it is) a necessity for us also (to be hostile). And if you understand this thing, you will not be persuaded by the words of this wicked orator.
34. Now it is necessary for me to tell the truth to quite all the citizens. For if indeed I am corrupting some of the young men, others I have corrupted, it is indeed necessary, I suppose, for them to speak against me and to exact punishment from me. But if not, I shall be free.

35. I, Athenian men, by the gods have said neither anything unjust nor (anything) shameful, but (rather) some few things that I think will make clear to you the dangers of this war. Not yet have you understood any (of) my words.

36. A. What opinion does the teacher have about your speech?
   B. He says that I speak very well.
   A. He says true things.

37. What, citizens, has been done so bad by this Demosthenes? This man was my companion from childhood and your (companion). Why now ever do you say that you want to kill the same man?

38. A. I consider the poets of much value, who used to say some ancient wise things.
   B. Ancient speeches have some truth, but the majority of the things said now (are) false.
   A. Do you really say that the things that Gorgias teaches us and the other rhetors are not true?
   B. (I say) yes.

39. A. The man saying that having wealth is good, this man perhaps will consider wisdom, at least, of no value.
   B. Wealth indeed one man has, another man does not have, but no one of men, dear companion, does not want to become wise.

40. A. Do you think that it is necessary for the men fighting on behalf of the laws to pay attention to the long and false speeches of that disgraceful general?
   B. What, then, was it necessary for them to do? For then he was a general.

41. I think certainly that some of you, soldiers, wish to hear of the very battle that arose at that time for us against one another; for you believe that no one of men ever treats anyone of (the) citizens so badly. I want indeed to tell you about this (battle) from the beginning.
42. It is necessary for the men having a reputation for courage to be sent away into the land of the Spartans. For no one of these men will ever flee impelled by any fear. Through to the end each man will remain there.

43. At that time (some) many generals and soldiers died in that war, but now we are keeping the peace, and indeed our enemies (are keeping the peace). No one is dying at the hands of anyone.

44. The great king\(^7\) was dying according to (his) fate. He was speaking in this way somehow: “My children and all friends who are present, the end of life is now near for me. From many things I know this thing clearly. But it is necessary for you, after my death, to always say that I led a happy life.”

45. What, then, do I think is necessary for the multitude to believe? I have done all things on behalf of the citizens and still even now I am doing the necessary things. And these very things you, Demosthenes, say that you will do at some time, but it is clear to all that you want to do bad things with bad men.

46. A. Neither of one nor of the many is the thing not being/existing.
   B. Certainly indeed.
   A. And the thing really being, is it one?
   B. To me, at least, Socrates, the things being (are) many.
   A. But is justice some thing or no thing.
   B. Some thing, as I think.
   A. Justice, then, (is) one of the things being.
   B. How indeed not?
   A. And it is necessary for the things being to be many and not one.

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\(^7\) Chapter 10 word wrongly included here. Apologies!
47. A. We are saying, then, that the good (thing) is the thing that all men want. Or (are we) not (saying this)?
   B. (It is) the thing that indeed good men, at least, (want).
   A. And bad men (want) the opposite thing?
   B. Certainly indeed.
   A. Is the good (thing) always the same thing?
   B. But what do you mean, friend? For I do not yet follow.
   A. Do you think that many are good things or one only?
   B. To me, at least, it is necessary for the good (thing) to be one. But you perhaps think that it is necessary for these things to be otherwise.

48. A. Our enemies do not yet know our power.
   B. And who in the world does not know that great cities make war against small ones according to the (thing) just by nature?

49. A. Are we saying that all pains and pleasures are true or false, or (are we saying that) some (are) true, others (are) not?
   B. But how, companion, are pleasures or pains false?
   A. But how, friend, (are) fears true or false? Or (how are) opinions true or false?

50. Difficult indeed (are) the present things, soldier men, and not ever yet have you ceased from the toils of war. Many and great are the pains that you have suffered at the hands of the men fighting against our city, but the general clever in mind has told you to have no fear of death and indeed to rejoice because of the battle about to be. With what spirit, then, have you heard these things? In what way will you fight? Not at all do you have fear?

51. A. What do you say the nature of the soul is?
   B. I say that this is some immortal thing.
   A. Do you think, just as the majority (think), that the soul will be (in the house of) Hades after the body’s having died?
   B. Certainly not. For I learned from Socrates that the soul of every good man goes to the gods and receives their wisdom.
   A. Without the body, therefore, forever (with a view to always) the soul lives with the divinities.
   B. As, at least, wise Socrates was saying before dying, and a few other (= some not many things) after these things he discussed.
52. A. A man who is a friend, is he a friend to anyone or (is he) not?
   B. (It is) a necessity (that he is).
   A. Therefore (is he a friend) on account of nothing and for the sake of nothing, or on account of something and for the sake of something?
   B. On account of something and for the sake of something.
   A. (Is it) because that thing is a friend, for the sake of which a friend is a friend to a friend or is it neither a friend nor an enemy?
   B. Not at all am I following (you).
   A. Well, in this way perhaps you will follow and you will know clearly the things being said.
   B. How?

53. A. There is to us, we are saying, false opinion, but is there also true (opinion)?
   B. There is.
   A. And pleasure and pain often follow(s) these things, a thing that we were saying before, I mean (that they follow) true and false opinion.
   B. By all means indeed.
   A. So then pleasures and pains are true and false, or how do you think that this (thing) is?
   B. So.

Chapter 9, Exercises C (pp. 472–476)

1. μετὰ τὴν νίκην ὀλίγοι μὲν τῶν στρατιωτῶν ἔδον ὑπὸ τύχης ἄχθεντες ἢ ὑπὸ δαίμονος τινος, οί δὲ ἀμαθεῖς ἔχαιρον ἐφ᾽ οίς αὐτοὶ ἐπελεύθησαν. οἱ γε σώφρονες μάχην τινὰ νέαν ἔμενον.

2. εἴ τις εἰς ἐκείνην τὴν μῖκρὰν νῆσον ἔφυγε καὶ ἐκεῖ ἔμενε μόνος, οὐκ ἔφερέ που τὰ πολέμου πάθη τὰ δεινά, ἀλλὰ ἄρα εὐδαίμονα ἤγε βίον;

3. ἵσως οἰεὶ τοὺς Γοργίου μαθητὰς σοφιὰν ἀπ᾽ αὐτοῦ μανθάνειν, ἀλλὰ τίνες εἰσὶν ἀληθῶς τῶν ἀνθρώπων οἱ μανθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς; εἰ γὰρ οὕτος φρόνησιν εἰχὲ τινα, οὐκ ἂν χρήματα παρὰ νέου τινὸς ἐδέχετο.

4. εἰ ὁ εὐδαίμων στρατηγὸς ἐκείνος ταῦτῃ τὴν μάχην, φήσει που συμφοράν τινα γενέσθαι διὰ τοὺς κακοὺς τρόπους τοὺς τῶν στρατιωτῶν. οὐ γὰρ οἶδεν ἐκείνος ὁ ἄθλος τὸ ἄρχοντος ἔργον.
5. πάνυ πολλοὶ ἂν τῶν ἡμετέρων στρατιωτῶν πρὸ τοῦ τέλους τῆς μάχης ἂν ἀπέθανον εἰ μὴ ὁ ἀγαθὸς καὶ σώφρων στρατηγὸς αὐτοῦς ἐκ μεγάλων κινδύνων ἠγαγεν. οἱ γὰρ νέοι τοῦ στρατοῦ ἦσαν ἀμαθεῖς τῆς πολέμου τέχνης.

6. οἱ Σωκράτους ἐχθροὶ ἐφησαν τούτον τῶν δεινῶν τοὺς ἐν Ἀθήναις νέους διαφθείραί τε καὶ ἐτι διαφθείρειν. φήσαν ἄνδρα ὁ πρὸ μεγάλην εἶναι τὴν τοῦ διαλέγεσθαι δύναμιν.

7. “ῥᾴδιον μὲν τὸ τὰ ἡμετέρα σώματα διαφθείρειν, ἀλλ’ οὔποτε, ὦ βροτοὶ θεοῖς τε καὶ ἄθλιοι στρατιῶται τῶν Ἀθηναίων οἱ ὑπὸ τῶν βαρβάρων ληφθέντες.

8. τότε ἔωρων αὐτοὺς πόνους τε καὶ κινδύνους εὗ φέροντας, νῦν δὲ ὄρῳ τὰ ἀγαθὰ (πράγματα) σωφρόνως. πώς οὗ τιμηθήσονται οὕτωι δία τὴν σωφροσύνην;

9. οὔδένα πώποτ’ ἐν ταύτῃ τῇ πόλει ἑόρακα ἀμαθῇ καὶ ἄνευ φρονήσεως ὡς τὸν δήμοσθένην. οὕτω ἀρα οὔτε σωφροσύνην διδάσκει τὸ στρατιώτας ἐν πολέμῳ ἀγείν οὔτε δικαιοσύνην.

10. οὔτε έχουσιν ζῆν οἱ σωφρόνες ἐν εἰρήνῃ; πῶς οἱ ψυχῆς πονηροὶ τῇ ὁδῷ τῇ εἰς δίκην φεροῦσῃ ἐγόνται; εἰ ταύτῃ πράξουσι τὴν ἀρετὴν τῷ αὐτῶ τῇ ὁδῷ καὶ τῶν δίκαιων οὐκ ἀρα ἐξουσιόν βίον.

11. Α. πῶς οὔκ ἀμαθία ἐστίν αὕτη, ἢ τοῦ οἰεσθαί σε εἰδέναι ἢ οὐκ οἰεσθα; Β. ἢ σοφία ἀρα ἐστίν τὸ τίνα εἰδέναι ἢ οὐδε καὶ ἢ οὐκ οἶδεν.

12. πάντες μὲν ποῦ Ἀθηναίοι τοὺς υἱοὺς καὶ ἀνδρεῖαν διδάσκονται καὶ δικαιοσύνην καὶ σωφροσύνην, εἰ δὲ τὶς ἀνὴρ ταύτας τὰς ἀρετὰς ὅλην ποιεῖται, τίνα ποτὲ μανθάνουσιν οἱ υἱοὶ αὐτοῦ;