

C.A.E. LUSCHNIG

AN INTRODUCTION TO ANCIENT GREEK

A Literary Approach



Second Edition

Revised by C.A.E. Luschnig and Deborah Mitchell

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PREFACE

Learning Greek is lifelong education. When the opportunity to work on a second edition of *Introduction to Ancient Greek* was presented to me by friends and strangers from California to Pennsylvania, I had already retired from classroom teaching after thirty-eight years at the blackboard (which morphed into the overhead projector and finally the Elmo). I had no idea how much I would learn from this undertaking, about Greek, about myself and my writing, about approaches to teaching, and about changes in the world since I worked on the first edition, beginning in 1971. My colleagues and I have made hundreds of changes for the new edition: corrections of errors or infelicities; improvements in clarity, consistency, and pedagogy; additions of gender-inclusive material and helpful hints to learners and teachers. The changes are based on decades of teaching beginning Greek and learning from students what works for them.

The Book's Approach

I have assumed that students who study Greek at the university level really want to learn Greek, and learn Greek so that they will be able to read Greek or some particular thing(s) in Greek, not in order to recite paradigm after paradigm in endless and meaningless succession. Yet the paradigms must still be learned. When I began writing this book, the beginning Greek textbooks then in use tended to give students little more than the bare bones of Greek, and not in a very interesting way. The choice of Xenophon's *Anabasis* (and that Xenophon adapted so that it was barely recognizable) struck me as an unfortunate pick for the main or only reading. Readings from Greek authors chosen to introduce students to Greek literature should be intellectually stimulating; they should make the students want to read Greek. The readings in this book were chosen because they illustrate grammatical points; but many were selected in the hope that they would be interesting to the students, encouraging them to learn the new paradigms, and expanding their consciousness of Greek, so that they would read more. The readings are taken from a variety of sources representing different eras and different philosophies, some of which most students will not have heard of before reading them.

Languages, Living and Dead

To call Greek a dead language is to take a narrow-minded, exclusively pragmatic view of time and of life and death (at least of the life and death of languages). A language is only dead when it has passed from human memory,

leaving no literature and no living descendants. Perhaps we could say that Hittite and Tocharian are *dead* languages, because their literatures are scanty and they are known by few, though even they live for ardent Indo-European philologists, after their fashion. The life of a language is a relative thing. To call Greek a dead language is to admit that one knows no Greek and to imagine that it cannot be known and, indeed, is not worth knowing.

Greek is a living language not only because it never died but continues to develop and change and can still be heard in its heir, Modern Greek, but also because it has left us a literature that is part of our common heritage and that continues to influence the way we think, speak, and write.

A Traditional Approach

On the other hand the Attic Greek spoken in fifth-century Athens is no longer spoken in the same way. There is nowhere we can hear it and no one with whom we can speak it. For this reason I have taken the traditional, rational approach to teaching Greek, rather than a “natural method.” The study of Greek has long been a bookish pursuit, and rightly so. For this language we have only the books (and other writings) of the ancient Greeks to study. We have only part of a language, the part that can be written down. I have therefore tried to present the forms in a reasonable order and hope students learn them through use, repetition, and review. I have also intended to treat the students as intelligent, rational human beings, who will one day be better than their teachers.

For the Second Edition

I used *An Introduction to Ancient Greek: A Literary Approach* for nearly thirty years to help undergraduates learn Greek, mostly at the University of Idaho, where, as it may surprise the world to learn there has been for many years a dedicated band of classical studies students. The book had a small and loyal following outside, but although at first it had its enthusiasts it never gained wide circulation. Until I heard from Richard Hamilton, Professor of Greek at Bryn Mawr, and Deborah Mitchell, computer programmer, book designer, and faithful guide to Internet language learners, early in 2005, each independently of the other, I thought my book was destined to languish in obscurity. That same year I heard from several other interested teachers and learners. I was amazed at the interest and jumped at the chance, first presented by Professor Hamilton, to revise the book for the publication of a second, more aesthetic, more gender-inclusive, more streamlined, and less flawed 21st-century edition. The book was tested in a beta-version at Bryn Mawr, Haverford College, and St. John’s College, Santa Fe, in 2006–7. Many suggestions and corrections from both students and teachers have been incorporated. One aspect which I have kept from the old edition is the preview of coming attractions, introducing new material from the next lesson in readings with explanatory glosses and notes. In this way the new material will be a little less strange, since the students will already have seen it.

Acknowledgments

For this opportunity, I would like to thank Richard Hamilton and Deborah Mitchell for staying with the project they helped initiate, for their continued enthusiasm and encouragement, and above all for the Herculean labor that has gone into designing, formatting, and editing the new edition. I would also like to thank Professor Hamilton's graduate student, Dennis McHenry, to whom I owe a huge debt of thanks for entering and formatting the text, and his two teaching assistants, Andrew Beer and Sean Mullin, who worked with the new version. Thanks, too, to teachers who have used the book, Karelisa Hartigan, Deborah Roberts, Sherry Martin, Bruce Perry, and others in the past, who kindly contributed suggestions for the new edition. Thanks to students, my own and others, who have been, knowingly or not, contributors to this project; among them most recently, Robert Haas, Tracy Cogsdill, Billy O'Dell, Ivan Peterson, Travis Puller, and Aaron Mayhugh. Thank you, especially, beta-testers, both students and teachers, for taking such joy in finding and correcting errata. Finally I would like to thank once again all the friends named in the first published book and especially Harry Fulton who typed and formatted the manuscript that remained in use for three decades. Only now do I fully appreciate what an enormous task it was and how well he performed it.

WorldWideGreek

For online help, supplements, interactive forums, useful links, and study guides, visit the official Web site: <http://www.worldwidegreek.com/>.

Students and teachers of Greek are invited to contribute to the Web site by sending submissions to admin@worldwidegreek.com or by writing to Cecelia Luschnig at cluschnig@moscow.com, and to discuss anything related to Greek in the Forum on WorldWideGreek. We are hoping to publish syllabi, suggestions for classroom use, and anecdotes about teaching and learning Greek. We are especially interested in additional unadapted readings from Greek authors with notes and glosses geared to the different lessons and vocabularies for texts for elementary and intermediate students.

This book is dedicated to learners of Greek everywhere.

ABBREVIATIONS AND REFERENCE WORKS

<	is derived from
>	produces
*	important Reading Vocabulary (Lesson IX forward)
+	used with (of cases, constructions)
[I], [II], [III], etc.	refer to lesson numbers
1 <i>or</i> 1st	first person
2 <i>or</i> 2nd	second person
3 <i>or</i> 3rd	third person
A <i>or</i> acc.	accusative
abs.	absolute
act.	active
adj.	adjective
adv.	adverb
aor.	aorist
aor. 1	first aorist
aor. 2	second aorist
art.	article
attrib. pos.	attributive position
aug.	augment
compar.	comparative
conj.	conjunction
cpd.	compound
D <i>or</i> dat.	dative
decl.	declension
dimin.	diminutive
encl.	enclitic
Ex.	Exercise
f. <i>or</i> fem.	feminine
frg.	fragment
fut.	future
G <i>or</i> gen.	genitive
imper.	imperative
impers.	impersonal
impf.	imperfect
ind.	indicative
inf. <i>or</i> infin.	infinitive
intens.	intensive

interrog.	interrogative
intrans.	intransitive
irreg.	irregular
m. <i>or</i> masc.	masculine
mid.	middle
Mod. Gr.	Modern Greek
mid.-pass. <i>or</i> m.-p.	middle-passive
n.	noun
n. <i>or</i> neut.	neuter
N <i>or</i> nom.	nominative
neg.	negative
obj.	object
opp.	opposite
opt.	optative
part. <i>or</i> partic. <i>or</i> ptcl.	participle
pass.	passive
pers.	person, personal
pf.	perfect
pl.	plural
plpf.	pluperfect
pos.	position
poss.	possessive
postpos.	postpositive
pred.	predicate
pred. pos.	predicate position
prep.	preposition
pres.	present
princ. pts. <i>or</i> PP	principal parts
pron.	pronoun
rel.	relative
reg.	regular
sg.	singular
subj.	subjunctive
superl.	superlative
trans.	transitive
vb.	verb

Recommended Grammars and Lexicon

G&G = Goodwin and Gulick: William Watson Goodwin, *Greek Grammar*, revised by Charles Burton Gulick.

LSJ = Liddell, Scott, Jones: Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, revised by Henry Stuart Jones (Oxford).

Smyth = Herbert Weir Smyth, *Greek Grammar*, revised by Gordon M. Messing.

INTRODUCTION

The Greek Alphabet and the Structure of Greek

In this lesson you will learn the letters and sounds of Greek, the diacritical marks, the classification of letters, the parts of speech, and useful definitions. You will be able to read words, recite the alphabet song, translate selected sentences, and read signs.

ALPHABET AND SOUNDS OF GREEK

The Greek alphabet has twenty-four letters (γράμματα: *grammata*), given below with their names, usual transliterations into the Roman alphabet, and a recommended pronunciation.

The Alphabet

Character	Name	Transliteration	Pronunciation
A α	ἄλφα	alpha a	short: <i>cup</i> ; long: <i>father</i>
B β	βῆτα	beta b	b
Γ γ	γάμμα	gamma g (ng)	hard g, ng, <i>going</i>
Δ δ	δέλτα	delta d	d
E ε	ἒ ψιλόν	epsilon e	short e, <i>bet</i>
Z ζ	ζῆτα	zeta z	sd, <i>wisdom</i> ; dz, <i>adze</i>
H η	ἦτα	eta e	long ε (cf. French <i>fête</i>)
Θ θ	θῆτα	theta th	t-h
I ι	ἰώτα	iota i	short: <i>bin</i> ; long: <i>bean</i>
K κ	κάππα	kappa k, c	k
Λ λ	λάμβδα	lambda l	l
M μ	μῦ	mu m	m
N ν	νῦ	nu n	n
Ξ ξ	ξῖ	xi x	ks/x: <i>tacks</i> , <i>tax</i>
O ο	ὀ μικρόν	omicron o	short o: <i>pot</i> (German <i>Gott</i>)
Π π	πί	pi p	p
P ρ	ῥῶ	rho r, rh	trilled r (as in Italian)
Σ σ, ς	σίγμα	sigma s	as in <i>say</i>
T τ	ταῦ	tau t	t
Υ υ	ὕ ψιλόν	upsilon y	French u; German ü
Φ φ	φῖ	phi ph	p-h
X χ	χῖ	chi ch	k-h
Ψ ψ	ψῖ	psi ps	<i>hips</i>
Ω ω	ὦ μέγα	omega o	gō

The capitals are the original forms, but the small letters are used in modern printed texts except for proper nouns and the beginnings of paragraphs.

Punctuation

In Greek printed texts, the period (.) and comma (,) have the same use in Greek as in English. A raised period (·) is equivalent to both our semicolon (;) and colon (:). The semicolon (;) is used in Greek as a question mark (?).

Attic Greek

In Greek a variety of both literary and spoken dialects persisted. **Attic**, the dialect used by the Athenians, gradually became the standard for prose. *Koinē*, the common dialect, developed from Attic. The exercises in this book are based on Attic Greek. In the readings, words in other dialects (Doric, Ionic, Aeolic, Homeric) are explained.

Exercise A

1. Learn the names, sounds, and shapes of the Greek letters (concentrating on the small letters).

2. Pronounce the following words. Transliterate them into the Roman alphabet. Do you recognize any words that are similar to English words? For the time being, stress or raise the pitch of the syllable that has the accent mark (´ ˘ ˘).

Example: πάθος; pathos; Engl. pathos, -path, patho-

- | | | | |
|------------|-----------|------------|--------------|
| 1. ψυχή | 5. μικρός | 9. ποταμός | 13. βάρβαρος |
| 2. ξένος | 6. θεός | 10. αγορά | 14. ζῶον |
| 3. δένδρον | 7. λόγος | 11. φίλος | |
| 4. δρᾶμα | 8. σκηνή | 12. ἀρχή | |

3. Pronounce the following and write English derivatives.

- | | | | |
|----------------|---------------|----------------|---------------|
| 1. ἀλφάβητος | 5. συμβίωσις | 9. μητρόπολις | 13. ἄνθρωπος |
| 2. βαρβαρισμός | 6. ῥινόκερωσ | 10. τεχνολογία | 14. ἀδελφός |
| 3. ζωδιακός | 7. ἐτυμολογία | 11. ἐπιτομή | 15. γυμνάσιον |
| 4. ὀρθογραφία | 8. Κύκλωψ | 12. ἀποθέωσις | 16. ἰσοσκελής |

Ἐν ἀρχῇ ἦν ὁ λόγος.

In [the] beginning was the word.

—Gospel of John

Vowels, Diphthongs, and Iota-subscript

1. Vowels

The vowels (φωνήεντα) are α, ε, η, ι, ο, υ, ω. Of these, α, ι, and υ are of variable quantity, that is, they can be either long or short. Of the others, ε (ἔ ψιλόν *plain e*), and ο (ὀ μικρόν *little o*) are always short; and η and ω (ὦ μέγα *big o*) are always long. Long vowels were originally pronounced for about twice as long as short ones. Vowel length affects pronunciation, accent, and the meters of poetry.

2. Diphthongs (δίφθογγοι) and Vowel Combinations

A diphthong is a combination of vowel sounds that starts as one vowel and, within the same syllable, changes gradually to another vowel.

The diphthongs in Greek are:

Diphthong	Transliteration	Pronunciation
αι	ai, ae, e	(ai) <i>aisle, high</i> [ī]
αυ	au	(au) <i>sauerkraut</i>
ει	ei, e, i	(ei) <i>sleigh</i> [ā]
ευ (also ηυ)	eu	(ε + υ)
οι	oi, oe, e, i	(oi) <i>coin, toy</i>
ου	ou, u	(ou) <i>soup</i> [oo]
υι	ui	(uy) (cf. <i>New York</i>)

(The combination υι in Attic Greek always occurs before another vowel and is pronounced as υ followed by the semi-vowel *y*; there is no exact English equivalent.)

3. The Long Diphthongs: Iota-subscript

When a long vowel (ᾱ, η, or ω) combines with ι to form a diphthong, the ι is (in most modern texts) written under the line: this is called *iota-subscript* or *ι-subscript*, α, η, ω. This is not an ancient custom, but dates from the Byzantine Age, when scholars were attempting to standardize the spelling of ancient Greek, although the pronunciation had changed over the years. Most but not all modern texts follow the Byzantine practice.

Note on ι-subscript

In the Classical period, and in fact until the ninth century C.E., the capital letters were used for all formal writing. The small letters are simplified forms of these for faster writing, and began in the ninth century C.E. to be used as a formal (or book) hand. Before this time the long diphthongs were written with iota on the line with the other letters: ΑΙ, ΗΙ, ΩΙ, as in ΘΗΙ ΚΩΜΩΙΔΙΑΙ, ΘΗΙ ΤΡΑΓΩΙΔΙΑΙ (τῆ κωμῳδία, τῆ τραγῳδία *for the comedy, for the tragedy*), and iota was pronounced: spelling originally represents pronunciation (i.e., language), but often becomes standardized (or fossilized) as pronunciation changes.

By the second century B.C.E. this iota had been lost from the pronunciation in Attica, and it gradually ceased to be written. The Byzantines put it under the line to show that it no longer affected the pronunciation. When this little iota occurs, it must be learned as part of the spelling. Thus, it is necessary to distinguish -η (a dative ending) from -ῆ (a nominative ending). After a capital letter, this ι is still written on the line in modern texts, Αι, Ηι, Ωι (= α, η, ω).

Breathings

1. In Greek, the symbol '^h , though not a letter, represents one of the sounds of the language, the *h*-sound (or aspiration).
2. Every word beginning with a vowel or diphthong must be marked with either the '^h (rough breathing for *h*) or the ' (smooth breathing for the absence of an *h*): εἰς (*eis*) *into*; εἶς (*heis*) *one*; ὄδος (*odos*) *threshold*; ὁδός (*hodos*) *road*. The breathing mark goes over the second member of a diphthong: οὐ *not*; οὗ *of whom*.
3. Words beginning with ρ and υ always have the rough breathing: ῥόδον *rose*; ὑπέρ *over* (*hyper*).

Note on the Breathings

The alphabet given above is the Ionic alphabet, which was the one used by the Ionian Greeks and adopted by the Athenians (officially in 403 B.C.E.), and gradually by all the Greeks. Before this universal acceptance of the Ionic alphabet, a city-state might not only have its own dialect, but some even had their own versions of the alphabet. Now the Ionic alphabet is the one used both for Modern Greek and for classical Greek texts. The old Attic alphabet (and some others as well) used the Η symbol for the *h*-sound (the aspiration), but the Ionians used the same symbol to represent the long *e*-sound: in their dialect, speakers tended to drop their *h*'s. In some places, a new symbol was developed to represent the *h*-sound, at first used only to differentiate words that were otherwise the same—such as ὄρος (*horos*) *boundary* from ὄρος (*oros*) *mountain*—but later adopted universally. This symbol was developed from the Η, by splitting it in half: Ϝ (used in inscriptions from the Greek colonies in Southern Italy, ἱερός). It was later adopted in the form ϝ by the Alexandrian scholars from which it developed into our '^h , the rough breathing (πνεῦμα δασύ *hairy breath*). The Alexandrian grammarians also introduced the complementary ϝ (which became Ϟ and then ') to indicate the absence of aspiration (calling it πνεῦμα ψιλόν *plain breath, bald breath*) again to indicate the correct reading of words otherwise spelled the same. It is now conventional to mark every word beginning with a vowel or diphthong with a rough ('^h) or smooth (') breathing. It must be learned as part of the spelling of the word. It is written beside (to the left of) a capital letter: Ἥ, Ἠ, Ἄ, Ἅ.

The rough breathing is pronounced and transliterated as the letter *h*; the smooth breathing is not heard and is not transliterated.

Ὀρέστης, *Orestes* Ὅμηρος, **Homer*

*Note: in English the endings of personal names are often dropped.

The rough breathing is also used over an initial ρ, to indicate that it is aspirated. We represent this by trilling the ρ and transliterating ϱ as *rh*: ῥήτωρ (*rhetor*), *orator*.

Classification of Consonants

The consonants (σύμφωνα) are divided into **Mutes** (or stops) and **Continuants** (including liquids, nasals, a spirant, and double consonants).

There are nine **Mutes** (ἄφωνα), divided according to (1) where they are produced, into labials, dentals, and palatals; and (2) the effort in breathing, into unvoiced, voiced, and aspirated (or rough).

The following chart shows the two classifications:

	Unvoiced	Voiced	Aspirated	Produced With
Labials	π	β	φ	the lips
Palatals	κ	γ	χ	the soft palate and tongue
Dentals	τ	δ	θ	the teeth and tongue

Unvoiced or voiceless (ψιλά) consonants are produced without vibration of the vocal cords.

Voiced consonants (called μέσσα in Greek) are produced with vibration of the vocal cords: the difference between τ and δ, or κ and γ, or π and β (*t* and *d*, or *k* and *g*, or *p* and *b*) can be felt if you place your fingers on your Adam's apple; you will feel δ, γ, and β, but not τ, κ, π.

Aspirated (δασέα) consonants are followed by a blast of air, or the *h* sound (´), the rough breathing in Greek.

Note on the Aspirated Consonants

The three aspirates, φ, θ, χ, are equivalent to the three unvoiced mutes π, τ, κ plus the *h* sound. This means that they are pronounced more or less as follows: φ like *ph* in *flop-house*; θ like *th* in *pot-head*; and χ like *kh* in *block-head*; except that in Greek the two sounds would be in the same syllable. Actually in English our initial *p* is aspirated (and so probably very much like Greek φ): if you hold your hand in front of your mouth when saying *put* or *pot*, you will feel a blast of air (which is the aspiration). Then try *spot* or *stop*, and you will find that *p* in these positions is much less heavily aspirated. The same is true of English *t* and *k* sounds, as in *top*, *stop*; *cat*, *scat*. English does not make the distinction in spelling between these two variants of *p*, *t*, *k*, but Greek does. An English speaker would have difficulty in hearing the difference between π and φ, τ and θ, κ and χ in the ancient pronunciations of these letters. Knowing that φ = π´; θ = τ´; χ = κ´ will be helpful later on.

The **Nasals**. There are three nasals in Greek: μ (a labial nasal), ν (a dental nasal), and nasal γ (a palatal nasal).

Nasal γ : when γ occurs before another palatal (i.e., γ , κ , χ , or ξ), it is pronounced *ng* (as in *sing*):

Example	Translation	Description
ἄγγελος	<i>messenger</i> (angel)	$\gamma\gamma$ as in <i>anger</i> .
ἀνάγκη	<i>necessity</i>	$\gamma\kappa$ as in <i>ink, ankle</i>
σύγχορος	<i>partner in the chorus</i>	$\gamma\kappa$ as in <i>sink-hole, Bankhead</i>
Σφίγξ	<i>Sphinx</i>	$\gamma\xi$ as in <i>inks, Sphinx</i>

The **Liquids** are ρ and λ .

The only **Spirant** in Greek is σ . Note that sigma at the end of a word is written ς , anywhere else σ . Some modern editors print the open or lunate form (ς) found in papyri for sigma in all its positions.

The **Double Consonants** (διπλῶ): ζ , ξ , and ψ , are each two consonant sounds represented by one letter.

Labial mutes combine with sigma to become ψ : π , β , or $\phi + \sigma > \psi$.

Palatal mutes combine with sigma to become ξ : κ , γ , or $\chi + \sigma > \xi$.

The symbol ζ represents the sound combination $\sigma\delta$. There is, however, some dispute over the pronunciation of this letter: it may originally have indicated the sound *dz* and it is pronounced in this way by most English-speaking Greek scholars. The continual change in language often makes it difficult to find exactly how a given letter was pronounced at a given time: either combination (*sd* or *dz*) is acceptable for classroom use.

Exercise B: Diphthongs, etc.

1. Pronounce the following words aloud. (Try to guess at their meanings or find English words derived from them.)

- | | | | |
|----------------|--------------|--------------|---------------|
| 1. δαίμων | 6. ψευδής | 11. Σφίγξ | 16. ἵππος |
| 2. αἰθήρ | 7. ἄγγελος | 12. ἠύρηκα | 17. οὐρανός |
| 3. εἰρήνη | 8. εἰρωνεία | 13. χαρακτήρ | 18. οἶκος |
| 4. οικονομικός | 9. ἔκλειψις | 14. ῥαψωδός | 19. αὐτόματος |
| 5. φαινόμενον | 10. αὐστηρός | 15. ἐγκώμιον | 20. ὑποκριτής |

2. Read the following proper names aloud and try to write English equivalents. Because there are many variant spellings of Greek names in English, there is no one right answer for each.

- | | | | |
|---------------|-----------------|---------------|-------------------|
| 1. Αἴσωπος | 9. Ἥρα | 17. Ἡσίοδος | 25. Αἴγυπτος |
| 2. Ἀγαμέμνων | 10. Κάδμος | 18. Σωκράτης | 26. Οἰδίπους |
| 3. Εὐκλείδης | 11. Ὀλυμπος | 19. Μήδεια | 27. Ἀθῆναι |
| 4. Ἴφιγένεια | 12. Ἀριστοφάνης | 20. Ἡρακλῆς | 28. Κλυταιμνήστρα |
| 5. Ἀθηνᾶ | 13. Διογένης | 21. Αἰσχύλος | 29. Ἄρτεμις |
| 6. Ἔκτωρ | 14. Σοφοκλῆς | 22. Δελφοί | 30. Ἐπίκουρος |
| 7. Βάκχος | 15. Ῥόδος | 23. Εὐρύπιδης | 31. Ζεὺς |
| 8. Θουκυδίδης | 16. Ἀλκιβιάδης | 24. Ἀπόλλων | 32. Ἀριστοτέλης |

Ἄνθρωπος φύσει πολιτικὸν ζῷον.

*A human being [is] by nature [a] political/
social animal.*

—Aristotle, *Politics*

Obsolete letters

In the earliest Greek alphabets, three other letters are found in some inscriptions, but not in manuscripts. They are (1) Ϝ (also written ϝ) called digamma from its shape; it was pronounced like English *w*; (2) Ϙ, called koppa (corresponding to *q*) and used in place of κ before ο and υ; and (3) ϗ, san or sampi, whose original sound is a little more obscure: it was probably another spirant (perhaps the *sh* sound). In the alphabet, Ϝ is the sixth letter (between ε and ζ); Ϙ is between π and ρ; and ϗ comes at the end, after ω. These were used for numerical notation along with other letters of the alphabet (see below for numerals and numerical notation). The sounds these three obsolete letters represent were lost very early in the history of the Greek language, though traces of the digamma sound are found in Homer, the earliest Greek poetry, and the letter itself occurs in early papyri, most notably those of lyric poets, such as Alcman, Corinna, and Sappho.

Accents (τόνοι)

The predominant accent of classical Greek was one of pitch rather than one of stress (until about the fourth century C.E., by which time it had probably become a stress accent like that of Modern Greek). We know that it was a musical pitch accent from the descriptions of it by Greek grammarians beginning in the Hellenistic Age, and from the very terminology used to describe it. Stephen G. Daitz offers helpful suggestions in *The Pronunciation & Reading of Ancient Greek: A Practical Guide* with accompanying tapes. It is recommended that this be available in the library or language laboratory and that the use of pitch accents be encouraged from the beginning.

There are three accent marks in Greek:

Kind	English Name	Greek Name	Translation
´	acute	ὄξύς	<i>sharp</i>
`	grave	βαρύς	<i>heavy, deep</i>
ˆ	circumflex	περισπόμενος	<i>pulled around</i>

which represent respectively a rising pitch (´), a flat pitch (`), and a rising-falling pitch (ˆ). Most Greek words have one accent mark to indicate the dominant accent (κύριος τόνος) of the word. There are many rules on the placing of the accent, some of which will be given in this book, as they are needed, beginning now.

Placing the Accent Mark

The accent is written over a vowel or diphthong (over the second member of the diphthong): θάνατος *death*; νῆσος *island*; πλοῦτος *wealth*. Should the accent and breathing mark fall on the same letter, the acute or grave is written to the right of the breathing mark, the circumflex above it: ὄς or ὄς *who*; ᾠ to *whom*; οἷς to *whom* (pl.). With capital letters, both accent and breathing are put to the left of the letter: Ὅμηρος *Homer*; Ὠ *Oh!* If the word begins with an accented diphthong, the breathing and accent are put over its second member as usual: Αἴγυπτος *Egypt*.

Accent Rules

1. The accent mark can fall only on one of the last three syllables of a word (see below for the definition of a syllable). These are usually called by Latin names: the last syllable is called the *ultima* (*last* in Latin); the next to last syllable the *penult* [*ima*] (*almost the last*); and the third from the last is called the *antepenult* (*before the next to last*). These terms are briefer than the awkward English phrases, and will be easy once they become familiar. (We need not bother with the *anteante-* or any others further back than the *antepenult*, since they are out of the running for the accent mark.)
2. The acute (τόνος ὀξύς) can fall on any of the last three syllables; the circumflex (τόνος περισπώμενος) only on one of the last two; the grave (τόνος βαρύς) only on the *ultima*.
3. The circumflex (which required a rising and falling pitch within the same syllable) can fall only on a long vowel or diphthong. The acute and grave can fall on either long or short vowels or diphthongs.
4. How far back (i.e., away from the end of the word) the accent can go is determined by the length of the *ultima*. For purposes of accent a syllable is long if it contains a long vowel (η, ω, ᾱ, ι, υ) or a diphthong, short if it contains a short vowel (ε, ο, ᾶ, ῖ, ῦ). The diphthongs -αι and -οι as *endings* are considered short in determining accent (except in the optative mood of verbs). (Note, however, that -οις, -αις are long and that -οι-, -αι- in other positions are long, as in Ἀθηναῖος.)
5. If the *ultima* is short, the acute can fall as far back as the *antepenult* and the circumflex no farther than the *penult*:

ἄνθρωπος, ἄνθρωποι	<i>man, men</i>
παιδίον, παιδιά	<i>child, children</i>
θεός, θεοί	<i>god, gods</i>
δῶρον, δώρα	<i>gift, gifts</i>
Ἀθηναῖος, Ἀθηναῖοι	<i>Athenian, Athenians</i>
6. If the *ultima* is long, the acute can fall only as far back as the *penult* and the circumflex only on the *ultima* (i.e., the circumflex cannot fall on the *penult* if the *ultima* is long):

ἀνθρώπου *man's*, παιδίου *child's*, δώρου *of a gift*, ἀρετή *goodness*, θεοῦ *god's*.

These rules will be treated again when we deal with the declension and accent of nouns.

7. The grave accent falls only on the ultima and is used only when a word that normally has the acute on the ultima is followed by another word with no intervening punctuation (to lead into the next word, the pitch is slightly lower than the normal acute).

ἀγαθός	<i>good</i>
ὁ ἀγαθὸς ἄνθρωπος	<i>the good man</i>

Notes on the Accents

The accent of nouns and adjectives is inherent, that is, it belongs to the word and is not imposed on it by the rules for accent. The accent of nouns or adjectives may fall on any one of the last three syllables and it is persistent, that is, it remains in the same place unless forced, by the rules of accent, to move forward.

In classical times, the accent marks were unnecessary, and they are not found in inscriptions. Native speakers of Greek did not need to be told where to raise and lower their pitch, any more than we normally need to have the stress marked in order to pronounce familiar English words correctly. According to tradition, the marking of accents was started about 200 B.C.E. in Alexandria by the great Homeric scholar, Aristophanes of Byzantium. There are two explanations of why accent marks became necessary at this time: either Aristophanes instituted them, in connection with his work on Homer, to guide even native speakers in the proper pronunciation of the ancient epic forms that had by then become unfamiliar; or, because Greek had become an international language in the Hellenistic world, accent marks may first have been developed for teaching foreigners the correct accentuation. Whatever the reason, accent marks are a great help to us all, since we must all learn classical Greek as a foreign language. The system used now in all texts was developed by Byzantine scholars from the Alexandrian systems and is a very practical and economical way of indicating an important aspect of the Greek language: its tonal accent.

Syllables

1. For each separate vowel or diphthong in a Greek word there is a syllable (i.e., there are no silent vowels in Greek).
2. A syllable consists of a vowel or diphthong alone or with one or more consonants.
3. Some rules for syllabification:
 - a. A single consonant between two vowels in one word goes with the second vowel (e.g., ἄ-φω-να, φα-ι-νό-με-νον).
 - b. Any group of consonants that can begin a word in Greek goes with the following vowel, as does a mute before μ or ν (e.g., πρᾶ-γμα, μη-τρός, τύ-πτω).
 - c. If the group of consonants cannot begin a word, it is divided, as are double consonants (e.g., ἄν-θος, ἐλ-πίς, ἄγ-γε-λος, ἵπ-πος).

Exercise C: Accents

According to the rules of accent given above, only one in each group is correctly accented: choose it. Be prepared to say why the other two are wrong. Be rational.

- | | | |
|-------------------------|---------------------|---------------------|
| 1. a. ἄνθρωπου | b. ἄνθρωποι | c. ἀνθρώπου |
| 2. a. πλούτου | b. πλουτῶς | c. πλούτος |
| 3. a. περισπώμενος | b. περισπῶμενος | c. περισπῶμενος |
| 4. a. λόγος | b. λόγος | c. λόγος |
| 5. a. τό δῶρον | b. τὸ δῶρον | c. τοῦ δῶρου |
| 6. a. ἀρετή | b. ἄρετη | c. ἄρέτη |
| 7. a. οἷς | b. οἶς | c. οἷς |
| 8. a. Θουκυδίδης | b. Θουκυδιδῆς | c. Θουκύδιδης |
| 9. a. δαίμων | b. δαίμων | c. δαίμων |
| 10. a. τὸν θεόν | b. τὸν θεὸν | c. τὸν θεόν |
| 11. a. μάχη | b. τὴν καλὴν ψυχὴν | c. κῶμαι |
| 12. a. ἀθάνατος | b. ἀθάνατοι | c. ἀθάνατους |
| 13. a. ροδον | b. ῥοδον | c. ῥόδον |
| 14. a. ἀθάνατοις | b. ἀθάνατω | c. ἀθάνατον |
| 15. a. καλὸς καὶ ἀγαθός | b. καλὸς καὶ ἀγαθός | c. καλὸς καὶ ἀγαθός |

Vocabulary

Numbers

The earliest system of Greek numerical notation was alphabetic, that is, they used the letters of the alphabet (including the three that have since become obsolete, Ϝ, ϝ, Ϙ) as numbers, with the sign (´) to mark them as numbers. The following list gives the names of the numbers one to twelve and twenty, together with the letter used to represent each one. This system of numerical notation lacks a sign for zero and is therefore inferior to the Arabic system in use today. The Greek system was an additive system rather than a place system, using a separate figure for 10: ι´; 11 is then 10 + 1: ια´, etc.

Learn the names for the numbers 1–12 and 20.

	Value	Name		Value	Name
α´	1	εἷς, μία, ἓν	ζ´	7	ἑπτὰ
β´	2	δύο	η´	8	ὀκτώ
γ´	3	τρεις, τρία	θ´	9	ἐννέα
δ´	4	τέτταρες, τέτταρα	ι´	10	δέκα
ε´	5	πέντε	ια´	11	ἑνδεκα
ς´	6	ἕξ	ιβ´	12	δώδεκα
			κ´	20	εἴκοσι

The first four, εἷς, δύο, τρεις, τέτταρες, and their compounds are declinable (i.e., change endings according to gender and case).

Readings

The Alphabet Song of Callias

Callias was an Athenian comic poet of the fifth century B.C.E. This choral song comes from a comedy called the *Alphabet Tragedy* (γραμματική τραγωδία).

τὸ ἄλφα, βῆτα, γάμμα, δέλτα, θεοῦ γὰρ εἶ
ζῆτ', ἦτα, θήτ', ἰώτα, κάππα, λάβδα, μῦ,
νῦ, ξεῖ, τὸ οὖ, πεῖ, ῥῶ, τὸ σίγμα, ταῦ, τὸ ὦ
παρὸν φεῖ χεῖ τε τῶ ψεῖ εἰς τὸ ὦ.

The letters we call *epsilon*, *upsilon*, *omicron*, and *omega* were at this period called εἶ, ὦ, οὖ, and ὦ. Epsilon or εἶ (end of line 1) is called the god's letter because of a large E dedicated to Apollo at Delphi. The scholar Plutarch wrote a treatise on this monument (*Moralia* 392, called *περὶ τοῦ Εἰ τοῦ ἐν Δελφοῖς*) in which he gives various explanations for the E, which also represents the number 5. Especially charming is the suggestion that it is a greeting to Apollo. Instead of using the usual *Hello*, in Greek, *χαῖρε*, Apollo greets those who come to his temple with the inscribed words *γνώθι σαυτόν* (*know yourself*) and the worshiper answers with the word εἶ which means *you are*. τὸ (also, in another form, τῶ) *the* is added before some of the letters to maintain the rhythm. Line 4: *παρὸν* being next to; *τε* and; *εἰς* to, up to. After singing the alphabet, the chorus in pairs went through the letters, making syllables by combining each consonant with each vowel in turn and in this way imitating the favored method of teaching young Greek children how to read.

βῆτα ἄλφα· βα
βῆτα εἶ· βε, κ.τ.λ. (καὶ τὰ λοιπά is Greek for *etc.*)

The Grammar of Dionysius Thrax

Dionysius Thrax (Διονύσιος Θραῦξ, c.166–90 B.C.E.) was the author of the earliest Greek grammar textbook, *τέχνη γραμματική*. His treatise became a standard and continued to be used until the 18th century. The work is an admirable example of brevity and organization, beginning with a definition of grammar, listing its parts and discussing the letters and syllables (γράμματα καὶ συλλαβαί), from which the first readings have been excerpted. Later he defines the parts of speech, which you will sample at the end of the introduction. The most remarkable thing about this early grammar book is that, for all its faults and omissions, much of it is still useful. Although you probably will not be able to get everything in these readings, the learning and the fun come from the attempt.

Read aloud and try to understand these short sentences about the letters and sounds of Greek.

1. Letters: Γράμματά ἐστιν εικοσιτέσσαρα ἀπὸ τοῦ α μέχρι τοῦ ω.

[ἐστιν (*he/she/it*) is, (*they/there*) are. τέσσαρα = τέτταρα. ἀπό from. τοῦ the (gen.). μέχρι to.]

2. Vowels: τούτων φωνήεντα μὲν ἔστιν ἑπτὰ α ε ι ο υ ω.
[τούτων *of these* (refers to γράμματα). μὲν . . . δέ (in sentence 3) point to two parts of a contrast or items in a list.]
3. φωνήεντα δὲ λέγεται ὅτι φωνὴν ἑαυτῶν ἀποτελεῖ.
[λέγεται *is/are called*. ὅτι *because*. φωνὴν (acc. obj.) *voice, sound*. ἑαυτῶν *from themselves*. ἀποτελεῖ [it/they] *produce/s*.]
4. Longs / shorts: τῶν δὲ φωνηέντων μακρὰ μὲν ἔστι δύο, η καὶ ω, βραχέα δύο, ε καὶ ο, δίχρονα τρία, α, ι, υ.
[τῶν φωνηέντων *of the . . .* (gen. pl.). μακρὰ *long*. καὶ *and, plus*. βραχέα *short*. δίχρονα *of variable quantity* (sometimes long and sometimes short).]
5. Diphthongs: δίφθογγοι δὲ εἰσιν ἕξ: αι αυ ει ευ οι ου.
[εἰσιν (*they/there*) *are*.]
6. Consonants: σύμφωνα δὲ τὰ λοιπὰ ἑπτακαίδεκα: β γ δ ζ θ κ λ μ ν ξ π ρ σ τ φ χ ψ.
[τὰ λοιπὰ *the remaining, the rest*.]
7. σύμφωνα δὲ λέγεται, ὅτι αὐτὰ μὲν καθ' ἑαυτὰ φωνὴν οὐκ ἔχει, συντασσόμενα δὲ μετὰ τῶν φωνηέντων φωνὴν ἀποτελεῖ.
[“They are called consonants [σύμφωνα] because they do not have a sound [φωνή] by themselves, but arranged with the vowels they produce a sound.”]
8. Mutes: ἄφωνα δὲ ἔστιν ἑννέα: β γ δ κ π τ θ φ χ.
[ἄφωνα: a-privative: a-, un-, non-, without, -less + φων-.]
9. Unvoiced, aspirated, voiced mutes: τούτων ψιλὰ μὲν ἔστι τρία, κ π τ, δασέα τρία, θ φ χ, μέσα δὲ τούτων τρία β γ δ.
[μέσα *in between*: in Latin they are called *mediae* (middles), in English, *unvoiced*.]
10. Double consonants: ἔτι δὲ τῶν συμφώνων διπλὰ μὲν ἔστι τρία: ζ ξ ψ.
[ἔτι *furthermore, besides*. -ων endings imply *of* (gen. case in the pl.).]
11. διπλὰ δὲ εἴρηται ὅτι ἕν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν ζ ἐκ τοῦ σ καὶ δ τὸ δὲ ξ ἐκ τοῦ κ καὶ σ, τὸ δὲ ψ ἐκ τοῦ π καὶ σ.
[εἴρηται *is/are called*. ὅτι *because*. ἕν ἕκαστον αὐτῶν *each one of them*. ἐκ *from, of*. σύγκειται *consists* (+ ἐκ *of*).]
12. Accents: τόνοι μὲν οἷον εἰσι τρεῖς: ὀξύς´, βαρύς`, περισπώμενος˘. χρόνοι δύο: μακρόςˉ καὶ βραχύς˘.

Notes on the Alphabet

How important the art of writing was to the Greeks can be seen in the fact that it was the subject of myth, its invention being attributed to one of the gods or a folk-hero. One of the most popular stories of the origin of writing (told as history by Herodotus, V. 58–9) is that Cadmus (founder of Thebes) brought the alphabet from Phoenicia to Greece. This explains why the letters are called Φοινικῆα γράμματα (*Phoenician letters*).

GRAMMATICAL OUTLINE

Γραμματική ἐστὶν ἐμπειρία τῶν παρὰ
ποιητῶν τε καὶ συγγραφεῶν ὡς ἐπὶ τὸ πολὺ
λεγομένων.

*Grammar is a practical knowledge of the usage
of poets and writers of prose.*

—Dionysius Thrax

English and Greek

The Greek language is very different from English: this is one thing that makes it endlessly exciting (and exacting) to learn. In studying Greek, we must study grammar. Grammar, though no longer stylish, is a good thing. A knowledge of grammar enables us to speak and write correctly, clearly, and elegantly, and to recognize the same qualities in others. Studying a foreign grammar forces us to see and to ponder the different ways in which things can be and have been said. It gives us a chance to look at other modes of expression than our own and to glimpse other modes of thought behind them. It makes us more aware (and more wary) of what we are reading and writing, hearing and saying.

To begin with, Greek is a highly inflected language. English is not. English has lost most of its inflections. In English often only the context (environment of words) can tell us even what kind of word (noun, adjective, adverb, verb, etc.) we are dealing with. Take, for example, the word *right* in the following phrases:

1. the *right* of way
2. to *right* a wrong
3. go west and turn *right*
4. the *right* way to do something
5. do it *right* away / *right* now

In (1) *right* is a noun; in (2) it is a verb; in (3) and (5) it is an adverb; and in (4) an adjective. We cannot take the word *right* out of its environment and say that it is a particular part of speech. In Greek, on the other hand, it is usually possible to recognize what part of speech a word is by how it looks: its *form* goes a long way in telling what part of speech it is, and what it is doing in the sentence.

English syntax is one of position. If we were to say such a thing as, “the warden gave Socrates a cup of hemlock,” we would know who gave what to whom by the order of the words: the subject is first, then the verb, followed by the indirect object (to whom) and the direct object. Change that order and you change the meaning. In Greek, however, it is not the order of the words,

but their form which indicates their relationships to each other (i.e., their syntax). *Socrates* will have a different *case-ending* from the *warden*. The *warden* will be *nominative* because he is the subject; *Socrates* as indirect object (the recipient of the cup) will be *dative*; the cup (the direct object) will be in the *accusative* case in Greek. The order of the words will make very little difference because the endings (or inflections) tell the whole story. Of course English does have some inflections left: the personal and relative pronouns change their forms from subject to object. We must say “I like you,” but “you like *me*.” Even so, we cannot reverse or meddle with the word order (“me like you,” “you me like,” or “you like I”) because the syntax of *word order* in English has taken precedence over that of case inflection to such an extent that these series of words are not only ungrammatical but nonsensical. And although the order of words in Greek is more flexible, some words are more mobile than others.

English still has some (though simple) verb inflection: add -s to form the third person singular of the present (work, works), add -d or -ed to form the regular simple past (worked) and so forth. Greek has a very elaborate verb system, expressing by inflectional variations all the subtleties for which English uses its rich system of auxiliary verbs and compound verb formations (*shall, will, may, might, should, would, used to, going to, etc.*, besides the forms of *be* and *have*).

Both English and Greek are rich and subtle languages, but their richness lies in different directions. For the varieties of tense, mood, and voice, Greek has an abundance of verb endings and English of compound and periphrastic expressions. It is a tendency of language to simplify, to regularize, to analogize (to get rid of the differences). Greek and English are languages at different stages of development. There is no sense in making value judgments about whether an inflected language is better or worse than a noninflected one. In the 19th century, linguists and comparative grammarians considered our modern spoken languages the decadent progeny of the pure Aryan (an earlier name for the parent language of the Indo-European tongues) mother tongue. And they considered English among the worst of a bad lot. Now in our own less romantic age, it is recognized that languages tend to move in the same direction, from complexity of form to simplicity.

It is sobering for Greek scholars and beginning Greek scholars to bear in mind the opinion of the great Danish scholar of the English language, Otto Jespersen: “The so-called full and rich forms of the ancient languages are not a beauty but a deformity.” This is perhaps going too far in the other direction, but, considered and judged in the only way a language can be judged, as a means of expressing thought, Greek will not be found wanting.

Note

The material treated below will be considered in more detail throughout the book. It is given now in the hope that you will feel safer and happier after getting a rational overview of the parts of speech of the Greek language and their equivalents in English.

The Parts of Speech (τὰ τοῦ λόγου μέρη)

In English the parts of speech are usually listed as these eight: noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection. In Greek there are also eight parts of speech (by some ancient accounts at least), but the Greeks listed them differently: noun (ὄνομα), pronoun (ἀντωνυμία), verb (ῥῆμα), adverb (ἐπίρρημα), article (ἄρθρον), participle (μετοχή), preposition (πρόθεσις), and conjunction (σύνδεσμος). In English we define our parts of speech according to what role(s) each can play in a sentence. In Greek it is possible to define them according to their form (the shapes they can take = morphology).

A **noun** (ὄνομα) is the name of a thing, anything that has been given a name. In Greek a noun is described as a word that has case, number, and gender.

Case-declension (πτῶσις: literally, a *falling*) tells what part a noun is playing in a sentence. In English we use prepositional phrases and word order to show the relationship between a noun and other words in a sentence. Greek uses cases. Greek also has prepositions used with the cases to further define the relationships—it would be impossible to have a separate case for every possible relationship a noun can have with the other members of its sentence. The cases in Greek are:

Nominative (ὀρθή) for the subject of the sentence

Genitive (γενική) for one noun depending on another noun in relationships for which we use the preposition *of* (such as possession or origin); or the preposition *from* (for separation)

Dative (δοτική) for the indirect object and other relations for which we use *to* and *for*; for the locative (the place at which a thing is located: *by, at, in, on, etc.*); for the instrumental (the means *by* which, the manner *in* which)

Accusative (ἀιτιατική) for the direct object of the verb; for the end of motion (*to, into*).

These are the important cases to learn now. There is a fifth case in Greek, the **vocative** (κλητική), the case of direct address (for calling people or addressing them).

We are fortunate that Greek reached such an advanced stage of development and had dropped some of its original cases by the time it became a literary language. Indo-European, the parent of Greek *and* of English (and the other Germanic languages), as well as of Latin (and the Romance languages), and of the Indo-Iranian, Slavic, Armenian, Albanian, and Celtic languages, had more than these five. This parent had at least eight cases: Nominative, Genitive, Dative, Accusative, Ablative (for separation), Instrumental (for means by which), Locative (for place where), and Vocative.

In Greek, the genitive and ablative became melded into one form, and the dative, instrumental, and locative uses all drifted into one form (the dative). Old English had an elaborate case system too, but modern English has lost the case endings for all its adjectives and nouns, except for the genitive or possessive endings of nouns, *-s*, *-s'* (we do have a plural of nouns, but that is not a case).

There are three **genders** (γένη) in Greek:

Masculine (m.), ἀρσενικόν

Feminine (f.), θηλυκόν

Neuter (n.), οὐδέτερον, *neither*

In English we do not have grammatical gender: if we know or believe (or wish to say) that a person or animal or thing (such as a ship, machine, or hurricane) is male or female, we use *he* or *she* (respectively); all other things are *it*. Greek and many other languages have grammatical gender: a noun is masculine, feminine, or neuter (and must have its article and adjective in agreement with that gender), sometimes quite regardless of its sex or lack thereof. For persons, grammatical gender usually follows natural gender; but things (things which we do not think of as having gender) are often either masculine or feminine grammatically, and sometimes people are neuter, grammatically (e.g., diminutives such as παιδίον *a small child*).

There are three grammatical **numbers** (ἄριθμοί) in Greek:

Singular, ἐνικός, for *one*

Dual, δυϊκός, for *two*

Plural, πληθυντικός, for *more than two*

We need not worry about the dual in Greek because it had grown obsolete by classical times and was used mainly for such natural pairs as hands and feet, or a yoke of oxen. Usually in Greek the plural is used for more than one.

Since **adjectives** have the same properties as nouns in Greek (i.e., they undergo changes in form to indicate case, gender, and number), they are considered to belong to the same part of speech as the noun (ὄνομα). Furthermore, any adjective in Greek can be used as a noun when the article is put before it. In English we say that an adjective modifies a noun (or better, that it gives an attribute of a noun). The adjective does not really change the meaning of the noun, but rather offers a subclass: *good people* are none the less *people* for their goodness, but they are a *part* of the class of *people*. In Greek if we want to say *the good people*, we can actually leave out the word for *people* because the gender of the article and adjective tells us that we mean *people* as opposed to neuter things: οἱ ἀγαθοὶ ἄνθρωποι *the good people*, or simply οἱ ἀγαθοὶ *the good*, with *people* understood from the gender. The masculine plural is used generically for human beings in general. If we want to narrow this down to *good women*, we change the gender of the article and adjective to feminine, αἱ ἀγαθαί.

A **pronoun** (ἀντωνυμία) is a word used instead of a noun: it has no meaning of its own, but is used when we choose not to name, or not to repeat the name of, whatever we are speaking or writing about. The reader is expected to know what the noun is to which the pronoun refers. Pronouns in Greek undergo declension with respect to case, number, and gender.

The **article** (τὸ ἄρθρον) we recognize (in English grammar) as belonging to the same class as adjectives. In Greek (ὁ, ἡ, τό) and in English (*the*), it is really

a demonstrative (cf. *this, that*): in both languages the article is etymologically related to the demonstrative. The definite article is used when we want to refer to a particular (definite) member or members of a class. Greek has no indefinite article (*a, an*), which we use in English to indicate that we do not mean a particular member of a class. In Greek the noun by itself suffices.

A **verb** (ῥῆμα) in Greek is a word showing the following properties: tense, voice, mood, person, and number. The Greek verb has many forms to express these properties. In English too we can express them all, not through changes in the form of the verb, but through auxiliary verbs and compound tenses.

The **tense** in Greek tells us two things: time and aspect. **Time** tells us whether the action or state expressed by the verb is past, present, or future. **Aspect** tells us the relationship of the action or state to the passage of time: is it going on, momentary, or complete?

Greek has seven tenses of the indicative mood: present, imperfect, future, aorist, perfect, pluperfect, and future perfect, which we can chart according to their aspect and time:

Aspect	Time		
	Present	Past	Future
Durative	Present	Imperfect	Future
Momentary		Aorist	
Completed	Perfect	Pluperfect	Future Perfect

Voice tells us the relationship of the subject to the action, whether the subject acts or is acted upon. The Greek verb has three voices: **active**, **middle**, and **passive**. (It will probably occur to you that the Greek verb has more than its share of everything.)

Active voice: the subject performs the action (*I stop the car*).

Passive voice: the subject receives (suffers) the action (*I am stopped*).

Middle voice: the subject is both the doer and the receiver of the action (*I stop myself, I cease*). It can be reflexive: the subject does something directly to himself, but usually it is more subtle; the subject does something for herself/himself or for something belonging to him/her (thus the middle voice can have an object). The middle voice implies that the subject is more directly (or more deliberately) involved in the activity.

The **moods**, or modes, (ἐγκλίσεις) tell us the manner of the action. Greek has four moods: Indicative, Imperative, Subjunctive, and Optative, besides the Infinitive (a verbal noun) and Participle (a verbal adjective).

The **Indicative** is, generally speaking, used to state a fact, the **Imperative** to give an order. The other two moods are less distinct. The **Subjunctive** was originally used for futurity, and many of its relationships have to do with the future: for exhortations, prohibitions, purpose, after verbs of fearing, in conditions (both future and general). The **Optative** is used for wishes and

possibilities and in the same types of clauses as the subjunctive. Which is used depends on the tense of the main verb.

Person and Number: the Greek verb changes its form to express the subject of the action. First, second, or third person, singular or plural (*I, you, he/she/it; we, you, they*) are expressed by the ending, and the pronoun can be omitted unless special emphasis is needed. Greek also has a dual form for the second (*you two*) and third (*the two of them*) persons.

Infinitives are formed from the various verb stems, but are not inflected. They are verbal nouns and share the characteristics of both nouns and verbs: as nouns they can be used with the article (τό) in different cases and they can be subjects or objects; as verbs they have tense and voice and can take objects. Infinitives are fairly common in English, with or without *to*.

The **Participle** (μετοχή) shares the characteristics of verb and adjective: it was considered a separate part of speech by the Greek grammarians. The Greek language is φιλομέτοχος (*fond of participles*). Their uses are numerous, though not very difficult, once the concept is grasped that the same word can be two parts of speech. The participles are formed from the different tense stems of the verb and they are declined (according to case, gender, and number) because they are adjectives.

The possible forms of a (full) verb:

Present	Imperfect	Future	Aorist	Perfect	Pluperfect	Fut. perf.
Indic.	Indic.	Indic.	Indic.	Indic.	Indic.	Indic.
Subj.			Subj.	Subj.		
Opt.		Opt.	Opt.	Opt.		(Opt.)
Imper.			Imper.	Imper.		
Infin.		Infin.	Infin.	Infin.		(Infin.)
Partic.		Partic.	Partic.	Partic.		(Partic.)

All tenses and moods have the active voice, although the future perfect is very rare. The middle and passive voices are combined into one form (middle-passive, m.-p.) for the present, imperfect, and the perfect tenses. Aorist and future have separate forms for the passive and middle. (See Appendix I for a complete verb.)

Definition of principal parts

Every verb has **principal parts** which show what type of verb it is (active, deponent, thematic, etc.); the changes in stem for different forms; what kind of future, aorist, perfect it has; and whether it has all the possible tenses and voices.

The other parts of speech present no difficulties: an **adverb** (ἐπίρρημα) indicates an attribute (such as time, manner, degree, place) of a verb, adjective, another adverb, or may affect a whole sentence; a **conjunction** (σύνδεσμος) is used to join; a **preposition** (πρόθεσις) is used with a noun case to further define the use of the case. **Interjections** are outside the grammatical structure of the sentence. None of these elements is inflected even in Greek.

Readings

Dionysius Thrax and Zeno on the Parts of Speech

1. Parts of Speech: τοῦ δὲ λόγου μέρη ἐστὶν ὀκτώ· ὄνομα, ῥῆμα, μετοχή, ἄρθρον, ἀντωνυμία, πρόθεσις, ἐπίρρημα, σύνδεσμος.

[τοῦ λόγου *of speech*. μέρη plural of μέρος *part*.]

2. τοῦ δὲ λόγου ἐστὶ μέρη πέντε· ὄνομα, προσηγορία, ῥῆμα, σύνδεσμος, ἄρθρον.

[Zeno the Stoic offers a shorter list (in Diogenes Laertius). προσηγορία *proper noun* as opposed to ὄνομα *name, common noun*.]

3. Nouns: ὄνομά ἐστι μέρος λόγου πτωτικόν, σῶμα ἢ πρᾶγμα σημαῖνον, σῶμα μὲν οἷον λίθος, πρᾶγμα δὲ οἷον παιδεία, κοινῶς τε καὶ ἰδίως λεγόμενον, κοινῶς μὲν οἷον ἄνθρωπος ἵππος, ἰδίως δὲ οἷον Σωκράτης.

[“A noun is a part of speech with case declension (πτωτικόν), signifying an object (σῶμα *body*) or an abstraction (πρᾶγμα *action, deed*), object such as stone (λίθος), abstraction such as education (παιδεία), called common and proper, common such as human being (ἄνθρωπος), horse (ἵππος), proper such as Socrates.”]

4. Gender: γένη μὲν οὖν ἐστὶ τρία· ἀρσενικόν, θηλυκόν, οὐδέτερον.

[οὖν *then, therefore, in fact*.]

5. Number: ἀριθμοὶ τρεῖς· ἐνικός, δυϊκός, πληθυντικός· ἐνικός μὲν ὁ Ὅμηρος, δυϊκός δὲ τῷ Ὀμήρῳ, πληθυντικός δὲ οἱ Ὀμηροί.

[ὁ *the* (article, nom. sg. masc.). Ὅμηρος *Homer*. τῷ *the* (nom. dual masc.). οἱ *the* (nom. pl. masc.)]

6. Case: πτώσεις ὀνομάτων εἰσὶ πέντε ὀρθή, γενική, δοτική, αἰτιατική, κλητική.

[πτώσεις *cases* (literally, *fallings*). ὀνομάτων *of nouns*.]

7. Person: πρόσωπα τρία, πρῶτον, δεύτερον, τρίτον· πρῶτον μὲν ἀφ’ οὗ ὁ λόγος, δεύτερον πρὸς ὃν ὁ λόγος, τρίτον δὲ περὶ οὗ ὁ λόγος.

[πρόσωπα pl. of πρόσωπον *person, face, mask*. πρῶτον, δεύτερον, τρίτον *first, second, third*. ἀφ’ οὗ *from whom*. ὁ λόγος *the speech, the word*. πρὸς ὃν *to whom*. περὶ οὗ *about whom*.]

8. Participles: μετοχή ἐστὶ λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ιδιότητος.

[λέξις *word*. μετέχουσα *sharing* (+ gen.). τῆς . . . ιδιότητος (gen.) *the peculiarity*.]

κύριε, ἀγαθὸν νοῦν χάρισαί μοι, ἵνα μαθῶ τὰ
γράμματα καὶ νικῶ τοὺς ἐταίρους μου.

*Lord, grant me a good mind so that I will learn
my letters and outshine my peers.*

—Eustratius

Reading Signs



Photo by L. J. Luschnig.

This is a typical Greek street sign. ΟΔΟΣ (ὁδός in classical Greek) means *road* or *way*. In English we have many derivatives, for example, odometer, exodus, method, period, cathode, anode, synod, episode, parodos (side entrance), electrode. In Greece you will see others, such as ΕΙΣΟΔΟΣ (*entrance*), ΑΝΟΔΟΣ (*ascent*). In Greek cities, towns, and villages, an open central square is called a Plateia, which comes from πλατεῖα ὁδός (*wide way*). From this English derives piazza (from Italian), plaza (from Spanish), and place (from French).

On the sign above, from the modern town of Delphi, the Street of the Philhellenes is named. Philhellenism, admiration for classical Greek culture, was a 19th-century movement in Britain and America that supported the Greek struggle for independence from the Ottoman Empire. Closer to home, survivals of the Philhellenic fashion are seen in the Greek letters of college fraternities and sororities.

LESSON I

Verbs and Nouns

In this lesson you will learn the present tense of verbs (the first principal part), the declensions of the article and nouns, important vocabulary, and how to read simple sentences. Most important, you will expand your understanding of the concepts of grammatical voice (the relation of subjects to verbs) and case (the relation of nouns to other words in a sentence). Learn these and the rest of Greek will be easier.

PRESENT INDICATIVE ACTIVE AND MIDDLE-PASSIVE OF -Ω VERBS: THE FIRST PRINCIPAL PART

Characteristics of Verbs: Definitions, Forms

A **verb** shows person, number, tense, voice, and mood. The endings show the subject, that is, they include person and number: I/we; you; he, she, it/they. The stems and endings show tense and voice. In this lesson we will treat the present active and middle-passive.

In Greek there are two types, or **conjugations**, of verbs: (1) -ω verbs (or **thematic** verbs) and (2) -μι verbs (**non-thematic** or **athematic**). The -ω verbs are characterized by the **thematic vowel** ο/ε (that is, ο or ε), which connects the endings to the stem; the -μι verbs on the other hand lack the thematic vowel (in certain tenses, as will be explained later).

There are three **voices** in Greek: active, middle, and passive. *Voice* indicates the relation of the subject to the action. In the active voice, the subject performs the action; in the passive voice, the subject suffers or experiences the action (is acted upon); in the middle voice, the subject acts upon himself (the reflexive use of the middle), or she acts for herself or in her interest, or on something belonging to herself: the subject is intimately involved in the action of the verb.

Uses of the Voices: Examples

1. The Greek verb form παύω (active voice, first person singular, present indicative) means *I stop*, in the sense of *I bring to a stop* (i.e., *I bring* someone or something *to a stop*). In the passive sense παύομαι (a form which is middle or passive, first person singular, present indicative), means *I am stopped*; in the middle sense, παύομαι means *I stop myself* or *I come to a stop*. The difference between the middle and passive is that the middle implies that I stop of

my own free will, the passive that I am forced to stop by someone or something outside myself. The active form is transitive (that is, it takes an object: *I stop* someone or something other than myself). In this example the middle is intransitive (since it is used reflexively).

2. *πείθω* *I persuade* (the active voice); *πείθομαι* in the middle voice means *I persuade myself*, and in the passive *I am persuaded*. From this, the middle and passive come to mean *I trust in, believe, or obey*.

3. Often the middle voice means to have something done *for* oneself. For example, *παιδεύω* means *I educate*; *παιδεύομαι* (as middle), *I have* (someone) *educated* or *trained*: for instance, *the parents have (are having) their children educated in the best institutions*. In this example, the middle voice is transitive, that is, it takes an object; and there is no implication that the parents are actually doing the teaching, but rather that they are *having* it done (i.e., are sending their children to the best teachers or schools).

λύω means *I release*; *λύομαι* (the middle form), *I have* (someone) *released* (by ransom); it can also mean *I release* something of my own. These uses of the middle are not reflexive and may take objects.

4. Other examples:

1. *γράφω* *I write*; *γράφομαι* *I write for myself*, i.e., *I write something down for my own use* (e.g., of taking notes).
2. *πέμπω* *I send*; *πέμπομαι* *I send for*.
3. *φέρω* *I bear or carry*; *φέρομαι* *I carry or bring* (*with me for my own use*).
4. *ἄρχω* *I make a beginning*; the middle voice, *ἄρχομαι*, is used where personal action is emphasized.
5. *βουλεύω* *I plan*; *βουλεύομαι* *I take counsel with myself, make plans for myself*.

Note

Although in some of these examples the meaning of the verb appears to change significantly from the active to the middle or passive, a close look will show that these changes are only logical progressions caused by the differences in the uses of the voices. It is always possible to translate the word literally when you are unsure of the exact meaning, and then, as the context becomes clearer, to substitute a more suitable word in the translation. On the other hand, in some of the examples given above, the translations of the active and middle will be identical. Differences in meaning will be clear in the Greek but will be lost in the translation into English. This is but one of the many subtleties of the Greek language which make it difficult to translate adequately, but worth the effort of reading and understanding.

The same forms are used for middle and passive in the present system (which includes present and imperfect) and in the perfect system (perfect and pluperfect), but the meaning will usually be clear from the context. Just as in English, if you take the word *sets* by itself, you cannot tell whether it is a noun or a verb, but in a sentence its meaning will usually be clear; in the same way, *παύομαι* in isolation may mean either *I stop (myself)* or *I am stopped*, but in a sentence the surrounding words will tell you which is meant.

Tenses

The Greek verb has seven **tenses**, divided into **primary** and **secondary** tenses. The primary tenses are present, future, perfect, and future perfect; the secondary tenses, aorist, imperfect, and pluperfect.

The present tense is used for action going on in the present time. The Greek present tense can be translated by any of the three English present tenses: λύω may mean *I am freeing*, *I do free*, or *I free*; λύεις; *are you freeing?*, *do you free?*

Formation of Present Indicative and Infinitive

Formation: present stem + thematic vowel + primary endings

Active	Endings with thematic vowel		
	Sg.	Middle-Passive	
-ω	1st	-ο -μαι	<i>I</i>
-εις	2nd	-ει/-η [< -ε-σαι]	<i>you</i>
-ει	3rd	-ε -ται	<i>he/she/it</i>
Pl.			
-ο -μεν	1st	-ο -μεθα	<i>we</i>
-ε -τε	2nd	-ε -σθε	<i>you</i>
-ουσι(ν)	3rd	-ο -νται	<i>they</i>
-ειν	Inf.	-ε -σθαι	<i>to</i>

Notes

- Note that the thematic vowel is absorbed in the long endings, -ω, -εις, -ει, -ουσι. Otherwise it can be seen quite clearly as an element used to join the endings to the stem.
- It is a characteristic of the Greek language that -σ- between two vowels tends to drop out. In the second person singular of the middle-passive the ending was originally -σαι, but the -σ- comes between the -αι of the ending and the thematic vowel, so it drops out; the resulting -ε-αι contracts to -ει, for which the alternative form -η is also found.
- ουσι(ν): the movable ν. Certain forms ending in vowels add ν if the word following begins with a vowel, or if the form ends a sentence. This is true of words ending in -σι (whether nouns or verbs) and third person singular forms ending in -ε [II]. Compare the ν-movable to the indefinite article: *a* confrontation, *an* ultimatum.

Example: λύω in the Present Indicative and Infinitive: Present Stem, λυ-

	Active		Middle-Passive
Sg.	λύω	1st	λύομαι
	λύεις	2nd	λύει or λύη
	λύει	3rd	λύεται

	Active		Middle-Passive
Pl.	λύομεν	1st	λύομεθα
	λύετε	2nd	λύεσθε
	λύουσι(ν)	3rd	λύονται
Infinitive	λύειν		λύεσθαι

Accent

The accent of verbs is recessive. This means that the accent goes as far back as the length of the ultima permits. If the ultima is long, the accent will be an acute on the penult; if the ultima is short, the accent will go back to the antepenult, if there is one. The few exceptions to this rule will be noted as they come up.

Deponent Verbs

Many verbs in Greek lack active forms for some or all of their tenses. If a verb has no active forms, it is called **deponent**; if it lacks the active in only some of its tenses, it is called **semi-deponent**. Such verbs are easily recognized because they will show principal parts in the middle-passive ending (-ομαι) rather than in the active ending (-ω). Although deponent verbs are middle and passive in form, they are translated as active.

Vocabulary

In the following vocabulary list, the first principal part is given for each verb. This is the first person singular present active indicative, or the first person singular present middle-passive indicative, if the verb is deponent.

The present stem of the verb is found by removing the first person ending, -ω or -ομαι. Examples: λύω: stem, λυ-; λείπω: stem, λειπ-; ἔρχομαι: stem, ἐρχ-; γίγνομαι: stem, γιγν-.

In the list below, find the present stem of each verb.

→ Which of the verbs below are deponent?

Verbs

ἄγω	<i>lead, drive, bring</i> (paedagogue, παιδαγωγός)
ἄρχω	<i>begin; rule</i> (+ gen.) (archaeology; anarchy)
βουλεύω	<i>plan</i> (+ inf., <i>resolve to do</i>) (βουλευτήριον, <i>council chamber</i>)
βούλομαι	<i>wish, want</i> (+ inf.) (cf. Lat. <i>volo</i> , Ger. <i>wollen</i> , Eng. <i>will</i>)

γίγνομαι	<i>become, be born, be, turn out to be</i> (+ nom.) (the root of this word is γεν-, γν-, > γένεσις)
γράφω	<i>write</i> (epigraphy, palaeography)
ἐθέλω	<i>wish, be willing</i> (+ inf.) (not found in m.-p.)
ἔρχομαι	<i>come, go</i>
ἔχω	<i>have, hold, keep</i>
κρίνω	<i>judge; decide, separate</i> (critic)
λέγω	<i>say, speak, mean</i> (cf. Lat. <i>lego</i> ; Greek, λόγος <i>word</i>)
λείπω	<i>leave</i> (eclipse, ellipse)
λύω	<i>free, loosen, release; destroy, break; mid. ransom</i> (catalyst, analysis)
μένω	<i>remain, wait</i> (not found in m.-p.)
νομίζω	<i>think, believe</i> (< νόμος)
παιδεύω	<i>educate, train</i> (< παίς, παιδός <i>child</i>)
παύω	<i>stop; mid. cease</i> (pause)
πείθω	<i>persuade; in m.-p. obey, trust</i> (+ dative) (Πειθώ, Peitho, Persuasion, patron goddess of politicians)
πέμπω	<i>send</i> (pomp)
πιστεύω	<i>trust</i> (+ dat.)
πράττω	<i>do, make; mid. exact for oneself</i> (as a fee) (practical, pragmatic)
φέρω	<i>bring, carry, bear</i> (cf. Lat. <i>fero</i> , Eng. <i>bear</i>)

Conjunctions / Adverbs

καί	<i>and, even, also, too, actually</i>
καί . . . καί	<i>both . . . and</i>
ἢ	<i>or</i>
ἢ . . . ἢ	<i>either . . . or</i>

Vocabulary Notes

1. **ἄρχω** means *be first*, whether of time (*begin, make a beginning*) or of place or station (*govern, rule*). The word ἄρχων, the present participle of ἄρχω, is used in the masculine as a noun to mean *ruler, commander, archon*, and is the title of the top administrative magistrates in ancient Athens and many other city-states.

2. **βούλομαι** and *βουλεύω* are related. From βούλομαι (*wish*) comes the noun βουλή, which means (1) *will, determination*, and (2) the *Council* or *Senate* of Athens, referring to the Council of Five Hundred, established by Cleisthenes in 507 B.C.E. From the noun βουλή is derived the verb βουλεύω, *take counsel, deliberate, be a member of the βουλή*.

3. **βούλομαι** and **ἐθέλω** both mean *wish*, but **βούλομαι** implies choice or preference (εἰ βούλει, . . . *if you please, if you like*), and **ἐθέλω** is used of consent rather than desire: εἰ βούλει, ἐγὼ ἐθέλω: *if you want to, I am willing to go along* (εἰ *if*, ἐγὼ *I*).

4. **νομίζω** is derived from the noun νόμος meaning *usage, custom, law*. The original meaning of **νομίζω** is *use customarily*, as in the expression **νομίζειν γλώσσαν**, *to have a language in common use*; but it has the secondary meaning of *own, acknowledge, believe*, as in **νομίζειν θεοὺς εἶναι**, *to believe that the gods exist*.

5. Verbs ending in **-ίζω** and **-εὖω** are called **denominatives**, that is, they are derived from nouns: **νομίζω** from νόμος, **βουλευέω** from βουλή, **παιδεύω**, derived from παῖς (*child*), means *bring up, rear a child*; **πιστεύω**, from πίστις (*trust, faith*), means *put faith in*.

Learning by Rote

Sit down with your textbook and go over the new forms a few times; write them down from memory. This is a good start, but only a start. Later in the day, say them over to yourself, sing them in the shower (paying attention to the pitch accents), mutter them at breakfast, mumble them in rhythm as you walk along, count them over as you fall asleep (you may even begin to dream in Greek, a good sign). Make them a part of your memory, and you will never forget them. Learning a new language necessitates taxing your memory to the utmost, because you cannot know the language in the abstract. You must know its forms and structure (i.e., grammar) and its vocabulary.

Exercise A

1. Fill in the correct accents.

- | | | | |
|--------------|-------------|--------------|----------------|
| 1. ἄγομαι | 7. γραφει | 12. λεγεται | 17. παιδευειν |
| 2. ἀρχεσθαι | 8. ἐθελομεν | 13. λειπουσι | 18. παυει |
| 3. βουλευεις | 9. ἐρχεσθαι | 14. λυονται | 19. πειθεσθαι |
| 4. ἀγομεθα | 10. ἔχομεν | 15. μενειν | 20. πεμπομεθα |
| 5. βουλεται | 11. κρινετε | 16. νομιζω | 21. πιστευομεν |
| 6. γιγονται | | | |

2. Conjugate (i.e., write out all the forms you have learned so far, in the order given; including infinitives) in the pres. act. (where it exists) and m.-p.

- | | | | |
|-------------|------------|---------|-----------|
| 1. ἄγω | 4. ἔρχομαι | 7. ἔχω | 9. παύω |
| 2. βούλομαι | 5. γράφω | 8. φέρω | 10. πέμπω |
| 3. γίγνομαι | 6. λείπω | | |

3. a. Parse the following (i.e., identify them grammatically) and then translate them. (e.g., πέμπεσθαι: pres. m.-p. inf. of πέμπω; meaning *to send for, to be sent*; ἄγετε: pres. act. ind., 2nd pers. pl. of ἄγω; meaning *you lead, are leading*.)

b. Change 1–10 to the opposite voice, if it exists (act. to m.-p.; m.-p. to active). Deponents have no active; ἐθέλω has no m.-p.

c. Change 11–20 to the opposite number (sg. to pl.; pl. to sg.). (An infinitive has no person or number.)

- | | |
|----------------|---|
| 1. φέρεσθαι | 16. πιστεύεις |
| 2. ἀρχόμεθα | 17. παυόμεθα |
| 3. βούλει | 18. μένει |
| 4. ἐθέλεις; | 19. λείπεται |
| 5. πέμπομεν | 20. ἔχειν |
| 6. ἄγομεν; | 21. φέρεις καὶ ἄγεις. |
| 7. ἔχετε | 22. βουλευόμεθα καὶ κρίνομεν. |
| 8. γίγνεται | 23. τί πράττεις; (τί <i>what?</i>) |
| 9. βουλεύεσθε; | 24. βουλευούσι γράφειν. |
| 10. ἔρχονται | 25. λύετε ἢ λύεσθε; |
| 11. ἔρχει; | 26. βούλεται ἔρχεσθαι ἢ μένειν; |
| 12. νομίζουσιν | 27. τί βούλονται γράφεσθαι; |
| 13. γράφεσθε | 28. τίνι πείθεσθε; (τίνι [<i>to</i>] <i>whom?</i> , dat.) |
| 14. λύειν | 29. βούλει λύεσθαι; |
| 15. λέγεσθαι | 30. βούλομαι ἄρχειν. ἐθέλεις ἄρχεσθαι; |

4. Translate the following into Greek verb forms. (It may help to decide what voice, person, number, and verb to use. For example: *They are being sent*: they = 3rd pers. pl.; are being = pass.; sent = πέμπω > πέμπονται.)

- | | |
|------------------------------------|--|
| 1. we are being taught | 23. I am willing (consent) |
| 2. she trusts (persuades herself) | 24. are you (pl.) writing? |
| 3. we are being led | 25. he judges |
| 4. you (sg.) begin | 26. it is said |
| 5. we are ruled | 27. to remain |
| 6. do you wish? | 28. to become |
| 7. you (sg.) become | 29. to plan |
| 8. are you (sg.) going? | 30. to be left |
| 9. he has | 31. He wants to write. |
| 10. they are being sent | 32. Do you (pl.) wish to be led? |
| 11. you (pl.) say | 33. Is he writing or speaking? |
| 12. she is being released | 34. They are willing to remain. |
| 13. I think | 35. We wish to be educated. |
| 14. do you (pl.) believe? | 36. They are either coming or remaining. |
| 15. to wish | 37. Are you (sg.) willing to stop (yourself)? |
| 16. I cease (stop myself) | 38. He is willing both to rule and to be ruled. |
| 17. they are being carried | 39. Do you (pl.) wish to plan (make plans for yourselves) or to judge? |
| 18. you (pl.) persuade | 40. I both wish and consent to obey. |
| 19. they plan | |
| 20. you (sg.) obey (are persuaded) | |
| 21. he is writing | |
| 22. they make plans for themselves | |

ἔργον δ' οὐδὲν ὄνειδος.
No shame in work.

—Hesiod

NOUNS OF THE FIRST (-η) AND SECOND (-ο) DECLENSIONS; ARTICLE

Characteristics of Nouns

Number tells how many: one (singular) or more than one (plural). There is one set of endings for singular and another for plural. Besides the singular and plural, Greek has a third number, the dual, for two persons or things. You will not be burdened with learning the dual at this time, since it was archaic in the classical period and is not very common even in the earliest Greek literature. By the classical age, the dual was used mainly for certain obvious pairs, such as feet, hands, a team of oxen.

There are three **genders** in Greek: masculine, feminine, and neuter. All nouns have gender, either natural gender or purely grammatical gender. Usually nouns for males are masculine, those for females feminine: ὁ ἄνθρωπος *the man*, ἡ γυνή *the woman*. But the names of things are very often masculine or feminine and nouns for people are sometimes neuter: e.g., all diminutive nouns in -ιον are neuter, as τὸ παιδίον *little child*. The gender of every noun must be learned. Each noun in the vocabulary is accompanied by a form of the article (in the nominative) that tells you what gender it is: ὁ (m.), ἡ (f.), τό (n.).

The **case** tells the relationship of a noun or pronoun to the other words in the sentence. There are five cases in Greek: nominative, genitive, dative, accusative, and vocative. The **nominative** is the case of the subject and of the predicate nominative (used with copulative verbs such as *be, become*). The **genitive** is the case of possession, denoting the relationship expressed by the preposition *of*, or by *'s, -s'* in English. The **dative** is the case of the indirect object or the person interested, expressed in English by *to* or *for*. The **accusative** is the case of the direct object. The **vocative** is the case of direct address.

There are other meanings for the genitive, dative, and accusative cases besides the basic ones given above. As was mentioned in the Introduction, there were three other cases in the Proto-Indo-European language from which Greek was developed: the ablative, the instrumental, and the locative. (In Latin, the ablative assumed the meanings of the instrumental and locative.) In Greek, the genitive took over the meaning of separation (*from*) of the old ablative case, and the dative has the meanings of the instrumental (*by, with*) and of the locative (*in, on, at*). The accusative expresses the meaning of the end of motion (called the terminal accusative: the place, thing, or person motion is directed toward). These relationships in English are, for the most part, expressed by the use of prepositions.

It is impossible to have a separate case for every possible relationship a noun can have in a sentence. Finnish has sixteen cases and even that is not enough. In Greek, there are a number of prepositions that further define how the cases are used. Some of these prepositions are used with one case only, as ἐν *in*, which is used only with the dative case (the locative dative, the case for *place at which*); or εἰς *into, to*, used only with the accusative case (the terminal accusative, the case for *place to which*). Other prepositions are used with more than one case, and the word we use to translate them depends on which case follows. One such preposition is παρά *alongside of (at the side of, near)*. With the genitive, παρά means *from beside, from the side of, or simply from*: this is the genitive of separation. With the dative, παρά means *at the side of, with, beside, near*: this is the locative dative. With the accusative, παρά may be translated *to the side of, to*: the terminal accusative. It is important to remember that the meaning of the *case* is generally retained when a preposition is used with it. As we go along the cases and their special uses will be treated in more detail.

It is important to become familiar with the case endings and with their uses, for it is only the cases that tell you what part a noun plays in a sentence. Greek, as an inflected language, is not bound by the place system of syntax as English is. The use of a word is not dependent on the order in which it appears in the sentence, but on its form.

Noun Endings

There are three declensions of nouns in Greek. **First declension**, or η/α nouns, are so called because -η or -α is characteristic of their declension; the -η type will be introduced in this lesson, the -α type in Lesson III. **Second declension**, or -ο- type nouns, characterized by the vowel -ο-, are divided into two types, -ος and -ον. The **third declension** will be introduced in Lesson V.

	First, -η type		Second, -ος type		Second, -ον type	
	Sg.	Pl.	Sg.	Pl.	Sg.	Pl.
N	-η	-αι	-ος	-οι	-ον	-α
G	-ης	-ῶν	-ου	-ων	-ου	-ων
D	-ῃ	-αῖς	-φ	-οις	-φ	-οις
A	-ην	-ᾶς	-ον	-ους	-ον	-α
V			-ε			

The vocative will be given separately only when it differs from the nominative.

Examples:

	ἡ γνώμη <i>thought</i>		ὁ πόνος <i>toil</i>		τὸ μέτρον <i>measure</i>	
	Sg.	Pl.	Sg.	Pl.	Sg.	Pl.
N	γνώμη	γνώμαι	πόνος	πόνοι	μέτρον	μέτρα
G	γνώμης	γνωμῶν	πόνου	πόνων	μέτρου	μέτρων
D	γνώμῃ	γνώμαις	πόνφ	πόνοις	μέτρφ	μέτροις
A	γνώμην	γνώμᾶς	πόνον	πόνους	μέτρον	μέτρα
V			πόνε			

The Definite Article

Corresponding to the English definite article, *the*, is ὁ, ἡ, τό in Greek. Like any other adjective, the article is declined: it has singular and plural, all three genders, and all the cases (except the vocative). Its endings are similar to those of the -η- and -ο- declensions, though not identical with them. It should be learned thoroughly, the sooner the better.

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ὁ	ἡ	τό	οἱ	αἱ	τά
G	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A	τόν	τήν	τό	τούς	τάς	τά

Remarks on the Article

Notice that the forms of the nominative masculine and feminine, both singular and plural (ὁ, ἡ, οἱ, αἱ), the forms without τ, have no accent. They are proclitics, that is, they lean on the word following them for their accent.

Uses of the Article

1. In general, the definite article corresponds to English *the*, but is used in some instances where English would omit it.
2. Often proper names are accompanied by the article, e.g., ὁ Πλάτων (Plato).
3. Abstract nouns may be used with or without the article: ἡ ἀρετή or ἀρετή (*excellence*).
4. Demonstrative adjectives are always used with the article in prose: οὗτος ὁ ἀνὴρ (*this man*). [III]
5. The definite article is used with a noun in a generic sense, when a person or thing represents a class, ὁ ἄνθρωπος (*man*, in general), οἱ ἄνθρωποι (*mankind, people*).
6. The article can also be used as a possessive, to indicate that a thing belongs to someone mentioned in the sentence: that is, it may sometimes be translated as *my, your, his/her/its, their*, etc.
7. Greek has no indefinite article equivalent to our *a/an*. However, τις, τι (the indefinite pronoun) is sometimes used in a way similar to the indefinite article.

Nouns declined with the article

To find the base of a noun, remove the genitive singular ending. For this reason, the genitive is always given with a new noun in the vocabulary.

1. Nouns of the first declension [-η type]

All nouns of this type are feminine. The examples are chosen to show the different accents.

Formation: to the base of the noun, add -η type endings

	ἡ δίκη <i>justice</i>		ἡ ἀρετή <i>excellence</i>	
	Sg.	Pl.	Sg.	Pl.
N	ἡ δίκη	αἱ δίκαι	ἡ ἀρετή	αἱ ἀρεταί
G	τῆς δίκης	τῶν δικῶν	τῆς ἀρετῆς	τῶν ἀρετῶν
D	τῇ δίκῃ	ταῖς δίκαις	τῇ ἀρετῇ	ταῖς ἀρεταῖς
A	τὴν δίκην	τὰς δίκας	τὴν ἀρετὴν	τὰς ἀρετάς

2. Nouns of the second declension (-ος and -ον types)

The examples below show the different accents and genders.

Examples: -ος type

Formation: to the base of the noun, add -ος type endings

	ὁ λόγος <i>word</i>	ἡ ὁδός <i>road</i>	ὁ πλοῦτος <i>wealth</i>	ὁ/ἡ ἄνθρωπος <i>human being</i>	
Sg.	N	ὁ λόγος	ἡ ὁδός	ὁ πλοῦτος	ὁ ἄνθρωπος
	G	τοῦ λόγου	τῆς ὁδοῦ	τοῦ πλούτου	τοῦ ἀνθρώπου
	D	τῷ λόγῳ	τῇ ὁδῷ	τῷ πλούτῳ	τῷ ἀνθρώπῳ
	A	τὸν λόγον	τὴν ὁδόν	τὸν πλοῦτον	τὸν ἄνθρωπον
	V	λόγε	ὁδέ	πλοῦτε	ἄνθρωπε
Pl.	N	οἱ λόγοι	αἱ ὁδοί	οἱ πλοῦτοι	οἱ ἄνθρωποι
	G	τῶν λόγων	τῶν ὁδῶν	τῶν πλούτων	τῶν ἀνθρώπων
	D	τοῖς λόγοις	ταῖς ὁδοῖς	τοῖς πλούτοις	τοῖς ἀνθρώποις
	A	τοὺς λόγους	τὰς ὁδοὺς	τοὺς πλούτους	τοὺς ἀνθρώπους

Examples: -ον type

Formation: to the base of the noun, add -ον type endings

	τὸ ἔργον <i>deed</i>		τὸ δῶρον <i>gift</i>	
	Sg.	Pl.	Sg.	Pl.
N	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα
G	τοῦ ἔργου	τῶν ἔργων	τοῦ δώρου	τῶν δῶρων
D	τῷ ἔργῳ	τοῖς ἔργοις	τῷ δώρῳ	τοῖς δῶροις
A	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα

Remarks on the endings

Be sure to learn the ι -subscript of the dative singular endings, $-\eta$ and $-\omega$: the forms are not correct without it. $-\iota$ is characteristic of the dative case: $-\eta$, $-\omega$, $-\omicron\iota\varsigma$, $-\alpha\iota\varsigma$.

The endings for the $-\omicron\varsigma$ type and the $-\omicron\nu$ type are the same except for the nominative singular and the nominative and accusative plural.

Neuters always have the same ending in the nominative and accusative.

The numerous examples given above have been chosen to illustrate the accentuation of nouns; the endings are the same within each type, and should be your primary concern at this point.

Noun Accents

The accent of nouns is persistent, that is, it regularly stays on the syllable on which it starts, unless forced to move. You can learn where it starts by observation and by repeating new words to yourself.

An exception to this rule is that nouns of the *first* declension have the circumflex on the ultima in the genitive plural (regardless of where the accent falls in the other forms). Historically the $-\omega\nu$ ending is the result of a contraction from $-\acute{\alpha}\omega\nu$ or $-\acute{\epsilon}\omega\nu$ to $-\omega\nu$.

Some Accent Rules

Using the nouns declined above as examples, study these rules:

1. The accent of nouns is persistent, and will stay where it starts. In the word $\delta\acute{\iota}\kappa\eta$ the accent is on the penult, which is short, and remains there, except in the genitive plural (see above). Study $\delta\acute{\iota}\kappa\eta$, $\lambda\acute{o}\gamma\omicron\varsigma$, and $\acute{\epsilon}\rho\gamma\omicron\nu$.
2. In the first and second declensions, if the accent falls on the ultima, the circumflex is used in the genitive and dative, singular and plural. In the word $\acute{\alpha}\rho\epsilon\tau\acute{\eta}$, the accent is on the ultima and remains there throughout the declension. In the genitive and dative cases, however, the accent changes from the acute to the circumflex. Study the examples $\acute{\alpha}\rho\epsilon\tau\acute{\eta}$ and $\acute{\omicron}\delta\acute{\omicron}\varsigma$.
3. a. If the penult is long and accented, and the ultima is short, then the accent on the penult must be the circumflex. In the words $\pi\lambda\omicron\upsilon\tau\omicron\varsigma$ and $\delta\acute{\omega}\rho\omicron\nu$, the accent is on the penult. In these two words, the penult is long. Remember that the endings $-\alpha\iota$ and $-\omicron\iota$ are short for the purpose of accentuation. What is the length of the $-\alpha$ in the neuter plural, long or short? Study the declensions of $\pi\lambda\omicron\upsilon\tau\omicron\varsigma$ and $\delta\acute{\omega}\rho\omicron\nu$.
 - b. The circumflex can fall on the penult only if the ultima is short. If the ending is long (as are $-\omicron\nu$, $-\omega$, $-\alpha\iota\varsigma$, $-\omicron\iota\varsigma$, $-\omicron\nu\varsigma$, $-\omega\nu$), the accent changes from the circumflex to the acute.
4. An accent can go as far back as the antepenult only if the ultima is short. In the declension of $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$, you will notice that the accent shifts from the antepenult to the penult. The accent is forced to move by the length of the ul-

tima. If the ultima is long, the furthest back an accent can go is the penult: thus ἄνθρωπος, ἄνθρωποι, but ἀνθρώπῳ, ἀνθρώπου.

5. The grave accent is used when a word, accented with the acute on the ultima, is followed immediately by another word, without any intervening punctuation mark, e.g., τὸν ἄνθρωπον; ὁ λόγος καὶ τὸ ἔργον.

Vocabulary

You can recognize nouns in the vocabulary because they are given in the following way: nominative singular, genitive singular, article (in the nominative singular): e.g., ἄνθρωπος, ἀνθρώπου, ὁ / ἡ *human being*. The article given with each noun tells what gender it is. It is not always possible to determine the gender from the nominative form (e.g., ὁδός, feminine). Try not to think of declensions as having gender. As you will learn in Lesson III, there is a class of nouns of the first declension that is masculine; and, as you already know, a few nouns of the second declension are feminine. Therefore it is a good idea to get in the habit of learning the article with each new noun. The genitive should be learned as well, because the base of a noun is usually found from the genitive singular. As you will see [V], the base is not always clear from the nominative. The nominative and genitive together show you what paradigm (pattern) the noun will follow. Always learn the accent of a noun (by saying it aloud) when you study it, and notice what changes (if any) in accent take place from the nominative to the genitive. Some nouns are common gender (e.g., ἄνθρωπος and θεός), that is, they appear as either m. or f.

Nouns

ἀνάγκη, ἀνάγκης, ἡ	<i>necessity</i>
ἄνθρωπος, ἀνθρώπου, ὁ/ἡ	<i>person, human being, man, with article; humankind; of individuals and generically (anthropomorphic)</i>
ἀρετή, ἀρετῆς, ἡ	<i>goodness, excellence, virtue</i>
ἀρχή, ἀρχῆς, ἡ	<i>beginning, origin; power, empire, office; first principle (cf. the meanings of ἀρχω)</i>
βίος, βίου, ὁ	<i>life, livelihood (macrobiotic)</i>
βουλή, βουλῆς, ἡ	<i>will, determination; Council, Senate</i>
γνώμη, γνώμης, ἡ	<i>thought, opinion (gnomic)</i>
δίκη, δίκης, ἡ	<i>justice, order, right; lawsuit, trial</i>
δῶρον, δώρου, τό	<i>gift (Pandora)</i>
εἰρήνη, εἰρήνης, ἡ	<i>peace (Irene)</i>
εἰρήνην ἄγειν	<i>live in peace</i>
ἔργον, ἔργου, τό	<i>deed, work (erg, energy)</i>
ἥλιος, ἡλίου, ὁ	<i>sun (helium; Helius, the sun god)</i>
θάνατος, θανάτου, ὁ	<i>death (euthanasia, thanatopsis)</i>

θεός, θεοῦ, ὁ/ἡ	god, goddess (voc. sg., θεός)
πρὸς θεῶν	good heavens!, in the name of the gods!
λίθος, λίθου, ὁ	stone (lithograph)
λόγος, λόγου, ὁ	reason, word; speech; account; principle
μέτρον, μέτρου, τό	measure, moderation (meter)
νῆσος, νήσου, ἡ	island (Peloponnesian)
νόμος, νόμου, ὁ	usage, custom, law (cf. νομίζω)
κατὰ νόμον	according to law
παρὰ νόμον	contrary to law
νόμῳ	by custom, conventionally
ξένος, ξένου, ὁ	guest-friend, stranger, foreigner (xenophobic)
ὁδός, ὁδοῦ, ἡ	road, street, way (period, method)
οὐρανός, οὐρανοῦ, ὁ	heaven, sky (uranium, Uranus)
παιδίον, παιδίου, τό	little child, young slave (pediatrician)
πλοῦτος, πλούτου, ὁ	wealth, riches (Πλοῦτος, Plutus, god of wealth)
πόλεμος, πολέμου, ὁ	war
πόνος, πόνου, ὁ	toil, labor
φίλη, φίλης, ἡ	friend, loved one (includes family)
φίλος, φίλου, ὁ	friend, loved one (includes family)
φίλος, -η, -ον	adj. [II] dear, loved
χρόνος, χρόνου, ὁ	time (can refer both to time in the abstract and to a definite period of time) (anachronism)
ψυχή, ψυχῆς, ἡ	life, soul (psyche, metempsychosis)

Particles

Many particles are **postpositive** (postpos.): they cannot come first in a sentence, clause, or phrase and are usually put second. In translation they may seem to begin a sentence, but in Greek they connect a sentence or thought to what comes before it.

γάρ	for, postpos. conjunction. Note that γάρ is not a preposition (the English preposition <i>for</i> is usually expressed in Greek by the dative case without a preposition), but a causal conjunction, a milder way of saying <i>because</i> .
δέ	and, but, postpos. conjunction
μέν . . . δέ	on the one hand . . . on the other hand (both μέν and δέ are postpositives and are used to point out that the words with which they are associated are being contrasted or differentiated, as in a list)

Prepositions

Prepositions are given with their basic meanings, the case(s) they take, special meanings if they take more than one case, and where applicable a selection of idiomatic meanings.

εἰς	<i>into, to, + acc.:</i> (terminal acc., place to which)
ἐν	<i>in, on, + dat.:</i> (locative dat., place where)
παρά	<i>alongside, by, near</i> (used of persons) + gen., dat., acc. + gen. <i>from the side of, from beside, from</i> + dat. <i>by the side of, beside, with, near</i> + acc. <i>to the side of, to, along; in addition to, contrary to</i>
σύν	<i>with; along with, by means of</i> (of accompaniment or means) + dat. (older Attic spelling ξύν)

Vocabulary Notes

1. **ἀρετή** (*excellence*) is a very important word and concept in the Greek language and in the Greek mind. It is the word that comes to mind when we think of the Greek ideal—striving for perfection of the mind and body, and for the fullest development of human capabilities. Naturally the understanding of the word changed over the years. In Homer's heroic world, ἀρετή was martial valor, the quality of the hero, the ideal for which men lived and died. Later it came to have a more political connotation: under the influence of the Sophists, man's highest goal came to be political ἀρετή. Socrates' mission was spiritual perfection (ἀρετή), which he believed could be attained through knowledge of the truth. Ἀρετή became less sexist and more generalized, as is attested in the words of Antisthenes: ἀνδρὸς καὶ γυναικὸς ἡ αὐτὴ ἀρετή, *of male and female, the same excellence*.

2. **γνώμη** (cf. γιγνώσκω, root γνω-, *know*), although often defined as meaning *opinion*, has as its first meaning *a means of knowing*, and so *an organ by which one knows or perceives*, and thence *intelligence, thought, judgment, opinion*. The phrase γνώμην ἔχειν means *to understand* (*to have intelligence* rather than *to have an opinion*). The philosopher Heraclitus (fragment 41) wrote, ἔν τὸ σοφὸν ἐπίστασθαι γνώμην (*Knowledge is one thing: to know true judgment*). Here the meaning of γνώμη is obviously quite different from our use of the word *opinion*. γνώμαι are *maxims*, the *opinions* of wise men: cf. English *gnome* (not the garden variety), a short saying which expresses a general truth. To express a general truth (or a habitual action) in a vivid way, the aorist tense is often used in Greek, hence the designation **gnomic aorist**.

3. **δίκη** is another word for which the usual translation (in this instance *justice*) is somewhat misleading. The first meaning of δίκη is *custom* or *usage*, that is, *the normal rule of behavior*. In a technical sense, δίκη refers to a *lawsuit* or *trial* (that is, the proceedings instituted to determine legal rights). In the writings of the Greek tragedians, especially Sophocles, the word δίκη seems to represent a

balance: if this balance is upset, all nature rebels until it is set right. A great crime against nature or society (such as Oedipus' murdering his father and marrying his mother, or Creon's refusal to bury the dead Polyneices, while burying Antigone alive) destroys the balance of δίκη. This in turn brings disaster, sometimes upon the whole city, until the balance is restored.

4. **λόγος** (derived from λέγω): in LSJ one finds six long columns under the entry for λόγος. These have been condensed into the following ten items, to give an idea of the ways this word is used.

1. computation, reckoning, account
2. relation, correspondence, ratio, proportion
3. explanation, plea, case; statement of a theory, argument, thesis, reason, formula, law, rule of conduct
4. debate (internal): reason, abstract reasoning
5. continuous statement, narrative, story, speech
6. verbal expression, opposite to ἔργον; common talk, repute
7. a particular utterance: saying, oracle, proverb
8. the thing spoken of: subject matter (in art, the subject of a painting)
9. expression, speech: intelligent utterance: language
10. the Word or Wisdom of God: in the *New Testament*, λόγος is identified with the person of Christ: ἐν ἀρχῇ ἦν ὁ λόγος.

5. **ξένος** *guest-friend*: the word ξένος applies to persons or states bound by treaty or ties of hospitality. When applied to a person, it means *guest* or *host* (though most commonly *guest*), i.e., a person giving or receiving hospitality. The people you stay with when you go to another town and who stay with you when they come to yours are your ξένοι. The relationship between guest and host was a sacred one and very important to survival in a land that was divided into many separate political entities. To harm or betray one's guest or host was considered a serious and unholy crime: many tales from Greek legend and folklore are concerned with the guest-host relationship (e.g., the cause of the Trojan War in Paris' theft of his generous host's beautiful wife). The stranger, wanderer, or refugee is also a ξένος and was under the special protection of Ζεὺς ξένιος. Any stranger or foreigner, as opposed to a native or citizen, is called ξένος, and one addresses any stranger ὦ ξένε. The word is also used as opposite to φίλος, that is, the ξένος is *not* a member of the family. Thus we have the anomaly of the same word meaning both *friend* and *stranger*.

6. **ψυχή** *life* or *the force of life* that escapes from the person at death: from this the word carries the idea of the departed spirit, the shadow or ghost of the person that goes to Hades after death. In Homer, this shadowy realm is described as a place where spirits flit around in a

vague and bleak eternity, clinging to the life they have lost. For Homer the real life of human beings was spent on earth under the sun. But this is not so for many later writers: the ψυχή becomes the more important part, the immaterial and immortal soul, one of the eternal verities. At death it escapes from the pollution of the body and returns to its essence: here we see the division into body and soul (σῶμα καὶ ψυχή). To Plato, the ψυχή is the immaterial principle of life and movement. To him we owe the tripartite division of the soul into λογισμός (*reason*), θυμός (*spirit*), and ἐπιθυμία (*appetite*), in which reason must rule. ψυχή can also mean the conscious self or personality, whence our use of the term *psyche*.

7. **Diminutives** (e.g., παιδίον from παῖς, *child*, stem: παιδ-), formed from noun stems by adding -ιον, are all neuter, even when they denote a person. They may be used to express endearment or contempt: πατρίδιον (from πατήρ, *father*), *Daddy*, is a term of affection; but the names Σωκρατίδιον and Εὐριπίδιον (*little Euripides* and *little Socrates*) are used by Aristophanes in ridicule. Many diminutive forms are not diminutive in meaning (e.g., βιβλίον *book*, πεδίον *plain*; this is especially true in Modern Greek, where diminutives abound).

Exercise B

1. Decline (i.e., give all the cases, in the order given in the paradigms).

- | | | | |
|------------|---------------|--------------|--------------|
| 1. ἡ νῆσος | 4. ὁ οὐρανός | 7. τὸ μέτρον | 9. ὁ θάνατος |
| 2. ὁ ἥλιος | 5. τὸ παιδίον | 8. ἡ γνώμη | 10. ὁ φίλος |
| 3. ὁ βίος | 6. ἡ βουλή | | |

→ What happens to the accent in the nominative plural of γνώμη? What is the length of ι in φίλος? How can you tell?

2. a. Parse the following (example: ὁδῶ, dat. sg. of ὁδός, ἡ, *road*).

b. Change to the opposite number (example: ὁδῶ, dat. sg., ὁδοῖς, dat. pl.).

c. Give the form of the article to be used with each noun in 2a (NB: There is no article in the vocative).

- | | | | |
|--------------|-------------|--------------|--------------|
| 1. ἀνθρώπους | 9. ἀρχῆ | 17. λόγος | 24. εἰρήναις |
| 2. νόμῳ | 10. ἀρετῆς | 18. ἀνάγκη | 25. ὁδόν |
| 3. χρόνου | 11. δῶρα | 19. ἀρχῶν | 26. θεόν |
| 4. φίλου | 12. ὁδῶν | 20. λίθῳ | 27. μέτρα |
| 5. βουλῆ | 13. παιδίον | 21. πολέμους | 28. ξένους |
| 6. ξένε | 14. νήσων | 22. βίοις | 29. ψυχαί |
| 7. πλούτῳ | 15. θανάτου | 23. θανάτους | 30. πόνοις |
| 8. γνωμῶν | 16. οὐρανός | | |

Syntax

Study the following points before doing the translation exercises.

1. Instrumental Dative: Besides being used for the indirect object, and with many prepositions (e.g., ἐν, *in*; παρά, *by the side of*) denoting place where (locative), and with the preposition σὺν (*with*) denoting accompaniment, the dative is also commonly used for means or manner: the instrumental dative.

A. Dative of Means

The means by which anything is or is done is in the dative case. (It answers the question: “with what?”):

τοὺς θεοὺς πείθομεν δώροις. “We persuade the gods *by means of gifts*.”

ὁρῶμεν τοῖς ὀφθαλμοῖς. “We see *with our (the) eyes*.”

B. Dative of Manner

The manner in which anything is done is in the dative case. (It answers the question: “How, in what way?”):

τῇ ἐμῇ γνώμῃ *in my opinion*

δρόμῳ *on the run*

σιγῇ *in silence*

2. **Verbs of ruling** such as ἄρχω take the **genitive** case.

3. The verb πιστεύω and the verb πείθω in the middle (πείθομαι) take the **dative** case.

4. **A neuter plural subject takes a singular verb:** the neuter plural is thought of collectively. It’s like spaghetti: you would never say “spaghetti are.”

Exercise B (continued)

3. a. Translate the following.

1. ἡ μὲν εἰρήνη φέρει τὸν βίον, ὁ δὲ πόλεμος θάνατον.
2. ὁ ἥλιος τοῖς ἀνθρώποις τὴν ἀρχὴν τοῦ βίου φέρει.
3. ὁ πλοῦτος τὴν τοῦ ἀνθρώπου ψυχὴν λύει.
4. ἀνάγκη μέτρον ἔχειν. [ἀνάγκη (ἐστί) + inf.: *it is necessary*]
5. τὸ παιδίον ἐθέλει παιδεύεσθαι.
6. ὁ δὲ χρόνος παιδεύει τὸ παιδίον.
7. ὁ ἄνθρωπος παιδεύεται τὸ παιδίον.
8. τὰ παιδιά εἰς τὴν νῆσον πέμπεται.
9. τοῖς γὰρ θεοῖς ἀνάγκη τὰ δῶρα ἄγειν.
10. οἱ μὲν ἄνθρωποι τῷ νόμῳ πείθονται· τὰ δὲ παιδιά τοῖς φίλοις πείθεται.
11. ὁ λόγος ἐστὶ παρὰ τῶν θεῶν. [ἐστί *is*]
12. τὰ γὰρ δῶρα ἄγομεν παρὰ τοὺς θεοὺς.
13. σὺν ταῖς φίλαις ἔρχονται.
14. εἰς ἀνθρώπους λέγει ὁ θεός. [εἰς here: *before*]
15. σὺν θεῷ εἰρήνην πρᾶττετε. [πρᾶττω *bring about*]

16. ὁ μὲν ἄνθρωπος λέγει, ὁ δὲ θεὸς πράττει.
17. τὸν πόνον λείπομεν.
18. οἱ ἐν ταῖς νήσοις ἄνθρωποι ἡμῶν ἄρχουσιν. [ἡμῶν *us*; gen.]
19. παρὰ τοῖς φίλοις βουλόμεθα μένειν.
20. παρὰ τῇ ὁδῷ τὸν φίλον λείπετε;

3. b. Translate. Change appropriate nouns and verbs to the opposite number. (1–10 into the plural; 11–24 into the singular.)

1. ἡ μὲν ὁδὸς ἄγει εἰς τὸν θάνατον, ἡ δὲ εἰς τὸν βίον. [ἡ μὲν . . . ἡ δὲ . . . , *the one . . . the other . . .*]
2. ὁ ἄνθρωπος τὸ παιδίον λύεται τῷ δῶρῳ.
3. ὁ μὲν θεὸς ἄρχει τοῦ ἀνθρώπου, ὁ δὲ ἄνθρωπος ἄρχεται ὑπὸ τοῦ θεοῦ. [ὑπὸ + gen. *by*]
4. ὁ ἄνθρωπος ἄγει τὸν φίλον εἰς δίκην παρὰ νόμον.
5. εἰς λόγους ἔρχομαι τῷ ξένῳ. [εἰς λόγους ἔρχεσθαι + dat. *enter into speech with*]
6. ὁ ἄνθρωπος ἐθέλει φίλος γίνεσθαι.
7. ἡ ψυχὴ κρίνεται ἐν οὐρανῷ.
8. ἡ γὰρ ἀρετὴ γίγνεται ἢ τοῦ βίου ἀρχὴ τῷ ἀνθρώπῳ.
9. βούλει Ἑλλάδα λείπειν; βούλει μένειν; [Ἑλλάδα *Greece*; acc.]
10. πιστεύεις τῷ θεῷ;
11. οἱ ἄνθρωποι ἄγουσι τὰ δῶρα καὶ τοῖς θεοῖς καὶ ταῖς θεοῖς.
12. δῶροις γὰρ πείθομεν τοὺς θεούς.
13. οἱ θεοὶ τῶν ἀνθρώπων ἄρχουσιν.
14. βουλεύονται καὶ κρίνουσιν.
15. βούλονται οἱ ἄνθρωποι φίλους ἔχειν.
16. νομίζουσι τοὺς ἀνθρώπους εἶναι ξένους. [εἶναι *to be*]
17. εἰς λίθους γράφομεν τοὺς λόγους καὶ τὰς γνώμας.
18. οἱ γὰρ ἄνθρωποι γράφουσι τοῖς παιδίοις.
19. αἱ τῶν ἀνθρώπων ψυχαὶ εἰς τὸν οὐρανὸν ἔρχονται.
20. τοῖς μὲν τῶν θεῶν λόγοις πιστεύομεν· τοῖς δὲ τῶν ἀνθρώπων νόμοις πειθόμεθα.
21. τοῖς μὲν λόγοις φίλοι εἰσίν· τοῖς δὲ ἔργοις οὐ. [εἰσί(v) *they are*; οὐ *not*]
22. οἱ θεοὶ παύουσι τὸν πόλεμον· ὁ μὲν πόλεμος παύεται, ἡ δὲ εἰρήνη γίγνεται.
23. καὶ οἱ θεοὶ καὶ οἱ ἄνθρωποι βούλονται εἰρήνην ἄγειν.
24. σὺν θεοῖς εὖ πράττομεν. [εὖ *well*]

4. a. Write in Greek (review Syntax, p. 38).

1. The man brings gifts to his [= the] guests.
2. The gods bring both life and death to people.
3. Does man rule [over] the god?
4. Do you trust the opinions of men?
5. Do we judge our friends by [= by means of] the gifts?
6. Both men and gods wish to stop the war and to have peace.
7. Does the road lead to the island?
8. I am willing to wait, but I wish to leave.
9. Is justice destroyed by gifts?
10. Do the gifts of human beings persuade the god?

4. b. Make up some Greek sentences using the following words. Change the forms of the nouns and verbs. Think out the sentences in Greek. Be creative.

1. τὸ δῶρον, ἐν, θεός, οὐρανός, φέρω
2. ἡ γνώμη, γράφω, ὁ φίλος
3. ὁ ἄνθρωπος, κρίνω, καί, τὸ ἔργον, ὁ λόγος, φίλος
4. βούλομαι, βίος, εἰρήνη, ἔχω, καί
5. μέν, δέ, ἐθέλω, βούλομαι, ἔρχομαι, μένειν, εἰς, ἡ νῆσος

Elision

In both prose and verse, a final short vowel is often dropped before a word beginning with a vowel. This is called elision; it is marked by the apostrophe. For example:

μὶ' ἐστὶν for μία ἐστὶν δ' ἔργοις for δὲ ἔργοις

Readings

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
—Gospel of John
[The noun with the article is the subject; the one without the article is the predicate nominative. ἦν was (3rd sg. impf.). πρὸς prep. with acc. to, with, in the presence of. οὗτος this (refers to λόγος).]
2. Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.
—Genesis
[ἐποίησεν made (3rd sg. aorist tense). γῆν (acc. sg. of γῆ) earth.]
3. ὁδοὶ δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο ὁδῶν.
—Didache (Teaching of the Twelve Apostles)
[εἰσὶ are (3rd pl.). μία one. ζωὴ life. διαφορὰ difference. πολλή much (with διαφορὰ). μεταξὺ between (+ gen.).]
4. ἀνάγκη οὐδὲ θεοὶ μάχονται.
—Greek Proverb
[οὐδέ and not, not even. μάχομαι fight (+ dat.: i.e., fight against).]
5. ὁ θεὸς ὄνομα οὐκ ἔχει ὡς ἄνθρωπος.
—Eusebius, Ecclesiastical History
[ὄνομα name (acc.). οὐ, οὐκ, οὐχ not. ὡς as.]

6. πόνος πόνῳ πόνον φέρει.
 πῶ πῶ
 πῶ γὰρ οὐκ ἔβαν ἐγώ;
 —Sophocles, *Aias* (*Ajax*)
 [πῶ Doric for πῆ *where*. οὐχ ἔβαν. *have I not gone?* (The chorus is searching for Aias, fearing the worst.)]
7. βίος βίου δεόμενος οὐκ ἔστιν βίος.
 —Menander
 [δεόμενος *lacking, in need of* (+ gen.). ἔστιν *is*. Both meanings of βίος are used.]
8. ἔστι γὰρ [ἡ ψυχὴ] οἷον ἀρχὴ τῶν ζῴων.
 —Aristotle, *περὶ ψυχῆς* (*On the Soul*)
 [ἡ ψυχὴ is bracketed because it is supplied from previous sentences. οἷον *such as, as if, as it were*. ζῷον, -ου, τό *living being, animal*.]
9. εἰρήνη γεωργὸν κἂν πέτραις τρέφει
 καλῶς, πόλεμος δὲ κἂν πεδίῳ κακῶς.
 —Menander
 [γεωργός, -ου, ὁ *farmer* (γῆ + ἔργον). κἂν = καὶ ἐν. πέτραις (dat. pl.) *rocks, rocky terrain* (πέτρα, -ας, ἡ *rock*). τρέφω *nourish*. καλῶς *well*. κακῶς *badly*. πεδίον, -ου, τό *plain* (the best land).]
10. μί' ἐστιν ἀρετὴ τὸν ἄτοπον φεύγειν ἀεὶ.
 —Menander
 [μί' = μία. τὸν ἄτοπον *the wicked* (person). φεύγω *flee, avoid*. ἀεὶ *always*.]
11. δῶρα θεοὺς πείθει.
 —Greek Proverb
12. θάνατον ἢ βίον φέρει;
 —Sophocles, *Ajax*
13. ἡ γὰρ δικαιοσύνη, ὦ Σώκρατες, ἀρετὴ ἐστίν.
 —Plato, *Meno*
 [δικαιοσύνη *justice*. (ὦ) Σώκρατες, voc. of *Socrates*.]
14. Πυλάδη, σε γὰρ δὴ πρῶτον ἀνθρώπων ἐγὼ
 πιστὸν νομίζω καὶ φίλον ξένον τ' ἐμοί.
 —Euripides, *Electra*
 [Πυλάδη *Pylades*, a name in the vocative. The speaker is Orestes. σε *you* (acc.). γὰρ: in the context the speaker uses the particle to say, "[I'm saying this] because. . . ." ἐγὼ *I*, nom. subj. πιστόν *faithful, loyal*, agrees with σε. τ' *and* for τε. καὶ . . . τε *both . . . and*. Translate τε before the word it follows. καὶ A B τε means "both A and B." ἐμοί *to me*, translate after πιστόν.]

Conversation

χαίρε (χαίρε, ὦ φίλε)	Hello. (Hello, my friend.)
καὶ σὺ, χαίρε.	Hello to <i>you</i> too.
τί πράττεις; (πῶς ἔχεις)	How are you?
καλῶς πράττω (καλῶς ἔχω).	I'm well, and how are you?
καὶ σὺ, τί πράττεις;	
κακῶς πράττω.	Not well.

From Menander, *The Misogynist*:

A. χαίρ' ὦ Γλυκέριον.	Hello, Glycerium.
Γλ. καὶ σὺ.	Same to you.
A. πολλοστῶ χρόνῳ ὀρῶ σε.	Long time, no see.

νόμῳ ψυχρόν, νόμῳ θερμόν, ἐτεῆ δὲ ἄτομα
καὶ κενόν.

*By convention hot, by convention cold, in
reality atoms and void.*

—Democritus

“AND”



Photo by L. J. Luschnig.

Conjunctions are used to connect words, phrases, clauses, or sentences. They are among the easier parts of speech because they are not declined or conjugated. The only changes they undergo are elision and crasis or combining with the words that follow, for example: *κἀγώ* crasis for *καὶ ἐγώ*, *χῆ* crasis for *καὶ ἦ*, *κοῦκ* crasis for *καὶ οὐκ*. The sign for crasis looks like the smooth breathing. If you see a word beginning *κ'–*, it is from *καὶ* combining with another word.

Even conjunctions have their idiomatic uses. Some useful expressions using *καὶ* are:

καὶ τὰ λοιπὰ *and the rest*; abbreviated *κτλ.* = *etc.*

καὶ ἐγώ *me too!*

καὶ δὴ τί *but then what?* (in questions it raises an objection)

Καὶ is used for *plus* in numbers and addition (for example, *fifteen* is *πεντεκαίδεκα*; *one plus two* is *ἓν καὶ δύο*). The only common English word using *καὶ* is *triskaidekaphobia*, “the fear of the number thirteen.” *Καὶ* is still used in modern Greek, pronounced *ke*.

LESSON II

Verbs, Adjectives, Relative Pronoun

In this lesson you will learn the imperfect tense, how to augment verbs, the verb to be, adjectives, and the relative pronoun. The most important concepts you will learn are agreement, predication, and the definition of a pronoun.

IMPERFECT ACTIVE AND MIDDLE-PASSIVE; εἰμί

The **imperfect** tense is formed from the present stem (found by removing the personal ending from the first principal part) and is therefore said to belong to the present tense system.

The imperfect is a secondary (historical) tense, used for a continuous, habitual, or repeated act in past time (i.e., for action *going on* in the past) as opposed to the **aorist** tense [IV] which is used for a single act in past time (or action simply taking place in the past).

The Augment

Like all secondary tenses (in the indicative), the imperfect receives the **augment** (or increase, at the beginning of the form). The augment was originally an adverbial particle used to indicate past time, but became attached to the verb to mark past tense. The augment occurs in two ways: the **syllabic** augment (ε-) and the **temporal** augment. The **syllabic** augment adds a syllable to the word; the **temporal** augment lengthens an initial vowel but does not add a syllable. It is called temporal because the vowel takes longer to say.

1. **Syllabic Augment.** Verbs beginning with a consonant simply prefix the syllable ε- to the tense stem:

λύω	stem λυ-	ἐλυ-	imperfect ἔλυον
λείπω	stem λειπ-	ἐλειπ-	imperfect ἔλειπον
βούλομαι	stem βουλ-	ἐβουλ-	imperfect ἐβουλόμην

Note: verbs beginning with ρ double the ρ after the augment:

ρίπτω (throw)	stem ριπτ-, ἔρριπτ-	imperfect ἔρριπτον
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2. **Temporal Augment.** Verbs beginning with a vowel or diphthong are usually augmented by lengthening the initial vowel according to the following pattern:

*α → η	αι → η	α → η	αυ → ηυ	ἄγω: ἤγον
*ε → η	ει → η		ευ → ηυ	ἔρχομαι: ἤρχομην
ο → ω	οι → ω			
ι → ῑ				
υ → ῡ				

*These are the most common and you should concentrate on them.

Note

There are several instances in which verbs beginning with a vowel take the syllabic (ε-) augment. These will be treated as irregular forms. They occur when an initial consonant, Ϝ (w-sound), or σ has been lost; and the most common is ε augmenting to ει (contraction of ε + ε): ἔχω, imperfect, εἶχον.

Formation and Meaning of Imperfect

Formation: Augment + present stem + thematic vowel + secondary endings.

Endings with Thematic Vowel				
	Active		Middle-Passive	
Sg.	-ο-ν	1st	-ο-μην	<i>I</i>
	-ε-ς	2nd	-ου < [-ε-σο]	<i>you</i>
	-ε-(ν)	3rd	-ε-το	<i>he/she/it</i>
Pl.	-ο-μεν	1st	-ο-μεθα	<i>we</i>
	-ε-τε	2nd	-ε-σθε	<i>you</i>
	-ο-ν	3rd	-ο-ντο	<i>they</i>

There is no imperfect infinitive.

Example:

λύω in the imperfect active and middle-passive:

	Active		Middle-Passive
Sg.	ἔλυον	1st	ἐλύομην
	ἔλυες	2nd	ἐλύου
	ἔλυε(ν)	3rd	ἐλύετο
Pl.	ἐλύομεν	1st	ἐλύομεθα
	ἐλύετε	2nd	ἐλύεσθε
	ἔλυον	3rd	ἐλύοντο

Translation of the imperfect: ἔλθον may be translated in the following ways: *I was freeing, I used to free, I kept on freeing.* (It also sometimes has the meaning *I tried to free.* This is known as the conative imperfect.)

Irregular Imperfect: as noted above, certain verbs augment irregularly. Among these is ἔχω, which has εἶχον as the imperfect. When a verb deviates from the norm in the imperfect, the form will be given in the vocabulary.

Accent: remember that the accent of verbs is recessive, i.e., it goes back as far as the length of the ultima will permit.

→ Explain the accent of εἶχον and ἦγον.

Irregular Verb: εἰμί, Present and Imperfect Indicative

The Greek verb εἰμί, like the English verb *be*, is very irregular. Learn by rote the present and imperfect indicative and the present infinitive of εἰμί.

	Present		Imperfect		
Sg.	εἰμί	<i>I am</i>	1st	ἦν/ἦ	<i>I was</i>
	εἶ	<i>you are</i>	2nd	ἦσθα	<i>you were</i>
	ἐστί(ν)	<i>he, she, it is; there is</i>	3rd	ἦν	<i>he, she, it was; there was</i>
Pl.	ἐσμέν	<i>we are</i>	1st	ἦμεν	<i>we were</i>
	ἐστέ	<i>you are</i>	2nd	ἦτε	<i>you were</i>
	εἰσί(ν)	<i>they are</i>	3rd	ἦσαν	<i>they were</i>
Pres. Inf.	εἶναι	<i>to be</i>			

Accenting Enclitics

The forms of the present indicative of εἰμί, except for εἶ, the second person singular, are *enclitics*; that is, they lean on the preceding word for their accent. Often enclitics are not accented at all, but are pronounced with the preceding word. Under certain circumstances, an enclitic will cause changes in the accent of the preceding word.

Study these rules explaining the accent of enclitics, along with the examples. Remember that the enclitic affects the accent of the word before it. The accent of a word, as you know, can fall no further back than the third syllable from the end of the word: the enclitic, as it were, adds one or more syllables to the end of the word.

a. Two accents will be marked on the word preceding the enclitic if the preceding word has either an acute on the antepenult or a circumflex on the penult. In either case an acute is added to the ultima.

ἄνθρωπός εἰμι ἄνθρωπος: acute on the antepenult
δῶρόν ἐστι δῶρον: circumflex on the penult

b. If an enclitic of two syllables follows a word with the acute on the penult, then the enclitic has an accent on the ultima. (But the preceding word remains unchanged.) Under these circumstances, an enclitic of one syllable will not have an accent.

ξένοι εἰσίν but ξένος τις*

*τις is the indefinite pronoun-adjective *some, any*; and is enclitic [VIII].

c. An accent on the ultima of the preceding word remains unchanged. That is, an acute does not change to a grave. The enclitic itself does not take an accent in this instance.

θεός ἐστιν θεοί εἰσιν
θεῶν τινῶν θεοῦ τινος

d. In a series of enclitics, the first ones are accented and the last remains unaccented. (In the example, the enclitics are underlined.)

εἶ πού τίς τινα ἴδιοι ἐχθρόν
—Thucydides

Since enclitics lean for their accent upon the word that comes before them, they usually do not come first in the sentence. ἔστι and a few other enclitics can come first for emphasis, and are accented.

Exercise A

1. Accent the following words or phrases (Enclitics other than forms of εἰμί are underlined).

- | | | |
|----------------|------------------------|---------------------------|
| 1. ἐβουλου | 8. εἶχε | 15. ξένοι ἐσμεν |
| 2. ἐγραφον | 9. ἐβουλευετο | 16. βουλῆς <u>τινος</u> |
| 3. ἤρχομεθα | 10. ἐφεροντο | 17. θεοί ἐστε |
| 4. ἐμενετε | 11. λόγοι <u>τινες</u> | 18. ἀνθρώπου <u>τινος</u> |
| 5. ἐπιστευομεν | 12. ἐστιν ἀνθρώπος | 19. δωρον <u>τι</u> |
| 6. ἐγιγνεσθε | 13. ἀνθρώπος ἐστιν | 20. θεων <u>τις</u> |
| 7. ἠθελες | 14. βουλή <u>τις</u> | |

2. a. Form and conjugate the imperfect.

- | | | | |
|----------|----------|-----------|------------|
| 1. ἄρχω | 3. κρίνω | 5. νομίζω | 7. ἔρχομαι |
| 2. ἐθέλω | 4. λέγω | 6. πράττω | 8. γίνομαι |

2. b. Conjugate in full (pres. and impf.) including infinitives.

- | | |
|-----------------------|-------------|
| 1. ἄγω | 4. ἔρχομαι |
| 2. ἔχω (irreg. impf.) | 5. βούλομαι |
| 3. παύω | |

3. a. Parse and translate.
 b. Change to the opposite number.
 c. Give the corresponding forms of the present or imperfect (except inf.).

1. ἐκρίνου	6. εἶ	11. ἐφέρετε	16. πιστεύουσιν
2. γίνεσθε	7. ἦγεν	12. φέρεσθαι	17. ἐπείθετο
3. ἐβουλεύεμεθα	8. ἔλειπον	13. ἐπαύοντο	18. ἦ
4. βούλονται	9. ἔμμενες	14. ἐσμέν	19. ἦρχετε
5. ἦσαν	10. ἐθέλεις	15. ἦσθα	20. ἦρχοντο (2)

4. Translate.

1. ἤγομεν τὰ δῶρα εἰς τὴν νῆσον.
2. οἱ ἄνθρωποι ἐνόμιζον τὸν ἥλιον εἶναι θεόν.
3. τοὺς γὰρ φίλους παρὰ τῆ ὁδῷ ἐλείπομεν.
4. σὺν τοῖς φίλοις εἰς τὴν νῆσον ἔρχεσθαι ἐβούλοντο.
5. οἱ μὲν ἠθέλον εἰρήνην ἄγειν, οἱ δὲ ἐβουλεύοντο πόλεμον ποιεῖν.
[οἱ μὲν . . . οἱ δὲ *some* . . . *others*; ποιεῖν *to make*, inf.]
6. ἡ τοῦ πλοῦτου ὁδὸς ἔφερε θάνατον τῆ ψυχῆ.
7. ἔλεγε τοὺς τῶν θεῶν λόγους ἐν ἀνθρώποις. [ἐν *among*]
8. οἱ ἐν τῷ οὐρανῷ θεοὶ ἔφερον τὴν δίκην τοῖς ἀνθρώποις.
9. ὁ ἄνθρωπος πόνους εἶχεν.
10. τοὺς θεοὺς δῶροις ἔπειθον.
11. οἱ ξένοι φίλοι ἦσαν καὶ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις.
12. θεὸς μὲν ἦν ὁ πλοῦτος, φίλος δ' οὐ. [δ' see p. 40; οὐ, οὐ *not*. Note: usually the subject has the article; the predicate nominative usually does not]
13. ἐβούλεσθε ἄρχειν μὲν, ἄρχεσθαι δ' οὐ;
14. ὁδοὶ ἦσαν δύο· ἡ μὲν ἦγεν εἰς τὴν ἄρετήν, ἡ δὲ εἰς τὸν πλοῦτον.
15. τὰ δῶρα ἦν παρὰ τῶν φίλων.
16. οἱ γὰρ ἄνθρωποι τὸν πλοῦτον εἶχον ἐν ταῖς ψυχαῖς.
17. παρὰ τῆ ὁδῷ ἐμένομεν.
18. παρὰ τοὺς ξένους ἠρχόμεθα σὺν τῷ παιδίῳ.
19. τὰ παιδία δῶροις ἐλύοντο. τὰ παιδία δῶροις ἐλύετο.
20. καὶ λόγοις καὶ ἔργοις φίλοι ἦτε.

5. Write in Greek.

1. Justice was a gift of the gods.
2. We were taking counsel for ourselves and we were judging.
3. Were you a friend to people and gods?
4. The children were writing to their friends.
5. Were the men bringing gifts to their guests?
6. The friends of the gods used to go into the heavens.
7. Men used to want to live in peace.
8. Were we left on [ἐν] the island?
9. There were two roads; the one led to war, the other to peace.
10. They were persuading the gods with gifts.

ἔστι ἡ ψυχὴ τοῦ ζῶντος σώματος αἰτία καὶ ἀρχή.
*The soul is the cause and the first principle of
 the living body.*

—Aristotle, περὶ ψυχῆς (*On the Soul*)

ADJECTIVES: -ος, -η, -ον AND -ος, -ον TYPES

1. **Adjectives** are words used to modify nouns (or, better, to name attributes of nouns). In Greek they must agree grammatically (i.e., in gender, number, and case) with the nouns they modify. The endings of the noun and adjective are not necessarily identical, since the noun and adjective may belong to different declensions. (A declension in itself does not have gender.)

The good man in Greek is ὁ ἀγαθὸς ἄνθρωπος, but *the good road* is ἡ ἀγαθὴ ὁδός, because ὁδός is **feminine**, second declension.

2. Although there are several types of adjectives, the most common is the -ος, -η, -ον type (or the second-first declension type: that is, the masculine and neuter forms are declined in the second declension like λόγος and ἔργον, and the feminine is declined in the first declension like δίκη). The accent of adjectives is persistent, like that of nouns. The endings are the same as those you have already learned, and will give you an opportunity to review the declensions.

3. Endings for the -ος, -η, -ον adjectives:

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	-ος	-η	-ον	-οι	-αι	-α
G	-ου	-ης	-ου	-ων	-ων	-ων
D	-ω	-ῃ	-ω	-οις	-αῖς	-οις
A	-ον	-ῃν	-ον	-ους	-ας	-α
V	-ε					

Example: καλός, καλή, καλόν *good, fine, fair*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	καλός	καλή	καλόν	καλοί	καλαί	καλά
G	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D	καλῶ	καλῇ	καλῶ	καλοῖς	καλαῖς	καλοῖς
A	καλόν	καλήν	καλόν	καλοῦς	καλάς	καλά
V	καλέ					

Adjectives will be given in the vocabulary in the three genders: as καλός, καλή, καλόν, and thus will be easily recognizable. Some adjectives, mostly compounds, have only two sets of endings, -ος and -ον, with -ος serving for both masculine and feminine, e.g., ἀθάνατος, ἀθάνατον *immortal, deathless*. They are declined in the same way as καλός, omitting the feminine (-η) endings:

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	ἀθάνατος	ἀθάνατον	ἀθάνατοι	ἀθάνατα
G	ἀθανάτου	ἀθανάτου	ἀθανάτων	ἀθανάτων
D	ἀθανάτῳ	ἀθανάτῳ	ἀθανάτοις	ἀθανάτοις
A	ἀθάνατον	ἀθάνατον	ἀθανάτους	ἀθάνατα
V	ἀθάνατε			

Of this same type are ἄλογος, ἄλογον and ἄδικος, ἄδικον.

The Position of Adjectives

There are two possible positions (with certain variations) which the adjective may occupy. These are—simply stated—(1) directly after the article or (2) *not* directly after the article.

The **first position** is called the **attributive** position and is used when the adjective is simply qualifying the noun. The most common order is **article-adjective-noun** (the same as the usual English order):

ὁ σοφὸς ἄνθρωπος	<i>the wise man</i>
ἡ ἀθάνατος ψυχή	<i>the immortal soul</i>
τὸ καλὸν παιδίον	<i>the good child</i>

But this position can be varied in the following ways: the article and the noun may be followed by a second article:

ὁ ἄνθρωπος ὁ καλός	<i>the good man</i>
--------------------	---------------------

or the first article may be omitted:

ἄνθρωπος ὁ καλός	<i>the good man</i>
κατὰ γνώμην τὴν ἐμήν	<i>in my opinion</i>

without changing the meaning; only the emphasis is slightly changed. The first arrangement is by far the most common, the most direct and natural. The second is formal, putting the emphasis on the noun, with the attributive being used as a further explanation, almost as an afterthought: *the man*, i.e., *the good one*. The third is common in poetry but less so in prose. The important thing to remember is that the adjective must come directly after the article for it to be in the attributive position.

Other words and phrases that are used in the same way as adjectives are put in the attributive position (any one of the three arrangements). That is, any expression that tells an attribute of a noun, or qualifies its meaning in the same way as an adjective does, goes into the attributive position. Genitives and prepositional phrases are commonly used in this way.

Examples:

Adjectives and Genitive

ἡ ψυχὴ	<i>the soul</i>
ἡ ἀθάνατος ψυχὴ	<i>the immortal soul</i>
ἡ τοῦ ἀνθρώπου* ψυχὴ	<i>the soul of man</i>
τὰ καλὰ παιδιά	<i>the good children</i>
τὰ τοῦ ἀνθρώπου παιδιά	<i>the person's children</i>

*Note that the article τοῦ is used with *man* (generic article, ὁ ἄνθρωπος, *man in general*). The dependent genitive usually has the article if the noun on which it depends has it. It is not uncommon to have a series of articles, each agreeing with its own noun:

τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα
the eyes of the soul of the many
 —Plato

Adverbs

οἱ τότε ἄνθρωποι	<i>the people of that time (the then people)</i>
οἱ νῦν ἄνθρωποι	<i>people of the present day (now people)</i>

τότε and νῦν are adverbs and are not declined. In these expressions they are used in the same way as adjectives, i.e., they tell *which* people.

Phrases

ὁ ἐξ ὁδοῦ ἄνθρωπος	<i>the man from the street</i>
οἱ ἐν ἄστει ἄνθρωποι	} <i>the people in the city</i>
οἱ ἄνθρωποι οἱ ἐν ἄστει	

Which people?—*the people in the city*: considered in the Greek mind as the same type of expression as *the good man*.

Other examples:

τὸ παρὰ τὸν Ἀλφειὸν ποταμὸν πεδίων
the plain by the river Alpheius
 ὁ ἐν τῇ ἐμῇ ψυχῇ πλοῦτος
the wealth in my soul (Xenophon)

The **second position** the adjective may occupy (i.e., not directly following the article) is the **predicate** position. A predicate adjective may precede the article or follow the noun and its article.

A whole sentence may be formed, with the verb *to be* understood:

σοφὸς ὁ ἄνθρωπος	}	<i>the man is wise</i>
ὁ ἄνθρωπος σοφός		

The forms ἐστί and εἰσί are often omitted, especially in short sentences and proverbial sayings. It is not common to leave out other forms of εἰμί.

Adjectives Used as Nouns

The Noun-Making Power of the Article: attributive adjectives together with the article are often used as nouns.

οἱ ἀγαθοί means *the good (people)*: the masculine gender of the article and adjective makes it clear that *men/people* is understood. (Cf. also οἱ τότε, *those of former times, those then*, and οἱ νῦν, *people of the present day, those now*.)

ἡ ἀριστή	<i>the best woman</i> (the best of women)
ὁ σοφός	<i>the wise man</i>
ἡ σοφή	<i>the wise woman</i>
τὰ καλά	<i>good things</i>
τὰ κακά	<i>evils</i>

Note: in the plural the masculine is used for common gender, as in οἱ σοφοί, *the wise*. This is called the **generic masculine**. In tragedy even a woman speaking of herself in the plural will use the masculine.

The neuter singular of an adjective (and sometimes the neuter plural) is very commonly used as an abstract noun:

τὸ καλόν	<i>the beautiful, beauty</i>
τὸ ἄδικον	<i>injustice</i>

In the sentence *χαλεπὰ τὰ καλά*, the verb ἐστί is omitted (neuter plurals take a singular verb), in the short proverbial statement. The article and adjective (τὰ καλά) are used as a noun. Note that although the word order does not tell which of the adjectives is the subject and which the predicate nominative adjective, we can tell that the sentence means *good things are hard*, rather than *hard things are good*, because the subject is usually accompanied by the article, the predicate rarely so.

An extension of this use of the article with an adjective (omitting the noun) may be seen in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*, and οἱ μὲν . . . οἱ δέ, *some . . . others*, αἱ μὲν . . . αἱ δέ, *some women . . . other women*. This

expression can, of course, be used in any gender and any case; so do not be surprised to see τὰ μὲν . . . τὰ δέ, *some things . . . other things*, or τοῦ μὲν . . . τοῦ δέ, *of the one . . . of the other*.

In this instance, the article retains an original demonstrative force [III] which has largely been lost in Attic Greek (but is generally still retained in Homer, the earliest Greek literature). Thus, the original force of ὁ μὲν ὁ δέ would have been *this (man), on the one hand, this (man), on the other hand* (or simply *this one . . . that one*).

The Articular Infinitive

Under the *Noun-Making Power of the Article* we may include the articular infinitive: the infinitive used as a noun with the article. It can be used in any case, as subject or object, with prepositions, etc., in the neuter singular. It is the equivalent to the gerund in English:

τὸ λυπεῖν	<i>to hurt; hurting</i>
ἔνεκα τοῦ λαβεῖν	<i>for the sake of gain</i>
τὸ μὴ δύνασθαι	<i>not to be able</i>

The negative used with the articular infinitive is μή.

The Relative Pronoun

The Greek relative pronoun (corresponding to the English *who, whose, whom; which, that*) is ὅς, ἣ, ὅ. The inflection is similar to that of the first and second declensions: see if you can discover where the differences are.

	Singular			Plural			English
	m.	f.	n.	m.	f.	n.	
N	ὅς	ἣ	ὅ	οἷ	αἷ	ἅ	<i>who, which, that</i>
G	οὗ	ἣς	οὗ	ῶν	ῶν	ῶν	<i>whose, of whom/which</i>
D	ᾧ	ἣ	ᾧ	οἷς	αἷς	οἷς	<i>to whom/which</i>
A	ὃν	ἣν	ὅ	οὓς	ἅς	ἅ	<i>whom, which, that</i>

The relative pronoun introduces a relative clause and refers to a noun or pronoun (called the antecedent) in the main clause. In the sentence

The man to whom you are writing is coming.
ὁ ἄνθρωπος ᾧ γράφεις ἔρχεται.

the man is the antecedent and (*to*) *whom* is the relative pronoun.

The relative pronoun agrees with its antecedent in number and gender, but its case depends on the part it plays in its own clause. In our example, *the man* is masculine singular, and nominative, since it is the subject of the main clause: ὁ ἄνθρωπος. (To) *whom* will therefore be masculine and singular, but in its own clause it is the indirect object, and so is dative: ᾧ.

Be careful not to confuse the forms of the relative with the definite article.

→ Set the relative and the article side by side and list the differences between them, including differences in accent.

A note on the relative pronoun

The antecedent is often omitted, especially when it is indefinite and can be supplied from the context: e.g., ἔχει ἃ βούλεται, *he has (those things) that he wants*, or *he has what he wants*. Often the relative pronoun can best be translated by *the one who*, *that which*, or some such phrase. Cf. the saying from Hippocrates, χρόνος ἐστὶν ἐν ᾧ καιρὸς, καὶ καιρὸς ἐν ᾧ χρόνος οὐ πολὺς, "Time is that in which there is a critical time [καιρὸς], and a critical time is that in which there is not much time."

Vocabulary

Adjectives

Adjectives are easily recognized in the vocabulary because their three (or two) genders are given.

ἀγαθός, ἀγαθή, ἀγαθόν	good
ἄδικος, ἄδικον	unjust
ἄθάνατος, ἄθάνατον	immortal, deathless (< θάνατος)
ἄλογος, ἄλογον	irrational (< λόγος)
ἄριστος, ἀρίστη, ἄριστον	best (superlative of ἀγαθός) (aristocrat)
δεινός, δεινή, δεινόν	fearful, terrible; clever (dinosaur)
Ἑλληνικός, -ή, -όν	Greek (Journal of Hellenic Studies)
ἐσθλός, ἐσθλή, ἐσθλόν	noble, good, brave
κακός, κακή, κακόν	bad, evil (cacophony)
καλός, καλή, καλόν	good, fine, fair, beautiful (calligraphy)
κοινός, κοινή, κοινόν	common, public (koinē)
μόνος, μόνη, μόνον	alone, only (monotheistic)
ὅλος, ὅλη, ὅλον	whole, entire, complete (holograph)
πρῶτος, πρώτη, πρῶτον	first, foremost (protocol)
σοφός, σοφή, σοφόν	wise, clever, skilled (sophisticated)
χαλεπός, χαλεπή, χαλεπόν	hard, difficult
χρηστός, χρηστή, χρηστόν	good

Nouns

βιβλίον, βιβλίου, τό	book (bibliography; βιβλιοθήκη, library)
γάμος, γάμου, ὁ	marriage (monogamous)
ἡδονή, ἡδονῆς, ἡ	pleasure (hedonist)
ἰατρός, ἰατροῦ, ὁ	physician, healer (pediatrician, psychiatrist)
κόσμος, κόσμου, ὁ	order, ornament, credit, world-order, universe
κατὰ κόσμον	in order, duly
οἶνος, οἴνου, ὁ	wine (cf. Latin vinum)
τύχη, τύχης, ἡ	fortune, luck
ὑπνος, ὑπνου, ὁ	sleep (hypnosis)

Adverbs, Pronouns, Prepositions, Conjunctions

διά	prep., through
	+ gen. through, by means of
	+ acc. because of, on account of
εἰ	if
νῦν	now; as it is (also, enclitic νυν, νυ, which does not have temporal significance)
καὶ νῦν	even so
οἱ νῦν	men of the present day
ὅς, ἧ, ὅ	who, which, that (relative pronoun)
ὅσπερ, ἧπερ, ὅπερ	the very one who (accented like ὅς, ἧ, ὅ)
οὐ (οὐκ, οὐχ, οὐχί, οὐ)	not (οὐκ before smooth breathing; οὐχ before rough breathing; οὐχί emphatic; οὐ with accent, as last word or as answer, No!)
οὐδέ	but not, not even, nor
περί	preposition, about, around
	+ gen. about, concerning
	+ dat. about (mostly poetic)
	+ acc. about, around, near (of place or time)
πρός	preposition expressing direction, on the side of, in the direction of
	+ gen. from
	+ dat. at, near, besides, in addition to
	+ acc. to, towards, with respect to
τότε	at that time

Vocabulary Notes

1. Greek for *good*: ἀγαθός, ἐσθλός, καλός, and χρηστός.

Ἄγαθός *good*, is used as widely as the English word *good*. It generally means *good* in the sense of *capable, well-fitted* to something. In Homer ἀγαθός usually refers to physical excellence, hence the meanings *valiant, brave* (in battle); but it is extended to moral goodness as well. Frequently ἀγαθός is used with the accusative of respect to show what specific thing it refers to. οἱ ἀγαθοί in the political sense are the aristocrats (i.e., the *well-born*), especially in the phrase καλοὶ κἀγαθοί (καλοὶ καὶ ἀγαθοί). Ἐσθλός is equivalent to ἀγαθός, in all its senses, but is mainly poetic. Καλός properly means *beautiful* and may be used either of persons or things. In the moral sense (extending its meaning from *beautiful* to *good, virtuous, honorable*), it refers to noble deeds, differing from ἀγαθός, which would mean *advantageous, useful*. In Attic Greek, the word καλός is added to the name of a person (usually a boy) as a token of love: this is commonly seen on painted vases (Λέαγρος καλός), appearing again and again for the favorite of the day. Χρηστός also means *good*, but more definitely in the sense of *useful, serviceable, good of its kind*; it is in fact derived from χράομαι *use*.

2. **Κοινός**: the Κοινή (Koinē Dialect). The ancients cite five major dialects of Greek: διάλεκτοί εἰσι πέντε, Αττικὴ Δωρικὴ Αἰολικὴ Ἰῶν καὶ κοινή, that is, Attic (spoken in Athens and environs), Doric (used in the Peloponnese and Northwest Greek), Aeolic (used in Lesbos, and with variations in Boeotia and Thessaly), Ionic (spoken on the coast of Asia Minor and on some of the islands), and Koinē, the *common* dialect as opposed to the four local dialects. It is not a combination of the other dialects, but is the common, or universal Greek language that had spread over the world as a result of the conquests of Alexander. The Koinē is based largely on the Attic dialect (both the written and the vulgar, or spoken, forms) with some Ionian influence. From the fourth century B.C.E. there was a gradual disappearance of the local dialects as the κοινή came into general use. Koinē is the language of the New Testament and of the Septuagint (the Greek translation of the Old Testament), and of the Jewish historian Josephus, but it was used by many secular writers as well: for example, Polybius, Diodorus, Plutarch, Dio. Modern Greek is descended from Koinē.

Exercise B

1. Decline in full, paying some attention to accents, the following adjectives, in all genders.

- | | |
|------------|------------|
| 1. ἀγαθός | 4. ἄριστος |
| 2. ἄδικος | 5. πρῶτος |
| 3. χαλεπός | |

2. Noun-adjective combinations: translate into Greek and decline.

- | | |
|------------------------|-------------------------|
| 1. the wise man | 4. the immortal soul |
| 2. the only opinion | 5. the beautiful island |
| 3. the difficult child | 6. the irrational |

3. Parse the following words. (Examples: adjective: ἀγαθῶ, dative singular masculine or neuter of ἀγαθός, *good*; pronoun: ἧ, dative singular feminine of ὅς, relative pronoun, *to whom*.)

- | | | | |
|--------------|------------|-----------|---------|
| 1. ὄν | 7. αἰ | 13. ὅς | 19. τά |
| 2. ὅλη | 8. τοῖς | 14. ἄ | 20. τόν |
| 3. μόνῳ | 9. κοινά | 15. αἶς | 21. τῷ |
| 4. δεινοῖς | 10. ἄδικος | 16. ὀδόν | 22. ἧ |
| 5. κακοῦς | 11. ἐσθλόν | 17. νήσου | 23. οὔ |
| 6. Ἑλληνικοῦ | 12. σοφῆς | 18. ἄλογα | 24. οἷ |

4. Relative pronouns-antecedents fill-ins. Translate the underlined words.

- The gods to whom we gave offerings were unjust.
- I saw the man who did it.
- He does not give presents to the children who are naughty.
- Is that the woman [γυνή] whose book you are reading?
- The island which we see is very beautiful.
- The evils that men do live after them.
- Where is the book which I was reading?
- The man whom we saw was Socrates. The woman [γυνή] whom we trusted was Aspasia.
- Did you see the goddess whose temple you were in?
- The gods who made heaven and earth are just.

Accusative and Dative of Respect

1. Accusative of Respect

The accusative is used to tell in what specific respect an expression is true.

If we say ἀγαθός ἐστι (*he is good*), it is a general statement; but if we want to say that someone is good in or at something, we use the accusative for the quality or the part:

ἀγαθὸς γνώμην	<i>good in intellect</i>
ἀγαθὴ ἐστὶν πᾶσαν ἀρετὴν	<i>she is good in every (πᾶσαν) virtue</i>
βουλὴν κακός ἐστιν	<i>he is bad in council</i>

This accusative is very common with adjectives, but can also be used of parts of the body with nouns or stative verbs (i.e., verbs expressing a condition of being; this is called the accusative of the part affected):

ἀλγῶ τὴν κεφαλὴν	<i>I have a pain in my head (I hurt as to my head)</i>
------------------	--

2. Dative of Respect

The dative of respect, used similarly to the accusative of respect, is a form of the dative of manner [I].

Examples:

λόγω μὲν φίλοι εἰσίν, ἔργῳ δ' οὐ.
They are friends in word, but not in deed.

ἀγαθὸς ἐστὶ πολέμῳ.
He is good at war.

Exercise B (continued)

5. Translate.

1. οἱ μὲν ἦσαν ἀγαθοί, οἱ δὲ κακοί.
2. ἀγαθαὶ ἦτε γνώμη;
3. πλοῦτος ἄδικος ἔφερε τύχην κακὴν.
4. ἀθάνατος ἡ ἀρετή.
5. ὁ ἄνθρωπος ὁ σοφὸς οὐκ ἐπέιθετο τῷ ἀδίκῳ λόγῳ.
6. ἔργον ἐστὶ τοῦ χρηστοῦ ἀνθρώπου παύειν τὸν πόλεμον. [ἔργον ἐστὶ + gen. *it is the business of*]
7. οὐκ εἶχον ἅ ἐβούλοντο.
8. καλὴ γὰρ ἦν ἡ νῆσος εἰς ἣν ἦγομεν τὰ δῶρα.
9. καλὸς καὶ ἀγαθὸς ὁ σοφὸς ἄνθρωπος.
10. ἔλεγεν ὁ σοφὸς κακά; ἡ δὲ σοφὴ ἀγαθὰ ἔπραττεν.
11. ὁ ἀγαθὸς ἐβούλετο τοὺς κακοὺς φίλους ἄγειν πρὸς τὴν δίκην.
12. ἄδικον ἦν πλοῦτον ἔχειν παρὰ νόμον.
13. ὁ ὕπνος φέρει ἡδονήν.
14. κακὸν ἐστὶ ὃ λέγεις, κακὸν ἦν ὃ ἔλεγες.
15. ἐλέγομεν ὅτι ὁ σοφὸς ἦν ἀγαθὸς καὶ γνώμῃς καὶ βουλαῖς. [ὅτι *that*]
16. τὰς μὲν ἀγαθὰς ἔλυον, τοὺς δὲ κακοὺς ἦγον πρὸς τὴν δίκην.
17. οἱ θεοὶ ἔφερον τὰ καλὰ δῶρα τοῖς ἀνθρώποις.
18. οἱ τότε ἦρχοντο εἰς τὴν νῆσον.
19. οἱ ἀγαθοὶ ἄνθρωποι τὰ παιδιά ἐπαιδεύοντο τοῖς τῶν σοφῶν λόγοις καὶ ταῖς γνώμῃς.
20. οἱ τότε Ἑλληνικοὶ ἔγραφον εἰς λίθους.
21. οἱ μὲν τότε τῷ νόμῳ ἐπέιθοντο, οἱ δὲ νῦν πείθονται τοῖς φίλοις.
22. ὁ ἄδικος ἦν δεινὸς λέγειν. [δεινὸς λέγειν *clever at speaking*]
23. οἱ ἄριστοι ἦρχον τῶν ἀνθρώπων.
24. οἱ ἄνθρωποι οἷς ἐπιστεύομεν ἦσαν φίλοι.
25. ὁ ἥλιος ὃς ἔφερε τὸν βίον τοῖς ἀνθρώποις θεὸς ἐνομίζετο.
26. εἶχεν ἡ θεὸς μόνον παιδίον.
27. ἐν τοῖς πρώτοις λόγοις ἔλεγε πολλὰ καὶ καλὰ καὶ ἀγαθὰ. [πολλὰ *many things*]
28. χαλεπὸν ἐστὶ τὰς γνώμας τὰς τῶν σοφῶν λύειν.
29. καλαὶ μὲν αἱ τῶν σοφῶν γνώμαι, χαλεποὶ δὲ οἱ λόγοι.

30. ὁ σοφὸς ἔλεγεν ὅτι ὁ βίος ἐστὶ χαλεπὸν. [ὅτι *that*; χαλεπὸν is neuter: *a difficult thing*]
 31. οἱ ἰατροὶ σὺν τοῖς φίλοις ἤρχοντο παρὰ τὴν ὁδόν.
 32. ὁ ἀγαθὸς ὃς τῷ νόμῳ ἐπέιθετο εἶχε τοὺς θεοὺς ὡς φίλους. [ὡς *as*]
 33. ὁ σοφὸς ἐγράφετο πέντε βιβλία περὶ ψυχῆς.
 34. ἀγαθοὶ οἱ νόμοι οἱ περὶ τοὺς γάμους.
 35. πρὸς δὲ πλούτῳ φίλους ἔχειν ἐβουλόμεθα.

6. Write in Greek.

1. We did not have what we wanted.
2. The soul of the wise man is immortal
3. Some [women] were good in deed, others in word.
4. It is the business of the wise man to have good opinions.
(See. Ex. 5.6.)
5. Did you wish to live in peace? The war is being stopped.
6. We used to trust the gods, who used to bring good [things] to men of former times.
7. The men who were saying wicked things were being led to court [= justice].
8. The man to whom we were bringing gifts was our [= the] guest.
9. On account of wealth, they did not wish to have peace.

Readings

1. κοινὰ τὰ τῶν φίλων.
—Plato
[τὰ + gen. of possession *the possessions of*.]
2. ὅ τι καλὸν φίλον ἀεί.
—Euripides
[ὅ τι *whatever, anything which*: understand *is*. ἀεί *always*.]
3. ἀθάνατος ὁ θάνατός ἐστιν.
—Amphis (a comic writer)
4. ψυχῆς ἀγαθῆς πατρίς ὁ ξύμπας κόσμος.
—Democritus
[πατρίς *homeland, country*. ξύμπας *whole*.]
5. πάντα γὰρ οὐ κακός εἰμι.
—Homer, *Odyssey*
[πάντα: acc. of respect, *in everything, all things* (n. nom./acc. pl.).]
6. μέγα βιβλίον, μέγα κακόν.
—Callimachus
[μέγα *big* (n. nom./acc. sg.).]

7. Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ.

—Athenaeus

[ὁ **γραμματικὸς** *the grammarian*. **ἴσον** *equal* (to, + dat.). **μεγάλῳ** *big* (m./n. dative sg.).]

8. ὕπνος δεινὸν ἀνθρώποις κακόν.

—Menander

9. λύπης ἰατρός ἐστιν ὁ χρηστὸς φίλος.

—Menander

[**λύπη**, -ης, ἡ *pain, grief*.]

10. ἐν νυκτὶ βουλή τοῖς σοφοῖσι γίνεται.

—Menander

[**ἐν νυκτὶ** *in the night*. **σοφοῖσι** = σοφοῖς. **γίνεται** = γίγνεται.]

11. ἄδικον τὸ λυπεῖν τοὺς φίλους ἐκουσίως.

—Menander

[**τὸ λυπεῖν** *to hurt* (inf. used as a noun). **ἐκουσίως** *willingly, on purpose*.]

12. λέγεις, ἃ δὲ λέγεις ἔνεκα τοῦ λαβεῖν λέγεις.

—Menander

[**ἔνεκα τοῦ λαβεῖν** *for the sake of gain*.]

13. τότε ἦν ἐγὼ σοι πάνθ' ὅτε φαύλως ἔπραττες.

—Menander

[**πάνθ'** (= πάντα) *all things*. **φαύλως** *badly*. **ὅτε** *when*. **σοι** *to you* (dat.). **ἔγω** *I* (nom.).]

14. εἴ τις ἐστὶν ἐν Μεγάροις, οὐκ ἔστιν ἐν Ἀθήναις. ἄνθρωπος δ' ἐστὶν ἐν Μεγάροις, οὐκ ἄρ' ἐστὶν ἄνθρωπος ἐν Ἀθήναις.

—Diogenes Laertius (quoting a paradox of Chrysippus)

[**τις** *anyone* (masc. nom. sg.). **Μέγαρα**, -ων, τὰ *Megara* (a city). **Ἀθῆναι**, -ῶν, αἱ *Athens*. **ἄρα** *therefore*.]

15. μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.

—Diogenes Laertius (a saying of Bion)

[**μέγα** *big, great* (neut. nom./acc. sg.). **μὴ δύνασθαι** *not to be able*.]

16. τῶν ὄντων τὰ μὲν ἐστὶ κακά, τὰ δὲ ἀγαθὰ, τὰ δὲ οὐδέτερα.

—Diogenes Laertius (quoting Plato)

[**τῶν ὄντων** *of the things that exist*. **οὐδέτερος** *neither, neut*.]

17. τῶν ἀγαθῶν ἐστὶ τὰ μὲν ἐν ψυχῇ, τὰ δὲ ἐν σώματι, τὰ δὲ ἐκτός.

—Diogenes Laertius (quoting Plato)

[**σώματι** *body* (dat. of σώμα). **ἐκτός** *outside* (an adverb).]

18. τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίνεταί διὰ μανίας.
—Plato, *Phaedrus*
[**μέγιστος**, -η, -ον *greatest*. **μανία**, μανίας, ἡ *madness*. **ἡμῖν** *to us* (dat. pl.)]
19. τῶν ἀγαθῶν οὐ δεχόμεσθα κόρον.
—Greek Anthology
[**δεχόμεσθα** = δεχόμεθα from δέχομαι, *receive*. **κόρος**, -ου, ὁ *a surfeit* (i.e., *too much*).]
20. χαλεπὰ τὰ καλὰ.
—Greek Proverb (quoted by Plato)
21. χαλεπὸν ὁ βίος.
—Xenophon
22. Σωκράτης γὰρ σοφὸς ἦν καὶ δίκαιος.
—pseudo-Aristotle
[**δίκαιος** *just*.]

Conversation

- | | |
|---|---|
| A. τί ἐστὶ καινόν; | A. What's new? |
| B. οὐδὲν καινότερον. | B. Nothing (newer). |
| A. πῶς ἔχεις; | A. How are you? |
| B. ἔχω κακῶς. | B. I'm ill. |
| A. τί πάσχεις, ὦ φίλε; | A. What's wrong, my friend? |
| B. ἀλγὼ τὴν κεφαλὴν·
χθὲς γὰρ ἐμεθύσθην. | B. I have a headache. For I got
drunk yesterday. |

Some Sayings on the Art of Drinking

1. τί μικρόλογος εἶ; πλεῖαί τοι οἴνου κλισίαί.
Why are you so stingy? Your tents are full of wine.
—Athenaeus
2. οἴνω τὸν οἶνον ἐξελαύνειν.
A hair of the dog that bit you. (Lit. *to drive out wine with wine*.)
—Antiphanes
3. οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεια (= ἀλήθεια).
Wine, dear boy, and truth. (*In vino veritas*)
—Alcaeus
4. οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ.
Some were mixing wine and water in craters (mixing bowls).
—Homer, *Odyssey* (I. 110)

5. οὐδείς φιλοπότης ἐστὶν ἄνθρωπος κακός.
No one who is fond of drinking is a wicked man.
 —Athenaeus (quoting Alexis)

6. ἄριστον μὲν ὕδωρ . . .
Water is best . . .
 —Pindar

τυφλὸς τὰ τ' ὠτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ.
 [τὰ ὠτα, τὸν νοῦν, τὰ ὄμματα are acc. of respect]

You are blind in your ears, your mind, and your eyes.

—Sophocles, *Oedipus Tyrannus*

The Bacchus Bar



Photo by L. J. Luschnig.

The ancient word for wine is οἶνος (cognate to Latin *vinum*, the origin of English *wine*); from it is derived *oenologist* (also spelled *enologist*), a specialist in wine. In Modern Greek the most common word for wine is κρασί, which comes from the practice of mixing wine with water in craters (mixing bowls, see saying 4). To drink wine unmixed (οἶνος ἄκρατος) was a synonym for hard-drinking, except for breakfast which often consisted of bread dunked in pure wine.

TABEPNA (pronounced taver'na) is not originally Greek but entered Greek through Latin and may be of Oscan origin. It meant a *booth, stall, or inn*. There was a famous one about thirty miles from Rome called *Tres Tabernae*. From it we get *tavern* and *tabernacle* (the latter from the Latin diminutive *tabernaculum*, tent).

Bacchus, or Dionysus, was the god of wine and much more.

"[Dionysos'] domain is . . . the whole of *hugra phusis* [the principle of moisture], not only the liquid fire of the grape, but the sap thrusting in a young tree, the blood pounding in the veins of a young animal, all the mysterious and uncontrollable tides that ebb and flow in the life of nature."

—E. R. Dodds, in his edition of the *Bacchae*.

LESSON III

Future, First Declension Variations, Demonstrative Pronouns

In this lesson you will learn the future (active and middle: second principal part), the variations of the first declension, and the demonstrative pronouns.

FUTURE ACTIVE AND MIDDLE: THE SECOND PRINCIPAL PART

The second principal part of most verbs is the first person singular future active indicative; of deponent verbs, it is the future middle indicative. The future belongs to a different tense system from the present and has a different stem. When a new verb is introduced, the future will be given along with the present. The future middle and passive voices are different in form (the future passive is formed from the sixth principal part and will be treated in Lesson X).

The future is regularly formed from the present stem by adding *-σ-* before the endings. For irregular verbs, you must learn special forms. For verbs with stems ending in consonants, certain changes in spelling take place when *-σ-* is added, as described below.

Formation of Future

Rule for formation: present stem + *σ* + thematic vowel + primary endings

	Active		Middle
Sg.	λύσω	1st	λύσομαι
	λύσεις	2nd	λύσεισθι λύση
	λύσει	3rd	λύσεται
Pl.	λύσομεν	1st	λυσόμεθα
	λύσετε	2nd	λύσεσθε
	λύσουσι(ν)	3rd	λύσονται
Inf.	λύσειν		λύσεσθαι

Orthographic Changes for Verbs with Mute Stems

No problem arises in the regular formation of the future of verbs with stems ending in a vowel, as λύω, λύσω; παύω, παύσω; κτλ. When the verb stem ends in a consonant, certain changes take place, depending on the type of consonant involved.

a labial	(π, β, φ) + σ → ψ
a palatal	(κ, γ, χ) + σ → ξ
a dental	(τ, δ, θ) drops out before σ

Examples:

Type	Verb	Stem	Future
Labial	πέμπω	πεμπ-	πέμψω
Palatal	ἄγω	ἄγ-	ἄξω
Dental	πείθω	πειθ-	πέισω

→ Form the futures of the following:

ἄρχω, παιδεύω, βουλεύω, παύω, γράφω, πιστεύω, λέγω, δέχομαι (*receive*, deponent), λείπω, θύω (*sacrifice*)

Principal Parts

These verbs, from previous lessons, have irregular futures. They are conjugated regularly.

Verb	Future
βούλομαι	βουλήσομαι
γίγνομαι	γενήσομαι
ἐθέλω	ἐθελήσω
ἔρχομαι	ἐλεύσομαι
ἔχω	σχήσω (<i>I shall get</i>), ἔξω (<i>I shall have</i>)
πράττω	πράξω (stem: πραγ-)
φέρω	οἴσω

Deponent Futures

There are a number of verbs that have their futures in the middle (though they have other forms in the active). These are usually verbs of perception or physical activity, such as:

ἀκούω, ἀκούσομαι	<i>hear</i>
μανθάνω, μαθήσομαι	<i>learn</i>
ὄραω, ὄψομαι	<i>see</i> [present, XI]
ἀποθνήσκω ἀποθανοῦμαι	<i>die</i> [contract future, XI]
λαμβάνω, λήψομαι	<i>take</i>

These futures are translated as if they were active.

Among the verbs with a deponent future is εἰμί, *be*, future ἔσομαι, *I shall be*:

Deponent Future of εἰμί		
Singular		Plural
ἔσομαι	1st	ἔσόμεθα
ἔσει or ἔση	2nd	ἔσεσθε
ἔσται	3rd	ἔσονται
Inf.: ἔσεσθαι		

The forms are conjugated regularly except for ἔσται, which lacks the thematic vowel. This completes the principal parts of εἰμί.

Vocabulary

Along with the new verbs, you should study the futures of all verbs given so far. Some verbs with liquid or nasal stems (μ, ν, λ, ρ) have a special kind of future that will be treated in Lesson XI (of the verbs given previously, this affects κρίνω, μένω, and νομίζω). These are given in brackets. Others form the future by adding a vowel before the σ: ἐθελήσω, γενήσομαι.

Verbs

ἀγγέλλω [ἀγγελῶ]	<i>announce</i> (angel; evangelist)
ἀκούω, ἀκούσομαι	<i>hear</i> (+ gen. of person) (acoustics)
ἀποθνήσκω [-θανοῦμαι]	<i>die, be killed</i> (< θάνατος) (contract future)
ἀποκτείνω [-κτενῶ]	<i>kill</i>
βάλλω [βαλῶ]	<i>throw, hit</i> (ballistics)
δέχομαι, δέξομαι	<i>receive</i> (cf. Mod. Gr. ξενοδοχεῖον, <i>hotel</i>)
θύω, θύσω	<i>sacrifice</i>
λαμβάνω, λήψομαι	<i>take, seize</i> (epilepsy; syllable)

μανθάνω, μαθήσομαι	<i>learn, understand</i> (stem: μαθ-, mathematics)
πάσχω, πείσομαι	<i>suffer, be affected</i> (stem: παθ-, pathos)
φαίνω [φανῶ]	<i>bring to light; pass., appear</i> (phantom)

Note: the imperfects of ἀποθνήσκω (*die*) and ἀποκτείνω (*kill*) are ἀπέθνησκον and ἀπέκτεινον, the verb being augmented rather than the prefix (ἀπο- in these two examples). The final vowel of the prefix is elided before the vowel of the augment. [IV]

Adverbs, Conjunctions

ἀεί (αἰεῖ)	<i>always</i>
οὔτε . . . οὔτε	<i>neither . . . nor</i>
οὔ ποτε or οὔποτε	<i>never, not ever</i>

Exercise A

1. Conjugate the futures of the following verbs.

1. ἄρχω	3. πάσχω	5. πείθω	7. ἐθέλω
2. βούλομαι	4. δέχομαι	6. λείπω	8. ἀκούω

2. Conjugate in full (all voices and tenses that you have learned).

1. παύω	4. ἔχω
2. πέμπω	5. γίγνομαι
3. φέρω	

3. Parse the following, then change them to the opposite number where applicable. (Remember: the infinitive does not have number.)

1. ἔσται	11. ἤθελες	21. ἔξει	31. λέξονται
2. οἴσουσι	12. ἔσομαι	22. πείθεται	32. δέχεσθαι
3. ἄξομαι	13. ἦσθα	23. πιστεύεις	33. ἤκουον
4. ληψόμεθα	14. γράφονται	24. πράξω	34. ἔπασχον
5. οἴσειν	15. ἐλάμβανον	25. εἶ	35. ἐλευσόμεθα
6. ἐβουλεύετο	16. βουλήσεσθαι	26. ἦν	36. δέξεται
7. ἐλείπετε	17. ἦρχον	27. φαίνομαι	37. κρίνειν
8. ἐγίγνεσθε	18. ἐμένομεν	28. φέρεσθαι	38. γράφεται
9. ἔκρινεν	19. νομίζειν	29. ἔθυε	39. σχήσομεν
10. ἐθελήσεις	20. ἐπαύοντο	30. μαθήσεται	40. ἀποθνήσκειν

4. Translate.

- ὁ χρόνος ἄξει τοὺς κακοὺς καὶ ἀδίκους πρὸς τὴν δίκην.
- ἡ δίκη τοὺς τῶν ἀνθρώπων βίους κρίνει.
- ὁ μὲν ἄδικος ἄνθρωπος σχήσει πλοῦτον, ὁ δὲ ἀγαθὸς ἔξει ἀρετὴν καὶ φίλους.
- ὁ γὰρ ἄνθρωπος ὁ ἀγαθὸς οὐ βουλήσεται ἔχειν ἄδικον πλοῦτον.
- τὸ γὰρ ἄδικον ἔσται ἄδικον ἀεί.
- ἐν ὑπνῷ φαίνεται ὁ θεός.
- ἀγγέλλεις πόλεμον;

8. ἀκουσόμεθα τοὺς λόγους τῆς σοφῆς.
9. οἱ καλοὶ καὶ ἀγαθοὶ ἀπέθνησκον ὑπὸ τῶν κακῶν καὶ ἀδίκων.
[ὑπό + gen. *by, at the hands of*]
10. ἐβάλλετε τοὺς ξένους τοῖς λίθοις;
11. ὁ ἀγαθὸς ἄνθρωπος οὐ θύσει τὸ παιδίον τοῖς θεοῖς.
12. οἱ ἄδικοι λήσονται τὰ τῶν φίλων παρὰ νόμον. [τά + gen. *the possessions of*]
13. τὰ γὰρ δῶρα δεξόμεθα.
14. ἔστι καὶ ἦν καὶ ἔσται ἀεὶ ὁ θεός.
15. τὸ παιδίον γράψει τῷ φίλῳ.
16. ἀεὶ οἱ θεοὶ τῶν ἀνθρώπων ἄρξουσιν· οὐ γὰρ ἀποθνήσκουσιν οἱ θεοί.
17. βουλευέσομαι καὶ κρινῶ. [κρινῶ = future of κρίνω, 1st sg.]
18. ἐθέλησεις θύειν τὰ δῶρα τῷ ἡλίῳ;
19. ἐλεύσεται ὁ ἄριστος εἰς τὴν νῆσον καὶ λύσεται τὰ παιδιά, ἃ ὁ κακὸς ξένος τοῖς θεοῖς βούλεται θύειν.
20. ταῖς καλαῖς θεοῖς τὰ χρηστὰ δῶρα οἴσουσιν, αἱ πέμψουσιν ἀγαθὰς βουλὰς πρὸς τοὺς ἀνθρώπους.
21. ἐν τῷ πρώτῳ βιβλίῳ γράφομαι τὰς γνώμας.
22. τὰ δῶρα φέρει ἡδονὴν τοῖς παιδίοις.
23. τὰ δῶρα ἄγεται παρὰ τοὺς θεοὺς ὑπὸ τῶν ἀνθρώπων. [ὑπό + gen., Ex. 4.9]
24. οὐποτε ἀποθνήσκει ἡ θεός.
25. οἱ θεοὶ ἀπέκτεινον τοὺς ἀδίκους οἳ οὐκ ἔθουον.
26. τὰ παιδιά τοὺς σοφοὺς ἔβαλλε λίθοις· οὐ γὰρ ἐπέιθετο τοῖς τῶν σοφῶν λόγοις.
27. δέξῃ τὰ δῶρα ἐκ τοῦ φίλου. [ἐκ *from*]
28. τῶν κακῶν ἀνθρώπων μαθησόμεθα ἔργα κακά.
29. μανθάνεις ἃ λέγω;
30. ἐλευσόμεθα εἰς τὴν νῆσον ἧς ἄρχουσιν οἱ φίλοι.

5. Translate into Greek.

1. Shall we sacrifice to the gods in heaven?
2. Will you hear the wise [men/women]?
3. We shall trust the opinion of the good, but not of the wicked.
4. The island [over] which we shall rule is beautiful.
5. Were you hitting the unjust men with stones?
6. The island of the sun is ruled by the best people. (ὑπό + gen.)
7. Good [men] and good [women] will have their children educated.
8. The possessions of the wise and good [people] will be in common. (Ex. 4.12)
9. Unjust wealth will bring war and unjust deeds.
10. What [= that which] you are saying is unjust.

ἀεὶ κολοῖὸς παρὰ κολοιῷ ἰζάνει.

Birds of a feather flock together. [Lit. *A crow always perches beside a crow.*]

—Democritus

FIRST DECLENSION NOUNS

The first declension has many variations. Type I has -η as characteristic of the singular, as in δίκη, ἀρετή, etc. (1).

If the base of a first declension noun ends in ε, ι, or ρ, however, -α is found rather than -η in the singular (2). This -α is long in some words (-ᾱ) and short in others (-ᾶ), which does affect the accent in certain places. It is always long in the genitive and dative singular, but the length of the -αν in the accusative singular will be the same as that of the -α in the nominative.

There are also a few nouns with bases ending in letters other than ε, ι, or ρ which have -ᾶ in the nominative and accusative singular, but η in the genitive and dative singular (3). Nouns of these first three types are all *feminine*.

In addition, there are a number of masculine nouns of the first declension which end in -ης in the nominative singular (4), or in -ᾶς if the base ends in ε, ι, or ρ (5), with the genitive in -ου for both types (as in the 2nd decl. gen. sg.).

		Summary of Endings				
		(1)	(2)	(3)	(4)	(5)
		-η	(ε, ι, ρ) -α	-ᾶ/-ης	-ης (m.)	-ᾶς (m.)
Sg.	N	-η	-α	-ᾶ	-ης	-ᾶς
	G	-ης	-ας	-ης	-ου	-ου
	D	-ῆ	-α	-ῆ	-ῆ	-α
	A	-ῆν	-αν	-ᾶν	-ῆν	-ᾶν
	V				-ᾶ	-ᾶ
Pl.	N	-αι	Plural endings are the same for all types.			
	G	-ῶν				
	D	-αῖς				
	A	-ᾶς				

Examples:

		(1)	(2)	(2)
		δίκη <i>justice</i>	μοῖρα <i>fate</i>	χώρα <i>land</i>
Sg.	N	ἡ δίκη	ἡ μοῖρα	ἡ χώρα
	G	τῆς δίκης	τῆς μοίρας	τῆς χώρας
	D	τῆ δίκη	τῆ μοίρα	τῆ χώρα
	A	τὴν δίκην	τὴν μοῖραν	τὴν χώραν
Pl.	N	αἱ δίκαι	αἱ μοῖραι	αἱ χώραι
	G	τῶν δικῶν	τῶν μοιρῶν	τῶν χωρῶν
	D	ταῖς δίκαις	ταῖς μοίραις	ταῖς χώραις
	A	τὰς δίκας	τὰς μοίρας	τὰς χώρας

		(3) θάλαττα <i>sea</i>	(4) πολίτης <i>citizen</i> (ī)	(5) νεανίας <i>young man</i> (ĩ)
Sg.	N	ἡ θάλαττα	ὁ πολίτης	ὁ νεανίας
	G	τῆς θαλάττης	τοῦ πολίτου	τοῦ νεανίου
	D	τῇ θαλάττῃ	τῷ πολίτῃ	τῷ νεανίᾳ
	A	τὴν θάλατταν	τὸν πολίτην	τὸν νεανίαν
	V		πολίτα	νεανία
Pl.	N	αἱ θάλατται	οἱ πολῖται	οἱ νεανῖαι
	G	τῶν θαλαττῶν	τῶν πολιτῶν	τῶν νεανιῶν
	D	ταῖς θαλάτταις	τοῖς πολίταις	τοῖς νεανίαις
	A	τὰς θαλάττας	τοὺς πολίτας	τοὺς νεανίας

Besides these nouns, the adjectives with bases ending in ε, ι or ρ have -ᾱ in the feminine.

δίκαιος, δικαία, δίκαιον, *just*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	δίκαιος	δικαία	δίκαιον	δίκαιοι	δικαίαι	δίκαια
G	δικαίου	δικαίας	δικαίου	δικαίων	δικαίων	δικαίων
D	δικαίῳ	δικαίᾳ	δικαίῳ	δικαίοις	δικαίαις	δικαίοις
A	δίκαιον	δικαίαν	δίκαιον	δικαίους	δικαίας	δίκαια
V	δίκαιε					

Note on the Accent of Adjectives

The accent of adjectives, like that of most nouns, is persistent. In the genitive plural, the feminine form, if it is the same as the masculine and neuter, is accented like them.

Demonstrative Adjective-Pronouns

The three most important demonstratives are οὗτος (*this, that*), ὅδε (*this [here]*), ἐκεῖνος (*that [there]*). They are declined as follows:

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

Observations

1. Notice that οὗτος has initial τ where the article has it, but not where the article does not have it.
2. The endings are like those of the relative pronoun (i.e., the same as the -ος, -η, -ον adjectives except for the neuter singular nominative and accusative).
3. The spelling of the base is -ου where the ending is in an -o-sound and -αυ where the ending is in an -a or e-sound.
4. οὗτος refers to what is near in place, time, or thought, and so can mean *the latter* (i.e., *the one more recently mentioned*). It can also mean *the aforesaid* and generally refers to what precedes.

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ὅδε	ἥδε	τόδε	οἷδε	αἶδε	τάδε
G	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

Observations

1. ὅδε is formed by the article plus the enclitic particle -δε. It is, therefore, declined like the article, except that all forms are accented.
2. The fact that -δε is enclitic explains the accent of ἥδε, τήνδε, τούσδε, etc., which according to the rule should be circumflexed.
3. Meanings: ὅδε points with emphasis at someone or something. It also generally refers to what is near. It is sometimes used to mean *the following*. ὅδε may be used to call attention to the presence or approach of a person and in this sense should be translated *here* or *there*: Πλάτων δ' ὅδε . . . *but Plato here* . . . (and the speaker, Socrates in this case, would point to Plato).

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G	ἐκεῖνου	ἐκείνης	ἐκεῖνου	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις
A	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

Observations

1. ἐκεῖνος has the same endings and accents as οὗτος.
2. ἐκεῖνος sometimes appears as κεῖνος (especially in Herodotus and in poetry).
3. Meanings: *that*, ἐκεῖνος, generally refers to what is remote in place, time, or thought. Thus it can mean *the former*, and sometimes refers to what is to follow, as being unfamiliar and therefore remote.

Position

The demonstratives may be used as pronouns or as adjectives.

When used as adjectives in prose, they are used with the article, but are put in the predicate position:

οὗτος ὁ πολίτης or ὁ πολίτης οὗτος *this citizen*

The use of demonstratives is flexible and varies from writer to writer. You will learn more about them gradually by observation, but for the present should be content with knowing their forms and basic meanings.

Vocabulary

Nouns

ἀλήθεια, ἀληθείας, ἡ	<i>truth, reality</i>
γλῶττα, γλῶττης, ἡ also: γλῶσσα	<i>tongue, language (polyglot, glottology)</i>
δέσποινα, δεσποίνης, ἡ	<i>mistress, lady (fem. form of δεσπότης)</i>
δεσπότης, δεσπότου, ὁ	<i>master (despot)</i>
δημοκρατία, δημοκρατίας, ἡ	<i>democracy</i>
δικαστής, δικαστοῦ, ὁ	<i>judge, jurymen</i>
Εὐριπίδης, Εὐριπίδου, ὁ	<i>Euripides</i>
ἡμέρα, ἡμέρας, ἡ	<i>day (ephemeral)</i>
ἡσυχία, ἡσυχίας, ἡ	<i>rest, quiet, stillness</i>

θάλαττα, θαλάττης, ἡ also: θάλασσα, θαλάσσης	sea (thalassocracy)
θεά, θεᾶς, ἡ	goddess
μοῖρα, μοίρας, ἡ	fate, part, portion, lot
Μοῦσα, Μούσης, ἡ	Muse
ναύτης, ναύτου, ὁ	sailor (cf. Latin <i>nauta</i> , -ae, m.)
νεανίας, νεανίου, ὁ	youth, young man (< νέος)
οἰκία, οἰκίας, ἡ	house, dwelling (economic)
πεῖρα, πείρας, ἡ	test, trial, attempt (empiric)
ποιητής, ποιητοῦ, ὁ	poet (maker)
πολίτης, πολίτου, ὁ	citizen (politics, < πόλις city-state)
σκηνή, σκηνῆς, ἡ	tent, stage (scene)
στρατιώτης, στρατιώτου, ὁ	soldier (strategy)
συμφορά, συμφορᾶς, ἡ	misfortune (< φέρω)
ταμίας, ταμίου, ὁ	steward, dispenser, treasurer
τιμή, τιμῆς, ἡ	honor, esteem, office (timocracy)
ὕγεια, ὑγιείας, ἡ	health (hygiene)
φιλία, φιλίας, ἡ	friendship (< φίλος)
χώρα, χώρας, ἡ	land, country; place, position, (one's) post, station
ὥρα, ὥρας, ἡ	time (any fixed period), season, hour
ὥρα [ἔστί] + inf.	it is time to . . .

Adjectives

αἰσχρός, αἰσχροῦ, αἰσχρόν	shameful, ugly
ἄξιος, ἀξία, ἄξιον	worthy (axiom) (ἄξιός εἰμι, I deserve to)
δίκαιος, δικαία, δίκαιον	just (< δίκη) (δίκαιός εἰμι, I have the right to)
μικρός, μικρά, μικρόν	small (microwave)
νέος, νέα, νέον	new, young (Neoplatonic)
παλαιός, παλαιά, παλαιόν	ancient, old (palaeography)
πονηρός, πονηρά, πονηρόν	wicked (< πόνος)
φίλιος, φιλία, φίλιον	friendly (to + dative)
ἐκεῖνος, ἐκεῖνη, ἐκεῖνο	that
ὅδε, ἧδε, τόδε	this
οὗτος, αὕτη, τοῦτο	this, that

Prepositions

ἀπό	+ gen., away from, from
ἐκ	+ gen., out of, from

Vocabulary Note

1. On dialect differences. It is the -α which is originally the characteristic ending for the first declension. In the Attic and Ionic dialects it changed to -η; in Ionic even after ε, ι, and ρ. In an Ionic writer such as Herodotus one finds χώρη, οἰκίη, ἡμέρη where Attic has χώρα, οἰκία, ἡμέρα. In other dialects (Doric, Aeolic, etc.), -α is retained (ἀλάθεια, ἀμέρα, σκανά for ἀλήθεια, ἡμέρα, and σκηγή).

Another characteristic of Attic is the spelling ττ for σσ, as in θάλαττα for θάλασσα; γλωττα for γλώσσα of the other dialects. The tragedians and early writers of Attic prose, such as Thucydides, did not use the ττ, although it is known to have been in use at that time from inscriptions. Probably ττ seemed too provincial in the early period, when Ionic culture and literature were still the most important. Atticisms became respectable, however, when Attic became the top dialect.

2. A **δικαστής** is a member of a jury. Juries were made up of up to five hundred men, chosen by lot, fifty from each of the ten tribes. All (male) citizens over thirty were eligible for jury duty. Six thousand (six hundred from each tribe) were chosen annually as panels from which the jury would be drawn for each case, by an elaborate system of selection designed to prevent bribery (which nevertheless remained a problem). The great Athenian statesman Pericles introduced pay for the jury. The δικασταί not only heard the case and made the verdict, but set the penalty as well. The defense and the prosecution would each propose a sentence and the δικασταί would make a choice between the two possible penalties.

3. The original meaning of **μοῖρα** is *part*: a *portion* of land, a *division* of a people, a political *party*, a geographical or astronomical *degree*; and then the *lot* or *share* which falls to each person, especially in the distribution of booty. The word means the *lot* or rightful portion of an individual, but from this it came to mean the doom of death, mankind's inescapable lot. Thus μοῖρα came to have a fatalistic connotation and was personified first as the goddess of fate and then as the three Fates: Lachesis, who assigns the lot; Clotho, who spins the thread of life; and Atropos, who cuts it. In Greek folklore, the Μοῖραι come to the room where a child is born and at the time of birth determine his/her destiny, the whole course of life between birth and death.

4. The **Muses** were daughters of Zeus and Mnemosyne (Memory) and acted as patron deities of music, poetry, literature, and dance; in heaven they provided the gods with entertainment at the Olympian feasts. (Feasting being the Olympians' chief activity, the Muses kept very busy.) They inspired poets and gave them true knowledge. Homer calls on the Muse to tell him the story, to refresh his memory: Memory personified was their mother. Poets (both Greek and Latin) from Homer to the end of the Roman Empire celebrated the Muses as the inspiration for their art. Hesiod in the *Theogony* (lines 75 ff.) gives the following list of them:

ταῦτ' ἄρα Μοῦσαι ἄειδον Ὀλύμπια δώματ' ἔχουσαι
 ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
 Κλείω τ' Εὐτέρπη τε Θάλεια τε Μελπομένη τε
 Τερψιχόρη τ' Ἐράτω τε Πολύμνια τ' Οὐρανίη τε
 Καλλιόπη θ'· ἡ δὲ προφερεστάτη ἐστὶν ἀπασέων.

These things then the Muses sang, who have their homes
 on Olympus,
 Nine daughters born of great Zeus,
 Clio and Euterpe and Thalia and Melpomene and
 Terpsichore and Erato and Polymnia and Urania and
 Calliope; she is the greatest of them all.

A museum (μουσεῖον) is a place connected with the Muses and their arts, but, even in antiquity, the word had a literary and educational significance rather than a strictly religious one. Plato and Aristotle both organized their schools as associations of the Muses and their cult. The Museum at Alexandria was the most famous in antiquity. Scholars from all parts of the civilized world (i.e., the Mediterranean area) congregated there, and were generously supported by the government.

5. The word **σκηνή** originally meant *tent* or *booth* (a booth in the marketplace). Perhaps the Greek plays—before permanent theaters with stage buildings were erected—were first performed in front of a tent or hut from and to which the actors made their entrances and exits and in which they changed masks. Later the word continued to refer to the stage building or *scene*, as the background for the plays. οἱ ἀπὸ σκηνῆς are actors (as opposed to the chorus who enter or exit along the *parodoi* or side passages).

6. The article was originally a demonstrative and is generally so used in Homeric Greek. In Attic this original meaning can still be seen in such expressions as ὁ μὲν . . . ὁ δέ, *the one . . . the other*. (Also in the expressions τὸ καὶ τό, *this and that*, and τὸν καὶ τόν, *this man and that one*.) The relationship between article and demonstrative can be seen in the fact that ὅδε, ἧδε, τόδε is formed from the article, by the addition of the particle -δε. οὗτος is also from the article, perhaps with the article doubled as τούτου.

Exercise B

1. Determine to which of the five types of first-declension nouns each of the nouns in the vocabulary belongs.

2. Decline.

- | | | | |
|--------------|-------------------|-------------|--------------------|
| 1. ὁ ποιητής | 3. ἄξιος, -α, -ον | 5. ἡ ἡμέρα | 7. Εὐριπίδης (sg.) |
| 2. ἡ θεά | 4. ὁ ταμίας | 6. ἡ εἰρήνη | 8. ἡ γλῶττα |

3. Choose the correct adjective/article/demonstrative form to agree with the noun forms.

- | | | | |
|--------------|-------------|----------------|-------------|
| 1. πολῖται | a. καλός | b. καλαί | c. καλοί |
| 2. θάλατταν | a. κακήν | b. κακάν | c. κακάς |
| 3. ταμία | a. ἀξία | b. ἀξία | c. ἀξίῳ |
| 4. θεᾶς | a. τῆς | b. τᾶς | c. τοῦ |
| 5. σκηνήν | a. νεόν | b. νέην | c. νέαν |
| 6. δεσπότην | a. ταύτης | b. οὔτου | c. τούτου |
| 7. ποιητής | a. πονηρός | b. πονηρῆς | c. πονηρά |
| 8. πειρα | a. ταύτη | b. αὐτή | c. ταῦτα |
| 9. νεανίας | a. ταύτης | b. τούτου | c. τούτους |
| 10. ναύταις | a. αἰσχροῖς | b. αἰσχροῦ | c. αἰσχροῖς |
| 11. συμφοράν | a. ἄδικαν | b. ἄδικον | c. ἀδίκην |
| 12. δικασταί | a. ταί | b. αἱ | c. οἱ |
| 13. ὁδός | a. παλαιός | b. παλαιόν | c. παλαιά |
| 14. γλώττης | a. φιλίας | b. φιλίης | c. φιλίου |
| 15. Εὐριπίδη | a. αἰσχροῦ | b. καλῷ κάγαθῷ | c. ἀδίκη |
| 16. Μουσῶν | a. τούτων | b. ταυτῶν | c. αὐτῶν |

4. Translate and decline in Greek.

- | | |
|--------------------|-------------------------------------|
| 1. this citizen | 4. the immortal goddess |
| 2. that misfortune | 5. the shameful tongue |
| 3. the small tent | 6. the dishonest (unjust) treasurer |

Genitives of Separation and Agent; ὑπό

1. Genitive of Separation

The genitive case is used to denote separation (*from*). It can be used with verbs meaning remove, deprive, release, cease, etc., and with adjectives (as a rule with those that imply deprivation, or some such thing). With verbs of motion, a preposition is used: two of the most common prepositions used with a genitive of separation are:

ἀπό *away from, from*
 ἐκ *out of, from (from within)*

Cf. also παρά and πρὸς with the genitive.

2. The Genitive of Agent with ὑπό

A subdivision of the genitive of source is the genitive of *agent*. The person *by whom* the action of a passive verb is performed is put into the genitive case, in prose, usually with the preposition ὑπό, *by*.

πέμπονται ὑπὸ τῶν θεῶν *they are sent by the gods*

3. Other uses of ὑπό (under)

With gen. of place: *under, from under*

ὑπὸ γῆς	<i>under the earth</i>
τὰ ὑπὸ γῆς	<i>the things under the earth</i>

With dat.: *beneath, under, at the foot of* (locative dat.)

With acc.: *under* (to a place under: *terminal acc.*); of time: *at, during*

ὑπὸ Τροίαν ἰέναι	<i>to go under [the walls of] Troy</i>
ὑπὸ νύκτα	<i>at nightfall</i>
ὑπὸ τὴν εἰρήνην	<i>at the time of peace</i>

Exercise B (continued)

5. Translate.

1. ὁ σοφὸς βούλεται τὴν ἀλήθειαν λέγειν ἀεὶ.
2. οὗτος ὁ ἄνθρωπος οὐ μὲν σοφὸς ἐστὶ, γλώσση δὲ δεινός.
3. ὁ δὲ κόσμος ἤρχετο ὑπὸ τῆσδε τῆς θεᾶς;
4. ἐκεῖνος ὁ θεὸς ἦν ὁ δεσπότης ὁ τῆς θαλάττης.
5. ὁ δεσπότης καὶ ὁ δοῦλος οὐκ ἔσονταί ποτε φίλοι. [δοῦλος *slave*]
6. ὄδε ὁ ἀγαθὸς δικαστὴς οὐκ ἐλάμβανεν ἄδικα δῶρα.
7. Εὐριπίδης ἦν ὁ τῆς σκηνῆς σοφός.
8. οἱ ἐκ τῆς θαλάσσης εἰσὶν αἰσχροὶ καὶ ἄδικοι.
9. τὰ δὲ τῶν τῆς θαλάσσης θεῶν ἔργα ἐστὶ καλά.
10. Εὐριπίδης ὁ ποιητὴς ἔλεγε τάδε· ὅ τι καλὸν φίλον ἀεὶ. [ὅ τι *that which*]
11. τῆδε τῆ ἡμέρα ἐλευσόμεθα εἰς ἐκείνην τὴν μικρὰν νῆσον. [τῆδε τῆ ἡμέρα: *dative of time when, on this day*]
12. ὁ ἥλιος φέρει τὴν ἡμέραν.
13. καλὰ ἡ ἡσυχία καὶ ἡ εἰρήνη.
14. κακῶν θάλατταν ὁ κακὸς ἄνθρωπος φέρει.
15. οἱ θεοὶ καὶ αἱ θεαὶ πέμπουσι καὶ καλὰ καὶ κακά.
16. ὑπὸ τούτων τῶν δικαστῶν ἐκεῖνος ὁ σοφὸς κρίνεται.
17. ἀγαθῆ γὰρ μοῖρα ἄξεσθε ἡσυχίαν.
18. ὁ δίκαιος δικαστὴς κρίνει δίκην.
19. μοῖρα γὰρ ἐστὶ ἀποθνήσκειν τοὺς ἀνθρώπους καὶ δικαίους καὶ ἀδίκους. [*acc. subject of inf.*]
20. ὁ ναύτης ἔχει τὸν βίον ἐκ τῆς θαλάττης.
21. οὗτος ὁ νεανίας ἦν ποιητὴς.
22. οἱ ποιηταὶ ἐπαίδευσον τοὺς πολίτας καλὰ καὶ ἀγαθὰ.
23. ἐν δημοκρατίᾳ οἱ πολῖται βουλευόνται.

24. ὁ γὰρ νόμος καὶ ἡ βουλή ἄρχουσι τῶν πολιτῶν ἐν δημοκρατίᾳ.
25. ἡ ἡμέρα ἦδε ἀγαθὸν ἢ κακὸν οἴσει;
26. οἱ ποιηταὶ ἐλέγοντο τῶν Μουσῶν ταμίαι. [ἐλέγοντο *were said to be, were called*]
27. ὁ σοφὸς ἄνθρωπός ἐστι ταμίαις τῆς γνώμης καὶ τῆς γλώσσης.
28. οἱ θεοὶ καὶ αἱ θεαὶ ἦσαν οἱ ταμίαι οἱ τῶν ἐν τοῖς οὐρανοῖς.
29. συμφορὰ ἐστὶ κακὰ πράττειν.
30. ὁ Ζεὺς ἦν ταμίαις τῶν ψυχῶν καὶ τῶν ἀγαθῶν καὶ τῶν κακῶν.
31. τοῖς φίλοις τιμὰς ἐφέρομεν.
32. ὁ σοφὸς λόγος ἔξει τιμὴν ἀεὶ.
33. οἱ ἐν τιμαῖς ἄρχουσι τούτων τῶν πολιτῶν.
34. ὁ ἄδικος δικαστὴς ἐξεβάλλετο ἐκ τῆς τιμῆς. [ἐκ-βάλλω *cast out*]
35. ἡ ὑγίεια νομίζεται ἀγαθὸν τῷ βίῳ.
36. ἄριστον ἀνθρώποις ἡ ὑγίεια ἢ τῆς ψυχῆς.
37. ὁ κακὸς στρατιώτης λείπει τὴν χώραν.
38. ὥρα ἐστὶ βουλευέσθαι καὶ κρίνειν.
39. καλὰ τὰ ἔργα ἃ ἔπραττετο ὑπὸ τοῦ ἀγαθοῦ ποιητοῦ.
40. τῶν ἐν τιμαῖς ἔργον ἐστὶν ἄρχειν τῶν πολιτῶν δίκη καὶ ἀγαθῇ βουλῇ.
41. τὸ δίκαιον διορίζει τὰ καλὰ καὶ τὰ αἰσχρά. [διορίζω *distinguish*]
42. τὰ ἔργα τὰ τοῦ ἀγαθοῦ ποιητοῦ ἄξιά ἐστι τιμῆς.
43. ὁ τῆς σοφῆς λόγος ἄξιος τιμῆς τοῖς ἀνθρώποις.
44. ὁ ἄνθρωπος ὃς ἄδικα ἔπραττεν ἄξιος ἦν θανάτου;
45. οἱ δίκαιοι ἄξιοι ἐσονται τιμὴν καὶ δῶρα λαμβάνειν.
46. δίκαιοι οἱ πολῖται κολάζειν τοὺς ἀδίκους. [κολάζειν *to punish*]
47. δίκαιός εἰμι λέγειν τάδε. δίκαιαί ἐσμεν τάδε λέγειν.
48. οἱ πολῖται οὐς ἀπεκτείνετε οὐκ ἦσαν ἄξιοι θανάτου.
49. ἡ γὰρ θεὰ ἧ θύετε ἄξια τῶν δώρων.
50. οὐκ ἔστιν αἰσχρὸν τὴν ἀλήθειαν λέγειν.
51. οὐ δίκαιος εἶ ἀποκτείνειν τούσδε τοὺς ἀνθρώπους.
52. οὗτος ὁ ἄνθρωπος ξένος παλαιός ἐστιν.
53. τὸ μικρὸν παιδίον τοὺς μικροὺς λίθους οἴσεται.
54. ἡ μὲν τῶν νέων ἀρετὴ ἐστὶν ἀνδρεία, ἡ δὲ τῶν παλαιῶν ἐστὶν ἀγαθὴ βουλή. [ἀνδρεία *courage*]
55. ὁ πονηρὸς ἄξιος μικροῦ.
56. οἱ γὰρ ποιηταὶ νέοι ἀεὶ.
57. αἱ γνώμαι αἱ τῶν παλαιῶν ἄξια εἰσι πιστεύεσθαι;
58. ἄξιόν ἐστι πείθεσθαι τοῖς ἀνθρώποις οἱ λέγουσι τὰς ἀληθείας.
59. ἦδε ἡ χώρα φιλία ξένοις.
60. ἐκεῖνος ὁ στρατιώτης ὃς εἰρήνην ἄγειν ἐβούλετο φίλιος ἦν τοῖς πολίταις.
61. ἄξια λόγου τὰ ἔργα τὰ τῶν θεῶν καὶ τὰ μικρά.
62. οὗτοι μὲν ἐκείνοις ταῦτα ἔλεγον· ἐκεῖνοι δὲ τούτοις ἔλεγον τάδε.
63. οὐ δίκαια ἃ λέγεις· ἄδικον γὰρ πλοῦτον ἐθέλεις ἔχειν.

6. Translate into Greek.

1. It is time to go to that small island. (Ex. 5.38)
2. This man will not be a friend to his master.
3. The work of the good poet will be immortal forever.
4. On that day we were bringing gifts to the gods. (Ex. 5.11)
5. Will you sacrifice to the goddess who is killing the young men?
6. The good citizen will never have unjust wealth.
7. The wise [woman] said this [the aforesaid], but the poet said the following.
8. The opinion of the wise man will have honor.
9. The good soldier will never leave his place. (Ex. 5.37)
10. Do you wish to have the friendship of these people, but not of the gods?
11. This [woman] who is freeing that [man] is worthy of honor.

7. Make up sentences in Greek using the following words.

1. ἀγαθός, ἡμέρα, ὄδε, φέρω
2. θεά, θύω, ὅς/ῆ/ὄ, ἄδικος, ὄδε/ῆδε/τόδε
3. ἀλήθεια, ἀγαθός, λέγω
4. ἄνθρωπος, δῶρον, ἐκεῖνος, οὗτος, φέρω
5. ἄνθρωπος, βουλεύω, ὦρα

Crasis

In both prose and verse, a vowel or diphthong at the end of one word may contract with a vowel or diphthong at the beginning of another word. This is called *crasis* (*a mixing*); an apostrophe, called the coronis (´), is used to mark it:

τάγαθά	for	τὰ ἀγαθά
καλὸς κάγαθός	for	καλὸς καὶ ἀγαθός
ᾠριστε	for	ὦ ᾠριστε
τάνθρώπων	for	τὰ ἀνθρώπων
ᾠνθρωποι	for	οἱ ᾠνθρωποι

Readings

1. κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἦν αἰεὶ καὶ ἔστιν καὶ ἔσται πῦρ.

—Heraclitus

[τις *one, anyone* (m. nom. sg.). ἐποίησεν *made* (3rd sg. aor.). πῦρ *fire* (neut. nom./acc. sg.).]

2. ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.
—Menander
[φῶς *light* (acc.)]
3. ὥρα τὰ πάντα τοῦ βίου κρίνει καλῶς.
—Menander
[τὰ πάντα *all things* (acc.). καλῶς *adverb* (-ως = -ly).]
4. ξένους ξένιζε, καὶ σὺ γὰρ ξένος γ' ἔση.
—Menander
[ξένιζε *entertain!* (2nd sg. imper.). σὺ *you* (nom.). γ' = γε *at least.*]
5. ἀνὴρ δίκαιος πλοῦτον οὐκ ἔχει ποτέ.
—Menander
[ἀνὴρ *man* (masc. nom. sg.)]
6. θάλασσα κλύζει πάντα τὰνθρώπων κακά.
—Euripides
[κλύζει *washes* (3rd sg. pres.). πάντα *all* (n. nom./acc. pl.). τὰνθρώπων = τὰ ἀνθρώπων.]
7. οὐδὲν κακὸν μικρὸν ἔστιν.
—Demetrius (*On Style*)
[οὐδὲν *nothing* (neut. nom./acc. sg.)]
8. ὁ νέος ἔσται νέος.
—Greek Proverb
9. οὐ πόλεμον ἀγγέλλεις.
—Greek Proverb (meaning *that is good news*)
10. θύειν με μέλλει καὶ κελεύει βῆ λέγειν.
—Aristophanes
[με *me* (m./f. acc. sg.). μέλλω *be about to, intend to* (+ inf.). κελεύω *order, bid*. βῆ *ba-a-a.*]
11. οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει.
—Aeschylus
[δοκεῖν *to seem* (infinitive). θέλει = ἐθέλει.]
12. ὄν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.
—Menander
[φιλοῦσιν (they) *love* (3rd pl.)]
13. χαῖρε, θάλασσα φίλη.
—Greek Anthology
[χαῖρε *hail, hello.*]

14. πρὸς υἰὸν ὀργὴν οὐκ ἔχει χρηστὸς πατήρ.
—Menander
[υἰός, -οῦ, ὁ *son*. ὀργή, -ῆς, ἡ *anger*; πατήρ *father* (m. nom. sg.).]
15. οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς
ἔργον δικαίας τέκτονος. τάδ' ὦδ' ἔχει.
—Aeschylus, *Agamemnon*
[Clytemnestra over Agamemnon's dead body. ἐμὸς πόσις *my husband* (nom. sg.). νεκρὸς *corpse* (nom. sg.). δεξιός, -ά, -όν *right*. χερὸς (= χειρὸς) *hand* (gen.). τέκτονος *worker* (m./f. gen. sg.). τάδ' ὦδ' ἔχει *this is how it is*.]
16. αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκὶ ὄνθρωποι τῶν συμφορῶν.
—Herodotus
[οὐκί = οὐχί. ὄνθρωποι = οἱ ἄνθρωποι.]
17. αἶ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους.
—Appian
[τε *and* (enclitic). ποιοῦσι *make* (3rd pl.). μακρολόγος = μακρός (*long*) + λόγος.]
18. πάντα μὲν τὰ νέα καὶ καλὰ ἐστίν.
—Demetrius (*On Style*)
[πάντα see readings 3 and 6 above.]
19. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν.
—Luke
[θησαυρός, -οῦ, ὁ *treasury*. προφέρω *bring forth*. καρδία, ας, ἡ *heart*.]

An invitation to dinner (from a 3rd c. C.E. papyrus)

καλεῖ σε Εὐδαίμων δειπνήσαι ἐν τῷ γυμνασίῳ ἐπὶ τῷ στέψει τοῦ υἱοῦ
αὐτοῦ Νείλου τῆ α ἀπὸ ὥρας η.
*Eudaimon invites you to dine in the gymnasium at the crowning of his son Neilos
on the 1st starting at 2:00 p.m. [Lit. from the eighth hour].*

ἐτεῆ δὲ οὐδὲν ἴδμεν· ἐν βυθῷ γὰρ ἡ ἀλήθεια.
*In reality we know nothing: for the truth is in
an abyss.*

—Democritus

GREETINGS



When Aigeus, king of Athens, makes his entrance in Euripides' *Medea* (663), these are his first words. This is a clear example of the use of everyday speech combined with the formal diction of tragedy in Euripidean dialogue.

Photo by L. J. Luschnig.

Αἰγεύς: Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

Μήδεια: ὦ χαῖρε καὶ σύ, παῖ σοφοῦ Πανδίωνος, Αἰγεῦ.

Aigeus: Medea, hello. For no one knows a better way
than this to address friends and wish them well.

Medea: Hello to you too, Aigeus, son of Pandion the wise.

These ancient greetings are still heard in Modern Greek: *χαῖρε* (familiar form, for close friends and relatives, young children, and animals), *χαίρετε* (polite form for everybody else: **αι** is now pronounced like *ε*, and *χ* is more like a heavy h-sound or a light ch-sound, though the exact sound depends on geography). *Καλημέρα* and *καλησπέρα* (*good day* and *good evening*) are more common greetings. The pronunciation is nearly the same as in classical Greek, except that *η* is now pronounced the same as *ι*, as are *ει*, *οι*, *υ*. By far the most common greeting, used for both hello and good-bye, is *γεια σου*, also shortened to just *γεια* [from *ὕγεια health* + *σου your*].

LESSON IV

Aorist Active and Middle, Aspect, Indirect Statement

In this lesson you will learn the aorist active and middle (the third principal part), the concept of aspect, and the syntactical construction of indirect statement. Most important, you will be ready for your first extended reading, from Plato's Meno.

AORIST ACTIVE AND MIDDLE: THE THIRD PRINCIPAL PART

The Aorist is a secondary (or past) tense. It is used for a single act in past time, or one regarded as a single act, as opposed to the imperfect, which is used for continuous or habitual action in past time.

Imperfect ἔλυον *I was releasing, used to release, kept on releasing,
tried to release*

Aorist ἔλυσα *I released*

The aorist, like the future, has separate forms for the middle and passive.

There are two forms of the aorist called, for convenience, first and second aorist. These differ in formation and conjugation, but not in meaning and use. If a verb has a first aorist, it will not have a second aorist (there are a few exceptions to this rule, but they will be dealt with as needed).¹ The first aorist is formed regularly from the present stem. To form the second aorist, changes usually take place in the verb stem. The two types correspond to our regular and irregular (weak and strong) verbs:

	Present	Past (= aorist)	Past Participle
Regular	look	looked	looked
Irregular	sing	sang	sung
	see	saw	seen
	drink	drank	drunk

¹ English *hang* has two pasts, *hung* (general) and *hanged* (used of an execution): they *hung* the picture but they *hanged* the man.

Note that in the three irregular verbs there is a variation in the stem vowel in the different forms. This is also common in the Greek verbs with second aorists: it is known as vowel gradation or ablaut.

Like the imperfect and the other secondary tense, the pluperfect, the aorist (both first and second) is augmented, but only in the indicative. The infinitive and all moods other than the indicative are *not* augmented.

The aorist active indicative, first person singular, is the third principal part of a verb. Fully deponent verbs, of course, have no aorist active. Deponents are divided into two classes, those that have their aorists in the middle and those with passive aorists, called respectively middle or passive deponents.

Formation and Conjugation of the First Aorist

1. Vowel and Mute Stems (Sigmatic Aorist)

Vowel Stems

Augment (ε) + stem + σ + -α (tense sign) + secondary endings (the secondary endings show slight modifications in the active of the first aorist):

		First Aorist Endings			
		Active	Middle		
Sg.		-σ-α	1st	-σ-αμην	<i>I</i>
		-σ-αζ	2nd	-σω <[-σ-ασο]	<i>you</i>
		-σ-ε(v)	3rd	-σ-ατο	<i>he/she/it</i>
Pl.		-σ-αμεν	1st	-σ-αμεθα	<i>we</i>
		-σ-ατε	2nd	-σ-ασθε	<i>you</i>
		-σ-αν	3rd	-σ-αντο	<i>they</i>
Inf.		-σ-αι		-σ-ασθαι	<i>to</i>

Note

These endings differ from the other secondary endings mainly in that they do not have the thematic vowel ο or ε; rather, -α- is the characteristic vowel of the first aorist endings. Notice that this α is short.

Example: λύω, aorist ἔλυσα

		Active	Middle	
Sg.		ἔλυσα	1st	ἐλύσάμην
		ἔλυσαζ	2nd	ἐλύσω
		ἔλυσε(v)	3rd	ἐλύσατο
Pl.		ἐλύσαμεν	1st	ἐλύσαμεθα
		ἐλύσατε	2nd	ἐλύσασθε
		ἔλυσαν	3rd	ἐλύσαντο
Inf.		λύσαι		λύσασθαι

Note: the first aorist infinitive active is accented on the penult: λῦσαι, βουλευῶσαι, γράψαι.

Mute (Consonant) Stems

Before the -σ- of the first aorist, mute stems undergo the same orthographic changes as in the future:

a labial (π, β, or φ) + σ becomes ψ

πέμπω: ἔπεμψα (future, πέμψω)

γράφω: ἔγραψα (future, γράψω)

a palatal (κ, γ, or χ) + σ becomes ξ

ἄρχω: ἤρξα (future, ἄρξω)

πράττω: ἔπραξα (future, πράξω) (stem: πραγ-)

a dental (τ, δ, or θ) drops out before σ (ζ also drops out)

πείθω: ἔπεισα (future, πείσω)

These forms are conjugated in the same way as the vowel stems; the -σ- is present in the double consonants ψ and ξ.

2. The Liquid/Nasal First Aorist

Many verbs with stems ending in μ, ν, λ, or ρ (the nasals and liquids) do not add -σ- to form the first aorist. The combinations μσ, νσ, λσ and ρσ were generally avoided in Greek.

Note on the stem of the liquid first aorist

Compensatory Lengthening: In the formation of the liquid first aorist, the sigma is lost and, to make up for this loss, the stem vowel of the verb is often lengthened, according to the following pattern: ε becomes ει; α becomes η.

Formation: Augment + stem + -α- with the secondary endings:

	Stem	Aorist
μένω	μεν-	ἔμεινα
ἀγγέλλω	ἀγγελ-	ἤγγειλα
φαίνω	φαν-	ἔφηνα
κρίνω	κριν-	ἔκρινα

These are conjugated in the same way as ἔλυσα.

	Active		Middle
Sg.	ἡγγεῖλα	1st	ἡγγεῖλάμην
	ἡγγεῖλας	2nd	ἡγγεῖλω
	ἡγγεῖλε(ν)	3rd	ἡγγεῖλατο
Pl.	ἡγγεῖλαμεν	1st	ἡγγεῖλάμεθα
	ἡγγεῖλατε	2nd	ἡγγεῖλασθε
	ἡγγεῖλαν	3rd	ἡγγεῖλαντο
Inf.	ἀγγεῖλαι		ἀγγεῖλασθαι

Exercise A

1. a. Fill in the accent.
b. Parse and translate.
c. Give each in the opposite number.

1. ἡγγεῖλας	11. ἐπεισω	21. ἐτειναμεν*
2. ἡκουσαμεν	12. ἐμεινα	22. ἐστείλατο*
3. ἀπεκτεῖναν	13. ἠθελησατε	23. ἡκουσας
4. ἠρξαντο	14. ἐθυσσαμεθα	24. ἐλεξεν
5. ἐπράξατε	15. ἐνομισαντο	25. ἐπεμψω
6. ἐγράψατο	16. ἐκρινασθε	26. ἐπαυσαν
7. ἐβουλευσαμεθα	17. ἐλεξαν	27. ἐτειναν*
8. ἐδεξαμην	18. ἐλυσω	28. ἠρξας
9. ἐπεμψασθε	19. ἐφηνα	29. ἐκριναν
10. ἐπαυσε	20. ἐπαιδευσαμην	30. ἠθελησε

* τείνω *stretch*; στέλλω *send*

2. a. Fill in the accent.
b. Parse and translate the form.
c. Give each in the corresponding form of the middle.

1. ἀκουσαι	4. λεξαι	7. πεμψαι	9. ἀρξαι
2. ἀγγεῖλαι	5. κρῖναι	8. πεισαι	10. βουλευσαι
3. φηναι	6. παυσαι		

3. For each of the following present forms, give the corresponding form in the imperfect, future, and aorist.

Example: λύεις — impf. ἔλυες, fut. λύσεις, aor. ἔλυσας

- | | | |
|----------------|--------------|----------------|
| 1. λύετε | 6. νομίζειν* | 11. παύομαι |
| 2. δέχει | 7. γράφουσι | 12. φαίνομεν* |
| 3. μένεις* | 8. δέχεσθαι | 13. πέμπεσθε |
| 4. παιδευόμεθα | 9. ἀγγέλλει* | 14. βουλευέσθε |
| 5. ἀποκτείνω* | 10. πείθεται | 15. ἄρχονται |

*omit future

Formation and Conjugation of The Second Aorist

The second aorist is a thematic tense: it has a vowel, *ο* or *ε*, added to the stem before the endings. Note the accent of the infinitive.

Formation: Augment + second aorist stem + secondary endings (the same endings as for the imperfect):

	Active		Middle
Sg.	-ον	1st	-ο-μην
	-εϛ	2nd	-ου < [ε-σο]
	-ε(ν)	3rd	-ε-το
Pl.	-ο-μεν	1st	-ο-μεθα
	-ε-τε	2nd	-ε-σθε
	-ο-ν	3rd	-ο-ντο
Inf.	-εῖν		-έσθαι

The Second Aorist Stem

There is no one way in which second aorists are formed, but variation in the stem vowel of the verb is a general characteristic. Learn the second aorist from the principal parts: the stem is found by removing the augment and personal ending. Often the second aorist stem shows the root (the most basic part) of the verb:

	Aorist Stem	Second Aorist
λείπω	λιπ-	ἔλιπον
λαμβάνω	λαβ-	ἔλαβον
βάλλω	βαλ-	ἔβαλον
γίνομαι	γεν-	ἐγενόμην
μανθάνω	μαθ-	ἔμαθον

There are some other kinds of changes which certain verbs undergo in the formation of the second aorist.

Examples:

	Aorist Stem	Second Aorist
ἄγω	ἄγαγ-	ἤγαγον A reduplication (doubling) of the present stem ἀγ- to ἀγαγ-.

	Aorist Stem	
		Second Aorist
ἔχω	σχ-	ἔσχον This stem is related to that of the future σχήσω.
φέρω	ένεγκ-	ἤνεγκον. This is also a reduplication, but unrelated to the present; a comparison could be made between this verb and the English verb <i>go, went</i> , in which the parts are taken from different verb stems.
ἔρχομαι	έλθ-	ἦλθον Note that the second aorist of this verb is active in form as well as in meaning, and has a different root from the present.

Example of Second Aorist, λείπω, aorist stem, λιπ-:

	Active		Middle
Sg.	ἔλιπον	1st	ἐλιπόμην
	ἔλιπες	2nd	ἐλίπου
	ἔλιπε(ν)	3rd	ἐλίπετο
Pl.	ἐλίπομεν	1st	ἐλιπόμεθα
	ἐλίπετε	2nd	ἐλίπεσθε
	ἔλιπον	3rd	ἐλίποντο
Inf.	λιπεῖν		λιπέσθαι

Note

The endings are the same as those of the imperfect, but even so, it is generally easy to distinguish the two tenses, because the imperfect is always formed from the present stem, and the second aorist from a different, usually simplified, stem.

Exercise A (continued)

4. a. Fill in the accent.
b. Translate.
c. Change to the opposite number.

1. ἡγαγοντο	4. ἐλαβεσθε	7. ἐγενετο
2. ἦλθομεν	5. ἤνεγκον	8. ἐλίπου
3. ἐσχον	6. ἐλιπες	9. ἐμαθον

5. a. Fill in the accent.
b. Give corresponding present and future forms.

1. λιπειν	3. ἐνεγκειν	5. λαβειν
2. γενεσθαι	4. μαθειν	6. ἐλθειν

6. For each of the present forms give the corresponding imperfect, future, and aorist.

- | | | |
|-----------|------------|--------------|
| 1. ἄγω | 4. φέρουσι | 6. λείπομεν |
| 2. ἔχεις | 5. ἔρχεται | 7. μανθάνετε |
| 3. γίγναι | | |

Principal Parts

A review of the principal parts, both regular and irregular, of verbs given in the previous lessons follows. Forms not yet treated are in brackets. An asterisk (*) indicates irregular verbs: pay special attention to the verbs so marked. Be sure that you know the meanings of all the verbs. Many of these verbs, though irregular, do follow a pattern.

*ἀγγέλλω	[ἀγγεῶ]	ἠγγεῖλα
*ἄγω	ἄξω	ἠγαγον (ἀγαγ-)
*ἀκούω	ἀκούσομαι	ἠκουσα
*ἀποθνήσκω	[-θανούμαι]	ἀπέθανον
*ἀποκτείνω	[-κτενῶ]	ἀπέκτεινα
ἄρχω	ἄρξω	ἠῤῥα
*βάλλω	[βαλῶ]	ἔβαλον
βουλεύω	βουλεύσω	ἐβούλευσα
*βούλομαι	βουλήσομαι	(passive aorist [X])
*γίγνομαι	γενήσομαι	ἔγενόμην
γράφω	γράψω	ἔγραψα
δέχομαι	δέξομαι	ἐδεξάμην
*ἐθέλω	ἐθελήσω	ἠθέλησα
*ἔρχομαι	ἐλεύσομαι	ἠλθον (ἐλθ-)
*ἔχω	ἔξω / σχήσω	ἔσχον (σχ-)
θύω	θύσω	ἔθυσα
*κρίνω	[κρινῶ]	ἔκρινα
*λαμβάνω	λήψομαι	ἔλαβον
λέγω	λέξω	ἔλεξα (εἶπον)
*λείπω	λείψω	ἔλιπον
λύω	λύσω	ἔλυσα
*μανθάνω	μαθήσομαι	ἔμαθον
*μένω	[μενῶ]	ἔμεινα
νομίζω	[νομιῶ]	ἐνόμισα
παιδεύω	παιδεύσω	ἐπαίδευσα
*πάσχω	πείσομαι	ἔπαθον
παύω	παύσω	ἔπαυσα
πείθω	πείσω	ἔπεισα
πέμπω	πέμψω	ἔπεμψα
πιστεύω	πιστεύσω	ἐπίστευσα
*πράττω (πραγ-)	πράξω	ἔπραξα
*φαίνω	[φαινῶ]	ἔφηνα
*φέρω	οἴσω	ἠνεγκον (ἐνεγκ-), ἠνεγκα

Note on finding the aorist stem

The aorist stem is found by removing the augment and the personal ending. You have to know what the form looks like without its augment to form and recognize infinitives and the other dependent moods, and to recognize at a glance what verb a particular aorist is from. You may have some difficulty recognizing augmented forms beginning with η , which represents lengthened ϵ or α . In most cases it can be determined whether an η represents an augmented ϵ or α from the relationship of the aorist to the present. For example: $\dot{\eta}\rho\zeta\alpha$, first aorist of $\acute{\alpha}\rho\chi\omega$, will have $\acute{\alpha}\rho\zeta$ - as its aorist stem because the η simply represents a lengthened α . Similarly $\dot{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$ ($\acute{\alpha}\gamma\gamma\epsilon\iota\lambda$ -) from $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$; $\dot{\eta}\kappa\omicron\upsilon\sigma\alpha$ ($\acute{\alpha}\kappa\omicron\upsilon\sigma$ -) from $\acute{\alpha}\kappa\omicron\upsilon\acute{\omega}$; $\dot{\eta}\gamma\alpha\gamma\omicron\nu$ ($\acute{\alpha}\gamma\alpha\gamma$ -) from $\acute{\alpha}\gamma\omega$; $\dot{\eta}\theta\acute{\epsilon}\lambda\eta\sigma\alpha$ ($\acute{\epsilon}\theta\acute{\epsilon}\lambda\eta\sigma$ -) from $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omega$. The only real difficulty arises in aorists that bear little or no resemblance to the other principal parts, such as $\dot{\eta}\nu\epsilon\gamma\kappa\omicron\nu$ ($\acute{\epsilon}\nu\epsilon\gamma\kappa$ -), aorist of $\phi\acute{\epsilon}\rho\omega$; or $\dot{\eta}\lambda\theta\omicron\nu$ ($\acute{\epsilon}\lambda\theta$ -) from $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$. In such cases, the aorist stem is given in the vocabulary along with the aorist indicative.

Notes on Time and Aspect

The second aorist stem often represents the simplest form of the verb. It is frequently the present that has something added: $\lambda\acute{\epsilon}\iota\pi\omega$, $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, etc. are lengthened forms. $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ and $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, and several other verbs of their class, have the whole syllable $-\alpha\nu-$ as well as an additional nasal added to form the present stem; their roots are $\mu\alpha\theta-$ and $\lambda\alpha\beta-$, respectively. We may say that this simplest form of the verb (the root) contains the basic meaning of the verb—but why is it found in the aorist rather than the present? The aorist is in fact the simplest tense. The meaning of the term *aorist* (from the Greek $\acute{\alpha}\omicron\rho\iota\sigma\tau\omicron\varsigma$) is *unlimited*, and it is so called because it has none of the limitations of repetition, continuance, or completion that the other tenses have: it refers to a simple act (in the indicative, in past time). The present refers to action going on, in progress; the imperfect to continued or repeated action, again, action in progress; the perfect to completed action. This is what we mean by the *aspect* of Greek tenses: the tenses refer not only to time (as present, past, or future) but also to the character of the action, whether it is in progress, simply taking place, or finished.

As has been mentioned above, the augment was originally a floating temporal particle and only later became attached to the verb. In Homer, secondary tenses of the indicative often appear without the augment. Only the indicative has the augment, and it is only in the indicative that the aorist is strictly a past tense. That is, the infinitive, optative, subjunctive, and imperative (all unaugmented forms) usually express aspect rather than time. An aorist infinitive (except in indirect statement, which will be treated below) differs in meaning from a present infinitive only in that the present refers to the action as going on, the aorist to a single act. (The present and aorist infinitives are by far the most commonly used of the infinitives.) The infinitive is a verbal noun and therefore does not express time any more than a noun does.

Examples:

λύειν	<i>to be releasing</i>
λύσαι	<i>to release</i>
γίγνεσθαι	<i>to go through the process of becoming</i>
γενέσθαι	<i>to become</i>

A linguistic note

The original stem of the verb ἔχω is σεχ-. Initial σ often changes to the rough breathing, leaving us with ἔχω. The difficulty in pronouncing two successive aspirations (the rough breathing and the aspirated consonant χ) caused the change to ἔχω. In the future, however, when the second aspiration is lost in the combination of χ + σ = ξ, the first aspiration is free to return, giving ἔξω. The aorist ἔσχω, with the stem σεχ-, is from the original stem σεχ-, with the stem vowel's total disappearance (by vowel gradation). The irregular imperfect εἶχον has also been affected by the original initial σ that dropped out. The augment εἰ is really a syllabic (or ε) augment resulting from ε-ε (ε-σ-εχον): εἰ is the regular contraction for ε-ε.

Compound Verbs

Compound verbs are most commonly formed by prefixing a preposition to the verb. In these compounds, the meaning of the verb is the fundamental part, with the prepositional prefix modifying it more or less. The most important thing to remember at this point is that the augment is added after the preposition: that is, the verb is augmented and not the preposition, as ἀποκτείνω, aorist ἀπ-έκτεινα. Prepositions ending in a vowel drop that vowel before the vowel of the augment, by elision (περί and πρό are exceptions to this rule). There are some other changes that take place when prepositions are added to verbs.

1. ἀπό, κατά, ἐπί, μετά, ὑπό before a rough breathing change their final consonant to an aspirated form (having dropped the vowel by elision):

ἀφαιρέω	<i>take down, take away</i>	ἀπό + αἰρέω
καθίστημι	<i>set down</i>	κατά + ἵστημι
ἐφίημι	<i>send to</i>	ἐπί + ἵημι
μεθίστημι	<i>change</i>	μετά + ἵστημι
ὑφαρπάζω	<i>filch, snatch away from under</i>	ὑπό + ἀρπάζω

2. ἐξ before a vowel, ἐκ before a consonant:

ἐκβάλλω	<i>throw, put out</i>	aorist, ἐξέβαλον
ἐκφέρω	<i>bring forth</i>	future, ἐξοίσω

3. ἐν, σύν before a labial (π, β, φ) become ἐμ- and συμ-:

ἐμβάλλω	<i>throw, put in</i>	aorist, ἐνέβαλον
συμβαίνω	<i>come to pass, happen</i>	aorist, συνέβην
συμβάλλω	<i>throw together</i>	aorist, συνέβαλον

ἐν, σύν before a palatal (γ, κ, χ) become ἐγ-, συγ-:

ἐγγράφω	<i>inscribe</i>	aorist, ἐνέγραψα
συγχρονέω	<i>be contemporary with</i>	(cf. χρόνος)
συγγίγνομαι	<i>keep company with</i>	aorist, συνεγενόμην
συγκομίζω	<i>bring together</i>	aorist, συνεκόμισα

συν before λ becomes συλ- (ἐλ- is not very common, but ἐλλείπω, ἐνέλιπον):

συλλέγω	<i>collect</i>	aorist, συνέλεξα
συλλύω	<i>help in loosing</i>	aorist, συνέλυσα
συλλαμβάνω	<i>take with one</i>	aorist, συνέλαβον

συν before σ or ζ becomes συ- (this does not happen to ἐν):

συζῶ	<i>live with</i>	(σύν + ζάω, <i>live</i>)
συστέλλω	<i>draw together</i>	(σύν + στέλλω)

Exercise B

1. a. Put in the correct accent.
- b. Parse and translate.
- c. Give the opposite number for each form.

1. ἦγαγε	9. ἀπεθανον	17. ἐπεισας	24. ἐγενοντο
2. ἐγενομην	10. ἐλαβομεθα	18. ἐλαβομην	25. ἦγαγομεθα
3. ἦλθετε	11. ἐγενετο	19. ἦγαγετε	26. ἦγαγου
4. ἐλιπομεν	12. ἐλιποντο	20. ἐμαθομεν	27. ἐφηνα
5. ἠνεγκεσθε	13. ἐσχετε	21. ἐλιπες	28. ἐσχομεν
6. ἐμαθες	14. ἐλιπεν	22. ἐλυσω	29. οἴσουσιν
7. ἐλαβον	15. ἠνεγκου	23. ἐπαθον	30. ἀπεθνησκον
8. ἐβαλου	16. ἐμαθετο		

2. Parse.

1. λαβεῖν	5. γενέσθαι	9. βαλέσθαι	13. μαθεῖν
2. σχεῖν	6. ἐνεγκεῖν	10. ἀποθανεῖν	14. λαβέσθαι
3. ἀγαγεῖν	7. βαλεῖν	11. λιπέσθαι	15. ἐνεγκέσθαι
4. μαθέσθαι	8. ἐλθεῖν	12. παθεῖν	

3. For each of the following imperfect forms, give the corresponding form in the aorist.

- | | | | |
|--------------|----------------|--------------|-------------|
| 1. ἐλάμβανον | 4. ἐγίγνοντο | 7. ἐγίγνου | 9. ἤρχόμεθα |
| 2. ἔφερες | 5. ἐμανθάνομεν | 8. ἐλείπομην | 10. εἶχε |
| 3. ἦγετε | 6. ἐβάλλετο | | |

4. Compounds: for each of the following present forms, give the corresponding imperfect, future, and aorist.

- | | |
|--------------------|---|
| 1. ἀπέχω | <i>be away</i> |
| 2. ἐκφέρεσθε | <i>carry out/away</i> |
| 3. εἰσβάλλει | <i>throw into (fut. εἰσβαλεῖ)</i> |
| 4. ἀποφαίνομεν | <i>show forth (fut. ἀποφانوῦμεν)</i> |
| 5. περιγίνομαι | <i>get the better of</i> |
| 6. προφέρετε | <i>bring forth</i> |
| 7. ἐμβάλλεται | <i>throw into (fut. ἐμβαλεῖται)</i> |
| 8. ὑποτείνουσι | <i>stretch under, strain tight (ὑπό + τείνω, ἔτεινα)(fut. ὑποτενοῦσι)</i> |
| 9. ἀποθύομεθα | <i>pay off a vow</i> |
| 10. εἰσπράττεις | <i>get in, exact a debt</i> |
| 11. συλλαμβάνονται | <i>collect, gather together</i> |
| 12. ἐγγράφει / -η | <i>inscribe</i> |

INDIRECT STATEMENT

Irregular Verb, φημί *say*

Principal Parts: φημί, φήσω, ἔφησα

Only the present system is irregular; the future and first aorist are conjugated like λύσω, ἔλυσα. φημί, like εἰμί, belongs to the class of verbs known as -μι verbs, and like εἰμί is enclitic in the present indicative (except for the second person singular).

	Present		Imperfect
Sg.	φημί	1st	ἔφην
	φής	2nd	ἔφησθα or ἔφης
	φησί	3rd	ἔφη
Pl.	φαμέν	1st	ἔφαμεν
	φατέ	2nd	ἔφατε
	φασί	3rd	ἔφασαν
Inf.	φάναι		

Constructions after verbs of saying and thinking

There are in Greek several ways of quoting a statement or thought indirectly. The construction to be used depends on the introductory verb of saying or thinking. The three ways of expressing indirect quotations are: (1) with ὅτι or ὡς, *that* and a finite verb (similar to English usage); (2) with the infinitive and subject accusative (similar to Latin usage); and (3) with the participle (see Lesson VII).

Of the verbs of *saying*, φημί regularly takes the infinitive construction; εἶπον (infinitive εἰπεῖν), *I said*, takes ὅτι or ὡς with the indicative (or optative); and λέγω in the active usually takes the ὅτι/ὡς construction; in the passive, the infinitive. Verbs of *thinking* or *believing* such as νομίζω usually take the infinitive construction. Verbs of *seeing*, *hearing*, and *learning* usually take the participle construction [VII].

1. In indirect statements after ὅτι or ὡς, each verb retains both the mood and tense of the direct quotation. (After past tenses the optative is often used [XIII]):

Direct	Indirect
μανθάνω, <i>I understand</i>	λέγω ὅτι μανθάνω, <i>I say that I understand</i> λέγει ὅτι μανθάνει, <i>he/she says that he/she understands</i>

Sometimes ὅτι introduces a direct quotation (quotation marks had not yet been invented): εἶπον ὅτι ἱκανοὶ ἐσμεν, *they said "we are able"* (Xenophon, *Anabasis*).

2. The verbs φημί and νομίζω (among others) take a construction in which the verb of the original statement is changed to the infinitive of the corresponding tense, as the following examples illustrate:

Direct	Indirect
γράφω, <i>I am writing</i>	νομίζω γράφειν, <i>I think that I'm writing</i> νομίζει γράφειν, <i>he thinks that he is writing</i> *ἐνόμισα γράφειν, <i>I thought that I was writing</i> *ἐνόμισε γράφειν, <i>she thought that she was writing</i>
γράψω, <i>I shall write</i>	νομίζω γράψαι, <i>I think that I will write</i> νομίζομεν γράψαι, <i>we think that we will write</i> *ἐνόμισα γράψαι, <i>I thought that I would write</i>
ἔγραψα, <i>I wrote</i>	νομίζω γράψαι, <i>I think that I wrote</i> νομίζει γράψαι, <i>he thinks that he wrote</i> *ἐνόμισα γράψαι, <i>I thought that I had written</i>

*Note: the tense of the English translation changes to comply with the rules of English tense sequence. In Greek, the tense of the infinitive remains the same because the infinitive still represents the same tense of the indicative. The present infinitive can also be used to stand for the imperfect indicative. In Greek, the tense of the indirect statement is relative to the time of the main verb: present tense for action at the same time, future for later action, aorist for earlier action.

The Subject of the Infinitive in Indirect Statement

1. In the examples given above, the subject of the indirect statement has been omitted. If the subject of the infinitive is the same as the subject of the main verb (i.e., the verb of saying or thinking), then it is usually omitted, unless it is to be emphasized. In that case it will be in the nominative (because it agrees with the subject of the main clause), and anything that agrees with it will be nominative.

The infinitive can stand for any person and number: ἔφην γράφειν, *I said that I was writing*; the infinitive stands for the first person singular. ἔφασαν γράφειν, *they said that they were writing*; the infinitive stands for the third person plural.

2. If the subject of the infinitive is different from that of the main verb, then it goes into the accusative case and it may not be omitted:

αὕτη γράφει, *this woman is writing*

νομίζω αὐτήν γράφειν, *I think that this woman is writing*

ὁ πολίτης ἐστὶ καλός, *the citizen is good*

νομίζω τὸν πολίτην εἶναι καλόν, *I think that the citizen is good*

But, ὁ πολίτης νομίζει εἶναι καλός, *the citizen thinks that he (himself) is good*

In the last example, καλός is nominative because it refers to the same subject as that of the main verb.

Exercise C

1. Go over the list of principal parts (p. 89) and classify the various verbs. Which have first aorist, liquid first aorist, second aorist? Which are deponent, which semi-deponent? Which have futures in the middle?

2. a. Conjugate the following in the aorist (active and middle); include infinitives.

1. παύω

4. κρίνω

2. μανθάνω

5. δέχομαι (mid. only)

3. ἀποθνήσκω (act. only)

6. ἀποκτείνω (act. only)

2. b. Conjugate orally in full, giving all forms you know.

1. λύω

4. λαμβάνω

2. ἔρχομαι

5. ἀκούω

3. φαίνω

3. Parse and translate.

1. ἔφη	16. ἐβουλευσάμεθα	31. ἐπράξατε	46. βάλλειν
2. ἦρχον	17. λείπειν	32. ἐλύσαντο	47. πέμπουσι
3. ἔφερον	18. γράψαι	33. ἦρχετο	48. ἐκρίνομεν
4. μείναι	19. ἐλεύσει	34. σχεῖν	49. φησί
5. λύεις	20. νομίσαι	35. γίγνεσθαι	50. ἐξέφερον
6. ἐλύσω	21. ἔρχεσθε	36. γενήσεσθαι	51. δέξασθαι
7. λιπεῖν	22. σχήσειν	37. φῆναι	52. βουλήσονται
8. λήψει	23. νομίζειν	38. ἔξουσιν	53. ἔσεσθαι
9. βαλεῖν	24. ἀπέκτειναν	39. πάσχομεν	54. εἶναι
10. φέρεις	25. ἦνεγκον	40. ἐλεύσεται	55. ἐκρίναμεν
11. παύσω	26. ἀκοῦσαι	41. ἔθυσαν	56. ἀπέθνησκον
12. πεῖσαι	27. γενέσθαι	42. ἐπαύσω	57. οἴσειν
13. γράψει	28. ἐδέξαντο	43. οἰσόμεθα	58. φαίνεται
14. ἔφηναν	29. φάναι	44. κρίνομεν	59. ἀπέκτεινον
15. πείσειν	30. ἄρχονται	45. εἶ	60. ἔφασαν

4. Translate the following (direct followed by indirect statement).

- σοφὴ ἐστίν. νομίζουσι τήνδε εἶναι σοφὴν.
- οὗτος ὁ πολίτης ἐστὶ ἀγαθός. νομίζω τοῦτον τὸν πολίτην εἶναι ἀγαθόν.
- ἐκεῖνος ὁ νεανίας ἐστὶ ποιητής. ἐκεῖνος ὁ νεανίας νομίζει εἶναι ποιητής. νομίζεις ἐκεῖνον τὸν νεανίαν εἶναι ποιητήν;
- ἐλευσόμεθα εἰς τὴν νῆσον. ἐνομίζομεν ἐλεύσεσθαι εἰς τὴν νῆσον. ἔφαμεν ταύτας εἰς τάσδε τὰς νήσους ἐλεύσεσθαι.
- ὁ λίθος ἔχει ψυχὴν. ὁ σοφὸς νομίζει τὸν λίθον ἔχειν ψυχὴν. ἔφη τὸν λίθον ἔχειν ψυχὴν.
- οἱ ποιηταὶ ἐπαίδευον τοὺς πολίτας. ἐνόμισαν τοὺς ποιητὰς παιδεύειν τοὺς πολίτας.
- οὗτος ὁ ἄνθρωπος ἦνεγκε καλὰ δῶρα τοῖς θεοῖς. νομίζετε τοῦτον τὸν ἄνθρωπον ἐνεγκεῖν καλὰ δῶρα τοῖς θεοῖς; οὗτος ὁ ἄνθρωπος ἔφη ἐνεγκεῖν καλὰ δῶρα τοῖς θεοῖς.
- ὁ πονηρὸς ἀπέκτεινε τοὺς φίλους. τὸν πονηρόν φαμεν ἀποκτείνειν τοὺς φίλους.
- ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν ὁ χρόνος. ὁ ποιητὴς ἔφη τὸν χρόνον ἄγειν πρὸς φῶς τὴν ἀλήθειαν. [φῶς, τό *light*]
- ἐλύσατο αὕτη τὸ παιδίον. ἔφασαν ταύτην λύσασθαι τὸ παιδίον.

5. Translate into Greek (to practice indirect statement).

- The children will bring stones.
We think that the children will bring stones.
The children said that they would bring stones.
- We went to that island.
We think that we went to that island.
They said that they had gone to that island.
- The soul of man is immortal.
The poets say that the soul of man is immortal.

4. That wise man was put to death [ἀποθνήσκω, active voice] by the unjust citizens.
I thought that the wise man had been put to death by the unjust citizens.
5. This man whom they wish to kill speaks the truth.
They denied that this man whom they wished to kill was speaking the truth. [deny = say not = οὐ φημι]

6. Write the following as indirect statements, using forms of φημί or νομίζω.

1. ὁ σοφὸς ἄνθρωπος λέγει τὴν ἀλήθειαν αἰεί.
2. ὁ ἀγαθὸς δικαστὴς οὐκ ἔλαβε τὰ ἄδικα δῶρα.
3. οἱ χρηστοὶ ἠνεγκον τιμὰς τοῖς φίλοις.
4. ὁ ἀγαθὸς στρατιώτης οὐ λείπει τὴν χώραν.

7. Translate.

1. ἠγγειλεν ὁ ἄγγελος πόλεμον; [ὁ ἄγγελος *the messenger*]
2. ἠγάγομεν τὰ δῶρα ταῖς θεοῖς, αἱ ἔχουσι τὰς οἰκίας ἐν οὐρανῷ.
3. ἤκουσα τοῦ σοφοῦ, ὃς τὴν ἀλήθειαν ἔλεγεν.
4. ἀπέθανον οἱ ἀγαθοὶ στρατιῶται ὑπὸ τῶν ἀδίκων πολιτῶν.
5. οὗτοι γὰρ ἐκείνους ἀπέκτειναν λίθοις παρὰ νόμον.
6. οἱ θεοὶ ἦρχον τοῦ κόσμου.
7. οἱ ξένοι ἔβαλον τοὺς πολίτας λίθοις.
8. ὁ μὲν ποιητὴς ἔφη τὴν ἀλήθειαν λέγειν. οἱ δὲ πολῖται οὐκ ἐπέισαντο αὐτῷ. [αὐτῷ = *him*, dat.]
9. ἐκείνη τῇ ἡμέρᾳ ἐβουλεύσασθε. [dative of time when: *on, at*]
10. ἔγραψας τῷ φίλῳ;
11. ἐδεξάμην τοὺς ξένους οἱ ἔφερον τὰ καλὰ δῶρα.
12. λιπεῖν μὲν Ἑλλάδα ἠθελήσαμεν· μείναι δὲ ἐβούλου. [*Ἑλλάδα Greece*, acc.]
13. εἰς λόγους τοῖς πολίταις ἦλθον οἱ ξένοι.
14. ἐνόμισα μὲν τοῦτον τὸν ποιητὴν πλοῦτον σχεῖν· ἔσχε δὲ οὐ.
15. ἔφασαν τοὺς πολίτας παθεῖν ὑπὸ τῶν ἀδίκων λόγων.
16. οὐκ ἔκριναν· οὐ γὰρ κρίνεσθαι ἐβούλοντο.
17. τῆδε τῇ ὥρᾳ ἔλαβε τὴν χώραν.
18. τὰ παιδιά ἐμάθεν ἐσθλὰ ἀπ' ἐσθλῶν.
19. οἱ χρηστοὶ ἐπαιδεύσαντο τὰ παιδιά ὑπὸ τῶν ποιητῶν.
20. οἱ μὲν ἄνθρωποι ἔθυσαν καλὰ δῶρα τοῖς θεοῖς· οὗτοι δ' οὐκ ἤκουσαν ἐκείνων.
21. ὁ νόμος ἔπαυσε τὸν δικαστὴν τῶν κακῶν ἔργων.
22. ἐνόμισαν γὰρ τὸν δικαστὴν, ὃς δῶρα ἔλαβεν, ἄξιον εἶναι θανάτου.
23. οἱ ἀγαθοὶ ἐπίστευσαν τῇ ἀρετῇ.
24. ὁ ἥλιος ἠνεγκε τὸν βίον.
25. ἡ αἰσχρὰ ἔπεμψε κακὰ δῶρα πρὸς τὴν βασιλείαν ἣν ἀποκτεῖναι ἐβούλετο.
26. ὁ ταμίας ἔπραξεν ἀγαθὰ.
27. αἰεὶ ἔφηνε τὴν ἀρετὴν ὁ σοφός.
28. αἱ μὲν ἐκείνὰ φασιν, αἱ δὲ ταῦτα.

Vocabulary

ἀλλά (ἀλλ')	<i>but, but rather</i>
ἄλλος, ἄλλη, ἄλλο	<i>other, another (declined like ἐκεῖνος) (τί ἄλλο, what else)</i>
γε	<i>at least (postpos., enclitic particle, used to emphasize a word; sometimes attached to the word: ἔμοιγε, to me at least. In conversation it is often to be translated yes.)</i>
γινώσκω, γνώσομαι	<i>know (cf. γνώμη) (aor. [XII])</i>
δή	<i>of course, indeed, quite (postpos. emphatic particle)</i>
δήπου	<i>probably, doubtless, I presume (often with a touch of irony) (οὐ δήπου certainly not, is it not so)</i>
δικαιοσύνη, -ης, ἡ	<i>righteousness, justice</i>
δικαίως	<i>justly (adv. of δίκαιος)</i>
ἀδίκως	<i>unjustly (adv. of ἄδικος)</i>
δοκεῖ	<i>it seems, he/she seems (from δοκέω [XI]) (δοκοῦσι(ν) they seem; δοκεῖν to seem; δοκεῖ μοι it seems to me)</i>
εἶπον	<i>said (aorist, defective vb. for present λέγω)</i>
μάλιστα	<i>especially; an emphatic yes, of course</i>
μή	<i>not (to be further explained)</i>
οἶομαι	<i>think</i>
οἶος, οἶα, οἶον	<i>such, what a</i>
οἶός τέ εἰμι	<i>be able</i>
οἶον	<i>as, such as</i>
οὖν	<i>therefore, then, in fact, at all events (post- pos. particle)</i>
σοφροσύνη, -ης, ἡ	<i>soundness of mind, discretion, moderation, self-control</i>
τε	<i>and (postpos. enclitic, follows the word it is connecting) (. . . τε . . . καί both . . . and; . . . τε . . . τε both . . . and)</i>
τοιούτος, τοιαύτη, τοιοῦτον	<i>such, of such a kind, such as this</i>
χαίρω	<i>rejoice (+ dat., rejoice in, enjoy; χαῖρε (sg.), χαίρετε (pl.), hello)</i>

Exercise C (continued)

8. Translate.

1. οἱ ἄνθρωποι οὐκ ἐπιθυμοῦσι τῶν κακῶν. [-οῦσι, 3rd pl. ending of contract verb, ἐπιθυμέω *desire*, + gen.]
2. οὐκ οἶομαι τὰ κακὰ ἀγαθὰ εἶναι.
3. οἱ μὲν ἐπιθυμοῦσιν τῶν ἀγαθῶν, οἱ δὲ τῶν κακῶν.
4. εἶπεν ὁ Μένων ὅτι ἡ ἀρετὴ ἐστὶ βούλεσθαι τὰ ἀγαθὰ.
5. ἐνόμισε τὰ ἀγαθὰ εἶναι ὑγιειάν τε καὶ πλοῦτον.
6. οἱ ἄνθρωποι βούλονται τὰ ἀγαθὰ γενέσθαι αὐτοῖς. [γενέσθαι + dat., *to belong*. αὐτοῖς *to them*, dat.]
7. οὐ γινώσκουσι τὰ κακὰ ὅτι κακὰ ἐστίν.
8. ὁ ἄδικος οὐχ οἷός τε ἐστὶ πορίζεσθαι τὰ ἀγαθὰ. [οἷός τε εἶναι *to be able*; πορίζω *provide*; mid. *procure*]
9. οὐδεὶς βούλεται κακὸς εἶναι. [οὐδεὶς *no one*]
10. ὁ ποιητὴς ἔφη τὴν ἀρετὴν εἶναι καλοῖς χαίρειν.

Vocabulary For Readings

ἄρα	<i>then</i> (postpositive particle, denoting interest or surprise)
ἄρα	an interrogative particle which leaves the question open (need not be translated)
ἀργύριον, ἀργυρίου, τό	<i>silver, coin</i>
ἐγώ / ἐμοί, μοι	<i>I / to me (dat.)</i>
εἴπερ	<i>if in fact, even if, if indeed</i> (emphatic form of εἰ, <i>if</i>)
ἐπιθυμέω	<i>set one's heart upon</i> (a thing), <i>long for, desire</i> (+ gen.) (contract verb [XI])
ἐπιθυμητής, ἐπιθυμητοῦ, ὁ	<i>one who longs for; lover, follower</i>
ἕτερος, ἕτερα, ἕτερον	<i>one or the other of two</i>
ἦ	<i>in truth</i> (affirmative particle); <i>is it that?</i> (interrogative particle)
καίπερ	<i>even, although</i> (usually with participles)
καλέω	<i>call</i> (contract verb [XI])
κινδυνεύω	<i>run the risk, be likely to</i>
ναί	<i>yes</i>
ὁμοίως	<i>in like manner</i>
ὅμως	<i>still, nevertheless, all the same</i>
ὀσίως	<i>piously</i>
οὐκοῦν	<i>(not) . . . then?; therefore</i> (interrogative)
πορίζω	<i>bring about, provide; mid. furnish oneself with, procure</i>

πόρος, πόρου, ὁ	means of passing; way, means of achieving, acquiring
πότερον	introduces a double question, whether
πότερον . . . ἢ	whether . . . or
σύ / σοι	you / to you (dat.)
τοῖνον	well then, well now, then (a colloquial particle used mostly in dialogue)
χρυσίον, χρυσίου, τό	gold, piece of gold (dimin. of χρυσός)

Reading

Selections from Plato's Meno (77b–c; 78a–b and c–e)

Socrates (Σωκράτης) and Meno (Μένων), a young Thessalian gentleman, are discussing the problem of whether virtue (ἀρετή) can be taught. Socrates, disclaiming any knowledge of his own, first wants to discover what virtue is. Because this is your first reading of connected prose, you may not grasp everything the first time through it. Since this is a conversation, aiming at some degree of verisimilitude, there are a number of elliptical sentences. Pay special attention to the use of the particles.

Meno: Δοκεῖ τοῖνον μοι, ὦ Σώκρατες, ἀρετὴ εἶναι, καθάπερ ὁ ποιητὴς λέγει, ‘χαίρειν τε καλοῖσι καὶ δύνασθαι’ καὶ ἐγὼ τοῦτο λέγω ἀρετὴν, ἐπιθυμοῦντα τῶν καλῶν δυνατὸν εἶναι πορίζεσθαι.

Socrates: Ἄρα λέγεις τὸν τῶν καλῶν ἐπιθυμοῦντα ἀγαθῶν ἐπιθυμητὴν εἶναι;

Meno: Μάλιστα γε.

[*καθάπερ* just as. *καλοῖσι* = καλοῖς. *δύνασθαι* to be capable (of it). *ἐπιθυμοῦντα* (participle, m. acc. sg.) *desiring*; with *τὸν* the one who desires (+ gen.). *δυνατὸν εἶναι* to be able (to).]

Socrates: Ἄρα ὡς ὄντων τινῶν οἱ τῶν κακῶν ἐπιθυμοῦσιν, ἐτέρων δὲ οἱ τῶν ἀγαθῶν; οὐ πάντες, ὄριστε, δοκοῦσί σοι τῶν ἀγαθῶν ἐπιθυμεῖν;

Meno: Οὐκ ἔμοιγε.

[*ὡς ὄντων τινῶν* (assuming) that there are some. . . *πάντες* all (people: m. nom. pl.). *ὄριστε* = ὦ ἄριστε (voc.) my good man.]

Socrates: Ἀλλὰ τινες τῶν κακῶν;

Meno: Ναί.

[*τινες* (encl.) some (people: m./f. nom. pl.). Understand *ἐπιθυμοῦσι*. *ναί* = yes.]

Socrates: Οἰόμενοι τὰ κακὰ ἀγαθὰ εἶναι, λέγεις, ἢ καὶ γινώσκοντες ὅτι κακὰ ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν;

[*οἰόμενοι* thinking (participle, m. nom. pl.). *γινώσκοντες* (participle, m. nom. pl.). *αὐτῶν* them (gen. pl.).]

Meno: Ἀμφότερα ἔμοιγε δοκεῖ.

[**ἀμφότερα** *both* (things).]

Socrates: Ἡ γὰρ δοκεῖ τίς σοι, ὦ Μένων, γινώσκων τὰ κακὰ ὅτι κακὰ ἐστὶν ὅμως ἐπιθυμεῖν αὐτῶν;

Meno: Μάλιστα.

[**τις** *anyone* (m. nom. sg.). **γινώσκων** (participle m. nom. sg.).]

Socrates: Τί ἐπιθυμεῖν λέγεις; ἢ γενέσθαι αὐτῶ;

Meno: Γενέσθαι· τί γὰρ ἄλλο;

[**γενέσθαι αὐτῶ** *to be/belong to him* (dat. of possession).]

Socrates: Ἔστιν οὖν ὅστις βούλεται ἄθλιος καὶ κακοδαίμων εἶναι;

Meno: Οὐ μοι δοκεῖ, ὦ Σώκρατες.

[**ὅστις** *anyone who* (m. nom. sg.). **ἄθλιος**, -α, -ον *unhappy*. **κακοδαίμων** *unlucky* (m./f. nom. sg.).]

Socrates: Οὐκ ἄρα βούλεται, ὦ Μένων, τὰ κακὰ οὐδεὶς, εἴπερ μὴ βούλεται τοιοῦτος εἶναι. τί γὰρ ἄλλο ἐστὶν ἄθλιον εἶναι, ἢ ἐπιθυμεῖν τε τῶν κακῶν καὶ κτᾶσθαι.

[Repeated negatives reinforce the negative idea. **οὐδεὶς** *no one* (m. nom. sg.). **κτᾶσθαι** *to possess* (pres. inf.).]

Meno: Κινδυνεύεις ἀληθῆ λέγειν, ὦ Σώκρατες· καὶ οὐδεὶς βούλεσθαι τὰ κακὰ.

Socrates: Οὐκοῦν νῦν δὴ ἔλεγες, ὅτι ἐστὶν ἡ ἀρετὴ βούλεσθαι τε τὰγαθὰ καὶ δύνασθαι;

[**ἀληθῆ** *the truth* (*true things*) (n. nom./acc. pl.). **οὐδεὶς** *understand is likely*. **νῦν δὴ** *just now*. **τὰγαθὰ** (*crasis*).]

Meno: Εἶπον γάρ.

[**γάρ** in conversation is often equivalent to *yes*.]

Socrates: Τὰγαθὰ φῆς οἷόν τ' εἶναι πορίζεσθαι ἀρετὴν εἶναι;

Meno: Ἔγωγε.

Socrates: Ἀγαθὰ δὲ καλεῖς οὐχὶ οἷον ὑγίειάν τε καὶ πλοῦτον;

Meno: Καὶ χρυσίον λέγω καὶ ἀργύριον κτᾶσθαι καὶ τιμὰς ἐν πόλει καὶ ἀρχάς.

[**ἐν πόλει** *in the city*.]

Socrates: Εἶεν· χρυσίον δὲ δὴ καὶ ἀργύριον πορίζεσθαι ἀρετὴ ἐστὶν, ὡς φησι Μένων, ὁ τοῦ μεγάλου βασιλέως πατρικὸς ξένος, πότερον προστιθεῖς τούτῳ τῷ πόρῳ, ὦ Μένων, τὸ δικαίως καὶ ὀσίως, ἢ οὐδὲν σοι διαφέρει, ἀλλὰ κἄν ἀδίκως τις αὐτὰ πορίζεται, ὁμοίως σὺ αὐτὰ ἀρετὴν καλεῖς;

Meno: Οὐ δήπου, ὦ Σώκρατες.

[**εἶεν** *O.K., very well*. **τοῦ μεγάλου βασιλέως** *of the great king* (the King of Persia: gen. sg.). **πατρικὸς** *hereditary, ancestral*. **προστιθεῖς** *you add to* (+ dat.). **οὐδὲν** *nothing* (n. nom./acc. sg.). **οὐδὲν διαφέρει** *it makes no difference*. **κἄν . . .** *even if one acquires them unjustly . . .* **αὐτὰ** *them*.]

Socrates: Ἀλλὰ κακίαν.

[**κακία**, -ας, ἡ (opp. of ἀρετή).]

Meno: Πάντως δῆπου.

[**πάντως** *absolutely, altogether*.]

Socrates: Δεῖ ἄρα, ὡς ἔοικε, τούτῳ τῷ πόρῳ δικαιοσύνην ἢ σωφροσύνην ἢ ὀσιότητα προσεῖναι, ἢ ἄλλο τι μόριον ἀρετῆς· εἰ δὲ μή, οὐκ ἔσται ἀρετή, καίπερ ἐκπορίζουσα τὰγαθά.

[**δεῖ** *it is necessary* + inf. **ὡς ἔοικε** *as it seems*. **ὀσιότητα** *piety* (acc. sg.). **προσεῖναι**, inf. of πρόσσειμι *be added to, belong to*. **ἄλλο τι μόριον** *some other part*. **εἰ δὲ μή** *but if not, otherwise*. **ἐκπορίζουσα** *acquiring* (f. nom. sg.).]

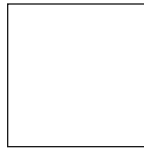
Σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

Syntax is the death of me.

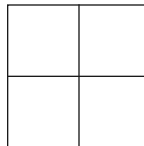
—Palladas

Meno and Mathematics

Plato's early dialogues make frequent use of mathematical examples. In the *Meno*, Socrates tries to demonstrate his contention that knowledge is innate in humans and that what we seem to be learning is really remembering. To do this he questions a young slave from Meno's household, who has no formal schooling, about a geometrical problem. Socrates draws a square (τετράγωνον χωρίον) in the dirt.

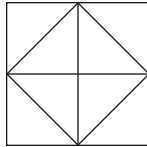


Then he draws lines that go through the middle of each side.



He asks the slave how to make a square that is double the size of the smaller square and the boy suggests doubling the length of the smaller square's sides. But the larger square (the length of whose sides is double that of the smaller squares) clearly contains four squares equal in size, making it four times (τετράκις) the size of the smaller square.

Finally, having demonstrated the boy's ignorance, Socrates draws a line from corner to corner (γραμμή ἐκ γωνίας εἰς γωνίαν) called a diagonal (διάμετρον) which cuts the first square in half. The square of this diagonal will produce a square that is half the size of the larger square and therefore twice the size of the smaller square. The young slave agrees to the truth of this demonstration. Q.E.D. or not? That part is trickier because Socrates is trying to prove that the boy's new understanding comes, not from anything Socrates has taught him, but from recovering knowledge he already had.



Put another way, the proof amounts to the Pythagorean theorem: in any right triangle, the area of the square whose side is the hypotenuse is equal to the sum of the areas of the squares on the other two sides. Besides their interest in mathematics, Pythagoras and Plato shared a belief in metempsychosis or transmigration of souls.

LESSON V

Third Declension

In this lesson you will learn the third declension, and complete the major patterns of nouns.

THIRD DECLENSION NOUNS

The third declension presents some difficulties because of the variety of base endings, which bring about some variations in the declension. Familiarity will resolve the difficulties.

The endings given below are added to the base of the noun, which is usually found by removing the -ος ending from the genitive singular, which is always given in the vocabulary. If you learn these basic endings thoroughly, the variations will make more sense. It is now more important than ever to learn both nominative and genitive, as the pattern which a word is to follow is only clear if both forms are known. The base is often not complete in the nominative.

	m. and f.		n.
Sg.	variable; often -ς	N	base
	-ος	G	-ος
	-ῖ	D	-ῖ
	-ᾶ [or -v]	A	same as nom.
	(like nom. or base)	V	same as nom.
Pl.	-ες	N	-ᾶ
	-ων	G	-ων
	-σῖ(v)	D	-σῖ(v)
	-ᾶς	A	-ᾶ

For convenience in teaching and learning, we divide the third declension nouns into consonant bases and vowel bases.

Third Declension Consonant Bases

The examples below show some of the more common types of consonant bases. Look at each example, then consult the notes about it.

The accent of these nouns is usually persistent, but monosyllabic bases accent the ultima in the genitive and dative, singular and plural (e.g., κλώψ, base κλωπ-, gen. sg. κλωπός, dat. sg. κλωπί, gen. pl. κλωπῶν, dat. pl. κλωψί).

		Labial	Palatal	Dental (1)	Dental (2)
		ὁ κλώψ	ἡ κύλιξ	ἡ ἐλπίς	ὁ/ἡ ὄρνις
Base		κλωπ- <i>thief</i>	κυλικ- <i>drinking cup</i>	ἐλπίδ- <i>hope</i>	ὄρνιθ- <i>bird</i>
Sg.	N	κλώψ	κύλιξ	ἐλπίς	ὄρνις
	G	κλωπός	κύλικος	ἐλπίδος	ὄρνιθος
	D	κλωπί	κύλικι	ἐλπίδι	ὄρνιθι
	A	κλώπα	κύλικα	ἐλπίδα	ὄρνιν
	V	κλώψ	κύλιξ	ἐλπί	ὄρνι
Pl.	N	κλωπες	κύλικες	ἐλπίδες	ὄρνιθες
	G	κλωπῶν	κυλίκων	ἐλπίδων	ὄρνιθων
	D	κλωψί	κύλιξι	ἐλπίσι	ὄρνισι
	A	κλώπας	κύλικας	ἐλπίδας	ὄρνιθας
Rules		1, 2	1, 2	1, 2, 4	1, 2, 4
		v-base	-ovt-	Neuter dental	
		ὁ/ἡ δαίμων	ὁ ἄρχων	τὸ ὄνομα	
Base		δαίμον- <i>divinity</i>	ἄρχοντ- <i>ruler</i>	ὄνοματ- <i>name</i>	
Sg.	N	δαίμων	ἄρχων	ὄνομα	
	G	δαίμονος	ἄρχοντος	ὀνόματος	
	D	δαίμονι	ἄρχοντι	ὀνόματι	
	A	δαίμονα	ἄρχοντα	ὄνομα	
	V	δαῖμον	ἄρχον		
Pl.	N	δαίμονες	ἄρχοντες	ὀνόματα	
	G	δαιμόνων	ἀρχόντων	ὀνομάτων	
	D	δαίμοσι	ἄρχουσι	ὀνόμασι	
	A	δαίμονας	ἄρχοντας	ὀνόματα	
Rules		2, 3	2, 3	2, 3	

Notes on the Consonant Bases

- ς is the nominative singular ending of masculine and feminine nouns of the third declension except those with the base ending in ν, ρ, or -ovt-.

2. -ς of the nominative and -σι of the dative plural cause the same orthographic changes as in the futures and first aorists of verbs, that is:
- A labial (π, β, φ) + σ → ψ (e.g., κλώψ, base κλωπ-, dat. pl. κλωψί).
 - A palatal (κ, γ, χ) + σ → ξ (e.g., κύλιξ, base κυλικ-, dat. pl. κύλιξι).
 - A dental (τ, δ, θ) is dropped before -σ- (e.g., ἐλπίς, base ἐλπιδ-, dat. pl. ἐλπίσι; ὄρνις, base ὄρνιθ-, dat. pl. ὄρνισι). (Cf. also the neuter plural nouns of the ὄνομα type: base ὄνοματ-, dat. pl. ὀνόμασι.) -οντ- bases have -ουσι in the dative plural, for -οντσι: both ν and τ are dropped before -σ-, and the base vowel is lengthened to compensate for the loss of two consonants: ο is lengthened to ου.
3. To form the nominative of bases in ν, ρ, σ, and -οντ-, no σ is added, but the last vowel is lengthened to form the nominative:

Nominative	Base
δαίμων	δαιμον-
ἄρχων	ἀρχοντ-
ρήτωρ	ρήτορ-

Note that ν, ρ, and σ are the only consonants which can end a word in Greek. So, τ is dropped from the -οντ- type for the nominative singular, e.g., ἄρχων, base ἀρχοντ-; and from the -ατος (genitive) type of neuter nouns, as ὄνομα, ὀνόματος; base ὄνοματ-.

4. The accusative singular ending is usually -α for consonant bases, both masculine and feminine, but -ν is used for dental bases if the dental is preceded by an unaccented ι or υ (in which case, the dental is dropped from the acc. singular):

	Nom.	Base	Acc. sg.	Accent on -ι-
	ἐλπίς	ἐλπιδ-	ἐλπίδα	yes
BUT:	ὄρνις	ὄρνιθ-	ὄρνιν	no
	χάρις	χαριτ-	χάριν	no

This will be easier to remember if you are in the habit of pronouncing the words aloud.

There are a number of other types of third declension consonant base nouns, but the ones given are the most common and will be sufficient for now.

Exercise A

1. Parse and give form of article to agree with each.

- | | | |
|-------------|-------------|-------------|
| 1. κλώπα | 6. ἐλπίδα | 11. ὄνομα |
| 2. ὀνόματι | 7. ἀρχοντι | 12. δαίμοσι |
| 3. ἀρχοντος | 8. κύλικος | 13. ἀρχουσι |
| 4. δαίμονες | 9. ἐλπίσι | 14. ῥήτορες |
| 5. ὄρνιν | 10. ὄρνιθος | 15. κλωπῶν |

2. Decline with the article.

1. θεράπων, θεράποντος ὁ	<i>attendant</i>
2. ἀπίς, ἀπίδος, ἡ	<i>shield</i>
3. θαῦμα, θαύματος, τό	<i>marvel</i>
4. χάρις, χάριτος, ἡ	<i>grace</i>
5. νύξ, νυκτός, ἡ	<i>night</i>
6. ὕδωρ, ὕδατος, τό	<i>water</i>
7. Ἕλλην, Ἕλληνας, ὁ	<i>Greek</i>

Third Declension Vowel Bases

		-εὺς nouns	-ι or -υ bases		neuters in -ος: -εσ- base
		ὁ βασιλεύς <i>king</i>	ἡ πόλις <i>city</i>	τὸ ἄστυ <i>town</i>	τὸ γένος <i>race</i>
Sg.	N	βασιλεύς	πόλις	ἄστυ	γένος
	G	βασιλέως	πόλεως	ἄστεως	γένους
	D	βασιλεῖ	πόλει	ἄστει	γένει
	A	βασιλέα	πόλιν	ἄστυ	γένος
	V	βασιλεῦ	πόλι		
Pl.	N	βασιλεῖς /-ῆς	πόλεις	ἄσθη	γένη
	G	βασιλέων	πόλεων	ἄστεων	γενῶν
	D	βασιλεῦσι	πόλεσι	ἄσθεσι	γένεσι
	A	βασιλέας	πόλεις	ἄσθη	γένη

Syncopated Nouns

	ὁ πατήρ <i>father</i>		ὁ ἀνὴρ <i>man</i>	
	Sg.	Pl.	Sg.	Pl.
N	πατήρ	πατέρες	ἀνὴρ	ἄνδρες
G	πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D	πατρί	πατράσι	ἀνδρί	ἀνδράσι
A	πατέρα	πατέρας	ἄνδρα	ἄνδρας
V	πάτερ		ἄνερ	

Declined like πατήρ are: ἡ μήτηρ, μητρός *mother*; ἡ θυγάτηρ, θυγατρὸς *daughter*; and ἡ γαστήρ, γαστρὸς *belly*.

Notes for Vowel Bases and Syncopated Nouns

1. -εὺς nouns

a. all nouns of this type are masculine

b. -υ- (of -εὺς) drops out before a vowel (i.e., in all cases except nominative and vocative singular and dative plural)

- c. -ως in the genitive singular instead of -ος
 d. ε + ε contracts to -ει (in nom. pl., thus -εις; the -ης form was, however, more common until 350 B.C.E.)
2. -ι and -υ bases
- bases in ι and υ have ε in place of ι or υ in all cases except nominative, accusative, and vocative singular
 - ως in genitive singular (for -ος)
 - masculines and feminines have -εις in nominative and accusative plural (the accusative ending is borrowed from the nominative). Neuters have -η for -εα in nominative and accusative plural.
 - accent of gen. in -εως is explained by transfer of quantity from -ηος
3. Neuters in -ος originally had base in -εσ-: γένος, original base γενεσ-
- σ- between two vowels drops out
 - contraction occurs: ε + ο becomes ου; ε + α becomes η
- | | | | | | | |
|-----|---|------------|---|---------|---|--------|
| Sg. | N | | | | | |
| | G | [γένεσος | → | γένεος] | → | γένους |
| | D | [γένεσι | → | γένε-ι] | → | γένει |
| | A | | | | | γένος |
| Pl. | N | [γένεσα | → | γένε-α] | → | γένη |
| | G | [γενέσων | → | γενέων] | → | γενῶν |
| | D | [γένεσ-σι] | → | | | γένεσι |
| | A | [γένεσα | → | γένε-α] | → | γένη |

4. Syncopated nouns
- drop ε of base in genitive and dative singular and dative plural (μήτηρ, base μητερ-, gen. sg. μητός, dat. sg. μητρί, dat. pl. μητράσι)
 - dative plural in -ασι (πατράσι, μητράσι, θυγατράσι, γαστράσι, ἀνδράσι)
 - ἄνθρωπος drops -ε and inserts δ in all cases but nom. and voc. singular (i.e., decline as if the base were ἀνδρ-)

You are not expected to memorize these notes. Their purpose is to help you make sense of the patterns by pointing out the similarities and differences among them. Your time is better spent practicing the nouns themselves.

Exercise A (continued)

3. Decline.

- | | |
|-------------------------|-----------------|
| 1. ἵππεύς, ἵππέως, ὁ | <i>horseman</i> |
| 2. τέλος, τέλους, τό | <i>end</i> |
| 3. θυγάτηρ, θυγατρός, ἡ | <i>daughter</i> |
| 4. ὄψις, ὄψεως, ἡ | <i>vision</i> |
| 5. ἱερεύς, ἱερέως, ὁ | <i>priest</i> |
| 6. ἔτος, ἔτους, τό | <i>year</i> |

Vocabulary

Learn the words marked with an asterisk (*) first and study the others for recognition. Irregularities in declension or accent are noted.

Nouns and Verbs Derived from Nouns

*άνήρ, άνδρός, ό	<i>man, husband</i> (polyandry)
*άρχων, άρχοντος, ό	<i>archon, ruler</i>
άσπίς, άσπίδος, ή	<i>shield</i> (aspidistra)
*άστυ, άστεως, τό	<i>city, town</i> (Astyanax)
*βασιλεύς, βασιλέως, ό	<i>king</i> (Basil)
*γένος, γένους, τό	<i>race, birth</i> (genealogy, genesis)
*γέρων, γέροντος, ό	<i>old man</i> (geriatrics) (γέρον, voc. sg.)
*γυνή, γυναικός, ή	<i>woman, wife</i> (gynecocracy)
*δαίμων, δαίμονος, ό	<i>divinity</i> (eudaemonism)
δράκων, δράκοντος, ό	<i>snake, serpent</i> (Draco, a constellation)
έθνος, έθνους, τό	<i>nation, tribe</i> (ethnic)
έθος, έθους, τό	<i>custom</i> (ethics) (also ήθος)
είκόν, είκόνας, ή	<i>image</i> (icon)
*Ελλάς, Έλλάδος, ή	<i>Greece</i> (Hellas)
Έλλην, Έλληνος, ό	<i>Greek</i> (<i>man</i>) (Hellenic, Hellene)
Έλληνίς, Έλληνίδος, ή	<i>Greek</i> (<i>woman</i>)
*έλπίς, έλπίδος, ή	<i>hope</i>
έπος, έπους, τό	<i>word</i> (epic)
*έτος, έτους, τό	<i>year</i> (Etesian)
θαύμα, θαύματος, τό	<i>marvel</i> (thaumaturgy, thaumatology),
τά θαύματα	<i>magic tricks</i>
θαυμάζω	<i>wonder at</i>
*θεράπων, θεράποντος, ό	<i>attendant, servant</i> (therapeutic)
θεραπεύω	<i>wait on, attend, serve, treat, tend</i>
*θυγατήρ, θυγατρός, ή	<i>daughter</i>
ιερέυς, ιερέως, ό	<i>priest</i> (hieratic, hierarchy)
ίππεύς, ίπέως, ό	<i>horseman, knight</i>
ίππος, ίππου, ό	<i>horse</i>
*κάλλος, κάλλους, τό	<i>beauty</i> (from καλός; calligraphy)
κέρδος, κέρδους, τό	<i>gain, profit</i>
*κήρυξ, κήρυκος, ό	<i>herald</i> (kerygma)
*κλέος, τό	<i>fame, glory</i> (only nom. & acc.)
κλώψ, κλωπός, ό	<i>thief</i>
κλέπτω	<i>steal</i>
κτηήμα, κτήματος, τό	<i>possession</i>
κύλιξ, κύλικος, ή	<i>drinking cup</i> (kylix)

λέων, λέοντος, ὁ	<i>lion</i> (Leo) (λέων, voc. sg.)
μάθημα, μαθήματος, τό	<i>lesson, learning, knowledge</i> (mathematics, polymath)
*μαθητής, μαθητοῦ, ὁ	<i>learner, pupil, disciple</i> (cf. ἔμαθον, aorist of μανθάνω)
μάντις, μάντεως, ὁ/ἡ	<i>seer</i> (praying mantis, mantic)
*μέρος, μέρους, τό	<i>part</i> (isomer)
*μήτηρ, μητρός, ἡ	<i>mother</i> (metropolis)
νύξ, νυκτός, ἡ	<i>night</i> (Mod. Gk. καληνύχτα; nyctophobe)
ὀδούς, ὀδόντος, ὁ	<i>tooth</i> (orthodontist)
ὄμμα, ὄμματος, τό	<i>eye</i> (ommatophore)
*ὄνομα, ὀνόματος, τό	<i>name, noun</i> (onomatopoeia, -onym words)
ὀνομάζω	<i>name, call by name</i>
ὄρνις, ὄρνιθος, ὁ/ἡ	<i>bird</i> (ornithology)
ὄρος, ὄρους, τό	<i>mountain</i> (orogeny, orology)
*πάθος, πάθους, τό	<i>experience, suffering</i> (pathos, pathology) (cf. ἔπαθον, aorist of πάσχω)
*παῖς, παιδός, ὁ/ἡ	<i>child, slave</i> (orthopedics, pediatrics) (gen. pl. παίδων, voc. sg. παῖ)
*πατήρ, πατρός, ὁ	<i>father</i> (patronymic)
*πατρίς, πατρίδος, ἡ	<i>native land, country</i>
πνεῦμα, πνεύματος, τό	<i>breath, breeze</i> (pneumonia)
τό ἅγιον πνεῦμα	<i>the Holy Spirit</i>
*πόλις, πόλεως, ἡ	<i>city-state</i> (politics)
*πούς, ποδός, ὁ	<i>foot</i> (tripod, Oedipus)
*πράγμα, πράγματος, τό	<i>deed, affair, thing</i> (pragmatism) (cf. πράττω, stem πραγ-)
πῦρ, πυρός, τό	<i>fire</i> (pyromaniac) (pl. τὰ πυρά, dat. πυροῖς: declined in 2nd decl., <i>watch fires</i>)
ρήτωρ, ρήτορος, ὁ	<i>orator</i> (rhetoric)
στόμα, στόματος, τό	<i>mouth</i> (stomatopod)
*σῶμα, σώματος, τό	<i>body</i> (psychosomatic)
τεῖχος, τείχους, τό	<i>wall</i> (teichoscopy)
*τέλος, τέλους, τό	<i>end</i> (teleology) (acc. as adv., τέλος <i>finally</i>)
τυραννίς, τυραννίδος, ἡ	<i>tyranny</i>
τύραννος, τυράννου, ὁ	<i>tyrant</i>
*ὔδωρ, ὕδατος, τό	<i>water</i> (dehydrated)
υἴος, υἱοῦ, ὁ	<i>son</i>
φύλαξ, φύλακος, ὁ	<i>watchman</i> (phylacteries)
*χάρις, χάριτος, ἡ	<i>grace, favor</i> (charisma) (acc. sg. χάριν)
*χεῖρ, χειρός, ἡ	<i>hand</i> (chiropractor) (dat. pl. χερσί)
*χρῆμα, χρήματος, τό	<i>thing, pl. money</i> (chrematheism)

Adverbs and Conjunctions

ἔτι	<i>still, yet, besides</i> (adv.)
ὅτι	<i>that</i> (conj.); <i>because</i>
οὕτως	<i>in this way, thus, so</i> (οὕτω, before consonants)
ὥς	<i>as</i> (rel. adv.)
ὥσπερ	<i>just as, even as</i> (adv.)

Vocabulary Notes

1. **άνήρ** *man*, corresponds to the Latin *vir* (as *άνθρωπος* is the equivalent of *homo*). *Άνθρωπος* means *man* in the sense of *human being*, or *man* as opposed to animals, but *άνήρ* is primarily used of *man* as opposed to *woman*, or *man* as opposed to the gods (cf. Homer's epithet for Zeus, *πατήρ άνδρών τε θεών τε*). Usually *άνήρ* is a man in the prime of life rather than a youth (Xenophon gives the ages of man as *παῖς, μεῖράκιον, άνήρ, πρεσβύτης*: i.e., child, youth, man, elder).

2. **άρχων** is the participle of *άρχω* (see Lesson VII on participles), used as a noun, *one who rules, ruler, chief, commander*, etc. As an official title, it meant one of the chief magistrates at Athens, *οἱ έννέα άρχοντες* (*the nine archons*). Archons were also found in most states of central Greece, and the term generally refers to the highest office of the state. In Athens at first there were three *άρχοντες*, *ὁ (άρχων) βασιλεύς, ὁ Άρχων* (or *ὁ άρχων έπόνυμος*), and *ὁ πολέμαρχος*, who were elected yearly; and later their number was increased to nine (the other six being called *θεσμοθέται, lawgivers*). In 487 B.C.E. they began to be chosen by lot, and at this time seem to have lost any real political power and to have become administrators merely; at this time, the elected *στρατηγοί* (*generals*) became the most important officials. The *άρχων έπόνυμος* (eponymous) gave his name to the year: from 683 B.C.E. on, a continuous list of the archons was kept, by which the year was referred to (e.g., *άρχοντος Άθήνησι Δαμασίου, when Damasia was archon at Athens, that is, in the year 582 B.C.E.*). The Archon remained the nominal head of the state even after 487. The *άρχων βασιλεύς* seems to have had primarily religious duties, and the *πολέμαρχος*, though originally head of military affairs, later performed only judicial and sacrificial functions.

3. **δαίμων**: it is hard to give an exact definition of the word *δαίμων*, perhaps because even in antiquity it was a vague term, used in different ways by different writers. It can be applied to one of the great gods, but more usually corresponds to *divine power*, not exactly as an abstract idea but rather in its specific manifestations to men; the word *θεός* on the other hand refers to a *god* in person. Sometimes the word *δαίμων* comes near to meaning *fate* (as in *κατά δαίμονα by chance*). And more particularly it may refer to the *destiny* of an individual, his *fortune* or *lot* (as in *δαίμονα δώσω I will give [you your] fate, that is, I will kill you, from the Iliad*). The poet Hesiod (whose works

along with those of Homer are sometimes considered the Bible for the ancient Greeks because Hesiod organized the myths about the origin of the gods and the ages of man) tells us that δαίμονες are the souls of men of the Golden Age acting as protective deities.

For Plato and other philosophers, the δαίμονες had a more exact position in the universe. Being intermediate in nature, between gods and men, they had an intermediate dwelling place, in the air between heaven and earth. To the philosophers (though not to the poets, to be sure!) a god had to be morally perfect. This was a major bone of contention between the two, that the poets depicted the gods as being even more wicked than men (and enjoying it more); and this was one reason Plato considered the poets corrupting influences and would ban them from his ideal state. But though a god must be perfect, a δαίμων need not be so, and thus many later philosophers used δαίμονες to explain certain difficulties in the moral order and to help them to a solution of the problem of evil. Ancient stories about amorous, cruel, and vindictive behavior on the part of the divinities could be transferred to δαίμονες and not to genuine gods. Late Greek philosophy, particularly Neoplatonism, contained a large admixture of magic: real gods could not be influenced by sorcerers, but maybe δαίμονες could be; anyway it would not hurt to try. To the Olympians, these spirits were both good and evil, but to the Christians, since they were rivals to their one God, they became all bad, hence our *demons* are devils.

4. **Word formation:** we have now had a number of words derived from παῖς, παιδ-: παιδίον, παιδίου, τό *little child*, is the diminutive of παῖς, the ending -ιον being the most common diminutive ending. Παιδεύω (*teach, educate*) *bring up a child*, is a denominative verb, i.e., derived from a noun, as the -εω ending indicates. Other examples are βουλεύω from βουλή; βασιλεύω *be king*, from βασιλεύς; πιστεύω from πίστις. Παιδεύμα, παιδεύματος *that which is taught* (can mean either a *pupil* or a *lesson*), is derived from παιδεύω, with the suffix -μα (-ματ-) added, denoting the result of an action. E.g., πράγμα *act*, from πράττω, stem πραγ-, *do*; μάθημα from μαθ-, root and aorist stem of μανθάνω *learn*.

5. **πόλις and ἄστυ:** the territory of a πόλις included both the town and the country, what we call the *city-state*. The center of the government is in the town, and the surrounding country is politically, economically, and militarily dependent upon it, and is called after it. Ἄστυ is the actual *city* or *town* as opposed to the ἄγρός (*the country*), both of which make up the πόλις. The Athenians used the word ἄστυ as the *city*, that is *Athens*, just as the Romans used *urbs* to mean *Rome*. Sometimes πόλις is used more specifically to mean πόλις ἄκρη (or ἀκρόπολις), that is, the fortified part of the city, or *citadel*; while the lower town is called ἄστυ. But usually when ἄστυ and πόλις are used together, the former is the town in the material sense, buildings and so forth, while πόλις is the citizen body. (Who among the populace were actually *citizens* depended on the constitution of the particular state.)

6. **τυραννίς**: *tyranny* is a form of government in which the sovereignty is obtained by force or fraud, rather than by legitimate succession. Aeschylus in *Prometheus Bound* speaks of the tyranny of Zeus, ἡ Διὸς τυραννίς, because Zeus had seized the throne by violence, and his rule is furthermore given all the characteristics of a tyranny in the worst sense: might makes right, and justice is only for the strong. But the original tyrants (τύραννοι), who usurped the power in many oligarchic city-states (πόλεις) throughout Greece in the seventh and sixth centuries B.C.E. (during what is called the *age of tyrants*), generally brought improvement to their states. Sometimes tyranny was a step toward democracy, because the early tyrants came to power through political and economic championship of the lower classes, opposing the feudal rule of the nobles. The first tyrants did not change the constitutions but, as a rule, used the laws and institutions they had received as instruments of their own policy: their major contributions lay in economic modernization. They also contributed to culture, attracting the great musicians, painters, poets, and philosophers to their courts. Of course there is a danger inherent in tyranny, because the absolute ruler is potentially unlimited by law or constitution, and so there is no appeal beyond the man in power: everything depends upon the character of the tyrant. It is noteworthy that most tyrannies did not last beyond the second generation. (There is a story, no doubt apocryphal but amusing nevertheless, that Thales the philosopher, when asked what was the strangest thing he had ever seen, replied, “γέροντα τύραννον” *an old tyrant*.) The bad sense of the word *tyranny* was attached to it by the Athenian philosophers of the fifth and fourth centuries, especially Plato, who considered it the worst form of government, and finally by the later tyrants (especially the Syracusan dynasty) who proved that Plato was right. Thus, like the word δαίμων, which for religious reasons has given us *demon*, τυραννίς for philosophical and political reasons has deteriorated from a technical word for *monarchy* (whether good or bad) obtained through extra-legal means into *tyranny*, a wicked and despotic rule.

Exercise B

1. Go over the vocabulary and determine to which paradigm (if any) each noun conforms.

2. Parse the following, giving the proper form of the article.

- | | | | |
|--------------|----------------|---------------|----------------|
| 1. τυραννίδα | 20. γένει | 39. ἐλπίδι | 58. πόλιν |
| 2. ἀσπίσι | 21. ἔθνη | 40. βασιλεῖς | 59. τυραννίδες |
| 3. ἱερέως | 22. Ἑλλάδι | 41. κήρυξιν | 60. ὄρνιθος |
| 4. γύναι | 23. θαύματα | 42. γένεσι | 61. πρᾶγμα |
| 5. ἄνδρας | 24. ἔτει | 43. πόλεων | 62. ῥήτορες |
| 6. ἄστν | 25. θεράποντος | 44. μαθητοῦ | 63. πάθη |
| 7. πατέρες | 26. ἄστει | 45. ἄνδρας | 64. χάριν |
| 8. γένους | 27. ἐλπίδα | 46. δαιμόνων | 65. πατρίδα |
| 9. χερσί | 28. θυγάτηρ | 47. μάντιν | 66. πυρός |
| 10. τέλους | 29. ἀνδρῶν | 48. ἔθους | 67. πνεύματα |
| 11. βασιλέα | 30. ἱερεῦσι | 49. θυγατράσι | 68. τεῖχος |
| 12. γυναιξί | 31. κάλλος | 50. μητρός | 69. χάριτος |
| 13. δαίμονι | 32. κλῶπα | 51. νυκτί | 70. ὄρνιν |
| 14. γέρουσιν | 33. γένη | 52. ὀνόμασιν | 71. χειρός |
| 15. ἀνδρί | 34. κύλικι | 53. πυρά | 72. χρήματα |
| 16. ἄρχοντες | 35. ἀνδράσι | 54. μαθηταί | 73. πῦρ |
| 17. βασιλέας | 36. μέρους | 55. πατρί | 74. ὕδατι |
| 18. πατράσι | 37. κέρδους | 56. παισί | 75. παίδων |
| 19. ἀσπίδα | 38. γυναικα | 57. πάθει | |

3. Translate.

- οὐκ ἔστιν ὑγίεια ἐν τυραννίδι.
- κήρυκες ἦσαν οἱ ἄγγελοι οἱ τῶν θεῶν καὶ τῶν ἀνδρῶν.
- ὁ στρατιώτης ἀπέβαλε τὴν ἀσπίδα, οὐ γὰρ χρηστὴ ἦν.
- ἔφη ὁ ποιητὴς τὸν νόμον εἶναι τὸν πάντων βασιλέα. [*πάντων of all*]
- ὁ δὲ σοφὸς ἔφη πόλεμον εἶναι πάντων βασιλέα.
- ὁ πονηρὸς λέγεται ἄρχων τοῦ κόσμου τούτου.
- οἱ στρατηγοὶ ἦσαν ἄνθρωποι, οὐ δὲ ἄνδρες.
- Ζεὺς ἐστὶ πατὴρ ἀνδρῶν τε θεῶν τε.
- ἤλθομεν τότε ἐξ ἄστεως εἰς θάλατταν.
- ὁ παῖς ἐστὶ Ἑλλήν γένος. [*γένος by birth*]
- ἀθάνατον τὸ τῶν θεῶν γένος.
- τῶν γερόντων ἔργον ἐστὶ συμβουλεύειν. [*συμβουλεύειν to advise*]
- τί τῶν βασιλέων ἔργον ἐστίν; [*τί what?*]
- οὐ θεοὶ μὲν, οὐκ ἄνθρωποι δὲ οἱ δαίμονες.
- σὺν δαίμονι ἔξομεν εἰρήνην.
- τοὺς λόγους τοὺς ἐκείνων τῶν ἀνδρῶν εἰς ὕδωρ γράψω.
- λεγέται ὁ Ζεὺς εἶναι βασιλεὺς τῶν θεῶν τε καὶ τῶν δαιμόνων.
- περὶ τῆς ψυχῆς οὐκ ἐλπίδας εἶχεν ὁ κακὸς ἀνὴρ.
- ἐλπίς ἐστὶ μοι σχήσειν τὰ χρήματα. [*μοι to me*]
- ἔτος εἰς ἔτος οἱ ἄνδρες ἀποκτείνουσιν ἄνδρας.
- τοὺς ποιητὰς φασὶ θεράποντας εἶναι Μουσῶν.
- θεράποντες τῶν θεῶν οἱ ἱερεῖς, οἱ θύουσι καὶ χάριν φέρουσι τοῖς θεοῖς καὶ ταῖς θεαῖς.

23. ὁ ἀγαθὸς ἀνὴρ οὐποτε βούλεται ἐκ πονηροῦ πράγματος κέρδος λαβεῖν.
24. κέρδος ἐστὶ μοι μαθάνειν τοὺς τῶν σοφῶν λόγους.
25. ἡ ἀρετὴ λέγεται κάλλος τῆς ψυχῆς.
26. τὸ ταύτης τῆς γυναικὸς κλέος εἰς οὐρανὸν ἔρχεται.
27. ἐκ μικρῶν ἔργων ἔρχεται μικρὸν κλέος.
28. ὁ χρόνος κλώψ ἐστι τῶν ἐν βίῳ ἀγαθῶν.
29. τούτῳ τῷ ἀνθρώπῳ ὄνομά ἐστιν Οὐτίς. [οὐτίς *no one*; as a name, accented Οὐτίς]
30. ὁ ἀγαθὸς οὐκ ἐβούλετο μαθεῖν τὰ τῶν πονηρῶν ἥθη.
31. βιβλίον ἀγαθόν ἐστι κτήμα εἰς ἀεὶ.
32. ἡ ἡμέρα ἐστὶν ἡ τῆς νυκτὸς θυγάτηρ.
33. λέγει ἡ μάντις τὴν τῶν θεῶν καὶ δαιμόνων βουλήν.
34. οἱ γὰρ δαίμονες λέγουσι διὰ τοῦ στόματος τοῦ τῆς μάντεως, ἡ μόνη ἀκούει τοὺς τῶν δαιμόνων λόγους, καὶ μαθάνει.
35. ὁ παῖς τῆς νυκτὸς ἐστὶν ὕπνος.
36. ἡ πόλις ἐστὶν οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ οἱ παῖδες.
37. τέλος δὲ εἰς τὴν κοινὴν πατρίδα πάντες ἐλευσόμεθα.
38. πρῶγά ἐστὶ μοι ἀρετὴν μαθάνειν.
39. ἔφη ὁ ποιητὴς τὸ ὕδωρ εἶναι ποταμοῦ σῶμα, καὶ τὸν ἥλιον εἶναι πῦρ ἀθάνατον.
40. ὅδε ὁ ἀνὴρ βουλεύεται τυραννίδα, φύλακας γὰρ ἔχειν τοῦ σώματος βούλεται. ἦδε ἡ γυνὴ τοὺς τυράννους ἀπέκτεινεν, ἐβούλετο γὰρ τὴν τυραννίδα παύειν.

4. Translate into Greek.

1. The poets say that heralds are the servants of men and gods.
2. The divinities are children of the gods.
3. They bring both good and evil to men and women.
4. The birds wished to become divinities, for they wished to receive gifts.
5. In a tyranny the city is not ruled by an archon.
6. The good father and mother want their child to learn virtue.
7. On account of money evils come into being.
8. The whole world is the native land of the wise and good man.
9. An old man wants to listen to an old man and a child [wants to listen to] a child.
10. Was it profitable [i.e., a gain, ex. 3.24] for that man to kill his father?

Readings

1. Θουκυδίδης Ἀθηναῖος συνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων.

—Thucydides

[**συνέγραψε** = σύν + γράφω (*put together in writing*). Opening sentence, *History of the Peloponnesian War*.]

2. ἦν Λακεδαμόνιος Χίλων σοφός, ὃς τάδ' ἔλεξε· μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά.

—Quoted in Diogenes Laertius

[Lacedaemonian is another name for Spartan. **μηδὲν ἄγαν** *nothing in excess*. **καιρός**, -οῦ, ὁ *the proper time*. **πρόσεστι** *belongs to* (πρός + ἐστί). **πάντα** *all things* (n. nom./acc. pl.).]

3. πρὸς υἱὸν ὀργὴν οὐκ ἔχει χρηστὸς πατήρ.

—Menander

[**ὀργή**, -ῆς, ἡ *anger*.]

4. διὰ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι ἡμῖν γίνονται.

—Plato

[**κτήσις**, -εως, ἡ *possession*. **πάντες** *all* (m. nom. pl.). **ἡμῖν** *to us* (dat. pl.).]

5. τοῦ πατρὸς τὸ παιδίον.

—Greek Proverb

[“A chip off the old block.”]

6. ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.

—Thucydides

[**νῆες** *ships* (f. nom. pl. of ναῦς). **κενός**, -ή, -όν *empty* (+ gen.).]

7. γέρον γέροντι γλῶσσαν ἡδίστην ἔχει.

—Greek Comic Fragment

[**ἡδιστος**, -η, -ον *sweetest*.]

8. δις παῖδες οἱ γέροντες.

—Menander

[**δίς** *twice*.]

9. ἀνὴρ γὰρ ἄνδρα καὶ πόλις σώζει πόλιν.

—Menander

[**σώζω** *save*.]

10. βίου δικαίου γίνεται τέλος καλόν.

—Menander

[**γίνεται** = γίγνεται.]

11. κοῦτε τις ἄγγελος οὔτε τις ἱππεὺς ἄστυ τὸ Περσῶν ἀφικνεῖται.

—Aeschylus, *The Persians*

[**κοῦτε** = καὶ οὔτε. **τις** *any*. **ἀφικνεῖται** *arrives at, reaches* (3rd sg., contract verb [XI]).]

12. Εἴ τι λαλεῖς, τοῦτο διὰ τοῦ στόματός σου διέρχεται· ἄμαξαν δὲ λαλεῖς· ἄμαξα ἄρα διὰ τοῦ στόματός σου διέρχεται.

—Diogenes Laertius (quoting a paradox of Chrysippus)

[**διέρχεται** from διά + ἔρχομαι. **ἄμαξα**, -ης, ἡ *wagon*. **τι** *anything*; **λαλεῖς** *you talk of* (+ acc.). **σου** *of you, your*. **ἄρα** *therefore*.]

13. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.
—Aeschylus,
[εἰσιδεῖν *to see* (aor. inf.). νυκτός *during the night.*]
14. ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.
—Menander
[γνωρίζω *make known.*]
15. ἀνάγκη γάρ ἐστι καὶ βουλευέσθαι καὶ λέγειν ἡμᾶς ἐν βουλῇ καὶ δήμῳ ἢ περὶ ἱερῶν ἢ περὶ νόμων ἢ περὶ τῆς πολιτικῆς κατασκευῆς, ἢ περὶ τῶν πρὸς ἄλλας πόλεις συμμαχιῶν καὶ συμβολαίων ἢ περὶ πολέμων ἢ περὶ εἰρήνης ἢ περὶ πόρου χρημάτων.
—pseudo-Aristotle, *Rhetoric to Alexander*
[ἡμᾶς *us* (acc., subj. of inf.). δῆμος *the popular assembly*. ἱερός *holy*. τὰ ἱερά *offerings, rites*. κατασκευή *construction, condition*. συμμαχία, ἢ *alliance*. συμβόλαιον *mark, contract*. πόρος *way, means, revenue.*]
16. κρίνει φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ.
—Menander
17. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος.
—Protagoras
[πάντων *of all* (m./n. gen. pl.).]
18. ἄνθρωπός ἐστι πνεῦμα καὶ σκιά μόνον.
—Sophocles
[σκιά, -ᾶς, ἢ *shadow.*]
19. ὄρκους γυναικὸς εἰς ὕδωρ γράφω.
—Sophocles
[ὄρκος, -ου, ὁ *oath.*]
20. Ἕλληγ μὲν ἐστὶ καὶ ἐλληνίζει.
—Plato, *Meno*
[ἐλληνίζω *speak Greek.*]
21. σύ μὲν ἄττικίζεις, οἱ δὲ Ἕλληνες ἐλληνίζομεν.
—Posidippus (comic poet)
[σύ *you* (nom. sg.). ἄττικίζω (cf. ἐλληνίζω) *speak Attic Greek.*]
22. ἔτι ἐν αὐτοῖς εἰσὶν ἐλπίδες, νέοι γάρ.
—Plato, *Protagoras*
[αὐτοῖς *them* (dat.).]
23. ἄριστον μὲν ὕδωρ.
—Pindar

24. φυλακὴν ἀσφαλεστάτην ἡγοῦ τοῦ σώματος εἶναι τὴν τε τῶν φίλων ἀρετὴν καὶ τὴν τῶν πολιτῶν εὐνοίαν καὶ τὴν σαυτοῦ φρόνησιν.

—Isocrates

[**φυλακὴ**, -ῆς, ἡ *a watching/guarding, guard. ἀσφαλῆστατος* *most secure. ἡγοῦ consider!* (imperative). **εὐνοία** *goodwill, favor. σαυτοῦ of yourself. φρόνησις, -εως, ἡ good sense, wisdom.*]

25. ᾠ Σόλων, Σόλων, Ἑλληνας ἀεὶ παῖδες ἔστε, γέρον δὲ Ἑλλήνων οὐκ ἔστιν.
Ἀκούσας οὖν, Ἐὖς τί τοῦτο λέγεις; φάσαι.

Ἐνοὶ ἔστε, εἰπεῖν, ἄς ψυχὰς πάντες. . . .

—Plato, *Timaeus*

[**ἀκούσας** *having heard* (participle). **πῶς τί** *how and what. φάσαι, εἰπεῖν:* inf. in indirect statement introduced earlier; translate as if indicative, ἔφη, εἶπε.]

A passage for reading in class:

ΘΕΡΑΠΙΑΝΑ

[woman servant]: κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις.

ΧΟΡΟΣ [chorus]: ἴστω νυν εὐκλεῆς γε καθανουμένη 150

γυνὴ τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῶ.

ΘΕΡΑΠΙΑΝΑ:

πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;

τί χρὴ λέγεσθαι τὴν ὑπερβεβλημένην

γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις

πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν; 155

καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις·

ἃ δ' ἐν δόμοις ἔδρασε θαυμάση κλύων.

—Euripides, *Alcestis*

[149: **ἔτοιμος** *ready. σφε her. συνθάπτω bury along with* (somebody), as of grave gifts. **πόσις** *husband*. 150: **ἴστω . . . εὐκλεῆς γε καθανουμένη** *let her know that she will die in good renown*. 151: **μακρῶ** *by far*. 152: **πῶς** *how. τίς who? ἐναντιώσεται*, fut. of ἐναντιόομαι *oppose*. 153: **ὑπερβεβλημένην** pf. pass. participle of ὑπερβάλλω *surpass*. 154–5: *How could anyone better show that she puts her husband first than by willingly dying for him?* 156: **πᾶσ'** = *πᾶσα whole* (f. nom. sg.). **ἐπίσταται** *he/she knows*. 157: **δόμος** *house* (often in the pl. for a single house). **ἔδρασε** aor. of δράω *do. κλύων hearing, participle with θαυμάση.*]

ῥυβρις φυτεύει τύραννον.

Hubris produces the tyrant.

—Sophocles

COLORS: χρώμα, χρώματος, τό *color*



Photo by L. J. Luschnig.

English derivatives include: chrome, chromium, chromosome, Mercurochrome, monochrome, polychrome, chromatic, chromatics, and the more obscure and technical: chromodynamics, chromogenic, chromolithograph, chromomere, chromonemal, chromophil, chromophore, chromoplast, chromoprotein, chromosphere, chromous, adrenochrome, cytochrome, fluorochrome, phytochrome, siderochrome, stereochrome, trichrome, urochrome, chroma, chromaffin, chromate, chromatin, chromatogram, chromatograph, chromatography, chromatolysis, chromatophilic, chromatophore.

It has long been noticed that Greek terms for color, especially where hue, rather than brightness, is concerned, are deficient. Color terms are too few and those they have cover too much ground.

Some Greek color terms (these are just three examples):

BLACK (also dark, obscure: μέλας, μέλαινα, μέλαν) is used for wine, blood, a wave, water, the earth, ships (perhaps from the pitch they are sealed with), people, evening or night, and metaphorically of death, pain, fate, and necessity: θανάτου μέλαν νέφος, “a black cloud of death.”

WHITE (also clear, bright: λευκός, -ή, -όν cognate with Latin *lux*, *light*) is used of light, air, water, writing, snow, dust, marble, milk, teeth, bones, sails, hair, skin. White skin is a sign of beauty in women and effeminacy in men. λευκή ἡμέρα is a “happy day.”

GREENISH YELLOW (also yellow, green, pale, fresh: χλωρός, -ά, -όν) is used of plants, wood, sea-water, honey, sand, cheese, fish (not pickled), fruit (just pickled), fresh (living) blood, skin that is sickly, fresh tears, wine, and fear. In a famous phrase of Sappho, the poet says she is “greener than grass”:

χλωροτέρα δὲ ποίας

ἔμμι. . . .

—Sappho, fragment 31.14–5.

For more on this fascinating subject, see E. Irwin, *Colour Terms in Greek Poetry* (Toronto: Hakkert, 1974).

LESSON VI

Third Declension Adjectives, Result and Temporal Clauses

In this lesson you will learn adjectives of the third declension, completing the major patterns of adjectives, and some new constructions using verbs: result and temporal clauses, and conditions.

THIRD DECLENSION ADJECTIVES

Two important types of adjectives are declined in the third declension only: the -ης, -ες type and the -ων, -ον type. Both are of two terminations (cf. ἄθάνατος, -ον), the same form being used for the masculine and feminine. Many of these adjectives are compounds.

As you practice these adjectives, refer to the rules and examples of third declension nouns in the previous lesson.

Types and Forms

1. -ης, -ες type. Review γένος (stem γενεσ-) for the declension: these adjectives also have bases in -εσ-, but -σ- drops out as in γένος and the -ε- contracts with the vowel of the endings:

	ἀληθής, ἀληθές (base ἀληθεσ-) <i>true</i>			
	Singular m./f.	n.	Plural m./f.	n.
N	ἀληθής	ἀληθές	ἀληθεῖς [έ-εσ]	ἀληθῆ [έ-α]
G	ἀληθοῦς [έ-ος]	ἀληθοῦς	ἀληθῶν	ἀληθῶν
D	ἀληθεῖ	ἀληθεῖ	ἀληθέσι	ἀληθέσι
A	ἀληθῆ [έ-α]	ἀληθές	ἀληθεῖς	ἀληθῆ
V	ἀληθές			

The masculine-feminine accusative plural (ἀληθεῖς) takes the form of the nominative (as also happens with πόλις and some other types of third-declension nouns).

2. -ων, -ον type. Review δαίμων:

εὐδαίμων, -ον <i>happy</i>				
	Singular		Plural	
	m./f.	n.	m./f.	n.
N	εὐδαίμων	εὐδαιμον	εὐδαίμονες	εὐδαίμονα
G	εὐδαίμονος	εὐδαίμονος	εὐδαιμόνων	εὐδαιμόνων
D	εὐδαίμονι	εὐδαίμονι	εὐδαίμοσι	εὐδαίμοσι
A	εὐδαίμονα	εὐδαιμον	εὐδαίμονας	εὐδαίμονα
V	εὐδαιμον			

Besides compound adjectives like εὐδαίμων (base εὐδαιμον-), certain comparatives are declined similarly [X].

THIRD/FIRST DECLENSION ADJECTIVES

Several types of adjectives are declined in the third and first declensions: that is, masculine and neuter forms follow the third declensions while the feminine ones follow the first.

1. Bases in -υ-, with the nominative in -υς (m.), -εια (f.), -υ (n.). Review πόλις, ἄστυ, and the notes on -ι- and -υ- bases, for help with the masculine and neuter. The feminine is declined in the first declension [III], but with short -α- in the nominative and accusative singular:

εὐρύς, εὐρεῖα, εὐρύ <i>wide</i>						
	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	εὐρύς	εὐρεῖα	εὐρύ	εὐρεῖς	εὐρεῖαι	εὐρέα
G	εὐρέος	εὐρείας	εὐρέος	εὐρέων	εὐρειῶν	εὐρέων
D	εὐρεῖ	εὐρεῖα	εὐρεῖ	εὐρέσι	εὐρείαις	εὐρέσι
A	εὐρύν	εὐρεῖαν	εὐρύ	εὐρεῖς	εὐρείας	εὐρέα
V	εὐρύ					

2. Bases in -ντ-: a few adjectives and many participles [VII] have bases in -ντ-. A very common adjective of this sort is *πᾶς, πᾶσα, πᾶν* *all*, with the base *παντ-* (ν and τ dropping out before σ). The feminine is of the α/η type (like *θάλαττα, θαλάττης* *sea* [III]):

<i>πᾶς, πᾶσα, πᾶν all</i>						
	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
G	<i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D	<i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	<i>πᾶσι</i>	<i>πάσαις</i>	<i>πᾶσι</i>
A	<i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>

πᾶς (or *σύμπας*) usually is found in the predicate position, as in *οἱ ἄνδρες πάντες* *all the men*. In the attributive position it is used to mean the entire number, or the whole amount, or the sum total, as *ἡ πᾶσα Σικελία* *the whole of Sicily*, *οἱ πάντες ἄνθρωποι* *all mankind*. These distinctions are not very great. *πᾶς* can also be used without the article to mean *all, every*.

Vocabulary

Adjectives

<i>ἀληθής, ἀληθές</i>	<i>true</i>
<i>ἅπας, ἅπασα, ἅπαν</i>	<i>quite all, everyone</i> (cf. <i>πᾶς</i>)
<i>ἀσθενής, ἀσθενές</i>	<i>weak, feeble, poor</i> (cf. <i>σθένος, strength</i>)
<i>ἀσφαλής, ἀσφαλές</i>	<i>safe, steadfast, sure</i> (asphalt)
<i>βαρύς, βαρεῖα, βαρῶ</i>	<i>heavy, tiresome, oppressive</i> (baritone)
<i>βραχύς, βραχεῖα, βραχύ</i>	<i>short, brief</i> (brachycephalic)
<i>γλυκύς, γλυκεῖα, γλυκύ</i>	<i>sweet, pleasant</i> (glucose)
<i>δυστυχής, δυστυχές</i>	<i>unfortunate, unlucky</i> (cf. <i>τύχη</i>)
<i>εὐτυχής, εὐτυχές</i>	<i>lucky, fortunate, successful</i>
<i>εὐγενής, εὐγενές</i>	<i>well-born, generous</i> (cf. <i>γένος, γίγνομαι</i>)
<i>εὐδαίμων, εὐδαιμον</i>	<i>lucky, happy, wealthy</i> (cf. <i>δαίμων</i>)
<i>δυσδαίμων, δύσδαιμον</i>	<i>ill-fated</i>
<i>εὐκλής, εὐκλέες</i>	<i>glorious, of good fame, famous</i> (cf. <i>κλέος</i>)
<i>εὐρύς, εὐρεῖα, εὐρῶ</i>	<i>wide, spacious, far-reaching</i> (eurypterid)
<i>ἡδύς, ἡδεῖα, ἡδύ</i>	<i>sweet, pleasant</i> (cf. English <i>sweet</i> , Latin <i>suavis</i>)
<i>ἡμισυς, ἡμίσεια, ἡμισυ</i>	<i>half</i> (hemisphere, cf. Latin <i>semis</i>)
<i>θῆλυς, θήλεια, θήλυ</i>	<i>female, feminine, soft, effeminate</i> (epithelium)
<i>ὁμοῖος</i> (or <i>ὁμοιος</i>), <i>ὁμοία, ὁμοῖον</i>	<i>like, resembling, equal</i> (homeopathy)
<i>ὀξύς, ὀξεῖα, ὀξύ</i>	<i>sharp, keen</i> (oxytone, oxygen)

πᾶς, πᾶσα, πᾶν	<i>every (sg.), all, with art. all, whole (pandemonium)</i>
σαφής, σαφές	<i>clear, plain, distinct</i>
ταχύς, ταχεῖα, ταχύ	<i>swift, fleet (tachygraphy)</i>
ὑγιής, ὑγιές	<i>healthy, sound (cf. ὑγίεια)</i>
ψευδής, ψευδές	<i>false, lying, untrue (pseudo-)</i>
μέγας, μεγάλη, μέγα*	<i>big, large, great (megaton, omega)</i>
πολύς, πολλή, πολύ*	<i>much, pl. many (polygamy)</i>

Nouns

καιρός, καιροῦ, ὁ	<i>proportion, critical time, opportunity</i>
παιδεία, παιδείας, ἡ	<i>rearing of a child, training and teaching, education (encyclopedia, Wikipedia)</i>

Prepositions, Adverbs

κατά	<i>down (prep. with gen. and acc.)</i>
+ gen.:	<i>down from, down upon, beneath, against</i>
+ acc.:	<i>down along, over, against, through, during, according to, opposite</i>
οὐκέτι	<i>no more, no longer, not now</i>

*These irregular adjectives are declined below.

IRREGULAR ADJECTIVES

1. μέγας, μεγάλη, μέγα *big*, base μεγαλ-:

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	<u>μέγας</u>	μεγάλη	<u>μέγα</u>	μεγάλοι	μεγάλαι	μεγάλα
G	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
D	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
A	<u>μέγαν</u>	μεγάλην	<u>μέγα</u>	μεγάλους	μεγάλας	μεγάλα
V	μεγάλε					

The irregular forms are underlined. Otherwise these are declined in the 2nd and 1st declensions with bases μεγαλ- and πολλ-.

2. πολύς, πολλή, πολύ *much, many*, base πολλ-:

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
G	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
D	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
A	πολύν	πολλήν	πολύ	πολλούς	πολλάς	πολλά
V	(no voc.)					

Exercise A

1. Decline in all genders and numbers.

1. ἅπας
2. θῆλυς
3. ψευδής
4. γλυκός
5. δυσδαίμων

2. Which is the proper adjective form to agree with the following article-noun groups?

1. τῷ _____ ἀνδρί a. εὐγένω b. εὐγενής c. εὐγενεῖ
2. τὴν _____ ψυχὴν a. θήλειαν b. θήλυν c. θηλείην
3. τοῖς _____ μαθηταῖς a. ὄξαις b. ὄξεσι c. ὄξειαις
4. τὸ _____ δῶρον a. ἡδὺ b. ἡδὸν c. ἡδὺν
5. τῇ _____ ὀδῷ a. παντὶ b. πάσῃ c. πάσῃ
6. τοῦ _____ γένους a. ἀληθοῦς b. ἀληθές c. ἀληθοῦ
7. ἡ _____ πόλις a. εὐδαίμων b. εὐδαμόνη c. εὐδαίμονι
8. τοῦ _____ βασιλέως a. μέγους b. μεγάλεως c. μέγαλου
9. τὸν _____ δαίμονα a. ἡμίσιον b. ἡμίσειον c. ἡμισιον
10. τὰς _____ χάριτας a. ἀληθείας b. ἀληθεῖς c. ἀληθῆ
11. τοὺς _____ πολέμους a. μέγαλους b. μέγαλον c. μέγας
12. τὰ _____ ἡθη/ἔθη a. πολλὰ b. πολλαὶ c. πολὺ
13. οἱ _____ ξένοι a. ἅπαντοι b. ἅπαντες c. ἅπανσι
14. ταῖς _____ συμφοραῖς a. βάρεσι b. βαρύσι c. βαρείαις
15. ὁ _____ πολίτης a. ἀσθενοῦς b. ἀσθενής c. ἀσθενές
16. τῇ _____ γυναικί a. δυσδαμόνη b. ἡδεῖ c. εὐδαίμονι

→ Which of the above are not proper forms at all of the words in question?

3. Decline the following groups for review.

1. ὁ ἀγαθὸς βασιλεύς
2. ἡ ψευδὴς μάντις
3. τὸ εὐδαίμων γένος
4. ὁ πᾶς Ἕλληνας
5. ἡ ἀληθὴς ὁδός
6. τὸ βραχὺ μέτρον
7. ὁ ἡδὺς ποιητής
8. ἡ εὐγενὴς γυνή
9. τὸ ἀσθενὲς σῶμα
10. ἡ μεγάλη θάλασσα

4. Compose Greek sentences using the following word groups (add appropriate verbs, articles, pronouns, etc. to make sentences).

- | | |
|---------------------|----------------------|
| 1. ἅπας παῖς | 7. πόλις ὑγίης |
| 2. βαρεῖα χεῖρ | 8. λόγοι ψευδεῖς |
| 3. ἡ ὁδὸς ἡ ἀσφαλῆς | 9. ὁ βίος ὁ δυστυχῆς |
| 4. ὕπνος γλυκὺς | 10. οὐρανὸς εὐρύς |
| 5. ἀληθῆς λόγος | 11. ἡ ἀρίστη γυνή |
| 6. βασιλεὺς ὁ μέγας | |

5. Translate.

1. οὐκ αἰσχρὸν τὸ ἀληθὲς εἰπεῖν ἀεὶ.
2. αἶδε γὰρ αἱ γυναῖκες ἅς ἐκρίνατε ἦσαν εὐκλεεῖς.
3. ἦδε ἡ ὁδὸς ἀσφαλῆς ἦν γυναιξὶ καὶ παισίν.
4. ἐν βραχεῖ εἶπον μακρὸν λόγον.
5. κατὰ βραχὺ μανθάνομεν τὸ ἀληθές. [κατὰ βραχὺ *little by little*]
6. ἅπας γὰρ βούλεται εὐδαίμων εἶναι καὶ εὖ πράττειν.
7. γλυκὺ ἐστὶ πολλὰ μανθάνειν.
8. δυστυχῆς ὁ τοῦ χρήμασι ἀσθενοῦς βίος.
9. ἐνομίζομεν τὰς Ἀθήνας εἶναι πόλιν μεγάλην καὶ εὐδαίμονα.
10. αἱ γλαυκὲς ὄρνιθες εὐγενεῖς εἰσίν. [γλαυξ, -κός, ἡ *owl*]
11. τὸ τούτου τοῦ ἀνδρὸς κλέος εἰς εὐρὺν οὐρανὸν ἔρχεται.
12. οἱ δικασταὶ κατὰ τοὺς νόμους κρίνουσιν.
13. ὁ ὕπνος ἡδύς ἐστὶ πᾶσιν ἀνθρώποις.
14. ἡ νέα γυνὴ ἔσχεν εὐρείας ἐλπίδας.
15. ἡ γῆ ἐστὶ μεγάλη μήτηρ τῶν θεῶν τε καὶ τῶν ἀνθρώπων.
16. οὐ ψευδῆ λέγει ὁ πολίτης ὁ καλὸς κάγαθός.
17. βασιλεὺς ὁ μέγας ἦρχε πάντων τῶν βαρβάρων.
18. ταχὺν ἄγγελον ἔπεμψας;
19. ψευδεῖς λόγοι οὐκ εἰσὶ τῆς ὑγιοῦς ψυχῆς.
20. νέος μὲν καὶ ὀξύς εἶ· γέρων δὲ καὶ βραδύς εἰμι. [βραδύς *slow*]
21. κατὰ θάλατταν ἠρχόμεθα εἰς τὴν νῆσον.
22. ὁ κῆρυξ τὸ ἥμισυ τοῦ λόγου ἠγγεῖλε καὶ ἀπέθανεν.
23. λίθους ἔβαλλον κατὰ τοῦ τείχους.
24. ὁ ῥήτωρ ὁ ἄδικος πολλὰ καὶ ψευδῆ ἔλεγεν κατὰ τῶν δικαίων πολιτῶν.
25. ἐκεῖνος ὁ νεανίας ἐθέλει ἀρετὴν κατὰ πάντα ἔχειν.

SYNTAX

Result Clauses

The conjunction ὥστε (or sometime ὡς), *so that, so as to*, is used to express result, either (1) the *actual* result, or (2) the result which the action of the main verb *tends* or *intends* to produce or is *capable* of producing.

1. ὥστε with the *indicative* expresses the actual result, that is, it implies that the second action *actually* happened or is happening as a *result* of the first. The negative with this type of result clause is οὐ.
2. ὥστε with the *infinitive* implies a possible or intended result or a tendency, rather than an actual fact. The negative after ὥστε with the infinitive is μή.

Examples:

1. τὸ ἀληθὲς λέγει ὥστε πιστεύεται.
He tells the truth with the (actual) result (so that, and so) he is trusted.
2. τὸ ἀληθὲς λέγει ὥστε πιστεύεσθαι.
He tells the truth so as to be trusted (so that it is natural for him to be trusted).
3. οὕτως αἰσχρὸς ἐστὶν ὥστε τὸν ξένον ἀπέκτεινεν.
He is so shameless that he killed his guest.
4. οὕτως αἰσχρὸς ἐστὶν ὥστε τὸν ξένον ἀποκτεῖναι.
He is so shameless that he would kill his guest. (He is shameless enough to do it; but there is no implication that he actually did it. The indicative, on the other hand, emphasizes the actual occurrence of the result.)

Some examples from Greek authors:

πάν ποιούσιν ὥστε δίκην μὴ δίδόναι.
They do everything so as not to be punished.
—Plato, *Gorgias*

οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι;
Are you so witless that you (actually) expect them to become good?
—Demosthenes

Temporal and Causal Clauses

A temporal clause is introduced by a conjunction of time:

ὅτε *when* ἕως *as long as, until* ἐπεὶ *after, when*
ἐπειδὴ *after, when* πρὶν *before, until*

When the clause refers to a definite time in the present or past, the indicative mood is used (except for πρὶν; see below). For temporal clauses referring to indefinite time, see the section on the uses of the subjunctive and optative. The negative is οὐ, unless the clause is conditional.

Examples of temporal clauses:

1. τὴν πόλιν ἐλίπομεν ἐπειδὴ (ἐπεὶ) ἔλαβον τὰ δῶρα.
We left the city when they took the gifts.
2. ὅτε τὸ ἀληθὲς ἐμάθομεν, τοὺς ἀδίκους ἐκρίναμεν.
When we had learned the truth, we judged the guilty.
3. ἐμείναμεν ἕως Ἑλλάδα ἐλίπετε.
We waited until you left Greece.

ἐπεὶ and ἐπειδὴ also have a causal sense:

γράφω ἐπειδὴ (ἐπεὶ) γράφειν οὐκ ἐθέλεις.
I am writing since you do not wish to write.

πρὶν before, until:

1. After a negative clause, πρὶν means *until* and takes the indicative (of a definite time), in the aorist or imperfect.
2. After an affirmative clause, πρὶν means *before* and takes the *infinitive*.

Examples:

1. οὐκ ἦλθομεν πρὶν Ἑλλάδα ἐλίπετε.
We did not come until you left Greece.
2. Ἑλλάδα ἐλίπομεν πρὶν τῶν σοφῶν ἀκούειν.
We left Greece before hearing the philosophers.

Conditions

A condition consists of two clauses, the **protasis** (or *if*-clause) and the **apodosis** (or conclusion-clause). The negative used in the protasis is usually μή; in the apodosis, οὐ.

1. A **simple condition** has εἰ (*if*) with the indicative in the protasis, and the indicative (or whatever mood the sense requires) in the apodosis. A simple condition implies nothing as to actual fulfillment:

- a. εἰ βούλει, ἐγὼ ἐθέλω.
If you wish, I am willing.
- b. εἰ μὴ τῷδε πιστεύεις, σοφὸς οὐκ εἶ.
If you do not trust this man, you are not wise.

2. A **condition contrary-to-fact** has εἰ with a past tense of the indicative (imperfect or aorist) in the protasis, and a past tense of the indicative with ἄν in the apodosis. A condition contrary-to-fact (or unreal condition) implies that the supposition cannot be or could not be fulfilled. The imperfect refers to present time (or sometimes to continued action in the past) and the aorist to simple action in the past.

- a. εἰ ταῦτα ἔλεγες, οὐκ ἄν τὴν ἀλήθειαν ἔλεγες.
If you were saying these things, you would not be speaking the truth.
- b. εἰ μὴ ἦλθετε, ἐλίπομεν ἄν τὴν χώραν ἐκείνην.
If you had not come, we would have left that place.
- c. εἰ οἱ δικασταὶ δίκαιοι ἦσαν, οὐκ ἄν τὰ ἀδίκᾳ δῶρα ἔλαβον.
If the jurors were just, they would not have received the unjust gifts.

Exercise B

1. Translate.

1. οὗτος ὁ ἀνὴρ οὕτως κακὸς ἦν ὥστε μὴ ἔχειν φίλους.
2. πολλοὺς δὲ φίλους ἔχει ὥστε εὐτυχῆς ἐστίν.
3. οὕτως σοφὸς εἶ ὥστε πάντα ἐπίστασθαι. [ἐπίστασθαι *to know*: pres. inf.]
4. ἐκεῖνος ὁ βασιλεὺς ἦν οὕτως αἰσχροὺς ὥστε τὴν καλὴν θυγατέρα τοῖς θεοῖς τοῖς τοῦ πολέμου ἔθυσεν.
5. ἐκεῖνος ὁ πολίτης οὕτως ἐστὶ δεινὸς λέγειν ὥστε πάντας πεῖσαι.
6. οἱ δικασταὶ οἶδε οὕτως ἦσαν ἄδικοι ὥστε παρὰ νόμον πολλὰ καὶ ἄδικα δῶρα ἔλαβον.
7. ἐπειδὴ οὐκ ἠθελες, οὐκ ἤλθομεν εἰς τὴν μικρὰν σκηνήν.
8. εὐτυχεῖς ἐστε ἕως ἔτι νέοι ἐστέ.
9. ἐπειδὴ ταύτην τὴν χώραν ἔλιπον, κατὰ θάλατταν πρὸς τὰς νήσους ἤλθον.
10. ὅτε τὴν ἀλήθειαν ἔλεγε, ἤκουον τὸν πάντα λόγον.
11. οἱ γὰρ δικασταὶ οὐκ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
12. οἱ πολῖται ἐβουλεύσαντο πρὶν κρίνειν.
13. ἀπεθάνομεν ἂν, εἰ μὴ οἶδε οἱ ἄνδρες ἤλθον.
14. εἰ ἦτε ἄνδρες δίκαιοι, οὐκ ἂν ἐλέγετε ταῦτα.
15. εἰ τοῖς θεοῖς ἐθύσαμεν, οὐκ ἂν ταῦτα τὰ κακὰ ἐπάσχομεν.
16. τῷδε τῷ στρατιώτῃ ἂν ἐπίστευον, εἰ ἐνόμιζον αὐτὸν δίκαιον εἶναι. [αὐτόν *him*]
17. εἰ εὐδαίμονές ἐστε, εὐδαίμων εἰμί.
18. εἰ μέγα ἐστὶ τὸ βιβλίον, κακόν ἐστίν.
19. οὐκ ἂν ἔχειν πολὺν πλοῦτον ἐβούλου, εἰ σοφὸς ἦσθα.
20. εἰ ἀγαθοὶ δικασταὶ εἰσιν, κατὰ τοὺς νόμους κρίνουσιν.
21. εἰ γυνὴ ἀγαθὴ ἦσθα, ταῦτα οὐκ ἂν ἐπραξας.

2. Translate into Greek.

1. If you had left that place, we would not have remained.
2. He would have died, if his friends had not come.
3. He is so wicked that he would take away [ἀπάγω] his host's wife.
4. If we had money, we would be going by sea to the islands.
5. He did not come until his father died.
6. They wished to judge before they knew the truth about this woman.
7. If they had freed that man, he would have fled. [flee = φεύγω, aor. ἔφυγον]
8. If he were unjust, he would not do these things.

Readings

1. κλέος οὐρανὸν εὐρὺν ἵκανε.

—Homer, *Odyssey*

[ἵκανε *reached* (3rd sg. impf.)]

2. μικροῦ δ' ἀγώνος οὐ μέγ' ἔρχεται κλέος.
—Sophocles
[ἀγών, ἀγώνος, ὁ *contest, struggle.*]
3. ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά,
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερά.
—Demetrius, quoting aphorisms of Hippocrates
[σφαλερός, -ά, -όν *perilous.* cf. *Ars longa, vita brevis.*]
4. ἦν γὰρ καλοῦσιν οἱ πλεῖστοι τῶν ἀνθρώπων εἰρήνην, τοῦτ' εἶναι μόνον ὄνομα,
τῷ δ' ἔργῳ πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον κατὰ φύσιν
εἶναι.
—Plato, *Laws*
[καλοῦσι (they) *call.* πλεῖστος, -η, -ον *most.* πάσαις: understand πόλεις.
ἀκήρυκτον *unheralded, undeclared.* κατὰ φύσιν *according to nature.*]
5. γῆ πάντα τίκτει καὶ πάλιν κομίζεται.
—Menander
[τίκτω *bring forth.* πάλιν *again.* κομίζω *conduct, in mid. take back for oneself.*]
6. γίνεται γὰρ δόξα καὶ ἀληθῆς καὶ ψευδής.
—Aristotle, *περὶ ψυχῆς*
[δόξα, -ης, ἡ *reputation, opinion.*]
7. ὅλον τὸν κόσμον πνεῦμα καὶ ἀήρ περιέχει.
—Anaximenes
[ἀήρ *air.*]
8. ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιος καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ'
οὐδενός.
—Menander
[οὐσία *substance, wealth.* πλούσιος *adj.,* cf. *πλοῦτος.* καλοῦμαι *I am called.*
μακάριος, -α, -ον *happy.* οὐδενός *no one (gen.).*]
9. ἄριστόν ἐστι πάντ' ἐπίστασθαι καλά.
—Menander
[ἐπίστασθαι *know (pres. inf.)*]
10. ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.
—Homer, *Odyssey*
[ὡς *how, as preposition, to.*]
11. ὁμοῖον ὁμοίῳ φίλον.
—Greek Proverb
12. τὴν παιδείαν εἶπε τοῖς μὲν νέοις σωφροσύνην, τοῖς δὲ πρεσβυτέροις
παρὰ μῦθον, τοῖς δὲ πένησι πλοῦτον, τοῖς δὲ πλουσίοις κόσμον εἶναι.
—Diogenes Laertius (the subject is Diogenes)
[πρεσβύτερος, -α, -ον *elder.* παρὰ μῦθον, -ας, ἡ *consolation.* πένης, πένητος, ὁ
poor man, pauper.]

13. τῆς παιδείας ἔφη τὰς μὲν ρίζας εἶναι πικράς, τὸν δὲ καρπὸν γλυκύν.
—Diogenes Laertius (a saying of Aristotle)
[**ρίζα**, -ης, ἡ *root*. **πικρός**, -ά, -όν *bitter*. **καρπός**, -οῦ, ὁ *fruit*.]
14. ἀλλὰ μὴν καὶ τὸ πᾶν ἐστὶ σώματα καὶ κενόν.
—Diogenes Laertius (quoting Epicurus)
[**ἀλλὰ μὴν** *yet truly*. **κενός**, -ή, -όν *empty*. n. as a noun *void*.]
15. ἐρωτηθεὶς τί γηράσκει ταχύ, ‘χάρις’ ἔφη.
—Diogenes Laertius (a saying of Aristotle)
[**ἐρωτηθεὶς** *asked, having been asked* (aor. pass. ptcl.). **τί γηράσκει** *what grows old?* **ταχύ** (as adv.) *quickly*.]
16. ἐλευθέρου γὰρ ἐστὶ τάληθῆ λέγειν.
—Menander
[**ἐλευθέρος**, -α, -ον *free* (as noun in m., *free man*). **ἐλευθέρου** predicate genitive of characteristic.]
17. πολλῶν ὁ καιρὸς γίνεται διδάσκαλος.
—Menander
[**διδάσκαλος** *teacher*.]
18. μήτηρ ἀπάντων γαῖα καὶ κοινὴ τροφός.
—Menander
[**γαῖα**, -ας, ἡ *earth*. **τροφός**, -οῦ, ὁ *nurse*.]
19. ἐκ τῶν φοβερῶν τῶνδε προσώπων
μέγα κέρδος ὄρῳ τοῖσδε πολίταις.
—Aeschylus, *Eumenides*
[**φοβερός**, -ά, -όν *fearful*. **πρόσωπον**, -ου, τό *face, mask*. **ὄρῳ** *I see*.]
20. σκηνὴ πᾶς ὁ βίος.
—Euripides
21. μεγάλη πόλις μεγάλη ἐρημία.
—Greek Proverb
[**ἐρημία**, -ας, ἡ *desert*.]
22. εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν στοά.
—Diogenes Laertius
[**στοά**, -ᾶς, ἡ *stoa, Stoic school* (of philosophy).]
23. εἰ δ’ ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρέσιν, τάχ’ ἂν τόδ’ ἦν.
—Aeschylus, *Seven against Thebes*
[Eteocles is referring to the claim of his brother, Polynices, that he will return home with justice; but justice is only pictured on his shield, she is not in his heart. **παρθένος**, -ου, ἡ *maiden, virgin*. **φρέσιν**, dat. pl. of φρήν *mind, heart*. **τάχα** (adv. cf. *ταχύς*) *quickly, soon*.]

24. εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φῆς, οὐκ ἄν ποτε ταῦτα ἔπασχον.
—Plato, *Gorgias*

25. Ἄδμηθ', ὀρᾶς γὰρ τὰμὰ πράγμαθ' ὡς ἔχει,
λέξει θέλω σοι πρὶν θανεῖν ἃ βούλομαι.
—Euripides, *Alcestis*

[Alcestis is about to make her last request to Admetus. **ὀρᾶς** you see (pres. of ὀράω, 2nd sg.). **τὰμὰ** = τὰ ἐμά my. **ὡς ἔχει** how it is/they are. **σοι** to you (dat. sg.). **θανεῖν** = ἀποθανεῖν.]

26. ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί.
—Xenophon

[**ἀφίκοντο** (aor. of ἀφικνέομαι) arrive (3rd pl.). **στρατηγός**, -οῦ, ὁ general.]

27. πολλὰ διδάσκει μ' ὁ πολὺς βίωτος.
—Euripides

[**διδάσκω** teach. **μ'** = με me (acc. sg.). **βίωτος** = βίος.]

ἐὼν ἦς φιλομαθῆς, ἔσει πολυμαθῆς.

If you are a lover of learning, you will be learned.

—Isocrates, *To Demonicus*

Ἄνθος, -ους, τό *flower*, pl. ἄνθη



Photo by L. J. Luschnig.

Several English words relating to flowers come from Greek ἄνθος, including: ailanthus (the “tree of heaven,” the weed tree of the title *A Tree Grows in Brooklyn*), chrysanthemum (golden flower), agapanthus (love flower, the African lily), and Dianthus (< diosanthos, Zeus’ flower, a genus that includes carnations and pinks), as well as words for flower parts such as anther and perianth.

Anthology comes from Greek ἀνθολογία < ἄνθο - + λέγειν (to gather).

The Greek Anthology, also called the Palatine Anthology, is a collection of more than 6000 short poems (epigrams, songs, epitaphs) by over three hundred authors from the seventh century B.C.E. to about 1000 C.E. The term anthology comes from the name the first-century poet Meleager gave to his

compilation, *στέφανος* (the Garland or Crown of Flowers, in which each poet was compared to a flower), which became the basis of the Palatine Anthology. Its importance lies in the excellence of many of the poems, the continuity of the Greek poetic tradition that it illustrates, and its influence on poets in many languages and through the centuries.

Compare, for example, this anonymous Greek “valentine” to the second stanza of Ben Jonson’s “To Celia.”

πέμπω σοι μύρον ἡδύ, μύρω παρέχων χάριν, οὐ σοί·
 αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι.
I am sending you a sweet perfume, a favor to it, not you.
You can make even perfume smell sweet.

I sent thee late a rosy wreath,
 Not so much honouring thee
 As giving it a hope that there
 It could not wither'd be;
 But thou thereon didst only breathe,
 And sent'st it back to me;
 Since when it grows, and smells, I swear,
 Not of itself but thee!

LESSON VII

Participles

In this lesson you will learn the forms and uses of participles (present, future, aorist active, and middle or middle-passive). Because Greek is φιλομέτοχος (fond of participles), use of participles is an important form of subordination.

PARTICIPLES: PRESENT, FUTURE, AORIST ACTIVE AND MIDDLE/MIDDLE-PASSIVE

Definition

Participles are *verbal adjectives*. That is, they have the qualities of both verbs and adjectives. Dionysius Thrax defines the participle as follows: Μετοχή ἐστὶ λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ιδιότητος; *A participle is a part of speech which shares* (lit. *sharing*) *the peculiarities of both verbs and nouns/adjectives* (adjectives are classed under ὀνόματα in Greek grammatical theory). As adjectives they are declined in gender, number, and case and agree with a noun (whether expressed or implied). As verbs they have tense and voice, and can take an object. Participles are very common in English, but even more so in Greek.

Some examples of the uses of participles in English:

1. As adjective (Attributive Use)
The *established* Church
The *ruling* class
The *missing* link
2. In a descriptive clause or phrase (Circumstantial Use)
The soup is on the stove, *boiling* away.
The Greek troops, *led* by Agamemnon, defeated Troy in ten years' time.
3. Objective and Supplementary
He stopped *talking*.
4. Treatment of participles in forming compound tenses, such as "I wasn't *talking*"; "I have never *done* that"—since this use is so well known—will be omitted.

It is important to keep in mind that participles are adjectives derived from verbs. A participle can thus have tense, as is evident in the first two examples above: *established* is a past participle while *ruling* is present. Greek has present, future, aorist, and perfect participles. The participle also has voice; of the previous examples, *established* is passive and *ruling* active. Greek has separate forms for active, middle/middle-passive, and—in the aorist and future tenses—passive participles.

Forms

Review ὁ ἄρχων [V] and πᾶς πᾶσα πᾶν [VI] for the declension.

All tenses of participles are formed from the corresponding tense stem. Thus, the present participle of λύω is formed by adding the proper participial endings to the present stem λυ-. Likewise the future participle is formed from the future stem λυσ- (from λύσω); the aorist from the stem λυσ(α)- (from ἔλυσα: participles are not augmented). Review the principal parts of the verbs you have studied so far (p. 89).

Active Participles

All active participles (except the perfect, VIII) have bases in -ντ-. Thematic tenses (present, future, and second aorist) form active participles in -οντ- (cf. ἄρχων). The first aorist, with its characteristic α, has -αντ- (as in πᾶς, base παντ-). The masculine and neuter are declined in the third declension, the feminine in the first.

a. Participles of λύω: present, future, first aorist

	Stem	m.	f.	n.	Base
Present	λυ-	λύων	λύουσα	λῶν	λυοντ-
Future	λυσ-	λύσων	λύσουσα	λῶσον	λυσοντ-
1st Aorist	λυσ-α	λύσαζ	λύσασα	λῶσαν	λυσαντ-

b. of λείπω: second aorist (ἔλιπον):

	Stem	m.	f.	n.	Base
2nd Aorist	λιπ-	λιπόν	λιποῦσα	λιπόν	λιποντ-

Paradigms

Present Active Participle of λύω: λύων *releasing*

		m.	f.	n.
Sg.	N	λύων	λύουσα	λύον
	G	λύοντος	λυούσης	λύοντος
	D	λύοντι	λυούση	λύοντι
	A	λύοντα	λύουσας	λύοντα
Pl.	N	λύοντες	λύουσαι	λύοντα
	G	λύόντων	λυουσῶν	λύόντων
	D	λύουσι(ν)	λυούσαις	λύουσι(ν)
	A	λύοντας	λυούσας	λύοντα

Future Active Participle of λύω: λύσων *being about to release,
in order to release*

		m.	f.	n.
Sg.	N	λύσων	λύσουσα	λύσον
	G	λύσοντος	λυσούσης	λύσοντος
	D	λύσοντι	λυσούση	λύσοντι
	A	λύσοντα	λύσουσας	λύσοντα
Pl.	N	λύσοντες	λύσουσαι	λύσοντα
	G	λυσόντων	λυσουσῶν	λυσόντων
	D	λύσουσι(ν)	λυσούσαις	λύσουσι(ν)
	A	λύσοντας	λυσούσας	λύσοντα

First Aorist Active Participle of λύω: λύσας *having released,
after releasing*

		m.	f.	n.
Sg.	N	λύσας	λύσασα	λύσαν
	G	λύσαντος	λυσάσης	λύσαντος
	D	λύσαντι	λυσάση	λύσαντι
	A	λύσαντα	λύσασας	λύσαντα
Pl.	N	λύσαντες	λύσασαι	λύσαντα
	G	λυσάντων	λυσασῶν	λυσάντων
	D	λύσασι(ν)	λυσάσαις	λύσασι(ν)
	A	λύσαντας	λυσάσας	λύσαντα

Second Aorist Active Participle of λείπω:
 λιπών *having left, after leaving*

		m.	f.	n.
Sg.	N	λιπών	λιπούσα	λιπόν
	G	λιπόντος	λιπούσης	λιπόντος
	D	λιπόντι	λιπούση	λιπόντι
	A	λιπόντα	λιπούσαν	λιπόν
Pl.	N	λιπόντες	λιπούσαι	λιπόντα
	G	λιπόντων	λιπουσών	λιπόντων
	D	λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
	A	λιπόντας	λιπούσας	λιπόντα

Present Active Participle of εἰμί: ὄν *being*

		m.	f.	n.
Sg.	N	ὄν	οὔσα	ὄν
	G	ὄντος	οὔσης	ὄντος
	D	ὄντι	οὔση	ὄντι
	A	ὄντα	οὔσαν	ὄν
Pl.	N	ὄντες	οὔσαι	ὄντα
	G	ὄντων	οὔσων	ὄντων
	D	οὔσι(ν)	οὔσαις	οὔσι(ν)
	A	ὄντας	οὔσας	ὄντα

This paradigm acts as a review of the endings of the participles in -οντ-. Note that the accent of the second aorist participle is like that of εἰμί.

Middle and Middle-Passive Participles

The middle and middle-passive participles are formed quite simply by adding -μενος, -η, -ον to the appropriate stem: -ομενος to the thematic tense stems; -αμενος to the first aorist.

	λύω			λείπω (ἔλιπον)
	Present (m.-p.)	Future (m)	1st Aorist (m)	2nd Aorist (m)
m.	λυόμενος	λυσόμενος	λυσάμενος	λιπόμενος
f.	λυομένη	λυσομένη	λυσαμένη	λιπομένη
n.	λυόμενον	λυσόμενον	λυσάμενον	λιπόμενον
	<i>ransoming; being freed</i>	<i>in order to ransom</i>	<i>having ransomed, after ransoming</i>	<i>having left behind</i>

Example: Present Middle-Passive Participle of λύω: λυόμενος.

		m.	f.	n.
Sg.	N	λυόμενος	λυομένη	λυόμενον
	G	λυομένου	λυομένης	λυομένου
	D	λυομένῳ	λυομένῃ	λυομένῳ
	A	λυόμενον	λυομένην	λυόμενον
Pl.	N	λυόμενοι	λυόμεναι	λυόμενα
	G	λυομένων	λυομένων	λυομένων
	D	λυομένοις	λυομέναις	λυομένοις
	A	λυομένους	λυόμενας	λυόμενα

Participles are not so very difficult once you recognize the logic of them and understand what they are: adjectives derived from verbs. The word “participle” comes from the Latin word *participium* (a *sharing* or *partaking*), which is a direct translation of the Greek word μετοχή. The Greeks thought of the participle as a separate part of speech, but as the name implies they recognized clearly enough that it shared the characteristics of two other parts of speech. We do not usually think of the participle as a separate part of speech, but we should realize that the parts of speech are not necessarily mutually exclusive.

Exercise A

1. a. Practice in the forms of the participles. Review verbs on p. 89 and translate these phrases, using the nom. sg. form, m., f., n.

Example: after learning—μαθών, μαθοῦσα, μαθόν

- | | |
|---------------------|-------------------------|
| 1. after announcing | 7. planning for oneself |
| 2. in order to lead | 8. in order to write |
| 3. in order to hear | 9. being thrown |
| 4. dying | 10. ransoming |
| 5. after killing | 11. after judging |
| 6. being ruled | 12. having become |

1. b. Translate (for present participles use “-ing” / “being”; for future “in order to”; for aorist “after -ing”). After reading the section on uses of participles, see if you can identify the use of each participle in these sentences.

1. πεμψόμενοι οὖν τὰ νέα βιβλία ἐμείναμεν.
2. ἀκούοντες τῶν γε πολιτῶν οἱ ξένοι ἦσαν εὐτυχεῖς.
3. ἔρχεται γὰρ εἰς τήνδε τὴν νῆσον ἀκουσομένη τῆς σοφῆς λεγούσης περὶ τοῦ κόσμου.
4. ἐπαύσαντο δῶρα πέμποντες.
5. ἤγαγε δὲ οὗτος ὁ νεανίας τὰ παιδιά εἰς τὴν νῆσον πεμπόμενα.
6. βουλευσάντες ἔκριναν.
7. ταῦτα πράττουσα εὖ [well] πράξει.

Uses of Participles

There are in general three ways of using participles.

General Usage

1. **Attributive.** The participle is used as an adjective, modifying the noun in the same way as the adjective does, often with the article (e.g., a *moving* vehicle, a *dangling* participle).
2. **Circumstantial.** The participle, used without the article, in agreement with a noun or pronoun (expressed or implied) and introducing a clause which defines the circumstances of an action (i.e., an action as expressed by the main verb). "He went home, *disgusted* at the behavior of his colleagues." Under this heading also comes the genitive absolute.
3. **Supplementary.** The participle is used to complete the idea expressed by the verb; there are a number of Greek uses that differ from English usage. Under this heading we may also place the use of the participle after verbs of perception and in indirect statement. Examples: "Stop *doing* that!" or "Keep on *going*!" or "He finished *eating*," all of which correspond to Greek usage.

Examples of the Uses of Participles in Greek

1. Attributive (as adjective)

- a. Used with a noun and usually with an article:

ὁ παρὼν χρόνος, *the present time* (παρὼν, present participle of πάρεμι, *being present*)

Many English participles do not lend themselves to this use, and for this reason, many of the Greek participles must be paraphrased in the English translation either by a relative clause or by an adjective or noun; this is especially true of the attributive participle used as a noun (b).

- b. Like the adjective, the participle may be used as a noun with the article (the *man*, *woman*, or *thing* being omitted; cf. οἱ ἀγαθοί, *the good*: the masculine gender makes it clear that *the good people* is implied).

Examples:

οἱ φεύγοντες	<i>those who flee/are fleeing; the fugitives, the exiles</i>
ὁ διώκων and ὁ φεύγων	<i>the one who pursues and the one who flees: in a courtroom context, the prosecutor and the defendant</i>
ὁ ἄρχων	<i>the one who rules, originally a participle from ἄρχω (the ruling man), hence the ruler, so common that it is considered a noun.</i>

τὸ ἄρχον	in the neuter, <i>that which rules</i> (<i>the ruling thing</i> can best be translated as <i>the ruling party</i> .)
ἡ θανοῦσα	<i>the [woman who] died, the dead woman</i>

μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾶς;
Do you expect to benefit the dead woman in any way?
 —Euripides, *Alcestis*

Interesting too are the uses of the neuter participles of εἶμι: τὸ ὄν and τὰ ὄντα *that which is/exists; those things which are/exist* (lit. *existing things*) respectively; but both may be translated as *the universe*. Cf. also τὰ πάροντα *the present circumstances*.

οἱ ἔχοντες and οἱ οὐκ ἔχοντες *those who have* and *those who do not have*, i.e., *the rich* and *the poor*, or *the haves* and *the have-nots*.

c. Remember that the participle is a verbal form and so can take an object: ὁ ταῦτα εἰπὼν (lit. *the one having said these things*) *the one who said these things*.

Exercise A (continued)

2. a. Study the examples and translate these sentences.

1. οἱ γὰρ διώκοντες τὴν φεύγουσαν ἔλαβον.
2. ἡ γε ἀποθανοῦσα οὐ λέξει.
3. οἱ ἐν ταύτῃ τῇ πόλει ἄρχονται ὑπὸ τῶν ἀρχόντων.
4. ὁ ταῦτα ἀγγείλας ἀπῆλθεν.
5. εἶπες οὖν τοῖς τοῦ ποιητοῦ ἀκούσασι;
6. τοὺς δὲ οὐκ ἔχοντες ἐπέμψασθε;

2. b. Make up sentences using the following.

- | | |
|-------------------|-----------------|
| 1. αἱ γραφόμεναι | 4. ἡ πείθασα |
| 2. τὰ πάροντα | 5. ὁ βουλόμενος |
| 3. τὰ βουλευόμενα | 6. οἱ λύοντες |

2. Circumstantial

The circumstantial participle defines the circumstances surrounding the action of the main verb and may express *time, manner/means, cause, condition, concession*: that is, *when, in/by, since/because, if, although*. It can also be merely *descriptive*. The context (or sense) of the sentence will usually tell you which is intended, though sometimes more than one of these relations may be implied. These different types of the circumstantial participle do not differ from one another *except in context*; therefore you need not make sharp distinctions among them. When translating them, first translate them literally, even though it may be awkward in English (*having done, doing, having been done*, etc.), and

then as the whole sentence becomes clearer, you may add an appropriate word, such as *if, when, although*. There are, to be sure, clues which will sometimes make the meaning clearer (e.g., whether οὐ or μή is used, and a number of particles).

A. Time (*when, after*): Temporal

In narration, the participle is very common for a series of events. The use of participles can extend the sentence indefinitely, as you will see when you read long passages from Thucydides and Isocrates.

In English, when narrating a series of events, we tend to use a series of finite verbs in separate clauses, whether coordinate or subordinate. We may say, for example, "After killing the man, he got away," or "He killed the man and got away," or "After he killed the man, he got away." The first uses a participle, the second two coordinate clauses, and the third a subordinate clause. In Greek the verb of the first clause would be expressed by a participle in the *aorist*, that of the second by a finite verb:

τὸν ἄνθρωπον ἀποκτείνας, ἔφυγεν.

There are other ways of expressing this in Greek, but this would be the most common and the easiest.

→ Note that in translating an English phrase or clause introduced by the word *after*, it is best to use the aorist participle.

Another example:

φεύγοντες ἀπέθανον *fleeing* (while they were fleeing) *they were killed*.

Participles used with temporal particles:

ἅμα	<i>at once, at the same time</i> ἅμα εἰπὼν ἔβαλε τὸν λίθον, <i>at the same time as speaking,</i> <i>he threw the stone.</i>
αὐτίκα	<i>at once</i> αὐτίκα γενόμενος, <i>as soon as born</i>
μεταξύ	<i>in the midst of, while</i> μεταξὺ θύων, <i>while sacrificing</i> λέγοντα μεταξύ, <i>in the midst of the discourse</i>

B. Causal (*because, since*)

Example:

πολλὰ εἶπε, βουλόμενος τὸν βασιλέα πείσαι.
He said many things because he wished to persuade the king.

The causal particles that can be used with participles are:

ἄτε	<i>inasmuch as, seeing that, since</i>
ὡς, ὥσπερ	as causal particles give an alleged cause for which the speaker/writer does not wish to take credit. They may be translated as <i>as if, as though, as thinking, on the grounds that</i> .

Example:

ἄτε τὰ χρήματα ἔχων
seeing that he has the money

θαυμάζονται ὡς σοφοὶ ὄντες
They are admired as if (on the grounds that) they are wise.

δεδίασι τὸν θάνατον ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστι.
They fear death as though they know well that it is the greatest of evils.

—Plato, *Apology*

C. Manner and Means (*in, by*)

τὴν ἀσπίδα ἀποβαλὼν, ἔφυγε τὸν θάνατον.
By throwing away his shield, he escaped death. (means)

—Xenophon

ἦκει τὰ χαλεπὰ φερόμενα.
The troubles have come with a rush. (manner) (lit. The troubles have come being carried. An idiomatic use of the middle-passive participle of φέρω.)

D. Conditional (*if*)

ταῦτα λέγων, οὐκ ἂν τὴν ἀλήθειαν ἔλεγες.
If you were saying these things, you would not be speaking the truth. (lit. Saying these things you would not be speaking the truth.)

The negative in the participial clause (which represents the if-clause or *protasis* of the condition) is μή: this will give you a hint to translate it as a condition, since most other uses of the participle take οὐ as negative.

σοφοὶ μὴ ὄντες, οὐχ ἔξετε μαθητάς.
If you are not wise, you will not have pupils. (lit. Not being wise, you will not have pupils.)

E. Concession (*although*)

πολλὰ χρήματα ἔχων, οὐκ εἰμι εὐτυχής.
Although I have much money, I am not happy.

The particles καίπερ and καί (*although, even though*) can also be used with the circumstantial participle of concession.

F. Purpose (*to, in order to*) is usually expressed by the future participle, sometimes with ὥς.

ἦλθε . . . λυσόμενος τε θύγατρα (= θυγατέρα)
He came to ransom his daughter.

—*Iliad* I.13

ὁ ἡγησόμενος οὐδεὶς ἔσται.
There will be no one to lead / who will lead [us].

—*Xenophon*

G. Description

ἦλθε πολλὰ δῶρα φέρων (or ἔχων)
He came bearing many gifts.

The participles ἔχων, φέρων, ἄγων, λαβών are often used idiomatically and may be translated as *with*.

ἔρχεται τὸν υἱὸν ἔχουσα.
She comes bringing her son, or she is coming with her son.

—*Xenophon*

The Genitive Absolute

The genitive absolute is a special use of the circumstantial participle. A noun or pronoun and a participle are put into the genitive case in an absolute construction (so called because it does not agree with any other words in the sentence, and stands by itself, grammatically). It is translated by a clause and can be used to express any of the attendant circumstances a circumstantial participle does. In English we have a similar construction, called the nominative absolute (English being severely limited in the number of its cases): for example (from Eric Partridge, *Usage and Abusage*), “*On the door being opened, she perceived a couch.*” The clause in italics is an absolute construction: grammatically it stands outside the main clause. On the other hand, had we written “*Upon opening the door, she perceived the couch,*” the participial clause would be a descriptive, adjectival one agreeing with *she*. Common expressions in English using a nominative absolute are “other things being equal” and “that said.” In the absolute construction, then, the participial clause which describes the circumstances stands outside the main sentence grammatically. The genitive absolute in Greek (like the ablative absolute in Latin) is very common and very versatile, owing to the many forms and uses of the Greek participle. It can express time, manner, means, cause, condition, concession, purpose, and description. It can be used plain or with any of the particles that can accompany the participles.

Examples:

καὶ τῶν φίλων τὴν χώραν λιπόντων, ἐμείναμεν.
Although our friends left the place, we remained.

τῆς φίλης μὴ ἐλθούσης, ἐλίπομεν ἂν τὴν χώραν.
If our friend had not come, we would have left the place.

τῶν πολιτῶν δικαίων ὄντων, δικαία ἐστὶν ἡ πόλις.
Because the citizens are just, the city is just.

τοῦ πατρὸς οὐ βουλομένου, ταῦτα οὐ πρόξομεν.
Since father does not wish it, we will not do these things.

λόγων γενομένων, ἀπῆλθον οἱ νεανίαὶ καὶ αἱ γυναῖκες.
The conversation having taken place (after the conversation), the young men and the women departed.

Some examples from Greek authors:

1. καὶ Πολυφόντου κελεύοντος ἐκχωρεῖν, . . . Οἰδίπους καὶ Πολυφόντην καὶ Λαῖον ἀπέκτεινε.
And when Polyphontes ordered [him] to get out of the way, Oedipus killed both Polyphontes and Laius.
 —Apollodorus

2. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι).
If the Athenians should experience this same thing, I think their power would be estimated as double.
 —Thucydides

3. πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν;
If justice exists, how is it that Zeus has not perished?
 —Aristophanes

Note: A rarer construction is the **accusative absolute**, which is used in the same way as the genitive absolute, but is restricted to the participles of impersonal verbs: these are put into the accusative in the neuter singular, παρόν μοι, *it being possible for me*; δέον ἡμῖν ἀπιέναι, *it being necessary for us to depart*. δέον is the neuter accusative participle of the impersonal verb δεῖ.

Exercise A (continued)

3. a. Study the examples of circumstantial participles and translate. For the genitive absolute it may help to begin: with + the *noun* + the *verb* + *-ing* (e.g., “with poets *be-ing* present”) and then try to make it more elegant as you understand the context (“because/when/if poets are present”).

1. τῶν ποιητῶν ἀκούσασα ἦλθον ὡς ἀκουσομένη τῆς σοφῆς.
2. καὶ τὸν πατέρα ἀποκτείνας ἐκείνης τῆς πόλεως βασιλεὺς ἐγένετο.
3. τὴν δὲ μητέρα ἀποκτείναντες ἔφυγον ἐκ τῆς πατρίδος.
4. ταῦτα ἔπραξα ὡς ὄντα δίκαια.
5. τῶν παιδῶν ἀποθανόντων ἡ μήτηρ ἔφυγεν εἰς τήνδε τὴν πόλιν.
6. δῶρα φέροντες ἐρχόμεθα ὡς τὸν βασιλέα πείσοντες.
7. ὁ γέρων ἦλθε ὡς τὴν παιῖδα λυσόμενος.
8. τοῦ πολέμου παυομένου εἰρήνην ἄγειν οἶόν τ' ἔσται.
9. ξένων ἐλθόντων οὐκ ἂν ἐλίπομεν.

3. b. Make up sentences using the following words.

- | | |
|--------------------|----------------|
| 1. λυσομένη | 4. ἀκούουσα |
| 2. ὡς ὄν | 5. παρόντων |
| 3. λέγοντες μεταξύ | 6. ἀποθανόντος |

3. Supplementary

The supplementary participle is more closely related to the verb: it is used to complete the meaning of the verb, and without it the idea is incomplete. The supplementary participle may go with either the subject or the object of the verb, for example:

παύω (active): παύω τὸν ἄνδρα λέγοντα
I stop the man (from) speaking.

παύομαι (middle): παύομαι λέγων/λέγουσα
I stop (myself) speaking or I cease speaking.

This construction is found with verbs meaning *begin*, *continue*, *stop* (cf. in English “keep on keeping on”), and with those meaning *repent*, *be weary*, *be pleased* or *displeased*, *allow*.

ἄρξομαι λέγων *I shall begin speaking.*

παύσω τοῦτο γιγνόμενον *I shall stop this from happening.*

—Plato

Some of these verbs may take both the supplementary participle and the supplementary infinitive constructions, but with different meanings:

αἰσχύνομαι	<i>I am ashamed</i>
αἰσχύνομαι λέγων / λέγουσα	<i>I am ashamed speaking, I speak with shame</i>
αἰσχύνομαι λέγειν	<i>I am ashamed to speak (and so, do not speak)</i>

In the first example, the participle *speaking* (λέγων/λέγουσα) implies that I am actually speaking, ashamed or not; in the second, the infinitive *to speak* (λέγειν) implies that my shame prevents me from speaking. This subtle difference in construction makes a great deal of difference in meaning.

There are several verbs in Greek which take a supplementary participle in a way that seems odd to us at first, because it differs from English usage. In these sentences the participle tells what the main action is, while the main verb tells something about how the action is occurring.

τυγχάνω *happen* (we use the infinitive, Greek uses the participle):

τυγχάνει δίκαιος ὢν, *He happens to be (lit. being) honest or He really is honest.* (Often forms of τυγχάνω are used to emphasize that something is indeed true.)

λανθάνω *escape the notice of* (we usually translate the participle by a finite verb and express the form of λανθάνω by an adverb, *unawares, without being observed*):

οὐ λανθάνει κακὸς ὢν lit. *He does not escape notice being wicked*

ἔλαθον ἔσελθόντες *They got in secretly.*

—*Thucydides*

φθάνω *anticipate, come/do/be first or before* (the action in which one is ahead of somebody else is expressed by the participle):

ἔφθασαν τοὺς φίλους ἐλθόντες lit. *They anticipated their friends having come. Or, They got there before their friends / They got the jump on their friends . . .*

Other uses of the supplementary participle:

In **Indirect Statement**: with verbs of *knowing* (and the opposite, those meaning *be ignorant, forget*) and *showing*, and with verbs of sense perception (*see, hear, feel*) the participle is used in indirect statement.

Examples:

ἡ ψυχὴ ἀθάνατος φαίνεται οὐσα.

It is apparent that the soul is immortal (i.e., it really is immortal).

—Plato

ὁρῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε.

We see that everything you say is true.

—Xenophon

ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα.

He heard that Cyrus was in Cilicia.

—Xenophon

With **Verbs of Perception**, the participle not in indirect statement can be used to modify the object of the verb, as in these English sentences: “I saw Mommy kissing Santa Claus,” or “I hear him coming”; compare with “I hear that he is coming.”

The verbs ἀκούω and αἰσθάνομαι take their object in the genitive case (except in indirect statement). Consider the following examples:

ἀκούω τοῦ σοφοῦ λέγοντος. *I hear the wise man speaking. (That is, I actually hear him.)*

ἀκούω τὸν σοφὸν λέγοντα. *I hear that the wise man is speaking.*

Exercise A (continued)

4. Translate.

1. τυγχάνομεν οὐσαι δίκαιαι γυναῖκες.
2. πράττοντες ἄδικα οὐκ ἐλάνθανον.
3. ἔφθασαν δῶρα ἐνεγκοῦσαι.
4. φθάνουσιν ἐκείνας φεύγοντες.
5. ἤρξατε βουλευόμενοι.
6. ταῦτα λέγοντες οὐκ αἰσχύνεσθε;

Tenses of the Participle

The tenses of the participle (except in indirect statement) represent time only as relative to the main verb. The **present** refers to an action *at the same time* as that of the main verb (*while*); the **aorist** refers to time *previous* to that of the main verb (*after, having*). The **future** participle is used for expressing *purpose* or *intention*, and is rarely used otherwise.

In indirect statement, however, the participle's tense represents the same tense as that of a finite verb, that is, the tense of the original statement, as in the infinitive construction [IV].

Notes on Participles

1. "There is but one difference between the supplementary and circumstantial participles. It lies in the fact that the circumstantial participle is an additional statement and does not form an essential part of the verbal notion of the principal verb [as does the supplementary participle]. The circumstantial participle may be removed and the sentence will not bleed." (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* [New York: Hodder & Stoughton, Doran, 1914] p. 1124)

2. The Greeks, as mentioned before, were φιλομέτοχοι (fond of participles), and Greek has a rich system of participles, richer than Latin or English, for example. Latin has no present passive nor perfect active participles. And English must resort to long periphrases to translate some of the participles (notably the future participle). It may be said that wherever a participle is possible, Greek has one. This wealth of participles gives a great deal of flexibility to the language, as you will see, the more you read.

3. The dangling participle: For most of us our introduction to participles in our own language—if in fact we are introduced to them at all—is usually in connection with the problem of the *dangling* participle. This is a problem that does not occur in Greek.

→ Consider why not.

I saw the Grand Canyon driving through Arizona, contains an example of a dangling participle in English. Actually we know what this means, that I saw it while I was driving, because the grammatically correct alternative, that the Grand Canyon was driving, is absurd or the result of sampling the local hallucinogens. On the other hand, if, in the sentence *I saw that man driving my car*, I mean I saw him while I was driving, I do not say so, because, by the placement of the words, *driving* goes with *that man*. In the first example the intended meaning is clear, and a speaker of this sentence would only risk not understanding the hearers' laughter. In the second, carelessness could lead to confusion, because in English the placement of words is very important. In Greek there is no confusion about what words the participle goes with because it will be in the same case and gender as these words. If it goes with the subject it will be nominative. If it goes with the object it will be accusative. Its place in the sentence does not matter. Thus, if I saw that man while *I* was driving, *driving* is nominative to agree with *I*. If I saw him actually in the driver's seat of my car with his foot on the gas, *driving* is accusative to agree with the object of *saw*.

Vocabulary

Verbs

αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην αἰσχύνομαι	<i>perceive, sense, understand, learn, hear</i> (+ gen.) (aesthetic) <i>be ashamed</i> (cf. αἰσχρός, also in act. αἰσχύνω, <i>to disgrace</i>)
βασιλεύω (reg. prin. pts.) βλέπω, βλέπομαι, ἔβλεψα γιγνώσκω, γνώσομαι	<i>be king, rule</i> (+ gen., cf. βασιλεύς) <i>look, see</i> <i>come to know, perceive, know</i> (aor. will be given later, cf. γνώμη)
διώκω, διώξω, ἐδίωξα διαφέρω (see φέρω) εἶδον	<i>pursue; chase</i> <i>carry over/across; differ, surpass</i> <i>saw</i> (2nd aor., stem ἰδ-: part. ἰδών, inf. ἰδεῖν, related to Latin <i>video</i>)
εὐρίσκω, εὐρήσω, εὕρον (or ἠύρον) κελεύω, κελεύσω, ἐκέλευσα λανθάνω, λήσω, ἔλαθον μέλλω, μελλήσω, ἐμέλλησα πυνθάνομαι, πεύσομαι, ἐπυθόμην	<i>find</i> (pf. εὕρηκα <i>Eureka!</i> ; heuristic) <i>urge, exhort, bid, order</i> <i>escape notice</i> (+ part., cf. λήθη <i>Lethe</i>) <i>be about to, intend, delay</i> (+ fut. inf.) <i>learn</i>
τυγχάνω, τεύξομαι, ἔτυχον ὑπάρχω φεύγω, φεύξομαι (φευξοῦμαι), ἔφυγον φθάνω, φθήσομαι, ἔφθασα	<i>happen</i> (+ part.), <i>meet</i> (+ gen., cf. τύχη) <i>begin, exist, belong to</i> (cf. ἄρχω) <i>flee, take flight, avoid, escape</i> (cf. Latin <i>fugio</i> , Engl. <i>fugitive</i>) <i>be/do first, outstrip, anticipate</i> (+ part.)

Compounds of εἶμι: conjugated like εἶμι

ἄπειμι	<i>be away, be absent</i>
ἔξεστι(v)	<i>it is possible</i>
πάρειμι	<i>be present, be near, stand by</i>
πάρεστι + dat.	(impersonal) <i>it depends on</i>
πρόσειμι	<i>be added to, belong to</i>
σύνειμι	<i>be with, live with, have dealings with</i>

Noun

Ζεύς, Διός, ὁ ; dat. Δί, acc. Δία, voc. Ζεῦ μὰ τὸν Δία	<i>Zeus</i> <i>by Zeus!</i>
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Participles (used with participles)

ἅμα	<i>at once, at the same time as</i>
ἅτε	<i>since, inasmuch as</i>
αὐτίκα	<i>at once</i>
μεταξύ	<i>in the midst of, while</i>
ὡς	<i>as if, as, on the ground that</i>

Exercise B

1. Review the verbs you have had so far, and form the participles for each. For a complete verb there will be six participles (so far; there are more yet to come). Remember that the participle is not augmented.

2. Form and decline the following participles.

1. Present active of ἔχω
2. Aorist active of βάλλω
3. Future active of φέρω
4. Aorist active of παύω
5. Future middle of γίνομαι

3. Parse the following. Example: λύσαντα—aorist active participle of λύω, masc. acc. sg. or neuter nom./acc. pl.

- | | | |
|-----------------|------------------|-----------------|
| 1. γενομένου | 17. ιδόντας | 33. πυθομένας |
| 2. παρόν | 18. πέμψασαν | 34. λύσοντι |
| 3. αἰσθανομένη | 19. λαβουσῶν | 35. ἀκούση |
| 4. γινώσκοντες | 20. φερόμεναι | 36. οὔση |
| 5. ἔχοντες | 21. εἰπόντος | 37. λανθανόντων |
| 6. ὄντας | 22. εὐρόντες | 38. μέλλοντος |
| 7. ὄντων | 23. βουλόμενα | 39. συνόντες |
| 8. λέγοντες | 24. πυνθανόμενος | 40. ἀγαγόντος |
| 9. κτείνας | 25. ἀκούσας | 41. λύσαντας |
| 10. ὦν | 26. νομίζων | 42. πείσουσαν |
| 11. γενόμενος | 27. κελεύοντος | 43. ἄρχουσι |
| 12. μανθανόντων | 28. κτείναντος | 44. πάσχοντα |
| 13. λεγομένην | 29. βασιλεύων | 45. ἐσομέναις |
| 14. ἔχουσαι | 30. βασιλεύοντος | 46. βαλόντες |
| 15. ἀποθανόντος | 31. μαθοῦσα | 47. βαλλούσης |
| 16. εἰπών | 32. ὑπάρχοντος | 48. πραξάσας |

Recognizing participles

1. -οντ- tells you that it is an active participle of one of the thematic tenses: future, present, or second aorist.

a. most futures will have σ before the -οντ-.

b. the second aorist is usually accented on the o-sound of the participial ending.

2. -αντ- tells you that you are dealing with the first aorist participle.

3. -ομενος is the sign of the middle/middle-passive of a thematic tense.

4. -αμενος is the sign of the middle of the first aorist.

4. Translate these sentences and identify the use of each participle.

1. ὁ γέρων ἦλθεν ἔχων πολλὰ δῶρα.
2. πάρεστιν ἡ γυνὴ ἄγουσα τὸν παῖδα.
3. οἱ φεύγοντες ὑπὸ τῶν διωκόντων διώκονται.
4. ὁ ἄρχων ἄρχει τῶν ἀρχομένων.
5. ὁ κόσμος ἐλέγετο τὸ ὄν καὶ τὰ ὄντα.
6. ὁ γὰρ ἱερεὺς ἦλθεν ὡς λυσόμενος τὴν θυγατέρα πολλοῖς χρήμασιν.
7. ἀλλ' ὁ βασιλεὺς ἐθέλων τὴν γυναῖκα ἔχειν, οὐκ ἔλαβε τὰ χρήματα.
8. οἱ οὐκ ἔχοντες οὐποτε φίλοι ἔσονται τοῖς ἔχουσιν.
9. τὸν λίθον βαλὼν τὸ παιδίον ἔφυγεν.
10. εἶπε πολλὰ ὡς πείσουςα τὸν βασιλέα.
11. ὁ δαίμων τὸν ἄνδρα λέγοντα μεταξὺ ἔπαυσεν.
12. παύσομαι λέγουσα καὶ ἄρξεσθε λέγοντες.
13. τὸν πατέρα μεταξὺ θύοντα ἀπέκτειναν.
14. εἶπον ὅτι ἀπέκτειναν τοῦτον ὡς ἄδικον ὄντα.
15. ξένοι ὄντες ἐρχόμεθα εἰς ταύτην τὴν χώραν.
16. τυγχάνω ὦν δίκαιος ἀνὴρ. τυγχάνω οὐσα δίκαια γυνή.
17. οὐσα κακὴ οὐκ ἔλαθε τοὺς θεοὺς καὶ τοὺς ἀνθρώπους.
18. τούτου παρόντος ἤρξαντο λέγοντες.
19. οὐκ αἰσχύνει ταῦτα πράττων;
20. τῶν ποιητῶν τὴν ἀλήθειαν λεγόντων, ἀθάνατος ἢ τοῦ ἀνθρώπου ψυχή.
21. ἠκούσαμεν τοὺς ποιητὰς λέγοντας.
22. ἠκούουν τοῦ σοφοῦ περὶ ἀρετῆς λέγοντος/τῆς σοφῆς περὶ τῶν δικαίων λεγούσης.
23. ἠσθόμεθα οὐ σοφοὶ ὄντες.
24. καίπερ οὐκ ἰδὼν, ἠσθόμην ἐκείνον τὸν ἄνδρα παρόντα.
25. ἠσχύνοντο οἱ δικασταὶ λαβεῖν δῶρα καὶ χρήματα.
26. οὐκ ἔξεστιν εὐρεῖν ἄνδρα δίκαιον ἐν ταύτῃ τῇ χώρᾳ.
27. χαλεπὸν ἐστὶ γινώσκειν τοὺς θεοὺς εἴ εἰσιν εἶτε μή.
28. ὁ γὰρ νόμος τὸν διώκοντα λέγειν κελεύει.
29. εὗρον τὴν γυναῖκα οὐσαν ἄδικον.
30. ἡ ἐλπίς ἀποῦσα οὐ τὸν φεύγοντα λανθάνει.
31. τῆς ἐλπίδος ἀπούσης καὶ οἱ ἀγαθοὶ ἔφηνον.
32. τῆς γυναικὸς παρούσης ὁ ἀνὴρ οὐκ ἠθέλησε ψευδῆ λέγειν.
33. ἐκείνην τὴν χώραν λιπόντες, κατὰ θάλασσαν πρὸς τὰς νήσους ἦλθομεν.
34. καίπερ τὴν χώραν λιπεῖν βουλόμεναι, ἔμενον.
35. ἄξιον ἐστὶ πείθεσθαι τῷ τὴν ἀλήθειαν λέγοντι.
36. καὶ τῶν στρατιωτῶν εἰρήνην ἄγειν βουλομένων, οὐκ ἐπαύσατο ὁ πόλεμος.
37. νέοι ὄντες εὐτυχεῖς ἐστε.
38. οἱ δικασταὶ τὴν ἀλήθειαν μαθόντες ἐβουλεύσαντο καὶ ἔκριναν.
39. ἀπεθάνετε ἂν, τῶν ἀνδρῶν μὴ ἐλθόντων.
40. τῶν παιδῶν ὄντων εὐδαιμόνων, ὁ πατὴρ καὶ ἡ μήτηρ εἰσὶ εὐδαιμόνες.

5. a. Translate into Greek.
1. He did not kill his mother without being observed.
 2. I happen to be speaking to the citizens about war and peace.
 3. Although the poets were present, we listened to the philosophers.
 4. I heard that that woman was in Greece.
 5. He came to find an honest man.
 6. We admired this man on the ground that he was brave and just.
 7. After killing the old man, he became king.
 8. The one who said these things was the father of the poet.
5. b. Compose some sentences using the following expressions.
1. τυγχάνω + a participle of ἔρχομαι
 2. παύω or παύομαι + a participle of βλέπω
 3. αἰσθάνομαι + a participle of εἰμί
 4. a genitive absolute using a participle of ἄπεμι

Readings

1. ἡ δὲ μνήμη τοῦ γενομένου. τὸ δὲ παρὸν ὅτε πάρεστιν, οὐδεὶς ἂν φαίη μνημονεύειν.

—Aristotle, *περὶ μνήμης*

[*μνήμη*, -ης, ἡ *memory*. Understand ἐστί. *γεγόμενον* *that which has been, the past*. οὐδεὶς *no one* (m. nom. sg.). φαίη (with ἂν) *would say* from φημί (3rd sg. opt.). *μνημονεύω* *remember*.]

2. τοῦ δὲ νῦν ἐν τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται καὶ πρότερον, ἀλλὰ τοῦ μὲν παρόντος αἴσθησις, τοῦ δὲ μέλλοντος ἐλπίς, τοῦ δὲ γενομένου μνήμη. διὸ μετὰ χρόνου πᾶσα μνήμη. ὥσθ' ὅσα χρόνου αἰσθάνεται, ταῦτα μόνα τῶν ζῴων μνημονεύει, καὶ τούτῳ ᾧ αἰσθάνεται.

—Aristotle, *περὶ μνήμης*

[*καθάπερ* *as*. *εἴρηται* (it) *has been said*. *πρότερον* *before*. *αἴσθησις*, -έως, ἡ *feeling, perception* (cf. αἰσθάνομαι). *διὸ* *and therefore*. *ὅσα* *as many as* (n. nom./acc. pl.). *ζῶον*, -ου, τό *animal*.]

3. πρῶτον μὲν οὖν σκεπτέον τί τῶν βασιλευόντων ἔργον ἐστίν.

—Isocrates

[*σκεπτέον* *it is necessary to consider*.]

4. μὴ σπεύδετε πλουτεῖν μᾶλλον ἢ χρηστοὶ δοκεῖν εἶναι, γινώσκοντες ὅτι καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων οἱ μεγίστας ἐπ' ἀρετῇ δόξας ἔχοντες πλείστον ἀγαθῶν δεσπότηται καθίστανται.

—Isocrates, *Nicoles*

[*μὴ* . . . *ἢ* *do not be eager to be wealthy rather than*. *δοκεῖν* *to seem* (pres. inf.). *δόξα*, -ης, ἡ *reputation*. *βάρβαροι* *those who are not* Ἑλληνες. *μεγίστος*, -η, -ον *biggest, greatest*. *πλείστος*, -η, -ον *most*. *καθίστανται* *are established, become, are appointed*.]

5. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος, τῶν μὲν ὄντων ὡς ἔστιν, τῶν δὲ οὐκ ὄντων ὡς οὐκ ἔστιν.

—Protagoras

6. ἄνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης.

—Menander

[**μέμνησο** *remember!* (imperative + gen.)]

7. ὅστις στρατηγεῖ μὴ στρατιώτης γενόμενος, οὗτος ἑκατόμβην ἐξάγει τοῖς πολεμίοις.

—Menander

[**ὅστις** *whoever, anyone who* (m. nom. sg.). **στρατηγέω** *be general* (-εἶ, 3rd sg.). **ἑκατόμβη**, -ης, ἡ *hecatomb, sacrifice*. **ἐξάγει** ἐκ + ἄγω. **πολέμιος**, -α, -ον *hostile, οἱ πολέμοι the enemy*.]

8. μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο.

—Apollodorus

[**μιᾶς**, gen. sg. of εἷς, μία, ἓν *one*. **κόπτω** *chop off*. **κεφαλῆ**, -ῆς, ἡ *head*. **ἀνεφύοντο**, impf. m.-p. of ἀναφύω *grow up/back*.]

9. θνήσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἤθελον
καὶ δῶμα ναίειν ὄλβιον τυραννίδι.

—Euripides, *Alcestis*

[**θνήσκω** = ἀποθνήσκω. **παρόν**: acc. abs. **σέθεν** = σου (gen. sg.), *you*. **Θεσσαλῶν** *of the Thessalians*. **δῶμα**, δώματος, τό *home*. **ναίειν** *to dwell in, to live in*. **ὄλβιος**, -α, -ον *wealthy, prosperous*.]

10. The story of Deucalion (the Greek Noah):

Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμῆ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας, ἦν ἔπλασαν θεοὶ πρῶτην γυναῖκα. ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν ἠθέλησε γένος, ὑποθέμενου Προμηθέως, Δευκαλίων τεκτινόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς οἱ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη.

[Deucalion: son of Prometheus, husband of Pyrrha (daughter of Epimetheus and Pandora). **Προμηθέως** gen. of Prometheus. **τόπος**, -ου, ὁ *place, region*. **ἔπλασαν**: aor. of πλάττω. **πλάττω** (πλάσσω) *make, form*. **γαμῆ** *he marries*. **ἀφανίζω** *destroy*. **ὑποθέμενος** *having instructed*. **τεκτινόμενος**: aor. partic. of τεκταίνομαι *build*. **λάρναξ**, -ακος, ἡ *ark*. **ἐπιτήδειος**, -α, -ον *suitable*. **τὰ ἐπιτήδεια** *provisions*. **ἐνθέμενος** *having put in*. **εἰσέβη** *went into, embarked* (3rd sg.). **ὑετός**, -οῦ, ὁ *rain*. **χέας** *having poured* (m. nom. sg.). **πλεῖστος** *most*. **κατακλύζω** *inundate, flood*. **διαφθαρῆναι** *to be destroyed*. **ὀλίγος**, -η, -ον *few*. **χωρὶς** *except* (+ gen.). **σὺν + φεύγω**. **πλησίον** *nearby, near* (adv.). **ὑψηλός**, -ῆ, -όν *high*.]

τότε δὲ καὶ τὰ κατὰ Θεσσαλίαν ὄρη διέστη, καὶ τὰ ἐκτὸς Ἴσθμοῦ καὶ Πελοποννήσου συνεχέθη πάντα. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἡμέρας ἐννέα καὶ νύκτας ἴσας τῷ Παρνασσῷ προσίσχει, κάκει τῶν ὄμβρων παῦλαν λαβόντων ἐκβάς θύει Διὶ φυξίῳ. Ζεὺς δὲ πέμψας Ἐρμῆν πρὸς αὐτὸν ἐπέτρεπεν αἰρεῖσθαι ὅ τι βούλεται. ὁ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. καὶ Διὸς εἰπόντος ὑπὲρ κεφαλῆς ἔβαλλεν αἴρων λίθους, καὶ οὓς μὲν ἔβαλλε Δευκαλίων, ἄνδρες ἐγένοντο, οὓς δὲ Πύρρα, γυναῖκες. ὅθεν καὶ λαοὶ μεταφορικῶς ὀνομάσθησαν ἀπὸ τοῦ λᾶας ὁ λίθος.

—Apollodorus

[**διέσθη** *were divided* (3rd sg.). **συνεχέθη** *were demolished* (aor. pass. of **συνγέω**). **ἴσος**, -η, -ον *equal*. **προσίσχω** *put in to shore at* (+ dat.). **ἐκεῖ** *there* (adv.). **ὄμβρος**, -ου, ὁ *storm*. **παύλα**, -ης, ἡ *rest, pause*. **ἐκβάς** *having disembarked* (m. nom. sg.). **φύξις**, -ον *putting to flight*. **ἐπιτρέπω** *refer to, leave to*. **αἰρείσθαι** *choose*; αἰρεῖται *he chooses*. **αἶρων** < αἶρω *pick up, lift*. **ὑπέρ** *over* (+ gen.). **ὅθεν** *whence*. **λαός** -οῦ, ὁ *people*. **μεταφορικῶς** *metaphorically* (-ως; adv.). **ὀνομάσθησαν** *were named* (from ὀνομάζω, cf. ὄνομα). **λάας** *stone*.]

11. Perseus and the Gorgons:

[Περσεὺς] πετόμενος εἰς τὸν Ὀκεανὸν ἦκε καὶ κατέλαβε τὰς Γοργόνας κοιμωμένας. ἦσαν δὲ αὐταὶ Σθένω Εὐρυάλη Μέδουσα. μόνη δὲ ἦν θνητὴ Μέδουσα· διὰ τοῦτο ἐπὶ τὴν ταύτης κεφαλὴν Περσεὺς ἐπέμφθη. εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων, ὀδόντας μεγάλους ὡς συῶν καὶ χεῖρας χαλκᾶς, καὶ πτέρυγας χρυσᾶς, δι' ὧν ἐπέτοντο. τοὺς δὲ ἰδόντας λίθους ἐποίουν.

[The story of Perseus' decapitation of Medusa. **Ὀκεανός**, -οῦ, ὁ *Oceanus*. **πέτομαι** *fly*. **ἦκω** *have come*. **κατά** + **λαμβάνω** *catch*. **κοιμάω** *put to sleep*, in mid. *fall asleep*. **θνητός**, -ή, -όν *mortal*. **ἐπέμφθη** (aor. pass.) (he) *was sent*. **περιεσπειραμένος** *coiled around*. **ἐπί** + acc. *for, after* (of purpose). **φολίς**, -ίδος, ἡ *scale*. **αὐτός**, αὐτή, αὐτό (in oblique cases) *he, she, it*. **σῦς**, σῶς, ὁ, ἡ *swine*. **χαλκοῦς** *of bronze*. **πτερυξ**, πτέρυγος, ἡ *wing*. **χρυσοῦς** *golden*. **ἐποίουν** *they made* (3rd pl. impf.).]

ἐπιστάς οὖν αὐταῖς ὁ Περσεὺς κοιμωμένας, κατευθυνούσης τὴν χεῖρα Ἀθηνᾶς, ἀπεστραμμένος καὶ βλέπων εἰς ἀσπίδα χαλκῆν, δι' ἧς τὴν εἰκόνα τῆς Γοργόνης ἔβλεπεν, ἐκαρᾶτόμησεν αὐτήν. ἀποτμηθείσης δὲ τῆς κεφαλῆς ἐκ τῆς Γοργόνης ἐξέθορε Πήγασος πτηνὸς ἵππος, καὶ Χρυσάωρ ὁ Γηρυόνου πατήρ· τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος. ὁ μὲν οὖν Περσεὺς ἐνθέμενος εἰς τὴν κίβισιν τὴν κεφαλὴν τῆς Μεδούσης ὀπίσω πάλιν ἐχώρει, αἱ δὲ Γοργόνες ἐκ τῆς κοίτης ἀναστᾶσαι τὸν Περσεῖα ἐδίωκον, καὶ συνιδεῖν αὐτὸν οὐκ ἠδύναντο διὰ τὴν κυνῆν. ἀπεκρύπτετο γὰρ ὑπ' αὐτῆς.

—Apollodorus

[**ἐπιστάς** *standing over* (aor. part., m. nom. sg.). **κατευθύνομαι** *guide, direct*. **ἀπεστραμμένος** *turned away* (pf. part). **ἐκαρᾶτόμησεν** *beheaded* (3rd sg. aor. act). **ἀποτμηθείσης** *having been cut off* (gen. abs.). **ἐξέθορε**, aor. of ἐκθρόσκω, *leap out of*. **πτηνός**, -ή, -όν *winged*. **Chrysaor**, son of Medusa and Poseidon, was born holding a golden sword (as his name signifies). He became the father of Geryon, the three-bodied giant. **ἐγέννησεν** (she) *bore*. **ἐνθέμενος** *having put in* (aor. mid. part.). **κίβισις**, -έως, ἡ *pack*. **ὀπίσω** *back* (adv.). **πάλιν** *back, again* (adv.). **ἐχώρει** (he) *was going* (3rd sg. impf.). **κοίτη**, -ης, ἡ *sleep*. **ἀναστᾶσαι** *having gotten up*. **συνιδεῖν** *to see*. **ἠδύναντο** (they) *were* [not] *able*. **κυνῆ**, -ῆς, ἡ *helmet*. **ἀποκρύπτω** *conceal, hide*.]

ἀργὸς γὰρ οὐδεὶς θεοὺς ἔχων ἀνὰ στόμα
βίον δύναιτ' ἄν ξυλλέγειν ἄνευ πόνου.

*A lazy lout with the gods on his lips
cannot eke out a livelihood without hard work.*

—Euripides, *Electra*

Gorgon Stories



Photo by L. J. Luschnig.

What happened next to the Gorgon's severed head? Medusa's head was ultimately fixed to Athena's shield or in the middle of her aegis, a grim medallion. It remained an image of horror because of its ability, even after the decapitation, to turn anyone who looked at it into stone. In John Barth's *Chimera*, it figures in the foundation of a sculpture museum.

In Euripides' *Alcestis* it is a symbol of revulsion to Admetus who says (1118), when he is asked to receive a new woman after his wife has died for him:

Καὶ δὴ προτείνω, Γοργόν' ὡς καρποτομῶν

Then, I reach out my hand, as if to behead a Gorgon,

only to discover a moment later that the woman is his wife, returned from the grave. In Euripides' *Electra*, the Gorgon appears on Achilles' shield in a choral ode and is later (855–8) referred to when Orestes brings his sister the head of Aegisthus (their father's murderer and the usurper of his throne). Whether the head is still attached to the body is a subject of debate among critics:

ἔρχεται δὲ σοὶ
κάρᾳ ἴδειξων οὐχὶ Γοργόνοσ φέρων,
ἀλλ' ὄν στυγεῖσ Αἴγισθον.

*[Orestes] is coming now
bringing not the Gorgon's head to show you,
but Aegisthus whom you hate.*

At the end of the play Orestes is told to go to Athens, where Athena will protect him from the Furies by shaking the Gorgon face at them.

In *Phoenician Women*, a later play of Euripides, the Gorgon figures again as a symbol of hatred and lack of communication in that most dysfunctional of families, the household of Oedipus, when Jocasta says to her son Eteocles, who is set on killing his brother Polynices (455–6):

οὐ γὰρ τὸ λαμότμητον εἰσορᾶς κάρᾳ
Γοργόνοσ, ἀδελφὸν δ' εἰσορᾶς ἤκοντα σόν.

*You are not looking at the Gorgon's severed head
but at your brother who has come here.*

LESSON VIII

Pronouns; Perfect, Pluperfect, and Future Perfect Active; Aspect

In this lesson you will learn more pronouns, the perfect active (the fourth principal part), and more about aspect. You will also begin writing synopses which help you see a verb in all its glory at a glance and practice six verbs in the time of one.

PRONOUNS: INTERROGATIVE, INDEFINITE, RELATIVE INDEFINITE, RECIPROCAL

The **interrogative pronoun** *who?, what?* is τίς, τί in Greek. It always takes the acute on the first syllable (and this never changes to the grave).

The **indefinite pronoun** *anyone, someone, anything, something* is enclitic, but otherwise is spelled in the same way as the interrogative. Both are declined in the third declension with the base τιν-.

Interrogative		Sg.	Indefinite	
m./f.	n.		m./f.	n.
τίς	τί	N	τις	τι
τίνος (τοῦ)		G	τινός (του)	
τίνι (τῷ)		D	τινί (τω)	
τίνα	τί	A	τινά	τι
m./f.		Pl.	m./f.	
τίνες	τίνα	N	τινές	τινά
τινων		G	τινῶν	
τίσι		D	τισί	
τίνας	τίνα	A	τινάς	τινά

The alternate forms given in parentheses are fairly common. You should be aware of them, and use the context to distinguish τοῦ and τῷ from the forms of the article that look the same. The accent and punctuation will help you to distinguish the interrogative from the indefinite.

The interrogative τίς and the indefinite τις may be used as either pronouns or adjectives:

τίς ἔρχεται; <i>Who is coming?</i>	or	τίς ἀνὴρ ἔρχεται; <i>What man is coming?</i>
λέγει τις <i>Someone says.</i>	or	λέγει γυνή τις <i>Some woman says.</i>

The indefinite is sometimes equivalent to the English indefinite article (*a, an*):

εἶδον ἄνθρωπόν τινα. *I saw a man (or, a certain man).*

The **relative indefinite pronoun** ὅστις (*whoever, whatever, anyone who, anything which*) consists of the relative pronoun (ὅς, ἣ, ὅ) and the indefinite pronoun (τις, τι) combined into one word (except for ὅ τι, the nominative and accusative neuter singular), in which both elements are declined. Note that the accent of the relative is retained throughout the relative indefinite.

		m.	f.	n.
Sg.	N	ὅστις	ἥτις	ὅ τι
	G	οὗτινος (ὄτου)	ἡστινος	οὗτινος (ὄτου)
	D	ὧτινι (ὄτω)	ἡτινι	ὧτινι (ὄτω)
	A	ὄντινα	ἦντινα	ὄ τι
Pl.	N	οἵτινες	αἵτινες	ἅτινα (ἄττα)
	G	ὧντινων (ὄτων)	ῶντινων	ὧντινων (ὄτων)
	D	οἷστισι (ὄτοις)	αἷστισι	οἷστισι (ὄτοις)
	A	οὔστινας	ἄστινας	ἅτινα (ἄττα)

The short forms are common in verse, but rarely found in Attic prose. ὅ τι is written as two words in modern texts to distinguish it from ὄτι, the conjunction meaning *that, because*.

Example of ὅστις:

οὐκ ἔστιν ὅστις βούλεται κακῶς πράττειν.
There is not anyone who wishes to do badly.

The indefinite relative is usually used in indirect questions:

οὐ μανθάνω ὅ τι λέγεις. *I do not understand what you mean.*
θαυμάζω ὅστις ἐστὶν ὁ βασιλεὺς ὁ τῆς χώρας τῆσδε.
I wonder who is king of this land.

The **reciprocal pronoun** ἀλλήλων, (*of*) *each other* is used only in the oblique cases of the plural (and dual). The plural (perhaps derived from ἄλλος doubled: ἀλλ-αλλο-) is declined as follows:

	m.	f.	n.
G	ἀλλήλων	ἀλλήλων	ἀλλήλων
D	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A	ἀλλήλους	ἀλλήλας	ἄλληλα

οἱ ξένοι δῶρα πρὸς ἀλλήλους ἔπεμψαν.
The strangers sent gifts to each other.

Vocabulary

The fourth principal part is included with new verbs.

Pronouns

ἀλλήλων	(of) <i>each other</i> (reciprocal pronoun) (parallel)
ὅστις, ἧτις, ὅ τι	<i>anyone who, anything which, whoever, whatever</i> (indefinite relative)
τίς, τί	<i>who?, what?</i> (interrogative pronoun)
διὰ τί, τί (acc. of respect)	<i>why?</i>
τις, τι	<i>someone, something, anyone, anything; a, a certain</i> (indefinite pronoun; enclitic)

Nouns, Verbs, Adverbs

αἰτία, αἰτίας, ἡ	<i>cause, responsibility; guilt, blame; credit</i> (aetiology)
ἁμαρτάνω, ἁμαρτήσομαι, ἦμαρτον, ἡμάρτηκα	<i>miss (the mark) + gen.; fail, go wrong; err</i>
ἐνθάδε	(adv.) <i>to this/that place, hither, thither</i>
κύων, κυνός, ὁ/ἡ	<i>dog; Cynic philosopher</i> (voc. κύων)
φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα	<i>keep watch, guard, defend</i>
φύσις, φύσεως, ἡ	<i>nature, origin</i> (physics)
χθών, χθονός, ἡ	<i>earth</i> (poetic word) (chthonic)

Exercise A

Remember that *τις, τι* (*some, any, a certain*) is enclitic and does not come first in the sentence. E.g., *a certain woman* γυνή *τις*; *some men* ἄνδρες *τινές*; *I saw some gifts* δῶρά *τινα* εἶδον.

1. Fill in (pronouns).

1. *Whom* εἶδες;
2. *To whom* ταῦτα λέγεις;
3. *Who* ἔρχεται;
4. *What* εἶπεν;
5. ἔρχεται *anyone*;
6. *Anyone who* ταῦτα λέγει, οὐκ ἀληθὲς λέγει.
7. *What* πράττετε;
8. *Who* ἔρχονται;
9. *Whom* ἀκούεις;
10. *What* βούλει;
11. *What gift* φέρεις;
12. τοὺς ἵππους ἄγουσι *some men*.
13. *Who* οὐ βούλεται ἀγαθὰ ἔχειν;
14. *What* ἠγγειλεν ὁ ἄγγελος;
15. οὐκ ἔστιν *anyone who* οὐ βούλεται ἀγαθὰ ἔχειν.
16. οὐ λέγω *anything* ἄδικον.
17. ἔστιν *anyone who* οὐ νομίζει τὴν ψυχὴν εἶναι ἀθάνατον;
18. ἠσθόμην *something*.
19. ὁ σοφὸς βούλεται φεύγειν *anything* αἰσχρόν.
20. *What* λέγων αἰσχύνεται;
21. λέγει *anyone* τὴν ἀλήθειαν αἰεὶ;
22. οὗτος ὁ λόγος ἔχει ἄλογον *something*.
23. ἀνάγκη ἐστὶν εὐρεῖν ἄξιον *someone*.
24. ἔχουσι ἅπαντα *whatever* βούλονται.
25. νομίζω *some of the women* ἀπεῖναι.
26. ἔστιν *anyone who* ἀποθνήσκειν ἐθέλει;
27. *Whom* ἀπέκτεινον;
28. ἠκουσα τοῦ σοφοῦ λέγοντος *something* περὶ ἀρετῆς.
29. *What* πράττων ἄρξομαι καὶ *what* λέγων παύσομαι;
30. *Why* νομίζεις ταυτὴν τὴν ἀρχὴν εἶναι ἀρίστην;
31. ἔτυχον *someone* ἐξ ἄστεως.
32. *Whoever* ἔχει ἀσπίδα ἀσθενῆ οὐκ ἔστι ἀσφαλῆς.
33. *Who* τοὺς λίθους ἔβαλλεν;
34. *Whose* ἐστὶ τόδε τὸ βαρὺ βιβλίον;
35. *Why* ταῦτα λέγεις;
36. *What* βασιλεὺς ἄγει βίον εὐδαίμονα;
37. ἐβουλεύσασθε *anything*;
38. *Which/what* ἐστὶ ἡ βραχεῖα ὁδός;
39. *Whom* ἄγεται πρὸς γάμον;
40. *A certain* γέρων ταῦτα γινώσκει.
41. αἱ γυναῖκες *to each other* ἔγραφον.

42. οἱ ξένοι *each other* ἐδέχοντο.
43. *Who* διώκει τὴν δικαιοσύνην;
44. *From one another* μανθάνομεν.
45. *A certain* δαίμονα οἱ θεοὶ ἔβαλον ἐκ τοῦ οὐρανοῦ.
46. *What* ἐστὶ ὄνομα ἐκείνη τῇ γυναικί;
47. *To whom* χάριν φέρετε;
48. *By whom* ἀπέθανον οἱ φεύγοντες;
49. *Whom* οἱ παῖδες πείσονται;
50. οἱ πολλοὶ εἰρήνην πρὸς *each other* ἔχοντες χαίρουσιν.

Readings

1. μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει.
—Menander
[μακάριος -α, -ον *happy, blessed*. οὐσία, -ας, ἡ *property*. νοῦς, νοῦ, ὁ *mind* (dat. νῶ, acc. νοῦν).]
2. ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει.
—Cleanthes, the Stoic
[ἀνελεύθερος, -ον *not free, slavish*. δόξα, -ης, ἡ *opinion, reputation*.]
3. οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλον.
—Menander
[The double negative reinforces the negative idea. οὐδεὶς *no one* (m. nom. sg.). αὐτῷ *to himself*.]
4. περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἢ φύσις αὐτῶν καὶ τίνοι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῶα, καὶ περὶ τοῦ ἀναμιμνήσκεσθαι, τί ἐστὶ καὶ πῶς γίνεται καὶ διὰ τίν' αἰτίαν εἴρηται.
—Aristotle, περὶ μνήμης
[μνήμη, -ης, ἡ *memory*. μνημονεύω *call to mind*. αὐτῶν *their*. ἀναμιμνήσκω *remind*, in pass. *remember, recollect*. πῶς *how?* εἴρηται *it has been said*.]
5. ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ, θησαυρὸς χθονός.
—Aeschylus, *Persians*
[ἀργυρος, -ου, ὁ *silver*. πηγὴ, -ῆς, ἡ *source, fount*. αὐτοῖς *to them* (i.e., *they have*). θησαυρός, -ου, ὁ *treasury*.]
6. ἐρωτώμενος διὰ τί ὀλίγους ἔχει μαθητάς, ἔφη ὅτι ἀργυρέα αὐτοὺς ἐκβάλλω ῥάβδῳ.
—Diogenes Laertius (quoting Antisthenes)
[ἐρωτώμενος *asked* (pres. m.-p. part.). ὀλίγος, -η, -ον *little*, in pl. *few*. αὐτοὺς *them*. ἐκ + βάλλω. ῥάβδος, ἡ *rod, staff, cane*.]
7. ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι;
—Plato, *Apology*
[βλάπτω *harm*.]

τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσοῦς Ἀφροδίτης;
What life, what joy is there without golden Aphrodite?
 —Mimnermus, an elegiac poet

PERFECT ACTIVE: THE FOURTH PRINCIPAL PART

The **fourth principal part** is the perfect active, first person singular. The perfect active stem is used only for the perfect and pluperfect active, there being another stem for the perfect middle-passive (the fifth principal part). You need to learn the fourth principal part to master the perfect active system.

Use of the perfect: The Greek perfect is a primary tense: it refers to present, not to past time. It expresses a present state resulting from a past act. For example, *τέθνηκε* *he has died* or *he is dead*. The perfect is used for a completed action with the effect of the action still continuing in the present. Often it stresses the lasting result of an action rather than the action itself, as in *πέποιθα* (perfect of *πείθω*) *I am confident*.

Aspect: Remember that Greek tenses show aspect (character of the action) as well as time.

The present and imperfect are used for ongoing, continuous action, the aorist for simple action, the perfect for completed action, for action that is finished in present time, or for a present state; the pluperfect is used for action finished in past time; and the future perfect (which is rare) for action to be finished in future time or for a future state.

	Past	Present	Future
Simple	Aorist		
Progressive (ongoing)	Imperfect	Present	Future
Perfective (completed)	Pluperfect	Perfect	Future Perfect

Formation of the Perfect Active System

The perfect stem is formed by reduplication.

First Perfect

Formation: Reduplication + stem + κ + perfect endings.

Perfect Endings:

Singular		Plural
-α	1st	-αμεν
-ας	2nd	-ατε
-ε(ν)	3rd	-ασι(ν)

Infinitive: -έναι

Participle: -ώς, -υῖα, -ός (m./n. base, -οτ-)

Second Perfect

Formation: Reduplication + stem + perfect endings (which are the same as the first perfect, above).

The perfect of many verbs (especially mute and liquid stems) is formed without κ; this is called the second perfect. The same endings are used. The perfect stem of these verbs is also formed by reduplication, but the stem often shows a vowel change (often to -o-), as λείπω, perfect λέλοιπα. Sometimes the final mute appears in its rough form (π, β → φ; κ, γ → χ) (a dental or a nasal will often be dropped and a first perfect formed). Examples: πέμπω, pf. πέπομφα; πείθω, first pf. πέπεικα, second pf. πέποιθα.

How to Reduplicate

1. For verbs beginning with a single consonant or a mute and a liquid, double the first consonant with ε: λύω, pf. λέλυκα; γράφω, pf. γέγραφα; θνήσκω, pf. τέθνηκα. (An aspirated consonant reduplicates with its unaspirated form, θύω, perfect τέθυκα.)
2. Verbs beginning with a vowel usually lengthen the vowel: ἀγγέλλω, pf. ἤγγελα; ἄγω, pf. ἤχα. (Note the aspirated final consonant for the second perfect).
3. Verbs beginning with two or more consonants (unless a mute and a liquid), a double consonant (ψ, ζ, ξ), or with ρ, reduplicate with ε (ρ is doubled):

	Perfect
στέλλω (<i>send</i>)	ἔσταλα
ρίπτω (<i>throw</i>)	ἔρριφα
ζητέω (<i>seek</i>)	ἐζήτηκα

Do not confuse this with the augment. The reduplication is part of the perfect stem and is retained throughout the perfect system, including the infinitive, the participle, and all moods.

The Perfect Active of λύω: λέλυκα, *I have released***Formation:** λε + λυ + κ + endings

Singular		Plural
λέλυκα	1st	λελύκαμεν
λέλυκας	2nd	λελύκατε
λέλυκε(ν)	3rd	λελύκασι(ν)
Infinitive: λελυκέναι		
Participle: λελυκώς, λελυκυῖα, λελυκός		
The base of the pf. part. m. and n. is in -οτ-, gen. λελυκότος, see below.		

The inflection of the second perfect is no different.

The Second Perfect of πέμπω: πέπομφα, *I have sent***Formation:** πε + πομφ + endings

Singular		Plural
πέπομφα	1st	πεπόμφαμεν
πέπομφας	2nd	πεπόμφατε
πέπομφε(ν)	3rd	πεπόμφασι(ν)
Infinitive: πεπομφέναι		
Participle: πεπομφώς, πεπομφυῖα, πεπομφός		

The Perfect Participle

The perfect participle is formed by adding the endings -ώς, -υῖα, -ός to the perfect stem. It is declined in the third declension with base in -οτ- in the masculine and neuter. The feminine is in the first declension with base in -υια:

		m.	f.	n.
Sg.	N	λελυκώς	λελυκυῖα	λελυκός
	G	λελυκότος	λελυκυῖας	λελυκότος
	D	λελυκότι	λελυκυῖα	λελυκότι
	A	λελυκότα	λελυκυῖαν	λελυκός
Pl.	N	λελυκότες	λελυκυῖαι	λελυκότα
	G	λελυκότων	λελυκυῖων	λελυκότων
	D	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
	A	λελυκότας	λελυκυῖας	λελυκότα

The Pluperfect Active

The **pluperfect** is used for a completed action in past time. The pluperfect is less common in Greek than in Latin or English, because in Greek the aorist tense is used for a verb in a subordinate clause that is more past than another verb. Since the pluperfect is rare, you need not memorize it now but should learn to recognize it and include it in your synopses (Ex.B4, p. 169).

Meaning of the pluperfect:

γέγραφα (pf.)	<i>I have written, i.e., my writing is now finished.</i>
ἔγεγράφη (plpf.)	<i>I had written, i.e., my writing was finished at some time in the past.</i>

The pluperfect is a secondary tense and so is augmented. Like the imperfect, the pluperfect has only the indicative mood.

Formation: Augment + perfect stem (incl. reduplication) + endings.

Pluperfect Endings:

Singular		Plural
-η	1st	-εμεν
-ης	2nd	-ετε
-ει(v)	3rd	-εσαν

Example: pluperfect of λύω: ἐλελύκη, *I had released*

Singular		Plural
ἐλελύκη	1st	ἐλελύκεμεν
ἐλελύκης	2nd	ἐλελύκετε
ἐλελύκει(v)	3rd	ἐλελύκεσαν

The Future Perfect Active

Even rarer is the **future perfect**, which is used for an action to be completed in future time. For most verbs there is no special form for the future perfect, a periphrastic construction of the perfect participle and ἔσομαι (the future of εἶμι) being used instead.

Example: fut. pf. of λύω: λελυκώς/-υῖα ἔσομαι, *I shall have released*

Singular		Plural
λελυκώς ἔσομαι	1st	λελυκότες ἐσόμεθα
λελυκώς ἔσει	2nd	λελυκότες ἔσεσθε
λελυκώς ἔσται	3rd	λελυκότες ἔσονται

The participle must agree in gender and number with the subject of the verb.
Verbs with a special future perfect are:

	Future Perfect	Translation
(ἀπο)θνήσκω	τεθνήξω	<i>I shall be dead</i>
ἵστημι [XII]	ἑστήξω	<i>I shall stand</i>

The Fourth Principal Part (Irregular)

The following verbs have irregularly formed perfects:

ἀγγέλλω	ἤγγελκα
ἄγω	ἤγα
ἀκούω	ἀκήκοα
ἀποθνήσκω	τέθνηκα
ἀποκτείνω	ἀπέκτονα
ἄρχω	ἤρξα
βάλλω	βέβληκα
γίνομαι	γέγονα; note perfect active of deponent; pf. pt. γεγώς
γράφω	γέγραφα
ἐθέλω	ἠθέληκα
ἔρχομαι	ἐλήλυθα
εὐρίσκω	ἠύρηκα or εὔρηκα
ἔχω	ἔσχηκα (regular reduplication for stem in σχ-)
κομίζω	κεκόμικα
κρίνω	κέκρικα
λαμβάνω	εἴληφα
λανθάνω	λέληθα
λέγω	εἶρηκα (cf. εἶπον, used as aorist of λέγω)
λείπω	λέλοιπα
μανθάνω	μεμάθηκα
μένω	μεμένηκα
νομίζω	νενόμικα
πάσχω	πέπονθα
πειθω	πέποιθα (<i>I trust, i.e., have put confidence in</i>); also πέπεικα (<i>I have persuaded</i>)
πέμπω	πέπομφα
πράττω	πέπραχα (<i>I have done</i>); also πέπραγα (<i>I have fared</i>)
στέλλω	ἔσταλκα (<i>send</i>)
τείνω	τέτακα (<i>stretch</i>)
τυγχάνω	τετύχηκα
φαίνω	πέφαγκα (<i>I have shown</i>) and πέφηνα (<i>I have appeared</i>)
φέρω	ἐνήνοχα
φεύγω	πέφευγα

Verb stems and vowel gradation

As has been noted in previous lessons, many verbs show vowel gradation (or a change in the stem vowel from one form to another).

1. The second aorist usually shows a shortening of the stem vowel; this is known as the **weak** grade. The present and future have the normal or full grade (often in ε) as does the first perfect; but the second perfect often has ο.

Examples:

λείπω, λείψω	present and future have -ει-
ἔλιπον	aorist has ι (weak or zero grade)
λέλοιπα	perfect οι (ο-grade)

2. Another common grade can be seen in the liquid and nasal stems which often show -α- in the perfect.

Examples:

στέλλω	pf. ἔσταλκα (send)
τείνω	pf. τέτακα (stretch)

3. Some of the other irregularities can be explained by stem variations: many verbs add to the stem to form the present.

a. -λ added to form the present:

Present: ἀγγέλλω	Stem: ἀγγελ-
βάλλω	βαλ-, βλη-
στέλλω	στελ-, σταλ-

b. Many verbs add -ι- to form the present stem:

Present: φαίνω	Stem: φαν-, φην-
τείνω	τεν-, τα-
ἀποκτείνω	κτεν-, κτον-
χαίρω	χαιρ-, χαρ-

c. Some verbs add -ν- or -αν- to form the present:

Present: μανθάνω	Stem: μαθ-
λαμβάνω	λαβ-, ληβ-
λανθάνω	λαθ-, ληθ-
τυγχάνω	τυχ-
φθάνω	φθα-

d. Some add -σκω (or -ισκω)

Present: ἀποθνήσκω	Stem: θνη-, θαν-
γιγνώσκω	γνω-, γνο-
εὕρισκω	εὕρ-

Irregular Verbs

The verb οἶδα (*know*) is an irregular second perfect in form with a present meaning. (It is related to εἶδον *I saw*, and to the Latin verb *video*.) The perfect form is translated as a present, the pluperfect as an imperfect.

	Perfect		Pluperfect
Sg.	οἶδα	1st	ἤδη
	οἶσθα (οἶδας)	2nd	ἤδησθα
	οἶδε(v)	3rd	ἤδει(v)
Pl.	ἴσμεν	1st	ἤσμεν
	ἴστε	2nd	ἤστε
	ἴσασι(v)	3rd	ἤσαν

Infinitive: εἰδέναι

Participle: εἰδώς, εἰδυῖα, εἰδός

The future is εἴσομαι (a deponent future form).

The verb δέδια/δέδοικα (*fear*) is a second perfect used in a present sense. First perfect forms are also found for some persons (first perfect infinitive and participle are in parentheses):

	Second perfect		First perfect
Sg.	δέδια	1st	δέδοικα
	δέδιας	2nd	δέδοικας
	δέδιε(v)	3rd	δέδοικε(v)
Pl.	δέδιμεν	1st	
	δέδιτε	2nd	
	δεδίασι(v)	3rd	δεδοίκασι(v)

Infinitive: δεδιέναι (δεδοικέναι)

Participle: δεδιώς, δεδυῖα, δεδιός (δεδοικώς, δεδοικυῖα, δεδοικός)

Vocabulary

δέδια/δέδοικα

fear (pf. with pres. meaning)

διδάσχω, διδάζω,

instruct, teach (didactic)

ἐδίδαξα, δεδίδαχα

ἔοικα

be like, look like (+ dat.); *seem* (+ inf.) (pf. with pres. meaning)

ἔοικε

impersonal, *it seems*

μέμφομαι, μέμψομαι

blame, censure (aorist to be given later)

οἶδα, εἴσομαι

know (pf. with pres. meaning) (with part., *know that*; with inf., *know how to*)

πίνω, πίομαι, ἔπιον,	<i>drink</i>
πέπωκα	
σχολή, σχολῆς, ἡ	<i>leisure, rest (school)</i>
σχολῆν ἄγειν	<i>be at rest, enjoy leisure</i>
φύω, φύσω, ἔφουσα,	in pres., fut., and 1st aor. act., <i>bring forth,</i>
πέφυκα	<i>produce; in pf. act. and pass., grow, be born</i>
φυτόν, -οῦ, τό	<i>plant</i>
φύσις, φύσεως, ἡ	<i>nature</i>

Exercise B

- Form the (regular) perfects.
 - βουλεύω
 - θύω
 - παιδεύω
 - πιστεύω
 - παύω
- a. Conjugate in the perfect active with infinitive and participle.
 - ἄγω
 - φέρω
 - ἔρχομαι
 - μανθάνω
 - κρίνω
- b. Conjugate in the pluperfect.
 - γράφω
 - ἀγγέλλω
- c. Conjugate in the future perfect.

πάσχω
- Form the perfect active participles of all and decline any two.
 - ἀκούω
 - ἀποθνήσκω
 - ἄρχω
 - βάλλω
 - ἐθέλω
 - ἔχω
 - νομίζω
 - λαμβάνω
 - λείπω
 - πράττω
- Synopses: to give a synopsis, list together all the forms for a given person (all tenses, moods, and voices).
Write the following synopses:
 - λύω: 2nd person sg.
 - ἔχω: 3rd person pl.
 - λαμβάνω: 1st person sg.

Note: if a verb lacks certain forms, leave the spaces for those forms blank: e.g., λαμβάνω lacks a future active. Write down the principal parts first. Omit forms you have not had, but leave space to fill them in later.

A sample synopsis: παύω in 3rd sg.

Principal parts: παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι [IX], ἐπαύθην [X]

Active

	Pres.	Impf.	Fut.	Aor.	Pf.	Plpf.
IND	παύει	ἔπαυε	παύσει	ἔπαυσε	πέπαυκε	ἐπεπαύκει
SUB	[XIII]	—	—	[XIII]	[XIII]	—
OPT	[XIII]	—	[XIII]	[XIII]	[XIII]	—
INF	παύειν	—	παύσειν	παύσαι	πεπαυκέναι	—
PART	παύων	—	παύσων	παύσας	πεπαυκώς	—

Middle/Middle-Passive

	Pres. (m.-p.)	Impf. (m.-p.)	Fut. (m)	Aor. (m)	Pf.	Plpf.
IND	παύεται	ἐπαύετο	παύσεται	ἐπαύσατο	[IX]	[IX]
SUB	[XIII]	—	—	[XIII]	[XIII]	—
OPT	[XIII]	—	[XIII]	[XIII]	[XIII]	—
INF	παύεσθαι	—	παύσεσθαι	παύσασθαι	[IX]	—
PRT	παυόμενος	—	παυσόμενος	παυσάμενος	[IX]	—

(Passive: Future, Aorist [X])

5. a. Parse.

b. Change to the opposite number (except inf.).

- | | | |
|---------------------|------------------|----------------|
| 1. ἦδει | 13. οἶδεν | 25. λέληθε |
| 2. νενομίκατε | 14. γέγραφε | 26. τεθνηκότες |
| 3. πεπωκότα | 15. πέποιθας | 27. πεπράχαμεν |
| 4. εἰδέναι | 16. πεφενγέναι | 28. ἐνήνοχας |
| 5. δεδιέναι | 17. ἴσασιν | 29. εἴληφε |
| 6. πεπόμφατε | 18. εἰδυῖαι | 30. ἐμεμαθήκη |
| 7. εἰρήκασιν | 19. πεπιστεύκασι | 31. ἀκηκόατε |
| 8. δεδίδαχεν | 20. ἐγεγράφειν | 32. γέγραφα |
| 9. εἴρηκεν | 21. εἰδότες | 33. ἔοικε |
| 10. τέθηκεν | 22. λέλοιπε | 34. πεφυκότων |
| 11. ἐμεμαθήκεσαν | 23. βεβλήκασι | 35. δεδοικέναι |
| 12. πεπονθῶς ἔσομαι | 24. ἐλήλυθας | 36. πεπόνθαμεν |

6. Translate.

- τί ἀκηκόατε; ἀκηκόαμεν μὲν ὡς Σωκράτης παιδεύει ἀνθρώπους· ἴσμεν δὲ τοῦτο οὐκ ὄν ἀληθές.
- οἶδα ὅ τι πέπονθας.
- γέγραφεν ὁ ἀνὴρ ἐκεῖνα.
- ἴσασιν οἱ θεοὶ πάντα.
- οἱ σοφοὶ θάνατον οὐ δεδίασιν.
- τί γέγραφας; γέγραφα λόγους τινάς. ἔφη γεγραφέναι τοὺς λόγους τούσδε.
- μεμαθήκατέ τι; ναί, πολλὰ μεμαθήκαμεν. [ναί yes]

8. σοφὸς ὁ ἄνθρωπος ὃς πολλὰ καὶ ἀγαθὰ μεμάθηκε;
9. ὁ σοφὸς ἀνὴρ τὴν ἀληθῆ γνῶμην οἶδεν.
10. οἱ τότε ἔχουσιν αἴσθησιν τοὺς τεθνηκότας ἐνόμιζον.
11. ἀκηκόατε γὰρ τοὺς λόγους· ὥρα δ' ἐστὶ βουλευέσθαι καὶ κρίνειν.
12. οὐκ οἶδε δεδιέναι.
13. οἶδα τούτους ὄντας ἀδίκους.
14. ἐκείνη ἢ γυνὴ θεαῖς ἔοικε κάλλος καὶ σοφίαν.
15. τίς ἀνὴρ οὐ μέμφεται τύχην;
16. οὗτος ὁ ἀνὴρ ἀπὸ μητρὸς θεᾶς πέφυκεν.
17. ἢ Ἑλλάς φύει ἄνδρας καὶ γυναῖκας ἀγαθοὺς καὶ καλοὺς καὶ ἐλευθέρους.
18. πολὺν οἶνον πεπωκῶς ἀπέθανεν.
19. πολλὰ πολλοὺς διδάσκει ὁ βίος.
20. τίνα πέπομφας; πέπομφα γυναῖκά τίνα ὡς τὴν παῖδα διδάξουσιν.

7. Write in Greek.

a. Compose sentences using perfects.

- | | |
|------------|----------|
| 1. λαμβάνω | 4. λείπω |
| 2. ἀκούω | 5. πέμπω |
| 3. βάλλω | |

b. Translate into Greek.

1. Has the wise old man died?
2. I have found what I wanted.
3. You have heard many poets speaking.
4. In whom are you confident?
5. What do you fear? Whatever I do not know.
6. I have not done these things.
7. She said that she had not done these things.

Readings

1. ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τις ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές.
—Plato, *Apology*

[**ἀλλὰ γὰρ** *but in fact*. **ἐπιχειρῶ** *I try* (+ inf.). **οὐδέν** *nothing* (n. nom./acc. sg. of οὐδεῖς, cf. εἷς, μία, ἐν *one*). A double negative confirms the negative.]

2. ὡς δὲ εἶδομεν πίνοντα καὶ πεπωκότα, οὐκέτι οἷός τε ἦν κατέχειν.
—Plato, *Phaedo*

[**οἷός τε ἦν** < idiom: οἷός τε εἶναι *be able*. **κατέχω** *hold back*.]

3. Σωκράτης γὰρ ἠγεῖτο πάντα θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ τὰ πραττόμενα καὶ τὰ σιγῆ βουλευόμενα.
—Xenophon, *Memorabilia*

[**ἠγεῖτο** (he) *thought* (3rd sg. impf. of ἠγέομαι). **σιγῆ**, -ῆς, ἡ *silence*.]

4. τὸ γὰρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα. δοκεῖν γὰρ εἰδέναί ἐστιν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὄν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστί.

—Plato, *Apology*

[**τοι** *you know, for your information.* ἢ *than.* **δοκεῖν** *to seem.*]

5. δεδίδαχεν δὲ μάλιστα Ὅμηρος καὶ τοὺς ἄλλους ψευδῆ λέγειν ὡς δεῖ.

—Aristotle, *Poetics*

[**δεῖ** *it is necessary.*]

6. πολλοὶ γοῦν μέτρα ἰαμβικὰ λαλοῦσιν οὐκ εἰδότες.

—Demetrius

[**γοῦν** = γε + οὔν. **μέτρα ἰαμβικὰ** *iambic meter (iambics).* **λαλοῦσι** *speak, talk* (3rd pl. of λαλέω).]

7. Davus: εἶρηκα τὸν γ' ἐμὸν λόγον.

Syriscus: εἶρηκεν;

Smicrines: οὐκ ἤκουσας; εἶρηκεν.

Syriscus: καλῶς. οὐκοῦν ἐγὼ μετὰ ταῦτα.

—Menander, *Arbitrants*

[**ἐμὸν** *my.* **ἐγὼ** *I* (nom. sg.).]

8. οὐκ ἔστιν ὅστις τὴν τύχην οὐ μέμφεται.

—Menander

9. καὶ ἐὰν ταῦτα ποιῆτε δίκαια πεπονθῶς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.

—Plato, *Apology*

[**ἐὰν ποιῆτε** *if you do.* **ὑφ'** = ὑπό. **ὑμῶν**, gen. pl. (of) *you.* **αὐτός** *-self* (here, *myself*). **υἱεῖς** = υἱοί.]

10. ἀπεκρίθη ὁ Πιλᾶτος. ὃ γέγραφα, γέγραφα.

—Gospel of John

[**ἀπεκρίθη** *he answered* (aor. of ἀποκρίνομαι). **ὁ Πιλᾶτος** *Pontius Pilate.*]

11. ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα.

—Aeschines

[**ἤδη** *already, by this time.* **βεβίωκεν**, pf. of βιώω *live.* **ἐνενήκοντα** *ninety.*]

12. παύσομαι κατηγορῶν. ἀκηκόατε, ἐώρακατε, πεπόνθατε, ἔχετε. δικάζετε.

—Lysias

[**κατηγορέω** *accuse.* **ἐώρακα**, pf. of ὁράω *see.* **δικάζετε** imperative of δικάζω *judge.*]

13. ἄτε οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ ξυντεταγμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ ἐμπεπλήκασιν ὑμῶν τὰ ὄτα καὶ πάλαι καὶ νῦν σφοδρῶς διαβάλλοντες.

—Plato, *Apology*

[φιλότιμος, -ον *ambitious*. σφοδρός, -ά, -όν *vehement*. ξυντεταγμένως *vigorously*. πιθανῶς *persuasively*. ἐμοῦ, gen. sg. *me*. ἐμπιμπλημι (pf. ἐμπέπληκα) *fill full of*. ὑμῶν *of you, your* (gen. pl.). οὖς, ὠτός, τό *ear*. πάλαι *long ago*. διαβάλλω *slander*.]

14. πολλάκις ἀκήκόα σου λέγοντος, ὅτι ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἅπερ σοφός, ἃ δὲ ἀμαθής, ταῦτα δὲ κακός.

—Plato, *Laches*

[πολλάκις *often*. ταῦτα: review acc. of respect. ἕκαστος, -η, -ον *each, every*. ἡμῶν *of us* (gen. pl.). ἀμαθής, -ές *ignorant*.]

15. ὃ τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα.

—Plato, *Apology*

[ὑμεῖς *you* (nom. pl.). ἐμός, -ή, -όν *my* (adj.). κατηγορός, -ου, ὁ *accuser*.]

16. ‘εἴρηκα, ἀκηκόατε, ἔχετε, κρίνατε.’

—Aristotle, *Rhetoric*

[κρίνατε aor. imperative. An appropriate ending for a speech.]

17. εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες αἰσθησιν εἶχον, ἄνδρες ὡς φασίν τινες, ἀπηγξάμην ἄν, ὥστ’ ἰδεῖν Εὐριπίδην.

—Greek Anthology (Philemon)

[ἀληθείαισιν = ἀληθείαις. αἰσθησις *sense perception*. ἀπηγξάμην, aor. mid. of ἀπάγχω *strangle*; review conditions (VI).]

18. πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί.

—Διδαχὴ (Teaching of the Twelve Apostles)

[ποιεῖ *he does/practices*.]

19. ἔνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.

—Aeschylus, *Prometheus*

[ἔνειμι *be present in*. πῶς *somehow*. νόσημα, -ατος, τό *disease*.]

20. τίς οὐ τέθνηκε;

—Aeschylus, *Persae*

[Atossa, not daring to ask directly if her son Xerxes is still alive.]

21. διδάξω καὶ διδάξομαι λόγους.

—Euripides, *Andromache*

[Menelaus speaking.]

22. τοιοῖσδε χρησμοῖς ἄρα χρή πεποιθέναι;
 κεί μὴ πέποιθα, τοῦργον ἐστ' ἔργαστέον.
 —Aeschylus, *Choephoroe*

[**χρησμός**, -οῦ, ὁ *oracle*. **κεί** = καὶ εἰ. **τοῦργον** = τὸ ἔργον. **ἔργαστέον** *it must be done*. Orestes speaking.]

ὃς ἤδει τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.

He knew the things that are, that will be, and that were before.

— Homer, *Iliad*

Navel of the Earth

After their friendly greetings [III] in Euripides' *Medea*, Medea asks Aigeus (visiting king of Athens): *What brings you to this country?*

AIGEUS: *I have just come from the time-honored oracle of Phoebus Apollo.*

MEDEA: *And why did you visit the oracular navel of the world?*

ΜΗΔ. πόθεν γῆς τῆσδ' ἐπιστρωφῶ πέδον;

ΑΙΓ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗΔ. τί ὀμφαλὸν γῆς θεσπιφδὸν ἐστάλης;



Photo by L. J. Luschnig.

Delphi, the site of the most important oracle (χρηστήριον) of Apollo was considered the navel (ὀμφαλός) of the earth. Votive *omphaloi* (of monumental size) are found at Delphi. There the god Apollo often spoke to humans in riddles through his priestess, the Pythia (or Pythias). In classical times the sounds of the Pythia were interpreted by priests.

A brief history of the oracle opens Aeschylus' *Eumenides*, in which its origin as a chthonic site (belonging to Gaia) is stressed, but the common story of Apollo's slaying of the monster Πυθών is omitted. The Delphic oracle was visited by Laius of Thebes concerning his fathering of a child and later by Oedipus concerning his parentage.

Besides its prominence in Greek legends, Delphi had a political importance, being visited by both Greeks and foreigners on matters of state, such as colonization, law-making, and war. The ambiguous oracle to Croesus is one of the most famous: "If Croesus crosses the river Halys, he will destroy a mighty empire."

LESSON IX

Pronouns, Perfect Middle-Passive

In this lesson you will learn the personal and reflexive pronouns, expand your understanding of possession, add the perfect middle-passive (the fifth principal part), and learn more about the assimilation of consonant sounds.

PRONOUNS: PERSONAL AND REFLEXIVE; POSSESSIVE ADJECTIVES

Personal Pronouns

		Singular		Plural	
1st Pers.	N	ἐγώ	<i>I</i>	ἡμεῖς	<i>we</i>
	G	ἐμοῦ, μου	<i>of me, my</i>	ἡμῶν	<i>of us, our</i>
	D	ἐμοί, μοι	<i>to me</i>	ἡμῖν	<i>to us</i>
	A	ἐμέ, με	<i>me</i>	ἡμᾶς	<i>us</i>
2nd Pers.	N	σύ	<i>you</i>	ὑμεῖς	<i>you</i>
	G	σοῦ, σου	<i>of you, your</i>	ὑμῶν	<i>of you, your</i>
	D	σοί, σοι	<i>to you</i>	ὑμῖν	<i>to you</i>
	A	σέ, σε	<i>you</i>	ὑμᾶς	<i>you</i>

The unaccented forms are unemphatic and enclitic; they are generally not used after prepositions. The nominative of the personal pronoun is usually omitted (since it is supplied by the verb ending) unless it is emphatic (for contrast or emphasis). For the personal pronoun of the third person, forms of αὐτός (given below) are used in the **oblique** cases (that is, cases other than the nominative).

The genitive of the personal pronouns goes in the predicate position (the possessive genitives of other pronouns and of nouns usually take the attributive position):

ἡ μήτηρ μου *my mother* but ἡ τοῦ παιδὸς μήτηρ *the child's mother*

αὐτός, αὐτή, αὐτό: Forms and uses

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

αὐτός has three uses:

1. In all cases it can be used as an intensive adjective-pronoun, ‘-self.’ With this meaning it is found with another pronoun, as ἐγὼ αὐτός *I myself*, or with a noun, in the predicate position, αὐτός ὁ ἀνὴρ *the man himself*. αὐτός, αὐτή, αὐτό in the nominative may be used without another pronoun to agree with the subject (as expressed in the verb ending): αὐτὸς ἔφη (cf. Latin *ipse dixit*) *he himself said [it]*.

2. In all cases, when preceded by the article (i.e., in the attributive position), αὐτός means *the same*: ὁ αὐτὸς ἀνὴρ *the same man*. (Note: αὐτός often unites by crasis with the article: αὐτός, αὐτή, ταὐτό or ταὐτόν *the same*.)

3. In the oblique cases (all except the nominative), the forms of αὐτός are the usual personal pronouns of the third person, *him, her, it, them*, etc. (Note that the nominative is not so used because the nominative, if used strictly as a pronoun, is used as the intensive, *-self*.)

εἶδον αὐτόν *I saw him*

Reflexive Pronouns

The **reflexive pronouns** are compounded from the stems of the personal pronouns (first ἐμ-, second σε-, third ἐ-) and the oblique cases of αὐτός. In the plural of the first and second persons, the two forms are declined separately (the personal pronoun and the form of αὐτός). There is no nominative of the reflexive pronoun. The reflexive pronoun refers back to the subject of its clause (or sometimes in a dependent clause it refers to the subject of the main clause).

First person reflexive *myself, ourselves*

	Singular		Plural	
	m.	f.	m.	f.
G	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
D	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

Second person reflexive *yourself, yourselves*

		m.		f.	
Sg.	G	σεαυτοῦ	(σαυτοῦ)	σεαυτῆς	(σαυτῆς)
	D	σεαυτῶ	(σαυτῶ)	σεαυτῆ	(σαυτῆ)
	A	σεαυτόν	(σαυτόν)	σεαυτήν	(σαυτήν)
Pl.	G	ὑμῶν αὐτῶν		ὑμῶν αὐτῶν	
	D	ὑμῖν αὐτοῖς		ὑμῖν αὐταῖς	
	A	ὑμᾶς αὐτούς		ὑμᾶς αὐτάς	

Third person reflexive *him/her/itself, themselves*

		m.		f.		n.	
Sg.	G	ἐαυτοῦ	(αὐτοῦ)	ἐαυτῆς	(αὐτῆς)	ἐαυτοῦ	(αὐτοῦ)
	D	ἐαυτῶ	(αὐτῶ)	ἐαυτῆ	(αὐτῆ)	ἐαυτῶ	(αὐτῶ)
	A	ἐαυτόν	(αὐτόν)	ἐαυτήν	(αὐτήν)	ἐαυτό	(αὐτό)
Pl.	G	ἐαυτῶν	(αὐτῶν)	ἐαυτῶν	(αὐτῶν)	ἐαυτῶν	(αὐτῶν)
	D	ἐαυτοῖς	(αὐτοῖς)	ἐαυταῖς	(αὐταῖς)	ἐαυτοῖς	(αὐτοῖς)
	A	ἐαυτούς	(αὐτούς)	ἐαυτάς	(αὐτάς)	ἐαυτά	(αὐτά)

To avoid confusing the alternate forms of the reflexive with forms of αὐτός, notice the difference in breathing.

Οἰδίπους τὸν ἐαυτοῦ πατέρα ἀπέκτεινε. *Oedipus killed his own father.*

Note: The ἐ- prefix is the root of the third person personal pronoun, of which only the dat. sg. (οἱ) and pl. (σοῖσι) are common in Attic prose. Instead of this pronoun, the demonstratives are used for the nominative and the forms of αὐτός in the other cases.

Possessive Adjectives

The **possessive adjectives** *my, your, and our* are derived from the personal pronouns:

ἐμός, ἐμή, ἐμόν	<i>my</i>
σός, σή, σόν	<i>your</i> (sg.)
ἡμέτερος, -α, -ον	<i>our</i>
ὑμέτερος, -α, -ον	<i>your</i> (pl.)

These are declined like other adjectives in -ος, -η, -ον or -ος, -α, -ον; and like any adjective they must agree with their noun in gender, number, and case. (That is, they agree with the thing possessed, not with the possessor.)

For *his, her, its, their*, the genitive forms of αὐτός are used: αὐτοῦ (*his, its*), αὐτῆς (*her*), αὐτῶν (*their*). These are not adjectives but pronouns and so agree in gender and number with the possessor; their case is the genitive (of possession).

The possessive adjectives and the genitive of the reflexive pronoun go into the attributive position:

ὁ ἐμὸς πατήρ	<i>my father</i>
ἡ ἐμὴ μήτηρ	<i>my mother</i>
ὁ ἐμαυτοῦ/ἐμαυτῆς πατήρ	<i>my own father</i>
ἡ ἐμαυτοῦ/ἐμαυτῆς μήτηρ	<i>my own mother</i>

But the possessive genitive of the personal pronoun goes into the predicate position:

ὁ πατήρ μου	<i>my father</i>
ὁ πατήρ αὐτοῦ/αὐτῆς	<i>his/her father</i>

Vocabulary

Pronouns and Possessive Adjectives

αὐτός, αὐτή, αὐτό	1 <i>-self</i> (intens. pron.); 2 <i>same</i> (with art. in attrib. pos.); 3 <i>him, her, it, them</i> (pers. pron.)
ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ	(of) <i>himself, herself, itself</i> (reflexive)
ἐγώ, ἐμοῦ (μου), κτλ.	<i>I, of me, etc.</i>
ἐμαυτοῦ, ἐμαυτῆς	(of) <i>myself</i> (reflexive)
ἐμός, ἐμή, ἐμόν	<i>my</i> (poss. adj.)
ἡμεῖς, ἡμῶν, κτλ.	<i>we, of us, etc.</i>
ἡμέτερος, ἡμετέρα, ἡμέτερον	<i>our</i> (poss. adj.)
σεαυτοῦ, σεαυτῆς	(of) <i>yourself</i> (reflexive)
σός, σή, σόν	<i>your</i> (sg.: poss. adj.)
σύ, σοῦ (σου) κτλ.	<i>you, of you</i> (sg.: pers. pron.)
ὕμεῖς, ὑμῶν, κτλ.	<i>you, of you, etc.</i> (pl.: pers. pron.)
ὕμέτερος, ὑμετέρα, ὑμέτερον	<i>your</i> (pl.: poss. adj.)

General Vocabulary

ἀγάπη, ἀγάπης, ἡ	<i>love, charity</i> (Agape)
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι	<i>hinder</i> (from, + gen.); <i>harm, hurt</i>
δεῖ	<i>impersonal, there is need, it is necessary</i> (+ acc. of pers. and inf.) (ἔδει, impf.)
διαβάλλω	<i>throw over/across; attack, slander</i> (< βόλλω)
δόξα, δόξης, ἡ	<i>expectation, estimation, repute, opinion</i>

δύναμις, δυνάμεως, ἡ	<i>power, ability, influence; forces (for war) (dynamic)</i>
ἕκαστος, -η, -ον	<i>each, every (in pred. pos., if used with art.)</i>
ἐπιστολή, ἐπιστολῆς, ἡ	<i>message, letter (anything by messenger); pl. may be used of one letter (epistle)</i>
ἤδη	<i>already, by this time, now</i>
μέλλω, μελλήσω, ἐμέλλησα	<i>be likely, be destined, be about to (+ inf.); delay (usually + fut. inf.)</i>
μετά	<i>prep., with, among; as a prefix shows change</i>
with gen.	<i>in the midst of, with</i>
with dat.	<i>poetic, between, among, with</i>
with acc.	<i>after</i>
μεταβάλλω	<i>throw into a different position, change</i>
μεταβολή, μεταβολῆς, ἡ	<i>change, transition</i>
μνήμη, μνήματος, τό	<i>remembrance, memorial; memory</i>
μνήμη, μνήμης, ἡ	<i>memory (mnemonic)</i>
ὀνειδίζω, —, ὀνειδισα, ὀνειδικά	<i>make a reproach, reproach (usually with acc. of thing, dat. of person)</i>
ὀνειδος, ὀνειδους, τό	<i>reproach, blame</i>
οὐπω (οὐ . . . πω)	<i>not yet</i>
παρέχω	<i>furnish, supply (cf. ἔχω)</i>
περί	<i>prep., round about</i>
with gen.	<i>about, concerning</i>
with dat.	<i>mostly poetic, around, about, concerning (of place or cause)</i>
with acc.	<i>about, near</i>
πολλάκις	<i>often, many times</i>
πῶς;	<i>how?</i>
ὑπέρ	<i>prep., over</i>
with gen.	<i>over, beyond</i>
with acc.	<i>over, in defense of</i>
χρή	<i>impers., it is necessary (impf. ἔχρην, inf. χρηῆναι/χρηῆν)</i>
χρήσιμος, -η, -ον	<i>useful (also -ος, -ον)</i>

Syntax: Dative of Possession

With the verbs εἶμι and γίγνομαι (and similar verbs), the dative may be used to denote the **possessor**. The thing possessed is then in the nominative.

Example: *I have friends* may be expressed as

ἔχω φίλους. or ἐμοί εἰσι φίλοι.

When the dative is used for the possessor, it emphasizes the interest of the possessor in the thing he/she possesses. Cf. this example from Thucydides:

ἄλλοις μὲν χρήματά ἐστι πολλά, ἡμῖν δὲ ξύμμαχοι ἀγαθοί.
Others *have a lot of money, but we have good allies.*

Exercise A

1. Translate.

1. τίς σε βλέπει ἀγάπης;
2. εἰ μεγάλη ἦν ἡ πόλις ἡμῶν, ἡμῖν ἂν πολλοὶ πόλεμοι ἐγίγνοντο.
3. τίνα πατρίδα φυγόντες ἤλθετε παρ' ἡμᾶς;
4. τί δεῖ πράττεσθαι;
5. ταύτην γε τὴν χώραν λείπειν ἡμᾶς δεῖ.
6. τί γὰρ δεῖ τάδε λέγειν;
7. ἔδει ἡμᾶς ἐκεῖνον τὸν ἄνδρα ἰδεῖν καὶ πάντα αὐτῷ εἰπεῖν.
8. δεῖ γὰρ τοὺς ἀνθρώπους ἑαυτοὺς γινώσκειν.
9. ὁ διώκων διέβαλε τὸν φεύγοντα.
10. τί δ' ἐμέ διαβάλλεις;
11. ἡ πόλις ἡμῶν ἔχει τὴν δόξαν μεγάλης δυνάμεως.
12. πᾶσαι δόξαν ἔχειν ἀγαθὴν βούλονται.
13. παῦσαί γε δεῖ ἡμᾶς τὴν τοῦ βασιλέως δύναμιν.
14. ἐκάστη ἐθέλει τὰ ἑαυτῆς ἔχειν.
15. καθ' ἐκάστην τὴν ἡμέραν ἐπιστολὴν γράφομεν.
16. ἐπιστολὰς ἀλλήλαις ἔγραφο.
17. ἤδη αὐτὸν ἐρχόμενον αἰσθανόμεθα.
18. τοῦ μέλλοντος χρόνου οὐκ αἰσθάνεσθε.
19. ἔμελλον γε παρῆναι.
20. οἱ μετὰ ἀνθρώπου τινὸς οὐκ ἀεὶ φίλοι.
21. μεθ' ἡμέρας τρεῖς ὑμᾶς δεῖ λιπεῖν.
22. μετὰ ταῦτα ἔφυγεν.
23. δεῖ σε τοὺς τρόπους μεταβαλέσθαι.
24. τὰ μὲν ὀνόματα μετέβαλον, οὐ δὲ ἑαυτοὺς.
25. χαίρομεν μνήμα ἀγαθῶν ἔχουσαι.
26. οὐ βούλομαι κακῶν ἔχειν μνήμην.
27. δεῖ σὲ ταῦτα ἐν μνήμῃ λαβεῖν.
28. ἡ ἀρίστη γυνὴ ἔλιπε κλέος πάσαις γυναιξί.
29. οὐ πολλὰ ἔξεστι μοι εἰπεῖν ἀπὸ μνήμης.
30. αἰσχύνει τοῦτό μοι ὄνειδιζων;
31. χρήματα μὲν παρέσχεν ὁ βασιλεύς· σώματα δὲ παρέσχον οἱ πολῖται.
32. οὐκ ὄνειδος φέρει ἡ ἀρετή.
33. ὄνειδός ἐστι κακὰ πράττειν.
34. πολλὰ καὶ ἀγαθὰ ἔφη περὶ τοῦ πατρὸς σου.
35. χρή με λέγειν.
36. ὁ χρηστὸς πολίτης χρησιμὸς ἐστὶ πόλει.
37. ἡμῶν μὴ ἐρχομένων, τί πράξεις;
38. τὴν πατρίδα ἔλιπεν οὐ βουλόμενος τὸν ἑαυτοῦ πατέρα ἀποκτεῖναι.
39. οὐ χαίρετε ἡμᾶς ἰδοῦσαι;
40. μετὰ τῶν ἑμαυτοῦ φίλων εἰς τὴν οἰκίαν σου ἦλθον.

2. Fill in.

1. *We* μὲν ἔχομεν χρήματα, *you* δὲ οὐκ ἔχετε.
2. εἶδομεν *him/her*.
3. οὐ γινώσκομεν *ourselves*.
4. τί *you* πεπόνθατε;
5. *I myself* ἐθέλω εἶναι *to you* φίλια.
6. οἱ ἄρχοντες (*over*) *us* ἄρχουσιν. [What case follows ἄρχω?]
7. *Them* οὐκ ἐπίστευσαν. [What case is used with verbs of trusting?]
8. (*He*) *himself* τάδε ἔφη. (*She*) *herself* ἐκεῖνα ἔγραψεν.
9. ἐπιστολὰς *to us* ἔπεμψεν.
10. αὕτη ἐστὶν *my mother*.
11. ἐνόμισα (*that*) *he/she* παρεῖναι.
12. ἀκηκόαμεν *you* λέγοντος.
13. εἶπες *to me*;
14. ἡ θυγάτηρ ἠθέλησε ἀποκτείνειν τὴν *her own* μητέρα;
15. οὐ πείθεται ὑπὸ *them*.
16. ὁ *same* πολίτης ταῦτα ἔπραξεν.
17. *The poet himself* ἔγραψε τάδε.
18. ἔχομεν *the same opinion*.
19. *They themselves* ἀπέκτειναν τοὺς ξένους.
20. τυγχάνω ἰδοῦσα *these same (things)*.
21. *The god himself* ἐφαίνετο.
22. οἱ μὲν ἄλλοι *us* εἶδον.
23. *We* δὲ οὐκ εἶδομεν *ourselves*.
24. ἔβαλον *them* λίθοις.
25. οἱ γέροντες *you* καὶ *them* πεπαιδεύκασιν, *us* δ' οὐ.

3. a. Write in Greek.

1. He killed his (someone else's) father.
2. He killed his own father without knowing (it).
3. This is my mother. [Express *my* in two ways]
4. I saw my (own) mother doing these things.
5. The same man came to find me.
6. We ourselves are hurting each other.
7. Who knows himself/herself?
8. The king himself did not wish to rule over us.
9. I myself happened to be present.
10. You are not a friend to yourself.

3. b. Compose sentences using the following.

- 1–3 The reflexive pronoun of each person.
4–6 The three uses of αὐτός.

3. c. Write each of the following in two ways.

- 7–8 We had fine houses, but you did not.
9–10 They have much money, but we have good friends.

Readings

Beginning with this lesson, important vocabulary will be marked with an asterisk.

1. ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
—Sophocles, *Oedipus Tyrannus*
[**διαφθερεῖ** fut. 3rd sg. of διαφθείρω *destroy utterly*. Teiresias is speaking.]
2. οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ αὐτῷ;
—Plato, *Protagoras*
3. Socrates: ἐθελήσεις οὖν καὶ σύ ἐμοὶ εἰπεῖν περὶ τῆς ἀρετῆς;
Meno: ἔγωγε.
—Plato, *Meno*
4. τὸ γνῶθι σαυτὸν πᾶσιν ἐστὶ χρήσιμον.
—Menander
5. τί κέρδος ἦν αὐτῷ διαβάλλειν ἐμὲ πρὸς ὑμᾶς οὕτω προθύμως;
—Lysias
[**προθύμως** *zealously*.]
6. περὶ τῆς ἐμαυτοῦ ψυχῆς οὐ πολλὰς ἐλπίδας ἔχω.
—Dionysius of Halicarnassus
7. καὶ πολλὰς μεταβολὰς μεταβαλοῦσα ἡ τραγωδία ἐπαύσατο, ἐπεὶ ἔσχε τὴν αὐτῆς φύσιν.
—Aristotle, *Poetics*
8. ἀνδρὸς καὶ γυναικὸς ἡ αὐτὴ ἀρετὴ.
—Diogenes Laertius, on Antisthenes
9. ἐκεῖνος [ἔφη] μὲν γὰρ ἀπλῶς ταῦτὸν ψυχὴν καὶ νοῦν.
—Aristotle, περὶ ψυχῆς (*On the Soul*)
[**ἐκεῖνος** refers to Democritus. **ἀπλῶς** *simply*. **ταῦτόν** often occurs instead of ταυτό (<τὸ αὐτό). **νοῦν** acc. of νοῦς [XI] *mind*.]
10. τῶν δὲ φυσικῶν τὰ μὲν ἔχει ζωὴν, τὰ δ' οὐκ ἔχει· ζωὴν δὲ λέγομεν τὴν δι' αὐτοῦ τροφήν τε καὶ αὐξησιν καὶ φθίσιν.
—Aristotle
[**ζωή** *life*. **τροφή** *nurture*. **αὐξησις** *growth*. **φθίσις** *decay*.]
11. φίλος με βλάπτων οὐδὲν ἐχθροῦ διαφέρει.
—Menander
[**ἐχθρός** -ά, -όν *hated, hostile*; as a noun **ἐχθρός**, -οῦ, ὁ *enemy*.]
12. Ἐμπεδοκλέους δὲ εἰπόντος αὐτῷ ὅτι ἀνεύρετός ἐστιν ὁ σοφός, 'εἰκότως,' ἔφη· 'σοφὸν γὰρ εἶναι δεῖ τὸν ἐπιγνωσόμενον τὸν σοφόν.'
—Diogenes Laertius, on Xenophanes

[Ἐμπεδοκλέους gen. of Empedocles. ἀνεύρετος, -ον not able to be found. εἰκότως reasonably, that's right. ἐπιγνώσμενον fut. part. of ἐπιγνώσκω discover.]

13. αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.

—Homer, *Odyssey*

[ἐφέλκω draw to one, attract. σίδηρος, -ου, ὁ iron, weapon.]

14. Socrates: ἀλλ' ἐκεῖνο μὴν δοκεῖ σοι, ὅστις γε ἀγαθὸς ῥαψωδός, καὶ στρατηγὸς ἀγαθὸς εἶναι;

Ion: πάνυ γε.

Socrates: οὐκοῦν σὺ τῶν Ἑλλήνων ἄριστος ῥαψωδὸς εἶ;

Ion: πολὺ γε, ὦ Σώκρατες.

Socrates: ἦ καὶ στρατηγός, ὦ Ἴων, τῶν Ἑλλήνων ἄριστος εἶ;

Ion: εὖ ἴσθι, ὦ Σώκρατες· καὶ ταῦτά γε ἐκ τῶν Ὀμήρου μαθῶν.

Socrates: τί δὴ ποτ' οὖν πρὸς τῶν θεῶν, ὦ Ἴων, ἀμφοτέρα ἄριστος ὦν τῶν Ἑλλήνων, καὶ στρατηγὸς καὶ ῥαψωδός, ῥαψωδεῖς μὲν περιῶν τοῖς Ἑλλησι στρατηγεῖς δ' οὐ; ἢ ῥαψωδοῦ μὲν δοκεῖ σοι χρυσοῦ στεφάνῳ ἐστεφανωμένῳ πολλὴ χρεία εἶναι τοῖς Ἑλλησι, στρατηγοῦ δὲ οὐδεμία;

—Plato, *Ion*

[ῥαψωδός performer of epic poetry, lit. "song-stitcher." *στρατηγός, -ου, ὁ general. πάνυ γε yes, by all means (*γε in conversation, yes). εἶ (adv. of ἀγαθός) well. ἴσθι (imperative) know!, be assured! τί δὴ ποτε why in the world? πρὸς τῶν θεῶν in the gods' name. ἀμφοτέρα at both. ῥαψωδέω recite/perform poetry. περιῶν going around. στρατηγέω serve as a general. στέφανος, -ου, ὁ crown, wreath. ἐστεφανωμένος crowned (pf. m.-p. part.). χρεία, -ας, ἡ need. οὐδεμία (adj., agrees with χρεία) no, none.]

15. μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικόν μὲν τὸ περὶ κόσμου καὶ τῶν ἐν αὐτῷ ἠθικόν δὲ τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς· διαλεκτικόν δὲ τὸ ἀμφοτέρων τοὺς λόγους πρεσβεῦον.

—Diogenes Laertius

[*ἀμφοτέρος, -α, -ον both of two. πρεσβεῦον part. of πρεσβεύω rank before (+ acc. and gen.).]

16. ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὐτή.

—Διδαχὴ (Teaching of the Twelve Apostles)

17. ἔστιν ὁ φίλος ἄλλος αὐτός.

—Aristotle, *Nichomachean Ethics*

18. Teiresias: Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.

—Sophocles, *Oedipus Tyrannus*

[*πῆμα, -ατος, τό misery, calamity.]

19. ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος, [ἀδικία δὲ δι' ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ νόμος.]

—Aristotle, *Rhetoric*

[ἀλλότριος, -α, -ον of/belonging to another.]

20. Clytemnestra: τὴν παῖδα τὴν σὴν τὴν τ' ἔμην μέλλεις κτενεῖν;
—Euripides, *Iphigenia at Aulis*
[κτενεῖν fut. inf. of ἀπο-κτείνω.]
21. οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.
—Greek proverb about pedants
[Understand: λέγουσι.]

νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν
ταυτόν.

*To cure a corpse and to advise an old man: it is
the same thing.*

—Greek proverb

PERFECT MIDDLE-PASSIVE: THE FIFTH PRINCIPAL PART

The perfect and pluperfect middle-passive are formed by adding the middle endings to the reduplicated stem. Complications arise because these endings are added directly to the stem: no thematic vowel is used in the perfect.

Forms: Perfect, Pluperfect, Future Perfect

Perfect

Formation: reduplicated stem + primary endings:

Primary Endings		
Singular		Plural
-μαι	1st	-μεθα
-σαι	2nd	-σθε
-ται	3rd	-νται

Infinitive: -σθαι

Participle: -μένος (accent on the penult)

Pluperfect

Formation: augment + reduplicated stem + secondary middle endings:

Secondary Middle Endings		
Singular		Plural
-μην	1st	-μεθα
-σο	2nd	-σθε
-το	3rd	-ντο

Perfect and Pluperfect Middle-Passive of λύω, λυ-
 λέ-λυ-μαι *I have ransomed / I have been released*
 ἐ-λε-λύ-μην *I had ransomed / I had been released*

	Perfect		Pluperfect
Singular	λέλυμαι	1st	ἐλελύμην
	λέλυσαι	2nd	ἐλέλυσσο
	λέλυται	3rd	ἐλέλυτο
Plural	λελύμεθα	1st	ἐλελύμεθα
	λέλυσθε	2nd	ἐλέλυσθε
	λέλυνται	3rd	ἐλέλυντο

Infinitive: λελύσθαι

Participle: λελυμένος, -η, -ον

Since these endings are added directly to the verb stem, without a thematic vowel, certain orthographic changes occur in verbs with consonant stems:

Before	Labials β, π, φ become	Palatals κ, γ, χ become	Dentals τ, δ, θ, ζ become	Nasals ν, μ become
μ μαι, μην, μεθα, μένος	-μ	-γ	-σ	-σ
σ σαι, σο	-ψ	-ξ	drops out	—
τ ται, το	-π	-κ	-σ	-ν
θ *σθε, σθαι	-φ	-χ	-σ	-ν

*σ between two consonants is dropped in the endings -σθε and -σθαι.

The endings of the third plural -νται and -ντο are not used, but rather periphrastic forms consisting of the perfect middle participle (in the nominative plural, masculine or feminine) and the third plural of the verb εἰμί (that is, εἰσί or ἦσαν).

Liquid stems drop -σ- between two consonants and use the periphrastic form of the third plural, but undergo no other changes.

Perfect and Pluperfect of Consonant Stems

		Perfect Middle-Passive				
		Labial	Palatal	Dental	Nasal	Liquid
		γράφω	ἄγω	πείθω	φαίνω	ἀγγέλλω
Sg.	1	γέγραμμαι	ἤγμαι	πέπεισμαι	πέφασμαι	ἤγγελλμαι
	2	γέγραψαι	ἤξαι	πέπεισαι	πεφασμένος	ἤγγελσαι
	3	γέγραπται	ἤκται	πέπεισται	πέφανται	ἤγγελται
Pl.	1	γεγράμμεθα	ἤγμεθα	πεπείσαμεθα	πεφάσαμεθα	ἤγγέλμεθα
	2	γέγραφε	ἤχθε	πέπεισθε	πέφανθε	ἤγγελθε
	3	γεγραμμένοι εἰσί	ἤγμένοι εἰσί	πεπεισμένοι εἰσί	πεφασμένοι εἰσί	ἤγγελμένοι εἰσί
Inf.		γεγράφθαι	ἤχθαι	πεπεισθαι	πεφάνθαι	ἤγγελθαι
Part.		γεγραμμένος	ἤγμένος	πεπεισμένος	πεφασμένος	ἤγγελμένος

		Pluperfect Middle-Passive				
		Labial	Palatal	Dental	Nasal	Liquid
		γράφω	ἄγω	πείθω	φαίνω	ἀγγέλλω
Sg.	1	ἐγεγράμμην	ἤγμην	ἐπεπείσμην	ἐπεφάσμην	ἤγγέλμην
	2	ἐγέγραψο	ἤξο	ἐπέπεισο	πεφασμένος ἦσθα	ἤγγελο
	3	ἐγέγραπτο	ἤκτο	ἐπέπειστο	ἐπέφαντο	ἤγγελτο
Pl.	1	ἐγεγράμμεθα	ἤγμεθα	ἐπεπείσαμεθα	ἐπεφάσαμεθα	ἤγγέλμεθα
	2	ἐγέγραφε	ἤχθε	ἐπέπεισθε	ἐπέφανθε	ἤγγελθε
	3	γεγραμμένοι	ἤγμένοι	πεπεισμένοι	πεφασμένοι	ἤγγελμένοι
	3	ἦσαν	ἦσαν	ἦσαν	ἦσαν	ἦσαν

Note: If the verb stem ends in $\mu\pi$ (as $\acute{\alpha}\mu\pi\omega$), drop the π before μ of the ending; otherwise π is retained, according to the rule for labial stems.

Example: $\acute{\alpha}\mu\pi\omega$ -perfect middle stem $\pi\epsilon\pi\epsilon\mu\pi$ -, $\acute{\alpha}\mu\pi\epsilon\mu\mu\alpha\iota$.

Singular		Plural
$\acute{\alpha}\mu\pi\epsilon\mu\mu\alpha\iota$	1st	$\pi\epsilon\pi\acute{\epsilon}\mu\mu\epsilon\theta\alpha$
$\acute{\alpha}\mu\pi\epsilon\mu\psi\alpha\iota$	2nd	$\acute{\alpha}\mu\pi\epsilon\mu\phi\theta\epsilon$
$\acute{\alpha}\mu\pi\epsilon\mu\pi\tau\alpha\iota$	3rd	$\pi\epsilon\pi\epsilon\mu\mu\acute{\epsilon}\nu\omicron\iota$ εἰσί
Infinitive: $\pi\epsilon\pi\acute{\epsilon}\mu\phi\theta\alpha\iota$		
Participle: $\pi\epsilon\pi\epsilon\mu\mu\acute{\epsilon}\nu\omicron\varsigma$, -η, -ον		

Future Perfect

The **future perfect** is formed by adding -σομαι to the perfect tense stem: reduplicated stem + σ + ο/ε (thematic vowel) + primary middle endings.

Examples:

λύω	λελύσομαι
γράφω	γεγράψομαι
λείπω	λελείψομαι
πράττω	πεπράξομαι

The future perfect usually has a passive meaning: *I shall have been released, I shall be released.*

Syntax: Dative of Agent

The dative that denotes the person interested (cf. the dative of possession and dative of interest) also appears as the **dative of agent** with the perfect and pluperfect passive (that is, instead of ὑπό with the genitive, we find the dative without a preposition).

ταῦτα πέπρακται αὐτῷ. *These things have been done by him.*
 ἐμοὶ καὶ τούτοις πέπρακται. *It has been done by me and these men.*
 —Demosthenes

Fifth Principal Part

→ Fill in the blanks (which are regular).

ἀγγέλλω	ἤγγελμαι
ἄγω	ἤγμαι
ἄρχω	ἤργμαι
βάλλω	βέβλημαι
βουλεύω	
βούλομαι	βεβούλημαι
γίγνομαι	γεγένημαι
γιγνώσκω	ἔγνωσμαι (acts as a dental)
γράφω	γέγραμμαι
δέχομαι	δέδεγμαι
εὕρισκω	ἠύρημαι
ἔχω	ἔσχημαι
θύω	τέθυμαι
κομίζω	κεκόμισμαι (ζ acts as a dental)

κρίνω	κέκριμαι (some nasal stems drop the nasal and form a vowel stem pf. mid.)
λαμβάνω	εἴλημμαι (cf. pf. act. εἴληφα)
λέγω	(λέλεγμαι) εἶρημαι (cf. εἶρηκα and εἶπον)
λείπω	λέλειμμαι
λύω	
νομίζω	venómisimai (acts as a dental)
παιδεύω	
παύω	
πείθω	πέπεισμαι
πέμπω	πέπεμμαι
πιστεύω	
πράττω (stem πραγ-)	πέπραγμαι
στέλλω	ἔσταλμαι
τείνω	τέταμαι
φαίνω	πέφασμαι
φέρω	ἐνήνεγμαι
χαίρω	κεχάρημαι, κέχαρμαι

Recognizing Stem Types

If the perfect middle has a vowel before -μαι, then it is a vowel stem, to be conjugated like λύω in the perfect middle. If it ends in -μμαι, then it is a labial stem, to follow the pattern of γράφω: γέγραμμαι. If it ends in -γμαι, then it is a palatal stem and follows ἄγω: ἤγμαι. Finally, if it ends in -σμαι, it can be either a dental or a nasal stem. Usually you can determine which it is (and so, which pattern to follow) by going back to the original stem.

Syntax: Time Constructions

1. Genitive of time within which:

ταῦτα τῆς ἡμέρας ἔπραττον. *They were doing these things during the day.*

πέντε ἡμερῶν γράψω. *I shall write within five days.*

νυκτός *during the night*

2. Dative of time when:

ταύτη τῇ ἡμέρᾳ γράψω. *I shall write on this day.*

τῷ αὐτῷ ἔτει ἀπέθανεν. *He died in the same year.*

Often ἐν is used when there is no modifying word, as ἐν νυκτί, *at night*.

3. Accusative of extent of time or space:

ταῦτα τὴν ἡμέραν ἔπραττον. *They were doing these things throughout the day.*

πέντε ἡμέρας ἐμείναμεν. *We remained for five days.*

Vocabulary

Verbs

(A dash indicates a form does not exist for that verb.)

θάπτω, θάψω, ἔθαψα, —, τέθαμμαι	<i>honor with funeral rites (by burial or cremation)</i>
κωλύω	<i>hinder, prevent</i>
μαίνομαι, —, μέμνηνα, μεμάνημαι	<i>rage, be furious, be mad</i>
μιμνήσκω, μνήσω, ἔμνησα, —, μέμνημαι	<i>act., remind; m.-p., call to mind, remember (pf. with pres. meaning) (+ gen.)</i>
στρέφω, στρέψω, ἔστρεψα, —, ἔστραμμαι	<i>turn; m.-p. turn oneself, be engaged in</i>
ἀποστρέφω	<i>turn back/away, avert</i>

Exercise B

1. Conjugate in the perfect middle.

- | | | |
|------------|------------|-----------|
| 1. παύω | 4. φαίνω | 6. κρίνω |
| 2. λαμβάνω | 5. δέχομαι | 7. νομίζω |
| 3. λείπω | | |

2. Fill in the perfect and pluperfect middle of the synopses from Lesson VIII.

New Synopses: 1. φέρω: 3rd sg. 2. ἄγω: 1st pl. 3. πέμπω: 2nd pl.

3. Parse.

- | | | |
|-----------------|------------------|----------------------|
| 1. λελεῖφθαι | 17. πεπαίδευνται | 33. ἠύρησθε |
| 2. γεγενῆσθαι | 18. τέθαπται | 34. πέπεισθε |
| 3. πεπραγμένων | 19. εἴρηται | 35. ἐνήνεκται |
| 4. βεβληκότας | 20. πέπεισμαι | 36. εἴληπται |
| 5. γεγενημένων | 21. πεπραγμένων | 37. νενομίσθαι |
| 6. γεγόνασι | 22. ἐπέπεισθε | 38. ἐπεπέμμη |
| 7. γεγραμμένας | 23. τέθαμμαι | 39. ἐνηνέχθαι |
| 8. γέγραπται | 24. κεκόμισαι | 40. τέθυται |
| 9. βεβλήκασιν | 25. ἔστραψαι | 41. ἐγγέγραψο |
| 10. εἴληφεν | 26. ἦκται | 42. κέκριται |
| 11. πεπίστευται | 27. πέφανθε | 43. λέλειφθε |
| 12. πέπαυμαι | 28. νενόμισται | 44. βεβλημένη |
| 13. εἰρημένα | 29. ἦρχθαι | 45. ἐκεκόμιστο |
| 14. ἔσχηνται | 30. ἠγγέλεμεθα | 46. δεδεγμένοι ἦσαν |
| 15. πεπράχθαι | 31. ἐδεδέγεμεθα | 47. πεφασμένοι εἰσὶ |
| 16. μεμνημένος | 32. ἀπεστράμμεθα | 48. ἐσταλμένοι εἰσὶν |

4. Translate.

1. μέννηται τῶν φίλων καὶ παρόντων καὶ ἀπόντων.
2. μεμάνηται γὰρ αἱ τῆς πόλεως γυναῖκες τῷ θεῷ.
3. τῶν φίλων τὸ σῶμα αὐτοῦ οὐχ εὐρόντων, οὗτος ὁ ἀνὴρ οὐκ ἐτέθαπτο.
4. ὁ κόσμος οὐκ αὐτὸς στρέφει ἑαυτόν, ἀλλ' ὑπὸ θεοῦ στρέφεται.
5. τῇ τῶν ἀγαθῶν ἀρχόντων βουλῇ ὁ πόλεμος ἀπέστραπται.
6. ὁ μὲν στρατιώτης βεβλαμμένος τὸ σῶμα ἀπέθανεν.
7. ὁ δὲ ποιητὴς βεβλαμμένος τὴν ψυχὴν ἐπαύσατο γράφων.
8. τί πέπαυσαι γράφων ἐπιστολὰς τῇ μητρὶ;
9. γέγραπται ἡ ἐπιστολὴ καὶ ἤδη ἔσταλται.
10. οἱ νόμοι τῷ σοφῷ γεγραμμένοι ἦσαν.

Readings

1. φαίνεται μὲν ὁ ἥλιος ποδιαῖος, πεπίστευται δ' εἶναι μείζων τῆς οἰκουμένης.
—Aristotle, περὶ ψυχῆς
[ποδιαῖος *a foot high/wide/long*. μείζων *bigger* (+ gen., *than*). οἰκουμένη, -ης, ἡ *the* (inhabited) *world*.]
2. φησὶ δ' Ἡρακλείδης ἐν μὲν τοῖς δόγμασι Πλατωνικὸν εἶναι αὐτόν, διαπαίζειν δὲ τὰ διαλεκτικά· ὥστε Ἀλεξίνου ποτὲ ἐρωτήσαντος εἰ πέπαυται τὸν πατέρα τύπτων, 'ἀλλ' οὐτ' ἔτυπτον,' φάναι, 'οὔτε πέπαυμαι.'
—Diogenes Laertius, on Menedemus
[δόγμα, -ατος, τό *opinion*. διαπαίζω *joke, play*. τὰ διαλεκτικά *dialectics*. ἐρωτήσας *having asked* (aor. part. of ἐρωτάω [XI]). τύπτω *beat*.]
3. ἀλλὰ βουλεύου, μάλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὄρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλή. τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπράχθαι. εἰ δ' ἔτι περιμενοῦμεν ἀδύνατον καὶ οὐκέτι οἶόν τε. ἀλλὰ παντὶ τρόπῳ, ὧ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.
—Plato, *Crito*
[βουλεύου pres. mid. imperative. ἐπιούσης pres. partic. of ἐπιεῖμι *come* (on). περιμενοῦμεν fut. of περιμένω *wait around*. ἀδύνατος, -ον *impossible*. *τρόπος, -ου, ὁ *way*. πείθου pres. mid. imperative. μηδαμῶς *in no way*. ἄλλως *otherwise*. ποίει pres. act. imperative of ποιέω [XI, XIV] *do*.]
4. τό τε τὸν θάνατον μηδὲν εἶναι πρὸς ἡμᾶς εἴρηται μὲν ἴσως τῷ Σώφρονι, ἀποδέδεικται δὲ Ἐπικούρῳ, καὶ ἔστιν οὐ τὸ εἰπεῖν ἀλλὰ τὸ ἀποδείξειαι θαυμαστόν.
—Sextus Empiricus
[μηδὲν *nothing*. ἴσως *equally; perhaps*. ἀποδέδεικται pf. mid.; ἀποδείξειαι aor. act. inf. of ἀποδείκνυμι [XII] *prove*. θαυμαστός, -ή, -όν *amazing, to be wondered at*.]
5. πρὸς τὸν μικρολόγον πλούσιον, 'οὐχ οὗτος,' ἔφη, 'τὴν οὐσίαν κέκτηται, ἀλλ' ἡ οὐσία τοῦτον.'
—Diogenes Laertius, on Bion
[μικρολόγος, -ον *stingy*. οὐσία, -ας, ἡ *substance, property*. κέκτηται pf. mid. of κτάομαι *possess*.]

6. πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγμεθα· ἐπεὶ ὡς ἐγῶμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν, ἀλλὰ πολλὰς, ἐπέισθητε ἄν· νῦν δ' οὐ ῥόδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι.

—Plato, *Apology*

[ἐκὼν εἶναι *willingly, intentionally*. μηδένα *no one* (acc. sg). ἀδικεῖν inf. of ἀδικέω [XI] *do wrong*. διειλέγμεθα pf. mid. of διαλέγομαι *converse with*. ἐγῶμαι = ἐγὼ οἶμαι. ἐπέισθητε aor. pass. [X] of πείθω. διαβολή, -ῆς, ἡ *slander*.]

7. πάλιν γέγραπται· οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

—Matthew

[*πάλιν *again*. ἐκπειράζω *tempt*. κύριος, -ου ὁ *lord*.]

γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

It is written: a human being shall not live by bread alone.

—Matthew



Photo by L. J. Luschnig.

Σωκράτης was a citizen of Athens, son of a sculptor, probably a sculptor himself, married to Xanthippe, father of three sons, hoplite in the army. In his early adulthood he was interested in the scientific ideas of his time, but gave that up to become an eccentric. He devoted his life to a mission which involved annoying his fellow residents of Athens with questions and more questions in a self-appointed (or divinely commissioned) quest for the right way to live. He compares himself to a gadfly (μύωψ) and is hardly surprised when his fellow citizens decide they would be better off swatting him (κρούσαντες ἄν με) so they can sleep away the rest of their lives (Plato, *Apology* 30e–31a).

Because he left no writings, we know about his life and thought from his younger contemporaries, especially Plato, Xenophon, and Aristophanes. His mission is described in Plato's version of his words—for it impossible to say where Socrates ends and Plato begins—as “every day making words about virtue (περὶ ἀρετῆς) and the other matters about which you have heard me conversing and examining both myself and others—for the unexamined life is not worth living for a human being: ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ” (*Apology* 38a). Socrates is the protagonist of most of Plato's dialogues.

In 399 B.C.E. he was prosecuted on the charges of not believing in the gods of the city, introducing strange gods, and corrupting the youth: ὡς οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζοι, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρει καὶ τοὺς νέους

διαφθείροι (Xenophon, *Apology* 9). He was convicted and put to death. Plato's *Crito* and *Phaedo* take place in his prison cell.

Socrates was a familiar enough figure about town that the comic poet Aristophanes in the *Clouds* represents him as being head of a school, the Φροντιστήριον (*Think Tank*), dedicated to scientific speculation. The hero of the play, Strepsiades, plans to enroll in this *phrontisterion* in order to learn how to argue so that he can avoid paying his debts. He goes inside and during a conversation with one of Socrates' μαθηταί he sees someone swinging around in a basket:

Στρ.: φέρε, τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνήρ;
 Μαθ.: αὐτός. Στρ.: τίς αὐτός; Μαθ.: Σωκράτης.
 Στρ.: ὦ Σώκρατες, ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα.
 Μαθ.: αὐτὸς μὲν οὖν σὺ κάλεσον. οὐ γὰρ μοι σχολή.
 Στρ.: ὦ Σώκρατες, ὦ Σωκρατίδιον. Σωκ.: τί με καλεῖς, ὦ φήμερε;
 Στρ.: πρῶτον μὲν ὅ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.
 Σωκ.: ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

Str.: Tell me, who is that suspended in the basket?

Stu.: Himself. Str. Who's himself? Stu. Socrates.

Str.: Hey, Socrates. C'mon, call up to him in a loud voice.

Stu.: Call him yourself. I'm busy.

Str.: Socrates, my sweet little Socrates. Soc. Why do you call me, mortal?

Str.: First, tell me, please, what are you doing?

Soc.: I tread on air and contemplate the sun.

Socrates returns the compliment by quoting from these lines in the speech he makes in his defense (the *Apology*). Socrates keeps current in Maxwell Anderson's *Barefoot in Athens*, I. F. Stone's *The Trial of Socrates*, at the *Socrates Cafe* and in Christopher Phillips' book by the same name.

LESSON X

Comparison of Adjectives, Adverbs; Future, Aorist Passive

In this lesson you will learn how to add more and most to all types of adjectives, how to construct adverbs, how to make comparisons, and how to say nobody and nothing. You will also fill in the last tenses and voices of verbs with the future and aorist passive and complete the principal parts.

COMPARISON OF ADJECTIVES, ADVERBS

In English, adjectives are compared (1) by adding **-er** for the **comparative** and **-est** for the **superlative** (with spelling changes when necessary): *nice, nicer, nicest; big, bigger, biggest; lovely, lovelier, loveliest*. Or (2) by putting *more* or *most* before the adjective (this is common for words of more than two syllables): *beautiful, more beautiful, most beautiful*. (3) Some adjectives are compared **irregularly**, among them the very common: *good, better, best; bad, worse, worst*.

In Greek the most common method of comparison is:

(1) For the **comparative**, add **-τερος, -τέρα, -τερον** to the **masculine base** of the adjective. And for the **superlative**, add **-τατος, -τάτη, -τατον**. These are declined regularly, the comparative like *δίκαιος*, the superlative like *ἄριστος*.

Notes

If the penult of an adjective in **-ος** is short (in the positive degree), **-ο-** is lengthened to **-ω-** for both comparative and superlative. The syllable is long if it contains a long vowel or diphthong, two or more consonants, or a double consonant (**ζ, ξ, or ψ**).

The masculine base of **-ος** adjectives is found by removing **-ς** from the masculine nominative.

Adjectives in **-ης, -εξ** have their bases in **-εσ-** to which the regular **-τερος/-τατος** is added.

On the analogy of these, **-εστερος/-εστατος** is added to adjectives in **-ων** (base in **-ον**).

Examples:

Positive	Comparative	Superlative
-ος type, long penult		
δεινός, -ή, -όν <i>terrible</i>	δεινότερος, -ᾶ, -ον <i>more terrible</i>	δεινότατος, -η, -ον <i>most terrible</i>
ἔσθλός, -ή, -όν <i>noble</i>	ἔσθλότερος, -ᾶ, -ον <i>nobler</i>	ἔσθλότατος, -η, -ον <i>noblest</i>
-ος type, short penult		
σοφός, -ή, -όν <i>wise</i>	σοφώτερος, -ᾶ, -ον <i>wiser</i>	σοφώτατος, -η, -ον <i>wisest</i>
ἄξιος, -ᾶ, -ον <i>worthy</i>	ἄξιώτερος, -ᾶ, -ον <i>worthier</i>	ἄξιότατος, -η, -ον <i>worthiest</i>
-ης, -εξ type (base in -εσ-)		
ἀληθής, ἀληθές <i>true</i>	ἀληθέστερος, -ᾶ, -ον <i>trueer</i>	ἀληθέστατος, -η, -ον <i>truest</i>
-ων, -ον type (base in -ον-)		
εὐδαίμων, -ον <i>lucky</i>	εὐδαιμονέστερος, -ᾶ, -ον <i>luckier</i>	εὐδαιμονέστατος, -η, -ον <i>luckiest</i>

(2) Adjectives in -υς and a few in -ρος have a different comparison. For the comparative, add -ίων, -ιον to the root (in the -ρος type, -ρ- drops out, in the -υς type, -υ- is lost: the root is found for these types by removing -ρος or -υς). For the superlative, add -ιστος, -ίστη, -ιστον:

ἡδύς, ἡδεῖα, ἡδύ <i>sweet</i>	ἡδίων, ἡδιον <i>sweeter</i>	ἡδιστος, ἡδίστη, ἡδιστον <i>sweetest</i>
αἰσχρός, -ά, -όν <i>base</i>	αἰσχίων, -ιον <i>baser</i>	αἰσχιστος, -ίστη, -ιστον <i>basest</i>

The -ίων, -ιον type of comparative is a two-termination adjective (-ίων for m. and f., -ιον for n.) of the third declension (review -ων, -ον type in Lesson VI). It is declined like εὐδαίμων but has some alternate shorter forms.

αἰσχίων, αἰσχιον, *more shameful, baser*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	αἰσχίων	αἰσχιον	αἰσχίονες (αἰσχίους)	αἰσχίονα (αἰσχίω)
G	αἰσχίονος	αἰσχίονος	αἰσχίωνων	αἰσχίωνων
D	αἰσχίονι	αἰσχίονι	αἰσχίοσι	αἰσχίοσι
A	αἰσχίονα (αἰσχίω)	αἰσχιον	αἰσχίονας (αἰσχίους)	αἰσχίονα (αἰσχίω)
V	αἰσχιον			

(3) Irregular Comparison

Several of the most important adjectives are compared irregularly. In some cases there are several comparisons for one positive. (Most of the following are of the -ίων, -ιστος type, though in many cases the -ι- of the comparative has been lost.)

1. ἀγαθός, -ή, -όν *good*

<i>better</i>	<i>best</i>
ἀμείνων, ἄμεινον	ἄριστος, ἀρίστη, ἄριστον (<i>able, brave</i>)
βελτίων, βέλτιον	βέλτιστος, βελτίστη, βέλτιστον (<i>virtuous</i>)
κρείττων, κρεῖττον	κράτιστος, κρατίστη, κράτιστον (<i>strong</i>)

2. κακός, -ή, -όν *bad*

<i>worse</i>	<i>worst</i>
κακίων, κάκιον	κάκιστος, κακίστη, κάκιστον (<i>cowardly</i>)
χειρών, χειρόν	χειρίστος, χειρίστη, χειρίστον (<i>lacking, less good</i>)
<i>inferior, less</i>	<i>least</i>
ἥττων, ἥττον	ἥκιστος, ἥκίστη, ἥκιστον (<i>weak</i>)

3. καλός, -ή, -όν *fine*

<i>finer</i>	<i>finest</i>
καλλίων, κάλλιον	κάλλιστος, καλλίστη, κάλλιστον

4. μέγας, μεγάλη, μέγα *great*

<i>greater</i>	<i>greatest</i>
μείζων, μείζον	μέγιστος, μεγίστη, μέγιστον

5. μικρός, μικρά, μικρόν *small*

<i>smaller</i>	<i>smallest</i>
ἐλάττων, ἔλαττον, μείων, μείον	ἐλάχιστος, ἐλαχίστη, ἐλάχιστον

6. ὀλίγος, -η, -ον *little*; pl. *few*

<i>fewer</i>	<i>fewest</i>
ἐλάττων/μείων	ὀλίγιστος, ὀλιγίστη, ὀλίγιστον

7. πολύς, πολλή, πολύ *much*; pl. *many*

<i>more</i>	<i>most</i>
πλείων, πλείον	πλείστος, πλείστη, πλείστων

8. ῥάδιος, ῥαδία, ῥάδιον *easy*

<i>easier</i>	<i>easiest</i>
ῥάων, ῥᾶον	ῥᾶστος, ῥᾶστη, ῥᾶστον

9. ταχύς, ταχεῖα, ταχύ *swift*

<i>swifter</i>	<i>swiftest</i>
θάπτων, θᾶττον	τάχιστος, τάχιστη, τάχιστον

Adverbs: Formation and Comparison

Adverbs of manner are generally formed from adjectives by changing the -ων of the masculine genitive plural to -ως.

For example:

Adjective	Genitive Plural	Adverb	
δίκαιος	δικαίων	δικαίως	<i>justly</i>
σοφός	σοφῶν	σοφῶς	<i>wisely</i>
ἡδύς	ἡδέων	ἡδέως	<i>sweetly</i>
ἀληθής	ἀληθῶν	ἀληθῶς	<i>truly</i>
εὐδαιμόν	εὐδαιμόνων	εὐδαιμόνως	<i>happily</i>
μέγας	μεγάλων	μεγάλως	<i>greatly</i>
πᾶς	πάντων	πάντως	<i>in any case</i>
ἄλλος	ἄλλων	ἄλλως	<i>otherwise, in vain</i>

There are many other adverbial endings, but they can be learned as they come up. The -ως type forms the largest class.

Adverbs of manner are compared in the following way:

For the comparative, use the neuter singular accusative of the comparative of the adjective (-τερον, -ον). For the superlative, use the neuter plural accusative of the superlative of the adjective (-τατα, -ιστα).

Positive	Comparative	Superlative
δικαίως <i>justly</i>	δικαιότερον <i>more justly</i>	δικαιότατα <i>most justly</i>
σοφῶς <i>wisely</i>	σοφώτερον <i>more wisely</i>	σοφώτατα <i>most wisely</i>
ἡδέως <i>sweetly</i>	ἥδιον <i>more sweetly</i>	ἥδιστα <i>most sweetly</i>
ἀληθῶς <i>truly</i>	ἀληθέστερον <i>more truly</i>	ἀληθέστατα <i>most truly</i>
ῥαδίως <i>easily</i>	ῥᾶον <i>more easily</i>	ῥᾶστα <i>most easily</i>

Syntax

1. *Than* is expressed in two ways in Greek.

a. By the conjunction ἤ, *than*. In this construction the two words compared are in the same case.

οὗτος ὁ υἱὸς ἐστὶ νεώτερος ἢ ὁ ἀδελφός.
This son is younger than his brother.

νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφώτερον ἢ τὸν πατέρα.
I think that this man is wiser than his father.

b. Instead of ἢ, the **genitive of comparison** may be used.

οὗτος ὁ υἱὸς ἐστὶ νεώτερος τοῦ ἀδελφοῦ.
This son is younger than his brother.

νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφώτερον τοῦ πατρὸς.
I think that this man is wiser than his father.

2. The **degree of difference** between the two things compared is in the dative case: How much younger is the boy than his brother? How much wiser is this man than his father?

οὗτος ὁ υἱὸς ἐστὶ πέντε ἔτεσι νεώτερος τοῦ ἀδελφοῦ.
This son is five years younger than his brother.

νομίζω τοῦτον τὸν ἄνδρα εἶναι πολλῶ σοφώτερον τοῦ πατρὸς.
I think that this man is much wiser than his father.

3. The **Partitive Genitive** (or Genitive of the Whole): The whole of which a part is taken is in the genitive. This genitive is used with nouns, adjectives, and verbs, and is especially common with superlatives and indefinite pronouns.

πολλοὶ τῶν ποιητῶν *many of the poets*

οἱ σοφοὶ τῶν ἀνθρώπων *the wise of/among human beings,
people who are wise*

πάντων τῶν πολιτῶν σοφώτατος *wisest of all the citizens*

θεῶν τις *one of the gods*

The partitive genitive goes into the predicate position.

Further Notes on Adjectives and Adverbs

1. The superlative may be used absolutely (that is, with no comparison implied) to mean *very*.

σοφώτατος ὁ Σωκράτης. *Socrates is very wise.*

As opposed to:

ὁ Σωκράτης ἦν ὁ σοφώτατος πάντων. *Socrates was the wisest of all.*

2. ὡς with the superlative forms a super-superlative, meaning *as . . . as possible*.

ὡς τάχιστα *as quickly as possible*

3. Adjectives may also be compared by using μᾶλλον and μάλιστα with the positive:

μᾶλλον σοφός *more wise*

μάλιστα κακός *most bad*

μᾶλλον ἐκόν *more willing(ly)*

ἐκόν has no regular comparison; this is the only way to compare it.

4. Adverbs with ἔχω:

ἔχω with an adverb is often used as an equivalent to an adjective with εἰμί.

καλῶς ἔχει *it is going well*

ὡς εἶχε *as he/she/it was*

Declension of Numerals

One is naturally declined only in the singular.

		m.	f.	n.
	N	εἶς	μία	ἓν
εἶς, μία, ἓν, <i>one</i>	G	ένός	μιῶς	ένός
	D	ένί	μιᾷ	ένί
	A	ἓνα	μίαν	ἓν

Two is declined in the dual only (-οιν being a common dual ending for gen. and dat.). δύο is often treated as indeclinable.

		m./f./n.
δύο, <i>two</i>	N	δύο
	G	δυσῶν
	D	δυσῶν
	A	δύο

Three and *four* are both declined in the plural only. They belong to the third declension and are of the two-termination type.

		m./f.	n.
τρεις, τρία, <i>three</i>	N	τρεις	τρία
	G	τριῶν	τριῶν
	D	τρισί(v)	τρισί(v)
	A	τρεις	τρία
		m./f.	n.
τέτταρες, τέτταρα, (τέσσερες, τέσσερα), <i>four</i>	N	τέτταρες	τέτταρα
	G	τεττάρων	τεττάρων
	D	τεττάρασι(v)	τεττάρασι(v)
	A	τέτταρας	τέτταρα

Declension of οὐδείς and μηδείς

The words for *no one, nothing*, οὐδείς, μηδείς, are declined like εἷς, μία, ἓν. (Which of them should be used depends on whether οὐ or μή is the suitable negative.)

		οὐδείς		
		m.	f.	n.
N		οὐδείς	οὐδεμία	οὐδέν
G		οὐδενός	οὐδεμιᾶς	οὐδενός
D		οὐδενί	οὐδεμιᾷ	οὐδενί
A		οὐδένα	οὐδεμίαν	οὐδέν

		μηδείς		
		m.	f.	n.
N		μηδείς	μηδεμία	μηδέν
G		μηδενός	μηδεμιᾶς	μηδενός
D		μηδενί	μηδεμιᾷ	μηδενί
A		μηδένα	μηδεμίαν	μηδέν

Vocabulary

ἀδελφή, ἀδελφῆς, ἡ	sister
ἀδελφός, ἀδελφοῦ, ὁ	brother
ἄλλως	(adv.) otherwise, in vain, at random (ἄλλος)
ἄλλως τε καί . . .	both otherwise and, . . . especially
ἀμφοτέρως, -α, -ον	both of two
βέβαιος, -ον	firm, steady, steadfast, sure, certain
βροτός, -ου, ὁ	mortal man (rare in prose) (ambrosial)
δεύτερος, -α, -ον	second
ἐκάτερος, -α, -ον	each (of two) (cf. ἕκαστος)
ἐκόν, ἐκούσα, ἐκόν	readily, willing(ly), on purpose (base, ἐκοντ-)
ἄκων, ἄκουσα, ἄκων	involuntarily, unwilling(ly) (also ἀέκων; base, ἄκοντ-)
εὖ	well (adv. of ἀγαθός)
κράτος, κράτους, τό	strength, might, power, rule (autocrat)
μακρός, -ά, -όν	long, large, great
ὀλίγος, ὀλίγη, ὀλίγον	little (sg.), few (pl.)
ὀλίγου [δειν]	almost, all but
ὅλος, ὅλη, ὅλον	whole, entire
ὅλως	wholly, altogether, on the whole (holograph)
πάντως	in all ways, in any case, by all means (<πάς)
πότερος, -α, -ον	whether (of two)
πότερον/πότερα . . . ἢ	whether . . . or
ράδιος, ραδία, ράδιον	easy, ready, easy-going
σώφρων, σῶφρον	of sound mind, discreet, prudent, self-controlled (σωφροσύνη)
ὑβρις, ὑβρεως, ἡ	hubris, wanton violence, insolence, lust
ὔστερος, -α, -ον	latter, next, later (hysteron-proteron: he put on his shoes and socks)

Exercise A

1. Compare (give comparative and superlative nominative).

- | | | | |
|------------|-------------|-----------|-------------|
| 1. σῶφρων | 4. πονηρός* | 7. νέος | 9. φοβερός* |
| 2. μακρός* | 5. ψευδής | 8. βραχύς | 10. γλυκύς |
| 3. ἀσφαλής | 6. ἐσθλός | | |

*Note: these are compared regularly, with -τερος, -τατος.

2. Decline.

- | | | |
|--------------|------------------------|-----------------------|
| 1. ἡ ὑβρις | 4. the comp. of μέγας | 6. the comp. of καλός |
| 2. ἐκόν | 5. ταχύς (all genders) | 7. σῶφρων |
| 3. τὸ κράτος | | |

3. Form and compare the adverbs of the following words.

- | | | | |
|-----------|------------|-------------|----------|
| 1. μέγας | 3. δίκαιος | 5. ράδιος | 7. ἄξιος |
| 2. ἀγαθός | 4. ἀληθής | 6. εὐδαίμων | 8. νέος |

4. Choose the correct adjective form to agree with each of the following nouns.

- | | | | |
|-----------------|----------------|----------------|-----------------|
| 1. τοὺς πολίτας | a. ῥάους | b. ῥαδίονες | c. ῥάονε |
| 2. τὴν θάλασσαν | a. καλλιόνην | b. καλλίονα | c. καλλίοναν |
| 3. τὸν ξένον | a. μείζονα | b. μείζους | c. μείζον |
| 4. τὰ δῶρα | a. ἥττωνα | b. ἥττονα | c. ἥττα |
| 5. τοῦ ποιητοῦ | a. ἀληθεστέρης | b. ἀληθεστέρου | c. ἀληθεστέρους |
| 6. ταῖς σχηναῖς | a. ἐλάττωναις | b. ἡδιόναις | c. ἐλάττοσι |
| 7. τῷ νεανίᾳ | a. νεωτέρα | b. νεωτέρα | c. νεωτέρω |
| 8. τοῦ γένους | a. βελτίους | b. βελτίονος | c. βελτίου |
| 9. τῆς ὁδοῦ | a. μακροτέρου | b. μακρότης | c. μακροτέρας |
| 10. τῆς ὑβρεως | a. αἰσχίονης | b. αἰσχίονος | c. αἰσχίονως |
| 11. τοῖς βίοις | a. ὀλίγοις | b. ὀλίγαις | c. ὀλιγίσταις |
| 12. τὰ κράτη | a. κρατίστη | b. κρείττων | c. κρείττω |

5. Translate.

1. ἄλλως λέγεις λέγων ταῦτα.
2. λίθους ἔβαλλεν ἀμφοτέραις χερσί.
3. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
4. ἄμεινόν ἐστι βεβαίους φίλους ἔχειν ἢ χρήματα.
5. κρείττον τὸ κράτος τὸ τῆς ψυχῆς ἢ τὸ τοῦ σώματος.
6. πάντες γὰρ βέβαιον ἀγαγεῖν εἰρήνην ἐθέλουσιν.
7. εἰρήνης οὐδέν ἐστι εὐδαιμονέστερον.
8. οὐ βέβαιος ὁ βίος βροτῶν.
9. ἐκούσα ταῦτα ἐκούσαις ἡγγεῖλα.
10. οὐποτε ἔκων οὐδένα βέβλαφα.
11. ταῦτα πράττοντες εὐ πράττετε.
12. δευτέρα ἡμέρα ἄκοντες παρεσόμεθα.
13. ἐκάτερος ἡμῶν βούλεται εὐδαίμων εἶναι καὶ εὐ ἔχειν.
14. εὐ οἶδα ταύτην οὔσαν δικαίαν γυναῖκα.
15. ὁ δίκαιος μέγα κράτος ἔχει.
16. κρείσσων τοῦ κράτους ἢ σωφροσύνη.
17. τὸ πᾶν κράτος ἔχει ὁ τῶν θεῶν βασιλεύς.
18. νομίζω τὸ τοῦ θεοῦ κράτος κρείττον εἶναι ἢ τῶν ἀνθρώπων.
19. πῶς ἔχεις; ἄμεινον ἔχω.
20. αὕτη ἡ ὁδὸς πάντως μακροτέρα ἦν ἐκείνης.
21. μακρὸς βίος οὐκ ἀεὶ ἐστι εὐδαίμων.
22. ἐν ὀλίγῳ χρόνῳ πανσόμμεθα.
23. ἦσαν πολλοὶ μὲν ἀνθρωποὶ ἐν τῇ πόλει, ὀλίγοι δὲ ἄνδρες.
24. ὁ κόσμος λέγεται τὸ ὅλον.
25. τὸν τύραννον τὸν δίκαιον εὐρεῖν οὐ ράδιον.
26. ἡ ράστη ὁδὸς ἄγει εἰς τὸν θάνατον.
27. ἡ ὁδὸς ἡ ραδία οὐκ ἔστιν ἀρίστη.
28. ἐκεῖνος ὁ ἀνθρωπος σοφώτατός ἐστι ὃς οἶδεν οὐδὲν εἰδώς.
29. ὕβρις τόδ' ἐστὶ, θεὸν εἶναι βούλεσθαι.
30. ἄκοντος θεοῦ, οὐδὲν γίγνεται.

6. Write in Greek.

1. There is no one who is more wicked than this man.
2. Socrates is the wisest of all people, but he knows nothing.
3. It is necessary to hurt our enemies, who are more wicked than we.
4. He wrote not wisely but well.
5. Some women are good, but others are better.
6. It is easier to avoid death than wickedness.
7. In no respect [in nothing] is he wiser than you.
8. She is a little taller [bigger] than her sister.
9. Not every man is taller than his wife. [*tall μέγας*]
10. I myself wish to become better in all things.

εἷς ἀνὴρ, οὐδεὶς ἀνὴρ.

One man, no man.

—Greek proverb

Readings

1. ἐγὼ δὲ μεγίστην ἠγοῦμαι συμμαχίαν εἶναι καὶ βεβαιοτάτην τὸ τὰ δίκαια πρᾶττειν.
—Isocrates, *Archidamus*
[*ἠγοῦμαι *think* + inf. **συμμαχία** *alliance*.]
2. ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
—Sophocles, *Antigone*
3. πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει . . .
—Sophocles, *Antigone*
[κούδεν = καὶ οὐδέν. **πέλει** *is*.]
4. πάρειμι δ' ἄκων οὐχ ἔκοῦσιν οἶδ' ὅτι·
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἔργων.
—Sophocles, *Antigone*
[**στέργω** *love, be pleased with*.]
5. (οἶον) εἰ ὁ μέγιστος ἀνὴρ γυναικὸς τῆς μεγίστης μεῖζων καὶ ὅλως οἱ ἄνδρες τῶν γυναικῶν μεῖζους· καὶ εἰ οἱ ἄνδρες ὅλως τῶν γυναικῶν μεῖζους, καὶ ἀνὴρ ὁ μέγιστος τῆς μεγίστης γυναικὸς μεῖζων.
—Aristotle, *Rhetoric*
[*οἶον *for example*.]
6. πειθαρχεῖν δεῖ θεῶ μᾶλλον ἢ ἀνθρώποις.
—Eusebius
[**πειθαρχεῖν** *to obey*.]

7. οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ἧ πάς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.

—St. Ignatius

[**καταργεῖται** *is abolished*. **ἐπουράνιος**, -ον *in heaven*. **ἐπίγειος**, -ον *on earth*.]

8. οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χειρόνος βλάπτεσθαι.

—Plato

[**θεμιτός**, -ή, -όν *lawful, natural*.]

9. πολλοὶ μαθηταὶ κρείσσονες διδασκάλων.

—Greek Anthology

[***διδάσκαλος**, -ου, ὁ *teacher*.]

10. οὐδέν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν. ‘σὺ οὖν,’ ἔφη τις, ‘διὰ τί οὐκ ἀποθνήσκεις;’ ‘ὅτι,’ ἔφη ‘οὐδέν διαφέρει.’

—Diogenes Laertius, about Thales (and others)

[***διαφέρω** + gen. of comparison *differ from*. **οὐδέν διαφέρει** *it makes no difference*.]

11. τὸ γὰρ ζῶον τοῦ μὴ ζῴου κρεῖττον· οὐδέν δὲ τοῦ κόσμου κρεῖττον· ζῶον ἄρ’ ὁ κόσμος.

—Diogenes Laertius, quoting Zeno

[***ζῶον**, -ου, τό *living thing, animal*.]

12. κρεῖττον ἔλεγεν ἓνα φίλον ἔχειν πολλοῦ ἄξιον ἢ πολλοὺς μηδενὸς ἀξίους.

—Diogenes Laertius, quoting Anacharsis

13. ἄνδρες Ἀθηναῖοι, τῶν μὲν σοφώτερος, τῶν δὲ ἀνδρειότερός εἰμι· σοφώτερος μὲν τῶν τὴν ἀπάτην τοῦ Πεισιστράτου μὴ συνιέντων, ἀνδρειότερος δὲ τῶν ἐπισταμένων μὲν, διὰ δέος δὲ σιωπώντων.

—Diogenes Laertius, quoting Solon

[**ἀνδρεῖος**, -α, -ον *manly, brave*. **ἀπάτη** *deceit, strategem*. **συνιέντων** pres. act. part. of συνίημι *perceive, understand*. **ἐπισταμένων** pres. mid. part. of ἐπίσταμαι *know*. **δέος**, -ους, τό *fear*. **σιωπώντων** pres. act. part. of σιωπάω *keep silent*.]

14. φέρεται δὲ καὶ ἀποφθέγματα αὐτοῦ τάδε·

πρεσβύτατον τῶν ὄντων θεός, ἀγεννητὸν γὰρ.

κάλλιστον κόσμος· ποίημα γὰρ θεοῦ.

μέγιστον τόπος· ἅπαντα γὰρ χωρεῖ.

τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει.

ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων.

σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.

—Diogenes Laertius, quoting Thales

[**φέρεται** *are recorded*. **ἀπόφθεγμα** *terse saying*. **πρεσβυς** *old man*; as adj. *old*. **ἀγεννητός**, -όν *unborn*. **ποίημα** *poem, creation*. **τόπος** *place*. **χωρεῖ** *makes room for* (3rd sg.). **νοῦς** *mind*. **τρέχω** *run*. **ἰσχυρός**, -ά, -όν *strong*. **κρατεῖ** *is master of* (3rd sg.). **ἀνευρίσκω** < ἀνα (up, throughout) + εὐρίσκω.]

15. γνώμη γερόντων ἀσφαλεστέρα νέων.

—Menander

16. ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος.
—Menander
17. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός·
ἢ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὁ δὲ οἶεται.
—Menander
[φιλότεκνος, -ον *loving one's children*. ὄνθ' = ὄντα.]
18. κάλλιστόν ἐστι κτήμα παιδεία βροτοῖς.
—Menander
19. σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.
—Aeschylus, *Prometheus*
20. ἢ τέξεταί γε παῖδα φέρτερον πατρός.
—Aeschylus, *Prometheus*
[*τίκτω, τέξομαι *bring forth, bear*. φέρτερος *better, mightier*.]
21. οἱ πλειστοὶ κακοί.
—Diogenes Laertius, quoting Bias
22. ἐς πάντας αὐδα τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
—Sophocles, *Oedipus Tyrannus*
[ἐς = εἰς. αὐδα imperative of αὐδάω *speak, tell*. πένθος, -ους, τό *grief*. τῶνδε (referring to the people of Thebes gathered as suppliants) and ψυχῆς depend on πέρι = περί (the accent shifts when the preposition follows the noun).]
23. ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπόν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ
χαλεπώτερον πονηρίαν· θάπτον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἅτε βραδὺς
ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἕαλον, οἱ δ' ἐμοὶ κατήγοροι ἅτε δεινοὶ
καὶ ὄξεις ὄντες ὑπὸ τοῦ θάπτονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν
θανάτου δίκην ὄφλων, οὔτοι δ' ὑπὸ τῆς ἀληθείας ὄφληκότες μοχθηρίαν καὶ
ἀδικίαν. καὶ ἐγὼ τε τῷ τιμήματι ἐμμένω καὶ οὔτοι. ταῦτα μὲν που ἴσως οὕτως
καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.
—Plato, *Apology*
[μὴ οὐ with the subjunctive of cautious negation: *not*. ἢ subjunctive of εἰμί (3rd sg.) *is, may be*. θεῖ *runs*. ἕαλον *I have been caught*. βραδύς, -εῖα, -ύ *slow*. κατήγορος, -ον, ὁ *accuser*. κακία *evil*. ἄπειμι *I will go away*. ὄφλων *convicted of* (aor. part.). ὄφληκότες *convicted of* (pf. part.) + acc. < ὄφλισκάνω *incur a penalty, owe*. μοχθηρία *wickedness*. τίμημα, -ατος, τό *penalty*. ἐμμένω *abide by*. μετρίως *fairly*; μετρίως ἔχειν *be fair*.]
24. χειμῶν μεταβάλλει ῥαδίως εἰς εὐδίαν.
—Menander
[χειμῶν -ῶνος, ὁ *winter, storm*. εὐδία, -ας, ἡ *fair weather*.]
25. βροτοῖς ἠδιστον ἀεΐδειν.
—Musaeus
[ἀεΐδω *sing*.]

AORIST AND FUTURE PASSIVE: THE SIXTH PRINCIPAL PART

The Passive System

Aorist Passive

The First Aorist Passive

Formation: augment + stem + θη/θε + endings (a type of secondary ending)

θη is used for the indicative and infinitive. θε is used for the participle, the subjunctive, and the optative.

Aorist Passive Endings:

Singular		Plural
-ν	1st	-μεν
-ς	2nd	-τε
-	3rd	-σαν
Infinitive: -ναι		
Participle: -είς, -εῖσα, -έν (base in -έντ-)		

The Aorist Passive of λύω: ἐλύθην, *I was released*

Example: ἐ + λύ + θη + ν

Singular		Plural
ἐλύθην	1st	ἐλύθημεν
ἐλύθης	2nd	ἐλύθητε
ἐλύθη	3rd	ἐλύθησαν
Infinitive: λυθῆναι		
Participle: λυθείς, λυθείσα, λυθέν (λυθεντ-)		

Before -θ- consonant changes take place (as in the perfect middle) by assimilation:

π, β, → φ κ, γ → χ τ, δ, θ, ζ → σ

Examples:

	Stem	Aorist passive
πέμπω	πεμπ-	ἐπέμφθην
ἄγω	ἄγ-	ἤχθην
πείθω	πειθ-	ἐπέισθην
νομίζω	νομιζ-	ἐνομίσθην

The Second Aorist Passive

A **second aorist passive** is formed without -θ- (cf. the second perfect active without -κ-).

Formation: augment + stem (often with vowel gradation) + η/ε + endings

Both first and second aorist passive systems are conjugated in the same way.

Examples:

	Aorist passive
στέλλω	ἔστάλην
φαίνω	ἔφάνην
γράφω	ἔγράφην

The Aorist Passive Participle

The aorist passive participle is declined in the same way as the active participles with bases in -ντ- except that the base is in -εντ- rather than -οντ- or -αντ-. The masculine nominative singular and the dative plural masculine and neuter are in -εῖς and -εῖσι, formed by the lengthening of the vowel when -ντ- is dropped before -σ-. The feminine is declined in the first declension (like θάλαττα).

Example: λυθείς, base (m./n.) λυθεντ-; (f.) λυθεισ- (*having been freed*)

		m.	f.	n.
Singular	N	λυθείς	λυθεῖσα	λυθέν
	G	λυθέντος	λυθείσης	λυθέντος
	D	λυθέντι	λυθείσῃ	λυθέντι
	A	λυθέντα	λυθείσαν	λυθέν
Plural	N	λυθέντες	λυθεῖσαι	λυθέντα
	G	λυθέντων	λυθεισῶν	λυθέντων
	D	λυθείσι	λυθείσαις	λυθείσι
	A	λυθέντας	λυθείσας	λυθέντα

The Future Passive

Formation: aorist passive stem (-η- form) + σ + ο/ε + primary middle endings

The long form of the stem (in -θη or -η) is used throughout the future passive. Note that active endings are used in the aorist passive and that middle endings are used in the future passive.

Future Passive of λύω: λυθήσομαι (*I shall be released*)

Example: λυ + θή + σ + ο + μαι

Singular		Plural
λυθήσομαι	1st	λυθησόμεθα
λυθήσει/-η	2nd	λυθήσεσθε
λυθήσεται	3rd	λυθήσονται
Infinitive: λυθήσεσθαι		
Participle: λυθησόμενος, -η, -ον		

Vocabulary

διαφθείρω, διαφθερῶ, διέφθειρα, διέφθαρκα, διέφθαρμαι, διεφθάρην	<i>destroy utterly, corrupt</i>
ἐρρήθην	<i>I was said (used as aor. pass. of λέγω)</i>
ἐχθρός, ἐχθρά, ἐχθρόν ἐχθρός, -ου, ὁ	<i>hated, hateful, hostile enemy</i>
οἶομαι (οἶμαι), ὀόμην (impf.), οἴησομαι, ὀήθην	<i>think, believe (+ inf.)</i>
σῶζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην	<i>save; pass., be saved, escape</i>

The Sixth Principal Part: Aorist Passive

ἀγγέλλω (stem ἀγγελ-)	ἠγγέλθην
ἄγω	ἤχθην
ἀκούω	ἠκούσθην
ἄρχω	ἤρχθην
βάλλω (stems βαλ- and βλη-)	ἐβλήθην
βουλεύω	ἐβουλεύθην
βούλομαι	ἐβουλήθην (βούλομαι is a pass. deponent)
γινώσκω	ἐγνώσθην
γράφω	ἐγράφθην

εὐρίσκω	ἠύρεθην
ἔχω	ἐσχέθην
θύω	ἐτύθην (θυ- becomes τυ- before -θην)
κομίζω	έκομίσθην
κρίνω	έκρίθην
λαμβάνω	έλήφθην
λέγω	έλέχθην, έρρήθην
λείπω	έλείφθην
λύω	έλύθην
νομίζω	ένομίσθην
παιδεύω	έπαιδεύθην
παύω	έπαύθην
πείθω	έπείσθην
πέμπω	έπέμφθην
πιστεύω	έπιστεύθην
πράττω (stem, πραγ-)	έπράχθην
φαίνω	έφάνην, έφάνθην
φέρω	ήνέχθην
χαίρω	έχάρην

Exercise B

- Form the future passive of the verbs given above.
- Conjugate in the aorist passive.
 - γράφω
 - νομίζω
 - παιδεύω
 - πράττω
 - λαμβάνω
 - Decline the aorist passive participle of the following words.
 - βάλλω
 - βούλομαι
 - πέμπω
 - Conjugate in the future passive.
 - ἀκούω
 - παύω
- Fill in the aorist passive and future passive in the synopses given in Lessons VIII and IX.

New Synopses: 1. γράφω: 2nd sg. 2. παύω: 1st sg.
3. βούλομαι: 3rd sg.

4. Parse.

- | | | |
|-----------------|------------------|----------------------|
| 1. πεμφθεῖσιν | 13. ἐβλήθη | 25. ἐσχέθησαν |
| 2. σωθήσεσθαι | 14. ἐλέχθητε | 26. νομισθῆναι |
| 3. ἐσώθησαν | 15. βουλευθήσει | 27. ἐφάνην |
| 4. πεμφθέντες | 16. ἐλήφθη | 28. παιδευθείσης |
| 5. σωθῆναι | 17. βουληθέντι | 29. ἐτάθησαν (τείνω) |
| 6. ἠγγέλθημεν | 18. ἐκρίθησαν | 30. ἀκουσθέντα |
| 7. γραφησόμενος | 19. γνωσθεῖς | 31. παυθεῖσαι |
| 8. ἐλύθης | 20. ἐκομίσθης | 32. ἐπράχθημεν |
| 9. ἀκουσθῆναι | 21. ἐχάρην | 33. πεμφθήσονταί |
| 10. ἤρχην | 22. ἐνεχθεῖσι | 34. πιστευθησόμεθα |
| 11. λειφθέντος | 23. γραφθήσεσθαι | 35. ἠνέχθημεν |
| 12. ἤχθησαν | 24. τυθήσομαι | 36. ἐγράφη |

5. Translate.

1. εἰς τήνδε τὴν χώραν ἐπέμφθημεν.
2. οὗτοι οἱ ἵπποι ἅμα λυθέντες ἔφυγον.
3. αὐταὶ αἱ ἐπιστολαὶ ἐγράφησαν ὑφ' ἡμῶν.
4. τῶν ὑπὸ τῶν τότε λεχθέντων τὰ μὲν ἀληθῆ ἐστί, τὰ δὲ ψευδῆ.
5. ἐν δημοκρατίᾳ οὐκ ἤρχθησαν ὑπὸ τῶν ὀλίγων.
6. εἰς λίθους ἐγράφησαν οἱ νόμοι οἱ τῶν Ἑλλήνων.
7. ἐβουλήθημεν τοῦ σοφοῦ ἀκούειν.
8. φήθησαν οἱ ποιηταὶ τὴν τοῦ ἀνθρώπου ψυχὴν εἶναι ἀθάνατον.
9. ὑφ' ἡμῶν ἐσώθητε.
10. ὁ φεύγων ὑπὸ τῶν δικαστῶν κριθήσεται.
11. ταῖς θεαῖς τὰ δῶρα ἐνεχθήσεται τῆδε τῆ ἡμέρα.
12. ἄκων ἐν τῇ νήσῳ ὁ γέρον ἐλείφθη ὑπὸ τῶν ἐχθρῶν.
13. ἐπέισθητε τοῖς λόγοις τοῖς τῶν πολλὰ καὶ ψευδῆ λεγόντων;
14. καλὰ τὰ ὑφ' ὑμῶν πραχθέντα.
15. τῇ θεᾷ ἢ καλλίστῃ θυγάτηρ ἢ τοῦ στρατηγοῦ ἐτύθη.
16. τὰ παιδιά ἐπαιδεύθη ὑπο τῶν πατέρων καὶ τῶν μητέρων.
17. ἐπέμφθη ὡς οἴσουσα ὑμῖν ταῦτα.
18. ἄμεινόν ἐστί τὸ σωθῆναι ἢ τὸ ἀποθνήσκειν.
19. τούτων πραχθέντων ἐκόντες σοὶ πιστεύσομεν.
20. τοῦ ἀδίκου ληφθέντος ἔξεστιν ἡμῖν εἰρήνην ἄγειν.
21. σωθήσεσθαι γὰρ οἱ κακοὶ φήθησαν φεύγοντες.
22. οἱ διώκοντες φήθησαν ὑπ' αὐτοῦ τοὺς νέους διαφθαρήναι.
23. οἱ σωθέντες χάριν ταῖς σωζούσαις οὐκ ἴσασιν. [χάριν εἰδέναι τινί
feel grateful to someone]

6. Write in Greek.

1. By whom were you sent?
2. We wished to be led to the king.
3. What was written on the stones?
4. By whom are the citizens ruled in this city?
5. They thought that they had been saved.
6. She happened to have been found in the same place.
7. They were not persuaded by the gifts, but by the words and deeds of the just.
8. Why were you left alone in this place?
9. He was brought here by wicked men who wished to kill him, but he was saved by his friends.
10. I was sent to find a just man.

Readings

1. Neoptolemus: οὐκ αἰσχρὸν ἡγεῖ δῆτα τὸ ψευδῆ λέγειν;
Odysseus: οὐκ εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει.
—Sophocles, *Philoctetes*
[ἡγεῖ *you think* (< ἡγέομαι). *δῆτα *then, indeed*.]
2. εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχὴ.
—Eusebius
[πρόσωπον *face, person, mask*.]
3. μένω ἀκοῦσαι πῶς ἀγὼν κριθήσεται.
—Aeschylus, *Eumenides*
[*πῶς *how*. ἀγών, -ῶνος, ὁ *struggle, contest*.]
4. ἐρωτηθεὶς τίς ἐστι φίλος, ἄλλος, ἔφη, ἔγώ.
—Diogenes Laertius, on Zeno
[ἐρωτηθεὶς *asked, when* [he was] *asked* (aor. pass. part.) < ἐρωτάω *ask*.]
5. ἐρωτηθεὶς ὑπό τινος, ποῖός τίς σοι Διογένης δοκεῖ; Ἰσοκράτης, εἶπε, μαινόμενος.
—Diogenes Laertius, on Diogenes the Cynic
[ποῖος, -α, -ον *what sort of, what?*]
6. ἐρωτηθεὶς ποῖον οἶνον ἡδέως πίνει, ἔφη τὸ ἀλλότριον.
—Diogenes Laertius, on Diogenes the Cynic
[ἀλλότριος, -α, -ον *of/belonging to another*.]
7. ἐρωτηθεὶς τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ὅσῳ, εἶπεν, οἱ ζῶντες τῶν τεθνεώτων.
—Diogenes Laertius, on Aristotle
[ἀπαιδευτος, -ον *uneducated*. ὅσος, -η, -ον *as great as, as much as*. οἱ ζῶντες *the living*. τεθνεώτων *perf. act. part.* < -θνήσκω.]

8. ἐρωτηθεῖς τί ἐστὶ φίλος, ἔφη ‘μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.’
—Diogenes Laertius, on Aristotle

[**ἐνοικοῦσα** *inhabiting* (pres. act. part. of ἐνοικέω).]

9. ἐρωτηθεῖς ὑπὸ τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεῖς, ‘καὶ εἰ μὴδὲν ἄλλο,’ εἶπεν, ‘ἐν γοῦν τῷ θεάτρῳ οὐ καθεδεῖται λίθος ἐπὶ λίθῳ.’
—Diogenes Laertius, on Aristippus

[***γοῦν** (γε + οὔν) *at least then*. **θέατρον**, -ου, τό *theater*. **καθεδεῖται** fut. of καθέζομαι *sit*.]

10. ἐρωτηθεῖς τί γλυκὺ ἀνθρώποις, ‘ἐλπίς,’ ἔφη. ἥδιον ἔλεγε δικάζειν μεταξὺ ἐχθρῶν ἢ φίλων· τῶν μὲν γὰρ φίλων πάντως ἐχθρὸν ἔσεσθαι τὸν ἕτερον, τῶν δὲ ἐχθρῶν τὸν ἕτερον φίλον.

—Diogenes Laertius, on Bias

[***δικάζω** *judge*.]

11. Θαλῆς φήθη πάντα πλήρη θεῶν εἶναι.
—Aristotle, περὶ ψυχῆς

[**πλήρης**, -ες *full of* + gen.]

12. ἀεὶ δ’ ὁ σωθεὶς ἐστὶν ἀχάριστος φύσει.
—Menander

[**ἀχάριστος**, -ον *thankless, ungrateful*.]

13. The Book Burning: καὶ ἀλλαχοῦ δὲ τοῦτον ἤρξατο τὸν τρόπον· ‘περὶ μὲν τῶν θεῶν οὐκ ἔχω εἰδέναι οὐθ’ ὡς εἰσὶν, οὐθ’ ὡς οὐκ εἰσὶν· πολλὰ γὰρ τὰ καλύοντα εἰδέναι, ἢ τε ἀδηλότης καὶ βραχυὲς ὦν ὁ βίος τοῦ ἀνθρώπου.’ διὰ ταύτην δὲ τὴν ἀρχὴν τοῦ συγγράμματος ἐξεβλήθη πρὸς Ἀθηναίων· καὶ τὰ βιβλί’ αὐτοῦ κατέκαυσαν ἐν τῇ ἀγορᾷ ὑπὸ κήρυκι ἀναλεξάμενοι παρ’ ἐκάστου τῶν κεκτημένων.

—Diogenes Laertius, on Protagoras

[**ἀλλαχοῦ** *elsewhere, somewhere else*. ***ἔχω** + inf. *be able*. **ἀδηλότης** -ητος, ἡ *uncertainty, obscurity*. **συγγραμμα**, -ατος, τό *composition, writing, book*. **ἐξεβλήθη** < ἐκ + βάλλω. **κατέκαυσαν** aor. of κατακαίω *burn*. **ἀναλέγω** *gather up*. **κεκτημένων** pf. m.-p. part. of κτάομαι *possess*; pf. *have acquired*.]

14. ἐγὼ Ἰσίς εἰμι ἢ βασιλίσσα πάσης χώρας, ἢ παιδευθεῖσα ὑπὸ Ἑρμοῦ, καὶ ὅσα ἐγὼ ἐνομοθέτησα, οὐδεὶς αὐτὰ δύναται λῦσαι. ἐγὼ εἰμι ἢ τοῦ νεωτάτου Κρόνου θεοῦ θυγάτηρ πρεσβυτάτη· ἐγὼ εἰμι γυνὴ καὶ ἀδελφὴ Ἰοσίριδος βασιλέως· ἐγὼ εἰμι ἢ πρώτη καρπὸν ἀνθρώποις εὐρουῦσα· ἐγὼ εἰμι μήτηρ Ὠρου τοῦ βασιλέως . . . χαῖρε Αἴγυπτε ἢ θρέψασά με.

—Diodorus Siculus (inscription on the stele of Isis)

[**βασιλίσσα** = βασιλεία *queen*. **νομοθετέω** *make laws*. **δύναται** *is able* (3rd sg.). **καρπός**, -οῦ, ὁ *fruit, agricultural crops*. **θρέψασα** < τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτρέφην *nourish, nurture*.]

μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς.

The best soothsayer is the one who guesses well.

—Greek proverb

θέατρον < θεάομαι *view, look at*



Photo by L. J. Luschnig.

The theater at Epidaurus is one of the best preserved of the older Greek-style theaters. Dramas are still performed there every summer. Although modern productions take place at night with artificial lighting, in classical times the action was performed outdoors in broad daylight, in front of a temple or house (for tragedies, usually a palace, but sometimes a military hut, a cave, or even a farmer's cottage).

The ὀρχήστρα (dancing floor) was the center of a Greek theater and perhaps the oldest part. Originally the orchestra was circular. Here the chorus did its routines (singing and dancing); some of the action also took place in the orchestra. It is very likely that an altar was a permanent fixture there.

At the back of the orchestra was the σκηνή (scene, stage building), a flat-roofed building (originally temporary), where actors changed costumes and masks and from which they made their entrances and exits. The top of the stage building (θεολογεῖον or "god-platform") furnished another level of action. From here the gods and, occasionally, mortals delivered speeches. Two stage devices were used in classical times, the ἐκκύκλημα (*eccyclema*, "thing rolled out"): a device rolled out of the *skene* to reveal what had taken place in the house where most of the violent actions took place and the μηχανή ("flying machine" cf. *deus ex machina*): a crane used to fly in gods who took part in the plays.

The Greek tragedies and comedies were popular entertainment. Everybody went: men, women, children; free and slave; citizen and foreigner. Tickets were subsidized by the state. Wealthy citizens were called upon to finance the training of the chorus: this was a public service (λειτουργία) similar in importance to the fitting out of a warship. There is some dispute over whether women attended the theater, but the weight of the evidence suggests that they did.

LESSON XI

Contract Verbs

In this lesson you will learn the contract verbs and increase your vocabulary with many important new verbs, including several ways to say “I love you.”

CONTRACT VERBS

In Attic Greek, ω -type verbs with stems ending in **α**, **ε**, or **ο** contract the stem vowel with the thematic vowel in the present system (present and imperfect tenses).

The rules for each type of contract verb should be memorized, since they apply to all the contracted forms of that type (with only a few exceptions).

Accent of Contract Verbs

1. If the accent does not fall on one of the original syllables of the contraction, it remains unchanged.

ἐνικά-ον → ἐνίκων

2. If the accent falls on the first of the original syllables of the contraction, the contracted syllable receives the circumflex.

νικά-ουσι → νικῶσι

3. If the accent falls on the second, the contraction receives the acute.

νικα-όμενος → νικώμενος

The uncontracted forms of these verbs were not used in Attic Greek, but are found in other dialects.

Forms of -αω, -εω, -οω verbs

α-contracts (-αω)

Rules for contraction:

νικάω: stem, νικα-

1. An iota of the ending is written subscript.

νικά-εις → νικῶς

2. α contracts with any ο-sound (ο, ω, ου, οι) to become ω (or φ for α-οι):

νικά-ομαι → νικῶμαι

νικά-ω → νικῶ

3. α contracts with any ε-sound (ε, η, ει, ηι) to become ᾱ:

ἐνικά-ε → ἐνικάᾱ

νικά-ει → νικῶ

νικά-η → νικῶ

The one exception (in fact, only an apparent exception) is that the present active infinitive does not have ι-subscript: νικάειν becomes νικᾶν (**not** νικῶν). The explanation of this is that the -ειν infinitive ending is itself a contraction for -ε-εν, so that the ι was not originally part of the ending.

Present system of νικάω (*conquer*) (stem, νικα-)

		Present			
		Active		Middle-Passive	
Sg.	(νικά-ω)	νικῶ	1st	(νικά-ομαι)	νικῶμαι
	(νικά-εις)	νικῶς	2nd	(νικά-ει/-η)	νικῶ
	(νικά-ει)	νικῶ	3rd	(νικά-εται)	νικᾶται
Pl.	(νικά-ομεν)	νικῶμεν	1st	(νικά-όμεθα)	νικῶμεθα
	(νικά-ετε)	νικᾶτε	2nd	(νικά-εσθε)	νικᾶσθε
	(νικά-ουσι)	νικῶσι	3rd	(νικά-ονται)	νικῶνται
Infinitive:	(νικά-ειν)	νικᾶν		(νικά-εσθαι)	νικᾶσθαι
Participle:	(νικά-ων)	νικῶν		(νικα-όμενος)	νικῶμενος

Imperfect					
	Active			Middle-Passive	
Sg.	(ἐνικά-ον)	ἐνίκων	1st	(ἐνικά-όμην)	ἐνικόμην
	(ἐνικά-εσ)	ἐνίκας	2nd	(ἐνικά-ου)	ἐνικῶ
	(ἐνικά-ε)	ἐνικά	3rd	(ἐνικά-ετο)	ἐνικᾶτο
Pl.	(ἐνικά-ομεν)	ἐνικῶμεν	1st	(ἐνικά-όμεθα)	ἐνικόμεθα
	(ἐνικά-ετε)	ἐνικᾶτε	2nd	(ἐνικά-εσθε)	ἐνικᾶσθε
	(ἐνικά-ον)	ἐνίκων	3rd	(ἐνικά-οντο)	ἐνικῶντο

Exception:

ζάω (*live*) contracts to -η- instead of -α-:

	Present		Imperfect	
Sg.	ζῶ	1st	ἔζων	
	ζῆς	2nd	ἔζης	
	ζῆ	3rd	ἔζη	
Pl.	ζῶμεν	1st	ἔζῶμεν	
	ζῆτε	2nd	ἔζῆτε	
	ζῶσι	3rd	ἔζων	

Infinitive: ζῆν

Participle: ζῶν, ζῶσα, ζῶν

A few other verbs in -αω have -η rather than -α in the contracted forms. Among them are διψάω *be thirsty*, πεινάω *be hungry*, χράω *give oracles*, χράομαι *use*.

χράομαι (*use*) is thus conjugated:

	Present		Imperfect	
Sg.	χράομαι	1st	ἐχράομην	
	χρή	2nd	ἐχρῶ	
	χρήται	3rd	ἐχρήτο	
Pl.	χράμεθα	1st	ἐχράμεθα	
	χρήσθε	2nd	ἐχρήσθε	
	χρῶνται	3rd	ἐχρῶντο	

Infinitive: χρήσθαι

Participle: χρώμενος, -η, -ον

ε-contracts (-εω)

Rules for contraction:

φιλέω: stem, φιλε-

1. ε + ε becomes ει

φιλε-ετε → φιλειτε

2. ε + ο becomes ου

φιλε-όμεθα → φιλούμεθα

3. ε before any long vowel or diphthong is absorbed

φιλέων → φιλῶν

Present system of φιλέω *love* (stem φιλε-)

Present					
	Active			Middle-Passive	
Sg.	(φιλέ-ω)	φιλῶ	1st	(φιλέ-ομαι)	φιλοῦμαι
	(φιλέ-εις)	φιλεις	2nd	(φιλέ-ει/-η)	φιλει/-ῆ
	(φιλέ-ει)	φιλει	3rd	(φιλέ-εται)	φιλειται
Pl.	(φιλέ-ομεν)	φιλούμεν	1st	(φιλε-όμεθα)	φιλούμεθα
	(φιλέ-ετε)	φιλειτε	2nd	(φιλέ-εσθε)	φιλεισθε
	(φιλέ-ουσι)	φιλοῦσι	3rd	(φιλέ-ονται)	φιλοῦνται
Infinitive:	(φιλέ-ειν)	φιλεῖν		(φιλέ-εσθαι)	φιλεισθαι
Participle:	(φιλέ-ων)	φιλῶν		(φιλε-όμενος)	φιλούμενος

Imperfect					
	Active			Middle-Passive	
Sg.	(ἐφίλε-ον)	ἐφίλουν	1st	(ἐφιλε-όμην)	ἐφιλούμην
	(ἐφίλε-ες)	ἐφίλεις	2nd	(ἐφιλέ-ου)	ἐφιλοῦ
	(ἐφίλε-ε)	ἐφίλει	3rd	(ἐφιλέ-ετο)	ἐφιλειτο
Pl.	(ἐφιλέ-ομεν)	ἐφιλούμεν	1st	(ἐφιλε-όμεθα)	ἐφιλούμεθα
	(ἐφιλέ-ετε)	ἐφιλειτε	2nd	(ἐφιλέ-εσθε)	ἐφιλεισθε
	(ἐφίλε-ον)	ἐφίλουν	3rd	(ἐφιλέ-οντο)	ἐφιλοῦντο

There are a few verbs of two syllables which have uncontracted forms: πλέω *sail*, δέω *need, want*, contract only before -ε or -ει.

Present of πλέω:

Singular		Plural
πλέω	1st	πλέομεν
πλείς	2nd	πλείτε
πλεῖ	3rd	πλέουσι
Infinitive: πλεῖν		
Participle: πλέων, πλέουσα, πλέον		

Other verbs of this type are: θέω *run*; ῥέω *flow*; πνέω *breathe*; χέω *pour*.

o-contracts (-οω)

Rules for contraction:

δηλόω: stem, δηλο-

- o + η or ω becomes ω

δηλό-ω → δηλῶ

- o + ε, ο, ου becomes ου

δηλό-εσθε → δηλοῦσθε

δηλό-εται → δηλοῦται

- o + any ι-diphthong becomes οι

δηλό-εις → δηλοῖς

Again the exception is that the present infinitive does not have οι: δηλό-ειν contracts to δηλοῦν (**not** δηλοῖν).

Present system of δηλόω *make visible, show* (stem δηλο-)

		Present			
		Active		Middle-Passive	
Sg.	(δηλό-ω)	δηλῶ	1st	(δηλό-ομαι)	δηλοῦμαι
	(δηλό-εις)	δηλοῖς	2nd	(δηλό-ει/-η)	δηλοῖ
	(δηλό-ει)	δηλοῖ	3rd	(δηλό-εται)	δηλοῦται
Pl.	(δηλό-ομεν)	δηλοῦμεν	1st	(δηλο-όμεθα)	δηλούμεθα
	(δηλό-ετε)	δηλοῦτε	2nd	(δηλό-εσθε)	δηλοῦσθε
	(δηλό-ουσι)	δηλοῦσι	3rd	(δηλό-ονται)	δηλοῦνται
Infinitive:	(δηλό-ειν)	δηλοῦν		(δηλό-εσθαι)	δηλοῦσθαι
Participle:	(δηλό-ων)	δηλῶν		(δηλο-όμενος)	δηλούμενος

		Imperfect			
		Active		Middle-Passive	
Sg.	(ἐδήλο-ον)	ἐδήλουν	1st	(ἐδηλο-όμην)	ἐδηλούμην
	(ἐδήλο-εσ)	ἐδήλους	2nd	(ἐδηλό-ου)	ἐδηλοῦ
	(ἐδήλο-ε)	ἐδήλου	3rd	(ἐδηλό-ετο)	ἐδηλοῦτο
Pl.	(ἐδηλό-ομεν)	ἐδηλοῦμεν	1st	(ἐδηλο-όμεθα)	ἐδηλούμεθα
	(ἐδηλό-ετε)	ἐδηλοῦτε	2nd	(ἐδηλό-εσθε)	ἐδηλοῦσθε
	(ἐδήλο-ον)	ἐδήλουν	3rd	(ἐδηλό-οντο)	ἐδηλοῦντο

The Present Active Participles of Contract Verbs

The participles of contract verbs follow the rules for contraction.

1. -αω

α-contracts have -ω- throughout the declension of the participle, resulting from α contracting with the o-sound (-ω-, -ο-, -ου-) of the participial ending.

		m.	f.	n.
Sg.	N	νικῶν	νικῶσα	νικῶν
	G	νικῶντος	νικώσης	νικῶντος
	D	νικῶντι	νικώσῃ	νικῶντι
	A	νικῶντα	νικῶσαν	νικῶν
Pl.	N	νικῶντες	νικῶσαι	νικῶντα
	G	νικῶντων	νικωσῶν	νικῶντων
	D	νικῶσι	νικώσαις	νικῶσι
	A	νικῶντας	νικώσας	νικῶντα

2. -εω

ε-contracts have -ου- throughout (ε + ο → ου) except that ε is absorbed before ω.

		m.	f.	n.
Sg.	N	φιλῶν	φιλοῦσα	φιλοῦν
	G	φιλοῦντος	φιλούσης	φιλοῦντος
	D	φιλοῦντι	φιλούσῃ	φιλοῦντι
	A	φιλοῦντα	φιλοῦσαν	φιλοῦν
Pl.	N	φιλοῦντες	φιλοῦσαι	φιλοῦντα
	G	φιλοῦντων	φίλουσῶν	φιλοῦντων
	D	φιλοῦσι	φιλούσαις	φιλοῦσι
	A	φιλοῦντας	φιλούσας	φιλοῦντα

3. -οω

Present participles of o-contracts are declined like those of ε-contracts.
(o + o → ου, o + ω → ω)

		m.	f.	n.
Sg.	N	δηλῶν	δηλοῦσα	δηλοῦν
	G	δηλοῦντος	δηλούσης	δηλοῦντος
	D	δηλοῦντι	δηλούσῃ	δηλοῦντι
	A	δηλοῦντα	δηλοῦσαν	δηλοῦν
Pl.	N	δηλοῦντες	δηλοῦσαι	δηλοῦντα
	G	δηλούντων	δηλουσῶν	δηλούντων
	D	δηλοῦσι	δηλούσαις	δηλοῦσι
	A	δηλοῦντας	δηλούσας	δηλοῦντα

Principal Parts of Contract Verbs

The principal parts of most contract verbs are regular.

- α- and ε-contracts regularly lengthen α or ε to η in the principal parts.

νικάω νικήσω ἐνίκησα νενίκηκα νενίκημαι ἐνίκηθην
φιλέω φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην

- o-contracts regularly lengthen the o to ω.

δηλόω δηλώσω ἐδήλωσα δεδήλωκα δεδήλωμαι ἐδηλώθην

Not all contract verbs have regular principal parts; the irregular ones are given in the vocabulary and are learned the usual way.

Note that the contract verbs have contracted forms in the present system only. Their other tenses are conjugated regularly. There are some exceptions, such as καλέω, and γαμέω which have contracted futures (treated below).

The Contract Futures

- Liquid and Nasal Stems** (stems ending in λ, μ, ν, ρ) originally formed their futures by adding -εσ- + thematic vowel + endings. Between two vowels, -σ- drops out, resulting in an ε-contract future (contracted like the present of φιλέω).

Example:

	Future
μένω (stem, μεν-)	[μενέσω → μενέω] μενῶ
κρίνω (stem, κριν-)	κρινῶ

Often the verb stem appears in a simpler form in the future than in the present.

Examples:

	Future
ἀγγέλλω (stem, ἀγγελ-)	ἀγγελῶ
φαίνω (stem, φαν-)	φανῶ
τείνω (stem, τεν-)	τενῶ

The liquid aorists, which are also formed without -σ-, often appear in an extended form because of compensatory lengthening, e.g., μένω, aorist ἔμεινα; ἀγγέλλω, aorist ἤγγειλα.

2. **Verbs ending in -ίζω** in the present usually drop the ζ and form the future like the liquids and nasals.

Example: νοίζω: future [νομίσω → νομιέω] → νομιῶ.

3. **The Attic Future:** In Attic Greek, contraction is more prevalent than in other dialects. Certain types of verbs, which show the sigmatic future in other dialects, have contract futures in Attic. Among these are some ε-stem verbs, such as καλέω and γαμέω, which in Attic have futures identical to their presents. Like the liquid and nasal futures, these Attic Futures are ε-contract forms, and will present no difficulty. There are, however, certain -α- stems (not always immediately apparent as such) that have α-contract futures.

Example: ἐλαύνω, stem ἐλα- (aorist ἤλασα) which has the future [ἐλάσω → ἐλάω] → ἐλῶ. The few verbs of this sort will be identified in the following way: ἐλαύνω, ἐλῶ (-άω), ἤλασα, etc.

Examples of the Liquid Future and Attic Future

	κρίνω Active	Middle		ἐλαύνω Active	Middle
Sg.	κρινῶ	κρινούμαι	1st	ἐλῶ	ἐλώμαι
	κρινεῖς	κρινεῖ/-ῆ	2nd	ἐλᾶς	ἐλᾶ
	κρινεῖ	κρινεῖται	3rd	ἐλᾶ	ἐλᾶται
Pl.	κρινούμεν	κρινόμεθα	1st	ἐλώμεν	ἐλώμεθα
	κρινεῖτε	κρινεῖσθε	2nd	ἐλάτε	ἐλάσθε
	κρινούσι	κρινούνται	3rd	ἐλώσι	ἐλώνται
	Infinitive: κρινεῖν, κρινεῖσθαι			ἐλᾶν, ἐλάσθαι	
	Participle: κρινῶν, κρινόμενος			ἐλῶν, ἐλώμενος	

Vocabulary

ἀγαπάω (< ἀγάπη)	love, greet with affection
ἀδικέω	be ἄδικος, do wrong (often used with a part. giving the charge)
αἰρέω, αἰρήσω, εἶλον (ἐλ-), ἦρηκα, ἦρημαι, ἦρέθην	take, mid. choose
ἀξιόω (< ἄξιος)	think worthy, expect, claim
ἀποκρίνομαι, ἀποκρινοῦμαι, ἀποκέκριμαι, ἀπεκρίθην	answer
ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι	arrive at, come to, reach
δέω	lack, want, stand in need of
δέομαι	beg, ask
δεῖ	there is need, one ought (impers.)
δηλόω (< δηλός)	make visible, show, reveal
διανοέομαι, διανοήσομαι, — , διενοήθην (< νοῦς)	intend, have in mind, think
διάνοια, (διανοία) -ας, ἡ	thought, intellect, mind, intention, belief
δοκέω, δόξω, ἔδοξα, — , δέδογμαι δοκῶ μοι δοκεῖ	expect, think (+ acc. and inf.), seem I seem to myself, I am determined impers., it seems, seems best; in formulas, it is decided by + dat.
δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην	do, accomplish
ἐλαύνω, ἐλῶ (-αω), ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην	drive, march
ἐάω (impf. εἶων)	suffer, permit (+ acc. and inf.); let alone
ἐπιθυμέω	set one's heart (θυμός) upon (a thing), long for, desire (+ gen.)
ἐράω (impf. ἦρων aor. pass. ἠράσθην)	love, be in love with (+ gen.) (only pres. and impf. in act.)
ἐρωτάω	ask (+ 2 acc.), question
ζητέω	seek, inquire, search into/after, demand
ζάω, ζήσω/ζήσομαι	live, pass one's life (ἔζησα, ἔζηκα late forms)
ἰγέομαι	go before, lead; believe
καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην	call, summon; invoke (act. or mid.); pass. be called
κατηγορέω	speak against, accuse

μισέω	<i>hate</i>
νικάω (< νίκη)	<i>conquer, prevail, win</i>
νοέω	<i>think, intend</i>
ὀράω (impf. ἐώρων), ὄψομαι , εἶδον (ιδ-), έώρακα (έώρακα), ὄμμαι (έώραμαι), ὄφθην	<i>see, look, comprehend</i>
ποιέω	<i>make, produce, cause</i> (ποιητής)
σκοπέω/σκέπτομαι	<i>contemplate, inspect, examine, look to</i>
τιμάω (< τιμή)	<i>honor, esteem, value</i>
φιλέω	<i>love, kiss</i> (show outward signs of love)
φοβέομαι, φοβήσομαι , πεφοβήμαι, έφοβήθην (< φόβος)	<i>fear, be frightened; be afraid to</i> (+ inf.)
φρονέω	<i>be minded, be wise, + adv. be in such and such frame of mind</i>
χράομαι (contracts to η)	<i>use (+ dat), make use of, take part in</i>
χράω (contracts to η)	<i>proclaim (of oracles); mid. consult an oracle</i>

Recognition Vocabulary

βοάω, βοήσομαι, έβόησα	<i>cry aloud, shout, howl</i>
γαμέω, γαμῶ, έγημα, γεγάμηκα , γεγάμημαι	<i>marry</i> (act. of the man; mid. of the woman or the parents)
γεννάω	<i>beget; mid. create</i> (causal of γίγνομαι)
διψάω (contracts to η)	<i>be thirsty (+ gen.), thirst after</i> (dipsomaniac)
δουλόω (< δούλος)	<i>enslave</i>
εὐτυχέω (< εὐτυχής)	<i>be prosperous</i>
θέω, θεύσομαι	<i>run</i> (other forms are from τρέχω)
νοσέω (< νόσος)	<i>be sick</i>
οικέω (< οἶκος)	<i>inhabit, colonize; live, dwell</i>
πεινάω (contracts to η)	<i>be hungry</i>
πλέω, πλεύσομαι, έπλευσα , πέπλευκα, πέπλευσμαι , έπλεύσθην	<i>sail, go by sea</i>
πνέω, πνεύσομαι, έπνευσα , πέπνευκα, (πέπνυμαι) , έπνεύσθην (< πνεύμα)	<i>blow, breathe</i>
ρέω (ρήσομαι, έρρύην, έρρύηκα)	<i>flow, run</i>
σιγάω	<i>keep silence</i>
σιωπάω	<i>keep silence; keep secret</i>

συμμαχέω	<i>be an ally (to) (+ dat.)</i>
τεκνόω	<i>furnish with children; (of the man, act.) beget; (of the woman, mid.) bear</i>
τελευτάω	<i>bring to pass, come to an end (die); pass. happen</i>
τελέω (< τέλος)	<i>accomplish, fulfill; pay; initiate</i>
τολμάω	<i>undertake; (+ inf.) dare, bring oneself (to do)</i>
ὕπισχνέομαι	<i>promise (+ fut. inf.); profess (+ pres. inf.)</i>

Contract Nouns

γῆ, γῆς, ἡ [γῆ, γῆν]	<i>earth</i>
νοῦς, νοῦ, ὁ	<i>mind</i>

	N	G	D	A	V
Sg.	νοῦς	νοῦ	νῶ	νοῦν	νοῦ
Pl.	νοῖ	νῶν	νοῖς	νοῦς	

Etymology of Contract Verbs: Denominatives

Most of the contract verbs are denominative, that is, derived from nouns.

1. The -αω verbs are often derived from -α (or -η) base nouns:

-αω Verb	Noun	
διψάω	δίψα, δίψης, ἡ	<i>thirst</i>
σιγάω	σιγή, σιγῆς, ἡ	<i>silence</i>
νικάω	νίκη, -ης, ἡ	<i>victory</i>
τιμάω	τιμή, -ῆς, ἡ	<i>honor</i>

2. The -εω verbs are sometimes derived from -ο bases:

-εω Verb	Noun	
φιλέω	φίλος, -ου, ὁ	<i>friend, friendly, dear</i>
οἰκέω	οἶκος, -ου, ὁ	<i>house</i>
γαμέω	γάμος, -ου, ὁ	<i>marriage</i>
μισέω	μῖσος, -ους, τό	<i>hate, hatred</i>
τελέω	τέλος, -ους, τό	<i>end</i>

3. The -οω verbs are derived from nouns or adjectives in -ο.

-οω Verb	Noun	
δηλόω	δήλος, -η, -ον	<i>clear</i>
δουλόω	δοῦλος, -ου, ὁ	<i>slave</i>
ἄξιόω	ἄξιος, -α, -ον	<i>worthy</i>

Exercises

1. Conjugate in full.

- | | |
|----------|-----------|
| 1. ὀράω | 3. οἰκέω |
| 2. δοκέω | 4. ἀγαπάω |

2. Conjugate in the present system only.

- | | |
|----------|----------|
| 1. ἀξιόω | 4. τελέω |
| 2. ἐράω | 5. τιμάω |
| 3. πλέω | |

3. Decline the present active participles of the following words.

- | | |
|----------|-----------|
| 1. ποιέω | 3. δουλόω |
| 2. τιμάω | 4. δέω |

4. Synopses.

1. ἐλαύνω: 1st pl. 2. νομίζω: 2nd pl. 3. βάλλω: 3rd pl.

5. Parse.

- | | | | |
|-----------------|------------|-----------------|---------------|
| 1. ζῶμεν | 6. βοῶμεν | 11. ἑώρα | 16. τιμᾶν |
| 2. ἠδίκηεις | 7. ἐλώ | 12. ὑπισχνεῖται | 17. ἠξιούντο |
| 3. ἐφοβεῖσθε | 8. ἐποίουν | 13. ἀξιοῦν | 18. ᾤκειτο |
| 4. καλεῖς | 9. σιγᾶς | 14. ἐτελευτα | 19. νοσοῦμεν |
| 5. ἀφικνουῦνται | 10. ἐγάμει | 15. νοεῖν | 20. φοβεῖσθαι |

6. Translate.

1. οἱ πατέρες τὰ παιδιά ἀγαπῶσι.
2. οἱ μὲν τὰ χρήματα, οἱ δὲ τὴν ἀρετὴν ἀγαπῶσι.
3. πᾶσαι τὸ ἀγαθὸν καὶ καλὸν ἀγαπῶμεν καὶ ζητοῦμεν.
4. οὐ γὰρ τοῖς παροῦσιν ἀγαπᾶ. (ἀγαπάω + dat. *be contented with*)
5. ταῦτα ποιῶν ἀδικεῖς.
6. ὁ δικαστὴς ὁ ἄδικος πολλὰ ἠδίκηι.
7. οὐ νομίζοντες τοὺς θεοὺς ἀδικοῦσιν.
8. ἀδικήσας οὐδὲν ἄξιον θανάτου ἐλύθη ὑπὸ τῶν πολιτῶν.
9. πολλὰ καὶ καλὰ πράξασαι οὐχ ἑαυτὰς κακοῦ τινος ἠξίου.
10. ἀξιῶ σε ἀληθῆ λέγειν.
11. τὸ ἐκείνου τοῦ ἀνδρὸς κλέος εἰς οὐρανὸν ἀφικνεῖται.
12. ἐβόων ὅτι ἀφικόμεθα.
13. ἐβοῶμεν ἀλλήλοις μὴ φεύγειν.
14. τί βοᾶς; τί οὐ σιγᾶς;
15. τὴν τοῦ βασιλέως θυγατέρα ἔγημεν.
16. οἱ Ἕλληνες οὐποτε δουλωθήσονται ὑπὸ τῶν βαρβάρων.
17. ὁ πλοῦτος τὰς τῶν ἀνθρώπων ψυχὰς δουλοῖ.
18. αἱ γυναῖκες ὑπὸ τῶν ἀνδρῶν ἐδουλοῦντο.
19. πολλοῦ δεῖ τὰ ἀληθῆ λέγειν. (πολλοῦ δεῖ *lacks much, is far from*)
20. ἡ μὲν τεκνουμένη ἐστὶν ἡ μήτηρ σου, ὁ δὲ γεννήσας ἐστὶ ὁ σὸς πατήρ.
21. πολλοῦ δέουσι ἄνθρωποι δίκαιοι εἶναι.

22. αὐτὸν δηλώσω καλὸν καὶ ἀγαθὸν ὄντα.
23. τῷ πατρὶ ἐσθλὸς ὢν ἐβουλήθη δηλοῦν.
24. οἱ δίκαιοι δικαιοσύνης διψῶσιν.
25. ζῶν καὶ ὄρων τὸν ἥλιον, οὐ παύσομαι τὴν ἀλήθειαν ζητῶν.
26. ταῦτα πράξομεν ὡς ἡμῖν δοκεῖ εἶναι ἄριστα.
27. ἐν ὑπνῷ τάδε ἰδεῖν ἐδόκουν.
28. οὐκ ἐμὲ ἐῶ ἐλθεῖν.
29. πάντες οἱ ἄνθρωποι τῆς δικαιοσύνης ἐπιθυμοῦσιν.
30. ὁ δὲ ἀνὴρ ὁ δίκαιος τοῦ ἀδίκου πλούτου οὐκ ἐπιθυμεῖ.
31. ὁ νεώτερος ἀδελφὸς τυραννίδος ἦρα.
32. ὁ ἐρῶν καὶ ὁ ἐρώμενος οὐκ εἰσιν οἱ αὐτοί.
33. ἠρωτῶμεν αὐτὸν τὸ ὄνομα.
34. τί ἐρωτᾷς με τὸ ὄνομά μου;
35. ἡ μὲν ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐράται, ὁ δὲ ἐρῶν οὐκ ἐράται ὑπὸ τῆς ἐρωμένης.
36. ἐρωτῶμεν· τίς εἶ καὶ τί ζητεῖς;
37. οἱ εὐτυχοῦντες πολλοὺς φίλους ἔχουσιν.
38. μὴ ζητῶν οὐχ εὐρήσεις.
39. εὐτυχοῦντες τοὺς θεοὺς οὐ καλούμεθα.
40. ἐκεῖνοι τοὺς ξένους ἐπὶ δεῖπνον ἐκάλουν.
41. ἡ μήτηρ αὐτοῦ καλοῦμαι.
42. ὑπὸ τῶν θεῶν ὁ θάνατος ἐμισεῖτο.
43. τὸν μισοῦντά σε δεῖ ἀγαπᾶν.
44. ὁ μὲν νικήσας ὑπὸ πάντων τιμᾶται, ὁ δὲ νικηθεὶς μισεῖται.
45. αὕτη πάσας γυναῖκας κάλλει καὶ σωφροσύνη ἐνίκηκα.
46. τῆς κακῆς βουλῆς νικησάσης οἱ πολῖται τὸν πόλεμον οὐκ ἔπαυσαν.
47. ταῖς συμφοραῖς νικῶμαι.
48. νοεῖς γὰρ ἔρχεσθαι;
49. νοσεῖ ἡ πόλις ἢ οὐκ ἔστι ἄρχων.
50. οἰκοῦμεν τὰς πλείστας τῶν νήσων.
51. τί ὀρᾷς; θαυμά τι ὀρῶ.
52. ὀρᾶτε ὅ τι λέγω;
53. οἱ ἄδικοι χρημάτων πεινώσιν.
54. ἐν τῇ θαλάττῃ πλέομεν.
55. εἰς τὴν νῆσον πλεῖτε;
56. τόνδε τὸν ἄνδρα ποιεῖν βασιλέα βούλει;
57. τὰ ἑαυτοῦ σκοπεῖν δεῖ.
58. ταῦτα ποιεῖν τολμᾷς;
59. δεῖ τοὺς ἐχθροὺς φιλεῖν, οὐ μόνον τοὺς φίλους.
60. ἐφίλει τοὺς αὐτὸν μισοῦντας.
61. ὑπισχνοῦμεθα σιωπήσειν.
62. μεγάλα ποιεῖν ἐτόλμησεν.
63. οὐδὲν καὶ οὐδένα ἐφοβοῦντο.
64. οὐ λέγεις ἅ φρονεῖς.
65. οὐ φοβοῦμεθα τοὺς εὐφρονοῦντας.

7. Write in Greek.

1. We love those who love us.
2. He is guilty of corrupting the young men. (He does injustice by corrupting the young men.)

3. I think you worthy to receive these gifts.
4. The good help (are allies to) each other.
5. In silence (keeping silent) they dared to do many fine deeds.
6. Do you promise to finish these works?
7. We ourselves were seeking the same man, but we did not find him.
8. We do not see the soul, but we think it exists (is).
9. Good men honor each others' opinions.
10. If you were doing these things, you would be doing well.

Readings

1. ἔμοῦ γὰρ ζῶντος οὐ κτενεῖς ποτε τοὺς Ἡρακλείους παῖδας.
—Euripides, *Heracles*
[**Ἡράκλειος**, -α, -ον of *Heracles*.]
2. ὥσπερ . . . οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι.
—Plato, *Republic*
[**ποίημα**, -ατος, τό *poem, creation*.]
3. ἐλεύθερος πᾶς ἐνὶ δεδούλωται, νόμῳ.
—Menander
[***ἐλεύθερος**, -α, -ον *free*.]
4. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.
—Philemon (a comic poet)
5. βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν.
—Menander
6. φιλεῖ δ' ἑαυτοῦ πλείον οὐδεὶς οὐδένα.
—Menander
7. ὄν γὰρ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.
—Menander
8. λίαν φιλῶν σεαυτὸν οὐχ ἕξεις φίλον.
—Menander
[**λίαν** (adv.) *too much*.]
9. οὐδεὶς ὁ νοεῖς μὲν οἶδεν, ὁ δὲ ποιεῖς βλέπει.
—Menander
10. μισῶ πένητα πλουσίῳ δωρούμενον.
—Menander
[**πένης**, -ητος, ὁ *poor man*. **δωρέω** *make gifts*.]

11. ἔστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὄρᾱ.
—Menander
[*ὀφθαλμός, -οῦ, ὁ *eye*.]
12. ὦρη ἐρᾶν, ὦρη δὲ γαμεῖν, ὦρη δὲ πεπαῦσθαι.
—Dionysius (in Greek Anthology)
[ὦρη = ὦρα.]
13. σοφία γάρ ἐστι καὶ μαθεῖν ἅ μὴ νοεῖς.
—Menander
14. ἡδύ γε δικαίους ἄνδρας εὐτυχεῖς ὄρᾶν.
—Menander
15. τούτους ἀγαπᾶ καὶ περὶ αὐτὸν ἔχει.
—Demosthenes
16. ἔρχεται τάληθές ἐς φῶς ἐνίστ' οὐ ζητούμενον.
—Menander
[ἐνίσττε *at times, sometimes*.]
17. καὶ μὴν ὄρᾶν μοι δύο μὲν ἡλίους δοκῶ.
—Euripides, *Bacchae*
18. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρὸν ἐστὶν οἶδα.
—Plato, *Apology*
[ἀπειθέω *disobey, be disobedient to*.]
19. Socrates: σκόπει δὴ· οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρῆ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ' οὐ; τί φῆς; ταῦτα οὐχὶ καλῶς λέγεται;
Crito: καλῶς.
Socrates: οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μὴ;
Crito: ναί.
Socrates: χρηστὰι δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ αἱ τῶν ἀφρόνων;
Crito: πῶς δ' οὐ;
—Plato, *Crito*
[σκόπει (imperative) *consider*. ἱκανῶς *sufficiently*. φρόνιμος, -ον *wise, prudent*. ἀφρων, -ον (gen. ἀφρονος) *mindless*.]
20. ἀλλὰ καὶ ὑμᾶς χρῆ, ὧ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δηλόν ἐστι τοῦτο, ὅτι ἦδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι.
[εὐελπις *of good hope, hopeful*. ἀμελέω *neglect, be careless about*. ἀπὸ τοῦ αὐτομάτου *by chance, out of the blue*. *δηλός, -η, -ον *clear*. ἀπηλλάχθαι pf. m.-p. inf. of ἀπαλλάττω *set free, release from*.]

διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτη τῇ διανοίᾳ καταψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι.

[**ἀποτρέπω** *turn away from*. ***σημεῖον**, -ου, τό *sign* (Socrates' personal daimon). **καταψηφίζομαι** *vote against*. **χαλεπαίνω** *be angry*. **καίτοι** *and yet*.]

τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖς μου, ἐπειδὴν ἠβήσωσι, τιμωρήσασθε, ὦ ἄνδρες, ταῦτά ταῦτα λυποῦντες, ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὄνειδίετε αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἶονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα ποιήτε δίκαια πεπονθῶς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.

[**τοσόσδε**, -ήδε, -όνδε *so great, so much*. **υἱεῖς** = υἱούς. **ἠβῶω** *reach young manhood*. **τιμωρήσασθε** aor. mid. imperative of τιμωρέω *punish*. **λυπέω** *give grief to, pain*. **ἐπιμελέομαι** *pay attention to*. **ἐὰν δοκῶσιν** *if they seem*. **ὄνειδίετε** imperative of ὄνειδίζω *reproach, scold*. **ἐὰν ταῦτα ποιήτε** *if you do these things* (fut. more vivid condition [XIII]).]

ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανομένῳ, ὑμῖν δὲ βιωσομένοις· ὀπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πράγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

—Plato, *Apology*

[**ἀπιέναι** (inf.) *to go away*. **βιώω** *live*. **ὀπότερος**, -α, -ον *which of two*. **ἄδηλος**, -ον *unknown, uncertain*. **πλὴν ἢ** *except*.]

21. φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο.
—Aeschylus, *Eumenides*
[**φονεὺς**, -έως, ὁ *murderer*.]
22. οὐλος ὄρᾳ, οὐλος δὲ νοεῖ, οὐλος δὲ τ' ἀκούει.
—Xenophanes
[**οὐλος** Ionic for ὄλος. Supply as subject θεός.]
23. οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν.
—Aristotle, *Rhetoric*
[**ἐπαινέω** *approve, praise*.]
24. πρὸς τὸν εἰπόντα, 'πολλοὶ σε ἐπαινοῦσι,' 'τί γάρ,' ἔφη, 'κακὸν πεποίηκα;
—Diogenes Laertius, on Antisthenes
25. ἐκ γαίης γὰρ πάντα καὶ εἰς γῆν πάντα τελευτᾷ.
—Xenophanes
[**γαίη** Ionic for γῆ/γαία.]
26. πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε.
—Diogenes Laertius, quoting Anaxagoras
[**ὁμοῦ** *together*. **εἶτα** *then*. **διακοσμέω** *separate, arrange in order*.]
27. νοῦς ἐστὶ βασιλεὺς ἡμῖν οὐρανοῦ τε καὶ γῆς.
—Plato, *Philebus*

28. εὐδαιμονία τοῦτ' ἐστὶν υἱὸς νοῦν ἔχων.
—Menander

[εὐδαιμονία, -ας, ἡ *happiness*.]

29. Darius: αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.
Chorus: πῶς τοῦτ' ἔλεξας, τίτι τροπῶ δὲ συμμαχεῖ;
—Aeschylus, *Persians*

[κείνοις = ἐκείνοις. πέλει *is*.]

30. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, 'ὦ Κράτης,' εἶπε,
'δοκεῖς μοι χρεῖαν ἔχειν ἱματίου καινοῦ.'
—Diogenes Laertius on Stilpo

[*πάλιν *again*. Κράτητα: acc. of Κράτης, the Cynic philosopher *Krates*. χειμῶν, -ῶνος, ὁ *winter, cold weather*. συγκεκαυμένον pf. m.-p. part. of συγκαίω *burn up with* (used of both heat and cold). χρεῖα, -ας, ἡ *need*. ἱμάτιον, -ου, τό *cloak*. καινοῦ or καὶ νοῦ? *καινός, -ή, -όν *new*.]

μία χελιδὼν ἔαρ οὐ ποιεῖ.

One swallow does not make a spring.

—Greek proverb



Photo by L. J. Luschnig.

The speech of foreigners to the Greek ear was like the swallow's twittering and the word χελιδὼν was actually used in Greek to mean βάρβαρος (*non-Greek-speaking person*), a double ethnic slur. In Aeschylus' *Agamemnon*, Clytemnestra says of the captive Trojan princess and priestess Cassandra

ἄλλ' εἶπερ ἐστὶ μὴ χελιδόνος δίκην
ἀγνῶντα φωνὴν βάρβαρον κεκτημένη,
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ. (1050–52)

Unless she is like a swallow with unintelligible foreign cry, I will persuade her by speaking within her understanding.

In early spring the children on Rhodes went trick-or-treating, pretending to be swallows and singing:

ἦλθ' ἦλθε χελιδὼν
καλὰς ὥρας ἄγουσα. . . .

The seasons in Greek besides spring are:

θέρους (< θέρω *heat*) *summer*
ὀπώρα *late summer or autumn*
χειμῶν *winter*

LESSON XII

Athematic Verbs: The -MI Conjugation

In this lesson you will learn the other conjugation of Greek verbs, the -μι or athematic conjugation, which includes some of the most frequently used verbs in Greek.

-MI VERBS

A second type of Greek verb is the **-μι** or **athematic** conjugation. A characteristic of the $-\omega$ (or thematic) conjugation is the thematic vowel (o/ϵ) before the personal endings (in certain tenses). The $-\mu\iota$ verbs, on the other hand, have no thematic vowel in the present, imperfect, and second aorist: they add their endings directly to the stem in these tenses. Other tense systems of these verbs are usually of the same type as those of $-\omega$ verbs (whether thematic or not: for example, the future is a thematic tense, the first aorist, perfect, and aorist passive are not).

The $-\mu\iota$ conjugation is so called because the first person singular, present active indicative ending is $-\mu\iota$ (rather than $-\omega$). The $-\mu\iota$ verbs are divided into three categories.

1. **Irregular** (also called Root class), such as εἶμι, φημί.
2. The **-vυμι** type, in which the syllable $-vυ-$ is inserted before the endings (in the present system only). The $-vυ\mu\iota$ class is the most regular type of the $-\mu\iota$ verbs. Except for the present system, they follow the $-\omega$ conjugation.
3. **Reduplicating** class, so called because in the original form, the first consonant was reduplicated with ι in the present system. (These verbs are also called the $-\omega\mu\iota/-\eta\mu\iota$ type, because their first forms end in either $-\omega\mu\iota$ or $-\eta\mu\iota$.) Although there are a few irregularities in the verbs of this type, they do follow a pattern, which will be described below.

-μι Verb Endings

	Active			Middle	
	Primary	Secondary		Primary	Secondary
Sg.	-μι	-ν	1st	-μαι	-μην
	-ς	-ς	2nd	-σαι	-σο
	-σι(ν)	-	3rd	-ται	-το
Pl.	-μεν	-μεν	1st	-μεθα	-μεθα
	-τε	-τε	2nd	-σθε	-σθε
	-ασι(ν)	-σαν	3rd	-νται	-ντο
Inf.	-ναι	-ναι		-σθαι	-σθαι

Note that the middle endings are the same as those for other verbs.

Verbs in -νυμι

One type of -μι verb is that in which the syllable -νυ- is added before the endings to form the present stem. In all other tense systems they are conjugated like -ω verbs. These are the most regular of the -μι verbs.

δείκνυμι (root δεικ-; principal parts δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην), *show*

	Active			Middle	
	Present	Imperfect		Present	Imperfect
Sg.	δείκνυμι	ἐδείκνυν	1st	δείκνυμαι	ἐδεικνύμην
	δείκνυς	ἐδείκνυς	2nd	δείκνυσαι	ἐδείκνυσο
	δείκνυσι	ἐδείκνυσι	3rd	δείκνυται	ἐδείκνυτο
Pl.	δείκνυμεν	ἐδείκνυμεν	1st	δεικνύμεθα	ἐδεικνύμεθα
	δείκνυτε	ἐδείκνυτε	2nd	δείκνυσθε	ἐδείκνυσθε
	δεικνύασι	ἐδείκνυσαν	3rd	δείκνυνται	ἐδείκνυντο
Infinitive: δεικνύναι			δείκνυσθαι		
Participle: δεικνύς, δεικνύσα, δεικνύν			δεικνύμενος, -η, -ον		

Reduplicating Class

The four most common verbs of the reduplicating class are: ἵστημι, δίδωμι, τίθημι, and ἵημι. The conjugations that follow are of the special athematic forms of these verbs.

I. ἵστημι stem: στη-/στα-, *make to stand, stand*.

Principal parts: ἵστημι, στήσω, ἔστησα (1st aor.), ἔστην (2nd aor.), ἔστηκα, ἔσταμαι, ἐστάθην.

		Active			
	Present	Imperfect	2nd Aorist	1st Aorist	Perfect Active
Sg. 1st	ἴστημι	ἴστην	ἔστην	ἔστησα	ἔστηκα
2nd	ἴστης	ἴστης	ἔστης	ἔστησας	ἔστηκας
3rd	ἴστησι	ἴστη	ἔστη	ἔστησε	ἔστηκε
Pl. 1st	ἴσταμεν	ἴσταμεν	ἔστημεν	ἐστήσαμεν	ἔσταμεν
2nd	ἴστατε	ἴστατε	ἔστητε	ἐστήσατε	ἔστατε
3rd	ἰσῶσι	ἴστασαν	ἔστησαν	ἔστησαν	ἐσῶσι
Inf.	ἰσῶναι		στήναι	στήσαι	ἐσῶναι
Part.	ἰστάς		στάς	στήσας	ἐσῶς, ἐσῶσα, ἐστός

		Middle/M.-P.		
	Present	Imperfect	1st Aorist	
Sg. 1st	ἴσταμαι	ἰσάμην	There is no	ἐστησάμην
2nd	ἴστασαι	ἴστασο	2nd Aorist	ἐστήσω
3rd	ἴσταται	ἴστατο	middle	ἐστήσατο
Pl. 1st	ἰστάμεθα	ἰστάμεθα		ἐστησάμεθα
2nd	ἴστασθε	ἴστασθε		ἐστήσασθε
3rd	ἴστανται	ἴσταντο		ἐστήσαντο
Inf.	ἴστασθαι			στήσασθαι
Part.	ἰστάμενος			στησάμενος

Variable Stems

One very important thing to remember about ἴστημι and the other verbs of its class is that the stem is variable, showing a long and a short form. **The stem of ἴστημι is στη-/στα-.** In the present, it is reduplicated. The original form was *σίστημι, but initial σ often changes to the rough breathing, resulting in ἴστημι: present stem ἰστη-/ἰστα-.

Study the present, imperfect, and second aorist until their peculiarities are familiar. In the present system active, the long (-η) form of the stem is used in the singular, the short (-α) in the plural.

The middle voice of ἴστημι and the other verbs of its type is very simple: the middle endings are added to the short form of the stem.

Special Peculiarities of ἴστημι

1. ἴστημι has two aorist forms. A few verbs have both first and second aorists, and when they do, the two aorists usually have different meanings. So it is with ἴστημι. The first aorist is transitive, *I made/caused to stand, I set up*; the second aorist is intransitive, *I stood*. There is no second aorist middle. The transitive forms of ἴστημι (*make to stand, set, place*) and of its compounds, are the present, imperfect, future, and first aorist active. The intransitive forms (*stand, be set*) are the second aorist, the perfect and pluperfect (ἔστηκα, εἰστήκη), and the passive forms of the present, imperfect, and future.

Explanation of the principal parts

Reduplicated forms (present and perfect systems) have the rough breathing. The forms that are only augmented (aorists) have the smooth breathing.

Transitive and Causal:

ἵστημι *I set/am setting, I place*

στήσω *I shall set*

ἔστησα *I set, brought to a stop, caused to stand*

Intransitive and Passive:

ἵσταμαι *I am standing, set for myself*

ἔστην *I stood (set myself), came to a stand*

ἔστηκα *I stand (have set myself), stand firm, am standing*

εἰστήκη *I stood, was standing*

ἔστήξω *I shall stand*

ἔσταμαι *I am set (rare, used in passive sense)*

ἐστάθην *I was placed, was set*

The intransitive and passive forms can serve as a stronger form of εἶναι *to be* (in such and such state or place). Compounds of ἵστημι show the same distinctions of intransitive and transitive (or causal) forms.

2. There is a special form of the perfect (given above) and of the pluperfect:

Singular		Plural
εἰστήκη	1st	ἔσταμεν
εἰστήκας	2nd	ἔστατε
εἰστήκει	3rd	ἔστασαν

3. ἵστημι is one of the few verbs that have a future perfect active, ἐστήξω.

II. δίδωμι stem: δω-/δο-, *give*.

Principal parts: δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην.

The second aorist ἔδωκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is δω- / δο-.

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	δίδωμι	ἐδίδουν	ἔδωκα	δίδομαι	ἐδιδόμην	ἐδόμην
2nd	δίδως	ἐδίδους	ἔδωκας	δίδοσαι	ἐδίδοσο	ἔδου
3rd	δίδωσι	ἐδίδου	ἔδωκε	δίδοται	ἐδίδοτο	ἔδοτο
Pl. 1st	δίδομεν	ἐδίδομεν	ἔδομεν	διδόμεθα	ἐδιδόμεθα	ἐδόμεθα
2nd	δίδοτε	ἐδίδοτε	ἔδοτε	δίδοσθε	ἐδίδοσθε	ἔδοσθε
3rd	διδόασι	ἐδίδοσαν	ἔδοσαν	δίδονται	ἐδίδοντο	ἔδοντο
Infinitive:	διδόναι		δοῦναι	δίδοσθαι		δόσθαι
Participle:	διδούς		δούς	διδόμενος		δόμενος

Special Peculiarities of δίδωμι

δίδωμι has the stem δω/δο, which is reduplicated to δίδω-μι for the present system (giving the present stem δίδω-/δίδο-). Again, the long form is used in the singular (with the variation ου in the imperfect), the short form in the plural and throughout the middle voice.

III. τίθημι stem θη-/θε-, *set, place*.

Principal parts: τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην.

The second aorist ἔθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is θη- / θε-.

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	τίθημι	ἐτίθην	ἔθηκα	τίθεμαι	ἐτιθέμην	ἐθέμην
2nd	τίθης	ἐτίθεις	ἔθηκας	τίθειςαι	ἐτίθεσο	ἔθου
3rd	τίθῃσι	ἐτίθει	ἔθηκε	τίθεται	ἐτίθετο	ἔθετο
Pl. 1st	τίθεμεν	ἐτίθεμεν	ἔθεμεν	τιθέμεθα	ἐτιθέμεθα	ἐθέμεθα
2nd	τίθετε	ἐτίθετε	ἔθετε	τίθεσθε	ἐτίθεσθε	ἔθεσθε
3rd	τιθέασι	ἐτίθεσαν	ἔθεσαν	τίθενται	ἐτίθεντο	ἔθεντο
Infinitive:	τιθέναι		θεῖναι	τίθεσθαι		θέσθαι
Participle:	τιθείς		θείς	τιθέμενος		θέμενος

Special Peculiarities of τίθημι

τίθημι has the stem θη/θε, reduplicated for the present system to *θίθη-μι. But the initial aspirated consonant changes to its unaspirated form for ease in pronunciation before another aspiration, hence τίθημι (present stem, τιθη-/τιθε-). Note the use of the diphthong -ει for -η (as ου for ω in forms of δίδωμι) in some forms of the imperfect and in the aorist infinitive.

IV. ἵημι stem: ἦ-/ἔ-, *throw, send*.

Principal parts: ἵημι, -ῆσω, -ῆκα, -εῖκα, -εῖμαι, -εῖθην. (The dash, -ῆκα etc., indicates that the form is found only in compounds, such as ἀφῆκα.)

The second aorist ῆκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is ἦ- / ἔ- (-εῖ- is the augmented form).

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	ἵημι	ἵην	-ῆκα	ῖμαι	ἰέμην	-εῖμην
2nd	ἵης	ἵεις	-ῆκας	ῖσαι	ἰέσο	-εῖσο
3rd	ἵῃσι	ἵει	-ῆκε	ῖται	ἰέτο	-εῖτο
Pl. 1st	ἵεμεν	ἵεμεν	-εῖμεν	ἰέμεθα	ἰέμεθα	-εῖμεθα
2nd	ἵετε	ἵετε	-εῖτε	ἰεσθε	ἰεσθε	-εῖσθε
3rd	ἰᾶσι	ἵεσαν	-εῖσαν	ἰενται	ἰεντο	-εῖντο
Infinitive:	ἰέναι		-εῖναι	ἰεσθαι		ἔσθαι
Participle:	ἰεῖς		-εῖς	ἰέμενος		ἔμενος

Special Peculiarities of ἴημι

ἴημι has the stem ἴη/ἔ which is reduplicated to ἴη-μι (present stem, ἴη/ἰε). Again, the diphthong (-ει) is found in the imperfect and in the aorist infinitive.

The Reduplicating Class of -μι Verbs: Review

Although you need to study the verbs of the reduplicating class carefully to learn their individual peculiarities, the following summary of their similarities may be useful:

1. All of them end in -ημι or -ωμι in the first form.
2. All have a long and a short form of the stem (the short form being used in the present and imperfect plural, in the present infinitive, and throughout the middle). The long form is usually the stem vowel in its long form, but sometimes a diphthong is substituted (ου for ω and ει for η).
3. A syllable (originally a reduplication) is added to each to form the present stem. This extra syllable occurs throughout the present system and only there.
4. δίδωμι, ἴημι, and τίθημι have irregular second aorists, with -κα, -κας, -κε and the long form of the stem in the singular, but -μεν, -τε, -σαν with the short form in the plural.

The Active Participles of -μι Verbs

The active participles of -μι verbs are declined in the same way as those of other verbs, but are formed with the characteristic vowel of the verb.

δείκνυμι	present	δεικνύς, -ῦσα, -ύν	base: δεικνυντ-
ἴστημι	present	ιστάς, -ᾶσα, -άν	base: ἰσταντ-
	second aorist (first aorist)	στάς, -ᾶσα, -άν στήσας, -ασα, -αν	base: σταντ- base: στησαντ-
δίδωμι	present	διδούς, -οῦσα, -όν	base: διδοντ-
	second aorist	δούς, -οῦσα, -όν	base: δοντ-
τίθημι	present	τιθείς, -εῖσα, -έν	base: τιθεντ-
	second aorist	θείς, -εῖσα, -έν	base: θεντ-
ἴημι	present	ἰεῖς, ἰεῖσα, ἰέν	base: ἰεντ-
	second aorist	-εῖς, -εῖσα, -έν	base: -έντ-

These participles are not difficult if you bear in mind that the characteristic active participial ending (-ντ-) is added to the stem of the verb (short form, except when compensatory lengthening takes place). Form the aorist participles of δίδωμι, τίθημι, ἴημι from the aorist stem rather than from the principal parts with the intrusive -κ-.

The Participles Declined

1. δείκνυμι

		Present		
		m.	f.	n.
Sg.	N	δεικνύς	δεικνύσα	δεικνύν
	G	δεικνύντος	δεικνύσης	δεικνύντος
	D	δεικνύντι	δεικνύση	δεικνύντι
	A	δεικνύντα	δεικνύσαν	δεικνύν
Pl.	N	δεικνύντες	δεικνύσαι	δεικνύντα
	G	δεικνύντων	δεικνυσῶν	δεικνύντων
	D	δεικνύσι	δεικνύσαις	δεικνύσι
	A	δεικνύντας	δεικνύσας	δεικνύντα

2. ἴστημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	ιστάς	ιστᾶσα	ιστάν	στάς	στᾶσα	στάν
	G	ιστάντος	ιστάσης	ιστάντος	στάντος	στάσης	στάντος
	D	ιστάντι	ιστάση	ιστάντι	στάντι	στάση	στάντι
	A	ιστάντα	ιστᾶσαν	ιστάν	σάντα	στᾶσαν	στάν
Pl.	N	ιστάντες	ιστᾶσαι	ιστάντα	σάντες	στᾶσαι	σάντα
	G	ιστάντων	ιστασῶν	ιστάντων	σάντων	στασῶν	σάντων
	D	ιστάσι	ιστάσαις	ιστάσι	σᾶσι	στάσαις	σᾶσι
	A	ιστάντας	ιστάσας	ιστάντα	σάντας	στάσας	σάντα

3. δίδωμι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	διδούς	διδούσα	διδόν	δούς	δούσα	δόν
	G	διδόντος	διδούσης	διδόντος	δόντος	δούσης	δόντος
	D	διδόντι	διδούση	διδόντι	δόντι	δούση	δόντι
	A	διδόντα	διδούσαν	διδόν	δόντα	δούσαν	δόν
Pl.	N	διδόντες	διδούσαι	διδόντα	δόντες	δούσαι	δόντα
	G	διδόντων	διδουσῶν	διδόντων	δόντων	δουσῶν	δόντων
	D	διδούσι	διδούσαις	διδούσι	δούσι	δούσαις	δούσι
	A	διδόντας	διδούσας	διδόντα	δόντας	δούσας	δόντα

4. τίθημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	τιθείς	τιθεῖσα	τιθέν	θείς	θεισα	θέν
	G	τιθέντος	τιθείσης	τιθέντος	θέντος	θείσης	θέντος
	D	τιθέντι	τιθείση	τιθέντι	θέντι	θείση	θέντι
	A	τιθέντα	τιθεῖσαν	τιθέν	θέντα	θεισαν	θέν
Pl.	N	τιθέντες	τιθεῖσαι	τιθέντα	θέντες	θεισαι	θέντα
	G	τιθέντων	τιθεισῶν	τιθέντων	θέντων	θεισῶν	θέντων
	D	τιθεῖσι	τιθείσαις	τιθεῖσι	θεῖσι	θείσαις	θεισι
	A	τιθέντας	τιθείσας	τιθέντα	θέντας	θείσας	θέντα

5. ἵημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	ἰεῖς	ἰεῖσα	ἰέν	-εῖς	-εῖσα	-έν
	G	ἰέντος	ἰείσης	ἰέντος	-έντος	-εῖσης	-έντος
	D	ἰέντι	ἰείση	ἰέντι	-έντι	-εῖση	-έντι
	A	ἰέντα	ἰεῖσαν	ἰέν	-έντα	-εῖσαν	-έν
Pl.	N	ἰέντες	ἰεῖσαι	ἰέντα	-έντες	-εῖσαι	-έντα
	G	ἰέντων	ἰεισῶν	ἰέντων	-έντων	-εῖσῶν	-έντων
	D	ἰεῖσι	ἰεῖσαις	ἰεῖσι	-εῖσι	-εῖσαις	-εῖσι
	A	ἰέντας	ἰεῖσας	ἰέντα	-έντας	-εῖσας	-έντα

Note that for each verb the present and aorist participles are declined exactly alike, the only difference being that the present participle has one more syllable than the aorist.

Deponent Verbs of the -μι type

There are a number of deponent verbs of the athematic type, but these usually present no difficulty, since the middle voice is regular. For example, δύναμαι *be able*, ἐπίσταμαι (impf. ἠπιστάμην) *understand* keep -α- before their endings throughout the present system. Similarly, κάθημαι *sit* and κεῖμαι *lie* retain their stem vowels η or ει.

Irregular Second Aorist

A few verbs of the -ω conjugation have athematic second aorists. For example:

γίγνωσκω	aorist ἔγνων	βαίνω	aorist ἔβην
ἀλίσκομαι	aorist ἐάλων or ἤλων	φθάνω	aorist ἔφθην
πέτομαι (<i>fly</i>)	aorist ἔπτην		

These are inflected like second aorists of -μι verbs, by adding the personal endings directly to the stem.

Examples:

βαίνω		Plural		γινώσκω	
Singular				Singular	Plural
ἔβην	1st	ἔβημεν		ἔγνων	1st ἔγνωμεν
ἔβης	2nd	ἔβητε		ἔγνως	2nd ἔγνωτε
ἔβη	3rd	ἔβησαν		ἔγνω	3rd ἔγνωσαν
Infinitive: βῆναι				Infinitive: γινῶναι	
Participle: βάς, βάσα, βάν (stem βαντ-)				Participle: γνούς, γνούσα, γνόν (stem γνοντ-)	

Vocabulary

ἀλίσκομαι, (impf. ἠλισκόμην)	<i>be caught</i> (passive in meaning; for active use forms of αἰρέω)
ἀλώσομαι, ἐάλων, ἐάλωκα	
ἀνοίγνυμι οἱ ἀνοίγω, ἀνοίξω, ἀνέώξα, ἀνέωχα, ἀνέωγμαί, ἀνέωχθην	<i>open; pass.: be open, stand open</i> (the simple verb οἴγνυμι/οἴγω is much less common in prose)
βαίνω, βήσομαι, ἔβην, βέβηκα	<i>walk, step, go</i>
συνβαίνω	<i>meet, come to pass, happen, result</i>
δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαί, ἐδείχθην	<i>show, explain</i>
ἐπιδείκνυμι	<i>exhibit, display</i>
δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην	<i>be able, be strong enough</i> (to do) (+ inf.)
δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην	<i>give, grant</i>
ἀποδίδωμι	<i>give up or back, concede; mid.: sell</i> (+ gen. of price)
προδίδωμι	<i>betray, give up</i>
ἐπίσταμαι (impf. ἠπιστάμην), ἐπιστήσομαι, ἠπιστήθην	<i>understand</i>
ἐπιστήμη, ἐπιστήμησ, ἡ ἴημι, -ἴσω, -ἴκα, -εἶκα, -εἶμαι, -εἶθην	<i>understanding, knowledge</i>
ἀφίημι	<i>send, release, throw</i>
	<i>send forth; release from</i> (+ partitive gen.)

ἵστημι, στήσω, ἔστησα, ἔστην, ἔστηκα, (ἔσταμαι), ἐστάθην	transitive, causal (act. pres., impf., fut., aor. 1 act. & mid.): <i>make to stand, set, establish, appoint</i>
ἀφίστημι	intransitive (aor. 2, perfect, and passive): <i>stand, halt</i> causal: <i>put away, cause to revolt</i>
καθίστημι	intransitive: <i>stand away, revolt from</i> causal: <i>set down, establish, restore</i> intransitive: <i>set oneself down, settle</i>
κάθημαι, impf. ἐκαθήμην οἱ καθήμενοι κεῖμαι, κείσομαι	(present system only) <i>sit, lie idle, reside</i> <i>those who sit, the court, the audience</i> (no other principal parts) <i>lie, lie down to rest, be situated</i>
ὄλλυμι (οἱ ὄλλύω), ὀλώ, ὄλεσα, ὀλόμην, ὀλώλεκα, ὄλωλα	transitive (active, 1 aor. & 1 perf.): <i>kill, destroy</i> intransitive (middle, 2 aor. & 2 perf.): <i>be destroyed, perish</i>
ἀπόλλυμι	transitive: <i>destroy utterly, kill</i> intransitive: <i>perish, die; fall into ruin</i> (the simple verb, ὄλλυμι, is found only in poetry and late prose.)
πίμπλημι, πλήσω, ἐπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην	<i>fill (+ gen., fill full of; + dat. fill with)</i>
ρήγνυμι, ρήξω, ἔρρηξα, ἔρρωγα, —, ἐρράγην	<i>break, shatter, tear</i>
τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην	<i>set, place, put, make</i>
ἀνατίθημι	<i>lay upon, refer, dedicate, attribute, set up</i>

Exercises

1. Write the following synopses.

- | | |
|-------------------------|-----------------------|
| 1. ἀνατίθημι: 1st sg. | 4. δύναμαι: 1st pl. |
| 2. ἐπιδείκνυμι: 2nd sg. | 5. καθίστημι: 2nd pl. |
| 3. προδίδωμι: 3rd sg. | 6. ἀφίημι: 3rd pl. |

2. Parse.

- | | | |
|----------------|------------------|-------------------|
| 1. εἶναι | 35. δεικνύμενος | 68. δυνήσεται |
| 2. τιθέντων | 36. ἔδωκας | 69. ἐστῶς |
| 3. δοθέντα | 37. δύναται | 70. καθεστάναι |
| 4. ἀποδούς | 38. ἀφεῖναι | 71. ἔβη |
| 5. ἀναθήσεις | 39. ἀπεῖναι | 72. ἰστάσι |
| 6. δόντες | 40. ἀποστήσαντες | 73. ἀπέστην |
| 7. βάντος | 41. δοῦναι | 74. προύδωκε |
| 8. πίμπλησι | 42. ἰστάντα | 75. ἐπιδείκνυντος |
| 9. ἀνέθηκε | 43. στάντι | 76. θέσθαι |
| 10. ἀνοίγνυται | 44. θέντος | 77. θείσης |
| 11. ἰάσι | 45. προυδίδου | 78. ἀπεδίδου |
| 12. κεῖται | 46. ἐδόμην | 79. στήσαι |
| 13. ἐδίδουσαν | 47. ἐπέδεικνυ | 80. καταστήσαι |
| 14. ἀλώσεται | 48. ἴστασαν | 81. στήναι |
| 15. ἀφέστηκε | 49. καθημένη | 82. ἰστάσαν |
| 16. ἐάλωκε | 50. ἠπίσταντο | 83. ἰστάναι |
| 17. ἰεῖς | 51. τιθεῖσα | 84. κείμεθα |
| 18. ἀνέωξε | 52. ἀφέντες | 85. ἀποστάντος |
| 19. ἀφιάσι | 53. ἰέντα | 86. θέν |
| 20. ἀνατιθέναι | 54. γνῶναι | 87. προδοθέν |
| 21. εἶναι | 55. ἀνατεθῆναι | 88. θεῖναι |
| 22. δείκνυσι | 56. ἰέντος | 89. ἐκάθησο |
| 23. ἐάλωσαν | 57. ἀφίεσαν | 90. ἐδείκνυσαν |
| 24. ἀπεδίδου | 58. δόσθαι | 91. δόντα |
| 25. ἐπιστάμενα | 59. στάσης | 92. διδοῦσαν |
| 26. ἴης | 60. καταστήναι | 93. δώσοντα |
| 27. ἔκειντο | 61. ἀφίης | 94. ἔφασαν |
| 28. ἐδείκνυ | 62. κατέστην | 95. ἀνεωγμένος |
| 29. ἐδύνατο | 63. ἐπέδειξαν | 96. θήσεις |
| 30. ἠλίσκόμεθα | 64. κειμένοις | 97. ἐτέθην |
| 31. ἀφήκα | 65. στησόμεθα | 98. ἔβησαν |
| 32. ἐδίδουν | 66. ἦσθα | 99. γνοῦσαι |
| 33. δίδοναι | 67. ἐδυνήθη | 100. καθιστάναι |
| 34. βέβηκα | | |

3. Translate (some special meanings of the verbs are in brackets).

- οἱ ἐχθροὶ θανάτῳ ἐάλωσαν.
- τοῦτο πράττων ἐάλως.
- ἀδικοῦντες οὐχ ἄλωσόμεθα.
- ὁ ποιητὴς ταῖς σοφαῖς τὸ ἑαυτοῦ βιβλίον ἀνέθηκε.
- τῇ θεῷ ταῦτα τὰ δῶρα ἀναθήσομεν.
- τοῖς θεοῖς οἱ πολῖται ἀνέθεσαν τάδε.
- οὐ γὰρ σοὶ ἀνατιθέασι τὴν αἰτίαν ἐκείνης τῆς συμφορᾶς.
- οὐχ ὄρα τὰς Ἄιδου πύλας ἀνεωγμένας. [αἱ Ἄιδου πύλαι *the gates of Hades*]
- αὐτὸν ἀνοίγνυται τὰς πύλας τὰς τῆς οἰκίας νομίζω.
- τί οὐκ ἀνοίγνυς τὴν θύραν; [θύρα, -ας, ἢ *door*]
- ταῖς φίλαις χάριτας ἀπεδίδουσαν.
- οὐκ αἰσχύνει τὴν ἐπιστήμην ἀποδιδόμενος;

13. τὸν τοῦ φίλου βίον ἀπέδοτο.
14. οἱ κακοὶ τῶν κινδύνων ἀφίσταντο.
15. ὁ ἄρχων τῆς ἀρχῆς ἀπέστη. [*resigned/was deposed from*]
16. οἱ σοφοὶ τοὺς πολίτας ἀπὸ τοῦ τυράννου ἀπέστησαν.
17. χαλεπὸν ἔστι ἔργων καὶ κινδύνων καὶ πόνων ἀποστήναι.
18. ὁ γὰρ βασιλεὺς τὸν ἱερέα ἀφήκεν οὐ βουλόμενος τὴν θυγατέρα αὐτοῦ λύειν.
19. ὁ δὲ γέρων ἀφίει δάκρυα. [δάκρυ, -υος, τό *tear*]
20. ὁ ἀνὴρ βουλόμενος γαμεῖν τὴν τοῦ βασιλέως θυγατέρα τὴν γυναῖκα ἀφήκεν. [*divorced*]
21. τοῖς σοῖς λόγοις κινδύνου ἀφιέμεθα.
22. ταῦτα ὁ χρόνος δείξει.
23. ἐδείκνυσαν φίλοι ὄντες/ἀγαθαὶ οὐσαί.
24. πολλὰ ὁ θεὸς ἡμῖν δείκνυσιν.
25. τὴν ὁδὸν ὑμῖν δείξομεν.
26. εἰς τὴν ἀγορὰν βαίνεις;
27. βαίνομέν γε ὡς ὀψόμεναι τὰ θαύματα.
28. ἔβησαν φεύγοντες.
29. τί μοι δίδως;
30. οὗτος ὁ ἀνὴρ ἑαυτὸν ταῖς τοῦ σώματος ἡδοναῖς ἐδίδου.
31. οἱ θεοὶ τοῖς δικαίοις τὴν νίκην διδόασιν;
32. δῶρα γὰρ πολλὰ καὶ καλὰ τοῖς δαίμοσι δώσομεν.
33. τὰ διδόμενα οὐ βουλόμεθα λαβεῖν.
34. δίκην ἔδωκε ὁ ἄδικος. [δίδωμι δίκην *pay the penalty*]
35. ὁ πατὴρ καὶ ἡ μήτηρ τὴν θυγατέρα τούτῳ τῷ ἀνδρὶ γυναῖκα ἔδοσαν. [δίδωμι γυναῖκα *give as a wife, give in marriage*]
36. οἱ φεύγοντες τοῖς διώκουσιν ἑαυτοὺς ἔδοσαν.
37. ταῦτά γε ἡμῖν ἐδόθη ὑπὸ τῶν γερόντων.
38. δύνασαι ταῦτα πράττειν; δύναμαι μὲν, ἐθέλω δ' οὐ.
39. Ζεὺς ἅπαντα δύναται.
40. τί μοι δοῦναι δύνασθε;
41. ἐδύνατο δὲ τὸν βασιλέα ὀρᾶν;
42. ταῦτα γὰρ ποιῶν πολλὰ χρήματα λαμβάνειν δυνήσομαι.
43. ὁ τύραννος τὴν αὐτοῦ δύναμιν ἐπεδείκνυτο.
44. ἐπέδειξά σε ἄδικον ὄντα/αὐτὴν δικαίαν οὐσαν.
45. τοῖς ξένοις πᾶσαν τὴν πόλιν ἐπιδείξουσιν.
46. ὁ ἄδικος δικαστὴς οὐκ ἐδυνήθη τὴν δικαιοσύνην ἐπιδείκνυσθαι.
47. ἡ μάντις τὸ μέλλον ἐπίσταται.
48. πολλὰ δὲ ἠπίσταντο οἱ σοφοί.
49. οὗτοι οὐκ εἰσιν οἱ λόγοι ἀνδρὸς ἐπισταμένου/γυναϊκὸς ἐπισταμένης.
50. πάντες γὰρ τὰ γράμματα ἐπιστάμεθα.
51. τίς γὰρ ἡμῖν τοῦτον τὸν ἄγγελον ἦκε;
52. πολλοὺς δὲ λίθους ἐφ' ἡμῖν ἴεσαν.
53. οἱ ἵπποι ἔστησαν ἐν τῷ πεδίῳ.
54. τοὺς ἵππους ἴσταμεν.
55. οἱ πολῖται αὐτὸν ἔστησαν βασιλέα.
56. ἰστάμην παρὰ τῷ ἀδελφῷ/τῇ ἀδελφῇ.

57. οὐδὲν γὰρ λέγοντες κάθησθε.
58. ὑμεῖς οἱ καθήμενοί με κρινεῖτε.
59. ἐπὶ τῶν ἵππων ἐκάθηντο.
60. οἱ πολῖται δημοκρατίαν καθιστάναι ἐβούλοντο.
61. χαλεπὸν ἐστὶ καλοὺς νόμους καθιστάναι.
62. κατέστη ἡ θάλαττα.
63. τὰ ἄνθη ἐπὶ τὴν ὁδὸν κεῖται. [ἄνθος, -ους, τό *flower*]
64. ἡμᾶς χρὴ πειθεσθαι τοῖς ὑπὸ τῶν θεῶν κειμένοις νόμοις. [κειμαι *lie, be placed, be laid down*]
65. ἡ νῆσος ἐν μέσῃ τῇ θαλάττῃ κεῖται.
66. ἐν ταύταις ταῖς οἰκίαις κεῖται πολλὰ κτήματα.
67. ἄθαπτοι οἱ ἐν ἐκείνῳ τῷ πολέμῳ ἀποθανόντες κεῖνται. [ἄθαπτος, -ον *unburied*]
68. φόβῳ πιμπλήμενοι ἐφύγομεν καὶ τὴν Ἑλλάδα προύδομεν.
69. ἐπίμπλη τὰς κύλικας οἴνου.
70. ὑπὸ τῶν φίλων προδοθέντες ἤλωσαν.
71. οὐ σέ ποτε προδώσομεν.
72. τί ταῦτα πράττων προδίδως τὴν πόλιν καὶ τὴν μητέρα καὶ τὰ παιδιά;
73. ἡ θεὰ τὸν ἄνδρα ἀθάνατον ἔθηκεν.
74. ἐν μὲν δημοκρατίᾳ οἱ πολῖται τοὺς νόμους τίθενται.
75. ἐν δὲ τυραννίδι τοὺς νόμους τίθησιν ὁ τύραννος.
76. ὁ σοφὸς τοὺς ἀνθρώπους ἀγαθοὺς καὶ καλοὺς βούλεται θεῖναι.
77. βούλομαί σε φίλον ἐμὸν θέσθαι.
78. ἡ μήτηρ τῇ παιδί ὄνομα τίθεται.
79. τιμὴν τοῖς σοφοῖς ἔθεσαν.
80. εἰ τὰ χρήματά μοι ἔδωκεν, εἶχον ἂν αὐτά.

4. a. Translate into Greek.

1. The citizens made [i.e., set/put for themselves] good laws.
2. Are you able to know the future?
3. The gods reveal all things to men during the night. [IX]
4. We were caught telling many lies.
5. You have given me the greatest of gifts.
6. It is good to understand all things.
7. We are not always able to live well.
8. The poet attributed all things to the gods.
9. Do wives stand beside their husbands?
10. After they had been victorious [having won] the soldiers set up their shields to the gods.

4. b. Compose sentences using the following words.

1. ἴσθημι (as causal)
2. ἴσθημι (as intransitive)
3. ἴημι
4. βαίνω
5. προδίδωμι

Readings

1. πάντα τύχη καὶ μοῖρα, Περικλεεῖς, ἀνδρὶ δίδωσιν.
—Archilochus

2. εἶπεν ὁ Σωκράτης· ‘νῆ Δῖ, ὦ Καλλία, τελέως ἡμᾶς ἐστιᾶς. οὐ γὰρ μόνον δεῖπνον ἄμεμπτον παρέθηκας, ἀλλὰ καὶ θεάματα καὶ ἀκροάματα ἥδιστα παρέχεις.’
—Xenophon, *Symposium*
[νῆ Δία by Zeus. τελέως perfectly. ἐστιᾶω entertain, feast. δεῖπνον, -ου, τό dinner. ἄμεμπτος, -ον blameless. παρέθηκας < παρατίθημι place before, provide. θεάμα, -ατος, τό sight, spectacle. ἀκροάμα, -ατος, τό sound, anything heard.]

3. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.
—Euripides, *Alcestis*
[πρὸς to the advantage of (+ gen.). Φοῖβε voc. of Phoebus (= Apollo).]

4. Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει.
—Herodotus
[The oracle to Croesus. Ἄλυσ the Halys (a river in Asia Minor). διαβάς < δια- +βαίνω. καταλύω destroy.]

5. ὅμως δ’ ἀνάγκη πημονὰς βροτοῖς φέρειν θεῶν διδόντων.
—Aeschylus,
[πημονή, -ῆς, ἡ = πῆμα.]

6. ἀρχὴ ἄνδρα δείκνυσιν.
—Diogenes Laertius, quoting Pittacus

7. Αἰσχίνου δὲ εἰπόντος, ‘πένης εἰμὶ καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δέ σοι ἑμαυτόν,’ ἄρ’ οὖν, εἶπον, ‘οὐκ αἰσθάνη τὰ μέγιστα μοι δίδους;’
—Diogenes Laertius on Socrates
[Αἰσχίνης, -ου, ὁ Aeschines. πένης, -ητος, ὁ poor man.]

8. θέλομεν καλῶς ζῆν πάντες ἄλλ’ οὐ δυνάμεθα.
—Menander
[*θέλω = ἐθέλω.]

9. ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ’ ὡς δυνάμεθα.
—Menander

10. ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν.
—Menander

11. τούτοις πεπορθῶς εἶμι καὶ ξυστήσομαι αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος; ἄρχοντί τ’ ἄρχων καὶ κασιγνήτῳ κάσις, ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ’ ὡς τάχος κνημίδας αἰχμῆς καὶ πέτρων προβλήματα.
—Aeschylus, *Seven against Thebes*

[Eteocles announces he will fight his brother. **εἶμι** *I will go*. **ξυστήσομαι** (ξυν- = συν-) < συνίστημι *stand with* (here, *stand to face in battle*). **ἔνδικος**, -ον *having right*. **κασίγνητος**, -ου, ὁ *brother*. **κάσις**, -ιος, ὁ *brother*. **φέρ'** = φέρε *bring* (imperative). **ὡς τάχος** *with all haste*. **κνημῖς**, -ιδος, ἡ *greave* (leg-armor). **αἰχμή**, -ῆς, ἡ *spear*. **πέτρος**, -ου, ὁ *stone, rock*. **πρόβλημα**, -άτος, τό *defense against* (+ gen.).]

12. Λάϊος ὁ Θηβῶν βασιλεὺς γήμας Ἰοκάστην τὴν Κρέοντος, καὶ χρόνον ἱκανὸν ἄπαις ὢν, ἐπρωτήσθη τὸν θεὸν περὶ τέκνων γενέσεως. τῆς δὲ Πυθίας δούσης χρησμὸν αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα (τὸν γὰρ ἐξ αὐτοῦ τεκνωθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πᾶσαν τὴν οἰκίαν πληρῶσειν μεγάλων ἀτυχημάτων), ἐπιλαθόμενος τοῦ χρησμοῦ καὶ γεννήσας υἱόν, ἐξέθηκε τὸ βρέφος διαπερονήσας αὐτοῦ τὰ σφυρὰ σιδήρω· δι' ἣν αἰτίαν Οἰδίπους ὕστερον ὠνομάσθη.

[**Θῆβαι**, -ῶν, αἱ *Thebes*. **τὴν Κρέοντος** *daughter of Creon*. **ἱκανός**, -ή, ὄν *sufficient, long*. **ἄπαις** *childless*. **ἐπερωτάω** *consult, question*. ***τέκνον**, -ου, τό *child*. **Πυθία** *The Pythia* (prophetess of Apollo at Delphi). **χρησμὸς**, -οῦ, ὁ *oracle*. **συμφέρω** *be useful*. **τεκνῶ** *bear, beget*. **πατροκτόνος**, -ον *murdering one's father*. **πληρῶω** *fill*. **ἀτύχημα**, -άτος, τό *misfortune*. **ἐπιλανθάνομαι** *forget*. **ἐκτίθημι** *expose*. **βρέφος**, -ους, τό *infant*. **διαπερονάω** *pierce through*. **σφυρόν**, -οῦ, τό *ankle*. The name Oedipus (Oedipus) is taken to mean "swollen foot."]

οἱ δ' οἰκέται λαβόντες τὸ παιδίον ἐκθεῖναι μὲν οὐκ ἠθέλησαν, ἐδώρησαντο δὲ τῇ Πολύβου γυναικί, οὐ δυναμένη γεννήσαι παῖδας. μετὰ δὲ ταῦτα ἀνδρωθέντος τοῦ παιδός, ὁ μὲν Λάϊος ἔκρινεν ἐπερωτήσαι τὸν θεὸν περὶ τοῦ βρέφους τοῦ ἐκτεθέντος, ὁ δὲ Οἰδίπους μαθὼν παρὰ τινος τὴν καθ' ἑαυτὸν ὑποβολήν, ἐπεχείρησεν ἐπερωτήσαι τὴν Πυθίαν περὶ τῶν κατ' ἀλήθειαν γονέων. κατὰ δὲ τὴν Φωκίδα τούτων ἀλλήλοις ἀπαντησάντων, ὁ μὲν Λάϊος ὑπερηφάνως ἐκχωρεῖν τῆς ὁδοῦ προσέταττεν, ὁ δ' Οἰδίπους ὀργισθεὶς ἀπέκτεινε τὸν Λάϊον, ἀγνοῶν ὅτι πατὴρ ἦν αὐτοῦ.

—Diodorus Siculus

[**οἰκέτης**, -ου, ὁ *servant*. **δωρέω** *give*. **ἀνδρῶω** in pass. *become a man, reach manhood*. **ὑποβολή**, -ῆς, ἡ (allegation of) *substitution* (i.e., of being a supposititious child, not the child of Polybus and his wife). **ἐπιχειρέω** *try*. **γονεὺς**, -έως, ὁ *father*; pl. *parents*. **Φωκίς**, -ίδος, ἡ *Phocis*. **ἀπαντάω** *meet*. **ὑπερηφάνως** *arrogantly*. **ἐκχωρέω** *get out of the way*. **προστάτω** *order*. **ὀργίζω** *provoke*. **ἀγνοέω** *not know, be ignorant*.]

13. πρὸς Ἀλέξανδρον ἐπιστάντα καὶ εἰπόντα, 'οὐ φοβῆ με;' 'τί γάρ,' εἶπεν, 'εἰ ἀγαθὸν ἢ κακόν;' τοῦ δὲ εἰπόντος, 'ἀγαθόν,' 'τίς οὖν,' εἶπε, 'τὸ ἀγαθὸν φοβεῖται;'

—Diogenes Laertius, on Diogenes

[**Ἀλέξανδρος** is Alexander the Great. **ἐφίστημι** *set/stand over*.]

14. ὄνειδιζόμενός ποτε ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, 'οὐ τὸν τρόπον,' εἶπεν, 'ἀλλὰ τὸν ἄνθρωπον ἠλέησα.'

—Diogenes Laertius, on Aristotle

[**ἐλεημοσύνη**, -ης, ἡ *pity, alms*. **ἠλέησα** aor. of ἐλεέω *have pity on*.]

15. τότε ἔφη τὰς πόλεις ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν.

—Diogenes Laertius, on Antisthenes

[**ὅταν μὴ δύνωνται** *whenever they cannot*. ***φαῦλος**, -η, -ον *mean, petty*. ***σπουδαῖος**, -α, -ον *serious, good*. **διακρίνω** *separate, distinguish*.]

16. συνιστάντος τινὸς αὐτῷ υἱὸν ἤτησε πεντακόσιας δραχμάς· τοῦ δὲ εἰπόντος ‘τοσοῦτου δύναμαι ἀνδράποδον ὠνήσασθαι,’ ‘πρῶν,’ ἔφη, ‘καὶ ἔξεις δύο.’

—Diogenes Laertius, on Aristippus

[**συνίστημι** *set together, introduce* (as a student). **πεντακόσιοι** *five hundred*. ***τοσοῦτος**, -αὐτή, -οὔτο *so great, so much*; **τοσοῦτου** *for that much*. **ἀνδράποδον**, -ου, τό *slave*. **ὠνέομαι** *buy*. **πρῶν** aor. imper. *buy*.]

17. Ἴον· οὐ γὰρ σε ἀποκρυψάμενος ἔρω. ἐγὼ γὰρ ὅταν ἐλεεινὸν τι λέγω, δακρῶν ἐμπίμπλανταί μου οἱ ὀφθαλμοί· ὅταν τε φοβερὸν ἢ δεινὸν, ὀρθαὶ αἱ τρίχες ἴστανται ὑπὸ φόβου καὶ ἡ καρδία πηδᾷ.

—Plato, *Ion*

[**ἀποκρύπτω** *hide from, conceal*. ***ἔρω** *I will tell*. **ὅταν** *whenever*. **ἐλεεινός**, -ή, ὄν *pitiful*. **δάκρυ**, -υος, τό *tear*. **ἐμπίμπλημι** *fill up with* (+ gen.). ***ὀρθός**, -ή, -όν *straight, on end*. **αἱ τρίχες** *hair*. **καρδία**, -ας, ἡ *heart*. **πηδάω** *leap, throb*.]

τῶν ὄτων ἔχω τὸν λύκον, οὐτ’ ἔχειν, οὐτ’ ἀφεῖναι δυνάμει.

I have the wolf by the ears: I can neither hold him nor let him go.

—Greek proverb

ΔΙΟΓΕΝΗΣ, the Cynic Philosopher



Photo by L. J. Luschnig.

(In the words of Diogenes Laertius)

λύχνον μεθ’ ἡμέραν ἄσπας περιήει λέγων ‘ἄνθρωπον ζητῶ.’

He lit a lamp and went around in broad daylight asserting, “I’m looking for a human being.”

Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, ‘παιδίον με νενίκηκεν εὐτελείᾳ.’

Once he saw a small child drinking with his hands. He threw the cup from his pack with the words, “A child has surpassed me in simplicity.”

συνελογίζετο δὲ καὶ οὕτως τῶν θεῶν ἐστί πάντα φίλοι δὲ οἱ σοφοὶ τοῖς θεοῖς κοινὰ δὲ τὰ τῶν φίλων. πάντ’ ἄρα ἐστί τῶν σοφῶν.

This is one of his syllogisms: All things belong to the gods. The wise are friends of the gods. Possessions of friends are shared in common. Therefore all things belong to the wise.

Πλάτωνος ὀρισσαμένου ‘Ἀνθρωπός ἐστι ζῶν δίπουν ἄπτερον’ καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν αὐτὸν εἰς τὴν σχολὴν καὶ φησιν, ‘οὐτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.’ ὅθεν τῷ ὄρω προσετέθη τὸ πλατυῶνυχον.

When Plato came up with the definition, “A human being is a two-footed animal without feathers,” and was applauded for it, he plucked a rooster, brought it into the school, and said, “Here’s Plato’s human being.” From this the phrase with broad nails [a pun on “Platonic”] was added [to the definition].

The Cynics were called “dogs,” allegedly because they did in public the sorts of things that dogs do, some of which are now considered committing a nuisance or even indecent exposure.

In this epitaph from the Greek Anthology, the passerby is imagined addressing the monument (as is common), which depicts a dog. The dog answers.

εἰπέ, κύων, τίνος ἀνδρὸς ἐφεστῶς σῆμα φυλάσσεις;
 τοῦ κυνός. ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ κύων;
 Διογένης. γένος εἰπέ. Σινωπεύς. ὃς πίθον ᾤκει;
 καὶ μάλα νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

Tell me, dog, on whose memorial do you stand guard?

The Dog’s. Well, who was this man, the Dog?

Diogenes. Where was he born? In Sinope. The one who lived in a jar [pithos]?

Yes indeed, but now that he’s dead his home is in the stars.

A pithos is a very large storage jar, equivalent to a modern packing crate or appliance carton in which homeless people sometimes find shelter.

LESSON XIII

Subjunctive and Optative Moods; Subordinate Clauses

In this lesson you will learn more about what mood means, how to form the subjunctive and optative of all types of verbs, and the major uses of these two moods. You will also learn new ways of making subordinate clauses.

The Subjunctive and Optative Moods

The **subjunctive** and **optative** are two moods expressing **degrees of unreality** (as opposed to the indicative mood, which, generally speaking, expresses a statement of fact). **Mood**, you may remember, indicates the manner (or mode) in which the speaker/writer conceives of the assertion made by the verb. The use of the subjunctive or optative implies that this assertion is not strictly factual: an intention, a wish, an order, a *maybe*, or a *might have been* is implied.

SUBJUNCTIVE

The subjunctive is found in the present, aorist, and perfect tenses. It has no future, but the basic idea of the subjunctive is future. The tenses of the subjunctive have no time value, but express *aspect*. The present is used for an action going on, the aorist for a single action, the perfect for a completed action or a present state. The most commonly used tenses of the subjunctive are the present and the aorist. The subjunctive, having no time value, is never augmented.

Forms: Present, Aorist, Perfect

Formation of the Subjunctive

The subjunctive is formed by lengthening the thematic vowel. The indicative has o/ϵ , the subjunctive ω/η :

	Singular			Plural		
	1st	2nd	3rd	1st	2nd	3rd
Act. Ind.	-ω	-εις	-ει	-ομεν	-ετε	-ουσι
Act. Subj.	-ω	-ης	-η	-ομεν	-ητε	-οσι
Mid. Ind.	-ομαι	-ει	-εται	-ομεθα	-εσθε	-ονται
Mid. Subj.	-ομαι	-η	-ηται	-ομεθα	-ησθε	-ωνται

Primary endings are always used for the subjunctive, which refers to the future and is associated with primary tenses. Even the aorist subjunctive uses primary endings. Most athematic verbs, by analogy with ω verbs, also use these endings with the long thematic vowel. Contract verbs follow their rules for contraction. The perfect subjunctive usually consists of the perfect participle and the subjunctive of εἰμί.

Subjunctive Forms of εἰμί

Singular		Plural
ῶ	1st	ῶμεν
ῆς	2nd	ῆτε
ῆ	3rd	ῶσι

Each tense of the subjunctive, optative, etc. is formed from the corresponding tense stem (from the appropriate principal part).

Subjunctive forms of λύω

		Present	Aorist	Perfect			
Active	Sg.	1st	λύω	λύσω	λελυκώς	ῶ	
		2nd	λύης	λύσης	λελυκώς	ῆς	
		3rd	λύη	λύση	λελυκώς	ῆ	
	Pl.	1st	λύωμεν	λύσωμεν	λελυκότες	ῶμεν	
		2nd	λύητε	λύσητε	λελυκότες	ῆτε	
		3rd	λύωσι	λύσωσι	λελυκότες	ῶσι	
Middle	Sg.	1st	λύωμαι	λύσωμαι	λελυμένος	ῶ	
		2nd	λύη	λύση	λελυμένος	ῆς	
		3rd	λύηται	λύσηται	λελυμένος	ῆ	
	Pl.	1st	λύώμεθα	λύσώμεθα	λελυμένοι	ῶμεν	
		2nd	λύησθε	λύσησθε	λελυμένοι	ῆτε	
		3rd	λύονται	λύσονται	λελυμένοι	ῶσι	
					Passive		
					Aorist		
					Sg.	1st	λυθῶ
						2nd	λυθῆς
						3rd	λυθῆ
					Pl.	1st	λυθῶμεν
						2nd	λυθῆτε
						3rd	λυθῶσι

Note that in the compound forms the participle must agree with the subject of the verb in number and gender so that if the subject is feminine or neuter *λελυκυῖα ᾧ, ἥς, ἧ* or *λελυκὸς ἧ* is used. For the perfect active subjunctive there is another set of forms: *λελύκω, λελύκης, λελύκη, λελύκωμεν, λελύκητε, λελύκωσι*, which is less common than the periphrastic form given above.

The aorist passive is inflected as a contract verb. The short form of the aorist passive stem in *θε-* (or *ε-*) is used for the subjunctive (and the optative); the *ε-* is then absorbed before the long vowel of the endings.

2nd Aorist Subjunctive of *λείπω*: ἔλιπον, aor. stem, λιπ-

Active Singular	Plural		Middle Singular	Plural
λίπω	λίπομεν	1st	λίπομαι	λιπόμεθα
λίπης	λίπητε	2nd	λίπη	λίπησθε
λίπη	λίπωσι	3rd	λίπηται	λίπωνται

Present Subjunctive of Contract Verbs

Review of Contractions Used for Subjunctive

- αω: α + ο-sound becomes ω. α + ε-sound becomes α.
- εω: ε is absorbed before a long vowel.
- οω: ο + η or ω contracts to ω. ο + any ι-diphthong yields οι.

		-αω	-εω	-οω
Active	Sg. 1st	νικῶ	φιλῶ	δηλῶ
	2nd	νικᾶς	φιλῆς	δηλοῖς
	3rd	νικᾷ	φιλῆ	δηλοῖ
	Pl. 1st	νικῶμεν	φιλῶμεν	δηλῶμεν
	2nd	νικᾶτε	φιλῆτε	δηλῶτε
	3rd	νικῶσι	φιλῶσι	δηλῶσι
Middle-Passive	Sg. 1st	νικῶμαι	φιλῶμαι	δηλῶμαι
	2nd	νικᾶ	φιλῆ	δηλοῖ
	3rd	νικᾶται	φιλῆται	δηλῶται
	Pl. 1st	νικῶμεθα	φιλῶμεθα	δηλῶμεθα
	2nd	νικᾶσθε	φιλῆσθε	δηλῶσθε
	3rd	νικῶνται	φιλῶνται	δηλῶνται

Subjunctive of -μι Verbs

		-νυμι verbs			
		Active		Middle-Passive	
	Singular	Plural		Singular	Plural
	δεικνύω	δεικνύομεν	1st	δεικνύομαι	δεικνυόμεθα
	δεικνύης	δεικνύητε	2nd	δεικνύῃ	δεικνύησθε
	δεικνύῃ	δεικνύωσι	3rd	δεικνύηται	δεικνύονται

Reduplicating verbs

		Active							
		ἴσθημι		τίθημι		ἵημι		δίδωμι	
		Pres.	Aor.	Pres.	Aor.	Pres.	Aor.	Pres.	Aor.
Sg.	1st	ἴστώ	στώ	τιθῶ	θῶ	ἰῶ	-ῶ	διδῶ	δῶ
	2nd	ἴσθῆς	σθῆς	τιθῆς	θῆς	ἰῆς	-ῆς	διδῶς	δῶς
	3rd	ἴσθῆ	σθῆ	τιθῆ	θῆ	ἰῆ	-ῆ	διδῶ	δῶ
Pl.	1st	ἴστώμεν	στώμεν	τιθῶμεν	θῶμεν	ἰῶμεν	-ῶμεν	διδῶμεν	δῶμεν
	2nd	ἴσθῆτε	σθῆτε	τιθῆτε	θῆτε	ἰῆτε	-ῆτε	διδῶτε	δῶτε
	3rd	ἴστώσι	στώσι	τιθῶσι	θῶσι	ἰῶσι	-ῶσι	διδῶσι	δῶσι

		Middle/Middle-Passive						
		*ἴσθημι	τίθημι		ἵημι		δίδωμι	
		Pres.	Pres.	Aor.	Pres.	Aor.	Pres.	Aor.
Sg.	1st	ἴσθῶμαι	τιθῶμαι	θῶμαι	ἰῶμαι	-ῶμαι	διδῶμαι	δῶμαι
	2nd	ἴσθῆ	τιθῆ	θῆ	ἰῆ	-ῆ	διδῶ	δῶ
	3rd	ἴσθῆται	τιθῆται	θῆται	ἰῆται	-ῆται	διδῶται	δῶται
Pl.	1st	ἴστώμεθα	τιθώμεθα	θώμεθα	ἰώμεθα	-ώμεθα	διδώμεθα	δώμεθα
	2nd	ἴσθῆσθε	τιθῆσθε	θῆσθε	ἰῆσθε	-ῆσθε	διδῶσθε	δῶσθε
	3rd	ἴσθῶνται	τιθῶνται	θῶνται	ἰῶνται	-ῶνται	διδῶνται	δῶνται

*There is no second aorist middle of ἴσθημι.

Review of the Subjunctive Forms

Characteristics of the Subjunctive:

1. Long thematic vowel
2. Primary endings

Nearly all the subjunctive forms have the same set of endings, the primary endings with the long form of the thematic vowel. Even the -μι verbs are for the most part inflected in the same way as the others and are accented like the ε-contracts (the stem vowel contracting with the long thematic vowel). The exceptions are (1) α-contracts whose sub-

subjunctive and indicative are identical; (2) o-contracts, which have -ω- except where there is an ι-subscript in the ending (in which case they have -οι-); and (3) the -μι verb δίδωμι, which has -ω throughout the present and aorist subjunctive (-ω supersedes any other vowel).

Some Uses of the Subjunctive

The subjunctive in general refers to the future. Among its uses are exhortations, commands, expressions of purpose, and conditions. In most of these uses, the idea of futurity can still be seen: a command refers to the future, a purpose is future relative to another action. In conditions, the subjunctive refers either directly to the future, or to an indefinite time (it is never strictly present).

Independent Uses of the Subjunctive

The three most common uses of the subjunctive in the main clause are:

1. Hortatory

The first person (usually plural) of the subjunctive is used in exhortations. The negative is μή.

ἴδωμεν	<i>Let us (Let's) see!</i>
μὴ ταῦτα ποιῶμεν	<i>Let us not do these things!</i>

2. Prohibitive

A negative command is expressed by the aorist subjunctive in the second person with μή (or by the present imperative with μή; XIV).

μὴ ποιήσης τοῦτο	<i>Do not do that!</i>
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3. Deliberative

The first person of the subjunctive is used in questions in which a person asks himself/herself what he/she is to do. The negative is μή.

τί εἶπω;	<i>What am I to say?</i>
ταῦτα ποιῶμεν;	<i>Are we to do these things?</i>

The Subjunctive in Conditions

1. Future More Vivid Conditions

When a hypothetical future case is stated distinctly and vividly (that is, as likely to occur) the subjunctive is used with *ἐάν* (also spelled *ἄν* or *ἦν*) in the protasis, the conditional (or if) clause, and the future indicative (or its equivalent) is used in the apodosis, the conclusion (or then) clause. The negative in the protasis is *μή*, in the apodosis, *οὐ*.

Protasis: <i>ἐάν</i> + subjunctive	Apodosis: future indicative
<i>ἐὼν εἴπῃ τι, αὐτοῦ ἀκουσόμεθα.</i>	<i>If he says anything, we will hear him.</i>
<i>ἐὼν μὴ ἔλθῃ, ταῦτα οὐ ποιήσομεν.</i>	<i>If he does not come, we shall not do these things.</i>

2. Present General Conditions

This type refers to a customary or repeated action or to a general truth. The time is indefinite.

Protasis: <i>ἐάν</i> + subjunctive	Apodosis: present indicative
<i>ἐὼν ἔλθῃ τις, ταῦτα ποιοῦμεν.</i>	<i>If (ever) anyone comes, we (always) do these things.</i>
<i>ἐὼν εἴπῃς τι, οὐκ ἀκούομεν.</i>	<i>If (ever) you say anything, we do not listen.</i>

Relative Conditions

Conditions may also be expressed with a relative pronoun (*who*, etc.) or a relative adverb (*when*, etc.). The subjunctive relative conditions follow the patterns for their simple counterparts.

1. Future (More Vivid)

Protasis: relative word + <i>ἄν</i> + subj.	Apodosis: future indicative
<i>ὅταν ἔλθῃ ταῦτα ποιήσομεν.</i> (<i>ὅταν</i> = <i>ὅτε</i> + <i>ἄν</i>)	<i>When he comes, we will do these things.</i>

2. Present General

Protasis: relative word + <i>ἄν</i> + subj.	Apodosis: present indicative
<i>ὅταν τις ἔλθῃ, ταῦτα ποιοῦμεν.</i>	<i>Whenever anyone comes, we do these things.</i>

Other uses of the subjunctive will be treated in the final section of this lesson.

Exercise A

1. Form and conjugate the following subjunctives.
 1. Present active and middle of δοκέω
 2. Aorist active, middle, and passive of τίθημι
 3. All the subjunctive forms of παιδεύω

2. Fill in the subjunctive forms of the synopses given in Lessons IX, X, XI, and XII.

3. Parse the following forms.

1. εἶπω	8. ἔλωμαι	15. βάλωμαι
2. δοκῶμεν	9. γράψωμεν	16. βουλευέσης
3. ἔλθωσι	10. τεθνηκότες ὄσι	17. γένηται
4. τιμῶνται	11. διδῶς	18. ἀποθνήσκη
5. ἀξιῶσθε	12. λίπωσι	19. ἀγάγωσι
6. θῶ	13. ἔρχη	20. κληθῆς
7. παυθῆτε	14. δεικνύης	

4. Read / Translate the following sentences.
 1. τί ποιῶμεν;
 2. ἀλλήλας ἀγαπῶμεν.
 3. μὴ τούτῳ πιστεύσητε.
 4. μηδὲν ποιήσης.
 5. ἐάν μοι ταῦτα διδῶς, φιλήσω σε.
 6. ἐάν τὴν πατρίδα προδῶτε, οὐδεὶς ὑμᾶς τιμήσει.
 7. τί βουλευόμεθα;
 8. τούτου τοῦ σοφοῦ ἀκούωμεν.
 9. μὴ θάψης τοῦτον τὸν νεκρόν. [νεκρός *corpse*]
 10. ἐάν ἀποθάνῃ ὁ ἀδελφός, βουλόμεθα αὐτὸν θάψαι.
 11. τὸν τοῦ ἀδελφοῦ νεκρὸν θαψώμεθα.
 12. μὴ τὸν μὲν τοῦ βασιλέως νόμον φοβώμεθα.
 13. τῷ δὲ τῶν θεῶν νόμῳ πειθώμεθα.
 14. ἐάν τὴν ἀλήθειαν μὴ λέγητε, οὐδεὶς ὑμῖν πιστεύει.
 15. ταύτην τὴν ἐσθλὴν ἀδελφὴν εἶναι κακὴν καὶ αἰσχρὰν μὴ νομίσητε.
 16. ἐάν ἀδικῶσιν, δίκην δώσουσιν.
 17. μηδὲν ψευδὲς εἶπης. μηδὲν αἰσχρὸν εἶπωμεν.
 18. ἐάν ἐκείνην τὴν χώραν λίπησιν, οὐ μενοῦμεν.
 19. ἐάν χρήματα σχῶμεν, εἰς τὰς νήσους κατὰ θάλασσαν ἐλευσόμεθα.
 20. ἐάν αὐτὸν ἴδω, ἀποφεύγω.
 21. ἐάν ζητῆς τι, εὐρήσεις.
 22. ὅταν οὖν ξένοι ἔλθωσιν, αὐτοὺς ἐκοῦσαι δεχόμεθα.
 23. εὐδαιμονέστεροί γε ἔσεσθε ἴν' ἂν ἄμεινον πράττητε. [ἴν' = ἴνα *where*]
 24. ὅταν γὰρ ἀκούσωσιν ἡμῶν ταῦτα λεγόντων, θαυμάζουσιν.
 25. ἅτινα ἂν μὴ φιλῶσι, ἀλλήλαις διδῶσιν.

Readings

1. βίον καλὸν ζῆς, ἂν γυναῖκα μὴ ἔχῃς.
—Menander
2. ἐὰν δ' ἔχομεν χρήμαθ', ἔξομεν φίλους.
—Menander
3. καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῆ.
—Ignatius
4. ἀλλ' ἴωμεν ἀγαθῇ τύχῃ . . .
—Plato, *Laws*
[ἴωμεν subjunctive of εἶμι (*will*) go.]
5. ἐὰν ᾗς φιλομαθῆς, ἔσει πολυμαθῆς.
—Isocrates
[φιλομαθῆς, -ές *fond of learning*. πολυμαθῆς, -ές *very learned*.]
6. οἷον ἰέρεια οὐκ εἶα τὸν υἱὸν δημηγορεῖν· ἐὰν μὲν γάρ, ἔφη, τὰ δίκαια λέγῃς, οἱ ἄνθρωποι σε μισήσουσι, ἐὰν δὲ τὰ ἄδικα, οἱ θεοί. δεῖ μὲν οὖν δημηγορεῖν· ἐὰν μὲν γάρ τὰ δίκαια λέγῃς, οἱ θεοί σε φιλήσουσιν, ἐὰν δὲ τὰ ἄδικα οἱ ἄνθρωποι.
—Aristotle, *Rhetoric*
[οἷον *for example*. ἰέρεια, -ας, ἡ *priestess*. εἶα *impf. of εἶαω*. δημηγορέω *be a public orator*.]
7. ἐὰν κακῶς μου τὴν γυναιχ' οὕτω λέγῃς, τὸν πατέρα καὶ σὲ τοὺς τε σοὺς ἐγὼ πλυνῶ.
—Menander
[πλύνω *wash, scrub*; slang: *drub, abuse*.]
8. νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός.
—Plato, *Protagoras*
9. εἶπωμεν ἢ σιγῶμεν;
—Euripides, *Ion*
10. ὡς οὐδὲν ἢ μάθησις, ἂν μὴ νοῦς παρῆ.
—Menander
[*ὡς *how*. μάθησις, -εως, ἡ *learning*.]
11. ὑπὲρ σεαυτοῦ μὴ φράσης ἐγκώμιον.
—Menander
[φράζω *speak*. ἐγκώμιον, -ου, τό *speech of praise, encomium*.]
12. γελᾷ δ' ὁ μῶρος, κἂν τι μὴ γέλοιοιεν ᾗ.
—Menander
[μῶρος, -α, -ον *stupid*; as a noun *fool*. γέλοιος, -α, -ον *funny, humorous*.]

13. ἃ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.
—Menander
[ψέγω *blame*. μιμώμαι *imitate*.]
14. ἦν ἐγγύς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν.
—Euripides, *Alcestis*
[*ἐγγύς (adv.) *near*.]
15. Ismene: ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρητον πόλει;
Antigone: τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἦν σὺ μὴ θέλῃς,
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.
—Sophocles, *Antigone*
[ἦ introduces a question. σφ' = σφε *him*. ἀπόρητος, -ον *forbidden*.]
16. ἀρετὴ δὲ κἄν θάνη τις οὐκ ἀπόλλυται.
—Euripides (fragment)
17. ὡς ἡδὺ κάλλος, ὅταν ἔχη νοῦν σώφρονα.
—Menander
18. ἐρωτηθεὶς τί περιγίνεται κέρδος τοῖς ψευδομένοις, 'ὅταν,' ἔφη, 'λέγωμεν ἀληθῆ, μὴ πιστεύεσθαι.'
—Diogenes Laertius, on Aristotle
[περιγίνομαι (περιγίνομαι) *survive, result*.]
19. τὸ φρικωδέστατον οὖν τῶν κακῶν, ὁ θάνατος, οὐθὲν πρὸς ἡμᾶς, ἐπειδὴ περ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν· ὅταν δ' ὁ θάνατος παρῆ τοθ' ἡμεῖς οὐκ ἐσμέν.
—Diogenes Laertius, on Epicurus
[φρικώδης, -ες *awful, horrible*. οὐθὲν = οὐδέν. ἐπειδὴ περ *since really*. τοθ' = τότε.]
20. ἀεὶ καλὸς πλοῦς ἔσθ' ὅταν φεύγῃς κακά.
—Sophocles, *Philoctetes*
[πλοῦς, ὁ *a sailing voyage*.]
21. μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον.
—Menander
22. πατρις γὰρ ἐστὶ πᾶσ' ἴν' ἂν πράττῃ τις εὖ.
—Greek proverb
[ἴνα (relative adv.) *where*.]
23. ὅταν γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει ὁ θεός· οὐ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ὑμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος· ὅταν δὲ ἴδωσιν ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν ἀλλ' ὅτι οὐδὲ τοὺς ἀγαπῶντας, καταγελοῦσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.
—Clement of Rome
[ὑπερβολή, -ῆς, ἡ *excess*. ἀγαθότης, -τητος, ἡ *goodness*. καταγελάω *laugh at* (+ gen.). βλασφημέω *blaspheme, revile*.]

φάγωμεν καὶ πίωμεν· αὔριον γὰρ
ἀποθνήσκομεν.

Let us eat and drink; for tomorrow we die.

—Paul, *I Corinthians*
(Supposedly quoting the
Doctrine of Epicurus)

OPTATIVE

The **optative** is found in the present, future, aorist, and perfect tenses. It is a somewhat vaguer mood than the subjunctive; some of its uses will be discussed below. The tenses of the optative usually refer to aspect rather than time. There is, however, one exception to this generalization: namely in indirect statement (see below). The future optative is not common and is used only in indirect statement, to represent the future indicative.

The optative is *not* augmented.

There are two forms of the optative (i.e., two sets of endings).

1. The ι-type: used for -ω verbs, -νυμι verbs, and all middles (and generally in the plural of the active).
2. The -η-type: for the present of contract verbs (and liquid futures), for the present and aorist of -μι verbs (except -νυμι verbs), and for the aorist passive.

Thus one characteristic of the optative is the presence of ι. Another is that the optative has secondary endings and is often associated with past tenses.

Forms: Present, Future, Aorist, Perfect

I. ι-type

Present, Future, and Second Aorist

Formation: Tense stem + thematic vowel -ο- + ι + endings:

	Active		Middle-Passive
Sg.	οι -μι	1st	οι -μην
	οι -ς	2nd	οι -ο (< οισο)
	οι -	3rd	οι -το
Pl.	οι -μεν	1st	οι -μεθα
	οι -τε	2nd	οι -σθε
	οι -εν	3rd	οι -ντο

Present and future optative of λύω; second aorist of λείπω

		Present	Future	2nd Aorist
Active	Sg. 1st	λύοιμι	λύσοιμι	λίποιμι
	2nd	λύοις	λύσοις	λίποις
	3rd	λύοι	λύσοι	λίποι
	Pl. 1st	λύοιμεν	λύσοιμεν	λίποιμεν
	2nd	λύοιτε	λύσοιτε	λίποιτε
	3rd	λύοιεν	λύσοιεν	λίποιεν
Middle	Sg. 1st	λυοίμην	λυσοίμην	λιποίμην
	2nd	λύοιο	λύσοιο	λίποιο
	3rd	λύοιτο	λύσοιτο	λίποιτο
	Pl. 1st	λυοίμεθα	λυσοίμεθα	λιποίμεθα
	2nd	λύοισθε	λύσοισθε	λίποισθε
	3rd	λύοιντο	λύσοιντο	λίποιντο

First Aorist Optative

Formation: 1st aor. stem (in -α-) + ι + endings

Active		Middle		
Singular	Plural		Singular	Plural
λύσαιμι	λύσαιμεν	1st	λυσάιμην	λυσάιμεθα
λύσαις (λύσειας)	λύσαιτε	2nd	λύσαιο	λύσαισθε
λύσαι (λύσειε)	λύσαιεν (λύσειαν)	3rd	λύσαιτο	λύσαιντο

The forms given in parentheses are the more common ones in prose, and it is recommended that you learn to recognize them.

Note that the -οι and -αι of the optative third person singular (as in λύοι, λύσοι, λίποι, and λύσαι) are considered long for the purposes of accent.

The present optative of δείκνυμι is formed by adding the endings in -οι to the stem δεικνυ-: δεικνύοιμι, δεικνύοις, etc.

II. The ιη-type

Formation: Singular, stem + ιη + endings; plural, stem + ι or ιη + endings

Singular	Plural		
-ιη-ν	1st	-ι-μεν	or -ιη-μεν
-ιη-ς	2nd	-ι-τε	or -ιη-τε
-ιη-	3rd	-ι-εν	or -ιη-σαν

The ιη endings are used in the singular, but are seldom found in the plural. The ι type is used throughout the middle.

Present Optative of εἰμί

Singular		Plural	
εἶην	1st	εἶμεν	or εἶημεν
εἶης	2nd	εἶτε	or εἶητε
εἶη	3rd	εἶεν	or εἶησαν

The **perfect optative** is formed by using the perfect participle (active or middle) with the optative of εἰμί: λελυκώς εἶην (active), λελυμένος εἶην (middle-passive).

Present Optative of Contract Verbs and Liquid Futures

The thematic vowel *o*, joined with *ιη* (or *ι*), contracts with the stem vowel:

$\alpha + \text{οι}(\eta) \rightarrow \varphi(\eta)$	}	These two types have the same form in the optative, though it results from different contractions.
$\epsilon + \text{οι}(\eta) \rightarrow \text{οι}(\eta)$		
$\omicron + \text{οι}(\eta) \rightarrow \text{οι}(\eta)$		

Examples:

		νικάω	φιλέω	δηλόω	
Active	Sg.	1	νικῶην	φιλοῖην	δηλοῖην
		2	νικῶης	φιλοῖης	δηλοῖης
		3	νικῶη	φιλοῖη	δηλοῖη
	Pl.	1	νικῶμεν (νικῶημεν)	φιλοῖμεν (φιλοῖημεν)	δηλοῖμεν (δηλοῖημεν)
		2	νικῶτε (νικῶητε)	φιλοῖτε (φιλοῖητε)	δηλοῖτε (δηλοῖητε)
		3	νικῶεν (νικῶησαν)	φιλοῖεν (φιλοῖησαν)	δηλοῖεν (δηλοῖησαν)
Middle-Passive	Sg.	1	νικῶμην	φιλοῖμην	δηλοῖμην
		2	νικῶο	φιλοῖο	δηλοῖο
		3	νικῶτο	φιλοῖτο	δηλοῖτο
	Pl.	1	νικῶμεθα	φιλοῖμεθα	δηλοῖμεθα
		2	νικῶσθε	φιλοῖσθε	δηλοῖσθε
		3	νικῶντο	φιλοῖντο	δηλοῖντο

The liquid futures follow the paradigm for φιλέω in the optative.

Monosyllabic stem verbs like πλέω, δέω, which contract only before ε or ει, show the ι-type optative: πλέοιμι, πλέοις, πλέοι, etc.

The Present and Aorist Optative of -μι Verbs

-μι verbs use the short form of the stem before ι of the optative. The vowel before the ι depends on the stem vowel of the verb.

ἴστημι

		Present	Aorist
Active	Sg. 1st	ἵσταίνην	σταίνην
	2nd	ἵσταίης	σταίης
	3rd	ἵσταίη	σταίη
	Pl. 1st	ἵσταῖμεν (ἵσταίημεν)	σταῖμεν (σταίημεν)
	2nd	ἵσταῖτε (ἵσταίητε)	σταῖτε (σταίητε)
	3rd	ἵσταῖεν (ἵσταίησαν)	σταῖεν (σταίησαν)
Middle-Passive	Sg. 1st	ἵσταίμην	
	2nd	ἵσταῖο	
	3rd	ἵσταῖτο	
	Pl. 1st	ἵσταίμεθα	
	2nd	ἵσταῖσθε	
	3rd	ἵσταῖντο	

Other -μι verbs

	δίδωμι		τίθημι		ἵημι	
	Active	Middle	Active	Middle	Active	Middle
Pres.	δίδοιην	διδόιμην	τιθείην	τιθείμην	ιείην	ιείμην
Aor.	δοίην	δοίμην	θείην	θείμην	-εῖην	-εῖμην

For full conjugation of these and other verbs, see Appendix I.

The Aorist Passive Optative

Formation: Stem + θε + ιη + endings

Singular		Plural	
λυθείην	1st	λυθεῖμεν (λυθείημεν)	
λυθείης	2nd	λυθεῖτε (λυθείητε)	
λυθείη	3rd	λυθεῖεν (λυθείησαν)	

The Future Passive Optative

Formation: Stem + $\theta\eta$ + $\sigma\omicron$ + ι -type endings in the middle

Singular		Plural
λυθησοίμην	1st	λυθησοίμεθα
λυθήσοιο	2nd	λυθήσοισθε
λυθήσοιτο	3rd	λυθήσοιντο

Some Uses of the Optative

The Optative in Independent Clauses

1. The Potential Optative

The optative with $\acute{\alpha}\nu$ expresses a future possibility. This use corresponds to the English potential forms using such auxiliaries as *may, can, might, could, would*.

ἔλθοι ἄν. *He may/might/could/would come.*

The negative used with the potential optative is $\omicron\upsilon$.

2. Optative of Wish

The Optative Optative: the name *optative* is derived from the Latin “opto,” *wish*. A future wish is expressed by the optative; εἴθε or εἰ γάρ, *if only, would that* may be used with this construction. The negative is μή.

ἔλθοι. εἴθε ἔλθοι. *May he/she come!*

μὴ ἔλθοι. εἴθε μὴ ἔλθοι. *May he/she not come!*

Wishes that refer to the past are expressed by the secondary tenses of the indicative (imperfect or aorist) with εἴθε or εἰ γάρ (which cannot be omitted). The negative is μή.

εἴθε ἦρχετο. *If only he were coming!*

εἴθε ἦλθεν. *If only he had come!*

Conditions: Past General, Future Less Vivid

1. Past General Conditions

For a customary or repeated action, or for a general truth *in past time*, use εἰ with the optative in the protasis and (usually) the imperfect indicative in the apodosis.

Protasis: εἰ + optative	Apodosis: imperfect indicative
εἰ ἔλθοι τις, ταῦτα ἐποιούμεν.	<i>If (ever) anyone came, we (always) did/used to do/would do these things.</i>

A relative word may be substituted for εἰ:

ὅτε ἔλθοι τις, ταῦτα ἐποιούμεν.	<i>Whenever anyone came, we did these things.</i>
---------------------------------	---

2. Future Less Vivid Conditions

When the future condition is stated less distinctly (that is, as less likely to occur) the optative is used in both clauses. Compare this with the English **should-would** condition: *If I should go (or if I went, were to go), I would do these things.*

Protasis: εἰ + optative	Apodosis: optative + ἄν (cf. potential opt.)
εἰ ἔλθοιμι, ταῦτα ἄν ποιήσαιμι.	<i>If I should come, I would do these things.</i>

This can also be expressed as a relative condition:

ὅτε ἔλθοιμι, ταῦτα ἄν ποιήσαιμι.	<i>Whenever I should come, I would do these things.</i>
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Exercise B

- Give all the optative forms of παύω: pres. act. and m.-p.; fut. act., mid., and pass.; aor. act., mid., and pass.; perf. act and m.-p.
 - Give present optative of τιμάω and ποιέω.
 - Give present and aorist optative of ἀποδίδωμι, ἀφίστημι, ἀνατίθημι.
- Fill in the optative forms in the synopses given in Lessons IX, X, XI, and XII.

3. Parse.

- | | | |
|---------------|------------------|------------------|
| 1. γένοιτο | 8. γένοιο | 15. βουλεύσαιντο |
| 2. βάλομι | 9. ἀγαπῶμεν | 16. τεθήσοιο |
| 3. τιθείην | 10. ἀποκτείναμεν | 17. πέμψοις |
| 4. τιμήσειαν | 11. δοῖεν | 18. λειφθεῖεν |
| 5. λαμβάνοιτε | 12. δοκοίης | 19. ἀκουσοίμην |
| 6. ζῶην | 13. εἶησαν | 20. βουληθείη |
| 7. λάβοιεν | 14. βάλλοισθε | |

4. Translate.

1. πάντες τήνδε τὴν γυναῖκα ἂν τιμήσειαν.
2. εἰ γὰρ νικῶμεν.
3. μὴ γένοιτο.
4. εἶποι ἂν τις τάδε.
5. καλῶς ἔχετε.
6. οὐκ ἂν εἶη ἄλογον εἰ τούτῳ τῷ ἀνδρὶ πιστεύοιτε;
7. τίς ἂν ὑμῖν πείθοιτο;
8. εἴ τις ψευδῆ εἶποι, οὐκ ἐπιστεύετο.
9. ὑμῖν βίον μακρὸν καὶ εὐτυχῆ θεοὶ δοῖεν.
10. αἰσχροὺν γὰρ ἂν εἶη εἰ ταῦτα ποιήσαμεν.
11. εἰρήνην ἄγοιτε ἀεὶ.
12. ἡδέως ἂν μάθομι καὶ ἡδέως διδάσκομι.
13. ἡδέως ἂν σε ἴδομι.
14. τί ἂν ἔχειν βούλοιο;
15. εἴ τι ποιεῖν δύναιντο, ἐποιοῦν.
16. τί ἂν εἶη ἡ ἀρετή;
17. εἰ αὐτὸν ἴδοιμεν, ἀπηρχόμεθα.
18. εἰ γὰρ καλὸς κάγαθός γένοιο.
19. οὐ ταῦτα ποιοίην ἂν.
20. εἰ γὰρ μοι χρήματα πολλὰ εἶη.

Readings

1. A Prayer to Pan

ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῆδε θεοί, δοίητέ μοι καλῶ γενέσθαι τᾶνδοθεν· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναί μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν· τὸ δὲ χρυσοῦ πλήθος εἶη μοι ὅσον μήτε φέρειν μήτε ἄγειν δύναιτο ἄλλος ἢ ὁ σάφρων.

—Plato, *Phaedrus*

[ἔνδοθεν (from) *within*. ἔξωθεν (from) *without*. ἐντός *inside*. πλήθος *amount*. *ὅσος, -η, -ον *as great as, as much as; pl. as many as.*]

2. ὦ παῖ, γένοιο πατρός εὐτυχέστερος.

—Sophocles, *Ajax*

3. εἶθε φίλος ἡμῖν γένοιο.

—Xenophon

4. ἄτοπον γὰρ ἂν εἴη εἰ τις φαίη φιλεῖν τὸν Δία.
—Aristotle, *Magna Moralia*
[ἄτοπος, -ον *strange*. φαίη pres. opt. of φημί.]
5. ἀρετὴ ἂν εἴη κάλλος ψυχῆς.
—Plato, *Republic*
6. δοῦλοι γὰρ ἂν καὶ δεσπότες οὐκ ἂν ποτε γένοιτο φίλοι.
—Plato, *Laws*
7. εἰ μὴ ἔστι ζῶον ὁ ἄνθρωπος, λίθος ἂν εἴη ἢ ξύλον. οὐκ ἔστι δὲ λίθος ἢ ξύλον ἔμψυχον γὰρ ἔστι καὶ ἐξ αὐτοῦ κινεῖται· ζῶον ἄρα ἔστιν.
—Diogenes Laertius, on Plato
[Animal, vegetable, or mineral? ξύλον, -ου, τό *wood*. ἔμψυχος, -ον *animate*. κινέω *set in motion*; mid. *move*. ἄρα *therefore*.]
8. καὶ μὴν καὶ τὸ πᾶν ἀεὶ τοιοῦτον ἦν οἷον νῦν ἔστι, καὶ ἀεὶ τοιοῦτον ἔσται. οὐθέν γάρ ἐστιν εἰς ὃ μεταβαλεῖ. παρὰ γὰρ τὸ πᾶν οὐθέν ἐστιν, ὃ ἂν εἰσελθὸν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιο.
—Diogenes Laertius, quoting Epicurus
[καὶ μὴν καὶ *and truly also*. τοιοῦτον . . . οἷον *such . . . as*. οὐθέν = οὐδέν.]
9. ἔπειτα εἰ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ἢ τὸ καθόλου βίαιόν τι πάσχοντα μὴ ῥύσαιτο δυνατὸς ὢν, θανάτῳ περιπεσεῖν ὀφείλεν.
—Diodorus Siculus
[A law of the Egyptians. φονεύω *murder*. καθόλου (adv.) *in general*. βίαιος, -α, -ον *violent*. ῥύομαι *rescue, protect*. περιπεσεῖν aor. inf. of περιπίπτω *meet with* (+ dat.). ὀφείλω *owe, be obliged*.]
10. εἰ δέ γ' ἔστιν ἐπιστήμη τις ἢ ἀρετὴ, δῆλον ὅτι διδασκτὸν ἂν εἴη.
—Plato, *Meno*
[*δῆλον ὅτι *it is clear that*. διδασκτός, -όν *taught, teachable*.]
11. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.
—Aeschylus, *Seven against Thebes*
12. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.
—Aeschylus, *Seven against Thebes*
[ἐκφύγοις < ἐκ + φεύγω.]
13. Prometheus: νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
Hermes: εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς.
Prometheus: ὦμοι.
Hermes: ὦμοι; τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.
Prometheus: ἀλλ' ἐκδιδάσκει πανθ' ὃ γηράσκων χρόνος.
—Aeschylus, *Prometheus*
[νόσημα, -ατος, τό = νόσος. στυγέω *hate*. φορητός, -όν *bearable*. ὦμοι a cry of distress. τοῦπος = τὸ ἔπος. ἐκ + διδάσκω. γηράσκω *grow old*.]

14. ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν.
—Homer, *Iliad*
[**ἐκπέρσαι** aor. inf. of ἐκπέρθω *destroy utterly*. **Πριάμοιο** = Πριάμου of Priam.]
15. οὐ πολλὴ ἂν ἀλογία εἶη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;
—Plato, *Phaedo*
[**ἀλογία**, -ας, ἡ *lack of reason, folly*. ***τοιοῦτος**, τοιαύτη, τοιοῦτον *such, of such a kind*.]
16. Creon: ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἄν ἐν ἡμέρᾳ γνοίης μιᾶ.
—Sophocles, *Oedipus Tyrannus*
[**ἀσφαλῶς** *firmly*. **γνοίης** aor. opt. of γινώσκω.]
17. Watchman: τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας
βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ
μαθοῦσιν αὐδῶ κοῦ μαθοῦσι λήθομαι.
—Aeschylus, *Agamemnon*
[**βοῦς**, βοός, ὁ / ἡ *bull, cow, ox*. **φθογγή**, -ῆς, ἡ *voice*. **σαφής**, -ές *clear*. **αὐδάω** *speak*.
κοῦ = καὶ οὐ. **λήθομαι** = ἐπιλάνθανομαι *forget*.]
18. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ
μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος
οὔτε Ἄνυτος· οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνوني ἀνδρὶ
ὑπὸ χεῖρονος βλάπτεσθαι. ἀποκτείνειε μεντᾶν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν·
ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τις που μεγάλα κακά, ἐγὼ δ' οὐκ
οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὗτος νυνὶ ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν
ἀποκτείνουσι.
—Plato, *Apology*
[**ἴστε** imperative of οἶδα *be assured*. **θεμιτός**, -όν *lawful, in the scheme of things*.
μεντᾶν = μέντοι ἂν. **ἐξελάσειεν** aor. opt. of ἐξ-ελαύνω. **ἀτιμώω** *dishonor, de-*
prive of civic rights. **ἀποκτείνουμι** = ἀποκτείνω.]

SEQUENCE OF MOODS AND DEPENDENT CLAUSES

Sequence of Moods

In certain types of subordinate clauses, either the subjunctive or the optative may be used. Which mood is to be used depends upon the tense of the verb

in the main clause. The subjunctive, you will remember, has primary endings and is associated with primary tenses of the indicative. The optative has secondary endings and is used, as a rule, with secondary tenses of the indicative.

Primary Tenses	Secondary Tenses
present	imperfect
future	aorist
perfect, future perfect	pluperfect
subjunctive (all tenses)	optative (all tenses)

Some examples:

1. Purpose Clauses

Purpose clauses express the purpose of the action of the verb. They take the subjunctive if the tense of the main verb is primary, the optative if it is secondary. *ἵνα* or *ὅπως* (*in order that / that*) is used in this construction. The negative is *μή*.

ἐρχόμεθα ἵνα ταῦτα ποιῶμεν/ποιήσωμεν.
We are coming so that we may do these things.

ἤλθομεν, ἵνα ταῦτα ποιοῖμεν/ποιήσαιμεν.
We went so that we might do these things.

2. Object Clauses with *μή* after verbs of fearing

After verbs of fearing, *μή* introduces a construction in which the subjunctive is used if the main verb is in a primary tense, the optative if it is secondary. *μή* in this type of clause means *that, lest*. The negative is *μή οὐ*.

φοβούμεθα μή αὐτὸν ἴδωμεν. *We fear that we may see him.*

φοβούμεθα μή οὐκ αὐτὴν ἴδωμεν. *We fear that we may not see him.*

ἐφοβούμεθα μή οὐκ αὐτὸν ἴδοιμεν. *We feared that we might not see him.*

The Optative in Indirect Statement after *ὅτι* or *ὥς*

After secondary tenses (of the verb of saying), a tense of the optative is usually substituted for the same tense of the indicative after *ὅτι* or *ὥς* in indirect statement. The indicative may be retained for a vivid recreation of the tense of the original. This construction is the only common use of the future optative, which is used as a substitute for the future indicative.

Examples:

εἶπεν ὅτι ταῦτα ποιεῖ./ εἶπεν ὅτι ταῦτα ποιοίη.
He said that *he was doing these things*. (ταῦτα ποιῶ)

εἶπεν ὅτι ταῦτα ποιήσει./ εἶπεν ὅτι ταῦτα ποιήσοι.
He said that *he would do these things*. (ταῦτα ποιήσω)

εἶπεν ὅτι ταῦτα ἐποίησεν./ εἶπεν ὅτι ταῦτα ποιήσαι/ποιήσειεν.
He said that *he did/had done these things*. (ταῦτα ἐποίησα)

εἶπεν ὅτι ταῦτα πεποίηκεν./ εἶπεν ὅτι ταῦτα πεποιοηκώς εἶη.
He said that *he had done these things*. (ταῦτα πεποίηκα)

Exercise C

1. Write in Greek.

1. Oh, may that wicked man not come!
2. Let us go so that we may see the philosopher. [wise man/ wise woman]
3. I would like to see her. [I would gladly . . .]
4. If you should leave this place, you would not see them.
5. If you leave this place, you will not see them.
6. It would be difficult to know all things well.
7. We went to the philosopher's house in order that we might learn many fine things.
8. A wise and just man would not say the things which you are saying.
9. If (ever) a man speaks the truth, he is (always) believed by good men.
10. We wrote letters to our absent friends so that we might tell them that these things had taken place.
11. She said that she would write. (Two forms)
12. We feared that something bad might happen.

Readings

1. καὶ ὃς εἶπεν· ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἠνάγκασέ με πάντα τὰ Ὅμηρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα ὄλην καὶ Ὀδύσειαν ἀπὸ στόματος εἰπεῖν.'

—Xenophon, *Symposium*

[ὃς εἶπεν *he said*. ἐπιμελέομαι *take care of, pay attention to*. ἀναγκάζω *compel*. ἀπὸ στόματος *from the mouth, by heart*.]

2. πρὸς τὸ φλυαροῦν μειράκιον, 'διὰ τοῦτο,' εἶπε, 'δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείονα μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.'

—Diogenes Laertius, on Zeno

[φλυαρέω *babble, talk nonsense*. μειράκιον, -ου, τό *adolescent, teenager*. οὖς, ὠτός, τό *ear*.]

3. Deianeira: ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ.

—Sophocles, *Trachinian Women*

[πόσις (no gen.), ὁ *husband, spouse*.]

4. λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παίδων ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς. τί δέ εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν; ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον θρέψονται καὶ παιδεύονται, μὴ ξυνόντος σοῦ αὐτοῖς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἔαν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἔαν δὲ εἰς Ἄϊδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται;

—Plato, *Crito*

[The laws (νόμοι) speak to Socrates. ποῦ *where?* ἀλλὰ δὴ *oh, but*. ἔνεκα (with a preceding gen.) *for the sake of*. ἐκθρέψῃς < ἐκτρέφω: τρέφω, θρέψω, ἔθρεψα *rear, bring up*. Θετταλία, -ας, ἡ *Thessaly*. ἀπολαύσω *enjoy, profit*. αὐτοῦ *here*. θρέψονται καὶ παιδεύονται *future middles used in a passive sense*. ἐπιμελέομαι (+ gen.) *take care of*. ἐπιτήδειος, -ου, ὁ *close friend*. εἰς Ἄϊδου *to (the house of) Hades*. ἀποδημέω *go abroad*.]

5. ἡρώτησέ τις αὐτὸν εἰ λήθοι θεοὺς ἀνθρώπος ἀδικῶν· ‘ἀλλ’ οὐδὲ διανοούμενος,’ ἔφη.

—Diogenes Laertius, on Thales

[λήθω = *λανθάνω*.]

6. πρὸς τὸν πυθόμενον τί πρότερον γέγονοι, νύξ ἢ ἡμέρα, ‘ἡ νύξ,’ ἔφη, ‘μῆ ἡμέρα πρότερον.’

—Diogenes Laertius, on Thales

[πρότερον *earlier*.]

7. ἔλεγέ τε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵν’ ἐσθίοιεν· αὐτὸς δὲ ἐσθίοιεν ἵνα ζῶη.

—Diogenes Laertius, on Socrates

[ἐσθίω *eat*.]

ὑμεῖς μὲν οὐχ ὁράτε, ἐγὼ δὲ ὁρῶ.

ἐλαύνομαι δὲ κούκέτ’ ἂν μείναιμι ἐγώ.

You do not see them, but I see them.

I am hounded and cannot stay any longer.

—Aeschylus, *Libation Bearers*

ΤΑ ΠΑΝΤΑ ΠΕΙ



Photo by L. J. Luschnig.

Heraclitus, one of the Ionian philosophers, was born in Ephesus, a major city on the west coast of what is now Turkey, and was in his prime toward the end of the 6th century B.C.E. His philosophy centers around the Logos, according to which all things happen, and for this reason he is credited with being the first of the Greek philosophers to concern himself with what is beyond the physical. He is ranked with Parmenides as one of the two most significant philosophers before Socrates.

Heraclitus believed in the unity of all things:

Frag. 50 οὐκ ἔμοῦ ἀλλὰ τοῦ λόγου ακούσαντας ὁμολογεῖν σοφόν ἔν πάντα εἶναι.

It is wise for those listening, not to me, but to the Logos to agree that all things are one.

And in the unity of opposites:

Frag. 60 ὁδὸς ἄνω κάτω μία καὶ ὡστή.

The road up and down is one and the same.

Frag. 67 ὁ θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος, πόλεμος εἰρήνη, κόρος λιμός. . . .

God is day-night, winter-summer, war-peace, satiety-famine. . . .

Change is real and there is unending war (or strife) between opposites to maintain balance in the universe:

Frag. 53 πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς. . . .

War [strife] is the father of all and king of all.

On change and the river:

Frag. 218 (Plato, *Cratylus* 402a) λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, καὶ ποταμοῦ ῥοῆ ἀπεικάζων τὰ ὄντα λέγει ὡς δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης.

Somewhere Heraclitus says that everything is in motion and nothing stays put, and comparing existing things to the flow of a river he says that you cannot step into the same river twice.

The world is eternal fire:

Frag. 220 κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται· πῦρ ἀείζων, ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.

Neither god nor man created this world-order, but it was always, is, and will be: everlasting fire, kindling in measures and dying out in measures.

It is not easy to know:

Frag. 54 φύσις κρύπτεσθαι φιλεῖ.

Nature has a tendency to hide itself.

The Greek shop sign was photographed in the 1990s outside a boutique in Athens. Besides being a tribute to the great philosopher was it an invitation to passersby to come in and see what is new or an optimistic reference to the flow of merchandise? One wonders if the shop is still there.

LESSON XIV

Imperative Mood, Vocative Case

In this lesson you will learn how to address other people with the imperative mood and the vocative case. Among other useful things, you will learn to pray for rain.

IMPERATIVE

One last mood of the Greek verb remains to be studied, the **imperative**. Its meaning is simple enough: it gives a command or issues a prohibition. It is found in three tenses: present, aorist, and perfect. All commands refer to future time, and so, once more, the tenses of the imperative refer to aspect rather than time. The imperative is not augmented.

Present Imperative: *Do it: keep on doing, be doing!*

Aorist Imperative: *Do it (once)!*

Perfect Imperative: *Get it done!*

The perfect imperative expresses a command that is meant to be *decisive* or *permanent*. (It is very rare.)

The imperative is found in the second and third persons: (you) *do it; let him/her/it do it; let it be done*. There is no first person imperative, the hortatory subjunctive (*let's do it*) being used instead.

The negative used with the imperative is μή. But μή with the aorist subjunctive is used instead of the aorist imperative. That is to say, for a prohibition use:

μή + the present imperative or μή + the aorist subjunctive

The future indicative can also be used to express a command that is familiar in tone; the negative is οὐ. This is common in New Testament Greek (for commandments) but is also used in classical Greek.

Forms of the Imperative

	Act. and Pass.		Middle	
	Sg.*	Pl.	Sg.*	Pl.
2nd	-	-τε	-	-σθε
3rd	-τω	-των	-σθω	-σθων

*The 2nd sg. endings need to be memorized individually: -ε, -ου, -[σ]ον, -[σ]αι.

Imperatives of -ω verbs

			Present	1st Aorist	2nd Aorist	Perfect
Active	Sg.	2nd	λῦε	λῦσον	λίπε	λελυκώς ἴσθι (λέλυκε)
		3rd	λύετω	λυσάτω	λιπέτω	λελυκώς ἔστω (λελυκέτω)
	Pl.	2nd	λύετε	λύσατε	λίπετε	λελυκότες ἔσθε (λελύκετε)
		3rd	λύόντων	λυσάντων	λιπόντων	λελυκότες όντων
Middle	Sg.	2nd	λύου	λῦσαι	λιποῦ	λέλυσο
		3rd	λύεσθω	λυσάσθω	λιπέσθω	λελύσθω
	Pl.	2nd	λύεσθε	λύσασθε	λίπεσθε	λέλυσθε
		3rd	λύεσθων	λυσάσθων	λιπέσθων	λελύσθων
			Aorist			
Passive	Sg.	2nd			λύθητι	
		3rd			λυθήτω	
	Pl.	2nd			λύθητε	
		3rd			λυθέντων	

Note: the 2nd singular aorist active imperative of several common verbs has an accent shift: εἰπέ (εἶπον); ἰδέ (ὀράω); ἐλθέ (ἔρχομαι); λαβέ (λαμβάνω); εὔρέ (εὐρίσκω).

The periphrastic forms of the perfect active imperative are the ones in general use.

Imperatives of contract verbs follow the rules for contraction. The endings with thematic vowel, as given with the present of λύω, are the ones to be used to form the present imperative of contract verbs.

Present Imperative of Contract Verbs

		-αω		-εω		-οω	
		Active	Middle	Active	Middle	Active	Middle
Sg.	2nd	νικά	νικῶ	φίλει	φιλοῦ	δήλου	δηλοῦ
	3rd	νικάτω	νικάσθω	φιλείτω	φιλείσθω	δηλούτω	δηλούσθω
Pl.	2nd	νικᾶτε	νικᾶσθε	φιλεῖτε	φιλείσθε	δηλοῦτε	δηλούσθε
	3rd	νικόντων	νικάσθων	φιλούντων	φιλείσθων	δηλούντων	δηλούσθων

The Present Imperative of εἰμί

Singular		Plural	
ἴσθι	2nd	ἔσθε	
ἔστω	3rd	ἔστων or ὄντων	

Imperatives of -μι verbs

-νυμι Present Imperatives

		Active	Middle
Sg.	2nd	δείκνυ	δείκνυσο
	3rd	δεικνύτω	δεικνύσθω
Pl.	2nd	δείκνυτε	δείκνυσθε
	3rd	δεικνύντων	δεικνύσθων

Reduplicating -μι Present and 2nd Aorist Imperatives

			Present		2nd Aorist	
			Active	Middle	Active	Middle
ἴστημι	Sg.	2nd	ἴστη	ἴστασο	στήθι	
		3rd	ιστάτω	ιστάσθω	στήτω	
	Pl.	2nd	ἴστατε	ἴστασθε	στήτε	
		3rd	ιστάντων	ιστάσθων	σάντων	
δίδωμι	Sg.	2nd	δίδου	δίδοσο	δός	δοῦ
		3rd	διδότω	διδόσθω	δότω	δόσθω
	Pl.	2nd	δίδοτε	δίδοσθε	δότε	δόσθε
		3rd	διδόντων	διδόσθων	δόντων	δόσθων
τίθημι	Sg.	2nd	τίθει	τίθεσο	θές	θοῦ
		3rd	τιθέτω	τιθέσθω	θέτω	θέσθω
	Pl.	2nd	τίθετε	τίθεσθε	θέτε	θέσθε
		3rd	τιθέντων	τιθέσθων	θέντων	θέσθων

Notes on the imperative

The only forms of the imperative which will present any difficulty are the second person singular forms. The others are easily recognizable from their distinctive endings which are added with the thematic vowel in thematic tenses, or directly to the stem in non-thematic forms. The second plural of the present is identical to the second plural indicative, but in most instances the context will tell which is intended.

The second person singular. *Active and passive*: The original ending is -θι which is retained in some -μι verbs and in the aorist passive (where it changes to -τι after -θη-). The thematic tenses of -ω verbs (present and second aorist) have only the thematic vowel -ε as ending. The -εω verbs have -ει (ε-ε > ει), but the accent will be on the penult: δοκεῖ *seems*; δόκει *think!, seem!* The first aorist active has -οι. A mnemonic device for the first aorist imperative is ἐλέησον (as in Κύριε ἐλέησον, *Kyrie Eleison*, part of the Christian liturgy and a popular song). *Middle or m.-p.*: the ending is -σο. In the thematic tenses -σ- drops out: -εσο > -εο > -οι. The -μι verbs usually retain the -σ-. The first aorist has -σα.

An imperative (or hortatory subjunctive) may be strengthened by having ἄγε, φέρε, ἴθι (the present active second singular imperatives of ἄγω, φέρω, εἶμι *go*) precede it. They are translated *come!* or *come on!* and may be used with 2nd or 3rd person singular or plural.

VOCATIVE

The vocative case is used for direct address and in exclamations. In conversation, ὦ is added for politeness, but usually need not be translated.

The first declension -η or -α types, all neuters, and all plurals (of any declension) have vocatives like the nominative.

ὦ ἄνδρες Ἀθηναῖοι	<i>gentlemen of Athens!</i>
ὦ Μοῦσα	<i>Oh Muse!</i>
ὦ δόξα, δόξα	<i>Ah, reputation, reputation!</i>
ὦ Σώκρατες, ὦ Σωκρατίδιον	<i>Socrates, my dear (little) Socrates</i>
	—Aristophanes, <i>Clouds</i>

The first declension masculines in -ης or -ας have vocative singular in -α. (Those in -της have short -ᾶ: most others have long -ᾷ.)

ὦ πολῖτα (-ᾶ)	ὦ νεανία (-ᾷ)
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The second declension nouns in -ος have vocative in -ε.

ὦ ἄνθρωπε *sir!*

The third declension vocative singular presents some variety. It is sometimes the same as the nominative and sometimes the same as the base.

Most nouns ending in a mute (except those in -ιδ-), in a nasal, or a liquid (if accented on the ultima) have vocative like the nominative.

ὦ φύλαξ ὦ ποιμήν

Most others have vocative like the base:

ὦ δαίμον	(δαίμων)	
ὦ ἐλπί	(ἐλπίς)	(base ἐλπιδ-)
ὦ παῖ	(παῖς)	(base παιδ-)
ὦ πόλι	(πόλις)	(base πολι-)
ὦ Σώκρατες	(Σωκράτης)	
ὦ πάτερ	(πατήρ)	
ὦ ἄνερ	(άνήρ)	

VERBALS IN -τέος AND -τέον

Verbal adjectives ending in -τέος and -τέον are derived from verb stems. Most are formed from the aorist passive stem, omitting the -θη; but some are developed from the present stem.

ποιητέος	(ἐποιήθην)
ἀκουστέος	(ἤκούσθην)

They express necessity and are used with the dative of agent. The neuter is used as an impersonal.

ἐμοὶ ἀκουστέον	It is necessary for me to hear
ποιητέον	It must be done

Exercises

1. Fill in the imperative forms of the synopses given in Lessons IX, X, XI, and XII.
2. Form all the imperatives.
 1. παύω
 2. ὀράω
 3. ποιέω

Readings

1. ἢ λέγε τι σιγῆς κρείττον ἢ σιγὴν ἔχε.
—Menander
2. φέρε δὴ μοι ἀπόκριναι, ἔφη· ἔστιν ὅ τι ἐπίστασαι; πάνυ γε ἦν δ' ἐγώ, καὶ πολλά, σμικρά γε.
—Plato, *Euthydemus*
[The subject of **ἔφη** is Euthydemus; **ἐγώ** refers to Socrates. **ἦν δ' ἐγώ** *I said*. **σμικρός** = μικρός.]
3. ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· ἀλλ', ὦ Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαὶ σοι αὐταὶ γεγόνασιν; . . . λέγε οὖν ἡμῖν τί ἐστιν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων, καὶ γὰρ ὑμῖν πειράσομαι ἀποδείξαι, τί ποτ' ἔστιν τοῦτο ὃ ἐμοὶ πεποιήκε τό τε ὄνομα καὶ τὴν διαβολήν. ἀκούετε δὴ, καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν, εὐ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. ἐγὼ γὰρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα.
—Plato, *Apology*
[**ὑπολαμβάνω** *suppose, interpose*. ***πόθεν** (from) *where*. ***διαβολή**, -ῆς, ἡ *slander*. **αὐτοσχεδιάζω** *jump to conclusions*. **ταυτί** = an emphatic form of *ταῦτα*. ***πειράομαι** *try*. **παίζω** *play, joke, kid*. ***ἴστε** imperative of *οἶδα*. ***ἐρῶ** *I will tell*.]
4. ἄρκτου παρουσίας ἵχνη μὴ ζήτηι.
—Bacchylides
[**ἄρκτος**, -ου ὁ/ἡ *bear*. **ἵχνος**, -ους, τό *track, footprint*.]
5. Eteocles: μήτηρ, πάρεμι· τὴν χάριν δὲ σοὶ δίδους ἦλθον. τί χρὴ δρᾶν; ἀρχέτω δὲ τις λόγου.
—Euripides, *Phoenician Women*
6. πιστεύω γὰρ δίκαια εἶναι ἃ λέγω καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως.
—Plato, *Apology*
[**προσδοκάω** *expect, think*.]
7. φεῦγε, φεῦγε
κριθὴ σε διώκει.
—A charm to cure sties.
[Take nine barley-corns and prick the sty with each as you chant. **κριθὴ**, -ῆς, ἡ *barley*.]

8. ὕσον, ὕσον, ὦ φίλε Ζεῦ,
κατὰ τῆς ἀρούρας τῆς Ἀθηνῶν
καὶ κατὰ τῆς Πεδιῶν.
—Folk Song
[ὕσον aor. imperative of ὕει *it is raining*. ἀρούρα, -ας, ἡ *farmland*. Πεδιῶν *the plain (called The Plains) of Attica*.]
9. ὑπὸ παντὶ λίθῳ σκορπίον, ὦ ταῖρε, φυλάσσεο.
—Praxilla
[ταῖρε = ἐταῖρε. σκορπίος, ἡ *scorpion*. φυλάσσεο = φυλάττου.]
10. ἄλλ' εἰπέ πᾶν τάληθές.
—Sophocles, *Trachinian Women*
11. ἔστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον.
—Aristotle, *Rhetoric*
12. μέμνησο, μὴ φόβος σε νικάτω φρένας.
—Aeschylus, *Eumenides*
[*φόβος, -ου, ὁ *fear*. *φρήν, φρενός, ἡ *heart, mind; wits, senses*.]
13. καὶ βάδιζε μετ' εἰρήνης.
—Eusebius
[βαδίζω *go, walk*.]
14. ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν.
—Διδαχὴ (Teaching of the Twelve Apostles)
15. ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαί σοι, καὶ σὺ ἄλλῳ μὴ ποίει.
—Διδαχὴ
[The future can be used for a command that is personal in tone. *ὁ πλησίον (ῶν) *one's neighbor*.]
16. ὦ παῖδες Ἑλλήνων ἴτε
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρῶν ἔδη
θήκας τε προγόνων, νῦν ὑπὲρ πάντων ἀγῶν.
—Aeschylus, *Persians*
[ἴτε imperative of *εἶμι *go*. ἐλευθερόω *set free*. πατρῶος, -α, -ον *off/from one's father*. *ἔδος, -ους, τό *seat, abode*. θήκη, -ης, ἡ *grave*. πρόγονος, -ου, ὁ *ancestor*.]
17. σκόπει δέ με ἐξ ἑμαυτοῦ.
—Diogenes Laertius, quoting Bion
[*σκοπέω *look for*.]

18. ὦ ξεῖν', ἄγγελον Λακεδαμονίοις ὅτι τῆδε
 κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.
 —Simonides
 [In memory of the Spartans who died at Thermopylae. **ξεῖν'**= ξένε. **τῆδε** *here, in this place.* ***κείνων** = ἐκείνων. **ῥήμα**, -ατος, τό *word.*]
19. χάριτας δικαίας καὶ δίδου καὶ λάμβανε.
 —Menander
20. μέμνησο νέος ὦν ὡς γέρων ἔση ποτέ.
 —Menander
 [***ποτέ** *some day.*]
21. ἀνδρῶν δὲ φαύλων ὄρκον εἰς ὕδωρ γράφε.
 —Menander
 [***φαῦλος**, -η, -ον *cheap, petty, bad.* ***ὄρκος**, -ου, ὁ *oath.*]
22. Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατὸν, σῶζέ με.
 —Menander
 [***σωτήρ**, -ῆρος, ὁ *savior, deliverer.*]
23. εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν
 πόλιν, 'ἄνδρες Μύνδιοι,' ἔφη, 'κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.'
 —Diogenes Laertius, on Diogenes the Cynic
 [**θεάομαι** *look at/upon.* **πύλη**, -ης, ἡ *gate.* **κλείω** *close.*]
24. βασιλεὺς βασιλέων Ὀσυμανδύας εἰμί. εἰ δέ τις εἰδέναι βούλεται πηλίκος
 εἰμί καὶ ποῦ κείμαι, νικάτω τι τῶν ἐμῶν ἔργων.
 —Diodorus Siculus
 ["Look upon my works, ye mighty, and despair." **πηλίκος**, -η, -ον *how great.*]
25. τὸ γνῶθι σαυτὸν ἐστίν, ἂν τὰ πράγματα
 εἰδῆς τὰ σαυτοῦ καὶ τί σοι ποιητέον.
 —Menander
 [**εἰδῆς** subjunctive of οἶδα.]
26. Herdsman: οἴμοι, πρὸς αὐτῷ γ' εἰμί δεινῷ λέγειν.
 Oedipus: **κᾶγωγ'** ἀκούειν· **ἀλλ'** ὅμως ἀκουστέον.
 —Sophocles, *Oedipus Tyrannus*
 [**δεινόν**, τό *terror, danger.* **κᾶγωγ'** = καὶ ἐγωγε.]
27. ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον, ἃ ἂν
 κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε, βιάζεσθαι
 δὲ οὐχ ὅσιον μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἦττον τὴν πατρίδα;
 —Plato, *Crito*
 [***δικαστήριον**, -ου, τό *court* (of justice). **πανταχοῦ** *everywhere.* **ἢ** *in what way.*
βιάζομαι *do violence to.* ***ὄσιος**, -α, -ον *sanctioned by the law of nature.*]
28. ἦδη σοι τέλος ἐχέτω ὁ λόγος.
 —Plato, *Phaedrus*

δός που στῶ καὶ τὴν γῆν κινήσω.

Give [me] a place to stand and I will move the earth.

—Archimedes

Translate the following, and rejoice:

τὸ δὲ τέλος μέγιστον ἅπαντων.

—Aristotle, *Poetics*

Two Women Poets



Photo by L. J. Luschnig.

Sappho, a lyric poet of the sixth century B.C.E., was born on the island of Lesbos. Of her Byron wrote:

The isles of Greece, the isles of Greece
where burning Sappho loved and sung. . . .

Almost nothing is known for certain about her life, and of her nine volumes of poetry very little, and most of that tattered, is extant. Still, it is enough to show us why she was so admired that she was called ἡ δεκάτη Μοῦσα, *the tenth Muse*. Ancient critics praised her most for her skillful arrangement of sounds, “the natural kinships and combinations of her letters” (in the words of Dionysius of Halicarnassus). A few examples must suffice here, but read them aloud.

160 τάδε νῦν ἐταίραις
ταῖς ἐμαῖς τέρπνα κάλως ἀείσω

[1-2 **τάδε τέρπνα** < τερπνός *delightful*. 1 **ἐταίραις** = ἐταίραις: the Aeolic dialect drops rough breathings. 2 **κάλως** = καλῶς: in the Aeolic dialect the accent is recessive. **ἀείσω** < ἀείδω *sing*.]

168B δέδυκε μὲν ἅ σελάννα
καὶ Πληΐδες μέσαι δὲ
νύκτες, παρὰ δ' ἔρχετ' ὄρα,
ἔγω δὲ μόνα κατεύδω.

[1 **δέδυκε** < δύω *sink, set*. **ἅ σελάννα** = ἡ σελήνη *the moon*. 2-3 **μέσαι νύκτες** *the middle of the night, midnight*. 3 **παρὰ δ' ἔρχετ'** = παρέρχεται < παρέρχομαι *go by, pass*. 4 **μόνα** = μόνη. **κατεύδω** = καθεύδω *sleep, lie down in bed, pass the night*.]

Praxilla, a lyric poet of the fifth century B.C.E. from Sicyon, was best known for her drinking songs and hymns. In this poem, the dying Adonis laments the things he will miss. The poem was famous for its supposed bathos: “more vapid than Praxilla’s Adonis” became proverbial. But one person’s bathos is another’s pathos. Individual details of everyday life make popular songs appealing. The poem survives because Zenobius (second century C.E.) quotes it in explaining the proverb ἡλιθιώτερος τοῦ Πραξιλλῆς Ἀδώνιδος. ἡλίθιος *silly*.

κάλλιστον μὲν ἐγὼ λείπω φάος ἡελίοιο,
 δεύτερον ἄστρα φαεινὰ σεληναίης τε πρόσωπον
 ἠδὲ καὶ ὠραίους σικύους καὶ μῆλα καὶ ὄγχνας.

[1 **φάος ἡελίοιο** = φῶς ἡλίου. 2 **φαεινά** (φανός) *radiant, shining*. **σεληναίης** = σελήνης < σελήνη. 3 **ἠδὲ καὶ** *and also*. **ὠραῖος** *timely, ripe*. **σίκυος** *cucumber*. **μῆλον** *apple*. **ὄγχνη** *pear*.]

APPENDIX I: PARADIGMS

1. ARTICLE

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ὁ	ἡ	τό	οἱ	αἱ	τά
G	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A	τόν	τήν	τό	τούς	τάς	τά

2. NOUNS

1st Declension

-η type (f.)

		ἡ γνώμη <i>thought</i>	ἡ δίκη <i>justice</i>	ἡ ἀρετή <i>excellence</i>
Sg.	N	ἡ γνώμη	ἡ δίκη	ἡ ἀρετή
	G	τῆς γνώμης	τῆς δίκης	τῆς ἀρετῆς
	D	τῇ γνώμῃ	τῇ δίκῃ	τῇ ἀρετῇ
	A	τήν γνώμην	τήν δίκην	τήν ἀρετήν
Pl.	N	αἱ γνώμαι	αἱ δίκαι	αἱ ἀρεταί
	G	τῶν γνωμῶν	τῶν δικῶν	τῶν ἀρετῶν
	D	ταῖς γνώμασις	ταῖς δίκαις	ταῖς ἀρεταῖς
	A	τάς γνώμας	τάς δίκας	τάς ἀρετάς

-α type (f.)

		ἡ μοῖρᾶ <i>fate</i>	ἡ χώρα <i>land</i>	ἡ θάλαττα <i>sea</i>
Sg.	N	ἡ μοῖρα	ἡ χώρα	ἡ θάλαττα
	G	τῆς μοίρας	τῆς χώρας	τῆς θαλάττης
	D	τῇ μοίρᾳ	τῇ χώρᾳ	τῇ θαλάττῃ
	A	τὴν μοῖραν	τὴν χώραν	τὴν θάλατταν
Pl.	N	αἱ μοῖραι	αἱ χώραι	αἱ θάλατται
	G	τῶν μοιρῶν	τῶν χωρῶν	τῶν θαλαττῶν
	D	ταῖς μοίραις	ταῖς χώραις	ταῖς θαλάτταις
	A	τὰς μοίρας	τὰς χώρας	τὰς θαλάττας

-α/ -η type (f.)**-ης type (m.)**

		ὁ πολίτης <i>citizen (ī)</i>	ὁ νεανίας <i>young man (ī)</i>
Sg.	N	ὁ πολίτης	ὁ νεανίας
	G	τοῦ πολίτου	τοῦ νεανίου
	D	τῷ πολίτῃ	τῷ νεανίᾳ
	A	τὸν πολίτην	τὸν νεανίαν
	V	πολίτα	νεανία
Pl.	N	οἱ πολῖται	οἱ νεανῖαι
	G	τῶν πολιτῶν	τῶν νεανιῶν
	D	τοῖς πολίταις	τοῖς νεανίαις
	A	τοὺς πολίτας	τοὺς νεανίας

-ας type (m.)**2nd Declension****-ος type (m./f.)**

		ὁ λόγος <i>word</i>	ἡ ὁδός <i>road</i>	ὁ πλοῦτος <i>wealth</i>	ὁ/ἡ ἄνθρωπος <i>man</i>
Sg.	N	ὁ λόγος	ἡ ὁδός	ὁ πλοῦτος	ὁ ἄνθρωπος
	G	τοῦ λόγου	τῆς ὁδοῦ	τοῦ πλούτου	τοῦ ἀνθρώπου
	D	τῷ λόγῳ	τῇ ὁδῷ	τῷ πλούτῳ	τῷ ἀνθρώπῳ
	A	τὸν λόγον	τὴν ὁδόν	τὸν πλοῦτον	τὸν ἄνθρωπον
	V	λόγε	ὁδέ	πλούτε	ἄνθρωπε
Pl.	N	οἱ λόγοι	αἱ ὁδοί	οἱ πλοῦτοι	οἱ ἄνθρωποι
	G	τῶν λόγων	τῶν ὁδῶν	τῶν πλούτων	τῶν ἀνθρώπων
	D	τοῖς λόγοις	ταῖς ὁδοῖς	τοῖς πλούτοις	τοῖς ἀνθρώποις
	A	τοὺς λόγους	τὰς ὁδοὺς	τοὺς πλοῦτους	τοὺς ἀνθρώπους

-ov type (n.)

	τὸ ἔργον <i>deed</i>		τὸ δῶρον <i>gift</i>	
	Singular	Plural	Singular	Plural
N	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα
G	τοῦ ἔργου	τῶν ἔργων	τοῦ δῶρου	τῶν δῶρων
D	τῷ ἔργῳ	τοῖς ἔργοις	τῷ δῶρῳ	τοῖς δῶροις
A	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα

3rd Declension**Mute stems**

		labial	palatal	dental(1)	dental(2)
		ὁ κλώψ <i>thief</i>	ἡ κύλιξ <i>drinking cup</i>	ἡ ἐλπίς <i>hope</i>	ὁ/ἡ ὄρνις <i>bird</i>
Sg.	N	κλώψ	κύλιξ	ἐλπίς	ὄρνις
	G	κλωπός	κύλικος	ἐλπίδος	ὄρνιθος
	D	κλωπί	κύλικι	ἐλπίδι	ὄρνιθι
	A	κλώπα	κύλικα	ἐλπίδα	ὄρνιν
	V	κλώψ	κύλιξ	ἐλπί	ὄρني
Pl.	N	κλώπες	κύλικες	ἐλπίδες	ὄρνιθες
	G	κλωπῶν	κυλικῶν	ἐλπίδων	ὄρνιθων
	D	κλωπί	κύλιξι	ἐλπίσι	ὄρνισι
	A	κλώπας	κύλικας	ἐλπίδας	ὄρνιθας

		-ov- type	-ovτ- type	neuters in -μα
		ὁ/ἡ δαίμων <i>divinity</i>	ὁ ἄρχων <i>ruler</i>	τὸ ὄνομα <i>name</i>
Sg.	N	δαίμων	ἄρχων	ὄνομα
	G	δαίμονος	ἄρχοντος	ὀνόματος
	D	δαίμονι	ἄρχοντι	ὀνόματι
	A	δαίμονα	ἄρχοντα	ὄνομα
	V	δαίμων	ἄρχων	
Pl.	N	δαίμονες	ἄρχοντες	ὀνόματα
	G	δαιμόνων	ἀρχόντων	ὀνομάτων
	D	δαίμοσι	ἄρχουσι	ὀνόμασι
	A	δαίμονας	ἄρχοντας	ὀνόματα

Vowel stems

		-εϋς	-ι or -υ	neuters in -ος	
		ὁ βασιλεύς <i>king</i>	ἡ πόλις <i>city</i>	τὸ ἄστν <i>town</i>	τὸ γένος <i>race</i>
Sg.	N	βασιλεύς	πόλις	ἄστν	γένος
	G	βασιλέωϋ	πόλεωϋ	ἄστεωϋ	γένουϋ
	D	βασιλεῖ	πόλει	ἄστει	γένει
	A	βασιλέα	πόλιν	ἄστν	γένος
	V	βασιλεῦ	πόλι		
Pl.	N	βασιλεῖϋ /-ῆϋ	πόλειϋ	ἄστη	γένη
	G	βασιλέων	πόλεων	ἄστεων	γενῶν
	D	βασιλεῦϋσι	πόλεϋσι	ἄστεϋσι	γένεϋσι
	A	βασιλέαϋ	πόλειϋ	ἄστη	γένη

Syncopated Nouns

		ὁ πατήρ <i>father</i>		ὁ ἀνὴρ <i>man</i>	
		Singular	Plural	Singular	Plural
N		πατήρ	πατέρες	ἀνὴρ	ἄνδρες
G		πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D		πατρί	πατράϋσι	ἀνδρί	ἀνδράϋσι
A		πατέρα	πατέραϋ	ἄνδρα	ἄνδραϋ
V		πάτερ		ἄνερ	

Irregular Noun

		ἡ γυνή <i>woman</i>	
		Singular	Plural
N		γυνή	γυναῖκεϋ
G		γυναϊκός	γυναϊκῶν
D		γυναϊκί	γυναϊξί
A		γυναῖκα	γυναῖκαϋ
V		γύναι	

3. ADJECTIVES

1st–2nd Declensions

-ος, -η, -ον

καλός, καλή, καλόν *beautiful, good, fine*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	καλός	καλή	καλόν	καλοί	καλαί	καλά
G	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D	καλῶ	καλῆ	καλῶ	καλοῖς	καλαῖς	καλοῖς
A	καλόν	καλήν	καλόν	καλοῦς	καλάς	καλά
V	καλέ					

-ος, -α, -ον

δίκαιος, δικαία, δίκαιον *just*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	δίκαιος	δικαία	δίκαιον	δίκαιοι	δικαίαι	δίκαια
G	δικαίου	δικαίας	δικαίου	δικαίων	δικαίων	δικαίων
D	δικαίῳ	δικαίᾳ	δικαίῳ	δικαίοις	δικαίαις	δικαίοις
A	δίκαιον	δικαίαν	δίκαιον	δικαίους	δικαίας	δίκαια
V	δίκαε					

2nd Declension

-ος, -ον

ἄθνατος, ἄθνατον *deathless*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	ἄθνατος	ἄθνατον	ἄθνατοι	ἄθνατα
G	ἄθνατου	ἄθνατου	ἄθνατων	ἄθνατων
D	ἄθνατῳ	ἄθνατῳ	ἄθνατοῖς	ἄθνατοῖς
A	ἄθνατον	ἄθνατον	ἄθνατους	ἄθνατα
V	ἄθνατε			

1st–2nd Declensions: contracted adjectives

χρυσοῦς (< χρύσειος), χρυσῆ, χρυσοῦν *made of gold*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
G	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D	χρυσῶ	χρυσῆ	χρυσῶ	χρυσοῖς	χρυσαῖς	χρυσοῖς
A	χρυσοῦν	χρυσῆν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ

3rd Declension

-ης, -εῖς

ἀληθής, ἀληθές *true*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	ἀληθής	ἀληθές	ἀληθεῖς	ἀληθῆ
G	ἀληθοῦς	ἀληθοῦς	ἀληθῶν	ἀληθῶν
D	ἀληθεῖ	ἀληθεῖ	ἀληθέσι	ἀληθέσι
A	ἀληθῆ	ἀληθές	ἀληθεῖς	ἀληθῆ
V	ἀληθές			

-ων, -ον

εὐδαίμων, -ον *happy*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	εὐδαίμων	εὐδαμον	εὐδαίμονες	εὐδαίμονα
G	εὐδαίμονος	εὐδαίμονος	εὐδαμόνων	εὐδαμόνων
D	εὐδαίμονι	εὐδαίμονι	εὐδαίμοσι	εὐδαίμοσι
A	εὐδαίμονα	εὐδαμον	εὐδαίμονας	εὐδαίμονα
V	εὐδαμον			

1st and 3rd Declension

-υς, -εια, -υ

εὐρύς, εὐρεία, εὐρύ *wide*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	εὐρύς	εὐρεία	εὐρύ	εὐρείς	εὐρείαι	εὐρέα
G	εὐρέος	εὐρείας	εὐρέος	εὐρέων	εὐρειῶν	εὐρέων
D	εὐρεῖ	εὐρείᾳ	εὐρεῖ	εὐρέσι	εὐρείαις	εὐρέσι
A	εὐρύν	εὐρείαν	εὐρύ	εὐρείς	εὐρείας	εὐρέα
V	εὐρύ					

Irregular

πᾶς, πᾶσα, πᾶν *all*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
G	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D	παντί	πάσῃ	παντί	πᾶσι	πάσαις	πᾶσι
A	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα

μέγας, μεγάλη, μέγα *big, great*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
G	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
D	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
A	μέγαν	μεγάλῃν	μέγα	μεγάλους	μεγάλας	μεγάλα
V	μεγάλε					

πολύς, πολλή, πολύ *much, pl. many*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
G	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
D	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
A	πολύν	πολλῆν	πολύ	πολλούς	πολλάς	πολλά
V	(no voc.)					

4. PARTICIPLES

Present Active Participle of εἰμί: ὄν *being*

		m.	f.	n.
Sg.	N	ὄν	οὔσα	ὄν
	G	ὄντος	οὔσης	ὄντος
	D	ὄντι	οὔσῃ	ὄντι
	A	ὄντα	οὔσαν	ὄν
Pl.	N	ὄντες	οὔσαι	ὄντα
	G	ὄντων	οὔσων	ὄντων
	D	οὔσι	οὔσαις	οὔσι
	A	ὄντας	οὔσας	ὄντα

Present Active Participle of λύω: λύων *releasing*

		m.	f.	n.
Sg.	N	λύων	λύουσα	λύων
	G	λύοντος	λυούσης	λύοντος
	D	λύοντι	λυούσῃ	λύοντι
	A	λύοντα	λύουσαν	λύων
Pl.	N	λύοντες	λύουσαι	λύοντα
	G	λυόντων	λυουσῶν	λυόντων
	D	λύουσι	λυούσαις	λύουσι
	A	λύοντας	λυούσας	λύοντα

Future Active Participle of λύω: λύσων *in order to release, about to release*

		m.	f.	n.
Sg.	N	λύσων	λύσουσα	λύσων
	G	λύσοντος	λυσούσης	λύσοντος
	D	λύσοντι	λυσούσῃ	λύσοντι
	A	λύσοντα	λύσουσαν	λύσων
Pl.	N	λύσοντες	λύσουσαι	λύσοντα
	G	λυσόντων	λυσουσῶν	λυσόντων
	D	λύσουσι	λυσούσαις	λύσουσι
	A	λύσοντας	λυσούσας	λύσοντα

First Aorist Active Participle of λύω: λύσας *having released, after releasing*

		m.	f.	n.
Sg.	N	λύσας	λύσασα	λύσαν
	G	λύσαντος	λυσάσης	λύσαντος
	D	λύσαντι	λυσάσῃ	λύσαντι
	A	λύσαντα	λυσασαν	λύσαν
Pl.	N	λύσαντες	λύσασαι	λύσαντα
	G	λυσάντων	λυσασῶν	λυσάντων
	D	λύσασι	λυσάσαις	λύσασι
	A	λύσαντας	λυσάσας	λύσαντα

Second Aorist Active Participle of λείπω: λιπών
having left, after leaving

		m.	f.	n.
Sg.	N	λιπών	λιπούσα	λιπόν
	G	λιπόντος	λιπούσης	λιπόντος
	D	λιπόντι	λιπούση	λιπόντι
	A	λιπόντα	λιπούσαν	λιπόν
Pl.	N	λιπόντες	λιπούσαι	λιπόντα
	G	λιπόντων	λιπουσών	λιπόντων
	D	λιπούσι	λιπούσαις	λιπούσι
	A	λιπόντας	λιπούσας	λιπόντα

Perfect Active Participle of λύω: λελυκώς *having released*

		m.	f.	n.
Sg.	N	λελυκώς	λελυκυῖα	λελυκός
	G	λελυκότος	λελυκυίας	λελυκότος
	D	λελυκότι	λελυκυῖα	λελυκότι
	A	λελυκότα	λελυκυῖαν	λελυκός
Pl.	N	λελυκότες	λελυκυῖαι	λελυκότα
	G	λελυκότων	λελυκυῖων	λελυκότων
	D	λελυκόσι	λελυκυίας	λελυκόσι
	A	λελυκότας	λελυκυίας	λελυκότα

Aorist Passive Participle of λύω: λυθείς
after being released, having been released

		m.	f.	n.
Sg.	N	λυθείς	λυθείσα	λυθέν
	G	λυθέντος	λυθείσης	λυθέντος
	D	λυθέντι	λυθείση	λυθέντι
	A	λυθέντα	λυθείσαν	λυθέν
Pl.	N	λυθέντες	λυθείσαι	λυθέντα
	G	λυθέντων	λυθεισών	λυθέντων
	D	λυθείσι	λυθείσαις	λυθείσι
	A	λυθέντας	λυθείσας	λυθέντα

Recognizing Participles

-ντ- is the sign for active participles (except the perfect active) and the aorist passive participle in m. and n. [VII, X]

-οντ-, f. -ουσ- for the thematic tenses (present, future, 2nd aorist) and for present and aorist of δίδωμι [VII, XII]

-ουντ-, f. -ουσ- for ε-contracts and o-contracts and for liquid futures [XI]

-ωντ-, f. -ωσ- for α-contracts [XI]

-αντ-, f. -ασ- for the 1st aorist and for the present and 2nd aorist of ἵστημι [XII]

- εντ-, f. -εισ- for the aorist passive and for the present and 2nd aorist of τίθημι and ἵημι [X, XII]
- υντ-, f. -υσ- for present of -νυμι verbs [XII]
- οτ-, f. -υι-** is the sign for the perfect active participle [VIII]
- μενος, -η, -ον** is used for middle and middle-passive participles and for the future passive [VII, X]
- όμενος for thematic tenses (present, future, 2nd aorist, future passive) and for present and aorist of δίδωμι. [VII, XII]
- ούμενος for ε-contracts and ο-contracts and for liquid futures [XI]
- ώμενος for α-contracts [XI]
- άμενος for the 1st aorist and for the present of ἵστημι [VII, XII]
- έμενος for the present and 2nd aorist of τίθημι and ἵημι [XII]
- ύμενος for present of -νυμι verbs [XII]
- μένος (note accent) for perfect middle-passive [IX]

5. PRONOUNS AND ADVERBS

A. Types and Forms

1. Relative [II]

ὅς, ἣ, ὅ *who, which, that*

	Singular			Plural			
	m.	f.	n.	m.	f.	n.	
N	ὅς	ἣ	ὅ	οἷ	αἶ	ἅ	<i>who, which, that</i>
G	οὗ	ἣς	οῦ	ῶν	ῶν	ῶν	<i>whose, of whom/which</i>
D	ὃ	ἣ	ὃ	οἷς	αἷς	οἷς	<i>to whom/which</i>
A	ὃν	ἣν	ὃ	οὓς	ἅς	ἅ	<i>whom, which, that</i>

2. Demonstratives [III]

οὗτος, αὕτη, τοῦτο *this*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G	τούτου	ταύτης	τούτου	τούτων	ταύτων	τούτων
D	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

ὅδε, ἧδε, τόδε *this*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ὅδε	ἧδε	τόδε	οἷδε	αἷδε	τάδε
G	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D	τῷδε	τῆδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο *that*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ	ἐκεῖνοῖς	ἐκεῖναῖς	ἐκεῖνοῖς
A	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

3. Reciprocal [VIII]

ἀλλήλων *each other*

	m.	f.	n.
G	ἀλλήλων	ἀλλήλων	ἀλλήλων
D	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A	ἀλλήλους	ἀλλήλας	ἄλληλα

4. Interrogative [VIII]

τίς, τί *who? what? why?*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	τίς	τί	τίνες	τίνα
G	τίνος (τοῦ)		τίνων	
D	τίνι (τῷ)		τίσι	
A	τίνα	τί	τίνας	τίνα

5. Indefinite [VIII]

τις, τι *someone, anyone, anything, something*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	τις	τι	τινές	τινά
G	τινός (του)		τινῶν	
D	τινί (τῷ)		τίσι	
A	τινά	τι	τινάς	τινά

6. Relative Indefinite [VIII]

ὅστις, ἥτις, ὅ τι *anyone who, whoever, anything which, whatever*

		m.	f.	n.
Sg.	N	ὅστις	ἥτις	ὅ τι
	G	οὗτινος (ὄτου)	ἥστινος	οὗτινος (ὄτου)
	D	ὧτινι (ὄτῳ)	ἥτινι	ὧτινι (ὄτῳ)
	A	ὄντινα	ἥντινα	ὅ τι
Pl.	N	οἵτινες	αἵτινες	ἄτινα (ἄττα)
	G	ὧντινων (ὄτων)	ἥντινων	ἄντινων (ὄτων)
	D	οἷστισι (ὄτοις)	αἷστισι	οἷστισι (ὄτοις)
	A	οὔστινας	ἄστινας	ἄτινα (ἄττα)

7. Personal [IX]

ἐγώ/ἡμεῖς *I/we*

		Singular		Plural	
N	ἐγώ	I	ἡμεῖς	we	
G	ἐμοῦ, μου	of me, my	ἡμῶν	of us, our	
D	ἐμοί, μοι	to me	ἡμῖν	to us	
A	ἐμέ, με	me	ἡμᾶς	us	

σύ/ὑμεῖς *you/y'all*

		Singular		Plural	
N	σύ	you	ὑμεῖς	you	
G	σοῦ, σου	of you, your	ὑμῶν	of you, your	
D	σοί, σοι	to you	ὑμῖν	to you	
A	σέ, σε	you	ὑμᾶς	you	

αὐτοῦ, αὐτῆς, αὐτοῦ/αὐτῶν *him, her, it/them*

		Singular			Plural		
		m.	f.	n.	m.	f.	n.
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν	
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς	
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά	

8. Intensive [IX]

αὐτός, αὐτή, αὐτό *-self*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

9. Reflexive [IX]

ἐμαυτοῦ, ἐμαυτῆς/ἡμῶν αὐτῶν *myself/ourselves*First Person Reflexive *myself, ourselves*

	Singular		Plural	
	m.	f.	m.	f.
G	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
D	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

σεαυτοῦ σεαυτῆς/ὑμῶν αὐτῶν *yourself/yourselves*Second Person Reflexive *yourself, yourselves*

		m.		f.		
		Sg.	G	σεαυτοῦ (σαυτοῦ)	σεαυτῆς (σαυτῆς)	D
	A	σεαυτόν (σαυτόν)	σεαυτήν (σαυτήν)			
Pl.	G	ὑμῶν αὐτῶν		ὑμῶν αὐτῶν		
	D	ὑμῖν αὐτοῖς		ὑμῖν αὐταῖς		
	A	ὑμᾶς αὐτούς		ὑμᾶς αὐτάς		

ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ *him-/her-/it-self/themselves*Third Person Reflexive *him-/her-/it-self, themselves*

		m.		f.		n.	
		Sg.	G	ἐαυτοῦ (αὐτοῦ)	ἐαυτῆς (αὐτῆς)	ἐαυτοῦ (αὐτοῦ)	ἐαυτοῦ (αὐτοῦ)
	D	ἐαυτῷ (αὐτῷ)	ἐαυτῇ (αὐτῇ)	ἐαυτῷ (αὐτῷ)	ἐαυτῇ (αὐτῇ)	ἐαυτῷ (αὐτῷ)	
	A	ἐαυτόν (αὐτόν)	ἐαυτήν (αὐτήν)	ἐαυτό (αὐτό)	ἐαυτό (αὐτό)	ἐαυτό (αὐτό)	
Pl.	G	ἐαυτῶν (αὐτῶν)		ἐαυτῶν (αὐτῶν)		ἐαυτῶν (αὐτῶν)	
	D	ἐαυτοῖς (αὐτοῖς)		ἐαυταῖς (αὐταῖς)		ἐαυτοῖς (αὐτοῖς)	
	A	ἐαυτούς (αὐτούς)		ἐαυτάς (αὐτάς)		ἐαυτά (αὐτά)	

10. Negative [X]

οὐδείς, οὐδεμία, οὐδέν <i>no one, nothing, no</i>			
	m.	f.	n.
N	οὐδείς	οὐδεμία	οὐδέν
G	οὐδενός	οὐδεμιάς	οὐδενός
D	οὐδενί	οὐδεμιᾷ	οὐδενί
A	οὐδένα	οὐδεμίαν	οὐδέν

μηδείς μηδεμία μηδέν <i>no one, nothing, no</i>			
	m.	f.	n.
N	μηδείς	μηδεμία	μηδέν
G	μηδενός	μηδεμιάς	μηδενός
D	μηδενί	μηδεμιᾷ	μηδενί
A	μηδένα	μηδεμίαν	μηδέν

B. Correlatives (Pronouns and Adverbs)

I. Pronouns that correspond to each other in form and meaning:

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative/Indirect Interrogative
τίς, τί <i>who, what?</i>	τις, τι <i>someone, anyone</i>	ὅδε; οὗτος; ἐκεῖνος <i>this, that</i>	ὅς, ἥ, ὅ <i>who, which</i>	ὅστις <i>anyone who</i>
πότερος <i>which of two?</i>	πότερος ποτερός <i>one of two</i>	ἕτερος <i>one or the other of two</i>	ὅποτερος <i>whichever of the two</i>	
πόσος <i>how much/ many?</i>	ποσός <i>of some amount</i>	τοσόσδε <i>so much/many</i>	ὅσος <i>as much/ many as</i>	ὅποσος <i>of whatever size/ number</i>
ποιός <i>of what sort?</i>	ποιός <i>of some sort</i>	τοιόσδε; τοιοῦτος <i>such</i>	οἷος <i>of which sort, as</i>	ὅποιος <i>of whatever sort</i>
πηλίκος <i>how old/large?</i>	πηλίκος <i>of some age/size</i>	τηλικόσδε; τηλικούτος <i>so old/young, so large</i>	ἥλικος <i>of which age/size</i>	ὀπηλίκος <i>of whatever age/size</i>

II. Adverbs that correspond to each other in form and meaning:

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative/Indirect Interrogative
Place				
ποῦ <i>where?</i>	που <i>somewhere</i>	ἐνθάδε, ἐνταῦθα, ἐκεῖ <i>there</i>	οἷ <i>where</i>	ὅπου <i>wherever</i>
πόθεν <i>where from?</i>	ποθεν <i>from some place</i>	ἐνθενδε, ἐντεῦθεν, ἐκεῖθεν <i>from there</i>	ὅθεν <i>from where</i>	ὅπόθεν <i>wherever from, from whatever place</i>
ποῖ <i>where to?</i>	ποι <i>to some place</i>	ἐνταῦθα, ἐκεῖσε <i>to that place</i>	οἷ <i>to which place</i>	ὅποι <i>to whatever place</i>
Time				
πότε <i>when?</i>	ποτε <i>some time</i>	τότε <i>then</i>	ὅτε <i>when</i>	ὅποτε <i>whenever</i>
Way and Manner				
πῆ <i>how? which way?</i>	πη <i>somehow, some way</i>	τῆδε; ταύτη <i>this way</i>	ἧ <i>in which way; as</i>	ὅπη <i>in which way; as</i>
πῶς <i>how?</i>	πως <i>somehow</i>	ὧδε, οὕτως, ἐκείνως <i>thus, so, in this/ that way</i>	ὧς <i>how</i>	ὅπως <i>how</i>

6. PREPOSITIONS

A. The Prepositions with basic meanings, the cases used with them, and their meanings in compounds.

G = with the genitive

D = with the dative; (D) = with the dative only in poetry

A = with the Accusative

neg. = negative

intens. = intensive (*very, completely, thoroughly*)

Prep.	Cases	Basic Meaning	Meaning in Compounds
ἀμφί	G A	<i>on both sides</i>	<i>about, on both sides, in two ways</i>
ἀνά	A (D)	<i>up</i>	<i>up, back, again</i>
ἀντί	G	<i>in the face of, opposite to</i>	<i>against, in opposition to, in return, instead</i>
ἀπό	G	<i>off</i>	<i>from, off, in return, back; neg., intens.</i>
διά	G A	<i>through</i>	<i>through, apart; intens., indicating endurance and rivalry</i>
εἰς, ἐς	A	<i>into, to</i>	<i>into, to, in</i>
ἐν	D	<i>in, on</i>	<i>in, at, on, among</i>
ἐξ, ἐκ	G	<i>from within</i>	<i>out, from, away, off; intens.</i>
ἐπί	GDA	<i>upon</i>	<i>upon, after, toward, to, over, against, besides</i>
κατά	G A	<i>down</i>	<i>down, against; intens.</i>
μετά	G(D)A	<i>amid, among</i>	<i>with, after; change</i>
παρά	GDA	<i>alongside</i>	<i>beside, along, by, wrongly</i>
περί	GDA	<i>around, about</i>	<i>around, about, over</i>
πρό	G	<i>before</i>	<i>before, for, in preference</i>
πρός	GDA	<i>in front of, at, by</i>	<i>to, toward, against, besides</i>
σύν, ξύν	D	<i>with</i>	<i>with, together, altogether</i>
ὑπέρ	G A	<i>over</i>	<i>over, above, beyond, in defense of</i>
ὑπό	GDA	<i>under</i>	<i>under, gradually</i>

B. The prepositions arranged according to the cases used with them. The basic meaning is in capitals.

1. With genitive only:

ἀντί	OPPOSITE TO, <i>in the face of, for, instead of, in return for</i>
ἀπό	OFF, <i>from, off from, away from</i>
ἐξ, ἐκ	OUT, <i>from, out of, from within</i>
πρό	BEFORE, <i>in front of, in defense of, in preference to</i>

2. With dative only:

ἐν	IN, <i>at, near, on, by, among, during (of time)</i>
σύν, ξύν	WITH, <i>along with, with the help of</i>

3. With accusative only:

ἀνά	UP, <i>up to, up along, over, through</i> [ἀνά is used in poetry with the dative for <i>upon</i>]
εἰς	INTO, TO, <i>against, up to, until</i>

4. With genitive and accusative:

ἀμφί	ON BOTH SIDES with genitive: <i>about, concerning (of cause)</i> with accusative: <i>about (of place), towards (of time), with (of attendance on a person)</i>
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διό	THROUGH with genitive: <i>through and out of, through</i> (of place and time), <i>by</i> (means or agency) with accusative: <i>through, over, because of, on account of</i>
κατό	DOWN with genitive: <i>down from, down toward, under, against</i> with accusative: <i>down, throughout, during, for the purpose of,</i> <i>according to, about</i> (approximately)
μετό	AMID, AMONG with genitive: <i>among, together with, amid, in accordance with</i> with accusative: <i>into the midst of, after, next to</i> [in epic, with dative <i>amid</i> (locative)]
ὑπέρ	OVER with genitive: <i>from over, in defense of, concerning</i> with accusative: <i>over, beyond, exceeding</i>

5. With genitive, dative, and accusative:

ἐπί	UPON with genitive: <i>upon</i> (of place), <i>in the time of</i> with dative: <i>on, by</i> (proximity), <i>in addition to, on condition of,</i> <i>because of</i> with accusative: <i>to</i> (of a goal), <i>against, for</i> (time or purpose)
παρά	ALONGSIDE with genitive: <i>from</i> (separation or source) with dative: <i>with, by the side of</i> with accusative: <i>to</i> (of persons), <i>along, by, past, throughout</i> (of time), <i>in consequence of, depending on, in comparison to, beyond,</i> <i>contrary to</i>
περί	AROUND, ABOUT with genitive: <i>about, concerning</i> with dative: <i>about</i> (of place or cause) with accusative: <i>around, about</i> (of position), <i>approximately</i> (of time), <i>engaged in, connected with</i>
πρός	IN FRONT OF, AT, BY with genitive: <i>facing, from, from the point of view of</i> with dative: <i>at, near</i> (of place rather than persons), <i>in addition</i> <i>to, in the presence of</i> with accusative: <i>to, towards, against, with, for</i> (purpose), <i>with</i> <i>reference to, in consequence of</i>
ὑπό	UNDER with genitive: <i>out from under, by</i> (agent) with dative: <i>under, beneath, subjected to</i> with accusative: <i>under, to</i> (a place) <i>under, toward</i> (of time)

7. VERBS

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην *unbind*

		Active Voice of λύω					
IND		Present	Imperfect	Future	Aorist	Perfect	Pluperfect
Sg.	1	λύω	ἔλυον	λύσω	ἔλυσα	λέλυκα	ἐλελύκη
	2	λύεις	ἔλυες	λύσεις	ἔλυσας	λέλυκας	ἐλελύκης
	3	λύει	ἔλυε	λύσει	ἔλυσε	λέλυκε	ἐλελύκει
Pl.	1	λύομεν	ἐλύομεν	λύσομεν	ἐλύσαμεν	λελύκαμεν	ἐλελύκεμεν
	2	λύετε	ἐλύετε	λύσετε	ἐλύσατε	λελύκατε	ἐλελύκετε
	3	λύουσι	ἔλυον	λύσουσι	ἔλυσαν	λελύκασι	ἐλελύκεσαν
SUBJ		Present		Aorist	Perfect		
Sg.	1	λύω		λύσω	λελυκῶς ᾧ/λελύκω		
	2	λύης		λύσης	λελυκῶς ἧς/λελύκης		
	3	λύῃ		λύσῃ	λελυκῶς ἧ/λελύκῃ		
Pl.	1	λύομεν		λύσωμεν	λελυκότες ᾧμεν/λελύκομεν		
	2	λύητε		λύσητε	λελυκότες ἦτε/λελύκητε		
	3	λύωσι		λύσωσι	λελυκότες ᾧσι/λελύκωσι		
OPT		Present	Future	Aorist	Perfect		
Sg.	1	λύοιμι	λύσοιμι	λύσαιμι	λελυκῶς εἶην/λελύλοιμι/-οίην		
	2	λύοις	λύσοις	λύσαις/λύσειας	λελυκῶς εἶης/λελύκοις/-οίης		
	3	λύοι	λύσοι	λύσαι/λύσειε	λελυκῶς εἶη/λελύκοι/-οίη		
Pl.	1	λύοιμεν	λύσοιμεν	λύσαιμεν	λελυκότες εἶημεν, εἶιμεν/ λελύκοιμεν		
	2	λύοιτε	λύσοιτε	λύσαιτε	λελυκότες εἶητε, εἶτε/ λελύκοιτε		
	3	λύοιεν	λύσοιεν	λύσαιεν/λύσειαν	λελυκότες εἶησαν, εἶεν/ λελύκοιεν		
IMPF		Present		Aorist	Perfect		
Sg.	2	λύῃε		λύσον	λελυκῶς ἴσθι/λέλυκε		
	3	λύέτω		λυσάτω	λελυκῶς ἔστω/λελυκέτω		
Pl.	2	λύετε		λύσατε	λελυκότες ἔστε/λελύκετε		
	3	λύόντων		λυσάντων	λελυκότες ὄντων		
		Present	Future	Aorist	Perfect		
INF		λύειν	λύσειν	λύσαι	λελυκέναι		
PT		λύων (-οντ-)	λύσων (-οντ-)	λύσας (-αντ-)	λελυκῶς (-οτ-)		
		λύουσα	λύσουσα	λύσασα	λελυκυῖα		
		λύον	λύσον	λύσαν	λελυκός		

Middle/Middle-Passive of λύω

IND		Present (M.-P.)	Imperfect (M.-P.)	Future (M)	Aorist (M)	Perfect (M.-P.)	Pluperfect (M.-P.)
Sg.	1	λύομαι	ἐλύομην	λύσομαι	ἐλυσάμην	λέλυμαι	ἐλελύμην
	2	λύει / η	ἐλύου	λύσει / η	ἐλύσω	λέλυσαι	ἐλέλυσο
	3	λύεται	ἐλύετο	λύσεται	ἐλύσατο	λέλυται	ἐλέλυτο
Pl.	1	λύομεθα	ἐλύομεθα	λυσόμεθα	ἐλυσάμεθα	λελύμεθα	ἐλελύμεθα
	2	λύεσθε	ἐλύεσθε	λύσεσθε	ἐλύσασθε	λέλυσθε	ἐλέλυσθε
	3	λύονται	ἐλύοντο	λύσονται	ἐλύσαντο	λέλυνται	ἐλέλυντο
SUBJ		Present (M.-P.)			Aorist (M)	Perfect (M.-P.)	
Sg.	1	λύομαι			λύσομαι	λελυμένος ᾧ	
	2	λύῃ			λύσῃ	λελυμένος ᾗς	
	3	λύηται			λύσῃται	λελυμένος ᾗ	
Pl.	1	λύομεθα			λυσόμεθα	λελυμένοι ᾧμεν	
	2	λύησθε			λύσησθε	λελυμένοι ᾗτε	
	3	λύωνται			λύσωνται	λελυμένοι ᾧσι	
OPT		Present (M.-P.)		Future (M)	Aorist (M)	Perfect (M.-P.)	
Sg.	1	λυοίμην		λυσοίμην	λυσάιμην	λελυμένος εἶην	
	2	λύοιο		λύσοιο	λύσαιο	λελυμένος εἶης	
	3	λύοιτο		λύσοιτο	λύσαιτο	λελυμένος εἶη	
Pl.	1	λυοίμεθα		λυσοίμεθα	λυσάιμεθα	λελυμένοι εἶημεν / εἶμεν	
	2	λύοισθε		λύσοισθε	λυσάισθε	λελυμένοι εἶητε / εἶτε	
	3	λύοιντο		λυσοίντο	λυσάιντο	λελυμένοι εἶσαν / εἶεν	
IMP		Present (M.-P.)			Aorist (M)	Perfect (M.-P.)	
Sg.	2	λύου			λύσαι	λέλυσο	
	3	λύέσθω			λυσάσθω	λελύσθω	
Pl.	2	λύεσθε			λυσάσθε	λέλυσθε	
	3	λύέσθων			λυσάσθων	λελύσθων	
		Present (M.-P.)		Future (M)	Aorist (M)	Perfect (M.-P.)	
INF		λύεσθαι		λύσεσθαι	λυσάσθαι	λελύσθαι	
PT		λυόμενος, -η, -ον		λυσόμενος, -η, -ον	λυσάμενος, -η, -ον	λελυμένος, -η, -ον	

Passive Voice of λύω

		Indicative Future Perfect	Aorist	Future	Subjunctive Aorist
Sg.	1	λελύσομαι	ἐλύθην	λυθήσομαι	λυθῶ
	2	λελύσει/λελύσῃ	ἐλύθης	λυθήσει/-ῃ	λυθῆς
	3	λελύσεται	ἐλύθη	λυθήσεται	λυθῆ
Pl.	1	λελυσόμεθα	ἐλύθημεν	λυθησόμεθα	λυθῶμεν
	2	λελύσεσθε	ἐλύθητε	λυθήσεσθε	λυθῆτε
	3	λελύσονται	ἐλύθησαν	λυθήσονται	λυθῶσι

		Optative		Imperative	
		Future Perfect	Aorist	Future	Aorist
Sg.	1	λελυσοίμην	λυθείην	λυθησοίμην	
	2	λελύσοιο	λυθείης	λυθήσοιο	λύθητι
	3	λελύσοιτο	λυθείη	λυθήσοιτο	λυθήτω
Pl.	1	λελυσοίμεθα	λυθεῖμεν/λυθείημεν	λυθησοίμεθα	
	2	λελύσοισθε	λυθεῖτε/λυθείητε	λυθήσοισθε	λύθητε
	3	λελύσοιντο	λυθεῖεν/λυθείησαν	λυθήσοιντο	λυθέντων
		Future Perfect	Aorist	Future	
INF		λελύσεσθαι	λυθῆναι	λυθήσεσθαι	
PT		λελυσόμενος	λυθείς	λυθησόμενος	
		λελυσομένη	λυθεῖσα	λυθησομένη	
		λελυσόμενον	λυθέν	λυθησόμενον	

2nd Aorist of *λείπω* *leave*

		Indicative		Subjunctive		Optative		
		Active	Middle	Active	Middle	Active	Middle	
Sg.	1	ἔλιπον	ἐλιπόμην	λίπω	λίπομαι	λίπομι	λιποίμην	
	2	ἔλιπες	ἐλίπου	λίπης	λίπη	λίποις	λίποιο	
	3	ἔλιπε	ἐλίπετο	λίπη	λίπηται	λίποι	λίποιτο	
Pl.	1	ἐλίπομεν	ἐλιπόμεθα	λίπομεν	λιπόμεθα	λίπομεν	λιποίμεθα	
	2	ἐλίπετε	ἐλίπεσθε	λίπητε	λίπησθε	λίποιτε	λίποισθε	
	3	ἔλιπον	ἐλίποντο	λίπωσι	λίπονται	λίποιεν	λίποιντο	
		Imperative		Plural		Active	Middle	
		Singular				INF		
		Active	Middle	Active	Middle	PT		
		λίπε	λιποῦ	λίπετε	λίπεσθε		λιπεῖν	λιπέσθαι
		λιπέτω	λιπέσθω	λιπόντων	λιπέσθων		λιπών	λιπόμενος
			2				λιποῦσα	λιπομένη
			3				λιπόν	λιπόμενον

Contract Verbs : Present System

		νικάω <i>win</i>		φιλέω <i>love</i>		δηλόω <i>reveal</i>	
		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	1	νικῶ	νικῶμαι	φιλῶ	φιλοῦμαι	δηλῶ	δηλοῦμαι
	2	νικᾶς	νικᾶ	φιλεῖς	φιλεῖ/-ῆ	δηλοῖς	δηλοῖ
	3	νικᾶ	νικᾶται	φιλεῖ	φιλεῖται	δηλοῖ	δηλοῦται
Pl.	1	νικῶμεν	νικῶμεθα	φιλοῦμεν	φιλούμεθα	δηλοῦμεν	δηλούμεθα
	2	νικᾶτε	νικᾶσθε	φιλεῖτε	φιλεῖσθε	δηλοῦτε	δηλοῦσθε
	3	νικῶσι	νικῶνται	φιλοῦσι	φιλοῦνται	δηλοῦσι	δηλοῦνται

Indicative Imperfect

	Active	M.-P.	Active	M.-P.	Active	M.-P.	
Sg.	1	ἐνίκων	ἐνικώμην	ἐφίλουν	ἐφιλούμην	ἐδήλουν	ἐδηλούμην
	2	ἐνίκαζ	ἐνικῶ	ἐφίλειζ	ἐφιλοῦ	ἐδήλουζ	ἐδηλοῦ
	3	ἐνίκα	ἐνικάτο	ἐφίλει	ἐφιλείτο	ἐδήλου	ἐδηλοῦτο
Pl.	1	ἐνικῶμεν	ἐνικώμεθα	ἐφιλοῦμεν	ἐφιλούμεθα	ἐδηλοῦμεν	ἐδηλούμεθα
	2	ἐνικάτε	ἐνικάσθε	ἐφιλεῖτε	ἐφιλείσθε	ἐδηλοῦτε	ἐδηλοῦσθε
	3	ἐνίκων	ἐνικῶντο	ἐφίλουν	ἐφιλοῦντο	ἐδήλουν	ἐδηλοῦντο

Subjunctive Present

	Active	M.-P.	Active	M.-P.	Active	M.-P.	
Sg.	1	νικῶ	νικῶμαι	φιλῶ	φιλῶμαι	δηλῶ	δηλῶμαι
	2	νικᾶς	νικᾶ	φιλῆς	φιλῆ	δηλοῖς	δηλοῖ
	3	νικᾶ	νικᾶται	φιλῆ	φιλῆται	δηλοῖ	δηλῶται
Pl.	1	νικῶμεν	νικῶμεθα	φιλῶμεν	φιλῶμεθα	δηλῶμεν	δηλῶμεθα
	2	νικᾶτε	νικᾶσθε	φιλῆτε	φιλῆσθε	δηλῶτε	δηλῶσθε
	3	νικῶσι	νικῶνται	φιλῶσι	φιλῶνται	δηλῶσι	δηλῶνται

Optative Present

	Active	M.-P.	Active	M.-P.	Active	M.-P.	
Sg.	1	νικῶην	νικῶμην	φιλοῖην	φιλοίμην	δηλοῖην	δηλοίμην
	2	νικῶης	νικῶο	φιλοῖης	φιλοῖο	δηλοῖης	δηλοῖο
	3	νικῶη	νικῶτο	φιλοῖη	φιλοῖτο	δηλοῖη	δηλοῖτο
Pl.	1	νικῶμεν	νικῶμεθα	φιλοῖμεν	φιλοίμεθα	δηλοῖμεν	δηλοίμεθα
	2	νικῶτε	νικῶσθε	φιλοῖτε	φιλοῖσθε	δηλοῖτε	δηλοῖσθε
	3	νικῶεν	νικῶντο	φιλοῖεν	φιλοῖντο	δηλοῖεν	δηλοῖντο

Imperative

	Active	M.-P.	Active	M.-P.	Active	M.-P.	
Sg.	2	νίκα	νικῶ	φίλει	φιλοῦ	δήλου	δηλοῦ
	3	νικάτω	νικάσθω	φιλείτω	φιλείσθω	δηλούτω	δηλούσθω
Pl.	2	νικάτε	νικάσθε	φιλεῖτε	φιλείσθε	δηλοῦτε	δηλοῦσθε
	3	νικῶντων	νικάσθων	φιλούντων	φιλείσθων	δηλούντων	δηλούσθων

Infinitive

νικᾶν	νικάσθαι	φιλεῖν	φιλείσθαι	δηλοῦν	δηλοῦσθαι
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Participle

νικῶν	νικῶμενος	φιλῶν	φιλούμενος	δηλῶν	δηλούμενος
νικῶσα	νικῶμένη	φιλοῦσα	φιλουμένη	δηλοῦσα	δηλουμένη
νικῶν	νικῶμενον	φιλοῦν	φιλούμενον	δηλοῦν	δηλούμενον

		Liquid Future (κρίνω <i>judge</i>)			
		Indicative		Optative	
		Active	Middle	Active	Middle
Sg.	1	κρινῶ	κρινούμαι	κρινόην/κρινόιμι	κρινόιμην
	2	κρινεῖς	κρινεῖ (-ῆ)	κρινόης/κρινόις	κρινόιο
	3	κρινεῖ	κρινεῖται	κρινόη/κρινόι	κρινόιτο
Pl.	1	κρινόμεν	κρινόμεθα	κρινόιμεν	κρινόιμεθα
	2	κρινεῖτε	κρινεῖσθε	κρινόιτε	κρινόισθε
	3	κρινούσι	κρινούνται	κρινόιεν	κρινόιντο
INF		κρινεῖν	κρινεῖσθαι		
PT		κρινῶν	κρινόμενος		
		κρινούσα	κρινυμένη		
		κρινούν	κρινόμενον		

-MI Verbs

-νυμι Verbs: Present System of δείκνυμι *show*

		Indicative			
		Present		Imperfect	
		Active	M.-P.	Active	M.-P.
Sg.	1	δείκνυμι	δείκνυμαι	ἔδεικνυον	ἔδεικνύμην
	2	δείκνυς	δείκνυσαι	ἔδεικνυς	ἔδεικνυσο
	3	δείκνυσι	δείκνυται	ἔδεικνυ	ἔδεικνυτο
Pl.	1	δείκνυμεν	δεικνύμεθα	ἔδεικνυμεν	ἔδεικνύμεθα
	2	δείκνυτε	δείκνυσθε	ἔδεικνυτε	ἔδεικνυσθε
	3	δεικνύασι	δεικνύνται	ἔδεικνυσαν	ἔδεικνυτο
		Subjunctive Present		Optative Present	
		Active	M.-P.	Active	M.-P.
Sg.	1	δεικνύω	δεικνύομαι	δεικνύοιμι	δεικνύοιμην
	2	δεικνύης	δεικνύῃ	δεικνύοις	δεικνύοιο
	3	δεικνύῃ	δεικνύηται	δεικνύοι	δεικνύοιτο
Pl.	1	δεικνύομεν	δεικνύόμεθα	δεικνύοιμεν	δεικνυοίμεθα
	2	δεικνύητε	δεικνύησθε	δεικνύοιτε	δεικνύοισθε
	3	δεικνύωσι	δεικνύωνται	δεικνύοιεν	δεικνύοιντο
		Imperative		Infinitive	
Sg.	2	δείκνυ	δείκνυσο	δεικνύναι	δείκνυσθαι
	3	δεικνύτω	δεικνύσθω		
Pl.	2	δείκνυτε	δείκνυσθε		
	3	δεικνύντων	δεικνύσθων		
		Participle			
		δεικνύς	δεικνύμενος		
		δεικνύσα	δεικνυμένη		
		δεικνύν	δεικνύμενον		

ἵστημι *cause to stand, stand*

		Indicative			
		Present		2nd Aorist	Perfect
		Active	M.-P.	Active	Active
Sg.	1	ἵστημι	ἵσταμαι	ἔστην	ἔστηκα
	2	ἵστης	ἵστασαι	ἔστης	ἔστηκας
	3	ἵστησι	ἵσταται	ἔστη	ἔστηκε
Pl.	1	ἵσταμεν	ἵσάμεθα	ἔστημεν	ἔσταμεν
	2	ἵστατε	ἵστασθε	ἔστητε	ἔστατε
	3	ἵσᾶσι	ἵστανται	ἔστησαν	ἔσᾶσι

		Imperfect		Pluperfect
		Active	M.-P.	Active
Sg.	1	ἴστην	ἵσάμεην	εἰσθήκη
	2	ἴστης	ἵτασο	εἰσθήκης
	3	ἴστη	ἵτατο	εἰσθήκει
Pl.	1	ἵσταμεν	ἵσάμεθα	ἔσταμεν
	2	ἵστατε	ἵτασθε	ἔστατε
	3	ἵτασαν	ἵταντο	ἔτασαν

		Subjunctive			
		Present		2nd Aorist	Perfect
		Active	M.-P.	Active	Active
Sg.	1	ἵσῶ	ἵσῶμαι	σῶ	ἔσῶ
	2	ἵσῆς	ἵσῆ	σῆς	ἔσῆς
	3	ἵσῆ	ἵσῆται	σῆ	ἔσῆ
Pl.	1	ἵσῶμεν	ἵσῶμεθα	σῶμεν	ἔσῶμεν
	2	ἵσῆτε	ἵσῆσθε	σῆτε	ἔσῆτε
	3	ἵσῶσι	ἵσῶνται	σῶσι	ἔσῶσι

		Optative			
Sg.	1	ἵσταίην	ἵσταίμην	σταίην	ἔσταίην
	2	ἵσταίης	ἵσταίῳ	σταίης	ἔσταίης
	3	ἵσταίῃ	ἵσταίῳ	σταίῃ	ἔσταίῃ
Pl.	1	ἵσταίμεν / ἵσταίημεν	ἵσταίμεθα	σταίμεν / σταίημεν	ἔσταίμεν / ἔσταίημεν
	2	ἵσταίτε / ἵσταίητε	ἵσταίσθε	σταίτε / σταίητε	ἔσταίτε / ἔσταίητε
	3	ἵσταίεν / ἵσταίησαν	ἵσταίντο	σταίεν / σταίησαν	ἔσταίεν / ἔσταίησαν

		Imperative			
Sg.	2	ἵστη	ἵτασο	στήθι	ἔσταθι
	3	ἵστάτω	ἵτάσθω	στήτω	ἔστάτω
Pl.	2	ἵστατε	ἵτασθε	στήτε	ἔστατε
	3	ἵσάντων	ἵτάσθων	σάντων	ἔσάντων

		Infinitive			
		ἵσάναι	ἵτασθαι	σῆναι	ἔσάναι

		Participle			
		Present	2nd Aorist	Perfect	
		Active	M.-P.	Active	
				Active	
		ιστάς	ιστάμενος	στάς	έστώς
		ιστάσα	ισταμένη	στάσα	έστώσα
		ιστάν	ιστάμενον	σάν	έστός

τίθημι *put, place, give*

		Indicative			
		Present	2nd Aorist		
		Active	M.-P.	Active	M.-P.
Sg.	1	τίθημι	τίθεμαι	ἔθηκα	ἔθέμην
	2	τίθης	τίθεσαι	ἔθηκας	ἔθου
	3	τίθησι	τίθεται	ἔθηκε	ἔθετο
Pl.	1	τίθεμεν	τιθέμεθα	ἔθεμεν	ἔθέμεθα
	2	τίθετε	τίθεσθε	ἔθετε	ἔθεσθε
	3	τιθέασι	τίθενται	ἔθεσαν	ἔθεντο

		Imperfect	
		Active	M.-P.
Sg.	1	ἐτίθην	ἐτιθέμην
	2	ἐτίθεις	ἐτίθεσο
	3	ἐτίθει	ἐτίθετο
Pl.	1	ἐτίθεμεν	ἐτιθέμεθα
	2	ἐτίθετε	ἐτίθεσθε
	3	ἐτίθεσαν	ἐτίθεντο

		Subjunctive			
		Present	2nd aorist		
		Active	M.-P.	Active	M.-P.
Sg.	1	τιθῶ	τιθῶμαι	θῶ	θῶμαι
	2	τιθῆς	τιθῆ	θῆς	θῆ
	3	τιθῆ	τιθῆται	θῆ	θῆται
Pl.	1	τιθῶμεν	τιθῶμεθα	θῶμεν	θῶμεθα
	2	τιθῆτε	τιθῆσθε	θῆτε	θῆσθε
	3	τιθῶσι	τιθῶνται	θῶσι	θῶνται

		Optative			
		Present	2nd Aorist		
		Active	M.-P.	Active	M.-P.
Sg.	1	τιθεῖν	τιθεῖμην	θεῖν	θεῖμην
	2	τιθείης	τιθεῖο	θείης	θεῖο
	3	τιθείη	τιθεῖτο	θείη	θεῖτο
Pl.	1	τιθεῖμεν/τιθείμεν	τιθεῖμεθα	θεῖμεν/θείμεν	θεῖμεθα
	2	τιθείτε/τιθείητε	τιθείσθε	θείτε/θείητε	θείσθε
	3	τιθεῖεν/τιθείησαν	τιθεῖντο	θείεν/θείησαν	θεῖντο

		Imperative			
		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	2	τίθει	τίθεσο	θές	θοῦ
	3	τιθέτω	τιθέσθω	θέτω	θέσθω
Pl.	2	τίθετε	τίθεσθε	θέτε	θέσθε
	3	τιθέντων	τιθέσθων	θέντων	θέσθων
		Infinitive			
		τιθέναι	τίθεσθαι	θεῖναι	θέσθαι
		Participle			
		τιθείς	τιθέμενος	θείς	θέμενος
		τιθείσα	τιθεμένη	θείσα	θεμένη
		τιθέν	τιθέμενον	θέν	θέμενον

δίδωμι *give*

		Indicative			
		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	δίδωμι	δίδομαι	ἔδωκα	ἔδόμην
	2	δίδως	δίδοσαι	ἔδωκας	ἔδου
	3	δίδωσι	δίδοται	ἔδωκε	ἔδοτο
Pl.	1	δίδομεν	διδόμεθα	ἔδομεν	ἔδόμεθα
	2	δίδοτε	δίδοσθε	ἔδοτε	ἔδοσθε
	3	διδόασι	δίδονται	ἔδοσαν	ἔδοντο
		Imperfect			
		Active	M.-P.		
Sg.	1	ἔδιδουν	ἔδιδόμην		
	2	ἔδιδους	ἔδιδουσο		
	3	ἔδιδου	ἔδιδουτο		
Pl.	1	ἔδιδομεν	ἔδιδόμεθα		
	2	ἔδιδοτε	ἔδιδοσθε		
	3	ἔδιδουσαν	ἔδιδοντο		
		Subjunctive			
		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	διδῶ	διδῶμαι	δῶ	δῶμαι
	2	διδῶς	διδῶ	δῶς	δῶ
	3	διδῶ	διδῶται	δῶ	δῶται
Pl.	1	διδῶμεν	διδῶμεθα	δῶμεν	δῶμεθα
	2	διδῶτε	διδῶσθε	δῶτε	δῶσθε
	3	διδῶσι	διδῶνται	δῶσι	δῶνται

		Optative			
		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	διδόην	διδόιμην	δοίην	δοίμην
	2	διδοίης	διδοίοιο	δοίης	δοίοιο
	3	διδοίη	διδοίτο	δοίη	δοίτο
Pl.	1	διδοίμεν/διδοίημεν	διδοίμεθα	δοίμεν/δοίημεν	δοίμεθα
	2	διδοίτε/διδοίητε	διδοίσθε	δοίτε/δοίητε	δοίσθε
	3	διδοίεν/διδοίησαν	διδοίντο	δοίεν/δοίησαν	δοίντο

		Imperative			
Sg.	2	δίδου	δίδοσο	δός	δοῦ
	3	διδότω	διδόσθω	δότω	δόσθω
Pl.	2	δίδοτε	δίδοσθε	δότε	δόσθε
	3	διδόντων	διδόσθων	δόντων	δόσθων

		Infinitive			
		διδόναι	διδοσθαι	δοῦναι	δόσθαι

		Participle			
		διδούς	διδόμενος	δούς	δόμενος
		διδούσα	διδομένη	δούσα	δομένη
		διδόν	διδόμενον	δόν	δόμενον

Irregular Verbs

εἶμι *be*

	Present				Imperfect	Future	
	Ind	Subj	Opt	Imp		Ind	Opt
Sg.	εἶμι	ᾧ	εἶην		ἦν/ἦ	ἔσομαι	ἔσοίμην
	εἶ	ᾗς	εἶης	ἴσθι	ἦσθα	ἔσει	ἔσοιο
	ἔστί	ᾗ	εἶη	ἔστω	ἦν	ἔσται	ἔσοιτο
Pl.	ἔσμεν	ᾧμεν	εἶημεν/εἶμεν		ἦμεν	ἔσόμεθα	ἔσοίμεθα
	ἔστέ	ᾗτε	εἶητε/εἶτε	ἔστε	ἦτε	ἔσεσθε	ἔσοισθε
	εἶσι	ᾧσι	εἶησαν/εἶεν	ἔστων/ὄντων	ἦσαν	ἔσονται	ἔσοιντο
INF	εἶναι						ἔσεσθαι
PT	ὄν	οὔσα	ὄν		ἔσόμενος, -η, -όν		

εἶμι *go*

	Ind	Subj	Present Opt	Imp	Imperfect Ind
Sg.	εἶμι εἶ εἶσι	ἴω ἴης ἴη	ἴοιμι/ἴοίην ἴοις ἴοι	ἴθι ἴτω	ἴα/ἴειν ἴεισθα/ἴεις ἴειν/ἴει
Pl.	ἴμεν ἴτε ἴασι	ἴωμεν ἴητε ἴωσι	ἴομεν ἴοιτε ἴοιεν	ἴτε ἴόντων	ἴμεν ἴτε ἴσαν/ἴεσαν
INF	ἰέναι				
PT	ἰών	ἰοῦσα	ἰόν		

φημί *say*

	Ind	Subj	Present Opt	Imp	Imperfect Ind
Sg.	φημί φής φησί	φῶ φής φή	φαίην φαίης φαίη	φαθι/φάθι φάτω	ἔφην ἔφησθα/ἔφης ἔφη
Pl.	φάμεν φάτε φάσι	φῶμεν φήτε φῶσι	φαίμεν/φαίημεν φαίητε φαίεν/φαίησαν	φάτε φάντων	ἔφαμεν ἔφατε ἔφασαν
INF	φάναι				
PT	φάς	φᾶσα	φάν (poetic)		
	Attic prose uses φάσκων				

8. PRINCIPAL PARTS OF VERBS

Definition of principal parts

The principal parts of verbs show the type of verb (active, deponent, thematic, etc.), the changes in stem for different forms, what kind of future, aorist, perfect a verb has, and whether it has all the usual tenses and voices. For example, is it deponent or does it have a deponent future? Is it thematic or athematic? Is its aorist first or second? Is it missing some tenses or voices?

The principal parts are given in first person singular forms:

- I Present: active indicative; middle indicative
- II Future: active indicative; middle indicative
- III Aorist: active indicative; middle indicative

IV Perfect: active indicative
 V Perfect: middle indicative
 VI Aorist: passive indicative

Tense systems and the endings of principal parts

Present (1st Principal Part [PP]) for present and imperfect active, middle, and passive

thematic verbs, active -ω
 thematic verbs deponent -ομαι
 contract verbs -αω, -εω, -οω
 athematic verbs -μι
 athematic deponent -μαι

Future (2nd PP) for future active and middle

active -σω
 deponent -σομαι
 contract -ῶ, -οῦμαι

Aorist (3rd PP) for aorist active and middle

first aorist (sigmatic) -σα, (liquid/nasal) -α, -αμην
 second aorist -ον, -ομην
 irregular (athematic) aorist -ν

Perfect Active (4th PP) for perfect, pluperfect, future perfect active

first perfect -κα
 second perfect -α

Perfect Middle (5th PP) for perfect, pluperfect, future perfect middle and passive

vowel stems (vowel) -μαι
 consonant stems -μμαι, -γμαι, -σμαι

Aorist Passive (6th PP) for aorist and future passive

first passive -θην
 second passive -ην

Regular Principal Parts

-ω λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην *unbind*
 -αω τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην *honor*
 -εω ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην *make, do*
 -οω ἀξιόω, ἀξιόσω, ἠξιώσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην *deem worthy, ask*

Irregular (Unpredictable) Principal Parts

The most important are marked with an asterisk (*). If unclear from the indicative, aorist stems are given in parentheses. Imperfects and pluperfects are given only if irregular. A Roman numeral refers to the lesson in which the verb or the form is treated.

A

- *ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγεμαι, ἤγγέλθην *announce*
 *ἄγω, ἄξω, ἤγαγον (ἀγαγ-), ἤγα, ἤγμαι, ἤχθην (ἀχθ-) *lead*
 ἄδω (= ἀείδω), ἄσομαι, ἤσα, ἤσμαι, ἤσθην *sing*
 αἰδέομαι, αἰδέσομαι, ἤδεσμαι, ἠδέσθην *respect, feel shame*
 *αἰρέω, αἰρήσω, εἶλον (έλ-), ἤρηκα, ἤρημαι, ἠρέσθην *take, mid. choose*
 αἶρω, ἀρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην *raise*
 *αἰσθάνομαι, αἰσθήσομαι, ἠσθόμην, ἠσθημαί *perceive*
 αἰσχύνω, αἰσχυνῶ, ἤσχυνα, ἠσχύνθην *disgrace, mid. feel ashamed*
 *ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα (plpf. ἠκηκόη / ἀκηκόη), ἠκούσθην *hear*
 ἀλίσκομαι, ἀλώσομαι, ἐάλων / ἤλων [XII], ἐάλωκα / ἤλωκα *be captured*
 ἀμαρτάνω, ἀμαρτήσομαι, ἤμαρτον, ἠμάρτηκα, ἠμάρτημαι, ἠμαρτήθην *err*
 *ἀνοίγνυμι / ἀνοίγω (impf. ἀνέωγον), ἀνοίξω, ἀνέωξα, ἀνέωχα / ἀνέωγα,
 ἀνέωγμαί (fut. pf. ἀνέωξομαι), ἀνέωχθην *open [XII]*
 *ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα (fut. pf. τεθνήξω) *die*
 *ἀποκρίνομαι (< κρίνω), ἀποκρινοῦμαι, ἀποκέκριμαι, ἀπεκρίθην *answer*
 *ἀποκτείνω, ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα *kill*
 *ἀπόλλυμι, ἀπολῶ, ἀπόλεσα, ἀπόλωμην (2 aor. mid.), ἀπολώλεκα / ἀπόλωλα
destroy [XII]
 ἄπτω, ἄψω, ἤψα, ἤψμαι, ἤψθην *fasten, kindle, mid. touch*
 ἀρπάζω, ἀρπάσομαι, ἤρπασα, ἤρπακα, ἤρπασμαι, ἠρπάσθην *snatch*
 *ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤρχμαι, ἤρχθην *begin, rule*
 *ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι *arrive*

B

- *βαίνω, βήσομαι, ἔβην [XII], βέβηκα *go*
 *βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην *throw, hit*
 βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλόφην/ἐβλόβην *harm*
 βλέπω, βλέψομαι, ἔβλεψα *see*
 βοάω, βοήσομαι, ἐβόησα *shout*
 *βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην *will, wish*

Γ

- *γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι *marry (act. of a man, mid. of a woman)*
 γελῶ, γελάσομαι, ἐγέλασα, ἐγελάσθην *laugh*
 γηράσκω or γηράω, γηράσομαι, ἐγήρασα, γεγήρακα *grow old*
 *γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα (*I am*; pf. part. γεγώς), γεγένημαι,
 (late: ἐγενήθην) *become, be*
 *γιγνώσκω, γνώσομαι, ἔγνω [XII], ἔγνωκα, ἔγνωσμαι, ἐγνώσθην *know*
 *γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην *write*

Δ

- δέδια or δέδοικα < δείδω [VIII] *fear*
 *δεικνυμι or δεικνύω, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην *show [XII]*
 *δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαί, -εδέχθην *receive, await*
 δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην *bind*
 *δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην *need, lack, mid. ask; im-*
pers. δεῖ, (ἔδει impf.), δεήσει, ἐδέησε it is necessary
 *διανοέομαι (< νοέω) διανοήσομαι, διανοήθην *think, perceive*

*διαφθείρω, διαφθερῶ, διέφθειρα, διέφθαρκα and διέφθορα, διέφθαρμαι,
 διεφθάρην *corrupt, destroy; 2 pf. be ruined*
 διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην *teach*
 *δίδωμι [XII], δώσω, ἔδωκα, (aor. pl.) ἔδομεν, δέδωκα, δέδομαι, ἐδόθην *give*
 διώκω, διώξω or διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην *pursue, prosecute*
 *δοκέω, δόξω, ἔδοξα, δέδογμα, -εδόχθην *think, seem*
 δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην *do*
 *δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην *be able*
 δύω, -δύσω, -έδυσσα and ἔδυν, δέδυκα, δέδυμαι, -εδύθην *enter, go down*

E

*ἔάω (impf. εἶων), ἐάσω, εἶασα, εἶακα, εἶαμαι, εἰάθην *permit, let alone*
 *ἐθέλω (θέλω), ἐθέλησω, ἠθέλησα, ἠθέληκα *wish, be willing*
 εἶδον *saw (see under ὀράω)*
 *εἰμί, ἔσομαι *be*
 *εἶμι *will go*
 *εἶπον *said (see under λέγω)*
 ἐλαύνω, ἐλῶ [XI], ἤλασα, -ελήλακα, ἐλήλαμαι, ἤλαθην *drive*
 *ἔοικα [VIII] *seem*
 ἐπιλανθάνομαι (< λανθάνω), ἐπιλήσομαι, ἐπελαθόμην ἐπιλέλησμαι *forget*
 *ἐπισκοπέω, ἐπισκέψομαι, ἐπεσκεψάμην, ἐπέσκεμμαι *look over*
 ἐπίσταμαι (impf. ἠπιστάμην), ἐπιστήσομαι, ἠπιστήθην *understand*
 ἔπομαι (impf. εἰπόμην), ἔψομαι, ἐσπόμην (aor. stem σπ-) *follow*
 ἐράω (impf. ἤρων), aor. ἠράσθην *love*
 ἐρρήθην *was said (see under λέγω)*
 *ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα *come, go*
 ἐσθίω (impf. ἤσθιον), ἔδομαι, ἔφαγον, ἐδήδοκα, -εδήδεσμαι, ἠδέσθην *eat*
 *εὐρίσκω, εὐρήσω, ἠύρον/εὐρον, ἠύρηκα/εὐρηκα, εὐρημαι, εὐρέθην *find*
 εὐχομαι, εὐξομαι, ἠξάμην, ἠύγμαι *pray, boast*
 *ἔχω (impf. εἶχον), ἔξω and σχήσω, ἔσχον (aor. stem σχ-), ἔσχηκα, -έσχημαι,
 ἐσχέθην *have*

Z

ζάω, ζήσω/ζήσομαι, ἔζησα, ἔζηκα *live*

H

ἤδομαι, ἠσθήσομαι, ἠσθην *be pleased*
 ἦκω (impf. ἦκον), ἦξω *have come, be here*

Θ

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην *bury*
 θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην *wonder, admire*
 θέω, θεύσομαι (other tenses from τρέχω) *run*
 θνήσκω (see under ἀποθνήσκω) *die*
 θύω, θύσω, ἔθυσσα, τέθυκα, τέθυμαι, ἐτύθην *sacrifice*

I

*ἴημι [XIII], -ἦσω, -ἦκα, εἶκα, -εἶμαι, -εἶθην *send*
 ἰκνέομαι (see under ἀφικνέομαι) *come*

*ἵστημι [XII], στήσω, ἔστησα and ἔστην, ἔστηκα (plpf. εἰστήκη, fut. pf. ἐστήξω),
ἔσταμαι, ἐστάθην *stand, make stand*

K

καθέζομαι or καθίζομαι (impf. ἐκαθεζόμεν), καθεδοῦμαι or καθιζήσομαι,
ἐκαθισάμην *sit*

κάθημαι (< ἦμαι) (impf. ἐκαθήμην) *sit*

καίω, καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην *burn*

*καλέω, καλῶ [XI], ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην *call*

*κειῖμαι, κείσομαι [XIII] *lie*

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευμαι, ἐκελεύσθην
command

κλέπτω, κλέψω/κλέψομαι, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλόπην *steal*

κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην *care for, carry*

κόπτω, κόψω, ἔκοψα, -κέκοφα, κέκομμαι, -εκόπην *cut*

*κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην *judge*

κρύπτω, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην *hide*

*κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι *acquire, pf. possess*

κτείνω (see under ἀποκτείνω) *kill*

Λ

*λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην *take*

λανθάνω, λήσω, ἔλαθον, λέληθα *escape notice, lie hidden*

*λέγω, λέξω and ἐρῶ, ἔλεξα and εἶπον, εἶρηκα, λέλεγμαι and εἶρημαι, ἐλέχθην
and ἐρρήθην *say*

λέγω, -λέξω, -έλεξα, -είλοχα, -είλεγμαι and -λέλεγμαι, -ελέγην *collect, count*

*λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην *leave*

M

μαίνομαι, ἔμνηνα, μέμνηνα, ἐμάνην *be mad*

*μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα *learn*

μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι *fight*

μέλει, μελήσει, ἐμέλησε, μεμέληκε *it is a care*

*μέλλω, μελλήσω, ἐμέλλησα *intend, be about to*

*μένω, μενῶ, ἔμεινα, μεμένηκα *remain*

μιμνήσκω, -μνήσω, -έμνησα, μέμνημαι, ἐμνήσθην *remind, mid. remember*

N

*νέμω, νεμῶ, ἔνειμα, νενέμηκα, νενέμημαι, ἐνεμήθην *distribute*

*νομίζω, νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην *believe, think*

O

οἶγγυμι (see under ἀνοίγγυμι) *open*

*οἶδα [VIII] plpf. ἤδη, εἶσομαι *know*

*οἶομαι (1st person: οἶμαι, impf. ᾔμην), οἶήσομαι, ᾔήθην *think*

ὀλλυμι (see under ἀπόλλυμι) *destroy*

*ὀράω (impf. ἐώρων), ὄψομαι, εἶδον (aor. stem ἰδ-), ἐόρακα/ἐώρακα, ἐώραμαι/
ὄμμαι, ᾔφθην *see*

ὀφείλω, ὀφειλήσω, ᾔφειλησα, 2 aor. ᾔφελον (*would that, if only!*), ᾔφειληκα
owe

Π

*πάσχω, πείσομαι, ἔπαθον, πέπονθα *suffer, experience*
 *πείθω, πείσω, ἔπεισα (2 aor. ἔπιθον), πέπεικα/πέποιθα (*trust*), πέπεισομαι,
 ἐπέισθην *persuade, mid. obey*
 πειράομαι, πειράσομαι, ἐπειρασάμην, πεπείραμαι, ἐπειράθην *try*
 *πέμπω, πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμφθην *send*
 πίμπλημι, -πλήσω, -έπλησα, -πέπληκα, -πέπλησομαι, -επλήσθην *fill*
 πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην *drink*
 *πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα *fall*
 πλέω [XI], πλεύσομαι/πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσομαι *sail*
 πνέω, πνευσοῦμαι/-πνεύσομαι, ἔπνευσα, -πέπνευκα *breathe blow*
 *πράττω, πράξω, ἔπραξα, πέπραχα/πέπραγα, πέπραγομαι, ἐπράχθην *do*
 *πυνθάνομαι, πεύσομαι, ἐπυθόμην, πέπυσμαι *learn, inquire*

Ρ

ρήγνυμι, -ρήξω, ἔρρηξα, -έρρωγα, ἐρράγην *break*
 ρίπτω, ρίψω, ἔρριψα, ἔρριμμαι, ἐρρίφθην *throw*
 ρύομαι, ρύσομαι, ἐρρυσάμην *rescue, defend*

Σ

σιγάω, σιγήσομαι, ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσιγήθην *be silent*
 σκεδάννυμι, -σκεδῶ, -εσκέδασα, ἐσκέδασομαι, ἐσκεδάσθην *scatter*
 *σκέπτομαι/σκοπέω, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι *view*
 *στέλλω, στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην *send*
 *στρέφω, -στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην/ἐστράφην *turn*
 σώζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην *save*

Τ

τάττω, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην *arrange*
 τείνω, τενῶ, -έτεινα, τέτακα, τέταμαι, -ετάθην *stretch*
 τέμνω, τεμῶ, ἔτεμον, -τέμηκα, τέμημαι, ἐτμήθην *cut*
 *τίθημι, θήσω, ἔθηκα (pl. ἔθεμεν), τέθηκα, τέθεμαι, ἐτέθην *put*
 *τίκτω, τέξομαι, ἔτεκον, τέτοκα *bring forth*
 τιτρώσκω, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην *wound*
 *τρέπω, τρέψω, ἔτρεψα, ἐτραπόμην (2 aor. mid.), τέτροφα, τέτραμμαι, ἐτρέφθην/
 ἐτράπην *turn, mid. flee*
 *τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην/ἐτράφην *nourish*
 τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμημαι *run*
 τρίβω, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην/ἐτρίβην *rub*
 *τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα *happen, hit, obtain*

Υ

ὑπισχνέομαι, ὑποσχίσομαι, ὑπεσχόμην, ὑπέσχημαι *promise*

Φ

*φαίνω, φανῶ, ἔφηνα, πέφαγκα/πέφηνα, πέφασομαι, ἐφάνθην/ἐφάνην *show*
 *φέρω, οἶσω, ἤνεγκον/ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἤνεχθην *carry, bear*
 *φεύγω, φεύξομαι/φευξοῦμαι, ἔφυγον, πέφευγα *flee*
 *φημί, φήσω, ἔφησα *say*
 φθάνω, φθήσομαι, ἔφθασα, ἔφθην *anticipate*

φθείρω (see under διαφθείρω) *corrupt*

*φοβέομαι, φοβήσομαι, πεφόβημαι, ἐφοβήθην *fear*

φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην *tell, mid. devise*

*φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην *guard*

*φύω, φύσω, ἔφυσα/ἔφυν, πέφυκα *produce; 2 aor. grew, was; pf. be by nature*

X

χαίρω, χαιρήσω, κεχάρηκα, ἐχάρην *rejoice*

χέω, fut. χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην *pour (mostly in compounds)*

*χράομαι, χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην *use*

χράω, χρήσω, ἔχρησα, κέχρηκα *utter an oracle, mid. consult an oracle*

χρή (subj. χρη, opt. χρείη, inf. χρήναι) impf. χρῆν or ἔχρην *it is necessary*

Ψ

ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην *deceive, mid. lie*

Ω

ὠνέομαι (impf. ἔωνούμην), ὠνήσομαι, ἔωνημαι, ἔωνήθην *buy*

APPENDIX II: SYNTAX

1. CASES

Most of the examples are from Euripides' *Alcestis* and Plato's *Euthyphro*.

Nominative

Most Common Nominative Endings

First declension: -η, -α, -[τ]ης, -ας; -αι

Second declension: -ος, -ον; -οι, -α

Third declension: -ς [-ξ, ψ], -ων, -ος, -[μ]α; -εις [-εις], -α [-η]

Uses of the Nominative Case

a. **Subject:** the subject of a finite verb is nominative. A finite verb is one in which the ending defines the subject, as opposed to an infinitive.

Examples:

ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. *We are all lost, not she only.*

—*Alcestis* 825

ἔσται, τὰδ' ἔσται. *These things will be, (they) will be*

—*Alcestis* 327

b. **Predicate nominative:** a nominative is used in the predicate after verbs meaning *be, become, appear, be named* and the like, in agreement with the subject. A few of these verbs in Greek are εἰμί, γίγνομαι, φαίνομαι, δοκέω, αἰρέομαι (*be chosen*), καλέομαι (*be called*), λέγομαι (*be said, be called*).

Examples:

μαθητὴς δὴ γέγονα σός . . . *I have, then, become your pupil.*

—*Euthyphro* 5a

οὐχ ὁμολογήσω ἄκλητος ἦκειν. *I shall not admit that I have come uninvited.*

—Plato, *Symposium* 174d

Genitive

Most Common Genitive Endings

First declension: -ης, -ας, -ου; -ῶν

Second declension: -ου; -ων

Third declension: -ος [-ους, -ως]; -ων

Uses of the Genitive Case

Most uses of the genitive come under two headings: the defining (or adjectival) genitive, which is used for one noun depending on another; and the ablative genitive, used for separation.

a. **Possession:** The genitive (in the attributive position) is used for possession and other close relationships.

Examples:

γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη. *Rather the wife of Admetus is dead, stranger.*

—*Alcestis* 821

τοῦ ἡμετέρου προγόνου, ὃ Εὐθύφρων, ἔοικεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. *The things said by you, Euthyphro, seem to me of our ancestor, Daedalus (i.e., seem to belong to our ancestor, Daedalus; this is also called the predicate genitive of characteristic).*

—*Euthyphro* 11c

b. **Partitive Genitive:** (in the predicate position) used for the whole from which a part is taken. It can be used with nouns, adjectives, and verbs.

Examples:

οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων. *For you know if anyone else of men [does].*

—*Euthyphro* 15d

This genitive is common with verbs of *touching*, *remembering*, and *forgetting*.

ἔθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν. *You have touched my soul, you have touched my senses. [ἔθιγες < θιγγάνω touch; ψυχᾶς = ψυχῆς]*

—*Alcestis* 109

c. **Genitive of Comparison:** used with comparative adjectives and adverbs and with verbs implying comparison.

Example:

ψυχῆς γὰρ οὐδέν ἐστι τιμώτερον. *For nothing is more precious than life.*

—*Alcestis* 301

d. **Genitive of Agent:** the one by whom something is done is expressed by ὑπό (*by*) with the genitive.

Example:

φιλεῖται ὑπὸ θεῶν πάντων. *It is loved by all the gods.*

—*Euthyphro* 10d

e. **Genitive of Cause:** verbs of emotion take a genitive of the cause of the feeling.

Examples:

οὐ δὴ χολωθεῖς τέκτονας Δίου πυρὸς / κτείνω Κύκλωπας. *Angered at which, I killed the Cyclopes, workers of Zeus' fire.*

—*Alcestis* 5–6

This genitive is often used in exclamations.

ὦ μοι τύχας [= τύχης]. *Ah me for my [ill] fortune.*

—*Alcestis* 398

f. **Genitive of Source:** with verbs of hearing, the genitive is used for the person or thing heard; the sound heard is accusative.

Example:

ἀλλ' ἄκουέ μου. *But hear me.*

—*Alcestis* 781

g. **Genitive with verbs:** Verbs of ruling take the genitive, which depends on the nominal idea of the verb (e.g., βασιλεύω *be king of*).

Verbs of reaching and obtaining take a genitive of the thing attained.

Examples:

πολλῶν μὲν ἄρχεις. *You rule over many.*

—*Alcestis* 687

ὀσίου γὰρ ἀνδρος, ὅσιος ὦν ἐτύγχανον. *Being holy I met with a holy man.*

—*Alcestis* 10

h. **Genitive of Separation** (ablative use): the genitive is used with verbs, adjectives, adverbs, and prepositions implying separation from.

Examples:

ἐσθλῆς γάρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος/γυναικὸς ἡμόρτηκας. *For you have lost a noble—no one will deny it—and chaste wife.*

—Alcestis 615–16

ἀλλὰ σμικροῦ τινος ἔτι ἐνδεής εἰμί. *But I am still in need of a little something.*

—Euthyphro 12e

i. **Genitive of Time within which:** The genitive is used of the period of time within which something happens.

Example:

ταῦτα τῆς ἡμέρας ἐγένετο. *These things happened during the day.*

—Xenophon, *Anabasis* 7.4.14

j. **Genitive Absolute:** a participial clause (noun/pronoun and participle) in the genitive gives attendant circumstances of the main action.

Example:

τόδε δέ σου ἐνενόησα ὅμα λέγοντος. *While you were speaking, I was thinking about this.*

—Euthyphro 9c

k. **Other uses of the Genitive:** subjective, objective, material.

Examples:

The subjective genitive is used for the subject of a feeling. τῶν βαρβάρων φόβος, *the barbarians' fear (the fear that they feel)*

—Xenophon, *Anabasis* 1.2.17

The objective genitive is used for the object of a feeling or action.

τοῦ ὕδατος ἐπιθυμία *desire for water*

—Thucydides 2.52

The genitive is used for material or contents. ἔρκος ὀδόντων *the barrier of teeth* (i.e., consisting of teeth)

—Homer, *Iliad* 4.850, etc.

Dative

Most Common Dative Endings

First declension: -ῆ, -α; -αις [-αισι]

Second declension: -ω; -οις [-οισι]

Third declension: -ι; -σι [ν]

Uses of the Dative Case

The dative is used for the party interested (including the indirect object, the dative of advantage, and the dative of possession, *to, for, of*), for the instrument (means or manner, *by, with*), and for the locative (place where and time when, *in, on, at*).

a. **Indirect object:** the person or thing indirectly affected by the verb goes into the dative.

Example:

θάψεις δ' αὐτὸς ὦν αὐτῆς φονεύς, δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι.
You will bury her though you are yourself her murderer and you will still pay the penalty to your in-laws.
 —Alcestis 730–1

b. **Dative with Verbs:** many intransitive and impersonal verbs take the dative: verbs meaning *benefit, obey, serve, assist, please, satisfy, advise*, and their opposites; and those expressing *friendliness, hostility, blame, anger, reproach, likeness, accompaniment, and agreement*. Compounds in *συν-* and some in *προς-, παρα-, ἐν-* and *ἐπι-* take the dative.

Examples:

οὐκ ἤρεσκέ σοι μόνον Ἀδμήτου / διακωλύσαι; *Wasn't it enough for you to have prevented the death of Admetus?*
 —Alcestis 32

καὶ τοῖσδε γ' οἴκοις ἐκδίκως προσωφελεῖν. *And to help this house unjustly.*
 —Alcestis 41

οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. *I do not follow the things being said, Socrates.*
 —Euthyphro 12a

c. **Dative with Adjectives:** the dative is used with adjectives expressing *friendliness, hostility, likeness*, and meanings similar to those of verbs in b.

Example:

σὺ δ' εἰ παλαιὸς δεσπότης ἐμοῖς φίλος. *You are a friend of long standing to my masters.*
 —Alcestis 212

d. **Dative of Advantage/Disadvantage:** The person or thing to whose advantage or disadvantage something is or is done is in the dative and is usually translated with the English preposition *for*.

Example:

πάσαις δ' ἔθηκεν εὐκλεέστατον βίον/γυναιξίν, ἔργον τλᾶσα γενναῖον τόδε. *She has made life most glorious for all women, having undergone this noble deed.*
 —Alcestis 623–4

The **Ethical** dative is a special type of the dative of advantage/disadvantage, in which a personal pronoun in the dative has the force of *for my sake, for your sake*, etc.

Example:

οὐ γὰρ ἐθέλουσι σοὶ μένειν, ὡς καὶ αὐτῷ σοὶ δοκεῖ. *For they are not willing to stand still for you, as it seems to you yourself.*
—Euthyphro 11c

e. **Dative of Possession:** with εἰμί and γίγνομαι, the dative is used of the possessor, with the thing possessed in the nominative.

Example:

μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπίς ἦν / σοῦ κατανότου ἄλλα φιτεύσειν τέκνα. *For you were alone to them (you were their only child) and there was no hope (they had no hope)—once you were dead—to produce more children.*
—Alcestis 293–4

f. **Dative of Agent:** used with the perfect and pluperfect passive (and rarely with other passive tenses).

Example:

πολλὰ ἰατρικὰ τοῖς ἰατροῖς ἠύρηνται. *Many cures have been found by the doctors.*
—Isocrates 8.39.

g. **Instrumental Dative:** cause, manner, and means are expressed by the dative.

Examples:

οὐδ' ἀλίσκεται τέχνῃ. . . . *And it is not grasped by art. . . .*
—Alcestis 786

The **Dative of Respect** is a form of the dative of manner.

λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι. *For they were friends in word, not in deed.*
—Alcestis 339

The **Dative of Degree of Difference** is a form of the dative of manner used with comparatives.

κινδυνεύω ἄρα, ὦ ἑταῖρε, ἐκείνου τοῦ ἀνδρὸς δεινότερος γεγονέναι τὴν τέχνην, τοσούτῳ ὅσῳ ὁ μὲν τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἑμαυτοῦ, ὡς ἔοικε, καὶ τὰ ἀλλότρια. *I am likely, then, my friend, to be more clever than that man, insofar as [by so much as] he made only his own [creations] not to stay put, but I, as it seems, in addition to my own, also [make] other people's [not to stay put].*
—Euthyphro 11d

h. **Locative Dative:** The dative is used for place where (with a preposition) and time when (with or without a preposition).

Examples:

Ἄδμητον ἐν δόμοισιν κινγχάνω; *Do I find Admetus in the house?*

—*Alcestis* 477

θάπτειν τιν' ἐν τῆδ' ἡμέρᾳ μέλλω νεκρόν. *I am going to bury a dead person on this day.*

—*Alcestis* 513

Accusative

Most Common Accusative Endings

First declension: -ην, -αν; -ας

Second declension: -ον; -ους, -α

Third declension: -ν, -α, -ος, -μα; -ας, -εις, -α

Uses of the Accusative Case

The accusative is used for the direct object, for the end of motion (terminal, *to, toward*), as subject of an infinitive, and in various adverbial relationships.

a. **Direct Object:** the direct object is in the accusative. Two accusatives may be used with one verb.

Examples:

ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγὼ οἶμαι [= ἐγὼ οἶμαι], Μέλητον. *They call him, I think, Meletus.*

—*Euthyphro* 2b

τί δῆτα σ' [= σε] ἠδίκησα; *What wrong have I done you?*

—*Alcestis* 689

b. **Cognate Accusative** (internal object): the cognate accusative repeats the meaning already contained in the verb and can be used with both transitive and intransitive verbs.

Example:

καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην. *And in particular that I will live the rest of my life better.*

—*Euthyphro* 16a

c. **Subject of Infinitive:** the accusative is used as the subject of an infinitive.

Example:

φησὶ γάρ με ποιητὴν εἶναι θεῶν. *For he says that I am a maker of gods.*

—*Euthyphro* 16a

d. **Terminal Accusative:** the place to which (usually with a preposition, εἰς, πρὸς, παρά, etc., but in poetry often without a preposition) is accusative.

Example:

εἰς Ἄιδου δόμους *into the house of Hades*
—*Alcestis* 25

e. **Accusative of respect:** an adverbial accusative that tells in what respect something is true.

Example:

οὐτ' εἶδος ἄλλως ἐκπρεπεστάτη γυνή *nor a woman in form otherwise most beautiful*
—*Alcestis* 333

f. **Extent of Time or Space** is in the accusative.

Example:

ἦδὺ γὰρ φίλους/κάν νυκτὶ λεύσσειν, ὅντιν' ἂν παρῆ χρόνον. *For it is sweet to see loved ones even at night for whatever time he/she is there.*
—*Alcestis* 355–6

g. **Accusative Absolute:** used instead of the genitive absolute when the participle represents an impersonal verb.

Example:

θνήσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν. *I am dying, it being possible [although it is possible] for me not to die on your behalf.*
—*Alcestis* 284

Vocative

Most Common Vocative Endings

First declension: -η, -α; -αι same as nominative

Second declension: -ε, -ον; -οι, -α

Third declension: like nominative or like base

Use of the Vocative Case

Direct Address: the vocative is used for direct address either with or without ὦ, *oh!*

Example:

ΑΔ. χαῖρ', ὦ Διὸς παῖ Περσέως τ' ἀφ' αἵματος.

HP. Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.

Admetus: *Hello, son of Zeus of the blood of Perseus.*

Heracles: *Admetus, hello to you too, king of the Thessalians.*

—*Alcestis* 509–10

2. VERB CONSTRUCTIONS

Examples have been taken from Plato's *Crito* unless otherwise noted.

Conditions

Present General

έάν [άν, ήν] + SUBJUNCTIVE – PRESENT INDICATIVE

44d οἷοί τ' εἰσίν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι . . . έάν τις ἐν αὐτοῖς διαβεβλημένος ἦ. *The many are able to do no slight harm, if anyone is slandered among them.*

47a–b τὸν νοῦν προσέχει . . . ὃς άν τυγχάνη ἰατρός ἢ παιδοτρίβης ὧν; *Does he pay attention to [only the one] who happens to be a doctor or a personal trainer?*

Past General

εἰ + OPTATIVE – IMPERFECT INDICATIVE

50e ἦ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἦν τὸ δίκαιον . . . ὥστ' ἄπερ πάσχοις, τὰῦτα καὶ ἀντιποιεῖν . . . *it was not right for you to do in return to your father whatever you happened to suffer. . . .*

Future More Vivid

έάν [άν, ήν] + SUBJUNCTIVE – FUTURE (or equivalent)

Relative (pronoun or adverb) + άν + SUBJUNCTIVE – FUTURE (or equivalent)

44a τῇ γάρ που ὑστεραία δεῖ με ἀποθνήσκειν ἢ ἢ άν ἔλθῃ τὸ πλοῖον. *For I am to be put to death on the day after (that on which) the ship comes.*

44b έάν σὺ ἀποθάνῃς . . . ἔτι δὲ καὶ πολλοῖς δόξω. . . . *If you die, I will seem to many. . . .*

45b–c πολλαχοῦ καὶ ἄλλοσε ὅποι άν ἀφίκη ἀγαπήσουσί σε. *Also in many other places, wherever you go they will love you.*

54d έάν λέγῃς παρὰ ταῦτα, μάτην έρεῖς. *If you say [anything] besides this, you will speak in vain.*

Future Less Vivid

Present: εἰ + OPTATIVE – OPTATIVE + άν

should–would

Phaedo 69b οὐ πολλῇ άν ἀλογία εἶη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *Wouldn't it be a great absurdity if such a person should fear death?*

Contrary to Fact

Present: εἰ + IMPERFECT – IMPERFECT + ἄν

were – would be

52b οὐ γὰρ ἄν ποτε . . . ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως ἤρεσκε. . . . *for you would not continue to stay in it, if it were not pleasing to you more than to others. . . .*

Past: εἰ + AORIST – AORIST + ἄν (or PLUPERFECT)

had – would have

Apology 36a νῦν δ', ὡς ἔοικεν, εἰ τριάκοντα μόνα μετέπεσον τῶν ψήφων, ἀποπεφύγη ἄν. *But now, as it appears, if only thirty of the votes had been cast differently, I would stand acquitted.*

Infinitive Constructions

Articular Infinitive

The infinitive used as a noun (like a gerund). The article allows the use of different cases of the infinitive.

43a διὰ τὸ πολλάκις δεῦρο φοιτᾶν *on account of coming here often*

47e ἐκτὸς εἰ τῷ μέλλειν ἀποθνήσκειν αὔριον. *You are outside the likelihood of being put to death tomorrow.*

49d τὸ γὰρ πού κακῶς ποιεῖν ἀνθρώπους τῷ ἀδικεῖν οὐδὲν διαφέρει *for to treat people badly is no different from doing injustice*

Indirect Statement (Infinitive Construction)

Verb of Saying/Thinking: (SUBJECT ACCUSATIVE) | INFINITIVE

43d οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον. *In fact I think it will not come today.*

47d ὑπὸ τῶν οἰομένων τι λέγειν *by those who think they are saying something*

πρὶν with the Infinitive

The use of *before* before an affirmative clause

46d πρὶν μὲν ἐμὲ δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ. . . . *before it was necessary for me to die it was well said, but now. . . .*

Result clauses (Indicative or Infinitive)

Actual Result ὥστε + INDICATIVE

48a ὥστε πρῶτον μὲν ταύτη οὐκ ὀρθῶς εἰσηγεῖ. . . . *so that first you are not correctly introducing (an argument) in this way. . . .*

Natural Result ὥστε + INFINITIVE

45c ἀσφάλειάν σοι παρέξονται ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίων. *They will provide you security so that no one of all those in Thes-saly would harass you.*

Participles and Verbals

Future Participle of Purpose

51b ἐάν τ' εἰς πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον. . . . *if it leads (you) into war, to be wounded or killed. . . .*

Genitive Absolute

A noun or other substantive in the genitive with a participle in the genitive shows the circumstances (time, cause, concession, condition) surrounding or attending the main action.

NOUN / PRONOUN – PARTICIPLE IN GENITIVE

43d ἢ τὸ πλοῖον ἀφίκται ἐκ Δήλου, οὐ δεῖ ἀφικομένου τεθνάναι με; *Or has the ship arrived from Delos, which, when it arrives (at the arrival of which) I must die?*

44c ἡμῶν προθυμουμένων (though) *we are eager*

48b μὴ ἀφιέντων Ἀθηναίων *if the Athenians do not permit (it)*

Accusative Absolute

Impersonal verbs go into the accusative absolute rather than the genitive absolute.

45c ἐξὸν σωθῆναι *it being possible to be rescued*

45d οὓς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχήσει καταλίπων. . . . *it being possible for you to rear and educate them, you will leave them in the lurch. . . .*

Verbals in -τέον

it is necessary, one must

46b σκοπεῖσθαι οὖν χρή ἡμᾶς εἴτε ταῦτα πρακτέον εἴτε μή. *We must consider whether it is necessary to do these things or not.*

47b ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον *In this way, he must act and exercise and eat and drink*

Subjunctive: Independent Uses

Deliberative Subjunctive

are we to . . .

52d τί φῶμεν πρὸς ταῦτα, ὦ Κρίτων; *What are we to say to this, Crito?*

Prohibitive Subjunctive

In second person and less commonly in third person (Smyth 1800b): *Don't, let not*

54d ἀλλὰ μὴ σε πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. *But let not Crito convince you to do what he says rather than [what] we [say].*

Hortatory Subjunctive

Let's

54e καὶ πρόττωμεν ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται. *And let us do [it] this way, since the god guides [us] this way.*

Subjunctive of Doubtful (Cautious) Assertion

"The present Subjunctive with μὴ may express a doubtful assertion, with μὴ οὐ a doubtful negation. . . . A touch of irony often marks this use which is chiefly Platonic." (Smyth 1801)

48c μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ἢ τῶν . . . *I'm wondering if maybe these might really be the considerations of those who . . .*

48c μὴ οὐδὲν ἄλλο σκεπτέον ἢ *maybe nothing else should be considered*

48d μὴ οὐ δέη *maybe it isn't necessary*

Optative: Independent Uses

Optative of Wish

Phaedrus 279c πλούσιον δὲ νομίζοιμι τὸν σοφόν. *And may I believe the wise man wealthy.*

Potential Optative

The optative with ἄν shows possibility: *may, might, would, could.*

43b καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἶη. . . . *and really, Crito, it would be out of tune. . . .*

43c ἦν ἐγὼ . . . ἐν τοῖς βαρύτατ' ἄν ἐνέγκαιμι *which I of all of them would bear most grievously.*

44c καίτοι τίς ἄν αἰσχίων εἶη ταύτης δόξα; *And yet what reputation could be more disgraceful than this?*

48a φαίη γ' ἄν τις *someone might say*

Subjunctive or Optative: Sequence of Moods

The usage of the subjunctive versus the optative in some constructions depends on the sequence of moods:

1. If the leading verb is primary, use the subjunctive [MAY] in the subordinate clause.

Primary Verb Tenses: present, future, perfect, future perfect

2. If the leading verb is secondary, use the optative [MIGHT] in the subordinate clause.

Secondary Verb Tenses: imperfect, aorist, pluperfect

See also *Conditions*.

Object Clause After A Verb Of Fearing

After a verb of fearing: μή (*that, lest*); μή οὐ (*that . . . not*) + the subjunctive or optative

44e ἄρα γε μή ἐμοῦ προμηθεῖ καὶ τῶν ἄλλων ἐπιτηδείων, μή . . . οἱ συκοφάνται ἡμῖν πράγματα παρέχουσιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν. . . .

Do not then worry about me and your other friends, that the informers may cause us trouble on the ground that we sneaked you out [of prison], and we be compelled to. . . .

Purpose Clauses

Used with the subjunctive or optative following ἵνα, ὅπως, ὡς *that, to, in order that*. The negative is μή.

Subjunctive if the introductory verb is present, future or perfect.

Optative if the introductory verb is imperfect, aorist, or pluperfect.

ἵνα, ὅπως, ὡς — SUBJUNCTIVE, OPTATIVE

47c ἵνα μή πάντα δίωμεν so that we do not go over everything

After a secondary tense the subjunctive is used in place of the optative to set “forth a person’s previous purpose in the form in which he/she conceived his/her purpose” (Smyth 2197a, gender inclusiveness added).

43b καὶ ἐπιτηδές σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διώγῃς. *And on purpose I did not wake you, so that you may continue spending your time as pleasantly as possible.*

Other

Neuter plural subject takes a singular verb

44e ταῦτα μὲν δὴ οὕτως έχέτω. *Let these things be so.*

Philosophical Imperfect

The results of a previous argument spread over time

47d λωβησόμεθα ὃ τῷ μὲν δίκαιῳ βέλτιον ἐγίνετο, τῷ δὲ ἀδίκῳ ἀπόλλυτο. *We will do harm to the very thing which [according to our argument] was becoming better through justice but was being corrupted by injustice.*

GREEK–ENGLISH VOCABULARY

Asterisks indicate verbs listed in the Principal Parts List, 309–13

A

ἀγαθός, -ή, -όν *good, well-born, brave, capable, serviceable*

τὰ ἀγαθὰ *goods, wealth*

ἀγαθότης, -τητος, ἡ *goodness*

ἄγαν *very much, too much*

ἀγάπη, -ης, ἡ *love, brotherly love, alms, charity*

ἀγαπάω *love, greet with affection, desire*

ἀγέννητος, -ον *unborn, uncreated*

ἄγγελος, -ου, ὁ *messenger, envoy*

ἀγγέλλω *announce, bring news*

ἄγνοέω *not to perceive, be ignorant*

ἄγνοια, -ας, ἡ *ignorance*

ἀγορά, -ᾶς, ἡ *assembly, market-place, agora*

ἄγραφος, -ον *unwritten*

ἄγχω *press tight, strangle, hang*

***ἄγω** *lead, drive, bring, carry*

ἄγών, ἄγῶνος, ὁ *gathering, assembly, place for contests, contest, struggle*

ἀγωνίζομαι *contend for a prize, struggle*

ἀδελφή, -ῆς, ἡ *sister*

ἀδελφός, -οῦ, ὁ *brother*

ἄδηλος, -ον *unknown, ignoble, unseen*

ἀδηλότης, -τητος, ἡ *uncertainty*

ἀδικέω *be unjust*

ἄδικος *do wrong* (with participle of particular charge of wrong-doing)

ἄδικος, -ον *unjust*

ἀδίκως *unjustly*

ἀδυνατέω *be unable, lack ability*

ἀδύνατος, -ον *unable, impossible*

τὸ ἀδύνατον *impossibility*

ἀεὶ *always, ever*

***ᾄδω (ἀείδω)** *sing, sing of, chant*

ἀετός, -οῦ, ὁ *eagle*

ἀήρ, ἄερος, ὁ/ἡ *mist, haze, lower air; air; pl.: climates*

ἀθάνατος, -ον *immortal, deathless, everlasting*

οἱ ἀθάνατοι *the immortals*

Ἀθήναζε *to/towards Athens*

Ἀθῆναι, Ἀθηνῶν, αἱ *the city of Athens*

Ἀθηναῖος, -α, -ον *Athenian*

ἄθλιος, -α, -ον *struggling, unhappy, wretched, sorry*

ἀθῶος, -ον *unpunished*

αἰανῆς, -ές *everlasting, wearisome*

***αἰδέομαι** *be ashamed, respect*

Ἄϊδης, -ου, ὁ (ἄϊδης) *Hades*

αἰδώς, -οῦς, ἡ *respect, shame, modesty*

αἷμα, αἵματος, τό *blood*

αἶνιγμα, -ατος, τό *dark saying, riddle*

***αἰρέω** *take, prove; mid.: choose*

***αἶρω (ἀείρω)** *lift, raise up*

***αἰσθάνομαι** *perceive, apprehend by the senses; understand, learn*

αἰσθησις, -εως, ἡ *sense-perception, sensation*

αἰσχρός, -ά, -όν *shameful, base, causing shame; ugly*

αἰσχύνη, -ης, ἡ *shame, disgrace*

αἰσχύνομαι *be dishonored, be ashamed*

***αἰσχύνω** *make ugly, disfigure*

αἰτέω *ask, claim*

αἰτία, αἰτίας, ἡ *responsibility, guilt, blame, cause, motive, credit*

αἰτιάομαι *accuse, censure*

αἰτιατικός, -ή, -όν *causal*

ἡ αἰτιατική (πτῶσις) *accusative case*

αἷτιος, -α, -ον *blamable, guilty*

αἰχμή, -ῆς, ἡ *the point of a spear, spear*

αἰών, αἰῶνος, ὁ *lifetime, age, generation, epoch (eon)*

ἄκαιρος, -ον *ill-timed, unseasonable; importunate*

ἄκήρυκτος, -ον *unannounced, unproclaimed, undeclared*

ἄκμάζω *be in full bloom*

ἄκουσίως *involuntarily*

***ἀκούω** *hear, listen (with acc. of thing heard; gen. of person heard from)*

ἀκριβής, -ες *exact, accurate, precise*

ἀκρόαμα, -ματος, τό *anything heard; a play, musical piece*

ἀκρόπολις, -εως, ἡ *upper city*

ἄκων, ἄκουσα, ἄκων (ἄκοντ-) *involuntary, unwilling(ly)*

ἀλγέω, -ήσω *feel pain, suffer*

ἀλήθεια, ἀληθείας, ἡ *truth, reality, sincerity*

ἀληθής, -ές *true*

***ἀλίσκομαι** *be caught (used as the passive of αἰρέω)*

ἀλλά (ἀλλ') *but*

ἄλλαχού *elsewhere, somewhere else*

ἄλληλων *each other, one another*

ἄλλος, -η, -ον *other, another*

ἄλλοσε *elsewhere*

ἄλλοτριος, -α, -ον *of/belonging to another*

ἄλλως *otherwise, at random, in vain*

ἄλογια, -ας, ἡ *want of reason, folly, contempt*

ἄλογος, -ον *irrational, unreasoning, without speech*

ἄφιτον, -ου, τό *barley, one's daily bread*

ἅμα *at once, at the same time*

ἄμαθής, -ές *ignorant, stupid*

ἄμαξα, -ας, ἡ *wagon*

***ἄμαρτάνω** *miss (the mark), fail, go wrong, err*

ἄμαρτία, -ας, ἡ *failure, error, sin*

ἀμείβω *change, exchange*

ἀμείνων, -ον *better (irregular comparative of ἀγαθός)*

ἀμελέω *neglect, be careless*

ἄμεμπτος, -ον *blameless*

ἀμπέχω *surround, cover, enclose, embrace; mid.: put around oneself*

ἀμφί *on both sides (+ gen.: about, concerning; + acc.: about)*

ἀμφισβητέω *stand apart, disagree, dispute*

οἱ ἀμισθητοῦντες *the parties in a lawsuit*

ἀμφοτέρως, -α, -ον *both of two*

ἄν = ἐάν *if*

ἄν *conditional particle*

ἀνά *up (+ dat.: upon; + acc.: up, throughout)*

ἀναγιγνώσκω *know well, perceive, read*

ἀναγκάζω *force, compel, constrain*

ἀναγκαῖος, -α, -ον *constraining, necessary, connected by blood*

ἀνάγκη, -ης, ἡ *necessity, force, constraint, tie of blood*

ἀναιρέω *take up or away, destroy; mid.: gain, win*

ἀναλέγω *pick up, gather; read aloud*

ἀναμνησκω *remind; pass.: remember, recall*

ἀναμνηστικός, -όν *able to call to mind readily*

ἄναξ, ἄνακτος, ὁ *lord, master, king*

ἀνάξιος, -α, -ον *unworthy*

ἀναρχία, -ας, ἡ *anarchy*

ἀνατίθημι (< *τίθημι) *lay upon, refer, attribute, entrust, dedicate, set up, put back*

ἀναφαίρετος, -ον *not to be taken away*

ἀναφύω (< φύω) *produce again; pass.: grow up*

ἀναχορεύω *begin a choral dance, celebrate in the chorus*

ἀνδραποδισμός, -οῦ, ὁ *enslaving, selling into slavery*

ἀνδράποδον, -ου, ὁ *slave*

ἀνδρεία, -ας, ἡ *manliness, manly spirit; pl.: brave deeds*

- ἀνδρεῖος, -α, -ον** *belonging to a man, manly*
- ἀνδρόω** *rear up into manhood; pass.: become a man*
- ἀνελεύθερος, -ον** *not free, slavish*
- ἄνευ** *without (+ gen.)*
- ἀνεύρετος, -ον** *undiscovered*
- ἀνευρίσκω** *find out, discover*
- ἄνῆρ, ἀνδρός, ὁ** *a man, husband*
- ἄνθος, -ους, τό** *flower, bloom*
- ἀνθρώπινος, -η, -ον** *of, from or belonging to a human being; human*
- ἄνθρωπος, -ου, ὁ/ἡ** *man, human being; pl.: mankind, people*
- ἀνίστημι** (< *ἴστημι) *make to stand up, set up; stand up*
- ἄνοια, -ας, ἡ** *lack of understanding; folly*
- *ἀνοίγνυμι (= ἀνοίγω)** *open; pass.: be open, stand open*
- ἀνόσιος, (-α), -ον** *unholy*
- ἀντασπάζομαι** *welcome, greet in return*
- ἀντί** *over against, opposite (+ gen.)*
- ἀντιβολέω** *meet, entreat; partake of (+ gen.)*
- ἀντιλέγω** *speak against, contradict, dispute*
- ἀντωνυμία, -ας, ἡ** *pronoun*
- ἄξιονημιμόνευτος, -ον** *worthy of mention*
- ἄξιος, -α, -ον** *worthy, deserving, counterbalancing*
- ἄξιόω** *think/deem worthy of, think fit, expect, consent, dare, make a claim*
- ἀπάγχω** *strangle, throttle; mid.: hang oneself; pass.: be hanged*
- ἀπαιδευτος, -ον** *ignorant, uneducated*
- ἄπαις** (gen.) **ἄπαιδος** *childless*
- ἀπαλλάσσω** *set free, release; mid.: be set free from*
- ἀπαντάω** *meet, encounter*
- ἀπανταχοῦ** *everywhere*
- ἀπαρνέομαι** *deny utterly, reject, refuse*
- ἅπας, ἅπανσα, ἅπαν** *quite all, everyone, the whole*
- ἀπατεύω** *cheat, deceive*
- ἀπάτη, -ης, ἡ** *cheating, trickery, fraud, stratagem*
- ἀπειθέω** *be disobedient*
- ἄπειμι** (< *εἶμι) *be away, be far from, be absent*
- ἄπειμι** (< *εἶμι) *go away, depart*
- ἄπευθύνω** *make straight, restore, direct, correct*
- ἄπλῶς** *singly, in one way, simply, generally*
- ἀπό** *from, off from, away from (+ gen.)*
- ἀποβλέπω** *look away from, gaze steadily, regard*
- ἀποδείκνυμι** *point out, show forth, bring forward, prove*
- ἀποδημέω** *go abroad*
- ἀποδίδωμι** *give up or back, return, pay, assign, concede, allow; mid.: sell*
- *ἀποθνήσκω** *die, be killed*
- ἀποκρίνομαι** *answer*
- ἀποκρύπτω** *hide from, keep hidden, conceal*
- *ἀποκτείνω** *kill, slay, put to death*
- ἀπολαύω** *enjoy, profit by*
- ἀπολείπω** (< *λείπω) *be wanting, leave behind, lose, forsake*
- *ἀπόλλυμι** *act.: destroy utterly, kill, lose; mid.: perish, die, fall into ruin*
- ἀπολογία, -ας, -ῆ** *speech in one's defense*
- ἀπολύω** *loose from; mid.: release for oneself, redeem*
- ἀπονέμω, ἀπονεμῶ** *portion out, assign*
- ἀπορέω** *be at a loss*
- ἀπορία, -ας, -ῆ** *difficulty (of passing), perplexity, embarrassment, lack of resources, question for discussion*
- ἄπορος, -ον** *without passage, impassable, unmanageable, impossible*
- ἀπόρρητος, -ον** *forbidden, not to be spoken*
- ἀποστέλλω** (< *στέλλω) *send away, banish; pass.: go away, depart*
- ἀποστρέφω** (< *στρέφω) *turn back or away, avert*
- ἀποτελέω** *bring to an end, complete, produce, accomplish*
- ἀποτέμνω** *cut off*
- ἀποτρέπω** (< *τρέπω) *turn away from, dissuade from*
- ἀποφθέγμα, -ατος, τό** *a thing uttered, terse saying*
- ἀπρεπής, -ές** *unseemly, unbecoming*
- *ἄπτω** *fasten; kindle; mid.: grasp, undertake, touch upon*
- ἄρα** (postpos. particle denoting interest or surprise) *then, therefore, so it seems, of course*

ἄρα (interrog. particle which leaves the question open)

ἄρά, -ᾶς, ἡ *prayer, curse*

ἄργύριον, -ου, τό *a piece of silver, a coin*

ἄργυρος, -ου, ὁ *white metal, silver*

ἀρετή, -ῆς, ἡ *goodness, excellence, moral virtue*

ἀρήγω *aid, succor*

ἄρθρον, -ου, τό *joint; connecting word; the article (grammar)*

ἀριθμός, -ου, ὁ *number*

ἄριστος, -η, -ον *best, noblest, bravest*

ἄρκτος, -ου, ὁ/ἡ *bear*

ἄρνεομαι, -ήσομαι *deny, disown*

ἀρούρα, -ας, ἡ *tilled land, corn land*

ἀρσενικός, -ῆ, -όν *male; of masculine gender*

ἄρτι *just, exactly, just now*

ἄρτιος, -α, -ον *complete, exactly fitted; active, ready*

ἀρχαῖος, -α, -ον *original, ancient, primitive*

ἀρχή, -ῆς, ἡ *beginning, first principle; rule, office, empire*

***ἄρχω** *begin; rule (+ gen.)*

ἄρχων, -οντος, ὁ *archon, ruler*

ἀσεβής, -ές *ungodly, unholy, profane*

ἀσθενής, -ές *weak, feeble, poor*

ἀσπάζομαι *welcome, greet*

ἀσπίς, ἀσπίδος, ἡ *shield*

ἀστήρ, ἀστέρος, ὁ *star; flame, fire*

ἄστυ, ἄστεως, τό *city, town*

ἀσφαλής, -ές *safe, steadfast, sure*

ἄτε *just as, as if, inasmuch as, since (with participle)*

ἄτερ *absolutely, simply*

ἄτεχνος, -ον *without art, unskilled*

ἄτεχνῶς *simply, absolutely*

ἀτιμώ *dishonor, punish with ἀτιμία (i.e., deprive of civil rights)*

ἄτομος, -ον *uncut, that cannot be cut*

ἄτοπος, -ον *out of place, strange, unnatural; bad*

ἄττα = ἄτινα

ἀττικίζω *Atticize, speak in the Attic dialect*

ἀτυχέω *be unlucky*

ἀτύχημα, -ατος, τό *misfortune, mishap*

ἄνδ *back, again; moreover, besides, in turn*

ἀνδάω *talk, speak, say*

ἀνθις *again, later, back again*

ἀνλή, -ῆς, ἡ *open court, hall; dwelling*

ἀνξάνω (= ἀνξω) *increase; pass.: grow*

ἀνξησης, -εως, ἡ *growth, increase; the verbal augment (grammar)*

ἄῤριον (adv.) *tomorrow*

ἄντίκα *at once, immediately*

ἄντις/ἀνθις *back, anew, again; moreover*

ἀντόθι *on the very spot, there*

ἄντόματος (-η) -ον *acting of one's own will, self-moving; without cause, accidental*

ἄντός, -ῆ, -ό *–self; with article: same; in oblique cases: him, her, it, etc.*

ἄντοσχεδιάζω *act/speak offhand, improvise; judge unadvisedly*

ἄντοῦ *there, here*

ἄντοῦ, αὐτῆς = ἑαυτοῦ, ἑαυτῆς (of) *himself, herself*

ἄντόφορος, -ον *caught in the act of theft*

ἀφανίζω *make unseen, do away with, destroy*

ἀφήμι (< *ἴημι) *send forth, discharge, release from*

***ἀφικέομαι** *arrive at, come to, reach*

ἀφίστημι (< *ἴστημι) *put away, remove; cause to revolt; pay; stand away, revolt from*

ἄφρων, -ον (gen. -ονος) *senseless, witless, foolish, crazed*

ἄφωνος, -ον *voiceless, mute*

τὰ ἄφωνα *consonants (especially mutes)*

Ἀχαιός, -ά, -όν *Achaean*

ἄχαριστος, -ον *unpleasing, thankless, without grace*

ἄχώριστος, -ον *not parted, undivided, inseparable*

B

βαδίζω *go on foot, walk, go*

***βαίνω** *walk, step, go*

βαίος, -ά, -όν *little, slight, short*

βάκχιος, -α, -ον *Bacchic, inspired*

ὁ βάκχιος (θεός) *the Bacchic God, Bacchus*

***βάλλω** *throw, hit*

βάρβαρος, -ον *barbarous, non-Greek, foreign*

οἱ βάρβαροι *all non-Greek-speaking peoples*

βαρύς, βαρεῖα, βαρύ *heavy, tiresome, oppressive*

βασιλεύς, βασιλέως, ὁ *king*

βασιλεύω *be king, rule, reign (+ gen.)*

βασιλίςσα, -ας, ἡ (= βασιλεία) *queen*

βάτος, -ου, ὁ/ἡ *bramble*

βέβαιος (-α) -ον *firm, steady, steadfast, durable, sure*

βέλτιστος, -η, -ον *best (irreg. superl. of ἀγαθός)*

βελτίων, -ον *better (irreg. comp. of ἀγαθός)*

βιάζω/βιάζομαι *force, do violence to*

βίαιος (-α) -ον *forcible, violent, acting with violence*

βιβλίον, -ου, τό *paper, book*

βίος, -ου, ὁ *life, livelihood, mode of life*

βίोटος, -ου, ὁ *life, means of living*

βιόω *live, pass one's life*

βλάβη, -ης, ἡ *harm, damage, hurt*

***βλάπτω** *disable, hinder, harm, hurt, damage*

βλασφημέω *blaspheme, speak profanely*

***βλέπω** *see, have the power of sight, look*

***βοάω** *cry aloud, shout, roar, howl*

βοηθέω *assist, come to the rescue*

βόλβος, -ου, ὁ *a bulbous plant*

βορά, -άς, ἡ *food*

βοτάνη, -ης, ἡ *grass, pasture*

βουλευέω *plan, take counsel, deliberate*

βουλή, -ῆς, ἡ *counsel, will, determination; Senate*

βουλιμάω *be as hungry as an ox*

***βούλομαι** *wish, be willing, be used to (doing something)*

βοῦς, βοός, ὁ/ἡ *bull, cow, ox; pl.: cattle*

βραδύς, -εῖα, -ύ *slow, heavy, late*

βραχύς, -εῖα, -ύ *short, brief*

βρέφος, -ους, τό *new-born baby*

βροντάω *thunder; impers.: it thunders*

βροτός, -οῦ, ὁ *mortal man*

βυθός, -οῦ, ὁ *the depth, bottom, abyss*

Γ

γαῖα, -ας (-ης), ἡ *land, country, earth (poetic for γῆ)*

γαμβρός, -οῦ, ὁ *in-law, any connection by marriage*

***γαμέω** *marry (act. of the man, mid. of the woman)*

γάμος, -ου, ὁ *wedding, marriage, wedlock*

γάρ *for (postpos. particle)*

γε *at least, indeed; yes (postpos. particle)*

γελάω *laugh, laugh at, sneer at*

γέλοιος, -α, -ον *absurd, laughable, humorous*

γέλως, γέλωτος, ὁ *laughter*

γέμω *be full, be laden (only pres. and impf.)*

γένεσις, γενέσεως, ἡ *origin, source, birth, descent, generation*

γενικός, -ή, -όν *of/belonging to the γένος, typical*

ἡ γενική (πτῶσις) *genitive case*

γενναῖος, (-α), -ον *noble, generous*

γεννώω *beget; mid.: create*

γένος, γένους, τό *race, birth, offspring, stock, clan*

γέρας, γέραος, τό *gift of honor, prize, prerogative*

γέρον, γέροντος, ὁ *old man*

γεωργός, -οῦ, ὁ *farmer*

γῆ, γῆς, ἡ *earth (land and sea); land, country*

γῆρας, γήραος, τό *old age*

γηράω *grow old*

***γίγνομαι** *become, be born, be, come into being*

***γιγνώσκω** *know (by observation), come to know, perceive*

γλαύξ, γλαυκός, ἡ *the little owl, Athene noctua*

γλυκύς, -εῖα, -ύ *sweet, pleasant*

γλωσσο, -ης, ἡ / γλωττα, -ης, ἡ *tongue, language*

γνήσιος, -α, -ον *genuine, legitimate, true*

γνώμη, -ης, ἡ *thought, opinion; means of knowing, organ by which one perceives; intelligence*

αἱ γνώμαι *pl.: practical maxims*

γνωρίζω *make known, gain knowledge of*

γνώρισις, γνωρίσεως, ἡ *a making known; a getting to know*

γονεύς, -έως, ὁ *father; pl.: parents*

γόνυ, γόνατος, τό *knee*

γοῦν (γε οὔν) *at least then, at any rate*

γράμμα, -ατος, τό *that which is drawn, letter*

γραμματικός, -ή, -ον *knowing one's letters*

ἡ γραμματική *grammar*
 ὁ γραμματικός *grammarian; teacher of reading and writing*
 γραφή, -ῆς, ἡ *criminal charges, indictment*
 γραφικός, -ή, -όν *of painting, drawing, or writing*
 ἡ γραφική *the art of writing*
 *γράφω *scratch, draw, write*
 γυμνός, -ή, -όν *naked; unarmed*
 γυναικεῖος (-α), -ον *of/belonging to women, feminine*
 γυνή, γυναικός, ἡ *woman, wife*
 Δ
 δαίμων, δαίμονος, ὁ/ἡ *divinity*
 δάκρυ, δάκρυος, τό (δάκρυνον) *tear, drop*
 δασύς, -εῖα, -ύ *hairy, shaggy; hoarse, aspirated*
 δέ *but, and (postpos. conjunction)*
 *δέδια (= δέδοικα) *fear (perfect in present sense)*
 δεῖ (< *δέω) (impers.) *there is need*
 δεῖδω *feared*
 *δείκνυμι *show, bring to light, explain*
 δεῖμα, δειματος, τό *fear, terror; object of fear*
 δεινός, -ή, -όν *fearful, dreadful, terrible, awful*
 δειπνέω *make or take a meal, entertain*
 δεῖπνον, -ου, τό *meal, dinner, supper*
 δέκα *ten*
 δέμας, δέματος, τό *the body*
 δένδρον, -ου, τό *tree*
 δεξιός, -ά, -όν *on the right hand or side; ready, skillful, fortunate; northerly*
 δέομαι *need, ask*
 δέος, δέους, τό *fear, alarm, awe, reverence*
 δέρμα, -ατος, τό *skin, hide*
 δεσμός, -ου, ὁ *bond(s), fetter(s)*
 δέσποινα, δεποινης, ἡ *mistress, lady of the house, queen*
 δεσπότης, -ου, ὁ *master, lord, master of the house*
 δεῦρο *here, to this place*
 δεύτερος, -α, -ον *second*
 *δέχομαι *receive, take, accept, welcome, await*
 *δέω *lack, want, stand in need of (+ gen.); δέομαι beg, ask; δεῖ there is need, one ought*

*δέω *bind, tie, fetter*
 δή *of course, indeed, quite (postpos.)*
 δηλαδὴ *clearly, manifestly (adv.)*
 δῆλος, -ή, -ον *visible, clear, manifest, evident*
 δῆλον ὅτι *it is clear that, clearly*
 δηλόω *make visible, show, reveal*
 δημηγορέω *be a public orator, harangue the people*
 δημοκρατία, -ας, ἡ *democracy, popular government*
 δήμος, δήμου, ὁ *district, common people, popular assembly*
 δήπου *probably, doubtless, I presume; οὐ δήπου certainly not, is it not so?*
 δῆτα *indeed, truly; then, certainly, of course*
 διά *through; through, over, in the midst of (+ gen.); because of, for the sake of (+ acc.)*
 διαβαίνω (< *βαίνω) *stand firm, step across or over, cross over*
 διαβάλλω (< *βάλλω) *throw or carry over or across, set against; bring discredit; attack, slander*
 διαβολή, -ῆς, ἡ *false accusation, misrepresentation, slander, calumny*
 διάθεσις, διαθέσεως, ἡ *arrangement, composition, delivery, condition*
 διαίρεσις, διαιρέσεως, ἡ *division, a dividing*
 διαίρέω (< *αἰρέω) *take apart, divide, distinguish, determine*
 διακοσμέω *divide, arrange*
 διακριβόω *portray exactly, examine with precision*
 διακρίνω (< *κρίνω) *separate, divide, distinguish*
 διαλέγω *pick out*
 διαλέγομαι *talk, hold conversation with, talk back and forth*
 διαλεκτικός, -ή, -όν *skilled in discourse*
 ἡ διαλεκτική *the art of debating*
 διάλογος, -ου, ὁ *dialogue, conversation*
 διαλύω *loose, part; reconcile*
 διανίστημι (< *ἵστημι) *awaken, arouse; stand up, rise*
 διανοέομαι *be minded, intend, have in mind, think*
 διάνοια, -ας, ἡ (also διανοία) *thought, intellect, mind, intention, belief*
 διαπαίζω *jest*
 διαπερονάω *pierce through*

διατριβή, -ῆς, ἡ *pastime, pursuit, way of life*

διατριβῶ (< *τριβῶ) *rub between, rub away; waste, spend time*

διαφερόντως *differently from, extremely, especially*

διαφέρω (< *φέρω) *carry over or across, differ, surpass*

οὐδὲν διαφέρει *it makes no difference*

διαφεύγω *flee through, get away, escape*

***διαφθείρω** *destroy utterly, corrupt; pass.: be destroyed*

διαφορά, -ας, ἡ *difference*

διάφορος, -ον *different; superior*

διδασκός, -ή, -όν *taught; teachable*

διδάσκαλος, -ου, ὁ *teacher, master*

***διδάσκω** *instruct, teach*

***δίδωμι** *give, grant*

διέρχομαι (< *ἔρχομαι) *go or pass through*

δίστημι (< *ἵστημι) *set apart, separate; stand apart, be divided*

δικάζω *judge, decide, determine*

δίκαιος, -α, -ον *just*

δικαιοσύνη, -ης, ἡ *righteousness, justice*

δικαίως *justly*

δικαστήριον, οὐδ, τό *court (of law)*

δικαστής, -ουδ, ὁ *judge, juryman, juror*

δίκη, -ης, ἡ *justice, order, right; lawsuit, trial, indictment, penalty*

διό *wherefore, therefore*

διορίζω *draw a boundary through, distinguish, define, separate*

διπλοῦς, -ῆ, -οῦν *twofold, double*

δίς *twice, doubly*

διφθέρα, -ας, ἡ *leather, leather garment worn by peasants*

δίφθογγος, -ον *with two sounds*

ἡ δίφθογγος *diphthong*

δίφορος, -ου, ὁ *chariot-board, seat, couch, stool*

δίχρονος, -ον *of two quantities*

διψάω *thirst, be thirsty, thirst after (+ gen.)*

***διώκω** *pursue, chase*

δόγμα, -ατος, τό *opinion, resolution, decree*

***δοκέω** *expect, think, suppose, imagine*

δοκῶ μοι *I seem to myself, I am determined, I think*

δοκεῖ *it seems, it seems best to (+ dat.)*

δολιχός, -ή, -όν *long*

δόμος, -ου, ὁ *house, temple, room (often in the plural for one house)*

δόξα, -ης, ἡ *expectation, opinion, estimation; glory*

δοτικός, -ή, -όν *inclined to give*

ἡ δοτική (πτῶσις) *dative case*

δουλεύω *be a slave*

δοῦλος, -ου, ὁ *slave*

δουλόω *enslave*

δράκων, δράκοντος, ὁ *snake, serpent*

δραχμή, -ῆς, ἡ *drachma*

***δράω** *do, accomplish*

δυϊκός, -ή, -όν *dual*

***δύναμαι** *be able, be strong enough (to do + inf.)*

δύναται *it is possible*

δύναμις, -έως, ἡ *power, might, ability, influence, authority*

δυναστεία, -ας, ἡ *power, lordship; pl.: mighty deeds*

δυναστεύω *hold power or lordship, be lord over (+ gen.)*

δυνατός, -ή, -όν *strong, mighty, possible*

δύο *two*

δυσδαίμων, δύσδαιμον *ill-fated*

δυσμαθής, -ές *slow at learning*

δυστυχής, -ές *unfortunate, unlucky*

δυσχερής, -ές *hard to take in hand, troublesome*

δώδεκα *twelve*

δῶμα, -ατος, τό *house; chief room, hall*

δωρέω *give, present*

δῶρον, -ου, τό *gift*

E

εάν (ἤν) *if (used in future more vivid and present general conditions)*

εάντερ *if indeed*

εαυτοῦ, εαυτῆς (αὐτοῦ, αὐτῆς) *(of) himself, herself*

***εάω** *allow, permit (+ acc. & inf.), let alone*

εγγύς *near, nearly, like*

ἐγκώμιον, -οῦ, ὁ *hymn of praise, encomium*

ἐγώ *I (first person pronoun)*

ἐγῶμαι < ἐγὼ οἶμαι [**οἶμαι think*]

ἔδος, -ους, τό *seat, abode (esp. of a god)*

***ἔθέλω** *wish, be willing, consent*

ἔθνος, -ους, τό *nation, tribe*

ἔθος, -ους, τό *custom*

εἰ *if, whether*

εἰδέναι < **οἶδα know (inf.)*

εἶδον *I/they saw (used as the 2nd aorist of ὄραω see)*

εἶδος, -ους, τό *form, appearance, shape*

εἶδωλον, -ου, τό *phantom, reflected image*

εἶθε *introduces a wish: if only!*

εἶεν (particle) *well, so far so good, okay*

εἴκοσι *twenty*

εἰκότως *fairly, reasonably, suitably*

εἰκόν, -όνος, ἡ *likeness, image*

εἰμαρμένος: *see μείρομαι*

εἰμί *be, exist*

εἶμι *will go (used in prose as the future of ἔρχομαι)*

εἶπερ *even if; if indeed*

εἶπον *said (used as the 2nd aorist of λέγω)*

εἰρήνη, -ης, ἡ *peace, time of peace*

εἰς *into, to (+ acc.)*

εἷς, μία, ἓν *one*

εἰσάγω (< **ἄγω*) *lead in or into, bring in, bring before*

εἰσβαίνω (< **βαίνω*) *go on board, embark, enter*

εἰσοράω (< **όράω*) *look into, behold, discern, look upon*

εἶσω *into, within (+ acc.); inside*

εἶτα *then, after, and so on, indeed?*

εἴτε *whether*

εἴτε . . . εἴτε *whether . . . or*

εἶωθα *be accustomed*

ἐκ *out of, from (+ gen.)*

ἕκαστος, -η, -ον *every, every one, each, each one*

ἐκάστοτε (adv.) *on each occasion, each time*

ἐκάτερος, -α, -ον *each of two, either, each singly*

ἑκατόμβη, -ης, ἡ *an offering of a hundred oxen; sacrifice*

ἑκατοντάπυλος, -ον *hundred-gated*

ἐκβαίνω (< **βαίνω*) *step out, disembark*

ἐκβάλλω (< **βάλλω*) *throw or cast out, produce, put forth*

ἐκγίγνομαι (< **γίγνομαι*) *be born of (+ gen.), be born to (+ dat.), come into being*

ἐκδέχομαι (< **δέχομαι*) *take, receive from, wait for, expect; take or understand in a certain sense*

ἐκδιδάσκω (< **διδάσκω*) *teach thoroughly*

ἐκεῖ *there, in that place; then*

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο *that person or thing*

ἐκεῖσε *there, to that place*

ἔκθαμβος, -ον *amazed, astounded*

ἐκθρώσκω (aor. *ἔξέθορον*) *leap out of*

ἐκκλησία, -ας, -ῆ *assembly*

ἐκμανθάνω (< **μανθάνω*) *learn thoroughly*

ἐκούσιος, -α, -ον *voluntary*

ἐκπειράζω *tempt*

ἐκπίπτω (< **πίπτω*) *fall out, be driven out, throw oneself out of, jump up from*

ἐκπορίζω *invent, contrive, provide, furnish, procure; mid.: provide for oneself*

ἐκτίθημι (< **τίθημι*) *set out, expose, exhibit*

ἐκτός *without, outside (adv.); beyond, outside of (+ gen.)*

ἐκφεύγω (< **φεύγω*) *flee away, escape*

ἐκχωρέω *go out or away, depart, give way*

ἐκόν, ἐκοῦσα, ἐκόν *readily, willingly, purposely*

ἐλαττώω *make less, worse, smaller; lessen, damage*

ἐλάττων, -ον *smaller, less*

***ἐλαύνω** *drive, set in motion*

ἐλαφρός, -ά, -όν *light, easy*

ἐλεέω (aor. *ἤλεησα*) *have pity on, show mercy to; feel pity*

ἐλεεινός, -ή, -όν *pitiable, pitied*

ἐλεημοσύνη, -ης, ἡ *pity, mercy, alms*

ἐλεύθερος, -α, -ον *free*

ἐλευθερώω *set free, deliver*

ἔλκος, -ους, τό *wound, sore, ulcer*

ἔλκω *drag, draw*

Ἑλλάς, Ἑλλάδος, ἡ *Hellas, Greece*

Ἕλληνας, Ἕλληνας, ὁ *a Greek man*

ἐλληνίζω *speak Greek*

Ἑλληνικός, -ή, -όν *Greek, Hellenic*

τὰ Ἑλληνικά *the history of Greek affairs; Greek literature*

Ἑλληνίς, Ἑλληνίδος, ἡ *a Greek woman*

ἐλπίς, ἐλπίδος, ἡ *hope, expectation*

ἐμαυτοῦ, -ῆς (of) *myself*

ἐμμένω *abide by, stand by*

ἐμός, -ή, -όν *my, mine*

ἐμπειρία, -ας, ἡ *practice, experience*

ἐμπίπλημι (< *πίπλημι) *fill quite full, fill full of (+ gen.)*

ἐμπροσθεν *in front*

ἐμψυχός, -ον *having life in one, animate; vivid*

ἐν *in, among (+ dat.)*

ἐναντίον *opposite, facing (used as a preposition + gen.)*

ἐναντίος, -α, -ον *opposite, face to face*

ἐνδεής, -ές *wanting, lacking, in need of*

ἐνδεκα *eleven*

ἐνδικός, -ον *according to right, legitimate*

ἐνδοθεν *from within, within (+ gen.)*

ἐνδον *within, at home (+ gen.)*

ἐνεμι (< *εἶμι) *be among, be present in a place; be possible*

ἐνεκα *for the sake of, on account of (+ gen.)*

ἐνενήκοντα *ninety*

ἐνθα *where, there*

ἐνθάδε *thither, hither*

ἐνθένδε *from here, hence*

ἐνιαυτός, -οῦ, ὁ *anniversary, year*

ἐνικός, -ή, -όν *single*

ἀριθμός ἐνικός *the singular number (grammar)*

ἐνιοι, -αι, -α *some*

ἐνίοτε *at times, sometimes*

ἐννέα *nine*

ἐνοικέω *dwell in, inhabit*

ἐνταῦθα *there, then*

ἐντίθημι (< *τίθημι) *put in, into, or on*

ἐντολή, -ῆς, ἡ *command, commandment*

ἐξ (= ἐκ) *out of, from (+ gen.)*

ἕξ *six*

ἐξαγγέλλω (< *ἀγγέλλω) *tell out, proclaim*

ἐξάγω (< *ἄγω) *lead out or away; bring out or forth*

ἐξαμαρτάνω (< *ἀμαρτάνω) *mistake utterly, err greatly; pass.: be mismanaged*

ἔξεμι (< *εἶμι) *come out*

ἔξεστι (< *εἶμι) *it is possible*

ἔξόν *it being possible: acc. abs.*

ἐξελαύνω (< *ελαύνω) *drive out, chase out*

ἐξεργάζομαι *work out, accomplish, finish*

ἐξερῶ *I shall speak out, proclaim (future without a present form)*

ἐξέρχομαι (< *ἔρχομαι) *go or come out, go forth*

ἕξήκοντα *sixty*

ἐξοῖδα (< *οῖδα) *know thoroughly, know well*

ἐξομολογέομαι *confess in full, admit, make full acknowledgment of*

ἐξορμάω *set out, start from, send forth, stir up*

ἐξουσία, -ας, ἡ *permission, authority, power*

ἔξω *out, outside*

ἔξωθεν *outside*

ἔοικα *be like, look like (+ dat.); seem*

ἐπαινέω *approve, sanction, agree to*

ἐπάν (ἐπήν) *whenever*

ἐπεὶ *after, since, seeing that*

ἐπειδάν *whenever*

ἐπειδή *when*

ἐπειδήπερ *since really*

ἔπειμι (< *εἶμι) *go or come to; come upon, attack*

ἔπειτα *thereupon, then, after that, next, second*

ἐπέξειμι (< *εἶμι) *go out against, prosecute X (dat.) for Y (gen.)*

ἐπερωτάω *inquire of, question, consult*

ἐπί *on, upon (+ gen., dat., or acc.)*

ἐπιβαίνω (< *βαίνω) *set foot on (+ gen.); arrive at, come to*

ἐπιβοάω (< *βοάω) *call upon, cry out to, call for help*

ἐπίγειος, -ον *on or of the earth*

ἐπιγιγνώσκω (< *γιγνώσκω) *observe, witness; find out, discover, learn, know; find out too late*

ἐπιδείκνυμι (< *δείκνυμι) *exhibit as a specimen, exhibit, display*

ἐπιθυμέω *set one's heart* (θυμός) *upon a thing, long for, desire* (+ gen.)

ἐπιθυμητής, -οῦ, ὁ *one who longs for, lover, follower*

ἐπιθυμία, -ας, ἡ *desire, longing, lust*

ἐπικρατέω *rule over, govern, prevail, conquer*

ἐπίκτητος, -ον *gained in addition, acquired*

ἐπιλανθάνω (< *λανθάνω) *escape notice, mid.: forget; pass.: be forgotten*

ἐπιμελέομαι *take care of, pay attention to*

ἐπιορκέω *swear falsely*

ἐπίπονος, -ον *painful, toilsome, laborious*

ἐπίρρημα, -ατος, τό *that which is said afterward; adverb*

***ἐπισκοπέω** *look over*

***ἐπίσταμαι** *know how (to do), understand*

ἐπιστάμενος, -ης, -ον *knowing, understanding, skillful*

ἐπιστέλλω (< *στέλλω) *send to, enjoin, command*

ἐπιστήμη, -ης, ἡ *understanding, skill, knowledge*

ἐπιστολή, -ῆς, ἡ *anything sent by a messenger: message, order, letter*

ἐπισφαλής, -ές *prone to fall, unsteady, precarious*

ἐπιτάττω (< *τάττω) *put upon one as a duty, enjoin, order, place next to or beside*

ἐπιτήδειος, -α, -ον *suitable, useful*

τὰ ἐπιτήδεια *supplies, provisions*

ὁ ἐπιτήδειος *close friend*

ἐπιτρέπω (< *τρέπω) *turn to, transfer, refer to, leave to*

ἐπιτυγχάνω *hit the mark, meet* (+ gen.)

ἐπιχειρέω *put one's hand to, try, attempt*

***ἔπομαι** *follow*

ἔπος, -ους, τό *word*

ἐπουράνιος, -α, -ον *in heaven, heavenly*

ἐπριάμην *I bought* (used as aor. of ὠνόεομαι)

ἑπτὰ *seven*

ἐραστής, -οῦ, ὁ *lover, partisan*

***ἐράω** *love, be in love with*

***ἐργάζομαι** *work, do, make*

ἐργαστέον *it must be done, one must do it*

ἔργον, -ου, τό *deed, work*

ἐρημία, -ας, ἡ *a solitude, desert, wilderness, desolation*

ἐρήμος, -η, -ον *lone, lonely, desert*

ἔρομαι *ask, inquire*

ἐρρήθην *I was said* (used as the aor. pass. of εἶπον)

***ἔρχομαι** *come, go*

ἐρῶ (ἐρέω) *I will say, tell, or speak* (fut. with no pres.)

ἔρωξ, ἔρωτος, ὁ *love, desire*

ἐρωτάω *ask* (with two accusatives), *question*

***ἐσθίω** *eat*

ἐσθλός, -ή, -όν *noble, good, brave*

ἔσοπτρον, -ου, ὁ *looking glass, mirror*

ἔστε *until*

ἔστια, -ας, ἡ *hearth, fireplace*

ἐταῖρος, -ου, ὁ *comrade, companion*

ἔτεός, -ά, -όν *true, genuine*

ἔτεή, ἡ *reality; ἔτεῃ in reality*

ἕτερος, -α, -ον *one or the other of two*

ἔτι *yet, still, besides, already*

ἐτοιμάζω *get ready, prepare*

ἔτοιμος, -η, -ον *ready*

ἔτος, -ους, τό *year*

εὖ *well* (adv. of ἀγαθός)

εὐγενής, -ές *well-born, noble-minded, generous*

εὐδαιμονία, -ας, ἡ *prosperity, good fortune, happiness*

εὐδαίμων, εὐδαιμον *lucky, happy, wealthy*

εὐδία, -ας, ἡ *fair weather*

εὐελπις, εὐελπι *of good hope, hopeful, cheerful*

εὐεξία, -ας, ἡ *good habit of body, good health or condition*

εὐεργεσία, -ας, ἡ *service, good deed*

εὐεργέτης, -ου, ὁ *benefactor, do-gooder*

εὐκλής, -ές *glorious, of good fame, famous*

εὐκνήμις, (gen. -ιδος) *well-greaved*

εὐκόλος, -ον *good-natured; of good digestion*
εὐκταῖος, -α, -ον *off/for prayer, votive; prayed for, desired*
εὐλάβεια, -ας, ἡ *caution*
εὐλαβέομαι *be cautious, be discreet, beware of*
εὐμαθής, -ές *quick at learning, easy to learn, well-known*
εὐνή, -ῆς, ἡ *bed, lair; marriage bed, wedlock*
εὐνοια, -ας, ἡ *good-will, favor*
εὐπιθής, -ές *ready to obey, obedient, compliant*
Εὐριπίδης, Εὐριπίδου, ὁ *Euripides*
***εὐρίσκω** *find*
εὐρύς, εὐρεῖα, εὐρὺ *wide, spacious, far-reaching*
εὐσεβεία, -ας, ἡ *reverence toward the gods, piety*
εὐσεβής, -ές *pious, religious*
εὐτυχέω *be prosperous*
εὐτυχής, -ές *lucky, fortunate, successful*
εὐτυχία, -ας, ἡ *good luck, success, prosperity*
***εὐχομαι** *pray (for), vow*
εὐφρων, -ον *cheerful, merry, well-disposed, gracious*
ἐφέλω (< ἔλω) *drag after one, lead, bring on, attract*
ἐφευρίσκω (< *εὐρίσκω) *find by chance, discover*
ἐφήμερος, -ον *living but a day, short-lived*
ἐπίπταμαι (< ἐπιπέτομαι) *fly to or toward, fly over*
ἐπίστημι (< *ἵστημι) *set or place upon, stand upon or over*
ἔχθρα, -ας, -ῆ *hatred, enmity*
ἐχθρός, -ά, -όν *hated, hateful; noun: enemy*
***ἔχω** *have, possess, keep, be able (+inf.)*
ἕως *until; while, so long as*

Z

***ζάω** *live, pass one's life*
ζεύγνυμι *yoke together*
Ζεὺς, Διός, ὁ *Zeus (dat.: Δί; acc.: Δία); μὰ Δία, by Zeus!*
ζητέω *seek, ask for, search after or into, require*
ζωή, -ῆς, ἡ *living; one's substance, property; life, existence*
ζῷον, -ου, τό *a living being, animal*

H

ἢ *or*
ἢ . . . ἢ *either . . . or*
ἦ *surely, in truth (affirmative); is it that? (interrog.)*
ἠβάω *be young, be in the prime of life*
ἠγεμών, -όνος, ὁ *guide, leader, chief*
ἠγέομαι *go before, lead the way, command; believe*
ἠδέ *and*
ἦδη *already, by this time*
***ἠδομαι** *enjoy oneself, be glad (+ participle)*
ἠδονή, -ῆς, ἡ *enjoyment, pleasure*
ἠδύς, ἠδεῖα, ἠδύ *sweet, pleasant*
ἠθικός, -ή, ὄν *moral, showing moral character*
ἠθος, -ους, τό *an accustomed place (pl.: haunts, abodes); custom, usage (pl.: manners); character*
ἦκιστα *least*
ἦκω *have come, be present*
ἦλιος, ἠλίου, ὁ *sun, sunlight; pl.: sunbeams*
ἦμαρ, -ατος, τό *day (cf. ἡμέρα)*
ἡμέρα, -ας, ἡ *day, time*
ἡμέτερος, -α, -ον *our*
ἡμισυς, ἡμίσεια, ἡμισυ *half*
ἡνίκα *at the time when*
ἦπαρ, ἦπατος, τό *liver*
ἦπερ *in which way, as (adv.)*
Ἡράκλειος (-α), -ον *of Heracles*
ἥσσων, ἥσσον/ἥττων, ἥττον *worse, less, weaker*
ἠσυχία, -ας, ἡ *stillness, rest, quiet, silence*

Θ

θάλαττα, θαλάττης, ἡ (θάλασσα) *sea*
θάνατος, -ου, ὁ *death*
***θάπτω** *honor with funeral rites, bury, cremate*
θάρσος, -ους, τό *courage, confidence*
θαῦμα, -ατος, τό *marvel*
***θαυμάζω** *wonder at, marvel*
θαυμαστός, -ή, -όν *wondrous, admirable*
θεά, θεάς, ἡ *goddess*
θέαμα, -ατος, τό *sight, spectacle*
θέαομαι *gaze at, view, look at*

θέατρον, -ου, τό *place for seeing, theater*
 θεῖος, -α, -ον *off/from the gods, divine*
 θελκτήριον, -ου, τό *charm, spell*
 θέλω (= *ἐθέλω) *wish, be willing, consent*
 θέμις, θέμιστος/θέμιτος, ἡ *what is lawful, right*
 θεμιτός, -ή, -όν *lawful*
 θεός, θεοῦ, ὁ/ἡ *god, goddess (voc. θεός)*
 θεοφιλής, -ές *dear to the gods, loving the gods*
 θεραπεύω *be an attendant, do service, pay court to*
 θεράπων, θεράποντος, ὁ *henchman, companion in arms, attendant, servant*
 θερμός, -ή, -όν *hot; n: heat*
 θεσμοθέτης, -ου, ὁ *lawgiver*
 Θεσσαλία (-σσ-), -ας, ἡ *Thessaly*
 *θέω *run*
 θήκη, -ης, ἡ *box, chest, grave, vault*
 θηλυκός, -ή, -όν *like the female, feminine*
 θήλυς, θήλεια, θήλυ *female, feminine, of or belonging to a woman, soft, gentle, effeminate*
 θησαυρός, -οῦ, ὁ *treasure, treasury, strong room, safe*
 θνήσκω = *αποθνήσκω
 θνητός, -ή, -όν *mortal*
 θούριος, -α, -ον *rushing, impetuous, furious*
 θρίξ, τριχός, ἡ *hair*
 θυγάτηρ, θυγατρός, ἡ *daughter*
 θυμός, -οῦ, ὁ *spirit*
 θυμώ *make angry*
 θύννος, -ου, ὁ *tunny-fish, tuna*
 θύρα, -ας, ἡ *door; pl.: double or folding doors*
 *θύω *sacrifice*

I

ιαμβικός, -ή, -όν *iambic*
 ιατρεύω *treat medically, cure, practice medicine*
 ιατρός, -οῦ, ὁ *physician*
 ἰδ- *aorist stem of *ὀράω*
 ἴδιος, ἴδια, ἴδιον *one's own, private, peculiar*
 ἰδιότης, ἰδιότητος, ἡ *peculiar nature or property, special character*
 ἰδίως *peculiarly; as a proper noun*

ἰδοῦ *behold! look!*

ἱέρεια, -ας, ἡ *priestess*
 ἱερέυς, ἱερέως, ὁ *priest*
 ἱεροπρεπής, -ές *sacred, holy*
 ἱερός, -ά, -όν *supernatural, consecrated, holy*
 τὰ ἱερά *offerings, rites*
 *ἵημι *release, let go; utter; throw, hurl, send; mid.: hasten, desire to*
 ἱκανός, -ή, -όν *becoming, befitting, sufficient, able, enough*
 ἱκάνω *come, reach, attain to*
 ἱκανῶς *sufficiently*
 ἱκετεύω *approach as a suppliant, supplicate, beseech*
 *ικνέομαι *come*
 ἰλός, ἰλύος, ἡ *mud, slime, dirt*
 ἱμάτιον, -ου, τό *outer garment, cloak, mantle*
 ἱμερτός, ἡ, -όν *longed for, lovely*
 ἴνα *where; that, in order that*
 ἱππεύς, ἱππέως, ὁ *rider, horseman, knight*
 ἱπτεύω *be a horseman; ride*
 ἵππος, -ου, ὁ *horse*
 ἰσόθεος, -ον *equal to the gods, godlike*
 ἴσος, -η, -ον *equal*
 *ἴστημι *intrans.: stand, halt, stand firm; trans.: make to stand, set up*
 ἰσχυρός, -ά, -όν *strong, mighty, powerful*
 ἰσχύς, -ύος, ἡ *strength, might, power*
 ἰσχύω *be strong*
 ἴσχω *keep back, restrain, hold fast, conceive*
 ἴσως *equally; probably, perhaps*
 ἴχνος, -ους, τό *track, trace, clue*

K

καθά *just as*
 καθαίρω *cleanse, purify*
 καθάπερ *as, exactly as, like, as if*
 *καθέζομαι *sit down, take up a position*
 *κάθημαι *be seated, sit, lie idle; reside*
 *καθίζω *make to sit down, seat*
 καθίστημι (< *ἴστημι) *trans.: set down, establish, restore; intrans: set oneself down, settle, stand before*

καθόλου *on the whole, in general*

καί *and; even, also, just*

καί . . . καί *not only . . . but also; both . . . and*

καινός, -ή, -όν *new, fresh, novel*

καίνω *kill, slay*

καίπερ *even, although*

καιρός, -οῦ, ὁ *due measure, proportion, exact time, critical time, opportunity*

καίτοι *and indeed, and yet, although*

κακία, -ας, ἡ *badness, cowardice; pl.: defects*

κακοδαίμων, -ον *ill-starred*

κακός, -ή, -όν *bad, evil, base, cowardly, ugly, worthless*

***καλέω** *call, summon, invoke; pass.: be called*

Καλλίμαχος, -ου, ὁ *Callimachus (Hellenistic poet and librarian)*

κάλλος, -ους, τό *beauty; pl.: beautiful things*

καλός, -ή, -όν *good, fine, fair, beautiful*

κάν = καί ἐν

κᾶν = καί ἐάν

καρατομέω *behead*

καρδία, -ας, ἡ *heart*

καρπός, -οῦ, ὁ *fruit, profit, returns*

καρτερός, -ά, -όν *strong, staunch*

κασίγνητος, -ου, ὁ *brother; any blood relative*

κάσις, κάσιος, ὁ/ἡ *brother, sister*

κατά *down; + gen.: down from, down upon, against; + acc.: down along, over, through, during, according to, against, opposite*

καταγελάω (< *γελάω) *laugh at, mock*

καταγιγνώσκω (< *γιγνώσκω) *remark or observe against; condemn, lay as a charge against (+ gen. of person, acc. of crime)*

καταθνήσκω (cf. *ἀποθνήσκω) *die away, be dying*

κατακαίω (< *καίω) *burn, burn down, consume*

κατακλείω (< *κλείω) *shut in, enclose*

κατακλύζω *deluge, inundate, overwhelm*

καταλαμβάνω (< *λαμβάνω) *seize upon, lay hold of, catch, overtake*

καταλείπω (< *λείπω) *leave behind*

καταλύω (< λύω) *dissolve, destroy*

καταπίνω (< *πίνω) *gulp, swallow down or drink up*

καταργέω *make barren or useless; pass.: be abolished, be set free*

κατασκευάζω *equip, furnish, construct, build*

κατασκευή, -ῆς, ἡ *preparation, construction, furniture, state, condition, constitution*

κατατοξεύω *shoot down (with bow and arrow)*

καταφρονέω *disdain, scorn, despise*

καταψεύδομαι *tell lies against, speak falsely of*

καταψηφίζομαι *vote against or in condemnation of; pass.: be condemned*

κατευθύνω *make or keep straight, guide, direct*

κατέχω (< *ἔχω) *hold back, withhold*

κατηγορέω *speak against, allege in accusation*

κατήγορος, -ου, ὁ *accuser*

κατοικτίζω *have compassion for*

***κεῖμαι** *lie, be laid down, be set up; lie sick, lie buried, be situated*

κεῖνος = ἐκεῖνος

***κελεύω** *urge, drive on; exhort, bid*

κεν οἱ κε *Epic and Ionic for ἄν*

κενός, -ή, -όν *empty, void (+ gen.)*

τὸ κενόν *the void*

κεράννυμι *mix, blend*

κερδαίνω *gain, make a gain or profit from*

κέρδιστος, -η, -ον *most cunning or crafty; most profitable*

κέρδος, -ους, τό *gain, profit*

κεφαλή, -ῆς, ἡ *head*

κήρυξ, κήρυκος, ὁ *herald, public messenger, envoy, crier*

κίβισις, -εως, ἡ *pouch, wallet*

κινδυνεύω *run the risk, be likely to*

κίνδυνος, -ου, ὁ *danger*

κινέω *move, set in motion*

κλείω *shut, close*

κλέος, τό *rumor, report, fame (only nom. and acc., sg. and pl.)*

***κλέπτω** *steal*

κλητικός, -ή, -όν *of or for invitation; ἡ κλητική (πτῶσις) vocative*

κλύζω *wash, dash over, wash away, purge*
κλώψ, κλωπός, ὁ *thief*
κνημίς, κνημίδος, ἡ *greave*
κοιμάω *lull, put to sleep; m.-p.: go to sleep*
κοινός, -ή, -όν *common, public; shared in common*
κοιρανώ *be lord or master; rule, command*
κοίτη, -ης, ἡ *bed*
κολάζω *check, chastise, punish*
***κομίζω** *carry, convey; take care of, provide for, conduct, bring back; mid.: get back*
κόπρος, -ου, ἡ *dung, dirt*
κόπτω *smite, cut off, chop off*
κόρος, -ου, ὁ *satiety, surfeit; insolence*
κοσμέω *embellish*
κόσμιος, -α, -ον *well-ordered, moderate, regular, modest*
κόσμος, -ου, ὁ *order, good order, discipline; ornament, honor, credit; world-order, universe*
κοῦφος, -η, -ον *light, nimble*
κρατέω *be strong, rule, prevail against*
κράτιστος, -η, -ον *strongest, best (irreg. superl. of ἀγαθός)*
κράτος, -ους, τό *strength, might, power, rule*
κρείττων, -ον *better, stronger (irreg. comp. of ἀγαθός)*
κριθή, -ης, ἡ *barley*
***κρίνω** *judge, distinguish, separate, decide, choose, give judgment*
κρίσις, κρίσεως, ἡ *a separating, decision, judgment, trial*
Κρόνος, -ου, ὁ *Kronos, father of Zeus*
κρυπτός, -ή, -όν *hidden, secret*
***κρύπτω** *hide, cover*
***κτάομαι** *procure for oneself, get, acquire; incur*
κτείνω = *ἄποκτείνω
κτῆμα, κτήματος, τό *anything gotten, a piece of property, a possession*
κτήσις, κτήσεως, ἡ *acquisition*
κυβερνάω *act as pilot or helmsman*
κύκλος, -ου, ὁ *ring, circle*
κύκνος, -ου, ὁ *swan*
κύλιξ, κύλικος, ἡ *cup, wine-cup*

κυνῆ, -ῆς, ἡ *dog's skin, helmet*
κύριος, -α, -ον *having power or authority over (+ gen.); lawful*
ὁ κύριος *lord, master, guardian*
οἱ κύριοι *those in authority*
κύων, κυνός, ὁ/ἡ *dog, Cynic (voc.: κύον)*
κωλύω *hinder, prevent (with inf., hinder from)*

Λ

λᾶας, λᾶος, ὁ *stone (dat.: λᾶα; acc.: λᾶαν)*
λάθρα *secretly, by stealth; unknown to (+ gen.)*
Λακεδαιμόνιος, -α, -ον *Spartan, Lacedaemonian*
Λακεδαίμων, -ονος, ἡ *Sparta, Lacedaemon*
λαλέω *talk, chat, prattle, speak*
***λαμβάνω** *take, seize, receive*
λάμπω *give light, shine*
***λανθάνω** *escape notice (+ participle)*
λαγχάνω *obtain by lot*
λαός, -οῦ, ὁ *men, people*
λάρναξ, -ακος, ἡ *box, ark*
***λέγω** *say, mean*
***λείπω** *leave, quit, leave behind, spare*
λέξις, λέξεως, ἡ *speech, word, diction, style*
λευκός, -ή, -όν *white; light, bright, brilliant*
λέων, λέοντος, ὁ *lion*
λήγω *allay, abate*
λήθομαι *forget*
λίαν *too much*
λίθος, -ου, ὁ *stone*
λιμήν, -ένος, ὁ *harbor, haven, retreat*
λιμός, -οῦ, ὁ *hunger, famine*
λιπαρός, -ά, -όν *oily, shiny, fatty; sleek, rich, easy*
λοβός, -οῦ, ὁ *lobe (of ear or liver)*
λογισμός, -οῦ, ὁ *calculation, counting*
λοιπός, -ή, -όν *remaining over*
καὶ τὰ λοιπά (κτλ.) *et cetera (etc.)*
λυπέω *give pain; pain, grieve, annoy*
λύπη, -ης, ἡ *pain, grief*
λύχνος, -ου, ὁ *light, lamp*
λύω *free, loosen, untie, release, destroy, break*

M

μάγειρος, -ου, ὁ cook
μάθημα, -ατος, τό that which is learned; lesson, knowledge
μάθησις, μαθήσεως, ἡ act of learning, acquiring information
μαθητής, μαθητοῦ, ὁ a learner, pupil, disciple
***μαίνομαι** rage, be furious, be mad
μακαρίζω call or consider happy; bless
μακάριος, -α, -ον blessed, happy
μακρολόγος, -ον speaking at length
μακρός, -ά, -όν long, large, great
μάλα very, exceedingly; yes, certainly
μάλιστα especially; yes, of course
μᾶλλον more
***μανθάνω** understand, learn (esp. by study, but also by practice or experience)
μανία, -ας, ἡ madness
μάντις, μάντεως, ὁ/ἡ seer, prophet
μάτην in vain
μάχη, -ης, ἡ battle
μάχομαι fight, fight with (+ dat.)
Μέγαρα, -ων, τά Megara
μέγας, μεγάλη, μέγα big, great
μεθίημι (< *ίημι) let go, hand over
μέθοδος, -ου, ἡ pursuit, investigation, method, system
μεθύσκω make drunk, intoxicate; pass.: get drunk (aor. pass.: ἐμεθύσθην)
μειδιάω smile
μείζων, μείζον bigger, greater, taller (irreg. compar. of μέγας)
μειράκιον, -ου, τό lad, youth
μείρομαι receive one's portion, share, or lot; pf. part.: εἰμαρμένος, allotted, decreed by fate, appointed
μείων, μειον less (comp. of μικρός or ὀλίγος)
μελάγχιμος, -ον black, dark
μέλει impers.: it is a care to (+ dat.)
μελετάω care for (+ gen.), practice, exercise oneself
***μέλλω** be destined, be likely; delay
μεμπτός, -ή, -όν blameworthy, contemptible
μέμφομαι blame, censure

μὲν . . . δέ on the one hand . . . on the other hand; postpos. conj. used for contrast
μέντοι yet, nevertheless, of course
***μένω** remain, wait (for); stand fast (in battle) (no mid. or pass.)
μέρος, μέρους, τό share, portion, heritage, lot, destiny
μεσημβρία, -ας, ἡ midday
μέσος, -η, -ον middle, in the middle
μετά + gen.: in the midst of, among; + acc.: in pursuit of, after (of place or time)
μεταβάλλω (< *βάλλω) throw into a different position, change
μεταβολή, -ῆς, ἡ change, transition
μετάγω (< *ἄγω) convey from one place to another; change one's course
μεταξύ in the midst; between, meanwhile
μετατίθημι (< *τίθημι) place among; change; change one's mind
μεταφορικῶς metaphorically
μετέχω (< *ἔχω) partake of (+ gen.), share
μετοχή, -ῆς, ἡ sharing, participation; participle
μετρίως moderately, modestly, on fair terms
μέτρον, -ου, τό measure; due measure, limit, proportion
μέχρι up to, as far as
μή not
μή οὐ not (used after verbs of hindering)
μηδαμῶς in no way, not at all
μηδέ (= οὐδέ) and not
μηδεῖς, μηδεμία, μηδέν not one, not even one, nobody, nothing
μηδέποτε never
μηκέτι no longer
Μήλιος, -ου, ὁ Melian, inhabitant of Melos
μὴν surely, truly, indeed, then
μήτηρ, μητρός, ἡ mother
μήτοι in no way
μία: see εἷς, μία, ἓν
μίγνυμι, μίξω, ἔμιξα mix
μικρολόγος, -ον mean, stingy
μικρός, -ά, -όν small, little, petty, trivial; young

μιμέομαι *imitate, mimic, copy*
μῖμνω (= μένω) *remain, stay, wait*
μιμνήσκω *act: remind; m.-p.: call to mind, remember*
μισέω *hate*
μνήμα, μνήματος, τό *remembrance, memory; memorial, mound*
μνήμη, -ης, ἡ *memory, remembrance*
μνημονεύω *call to mind, remember, think*
μνημονικός, -όν *of memory, of good memory*
μοῖρα, -ας, ἡ *a part, portion, division, political party; lot, share, destiny*
μοιχεύω *commit adultery*
μοναρχία, -ίας, ἡ *monarchy, government by a single ruler*
μόνιμος (-η), -ον *staying in one's place, stationary, lasting, stable, steady, steadfast*
μόνος, -η, -ον *alone, solitary, only, single*
μόριον, -ου, τό *piece, portion, constituent part, member*
μόρσιμος, -ον *appointed by fate, doomed, destined*
μορφή, -ῆς, ἡ *form, shape, figure; beauty, appearance*
Μοῦσα, Μούσης, ἡ *Muse; music, song*
μοχθέω *be weary with toil, suffer greatly*
μοχθηρία, -ας, ἡ *wretchedness; badness, wickedness*
μυθέομαι *say, speak, tell, name*
μύλος, -ου, ὁ *mill*
μυρίζω *rub with ointment; mid.: anoint oneself*
μυρίος, -α, -ον *countless*
μύρον, -ου, τό *sweet oil, unguent, perfume*
μῶν (< μὴ οὖν) *question particle that expects the answer "no"*
μωρός, -ά, -όν/μῶρος *dull, heavy, stupid, foolish*

N

ναί *yes*
νάρθηξ, -ηκος, ὁ *giant fennel*
ναῦς, νεώς, ἡ *ship* (νηί, ναῦν, pl. νῆες/ναῦς, νεῶν, ναυσί, ναῦς/νῆας)
ναύτης, ναύτου, ὁ *sailor*
νεανίας, νεανίου, ὁ *youth, young man*
νεανίσκος, -ου, ὁ *youth, young man* (diminutive)
νεκρός, -οῦ, ὁ *corpse, body, dead person*

***νέμω** *deal out, distribute; graze*
νέος, -α, -ον *new, young; strange, unexpected*
νεότης, -ητος, ἡ *youth, youthful spirit, rashness*
νή *yes!* (particle of strong affirmation)
νή τοὺς θεοὺς *yes, by the gods!*
νῆσος, νήσου, ἡ *island*
νικάω *conquer, prevail, win*
νίκη, -ης, ἡ *victory*
νιν (= μιν) *him, her, them*
νοέω *perceive, observe, think, intend*
νομή, -ῆς, ἡ *pasture; distribution*
***νομίζω** *think, believe*
νομοθετέω *make law*
νομοθέτης, -ου, ὁ *lawgiver*
νόμος, -ου, ὁ *usage, custom, law*
κατὰ νόμον *according to law*
παρὰ νόμον *contrary to law*
νόος, νόου ὁ, (= νοῦς, νοῦ) *mind*
νοσέω *be sick, suffer*
νόσημα, -ατος, τό *disease*
νόσος, -ου, ἡ *disease, sickness*
νοστέω *return, come back home*
νουθετέω *put in mind, admonish, warn, advise*
νοῦς, νοῦ, ὁ (= νόος) *mind*
νύμφη, -ης, ἡ *bride*
νυν *then* (enclitic particle)
νῦν *now, as it is*
νύξ, νυκτός, ἡ *night*

Ξ

ξενίζω *receive or entertain as a guest*
ξένος, -ου, ὁ *stranger, guest-friend, foreigner*
ξηρός, -ά, -όν *dry, parched*
ξίφος, -ους, τό *sword*
ξύλον, -ου, τό *wood*
ξύν (= σύν) *with*
ξύμπας (= σύμπας) *all together, all at once; whole*

Ο

ὁ, ἡ, τό *the* (definite article)
ὄδε, ἧδε, τόδε *this, that*

- ὀδηγέω** *show the way, lead the way, guide*
ὀδός, ὁδοῦ, ἡ *road, street, way; manner*
ὀδοῦς, ὀδόντος, ὁ *tooth*
ὀδύνη, -ης, ἡ *pain, grief*
ὄζω *smell*
ὅθεν *whence, from which*
οἶ *where (to which place)*
οἴγνυμι/οἴγω (= *ἀνοίγνυμι) *open*
οἶδα *know (by reflection)*
οἰκέτης, -ου, ὁ *a house-slave, servant; pl.: one's family*
οἰκέω *inhabit, colonize; live, dwell*
οἰκία, -ας, ἡ *a building, house, dwelling; household*
οἰκονομέω *be a householder, manage, order, arrange*
οἰκεῖος, -α, -ον *one's own, private*
οἶκος, -ου, ὁ *house*
οἰκτρός, -ά, -όν *pitiable*
οἶμαι (= οἴομαι) *think, believe (+ inf.)*
οἶνος, -ου, ὁ *wine*
οἶος, οἶα, οἶον *such, what a*
οἶός τε εἰμί *be able*
οἶον *such as, for example*
ὀκταμηνιαῖος, -α, -ον *eight months old*
ὀκτώ *eight*
ὄλβιος, -α, -ον *happy, blessed, prosperous, wealthy*
ὄλβος, -ου, ὁ *happiness, wealth*
ὄλεθρος, -ου, ὁ *ruin, destruction; bane, pest*
ὀλίγος, -η, -ον *little; pl.: few*
ὀλίγου δεῖν *almost, all but*
ὀλλυμι (= *ἀπόλλυμι) *destroy, make an end of, kill; perish*
ὅλος, ὅλη, ὅλον *whole, entire, complete*
κατὰ ὅλον *on the whole*
ὅλως *wholly, altogether, on the whole*
ὄμβρος, -ου, ὁ *storm of rain, thunderstorm, heavy rain*
ὀμιλέω *be in company with, consort with, speak to*
ὄμμα, -ατος, τό *eye*
ὀμνυμι, ὀμοῦμαι, ὄμοσα *swear*
ὀμοίως *in like manner*
ὀμολογέω *speak together, allow, admit*
ὀμοῦ *together, along with; near, almost*
ὄμως *still, nevertheless, all the same*
ὀνειδίζω *impute blame, reproach*
ὀνειδος, -ους, τό *reproach, censure, blame*
ὄνομα, -ατος, τό *name, fame*
ὀνομάζω *speak or call by name; name*
ὀξύς, -εῖα, -ύ *sharp, keen*
ὀπάζω aor. ὄπασα *make to follow; send with one; give*
ὀπίσω (adv.) *backward, back, hereafter*
ὀπλίζω *equip, arm*
ὄπλον *tool, armor*
ὀπότε *when*
ὀπότερος, -α, -ον *which of two, one of two*
ὄπως *how, in what way, in order that*
***ὄράω** *see, look*
ὀργή, -ῆς, ἡ *natural impulse, temperament, anger*
ὄργια, -ίων, τά *secret rites, orgies, mysteries*
ὀργίζω *provoke, make angry; mid.: be angry*
ὀρθός, -ή, -όν *straight, upright; ἡ ὀρθή (πτῶσις) nominative case*
ὄρκος, -ου, ὁ *oath; the object by which one swears*
ὄρνις, ὄρνιθος, ὁ/ἡ *bird; omen*
Ὀρόντας, Ὀρόντα, ὁ *Orontas*
ὄρος, -ους, τό *mountain, hill*
ὄρος, -ου, ὁ *boundary, limit, frontier; rule, standard*
ὀρχέομαι *dance*
ὄς, ἢ, τό *who, which*
ὄσιος, -η, -ον *sanctioned by the law of nature; pious, devout, scrupulous*
ὀσιότης, -ητος, ἡ *piety*
ὀσίως *piously*
ὄσος, -η, -ον *as great as, how great, as long as, how long, as much as, as many as, how much, how many*
ὄσπερ, ἥπερ, ὅπερ *the very one who, the very thing which*
ὄστις, ἥτις, ὅ τι *whoever, whatever, anyone who, anything which*
ὄστισοῦν, ὅτιοῦν *anybody (anything) whatsoever*
ὄταν *whenever, when*
ὄτε *when, at the time when*

ὄτι *that, because*

ὄττι Epic form for ὄτι or ὄτι

οὐ (οὐκ, οὐχ, οὐκι, οὐχι) *not*

οὐδαμοῦ *nowhere*

οὐδαμῶς *in no way, by no means*

οὐδέ (μηδέ) *and not, but not, not even*

οὐδεὶς, οὐδεμία, οὐδέν *no one, nothing, none, no (adj.)*

οὐδέτερος, -α, -ον *not either, neither of the two; neuter*

οὐθεις, οὐθέν *later forms of οὐδεὶς, οὐδέν*

οὐκέτι *no more, no longer, not now*

οὐκουν *not therefore?, not then?, and so not?*

οὐκοῦν *therefore, then*

οὐν *therefore, then, in fact, at all events (postpos.)*

οὐνεκα *because, because of (+ gen.)*

οὐποτε (οὐ . . . ποτε) *not ever, never*

οὐπω (οὐ . . . πω) *not yet*

οὐρανός, -οῦ, ὁ *heaven, sky*

οὔς, ὠτός, τό *ear*

οὐσία, -ας, ἡ *that which is one's own, property; reality*

οὔτε *and not*

οὔτε . . . οὔτε *neither . . . nor*

οὔτις (Οὔτις) *no one, nobody (Noman)*

οὔτοι *indeed not*

οὔτος, αὕτη, τοῦτο *this*

οὔτως (= οὔτω) *in this way or manner, so, thus*

***ὀφείλω** *owe, have to pay, be obliged*

ὀφθαλμός, -οῦ, ὁ *the eye*

ὀφλισκάνω (aor. part. **ὀφλων**) *owe, incur a debt, lose (a case); be found guilty of*

ὄχλος, -ου, ὁ *throng, multitude, mob, crowd*

ὄψαρτυσία, -ας, ἡ *cookbook*

ὄψις, -εως, ἡ *sight, appearance; eyesight*

Π

πᾶ (Doric for πῆ) *how, where? whither?*

πάθος, πάθους, τό *that which happens to a person or thing, experience, emotion, state, condition*

παίγνιον, -ου, τό *plaything, toy, game*

παιδεία, -ας, ἡ *the rearing of a child, education; youth*

παιδεύω *educate, bring up or rear a child, teach, train*

παιδιά, -άς, ἡ *child's play, sport, pastime, game*

παιδίον, -ου, τό *little child, young slave*

παίζω *play, jest, sport*

παῖς, παιδός, ὁ/ἡ *child, slave (gen. pl. παίδων, voc. sg. παῖ)*

πάλαι *long ago, once upon a time*

παλαιός, -ά, -όν *ancient, old*

πάλιν *back, backward; again, in turn*

παμμεγέθης, -ες *of enormous size*

πανήγυρις, πανηγύρεως, ἡ *festival*

πανόπτης, -ου, ὁ *all-seeing (one)*

παντάπασι *all in all, altogether, wholly*

πανταχοῦ *everywhere*

πάντως *in all ways, in any case, by all means*

πάνυ *altogether, by all means*

παρά + gen.: *from the side of, from beside, from;*
+ dat.: *by the side of, beside;* + acc.: *to the side of, along, past, beyond*

παράδειγμα, -ατος, τό *pattern, model, plan, exemplar, example*

παραδίδομι (< *δίδομι) *give or hand over, deliver; betray, hand down*

παραινέω *exhort, recommend, advise*

παρακελεύομαι *exhort, cheer, encourage by shouting*

παραλαμβάνω (< *λαμβάνω) *receive from another, succeed to, entertain*

παραμυθία, -ας, ἡ *encouragement, reassurance, consolation*

παραπύθια, -ων, τά *an allergy to the Pythian games (comic word)*

παρασκευάζω *get ready, prepare, provide; mid.: prepare for oneself*

παρατίθημι (< *τίθημι) *place beside or before, provide, set before*

παρατυγχάνω (< *τυγχάνω) *happen to be by, be present at*

πάρεμι (< *εἰμί) *be present, be near, stand by*

πάρεστί μοι *it depends on me*

παρέρχομαι (< *ἔρχομαι) *pass away, pass*

παρέχω (< *ἔχω) *furnish, supply*

παρθένος, -ου, ἡ maiden, girl, marriageable young woman

παρίσθημα, -ων, τά tonsils, inflammation of the tonsils

παρίστημι (< *ἴστημι) place beside, by; stand beside

παρό (παρ' ὅ) wherefore

παρουσία, -ας, ἡ presence, arrival, occasion

πᾶς, πᾶσα, πᾶν sg.: every; pl.: all; + article: all, the whole

***πάσχω** suffer, be affected

πατήρ, πατρός, ὁ father

πατρικός, -ή, -όν hereditary, belonging to one's father

ἡ πατρική (οὐσία) patrimony

πατρίς, πατρίδος, ἡ fatherland, country

πατροκτόνος, -ον murdering one's father, parricide

πατρῶος, (-α), -ον of or from a father, hereditary

παῦλα, -ης, ἡ rest, pause

παύω stop, bring to an end, check; mid.: cease

πεδῖον, -ου, τό plain

πειθαρχέω obey one in authority, be obedient

***πειθω** persuade; m.-p.: obey, trust in

Πειθώ Peitho, the goddess Persuasion

πεινάω be hungry

πεῖρα, -ας, ἡ test, trial, attempt

***πειράομαι** try, attempt

πέλας near, hard by (+ gen.)

οἱ πέλας one's neighbors

Πελοποννήσιοι, οἱ the Peloponnesians

Πελοπόννησος, -ου, ἡ the Peloponnese (Πέλοπος νῆσος)

πέλω go, come, rise; be, become

***πέμπω** send, conduct, escort

πένης, -ητος, ὁ one who works for a living, laborer, a poor man

πενία, -ας, ἡ poverty, need

πένθος, -ους, τό grief, sorrow, mourning, misfortune

πεντακόσιοι, -αι, α five hundred

πέντε five

πέπλος, -ου, ὁ robe, pl.: robes, clothing

πέρην (= πέραν) on the other side of, across

περί + gen.: about, concerning; + dat.: about (poetic); + acc.: about, around, near

περιβάλλω (< *βάλλω) throw round, embrace; mid.: put on

περιγίγνομαι (< *γίγνομαι) be superior, survive, result from

περίειμι (< *εἶμι) go around, go about

περιέχω (< *ἔχω) encompass, surround, embrace, excel

περιμένω (< *μένω) wait for, await, expect, wait, abide

περίμετρον, -ου, τό circumference

περιπατέω walk around, walk; live

περιπίπτω (< *πίπτω) fall around, fall foul of, fall into

περισπόμενος (τόνος) the circumflex (from περισπᾶω, draw around)

περισσός, -ή, -όν oversize, excessive

πέτομαι fly

πέτρα, -ας, ἡ rock, cliffs

πέτρος, -ου, ὁ piece of rock, stone

πηγή, -ῆς, ἡ running water, source, fount

πηδάω spring, leap, throb

πηλίκος, -η, -ον how great, how much, how old

πῆμα, -ατος, τό misery, calamity, bane

πιμονή, -ῆς, ἡ suffering

πηνίκα (adv.) at what point in time? at what hour?

πιθανός, -ή, -όν persuasive, plausible

πίθος, -ου, ὁ pithos, large wine jar

πικρός, -ά, -όν pointed, sharp; pungent, bitter

***πίμπλημι** fill

***πίνω** drink

***πίπτω** fall

πιστεύω trust, put one's faith in, rely on (+ dat.)

πιστός, -ή, -όν be trusted, faithful, trusty, genuine, trustworthy, sure, credible

πλάττω (πλάσσω) form, mold

***πλειστός, -η, -ον** most (superl. of πολὺς)

***πλείων, πλέον** more (comp. of πολὺς)

***πλέω** sail, go by sea

πλήθος, -ους, τό multitude, mass, populace, mob, size

πληθυντικός, -ή, -όν *plural*

πλήν *except (+ gen.)*

πλήρης, -ες *full (of), infected*

πληρώω *fill, make full*

πλησίον *near*

ὁ πλησίον (ὄν) *one's neighbor*

πλοῦς (πλόος), ὁ *a sailing, voyage*

πλούσιος, -α, -ον *wealthy, opulent*

πλουτέω *be rich, wealthy*

πλοῦτος, πλούτου, ὁ *wealth, riches*

Πλούτος *Plutus, god of wealth*

πλύνω *wash, beat*

πνεῦμα, πνεύματος, τό *blast, wind, breath, breathing, spirit*

*πνέω *blow, breathe, smell of something*

ποδιαῖος, -α, -ον *a foot long, high, or broad*

πόθεν *whence, from what place?*

ποῖ *where [to], to what place?*

ποιέω *make, produce, cause*

περὶ πολλοῦ/πλείονος ποιοῦμαι *consider of great/greater importance*

ποίημα, -ατος, τό *anything made or done; poem, act, deed*

ποιητής, -οῦ, ὁ *poet, author*

ποῖος, -α, -ον *of what kind or sort? what? which?*

πολεμέω *be at war, wage war with, fight, attack*

πολέμιος, -α, -ον *of or belonging to war, of or like an enemy, hostile*

οἱ πολέμοι *the enemy*

πόλεμος, -ου, ὁ *war*

πόλις, πόλεως, ἡ *city-state*

πολιτεύω *be a citizen, administer a state; pass.: be governed*

πολίτης, πολίτου, ὁ *citizen*

πολιτικός, -ή, -όν *of, for, or relating to citizens; civic, political*

πολλάκις *often, many times*

πολλοστός, -ή, -όν *long (of time)*

πολυμαθής, -ές *knowing much*

πολυμαθία, -ας, ἡ *much learning*

πολύς, πολλή, πολύ *many, much*

ἐπὶ τὸ πολὺ *for the most part*

πονηρός, -ά, -όν *oppressed by toils; wicked, worthless*

πόνος, πόνου, ὁ *toil, labor, hard work; trouble, pain*

πορεύω *bring, carry; mid.: go, walk, march*

πορίζω *bring about, provide; mid.: furnish oneself with, procure*

πόρος, -ου, ὁ *means of passing; way or means of achieving*

πόσις, ὁ *husband, spouse (no gen. in Attic; dat. πόσει, voc. πόσι)*

ποτέ *at some or any time, some day*

πότερον . . . ἢ *whether (whether . . . or)*

πότερος, -α, -ον *which of two*

που *anywhere*

ποῦ *where?*

πούς, ποδός, ὁ *foot (acc. πόδα, dat. pl. ποσί)*

πράγμα, πράγματος, τό *deed, act, occurrence, thing, concrete reality; pl.: affairs, circumstances*

πραγματεύομαι *busy oneself, be engaged in business, undertake, elaborate*

πράξις, -εως, ἡ *action, transaction*

*πράττω/πράσσω *do, make, achieve, fare, suffer*

πρεσβεύω *be elder, rank before; represent, urge*

πρέσβυς, -εως, ὁ *old man, elder; as adj.: old*

πρεσβύτες, -ου, ὁ *old man*

πρίν *until, before*

πρό *before, on behalf of, in preference to (+ gen.)*

πρόβατον, -ου, τό *sheep*

πρόβλημα, -ατος, τό *anything that juts out, barrier, defense*

πρόγονος, -ου, ὁ *ancestor*

προδίδωμι (< *δίδομι) *betray, give up, give beforehand*

προεἶδον (aor. of προοράω) *foresee, portend*

πρόθεσις, -εως, ἡ *placing in public, placing first; preposition*

προθύμως *zealously, readily, actively*

προίξ, προικός, ἡ *gift, dowry*

πρόνοια, -ας, ἡ *foresight*

προοράω (< *οράω) *foresee*

προπέτεια, -ας, ἡ *rashness, reckless haste*

πρός + gen.: *from*; + dat.: *at, near, by*; + acc. *to, toward*

προσδέχομαι (< *δέχομαι) *accept, receive, expect*

προσδοκάω *expect, think*

πρόσειμι (< *ειμί) *be added to, belong to, be present as well*

προσεπιμετρέω *assign over and above*

προσέρχομαι (< *ἔρχομαι) *come or go to, approach*

προσευχή, -ῆς, ἡ *prayer*

προσέχω *hold toward, direct, offer*

προσηγορία, -ας, ἡ *friendly greeting, familiarity; common noun*

προσῆκω *have come to, be at hand; impers.: προσήκει it concerns, befits, has reference to*

προσηλώω *nail, rivet, fix to*

πρόσθεν *before*

προσίσχω (= προσέχω) *hold against*

προσκεφάλαιον, -ου, τό *cushion, pillow*

προσπέμπω *send to*

προστάττω (< *τάττω) *place or post, assign, order*

προστίθημι (< *τίθημι) *put to, hand over, add, impose, give besides*

πρόσωπον, -ου, τό *face, mask, character, person*

πρότερος, -α, -ον *before, in front, former, earlier*

πρότερον (. . . πρίν) *adv. before, earlier than*

προφέρω (< *φέρω) *bring before or forward, propose, publish; throw in one's teeth*

προφήτης, -ου, ό *interpreter, prophet*

πρώην *lately, just now, not long ago, the day before yesterday*

πρώτος, -η, -ον *foremost, first*

πτέρυξ, πτέρυγος, ἡ *wing*

πτηνός, -ή, -όν *flying, winged*

πτῶσις, πτώσεως, ἡ *falling, fall; mode, modification, case*

πτωτικός, -ή, -όν *capable of inflection*

πύλη, -ης, ἡ *gate*

***πυνθάνομαι** *learn (by hearsay or inquiry)*

πῦρ, πυρός, τό *fire (not used in pl.)*

τὰ πυρά (dat. πυροῖς) *watch-fires*

πως *somehow, in any way, at all*

πῶς *how?*

P

ράβδος, -ου, ἡ *rod, wand, staff*

ράδιος, -α, -ον *easy, ready; easy-going*

ράθυμία, -ας, ἡ *easiness of temper, relaxation, indifference*

ράψωδέω *recite/perform poems*

ράψωδός, -οῦ, ό *reciter of Epic poems, professional reciter*

ρέω *flow, run, stream, gush*

***ρήγνυμι** *break, shatter, rend*

ῥήμα, ῥήματος, τό *word, saying; phrase; verb*

ῥήτωρ, ῥήτορος, ό *public speaker*

ρίζα, -ης, ἡ *root*

***ρίπτω** *throw, fling*

ρόδον, -ου, τό *rose*

***ρύομαι** *rescue, deliver, protect*

ρώμη, -ης, ἡ *bodily strength, might*

Σ

σᾶμα, -ατος, τό *Doric for σῆμα*

σάτυρος, -ου, ό *satyr*

σαυτοῦ, -ῆς/σεαυτοῦ, -ῆς *yourself*

σάφα *clearly, plainly, truly*

σαφής, -ές *clear, plain, distinct*

σελήνη, -ης, ἡ *moon*

σεμνόθειοι, οἱ *Druids*

σημεῖον, -ου, τό *mark, sign, token, omen, signal*

σῆμα, -ατος, τό *sign, mark, omen; mound, cairn, tomb*

σημαίνω *show, indicate, signify*

***σιγάω** *keep silence, keep secret*

σιγή, -ῆς, ἡ *silence*

σίδηρος, -ου, ό *iron; tool, sword, knife*

σίτος, -ου, ό *food*

σιωπάω *keep silent, keep secret*

σκεπτέον *one must reflect/consider*

σκηνή, -ῆς, ἡ *tent, stage*

σκηνογραφία, -ας, ἡ *scene-painting*

σκιά, -ᾶς, ἡ *shadow, reflection, image, phantom*

Σκιωναῖος, -α, -ον *Scionean, of Scione (a city in Macedonia)*

*σκοπέω *behold, contemplate, examine, look to*

σκορπίος, -ου, ἡ *scorpion*

Σκύθης, -ου, ὁ *Scythian; (at Athens) police*

σ μικρός (= μικρός) *small*

σός, σή, σόν *your (sg.)*

σοφία, -ας, ἡ *cleverness, skill, practical wisdom, learning*

σοφός, -ή, -όν *clever, learned, wise, skilled (in any handicraft or art)*

σπαργάνω *wrap in swaddling bands*

σπεύδω *hasten, seek eagerly, strive after*

σπουδαίος, -α, -ον *serious, grave, earnest, good*

σπουδή, -ῆς, ἡ *haste, speed, eagerness, seriousness*

στάσις, -εως, ἡ *placing, setting, position; party, faction*

*στέλλω *send*

στενάζω *groan, moan, bemoan, bewail*

στένω *sigh, groan, moan*

στέργω *love, be fond of, like, be content or pleased*

στερέω *deprive, rob; pass.: be deprived of*

στέφανος, -ου, ὁ *crown, wreath*

στεφανόω *crown, wreath*

στοά, -ᾶς, ἡ *stoa, roofed colonnade; the Stoic school (of philosophy)*

στόλος, -ου, ὁ *equipment for war; expedition, journey, army*

στόμα, -ατος, τό *mouth*

στρατηγέω *be general*

στρατηγός, -οῦ, ὁ *general, commander of an army*

στρατιώτης, -ου, ὁ *soldier*

στρατόπεδον, -ον, τό *camp, encampment; army*

*στρέφω *turn; m.-p.: turn oneself, be engaged in*

στυγέω *hate*

σύ, σουῦ, σοί, σέ *you (sg.)*

συγγνώμη, -ης, ἡ *fellow-feeling, pardon, forgiveness, excuse*

σύγγραμμα, -ατος, τό *a written paper, book, prose-work*

συγγραφεύς, -έως, ὁ *historian, prose writer*

συγγράφω (< *γράφω) *write or note down; compose a work in writing*

συγκαίω (< *καίω) *set on fire with, burn up, inflame; συγκεκαυμένον perf. m.-p. part.*

σύνκειμαι (< *κειμαι) *lie together; be composed of*

συγχέω (< *χέω) *pour together, confound, obliterate*

συμβαίνω (< *βαίνω) *meet, come to an agreement; happen, result*

συμβόλαιον, -ου, τό *mark, sign, contract, covenant*

συμβουλεύω *advise; mid.: take counsel with*

συμμαχέω *be an ally, be in alliance with, help, succor (+ dat.)*

συμμαχία, -ας, ἡ *alliance*

συμφέρω (< *φέρω) *bring together, collect; be useful*

συμφέρων (part. of συμφέρω) *useful, expedient, fitting, profitable*

συμφεύγω (< *φεύγω) *flee along with, take refuge*

συμφορά, -ᾶς, ἡ *mishap, misfortune; event, circumstance*

συμφύω (< *φύω) *make to grow together; pf. & pass.: grow together, grow into one*

σύμφωνος, -ον *agreeing in sound; n. pl.: the consonants*

σύν (= ξύν) *with, in company with*

συναποδημέω *go abroad, travel with*

συναπολείπω (< *λείπω) *leave behind along with*

συνάπτω *tie, join together, unite; mid.: take part with*

σύνδεσμος, -ου, ὁ *that which binds; conjunction*

σύνειμι (< *εἶμι) *be with, live, have dealings with*

συνεχής, -ές (ξυν-) *holding together; continuous, successive*

συνηβάω *be young together*

συνήθεια, -ας, ἡ *acquaintance, intimacy, habit, custom*

συνήθης, -ες *dwelling or living together; intimate, accustomed*

συνίημι (< *ἴημι) *bring, set, or come together; perceive, understand*

συνίστημι (< *ἴστημι) *place together, introduce, recommend; stand together*

συνοράω (< *οράω) *be able to see, see, comprehend*

συνουσία, -ας, ἡ *a being with, intercourse*

συντάσσω (συντάττω) *put in array, arrange*

συντεταγμένως *arranged carefully, in set terms*

συντεταμένως *earnestly, eagerly, vigorously*
συντόμως *concisely, shortly*
σῦς (= ὄς), σῦός, ὀή *swine*
συστεφανηφορέω *wear a crown with*
σφαῖρα, -ας, ἡ *ball, globe, sphere*
σφαλερός, -ά, -όν *slippery, perilous, uncertain, precarious*
σφε *him, her, them (acc. sg. or pl.)*
σφόδρα *very, very much, exceedingly*
σφοδρός, -ά, -όν *vehement, excessive, violent*
σφυρόν, -οῦ, τό *ankle*
σχεδόν *near, almost, nearly, about*
σχῆμα, -ατος, τό *form, shape, appearance, figure*
(in dance: steps), pretense, fashion
σχολάζω *be at leisure*
σχολή, -ῆς, ἡ *leisure, rest, ease*
***σῶζω** *save; pass.: be saved, escape*
σῶμα, -ατος, τό *body*
σωτήρ, -ῆρος, ὁ *savior, deliverer*
σωτηρία, -ας, ἡ *deliverance, preservation, safe return, survival*
σοφρονέω *be sound of mind, practice self-control, be discreet, be temperate*
σοφοσύνη, -ης, ἡ *soundness of mind, prudence, discretion, moderation, self-control*
σώφρων, σώφρον *of sound mind, discreet, temperate, prudent, self-controlled*

T

ταμίας, -ου, ὁ *steward, dispenser, treasurer*
***τάττω (ταγ-)** *arrange, station, set, appoint*
ταῦρος, ταύρου, ὁ *bull*
ταύτη *in this way, thus, so*
τάφος, -ου, ὁ *funeral rites; grave, tomb*
τάχα *quickly, soon*
τάχα ἄν *probably, perhaps*
τάχος, -εος, τό *speed, quickness*
ὅς τάχος *with all speed*
ταχύς, ταχεῖα, ταχύ *swift, fast*
τε *and (enclitic)*
***τείνω** *stretch, tend, extend, direct*
τείχος, τείχους, τό *a wall, esp. a city wall*

τεκμήριον, -ου, τό *sure sign, proof, evidence, demonstration*
τέκνον, -ου, τό *child*
τεκνῶω *furnish with children, beget; mid.: bear*
τεκταίνομαι *frame, devise, plan*
τέκτων, -ονος, ὁ/ἡ *carpenter, craftsman, workman, master in any art*
τελευτάω *bring to pass, accomplish, fulfill, finish; die; pass.: be fulfilled; happen; come to an end*
τελέω *fulfill, accomplish; pay; initiate*
τελέως *completely, perfectly*
τέλος, τέλους, τό *a coming to pass, fulfilment, result, end*
***τέμνω** *cut*
τερπνόν, -οῦ, τό *enjoyment*
τερπνός, -ή, -όν *pleasant, delightful*
τέρπω *delight; m.-p.: be cheered, enjoy oneself*
τέτταρες, τέτταρα (τέσσαρες, -α) *four*
τέχνη, -ης, ἡ *art, skill, craft; treatise*
τεχνίτης, -ου, ὁ *artist, craftsman*
τηνικάδε *at this time; so early*
τηλικόσδε, -ήδε, -όνδε *of such an age*
τήμερον (< ἡμέρα) *today (adv.)*
τί δῆ ποτε; *why ever? why in the world? what do you mean?*
***τίθημι** *set, place, put, set up, establish, make, institute, order, dispose*
***τίκτω** *bring forth, bear, beget*
τιμάω *honor, esteem, revere, value; estimate*
τιμή, -ῆς, ἡ *honor, esteem, dignity; office, worth, value*
τίμημα, -ατος, τό *worth, price, value; penalty*
τίμιος (-α), -ον *valued, esteemed, held in honor, precious*
τιμωρέω *help, avenge; mid.: punish*
τιμωρία, -ας, ἡ *help, aid, vengeance, retribution, torture*
τίνω *pay a price, penalty, or debt*
τίς, τί *who? what? (pronoun or adjective)*
τις, τι *any one, any thing; some one, some thing; any, some*
***τιτρώσκω** *wound, hurt*

τλάω (aor. ἔτλην) *endure, dare*
τοι (enclitic particle) *let me tell you; you know*
τοιγάρ *so then, wherefore, therefore*
τοίνυν *well then, well, now then, again*
τοίος, -α, -ον *such*
τιόσδε, τιάδε, τιόνδε *of such a kind or quality*
τιοῦτος, τιαύτη, τιοῦτο *such, such as this*
τιοῦτος . . . οἷος *such as*
τολμάω *undertake, dare, endure, bring oneself to do*
τόνος, -ου, ὁ *that which can be stretched; pitch, accent*
τόπος, -ου, ὁ *place, region*
τοσόςδε, -ήδε, -όνδε *so great, so large*
τοσόνδε (adv.) *so very, so much, to such a degree*
τοσοῦτος, τισαύτη, τισοῦτο *so great, so large, so much*
τότε *at that time, then, next*
οἱ τότε *men of that time*
τραγικός, -ή, -όν *tragic, stately*
τράγος, -ου, ὁ *goat*
τρεῖς, τρία *three*
***τρέπω** *turn; mid.: flee*
***τρέφω** *nourish, feed; cherish, foster; mid.: rear for oneself; pass.: grow (up)*
***τρέχω** *run*
τριακοσίοι, -αι, -α *three-hundred*
***τρίβω** *rub*
τρίπους, (gen. -ποδος) *three-footed; as noun: tripod*
 τρίτος, -η, -ον *third*
τρόμος, -ου, ὁ *trembling, quaking*
τρόπος, -ου, ὁ *turn, direction, way, manner*
τροφή, -ῆς, ἡ *nourishment, food, nurture, rearing*
τροφός, -οῦ, ὁ/ἡ *feeder, rearer, nurse*
***τυγχάνω** *happen; meet (+ gen.); attain, obtain*
τύπτω *beat, strike*
τυραννίς, -ίδος, ἡ *monarchy, sovereignty, tyranny*
τύραννος, -ου, ὁ *absolute ruler, monarch, tyrant*
τυφλός, -ή, -όν *blind*
τῦφος, -ου, ὁ *smoke, mist, cloud, conceit, vanity*
τύχη, -ης, ἡ *fortune, fate, chance, success; ill fortune*

Υ

ὑβρις, ὑβρεως, ἡ *hubris, violence, insolence, lust, rape*
ὕγαινω *be healthy*
ὕγεια, -ας, ἡ *health*
ὕγιής, -ές *healthy*
ὕδρωπικός, -ή, -όν *suffering from edema*
ὔδωρ, ὔδατος, τό *water*
ὔει (impers. of ὕω) *it is raining*
ὑετός, -οῦ, ὁ *rain*
υἱός, -οῦ, ὁ *son (also in third declension as ι-stem)*
ὔλη, -ης, ἡ *forest, woodland; material, stuff*
ὑπαί (= ὑπό) *poetic*
ὑπάρχω *begin, exist, belong to, accrue, be, become, be sufficient for*
ὑπείκω *yield*
ὑπέρ + gen.: *over; in defense of; + acc.: over, beyond*
ὑπερβάλλω (< *βάλλω) *throw over or beyond a mark, overshoot, outdo, surpass, exceed; cross*
ὑπερβολή, -ῆς, ἡ *a throwing beyond, excess, excessive praise*
ὑπερηφάνως *arrogantly, magnificently*
ὑπερμεγέθης, -ές *excessively large, enormous*
ὑπεύθυνος, -ον *liable to give account, accountable, responsible*
ὑπήκοος, -ον *giving ear, obedient, subject*
οἱ ὑπήκοοι *subjects*
***ὑπισχνέομαι** *promise, profess*
ὑπνος, -ου, ὁ *sleep*
ὑπό + gen.: *under, by, through; + dat.: beneath, under, below; + acc.: under, to (a place) under, toward*
ὑποβολή, -ῆς, ἡ *a throwing under, substitution by stealth, suggestion; foundation*
ὑποδείκνυμι (< *δείκνυμι) *show secretly, mark out; make a display*
ὑποδέω (< *δέω) *bind under, shoe*
ὑποκριτής, -οῦ, ὁ *one who answers; actor, player, hypocrite*
ὑπολαμβάνω (< *λαμβάνω) *take up by getting under, take up, seize; interpret, understand, accept, believe*
ὑπομáινομαι *be somewhat mad*

ὑπομένω (< *μένω) *stay behind, remain alive, abide, submit, bear, dare*

ὑποπτεύω *be suspicious, suspect; pass.: be suspected*

ὑποτίθημι (< *τίθημι) *place under, suggest, propose; mid.: instruct*

ὔστερος, -α, -ον *latter, next, last*

ὑφίστημι (< *ίστημι) *place or set under; stand under, sink; promise, submit; undertake*

ὑψηλός, -ή, -όν *high, lofty*

Φ

***φαίνω** *bring to light; pass.: appear, seem*

φανερός (-ά), -όν *visible, shining, illustrious, conspicuous*

φαρμακοπώλης, -ου, ὁ *druggist, apothecary*

φαῦλος, -η, -ον *cheap, easy, mean, bad, petty*

φαύλως πράττειν *be in a sorry plight*

φείδομαι *spare; pay heed to*

***φέρω** *bring, carry, bear*

φεῦ *alas, woe*

***φεύγω** *flee, take flight, avoid, escape*

***φημί** *say*

***φθάνω** *be beforehand, outstrip (+ part.)*

φθαρτός, -ή, -όν *corruptible, destructible, mortal, transitory*

φθειρώ = *διαφθείρω

φθίνω *wither, perish, die*

φθίσις, -εως, ἡ *wasting away, perishing, decay, atrophy*

φθογγή, -ῆς, ἡ *voice, cry*

φθόνος, -ου, ὁ *envy, grudge, ill-will*

φθορά, -ᾶς, ἡ *destruction, ruin, seduction*

φιλέω *love, welcome, kiss*

φιλία, -ας, ἡ *friendship, affection*

φίλιος, -α, -ον *friendly*

φιλομαθής, -ές *fond of learning, eager for learning*

φίλη, -ης, ἡ/φίλος, -ου, ὁ *friend, loved one (including family)*

φίλος, -η, -ον *dear, beloved, loving; as a noun, friend, loved one; compar. φίλτερος; superl. φίλτατος*

φιλτατος

φιλότεκνος, -ον *loving one's children or offspring*

φιλότιμος, -ον *loving honor, ambitious*

φιλοφροσύνη, -ης, ἡ *friendliness, kindness, welcome*

φλογωπός, -όν *fiery-looking, flaming red*

φλυαρέω *talk nonsense, trifle*

***φοβέομαι** *be seized with fear, be frightened*

φοβερός, -ά, -όν *fearful, afraid, timid*

φολίς, -ίδος, ἡ *scale (of a snake skin)*

φονεύς, -έως, ὁ *slayer, murderer*

φονεύω *murder, kill, slay*

φορητός (-ή), -όν *borne, carried, bearable*

***φράζω** *tell, declare, advise, bid, order*

φρήν, φρενός, ἡ *midriff, heart, mind*

φρίκη, -ης, ἡ *a shuddering*

φρικώδης, -εσ *awful, horrible*

φρονέω *be minded, have understanding, be wise*

φρόνησις, -εως, ἡ *purpose, intention, thought, sense, judgment, pride, wisdom, prudence*

φρόνιμος, -ον *understanding, discreet, sensible, wise*

φροντίζω *think of, consider*

φυγή, -ῆς, ἡ *flight, escape*

φύλαξ, φύλακος, ὁ *watcher, guard, sentinel*

***φυλάττω** *keep watch, guard, defend*

φυξίος, -ον *of banishment, putting to flight*

φυσικός, -ή, -όν *natural, physical*

φύσις, φύσεως, ἡ *nature, origin*

φυτεύω *plant, beget, engender, produce, cause*

φυτόν, -οῦ, τό *plant, tree*

***φύω** *bring forth, produce; pass. & pf. act: grow, be born*

Φωκίς, -ίδος, ἡ *Phocis*

φωνέω *produce a sound or tone, speak, tell of*

φωνή, -ῆς, ἡ *voice, sound*

φωνήεις, -εσσα, -εν *endowed with speech, vocal*

τὰ φωνήεντα *the vowels*

φώς, φωτός, ὁ *man*

φῶς (= φάος), φωτός, τό *light, daylight*

X

***χαίρω** *rejoice*

χαλεπαίνω *be hard, angry*

χαλεπός, -ή, -όν *difficult, hard to bear, painful*

χαλινός, -οῦ, ὁ *bridle, bit*
 χαλκοῦς, -ῆ, -οῦν *of copper or bronze*
 χαρακτηριστήρ, -ῆρος, ὁ *distinctive mark, type, character*
 χαρίεις, -εσσα, -εν *graceful, pleasant, lovely*
 χάρις, χάριτος, ἡ *grace, favor*
 χειμών, -ῶνος, ὁ *winter, storm, tempest*
 χεῖρ, χειρός, ἡ *hand*
 χειροτονία, -ας, ἡ *extension of the hand, voting by show of hands*
 *χέω *pour*
 χθές *yesterday*
 χθών, χθονός, ἡ *earth, land, country*
 χορεύω *dance, set dancing*
 *χράομαι *use (+ dat.)*
 *χράω *proclaim (an oracle); mid.: consult an oracle*
 χρεία, -ας, ἡ *need, want (of + gen.)*
 χρέων *it is necessary*
 *χρή *it is necessary*
 χρῆμα, -ατος, τό *thing, matter, affair; pl.: money*
 τί χρῆμα *why?*
 χρήσιμος, -η, -ον *useful, serviceable*
 χρησμός, -οῦ, ὁ *oracular response, oracle*
 χρηστός, -ή, -όν *useful, good, honest; n. pl.: benefits*
 χρόνος, -ου, ὁ *time; tense*
 χρυσίον, -ου, τό *gold*
 Χρύσιππος, -ου, ὁ *Chrysippus*
 χρυσός, -οῦ, ὁ *gold*
 χρυσοῦς, -ῆ, -οῦν *of gold, golden*
 χώρα, χώρας, ἡ *space, place; land, country*
 χωρέω *make room for another, go, come, advance*

χώριον, -ου, τό *place, spot, country*
 χωρίς *separately, apart, without, apart from (+ gen.)*

Ψ

ψέγω *blame, find fault with*
 ψευδής, -ές *false, lying, untrue*
 ψευδοπροφήτης, -ου, ὁ *false prophet*
 ψεύδω *deceive; mid.: lie*
 ψηφοφορία, -ας, ἡ *vote by ballot*
 ψιλός, -ή, -όν *bare, bald, smooth*
 ψόγος, -ου, ὁ *blame, censure*
 ψυχή, -ῆς, ἡ *life, soul*
 ψυχρός, -ά, -όν *cold*

Ω

ὦ *oh!*
 ὧδε *in this way, so, thus; hither, here*
 ᾠδή, -ῆς, ἡ (ᾠοιδή) *song*
 ὠνέομαι *buy, purchase*
 ὥρα, ὥρας, ἡ *season, time of day, hour (any fixed period)*
 ὥρα [ἔστι] *it is time*
 ὡς *as, as if; how; prep.: to (+ acc.)*
 ὡσαύτως *in the same way, just so*
 ὡσεὶ *as if, as though, just as*
 ὥσπερ *just as, even as*
 ὥστε *so that, so as to, and so*
 ὠφελέω *help, aid, benefit, be of service to*
 ὠφελία, -ας, ἡ *help, assistance*
 ὠφέλιμος, (-η), -ον *helpful, useful*

ENGLISH—GREEK VOCABULARY

For translation exercises

Asterisks indicate verbs listed in the Principal Parts List, 309–13

A

about περί + *gen.*
absent *use the ptcl. of ἄπειμι*
admire θαυμάζω
aforesaid, the ταῦτα
after (*use the aor. ptcl.* [VII])
all πᾶς, πᾶσα, πᾶν [VI]
alone μόνος, -η, -ον
although καί, καίπερ (*with ptcl.* [VII])
and καί
anyone τις [VIII]
anyone who ὅστις [VIII]
anything τι [VIII]
anything which ὃ τι [VIII]
archon ἄρχων, ἄρχοντας, ὁ [V]
attribute ἀνατίθημι [XII] (*princ. pts. follow τίθημι**)
avoid φεύγω*

B

bad κακός, -ή, -όν
be εἶμι*, γίγνομαι*
be able δύναμαι* [XI], οἷός τέ εἶμι [IV]
be absent ἄπειμι
be caught ἀλίσκομαι* [XII]
be confident πέποιθα + *dat.*
be guilty ἀδικέω [XI]
be present πάρεμι (*cf. εἶμι*)
be victorious νικάω [XI]

be willing ἐθέλω*
beautiful καλός, -ή, -όν
become γίγνομαι*
before πρίν [VI]
begin ἄρχω*, + *gen.*; + *ptcl.* [VII]
believe νομίζω*, πιστεύω
best ἄριστος, -η, -ον
 the best of men οἱ ἄριστοι
better ἀμείνων, βελτίων, κρείττων [X]
bird ὄρνις, ὄρνιθος, ὁ/ἡ [V]
both . . . and καί . . . καί
brave ἀγαθός, -ή, -όν; ἐσθλός, -ή, -όν
bring φέρω*, ἄγω*
brother ἀδελφός, -οῦ, ὁ
business ἔργον, -ου, τό
 it is the business of ἔργον ἐστί + *gen.*
but ἀλλά; δέ (*postpos.*)
by *dat. of means* [I]; *agent: ὑπό + gen.* [III]

C

carry φέρω*
catch αἰρέω*
 be caught ἀλίσκομαι*
cease, (i.e., stop oneself) παύομαι
certain (a certain one) τις, τι [VIII]
child παιδίον, -ου, τό; παῖς, παιδός, ὁ/ἡ [V]
citizen πολίτης, -ου, ὁ [III]
city πόλις, πόλεως, ἡ [V]

come ἔρχομαι*
 come into being γίγνομαι*
 common, in common κοινός, -ή, -όν
 concerning περί (+ *gen.*)
 confident, be πέποιθα + *dat.*
 consent ἐθέλω*
 corrupt διαφθείρω*
 court δικαστήριον, δίκη
 to take someone to court ἄγειν πρὸς τὴν δίκην

D

dare τολμάω
 death θάνατος, -ου, ὁ
 deed ἔργον, -ου, τό
 deny οὐ φημι
 destroy λύω, ἀπόλλυμι*
 die ἀποθνήσκω*
 difficult χαλεπός, -ή, -όν
 divinity δαίμων, -ονος, ὁ/ἡ [V]
 do πράττω*, ποιέω [XI]

E

each other ἀλλήλων [VIII]
 educate παιδεύω
 have (someone) educated παιδεύομαι
 either . . . or ἢ . . . ἢ
 enemy ἐχθρός, -οῦ, -ὸ
as adj., hostile, hated ἐχθρός, -ά, -όν
 evil κακός, -ή, -όν; πονηρός, -ά, -όν
 the evils τὰ κακά

F

father πατήρ, πατήρ, ὁ [V]
 fear δέδια, δέδοικα [VIII], φοβέομαι* [XI]
 find εὕρισκω*
 fine καλός, -ή, -όν
 flee φεύγω*
 following, the τάδε
 for (*conj.*) γάρ (*postpos.*); (*prep.*) use dative
 forever ἀεὶ, εἰς ἀεὶ
 former times *in expression* οἱ τότε men of former times

free λύω
 friend φίλος, -ου, ὁ; φίλη, -ης, ἡ
 friendship φιλία, -ας, ἡ
 future τὰ μέλλοντα, ὁ μέλλον χρόνος

G

gain κέρδος, -ους, τό
 gift δῶρον, -ου, τό
 give δίδωμι [XII]
 gladly ἡδέως
 go ἔρχομαι*, εἶμι
 god θεός, -οῦ, ὁ/ἡ; δαίμων, -ονος, ὁ/ἡ
 goddess θεά, -ᾶς, ἡ; θεός, -οῦ, ἡ
 good ἀγαθός, -ή, -όν; καλός, -ή, -όν; ἐσθλός, -ή, -όν; χρηστός, -ή, -όν
 good things τὰ ἀγαθὰ
 good men οἱ ἀγαθοί
 greatest μέγιστος, -η, -ον
 Greece Ἑλλάς, -άδος, ἡ [V]
 ground *as in the expression* on the ground that ὡς + *ptcpl.* [VII]
 guest ξένος, -ου, ὁ
 guilty, be ἀδικέω

H

happen γίγνομαι*, συμβαίνω [XII], τυγχάνω [VII]
 have ἔχω*
 have (someone) educated παιδεύομαι (*mid. of παιδεύω*)
 hear ἀκούω* + *gen.* (*of person heard from*), + *acc.* (*of thing heard*)
 heaven(s) οὐρανός, -οῦ, ὁ
 help (be ally to) συμμαχέω + *dat.* [XI]
 her *oblique cases of* αὐτός, -ή, -ὸ *in fem.* [IX];
 her(self), *as refl.*, ἐαυτῆς, -ῆ, -ήν [IX]; her, *as possessive, use article* [I], αὐτῆς [IX], ἐαυτῆς
 here ἐνθάδε, ἐνταῦθα
 herald κήρυξ, -κος, ὁ [V]
 him *oblique cases of* αὐτός, -ή, -ὸ *in masc.* [IX]; him-self, *as emphatic*, αὐτός [IX]; *as refl.*, ἐαυτοῦ [IX]; his, *use article* [I], αὐτοῦ [IX], ἐαυτοῦ his own
 hit βάλλω*; hit with, + *dat. of means*
 honest (just) δίκαιος, -α, -ον

honor (n.) τιμή, -ῆς, ἥ; (vb.) τιμάω [XI]

host ξένος, -ου, ὁ

house οἰκία, -ας, ἡ [III]

hurt βλάπτω*

husband ἀνὴρ, ἀνδρός, ὁ

I

I ἐγώ [IX]; *unless emphatic, expressed by first person verb ending in the singular*

if εἰ, ἐάν (conditions [VI, XIII])

immortal ἀθάνατος, -ον [II]

in loc. prep., ἐν + dat., as dat. or acc. of respect [II]

in common (common) κοινός, -ή, -όν

into εἰς + acc.

is ἐστί = he/she/it is, there is [II]

island νῆσος, -ου, ἡ

it is necessary ἀνάγκη (ἐστί), δεῖ, χρή

J

judge (n.) δικαστής, -οῦ, ὁ; (vb.) κρίνω

justice δίκη, δικαιοσύνη

K

keep silence σιγάω, σιωπάω

kill ἀποκτείνω*

be killed ἀποθνήσκω*

king βασιλεύς, βασιλέως, ὁ

know γινώσκω*, οἶδα* [VIII], ἐπίσταμαι* [XII]

L

law νόμος, -ου, ὁ

lead ἄγω*

learn μαθάνω*

leave λείπω*

letter (epistle) ἐπιστολή, -ῆς, ἡ

letters of the alphabet τὰ γράμματα

lie (n.) ψευδές, τό; (vb.) κείμαι

life βίος, -ου, ὁ

listen to ἀκούω* (+ gen.); listen

heed, obey πείθομαι + dat.

little μικρός, -ά, -όν; ὀλίγος, -η, -ον; a little (adv.) ὀλίγω, ὀλίγον

live ζάω* [XI]

love ἀγαπάω, φιλέω, ἐράω [XI]

M

make τίθημι* [XII]; make for oneself, τίθεμαι (mid.), ποιέω [XI], πράττω*

man ἄνθρωπος, ἀνὴρ [V]

many πολλοί, -αί, -ά (pl. of πολὺς [VI])

master δεσπότης, -ου, ὁ [III]

me oblique cases of ἐγώ [IX]

men of former times οἱ τότε

money χρήματα, -ων, τά (pl. of χρῆμα, [V])

mother μήτηρ, μητρός, ἡ [V]

much πολὺς, πολλή, πολύ [VI]

my ἐμός, -ή, -όν [IX], μου, ἐμοῦ [IX], ἐμαυτῆς, -οῦ [IX]

myself as emphatic, αὐτός, αὐτή [IX]; refl., ἐμαυτῆς, -οῦ [IX]

N

native land πατρίς, -ίδος, ἡ [V]

necessary, it is ἀνάγκη (ἐστί), χρή, δεῖ

never οὔποτε, οὐ . . . ποτε

night νύξ, νυκτός, ἡ

during the night νυκτός

no one οὐδείς, οὐδεμία; μηδείς, μηδεμία [X]

not οὐ (οὐκ, οὐχ); μή

nothing οὐδέν, μηδέν [X]

O

obey πείθομαι (mid. of πείθω*) + dat.

observe as in the expression, without being observed [VII] λανθάνω*

of use genitive case

old man γέρον, γέροντος, ὁ [V]

on ἐν + dat., ἐπί + gen. or dat.; on, with expression of time use dat. [IX]

on account of διά + acc.

on the ground that ὡς + ptcp. [VII]

one another ἀλλήλων [VIII]

opinion γνώμη, -ης, ἡ

or ἢ

ourselves ἡμῶν αὐτῶν [IX]

over *as in* rule over ἄρχω + *gen.*

P

peace εἰρήνη, -ης, ἥ

live in peace εἰρήνην ἄγειν

people ἄνθρωποι, οἱ

persuade πείθω*

person ἄνθρωπος, ὁ/ἡ

philosopher σοφός, -οῦ, ὁ; σοφή, -ῆς, ἡ

place χώρα, -ας, ἡ; τόπος, -ου, ὁ

plan βουλευώ

plan for oneself βουλεύομαι

poet ποιητής, -οῦ, ὁ [III]

possessions τὰ + *gen.* (e.g., the possessions of the wise = τὰ τῶν σοφῶν)

present *use ptcl. of* πάρειμι

be present πάρειμι (*cf.* εἰμί*)

profit κέρδος, -ους, τό

it is profitable κέρδος ἐστί [V]

R

receive λαμβάνω*

release λύω

remain μένω*

reveal ἐπιδείκνυμι [XII]

road ὁδός, -οῦ, ἡ

rule ἄρχω

rule over ἄρχω + *gen.*

S

sacrifice θύω

sacrifice to θύω + *dat.*

same αὐτός, αὐτή, αὐτό (*in attributive position* [IX])

save σόζω*

say λέγω*, φημί* [IV], εἶπον* (said)

sea θάλαττα (θάλασσα), -ης, ἡ [III]

by sea κατὰ θάλατταν

see ὁράω* [XI]

seek ζητέω [XI]

send πέμπω*, στέλλω*

servant θεράπων, θεράποντος, ὁ [V]

set up τίθημι*, ἀνατίθημι [XII]

shield ἀσπίς, -ίδος, ἡ [V]

silence σίγη, -ης, ἡ

keep silence σιγάω, σιωπάω

sister ἀδελφή, -ῆς, ἡ

small μικρός, -ά, -όν [III]

so οὕτω/οὕτως

soldier στρατιώτης, -ου, ὁ [III]

some τις, τι [VIII]

some . . . others οἱ/αἱ/τὰ μέν . . . οἱ/αἱ/τὰ δέ

someone τις [VIII]

something τι [VII]

soul ψυχή, -ῆς, ἡ

speak λέγω*

stand ἵστημι* [XII]

stone λίθος, -ου, ὁ

stop παύω

stop oneself (cease) παύομαι

sun ἥλιος, -ου, ὁ

T

take λαμβάνω*, αἰρέω*

take away ἀπάγω (ἄγω*)

take place γίγνομαι*

tall μέγας, μεγάλη, μέγα [VI]

teach παιδεύω, διδάσκω*

tell λέγω*

than *gen. of comparison*; ἢ [X]

that ἐκεῖνος, -η, -ο; οὗτος, αὕτη, τοῦτο [III]

that (in order that) ὡς + *fut. ptcl.* [VII]; ἵνα + *subj. or opt.* [XIII]

that (*introducing indirect statement*) IV, VII, XIII]

the ὁ, ἡ, τό [I]

the one . . . the other ὁ/ἡ/τό μέν . . . ὁ/ἡ/τό δέ [II]

their *article* [I]; *not refl.*, αὐτῶν [IX]; *refl.*, ἐαυτῶν [IX]

them *oblique cases of* αὐτός, αὐτή, αὐτό *in plural* [IX]

there is ἐστί; there are, εἰσί; there was, ἦν; there were, ἦσαν

thing *expressed by neuter of adj.*; χρῆμα, -ατος, τό

think νομίζω*

think worthy ἀξιόω [XI]

this οὗτος, αὐτή, τοῦτο; ὅδε, ἦδε, τόδε [III];

this man οὗτος

time χρόνος, ὥρα

it is time ὥρα [ἔστι] + *inf.*

to *dat. case without prep.*; εἰς + *acc.*; παρά + *acc.*; πρὸς + *acc.*; (*vb.*) *infinitive*

trust πιστεῖω + *dat.*; πείθομαι (*mid. of πειθω**) + *dat.*

truth ἀλήθεια, -άς, ἡ; ἀληθῆ, τά [VI]

two δύο

tyranny τυραννίς, -ίδος, ἡ [V]

U

unjust ἄδικος, -ον

unjust men οἱ ἄδικοι

understand ἐπίσταμαι* [XII], μανθάνω*

until πρὶν [VI]

us *oblique cases of ἡμεῖς* [IX]

used to *use impf. tense* [II]

V

victorious, be νικάω [XI]

virtue ἀρετή, -ῆς, ἡ

W

wait μενω*

want βούλομαι*

war πόλεμος, -ου, ὁ

we ἡμεῖς [IX]; *implied in* –μεν, –μεθα *endings*

wealth πλοῦτος, -ου, ὁ

well εὖ, καλῶς

what (= that which: *rel.*) ὅς, ἣ, ὅ [III]

what (*interrog.*) τίς, τί [VIII]

whatever ὅστις, ἥτις, ὅ τι [VIII]

which (*rel.*) ὅς, ἣ, ὅ [III]

whichever ὅστις, ἥτις, ὅ τι [VIII]

who (*rel.*) ὅς, ἣ, ὅ [III]

who (*interrog.*) τίς [VIII]

whoever ὅστις, ἥτις [VIII]

whole ὅλος, -η, -ον; πᾶς, πᾶσα, πᾶν [VI]

why τί, διὰ τί

wicked κακός, -ή, -όν; πονηρός, -ά, -όν

wicked things τὰ κακά

wickedness πονηρία, -ας, ἡ; κακία, -ας, ἡ; τὸ κακόν

wife γυνή, γυναικός, ἡ [V]

willing ἐκών, ἐκούσα, ἐκόν

be willing ἐθέλω*

win νικάω [XI]

wise σοφός, -ή, -όν

wise man ὁ σοφός

wisely σοφῶς

wish βούλομαι*, ἐθέλω*

with *dat. of means*; σύν + *dat.*; μετὰ + *gen.*

woman γυνή, γυναικός, ἡ [V]

word λόγος, -ου, ὁ

world κόσμος, -ου, ὁ

worthy ἄξιος, -α, -ον

think/deem worthy ἀξιόω [XI]

write γράφω*

Υ

you *sg.* σύ, *pl.* ὑμεῖς [IX]

young νέος, -α, -ον

young man νεανίας, -ου, ὁ [III]

yourself *as emphatic*, αὐτός, -ή, -ό [IX]; *as refl.*, σεαυτοῦ, σεαυτῆς; ὑμῶν αὐτῶν [IX]

AUTHORS OF THE READINGS

Dates are B.C.E. unless noted.

Aeschines, philosopher, 5th–4th c., Athens

Aeschylus, tragic poet, 5th c., Athens

Amphis, comic poet, 4th c., Athens

Anaximenes, philosopher, 6th c., Miletus

Apollodorus, author of *Bibliotheca*, a handbook on mythology, ?1st–2nd c. C.E.

Appian, historian, 2nd c. C.E., Rome (born in Alexandria)

Archilochus, lyric poet, 7th c., Paros

Aristophanes, comic poet, 5th–4th c., Athens

Aristotle, philosopher, scientist, 4th c., Athens (born at Stagira in Thrace)

Athenaeus, author of *Deipnosophistae*, a miscellany, ca. 200 C.E., from Naucratis in Egypt

Bacchylides, lyric poet, 6th–5th c., Ceos (Kea)

Callias, comic poet, 5th c., Athens

Callimachus, poet and librarian, 3rd c., Alexandria (born in Cyrene)

Cleanthes, Stoic philosopher, 4th–3rd c., from Assos in Asia Minor

Clement, letters, ?1st c. C.E., ?Rome

Demetrius, philosopher, literary critic, reputed author of *On Style*, 4th c., from Phalerum

Democritus, philosopher (atomist), 5th c., from Abdera in Thrace

Demosthenes, orator, 4th c., Athens

Didache, Teaching of the Twelve Apostles, anonymous, ?1st c. C.E., ?Syria

Diodorus Siculus, historian, 1st c., Sicily

Diogenes Laertius (DL), biographer, *Lives of the Philosophers*, ? 3rd c. C.E., ? Cilicia

Dionysius Thrax, grammarian, 2nd–1st c., Alexandria

Dionysius of Halicarnassus, historian, 1st c., Rome

Euripides, tragic poet, 5th c., Athens

Eusebius, Church historian, author of *Ecclesiastical History*, 3rd c. C.E., Caesarea

Greek Anthology (see Palatine Anthology)

Heraclitus, philosopher, 6th–5th c., Ephesus

- Herodotus, historian, 5th c., Halicarnassus
Hesiod, didactic poet, ca. 700, Boeotia
Homer, epic poet, 8th or 7th c., Ionia
Ignatius, bishop, letter writer, 1st c. C.E., Antioch
Isocrates, rhetorician, 5th–4th c., Athens
John, evangelist, 1st c. C.E., Galilee
Libanius, rhetorician, 4th c. C.E., Antioch
Luke, evangelist, 1st c. C.E., Antioch
Lysias, rhetorician, 5th–4th c., Athens
Marcellus Empiricus, physician, writer of *On medicines* in Latin, 4th or 5th c. C.E., Gaul
Marcus Aurelius, Roman emperor, *Meditations*, 2nd c. C.E.
Matthew, Evangelist, 1st c. C.E., Capernaum
Menander, comic poet, 4th–3rd c., Athens, *monostichoi* (one-liners from his comedies)
Musaeus, poet, semi-mythical, Athens
Palatine Anthology (Pal. Anth., also called Greek Anthology, *Anthologia Graeca*), collection of poems from 7th c. B.C.E. to about 1000 C.E.
Pindar, epinician poet, 6th–5th c., Boeotia (near Thebes)
Plato, philosopher, 5th–4th c., Athens
Posidippus, poet, 3rd c., Alexandria (born in Pella)
Praxilla, lyric poet, 5th c., Sicyon
Protagoras, philosopher, 5th c., Abdera
Sappho, Lyric poet, 6th c., Lesbos (Mytilene)
Septuagint, Greek translation of the Old Testament, 3rd–1st c.
Sextus Empiricus, physician, philosopher, ?2nd/3rd c. C.E., ?Alexandria, Rome
Simonides, lyric poet, 6th–5th c., Ceos (Kea)
Sophocles, tragic poet, 5th c., Athens
Strabo, geographer, 1st c.
Thucydides, historian, *History of the Peloponnesian War*, 5th c., Athens
Xenophanes, poet, philosopher, 6th–5th c., Colophon
Xenophon, historian, philosopher, memoirist, 5th–4th c., Athens
Zeno, Stoic philosopher, 4th–3rd c., Citium in Cyprus

LIST OF SOURCES FOR THE READINGS

For a list of standard abbreviations and editions of authors and works, see LSJ (*Abbreviations and Reference Works*). For online searchable texts in Greek (with language helps), browse *The Perseus Digital Library* at <http://www.perseus.tufts.edu/>.

Abbreviations used in this list:

DL	Diogenes Laertius
Diels	<i>Fragmente der Vorsokratiker</i> , H. Diels, ed.
frg.	Fragment
K	<i>Comicorum Atticorum Fragmenta</i> , T. Kock, ed.
M, m	Meander <i>monostichoi</i> , or one-liners, A. Meineke, <i>Fragmenta Comicorum Graecorum</i>
Pal. Anth.	Palatine Anthology or Greek Anthology (also called <i>Anthologia Graeca</i>)

Introduction pp. 11–12, 19

Callias, *Alphabet Tragedy* (cited in Athenaeus, *Deipnosophistae* x. 453d)
Dionysius Thrax, selections from *Grammar* 6, 11, 12, 13, 15

Lesson I pp. 40–1

1. Gospel of John 1.1
2. Genesis (Septuagint) 1.1
3. *Didache* 1
4. DL 1.77
5. Eusebius, 5.1.52
6. Sophocles, *Ajax* 866–8
7. M, m 74
8. Aristotle, *On the Soul* 1.402a7
9. Menander 719K
10. M, m 339
11. Hesiod frg. 272
12. Sophocles, *Ajax* 802
13. Plato, *Meno* 73d
14. Euripides, *Electra* 82–3

Lesson II pp. 58–60

1. Plato, *Phaedrus* 279c
2. Euripides, *Bacchae* 881
3. Amphis 8K
4. Democritus 247
5. Homer, *Odyssey* 8.214
6. Callimachus frg. 358
7. Athenaeus 3.72
8. M, m 523
9. M, m 577
10. M, m 150
11. M, m 9
12. Menander 776K
13. Menander, *Samia* 167–8
14. DL 7.187
15. DL 4.48
16. DL 3.102
17. DL 3.80
18. Plato, *Phaedrus* 244a
19. Pal. Anth. 7.575
20. Plato, *Hippias Major* 304e

21. Xenophon, *Memorabilia* 2.9.1
22. Aristotle, *Rhetorica ad Alexandrum* 1.2.18

Lesson III pp. 78–80

1. Heraclitus frg. 30
2. M, m 11
3. M, m 753
4. M, m 400
5. M, m 52
6. Euripides, *Iphigenia among the Taurians*, 1193
7. Demetrius 11.122
8. Libanius, *Epistulae* 910.3
9. Plato, *Laws* 702d
10. Aristophanes frg. 642K
11. Aeschylus, *Seven Against Thebes* 592
12. Menander 125K
13. Pal. Anth. 7.256
14. M, m 451
15. Aeschylus, *Agamemnon* 1404–6
16. Herodotus 7.49
17. Appian, *Foreign Wars* 12.83
18. Demetrius 2.70
19. Luke 6.45

Lesson IV pp. 101–2

Plato, *Meno* 77b–c, 78a–b, and c–e

Lesson V pp. 116–19

1. Thucydides 1.1.1
2. DL 1.41
3. M, m 701
4. Plato, *Republic* 460a
5. Proverb: *Comica Adespota* 672
6. Thucydides 7.77.7
7. *Fragmenta Comicorum Graecorum* 5, p. 668 A. Meineke, ed.
8. Menander 517K
9. M, m 29
10. M, m 67
11. Aeschylus, *Persians* 14–15
12. DL 7.187
13. Aeschylus, *Persians* 200
14. M, m 26

15. Aristotle, *Rhetorica ad Alexandrum* 1423a22–6

16. M, m 276
17. Protagoras Diels 11 p. 219
18. Sophocles frg. 13
19. Sophocles frg. 811
20. Plato, *Meno* 82b
21. Posidippus 28K
22. Plato, *Protagoras* 328d
23. Pindar, *Olympian* 1.1
24. Isocrates, *Nicocles* 21
25. Plato, *Timaeus* 22b
26. Euripides, *Alcestis* 149–57

Lesson VI pp. 129–32

1. Homer, *Odyssey* 8.74
2. Sophocles frg. 938
3. Demetrius 4.238
4. Plato, *Laws* I.626a
5. M, m 89
6. Aristotle, *On the Soul* 428a20
7. Anaximenes 2
8. Menander 612K
9. M, m 33
10. Homer, *Odyssey*, 17.218
11. Aristotle, *Nicomachean Ethics* 1165b
12. DL 6.68
13. DL 5.18
14. DL 10.39
15. DL 5.18
16. M, m 162
17. M, m 449
18. M, m 617
19. Aeschylus, *Eumenides* 990–1
20. Greek Anthology (Pallados) 10.72
21. Greek Proverb (Strabo, *Geography* 8.8.1, etc.)
22. DL 7.183
23. Aeschylus, *Seven Against Thebes* 662–63
24. Plato, *Gorgias* 516e
25. Euripides, *Alcestis* 280–1
26. Xenophon, *Hellenica* 1.1.29
27. Euripides, *Suppliants* 252

Lesson VII pp. 153–55

1. Aristotle, *On Memory* 449b15
2. Aristotle, *On Memory* 449b26–30
3. Isocrates, *Nicocles* 9
4. Isocrates, *Nicocles* (2) 50
5. Protagoras Diels 11 p. 219
6. M, m 8
7. Menander 640K
8. Apollodorus 2.5.2
9. Euripides, *Alcestis* 284–86
10. Apollodorus 1.7.2
11. Apollodorus 2.4.2

Lesson VIII [A] p. 161

1. M, m 114
2. Cleanthes 5.1 (*Stoicorum veterum Fragmenta I*)
3. M, m 407
4. Aristotle, *On Memory* 463b8
5. Aeschylus, *Persians* 238
6. DL 6.4
7. Plato, *Apology* 25c

[B] pp. 171–74

1. Plato, *Apology* 19e
2. Plato, *Phaedo* 117d
3. Xenophon, *Memorabilia* 1.1.19
4. Plato, *Apology* 29a
5. Aristotle, *Poetics* 24.18
6. Demetrius 43
7. Menander, *Epitrepontes* 75–6
8. M, m 621
9. Plato, *Apology* 41e
10. Gospel of John 22
11. Aeschines 2.147
12. Lysias 12.100
13. Plato, *Apology* 23e
14. Plato, *Laches* 194d
15. Plato, *Apology* 17a
16. Aristotle, *Rhetoric* 3.19.6
17. Greek Anthology 9.250
18. *Didache* 9.10
19. Aeschylus, *Prometheus* 224–25

20. Aeschylus, *Persians* 296
21. Euripides, *Andromache* 739
22. Aeschylus, *Libation Bearers* 297–8

Lesson IX [A] pp. 182–84

1. Sophocles, *Oedipus Tyrannus* 438
2. Plato, *Protagoras* 314d
3. Plato, *Meno* 75b
4. M, m 584
5. Lysias 8.13
6. Dionysius of Halicarnassus 5.27
7. Aristotle, *Poetics* 4.15
8. DL 6.12
9. Aristotle, *On the Soul* 404a28
10. Aristotle, *On the Soul* 412a13–15
11. M, m 530
12. DL 9.20
13. Homer, *Odyssey* 19.13
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