

Olendorff, Heinrich Gottfried

1874/46

ΚΛΕΙΣ

ΤΗΣ ΑΓΓΛΙΚΗΣ ΟΛΛΕΝΔΟΡΦΕΙΟΥ

ΜΕΘΟΔΟΥ.

A KEY

TO OLLENDORFF'S

GREEK & ENGLISH METHOD.

Ἐφηρμοσμένη ἰδίως εἰς τὴν ὑπὸ Ν. ΚΟΝΤΟΠΟΥΛΟΥ ἐκδοθεῖσαν
ἐλληνοαγγλικὴν μέθοδον.

ΕΝ ΣΜΥΡΝῃ

Ἐκ τοῦ τυπογραφείου Β. Τατικιάνου.

1876.

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ΤΟΙΣ ΑΝΑΓΝΩΣΤΑΙΣ

Γνωστὸν ἴσως τοῖς πᾶσιν ὅτι αἱ τῆς ταχυμαθείας μέθοδοι ἔχουσιν ὡς παράσημα ἕτερον πόνημα «Κλεῖδα τῆς Μεθόδου» καλούμενον, ὅπερ οὐδὲν ἄλλο ἐστὶν ἢ μετάφρασις τῶν ἐν τῷ βιβλίῳ περιεχομένων θεμάτων πρὸς ἣν οἱ σπουδασταὶ παραβάλλονσι τὰ ὑπ' αὐτῶν μεταφραζόμενα χάριν ἀκριβείας καὶ ὀρθότητος, καὶ μάλιστα ὁπόταν ἀφ' ἐαυτῶν καὶ ἄνευ τῆς βοηθείας διδασκάλων φιλοτιμῶνται ν' ἀποκτήσωσι τὴν γνώσιν ξένης τινὸς γλώσσης. Δημοσιεύσαντες δὲ πρὸ τινων ἐτῶν Ἑλληνοαγγλικὴν Μέθοδον τοῦ περιωνύμου Ὁλλενδόρφου, καὶ μὴ ἐκδόντες ἀ' ἀρχῆς καὶ τὴν Κλεῖδα αὐτῆς, ἐκ τε τῆς ἰδίας ἡμῶν πείρας καὶ ἐκ τῶν αἰτήσεων καὶ προτροπῶν ἄλλων, ἐκρίναμεν ἀναγκαῖον νὰ συμπληρώσωμεν τὸ ἔργον ἡμῶν, προσφέροντες τῇ σπουδαζούσῃ νεολαίᾳ καὶ τὸ ἀνὰ χεῖρας πονημάτιον, εὐέλπιδες ὅτι ὠφελήσει καὶ τοῦτο αὐτήν.

Ἐρῶ ὧσθε.

N. K.

ΚΛΕΙΣ

ἤτοι

ΔΙΟΡΘΩΣΙΣ ΤΩΝ ΘΕΜΑΤΩΝ.

1.

Have you the bread? Yes Sir, I have the bread. — Have you my bread? I have your bread. — Have you the meat? I have the meat. — Have you your meat? I have my meat. — Have you the salt? I have the salt. — Have you my salt? I have your salt. — Have you the sugar? I have the sugar. — Have you your sugar? I have my sugar. — Have you the water? I have the water. — Have you your water? I have my water. — Which paper have you? I have my paper. — Which table have you? I have my table. — Have you my table? I have your table.

2.

Which sugar have you? I have your sugar. — Which salt have you? I have my salt. — Have you my meat? I have your meat. — Which bread have you? I have my bread. — Which water have you? I have your water. — Have you the good hat? Yes, Sir, I have it. — Have you the bad table? I have it not. — Which knife have you? I have your beautiful knife. — Have you my silver fork? No, Sir, I have it not. — Have you my ugly paper? I have it. — Have you my fine meat? I have it not. — Which meat have you? I have my fine meat. — Have you my old bread? I have it not. — Have you my fine water? I have it. — Which pen have you? I have your fine gold pen. — Which spoon have you? I have my silver spoon. — Have you

(1) Golden, χρυσούς, εἶναι κυρίως ἐν χρήσει εἰς ὕψος ἱερογραφικὸν ἢ σεμνο-
περές, ἐν δὲ τῇ κοινῇ γλώσσῃ λαμβάνεται ἐπιθετικῶς τὸ οὐσιαστικὸν gold,
χρυσός.

my fine horse? I have it. — Which dog have you? I have your pretty dog. — Have you my wooden table? I have it not. — Have you your thread stocking? I have it not. — Which stocking have you? I have my silk stocking. — Which hat have you? I have your fine paper hat. — Have you my straw hat? I have it not. — Which stocking have you? I have the worsted stocking. — Which shoe have you? I have the leather shoe. — Have you the wooden gun? I have it. — Which boot have you? I have the pretty leather boot. — Which money have you? I have your good money. — Have you my fine silk hat? No, Sir, I have it not.

3.

Have you my gold ribbon? I have it not. — Which ribbon have you? I have the mother's. — Have you any thing? I have nothing. — Have you my steel pen? I have it not. — Which pen have you? I have my good silver pen. — What have you? I have nothing. — Have you my steel pen or my silver pen? I have your steel pen. — Have you my soap? I have it not. — Which soap have you? I have the neighbour's. — Have you the neighbour's dog or the tailor's? I have the tailor's. — Have you my candlestick? I have it not. — Which candlestick have you? I have my gold candlestick. — Have you my string? I have it not. — Which string have you? I have the mother's. — Have you my good wine? I have it not. — Have you your cream or the mother's? I have the mother's. — Have you this book? I have it not. — Have you this meat? I have it. — Which water have you? I have the baker's. — Have you any thing good? I have nothing good. — What have you pretty? What pretty thing have you? I have the pretty gold band. — Have you any thing ugly? I have nothing ugly; I have something fine. — What fine thing have you? I have the neighbour's fine dog.

4.

Have you my tea or my coffee? I have your coffee. — Which cheese have you? I have the tailor's good cheese. — Have you any thing handsome or any thing ugly? I have something handsome. — What old thing have you? I have the old cheese. — Are you hungry? I am not hungry. — Are you thirsty? I am not thirsty. — Are you hungry or thirsty? I am hungry. — Which book have you? I have the neighbour's good book. — Have you my bread or the baker's? I have the baker's. — Have you your coat or the tailor's? I have the tailor's. — Which fork have you?

(1) Ribbon, λέγεται ἰδίως διὰ τὰς μεταξωτὰς ταινίας διὰ δὲ τὰς χρυσοῦς προτιμότερον λέγειν Gold band.

I have the mother's. — Which spoon have you? I have the sister's. — Have you the neighbour's wooden candlestick? I have it not. — Which shoe have you? I have the sister's leather shoe. — Which boot have you? I have my fine leather boot. — Have you my horse or the baker's? I have the baker's. — Which stocking have you? I have the sister's silk stocking. — Have you my silver knife? I have it not. — What have you? I have nothing.

5.

Have you your thimble or the tailor's? I have neither mine nor the tailor's. — Which stick have you? I have that of my brother's friend. — Have you my pin or my sister's? I have neither yours nor your sister's; I have your mothers. — Have you your needle or mine? I have neither yours nor mine. — Which needle have you? I have that of your aunt's friend. — Are you hungry or thirsty? I am neither hungry nor thirsty. — Have you my meat or that of my friend's brother? I have neither yours nor that of your friend's brother; I have mine. — Are you sleepy? I am sleepy. — Are you warm? I am not warm. — Are you cold? I am not cold. — Are you warm or cold? I am neither warm nor cold. — Are you afraid? I am not afraid. — Have you the shoe of the merchant's friend or yours? I have that of the merchant's friend. — Have you my pencil? I have not yours; I have your boy's.

6.

Have you my watch? I have not your watch; I have your purse. — Which key have you? I have the watch-key of my aunt's merchant. — Have you my woollen cap or my sister's? I have neither yours nor your sister's; I have my mother's. — Have you the chocolate of my friend's father? I have it not. — Which boot have you? I have that of your shoemaker's boy. — Have you any thing pretty? I have nothing pretty. — What fine thing have you? I have the fine horse of my sister's baker. — Which house have you? I have the fine house of my merchant's sister. — Have you the merchant's purse or the tailor's? I have neither the merchant's nor the tailor's; I have that of my friend's father. — Have you my spoon or my fork? I have neither your spoon nor your fork; I have your gun. — Have you my golden string? I have not your golden string; I have the silver thimble of your father's tailor. — Are you sleepy or afraid? I am neither sleepy nor afraid; I am hungry.

7.

I have neither your umbrella nor the Englishman's. — Have you my soup? I have it not. — Which soup have you? I have my

sister's.—Have you my corkscrew or the carpenter's? I have neither yours nor the carpenter's.—Which have you? I have that of my father's merchant.—Have you your ink or my sister's? I have neither mine nor your sister's.—Have I your honey? You have it not.—Have I your cotton or the merchant's? You have the merchant's.—Which nail have I? You have that of my carpenter's brother.—Which soup have I? You have my mother's.—Have I your sister's? You have it not.—Am I warm? You are not warm.—Am I warm or cold? You are neither warm nor cold.—Am I hungry or thirsty? You are neither hungry nor thirsty.—Am I afraid? You are not afraid.—You are neither afraid nor ashamed.—What have I? You have nothing.—Have I your spoon or the captain's? You have neither mine nor the captain's.—Which have I? You have your own.—Have I my beer or the captain's? You have neither yours nor the captain's; you have your brother's.—Have I the Frenchman's biscuit or the Englishman's? You have neither the Frenchman's nor the Englishman's.—Have I any thing good or bad? You have neither any thing good nor bad; you have something fine.—What fine thing have I? You have the Frenchman's fine umbrella.

8.

Have I my beef or the cook's? You have the cook's.—Have I your mutton or the merchant's? You have neither mine nor the merchant's; you have your cook's.—Which butter have you? I have my merchant's.—Have I the tailor's button or the shoemaker's? You have neither the tailor's nor the shoemaker's.—Have I the Englishman's fine dog or his ugly one? You have the fine one.—Have I the tailor's good button or his bad one? You have the bad one.—Have you my mother's fine silver fork or her ugly one? I have the fine one.—Am I right? You are right.—Am I wrong? You are not wrong.—Am I right or wrong? You are neither right nor wrong; you are afraid.—You are not sleepy.—You are neither warm nor cold; you are ashamed.—Have I your meat? You have it not.—Have you it (have you got it)? I have it not.—Have you the Englishman's tea? I have it not.—Have I it? You have it not.—Have you my boy's pretty knife? I have it not.—Which chocolate have you? I have the Frenchman's.—Have you my watch? Which? The fine one.—I have it.—Have you the pretty or the ugly key? I have the pretty one.—Which pen have you? I have my good aunt's pretty gold pen.—Have you my cloth or the silk bonnet? I have neither your cloth nor the silk bonnet; I have your straw bonnet.—Which house have I? You have my good mother's.—Have I your money or that of your friend's boy? You have neither mine nor that of my friend's boy.

9.

Who has my purse? The man has it.—Has he my bottle? He has it not.—Who has my daughter's book? The young man has it.—Has he her gown? He has it not.—What has he? He has nothing good.—Have you the trunk of the young lady (the young lady's trunk)? I have not hers; I have her mother's.—Have I your candle or the captain's? You have neither mine nor his; you have your own.—Has the woman the peasant's bag? She has it not.—What has she? She has my sister's chicken.—Who has the youth's pen? His sister has it.—Has his sister his ink? She has not his; she has her own.—Is your friend hungry? He is not hungry.—Is he thirsty? He is not thirsty.—Is he hungry or thirsty? He is neither hungry nor thirsty.—Is the young lady cold? She is not cold.—Is she cold or warm? She is neither cold nor warm; she is sleepy.—Is my sister right? She is not wrong.—Is she right or wrong? She is neither wrong nor right.—Is she afraid or ashamed? She is neither afraid nor ashamed; she is hungry.—Has your sister my nut? She has it not.—Has your mother got it? She has it.

10.

Who has the cook's rice? His daughter has it.—Has she his chicken? She has it not.—Has the young man my bird? He has it not.—Has your son got it? He has it.—What has the son of the captain? He has his father's fine ship.—Has he his boat? He has her not.—Who has your servant's broom? The girl has it.—Has she his shoe? She has it not.—Who has it? His boy has it.—What has his sister? She has neither his broom nor his shoe; she has his waistcoat.—Have I your young lady's nut? You have it not.—Have I her brother's? You have it not.—Have I hers or her brother's? You have neither his nor hers; you have your own.—Which nut have I? You have your boy's.—Have you his gun or hers? I have neither his nor hers; I have yours.—Has any body my watch? Nobody has your watch.—Has any body my beer? Nobody has your beer.—Who has the captain's biscuit? Somebody has it.—Who has his ship? Nobody has her.—Is any body wrong? Nobody is wrong.—Who is right? Nobody is right.—Is any body hungry? Nobody is hungry.

11.

Has the Englishman any thing? He has nothing.—What has the Frenchman? He has the gun.—Which gun has he? He has his own.—What has your mother? She has the needle.—Which needle has she? She has her own.—Has she the coat of her son?

She has not his coat; she has his hat.—Has she his pocket-book or hers? She has neither his nor hers.—Which has she? She has mine.—Which candle has your servant? He has my brother's.—Has he his horse? He has it not.—Has he his beef or his mutton? He has neither his beef nor his mutton.—Has he his meat or his soup? He has neither his meat nor his soup.—What has he? He has his beer.—Have I your salt or your butter? You have neither my salt nor my butter.—What have I? You have your neighbour's good cheese.

12.

Has the peasant my money? He has it not.—Has the merchant got it? He has it not.—Who has it? Nobody has it.—Has your son any thing good? He has nothing good.—What has he ugly? He has nothing ugly.—Has the shoemaker his shoe or the tailor's? He has his own.—Who has the Frenchman's good coffee? The merchant has it.—Has he it? Yes, Sir, he has it.—Are you afraid or ashamed? I am neither afraid nor ashamed; I am thirsty.—Who has the broom? The maid-servant has it.—Has she the rice? She has it not.—Who has it? The woman-cook has it.—Has the woman-cook the meat? She has it not.—Who has my boot? The servant has it.—Which servant has it? Yours.—Has your male-cousin my watch? My male-cousin has it not, but my female cousin has it.—Has she the watch or the key? She has not the watch, but its key.—What has that horse? It has its shoe.—What has that ass? It has its hay.—Has it its hay or that of the horse? It has its own.—Have you the horse's shoe or its hay? I have neither its shoe nor its hay.—What has your cook's wife? She has her purse.—Which glove has the foreigner? He has his wife's.—Has the sailor my looking-glass? He has it not.—Have you this pistol or that? I have this.—Have you the tree of your garden or that of mine? I have neither that of your garden nor that of mine, but I have that of the captain's.—Have you this ink or that? I have neither this nor that.—Has your brother this pen or that? He has neither this nor that.—Which pen has he? He has his own.

13.

Which mattress have you? I have the sailor's.—Have you his good beer or his fine meat? I have neither this nor that.—Have you the corn of the Frenchman or that of the Englishman? I have neither the Frenchman's nor the Englishman's, but that of my granary.—Has the sailor this bird or that? He has not this, but that.—Which butter has the woman? She has that which you have.—Has the young lady my gold or silver pen? She has neither your gold nor your silver pen, but she has your steel

pen.—Have I your waistcoat or your brother's? You have neither mine nor my brother's.—Which chicken has your boy? He has the peasant's.—Has the peasant this chicken or that? He has not this, but that.—Who has your aunt's gown? Her daughter has it.—Has her daughter her trunk? She has not her trunk, but her thimble.—Which nut has your mother? She has her daughter's.—Has the captain his ship or the Frenchman's? He has neither his nor the Frenchman's.—Which has he? He has his friend's.—Has he the boat which you have? He has it not.

14.

Have you this note or that? I have this.—Has your tailor this needle or that? He has that.—Have I this fork or that? You have this, but not that.—Are you cold or warm? I am neither cold nor warm, but I am thirsty.—Is your friend afraid or ashamed? He is neither afraid nor ashamed, but he is sleepy.—Who is wrong? Your friend is wrong.—Has any one my umbrella? No one has it.—Is any one ashamed? No one is ashamed, but my friend is hungry.—Which bag have you? I have that which the peasant has.—Which horse has your brother? He has the one which I have.—Have you your ox or the peasant's? I have neither mine nor the peasant's.—Has your son the glove which I have? He has not the one which you have, but the one which his sister has.—Have you the thread or the worsted stocking? I have neither the thread nor the worsted stocking, but I have the silk stocking.—Have you the chocolate which the Englishman has? I have not that which the Englishman has, but that which the Frenchman has.—Which umbrella have you? I have my own.

15.

Is your son right or wrong? He is neither right nor wrong.—Has the Englishman any thing good or bad? He has nothing good nor bad, but he has something pretty.—What has he pretty? What pretty thing has he? He has the pretty chicken.—Has he the good biscuit? He has it not, but his good neighbour has it.—Have you the books? Yes, Sir, I have the books.—Have you my books? No, Sir, I have not your books.—Have I your bottles? You have my bottles.—Have I your pretty steel pens? You have not my pretty steel pens.—Which pocket-books have I? You have your friend's pretty pocket-books.—Has the sailor our good pistols? He has not our good pistols, but our good ships.—Who has the tailor's good needles? Nobody has his needles, but somebody has his fine leather boots.—Has the Englishman's boy my good looking-glasses? He has not your good looking-glasses, but your good umbrellas.—Has the shoemaker my leather shoes? He has your leather shoes.—What has the captain? He has his

good sailors.—Who has our fine gold watches? Nobody has your fine gold watches, but somebody has your fine pencils.—Has your neighbour the trees of your gardens? He has not the trees of my gardens, but he has your fine oxen.—Have you the horses' hay? I have not their hay, but their shoes.—Has your tailor my fine gold buttons? He has not your fine gold buttons, but your ~~fine~~ gold threads.—What has your sister? She has her fine nuts.—Has the sailor my sticks or my guns? He has neither your sticks nor your guns.—Who has my asses' hay? Nobody has it.

16

Which houses has your mother? She has her children's fine houses.—Which gardens has the Englishman? He has the gardens of the French.—What has your boy? He has his pretty knives.—Which servants has the Frenchman? He has the servants of the English.—What has the merchant? He has our pretty chests.—What has the baker? He has our good loaves.—Has he our horses or our asses? He has neither our horses nor our asses, but he has our fine sheaves.—Has the carpenter his wooden tables? He has not his wooden tables, but his iron hammers.—Which wolves has the foreigner? He has the wolves of our woods.—Which biscuits has he? He has the biscuits of his friends.—Has our friend our fine forks? He has not our fine forks.—Which has he? He has the small forks of his merchants.—Which brooms has your servant? He has his good merchants' brooms.—Have you the bag which my servant has? I have not the bag which your servant has.—Have you the chicken which my cook has or that which the peasant has? I have neither that which your cook has nor that which the peasant has.—Is the peasant hungry or thirsty? He is neither hungry nor thirsty.—Has your sister the spoon which I have or that which you have? She has neither that which you have nor that which I have.—Which spoon has she? She has that of her neighbour's brother.—Has your female neighbour our merchants' small spoons? She has not their small spoons, but their gold candlesticks.—Have you those birds? I have not those birds, but those pretty chickens.—Has the man this note or that? He has neither this nor that.—Has he your book or your friend's? He has neither mine nor my friend's; he has his own.

17

Have you these or those flowers? I have neither these nor those.—Have you the sheep of the English or those of the French? I have those of the French, but I have not those of the English.—Which horses have you? I have those of the foreigners.—Have I ~~our~~ letters? You have not ours, but those of our friends.—Have you the chickens of the sailors? I have not their chickens, but

their fine knives.—Which jewels has your boy? He has mine.—Have I my coats or the tailors'? You have not yours, but theirs.—Have you the looking-glasses which I have? I have not those which you have, but those your brother has.—Has your aunt your biscuits or mine? She has neither yours nor mine.—Which biscuits has she? She has her own.—Which asses has your friend? He has those which I have.—Has your sister my notes or hers? She has neither yours nor hers, but she has those of the captain's mother.—Have I your shoes or the tailors'? You have neither the former nor the latter.

18

Which box has the man? He has ours.—Has he our paper? He has it not.—Have you our works or those of the foreigners? I have not yours, but theirs.—Has your carpenter our nails or our children's? He has neither ours nor our children's.—Which hammers has he? He has his good iron hammers.—Has any one the ships of the French? No one has those of the French, but some one has those of the English.—Who has the cook's birds? Nobody has his birds, but somebody has his meat.—Who has his butter? His daughter has it.—Who has his cheese? His wife has it.—Who has his old gun? The Spaniard has it.—Have I this peasant's bag? You have not his bag, but his corn.—Which guns has the German? He has those which you have.—Which pencils has he? He has those of his old merchants.—Have you any thing good or bad? I have nothing good nor bad, but something fine.—What have you fine? What fine thing have you? I have our cook's fine oxen.—Have you not their fine sheep? No, Sir, I have them not.—Which umbrellas have the Italians? They have their friends'.—Is the merchant's son hungry? He is not hungry, but thirsty.—Has he our books? He has not ours, but those which his neighbour has.—Which horses has he? He has those which his friend has.—Is your friend cold or warm? He is neither cold nor warm.—Is he afraid? He is not afraid, but ashamed.—Has the young man the brooms of our servants? He has not their brooms, but their good soap.

19

Have you my fine pocket-books? I have them.—Have you the fine horses of the Turks? I have them not.—Which candlesticks have you? I have those of the English.—Who has my fine flowers? My daughters have them.—Which spoons have you? I have those of your friends.—Have I your good guns? You have them not, but ~~your~~ neighbours have them.—Have you my pretty jewels or my sister's? I have neither yours nor your sister's, but my own.—Has the Italian our pretty gloves? He has them not.

—Who has them? The Turk has them.—Has the tailor our waistcoats or our friends' (ŋ those of our friends)? He has neither the former nor the latter.—Which coats has he? He has those which the Germans have.—Which dogs have you? I have those which my neighbours have.—Have the sailors our fine mattresses? They have them not.—Have the cooks got them? They have them.—Has the captain your pretty books? He has them not.—Have I them? You have them.—You have them not.—Has the Italian got them? He has them.—Have the Turks our old guns? They have them not.—Have the Spaniards got them? They have them.—Has the German the pretty umbrellas of the Spaniards? He has them.—Has he them (Has he got them)? Yes, Sir, he has them.

20.

Have you any soap? I have some soap.—Has your brother any wood? He has no wood.—Have I any mutton? You have no mutton, but you have some beef.—Have your friends any money? They have some money.—Have they any milk? They have no milk, but they have some excellent butter.—Have I any wood? You have no wood, but you have some coals.—Who has the fine birds of the English? Their friends have them.—Who has the good biscuits of the bakers? The sailors of our captains have them.—Have they our pocket-books? Yes, Sir, they have them.—What have the Italians (What have the Italians got)? They have some beautiful pictures.—What have the Spaniards? They have some fine asses.—What have the Germans? They have some excellent corn.—Has the merchant any cloth? He has no cloth, but some pretty stockings.—Have the English any silver? They have no silver, but they have some excellent iron.—Have you any good coffee? I have no good coffee, but some excellent wine.—Has the merchant any good books? He has some good books.—Has the young man any milk? He has no milk, but some excellent chocolate.—Have the French any good gloves? They have some excellent gloves.—Have they any birds? They have no birds, but they have some pretty jewels.

21.

Have you any friends? I have some friends.—Have your friends any strawberries? They have some strawberries.—Have they any ink? They have some ink.—Have the shoemakers any good shoes? They have no good shoes, but some excellent leather.—Have the tailors any good waistcoats? They have no good waistcoats, but some excellent cloth.—Have the Russians any thing good? They have something good.—What have they good? They have some good oxen.—Has any one my small combs? No one has them.—Who has the peasants' fine chickens? Your cooks have them.—What have the bakers? They have some excellent bread.—

Have your friends any old wine? They have no old wine, but some good milk.—Has any body your golden candlesticks? Nobody has them.—Has the painter any umbrellas? He has no umbrellas, but he has some beautiful pictures.—Has he the pictures of the French or those of the Italians? He has neither the former nor the latter.—Which has he? He has those of his good friends.

22.

Which ships have the Germans? The Germans have no ships.—Have you any salt? I have some.—Have you any coffee? I have not any.—Have you any good wine? I have some good wine.—Have you any good cloth? I have no good cloth, but I have some good paper.—Have I any good sugar? You have not any good sugar.—Has the man any good honey? He has some.—Has he any good cheese? He has not any (He has none).—What hay has the horse? He has some good hay.—What leather has the shoemaker? He has some excellent leather.—Have you any jewels? I have not any (I have none).—Who has some jewels? The merchant has some.—Have I any shoes? You have some shoes.—Have I any hats? You have no hats.—Has your friend any pretty knives? He has some pretty knives.—Has he any good oxen? He has not any good oxen.—Have the Italians any fine horses? They have not any fine horses.—Who has some fine asses? The Spaniards have some.—Has the American any money? He has some.—Have the French any cheese? They have not any.—Who has some good soap? The merchant has some.—Who has any good bread? The baker has some.—Has the foreigner any wood? He has some.—Has he any coals? He has not any (He has none).—What rice have you? I have some good rice.—Have the English any good milk? They have no good milk, but they have some excellent butter.

23.

Have you a pen? I have one.—Has your boy a good book? He has a good one.—Has the German a good ship? He has none.—Has your tailor a good coat? He has a good one.—He has two good ones.—He has three good ones.—Who has some fine boots? Our shoemaker has some.—Has the joiner any bread? He has not any ŋ none.—Has your servant a good broom? He has one.—Has he this broom or that? He has neither.—Which broom has he? He has that which your servant has.—Have the peasants these or those bags? They have neither.—Which bags have they? They have their own.—Have you a good servant? I have a good one.—Who has a good chest? My brother has one.—Has he a leather or a wooden chest? He has a wooden one.—Has the captain a fine dog? He has two.—Have your

friends any fine houses? They have some.—How many houses have they? They have four.—Has the young man a good or a bad pistol? He has not a good one. He has a bad one.—Have you an apple? I have none.—Has your friend a good corkscrew? He has two.—Have I a friend? You have a good one. You have two good friends. You have three good ones. Your brother has four good ones.—Has the carpenter an iron nail? He has six iron nails. He has six good ones and seven bad ones.—Who has some good beef? Our cook has some.—Who has five good pears? Our neighbour has six.—Has the peasant any corn? He has some.—Has he any guns? He has not any (η none).—Who has some good friends? The Turks have some.—Have they any money? They have not any (η none).—Who has their money? Their friends have it.—Are their friends thirsty? They are not thirsty, but hungry.

24.

How many friends have you? I have two good friends.—Have you eight good trunks? I have nine.—Has your servant three brooms? He has only one good one.—Has the captain two good ships? He has only one.—How many pencils has your sister? She has but two good ones.—How many shoes has the shoemaker's wife? She has six.—Has the young man nine good books? He has only five.—How many guns has your brother? He has only four.—Have you much bread? I have a good deal.—Have the Spaniards much money? They have but little.—Has your neighbour much coffee? He has only a little.—Has the foreigner much corn? He has a great deal.—Have you many brothers? I have only one.—Have the English many friends? They have but few.—Has our horse much hay? He has enough.—Has the Italian much cheese? He has a great deal.—Has this man courage? He has none.—Has the painter's boy any pencils? He has some.—What is the matter with your brother? Nothing is the matter with him.—Is he cold? He is neither cold nor warm.—Is he afraid? He is not afraid.—Is he ashamed? He is not ashamed.—What is the matter with him? He is hungry.—Have the painters any fine gardens? They have some fine gardens.—Has the hatter good or bad hats? He has some good hats.—What has the American? He has much sugar.—What has the Russian? He has a great deal of salt.—Has the peasant much rice? He has not any (η none).—Has he much meat? He has but little.—What have we? We have much bread, much wine and many books.—Have we much money? We have only a little, but enough.

25.

Have you much pepper? I have but little.—Has the cook much

beef? He has but little beef, but he has a great deal of mutton.—How many oxen has the German? He has ten.—How many horses has he? He has only four.—Who has a good many biscuits? The captains' sailors have a great many.—Have we many letters? We have only a few.—How many letters have we? We have only three pretty ones.—How many gardens has the painter? He has but two.—How many knives has the Russian? He has three.—Has the captain any fine horses? He has some fine horses, but his brother has none.—Have we any jewels? We have a good many.—What jewels have we? We have gold jewels.—What candlesticks have our friends? They have silver candlesticks.—Have they gold ribbons? They have some.—Have you too much butter? I have not enough.—Have our boys too many books? They have too many.—Has our friend too much milk? He has only a little, but enough.—Has the youth any pretty sticks? He has no pretty sticks, but some beautiful birds.—What chickens has our cook? He has some pretty chickens.—How many has he? He has ten.—Has the Englishman this or that pocket-book? He has neither this nor that.—Has he the mattresses which we have? He has not those which we have, but those which his friends have.

26.

Have the Turks much wine? They have but little wine, but a good deal of coffee.—Have the Russians any pepper? They have not much pepper, but a good deal of salt.—Who has a good deal of meat? The English have a good deal.—Have you no other gun? I have no other.—Have we any other milk? We have some other milk.—Have I no other cheese? You have some other cheese.—Has your brother no other pistol? He has another.—Has our neighbour no other horse? He has no other.—Has your sister no other cherries? She has some others.—Have the shoemakers no other shoes? They have no others.—Have you no other servant? I have another.—Has your brother no other scissors? He has some others.—Has he no other plums? He has some others.—How many other plums has he? He has six others.—How many gardens have you? I have only one, but my aunt has two.—Have the tailors many coats? They have only a few, they have only four.—How many stockings have you? I have only two pair.—Have you any other raspberries? I have no others.—How many corkscrews has the merchant? He has nine.—How many arms has this man? He has only one, the other is a wooden one.—What heart has your boy? He has a good heart.

27.

Have you many plums? I have a few.—Have you many strawberries? I have only a few.—Has the painter's friend many look-

ing-glasses? He has only a few.—Has your aunt a few shillings? She has a few.—Have you a few crowns? We have a few.—How many crowns have you? I have three.—How many pence has the Spaniard? He has not many, he has only five.—Have you much butter? I have only a little, but enough.—Have the sailors the mattresses which we have? They have not those which we have, but those which their captain has.—Has the Frenchman many shillings? He has only a few, but he has enough.—Has your servant many pence? He has no pence, but shillings.—Who has the beautiful flowers of the Italians? We have them.—Have the English many ships? They have a great many.—Have the Italians many horses? They have not many horses, but a great many asses.—What have the Germans? They have many pencils.—How many pencils have they? They have thirty-five.—Have we the horses of the English or those of the Germans? We have neither the former nor the latter.—Have we the umbrellas of the Spaniards? We have them not, but the Americans have them.

28.

Which volume have you? I have the first.—Have you the second volume of my work? I have it.—Have you the third or the fourth book? I have neither the former nor the latter.—Have *you* we the fifth or the sixth volume? We have the fifth, but we have not the sixth volume.—Which volumes has your friend? He has the seventh volume.—Have you this or that glove? I have neither this nor that.—Has your friend these or those notes? He has these but not those.—Has your brother's neighbour a few pence? He has a few.—Has he a few shillings? He has five.—Have you another stick? I have another.—What other stick have you? I have another iron stick.—Have you a few good candlesticks? We have a few.—Has your boy another hat? He has another.—Have these men any vinegar? These men have none; but their friends have some.—Have the peasants any other bags? They have no others.—Have they any other loaves? They have some other loaves.—Have they any other cheese? They have some other cheese.—What day of the month is it? It is the eighth.—Is it not the eleventh? No, Sir, it is the tenth.—Who has our shillings? The Russians have them.—Have they our gold? They have it not.—Has the youth much money? He has not much money, but much courage.—Have you the nails of the carpenters or those of the joiners? I have neither those of the carpenters nor those of the joiners, but those of my merchants.

29.

How many volumes has this work? It has two.—Which volume of his work have you? I have the second.—Have you my

work or my brother's? I have both.—Has the foreigner my comb or my sister's? He has both.—Have you my bread or my cheese? I have neither the one nor the other.—Has the Dutchman my glass or that of my friend? He has neither the one nor the other.—Has the Irishman our horses or our chests? He has both.—Has the Scotchman our shoes or our stockings? He has neither the one nor the other. (He has neither).—What has he? He has his good iron guns.—Have the Dutch our ships or those of the Spaniards? They have neither the one nor the other (They have neither).—Which ships have they? They have their own.—Have we any more vinegar? We have some more.—Has our merchant any more hay? He has some more.—Has your friend any more money? He has not any more.—Has he any more jewels? He has some more.—Have we any more tea? We have no more tea; but we have some more coffee.—Has the Pole any more salt? He has no more salt; but he has some more butter.—Has the painter any more pictures? He has no more pictures; but he has some more pencils.—Have the sailors any more biscuits? They have not any more.—Have your boys any more books? They have not any more.—Has the young man any more friends? He has no more.—Has the Chinese any more tea? He has no more.

30.

Has our cook much more beef? He has not much more.—Has he many more chickens? He has not many more.—Has the peasant much more milk? He has not much more milk; but he has a great deal more butter.—Have the Chinese many more horses? They have not many more.—Has the German a few more dishes? He has a few more.—Have you a few more plates? I have no more plates; but I have a few more ~~spoons~~.—What have you more? We have a few more ships, and a few more good sailors.—Have I a little more money? You have a little more.—Have you any more courage? I have no more.—Have you much more vinegar? I have not much more; but my brother has a great deal more.—Has he sugar enough? He has not enough.—Have we crowns enough? We have not enough.—Has the joiner wood enough? He has enough.—Has he hammers enough? He has enough.—What hammers has he? He has iron and wooden hammers.—Have you much more paper? I have much more.—Have we many more looking-glasses? We have many more.—Have you one more penknife? I have one more.—Have our neighbours one more garden? They have but one more.—Has our friend one more umbrella? He has no more.—Have the Danes a few more books? They have a few more.—Has the tailor a few more buttons? He has not any more.—Has your carpenter a few more nails? He has no more nails; but he has a few sticks more.—

forks

Have the Poles a few more pence? They have a few more.

31.

Have you rice enough? We have not enough rice (\hat{n} rice enough); but we have enough sugar (\hat{n} sugar enough).—Have you many more gloves? I have not many more.—Has the Russian another ship? He has another.—Has he another bag? He has no other.—What day of the month is it? It is the tenth.—How many friends have you? I have but one good friend.—Has the peasant too much bread? He has not enough.—Has he much money? He has but little money, but enough hay.—Have we the thread or the cotton stockings of the Americans? We have neither their thread nor their cotton stockings.—Have we the gardens which they have? We have not those which they have, but those which our neighbours have.—Have you any more honey? I have no more.—Have you any more oxen? I have not any more (\hat{n} no more).—Have you a penknife? I have several.—Has he several coats? He has only one.—Who has several looking-glasses? My uncle has several.—What looking-glasses has he? He has beautiful looking-glasses.—Who has my good cakes? Several men have them.—Has your friend a child? He has several.

32.

Have you as much coffee as tea? I have as much of the one as of the other.—Has this man a son? He has several.—How many sons has he? He has four.—How many children have our friends? They have many; they have ten.—Has your uncle a daughter? He has two.—Have we as much bread as butter? You have as much of the one as of the other.—Has the man as many friends as enemies? He has as many of the former as of the latter.—Have we as many shoes as stockings? We have as many of these as of those.—Has your father as much gold as silver? He has more of this than of that.—Has the captain as many sailors as ships? He has more of the former than of the latter.—Have you as many guns as I? I have quite as many.—Has the foreigner as much courage as we? He has quite as much.—Have ~~we~~ as much good paper as bad? We have as much of the one as of the other.—Have our neighbours as much cheese as milk? They have more of this than of that.—Have your sons as many cakes as books? They have more of the former than of the latter.—How many noses has the man? He has but one.—How many fingers has he? He has several.—How many pistols have you? I have only one, but my father has more than I: he has five.

33.

How many hands has the man? He has two hands and two eyes.—Have my children as much courage as yours? Yours have more than mine.—Have I as much money as you? You have less than I.—Have you as many books as I? I have fewer than you.—Have I as many enemies as your father? You have fewer than he.—Have the Russians as many children as we? We have fewer than they.—Have the French as many ships as we? They have quite as many.—Have we as many jewels as they? We have fewer than they.—Have I as many apples as your sister? You have more than she.—Have I as many nuts as she? She has more than you.—Have you as many needles as my sisters? I have more than they.—How many pens have your sisters? They have nine.—Have we fewer knives than the children of our friends? We have fewer than they.—Who has fewer friends than ~~we~~ *you*? Nobody has fewer.—Have you as much of your wine as of mine? I have as much of yours as of mine.—Have I as many of your books as of mine? You have fewer of mine than of yours.—Has the Turk as much of your money as of his own? He has less of his own than of ours.—Has your baker less bread than money? He has more of the former than of the latter.—Has our merchant fewer dogs than horses? He has fewer of the former than of the latter.

34.

Have your servants more sticks than brooms? They have more of the former than of the latter.—Has our cook less mutton than beef? He has as much of the one as of the other.—Has he as many birds as chickens? He has more of the former than of the latter.—Has the carpenter as many sticks as nails? He has just as many of the former as of the latter.—Have you more glasses than biscuits? I have more of the former than of the latter.—Has your friend more paper than ink? He has not so much of the former as of the latter.—Has he more umbrellas than gloves? He has not so many of the former as of the latter.—Who has more soap than I? My daughter has more.—Who has more pencils than you? The painter has more.—Has he as many horses as I? He has not so many horses as you; but he has more pictures.—Has the merchant fewer oxen than we? He has fewer oxen than we, and we have less corn than he.—Have you another letter? I have another.—Has your son one more pocket-book? He has several more.—~~Have the Portuguese as many gardens as we?~~ We have fewer than ~~they~~ *he*.—Has the youth as many notes as we? He has quite as many.—Have you as much courage as our neighbour's son? I have quite as much.—Have your aunts as many eggs as we? We have fewer than they. We have less

bread, and less butter than they.—We have but little money, but enough bread, meat, cheese and wine.

35.

Have you time to work? I have time, but no mind to work.—Have you still a mind to buy my friend's house? I have still a mind to buy it, but I have no more money.—Has your brother time to cut some sticks? He has time to cut some.—Has he a mind to cut some bread? He has a mind to cut some, but he has no knife.—Has your sister time to cut some cheese? She has time to cut some.—Has your neighbour a desire to cut the tree? He has a desire to cut it, but he has no time.—Has the tailor time to cut the cloth? He has time to cut it.—Am I right in buying a gun? You are right in buying one.—Is your friend right in buying a great ox? He is wrong in buying one.—Am I right in buying little oxen? You are right in buying some.—Have I time to cut the trees? You have time to cut them.—Has the painter a mind to buy a horse? He has a mind to buy two.—Has your captain time to speak? He has time, but no desire to speak.—Are you afraid to speak? I am not afraid, but I am ashamed to speak.—Have you a desire to speak? I have a desire, but I have not the courage to speak.—Am I right in speaking? You are not wrong in speaking, but you are wrong in cutting my trees.

36.

Has your friend's son a desire to buy one horse more? He has a desire to buy one more.—Have you a wish to buy a few more horses? We have a wish to buy a few more, but we have no more money.—What has our tailor a mind to mend? He has a mind to mend our old coats.—Has the shoemaker time to mend our shoes? He has time, but he has no mind to mend them.—Who has a mind to mend our hats? The hatter has a mind to mend them.—Are you afraid to look for my horse? I am not afraid, but I have no time to look for it.—What have you a mind to buy? We have a mind to buy something good, and our neighbours have a mind to buy something beautiful.—Are their children afraid to pick up some nails? They are not afraid to pick up some.—Have you a mind to break my jewel? I have a mind to pick it up, but not to break it.—Am I wrong in picking up your gloves? You are not wrong in picking them up, but you are wrong in cutting them.—Have you the courage to break these glasses? I have the courage, but I have no mind to break them.—Who has a mind to break our looking-glass? Our enemy has a mind to break it.—Have the foreigners a mind to break our fine plates? They have a mind, but they have not the courage to break them.—Have you a mind to break the captain's pistol? I have a mind, but I am

afraid to break it.—Who has a mind to buy my beautiful house? Nobody has a mind to buy it.—Have you a mind to buy my beautiful flowers or those of the English? I have a mind to buy yours, and not those of the English.

37.

Which gardens has the Frenchman a desire to buy? He has a desire to buy those which you have, those which your daughter has, and those which my daughter has.—Which pens have you a wish to seek (*to* look for)? I have a wish to seek (*to* look for) yours, mine, and ~~our~~ daughters'.—Which dishes have the enemies a desire to break? They have a desire to break those which you have, those which I have, and those which our children and our friends have.—Has your mother a desire to buy these or those cakes? She has a desire to buy these.—Am I right in picking up your notes? You are right in picking them up.—Is the Italian right in seeking *to* looking for your pocket-book? He is wrong in seeking (*to* looking for) it.

38.

Have you a mind to buy another table? I have a mind to buy another.—Has our enemy a mind to buy one ship more? He has a mind to buy several more, but he is afraid to buy any.—Have you two umbrellas? I have only one, but I have a wish to buy one more.—Do you wish to speak? I wish to speak.—Is your son willing to work? He is not willing to work.—What does he wish to do? He wishes to drink some wine.—Do you wish to buy any thing? I wish to buy something.—What do you wish to buy? I wish to buy some oxen.—Are you willing to mend my linen? I am willing to mend it.—Who will mend our son's stockings? We will mend them.—Do you wish to work? I wish to work, but I am tired.—Do you wish to break my glasses? I do not wish to break them.—Are you willing to seek my son? I am willing to seek him.—What do you wish to pick up? I wish to pick up that crown, and that shilling.—Do you wish to pick up this or that penny? I wish to pick up both.—Does your neighbour wish to buy these or those knives? He wishes to buy both these and those.—Does that man wish to cut your finger? He does not wish to cut mine, but his own.—Does your daughter wish to cut some paper? She wishes to cut some.—What does the shoemaker wish to mend? He wishes to mend our old shoes.—Does the tailor wish to mend any thing? He wishes to mend some waistcoats.—Does your enemy wish to burn his ship? He does not wish to burn his, but ours.—Do you wish to do any thing? I do not wish to do any thing.—What do you wish to do? We wish to warm our tea, and our father's coffee.—Are you willing to warm my sister's broth? I am willing to

warm it.—Is your servant willing to make my fire? He is willing to make it, but he has no time.

39.

Does the Russian wish to buy this or that picture? He will buy neither this nor that.—What does he wish to buy? He wishes to buy some ships.—Which looking-glasses does the Englishman wish to buy? He wishes to buy those which the French have, and those which the Italians have.—Does your sister wish to look for my umbrella or my stick? She wishes to look for both.—Do you wish to drink some wine? I wish to drink some, but I have not any.—Does the cook wish to drink some milk? He does not wish to drink any, he is not thirsty.—What does the captain wish to drink? He does not wish to drink any thing.—What does the hatter wish to make? He wishes to make some hats.—Does the carpenter wish to make any thing? He wishes to make a large ship.—Do you wish to buy a bird? I wish to buy several.—Does the Turk wish to buy more knives than guns? He wishes to buy more of the former than of the latter.—How many brooms does your servant wish to buy? He wishes to buy four.—Do you wish to buy many stockings? We wish to buy only a few pair, but our children wish to buy a great many.—Will your children look for the jewels which we have? They will not look for those which you have, but those which my mother has.—Does any one wish to tear your coat? No one wishes to tear it.—Do your children wish to tear my books? They wish to read them, but not to tear them.

40.

At whose house is our father? He is at his friend's.—To whom do you wish to go? I wish to go to you.—Will you go to my house? I will not go to yours, but to my brother's.—Does your brother wish to go to his friend's? He does not wish to go to his friend's, but to his neighbour's.—At whose house is your daughter? She is at our house.—Will you look for our hats or for those of the Dutch? I will look neither for yours, nor for those of the Dutch, but I will look for mine, and for those of my good friends.—Am I right in warming your broth? You are right in warming it.—Is my servant right in warming your linen? He is wrong in warming it.—Is he afraid to tear your coat? He is not afraid of tearing it, but of burning it.—Do you wish to go to our brother's? I do not wish to go to his house, but to their children's.—Is the Scotchman at any body's house? He is at nobody's.—Where is he? He is at his own house.—Do your children wish to go to our friends? They do not wish to go to your friends, but to ours.—Are your children at home? They are not

at home, but at their neighbours'.—Is the captain at home? He is not at home, but at his brother's.—Is the foreigner at our aunt's? He is not at our aunt's, but at our mother's.—At whose house is the Englishman? He is at ours.—Is the American at our house? No, Sir, he is not at your house, but at his friend's.—With whom is the Italian? He is with nobody; he is at home.

41.

Do you wish to go home? I do not wish to go home.—Is your father at home? No, Sir, he is not at home.—With whom is he? He is with our old neighbour's good friends.—Will you go to any one's house? Where is your son? He is at home.—What will he do at home? He will drink some wine.—Is your sister at home? She is not at home; she is at her aunt's.—What do you wish to drink? I wish to drink some beer.—What does the Frenchman wish to do? He wishes to work, and to drink some good wine.—What have you at home? I have nothing at home.—Has the merchant a desire to buy as much sugar as tea? He wishes to buy as much of the one as of the other.—Art thou tired? I am not tired.—Who is tired? My little sisters are tired.—Has the Spaniard a mind to buy as many asses as horses? He wishes to buy more of the former than of the latter.—Do you wish to drink any thing? I do not wish to drink any thing.—How many chickens does the woman-cook wish to buy? She wishes to buy three.—Do the Germans wish to buy any thing? They do not wish to buy any thing.—Does the Spaniard wish to buy any thing? He wishes to buy something, but he has no money.

42.

Whither do you wish to go? I wish to go home.—Do you wish to go home? I wish to go thither.—Does your son wish to go to my house? He wishes to go there.—Is your brother at home? He is.—Do your children wish to go to my house? They do wish to go there.—To whom will you take this note? I will take it to my mother.—Will your servant take my note to your father's? He will take it there.—Will your brother carry my gun to the Turk's? He will carry it thither.—To whom do our enemies wish to carry our pistols? They wish to carry them to the Russians.—Whither will the shoemaker carry my shoes? He will carry them home.—Will he carry them home? He will not carry them thither.—Will you take your son to my house? I will not take him to your house, but to the captain's.—When will you take him to the captain's? I will take him there to-morrow.—Do you wish to take my children to the physician's? I will take them thither.—When will you take them thither? I will take them thither to-day.—At what o'clock will you take them

thither? At half past one.—When will you send your servant to the physician's? I will send him there to-day.—At what o'clock? At a quarter past nine.—Will you go any where? I will go some where.—Whither will you go? I will go to the Scotchman's.—Will your friend go to any one? He will go to no one.

43.

Will you come to me? I will not.—Whither do you wish to go? I wish to go to the good Frenchmen's.—Will the good Germans go to your house? They will not go there.—Whither do they wish to go? They do not wish to go any where.—Will the Irishman come to you? He will come to me.—Will your son go to any one? He will go to some one.—To whom does he wish to go? He wishes to go to his friends.—Will the Spaniards go any where? They will go no where.—When will you take your youth to the painter's? I will take him thither to-day.—Whither will he take these letters? He will take them no where.—Will you take the physician to this man's? I will take him there.—When will the physician go to your brother's? He will go there to-day.—Will you send a servant to me? I will send one.—Will you send a child to the painter's? I will not send one there.—Will the Englishman write one note more? He will write one more.—Has your niece a mind to write as many letters as I? She has a mind to write quite as many.—To whom does she wish to send them? She wishes to send them to her friends.—Who wishes to write little notes? The young lady wishes to write some.

44.

At whose house is your father? He is at nobody's; he is at home.—Has your brother time to go to my house? He has time to go there.—Do you wish to carry many books to my father's? I will only carry a few.—Will you send one trunk more to our friend? I will send him several more.—How many more hats does the hatter wish to send? He wishes to send five more.—Will the tailor send as many shoes as the shoemaker? He will send fewer.—Has your son the courage to go to the captain's? He has the courage to go there, but he has no time.—Do you wish to buy as many dogs as horses? I will buy more of the former than of the latter.—At what o'clock do you wish to send your servant to the Portuguese's? I will send him thither at a quarter to seven.—At what o'clock is your mother at home? She is at home at twelve o'clock.—At what o'clock does your friend wish to write his notes? He will write them at midnight.—Are you afraid to go to the captain's? I am not afraid, but ashamed to go there.—Is your daughter ashamed to go to my aunt's? She is not ashamed, but afraid to go there.

45.

Will you speak to the physician? I will speak to him.—Does your son wish to see me in order to speak to me? He wishes to see you in order to give you something.—Does he wish to kill me? He does not wish to kill you; he only wishes to see you.—Does our old friend's son wish to kill an ox? He wishes to kill two.—Who has a mind to kill our cat? Our neighbour's boy has a mind to kill it.—How much money can you send me? I can send you nineteen shillings.—Will you send me my carpet? I will send it you.—Will you send the shoemaker any thing? I will send him my shoes.—Will you send him your coats? No, I will send them to my tailor.—Can the tailor send me my coat? He cannot send it you.—Are your children able to write to me? They are able to write to you.—Will you lend me your basket? I will lend it you.—Has the carpenter money enough to buy a house? He has enough to buy one.—Has the peasant a desire to buy some bread? He has a desire to buy some, but he has not money enough to buy some.

46.

Has your son paper to write a note? He has not any to write one.—Have you time to see my sister? I have no time to see her.—Does your mother wish to see me? She does not wish to see you.—Has your servant a broom to sweep the house? He has one.—Is he willing to sweep it? He is willing to sweep it.—Is he willing to sweep my floor? He is willing to sweep it.—Has the sailor money to buy some chocolate? He has none to buy any.—Has your cook money to buy some beef? He has some.—Has he money to buy some chickens? He has none to buy any.—Have you salt enough to salt my beef? I have enough to salt it.—Will your friend come to my house in order to see me? He will neither come to your house nor see you.—Has your neighbour a desire to kill his horse? He has no desire to kill it.—Will you kill your friends? I will neither kill my friends nor my enemies.—Whom do you wish to kill? I do not wish to kill any body.—Have you a glass to drink your wine? I have one, but I have no wine; I have only tea.—Will you give me money to buy some? I will give you some, but I have only a little.—Will you give me that which you have? I will give it you.—Can you drink as much wine as milk? I can drink as much of the one as of the other.—Has our neighbour any wood to make a fire? He has some to make one, but he has no money to buy bread and meat.—Are you willing to lend him some? I am willing to lend him some.

47.

Do you wish to speak to the German? I wish to speak to him.—Where is he? He is with the American's son.—Does the Dane wish to speak to me? He wishes to speak to you.—Does he wish to speak to your brother or to mine? He wishes to speak to both.—Can our neighbour's children work? They can work, but they will not.—Can you cut me some bread? I can cut you some.—Have you a knife to cut me some? I have one.—Can you mend my gloves? I can mend them, but I have no wish to do it.—Can the tailor make me a coat? He can make you one.—Do you wish to speak to the Dutchman's children? I wish to speak to them.—What will you give them? I will give them some good cakes.—Will you lend them any thing? I am willing to lend them something, but I cannot lend them any thing; I have nothing.

48.

Has the cook any more salt to salt the beef? He has a little more.—Has he any more rice? He has a great deal more.—Will he give me some? He will give you some.—Will he give some to my little boys? He will give them some.—Will he kill this or that chicken? He will neither kill this nor that.—Which ox will he kill? He will kill the good peasant's.—Will he kill this or that ox? He will kill both.—Who will send us biscuits? The baker will send you some.—Have you any thing to do? I have nothing to do.—What has your son to do? He has to write to his good friends and to the captains.—To whom do you wish to speak? I wish to speak to the Italians and to the French.—Do you wish to give them some money? I wish to give them some.—Do you wish to give that woman some bread? I wish to give her some.—Will you give her a gown? I will give her one.—Will your friends give me some coffee? They will give you some.—Will you lend me your books? I will lend them you.—Will you lend your neighbours your mattress? I will not lend it them.—Will you lend them your carriage? I will lend it them.—To whom will you lend your umbrellas? I will lend them to my friends.—To whom does your friend wish to lend his linen? He will lend it to nobody.—Will you lend any one cups? I cannot lend any to any body; I have none.

49.

What has your father to drink? He has to drink some good wine.—Has your servant any thing to drink? He has to drink some tea.—What have you to do? I have to write.—What have you to write? I have to write a letter.—To whom? To the

captain.—What has the shoemaker to do? He has to mend my shoes.—What have you to mend? I have to mend my worsted stockings.—To whom have you to speak? I have to speak to the carpenter.—Where will you speak to him? At his house.—To whom has your brother to speak? He has to speak to your son.—What has the Frenchman to do? He has to answer a note.—Which note has he to answer? He has to answer his sister's.—Have I to answer the Englishman's note? You have to answer it.—Which letter have you to answer? I have to answer my good mother's.—Has your aunt to answer a note? She has to answer a note.—Who has to answer notes? Our children have to answer a few.—Will you answer the notes of the merchants? I will answer them.—Will your father answer this or that note? He will answer neither this nor that.—Will any one answer my letter? No one will answer it.—Will you write to me? I will write to you.—Will you write to the German? I will write to him.—Who will write to the Spaniards? Our children will write to them.—Who will write to our sisters? Our neighbour's children will write to them.—Will they not write to their mother? They will write to her.—Can the Russians write to us? They can write to us, but we cannot answer them.

50.

Who will answer my letters? Your friends will answer them.—Which letters will your father answer? He will answer only those of his good friends.—Will he answer my note? He will answer it.—Have you to answer any one? I have to answer no one.—Have you a mind to go to the ball? I have a mind to go there.—When will you go there? To-day.—At what o'clock? At half past ten.—When will you take your boy to the play? I will take him there to-morrow.—At what o'clock will you take him there? At a quarter to seven.—Where is your daughter? She is at the play.—Is your niece at the ball? She is there.—Where is the merchant? He is at his counting-house.—Where does your cook wish to go to? He wishes to go to the market.—Is your cousin at the market? He is not there.—Where is he? He is in his warehouse.—Where is the Dutchman? He is in his magazine.—Will you come to my house in order to go to the play? I will come to your house, but I have no mind to go to the play.—Where is the Irishman? He is at the market.—To which theatre do you wish to go? I wish to go to the French.—Will you go to my garden or to that of the Scotchman? I will neither go to yours nor to that of the Scotchman; I wish to go to that of the Italians.

51.

Does the physician wish to go to our warehouses or to those of the Dutch? He will neither go to yours nor to those of the Dutch, but to those of the French.—What do you wish to buy at the market? I wish to buy a basket and some carpets.—Where will you take them to? I will take them home.—How many cups do you wish to buy? I wish to buy a dozen.—To whom do you wish to give them? I will give them to my aunt.—Has your servant a mind to sweep the floor? He has a mind to do it, but he has no time.—Have the French many warehouses? They have many.—Have the English as many dogs as cats? They have more of the former than of the latter.—Have you many guns in your warehouses? We have many there, but we have but little corn.—Do you wish to see our guns? I will go into your warehouses in order to see them.—What do you wish to buy? I wish to buy a few tea-cups, a pocket-book, a pair of scissors, a few glasses, some coffee-boxes, a looking-glass and a pistol.—Where will you buy your trunk? I will buy it at the market.

52.

Have you as much tea as wine in your warehouses? We have as much of the one as of the other.—Who wishes to tear my linen? Nobody wishes to tear it.—Will the French give us any bread? They will give us some.—Will they give us as much meat as bread? They will give you less of the former than of the latter.—Will you give this man a shilling? I will give him several.—How many shillings will you give him? I will give him five.—What will the English lend us? They will lend us many books.—Have you time to write to the merchant? I wish to write to him, but I have no time to-day.—When will you answer the Spaniard? I will answer him to-morrow.—At what o'clock? At nine.—Where does the German wish to go? He wishes to go no where.—Does your servant wish to warm my broth? He wishes to warm it.—Is he willing to make my fire? He is willing to make it.—Where does the carpenter wish to go? He wishes to go to the wood.—Where is the youth? He is at the ball.—Who is at your aunt's ball? Our sons, daughters and friends are there.

53.

Son, will you go for some sugar? Yes, father, I will go for some.—Whither will you go? I will go into the garden.—Who is in the garden? Our friends' children are there.—Will you send for some cakes? I will send for some.—Will you send for the physician? I will send for him.—Will you give me my broth? I will give it you.—Where is it? It is at the corner of the fire.—

—Will you give me some money to fetch some meat? I will give you some to fetch some.—Where is your money? It is in my counting-house; will you go for it? I will go for it.—Where is your cat? It is in the hole.—In which hole is it? In the hole of the garret.—Where has the peasant his corn? He has it in his bag.—Has he a cat? He has one.—Where is it? It is at the bottom of the bag.—Is your cat in this bag? It is in it.—What have you to do? I have to mend my silk stockings, and to go to the end of the road.—Who is at the end of the road? My son is there.—When have you to speak to my brothers? This evening.—At what o'clock? At a quarter to nine.—When can you go to the market? I can go thither in the morning.—At what o'clock? At half past six.—When will you go to the Englishman's? I will go to-night.—Will you go to the physician's in the morning or in the evening? I will go in the morning.—At what o'clock? At a quarter past seven.

54.

Will you speak to the Italian? I will speak to him.—When will you speak to him? At present.—Where is he? He is at the other end of the wood.—Are the children able to answer my notes? They are able to answer them.—What do you wish to say to the servant? I wish to tell him to make the fire, and to sweep the warehouse.—Will you tell your brother to sell me his horse? I will tell him to sell it you.—What do you wish to tell me? I wish to speak a word to you.—Whom do you wish to see? I wish to see the German.—Have you any thing to tell him? I have to say a few words to him.—Will you do me a favour? Yes, Sir, which (if what is it)? Will you tell my servant to sweep the warehouses? I will tell him to sweep them.—What will you say to my father? I will tell him to sell you his horse.—Will you tell your daughter to go to my mother's? I will tell her to go.—Have you any thing to say to my aunt? I have a word to say to her.—John, are you here? Yes, Sir, I am here.—What are you going to do? I am going to your hatter to tell him to mend your hat.—What has your merchant to sell? He has some beautiful leather gloves to sell, wooden baskets, and steel pens.—Has he any iron guns to sell? He has some, but he does not wish to sell any.

55.

What o'clock is it? It is a quarter past twelve.—At what o'clock does your sister wish to go out? She wishes to go out at a quarter to twelve.—Is it late? It is not late.—What are you going to do? I am going to read.—What have you to read? I have a good book to read.—Will you lend it me? I will lend it you.

— When will you lend it me? I will lend it you to-morrow. — Have you a mind to go out? I have no mind to go out. — Are you willing to stay here, my dear friend? I cannot remain here. — Where have you to go? I have to go to my uncle's counting-house. — When will you go to the ball? To-night. — At what o'clock? At midnight. — Do you go to the Spaniard's in the evening or in the morning? I go to his house both in the evening and in the morning. — Where are you going to now? I am going to the theatre. — Where is your son going? He is going no where; he is going to stay at home to write his letters. — At what o'clock is the Scotchman at home? He is at home every evening at a quarter past eight. — When does your cook go to market? He goes thither every morning at half past five. — When does your brother go to the Germans? He goes to their house every day. — At what o'clock? At seven o'clock in the morning. — Has the merchant one more coat to sell? He has one more, but he does not wish to sell it. — Does your father wish to buy this or that ox? He wishes to buy neither this nor that. — Which does he wish to buy? He wishes to buy his friend's. — Has the friend one more carriage to sell? He has not one more carriage to sell; but he has a few more good ships to sell. — When will he sell them? He will sell them to-day. — Where? At his warehouse. — Do you wish to see my friend? I wish to see him in order to know him. — Do you wish to know my little sister? I wish to know her. — Who wishes to know my children? The French captain wishes to know them. — Does your brother wish to buy too many pears? He wishes to buy a great many, but not too many.

56.

Where is your brother? He is at his warehouse. — Does he not wish to go out? No Ma'am, he does not wish to go out. — What is he going to do there? He is going to write to his friends. — Will you stay here or there? I will stay there. — Where will our aunt stay? She will stay there. — Has our friend a mind to stay in the garden? He has a mind to stay there. — Can you lend me a book? I can lend you several. — What are you in want of? I am in want of a good gun. — Are you in want of this picture? I am in want of it. — Does your brother want money? He does not want any. — Does he want some boots? He does not want any. — What does he want? He wants nothing. — Who wants any pepper? Nobody wants any. — Does any body want sugar? Nobody wants any. — What do I want? You want nothing. — Does your mother want any thing? She wants nothing. — What does the Englishman want? He wants some linen. — Does he want any jewels? He does not want any. — What does the sailor want? He wants some biscuits, meat, butter and cheese. — Does he not want some bread?

He does not want any. — Are you going to give me any thing? I am going to give you some meat bread and wine. — Does your father want these or those pictures? He wants neither these nor those. — Are you in want of me? I am in want of you. — When do you want me? At present. — What have you to say to me? I have a word to say to you. — Is your son in want of us? He is in want of you and your brother. — Is your mother in want of my sister? She is in want of her. — Has she any thing to tell her? She has a few words to say to her. — Does any one want my son? No one wants him.

57.

Do you want any thing? I want nothing. — Of whom is your father in want? He is in want of his servant. — What do you want? I want the note. — Do you want this or that note? I want this. — What do you wish to do with it? I wish to open it in order to read it. — Does your son read our notes? He reads them. — When does he read them? He reads them when he receives them. — Does he receive as many notes as I? He receives more than you. — What do you give me? I give you nothing (I do not give you any thing). — Do you give this book to my sister? I do. — Do you give her a bird? I do. — To whom do you lend your books? I lend them to my friends. — Does your mother lend me a gown? She lends you one. — To whom do you lend your clothes? I lend them to nobody (I do not lend them to any body). — Do you love your mother? I do. — Does your mother love you? She does. — Do you like that little boy? I like him. — Do you like that ugly woman? I do not like her. — Whom do you love? I love my children. — Whom do we love? We love our relations and our friends. — Do we love any body? We do not love any body. — Does any body love us? Our relations and our friends love us.

58.

Does the Englishman finish his letter? He finishes it. — Which letters do you finish? I finish those which I write to my friends. — Do you see any thing? I see nothing. — Do you not see my fine house? I do. — Does your sister see my large garden? She does not see it. — Does your brother see our ships? He does not see them, but we see them. — How many soldiers do you see? We see a great many, we see more than a hundred. — Do you drink any thing? I do. — What do you drink? I drink some wine. — What does the sailor drink? He drinks some beer. — Do we drink wine or cider? We drink both wine and cider. — What do the Italians drink? They drink some chocolate. — Do we drink any wine? We do drink some. — What are you writing? I am

writing a little note. — To whom? To my aunt. — Is your aunt writing? She is writing. — To whom is she writing? She is writing to her cousin. — Do we arrange any thing? We do not arrange any thing. — What is your brother setting in order? He is setting his books in order. — Do you sell your ship? I do not sell it. — Does the captain sell his? He does. — What does the Russian sell? He sells his oxen. — What do you pick up? I pick up my knife. — Does your sister pick up her needle? She picks it up. — Do you take off your hat? I do not take it off. — Who takes off his hat? Nobody takes it off. — Does the merchant set his bottles in order? He sets them in order. — Do you set your boots in order? I do not set them in order; they do not require to be set in order.

59.

Are you reading? I am reading. — What are you reading? I am reading the letter of my friend's brother. — What is your mother reading? She is reading a book. — What are you doing? We are reading. — Are your young ladies reading? They are not reading, they have not time to read. — Do you read the books which I read? I do not read those which you read, but those which your father reads. — Do you know that man? I do not know him. — Does your friend know him? He knows him. — When do you write your notes? We write them in the evening. — What do you do in the morning? We go out. — What do you say? I say nothing. — Does your sister's friend say any thing? She says something. — What does she say? I do not know. — What do you say to my servant? I tell him to sweep the room and to go for some bread, butter, cheese and wine. — Do we say any thing? We say nothing. — What does your neighbour's brother say to the shoemaker? He tells him to mend his shoes. — What do you say to the tailors? I tell them to make my clothes. — Do you go out? I do not go out. — Who goes out? My brother's neighbour goes out. — Where is he going? He is going to the garden. — To whose house are you going? We are going to the good Frenchmen's. — Do you not go to your father's friends? We do not go there.

60.

Is your daughter coming? She is coming. — To whose house is she coming? She is coming to my house. — Do you come to my house? I do not come to your house, but to your children's. — Where is your friend's brother going to? He is going no where; he remains at home. — Are you going home? We are not going home, but to our children's friends. — Where are your friend's children? They are in their father's garden. — Are the Scotch in

their gardens? They are there. — Do you know my children? We know them. — Do my children know you? They do not know us. — Whom are you acquainted with? I am acquainted with nobody. — Is any one acquainted with you? Some one is acquainted with me. — Who knows you? The good captain knows me. — What do you eat? I eat some bread. — Does not your friend eat some meat? He does not eat any. — Do you cut any thing? We cut some cheese. — What does the merchant cut? He cuts some cloth. — Do you send me any thing? I send you a good gun. — Does your mother send you money? She sends me some. — Does she send you more than I? She sends me more than you. — How much does she send you? She sends me more than ten crowns. — When do you receive your letters? I receive them every morning. — At what o'clock? At half past nine. — At what o'clock do you go out? I go out every morning at a quarter past ten.

61.

Does my aunt answer your notes? She answers them. — What does your boy break? He breaks nothing, but your boys break my glasses. — Do they tear any thing? They tear nothing. — Who burns my letter? Nobody burns it. — Are you looking for any body? I am not looking for any body. — What is my daughter looking for? She is looking for her purse. — What does your cook kill? He kills a chicken. — What do you buy? I buy some knives. — Do you buy more knives than glasses? I buy more of the former than of the latter. — How many horses does the Irishman buy? He buys a great many; he buys more than thirty. — What does your servant carry? He carries a large trunk. — Where is he carrying it? He is carrying it home. — To whom do you speak? I speak to the German. — Do you speak to him every day? I speak to him every morning and every evening. — Does he come to your house? He does not come to mine, but I go to his. — What has your servant to do? He has to sweep the rooms, and to set my books in order. — Does he set them in order? He sets them in order. — When does he set them in order? Every morning.

62.

Do you work as much as your son? I do not work as much as he. — Does he eat more than you? He eats less than I. — Can your children write as many letters as my children? They can write quite as many. — Can the Russian drink as much cider as wine? He can drink more of the former than of the latter. — When do your neighbour's friends go out? They go out every morning at a quarter to seven. — Which letter do you send to

your father? I send him my own.—Do you not send mine? I send it also.—Are you killing a bird? I am killing one.—How many chickens does your cook kill? He kills four.—To whose house do you take my son? I take him to the painter's.—When is the painter at home? He is at home every evening at eight o'clock.—What o'clock is it now? It is not yet six o'clock.—Do you go out in the evening? I go out in the morning.—Are you afraid to go out in the evening? I am not afraid, but I have no time to go out in the evening.

63.

Do you speak English? No, Sir, I speak French.—Does your sister speak German? No, ma'am, she speaks Italian.—Does the Dutchman speak instead of listening? He speaks instead of listening.—Do you go out instead of remaining at home? I remain at home instead of going out.—Does your daughter play instead of studying? She studies instead of playing.—When does she study? She studies every day.—In the morning or in the evening? In the morning and in the evening.—What does she study? She studies English.—Do you buy a carriage instead of buying a horse? I buy neither the one nor the other.—Does our neighbour break his plates instead of breaking his cups? He breaks neither.—What does he break? He breaks his glasses.—Do the children of your brother's friend read? They write instead of reading.—What does our cook do? He goes to the market instead of making a fire.—Does the captain give you any thing? He gives me something.—What does he give you? He gives me a great deal of money.—Does he give you money instead of giving you bread? He gives me both money and bread.—Does he give you more cheese than bread? He gives me less of the former than of the latter.—Do you find what you are looking for? I find what I am looking for.—Does your mother find what she is looking for? She finds what she is looking for, but her aunt does not find what she is looking for.—Who is looking for me? Your brother is looking for you.—Is any body looking for my son? Nobody is looking for him.—Are my children looking for any thing? They are looking for something, but find nothing.

64.

Do you go to the play this evening? I do not go to the play.—What have you to do? I have to study.—What do you study? I study Greek.—At what o'clock do you go out? I do not go out in the evening.—What is your father doing? He is writing.—Is he writing a book? He is writing one.—When does he write it? He writes it in the morning and in the evening.—Does he not go out? He cannot go out; he has a sore foot.—Does

the shoemaker bring our shoes? He does not bring them; he cannot work; he has a sore knee.—Are you cutting me some bread? I cannot cut you any; I have sore fingers.—Do you not read my book? I cannot read it; I have a sore eye.—Have not the Frenchmen sore eyes? They have not sore eyes.—Do they not read too much? They do not read enough.—Where are you taking me to? I am taking you to the theatre.—Do you not take me to the market? I do not take you thither.—What do the butchers find? They find the oxen and sheep which they are looking for.—What day of the month is it to-day? It is the third.—What day of the month is it to-morrow? To-morrow is the fourth.—Whom are you looking for? I am looking for your son.—Have you any thing to tell him? I have something to tell him.—Whom is the German looking for? He is looking for his friend in order to take him to the garden.—What is the Englishman doing in his room? He learns to read and to write.

65.

What does your friend give you? He gives me many books instead of giving me money.—Does your servant make your bed? He does not make it.—What is he doing instead of making your bed? He is sweeping the room instead of making my bed.—Do you read the book which I read? I do not read that which you read, but that which the great captain reads.—Are you ashamed to read the books which I read? I am not ashamed, but I have no wish to read them.—What do you go for? I go for some wine.—Does your father send for any thing? He sends for some beer.—Does your servant go for some wood? He goes for some.—For whom does your brother send? He sends for the physician.—Does your servant take off his coat in order to make the fire? He takes it off in order to make it.—Do you take off your gloves in order to give me money? I take them off in order to give you some.—Do you learn English? I learn it.—Does your brother learn German? He learns it.—Who learns French? The Englishman learns it.—Do we learn Italian? We do.—What do the Frenchmen learn? They learn English and German.—Do you speak Spanish? No, Sir, I speak Italian.—Who speaks Polish? My brother speaks Polish.—Do your neighbours speak Russian? They do not speak Russian, but Arabic.—Do you speak Arabic? No, I speak Greek and Latin.—What horse have you? I have an English horse.—What money have you there? Is it German or English money? It is Russian money.—Have you an Italian hat? No, I have a Spanish hat.—Are you an Englishman? No, I am a Frenchman.—Is your friend a Spaniard? No, he is a Greek.—Are these men Russians? No, they are Germans.—Do the Russians speak Polish? They do not speak Polish, but Latin, Greek and Arabic.

66.

Is your neighbour a merchant? No, he is a joiner.—Are these men merchants? No, they are carpenters.—Are you a cook? No, I am a baker.—Are you a fool? I am not a fool.—What is that man? He is a physician.—Do you wish me any thing? I wish you a good morning.—What does the young man wish me? He wishes you a good evening.—Do your children come to me in order to wish me a good morning? They come to you in order to wish you a good morning.—Has the Englishman black eyes? No, he has blue eyes.—Has that man large feet? He has little feet, a large forehead and a large nose.—Do you listen to me? I listen to you.—Does your little brother listen to me? He speaks instead of listening to you.—Do you listen to what I am telling you? I listen to what you are telling me.—Do you listen to what your father tells you? I listen to it.—Do your children listen to what we tell them? They do not listen to it.—Does your father correct my exercises or my brother's? He corrects neither yours nor your brother's.—Which does he correct? He corrects mine.—Which lesson are you studying? I am studying the twenty-second.—Do you drink tea or coffee in the morning? I drink coffee.—Do you drink coffee every morning? I drink some every morning (*à* I do).—What does your brother drink? He drinks chocolate.—Does he drink some every day? He drinks some every morning.—Do your children drink coffee? They drink tea instead of drinking coffee.—Who takes off his hat? My friend takes it off.—Who takes away the glasses? Your servant takes them away.—Do you read Spanish? I do not read Spanish, but Italian.—What book is your brother reading? He is reading an English book.—Do you give me English or German paper? I give you neither English nor German paper; I give you good French paper.

67.

Do you show me any thing? I show you gold watches.—Does your father show his gun to my brother? He shows it him.—Does he show him his fine clothes? He shows them to him.—Does your mother show her fine gown to my sister? She shows it her.—Does she show her beautiful velvet bonnets? She shows them to her.—Does the Englishman smoke? He does not smoke.—Do you go to the concert? I go to the ball instead of going to the concert.—Does your sister go to the theatre? She goes to the concert instead of going to the theatre.—Does the gardener go into the garden? He goes to the market instead of going to the garden.—Do you send your valet to the tailor's?—I send him to the soemaker's instead of sending him to the tailor's.—Does your sister intend to go to the concert this evening? She does

not intend to go to the concert, but to the ball.—When do you intend to go to the theatre? I intend to go there this evening.—At what o'clock? At a quarter past six.—Do you go for my daughter? I go for her.—Where is she? She is in her room.—Do you find the man whom you are looking for? I do.—Do your sons find the friends whom they are looking for? They do not find them.—What does your uncle want? He wants some tobacco.—Will you go for some? I will go for some.—What tobacco does he want? He wants some English tobacco.—Does he not want snuff? He does not want any.—Do you want tobacco? I do not want any; I do not smoke.

68.

Do you know any thing? I do not know any thing.—What does your little brother know? He knows how to read and write.—Does your little sister know how to write? She knows how to read, but she does not know how to write.—Does she know English? She does not know it.—Do you know German? I do.—Do your brothers know Greek? They do not know it, but they intend to study it.—Do you know French? I do not know it, but I intend to learn it.—Do your children know how to read Italian? They know how to read, but not how to speak it.—Do you know how to swim? I do not know how to swim, but how to play.—Does your uncle know how to make coats? He does not know how to make any, he is no tailor.—Is he a merchant? He is not.—What is he? He is a physician.—Do you intend to study Arabic? I intend to study Arabic and Syriac.—Does the Englishman know Russian? He does not know it; but he intends learning it.—Whither are you going? I am going to the warehouse, in order to speak to my brother.—Does he listen to you? He listens to me.—Do you wish to drink some cider? I wish to drink some wine; have you any? I have none, but I will send for some.—When will you send for some? Now.—Do you know how to make tea? I know how to make some.—Where is your mother going to? She is going no where; she remains at home.—Do you know how to write a letter? I know how to write one.—Does your brother know how to write exercises? He knows how to write some.—Whom do you conduct? I conduct my son.—Where are you conducting him to? I am conducting him to my friends' to wish them a good morning.—Does your servant conduct your little sister? He conducts her.—Whither does he conduct her? He conducts her into the garden.—whither are our friends conducting their children? They are conducting them home.—Does your uncle conduct any one? [He conducts no one.

Does your servant go to the market as often as my cook? He goes thither as often as he.—Does your sister see my brother as often as I? She does not see him so often as you.—When does she see him? She sees him every morning at a quarter to nine. Do you extinguish the fire? I do not extinguish it.—Does your servant light the fire? He lights it.—Where does he light it? He lights it in your room.—Do your children go to the ball oftener than we? They go there oftener than you.—Do we go out as often as our neighbours? We go out oftener than they.—Do I read well? You read well.—Do I speak well? You do not speak well.—Does your brother speak English well? He speaks it well.—Does your sister speak German well? She does not speak it badly.—Do we speak well? You speak badly.—Do I drink too much? You do not drink enough.—Am I able to make hats? You are not able to make any; you are no hatter.—Am I able to write a note? You are able to write one.—Am I doing my exercises well? You are doing them well.—What am I doing? You are doing an exercise.—What is my aunt doing? She is doing nothing.—What do I say? You say nothing? Does my sister begin to speak? She begins to speak.—Does she begin to speak well? She does not begin to speak well, but to read well.—Where am I going to? You are going to the Spaniard's.—Is he at home? Do I know?—Does my brother go to your house or do you come to his? He comes to mine, and I go to his.—When do you come to his house? Every evening at half past eight.

Does my sister speak as well as yours? She does not speak so well, but she writes and reads as well as yours.—Does your sister receive books? She receives some.—What do we receive? We receive some beer.—Do the Poles receive tobacco? They receive some.—From whom do the Spaniards receive money? They receive some from the English and from the French.—Do you receive as many friends as enemies? I receive more of the former than of the latter.—From whom do our children receive books? They receive some from me and from their friends.—Do I receive as much butter as cheese? You receive less of the former than of the latter.—Do our servants receive as many brooms as coats? They receive more of the former than of the latter.—Do you receive one more gun? I receive one more.—How many more pens does your aunt receive? She receives three more.—Do you know the American whom I know? I do not know the one you know, but I know another.—Does the Pole drink as much as the Russian? He drinks just as much.—Do the Germans drink

as much as the Poles? The former drink less than the latter.—When does the foreigner intend to depart? He intends to depart to-day.—At what o'clock? At half past one.—Do you intend to depart this evening? I intend to depart to-morrow.—Does the Englishman depart to-day? He departs now.—Where is he going to? He is going to his friends.—Is he going to the Frenchmen's? He is going there.—When do you intend to write to your friends? I intend to write to them to-day.—Do your friends answer you? They answer me.—Does your mother answer your letter? She answers it.—Does she answer my sisters' notes? She does not answer them.

Can you speak English? I can speak it a little.—Does our sister begin to speak German? She begins to speak it.—Is she able to write it? She is able to write it.—Do your brothers begin to learn Italian? They begin to learn it.—Does the merchant begin to sell? He does begin.—Do you speak before you listen? I listen before I speak.—Does your sister listen to you before she speaks? She speaks before she listens to me.—Do you drink before you go out? I go out before I drink.—Does your aunt intend to go out before she breakfasts? She intends to breakfast before she goes out.—Do I take off my gloves before I take off my hat? You take off your hat before you take off your gloves.—Can I take off my shoes before I take off my gloves? You cannot take off your shoes before you take off your gloves.—Can I take off my stockings before I take off my boots? You cannot take off your stockings before you take off your boots.—At what o'clock do you breakfast? I breakfast at a quarter past eight.—At what o'clock does the Englishman breakfast? He breakfasts every day at nine or at a quarter past nine.—Does he go to his sister's before he breakfasts? He goes to her house before he breakfasts.—Is your horse good? It is good, but yours is better, and the Englishman's is the best of all the horses which we know of.—Have you pretty cups? I have very pretty ones, but my brother has prettier ones than I.—From whom does he receive them? He receives them from his best friend.—Is your wine as good as my cider? It is better.—Does your merchant sell good pencils? He sells the best pencils that I know of.

Do we read more books than the Germans? We read more of them than they, but the French read more of them than we, and the English read the most.—Whose house is that? It is mine.—Whose bonnet is this? It is my mother's.—Are you taller than I? I am taller than you.—Are you as tall as your sister? I am

as tall as she.—Is your hat as bad as my father's? It is better, but not so black as his.—Are the clothes of the Irish as fine as those of the Italians? They are not so fine, but they are better.—Who have the finest carriages? The French have them.—Who has the finest horses? Mine are fine, yours are finer than mine, but those of our friends are the finest of all.—Have you a finer garden than that of our physician? I have a finer one than his.—Has the Scotchman a finer house than the Irishman? He has a finer one.—Are our children as fine as our neighbours'? Ours are finer.—Is your waistcoat as pretty as mine? It is not so pretty, but better than yours.—Which of these two children is the better? The one who studies is better than the one who plays.

73.

Do you depart to-day? I do not depart to-day.—When does your aunt set out? She sets out this evening at a quarter to seven.—Does your servant sweep as well as mine? He sweeps better than yours.—Does the Frenchman read as many bad books as good ones? He reads more good than bad ones.—Do the merchants sell more sugar than coffee? They sell less of the former than of the latter.—Does your shoemaker make as many shoes as mine? He makes more of them than yours.—Has any one finer children than you? No one has finer ones.—Does your daughter read as often as I? She reads oftener than you.—Do I write as much as you? You write more than I.—Do our neighbours' children read German as often as we? We do not read it as often as they.—Do we write as often as they? They write oftener than we.—To whom do they write? They write to their friends.—Do you read French books? We read English books instead of reading French books.—Can you swim as well as my son? I can swim better than he, but he can speak English better than I.—Does he read as well as you? He reads better than I.—Does your neighbour's daughter go to market? No, she remains at home; she has sore feet.—Do you learn as well as our gardener's son? I learn better than he, but he works better than I.—Whose gun is the finest? Yours is very fine, but the captain's is still finer, and ours is the finest of all.

74.

Does your sister put on another bonnet in order to go to the play? She puts on another.—Does she put on her gloves before she puts on her shoes? She puts on her shoes before she puts on her gloves.—Does your father put on his hat instead of putting on his coat? He puts on his coat before he puts on his hat.—Do our children put on their shoes in order to go to our friends? They put them on in order to go there.—What do our daughters

put on? They put on their bonnets and their gloves.—What do your sons put on? They put on their clothes and their boots.—Do you already speak English? I do not speak it yet, but I begin to learn.—Does your mother go out already? She does not yet go out.—At what o'clock does she go out? She goes out at two o'clock.—Does she breakfast before she goes out? She breakfasts, and writes her letters before she goes out.—Does she go out earlier than you? I go out earlier than she.—Does your aunt go to the play as often as I? She goes there as often as you.—Do you begin to know that woman? I do begin to know her.—Do you breakfast early? We do not breakfast late.—Does the Frenchman go to the concert earlier than you? He goes there later than I.—At what o'clock does he go there? He goes there at half past ten.—Does he not go there too early? He does not go there too early.

75.

Does not your father go too early to the concert? He goes there too late.—Does your niece write too much? She does not write too much, but she speaks too much.—Does she speak more than you? She does speak more than I and my sister (⁂ She speaks more than I or my sister).—Is the bonnet of your sister's friends too large? It is neither too large nor too small.—Do you speak English oftener than French? I speak English oftener than French.—Can your friend read my letter? He cannot read it; he cannot find his spectacles.—How many pair of spectacles has your friend? He has two.—Has he silver or gold spectacles? He has silver and gold spectacles.—Do you buy much corn? I buy but little.—Have your friends bread enough? They have only a little, but enough.—Do you know that man? I do.—Is he learned? He is the most learned man that I know (⁂ the most learned man I know).—Is your horse worse than mine? It is not so bad as yours.—Is mine worse than that of the Spaniard's brother? It is worse; it is the worst horse that I know (⁂ horse I know).—Do you give those men less bread than cheese? I give them more of the former than of the latter.—Do you receive as much money as your neighbours? I receive a great deal more than they.—Who receives the most money? The French receive the most.

76.

Is it late? It is not late.—What o'clock is it? It is a quarter past one.—Is it too late to go to your father's? It is not too late to go there.—Will you take me to him? I will take you to him.—Where is he? He is in his counting-house.—Is your mother in her room? She is.—Does the Dutchman wish to buy a horse? He cannot buy one.—Is he poor? He is not poor; he

is richer than you. — Is your cousin as learned as you? He is more learned than I, but you are more learned than he and I. — Do the Americans write more than we? They write less than we, but the Italians write the least. — Are they as rich as the Americans? They are less rich than they. — Are your birds as fine as those of the Scotch? They are less fine than theirs, but those of the Irish are the least fine. — Do you sell your house? I do not sell it; I like it too much to sell it. — Can your daughter already write a letter? She cannot write one yet, but she begins to read a little. — Do you read as much as Russians? We read more than they, but the French read the most. — What books do they read? They read French, English and Italian books.

77.

Have you already been in my warehouse? I have not yet been there. — Do you intend to go there? I intend to go there. — When will you go there? I will go there to-morrow. — At what o'clock? At a quarter past twelve. — Has your sister ever been in my large garden? She has never been there. — Does she intend to see it? She does intend to see it (if she does). — When will she go there? She will go there to-day. — Does she intend to go to the ball this evening? She intends to go there. — Have you already been to the ball? I have not yet been there. — When do you intend to go there? I intend to go there to-morrow. — Have you already been in the Englishman's garden? I have not yet been in it. — Have you been in my warehouses? I have been there. — When have you been there? I have been there this morning. — Have I been in your counting-house or in your friend's? You have neither been in mine nor in my friend's, but in the Frenchman's. — Where have you been? I have been to church. — Have you been to market? I have been there. — Have I been to the play? You have been there. — Has your sister been there? She has not been there. — Has your young lady ever been in the theatre? She has never been there. — Where have your children been? They have been to school. — Has your cook been in the kitchen? He has been in the kitchen and in the cellar.

78.

Does your gardener's son intend to go to the market? He intends to go there. — What does he wish to buy there? He wishes to buy some chickens, oxen, meat, corn and wine. — Have you already been at my mother's? I have already been there. — Has your sister already been there? She has not yet been there. — Have we already been at our friend's? We have not yet been there. — Have our friends ever been at our house? They have never been there. — Have you ever been at my uncle's counting-house? I have never been there.

— Have you a mind to write an exercise? I have a mind to write one. — To whom do you wish to write a letter? I wish to write one to my mother. — Has your aunt already been at the concert? She has not yet been there, but she intends to go. — Does she intend to go there to-day? She intends to go there to-morrow. — At what o'clock will she set out? She will set out at half past seven. — Does she intend to leave before she breakfasts? She intends to breakfast before she leaves. — Has your sister a mind to study a lesson? She has a mind to study one. — Which will she study? She wishes to study the twenty-sixth. — Which lesson do you study? I study the twenty-fifth. — Has the German been in our warehouses or in those of the Italians? He has neither been in ours nor in those of the Italians, but in those of the Dutch. — Has your maid-servant already been to market? She has not yet been there, but she intends to go there. — Has your sister's woman-cook been there? She has been there. — When has she been there? She has been there to-day. — Have you ever been in my sister's room? I have never been in hers, but I have often been in her mother's. — Have you already been in the gardens of the Englishmen? I have not yet been in theirs, but I have often been in their friends'.

79.

Is your friend as often in the counting-house as you? He is there oftener than I. — What does he do there? He writes. — Does he write as much as you? He writes more than I. — Where does your friend remain? He remains in his counting-house. — Does he not go out? He does not go out. — Does your niece remain in the garden? She remains there. — Do you go to your aunt's every day? I do not go there every day. — When does she come to you? She comes to me every evening. — Do you go any where in the evening? I go no where; I stay at home. — Does your mother send for any one? She sends for her physician. — Does your servant go for any thing? He goes for some wine. — Have you been any where this morning? I have been no where. — Where has your cousin been? He has been no where. — When does your sister drink tea? She drinks some every morning. — Does your daughter drink coffee? She drinks chocolate. — Have you been to drink some coffee? I have been to drink some. — Have you been to the play as early as I? I have been there earlier than you. — Have you often been at the theatre? I have often been there. — Has our neighbour been at the theatre as often as we? He has been there oftener than we. — Do our friends go to church too early? They go there too late. — Do they go there as late as we? They go there later than we. — Do the French go to their warehouses too early? They go there too early (if they do). — Do the Germans go to their warehouses as early as the

Italians? They go there earlier than the latter.—Have you been in the houses of the Dutch or in those of the Americans? I have neither been in those of the Dutch nor in those of the Americans, but in those of the Portuguese.

80.

Have I had your knife? You have had it.—When have I had it? You have had it to-day.—Have I had your gloves? You have had them.—Has your sister had my silver spoon? She has had it.—Has she had my gold band? She has not had it.—Have the French had my beautiful ship? They have had it.—Who has had my thread stockings? Your maid-servant has had them.—Have we had the iron trunk of our neighbour's brother? We have had it.—Have we had his fine pistol? We have not had it.—Have we had the mattresses of the foreigners? We have not had them.—Has the Englishman had my good work? He has had it.—Has your aunt had my fine pencil? She has had it.—Has she had my gold candlestick? She has not had it.—Has the young man had the first volume of my work? He has not had the first, but the second.—Has he had it? Yes, Sir, he has had it.—When has he had it? He has had it this morning. Have you had any sugar? I have had some.—Have I had any good meat? You have not had any.—Has the cook of the Russian captain had any chickens? He has had some.—Has he had any mutton? He has not had any.—Have you had my pocket-book? I have had it.—Who has had my glove? His niece has had it.—Has she had my umbrella? She has not had yours, but that of her aunt's friend.

81.

What has the painter had? He has had fine pictures.—Has he had fine gardens? He has not had any.—Has your servant had my shoes? He has not had them.—What has the Spaniard had? He has had nothing.—Who has had courage? The French sailors have had some.—Have the Germans had many friends? They have had many.—Have we had more friends than enemies? We have had less of the former than of the latter.—Has your son had more cider than wine? He has had more of the former than of the latter.—Has the Turk had more corn than pepper? He has had less of the former than of the latter.—Has the Italian painter had any thing? He has had nothing.—Have the French had good wine? They have had some, and they have some still.—Has your little sister had any cakes? She has had some.—Has your little brother had any? He has not had any.—Has your gardener's daughter had flowers? She has had some.—Have the Russians had good tobacco? They have had some.—What

tobacco have they had? They have had tobacco and snuff.—What have the Poles had? They have had nothing good.—Have the English had as much sugar as tea? They have had as much of the one as of the other.—Has the captain been right? He has been wrong.—Has the physician been right or wrong? He has never been either right or wrong.—Have I been wrong in buying strawberries? You have been wrong in buying some.—Has my sister been wrong in buying apples? She has not been wrong in buying some.

82.

Did you go to my brother's? I went there.—How often have you been at my aunt's house? I have been there twice.—Do you go sometimes to the theatre? I go there sometimes.—How many times have you been at the theatre? I have been there only once.—Have you sometimes been at the ball? I have often been there.—Has your niece ever gone to the ball? She has never gone there.—Has your brother sometimes gone to the ball? He went there formerly.—Has he gone there as often as you? He has gone there oftener than I.—Does your young lady go sometimes into the garden? She goes there sometimes.—Has she often been there? She has often been there.—Does your old servant often go to the market? He goes there often.—Does he go there as often as my old cook? He goes there oftener than he.—Have I been right in writing to my aunt? You have not been wrong in writing to her.—Have you had a sore finger? I have had a sore eye.—Has your sister had any thing good? She has not had any thing bad.—Did that take place? It did take place (⁂ It did).—When did it take place? The day before yesterday.—Did the ball take place yesterday? It did not take place.—Does it take place to-day? It takes place to-day.—When does the ball take place? It takes place this evening.—Did it take place the day before yesterday? It did take place (⁂ It did).—At what o'clock did it take place? It took place at half past eleven.—Do you go to the ball to-night? I do not go there, I went there yesterday.

83.

Did you go to the play early? I went there late.—Did I go to the ball as early as you? You went there earlier than I.—Did your uncle go there too late? He went there too early.—Have your sisters had any thing? They have had nothing.—Who has had my shoes and stockings? Your servant has had both.—Has he had my pen and pencil? He has had both.—Has our neighbour had my horse or my brother's? He has had neither yours nor your brother's.—Have I had your letter or the physician's? You have had neither.

What has the merchant had? He has had nothing.—Has any body had my gold string? Nobody has had it.—Has any one had your silver pins? No one has had them.—Have you formerly gone to the ball? I have gone there sometimes.—When have your nieces been at the concert? They were there the day before yesterday.—Did they find any body there? They found nobody there.—Has your sister gone to the ball oftener than your brothers? She has not gone there so often as they.—Has your friend often been at the play? He has been there several times.—Have you sometimes been hungry? I have often been hungry.—Has your valet often been thirsty? He has never been either hungry or thirsty.—Have your sisters ever been afraid? They have never been either afraid, hungry or thirsty.—When did the ball take place? It took place the day before yesterday.—Who has told you that? My uncle has told it me.—What has your sister told you? She has told me nothing.—Have I told you that? You have not told it me.—Has he told it you? He has told it me.—Who has told it your niece? The Germans have told it her.—Have they told it to the English? They have told it them.—Who has told it you? Your daughter has told it me.—Has she told it you? She has.—Are you willing to tell your friends that? I am willing to tell it them.—Have you any thing to do? I have nothing to do.—What has your aunt done? She has done nothing.—Has your cousin done any thing? She has done something.—What has she done? She has done an exercise.—Has she made a purse? She has made one.—What have I done? You have torn my books.—What have your children done? They have done some exercises.—What have we done? You have done nothing, but your brothers have torn my clothes.—Who has burnt the houses of the Greeks? The Turks have burnt them.—Has the tailor already made your coat? He has not yet made it.—Has your shoemaker already made your shoes? He has already made them.—Has he already made your boots? He has not made them yet.—Have you sometimes made a hat? I have never made one.—Have our neighbours ever made books? They have sometimes made some.—How many coats has your tailor made? He has made a hundred and twenty one.—Has he made good or bad coats? He has made both good and bad ones.—Has your father put on his coat? He has not yet put it on, but he is going to put it on.—Has your sister put on her shoes? She has put them on.—Have our sisters put on their shoes or their stockings? They have put on neither.—What has the merchant taken away? He has not taken away any thing.—What have you taken off? I have taken off my large hat.—Have your children taken off any thing? They have taken off their gloves in order to give you some money.

Have you spoken to my mother? I have spoken to her (¶ I have).—When did you speak to her? I spoke to her the day before yesterday.—How many times have you spoken to my aunt? I have spoken to her several times.—Have you often spoken to her daughter? I have often spoken to her.—To which ladies has your brother spoken? He has spoken to these and to those.—Have you spoken to the Germans? I have spoken to them.—Have the Russians ever spoken to you? They have often spoken to me.—What has the Englishman told you? He has told me the words.—Which words has he told you? He has told me these words.—What have you to tell me? I have a few words to tell you.—Which exercises has your sister written? She has written those.—Which lessons has your niece studied? She has studied these.—Which men have you seen at the market? I have seen these.—Which letters have your children read? They have read those which you have written to them.—Have you read the books which we have lent you? We have read them (¶ We have).—Have you seen these women or those? I have neither seen these nor those (¶ I have seen neither).—Which women have you seen? I have seen those to whom you have spoken.—Have you been acquainted with my sons? I have been acquainted with them.—With which boys has your cousin been acquainted? He has been acquainted with those of our old neighbour.—Have I been acquainted with these Englishmen? You have not been acquainted with them.—Are you the sister of that young man? I am.—Is that young lady your daughter? She is.—Is this young man your nephew? He is not.—Is he your brother? He is.—Are your friends as rich as they say? They are.—Are these men as learned as they say? They are not.—Does your servant often sweep the warehouse? He sweeps it as often as he can.—Do you often sweep your room? I sweep it as often as I can.—Has this man money enough to buy some wood? I do not know.—Did your sister go to the ball yesterday? I do not know.—Has your cook-maid gone to the market? She has not gone there.—Is she ill? She is.—Am I ill? You are not.—Are you as tall as I? I am.—Are you as tired as my sister? I am more so than she.

Which beer has your servant drunk? He has drunk mine.—Am I as poor as your father? You are less so than he.—Have you seen my aunts? I have seen them.—Where have you seen them? I have seen them at their own house.—Has your father ever seen any Arabs? He has never seen any.—Have you seen any? I have sometimes seen some.—Do you call me? I do call you (¶ I do).—Who calls your sister? My mother calls her.—

Have you thrown away your gloves? I have not thrown them away.—Does your aunt throw away any thing? She throws away the letters which she receives.—Have you thrown away your pen? I have not thrown it away; I want it to write my letters with.—Has your brother thrown away his book? He has not thrown it away; he wants it to study English.—Have you written an exercise? I have not written an exercise, but a letter.—What have your sisters written? They have written their lessons.—When have they written them? They have written them this morning.—Have you written your notes? I have written them.—Has your brother written his? He has not written them yet.—Which exercises has your little sister written? She has written her own.—Have you written the exercises which I have given you? I have not written them yet; I have not had time yet to write them.

87.

Have you received a letter? I have received one.—How many letters has your sister written? She has written only one.—How many has she received? She has received only one; but my father has received more than she: he has received five.—When have you drunk beer? I have drunk some to-day.—Has the servant carried my note? He has carried it.—Where has he carried it? He has carried it to your aunt's.—Has he taken my letter to the post-office? He has taken it there.—Which letters have you carried? I have carried those which you have given me to carry.—To whom have you carried them? I have carried them to your brother.—Where has your brother taken my letters to? He has taken them to the post-office.—Which books has your little sister taken? She has taken those which you do not read.—Have your merchants opened their warehouses? They have opened them.—Which shops have they opened? They have opened those which you have seen.—When have they opened them? They have opened them to-day.—Have you conducted the foreigners to the warehouses? I have conducted them there.—Which fires have your servants extinguished? They have extinguished those which you have perceived.—Where are your sisters gone? They are gone to the theatre.—Have your friends left? They have not yet left.—When do they set out? This evening.—At what o'clock? At a quarter past eight.—When have the English boys come to your nephew's? They have come there this morning.—Have their friends also come? They have also come.—Has any one come to your house? The good Frenchmen have come to our house.—Who has come to the Frenchmen's? The Germans and the Englishmen have come there.

88.

Have you written to your mother? I have written to her.—Has she answered you? She has not yet answered me.—When have you written to your father? I have written to him this morning.—Do you get your room swept? I get it swept.—Has your brother had his counting-house swept? He has not had it swept yet, but he intends to have it swept to-day.—Have you wiped your feet? I have wiped them.—Where have you wiped them? I have wiped them upon the carpet.—Have you had your tables wiped? I have had them wiped.—What does your servant wipe? He wipes the knives, forks, plates and dishes.—Have you ever written to the physician? I have never written to him.—Has he sometimes written to you? He has often written to me.—What has he written to you? He has written something to me.—How many times have your friends written to you? They have written to me more than thirty times.—Have you seen my sons? I have not seen them.—Have you ever seen my daughters? I have never seen them.—Where is my coat? It is upon the table.—Where is my cravat? It is upon the bench.—Are my boots upon the bench? They are under it.—Are the coals under the bench? They are in the stove.—Have you put any wood into the stove? I have put some into it.—Is your sister cold? She is not cold.—Is the wood which I have seen, in the stove? It is.—Are my letters upon the stove? They are within.—Have you not been afraid to burn my letters? I have not been afraid to burn them.—Who has burnt your papers? My little sister has burnt them.—Have you sent your little boy to market? I have sent him there.—When have you sent him there? I have sent him there this morning to buy some bread and wine, and he has bought some cakes.—Has the American lent you money? He has lent me some.—Has he often lent you some? He has sometimes lent me some.—Has the Spaniard ever lent you money? He has never lent me any.—Is he poor? He is not poor; he is richer than you and I.—Will you lend me a crown? I will lend you two.—How many shillings has the Englishman lent you? He has lent me five and twenty.

89.

Has your sister come to my sister's? She has come there.—When has your boy come to mine? This morning.—At what o'clock? Early.—Has he (ñ Did he) come earlier than I? He has (ñ He did).—At what o'clock have (ñ did) you come? I have come at half past six.—Has the concert taken place? It has taken place.—Has it taken place early? It has taken place late.—At what o'clock? At twelve.—At what o'clock has the ball taken place? It has taken place at midnight.—Does your

sister learn to write? She does. — Does she know how to read? She does not know how yet. — Do you know the Englishman whom I know? I do not know the one whom you know, but I know another. — Does your brother know the same merchants as I? He does not know the same, but he knows others. — Have you ever had your coat mended? I have sometimes had it mended. — Has your friend already had his cravats washed? He has not yet had them washed. — Have you had my shoes mended? I have not yet had them mended. — Has your aunt sometimes had her stockings mended? She has had them mended several times. — Has your brother had his hat or his coat mended? He has neither had the one nor the other mended. — Has your mother had her stockings or her gloves washed? She has neither had the former nor the latter washed. — Has your niece had any thing made? She has not had any thing made. — Have you looked for my stockings? I have looked for them. — Where have you looked for them? I have looked for them upon the bed, and have found them under it. — Have you found my letters in the stove? I have found them in it. — Has your servant-maid found my gloves in the bed? She has found them upon it. — Have you ever seen Chinese? I have not yet seen any. — Have you seen a Syrian? I have already seen one. — Where have you seen one? At the theatre. — Have you given the book to my sister? I have given it to her. — Has your brother given money to the merchant? He has given him some.

90.

How much money has your brother given to the merchant? He has given him eighteen shillings. — What have you given to my daughters? I have given them gold ribbons, pins, and needles. — Do you understand me? I understand you. — Does the Englishman understand us? He understands us. — Do you understand what we are telling you? We understand it. — Do you understand English? I do not understand it yet, but I am learning it. — Does your sister understand German? She does not yet understand it, but is beginning to learn it. — Do we understand the French? We do not understand them. — Do the French understand us? They understand us. — Do we understand them? We hardly understand them. — Do you hear any noise? I hear nothing. — Have you heard the roaring of the wind? I have not heard it. — What do you hear now? I hear the roaring of the sea. — Do you not hear the barking of the dogs? I do. — Whose dog is this? It is the Pole's. — Have you lost your purse? I have not lost it. — Has your sister lost my letters? She has lost them. — Has your brother lost as much money as I? He has lost more than you. — How much have I lost? You have hardly lost a pound. — Do you wait for any one? I wait for no one. — Are you waiting for the lady whom I saw this morning? I am waiting for

her (ñ I am). — Is this young man waiting for his book? He is. — Do you expect some friends? I expect some. — Do you expect your mother this evening? I expect her. — Is she gone to the ball? She is not gone. — Where have you remained (ñ did you remain)? I have remained (ñ I remained) at home. — Where have the noblemen remained (ñ did the noblemen remain)? They have remained (ñ They remained) at the ball. — Have your friends remained (ñ Did your friends remain) at the ball? They have remained there (ñ They did). — How many books have you read? I have hardly read two. — Has your daughter read my book? She has not quite read it yet. — Has your cousin finished her books? She has almost finished them. — How old are you? I am hardly eighteen years old. — How old is your sister? She is nineteen years old. — Are you as old as she? I am not so old. — How old is your brother? He is about twelve years old.

91.

Are you younger than I? I do not know. — Am I younger than you? You are younger than I. — How old is your aunt? She is not quite thirty years old. — Are our friends as young as we? They are older than we. — How old are they? The one is twenty-four, and the other twenty-five years old. — Is your mother as old as mine? She is older than yours. — How have your children written their exercises? They have written them badly. — Does your little boy already know how to read? He does. — Does he read well? He reads well (ñ He does). — Does your little sister know how to spell? Yes, she does. — How has your little sister spelt? She has spelt so-so. — How has your little boy read? He has not read badly. — Do you know German? I know it (ñ I do). — Do you know as much as the French physician? I do not know as much as he. — Does your brother speak Italian? He speaks it well. — How do your children speak? They do not speak badly. — Do they listen to what you tell them? They listen to it. — How have you learnt French? I have learnt it in this manner. — Have you called my sister? I have called her. — Is she come? Not yet. — Where did you wet your gown? I wetted it in the country. — Where did your sister wet her shoes? She wetted them in the garden. — Will she put them to dry? She has already put them to dry. — Has my cousin lent you her gloves? She has refused to lend them me. — Do you promise me to come to the ball? I do. — What has my mother promised you? She has promised me a fine gown. — Have you received it? Not yet. — Do you give me what you have promised me? I give it you. — How much money have you given to my son? I have given him three pounds, twelve shillings. — Have you not promised him more? I have given him what I have promised him. — Have you any English money? I have some. — What mo-

ney have you? I have pounds, crowns, shillings, pence and farthings.—How many crowns are there in a pound? There are four crowns in a pound.—How many shillings are there in a crown? There are five.—Have you any pence? I have a few.—How many pence are there in a shilling? There are twelve.—How many farthings are there in a penny? There are four.—Why do you give that man money? Because he is poor.—Why do you not give him something to do? He does not know how to do any thing, is ill, and has not one farthing (\hat{n} is not worth a farthing).

92.

Can you lend me your pen? I can lend it you, but it is worn out.—Are your gloves worn out? They are not worn out.—Will you lend them to my sister? I will lend them to her.—To whom have you lent your coat? I have not lent it; I have given it to somebody.—To whom have you given it? I have given it to a poor man.—Why do you not drink? I do not drink, because I am not thirsty.—Why do you lend this man money? I lend him money, because he wants some.—Why does your brother study? He studies, because he wishes to learn English.—Has your little sister drunk already? She has not yet drunk, because she has not yet been thirsty.

93.

Does the shoemaker mend the boots which you have sent him? He does not mend them, because they are worn out.—Where are you to go? I am to go to market.—Is your sister to come hither to-day? She is to come hither.—When is she to come hither? She is to come hither soon.—When are our children to go to the play? They are to go there to night.—When are you to go to the physician? I am to go to him at ten o'clock at night.—How much do I owe you? You do not owe me much.—How much do you owe your tailor? I owe him five pounds.—How much does the Frenchman owe you? He owes me more than you.—Do the French owe as much as the English? Not quite so much.—Do I owe you any thing? You owe me nothing.—Do you know the Italians whom I know? I do not know those whom you know, but I know others.—Does your brother read the books which my mother has given him? He reads them.—Does he understand them? He understands them so-so.—Why do you like that man? I like him, because he is good.—Why do our friends like us? They like us, because we are good.—Why do you bring me wine? I bring you some, because you are thirsty.—Is your servant returned from the market? He is not yet returned from it.—At what o'clock did your sister return from the ball? She returned

from it at two o'clock in the morning.—At what o'clock did you return from your friend? I returned from him at ten o'clock in the morning.—Have you remained (\hat{n} did you remain) long with him? I have remained (\hat{n} I remained) with him about an hour.—How long do you intend to remain at the ball? I intend to remain there a few minutes.—How long has the Englishman remained (\hat{n} did the Englishman remain) with you? He has remained (\hat{n} He remained) with me for two hours.—How long have your sisters remained (\hat{n} did your sisters remain) in town? They have remained (\hat{n} They remained) there during the winter.—Do you intend to remain long in the country? I intend to remain there during the summer.—When are your children to return from the play? They are to return from it at half past ten.—When is your son to return from the painter's? He is to return at six o'clock in the evening.—Is (\hat{n} Has) your aunt already returned from the country? Not yet, but she is to return soon.

94.

Does your friend still live with you? He no longer lives with me.—How long has he lived with you? He has lived with me only six months.—Where does he live now? He lives in Warwick-Street, Saint James's Square.—How long have you remained (\hat{n} did you remain) at the ball? I have remained (\hat{n} I remained) there till midnight.—How long has your brother remained (\hat{n} did your brother remain) in the ship? He has remained (\hat{n} He remained) in it an hour.—Have you remained (\hat{n} Did you remain) in my counting-house till now? I have remained (\hat{n} I remained) in it till now.—How long has the captain been writing with you? He has been writing until midnight.—How long have I been working? You have been working till three o'clock in the morning.—How long has my mother remained (\hat{n} did my mother remain) with you? She has remained (\hat{n} She remained) with me until evening.—Has the physician still long to work? He has to work till to-morrow.—Have you still long to write? I have to write till the day after to-morrow.—Am I to remain here long? You are to remain here till Sunday.—Is my brother to remain long with you? He is to remain with us till Monday.—How long are we to work? You are to work till the day after to-morrow.—Have you still long to speak? I have still an hour to speak.—Did you speak long? I spoke till the next day.—Have you remained (\hat{n} Did you remain) long in the garden? I have remained (\hat{n} I remained) there till this moment.—Have you still long to live at the Englishman's house? I have still long to live at his house.—How long have you still to live at his house? Till Thursday.—Has the servant brushed my coats? He has brushed them.—Has he cleaned my shoes? He has cleaned them.—How long has he remained (\hat{n} did he remain) here? Till noon.

95.

Has any body come? Somebody has come.—What have they wished (⁂ did they wish)? They have wished (⁂ They wished) to speak to you.—Have they not been (⁂ Were they not) willing to wait? They have not been (⁂ They were not) willing to wait.—Has your sister been waiting for me long? She has been waiting for you two hours.—Have you been able to read my letter? I have been able to read it.—Have you understood it? I have understood it.—Have you shown it to any one? I have shown it to no one.—Have they brought my clothes? They have not brought them yet.—Have they swept my room and brushed my clothes? They have done both.—What have they said? They have said nothing.—What have they done? They have done nothing.—Has your little boy been willing to work? He has not been willing.—What do you do in the morning? I read.—And what do you do then? I breakfast and work.—Do you breakfast before you read? No, Ma'am, I read before I breakfast.—Does your little sister play instead of working? She works instead of playing.—What do you do in the evening? I study my lessons.—What have you done this evening? I have written my exercise and have gone to the theatre.—Have you remained (⁂ Did you remain) long at the theatre? I have remained (⁂ I remained) there but a few minutes.—Are you willing to wait here? How long am I to wait? You are to wait till my father returns.—Has the shoemaker been able to mend my boots? He has not been able to mend them.—Why has he not been able to mend them? Because he has had no time.—Have they been able to find my horses? They have not been able to find them.—Why has your servant beaten the dog? Because it has bitten him.—What have they wished to say? They have not wished to say any thing.—Have they said any thing new? They have not said any thing new.—Has your aunt bought a new gown? She has bought two new gowns.—What do they say in the market? They say nothing new.—Have they wished to kill a man? They have wished to kill one.—Do they believe that? They do not believe it.—Do they speak of that? They do.—Do they speak of the man that has been killed? They do not speak of him.—Can people do what they wish? People do what they can; but they do not do what they wish.

96.

Do you travel sometimes? I often travel.—Where do you intend to go this summer? I intend to go to Paris.—Do you not go to Italy? I go there (⁂ I am going there). Has your sister sometimes travelled? She has never travelled.—Have your friends a mind to go to Holland? They have a mind to go there.—When

do they intend to depart (⁂ to set off)? They intend to depart (⁂ to set off) the day after to-morrow.—How far have you travelled? I have travelled as far as Italy.—Has your uncle travelled as far as England? He has travelled as far as America.—How far have the Germans gone? They have gone as far as Spain.—Has your aunt gone far? She has gone as far as London.—How far have your cousins gone? They have gone as far as Dresden.—How far has this poor man come? He has come as far as here.—Has he come as far as your house? He has come as far as my uncle's.—How far have you wished to go? I have wished to go as far as the wood.—Have you been as far? I have not been so far.—How far does your sister wish to go? She wishes to go as far as the end of that road.—How far does the beer go? It goes to the bottom of the cask.—Where are you going to? I am going to the country.—How far are we going? We are going as far as the market.—Are you going as far as the theatre? I am going as far as the castle.—Is your daughter going as far as the well? She is going as far as there (⁂ as far).

97.

Have they stolen any thing from you? They have stolen all the good wine from me.—Have they robbed your uncle of any thing? They have robbed him of all his good books.—Have they stolen any thing from your mother? They have stolen all her fine gowns from her.—Do you steal any thing? I steal nothing.—Have you ever stolen any thing? I have never stolen any thing.—Have they robbed you of your beautiful jewels? They have robbed me of them.—What have they stolen from me? They have stolen all your fine clothes from you.—When did they rob you of your money? They robbed me of it this week.—Have they ever stolen any thing from us? They have never stolen any thing from us.—How far has your servant carried my trunk? He has carried it as far as my room.—Has he come as far as my warehouse? He has come as far.—How far does the green carpet go? It goes as far as the corner of your counting-house.—Have you been in Germany? I have been there several times.—Have your children already been in France? They have not yet been there, but I intend to send them there in the spring.—Will you go on this or that side of the road? I will go neither on this nor that side; I will go in the middle of the road.—How far does this road lead? It leads as far as Smyrna.—Has the joiner drunk all the beer? He has drunk it.—Has your little sister torn all her books? She has torn them all.—Why has she torn them? Because she does not wish to study.—How much has your brother lost? He has lost all his money.—Do you know where my mother is? I do not know.—Have you not seen my box? I have not seen it.—Do you know how this word is spelt? It

is spelt thus.—Have you a black hat? I have a white one.—What hat has the Spaniard? He has two hats, a white one and a black one.—What hat has the Englishman? He has a round hat.—Have I a white bonnet? You have several white and black bonnets.—Is your sister below or above? She is neither below nor above; she is gone out.

98.

Do you dye any thing? I dye my gown.—What colour do you dye it? I dye it blue.—What colour do you dye your hat? I dye it yellow.—Do you get (ñ have) your handkerchief dyed? I get (ñ have) it dyed.—How do you get (ñ have) it dyed? I get (ñ have) it dyed grey.—What colour does your mother get (ñ have) her thread stockings dyed? She gets (ñ has) them dyed black.—Does your daughter get (ñ have) her ribbon dyed? She gets (ñ has) it dyed.—Does she get (ñ have) it dyed green? She gets (ñ has) it dyed red.—What colour have your daughters got (ñ had) their gowns dyed? They have got (ñ had) them dyed brown.—What colour have the Russians got (ñ had) their gloves dyed? They have got (ñ had) them dyed green.—Has your dyer already dyed your cloth? He has dyed it.—What colour has he dyed it? He has dyed it yellow.—Have you travelled in Russia? I have travelled there.—Is your sister already gone to Italy? She is not yet gone.—When do you leave? I leave to-morrow.—At what o'clock? At four o'clock in the morning.—Have you worn out all your gloves? I have worn them all out.—What have the Turks done? They have burnt all our ships and houses.—Have you finished all your notes? I have finished them all.—Has your sister finished all her letters? She has finished them all.—When did she study her lesson? She studied it this morning.—How far is the Englishman come? He is come as far as the middle of the road.—Where does your aunt live? She lives on that side of the road.—Where is your counting-house? It is on that side of the road.—Where is our uncle's warehouse? It is on that side of the road to the castle.—Is your aunt's garden on this or that side of the wood? It is on that side.—Is not our church on this side of the road? It is on this side.—Where have you been this morning? I have been to church.—How long did you remain at church? I remained there an hour.—Have you not been at the castle? I wished to go there, but I have not had time.

99.

What must I do? You must buy a good book.—What is your sister to do? She must write a letter.—To whom must she write? She must write to her aunt.—What is my brother to do? He

must stay still.—What are we to do? You must study.—Must you work much in order to learn English? I must work much to learn it.—Why must I go to market? You must go there to buy some meat and wine.—Must I go any where? You must go into the garden.—Must I send for any thing? You must send for some beer.—May I write an exercise? You may write one (ñ You may).—What must I do? You must write a note.—To whom must I write a note? You must write one to your friend.—Is it necessary to go to the market? It is not necessary to go there.—What must you buy? I must buy some beef and mutton.—Must I go for some cheese? You must go for some.—Am I to go to the ball? You must go there.—When must I go there? You must go there this evening.—Must I go for the physician? You must go for him.—What must be done to learn German? It is necessary to study a great deal.—Is it necessary to study a great deal to learn Arabic? It is necessary to study a great deal.—How much is that hat worth? It is worth fifteen shillings.—Do you want any stockings? I want some.—How much are those stockings worth? They are worth three shillings.—Is that all you want? That is all.—Do you not want any gloves? I do not want any.—Do you want much money? I want a great deal.—How much must you have? I must have four pounds.—How much does your sister want? She wants but six pence.—Does she not want more? She does not want more.—Does your brother want more? He does not want so much as I.—What do you want? I want money and shoes.—Have you now what you want? I have what I want.—Has your mother what she wants? She has what she wants.—Has your friend what he wants? He has not what he wants.—What does he want? He wants some paper, pens, ink and money.—Is that all he wants? That is all.

100.

What do you want, Sir? I want some cloth.—How much is that gun worth? It is not worth much.—Do you wish to sell your horse? I wish to sell it.—How much is it worth? It is worth sixty pounds.—Do you wish to buy it? I have bought one already.—Does your father intend to buy a horse? He intends to buy one, but not yours.—Is your servant as good as mine? He is better than yours.—Are you as good as your brother? He is better than I.—Is your sister as good as you? She is better than I.—Are we as good as our sisters? We are better than they.—Is your watch worth as much as mine? It is not worth so much.—Why is it not worth so much as mine? Because it is not so fine as yours.—Has your little daughter received a present? She has received several.—From whom has she received some? She has received some from my mother and from yours.—Have you received any presents? I have received some.

—What presents have you received? I have received fine presents.—Do you come from the garden? I do not come from the garden, but from the theatre.—Where are you going? I am going to the garden.—Whence does the Scotchman come? He comes from the garden.—Whence does your aunt come? She comes from the shop.—Does she come from the shop from which you come? She does not come from the same.—From which shop does she come? She comes from that of our old merchant (ñ from our old merchant's).—Whence does your young lady come? She comes from the play.—How much may that carriage be worth? It may be worth a hundred pounds.—Is this watch worth as much as that? It is worth more.—How much is my house worth? It is worth as much as my father's.—Are your gloves worth as much as those of the French? They are not worth so much.—How much is that umbrella worth? It is not worth much.—Does your sister go to England this year? I do not know, but it may be.—May I go to my aunt's? You may go there, but you must not stay there too long.

101.

Whither am I to go? You may go to England.—How far must I go? You may go as far as London.—Has your father answered the captain's letter? He has answered it.—Which letters has your mother answered? She has answered those of her friends.—Has your servant beaten the horses? He has beaten them.—Why has he beaten the dogs? He has beaten them, because they have made much noise.—Which exercises has your little brother written? He has written the hundredth and hundred and first.—Have our neighbour's boys given you back your books? They have given me them back.—When did they give you them back? They gave me them back this morning.—Have your sisters commenced their letter? They have commenced them.—Have you received your notes? We have not yet received them.—Have you what you want? We have not what we want.—What do you want? We want a fine castle, fine horses, several servants, and much money.—Is that all you want? That is all we want.—What must I do? You must write.—To whom must I write? You must write to your father.—Where is he? He is in America.—Have you been to school to-day? I have been there (ñ I have).—Have you been obliged to read? I have been obliged to read, write, and speak.—Have you been obliged to do exercises? I have been obliged to do some.—How many exercises have you been obliged to do? I have been obliged to do three.—Why has not your father bought that merchant's knife? He has not bought it, because he did not want it.—Do you buy this watch? I do not buy it, because it is worth nothing.

102.

Who has broken my knife? I have broken it after cutting the meat.—Has your son broken my steel pens? He has broken them after writing his letters.—Have you paid the merchant for the wine after drinking it? I have paid for it after drinking it.—What have you done after finishing your exercises? I have been to my cousin's to take her to the play.—Has your sister gone to the theatre after supping? She has supped after going to the theatre.—When did your aunt drink her tea? She drank it after dining.—Has your boy broken my pencils? He has broken them after writing his notes.—When did your sister break the cups? She broke them after drinking her coffee.—Have you paid for the gun? I have paid for it.—Has your uncle paid for the books? He has paid for them.—Have I paid the tailor for the clothes? You have paid him for them.—Has our brother paid the merchant for the horse? He has not yet paid him for it.—Have our sisters paid for their gloves? They have paid for them (ñ They have).—Has your cousin already paid for her shoes? She has not yet paid for them.—Does my father pay you what he owes you? He pays it me (ñ He does).—Do you pay what you owe? I pay what I owe (ñ I do).—Have you paid the baker? I have paid him (ñ I have).—Has your uncle paid the butcher for the beef? He has paid him for it. (ñ He has).—Why does your neighbour not pay his shoemaker? Because he has no money to pay him.—What do you ask this man for? I ask him for some money. What does this boy ask me for? He asks you for some money.—Do you ask me for any thing? I ask you for a shilling.—Is that all you want? That is all I want.—Do you not want more? I do not want more.—Does your sister ask you for her bonnet? She asks me for it.—Which man do you ask for money? I ask him for some whom you ask for some.—Which merchants do you ask for gloves? I ask those for some who live in Regent-Street.—What do you ask the baker for? I ask him for some bread.—Do you ask the butchers for some meat? I ask them for some.—Does your little sister ask me for the pen? She asks you for it.—Does she ask you for the book? She does not ask me for it.—What have you asked the Frenchman for? I have asked him for my wooden gun.—Has he given it you? He has given it me.—Whom has your mother asked for sugar? She has asked the merchant for some.—Whom does your sister pay for her shoes? She pays the shoemakers for them.—Whom have you paid for the bread? We have paid the bakers for it.

103.

How is the weather? It is very fine weather.—Was it fine weather yesterday? It was bad weather yesterday.—How was

the weather this morning? It was bad weather, but now it is fine weather. — Is it warm? It is very warm. — Is it not cold? It is not cold. — Is it warm or cold? It is neither warm nor cold. — Is it light in your counting-house? It is not light in it. — Do you wish to work in mine? I wish to work in it. — Is it light there? It is very light there. — Why cannot your father work in his warehouse? He cannot work there, because it is too dark. — Where is it too dark? In his warehouse. — Is it light in that hole? It is dark there. — Is the weather dry? Is it very dry. — Is it damp? It is not damp; it is too dry. — Is it moonlight? It is not moonlight, it is too damp. — How old are you? I am not quite twelve years old. — Do you already learn English? I do. — Does your sister know German? She does not know it. — Why does she not know it? Because she has not had time to learn it. — Do you intend going to England this year? I do. — Do you intend to stay there long? I intend to stay there during the summer. — How long does your mother remain at home? Till twelve o'clock. — What colour has your sister had her gloves dyed? She has had them dyed yellow. — Have you already dined? Not yet. — At what o'clock do you dine? I dine at half past six. — At whose house do you dine? I dine at the house of a friend of mine. — With whom do you intend to dine? I intend to dine with a relation of mine. — What have you eaten to-day? We have eaten good bread, meat and cakes. — What have you drunk? We have drunk good wine, and excellent beer. — Where does your aunt dine to-day? She dines at our house. — At what o'clock does your mother sup? She sups at ten o'clock. — Do you sup earlier than she? I sup later than she. — Where are you going? I am going to a relation of mine, in order to breakfast with him. — Are you willing to hold my hat? I am willing to hold it. — Who holds my gloves? My little boy holds them. — Do you hold any thing? I hold your stick. — Who has held my gun? Your servant has held it. — What has he done after brushing my clothes? He has swept your room after brushing them.

104.

Will you try to speak? I will try. — Has your little sister tried to do exercises? She has. — Have you ever tried to make an umbrella? I have never tried to make one (⁂ I have never tried). — Has your little niece ever tried to make a purse? She has never tried to make one. — Whom do you seek? I seek the woman who has sold me oysters. — Does your relation seek any one? He seeks a friend of his. — Whom do we seek? We seek a neighbour of yours. — Whom do you seek? I seek a friend of mine. — Do you seek a sister of mine? No, I seek one of mine. — Have you tried to speak to my father? I have tried to speak to him. — Have you tried to see your uncle? I have tried to see him. — Have you been able to see him? I have not been able.

Have you been able to see your friend's mother? I have not been able to see her. — Has my mother received you? She has not received me. — Has she received your sisters? She has received them. — When did she receive them? She received them this morning. — What have you done after studying your lesson? I have written my exercises after studying it. — After whom do you inquire? I inquire after the shoemaker. — Does this lady inquire after any body? She inquires after you. — Do they inquire after you? They do. — Do they inquire after me? They do not inquire after you, but after a brother of yours. — Do you inquire after the physician? I inquire after him. — What does your little boy ask for? He asks for a cake. — Has he not yet breakfasted? He has breakfasted, but he is still hungry. — What does your aunt ask for? She asks for a small piece of bread. — What does the Russian ask for? He asks for a glass of wine. — Has he not already drunk? He has already drunk, but he is still thirsty. — What do your sisters ask for? The one asks for a cup of coffee, and the other for a cup of tea. — How do I speak? You speak properly. — How has my sister written her exercises? She has written them properly. — How have your children done their tasks? They have done them well. — Does this man do his duty? He always does it. — Do these men do their duty? They always do it. — Do you do your duty? I do what I can.

105.

Did you like your tutor? I liked him, because he liked me. — Did he give you any thing? He gave me a good book, because he was satisfied with me. — Did this man love his parents? He loved them. — Did his parents love him? They loved him, because he was never disobedient. — How long did you work last night? I worked till half past ten. — Did your sister also work? She also worked. — When did you see my uncle? I saw him this morning. — Had he much money? He had. — Had your parents many friends? They had many. — Have they still some? They have still a few. — Had you any friends? I had some, because I had money. — Have you still any? I have no longer any, because I have no more money. — Where was our mother? She was in the garden. — Where were her servant-maids? They were in the house. — Where were we? We were in a good country, and with good people. — Where were our friends? They were on board the ships of the English. — Where were the Russians? They were in their carriages. — Were the peasants in their fields? They were there (⁂ They were). — Were the bailiffs in the woods? They were there (⁂ They were). — Who was in the shops? The merchants were there. — Were you at home this morning? I was not at home. — Where were you? I was at the market. — Where were you yesterday? I was at the theatre. — Were you as indus-

trious as your sister? I was as iudustrious as she, but she was more clever than I.—Were your pupils satisfied with the books which you have given them? They were highly satisfied with them.—Was your master satisfied with his pupil? He was satisfied with him.—Was your mother satisfied with my children? She was highly satisfied with them.—Was the tutor satisfied with this little boy? He was not satisfied with him.—Why was he not satisfied with him? Because that little boy was very negligent.

106.

Were you at Brighton when the queen was there? I was there when she was there (⁂ I was). Was your aunt in London when I was there? She was there when you were there.—Where were you when I was in Paris? I was in Berlin.—Where was your father when you were in England? He was in Vienna.—At what time did you breakfast when you were in France? I breakfasted when my uncle breakfasted.—Did you work when he was working?—I studied when he was working.—Did your sister work when you were working? She played when I was working.—On what did our ancestors live? They lived on nothing but fish and game, for they went a hunting and a fishing every day.—What sort of people were the Romans? They were very good people, for they cultivated the arts and sciences, and rewarded merit.—Did you often go to see your friends when you were at Paris? I often went to see them.—Did you sometimes go to Hyde Park when you were in London? I often went.—Do you perceive the man who is coming? I do not perceive him.—Do you see the children who are studying? I do not see those who are studying, but those who are playing.—Have you perceived my parents' houses? I have perceived them (⁂ I have).—Where have you perceived them? I have perceived them on that side of the road.—Does your sister like a large bonnet? She does not like a large bonnet, but a large umbrella.—Do you like to see these little children? I like to see them.—What do you like to do? I like to study.—Does your brother like wine? He does not like wine, but beer.—Do you like tea or coffee? I like both.—Do you often go to the theatre? I go there sometimes.—How often a month do you go there? I go there but once a month.—How many times a year does your aunt go to the ball? She goes there twice a year.—Do you go there as often as she? I never go there.—How was the weather yesterday? It was very bad weather.—Do you often go to my uncle's? I go there three times (⁂ thrice) a week.

107.

Do you learn by heart? I do not like learning by heart.—Do your pupils like to learn by heart? They like to study, but they do not like learning by heart.—How many exercises do they do a day? They only do two, but they do them properly.—Were you able to read the letter which I wrote to you? I was able to read it.—Did you understand it? I did understand it.—Does this lady know English? She knows it, but I do not know it.—Why do you not learn it? I have no time to learn it.—Do you understand the man who is speaking to you? I do not understand him.—Why do I not understand him? Because he speaks too badly.—Do you intend going to the play this evening? I intend going, if you go.—Does your uncle intend to buy that horse? He intends buying it, if he receives his money.—Does your brother intend going to Germany? He intends going there, if they pay him what they owe him.—Do you intend going to the ball? I intend going there, if my sister goes.—Does your niece intend to study English? She intends studying it, if she finds a good master.—Have you tasted that wine? I have tasted it.—How do you like it? I like it well.—How does your niece like that beer? She does not like it.—Why do you not taste that cider? Because I am not thirsty.—Why does your sister not taste that meat? Because she is not hungry.—Is your master satisfied with the presents he has received? He is highly satisfied with them.—Of whom do they speak? They speak of your friend.—Have they not spoken of my children? They have not spoken of them.—Which children have been spoken of? Those of our master have been spoken of.—Have they spoken of the pupils of whom we speak? They have not spoken of those of whom we speak, but they have spoken of others.—Have they spoken of our friends or of those of our neighbours? They have spoken neither of ours nor those of our neighbours.—Do they speak of my book? They do.—Of what did your uncle speak? He spoke of the fine weather.—Of what do those men speak? They speak of fair and bad weather.

108.

Are you praised? I am praised.—By whom are you loved? I am loved by my mother.—By whom am I loved? You are loved by your parents.—By whom are we loved? You are loved by your friends.—By whom are those young ladies loved? They are loved by their parents.—By whom is this man conducted? He is conducted by me.—Where do you conduct him? I conduct him home.—By whom are we blamed? We are blamed by our enemies.—Why are we blamed by them? Because they do not like us.—Are you punished by your mother? I am not punished by

her, because I am good, studious and obedient.—Are we heard? We are.—By whom are we heard? We are heard by our neighbours.—Is your master heard by his pupils? He is heard by them.—Which children are praised? Those that are good.—Which are punished? Those that are idle and naughty.—Are we praised or blamed? We are neither praised nor blamed.—Is your niece praised by her masters? She is loved and praised by them, because she is studious and good; but her brother is despised by his, because he is naughty and idle.—Is he sometimes punished? He is every morning and every evening.—Are you sometimes punished? I am never; I am loved and rewarded by my good masters.—What must one do in order to be rewarded? One must be good and industrious.—Are these children never punished? They are never, because they are always studious and good; but those are so very often, because they are idle and naughty.—Who is praised and rewarded? Skillful children are praised, esteemed, and rewarded, but the ignorant are blamed, despised and punished.

109.

Why were those children loved? They were loved, because they were good.—Were they better than we? They were not better, but more studious than you.—Was your sister as industrious as mine? She was as industrious, but your sister was better than mine.—Is your brother not loved? He is flattered, but he is not beloved.—Was your uncle's house much admired? It was much looked at, but it was not admired.—What is the price of meat? Beef is sold at seven pence a pound.—Who told you that? I was told so in the market.—What has this child done? He has cut his hand.—Why was a knife given to him? A knife was given him to cut his bread with, and he cut his hand.—Do you like to drive? I like to ride.—Has your brother ever been on horseback? He has never been on horseback.—Does your sister ride as often as you? She rides oftener than I.—Did you go on horseback the day before yesterday? I went on horseback to-day.—Do you like travelling in the summer? I do not like travelling in the summer; I like travelling in the spring and in autumn.—Is it good travelling in autumn? It is good travelling in autumn and in the spring; but it is bad travelling in the summer and in the winter.—Have you sometimes travelled in the summer? I have often travelled in the summer and in the winter.—Have you been in London? I have been there (⁂ have).—Is the living good there? The living is good there, but dear.—Is it dear living in Paris? It is good living there, and not dear.—Do you like travelling in Italy? I like travelling there, because the living is good, and good people are found there; but the roads are not very good.—Does your father like to travel in France? He likes to travel there, because good people are found

there.—Do the French like to travel in England? They like to travel there.—Do the English like to travel in Spain? They like to travel there; but they find the roads there too bad.—Have you spoken to the merchant? I have spoken to him.—What did he say? He left without saying any thing.—Have you bought a house? I do not buy without money.—Will you go for some cider? I cannot go for cider without money.—Can you work without speaking? I can work, but not study English without speaking.

110.

How is the weather? The weather is very bad.—Was it stormy yesterday? It was very stormy.—Do you go to the country to-day? I go there, if it is not stormy.—Do you intend going to England this year? I intend going there, if the weather is not too bad.—What sort of weather was it yesterday? It was thundering (⁂ It thundered).—Did the sun shine? The sun did not shine; it was foggy.—Do you hear the thunder? I hear it.—Is it fine weather? The wind blows hard, and it thunders much.—What do you do in the evening? I work as soon as I have supped.—And what do you do afterwards? Afterwards I sleep.—When does your sister drink? She drinks as soon as she has eaten.—When does she sleep? She sleeps as soon as she has supped.—Is your mother arrived at last? She is arrived.—When did she arrive? This morning at five o'clock.—Has your aunt set out at last? She has not set out yet.—Have you at last found a good master? I have at last found one.—Are you at last learning German? I am at last learning it.—Why have you not already learnt it? Because I have not been able to find a good master.—Of whom have you spoken? We have spoken of you.—Have you praised me? We have not praised you; we have blamed you.—Why have you blamed me? Because you do not study well.—Of what has your uncle spoken? He has spoken of his books, his houses, his horses, and his dogs.—Has your aunt spoken of her carriage? She has not spoken of hers, but of her brother's.—Do you like to go on foot? I do not like to go on foot, but I like going in a carriage when I am travelling.—Is your little brother willing to go on foot? He cannot go on foot, because he is tired.

111.

Why does not your sister light the fire? She does not light it, because she is afraid of burning herself.—Why does not your brother brush his coat? He does not brush it, because he is afraid of soiling his fingers.—Do you see yourself in that looking-glass? I see myself in it (⁂ I do).—Can your aunt see herself in that small looking-glass? She can see herself therein (⁂ in it; ⁂ She

can).—Can your sisters see themselves in that large looking-glass? They can see themselves therein (\hat{n} in it; \hat{n} They can).—Why have you not cut your bread? I have not cut it, because I was afraid of cutting my fingers.—Have you sore fingers? I have sore fingers and sore feet.—Do you wish to warm yourself? I do wish to warm myself (\hat{n} I do), because I am very cold.—Why does not that lady warm herself? Because she is not cold.—Do our neighbours warm themselves? They warm themselves, because they are cold.—Do you cut your hair? I do not cut it myself, I get it cut.—Does your brother cut his nails? He has cut his nails, instead of cutting his hair.—Where has that man lost his leg? He has lost it in the battle.—Why does not your aunt read the book which you have lent her? She cannot read it, for she has lost her sight.—Why does that man tear out his hair? He tears it out, because he cannot pay what he owes.—How do you amuse yourself? I amuse myself in the best way I can.—In what do your children amuse themselves? They amuse themselves in studying, writing, and playing.—In what (\hat{n} How) did your aunt amuse herself? She amused herself in reading some good books, and in writing to her friends.—In what (How) does your sister amuse herself, when she has nothing to do at home? She goes to the play, and to the concert, and she often says: Every one amuses himself as he likes.—What does my sister tell you? She tells me that you wish to buy my house; but I know that she is mistaken, because you have no money to buy it with.—What do they say at the market? They say the enemy is beaten.—Do you believe that? I believe it, because every one says so.—Why have you bought that book? I have bought it, because I want it to learn English, and because every one speaks of it.

112.

Every man has his taste; what is yours? Mine is to study, to read a good book, to go to the theatre, the concert, and the ball, and to ride.—Are you going away? I am going away.—When are you going away? I am going away to-morrow.—Am I going away? You are going away, if you like.—What did the Englishmen say? They went away without saying any thing.—How do you like this tea? I do not like it.—What is the matter with you? I feel sleepy.—Does your son feel sleepy? He does not feel sleepy; but he is cold.—Why does he not warm himself? He has no wood to make a fire.—Why does he not buy some wood? He has no money to buy any.—Why do you not lend him some? Because I have none myself.—If you have no money, why do you not say so? for I can lend you some.—You are very kind.—What has become of your friend? He has become a lawyer.—What has become of your nephew? He has enlisted.—Has your uncle enlisted? He has not enlisted.—What has become

of him? He has turned merchant.—What has become of your children? My children have become men.—What has become of your son? He has become a great man.—Has he become learned? He has become learned.—What has become of my book? I do not know what has become of it.—Have you torn it? I have not torn it.—What has become of our friend's daughter? I do not know what has become of her.—What have you done with your money? I have bought a book with it.—What has the joiner done with his wood? He has made a table and two benches of it.—What has the tailor done with the cloth which you gave him? He has made clothes of it for your children and mine.—Why has your sister gone away so soon? She has promised her aunt to be at her house at a quarter to seven, so that she went away early, in order to keep her promise.—Why has that child been praised? It has been praised, because it has studied well.—Why has that other child been punished? It has been punished, because it has been naughty and idle.—Has your son been rewarded? He has been rewarded, because he has worked well.—Has that man hurt you? No, Sir, he has not hurt me.—What must one do in order to be loved? One must do good to those that have done us harm.—Have we ever done you harm? No; you have, on the contrary, done us good.—Have I hurt you? You have not hurt me, but your children have.—Is it your sister who has hurt my daughter? No, Ma'am, it is not my sister, because she has never hurt any body.

113.

Have you hurt yourself? I have not hurt myself.—Who has hurt himself? My aunt has hurt herself, for she has cut her finger.—Is she still ill? She is better.—I rejoice to hear that she is no longer ill.—Has she drunk the wine which I sent her? She has drunk it, and it has done her good.—Have you cut your hair? I have not cut it myself, but I have had it cut.—Do you go to bed early? I go to bed late, for I cannot sleep when I go to bed early.—At what o'clock do your children go to bed? They go to bed at sunset.—Do they rise early? They rise at sunrise.—At what o'clock did your daughter rise to-day? To-day she rose late, because she went to bed late yesterday evening.—Did your son rise this morning as early as I? He rose earlier than you, for he rose before sunrise.—What does your son do when he gets up? He studies, and then he breakfasts.—What does he do after breakfasting? As soon as he has breakfasted, he comes to my house, and we take a ride.

114.

Do you often go a walking? I go a walking when I have no-

thing to do at home.—Has your sister taken a ride? She has taken an airing in a carriage.—Can you go with me? I cannot go with you, for I am to take my little sister out a walking.—Where do you walk? We walk in our aunt's garden.—Why do you listen to that man? I listen to him, but I do not believe him; for I know that he is a story-teller.—How do you know that he is a story-teller? He does not believe in God; and all those who do not believe in God are story-tellers.—Did your mother rejoice to see you? She did rejoice to see me (She did).—I rejoice at seeing my good friends.—What was your father delighted with? He was delighted with the horse which you sent him.—What were your children delighted with? They were delighted with the fine clothes which I had had made for them.—Why does this man rejoice so much? Because he flatters himself he has some friends; but he is wrong, for he has nothing but enemies.—Has the physician done any harm to your little daughter? He has cut her finger, but he has not done her any harm; so you are mistaken, if you believe that he has done her any harm.—Do you flatter yourself that you know English? I flatter myself that I know it; for I can speak, read, and write it.—Did it snow yesterday? It did snow, hail, and lighten (It snowed, hailed, and lightened).—Did it rain? It did.—Did your mother go out? She never goes out, when it is bad weather.—Do you wish to go out? I promised my father to remain at home, so that I cannot go out.—Did you go out the day before yesterday? It rained the whole day, so that I did not go out.—Has your brother at last learnt English? He has not yet learnt it, because he has not yet been able to find a good master.—Why has not your sister learnt German? She was ill, so that she could not learn it.—Do you go to the ball this evening? I have sore feet, so that I cannot go.—Has your father bought the horse of which he spoke to me? He has not yet received his money, so that he could not buy it.—Have you seen the man whose children have been punished? I have not seen him.—To whom did you speak at the theatre? I spoke to the lady whose brother has killed my fine dog.—Have you seen the little boy whose brother has become a lawyer? I have seen him (I have).—Whom did you see at the ball? I saw there the men whose horses, and those whose carriage you have bought.—Have you received the money which you wanted? I have received it.—Have I the paper of which I am in need? You have it.—Has your sister the books which she wants? She has them not.—Have you spoken to the merchants whose shops we have taken? We have spoken to them.—Have your children what they want? They have what they want.—Has your aunt seen the poor people whose houses have been burnt? She has not seen them.—Of which man do you speak? I speak of him whose brother has turned soldier.—Of which children have you spoken? I have spoken of those whose parents are learned.

—Which paper has your cousin? She has that of which she is in need.—Which ink have you bought? I have bought that which I wanted.—Can you give me back the books which I have lent you? I have not read them yet, so that I cannot yet give them you back.

115.

Have you seen the lady from whom I have received a present? I have not seen her.—Did you understand that German? I do not know German, so that I could not understand him.—Do you see the children to whom I have given cakes? I do not see those to whom you have given cakes, but those whom you have punished.—To whom have you given some money? I have given some to those who have been skillful.—To which children must one give books? One must give some to those who are good and obedient.—To whom do you give to eat and to drink? To those who are hungry and thirsty.—Do you give any thing to the children who are idle? I give them nothing.—Has that man at last been listened to? They have refused to listen to him; all those to whom he applied have refused to hear him.—To whom does that horse belong? It belongs to the French captain whose sister has written a note to you.—Does this money belong to you? It does belong to me (It does).—From whom have you received it? I have received it from the men whose children you have seen.—Has your aunt brought you the books which she promised you? She has forgotten to bring me them.—Have you forgotten to write to your uncle? I have not forgotten to write to him.—Does this cloth suit you? It does not suit me; have you no other? I have; but it is dearer than this.—Will you show it me? I will show it you.—Do these shoes suit your sister? They do not suit her, because they are too dear.—Have you forgotten any thing? I have forgotten nothing.—Does it suit you to learn this by heart? I have not much time to study, so that it does not suit me to learn it by heart.—Has that man tried to speak to your father? He has tried to speak to him, but he has not succeeded in it.—Has your little sister succeeded in writing an exercise? She has succeeded in it (She has).—Have these merchants succeeded in selling their horses? They have not succeeded therein.—Have you tried to clean my inkstand? I have tried, but I have not succeeded.—Do your children succeed in learning English? They do.—With whom have you met this morning? I have met with the man by whom I am esteemed.—Did you go on foot to Germany? It does not suit me to go on foot, so that I went in a carriage.

116.

Shall you have money? I shall have some.—Who will give

you some? My father will give me some.—When will your sister have some books? She will have some next month.—How much money shall you have? I shall have twenty-five pounds.—Who will have good friends? The French will have some.—Will your mother be at home this evening? She will be at home.—Shall you be there? I shall also be there.—Will your aunt go out to-day? She will go out, if it is fine weather.—Shall you go out? I shall go out, if it does not rain.—Shall you love my son? I shall love him, if he is good.—Will your aunt love my sister? She will love her, if she is clever and obedient.—Will your mother love my daughters? She will love them, if they are assiduous and good.—Shall you pay your tailor? I shall pay him, if I receive my money.—Shall you love my brother's children? If they are good and assiduous, I shall love them; but if they are idle and naughty I shall despise and punish them.—Am I wrong in speaking thus? No, Sir, you are, on the contrary, right.—Have you not done writing? I shall soon have done.—Have our friends done speaking? They will soon have done.—Has the shoemaker made my shoes? He has not made them yet; but he will soon make them.—When will he make them? When he has time.—When will your sister do hers? She will do them next Monday.—Shall you come to me? I shall come (if I shall).—When shall you come? I shall come next Saturday.—When did you see my aunt? I saw her last Friday.—Will your cousins go to the ball next Thursday? They will go.—Shall you come to my concert? I shall come, if I am not ill.—Shall you be able to pay me what you owe me? I shall not be able to pay it you, for I have lost all my money.—Will the German be able to pay for his boots? He has lost his pocket-book, so that he will not be able to pay for them.—Will it be necessary to go the market to-morrow? It will be necessary to go there, for we want some meat, some bread, and some wine.—Will it be necessary to send for the physician? Nobody is ill, so that it will not be necessary to send for him.

117.

Shall you see my uncle to-day? I shall see him (if I shall).—Where will he be? He will be at his counting-house.—Shall you go to the ball to-night? I shall not go, for I am too ill to go.—Will your sister go? She will go, if I go.—Where will our friends go? They will go no where; they will remain at home, for they have a good deal to do.—When will you send me the money which you owe me? I shall send it you soon.—Will your sisters send me the books which I have lent them? They will send them you next week.—Whose houses are these? They are ours.—Is it your sister or mine who is gone to Italy? It is mine.—Is it your baker or that of our neighbour who has sold you bread

on credit? It is ours.—Is that your daughter? She is not mine, she is my friend's.—Where is yours? She is in London.—What is your pleasure, Sir? I am inquiring after (if I want) your father.—Is he at home? No, Sir, he is gone out.—What do you say? I say he is gone out.—Will you wait till he comes back? I have no time to wait.—Does this merchant sell on credit? He does not sell on credit.—Does it suit you to buy for cash? It does not suit me.—Where did you buy these steel pens? I bought them at the merchant's whose shop you saw yesterday.—Did he sell them you on credit? He sold them me for cash.—Do you often buy for cash? Not so often as you.—Is there any wine in this bottle? There is some in it (if There is).—Is there any vinegar in the glass? There is none in it (if There is none).—Is there wine or cider in it? There is neither wine nor cider in it.—What is there in it? There is some water in it (if There is some water).

118.

Have you already cleaned my table? I have not yet had time to clean it, but I will do it this instant.—Do you intend buying a hat? I intend buying one, if the merchant sells it me on credit.—Do you intend to keep my umbrella? I intend to give it you back, if I buy one.—Have you returned the books to my aunt? I have not returned them to her yet.—How long do you intend to keep them? I intend keeping them till next Tuesday.—How long do you intend to keep my carriage? I intend keeping it till my father returns.—Have you made a fire? Not yet, but I will make one presently.—Why have you not worked? I have not yet been able.—What had you to do? I had to mend your silk stockings and to take your letters to the post-office.—Do you intend to sell your gold watch? I intend keeping it, for I want it.—Instead of keeping it you had better sell it.—Do you sell your houses? I do not sell them.—Instead of keeping them, you had better sell them.—Does your sister sell her parasol? She keeps it; but instead of keeping it, she had better sell it, for it is worn out.—Does your son tear his book? He tears it; but he is wrong in doing so, for instead of tearing it, he had better read it.—Are there any men in your shop? There are.—Is there any one in the warehouse? There is no one there.—Were there many people in the theatre? There were many there.—Will there be many people at your ball? There will be many there.—Do you go out to-day? I do.—Instead of going out, you had better stay at home, for it is very bad weather.

119.

Are there many children that will not play? There are many

children that will not study, but all will play.—Do you know that lady? I know her; she is a worthy woman.—Who are the ladies that are going into the garden? They are the general's daughters.—Is it you, John, who have broken my chair? It is not I, it is your little brother who has done it.—What is your sister doing with her gloves? She is throwing them away; but she is wrong in doing so, for instead of throwing them away, she had better keep them, as they fit her very well.—When shall you go away? I shall go away as soon as I have done writing.—When will your children go away? They will go away as soon as they have done their exercises.—Shall you go away when I go? I shall go away when you go.—Will our neighbours soon go away? They will go away when they have done speaking.—What will become of your son, if he does not study? If he does not study, he will learn nothing.—What will become of your daughter, if she does not work? If she does not work, she will be blamed by every body.—What will become of you, if you lose your money? I do not know what will become of me.—What will become of your aunt, if she loses her pocket-book? I do not know what will become of her, if she loses it.—What has become of your son? I do not know what has become of him.—Has he enlisted? He has not enlisted.—What will become of us, if our friends go away? I do not know what will become of us, if they go away.—What has become of your relations? They have gone away.—Why does your servant give that man a cut with his knife? He gives him a cut, because the man has given him a blow with his fist.—Which of these two pupils begins to speak? The one who is studious begins to speak.—What does the other do who is not so? He also begins to speak, but he knows neither how to read nor to write.—Does he not listen to what you tell him? He does not listen to it, if I do not give him a beating.—Why do not those children work? Their master has given them blows with his fist, so that they will not work.—Why has he given them blows with his fist? Because they have been disobedient.

120.

Did you fire a gun? I fired three times.—At what did you fire? I fired at a bird.—Have you fired a gun at that man? I have fired a pistol at him.—Why have you fired a pistol at him? Because he has given me a stab with his knife.—How many times have you fired at that bird? I have fired at it twice.—Did you kill it? I killed it at the second shot.—Did you kill this bird at the first shot? I killed it at the fourth.—Do you fire at the birds which you see upon the trees, or at those which you see in the gardens? I fire neither at those which I see upon the trees nor at those which I see in the gardens, but at those which I perceive on the castle behind the wood.—How many times have the

enemies fired at us? They have fired at us several times.—Have they killed any body? They have killed nobody.—Have you a wish to fire at that bird? I have a desire to fire at it.—Why do you not fire at those birds? I cannot, for I have a sore finger.—When did the captain fire? He fired when his soldiers fired.—How many birds have you shot at? I have shot at all that I have perceived, but I have killed none, because my gun is good for nothing.—Have you cast an eye upon that lady? I have cast an eye upon her.—Has she seen you? She has not been able to see me, because she has sore (i.e. bad) eyes.—Am I to answer you? You will answer me when it comes to your turn.—Is it my brother's turn? When it comes to his turn I shall ask him, for each in his turn.

121.

Have you taken a walk this morning? I have taken a walk round the garden.—Where is your aunt gone? She is gone to take a walk.—Why do you run? I run because I see my best friend.—Who runs behind us? Our dog runs behind us.—Do you perceive that bird? I perceive it behind the house.—Why have your sisters gone away? They have gone away, because they did not wish to be seen by the ladies whose brother has killed their dog.—Have you lost all your money? I have not lost all.—How much have you left? I have not much left; I have but five shillings left.

122.

How much money have your sisters left? They have but three pounds left.—Have you money enough left to pay your tailor? I have enough left to pay him; but if I pay him, I shall have but little left.—How much money will your brothers have left? They will have twenty pounds left.—How much money shall we have left, when we have paid for our horses? When we have paid for them, we shall have only ten pounds left.—When shall you go to Italy? I shall go as soon as I have learnt Italian.—When will your brothers go to England? They will go there as soon as they know English.—When will they learn it? They will learn it when they have found a good master.—How far is it from London to Paris? It is nearly two hundred miles from London to Paris.—Is it far from here to Edinburgh? It is far.—Is it far from here to Dublin? It is almost a hundred and thirty miles from here to Dublin.—Is it farther from London to Brighton than from Oxford to Southampton? It is farther from Oxford to Southampton than from London to Brighton.—Do you intend to go to London soon? I intend to go there soon.—What are you going for this time? To buy good knives, steel pens, and to see my good friends.—Is

it long since you were there? It is nearly a year since I was there.—Are you not going to Germany this year? I am not going there, for it is too far from here to Germany.—Who are the men that have just arrived? They are Englishmen.—Who is the man who has just started? He is a Parisian who has squandered away all his fortune in England.—Where did you dine yesterday? I dined at the innkeeper's.—Did you spend much? I spent half a crown.—Has the queen passed here? She has not passed here, but she passed before the theatre.—Did you see her? I did.—Is it the first time you have seen her? It is not the first time, for I have seen her more than ten times.—Is it long since your mother heard of her sister who went to America? It is not long since she heard of her.—How long is it? It is only a fortnight.—Have you been long in England? These two years.—Has your sister been long at Brighton? She has been there these five years.—How long is it since you dined? It is long since I dined, but it is not long since I supped.—How long is it since you supped? It is half an hour.—How long have you had these books? I have had them these three years.—What is become of the man to whom you have lent some money? I do not know what is become of him, for it is a great while since I saw him.

123.

How long have you been learning English? I have not yet been learning it two months.—Do you know already how to speak it? You see that I am beginning to speak it.—Have the general's children been learning it long? They have been learning it these two years, and they do not yet begin to speak.—Why do they not yet know how to speak it? They do not know how to speak it, because they are learning it badly.—Why do they not learn it well? They have not a good master, so that they do not learn it well.—What do you spend your time in? I spend my time in studying.—What does your sister spend her time in? She spends her time in reading and playing.—Does this man spend his time in working? He is a good-for-nothing fellow; he spends his time in drinking and playing.—Has the merchant brought you the knives which you bought at his shop? He has failed to bring them to me.—Did he sell them you on credit? He, on the contrary, sold them me for cash.—Why did you fail to come to your lesson this morning? The tailor has failed to bring me the coat which he promised me, so that I could not go.—What has the shoemaker just brought? He has brought the boots and shoes which he has made us.—Who are the men that have just arrived? They are Frenchmen.—Do you throw your hat away? I do not throw it away, for it fits me very well.—Has that man been waiting long? He has but just come.—What does he want? He wishes to speak to you.—Are

you willing to do that? I am willing to do it.—Shall you be able to do it well? I will do my best.—Will this man be able to do that? He will be able to do it, for he will do his best.—Why do you run away? I run away, because I am afraid.—Of whom are you afraid? I am afraid of the man who does not love me.—Is he your enemy? I do not know whether he is my enemy; but I fear all those who do not love me, for if they do me no harm, they will never do me good.—What has happened to you? A great misfortune has happened to me.—What? I have met with my greatest enemy, who has given me a blow with a stick.—Then I pity you with all my heart.

124.

Does this man serve you well? He serves me well, but he spends too much.—Are you willing to take this servant? I am willing to take him, if he will serve me.—Can I take that servant? You can take him, for he has served me very well.—How long has he been out of your service? It is but six weeks.—Did he serve you long? He served me for five years.—What have the English offered you? They have offered me good beer, excellent beef, and good biscuits.—Will you take care of my clothes? I will take care of them (⁂ I will).—Is your sister taking care of the book which I lent her? She is taking care of it (⁂ She is).—Who will take care of my horse? The innkeeper will take care of it.—Do you throw away your hat? I do not throw it away, for it fits me admirably.—Does your friend sell his coat? He does not sell it, for it fits him most beautifully.—Who has spoiled my book? Nobody has spoiled it, because nobody has dared to touch it.—Has your sister been rewarded? She has, on the contrary, been punished; but I beg you to keep it secret, for no one knows it.—What has happened to her? I will tell you what has happened to her, if you promise me to keep it secret.—I promise you, for I pity her with all my heart.—Do you trust this man with any thing? I do not trust him with any thing.—Has he already kept any thing from you? I have never trusted him with any thing, so that he has never kept any thing from me.—Whom do you entrust with your secrets? I entrust nobody with them, so that nobody knows them.

125.

Shall we have a ball to-night? We shall have one (⁂ We shall).—At what o'clock? At a quarter to ten.—What o'clock is it now? It is almost ten o'clock, and the people will soon come.—Do you play the violin? I do not play the violin, but the harpsichord. Upon what instrument will your sister play? She will play upon the piano.—If she plays upon the piano I shall play upon the

flute.—Are there to be a great many people at our ball? There are to be a great many.—Shall you dance? I shall dance (⁂ I shall.)—Will your children dance? They shall dance, if they please.—In what do you spend your time in this country? I spend my time in playing on the piano, and in reading.—In what does your cousin divert himself? He diverts himself in playing upon the flute.—Does any body dance when you play? A great many people dance when we play.—Who? At first our children, then our cousins, at last our neighbours.—Do you amuse yourselves? I assure you that we amuse ourselves very much.—Have you dropt any thing? I have not dropt any thing, but my sister has dropt some money.—Who has picked it up? Some men that were passing by have picked it up.—Was it returned to her? It was returned to her, for those who had picked it up did not wish to keep it.—Will you draw near the fire? I will not draw near it, for I am afraid of burning myself.—Why do you go away from the fire? Because I am not cold.—Why do your children approach the fire? They approach it because they are cold.—Do you remember any thing? I remember nothing.—What does your uncle recollect? He recollects what you have promised him.—What have I promised him? You have promised to go to England with him next summer.—I intend to do so, if it does not rain too much.—Why do you withdraw from the fire? I have been sitting near the fire this hour and a half, so that I am no longer cold.—Does not your friend like to sit near the fire? On the contrary, he likes much to sit near the fire, but only when he is cold.

126.

May one approach your uncle? One may approach him, for he receives every body.—Where does your mother sit down? She sits down near me.—Do you sit down near the fire? I do not sit down near the fire, for I am afraid of being too warm.—Do you recollect my brother? I recollect him.—Does your aunt remember my sister? She recollects her.—Have you recollected your exercise? I have recollected it (⁂ I have).—Has your sister recollected her lessons? She has recollected them, for she has learnt them by heart, and my brothers have recollected theirs, because they have learnt them by heart.—Do your scholars like to learn by heart? They do not like to learn by heart; they like speaking, reading and writing better than learning by heart.—Does your brother like to play? He likes to study better than to play.—Do you like to drink better than to eat? I like to eat better than to drink; but my uncle likes to drink better than to eat.—Does the Englishman like fowl better than fish? He likes fish better than fowl.—Do you like to write better than to speak? I like to do both.—Does your mother like coffee better than tea?

She likes neither.—Can you understand me? No Sir, for you speak too fast.—Will you be kind enough not to speak so fast? I will not speak so fast, if you will listen to me.—Can you understand what my sister tells you? She speaks so fast, that I cannot understand her.—Can your pupils understand you? They understand me, when I speak slowly; for in order to be understood one must speak slowly.—Is it necessary to speak aloud to learn English? It is necessary to speak aloud.—Does your master speak aloud? He speaks aloud and slowly.—Why do you not buy any thing of that merchant? He sells every thing so dear that I cannot buy any thing of him.—Do you wish to write some exercises? I have written so many that I cannot write any more.—Do your children like learning German better than Italian? They do not like to learn either; they only like to learn English.

127.

Do you use the books which I have lent you? I use them.—May I use your knife? You may use it, but you must not cut yourself.—May my sisters use your books? They may.—May we use your gun? You may use it, but you must not spoil it.—What have you done with my wood? I have used it to warm myself.—Has your sister used my pen? She has used it (⁂ She has).—Who has used my horse? Nobody has used it.—Have you told your sister to come down? I did not dare to tell her.—Why did you not dare to tell her? Because I did not wish to wake her.—Has she told you not to wake her? She has told me not to wake her when she sleeps.—Has your brother shaved to-day? He has not shaved himself, but he has got shaved.—How many times a day does your father shave? He shaves only once a day, but my uncle shaves twice a day.—Does your cousin shave often? He shaves only every other day.—Has any body passed by the side of you? Nobody has passed by the side of me.—Where has your son passed? He has passed by the theatre.—Shall you pass by the castle? I shall pass there.—At what o'clock do you dress in the morning? I dress as soon as I have breakfasted, and I breakfast every day at eight o'clock, or at a quarter past eight.—Does your mother dress before she breakfasts? She breakfasts before she dresses.—Do you go to the theatre every evening? I do not go every evening, for it is better to study than to go to the theatre.—At what o'clock do you undress when you do not go to theatre? I then undress as soon as I have supped, and go to bed at ten o'clock or at a quarter past ten.—Have you already dressed the child? I have not dressed it yet, for it is still asleep.—At what o'clock does it get up? It gets up as soon as it is waked.—Do you rise as early as I? I do not know at what o'clock you rise, but I rise as soon as I awake.—Will you tell my servant to wake me to-morrow at half past three? I will tell

him.—At what o'clock does your sister awake? She awakes at a quarter past six in the morning.—Why have you risen so early? My children have made much a noise that they wakened me.—Have you slept well? I have not slept well, for you made too much a noise.

128.

Did you at last get rid of that man? I got rid of him.—Why has your father parted with his horses? Because he did not want them any more.—Has your merchant succeeded at last in getting rid of his damaged sugar? He has succeeded in getting rid of it.—Has he sold it on credit? He was able to sell it for cash, so that he did not sell it on credit.—Who has taught you to speak? I learn it with an English master.—Has he taught you to write? He has taught me to speak, to read and to write.—Who has taught your brother mathematics? A French master taught him.—Who has taught your sister arithmetic? A German master has taught it her.—Do you call me? I call you.—What is your pleasure? Why do you not rise? Do you not know that it is already late? What do you want me for? I have lost all my money, and I come to beg you to lend me some.

129.

What o'clock is it? It is already six o'clock, and you have slept long enough.—Is it long since you rose? It is an hour and a half since I rose.—Do you wish to take a walk with me?—I cannot go a walking, for I am waiting for my English master.—How did my daughter behave? She behaved very well.—How did my son behave towards you? He behaved very well towards me, for he behaves well towards every body.—Is it worth while to write to that man? It is not worth while to write to him.—Is it worth while to dismount from my horse in order to give something to that poor man? Yes, for he seems to want it; but you can give him something without dismounting from your horse.—Is it better to learn to read English than to speak it? It is not worth while to learn to read it without learning to speak it.—Is it better to go to bed than to go a walking? It is better to do the latter than the former.—Is it better to go to Germany than to England? It is not worth while to go to Germany nor to England when one has no wish to travel.—How is your father? He is only so-so.—How is your mother? She is tolerably well. How are your sisters? They have been very well for these few days.—How is your patient? He is a little better to-day than yesterday.—Is it long since you saw your brothers? I saw them a fortnight ago.—How were they? They were very well.—Do you still speak English? It is so long since I spoke it, that I

have nearly forgotten it all.—How long has your sister been learning German? She has been learning it only three months.—Does she already speak it? She already speaks, reads, and writes it better than your brother who has been learning it these two years.—Have they hanged the man who stole a horse from your brother? They have punished him, but they have not hanged him; they only hang highwaymen in our country.—What have you done with my coat? I have hung it on the wall.—Will you hang my hat upon the tree? I will hang it thereon (if I will).—Is that young lady ready to go out? Not yet, but she will soon be ready.—Why does your uncle laugh at you? He laughs at me, because I speak badly.—Why has your sister no friends? She has none, because she criticises every body.—Why are you laughing at that man? I do not intend to laugh at him.—I beg you not to do it, for you will break his heart, if you laugh at him.—Why do you expatiate so much upon that subject? Because it is necessary to speak on all subjects.—If it is necessary to listen to you, and to answer you when you expatiate upon that subject, I will hang my hat upon the nail, stretch myself along the floor, listen to you, and answer you as well as I can.—You will do well.

130.

For what have you exchanged your coach of which you have spoken to me? I have exchanged it for an Arabian horse.—Do you wish to exchange your book for mine? I cannot, for I want it to study English.—Why do you take your hat off? I take it off, because I see my old master coming.—When will the concert take place? It will take place this evening.—Shall you put on another hat in order to go there? I shall not put on another.—Have you changed your hat in order to go to the French general? I have changed my hat, but I have not changed my coat or my shoes.—How many times a day do you change your clothes? I change them to dine and to go to the theatre.—What will become of you, if you always mix among those men? I do not know what will become of me, but I assure you that they will do me no harm, for they do not hurt any body.—Did you recognise your son? It was so long since I saw him, that I did not recognise him.—Did he recognise you? He recognised me instantly.—How is your uncle? He is very well.—Did you recognise him? I could hardly recognise him, for, contrary to his custom, he wears a large hat.—What garments does he wear? He wears beautiful new garments.—Do you know why that man does not eat? I believe he is not hungry, for he has more bread than he can eat.—Have you given your daughter any money? I have given her more than she will spend.—Will you give me a glass of water? You need not drink water, for there is more wine than is necessary.—Why do the French rejoice? They rejoice because they

flatter themselves they have many good friends. — Are they not right in rejoicing? They are wrong, for they have fewer friends than they imagine. — Did you stay long at Berlin? I stayed there a fortnight. — How long did your nephew stay at London? He stayed there only a month. — Has your father at last bought the house? He has not bought it, for he could not agree about the price.

131.

Have you at last agreed about the price of that picture? We have agreed about it. — How much have you paid for it? I have paid a hundred pounds for it. — Have you agreed with your partner? I have agreed with him. — Does he consent to pay you the price of the ship? He consents to pay it me. — Do you consent to go to England? I consent to go there. — Have you taken notice of what your boy has done? I have taken notice of it (⁂ I have). — Have you punished him for it? I have punished him for it (⁂ I have). — Why have you punished that young lady? I have punished her, because she has broken my finest glass. I gave her some wine, and instead of drinking it, she spilt it on my new carpet, and broke the glass. — Do you doubt what I am telling you? I do not doubt it. — Do you doubt what that man has told you? I doubt it, for he has often told stories. — Of what do you complain? I complain of not being able to procure any money. — Why do these poor men complain? They complain because they cannot procure any thing to eat. — How are your parents? They are, as usual, very well. — Is your aunt well? She is better than she usually is. — What have you done with the books which my father has lent you? I have returned them to him after reading them. — Why has your uncle thrown away his knife? He has thrown it away after cutting himself. — When did our neighbours go out? They went out after warming themselves. — What did you do this morning? I shaved after rising, and went out after breakfasting. — What did your mother do last night? She supped after going to the play, and went to bed after supping. — Did she rise early? She rose at sunrise. — Have you heard of your friend who is in America? I have already written to him several times; however, he has not yet answered me.

132.

Have you already hired a room? I have already hired one. — Is it an upper room? It is. — Has your brother hired a front room? He has hired one at the back, but my sister has hired one in the front. — Where have you hired your room? I have hired it in William-Street, number fifty-five. — At whose house have you hired it? At the house of the man whose brother has sold

you a carriage. — For whom has your mother hired a room? She has hired one for her son who has just arrived from England. — Why have you not kept your promise? I do not remember what I promised you. — Did you not promise to take us to the concert last Thursday? I confess, I was wrong in promising you; the concert, however, has not taken place. — Does your sister confess her fault? She confesses it. — What does your uncle say to that letter? He says it is written very well, but he admits that he has been wrong in sending it to your mother. — Do you confess your fault now? I admit it to be a fault. — Which day of the week do the Turks celebrate? They celebrate Friday; but the Christians celebrate Sunday, the Jews Saturday, and the Negroes their birthday. — “Amongst your country people there are many fools, are there not?” asked a philosopher lately of a peasant. The latter answered: “Sir, they are to be found in all stations.” “Fools sometimes tell the truth,” said the philosopher. — Why does your brother complain? He complains because his right hand aches. — Why do you complain? I complain because my left hand aches. — Why do not your sisters go to the play? They cannot go because they have a cold, and that makes them very ill. — Where did they catch a cold? They caught a cold in going from the opera last night.

133.

Has your aunt purchased any thing? She has purchased something. — What has she bought? She has bought forty yards of linen, three pair of bellows, ten pounds of sugar, and two couple of doves. — Has she not bought some silk stockings? She has bought some (⁂ She has). — How many pair has she bought? She has bought three pair. — Why did not your niece write? Because she has a sore hand. — Why does not our neighbour's daughter go out? She does not go out because she has sore feet. — Why does not our little sister speak? Because she has a sore mouth. — Have you a sore nose? I have not a sore nose, but I have the tooth ache. — Each woman thinks herself amiable, and each is conceited. The same as men, my dear friend: many a one thinks himself learned who is not so, and many men surpass women in vanity. — What is the matter with you? Nothing is the matter with me. — Why does your sister complain? Because she has a pain in her cheek. — Has your brother a sore hand? No, but he feels a pain in his side. — Are your sisters going this evening to the opera? No, Ma'am, they are going to the dancing-school. — Do they not go to the English school? They go there in the morning, but not in the evening. — Is your father gone a hunting? He has not been able to go a hunting, for he has a cold. — Do you like to go a hunting? I like to go a fishing better than a hunting. — Is your father still in the country? Yes, Madam,

he is still there. — What does he do there? He goes a hunting and a fishing. — Did you hunt in the country? I hunted the whole day. — How many head of game did you kill? I killed twenty-five head. — Is it long since you were at the castle? I was there last week. — Did you find many people there? I only found six persons there, the king, the queen, the prince, the princess, the count (earl), and the countess.

134.

What has your aunt brought you? She has brought us a pair of pantaloons, three pair of drawers, cherries, strawberries, and peaches. — Has your cousin eaten many peaches this year? She has eaten so many that she cannot eat any more. — Where were you last night? I was at my brother-in-law's. — Did you see your sister-in-law? I did. — How is she? She is better than usual. — Did you play? We did not play, but we read some good books; for my sister-in-law likes to read better than to play. — Have you read the gazette to-day? I have. — Is there any thing new in it? There is not any thing new in it, except that the field-marshal has taken fifty pieces of cannon, and ten pair of colours. — How are you to-day? I am not very well. — What is the matter with you? I have a violent head-ache and a cold. — Where did you catch a cold? I caught it last night in going from the play. — Do you know that family? I know and admire it, for the father is the king and the mother is the queen of it. The children and the servants are the subjects of the state. The tutors of the children are the ministers who share with the king and queen the care of the government. The good education which is given to the children is the crown of monarchs.

135.

What does your uncle amuse himself with in his solitude? He employs himself in painting and chemistry. — Does he no longer do any business? He no longer does any, for he is too old. — Why does he meddle your business? He does not generally meddle with other people's business, but he meddles with mine, because he loves me. — Has your master made you repeat your lesson to-day? He has. — Did you know it? I knew it pretty well. — Have you also done some exercises? I have done some, but what is that to you? I do not generally meddle with things that do not concern me, but I love you so much that I concern myself about what you are doing. — Does any body trouble his head about you? No one troubles his head about me, for I am not worth the trouble. — Who corrects your exercises? My master corrects them. — How does he correct them? He corrects them in reading them, and in reading them he speaks to me. — How many things does your master do at the same time? He

does four things at the same time. — How so? He reads and corrects my exercises, speaks to me and questions me all at once. — Is it thus you have learnt to speak? It is not otherwise. — Have you ever learnt dancing? I have. — How have you learnt it? In dancing. — Well; in dancing you learn to dance, and in speaking to speak. — Do your sisters sing while dancing (ñ while they dance)? They sing while working (ñ while they work), but they cannot sing while dancing (ñ while they dance). — Will you dine with us to-day? With much pleasure. — What have you for dinner? We have good soup, some fresh and salt meat, and some milk food. — Do you like milk food? I like it better than all other food. — Did you walk much in your last journey? I like much to walk, but my aunt likes to go in a carriage. — Did she not wish to walk? She wished to walk at first, but she wished to get into the coach after having taken a few steps, so that I did not walk much.

136.

What have you been doing at school to-day? We have been listening to our professor. — What did he say? He made a long speech on the goodness of God. After saying: "Repetition is the mother of studies, and a good memory is a great benefit of God," he said: "God is the Creator of heaven and earth; the fear of the Lord is the beginning of all wisdom." He also told us: "Most men are still pagans, and the followers of Mahomet are more numerous than the Christians." — Is your tutor's son a good boy? He is a very good boy; he is good to his inferiors, just to his equals, and respectful towards his superiors. — What are you doing all day in this garden? I walk in it. — What is there in it that attracts you? The singing of the birds attracts me. — Are there any nightingales in it? There are, and the harmony of their singing enchants me. — Have these nightingales more power over you than the beauties of painting, or the voice of your tender mother, who loves you so much? I confess, the harmony of the singing of those little birds has more power over me than the tenderest words of my dearest friends. — Will your sisters go into the country to-morrow? They will not go, for it is too dusty. — Shall we take a walk to-day? We will not take a walk, for it is too muddy out of doors. — Do you see my relation's house behind yonder mountain? I see it. — Shall we go in? We will go in, if you like. — Will you go into that room? I will not go into it, for it is smoky. — I wish you a good morning, Ma'am. — Will you not come in? Will you not sit down? I will sit down upon that large chair. — Will you tell me what has become of your aunt? I will tell you. — Where is your sister? Do you not see her? She sits upon the bench. — Is your brother seated upon the bench? No, he sits upon the chair. — Have you bought Paris gloves? I have

bought Paris gloves, Berlin cravats, and London stockings.—Have you ever drunk London beer? I have never drunk any.—Is it long since you ate English bread? It is almost three years since I ate any.

137.

Do you gain any thing by this business? I do not gain much by it, but my brother gains a good deal by it. He fills his purse with money.—How much money have you gained by it? I have gained only a little, but my cousin has gained much by it. He has filled his pocket with money.—Why does not that man work? He is a good-for-nothing fellow, for he does nothing but eat all day long. He is continually filling his belly with meat, so that he will make himself ill, if he continue to eat so much.—With what have you filled that bottle? I have filled it with wine.—Has your father returned at last from England? He has returned thence, and has brought you a fine horse.—Has he told his groom to bring it me? He has told him to bring it you.—What do you think of that horse? I think it is a fine and good one, and beg you to lead it into the stable.—When did that man go down into the well? He went down into it this morning.—Has he come up again yet? He came up an hour and a half ago.—Will you tell your sister to come down? I will tell her; but she is not yet dressed.—Is your friend still on the mountain? He has already come down.—Did you go down or up the river? We went down it.—Did my brother speak to you before he started? He spoke to me before he got into the coach.—Have you seen my mother? I saw her before I went on board the ship.—Is it better to get into a coach than to go on board a ship? It is not worth while to get into a coach or to go on board a ship when we have no wish to travel.—The more difficult a thing is, the more honorable it is.—The more success your son has, the less pride he has.—The more pains he takes, the more progress he will make.—The more I see that man, the more I like him.—I esteem him the more, the more he is despised by his brothers.—The house which my father has had built is spacious and convenient; the front is a hundred feet long and fifty high; the garden behind the house is a mile long and half a mile wide.—How deep is that well? It is more than forty fathoms deep.—Is your river broad? It is more than two hundred feet broad.—Poor and miserable people are often more charitable than the rich.—The opinion of the learned is always preferred to that of the ignorant.—The happiness of the wicked passes away like a torrent.—What did your professor tell you? He told me: “The wise man reflects before he acts; the proud man is not beloved; the needy man enjoys the superfluity of the rich.—Did he call you a little lazy fellow? No, but he called my little sister a little giddy girl, my elder brother an ignorant fellow, and my eldest sister a poor unfortunate woman.

138.

What do you get your livelihood by? I get my livelihood by working.—Does your friend get his livelihood by writing? He gets it by speaking and writing.—Do these gentlemen get their livelihood by working? They get it by doing nothing, for they are too idle to work.—What has your father gained that money by? He has gained it by working.—What did you get your livelihood by when you were in Germany? I got it by writing.—Did your sister get her livelihood by writing? She got it by writing and speaking.—Have you already seen our church? I have not seen it yet.—Where does it stand? It stands outside the town.—If you wish to see it, I will go with you in order to show it you.—What do the people live upon that live on the sea-shore? They live on fish alone.—Why does your brother not wish to go a hunting any more? He hunted yesterday the whole day, and killed nothing but an ugly bird, so that he will not go any more a hunting.—Have you ever seen such a person? I have never seen such a one.—Why do you not eat? Because I have not a good appetite.—Why does your sister eat so much? Because she has a good appetite.—You have learnt your lesson; why has not your sister learnt hers? She has taken a walk with our mother, so that she could not learn it, but she will learn it to-morrow.—When will you correct my exercises? I will correct them, when you bring me those of your sister.—Do you think you have made mistakes in them? I do not know.—If you have made mistakes, you have not studied your lessons well; for the lessons must be learnt well to make no mistakes in the exercises.—It is all the same; if you do not correct them to-day, I shall not learn them before to-morrow.—You must not make any mistakes in your exercises, for you have all you want (if all that is necessary) in order to make none.

139.

Who is there? It is I.—Who are those men? They are foreigners who wish to speak to you.—Of what country are they? They are Spaniards.—Where is my book? There it is.—And my pen? Here it is.—Where is your daughter? There she is.—Where are our sisters? There they are.—Where are you, John? Here I am.—Why do you sit near the fire? My hands and feet are cold; that is the reason why I sit near the fire.—Are your aunt's hands cold? No; but her feet are cold.—What is the matter with your niece? Her feet pain her.—Is any thing the matter with you? My head pains me.—What is the matter with that woman? Her tongue hurts her very much.—Why had not your cousin learnt her exercises? She has taken a walk with her companion; that is the reason why she has not learnt them:

but she promises to learn them to-morrow, if you do not scold her. — Would you have money if your mother were here? I should have some, if she were here. — Would you have been pleased, if I had some books? I should have been much pleased, if you had had some. — Would you have praised my little sister, if she had been good? If she had been good, I should certainly not only have praised, but also loved, honoured and rewarded her. — Should we be praised, if we did our exercises? If you did them without a fault, you would be praised and rewarded. — Would not my little brother have been punished, if he had done his exercises? He would not have been punished, if he had done them. — Would my niece have been praised, if she had not been skillful? She would certainly not have been praised, if she had not been very skillful, and if she had not worked from morning till evening. — Would you give me something, if I were very good? If you were very good, and if you worked well, I would give you a fine present. — Would you have written to your daughter, if I had gone to London? I would have written to her, and sent her something handsome, if you had gone there. — Would you have spoken to my sister, if you had seen her? I would have spoken to her, and have begged of her to send you a fine gold watch with a handsome gold chain, if I had seen her. — Would you speak, if I listened to you? I would speak, if you listened to me, and if you would answer me.

140.

If the men should come, it would be necessary to give them something to drink. — If he could do this, he would do that. — I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see that I have been mistaken. I should like to know why you went a walking without me? I have heard, my dear sister, that you are angry with me, because I went a walking without you. I assure you that, had I known that you were not ill, I should have come for you; but I inquired at your physician's about your health, and he told me that you had been keeping your bed the last fortnight. — One of the valets de chambre of Louis XIV requested that prince, as he was going to bed, to recommend to the first president a lawsuit which he had against his father-in-law, and said, in urging him: "Alas, Sire, you have but to say one word." "Well," said Louis XIV., "it is not that which embarrasses me; but tell me, if thou wert in thy father-in-law's place, and thy father-in-law in thine, wouldst thou be glad if I said that word?" A French officer, having arrived at the court of Vienna, the empress Theresa asked him, if he believed that the princess of N., whom he had seen the day before, was really the handsomest woman in the world, as was said. "Madam," replied the officer, "I thought so yesterday."

— Cicero, seeing his son-in-law, who was very short, arrive with a long sword at his side, said: "Who has fastened my son-in-law to this sword?"

141.

How do you like that meat? I like it very well. — May I ask you for a piece of that fish? If you will have the goodness to pass me your plate, I will give you some. — Would you have the goodness to pour me out something to drink? With much pleasure. — Why do you not oftener go to see my son? I go to see him seldom, lest I should trouble him. — If you had followed his advice, you would be happier than you are; for he often told you: "If thou be afflicted, repine not." — I assure you, Sir, that I am not always in the wrong; for though he beats me, yet I always love him, and he cannot do his exercises, unless he study his lessons. — But he is an honest man, unless he deceive me. — If he be but discreet, he will succeed, and if your daughter be but sincere, she will be happy. — You are perfectly right, that is the reason why I should be very glad, if you went to see them as often as possible. — You must pardon my son, and learn to esteem my daughter; for what signifies that slight fault, if he behave well in future? I shall not call again upon your son, unless he consent to do what I shall tell him. I shall be satisfied if he try to amend. If he study he will improve; but if he do not study, he will learn nothing. Unless he go to bed early, he will not be able to rise (he get up) in time to take his lesson, and if he spend his time idly, he will be liked by nobody. But if he begin well, and study seriously, you may be sure that he will improve very rapidly, whether he speak French, German or English, no matter.

142.

Have you been pleased with my sisters? I have; for however plain they may be, they are nevertheless very amiable; and however learned our neighbour's daughters may be, they are still sometimes mistaken. — Is not their father rich? However rich he may be, he may lose all in an instant. — Whoever the enemy may be, whose malice you dread, you ought to rely upon your innocence; for the laws condemn all criminals, whoever they may be. — Whatever your intentions may be, you should have acted differently. — Whatever the reasons be, which you may allege, they will not excuse your action, blamable in itself. — Whatever may happen to you in this world, never murmur against divine Providence; for whatever we may suffer, we deserve it. — Whatever I may do, you are never satisfied. — Whatever you may say, your sisters shall be punished if they deserve it, and if they do not endeavour to mend.

May I offer you some coffee? I thank you, I have just drunk some. — When did my father set out? He set out immediately after you; but he might have stayed a moment longer, if he had wished. — Did his friends do what they promised him? It would have been attended with great danger to them, if they had attempted to do it. They might have become the innocent victims of a blood-thirsty man. — Have the judges acquitted him? No; he was remanded for a week that inquiries might be made.

143.

Will you tell me what has become of your aunt? I will tell you what has become of her. — Is she dead? She is not dead. — What has become of her? She is gone to England. — What has become of your sisters? I cannot tell you what has become of them, for I have not seen them these six months. — Are your parents still alive? They are dead. — How long is it since your brother died? It is three months since he died. — Did wine sell well last year? It did not sell very well; but it will sell better next year, for there will be a great deal, and it will not be dear. — Why do you open the window? Do you not see how it smokes here? I see it, but you must open the door instead of opening the window. — The door does not open easily; that is why I open the window. — When will you shut it? I will shut it as soon as there is no more smoke. — How do you like my father's castle? It is a very fine castle, and is seen far off. — How is that said? That is not said. That cannot be comprehended. — Cannot every thing be expressed in your language? Every thing can be expressed, but not as in yours. — Shall you rise early to-morrow? It will depend upon circumstances; if I go to bed early, I shall rise early, but if I go to bed late, I shall rise late. — Of what use is that? It is of no use. — Why have you picked it up? I have picked it up in order to show it you. — Where did you find it? I found it on the bank of the river, near the wood. — Did you perceive it from afar? I had no need to perceive it from afar, for I passed by the side of the river. — Have you ever seen such a thing? Never. — Is it useful to speak much? It is according to circumstances; if one wishes to learn a foreign language, it is useful to speak a great deal. — Is it as useful to write as to speak? It is more useful to speak than to write; but in order to learn a foreign language one must do both. — Is it useful to write all that one says? That is useless.

144.

What is your name? My name is William. — What is your sister's name? Her name is Eleanor. — Why does Charles complain of his sister? Because she has taken his book. — Is it right

to take other people's books? It is not right, she knows; but she wanted it, and she hopes that her brother will not be displeased, for she will return it to him as soon as she has read it. — Of whom do these children complain? Francis complains of Louisa, and Louisa of Francis. — Who is right? They are both wrong; for Louisa wishes to take Francis's books, and Francis Louisa's. — To whom have you lent Shakspeare's works? I have lent the first volume to George, and the second to Julia. — How is that said in English? It is said thus. — How is that said in German? That is not said in German. — Does the new coat, which the tailor has brought you, fit you well? It does not fit me well. — Will he make you another? He will make me another; for rather than wear it, I will give it away. — Why will you not use that horse? Because it does not suit me. — Will you pay for it? I will rather pay for it than use it. — To whom do those fine books belong? They belong to Henry. — Who has given them to him? His father. — Will he read them? He will tear them rather than read them. — Who has told you that? He has told me so himself. — Charles the Fifth who spoke fluently several European languages, used to say, that we should speak Spanish with the gods, Italian with our friends, French with our acquaintances, German with soldiers, English with geese, Hungarian with horses, and Bohemian with the devil. — Would you be sorry if your mother were to arrive? I should not be sorry for it. — Would your sister be sorry if she were rich? She would, on the contrary, be glad of it. — Is not the coat which you wear a good one? It is good for nothing; it is a half-worn coat. — Why are you angry with Louisa? I am angry with her, because she went to the opera without telling me a word of it. — I assure you that she is very sorry for it; for had she known that you were at home, she would have called you to take you with her to the opera.

145.

How is your brother? My brother is no longer living. — Of what illness did he die? He died of apoplexy. — How is the mother of your friend? She is not well; she had an attack of ague the day before yesterday, and this morning the fever has returned. — Has she an intermittent fever? I do not know, but she often has cold fits. — What has become of the woman that I saw at your house? She died of the small-pox. — I am surprised at it, for she was very well last summer when I was in the country. — Why does the mother of our old servant shed tears? What has happened to her? She sheds tears because the old clergyman, her friend, who was so very good to her, died a few days ago. — Of what illness did he die? He was struck with apoplexy. — Who knocks at the door? It is a foreigner. — Why does he cry? He cries because a great misfortune has happened to him. — What has hap-

pened to you? Nothing has happened to me. — Where will you go this evening? I do not know where to go. — Where will your brothers go? I do not know where they will go; as for me, I shall go to the theatre. — Will you have the goodness to hand me that plate? With much pleasure. — Shall I hand you these fishes? I will thank you to hand them to me. — Shall I hand your sister the bread? You will oblige her by handing it her. — How does your mother like our food? She likes it very well, but she says that she has eaten enough. — What do you ask me for? Will you be kind enough to give me a little bit of that mutton? Will you pass me the bottle, if you please? Have you not drunk enough? Not yet, for I am still thirsty.

146.

Shall I give you some wine? No; I like cider better. — Why do you not eat? I do not know what to eat. — Must I sell to that man on credit? You may sell to him, but not on credit; you must not trust him, for he will not pay you. — Has he already deceived any body? He has already deceived several merchants who have trusted him. — Must I trust these ladies? You may trust them; but as to me, I shall not trust them, for I have often been deceived by women, and that is the reason why I say: "We must not trust every body." — Do those merchants trust you? They trust me, and I trust them. — Whom do those gentlemen laugh at? They laugh at those ladies who wear yellow gowns with red bonnets. — Why do these people laugh at us? They laugh at us because we speak badly. — Ought we to laugh at persons who speak badly? We ought not to laugh at them; we ought, on the contrary, to listen to them, and if they make blunders, we ought to correct them. — Have you already received Pope's and Goldsmith's works? I have received Goldsmith's; as to Pope's I hope to receive them next week. — Is it you, Charles, who have soiled your book? It is not I, it is your little sister who has soiled it. — Who has broken my fine inkstand? It is I who have broken it. — Is it you who have spoken of me? It is we who have spoken of you, but we have said nothing but good of you. — What do you want? I come to ask you for the money which you owe me, and the books which I lent you. — If you will have the goodness to come to-morrow, I will return you both. — Is it your sister who is playing on the harpsichord? It is not she. — Who is it? It is my cousin. — Are they your sisters who are coming? It is they. — Are they your neighbours who were laughing at you? They are not our neighbours. — Who are they? They are the daughters of the countess whose brother has bought your house. — Are they the ladies of whom you have spoken to me? They are. — What did you say when your tutor was scolding you? I said nothing, because I had nothing to say; for I had not done my

task, and he was right in scolding me. — What were you doing whilst he was out? I was playing on the violin, instead of doing what he had given me to do. — What has my nephew told you? He has told me that he would be the happiest man in the world, if he knew Greek, the finest of all languages.

147.

Have patience, my dear friend, and be not sad; for sadness alters nothing, and impatience makes bad worse. — Be not afraid of your creditors; be sure that they will do you no harm. They will wait, if you cannot pay them yet. — When will you pay me what you owe me? As soon as I have money I will pay all that you have advanced for me. I have not forgotten it, for I think of it every day. I am your debtor, and I shall never deny it. — What a beautiful looking-glass you have there! pray lend it me. — What do you wish to do with it? I wish to show it to my aunt. — Take it, but take care of it, and do not break it. — Do not fear! — What do you want of my father? I want to borrow some money of him. — Borrow of somebody else. — If he will not lend me any, I will borrow of somebody else. — You will do well. — Do not wish for what you cannot have, but be contented with what Providence has given you, and consider that there are many men who have not what you have. Life being short, let us endeavour to make it as agreeable as possible. — But let us also consider that the abuse of pleasure makes it bitter. — What must we do in order to be happy? Always love and practise virtue, and you will be happy both in this life and in the next. — Since we wish to be happy, let us do good to the poor, and have compassion on the unfortunate; let us obey our masters, and never give them any trouble; let us comfort the unfortunate, love our neighbour as ourselves, and not hate those that have offended us; in short, let us always fulfil our duty, and God will take care of the rest. — My son, in order to be loved you must be industrious and good. — You are accused of having been idle and negligent in your affairs. You know, however, that your brother has been punished for having been naughty. Being lately in town, I received a letter from your tutor in which he strongly complained of you. Do not weep; now go into your room, learn your lesson, and be a good boy, otherwise you will get nothing for dinner. — I shall be so good, my dear father, that you will certainly be satisfied with me. — Has the little boy kept his word? Not quite; for after having said this, he went into his room, took his books, sat down at the table, and fell asleep. — "He is a very good boy, when he sleeps," said his father, seeing him some time after.

148.

How does your cousin conduct himself? He does not conduct himself very well, for he is always getting into some bad scrape or other. — Do you not sometimes get into bad scrapes? — It is true that I sometimes get into them, but I always get out of them again. — Why do you associate with that man? I associate with him, because he is useful to me. — If you continue to associate with him, you will get into bad scrapes, for he has many enemies. — Do you know a good place to swim in? — I know one (ἤ I do.) — Where is it? On the other side of the river, behind the wood, near the high-road. — Do you see those men who seem desirous of approaching us? I see them, but I do not fear them; for they hurt nobody. — We must go away, for I did not like to mix with people whom I do not know. — How is your mother? She is very well. — Does your aunt enjoy good health? She imagines she enjoys good health, but I believe she is mistaken, for she has had a bad cough these six months of which she cannot get rid. — Do you like your sister? I like her much, and as she is very good-natured to me, I am so to her; but how do you like yours? We love each other, because we are pleased with each other. — Does your cousin resemble you? He resembles me. — Do your sisters resemble each other? They do not resemble each other; for the elder is idle and naughty, and the younger industrious and good-natured towards every body. — A certain man was very fond of wine, but he found in it two bad qualities. “If I put water to it,” said he, “I spoil it; and if I do not put any, it spoils me.”

149.

Have you already dined? We waited for you till a quarter past seven, and as you did not come, we dined without you. — Have you drunk my health? We have drunk yours, and that of your parents. — Why do you not drink? I do not know what to drink, for I like good wine, and yours looks (κάλλιον, tastes) like vinegar. — If you wish to have some other, I will go down into the cellar to fetch you some. — You are too polite, Sir, I shall drink no more to-day. — Have you known my father long? I have known him long, for I made his acquaintance when I was yet at school. We often worked for one another, and we loved each other like brothers. — I believe it, for you resemble each other. — When I had not done my exercises, he did them for me, and when he had not done his, I did them for him. — My uncle has no money, and is always contented, and his friends who have a good deal, are scarcely ever so. — Is that man angry with you? I think he is angry with me, because I do not go to see him; but I do not like to go to his house, for when I go there, instead of receiving me with pleasure, he looks displeased. — You must

not believe that; he is not angry with you, for he is not so bad as he looks. He is the best man in the world; but one must know him in order to appreciate him. — There is a great difference between you and him: you look pleased with all those who come to see you, and he looks cross with them.

Ah, it is all over with me! — But, bless me! why do you cry thus? I have been robbed of my gold rings, my best clothes, and all my money: that is the reason why I cry. — Do not make so much noise, for it is we who have taken them all in order to teach you to take better care of your things, and to shut the door of your room when you go out. — Why do you look so sad? I have experienced great misfortunes: after having lost all my money, I was beaten by ill-looking men; and to add to my ill-luck, I hear that my good uncle, whom I love so much, has been struck with apoplexy. — You must not afflict yourself so much, for you know, that we must yield to necessity.

150.

Where shall you go next year? I shall go to England, for it is a fine kingdom, where I intend spending the summer on my return from Germany. — Where shall you go in the winter? I shall go to Italy, and thence to the West Indies; but before that, I must go to Holland to take leave of my friends. — What country do these people inhabit? They inhabit the south of Europe; their countries are called Italy, Spain and Portugal, and they themselves are Italians, Spaniards and Portuguese; but the people called Russians, Swedes, and Poles, inhabit the north of Europe; and the names of their countries are Russia, Sweden and Poland. — France is separated from Italy by the Alps, and from Spain by the Pyrenees. — Though the Mahometans are forbidden the use of wine, yet for all that, some of them drink it.

151.

Has your brother eaten any thing this morning? He has eaten a great deal; though he said he had no appetite, yet for all that, he ate all the meat, bread and vegetables, and drank all the wine, beer, and cider. — Are eggs dear at present? They are sold at six francs a hundred. — Do you like grapes? I do not only like grapes, but also plums, almonds, nuts, and all sorts of fruit. — Though modesty, candour, and an amiable disposition are valuable endowments, yet for all that, there are some ladies that are neither modest, nor candid, nor amiable. — The fear of death, and the love of life, being natural to men, they ought to shun vice and adhere to virtue. — Whose houses are those? They are mine. — Do these pens belong to you? No, they belong to my sister. — Are those the pens with which she writes so well? They are the same. — Are

these books your sister's? They are hers.—Whose carriage is this? It is mine.—Which is the man whom you pity? It is he who wears a blue coat.—Have you seen many people at the market? I have seen a great many people there.—How were they dressed? Some were dressed in green, some in blue, and several in yellow.—Who are those men? The one who is dressed in grey is my neighbour, and the man with the black coat, the physician whose son has given my neighbour a blow with a stick.—Who is the man with the brown coat? He is a relation of mine.—Of what height is that man? He is five feet four inches high.—How high is the house of our landlord? It is sixty feet high.—Are there many philosophers in your country? There are as many there as in yours.—“There are many learned men in England, are there not?” Cuvier asked an Englishman. “Not so many as when you were there,” answered the Englishman.

“What is the difference between a watch and me?” inquired a lady of a young officer. “My lady,” replied he, “a watch marks the hours, and near you one forgets them.”—A Russian peasant who had never seen any asses, seeing several in France, said: “Lord, what large hares there are in this country!”—How many obligations I am under to you, my dear friend! you have saved my life! without you I had been lost.—Have those miserable men hurt you? They have beaten and robbed me, and when you ran to my assistance, they were about to strip and kill me.—I am happy to have delivered you from the hands of those robbers.—How good you are!

152.

I bring you a pretty present with which you will be much pleased.—What is it? It is a silk cravat.—Where is it? I have it in my pocket.—Does it please you? It pleases me much, and I thank you for it with all my heart. I hope you will at last accept something of me.—What do you intend to give me? I will not tell you, for if I do, you will have no pleasure when I give it you.—What is the day before Monday called? The day before Monday is Sunday.—Why are those men quarrelling? They are quarrelling because they do not know what to do.—Have they succeeded in extinguishing the fire? They have at last succeeded; but it is said, that several houses have been burnt.—Have they not been able to save any thing? They have not been able to save any thing; for instead of extinguishing the fire, the miserable wretches who had come up, set to plundering.—Why did you not run to the assistance of your neighbour whose house has been burnt? I was quite ignorant of his house being on fire: for had I known it, I would have run to his assistance.

153.

Sir, may I ask where the earl of B. lives? He lives near the castle, on the other side of the river.—Could you tell me which road I must take to go there? You must go along the shore, and you will come to a little street on the right, which will lead you straight to his house. It is a fine house, you will easily find it.—I thank you, Sir.—Does count B. live here? Yes, Sir, walk in, if you please.—Is the count at home? I wish to have the honour of speaking to him.—Yes, Sir, he is at home; whom shall I have the honour to announce? I am from L., and my name is C.—Which is the shortest way to the Tower? Go down this street, and when you come to the bottom, turn to the left and take the cross-way; you will then enter into a rather narrow street, which will lead you to a great square, where you will see a blind alley.—Through which I must pass? No, for there is not outlet. You must leave it to the right, and pass under the arcade which is near it.—And then? And then you must inquire further.—I am very much obliged to you.—Do not mention it.—Are you able to translate a Greek letter into English? I am.—Who has taught you? My English master has enabled me to do it.—I wish I could do as much.

154.

Have the enemies surrendered? They have not surrendered, for they did not prefer life to death; and though they had neither bread, nor water, nor arms, nor money, they determined to die rather than surrender.—What is the price of this cloth? I sell it three crowns and a half an ell.—I think it very dear. Has not the price of cloth fallen? It has not fallen; the price of all goods has fallen, except that of cloth.—I will give you three crowns for it.—I cannot let you have it for that price, for it costs me more.—Will you have the goodness to show me some pieces of French cloth? With much pleasure.—Does this cloth suit you? It does not suit me.—Why does it not suit you? Because it is too dear; if you will lower the price, I shall buy twenty yards of it.—Not having asked too much, I cannot take off any thing.—You learn English: does your master let you translate? He lets me read, write, and translate.—Is it useful to translate in learning a foreign language? It is useful to translate when you nearly know the language you are learning; but while you do not yet know any thing, it is entirely useless.—What does your English master make you do? He makes me read a lesson; afterwards he makes me translate French exercises into English on the lesson which he has made me read; and from the beginning to the end of the lesson he speaks English to me, and I have to answer him in the very language which he is teaching me.—Have you already learnt

much in that manner? You see that I have already learnt something, for I have hardly been learning it three months, and I already understand you when you speak to me, and can answer you. — Can you read it as well? I can read and write as well as speak it. — Does your master also teach German? He teaches it. — Wishing to make his acquaintance, I must beg of you to introduce me to him.

155.

Well! does your sister make any progress? She would make some, if she were as assiduous (*η* industrious) as you. — You flatter me. — Not at all; I assure you, I should be highly satisfied, if all my pupils worked like you. — Why do you not go out to-day? I would go out, if it were fine weather. — Shall I have the pleasure of seeing you to-morrow? If you wish it I shall come. — Shall I still be here when you arrive? Shall you have occasion to go to town this evening? I do not know, but I would go now, if I had an opportunity. — You would not have so much pleasure, and you would not be so happy, if you had no friends nor books. — Man would not experience so much misery in his career, and he would not be so unhappy, were he not so blind. — You would not have that insensibility towards the poor, and you would not be so deaf to their supplication, if you had been yourself in misery for some time. — You would not say that, if you knew me well. — Why has your niece not done her exercises? She would have done them, if she had not been prevented. — If you worked more, and spoke oftener, you would speak better. — I assure you, Sir, that I should learn better if I had more time. — I do not pity you, but your niece. — You would have no reason to complain of her, had she had time to do what you gave her to do.

156.

I should like to know why I cannot speak as well as you. — I will tell you: you would speak quite as well as I, if you were not so bashful. But if you had studied your lessons more carefully, you would not be afraid to speak; for in order to speak well one must know how, and it is very natural that he who does not know well what he has learnt, should be timid. You would not be so timid as you are, if you were sure to make no mistakes. — Have you executed my commission? I have executed it (*η* I have). — Has your brother executed the commission which I gave him? He has executed it. — Would you execute a commission for me? — I am under so many obligations to you that I will always execute your commissions, when it shall please you (*η* when you are pleased) to give me any. — Will you ask the merchant whether he can let me have the horse at the price which I have offered him? I

am sure he would be satisfied if you would add a few crowns more. — If I were sure of that, I would add a few crowns more. — Good morning, children! have you done your task? You well know that we always do it; for we must be ill not to do it. — What do you give us to do to-day? I give you to study the fifty-first lesson, and to do the exercises belonging to it, that is to say, the 154th, 155th, and 156th. — Will you endeavour to commit no errors? We shall endeavour to commit none. — Is that bread sufficient for you? It would be sufficient for me, if I was not very hungry. — Do you promise me to speak to your father? I promise you; you may depend upon it. — I rely upon you. — Will you work harder for the next lesson than you have done for this? I will work harder (*η* I will). — May I rely upon it? You may.

157.

Why do some people laugh when I speak? Those are unpolite people; you have only to laugh also, and they will no longer laugh at you. — If you did as I do, you would speak well. You must study a little every day, and you will soon be no longer afraid to speak. — I will endeavour to follow your advice, for I have resolved to rise every morning at six o'clock to study till ten o'clock, and to go to bed early. — Why does your sister complain? I do not know; since she succeeds in every thing, and since she is happy, even happier than you and I, why does she complain? Perhaps she complains because she is not thoroughly acquainted with that business. — That may be. — How do you manage to get goods without money? I buy on credit. — How does your sister manage to learn English without a dictionary? She manages it thus. She manages it very dexterously. — But how does your brother manage it? He manages it very awkwardly; he reads, and looks for the words in the dictionary. — He may learn in this manner twenty years without knowing how to make a single sentence. — Are you a judge of cloth? I am a good judge of it (*η* I am). — Will you buy some yards for me? If you will give me the money, I will buy some for you. — You will oblige me. What did you do when you had finished your letter? I went to my brother, who took me to the theatre, where I had the pleasure to find one of my friends whom I had not seen for ten years. — What did you do after getting up this morning? When I had read the letter of the Polish count, I went to see the prince's theatre, which I had not seen before. — What did your father do when he had breakfasted? He shaved, and went out. — What did your sister do after she had been a walking? She went to the countess's. — Did the countess cut the meat after she had cut the bread? She cut the bread after she had cut the meat. — When do you set out? I do not set out till to-morrow, for before I leave I will once more see my good friends. — What did your

children do when they had breakfasted? They went to take a walk with their dear preceptor.—Did you shave before you breakfasted? I shaved when I had breakfasted.—Did you go to bed when you had eaten supper? When I had eaten supper, I wrote my letters, and when I had written them, I went to bed.

158.

Where have you been since I saw you? We sojourned long on the sea-shore, until a ship arrived which brought us to England.—Will you continue your narrative? Scarcely had we arrived in England, when we were taken to the queen who received us very well, and sent us back to our country.—A peasant having seen that old men used spectacles to read, went to an optician's, and asked for a pair.—The peasant then took a book, and having opened it, said the spectacles were not good.—The optician put another pair of the best which he could find in his shop upon his nose; but the peasant being still unable to read, the merchant said to him: "My friend, perhaps you cannot read at all?" "If I could," said the peasant, "I should not want your spectacles."—Henry the Fourth meeting one day in his palace a man whom he did not know, asked him to whom he belonged: "I belong to myself," replied this man. "My friend," said the king, "you have a stupid master."

What is the matter with you? Why do you look so melancholy? I should not look so melancholy, if I had no reason to be sad. I have heard just now that a friend of mine has shot himself with a pistol, and that one of my wife's best friends has drowned herself.—Where has she drowned herself? She has drowned herself in the river which is behind her house. Yesterday, at four o'clock in the morning, she rose without saying a word to any one, leaped out of the window which looks into the garden, and threw herself into the river where she was drowned.—I have a great mind to bathe to-day.—Where will you bathe? In the river.—Are you not afraid of being drowned? Oh, no! I can swim.—Who taught you? Last summer I took a few lessons in the swimming-school.

159.

Why do you work so much? I work in order to be one day useful to my country.—When I was yet little, I once said to my father: "I do not understand trade, and I do not know how to sell; let me play." My father answered me smiling: "In trading one learns to trade, and in selling to sell." "But, my dear father," replied I, "in playing one learns also to ply." "You are right," said he to me, "but you must first learn what is necessary and useful."—Judge not, that you may not be judged!—Why do you perceive the mote in your brother's eye, you who do

not perceive the beam which is in your own eye? Would you copy your exercises, if I copied mine? I would copy them, if you copied yours.—Would your sister have transcribed her letter, if I had transcribed mine? She would have transcribed it.—Would she have set out, if I had set out? I cannot tell you what she would have done, if you had set out.—Those who had contributed the most to his elevation to the throne of his ancestors, were those who laboured with the most eagerness to precipitate him from it.—As soon as Caesar had crossed the Rubicon, he had no longer to deliberate: he was obliged to conquer or to die.

160.

An emperor who was irritated against an astrologer, asked him: "Wretch! what death do you believe you will die?" "I shall die of the fever," replied the astrologer. "You lie," said the emperor, "you will die this instant of a violent death." As he was going to be seized, he said to the emperor: "Sire, order some one to feel my pulse, and it will be found that I have a fever." This sally saved his life.—Good morning, Miss N.—Ah! here you are at last. I have been waiting for you with impatience.—You will pardon me, my dear, I could not come sooner.—Sit down, if you please.—How is your mother? She is better to-day than she was yesterday.—I am glad of it.—Were you at the ball yesterday? I was.—Were you much amused? Only so so.—At what o'clock did you return home? At half past eleven.—Have you been learning English long? No, Sir, I have only been learning it these six months.—Is it possible! you speak tolerably well for so short a time.—You jest; I do not know much of it yet.—Indeed, you speak it well already.—I think you flatter me a little.—Not at all; you speak it properly.—In order to speak it properly, one must know more of it than I know.—You know enough of it to make yourself understood.—I still make many mistakes.—That is nothing; you must not be bashful; besides you have made no mistakes in all you have said just now.—I am still timid, because I am afraid of being laughed at.—It would be very unpolite to laugh at you. Who would be so unpolite as to laugh at you? Do you not know the proverb? What proverb? He who wishes to speak well, must begin by speaking badly.—Do you understand all I am telling you? I understand and comprehend it very well; but I cannot yet express myself well in English, because I am not in the habit of speaking.—That will come in time.—I wish it with all my heart.

161.

Will you drink a cup of tea? I thank you; I do not like tea.—Do you like coffee? I like it, but I have just drunk some.—

Do you not get tired here? How could I get tired in this agreeable society? As to me I always want amusement.—If you did as I do, you would not want amusement for I listen to all those who tell me any thing. In this manner I learn a thousand agreeable things, and have no time to get tired; but you do nothing of that kind, that is the reason why you want amusement.—I would do every thing like you, if I had no reason to be sad.—What o'clock is it? It is half past twelve.—You say it is half past twelve, and by my watch it is but half past eleven.—It will soon strike one.—Pardon me, it has not yet struck twelve.—I assure you, it is five and twenty minutes past twelve, for my watch goes very well.—Bless me! how rapidly time passes in your society.—You make (⁂ pay) me a compliment which I do not know how to answer.—Have you bought (⁂ Did you buy) your watch in Paris? I have not bought (⁂ I did not buy) it, my aunt has made me a present of it.—What has that woman entrusted you with? She has entrusted me with a secret about a great earl who is in great embarrassment about the marriage of one of his daughters.—Does any one ask her in marriage? The man who asks her in marriage is a nobleman of the neighbourhood.—Is he rich? No, he is a poor devil who has not a sou.

Dialogue between a tailor and his journeyman.—Henry, have you taken the clothes to the earl of Nobbingham? Yes, Sir, I have taken them to him.—What did he say? He said nothing but that he had a great mind to give me a box on the ear, because I had not brought them sooner.—What did you answer him? Sir, said I, I do not understand that joke: pay me what you owe me; and if you do not do so instantly, I shall take other measures. Scarcely had I said that, when he put his hand to his sword, and I ran away.

162.

You are astonished at finding me still in bed; but if you knew how ill I am, you would not be astonished at it.—Has it already struck twelve? Yes, Madam, it is already half past twelve.—Is it so late? Is it possible? That is not late; it is still early.—Does your watch go well? No, Miss, it is a quarter of an hour too fast.—And mine is half an hour too slow.—Perhaps it has stopped? In fact, you are right.—Is it wound up? It is wound up, and yet it does not go.—Do you hear? It is striking one o'clock.—Then I will regulate my watch and go home.—Pray, stay a little longer.—I cannot, for we dine precisely at one o'clock.—Adieu, then, till I see you again.

What is the matter with you, my dear friend? why do you look so melancholy? Nothing ails me.—Are you in any trouble? I have nothing, and even less than nothing, for I have not a penny, and I owe a great deal to my creditors: am I not very unhappy?

When a man is well, and has friends, he is not unhappy.—Dare I ask you a favour? What do you wish? Have the goodness to lend me fifty pounds.—I will lend you them with all my heart, but on condition that you will renounce gambling, and be more economical than you have hitherto been.—I see now that you are my friend, and I love you too much not to follow your advice.—Have you seen Mr. Richardson? I have seen him; he told me that his sisters would be here in a short time, and desired me to tell you so. When they have arrived, you may give them the gold rings which you have bought; they flatter themselves that you will make them a present of them, for they love you without knowing you personally.—Has my sister already written to you? She has written to me; I am going to answer her.—Shall I tell her that you are here? Tell her so; but do not tell her that I am waiting for her impatiently.—Why have you not brought your sister with you? Which? The one you always bring, the youngest.—She did not wish to go out, because she has the tooth-ache.—I am very sorry for it, for she is a very good girl.—How old is she? She is nearly fifteen years old.—She is very tall for her age.—How old are you? I am twenty-two.—Is it possible? I thought you were not yet twenty.

163.

John!—What is your pleasure, Sir? Bring some wine.—Directly, Sir.—Charles!—Madam? Make the fire.—The maid-servant has made it already.—Bring me some paper, pens, and ink.—Bring me also some sand or blotting-paper, sealing-wax, and a light. Go and tell my sister not to wait for me, and be back again at twelve o'clock in order to carry my letters to the post.—Very well, Ma'am.

164.

Why does your mother fret? She frets at receiving no news from her son who is with the army.—She need not be uneasy about him, for whenever he gets into a bad scrape he knows how to get out of it again.—Last summer when we were a hunting together, night grew upon us at least ten leagues from our country-seat.—Well, where did you pass the night? I was very uneasy at first, but your brother not in the least; on the contrary, he tranquillized me, so that I lost my uneasiness. We found at last a peasant's hut, where we passed the night. Here I had an opportunity to see how clever your brother is. A few benches and a truss of straw served him to make a comfortable bed; he used a bottle as a candlestick, our pouches served us as a pillow, and our cravats as nightcaps. When we awoke in the morning we were as fresh and healthy as if we had slept on down and silk.

You are singing, gentlemen, but it is not a time for singing; you ought to be silent, and listen to what you are told. We are at a loss. — What are you at a loss about? I am going to tell you; the question is with us how we shall pass our time agreeably. — Play a game at billiards or at chess. — We have proposed joining a hunting party; do you go with us? I cannot, for I have not done my task yet; and if I neglect it, my master will scold me. — Every one according to his liking; if you like staying at home better than going a hunting, we cannot hinder you. — Does Mr. B. go with us? Perhaps. — I should not like to go with him, for he is too great a talker; excepting that, he is an honest man.

165.

What is the matter with you? You look angry. — I have reason to be angry, for there is no means of getting money now. — Have you been to Mr. C's? I have been to his house; but there is no possibility of borrowing from him. I suspected that he would not lend me any, that is the reason why I did not wish to ask him; and had you not told me to do so, I should not have subjected myself to a refusal. — I suspected that you would be thirsty, and that your sister would be hungry, that is the reason why I brought you here. I am sorry, however, not to see your mother. — Why do you not drink your coffee? If I were not sleepy I would drink it. — Sometimes you are sleepy, sometimes cold, sometimes warm, and sometimes some thing else is the matter with you. I believe that you think too much of the misfortune that has happened to your friend. — If I did not think about it, who would think about it? I have seen six players to-day, who were all gaining at the same time. — That cannot be, for one player can only gain when another loses. — You would be right, if I were speaking of people that had played at cards or billiards; but I am speaking of flute and violin players. — Do you sometimes practise music? Very often, for I like it much. — What instrument do you play? I play the violin, and my sister plays the harpsichord. My brother who plays the bass accompanies us, and Miss Herrlich applauds us. — Does she not also play some musical instrument? She plays the harp, but she is too proud to practise music with us. — A very poor town went to considerable expense in feasts and illuminations on the occasion of its prince passing through. The latter seemed himself astonished at it. "It has only done," said a courtier, "what it owed to your majesty." "That is true," replied another, "but it owes all that it has done."

166.

A thief having one day entered a boarding-house, stole three cloaks. In going away he was met by one of the boarders who had a fine laced cloak. Seeing so many cloaks, he asked the man

where he had taken them. The thief answered boldly that they belonged to three gentlemen of the house who had given them to be cleaned. "Then you must also clean mine, for it is very much in need of it," said the boarder; "but," added he, "you must return it me at three o'clock." "I shall not fail, Sir," answered the thief, as he carried off the four cloaks with which he is still to return.

A candidate petitioned the king of Prussia for an employment. This prince asked him where he was born. "I was born in Berlin," answered he. "Begone!" said the monarch, "all the men of Berlin are good for nothing." "I beg your majesty's pardon," replied the candidate, "there are some good ones, and I know two," "Which are those two?" asked the king. "The first," replied the candidate, "is your majesty, and I am the second." The king could not help laughing at this answer, and granted the request.

167.

How has my son behaved towards you? He has behaved well towards me, for he behaves well towards every body. His father told him often: "The behaviour of others is but an echo of our own. If we behave well towards them, they will also behave well towards us; but if we use them ill, we must not expect better from them." — May I see your brothers? You will see them to-morrow. As they have just arrived from a long journey, they long for sleep, for they are very tired. — What has my mother said? She said that she longed for dinner, because she was very hungry. — Are you comfortable at your boarding-house? I am very comfortable there. — Have you imparted to your father what I told you? As he was very tired, he longed for sleep; so that I have put off imparting it to him till to-morrow. — Have you done your English composition? I have done it. — Was your tutor pleased with it? He was not. In vain I do my best, I cannot do any thing to his liking. — You may say what you please, nobody will believe you. — Can you without putting yourself to inconvenience lend me twenty pounds? As you have always used me well, I will use you in the same manner. I will lend you the money you want, but on condition that you will return it to me next week. — You may depend upon it.

I have the honour to wish you a good morning. How do you do? Very well at your service. — And how are all at home? Tolerably well, thank God! My sister was a little indisposed, but she is better; she told me to give you her best compliments. — I am glad to hear that she is well. As for you, you are health itself; you cannot look better. — I have no time to be ill; my business would not permit me. — Please to sit down; here is a chair. — I will not detain you from your business; I know that a merchant's time is precious. — I have nothing pressing to do now, my

courier is already dispatched. — I shall not stay any longer. I only wished in passing by to inquire about your health. — You do me much honour. — It is very fine weather to-day. If you will allow me, I shall have the pleasure of seeing you again this afternoon, and if you have time, we will take a little turn together. — With the greatest pleasure. — In this case I shall wait for you. — I will come for you about eight o'clock. — Adieu, then, till I see you again. — I have the honour to bid you adieu.

168.

The loss of time is an irreparable loss. A single minute cannot be recovered for all the gold in the world. It is then of the greatest importance to employ well the time which consists only of minutes of which we must make good use. We have but the present; the past is no longer any thing, and the future is uncertain. A great many people ruin themselves because they wish to indulge themselves too much. If most men knew how to content themselves with what they have, they would be happy; but their covetousness very often makes them unhappy. In order to be happy, we must forget the past, not trouble ourselves about the future, and enjoy the present. — I was very much dejected when my cousin came to me. "What is the matter with you?" he asked me. "Oh! my dear cousin," replied I, "in losing that money, I have lost every thing." "Do not fret," said he to me, "for I have found your money." — Why have you played a trick upon that man? Because he always finds fault with every thing he sees. — What does that mean, Sir? That means that I do not like to deal with you, because you are too particular. — I wonder why your sister has not done her task. — It was too difficult. She has sat up all night, and has not been able to do it, because it was beyond her capacity. — As soon as Mr. Flausen sees me, he begins to speak German, in order to practise, and overwhelms me with politeness, so that I often do not know what to answer. His brothers do the same. However they are very good people; they are not only rich and amiable, but they are also generous and charitable. They love me sincerely, therefore I love them also, and consequently shall never say any thing to their disadvantage. I should love them still more, if they did not make so much ceremony; but every one has his faults, and mine is to speak too much of their ceremonies.

169.

Did the enemies surrender? They did not surrender, for they did not prefer life to death. They had neither bread, nor meat, nor water, nor arms, nor money; and notwithstanding they determined to die rather than surrender. — Why are you so sad? I

do not know what makes me uneasy, my dear friend. — Tell me, for I assure you that I share your sufferings as well as your pleasures. — I am sure that you feel for me, but I cannot tell you now what makes me uneasy. I will however tell you when an opportunity offers. Let us speak of something else now. What do you think of the man who spoke to us yesterday at the concert? He is a man of much understanding, and not at all wrapt up in his own merits. But why do you ask me that? To speak of something. — It is said: content surpasses riches; let us then always be content. Let us share with each other what we have, and remain our lifetime inseparable friends. You will always be welcome at my house; and I hope to be equally so at yours.

170.

If I saw you happy, I should be equally so, and we should be more contented than the greatest princes, who are not always so. We shall be happy when we are perfectly contented with what we have; and if we do our duty as we ought, God will take care of the rest. The past being no longer any thing, let us not be uneasy about the future, and let us enjoy the present. Behold, ladies, those beautiful flowers, with their colours so fresh and bright; they drink nothing but water. The white lily has the colour of innocence; the violet indicates gentleness; you may see it in Louisa's eyes. The forget-me-not has the colour of heaven, our future dwelling; and the rose, the queen of flowers, is the emblem of beauty and of joy. You see all that personified in seeing the beautiful Flora. How beautiful and fresh is the verdure! It is salutary to our eyes and has the colour of hope, our most faithful friend, that never deserts us, not even in death. One word more, my dear friend. — What is your pleasure? I forgot to tell you to present my compliments to your mother. Tell her, if you please, that I regret not having been at home when she honoured me lately with her visit. — I thank you for her, I shall not fail. — Farewell then.

What have you done with my silver tankard? It is on the kitchen-table together with the oil-bottle, the milk-pot, the pitcher, the mustard-pot, and the coffee-mill. — Do you ask for a wine-bottle? No, I ask for a bottle of wine, and not for a wine-bottle. — If you will have the goodness to give me the key of the wine-cellar, I shall go for one. — What does that man want of me? He exacts nothing, but he will accept what you will give him, for he is in want of every thing. — I will tell you that I am not fond of him, for his behaviour raises suspicions in my mind. He exaggerates all that he says and does. — You are wrong in having such a bad opinion of him, for he has been a father to you. — I know what I say. He has cheated me on a small and on a large scale, and whenever he calls he asks me for something. In this manner he has alternately asked me for all I had: my fowling-

piece, my fishing-line, my repeater, and my golden candlesticks. —Do not give yourself up so much to grief, else you will make me melt into tears. —Will you relate something to me? What do you wish me to relate to you? A little anecdote, if you like. —A little boy one day at table asked for some meat; his father said that it was not polite to ask for any, and that he should wait until some was given to him. The poor little boy, seeing every one eat, and that nothing was given to him, said to his father: "My dear father, give me a little salt, if you please." "What will you do with it?" asked the father. "I want it to eat with the meat which you will give me," replied the child. Every body admired the little boy's wit, and his father, perceiving that he had nothing, gave him some meat without his asking for it. —Who was that little boy that asked for meat at table? He was the son of one of my friends. —Why did he ask for some meat? He asked for some because he had a good appetite. —Why did his father not give him some immediately? Because he had forgotten it. —Was the little boy wrong in asking for some? He was wrong, for he ought to have waited. —Why did he ask his father for some salt? He asked for some salt, that his father might perceive that he had not any meat, and that he might give him some.

171.

Do you wish me to relate to you another anecdote? You will greatly oblige me. —Some one purchasing some goods of a shop-keeper, said to him: "You ask too much; you should not sell so dear to me as to another, because I am a friend." The merchant replied: "Sir, we must gain something by our friends, for our enemies will never come to the shop. —A young prince, seven years old was admired by every body for his wit; being once in the society of an old officer, the latter observed in speaking of the young prince, that when children discovered so much genius in their early years, they generally grew very stupid when they came to maturity. "If that is the case," said the young prince, who had heard it, "you must then have been very remarkable for your genius when you were a child." —An Englishman, on first visiting France, met with a very young child in the streets of Calais, who spoke the French language with fluency and elegance. "Good Heaven! is it possible?" exclaimed he, "that even children here speak the French language with purity."

Let us seek the friendship of the good, and avoid the society of the wicked; for bad company corrupts good manners. —What sort of weather is it to-day? It snows continually, as it snowed yesterday, and according to all appearances, will also snow to-morrow. —Let it snow; I should like it to snow still more, for I am always very well when it is very cold. —And I am always very well when it is neither cold nor warm. —It is too windy to-

day, and we should do better if we stayed at home. —Whatever weather it may be, I must go out; for I promised to be with my sister-in-law at a quarter past ten, and I must keep my word.

172.

Have you seen your niece? —Yes; she is a very good girl, who writes well, and speaks English still better; therefore she is loved and honoured by everybody. —And your brother, what is he doing? Do not speak to me of him; he is a naughty boy, who writes always badly, and speaks English still worse; he is therefore loved by nobody. He is very fond of dainties, but he does not like books. Sometimes he goes to bed at broad daylight, and pretends to be ill; but when he sits down to dinner, he is generally better again. He is to study physic, but he has not the slightest inclination for it. He is almost always talking of his dogs, which he loves passionately. His father is extremely sorry for it. The young simpleton said lately to his sister: "I shall enlist as soon as peace is proclaimed." —M. de Turenne would never buy any thing on credit of tradesmen, for fear, he said, they should lose a great part of it, if he happened to be killed. All the workmen who were employed about his house had orders to bring in their bills, before he set out for the campaign, and they were regularly paid. —My dear friend, lend me a pound. —Here are two instead of one. —How much obliged I am to you! —I am always glad when I see you, and I find my happiness in yours. —Is this house to be sold? Do you wish to buy it? Why not? Why does not your sister speak? She would speak, if she were not always so absent. —I like pretty anecdotes; they season conversation, and amuse every body. Pray relate me some. —Look, if you please, at page one hundred and fifty-eight of the book which I lent you, and you will find some.

Who has taken my gold watch? I do not know. —Do not believe that I have had it, or that Miss B. has had your silver snuff-box, for I saw both in the hands of your sister when we were playing at forfeits. —To-morrow I shall set out for Brighton; but in a fortnight I shall be back again, and then I shall come to see you and your family. —Where is your aunt at present? She is in London, and my brother is at Vienna. —That little woman is said to be going to marry General C., your friend; is it true? I have not heard of it. —What news is there of our great army? It is said to be lying between the Weser and the Rhine. —All that the courier told me seeming very probable, I went home immediately, wrote a few letters, and departed for Rome.

173.

You must have patience, though you have no desire to have

any; for I must also wait till I receive my money. Should I receive it to-day, I will pay you all that I owe you. Do not believe that I have forgotten it; for I think of it every day. Or you believe, perhaps, that I have already received it? I do not believe that you have already received it; but I fear that your other creditors may already have received it.—You wish you had more time to study, and your brothers wish they did not need to learn.—Would to God you had what I wish you, and that I had what I wish.—Though we have not had what we wish, yet we have always been contented; and Mess^{rs} C. have almost always been discontented, though they have had every thing a reasonable man can be contented with.—Do not believe, Madam, that I have had your fan.—Who tells you that I believe it? My brother-in-law wishes he had not had what he has had.—Wherefore? He has always had many creditors, and no money.—I wish you would always speak English to me; and you must obey, if you wish to learn, and if you do not wish to lose your time uselessly. I wish you were more industrious and more attentive when I speak to you. If I were not your friend, and if you were not mine, I should not speak thus to you.—Do not trust M. G., for he flatters you. Do you think a flatterer can be a friend? You do not know him so well as I, though you see him every day.—Do not think that I am angry with him, because his father has offended me.—Oh! here he is coming, you may tell him all yourself.

174.

Will you drink a cup of coffee? I thank you, I do not like coffee.—Then you will drink a glass of wine? I have just drunk some.—Let us take a walk.—Willingly; but where shall we go? Come with me into my aunt's garden; we shall there find very agreeable society.—I believe it; but the question is whether this agreeable society will admit me.—You are welcome every where.—What ails you, my friend? How do you like that wine? I like it very well; but I have drunk enough of it.—Drink once more.—No, too much is unwholesome; I know my constitution.—Do not fall. What is the matter with you? I do not know; but my head is giddy; I think I am fainting.—I think so also, for you look almost like a dead person.—What countryman are you? I am a Frenchman.—You speak English so well that I took you for an Englishman by birth.—You are jesting.—Pardon me; I do not jest at all. How long have you been in England? A few days.—In earnest? You doubt it, perhaps, because I speak English, I knew it before I came to England.—How did you learn it so well? I did like the prudent starling.

Tell me, why are you always on bad terms with your wife? and why do you engage in unprofitable trades? It costs so much trouble to get a situation; you have a good one, and neglect it.

Do you not think of the future? Now allow me to speak also. All you have just said seems reasonable; but it is not my fault, if I have lost my reputation; it is that of my wife: she has sold my finest clothes, my rings, and my gold watch. I am over head and ears in debt, and I do not know what to do.—I will not excuse your wife; but I know that you have also contributed to your ruin. Women are generally good when they are left so.

175.

Will you be my guest? I thank you; a friend of mine has invited me to dinner: he has ordered my favourite dish.—What is it? It is a dish of milk.—As for me, I do not like milk food: there is nothing like a good piece of roast beef or veal.—What has become of your younger brother? He has suffered ship-wreck in going to America.—You must give me an account of that.—Very willingly. Being on the open sea, a great storm arose. The lightning struck the ship and set it on fire. The crew jumped into the sea to save themselves by swimming. My brother knew not what to do having never learnt to swim. He reflected in vain; he found no means to save his life. He was struck with fright when he saw that the fire was gaining on all sides. He hesitated no longer, and jumped into the sea.—Well, what has become of him? I do not know, not having heard of him yet.—But who told you all that? My nephew, who was there, and who saved himself.—As you are talking of your nephew, where is he at present? He is in Italy.—Is it long since you heard of him? I have received a letter from him to-day.—What does he write to you? He writes to me that he is going to marry a young lady who brings him a hundred thousand pounds.—Is she handsome? Handsome as an angel; she is a master-piece of nature. Her physiognomy is mild and full of expression; her eyes are the finest in the world, and her mouth is charming. She is neither too tall nor too short; her shape is slender; all her actions are full of grace, and her manners are very engaging. Her look inspires respect and admiration. She has also a great deal of wit; she speaks several languages, dances uncommonly well, and sings delightfully. My nephew finds in her but one defect.—And what is that defect? She is affected.—There is nothing perfect in the world.—How happy you are! you are rich, you have a good wife, pretty children, a fine house, and all you wish.—Not at all, my friend.—What do you desire more? Content; for you know that he only is happy who is contented.

176.

DIALOGUE.

The master.—If I were now to ask you such questions as I did

in the beginning of our lessons, viz: Have you the hat which my brother has? am I hungry? has he the tree of my brother's garden? etc., what would you answer?

The pupils.— We are obliged to confess that we found these questions at first rather ridiculous; but full of confidence in your method, we answered as well as the small quantity of words and rules we then possessed allowed us. We were, in fact, not long in finding out that these questions were calculated to ground us in the rules, and to exercise us in conversation, by the contradictory answers we were obliged to make. But now that we can almost keep up a conversation in the beautiful language which you teach us, we should answer: It is impossible that we should have the same hat which your brother has, for two persons cannot have one and the same thing. To the second question we should answer, that it is impossible for us to know whether you are hungry or not. As to the last, we should say: that there is more than one tree in a garden; and in asking us whether he has the tree of the garden, the phrase does not seem to us logically correct. At all events we should be ungrateful, if we allowed such an opportunity to escape, without expressing our liveliest gratitude to you for the trouble you have taken. In arranging those wise combinations you have succeeded in grounding us almost imperceptibly in the rules, and exercising us in the conversation of a language which, taught in any other way, presents to foreigners, and even to natives, almost insurmountable difficulties.

177.

The Emperor Charles the Fifth being one day out a hunting, lost his way in the forest, and having come to a house, entered it to refresh himself. There were in it four men, who pretended to sleep. One of them rose, and approaching the Emperor, told him he had dreamt he should take his watch, and took it. Then another rose, and said he had dreamt that his *surtout* fitted him wonderfully, and took it. The third took his purse. At last the fourth came up and said: "I hope you will not take it ill if I search you," and in doing it perceived around the Emperor's neck a small gold chain to which a whistle was attached which he wished to rob him of. But the emperor said: "My good friend, before depriving me of this trinket, allow me to teach you its virtue." Saying this, he whistled. His attendants who were seeking him, hastened to the house, and were thunderstruck to behold his majesty in such a state. But the Emperor, seeing himself out of danger, said: "These men have dreamt all that they liked. I wish in my turn also to dream," And after having mused a few seconds, he said: "I have dreamt that you all four deserve to be hanged:" which was no sooner spoken than executed before the house.

A certain king making one day his entrance into a town at two

o'clock in the afternoon, the senate sent some deputies to compliment him. The one who was to speak, began thus: "Alexander the Great, the great Alexander," and stopped short. The king who was very hungry, said: "Ah! my friend, Alexander the Great had dined, and I am still fasting." Having said this, he proceeded to the Town Hall, where a magnificent dinner had been prepared for him.

178.

A good old man, being very ill, sent for his wife, who was still very young, and said to her: "My dear, you see that my last hour is approaching, and that I am compelled to leave you. If, therefore, you wish me to die in peace, you must do me a favour. You are still young, and will, without doubt, marry again: knowing this, I request of you not to wed Mr Lewis; for I confess that I have always been very jealous of him, and am so still. I should, therefore, die in despair, if you do not promise me that." The wife answered: "My dear husband, I entreat you, let not this hinder you from dying peaceably; for I assure you that, if even I wished to wed him, I could not do so, being already promised to another."

It was customary with Frederick the Great, whenever a new soldier appeared in his guards, to ask him three questions; viz: "How old are you? How long have you been in my service? Are you satisfied with your pay and treatment?" It happened that a young soldier, born in France, who had served in his own country, desired to enlist in the Prussian service. His figure caused him immediately to be accepted; but he was totally ignorant of the German language, and his captain giving him notice that the king would question him in that tongue the first time he should see him, cautioned him, at the same time, to learn by heart the three answers that he was to make to the king. Accordingly he learnt them by the next day; and as soon as he appeared in the ranks, Frederick came up to interrogate him; but he happened to begin upon him by the second question, and asked him: "How long have you been in my service?" "Twenty-one years," answered the soldier. The king, struck with his youth, which plainly indicated that he had not borne a musket so long as that, said to him much astonished: "How old are you?" "One year, an't please your majesty." Frederick, more astonished still, cried: "You or I must certainly be bereft of our senses." The soldier, who took this for the third question, replied firmly: "Both, an't please your majesty."

179.

TEA.

Tea is made of the leaves of a shrub that grows in Japan, in China, etc. When this shrub is in blossom, its leaves are of a yellowish white, indented and pointed; but they gradually become of a dark green. They are gathered two or three times in the spring, and are dried to be exported to Europe. The freshest tea is the best. The leaves of the first crop are the most delicate; on this account they are very expensive, and are known by the name of Imperial tea, or flower of tea. This, however, seldom reaches Europe; that which we receive under this name is generally the second crop. Tea has been known in Europe since the beginning of the sixteenth century, and the Dutch were the first who introduced it among us. It has several names according to its value; the two most usual sorts are green tea and Bohea. It is said to dissipate the vapours which mount to the head, to strengthen the memory, and to brighten the intellect.

180.

A man had two sons, one of whom liked to rise very late in the morning, and the other was very industrious, and always rose very early. The latter having one day gone out very early, found a purse well filled with money. He run to his brother to inform him of his good luck, and said to him: "See, Lewis, what is got by rising early." "Faith!", answered his brother, "if the person to whom it belongs had not risen earlier than I, he would not have lost it."

A lazy young fellow being asked what made him lie in bed so long — "I am busied," said he, "in hearing counsel every morning. Industry advises me to get up; sloth to lie still; and so they give me twenty reasons *pro* and *con*. It is my part to hear what is said on both sides; and by the time the cause is over, dinner is ready."

A beautiful fact is related of a great lady, who, being asked where her husband was, when he lay concealed for having been deeply concerned in a conspiracy, resolutely answered, she had hid him. This confession drew her before the king, who told her that nothing but her discovering where her lord was concealed, could save her from the torture. "And will that do?", said the lady. — "Yes," said the king, "I give you my word for it." "Then," says she, "I have hid him in my heart, where you will find him." Which surprising answer charmed her enemies.

181.

Cornelia, the illustrious mother of the Gracchi, after the death

of her husband, who left her with twelve children, applied herself to the care of her family, with a wisdom and prudence that acquired for her universal esteem. Only three out of the twelve lived to the years of maturity; one daughter, Sempronia, whom she married to the second Scipio Africanus; and two sons, Tiberius and Caius, whom she brought up with so much care, that, though they were generally acknowledged to have been born with the most happy dispositions, it was judged that they were still more indebted to education than nature. The answer she gave a Campanian lady concerning them is very famous, and includes in it great instruction for ladies and mothers.

That lady, who was very rich, and fond of pomp and show, having displayed her diamonds, pearls, and richest jewels, earnestly desired Cornelia to let her see her jewels also. Cornelia dexterously turned the conversation to another subject to wait the return of her sons, who were gone to the public school. When they returned and entered their mother's apartment, she said to the Campanian lady, pointing to them: "These are my jewels, and the only ornament I prize. And such ornaments which are the strength and support of society, add a brighter lustre to the fair than all the jewels of the East."

182.

COFFEE

Coffee is the seed of a fruit like a cherry produced by a tree which was formerly only known in Arabia Felix, from whence it has been transplanted into many hot climates. There are now coffee plants even in several countries of Europe; but they only attain there to the height of six or seven feet; whereas in Arabia they reach to about forty feet. The coffee-tree is always covered with fruits and flowers. The fruit is full of juice and contains a pod wherein is the bean, called the coffee-bean. When this kernel is fresh, it is yellowish grey or of light green. The pods are dried on mats in the sun, and are then broken by rollers to extract the beans. They are then again dried, and thus sent to Europe where they have only been in use since the sixteenth century. The Arabian coffee is called Mocha coffee; it is the best. This drink is most unwholesome when taken too strong and in too great a quantity; taken in moderation it helps digestion.

183.

A poet went to call on a nobleman. The latter, having perceived him as he was near entering his house, called out to his servant loud enough for the poet to hear; "Tell him, that I am not at home." The servant did so, and the poet retired. Some days after the nobleman knocked at the door of the poet, intending to

call on him and to consult him on business. "I am not at home," said the poet, without opening the door. "How so!" exclaimed the nobleman; "you are not at home, and yet you speak to me!" "Will you not take my own word?" inquired the poet; "yet I took that of your servant the other day. Be it known unto you, Sir, that I am at home, but not to you."

184.

A borrowed countenance.—A Gascon officer, asking the minister of war for his pay, said, he was in danger of starving. The minister, seeing his full, ruddy visage, told him that his countenance gave the lie to his statement. "Ah! Sir," said the Gascon, "don't trust to that; this countenance is not mine, it belongs to my landlord who has long been my creditor."

185.

Zeuxis entered into a contest of art with Parrhasius. The former painted grapes so truly, that birds came and pecked at them. The latter delineated a curtain so exactly, that Zeuxis coming in said: "Take away the curtain that we may see the piece." And finding his error, said: "Parrhasius, thou hast conquered: I only deceived birds, thou an artist."

Zeuxis painted a boy carrying grapes; the birds came again and pecked. Some applauding, Zeuxis flew to the picture in a passion, saying: "My boy must be very ill painted."

186.

MILDNESS.

The mildness of Sir Isaac Newton's temper through the course of his life commanded admiration from all who knew him; but in no one instance perhaps more than the following. Sir Isaac had a favourite little dog which he called Diamond; and being one day called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond, having thrown down a lighted candle among some papers, the nearly finished labour of many years was in flames, and almost consumed to ashes. This loss, as Sir Isaac Newton was then very far advanced in years, was irretrievable; yet, without once striking the dog, he only rebuked him with this exclamation: "O Diamond! Diamond! thou little knowest the mischief thou hast done."

187.

A corporal of the life-guards of Frederick the Great, who had a great deal of vanity, wore a watch-chain to which he affixed a musket-bullet instead of a watch which he was unable to buy. The king being inclined one day to rally him, said: "A propos, corporal, you must have been very frugal to buy a watch: it is six o'clock by mine; tell me what it is by yours?" The soldier who guessed the king's intention, instantly drew out the bullet from his fob, and said: "My watch neither marks five nor six o'clock, but it tells me every moment that it is my duty to die for your majesty." "Here, my friend," said the king, quite affected, "take this watch, that you may be able to tell the hour also." And he gave him his watch, which was adorned with brilliants.

188.

The inhabitants of a great town offered to Marshal de Turenne one hundred thousand crowns upon condition he should take another road, and not march his troops their way. He answered them: "As your town is not on the road I intend to march, I cannot accept the money you offer me."

189.

THE PEARL-FISHERY.

Pearls are much esteemed as precious stones. They are found in shells somewhat resembling an oyster. Each shell contains a small animal that has pearls all over his body when it is diseased. The most considerable pearl-fisheries are carried on in the Pacific and Atlantic Oceans. The pearl-fishery is the hardest and most perilous trade after that of mining. The people who dive to the bottom of the sea to collect the pearl-oysters are called divers. They are taught from their infancy to hold in their breath. The nose and ears of the diver are stopped, a cord is fastened round his waist, and one end thereof is made fast to the boat. To one of his feet is attached a weight of twenty or thirty pounds to make him go to the bottom as fast as possible. As soon as he has reached this, he loosens with a knife from the rocks the oysters which he puts into a basket. As soon as this is filled, or if the diver sees a shark coming, or if he has no longer breath enough to remain under water, he unties the stone fastened to his foot, and shakes the cord as a signal for the others to pull him up, which is done instantly. The oysters are opened with a knife or allowed to putrefy, when they open of their own accord. The pearls are then taken from the shells. They differ in size, from, colour and brilliancy; and it is according to this difference that they have received various names, and more or less valuable.

NOTES AND LETTERS.

190.

The fineness of the weather has induced my sister and me to take a drive this afternoon and to request the honour of your agreeable company. We hope you will not deny us this pleasure, but that you will allow us to call for you at two or a quarter past, at latest.

I shall be most happy to avail myself of your obliging offer, and am much obliged to you for the kindness you express. You will find me ready at two, if you will be so good as to call for me. I shall then hope to tell you many things that time will not allow me to do now, and to assure you of how sincerely I am, &c.

I write to inform you that I cannot have the pleasure of accompanying you this evening to the play, as I had promised you I should; for my stomach is out of order, and I have a head-ache. Yesterday I dined out, and you know what happens at such times: you eat and drink more than usual. I know not what to do to amuse myself. Be so kind as to send me something interesting to read, and come to see me as soon as you can spare the time.

191.

Would you have the goodness to return me, by the bearer, the English book I lent you about six months ago? It belongs to one of my friends who has asked me for it half a hundred times. If it were mine, I would make you a present of it with greatest pleasure.

You had promised me yesterday to come and see me to-day at three, but you have not done so. Do you know that I am very angry with you for your breach of promise? I expected you with the greatest impatience, to tell you things of the utmost importance. Come soon to apologize, and perhaps I may forgive you.

I send you the English book with many thanks, that you were so kind as to lend me. I read it with much pleasure, and it has interested me so much that I am anxious to read the following volumes. Might I request you to lend them me? I know I am taking a great liberty, but I rely much on your good nature to forgive me.

My dear Sir,—I send you a basket of grapes. If you like them there are some more at your service. Excuse my not having written before; but the vintage prevented my doing so. I shall in future endeavour to make amends for my seeming neglect, and to tell you oftener how truly I am

Yours sincerely.

192.

I received to-day your kind present of a basket of grapes, and I thank you for them with all my heart. I had some friends to partake of them with me, and meanwhile we sang your praises. One of my guests said: Your friend must be an excellent man since he has such good grapes.

I remain, &c.

My dear N., I have just received your letter by which I am grieved to hear that you have a quartan ague. I must tell you frankly what I think of it, and I hope that you will not take it ill. Your way of living is good for nothing. You have always drunk much wine and no water. I have often told you this was bad for your health, and that you ought to drink less wine and much water, but you never would mind me. Your doctor will now tell you the same thing, and you will be obliged to follow his directions, if you wish to get rid of your ague. Meanwhile bear your illness patiently, follow exactly your doctor's prescriptions, and you will shortly be well again. Such is the sincere wish of yours. &c.

193.

Mr. C. being obliged to start to-morrow for the country, requests Mr. G. not to give himself the trouble of calling.

Mr. R. will be happy to see Mr. G. the day after to-morrow at the hour that suits him best.

Mrs. B. sends her kind remembrance to Mr. F. As she is going to the ball to-night, it will be impossible for her to have the pleasure of seeing him to-day. She requests Mr. F. not to come to-morrow till a quarter before twelve.

Mr. and Mrs. P. present their compliments to Mr. and Mrs. Y., and request the honour of their company to dinner on Thursday, at seven precisely.

M. and Mrs. Y. accept M. and Mrs. P.'s obliging invitation and will have the honour to be with them at the hour they mention.

M. and Mrs. Y. much regret being obliged to decline M. and Mrs. P.'s obliging invitation owing to a previous engagement.

If Mr. N. can dispose of a few moments to-morrow at ten, he will much oblige Mr. S. by favouring him with an interview. Mr. S. will wait for him and explain to him the motive of his request.

If Mr. S. is at liberty to-morrow between one and four, he will much oblige Mr. Z. by calling at his house.

Should Mr. Y. be absent from home next Sunday at the hour of dinner, he is requested to leave behind him at any rate the key of the cellar that his friend R. may not die of thirst.

"Sir, — I have read over and over again with inexpressible satisfaction the delightful letter that you wrote to me in English. It is hard to conceive how you can have learnt this language in so short a time. You request me to correct the faults in your letter. Since you desire it, I will tell you frankly that you make two great mistakes: first, your letters are always too short, and secondly, you request me to correct them. Pray in future avoid these two mistakes, and you will much oblige yours,," etc.

"I have invited all my young friends to take tea with us this evening, and I have requested Sophia to call for you on her way. Be ready about nine. We intend to be very merry, we shall dance and play at forfeits. I send you my best love, and hope you will not deny us the pleasure of your company."

Answer. — "I am sorry, my dear L., that I cannot have the pleasure to spend this afternoon with you. Mrs. B. has sent us word that she intends coming to see us to-day with two of her nieces, who are anxious to become acquainted with me. But I fear I shall not appear very agreeable, as I shall feel inclined to punish them for depriving me of the pleasure I had anticipated in your company and that of your friends. Pray amuse yourself to your heart's content; but do not dance too much, as that is bad for one.

Yours affectionately, EMILY."

"The bearer of this is Mr. Rosevalley, whom I have so often mentioned to you in my letters. I recommend him to your friendship. After all I have told you of him, you will not wonder at my request. Pray endeavour to make his stay in your town as agreeable as possible. You will be amply repaid for any trouble you may take on his account, by his delightful conversation, which I feel almost disposed to envy you. I remain,," etc.

END.

As is.

Tattle tape
between
pages.