

ATHENAZE

An Introduction to Ancient Greek

Second Edition

Book II

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and

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INTRODUCTION

Part I: Readings in Book II

The story line continues from Book I with Dicaeopolis and Philip's arrival by boat at Epidaurus and their visit to the sacred precinct of Asclepius. In the early chapters of Book II the tail readings continue the saga of the Persian Wars. The Classical Greek readings continue with a variety of authors, including Theognis, Tyrtaeus, Solon, Hesiod, and Xenophanes; the New Testament readings in Book II are drawn from the Gospel of John. When Dicaeopolis and Philip return to Athens, the Peloponnesian War breaks out, and some of the chapter and tail readings are adapted from Thucydides' account of this war between Sparta and Athens. While in Athens, Philip attends school, and the teacher gives him the historian Herodotus to read, and the stories in the middle part of Book II are taken from some of the most memorable episodes of Herodotus's history, dealing with the Athenian Solon's visit to Croesus, King of Lydia, and the latter's ill-fated attempt to conquer the empire of Persia, ruled by Cyrus. This section ends with extracts from a beautiful poem by Bacchylides about Apollo's rescue of Croesus. The opening lines of Homer's *Iliad* and *Odyssey* are given toward the end of this section, and the last two chapters contain extracts from Thucydides on two crucial naval battles in the Peloponnesian War and extracts from Aristophanes' *Acharnians*, in which you will see Dicaeopolis making his own peace with the Spartans. The Greek Wisdom strand continues in Book II with sayings from the early Greek philosopher Heraclitus and ends in Chapter 29 with material on Socrates. You may find some links here with the sayings of the seven wise men of Archaic Greece included in Book I. A rich variety of reading awaits you in Book II.

Part II: Greek Verbs

The material here will expand on the Preview of New Verb Forms in Book I, pages 154–155. It will provide additional information that will help you find your way around the charts on the following pages and give you a firm structure within which you can situate the new tenses and moods that you will study in the second half of this course.

You are not expected to learn all of the forms in the charts on pages x–xiv and xvi–xvii right away. You should begin by locating the forms that were formally presented in Book I. These include all of the forms except those of the subjunctive and optative on the first four charts (pages x–xiii). In Chapter 16 you learned that middle and passive forms are identical in the present and imperfect tenses and that they are different in the future and aorist. Thus on

the second chart you will find the middle/passive forms of λύω in the present and imperfect tenses, but on the fourth chart you will find only the middle voice forms of λύω in the future and aorist. The fifth chart (page xiv) shows the passive forms of λύω in the future and aorist, and you will learn these forms in Chapter 17.

The new material on verb forms in Book II is organized as follows:

1. The aorist and future passive in Chapter 17
2. A group of verbs that end in -μι in the 1st person singular, present indicative in Chapters 18, 19, and 20 (you have already learned two such verbs, εἶμι and εἶμι)
3. The subjunctive mood (Chapter 21)
4. The optative mood (Chapter 25)
5. The perfect and pluperfect tenses (Chapters 27 and 28)

You already know from the verb charts that you filled out during your study of Greek in Book I where the subjunctive and optative forms fit into the charts, and you will find the forms of the subjunctive and optative on the charts on the following pages. The forms of the perfect and pluperfect tenses are organized on the last two charts (pages xvi–xvii). You should be pleased that you already know about half of the forms on these seven charts!

Part III: Moods, Verbal Nouns, and Verbal Adjectives

Greek verbs have four moods, *indicative*, *imperative*, *subjunctive*, and *optative*, which express the manner in which the action of the verb is conceived by the speaker or writer. In the readings you have seen many verbs in the *indicative mood*, the mood used to express statements and questions about reality or fact. You have also seen many verbs in the *imperative mood*, the mood used to express commands. So far you have seen only 2nd person imperatives, e.g., “Xanthias, lift the stone!” or “Oxen, drag the plow!” Greek also has 3rd person imperative forms, not addressed directly to the person who is to do the action but to someone else, e.g., “Let Xanthias do it!” “Let the oxen drag the plow!” You will find examples of these in the reading in Chapter 30, but they are not included on the charts.

In addition to verbs in the indicative or imperative mood, you have seen *infinitives*, which are *verbal nouns* and are not limited (*-fin-* is from the Latin word *finis* that means “end” or “limit”) by person or number and that fit into a sentence pattern such as “I am not able *to work*.” You have also seen many *participles*, which are *verbal adjectives* that fit into sentence patterns such as the following: “The man *working* in the field lifted the stone.”

In Book II you will learn two new moods, the *subjunctive* and the *optative*. In main clauses these do not express simple statements or questions about reality or fact but instead fit into sentence patterns such as “What are we to do?” or “I wish I had my sight restored!” They are also used in various types of subordinate clauses. Subordinate clauses that require these moods will gen-

erally use the subjunctive if the verb of the main clause is in a primary tense (present, future, or perfect) and the optative if the verb of the main clause is in a secondary tense (imperfect, aorist, or pluperfect).

Occasionally you will meet subjunctive and optative forms in the stories before they are formally introduced in the grammar. These forms are very easy to recognize. Most verbs in the subjunctive have the long vowels ω or η before the ending (find examples in the charts on the following pages). The optative has the suffix $-\iota-$ or $-\iota\eta-$, which combines with other vowels in the verb to give forms that are immediately recognizable by the diphthongs $\omicron\iota$, $\alpha\iota$, or φ or the long-vowel digraph $\epsilon\iota$ (again, find examples in the charts on the following pages). Help with translation of subjunctive and optative forms in the stories before these moods are formally introduced will be given in the glosses below the paragraphs of the stories.

Part IV: Principal Parts

Once you learn the rules for the formation of the various verb forms, you will be able to recognize or make up any and all of the forms on the charts yourself if you know six basic forms of any given verb. These six forms are called the *principal parts*, and they are as follows:

present active λέω	future active λέσω	aorist active ἔλυσα
perfect active λέλυκα	perfect middle/passive λέλυμαι	aorist passive ἐλύθην

The other forms are constructed as follows:

The imperfect is constructed from the present stem: ἔ-λῶ-ο-ν.

The present, future, and aorist middle are constructed from the corresponding active stems: λῶ-ο-μαι, λῶσ-ο-μαι, ἐ-λῶσά-μην.

The future passive is constructed from the aorist passive stem: λυθή-σ-ο-μαι.

(continued on page xv)

VERB CHART: PRESENT AND IMPERFECT

Active Voice

Present

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λύω	λύω	λύοιμι		λύειν	λύων, λύουσα, λύον, gen., λυοντος
λύεις	λύῃς	λύοις	λύε		
λύει	λύῃ	λύοι			
λύομεν	λύωμεν	λύοιμεν			
λύετε	λύητε	λύοιτε	λύετε		
λύουσι(ν)	λύωσι(ν)	λύοιεν			

Imperfect

ἔλυον

ἔλυες

ἔλυε

ἐλύομεν

ἐλύετε

ἔλυον

VERB CHART: PRESENT AND IMPERFECT

Middle/Passive Voice

Present

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λύομαι	λύωμαι	λύοίμην		λύεσθαι	λύόμενος, - η, - ον
λύει/η	λύῃ	λύοιο	λύου		
λύεται	λύηται	λύοιτο			
λύόμεθα	λύώμεθα	λύοίμεθα			
λύεσθε	λύησθε	λύοισθε	λύεσθε		
λύονται	λύωνται	λύοιντο			

Imperfect

ἐλύομην

ἔλύου

ἔλύετο

ἐλύόμεθα

ἐλύεσθε

ἐλύοντο

VERB CHART: FUTURE AND AORIST

Active Voice

Future

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λύσω		λύσοιμι		λύσειν	λύσων,
λύσεις		λύσοις			λύσουσα,
λύσει		λύσοι			λύσον,
					gen., λύσοντος
λύσομεν		λύσοιμεν			
λύσετε		λύσοιτε			
λύσουσι(ν)		λύσοιεν			

Aorist

ἔλυσα	λύσω	λύσοιμι		λύσαι	Participle λύσᾶς, λύσᾶσα, λύσαν, gen., λύσαντος
ἔλυσας	λύσῃς	λύσειας (-σαις)	λύσον		
ἔλυσε(ν)	λύσῃ	λύσειε(ν) (-σαι)			
ἔλύσαμεν	λύσωμεν	λύσοιμεν			
ἔλύσατε	λύσητε	λύσαιτε	λύσατε		
ἔλυσαν	λύσωσι(ν)	λύσειαν (-σαιεν)			

VERB CHART: FUTURE AND AORIST

Middle Voice

Future

Indicative

λύσομαι

λύσει/η

λύσεται

λύσόμεθα

λύσεσθε

λύσονται

Subjunctive

λύσωμαι

λύση

λύσεται

λύσόμεθα

λύσησθε

λύσωνται

Optative

λύσοίμην

λύσοιο

λύσοιτο

λύσοίμεθα

λύσοισθε

λύσοιντο

λύσαίμην

λύσαιο

λύσαιτο

λύσαιμεθα

λύσαισθε

λύσαιντο

Imperative

λύσαι

λύσασθε

Infinitive

λύσεσθαι

λύσασθαι

Participle

λύσόμενος, - η, - ον

λύσάμενος, - η, - ον

VERB CHART: FUTURE AND AORIST

Passive Voice

Future

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λυθήσομαι		λυθησοίμην		λυθήσεσθαι	λυθησόμενος, -η, -ον
λυθήσειν		λυθήσοιο			
λυθήσεται		λυθήσοιτο			
λυθησόμεθα		λυθησοίμεθα			
λυθήσεσθε		λυθήσοισθε			
λυθήσονται		λυθήσονται			

Aorist

ἐλύθην	λυθῶ	λυθείην		λυθῆναι	λυθείς, λυθείσα, λυθέν, gen., λυθέντος
ἐλύθης	λυθῆς	λυθείης	λύθητι		
ἐλύθη	λυθῆ	λυθείη			
ἐλύθημεν	λυθῶμεν	λυθεῖμεν			
ἐλύθητε	λυθητε	λυθεῖτε	λύθητε		
ἐλύθησαν	λυθῶσι(ν)	λυθεῖεν			

The principal parts of many verbs follow simple patterns, so that if you know the first principal part (the present active indicative) you can construct the remaining principal parts according to rules, many of which you have already learned. Many verbs, however, follow more complex linguistic patterns, so that their principal parts cannot all be predicted on the basis of easy rules. In some verbs the stem appears in different forms in the different tenses; for example, in the forms of the verb λῶ given above you can see two slightly different stems, λῶ- and λυ-. A knowledge of stems is useful, as you already know from Book I. A few common verbs use etymologically unrelated stems to supply missing forms. For example, the verb αἰρέω does not have an aorist related to the stem αἶρε- but instead uses the unrelated stem ἐλ- to supply the missing aorist. The other principal parts of this verb are regular (except for ε instead of the expected η in the aorist passive):

αἰρέω αἰρήσω εἶλον ἤρηκα ἤρημαι ἤρέθην

For convenience grammarians say that the stems of this verb are αἶρε- and ἐλ-. Note that verbs such as this that begin with a vowel or diphthong have a temporal augment instead of reduplication in the perfect tense. Verbs that begin with certain consonants or consonant clusters will have syllabic augment instead of reduplication, e.g., σπεύδω, perfect, ἔσπευκα.

In Book I from Chapter 10 on we gave the present, future, and aorist of most verbs in vocabulary lists, and we included the aorist participle to show the unaugmented aorist stem. In Book II we will give in the chapter vocabulary lists full sets of principal parts for most verbs. We will not give the principal parts of regular contract verbs that follow the patterns of the model contract verbs φιλέω, τιμάω, and δηλόω; for the principal parts of these model verbs, see the Greek to English Vocabulary at the end of this book. We also do not usually give the principal parts of compound verbs, for which the principal parts of the simple verb have already been given; consult the Greek to English Vocabulary as necessary. We stop giving aorist participles, but we will occasionally include other forms, such as the imperfect, when they deserve special attention.

After the reading passages we will give full sets of principal parts of important verbs, most of which you met in Book I. These sets are arranged according to certain linguistic principles to help you see similarities among verbs and organize them into helpful groupings in your own mind. Seeing the similarities and shared patterns will make it easier for you to learn the principal parts.

VERB CHART: PERFECT AND PLUPERFECT

xvi

Active Voice

Perfect

Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
λέλυκα	λελυκῶς ᾧ	λελυκῶς εἶην		λελυκέναι	λελυκῶς,
λέλυκας	λελυκῶς ᾗς	λελυκῶς εἶης	λελυκῶς ἴσθι		λελυκυῖα,
λέλυκε(ν)	λελυκῶς ᾗ	λελυκῶς εἶη			λελυκός,
λελύκαμεν	λελυκότες ᾧμεν	λελυκότες εἶμεν*			gen., λελυκότος
λελύκατε	λελυκότες ᾗτε	λελυκότες εἶτε*	λελυκότες ἔστε		
λελύκασι(ν)	λελυκότες ᾧσι(ν)	λελυκότες εἶεν*			

*or εἶμεν, εἶητε, εἶσαν

**very rare and not included in charts elsewhere in this book

Pluperfect

ἔλελύκη
ἔλελύκης
ἔλελύκει
ἔλελύκεμεν
ἔλελύκετε
ἔλελύκεσαν

Athenaze: Book II

VERB CHART: PERFECT AND PLUPERFECT

Middle/Passive Voice

Perfect

Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
λέλυμαι	λελυμένος ᾧ	λελυμένος εἶην		λελύσθαι	λελυμένος, -η, -ον
λέλυσαι	λελυμένος ᾗς	λελυμένος εἶης	λέλυσο		
λέλυται	λελυμένος ᾗ	λελυμένος εἶη			
λελύμεθα	λελυμένοι ᾧμεν	λελυμένοι εἶμεν*			
λέλυσθε	λελυμένοι ᾗτε	λελυμένοι εἶτε*	λέλυσθε		
λέλυνται	λελυμένοι ᾧσιν	λελυμένοι εἶεν*			

*οἱ εἶμεν, εἶτε, εἶσαν

**very rare and not included in charts elsewhere in this book

Pluperfect

ἐλελύμην

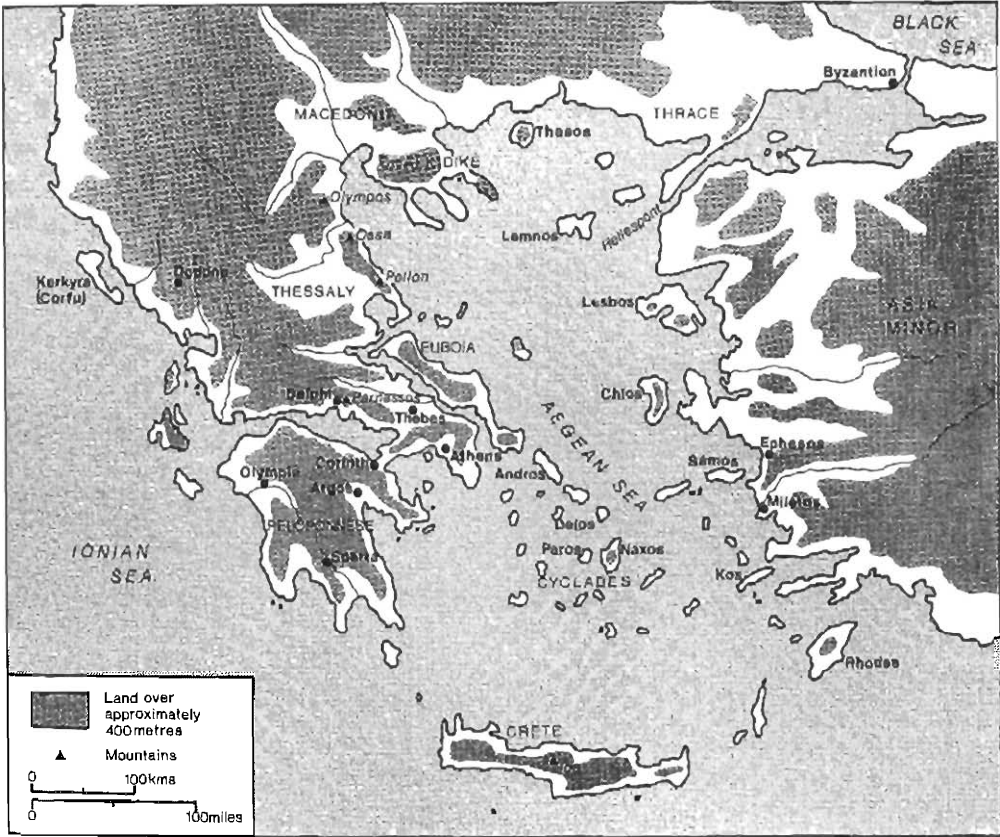
ἐλέλυσο

ἐλέλυτο

ἐλελύμεθα

ἐλέλυσθε

ἐλέλυντο



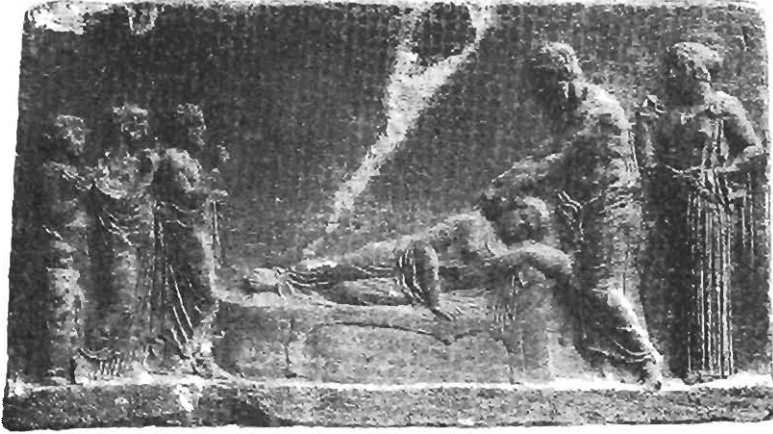
Greece and the Aegean Sea

ATHENAZE

An Introduction to Ancient Greek

17

Η ΕΠΙΔΑΥΡΟΣ (α)



“έκελεύσθην ὑπὸ τοῦ ἰατροῦ παρὰ τὸν Ἀσκληπιὸν ἰέναι·
ἴσως γὰρ ὠφελήσει με ὁ θεός.”

VOCABULARY

Verbs

αἴρω, [ἄρε-] ἄρῶ, [ἄρ-] ἦρα,
ἦρκα, ἦρμαι, ἦρθην, *I lift*;
with reflexive pronoun, *I get up*
ἀπέχω [= ἀπο- + ἔχω], imper-
fect, ἀπείχον (irregular aug-
ment), ἀφέξω (irregular),
[σχ-] ἀπέσχον, *I am distant*;
+ gen., *I am distant from*;
middle + gen., *I abstain from*
ἀφικνέομαι [= ἀπο- + ἰκνέομαι],
[ικ-] ἀφίξομαι, ἀφικόμεν,
ἀφίγμαι, *I arrive*; + εἰς + acc.,
I arrive at
γιγνώσκω, [γνω-] γνώσομαι,
ἔγνω, ἔγνωκα, ἔγνωσμαι,
ἔγνώσθην, *I get to know*,
learn
δέω, δήσω, ἔδησα, δέδεκα,
δέδεμαι, ἐδέθην, *I tie, bind*
ἔπομαι, imperfect, εἰπόμεν

(irregular augment), ἔψομαι,
[σπ-] ἐσπόμεν + dat., *I follow*
κάθημαι [= κατα- + ἦμαι], pre-
sent and imperfect only, *I sit*
οἶδα, perfect with present mean-
ing, *I know*
πλέω, [πλευ-] πλεύσομαι,
ἔπλευσα, πέπλευκα, *I sail*
τυγχάνω, [τυχ-] τεύξομαι,
[τυχ-] ἔτυχον, [τυχε-] τετύ-
χηκα + gen., *I hit*; *I hit upon*;
I get; + participle, *I happen to*
be doing X

Pronoun

ἔγωγε, strengthened form of
ἐγώ, *I indeed*

Preposition

σύν + dat., *with*

Adverbs

ἴσως, *perhaps*
ποῖ; *to where? whither?*

<p>πρότερον, <i>formerly, before, earlier; first</i> <i>Conjunction</i> πρότερον . . . ἢ, (<i>whether . . .</i>) <i>or</i></p>	<p><i>Expression</i> σὺν θεοῖς, <i>God willing; with luck</i></p>
--	--

οὕτως οὖν ἡ ναῦς εἰς τὸν λιμένα ἀφικομένη πρὸς τὸ χῶμα ἐδέθη ὑπὸ τῶν ναυτῶν, οἱ δὲ ἐπιβάται ἐκελεύσθησαν ἐκβῆναι. ὁ οὖν Φίλιππος ὑπὸ τοῦ πατρὸς ἀγόμενος εἰς τὴν γῆν ἐξέβη. ὁ δὲ Δικαιοπόλις, “ἄγε δὴ, ὦ παῖ,” ἔφη, “τί δεῖ ποιεῖν; ἄρα βούλει οἰνοπώλιον ζητῆσαι καὶ δεῖπνον ἐλέσθαι;” ὁ δὲ, “μάλιστά γε, ὦ 5
 πάτερ,” ἔφη· “πεινῶ γάρ. σὺ μὲν οὖν ἡγοῦ, ἐγὼ δ’ ἔψομαι.” οἰνοπώλιον οὖν εὐρόντες ἐγγὺς τοῦ λιμένος ἐκάθηντο οἶνόν τε πίνοντες καὶ τοῖς παροῦσι διαλεγόμενοι.

[*χῶμα, pier* ἐδέθη, *was tied* ἐπιβάται, *passengers* ἐκελεύσθησαν, *were ordered, told* οἰνοπώλιον, *wine-shop, inn* πεινῶ, *I am hungry*]

τῶν δὲ παρόντων γυνή τις τὸν Δικαιοπόλιν ἤρετο ποῖ πορεύεται, καὶ μαθοῦσα ὅτι πρὸς τὴν Ἐπίδαυρον πορεύεται, “καὶ ἐγώ,” ἔφη, 10
 “πρὸς τὴν Ἐπίδαυρον πορεύομαι. νοσῶ γὰρ τὴν γαστέρα καὶ οὐδεὶς ἱατρὸς δύναται με ὠφελεῖν. ἐκελεύσθη οὖν ὑπὸ τῶν ἱατρῶν παρὰ τὸν Ἀσκληπιὸν ἰέναι. ἴσως γὰρ ὑπὸ τοῦ θεοῦ ὠφεληθήσομαι. ἀλλ’ εἰπέ μοι, πότε δὴ ἀποπλεύσεται ἡ ναῦς; πρότερον τήμερον εἰς τὴν Ἐπίδαυρον ἀφιξόμεθα ἢ οὐ;” ὁ δὲ Δικαιοπόλις, “οὐκ οἶδα ἔγωγε· 15
 λέγουσι δὲ ὅτι οὐ πολὺ ἀπέχει ἡ Ἐπίδαυρος. ἴσως οὖν ἀφιξόμεθα πρὸ τῆς νυκτὸς ἢ καὶ πρότερον. ἀλλ’ ἄκουε δὴ· δι’ ὀλίγου γὰρ γνωσόμεθα· ὑπὸ γὰρ τοῦ ναυκλήρου καλούμεθα. ἄρ’ οὐ ταχέως ἐπάνιμεν πρὸς τὴν ναῦν;”

[*τὴν γαστέρα, with respect to my stomach* ὠφεληθήσομαι, *I will be helped* τήμερον, *today*]

ἀναστάντες οὖν πρὸς τὴν ναῦν ἔσπευδον. ὁ δὲ ναύκληρος ἰδὼν αὐτοὺς προσιόντας, βοήσας, “εἴσβητε ταχέως,” ἔφη, “εὐθὺς γὰρ ὀρμησόμεθα· δεῖ γὰρ πρὸ τῆς νυκτὸς εἰς τὴν Ἐπίδαυρον ἀφικέσθαι.” ὁ δὲ Δικαιοπόλις, “πότε δὴ,” ἔφη, “ἐκεῖσε ἀφιξόμεθα;” ὁ δὲ ναύκληρος, “οὐρίου γε ἀνέμου τυχόντες σὺν θεοῖς ταχέως 20

πλευσόμεθα καὶ πρὸς ἐσπέρᾱν παρεσόμεθα. ἀλλὰ σπεύδετε· εὐθὺς γὰρ λυθήσεται ἡ ναῦς.” 25

[οὐρίου, *favorable*]

οἱ μὲν οὖν ταχέως εἰσέβησαν, ἡ δὲ ναῦς δι' ὀλίγου ἐλύθη, καὶ ἐπεὶ ἦρθη τὰ ἰστία, ἀνέμφ οὐρίῳ διὰ τῶν κυμάτων ταχέως ἐφέρετο.

PRINCIPAL PARTS: Stems in -υ- and -αυ-

λύω, λύσω, ἔλυσα, [λυ-] λέλυκα, λέλυμαι, ἐλύθη, *I loosen, loose*

δακρῦω, δακρῦσω, ἐδάκρυσα, δεδάκρυκα, δεδάκρυμαι (*I am in tears*),
I cry, weep

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθη, *active, transitive,*
I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from

WORD STUDY

Explain the following English words with reference to their Greek stems, making clear the difference in meaning between 1, 2, and 4:

- | | |
|--|----------------------|
| 1. psychologist (ἡ ψυχή, <i>soul</i>) | 4. psychoanalyst |
| 2. psychiatrist | 5. psychic phenomena |
| 3. analysis | |

GRAMMAR

1. The Passive Voice: -θη- 1st Aorist Passive and -θη- 1st Future Passive

In Chapter 16 you learned that in the present and the imperfect tenses the middle and passive voices have identical forms. In the aorist and future tenses the passive voice has forms different from those of the middle. In the reading passage above you met several aorist passive forms, easily identified by the presence of the letters *θη*, e.g., **ἐδέθη** ὑπὸ τῶν ναυτῶν (1–2), *was tied by the sailors*.

To form the aorist passive, most verbs add -θη-/-θε- to the verb stem, with the 3rd person singular ending in -θη as in the example above. The indicative is augmented. The resulting forms are called *-θη- 1st aorist passives* to distinguish them from a slightly different formation of aorist passives called *-η- 2nd aorist passives* that add only -η- or -ε- to the verb stem and will be presented in Grammar 2, page 13.

Here are the -θη- 1st aorist passive forms of λύω:

Stem: λυ-

Indicative	Imperative	Infinitive	Participle
ἐ-λύ-θη-ν		λυ-θη-ναι	λυ-θείς,
ἐ-λύ-θη-ς	λύ-θη-τι		λυ-θείσα,
ἐ-λύ-θη			λυ-θέν,
ἐ-λύ-θη-μεν		gen., λυ-θέντ-ος, etc.	
ἐ-λύ-θη-τε	λύ-θη-τε		
ἐ-λύ-θη-σαν			

Here is a sentence with an aorist passive participle:

ἡ ναῦς λυθείσα ὑπὸ τῶν ναυτῶν ἔπλει διὰ τὰ κύματα.

*The ship, **having been cast off (loosened)** by the sailors, was sailing through the waves.*

The 1st aorist passive participle is based on the -θε- stem as follows:

	Masculine	Feminine	Neuter
Nom., Voc.	λυθέντ-ς > λυθείς	λυθείσα	λυθέντ > λυθέν
Gen.	λυθέντος	λυθείσης	λυθέντος
Dat.	λυθέντι	λυθείση	λυθέντι
Acc.	λυθέντα	λυθείσαν	λυθέντ > λυθέν
Nom., Voc.	λυθέντες	λυθείσαι	λυθέντα
Gen.	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λυθέντ-σι(ν) > λυθείσι(ν)	λυθείσαις	λυθέντ-σι(ν) > λυθείσι(ν)
Acc.	λυθέντας	λυθείσας	λυθέντα

To form the -θη- 1st future passive, add -θη- to the verb stem and then add the same letters as for the future middle. Here is an example:

εὐθὺς γὰρ λυθήσεται ἡ ναῦς.

*For the ship **will be cast off (loosened)** at once.*

Remember that there is no future imperative, and of course there is no augment.

Indicative	Infinitive	Participle
λυ-θή-σ-ο-μαι	λυ-θή-σ-ε-σθαι	λυ-θη-σ-ό-μεν-ος, -η, -ον
λυ-θή-σ-ει or -η		
λυ-θή-σ-ε-ται		
λυ-θη-σ-ό-μεθα		
λυ-θή-σ-ε-σθε		
λυ-θή-σ-ο-νται		

Stems ending in β, π, γ, and κ aspirate the last consonant in forming the -θη- 1st aorist passive and the -θη- 1st future passive, e.g.:

λαμβάνω, <i>I take</i> [ληβ-]	Aorist: ἐ-λήφ-θη-ν Future: ληφ-θή-σ-ο-μαι
πέμπω, <i>I send</i>	Aorist: ἐ-πέμφ-θη-ν Future: πεμφ-θή-σ-ο-μαι
λέγω, <i>I say</i>	Aorist: ἐ-λέχ-θη-ν Future: λεχ-θή-σ-ο-μαι
φυλάττω, <i>I guard</i> [φυλακ-]	Aorist: ἐ-φυλάχ-θη-ν Future: φυλαχ-θή-σ-ο-μαι

Stems ending in dentals (δ, θ, and τ) and ζ change the last consonant to σ, e.g.:

ψεύδω, <i>I deceive</i>	Aorist: ἐ-ψεύσ-θη-ν Future: ψευσ-θή-σ-ο-μαι
πείθω, <i>I persuade</i>	Aorist: ἐ-πείσ-θη-ν Future: πεισ-θή-σ-ο-μαι
πάττω, <i>I sprinkle</i> [πατ-]	Aorist: ἐ-πάσ-θη-ν Future: πασ-θή-σ-ο-μαι
κομίζω, <i>I bring; I take</i>	Aorist: ἐ-κομίσ-θη-ν Future: κομισ-θή-σ-ο-μαι
παρασκευάζω, <i>I prepare</i>	Aorist: παρ-ε-σκευάσ-θη-ν Future: παρα-σκευασ-θή-σ-ο-μαι

A number of verbs insert σ after the verb stem, e.g.:

γινώσκω, <i>I learn</i> [γνω-]	Aorist: ἐ-γνώ-σ-θη-ν Future: γνω-σ-θή-σ-ο-μαι
κελεύω, <i>I order; I tell</i>	Aorist: ἐ-κελεύ-σ-θη-ν Future: κελευ-σ-θή-σ-ο-μαι

Contract verbs lengthen the stem vowel, e.g.:

φιλέω, <i>I love</i>	Aorist: ἐ-φιλῆ-θη-ν Future: φιλη-θή-σ-ο-μαι
τιμάω, <i>I honor</i>	Aorist: ἐ-τιμή-θη-ν Future: τιμη-θή-σ-ο-μαι
δηλώω, <i>I show</i>	Aorist: ἐ-δηλώ-θη-ν Future: δηλω-θή-σ-ο-μαι

Note: βάλλω [βλη-] > ἐβλήθη, ἐλαύνω [έλα-] > ἤλάθη, εὐρίσκω [εὔρε-] > εὔρέθη or ἠῦρέθη, ὀράω [όπ-] > ὤφθη.

Exercise 17α

1. In the reading passage above, locate ten passive verbs and identify each form fully.
2. Make four photocopies of the Verb Chart on page 275 and fill in the future and aorist passive forms of λαμβάνω, φιλέω, τιμάω, and δηλόω that you have learned to date; keep with your Charts for Exercise 16α.

Exercise 17β

Give the corresponding passive forms of the following:

- | | | |
|--------------|-----------------------|---------------------|
| 1. ἔπεμψε(ν) | 6. λέγουσι(ν) | 11. πρᾶττουσι(ν) |
| 2. λύσαντες | 7. φυλάξει | 12. κομίζει |
| 3. τιμήσομεν | 8. πείσον | 13. ἐτίμησας |
| 4. φιλήσασα | 9. ἐκέλευσαν | 14. παρεσκεύασε(ν) |
| 5. δουλώσαι | 10. παρασκευάσουσι(ν) | 15. ἔπρᾶξαν (πρᾶκ-) |

Exercise 17γ

Read aloud and translate:

1. οἱ παῖδες ὑπὸ τοῦ αὐτουργοῦ ἐπέισθησαν τῷ πατρὶ συλλαβεῖν.
2. αἱ παῖδες ὑπὸ τῆς μητρὸς πρὸς τὴν κρήνην πεμφθεῖσαι τὰς ὑδρίας πληροῦσιν (*fill*).
3. ὁ μὲν Δικαιοπόλις τοὺς βοῦς τοῦ ἀρότρου λυθέντας οἴκαδε ἤλαυνεν, ὁ δὲ δοῦλος ἐν τῷ ἀγρῷ ἐλείφθη.
4. αὐταὶ αἱ νῆες ὑπὸ τῶν Ἀθηναίων ἐποιήθησαν.
5. οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων νικηθέντες πρὸς Ἀσίαν ἐπανῆλθον.
6. ὁ ἄγγελος ὑπὸ τοῦ βασιλέως πεμφθεὶς τοὺς πολίτας ἠῦρεν ἐν τῇ ἀγορᾷ μένοντας.
7. οἱ πολῖται σιγᾶν κελευσθέντες τοῦ ἀγγέλου ἤκουον.
8. τοῦ δὲ ἀγγέλου ἀκούσαντες οἴκαδε ἔσπευδον ὡς τὰ ἀγγελθέντα ταῖς γυναίξιν λέξοντες/ἐροῦντες.
9. “ἐκελεύσθημεν,” ἔφασαν, “πολὺ ἀργύριον τῷ βασιλεῖ παρέχειν.”
10. οἱ ἐν τῷ πολέμῳ ἀποθανόντες ὑπὸ πάντων τιμηθήσονται.

Exercise 17δ

Translate into Greek:

1. You were ordered to return home at once.
2. We were sent to the field to look for the ox.
3. The boy who did this (*use participle, not relative clause*) will be punished (*use κολλάζω*).
4. The women left behind in the house were preparing dinner.
5. This ship was made by the sailors who had been pursued (*use aorist passive*) by pirates (*use ὁ ληστής, τοῦ ληστοῦ*).

Healing Sanctuaries: Asclepius and Epidaurus

According to legend, Asclepius was the son of Apollo, god of healing, and a mortal girl, Coronis, who was unfaithful to him. Apollo sent his sister Artemis to punish her with death, but, as she lay on the pyre and the flames flickered around her body, Apollo snatched from her womb the unborn baby, his son. He gave him to the wise old centaur Cheiron to bring up and told him to teach the child to heal men of their sicknesses.

And all who came to him suffering from sores caused by nature, or whose limbs were wounded by gray bronze or the far-flung stone, or whose bodies were wasting from summer's heat or winter's cold, he freed from their various pains and cured. Some he treated with soft incantations, some with soothing medicines, on the limbs of others he put healing ointments, and yet others he made straight with the surgeon's knife.

(Pindar, *Pythian* 3.47–53).

In the end Asclepius attempted to restore the dead to life, and Zeus in anger struck him down with a thunderbolt.

In time the status of the mortal hero rose to reach that of a god, and shrines were dedicated to him throughout Greece as the preserver of health and healer of sickness, a god who loved mankind, their savior. Of all the sanctuaries of Asclepius, the greatest was at Epidaurus. Here, in an undulating valley, surrounded by mountains, was a site that had been holy from times immemorial, sacred first to a local hero, then to Apollo, and finally to Apollo and Asclepius. The cult of Asclepius seems to have arrived there early in the fifth century, and by the end of the century the sanctuary was visited by pilgrims from all over the Greek world.

Pilgrims arriving at the port and city of Epidaurus had a walk of five miles or eight kilometers to reach the sanctuary, through a deep ravine, cut by a stream, where wild olive and plane trees and laurel abounded. They arrived at last at a splendid entrance building resembling a temple, on the gates of which they saw this inscription:

ἀγνὸν χρῆ νᾶοιο θυώδεος ἐντὸς ἰόντα
ἔμμεναι· ἀγνεῖᾱ δ' ἐστὶ φρονεῖν ὄσια.

He must be pure who enters the fragrant
shrine; purity is thinking holy thoughts.

Most of the buildings of which the remains can be seen today were built in the fourth century when the cult of Asclepius was at its height, but there would have been humbler versions of the most important buildings there when Philip visited the sanctuary. In the center stood the temple of Asclepius himself and close to it the ἄβατον, a long, narrow building in which patients seeking a cure had to sleep the night; opposite this was the θόλος, a round building that was probably the home of the sacred serpents. To the west of the main

sanctuary lay the stadium, to the southeast the *καταγώγιον*, a large square building, where the pilgrims stayed, and beyond this on the hillside the great theater, for which Epidaurus is now most famous. Procession, choral dance, and sacrifice took place throughout the year, and every four years there was a great festival with athletic, dramatic, and musical competitions.

The procedure for consulting Asclepius was simple: patients first had to purify themselves by ritual washing and to make an offering (often a honey-cake). When night came they were conducted to the *ἄβατον* and waited for the god to appear while they slept. The walls of the temple were covered with tablets set up by grateful patients; the cure we ascribe to Philip is taken from one of these. Here is the record of another cure of blindness, set up by a patient who had been a sceptic:

Ambrosia of Athens, blind in one eye. She came as a suppliant to the god, but walking around the sanctuary, she scoffed at some of the cures as incredible and impossible, that the lame and blind should be made whole, merely by seeing a vision in their sleep. But she, in her sleep, saw a vision. It seemed to her that the god stood over her and announced that he would cure her but that, in payment, he would ask her to present to the sanctuary a pig made of silver as a reminder of her ignorance. After saying this, he cut open her diseased eye and poured in some drug. When day dawned, she went out cured. (Stele 1.33–41).

Many were sceptical of the whole business, like Cicero, who said: "Few patients owe their lives to Asclepius rather than Hippocrates." The reputation of the sanctuary, however, continued to attract pilgrims for hundreds of years, and it is impossible to believe that all the cures recorded by grateful patients were mere fictions.



The inscription reads:

ΑΣΚΛΗ	To Ascle-
ΠΙΩ	pious
ΚΑΙ	and
ΥΓΕΙΑ	Health
ΤΥΧΗ	Tyche (dedicates this)
ΕΥΧΑΡΙΣ	(as a) thank
ΤΗΡΙΟΝ	offering

Votive tablet dedicated for the cure of a leg

Η ΕΠΙΔΑΥΡΟΣ (Β)

VOCABULARY

Verbs

Henceforth we give principal parts of contract verbs only when they show irregularities.
 ἀκέομαι, ἀκοῦμαι, ἡκεσάμην
 (note ε instead of η), *I heal*
 ἐπιτρέπω, ἐπιτρέψω, ἐπέτρεψα, [τροπ-] ἐπιτέτροφα,
 [τραπ-] ἐπιτέτραμμαι, ἐπε-
 τράπην, *I entrust X (acc.) to Y (dat.)*

θαρρέω, *I am confident*
 θάρρει, *Cheer up! Don't be afraid!*

φρονέω, *I think; I am minded*
 χρή, impersonal, imperfect,
 ἐχρῆν + infin. or acc. and infin., *it is necessary; ought, must*

χρή σε παρασκευάζεσθαι,
it is necessary that you prepare yourself, you ought to/must prepare yourself

Nouns

ὁ ικέτης, τοῦ ικέτου, *suppliant*

ὁ νόμος, τοῦ νόμου, *law; custom*
 τὸ τέμενος, τοῦ τεμένους, *sacred precinct*

ὁ ὑπηρέτης, τοῦ ὑπηρέτου, *servant; attendant*

ἡ ψυχή, τῆς ψυχῆς, *soul*

Adjectives

ιερός, -ᾶ, -όν, *holy, sacred*

καθαρός, -ᾶ, -όν, *clean, pure*

ὅσιος, -ᾶ, -ον, *holy, pious*

Preposition

κατά + acc., *down; distributive, each, every; by; on; according to*

Adverbs

ὄψέ, *late; too late*

πως, enclitic, *somehow; in any way*

Expression

οὐ διὰ πολλοῦ, *not much later, soon*

Proper Name

τὸ Ἀσκληπιεῖον, τοῦ Ἀσκληπιείου, *the sanctuary of Asclepius*

πάσαν οὖν τὴν ἡμέραν ἢ ναῦς ἀνέμῳ οὐρίῳ ἐφέρετο, ὡς δὲ ἐσπέρα ἐγίγνετο, εἰς τὴν Ἐπίδαυρον ἀφίκοντο, οὐδὲν κακὸν παθόντες. ὡς δ' ἐξέβησαν εἰς τὴν γῆν, τῷ μὲν Δικαιοπόλιδι ἔδοξεν εὐθὺς πρὸς τὸ Ἀσκληπιεῖον ἰέναι· οὐ γὰρ πολὺ ἀπείχεν· ἡ δὲ γυνὴ ἢ τὴν γαστέρα νοσοῦσα οὕτως ἔκαμνεν ὥστε οὐκ ἤθελεν ἰέναι ἐκείνη τῇ ἡμέρᾳ, ἀλλ' ἔμεινεν ἐν καταγωγίῳ τινὶ ἐγγὺς τοῦ λιμένος. οἱ δὲ ὄρμησαν καὶ δι' ὀλίγου ἀφικόμενοι ἠῦρον τὰς πύλας κεκλειμένᾶς. ὁ οὖν Δικαιοπόλις, “κεκλειμένοι εἰσὶν αἱ πύλαι,” ἔφη, “τί οὖν δεῖ ποιεῖν; πότερον κόψω τὰς πύλας ἢ εἰς τὸν λιμένα ἐπάνιμεν; ὄψε γὰρ ἐστίν.” ὁ δὲ Φίλιππος, “ἀλλὰ κόψον, ὦ πάτερ, εἰ δοκεῖ. ἴσως γὰρ ἀκούσεται 5 10

τις καὶ ἡγήσεται ἡμῖν παρὰ τὸν ἱερέα.” ὁ μὲν οὖν Δικαιοπόλις ἔκοπεν, ἐξελθὼν δὲ ὑπηρέτης τις οὐ διὰ πολλοῦ, “τίς ὢν σύ,” ἔφη, “κόπτεις τὰς πύλας τηνικαῦτα τῆς ἡμέρας; πόθεν ἦλθετε καὶ τί βουλόμενοι πάρεστε;” ὁ δὲ Δικαιοπόλις, “ἐγὼ μὲν εἰμι Δικαιοπόλις Ἀθηναῖος ὢν, τὸν δὲ παῖδα κομίζω, ἔάν πως ὁ θεὸς ἐθέλῃ τοὺς ὀφθαλμοὺς αὐτῷ ἀκείσθαι. τυφλὸς γὰρ γέγονεν. ἄρ’ οὐχ ἡγήσει ἡμῖν παρὰ τὸν σὸν δεσπότην;” 15

[καταγωγίῳ, *in* κεκλειμένῳ, *shut* τηνικαῦτα τῆς ἡμέρας, *at this time of day* ἔάν πως . . . ἐθέλῃ, *if somehow / in the hope that . . . is willing* γέγονεν, *has become, is*]

ὁ δὲ ὑπηρέτης, “ὄπέ ἐστιν, ἀλλ’ ὅμως μείνατε ἐνταῦθα. ἐγὼ γὰρ εἶμι ὡς ζητήσω τὸν δεσπότην καὶ ἐρωτήσω εἰ ἐθέλει ὑμᾶς δέξασθαι.” οἱ μὲν οὖν ἔμενον ἐπὶ ταῖς πύλαις· οὐ πολλῷ δ’ ὕστερον ἐπανελθὼν ὁ ὑπηρέτης, “εἴσιτε,” ἔφη, “ὁ γὰρ δεσπότης ὑμᾶς δέξεται.” ταῦτα δ’ εἰπὼν ἡγεῖτο αὐτοῖς εἰς τὸ τέμενος. 20

ἀμειψάμενοι οὖν τὰς πύλας εἰς αὐλὴν μεγάλην εἰσηλθόν· ἐκεῖ δὲ ἐγγὺς τοῦ ἱεροῦ ἐκάθητο ἀνὴρ τις γεραῖός, ὃς ἰδὼν αὐτοὺς προσιόντας, “χαίρετε, ὦ φίλοι,” ἔφη. “τί βουλόμενοι ἦκετε;” ὁ μὲν οὖν Δικαιοπόλις ἐξηγήσατο τί ἔπαθεν ὁ Φίλιππος καὶ ὡς ἐκελεύσθησαν ὑπὸ τοῦ ἰατροῦ πρὸς τὴν Ἐπίδαυρον πορευθῆναι, ὁ δὲ ἱερεὺς πρὸς τὸν παῖδα εὐμενῶς βλέψας, “εἰπέ μοι, ὦ παῖ,” ἔφη, “ἄρα σεαυτὸν τῷ Ἀσκληπιῷ ἐπιτρέψεις; ἄρα τοῦτο πιστεύεις, ὅτι ὠφεληθήσει ὑπὸ τοῦ θεοῦ;” ὁ δὲ Φίλιππος, “μάλιστα γε· πάντα γὰρ τοῖς θεοῖς δυνατά· τῷ θεῷ πιστεύω καὶ ἐμαυτὸν αὐτῷ ἐπιτρέψω.” ὁ δὲ γέρων, “εὖ γε, ὦ παῖ. νῦν μὲν ἄπιτε εἰς τὸ καταγώγιον, αὐριον δὲ ὁ ὑπηρέτης ὑμῖν παρέσται ὡς ἡγησόμενος τῷ παιδί παρ’ ἐμέ.” ἀπελθόντες οὖν ὅ τε πατήρ καὶ ὁ παῖς τὴν νύκτα ἔμενον ἐν τῷ καταγωγίῳ. 25 30

[ἀμειψάμενοι, *having passed through* αὐλὴν, *courtyard* εὐμενῶς, *kindly*]

τῇ δὲ ὕστεραία ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, προσελθὼν ὁ ὑπηρέτης τὸν Φίλιππον ἤγαγε παρὰ τὸν ἱερέα. ὁ δὲ εὐμενῶς δεξάμενος τὸν παῖδα, “ἄγε δὴ, ὦ παῖ,” ἔφη, “νῦν χρή σε παρασκευάζεσθαι· δεῖ γὰρ 35

ὄσια τε φρονεῖν καὶ καθαρὸν εἶναι τὴν ψυχὴν. ἀλλὰ μηδὲν φοβοῦ·
 φιλανθρωπότατος γὰρ ἐστὶν ὁ Ἀσκληπιὸς τῶν θεῶν καὶ τοῖς
 καθαροῖς οὖσι τὴν ψυχὴν ἀεὶ ἴλεώς ἐστιν. θάρρει οὖν.” οὕτω δ’ 40
 εἰπὼν τὸν παῖδα εἰς τὸ ἱερὸν ἤγαγεν. ἐκεῖ δὲ πρῶτον μὲν ὁ Φίλιππος
 ἐκαθάρθη, ἔπειτα δὲ πᾶσαν τὴν ἡμέραν ἐν τῷ ἱερῷ ἔμενεν, ὄσια τε
 φρονῶν καὶ τὸν θεὸν εὐχόμενος ἐν τῷ ὕπνῳ ἐπιφανῆναι.

[ὄσια . . . φρονεῖν, *to have holy thoughts* τὴν ψυχὴν, *with respect to your soul*
 φιλανθρωπότατος, *most benevolent* ἐκαθάρθη, *was purified* ὕπνῳ, *sleep*
 ἐπιφανῆναι, -η- 2nd aorist passive infin., *to appear*]

τέλος δὲ ἐπεὶ ἐσπερᾶ ἐγίγνετο, ἐπανελθὼν ὁ ἱερεὺς, “ἄγε δὴ, ὦ παῖ,”
 ἔφη, “πάντα γὰρ ἔτοιμά ἐστιν. ἔπου μοι.” τὸν δὲ παῖδα ἐκ τοῦ ἱεροῦ 45
 ἀγαγὼν πρὸς τὸν βωμόν, ἐκέλευσεν αὐτὸν σπονδὴν κατὰ νόμον
 ποιεῖσθαι. ὁ δὲ τὴν φιάλην ταῖς χερσὶ λαβὼν σπονδὴν ἐποιήσατο καὶ
 τὰς χεῖρας πρὸς τὸν οὐρανὸν ἄρᾶς, “Ἀσκληπιέ,” ἔφη, “σῶτερ,
 φιλανθρωπότατε τῶν θεῶν, ἄκουέ μου εὐχομένου, ὃς ὄσια τε φρονῶν
 καὶ καθαρὸς ὢν τὴν ψυχὴν ἰκέτης σου πάρειμι. ἴλεως ἴσθι μοι τυφλῷ 50
 γεγονότι καί, εἴ σοι δοκεῖ, τοὺς ὀφθαλμούς μοι ἀκοῦ.”

[τὴν φιάλην, *the cup* ταῖς χερσὶ, *in his hands* ἄρᾶς (from αἶρω), *raising* σῶτερ,
savior γεγονότι, *having become/who has become*]

ἐνταῦθα δὴ ὁ ἱερεὺς τῷ παιδὶ εἰς τὸ ἄβατον ἠγησάμενος
 ἐκέλευσεν αὐτὸν ἐπὶ τῇ γῇ κείμενον καθεύδειν. ὁ οὖν Φίλιππος
 κατέκειτο, ἀλλὰ πολὺν δὴ χρόνον οὐκ ἐδύνατο καθεύδειν· μόνος
 γὰρ καταλειφθεὶς ἐν τῷ ἀβάτῳ μάλα ἐφοβεῖτο· νύξ γὰρ ἦν καὶ 55
 πανταχοῦ σκότος καὶ σιγή, εἰ μὴ σπανίως ἤκουε τῶν ἱερῶν ὄφεων
 ἡρέμα σῦριττόντων.

[τὸ ἄβατον, *the holy place* σκότος, *darkness* σιγή, *silence* εἰ μὴ, *except*
 σπανίως, *occasionally* ὄφεων ἡρέμα σῦριττόντων, *snakes hissing gently*]

PRINCIPAL PARTS: Stems in -εу-

πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην
 + dat., *I trust, am confident (in); I believe; + ὡς, I believe (that)*

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
 + acc. and infin., *I order, tell someone to do something*

πορεύομαι, πορεύσομαι, ἐπορευσάμην, aorist middle only in compounds,
 πεπόρευμαι, ἐπορεύθην (active in meaning), *I go; I walk; I march; I journey*

WORD BUILDING

Deduce the meanings of the words in the following sets (δυσ- = bad):

- | | | | | |
|-------------------|-----------|------------------|---------------|-------------|
| 1. τυγχάνω (τυχ-) | ἡ τύχη | εὐτυχής, -ές | δυστυχής, -ές | ἀτυχής, -ές |
| 2. πιστεύω | ἡ πίστις | πιστός, -ή, -όν | ἄπιστος, -ον | ἀπιστέω |
| 3. δύναιμι | ἡ δύναμις | δυνατός, -ή, -όν | ἀδύνατος, -ον | |
| 4. γινώσκω (γνω-) | ἡ γνώμη | γνωστός, -ή, -όν | ἄγνωστος, -ον | |
| 5. γράφω | ἡ γραφή | γραπτός, -ή, -όν | ἄγραπτος, -ον | |

GRAMMAR

2. The Passive Voice: -η- 2nd Aorist Passive and -η- 2nd Future Passive

Some verbs add -η-/-ε- instead of -θη-/-θε- to form their aorist passives and -η- instead of -θη- to form their future passives; we call these *-η- 2nd aorist passives* and *-η- 2nd future passives*. The endings are the same as for the -θη- 1st aorist and -θη- 1st future passives. Here are some examples:

γράφω, *I write*

Aorist: ἐ-γράφ-η-ν

Future: γραφ-ή-σ-ο-μαι

δια-φθείρω, *I destroy* [φθαρ-]

Aorist: δι-ε-φθάρ-η-ν

Future: δια-φθαρ-ή-σ-ο-μαι

φαίνομαι, *I appear* [φαν-]

Aorist: ἐ-φάν-η-ν

Future: φαν-ή-σ-ο-μαι

Note this example from the story above:

ὁ Φίλιππος . . . ἐν τῷ ἱερῷ ἔμενον . . . τὸν θεὸν εὐχόμενος ἐν τῷ ὕπνῳ ἐπιφανῆναι. (41–43)

Philip was waiting in the temple . . . praying the god to appear (= that the god appear) in (his) sleep.

Exercise 17ε

Make a photocopy of the Verb Chart on page 275 and fill in the future and aorist passive forms of γράφω, except for the subjunctive and optative. Keep this chart for reference.

3. Aorist of Deponent Verbs

Most deponent verbs have their aorist in the middle voice, e.g., γίγνομαι, aorist ἐγενόμην. These may be called *middle deponents*. A few deponent verbs, however, have aorists that are passive instead of middle in form, as does πορεύομαι in the list of verbs with their principal parts given above, aorist, ἐπορεύθην, *I marched, journeyed*, and as does φαίνομαι

(Grammar 2 above), aorist ἐφάνην, *I appeared*. Here are some other deponent verbs that have their aorist in the passive voice:

βούλομαι, aorist, ἐβουλήθην, *I wanted; I wished*
 δύναμαι, aorist, ἐδυνήθην, *I was able*
 ἐπίσταμαι, aorist, ἠπιστήθην, *I understood; I knew*
 ὀργίζομαι, aorist, ὠργίσθην, *I grew angry*

These may be called *passive deponents*.

Note this example from the story above:

... πρὸς τὴν Ἐπίδαυρον πορευθῆναι. (27)
 ... *to go to Epidaurus*.

Some deponent verbs have both aorist middle and aorist passive forms, e.g.:

διαλέγομαι, aorist middle, διελεξάμην, *I talked to, conversed with*,
 aorist passive, διελέχθην, *I talked to, conversed with*

The verb χαίρω, *I rejoice*, has its aorist in the passive, ἐχάρην, *I rejoiced*.

Exercise 17ζ

Read aloud and translate:

1. οἱ δοῦλοι ὑπὸ τοῦ δεσπότου λυθέντες πρὸς τὸ ἄστυ ἔσπευδον.
2. οἱ πολῖται ἐκελεύσθησαν πρὸς τὸ ἄστυ πορευθῆναι.
3. οἱ νεᾶνῖα πολὺν χρόνον τῷ γέροντι διαλεχθέντες οἴκαδε ἐπανήλθον.
4. ὁ αὐτουργὸς τῷ λίθῳ βληθεὶς ὠργίσθη καὶ τὸν παῖδα ἐδίωκεν.
5. πᾶσαν τὴν ἡμέραν πορευθέντες τέλος εἰς τὸν λιμένα ἀφίκοντο.
6. ἡ ναῦς τῷ χειμῶνι διεφθάρη καὶ πάντες οἱ ναῦται ἀπέθανον.
7. ὁ θεὸς τῷ παιδί καθεύδοντι ἐφάνη.
8. πρὸς τὴν Ἐπίδαυρον πορευθησόμεθα ὡς αἰτήσοντες τὸν θεὸν ἡμᾶς ὠφελεῖν.
9. αὕτη ἡ ἐπιστολή (*letter*) ὑπὸ τοῦ ἐμοῦ πατρὸς ἐγράφη.
10. ἡ μήτηρ μάλα ὀργισθεῖσα τοὺς παῖδας ἐκόλασεν (*punished*).

Exercise 17η

Translate into Greek:

1. The ships of the barbarians, after sailing into the straits, were destroyed by the Greeks.
2. Xerxes, seeing (*use aorist participle*) the barbarians defeated, was at a loss.
3. The women, having journeyed to the city with their husbands, watched the dances.

4. The girls did not want to talk to (*use aorist of διαλέγομαι*) the old men.
5. The ship will be destroyed by the storm.

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ ΔΕΥΤΕΡΟΝ ΑΙΡΟΥΣΙΝ

Read the following passage (adapted from Herodotus 9.1–10) and answer the comprehension questions below:

When Xerxes returned to Asia after Salamis, he left Mardonius with a large army to subdue Greece the following year.

ἄμα δὲ ἦρι ἀρχομένῳ ὁ Μαρδόνιος ὀρμώμενος ἐκ Θεσσαλίας ἤγε τὸν στρατὸν σπουδῇ ἐπὶ τὰς Ἀθήνας. προϊόντι δὲ αὐτῷ οὐδείς τῶν Βοιωτῶν ἀντείχεν, οὐδὲ ἐβοήθουν τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι. ἀφικόμενος δὲ εἰς τὴν Ἀττικὴν οὐχ ἠῦρε τοὺς Ἀθηναίους ἀλλὰ ἔμαθεν ὅτι ἐν τε Σαλαμῖνι οἱ πλειστοὶ εἰσι καὶ ἐν ταῖς ναυσίν· ἠρέθη τε ἔρημον τὸ ἄστυ. ἐπεὶ δὲ ἐν ταῖς Ἀθήναις ἐγένετο, ἄγγελον ἔπεμψεν εἰς τὴν Σαλαμῖνα, λόγους φέροντα ἐπιτηδείους· εἶπε γὰρ ὅτι ὁ βασιλεὺς τὴν τε Ἀττικὴν τοῖς Ἀθηναίοις ἀποδώσει καὶ συμμαχίαν ποιήσεται, εἴαν τοῦ πολέμου παύσωνται. οἱ δὲ Ἀθηναῖοι τοὺς λόγους οὐκ ἐδέξαντο ἀλλὰ τὸν ἄγγελον ἀπέπεμψαν.

[ἄμα . . . ἦρι ἀρχομένῳ, with the beginning of spring ὁ Μαρδόνιος, Mardonius Θεσσαλίᾳς, Thessaly σπουδῇ, adv., in haste προϊόντι, going forward, advancing τῶν Βοιωτῶν, of the Boeotians ἔρημον, deserted ἐπιτηδείους, friendly ἀποδώσει, would give back συμμαχίαν, alliance εἴαν . . . παύσωνται, if they ceased]

1. What did Mardonius do at the coming of spring?
2. What was the response of the Boeotians and the Spartans?
3. What did Mardonius find when he reached Athens?
4. What were the terms of the proposal that Mardonius sent to the Athenians?
5. What was the response of the Athenians?

εἰς δὲ τὴν Σαλαμῖνα διέβησαν οἱ Ἀθηναῖοι ὧδε· ἕως μὲν ἠλιπίζον στρατὸν πεμφθήσεσθαι ὑπὸ τῶν Λακεδαιμονίων ὡς βοηθήσοντα, ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν Λακεδαιμόνιοι οὐκ ἐβοήθουν, ὁ δὲ Μαρδόνιος προϊὼν εἰς τὴν Βοιωτίαν ἀφίκετο, ἐξεκόμισαν πάντα ἐκ τῆς Ἀττικῆς καὶ αὐτοὶ διέβησαν εἰς τὴν Σαλαμῖνα. καὶ εἰς Λακεδαίμονα ἔπεμπον ἀγγέλους ὡς μεμφομένους τοῖς Λακεδαιμονίοις, διότι οὐκ ἐβοήθουν. ὡς δὲ ἀφίκοντο εἰς τὴν Λακεδαίμονα οἱ ἄγγελοι, εἶπον τάδε, “ἔπεμψαν ἡμᾶς οἱ Ἀθηναῖοι ὡς λέξοντας ὅτι ὁ βασιλεὺς τῶν Περσῶν ἐθέλει τὴν τε Ἀττικὴν ἀποδοῦναι καὶ συμμαχίαν ποιῆσθαι· ἡμεῖς δέ, καίπερ ἀδικούμενοι ὑφ’

ὑμῶν, ἐκείνους τοὺς λόγους οὐκ ἔδεξάμεθα. νῦν δὲ κελεύομεν ὑμᾶς ὡς τάχιστα στρατιᾶν πέμψαι ὡς τοὺς βαρβάρους ἀμυνούσαν τῇ Ἀττικῇ.”

[διέβησαν, *crossed ὦδε, in this way ἕως, as long as στρατὸν πεμφθήσεσθαι, that an army would be sent προῖων, advancing τὴν Βοιωτίαν, Boeotia ἐξεκόμισαν, they took out, removed διέβησαν, they crossed over Λακεδαίμονα, Lacedaemon, Sparta ὡς μεμφομένους + dat., to blame, criticize διότι, because ἀποδοῦναι, to give back ἀδικοῦμενοι ὑφ' ὑμῶν, being wronged by you στρατιᾶν, an army]*

6. What had the Athenians done as long as they hoped for help?
7. When did they cross to Salamis?
8. What message did they send to Sparta?

Exercise 170

Translate into Greek:

1. The Spartans, who were holding a festival at this time, were not willing to go out against (*ἐπεξίεναι ἐπί + acc.*) the Persians but were still delaying (*ἔμελλον*).
2. And finally the messengers of the Athenians said: “On the one hand you, the Spartans, are betraying (*προδίδοτε*) your allies, and on the other hand the Athenians, wronged (*use ἀδικέω, I wrong*) by you, will make a peace treaty with (*πρός + acc.*) the Persians.
3. “Then having made a peace treaty and having become allies of the Persians (*dat.*), we will wage war with them against (*ἐπί + acc.*) the Peloponnesus.
4. “Then indeed you will learn by suffering (having suffered) that you ought not betray (*προδοῦναι*) your allies.”
5. And finally, fearing these words, the Spartans sent their army to Attica.

Classical Greek

Miracle Cures

The following are inscriptions recording miracle cures from the temple of Asclepius at Epidaurus. They are headed: IAMATA TOY AΠOΛΛΩNOC KAI TOY AΣKΛHΠIOY.

Ἑραιεὺς Μυτιληναῖος. οὗτος οὐκ εἶχε ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλῃς. αἰσχυνόμενος δὲ ὡς καταγελῶμενος ὑπὸ τῶν ἄλλων ἐνεκάθευδε. τὸν δὲ θεὸς χρίσας φαρμάκῳ τὴν κεφαλὴν ἐποίησε τρίχας ἔχειν.

[ἰᾶματα, *healings, cures* Μυτιληναῖος, *from Mytilene* τρίχας, *hair* γενεῖῳ, *chin* αἰσχυνόμενος, *ashamed* ὡς καταγελῶμενος, *as being laughed at, i.e., thinking that he was being laughed at* ἐνεκάθευδε, *slept (was sleeping) in (the abaton)* χρίσας φαρμάκῳ, *having anointed with an ointment*]

Ἡγέστρατος, κεφαλῆς ἄλγος. οὗτος ἀγρυπνίας συνεχόμενος διὰ τὸν πόνον τῆς κεφαλῆς, ὡς ἐν τῷ ἀβάτῳ ἐγένετο, καθύπνωσε καὶ ἐνύπνιον εἶδε· ἐδόκει αὐτὸν ὁ θεὸς ἰασάμενος τὸ τῆς κεφαλῆς ἄλγος ὀρθὸν ἀναστήσας γυμνὸν παγκρατίου προβολὴν διδάξαι· ἡμέρᾳ δὲ γενομένης ὑγιῆς ἐξῆλθε καὶ οὐ μετὰ πολὺν χρόνον τὰ Νέμεα ἐνίκησε παγκράτιον.

[ἄλγος, *pain* ἀγρυπνίας συνεχόμενος, *suffering from insomnia* διὰ, *because of* καθύπνωσε, *fell asleep* ἐνύπνιον, *a dream* ἰασάμενος, *after curing* ἀναστήσας, *having made him stand up* γυμνὸν, *naked* (athletes competed naked) παγκρατίου προβολὴν διδάξαι, *to have taught him* (αὐτόν) *the defense in the pancratium* (boxing and wrestling contest) ὑγιῆς, *healthy* τὰ Νέμεα (ιερά), *the Nemean Games* (which took place in the Valley of Nemea between Argos and Corinth)]

New Testament Greek

John 1.1–2

The Beginning of the Gospel

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

[πρὸς, *with*]

John 1.14

The Incarnation

καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[σὰρξ, *flesh* ἐσκήνωσεν, *tented* ἐν, *among*]

John 1.29

John the Baptist Beholds Jesus

In the following sentence the subject of the verb βλέπει is John the Baptist. The verb is transitive here.

τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, “Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.”

[τῇ ἐπαύριον, *on the next day* τὸν Ἰησοῦν, *Jesus* ἐρχόμενον = ἰόντα Ἴδε, *behold!* ὁ ἀμνός, *the lamb* ὁ αἴρων, *the one lifting/taking away* τὴν ἁμαρτίαν, *the sin* τοῦ κόσμου, *of the world*]

See Acknowledgments, page 376.

18

Ο ΑΣΚΛΗΠΙΟΣ (α)



ὁ Ἀσκληπιὸς σεμνὸς τ' ἦν καὶ μέγας.

VOCABULARY

Verbs

- γελάω, γελάσομαι (note α instead of η), ἐγέλασα, ἐγέλασθην, *I laugh*
δίδωμι [δω-/δο-], imperfect, ἐδίδουν, δώσω, ἔδωκα, infinitive, δοῦναι, participle, δούς, imperative, δός, δέδωκα, δέδομαι, ἐδόθην, *I give*
ἀποδίδωμι, *I give back, return; I pay; middle, I sell*
κινέω, *I move*
τίθημι [θη-/θε-], imperfect, ἐτίθην, θήσω, ἔθηκα, infinitive, θεῖναι, participle, θεῖς, imperative, θές, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐτέθην, *I put, place*
ἐπιτίθημι, *I put X (acc.) on Y (dat.)*

Nouns

- ὁ ὕπνος, τοῦ ὕπνου, *sleep*
ἡ χάρις, τῆς χάριτος, τὴν χάριν, *thanks; gratitude*

Adjectives

- δῆλος, -η, -ον, *clear*
εὐμενής, -ές, *kindly*
σεμνός, -ή, -όν, *holy; august*

Prepositions

- περί + gen., *about, concerning; around; + acc., around*
ὑπέρ + gen., *on behalf of, for; above; + acc., over, above*

Expressions

- δῆλόν ἐστι(ν), *it is clear*
χάριν ἀποδίδωμι + dat., *I give thanks to; I thank*

τέλος δὲ οὕτως ἔκαμνεν ὁ Φίλιππος ὥστε εἰς βαθὺν ὕπνον ἔπεσεν. καθεύδοντι δ' αὐτῷ ἐπεφάνη ὁ θεός· σεμνός τ' ἦν καὶ μέγας καὶ τῆ ἀριστερᾷ βακτηρίᾳν ἔφερε, περὶ ἧς εἰλίττετο ὁ ἱερὸς ὄφης. ἔστη δὲ παρὰ τῷ παιδί, καὶ εὐμενῶς βλέψᾱς τάδε εἶπεν, “τί πάσχεις, ὦ παῖ; τί καθεύδεις ἐν τῷ ἔμῳ ἀβάτῳ;” ὁ δὲ οὐδὲν φοβούμενος (εὐμενῆς γὰρ 5 ἐφαίνεται ὁ θεός), “τυφλός εἰμι, ὦ Ἀσκληπιέ,” ἔφη, “ἤκω οὖν ὡς αἰτήσω σε τοὺς ὀφθαλμούς μοι ἀκείσθαι.” ὁ δὲ θεός, “ἔὰν δ' ἐγὼ ἰάσωμαί σοι τοὺς ὀφθαλμούς, τί σύ μοι δώσεις;” ὁ δὲ παῖς πολὺν δὴ χρόνον ἠπόρει τί χρῆ λέγειν, τέλος δέ, “πολλὰ μὲν οὐκ ἔχω,” ἔφη, “δώσω δέ σοι τοὺς ἐμούς ἀστραγάλους.” ὁ δὲ θεὸς γελάσας 10 προσεχώρησε καὶ τὰς χεῖρας ἐπέθηκε τοῖς ὀφθαλμοῖς αὐτοῦ. ταῦτα δὲ ποιήσας ἀπέβη.

[βαθὺν, *deep* ἐπεφάνη, *appeared* βακτηρίᾳν, *staff* εἰλίττετο (from ἐλίττω, *I wind around*), *was curling itself* ὄφης, *serpent* ἀβάτῳ, *holy place* ἔὰν... ἰάσωμαί (from ἰάομαι), *if I heal* ἀστραγάλους, *knucklebones* (used as dice in gaming)]

τῆ δ' ὑστεραία ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, ἠγέρθη ὁ Φίλιππος καί, ἰδοῦ, βλέπειν ἐδύνατο· τόν τε γὰρ οὐρανὸν εἶδε καὶ τὸν ἥλιον ὑπὲρ τοὺς λόφους ἀνίσχοντα καὶ τὰ δένδρα τῷ ἀνέμῳ κινούμενα· καὶ 15 ἐτέρπετο θεώμενος· πάντα γὰρ αὐτῷ κάλλιστα δὴ ἐφαίνετο. ἔσπευδεν οὖν ὡς τὸν ἱερέᾳ ζητήσων. ὁ δὲ ἰδὼν αὐτὸν προσιόντα, “χαίρε, ὦ παῖ,” ἔφη, “δηλὸν ἐστὶν ὅτι ὁ θεὸς εὐμενῆς προσῆλθέ σοι. χάριν οὖν τῷ θεῷ ἀπόδος. ἀλλ' ἴθι ὡς τὸν πατέρα ζητήσων.”

[ἠγέρθη: aorist passive of ἐγείρω λόφους, *crests of the hills* ἀνίσχοντα (from ἀνίσχω, a variant of ἀνέχω), *rising* ἀπόδος: aorist imperative of ἀποδίδωμι]

PRINCIPAL PARTS: -ε- Contract Verbs

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλῆθην, *I love*
δοκέω, [δοκ-] δόξω, ἔδοξα, δέδογμαί, ἐδόχθην, *I seem; I think*
καλέω, καλῶ, ἐκάλεσα, [κλη-] κέκληκα, κέκλημαι (*I am called*),
ἐκλήθην, *I call*

πλέω, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἔπλευσα,
πέπλευκα, *I sail*

σκοπέω, [σκεπ-] σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, *I look at, examine; I consider*

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

1. autobiography
2. autograph
3. automatic
4. autonomous
5. autistic

Women
playing
knucklebones



GRAMMAR

1. The Verbs δίδωμι and τίθημι

These verbs have both long- and short-vowel stems:

δίδωμι: long-vowel stem δω-; short-vowel stem δο-

τίθημι: long-vowel stem θη-; short-vowel stem θε-

δί-δω-μι, δάσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην, *I give*

τί-θη-μι, θήσω, ἔθηκα, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐτέθην, *I put, place*

In the present and imperfect the stems are reduplicated, i.e., the first consonant of the stem (with θ becoming τ by dissimilation, for which, see below) + ι is put before the stem. The personal endings are then added straight to the stem with no thematic vowel in between.

Note that in the present and aorist active the long-vowel stem is used in the singular forms. In the imperfect some of the forms in the singular show contractions with the short stem vowel.

The future active and future middle of these verbs are formed in the usual manner, and full sets of their forms are not included in the charts.

The aorist and future passive have their usual endings, and full sets of their forms are not included in the charts. Note, however, that for the aorist passive of τίθημι, what would be expected to be ἐ-θέ-θη-ν becomes ἐ-τέ-θη-ν by *dissimilation*, i.e., change of θ to τ to avoid two aspirated consonants in neighboring syllables.

The forms of τίθημι will be presented in the second half of this chapter.

Greek Wisdom

Greek Wisdom in Book II includes the presocratic philosopher Heraclitus of Ephesus (fl. 500 B.C.), deemed “lofty-minded beyond all other men,” and Socrates of Athens (Chapter 29). A saying of Heraclitus:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφία ἀληθῆ λέγειν καὶ ποιεῖν κατὰ φύσιν.
Fragment 112 Diels

δίδωμι: Present, Imperfect, Future, and Aorist, Active Voice

Stems: δω-/δο- ῖ γινε

Present**Indicative**

δί-δω-μι
 δί-δω-ς
 δί-δω-σι(ν)
 δί-δο-μεν
 δί-δο-τε
 δι-δό-ᾱσι(ν)

Imperative

δί-δο-ε > δίδου
 δί-δο-τε

Infinitive

δι-δό-ναι

Participle

δι-δούς,
 δι-δοῦσα,
 δι-δόν,
 gen., δι-δόντ-ος, etc.

Imperfect**Indicative**

ἐ-δί-δο-ον > ἐδίδουν
 ἐ-δί-δο-ες > ἐδίδους
 ἐ-δί-δο-ε > ἐδίδου
 ἐ-δί-δο-μεν
 ἐ-δί-δο-τε
 ἐ-δί-δο-σαν

Future:

Regular sigmatic future: δώσω, δώσεις, δώσει, etc.

Aorist**Indicative**

ἔ-δωκ-α
 ἔ-δωκ-ας
 ἔ-δωκ-ε(ν)
 ἔ-δο-μεν
 ἔ-δο-τε
 ἔ-δο-σαν

Imperative

δό-ς
 δό-τε

Infinitive

δοῦ-ναι

Participle

δούς,
 δοῦσα,
 δόν,
 gen., δόντ-ος, etc.

Note the irregular stem δωκ- in the singular aorist indicative.

Greek Wisdom

Heraclitus

ἀνθρώποις πᾶσι μέτεστι γινώσκειν ἑαυτοῦς καὶ σωφρονεῖν. Fragment 116 Diels

δίδωμι: Present and Imperfect, Middle/Passive Voice**Stem:** δο-**Present****Indicative**

δί-δο-μαι
 δί-δο-σαι
 δί-δο-ται
 δι-δό-μεθα
 δί-δο-σθε
 δί-δο-νται

Imperative

δί-δο-σο

 δί-δο-σθε

Infinitive

δί-δο-σθαι δι-δό-μεν-ος, -η, -ον

Participle**Imperfect****Indicative**

ἐ-δι-δό-μην
 ἐ-δί-δο-σο
 ἐ-δί-δο-το
 ἐ-δι-δό-μεθα
 ἐ-δί-δο-σθε
 ἐ-δί-δο-ντο

δίδωμι: Future and Aorist, Middle Voice**Stem:** δω-**Future**

Regular sigmatic future: δώσομαι, δώσει/η, δώσεται, etc.

Stem: δο-**Aorist****Indicative**

ἐ-δό-μην
 ἔ-δο-σο > ἔδου
 ἔ-δο-το
 ἐ-δό-μεθα
 ἔ-δο-σθε
 ἔ-δο-ντο

Imperative

δό-σο > δοῦ

 δό-σθε

Infinitive

δό-σθαι

Participle

δό-μεν-ος, -η, -ον

δίδωμι: Future and Aorist, Passive Voice**Future**

Regular -θη- future passive: δοθήσομαι, δοθήσει/η, δοθήσεται, etc.

Aorist

Regular -θη- aorist passive: ἐδόθην, ἐδόθης, ἐδόθη, etc.

Exercise 18α

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of *δίδωμι*, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 18β

Identify and translate the following forms:

- | | | |
|---------------|---------------|-----------------------|
| 1. ἐδίδου | 6. δίδως | 11. δίδοσθαι (2 ways) |
| 2. ἔδοσαν | 7. ἐδίδοτε | 12. δοῦ |
| 3. δός | 8. ἀποδόμενος | 13. ἀπέδοσθε |
| 4. διδόᾱσι(ν) | 9. ἔδωκας | 14. δοῦναι |
| 5. διδοῦσα | 10. ἀποδοῦναι | 15. ἐδίδοντο (2 ways) |

Exercise 18γ

Put into the aorist: Put into the present: Put into the middle:

- | | | |
|---------------|------------|-------------|
| 1. δίδου | 6. ἐδόμεθα | 11. δοῦναι |
| 2. διδόᾱσι(ν) | 7. δόμενος | 12. ἔδοσαν |
| 3. διδόντα | 8. δόσθαι | 13. ἔδωκας |
| 4. διδόμενος | 9. δούς | 14. δόντες |
| 5. διδόναι | 10. δός | 15. δίδομεν |

Exercise 18δ

Read aloud and translate:

1. ὁ γέρων οὐκ ἠθέλησε τὸ ἀργύριον τῷ ξένῳ δοῦναι.
2. οἱ παῖδες, ἐπεὶ ἡ μήτηρ σίτον αὐτοῖς ἔδωκεν, εὐθὺς ἤσθιον.
3. ὁ δεσπότης τὸν δοῦλον ἔπεμψεν ὡς τὸ ἀργύριον ἡμῖν ἀποδώσοντα.
4. τί οὐκ ἐθέλεις τοῦτον τὸν κύνα μοι ἀποδόσθαι;
5. χάριν τῷ θεῷ ἀπόδος· ἔσωσε γὰρ ἡμᾶς.
6. τί ἀργύριον τούτῳ τῷ γέροντι ἐδίδους;
7. σὺ μὲν δός μοι τὸν οἶνον, ἐγὼ δὲ δώσω σοι τὸν σῖτον.
8. ὁ πατήρ εὐμενῶς γελάσας τῷ παιδί τὸν κύνα ἔδωκεν.
9. οἱ ἰκέται πρὸς τῷ βαμῶ καθήμενοι χάριν τῷ θεῷ ἀπέδοσαν.
10. ὁ αὐτουργὸς εἰς τὴν ἀγορὰν ἀφικόμενος τοὺς βοῦς ἀπέδοτο.

Exercise 18ε

Translate into Greek:

1. The captain gave the money to the sailor.

2. Having thanked the god, the women went home.
3. I told you to leave the plow in the field and give food to the oxen.
4. It is clear that these women gave no money to this old man.
5. After paying the captain three drachmas, the foreigners boarded the ship.

Sparta and Corinth

In the chaos following the breakdown of Bronze Age civilization in the Eastern Mediterranean (ca. 1200 B.C.), there were widespread migrations. New peoples entered Greece and Asia Minor from north of the civilized world and either pushed out or merged with the previous population. In Greece the newcomers were Greeks who spoke a different dialect, Doric, and this movement is traditionally called the Dorian invasion, although it probably took the form of sporadic raids over a long period of time rather than an organized invasion. When the dust settled, the whole of the Peloponnesus except the central plateau of Arcadia was occupied by Doric speakers.

Dorians calling themselves Lacedaemonians were settled in the fertile valley of the Eurotas by 1,000 B.C. and by about 850 B.C. four or five villages united to form the *polis* of Sparta. As its population increased, Sparta gradually conquered her neighbors to the north and east, reducing them to dependent status; the conquered were called *περίοικοι*. They had local autonomy but were obliged to serve in the Spartan army. About 735 B.C., when other states were about to solve their population problem by sending out colonies, Sparta crossed the mountain range of Taygetus and in a war lasting twenty years conquered Messenia. The inhabitants were reduced to the status of serfs, called *helots* (*εἰλωτες*), who worked the land for their Spartan masters.

This conquest determined the future history of Sparta. Up to this time her development had been not unlike that of other Greek states, except that she had retained a monarchy, or rather a dyarchy, since she had two hereditary kings coming from two separate royal families. Within fifty years of the conquest of Messenia she had developed into a totalitarian military state quite different from any other in Greece. The reason for this was the absolute necessity of dominating the helots, who outnumbered the Spartans by seven to one and revolted whenever the opportunity occurred.

Sometime in the seventh century there was a revolution in Sparta caused partly by economic factors (the new wealth produced by the conquest of Messenia) and partly by military reorganization (the introduction of the hoplite phalanx). Both developments gave more importance to the ordinary Spartan and challenged the authority of kings and nobles. The outcome was a revised constitution, ascribed to a lawgiver called Lycurgus. The kings were advised by a council of elders, all aged over sixty, the Gerousia. The ancient assembly of all the Spartans, the Apella, was given the final authority, i.e., the right to accept or reject proposals put by the Gerousia. In addition there were five officials called *ephors* (*ἐφοροι*, *overseers*), elected by the whole citi-

zen body, whose function was to guard the rights of the people in its relation with the kings.

The other feature of the Lycurgan reforms was the *ἀγωγή* (*training*); this was the system by which every male Spartan was trained to devote his life to service in the army. At birth the child was inspected by the heads of his tribe, and, if the child was weak or unhealthy, it was exposed on Mount Taygetus and left to die. At seven the boy began his education in the state school, where the whole training was aimed at discipline, endurance, and patriotism. At twenty he joined the army and might marry but continued to live in barracks. At thirty he became a man and joined the ranks of the *ἴμοιοι* (*equals*) but continued to dine in the public mess with his fellow soldiers.

In 660 B.C. Sparta, still trying to extend her territory northward, suffered a severe defeat at the hands of her northern neighbor, Argos. Soon after this the helots rose in revolt, no doubt supported by Argos. There followed a long and bitter war, from which Sparta eventually emerged victorious. By the end of the century Argive power had declined. Sparta became the dominant power in the Peloponnesus and enrolled all the states except Argos in a loose confederacy called the Peloponnesian League.

The other Greeks either admired Sparta for her stability (*εὐνομία*) or hated her for her oppressive and xenophobic regime. Nevertheless, Sparta was recognized as the most powerful state in Greece.

The *polis* of Corinth was formed from a union of seven villages perhaps about 800 B.C., and, when she emerges into the light of history, we find her ruled by a Dorian clan, the Bacchiadae. Her position on the Isthmus, at the very center of Greece with ports on both seas, assured her future as a commercial city. Under the Bacchiadae she founded the earliest colonies in the West (except for Ischia) at Corcyra and Syracuse (734 B.C.); she led the way in improvements in the design of ships and in the manufacture of pottery. The distinctive Corinthian ware was exported all over the Greek world and beyond in the eighth and seventh centuries.

About 650 B.C. the Bacchiadae were overthrown and driven out by Cypselus. He was the first of many Greek tyrants, a word which did not have its present connotations but simply meant one who seized power unconstitutionally. The tyrants often won power as champions of the people against the oppression of the nobles and were the product of economic and military developments similar to those that occasioned the revolution at Sparta. Under Cypselus and his son Periander, Corinth flourished and became the leading maritime and commercial state. His regime became bloody and oppressive, as conspiracies drove him to suspect all citizens of wealth and influence. He died in 585 B.C., and his successor was assassinated within a few years. From then on Corinth was ruled by an oligarchy (which means rule by the few: in Corinth's case, the wealthy merchants).

Corinth remained one of the most prosperous states of Greece, achieving by the fifth century a near monopoly of western trade. When Athens began to rival Corinth in the West, Corinth had every reason to fear her ambitions.

Ο ΑΣΚΛΗΠΙΟΣ (Β)

VOCABULARY

Verbs

ἀμαρτάνω, [ἀμαρτε-] ἀμαρ-
τήσομαι, [ἀμαρτ-] ἡμαρτον,
[ἀμαρτε-] ἡμάρτηκα, ἡμάρ-
τημαι, ἡμαρτήθην + gen.,
*I miss; I make a mistake, am
mistaken*

ἀνατίθημι, *I set up; I dedicate*
ἐπιστρατεύω + dat. or ἐπί
+ acc., *I march against, attack*
κρατέω + gen., *I rule, have
power over, control; I prevail*
παραδίδωμι, *I hand over; I give*
τρέχω, [δραμε-] δραμοῦμαι,
[δραμ-] ἔδραμον, [δραμε-] δε-
δράμηκα, *I run*
προστρέχω, *I run toward*
τολμάω, *I dare*

Nouns

ἡ γνώμη, τῆς γνώμης, *opinion;
judgment; intention*
ὁ ἐχθρός, τοῦ ἐχθροῦ, *enemy*
ἡ θυσία, τῆς θυσιάς, *sacrifice*
τὸ κράτος, τοῦ κράτους, *power*
τὸ πρᾶγμα, τοῦ πράγματος,
matter; trouble
τὰ χρήματα, τῶν χρημάτων,
things; goods; money

Adjectives

ἐχθρός, -ᾶ, -όν, *hateful; hostile*

ὕγιής, -ές, *healthy*
φιλαίτερος, -ᾶ, -ον and φι-
λαίτατος or φίλτατος, -η,
-ον, *irregular comparative
and superlatives of φίλος, -η,
-ον, dearer; dearest*

Prepositions

διά + gen., *through; + acc. be-
cause of*

ἐπί + dat., *at; of price, for;*
+ acc., *at; against; onto; upon*

Adverbs

ἡδέως, *sweetly; pleasantly;*
gladly

μᾶλλον, *more; rather*

μᾶλλον ἢ, *rather than*

οὐκουν, *certainly not*

πάλαι, *long ago*

πάλαι εἰσί(ν), *they have
been for a long time now*

Conjunction

διότι, *because*

Particle

μέντοι, *certainly; however*

Expressions

ὀρθῶς γινώσκω, *I am right*

πῶς ἔχει τὰ πράγματα; *How
are things?*

τίνα γνώμην ἔχεις; *What do
you think?*

τὸν δὲ Δικαιοπόλιν ἠῦρον πρὸ τοῦ καταγωγίου καθήμενον. ὁ δὲ
ὡς εἶδε τὸν παῖδα βεβαίως βαδίζοντα καὶ βλέποντα, ἀνέστη καὶ
προσδραμὼν ἠσπάζετο αὐτὸν καί, “ὦ φίλτατε παῖ,” ἔφη, “ἄρα
ἀληθῶς ὀρῶ σε ^{healthy} ὑγιῆ ὄντα; ἄρα ἀληθῶς ἠκέσατό σοι τοὺς
ὀφθαλμοὺς ὁ θεός; δεῖ πλείστην χάριν τῷ Ἀσκληπιῷ ἀποδοῦναι.” 5
καὶ πρὸς τὸν ἱερέᾱ τρεψάμενος, “ἄρ’ ἔξεστι θυσίαν ποιεῖσθαι; ἄρ’

ἔξεστι καὶ ἄγαλμα ἀναθεῖναι τῷ θεῷ;” ὁ δὲ ἱερεὺς, “πῶς γὰρ οὐ; ἔξεστί σοι. ἄρα βούλει καὶ μνημεῖον τῆς ἀκέσεως ἀναθεῖναι ἐν τῷ ἱερῷ; σὺ μὲν γὰρ τρεῖς δραχμᾶς μοι παράδος, ἐγὼ δὲ θυσιᾶν ποιήσω καὶ μνημεῖον ἀναθήσω ὑπὲρ σοῦ.” ὁ δὲ Δικαιοπόλις οἰμώξᾳ, “10
 δραχμᾶς λέγεις; φεῦ τῆς δαπάνης.” ὁ δὲ ἱερεὺς, “οὐδὲν λέγεις, ὦ ἄνθρωπε· οὐ γὰρ μεγάλη ἡ δαπάνη. τὴν γὰρ θυσιᾶν ποιήσω ἐπὶ μιᾷ δραχμῇ, τὸ δὲ μνημεῖον ἀναθήσω ἐπὶ δυοῖν. δός μοι οὖν τρεῖς δραχμᾶς, εἰ βούλει με ταῦτα ποιῆσαι.” ὁ δὲ Δικαιοπόλις, “ἀλλὰ τρεῖς
 δραχμᾶς οὐκ ἔχω· ἀνὴρ γὰρ πένης εἰμί. ἄρα δύο σοι ἀρκοῦσιν;” ὁ δὲ 15
 ἱερεὺς, “ἔστω· δύο ἀρκοῦσιν, εἰ μὴ πλέον ἔχεις.” ὁ μὲν οὖν Δικαιοπόλις δύο δραχμᾶς παρέδωκεν, ὁ δὲ ἱερεὺς τὸν ὑπηρετήν καλέσᾳς ἐκέλευσεν ἀλεκτρυόνα ἐνεγκεῖν καὶ ἡγησάμενος αὐτοῖς πρὸς τὸν βωμὸν τὴν θυσιᾶν ἐποίησεν.

[τοῦ καταγωγίου, *the inn* ἠσπάζετο, *greeted, embraced* ἄγαλμα, *gift, offering* (often a dedicatory statuette) πῶς γὰρ οὐ; *for how not? of course* μνημεῖον τῆς ἀκέσεως, *memorial (tablet) of the cure* οἰμώξᾳς (from οἰμώζω), *groaning* φεῦ τῆς δαπάνης, *alas for the expense!* πένης, *poor* ἀρκοῦσιν, *are sufficient* ἔστω, *let it be! all right!* ἀλεκτρυόνα, *a cock* ἐνεγκεῖν (from φέρω), *to bring*]

ὁ δὲ Φίλιππος, “ἀλλὰ δεῖ καὶ ἐμέ,” ἔφη, “δοῦναί τι. τῷ γὰρ θεῷ 20
 εἶπον ὅτι τοὺς ἐμοὺς ἀστραγάλους δώσω. ἰδού, τούτους λαβῶν ἀνάθες τῷ θεῷ καὶ γράψον ἐν τῷ μνημείῳ, εἴ σοι δοκεῖ, ὅτι ὁ Φίλιππος τούτους τοὺς ἀστραγάλους τῷ Ἀσκληπιῷ ἀνέθηκε μεγίστην χάριν ἔχων.” ὁ δὲ ἱερεὺς, “ἀλλὰ ἡδέως ταῦτα ποιήσω· χαιρήσει γὰρ ὁ θεὸς τούτους δεξάμενος. ἀλλὰ νῦν γε δεῖ ὑμᾶς οἴκαδε πορευέσθαι. ἄγε 25
 δὴ, ἀκολουθήσω ὑμῖν πρὸς τὰς πύλας.”

[ἀκολουθήσω + dat., *I will follow, accompany*]

ἐν ᾧ δὲ πρὸς τὰς πύλας ἐβάδιζον, ὁ ἱερεὺς τῷ Δικαιοπόλιδι, “σὺ μὲν,” ἔφη, “ἐν ταῖς Ἀθήναις νεωστὶ παρήσθα· εἶπέ μοι οὖν, πῶς ἔχει τὰ πράγματα; πότερον πόλεμος ἔσται πρὸς τοὺς Λακεδαιμονίους ἢ εἰρήνην δυνήσεσθε σφῆζιν; δῆλον γὰρ ἔστιν ὅτι οἱ Κορίνθιοι τοὺς 30
 Λακεδαιμονίους εἰς πόλεμον ὀτρύνουσιν, ἐχθροὶ ὄντες τοῖς Ἀθηναίοις. τίνα οὖν γνώμην ἔχεις; ἄρα δίκᾳς τῶν διαφορῶν

ἔθελήσουσι διδόναι ἢ πολέμῳ τὰς διαφορὰς διαλύσονται μᾶλλον ἢ λόγοις;”

[*νεωστὶ, lately* ὀτρύνουσιν, *are urging on* δίκᾱς τῶν διαφορῶν . . . διδόναι, *to give (allow) arbitration of their differences* τὰς διαφορὰς διαλύσονται, *will resolve their differences*]

ὁ δὲ Δικαιοπόλις, “πάλαι μὲν ἐχθροὶ εἰσιν οἱ Κορίνθιοι καὶ ἡμῖν 35
ἐπιβουλεύουσιν, ὅμως δὲ πόλεμον οὐ ποιήσονται οἱ Λακεδαιμόνιοι·
ἀεὶ γὰρ ἠσυχάζουσιν, τὸ τῶν Ἀθηναίων κράτος φοβούμενοι.” ὁ δὲ
ἱερεὺς, “ἄλλ’ οὐ δήπου φοβοῦνται τοὺς Ἀθηναίους οἱ
Λακεδαιμόνιοι· ἔστι γὰρ στρατὸς αὐτοῖς τε καὶ τοῖς συμμάχοις
μέγιστος δὴ, ὧπερ οὐ τολμήσουσιν οἱ Ἀθηναῖοι ἀντέχειν κατὰ γῆν.” 40
ὁ δὲ Δικαιοπόλις ἀποκρινάμενος εἶπεν· “ἄλλ’ ἡμεῖς τῆς γε θαλάττης
κρατοῦμεν, ὥστε πλέονα ἔχομεν τὰ τοῦ πολέμου· πλείστα μὲν γὰρ
χρήματά ἐστιν ἡμῖν, πλείστα δὲ νῆες· οὐκ οὖν δυνήσονται ἡμᾶς
βλάπτειν οὐδὲ μακρὸν πόλεμον νικῆσαι, οὐδ’ οὖν τολμήσουσιν ἡμῖν
ἐπιστρατεῦσαι.” ὁ δὲ γέρον, “σὺ μὲν δῆλος εἶ τῇ τε σῆ πόλει μάλα 45
πιστεύων καὶ τῷ κράτει αὐτῆς. διὰ τοῦτο μέντοι, ὡς ἔμοιγε δοκεῖ,
πόλεμον ποιήσονται οἱ Λακεδαιμόνιοι, διότι τὸ τῶν Ἀθηναίων
κράτος φοβούμενοι οὐκ ἔθελήσουσι περιορᾶν αὐτὸ ἀξυνόμενον.
ὅμως δὲ χαιρήσω ἔἴθ’ ἂν σὺ μὲν ὀρθῶς γινώσκων φανῆς, ἐγὼ δὲ
ἁμαρτάνων.” 50

[*ἐπιβουλεύουσιν + dat., are plotting against* δήπου, *surely* τὰ τοῦ πολέμου, *resources for war* οὐδ’ οὖν, *nor indeed* ἔμοιγε, *emphatic form, to me* περιορᾶν, *to overlook, disregard* ἔἴθ’ . . . φανῆς, *if you are proved*]

ἤδη δὲ εἰς τὰς πύλας παρήσαν. χαίρειν οὖν τὸν γέροντα
κελεύσαντες ὅ τε Δικαιοπόλις καὶ ὁ παῖς ἐπορεύοντο.

[*ἐπορεύοντο, began their journey*]

PRINCIPAL PARTS: -α- Contract Verbs; -ο- Contract Verbs

τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, *I honor*
πειράω, πειράσω (note that because of the ρ the α lengthens to $\bar{\alpha}$ rather than η),
ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην, *active or middle, I try, at-*
tempt

θεάομαι, θεᾶσομαι (note that because of the ε the α lengthens to ᾶ rather than η),
 ἔθεᾶσάμην, τεθέαμαι, *I see, watch, look at*
 χράομαι (present and imperfect have η where α would be expected: χρῶμαι, χρῆ,
 χρῆται, etc.), χρήσομαι (note that here the α changes to η even after the ρ),
 ἐχρησάμην, κέχρημαι, ἐχρήσθην + dat., *I use; I enjoy; I consult* (an oracle)
 γελάω, γελάσομαι (note α instead of η), ἐγέλασα, γεγέλασμαι, ἐγελάσθην,
I laugh
 δηλώω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην, *I show*

WORD BUILDING

From the meaning of the words at the left, deduce the meaning of those to the right:

- | | | | | |
|-------------------------------|------------|------------|-----------|------------|
| 1. δίδωμι (δω-/δο-) | ἡ δόσις | ἀποδίδωμι | ἐνδίδωμι | παραδίδωμι |
| 2. προδίδωμι, <i>I betray</i> | ὁ προδότης | ἡ προδοσία | | |
| 3. τίθημι | ἀνατίθημι | ἐπιτίθημι | συντίθημι | |

GRAMMAR

2. The Verb τίθημι

τί-θη-μι, θήσω, ἔθηκα, τέθηκα, (τέθειμαι; κείμει usually used instead), ἐτέθην, *I put, place*

τίθημι: Present, Imperfect, Future, and Aorist, Active Voice

Stems: θη-/θε-

Present

Indicative

τί-θη-μι
 τί-θη-ς
 τί-θη-σι(ν)
 τί-θε-μεν
 τί-θε-τε
 τι-θέ-ᾱσι(ν)

Imperative

τί-θε-ε > τίθει
 τί-θε-τε

Infinitive

τι-θέ-ναι

Participle

τι-θείς,
 τι-θείσα,
 τι-θέν,
 gen., τι-θέντ-ος, etc.

Imperfect

Indicative

ἐ-τί-θη-ν
 ἐ-τί-θε-ες > ἐτίθεις
 ἐ-τί-θε-ε > ἐτίθει
 ἐ-τί-θε-μεν
 ἐ-τί-θε-τε
 ἐ-τί-θε-σαν

Future

Regular sigmatic future: θήσω, θήσεις, θήσει, etc.

Aorist

Indicative	Imperative	Infinitive	Participle
ἔ-θηκ-α		θεῖν-ναι	θείς,
ἔ-θηκ-α _ς	θέ-ς		θείσα,
ἔ-θηκ-ε(ν)			θέν,
ἔ-θε-μεν			gen., θέντ-ος
ἔ-θε-τε	θέ-τε		
ἔ-θε-σαν			

Note the irregular stem *θηκ-* in the singular aorist indicative; cf. ἔ-δωκ-α (Grammar 1, page 21).

τίθημι: Present and Imperfect, Middle/Passive Voice

Stem: θε-

Present

Indicative	Imperative	Infinitive	Participle
τί-θε-μαι		τί-θε-σθαι	τι-θέ-μεν-ος, -η, -ον
τί-θε-σαι	τί-θε-σο		
τί-θε-ται			
τι-θέ-μεθα			
τί-θε-σθε	τί-θε-σθε		
τί-θε-νται			

Imperfect**Indicative**

ἐ-τι-θέ-μην
 ἐ-τί-θε-σο
 ἐ-τί-θε-το
 ἐ-τι-θέ-μεθα
 ἐ-τί-θε-σθε
 ἐ-τί-θε-ντο

τίθημι: Future and Aorist, Middle Voice

Stem: θη-

Future

Regular sigmatic future: θήσομαι, θήσει/η, θήσεται, etc.

Stem: θε-

Aorist**Indicative**

ἐ-θέ-μην
 ἔ-θε-σο > ἔθου
 ἔ-θε-το
 ἐ-θέ-μεθα
 ἔ-θε-σθε
 ἔ-θε-ντο

Imperative

θέ-σο > θοῦ
 θέ-σθε

Infinitive

θέ-σθαι

Participle

θέ-μεν-ος, -η, -ον

τίθημι: Future and Aorist, Passive Voice**Future**

-θη- future passive: τεθήσομαι, τεθήσει/η, τεθήσεται, etc.

Aorist

-θη- aorist passive: ἐτέθην, ἐτέθης, ἐτέθη, etc.

Exercise 18ζ

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of τίθημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 18η

Identify and translate the following forms:

- | | | |
|---------------------|-------------|-----------------------|
| 1. ἐτίθην | 6. θήσομεν | 11. ἐτίθεντο (2 ways) |
| 2. τίθεται (2 ways) | 7. ἔθεςαν | 12. ἔθεντο |
| 3. ἀνάθες | 8. τιθείς | 13. θέσθε |
| 4. θεῖναι | 9. ἐτέθη | 14. τίθης |
| 5. τιθέασι(ν) | 10. τιθείσα | 15. ἔθηκε(ν) |

Exercise 18θ

Put into the aorist: Put into the present: Put into the middle:

- | | | |
|---------------|------------|---------------|
| 1. τιθῆναι | 6. ἔθεςαν | 11. τίθησι(ν) |
| 2. τίθεσο | 7. θεῖναι | 12. θέντες |
| 3. τιθέμεθα | 8. θέσθαι | 13. θές |
| 4. τιθέμενος | 9. θεμένη | 14. ἐτίθεις |
| 5. τιθέασι(ν) | 10. ἔθεντο | 15. ἔθηκε(ν) |

Exercise 18ι*Read aloud and translate:*

1. οἱ παῖδες τοὺς βοῦς λύσαντες τὸ ἄροτρον ἐπὶ τὴν γῆν ἔθεσαν.
2. αἱ παρθένοι τὰς ὑδρίας ἐν τῇ οἰκίᾳ καταθεῖσαι τὴν μητέρα ἐκάλεσαν.
3. ἡ μήτηρ πέπλους εἰς τὴν κυψέλην (*chest*) ἐτίθει, τῶν δὲ παρθένων ἀκούσασα ἔδραμε πρὸς αὐτάς.
4. ὁ ἱερεὺς ἱερεῖον ἐπὶ τὸν βωμὸν ἐπέθηκεν.
5. ἄρα βούλεσθε ἄγαλμα (*offering*) ἐν τῷ ἱερῷ ἀναθεῖναι;
6. οἱ ἰκέται ἄγαλμα τῷ θεῷ ἀναθέντες οἴκαδε ἔσπευδον.
7. ὁ θεὸς τὰς χεῖρας τοῖς τοῦ Φιλίππου ὀφθαλμοῖς ἐπιθεῖς ἀπέβη.
8. σὺ μὲν τὰς κόπᾶς εἰς τὴν ναῦν θές, ἐγὼ δὲ θήσω τὰ ἱστία.
9. τὰς ναῦς παρασκευάσαντες τοῖς βαρβάροις ἐπιθησόμεθα (*ἐπιτίθεμαι + dat., I attack*).
10. τί ἐκέλευσας τὸν σὸν κύνα τῷ ξένῳ ἐπιθέσθαι;

Exercise 18κ*Translate into Greek:*

1. When the god healed me, I set up an offering in the temple.
2. Having put the sails into the ship, we were waiting for the captain.
3. When the boys returned from the field, the women were putting food on the table (*use ἡ τράπεζα*).
4. Father told us to put the plow down on the ground.
5. When the enemy had sailed (*use aorist*) to the straits, we attacked (*use ἐπιτίθεμαι + dat.*) them.

Greek Wisdom

Heraclitus

αἰροῦνται ἔν ἀντὶ ἀπάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν. Fragment 29 Diels

Η ΕΝ ΤΑΙΣ ΠΛΑΤΑΙΑΙΣ ΝΙΚΗ

Read the following passage (adapted from Herodotus 9.13, 19, 20, 50–51, and 63–65), describing the Plataea campaign of spring, 479 B.C., and answer the comprehension questions below:

ὁ δὲ Μαρδόνιος μαθὼν ὅτι οἱ Λακεδαιμόνιοι ἤδη στρατεύονται, τὰς Ἀθηνᾶς ἐμπρήσας καὶ πάντα τὰ τε οἰκήματα καὶ τὰ ἱερὰ διαφθεῖρας, εἰς τὴν Βοιωτίαν ὑπεξεχώρει. οἱ μὲν οὖν Λακεδαιμόνιοι προϊόντες εἰς τὴν Ἀττικὴν ἀφίκοντο, οἱ δὲ Ἀθηναῖοι διαβάντες ἐκ τῆς Σαλαμίνοσ τοῖς Πελοποννησίοις συνεμίγησαν.

[ὁ . . . Μαρδόνιος, *Mardonius* στρατεύονται, *were* (lit., *are*) *on the march ἐμπρήσῃς* (from ἐπίμπρημι), *having set fire to τὰ . . . οἰκήματα*, *the dwellings ὑπεξεχώρει*, *was withdrawing προιόντες*, *advancing διαβάντες*, *having crossed over συνεμίγησαν* (from συμμειγνῆμι), *joined with + dat.*]

1. What did Mardonius learn?
2. What three things did he then do in Athens? What did he do next?
3. What did the Lacedaemonians and Athenians do?

ἐπεὶ δὲ εἰς τὴν Βοιωτιᾶν ἀφίκοντο, ἔγνωσαν ὅτι οἱ βάρβαροι ἐπὶ τῷ Ἀσωπῷ ποταμῷ στρατοπεδεύονται· ἀντετάττοντο οὖν ἐπὶ λόφῳ τινί. ὁ δὲ Μαρδόνιος, ὡς οὐ κατέβαινον εἰς τὸ πεδῖον οἱ Ἕλληνες, πᾶν τὸ ἱππικὸν ἐξέπεμψεν ἐπ' αὐτούς. οἱ δὲ Ἕλληνες τό τε ἱππικὸν ἐώσαντο καὶ αὐτὸν τὸν στρατηγὸν ἀπέκτειναν, ὥστε ἐθάρρησαν πολλῷ μᾶλλον. μετὰ δὲ ταῦτα ἔδοξεν αὐτοῖς καταβῆναι πρὸς τὰς Πλαταιᾶς. οἱ δὲ βάρβαροι, μαθόντες ὅτι οἱ Ἕλληνες εἰσὶν ἐν Πλαταιαῖς, καὶ αὐτοὶ ἐκεῖσε ἐπορεύοντο. ὁ δὲ Μαρδόνιος τὸν στρατὸν ἔταξεν ὡς μαχοῦμενος.

[τῷ Ἀσωπῷ ποταμῷ, *the Asopus River* στρατοπεδεύονται, *were* (lit., *are*) *pitching camp ἀντετάττοντο*, *they were positioning themselves opposite* (them) *λόφῳ*, *crest of a hill τὸ πεδῖον*, *the plain τὸ ἱππικὸν*, *their cavalry ἐώσαντο* (from ὠθέω), *pushed back τὰς Πλαταιᾶς*, *Plataea ἔταξεν* (from τάττω), *drew up*]

4. When the Lacedaemonians and Athenians arrived in Boeotia, what did they learn? What did they do then?
5. What did Mardonius do when the Greeks did not come down onto the plain?
6. What happened to Mardonius' cavalry and its general?
7. What did the Greeks then decide to do? What did the barbarians do?

ἔνδεκα μὲν οὖν ἡμέρας ἔμενον, οὐδέτεροι βουλόμενοι μάχης ἄρξαι· τῇ δὲ δωδεκάτῃ τῷ Πausανία ἔδοξεν ἀθίς μεταστῆναι· ἅμα μὲν γὰρ σίτου ἐδέοντο καὶ ὕδατος, ἅμα δὲ κακὰ ἔπασχον ὑπὸ τοῦ ἱππικοῦ ἀεὶ προσβάλλοντος. νύκτα οὖν μείναντες ἐπορεύοντο. ἐπεὶ δὲ ἡμέρᾳ ἐγένετο, ὁ Μαρδόνιος εἶδεν τὸ τῶν Ἑλλήνων στρατόπεδον ἔρημον ὄν· τοὺς οὖν Ἕλληνας δρόμῳ ἐδίωκεν. καὶ πρῶτον μὲν οἱ βάρβαροι τοὺς Ἀθηναίους κατέλαβον, οἱ ἀνδρειότατα μαχοῦμενοι τὸ ἱππικὸν ἐώσαντο. ἔπειτα δὲ ὁ Μαρδόνιος τοῖς Λακεδαιμονίοις ἐπέπεσε, καὶ καρτερᾶ ἐγένετο μάχη. ἐπεὶ δὲ αὐτὸς ὁ Μαρδόνιος ἀπέθανεν, οἱ βάρβαροι τρεψάμενοι εἰς τὸ στρατόπεδον οὐδενὶ κόσμῳ ἔφυγον.

[οὐδέτεροι, *neither side* ἄρξαι (from ἄρχω) + gen., *to begin τῇ . . . δωδεκάτῃ*, *on the twelfth (day) τῷ Πausανία*, *to Pausanias μεταστῆναι*, *to change his position ἐδέοντο* + gen., *they were in need of ὑπὸ τοῦ ἱππικοῦ*, *by/at the hands of the cavalry τὸ στρατόπεδον*, *the camp ἔρημον*, *deserted δρόμῳ*, *adv.*, *at a run, at full speed καρτερᾶ*, *mightily*]

8. What did Pausanias finally decide to do? Why? Cite three reasons.
9. What did Mardonius discover the next day? What did he do?
10. When the barbarians and Athenians engaged in combat, who fought most bravely and with what result?
11. What happened when Mardonius attacked the Lacedaemonians?
12. What did the barbarians do when Mardonius was killed?

Exercise 18λ

Translate into Greek:

1. The Spartans, pursuing the barbarians to their camp, attacked the wall but were not able to take it.
2. When the Athenians came to help (*use βοηθέω for the whole verbal idea here*), the barbarians did not flee but were fighting bravely.
3. And finally the Greeks climbed (went up onto) the wall, and the barbarians fled in disorder (in no order).
4. After the battle, Pausanias, being general of the Spartans, himself set up a memorial (μνημείον) at Delphi (ἐν Δελφοῖς):

Ἑλλήνων ἀρχηγὸς (*leader*) ἐπεὶ στρατὸν ὤλεσε (*destroyed*) Μήδων,
 Πausανιάς Φοῖβῳ (*to Phoebus Apollo*) μνήμ' ἀνέθηκε τόδε.

μνήμα = μνημείον

Classical Greek

Miracle Cures

Εὐφάνης Ἐπιδάυριος παῖς. οὗτος λιθίων ἐνεκάθευδε· ἔδοξε δὲ αὐτῷ ὁ θεὸς ἐπιστάς εἰπεῖν, “τί μοι δώσεις, εἰ σέ κε ὑγιῆ ποιήσω;” αὐτὸς δέ, “δέκα ἀστραγάλους,” ἔφη. ὁ θεὸς γελάσας ἔφησέ νιν παύσειν. ἡμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.

[λιθίων, *suffering from the stone* ἐνεκάθευδε, *slept (was sleeping) in (the abaton)* ἐπιστάς, *standing near (him), appearing to (him)* εἰ σέ κε ὑγιῆ ποιήσω, *if I make you well* αὐτὸς δέ = ὁ δέ ἔφησέ νιν (= αὐτὸν) παύσειν, *said that he would stop him (from suffering)* ἡμέρας . . . γενομένης, *when day came*]

Πάνδαρος Θεσσαλὸς στίγματα ἔχων ἐν τῷ μετώπῳ. οὗτος ἐγκαθεύδων ὄψιν εἶδε· ἐδόκει αὐτῷ ταινίᾳ καταδῆσαι τὰ στίγματα ὁ θεὸς καὶ κελεύειν νιν, ἐπεὶ ἂν ἔξω γένηται τοῦ ἀβάτου ἀφελόμενον τὴν ταινίαν ἀναθεῖναι εἰς τὸν ναόν. ἡμέρας δὲ γενομένης ἐξανέστη καὶ ἀφείλετο τὴν ταινίαν, καὶ τὸ μὲν πρόσωπον κενὸν εἶδε τῶν στιγμάτων, τὴν δὲ ταινίαν ἀνέθηκε εἰς τὸν ναόν, ἔχουσαν τὰ γράμματα τὰ ἐκ τοῦ μετώπου.

[στίγματα, *marks* (these seem to have been letters, γράμματα, tattooed on his forehead, ἐν τῷ μετώπῳ, perhaps indicating that he had been a slave) ὄψιν, *a vision* ταινίᾳ,

with a bandage (or fillet) καταδήσαι (from καταδέω), *to bind* νυν = αὐτόν ἐπεὶ ἂν . . . γένηται, *when he was* ἔξω + gen., *outside of* ἀφελόμενον (from ἀφαιρέω, aorist middle, ἀφειλόμην), *having taken off* ναόν, *temple* ἐξανέστη, *he arose and departed* πρόσωπον, *face* κενόν + gen., *empty, free from*]

New Testament Greek

John 1.32, 33, and 49
Pronouncements about Jesus

John the Baptist speaks in the presence of Jesus:

“τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερᾶν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.”

[τεθέαμαι (perfect of θεάομαι), *I have seen* τὸ πνεῦμα, *the spirit* ὡς περιστερᾶν, *as a dove* ἔμεινεν, *it came to rest* ἐπ(ι), *upon* αὐτόν, *i.e., Jesus*]

The one who sent John to baptize in water said to him:

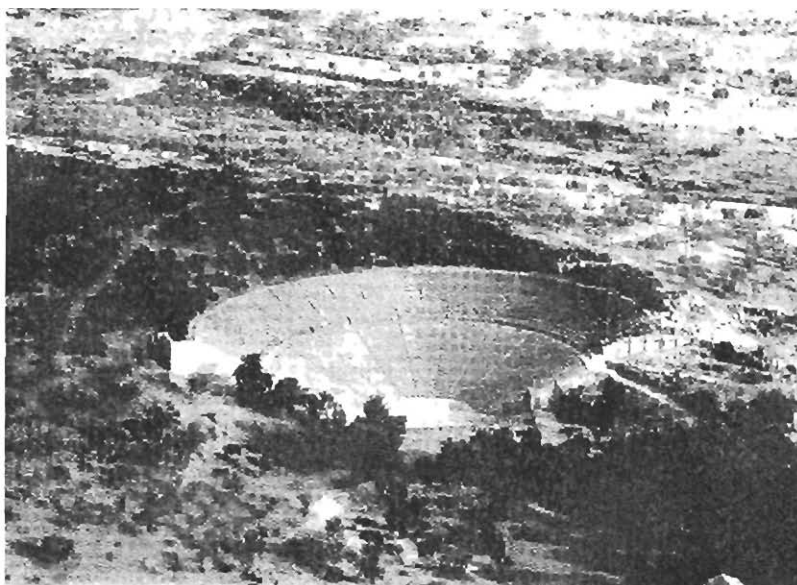
“ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.”

[ἂν ἴδῃς, *you see* ὁ βαπτίζων, *the one baptizing* ἁγίῳ, *holy*]

Nathanael says to Jesus:

“ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.”

[ῥαββί, *rabbi, teacher, master* ὁ υἱὸς, *the son* τοῦ Ἰσραήλ, *of Israel*]



Epidaurus; the fourth-century theater

19

Ο ΝΟΣΤΟΣ (α)



τῶν ἀνθρώπων ἐλάᾱς συλλεγόντων, παῖς τις εἰς τὸ δένδρον ἀναβαίνει.

VOCABULARY

Verbs

ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-]
ἔφαγον, [ἐδ-] ἐδήδοκα, *I eat*
ἴστημι, imperfect, ἴστην, [στη-]
στήσω, ἔστησα, *I make X stand; I stop X; I am setting X (up)*
athematic 2nd aorist, ἔστην, intransitive, *I stood*
-κα 1st perfect, ἔστηκα, intransitive, *I stand*
-θη- 1st aorist passive, [στα-] ἐστάθην, *I was set (up)*
ἀνίστημι [= ἀνα- + ἴστημι], when transitive, *I make X stand up; I raise X*; when intransitive, *I stand up*

νοστέω, *I return home*

συλλέγω [= συν- + λέγω, *I pick up, gather; I say, tell, speak*], συλλέξω, συνέλεξα, [λογ-] συνείλοχα, [λεγ-] συνείλεγμα, *I collect, gather*

Nouns

ἡ ἐλάᾱ, τῆς ἐλάᾱς, *olive; olive tree*
ὁ νόστος, τοῦ νόστου, *return (home)*
τὸ πεδίον, τοῦ πεδίου, *plain*

ὡς δὲ εἰς τὸν λιμένα ἀφίκοντο ἔστησαν καί, ἤδη θάλποντος τοῦ ἡλίου, ὑπὸ ἐλάᾱ καθήμενοι οἶνόν τε ἔπιον καὶ σίτον ἔφαγον. δι' ὀλίγου δὲ ὁ Δικαιοπόλις εἶπεν· “τί δεῖ ποιεῖν, ὦ παῖ; οὐδενὸς γὰρ

όντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε
 νοστεῖν. δεῖ οὖν πεζῇ ἰέναι.” ὁ δὲ Φίλιππος, “μὴ περὶ τούτου 5
 φρόντιζε, ὦ πάτερ· ἐγὼ γὰρ χαιρήσω πεζῇ ἰὼν καὶ τὰ ἔργα θεώμενος
 καὶ τὰ ὄρη. ἀλλὰ πῶς εὐρήσομεν τὴν ὁδὸν τὴν πρὸς τὰς Ἀθῆνας
 φέρουσιν;” ὁ δὲ, “μὴ περὶ τούτου γε φρόντιζε, ὦ παῖ· ῥαδίως γὰρ
 εὐρήσομεν αὐτήν.” τὸν δὲ Φίλιππον ἀναστήσας, “ἀνάστηθι οὖν,”
 ἔφη· “εἰ γὰρ δοκεῖ, καιρὸς ἐστὶν ὀρμησαί.” 10

[θάλαπτος, *being hot* πεζῇ, *adv., on foot* τὰ ἔργα, *the tilled fields*]

ἀναστάντες οὖν ἐπορεύοντο, καὶ πρῶτον μὲν διὰ πεδίου ἦσαν, ἐν
 ᾧ πολλὰ ἦν ἔργα ἀνθρώπων· πολλοὺς δὲ ἀνθρώπους ἐώρων ἐν τοῖς
 ἀγροῖς ἐργαζομένους, ὧν οἱ μὲν τοὺς βοῦς ἤλαυνον ἀροῦντες τὴν
 ἄρουραν, οἱ δὲ τὰς ἐλάσας συνέλεγον εἰς τὰ δένδρα ἀναβαίνοντες. ὡς
 δὲ τοῖς ὄρεσι προσεχώρουν, ἀμπελώνας ἐώρων, ἐν οἷς οἱ ἄνθρωποι 15
 τοὺς βότρυας συνέλεγον· καὶ τῶν βοτρώων τοὺς μὲν οἴκαδε ἔφερον
 ὄνοι ἐν μεγάλοις κανθηλίοις, τοὺς δὲ αἱ γυναῖκες ἐπὶ τῇ γῆ ἐτίθεσαν
 ὥστε τῷ ἡλίῳ ξηραίνεσθαι. ὁ οὖν Φίλιππος πολὺν χρόνον ἴστατο
 πάντα θεώμενος.

[ἐώρων, *imperfect of ὁράω* ἀροῦντες, *plowing* τὴν ἄρουραν, *the plowland*
 ἀμπελώνας, *vineyards* τοὺς βότρυας, *bunches of grapes* ὄνοι, *donkeys* καν-
 θηλίοις, *baskets* ξηραίνεσθαι, *to become dry*]

PRINCIPAL PARTS: Labial Stems (-β-, -π-)

βλάπ-τω, [βλαβ-] βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or
 ἐβλάβην, *I harm, hurt*

λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμμαι (*I am left*
behind; I am inferior), ἐλείφθην, *I leave*

πέμπω, πέμψω, ἔπεμψα, [πομπ-] πέπομφα, [πεμπ-] πέπεμμαι, ἐπέμφθην,
I send

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

- | | |
|------------------------------------|--|
| 1. aristocracy | 4. theocracy |
| 2. autocracy | 5. bureaucracy |
| 3. plutocracy (ὁ πλοῦτος = wealth) | 6. technocracy (ἡ τέχνη, <i>art; skill</i>) |

GRAMMAR

1. The Genitive Absolute

Examine the following sentence:

θάλποντος τοῦ ἡλίου, ὑπὸ ἐλάᾱ ἐκάθηντο.

Since the sun was hot, they were sitting under an olive tree.

The words in boldface consist of a participle and a noun in the genitive case. This phrase has no grammatical relationship to the rest of the sentence, i.e., the participle does not modify any element such as the subject, the direct object, or the indirect object of the main clause. This use of a participle with a noun or pronoun in the genitive case is called a *genitive absolute*. The term *absolute* comes from a Latin word meaning “separated” or “independent,” and genitive absolutes are grammatically separate from the rest of the sentence in which they occur. Here are other examples:

οὐδενὸς ὄντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε νοστεῖν.

There being no money for us or Since we have no money, it is not possible for us to return home by sea.

ἡμέρᾱς γενομένης, ὁ πατήρ τὸν παῖδα καλέσᾱς ἔπεμψε ὡς ζητήσοντα τὰ πρόβατα.

When day came or When day had come or At daybreak, the father, calling his son, sent him to seek the sheep.

In this sentence, the phrase ἡμέρᾱς γενομένης is absolute, i.e., not part of the structure of the rest of the sentence, whereas the participle καλέσᾱς agrees with πατήρ, the subject in the main clause, and the participle ζητήσοντα agrees with παῖδα, the direct object in the main clause.

With regard to *aspect*, present participles describe *progressive, ongoing action contemporaneous* with the action of the main verb in the sentence (see Book I, Chapter 8, Grammar 1, page 115). Thus, in the sentence above, **θάλποντος τοῦ ἡλίου**, ὑπὸ ἐλάᾱ ἐκάθηντο, a present participle is used in the genitive absolute, but it is translated into English as a past progressive, *Since the sun was hot*, indicating ongoing action contemporaneous with the imperfect tense of the main verb, ἐκάθηντο, *they were sitting*. Compare the sentence οὐδενὸς ὄντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε νοστεῖν, and its English translation, *Since we have no money, it is not possible for us to return home by sea*.

With regard to *aspect*, the *aorist participle* in a genitive absolute expresses *simple action* (see Book I, Chapter 11, Grammar 3d, pages 179–180). Thus, the genitive absolute with its participle in the aorist in the sentence ἡμέρᾱς γενομένης, ὁ πατήρ τὸν παῖδα καλέσᾱς ἔπεμψε ὡς ζητήσοντα τὰ πρόβατα may be translated simply *When day came* or even more simply, *At daybreak*. However, aorist participles in genitive abso-

lutes may often be translated into English so as to indicate *time before* the action of the main verb, e.g., **When day had come, the father, calling his son, sent him to seek the sheep.**

Genitive absolutes can often best be translated into English with clauses beginning with “since,” “as,” “when,” or “although.” The choice of which introductory word to use will usually be clear from the meaning of the sentence as a whole, but sometimes a word such as *καίπερ*, *although*, will provide a helpful clue.

Exercise 19α

Read aloud and translate the following sentences. Pay particular attention to aspect in the Greek and to tense in English when translating participles:

1. ἐσπέρᾱς γιγνομένης, οἱ ξένοι εἰς τὸ ἄστυ ἀφίκοντο.
2. τοῦ γέροντος ὀργιζομένου, ὁ παῖς ἐφοβεῖτο.
3. πάντων ἐτοιμῶν ὄντων, ὁ ἱερεὺς τὴν θυσίᾱν ἐποίησατο.
4. τοῦ ἀνέμου μειζονος γενομένου, ἡ ναῦς, ὀλίγη οὖσα, ἐν κινδύνῳ ἦν.
5. καίπερ τῆς πόλεως πολὺ ἀπεχούσης, οὐκ ἐσπεύδομεν.
6. νυκτὸς γενομένης, ἔδοξεν ἡμῖν ἐν τῷ ἄστει μένειν.
7. τῶν αὐτουργῶν ἐχθρῶν γενομένων, οἱ νεᾶνῖαι τὸ πεδῖον καταλιπόντες ἐπὶ τὸ ὄρος ἀνέβησαν.
8. καίπερ θόρυβον ποιούντων τῶν προβάτων, ὁ αὐτουργὸς οὐκ ἔσπευδεν.
9. τοῦ ἡλίου ἀνατέλλοντος (*rising*), ὁ παῖς ἤδη πρὸς τὸν ἀγρὸν ἦει.
10. τοῦ ἡλίου καταδύντος (*having set*), πᾶσαν τὴν ἡμέρᾱν ἐργασάμενος ὁ παῖς οἴκαδε ἐπανιέναι ἐβούλετο.

2. The Verb ἵστημι: Formation and Meaning

This verb has both long-vowel [στη-] and short-vowel [στα-] stems.

ἵστημι, στήσω, sigmatic 1st aorist, **ἔστησα**, athematic 2nd aorist, **ἔστην, ἔστηκα, ἐστάθην**, *I make to stand; I stop; I set (up);* athematic 2nd aorist, intransitive, *I stood; I stood still; I stopped;* perfect, intransitive, *I stand*

You have already studied the athematic 2nd aorist of this verb (ἔστην, *I stood*) in Chapter 15, and you have seen many examples of it in the readings.

Formation of the Active:

Present: ἵ-στη-μι
 Imperfect: ἵ-στη-ν
 Future: στή-σ-ω

Sigmatic 1st aorist: ἔ-στη-σα
 Athematic 2nd aorist: ἔ-στη-ν

The present and imperfect are formed by putting *i-* (reduplication: = σι-, cf. Latin *sistō*) before the stem and adding the personal endings, e.g.,

ἵ-στη-μι. In the imperfect the *i*-augments to *í*-. In both the present and the imperfect, the long-vowel stem (στη-) is used in the singular, and in the plural, the short (στα-). Compare δί-δω-μι and τί-θη-μι.

The future στή-σω is formed regularly, as is the sigmatic 1st aorist ἔ-στη-σα.

Meaning of the Active:

Forms in the active voice in the present, imperfect, future, and sigmatic 1st aorist are *transitive* and take direct objects. They mean *make to stand, stop, or set up*, e.g.:

ὁ παῖς τὸν κύνα ἵστησιν.	<i>The boy is stopping his dog.</i>
ὁ παῖς τὸν κύνα ἴστη.	<i>The boy was stopping his dog.</i>
ὁ παῖς τὸν κύνα στήσει.	<i>The boy will stop his dog.</i>
ὁ παῖς τὸν κύνα ἔστησεν.	<i>The boy stopped his dog.</i>
ὁ ναύτης τὸν ἰστὸν ἔστησεν.	<i>The sailor set up the mast.</i>

The athematic 2nd aorist, ἔστην, means *I stood, stood still, stopped*, and the perfect, ἔστηκα, means *I stand*. These forms are *intransitive* and do not take direct objects, e.g.:

ὁ κύων ἔστη.	<i>The dog stood still / stopped.</i>
ἡ γυνὴ πρὸς τῇ κρήνῃ ἔστηκεν.	<i>The woman stands near the spring.</i>

Formation of the Middle:

Present: ἵ-στα-μαι
Imperfect: ἵ-στά-μην
Future: στή-σ-ο-μαι
Sigmatic 1st aorist: ἔ-στη-σά-μην
Athematic 2nd aorist: none

Meaning of the Middle:

The present, imperfect, future, and sigmatic 1st aorist middle may be used *transitively*, e.g.:

φύλακας ἰστάμεθα.	<i>We are setting up, i.e., posting, guards.</i>
φύλακας ἴστάμεθα.	<i>We were setting up, i.e., posting, guards.</i>
φύλακας στησόμεθα.	<i>We will set up, i.e., post, guards.</i>
φύλακας ἐστησάμεθα.	<i>We set up, i.e., posted, guards.</i>

The middle voice implies that the action is performed in the interests of the subject, i.e., here, *for ourselves / for our protection*.

The present, imperfect, and future middle may also be used *intransitively*, e.g.:

ἰστάμεθα.	<i>We are standing / standing still / stopping.</i>
ἴστάμεθα.	<i>We were standing / standing still / stopping.</i>
στησόμεθα.	<i>We will stand / stand still / stop.</i>

N.B.: The sigmatic 1st aorist middle is not used intransitively; the athematic 2nd aorist active is used instead, e.g.:

ἔστημεν *We stood / stood still / stopped.*

Passive forms are translated exactly as you would expect, e.g., the aorist passive ἐστάθην means *I was set (up)*.

The forms of ἵστημι will be presented in the second half of this chapter.

Exercise 19β

Translate each of the following forms, using set up or stand as meanings:

	Active Transitive	Middle Transitive	Intransitive	Passive
Present	ἵστημι	ἵσταμαι	ἵσταμαι	ἵσταμαι
Imperfect	ἴστην	ἵστάμην	ἵστάμην	ἵστάμην
Future	στήσω	στήσομαι	στήσομαι	σταθήσομαι
Aorist	ἔστησα	ἔστησάμην	ἔστην	ἐστάθην
Perfect			ἔστηκα	

Exercise 19γ

Read aloud and translate:

- οἱ παῖδες τοὺς κύνας ἔστησαν.
- ὁ αὐτουργὸς ἐξαίφνης (*suddenly*) ἐν τῇ ἀγορᾷ ἔστη.
- ὁ παῖς ἀνέστη.
- ὁ πατήρ τὸν παῖδα ἀνέστησεν.
- οἱ ναῦται τὸν λιμένα καταλιπόντες τὸν ἵστον (*mast*) ἔστησαν.
- τοὺς Πέρσας νικήσας ὁ Πausανίας τροπαῖον (*a trophy*) ἐστήσατο.
- μὴ φεύγετε, ὦ φίλοι, ἀλλὰ στήτε καὶ ἀνδρείως μάχεσθε.
- ἐπεὶ τὸν ξένον εἶδομεν, στάντες ἠρόμεθα ποῖ πορεύεται.
- ὁ νεανίας τὸν κύνα ἔστησε καὶ τὴν ὁδὸν ἡμῖν ἐδήλωσεν ἢ πρὸς τὸ ἄστυ ἔφερεν.
- τοὺς πολεμίους φοβούμενοι, φύλακας ἐστήσαντο.

Greek Wisdom

Heraclitus

ἐν τὸ σοφόν, ἐπίστασθαι γνώμην ἥτις ἐκυβέρνησε πάντα διὰ πάντων. Fragment 41 Diels



On their return journey overland, Philip and his father visit the famous ruins of Mycenae, which were not far off their route. The lion gate to the citadel is shown here.

Mycenae

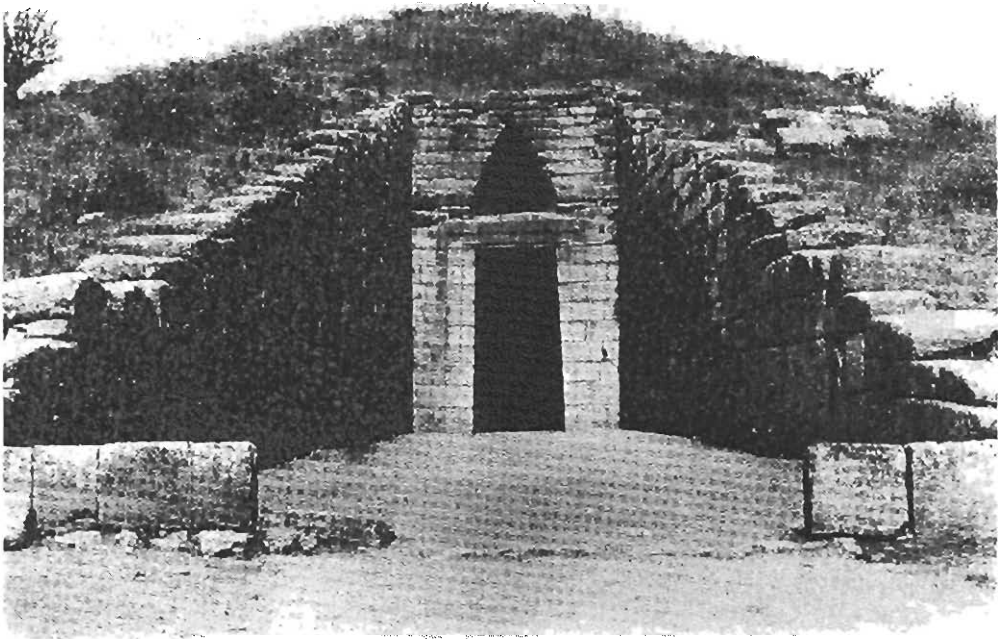
Mycenae stands on a hill skirted by two deep ravines. The site is a natural strong point, dominating the plain of Argos. It was first occupied about 3,000 B.C., and a new settlement was made about 2,000 B.C., which is generally believed to be the time when Greek speakers arrived in Greece. There is clear evidence for a sudden increase in the importance and prosperity of this settlement about 1,600 B.C.; two grave circles have been found, one inside the later walls and containing six shaft graves, excavated by Schliemann in the 1870s, the other rather earlier in date, outside the walls, discovered in 1950. These graves contained a mass of gold and other precious objects of great beauty, including imports from Minoan Crete and Egypt.

The power and wealth of Mycenae increased rapidly. There was soon a uniform culture in mainland Greece, stretching from Thessaly in the north to the south of the Peloponnesus, with palaces at Thebes, Athens, Mycenae, Tiryns, and Pylos and probably at other sites not yet discovered. Although the palaces were the administrative centers of separate kingdoms, it seems likely that Mycenae was the leading, if not the dominant, kingdom. From 1500 B.C. the kings of Mycenae were buried in massive stone tombs outside the walls, of which the largest, the so-called Treasury of Atreus, is a magnificent architectural achievement.

About 1450 B.C. the Achaeans, as the Greeks of the Mycenaean period were called, invaded Crete and destroyed all the Minoan palaces except Knossos, which they occupied. Succeeding to Minoan control of the seas, the Achaeans

now traded widely throughout the Eastern Mediterranean and made settlements on the islands and in Asia Minor. The zenith of Mycenaean power and prosperity was in the early thirteenth century; in this period were built the walls, some of which still stand, and the lion gate. By about 1250 B.C., when the defenses were renewed and improved, there is evidence of destruction outside the walls. Trade declined; a period of upheaval and deterioration had begun. The Trojan War is thought to have occurred about this time. The traditional date for the fall of Troy is 1184 B.C., but the American archaeologist Blegen, who made the most complete recent excavations and found clear evidence of a prolonged siege, dates the destruction of Troy to about 1240 B.C. It looks as though the Trojan expedition was the last united effort of the Achaeans.

Mycenae was subjected to three successive attacks in the following years. In the first, the houses outside the walls were destroyed; in the second, the citadel was sacked; in the third, it was finally destroyed and not reoccupied. The other mainland palaces were all sacked around 1200 B.C., presumably by bands of invading Dorians.



The entrance to the Treasury of Atreus

During the Dark Ages a new settlement was made on the site of Mycenae, which developed into a miniature *polis*; this sent a small contingent to fight at Plataea, but in 468 B.C. it was attacked and destroyed by Argos. When Philip visited it in our story, the site was abandoned; the massive walls and the lion gate still stood, but the rest was overgrown and undisturbed until Schliemann arrived in 1876.

Around Mycenae centered one of the most important cycles of Greek myth. The royal house of Mycenae was doomed. Its founder had been Pelops. His father Tantalus wanted to find out whether the gods were really omniscient. He killed his own child Pelops and served him up to the gods at a feast; none of the gods would touch the meat except for Demeter, who was distracted by grief and ate part of his shoulder. The gods restored him to life and replaced his missing shoulder with one of ivory. When he had grown up, he wooed Hippodamia, daughter of Oenomaus. In order to win her hand, he had to beat her father in a chariot race. He bribed Oenomaus's charioteer to remove the linchpin of the axle. In the race, Oenomaus was thrown and killed, but as he lay dying he cursed Pelops.

Pelops carried off the dead king's daughter to Mycenae and founded a dynasty that was unremittingly haunted by the curse. His sons were Atreus and Thyestes. Thyestes seduced Atreus' wife, and Atreus banished him. Atreus then pretended to be reconciled and invited his brother to a banquet; at this feast he served up Thyestes' own children. Thyestes found a human finger in his portion and, realizing what Atreus had done, kicked over the table and fled, cursing Atreus and all his family. Thyestes had a son, Aegisthus, by his own daughter; together they murdered Atreus.

Agamemnon succeeded Atreus as king, and when he led the Greeks to Troy, he left the kingdom in the care of his wife, Clytemnestra. The Greek fleet, however, en route for Troy was held up by unceasing contrary winds. The prophet said that these winds would only cease if Agamemnon sacrificed his daughter to Artemis. Agamemnon sent for his daughter Iphigenia on the pretext that she was to wed Achilles, and with his own hand he cut her throat over the altar.

During Agamemnon's absence, Clytemnestra took Aegisthus as her lover and planned vengeance. When, after ten years, Agamemnon returned, the lovers murdered him, entrapping him in a net while he was in the bath. Orestes, the young son of Agamemnon and Clytemnestra, escaped into exile, saved by his nurse; the daughters, Chrysothemis and Electra, remained in the palace. When Orestes grew to manhood, he consulted Apollo's oracle at Delphi and was ordered to avenge his father's murder. He returned to Mycenae secretly and with Electra's help murdered both Aegisthus and his own mother. He was then pursued by the Furies and took refuge at Apollo's altar. The curse, which had haunted the family through four generations, was finally laid to rest when Athena acquitted Orestes of bloodguilt on the grounds that he had been ordered by Apollo to perform the murders.

Classical Greek

Theognis

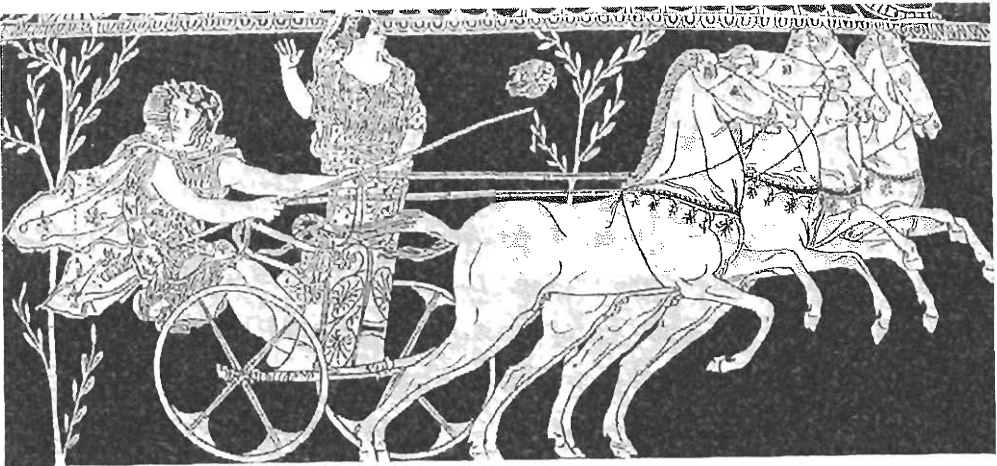
Theognis laments the passing of youth and the prospect of death in the following sets of couplets (lines 1069–1070 and 1070a–1070b), which were probably composed as separate poems. The themes were common in Greek lyric poetry. For Theognis, see Book I, Chapter 10, page 163; Chapter 11, page 185, and Chapter 14, page 249.

ἄφρονες ἄνθρωποι καὶ νήπιοι, οἳ τε θανόντας
κλαίουσ', οὐδ' ἤβης ἄνθος ἀπολλύμενον.

[ἄφρονες, *foolish* νήπιοι, *childish* οἳ τε = οἳ θανόντας = ἀποθανόντας, *the dead* κλαίουσιν, *weep for* ἤβης, *of youth* ἄνθος, *the flower* ἀπολλύμενον, *perishing, that perishes*]

τέρπεό μοι, φίλε θῦμέ· τάχ' αὖ τινες ἄλλοι ἔσονται
ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν' ἔσομαι.

[τέρπεο = τέρπου, present imperative of τέρπομαι μοι: not the usual dative with τέρπομαι, but a special dative used to solicit the interest of the addressee; *I beg you or please* θῦμέ, here, *heart* τάχ' αὖ, *soon again* γαῖα, *earth* μέλαιν(α), *black*]



Pelops and Hippodamia

Ο ΝΟΣΤΟΣ (β)

VOCABULARY

Verbs

ἀγνοέω, *I do not know*
 ἀναπαύομαι, ἀναπαύσομαι,
 ἀνεπαυσάμην, ἀναπέ-
 παυμαι, *I rest*
 ἀφίσταμαι [= ἀπο- + ἵσταμαι],
 [στη-] ἀποστήσομαι, ἀπέ-
 στην, *I stand away from;*
I revolt from
 ἐντυγχάνω + dat., *I meet*
 καθίστημι [= κατα- + ἵστημι],
 when transitive, *I set X up;*
I appoint X; + εἰς + acc., I put
X into a certain state; when
intransitive, I am appointed;
I am established; + εἰς + acc.,
I get / fall into a certain state;
I become
 εἰς ἀπορίαν κατέστη, *he*
fell into perplexity, be-
came perplexed
 παραινέω [= παρα- + αἰνέω],
 παραινέσω or παραινέσο-
 μαι, παρήνεσα, παρήνεκα,

παρήνημαι, παρηνέθην
 + dat. and infin., *I advise*
someone to do something
 σημαίνω, [σημανε-] σημανῶ,
 [σημην-] ἐσήμηνα, [σημαν-]
 σεσήμασμαι, ἐσημάνθην,
I signal; I sign; I show

Nouns

ὁ ποιμήν, τοῦ ποιμένος, *shep-*
herd
 ἡ ὕλη, τῆς ὕλης, *woods, forest*
 ὁ φόβος, τοῦ φόβου, *fear; panic*
 ὁ ὦμος, τοῦ ὦμου, *shoulder*

Adjectives

βαθύς, -εῖα, -ύ, *deep*
 δεινός, -ή, -όν, *terrible; clever,*
skilled; + infin., clever at,
skilled at
 ἔρημος, -ον, *deserted*
 τραχύς, -εῖα, -ύ, *rough*

Adverbs

ἡδιστα, superlative of ἡδέως,
most sweetly; most pleas-
antly; most gladly

οὐ μέντοι διὰ πολλοῦ τὰ τῶν ἀνθρώπων ἔργα καταλιπόντες,
 ἀνέβησαν ἐπὶ τὰ ὄρη· καὶ σπανίως ἤδη ἐνετύγγανον ἀνθρώποις,
 ποιμένας δὲ ὀλίγους ἐώρων οἷ τὰ πρόβατα ἔνεμον. ἦσαν δὲ διὰ
 μεγάλων ὕλων, ἐν αἷς πολλαὶ τε δρύες ἦσαν καὶ πολλαὶ ἐλάται.
 τραχεΐας δὲ γενομένης τῆς ὁδοῦ καὶ οὐ ραδιᾶς εὐρεῖν, ὁ μὲν Δικαι- 5
 ὀπολις εἰς ἀπορίαν κατέστη ἀγνοῶν τὴν ὁδόν· ὁ δὲ Φίλιππος
 ἄνθρωπον ἰδὼν προσιόντα, “ἰδοῦ, ὦ πάτερ,” ἔφη, “ἄρα ὀρᾶς ἐκείνον
 τὸν ἄνδρα κατιόντα πρὸς ἡμᾶς; φαίνεται κυνηγέτης εἶναι· κύων γὰρ
 Λάκαινα ἔπεται αὐτῷ. ἄρ’ οὐ βούλει στήσαι αὐτὸν καὶ ἐρέσθαι εἰ
 αὕτη ἡ ὁδὸς πρὸς Κόρινθον φέρει;” ὁ δὲ Δικαιοπόλις, “μάλιστά γε,” 10
 ἔφη· “στήσωμεν αὐτόν.”

[σπανίως, rarely ἔνεμον, were grazing δρύες, oaks ἐλάται, pines
 κυνηγέτης, hunter Λάκαινα, Laconian, Spartan στήσωμεν, subjunctive, let us
 stop him!]

προσχωροῦντος δὲ τοῦ νεανίου, ἡ κύων ἀγρίως ὑλακτεῖ καὶ
 ὀρμᾶται ἐπ' αὐτούς· ὁ δὲ νεανίας ἔστη καὶ βοήσας, “στήθι, Ἄργη,”
 ἔφη, “καὶ σίγησον.” ὁ οὖν Δικαιοπόλις προσιών, “χαῖρε, ὦ νεανιᾶ,”
 ἔφη, “ἄρ' οἴσθα σὺ εἰ αὕτη ἡ ἀτραπὸς πρὸς τὴν Κόρινθον φέρει;” ὁ 15
 δέ, “μάλιστά γε, ἐκεῖσε φέρει· ἰδού—ἔξεστιν αὐτὴν ἰδεῖν ὑπὲρ τὸ ὄρος
 φέρουσαν. ῥαδίως δὲ γνώσεσθε αὐτήν, τῶν γε ἐρμάτων σημαινόντων.
 ἀλλὰ πολὺ ἀπέχει ἡ Κόρινθος, καὶ δι' ὀλίγου νύξ γενήσεται· ἴσως δὲ
 εἰς κίνδυνον καταστήσεσθε μόνοι ἐν τοῖς ὄρεσι νυκτερεύοντες.
 ἐρήμων γὰρ ὄντων τῶν ὄρων οὐδενὶ ἐντεύξεσθε ἀνθρώπων εἰ μὴ 20
 ποιμένι τινί. ἀλλ' ἄγετε, πῶς ἔχετε τοῦ σίτου; ἀλλὰ μείνατε· δώσω
 γὰρ ὑμῖν λαγών. ἰδού.” καὶ ταῦτα εἰπὼν τὸ ῥόπαλον, ὃ ἐπὶ τοῖς ὤμοις
 ἔφερε, κατέθηκεν· δύο γὰρ θηρία ἐκ τοῦ ῥοπάλου ἐκρέματο, ὧν ἐν
 λύσας τῷ Δικαιοπόλιδι παρέδωκεν. ὁ δὲ δεξάμενος πλείστην χάριν
 ἀπέδωκεν. ὁ δὲ νεανιᾶς, “οὐδέν ἐστιν,” ἔφη, “πλείστοι γὰρ λαγῶ 25
 γίνονται ἐν τοῖς ὄρεσιν, ἐγὼ δὲ ῥαδίως αἰρῶ αὐτούς· δεινότατος γὰρ
 εἰμι κυνηγετῆν. χαίρετε οὖν καὶ εὐτυχοῖτε.” ταῦτα δ' εἰπὼν
 ἐπορεύετο κατὰ τὴν ἀτραπὸν, οἱ δὲ βραδέως ἀνήσαν.

[ὑλακτεῖ, barks ἄρ' οἴσθα, do you know? ἀτραπὸς, path τῶν ... ἐρμάτων,
 the stone heaps, cairns νυκτερεύοντες, spending the night πῶς ἔχετε τοῦ σίτου,
 how are you off for food? λαγών, hare ῥόπαλον, club, hunter's staff θηρία,
 beasts, animals ἐκρέματο (from κρέμαμαι), were hanging λαγῶ: nominative
 plural κυνηγετῆν, to hunt (translate, hunting) εὐτυχοῖτε, optative expressing a
 wish, may you be lucky! good luck to you!]

ἐσπέρās δὲ γιγνομένης ποιμένι τινὶ ἐνέτυχον, ὃς τὰ πρόβατα κατὰ
 τὴν ὁδὸν ἤλαυνεν. ὁ δὲ ἰδὼν αὐτούς προσιόντας εἰς φόβον καταστὰς 30
 ἔστησεν αὐτούς καὶ βοήσας, “τίνες ἐστέ,” ἔφη, “οἱ διὰ τῆς νυκτὸς
 πορεύεσθε; πόθεν ἤλθετε καὶ ποῖ ἔρχεσθε;” ὁ δὲ Δικαιοπόλις
 προσιών πάντα τὰ γενόμενα ἐξηγήσατο, ὁ δὲ ποιμὴν εὐμενῶς
 δεξάμενος αὐτούς, “ἀλλὰ πάντες,” ἔφη, “πρὸς Διὸς εἰσι πτωχοὶ τε
 ξεῖνοί τε. ἀλλὰ νυκτὸς ἤδη γιγνομένης παραινῶ ὑμῖν μόνοις οὔσι μὴ 35

νυκτερεύειν ἐν τοῖς ὄρεσιν. ἄγετε δὴ, ἔλθετε μετ' ἐμοῦ εἰς τὴν καλύβην, ἐν ἧ ἔξεστιν ὑμῖν μένειν τὴν νύκτα.” οἱ δ' οὖν τοὺς τοῦ ποιμένος λόγους ἀσμένως δεξάμενοι εἶποντο αὐτῷ εἰς ὀλίγην τινὰ καλύβην. ὁ δὲ ποιμὴν, “ἰδοῦ· εἴσιντε. ἐγὼ μὲν τὰς τ' αἴγας ἀμέλξω καὶ τὰ πρόβατα, ὑμεῖς δὲ τὰ σκεύη καταθέντες πῦρ καύσατε καὶ καθίζεσθε.” 40

[πρὸς Διός, *under the protection of Zeus* πτωχοί τε ξεινοί τε, *beggars and strangers* τὴν καλύβην, *my hut* ἀσμένως, *gladly* ἀμέλξω, *I will milk* τὰ σκεύη, *baggage*]

ὁ μὲν οὖν Φίλιππος πῦρ ἔκαυσεν, ὁ δὲ πατήρ καθήμενος ἀνεπαύετο ἐκ τῆς μακρᾶς ὁδοῦ. ὁ δὲ ποιμὴν τὰ πρόβατα ἀμέλξας, ἐπανίων δεῖπνον παρεσκεύαζε, σῖτόν τε καὶ τῦρὸν καὶ γάλα. ὁ δὲ Δικαιοπόλις, “ἰδοῦ, ὦ φίλε,” ἔφη, “κυνηγέτης τις, ᾧ κατὰ τὴν ὁδὸν ἐνετύχομεν, τόνδε τὸν λαγὼν ἡμῖν ἔδωκεν. ἄρ' οὖν βούλει ὀπτᾶν αὐτὸν ἐπὶ δεῖπνῳ;” ὁ δέ, “μάλιστά γε· οὕτω γὰρ ἡδιστα δειπνήσομεν· μετὰ δὲ τὸ δεῖπνον ὁ παῖς μέλη ἄσεται.” τὸν οὖν λαγὼν ὀπτήσαντες ἡδέως ἐδείπνησαν· ἔπειτα δὲ ὁ μὲν Φίλιππος μέλη ἦδεν, ὁ δὲ ποιμὴν μῦθους ἔλεγεν, ἕως πάντες οὕτως ἔκαμνον ὥστε εἰς βαθὺν ὕπνον ἔπεσον. 45 50

[τῦρὸν, *cheese* γάλα, *milk* ὀπτᾶν, *to roast* μέλη ἄσεται (from ἄδω), *will sing songs* ἦδεν, *was singing*]

PRINCIPAL PARTS: More Labial Stems (-π-, -φ-)

κόπ-τω, κόψω, ἔκοψα, κέκοφα, κέκομαι, ἐκόπην, *I strike; I knock on (a door)*

τύπ-τω, [τυπτε-] τυπτήσω, *I strike, hit*

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην, *I write*

WORD BUILDING

From your knowledge of the prepositions at the left, deduce the meaning of the adverbs at the right:

- | | | | | | |
|--------|------|-----------|-------|---------|-------|
| 1. ἀνά | ἄνω | 3. ἐκ, ἐξ | ἔξω | 5. κατὰ | κάτω |
| 2. εἰς | εἴσω | 4. ἐν | ἔνδον | 6. πρὸς | πρόσω |

GRAMMAR

3. The Verb ἵστημι: Forms

ἵστημι, στήσω, ἔστησα, ἔστην, ἔστηκα, ἐστάθην, *I make X stand; I stop X; I am setting X (up)*

ἵστημι: Present, Imperfect, Future, and Aorist, Active Voice

Stems: στή-/στα-

Present: transitive, *I make X stand; I stop X; I am setting X up*

Indicative	Imperative	Infinitive	Participle
ἵστημι		ἰ-στά-ναι	ἰ-στάς,
ἵστη-ς	ἵστη		ἰ-στάσα,
ἵστη-σι(ν)			ἰ-σάν,
ἵστα-μεν		gen., ἰ-σάντ-ος, etc.	
ἵστα-τε	ἵστα-τε		
ἰ-σᾶ-σι(ν)			

Imperfect: transitive, *I was making X stand; I was stopping X; I was setting X (up)*

Indicative

ἵ-στη-ν
ἵ-στη-ς
ἵ-στη
ἵ-στα-μεν
ἵ-στα-τε
ἵ-στα-σαν

Future

Regular sigmatic future: στήσω, στήσεις, στήσει, etc., *I will make X stand; I will stop X; I will set X up*

Sigmatic 1st Aorist

Regular sigmatic 1st aorist: ἔστησα, ἔστησας, ἔστησε(ν), etc., transitive, *I made X stand; I stopped X; I set X up*

Athematic 2nd Aorist: intransitive, *I stood*

Indicative	Imperative	Infinitive	Participle
ἔστην		στή-ναι	στάς,
ἔστης	στή-θι		στάσα,
ἔστη			σάν,
ἔστημεν		gen., σάντ-ος, etc.	
ἔστητε	στή-τε		
ἔστησαν			

ἵστημι: Present and Imperfect, Middle/Passive Voice**Stem:** στα-**Present:** transitive, *I am setting X (up) for myself*; intransitive, *I stand*

Indicative	Imperative	Infinitive	Participle
ἵ-στα-μαι		ἵ-στα-σθαι	ἰ-στά-μεν-ος, -η, -ον
ἵ-στα-σαι	ἵ-στα-σο		
ἵ-στα-ται			
ἰ-στά-μεθα			
ἵ-στα-σθε	ἵ-στα-σθε		
ἵ-στα-νται			

Imperfect: transitive, *I was setting X (up) for myself*; intransitive, *I was standing***Indicative**

ἰ-στά-μην
 ἵ-στα-σο
 ἵ-στα-το
 ἰ-στά-μεθα
 ἵ-στα-σθε
 ἵ-στα-ντο

ἵστημι: Future and Aorist, Middle Voice**Stem:** στη-**Future**Regular sigmatic future: στήσομαι, στήσει/η, στήσεται, etc., transitive, *I will set X (up) for myself*; intransitive, *I will stand***Aorist**Regular sigmatic 1st aorist: ἐστησάμην, ἐστήσω, ἐστήσατο, etc., transitive, *I set X (up) for myself***Greek Wisdom**

Heraclitus

ἄνθρωπος μένει ἀποθανόντας ἅτινα οὐκ ἔλπονται οὐδὲ δοκοῦσιν. Fragment 27
 Diels

ΐστημι: Future and Aorist, Passive Voice**Stem:** στα-**Future**Regular -θη- future passive: σταθήσομαι, σταθήσει/η, σταθήσεται, etc., *I will be set (up)***Aorist**Regular -θη- aorist passive: ἐστάθην, ἐστάθης, ἐστάθη, etc., *I was set (up)***Exercise 19δ**

Make two photocopies of the Verb Chart on page 274 and four copies of the Verb Chart on page 275. Fill in the forms of ἵστημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, sigmatic aorist, and athematic 2nd aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and sigmatic 1st aorist), and in the passive voice (future and aorist). Keep these charts for reference.

4. The Verbs καθίστημι and ἀφίσταμαι

A common compound of ἵστημι is καθίστημι, transitive, *I set X up; I appoint X; + εἰς + acc., I put X into a certain state.* When intransitive this verb means *I am appointed; I am established; + εἰς + acc., I get/fall into a certain state; I become*

Study the following examples carefully and translate them:

ὁ κύων τὸν ξένον εἰς φόβον κατέστησεν. (*transitive*)

ὁ ξένος εἰς φόβον κατέστη. (*intransitive*)

ὁ δῆμος τὸν Περικλῆ στρατηγὸν κατέστησεν. (*transitive*)

ὁ Περικλῆς στρατηγὸς καθίσταται. (*middle; intransitive*)

ὁ Περικλῆς στρατηγὸς κατέστη. (*intransitive*)

οἱ Ἀθηναῖοι νόμους κατεστήσαντο. (*middle; transitive*)

Another common compound of ἵστημι is ἀφίσταμαι, ἀποστήσομαι, ἀπέστην, *I stand away from; I revolt from, e.g.:*

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀφίστανται.

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀπέστησαν.

The Ionians are revolting/will revolt/revolted from the Persians.

Exercise 19ε

Identify and translate the following forms:

- | | | |
|---------------------|---------------------|-------------------|
| 1. στήθι | 6. ἔστησαν (2 ways) | 11. ἀφίσταται |
| 2. ἰσιάναι | 7. ἴστη | 12. καθίσταντο |
| 3. στήναι | 8. στήσον | 13. καταστήσονται |
| 4. ἴστασθε (2 ways) | 9. στάς | 14. στήσῃς |
| 5. στήσασθαι | 10. στησάμενος | 15. ἀφίστασο |

Exercise 19ζ

Read aloud and translate:

- οἱ Ἀθηναῖοι εἰς πόλεμον κατέστησαν.
- οἱ πολέμιοι ὑμῶς εἰς φυγὴν καταστήσουσιν.
- τίς σὲ κριτὴν (*judge*) ἡμῶν κατέστησεν;
- ὁ Θησεὺς βασιλεὺς τῶν Ἀθηναίων κατέστη.
- οἱ Ἀθηναῖοι νόμους κατεστήσαντο.
- οἱ Ἕλληνες τοὺς Λακεδαιμονίους ἡγεμόνας (*leaders*) κατεστήσαντο.
- οἱ στρατηγοὶ εἰς φόβον καταστάντες ἀποφεύγειν ἐβούλοντο.
- τοσαῦτα παθόντες οὐδέποτε (*never*) εἰς πόλεμον αὐθις καταστησόμεθα.
- οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.
- οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστάντες τοῖς Ἕλλησιν ἐβόηθησαν.

Exercise 19η

Translate into Greek:

- The people appointed this (man) general again.
- This (man), having been appointed general, advised the people not to fight.
- He told us to cease from war and gave the city peace (= put the city into a state of peace).
- We advise you to revolt from the Persians at once.
- The Greeks, attacking the barbarians bravely, put them to flight.

ΟΙ ΕΛΛΗΝΕΣ ΤΟΥΣ ΠΕΡΣΑΣ ΚΑΤΑ ΘΑΛΑΤΤΑΝ ΔΕΥΤΕΡΟΝ ΝΙΚΩΣΙΝ

Read the following passages and answer the comprehension questions:

The battle of Mycale took place, according to tradition, on the same day as the battle of Plataea, in spring 479 B.C. The Greek victory eliminated the Persian fleet in the Aegean and was followed by a second revolt of the Ionians from Persia. The following passages are adapted from Herodotus 9.90–104.

ἄμα ἦρι ἀρχομένῳ τὸ τῶν Ἑλλήνων ναυτικὸν εἰς τὴν Αἴγινα συνελέγετο, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. ἐντεῦθεν δὲ εἰς τὴν Δῆλον ἔπλευσαν, βουλόμενοι τοὺς Ἴωνας ἐλευθερῶσαι. παρόντος δὲ τοῦ ναυτικοῦ ἐν τῇ Δήλῳ, ἦλθον ἄγγελοι ἀπὸ τῆς Σάμου, οἳ ἤτησαν αὐτοὺς πρὸς Σάμον πλεύσαντας τοῖς βαρβάροις ἐπιστρατεῦσαι· “οἱ γὰρ βάρβαροι,” ἔφασαν, “οὐ πολλὰς ναῦς ἔχουσιν, οἱ δὲ Ἴωνες ὑμᾶς ἰδόντες εὐθὺς ἀποστήσονται ἀπὸ τῶν Περσῶν. οὕτως οὖν ἔξεστιν ὑμῖν καὶ ἄνδρας Ἑλληνας ἐλευθερῶσαι καὶ ἀμῦναι τοὺς βαρβάρους.” ὁ οὖν στρατηγὸς ὁ τῶν Ἑλλήνων τούτους τοὺς λόγους δεξάμενος ταῖς ναυσὶ πρὸς Σάμον ἠγεῖτο.

[ἄμα ἦρι ἀρχομένῳ, *with the beginning of spring* τὴν Αἴγινα, *Aegina* ἀριθμὸν, *in number* ἐντεῦθεν, *from there* τὴν Δῆλον, *Delos* τῆς Σάμου, *Samos*]

1. Where did the Greek fleet assemble, and how many ships were there?
2. Why did the fleet sail to Delos?
3. What did messengers from Samos ask the Greeks at Delos to do?
4. What two facts did the messengers cite in urging the Greeks to act?
5. What two things do the messengers claim that the Greeks could do?
6. What was the response of the Greek general?

ὡς δὲ εἰς Σάμον ἀφικόμενοι παρεσκευάζοντο εἰς ναυμαχίαν, οἱ Πέρσαι εὐθὺς ἀπέπλευσαν πρὸς τὴν ἠπειρον· ἔδοξε γὰρ αὐτοῖς μὴ ναυμαχίαν ποιεῖσθαι· οὐ γὰρ ἀξιόμαχοι ἦσαν αἱ νῆες αὐτῶν. ἀποπλεύσαντες οὖν πρὸς τὴν Μυκάλην τὰς ναῦς ἀνείλκυσαν καὶ τεῖχος ἐποίησαν περὶ αὐτάς. οἱ δὲ Ἕλληνες ταῦτα γνόντες ἐδίωκον αὐτοὺς εἰς τὴν Μυκάλην. ὡς δὲ ἐγγὺς ἐγένοντο τοῦ τῶν πολεμίων στρατοπέδου καὶ οὐδεὶς ἐφαίνετο ἀναγόμενος ἀλλὰ ναῦς εἶδον ἀνειλκυσμένῃς ἔσω τοῦ τεύχους, πρῶτον μὲν παραπλέοντες τοὺς Ἴωνας ἐκάλεσαν, κελεύοντες αὐτοὺς ἀποστήναι ἀπὸ τῶν Περσῶν, ἔπειτα δὲ εἰς τὴν γῆν ἐκβάντες τῷ τεύχει προσέβαλλον.

[εἰς ναυμαχίαν, *for a battle at sea* τὴν ἠπειρον, *the mainland* ἀξιόμαχοι, *battle-worthy* τὴν Μυκάλην, *Mycalē* ἀνείλκυσαν (*from ἀνέλκω*), *they beached* τοῦ . . . στρατοπέδου, *the camp* ἀναγόμενος, *putting out to sea* ἀνειλκυσμένῃς (*perfect passive participle of ἀνέλκω, I draw up*), *drawn up (on the shore), beached* ἔσω + gen., *inside* παραπλέοντες, *sailing past*]

7. What did the Persians do when the Greeks arrived at Samos? Why?
8. How did the Persians protect their fleet?
9. How did the Greeks respond to this maneuver of the Persians?
10. When the Greeks saw that the Persians were not putting to sea and were continuing to protect their beached fleet, what two things did they do?

πρῶτον μὲν οὖν ἀνδρείως ἐμάχοντο οἱ βάρβαροι, ἐπεὶ δὲ οἱ Ἕλληνες μιᾷ ὀρμῇ προσφερόμενοι τὸ τεῖχος εἶλον, τρεψάμενοι ἔφυγον. οἱ δὲ Ἴωνες, ὡς εἶδον τοὺς

Ἕλληνας νικῶντας, πρὸς αὐτοὺς αὐτομολήσαντες τοῖς βαρβάροις ἐνέπεσον. οὕτως οὖν τὸ δεύτερον ἀπέστησαν οἱ Ἴωνες ἀπὸ τῶν Περσῶν. 20

[ὄρμη, *rush, onset* προσφερόμενοι, *charging* αὐτομολήσαντες, *deserting*]

11. What action of the Greeks put the Persians to flight?
12. At what moment did the Ionians desert the Persians?
13. When the Ionians deserted the Persians, what did they do?

Exercise 190

Translate into Greek:

1. At the Ionians' request (*use genitive absolute with αἰτέω*), the general decided to lead the fleet to Samos.
2. The messengers said, "We will not betray (*προδώσομεν*) you but will revolt from the Persians."
3. The barbarians, having seen the ships of the Greeks approaching, fled to the mainland.
4. The Greeks, having disembarked from their ships, attacked the wall and took (it).
5. The Ionians, having seen the Greeks winning, revolted from the Persians and came to aid the Greeks.



The death of Agamemnon

New Testament Greek

John 2.1–8 The Wedding at Cana

καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, “οἶνον οὐκ ἔχουσιν.” λέγει αὐτῇ ὁ Ἰησοῦς, “τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου.”

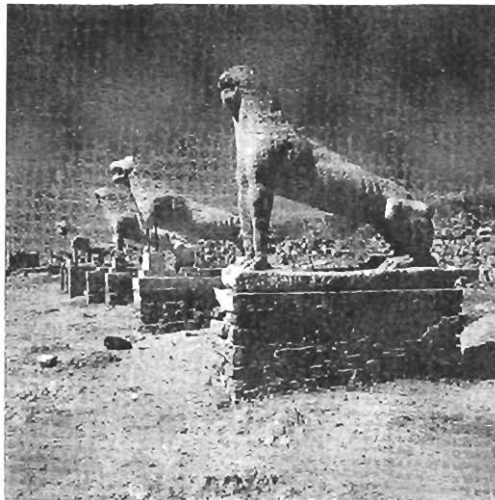
[γάμος, *a wedding* τῆς Γαλιλαίας, *of Galilee* οἱ μαθηταὶ, *the disciples* ὑστερήσαντος οἴνου, *when the wine gave out* οὐπω, *not yet* ἡ ὥρα, *hour*]

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.” ἦσαν δὲ ἐκεῖ λίθιναι ὑδρῖαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, “γεμίσατε τὰς ὑδρίας ὕδατος.” καὶ ἐγένεσαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς, “ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.

[τοῖς διακόνοις, *to the servants* ὅ τι ἂν λέγῃ, *whatever he says* λίθιναι, *made of stone* κατὰ τὸν καθαρισμὸν, *for the purification* τῶν Ἰουδαίων, *of the Jews* χωροῦσαι, *holding* ἀνὰ + acc., *at the rate of, up to* μετρητὰς, *measures* (one μετρητής = about nine gallons or thirty-four liters) γεμίσατε, *fill X (acc.) with Y (gen.)* ἄνω, *up* (i.e., full) ἀντλήσατε, *draw* τῷ ἀρχιτρικλίνῳ, *to the master of ceremonies* ἤνεγκαν: *asigmatic aorist of φέρω*]

Concluded in Chapter 20

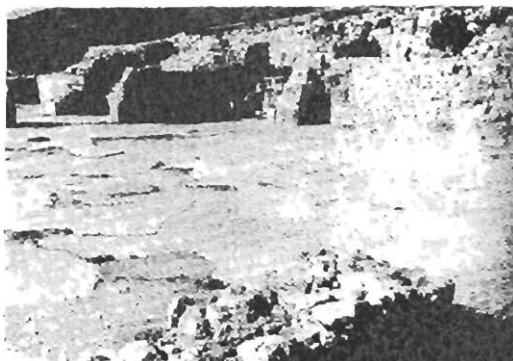
ὁ Ἰησοῦς, τοῦ Ἰησοῦ, τῷ Ἰησοῦ, τὸν Ἰησοῦν, ὃ Ἰησοῦ, *Jesus*
οἱ Ἰουδαῖοι, τῶν Ἰουδαίων, *the Jews*



Terrace of Lions on Delos; ca. 610 B.C.

20

Ο ΝΟΣΤΟΣ (γ)



ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἴσταντο.

VOCABULARY

Verbs

ἀρέσκει, [ἀρε-] ἀρέσει, ἤρεσε,
impersonal + dat., *it is pleas-*
ing

δείκνυμι, imperfect, ἐδείκνυν,
[δεικ-] δείξω, ἔδειξα, δέδει-
χα, δέδειγμαι, ἐδείχθην,
I show

καθοράω [= κατα- + ὀράω],
[ὀπ-] κατόψομαι, [ιδ-] κατ-
εἶδον, *I look down on*

Nouns

τὸ αἷμα, τοῦ αἵματος, *blood*

ὁ λέων, τοῦ λέοντος, *lion*

τὸ μέγεθος, τοῦ μεγέθους, *size*

τὸ τέκνον, τοῦ τέκνου, *child*

ὁ τόπος, τοῦ τόπου, *place*

Adjectives

ἀσφαλής, -ές, *safe*

λίθινος, -η, -ον, *of stone, made*
of stone

Adverb or Preposition

ἐντός, adv., *within, inside;*

prep. + gen., *within, inside*

Adverbs

ἄνω, *up; above*

ἐξαίφνης, *suddenly*

κάτω, *down; below*

Particle

δήπου, *doubtless, surely*

Proper Names

αἱ Ἑρινύες, τῶν Ἑρινυῶν,
the Furies (avenging spirits)

αἱ Μυκῆναι, τῶν Μυκηνηῶν,
Mycenae

ἡμέρᾱς δὲ γενομένης τὸν ποιμένα χαίρειν κελεύσαντες ἐπο-
ρεύοντο καὶ τέλος ἀφίκοντο εἰς ἄκρα τὰ ὄρη, ἀφ' ὧν κατείδον τὸ τε
πεδῖον κάτω κείμενον καὶ τείχη τινὰ ἐπὶ λόφου ἐστηκότα. ὁ δὲ
Φίλιππος τὸν πατέρα στήσᾱς, “πάππα,” ἔφη, “τείχη τινὰ μεγάλα ὀρῶ
ἐπ' ἐκείνου τοῦ λόφου ἐστηκότα. ἀλλ' εἰπέ μοι, τίνα ἐστίν;” ὁ δὲ

5

Δικαιόπολις πολύν τινα χρόνον πρὸς τὰ τεῖχη βλέπων, “ἐκεῖνά ἐστιν, ὦ παῖ,” ἔφη, “ὡς ἐμοὶ δοκεῖ, τὰ τῶν Μυκηνῶν τεῖχη.” ὁ δὲ Φίλιππος, “ἄρα ἀληθῆ λέγεις;” ἔφη. “ἄρα ἐκεῖ ὤκησεν ὁ Ἀγαμέμνων; ἄρα βούλει δεικνύναι μοι τὰ τοῦ Ἀγαμέμνονος δώματα; ἄρα ἕξεστιν ἡμῖν ἐκεῖσε καταβῆναι καὶ τὰ δώματα θεωρεῖν;” ὁ δὲ Δικαιόπολις, “ἕξεστι 10 καταβῆναι, εἴ σοι δοκεῖ. οὐ γὰρ μάλα πολὺ ἀπέχει τὰ τεῖχη τῆς ὁδοῦ, καὶ—ὡπὲ γὰρ ἐστιν—τὴν νύκτα ἐντὸς τῶν τειχῶν ἀσφαλεῖς μενοῦμεν.”

[λόφου, *crest of a hill* ἑστηκότα, *perfect participle, standing* τὰ... δώματα, *the palace*]

οὕτως εἰπὼν, τῷ παιδί κατὰ τὸ ὄρος ἠγήσατο. δι' ὀλίγου οὖν τοῖς 15 τείχεσι ἐπλησίαζον καὶ ἐπὶ τὸν λόφον ἀναβάντες εἰς τὰς πύλας ἀφίκοντο. ὁ δὲ Φίλιππος τὰ τεῖχη θεώμενος τὸ μέγεθος ἐθαύμαζε καί, “ὦ πάτερ,” ἔφη, “γίγαντες δῆπου ταῦτα τὰ τεῖχη ὤκοδόμησαν· ἄνθρωποι γὰρ τοσοῦτους λίθους αἶρειν οὐκ ἐδύναντο.” ὁ δὲ Δικαιόπολις, “ἀληθῆ λέγεις, ὦ τέκνον,” ἔφη· “οἱ γὰρ Κύκλωπες, ὡς 20 φᾶσιν, ταῦτα ἐποίησαν. ἀλλ' ἰδοῦ, ἔργον θαυμάσιόν σοι δεῖξω· βλέπε ἄνω.” ὁ δὲ Φίλιππος ἀναβλέπων δύο λέοντας λιθίνους εἶδε τὰς πύλας φυλάττοντας. τούτους δὲ θεᾶσάμενοι προὐχώρουν καὶ εἰς ἄκρον τὸν λόφον ἀφικόμενοι ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἴσταντο, τό τε πεδίον καθορῶντες καὶ τὴν θάλατταν τῷ 25 ἠλίῳ λαμπομένην.

[ἐπλησίαζον + *dat.*, *they were approaching* γίγαντες, *giants* ὤκοδόμησαν, *built* θαυμάσιόν, *wonderful, marvelous* λαμπομένην, *shining*]

ἐξαίφνης δὲ ἔφρῖξεν ὁ Φίλιππος καὶ εἰς φόβον κρυερὸν κατέστη. “ὦ πάτερ,” ἔφη, “οὐκ ἀρέσκει μοι οὗτος ὁ τόπος. αἵματος γὰρ ὄζει.” ὁ δὲ Δικαιόπολις, “μηδὲν φοβοῦ, ὦ τέκνον,” ἔφη· “ἴσως αἱ Ἐρῖνύες Ἀγαμέμνονός τε καὶ τῆς παγκάκου γυναικὸς ἔτι καὶ νῦν 30 περιφοιτῶσιν. ἀλλ' οὐ βλάψουσί σε, τέκνον. ἐλθέ. δός μοι τὴν χεῖρα. ἐγὼ σοι ἠγήσομαι.” καὶ οὕτως εἰπὼν, τῷ παιδί ὡς τάχιστα κάτω ἠγήσατο.

[ἔφριξεν (from φρίττω), *shuddered* κρυερὸν, *icy* ὄζει + gen., *it smells of* παγκάκου, *completely evil* περιφοιτῶσιν, *wander about!*

PRINCIPAL PARTS: Velar Stems (-γ-, -κ-)

ἄγ-ω, ἄξω, [ἀγαγ-] ἤγαγον, [ἀγ-] ἤγα, ἤγμαι, ἤχθην, *I lead; I take*
φεύγ-ω, φεύξομαι, [φυγ-] ἔφυγον, [φευγ-] πέφευγα, *I flee; I escape*
πράττω, [πρᾶκ-] πράξω, ἔπραξα, πέπραγα, πέπραγμαι, ἐπράχθην, *intransitive,*
I fare; transitive, I do

WORD STUDY

Deduce the meaning of the Greek word from which the first part of each of the following words is derived. Then give a definition of the English word:

1. photograph (τὸ φῶς, τοῦ φωτός = ?)
2. seismograph (ὁ σεισμός = ?)
3. telegraph (τῆλε = ?)
4. paleography (παλαιός, -ᾶ, -όν = ?)
5. cryptography (κρύπτω = ?)

Give two other English words beginning with tele- and explain their meanings and Greek stems.

GRAMMAR

1. The Verb δείκνυμι

Stem: δεικ-, *show*

δείκ-νῦ-μι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show*

In the present and imperfect tenses of this verb, endings are added directly to the extended present stem δεικ-νῦ-/-νυ-. Note the nasal suffix -νῦ-/-νυ-. The other principal parts are formed regularly from the stem δεικ-. The following verbs are conjugated like δείκνυμι in the present and imperfect:

ζεύγ-νῦ-μι, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην or ἐζύγην, *I yoke*
ἀνοίγ-νῦ-μι [= ἀνα- + οἶγ-νῦ-μι], imperfect, ἀνέφωγον (double augment),
ἀνοίξω, ἀνέφωξα, ἀνέφωχα, ἀνέφωγμαι (*I stand open*), ἀνέφωχθην,
I open
ρήγ-νῦ-μι, ρήξω, ἔρρηξα, ἔρρωγα (intransitive, *I have broken out*),
ἐρράγην, aorist passive participle, ραγεῖς, *I break*
σβέν-νῦ-μι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (intransitive, *I have gone out*),
ἐσβέσθην, *I put out, extinguish*

Greek Wisdom

Heraclitus

ὑβριν χρῆ σβεννύναι μᾶλλον ἢ πυρκαϊάν. Fragment 43 Diels

δείκνυμι: Active Voice**Stems:** δεικνῦ-/δεικνυ-**Present****Indicative**

δείκνυμι
 δείκνῶς
 δείκνῦσι(ν)
 δείκνυμεν
 δείκνυτε
 δεικνύσσι(ν)

Imperative

δείκνῦ

 δείκνυτε

Infinitive

δεικνύοναι

Participle

δεικνύς,
 δεικνύσα,
 δεικνύν,
 gen., δεικνύντος, etc.

Imperfect**Indicative**

ἐδείκνῶν
 ἐδείκνῶς
 ἐδείκνῦ
 ἐδείκνυμεν
 ἐδείκνυτε
 ἐδείκνυσαν

δείκνυμι: Middle /Passive Voice**Stem:** δεικνυ-**Present****Indicative**

δείκνυμαι
 δείκνυσαι
 δείκνυται
 δεικνύμεθα
 δείκνυσθε
 δεικνύνται

Imperative

δείκνυσσο

 δείκνυσθε

Infinitive

δεικνύσθαι

Participle

δεικνύμενος, -η, -ον

Imperfect**Indicative**

ἐδεικνύμην
 ἐδείκνυσσο
 ἐδείκνυτο
 ἐδεικνύμεθα
 ἐδείκνυσθε
 ἐδείκνυντο

Exercise 20 α

Make two photocopies of the Verb Charts on pages 274 and 275 and a third copy of the chart on page 275. Fill in the forms of ζεύγνυμι, except for the subjunctive and optative, in the active voice on the first set, in the middle voice on the second, and in the future and aorist passive on the third copy of the chart on page 275. Keep these charts for reference.

Exercise 20 β

Identify and translate the following forms of δείκνυμι, ἀνοίγνυμι, ζεύγνυμι, and ῥήγνυμι:

- | | | |
|------------------------|-----------------------|-----------------------|
| 1. δεικνύασι(ν) | 6. δείξαι (2 ways) | 11. ῥήξουσι(ν) |
| 2. δεικνυσθαι (2 ways) | 7. ἀνοίγνυτε (2 ways) | 12. δείκνυσο (2 ways) |
| 3. ἐδείκνυ | 8. ἔρρηξαν | 13. ἀνοίξαντες |
| 4. δεικνῦσα | 9. ζεύξᾶς | 14. ῥηγνύναι |
| 5. ἐδείκνυσο (2 ways) | 10. ἀνέφξε(ν) | 15. ζεύγνυμεν |

Exercise 20 γ

Read aloud and translate:

1. ὁ στρατηγὸς τὸν ἄγγελον ἐκέλευσε τὰς πύλας ἀνοίξαι καὶ τοὺς πρέσβεις (*ambassadors*) δέχεσθαι.
2. ὁ ἄγγελος τοὺς φύλακας (*the guards*) ἤρετο τί οὐκ ἀνοιγνύασι τὰς πύλας.
3. ὁ αὐτουργὸς τοὺς βοῦς ζεύξᾶς ἀροῦν (*to plow*) ἤρξατο (*began*).
4. τὸν δοῦλον καλέσᾶς λίθον μέγιστον ἔδειξεν αὐτῷ καὶ ἐκέλευσεν ἐκφέρειν ἐκ τοῦ ἀγροῦ.
5. λίθος τοσοῦτος τὸ ἄροτρον ῥήξει· δεῖ οὖν τὸν λίθον αἶρειν καὶ ἐκφέρειν.

War Clouds

The alliance formed between Sparta and Athens during Xerxes' invasion did not last. When the allies rejected the general whom the Spartans sent to command the fleet in 478 B.C. and formed the Delian League under Athenian leadership, Sparta did not demur. However, she watched the successes of the League and the growth of Athenian power with increasing anxiety. In 464 B.C. there was an earthquake at Sparta, and in the ensuing chaos the helots revolted. The Spartans asked their allies, including Athens, to send help, and the Assembly was persuaded by Cimon to send a force under his command. When this force failed to take the helot stronghold, the Spartans dismissed them.

This rebuff resulted in a volte-face in Athenian policy. As soon as Cimon returned (461 B.C.), an ostracism was held, and Cimon was sent into exile for ten years. Pericles emerged as the dominant statesman, a position he held until his death in 429 B.C. Under his leadership, Athens broke with Sparta,

made an alliance with Argos, and soon became involved in a sporadic war with Sparta and her allies, which lasted intermittently for fifteen years.

On the whole, Athens was successful, and at one time her empire extended to include Boeotia and Megara, but she was overextended. In 446 B.C. when Euboea and Megara revolted and a Lacedaemonian army advanced to the borders of Attica, she was glad to make peace. The Thirty Years' Peace stipulated that each side should respect the other's sphere of influence and not admit into her alliance an ally of the other.

There followed a period of peace and retrenchment, during which Pericles eschewed imperialistic adventures, observed the terms of the peace, and built up Athenian resources. Sparta and her allies, however, especially Corinth, continued to distrust Athens and to fear her ambitions. The Aegean and Black Sea were already Athenian preserves; when she began to extend her influence in the west, Corinthian fears increased.

In 433/432 B.C. the Corinthian colony of Corcyra (Corfu) was embroiled in a quarrel with her mother city and asked Athens for help. Athens agreed to make a defensive alliance, and when Corinth attacked Corcyra an Athenian squadron, which had been sent to "observe," joined in the battle and routed the Corinthian fleet. Shortly after this, Potidaea, which was both a colony of Corinth and a member of the Athenian Empire, revolted from Athens and asked Corinth for help. The Corinthians sent "volunteers," and Athens laid siege to the city.

In late summer 432 B.C., representatives of the Peloponnesian League voted that Athens had broken the terms of the peace and that war should be declared. Both sides tried to make the other appear the aggressor. Finally, the Spartans sent an ultimatum: "The Lacedaemonians desire peace, and there will be peace, if you let the Greeks be independent." Pericles advised the Athenians to reject this ultimatum and to call on the Spartans to submit their differences to arbitration under the terms of the peace. By now the Peloponnesian army was mustered, and in early summer 431 B.C. it invaded Attica.



Corinth: the site of the ancient city, dominated by the remains of the temple of Apollo

Ο ΝΟΣΤΟΣ (δ)

VOCABULARY

Verbs

δειπνέω, *I eat (dinner)*
ἴημι, imperative, **ἴει**, infinitive, **ἴεναι**, participle, **ἴεις**, imperfect, **ἴην**, [ἦ-] **ἦσω**, **ἦκα**, imperative, [έ-] **ἔς**, infinitive, **εἶναι**, participle, **εἶς**, **εἶκα**, **εἶμαι**, **εἶθην**, *I let go, release; I send; I throw; middle, ἴεμαι, imperfect, **ἴεμην**, *I hasten*
ἀφίημι [= ἀπο- + ἴημι], *I let go, release; I send; I throw*
ἐφίημι [= ἐπι- + ἴημι], *I throw; + ἐπί + acc., I throw at*
συνίημι + gen. of person, acc. of thing, *I understand*
κρύπτω, [κρυφ-] **κρύψω**, **ἔκρυψα**, **κέκρυμμα**, **ἐκρύφθην**, *I hide*
λανθάνω, [ληθ-] **λήσω**, [λαθ-] **ἔλαθον**, [ληθ-] **λέληθα** + acc. and/or participle, *I escape someone's notice doing something = I do something without**

someone's noticing; *I escape the notice of someone*
οἰκτίρω, [οἰκτιρε-] **οἰκτιρῶ**, [οἰκτιρ-] **ᾠκτίρα**, *I pity*
παρέρχομαι, *I go past; I pass in, enter; I come forward (to speak)*
προέρχομαι, *I go forward, advance*

Noun

ἡ ὀργή, **τῆς ὀργῆς**, *anger*

Adjective

ἐνιοί, **-αί**, **-α**, *some*

Adverb or Preposition

ἔξω, adv., *outside*; prep. + gen., *outside*

Preposition

ἐπί + gen., *toward, in the direction of*; + dat., *at*; of price, *for*; + acc., *at; against; onto; upon*

Adverbs

μή, with infin., *not*

πολύ, *far, by far*

τήμερον, *today*

ἔδοξεν οὖν αὐτοῖς μὴ ἐγγὺς τῶν Μυκηνῶν νυκτερεύειν, ἀλλὰ τὰ
 τεῖχη καταλιπόντες ἴεντο ἐπὶ τῆς Κορίνθου. δι' ὀλίγου, ἤδη
 καταδύντος τοῦ ἡλίου, εἰς κόμην τινὰ ἀφίκοντο. ἐκεῖ δὲ αὐτουργός
 τις αὐτοῖς πρὸς τῇ ὁδῷ ἀναπαυομένοις ἐντυχὼν ᾠκτίρε καὶ οἴκαδε
 ἦγαγεν. ἡ μὲν οὖν γυνὴ αὐτοῦ σίτον παρέσχε, ὁ δὲ αὐτουργός 5
 ἐκέλευσεν αὐτοὺς ἐγγὺς τοῦ πυρὸς καθίσει. ἐπεὶ δὲ ἐδειπνησαν, ὁ
 αὐτουργός ἤρετο αὐτοὺς ποῖ πορεύονται, καὶ ἀκούσας ὅτι πρὸς τὴν
 Κόρινθον πορεύονται, “ἡ Κόρινθος,” ἔφη, “πολὸν ἀπέχει. οὐκ οὖν
 δύνασθε ἐκεῖσε ἀφικέσθαι τήμερον. ἀλλ’ εἰ δοκεῖ, ἔξεστιν ὑμῖν
 ἐνθάδε νυκτερεύειν.” οἱ δὲ χάριν μεγίστην αὐτῷ ἀπέδοσαν καὶ ἐγγὺς 10
 τοῦ πυρὸς κατέκειντο. τῇ δὲ ὑστεραίᾳ, ἀνατέλλοντος τοῦ ἡλίου, τὸν

αὐτουργὸν χαίρειν κελεύσαντες ἐπὶ τῆς Κορίνθου ἴεντο. ἀλλὰ μακρὰ ἦν ἡ ὁδός, καὶ ἐσπέρας ἤδη γιγνομένης εἰς τὴν πόλιν ἀφίκοντο καὶ καταγώγιον ἐζήτουν.

[*νυκτερεύειν, to spend the night καταδόντος, setting, having set κώμην, village ἀνατέλλοντος, rising καταγώγιον, inn*]

προσιόντες οὖν πρὸς ἄνδρα τινὰ ὃς διὰ τῆς ὁδοῦ παρήει, ἤροντο 15
 ποῦ ἐστὶ καταγώγιόν τι. ὁ δὲ δεινὸν βλέψας καὶ εἰς ὀργὴν καταστάς,
 “πρὸς τῶν σιῶν,” ἔφη, “Ἀθηναῖοι φαίνεσθε ἐόντες. τί βούλεσθε; τί δὲ
 πράττετε ἐν τῇ Κορίνθῳ;” τοῖς δὲ παροῦσι βοήσας, “δεῦρο ἔρπετε,”
 ἔφη, “φίλοι. Ἀθηναῖοί τινες πάρεντιν· κατάσκοποι δάπου ἐντίν, οἱ 20
 ἦνθον τὰ νεώρια κατασκεψόμενοι.” ὁ δὲ Δικαιόπολις, “τί λέγεις, ὦ
 ἄνθρωπε; οὐκ ἐσμέν κατάσκοποι ἀλλ’ αὐτουργοί, οἵπερ ἀπὸ τῆς
 Ἐπιδαύρου Ἀθήνας ἐμέθα.” ἀλλ’ ἤδη συνήλθεν ὄμιλος Κορινθίων
 οἱ ἀγρίως ἐβόων· ἔνιοι δὲ καὶ λίθους ἐλάμβανον καὶ ἐπ’ αὐτοὺς
 ἐφίεσαν.

[*πρὸς τῶν σιῶν = Doric Greek for the Attic πρὸς τῶν θεῶν, by the gods! ἐόντες = Doric for ὄντες δὲ = Doric for δὴ τῆ = Doric for τῆ ἔρπετε = Doric for ἔλθετε πάρεντιν = Doric for πάρεισιν κατάσκοποι spies δάπου = Doric for δήπου ἐντίν = Doric for εἰσίν ἦνθον = Doric for ἦλθον τὰ νεώρια, the docks κατασκεψόμενοι, about to spy on, to spy on*]

ὁ οὖν Δικαιόπολις εἰς φόβον καταστάς, “φύγε, Φίλιππε,” ἔφη, “ὡς 25
 τάχιστα.” οἱ μὲν οὖν ἔφυγον πρὸς τὰς πύλας, οἱ δὲ Κορίνθιοι
 διώκοντες λίθους ἐφίεσαν. τρέχοντες δὲ ὅτε Φίλιππος καὶ ὁ πατήρ
 τοὺς διώκοντας ἔφυγον καὶ ἔλαθον ἐν τάφρῳ τινὶ κρυψάμενοι, ἐν ᾗ
 ἄπασαν τὴν νύκτα ἔμενον. ἡμέρας δὲ γενομένης εὐθὺς ἐπορεύοντο
 καὶ πάντας ἀνθρώπους ἔλαθον ταχέως ἵεμενοι. ὡς δὲ τοῖς Μεγάροις 30
 προσεχώρουν, οὐκ εἰσηλθον εἰς τὴν πόλιν ἀλλὰ παρήλθον ἔξω τῶν
 τειχῶν. οὕτως οὖν τέλος ἔλαθον εἰς τὴν Ἀττικὴν εἰσελθόντες καὶ ἐπεὶ
 πρῶτον ἀφίκοντο εἰς τὴν Ἐλευσίνα, κείμενοι πρὸς τῇ ὁδῷ
 ἀνεπαύοντο· πολλὰ γὰρ καὶ δεινὰ παθόντες μάλα ἔκαμνον, ὥστε
 οὐκ ἐδύναντο προῖέναι. 35

[*τάφρῳ, ditch τοῖς Μεγάροις, Megara*]

PRINCIPAL PARTS: More Velar Stems (-κ-, -χ-)

διώκω, διώξω or διώξομαι, έδίωξα, δεδίωχα, έδίωχθην, *I pursue, chase φυλάττω*, [φυλακ-] φυλάξω, έφύλαξα, πεφύλαχα, πεφύλαγμαι (*I am on my guard*), έφυλάχθην, *I guard*

δοκέω, [δοκ-] δόξω, έδοξα, δεδογμαι, έδόχθην, *I seem; I think*
 εύχομαι, εύξομαι, ηύξάμην, ηύγμαι, *I pray; + dat., I pray to*

WORD BUILDING

The following table illustrates some ways in which nouns and verbs can be formed from a single stem. Define each word:

Stem					
1. τιμα-	ή τιμή	τιμάω			
2. αναγκα-	ή ανάγκη	αναγκάζω			
3. όργα-	ή όργή	όργίζομαι			
4. οίκο/ε-	ό οίκος	οίκέω	ή οίκησις	ό οικητής	τό οίκημα
5. δουλο-	ό δοϋλος	δουλώω	ή δούλωσις		
6. κηρϋκ-	ό κήρυξ	κηρύττω			τό κήρυγμα

GRAMMAR

2. The Verb ἵμι

Stems: long-vowel stem ή-; short-vowel stem έ-, *send*

ἵμι, ἤσω, ἤκα, εἶκα, εἶμαι, εἴθην, *I let go, release; I send; I throw; middle, I hasten* (present and imperfect only)

This verb is particularly common in compounds. In the present and imperfect the stem is reduplicated, but its reduplication is linguistically more complex than that seen in δίδωμι, τίθημι, and ἴστημι.

ἵμι: Active Voice

Present Indicative	Imperative	Infinitive	Participle
ἵμι		ἵέναι	ἵείς,
ἴης	ἴει		ἴείσα,
ἴησι(ν)			ἴέν,
ἴμεν			gen., ἴέντος, etc.
ἴετε	ἴετε		
ἴασι(ν)			

**Imperfect
Indicative**

ἴην
 ἴεις
 ἴει
 ἴμεν
 ἴετε
 ἴεσαν

Future: ἴσω, ἴσεις, ἴσει, etc.

Aorist**Indicative**

ἦκα
 ἦκας
 ἦκε(v)
 εἶμεν
 εἴτε
 εἶσαν

Imperative

ἕς
 ἔτε

Infinitive

εἶναι

Participle

εἶς,
 εἶσα,
 ἔν,
 gen., ἔντος, etc.

ἴημι: Middle /PassiveVoice**Present****Indicative**

ἴμαι
 ἴσαι
 ἴται
 ἴμεθα
 ἴσθε
 ἴνται

Imperative

ἴεσο
 ἴεσθε

Infinitive

ἴεσθαι

Participle

ἴμενος, -η, -ον

Imperfect**Indicative**

ἴεμην
 ἴεσο
 ἴετο
 ἴεμεθα
 ἴεσθε
 ἴεντο

Ίημι: Middle Voice**Future:** ἴσομαι, ἴσει/ἠ, ἴσεται, etc.**Aorist**

Indicative	Imperative	Infinitive	Participle
εἶμην		ἔσθαι	ἔμενος, -η, -ον
εἶσο	οὔ		
εἶτο			
εἴμεθα			
εἴσθε	ἔσθε		
εἶντο			

Ίημι: Passive Voice**Aorist Passive:** εἶθην, εἶθης, εἶθη, etc.**Future Passive:** εἰθήσομαι, εἰθήσει/ἠ, εἰθήσεται, etc.

For compounds of ἴημι, see page 62.

Exercise 20 δ

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of ἴημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 20 ε

Identify and translate the following forms of ἴημι, ἀφίημι, ἐφίημι, συνίημι, εἰμί, and εἶμι:

- | | | |
|---------------------|---------------------|-------------|
| 1. ἴεσθαι (2 ways) | 6. ἀφείσαν (2 ways) | 11. ἀφοῦ |
| 2. συνιδῶσι(ν) | 7. ἄφες | 12. ἰέναι |
| 3. ἰέμενος (2 ways) | 8. ἀφείσθε | 13. ἐφῖέναι |
| 4. ἀφήκε(ν) | 9. ἴεντο (2 ways) | 14. εἶναι |
| 5. ἀφείς | 10. συνῆκας | 15. εἶναι |

Exercise 20 ζ

Read aloud and translate into English:

- οἱ ἔμποροι πρὸς τὸν λιμένα ἰέμενοι ναῦν ἐξήτουν μέλλουσαν πρὸς τὰς Ἀθήνας πλεύσεσθαι.
- οὗτος ὁ δοῦλος δεῦρο ἰέμενος ἦλθεν καὶ ἡμᾶς ἐκ κινδύνου ἔσωσε.
- οἴκαδε οὖν ἰέμενοι τὸν πατέρα ἠτήσαμεν αὐτὸν ἐλεύθερον ἀφείναι.

4. ἡ μὲν γυνή, "μὴ ἄφες τὸν δοῦλον, ὃ ἄνερ," ἔφη.
5. ὁ δὲ ἀνὴρ τὸν δοῦλον ἀφείξαι Ἀθῆνᾶζε ἵετο καὶ ἄλλον δοῦλον ἐπρίατο (*aorist of ἠνέομαι, I buy*).
6. ἄρα συνίτης πάντα ἃ εἶπεν ὁ γέρον;
7. οὐ πάντα συνῆκα ἐγώ. ἄρα σὺ πάντα συνιέναι ἐδύνασο;
8. ἐγώ, πάντα συνεῖς, τῷ γέροντι χάριν ἀπέδωκα.
9. ὁ κυνηγέτης λαγῶν ἰδὼν τὸν κύνα ἀφῆκεν.
10. τοὺς κύνας ἀφέντες τὸν λαγῶν ἐδιώκομεν.

3. Verbs That Take Supplementary Participles: λανθάνω, τυγχάνω, φθάνω, and φαίνομαι

The verb λανθάνω, λήσω, ἔλαθον, λέληθα, meaning *I escape notice, escape the notice of*, is used idiomatically with a supplementary participle. The participle contains the main idea of the sentence and is usually translated with a finite verb, while the form of λανθάνω becomes an adverbial phrase. Note these examples from the last paragraph of the reading passage above:

ἔλαθον ἐν τάφρῳ τινὶ κρυψάμενοι.

They hid themselves in a ditch without anyone's noticing (that they were doing so).

πάντας ἀνθρώπους ἔλαθον ταχέως ἴεμενοι.

They quickly hurried, unobserved by everyone.

Note that in the second example ἔλαθον takes a direct object, πάντας ἀνθρώπους, lit., *they escaped notice of all men*.

Here are two more examples:

ἔλαθον εἰσελθόντες.

They entered without being seen.

ἔλαθεν ἑαυτὸν τοῦτο ποιήσας.

He did this unawares.

Some other Greek verbs may also be used with supplementary participles:

- a. τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα, *I happen to* (of a coincidence)

ἔτυχον παρόντες οἱ πρέσβεις.

The ambassadors were present by chance.

- b. φθάνω, φθήσομαι, ἔφθασα or ἔφθην, *I anticipate; I do something before someone else*

ἔφθάσαμεν ὑμᾶς ἀφικόμενοι.

We arrived before you.

c. φαίνομαι, φανήσομαι or φανοῦμαι, πέφνηνα, ἐφάνην, *I appear; I seem*

You have seen this verb meaning *I appear; I seem*, and used with an infinitive, e.g.:

ἡ γυνὴ φαίνεται σώφρων εἶναι.

The woman appears to be sensible.

With a participle instead of an infinitive, it means *I am shown to be; I am proved to be; I am clearly*, e.g.:

ἡ γυνὴ σώφρων οὕσα φαίνεται.

The woman is shown being to be sensible = is clearly sensible.

Exercise 20η

Read aloud and translate:

1. οἱ Κορίνθιοι ἐχθροὶ γίνεσθαι ἐφαίνοντο.
2. οἱ Κορίνθιοι ἐχθροὶ ὄντες φαίνονται.
3. ἄγε, Φίλιππε, τοὺς διώκοντας λάθε ἐν ταύτῃ τῇ τάφρῳ κρυψάμενος.
4. ὁ Φίλιππος τὸν πατέρα ἔφθασε τὸ ὄρος καταβάς.
5. προσιόντος τοῦ ἀνδρὸς ἡ γυνὴ ἔτυχε καθιζομένη ἐν τῇ αὐλῇ (*courtyard*).
6. “φαίνει ἄργος οὕσα, ὦ γύναι,” ἔφη· “τί οὐκ ἐργάζει;”
7. οἱ Πέρσαι τοὺς Ἑλληνας ἔφθασαν ἀποπλεύσαντες πρὸς τὴν ἥπειρον (*mainland*).
8. οἱ Πέρσαι ἐφαίνοντο οὐ βουλόμενοι ναυμαχεῖν.
9. ὁ δεσπότης τυγχάνει καθεύδων.
10. ἔφθασαν τὸν χειμῶνα εἰς τὸν λιμένα εἰσπλέοντες.

ΟΙ ΑΘΗΝΑΙΟΙ / ΤΟΥΣ ΛΑΚΕΔΑΙΜΟΝΙΟΥΣ ΑΝΑΜΙΜΝΗΣΚΟΥΣΙΝ

Read the following passages (adapted from Thucydides 1.73–75) and answer the comprehension questions below:

Nearly fifty years after the battle of Salamis, the Corinthians were urging the Spartans to make war on Athens. Athenian ambassadors, who happened to be in Sparta on other business, took the opportunity to remind the Spartans of what they owed to Athens.

λέγομεν ὅτι ἐν τε τῷ Μαραθῶνι μόνοι ἐκινδυνεύσαμεν τοῖς βαρβάροις μαχόμενοι, καὶ ἐπεὶ τὸ δεύτερον ἦλθον, οὐ δυνάμενοι κατὰ γῆν ἀμύνεσθαι, εἰσβάντες εἰς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι ἐναυμαχῆσαμεν, ὥστε οὐκ ἐδύναντο

οἱ βάρβαροι κατὰ πόλιν ἐπιπλέοντες τὴν Πελοπόννησον διαφθεῖρουν. τεκμήριον δὲ μέγιστον τούτων αὐτοὶ οἱ βάρβαροι ἐποίησαν· ἐπεὶ γὰρ ταῖς ναυσὶν ἐνίκησαμεν, 5 ἐκεῖνοι ὡς τάχιστα τῷ πλείονι τοῦ στρατοῦ ἀνεχώρησαν.

[τῷ Μαραθῶνι, *Marathon* ἐκινδυνεύσαμεν, *we ran/took the risk* πανδημεὶ, *all of us together* κατὰ πόλιν, *city by city* τεκμήριον, *proof* τῷ πλείονι τοῦ στρατοῦ, *with the greater part of their army*]

1. Who were the only ones to risk fighting the barbarians at Marathon?
2. When the barbarians came a second time how did the Athenians prevent them from destroying the Peloponnesus?
3. What proof did the barbarians give of the point that the Athenians are making here?

οἱ δὲ Ἀθηναῖοι ἐν τούτοις τρία τὰ ὠφελιμώτατα παρέσχομεν, ἀριθμόν τε νεῶν πλείστον, καὶ ἄνδρα στρατηγὸν σοφώτατον, καὶ προθυμίαν ἀκονοτάτην. νεῶν μὲν γὰρ τὰ δύο μέρη τῶν πᾶσων παρέσχομεν, Θεμιστοκλέα δὲ στρατηγόν, ὃς ἔπεισε τοὺς ἄλλους στρατηγούς ἐν τοῖς στενοῖς ναυμαχηῆσαι, προθυμίαν δὲ τοσαύτην 10 ἐδηλώσαμεν ὥστε ἐπεὶ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, εἰσβάντες εἰς τὰς ναῦς ἐκινδυνεύσαμεν. ὑμεῖς μὲν γὰρ ἐπεὶ ἐφοβείσθε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν, ἐβοηθήσατε (ὅτε γὰρ ἦμεν ἔτι σώοι, οὐ παρεγένεσθε)· ἡμεῖς δὲ κινδυνεύοντες ἐσώσαμεν ὑμᾶς τε καὶ ἡμᾶς αὐτούς.

[τὰ ὠφελιμώτατα, *the most useful things* ἀριθμόν, *number* προθυμίαν, *eagerness, spirit* ἀκονοτάτην, *most unhesitating, resolute* τὰ δύο μέρη, *two-thirds* ἐκλιπόντες, *having left behind* τὰ οἰκεῖα, *our property, belongings* ἔτι, *still* σώοι, *safe*]

4. What three most useful things did the Athenians offer in the struggle against the barbarians?
5. What percentage of the ships did they supply?
6. What was Themistocles responsible for?
7. By what four actions did the Athenians show their προθυμίᾳ?
8. What was it that finally prompted the Spartans to send aid?
9. Whom do the Athenians claim to have saved?

τοσαύτην τε προθυμίαν τότε δηλώσαντες καὶ τοσαύτην γνώμην, ἄρ' ἄξιοι 15 ἐσμεν, ὧ Λακεδαιμόνιοι, τοσαύτης ἔχθρας τῶν Ἑλλήνων διὰ τὴν ἀρχὴν ἣν ἔχομεν; καὶ γὰρ αὐτὴν τήνδε ἀρχὴν ἐλάβομεν οὐ βιασάμενοι, ἀλλὰ ὑμῶν οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τῶν βαρβάρων, ἡμῖν δὲ προσελθόντων τῶν συμμαχῶν καὶ αὐτῶν αἰτησάντων ἡμᾶς ἡγεμόνας καταστήναι.

[ἔχθρας, *hatred* τὴν ἀρχήν, *the empire* βιασάμενοι, *using force* παραμεῖναι, *to stand fast, stand your ground* τὰ ὑπόλοιπα, *the remnants, those remaining* ἡγεμόνας, *leaders*]

10. What do the Athenians ask the Spartans?
11. How do the Athenians claim to have secured their empire?
12. Why did the allies of the Athenians choose the Athenians to be their leaders rather than the Spartans?

Exercise 20θ

Translate into Greek:

1. The Spartans, having heard both the accusations (τὰ ἐγκλήματα) of (their) allies and the words of the Athenians, were debating (use βουλευόμαι περί) the matter alone.
2. Many were saying that the Athenians were acting wrongly (use present tense of ἀδικέω) and (that) it was necessary (use present tense) to wage war immediately.
3. But Archidamus, being king, advised them not to get into war.
4. “For,” he said, “they have (use dative of the possessor) very much money and very many ships. We are not able to defeat them by sea. And so we will suffer terribly (use κακά and πάσχω) ourselves more than we will harm them.”
5. But he was not able to persuade the Spartans, who decided to wage war.

New Testament Greek

John 2.9–11

The Wedding at Cana (concluded)

ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ, “πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.” ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

[ἐγεύσατο, *tasted* ὁ ἀρχιτρίκλινος, *the master of ceremonies* γεγενημένον, *that had become* ᾔδει, *he was aware* (lit., *was knowing*) ᾔδεισαν, *were aware* οἱ ἠντληκότες, *the ones who had drawn* φωνεῖ, *calls* τὸν νυμφίον, *the bridegroom* τίθησιν, *serves* (lit., *puts, places*) ὅταν μεθυσθῶσιν, *when they are drunk* τὸν ἐλάσσω, *the inferior* (wine) τετήρηκας (from τηρέω), *you have saved* ἄρτι, *now* τῶν σημείων, *of his signs/miracles* ἐφάνέρωσεν, *he showed* τὴν δόξαν, *the glory* ἐπίστευσαν, *ingressive aorist, came to believe* εἰς, *in* οἱ μαθηταὶ, *the disciples*]

Classical Greek

Tyrtaeus

Tyrtaeus of Sparta (fl. 600 B.C.) composed poems to encourage his fellow Spartans to fight bravely in the war against the rebelling Messenians (see essay in Chapter 18). In this poem (12, of which we give lines 23–24, 27–28, and 31–32) he says that the only virtue that matters is courage in war.

αὐτὸς δ' ἐν προμάχοισι πεσῶν φίλον ᾤλεσε θυμόν,
 ἄστυ τε καὶ λαοὺς καὶ πατέρ' εὐκλείσᾱς. . . .
 τὸν δ' ὀλυφύρονται μὲν ὁμῶς νέοι ἠδὲ γέροντες,
 ἀργαλέφ τε πόθφ πᾶσα κέκηδε πόλις . . .
 οὐδέ ποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,
 ἀλλ' ὑπὸ γῆς περ ἐὼν γίνεται ἀθάνατος.

[αὐτὸς δ', *and he* (Tyrtaeus has been describing the ideal warrior, and he continues his description here) ἐν προμάχοισι, *in the front line* φίλον, here not *dear*, but *his own* (a Homeric usage) ᾤλεσε (from ὄλλυμι, Attic, ἀπόλλυμι), gnomic aorist; translate as present, *loses* θυμόν, *spirit; life* λαοὺς, *the people* εὐκλείσᾱς, *bringing glory to + acc.* τὸν δ', *and him* ὀλυφύρονται, *lament* ὁμῶς, *alike* νέοι, *young men* ἠδὲ, *and* ἀργαλέφ . . . πόθφ, *with grievous longing* κέκηδε (from κήδω), perfect with present sense, *mourns* κλέος ἐσθλὸν, *his good fame* ἀπόλλυται, *perishes* περ, *although* ἐὼν = ὄν γίνεται = γίγνεται]

New Testament Greek

John 3.1–3

Nicodemus Visits Jesus

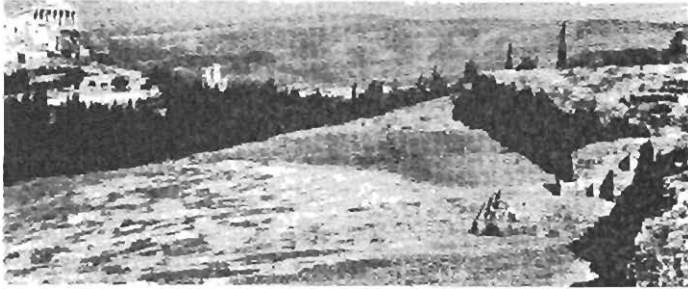
ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, “ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾦ ὁ θεὸς μετ’ αὐτοῦ.” ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.”

[τῶν Φαρισαίων, *the Pharisees* ἄρχων, *a leader* αὐτὸν: i.e., Jesus ῥαββί, *rabbi, teacher, master* ἐλήλυθας, *you have come* διδάσκαλος, *teacher* σημεῖα, *signs, miracles* ἐὰν μὴ, *unless* ᾦ, *subjunctive, is* ἀμὴν, *verily* γεννηθῆ, *is born* ἄνωθεν, *from above; anew* τὴν βασιλείαν, *the kingdom*]

Concluded at the end of Chapter 21

21

Η ΕΚΚΛΗΣΙΑ (α)



πρὸς τὴν Πόκνα σπεύδουσιν ἵνα εἰς τὴν ἐκκλησίαν ἐν καιρῷ παρῶσιν.

VOCABULARY

Verbs

ἀγορεύω, *I speak in the Assembly; more generally, I speak; I say*

ἀναγιγνώσκω, [γνω-] ἀναγνώσομαι, ἀνέγνω, *I read*

βουλευώ, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην, *active or middle, I deliberate; I plan*

θύω, θύσω, ἔθυσσα, [θυ-] τέθυκα, τέθυμαι, ἐτύθην, *I sacrifice*

πολεμέω, *I make war; I go to war*

πρόκειμαι, προκείσομαι + dat., *I lie before*

ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι, [ψηφι-] ἐψηφισάμην, ἐψηφισμαι, *I vote*

Nouns

ἡ ἀρχή, τῆς ἀρχῆς, *beginning; rule; empire*

ἡ ἐκκλησία, τῆς ἐκκλησίας, *assembly*

ὁ πρέσβυς, τοῦ πρέσβεως, *old man; ambassador; usually*

pl., οἱ πρέσβεις, τῶν πρέσβεων, ambassadors

ὁ ῥήτωρ, τοῦ ῥήτορος, *speaker; politician*

Adjectives

μύριοι, -αι, -α, *10,000*

μυρίοι -αι, -α, *numberless, countless*

νέος, -ᾶ, -ον, *young; new*

Prepositions

ἕνεκα + preceding gen., *for the sake of; because of*

Conjunctions

ἐάν + subjunctive, *if*

ἵνα + subjunctive, *so that, in order to (expressing purpose)*

Proper Names

οἱ Πελοποννήσιοι, τῶν Πελοποννησίων, *Peloponnesians*

ἡ Πνύξ, τῆς Πυκνός, *the Pnyx (the hill in Athens on which the Assemblies were held)*

οὐ πολλῶ δ' ὕστερον ἀναστὰς ὁ Δικαιοπόλις τῷ Φιλίππῳ, “ἀνάστηθι, ὦ παῖ,” ἔφη· “καιρὸς γάρ ἐστι πορεύεσθαι. εὐθὺς οὖν σπεύδωμεν πρὸς τὴν πόλιν.” ὀρμήσαντες οὖν δι' ὀλίγου πολλοῖς ἐνετύγχανον αὐτουργοῖς Ἀθηνᾶζε πορευομένοις. ὁ οὖν Δικαιοπόλις γέροντί τινι προσχωρήσας, ὃς ἐγγὺς αὐτοῦ ἐβάδιζεν, ἦρετο τίνος ἔνεκα τοσοῦτοι Ἀθηνᾶζε σπεύδουσιν. ὁ δέ, “τί λέγεις, ὦ ἄνθρωπε;” ἔφη· “ἄρα τοῦτο ἄγνοεῖς, ὅτι τήμερον ἐκκλησίᾳ γενήσεται; πάντες οὖν πρὸς τὸ ἄστὺ σπεύδομεν τούτου ἔνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ῥητόρων ἀκούωμεν. πράγματα γὰρ μέγιστα τῷ δήμῳ πρόκειται περὶ ὧν χρὴ βουλευέσθαι.” ὁ δὲ Δικαιοπόλις, “ἀλλὰ τίνα δὴ πρόκειται τῷ δήμῳ, ὦ γέρον;” ὁ δέ, “ἀλλὰ τίς τοῦτο ἄγνοεῖ, ὅτι χρὴ βουλευέσθαι πότερον πόλεμον ποιησώμεθα πρὸς τοὺς Πελοποννησίους ἢ τὴν εἰρήνην σώσωμεν;”

[σπεύδωμεν, *let us hurry* ἀκούωμεν, *we may hear* ποιησώμεθα, *we should make*]

ὁ δὲ Δικαιοπόλις, “ἀλλὰ τί νέον ἐγένετο; πάλαι γὰρ ἐχθροὶ εἰσιν οἱ Πελοποννήσιοι ἀλλ' οὐκ εἰς πόλεμον κατέστημεν ἀλλὰ μένουσιν αἱ σπονδαί. τί οὖν νῦν γε δεῖ περὶ τοῦ πολέμου διακρίνειν;” ὁ δὲ γέρον, “ἀλλὰ καὶ τοῦτο ἄγνοεῖς, ὅτι πρέσβεις νεωστὶ ἔπεμψαν οἱ Λακεδαιμόνιοι οἷ ταῦτα εἶπον· Ἀλακεδαιμόνιοι βούλονται τὴν εἰρήνην εἶναι· εἰρήνη δ' ἔσται, ἐὰν τοὺς Ἑλληνας αὐτονόμους ἀφήτε;” κελεύουσιν οὖν ἡμᾶς τὴν ἀρχὴν ἀφῆναι. τοῦτο οὖν βουλευέσθαι δεῖ, πότερον τὴν ἀρχὴν ἀφῶμεν ἢ πόλεμον πρὸς τοὺς Πελοποννησίους ποιησώμεθα.” ὁ δὲ Δικαιοπόλις, “ὦ Ζεῦ,” ἔφη· “τοῦτ' ἔστιν ἐκεῖνο. νῦν γὰρ ἐπίσταμαι τί οἱ Κορίνθιοι εἰς ὄργην καταστάντες λίθους ἐφ' ἡμᾶς ἐφίεσαν, γνόντες ὅτι Ἀθηναῖοί ἐσμεν. ἀλλὰ σπεύδωμεν, ὦ παῖ, ἵνα ἐν καιρῷ παρῶμεν.”

[διακρίνειν, *to decide* νεωστὶ, *recently* αὐτονόμους, *independent, free* ἀφήτε (from ἀφήμι), *you let . . . go* ἀφῶμεν (from ἀφήμι), *we should let go, give up* παρῶμεν (from πάρεμι), *we may be present*]

εὐθὺς οὖν ὤρμησαν καὶ εἰς τὰς πύλας ἀφικόμενοι πρὸς τὴν Πύκνα ἔτρεχον. ἐκεῖ δὲ ἤδη συνηγείρετο ὁ δῆμος καὶ μῦριοι

παρήσαν, τοὺς πρυτάνεις μένοντες. δι' ὀλίγου δ' εἰσελθόντες οἱ τε πρυτάνεις καὶ ὁ ἐπιστάτης καὶ οἱ ἄλλοι βουλευταὶ ἐκάθιζον. ἔπειτα δὲ ἐσίγησαν μὲν οἱ παρόντες, ὁ δὲ ἱερεὺς πρὸς τὸν βωμὸν προσελθὼν 30 τό τε ἱερεῖον ἔθυσε καὶ τοῖς θεοῖς ἠύξατο, ἵνα τῷ δήμῳ εὐμενεῖς ᾦσιν. ἐνταῦθα δὴ ὁ μὲν ἐπιστάτης τὸν κήρῦκα ἐκέλευσε τὸ προβούλευμα ἀναγνῶναι. ὁ δὲ κήρυξ τὸ προβούλευμα ἀναγνούς τὸν δῆμον ἤρετο πότερον δοκεῖ εὐθύς ψηφίζεσθαι ἢ χρὴ πρότερον βουλευέσθαι περὶ τοῦ πράγματος. ὁ δὲ δῆμος ἐχειροτόνησε, δηλῶν ὅτι πάντες βού- 35 λονται περὶ τοῦ πράγματος βουλευέσθαι τοσοῦτου ὄντος. ἐνταῦθα δὴ ὁ κήρυξ εἶπεν· “τίς ἀγορεύειν βούλεται;” τῶν οὖν ρητόρων πολλοὶ πρὸς τὸ βῆμα παριόντες ἠγόρευον, ἄλλοι μὲν λέγοντες ὅτι χρὴ πολεμεῖν, ἄλλοι δὲ ὅτι οὐδὲν χρὴ ἐμπόδιον εἶναι τῆς εἰρήνης.

[τοὺς πρυτάνεις, *the presidents of the tribes of citizens* ὁ ἐπιστάτης, *the chairman βουλευταὶ, councilors* ᾧσιν (from εἰμί), *they might be* τὸ προβούλευμα, *the motion for deliberation* ἐχειροτόνησε, *voted (by show of hands)* τὸ βῆμα, *the speakers' platform* ἄλλοι . . . ἄλλοι, *some . . . others* ἐμπόδιον + gen., *in the way of*]

PRINCIPAL PARTS: Dental Stems (-δ-, -θ-)

σπεύδω, σπεύσω, ἔσπευσα, ἔσπευκα, ἔσπευσμαι, *I hurry*
 πείθω, πείσω, ἔπεισα, πέπεικα (*I have persuaded*) or [ποιθ-] πέποιθα (+ dat., *I trust*), [πειθ-] πέπεισμαι, ἐπέισθην, *I persuade*; middle, present, imperfect, and future + dat., *I obey*

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

- | | |
|-----------------------------------|------------------------------------|
| 1. anthropology | 4. anthropophagous (φαγ- = ?) |
| 2. philanthropy | 5. misanthrope (μισέω = ?) |
| 3. anthropomorphous (ἡ μορφή = ?) | 6. pithecanthropus (ὁ πίθηκος = ?) |

Greek Wisdom

Heraclitus

ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται καὶ σοφία καὶ κάλλει καὶ τοῖς ἄλλοις πᾶσιν. Fragment 83 Diels

GRAMMAR

1. The Subjunctive Mood

Verbs in the subjunctive mood are used in certain types of main and subordinate clauses (see Grammar 3). Subjunctives are usually very easy to recognize from the long vowels ω or η, which occur in all forms, except when obscured in some forms of the contract verbs. Here are some sentences with subjunctives taken from the reading passage above:

- a. εὐθὺς οὖν **σπεύδωμεν** πρὸς τὴν πόλιν.
Let us hurry immediately to the city.
- b. σπεύδομεν τούτου ἔνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ῥητόρων **ἀκούωμεν**.
We are hurrying for this reason, so that we may hear the speakers in the Assembly.
- c. πότερον πόλεμον **ποιησώμεθα** πρὸς τοὺς Πελοποννησίους ἢ εἰρήνην **σώσωμεν**;
Should we make war against the Peloponnesians or should we keep peace?

2. Forms of the Subjunctive

There are no imperfect or future subjunctives.

The subjunctive of εἰμί, *I am*, is as follows: ᾶ, ᾶ-ς, ᾶ, ᾶ-μεν, ᾶ-τε, ᾶ-σι(ν). These same letters are used to form other active subjunctives, as seen in the charts below.

Present Active

Indicative

λύω
λύεις
λύει
λύομεν
λύετε
λύουσι(ν)

φιλῶ
φιλεῖς
φιλεῖ
φιλοῦμεν
φιλεῖτε
φιλοῦσι(ν)

Subjunctive

λύ-ω
λύ-η-ς
λύ-η
λύ-ω-μεν
λύ-η-τε
λύ-ω-σι(ν)

φιλέ-ω > φιλῶ
φιλέ-η-ς > φιλεῖς
φιλέ-η > φιλεῖ
φιλέ-ω-μεν > φιλοῦμεν
φιλέ-η-τε > φιλεῖτε
φιλέ-ω-σι(ν) > φιλοῦσι(ν)

τιμῶ	τιμά-ω >	τιμῶ
τιμῶς	τιμά-η-ς >	τιμῶς
τιμῶ	τιμά-η >	τιμῶ
τιμῶμεν	τιμά-ω-μεν >	τιμῶμεν
τιμᾶτε	τιμά-η-τε >	τιμᾶτε
τιμῶσι(ν)	τιμά-ω-σι(ν) >	τιμῶσι(ν)
δηλῶ	δηλό-ω >	δηλῶ
δηλοῖς	δηλό-η-ς >	δηλοῖς
δηλοῖ	δηλό-η >	δηλοῖ
δηλοῦμεν	δηλό-ω-μεν >	δηλῶμεν
δηλοῦτε	δηλό-η-τε >	δηλῶτε
δηλοῦσι(ν)	δηλό-ω-σι(ν) >	δηλῶσι(ν)

Note that the usual contractions take place. Note that -α- contract verbs have identical forms in the indicative and subjunctive, singular and plural, and that -ο- contract verbs have identical forms in the singular indicative and subjunctive.

Present Middle (Contracted Forms Only)

Indicative	Subjunctive	Indicative	Subjunctive
λύομαι	λύωμαι	φιλοῦμαι	φιλῶμαι
λύει or λύῃ	λύῃ	φιλεῖ or φιλεῖ	φιλῃ
λύεται	λύῃται	φιλεῖται	φιλῃται
λύομεθα	λύώμεθα	φιλούμεθα	φιλώμεθα
λύεσθε	λύῃσθε	φιλεῖσθε	φιλῃσθε
λύονται	λύωνται	φιλοῦνται	φιλῶνται
τιμῶμαι	τιμῶμαι	δηλοῦμαι	δηλῶμαι
τιμῶ	τιμῶ	δηλοῖ	δηλοῖ
τιμᾶται	τιμᾶται	δηλοῦται	δηλῶται
τιμώμεθα	τιμώμεθα	δηλούμεθα	δηλώμεθα
τιμᾶσθε	τιμᾶσθε	δηλοῦσθε	δηλῶσθε
τιμῶνται	τιμῶνται	δηλοῦνται	δηλῶνται

Aorist Active and Middle Subjunctives

Note that there is no augment in the subjunctive mood and that the middle voice uses primary endings.

Sigmatic 1st Aorist (e.g., of λύω):

Sigmatic 1st Aorist Active Indicative: ἔλυσα, etc.

Sigmatic 1st Aorist Active Subjunctive:

λύσω, λύσης, λύσῃ, λύσωμεν, λύσητε, λύσωσι(ν)

Sigmatic 1st Aorist Middle Indicative: ἐλῶσάμην, etc.

Sigmatic 1st Aorist Middle Subjunctive:

λύσωμαι, λύσῃ, λύσῃται, λύσώμεθα, λύσῃσθε, λύσωνται

Asigmatic 1st Aorist of Liquid Verbs (e.g., of αἴρω):

Asigmatic 1st Aorist Active Indicative: ἤρα, etc.

Asigmatic 1st Aorist Active Subjunctive:

ἄρω, ἄρῃς, ἄρῃ, ἄρωμεν, ἄρητε, ἄρωσι(ν)

Asigmatic 1st Aorist Middle Indicative: ἠράμην, etc.

Asigmatic 1st Aorist Middle Subjunctive:

ἄρωμαι, ἄρῃ, ἄρηται, ἄρώμεθα, ἄρησθε, ἄρωνται

Thematic 2nd Aorist (e.g., of λείπω):

Thematic 2nd Aorist Active Indicative: ἔλιπον, etc.

Thematic 2nd Aorist Active Subjunctive:

λίπω, λίπῃς, λίπῃ, λίπωμεν, λίπητε, λίπωσι(ν)

Thematic 2nd Aorist Middle Indicative: ἐλιπόμην, etc.

Thematic 2nd Aorist Middle Subjunctive:

λίπωμαι, λίπῃ, λίπηται, λιπώμεθα, λίπησθε, λίπωνται

Athematic 2nd Aorist (e.g., of βαίνω):

Athematic 2nd Aorist Active Indicative: ἔβην, etc.

Athematic 2nd Aorist Active Subjunctive:

βῶ, βῆς, βῆ, βῶμεν, βῆτε, βῶσι(ν)

Aorist Passive Subjunctives

Verbs with -θη- 1st aorist passives (e.g., λύω):

-θη- 1st Aorist Passive Indicative: ἐλύθην, etc.

-θη- 1st Aorist Passive Subjunctive (note the -θε- stem and the accent; λυ-θέ-ω > λυθῶ):

λυθῶ, λυθῆς, λυθῆ, λυθῶμεν, λυθῆτε, λυθῶσι(ν)

Verbs with -η- 2nd aorist passives (e.g., γράφω):

-η- 2nd Aorist Passive Indicative: ἐγράφην, etc.

-η- 2nd Aorist Passive Subjunctive (note the -θε- stem and the accent; γραφ-έ-ω > γραφῶ):

γραφῶ, γραφῆς, γραφῆ, γραφῶμεν, γραφῆτε, γραφῶσι(ν)

Greek Wisdom

Heraclitus

μάχεσθαι χρὴ τὸν δῆμον ὑπὲρ τοῦ νόμου ὥσπερ τείχους. Fragment 44 Diels

Exercise 21α

Fill in the subjunctive forms on all Verb Charts completed for Book I except for the charts for Exercise 11θ. Keep the charts for reference.

3. Uses of the Subjunctive Mood

- a. The subjunctive (usually 1st person plural) is used in exhortations, as in example a in Grammar 1 above (page 75). This is called the *hortatory subjunctive*, and its negative is μή, e.g.:

ἀνδρείως μαχόμεθα. *Let us fight bravely.*

μη εὐθὺς ἴωμεν. *Let us not go immediately.*

μη τοιοῦτο ποιήσωμεν. *Let us not do such a thing.*

Note that the difference between the present and aorist subjunctive is in aspect, not in time; i.e., the present subjunctive is used when the action is viewed as a process, and the aorist is used when the action is viewed as an event. This applies to the other uses below as well.

- b. The present or aorist subjunctive (usually 1st person) may be used in *deliberative questions*, as in example c in Grammar 1 above (page 75) and in the following:

τί ποιῶμεν; πότερον μένωμεν ἢ οἴκαδε ἐπανίωμεν;

What are we to do? Are we to stay or return home?

Remember that the double question is introduced by πότερον, *whether*, which is not translated.

- c. The aorist subjunctive (2nd person singular or plural) is used with μή in *prohibitions* or *negative commands*, e.g.:

μη τοῦτο ποιήσης. *Do not do this.*

- d. The subjunctive is used in subordinate clauses introduced by ἵνα, ὅπως, or ὡς to express *purpose*, as in example b in Grammar 1 above (page 75). A negative purpose clause is introduced by ἵνα μή, ὅπως μή, ὡς μή, or simply μή. The following are further examples:

ἀνδρείως μαχόμεθα ἵνα τὴν πατρίδα σώσωμεν.

We are fighting bravely so that we may save our fatherland (= to save our fatherland).

σπεύδουσιν ὅπως μή ὀψὲ ἀφίκωνται.

They are hurrying so that they may not arrive late (= lest they arrive late = so as not to arrive late).

Note that several different translations are possible in English. Note also, however, that Attic Greek prose does not use a simple infinitive to express purpose as we most commonly do in English.

e. The subjunctive is used in some types of *conditional clauses*, e.g.:

εἰρήνη δ' ἔσται, **ἐάν** τοὺς Ἕλληνας αὐτονόμους **ἀφήτε**.
There will be peace, if you let the Greeks go free.

Note the use of **ἐάν** (= εἰ + ἄν).

Exercise 21β

Change the following to the subjunctive:

- | | | |
|--------------------|-----------------|---------------|
| 1. λύομεν | 8. εἶλοντο | 15. ηὔξατο |
| 2. ἔλυσε(ν) | 9. ἐγένετο | 16. ἐλύθησαν |
| 3. τῆμα | 10. ἐφίλησας | 17. ἐγράφη |
| 4. δηλοῦμεν | 11. μαχόμεθα | 18. ἐβάλομεν |
| 5. λύονται | 12. ἀπέθανε(ν) | 19. ἐτιμήθης |
| 6. ἐλυσάμην | 13. εἶδετε | 20. ἀφίκομεθα |
| 7. ἔλαβον (2 ways) | 14. ἐβουλεύσατο | 21. ἐφάνησαν |

Exercise 21γ

Read aloud and translate into English; identify each use of the subjunctive:

1. στήτε, ὦ φίλοι· σκοπῶμεν τί ποιήσωμεν.
2. πότερον οἴκαδε ἐπανεέλθωμεν ἢ ἐν τοῖς ὄρεσιν μένωμεν;
3. ἐσπέρας γιγνομένης, μὴ μένωμεν ἐν τοῖς ὄρεσιν ἀλλὰ οἴκαδε σπεύδωμεν.
4. πῶς οἴκαδε ἀφικόμεθα; τὴν γὰρ ὁδὸν ἀγνοοῦμεν.
5. ἰδοῦ, ἔξεστιν ἐκεῖνον τὸν ποιμένα ἐρέσθαι τίνα ὁδὸν ἐλώμεθα.
6. μὴ ἀποφύγῃς, ὦ γέρον, ἀλλ' εἰπὲ ἡμῖν τίς ὁδὸς πρὸς τὸ ἄστυ φέροι.
7. μὴ ἐκεῖσε νῦν γε ὀρμήσητε· οὐ γὰρ ἀφίξεσθε πρὸ νυκτός.
8. τί ποιῶμεν, ὦ φίλοι; ὁ γὰρ ποιμὴν λέγει ὅτι οὐ δυναμέθα ἀφικέσθαι πρὸ νυκτός.
9. εἰς τὸ πεδῖον καταβάντες οἰκίαν τινὰ ζητῶμεν ἵνα ἀναπαυώμεθα.
10. ἡμέρας δὲ γενομένης, εὐθὺς ὀρμήσωμεν.

Exercise 21δ

Translate into Greek:

1. The Athenians are deliberating whether they are to make war against the Peloponnesians.
2. Let us hurry to the city and listen to the speakers.
3. Are we to yield to the enemy or save the city? (*Use aorist subjunctives in this and the next sentences.*)
4. Don't listen to the ambassadors; they are not telling the truth.
5. Let us send them away immediately.

The Athenian Democracy

The radical democracy of Pericles' time had evolved over many years. Solon, in his reforms of 594/593 B.C. (see essay, Book I, Chapter 8, page 118), had broken the old aristocratic (*eupatrid*) monopoly of power by making wealth, not birth, the criterion for political privilege. He also gave the Assembly a more important role in decision making; it elected the nine magistrates (archons) from the top two property classes and was supported by a new Council of 400, which prepared business for debate in the Assembly and which also formed a counterweight to the old Council of the Areopagus, which before Solon's reforms had been the governing body of Athens. The most democratic feature of Solon's constitution was the *Heliaea*; this was the Assembly sitting as a court of appeals from the decisions of magistrates.

Solon's constitution continued to function throughout the following period of strife between factions of the nobility and throughout the ensuing tyranny of Pisistratus and his son Hippias. When Hippias was driven out in 510 B.C., the noble families began to compete for power once more. Herodotus (5.66) says, "Two men were preeminent, Cleisthenes the Alcmeonid and Isagoras. These were involved in a struggle for power, and Cleisthenes, being worsted, took the people into partnership." In 508 Isagoras was driven into exile, and Cleisthenes put through a program of reforms, which established a moderate democracy.

First, he probably extended the citizenship, so that every free man, landless or not, had the right to vote. Secondly, to prevent the recurrence of dynastic rivalry, he instituted an elaborate system that destroyed the territorial basis of the nobles' power. He divided Attica into 139 demes (see essay, Book I, Chapter 3, pages 28–29), each with its own assembly and *demarch*; he abolished the four old Athenian tribes (*φύλαί*), based on kinship, and replaced them with ten new tribes, which were artificial political units, so constituted that the political influence of clan and locality was ended.



This photograph shows the Acropolis from the west with the Areopagus (the hill of Ares, god of war) in the foreground; here the ancient Council of the Areopagus met.

The ten new tribes formed the basic administrative and military units of the state. Each tribe (φυλή) provided fifty members (*councilors*, βουλευταί) to the Council (βουλή) of 500, which now replaced Solon's Council of 400; every deme elected a fixed number of councilors in proportion to its size. The new Council had a key role; it prepared business for the Assembly in its probouleutic function and was also responsible as an executive committee of the Assembly for seeing that decisions of the people were carried out. In the military sphere, each tribe provided one brigade, which was commanded by one of the ten generals elected by the Assembly.

The Assembly of all adult male citizens was sovereign. It elected the nine archons, whose functions were largely judicial, and the ten generals; it met regularly to debate issues brought before the people by the Council, and it continued to function as a court of appeals as the Heliaea. The ancient Council of the Areopagus still had important but vague powers, especially in judicial matters and as guardian of the constitution.

To Cleisthenes, probably, should also be ascribed the institution of ostracism. Once a year the Assembly was asked whether it wished to send one of the citizens into exile. If the people voted in favor of an ostracism, a meeting was held at which every citizen scratched on a fragment of pottery (ὄστρακον) the name of the politician he would like to see banished. The man against whom most ostraca were cast was sent off into honorable exile for ten years.

In 487 B.C. a change was introduced by which the nine archons were selected by lot (from the top two property classes) instead of by election. It followed that the importance of the archons declined while that of the generals, who were still elected, increased. In 462 B.C. a statesman named Ephialtes, supported by the young Pericles, put through measures that stripped the Areopagus of its powers and transferred them to the Assembly, Council, or popular courts, which now became courts of first instance instead of courts of appeal.

Ephialtes was assassinated soon after his reforms, and his place as leader of the people was taken by Pericles, who dominated the Assembly until his death in 429 B.C., thirty-two years later. The key principles of democracy that had long been recognized were the rule of law and the equality of all citizens before the law (ἰσονομίᾳ). To these Pericles added two further principles, which the Greeks considered characteristic of radical democracy, namely, selection for office by lot and payment of all officials. Lot had been used for selecting the archons since 487 B.C., but now it was extended to the selection of councilors. At the same time the archonship was opened to the third property class, the ζευγῖται, those able to keep only a team of oxen (ζεύγος). Now that any citizen, rich or poor, might be selected for office, it became essential that officials should be paid. Soon pay was instituted not only for the archons and councilors but also for the 10,000 members of the jury panel, who received a small wage for each day they sat in one of the courts into which the Heliaea was now divided.

Η ΕΚΚΛΗΣΙΑ (β)

VOCABULARY

Verbs

ἄρχω, ἄρξω, ἤρξα, ἤργμαι,
ἤρχθην + gen., active or mid-
dle, *I begin*; + gen., active,
I rule
ἐπιβουλεύω + dat., *I plot*
against
νομίζω, [νομιε-] νομιῶ, [νομι-]
ἐνόμισα, νενόμικα, νενό-
μισμαι, ἐνομίσθην, *I think*
πληρῶω, *I fill*
προάγω, *I lead forward*

Nouns

ἡ ἀνάγκη, τῆς ἀνάγκης, *ne-*
cessity
ἡ δίκη, τῆς δίκης, *custom; jus-*
tice; right; lawsuit; penalty
ἡ δύναμις, τῆς δυνάμεως,
power; strength; forces
(military)
ὁ ἰδιώτης, τοῦ ἰδιώτου, *private*
person
ἡ στρατιά, τῆς στρατιᾶς,
army
ἡ τιμή, τῆς τιμῆς, *honor*
ὁ τρόπος, τοῦ τρόπου, *manner;*
way

ἡ χώρα, τῆς χώρας, *land*

Adjectives

ἀδύνατος, -ον, *impossible; in-*
capable
δυνατός, -ή, -όν, *possible; ca-*
pable
ἐκάτερος, -ᾶ, -ον, *each* (of two)
ὅμοιος, -ᾶ, -ον + dat., *like*
τελευταῖος, -ᾶ, -ον, *last*
τοιόσδε, τοιάδε (note the ac-
cent), τοιόνδε, *such* (as the fol-
lowing)
τοιούτος, τοιαύτη, τοιοῦτο,
such
χρόνιος, -ᾶ, -ον, *lengthy*

Preposition

κατά + acc., *down; distribu-*
tive, each; by; on; according
to; of time, at

Adverbs

ἰδίᾳ, *privately*
πεζῆ, *on foot*

Expression

ἀνάγκη ἐστί(ν), *it is neces-*
sary

Spelling

The following passage and the passage at the end of this chapter are adapted from the historian Thucydides. He used the Ionic spelling -σσ- in words that in Attic have -ττ-, e.g., πράσσειν for πράττειν; he used the Homeric and early Attic spelling ξόν (ξυν-) for σύν (συν-); and he used ἐς (ἐσ-) instead of εἰς (εἰσ-) and αἰεὶ instead of ἀεὶ. We have preserved these spellings in the passages from Thucydides. In Chapter 22 when the narrative returns to Dicaeopolis and his family, we use the Attic forms. Chapter 23, based on Thucydides, again uses his spellings. Chapter 24 on the education of Philip, which includes a passage adapted from Plato, uses the Attic forms. In chapters 25 and 26 the readings are based on Herodotus, and some features of his Ionic Greek are preserved, e.g., ἐς for εἰς and πράσσω for πράττω. More features of his Ionic Greek are preserved in the readings in chapters 27 and 28.

τέλος δὲ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος, παρήνει τοιάδε· “τῆς μὲν γνώμης, ὧ Ἀθηναῖοι, αἰεὶ τῆς αὐτῆς ἔχομαι, μὴ εἵκειν Πελοποννησίοις. δῆλον γάρ ἐστιν ὅτι οἱ Λακεδαιμόνιοι καὶ πρότερον καὶ νῦν ἡμῖν ἐπιβουλεύουσιν. ἐν μὲν γὰρ ταῖς Ξυνθήκαις 5 εἴρητο ὅτι χρῆ δίκᾱς μὲν τῶν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἅ ἔχομεν· νῦν δὲ οὔτε δίκᾱς αὐτοὶ ἤτησαν οὔτε ἡμῶν διδόντων δέχονται, ἀλλὰ βούλονται πολέμφ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι. πολλά τε γὰρ ἄλλα ἡμῖν ἐπιτάσσουσιν, καὶ οἱ τελευταῖοι οἶδε ἦκοντες ἡμᾶς κελεύουσι τοὺς 10 “Ἕλληνας αὐτονόμους ἀφῖέναι. ἐγὼ οὖν ὑμῖν παραινῶ μηδὲν εἵκειν ἀλλὰ τὴν ἀρχὴν σφῶζειν καὶ πολεμεῖν παρασκευάζεσθαι.

[ἔχομαι + gen., *I cling to* ταῖς Ξυνθήκαις, *the treaty* εἴρητο (from εἶρω; see page 195) *it was stated* (lit., pluperfect, *it had been stated*) δίκᾱς . . . τῶν διαφορῶν . . . διδόναι καὶ δέχεσθαι, *to give one another and to accept arbitration of (our) differences* τὰ ἐγκλήματα διαλύεσθαι, *to settle their complaints* ἐπιτάσσουσιν, *they impose, dictate*]

“ἔὰν δὲ ἐς πόλεμον καταστῶμεν, τὰ τοῦ πολέμου οὐκ ἀσθενέστερα ἔξομεν· γνῶτε γὰρ ἀκούοντες· αὐτουργοὶ γὰρ εἰσιν οἱ Πελοποννήσιοι καὶ οὔτε ἰδίᾳ οὔτ' ἐν κοινῷ χρήματά ἐστιν αὐτοῖς. 15 καὶ οἱ τοιοῦτοι οὔτε ναῦς πληροῦν οὔτε πεζᾶς στρατιᾶς πολλάκις ἐκπέμπειν δύνανται· οὐ γὰρ ἐθέλουσιν ἀπὸ τῶν κλήρων πολὺν χρόνον ἀπεῖναι, καὶ τὰ χρήματα δεῖ ἀπὸ τῶν ἑαυτῶν ἐσφέρειν. μάχη οὖν μιᾷ πρὸς ἅπαντας Ἕλληνας δυνατοὶ εἰσιν οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντέχειν, πόλεμον δὲ χρόνιον ποιεῖσθαι πρὸς ἡμᾶς 20 ἀδύνατοι.

[ἀσθενέστερα, *weaker* ἐν κοινῷ, *in the treasury* τῶν κλήρων, *their farms* ἀπὸ τῶν ἑαυτῶν, *from their own (private property)*]

“ἡμεῖς γὰρ τῆς θαλάσσης κρατοῦμεν. καὶ ἔὰν ἐπὶ τὴν χώρᾱν ἡμῶν πεζῆ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσόμεθα. μέγα γὰρ ἐστὶ τὸ τῆς θαλάσσης κράτος. πόλιν γὰρ οἰκοῦμεν νήσῳ ὁμοίᾳν ἣν οὐδεὶς πολέμιος δύνανται λαβεῖν. χρῆ οὖν τὴν μὲν γῆν καὶ τὰς οἰκίᾱς 25 ἀφείναι, τὴν δὲ θάλασσαν καὶ τὴν πόλιν φυλάσσειν.

“νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμπωμεν ὅτι τὰς πόλεις αὐτονόμους ἀφήσομεν ἔάν καὶ ἐκεῖνοι ἀφῶσι τὰς πόλεις ἅς ὑπηκόους ἔχουσιν, δίκῃς τε ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνηθῆκᾶς, πολέμου δὲ οὐκ ἄρξομεν, εἰ δὲ ἄρξουσιν ἐκεῖνοι, ἀμυνοῦμεθα.

30

[ὑπηκόους, *subjected, obedient* δίκῃς . . . δοῦναι, *to submit to arbitration* τὰς ξυνηθῆκᾶς, *the treaty*]

“ταῦτα δὲ ἐπίστασθαι χρή, ὅτι ἀνάγκη ἐστὶ πολεμεῖν, καὶ ὅτι ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ἰδιώτῃ μέγισται τῖμαί περιγίνονται. οἱ μὲν πατέρες ὑμῶν τούς τε βαρβάρους ἀπέωσαντο καὶ ἐς τὴν νῦν δύναμιν προήγαγον τὴν πόλιν, ὑμᾶς δὲ οὐ χρή αὐτῶν κακίονας γίνεσθαι, ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγιγνομένοις τὴν πόλιν μὴ ἐλάσσονα παραδοῦναι.”

35

[περιγίνονται, *result* ἀπέωσαντο (from ἀπωθέω), *they pushed back, drove off* τοῖς ἐπιγιγνομένοις, *those coming after, your descendants*]

ὁ μὲν οὖν Περικλῆς τοιαῦτα εἶπεν, οἱ δὲ Ἀθηναῖοι νομίσαντες αὐτὸν ἄριστα παραινεῖν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο κατὰ πάντα ὡς ἔφρασεν. οἱ δὲ πρέσβεις ἀπεχώρησαν ἐπ’ οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

40

[κατὰ πάντα, *point by point* ἐπρεσβεύοντο, *were not coming as ambassadors*]

—adapted from Thucydides 1.140–146

PRINCIPAL PARTS: Stems in -ζ- and -ιζ-

θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι,
 ἐθαυμάσθην, *intransitive, I am amazed; transitive, I wonder at; I admire*
 φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, *I show; I tell*
(of); I explain; middle and aorist passive in middle sense, I think about; I consider
 κομίζω, [κομιε-] κομιῶ, [κομι-] ἐκόμισα, κεκόμικα, κεκόμισμαι,
 ἐκομίσθην, *I bring; I take*
 ὀργίζομαι. [ὀργιε-] ὀργιοῦμαι or [ὀργισ-] ὀργισθήσομαι, ὀργισμαι,
 ὀργίσθην, *I grow angry; I am angry; + dat., I grow angry at; I am angry at*

WORD BUILDING

Deduce or find the meanings of the words in the following sets:

1. ἡ δίκη; δίκαιος, -ᾶ, -ον; ἡ δικαιοσύνη; ἄδικος, -ον; ἀδικέω; τὸ ἀδίκημα
2. ἡ βουλή; βουλευώ; ὁ βουλευτής; τὸ βούλευμα; προβουλευώ; τὸ προβούλευμα

GRAMMAR**4. The Subjunctive of -μι Verbs****εἰμί, I am**

Present Active:

ὦ, ᾗς, ᾗ, ὦμεν, ᾗτε, ὦσι(ν)

εἶμι, I will go

Present Active:

ἶω, ἶης, ἶη, ἶωμεν, ἶητε, ἶωσι(ν)

δίδωμι

Present Active:

διδῶ, διδῶς, διδῶ, διδῶμεν, διδῶτε, διδῶσι(ν)

Present Middle/Passive:

διδῶμαι, διδῶ, διδῶται, διδώμεθα, διδῶσθε, διδῶνται

Aorist Active:

δῶ, δῶς, δῶ, δῶμεν, δῶτε, δῶσι(ν)

Aorist Middle:

δῶμαι, δῶ, δῶται, δώμεθα, δῶσθε, δῶνται

Aorist Passive:

δοθῶ, δοθῆς, δοθῆ, δοθῶμεν, δοθῆτε, δοθῶσι(ν)

τίθημι

Present Active:

τιθῶ, τιθῆς, τιθῆ, τιθῶμεν, τιθῆτε, τιθῶσι(ν)

Present Middle/Passive:

τιθῶμαι, τιθῆ, τιθῆται, τιθώμεθα, τιθῆσθε, τιθῶνται

Aorist Active:

θῶ, θῆς, θῆ, θῶμεν, θῆτε, θῶσι(ν)

Aorist Middle:

θῶμαι, θῆ, θῆται, θώμεθα, θῆσθε, θῶνται

Aorist Passive:

τεθῶ, τεθῆς, τεθῆ, τεθῶμεν, τεθῆτε, τεθῶσι(ν)

ἵστημι

Present Active:

ιστῶ, ιστῆς, ιστῆ, ιστῶμεν, ιστῆτε, ιστῶσι(ν)

Present Middle/Passive:

ιστῶμαι, ιστῆ, ιστῆται, ιστώμεθα, ιστῆσθε, ιστῶνται

Aorist Active:

στῶ, στῆς, στῆ, στῶμεν, στῆτε, στῶσι(v)

Aorist Middle:

στῶμαι, στῆ, στῆται, στῶμεθα, στῆσθε, στῶνται

Aorist Passive:

σταθῶ, σταθῆς, σταθῆ, σταθῶμεν, σταθῆτε, σταθῶσι(v)

δείκνυμι**Present Active:**

δεικνύω, δεικνύης, δεικνύη, δεικνύωμεν δεικνύητε, δεικνύωσι(v)

Present Middle/Passive:

δεικνύωμαι, δεικνύη, δεικνύηται, δεικνύομεθα, δεικνύησθε, δεικνύονται

Aorist Active:

δείξω, δείξης, δείξη, δείξωμεν, δείξητε, δείξωσι(v)

Aorist Middle:

δείξωμαι, δείξη, δείξηται, δείξώμεθα, δείξησθε, δείξωνται

Aorist Passive:

δειχθῶ, δειχθῆς, δειχθῆ, δειχθῶμεν, δειχθῆτε, δειχθῶσι(v)

ἴημι**Present Active:**

ἴω, ἴης, ἴη, ἴωμεν, ἴητε, ἴωσι(v)

Present Middle/Passive:

ἴωμαι, ἴη, ἴηται, ἴομεθα, ἴησθε, ἴωνται

Aorist Active:

ᾶ, ἦς, ἦ, ᾶμεν, ἦτε, ᾶσι(v)

Aorist Middle:

ᾶμαι, ἦ, ἦται, ᾶμεθα, ἦσθε, ᾶνται

Aorist Passive:

έθῶ, έθῆς, έθῆ, έθῶμεν, έθῆτε, έθῶσι(v)

N.B. Many verbs that are compounded with prepositional prefixes are sometimes found with recessive accent in the subjunctive and sometimes with the accent of the uncompounded form retained, e.g., *πάρωμεν* or *παρῶμεν*. We follow the latter accentuation in this book.

Exercise 21ε

Fill in the subjunctive forms on all Verb Charts completed to date for Book II and on the charts for Exercise 11θ. Keep the charts for reference.

Exercise 21ζ

Identify the tense, voice, person, and number of these subjunctive forms:

- | | | |
|------------------|---------------------|----------------------|
| 1. δοθῶμεν | 6. τιθῆσθε (2 ways) | 11. δειζόμεθα |
| 2. διδῶτε | 7. ἰστῶσι(ν) | 12. δεικνύη (3 ways) |
| 3. δῶς | 8. σταθῆς | 13. ἦ (2 ways) |
| 4. τιθῆ (3 ways) | 9. στῶ | 14. ἰῶσι(ν) |
| 5. θῶμεθα | 10. δείξῃς | 15. ἐθῆ |

Exercise 21η

Read aloud and translate into English; identify each use of the subjunctive:

1. μὴ οἴκοι μένωμεν ἀλλὰ πρὸς τὸ ἄστὺ ἰώμεθα ὅπως τῇ ἐκκλησίᾳ παρῶμεν.
2. εἰς τὴν Πύκνα ἴωμεν ἵνα τῶν ρητόρων ἀκούωμεν βουλευομένων τί ποιήσωμεν.
3. οἱ γὰρ Πελοποννήσιοι πρέσβεις πεπόμφασι (*have sent*) λέγοντας ὅτι πόλεμος ἔσται ἐὰν μὴ τὴν ἀρχὴν ἀφῶμεν.
4. ὁ Περικλῆς, “μὴ ἀφῆτε τὴν ἀρχὴν,” φησίν.
5. τί οὖν ποιήσωμεν; πότερον τὴν ἀρχὴν ἀφῶμεν ἢ ἐς πόλεμον καταστῶμεν;
6. τὰς ὑδρίᾱς καταθῶμεν καὶ πρὸς τὸν ἀγρὸν σπεύδωμεν ἵνα τὸν κύνα ζητῶμεν.
7. καλὸν δῶρον (*gift*) τῇ παιδί δῶμεν τῇ τὸν κύνα εὐρούσῃ.
8. μὴ δείξῃς τὴν ὁδὸν τῷ ξένῳ· ψευδῆ γὰρ λέγει.
9. ἀκουσον, ὦ παῖ, ἵνα συνιῆς τί λέγει ὁ διδάσκαλος.
10. μὴ ἀνοιξῆτε τὰς πύλας, ὦ φύλακες· οἱ γὰρ πολέμιοι προσχωροῦσιν.

Exercise 21θ

Translate into Greek:

1. If (ἐὰν + subjunctive) you give us money, friends, we will help you.
2. Let us stop and look at the temple.
3. Let us go to the temple (in order) to put up an offering (*use τὸ ἄγαλμα*) to the god.
4. Are we to show (to) the priest the offering that we intend to give?
5. Let us revolt from the Persians and sail at once (in order) to come to aid the Greeks.

ΟΙ ΑΥΤΟΥΡΓΟΙ ΑΝΙΣΤΑΝΤΑΙ

Read the following passage (adapted from Thucydides 2.14 and 16–17) and answer the comprehension questions:

οἱ δὲ Ἀθηναῖοι ἐπειθοντό τε τῷ Περικλεῖ καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τὴν ἄλλην κατασκευὴν ἢ κατ' οἶκον ἐχρῶντο· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὐβοίαν ἐπεμψαν καὶ τὰς νήσους τὰς ἐπικειμένᾱς. χαλεπὴ δὲ αὐτοῖς ἐγένετο ἡ ἀνάστασις, διότι αἰεὶ εἰώθεσαν οἱ πολλοὶ ἐν τοῖς ἀγροῖς οἰκεῖν. ἐβαρύνοντό τε οἰκίᾱς τε καταλείποντες καὶ ἱερά, δίαιτάν τε μέλλοντες μεταβάλλειν. ἐπειδὴ δὲ ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκῆσεις· οἱ δὲ πολλοὶ τὰ τε ἐρήμα τῆς πόλεως ὄκησαν καὶ τὰ ἱερά. καὶ κατεσκευάσαντο καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἕκαστός που ἐδύνατο. οὐ γὰρ ἐχώρησε ξυνηλθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τείχη ὄκησαν καὶ τοῦ Πειραιῶς τὰ πολλά.

5

10

[ἐσεκομίζοντο, they brought in κατασκευὴν, equipment, household furniture ὑποζύγια, beasts of burden (yoked) ἐπικειμένᾱς, lying nearby ἡ ἀνάστασις, the removal εἰώθεσαν (from ἔθω), pluperfect with imperfect sense, were accustomed οἱ πολλοὶ, the majority ἐβαρύνοντό, they were distressed δίαιτάν, way of life μεταβάλλειν, to change ἐπειδὴ, when ὑπῆρχον, were (ready) οἰκῆσεις, dwellings κατεσκευάσαντο, they set up house καὶ, even τοῖς πύργοις, the towers ἕκαστος, each που, anywhere ἐχώρησε, accommodated, was large enough for τὰ πολλά, the greater part]

1. What did the Athenians bring with them from the country?
2. Why was the removal from the countryside difficult and distressing?
3. What problem confronted them when they arrived at the city?
4. Where did most of them settle?
5. In what other places did some of them set up their households?

Exercise 21

Translate into Greek

1. As the enemy was advancing into Attica (use genitive absolute), obeying Pericles we all went to the city.
2. We were very distressed (use βαρύνομαι) (at) leaving (our) homes behind.
3. When (ἐπεὶ) we arrived at the city, no house was ready (use ὑπάρχω) for us.
4. And so at first we lived in a tower (use πύργος), but later we set up house (use κατασκευάζομαι) near the long walls.
5. But when (ἐπεὶ) the enemy withdrew, we returned to (our) homes.

Classical Greek

Solon

Solon, besides being a statesman who saved the Athenian state from revolution by his reforms (see page 80), was a poet, who used his poetry as propaganda to warn and inform his fellow citizens. In the following lines (fragment 9), he warns them of the danger of tyranny. His warning was prescient; thirty years later Pisistratus became tyrant of Athens.

ἐκ νεφέλης πέλεται χιόνος μένος ἠδὲ χαλάζης,

βροντῆ δ' ἐκ λαμπρῆς γίγνεται ἀστεροπῆς·

ἀνδρῶν δ' ἐκ μεγάλων πόλις ὄλλυται, ἐς δὲ μονάρχου

δῆμος ἀϊδρήτη δουλосύνην ἔπεσεν.

λίην δ' ἐξᾶραντ' οὐ ῥάδιόν ἐστι κατασχεῖν

ὑστερον, ἀλλ' ἤδη χρή τινα πάντα νοεῖν.

[νεφέλης, *cloud* πέλεται, *comes* χιόνος μένος ἠδὲ χαλάζης, *the might of snow and hail* βροντῆ, *thunder* ἀστεροπῆς, *lightning* ὄλλυται, *perishes* ἐς . . . μονάρχου . . . δουλосύνην, *under the slavery of a monarch* ἀϊδρήτη, *through its folly* ἔπεσεν: *gnomic aorist*; translate as present λίην . . . ἐξᾶραντ(α), *if you raise (having raised) (a man) too high* κατασχεῖν, *to restrain (him)* τινα, *someone, one* νοεῖν, *to think about*]

New Testament Greek

John 3.4–7

Nicodemus visits Jesus (concluded)

λέγει πρὸς αὐτὸν Νικόδημος, “πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὦν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;” ἀπεκρίθη Ἰησοῦς, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν. μὴ θαυμάσης ὅτι εἶπόν σοι, ‘δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.’”

[γεννηθῆναι (from γεννάω, *I give birth to*; passive, *I am born*), *to be born* μὴ: here introducing a question expecting the answer “no” τὴν κοιλίαν, *the womb* ἀμὴν, *verily* ἐὰν μὴ, *unless* πνεύματος, *spirit* τὴν βασιλείαν, *the kingdom* τὸ γεγεννημένον, *that which has been born* τῆς σαρκὸς, *the flesh* ἄνωθεν, *from above; anew*]

Η ΑΝΑΣΤΑΣΙΣ (α)



φοβοῦμαι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν·
ὁ γὰρ νεανίας τόν τε πατέρα καὶ τὴν γυναῖκα χαίρειν κελεύει.

VOCABULARY

Verbs

ἀνθίσταμαι [= ἀντι- + ἵσταμαι],
[στη-] ἀντιστήσομαι, ἀν-
έστην, ἀνθέστηκα + dat.,

I stand up against, withstand

ἀνίσταμαι [= ἀνα- + ἵσταμαι],
[στη-] ἀναστήσομαι, ἀν-
έστην, ἀνέστηκα, *I stand up;*

I am forced to move; I move;

I evacuate

εἰσβάλλω + εἰς + acc., *I invade*

λούω, λούεις, λούει, λούμεν, λούτε,

λούσι(ν), imperfect, ἔλουν,

λούσομαι, ἔλουσα, λέλου-

μαι, *I wash; middle, I wash*

myself, bathe

ὑπάρχω [= ὑπο- + ἄρχω], *I am;*

I exist; I am ready

Nouns

ἡ ἀνάστασις, τῆς ἀναστά-
σεως, *forced move; move;*
evacuation

ἡ οἴκησις, τῆς οἰκήσεως,
dwelling

ἡ φυλακή, τῆς φυλακῆς,
guard; garrison

Relative Pronoun

ὅστις, ἧτις (note the accent), ὅ-
τι, often in indefinite or gen-
eral clauses with ἄν and sub-
junctive, *anyone who, who-*
ever; anything that, whatever;
pl., *all that; whoever; what-*
ever

Relative and Interrogative Adjective

ὅσος, -η, -ον, *as great as; as*
much as; pl., as many as

πάντες ὅσοι, *all that, who-*

ever; πάντα ὅσα, *all that,*

whatever

Conjunctions

ἐπειδή, *when; since*

ἐπειδᾶν [= ἐπειδή + ἄν], in in-
definite or general clauses
with subjunctive, *when*
(ever)

πρίν + indicative or + ἄν and
subjunctive, *until; + infin.,*
before

τελευτησάσης δὲ τῆς ἐκκλησιᾶς καὶ τῶν πολιτῶν ἀπιόντων, ὁ Δικαιοπόλις, “ἄγε δὴ, ὦ παῖ,” ἔφη· “οἴκαδε σπεύδωμεν ἵνα τῇ μητρὶ ἅπαντα τὰ γενόμενα ἐξηγώμεθα.” τάχιστα οὖν ἐπορεύοντο καὶ ἤδη νυκτὸς γενομένης εἰς τὴν οἰκίαν ἀφίκοντο. τοῦ δὲ Δικαιοπόλιδος κόψαντος τὴν θύραν, ἐξῆλθεν ἡ Μυρρίνη καὶ τὸν Φίλιππον ἰδοῦσα ὑγιῆ τ’ ὄντα καὶ βλέποντα ἡσπάζετο καὶ χαίρουσα ἐδάκρυσεν. ὡς δ’ εἰσελθόντες ἐλούσαντό τε καὶ ἐδείπνησαν, ὁ μὲν Φίλιππος πάντα ἐξηγεῖτο ὅσα ἐγένετο ἐν τῇ ὁδῷ καὶ ἐν τῷ Ἀσκληπιεῖῳ· ἡ δὲ ἐτέρπετο ἀκούουσα.

[ἡσπάζετο, *embraced*]

ὁ δὲ Δικαιοπόλις ἅπαντα ἐξηγεῖτο ὅσα ἤκουσαν τῶν ῥητόρων ἐν τῇ ἐκκλησίᾳ ἀγορευόντων. “οὕτως οὖν,” ἔφη, “φοβοῦμαι μὴ δι’ ὀλίγου εἰς πόλεμον καταστῶμεν. χρὴ δὲ ἡμᾶς τῷ Περικλεῖ πειθομένους ἅπαντα παρασκευάζεσθαι ὡς εἰς τὸ ἄστὺ ἀναστησομένους· ἐπειδὴν γὰρ οἱ Πελοποννήσιοι εἰς τὴν Ἀττικὴν εἰσβάλωσιν, ἀνάγκη ἔσται τὴν οἰκίαν καταλιπόντας Ἀθῆνᾶζε ἀναστῆναι.” ἡ δὲ Μυρρίνη, “οἴμοι,” ἔφη· “τί λέγεις, ὦ ἄνερ; πῶς γὰρ δυνησόμεθα τὴν τε οἰκίαν καταλιπεῖν καὶ τὰ πρόβατα καὶ τοὺς βοῦς; καὶ εἰς τὰς Ἀθῆνᾶς ἀναστάντες ποῦ δὴ οἰκήσομεν; οὐδεμία γὰρ ἡμῖν ὑπάρχει οἴκησις ἐν τῷ ἄστει. ἀλλ’ οὐ δυνατόν ἐστι ταῦτα πρᾶξαι.”

ὁ δὲ Δικαιοπόλις, “ἀλλ’ ἀνάγκη ἔσται, ὦ γύναι, ταῦτα πρᾶξαι τούτων ἕνεκα· ἐπειδὴν γὰρ οἱ Πελοποννήσιοι εἰς τὴν γῆν εἰσβάλωσιν, ἡμεῖς οὐ δυνησόμεθα αὐτοῖς μάχῃ ἀντιστῆναι τοσοῦτοις οὖσιν· ὥστε ὅστις ἂν ἔξω τῶν τειχῶν μένη, ἀποθανεῖται ὑπὸ τῶν πολεμίων· συνελθόντες δὲ εἰς τὴν πόλιν, πάντες ἀσφαλεῖς ἐσόμεθα καὶ οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμοι ἡμᾶς βλάπτωσιν, τὴν μὲν γῆν ἀφέντας καὶ τὰς οἰκίᾶς, τῆς δὲ θαλάττης καὶ πόλεως φυλακὴν ἔχοντας.”

[ἀποθανεῖται, *will die*, i.e., *will be killed* (ἀποθνήσκω = passive of ἀποκτείνω)]

PRINCIPAL PARTS: Liquid and Nasal Stems (-λ-, -ν-)

ἀγγέλλ-ω, [ἀγγελε-] ἀγγεῶ, [ἀγγειλ-] ἡγγειλα, [ἀγγελ-] ἡγγελκα,
 ἡγγεμαι, ἡγγέλθην, *I announce; I tell*
 βάλλ-ω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βλη-] βέβληκα, βέβλημαι,
 ἐβλήθην, *I throw; I put; I pelt; I hit, strike*
 φαίν-ω, [φανε-] φανῶ or φανοῦμαι, [φην-] ἔφηνα, [φαν-] πέφασμαι, *I show*
 φαίν-ομαι, [φαν-] φανήσομαι (2nd future passive) or [φανε-] φανοῦμαι,
 [φην-] πέφηνα, [φαν-] ἐφάνην + infn., *I appear; I seem; + participle, I am*
shown to be; I am proved to be; I am clearly

WORD STUDY

Give the Greek words from which the following English words for subjects of academic study are derived:

- | | | |
|----------------|-------------|------------|
| 1. mathematics | 3. geometry | 5. biology |
| 2. arithmetic | 4. physics | 6. zoology |

GRAMMAR

1. Clauses of Fearing

Examine these sentences from the reading passage above:

φοβοῦμαι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν.
I am afraid that we will (may) soon get into war.

οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμοι ἡμᾶς βλάπτωσιν.
There will be no danger that the enemy will (may) harm us.

Subordinate clauses introduced by μὴ state what is feared; such clauses of fearing may be introduced by verbs such as φοβοῦμαι or expressions such as κίνδυνός ἐστιν, and the verb of the clause of fearing is in the subjunctive (present or aorist, differing in aspect only).

When the clause of fearing is negative, the introductory μὴ is accompanied somewhere in the clause by οὐ, e.g.:

ἐφοβούμην μὴ ἐν καιρῷ οὐκ ἀφίκωμαι.
I was afraid that I would (might) not arrive in time.

Where English uses the infinitive, so does Greek, e.g.:

φοβοῦμαι τοῦτο ποιῆσαι.
I am afraid to do this.

Note that if the introductory verb or clause is in the present tense, we translate the subjunctive with *will* or *may*, but if the introductory verb or clause is in a past tense, we translate the subjunctive with *would* or *might*.

Exercise 22 α

Read aloud and translate into English:

1. ἄρ' οὐ φοβείσθε μὴ κακόν τι πάθωμεν;
2. κίνδυνός ἐστι μὴ χειμῶν δι' ὀλίγου γένηται.
3. καίπερ φοβουμένη μὴ χαλεπή γένηται ἡ ἀνάστασις, ἡ γυνὴ τῷ ἀνδρὶ πείθεται.
4. ὁ γέρον ἐλῦπεῖτο, φοβούμενος μὴ οὐδέποτε (*never*) ἐπανίη.
5. φοβοῦμαι μὴ οἱ φύλακες (*guards*) οὐκ ἐθέλωσιν ἀνοίξαι (*to open*) τὰς πύλας.
6. οἱ δοῦλοι ἐφοβοῦντο μὴ ὁ δεσπότης σφίσιν (*at them*) ὀργίζηται.
7. οὐ φοβούμεθα ἔξω τῶν τειχῶν μένειν.
8. οἱ παῖδες ἐφοβοῦντο τὰ ἀληθῆ λέγειν.
9. φοβούμενοι νυκτὸς ἐπανιέναι οἱ αὐτουργοὶ ἐν τῷ ἄστει ἔμενον.
10. ὁ ναύκληρος ἐφοβεῖτο μὴ ὁ χειμῶν τὴν ναῦν διαφθεῖρη.

Exercise 22 β

Translate into Greek:

1. I fear we will (may) not arrive at the city in time.
2. There is a danger that the enemy will (may) soon come into the land.
3. We set out toward the city immediately, being afraid to stay in the country.
4. The farmers were afraid that the enemy would (might) destroy their homes.
5. Are you not more afraid (Don't you fear rather) to sail home than to go by land?

2. Indefinite or General Clauses

In relative, temporal, and conditional clauses, the indicative mood is used if the clauses are *definite*, i.e., specific in reference or in time. If the reference or time is *indefinite* or *general*, ἄν + the subjunctive (present or aorist) is used; ἄν is placed after the relative pronoun or combined with some temporal conjunctions and with the conditional conjunction εἰ.

Relative: Definite:

πάντες ἐκείνους τιμῶσιν οἱ ἐν Σαλαμῖνι ἐμαχέσαντο.
All honor the men who fought at Salamis.

Relative: Indefinite or General:

ὅστις ἂν ἔξω τῶν τειχῶν μένη, ἀποθανεῖται ὑπὸ τῶν πολεμίων.
Whoever remains outside the walls will be killed by the enemy.
 (Present subjunctive = ongoing process)

ὅστις ἂν τοῦτο ποιήσῃ, τιμῆς ἄξιός ἐστιν.

Whoever does this is worthy of honor.

(Aorist subjunctive = simple action)

Temporal: Definite:

ἐπεὶ εἰς τὸ ἄστυ ἀφικόμεθα, πρὸς τὴν ἀγορὰν ἐσπεύσαμεν.

When we arrived at the city, we hurried to the agora.

Temporal: Indefinite or General:

ἐπειδὴ ἂν (= ἐπειδή + ἂν) εἰς τὸ ἄστυ ἴωμεν, πρὸς τὴν ἀγορὰν σπεύδομεν.

Whenever we go to the city, we hurry to the agora.

Temporal: Definite:

οἱ Σπαρτιᾶται ἐμάχοντο ἕως ἅπαντες ἔπεσον.

The Spartans were fighting until all fell.

After a negative main clause, πρὶν is usually used:

αἱ γυναῖκες οὐκ ἀπῆλθον πρὶν ἀφίκετο ὁ ἱερεύς.

The women did not go away until the priest arrived.

Temporal: Indefinite or General:

μείνατε ἕως ἂν ἐπανέλθῃ ὁ πατήρ.

Wait until father returns.

Again, after a negative main clause, πρὶν is usually used:

αἱ γυναῖκες οὐκ ἀπίᾱσι πρὶν ἂν ἀφίκηται ὁ ἱερεύς.

The women will not go away until the priest arrives.

Conditional: Definite:

εἰ τῷ Περικλεῖ πιστεύεις, μῶρος εἶ.

If you believe Pericles (now), you are foolish.

Conditional: Indefinite or General:

ἐὰν (= εἰ + ἂν) τῷ Περικλεῖ πιστεύωμεν, μῶροί ἐσμεν.

If we ever believe Pericles, we are (always) foolish.

The last example above is also called a *present general condition*.

Indefinite Relative Clauses:

Note that ὅστις, ἥτις, ὅ τι, *anyone who, whoever; anything that, whatever*; pl., *all that; whoever; whatever*, is commonly used with ἂν in indefinite relative clauses with the subjunctive, as in the second example in the list above. Both halves of the word decline, as follows (but note the alternative forms):

	Masculine	Feminine	Neuter
Nom.	ὅστις	ἥτις	ὅτι
Gen.	οὗτινος or ὅτου	ἥστινος	οὗτινος or ὅτου
Dat.	ὧτινι or ὅτῳ	ἧτινι	ὧτινι or ὅτῳ
Acc.	ὄντινα	ἦντινα	ὄτι
Nom.	οὔτινες	αἴτινες	ἄτινα or ἄττα
Gen.	ῶντινων	ᾶντινων	ῶντινων
Dat.	οἰσισι(ν)	αἰσισι(ν)	οἰσισι(ν)
Acc.	οὔστινας	ἄστινας	ἄτινα or ἄττα

The word ὅσοι, ὅσαι, ὅσα, *as many as*, often reinforced by πάντες, πᾶσαι, πάντα, *all*, is also used with ἄν and the subjunctive to mean *all that; whoever; whatever*, e.g.:

ὁ πατήρ τῷ παιδί δίδωσιν πάντα ὅσ' ἄν αἰτῆι.

The father gives the child whatever he asks for.

[πάντα ὅσα = lit., *all the things as many as = whatever*]

Indefinite Temporal Clauses:

Note the following words that may introduce indefinite temporal clauses. They all mean *whenever* and are used with verbs in the subjunctive:

ἐπειδᾶν = ἐπειδή + ἄν

ὅταν = ὅτε + ἄν

ὁπότεν = ὁπότε + ἄν

Aspect:

The difference between the present and aorist subjunctive in indefinite clauses is in aspect, not in time, i.e., the present subjunctive is used when the action is viewed as *continuous*, and the aorist subjunctive is used when the action is viewed as *a simple event* (you will find this contrast illustrated in the two examples of indefinite or general relative clauses above and in the first two sentences below).

Future Time:

Note that relative, temporal, and conditional clauses referring to *future* time are usually treated as indefinite in Greek, although sometimes we do not translate with the indefinite *ever* in English, e.g.:

ὅστις ἄν ἔξω τῶν τειχῶν μένη, ἀποθάνεται ὑπὸ τῶν πολεμίων.

Whoever remains outside the walls will be killed by the enemy.

ἐπειδᾶν ἐπανέλθῃ ὁ πατήρ, πάντα μαθησόμεθα.

When father returns, we will learn everything.

μείνατε ἕως ἂν ἐπανεέλθῃ ὁ πατήρ.

Wait until father returns.

αἱ γυναῖκες οὐκ ἀπίασι πρὶν ἂν ἀφίκηται ὁ ἱερεὺς.

The women will not go away until the priest arrives.

(Remember that πρὶν instead of ἕως is usually used after a negative main clause.)

ἔαν οἴκαδε ἐπανεέλθωμεν, πάντα μαθησόμεθα.

If we return home, we will learn everything.

The last example above is also called a *future more vivid condition*, and it is in the form that future conditions usually take, with ἂν and the subjunctive in the if-clause. Greek may, however, use εἰ + the future indicative in conditional clauses referring to future time, but this is less common and is usually reserved for threats and warnings, e.g.:

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

If you do this, you will die.

Note that in this kind of condition we translate the future tense in the if-clause (here, ποιήσεις) as present in English.

Exercise 22γ

Translate the following pairs of sentences. In the Greek sentences, identify subordinate clauses as relative, temporal, or conditional and as definite or indefinite:

1. ὅστις ἂν ἔξω τῶν τειχῶν μένῃ, ἐν κινδύνῳ ἔσται.
Whoever arrives first will receive the money.
2. ἐπειδὴν γένηται ἡ ἐκκλησίᾳ, οἱ πολῖται εἰς τὴν Πύκνα σπεύδουσιν.
Whenever the enemy invades the land, we all come together into the city.
3. μενοῦμεν ἐν τῇ ἀγορᾷ ἕως ἂν ἐπανεέλθῃ ὁ ἄγγελος.
We will not return home until day breaks (*use γίγνομαι*).
4. μὴ εἰσβῆτε εἰς τὴν νᾶν πρὶν ἂν κελεύσῃ ὁ ναύκληρος.
Don't climb that mountain until spring (τὸ ἔαρ) begins (*use γίγνομαι*).
5. ἔαν οἱ Πελοποννήσιοι ἐπὶ τὴν γῆν ἡμῶν περὶ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων ναυσὶ πλευσόμεθα.
If the farmers hurry into the city, they will all be safe.
6. ὅς' ἂν ἔχωσιν οἱ παῖδες, πάντα ἡμῖν διδόναι ἐθέλουσιν.
We must do whatever the king orders.
7. ἐπειδὴ ὁ αὐτουργὸς τοὺς βοῦς εἰς τὸν ἀγρὸν εἰσήλασεν, δι' ὀλίγου ἀροῦν (to plow) ἤρξατο.
When the boy (had) gone into the field, he immediately called (his) father.

8. οἱ ποιμένες τὰ πρόβατα ἐν τοῖς ὄρεσιν οὐ νεμοῦσιν (*will pasture*) πρὶν ἂν γένηται τὸ ἔαρ (*spring*).
We will not set out for home until the shepherd shows us the way.
9. ὅταν ἀπῆ ὁ δεσπότης, οἱ δοῦλοι παύονται ἐργαζόμενοι.
Whenever the master approaches, the slaves, getting up (*use aorist*), work.
10. εἰς κίνδυνον καταστήσεσθε, ὦ παῖδες, εἰ μὴ ποιήσετε ὅς' ἂν παρ-
αινέσωμεν.
Unless you listen to me, you will suffer terribly (*terrible things*).
11. οὗτοι οἱ παῖδες, οἱ τοῖς πατράσι συνελάμβανον, εἰργάζοντο ἕως ἐγένετο
νύξ.
12. ἐάν τις τούτου πῆ, ἀποθνήσκει.
13. οὐκ ἄπιμεν πρὶν ἂν ἐπανέλθῃ ὁ πατήρ.
14. οἱ αὐτουργοὶ εἰς τοὺς ἀγροὺς οὐκ ἐπανήλθον πρὶν οἱ πολέμιοι ἀπὸ τῆς
'Αττικῆς ἀνεχώρησαν.
15. μὴ ἀπὸ τῆς ἀγορᾶς ἀπέλθῃτε πρὶν ἂν τοῦ ἀγγέλου ἀκούσητε.

Athenian Democracy in Action

The Assembly (ἡ ἐκκλησίᾳ) was sovereign. Consisting of all adult male citizens, it had forty regular meetings each year, four in each *prytany* (a period of time equal to one-tenth of a year). It met on the Pnyx (ἡ Πνύξ), the slope of a hill opposite the Acropolis. All eligible citizens were expected and required to attend, but in fact an attendance of 6,000 (the legal quorum for an ostracism) out of a citizen body of about 50,000 was probably a respectable number for a routine meeting. It must be remembered that the majority of the people lived in the country and could not possibly have come into the city for every meeting. The Assembly decided all issues by direct vote, by a show of hands.

The Council of 500 (ἡ βουλὴ) formed the steering committee of the Assembly. No matter could come before the Assembly that had not first been discussed in the Council. It presented motions to the Assembly in the form of "preliminary decrees" (προβουλεύματα), which were debated in the Assembly and passed, rejected, or amended by the people. If passed, the motion became a "decree" (ψήφισμα), which was recorded, usually on stone, and set up in public for all to read. Hundreds of fragments of such decrees survive, some fairly complete, which show the democracy in action. All begin ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ and then give the name of the *prytany* and chairman.

When the Assembly met, proceedings were opened by prayer and libation. Then the herald read out the preliminary decree (τὸ προβούλευμα) and asked whether it should be accepted without debate or debated. If the people voted for a debate, the herald then asked "τίς ἀγορεύειν βούλεται;" and any citizen could come forward to the platform (τὸ βῆμα) and address the people. The Assembly did not tolerate the foolish or ill-informed, and in practice the

speakers were usually drawn from a limited number of politicians (οἱ ῥήτορες). The regular meetings of the Assembly had a fairly standard agenda. At the first meeting of each prytany (i.e., of each one-tenth of a year) a vote was taken on whether to continue the magistrates in office or to depose any of them. Then the grain supply and security (especially the state of the navy) were discussed. At the second meeting of the prytany any citizen could bring up any topic of public or private interest (provided he had first introduced his proposal to the Council). At the third and fourth meetings current problems were dealt with under the headings of sacred affairs, foreign policy, and secular affairs. Besides the regular meetings, extraordinary meetings could be called by the Council in any emergency.

The 500 councilors (βουλευταί) were selected by lot in the demes from citizens over thirty years old. They served for one year only and might not serve more than twice in a lifetime. It follows statistically that most citizens would sooner or later have to serve their turn on the Council. Each of the ten tribes (φύλαί) provided fifty councilors, and each group of fifty served in rotation for one-tenth of the year (i.e., for each prytany) as “presidents” (*prytaneis*, πρυτάνεις). Every day a “chairman” (ὁ ἐπιστάτης) was selected by lot from those serving as prytaneis for that one-tenth of the year, and for twenty-four hours he held the seal of state and the keys to the temples where the public moneys and archives were stored. The chairman and one-third of the prytaneis were on twenty-four hour duty and slept and ate in the Tholos (Θόλος), the round building next to the Council House (Βουλευτήριον). The Council had a “secretary” (ὁ γραμματεὺς), who was responsible for recording all business. The Council met daily, and the public could attend as observers. Any citizen could ask for leave to introduce business, and, possibly, the generals could attend *ex officio*.

The Council was divided into committees, usually of ten, each responsible for a different sphere of business. One was in charge of shipbuilding, another was responsible for the dockyards, a third for the upkeep of public buildings, and so forth. The audit committee checked the accounts of all magistrates who handled public moneys. All magistrates on entering office were scrutinized by the Council to see that they were fit and proper persons, and on resigning office they had to submit to a public examination of their record by the Council. The Council was in fact the linchpin that held the whole constitution together, and it is worth reflecting on the fact that at any given time there may have been 15,000 citizens in the Assembly who had served on the Council with all the political and administrative experience that this entailed. This gives substance to Pericles’ claim that “we are all concerned alike with our personal affairs and the affairs of the city, and, despite our various occupations, we are adequately informed on politics.”

It is remarkable that the Athenian democracy worked so well, considering that all offices, except for military commands and offices entailing technical expertise, were filled by lot and that all important decisions were taken by direct vote in a large and emotional assembly. Its success in the Periclean period may be ascribed to the dominance of one outstanding statesman, who

could control and guide the Assembly by his eloquence and his known integrity: "it was (in Pericles' time) in theory a democracy but in practice rule by the leading man" (Thucydides 2.65). Thucydides, however, overstates his case. Pericles could have been dropped at any time (he was in fact deposed for a short time in 430 B.C.), and credit must be paid to the average Athenians, who had the political acumen to follow a great leader. Thucydides says that Pericles' successors as leaders of the people, because they did not have his influence and powers of persuasion and were motivated by personal ambition and the pursuit of private gain, gave the people what they wanted and made a series of political blunders that led to the downfall of Athens. Failures in the war certainly did result in the growth of an antidemocratic party (οἱ ὀλίγοι) and eventually to revolution and counterrevolution. After the war, however, the restored democracy continued to function throughout the fourth century without any outstanding leaders and with good success on the whole.

New Testament Greek

John 5.1-9

The Healing at the Pool Called Bethzatha

μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

[Ἱεροσόλυμα, *Jerusalem* τῇ προβατικῇ (πύλῃ), *the sheep gate* κολυμβήθρᾳ, *pool* ἡ ἐπιλεγομένη, *the one called* Ἑβραϊστὶ, *in Hebrew* Βηθζαθά, *Bethzatha* στοᾶς, *porticoes* τῶν ἀσθενούντων, *of the weak/sick* χωλῶν, ξηρῶν, *of the lame, of the withered/paralyzed* τριάκοντα, *thirty* ἔχων, *intransitive here, being* (with accusative of duration of time) τῇ ἀσθενείᾳ, *weakness/sickness*]

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, "θέλεις ὑγιῆς γενέσθαι;" ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, "κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῆ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει." λέγει αὐτῷ ὁ Ἰησοῦς, "ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει." καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.

[ἔχει: supply ἐν τῇ ἀσθενείᾳ αὐτοῦ from the previous sentence; translate, *he has been in his sickness* θέλεις = ἐθέλεις κύριε, *lord; sir* παραχθῆ (from *ταράττω*), *is disturbed, is stirred up* ἔγειρε, here, *get up!* κράβαττόν, *bed, cot* περιπάτει (from *περιπατέω*), *walk!* εὐθέως, *immediately*]

Η ΑΝΑΣΤΑΣΙΣ (β)

VOCABULARY

Verbs

ἐνδίδωμι, *I give in, yield*
 ζεύγνυμι, ζεύξω, ἔζευξα,
 ἔζευγμαι, ἐζεύχθην or
 ἐζύγην, *I yoke*
 ὀδύρομαι, rare in tenses other
 than present, *I grieve*
 προσδέχομαι, *I receive, admit;*
I await, expect

Nouns

ἡ ἄμαξα, τῆς ἀμάξης, *wagon*
 ἡ βουλή, τῆς βουλῆς, *plan; ad-*
vice; Council
 τὸ ἔαρ, τοῦ ἤρος, *spring*
 οἱ οἰκεῖοι, τῶν οἰκείων, *the*
members of the household;
family; relations
 ὁ πύργος, τοῦ πύργου, *tower*

τὸ στρατόπεδον, τοῦ στρατο-
 πέδου, *camp; army*

Adjectives

τοσόσδε, τοσήδε (note the ac-
 cent), τοσσόνδε, *so great; pl., so*
many
 = τοσοῦτος, τοσαύτη, τοσοῦτο, *so*
great; pl., so many
 cf. τοιοῦτος, τοιαύτη, τοιοῦτο,
such; of this kind

Preposition

ἐκτός + gen., *outside*

Adverb

οὐδέποτε, *never*

Conjunction

ὅπως + subjunctive, *so that, in*
order to

ταῦτα οὖν ἀκούσασα ἡ Μυρρίνη σιγήσασα τῷ ἀνδρὶ ἐπέιθετο, καίπερ φοβουμένη μὴ χαλεπὴ γένηται ἡ ἀνάστασις. πάντα οὖν τὸν χειμῶνα παρεσκευάζοντο ὡς Ἀθήνᾳζε ἀναστησόμενοι ἐπειδὴν εἰσβάλωσιν οἱ Πελοποννήσιοι. ἅμα δ' ἦρι ἀρχομένῳ ἄγγελος ἀπὸ τῶν Ἀθηνῶν ἀφίκετο λέγων ὅτι ἤδη συλλέγονται οἱ τε Λακεδαιμόνιοι καὶ οἱ σύμμαχοι εἰς τὸν Ἴσθμόν· ὁ οὖν Δικαιοπόλις τὸν Φίλιππον καὶ τὸν Ξανθίαν ἔπεμψεν ὡς τὰ ποιμνία εἰς τὴν Εὐβοίαν κομιοῦντας. ἔπειτα δὲ αὐτὸς τε καὶ ἡ Μυρρίνη τὴν ἄμαξαν ἐξαγαγόντες πάνθ' ὅσα φέρειν ἐδύναντο εἰσέθεσαν. πάντων δ' ἐτοίμων ὄντων ὁ Δικαιοπόλις τοὺς βοῦς ζεύξας τὸν πάππον πολλὰ ὀδῦρόμενον ἀνεβίβασεν. τέλος δὲ ἢ τε Μυρρίνη καὶ ἡ Μέλιττα αὐταὶ ἀνέβησαν. οὕτως οὖν ἐπορεύοντο δακρῦοντες καὶ ὀδῦρόμενοι, φοβούμενοι μὴ οὐδέποτε ἐπανίωσιν.

[τὰ ποιμνία, *the flocks* ἀνεβίβασεν (from ἀναβιβάζω), *put (him) onto (the wagon)*]

μακρᾶ δ' ἦν ἡ ὁδὸς καὶ χαλεπή. ἔδει γὰρ κατὰ τὴν ἀμαξιτὸν
 15 ἰέναι, πολλοῖς δ' ἐνετύγχανον αὐτουργοῖς οἵπερ πρὸς τὴν πόλιν
 σπεύδοντες ἀλλήλοις ἐνεπόδιζον. τέλος δὲ ἐσπέρᾳς ἤδη γιγνομένης ἐς
 τὰς πύλας ἀφίκοντο, καὶ μόλις εἰσελθόντες τὴν νύκτα ἐν ἠρώφῃ τινὶ
 ἔμειναν. τῇ δ' ὑστεραία ὁ Δικαιοπόλις παρὰ τὸν ἀδελφὸν ἦλθεν ἵνα
 αἰτῇ αὐτὸν εἶ πως βοηθεῖν δύναται. ὁ δ' ἀδελφὸς οὐκ ἐδύνατο
 αὐτοὺς εἰς τὴν οἰκίαν δέχεσθαι τοσοῦτους ὄντας ἀλλὰ πύργον τινὰ
 20 αὐτῷ ἔδειξεν ὅς πάντας χωρήσει. ὁ οὖν Δικαιοπόλις πρὸς τοὺς
 οἰκείους ἐπανελθὼν ἠγήσατο αὐτοῖς πρὸς τὸν πύργον, ἐν ᾧ ἔμελλον
 διὰ παντὸς οἰκήσειν, ἕως οἱ μὲν Πελοποννήσιοι ἀπίοιεν, αὐτοὶ δὲ
 πρὸς τοὺς ἀγροὺς ἐπανίοιεν.

[τὴν ἀμαξιτὸν, *the wagon road* ἀλλήλοις ἐνεπόδιζον, *were getting in one another's way* ἠρώφῃ, *shrine of a hero* χωρήσει, *would (lit., will) hold* ἕως . . . ἀπίοιεν . . . ἐπανίοιεν: the optative without ἄν is used in indefinite or general clauses when the verb in the governing clause is in the imperfect tense.]

—The following is adapted from Thucydides 2.12:

ἐν δὲ τούτῳ κῆρυξ ἀφίκετο ἐς τὰς Ἀθήνας, πέμπαντος τοῦ
 25 Ἀρχιδάμου τῶν Λακεδαιμονίων βασιλέως· οἱ δὲ Ἀθηναῖοι οὐ
 προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὴν βουλήν· ἦν γὰρ
 Περικλέους γνώμη κήρυκα καὶ πρεσβείαν μὴ δέχεσθαι Λακε-
 δαιμονίων ἤδη στρατευομένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν
 ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὁρίων εἶναι αὐθημερόν, ξυμπέμπουσί τε
 30 αὐτῷ ἀγωγούς, ὅπως μηδενὶ ξυγγένηται. ὁ δ' ἐπειδὴ ἐπὶ τοῖς ὁρίοις
 ἐγένετο καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι, “ἦδε ἡ
 ἡμέρᾳ τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει.” ὡς δὲ ἀφίκετο ἐς τὸ
 στρατόπεδον καὶ ἔγνω ὁ Ἀρχιδάμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω
 35 ἐνδώσουσιν, οὕτω δὲ ἄρᾳς τῷ στρατῷ προὔχῳρει ἐς τὴν γῆν αὐτῶν.

[πρεσβείαν, *embassy* πρὶν ἀκοῦσαι (πρὶν + infin.), *before to hear (him) = before hearing (him)* ὁρίων, *boundaries* αὐθημερόν, *that very day* ξυμπέμπουσί, *they send X (acc.) with Y (dat.)* ἀγωγούς, *escorts* ξυγγένηται + dat., *he would meet* διαλύσεσθαι, *to part (from the escort)* πω, *at all* ἄρᾳς (from αἴρω, ἄρω, ἦρα), here intransitive, *setting out / having set out* τῷ στρατῷ, *with his army*]

PRINCIPAL PARTS: More Nasal Stems (-v-)

ἀποκτείν-ω, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτεινα, [κτον-] ἀπέκτονα, *I kill*

The passive of ἀποκτείνω is supplied by ἀποθνήσκω, *I die; I am killed*.

κρίν-ω, [κρινε-] κρινῶ, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην,
I judge

ἀποκρίν-ομαι, [κρινε-] ἀποκρινοῦμαι, [κρίν-] ἀπεκρίνάμην, [κριν-]

ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament), *I answer*

μέν-ω, [μενε-] μενῶ, [μειν-] ἔμεινα, [μενε-] μεμένηκα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*

WORD BUILDING

Verbs with present stems ending in -ττ- are formed from stems ending in κ and χ, e.g., πρᾶκ- > πράττω, *I fare; I do*; τακ- > τάττω, *I marshal; I draw up*; ταραχ- > ταραττώ, *I confuse*, and φυλακ- > φυλάττω, *I guard*.

Give the meanings of the words in the following sets:

- | | | | | |
|------------|----------|------------|--------------------|--------------|
| 1. πράττω | ἡ πράξις | τὸ πρᾶγμα | πρᾶκτικός, -ή, -όν | |
| 2. τάττω | ἡ τάξις | τὸ τάγμα | τακτός, -ή, -όν | ἄτακτος, -ον |
| 3. ταραττώ | ἡ ταραχή | ἡ ἀταραξίᾱ | ἀτάρακτος, -ον | |
| 4. φυλάττω | ὁ φύλαξ | ἡ φυλακή | | |

GRAMMAR

3. Indirect Statements and Questions

Indirect statements and indirect questions have been used in the sentences of the stories from nearly the beginning of this course. Indirect statements may be introduced by ὅτι or ὡς, *that*, and have their verbs in the indicative.

You may have noticed that in indirect statements and indirect questions, Greek, unlike English, retains the tense of the original statement or question, even when the main verb is in a past tense. Study the following examples:

Direct Statement:

“ἡ ἐμὴ μήτηρ πρὸς τὴν κρήνην ἔρχεται.”

“*My mother is going to the spring.*”

Indirect Statement:

ἡ παρθένος εἶπεν ὅτι ἡ μήτηρ πρὸς τὴν κρήνην ἔρχεται.

The girl said that her mother was going to the spring.

(The present tense is retained in the indirect statement in Greek but is changed to the past in English.)

Indirect questions may be introduced by the same words that introduce direct questions, e.g., τίς, *who?* Usually, however, certain indefinite

forms are used instead, as in the third row of the following chart:

whence?	whither?	how much?	when?	where?	who?
πόθεν;	ποι;	πόσος;	πότε;	που;	τίς;
όπόθεν	όποι	όπόσος	όπότε	όπου	όστις

Direct Questions:

“πότε επάνεισιν;”

“*When will she return?*”

“πόσον χρόνον απέσται;”

“*How long will she be away?*”

Indirect Questions:

ὁ πατήρ ἤρετο **όπότε/πότε επάνεισιν**.

*The father asked **when she would return**.*

(The future indicative is retained in the indirect question in Greek but is changed to *would return* in English.)

“οὐκ εἶπεν ἡ μήτηρ **όπόσον/πόσον χρόνον απέσται**.”

“*Mother did not say **how long she would be away**.*”

Indirect Statement with Indirect Question:

ἡ παρθένος ἀπεκρίνατο **ώς οὐκ εἶπεν ἡ μήτηρ όπόσον/πόσον χρόνον απέσται**.

*The girl answered **that mother had not said how long she would be away**.*

Exercise 22 δ

Read aloud and translate. Identify indirect statements and indirect questions. Give in English the original direct statement or question:

- ὁ πατήρ τὴν παρθένον ἤρετο όπόθεν/πόθεν ἦλθεν.
- ἡ δὲ ἀποκρίναμένη εἶπεν ὅτι ἦλθεν ἀπὸ τῆς οἰκίας καὶ δι' ὀλίγου ἐκεῖσε επάνεισιν.
- ὁ ἄγγελος εἶπεν ὅτι οἱ πρέσβεις ἤδη προσχωροῦσι καὶ δι' ὀλίγου παρέσονται.
- ὁ δοῦλος εἶπεν ὅτι οὐ δυνατόν ἐστι λίθον τοσοῦτον αἶρειν.
- ὁ δὲ δοῦλος εἶπεν ὅτι ἐὰν μὴ συλλαμβάνῃ ὁ δεσπότης, οὐ δυνήσεται αἶρειν τὸν λίθον.
- οὐδεὶς ἠγνόει ὅτι οἱ πολέμοι δι' ὀλίγου εἰς τὴν γῆν εἰσβαλοῦσιν.
- ὁ Δικαιοπόλις τῇ γυναικὶ εἶπεν ὡς δεῖ εἰς τὸ ἄστν ἀναστῆναι.
- ἡ γυνὴ ἤρετο όπου/ποῦ εἰς τὸ ἄστν ἀναστάντες οἰκήσουσιν.
- ἀπεκρίνατο ὁ Δικαιοπόλις ὅτι ἐπειδὴν εἰσβάλωσιν οἱ πολέμοι, ἐν τῷ ἄστει ἀσφαλεῖς ἔσονται.
- ἡ οὖν γυνὴ εἶπεν ὅτι πάντα ποιήσει ὅσ' ἂν κελεύῃ ὁ ἀνὴρ.

Η ΝΟΣΟΣ

Read the following passages (adapted from Thucydides 2.47–48) and answer the comprehension questions:

In early summer of 430 B.C., when the Peloponnesians invaded Attica for the second time, plague struck Athens. The city was crowded with refugees from the country, and living conditions were not healthy.

τοῦ δὲ θέρους εὐθύς ἀρχομένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικὴν· καὶ ὄντων αὐτῶν ἐν τῇ Ἀττικῇ οὐ πολλὰς ἡμέρας, ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις· λέγουσιν ὅτι πρότερον πολλαχόσε ἐγκατέσκηψεν, οὐ μέντοι τοσοῦτός γε λοιμὸς ἐγένετο οὐδὲ τοσοῦτοι ἄνθρωποι ἀπέθανον.

[τοῦ . . . θέρους, *the summer* ἡ νόσος, *the disease, plague* πολλαχόσε, *onto many places* ἐγκατέσκηψεν (from ἐγκατασκήπτω), *it had fallen* (lit., *fell*) *upon* οὐ μέντοι . . . γε, *but* (that) . . . not λοιμὸς, *plague*]

1. What did the Peloponnesians do at the beginning of summer?
2. When did the plague begin in Athens?
3. How were the plague and its effects different in Athens from elsewhere?

οὔτε γὰρ ἰᾶτροι ὠφέλουν τὸ πρῶτον, ἀγνοοῦντες τὴν νόσον, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσῆσαν τοῖς νοσοῦσιν, οὔτε ἄλλη ἀνθρωπεῖα τέχνη ὠφέλει σὺδερμία. ἤρξατο δὲ ἡ νόσος τὸ μὲν πρῶτον, ὡς λέγουσιν, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον κατέβη καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν.

[ἔθνησκον, *they were dying* ὅσῳ, *in as much as* προσῆσαν, *were going near, were consorting with* ἀνθρωπεῖα, *human* τέχνη, *skill, art* Αἰθιοπίας, *Ethiopia* ὑπὲρ + gen., *above, here, south of* βασιλέως, *the king of Persia* γῆν τὴν πολλήν, *the greater part of the land*]

4. Why were doctors of no help? Why did they, especially, perish?
5. To what avail were other human efforts?
6. Where is the plague said to have originated?
7. What countries had it already ravaged?

ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαίφνης ἐσέπεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἦψατο τῶν ἀνθρώπων· ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ ἔθνησκον πολλῶ πλέονες ἤδη ἄνθρωποι. ἐγὼ δὲ οἶον ἐγίγνετο λέξω, αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας.

[ἦψατο (from ἄπτω, *I fasten*) + gen., *it took hold of* οἶον ἐγίγνετο, *what it was like*]

9. Where did the plague begin to ravage the Athenians?
10. What happened when the plague reached the upper city of Athens?

11. What two reasons does Thucydides give for why he is a reliable source of information about the plague?

Exercise 22 ε

Translate into Greek:

1. The doctors are afraid to approach the sick (*use participle*).
2. For whoever touches (*use ἄπτομαι + gen.*) a sick man (*use participle of νοσέω*), himself catches (falls into—*use aorist participle of ἐμπίπτω + εἰς + acc.*) the plague and dies.
3. The doctors said that they could not help, not knowing the disease.
4. Although we are afraid that we may become sick (fall into the sickness), we must stay in the city until the enemy goes away.
5. If they go away soon, we will hurry to the country to escape the plague.

Classical Greek

Solon

In the following lines Solon proudly defends the reforms he has put through (fragment 5):

δήμῳ μὲν γὰρ ἔδωκα τόσον γέρας ὅσον ἀπαρκεῖν
 τῆμῆς οὐτ' ἀφελῶν οὐτ' ἐπορεξάμενος·
 οἳ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγητοί,
 καὶ τοῖς ἐφρασάμην μηδὲν ἀεικέες ἔχειν·
 ἔστην δ' ἀμφιβαλὼν κρατερὸν σάκος ἀμφοτέροισι,
 νῆκᾶν δ' οὐκ εἴασ' οὐδετέρους ἀδίκως.

[τόσον γέρας, *as much privilege* ὅσον (= ὅσον) ἀπαρκεῖν, *as to be enough* ἐπορεξάμενος (from ἐπορέγω), *giving too much* οἳ δ(ὲ), *and (for those) who* ἀγητοί, *admired* καὶ τοῖς ἐφρασάμην, *I contrived for them too* μηδὲν ἀεικέες, *nothing improper* ἀμφιβαλὼν, *having put around/over* κρατερὸν σάκος, *my mighty shield* ἀμφοτέροισι = ἀμφοτέροις, *both* εἴασ(α) (from εἶαω), *I allowed* οὐδετέρους, *neither (side)* ἀδίκως, *unjustly*]

Solon's reforms replaced the aristocracy (rule of the nobles) by a timocracy, in which political privilege was related to property; he divided the people into four property classes, each of which had appropriate political status.

23

Η ΕΣΒΟΛΗ (α)



ἡ Ἀττικὴ γῆ τέμνεται ὑπὸ τῶν πολεμίων.

VOCABULARY

Verbs

ἐπεξέρχομαι [= ἐπι- + ἐκ- + ἔρχομαι] + dat., *I march out against, attack*
 καθέζομαι [= κατα- + ἕζομαι], [ἔδε-] *καθεδοῦμαι, I sit down; I encamp*
 περιοράω, *I overlook, disregard*
 τάττω (τάσσω), [τακ-] *τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην, I marshal, draw up in battle array; I station, post*
 τέμνω, [τεμε-] *τεμῶ, [τεμ-] ἔτεμον, [τεμ-] τέτμηκα, τέτμημαι, ἐτμήθην, I cut; I ravage*

Nouns

ἡ αἰτιᾶ, τῆς αἰτιᾶς, *blame; responsibility; cause*
 ὁ δῆμος, τοῦ δήμου, *the people; township; deme*
 ἡ εἰσβολή (έσ-), τῆς εἰσβολῆς, *invasion*
 ἡ πεῖρα, τῆς πείρας, *trial; attempt; test*

ἡ προσβολή, τῆς προσβολῆς, *attack*
 τὸ φρουρίον, τοῦ φρουρίου, *garrison*
 τὸ χωρίον, τοῦ χωρίου, *place; district*
 ὁ χώρος, τοῦ χώρου, *place*

Adjective

ἐπιτήδειος, -ᾶ, -ον, *friendly; + infin., suitable for*

Adverb

ἧπερ, *where*

Conjunctions

ὁπότε, *when*
 ὁπότεν [= ὁπότε + ἄν] + subjunctive, *when(ever)*

Proper Names and Adjectives

αἱ Ἀχαρναί, τῶν Ἀχαρνῶν, *Acharnae*
 οἱ Ἀχαρνής, τῶν Ἀχαρνέων, *inhabitants of Acharnae, the Acharnians*

ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖαν ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, ἥπερ ἔμελλον ἐσβαλεῖν. καὶ ὡς ἐκαθέζοντο, προσβολᾶς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ. ἡ γὰρ Οἰνὴ οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο ὅποτε πόλεμος γένοιτο. τὰς τε οὖν προσβολᾶς παρεσκευάζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ὀλίγην Ἀρχιδάμος ἔλαβεν ἀπ' αὐτοῦ· οἱ γὰρ Ἀθηναῖοι πάντα ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ.

[τῆς Ἀττικῆς, gen. of place, in Attica προσβολᾶς . . . τῷ τείχει ποιησόμενοι, future participle expressing purpose, to make attacks on the wall μηχαναῖς, siege engines ἄλλῳ τρόπῳ, otherwise μεθορίοις, borders ἐτετείχιστο (pluperfect, from τευχίζω), had been fortified with a wall αὐτῷ, it φρουρίῳ, as a garrison ὅποτε πόλεμος γένοιτο (optative), whenever war occurred ἄλλως, in other ways ἐνδιέτριψαν (from ἐνδιατρίβω), they spent, wasted αὐτήν, i.e., Oenoe αὐτοῦ, i.e., from wasting time there]

ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνῇ καὶ πᾶσαν ιδέαῖν πειράσαντες οὐκ ἐδύναντο ἐλεῖν οἱ τε Ἀθηναῖοι οὐδὲν ἐπεκηρῦκεύοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς ἐσέβαλον ἐς τὴν Ἀττικὴν· ἠγεῖτο δὲ Ἀρχιδάμος Λακεδαιμονίων βασιλεύς.

[ιδέαῖν, sort; form; way ἐπεκηρῦκεύοντο, were sending ambassadors to make peace proposals]

καὶ καθεζόμενοι ἐτεμον πρῶτον Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον. ἔπειτα δὲ προὔχωρον ἕως ἀφίκοντο ἐς Ἀχαρνᾶς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων, καὶ καθεζόμενοι ἐς αὐτὸ στρατοπέδον τε ἐποίησαντο χρόνον τε πολὺν ἐμμεῖναντες ἔτεμον. λέγεται δὲ ὅτι γνώμη τοιαύτη ὁ Ἀρχιδάμος (περὶ τε τὰς Ἀχαρνᾶς ὡς ἐς μάχην ταξάμενος) ἔμεινε καὶ ἐς τὸ πεδῖον ἐκείνη τῇ ἐσβολῇ οὐ κατέβη· ἤλιπε γὰρ τοὺς Ἀθηναίους ἐπεξιέναι καὶ τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

[καλουμένων, so-called ἐς αὐτὸ, in it, i.e., there ἐμμεῖναντες, remaining there ὡς ἐς μάχην, as for battle τοὺς Ἀθηναίους ἐπεξιέναι, that the Athenians would march out against (him) τὴν γῆν . . . τεμνομένην, (the fact) that their land was being ravaged]

ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσίνα καὶ τὸ Θριάσιον πεδίου οὐκ ἀπῆντησαν, πείραν ἐποιεῖτο περὶ Ἀχαρνᾶς καθήμενος εἰ ἐπεξίᾳσιν· ἅμα μὲν γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ ἐνόμιζε τοὺς Ἀχαρνέας μῆγα μέρος ὄντας τῆς πόλεως] 25 (τρισχίλιοι γὰρ ὀπλίται ἐγένοντο) οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα ἀλλὰ ὀρμήσειν καὶ τοὺς πάντας ἐς μάχην.

[ἀπῆντησαν (from ἀπαντάω) + dat., they went to meet καθήμενος, sitting, i.e., encamped ἅμα μὲν . . . ἅμα δέ, at the same time ἐνστρατοπεδεῦσαι, to encamp in τρισχίλιοι, three thousand τὰ σφέτερα διαφθειρόμενα, (the fact) that their own property (lit., things) was being destroyed ὀρμήσειν, would urge on, rouse τοὺς πάντας, everyone]

—adapted from Thucydides 2.18–20

PRINCIPAL PARTS: More Liquid Stems (-ρ-)

αἶρω, [ἀρε-] ἄρῶ, [ἄρ-] ἦρα, ἦρκα, ἦρμαι, ἦρθην, *I lift, raise up*; with reflexive pronoun, *I get up*; intransitive, *I get under way, set out*

διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθαιρα, [φθάρ-] διέφθαρκα or [φθορ-] διέφθορά, [φθαρ-] διέφθαρμαι, διεφθάρην, *I destroy*

ἐγείρω, [ἐγερε-] ἐγερῶ, [ἐγειρ-] ἤγειρα, [thematic 2nd aorist middle; ἐγρ-] ἠγγρόμην (*I awoke*), [ἐγορ-] ἐγρήγορα (*I am awake*), [ἐγερ-] ἐγήγερμαι, ἠγέρθην, active, transitive, *I wake X up*; middle and passive, intransitive, *I wake up*

WORD STUDY

Give the Greek words from which the following English political terms are derived:

- | | |
|--------------|------------------------------|
| 1. politics | 5. monarchy |
| 2. demagogue | 6. tyranny |
| 3. rhetoric | 7. ochlocracy (ὁ ὄχλος, mob) |
| 4. democracy | 8. autonomy |

GRAMMAR

1. Indirect Statements with Infinitives

Indirect statements may be expressed with the infinitive instead of with ὅτι or ὡς and the indicative (see Chapter 22, Grammar 3, pages 102–103).

- a. When the subject of the infinitive is different from that of the leading verb it is in the accusative, e.g.:

ὁ πατήρ μοι ἔφη **τὸν νεανίαν τῷ γέροντι συλλήψεσθαι.**

*The father said to me that **the young man would help the old man.***

The tense of the infinitive in the indirect statement in Greek is the same as the tense of the verb in the original or direct statement. In the example above the direct statement would have been ὁ νεανίας τῷ γέροντι συλλήψεται, *The young man will help the old man*, with a future indicative, which becomes a future infinitive in the indirect statement. The nominative subject of the verb in the direct statement, i.e., ὁ νεανίας, becomes the accusative subject of the infinitive in the indirect statement, τὸν νεανίαν τῷ γέροντι συλλήψεσθαι, *that the young man will help the old man*, or, after a leading verb in a past tense, *that the young man would help the old man.*

- b. When the subject of the infinitive is the same as that of the leading verb it may be unexpressed in Greek but it must be supplied in English, e.g.:

ὁ νεανίας μοι ἔφη τῷ γέροντι συλλήψεσθαι.

*The young man said to me that **he would help the old man.***

If the subject of the infinitive is the same as that of the leading verb and is expressed or modified by an adjective or participle, it will be in the nominative case, e.g.:

ὁ νεανίας μοι ἔφη **αὐτὸς τῷ γέροντι συλλήψεσθαι.**

*The young man said to me that **he himself would help the old man.***

ὁ νεανίας μοι ἔφη οἴκαδε **ἐπανελθὼν τῷ γέροντι συλλήψεσθαι.**

*The young man said to me that **having returned home he would help the old man.***

- c. Indirect statements with the infinitive may be introduced by other verbs as well as φημί, especially verbs of *thinking, believing, and hoping*, e.g.:

ἐνόμιζε τοὺς Ἀχαρνέας οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα.

He was thinking that the Acharnians would not disregard (the fact) that their own property was being destroyed.

ἐπίστευεν τοὺς Ἀχαρνέας ὀρμήσειν τοὺς πάντας ἐς μάχην.

He was believing that the Acharnians would rouse everyone to battle.

ἤλπιζε τοὺς Ἀχαρνέας ὀρμήσειν τοὺς πάντας ἐς μάχην.

He was hoping that the Acharnians would rouse everyone to battle.

- d. The negative is usually the same in the indirect statement as it was in the direct statement, e.g.:

Direct:

τῷ γέροντι οὐ βοηθήσω.

*I will **not** come to the old man's aid.*

Indirect:

οὐκ ἔφη τῷ γέροντι βοηθήσειν.

*He said that he would **not** come to the old man's aid.*

He denied that he would come to the old man's aid.

Note that in the indirect statement the negative is placed before ἔφη.

Verbs of *hoping, threatening, and promising* and equivalent phrases are often followed by the negative μή in indirect statements, e.g.:

ἤλπιζε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

*He was hoping that the Athenians would **not** disregard (the fact) that their land was being ravaged.*

ἐλπίδα εἶχε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

*He was holding hope that the Athenians would **not** disregard (the fact) that their land was being ravaged.*

N.B. In indirect statements the present infinitive refers to the same time as that of the leading verb, the future infinitive refers to time subsequent to that of the leading verb, and the aorist infinitive refers to time prior to that of the leading verb. The infinitive of εἶμι and its compounds may, in indirect statements, refer to time subsequent to that of the leading verb, replacing a future indicative of a direct statement. Observe these temporal relationships carefully in your translations of the following sentences.

Exercise 23 α

Read aloud and translate:

1. ὁ παῖς τῷ νεανίᾳ ἔφη πρὸς τὸν ἀγρὸν ἰέναι ὡς τὸν πατέρα ζητήσων.
2. ὁ δὲ νεανίας οὐκ ἔφη τὸν πατέρα αὐτοῦ ἐν τῷ ἀγρῷ ἰδεῖν.
3. ὁ παῖς ἔφη τὸν πατέρα ἐν τῷ ἄστει ζητήσειν.
4. ἤλπιζε γὰρ ἐκεῖ εὐρήσειν αὐτὸν τὰ πρόβατα ἀποδιδόμενον.
5. ὁ νεανίας ἐπίστευε τὸν πατέρα αὐτοῦ ἤδη οἴκαδε ἐπανελθεῖν.
6. ὁ παῖς ἔφη αὐτὸς δι' ὀλίγου οἴκαδε ἐπανιέναι.
7. ὁ Περικλῆς ἔφη ἀεὶ τῆς αὐτῆς γνώμης ἔχεσθαι.
8. ἐνόμιζε γὰρ τοὺς Ἀθηναίους εἰς πόλεμον καταστάντας τοὺς Πελοποννησίους νικήσειν.
9. οὐκ ἔφη τοὺς Πελοποννησίους πόλεμον χρόνιον ποιῆσθαι δύνασθαι.
10. ἔφη τοὺς πατέρας αὐτῶν ἀνδρείως μαχομένους τοὺς Πέρσας νικήσασαι.
11. ἤλπιζεν αὐτοὺς μὴ κακίονας τῶν πατέρων γενήσεσθαι.
12. οἱ Ἀθηναῖοι ἐνόμιζον τὸν Περικλῆ ἄριστα παραίνεσαι.
13. ὁ Δικαιοπόλις ἔφη ἀνάγκην εἶναι εἰς τὸ ἄστὺ ἀνασθῆναι.
14. ἡ δὲ Μυρρίνη οὐκ ἔφη δυνατὸν εἶναι τοῦτο ποιεῖν.
15. τέλος δὲ ἔφη πάντα πράξειν ὅσα παραινεῖ ὁ Δικαιοπόλις.

2. Indirect Statements with Participles

After verbs of *knowing*, *learning*, and *perceiving* indirect statements may be expressed with a participle, e.g.:

ὄψονται τὴν γῆν τεμνομένην.

They will see that their land is being ravaged.

ὄψονται τὰ σφέτερα διαφθειρόμενα.

They will see that their own property is being destroyed.

In the following examples note that, as with the infinitive construction, the subject of the indirect statement is not expressed if it is the same as that of the leading verb. Note also that in this case the participle is in the nominative case. Also, αὐτός, αὐτή, αὐτό may be used in the nominative case to emphasize the subject of the indirect statement. Note the following:

ἐπίστανται εἰς μέγιστον κίνδυνον καταστάντες.

They know that they have gotten into the greatest danger.

οἶδα αὐτὸς μὲν ὀρθῶς γινώσκων, ἐκείνους δὲ ἀμαρτάνοντας.

I know that I myself am right, and that they are wrong.

The rules for tenses and negatives are the same for the participle construction as for the infinitive construction.

Exercise 23 β

1. ὁ αὐτρουργὸς εἶδε τὸν δοῦλον ὑπὸ τῷ δένδρῳ καθεύδοντα.
2. ὁ δοῦλος ἔγνω τὸν δεσπότην μάλα ὀργιζόμενον.
3. αἱ γυναῖκες εἶδον λύκον μέγαν πρὸς τὴν κρήνην προσιόντα.
4. ἡ μήτηρ ἔγνω τὴν θυγατέρα τὸν λύκον μάλα φοβουμένην.
5. ἡ μήτηρ ἠπίστατο αὐτὴ μὲν ἀσφαλῆς οὖσα, τὴν δὲ θυγατέρα εἰς κίνδυνον ἐμπίπτουσαν.
6. δι' ὀλίγου εἶδε τὸν λύκον τρεψάμενον πρὸς τὰ ὄρη ἀποφεύγοντα.
7. τὴν οὖν θυγατέρα καλέσασα, “ἐπάνελθε,” ἔφη· “ἂρ’ οὐκ οἶσθα τὸν λύκον ἤδη ἀπιόντα;”
8. οἶδα τοὺς πολεμίους εἰς τὴν γῆν δι' ὀλίγου εἰσιόντας.
9. οἱ αὐτρουργοὶ ἠπίσταντο εἰς μέγιστον κίνδυνον καταστάντες.
10. ὁ ἱατρὸς ἔγνω αὐτὸς τῇ νόσῳ ἀποθανούμενος.

Greek Wisdom

Heraclitus

ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν γίνεσθαι ὁ Ἡράκλειτός φησιν. Fragment 8 Diels

The Peloponnesian War: First Phase (431–421 B.C.)

The events that led up to the war are briefly outlined in Chapter 20, pages 60–61. Pericles was convinced that war was inevitable and, while observing the terms of the Thirty Years' Peace to the letter, he was not prepared to make any concessions to the Peloponnesians. He believed firmly that Athenian naval and financial superiority would bring victory in a war of attrition and that the war had better be fought now than later.

He had a clearly conceived strategy, which he outlined to the people in the speech from which you read extracts in Chapter 21β. The Athenian army could not risk battle in the field against the Peloponnesians, whose army outnumbered theirs by two to one and included the best hoplites in Greece. But the Athenians with a fleet of 300 triremes controlled the seas and the empire, so that Athens was invulnerable, provided that she was prepared to abandon Attica: "You must make up your minds to abandon your land and houses and keep guard over the sea and the city." At the same time, he intended to use the navy to make landings on enemy territory in the Peloponnesus and would attempt to regain control of Megara and its ports and to win over northwest Greece, so that a blockade of the Corinthian Gulf would bring Corinth to her knees.

Whether this Periclean strategy of a war of attrition, undermining the determination of the enemy, would have been successful, we cannot tell; for Pericles' calculations were upset by unforeseen factors, in particular by the plague that swept the city in 430–429 B.C. and by the cost of the war, which proved far higher than Pericles had calculated, so that by 422 B.C. the huge financial reserves on which he had relied were exhausted.

The war lasted from 431 to 404 B.C. with an intermission from 421 to 416. In this essay we will outline the events of the first half only, the Archidamian War, as it is called. In early summer 431 B.C. the Peloponnesian army under the Spartan king Archidamus invaded Attica, staying for about a month, while the Athenians withdrew behind the walls of Athens and saw their land ravaged. As soon as the Peloponnesian army withdrew, Pericles led the Athenian army out and devastated Megara. At the same time a fleet of 100 triremes together with allied contingents sailed around the Peloponnesus, landing at various points and causing havoc. In the autumn this force joined up with the Athenian army for a second attack on Megara.

The operations of the next few years followed a similar pattern with the northwest of Greece seeing more activity. Both sides had allies in this area and sent expeditions to help them win control of the approaches to the Corinthian Gulf. The outcome was inconclusive except in the Gulf itself, where the brilliant victories of the Athenian admiral Phormio over a much larger Peloponnesian fleet finally established Athenian naval supremacy beyond all doubt (see Chapter 29).

In 425 B.C. a minor operation nearly brought the war to an end. An Athenian fleet sailing around the Peloponnesus was forced by bad weather to land

at Pylos, on the west coast of the Peloponnesus. When the fleet continued on its way, it left behind a small force that fortified the promontory of Pylos and held it against Spartan attacks until reinforcements arrived. In the course of this operation, 420 Spartans were cut off on the island of Sphacteria. Eventually, the surviving 292 Spartans surrendered and were taken to Athens. The Spartan authorities in their eagerness to recover the prisoners sent an embassy to Athens to negotiate peace; the generous terms offered were rejected by the Assembly on the advice of Cleon, who had succeeded Pericles, who had died in 429 B.C., as the most influential speaker in the Assembly.

The following year the war took a new turn when a Spartan officer named Brasidas led a small force overland through northern Greece to Thrace. There he fomented revolt among the cities of Chalcidice, which belonged to the Athenian Empire, and succeeded in taking Amphipolis, a city of great strategic importance on the river Strymon. The historian Thucydides was one of the generals commanding in this area. He arrived with a fleet just too late to save the city, and for this failure he was brought to trial and exiled.

The Spartans were still eager for peace, and the Athenians were weary of the war. There was now a strong peace party, led by Nicias. In 423 B.C. a one-year truce was agreed upon, during which time negotiations for a permanent settlement were to go forward. When the truce ended, however, Cleon persuaded the Assembly to send him in command of an expedition to recover Amphipolis. He scored some initial successes, but then Brasidas attacked him outside the walls of Amphipolis. In the ensuing battle both he and Brasidas were killed.

With their deaths, the chief obstacles to peace were removed, and in 421 B.C. a treaty was negotiated between Athens and Sparta, which is known as the Peace of Nicias. Each side agreed to abandon nearly all the gains they had made in the war and to observe the peace for fifty years. The outcome of these ten years of costly and bitter struggle was thus a return to the position that had existed before the war. It proved to be a stalemate, nor were the prospects for long-term peace good. Nothing had been resolved. The basic reason for the war, the Peloponnesian fears of Athenian power, was still valid, nor, as events showed, was Athenian ambition quenched. Five years later the war was to start again, this time with consequences disastrous for Athens.

Greek Wisdom

Heraclitus

ἦθος ἀνθρώπων δαίμων. Fragment 119 Diels

Η ΕΣΒΟΛΗ (Β)

VOCABULARY

Verbs

- διαλύω**, *I disband (an army); I disperse (a fleet)*
έάω, imperfect, εἶων (irregular augment), **έάσω** (note $\bar{\alpha}$ instead of η after the ϵ), **εἶασα** (irregular augment), **εἶακα**, **εἶαμαι**, **εἰάθην**, *I allow, let be*
έμμένω [= $\acute{\epsilon}\nu$ - + $\acute{\mu}\acute{\epsilon}\nu\omega$], *I remain in*
έξαμαρτάνω [= $\acute{\epsilon}\kappa$ - + $\acute{\alpha}\mu\alpha\rho$ - $\tau\acute{\alpha}\nu\omega$], *I miss; I fail; I make a mistake*
οἶομαι or **οἶμαι**, imperfect, **φόμην** or **φῶμην**, [οἶε-] **οἴησομαι**, **φῆθην**, *I think*

Nouns

- ή έλπίς**, **τῆς έλπίδος**, *hope; expectation*
ή έξοδος, **τῆς έξόδου**, *going out; marching forth; military expedition*
τὸ στάδιον, **τοῦ σταδίου**, pl., **τὰ στάδια** or **οἱ στάδιοι**, *stade (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer)*

Adjective

- έκαστος**, **-η**, **-ον**, *each*

Proper Name

- οἱ Βοιωτοί**, **τῶν Βοιωτῶν**, *Boeotians*

Ἄθηναῖοι δέ, μέχρι μὲν οὖν περὶ Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον ὁ στρατὸς ἦν, ἐλπίδα τινὰ εἶχον αὐτοὺς ἐς τὸ ἐγγυτέρω μὴ προῖεναι· ἐπειδὴ δὲ περὶ τὰς Ἀχαρνᾶς εἶδον τὸν στρατὸν ἐξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλά, τῆς γῆς τεμνομένης ἐν τῷ ἐμφανεῖ, δεινὸν αὐτοῖς ἐφαίνετο καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τοῖς νεανίαις ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐπεξιέναι, οἱ δὲ τινες οὐκ ἐῶντες. οἷ τε Ἀχαρνῆς οἰόμενοι αὐτοὶ μέγιστον μέρος εἶναι τῶν Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνήγον τὴν έξοδον μάλιστα.

[μέχρι . . . οὖν, *as long as* ἐς τὸ ἐγγυτέρω, *closer* ἀνασχετὸν, *tolerable* ἐποιοῦντο, *they were considering* ἐν τῷ ἐμφανεῖ, *visibly, within eyesight* κατὰ ξυστάσεις . . . γιγνόμενοι, *assembling into groups* ἔριδι, *contention, strife* ἐνήγον (from $\acute{\epsilon}\nu$ - + ἄγω), *were urging*]

παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ἐκείνων ὧν παρήνεσε πρότερον ἐμέμνηντο οὐδέν, ἀλλ' ἐκάκιζον αὐτὸν ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγει, αἰτίον τε ἐνόμιζον

αὐτὸν εἶναι πάντων ὧν ἔπασχον. Περικλῆς δὲ ὀρώων μὲν αὐτοὺς πρὸς τὸ παρὸν ὀργιζομένους καὶ οὐ τὰ ἄριστα φρονούντας, πιστεύων δὲ ὀρθῶς γινώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν οὐκ ἐποίει οὐδὲ ξύλλογον οὐδένα, ἵνα μὴ ὀργῇ μᾶλλον ἢ γνώμῃ ξυνελθόντες ἐξαμάρτωσί τι, ἀλλὰ τὴν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίᾳς μάλιστα ὅσον ἐδύνατο εἶχεν.

[ἀνηρέθιστο (pluperfect passive of ἀνερεθίζω), *had been stirred up, was excited* ἐμέμνηντο + gen., *they remembered* ἐκάκιζον, *they were abusing* ὅτι, *because* ἐπεξάγει, *he was (not) leading (them) out against (the enemy)* πρὸς τὸ παρὸν, *at the present state of affairs* περὶ τοῦ μὴ ἐπεξιέναι, *about not going out to attack* ξύλλογον, *gathering, meeting* δι' ἡσυχίᾳς . . . εἶχεν, *he was keeping (it) quiet*]

οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδήουν τῶν δῆμων τινὰς ἄλλους καὶ ἐμμείναντες ἐν τῇ Ἀττικῇ πολὺν τινα χρόνον, ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ἦπερ ἐσέβαλον. ἀφικόμενοι δὲ ἐς Πελοπόννησον διέλυσαν τὸν στρατὸν καὶ ἕκαστοι ἐς τὴν ἑαυτῶν πόλιν ἐπανήλθον.

[αὐτοῖς: dat. with ἐπεξῆσαν ἐδήουν (from δηιόω), *were laying waste, ravaging*]

—adapted from Thucydides 2.21–23

PRINCIPAL PARTS: Verbs with Present Stem Suffix -αν-

αύξ-άν-ω, [αύξε-] αύξήσω, ηύξησα, ηύξηκα, ηύξημαι, ηύξήθην, *I increase*

λαμβ-άν-ω, [ληβ-] λήψομαι, [λαβ-] ἔλαβον, [ληβ-] εἴληφα, εἴλημμαι, ἐλήφθην, *I take; middle + gen., I seize, take hold of*

μανθ-άν-ω, [μαθε-] μαθήσομαι, [μαθ-] ἔμαθον, [μαθε-] μεμάθηκα, *I learn; I understand*

Note that λαμβάνω and μαχθάνω have nasal infixes as well as the nasal suffix -αν-.

WORD BUILDING

Verbs and nouns are formed by adding suffixes to a stem. Give the meaning of the verbs and nouns in the following sets:

	Stem	Verb	Noun
1.	λεγ-	λέγ-ω	ὁ λόγος
	τρέπ-	τρέπ-ω	ὁ τρόπος
	γράφ-	γράφ-ω	ἡ γραφή
	μαχ-	μάχ-ομαι	ἡ μάχη

2. The following noun suffixes denote *agent*:

-τη (nominative -της)	ποιε-/ποιη-	ποιέ-ω	ὁ ποιη-τής
	κρῖ-/κρι-	κρί-νω	ὁ κρι-τής
-ευ (nominative -ευσ)	γραφ-	γράφ-ω	ὁ γραφ-εὺς
	γν-/γεν-/γον-	γί-γν-ομαι	ὁ γον-εὺς
-τηρ (nominative -τηρ)	σω-	σφ-ζω	ὁ σω-τήρ
	δω-/δο-	δί-δω-μι	ὁ δο-τήρ
-τρο (nominative -τρος)	ἰᾱ-	ἰᾱ-ομαι	ὁ ἰᾱ-τρός

3. The following noun suffixes denote *action*:

-σι (nominative -σις)	λῦ-/λυ-	λύω	ἡ λύσις
	ποιε-/ποιη-	ποιέ-ω	ἡ ποίη-σις
	κρῖ-/κρι-	κρί-νω	ἡ κρί-σις
-μη (nominative -μη)	φη-/φα-	φη-μί	ἡ φή-μη
	γνώ-/γνω-	γι-γνώ-σκω	ἡ γνώ-μη

4. The following noun suffix denotes *result of action*:

-ματ (nominative -μα)	ποιε-/ποιη-	ποιέ-ω	τὸ ποίη-μα
	πρᾶκ-	πράττω	τὸ πρᾶγ-μα
	γραφ-	γράφ-ω	τὸ γράμ-μα

The suffixes illustrated above are the most common ones, but there are many others.

GRAMMAR

3. Indirect Statements with ὅτι/ὡς, Infinitive, or Participle?

After	Expect usually
a. Verbs of saying:	
i. φημί or ἔφη	infinitive
ii. λέγω	infinitive or ὅτι/ὡς
iii. εἶπον	ὅτι/ὡς
b. verbs of thinking and believing	infinitive or some-
δοκῶ, νομίζω, οἶομαι, πιστεύω	times ὅτι/ὡς
c. ἐλπίζω	infinitive (negative
	usually μή)
d. verbs of knowing and learning	participle or ὅτι/ὡς
γινώσκω, ἐπίσταμαι, μανθάνω, οἶδα	
e. verbs of perceiving	participle or, of intel-
ἀκούω, ὁρῶ	lectual perception,
	ὅτι/ὡς

4. The Verb φημί

This verb shows a long-vowel stem φη- and a short-vowel stem φα-, which lengthens in the 3rd person plural of the present tense, e.g., 3rd person singular, *he/she says* = φησί(ν); 3rd person plural, *they say* = φᾶσί(ν). Imperfect: *he/she was saying/said*, ἔφη; *they were saying/said*, ἔφασαν. Study the chart of this verb in the Forms section, page 307. The future and aorist are regular: φήσω, ἔφησα (rare).

Exercise 23 γ

Translate the following pairs of sentences. State which pattern in Grammar 3 above each sentence exemplifies.

1. ὁ ἄγγελος ἔφη τοὺς πρέσβεις ἤδη ἀφικέσθαι ἐς τὰς πύλας.
The old man said that the boy had already returned home.
2. οἱ νεᾶνῖαι νομίζουσιν αὐτοὶ τοὺς πολεμίους ῥαδίως νικήσειν.
We think that we ourselves will easily take the city.
3. οἱ παῖδες εἶπον ὅτι/ὡς τὸν πατέρα ἐν τῇ ἀγορᾷ εἶδον.
The foreigners said that they had found the money.
4. ὁρῶ ὑμᾶς πολλὰ καὶ κακὰ πάσχοντας.
We see that they are mistaken.
5. χειμῶνος γιγνομένου οἱ ναῦται ἔγνωσαν ὅτι/ὡς μόλις εἰς τὸν λιμένα ἀφίξονται.
The women perceived that they would get into great danger.
6. ἡ παρθένος ᾔετο τὴν μητέρα πρὸς τῇ κρήνῃ ὕψεσθαι.
The shepherd was thinking that he would find (his) dog by the river.
7. οἱ δοῦλοι ἤλπιζον τὸν δεσπότην σφίσι (*with them*) μὴ ὀργιεῖσθαι.
We hope that the dog will not harm the sheep.
8. αἱ γυναῖκες ἠπιστήθησαν οὐδένα σίτον ἐν τῷ οἴκῳ σφίσιν (*for them*) ὑπάρχοντα.
The farmers knew that there was no dwelling ready (*use ὑπάρχω*) for them in the city.
9. οἱ Ἀθηναῖοι ᾔοντο τοὺς ἐχθροὺς σφίσιν (*against them*) ἐπιβουλεύειν.
We were thinking that the foreigner was leading us to the temple.
10. ἡ γυνὴ ἐπίστευεν αὐτὴ μὲν ὀρθῶς γινώσκειν, τὸν δὲ ἄνδρα ἀμαρτάνειν.
Each (man) was thinking that he was safe and the others in danger.

5. The Articular Infinitive

The infinitive can be used as a verbal noun in any case, simply by introducing it with the neuter of the definite article (the negative is μή), e.g.:

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεον τῶν ἄλλων ζητεῖν ἔχειν.

*This is **wrongdoing**, **seeking** to have more than others.* (Plato, *Gorgias* 483e)

(Here τὸ ἀδικεῖν is nominative, subject of ἐστί, and τὸ . . . ζητεῖν is another nominative, in apposition to τοῦτο.)

ὁ Περικλῆς πιστεύει ὀρθῶς γινώσκειν περὶ τοῦ μὴ ἐπεξιέναι.

*Pericles believes that he is right about **not going out to attack**.*

τῷ ταχέως ἰππεύειν ἐν καιρῷ ἀφίκοντο.

*By **riding fast** they arrived on time.*

δεῖ τοὺς νεανίᾳς ἀγαθοὺς γίνεσθαι εἰς τὸ λέγειν τε καὶ πράττειν.

*The young men must become good for both **speech** and **action / speaking and acting**.*

The infinitive may have its own subject in the accusative (see sentence no. 5 in Exercise 23δ below) and its own complement (such as a direct object), e.g.:

τῷ ταχέως διώκειν τὸ θηρίον, δι' ὀλίγου καταληψόμεθα.

*By **quickly pursuing the wild beast**, we will soon catch (it).*

Exercise 23δ

Read aloud and translate:

1. ὁ Θεμιστοκλῆς μάλιστα αἴτιος ἦν τοῦ ἐν τοῖς στενοῖς ναυμαχεῖν.
2. τί ἐστί τὸ δίκαιον; τὸ δίκαιόν ἐστί τὸ τοὺς μὲν φίλους ὠφελεῖν, τοὺς δὲ ἐχθροὺς βλάπτειν.
3. πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ ἐλεῖν.
4. τῷ ζῆν ἐστί τι ἐναντίον (*opposite*), ὥσπερ τῷ ἐγρηγορέναι (*to be awake*) τὸ καθεύδειν;
5. Περικλῆς δὲ στρατηγὸς ὢν περὶ τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν ὀρθὴν γνώμην εἶχεν.

Greek Wisdom

Heraclitus

οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ λέγειν. Fragment 73 Diels

συντομωτάτην ὁδὸν ἔλεγεν εἰς εὐδοξίαν τὸ γενέσθαι ἀγαθόν. Fragment 135 Diels

6. Relative Pronouns and Their Antecedents: Some Special Cases

a. Attraction of Relative Pronoun to the Case of Its Antecedent

Examine the following from pages 114–115, lines 11–14:

τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ἐκεῖνων ὧν παρήνεσε πρότερον ἐμέμνητο οὐδέν . . . αἰτίον τε ἐνόμιζον αὐτὸν εἶναι πάντων ὧν ἔπασχον.

*They were angry with Pericles and remembered nothing of those things **that** he had formerly advised . . . and they thought that he was responsible for all **that** they were suffering.*

In this sentence the relative pronouns, which would normally be accusative, have been attracted into the case of their antecedents ἐκεῖνων and πάντων respectively.

Such attraction to the case of the antecedent often occurs when the relative pronoun would normally be in the accusative case and its antecedent is in the genitive or dative case. The attraction is optional.

b. Antecedent Incorporated into the Relative Clause

Sometimes the antecedent does not precede the relative pronoun but is incorporated into the relative clause, e.g.:

ὁ στρατηγὸς ἐπορεύετο σὺν ἧ εἶχε δυνάμει (= σὺν δυνάμει ἧν/ἣ εἶχε).

The general was marching with the (military) forces that he had.

c. Omission of Antecedent

Where the antecedent is a demonstrative pronoun, it is frequently omitted and attraction takes place. For example, instead of

ἐπαινῶ σε ἐπὶ τούτοις ἃ/οἷς λέγεις.

*I praise you for these things **that** you say.*

the antecedent would usually be omitted, as follows:

ἐπαινῶ σε ἐφ' οἷς λέγεις.

*I praise you for **what** you say.*

Exercise 23 ε

Read aloud and translate. For each relative pronoun, give the form in which it would have been if attraction had not taken place, and give (where applicable) the omitted demonstrative pronoun antecedent.

1. μὴ πιστεύωμεν τοῖς πρέσβεσιν οἷς ἔπεμψαν οἱ Λακεδαιμόνιοι.
2. ἄξιοι ἔστε, ὦ ἄνδρες, τῆς ἐλευθερίας ἧς κέκτησθε (*you have won*).
3. δεῖ ὑμᾶς ἀφ' ὧν ἴστε (*you know*) αὐτοὶ τὰ πράγματα κρίναι (*to judge*).
4. ὁ στρατηγὸς ἀφίκετο ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιᾶν.
5. ἀμαθέστατοί (*most ignorant*) ἔστε ὧν ἐγὼ οἶδα Ἑλλήνων.

7. Prepositional Prefixes and Euphony

Certain changes in spelling take place when prefixes are attached to verbs (see Book I, Chapter 5, Grammar 4, pages 58–59). Note what happens with prefixes that end in *v*:

Before β , π , ϕ , and ψ , *v* becomes μ , e.g., $\acute{\epsilon}\nu$ - + $\pi\acute{\iota}\pi\tau\omega$ > $\acute{\epsilon}\mu\pi\acute{\iota}\pi\tau\omega$ (cf. $\acute{\epsilon}\nu\acute{\epsilon}\pi\epsilon\sigma\omicron\nu$, $\acute{\epsilon}\mu\pi\epsilon\sigma\acute{\omega}\nu$).

Before γ , κ , ξ , and χ , *v* becomes γ , e.g., $\sigma\upsilon\nu$ - + $\gamma\rho\acute{\alpha}\phi\omega$ > $\sigma\upsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$ and $\acute{\epsilon}\nu$ - + $\kappa\alpha\lambda\acute{\epsilon}\omega$ > $\acute{\epsilon}\gamma\kappa\alpha\lambda\acute{\epsilon}\omega$.

Before λ or μ , *v* is fully assimilated, e.g., $\sigma\upsilon\nu$ - + $\lambda\acute{\epsilon}\gamma\omega$ > $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$ and $\acute{\epsilon}\nu$ + $\mu\acute{\epsilon}\nu\omega$ > $\acute{\epsilon}\mu\mu\acute{\epsilon}\nu\omega$.

Ο ΠΕΡΙΚΛΗΣ

Read the following passages (adapted from Thucydides 2.65) and answer the comprehension questions:

The plague undermined Athenian morale. The people blamed Pericles for their sufferings and sent envoys to Sparta to discuss peace terms. Pericles made a speech to try to raise their spirits. Thucydides here summarizes the achievements of Pericles.

τοιαῦτα ἔπερικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλῦειν. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἐπέιθοντο καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους πρέσβεις ἔτι ἔπεμπον ἕξ τε τὸν πόλεμον μᾶλλον ὠρμηντο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλῶποῦντο. οὐ μέντοι πρότερόν γε ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν πρὶν ἐζημίωσαν χρήμασιν. ὕστερον δὲ οὐ πολλῶ ἀύθις στρατηγὸν αὐτὸν εἴλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν.

[$\acute{\epsilon}\varsigma$ + acc., *against* παραλῦειν, *to rid X (acc.) of Y (gen.)* δημοσίᾳ, *publicly* οὔτε = οὐ ὠρμηντο (pluperfect passive of ὀρμάω), *they had been aroused, were in a state of eagerness* τοῖς παθήμασιν, *sufferings* πρὶν, *until* ἐζημίωσαν, *they penalized, fined* χρήμασιν, *dat. of χρήματα, money, with ἐζημίωσαν* εἴλοντο, *they chose*]

1. What was Pericles attempting to do?
2. What three things did the Athenians publicly do in response?
3. What did they do in private?
4. What did the Athenians have to do before they could stop being angry at Pericles?
5. What did they do shortly thereafter?

ὅσον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἠγεῖτο καὶ ἀσφαλῶς ἐφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπειδὴ τε πόλεμος κατέστη, φαίνεται ὁ Περικλῆς καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν αὐτῆς. ἐπεβίω

δὲ δύο ἔτη καὶ ἕξ μῆνας· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἐγνώσθη ἡ πρόνοια αὐτοῦ ἢ ἐς τὸν πόλεμον. 10

[ὅσον . . . χρόνον, *as long as* προύστη (from προίστημι) + gen., *he was at the head of, in charge of* μετρίως, *moderately* ἐπ' ἐκείνου, *in his time* κατέστη, *began* προγνούς (from προγινώσκω), *having foreknown* ἐπεβίω (from ἐπιβιώω), *he lived on, survived* μῆνας, *months* ἐπὶ πλέον, *more, further* ἐγνώσθη ἡ πρόνοια αὐτοῦ, *his foresight was recognized* ἐς τὸν πόλεμον, *with regard to the war*]

6. How did the city fare with Pericles in charge of it during peacetime?
7. When war came did Pericles appear to be right or wrong in his thinking about the city?
8. What was recognized even more after Pericles' death?

ὁ μὲν γὰρ ἔφη ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν φυλάσσοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας αὐτοὺς νικήσειν. οἱ δὲ ταῦτα πάντα ἐς τὸ ἐναντίον ἐπράξαν καὶ κατὰ τὰς ἰδίᾳς φιλοτιμίᾳς καὶ ἴδια κέρδη κακῶς ἐπολίτευσαν. αἴτιον δὲ ἦν ὅτι ἐκεῖνος δυνατὸς ὦν οὐκ ἤγετο ὑπὸ τοῦ δήμου μᾶλλον ἢ αὐτὸς ἦγε. ἐγίγνετό τε λόγῳ μὲν δημοκρατιᾶ, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. 15

[ἐπικτωμένους, *increasing, adding to* τῇ πόλει κινδυνεύοντας, *putting the city at risk* οἱ δὲ, *but they* (i.e., his successors) ἐς τὸ ἐναντίον, *in the opposite way* τὰς ἰδίᾳς φιλοτιμίᾳς, *their private ambitions* κέρδη, *profits* κακῶς ἐπολίτευσαν, *pursued bad policies* αἴτιον, *the reason*]

9. What four things had Pericles said the citizens should do if they were to be victorious?
10. Did the Athenians do as Pericles said they should?
11. What two things motivated the Athenians?
12. How did they conduct themselves as citizens?
13. What reasons does Thucydides give for Pericles' success as a leader?
14. How does Thucydides describe the system of government under Pericles?

Exercise 23 ζ

Translate into Greek:

1. When Pericles died, his successors (οἱ ὕστερον) were not leading the citizens but were being led by them.
2. For each wishing to be first said, "I will give the citizens all that (whatever) they want."
3. But they made many mistakes (*use* πολλά + ἀμαρτάνω) and sent away the expedition to Sicily (*use* ἡ Σικελία), hoping that they would thus oblige (*use* χαρίζομαι + dat.) the people.
4. But when they heard that the generals were being defeated by the enemy, they did not send aid (*use* ἡ βοήθεια).

5. Competing (*use ἀγωνίζομαι*) against each other about the leadership (*use ἡ προστασίᾳ*) of the people, they were being persuaded to neglect (*use ἀμελέω + gen.*) the war.

Classical Greek

Solon

Solon's poems were not confined to political themes. The following lines come from a long poem in which he reflects on men's desire to win wealth; ill-gotten gains earn punishment from Zeus. He here lists some ways in which men try to make a living (fragment 13.43–44, 47–50, 53–54):

σπεύδει δ' ἄλλοθεν ἄλλος· ὁ μὲν κατὰ πόντον ἀλάται
 ἐν νηυσὶν χρήζων οἴκαδε κέρδος ἄγειν. . . .
 ἄλλος γῆν τέμνων πολυδένδρεον εἰς ἐνιαυτὸν
 λατρεύει, τοῖσιν καμπύλ' ἄροτρα μέλει·
 ἄλλος Ἀθηναίης τε καὶ Ἥφαιστου πολυτέχνεω
 ἔργα δαεὶς χειροῖν ξυλλέγεται βίοτον. . . .
 ἄλλον μάντιν ἔθηκεν ἄναξ ἐκάεργος Ἀπόλλων,
 ἔγνω δ' ἀνδρὶ κακὸν τηλόθεν ἐρχόμενον.

[ἄλλοθεν ἄλλος, *one man one way, one another* κατὰ πόντον, *over the sea*
 ἀλάται, *wanders* νηυσὶν = ναυσὶν *χρήζων, longing* κέρδος (τό), *gain,*
wealth τέμνων, *cutting* πολυδένδρεον, *with many a tree, tree-clad* εἰς
 ἐνιαυτὸν, *year in, year out* λατρεύει, *slaves* τοῖσιν, *for whom* καμπύλ(α),
bent μέλει, *are a concern* Ἀθηναίης = Ἀθηνᾶς πολυτέχνεω (gen. of
 πολυτέχνης), *of many crafts* (Hephaestus was the god of fire and crafts) δαεὶς, *know-*
ing, skilled in χειροῖν, *with his (two) hands* βίοτον, *his livelihood* μάντιν, *a*
prophet ἔθηκεν, *made* ἄναξ ἐκάεργος, *the Lord, the far-shooter* (lit., *far-worker*)
 ἔγνω, *gnomic aorist, he (the prophet) knows* τηλόθεν, *from afar*]

New Testament Greek

John 6.47–51

Jesus the Bread of Life

Jesus speaks to the Jews.

“ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.”

[ἀμὴν, *verily* ζώην, *life* αἰώνιον, *eternal* ὁ ἄρτος, *the bread* ἔφαγον, *ate* τῇ ἐρήμῳ, *the desert* τὸ μάννα, *the manna* αἰῶνα, *eternity* καὶ . . . δὲ, *moreover* also ἡ σὰρξ, *the flesh* τοῦ κόσμου, *the world*]



Departure of a warrior

24

ΕΝ ΔΙΔΑΣΚΑΛΩΝ (α)



ἐν διδασκάλων· ἐπ' ἀριστερᾶ μὲν ὁ παῖς κιθαρίζειν διδάσκεται ὑπὸ κιθαριστοῦ· ἐπὶ δὲ δεξιᾷ κάθεται ὁ παιδαγωγός· μεταξὺ δὲ ὁ γραμματιστής τὰ γράμματα διδάσκει.

VOCABULARY

Verbs

διδάσκω, [διδασχ-] διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαί, ἐδιδάχθην, *I teach someone (acc.) something (acc.); passive, I am taught something (acc.)*
 *ζῶ (unattested, hypothetical form) (ζῶ, ζῆς, ζῆ, etc.), infinitive, ζῆν, imperfect, ἔζων, ἔζης, ἔζη, etc., ζήσω or ζήσομαι, *I live*
 μελετῶ, *I study; I practice*
 παιδεύω, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδευμαι, ἐπαίδεύθην, *I educate*
 φοιτῶ, *I go; I visit*

Nouns

τὸ γράμμα, τοῦ γράμματος, *letter (of the alphabet); pl., writing*

ὁ γραμματιστής, τοῦ γραμματιστοῦ, *schoolmaster*
 ἡ γυμναστική, τῆς γυμναστικῆς, *gymnastics*
 ὁ διδάσκαλος, τοῦ διδασκάλου, *teacher*
 ὁ κιθαριστής, τοῦ κιθαριστοῦ, *lyre player*
 ἡ μουσική, τῆς μουσικῆς, *music*
 ἡ παιδείσις, τῆς παιδείσεως, *education*
 ὁ σοφιστής, τοῦ σοφιστοῦ, *wise man; sophist*
 ὁ τεκών, τοῦ τεκόντος, *parent*
 ὁ υἱός, τοῦ υἱοῦ, *son*

Adjectives

ἄδικος, -ον, *unjust*
 αἰσχρός, -ᾶ, -όν, *shameful*
 ἄσμενος, -η, -ον, *glad(ly)*
 δίκαιος, -ᾶ, -ον, *just*
 μικρός, -ᾶ, -όν, *small*

Conjunction

ὅπως + subjunctive, *so that, in order to;* + future indicative, *(to see to it) that*

περὶ πολλοῦ ποιῶμαι, *I consider of great importance*

περὶ πλείστου ποιῶμαι, *I consider of greatest importance*

Expressions

καθ' ἡμέραν, *every day*

καθ' ἡμέραν

μέχρι μὲν οὖ οἱ τε Πελοποννήσιοι ἐν τῇ Ἀττικῇ ἔμενον καὶ οἱ Ἀθηναῖοι ἐπολιορκούντο, ὁ Φίλιππος καθ' ἡμέραν ἤγετο ὑπὸ τῶν ἀνεψιῶν εἰς διδασκάλων. τά τ' οὖν γράμματα ἐδιδάσκετο ὑπὸ τοῦ γραμματιστοῦ καὶ ὑπὸ τοῦ κιθαριστοῦ τὴν μουσικὴν· ἐφοίτᾳ δὲ καὶ εἰς τοῦ παιδοτρίβου ὅπως τὴν γυμναστικὴν μελετᾷ. ἐπεὶ δ' ἠγγέλθη ὅτι οἱ Πελοποννήσιοι ἀπήλθον, ἅπαντες οἱ αὐτουργοὶ φόβου λελυμένοι εἰς τοὺς ἀγροὺς ἐπανῆσαν. ὁ μὲν οὖν Δικαιοπόλις τὴν τε γυναικὰ καὶ τοὺς παῖδας ἔμελλεν οἴκαδε κομιεῖν, ὁ δὲ ἀδελφὸς ἤρετο αὐτὸν εἰ ἐθέλει τὸν Φίλιππον παρ' ἑαυτῷ λείπειν ἵνα μὴ παύηται παιδευόμενος. ὁ μὲν οὖν Δικαιοπόλις ταῦτα ἄσμενος δεξάμενος καὶ τὸν υἱὸν τῷ ἀδελφῷ ἐπιτρέψας ἐπορεύετο, ὁ δὲ Φίλιππος καταλειφθεὶς ἔτι πλέον αἰετὸν ἐπαιδεύετο.

[μέχρι . . . οὖ, *as long as* τῶν ἀνεψιῶν, *his cousins* τοῦ παιδοτρίβου, *trainer* λελυμένοι, *perfect passive participle + gen., freed from* παρ' ἑαυτῷ, *at his house*]

ὅποιά δ' ἦν αὕτη ἡ παιδείσις δύναται τις γινώσκειν διάλογόν τινα τοῦ Πλάτωνος σκοπῶν, ἐν ᾧ σοφιστὴς τις, Πρωταγόρας ὀνόματι, ἐνδείκνυσθαι πειρᾶται ὅτι διδακτὸν ἐστὶν ἡ ἀρετὴ. ὁ γὰρ Πρωταγόρας λέγει ὅτι ἅπαντες οἱ τεκόντες τοῦτο περὶ πλείστου ποιῶνται, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.

[ὅποιά, *of what sort* διάλογόν, *dialogue* ἐνδείκνυσθαι, *to show, prove* διδακτὸν, *a teachable thing*]

“ἐκ παίδων σμικρῶν,” φησὶν, “ἀρξάμενοι, μέχρι οὐπερ ἂν ζῶσιν, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν πρῶτον συνιῆ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς, παρ' ἕκαστον ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τότε μὲν καλόν, τότε δὲ αἰσχρόν, καὶ τότε

μὲν ὄσιον, τόδε δὲ ἀνόσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἔὰν μὲν πείθεται—, εἰ δὲ μὴ, ὥσπερ ξύλον διαστρεφόμενον καὶ 25
καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.”

[νουθετοῦσιν, *warn, advise* τὰ λεγόμενα, *things being said, speech* τροφός, *nurse* παιδαγωγός, *tutor* διαμάχονται, *strive hard* ὡς βέλτιστος, *as good as possible* παρ' + acc., *in respect of* ἐνδεικνύμενοι, *pointing out, showing* τὸ μὲν . . . τὸ δὲ . . ., *this is . . . but that is* ἀνόσιον, *unholy* ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον, *like a piece of bent and warped wood* εὐθύνουσιν, *they straighten (him) out* ἀπειλαῖς, *with threats* πληγαῖς, *with blows*]

—The last paragraph above is adapted from Plato, *Protagoras* 325c5–d7.

PRINCIPAL PARTS: More Verbs with Nasal Present Stem Suffixes: -ν-, -νε-, and -νῦ-/νυ-

κάμ-ν-ω, [καμε-] καμοῦμαι, [καμ-] ἔκαμον, [κμη-] κέκμηκα, *I am sick; I am tired*
ἀφικ-νέ-ομαι, [ικ-] ἀφίξομαι, ἀφικόμην, ἀφίγμαι, *I arrive; + εἰς + acc., I arrive at*
δείκ-νῦ-μι, [δεικ-] δεῖξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show*

WORD STUDY

See page 134.

GRAMMAR

1. Comparison of Adjectives

Review: Book I, Chapter 14, Grammar 1:

Adjectives have three *degrees*, e.g., “beautiful” (*positive*), “more beautiful” (*comparative*), and “most beautiful” (*superlative*) or “brave” (*positive*), “braver” (*comparative*), and “bravest” (*superlative*).

In Greek the comparative and superlative of adjectives are regularly formed by adding -τερος, -τέρᾱ, -τερον and -τατος, -τάτη, -τατον to the stem of the positive:

Positive	Comparative	Superlative
ἀνδρεῖος, -ᾱ, -ον, <i>brave</i>		
Stem: ἀνδρειο-	ἀνδρειό-τερος, -ᾱ, -ον <i>braver</i>	ἀνδρειό-τατος, -η, -ον <i>bravest</i>
χαλεπός, -ή, -όν, <i>difficult</i>		
Stem: χαλεπο-	χαλεπώ-τερος, -ᾱ, -ον <i>more difficult</i>	χαλεπώ-τατος, -η, -ον <i>most difficult</i>

Note that in 1st and 2nd declension adjectives as in the examples above, the ο at the end of the stem of the positive is lengthened to ω if the syllable preceding it is regarded as short (e.g., contains a short vowel).

3rd Declension:

ἀληθής, ἀληθές, *true*

Stem: ἀληθεσ- ἀληθέσ-τερος, -ᾶ, -ον ἀληθέσ-τατος, -η, -ον
truer *truest*

Note what happens when the stem ends in -ον-:

σώφρων, σῶφρον, *of sound mind; prudent; self-controlled*

Stem: σωφρον- σωφρον-έσ-τερος, -ᾶ, -ον σωφρον-έσ-τατος, -η, -ον
more prudent *most prudent*

The endings -έσ-τερος, -ᾶ, -ον and -έσ-τατος, -η, -ον are constructed by analogy with ἀληθέσ-τερος, -ᾶ, -ον and ἀληθέσ-τατος, -η, -ον.

Remember that comparatives can mean *rather/somewhat X* and superlatives, *very X*, e.g.

οἱ βάρβαροι ἀνδρειότεροί εἰσιν.

The barbarians are rather/somewhat brave.

οἱ ἄθᾶνατοι ἀνδρειότατοί εἰσιν.

The Immortals are very brave.

2. Irregular Comparison of Adjectives

Review Book I, Chapter 14, Grammar 2, and then study the following:

Positive	Comparative	Superlative
ἀγαθός, -ή, -όν <i>good</i>	ἀμείνων, ἄμεινον <i>better</i> (stronger, braver, preferable, superior)	ἄριστος, -η, -ον <i>best</i>
	βελτίων, βέλτιον <i>better</i> (more fitting, morally superior)	βέλτιστος, -η, -ον <i>best</i>
	κρείττων, κρεῖττον <i>better, stronger</i>	κράτιστος, -η, -ον <i>best; strongest</i>
κακός, -ή, -όν <i>bad</i>	κακίαν, κάκιον <i>worse</i> (morally inferior, more cowardly)	κάκιστος, -η, -ον <i>worst</i>
	χειρών, χείρων <i>worse</i> (inferior in strength, rank, or quality)	χείριστος, -η, -ον <i>worst</i>
	ἥττων, ἥττον <i>inferior; weaker; less</i>	

Exercise 24 α

Read aloud and translate into English:

1. οἱ βάρβαροι, καίπερ πολλῶ πλέονες ὄντες, ἥττονες ἦσαν τῶν Ἑλλήνων.
2. οἱ γὰρ Ἕλληνες εἰς τὰ στενὰ ἀνδρειότατα προχωροῦντες καὶ ἄριστα μαχόμενοι τοὺς βαρβάρους εἰς φυγὴν κατέστησαν.
3. οὕτως οὖν οἱ Ἕλληνες τοὺς βαρβάρους νίκησαντες παντὶ τρόπῳ κρείττονες ὄντες ἐφάνησαν.
4. ὁ Περικλῆς ἀνὴρ ἄριστος ὦν ἐφάνη· τῇ γὰρ πόλει σωφρονέστατα ἠγεῖτο.
5. τῶν ἄλλων ῥητόρων πολλῶ βελτίων ἦν· ἐκείνοι γὰρ χείρονες ὄντες πλείστα ἡμάρτανον.
6. αὐταὶ αἱ γυναῖκες σωφρονέστεραι οὖσαι τῶν ἀνδρῶν ἀμείνονα παρήνουν.
7. οὗτος μὲν κακίων ἐστίν, ἐκείνος δὲ κάκιστος.
8. πάντων τῶν διδασκάλων οὗτος βέλτιστός ἐστιν· τοὺς γὰρ παῖδας ἄριστα παιδεύει.
9. ἐκείνος δὲ διδάσκαλος χείριστός ἐστιν· τοὺς γὰρ παῖδας οὐδὲν διδάσκει.
10. οἱ διδάσκαλοι οἱ ἄριστοι τοὺς παῖδας καθ' ἡμέρᾱν βελτίονα ποιοῦσιν.

3. ὅπως + Future Indicative in Object Clauses after Verbs Expressing Care or Effort

Note the use of ὅπως + future indicative in the following sentences:

διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς.

They strive hard (to see to it) that the child will be as good as possible.

The negative is ὅπως μή, e.g.:

οἱ διδάσκαλοι πάντα πράττουσιν, ὅπως μηδὲν κακὸν ποιήσουσιν οἱ παῖδες.

The teachers do everything (to see to it) that the children will do nothing bad.

Exercise 24 β

Read aloud and translate into English:

1. περὶ πλείστου ποιοῦ ὅπως αἰεὶ τοὺς θεοὺς τιμήσεις.
2. περὶ πολλοῦ ποιούμεθα ὅπως μὴ κακίονες τῶν πατέρων γενησόμεθα.
3. οἱ διδάσκαλοι διαμάχονται (*strive hard*), ὅπως μὴ ἀμαρτήσονται οἱ παῖδες.
4. πάντα πράττωμεν, ὦ φίλοι, ὅπως μὴ ὑπὸ τῶν πολεμίων ληφθῆσόμεθα.
5. ὁ πατὴρ πάντα ἐπράττεν ὅπως εὖ παιδευθήσεται ὁ υἱός.



At the trainer's: boys practice boxing, throwing javelins and the discus, and running

Exercise 24γ

Translate into Greek:

1. Do everything (to see to it) that you become better, boys.
2. Let us consider it of great importance (to see to it) that we not get/fall into danger.
3. The shepherds were striving hard (*use διαμάχομαι*) (to see to it) that they would guard the sheep well.
4. They were considering it of greatest importance (to see to it) that the sheep would not flee into the hills.
5. They were doing everything (to see to it) that they would kill the wolf that was attacking the sheep.

Greek Education

The Greeks divided education into “music” and “gymnastics.” Music meant everything concerned with the Muses, including literacy, literature, and music in our sense. Gymnastics meant physical training. It was commonly said that “music” educated the soul and “gymnastics” trained the body.

Girls did not, as far as we know, attend schools. Their education was at home and centered on the domestic arts but must have also included music and dancing. Boys went to school from about the age of seven and usually had three different teachers. The writing master (ὁ γραμματιστής) taught basic literacy, numbers, and literature, the latter consisting of the traditional poets, especially Homer. The music teacher (ὁ κιθαριστής) taught the lyre and sometimes also the double pipe, singing, and dancing. The trainer (ὁ παιδοτρίβης) taught exercises such as running, jumping, throwing the javelin and discus, and wrestling.

There were no state schools, though the state did pay for the education of some children, in particular the sons of those who had died fighting for the city. Other parents had to pay the teachers a small fee. A boy was usually accompanied by a slave called a *παιδαγωγός*, who was responsible for his safety on the way to and from school and for his good behavior.

It is impossible to say confidently how large a proportion of the citizens received this education or how widespread literacy was. It seems likely that the vast majority received schooling. The Athenian democracy functioned on the assumption that all male citizens were literate. Officers of state were selected by lot, and an illiterate could hardly have carried out the duties of a councilor, let alone act as chairman of the Assembly. Moreover, laws and decrees were displayed in public places for all to read, and at an ostracism it was assumed that every citizen could at least write on an ostrakon the name of the politician he wished to see exiled.

The education we have described was elementary. There was no higher education until the sophists arrived on the scene (see below), and, as Protagoras says in the passages quoted in this chapter, the moral element in education was considered quite as important as the intellectual. In fact, the purpose of the educational system was not to train the intellect at all, but to impart basic skills that would be essential in adult life and, above all, to hand down the traditional values of piety, morality, and patriotism, which were enshrined in poetry, especially in Homer. Plato says of Homer: "This poet has educated Greece." Boys learned extensive passages of the *Iliad* by heart and in so doing imbibed Homeric values.

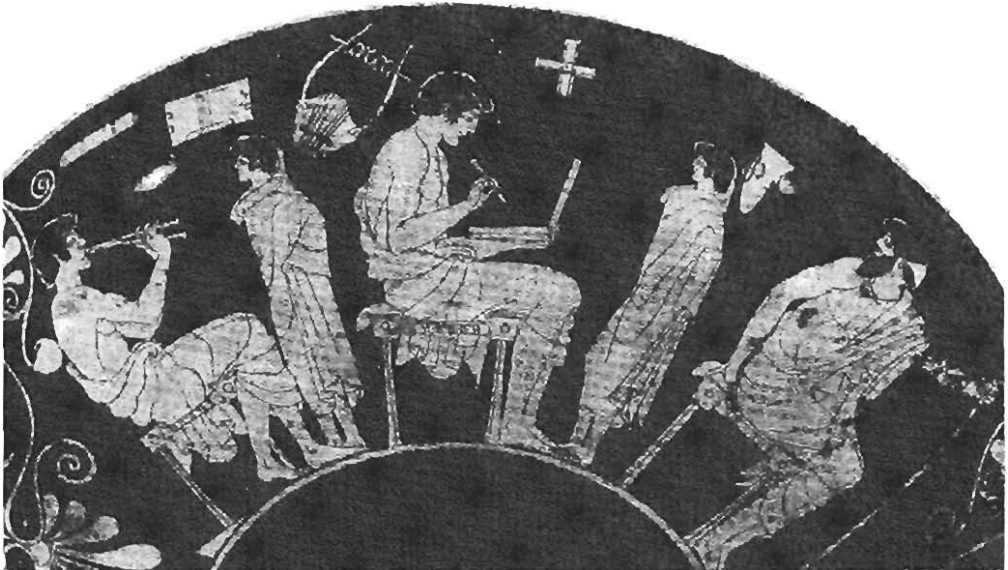
With the development of democracy there arose a demand for a new sort of education. Birth was no longer the passport to political power. The aspiring politician needed the ability to persuade others, especially in the law courts and the Assembly. It was this ability that had given Pericles, for instance, his pre-eminence. This demand was met by the sophists, who were itinerant teachers who began to appear on the scene in the second half of the fifth century. They offered to the sons of the rich a form of higher education in return for large fees. Different sophists included different topics in their courses, but common to all was rhetoric, that is, the art of speaking persuasively, especially in public.

One of the earliest and greatest of the sophists was Protagoras, born in Abdera on the coast of Thrace about 485 B.C. He was extremely successful and had such a reputation that wherever he went rich and clever young men flocked to hear him. In Plato's *Protagoras*, Socrates takes the young Hippocrates to meet Protagoras. When they arrive at the house where he is staying, they find Protagoras walking around in a portico accompanied by some of the richest and noblest young men of Athens, including two sons of Pericles. They see other famous sophists who have come to meet Protagoras, including one who is teaching astronomy. They then approach the great man, and Socrates explains the purpose of their visit: "Hippocrates here wishes to make a mark in the city and thinks he would be most likely to achieve this if he became your pupil; and so he would like to know what he will gain if he

comes to you." "Young man," replies Protagoras, "this is what you will gain, if you come to me; on the very day you join me you will go home a better man, and on the next day the same will happen, and every day you will continually progress toward the better." Socrates answers that this may well be so, but in what particular sphere will he become better? Protagoras replies that anyone who comes to him will not learn irrelevant subjects such as arithmetic, astronomy, or geometry, but will learn precisely the subject for which he has come, namely good judgment in managing both his personal affairs and the affairs of the city, so that he may be most capable in political action and speech. Socrates asks: "Do I follow what you are saying? I think you mean the art of politics (ἡ πολιτικὴ τέχνη) and profess to make men good citizens." "That," replies Protagoras, "is exactly what I do profess."

Protagoras accuses other sophists of teaching "irrelevant subjects," such as mathematics. Those who did teach such subjects would have said that they provided an intellectual training that was an essential preparation for further studies. The idea of training the intellect had come to stay.

The next century saw the foundation of institutes of higher education. Socrates' pupil Plato founded the Academy in 387 B.C. to train statesmen by teaching them philosophy; for only the philosopher knew what was really "good," and only one trained in philosophy could know what was good for the city. He believed in a rigorous intellectual training, based on the study of mathematics. Soon other schools were founded, such as Aristotle's Lyceum, which was a center for research in the sciences as well as a school of philosophy, and schools of rhetoric, such as that of Isocrates.



At school: (from left to right) a boy being taught to play the double pipe, a teacher examining a pupil's exercise, and a seated παιδαγωγός

ΕΝ ΔΙΔΑΣΚΑΛΩΝ (Β)

VOCABULARY

Verbs

ἐπιμελέομαι, ἐπιμελήσομαι,
ἐπιμεμέλημαι, ἐπεμελήθην
+ gen., *I take care for*; + ὅπως
+ future indicative, *I take care*
(to see to it that)

ἡδομαι, ἡσθήσομαι, ἡσθην,
I am glad, delighted; + partici-
ple or dat., *I enjoy*

κιθαρίζω, [κιθαριε-] κιθαριῶ,
[κιθαρι-] ἐκιθάρισα, *I play the*
lyre

Nouns

ἡ ἀρμονία, τῆς ἀρμονιάς,
harmony

τὸ βιβλίον, τοῦ βιβλίου, *book*

ἡ διάνοια, τῆς διανοιάς, *in-*
tention; intellect

ὁ ἔπαινος, τοῦ ἐπαίνου, *praise*

ὁ μαθητής, τοῦ μαθητοῦ, *pupil*

ἡ πονηρία, τῆς πονηρίας, *fault*;
wickedness

ἡ πράξις, τῆς πράξεως, *deed*

ὁ ρυθμός, τοῦ ρυθμοῦ, *rhythm*
τὸ σῶμα, τοῦ σώματος, *body*
ἡ σωφροσύνη, τῆς σωφροσύνης,
soundness of mind, prudence;
moderation, self-control
ἡ φωνή, τῆς φωνῆς, *voice*;
speech

Adjectives

ὄλβιος, -ᾶ, -ον, *happy; blest*;
prosperous

παλαιός, -ᾶ, -όν, *old; of old*

χρήσιμος, -η, -ον, *useful*

χρηστός, -ή, -όν, *useful; good*

Prepositions

ἐπί + gen., *toward, in the direc-*
tion of; on; + dat., *at*; of price,
for; + acc., *at; against; onto,*
upon

πρός + dat., *at; near; by; in*
addition to; + acc., *to, toward*;
upon; against

Adverb

ἀδ, *again*

“μετὰ δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον τοὺς διδασκάλους κελεύουσιν ἐπιμελεῖσθαι εὐκοσμίᾳς τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρίσεως· οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὴν αὐτὰ γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα ὡσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βᾶθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλὰ μὲν νουθετήσεις ἔνεισιν, πολλοὶ δὲ ἔπαινοι παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς μιμῆται καὶ βούληται τοιοῦτος γενέσθαι.

[εὐκοσμίᾳς, *good behavior* κιθαρίσεως, *lyre-playing* τὰ γεγραμμένα, *things written, writing* παρατιθέασιν, *they* (i.e., the teachers) *set X* (acc., ποιήματα) *in front of Y* (dat., αὐτοῖς) τῶν βᾶθρων, *the benches* ποιήματα, *poems* ἐκμανθάνειν, *to learn thoroughly* νουθετήσεις, *warnings, advice* μιμῆται, *may imitate*]

“οἱ τ’ αὖ κιθαρισταὶ σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως μηδὲν 10
κακουργήσουσιν οἱ νέοι. πρὸς δὲ τούτοις, ἐπειδὴν κιθαρίζειν
μάθωσιν, ἄλλων αὖ ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι
μελοποιῶν, εἰς τὰ κιθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ
τὰς ἀρμονίᾳς ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων, ἵνα
ἡμερώτεροί τ’ ᾦσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοσσότεροι γιγνό- 15
μενοι χρήσιμοι ᾦσιν εἰς τὸ λέγειν τε καὶ πράττειν.

[κακουργήσουσιν, (will) do wrong μελοποιῶν, of song writers (the word here stands in apposition to ἄλλων . . . ποιητῶν ἀγαθῶν) εἰς τὰ κιθαρίσματα ἐν-
τείνοντες (from τείνω, I stretch), setting them to the music of the lyre οἰκειοῦσθαι +
dat., to be made familiar to ἡμερώτεροι, gentler εὐρυθμότεροι, more rhythmical,
orderly, graceful εὐαρμοσσότεροι, better joined, more harmonious εἰς τὸ λέγειν
τε καὶ πράττειν, for both speech and action]

“ἔτι δὲ πρὸς τούτοις εἰς παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα
βελτίονα ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὔσῃ, καὶ μὴ
ἀναγκάζωνται ἀποδειλιᾶν διὰ τὴν πονηρίαν τῶν σωμάτων καὶ ἐν τοῖς
πολέμοις καὶ ἐν ταῖς ἄλλαις πράξεσιν.” 20

[εἰς παιδοτρίβου, to the trainer's βελτίονα, better ὑπηρετῶσι + dat., they may
serve ἀποδειλιᾶν, to play the coward]

—adapted from Plato, *Protagoras* 325d8–326c3

τοιαῦτα οὖν ἐπαιδεύετο ὁ Φίλιππος, καὶ ταύτῃ τῇ παιδεύσει
ἡδόμενος οὕτως ἀγαθὸς μαθητὴς ἐφαίνετο ὥστε ὁ διδάσκαλος βιβλία
τινὰ αὐτῷ ἔδωκεν ἵνα αὐτὸς πρὸς ἑαυτὸν ἀναγιγνώσκῃ. τούτων δὲ
τῶν βιβλίων ἐνί τινι μάλιστα ἦσθη, τῇ τοῦ Ἡροδότου συγγραφῇ, ἐν ἣ
ὁ Ἡρόδοτος τὰ Μηδικὰ ἐξηγεῖται· ὁ γὰρ Ἡρόδοτος οὐ μόνον τὸν τε 25
πρὸς τοὺς Μήδους πόλεμον συγγράφει καὶ πάσᾳ τᾷ μάχᾳς, ἀλλὰ
καὶ τὰς αἰτίας τοῦ πολέμου ἀποδεικνύσιν, δηλῶν τίνι τρόπῳ οἱ Μῆδοι
τὴν δύναμιν ἠύξησαν καὶ τίνα ἔθνη ἐφεξῆς ἐνίκησαν· ἐν οἷς πολλά τε
ἄλλα λέγεται καὶ ὁ περὶ Κροΐσου λόγος· ὁ γὰρ Κροΐσος βασιλεὺς ἦν
τῶν Λυδῶν, ἀνὴρ ὀλβιώτατος γενόμενος καὶ δυνατώτατος, ὃς τοὺς 30
μὲν Ἑλληνας τοὺς ἐν Ἀσίᾳ κατεστρέψατο, αὐτὸς δὲ ὑπὸ τοῦ Κύρου,
βασιλέως ὄντος τῶν Μήδων, τέλος ἐνίκηθη.

[συγγραφῇ, history, book τὰ Μηδικὰ, Median affairs, i.e., the Persian Wars συγ-

γράφει, *writes about* ἀποδείκνυσιν, *reveals* ἔθνη, *nations, peoples* ἐφεξῆς, *in succession* δυνατώτατος, *very powerful* κατεστρέψατο, *overthrew*

PRINCIPAL PARTS: Verbs in -(ί)σκω

ἀποθνή-σκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθηκα,
I die; perfect, I am dead
 γιγνώ-σκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην,
I come to know; I perceive; I learn
 εὗρ-ίσκω, [εὔρε-] εὗρήσω, [εὔρ-] ἦῤυρον or εὔρον, [εὔρε-] ἦῤυρηκα or
 εὔρηκα, ἦῤυρημαι or εὔρημαι, ἦῤυρέθην or εὔρέθην, *I find*

WORD STUDY

Give the Greek words from which the following English musical terms are derived:

- | | | |
|------------|--------------|-------------|
| 1. music | 4. orchestra | 7. melody |
| 2. harmony | 5. chorus | 8. chord |
| 3. rhythm | 6. symphony | 9. diapason |

WORD BUILDING

Many verbs are formed from the stems of nouns. They are called denominative verbs.

Note the following six different types of formation and give the meaning of each noun and verb:

- | | | |
|--------------------|--------------------------|------------------------|
| 1. ἡ τιμή > τιμάω | 3. ὁ δούλος > δουλόω | 5. ἡ ἀνάγκη > ἀναγκάζω |
| 2. ὁ οἶκος > οἰκέω | 4. ὁ βασιλεύς > βασιλεύω | 6. ἡ ὄργη > ὀργίζομαι |

GRAMMAR

4. More Irregular Comparative and Superlative Adjectives

Four of the following were given in Chapter 14, and six are new:

Positive	Comparative	Superlative
αἰσχρός, -ᾶ, -όν <i>shameful</i>	αἰσχρίων, αἰσχίον <i>more shameful</i>	αἰσχιστος, -η, -ον <i>most shameful</i>
ἐχθρός, -ᾶ, -όν <i>hateful; hostile</i>	ἐχθρίων, ἔχθιον <i>more hateful, more hostile</i>	ἐχθιστος, -η, -ον <i>most hateful, most hostile</i>

ήδύς, ήδεΐα, ήδύ <i>sweet; pleasant</i>	ήδῖων, ήδῖον <i>sweeter; more pleasant</i>	ήδιστος, -η, -ον <i>sweetest; most pleasant</i>
καλός, -ή, -όν <i>beautiful</i>	καλλίων, κάλλιον <i>more beautiful</i>	κάλλιστος, -η, -ον <i>most beautiful</i>
μέγας, μεγάλη, μέγα <i>big</i>	μείζων, μείζον <i>bigger</i>	μέγιστος, -η, -ον <i>biggest</i>
όλίγος, -η, -ον <i>small; pl., few</i>	έλάττων, έλαττον <i>smaller, pl., fewer</i>	όλίγιστος, -η, -ον <i>smallest; least</i> έλάχιστος, -η, -ον <i>smallest; least; pl., fewest</i>
πολύς, πολλή, πολύ <i>much; pl., many</i>	πλείων/πλέων, πλείον/πλέον <i>more, rather much</i>	πλείστος, -η, -ον <i>most, very much; pl., most, very many</i>
ράδιος, -α, -ον <i>easy</i>	ράων, ρᾶον <i>easier</i>	ῥᾶστος, -η, -ον <i>easiest</i>
ταχύς, ταχεΐα, ταχύ <i>quick, swift</i>	θάττων, θᾶττον <i>quicker, swifter</i>	τάχιστος, -η, -ον <i>quickest, swiftest</i>
φίλος, -η, -ον <i>dear</i>	φιλαΐτερος, -α, -ον <i>dearer</i>	φιλαΐτατος, -η, -ον or φίλτατος -η, -ον <i>dearest</i>

5. Declension of Comparative Adjectives

Note that comparatives have some alternative, contracted forms, shown in parentheses in the following chart:

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
Nom.	βελτίων	βέλτιον	βελτίονες (βελτίους)	βελτίονα (βελτίω)
Gen.	βελτίονος	βελτίονος	βελτίόνων	βελτίόνων
Dat.	βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
Acc.	βελτίονα (βελτίω)	βέλτιον	βελτίονας (βελτίους)	βελτίονα (βελτίω)
Voc.	βέλτιον	βέλτιον	βελτίονες	βελτίονα

Exercise 24 δ

Read aloud and translate into English:

1. ἐπιμελοῦ, ὦ φίλε, ὅπως βέλτερον κιθαριεῖς ἢ ὁ ἀδελφός.
2. οἱ χρηστοὶ οὐκ αἰεὶ ὀλβιώτεροι γίνονται τῶν πονηρῶν (*the wicked*) οὐδὲ ῥᾶον ζῶσιν.
3. φοβοῦμαι μὴ αἰ τῶν πολεμίων νῆες θάττονες ὦσι τῶν ἡμετέρων.
4. ἔὰν τοῦτο ποιήσης, ἔχθιστός μοι γενήσῃ.
5. ὅστις ἂν τὰ τῶν ἀγαθῶν ποιητῶν ποιήματα ἀναγιγνώσκῃ, βελτίων γενήσεται.
6. οἱ Πέρσαι ναῦς μείζονας ἔχουσιν ἢ ἡμεῖς καὶ πλέονας.
7. ἡμεῖς, καίπερ ἐλάττονας ἔχοντες ναῦς, αὐτοὺς ῥᾶστα νικήσομεν.
8. αἰ γὰρ ἡμέτεραι νῆες θάττονές εἰσιν.
9. τίς φιλαιτέρᾳ μοί ἐστιν ἢ ἡ μήτηρ;
10. οὐδεὶς σου ἥδιον κιθαρίζει.

Ο ΗΡΟΔΟΤΟΣ ΤΗΝ ΙΣΤΟΡΙΑΝ ΑΠΟΔΕΙΚΝΥΣΙΝ

Read the following passages (adapted from Herodotus's introduction to his history—1.1–6) and answer the comprehension questions:

Ἡροδότου Ἀλικαρνασσεῶς ἱστορίας ἀπόδειξις ἐστὶν ἥδε, ὅπως μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θαυμαστά, τὰ μὲν ὑπὸ τῶν Ἑλλήνων, τὰ δὲ ὑπὸ τῶν βαρβάρων ἐργασθέντα, ἀκλεᾶ γένηται, τὰ τε ἄλλα καὶ δι' ἣν αἰτίαν ἐπολέμησαν ἀλλήλοις.

[Ἀλικαρνασσεῶς, *of Halicarnassus* ἱστορίας, *of the inquiry* ἀπόδειξις, *display* μήτε . . . μήτε, *neither . . . nor* ἐξίτηλα, *faded* θαυμαστά, *wondrous* ἀκλεᾶ, *without fame* δι' ἣν αἰτίαν, *for what reason*]

1. What four words in the sentence above would best serve as a title for Herodotus's book?
2. For what two purposes is Herodotus publishing the results of his investigations?
3. What are at least four of the subjects that Herodotus indicates that he will treat in his work?

Herodotus first gives a semi-mythical account of the origin of the feud between Europe (the Greeks) and Asia (the barbarians, including the Persians). Persian chroniclers, according to Herodotus, said that first some Phoenician traders carried off a Greek princess (Io) to Egypt; in retaliation the Greeks stole a Phoenician princess (Europa); then Greeks, led by Jason, carried off Medea from Colchis. Finally, the Trojan prince Paris stole

Helen from Sparta and took her back to Troy; Agamemnon led the Greeks to Troy to recover her.

οὕτω μὲν οἱ Πέρσαι λέγουσι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι οὖσαν τὴν ἀρχὴν τῆς ἔχθρᾶς τῆς ἐς τοὺς Ἕλληνας. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὅτι οὕτως ἢ ἄλλως πως ταῦτα ἐγένετο, ὃν δὲ οἶδα αὐτὸς ἄρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, περὶ τούτου ἐξηγησάμενος προβήσομαι ἐς τὸ πρόσω τοῦ λόγου.

[τὴν . . . ἄλωσιν, *the sack* Ἰλίου, *of Ilium, Troy* σφίσι, *lit., for themselves*; translate with τῆς ἔχθρᾶς, *of their hatred* ἐς + *acc., toward* ἔρχομαι ἐρέων, *I am going to say* ἄλλως πως, *in some other way* προβήσομαι, *I will go forward* τὸ πρόσω, *the further (part) + partitive gen.*]

4. What do the Persians say was the origin of their hatred of the Greeks?
5. Does Herodotus commit himself as to the truth of the Persian account?
6. How will Herodotus begin his own account?

Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος δὲ ἐθνῶν τῶν ἐντὸς Ἄλυος ποταμοῦ. οὗτος ὁ Κροῖσος πρῶτος ἐκείνων οὓς ἡμεῖς ἴσμεν τοὺς μὲν Ἕλλήνων κατεστρέψατο, τοὺς δὲ φίλους ἐποίησατο. κατεστρέψατο μὲν Ἴωνας τοὺς ἐν Ἀσίᾳ, φίλους δὲ ἐποίησατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροῖσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.

[Λυδὸς, *Lydian* γένος, *by race* Ἀλυάττεω, *of Alyattes* τύραννος, *ruler* ἐθνῶν, *of the peoples* Ἄλυος (*gen. of Ἄλυς*), *Halys* ἴσμεν, *we know* κατεστρέψατο, *subdued* ἀρχῆς, *reign* ἐλεύθεροι, *free*]

7. What four things do we learn about Croesus in the first sentence?
8. What was Croesus the first to do?
9. Whom did Croesus subdue and whom did he make his friends?
10. In what condition were the Greeks before the time of Croesus?

Exercise 24 ε

Translate into Greek (these sentences are based on Herodotus 1.27):

1. When his father died (*genitive absolute*), Croesus became king, who, waging war against (*use στρατεύομαι + ἐπί + acc. throughout this exercise*) the Greeks in Asia, subdued (*use καταστρέφομαι*) (them).
2. When all the Greeks in Asia had been defeated (*use genitive absolute with aorist passive participle*), having built (made for himself) very many ships, he prepared to wage war against (*ὡς + future participle*) the islanders (*use ὀνησιώτης, τοῦ νησιώτου*).
3. But a certain Greek (man) having arrived at Sardis (τὰς Σάρδεις) and having heard what Croesus was having in mind, said, "King, the is-

- landers are gathering very many cavalry (ἱππέας), to wage war (use *ὡς* + *future participle* or *purpose clause*) against you.”
4. And Croesus, thinking that the Greek was speaking the truth, said, “I hope that the islanders will wage war against me; for they will clearly (σαφῶς) be defeated.”
 5. But the Greek answered these things, “Don’t you think that the islanders hope that you will wage war against them (σφᾶς) by sea, believing that they will defeat you?”
 6. So thus Croesus was persuaded not (μή) to wage war against the islanders but to make (them) friends.

Classical Greek

Hesiod

Hesiod (fl. 700 B.C.?) was a farmer in Boeotia who composed a long poem in which he intermingled practical advice on farming with moral homilies and myth. In the following lines (*Works and Days* 109–110, 112–118, ed., M. L. West) he gives an account of the Golden Age, which was followed by the Silver, Bronze, and Iron Ages, each worse than its predecessor:

χρῦσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
 ἀθάνατοι ποίησαν Ὀλύμπια δῶματ' ἔχοντες,
 ὥστε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες,
 νόσφιν ἄτερ τε πόνου καὶ οἴζυος· οὐδέ τι δειλὸν
 γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων·
 θνήσκον δ' ὥσθ' ὑπνω δεδμημένοι· ἐσθλὰ δὲ πάντα
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ζεῖδαρος ἄρουρα
 αὐτομάτη πολλόν τε καὶ ἄφθονον. . . .

[*χρῦσεον*, *golden* γένος, *race* μερόπων, *of mortal speech* ποίησαν = ἐποίησαν Ὀλύμπια δῶματ(α), *homes on Mount Olympus* ὥστε, *like, as though* ἔζων = ἔζων ἀκηδέα, *free from sorrow* θυμὸν, *heart* νόσφιν ἄτερ τε, *away from and without* οἴζυος (gen. of οἴζυος), *woe, misery* δειλὸν / γῆρας, *sad old age* ἐπῆν, *was present* πόδας καὶ χεῖρας ὁμοῖοι, *the same in feet and hands* τέρποντ' = ἐτέρποντο θαλίῃσι = θαλίαις, *festivities* ἔκτοσθεν + gen., *outside of; far from* θνήσκον = ἀπόθνησκον δεδμημένοι (from δαμάζω), *subdued, overcome* ἐσθλὰ, *good things* τοῖσιν = τοῖς = ἐκείνοις ἔην = ἦν καρπὸν, *fruit* ζεῖδαρος ἄρουρα, *the bountiful earth* αὐτομάτη, *of its own accord* (as in the Garden of Eden, earth produced food spontaneously) πολλόν = πολύν ἄφθονον, *plentiful*]

Concluded at the end of Chapter 26

New Testament Greek

John 8.12

Jesus the Light of the World

Jesus speaks to the Pharisees.

πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, “ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.”

[πάλιν, *again* ἐλάλησεν, *spoke* τὸ φῶς, *the light* ὁ ἀκολουθῶν + *dat.*, *the one following* οὐ μὴ περιπατήσῃ, *will never walk* τῇ σκοτίᾳ, *the darkness*]

John 8.31–32

The Truth Will Make You Free

Jesus speaks to Jewish believers.

ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.”

[πεπιστευκότας + *dat.*, *who had come to believe in* τὴν ἀλήθειαν, *the truth*]

John 9.1–7

Jesus Heals a Man Born Blind

καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, “ῥαββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;” ἀπεκρίθη Ἰησοῦς, “οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρᾳ ἐστίν· ἔρχεται νῦξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου.”

[παράγων: the subject is Jesus, *passing along* γενετῆς, *birth* οἱ μαθηταὶ, *the disciples* ῥαββί, *rabbi, teacher, master* οἱ γονεῖς, *the parents* γεννηθῆ, *he was born* ἀλλ’ ἵνα φανερωθῇ (from φανερώω) *but* (he was born blind) *so that X might be shown* ἕως, *while*]

ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς καὶ εἶπεν αὐτῷ, “ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται Ἰαπεσταλμένος).” ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν βλέπων.

[ἔπτυσεν, *he spat* χαμαὶ, *on the ground* πηλὸν, *mud* ἐπέχρισεν (from ἐπιχρίω), *he smeared* αὐτοῦ: take with τοὺς ὀφθαλμοὺς ὑπαγε, *go* νίψαι (from νίπτω, aorist middle imperative), *wash yourself* τὴν κολυμβήθραν, *pool* ἐρμηνεύεται, *is translated* Ἰαπεσταλμένος, *Having Been Sent* ἐνίψατο, *he washed himself*]

25

Ο ΚΡΟΙΣΟΣ

ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (α)



ὁ Σόλων ἀφικόμενος ἐς τὰς Σάρδεις ἵνα πάντα θεωροῖη ἐξενίζετο ὑπὸ τοῦ Κροίσου.

VOCABULARY

Verbs

ἀποδημέω, *I am abroad; I go abroad*

θάπτω, [θαφ-] θάψω, ἔθαψα, τέθαμμαι, [ταφ-] ἐτάφην, *I bury*

καταστρέφω, καταστρέψω, κατέστρεψα, [στραφ-] κατέστραμμαι, κατεστράφην, *I overturn; middle, I subdue*

κρίνω, [κρινε-] κρινῶ, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην, *I judge*

ξενίζω, [ξενιε-] ξενιῶ, [ξενι-] ἐξένισα, ἐξενίσθην, *I entertain*

περιάγω, *I lead around*

Nouns

ἡ βασιλεία, τῆς βασιλείας, *kingdom*

τὰ βασίλεια, τῶν βασιλείων, *palace*

ὁ θεράπων, τοῦ θεράποντος, *attendant; servant*

ἡ θεωρίᾱ, τῆς θεωρίας, *viewing; sight-seeing*

ὁ θησαυρός, τοῦ θησαυροῦ, *treasure; treasury*

ἡ σοφία, τῆς σοφίας, *wisdom*

ἡ τελευτή, τῆς τελευτῆς, *end*

Preposition

κατά + acc., *down; distributive, each, every; by; on; according to; of time, at; through*

Adverb

μετά, *afterward; later*

Expressions

οἶός τ' εἰμί, *I am able*

Proper Names

ὁ Ἀλυάττης, τοῦ Ἀλυάττεω (Ionic genitive), *Alyattes*

αἱ Σάρδεις, τῶν Σάρδεων;

Ionic, αἱ Σάρδιες, τῶν Σαρδίων, τὰς Σάρδεις, *Sardis*

τελευτήσαντος δὲ Ἀλυάττεω, ἐδέξατο τὴν βασιλείᾳν Κροῖσος ὁ Ἀλυάττεω, ἔτη γενόμενος πέντε καὶ τριάκοντα, ὃς δὴ τοῖς ἐν Ἀσίᾳ Ἑλλησι ἐπιστρατεύων ἐν μέρει κατεστρέψατο. ὡς δὲ τοὺς ἐν Ἀσίᾳ Ἑλλήνας κατεστρέψατο, ἀφικνοῦνται ἐς τὰς Σάρδεις ἄλλοι τε ἐκ τῆς Ἑλλάδος σοφισταὶ καὶ δὴ καὶ ὁ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοις νόμους ποιήσας ἀπεδήμησε ἔτη δέκα, λόγῳ μὲν θεωρίας ἕνεκα ἐκπεύσας, ἔργῳ δὲ ἵνα μὴ τινα τῶν νόμων ἀναγκασθεῖν λῦσαι ὦν ἔθετο. αὐτοὶ γὰρ οὐχ οἰοί τ' ἦσαν τοῦτο ποιῆσαι Ἀθηναῖοι· κατεῖχοντο γὰρ δέκα ἔτη χρήσεσθαι νόμοις οὐστίνας σφίσι Σόλων θεῖτο. ἀποδημήσας οὖν ἐς Αἴγυπτον ἀφίκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ Κροῖσου. μετὰ δέ, ἡμέρα τρίτη ἢ τετάρτη, κελεύσαντος Κροῖσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς ἵνα δείξειαν πάντα ὄντα μεγάλα καὶ ὄλβια.

[ἐν μέρει, *in turn* λῦσαι, *to repeal* ἔθετο (from τίθημι), *he enacted* κατε-
είχοντο, *they were being constrained* σφίσι, *for them*]

θεᾷσάμενον δὲ αὐτὸν τὰ πάντα καὶ σκεψάμενον ἤρετο ὁ Κροῖσος τὰδε· “ξένε Ἀθηναῖε, παρὰ ἡμᾶς περὶ σοῦ λόγος ἦκει πολὺς καὶ σοφίας ἕνεκα σῆς καὶ πλάνης, ὡς θεωρίας ἕνεκα γῆν πολλὴν ἐπελήλυθας. νῦν οὖν βούλομαι ἐρέσθαι σε τίς ἐστὶν ὀλβιώτατος πάντων ὧν εἶδες.” ὁ μὲν ἐλπίζων αὐτὸς εἶναι ὀλβιώτατος ταῦτα ἠρώτᾳ, Σόλων δὲ οὐδὲν ὑποθωπεύσας ἀλλὰ τῷ ἀληθεῖ χρησάμενος λέγει· “ὦ βασιλεῦ, Τέλλος Ἀθηναῖος.” θαυμάσας δὲ Κροῖσος τὸ λεχθέν, ἤρετο, “πῶς δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;” ὁ δὲ εἶπε· “Τέλλῳ καὶ παῖδες ἦσαν καλοὶ τε κᾶγαθοὶ καὶ τοῖς παισὶ εἶδε τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, καὶ τελευτὴ τοῦ βίου λαμπροτάτη ἐγένετο· γενομένης γὰρ Ἀθηναίοις μάχης πρὸς γείτονας ἐν Ἐλευσίनि, βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα, καὶ αὐτὸν Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν ὅπου ἔπεσε καὶ ἐτίμησαν μεγάλως.”

[σκεψάμενον (from σκοπέω), *having examined* πλάνης, *wandering* ἐπελήλυ-

θας, *you have passed through* ὑποθαπέουσας, *flattering* τὸ λεχθέν, *what was said* κἀγαθοὶ = καὶ ἀγαθοὶ ἐκγεγόμενα, *being born (having been born) from/to*
 + dat. παραμείναντα, *surviving, remaining alive* γείτονας, *neighbors* τροπήν,
 rout δημοσίᾳ, *publicly*

—adapted from Herodotus 1.26 and 29–30

PRINCIPAL PARTS: Three Deponent Verbs

δύνα-μαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *I am able; I can*
 ἐπίστα-μαι, ἐπιστήσομαι, ἠπιστήθην, *I understand; I know*
 κεί-μαι, κείσομαι, *I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed*

WORD STUDY

Give the Greek words from which the following English terms used in the study of history are derived:

- | | |
|---------------|------------------------------|
| 1. history | 4. genealogy |
| 2. chronicle | 5. paleography |
| 3. chronology | 6. archaeology or archeology |

GRAMMAR

1. The Optative Mood Used to Express Wishes

The last mood of the Greek verb for you to learn is the *optative*, so called from its use in wishes and named from the Latin word for “to wish,” *optāre*. The suffixes for the optative mood are -ι- or -ιη-, which combine with other vowels in the verb to give forms that are immediately recognizable by the diphthongs οι, αι, or φ or the long-vowel digraph ει, e.g., λύοιμι, λύσοιμι, τιμώην and λυθείην.

One use of the optative in main clauses is to express wishes for the future (the negative is μή), e.g.:

ὠφελοίη σε ὁ θεός, ὦ παῖ.

May the god help you, son.

μὴ εἰς κακὰ πέσοιτε, ὦ φίλοι.

May you not fall into trouble, friends. I hope you don't. . .

Both the present optative (ὠφελοίη) and the aorist optative (πέσοιτε) refer to the future; they differ in aspect, not time.

The word εἴθε or the words εἰ γάρ, *if only, oh that*, are often used to introduce wishes with the optative, e.g.:

εἴθε/εἰ γάρ μὴ ὀργίζοιτο ἡμῖν ὁ δεσπότης.

If only the master would not be angry with us!

Exercise 25 α*Read aloud and translate:*

1. εἴθε ταχέως παραγένοιτο ἡ μήτηρ.
2. τοὺς πολεμίους νικήσαιμεν καὶ τὴν πατρίδα σώζοιμεν.
3. εἰ γὰρ μὴ ἴδοιμι τοὺς κακοὺς εὖ πράττοντας.
4. εἴθε μὴ διαφθαρεῖη ἡ ναὺς τῶ χειμῶνι.
5. κακῶς ἀποθάνοιεν πάντες οἱ τοιαῦτα πράττοντες.

2. The Potential Optative

The optative (present or aorist) with the particle ἄν in main clauses expresses a possibility or likelihood, sometimes dependent on a condition, stated or implied. This is called the *potential optative*; compare English statements with “would,” “should,” and “may,” e.g.:

I would like to see the doctor (if I may).

βουλοίμην ἄν τὸν ἰατρὸν ἰδεῖν.

There is no one way of translating such clauses; the following examples illustrate some of the uses of the potential optative (the negative is οὐ):

οὐκ ἄν βοηθοῖν σοι. *I wouldn't come to your aid.*

ἴσως ἄν ἡμῖν βοηθοίης. *Perhaps you would come to our aid.*

οὐκ ἄν δυναίμεθά σοι βοηθεῖν. *We couldn't come to your aid.*

χωροῖς ἄν εἴσω; *Would you go in? = Please go in.*

Exercise 25 β*Read aloud and translate:*

1. οὐκ ἄν βουλοίμην τὸ παιδίον βλέπειν.
2. οὐκ ἄν δυναίμην τοῦτο ποιῆσαι.
3. ἡδέως ἄν ἀκούσαιμι τί βούλεται ὁ νεανίας.
4. ἴσως ἄν ἀργύριόν τι ἡμῖν δοίη ὁ βασιλεύς.
5. μόλις ἄν πειθοίμεθα τῶ στρατηγῶ τοιαῦτα κελεύοντι.
6. εἴποιτε ἄν μοι τί ἐγένετο;
7. τίς ἄν τούτῳ πιστεύοι, ὅσπερ ἡμῖν πολλάκις ἐφεύσατο;
8. οὐκ ἄν λάθοις τοὺς θεοὺς τοιοῦτο ποιῶν.
9. ἐχθροὶ ὄντες οὐκ ἄν βούλοιντο ἡμῖν συλλαμβάνειν.
10. δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίης (from ἐμβαίνω, *I step into*). (Heraclitus, as quoted by Plato, *Cratylus* 402a10)

3. The Optative Mood in Subordinate Clauses

- a. In some subordinate clauses, the optative may be used as an alternative to the subjunctive. This option is available only if the verb of the main clause is in the imperfect, aorist, or pluperfect tense. The subordinate clause is then said to be in *secondary* sequence. (If the main

verb of the sentence is in the present, future, or perfect tense or in the present or aorist imperative, the subordinate clause is said to be in *primary* sequence.)

In the following examples of sentences with subordinate clauses in secondary sequence, the optional optative verb forms are given after the slash. Note that the translation into English is the same regardless of whether the optative or the subjunctive mood is used in Greek; Greek authors seem to have used the subjunctive or optative indifferently in secondary sequence, with no difference in meaning.

Primary Sequence (Purpose Clause):

ὁ Σόλων ἀποδημεῖ ἵνα μή τινα τῶν νόμων ἀναγκασθῆ λῦσαι ὧν ἔθετο.

Solon goes abroad in order that he might not be compelled to repeal any of the laws that he enacted.

Secondary Sequence:

ὁ Σόλων ἀπεδήμησε ἵνα μή τινα τῶν νόμων ἀναγκασθῆ/ἀναγκασθείη λῦσαι ὧν ἔθετο.

Solon went abroad in order that he might not be compelled to repeal any of the laws that he had enacted.

Primary Sequence (Clause of Fearing):

οἱ πολῖται φοβοῦνται μή οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν.

*The citizens are afraid the enemy **may invade** the land.*

Secondary Sequence:

οἱ πολῖται ἐφοβοῦντο μή οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν/εἰσβάλοιεν.

*The citizens were afraid the enemy **would invade** the land.*

- b. In secondary sequence, indefinite or general clauses regularly have their verbs in the optative without ἄν, e.g.:

Primary Sequence (Indefinite or General Temporal Clause):

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ χρῶνται, ὅπταν πόλεμος γένηται.

*The Athenians use it as a garrison, **whenever** war occurs.*

Secondary Sequence:

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ ἐχρῶντο, ὅποτε πόλεμος γένοιτο.

*The Athenians used to use it as a garrison, **whenever** war occurred.*

Primary Sequence (Indefinite or General Relative Clause):

οἱ Ἀθηναῖοι κατέχονται χρῆσθαι νόμοις **οὔστινας ἄν** σφίσι Σόλων θῆται.

*The Athenians are constrained to use **whatever** laws Solon lays down for them.*

Secondary Sequence:

οἱ Ἀθηναῖοι κατεῖχοντο χρῆσθαι νόμοις **οὔστινας** σφίσι Σόλων **θεῖτο**.

*The Athenians were being constrained to use **whatever** laws Solon laid down for them.*

4. The Forms of the Optative

The optative, associated with secondary sequence, uses secondary endings, -μην, -σο, -το, -μεθα, -σθε, -ντο, in the present middle and passive and in the aorist middle; the σ of the 2nd person singular is lost between vowels. The optative suffixes -ι- or -ιη- produce forms that are recognizable from the diphthongs οι, αι, or φ or the long-vowel digraph ει; be sure you can recognize person, tense, and voice markers.

Pres. Act.	Pres. M./P.	Aor. Act.	Aor. Mid.	Aor. Pass.
λύομι	λυοίμην	λύσαιμι	λυσαίμην	λυθείην
λύοις	λύοιο	λύσειας (-σαις)	λύσαιο	λυθείης
λύοι	λύοιτο	λύσειε(ν) (-σαι)	λύσαιτο	λυθείη
λύομεν	λυοίμεθα	λύσαιμεν	λυσαίμεθα	λυθείμεν
λύοιτε	λυοισθε	λύσαιτε	λύσαισθε	λυθείτε
λύοιεν	λυοίντο	λύσειαν (-σαιεν)	λύσαιντο	λυθείεν
				γραφεῖην etc.

Liquid Stems:

αἴρομι	αἰροίμην	ἄραιμι	ἄραίμην	ἄρθείην
αἴροις	αἴροιο	ἄρειας (-αις)	ἄραιο	ἄρθείης
αἴροι	αἴροιτο	ἄρειε(ν) (-αι)	ἄραιτο	ἄρθείη
αἴρομεν	αἰροίμεθα	ἄραιμεν	ἄραίμεθα	ἄρθεῖμεν
αἴροιτε	αἴροισθε	ἄραιτε	ἄραισθε	ἄρθείτε
αἴροιεν	αἴροίντο	ἄρειαν (-αιεν)	ἄραιντο	ἄρθείεν

Contract Verbs:

φιλοῖην	φιλοίμην	φιλήσαιμι	φιλησαίμην	φιληθείην
φιλοίης	φιλοῖο	φιλήσειας (-σαις)	φιλήσαιο	φιληθείης
φιλοῖη	φιλοῖτο	φιλήσειε(ν) (-σαι)	φιλήσαιτο	φιληθείη
φιλοῖμεν	φιλοίμεθα	φιλήσαιμεν	φιλησαίμεθα	φιληθείμεν
φιλοῖτε	φιλοῖσθε	φιλήσαιτε	φιλήσαισθε	φιληθείτε
φιλοῖεν	φιλοῖντο	φιλήσειαν (-σαιεν)	φιλησαιντο	φιληθείεν

τιμῶην	τιμῶμην	τιμήσοιμι	τιμησοίμην	τιμηθείην
τιμῶης	τιμῶο	τιμήσειας (-σαις)	τιμήσαιο	τιμηθείης
τιμῶη	τιμῶτο	τιμήσειε(ν) (-σαι)	τιμήσαιτο	τιμηθείη
τιμῶμεν	τιμῶμεθα	τιμήσοιμεν	τιμησοίμεθα	τιμηθείμεν
τιμῶτε	τιμῶσθε	τιμήσαιτε	τιμήσαισθε	τιμηθείτε
τιμῶεν	τιμῶντο	τιμήσειαν (-σαιεν)	τιμήσαιντο	τιμηθείεν
δηλοίην	δηλοίμην	δηλώσοιμι	δηλωσοίμην	δηλωθείην
δηλοίης	δηλοίο	δηλώσειας (-σαις)	δηλώσαιο	δηλωθείης
δηλοίη	δηλοίτο	δηλώσειε(ν) (-σαι)	δηλώσαιτο	δηλωθείη
δηλοίμεν	δηλοίμεθα	δηλώσοιμεν	δηλωσοίμεθα	δηλωθείμεν
δηλοίτε	δηλοίσθε	δηλώσαιτε	δηλώσαισθε	δηλωθείτε
δηλοίεν	δηλοίντο	δηλώσειαν (-σαιεν)	δηλώσαιντο	δηλωθείεν

Thematic 2nd Aorists:

Active**Middle**

λίπομι

λιποίμην

λίποις

λίποιο

λίποι

λίποιτο

λίποιμεν

λιποίμεθα

λίποιτε

λίποισθε

λίποιεν

λίποιντο

Athematic 2nd Aorists: βαίην, βαίης, βαίη, βαίμεν, βαίτε, βαίεν
 σταίην, σταίης, σταίη, σταίμεν, σταίτε, σταίεν
 γνοίην, γνοίης, γνοίη, γνοίμεν, γνοίτε, γνοίεν

Future Active and Middle Optatives:

The future active and middle optatives are formed from the future indicative stem, and their endings are the same as those for the present optative of λύω, except for liquid stem verbs, which have the same endings in the future as -ε- contract verbs have in the present, e.g.:

λύσοιμι / λύσοίμην

τιμήσοιμι / τιμησοίμην

ἄροίην / ἄροίμην

φιλήσοιμι / φιλησοίμην

δηλώσοιμι / δηλωσοίμην

Future Passive Optatives:

λυθησοίμην

φιληθησοίμην

τιμηθησοίμην

δηλωθησοίμην

ἄρθησοίμην

γραφήσοίμην

Exercise 25γ

Fill in the optative forms on all Verb Charts completed for Book I, except for the charts for Exercise 11θ. Keep the charts for reference.

Exercise 25 δ

Change the following indicative forms first to the subjunctive and then to the optative:

- | | | |
|-------------|---------------|---------------------|
| 1. λύουσιν | 6. νικῶμεν | 11. λυόμεθα |
| 2. λύεται | 7. φιλεῖ | 12. ἔλαβον (2 ways) |
| 3. ἐλύσαμεν | 8. ἐποιήσαντο | 13. ἐγένετο |
| 4. ἐλύθη | 9. εἶδετε | 14. ἐφιλήσαμεν |
| 5. βούλομαι | 10. τιμᾶ | 15. ἀφίκοντο |

Exercise 25 ε

Rewrite the following sentences, changing the main verbs to the designated past tenses and the subjunctives to optatives; then translate the new sentences:

- οἱ νέοι παιδεύονται (*imperfect*) ἵνα ἀγαθοὶ γένωνται.
- ὁ Σόλων ἀποδημεῖ (*aoorist*) ἵνα μὴ ἀναγκασθῆ τοὺς νόμους λῦσαι.
- οἱ παῖδες φοβοῦνται (*imperfect*) μὴ ὁ πατήρ ὀργίζηται.
- οἱ ὀπλίται φοβοῦνται (*imperfect*) μὴ οὐκ ἀμύνωσι τοὺς πολεμίους.
- ὁ Δικαιοπόλις πρὸς τὸ ἄστυ πορεύεται (*aoorist*) ὅπως τοὺς χοροὺς θεᾶται.
- φοβούμενος τὸν κίνδυνον, τοὺς φίλους καλῶ (*aoorist*) ὅπως ὑμῖν βοηθῶσιν.
- ἐν τῷ ἄστει μενοῦμεν (*aoorist*) ἵνα τὰς τραγωδίας θεώμεθα.
- οἱ αὐτουργοὶ εἰς τὸ ἄστυ σπεύδουσιν (*aoorist*) ἵνα μὴ ὑπὸ τῶν πολεμίων ληφθῶσιν.
- φοβούμεθα (*imperfect*) μὴ οὐκ ἐν καιρῷ οἴκαδε ἐπανέλθωμεν.
- ὅπότεν ἔαρ γένηται, οἱ ποιμένες τὰ πρόβατα πρὸς τὰ ὄρη ἐλαύνουσιν (*imperfect*).

Exercise 25 ζ

Translate into Greek:

- The Greeks used to send their children to school to learn writing.
- The children were always afraid that the teacher might be angry.
- Whenever winter came, the shepherds were driving their flocks to the plain.
- The slaves were always doing whatever (their) master ordered.
- We hurried home to find our mother.



Bust of Herodotus

Herodotus

Herodotus was born at Halicarnassus, on the southern fringe of Ionia, some years before Xerxes' invasion of Greece. As a boy, he must have seen the queen of Halicarnassus, Artemisia, lead her fleet to join the invasion force. As a young man he joined the unsuccessful uprising against the tyrant Lygdamis, Artemisia's grandson, and after its failure went into exile in Samos. From there he embarked on his travels, which eventually took him around most of the known world. He visited Lydia, including Sardis, and Syria, from where he reached the Euphrates and sailed down the river to Babylon. From Babylon he went on to the Persian capital, Susa. In the North he sailed right around the Black Sea (Pontus Euxinus), stayed some time at Olbia at the mouth of the Dnieper (Borysthenes) and traveled up the river into the wild interior of Scythia. In the South, he visited Egypt twice, staying for several months, and sailed up the Nile as far as Elephantine. In the West he knew Sicily and south Italy. Whether he traveled as a merchant or, as Solon, simply for sightseeing (θεωρίᾱς ἕνεκα), he continually amassed information, seeing and listening, gathering oral tradition, and studying records and monuments, all of which he was to use in his history.

During this period he settled in Athens for some time. He became a friend of the tragedian Sophocles, who wrote an ode to him when he left Athens to join the panhellenic colony of Thurii in south Italy (443 B.C.). Thurii became his home thereafter, though he continued to travel and returned to Athens to give recitations of his history in the 430s. He lived through the first years of the Peloponnesian War (he refers to events of 431–430 B.C.), and his history must have been published before 425 B.C., when Aristophanes parodies its introduction in the *Acharnians*.

He has rightly been called the “father of history.” He had no predecessor except Hecataeus of Miletus (fl. 500 B.C.), who wrote a description of the earth in two books, one on Asia, the other on Europe. Herodotus knew this work and refers to it twice, when he disagrees with Hecataeus's statements. It is hard for us, with books and libraries at hand, to imagine the difficulties that confronted a man who set out to write a history of events that took place a generation or more earlier. The only written sources he could consult were local records, e.g., temple lists and oracles, and in some cases official documents, e.g., he must have had access to some Persian records, such as the Persian army list. Otherwise he had to rely entirely on what he saw on his travels and what he heard from the people he met. He was a man of infinite curiosity with an unflagging interest in the beliefs and customs of foreign peoples. Free from all racial prejudice, he listened to what strangers had to tell him with an open mind, and he could never resist passing on a good story. Not that he believed all that he was told. He had a healthy scepticism: “I am obliged to report what people say, but I feel no obligation to believe it always; this principle applies to my whole history” (7.152).

He was a deeply religious man, and his interpretation of history is theological. He believed firmly that the gods did intervene in human affairs and

that no man could escape his fate. In particular, he believed that human pride (ὑβρις) resulted in divine vengeance (νέμεσις). This is clearly seen in the story of Croesus and on a larger scale in the whole treatment of the pride, defeat, and downfall of Xerxes. Dreams, signs, and oracles play an important part in his narrative. These are the means by which man might know his fate, which could not be changed but which might be postponed. Myth permeates his work. He moves in a world where mythical explanations of phenomena are commonplace; he is not a thoroughgoing sceptic, nor does he swallow the mythical tradition whole.

Before telling the story of Croesus, he goes back to give an account of the kings of Lydia, from whom Croesus was descended, and the whole section ends with the words Λῦδοι μὲν δὴ ὑπὸ Πέρσῃσι ἐδεδούλωντο, "the Lydians had been enslaved by the Persians." One of the major themes of the history is freedom and slavery.

There follows a description of the rise of Persia, including the subjugation of the Greeks in Asia Minor and the defeat and capture of Babylon, ending with the death of Cyrus. Book 2 opens with the accession of Cyrus's son Cambyses, who invaded and conquered Egypt. The remainder of Book 2 is then taken up with a description and history of Egypt, the longest of Herodotus's digressions from his main theme. Book 3 starts with the conquest of Egypt and Cambyses' subsequent madness and death. After a digression on Polycrates of Samos, we have an account of the accession of Darius and the organization and resources of the Persian Empire. Book 4 is devoted to Darius's invasions of Scythia and Cyrene; Book 5, to the reduction of Thrace and the Ionian revolt. The Persian menace is seen to be looming larger and larger over Greece. Book 6 centers on Darius's expedition to punish the Athenians for helping the Ionians in their revolt, an expedition that culminates in the Marathon campaign. Book 7 opens with the accession of Xerxes and his decision to invade Greece. It ends with the Thermopylae campaign. Books 8 and 9 continue the story of the invasion and end with the battle of Mycale and the revolt of Ionia.

Within this broad framework, Herodotus continually makes digressions wherever a topic that interests him crops up. He is particularly fascinated by the strange customs and beliefs of the remoter peoples he met, but he also tells us a great deal about the earlier history of Greece, as occasion arises. The whole story moves in a leisurely and expansive way, not unlike Homer's *Iliad* in this respect, and like Homer he also continually uses speeches to heighten the drama of events and to illuminate the characters of the leading actors. Despite the poetic qualities of his work, he is usually found to be correct on matters of historical fact where we can check them from any other source.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (β)

VOCABULARY

Verbs

ἔλκω, imperfect, εἶλκον (irregular augment), ἔλξω, [ἔλκυ-] εἴλκυσα, εἴλκυκα, εἴλκυσμαι, εἴλκυσθην, *I drag*
καταφρονέω + gen., *I despise*

Nouns

ἡ εὐδαιμονία, τῆς εὐδαιμονίας, *happiness; prosperity; good luck*

ἡ εὐχή, τῆς εὐχῆς, *prayer*
ὁ πλοῦτος, τοῦ πλούτου, *wealth*
ἡ ῥώμη, τῆς ῥώμης, *strength*

Adjectives

ἀμφοτέρως, -ᾶ, -ον, *both*
ικανός, -ή, -όν, *sufficient; capable*

Proper Name

οἱ Δελφοί, τῶν Δελφῶν, *Delphi*

ὡς δὲ ταῦτα περὶ τοῦ Τέλλου ὁ Σόλων εἶπε, ὁ Κροῖσος ἤρετο τίνα δεύτερον μετ' ἐκείνιν ὀλβιώτατον ἴδοι, νομίζων πάγχυ δευτερεῖα οἴσεσθαι. ὁ δέ, “Κλέοβιν τε καὶ Βίτωνα. τούτοις γὰρ οὔσι γένος Ἀργείοις πλοῦτός τε ἦν ἰκανός καὶ πρὸς τούτῳ ῥώμη σώματος τοιᾶδε· ἀεθλοφόροι τε ἀμφοτέροι ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος· οὔσης ἑορτῆς τῇ Ἑρᾷ τοῖς Ἀργείοις, ἔδει πάντως τὴν μητέρα αὐτῶν ζεύγει κομισθῆναι ἐς τὸ ἱερόν, οἱ δὲ βόες ἐκ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν καιρῷ. οἱ δὲ νεᾶνῖαι, ἵνα παραγένοντο ἡ μήτηρ ἐν καιρῷ, αὐτοὶ εἶλκον τὴν ἄμαξαν, ἐπὶ δὲ τῆς ἀμάξης ἐφέρετο ἡ μήτηρ, σταδίου δὲ πέντε καὶ τεσσαράκοντα κομίσαντες ἀφίκοντο ἐς τὸ ἱερόν.

[πάγχυ, *certainly* δευτερεῖα (neut. pl.), *second prize* οἴσεσθαι (future middle infinitive of φέρω), *he would carry (off)* γένος, *by race* ἀεθλοφόροι, *prize winners* (in athletic contests) πάντως, *absolutely* ζεύγει, *by means of a yoke of oxen* σταδίου . . . πέντε καὶ τεσσαράκοντα, *forty-five stades = about five miles or eight kilometers*]

ταῦτα δὲ αὐτοῖς ποιήσασιν καὶ ὀφθεῖσιν ὑπὸ τῶν παρόντων τελευτῆ τοῦ βίου ἀρίστη ἐγένετο, ἔδειξέ τε ἐν τούτοις ὁ θεὸς ὅτι ἄμεινον εἶη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν. οἱ μὲν γὰρ Ἀργεῖοι περιστάντες ἐμακάριζον τῶν νεᾶνιῶν τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν

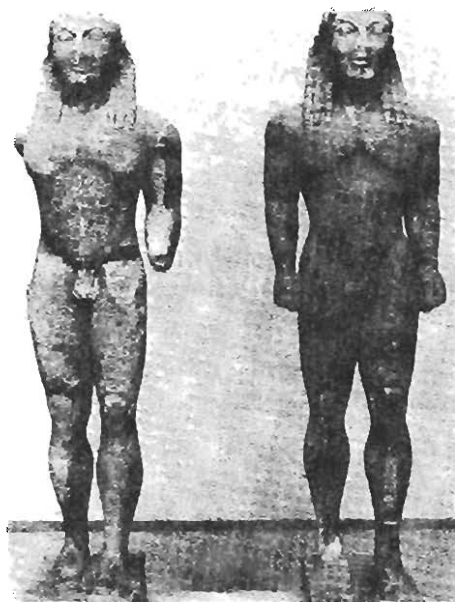
ἐμακάριζον, διότι τοιούτων τέκνων ἐκύρησε. ἡ δὲ μήτηρ στᾶσα ἀντίον τοῦ ἀγάλματος τῆς θεοῦ ἠύχετο Κλεόβει τε καὶ Βίτωνι τοῖς ἑαυτῆς τέκνοις, οἱ αὐτὴν ἐτίμησαν μεγάλως, τὴν θεὸν δοῦναι ὅ τι ἀνθρώπῳ τυχεῖν ἄριστον εἴη. μετὰ δὲ ταύτην τὴν εὐχὴν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ νεανίαι 20 οὐκέτι ἀνέστησαν ἀλλ' οὕτως ἐτελεύτησαν. Ἄργεῖοι δὲ αὐτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐν Δελφοῖς, ὡς ἀνδρῶν ἀρίστων γενομένων.”

[ὄφθεισι: aorist passive participle of ὀράω τεθνάναι, *to have died = to be dead* περιστάντες, *standing around* ἐμακάριζον, *called blessed, praised* ἐκύρησεν + gen., *obtained, had* ἀντίον τοῦ ἀγάλματος, *in front of the statue* εὐωχήθησαν (from εὐωχέω), *had feasted* κατακοιμηθέντες (from κατακοιμάω), *having gone to sleep* εἰκόνας, *statues*]

Σόλων μὲν οὖν εὐδαιμονίᾳς δευτερεῖα ἔνειμε τούτοις, Κροῖσος δὲ ὀργισθεὶς εἶπε· “ὦ ξέν’ Ἀθηναῖε, τῆς δὲ ἡμετέρᾳς εὐδαιμονίᾳς οὕτω 25 καταφρονεῖς ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς ἐποίησας;”

[ἔνειμε (aorist of νέμω), *gave* ἰδιωτῶν (adjective here), *private*]

—adapted from Herodotus 1.31–32



Κλεόβις καὶ Βίτων

PRINCIPAL PARTS: Verbs that Augment to εἰ- in One or More Tenses

- ἔαω, imperfect, εἶων, ἔάσω (note α instead of η after the ϵ), εἶᾶσα, εἶᾶκα, εἶᾶμαι, εἶᾶθην, *I allow, let be*
- ἔλκω, imperfect, εἶλκον, ἔλξω, [έλκυ-] ἐέλκυσα, ἐέλκυκα, ἐέλκυσμαι, ἐέλκύσθην, *I drag*
- ἐργάζομαι, imperfect, ἠργαζόμεν or εἰργαζόμεν, ἐργάσομαι, ἠργασάμην or εἰργασάμην, ἐργασμαι, εἰργάσθην, *I work; I accomplish*
- ἔπομαι, imperfect, εἰπόμην, ἔνομαι, [σπ-] ἐσπόμην + dat., *I follow*
- ἔχω, imperfect, εἶχον, ἔξω (irregular) (*I will have*) or [σχε-] σχήσω (*I will get*), [σχ-] ἔσχον, [σχε-] ἔσχηκα, ἔσχημαι, *I have; I hold; middle + gen., I hold onto*

WORD BUILDING

Nouns formed from the stem of another noun or of an adjective are called denominative nouns.

Give the meanings of the nouns in the following sets:

1. Suffixes -της and -εύς (nominative) denote the person concerned or occupied with anything, e.g.:

ὁ πολί-της (ἡ πόλι-ς), ὁ ναύ-της (ἡ ναῦ-ς)
 ὁ ἱππ-εύς (ὁ ἵππ-ος), ὁ ἱερ-εύς (ἱερ-ός, -ᾶ, -όν)

2. Abstract nouns denoting qualities are formed by adding suffixes to adjectives, e.g.,

-ίᾱ/-ια (nominative)	φίλος, -η, -ον	ἡ φιλιᾶ
	ἀληθής, -ές	ἡ ἀλήθε-ια
-σύνη (nominative)	δίκαιος, -ᾶ, -ον	ἡ δικαιο-σύνη
	σώφρων, σώφρον-ος	ἡ σωφρο(ν)-σύνη
-της (nominative)	ἴσος, -η, -ον	ἡ ἰσό-της, τῆς ἰσότητος
	νέος, -ᾶ, -ον	ἡ νεό-της, τῆς νεότητος

3. Patronymics, i.e., nouns meaning “son of . . .,” “descended from . . .,” are most commonly formed with the suffix -ίδης (nominative), e.g., ὁ Ἀλκμεων-ίδης.

4. Various suffixes are added to nouns to express smallness; the resulting words are called diminutives. The most common are:

-ιον (nominative)	τὸ παιδίον (ὁ παῖς, τοῦ παιδ-ός)
-ίδιον	τὸ οἶκ-ίδιον (ἡ οἰκί-ᾶ)
-ίσκος	ὁ παιδ-ίσκος (ὁ παῖς, τοῦ παιδ-ός)
	ὁ νεᾶν-ίσκος (ὁ νεᾶνί-ᾶς)

Diminutives can express affection, e.g., πατρίδιον, *daddy dear*, or contempt, e.g., ἀνθρώπιον, *wretched little man*.

GRAMMAR**5. The Optative of -μι Verbs****εἰμί, I am**

Present:

εἶην, εἶης, εἶη, εἶμεν/εἶημεν, εἶτε/εἶητε, εἶεν/εἶησαν

εἶμι, I will go

Present or Future:

ἴοιμ/ἴοιην, ἴοις, ἴοι, ἴοιμεν, ἴοιτε, ἴοιεν

δίδωμι

Present Active:

δίδοιην, διδοίης, διδοίη, διδοίμεν, διδοίτε, διδοίεν

Present Middle/Passive:

διδόιμην, διδοῖο, διδοῖτο, διδοίμεθα, διδοῖσθε, διδοῖντο

Aorist Active:

δοίην, δοίης, δοίη, δοίμεν, δοίτε, δοίεν

Aorist Middle:

δοίμην, δοῖο, δοῖτο, δοίμεθα, δοῖσθε, δοῖντο

Aorist Passive:

δοθείην, δοθείης, δοθείη, δοθείμεν, δοθείτε, δοθείεν

τίθημι

Present Active:

τιθείην, τιθείης, τιθείη, τιθείμεν, τιθείτε, τιθείεν

Present Middle/Passive:

τιθείμην, τιθείο, τιθείτο, τιθείμεθα, τιθείσθε, τιθείντο

Aorist Active:

θείην, θείης, θείη, θείμεν, θείτε, θείεν

Aorist Middle:

θείμην, θείο, θείτο, θείμεθα, θείσθε, θείντο

Aorist Passive:

τεθείην, τεθείης, τεθείη, τεθείμεν, τεθείτε, τεθείεν

ἵστημι

Present Active:

ἵσταίην, ἵσταίης, ἵσταίη, ἵσταίμεν, ἵσταίτε, ἵσταίεν

Present Middle/Passive:

ἵσταίμην, ἵσταῖο, ἵσταῖτο, ἵσταίμεθα, ἵσταῖσθε, ἵσταῖντο

Aorist Active:

σταῖν, σταίης, σταίη, σταίμεν, σταίτε, σταίεν

Aorist Middle:

σταίμην, σταίω, σταίτω, σταίμεθα, σταίσθε, σταίντο

Aorist Passive:

σταθείην, σταθείης, σταθείη, σταθείμεν, σταθείτε, σταθείεν

δείκνυμι**Present Active:**

δεικνύοιμι, δεικνύεις, δεικνύει, δεικνύοιμεν δεικνύετε, δεικνύοιεν

Present Middle/Passive:

δεικνυοίμην, δεικνύοιο, δεικνύοιτο, δεικνυοίμεθα, δεικνύοισθε, δεικνύοιντο

Aorist Active:

δείξαμι, δείξαις/δείξαις, δείξαιε/δείξαι, δείξαιμεν, δείξαιτε, δείξαιεν/δείξαιεν

Aorist Middle:

δείξαίμην, δείξαιω, δείξαιτο, δείξαίμεθα, δείξαισθε, δείξαιντο

Aorist Passive:

δειχθείην, δειχθείης, δειχθείη, δειχθείμεν, δειχθείτε, δειχθείεν

ἴημι**Present Active:**

ἴειν, ἴεις, ἴειη, ἴειμεν, ἴειτε, ἴειεν

Present Middle/Passive:

ἴειμην, ἴειω, ἴειτο, ἴειμεθα, ἴεισθε, ἴειντο

Aorist Active:

εἶην, εἶης, εἶη, εἶμεν, εἶτε, εἶεν

Aorist Middle:

εἶμην, εἶω, εἶτο, εἶμεθα, εἶσθε, εἶντο

Aorist Passive:

None

	Future Active:	Future Middle:	Future Passive:
εἶμι		ἔσοίμην (deponent)	
δίδωμι	δώσοιμι	δωσοίμην	δοθησοίμην
τίθημι	θήσοιμι	θησοίμην	τεθησοίμην
ἵστημι	στήσοιμι	στησοίμην	σταθησοίμην
δείκνυμι	δείξοιμι	δειξοίμην	δειχθησοίμην
ἴημι	ἴσοιμι	ἴσοίμην	no future passive

Exercise 25η

Fill in the optative forms on all Verb Charts completed to date for exercises in Book II and on the charts for Exercise 11θ. Keep the charts for reference.

Exercise 25θ

Identify the person, number, tense, and voice of these optative forms:

- | | | |
|--------------------|---------------------|----------------|
| 1. εἶη | 6. τιθεῖτο (2 ways) | 11. σταίης |
| 2. ἴουτε | 7. τιθείεν | 12. δείξαιμεν |
| 3. δοίμεθα | 8. τεθείεν | 13. δεικνύοιεν |
| 4. διδοίην | 9. ιστάιτο (2 ways) | 14. εἶεν |
| 5. διδοῖο (2 ways) | 10. ισταίην | 15. ἴειη |

6. The Optative Mood in Indirect Statements and Indirect Questions

In indirect statements and indirect questions the optative may be used as an alternative to the indicative in *secondary sequence*, or the indicative may be preserved. If the optative is used, its tense is the same as the tense of the verb in the direct statement or direct question. In the following examples, the optional optative is given after the slash (in the examples from Herodotus we do not use the movable ν).

Direct Statement:

ἄμεινόν ἐστι ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῆν.
It is better for a man to be dead than to be alive.

Indirect Statement, Primary Sequence:

δείκνυσι ὁ θεὸς ὅτι ἄμεινόν ἐστι ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῆν.
*The god shows that **it is** better for a man to be dead than to be alive.*

Indirect Statement, Secondary Sequence:

ἔδειξε ὁ θεὸς ὅτι ἄμεινόν ἐστι/εἶη ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῆν.
*The god showed that **it was** better for a man to be dead than to be alive.*

Direct Question:

τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδες;
Whom did you see second most happy after him?

Indirect Question, Primary Sequence:

ὁ Κροῖσος ἐρωτᾷ τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε.
*Croesus asks whom **he saw** second most happy after him.*

Indirect Question, Secondary Sequence:

ὁ Κροῖσος ἤρ_ετο τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε/ἶδοι.

Croesus asked whom he had seen second most happy after him.

Remember that it is only in secondary sequence that indicatives may be changed to optatives.

The only use of the future optative in Greek is as an alternative to the future indicative in indirect statements or indirect questions in secondary sequence, e.g.:

ὁ πατήρ εἶπεν ὅτι τοῖς παισὶν πρὸς τὸ ἄστ_υ ἡγήσεται/ἡγήσοιτο.

The father said that he would lead his sons to the city.

οἱ παῖδες ἤρ_οντο πότε οὔκαδε ἐπανί_ασιν/ἐπανόιεν.

The sons asked when they would return home.

Note that ἐπανόιεν is here regarded as future, substituting for the future ἐπανί_ασιν of the direct question.

Exercise 25 ι

Rewrite the following sentences, making the leading verb aorist and changing the verbs in indirect statements from indicative to optative. Then translate the new sentences:

1. ἡ γυνὴ ἡμᾶς ἐρωτᾷ εἰ τῷ παιδὶ αὐτῆς ἐν τῇ οἰκῇ ἐνετύχομεν.
2. ἀποκρινόμεθα ὅτι οὐδένα ἀνθρώπων εἶδομεν ἀλλ' εὐθύς ἐπάνιμεν ὡς αὐτὸν ζητήσοντες.
3. τῷ παιδὶ ἐντυχόντες λέγομεν ὅτι ἡ μήτηρ αὐτὸν ζητεῖ.
4. ὁ ἄγγελος λέγει ὅτι τῶν πολεμίων ἀπελθόντων τοῖς αὐτουργοῖς ἔξεστιν οὔκαδε ἐπανιέναι.
5. ὁ Πρωταγόρας λέγει ὅτι τοῦτο περὶ πλείστου ποιοῦνται οἱ πατέρες, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.
6. ὁ Ἡρόδοτος ἐξηγεῖται ὅπως εἰς πόλεμον κατέστησαν οἱ τε βάρβαροι καὶ οἱ Ἕλληνες.
7. ὁ Σόλων ἐπίσταται ὅτι οἱ Ἀθηναῖοι οὐ λύσουσι τοὺς νόμους.
8. ὁ Κροῖσος τὸν Σόλωνα ἐρωτᾷ τίνα ὀλβιώτατον εἶδεν.
9. ὁ Σόλων λέγει ὅτι οἱ νεᾶνῖαι, τὴν μητέρα εἰς τὸ ἱερὸν κομίσαντες, ἀπέθανον.
10. οὕτω δείκνυσιν ὁ θεὸς ὅτι ἄμεινόν ἐστι ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῆν.

Greek Wisdom

Heraclitus

(οἱ Ἕλληνες) δαιμόνων ἀγάλμασιν εὐχονται οὐκ ἀκούουσιν, ὥσπερ ἀκούοιεν.
Fragment 128 Diels

Ο ΣΟΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΟΡΓΙΖΕΙ

Read the following passages (adapted from Herodotus 1.32–33) and answer the comprehension questions:

Solon explains to Croesus why he does not count him happy:

ὁ δὲ Σόλων εἶπεν· “ὦ Κροῖσε, ἐρωτᾷς με περὶ ἀνθρωπίνων πραγμάτων, ἐγὼ δὲ ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὃν καὶ ταραχῶδες. ἐν μὲν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶν ἰδεῖν ἃ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἑβδομήκοντα ἔτη ὄρον τῆς ζωῆς ἀνθρώπῳ τίθημι. ταῦτα δὲ ἔτη ἑβδομήκοντα ὄντα παρέχεται ἡμέρας διακοσίας καὶ ἑξακισχιλίας καὶ δισμυριάς. ἡ δὲ ἑτέρα αὐτῶν τῇ ἑτέρα οὐδὲν ὅμοιον προσάγει πρᾶγμα.

[ἀνθρωπίνων, human τὸ θεῖον, divinity φθονερὸν, jealous ταραχῶδες (cf. ταράττω), troublemaking ὄρον, boundary, limit τῆς ζωῆς, of the life παρέχεται, offer διακοσίας, 200 ἑξακισχιλίας, 6,000 δισμυριάς, 20,000 ἡ . . . ἑτέρα . . . τῇ ἑτέρα, the one . . . to the other προσάγει, brings]

1. What two realms does Solon distinguish?
2. How does he characterize divinity?
3. What do men see and experience in the length of their lives?
4. At how many years does Solon set the limit of a man's life? At how many days?
5. What does each day bring?

“ἔμοι δὲ σὺ καὶ πλουτεῖν μέγα φαίνη καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ ὃ ἐρωτᾷς με οὐπω σε λέγω, πρὶν ἂν σε τελευτήσαντα καλῶς βίον μάθω. οὐ γὰρ ὁ μέγα πλούσιος ὀλβιώτερός ἐστι τοῦ ἐφ' ἡμέραν βίον ἔχοντος, εἰ μὴ αὐτῷ ἡ τύχη παραμείνει ὥστε εὖ τελευτῆσαι τὸν βίον. πολλοὶ γὰρ πλούσιοι ἀνθρώπων ἄνολβοί εἰσι, πολλοὶ δὲ μέτριον ἔχοντες βίον εὐτυχεῖς. σκοπεῖν δὲ χρὴ παντὸς χρήματος τὴν τελευτήν, πῶς ἀποβήσεται. πολλοῖς γὰρ δὴ ὑποδείξῃς ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε.”

[πλουτεῖν, to be rich μέγα, very οὐπω, not yet πρὶν ἂν . . . μάθω, until I learn πλούσιος, rich τοῦ ἐφ' ἡμέραν βίον ἔχοντος, gen. of comparison, than the one having livelihood for a day εἰ μὴ . . . παραμείνει + dat., unless . . . should stay with ἄνολβοί, unhappy μέτριον . . . βίον, a moderate livelihood εὐτυχεῖς, lucky, happy παντὸς χρήματος, of every event ἀποβήσεται, it will turn out ὑποδείξῃς, having shown, having given a glimpse of ὄλβον, happiness προρρίζους, by the roots, root and branch ἀνέτρεψεν, overturned]

6. How does Croesus appear to Solon?
7. What does Solon need to know before he can answer Croesus's question with certainty?

8. What, according to Solon, does the rich man need in order to be called truly happy?
9. With what Greek words does Solon describe the men whom he contrasts with the πλούσιοι?
10. What Greek word does Solon use as the opposite of ἄνολβοι?
11. When assessing men's lives, what, according to Solon, must be examined in each case?
12. What two things does Solon say that god often does to men?

ὁ Σόλων ταῦτα λέγων τῷ Κροίσῳ οὐκέτι ἐχαρίζετο, ἀλλὰ ὁ Κροῖσος ἀποπέμπει αὐτόν, δόξα̅ς αὐτὸν ἀμαθῆ̅ εἶναι, ὅς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευταίαν παντὸς χρήματος ὄρᾱν ἐκέλευε. 15

[ἐχαρίζετο + dat., *was finding favor with* δόξα̅ς, *thinking* ἀμαθῆ̅, *stupid* μεθεῖς (aorist participle of μεθίημι), *letting go, ignoring*]

13. What two things resulted from the “lecture” that Solon gave to Croesus?
14. What opinion of Solon did Croesus have?
15. What did Croesus think should be considered when judging a man's happiness?

Exercise 25 κ

Translate into Greek:

1. Croesus was thinking that he was the happiest of men, but Solon said that he had seen others happier.
2. Croesus asked Solon why he judged that the others were (*use infinitive*) happier.
3. Solon answered that he called no one happy until he learned that he had ended his life well.
4. Croesus having grown angry at Solon, sent him away, thinking that he was stupid.
5. After this Croesus, having suffered terrible things, learned that Solon was right.

Greek Wisdom

Heraclitus

ὁ ἄναξ, οὐδὲ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει.
Fragment 93 Diels

New Testament Greek

John 10.2-4, 9, and 11-16
The Parable of the Sheepfold

Jesus addresses the Pharisees.

“ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. . . . ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. . . . ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίτησιν τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει—ὅτι μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς ἀλύης ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.”

[ὁ εἰσερχόμενος = ὁ εἰσιὼν ποιμὴν, *shepherd* ὁ θυρωρὸς, *the gatekeeper* ἀνοίγει, *opens* τὰ ἴδια, *his own* φωνεῖ, *he calls* ἐκβάλῃ, *he puts/leads out* ἔμπροσθεν + gen., *in front of* ἀκολουθεῖ, *follow* ὅτι, *because* οἶδασιν, *they know* εἰσελεύσεται = εἴσεισι νομὴν, *pasture* ψυχὴν, *soul; life* τίθησιν, *puts/lays (down)* μισθωτὸς, *hired laborer* ἐρχόμενον = ἰόντα ἀρπάζει, *seizes* (perhaps *attacks*) σκορπίζει, *scatters* οὐ μέλει αὐτῷ, *there is no care to him, he has no care* γινώσκω = γινώσκω καθὼς, *just as* καὶ γὰρ = καὶ ἐγὼ ἀλύης, *sheepfold* κἀκεῖνα = καὶ ἐκεῖνα, *and them* ἀκούσουσιν = ἀκούσονται ποίμνη, *flock*]

New Testament Greek uses ἐλεύσομαι as the future of ἔρχομαι, for which Attic Greek uses εἶμι. New Testament Greek also uses ἐρχόμενος as the present participle of ἔρχομαι, for which Attic Greek uses ἰών.

26

Ο ΚΡΟΙΣΟΣ

ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (α)



ὁ Κροῖσος ἄγεται τῷ παιδί γυναικα· ἰδοῦ, ὁ Ἄτῦς τὴν νύμφην οἴκαδε φέρει ἐν ἀμάξῃ.

VOCABULARY

Verbs

ἀπόλλυμι [= ἀπο- + ἄλλυμι],
[ὄλε-] ἀπολῶ, ἀπώλεσα,
I destroy; I ruin; I lose
Middle:
ἀπόλλυμαι, [ὄλε-] ἀπολοῦ-
μαι, [ὄλ-] ἀπωλόμην,
I perish
Perfect:
[ὄλε-] ἀπολώλεκα, *I have*
ruined, [ὄλ-] ἀπόλωλα,
I am ruined
δέομαι, [δεε-] δεήσομαι, ἐδεή-
θην, *I ask for X (acc.) from Y*
(gen.); + infin., *I beg*; + gen.,
I want
ἐφίσταμαι [= ἐπι- + ἵσταμαι],
[σθη-] ἐπέστην + dat., *I stand*
near, of dreams, *I appear to*
καθαίρω, [καθαρε-] καθάρῳ,
[καθηρ-] ἐκάθηρα, [καθαρ-]
κεκάθαρμαι, ἐκαθάρθην,
I purify
ὀνομάζω, ὀνομάσω, ὀνόμασα,
ὀνόμακα, ὀνόμασμαι, ὀνο-
μάσθην, *I name; I call*

πυνθάνομαι, [πυθ-] πεύσομαι,
[πυθ-] ἐπυθόμην, πέπυσμαι,
I inquire; I learn by inquiry;
I hear; I find out about X (acc.)
from Y (gen.)
φαίνω, [φανε-] φανῶ or φα-
νοῦμαι, [φην-] ἔφηνα, [φαν-]
πέφασμαι, *I show*
φονεύω, φονεύσω, ἐφόνευσα,
πεφόνευκα, πεφόνευμαι,
ἐφονεύθην, *I slay*

Nouns

ἡ ἀλήθεια, τῆς ἀληθείας, *truth*
ὁ γάμος, τοῦ γάμου, *marriage*
τὸ δόρυ, τοῦ δόρατος, *spear*
ἡ νέμεσις, τῆς νεμέσεως, *re-*
tribution
τὸ οἰκίον, τοῦ οἰκίου, *house;*
palace (often in plural for a
single house or palace)
ὁ ὄνειρος, τοῦ ὀνείρου, *dream*

Adjectives

ἄκων, ἄκουσα, ἄκων, *unwill-*
ing(ly); involuntary(-ily)

ἕτερος, -ᾱ, -ον, *one or the other*
(of two)

ὁ μὲν ἕτερος . . . ὁ δὲ
ἕτερος, *the one . . . the*
other

Prepositions

ἐπί + gen., *toward, in the direc-*
tion of; on; + dat., at; of price,
for; + acc., at; against; onto;

upon; of direction or purpose,
to, for

κατά + acc., *down; distribu-*
tive, each, every; by; on; ac-
cording to; of time, at;
through; with regard to

Adverb

ὀπόθεν, *indirect interrogative,*
whence, from where

ὡς δὲ ἀπῆλθε ὁ Σόλων, ἔλαβε ἐκ τοῦ θεοῦ νέμεσις μεγάλη
Κροῖσον, διότι ἐνόμισε ἑαυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.
καθεύδοντι γὰρ αὐτῷ ἐπέστη ὄνειρος, ὃς αὐτῷ τὴν ἀλήθειαν ἔφαινε
τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ Κροῖσῳ
δύο παῖδες, ὧν ὁ μὲν ἕτερος κωφὸς ἦν, ὁ δὲ ἕτερος τῶν ἡλικίων πολὺ 5
πρῶτος· ὄνομα δὲ αὐτῷ ἦν Ἄτυς. τοῦτον οὖν τὸν Ἄτυν σημαίνει τῷ
Κροῖσῳ ὁ ὄνειρος ἀποθανεῖσθαι αἰχμῇ σιδηρέᾳ βληθέντα. ὁ δὲ ἐπεὶ
ἐξηγέρθη, φοβούμενος τὸν ὄνειρον, ἄγεται μὲν τῷ παιδί γυναικί, ἐπὶ
πόλεμον δὲ οὐκέτι ἐξέπεμψεν αὐτόν, ἀκόντια δὲ καὶ δόρατα καὶ
πάντα οἷς χρῶνται ἐς πόλεμον ἄνθρωποι ἐκ τῶν ἀνδρεῶνων 10
ἐκκομίσας ἐς τοὺς θαλάμους συνένησε, μή τι τῷ παιδί ἐμπέσοι.

[κωφός, *dumb, mute* τῶν ἡλικίων, *of those the same age* αἰχμῇ σιδηρέᾳ, *an iron*
spear point ἀκόντια, *javelins* τῶν ἀνδρεῶνων, *the men's chambers* τοὺς
θαλάμους, *the storerooms* συνένησε (from συννέω), *he piled up*]

ἔχοντος δὲ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀφικνεῖται ἐς τὰς
Σάρδις ἀνὴρ οὐ καθαρὸς ὧν τὰς χεῖρας. παρελθὼν δὲ οὗτος ἐς τὰ
Κροῖσου οἰκία καθαρσίου ἐδέετο ἐπικυρῆσαι· ὁ δὲ Κροῖσος αὐτὸν 15
ἐκάθηρεν. ἐπεὶ δὲ τὰ νομιζόμενα ἐποίησεν ὁ Κροῖσος, ἐπυνθάνετο
ὀπόθεν τε ἦκοι καὶ τίς εἶη, λέγων τάδε· “ὦ ἄνθρωπε, τίς τ’ ὧν καὶ
πόθεν ἦκων ἐς τὰ ἐμὰ οἰκία παρεγένου;” ὁ δὲ ἀπεκρίνατο· “ὦ
βασιλεῦ, Γορδίου μὲν εἰμι παῖς, ὀνομάζομαι δὲ Ἄδρηστος, φονεύσας
δὲ τὸν ἐμαυτοῦ ἀδελφὸν ἄκων πάρειμι, ἐξεληλαμένος ὑπὸ τοῦ
πατρός.” ὁ δὲ Κροῖσος ἀπεκρίνατο· “ἀνδρῶν τε φίλων ἔκγονος εἶ καὶ 20
ἦκεις ἐς φίλους, ὅπου ἀμηχανήσεις οὐδενὸς μένων ἐν τοῖς ἡμετέροις
οἰκίαις. συμφορὰν δὲ ταύτην παραινῶ σοι ὡς κουφότατα φέρειν.”

[τὰς χεῖρας, *with respect to his hands* καθαρσίῳ, *purification* ἐδέετο = ἐδεῖτο, *from* δέομαι ἐπικυρῆσαι + gen., *to obtain* τὰ νομιζόμενα, *the customary rituals* ἐξεληλαμένος (*perfect passive participle of ἐξελαύνω*), *having been driven out* ἔκγονος, *offspring* ἀμηχανήσεις + gen., *you will lack* ὡς κουφότατα, *as lightly as possible*]

—adapted from Herodotus 1.34–35

PRINCIPAL PARTS: Verbs with Present Reduplication

γί-γνομαι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα, [γενε-] γεγένημαι, *I become; I happen*
 γι-γνώ-σκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *I come to know; I perceive; I learn*
 δι-δά-σκω, [διδαχ-] διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδίδαχθην, *I teach someone (acc.) something (acc.); passive, I am taught something (acc.)*
 πί-πτω, πεσοῦμαι (irregular), ἔπεσον (irregular), [πτω-] πέπτωκα, *I fall*

WORD STUDY

Give the Greek words from which the following English literary terms are derived:

- | | |
|----------|--------------|
| 1. epic | 4. tragedy |
| 2. lyric | 5. comedy |
| 3. drama | 6. biography |

What genre of modern literature is missing from this list?

GRAMMAR

1. Conditional Sentences

Conditional sentences, in both English and Greek, may be organized under two broad headings:

- a. *Simple conditions*, in which nothing is implied as to whether the condition was, is, or will be fulfilled

These may be of two kinds:

- i. *Particular conditions*
 - ii. *General conditions*, in which the conditional clause is a type of *indefinite clause* (see Chapter 22, Grammar 2, pages 93–96).
- b. *Contrary to fact and remote conditions*, in which it is implied that the condition was not fulfilled, is not being fulfilled, or is not likely to be fulfilled in the future

a. Simple Conditions:*Past Particular:*

If Philip said this, he was lying.

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.

(a past tense, i.e., imperfect, aorist, or pluperfect, of the indicative in both clauses)

Past General:

If Philip (ever) said this, he was (always) lying.

εἰ ὁ Φίλιππος τοῦτο λέγοι, ἐψεύδετο.

(εἰ + optative, aorist or present; imperfect indicative)

Present Particular:

If you believe Philip, you are foolish.

εἰ τῷ Φιλίππῳ πιστεύεις, μῶρος εἶ.

(present or perfect indicative in both clauses)

Present General:

If you (ever) believe Philip, you are (always) foolish.

εἰάν τῷ Φιλίππῳ πιστεύῃς, μῶρος εἶ.

(εἰάν + subjunctive, aorist or present; present indicative)

Future Minatory:

If you do this, you will die.

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

(εἰ + future indicative; future indicative)

(Conditions with the future indicative in both clauses usually express threats and warnings, hence the term *minatory*.)

*Future More Vivid (Particular or General):***Particular:**

If the doctor does this, he will receive his pay.

General:

If the doctor (ever) does this, he will (always) receive his pay.

εἰάν ὁ ἰατρὸς τοῦτο ποιήσῃ, τὸν μισθὸν δέξεται.

(εἰάν + subjunctive, aorist or present; future indicative)

The imperative may be used in the main clause, e.g.:

If you see father, tell him what happened.

εἰάν τὸν πατέρα ἴδῃς, εἰπέ αὐτῷ τί ἐγένετο.

b. Contrary to Fact and Remote Conditions:

Past Contrary to Fact:

*If the doctor had done this, he would have received his pay.
(It is implied that he did not do this and did not receive his pay.)*

εἰ ὁ ἰατρὸς τοῦτο ἐποίησεν, ἐδέξατο ἂν τὸν μισθόν.
(aorist indicative; aorist indicative with ἂν)

Present Contrary to Fact:

*If our father were living, he would be coming to our aid.
(It is implied that he is not living and is not coming to X's aid.)*

εἰ ἔζη ὁ πατήρ, ἡμῖν ἂν ἐβοήθει.
(imperfect indicative; imperfect indicative with ἂν)

Future Remote or Future Less Vivid:

*If the doctor should do this, he would not receive his pay.
(If the doctor were to do this, . . .)*

(If the doctor did this, . . .)

(It is implied that the doctor is not likely to do this.)

εἰ ὁ ἰατρὸς τοῦτο ποιήσειεν, οὐκ ἂν δέξαιτο τὸν μισθόν.
(εἰ + optative, aorist or present; optative, aorist or present, with ἂν)

In contrary to fact and remote or future less vivid conditions, the potential particle ἂν always appears near the beginning of the main clause, although not as the first word; it is often next to the verb. Note that in these clauses the aorist indicative refers to past time, the imperfect indicative to present time, and the optative to future time.

Note that the difference between aorist and present subjunctives and optatives in conditional clauses is in aspect, not time. The aorist subjunctive or optative is used when the action of the verb is looked on as a simple event, the present, when it is looked on as a process.

In all conditional sentences, the negative is μή in the conditional clause and οὐ in the main clause.

Exercise 26 α

Translate the following sentences and identify the type of condition each represents:

1. ἐὰν μὴ περὶ εἰρήνης λέγητε, οὐκ ἀκούσομαι ὑμῶν.
2. εἰ τοὺς βαρβάρους ἐνίκησαμεν, πάντες ἂν ἐτίμησαν ἡμᾶς.
3. εἰ οἴκαδε σπεύδοιμεν, ἴσως ἂν ἀφικοίμεθα ἐν καιρῷ.
4. εἰ τῷ βασιλεῖ πάντα εἶπες, μῶρος ἦσθα.
5. εἰ οἴκοι ἐμείνατε, οὐκ ἂν κατέστητε εἰς τοσοῦτον κίνδυνον.

6. εἰ παρήσαν οἱ σύμμαχοι, ἡμῖν ἂν ἐβοήθουν.
7. ἔάν τοὺς συμμάχους παρακαλῶμεν, ἡμῖν βοηθήσουσιν.
8. εἰ τοῦτο ποιήσεις, ἐγὼ σε ἀποκτενῶ.
9. εἰ εὐθὺς ὠρμησάμεθα, ἤδη ἀφικόμεθα ἂν εἰς τὸ ἄστυ.
10. εἰ τὰ ἀληθῆ λέγεις, πιστεύοιμι ἂν σοι.
11. ἔάν τῷ πατρὶ συλλάβῃς, ἐπαινῶ σε.
12. εἰ οὗτος ὁ κύων λύκον ἴδοι, ἀπέφευγεν.

Exercise 26β

Translate the following pairs of sentences:

1. εἰ εὐθὺς πρὸς τὸ ἄστυ σπεύδοιμεν, ἴσως ἂν ἀφικόμεθα πρὶν γενέσθαι ἐσπέραν.
If you should lead me, I would gladly follow.
2. εἰ μὴ τῷ ποιμένι ἐνετύχομεν, ἡμάρτομεν ἂν τῆς ὁδοῦ.
If we had not hurried, we would have arrived home late.
3. ἔάν μου ἀκούητε, πάντα δι' ὀλίγου γνώσεσθε.
If you (pl.) follow me quickly, we will arrive before (use πρὶν + infin.) night falls.
4. εἰ οἱ παῖδες τῷ πατρὶ ἐπέισθησαν, οὐκ ἂν κατέστησαν ἐς τοσοῦτον κίνδυνον.
If we had stayed at home, we would not have seen (use θεάομαι) the contests.
5. εἰ μὴ σοι ἐπίστευον, οὐκ ἂν ταῦτά σοι ἔλεγον.
If father were here, he would be helping us.
6. εἰ μὴ ἐβοήθησεν ὁ ποιμὴν, ἀπέθανεν ἂν πάντα τὰ πρόβατα.
If the shepherd had not hurried to the sheepfold (τὸ αὖλιον), he would not have saved the sheep.
7. ἔάν τὴν μητέρα ἐν τῇ ἀγορᾷ ἴδῃς, αἴτησον αὐτὴν οἴκαδε σπεύδειν.
If mother does not come home soon, I will go myself to look for (use ὥς + future participle) her.
8. εἰ μὴ ὁ ἀδελφὸς κακὰ ἔπασχεν, οὐκ ἂν οὕτω ἐλῶπούμην.
If mother were here, she would know what we must (use δεῖ) do.
9. ἔάν οἱ πολέμοι ἐς τὴν γῆν ἐσβάλωσιν, οἱ αὐτουργοὶ ἐς τὸ ἄστυ ἀνίστανται.
If the farmers (ever) remove to the city, they are (always) safe within the walls.
10. εἰ προσβάλοιεν οἱ Ἀθηναῖοι, οἱ πολέμοι ἀνεχώρουν.
If the Athenians (ever) withdrew, the enemy (always) attacked them.

Shame and Guilt

When Solon explained to Croesus why he would not call him the happiest man he had seen, he said: ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὄν καὶ ταραχῶδες. When Solon had left Sardis, ἔλαβεν ἐκ τοῦ θεοῦ νέμεσις μεγάλη Κροῖσον. Shortly after Solon's departure, Adrastus arrived οὐ καθαρὸς ὢν τὰς χεῖρας and καθαρσίου ἐδέετο ἐπικυρῆσαι. The concepts in these passages from Herodotus are quite alien to our modes of thought but are central to the Greek view of man's relation to the gods and his place in the universe.

In the *Iliad*, there is a division between morality (man's relations with his fellow men) and religion (man's relations with the gods). The gods are not usually interested in how men behave toward each other but are very interested in how men behave toward themselves, the gods. They demand from men a proper honor (τιμή), just as a king demands honor from his nobles. The gods must receive prayer and sacrifice from mortals, accompanied by the appropriate rituals. Provided you fulfill these obligations, you may expect the gods to be well disposed toward you, although, of course, you cannot constrain them by any amount of prayer and sacrifice. The gods are often arbitrary in their behavior, and they, like men, are bound by the dictates of fate (μοῖρα), which even they cannot change. Nevertheless, in the *Iliad* men, though recognizing the power of the gods, do not generally go in fear of them, and religion shows little of the darker side that is prominent in Herodotus and the poets of his time.

Homeric heroes in their relations with their fellow men are motivated not by religious considerations but by what their peers think of them. The main-spring of their action is honor, which is literally dearer than life. Conversely, they avoid certain actions through fear of what others may say or think of them. They are restrained by αἰδώς (*sense of shame, self-respect*). So the whole plot of the *Iliad* turns on Achilles' refusal to fight when Agamemnon has insulted his honor. Life was a competition in which honor was the prize. Achilles' father told him: αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων, "always to be the best and to excel over others" (*Iliad* 11.784).

The *honor ethic* (a *shame culture*, as the anthropologists call it) persisted throughout Greek history, but in the time of Herodotus there was alongside it a very different ethic, which was based on a different view of the gods and the whole human predicament. According to this view, to court the preeminence that Achilles' father recommended to his son was positively dangerous and wrong. In Herodotus and the poets of his time, Zeus is the agent of justice (δίκη). Man is helpless before the power of the gods and the dictates of μοῖρα (*one's allotted portion, fate*), and all who offend must suffer. The surest way of offending the gods and bringing down νέμεσις (*divine vengeance*) on yourself is to become too prosperous or too great. Such excess leads to pride (ὑβρις), a condition in which you may think yourself more than mortal and so incur the jealousy (φθόνος) of the gods: φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν "for God is accustomed to cut down everything that excels (overtops others)" (Herodotus 7.10).

What of those who have not offended but still suffer? One answer was inherited or corporate guilt. If a righteous man suffers, he must be paying for the offense of one of his kin (so the family curse is a prominent theme in Greek tragedy, e.g., Aeschylus's *Oresteia* or Sophocles' *Antigone*). Such corporate guilt can infect not just one family but whole societies: "Often a whole city reaps the reward of an evil man who sins and plots wicked deeds" (Hesiod, *Works and Days* 240–241). So man is helpless (ἀμήχανος) in a frightening and unpredictable world, governed by gods who are jealous and troublemaking.

What could man do to avoid disaster (συμφορᾶ)? The only way was to refrain from offending the gods and if offense occurred, to seek purification, a cleansing of guilt. Purification (κάθαρσις) was a ritual washing away of pollution, as Christian baptism is a symbolic washing away of sin, and was regularly performed on all occasions that brought man into contact with the gods, e.g., before sacrifice or feasting (which was a meal shared with the gods). Rituals, of which we know little, were prescribed for various occasions, e.g., after childbirth.

The greatest pollution (μίασμα) was blood-guilt. Adrastus arrived at Croesus's court οὐ καθαρὸς ὦν τᾶς χεῖρας. He had involuntarily killed his own brother. Whether the act was voluntary or involuntary was beside the point as far as his family was concerned. He had to go into exile, since otherwise he would have infected the whole family with his μίασμα. He comes to Croesus as a suppliant (ικέτης), and Croesus, a god-fearing man, is bound to accept him. Such were the rules of supplication, which had its own ritual. Suppliants were under the protection of Zeus. Croesus, although he does not know Adrastus, at once understands the situation and purifies him, using the customary rites. We do not know precisely what these rites were, but they involved the sacrifice of a suckling pig, in the blood of which the guilty man was cleansed. Pollution could infect a whole people. In the opening scene of Sophocles' *Oedipus the King*, the whole land of Thebes is devastated by plague. Oedipus sends Creon to Delphi to ask Apollo what he should do. Apollo's answer is that they must drive out the pollution of the land (μίασμα χώρᾶς); "By what sort of purification (ποῖω καθάρμῳ)?" asks Oedipus. The answer is "By driving out (the guilty man), or by exacting blood for blood."

The society that accepted such ideas must have been suffering from a deep sense of guilt, all the more terrifying because one could not always know the cause of one's pollution, nor, in the last resort, was there any way of escaping it. When Croesus had been saved by Apollo, he sent messengers to Delphi to ask why Apollo had deceived him. The answer came back: "It is impossible even for a god to escape his destined lot. Croesus has paid for the sin of his ancestor five generations back, who murdered his master and took the honor (i.e., the throne) which was not rightly his" (Herodotus 1.91). Zeus might be just, but it was a harsh justice.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (Β)

VOCABULARY

Verbs

ἀποφαίνω, *I show; I reveal;*

I prove

μεθίημι [= μετα- + ἴημι], *I set*

loose; I let go

μέλει, [μελε-] μελήσει, ἐμέλη-

σε, μεμέληκε, *impersonal +*

dat., X is a care to; there is a

care to X (dat.) for Y (gen.)

μεταπέμπομαι, *I send for*

χαρίζομαι, [χαριε-] χαριοῦμαι,

[χαρι-] ἐχαρισάμην, κεχάρι-

σμαι + *dat., I show favor to;*

I oblige

Nouns

ἡ ἄγρᾱ, τῆς ἄγρᾱς, *hunt; hunt-*

ing

ἡ ἀθῦμίᾱ, τῆς ἀθῦμίᾱς, *lack of*

spirit; despair

ἡ δειλίᾱ, τῆς δειλίᾱς, *cow-*

ardice

τὸ θηρίον, τοῦ θηρίου, *beast,*

wild beast

ὁ κύκλος, τοῦ κύκλου, *circle*

ἡ φήμη, τῆς φήμης, *saying; re-*

port; voice; message

ὁ φόνος, τοῦ φόνου, *murder*

ὁ φύλαξ, τοῦ φύλακος, *guard*

Adjective

ποιός; ποίᾱ; ποῖον; *what kind of?*

Preposition

πρός + *gen., from (i.e., at the*

hand of); + dat., at; near; by;

in addition to; + acc., to, to-

ward; upon; against

Conjunction

ἐπεί, *when; since*

Proper Names

οἱ Μῦσοί, τῶν Μῦσῶν,

Mysians

ὁ Ὀλυμπος, τοῦ Ὀλύμπου,

Mount Olympus (here, a

mountain in Mysia)

ὁ μὲν οὖν Ἀδρηστος δίαιταν εἶχε ἐν Κροίσου, ἐν δὲ τῷ αὐτῷ χρόνῳ ἐν τῷ Ὀλύμπῳ τῷ ὄρει ὅς μέγας γίγνεται· ὀρμώμενος δὲ οὗτος ἐκ τοῦ ὄρους τούτου τὰ τῶν Μῦσῶν ἔργα διέφθειρε, πολλάκις δὲ οἱ Μῦσοί ἐπ' αὐτὸν ἐξεληθόντες ἐποιοῦν μὲν κακὸν οὐδέν, ἔπασχον δὲ κακὰ πρὸς αὐτοῦ. τέλος δὲ ἀφικόμενοι παρὰ τὸν Κροῖσον τῶν Μῦσῶν ἄγγελοι ἔλεγον τάδε· “ὦ βασιλεῦ, ὅς μέγιστος ἀνεφάνη ἡμῖν ἐν τῇ χώρᾳ, ὅς τὰ ἔργα διαφθείρει. τοῦτον προθυμούμενοι ἐλεῖν οὐ δυνάμεθα. νῦν οὖν δεόμεθά σου τὸν παῖδα καὶ λογάδας νεανίας καὶ κύννας πέμψαι ἡμῖν, ἵνα αὐτὸν ἐξέλωμεν ἐκ τῆς χώρᾱς.”

[δίαιταν εἶχε, *he was having a mode of life, he was living* ἐν Κροίσου, *in Croesus's (palace)* ὅς, *a wild boar* τὰ . . . ἔργα, *the tilled fields* ἀνεφάνη (from

ἀναφαίνω), *appeared* προθυμούμενοι, *being very eager* λογάδας, *picked, selected*]

Κροῖσος δὲ μεμνημένος τοῦ ὄνειρου τὰ ἔπη ἔλεγε τάδε· “τὸν παῖδα 10
οὐκ ἐθέλω πέμψαι· νεόγαμος γάρ ἐστι καὶ ταῦτα αὐτῷ νῦν μέλει.
Λυδῶν μέντοι λογάδας καὶ κύνας πέμψω καὶ κελεύσω τοὺς ἰόντας
ἐξελεῖν τὸ θηρίον ἐκ τῆς χώρας.”

[μεμνημένος, *remembering* τὰ ἔπη, *the words* νεόγαμος, *newly married*]



οἱ Μῦσοι ἐπὶ τὸν ὄν ἐξεληθόντες ἐποίουν μὲν κακὸν οὐδὲν,
ἔπασχον δὲ κακὰ πρὸς αὐτοῦ.

ὁ δὲ παῖς ἀκούσᾶς ἃ εἶπεν Κροῖσος τοῖς Μῦσοις, πρὸς αὐτὸν 15
προσηλθε καὶ, “ὦ πάτερ,” φησὶν, “τί οὐκ ἐθέλεις με πέμψαι ἐς τὴν
ἄγρᾶν; ἄρα δειλίᾶν τινὰ ἐν ἐμοὶ εἶδες ἢ ἀθῦμίᾶν;” ὁ δὲ Κροῖσος
ἀποκρίνεται τοῖσδε· “ὦ παῖ, οὔτε δειλίᾶν οὔτε ἄλλο οὐδὲν ἄχαρι ἰδὼν
ποιῶ ταῦτα, ἀλλὰ μοι ὄψις ὄνειρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε
ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέᾶς ἀπολεισθαι.”
ἀποκρίνεται δὲ ὁ νεανίας τοῖσδε· “συγγνώμη μὲν ἐστὶ σοι, ὦ πάτερ, 20
ιδόντι ὄψιν τοιαύτην περὶ ἐμὲ φυλακὴν ἔχειν. λέγεις δὲ ὅτι ὁ ὄνειρος
ἔφη ὑπὸ αἰχμῆς σιδηρέᾶς ἐμὲ τελευτήσειν· ὕδς δὲ ποῖαι μὲν εἰσι χεῖρες,
ποιᾶ δὲ αἰχμὴ σιδηρέᾶ; ἐπεὶ οὖν οὐ πρὸς ἄνδρας ἡμῖν γίγνεται ἡ
μάχη, μέθεσ με.” ἀμείβεται Κροῖσος· “ὦ παῖ, νικᾶς με γνώμην
ἀποφαίνων περὶ τοῦ ὄνειρου. μεταγινώσκω οὖν καὶ μεθίημί σε ἰέναι 25
ἐπὶ τὴν ἄγρᾶν.”

[ἄχαρι, *unpleasant, objectionable* ὄψις, *sight, vision, apparition* ὀλιγοχρόνιον,
short-lived αἰχμῆς σιδηρέᾶς, *an iron spear-point* συγγνώμη . . . ἐστὶ σοι, *you
have an excuse, you may be pardoned* ὕδς (gen. of ὕς), *of a wild boar* ἀμείβεται,
answers μεταγινώσκω, *I change my mind*]

εἰπὼν δὲ ταῦτα ὁ Κροῖσος τὸν Ἄδρηστον μεταπέμπεται καὶ αὐτῷ λέγει τάδε· “Ἄδρηστε, ἐγὼ σε ἐκάθηρα καὶ ἐν τοῖς οἰκίοις ἐδεξάμην· νῦν οὖν φύλακα τοῦ παιδὸς ἐμοῦ σε χρήζω γενέσθαι ἐς ἄγρᾶν ὀρωμένον.” ὁ δὲ Ἄδρηστος ἀπεκρίνατο· “ἐπεὶ σὺ σπεύδεις καὶ δεῖ 30
 μέ σοι χαρίζεσθαι, ἔτοιμός εἰμι ποιεῖν ταῦτα, τὸν τε παῖδα σὸν, ὃν κελεύεις φυλάσσειν, ἀσφαλῆ τοῦ φυλάσσοντος ἔνεκα προσδόκᾳ σοι νοστήσειν.”

[*χρήζω*, *I want, need* *σπεύδεις*, *you are (so) earnest* *τοῦ φυλάσσοντος ἔνεκα*, *as far as his guardian is concerned* *προσδόκᾳ* (imperative of *προσδοκάω*), *expect!*]

ἦσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεανίαίς καὶ κυσίν. ἀφικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος ἐζήτουν τὸ θηρίον, εὐρόντες 35
 δὲ καὶ περιστάντες αὐτὸ κύκλῳ ἐσηκόντιζον. ἐνταῦθα δὴ ὁ ξένος, ὁ καθαρθεὶς τὸν φόνον, ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν οὖν βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὄνειρου τὴν φήμην, ἔτρεχε δὲ τις ὡς ἀγγελῶν τῷ Κροίσῳ τὸ γεγόμενον. ἀφικόμενος δὲ ἐς τὰς Σάρδις τὴν τε μάχην καὶ τὸν τοῦ 40
 παιδὸς μόνον εἶπεν αὐτῷ.

[*ἐξηρτυμένοι* (perfect passive participle of *ἐξαρτύω*), *equipped* *ἐσηκόντιζον*, *they were throwing their javelins at (it)* *ὁ καθαρθεὶς τὸν φόνον*, *the man who had been purified with respect to murder* *ἀκοντίζων*, *throwing/aiming his javelin at* *ἐξέπλησε* (from *ἐκπίμπλημι*), *fulfilled* *τὸν . . . μόνον*, *the fate, death*]

—adapted from Herodotus 1.36–43

PRINCIPAL PARTS: Verbs with Three or Four Variations within Their Stems

[*γν-*] γί-*γν-ο-μαι*, [*γενε-*] γενήσομαι, [*γεν-*] ἐγενόμην, [*γον-*] γέγονα,
 [*γενε-*] γεγένημαι, *I become; I happen*
διαφθείρω, [*φθερε-*] διαφθερῶ, [*φθειρ-*] διέφθειρα, [*φθαρ-*] διέφθαρκα or
 [*φθορ-*] διέφθορα, [*φθαρ-*] διέφθαρμαι, *διεφθάρην*, *I destroy*
ἐγείρω, [*έγερε-*] ἐγερῶ, [*έγειρ-*] ἤγειρα, [*thematic aorist middle*; *έγρ-*] ἠγρόμην
 (*I awoke*), [*έγορ-*] ἐγρήγορα (*I am awake*), [*έγερ-*] ἐγήγερμαι, ἠγέρθην,
 active, transitive, *I wake X up*; middle and passive, intransitive, *I wake up*
λείπω, λείψω, [*λιπ-*] ἔλιπον, [*λοιπ-*] λέλοιπα, [*λειπ-*] λέλειμμαι (*I am left*
behind; I am inferior), ἐλείφθην, *I leave*

WORD BUILDING

Adjectives are formed by adding suffixes to verb or noun stems. Study the ways in which the following are formed and give their meanings:

1. λείπ-ω	λοιπ-ός, -ή, -όν	9. ὁ λίθ-ος	λίθ-ινος, -η, -ον
2. ἥδ-ομαι	ἥδ-ύς, -εῖα, -ύ	10. ἡ μάχ-η	μάχ-ιμος, -η, -ον
3. ψεύδ-ομαι	ψευδ-ής, -ές	11. χρά-ομαι	χρή-σιμος, -η, -ον
4. ὁ πόλεμ-ος	πολέμ-ιος, -ᾶ, -ον	12. λάμπ-ω	λαμπ-ρός, -ᾶ, -όν
5. ἡ δίκ-η	δίκαι-ος, -ᾶ, -ον	13. φοβέ-ομαι	φοβε-ρός, -ᾶ, -όν
6. ὁ οἰκ-ος	οἰκε-ῖος, -ᾶ, -ον	14. ποιέ-ω	ποιη-τός, -ή, -όν
7. ὁ πόλεμ-ος	πολεμ-ικός, -ή, -όν	15. γράφ-ω	γραπ-τός, -ή, -όν
8. πράττω (πρᾶκ-)	πρᾶκ-τικός, -ή, -όν	16. χρά-ομαι	χρη-στός, -ή, -όν

GRAMMAR

2. Adverbial Accusatives and the Accusative of Respect

The neuter accusative of adjectives is often used *adverbially*, e.g., the comparative adverb is the neuter accusative singular of the comparative adjective; thus, θάσσον = *more quickly*. The superlative adverb is the neuter accusative plural of the superlative adjective; thus, τάχιστα = *most quickly, very quickly*. The words μέγα, πολύ, ὀλίγον, οὐδέν, and τί are commonly used adverbially, e.g.:

μέγα βοᾷ. *He/she shouts loudly.*

οὐδέν σε φοβείται. *He/she does not fear you at all.*

τί τοῦτο ποιεῖς; *Why are you doing this?*

Another kind of adverbial accusative is the *accusative of duration of time or extent of space*, e.g.:

ἐμείναμεν πέντε ἡμέρας.

We stayed five days.

τὸ ἄστυ πολλοὺς σταδίους ἀπέχει.

The city is many stades distant.

A new adverbial use of the accusative case is the *accusative of respect*, e.g.:

Κροῖσος ἦν Λυδὸς μὲν γένος. . . .

Croesus was Lydian with respect to his race, i.e., by birth. . . .

ἄνθρωπος τις ἀφίκετο οὐ καθαρὸς τὰς χεῖρας.

A man arrived impure with respect to his hands.

The accusative of respect is very similar to the dative of respect (see Book I, Chapter 6, Grammar 6c, page 88).

3. The Accusative Absolute

Another adverbial use of the accusative case is the *accusative absolute*, used with participles of impersonal verbs instead of the genitive absolute, e.g.:

δόξαν τὸν παῖδα ἐς τὴν ἄγρᾶν πέμψαι, ὁ Κροῖσος μάλιστα ἐφοβείτο.

When he had decided to send his son to the hunt, Croesus was very afraid.

(The word **δόξαν** is the accusative neuter of the aorist participle of *δοκεῖ* = *it having seemed best* = *it having been decided*.)

ἔξόν ἐς τὴν ἄγρᾶν ἰέναι, ὁ Ἄτυς εὐθὺς ὀρμάται.

Being allowed to go to the hunt, Atys sets out at once.

(The word **ἔξόν** is the accusative neuter of the participle of *ἔξεστι*(ν) = *it being possible, it being allowed*.)

δέον τὸ θηρίον αἰρεῖν, ἐς τὸ ὄρος ἔσπευδον.

Since it was necessary to take the beast, they hurried to the mountain.

(The word **δέον** is the accusative neuter of the participle of *δεῖ* = *it being necessary*.)

Exercise 26γ

Translate each sentence and explain the uses of the accusative case in the underlined words and phrases:

1. ἀνὴρ τις, Φρύγιος τὸ γένος, ἐς τὰς Σάρδεις ἀφικόμενος, τὸν Κροῖσον κάθαρσιν ἤτησεν.
2. δόξαν καθῆραι αὐτόν, ὁ Κροῖσος ἐπυνθάνετο πόθεν ἦκει καὶ τίνος πατρὸς ἐγένετο.
3. δέον τὸ ἀληθὲς εἰπεῖν, ὁ ξένος ἀπεκρίνατο· “Γορδίου μὲν ἐγενόμην, ὄνομα δέ μοί ἐστιν Ἄδρηστος, φονεύσᾶς δὲ τὸν ἐμαντοῦ ἀδελφὸν ἄκων πάρειμι.”
4. ὁ δὲ Κροῖσος δεξάμενος αὐτόν, “ἦκεις ἐς φίλους,” ἔφη. “μένε οὖν ἐν τοῖς ἡμετέροις οἰκίαις ὅσον ἂν χρόνον βούλη.”
5. ἄγγελοί τινες, Μῦσοι τὸ γένος, ἐς Σάρδεις ἀφικόμενοι, “πέμψον ἡμῖν, ὦ βασιλεῦ,” ἔφασαν, “τὸν σὸν παῖδα ἵνα μέγα θηρίον τῆς χώρας ἐξέλωμεν.”
6. ὁ δὲ παῖς, οὐδὲν φοβούμενος τὴν ἄγρᾶν, τὸν πατέρα ἔπεισε ἑαυτὸν πέμψαι· “οὐ γάρ,” φησί, “πρὸς ἄνδρας ἡμῖν γίνεταί ἡ μάχη.”
7. ἔξόν οὖν ἐς τὴν ἄγρᾶν ἰέναι, ὁ Ἄτυς εὐθὺς ὠρμήσατο.
8. μακρὰν οὖν ὁδὸν πορευθέντες καὶ τὸ θηρίον εὐρόντες, τῶν νεᾶνιῶν οἱ μὲν αὐτὸ ἐδίωκον, οἱ δὲ περιστάντες κύκλῳ ἐσηκόντιζον.

4. The Verbal Adjective in -τέος

The suffix -τέος, added usually to the verbal stem of the aorist passive, may give a passive adjective, e.g., λυ-τέος, -ᾶ, -ον = *to be loosed*, which expresses obligation or necessity and is often used with the verb εἰμί, e.g.:

λυτέοι εἰσὶν οἱ βόες.
The oxen are to be loosed.
The oxen must be loosed.

The person by whom the action must be performed is in the dative, e.g.:

ὤφελητέᾱ σοι ἢ πόλις ἐστίν. (Xenophon, *Memorabilia* 3.6)
The city must be helped by you. You must help the city.

The person is often omitted in the Greek, although we prefer to express it in English, e.g.:

ἄλλαι νῆες ἐκ τῶν ξυμμάχων μεταπεμπτέαι εἰσίν.
Other ships must be summoned from the allies (by us).
We must summon other ships from the allies.

The verb εἰμί is often omitted, e.g.:

λυτέοι οἱ βόες.
The oxen must be loosed.

The neuter verbal adjective of intransitive verbs is used impersonally with an active sense, e.g.:

ιτέον ἡμῖν.
It is necessary for us to go.
We must go.

The neuter plural is often used in this way instead of the singular, e.g.:

ἐμοὶ βαδιστέα ἐστὶν πρὸς τὴν ἀγορᾶν.
It is necessary for me to walk to the agora.
I must walk to the agora.

The neuter verbal adjective of transitive verbs is also used impersonally with an active sense and an object, e.g.:

ἀλήθειάν γε περὶ πολλοῦ ποιητέον. (Plato, *Republic* 389b2)
It is necessary to consider the truth of great importance.
We must consider the truth of great importance.

Exercise 26 δ

The following examples are all taken with minor omissions of words from Plato, *Republic*, Books 2–5, in which Plato is discussing (a) the education of the guardians of his ideal state (1–3), (b) the selection of the rulers from the guardian class (4), and (c) the education of women (5). Translate the sentences and see how far you can reconstruct Plato's views on the education of his "guardians":

1. ἄρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύοντες ἢ γυμναστικῇ; λόγων (of stories) δὲ διττὸν εἶδος (two sorts), τὸ μὲν ἀληθές, ψεῦδος (falsehood) δ' ἕτερον; παιδευτέον δ' ἐν ἀμφοτέροις; (376e6–377a1)
2. οὗτοι οἱ λόγοι οὐ λεκτέοι ἐν τῇ ἡμετέρᾳ πόλει. (378a7–378b2)
3. μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι (from τρέφω, I rear, train) οἱ νεανίαι. (403c9)
4. ἐκλεκτέον (from ἐκλέγω, I select) ἐκ τῶν ἄλλων φυλάκων τοιοῦτους ἄνδρας, οἳ ἂν μάλιστα φαίνωνται, ὃ ἂν τῇ πόλει ἡγήσωνται συμφέρειν (to benefit + dat.), πάσῃ προθυμίᾳ (eagerness) ποιεῖν. (412d9–412e2)
5. εἰ ταῖς γυναιξίν ἐπὶ ταῦτά (for the same purpose, i.e., for acting as guardians) χρῆσόμεθα καὶ (as) τοῖς ἀνδράσι, ταῦτά (= τὰ αὐτά) καὶ διδακτέον αὐτάς. (451e)

Ο ΑΔΡΗΣΤΟΣ ΕΑΥΤΟΝ ΣΦΑΖΕΙ

Read the following passages (adapted from Herodotus 1.44–45) and answer the comprehension questions:

The story of Croesus and Adrastus concluded:

ὁ δὲ Κροῖσος τῷ μὲν θανάτῳ τοῦ παιδὸς συνεταράχθη, ἔτι δὲ μᾶλλον ὠδύρευτο διότι τὸν παῖδα ἀπέκτεινε ἐκεῖνος ὃν αὐτὸς φόνου ἐκάθηρε. λυπούμενος δὲ τῇ συμφορᾷ δεινῶς, ἐκάλει μὲν Δία καθάρσιον, μαρτυρόμενος ἃ ὑπὸ τοῦ ξένου ἔπαθεν, ἐκάλει δὲ Δία ἐφέστιον, διότι ἐν τοῖς οἰκίοις δεξάμενος τὸν ξένον ἐλάβανθε βόσκων τὸν φονεᾶ τοῦ παιδός, ἐκάλει δὲ καὶ Δία ἑταιρεῖον, διότι φύλακα συμπέμπας αὐτὸν ἤυρε πολεμιώτατον.

[**συνεταράχθη** (from συνταράττω), was thrown into confusion, confounded **καθάρσιον**, of purification (a title of Zeus) **μαρτυρόμενος**, calling (him) to witness **ἐφέστιον**, who presides over the hearth (ἑστιᾶ) and hospitality (a title of Zeus) **βόσκων**, feeding, sheltering τὸν φονεᾶ, the murderer **ἑταιρεῖον**, presiding over companionship (a title of Zeus)]

1. By what was Croesus confounded?
2. Why did he grieve even more?
3. With what three titles did Croesus call upon Zeus?
4. To what irony does Croesus call attention when invoking Zeus as καθάρσιος?
5. To what irony does he call attention when invoking Zeus as ἐφέστιος?
6. To what irony does he call attention when invoking Zeus as ἑταιρεῖος?

παρήσαν δὲ μετὰ τοῦτο οἱ Λῦδοι φέροντες τὸν νεκρόν, ὅπισθε δὲ εἶπετο αὐτῷ ὁ φονεύς. στᾶς δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἑαυτὸν Κροίσῳ προτείνων τὰς χεῖρας, ἐπικατασφάξαι ἑαυτὸν κελεύων τῷ νεκρῷ, λέγων ὅτι οὐκέτι χρὴ βιοῦν.

[ὄπισθε, *behind* παρεδίδου, *tried to surrender* προτείνων, *stretching forth*
ἐπικατασφάζει, *to slaughter* X (acc.) over Y (dat.) βιοῦν, *to live*]

7. Who follows the corpse of Croesus's son?
8. With what gesture does Adrastus attempt to surrender to Croesus?
9. What does Adrastus order Croesus to do?
10. What reason does Adrastus give for ordering Croesus to do this?

Κροῖσος δὲ ταῦτα ἀκούσας τὸν τε Ἄδρηστον οἰκτῖρει, καίπερ ὢν ἐν κακῷ 10
οἰκείῳ τοσοῦτον, καὶ λέγει πρὸς αὐτόν· “ἔχω, ὦ ξένε, παρὰ σοῦ πᾶσαν δίκην,
ἐπειδὴ σεαυτοῦ καταδικάζεις θάνατον. οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος εἶ, ἀλλὰ
θεῶν τις, ὅς μοι πάλαι προεσήμαινε τὰ μέλλοντα ἔσσεσθαι.” Κροῖσος μὲν οὖν ἔθαψε
τὸν ἑαυτοῦ παῖδα, Ἄδρηστος δέ, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑαυτοῦ ἀδελφοῦ, φονεὺς 15
δὲ τοῦ καθήραντος, ἐπεὶ οὐδεὶς ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, βαρυσυμφορώτατος
ὢν, ἐπικατασφάζει τῷ τύμβῳ ἑαυτόν.

[κακῷ, *trouble* οἰκείῳ, *of his own* παρὰ + gen., *from* καταδικάζεις, *you con-*
demn someone (gen.) to some punishment (acc.) προεσήμαινε, *foretold* τὸ σῆμα,
the tomb βαρυσυμφορώτατος, *very weighed down by his bad luck* ἐπικατα-
σφάζει, *he slaughters* X (acc.) over Y (dat.) τῷ τύμβῳ, *the tomb*]

11. Why is it surprising that Croesus pities Adrastus?
12. How does Croesus explain that he has received full justice from Adrastus?
13. Who, in Croesus's view, is responsible for what has happened?
14. What does Adrastus do at the end of the story?
15. What hints does Herodotus give in the last sentence as to why Adrastus did what he did?
16. Does Adrastus seem to have been able to accept Croesus's explanation of who was responsible for what happened?
17. Is there any indication in the story of Herodotus's own views as to who was responsible for what happened? Can Croesus himself be held responsible in any way? Look back at the beginning of the story at the beginning of this chapter.

Exercise 26 ε

Translate into Greek:

1. A foreigner, Phrygian by race, arriving at Sardis with impure hands, asked Croesus to purify him.
2. When the Mysians asked Croesus for help (*use βοήθεια; use two accusatives*), at first Croesus was not willing to send his son.
3. But his son said, “Our (*use dative of the possessor*) battle is not against men; and so fear nothing but send me.”

4. So Croesus was persuaded by these words, but, having sent for the foreigner, he told him to guard his son.
5. Being allowed to go, Atys, having set out immediately, arrived at the mountain on the third day.
6. When they found the boar, the foreigner threw his spear (*use ἀκοντίζω*) and missed the boar but hit Croesus's son.

Classical Greek

Hesiod (concluded from Chapter 24)

Hesiod wishes that he had not been born in the Iron Age (*Works and Days*, 174–181). When the fifth, iron, age is destroyed, the world cycle will begin again with a new Golden Age; hence Hesiod's wish to have been born later.

μηκέτ' ἔπειτ' ὄφελλον ἐγὼ πέμπτοισι μετεῖναι
 ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι.
 νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἡμαρ
 παύσονται καμάτου καὶ οἰζύος οὐδέ τι νύκτωρ
 τειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας.
 ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ κακοῖσιν.
 Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων,
 εἴτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

[μηκέτ(ι) . . . ὄφελλον . . . μετεῖναι + dat., *I wish I were not among . . . any longer πέμπτοισι = πέμπτοις πρόσθε, before θανεῖν = ἀποθανεῖν γένος, race σιδήρεον, of iron ἡμαρ, in the day καμάτου, from weariness οἰζύος (gen. of οἰζύς), woe, misery νύκτωρ, in the night τειρόμενοι, being distressed (suppl. παύσονται) μερίμνας, anxieties ἔμπης, all the same τοῖσι = τοῖς, for them μεμείξεται, rare future perfect passive, will have been mixed ἐσθλὰ, good things κακοῖσιν = κακοῖς ὀλέσει = ἀπολεῖ μερόπων, of mortal speech εἴτ(ε) ἂν = ἐπειδὴν γεινόμενοι, being born, at birth πολιοκρόταφοι, gray-haired τελέθωσιν, they are]*

Greek Wisdom

Heraclitus

πολυμαθία νοῦν ἔχειν οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρῳ ἀθίς τε Ξενοφάνη τε καὶ Ἐκκαταῖον. Fragment 40 Diels

New Testament Greek

John 11.1, 3–5, 17, 19–27, and 38–44
The Death and Resurrection of Lazarus

ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανιάς, ἐκ τῆς κώμης Μαριάς καὶ Μάρθᾶς τῆς ἀδελφῆς αὐτῆς. . . . ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, “κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.” ἀκούσᾶς δὲ ὁ Ἰησοῦς εἶπεν, “αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθᾶν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. . . . ἔλθων οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. . . . πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθᾶν καὶ Μαριάμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.

[ἀσθενῶν, *being sick* τῆς κώμης, *the village* ἀπέστειλαν (from ἀποστέλλω), *they sent* αὐτὸν, i.e., Jesus ὃν, (the one) *whom* δοξασθῇ (from δοξάζω), *may be glorified* ἡγάπα (from ἀγαπάω), *was loving, loved* ἔχοντα, here, *being* (with accusative of duration of time) τῷ μνημείῳ, *the tomb* ἐληλύθεισαν (= Attic ἐληλύθεσαν, pluperfect of ἔρχομαι), *had come* ἵνα παραμυθήσωνται, *to console*]

ἡ οὖν Μάρθᾶ ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθᾶ πρὸς τὸν Ἰησοῦν, “κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοὶ ὁ θεός.” λέγει αὐτῇ ὁ Ἰησοῦς, “ἀναστήσεται ὁ ἀδελφός σου.” λέγει αὐτῷ ἡ Μάρθᾶ, “οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” εἶπεν αὐτῇ ὁ Ἰησοῦς, “ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;” λέγει αὐτῷ, “ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.”

[ὑπήντησεν (from ὑπαντάω) + dat., *met* Μαριάμ: *nominative here* εἰ ἦς ὧδε (ἦς = Attic ἦσθα, here used in a past contrary to fact condition), *if you had been here* ἂν ἀπέθανεν, *would have died* ὅσα ἂν αἰτήσῃ, *as many things as you ask* ἀναστήσεται, *will stand up* ἀναστήσεται, *he will be resurrected* τῇ ἀναστάσει, *the resurrection* ἐσχάτῃ, *last* κἂν ἀποθάνῃ (κἂν = καὶ ἔαν), *even if he dies* ζήσεται (from *ζάω), *he will live* οὐ μὴ ἀποθάνῃ, *will never die* εἰς τὸν αἰῶνα, *into eternity, forever* ναί, *yes* πεπίστευκα, *I have come to believe* ὁ Χριστὸς, *the Christ* (i.e., the anointed one)]

And having said this, she went away and called Mary her sister secretly, saying, “The Master is here, and he calls you.” And when she heard this, she got up quickly and began to go to him. And Jesus had not yet come into the village, but was in the place where Martha had met him. . . . Then when Mary had come where Jesus was, having seen him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” Then when Jesus saw her weeping, . . . he was deeply moved (ἐνεβριμήσατο) in his spirit and was troubled, and said, “Where have you laid him?” They say to him, “Lord, come and see.” Jesus burst into tears. . . .

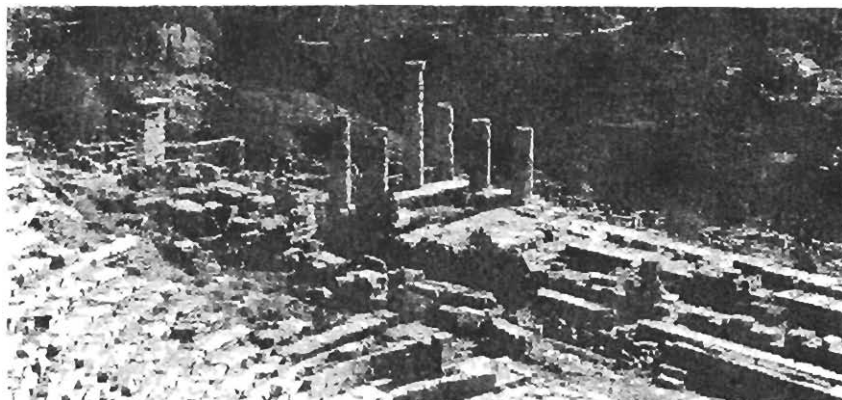
Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς, “ἄρατε τὸν λίθον.” λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, “κύριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν.” λέγει αὐτῇ ὁ Ἰησοῦς, “οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;” ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, “πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.” καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, “Λάζαρε, δεῦρο ἔξω.” ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, “λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.”

[πάλιν, *again* ἐμβριμώμενος (from ἐμβριμάομαι), *being deeply moved* σπήλαιον, *a cave* τοῦ τετελευτηκότος, *of the one who had died* ὄζει, *he stinks* τεταρταῖος, *(dead) for four days* εὐχαριστῶ, *I give thanks* ὅτι, *because* ᾔδειν, *I knew* πάντοτε, *always* τὸν ὄχλον, *the crowd* τὸν περιστῶτα, *the one standing around* ἀπέστειλας, *you sent* ἐκραύγασεν, *he shouted* ὁ τεθνηκὼς, *the one who had died, the dead man* κειρίαις, *strips of cloth* ἡ ὄψις, *his face* σουδαρίῳ, *handkerchief, cloth used to wrap the face of a dead person* περιεδέδετο, *had been bound around* ἄφετε (from ἀφήμι), *allow* ὑπάγειν, *to go, depart*]



Aerial photograph of Delphi, showing the stadium, the theater, the temple of Apollo, and the Sacred Way lined with treasuries

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (α)



οἱ τοῦ Κροίσου ἄγγελοι ἐς τοὺς Δελφοὺς ἀφῆγμένοι τῷ θεῷ ἐχρήσαντο.

Herodotus's Ionic Dialect

Herodotus wrote in a literary version of the Ionic dialect; in the preceding chapters we changed most of his Ionic forms to their Attic equivalents, preserving only ἐς (έσ-), -σσ-, and a few others, but from now on in the readings we leave more Ionic forms as Herodotus actually wrote them. Note the following:

1. Ionic has *η* where Attic has *ᾱ* after *ε*, *ι*, and *ρ*, e.g., Ionic *ἡμέρη* = Attic *ἡμέρᾱ*; Ionic *πρῆξις* = Attic *πρᾱξις*.
2. Contraction does not take place in Herodotus's Ionic with verbs and nouns, the stems of which end in *-ε-*, e.g., Herodotus has *φιλέω*, *φιλέεις*, *φιλέει*, etc., instead of the Attic *φιλῶ*, *φιλεῖς*, *φιλεῖ*, etc. As examples of nouns, note that Herodotus has the uncontracted forms *γένεος* (= Attic *γένους*), *γένεα* (= Attic *γένη*), and *Περσέων* (= Attic *Περσῶν*). The noun *νόος* does not contract in Herodotus.
3. Herodotus has *έων*, *έουσα*, *έόν* for the present participle of the verb *εἰμί*.
4. Dative plurals of the 1st and 2nd declensions end in *-ρησι* and *-οισι*, e.g., *κρήνησι* and *ἀγροῖσι*.
5. Occasionally Ionic has *ει* where Attic has *ε* and *ου* where Attic has *ο*, e.g., Ionic *ξείνος* (= Attic *ξένος*) and Ionic *μόνος* (= Attic *μόνος*).
6. Ionic has some pronouns not common in Attic prose, e.g., *οἱ* (dative, enclitic) *to him/her/it*, and *μιν* (accusative, enclitic) *him/her*.
7. Herodotus usually does not use the movable *ν* (see 27α:14, 26, and 29).

VOCABULARY

Verbs

ἀγείρω, [ἀγερε-] ἀγερώ,
[ἀγειρ-] ἠγειρα, *I gather*
ἀγωνίζομαι, [ἀγωνιε-] ἀγω-
νιοῦμαι, [ἀγωνι-] ἠγωνισά-
μην, ἠγωνισαί, *I contend*
ἀντιόομαι, ἀντιώσομαι, ἠντι-
ώθην + dat., *I oppose*
διαβαίνω, *I cross*
ἐπέρχομαι [= ἐπι- + ἔρχομαι],
I approach; + dat., I attack
καταλύω, *I dissolve; I break*
up; I destroy
μέμφομαι, μέμψομαι, ἐμεμψά-
μην or ἐμέμψθην + dat. or
acc., *I blame, find fault with*
παρακαλέω, *I summon*
φωνέω, *I speak*

Nouns

τὸ ἀνάθημα, τοῦ ἀναθήματος,
temple offering
ὁ ἀριθμός, τοῦ ἀριθμοῦ, *number*
τὸ δῶρον, τοῦ δώρου, *gift*
τὸ μαντεῖον, τοῦ μαντείου, *or-*
acle
τὸ μέτρον, τοῦ μέτρου, *measure*
τὸ ὄρκιον, τοῦ ὄρκιου, *oath; pl.,*
treaty
τὸ στρατεύμα, τοῦ στρατεύ-
ματος, *army*
ἡ συμμαχία, τῆς συμμαχίας,
alliance
ὁ χρησμός, τοῦ χρησμοῦ, *oracu-*
lar response

τὸ χρηστήριον, τοῦ χρηστηρίου
(often pl. with sing. mean-
ing), *oracle* (either the seat of
the oracle or the oracular re-
sponse)

Adjectives

καρτερός, -ᾶ, -όν, *strong;*
fierce
οὐδέτερος, -ᾶ, -ον, *neither*

Prepositions

ἐπί + gen., *toward, in the direc-*
tion of; on; + dat., upon, on; at;
of price, for; + acc., at;
against; onto, upon; of direc-
tion or purpose, to; for; of time,
for
πρός + gen., *from* (i.e., *at the*
hand of); + dat., *at, near, by;*
in addition to; + acc., to, to-
ward; upon, onto; against;
with (i.e., *in relation to*)

Adverbs

ἄλλοσε, *to another place; to*
other places
αὐτίκα, *straightway, at once*
πάνυ, *altogether; very; exceed-*
ingly

Expressions

ἄλλοι ἄλλοσε, *some to some*
places . . . others to other
places

Proper Name

ἡ Πυθία, τῆς Πυθιάς, *Pythia*
(the Delphic priestess of
Apollo)

Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἔστερημένος· μετὰ δὲ ταῦτα, ἐπεὶ ὁ Κῦρος βασιλεὺς γενόμενος τῶν Περσέων τούς τε Μήδους ἐνίκησε καὶ τὰ τῶν Περσέων πρήγματα ἠύξανε, ἤθελε ὁ Κροῖσος, εἴ πως δύναίτο, τὴν δύναμιν αὐτῶν παῦσαι πρὶν μεγάλους γενέσθαι. ἔδοξε οὖν αὐτῷ χρῆσθαι τῷ μαντεῖῳ τῷ ἀρίστῳ, ἵνα μάθοι εἰ δεοὶ ἐπὶ τοὺς Πέρσας στρατεύεσθαι· πρῶτον

μέντοι ἔδει γινώσκειν τί μαντεῖόν ἐστι ἄριστον. πάντων οὖν τῶν μαντείων ἀπεπειράτο, ἀγγέλους πέμψας, τοὺς μὲν ἐς Δωδώνην, τοὺς δὲ ἐς Δελφούς, ἄλλους δὲ ἄλλοσε. τοὺς δὲ ἀγγέλους ἐκέλευε τῇ ἑκατοστῇ ἡμέρῃ ἀφ' ἧς ἂν ὀρμηθῶσι ἐκ Σαρδίων, χρῆσθαι τοῖς 10 χρηστηρίοις, ἐρωτῶντας ὅ τι ποιῶν τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος, καὶ ὅσ' ἂν λέγη τὰ χρηστήρια γράψαντας ἀναφέρειν παρ' ἑαυτόν.

[πένθει, *sorrow* ἐστερημένος (perfect passive participle of στερέω) + gen., *having been bereft of* ἀπεπειράτο + gen., *made trial of* τοὺς δὲ ἀγγέλους ἐκέλευε: the infinitives with the construction are χρῆσθαι (10) and ἀναφέρειν (12) ἑκατοστῇ, *hundredth* χρῆσθαι + dat., *to consult* (an oracle) ἀναφέρειν, *to bring back, report*]

ὅ τι μὲν τὰ ἄλλα χρηστήρια ἐθέσπισε οὐ λέγεται ὑπ' οὐδενός, ἐν δὲ Δελφοῖσι ἐπεὶ τάχιστα εἰσηλθόν οἱ Λυδοὶ χρησόμενοι τῷ θεῷ, ἡ 15 Πυθίη λέγει τάδε·

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
ὀδμή μ' ἐς φρένας ἦλθε κραταιρίνιοιο χελώνης
ἐσομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν. 20

[ἐθέσπισε, *prophesied* ἐπεὶ τάχιστα, *as soon as* ψάμμου, *of the sand(s)* κωφοῦ (gen. with συνίημι), *dumb, mute* συνίημι = συνίημι, with short ι, as is usual in dactylic verse φωνεῦντος = Ionic for φωνοῦντος ὀδμή, *smell* μ' = μοι φρένας, *mind* κραταιρίνιοιο χελώνης ἐσομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν, *of a hard-shelled tortoise being boiled in a bronze (hettle) along with the flesh of a lamb*]

ταῦτα θεσπισάσης τῆς Πυθίης, οἱ Λυδοὶ γράψαντες ἀπῆλθον ἐς τὰς Σάρδις. ὡς δὲ καὶ οἱ ἄλλοι οἱ περιπεμφθέντες παρῆσαν φέροντες τοὺς χρησμούς, ὁ Κροῖσος πάντα τὰ γεγραμμένα ἀνεγίνωσκε. τῶν μὲν οὖν ἄλλων οὐδὲν ἤρεσκε οἱ, ὡς δὲ τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα ηὔχετο καὶ ἐδέξατο, νομίσας μόνον εἶναι μαντεῖον τὸ ἐν Δελφοῖσι, 25 διότι ἐξηῦρε ἃ αὐτὸς ἐποίησε.

[τὰ γεγραμμένα, perfect passive participle, *the things that had been written*]

μετὰ δὲ ταῦτα ὁ Κροῖσος τὸν ἐν Δελφοῖσι θεὸν ἐτίμα, Λυδοῦς τε πάντας ἐκέλευε θύειν ὅ τι ἔχοι ἕκαστος. καὶ πλεῖστα καὶ κάλλιστα δῶρα ἔπεμψε ἐς Δελφούς καὶ τοὺς ἄγειν μέλλοντας ἐκέλευε ἐρωτᾶν

τὰ χρηστήρια εἰ δέοι Κροῖσον στρατεύεσθαι ἐπὶ Πέρσᾶς. ὡς δὲ ἀφικόμενοι οἱ Λῦδοι ἀνέθεσαν τὰ ἀναθήματα, ἐχρήσαντο τοῖς χρηστηρίοις. ἡ δὲ Πῦθίη τάδε ἀπεκρίνατο, ὅτι ἐὰν στρατεύηται Κροῖσος ἐπὶ Πέρσᾶς, μεγάλην ἀρχὴν καταλύσει. ἐπεὶ δὲ τὸν χρησμὸν ἐτύθετο ὁ Κροῖσος, ἤσθη, πάνυ ἐλπίσᾶς καταλύσειν τὴν Κῦρου ἀρχήν. οὕτως οὖν ἐλπίσᾶς ἐστρατεύετο ἐς τὴν Περσέων ἀρχήν. καὶ ὡς ἀφίκετο ἐς τὸν Ἄλυν ποταμὸν διαβᾶς σὺν τῷ στρατῷ τῶν Πτεριῶν εἶλε τὴν πόλιν.

Κῦρος δὲ ἀγείρᾶς τὸν ἑαυτοῦ στρατὸν ἠντιοῦτο Κροῖσῳ. μάχης δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφοτέρα οὕτως ἠγωνίσασατο. Κροῖσος δὲ μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑαυτοῦ στρατεύμα (ἦν γάρ οἱ στρατὸς πολλῷ ἐλάσσων ἢ ὁ Κῦρου), τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιῶν ὁ Κῦρος, ἀπήλαυνε ἐς τὰς Σάρδις, ἐν νόφῳ ἔχων τοὺς τε Αἰγυπτίους παρακαλεῖν κατὰ τὸ ὄρκιον (ἐποίησατο γὰρ πρὸς Ἄμᾶσιν βασιλεύοντα Αἰγύπτου συμμαχίην) καὶ μεταπέμψασθαι τοὺς Βαβυλωνίους (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίη), καλέσᾶς τε δὴ τούτους καὶ τὴν ἑαυτοῦ συλλέξᾶς στρατιήν, ἐν νόφῳ εἶχε ἅμα τῷ ἦρι στρατεύειν ἐπὶ τοὺς Πέρσᾶς.

[διέστησαν, *they parted* τὰ . . . στρατόπεδα, here, *the armies* κατὰ τὸ πλῆθος, *with regard to its size* οἱ, *to/for him, his* ἀπήλαυνε, *intransitive, he was marching away* αὐτῷ, *by him* ἐπεποιήτο, *pluperfect, had been made*]

—adapted from Herodotus 1.46–50, 53–54, and 76–77

Greek Wisdom

Heraclitus

ἄνθρωποις γίνεσθαι ὅποσα θέλουσιν οὐκ ἄμεινον. Fragment 110 Diels

PRINCIPAL PARTS: Verbs from Unrelated Stems

αίρέω, αἰρήσω, [έλ-] εἶλον (irregular augment), [αίρε-] ἦρηκα, ἦρημαι, ἦρέθην, *I take*; middle, *I choose*

έρχομαι (present indicative only in Attic), *I come; I go*

Stems grouped for convenience with έρχομαι:

[i-]: present subjunctive, ἴω; present or future optative, ἴοιμι or ἰοῖην; present imperative, ἴθι; present or future infinitive, ἰέναι; present or future participle, ἰών

[ει-]: imperfect, ἦα

[ει-/i-]: future indicative, εἶμι

[έλθ-]: aorist, ἦλθον

[έλυθ-]: perfect, ἐλήλυθα (for the Attic reduplication, see page 235)

Note: Ionic and New Testament Greek use ἐλεύσομαι for the future.

τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, [δραμε-] δεδράμηκα, δεδράμημαι, *I run; I sail*

WORD STUDY

From what Greek words are the following English philosophical terms derived:

- | | |
|---------------|---------------------|
| 1. philosophy | 4. epistemology |
| 2. logic | 5. metaphysics |
| 3. ethics | 6. political theory |

Explain the meaning of the terms with reference to their Greek stems.

GRAMMAR**1. The Perfect Tense: Middle/Passive Participles**

The perfect tense has the same forms for middle and passive voices, just as do the present and the imperfect. Deponent verbs are, of course, in the middle voice; the context will tell whether other verbs are being used as middle or passive.

You have met a number of perfect passive participles in the stories. In the Greek sentences quoted below, all perfect passive participles are in boldface; they all have one of the following:

- Reduplication: repetition of the first consonant of the stem + ε, e.g., κλει-, *shut*, reduplicates to κεκλει-.
- Temporal augment: e.g., έλκυ-, *drag*; *draw*, augments to εἰλκυ-.
- Syllabic augment: e.g., στερε-, *deprive*; *bereave*, augments to έστερε-.

Note the perfect *passive* participles in the following sentences:

ἦδρον τὰς πύλας κεκλειμένᾱς. (17β:7)

*They found the gates **having been closed** = **closed**.*

*They found that the gates **had been closed**.*

οἱ Ἕλληνες . . . ναῦς εἶδον ἀνειλκυσμένᾱς ἔσω τοῦ τείχους. (19 tail:12–15)

*The Greeks saw the ships **having been drawn up (on the shore)** = **beached** inside the wall.*

*The Greeks saw that the ships **had been beached** inside the wall.*

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἔστερημένος. (27α:1–2)

*Croesus was sitting in great grief, **(having been)** bereft of his son.*

*Croesus was sitting in great grief, **since he had been bereft** of his son.*

The actions described by these participles in the perfect tense were necessarily completed *prior* to the action of the main verb. When the main verb is in a past tense, the perfect participles can often best be translated with the word “had” in English, as in the second translations of the examples above.

Here are sentences with a perfect *middle* participle of the deponent verb ἀφικνέομαι (with temporal augment: ἰκ- augments to ἴκ-, which becomes ἴγ- in ἀφῖγμένᾱς):

ὁρῶσι τὰς ναῦς ἤδη εἰς τὸν λιμένα ἀφῖγμένᾱς.

*They see that the ships **have already arrived** at the harbor.*

εἶδον τὰς ναῦς ἤδη εἰς τὸν λιμένα ἀφῖγμένᾱς.

*They saw that the ships **had already arrived** at the harbor.*

2. Perfective Aspect

Perfect participles describe enduring states or conditions resulting from completed actions. Let us say that the gates *were closed* by the gatekeeper at one moment in time; Greek would use the *aorist tense* here for simple action in past time. When Dicaeopolis and Philip arrived at Epidaurus, they found the gates *closed* (κεκλειμένᾱς, the enduring condition produced by the action of the person who shut them); Greek uses the *perfect tense* to describe this enduring result of a completed action.

Greek thus distinguishes clearly between progressive, aorist, and perfective aspects:

While *closing* the gates, the gatekeeper slipped and fell.

(*Closing* would be translated with a present, progressive participle in Greek.)

Having closed / After closing / Closing the gates, the gatekeeper went home.

(*Having shut / After shutting / Shutting* would be translated with an aorist participle in Greek, expressing a simple action, here one that took place just prior to the gatekeeper's departure for home.)

Dicaeopolis and Philip found the gates *having been closed / closed*.

(*Having been closed / closed* would be translated with a perfect passive participle in Greek, expressing the enduring result of the action completed by the gatekeeper.)

The term *perfect* comes from a Latin verb meaning "to complete." The reduplication or augment in the perfect tense indicates that the verb expresses the enduring result of an action *completed* in the past.

Here is an example that you are familiar with of a perfect *active* verb:

οὐδὲν ὄρα ὁ Φίλιππος· τυφλὸς γὰρ γέγονεν. (10β:34)

Philip sees nothing; for he has become = he is blind.

3. The Perfect Tense: Middle/Passive: Indicative, Subjunctive, Optative, Imperative, and Infinitive

a. Perfect Indicative Middle (Deponent):

ἡ ναῦς εἰς τὸν λιμένα ἤδη ἀφίκεται.

The ship has already arrived at the harbor.

b. Perfect Indicative Passive:

πάντα τῷ Κροίσῳ ἤδη βεβούλευται.

Everything has already been planned by Croesus.

c. Perfect Subjunctive Middle (Deponent):

φοβούμεθα μὴ ἡ ναῦς εἰς τὸν λιμένα οὐκ ἤδη ἀφιγμένη ᾖ.

We are afraid that the ship has not already arrived at the harbor.

d. Perfect Subjunctive Passive:

φοβούμεθα μὴ πάντα τῷ Κροίσῳ καλῶς οὐ βεβουλευμένα ᾖ.

We are afraid that everything has not been well planned by Croesus.

e. Perfect Optative Middle (Deponent):

ἤρετο εἰ ἡ ναῦς εἰς τὸν λιμένα ἤδη ἀφιγμένη εἴη.

He asked whether the ship had already arrived at the harbor.

f. Perfect Optative Passive:

ἤρετο εἰ πάντα τῷ Κροίσῳ ἤδη βεβουλευμένα εἴη.

He asked whether everything had already been planned by Croesus.

g. Perfect Imperative:

Very rare in either middle or passive.

μέμνησο. *Remember!* μὴ **πεφόβησθε.** *Don't be afraid!*

The perfect imperative is so rare that forms are not given in the chart below.

h. Perfect Infinitive Middle (Deponent):

λέγει τὴν ναῦν εἰς τὸν λιμένα ἤδη **ἀφίχθαι.**

*He says that the ship **has** already **arrived** at the harbor.*

i. Perfect Infinitive Passive:

ἔφη πάντα τῷ Κροίσῳ ἤδη **βεβουλεῦσθαι.**

*He said that everything **had** already **been planned** by Croesus.*

4. The Perfect Tense: Middle/Passive Forms

To form the perfect middle/passive of λῦω, reduplicate the stem (i.e., put the first consonant + ε before the stem, which appears here with short υ), and add the primary middle/passive endings with no thematic vowel (ο or ε) between the stem and the ending.

Indicative	Infinitive	Participle
λέ-λυ-μαι	λε-λύ-σθαι	λε-λυ-μένος, -η, -ον
λέ-λυ-σαι		
λέ-λυ-ται		
λε-λύ-μεθα		
λέ-λυ-σθε		
λέ-λυ-νται		
Subjunctive	Optative	
λελυμένος ᾧ	λελυμένος εἶην	
λελυμένος ᾗς	λελυμένος εἶης	
λελυμένος ᾗ	λελυμένος εἶη	
λελυμένοι ᾧμεν	λελυμένοι εἶμεν/εἶημεν	
λελυμένοι ᾗτε	λελυμένοι εἶτε/εἶητε	
λελυμένοι ᾧσι(ν)	λελυμένοι εἶεν/εἶησαν	

The above forms may be either middle or passive in sense, according to the context, e.g., λέλυμαι may mean either *I have ransomed* (middle sense) or *I have been loosed* (passive sense).

Note:

1. There is no thematic vowel (ο/ε) between the stem and the ending.
2. The reduplication is retained in all forms.
3. The accents of the infinitive and participle are always on the next to the last syllable.
4. The perfect middle/passive subjunctive and optative are per-

iphraistic, that is, they are formed from the perfect middle/passive participle plus the subjunctive and optative of the verb εἰμί.

Note that contract verbs lengthen the stem vowel, e.g.:

φιλέ-ω > πεφίλη-μαι (For φιλε- reduplicating to πεφιλε-, see Grammar 8, page 196.)
 τιμά-ω > τετίμη-μαι
 δηλό-ω > δεδήλω-μαι

5. The Pluperfect Tense: Indicative Only

Look at these examples from the stories:

ἐν μὲν γὰρ ταῖς ξυνθήκαις εἴρητο ὅτι χρή δίκᾱς μὲν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν. (21β:5–7, with pluperfect of εἶρω, *I say*; for principal parts, see page 195)

For in the treaty it had been stated that (we) must give and accept arbitration of our differences, and that each side should keep what we hold.

ἡ γὰρ Οἰνότη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο. (23α:4–5)

For Oenoe, being on the borders of Attica and Boeotia, had been fortified.

καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη. (27α:47)

For an alliance had been made by him with them, too.

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote: ἐλελύμην = *I was free* (at some time in the past) *as a consequence of having been freed* (at some earlier time) = *I had been freed* = *I was free*. Only indicative forms appear in the pluperfect tense; there are no pluperfect subjunctives, optatives, imperatives, infinitives, or participles.

6. The Pluperfect Tense: Middle/Passive Forms

To form the pluperfect middle/passive indicative of λύω, augment the reduplicated stem and add the secondary middle/passive endings with no thematic vowels. Again, the same forms serve as middle or passive.

Indicative

ἐ-λε-λύ-μην
 ἐ-λέ-λυ-σο
 ἐ-λέ-λυ-το
 ἐ-λε-λύ-μεθα
 ἐ-λέ-λυ-σθε
 ἐ-λέ-λυ-ντο

Contract verbs:

φιλέω > ἐπεφιλήμην

τιμάω > ἐτετιμήμην

δηλόω > ἐδεδηλώμην

The augment here indicates past time. The perfect tense describes an action as completed as of the present: *I have come*; the pluperfect describes an action as completed as of some time in the past: *I had come*.

Verbs that augment in the perfect do not add an additional augment for the pluperfect, thus, στερέω, *I deprive*; *I bereave*; perfect middle/passive, ἐστέρημαι, pluperfect middle/passive, ἐστερήμην.

7. The Dative of Agent with Perfect and Pluperfect Passives

Note that with perfect and pluperfect passive verbs the dative case without a preposition is usually used to designate the person or agent by whom the action is carried out, instead of the preposition ὑπό with the genitive case, as is usual with passive verbs in other tenses, e.g.:

ἔργα μεγάλα τὰ μὲν τοῖς Ἕλλησι, τὰ δὲ τοῖς βαρβάροις εἴργασται.

Great deeds have been done, some by the Greeks, others by the barbarians.

Compare 24 tail:2–3, where the aorist passive and ὑπό + gen. is used.

Exercise 27α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of πορεύομαι (middle voice) and of φιλέω, τιμάω, and δηλόω (middle/passive). Keep these sheets for reference.

Exercise 27β

Change the following present forms to the corresponding perfect forms:

- | | | | |
|-------------|-------------|----------------|------------------|
| 1. λύονται | 3. ποιείται | 5. παιδευόμεθα | 7. αἰρούμενος |
| 2. λῴομενος | 4. νικᾶσθαι | 6. οἰκεῖσθαι | 8. δίδοται [δο-] |

Exercise 27γ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|--------------|-------------|---------------|
| 1. λύεται | 3. νικᾶται | 5. βουλευέται |
| 2. ποιούνται | 4. αἰρεῖται | 6. ἀγγέλλεται |

Exercise 27 δ

Read aloud and translate into English (remember that the pluperfect is a secondary tense and that dependent subjunctives may be changed to optatives; see Chapter 25, Grammar 3a, page 144):

1. ὁ αὐτουργὸς εἰς τὸν ἀγρὸν ἀφῆγε τὸς βοῦς ἔξευξεν.
2. τῶν βοῶν ἐξευγμένων τὸν ἀγρὸν ἤροσεν (*plowed*).
3. τοῦ ἔργου πεπαυμένος οἴκαδε ἐπανιέναι ἔμελλεν.
4. οἱ βόες τῷ δούλῳ λελυμένοι ἐκ τοῦ ἀγροῦ ἠλάυνοντο.
5. ὁ αὐτουργὸς αὐτὸς ὑπὸ νενίκημένος πρὸς τῇ ὁδῷ ἐκάθευδεν.
6. τῷ Κροίσῳ ἐβεβούλευτο γινώσκειν τί μαντεῖον εἶη ἄριστον.
7. οἱ ἄγγελοι τῇ Πυθίᾳ κεκρημένοι εἰς Σάρδις ἀπήλθον.
8. ὁ θεὸς ὁ ἐν Δελφοῖς τῷ Κροίσῳ τετίμηται.
9. συμμαχίᾳ τοῖς Λυδοῖς ἐπεποιήτο πρὸς τὸν Ἄμασιν.
10. ὁ Κροῖσος τῷ μαντεῖῳ ἐπηρμένος (*from ἐπαίρω, I raise; I induce*) ἐπὶ τὸν Κῦρον στρατεύεσθαι ἔμελλεν.

Exercise 27 ε

Translate into Greek (note that the perfect is a primary tense and that dependent subjunctives do not change to optatives; see Chapter 25, Grammar 3a, page 144):

1. Freed (*use λύω*) by (their) master, the slaves were all delighted.
2. We have journeyed to the city to see the dances.
3. Have you used the plow that I gave you?
4. Many ships had been built (made) by the Athenians.
5. The general told us what had been planned (= the having been planned things; *use neuter plural definite article + perfect passive participle*).



The Pythia sits on the sacred tripod, veiled and holding in one hand a bowl of lustral water and in the other a branch of laurel. The suppliant who is consulting Apollo is separated from her by a pillar.



The Charioteer of Delphi

Signs, Dreams, and Oracles

In a world that was dangerous and controlled by gods who were arbitrary, the Greeks needed means of ascertaining the will of the gods. There were several ways of trying to do this. First, the gods were thought to send signs to men, particularly in the behavior of birds and in dreams. Interpretation of these signs was open to anyone, but throughout Greek history there were always prophets who were especially gifted in this sphere. In the second book of the *Odyssey* Telemachus, Odysseus's son, addressed an assembly of the people of Ithaca, complaining of the behavior of Penelope's suitors:

Zeus sent two eagles from the top of the mountain, which flew down close to each other on the breath of the wind. And when they reached the middle of the meeting place, they wheeled around and flapped their wings. They went for the heads of all who were there, and they foreboded death, tearing with their talons at their cheeks and necks; then they flew off on the right over the houses and city. The people were amazed at the birds when they saw them and wondered in their hearts what was destined to happen. The old hero Halitherses spoke to them, for he excelled all his generation in understanding birds and expounding omens: "Listen to me, men of Ithaca, I speak particularly to the suitors. Great trouble is rolling toward you, for Odysseus will not be long away. . . ." (*Odyssey* 2.146–164)

Such prophets were not always believed; on this occasion the leader of the suitors, Eurymachus, replied:

“Old man, go home and prophesy to your children, in case they get into trouble. I can make a much better prophecy on this than you; lots of birds fly under the rays of the sun and not all bring omens: Odysseus died far away, and you should have died with him.” (*Odyssey* 2.178–184)

Dreams were also thought to be sent by the gods. In the first book of the *Iliad*, when the Greeks are struck by plague, Achilles called a meeting and said: “Let us consult a prophet (μάντις) or a priest (ιερεύς) or an interpreter of dreams (for dreams also come from Zeus), who may tell us why Apollo is so angry with us” (*Iliad* 1.62–64). In the story of Adrastus, Croesus was warned by a dream, which revealed the truth of the disaster that was going to strike his son.

If either states or individuals were in some serious dilemma and needed to know what to do, they had recourse to oracles. There were many oracles in Greece, but by far the most prestigious and wealthy at this time was Apollo’s oracle at Delphi. It was consulted by inquirers from all over the Greek world and beyond. Apollo, god of light, music, poetry, healing, and prophecy, was a comparative latecomer to the Greek pantheon. He seems to have arrived at Delphi early in the eighth century, and his oracle rapidly acquired a high reputation. Grateful states and individuals showered gifts upon it, and by the sixth century the sanctuary was an elaborate complex. The Sacred Way wound up the hill toward the great temple. On either side of the way stood treasuries (little temples in which states stored their offerings) and dedications of statues and tripods. Above the temple was the theater, and high above this again was the stadium. Every four years games second in importance only to those of Olympia were held in honor of Apollo. The wealth and beauty of the sanctuary in its remote and awe-inspiring site on the slopes of the foothills of Mount Parnassus must have made a deep impression on all visitors.

There were full-time priests or prophets (προφήται) at Delphi. The priestess (ἡ Πυθίᾶ) was chosen from an ordinary family, a woman past middle age and of blameless life. She received no special training, since, when she prophesied, she was simply the mouthpiece of Apollo. The procedure for consulting the oracle was elaborate. Consultations were held only nine times a year. There were consequently always many state embassies and individuals waiting for their turn. At dawn the Pythia purified herself in the water of the Castalian spring. The priest then prepared to sacrifice a goat and tested the omens by sprinkling it with water. If the omens were satisfactory, the day was declared auspicious, and the Pythia was admitted to the inner sanctuary of the temple. There she drank sacred water and may have chewed laurel leaves (the laurel was sacred to Apollo) before ascending the sacred tripod.

Inquirers purified themselves in the water of Castalia and offered a sacred cake on the altar outside the temple. On entering the temple they

sacrificed a goat on the inner hearth where the eternal fire burned. They were then conducted to the inner sanctuary. They were told "to think holy thoughts and speak well-omened words." The priest put the inquirer's question to the Pythia and brought back the answer, usually in verse form. The Greeks believed that when the Pythia sat on the sacred tripod, after completing the rituals, she was possessed by Apollo and "filled with god" (ἐνθεος). Descriptions certainly suggest that she fell into some kind of trance, in which her voice changed, like modern spiritualist mediums.

It is probably true to say that the vast majority of Herodotus's contemporaries believed firmly in the Delphic oracle and that in a serious crisis they would choose to consult it, if they were rich enough to afford the procedure. Individuals went for advice on religious questions, cult and pollution, and on practical questions, "Should I marry?" "Should I go abroad?" These individuals must have far outnumbered the deputations from the cities, but it is of the latter that we hear most in our sources. One of the most famous was the deputation sent by the Athenians when Xerxes' invasion was threatening. The moment the deputies had taken their seat in the inner sanctuary, before their question had been put, the Pythia exclaimed: "Unhappy men, why do you sit here? Leave your homes and flee to the ends of the earth. . . . For fire and war strike you down. . . . Be gone from my shrine, and steep your hearts in woe." The deputies were aghast, but, on the advice of a prominent Delphian, they went for a second consultation as suppliants and said: "Lord, give us a better answer about our country, respecting our suppliant branches." The second reply was ambiguous:

"Pallas Athena cannot propitiate Olympian Zeus, though she prays to him with many words and all her skill. All else will be taken, . . . but far-seeing Zeus grants to Athena that only the wooden wall will be unsacked. Do not wait for the host of cavalry and infantry that come from the mainland but turn your backs and flee; yet some day you will face them. O divine Salamis, you will destroy the sons of women, when the grain is scattered or gathered in." (Herodotus 7.140-141)

The answer was brought back to Athens, and a debate followed in which its meaning was discussed. Some of the older men said that the wooden wall meant the wall with which the Acropolis had once been fortified. Others said it meant their ships, and this view prevailed when Themistocles argued that the last two lines foretold the death not of Athenians but of their enemies, for Salamis is called "divine Salamis." If the oracle foretold their own destruction, it would have said "unhappy Salamis." This story illustrates the difficulty of interpreting some of Apollo's oracles correctly and the seriousness with which the oracles were treated. It is impossible for us to distinguish which oracles quoted by Herodotus are genuine and which forged later to suit past events (the first oracle given the Athenians in the case above certainly rings true). In any case the prestige of Delphi survived, and states and individuals consulted Apollo throughout Greek history until the oracle was closed in A.D. 390 by a Roman emperor in the name of Christianity.

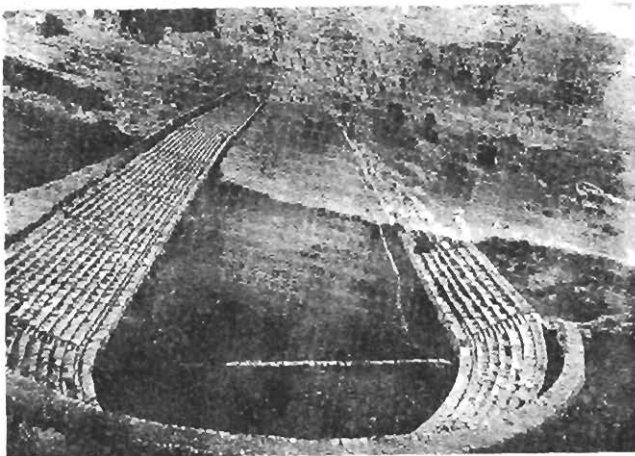
New Testament Greek

John 20.11–18

Jesus, Risen from the Dead, Appears to Mary Magdalene

Μαριᾶ δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, “γύναι, τί κλαίεις;” λέγει αὐτοῖς ὅτι “ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.” ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς, “γύναι, τί κλαίεις; τίνα ζητεῖς;” ἐκεῖνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, “κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἄρῶ.” λέγει αὐτῇ Ἰησοῦς, “Μαριᾶμ.” στραφεῖσα ἐκεῖνη λέγει αὐτῷ Ἑβραϊστί, “Ῥαββουνι” (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς, “μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς, “ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.” ἔρχεται Μαριᾶμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι “έώρακα τὸν κύριον,” καὶ ταῦτα εἶπεν αὐτῇ.

[εἰστήκει, pluperfect, *was standing* μνημείῳ, *tomb* κλαίουσα, *weeping* παρέκυψεν, *she stooped to look* ἀγγέλους, *angels* λευκοῖς, *white (garments)* τοῖς ποσίν (from πούς, ποδός), *the feet* ἐστράφη, *she turned* εἰς τὰ ὀπίσω, *around (lit., to the things in back)* ἐστῶτα, *perfect participle, standing* οὐκ ᾔδει (see οἶδα), *she was not aware (was not knowing)* ὁ κηπουρός, *the gardener* ἐβάστασας (from βαστάζω), *you took away* κἀγὼ = καὶ ἐγὼ Ἑβραϊστί, *in Hebrew* Ῥαββουνι = ραββί, *rabbi, teacher, master* λέγεται, *is said, means* ἅπτου (from ἅπτομαι) + gen., *touch* οὐπω, *not yet* ἀναβέβηκα, *I have gone up* έώρακα (perfect of ὁράω), *I have seen*]



The stadium at Delphi

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (β)

VOCABULARY

Verbs

- ἀναστρέφω, *I turn around*
 ἀνέχομαι [= ἀνα- + ἔχομαι], im-
 perfect, ἠνειχόμεν (double
 augment), ἀνέξομαι, [σχ-]
 ἠνεσχόμεν, *I endure; I am pa-
 tient*
 ἰππεύω, ἰππεύσω, ἵππευσα,
 active or middle, *I am a horse-
 man; I ride a horse*
 κτείνω, usually compounded
 with ἀπο- in Attic prose,
 [κτενε-] κτενῶ, [κτειν-]
 ἔκτεινα, [κτων-] ἔκτονα,
I kill
 προστάττω, *I command*
 φείδομαι, φεισόμαι, ἐφεισά-
 μην + gen., *I spare*

Nouns

- τὸ ἔθνος, τοῦ ἔθνους, *tribe; peo-
 ple*
 τὸ ἰππικόν, τοῦ ἰππικοῦ, *cav-
 alry*
 ὁ ἵππος, τοῦ ἵππου, *horse*
 ἡ ἵππος, τῆς ἵππου, *cavalry*
 ἡ κάμηλος, τῆς καμήλου,
camel
 ὁ πεζός, τοῦ πεζοῦ, *infantry*

Adjectives

- ἄχρηστος, -ον, *useless*
 δειλός, -ή, -όν, *cowardly*

Preposition and Adverb

- ὀπισθε(ν), adv. or prep. + gen.,
behind
 ὀπίσω, *backward*

Expression

- κατὰ τάχος, *quickly*

Κῦρος δὲ αὐτίκα ἀπελαύνοντος Κροῖσου μετὰ τὴν μάχην τὴν
 γενομένην ἐν τῇ Πτερίῃ, ἐπιστάμενος ὡς ἀπελάσᾳς μέλλοι Κροῖσος
 διασκεδᾶν τὸν στρατὸν, ἐβουλεύσατο ἐλαύνειν ὡς τάχιστα δύναιτο
 ἐπὶ τὰς Σάρδις. ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίηε κατὰ τάχος· ἐλάσᾳς
 γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος ἦλθε Κροῖσω. 5
 ἐνταῦθα Κροῖσος ἐς ἀπορίην πολλὴν ἀφῆγε, ὅμως τοὺς Λυδοὺς
 ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ
 οὔτε ἀνδριότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη αὐτῶν
 ἦν ἀφ' ἵππων καὶ αὐτοὶ ἦσαν ἰππεύεσθαι ἀγαθοί.

[ἀπελαύνοντος, *marching away* διασκεδᾶν (from διασκεδάννῃμι), *to disperse*
 ἐλαύνειν, *to march* καὶ ἐποίηε, *he also began to do (it)* ἀλκιμώτερον, *more*
stalwart]

ἐς δὲ τὸ πεδίον συνελθόντων αὐτῶν τὸ πρὸ τοῦ ἄστεως, ὁ Κῦρος 10
 ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, φοβούμενος τὴν ἵππον,

ἐποίησε τοιόνδε· πᾶσᾶς τὰς καμήλους, αἷ τόν τε σίτον ἔφερον καὶ τὰ σκεύεα, προσέταξε πρὸ τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροΐσου ἵππον, ταῖς δὲ καμήλοις ἔπεσθαι τὸν πεζὸν ἐκέλευε. ὅπισθε δὲ τοῦ πεζοῦ ἔταξε τὴν πᾶσαν ἵππον. ὡς δὲ πάντες τεταγμένοι ἦσαν, 15 παρήνεσε αὐτοῖς τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένοις κτείνειν πάντας, Κροΐσον δὲ αὐτὸν μὴ κτείνειν. τὰς δὲ καμήλους ἔταξε ἀντίον τῆς ἵππου τῶνδε εἵνεκα· κάμηλον γὰρ ἵππος φοβεῖται καὶ οὐκ ἀνέχεται οὔτε τὴν ιδέην αὐτῆς ὀρῶν οὔτε τὴν ὄσμην ὄσφραϊνόμενος. ταῦτα οὖν ἐσεσόφιστο ἵνα τῷ Κροΐσῳ ἄχρηστον ἦ τὸ ἵππικόν. ὡς δὲ 20 καὶ συνῆσαν ἐς τὴν μάχην, ἐνταῦθα ὡς τάχιστα ὄσφροντο τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὀπίσω ἀνέστρεφον, διέφθαρτό τε τῷ Κροΐσῳ ἢ ἐλπῖς.

[τὴν ἵππον, i.e., of Croesus σκεύεα, *baggage* τῆς ἄλλης στρατιῆς, *the rest of his army* ἀντίον + gen., *opposite* τὴν ιδέην, *the form, appearance* τὴν ὄσμην ὄσφραϊνόμενος, *smelling its smell* ἐσεσόφιστο (pluperfect of σοφίζομαι), *he had devised* ὡς τάχιστα, *as soon as* ὄσφροντο (from ὄσφραίνομαι) + gen., *they caught the scent of, smelled*]

οὐ μέντοι οἱ γε Λυδοὶ δειλοὶ ἦσαν. ἀλλ' ὡς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων πεζοὶ τοῖς Πέρσησι συνέβαλλον. χρόνῳ 25 δὲ πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοὶ καὶ κατειληθέντες ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

[ἀποθορόντες (from ἀποθρόσκω), *having leaped off* ἐτράποντο (thematic aorist middle of τρέπω), *turned tail* κατειληθέντες (from κατειλέω), *cooped up*]

—adapted from Herodotus 1.79–80

PRINCIPAL PARTS: Three Verbs of Saying

I say; I tell; I speak:

λέγω	λέξω	ἔλεξα	λέλεγμαι	ἐλέχθην	
ἔπω*		εἶπον			
εἶρω**	[ἐρε-] ἐρῶ		[ῥη-] εἶρηκα	εἶρημαι	ἐρρήθην

N.B. The boldface forms are used in Attic.

*very rare; not Attic

**Homeric

WORD BUILDING

If you know the meaning of each part of a compound word, you can usually deduce the meaning of the word as a whole. Give the meaning of each part of the following compound words and then the meaning of the whole:

Compound words formed by prefixing an adverb or $\acute{\alpha}$ -privative:

- | | | |
|------------------|-----------------|--------------------|
| 1. εὐγενής, -ές | 3. εὐτυχής, -ές | 5. ἀμαθής, -ές |
| 2. δυσγενής, -ές | 4. ἀτυχής, -ές | 6. ἀείμνηστος, -ον |

Note that compound adjectives have the same form for masculine and feminine.

Compound words formed by combining the stem of an adjective with another word:

- | | | |
|----------------------|----------------------|---------------------|
| 1. φιλόανθρωπος, -ον | 3. φιλότιμος, -ον | 5. μεγαλόψυχος, -ον |
| 2. φιλόσοφος, -ον | 4. ὀλιγοχρόνιος, -ον | 6. ὁ ψευδόμαντις |

Compound words formed by combining the stem of a noun with another word:

- | | | |
|---------------|------------------|-----------------|
| 1. ἡ ναυμαχία | 3. ἡ δημοκρατία | 5. ὁ παιδαγωγός |
| 2. ὁ ναυβάτης | 4. θαλαττοκρατέω | |

GRAMMAR

8. Perfect Reduplication and Augment

Most verbs form their perfect and pluperfect by reduplication or augment as described in Grammar 1 above, but note the following:

- a. If the verb starts with one of the aspirated stops, φ (labial), θ (dental), or χ (velar), the reduplication uses the unaspirated equivalents of these consonants, namely, π, τ, and κ, e.g.:

φιλέω > πεφίλημαι
 θάπτω > τέθαμμαι
 χράομαι > κέρημαι

- b. If the verb starts with a vowel or double consonant (ζ, ξ, or ψ), it does not reduplicate but augments, e.g.:

ἀγγέλλω > ἤγγελλαι
 ἀφικνέομαι [ικ-] > ἀφίγμαι
 οἰκέω > ὤκημαι
 ζητέω > ἐζήτημαι
 ξενίζω > ἐξένισμαι
 ψεύδομαι > ἔψευσμαι

The augment, just as the reduplication, is retained in all forms, e.g.: ἤγγελμένος, ἠφικῆσθαι, ἐψευσμένος.

- c. If the verb starts with two consonants, in most cases the first is reduplicated, e.g.:

γράφω > γέγραμμαι
βλάπτω > βέβλαμμαι

In some combinations, there is augment instead of reduplication, e.g.:

σκ- σκοπέω [σκεπ-] > ἔσκεμμαι
γν- γινώσκω [γνω-] > ἔγνωσμαι
σπ- σπεύδω > ἔσπευσμαι
στ- στερέω > ἐστέρημαι

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἔστερημένος. (27α:1-2)

Croesus was sitting in great grief, bereft of his son.

- d. For Attic reduplication, see the list of principal parts on page 235.

9. Perfect and Pluperfect Middle/Passive of Verbs with Stems Ending in Consonants

When the stem of the verb ends in a consonant, sound and spelling changes take place. The 3rd person plural of the indicative and all the subjunctives and optatives are periphrastic and consist of a perfect middle/passive participle and a form of the verb “to be.” The extremely rare perfect imperative is not given in the charts below. Be sure you are able to identify the markers for voice, mood, person, and number of these forms when you see them.

Labial Stems

(-β, -π, -φ)

λείπω

Stem: λειπ-

Perfect

Indicative

λέλειμμαι

λέλειψαι

λέλειπται

λελείμμεθα

λέλειφθε

λελειμμένοι εἰσί(ν)

Subjunctive

λελειμμένος ᾧ

etc.

Dental Stems

(-δ, -θ, -τ and ζ)

πείθω

Stem: πείθ-

πέπεισμαι

πέπεισαι

πέπεισται

πεπείσμεθα

πέπεισθε

πεπεισμένοι εἰσί(ν)

πεπεισμένος ᾧ

etc.

Velar Stems

(-γ, -κ, -χ)

δέχομαι

Stem: δέκ-

δέδεγμαι

δέδεξαι

δέδεκται

δεδέγμεθα

δέδεχθε

δεδεγμένοι εἰσί(ν)

δεδεγμένος ᾧ

etc.

Optative

λελειμμένος εἶην
etc.

πεπεισμένος εἶην
etc.

δεδεγμένος εἶην
etc.

Infinitive

λελείφθαι

πεπεῖσθαι

δεδέχθαι

Participle

λελειμμένος, -η, -ον

πεπεισμένος, -η, -ον

δεδεγμένος, -η, -ον

Pluperfect**Indicative**

ἐλελείμην

ἐπεείσμην

ἐδεδέγμην

ἐλέλειψο

ἐπέπεισο

ἐδέδεξο

ἐλέλειπτο

ἐπέπειστο

ἐδέδεκτο

ἐλελείμεθα

ἐπεείσμεθα

ἐδεδέγμεθα

ἐλέλειφθε

ἐπέπεισθε

ἐδέδεχθε

λελειμμένοι ἦσαν

πεπεισμένοι ἦσαν

δεδεγμένοι ἦσαν

Liquid Stems

(-λ, -ρ)

ἄγγέλλω

Stem: ἄγγελ-

Nasal Stems

(-μ, -ν)

φαίνω

Stem: φαν- (ν retained)

κρίνω

Stem: κρι- (ν dropped)

Perfect**Indicative**

ἤγγελμαι

πέφασμαι

κέκριμαι

ἤγγελσαι

πεφασμένος εἶ*

κέκρισαι

ἤγγελλται

πέφανται

κέκριται

ἤγγέλμεθα

πεφάσμεθα

κεκρίμεθα

ἤγγελθε

πέφανθε

κέκρισθε

ἤγγελμένοι εἰσί(ν)

πεφασμένοι εἰσί(ν)

κεκριμένοι εἰσί(ν)

Subjunctive

ἤγγελμένος ᾧ

πεφασμένος ᾧ

κεκριμένος ᾧ

etc.

etc.

etc.

Optative

ἤγγελμένος εἶην

πεφασμένος εἶην

κεκριμένος εἶην

etc.

etc.

etc.

*hypothetical form

Infinitive

ἡγγέλθαι	πεφάνθαι	κεκρίθαι
----------	----------	----------

Participle

ἡγγελμένος, -η, -ον	πεφασμένος -η, -ον	κεκριμένος -η, -ον
---------------------	--------------------	--------------------

Pluperfect**Indicative**

ἡγγέλμην	ἐπεφάσμην	ἐκεκρίμην
ἡγγελσο	πεφασμένος ἦσθα*	ἐκέκρισο
ἡγγελτο	ἐπέφαντο	ἐκέκριτο
ἡγγέλμεθα	ἐπεφάσμεθα	ἐκεκρίμεθα
ἡγγελθε	ἐπέφανθε	ἐκέκρισθε
ἡγγελμένοι ἦσαν	πεφασμένοι ἦσαν	κεκριμένοι ἦσαν

*hypothetical form

Exercise 27 ζ

Locate four perfect or pluperfect verb forms in the reading above, translate the sentences in which they occur, identify each element of each verb form, and explain why each form is used in its context.

Exercise 27 η

Make two photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of λαμβάνω in the middle/passive (εἴλημμαι, perfect stem, ληβ-) on one chart and the forms of πράττω in the middle/passive (πέπρωγαμαι, perfect stem, πρᾶκ-) on the other. Keep these charts for reference.

Exercise 27 θ

Change the following present forms to the corresponding perfect forms:

- | | | |
|----------------|---------------|---------------|
| 1. δέχονται | 5. γράφεται | 9. νομίζεται |
| 2. ἀγγελλόμενα | 6. λείπεσθε | 10. ψεύδεσθε |
| 3. ἀφικνεῖσθαι | 7. πράττονται | 11. πείθομαι |
| 4. διωκόμενοι | 8. ἀγγέλλεται | 12. πέμπονται |

Exercise 27 ι

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|-------------|-----------|-------------------|
| 1. πέμπεσθε | 3. πείθη | 5. ἀφικνεῖται |
| 2. δέχονται | 4. ἄγομαι | 6. παρασκευάζομαι |

Exercise 27 κ

Read aloud and translate into English:

1. συμμαχίᾳ πρὸς τοὺς Βαβυλωνίους ἐπεποιήτο τῷ Κροίσῳ.
2. οἱ ὀπλίται ἐν τῷ πεδίῳ τεταγμένοι τοὺς πολεμίους ἔμενον.
3. πάντα τῷ στρατηγῷ ἤδη ἐβεβούλευτο.
4. ὁ Κροίσος τῷ χρησμῷ ἐπέπειστο ἐς τὴν τοῦ Κύρου ἀρχὴν εἰσβαλεῖν.
5. οἱ Λῦδοι εἰς μάχην ἐξηγμένοι ἦσαν ἵνα τοὺς πολεμίους ἀμύνοιν.
6. αἱ πύλαι ἀνεωγμέναι εἰσὶν· ἐσέλθωμεν οὖν ταχέως.
7. ἄρα πέπεισαι τῷ ἰατρῷ τὸν παῖδα ἐς Ἐπίδαυρον κομίζεις;
8. ἄρα συνίης τὰ γεγραμμένα; ἐγὼ γὰρ δύναμαι αὐτὰ συνιέναι.
9. ὁ ἔμπορος οὐκ ἔφη τὸ ἀργύριον δεδέχθαι.
10. οἱ παῖδες οἱ ἐν τῷ ἄστει τοῖς πατράσι λελειμμένοι ἐς διδασκάλων καθ' ἡμέραν ἐφοίτων.

Exercise 27 λ

Translate into Greek:

1. The children, left at home, were distressed.
2. The ambassadors had already arrived at the gates.
3. The messenger said that the king had been persuaded to spare (φείδεσθαι + *gen.*) the old man.
4. We have been sent to tell (*use ὥς + future participle*) you that the ship has already arrived at the harbor.
5. Have you received the money that I sent you?

Η ΛΑΒΔΑ ΣΩΖΕΙ ΤΟ ΠΑΙΔΙΟΝ

Read the following passages (adapted from Herodotus 5.92) and answer the comprehension questions:

The following story from Herodotus is concerned with events a hundred years before the time of Croesus. In the seventh century a family called the Bacchiadae ruled Corinth. They received an oracle that the child born to Labda, wife of Eetion, would overthrow them. They decided to kill the child as soon as it was born. The child survived and became tyrant of Corinth about 650 B.C.

ὥς δὲ ἔτεκε ἡ Λάβδα, οἱ Βακχιάδαι πέμπουσι δέκα ἄνδρας ἐς τὸν δῆμον ἐν ᾧ ᾤκεε ὁ Ἡετίων, ὥς ἀποκτενέοντας τὸ παιδίον. ἀφικόμενοι δὲ οὗτοι καὶ παρελθόντες ἐς τὴν αὐλήν, τὴν Λάβδαν ἤτεον τὸ παιδίον. ἡ δὲ οὐκ ἐπισταμένη τί ἦλθον καὶ δοκέουσα αὐτοὺς φίλους εἶναι τοῦ ἀνδρός, φέρουσα τὸ παιδίον ἔδωκε αὐτῶν ἐνί. τοῖσι δὲ ἐβεβούλευτο ἐν τῇ ὁδῷ τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον

ἀποκτείναι. ἐπεὶ οὖν Λάβδα φέρουσα ἔδωκε, τὸ παιδίον θεῖη τύχη προσεγέλασε τὸν λαβόντα τῶν ἀνδρῶν· ὁ δὲ οἰκτίρῃς οὐκ ἐδύνατο αὐτὸ ἀποκτείνειν, ἀλλὰ τῷ δευτέρῳ παρέδωκεν, ὁ δὲ τῷ τρίτῳ· οὕτω τε διεξήλθε διὰ πάντων παραδιδόμενον, οὐδενὸς βουλομένου τὸ ἔργον ἐργάσασθαι.

[ἔτεκε (from τίκω), *gave birth* ἡ Λάβδα, *Labda οἱ Βακχιάδαι, the Bacchiadae* ὁ Ἡετίων, *Eetion τὸ παιδίον, the baby τὴν ἀυλήν, the courtyard τοῖσι, da-*
tive plural pronoun in Herodotus, by them ἐβεβούλευτο (from βουλεύομαι), it had
been planned that + acc. and infin. θεῖη, divine προσεγέλασε (from προσγελάω),
smiled at διεξήλθε, passed through]

1. What do the Bacchiadae send men to do?
2. What do the men do when they enter the courtyard of Labda's house?
3. What does Labda know of the men's purpose?
4. What had the men agreed upon among themselves?
5. What did the baby do when one of the men took it?
6. To what does Herodotus attribute the baby's action?
7. Why was the man not able to kill the baby?
8. What did he do with it?

ἀποδόντες οὖν τῇ μητρὶ τὸ παιδίον καὶ ἐξελθόντες, ἐστῶτες ἐπὶ τῇ θύρῃ 10
 ἀλλήλους ἠτιῶντο, καὶ μάλιστα τὸν πρῶτον λαβόντα, ὅτι οὐκ ἐποίησε κατὰ τὰ
 δεδογμένα, ἕως μετὰ πολὺν τινα χρόνον ἔδοξεν αὐτοῖς αὐτίς ἐσελθοῦσι πᾶσι
 μετέχειν τοῦ φόνου. ἡ δὲ Λάβδα πάντα ταῦτα ἤκουε, ἐστῶσα πρὸς αὐτῇ τῇ θύρῃ·
 φοβουμένη δὲ μὴ τὸ δεύτερον λαβόντες τὸ παιδίον ἀποκτείνωσι, φέρουσα ἀποκρύπτει 15
 ἐς κυψέλην, ἐπισταμένη ὡς εἰ ἐπανόισεν, πάντα ἐρευνήσειν μέλλοιεν· ὁ δὲ καὶ
 ἐγένετο. ἐσελθοῦσι δὲ καὶ ἐρευνήσασιν, ὡς οὐκ ἐφαίνετο τὸ παιδίον, ἔδοξεν ἀπιέναι
 καὶ λέγειν πρὸς τοὺς πέμπαντας ὡς πάντα ἐποίησαν ἃ ἐκεῖνοι ἐκέλευσαν. οἱ μὲν
 δὲ ἀπελθόντες ταῦτα ἔλεγον. μετὰ δὲ ταῦτα ὁ παῖς ἠύξανετο, καὶ τοῦτον τὸν
 κίνδυνον διαφυγών, Κύψελος ὠνομάσθη ἀπὸ τῆς κυψέλης ἐν ᾗ ἐκρύφθη.

[ἐστῶτες, *standing ἠτιῶντο (from αἰτιάομαι), they were accusing ὅτι, because*
τὰ δεδογμένα, what had been decided μετέχειν, to share in + gen. ἐστῶσα,
standing ἀποκρύπτει, hides κυψέλην, chest ἐρευνήσειν (from ἐρευνάω), to
search διαφυγών, having escaped Κύψελος, Cypselus]

9. When they left the house, where did the men stop to talk?
10. Whom did they especially accuse?
11. What did the men decide to do now?
12. What did Labda hear and why was she able to hear it?
13. What did she do with the baby? Why did she do it?
14. What did the men do when they returned into the house?
15. What did they decide to tell those who had sent them?
16. Why was the child named Cypselus?

Exercise 27 μ

Translate into Greek:

1. Cyrus has already arrived at Sardis. We must prepare to fight (*use ὤς + future participle*).
2. The army of the enemy, having been drawn up by Cyrus, is waiting on the plain before the city.
3. The camels have been drawn up before the rest of the army. Why has this been done by the Persians?
4. The horses, overcome (*use perfect passive participle of νικάω*) by fear, are fleeing; we must fight on foot (*use πεζός*).
5. We have fought bravely, but we have been defeated by Cyrus's trick (*use τὸ σόφισμα*).

Classical Greek

Xenophanes of Kolophon

Xenophanes of Kolophon in Ionia (fl. 550 B.C.) was a philosopher who wrote in verse. He attacked the anthropomorphism of contemporary religion in pronouncements such as the following (fragment 23 Diels):

εἷς θεός, ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,
οὔτι δέμας θνητοῖσιν ὁμοίος οὐδὲ νόημα.

[δέμας, *with respect to his body* θνητοῖσιν, *mortals* ὁμοίος = ὅμοιος νόημα, *with respect to his thought/mind*]

He makes his point again in the following hypothetical conditional statement (fragment 15 Diels):

ἀλλ' εἰ χεῖρας ἔχον βόες ἵπποι τ' ἠὲ λέοντες
ἢ γράψαι χεῖρεσσι καὶ ἔργα τελεῖν ἄπερ ἄνδρες,
ἵπποι μὲν θ' ἵπποισι βόες δέ τε βουσὶν ὁμοίᾳς
καὶ κε θεῶν ιδέαῶς ἔγραφον καὶ σώματ' ἐποίουν
τοιαῦθ' οἷον περ καὶ αὐτοὶ δέμας εἶχον ἕκαστοι.

[εἰ . . . ἔχον (= εἶχον), introducing a present contrary to fact condition, *if they had* ἠὲ = ἢ, or γράψαι, here, *to draw*; with this and the next infinitive (τελεῖν), repeat εἰ ἔχον from line 1, here in the sense *if they were able* χεῖρεσσι = χερσί τελεῖν, *to accomplish* ἵπποι . . . κε (= ἄν) . . . ἔγραφον, *horses would draw* ιδέαῶς, *the shapes* τοιαῦθ' (= τοιαῦτα) οἷον περ, *such as* καὶ αὐτοὶ = καὶ αὐτοὶ δέμας, *the body*]

Homeric Greek

Homer, *Iliad* 1.1-7

μῆνιν ἄειδε, θεᾶ, Πηληϊάδεω Ἀχιλῆος
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
 οἰωνοῖσι τε πᾶσι, Διὸς δ' ἔτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

[μῆνιν, *wrath* ἄειδε, uncontracted = Attic ᾄδε, *sing* Πηληϊάδεω, Homeric gen. of Πηληϊάδης, *son of Peleus* Ἀχιλῆος, Homeric gen. of Ἀχιλ(λ)εύς, *Achilles* οὐλομένην = ὀλομένην, *destructive* ἄλγε(α), *woes* ἰφθίμους, *mighty* Ἄϊδι, *to Hades* προΐαψεν (from προιάπτω), *sent forth* ἡρώων (from ἥρωος), *of heroes* ἐλώρια, neuter pl.; translate as *sing., prey* τεῦχε = ἔτευχε (Homer often omits the augment), *was making, causing X to be* κύνεσσιν = κυσίν οἰωνοῖσι = οἰωνοῖς, *for birds* ἔτελείετο (uncontracted imperfect passive of τελέω), *was being accomplished* ἐξ οὗ δὴ, *from which very time* τὰ πρῶτα, adverbial, *first* διαστήτην = δι-εστήτην, *dual number, the two of them stood apart* ἐρίσαντε (aorist nominative dual participle of ἐρίζω), *the two of them having quarreled/quarreling* Ἀτρεΐδης, *the son of Atreus* (i.e., Agamemnon) ἄναξ, *king; lord* δῖος, *bright, shining; noble, illustrious*]



A rhapsode recites Homer.

28

Ο ΑΠΟΛΛΩΝ

ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (α)

VOCABULARY

Verbs

ἀλίσκομαι, [άλο-] ἀλώσομαι,
 ἔάλων or ἦλων, ἐάλωκα or
 ἦλωκα, *I am caught; I am
 taken*
 ἀναιρέομαι [= ἀνα- + αἰρέομαι],
I take up; I pick up
 διαφέρει, impersonal + dat., (it)
makes a difference to
 ἐπιβαίνω + gen., *I get up on,*
mount; + dat., I board
 κατακαίω or κατακάω, [καυ-]
 κατακαύσω, κατέκαυσα,
 κατακέκαυκα, κατα-
 κέκαυμαι, κατεκαύθην,
I burn completely
 καταπαύω, *I put an end to*
 πορθέω, *I sack*
 προλέγω, *I proclaim*

Nouns

ἡ ἀκρόπολις, τῆς ἀκροπόλεως,
citadel
 ὁ δαίμων, τοῦ δαίμονος, *spirit;*
god; the power controlling
one's destiny, fate, lot
 τὸ δέος, τοῦ δέους, *fear*
 ἡ ζώή, τῆς ζωῆς, *life*
 ὁ ἵππεύς, τοῦ ἵππέως, *horse-*
man; cavalryman
 ἡ πυρᾶ, τῆς πυρᾶς, *funeral*
pyre

Preposition

κατά + acc., *down; distribu-*
tive, each, every; by; on; ac-
ording to; of time, at;
through; with regard to; after

Conjunction

εἴτε . . . εἴτε, note the accent,
either . . . or

Σάρδιες δὲ ἐάλωσαν ᾧδε· ἐπειδὴ τεσσερεσκαϊδεκάτη ἐγένετο
 ἡμέρη πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἑαυτοῦ
 διαπέμψας ἵππεῶς προεῖπε τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα
 δώσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρεε,
 ἐνταῦθα τῶν ἄλλων πεπαυμένων ἀνήρ τις, Ὑροιάδης ὀνόματι, 5
 ἐπειρᾶτο προσβαίνων κατὰ τοῦτο τῆς ἀκροπόλεως ὅπου οὐδεὶς
 ἐτέτακτο φύλαξ· ἀπότομός τε γάρ ἐστι ταύτη ἡ ἀκρόπολις καὶ
 ἄμαχος. ὁ δὲ Ὑροιάδης οὗτος, ἰδὼν τῇ προτεραίῃ τινὰ τῶν Λυδῶν
 κατὰ τοῦτο τῆς ἀκροπόλεως καταβάντα ἐπὶ κυνέην ἄνωθεν
 κατακυλισθεῖσαν καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θῦμὸν ἐβάλετο. 10
 τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ' αὐτὸν ἄλλοι Περσέων

ἀνέβαινον. προσβάντων δὲ πολλῶν οὕτω δὴ Σάρδιές τε ἐάλωσαν καὶ πᾶν τὸ ἄστν ἐπορθέετο.

[ἐάλωσαν: this aorist is conjugated like ἔγνω τεσσσερεσκαϊδεκάτη, *fourteenth διαπέμψας, sending X (acc.) through Y (dat.)* ὡς οὐ προεχώρει, *as it was not succeeding ἀπότομός, steep, sheer ἄμαχος, impregnable κνέην, helmet ἄνωθεν, from above κατακυλισθεῖσαν (from κατακυλίνδω), which had been rolled down ἐς θῦμόν ἐβάλετο, he laid it to heart ἀνεβεβήκει: pluperfect, translate, he had already climbed up]*

κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς τὰ μὲν ἄλλα ἐπιεικῆς, ἄφωνος δέ. ἀλισκομένου δὴ τοῦ τείχεος ἦιε τῶν τις Περσέων 15 ὡς Κροῖσον ἀποκτενέων· καὶ ὁ μὲν Κροῖσος ὀρέων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους ἔρρηξε φωνήν, εἶπε δέ· “ὦ ἄνθρωπε, μὴ κτεῖνε Κροῖσον.” 20 οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο, μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν πάντα χρόνον τῆς ζωῆς.

[οἱ = αὐτῶ τὰ . . . ἄλλα, *in other respects ἐπιεικῆς, able, capable ἄφωνος, dumb, mute ἦιε = Ionic for ἦει, was going (imperfect of εἶμι) ὀρέων = Ionic for ὀρῶν ὑπὸ + gen., because of παρημελήκει (pluperfect of παραμελέω), translate as a simple past, took no heed ἔρρηξε (from ῥήγνυμι), we say “broke his silence” or “broke into speech” rather than “broke his voice” ἐφθέγγετο (from φθέγγομαι), spoke]*

οἱ δὲ Πέρσαι τὰς τε Σάρδις ἔσχον καὶ αὐτὸν Κροῖσον ἐζώγησαν, ἄρξαντα ἕτεα τεσσσερεσκαῖδεκα καὶ τεσσσερεσκαῖδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἑαυτοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κῦρον. 25 ὁ δὲ ποιήσας μεγάλην πυρὴν ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι δεδεμένον καὶ δις ἐπτὰ Λῦδῶν παρ' αὐτὸν παῖδας, εἴτε ἐν νόφ ἔχων αὐτοὺς θεῶν τινι θύσειν, εἴτε πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα τοῦδε εἵνεκα ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος γινώσκειν εἴ τις αὐτὸν δαιμόνων σώσει ὥστε μὴ ζῶντα 30 κατακαυθῆναι.

[ἐζώγησαν (from ζωγρέω), *took alive, captured* τεσσσερεσκαῖδεκα, *fourteen ἀνεβίβασε (from ἀναβιβάζω), put him up on πέδησι, shackles* δις ἐπτὰ, *twice seven παρ' αὐτὸν, beside him θεοσεβέα, god-fearing, religious]*

—adapted from Herodotus 1.84–86.2

PRINCIPAL PARTS: Another Verb from Unrelated Stems

φέρω, [οί-] οἶσω, [ἔνεγκ-] ἤνεγκα or ἤνεγκον, [ἐνεκ-] ἐν-ήνοχ-α (see pages 211 and 235), ἐν-ήνεγ-μαι, ἤνέχθην, *I carry*; of roads, *lead*

WORD STUDY

In what branches of medicine do the following specialize?

- | | |
|--------------------|------------------|
| 1. gynecologist | 4. pediatrician |
| 2. pharmacologist | 5. gerontologist |
| 3. physiotherapist | 6. anesthetist |

Give the Greek stems from which these words are formed.

GRAMMAR

1. The Perfect Active

a. Indicative:

οἱ δοῦλοι τοὺς βοῦς ἤδη **λελύκασιν**.
*The slaves **have** already **loosed** the oxen.*

b. Subjunctive:

φοβούμεθα μὴ οἱ δοῦλοι τοὺς βοῦς οὐκ ἤδη **λελυκότες** ᾖσιν.
*We are afraid that the slaves **have** not already **loosed** the oxen.*

c. Optative:

ἤρετο εἰ οἱ δοῦλοι τοὺς βοῦς ἤδη **λελυκότες** εἶεν.
*He asked whether the slaves **had** already **loosed** the oxen.*

d. Imperative:

Very rare; Achilles, addressing the body of Hector, whom he has just slain, uses the perfect imperative, **τέθναθι**, *be dead!* (*Iliad* 22.365). The forms of the perfect imperative are not given in the chart below.

e. Infinitive:

λέγει τοὺς δούλους τοὺς βοῦς ἤδη **λελυκέναι**.
*He says that the slaves **have** already **loosed** the oxen.*

f. Participle:

εἶδε τοὺς δούλους τοὺς βοῦς ἤδη **λελυκότας**.
*He saw that the slaves **had** already **loosed** the oxen.*

All these perfect verb forms describe states or conditions existing as a result of completed actions. The state or condition described is ongoing or permanent: οἱ δοῦλοι τοὺς βοῦς ἤδη λελύκασιν; this sentence states that the slaves have already loosed the oxen and that the oxen are still loose now, in present time.

In indirect questions and indirect statements when the leading verb is in a past tense, the perfect tense forms will be translated with “had” in English to show completion of the action prior to the time of the leading verb (see the third and last examples above).

2. The -κα 1st Perfect Active: Forms

Some verbs have -κα in the perfect active, and some have only -α (see below, Grammar 7, pages 210–211). We call the former -κα *1st perfect active* and the latter -α *2nd perfect active*. Both types reduplicate or augment the stem, as does the perfect middle/passive (see Chapter 27, Grammar 1, pages 183–184, and Grammar 8, pages 196–197). Perfects in -κα then have endings as shown below. Remember that the perfect stem of λύω has a short υ, and note the accent of the infinitive. The perfect imperative is rare and is not shown in the chart below.

Indicative	Infinitive	Participle
λέ-λυ-κα	λέ-λυ-κέναι	λε-λυ-κώς,
λέ-λυ-κας		λε-λυ-κυῖα,
λέ-λυ-κε(ν)		λε-λυ-κός,
λε-λύ-καμεν		gen., λε-λυ-κότ-ος, etc.
λε-λύ-κατε		
λε-λύ-κασι(ν)		
Subjunctive	or very rarely	Subjunctive
λελυκῶς ᾧ		λελύκω
λελυκῶς ᾗς		λελύκης
λελυκῶς ᾗ		λελύκη
λελυκότες ᾧμεν		λελύκωμεν
λελυκότες ᾗτε		λελύκητε
λελυκότες ᾧσι(ν)		λελύκωσι(ν)
Optative	or occasionally	Optative
λελυκῶς εἶην		λελύκοιμι
λελυκῶς εἶης		λελύκοις
λελυκῶς εἶη		λελύκοι
λελυκότες εἶμεν or εἶημεν		λελύκοιμεν
λελυκότες εἶτε or εἶητε		λελύκοιτε
λελυκότες εἶεν or εἶησαν		λελύκοιεν

Note: εὐρίσκω may either retain εὐ- or augment to ἠύ-, thus giving either εὔρηκα or ἠύρηκα for the perfect active.

The declension of the -κα 1st perfect active participle is as follows:

	Masculine	Feminine	Neuter
Nom., Voc.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυῖας	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Nom., Voc.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυῖων	λελυκότων
Dat.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
Acc.	λελυκότας	λελυκυῖας	λελυκότα

3. The Perfect Tense: Stems

Contract verbs lengthen the stem vowel, e.g.:

τιμά-ω > τετίμη-κα
 φιλέ-ω > πεφίλη-κα
 δηλό-ω > δεδήλω-κα

Consonant stems:

- a. Verbs with stems ending in dentals (δ, θ) and ζ drop the final consonant, e.g.:

δείδ-ω > δέ-δοι-κα
 πείθ-ω > πέ-πει-κα
 νομίζ-ω > νε-νόμι-κα

- b. Some verbs with stems ending in liquids (λ, ρ) and nasals (μ, ν) drop the final consonant of the stem, e.g.:

κρίν-ω > κέ-κρι-κα

Others extend the stem with an ε, which is lengthened to η in the perfect, e.g.:

εὐρίσκω: [εὐρ- > εὔρε-] ἠύρη-κα
 μέν-ω: [μεν- > μενε-] με-μένη-κα
 τρέχω: [δραμ- > δραμε-] δε-δράμη-κα

So also μανθάνω: [μαθ- > μαθε-] με-μάθη-κα

c. Note the following:

ἀπο-θνήσκω: [θνη-] τέ-θνη-κα
 βάλλω: [βλη-] βέ-βλη-κα
 καλέω: [κλη-] κέ-κλη-κα

4. Aspect

The perfect tense denotes or records a state that is the result of an action *completed* in the past (see Chapter 27, Grammar 2, page 184) and thus describes a *present state*. Many verbs in the perfect tense can therefore best be translated with the present tense in English, e.g.:

ἀπο-θνήσκω: perfect [θνη-] τέθνηκα (no prefix in the perfect tense) = *I have died* and therefore *I am dead* οἱ τεθνηκότες = *the dead*
 ἵστημι: perfect [στη-] ἔστηκα = *I have stood up* and therefore *I stand*
 βαίνω: perfect [βη-] βέβηκα = *I have taken a step, made a stand*, and therefore *I stand; I stand firm; I am set*

5. The Pluperfect Tense: Indicative Only

οἱ δοῦλοι τοὺς βοῦς ἐλελύκεσαν πρὶν καταδῦναι τὸν ἥλιον.
*The slaves **had loosed** the oxen before the sun set.*

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote. It will normally be translated with “had” in English.

Note the following sentences with verbs in the pluperfect from the reading passage at the beginning of this chapter:

τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ’ αὐτὸν ἄλλοι Περσέων ἀνέβαινον. (11–12)

*And then indeed he himself **had climbed up**, and others of the Persians were climbing up after him.*

(The action of Hyroeades was completed before the others ascended, and hence the pluperfect ἀνεβεβήκει is appropriate, but sometimes, as here, the pluperfect is used to describe a past action that occurs so suddenly as to be almost simultaneous with another or other past actions. Thus, the others climbed up almost at the same moment at which Hyroeades had made his ascent.)

καὶ ὁ μὲν Κροῖσος ὄρεων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. (16–18)

*And Croesus, seeing him coming against (him), because of his present misfortune **had gotten into a state of heedlessness** = **was paying no heed**, nor was it making any difference to him at all whether he died.*

(The pluperfect *παρημελήκει* implies that Croesus had gotten into a state of heedlessness by the time he was attacked; therefore at that moment in time he was not caring whether he died or not.)

6. The -κη 1st Pluperfect Active: Forms

Verbs that reduplicate the stem in the perfect are augmented with *ε* to form the pluperfect:

Indicative

ἐ-λε-λύ-κη
 ἐ-λε-λύ-κης
 ἐ-λε-λύ-κει(ν)
 ἐ-λε-λύ-κεμεν
 ἐ-λε-λύ-κετε
 ἐ-λε-λύ-κεσαν

Contract Verbs

ἐπεφιλήκη, etc.
 ἐτετιμήκη, etc.
 ἐδεδηλώκη, etc.

Exercise 28α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of βάλλω, φιλέω, τιμάω, and δηλόω in the active voice. Keep these charts for reference.

7. The -α 2nd Perfect Active and the -η 2nd Pluperfect Active

Some verbs in the perfect and pluperfect active do not have the *κ* that appears in all the forms given above; we call these *-α 2nd perfects* and *-η 2nd pluperfects*. Here are examples:

ὁ Φίλιππος τυφλὸς γέγονεν.
Philip has become = is blind.

Ἰλεως ἴσθι μοι τυφλῶ γεγονότι. (17β:50–51)

Be propitious to me having become blind.

Be propitious to me who have become blind.

Be propitious to me who am blind.

-α 2nd perfect active and -η 2nd pluperfect active:

Present: γράφ-ω

-α 2nd perfect active: γέ-γραφ-α

-η 2nd pluperfect active: ἐ-γε-γράφ-η

Present: ἔρχομαι

-α 2nd perfect active: ἐλήλυθ-α

-η 2nd pluperfect active: ἐληλύθ-η (rare)

The endings for the *-α 2nd perfect* and the *-η 2nd pluperfect* are the same as for the *-κα 1st perfect* and the *-κη 1st pluperfect* given in Gram-

mar 2 and Grammar 6 above. The periphrastic forms of the subjunctive and optative are, with few exceptions, the only ones used.

Most verbs with stems in labials (β, π, φ) and velars (γ, κ, χ) form -α 2nd perfects and -η 2nd pluperfects and usually aspirate the final consonant of the stem if it is not already aspirated, e.g.:

κρύπ-τ-ω: [κρυφ-] κέ-κρυφ-α

ἄγ-ω: [ἀγ-] ἤχ-α

τάττω: [ταγ-] τέ-ταχ-α

δείκνυμι: [δεικ-] δέ-δειχ-α

Note the change of vowel from ε to ο or from ει to οι or ο in verbs with -α perfects and -η pluperfects, e.g.:

πέμπ-ω > πέπομφ-α

τρέπ-ω > τέτροφ-α

λείπ-ω > λέλοιπ-α

κτείν-ω > ἔκτον-α

Note: for φέρ-ω, the perfect stem ἐνεκ- gives perfect ἐνήνοχ-α (for the Attic reduplication, see page 235).

Exercise 28β

1. Make one photocopy of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of γίνομαι, perfect, γέγονα. Keep this chart for reference
2. Make ten photocopies of the Verb Chart for the perfect and pluperfect on page 276, choose five verbs from previous charts for which you have not filled in perfect and pluperfect forms and fill in active and middle/passive perfect and pluperfect forms of those five verbs.

Exercise 28γ

Change the following present forms to the corresponding perfect forms:

- | | | |
|--------------|---------------|-----------------|
| 1. λῦουσι(ν) | 5. ἀποθνήσκει | 9. δεικνύασι(ν) |
| 2. λῦοντες | 6. ἄγετε | 10. λείπειν |
| 3. μανθάνειν | 7. δηλοῦμεν | 11. γράφουσα |
| 4. πέμπεις | 8. νικῶντες | 12. πείθομεν |

Greek Wisdom

Heraclitus

ἄοιδοῖς πείθονται καὶ διδασκάλῳ χρῶνται ὁμίλῳ οὐκ εἰδότες ὅτι “οἱ πολλοὶ κακοί, ὀλίγοι δὲ ἀγαθοί.” Fragment 104 Diels

Exercise 28 δ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|-----------|--------------|----------------|
| 1. λύομεν | 3. ἄγουσι(ν) | 5. πέμπουσι(ν) |
| 2. τιμᾶ | 4. πείθεις | 6. δηλῶ |

Exercise 28 ε

Read aloud and translate:

1. ἄρα πεποίηκας πάνθ' ὅσα κεκέλευκεν ὁ πατήρ;
2. ἄρα πέπεικέ σε ἡ μήτηρ οἴκοι μένειν;
3. οἱ Ἀθηναῖοι ἐς μέγιστον κίνδυνον καθεστήκασιν.
4. οἱ τε ὀπλίται ὑπὸ τῶν πολεμίων νενίκηνται καὶ αὐτὸς ὁ στρατηγὸς τέθνηκεν.
5. οἱ ἐν τῇ μάχῃ τεθνηκότες ὑπὸ τοῦ δήμου τετίμηνται.
6. οἱ δοῦλοι τοὺς βοῦς λευκότες οἴκαδε ἤλαυνον.
7. τί τὸ ἄροτρον ἐν τῷ ἀγρῷ λελοίπατε;
8. ἐγὼ νεανίας τότε ἂν οὐπω ἐμεμαθήκη τὴν γεωμετρίαν.
9. νῦν δὲ σοφιστὴς τις πάντα τὰ μαθηματικά με δεδίδαχεν.
10. ὁ Ἀρχιμήδης ἐν τῷ λουτρῷ (*bath*) καθήμενος, ἐξαιφνης βοήσας, "εὔρηκα," ἔφη.

Exercise 28 ζ

Translate into Greek:

1. The slaves have loosed the oxen and have led (*use ἄγω*) them home.
2. We have sent the women and children to the islands.
3. The woman is standing by the door, waiting for her husband.
4. Why have you done this? The teacher has shown you what you ought to do.
5. It is better to be dead than to live shamefully.

Rationalism and Mysticism

In the essay on Greek science and medicine (Chapter 11), we saw that the Ionian cosmologists attempted to explain the world in terms of natural causation. This intellectual revolution involved rejection of the old mythical explanations of phenomena and led inevitably to criticism of the traditional religion, to agnosticism, and to atheism. The criticism was not all destructive. For instance, the poet and philosopher Xenophanes, born ca. 570 B.C., attacked the immorality of the gods as they are portrayed in myth: "Homer and Hesiod attributed to the gods all that is a shame and a rebuke to men, theft, adultery, and deceit" (Kirk and Raven, *The Presocratic Philosophers*, Cambridge,

1964, page 169). He criticizes anthropomorphism: "The Ethiopians say that their gods are snub-nosed and black, the Thracians that theirs are blue-eyed and red-haired. . . . There is one god, like mortals neither in body nor in thought" (*ibid.*, pages 171 and 173). (See the Classical Greek readings on page 202.)

An example of the agnostic is provided by Protagoras, the first and greatest of the sophists (see essay, Chapter 24), who begins his work *On the Gods* as follows: "Concerning the gods, I am unable to discover whether they exist or not, or what they are like in form" (Protagoras, fragment 4).

The clearest surviving statement of the atheist's position is a fragment from a play by Critias (born ca. 460 B.C.):

There was a time when the life of men was disorderly and beast-like. . . . Then, as I believe, man laid down laws to chastise, and whoever sinned was punished. Then when the laws prevented men from open deeds of violence but they continued to commit them in secret, I believe that a man of shrewd and subtle mind invented for men the fear of the gods, so that there might be something to frighten the wicked even if they acted, spoke, or thought in secret. From this motive he introduced the conception of divinity. (Translated by Guthrie, *The Sophists*, Cambridge, 1971, pages 82 and 243)

The sixth century saw the development of religious ideas that were to have profound influence on Western thought, including Christian theology. The central tenet of this new mysticism was the duality of body and soul. The soul was conceived as a spiritual entity that existed before its confinement in the body and that survives the body's dissolution. This teaching was attributed to a poet-prophet named Orpheus, who was said to have lived in Thrace; his followers were called Orphics. Little is known about their beliefs. We are on firmer ground with Pythagoras, who seems to have incorporated Orphic beliefs into his teaching. Born ca. 550 B.C. in Samos, he settled in southern Italy, where he founded a religious community of men and women. He is best remembered today as a mathematician, but he also taught a way of life that was based on the belief that our present life is but a preparation for a further life or lives. The soul is divine and immortal; in successive reincarnations it is imprisoned in the body, and in its lives it must try to rid itself of bodily impurity by living as well as possible. Eventually it may be freed from the cycle of life and death and return to its divine origins.

The beliefs we have outlined were those of a limited circle of intellectuals, but the ordinary Greeks, who adhered to the traditional religion, could also find comfort in mysteries. There were various mystery cults in different parts of Greece, of which the most important were the Eleusinian mysteries. Starting as an ancient agrarian cult in honor of Demeter, goddess of grain, these mysteries by the middle of the seventh century offered initiates a blessed afterlife, from which the uninitiated were excluded: "Blessed is the man among mortals on earth who has seen these things. But he who has not taken part in the rites and has no share in them, he never knows these good

things when he is dead beneath the grim darkness" (Homeric *Hymn to Demeter*, ca. 625 B.C.).

The mysteries were open to all, men and women, Athenians and foreigners, slave and free. On the first day of the festival, the sacred herald made a proclamation, inviting all who wished to be initiated to assemble; they were warned that they must be of pure hands and "have a soul conscious of no evil and have lived well and justly." After three days of sacrifice and preparation, the initiates (μύσται), numbering over 10,000, made their pilgrimage of fourteen miles or twenty-two and a half kilometers from Athens to Eleusis, led by the officials of the Eleusinian cult. The last day was spent in fasting and sacrifice. In the evening the rites were performed in the Hall of the Mysteries. The rites were secret, and all who participated took a vow of silence, so that we know very little of what happened. At the climax of the ceremony, in the darkness of the night, the ἱεροφάντης (*revealer of holy things*) appeared in a brilliant light and revealed the holy objects. We are told that these included a sheaf of grain, which may have had symbolical significance, offering the hope of resurrection.

The cult of Eleusis, with its emphasis on moral as well as ritual purity and with the hope it offered the initiates of a blessed life hereafter, answered a deep spiritual need. The mysteries were celebrated with unbroken continuity from the archaic age until the site at Eleusis was finally devastated by Alaric the Goth in A.D. 395. "In a civilization where official religion did little to support the soul, Eleusis provided some comfort to those who faced the anxieties of this world and the next" (Parke, *Festivals of the Athenians*, London, Thames & Hudson, 1977, page 71).



Triptolemus, a hero of Eleusis, sowing Demeter's grain

Homeric Greek

Homer, *Odyssey* 1.1–10

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἴεμενός περ·
 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
 ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

[μοι: a polite use of the dative case, not *to me*, but *please* ἔννεπε, *tell about, tell the tale of* Μοῦσα, *Muse* πολύτροπον, *much-traveled or of many devices, resourceful* πολλὰ, *adverbial, greatly; far and wide* πλάγχθη = ἐπλάγχθη (aorist passive of πλάζω, *I turn X aside; passive, I wander*), *wandered* Τροίης = Τροιάς πτολίεθρον = πόλιν ἔπερσεν: aorist of πέρθω, *I sack, ravage* ἴδεν = εἶδεν ἄστεα = ἄστη νόον = νοῦν ὃ, *he* πάθεν = ἔπαθεν ἄλγεα, *woes* ὃν, *his* (with θυμόν) ἀρνύμενος, *conative present participle, trying to win* ἦν, *his* ψυχὴν, *soul; life* ὥς, *so* ἐτάρους = ἐταίρους ἐρρύσατο (aorist middle of ἐρύω), *saved, rescued* ἴεμενος (present middle participle of Homeric ἴημι, distinct in origin from ἴημι and usually with initial short ι, but with long ι in the participle), *desiring, being eager* περ, *with participle, although* αὐτῶν = εαυτῶν (enhancing the sense of σφετέρῃσιν) σφετέρῃσιν, *their own* ἀτασθαλίῃσιν = ἀτασθαλίαις, *recklessness* ὄλοντο = ἀπώλοντο, *they perished* νήπιοι, *childish; foolish* κατὰ: prepositional prefix to be taken with ἦσθιον in the next line (= κατήσθιον) Ὑπερίονος, *of Hyperion (the one on high)* Ἡελίοιο = Ἡλίου αὐτὰρ, *but* ὁ, *he* τοῖσιν = τοῖς, *dative of separation, pronoun here, them* νόστιμον ἡμᾶρ, *the day of their return* τῶν, *pronoun, take with εἰπέ, tell of these things* ἀμόθεν, *from some point*]



The Sirens sing to Odysseus as he sails by.

Ο ΑΠΟΛΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (β)

VOCABULARY

Verbs

αἰρέομαι, *I choose*
 ἀναμιμνήσκω, [μνη-] ἀνα-
 μνήσω, ἀνέμνησα, *I remind*
someone (acc.) of something
(acc. or gen.)
 μέμνημαι (perfect middle =
 present), *I have reminded*
myself = I remember
 μνησθήσομαι (future pas-
 sive in middle sense),
I will remember
 ἐμνήσθην (aorist passive in
 middle sense), *I remem-*
bered
 ἀναστενάζω, *I groan aloud*
 ἐνθῦμέομαι, ἐνθῦμήσομαι,
 ἐντεθύμημαι, ἐνεθυμήθην,
I take to heart; I ponder
 ἐπικαλέω, *I call upon; middle,*
I call upon X to help

μεταγιγνώσκω, *I change my*
mind; I repent
 παρίσταμαι [= παρα- + ἵστα-
 μαι], παρέστην, παρέστηκα
 + dat., *I stand near, stand by;*
I help

Nouns

ἡ ἡσυχία, τῆς ἡσυχίᾱς, *quiet-*
ness
 ἡ νεφέλη, τῆς νεφέλης, *cloud*
 ὁ ὄλβος, τοῦ ὄλβου, *happiness,*
bliss; prosperity
 ἡ σιγή, τῆς σιγῆς, *silence*

Adjectives

ἀνόητος, -ον, *foolish*
 ἔσχατος, -η, -ον, *furthest; ex-*
treme

Preposition

ἀντί + gen., *instead of; against*

Expression

περὶ οὐδενὸς ποιοῦμαι, *I con-*
sider of no importance

ὁ μὲν Κῦρος ἐποίει ταῦτα, ὁ δὲ Κροῖσος ἐστηκῶς ἐπὶ τῆς πυρῆς, καίπερ ἐν κακῷ ἔων τοσοῦτω, ἐμνήσθη τὸν τοῦ Σόλωνος λόγον, ὅτι οὐδεὶς τῶν ζώντων εἶη ὄλβιος. ὡς δὲ τοῦτο ἐμνήσθη ἀναστενάξας ἐκ πολλῆς ἡσυχίης τρὶς ἰσόμασε, “Σόλων.” καὶ Κῦρος ἀκούσας ἐκέλευσε τοὺς ἑρμηνεῶς ἐρέσθαι τὸν Κροῖσον τίνα τοῦτον ἐπικαλέοιτο. Κροῖσος δὲ πρῶτον μὲν σιγὴν εἶχεν ἐρωτώμενος, τέλος δὲ ὡς ἠναγκάζετο, εἶπε ὅτι ἦλθε παρ’ ἑαυτὸν ὁ Σόλων ἔων Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑαυτοῦ ὄλβον περὶ οὐδενὸς ἐποιήσατο, καὶ αὐτῷ πάντα ἀποβεβήκοι ἦπερ ἐκεῖνος εἶπε.

[ἐστηκῶς, *standing* τρὶς, *three times* τοὺς ἑρμηνεῶς, *interpreters* ἀποβεβήκοι (perfect optative of ἀποβαίνω), *had turned out*]

ὁ μὲν Κροΐσος ταῦτα ἐξηγήσατο, τῆς δὲ πυρῆς ἤδη ἀμμένης 10
 ἐκαίετο τὰ ἔσχατα. καὶ ὁ Κῦρος ἀκούσας τῶν ἐρμηνέων ἃ Κροΐσος
 εἶπε, μεταγνούς τε καὶ ἐνθῦμέομενος ὅτι καὶ αὐτὸς ἄνθρωπος ἐὼν
 ἄλλον ἄνθρωπον, γενόμενον ἑαυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσονα,
 ζῶντα πυρῇ διδοίῃ, καὶ ἐπιστάμενος ὅτι οὐδὲν εἶη τῶν ἐν ἀνθρώποις 15
 ἀσφαλές, ἐκέλευσε σβεννύναι ὡς τάχιστα τὸ καιόμενον πῦρ καὶ
 καταβιβάζειν Κροΐσόν τε καὶ τοὺς μετὰ Κροΐσου. καὶ οἱ πειρώμενοι
 οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

[ἀμμένης (perfect passive participle of ἄπτω, *I fasten; I set on fire*), *kindled, lit* σβεν-
 νύναι (from σβέννυμι), (his men) *to put out* καταβιβάζειν, *to bring down* ἐπι-
 κρατῆσαι + gen., *to master, get control of*]

ἐνταῦθα λέγεται ὑπὸ τῶν Λῦδῶν τὸν Κροΐσον, μαθόντα τὴν 20
 Κῦρου μετάγνωσιν, βοῆσαι τὸν Ἀπόλλωνα, καλέοντα παραστῆναι
 καὶ σῶσαί μιν ἐκ τοῦ παρεόντος κακοῦ· τὸν μὲν δακρῦόντα 20
 ἐπικαλέεσθαι τὸν θεόν, ἐκ δὲ αἰθρίας καὶ νηνεμίας συνδραμεῖν
 ἐξαίφνης νεφέλας, καὶ χειμῶνά τε γενέσθαι καὶ πολὺ ὕδωρ,
 σβεσθῆναί τε τὴν πυρῆν. οὕτω δὴ μαθόντα τὸν Κῦρον ὡς εἶη ὁ
 Κροΐσος καὶ θεοφιλῆς καὶ ἀνὴρ ἀγαθός, ἐρέσθαι τάδε· “Κροΐσε, τίς 25
 σε ἀνθρώπων ἔπεισε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντι
 φίλου ἐμοὶ καταστῆναι;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἔρηξα τῇ
 σῇ μὲν εὐδαιμονίῃ, τῇ δὲ ἐμαυτοῦ κακοδαιμονίῃ· αἴτιος δὲ τούτων
 ἐγένετο ὁ Ἑλλήνων θεὸς ἐπάρας ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω 30
 ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ
 εἰρήνῃ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ πολέμῳ οἱ πατέρες
 τοὺς παῖδας. ἀλλὰ ταῦτα δαίμονί που φίλον ἦν οὕτω γενέσθαι.” ὁ
 μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λύσας καθεῖσε τε ἐγγὺς ἑαυτοῦ καὶ
 μεγάλως ἐτίμα.

[μετάγνωσιν, *change of mind* μιν, *him* αἰθρίας . . . νηνεμίας, *clear sky . . .*
windless calm σβεσθῆναι (from σβέννυμι; aorist passive infinitive in indirect
 statement), *was put out* θεοφιλῆς, *dear to the gods* οὕτω δὴ . . . τὸν
 Κῦρον . . . ἐρέσθαι, still indirect statement, reporting what was said καταστῆναι,
to become τῇ . . . εὐδαιμονίῃ, τῇ . . . κακοδαιμονίῃ: datives of accompanying
 circumstances or manner, *with good luck for you . . .* κακοδαιμονίῃ, *bad luck*
 ἐπάρας (from ἐπαίρω), *having raised; having induced* ὅστις = ὅστε πρὸ, *in prefer-*

ence to *σου, perhaps, I suppose* **καθεῖσέ** (= ἐκάθισε, aorist of καθίζω), *made X sit down*]

—adapted from Herodotus 1.86.3–88.1

PRINCIPAL PARTS: Verbs Adding ε to Stem

βούλομαι, [βουλε-] βουλῆσομαι, βεβούλημαι, ἐβουλήθην + infn., *I want; I wish*
 ἐθέλω or θέλω, imperfect, ἤθελον, [ἐθελε-] ἐθέλησω, ἠθέλησα, ἠθέληκα
 + infn., *I am willing; I wish*
 μάχομαι, [μαχε-] μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι, *I fight; + dat., I fight against*
 χαίρω, [χαϊρε-] χαϊρήσω, [χαρε-] κεχάρηκα, [χαρ-] ἐχάρην (*I rejoiced*),
I rejoice; + participle, I am glad to

WORD BUILDING

The following verbs have present reduplication, i.e., in the present and imperfect only, the first consonant of the stem + ι are prefixed to the verb stem:

δί-δω-μι	(δω-/δο-)	γί-γν-ομαι	(γν-/γεν-/γον-)
τί-θη-μι	(θη-/θε-)	γι-γνώ-σκω	(γνω-/γνο-)
ἴ-στη-μι (see page 40)	(στη-/στα-)	ἀνα-μι-μνή-σκω	(μνη-/μνα-)

Give the meaning of the following sets formed from these verbs. Note that nouns and adjectives formed from such verbs are formed from the verb stem proper, not the reduplicated form:

1. δω-/δο-	ἡ δόσις	τὸ δῶρον	προ-δο- >	ὁ προδότης	ἡ προδοσίᾱ
2. θη-/θε-	ἡ θέσις	ὁ νομο-θέτης	ἡ ὑπό-θεσις		
3. στη-/στα-	ἡ στάσις		προ-στα- >	ὁ προστατής	ἡ προστασίᾱ
4. γεν-/γον-	τὸ γένος	ἡ γένεσις	ὁ πρόγονος		
5. γνω-/γνο-	ἡ γνώμη	ἡ γνώσις	γνωστός, -ή, -όν		
6. μνη-/μνα-	ἡ μνήμη	τὸ μνήμα	τὸ μνημεῖον	ἄεί-μνηστος, -ον	

Greek Wisdom

Heraclitus

τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἅ μὲν ἄδικα ὑπειλήφασιν ἅ δὲ δίκαια. Fragment 102 Diels

GRAMMAR

8. Verbs Found Most Commonly in the Perfect and Pluperfect Tenses

The following verbs are found most commonly in the perfect tense with present meanings. The pluperfect of these verbs is translated as imperfect in English. The present forms given below in parentheses do not occur in Attic Greek:

Present	Aorist	Perfect
(δεῖδω, <i>I fear</i>)	ἔδεισα, <i>I feared</i>	δέδοικα, <i>I am afraid</i>
(ἔθω, <i>I am accustomed</i>)		εἴωθα, <i>I am accustomed to + infin.</i>
(εἶκω, <i>I am like; I seem likely</i>)		ἔοικα, <i>I am like;</i> <i>I am likely to</i> <i>ὡς ἔοικε(ν), as it seems</i>
(ιδ-, <i>see</i>)		οἶδα, <i>I know</i>
φύω or φύω, <i>I produce</i>	ἔφῦσα, <i>I produced</i>	πέφῦκα, <i>I am by nature</i>

Keep in mind also that the perfect tense forms μέμνημαι and ἔστηκα have present meanings, *I remember* and *I stand*.

Exercise 28η

Read aloud and translate into English:

1. αὐτή ἢ γυνή, ὡς ἔοικε, σωφρονεστάτη πέφῦκεν.
2. οὐκ οἶδα γυναῖκα σωφρονεστέρᾶν· βούλομαι οὖν γαμεῖν (*to marry*) αὐτήν.
3. δέδοικα δὲ μὴ ὁ πατήρ οὐκ ἐθέλη αὐτήν μοι ἐκδοῦναι.
4. οἱ νεᾶνιαι ἀνδρειότατοι πεφῦκότες οὐκ ἐδεδοίκεσαν.
5. οἱ παῖδες εἰώθασιν εἰς διδασκάλων καθ' ἡμέρᾶν φοιτᾶν.
6. ἀλλ' οὐκ ἀεὶ μέμνηνται ὅσα λέγει ὁ διδάσκαλος.
7. ὁ Κροῖσος ἐμνήσθη πάνθ' ὅσα εἶπεν ὁ Σόλων.
8. τῶν Ἀθηναίων οἱ πολλοὶ (*the majority*) ἐν τοῖς ἀγροῖς οἰκεῖν εἰώθεσαν.

9. The Verb οἶδα

The verb οἶδα is an irregular -α 2nd perfect (see above, Grammar 8) formed from the stem ιδ- (originally φιδ-, pronounced *wid*, cf. Latin *videō*, "I see"), which appears also in εἶδον, *I saw*. The verb οἶδα means *I have found out* = *I know*, and is present in meaning. The corresponding pluperfect ἤδη or ἤδειν means *I had found out* = *I was aware, was knowing; I knew*, and is imperfect in meaning. As seen in the chart below, the

subjunctive, infinitive, and participle are formed regularly from the stem *ειδ-*; the indicative and imperative are irregular and must be carefully learned.

Indic.	Subj.	Opt.	Imper.	Infin.	Part.
-α 2nd Perfect (present in meaning), <i>I know</i>				ειδέναι	ειδώς, ειδυῖα, ειδός gen., ειδότος, etc.
οἶδα	εἰδῶ	εἰδείην			
οἶσθα	εἰδῆς	εἰδείης	ἴσθι		
οἶδε(v)	εἰδῆι	εἰδείη			
ἴσμεν	εἰδῶμεν	εἰδείμεν			
ἴστε	εἰδῆτε	εἰδείτε	ἴστε		
ἴσασι(v)	εἰδῶσι(v)	εἰδείεν			

-η 2nd Pluperfect (imperfect in meaning), *I was aware, was knowing; I knew*

ἤδη	or	ἤδειν
ἤδησθα	or	ἤδεις
ἤδει(v)		
ἤσμεν	or	ἤδεμεν
ἤστε	or	ἤδετε
ἤσαν	or	ἤδεσαν

The future, *εἴσομαι, I will know*, is regular (like *λύσομαι*).

Exercise 280

Read aloud and translate into English:

- ἄρ' οἶσθα ὁπόθεν ἐηλύθησιν οἱ ξένοι;
- οὐδεὶς ἤδει ὅποι ἔπλευσαν οἱ ἔμποροι.
- οὐδέποτε ἐάρᾳκα τοσοῦτον θόρυβον. ἄρ' ἴστε τί γέγονεν;
- ὁ αὐτουργός, οὐκ εἰδώς τί βούλεται ὁ ξένος, ἠπόρει τί δεῖ ποιῆσαι.
- οὔτοι οὔτ' ἴσασι πότε γενήσεται ἡ ἐκκλησιᾶ οὔτε βούλονται εἰδέναι.
- ὦ κάκιστε, εὖ ἴσθι κακὰ πεισόμενος, οὔτω κακὰ πράξῃς.
- οἱ πολῖται οὐκ ἤδεσαν τὸν ῥήτορα ψευδῆ εἰπόντα.
- οἱ ἄγγελοι ἀπῆλθον πρὶν εἰδέναι πότερον ἡμεῖς τοὺς λόγους δεξόμεθα ἢ οὐ.
- μείνατε ἕως ἂν εἰδῆτε τί βουλόμεθα.
- αἱ γυναῖκες, εἰδυῖαι τοὺς ἄνδρας ἐς κίνδυνον καταστάντας, μάλα ἐφοβούντο.

Exercise 281

Translate into Greek:

- Be assured (= Know well) that the king is becoming angry.
- Do you know where the children have gone?
- I wish to know why you did this.

4. Knowing well what had happened, the woman told her husband (*dative*) the truth.
5. Not knowing when the ship would arrive, they were waiting all day at (*ἐν*) the harbor.

Ο ΚΡΟΪΣΟΣ ΓΙΓΝΩΣΚΕΙ ΤΗΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ

Read the following passages (adapted from Herodotus 1.90–91) and answer the comprehension questions:

ὁ δὲ Κῦρος τὸν Κροΐσον θαυμάζων τῆς σοφίης εἵνεκα ἐκέλευε αὐτὸν αἰτεῖν ἦντινα ἂν δόσιν βούληται. ὁ δὲ Κροΐσος εἶπε· “ὦ δέσποτα, χαριεῖ μοι μάλιστα, εἴ᾿ ἂν με ἔαξ τὸν θεὸν τῶν Ἑλλήνων, ὃν ἐγὼ ἐτίμησα μάλιστα, ἐρέσθαι εἰ ἐξαπατᾶν τοὺς εὖ ποιέοντας νόμος ἐστὶ οἱ.” Κῦρος δὲ ἤρετο τί τοῦτο αἰτέει. Κροΐσος δὲ πάντα οἱ ἐξηγέετο, τὰς τε ἀποκρίσεις τῶν χρηστηρίων διεξιὼν καὶ τὰ ἀναθήματα ἃ ἐς Δελφοὺς ἔπεμψε καὶ ὅπως ἐπαρθεῖς τῷ μαντεῖϊ ἐστρατεύσατο ἐπὶ τοὺς Πέρσας. Κῦρος δὲ γελάσας εἶπε· “καὶ τούτου τεύξεαι παρ’ ἐμοῦ καὶ ἄλλου παντὸς οὗ ἂν δέη.”

[*δόσιν, gift ἐξαπατᾶν, to deceive οἱ, dative of possession, for him, his οἱ, indirect object, to him τὰς . . . ἀποκρίσεις, the answers διεξιὼν (from διεξέρχομαι), going through in detail, relating ἐπαρθεῖς (from ἐπαίρω), having been raised; having been induced τεύξεαι = τεύξει (future of τυγχάνω) + gen., you will get]*

1. Why does Cyrus admire Croesus?
2. What does Cyrus order Croesus to do?
3. What does Croesus want to ask the Greek god in Delphi?
4. What three things does Croesus recount to Cyrus?
5. What is Cyrus’s reaction and response?

ὡς δὲ ταῦτα ἤκουσε ὁ Κροΐσος πέμπων ἀγγέλους ἐς Δελφοὺς ἐκέλευε αὐτοὺς τιθέντας τὰς πέδᾶς ἐν τῷ ἱερῷ τὸν θεὸν ἐρωτᾶν εἰ οὐ τι ἐπαισχύνεται τοῖσι μαντείοισι ἐπάραξ Κροΐσον στρατεύεσθαι ἐπὶ Πέρσας.

[*τὰς πέδᾶς, the shackles (that Croesus wore when he was bound on the pyre) ἐπαισχύνεται, he is ashamed]*

6. What did Croesus order the messengers to do first when they arrived in Delphi?
7. What were the messengers to ask the god?

ἀφικόμενοισι δὲ τοῖσι Λυδοῖσι καὶ λέγουσι τὰ ἐντεταλμένα ἢ Πυθίῃ εἶπε τάδε· “τὴν πεπρωμένην μοῖραν ἀδύνατόν ἐστι ἀποφυγεῖν καὶ θεῷ. κατὰ δὲ τὸ μαντεῖον τὸ γενόμενον, οὐκ ὀρθῶς Κροΐσος μέμφεται· προηγόρευε γὰρ ὁ Ἀπόλλων, εἴ᾿ ἂν

στρατεύεται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ εὖ μέλλοντα βουλεύεσθαι ἐχρῆν ἐπερέσθαι πότερον τὴν ἑαυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν.” ταῦτα μὲν ἡ Πυθίη ἀπεκρίνατο τοῖσι Λυδοῖσι, οἱ δὲ ἐπανήλθον ἐς Σάρδεις καὶ ταῦτα ἀπήγγειλαν Κροίσῳ. ὁ δὲ ἀκούσας συνέγνω ἑαυτοῦ εἶναι τὴν ἀμαρτίαν καὶ οὐ τοῦ θεοῦ.

[τὰ ἐντεταλμένα (from ἐντέλλω), *the things that had been commanded* = Croesus's commands πεπωμένην (from πόρω, *I furnish, offer, give*), *fated* μοῖραν, *fate* (= *portion, allotment, lot*) καὶ, *even* προηγόρευε, *foretold* τὸν δὲ εὖ μέλλοντα βουλεύεσθαι, *and he, if he was going to plan well* ἐπερέσθαι, *to ask in addition* λέγοι, *meant* ἀπήγγειλαν, *announced* συνέγνω (from συγγινώσκω), *he acknowledged, admitted* τὴν ἀμαρτίαν, *the mistake*]

8. What does the Pythia say is impossible?
9. Does the Pythia agree with Croesus's criticism of the oracle?
10. What, exactly, had the oracle said?
11. What should Croesus have asked in addition?
12. What words suggest that the Pythia thinks that Croesus was not sufficiently cautious?
13. Whom does Croesus finally blame?

Exercise 28 κ

Translate into Greek:

1. Croesus has sent messengers to Delphi to ask the god why he has betrayed (*use προδίδωμι*) him (ἑαυτόν).
2. The messengers have arrived at Delphi, and, standing in the temple, have consulted the oracle.
3. The Pythia has interpreted (*use ἐξηγέομαι*) the oracle of Apollo; the god blames Croesus for (= as, *use ὡς*) not being prudent.
4. Croesus, having heard (*use ἀκούω, perfect ἀκήκοα*) the oracle, comes to know that he himself was wrong.
5. “Alas, alas,” he says, “how foolish (*use ἀνόητος, -ον*) I was! I myself, as it seems, have destroyed my own empire.”



Apollo enthroned in his temple



The nine Muses

ΑΛΛΟΣ ΛΟΓΟΣ ΠΕΡΙ ΤΟΥ ΚΡΟΙΣΟΥ

The lyric poet Bacchylides was born on the island of Ceos ca. 524 B.C. None of his poetry was known to us until 1896, when a papyrus was found in Egypt containing the remains of fourteen odes in honor of victors in the great games and four odes in honor of Dionysus. All Bacchylides' poems belong to the genre called "choral lyric," that is to say, poems written for public performance, usually on religious occasions, by a chorus that sang the poem to the accompaniment of flute and lyre and expressed the drama of the poem through dance. Such performances had been a central part of Greek festivals since the Bronze Age and took place everywhere in Greece.

The lines below are part of a poem commissioned to celebrate the victory of Hieron, tyrant of Syracuse, in the chariot race at the Olympic Games of 468 B.C. This was the most prestigious of all victories in the games and would have been celebrated on Hieron's return to Syracuse at a religious festival.

The dialect of choral lyric by tradition had a Doric coloring, most clearly seen in the predominance of long α, e.g., ἀρχᾶγέτᾱν = ἀρχηγέτην (as an aid in reading, Attic equivalents are given for words glossed in the notes with Doric spellings). Other features of the genre are swift changes of direction in thought or scene, the abbreviated form in which mythical examples are given (it is assumed that the story is known to the audience, and the poet concentrates on the dramatic moments), and the free use of colorful compound adjectives, often coined for the particular context.

In choral odes the central feature is often a myth, which is more or less closely connected with the main subject of the poem. Croesus was an historical figure, but his story is here told as a myth. In Bacchylides' version Croesus builds the pyre himself and ascends it with his family in order to commit suicide and so avoid slavery. Apollo rescues him and takes him and his family to live with the Hyperboreans, a legendary people who live in the far North. The connection with Hieron is that both were exceptionally generous to Delphi and both were rewarded for their generosity.

VOCABULARY

- 1 ἐπεί, *for* καί, *even* δαμασίππου, *horse-taming*
- 2 ἀρχᾶγέτᾱν (= ἀρχηγέτην), *ruler*
- 3 εὔτε, *when*
τᾱν πεπρωμένᾱν (= τὴν πεπρωμένην) . . . κρίσιν (4), *the fated judgment*
- 4 Ζηνὸς τελέσαντος = Διὸς τελέσαντος, *Zeus having brought to pass*
- 5 Περσᾶν = Περσῶν ἀλίσκοντο = ἠλίσκοντο
- 6 ὁ χρυσαῖρος . . . Ἀπόλλων (7), *Apollo of the golden sword*
- 7 φύλαξ' = ἐφύλαξε ἄελπτον ἄμαρ (= ἡμαρ), *the unexpected day*
- 8 μολῶν, *having come*
πολυδάκρυον . . . δουλοσύᾱν (9), *tearful slavery*
- 9 μίμνειν (= μένειν), *to wait for*
- 10 χαλκοτειχέος . . . ἀύλας, *the bronze-walled courtyard*
προπάροιθεν + gen., *before, in front of*



ὁ Κροΐσος τῆς πυρῆς ἐπιβεβηκῶς σπονδὴν ποιεῖται.

ἐπεὶ ποτε καὶ δαμασίππου
 Λυδίας ἀρχαγέταν,
 εὖτε τᾶν πεπρωμένᾶν
 Ζηνὸς τελέσσαντος κρίσιν
 5 Σάρδιες Περσᾶν ἀλίσκοντο στρατῶ,
 Κροῖσον ὁ χρῦσᾶορος

φύλαξ' Ἀπόλλων. ὁ δ' ἐς ἄελπτον ἄμαρ
 μολῶν πολυδάκρυνον οὐκ ἔμελλε
 μίμνειν ἔτι δουλοσύνᾶν· πυρᾶν δὲ
 10 χαλκοτειχέος προπάροιθεν ἀύλας

- 11 νᾷσατ' (= ἐνῳήσατο; from νηέω), *he heaped up* ἔνθα, *where*
 ἀλόχῳ . . . κεδνῶ, *his dear wife*
- 12 εὐπλοκάμοις (with θυγατράσι, 13), *fair-haired*
 ἄλαστον, *inconsolably*
- 13 δῦρομέναις = ὀδῦρομέναις χέρας = χεῖρας
- 14 αἰπὺν αἰθέρα, *the high air*
 σφετέρᾳς, *his* αἰείρᾳς = ἄρᾳς
- 15 γέγωνεν (perfect with present sense) *he calls aloud*
 ὑπέρβιε, *mighty*
- 17 Λᾷτοῖδᾶς (= Λητοῖδης) ἄναξ, *lord son of Leto* (i.e., Apollo, whose mother was Leto)
- 18 ἔρρουσιν, *are gone, have vanished*
 Ἄλυάττᾳ δόμοι = Ἄλυάττου δόμος, *the house of Alyattes*
- 19 ἀμοιβᾶ (= ἀμοιβή) + gen., *return for*
- 20 Πύθωνόθεν, *from Delphi* (Pytho was the old name for Delphi)
- 21 πέρθουσι = πορθοῦσι
 δοριάλων, *taken by the spear*
- 22 ἐρεύθειαι, *is reddened, runs red*
 χρῦσοδίνᾳς (= χρῦσοδίνης) Πακτωλός, *the Pactolus eddying with gold* (the river Pactolus, which ran through Sardis, contained gold)
- 23 ἀεικελίως, *shamefully*
- 24 εὐκτίτων μεγάρων, *their well-built houses*
- 25 τὰ πρόσθεν ἐχθρὰ φίλα, *what was hateful before* (is now) *dear*
 γλύκιστον, (is) *sweetest* (the subject is θανείν)
- 26 τόσ(α), *so much; this*
 ἀβροβάτᾱν (= ἀβροβάτην), *delicately-stepping* (servant)
 κέλευσεν = ἐκέλευσεν
- 27 ἄπειν ξύλινον δόμον, *to light the wooden pyre* (lit., *structure, house*)
 ἔκλαγον, *were shrieking*
- 28 ἀνὰ . . . ἔβαλλον (29) = ἀνέβαλλον φίλᾳς, *their own* μᾶτρί = μητρί
- 29 προφανῆς, *clear beforehand, foreseen*
 θνητοῖσιν (= θνητοῖς), *for mortals*
- 30 ἔχθιστος, *most hateful* φόνων, *of deaths*
- 32 λαμπρὸν . . . μένος, *the bright strength*
 διαΐσεν (= διήσεν), *was rushing through* (the pyre)
- 33 ἐπιστάσᾳς (= ἐπιστήσᾳς), *having set above*
 μελαγκευθὲς νέφος, *a black-covering cloud*
- 34 σβέννυνεν (= ἐσβέννυ), *was quenching*
 ξανθὰν φλόγα, *the yellow flame*
- 35 ἄπιστον, (is) *incredible*
 μέριμνα, *the care, providence*
- 36 τεύχει, *brings to pass*
 Δᾶλογενῆς (= Δηλογενῆς), *born in Delos*
- 37 Ὑπερβορέους, *the Hyperboreans* (a mythical people living in the far North)
 γέροντα, i.e., Croesus
- 38 τανισφύροις . . . κούραις, *the maidens of the slender ankles*
 κατένασσε (aorist of καταναίω), *settled*
- 39 εὐσέβειαν, *his piety* ὅτι, *because*
 θνητῶν (= θνητῶν), *of* (all) *mortals*
- 40 ἀγαθέᾱν . . . Πυθῶ, *holy Pytho* (Delphi)

νᾶήσατ', ἔνθα σὺν ἀλόχῳ τε κεδνᾷ
 σὺν εὐπλοκάμοις τ' ἐπέβαιν' ἄλαστον
 θυγατράσι δῦρομέναις· χέρας δ' ἐς
 αἰπὺν αἰθέρα σφετέρᾳς αἰείρᾳς

- 15 γέγωνεν· “ὑπέρβιε δαῖμον,
 ποῦ θεῶν ἐστὶν χάρις;
 ποῦ δὲ Λᾱτοίδᾳς ἄναξ;
 ἔρρουσιν Ἄλυάτιτᾳ δόμοι,
 τίς δὲ νῦν δῶρων ἀμοιβᾶ μῦρίων
 20 φαίνεται Πῦθωνόθεν;

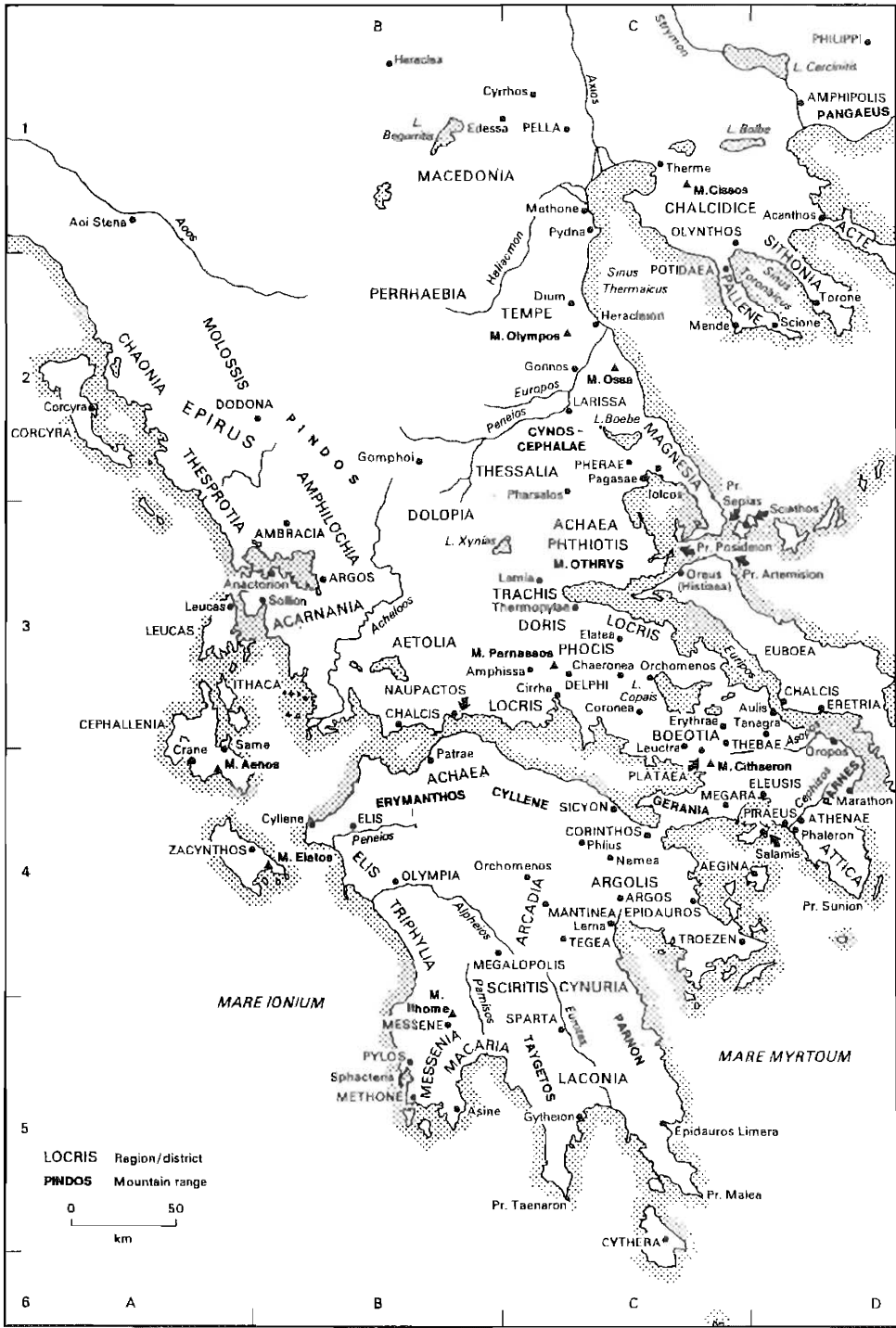
πέρθουσι Μῆδοι δοριάλωτον ἄστν,
 ἐρεύθεται αἶματι χρῦσοδίνᾳς
 Πακτωλός, ἀεικελίως γυναιῖκες
 ἐξ ἐϋκτίτων μεγάρων ἄγονται·

- 25 τὰ πρόσθεν ἐχθρὰ φίλα· θανεῖν γλύκιστον.”
 τόσ' εἶπε, καὶ ἀβροβάτᾳν κέλευσεν
 ἄπτειν ξύλινον δόμον. ἔκλαγον δὲ
 παρθένοι, φίλᾳς τ' ἀνά μᾱτρὶ χεῖρας

- 30 ἔβαλλον· ὁ γὰρ προφανῆς θνᾱ-
 τοῖσιν ἔχθιστος φόνων·
 ἀλλ' ἐπεὶ δεινοῦ πυρὸς
 λαμπρὸν διάϊσεν μένος,
 Ζεὺς ἐπιστάσᾳς μελαγκευθῆς νέφος
 σβέννῦεν ξανθᾶν φλόγα.

- 35 ἄπιστον οὐδέεν, ὅ τι θεῶν μέριμνα
 τεύχει· τότε Δᾱλογενῆς Ἀπόλλων
 φέρων ἐς Ὑπερβορέους γέροντα
 σὺν τανισφύροις κατένασσε κούραις

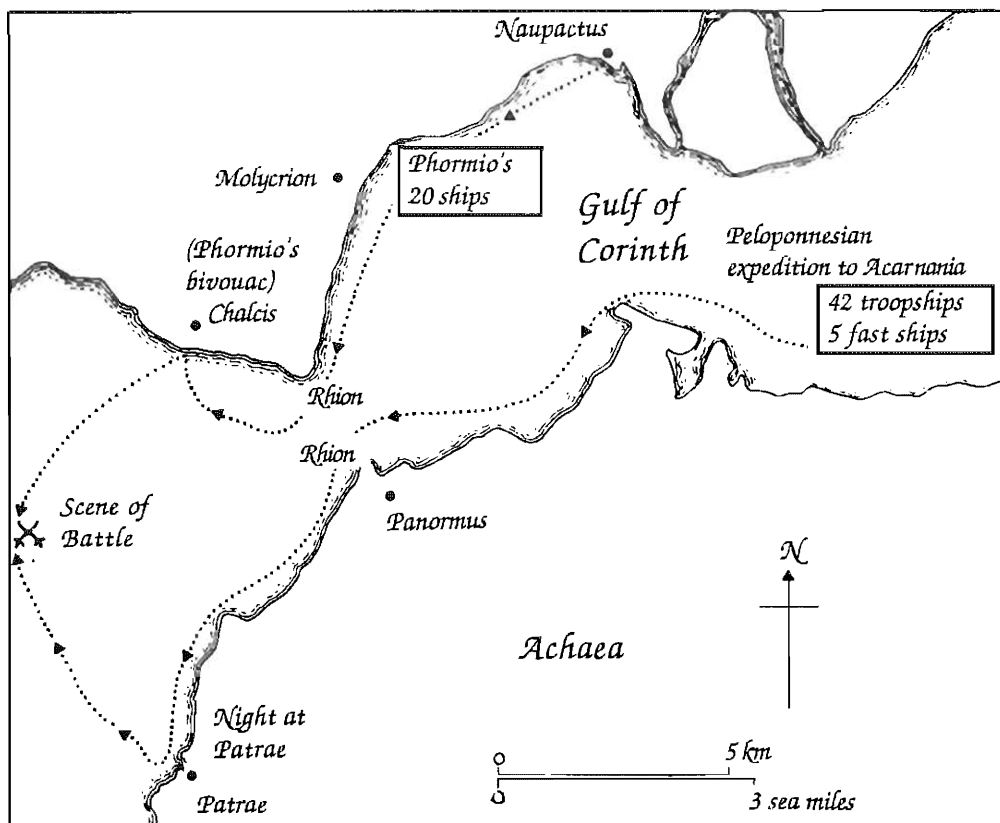
- 40 δι' εὐσέβειαν, ὅτι μέγιστα θνᾱτῶν
 ἐς ἀγαθέᾳν ἀνέπεμψε Πῦθῶ.



Greece

29

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (α)



Map of the first battle

In this chapter we return to excerpts from Thucydides' account of the Peloponnesian War. That war has been described as a struggle between an elephant and a whale; the Athenians could not face the Peloponnesian army in the field, and the Peloponnesians could not risk a naval battle against the Athenian fleet. In this chapter we give Thucydides' accounts of two naval victories achieved by the Athenian admiral Phormio against heavy odds in the summer of 429 B.C. These victories were decisive; the Peloponnesians were forced to acknowledge the naval supremacy of the Athenians not only in the Aegean but also here in the Gulf of Corinth (Κρῖσαῖος κόλπος), and they made no attempt to challenge the Athenians by sea throughout the rest of the Archidamian War, i.e., until the truce of 421 B.C.

VOCABULARY

Verbs

ἐκπνέω, [πνευσε-] ἐκπνευ-
σοῦμαι and [πνευ-] ἐκπνεύ-
σομαι, ἐξέπνευσα, ἐκπέ-
πνευκα, *I blow out; I blow
from*
ἐπιγίγνομαι, *I come after*
ἐπιτίθεμαι, [θη-] ἐπιθήσομαι,
[θε-] ἐπεθέμην + dat., *I attack*
ἐπιχειρέω + dat., *I attempt;*
I attack
παραπλέω, *I sail by; I sail
past; I sail along*
στέλλω, [στελε-] στελῶ,
[στειλ-] ἔστειλα, [σταλ-]
ἔσταλκα, ἔσταλμαι, ἐστά-
λην, *I send; I equip; I take
down (sails)*
συνάγω (ξυνάγω), *I bring to-
gether; I compress*
φρουρέω, transitive, *I guard;*
intransitive, *I am on guard*

Nouns

ἡ ἕως, τῆς ἕω, *dawn*
ἡ ἠπειρος, τῆς ἠπειρου, *land;*
mainland

ὁ κόλπος, τοῦ κόλπου, *lap; gulf*
ἡ ναυμαχία, τῆς ναυμαχίας,
naval battle
τὸ πλοῖον, τοῦ πλοίου, *boat*
τὸ πνεῦμα, τοῦ πνεύματος,
breeze
ἡ πρόμνη, τῆς πρόμνης, *stern*
(of a ship)
ἡ πρῶρα, τῆς πρῶρας, *bow (of a
ship)*
ἡ τάξις, τῆς τάξεως, *rank; po-
sition*
ἡ ταραχή, τῆς ταραχῆς, *confu-
sion*

Adverb

εἴσω (ἔσω), *inward*

Conjunction

μήτε, *and not*
μήτε . . . μήτε, *neither . . .
nor*

Expressions

ἐπὶ τὴν ἕω, *at dawn*
κατὰ μέσον . . ., *in the middle
of . . .*

τοῦ δὲ ἐπιγυνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν
περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὀρμώμενος ἐκ
Ναυπάρκτου φυλακὴν εἶχεν ὥστε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ
Κρῖσαίου κόλπου μηδένα μήτ' ἐσπλεῖν.

[ὀρμώμενος, *starting from, based on* τοῦ Κρῖσαίου κόλπου: Κρῖσα was a city near
Delphi that gave its name to what we call the Gulf of Corinth]

In the summer of 429 B.C. a Corinthian fleet of forty-seven ships tried to
slip through Phormio's blockade and take reinforcements to their allies
fighting in Acarnania in northwest Greece (see map, page 228).

οἱ δὲ Κορίνθιοι καὶ οἱ ἄλλοι ξύμμαχοι ἠναγκάσθησαν περὶ τὰς 5
αὐτὰς ἡμέρας ναυμαχῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν
Ἀθηναίων αἱ ἐφρούρουν ἐν Ναυπάρκτῳ. ὁ γὰρ Φορμίων παρα-
πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ
εὐρυχωρίᾳ ἐπιθέσθαι.

[ἔξω + gen., here, *out of* ἐτήρει (from τηρέω), *was watching* τῇ εὐρυχωρίᾳ, *the broad waters*]

οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ ὡς ἐπὶ ναυμαχίᾳ 10
ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι ἐς τὴν Ἀκαρνάνιαν, καὶ
οὐκ οἰόμενοι τοὺς Ἀθηναίους ἂν τολμῆσαι ναυμαχίαν ποιήσασθαι·
παρὰ γῆν σφῶν μέντοι κομιζόμενοι τοὺς Ἀθηναίους ἀντιπαρα-
πλέοντας ἐώρων καί, ἐπεὶ ἐκ Πατρῶν τῆς Ἀχαιΐας πρὸς τὴν ἀντιπέρᾳς
ἤπειρον διέβαλλον, εἶδον τοὺς Ἀθηναίους ἀπὸ Χαλκίδος 15
προσπλέοντας σφίσιν· οὕτω δὲ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον
τὸν πορθμόν.

[ἐπὶ + dat., *for* (of purpose) στρατιωτικώτερον, *more for carrying troops* τὴν
Ἀκαρνάνιαν, *Acarmania* (see map, page 228) ἂν τολμῆσαι, ἂν + infin., represent-
ing a potential optative in indirect statement, *would dare* παρὰ γῆν σφῶν, *past their*
own land κομιζόμενοι, *being conveyed, sailing along* ἀντιπαραπλέοντας, *sail-*
ing along opposite ἐώρων = imperfect of ὁράω ἀντιπέρᾳς, *adv., opposite*
διέβαλλον, *were crossing* σφίσιν, *dative plural pronoun, (toward) them* Χαλκί-
δος, *Chalcis* τὸν πορθμόν, *straits*]

καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον
οἰοί τ' ἦσαν, τὰς πρῶρᾳς μὲν ἔξω, ἔσω δὲ τὰς πρῦμνᾳς, καὶ τὰ λεπτὰ 20
πλοῖα ἂ ξυνέπλει ἐντὸς ποιοῦνται. οἱ δὲ Ἀθηναῖοι κατὰ μίαν ναῦν
τεταγμένοι περιέπλεον αὐτοὺς κύκλω καὶ ξυνῆγον ἐς ὀλίγον, ἐν χρῶ
αἰεὶ παραπλέοντες· προεῖρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν
πρὶν ἂν αὐτὸς σημήνη. ἤλιπζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ἀλλὰ
τὰς ναῦς ξυμπεσεῖσθαι πρὸς ἀλλήλᾳς καὶ τὰ πλοῖα ταραχὴν
παρέξειν· εἴ τ' ἐκπνεύσειεν ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ εἰώθει 25
γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτοῦς.

[ἔξω, here, *outward* λεπτὰ, *light* κατὰ μίαν ναῦν, *in single file* ἐς ὀλίγον, *into*
a small (space) ἐν χρῶ, *lit., on the skin* = within a hair's breadth προεῖρητο
(pluperfect passive of προερέω, *I order beforehand*), *an order had been given* μενεῖν,
remain, hold (the subject of the infin. is αὐτῶν . . . τὴν τάξιν) ξυμπεσεῖσθαι (future
infin. of συμπίπτω), *would fall together, clash*]

—adapted from Thucydides 2.69 and 2.83.2–84.2

PRINCIPAL PARTS: ὁράω and οἶδα, Seeing and Knowing

ὁράω, imperfect, ἑώραν (note the double augment in this and some of the following forms), [ὁπ-] ὄνομαι, [ιδ-] εἶδον (irregular augment), [ὀρᾶ-] ἑόρᾶκα or ἑόρᾶκα, ἑόρᾶμαι or [ὀπ-] ὄμμαι, ὄφθην, *I see*

The stem ιδ- (seen in εἶδον above) and its variants οἰδ- and εἰδ- also give οἶδα (perfect with present meaning), *I know*, ἤδη or ἤδειν (pluperfect with imperfect meaning), *I was aware, was knowing; I knew*, and εἴσομαι, *I will know*. See Chapter 28, Grammar 9, pages 219–220.

WORD STUDY

From what Greek words are the following theological terms derived:

- | | | |
|-------------|--------------|-------------------|
| 1. theology | 3. dogma | 5. heresy |
| 2. Bible | 4. orthodoxy | 6. ecclesiastical |

Thucydides

Thucydides was born about 455 B.C. of a noble Athenian family, probably related to that of the aristocratic Cimon. Little is known about his life. He suffered from the plague (2.48). He was general in 424 B.C. and was exiled for failing to prevent Brasidas from taking the strategic city of Amphipolis (4.105–106 and see page 113 above). He returned to Athens in 404 B.C. after the end of the war and died there about 400 B.C. In the introduction to his history (1.1), he says that he began writing it as soon as war broke out, feeling certain that it would be the most important war in history up to his time. He died before completing it, breaking off abruptly in his account of 411 B.C.

Unlike Herodotus, Thucydides was writing the history of events through which he had lived and at many of which he had himself been present. Even so, he is well aware of the difficulty of getting the facts right. In his introduction (1.22) he discusses this problem:

With regard to the factual reporting of the events in the war, I did not think it right to give the account of the first man I happened to meet, nor to give my personal impressions, but I have examined each question with a view to the greatest possible accuracy both in events at which I was present myself and in those of which I heard from others. But it was a laborious business to find the truth, because eyewitnesses at each event did not give the same report about it, but their reports differed according to their partiality to either side or their powers of memory.

It should be remembered that his sources were not only Athenian. His long exile gave him the chance of making inquiries on the other side. He says (1.22) that the absence of the storytelling element (τὸ μῦθῶδες) may make his history less attractive to his audience:

I shall be satisfied if those who want to examine an accurate account of events that happened in the past and that are likely to be repeated some time in the future in similar form, human nature being what it is, find my history useful. It is composed to be a possession forever (κτῆμα ἐς αἰεί), not a performance to please an immediate public.

So there are lessons to be learned from his history, especially by statesmen. Although Thucydides restricts his history to military and political events, it is human nature, as revealed in both individual and social psychology, that most interests him. When, for instance, he has given a clinical account of the physical symptoms and effects of the plague (2.49–51), he goes on to discuss its psychological effects on the Athenian people (2.52–53).

Such passages of explicit analysis are rare. More often Thucydides uses speeches to show motives, underlying causes of events, and principles at stake. These speeches are placed at key points throughout most of the history. For example, when the Spartans send their final ultimatum, the Athenians debate their reply (see Chapter 21). Of this debate, Thucydides quotes one speech only, that of Pericles (1.140–44). In his speech, which extends to five printed pages, Pericles not only gives reasons for rejecting the Spartan ultimatum but also outlines the military and economic resources of each side and the strategy on which they should conduct the war, which he considered inevitable. The following narrative shows this strategy put into practice. The speech enables the reader to understand why the Athenians acted as they did.

Although fewer than thirty years separate the publication of Herodotus's history from that of Thucydides, there is a great gulf between them, which is not to be explained simply by the personalities of the authors. Herodotus was a child of the old order, accepting traditional values and beliefs. Thucydides is a product of the sophistic movement. He always searches for rational explanations of events, is sceptical in matters of religion, discounts oracles, and is austere scientific in intent. Despite the austerity of his narrative, which appears impartial and impersonal even when he is writing of himself, his deep feelings are apparent from the way he tells the story, notably, for instance, in his description of the defeat of the Athenian fleet in the Great Harbor of Syracuse, which sealed the fate of the expedition to Sicily and ultimately led to the downfall of Athens.

Greek Wisdom

Socrates

The Pythian priestess at Delphi is said to have made the following pronouncement about Socrates (Scholiast, Aristophanes, *Clouds* 144, and see Diogenes Laertius 2.37 and Plato, *Apology* 21a):

σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,
ἀνδρῶν ἀπάντων Σακράτης σοφώτατος.

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (β)

VOCABULARY

Verbs

ἀποστέλλω, *I send off*
 ἐξαρτύω [= ἐκ + ἀρτύω], ἐξαρτύ-
 σω, ἐξήρτυσα, ἐξήρτυκα,
 ἐξήρτυμαι, ἐξηρτύθην,
I equip
 καταδύω, καταδύσω, κατ-
 έδύσα, [δυ-] καταδέδυκα,
 καταδέδυμαι, κατεδύθην,
 transitive, *I sink*; athematic
 aorist, κατέδυν, intransitive,
I sank; of the sun, *set*

προσπίπτω + dat., *I fall against*;
I fall on
 ταράττω (ταράσσω), [ταραχ-]
 ταράξω, ἐτάραξα, τετά-
 ραγμαί, ἐταράχθην,
I confuse
 χωρέω, *I go*; *I come*

Nouns

ἡ παρασκευή, τῆς παρα-
 σκευῆς, *preparation*
 τὸ τρόπαιον, τοῦ τροπαίου, *tro-
 phy*

ὡς δὲ τό τε πνεῦμα κατῆει καὶ αἱ νῆες, ἐν ὀλίγῳ ἤδη οὔσαι, ὑπὸ
 τοῦ τ' ἀνέμου καὶ τῶν πλοίων ἅμα ἐταράσσοντο, καὶ ναῦς τε νηὶ
 προσέπιπτε, οἱ δὲ ναῦται βοῆ τε χρώμενοι καὶ λοιδορία οὐδὲν
 ἤκουον τῶν παραγγελλομένων, τότε δὴ σημαίνει ὁ Φορμίων· καὶ οἱ
 Ἀθηναῖοι προσπεσόντες πρῶτον μὲν καταδύουσι τῶν στρατηγίδων
 νεῶν μίαν, ἔπειτα δὲ καὶ τὰς ἄλλᾶς ἧ χωρήσειαν διέφθειρον, καὶ
 κατέστησαν αὐτοὺς ἐς φόβον, ὥστε φεύγουσιν ἐς Πάτρᾶς καὶ Δύμην
 τῆς Ἀχαιῆας. οἱ δὲ Ἀθηναῖοι διώξαντες καὶ ναῦς δώδεκα λαβόντες
 τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι, ἐς Μολύκρειον
 ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ ἀνεχώρησαν ἐς
 Ναύπᾶκτον.

[ἐν ὀλίγῳ, *in a little (space)* λοιδορία, *abuse* τῶν παραγγελλομένων, *of the or-
 ders that were being passed along* τῶν στρατηγίδων νεῶν, *of the ships of the gen-
 erals (the flagships)* ἧ, *where, wherever* Δύμην, *Dyme, three miles or a little more
 than four and three-quarters kilometers southwest of Patrae* τῷ Ῥίῳ, *the Headland
 (Rhion on the north shore of the Gulf of Corinth)*]

παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθύς ταῖς περιλοίποις τῶν
 νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην. καὶ ἀπὸ Λευκάδος
 Κνήμῳς τε καὶ αἱ ἐκείνων νῆες ἀφικνοῦνται ἐς τὴν Κυλλήνην.

πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμβούλους ἐπὶ τὰς 15
 ναῦς, κελεύοντες ἄλλην ναυμαχίαν βελτίω παρασκευάζεσθαι καὶ
 μὴ ὑπ' ὀλίγων νεῶν εἴργεσθαι τῆς θαλάσσης. οὐ γὰρ ᾤοντο σφῶν τὸ
 ναυτικὸν λείπεσθαι ἀλλὰ γεγενῆσθαι τινα μαλακίαν· ὀργῇ οὖν
 ἀπέστελλον τοὺς ξυμβούλους. οἱ δὲ μετὰ τοῦ Κνήμου ἀφικόμενοι
 ἄλλῃς τε ναῦς μετεπέμψαντο τοὺς ξυμμάχους παρακαλοῦντες 20
 βοηθεῖν καὶ τὰς προὔπαρχούσας ναῦς ἐξηρτύοντο ὡς ἐπὶ μάχην.

[εὐθύς, here, *straight* (with ἐκ τῆς Δόμης . . . ἐς Κυλλήνην) ταῖς περιλοίοις, *with the rest* Κυλλήνην, *Cyllene*, about fifty-six miles or ninety kilometers southwest of Patrae (see map, page 228) Λευκάδος, *Leucas*, an island off the coast of Acarnania (see map, page 228) Κνήμος: Cnemus was the Peloponnesian commander-in-chief, based in Leucas ἐκείνων, i.e., of the Leucadians ξυμβούλους, *advisers* εἴργεσθαι (from εἴργω) + gen., *to be shut out from* ᾤοντο (from οἴομαι), *they were thinking* σφῶν, *of themselves, their* λείπεσθαι, *to be deficient* μαλακίαν, *softness, cowardice* ὀργῇ, adv., *in anger* τὰς προὔπαρχούσας, *the (ships) already there*]

πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας ἀγγέλους τήν τε
 παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν
 ἐνίκησαν φράσσοντας, καὶ κελεύων αὐτοὺς ἑαυτῷ ναῦς ὡς πλείστῃς 25
 ταχέως ἀποστεῖλαι, ὡς καθ' ἡμέραν ἐλπίδος οὔσης ναυμαχήσειν. οἱ
 δὲ Ἀθηναῖοι πέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζονται αὐτὰς
 προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι, ἵνα ξυμμάχοις τισὶν
 ἐκεῖ βοηθοίη.

[προσεπέστειλαν (from προσεπιστέλλω) + dat., *they instructed in addition*]

—adapted from Thucydides 2.84.3–85.5

PRINCIPAL PARTS: Verbs with Attic Reduplication

ἀκούω, ἀκούσομαι, ἤκουσα, [ἀκο-] ἀκ-ήκο-α, [ἀκου-] ἠκούσθην, in-
 transitive, *I listen*; transitive + gen. of person, acc. of thing, *I listen to*; *I hear*
 ἐλαύνω, [ἐλα-] ἐλῶ, ἐλάς, ἐλά, etc., ἤλασα, ἐλ-ήλα-κα, ἐλ-ήλα-μαι,
 ἠλάθην, transitive, *I drive*; *I march* (an army); intransitive, *I march*
 ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-] ἔφαγον, [ἐδ-] ἐδ-ήδο-κα, *I eat*

In verbs that have Attic reduplication, the initial vowel and consonant of the stem on which the perfect is based are repeated, and what was originally the initial vowel is lengthened, thus ἀκο- > ἀκ-ήκο-α.

WORD BUILDING

Give the meanings of the following words:

- | | | |
|---------------------|---------------|------------------------|
| 1. ἡ δίκη | 3. δικάζω | 5. δικαστικός, -ή, -όν |
| 2. δίκαιος, -ᾶ, -ον | 4. ὁ δικαστής | 6. ἄδικος, -ον |

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (γ)

VOCABULARY

Verbs

κατέχω, *I hold back*

ὀρμίζω, *I bring (a ship) into harbor; middle, I come to anchor*

παρακελεύομαι, *I encourage, exhort*

Nouns

ἡ εὐρυχωρία, *τῆς εὐρυχωρίας, broad waters*

ἡ ἥττα (ἡσσα), *τῆς ἥττης, defeat*

τὸ πάθος, *τοῦ πάθους, experience; misfortune*

Adjective

πρόθυμος, *-ον, eager*

Adverb

οὐ̄περ, *where*

οἱ δὲ ἐν Κυλλήνῃ Πελοποννήσιοι, ἐν ᾧ οἱ Ἀθηναῖοι περὶ τὴν Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν Ἀχᾶϊκόν, οὐ̄περ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσεβεβοηθήκει. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ἴριον τὸ Μολυκρικόν, καὶ ὠρμίσατο ἔξω αὐτοῦ 5 ναυσὶν εἴκοσι, αἴσπερ καὶ ἐναυμάχησεν. ἐπὶ οὖν τῷ Ἴριω τῷ Ἀχᾶϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ̄ πολὺ τοῦ Πανόρμου, ὠρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον.

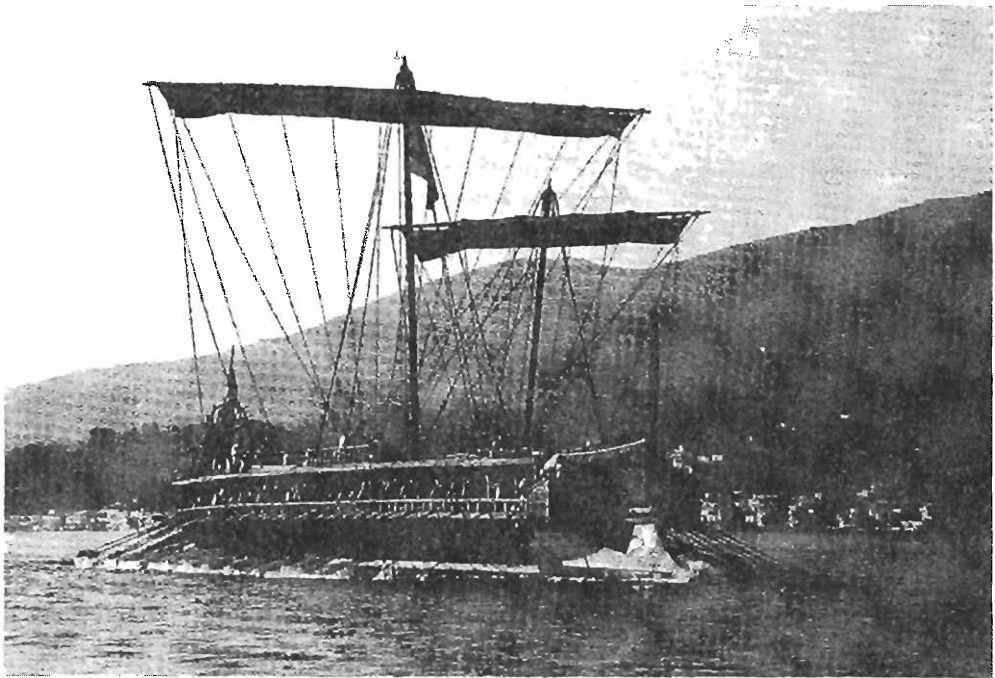
[Πάνορμον, *Panormus* Ἀχᾶϊκόν, *Achaean* προσεβεβοηθήκει (from προσβοηθέω), *had come to their aid* Μολυκρικόν, *Molycrian*]

καὶ ἐπὶ μὲν ἕξ ἢ ἑπτὰ ἡμέρας ἀνθρώμουν ἀλλήλοις, μελετῶντές τε 10 καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν Πελοποννήσιοι μὴ ἐκπλεῖν ἔξω τῶν Ἰρίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ Ἀθηναῖοι μὴ ἐσπλεῖν ἐς τὰ

στενά, νομίζοντας πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίᾳν. Ἐπειτα ὁ Κνήμος καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι 15 ταχέως τὴν ναυμαχίᾳν ποιῆσαι, πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτᾳς, καὶ ὀρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέρᾳν ἦσαν φοβουμένους καὶ οὐ προθύμους ὄντας παρεκελεύσαντο.

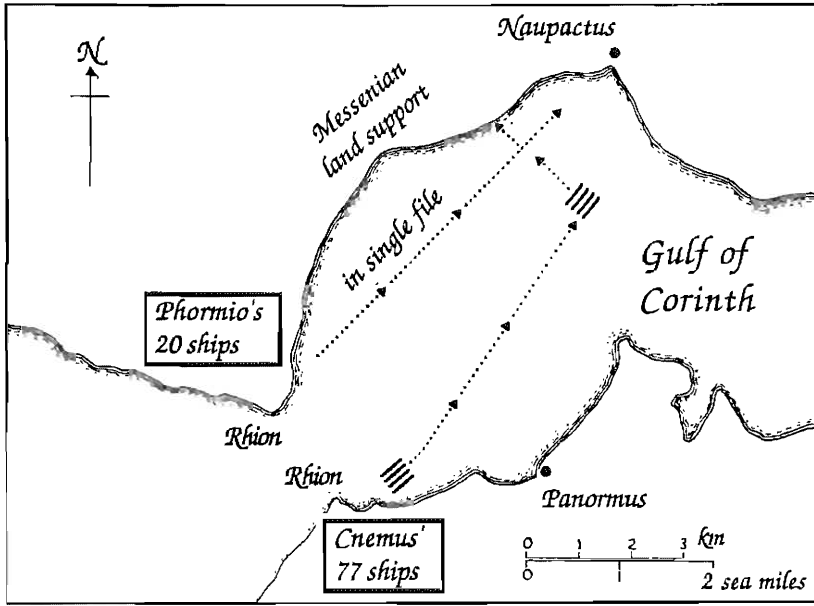
[ἄνθρωπον (from ἀνθορμέω) + dat., *they were lying at anchor opposite πρὸς ἐκείνων, in their (i.e., the Peloponnesians') favor τι... ἐπιβοηθῆσαι, any aid came]*

—Adapted from Thucydides 2.86



The reconstructed trireme *Olympias* at sea

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (δ)



Map of the second battle

VOCABULARY

Verbs

- ἀνάγομαι [= ἀνα- + ἄγομαι],
I put out to sea
- ἀπολαμβάνω, *I cut off, intercept*
- ἀφαιρέομαι [= ἀπο- + αἰρέομαι],
I take away for myself; I save
- διαφεύγω, *I escape*
- ἐπεισβαίνω (ἐπεσβαίνω)
[= ἐπι- + εἰσ/ἔσ- + βαίνω], *I go into*
- ἐπιβοηθέω + dat., *I come to aid*
- ἐπιστρέφω, 2nd aorist passive,
active and intransitive in
meaning, ἐπεστράφην, *I turn around*
- ὀρμέω, *I lie at anchor*
- παραβοηθέω + dat., *I come to (X's) aid*

ὑπεκφεύγω [= ὑπο- + ἐκ- +
φεύγω], *I escape*

Nouns

- τὸ κέρασ, τοῦ κέρως, *wing (of a fleet or army)*
- τὰ ὄπλα, τῶν ὄπλων, *weapons*
- τὸ σημεῖον, τοῦ σημείου, *sign*

Adjective

κενός, -ή, -όν, *empty*

Prepositions

- παρά + dat., *at the house of;*
+ acc., *of persons only, to;*
along, past; *in respect of*
- περί + gen., *about, concerning;*
around; + dat., concerning;
+ acc., *around*

Expression

ἄμα ἔφ, *at dawn*

οὐδὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτούς, ἀναγαγόμενοι ἅμα ἔφ' ἔπλεον ἐπὶ τοῦ κόλπου, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, δεξιῶ κέρα ἡγουμένω, ὡσπερ καὶ ὄρμουν· ἐπὶ δὲ τούτῳ τῷ κέρα εἴκοσι ἔταξαν τὰς ναῦς τὰς ἄριστα πλευούσας, ἵνα, εἰ ὁ Φορμίων, νομίσας ἐπὶ τὴν Ναύπακτον αὐτούς πλεῖν, ἐπιβοηθῶν ἐκεῖσε παραπλέοι, μὴ διαφύγοιεν τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι, ἀλλὰ αὐταὶ αἱ νῆες περικλήσειαν.

[ἐπὶ τεσσάρων, *four deep* (they were drawn up at anchor four deep; when they weighed anchor, they turned right and sailed in column four abreast, with their twenty fastest ships leading) τὸν ἐπίπλουν, *the attack* σφῶν, *of them, their* περικλήσειαν (from περικλήω), *would shut* (them) *in, trap* (them)]

ὁ δὲ Φορμίων, ὅπερ ἐκεῖνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἐώρᾳ ἀναγομένους αὐτούς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβασάς, ἔπλει παρὰ τὴν γῆν· καὶ ὁ πεζὸς στρατὸς ἅμα τῶν Μεσσηνίων παρεβोधῆει. ἰδόντες δὲ οἱ Πελοποννήσιοι αὐτούς κατὰ μίαν παραπλέοντας καὶ ἤδη ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῆ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείου ἐνὸς εὐθύς ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον ὡς τάχιστα ἐπὶ τοὺς Ἀθηναίους, καὶ ἤλιπον πάσας τὰς ναῦς ἀπολήψεσθαι.

[κατὰ σπουδὴν, *hastily* ἐμβιβασάς (from ἐμβιβάζω), *having embarked* ἅμα: adverbial here τῶν Μεσσηνίων: genitive with ὁ πεζὸς στρατὸς (Messenian refugees from the Peloponnesus had been settled at Naupactus by the Athenians in 459 B.C.) κατὰ μίαν, *in single file* πρὸς τῇ γῆ, *near the land* μετωπηδὸν, *with their fronts forward, in close line* (i.e., they turned left and advanced four deep toward the north)]

τῶν δὲ Ἀθηναίων νεῶν ἑνδεκα μὲν αἶπερ ἡγούντο ὑπεκφεύγουσι τὸ κέρας τῶν Πελοποννησίων· τὰς δὲ ἄλλᾶς καταλαβόντες οἱ Πελοποννήσιοι ἐξέωσάν τε πρὸς τὴν γῆν ὑπεκφευγούσας καὶ διέφθειραν· ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς ἀναδούμενοι εἴλκον κενᾶς (μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον ἤδη), τὰς δὲ τινὰς οἱ Μεσσηνιοὶ, παραβοηθήσαντες καὶ ἐπεσβαίνοντες ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένᾶς ἤδη.

[ἐξέωσαν (from ἐξωθέω), *pushed out* ὑπεκφευγούσας, *as they (tried to) escape*
 διέφθειραν, *not destroyed, but disabled* ἐξένευσαν (from ἐκνέω), *swam out, swam*
to shore ἀναδούμενοι (from ἀναδέομαι), *fastening with a rope, taking in tow*
 αὐτοῖς ἀνδράσιν, *with the men themselves* τῶν καταστρωμάτων, *the decks*]

—adapted from Thucydides 2.90

PRINCIPAL PARTS: ἀναμιμνήσκω and μέμνημαι

ἀναμιμνήσκω, [μνη-] ἀναμνήσκω, ἀνέμνησα, *I remind someone (acc.) of something (acc. or gen.)*

μέμνημαι (perfect middle = present), *I have reminded myself = I remember*

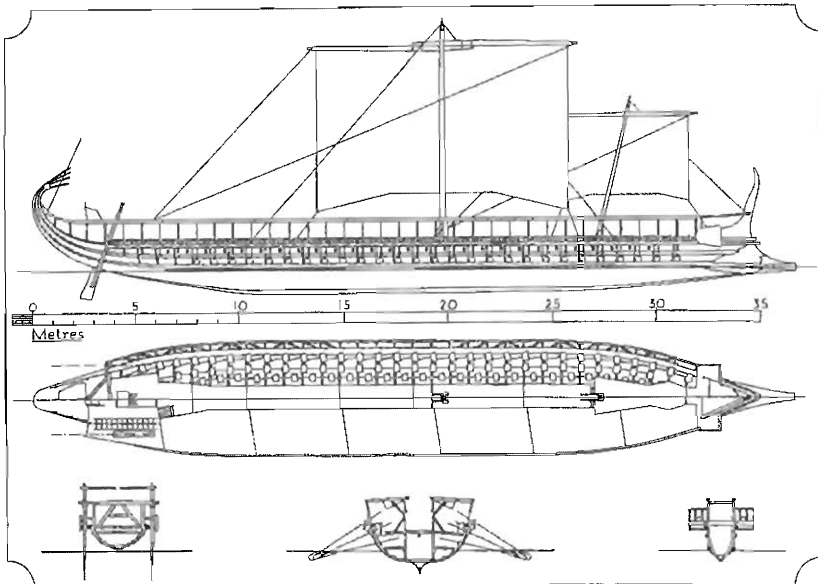
μνησθήσομαι (future passive in middle sense), *I will remember*

ἐμνήσθην (aorist passive in middle sense), *I remembered*

WORD STUDY

The following passage contains twenty words derived from Greek; list them and explain their derivation and meaning. Then try to rewrite the passage without using these Greek derivatives.

The philosopher in his study can analyze political situations logically; he can propose hypotheses and produce ideal solutions to problems. The politician, however, agonizes in the sphere of the practical; he is beset by a recurring cycle of crises, for which the therapy is empirical. Whatever his ideology, in the event, he is guided not by dogma or theoretical analysis but by pragmatic considerations.



Plan of the reconstructed trireme *Olympias*

The Downfall of Athens

The essay in Chapter 23 carried the story of the Peloponnesian War as far as the Peace of Nicias, concluded by Sparta and Athens in 421 B.C., when both sides were physically and economically exhausted by the ten years' war. There was little hope of the peace holding. It was not accepted by Corinth and Boeotia, and at Athens a rival to the peace-loving Nicias appeared in the person of Alcibiades, a cousin and ward of Pericles, rich, handsome, unscrupulous, and ambitious. Opposing Nicias, who did all he could to preserve peaceful relations with Sparta, Alcibiades initiated a policy of backing Argos, Sparta's old rival in the Peloponnesus, and forming a coalition of states that were dissatisfied with Spartan leadership. In 419 B.C. a sporadic war broke out, in which Athens was halfheartedly involved as the ally of Argos, but in 418 B.C. Sparta inflicted a crushing defeat on Argos and re-established her hegemony in the Peloponnesus, while the Athenians became interested in other imperial ventures.

In the winter of 416/415 B.C. the Athenians made the fateful decision to add Sicily to their empire. They were given a pretext for intervention by the arrival of ambassadors from a small Sicilian city, which asked for help against a neighboring city, which was backed by the greatest city in the West, Syracuse. When the matter was debated in the Assembly, Nicias advised caution, but Alcibiades argued strongly in favor of the venture. His view prevailed. In a burst of enthusiasm, the people voted for an expedition and for all the resources that the generals in command (Nicias, Alcibiades, and Lamachus) required.

The expedition departed in midsummer 415 B.C.: "It was," says Thucydides, "the most costly and splendid force that ever sailed from one Greek city." It was dogged by disaster. No sooner had it arrived in Sicily than Alcibiades was recalled to stand trial on a charge trumped up by his political enemies, but he jumped ship and fled to Sparta, where he advised the authorities to send help to Syracuse, which the Athenians were by now besieging. Just as the Athenians were about to complete an encircling wall around Syracuse, a Spartan relief force arrived and saved the city (winter 414 B.C.). Nicias decided to lift the siege and retire by sea, but the Syracusans blocked the entrance to the Great Harbor, and in the battle that followed the Athenian fleet suffered a crushing defeat. Nicias decided to destroy what was left of the fleet and retreat over land; his army was split up into two halves. Both were ambushed and annihilated:

This was the greatest action which took place in this war, . . . the most brilliant for the victors and the most disastrous for the conquered; for they were utterly defeated at all points and after undergoing the extremities of suffering were completely annihilated, infantry, ships, and all. Few of the many returned home.

(Thucydides 7.87)

Despite this terrible loss, the Athenians immediately began to build a new

fleet and fought on for another nine years. This last phase of the war was quite different from what had gone on before. It was a war of movement, fought all over the Aegean. The Spartans, who bartered away the freedom of the Ionian Greeks for Persian gold, built a fleet and roused most of the Athenian Empire to revolt. In 411 B.C. Athens, reduced to desperate straits, underwent an oligarchic revolution. This was fostered by Alcibiades, who had now fled from Sparta to the Persians and undertook to win Persian support for Athens if the Athenians would modify their extreme democracy and recall him. The people agreed that the franchise should be limited to the 5,000 richest citizens and that for the moment there should be a provisional government formed by a council of 400. No sooner were the 400 in power than they tried to make their position permanent and began to negotiate peace terms with Sparta. A counterrevolution followed. The Assembly deposed the 400 and instituted the moderate democracy originally proposed, government by the 5,000. Alcibiades was elected general in his absence and won a brilliant victory at Cyzicus, annihilating the Spartan fleet. This was followed by the restoration of the radical democracy at Athens and a series of operations in which Athens recovered most of her empire in the north Aegean. In 407 B.C. Alcibiades returned to Athens and received a hero's welcome.

A new Spartan commander, Lysander, was soon to change the situation. With Persian support, he rebuilt the Spartan fleet and defeated a squadron of Alcibiades' fleet. Alcibiades, although he was not present at the battle, fearing the volatility of the *demos*, fled to a castle, which he had prepared as a refuge in the Hellespont. The following year (405 B.C.) the Athenians won another major victory at Arginusae, destroying over half the Spartan fleet. In 405 B.C., however, Lysander, again in command, made a surprise attack on the Athenian fleet when it was beached at Aegospotami and annihilated it.

This was the end for Athens. When the news reached the Piraeus, "A wail of lamentation spread from the Piraeus through the Long Walls to the city; and on that night not a man slept" (Xenophon, *Hellenica* 2.2.3). The Spartans now controlled the seas. They did not attack Athens but proceeded to starve her into submission. At last, when the people were desperate, they sent envoys to Sparta to discuss terms of surrender. The Peloponnesian League was summoned to discuss the issue. The majority voted for the utter destruction of Athens and the enslavement of the whole population, but Sparta resisted these savage terms. Eventually it was settled that Athens should surrender her whole empire; the entire fleet except for twelve triremes was to be handed over; all exiles were to return, and Athens should become an ally of Sparta.

Greek Wisdom

Socrates

ἔλεγε δὲ καὶ ἓν μόνον ἀγαθὸν εἶναι, τὴν ἐπιστήμην, καὶ ἓν μόνον κακόν, τὴν ἀμαθίαν· πλοῦτον δὲ καὶ εὐγένειαν οὐδὲν σεμνὸν ἔχειν· πᾶν δὲ τοῦναντίον κακόν.
Diogenes Laertius 2.31



Hera and Athena shake hands.

Hera was the patron goddess of Samos. After the Athenian defeat at Aegospotami, all the subject states of the Athenian Empire except Samos revolted. In gratitude for this loyalty, the Athenians passed a decree praising the Samians and making them Athenian citizens. In 403 B.C. this marble stele was set up on the Acropolis with the decree inscribed below the figures of Hera and Athena.

Greek Wisdom

Socrates

οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι. Plato, *Apology* 41d

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (Ε)

VOCABULARY

Verbs

ἐπιδιώκω, *I pursue*
καταφεύγω, *I flee for refuge*
περιμένω, *I wait for*
σφάζω and σφάττω, [σφαγ-]
σφάζω, ἔσφαξα, ἔσφαγμαί,
ἐσφάγην, *I slay*
ὑπομένω, *I await (an attack);*
I stand firm
φθάνω, [φθη-] φθήσομαι, [φθα-]
ἔφθασα or [φθη-] ἔφθην +
acc. and/or participle, *I antic-*
ipate; I do something before
someone else

Nouns

ἡ ἀταξία, τῆς ἀταξιάς, *disor-*
der
ἡ βοήθεια, τῆς βοηθείας, *help;*
aid
ἡ κώπη, τῆς κώπης, *oar*
τὸ ναυάγιον, τοῦ ναυαγίου,
wrecked ship

ἡ ὀλκάς, τῆς ὀλκάδος, *mer-*
chant ship
ἡ τροπή, τῆς τροπῆς, *turn; turn-*
ing; rout (of the enemy)

Adjective

ἄτακτος, -ον, *disordered*
ἐναντίος, -ᾶ, -ον, *opposed; op-*
posite; hostile; as noun, the
enemy

Prepositions

πλὴν + gen., *except, except for*
ὑπὸ + gen., *under; of agent, by;*
because of; + dat., under;
+ acc., *of motion, under; of*
time, at

Adverbs

ἀτάκτως, *in disorder*
ὅθεν, *from where, whence*
ὄθενπερ: -περ added for em-
phasis

ταύτη μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ διέφθειραν τὰς Ἰατρικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἑνδεκα ναῦς τῶν Ἀθηναίων αἵπερ ὑπεξέφυγον τὴν ἐπιστροφήν. καὶ φθάνουσιν αὐτοὺς πλὴν μιᾶς νεῶς καταφυγεῖν ἐς τὴν Ναυπάκτον, καὶ σχοῦσαι ἀντίπρωροι παρεσκευάζοντο ἀμῶνόμενοι, ἔὰν ἐς τὴν γῆν ἐπὶ σφᾶς πλέωσιν οἱ Πελοποννήσιοι. οἱ δὲ παραγενόμενοι ἐπαιᾶνιζον ὡς νενικηκότες· καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων. ἔτυχε δὲ ὀλκάς ὁρμοῦσα μετέωρος, περὶ ἣν ἡ Ἰατρικὴ ναῦς περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέση καὶ καταδύει.

[τὴν ἐπιστροφήν, *their turning movement* φθάνουσιν . . . καταφυγεῖν, *they* (i.e., the eleven Athenian ships) *anticipate (them) fleeing for refuge* (i.e., they flee for

5

10

refuge before they could be caught) **σχοῦσαι** (aorist participle of ἔχω, here intransitive), *facing* **ἀντίπρῳροι**, *with prows toward the enemy* **σφᾶς**, *them* **ἐπαιάνιζον**, *raised the victory song* (παιάν, *paean*) **ὑπόλοιπον**, *remaining* **μετέωρος**, *raised off the ground, at sea* **ἐμβάλλει** + dat., *strikes with its ram* (ἔμβολος)]

τοῖς μὲν οὖν Πελοποννησίοις γενομένου τούτου ἀπροσδοκῆτου φόβος ἐμπίπτει, καὶ ἀτάκτως διώκοντες αἱ μὲν τινες τῶν νεῶν καθεῖσαι τὰς κώπᾶς ἐπέστησαν τοῦ πλοῦ, βουλόμενοι τοὺς ἄλλους περιμεῖναι, αἱ δὲ ἐς βράχεια ᾤκειλαν. οἱ δὲ Ἀθηναῖοι ἰδόντες ταῦτα γιγνόμενα ἐθάρσουν τε καὶ βοήσαντες ἐπ' αὐτοὺς ὤρμησαν. οἱ δὲ διὰ τὴν 15 παροῦσαν ἀταξιᾶν ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον ὅθεν περ ἀνηγάγοντο.

[ἀπροσδοκῆτου, *unexpected* καθεῖσαι (aorist participle of καθίημι), *dropping* ἐπέστησαν τοῦ πλοῦ, *they stopped sailing* ἐς βραχεία (from βραχύς, βραχεῖα, βραχύ, *short*), *onto the shallows* ᾤκειλαν (from ὀκέλλω), *ran aground* ἐθάρσουν = ἐθάρρουν *ἐτράποντο* (thematic aorist middle of τρέπω), *they turned, fled*]

ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγὺς οὐσᾶς ναῦς ἔλαβον ἐξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἅς ἐκεῖνοι πρὸς τῇ γῆ διαφθείραντες ἀνεδήσαντο· ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ ἐζώγησαν. ἐπὶ 20 δὲ τῆς Λευκαδίας νεώς, ἣ περὶ τὴν ὀλκάδα κατέδῃ, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτόν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα.

[ἐγγὺς, *adv., nearby* ἀνεδήσαντο (from ἀναδέομαι), *they fastened with ropes, took in tow* ἐζώγησαν (from ζωγρέω), *they took alive, took captive* ἐξέπεσεν, *fell out* (of the sea), *was cast ashore*]

ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυᾶγια, ὅσα πρὸς τῇ ἑαυτῶν γῆ ἦν, ἀνείλοντο, καὶ 25 τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον ὡς νενικηκότες τῆς τροπῆς τῶν νεῶν ἅς πρὸς τῇ γῆ διέφθειραν. μετὰ δὲ ταῦτα φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς τὸν κόλπον τὸν Κρῖσαῖον καὶ Κόρινθον ἅπαντες πλὴν Λευκαδίων. 30

[ὑπόσπονδα, *under truce*]

—adapted from Thucydides 2.91–92

PRINCIPAL PARTS: Verbs with -αν-/ν- That Take Supplementary Participles

- λα-ν-θ-άν-ω, [ληθ-] λήσω, [λαθ-] ἔλαθον, [ληθ-] λέληθα + acc. and/or participle, *I escape someone's notice doing something = I do something without someone's noticing; I escape the notice of someone*
- τυ-γ-χ-άν-ω, [τευχ-] τεύξομαι, [τυχ-] ἔτυχον, [τυχε-] τετύχηκα + gen., *I hit; I hit upon; I get; + participle, I happen to be doing X*
- φθά-ν-ω, [φθη-] φθήσομαι, [φθα-] ἔφθασα or [φθη-] ἔφθην + acc. and/or participle, *I anticipate; I do something before someone else*

WORD BUILDING

Explain how the words in the following sets are formed and give their meanings:

stem: παιδ-

1. ὁ or ἡ παῖς
2. τὸ παιδίον
3. παιδικός, -ή, -όν
4. παίζω
5. εὐπαις
6. ἄπαις
7. παιδεύω
8. ἡ παιδείσις
9. ὁ παιδαγωγός
10. παιδαγωγικός, -ή, -όν

stem: λεγ-/λογ-

1. λέγω
2. ἡ λέξις
3. λεκτικός, -ή, -όν
4. ὁ λόγος
5. λογικός, -ή, -όν
6. λογίζομαι
7. ὁ λογιστής
8. ὁ λόγος, -ον
9. ἡ εὐλογία
10. ὁ λογογράφος

N.B. ὁ λόγος = *word; story; speech; account; calculation; reasoning*

Greek Wisdom

Socrates Addresses the Jurors at His Trial

τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης ἡμέρας περὶ ἀρετῆς τοῦς λόγους ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγόμενου καὶ ἑμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.
Plato, *Apology* 38a

GRAMMAR

1. Complex Sentences in Indirect Statement: Primary Sequence

When complex sentences (i.e., sentences containing a main clause and a subordinate clause) are stated indirectly after a leading verb in the present, future, or perfect tense (primary sequence), no changes in the tenses or moods of the verbs in the original sentence are made except to substitute an infinitive or participle for the finite verb in the main clause of the original sentence, as required by the introductory verb, e.g.:

a. Direct statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο. (past particular condition)
If Philip said this, he was lying.

Indirect Statement with λέγει + ὅτι or ὡς
 λέγει ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.
He/She says that if Philip said this, he was lying.

Indirect statement with φησί(ν) + infinitive:
 τὸν Φίλιππὸν φησι ψεύδεσθαι, εἰ τοῦτο εἶπεν.
He/She says that Philip was lying, if he said this.

Indirect statement with οἶδε and participle:
 οἶδε τὸν Φίλιππον ψευδόμενον, εἰ τοῦτο εἶπεν.
He/She knows that Philip was lying, if he said this
 (Note that the imperfect indicative ἐψεύδετο of the original statement remains unchanged after ὅτι and is replaced by a present infinitive and a present participle after φησί and οἶδε respectively. The present infinitive and participle represent progressive, continuous, ongoing action and so can substitute here for the imperfect indicative of the direct statement.)

b. The particle ἄν must be retained with the infinitive and participle constructions as well as with the indicative construction in indirect speech, e.g.:

Direct statement:
 εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἄν. (present contrary to fact condition)
If Philip said this, he would be lying.

Indirect Statement with λέγει + ὅτι or ὡς:
 λέγει ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἄν.
He/She says that if Philip said this, he would be lying.

Indirect statement with φησί(ν) + infinitive:
 τὸν Φίλιππὸν φησι ψεύδεσθαι ἄν, εἰ τοῦτο ἔλεγεν.
He/She says that Philip would be lying, if he said this.

Indirect statement with οἶδε and participle:

οἶδε τὸν Φίλιππον ψευδόμενον ἄν, εἰ τοῦτο ἔλεγεν.

He/She knows that Philip would be lying, if he said this.

Exercise 29α

Translate the following sentences and then put them into indirect statement:

1. οἱ παῖδες οὐκ ἂν κατέστησαν εἰς κίνδυνον, εἰ εὐθύς οἴκαδε ἐπανήλθον.
 α. ὁ πατήρ λέγει ὅτι. . . .
 β. ὁ πατήρ φησι. . . .
 γ. ὁ πατήρ οἶδε. . . .
2. ὁ ἄγγελος, ἐπεὶ εἰς τὸ ἄστυ ἀφίκετο, εἰς τὴν ἀγορὰν ἔσπευσεν.
 α. οἱ ἄνδρες λέγουσιν ὅτι. . . .
 β. οἱ ἄνδρες φᾶσι. . . .
 γ. οἱ ἄνδρες ἴσασι. . . .
3. ἡ γυνὴ οἴκοι μενεῖ, ἕως ἂν ἐπανεέλθῃ ὁ ἀνὴρ.
 α. ὁ παῖς λέγει ὅτι. . . .
 β. ὁ παῖς φησι. . . .
 γ. ὁ παῖς οἶδε. . . .
4. εἰ οἱ σύμμαχοι ἡμῖν βοηθοῖεν, οὐκ ἂν φοβοίμεθα τοὺς πολεμίους.
 α. πάντες λέγουσιν ὅτι. . . .
 β. πάντες φᾶσιν. . . .
 γ. πάντες ἴσασιν. . . .
5. εἰ ὁ πατήρ ἔζη, συνελάμβανεν ἂν τοῖς παισίν.
 α. ἡ γυνὴ λέγει ὅτι. . . .
 β. ἡ γυνὴ φησι. . . .
 γ. ἡ γυνὴ οἶδε. . . .



Nike erecting a trophy

30

ΑΧΑΡΝΗΣ (α)

Aristophanes and Old Comedy

In 486 B.C. a prize was first offered for a comedy in the dramatic competition at the Greater Dionysia, which until then had been for tragedies only. At the time of Aristophanes' first play (427 B.C.), three comedies were put on every year at the Lenaea, a festival of Dionysus held in January, and three at the Greater Dionysia, held in March.

The theater of Dionysus, in which both tragedies and comedies were performed, consisted of a circular dancing place (ὄρχήστρᾱ) about sixty-six feet or twenty meters in diameter (see illustration, page 258). Behind it was the auditorium, rising in concentric rows up the south slope of the Acropolis. In front of it was the stage (σκηνῆ), a permanent set representing a building with two doors. The stage was raised slightly above the level of the orchestra. In both tragedy and comedy the chorus played a leading role. In comedy they numbered twenty-four. Whereas the actors spoke their dialogue, the chorus sang their lyrics to the accompaniment of the lyre and flute.

Aristophanes' first play, the *Banqueters*, was produced in 427 B.C., his last extant play, *Wealth*, in 388 B.C. Eleven of his comedies survive, the earliest being the *Acharnians*, which won first prize at the Lenaea in 425 B.C. When this play was produced, Athens had been at war for more than five years. The people had suffered terribly from the plague, and the war seemed a stalemate. The farmers suffered the most, abandoning their farms every year when the Peloponnesians invaded in late spring, living in the city under appalling conditions during the invasions, and returning home to find their crops destroyed and their vines cut down. The heroes of several of Aristophanes' plays, including Dicaeopolis in the *Acharnians*, are war-weary farmers.

We last saw the family of Dicaeopolis when Philip was left behind in Athens to continue his schooling (Chapter 24). The rest of the family returned to the country when the Peloponnesians withdrew from Attica, only to return to the city every year when the Peloponnesians invaded in late spring. In reading the words of Dicaeopolis in the *Acharnians* you will hear the voice that Aristophanes gave him. He dreams of peace, and after being rebuffed in the normal course of political activity in the Assembly, he makes his own separate peace with Sparta. At the end of the selections from the play that you will read in this chapter, he joyfully assembles his family and celebrates his private peace with a sacred procession and a song in honor of Dionysus.

VOCABULARY

Verbs

- δάκνω, δήξομαι, ἔδακον,
δέδηγμαι, ἐδήχθην, *I bite;*
I sting
ἐράω, imperfect, ἤρων + gen.,
I love
λαλέω, *I talk; I chatter*
λοιδορέω, *I abuse*
ὀδυνάω, future and aorist pas-
sive, ὀδυνηθήσομαι, ὠδυνή-
θην, *I cause pain; passive,*
I suffer pain
ποθέω, *I long for*

στυγέω, *I hate*

Nouns

ἡ καρδιά, τῆς καρδίᾱς, *heart*
οἱ πρυτάνεις, τῶν πρυτά-
νεων, *prytaneis = presidents*
(see essay in Chapter 22)

Adjective

κύριος, -ᾱ, -ον, *having author-
ity; legitimate; regular*

Adverbs

ἄτεχνῶς, *simply; really*
εἶτα, *then, next*
οὐδεπώποτε, *never yet*

- 1 ὅσα δὴ δέδηγμαι, *how much I've been stung*, lit., *as to how many things*; ὅσα, βαιά. . . βαιά, τέτταρα (2), and ἄ (3) are adverbial accusatives.
- 2 βαιά, *few things* (accusative with ἤσθην = *I have had few pleasures*)
- 3 ψαμμακοσιογάργα, *sand-hundred-heaps*, a typical Aristophanic coinage
- 6 οὕσης . . . ἐωθινής (7): translate the genitive absolute as concessive, *although . . .*
- 7 ἐωθινής, *at dawn*, the usual time for an Assembly to begin
αὐτηί, *this here*, the suffix -ι adds demonstrative force and often suggests that the actor points with his finger.
- 8 οἱ δ', *but they*, i.e., the people κᾶνω = καὶ ἄνω (a vowel or diphthong at the end of a word sometimes coalesces with a vowel or diphthong at the beginning of the next word; this is called *crasis*; note that *crasis* is marked by a breathing)
- 9 τὸ σχοινίον . . . τὸ μεμιλωμένον, *the red rope*, i.e., a rope covered with red ochreous iron ore used to round up and drive loiterers from the agora to the Pnyx for assemblies; those marked with the red would be fined.
- 10 ἄωρίαν, adv., *too late*
- 11 ὥστιοῦνται . . . ἀλλήλοισι (12), *will jostle each other*
πῶς δοκεῖς, lit., *how do you think?* = *you can't think how, astonishingly, like mad*
- 12 ξόλου, *wood = bench, seat*
- 13 ἀθρόοι, *all together* καταρρέοντες, *flowing down, streaming in*
εἰρήνη δ' ὅπως . . . οὐδέν (14): = οὐδὲν προτιμῶσι (= *they don't care a bit*)
ὅπως εἰρήνη ἔσται
- 16 νοστῶν, *coming*
κᾶτ' = καὶ εἶτα, *crasis*, see line 8
- 17 κέχηνα, σκορδιῶμαι, πέρδομαι, *I yawn, stretch, fart*
- 18 παρατίλλομαι, *I pluck out my hairs*
λογίζομαι, *I count; I make calculations*
- 21 ἄτεχνῶς: take with παρεσκευασμένος
- 22 ὑποκρούειν, *to interrupt*

Speaking Characters

ΔΙΚΑΙΟΠΟΛΙΣ (ΔΙΚ.) Dicaeopolis
 ΚΗΡΥΞ (ΚΗΡ.) Herald
 ΑΜΦΙΘΕΟΣ (ΑΜΦ.) Amphitheus
 ΠΡΕΣΒΥΣ (ΠΡΕ.) Ambassador

ΨΕΥΔΑΡΤΑΒΑΣ (ΨΕΥ.) Pseudartabas
 ΧΟΡΟΣ Chorus of Acharnian men
 ΘΥΓΑΤΗΡ Daughter of Dicaeopolis

The opening scene is set on the Pnyx where there is to be a meeting of the Assembly. Dicaeopolis sits alone, waiting for the people to assemble and the prytaneis to arrive. While waiting, he complains that it has been a terrible year, in which almost nothing has occurred that gave him any pleasure.

ΔΙΚΑΙΟΠΟΛΙΣ (soliloquizing)

- 1 ὄσα δὴ δέδηγμαι τὴν ἑμαυτοῦ καρδίαν,
 2 ἦσθην δὲ βαιά, πάνυ δὲ βαιά, τέτταρα·
 3 ἃ δ' ὠδυνήθην, ψαμμακοσιογάργαρα. . . .
 4 ἀλλ' οὐδεπώποτ' . . .
 5 οὕτως ἐδήχθην . . .
 6 ὡς νῦν, ὁπότ' ἰούσης κυρίᾳς ἐκκλησίᾳς }
 7 ἐωθινῆς ἔρημος ἢ πνύξ αὐτή,
 8 οἱ δ' ἐν ἀγορᾷ λαλοῦσι κᾶνω καὶ κάτω
 9 τὸ σχοινίον φεύγουσι τὸ μεμιλωμένον.
 10 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἀωριᾶν
 11 ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
 12 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
 13 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως
 14 ἔσται προτιμῶσ' οὐδέν· ὦ πόλις, πόλις.
 15 ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν
 16 νοστῶν κάθημαι· κᾶτ' ἐπειδᾶν ὦ μόνος,
 17 στένω, κέχηνα, σκορδινῶμαι, πέρδομαι,
 18 ἀπορῶ, γράφω, παρατίλλομαι, λογιζομαι,
 19 ἀποβλέπων εἰς τὸν ἀγρόν, εἰρήνης ἐρῶν,
 20 στυγῶν μὲν ἄστει, τὸν δ' ἐμὸν δῆμον ποθῶν. . . .
 21 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος
 22 βοᾶν, ὑποκρούειν, λαιδορεῖν τοὺς ῥήτορας,

- 24 ἄλλ' οἱ πρυτάνεις γὰρ οὐτοῖ, *But (look!) for the prytaneis (are) here*
μεσημβρινοί, *at midday*
- 25 οὐκ ἠγόρευον; *Didn't I tell you?*
τοῦτ' ἐκεῖν' οὐγὰρ 'λεγον: = τοῦτό (ἐστιν) ἐκεῖνο ὃ ἐγὼ ἔλεγον: οὐγὰρ: crasis,
see line 8; οὐγὰρ 'λεγον: an ε at the beginning of a word following a word
ending in a long vowel or diphthong is sometimes elided; this is called *prodeli-*
sion
- 26 τὴν προεδριᾶν, *the front seat*
ἠστίζεται, *pushes and shoves, jostles*

ΑΧΑΡΝΗΣ (β)

VOCABULARY

Verbs

- ἀδικέω, intransitive, *I do wrong*; transitive, *I wrong*;
I injure
- αἰσθάνομαι, αἰσθήσομαι, ἦσθόμην, ἦσθημι + gen. or acc., *I perceive*; *I learn*; *I apprehend*
- ἄχθομαι, ἀχθέσομαι, ἠχθέσθην + dat., *I am vexed (at)*;
I am grieved (by)
- ἠγέομαι + dat., *I lead*; *I think*,
consider
- οἶχομαι, present in perfect sense, *I have gone*, *have departed*; imperfect in pluperfect sense, *I had gone*, *had departed*
- προσδοκάω, *I expect*

Nouns

- ὁ οἷς ἢ ἀλαζών, τοῦ οἷς τῆς ἀλαζόνος, *imposter, charlatan, quack*
- ἡ ἀσπίς, τῆς ἀσπίδος, *shield*
- ἡ βία, τῆς βιάς, *force*; *violence*
- ὁ μῆν, τοῦ μηνός, *month*

- 28 ὡς ἄν = ἵνα
καθάρματος, *the purified area*. Before the Assembly began, a suckling pig was sacrificed and carried around the boundaries of the meeting place to purify it.
ΑΜΦΙΘΕΟΣ: the name means something like *divine on both sides of his family*.
- 29 τίς ἀγορεύειν βούλεται; = the formula for throwing open a motion to debate
(see essay in Chapter 22)

ὁ οἷς ἢ ὄρνις, τοῦ οἷς τῆς ὄρνιθος,
bird

τὸ χρῦσιον, τοῦ χρῦσιου, *gold coin*; *money*; *jewelry*

Adjectives

ἄθάνατος, -ον, *immortal*

κακοδαίμων, κακοδαίμονος,
having an evil spirit, having bad luck

ὅλος, -η, -ον, *whole, entire*

χρῦσοῦς, -ῆ, -οῦν, *golden*

Preposition

παρά + gen., *from*; + dat., *at the house of*; + acc., *of persons only, to*; *along, past*; *in respect of*

Adverbs

πρόσθε(ν), *before (of time or place)*

πῶποτε, *ever*

σαφῶς, *clearly*

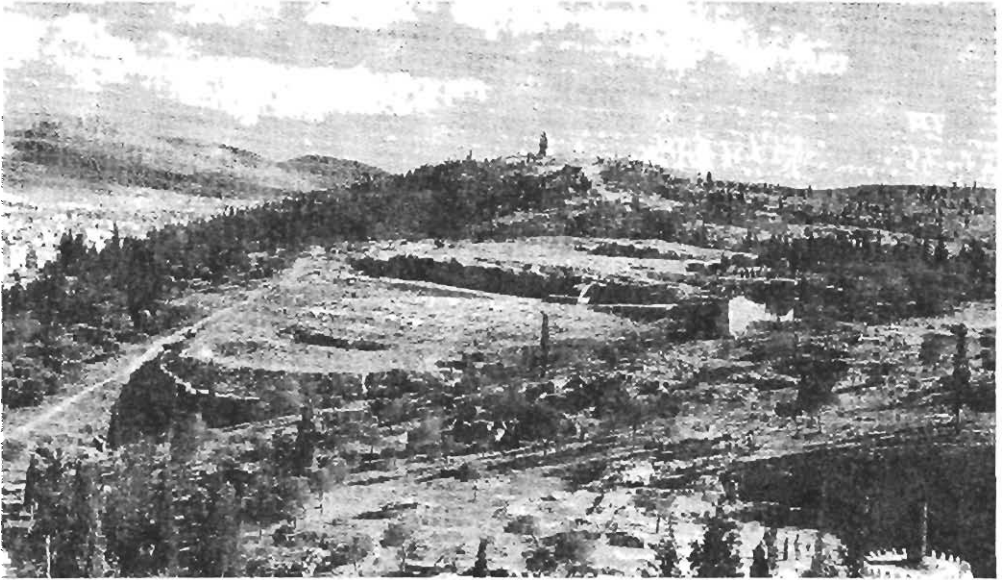
Expressions

εἰς τὸ πρόσθεν, *forward*

ναὶ μὰ Δία, *yes, by Zeus!*

οἶμοι κακοδαίμων, *poor devil!*
oh misery!

- 23 ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγη.
 24 (*seeing the prytaneis arrive*) ἀλλ' οἱ πρυτάνεις γὰρ
 οὔτοι ἔμεσημβρινοί.
 25 οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον·
 26 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὠσιζέται.



ἔρημος ἢ πνύξ

- 27 **ΚΗΡΥΞ** (*addressing the people who are milling around the edge of
 the area of assembly*) πάριτ' ἐς τὸ πρόσθεν,
 28 πάριθ', ὡς ἂν ἐντὸς ἦτε τοῦ καθάρματος.
 29 **ΑΜΦΙΘΕΟΣ** (*running in breathless*) ἤδη τις εἶπε; **ΚΗΡ.**
 (*ignoring Amphitheus and opening the Assembly with a
 formal question*) τίς ἀγορεύειν βούλεται;

- 34 ἄθάνατος ἄν: translate the participle as concessive, *although being* . . .
ἐφόδι(α), *journey money*, i.e., an allowance paid by the Council for journeys
made for public purposes
- 35 οἱ τοξόται, *archers*. Scythian archers (see illustration below) were used as po-
lice. It was considered improper to use a citizen in this capacity.
- 36 ἄνδρες = ὦ ἄνδρες, *crasis*, see line 8
- 38 κρεμάσαι τὰς ἀσπίδας, *to hang up our shields*; shields were usually hung on
the wall when they were out of use.
- 39 σίγα, *be quiet*, lit., *quietly*; σίγα is an adverb (the imperative of σιγάω is σίγᾱ, as
in line 44).
'γὼ = ἐγὼ, *prodelision*, see line 25
- 40 ἦν = ἐάν
ἦν μὴ, *unless*
πρυτανεύσητέ μοι, *prytanize for me = introduce a motion for debate for me*.
All motions for debate had to be first discussed by the Council, that was
presided over by the prytaneis (see essay in Chapter 22). The prytaneis intro-
duced the motion to the Assembly as a προβούλευμα.
- 42 ποίου βασιλέως; Dicaeopolis's indignant question is occasioned by the finery
of the Persian ambassadors. They are peacocks (τοῖς ταῖσι, 43), who are
likely to prove imposters (τοῖς ἀλαζονεύμασιν, 43, *impostures*, abstract
noun for concrete).
'γὼ = ἐγὼ, *prodelision*, see line 25
- 43 ταῖσι: the Athenians pronounced the word with aspiration before its second syl-
lable.
- 45 ἐπέμψαθ' = ἐπέμψατε, *you (the people) sent us*
ὡς + acc., *to*



ὁ τοξότης

- 30 **ΑΜΦ.** ἐγώ. **ΚΗΡ.** τίς ὢν; **ΑΜΦ.** Ἀμφίθεος. **ΚΗΡ.** οὐκ
 ἄνθρωπος; **ΑΜΦ.** οὐ,
 31 ἀλλ' ἄθάνατος. . . .
 32 . . . ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 33 σπονδᾶς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνω.
 34 ἀλλ' ἄθάνατος ὢν, ἄνδρες, ἐφόδι' οὐκ ἔχω·
 35 οὐ γὰρ διδῶσιν οἱ πρυτάνεις. **ΚΗΡ.** (*calling for the
 archers to eject Amphitheus for interrupting the
 proceedings*) οἱ τοξόται. . . .
ΔΙΚ. (*standing up and shouting an appeal to the prytaneis on
 Amphitheus' behalf*) ὦνδρες πρυτάνεις, ἀδικεῖτε
 36 τὴν ἐκκλησίαν
 37 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελεν
 38 σπονδᾶς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
 39 **ΚΗΡ.** κάθησο, σίγα. **ΔΙΚ.** μὰ τὸν Ἀπόλλω, ἄγω μὲν οὐ,
 40 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. (*Dicaeopolis
 reluctantly sits down, but far from remaining silent he will
 keep up a running commentary on the proceedings.*)

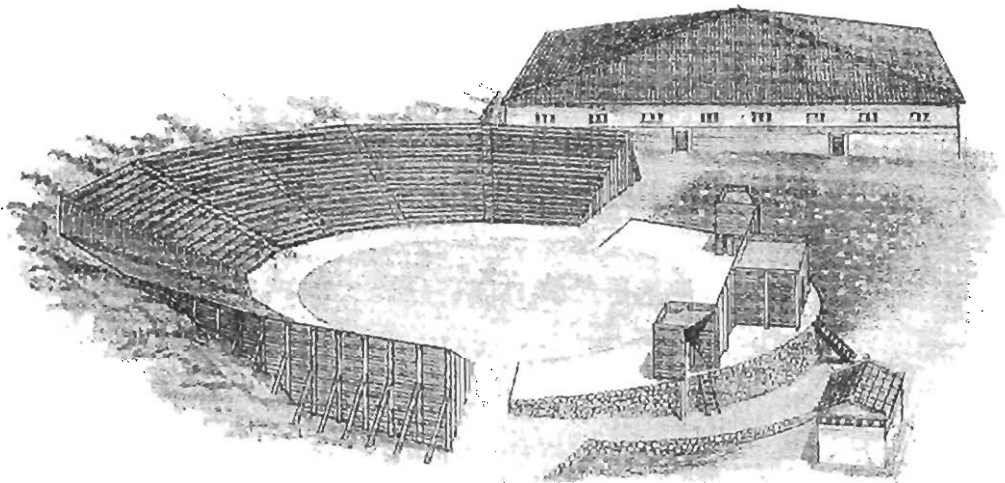
The first item on the agenda of the Assembly is a report from ambassadors who were sent to Persia to ask the King to help in the war against the Peloponnesians. These ambassadors were dispatched from Athens in 437/436 when Euthymenes was archon, eleven years before this play was staged! They bring with them envoys from Persia, dressed in Oriental splendor (i.e., as peacocks).

- 41 **ΚΗΡ.** (*formally announcing the arrival of the
 ambassadors*) οἱ πρέσβεις οἱ παρὰ βασιλέως.
 42 **ΔΙΚ.** ποίου βασιλέως; ἄχθομαι ἄγω πρέσβεσιν
 43 καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.
 44 **ΚΗΡ.** σίγα. . . .
 45 **ΠΡΕΣΒΥΣ** (*addressing the Assembly*) ἐπέμψαθ' ἡμᾶς ὡς
 βασιλέᾳ τὸν μέγαν

- 47 ἐπ' Εὐθύμενους ἄρχοντος, *in the time of Euthymenes being archon*. Year dates are given by the name of the eponymous archon. The archon list shows that this was the year 437/6.
οἶμοι τῶν δραχμῶν: genitive of exclamation, *oh my, (those) drachmas!*
- 48 πρὸς βίαν, *forcibly, perforce*; the ambassadors *had to, were forced to drink*
- 49 ὑαλίνων ἐκπομάτων, *crystal goblets*
χρυσίδων, *golden vessels*
- 50 ἄκρατον, *unmixed*, i.e., undiluted with water. Wine was normally mixed with water, unless the drinker intended to get drunk.
ὁ Κραναῖ πόλις, *O Cranian city*. Κραναί was the most ancient name for Athens, and the word suggests the adjective κραναός, *rocky, rugged*, and the proper noun Κραναός, the name of a mythical king of Athens. Dicaeopolis alludes to the good old days, now replaced by the effeminate luxury of the ambassadors.
- 51 τὸν καταγελῶν, *the mockery*, i.e., how the ambassadors mock you
- 53 καταφαγεῖν (thematic aorist infinitive of κατεσθίω), *to eat*
- 55 ἀπόπατον, *latrine*
- 56 κᾶχεζεν = καὶ ἔχεζεν, *crasis*, see line 8, *and he was shitting*
- 57 πόσου . . . χρόνου, *within what time* τὸν προκτὸν, *his ass* (h6)
ξυνήγαγεν; *did he close?*
- 58 τῇ πανσελήνῳ, *at the full moon* (σελήνη)
κᾶτ' = καὶ εἶτα, *crasis*, see line 8
- 60 κριβάνου, *a ceramic oven* (for baking a loaf of bread)
- 61 κριβανίτας, *baked* (in a κρίβανος)
τῶν ἀλαζονευμάτων, *what humbug!* (for the genitive, see line 47 above; for the word, see line 43)
- 62 τριπλάσιον Κλεωνόμου, *three times as big as Cleonymus*. Aristophanes frequently poked fun at Cleonymus for having thrown away his shield to escape from battle, for being a glutton and a perjurer, and, as here, for the huge bulk of his body.
- 63 φένᾱξ, *cheat*, with a pun on the word φοῖνιξ, the fabled Oriental phoenix; translate *cheat*bird
- 64 ταῦτ' . . . ἐφενᾱκίζεις, *this is how you were cheating* (us)
ἄρ(α), *as it seems* (distinguish this from ἄρα, which introduces a question)
- 65 Ψευδαρτάβαν, *Falseartabas*. The second half of the name rings true. Xerxes had an uncle named Artabanes (see Herodotus 7.10).
- 66 τὸν βασιλέως Ὀφθαλμόν, *the King's Eye* is the actual title of the Persian king's intelligence official (see Herodotus 1.114).
ἐκκόψειέ γε / κόραξ πατάξᾱς, *may a raven* (κόραξ), *having struck* (πατάξᾱς)
it, knock it out (ἐκκόψειέ)
- 67 τόν γε σὸν τοῦ πρέσβεως, *and yours too, the ambassador's*
- 68 ὦναξ Ἡράκλεις = ὦ ἄναξ Ἡράκλεις, *crasis*, see line 8, *O lord Heracles!*—an exclamation expressing disgust
- 69 σὺ βασιλεὺς . . . Ἀθηναίοισιν (70): = σὺ φράσον ἄττα (= ἄτινα) βασιλεὺς ἀπέπεμψέ σε λέξοντα Ἀθηναίοισιν

- 46 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας
 47 ἐπ' Εὐθυμένους ἄρχοντος. ΔΙΚ. οἴμοι τῶν δραχμῶν. . . .
- 48 ΠΡΕ. (*ignoring Dicaeopolis and continuing his speech*)
 ξενιζόμενοι δὲ πρὸς βίᾳν ἐπίνομεν
 49 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρῦσίδων
 50 ἄκρᾶτον οἶνον ἠδύν. ΔΙΚ. ὦ Κραναᾶ πόλις,
 51 ἄρ' αἰσθάνει τὸν κατάγελλον τῶν πρέσβεων;
 52 ΠΡΕ. (*continuing to ignore Dicaeopolis*) οἱ βάρβαροι γὰρ
 ἄνδρας ἠγοῦνται μόνους
 53 τοὺς πλείστα δυναμένους καταφαγεῖν καὶ πιεῖν. . . .
 54 ἔτει τετάρτῳ δ' εἰς τὰ βασίλει' ἤλθομεν·
 55 ἄλλ' εἰς ἀπόπατον ὄχετο στρατιᾶν λαβῶν,
 56 κᾶχεζεν ὀκτὼ μῆνας ἐπὶ χρῦσῶν ὀρῶν.
 57 ΔΙΚ. πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν;
 58 τῇ πανσελήνῳ;
 ΠΡΕ. (*continuing his speech*) κᾶτ' ἀπῆλθεν οἴκαδε.
 59 εἶτ' ἐξένιζε παρετίθει θ' ἡμῖν ὄλους
 60 ἐκ κριβάνου βοῦς. ΔΙΚ. καὶ τίς εἶδε πώποτε
 61 βοῦς κριβανίτᾱς; τῶν ἀλαζονευμάτων.
 62 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον
 Κλεωνύμου
 63 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ φένᾱξ.
 64 ΔΙΚ. ταῦτ' ἄρ' ἐφενᾶκιζες σὺ δύο δραχμὰς φέρων.
 65 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ νῦν ἄγοντες ἤκομεν
 Ψευδαρτάβᾱν,
 66 τὸν βασιλέως Ὀφθαλμόν. ΔΙΚ. ἐκκόψειέ γε
 67 κόραξ πατάξᾱς, τὸν γε σὸν τοῦ πρέσβεως.
 68 ΚΗΡ. (*formally presenting Pseudartabas to the Assembly*)
 ὁ βασιλέως Ὀφθαλμός. ΔΙΚ. ὦναξ Ἡράκλεις. . . .
 69 ΠΡΕ. (*to Pseudartabas*) ἄγε δὴ σὺ βασιλεὺς ἄττα σ' ἀπέπεμψεν
 φράσον

- 71 “Comic Persian, suggesting King (Arta)xerxes and Pissuthnes, satrap of Sardis” (Henderson, page 69).
- 72 **ξυνήκαθ’** = ξυνήκατε = συνείτε (aorist of συνίημι), *Did you understand?*
ἴω = ἐγώ, prodelision, see line 25
- 74 **μείζον**, *louder*
- 75 This time Pseudartabas speaks a sort of pidgin Greek, of which sense of a sort can be made: *No getty goldy, wide-assed Ioni.*
- 76 **δαί**: colloquial for δῆ
- 77 **λέγει**, *he calls* + two accusatives
- 79 **ἀχάνᾱς**, *bushels*; ἡ **ἀχῆνη** can mean either a basket for provisions or the Greek name for a Persian measure.
ᾔδε γε: the words suggest that the ambassador has hold of the King’s Eye and is trying to make him say his piece again.
- 83 **εἰς τὸ πρυτανεῖον**, *to the Prytaneum* (for a public banquet)
ταῦτα δῆτ’ οὐκ ἀγχόνῃ; *well, isn’t this a hanging (matter)?* i.e., enough to make you hang yourself
- 85 **᾽στιν** = ἐστίν, prodelision, see line 25
πάρα = πάρειμι
- 87 **ποιῆσαι**: singular aorist middle imperative
μόνον: take with ἐμοί (86)
- 88 **τοῖσι παιδίοισι**, *for my young children* **τῇ πλάτιδι**, *for my wife*
- 89 **πρεσβεύεσθε**, *be ambassadors!*
κεχῆνατε: perfect (with present meaning) imperative of **χάσκω**, *I gape*; the use of the perfect may suggest that their mouths are always hanging open, either because they are naive fools or because they are always half asleep (yawning).



The theater of Dionysus in the second half of the fifth century

- 70 λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβᾱ.
- 71 **ΨΕΥΔΑΡΤΑΒΑΣ** (*making his announcement to the Assembly*)
ιαρτα ναμε ξαρξανα πισονα σατρα.
- 72 **ΠΡΕ.** (*to the Assembly*) ξυνήκαθ' ὃ λέγει; **ΔΙΚ.** μὰ τὸν
Ἀπόλλω ἴγ' ὃ μὲν οὔ.
- 73 **ΠΡΕ.** (*to the Assembly*) πέμψειν βασιλέᾱ φησὶν ὑμῖν χρῦσίον.
- 74 (*to Pseudartabas*) λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ
χρῦσίον.
- 75 **ΨΕΥ.** οὐ λῆψι χρῦσό, χαυνόπρωκτ' Ἰᾱοναῦ.
- 76 **ΔΙΚ.** οἴμοι κακοδαίμων ὡς σαφῶς. **ΠΡΕ.** τί δαὶ λέγει;
ΔΙΚ. (*standing up and shouting to the ambassador*)
- 77 ὅ τι; χαυνοπρώκτους τοὺς Ἰᾱονας λέγει,
- 78 εἰ προσδοκῶσι χρῦσίον ἐκ τῶν βαρβάρων.
- 79 **ΠΡΕ.** (*answering Dicaeopolis*) οὐκ, ἀλλ' ἀχάνᾱς ὅδε γε χρῦσίου
λέγει.
- 80 **ΔΙΚ.** (*to the ambassador*) ποῖᾱς ἀχάνᾱς; σὺ μὲν ἀλαζῶν εἶ
μέγας. . . .
- 81 **ΚΗΡ.** (*to Dicaeopolis*) σίγᾱ, κάθιζε.
- 82 (*to the Assembly*) τὸν βασιλέως Ὀφθαλμὸν ἢ βουλή
καλεῖ
- 83 εἰς τὸ πρυτανεῖον. **ΔΙΚ.** (*refusing to sit down and
thoroughly disgusted with the ambassador's announcement*)
ταῦτα δητ' οὐκ ἀγχόνη; . . .
- 84 (*aside*) ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.
- 85 (*calling out*) ἀλλ' Ἀμφίθεός μοι ποῦ ἔστιν; **ΑΜΦ.**
οὐτοσί πάρα.
- 86 **ΔΙΚ.** (*to Amphitheus*) ἐμοὶ σὺ ταυτᾱσί λαβὼν ὀκτῶ δραχμᾶς
- 87 σπονδᾶς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ
- 88 καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι.
- 89 (*to the ambassadors*) ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνατε. . . .
(*Amphitheus rushes off to begin his trip to Sparta.*)

ΑΧΑΡΝΗΣ (γ)

VOCABULARY

Verbs

ἀνακράζω, ἀνέκραγον, *I shout*
 σπένδω, σπείσω, ἔσπεισα,
 ἔσπεισμαι, *I pour a libation;*
 middle, *I make a treaty; I*
make peace (by pouring a liba-
tion with the other party)

Nouns

ἡ ἄμπελος, τῆς ἀμπέλου,
grapevine
 τὸ στόμα, τοῦ στόματος, *mouth*

Adjective

μιαρός, -ᾶ, -όν, *defiled; foul;*
villainous

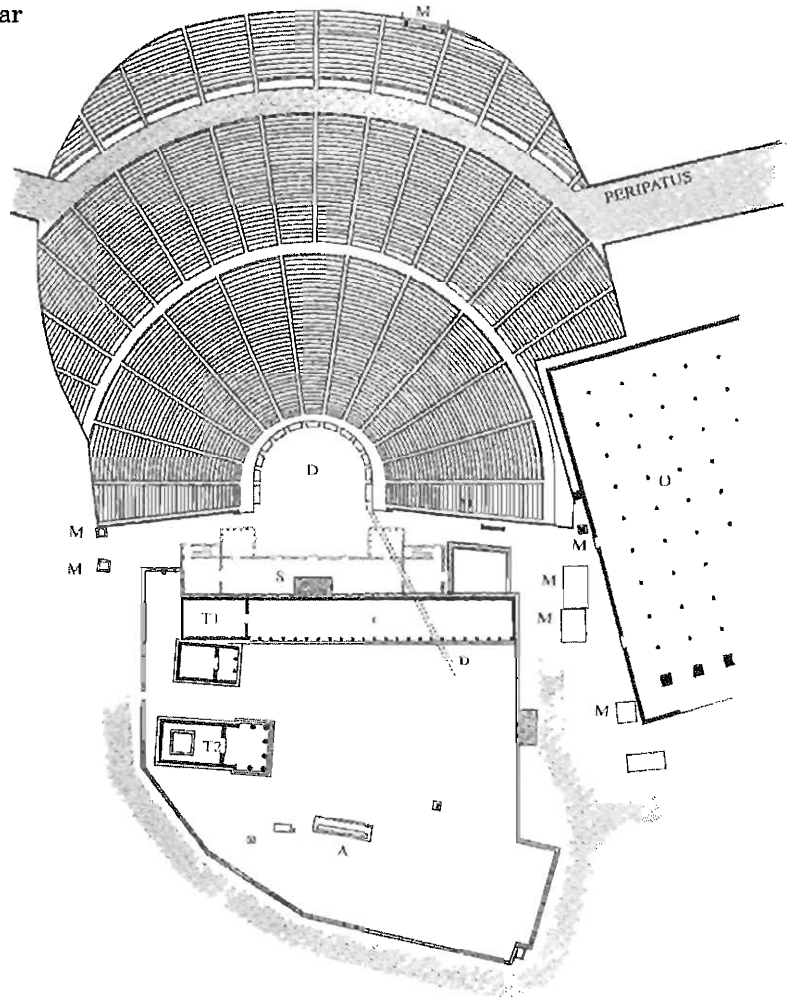
- 90 ἀλλ' . . . γὰρ, *but (look), for . . .*
 ὀδί, *this here, i.e., here he is*
- 91 μήπω γε, *don't (greet me) yet. . . .*
- 93 σπονδᾶς: the word can mean truces or the wine poured in libations to sanctify a truce or the libations themselves. Aristophanes cleverly plays on these meanings in this passage.
- 94 ὄσφροντο (from ὄσφραίνομαι), *smelled (the wine)* πρεσβῦταί, *old men*
- 95 στιπτοὶ, *trodden down; of old men, tough, sturdy*
 πρίνινοι, *oaken*
- 96 ἀτεράμονες, *unsoftened, hard, tough*
 Μαραθωνομάχαι, *fighters at the Battle of Marathon*
 σφενδάμνινοι, *made of maple wood*
- 97 ἀνέκραγον: *ingressive aorist, they began to shout*
- 99 κᾶς = καὶ εἰς, *crasis, see line 8*
 τρίβωνας, *cloaks (usually old and threadbare)*
 ξυνηλέγοντο + *partitive gen. here, they began gathering (some of the) stones*
- 100 ἔφουγον . . . ἐδίωκον κᾶβῶν: *ingressive aorist and inchoative imperfects*
 κᾶβῶν = καὶ ἐβῶν, *crasis, see line 8*
- 101 βοῶντων: *3rd person plural imperative, let them shout*
- 102 γεύματα, *tastes; here, vintages*
- 103 αὐταί: the antecedent is τὰς σπονδᾶς (101).
 πεντέτεις, *five-years old; for five years*
 γεῦσαι (aorist imperative of γεύομαι), *taste*
- 104 αἰβοῖ, *ugh (an expression of disgust)* ὅτι, *because*
- 105 ὄζουσι + *gen., they smell of*
 πίττης, *pitch; pitch or resin was used both to caulk ships and to line wine jars (it is still used in making some Greek wine today, called retsina). There is a double-entendre here; both meanings are intended.*
- 106 δεκέτεις, *ten years old; for ten years*
- 107 χαῦται = καὶ αὐταί, *crasis, see line 8, this too; if a truce were made for only ten years, both sides would be sending ambassadors to other cities to gain allies, preparing for the next war.*
- 108 ὀξότατον, *very sharply*

The Assembly continues, with more interruptions from Dicaeopolis. Just as proceedings are coming to an end, Dicaeopolis sees Amphitheus rushing in breathless, having returned from Sparta. He brings with him three specimen truces, which are in the form of wine for libations contained in wine skins.

- 90 ΔΙΚ. ἄλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδί.
 91 χαῖρ' Ἀμφίθεε. ΑΜΦ. (*still running*) μήπω γε πρίν γ' ἄν
 στῶ τρέχων.
 (*looking behind himself with trepidation*)
 92 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
 93 ΔΙΚ. τί δ' ἔστ'; ΑΜΦ. ἐγὼ μὲν δευρό σοι σπονδᾶς φέρων
 94 ἔσπευδον· οἱ δ' ὄσφροντο πρεσβῦταί τινες
 95 Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι,
 96 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνιοι.
 97 ἔπειτ' ἀνέκραγον πάντες· “ὦ μιαρῳάτατε,
 98 σπονδᾶς φέρεις τῶν ἀμπέλων τετμημένων;”
 99 κᾶς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
 100 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κᾶβῶν.
 101 ΔΙΚ. (*reassuring Amphitheus*) οἱ δ' οὖν βοώντων. ἀλλὰ τᾶς
 σπονδᾶς φέρεις;
 102 ΑΜΦ. (*holding up the wine skins for Dicaeopolis to see*) ἔγωγέ, φημι,
 τρία γε ταυτὶ γεύματα.
 103 (*holding out one of the wine skins*) αὐταὶ μὲν εἰσι πεντέτεις.
 γεῦσαι λαβῶν.
 104 ΔΙΚ. (*taking the skin and smelling the wine*) αἰβοῖ. ΑΜΦ. τί
 ἔστιν; ΔΙΚ. οὐκ ἀρέσκουσιν μ' ὅτι
 105 ὄζουσι πίττης καὶ παρασκευῆς νεῶν.
 106 ΑΜΦ. (*offering another wine skin*) σὺ δ' ἀλλὰ τᾶσδὶ τᾶς
 δεκέτεις γεῦσαι λαβῶν.
 ΔΙΚ. (*taking the second wine skin and smelling the wine*)
 107 ὄζουσι χαῦται πρέσβεων εἰς τᾶς πόλεις
 108 ὀξύτατον. . . .

- 109 τριᾶκοντούτιδες, *thirty years old; for thirty years*
 110 ὦ Διονύσια, *O festival of Dionysus!*
 111 ἀμβροσίας καὶ νέκταρος: *ambrosia was the food of the gods, and nectar was their drink.*
 112 κἄν = καὶ ἐν, *crasis*, see line 8
 ὅπη, *where*
 113 κἄκτιομαι = καὶ ἐκτίομαι, *crasis*, see line 8, *and I will drink it off*
 114 χαίρειν κελεύων πολλὰ, *bidding a long farewell to, i.e., wishing to have nothing to do with*
 116 ἀπαλλαγείς (aorist passive participle of ἀπαλλάττω) + gen., *rid of*
 117 τὰ κατ' ἀγροῦς . . . Διονύσια, *the Rural Dionysia*
 εἰσιῶν, *going into (my house)*; we are no longer on the Pnyx but outside Dicaeopolis's house in the country. Such changes of scene, indicated only by the actors' words, are common in comedy.

- A The great altar of Dionysus
 D-D Drainage channel
 M Choregic monuments
 O Odeon of Pericles
 S Long stoa
 T1 Early temple
 T2 Later temple



Plan of the theater of Dionysus in the mid fourth century

- 109 **ΑΜΦ.** (*offering the third wine skin*) ἀλλ' αὐταῖ σπονδαὶ
 τριακοντούτιδες
- 110 κατὰ γῆν τε καὶ θάλατταν. **ΔΙΚ.** (*taking the third wine
 skin and smelling the wine*) ὦ Διονύσια,
 111 αὐταὶ μὲν ὄζους' ἀμβροσίᾳς καὶ νέκταρος . . .
 112 (*tasting the wine*) κἄν τῷ στόματι λέγουσι· “βαῖν' ὅπη
 θέλεις.”
 (*clutching the wine skin, pouring a libation, and drinking
 deeply of the wine*)
- 113 ταύτᾳς δέχομαι καὶ σπένδομαι κἄκπίομαι,
 114 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέᾳς.
 (*running off stage*)
- 115 **ΑΜΦ.** ἐγὼ δὲ φευξοῦμαί γε τοὺς Ἀχαρνέᾳς.
 116 **ΔΙΚ.** ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς
 117 ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.
 (*exiting into the house*)



Statuette of a comic Heracles

ΑΧΑΡΝΗΣ (Δ)

VOCABULARY

Verbs

ἄδω, ἄσομαι, ἦσα, ἦσμαι,
ἦσθην, *I sing*
ἀκολουθέω + dat., *I follow*
ἀπάρχομαι, *I begin*
εὐφημέω, *I keep holy silence*
καταχέω, κατακέω, κατα-
έχεα, κατακέχυκα, κατα-
κέχυμαι, κατεχύθην, *I pour*
X (acc.) *over* Y (gen.)
μηνύω, μηνύσω, ἐμήνυσα, με-
μήνυκα, μεμήνυμαι, ἐμηνύ-
θην, *I inform*

Nouns

ἡ εὐφημίᾱ, τῆς εὐφημίᾱς, *call*
for holy silence
οἱ οἰκέται, τῶν οἰκετῶν,
household

Adjective

μακάριος, -ᾱ, -ον, *blessed*;
happy

Adverb or Preposition

ἐξόπισθε(ν) + gen., *behind*

Adverbs

μήν or καὶ μήν, *truly, indeed*
σφόδρα, *very much*

- 119 ὁδοιπόρων, *wayfarers, passers-by*
ἄξιόν (έστι) + dat. and infin., *it is fit, i.e., it is worth while for X to do Y*
- 121 ὅποι . . . γῆς, *where in the world*
τέτραπται (perfect of τρέπω), *has turned, has gone*
- 120 ξυλλαβεῖν (from συλλαμβάνω), here + acc., *to seize, apprehend, arrest*
(compare the use of this verb + dat. = *I help*)
- 122 φροῦδος, *gone, fled, vanished*
- 123 Βαλλήναδε: a comic coinage punning on the verb βάλλω, *I pelt*, and the name
of an Attic deme, Παλλήνη, + suffix -δε = *toward*; translate *toward Pelting,*
Peltingward.
- 124 γῆν πρὸ γῆς, *through land* (acc. of extent of space) *after land* (πρὸ + gen. usu-
ally means *before*, but in a few idioms it has the sense of *further, forward, on-*
ward)
- 125 ἐμπλήμην (2nd aorist passive optative of ἐμπίμπλημι, *I fill full*; passive, *I sate*
myself), potential optative, *I could never have my fill of*
λίθοις: take with βάλλων
- 128 δεῦρο παῶς / ἐκποδῶν, *everyone (come) here, out of the way*
- 129 ἀνήρ = ὁ ἀνήρ, crasis, see line 8
- 131 πρόιθ(ι), *come forward*
ἡ κανηφόρος, *the basket-bearer*; the daughter carries the basket on her head.
- 132 τὸν φαλλόν, *phallus-pole*, an image carried in Dionysiac processions
στησάτω: 3rd person singular imperative, *let him* (i.e., Xanthias) *stand X up*

The chorus of old Acharnian men rush in, armed with stones, in pursuit of Amphitheus.

- 118 **ΧΟΡΟΣ** τῆδε πᾶς ἔπου, δίωκε καὶ τὸν ἄνδρα πυνθάνου
 119 τῶν ὀδοιπόρων ἀπάντων· τῆ πόλει γὰρ ἄξιον
 120 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. (*to the audience*) ἀλλὰ μοι
 μηνύσατε,
 121 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
 122 ἐκπέφευγ', οἴχεται φροῦδος. . . .
 123 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 124 καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῆ ποτέ·
 125 ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

As the chorus search fruitlessly for Amphitheus, Dicaeopolis is heard from within the house calling for holy silence.

- 126 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 127 **ΧΟΡ.** (*addressing its own members*) σίγα πᾶς. ἠκούσατ',
 ἄνδρες, ἄρα τῆς εὐφημίᾳς;
 128 οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. (*retiring to one side of the*
stage) ἀλλὰ δεῦρο πᾶς
 129 ἐκποδῶν· θύσων γὰρ ἄνῆρ, ὡς ἔοικ', ἐξέρχεται.

As the members of the chorus withdraw, Dicaeopolis, carrying a pot, leads his family out of his house—his wife, his daughter, who carries a sacred basket, and Xanthias and a second slave, who carry a phallus-pole.

- 130 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 131 (*to his daughter*) πρόιθ' εἰς τὸ πρόσθεν ὀλίγον, ἡ
 κανηφόρος.
 132 (*referring to his slave Xanthias*) ὁ Ξανθίας τὸν φαλλὸν
 ὀρθὸν στησάτω.

- 133 τὸ κανοῦν, *basket*; the daughter sets the basket down near the altar.
 134 τὴν ἐτήρησιν, *soup-ladle*
 135 ἔτνος, *soup*, made of peas or beans and contained in the pot that Dicaeopolis carries
 τοῦλατῆρος = τοῦ ἐλατῆρος, *crasis*, see line 8, *broad, flat cake*; the daughter takes one of these cakes from the basket, places it on the altar, and pours the soup over it.
 136 καὶ μὴν . . . γ(ε), *and indeed* . . .
 137 κεχαρισμένως (adverb formed from the perfect participle of χαρίζομαι) + dat., *acceptably, in a manner pleasing to*
 ἐμὲ . . . ἀγαγεῖν (139) . . . τᾶς σπονδᾶς (140) . . . ξυνενεγκεῖν (141; see note below): the infinitives express prayers, (*grant*) that I may conduct the *Rural Dionysia* . . . and (*grant*) that this truce may turn out well. . . .
 139 τυχηρῶς, *with good fortune, with good luck*
 140 ἀπαλλαγθέντα + gen. (see line 115 above), *rid of*
 141 ξυνενεγκεῖν (aorist infinitive of συμφέρει, *it is useful, it is profitable*), with καλῶς, *may turn out well*
 τριάκοντούτιδας, *of/lasting thirty years*
 142 ὅπως, (*see to it*) *that*. . .
 143 βλέπουσα θυμβροφάγον, *looking as if you have eaten savory* (the eating of the bitter herb, savory, would pucker the lips up, and give a prim, demure look to the girl's face –W. W. Merry)
 144 ὀπύσει, *will marry* (the Greek verb is from a root meaning *nourish, maintain*)
 145 κᾶν = καὶ ἐν, *crasis*, see line 8
 τῶχλω = τῷ ὄχλῳ, *crasis*, see line 8, *the crowd*
 φυλάττεσθαι (infinitive for imperative), *watch out!*
 146 περιτράγη (from περιτρώω, aorist, περιέτραγον), *nibble at, i.e., steal*
 τὰ χρῦσία, *your golden jewelry*
 147 σφῶν, dual, *by the two of you* ἔστιν . . . ἐκτέος/ὁ φαλλός (verbal adjective from ἔχω, see Chapter 26, Grammar 4, page 173), *the phallus-pole must be held*
 150 θεῶ: singular imperative of θεάομαι
 τοῦ τέγους, *the roof*
 πρόβᾶ = πρόβηθι
 151 Βακχίου, *of Bacchus*
 152 ἕκτω, *sixth*
 σ' = σε



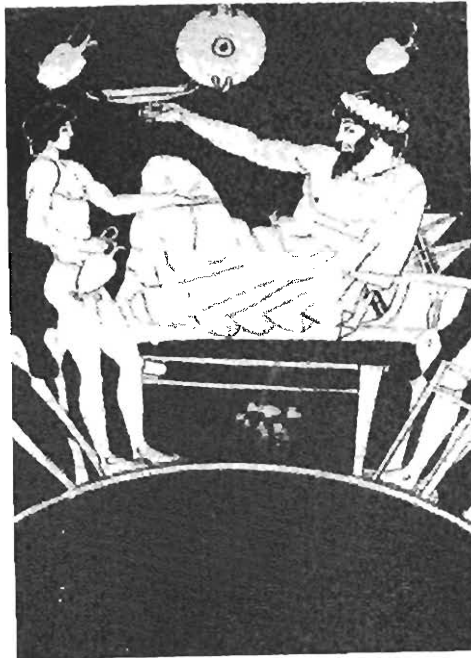
Dionysus with a panther at his altar

- 133 (to his daughter) κατάθου τὸ κανοῦν, ὦ θύγατερ, ἴν' ἀπαρξώμεθα.
- 134 **ΘΥΓΑΤΗΡ** ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρουσιν,
135 ἴν' ἔτνος καταχέω τούλατῆρος τουτουί.
- ΔΙΚ.** (*addressing Dionysus, at his altar on the stage*)
136 καὶ μὴν καλόν γ' ἔστ'. ὦ Διόνῦσε δέσποτα,
137 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
138 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν
139 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγρούς Διονύσια,
140 στρατιᾶς ἀπαλλαχθέντα, τὰς σπονδὰς δέ μοι
141 καλῶς ξυνενεγκεῖν τὰς τριᾶκοντούτιδας.
142 (*addressing his daughter and arranging the procession*)
ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
143 οἴσεις βλέπουσα θυμβροφάγον. ὡς μακάριος
144 ὅστις σ' ὀπύσει. . . .
(*urging his daughter to lead the procession forward, into the audience*) πρόβαινε, κἂν τῶχλω φυλάττεσθαι σφόδρα
145 μή τις λαθῶν σου περιτράγη τὰ χρῦσια.
146 (*urging Xanthias and the second slave to perform their duty properly*) ὦ Ξανθιά, σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος
147 ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου·
148 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·
149 (*sending his wife to watch from the roof*) σὺ δ', ὦ γύναι, θεῶ
150 μ' ἀπὸ τοῦ τέγους. (*urging on his daughter*) πρόβᾶ.

Dicaeopolis celebrates his own Rural Dionysia by singing the following joyous song to Phales, Dionysiac god of the phallus, in honor of the peace he has made:

- 151 Φαλῆς, ἑταῖρε Βακχίου, . . .
152 ἔκτω σ' ἔτει προσεῖπον εἰς
153 τὸν δῆμον ἐλθὼν ἄσμενος,
154 σπονδὰς ποιησάμενος ἐμαυ-

- 156 ἀπαλλαγείς: see lines 115 and 140.
 158 ξυμπίης, *drink with*
 ἐκ κραιπάλης, *in (lit., from) a drinking-bout*
 159 ἔωθεν, *from earliest dawn*
 ροφήσει (from ροφέω, fut., ροφήσομαι), *you will gulp down; you will drain dry,*
will empty
 τρύβλιον, *cup*
 160 φεψάλῳ, *chimney*
 κρεμήσεται, *will be hung (cf. line 38)*



εἰρήνης ροφήση τρύβλιον

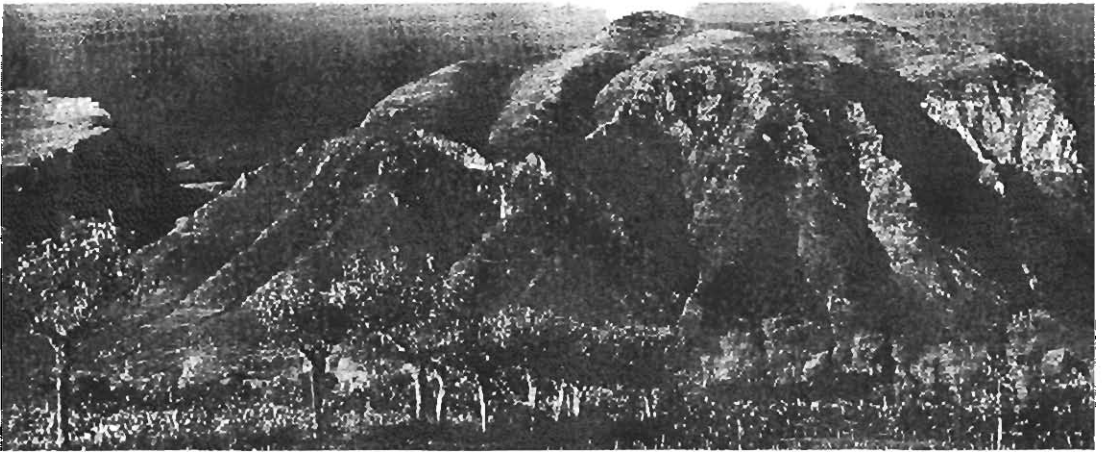
- 155 τῷ, πρᾶγμάτων τε καὶ μαχῶν
 156 . . . ἀπαλλαγείς. . . .
 157 Φαλῆς Φαλῆς,
 158 ἐὰν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
 159 ἔωθεν εἰρήνης ῥοφήσει τρύβλιον·
 160 ἢ δ' ἄσπις ἐν τῷ φεψάλῳ κρεμήσεται.



Warrior with shield

PRINCIPAL PARTS: Verbs in -μι

- δείκ-νῶ-μι, δείξω, ἔδειξα, δέδειξα, δέδειγμαi, ἐδείχθην, *I show*
 ζεύγ-νῶ-μι, ζεύξω, ἔζευξα, ἔζευγμαi, ἐζεύχθην or ἐζύγην, *I yoke*
 ἀνοίγ-νῶ-μι [= ἀνα- + οἶγ-νῶ-μι], imperfect, ἀνέωγον (double augment),
 ἀνοίξω, ἀνέφρα, ἀνέφρα, ἀνέφραγμαi (*I stand open*), ἀνέφραχθην,
I open
 ῥήγ-νῶ-μι, ῥήξω, ἔρρηξα, ἔρρωγα (*I am broken*), ἐρράγην, aorist pas-
 sive participle, ῥαγείς, *I break*
 σβέν-νῶ-μι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (*I have gone out*), ἐσβέ-
 σθην, *I put out, extinguish*
- δί-δω-μι [δω-/δο-], imperfect, ἐδίδουν, δώσω, ἔδωκα, infinitive, δοῦναι, par-
 ticiple, δούς, imperative, δός, δέδωκα, δέδομαι, ἐδόθην, *I give*
- εἰμί [έσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am*
- εἶμι [ει-/ί-], imperfect, ἦα or ἦειν, *I will go*
- ἴημι, imperative, ἴει, infinitive, ἵεναι, participle, ἴεις, imperfect, ἴην, [ἦ-] ἦσω, ἦκα,
 imperative, [έ-] ἔς, infinitive, εἶναι, participle, εἶς, εἶκα, εἶμαι, εἶθην, *I let go,*
release; I send; I throw; middle, ἵεμαι, imperfect, ἵεμην, I hasten
- ἵστημι, imperfect, ἵστην, [σθη-] στήσω, ἔστησα, *I make X stand; I stop X; I am*
setting X (up)
 athematic 2nd aorist, ἔστην, intransitive, *I stood*
 -κα- 1st perfect, ἔστηκα, intransitive, *I stand*
 -θη- 1st aorist passive, [στα-] ἐστάθην, *I was set (up)*
- τί-θη-μι [θη-/θε-], imperfect, ἐτίθην, θήσω, ἔθηκα, infinitive, θεῖναι, participle,
 θεῖς, imperative, θές, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐτέθην,
I put, place



The fertile valley of the river Eurotas, in which Sparta lay,
 with the Taygetus range of mountains behind

GRAMMAR

1. Complex Sentences in Indirect Statement: Secondary Sequence

If the introductory verb is in a past tense (imperfect, aorist, or pluperfect), the following rules for secondary sequence apply:

- a. An indicative verb in the main clause of the direct statement may be retained or may be changed to the corresponding tense of the optative when the indirect statement is introduced by *ὅτι* or *ὡς* in secondary sequence (see Chapter 25, Grammar 6, pages 155–156), e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, **ἐψεύσατο**. (past particular condition)
If Philip said this, he lied.

Indirect Statement:

εἶπεν ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο εἶπεν, **ἐψεύσατο/ψεύσαιτο**.
He/She said that if Philip said this, he lied.

Note, however, that an indicative with *ἄν* in the main clause of *contrary to fact conditions* is retained after *ὅτι* or *ὡς*, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, **ἐψεύσατο ἄν**. (past contrary to fact condition)
If Philip had said this, he would have lied.

Indirect Statement:

εἶπεν ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο εἶπεν, **ἐψεύσατο ἄν**.
He/She said that if Philip had said this, he would have lied.

With *ἔφη* and *ἤδει* this sentence would be as follows:

ἔφη τὸν Φίλιππον **ψεύσασθαι ἄν**, εἰ τοῦτο εἶπεν.

He/She said that Philip would have lied, if he had said this.

ἤδει τὸν Φίλιππον **ψευσάμενον ἄν**, εἰ τοῦτο εἶπεν.

He/She knew that Philip would have lied, if he had said this.

- b. *Secondary tenses of the indicative in the subordinate clause* of the direct statement remain unchanged in mood and tense when put into indirect statements. See the examples above, in which the verbs in the subordinate clauses remain unchanged.
- c. *Primary tenses of the indicative in the subordinate clause* of the direct statement may be retained or may be changed to the optative, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο **λέγει**, ψεύδεται. (present particular condition)
If Philip says this, he is lying.

Indirect Statement:

εἶπεν ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο λέγει/λέγοι, ψεύδεται.

He/She said that if Philip was saying this, he was lying.

(Note that we switch to the past tense in English, where Greek keeps the present tense; and note that ψεύδεται could have been changed to ψεύδοιτο according to rule a above.)

- d. All *subjunctives* (with or without ἄν) in the subordinate clause of the direct statement may be retained or may be changed to the corresponding tenses of the optative (ἐάν becomes εἰ, ὅταν becomes ὅτε, πρὶν ἄν becomes πρὶν, etc., i.e., the ἄν drops out when the subjunctive is changed to optative). Greek writers often chose *not* to make the optional changes to the optative but to retain the original indicatives or subjunctives for the sake of vividness.

Direct Statement:

ἐάν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.

If Croesus wages war against the Persians, he will destroy a great empire. (future more vivid condition)

Indirect Statement without Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι ἐάν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει. (27α:32–33)

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(The ἐάν + subjunctive in the original subordinate clause and the future indicative in the original main clause are here retained in the indirect statement. See rules a and d above.)

Indirect Statement with Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι εἰ στρατεύοιτο Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(Optatives are here substituted in both clauses, with ἐάν changing to εἰ. Again, see rules a and d above.)

- e. All optatives in the direct statement remain unchanged in mood and tense after ὅτι or ὡς.

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶποι, ψεύδοιτο ἄν. (future less vivid condition)

If Philip should say this, he would be lying.

Indirect Statement:

εἶπεν ὅτι/ὡς εἰ ὁ Φίλιππος τοῦτο εἶποι, ψεύδοιτο ἄν.

He/She said that if Philip should say this, he would be lying.

(Both optatives are retained, along with ἄν.)

With ἔφη and ἤδει this sentence would be as follows:

ἔφη τὸν Φίλιππὸν **ψεύδεσθαι ἄν**, εἰ τοῦτο εἴποι.

ἤδει τὸν Φίλιππον **ψευδόμενον ἄν**, εἰ τοῦτο εἴποι.

He/She said/knew that Philip would be lying, if he should say this.

(The optative of the main clause changes to the same tense of the infinitive after ἔφη and to the same tense of the participle after ἤδει, with ἄν retained. The optative of the original subordinate clause remains unchanged.)

Note that ἄν with an infinitive or participle in indirect statement may also represent a direct statement with a potential optative, e.g.:

Direct Statement:

βουλοίμην ἄν τὸν ἰατρὸν ἰδεῖν.

(potential optative)

I would like to see the doctor.

Indirect Statements:

οἶμαι τὸν Φίλιππον **ἄν βούλεσθαι** τὸν ἰατρὸν ἰδεῖν.

I think that Philip would like to see the doctor.

οἶδα τὸν Φίλιππον **ἄν βουλόμενον** τὸν ἰατρὸν ἰδεῖν.

I know that Philip would like to see the doctor.

Exercise 30 α

Translate the following pairs of sentences and explain each change that has been made in the versions in indirect statement, with reference to the rules above.

1. ἐὰν στρατεύηται ὁ Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.
ἡ Πυθιά ἔφη τὸν Κροῖσον μεγάλην ἀρχὴν καταλύσειν, εἰ στρατεύοιτο ἐπὶ Πέρσας.
2. οἱ παῖδες πάντα ἐποίησαν ὅσα ἐκέλευσεν ὁ πατήρ.
οἱ παῖδες εἶπον ὅτι πάντα ποιήσειαν ὅσα ἐκέλευσεν ὁ πατήρ.
3. ὁ ποιμὴν τὰ πρόβατα φυλάξει ἕως ἄν νύξ γένηται.
ἤσμεν τὸν ποιμένα τὰ πρόβατα φυλάζοντα ἕως νύξ γένοιτο.
4. ὅστις ἄν ἔξω τῶν τειχῶν μένη, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
ὁ Δικαιοπόλις εἶπεν ὅτι ὅστις ἔξω τῶν τειχῶν μένοι, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
5. οἱ παῖδες, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον κατέστησαν.
ὁ πατήρ ἔφη τοὺς παῖδας, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον καταστήναι.

VERB CHART: PRESENT AND IMPERFECT

Principal Parts of Verb: _____

Exercise Number: _____

Voice: _____

Present

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Imperfect

For participles, fill in the nominative singular, masculine, feminine, and neuter and the genitive singular masculine of participles having 3rd and 1st declension forms.

For middle voice participles, give the masculine nominative singular and the feminine and neuter endings.

VERB CHART: FUTURE AND AORIST

First Principal Part of Verb: _____

Exercise Number: _____

Voice: _____

Future

Indicative

Subjunctive

Optative

Imperative

Infinitive

Participle

Aorist

VERB CHART: PERFECT AND PLUPERFECT

First Principal Part of Verb: _____

Exercise Number: _____

Voice: _____

Perfect

Indicative	Subjunctive	Optative	Imperative*	Infinitive	Participle
_____	_____	_____		_____	_____
_____	_____	_____			_____
_____	_____	_____			_____
_____	_____	_____			_____
_____	_____	_____			
_____	_____	_____			

Pluperfect

*Very rare and not given in charts

FORMS

1. THE DEFINITE ARTICLE (see Book I, page 50)

	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 OF THE 1ST DECLENSION

Feminine (see Book I, pages 40–42)

	Singular		Plural		Singular		Plural	
N.	ἡ	κρήνη	αἱ	κρήναι	ἡ	ὕδριᾶ	αἱ	ὕδριαι
G.	τῆς	κρήνης	τῶν	κρηνῶν	τῆς	ὕδριᾶς	τῶν	ὕδριῶν
D.	τῇ	κρήνῃ	ταῖς	κρήναις	τῇ	ὕδριᾶ	ταῖς	ὕδριαις
A.	τήν	κρήνην	τᾶς	κρήνᾶς	τήν	ὕδριᾶν	τᾶς	ὕδριᾶς
V.	ῶ	κρήνη	ῶ	κρήναι	ῶ	ὕδριᾶ	ῶ	ὕδριαι
N.	ἡ	μέλιττα	αἱ	μέλιτται	ἡ	μάχαιρᾶ	αἱ	μάχαιραι
G.	τῆς	μελίττης	τῶν	μελιττῶν	τῆς	μαχαιρᾶς	τῶν	μαχαιρῶν
D.	τῇ	μελίττῃ	ταῖς	μελίτταις	τῇ	μαχαιρᾶ	ταῖς	μαχαιραῖς
A.	τήν	μέλιττᾶν	τᾶς	μελίττᾶς	τήν	μάχαιρᾶν	τᾶς	μαχαιρᾶς
V.	ῶ	μέλιττα	ῶ	μέλιτται	ῶ	μάχαιρᾶ	ῶ	μάχαιραι

Masculine (see Book I, pages 47–48)

	Singular		Plural		Singular		Plural	
N.	ὁ	δεσπότης	οἱ	δεσπότες	ὁ	νεανίας	οἱ	νεανίαι
G.	τοῦ	δεσπότης	τῶν	δεσποτῶν	τοῦ	νεανίου	τῶν	νεανιῶν
D.	τῷ	δεσπότη	τοῖς	δεσπότης	τῷ	νεανίῳ	τοῖς	νεανίαις
A.	τόν	δεσπότην	τούς	δεσπότης	τόν	νεανίαν	τούς	νεανίαις
V.	ῶ	δέσποτα*	ῶ	δεσπότες	ῶ	νεανία	ῶ	νεανίαι

*Irregular accent. Normally the accent is persistent as with the noun ὁ πολίτης, vocative, ῶ πολίτα.

3. NOUNS OF THE 2ND DECLENSION

Masculine (see Book I, page 31)

	Singular	Plural		
N.	ὁ ἀγρός	οἱ ἀγροί		
G.	τοῦ ἀγροῦ	τῶν ἀγρῶν		
D.	τῷ ἀγρῷ	τοῖς ἀγροῖς		
A.	τὸν ἀγρόν	τούς ἀγρούς		
V.	ὃ ἀγρέ	ὧ ἀγροί		

Neuter (see Book I, page 31)

	Singular	Plural		
	τὸ δένδρον	τὰ δένδρα		
	τοῦ δένδρου	τῶν δένδρων		
	τῷ δένδρῳ	τοῖς δένδροις		
	τὸ δένδρον	τὰ δένδρα		
	ὃ δένδρον	ὧ δένδρα		

Feminine: e.g., ἡ ὁδός (see Book I, page 48)**Contract: Masculine**
(see Book I, page 263):

	Singular	Plural		
N.	ὁ νοῦς	οἱ νοῖ		
G.	τοῦ νοῦ	τῶν νῶν		
D.	τῷ νῷ	τοῖς νοῖς		
A.	τὸν νοῦν	τούς νοῦς		
V.	ὃ νοῦ	ὧ νοῖ		

Attic Declension

	Singular	Plural		
	ὁ λαγός	οἱ λαγῷ		
	τοῦ λαγῷ	τῶν λαγῶν		
	τῷ λαγῷ	τοῖς λαγῷς		
	τὸν λαγῶν/ῷ	τούς λαγῷς		
	ὃ λαγῷς	ὧ λαγῷ		

Contract Neuter: τὸ κανοῦν (rare; not formally presented in this course; for an example, see κανᾶ, 9β:6)

4. NOUNS OF THE 3RD DECLENSION

Labial Stems (β, π, φ; see Book I, page 107)

	Singular	Plural		
N.	ὁ κλώψ	οἱ κλώπες		
G.	τοῦ κλωπός	τῶν κλωπῶν		
D.	τῷ κλωπί	τοῖς κλωπί(ν)		
A.	τὸν κλώπα	τούς κλώπας		
V.	ὃ κλώψ	ὧ κλώπες		

Velar Stems (γ, κ, χ; see Book I, page 98)

	Singular	Plural		Singular	Plural
N.	ὁ φύλαξ	οἱ φύλακες		ὁ αἶξ	οἱ αἶγες
G.	τοῦ φύλακος	τῶν φυλάκων		τοῦ αἰγός	τῶν αἰγῶν
D.	τῷ φύλακι	τοῖς φύλαξι(ν)		τῷ αἰγί	τοῖς αἰξί(ν)
A.	τὸν φύλακα	τούς φύλακας		τὸν αἶγα	τούς αἶγας
V.	ὃ φύλαξ	ὧ φύλακες		ὃ αἶξ	ὧ αἶγες

Dental Stems (δ, θ, τ; see Book I, page 99)

	Singular		Plural		Singular		Plural	
N.	ὁ	παῖς	οἱ	παῖδες	τὸ	ὄνομα	τὰ	ὀνόματα
G.	τοῦ	παιδός	τῶν	παιδῶν	τοῦ	ὀνόματος	τῶν	ὀνομάτων
D.	τῷ	παιδί	τοῖς	παισί(ν)	τῷ	ὀνόματι	τοῖς	ὀνόμασι(ν)
A.	τὸν	παιδα	τούς	παιδας	τὸ	ὄνομα	τὰ	ὀνόματα
V.	ὦ	παῖ	ὦ	παῖδες	ὦ	ὄνομα	ὦ	ὀνόματα

Stems in -ντ- (see Book I, page 145)

	Singular		Plural	
N.	ὁ	γέρων	οἱ	γέροντες
G.	τοῦ	γέροντος	τῶν	γερόντων
D.	τῷ	γέροντι	τοῖς	γέρουσι(ν)
A.	τὸν	γέροντα	τούς	γέροντας
V.	ὦ	γέρον	ὦ	γέροντες

Liquid Stems (λ, ρ; see Book I, page 107) **Nasal Stems** (ν; see Book I, pages 106–107)

	Singular		Plural		Singular		Plural	
N.	ὁ	ρήτωρ	οἱ	ρήτορες	ὁ	χειμῶν	οἱ	χειμῶνες
G.	τοῦ	ρήτορος	τῶν	ρήτόρων	τοῦ	χειμῶνος	τῶν	χειμῶνων
D.	τῷ	ρήτορι	τοῖς	ρήτορσι(ν)	τῷ	χειμῶνι	τοῖς	χειμῶσι(ν)
A.	τὸν	ρήτορα	τούς	ρήτορας	τὸν	χειμῶνα	τούς	χειμῶνας
V.	ὦ	ρήτωρ	ὦ	ρήτορες	ὦ	χειμῶν	ὦ	χειμῶνες

Stems in -ρ- (see Book I, pages 124–125)

Singular								
N.	ὁ	άνήρ	ὁ	πατήρ	ἡ	μήτηρ	ἡ	θυγάτηρ
G.	τοῦ	άνδρός	τοῦ	πατρός	τῆς	μητρός	τῆς	θυγατρός
D.	τῷ	άνδρί	τῷ	πατρί	τῆ	μητρί	τῆ	θυγατρί
A.	τὸν	άνδρα	τὸν	πατέρα	τὴν	μητέρα	τὴν	θυγατέρα
V.	ὦ	άνερ	ὦ	πάτερ	ὦ	μητερ	ὦ	θύγατερ
Plural								
N.	οἱ	άνδρες	οἱ	πατέρες	αἱ	μητέρες	αἱ	θυγατέρες
G.	τῶν	άνδρων	τῶν	πατέρων	τῶν	μητέρων	τῶν	θυγατέρων
D.	τοῖς	άνδράσι(ν)	τοῖς	πατράσι(ν)	ταῖς	μητράσι(ν)	ταῖς	θυγατράσι(ν)
A.	τούς	άνδρας	τούς	πατέρας	τὰς	μητέρας	τὰς	θυγατέρας
V.	ὦ	άνδρες	ὦ	πατέρες	ὦ	μητέρες	ὦ	θυγατέρες

Stems in -ισ- (see Book I, pages 226–227)

	Singular		Plural		Singular		Plural	
N.	τὸ	τείχος	τὰ	τείχη	ἡ	τριήρης	αἱ	τριήρεις
G.	τοῦ	τείχους	τῶν	τειχῶν	τῆς	τριήρους	τῶν	τριήρων
D.	τῷ	τείχει	τοῖς	τείχεσι(ν)	τῇ	τριήρει	ταῖς	τριήρεσι(ν)
A.	τὸ	τείχος	τὰ	τείχη	τήν	τριήρη	τάς	τριήρεις
V.	ᾧ	τείχος	ᾧ	τείχη	ᾧ	τριήρες	ᾧ	τριήρεις

Also ὁ Θεμιστοκλῆς (see Book I, page 254)

N.	ὁ	Θεμιστοκλῆς
G.	τοῦ	Θεμιστοκλέους
D.	τῷ	Θεμιστοκλεί
A.	τὸν	Θεμιστοκλέᾱ
V.	ᾧ	Θεμιστόκλεις

Stems Ending in a Vowel (see Book I, page 145)

	Singular		Plural		Singular		Plural	
N.	ἡ	πόλις	αἱ	πόλεις	τὸ	ἄστν	τὰ	ἄστη
G.	τῆς	πόλεως	τῶν	πόλεων	τοῦ	ἄστεως	τῶν	ἄστεων
D.	τῇ	πόλει	ταῖς	πόλεσι(ν)	τῷ	ἄσται	τοῖς	ἄστεσι(ν)
A.	τήν	πόλιν	τάς	πόλεις	τό	ἄστν	τά	ἄστη
V.	ᾧ	πόλι	ᾧ	πόλεις	ᾧ	ἄστν	ᾧ	ἄστη

Stems in Diphthongs or Vowels (see Book I, page 146)

	Singular		Plural	
N.	ὁ	βασιλεύς	οἱ	βασιλῆς
G.	τοῦ	βασιλέως	τῶν	βασιλέων
D.	τῷ	βασιλεῖ	τοῖς	βασιλεῦσι(ν)
A.	τὸν	βασιλέᾱ	τοὺς	βασιλέᾱς
V.	ᾧ	βασιλεῦ	ᾧ	βασιλῆς

Irregular

	Singular		Plural		Singular		Plural	
N.	ἡ	ναῦς	αἱ	νήες	ὁ	βοῦς	οἱ	βόες
G.	τῆς	νεώς	τῶν	νεῶν	τοῦ	βοός	τῶν	βοῶν
D.	τῇ	νηί	ταῖς	ναυσί(ν)	τῷ	βοί	τοῖς	βουσί(ν)
A.	τήν	ναῦν	τάς	ναῦς	τὸν	βοῦν	τοὺς	βοῦς
V.	ᾧ	ναῦ	ᾧ	νήες	ᾧ	βοῦ	ᾧ	βόες

Irregular (see Book I, page 125)

	Singular		Plural			Singular		Plural	
N.	ἡ	γυνή	αἱ	γυναῖκες	ἡ	χεῖρ	αἱ	χεῖρες	
G.	τῆς	γυναικός	τῶν	γυναικῶν	τῆς	χειρός	τῶν	χειρῶν	
D.	τῇ	γυναικί	ταῖς	γυναίξι(ν)	τῇ	χειρί	ταῖς	χερσί(ν)	
A.	τὴν	γυναῖκα	τὰς	γυναῖκας	τὴν	χεῖρα	τὰς	χεῖρας	
V.	ᾧ	γόναι	ᾧ	γυναῖκες	ᾧ	χεῖρ	ᾧ	χεῖρες	

5. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 2ND DECLENSIONS

Adjectives (see Book I, pages 48–49)

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	καλός	καλή	καλόν	καλοί	καλαί	καλά
G.	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D.	καλῷ	καλῇ	καλῷ	καλοῖς	καλαῖς	καλοῖς
A.	καλόν	καλήν	καλόν	καλοῦς	καλάς	καλά
V.	καλέ	καλή	καλόν	καλοί	καλαί	καλά

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	ῥάδιος	ῥαδίᾱ	ῥάδιον	ῥάδιοι	ῥάδιαι	ῥάδια
G.	ῥαδίου	ῥαδίᾱς	ῥαδίου	ῥαδίων	ῥαδίων	ῥαδίων
D.	ῥαδίῳ	ῥαδίᾳ	ῥαδίῳ	ῥαδίοις	ῥαδίαις	ῥαδίοις
A.	ῥάδιον	ῥαδίᾱν	ῥάδιον	ῥαδίους	ῥαδίᾱς	ῥάδια
V.	ῥάδιε	ῥαδίᾱ	ῥάδιον	ῥάδιοι	ῥάδιαι	ῥάδια

Present or Progressive Middle Participles (see Book I, pages 115–116, and 262)

	Singular		
	M.	F.	N.
N.	λϋόμενος	λϋομένη	λϋόμενον
G.	λϋομένου	λϋομένης	λϋομένου
D.	λϋομένῳ	λϋομένῃ	λϋομένῳ
A.	λϋόμενον	λϋομένην	λϋόμενον
V.	λϋόμενε	λϋομένη	λϋόμενον
	Plural		
N., V.	λϋόμενοι	λϋόμεναι	λϋόμενα
G.	λϋομένων	λϋομένων	λϋομένων
D.	λϋομένοις	λϋομέναις	λϋομένοις
A.	λϋομένους	λϋομένᾱς	λϋόμενα

Singular

	M.	F.	N.
N.	φιλούμενος	φιλουμένη	φιλούμενον
G.	φιλουμένου	φιλουμένης	φιλουμένου
D.	φιλουμένῳ	φιλουμένηῃ	φιλουμένῳ
A.	φιλούμενον	φιλουμένην	φιλούμενον
V.	φιλούμενε	φιλουμένη	φιλούμενον

Plural

N., V.	φιλούμενοι	φιλούμεναι	φιλούμενα
G.	φιλουμένων	φιλουμένων	φιλουμένων
D.	φιλουμένοις	φιλουμέναις	φιλουμένοις
A.	φιλουμένους	φιλουμένᾱς	φιλούμενα

Exempli gratia:

N.	τιμώμενος	τιμωμένη	τιμώμενον
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Exempli gratia:

N.	δηλούμενος	δηλουμένη	δηλούμενον
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Sigmatic 1st Aorist and Thematic 2nd Aorist Middle Participles (see Book I, pages 199 and 180)**Exempli gratia:**

N.	λυσάμενος	λυσαμένη	λυσάμενον
N.	γενόμενος	γενομένη	γενόμενον

6. ADJECTIVES OF IRREGULAR DECLENSION (see Book I, page 49)**Singular****Plural**

	M.	F.	N.	M.	F.	N.
N.	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλῳ	μεγάληῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
A.	μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλε	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
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.	none					

7. ADJECTIVES OF THE 3RD DECLENSION

Adjectives with Stems in -ov- (see Book I, pages 107–108)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. σώφρων	σῶφρον	σώφρονες	σώφρονα
G. σώφρονος	σώφρονος	σωφρόνων	σωφρόνων
D. σώφρονι	σώφρονι	σώφροσι(ν)	σώφροσι(ν)
A. σώφρονα	σῶφρον	σώφρονας	σώφρονα
V. σῶφρον	σῶφρον	σώφρονες	σώφρονα

Comparative Adjectives with Stems in -ov- (see Book II, page 135)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. βελτίων	βέλτιον	βελτίονες (βελτίους)	βελτίονα (βελτίω)
G. βελτίονος	βελτίονος	βελτιόνων	βελτιόνων
D. βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
A. βελτίονα (βελτίω)	βέλτιον	βελτίονας (βελτίους)	βελτίονα (βελτίω)
V. βέλτιον	βέλτιον	βελτίονες	βελτίονα

Adjectives with Stems in -εσ- (see Book I, page 227):

Singular	
M. & F.	N.
N. ἀληθής	ἀληθές
G. ἀληθοῦς	ἀληθοῦς
D. ἀληθεῖ	ἀληθεῖ
A. ἀληθῆ	ἀληθές
V. ἀληθές	ἀληθές
Plural	
N. ἀληθεῖς	ἀληθῆ
G. ἀληθῶν	ἀληθῶν
D. ἀληθέσι(ν)	ἀληθέσι(ν)
A. ἀληθεῖς	ἀληθῆ
V. ἀληθεῖς	ἀληθῆ

8. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 3RD DECLENSIONS

Adjectives

πᾶς, πᾶσα, πᾶν, *all; every; whole* (see Book I, page 126).

Singular

	M.	F.	N.
N., V.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν

Plural

N., V.	πάντες	πᾶσαι	πάντα
G.	πάντων	πᾶσῶν	πάντων
D.	πᾶσι(ν)	πᾶσαις	πᾶσι(ν)
A.	πάντας	πᾶσᾶς	πάντα

ταχύς, ταχεῖα, ταχύ, *quick, swift* (see Book I, pages 227–228)

Singular

	M.	F.	N.
N.	ταχύς	ταχεῖα	ταχύ
G.	ταχέος	ταχεῖας	ταχέος
D.	ταχεῖ	ταχεῖα	ταχεῖ
A.	ταχύν	ταχεῖαν	ταχύ
V.	ταχύ	ταχεῖα	ταχύ

Plural

N.	ταχεῖς	ταχεῖαι	ταχεῖα
G.	ταχέων	ταχειῶν	ταχέων
D.	ταχέσι(ν)	ταχεῖαις	ταχέσι(ν)
A.	ταχεῖς	ταχεῖας	ταχεῖα
V.	ταχεῖς	ταχεῖαι	ταχεῖα

Present or Progressive Active Participles

εἰμί (see Book I, page 136):

Singular

	M.	F.	N.
N., V.	ὄν	οὔσα	ὄν
G.	ὄντος	οὔσης	ὄντος
D.	ὄντι	οὔσῃ	ὄντι
A.	ὄντα	οὔσαν	ὄν

Plural			
	M.	F.	N.
N., V.	ὄντες	οὔσαι	ὄντα
G.	ὄντων	οὔσων	ὄντων
D.	οὔσι(ν)	οὔσαις	οὔσι(ν)
A.	ὄντας	οὔσας	ὄντα

λύω (see Book I, page 136):

Singular			
N., V.	λύων	λύουσα	λύον
G.	λύοντος	λυούσης	λύοντος
D.	λύοντι	λυούση	λύοντι
A.	λύοντα	λύουσαν	λύον
Plural			
N., V.	λύοντες	λύουσαι	λύοντα
G.	λυόντων	λυουσῶν	λυόντων
D.	λύουσι(ν)	λυούσαις	λύουσι(ν)
A.	λύοντας	λυούσας	λύοντα

φιλέω (see Book I, page 136):

Singular			
N., V.	φιλῶν	φιλοῦσα	φιλοῦν
G.	φιλοῦντος	φιλούσης	φιλοῦντος
D.	φιλοῦντι	φιλούση	φιλοῦντι
A.	φιλοῦντα	φιλοῦσαν	φιλοῦν
Plural			
N., V.	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	φιλούντων	φιλουσῶν	φιλούντων
D.	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	φιλοῦντας	φιλούσας	φιλοῦντα

τιμάω (see Book I, pages 136–137):

Singular			
N., V.	τιμῶν	τιμῶσα	τιμῶν
G.	τιμῶντος	τιμώσης	τιμῶντος
D.	τιμῶντι	τιμώση	τιμῶντι
A.	τιμῶντα	τιμῶσαν	τιμῶν

	Plural		
	M.	F.	N.
N., V.	τιμῶντες	τιμῶσαι	τιμῶντα
G.	τιμώντων	τιμωσῶν	τιμώντων
D.	τιμῶσι	τιμώσαις	τιμῶσι
A.	τιμῶντας	τιμώσας	τιμῶντα

δηλώω (see Book I, page 262; declined like φιλῶν above; we give only the nominative):

δηλῶν	δηλοῦσα	δηλοῦν
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Sigmatic 1st Aorist Active Participles (see Book I, page 199)

	Singular		
N., V.	λύσᾶς	λύσᾶσα	λύσαν
G.	λύσαντος	λύσᾶσης	λύσαντος
D.	λύσαντι	λύσᾶσῃ	λύσαντι
A.	λύσαντα	λύσᾶσαν	λύσαν
	Plural		
N., V.	λύσαντες	λύσᾶσαι	λύσαντα
G.	λύσάντων	λύσᾶσῶν	λύσάντων
D.	λύσᾶσι(ν)	λύσᾶσαις	λύσᾶσι(ν)
A.	λύσαντας	λύσᾶσας	λύσαντα

Thematic 2nd Aorist Active Participles (see Book I, page 180)

	Singular		
N., V.	λιπῶν	λιποῦσα	λιπὼν
G.	λιπόντος	λιπούσης	λιπόντος
D.	λιπόντι	λιπούσῃ	λιπόντι
A.	λιπόντα	λιποῦσαν	λιπὼν
	Plural		
N., V.	λιπόντες	λιποῦσαι	λιπόντα
G.	λιπόντων	λιπουσῶν	λιπόντων
D.	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
A.	λιπόντας	λιπούσας	λιπόντα

-θη- 1st Aorist Passive Participles (see Book II, page 5)

	Singular		
N., V.	λυθείς	λυθείσα	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείσῃ	λυθέντι
A.	λυθέντα	λυθείσαν	λυθέν

Plural

	M.	F.	N.
N., V.	λυθέντες	λυθείσαι	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
A.	λυθέντας	λυθείσας	λυθέντα

-η- 2nd Aorist Passive Participles (see Book II, page 13)

Exempli gratia:

N., V.	γραφείς	γραφείσα	γραφέν
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-κα 1st Perfect Active Participles (see Book II, page 208)**Singular**

N., V.	λελυκώς	λελυκυία	λελυκός
G.	λελυκότος	λελυκυιάς	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυίαν	λελυκός

Plural

N., V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυῖῶν	λελυκότων
D.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
A.	λελυκότας	λελυκυιάς	λελυκότα

-α 2nd Perfect Active Participles (see Book II, pages 210–211)

Exempli gratia:

N., V.	γεγονώς	γεγονυῖα	γεγονός
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9. **COMPARISON OF ADJECTIVES** (see Book II, pages 126–128 and 134–135)**Positive** **Comparative** **Superlative****Regular** (see Book II, pages 126–127)**1st and 2nd Declension**

ἀνδρείος, -ᾶ, -ον	ἀνδρειότερος, -ᾶ, -ον	ἀνδρειότατος, -η, -ον
χαλεπός, -ή, -όν	χαλεπώτερος, -ᾶ, -ον	χαλεπώτατος, -η, -ον

3rd Declension

ἀληθής, ἀληθές	ἀληθέστερος, -ᾶ, -ον	ἀληθέστατος, -η, -ον
σώφρων, σῶφρον	σωφρονέστερος, -ᾶ, -ον	σωφρονέστατος, -η, -ον

Irregular (see Book II, pages 127–128 and 134–135)

ἀγαθός, -ή, -όν	ἀμείνων, ἄμεινον	ἄριστος, -η, -ον
	βελτίων, βέλτιον	βέλτιστος, -η, -ον
	κρείττων, κρείττον	κράτιστος, -η, -ον

αἰσχρός, -ᾶ, -όν	αἰσχίων, αἰσχίον	αἴσχιστος, -η, -ον
ἐχθρός, -ᾶ, -όν	ἐχθίων, ἐχθίον	ἔχθιστος, -η, -ον
ἡδύς, ἡδεῖα, ἡδύ	ἡδίων, ἡδίον	ἡδιστος, -η, -ον
κακός, -ή, -όν	κακίων, κάκιον	κάκιστος, -η, -ον
	χείρων, χείρον	χείριστος, -η, -ον
	ἥττων, ἥττον	
καλός, -ή, -όν	καλλίων, κάλλιον	κάλλιστος, -η, -ον
μέγας, μεγάλη, μέγα	μείζων, μείζον	μέγιστος, -η, -ον
ὀλίγος, -η, -ον	ἐλάττων, ἔλαττον	ὀλίγιστος, -η, -ον
		ἐλάχιστος, -η, -ον
πολύς, πολλή, πολύ	πλείων/πλέων, πλείον/πλέον	πλείστος, -η, -ον
ῥᾶδιος, -ᾶ, -ον	ῥᾶων, ῥᾶον	ῥᾶστος, -η, -ον
ταχύς, ταχεῖα, ταχύ	θάπτων, θάπτον	τάχιστος, -η, -ον
φίλος, -η, -ον	φιλαίτερος, -ᾶ, -ον	φιλαίτατος, -η, -ον or φίλτατος, -η, -ον

For the declension of irregular comparative adjectives, see No. 7 above.

10. DEMONSTRATIVE ADJECTIVES

οὗτος, αὕτη, τοῦτο, *this* (see Book I, pages 244–245)

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.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτᾱς	ταῦτα

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that* (see Book I, page 245):

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	ἐκεῖναις	ἐκεῖνοῖς
A.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνᾱς	ἐκεῖνα

ὅδε, ἧδε, τόδε, *this here* (see Book I, page 245):

Singular			Plural			
M.	F.	N.	M.	F.	N.	
N.	ὅδε	ἧδε	τόδε	οἶδε	αἶδε	τάδε
G.	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A.	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

11. THE ADJECTIVE **αὐτός, -ή, -ό, -self, -selves; same** (see Book I, pages 68–69)**Singular**

	M.	F.	N.
N.	αὐτός	αὐτή	αὐτό
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	αὐτῷ	αὐτῇ	αὐτῷ
A.	αὐτόν	αὐτήν	αὐτό

Plural

N.	αὐτοί	αὐταί	αὐτά
G.	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	αὐτούς	αὐτάς	αὐτά

12. THE INTERROGATIVE ADJECTIVE (see Book I, page 108)

Singular

	M. & F.	N.
N.	τίς	τί
G.	τίνος	τίνος
D.	τίνι	τίνι
A.	τίνα	τί

Plural

	M. & F.	N.
N.	τίνες	τίνα
G.	τίνων	τίνων
D.	τίσι(ν)	τίσι(ν)
A.	τίνας	τίνα

13. THE INDEFINITE ADJECTIVE (see Book I, page 109)

Singular

	M. & F.	N.
N.	τις	τι
G.	τινός	τινός
D.	τινί	τινί
A.	τινά	τι

Plural

	M. & F.	N.
N.	τινές	τινά
G.	τινῶν	τινῶν
D.	τισί(ν)	τισί(ν)
A.	τινάς	τινά

14. NUMERICAL ADJECTIVES (see Book I, pages 128 and 263–264)

Cardinals

1	εἷς, μία, ἓν	11	ἕνδεκα
2	δύο	12	δώδεκα
3	τρεῖς, τρία	13	τρεῖς (τρία) καὶ δέκα ἢ τρισκαίδεκα
4	τέτταρες, τέτταρα	14	τέτταρες (τέτταρα) καὶ δέκα
5	πέντε	15	πεντεκαίδεκα
6	ἕξ	16	ἕκκαίδεκα
7	ἑπτὰ	17	ἑπτακαίδεκα
8	ὀκτώ	18	ὀκτωκαίδεκα
9	ἐννέα	19	ἐννεακαίδεκα
10	δέκα	20	εἴκοσι(ν)

21	εἷς καὶ εἴκοσι(ν)
100	ἑκατόν
1,000	χίλιοι, -αι, -α
10,000	μύριοι, -αι, -α

	M.	F.	N.
N.	εἷς	μία	ἓν
G.	ένός	μιᾶς	ένός
D.	ένί	μιᾶ	ένί
A.	ένα	μίαν	έν

	M. F. N.	M. F.	N.	M. F.	N.
N.	δύο	τρεις	τρία	τέτταρες	τέτταρα
G.	δυοῖν	τριῶν	τριῶν	τεττάρων	τεττάρων
D.	δυοῖν	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)
A.	δύο	τρεις	τρία	τέτταρας	τέτταρα

Ordinals

1st	πρῶτος, -η, -ον	6th	ἕκτος, -η, -ον
2nd	δεύτερος, -ᾱ, -ον	7th	ἕβδομος, -η, -ον
3rd	τρίτος, -η, -ον	8th	ὄγδοος, -η, -ον
4th	τέταρτος, -η, -ον	9th	ένατος, -η, -ον
5th	πέμπτος, -η, -ον	10th	δέκατος, -η, -ον
		11th	ένδέκατος, -η, -ον
		12th	δωδέκατος, -η, -ον
		20th	εικοστός, -ή, -όν
		100th	έκατοστός, -ή, -όν
		1,000th	χιλιοστός, -ή, -όν
		10,000th	μύριοστός, -ή, -όν

15. PERSONAL PRONOUNS (see Book I, pages 64–65)

1st Person Singular			1st Person Plural	
N.	ἐγώ	<i>I</i>	ἡμεῖς	<i>we</i>
G.	ἐμοῦ μου	<i>of me</i>	ἡμῶν	<i>of us</i>
D.	ἐμοί μοι	<i>to or for me</i>	ἡμῖν	<i>to or for us</i>
A.	ἐμέ με	<i>me</i>	ἡμᾶς	<i>us</i>
2nd Person Singular			2nd Person Plural	
N.	σύ	<i>you</i>	ὑμεῖς	<i>you</i>
G.	σοῦ σου	<i>of you</i>	ὑμῶν	<i>of you</i>
D.	σοί σοι	<i>to or for you</i>	ὑμῖν	<i>to or for you</i>
A.	σέ σε	<i>you</i>	ὑμᾶς	<i>you</i>

3rd Person

Singular

	M.		F.		N.	
G.	αὐτοῦ	<i>of him or it</i>	αὐτῆς	<i>of her or it</i>	αὐτοῦ	<i>of it</i>
D.	αὐτῷ	<i>to or for him or it</i>	αὐτῇ	<i>to or for her or it</i>	αὐτῷ	<i>to it</i>
A.	αὐτόν	<i>him or it</i>	αὐτήν	<i>her or it</i>	αὐτό	<i>it</i>

Plural

G.	αὐτῶν	<i>of them</i>	αὐτῶν	<i>of them</i>	αὐτῶν	<i>of them</i>
D.	αὐτοῖς	<i>to or for them</i>	αὐταῖς	<i>to or for them</i>	αὐτοῖς	<i>to or for them</i>
A.	αὐτούς	<i>them</i>	αὐτάς	<i>them</i>	αὐτά	<i>them</i>

16. REFLEXIVE PRONOUNS (see Book I, pages 100–101)

1st Person

Singular

	M.		F.		M.		F.
G.	ἐμαυτοῦ		ἐμαυτῆς		σεαυτοῦ		σεαυτῆς
D.	ἐμαυτῷ		ἐμαυτῇ		σεαυτῷ		σεαυτῇ
A.	ἐμαυτόν		ἐμαυτήν		σεαυτόν		σεαυτήν

Plural

G.	ἡμῶν	αὐτῶν	ἡμῶν	αὐτῶν	ὑμῶν	αὐτῶν	ὑμῶν	αὐτῶν
D.	ἡμῖν	αὐτοῖς	ἡμῖν	αὐταῖς	ὑμῖν	αὐτοῖς	ὑμῖν	αὐταῖς
A.	ἡμᾶς	αὐτούς	ἡμᾶς	αὐτάς	ὑμᾶς	αὐτούς	ὑμᾶς	αὐτάς

3rd Person

Singular

	M.		F.		N.
G.	ἐαυτοῦ		ἐαυτῆς		ἐαυτοῦ
D.	ἐαυτῷ		ἐαυτῇ		ἐαυτῷ
A.	ἐαυτόν		ἐαυτήν		ἐαυτό

Plural

G.	ἐαυτῶν		ἐαυτῶν		ἐαυτῶν
D.	ἐαυτοῖς		ἐαυταῖς		ἐαυτοῖς
A.	ἐαυτούς		ἐαυτάς		ἐαυτά

17. THE RECIPROCAL PRONOUN

	M.		F.		N.
G.	ἀλλήλων		ἀλλήλων		ἀλλήλων
D.	ἀλλήλοις		ἀλλήλαις		ἀλλήλοις
A.	ἀλλήλους		ἀλλήλας		ἀλληλα

18. POSSESSIVES (see Book I, pages 66–67)

Possessive Adjectives

	Singular	Plural
1st Person	ἐμός, -ή, -όν, <i>my, mine</i>	ἡμέτερος, -ᾶ, -ον, <i>our, ours</i>
2nd Person	σός, -ή, -όν, <i>your, yours</i>	ὑμέτερος, -ᾶ, -ον, <i>your, yours</i>

Possessive Pronouns (used for 3rd person possessives)**Singular**

M.	αὐτοῦ, <i>of him, his; of it, its</i>
F.	αὐτῆς, <i>of her, her; of it, its</i>
N.	αὐτοῦ, <i>of it, its</i>

Plural

M., F., N.	αὐτῶν, <i>of them, their</i>
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19. THE INTERROGATIVE PRONOUN

For the interrogative pronoun τίς, τί, *who? what?* see Book I, page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. THE INDEFINITE PRONOUN

For the indefinite pronoun τις, τι, *someone; something; anyone; anything*, see Book I, page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. THE RELATIVE PRONOUN (see Book I, pages 224–225)

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	ὅς	ἥ	ὅ	οἷ	αἷ	ᾶ
G.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν
D.	ᾧ	ῆ	ᾧ	οἷς	αἷς	οἷς
A.	ὃν	ῆν	ὃ	οὓς	ᾶς	ᾶ

22. FORMATION OF ADVERBS (see Book I, page 50):

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final *v* changed to *ς*:

- Adjective καλός (genitive plural, καλῶν) > adverb καλῶς
- Adjective σώφρων (genitive plural, σωφρόνων) > adverb σωφρόνως
- Adjective ἀληθής (genitive plural, ἀληθῶν) > adverb ἀληθῶς
- Adjective ταχύς (genitive plural, ταχέων) > adverb ταχέως

23. COMPARISON OF ADVERBS (see Book I, page 236)

For the comparative adverb the neuter singular of the comparative adjective is used, and for the superlative, the neuter plural of the superlative adjective:

Regular

ἀνδρείως	ἀνδρειότερον	ἀνδρειότατα
χαλεπῶς	χαλεπότερον	χαλεπότατα
ἀληθῶς	ἀληθέστερον	ἀληθέστατα
σωφρόνως	σωφρονέστερον	σωφρονέστατα

Irregular

εὖ	ἄμεινον	ἄριστα
κακῶς	κάκιον	κάκιστα
πόλυ	πλέον	πλείστα
μάλα	μᾶλλον	μάλιστα

Verbs

24. VERBS WITH THEMATIC PRESENTS, SIGMATIC FUTURES, SIGMATIC 1ST AORISTS, -κα 1ST PERFECTS, -κη 1ST PLUPERFECTS, -θη- 1ST AORIST PASSIVES, AND -θη- 1ST FUTURE PASSIVES

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, *I loosen, loose; middle, I ransom*

PRESENT ACTIVE (THEMATIC) (see Book I, pages 38 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
λύω	λύω	λύοιμι		λύειν	λύων,
λύεις	λύῃς	λύοις	λύε		λύουσα,
λύει	λύῃ	λύοι			λύον,
λύομεν	λύωμεν	λύοιμεν			gen., λύοντος, etc.
λύετε	λύητε	λύοιτε	λύετε		
λύουσι(ν)	λύωσι(ν)	λύοιεν			

PRESENT MIDDLE/PASSIVE (THEMATIC) (see Book I, pages 77 and 115, and Book II, pages 76 and 145)

λύομαι	λύωμαι	λύοίμην		λύεσθαι	λύόμενος,
λύει/ῃ	λύῃ	λύοιο	λύου		-η,
λύεται	λύῃται	λύοιτο			-ον
λύόμεθα	λύώμεθα	λύοίμεθα			
λύεσθε	λύησθε	λύοισθε	λύεσθε		
λύονται	λύωνται	λύοιντο			

IMPERFECT ACTIVE (THEMATIC) (see Book I, page 214)

ἔλυον
ἔλυες
ἔλυε(ν)
ἐλύομεν
ἐλύετε
ἔλυον

IMPERFECT MIDDLE/PASSIVE (THEMATIC) (see Book I, page 214)

ἐλυόμην
ἐλύου
ἐλύετο
ἐλυόμεθα
ἐλύεσθε
ἐλύοντο

SIGMATIC FUTURE ACTIVE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

Indic.	Opt.	Infin.	Part.
λύσω	λύσοιμι	λύσειν	λύσων,
λύσεις	λύσοις		λύσουσα,
λύσει	λύσοι		λύσον,
λύσομεν	λύσοιμεν		gen., λύσοντος, etc.
λύσετε	λύσοιτε		
λύσουσι(ν)	λύσοιεν		

SIGMATIC FUTURE MIDDLE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

Indic.	Opt.	Infin.	Part.
λύσομαι	λύσοίμην	λύσεσθαι	λύσόμενος,
λύσει/η	λύσοιο		-η,
λύσεται	λύσοιτο		-ον
λύσόμεθα	λύσοίμεθα		
λύσεσθε	λύσοισθε		
λύσονται	λύσοιντο		

-θη- 1ST FUTURE PASSIVE (THEMATIC) (see Book II, pages 5 and 146)

Indic.	Opt.	Infin.	Part.
λυθήσομαι	λυθησοίμην	λυθήσεσθαι	λυθησόμενος
λυθήσει/η	λυθήσοιο		-η,
λυθήσεται	λυθήσοιτο		-ον
λυθησόμεθα	λυθησοίμεθα		
λυθήσεσθε	λυθήσοισθε		
λυθήσονται	λυθήσοιντο		

SIGMATIC 1ST AORIST ACTIVE (see Book I, page 196, and Book II, pages 76 and 145; for consonant-stem verbs, see Book I, pages 197–198; for alternative forms of the optative, see Book II, page 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἔλυσα	λύσω	λύσαιμι		λύσαι	λύσας,
ἔλυσας	λύῃς	λύσειας	λύσον		λύσᾶσα,
ἔλυσε(ν)	λύσῃ	λύσειε			λύσαν,
ἐλύσαμεν	λύσωμεν	λύσαιμεν			gen., λύσαντος, etc.
ἐλύσατε	λύσητε	λύσαιτε	λύσατε		
ἔλυσαν	λύσωσι(ν)	λύσειαν			

SIGMATIC 1ST AORIST MIDDLE (see Book I, page 197, and Book II, pages 77 and 145; for consonant-stem verbs, see Book I, pages 197–198)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἐλύσαμεν	λύσωμαι	λύσαιμην		λύσασθαι	λύσάμενος,
ἐλύσω	λύσῃ	λύσαιο	λύσαι,		-η,
ἐλύσατο	λύσηται	λύσαιτο			-ον
ἐλύσάμεθα	λύσώμεθα	λύσαιμεθα			
ἐλύσασθε	λύσησθε	λύσαισθε	λύσασθε		
ἐλύσαντο	λύσωνται	λύσαιντο			

-θη- 1ST AORIST PASSIVE (see Book II, pages 5, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἐλύθην	λυθῶ	λυθείην		λυθῆναι	λυθείς,
ἐλύθης	λυθῆς	λυθείης	λύθητι		λυθείσα,
ἐλύθη	λυθῆ	λυθείη			λυθέν,
ἐλύθημεν	λυθῶμεν	λυθείμεν			gen., λυθέντος
ἐλύθητε	λυθῆτε	λυθείτε	λύθητε		
ἐλύθησαν	λυθῶσι(ν)	λυθείεν			

-κα 1ST PERFECT ACTIVE (see Book II page 207; for alternative forms of the subjunctive and optative, see Book II, page 207)

ἔλυκα	λελυκῶς	λελυκῶς		λελυκέναί	λελυκῶς,
	ῶ	εῖην			λελυκυῖα,
ἔλυκας	λελυκῶς	λελυκῶς			λελυκός,
	ῆς	εῖης			gen., λελυκότος
ἔλυκε(ν)	λελυκῶς	λελυκῶς			
	ῆ	εῖη			
ἔλυκαμεν	λελυκότες	λελυκότες			
	ῶμεν	εἶμεν or εἶημεν			
ἔλυκατε	λελυκότες	λελυκότες			
	ῆτε	εἶτε or εἶητε			
ἔλυκάσι(ν)	λελυκότες	λελυκότες			
	ῶσι(ν)	εἶεν or εἶησαν			

PERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 186)

ἔλυμαι	λελυμένος	λελυμένος		λελύσθαι	λελυμένος,
	ῶ	εῖην			-η,
ἔλυσαι	λελυμένος	λελυμένος			-ον
	ῆς	εῖης			
ἔλυται	λελυμένος	λελυμένος			
	ῆ	εῖη			
ἔλύμεθα	λελυμένοι	λελυμένοι			
	ῶμεν	εἶμεν or εἶημεν			
ἔλυσθε	λελυμένοι	λελυμένοι			
	ῆτε	εἶτε or εἶητε			
ἔλυνται	λελυμένοι	λελυμένοι			
	ῶσι(ν)	εἶεν or εἶησαν			

-κη 1ST PLUPERFECT ACTIVE (see Book II, page 210)

ἔλελύκη
 ἐλελύκης
 ἐλελύκει
 ἐλελύκεμεν
 ἐλελύκετε
 ἐλελύκεσαν

PLUPERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 187)

Indic.

ἐλελύμην
ἐλέλυσο
ἐλέλυτο
ἐλελύμεθα
ἐλέλυσθε
ἐλέλυντο

For the perfect and pluperfect middle/passive of verbs with stems ending in consonants, see Book II, pages 197–199.

25. VERBS WITH -η- 2ND FUTURE PASSIVES AND -η- 2ND AORIST PASSIVES

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη, *I write*

-η- 2ND FUTURE PASSIVE (see Book II, pages 13 and 146)

Indic.	Opt.	Inf.	Part.
γραφήσομαι	γραφησοίμην	γραφήσεσθαι	γραφησόμενος,
γραφήσει/η	γραφήσοιο		-η
γραφήσεται	γραφήσοιτο		-ον
γραφησόμεθα	γραφησοίμεθα		
γραφήσεσθε	γραφήσοισθε		
γραφήσονται	γραφήσοιντο		

-η- 2ND AORIST PASSIVE (see Book II, pages 13, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Inf.	Part.
ἐγράφη	γραφῶ	γραφείην		γραφῆναι	γραφείς,
ἐγράφης	γραφῆς	γραφείης	γράφητι		γραφείσα,
ἐγράφη	γραφῆ	γραφείη			γραφέν,
ἐγράφημεν	γραφῶμεν	γραφείμεν			gen., γραφέντος, etc.
ἐγράφητε	γραφῆτε	γραφείτε	γράφητε		
ἐγράφησαν	γραφῶσι(ν)	γραφείεν			

26. VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS (see Book I, pages 276–277)

δύναμαι, δυνήσομαι, ἐδυνήθην, *I am able; I can*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Inf.	Part.
δύναμαι	δύνωμαι	δυναίμην		δύνασθαι	δυνάμενος,
δύνασαι	δύνῃ	δύναιο	δύνασο		-η,
δύναται	δύνηται	δύναιτο			-ον
δυνάμεθα	δυνώμεθα	δυναίμεθα			
δύνασθε	δύνησθε	δύναισθε	δύνασθε		
δύνανται	δύνωνται	δύναιντο			

IMPERFECT

Indic.

ἔδυνάμην
 ἔδύνασο or ἔδύνω
 ἔδύνατο
 ἔδυνάμεθα
 ἔδύνασθε
 ἔδύναντο

κεῖμαι, κείσομαι, *I lie*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
κεῖμαι	κέωμαι	κεοίμην		κεῖσθαι	κείμενος, -η, -ον
κείσαι	κέη	κέοιο	κείσο		
κεῖται	κέηται	κέοιτο			
κείμεθα	κεώμεθα	κεοίμεθα			
κείσθε	κέησθε	κέοισθε	κείσθε		
κεῖνται	κέωνται	κέοιντο			

IMPERFECT

ἔκειμην
 ἔκεισο
 ἔκειτο
 ἔκειμεθα
 ἔκεισθε
 ἔκειντο

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, *I understand; I know*

PRESENT

ἐπίσταμαι	ἐπίστωμαι	ἐπισταίμην		ἐπίστασθαι	ἐπιστάμενος, -η, -ον
ἐπίστασαι	ἐπίστη	ἐπίσταιο	ἐπίστασο		
ἐπίσταται	ἐπίσθηται	ἐπίσταιτο			
ἐπιστάμεθα	ἐπιστώμεθα	ἐπισταίμεθα			
ἐπίστασθε	ἐπίστησθε	ἐπίσταισθε	ἐπίστασθε		
ἐπίστανται	ἐπίστωνται	ἐπίσταιντο			

IMPERFECT

ἠπιστάμην
 ἠπίστασο or ἠπίστω
 ἠπίστατο
 ἠπιστάμεθα
 ἠπίστασθε
 ἠπίσταντο

27. CONTRACT VERBS

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφίληθην, *I love*

PRESENT ACTIVE (see Book I, pages 39 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
φιλῶ	φιλῶ	φιλοῖην		φιλεῖν	φιλῶν,
φιλείς	φιλήεις	φιλοῖης	φίλει		φιλοῦσα,
φιλεῖ	φιλήει	φιλοῖη		gen., φιλοῦντος, etc.	φιλοῦν
φιλοῦμεν	φιλῶμεν	φιλοῖμεν			
φιλείτε	φιλήετε	φιλοῖτε	φιλεῖτε		
φιλοῦσι(ν)	φιλῶσι(ν)	φιλοῖεν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77 and 115–116, and Book II, pages 76 and 145)

φιλοῦμαι	φιλῶμαι	φιλοίμην		φιλείσθαι	φιλούμενος,
φιλεῖ or φιλήει	φιλήει	φιλοῖο	φιλοῦ		-η,
φιλείται	φιλήται	φιλοῖτο			-ον
φιλοῦμεθα	φιλώμεθα	φιλοίμεθα			
φιλείσθε	φιλήσθε	φιλοῖσθε	φιλείσθε		
φιλοῦνται	φιλῶνται	φιλοῖντο			

IMPERFECT ACTIVE (see Book I, page 214)

ἐφίλουν
ἐφίλεις
ἐφίλει
ἐφιλοῦμεν
ἐφιλείτε
ἐφίλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

ἐφιλούμην
ἐφιλοῦ
ἐφιλείτο
ἐφιλοῦμεθα
ἐφιλείσθε
ἐφιλοῦντο

FUTURE ACTIVE (see Book I, page 159)

φιλήσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 159)

φιλήσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

φιληθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

ἐφίλησα, etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 198)

ἐφιλησάμην, etc., like ἔλυσάμην above

AORIST PASSIVE (see Book II, page 6)

ἐφιλήθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

πεφίληκα etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

πεφίλημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

ἔπεφιλῆκη, etc., like ἐλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

ἔπεφιλῆμην, etc., like ἐλελύμην above

τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, I honor

PRESENT ACTIVE (see Book I, pages 56 and 136–137, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
τιμάω	τιμάω	τιμήην		τιμάων	τιμών,
τιμάς	τιμάς	τιμήης	τίμα		τιμόσα,
τιμά	τιμά	τιμήη			τιμών,
τιμάμεν	τιμάμεν	τιμήμεν			gen., τιμώντος, etc.
τιμάτε	τιμάτε	τιμήτε	τιμάτε		
τιμάσι(ν)	τιμάσι(ν)	τιμήεν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77–78 and 116, and Book II, pages 76 and 146)

τιμάμαι	τιμάμαι	τιμήμην		τιμάσθαι	τιμώμενος,
τιμά	τιμά	τιμάο	τιμά		-η,
τιμάται	τιμάται	τιμάτο			-ον

τιμώμεθα	τιμώμεθα	τιμώμεθα	
τιμᾶσθε	τιμᾶσθε	τιμῶσθε	τιμᾶσθε
τιμῶνται	τιμῶνται	τιμῶντο	

IMPERFECT ACTIVE (see Book I, page 214)

Indic.

ἐτίμων
 ἐτίμας
 ἐτίμα
 ἐτιμῶμεν
 ἐτιμάτε
 ἐτίμων

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

ἐτιμώμην
 ἐτιμῶ
 ἐτιμάτο
 ἐτιμώμεθα
 ἐτιμᾶσθε
 ἐτιμῶντο

FUTURE ACTIVE (see Book I, page 159)

τιμήσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 159)

τιμήσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

τιμηθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

ἐτίμησα etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 198)

ἐτιμησάμην, etc., like ἐλύσάμην above

AORIST PASSIVE (see Book II, page 6)

ἐτιμήθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

τετίμηκα, etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

τετίμημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

έτετιμήκη, etc., like έλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

έτετιμήμην, etc., like έλελύμην above

δηλώω, δηλώσω, έδήλωσα, δεδήλωκα, δεδήλωμαι, έδηλώθην, I show

PRESENT ACTIVE (see Book I, page 262, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
δηλώ	δηλώ	δηλοίην		δηλοῦν	δηλῶν,
δηλοῖς	δηλοῖς	δηλοίης	δήλου		δηλοῦσα,
δηλοῖ	δηλοῖ	δηλοίη			δηλοῦν,
δηλοῦμεν	δηλώμεν	δηλοίμεν			gen., δηλούντος, etc.
δηλοῦτε	δηλώτε	δηλοίτε	δηλοῦτε		
δηλοῦσι(ν)	δηλώσι(ν)	δηλοίεν			

PRESENT MIDDLE/PASSIVE (see Book I, page 262, and Book II, pages 76 and 146)

δηλοῦμαι	δηλώμαι	δηλοίμην		δηλοῦσθαι	δηλούμενος,
δηλοῖ	δηλοῖ	δηλοίο	δηλοῦ		-η,
δηλοῦται	δηλώται	δηλοίτο			-ον
δηλούμεθα	δηλώμεθα	δηλοίμεθα			
δηλοῦσθε	δηλώσθε	δηλοίσθε	δηλοῦσθε		
δηλοῦνται	δηλώνται	δηλοίντο			

IMPERFECT ACTIVE (see Book I, page 262)

έδήλουν
 έδήλους
 έδήλου
 έδηλοῦμεν
 έδηλοῦτε
 έδήλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 262)

έδηλούμην
 έδηλοῦ
 έδηλοῦτο
 έδηλούμεθα
 έδηλοῦσθε
 έδηλοῦντο

FUTURE ACTIVE (see Book I, page 262)

δηλώσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 262)

δηλώσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

δηλωθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 262)

ἐδήλωσα, etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 262)

ἐδηλώσαμην, etc., like ἔλυσαμην above

AORIST PASSIVE (see Book II, page 6)

ἐδηλώθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

δεδήλωκα, etc., like ἔλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

δεδήλωμαι, etc., like ἔλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

ἔδεδηλώκη, etc., like ἔλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

ἔδεδηλώμην, etc., like ἔλελύμην above

28. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ίζω (see Book I, page 159)

κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *I bring; I take; middle, I get for myself, acquire*

FUTURE ACTIVE

Indic.	Opt.	Infin.	Part.
κομιῶ	κομοίην	κομιεῖν	κομιῶν,
κομιεῖς	κομοίης		κομοῦσα,
κομιεῖ	κομοίῃ		κομοῦν,
κομοῦμεν	κομοῖμεν		gen., κομοῦντος, etc.
κομιεῖτε	κομοῖτε		
κομοῦσι(ν)	κομοῖεν		

FUTURE MIDDLE

Indic.	Opt.	Infinitive	Participle
κομιοῦμαι	κομιοίμην	κομειῖσθαι	κομτούμενος,
κομειῖ/ῆ	κομιοῖο		-η,
κομείται	κομιοῖτο		-ον
κομιοῦμεθα	κομιοίμεθα		
κομειῖσθε	κομιοῖσθε		
κομιοῦνται	κομιοίντο		

29. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, pages 166–167, and Book II, page 146)

μένω, μενῶ, ἔμεινα, μεμένηκα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*

FUTURE ACTIVE

Indic.	Opt.	Infinitive	Participle
μενῶ	μενοίην	μενεῖν	μενῶν,
μενεῖς	μενοίης		μενουσα,
μενεῖ	μενοίη		μενοῦν,
μενοῦμεν	μενοίμεν		gen., μενούντος, etc.
μενεῖτε	μενοῖτε		
μενοῦσι(ν)	μενοῖεν		

κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, *I am sick*; *I am tired*

FUTURE MIDDLE

Indic.	Opt.	Infinitive	Participle
καμοῦμαι	καμοίμην	καμειῖσθαι	καμούμενος,
καμειῖ/ῆ	καμοῖο		-η,
καμείται	καμοῖτο		-ον
καμούμεθα	καμοίμεθα		
καμειῖσθε	καμοῖσθε		
καμοῦνται	καμοίντο		

30. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, page 207, and Book II, pages 77 and 145)

αἴρω, ἄρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην, *I lift, raise up*; with reflexive pronoun, *I get up*; intransitive, *I get under way, set out*

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infinitive	Participle
ἤρα	ἄρω	ἄραιμι		ἄραι	ἄρῶς,
ἤρας	ἄρης	ἄρειας/αις	ἄρον		ἄρᾶσα,
ἤρε(ν)	ἄρη	ἄρειε/αι			ἄραν,
ἤραμεν	ἄρωμεν	ἄραιμεν			gen., ἄραντος, etc.
ἤρατε	ἄρητε	ἄραιτε	ἄρατε		
ἤραν	ἄρωσι(ν)	ἄρειαν/αιεν			

AORIST MIDDLE

Indic.	Subjn.	Opt.	Imper.	Infjn.	Part.
ἤράμην	ἄρωμαι	ἄραίμην		ἄρασθαι	ἄράμενος, -η, -ον
ἦρω	ἄρη	ἄραιο	ἄραι		
ἦρατο	ἄρηται	ἄραϊτο			
ἤράμεθα	ἄρώμεθα	ἄραίμεθα			
ἦρασθε	ἄρησθε	ἄραισθε	ἄρασθε		
ἦραντο	ἄρωνται	ἄραιντο			

31. THEMATIC 2ND AORISTS (see Book I, pages 177–178, and Book II, pages 77 and 146)

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι (*I am left behind; I am inferior*),
ἐλείφθην, *I leave*

AORIST ACTIVE

ἔλιπον	λίπω	λίποιμι		λιπεῖν	λιπών, λιποῦσα, λιπόν, gen., λιπόντος, etc.
ἔλιπες	λίπῃς	λίποις	λίπε		
ἔλιπε(ν)	λίπῃ	λίποι			
ἐλίπομεν	λίπωμεν	λίπομεν			
ἐλίπετε	λίπητε	λίποιτε	λίπετε		
ἔλιπον	λίπωσι(ν)	λίποισιν			

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, *I become*

AORIST MIDDLE

ἐγενόμην	γένωμαι	γενοίμην		γενέσθαι	γενόμενος, -η, -ον
ἐγένου	γένῃ	γένοιο	γενοῦ		
ἐγένετο	γένηται	γένοιτο			
ἐγενόμεθα	γενώμεθα	γενοίμεθα			
ἐγένεσθε	γένησθε	γενοισθε	γένεσθε		
ἐγένοντο	γένωνται	γένοιντο			

32. ATHEMATIC 2ND AORISTS (see Book I, pages 252–253, and Book II, pages 77 and 146)

βαίνω, βήσομαι, ἔβην, βέβηκα, *I step; I walk; I go*

AORIST ACTIVE

ἔβην	βῶ	βαίην		βῆναι	βάς, βάσα, βάν gen., βάντος, etc.
ἔβης	βῆς	βαίης	βῆθι		
ἔβη	βῆ	βαίη			
ἔβημεν	βῶμεν	βαίμεν			
ἔβητε	βῆτε	βαῖτε	βῆτε		
ἔβησαν	βῶσι(ν)	βαίειν			

γινώσκω, γνῶσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, I come to know; I perceive; I learn

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἔγνων	γνῶ	γνοίην		γνώναι	γνούς,
ἔγνως	γνῶς	γνοίης	γνώθι		γνούσα,
ἔγνω	γνῶ	γνοίη			γνόν,
ἔγνωμεν	γνώμεν	γνοίμεν			gen., γνότος, etc.
ἔγνωτε	γνώτε	γνοίτε	γνώτε		
ἔγνωσαν	γνώσι(ν)	γνοίεν			

ἵστημι, στήσω, ἔστησα, I make X stand; I stop X; I am setting X (up); athematic 2nd aorist, ἔστην, intransitive, I stood; -κα 1st perfect, ἔστηκα, intransitive, I stand; -θη- 1st aorist passive, ἐστάθην, I was set (up)

AORIST ACTIVE

ἔστην	στώ	σταίην		στήναι	στάς,
ἔστης	σῆς	σταίης	στήθι		στάσα,
ἔστη	σῆ	σταίη			σάν,
ἔστημεν	στώμεν	σταίμεν			gen., σάντος, etc.
ἔστητε	σῆτε	σταίτε	στήτε		
ἔστησαν	στώσι(ν)	σταίεν			

33. THE IRREGULAR VERB εἰμί, I am

εἰμί, ἔσομαι, I am

PRESENT (see Book I, pages 39 and 136, and Book II, pages 75 and 153)

εἰμί	ᾶ	εἶην		εἶναι	ᾶν,
εἶ	ῆς	εἶης	ἴσθι		οῦσα,
ἐστί(ν)	ῆ	εἶη			ᾶν,
ἐσμέν	ᾶμεν	εἶμεν/εἶημεν			gen., ᾶτος, etc.
ἐστέ	ῆτε	εἶτε/εἶητε	ἔστε		
εἰσί(ν)	ᾶσι(ν)	εἶεν/εἶησαν			

IMPERFECT (see Book I, page 215)

ῆ or ῆν
ῆσθα
ῆν
ῆμεν
ῆτε
ῆσαν

FUTURE (see Book I, page 160, and Book II, page 154)

Indic.	Opt.	Infin.	Part.
ἔσομαι	ἔσοίμην	ἔσσεσθαι	ἔσόμενος, -η, -ον
ἔσει οἱ ἔση	ἔσοιο		
ἔσται	ἔσοιτο		
ἔσόμεθα	ἔσοίμεθα		
ἔσεσθε	ἔσοισθε		
ἔσονται	ἔσονται		

34. THE IRREGULAR VERB εἶμι, *I will go*

FUTURE/PRESENT (see Book I, pages 168–169, and Book II, pages 85 and 153)

Future	Present	Usually Present	Present	Usually Present	Usually Present
Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
εἶμι	ἴω	ἴοιμι/ιούην		ιέναι	ιών,
εἶ	ἴης	ἴοις	ἴθι		ιούσα,
εἶσι(ν)	ἴη	ἴοι			ιόν,
ἴμεν	ἴωμεν	ἴοιμεν			gen., ιόντος, etc.
ἴτε	ἴητε	ἴοιτε	ἴτε		
ἴασι(ν)	ἴωσι(ν)	ἴοιεν			

IMPERFECT (see Book I, page 215)

ἦα	οἱ	ἦειν
ἦεισθα	οἱ	ἦεις
ἦειν	οἱ	ἦει
ἦμεν		
ἦτε		
ἦσαν	οἱ	ἦσαν

35. -μι VERBS IN BOOK II

δίδωμι: for charts, see Chapter 18, Grammar 1, pages 21–22.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

τίθημι: for charts, see Chapter 18, Grammar 2, pages 29–31.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

ἵστημι: for charts, see Chapter 19, Grammar 3, pages 49–51.

For the subjunctive, see Chapter 21, Grammar 4, pages 85–86.

For the optative, see Chapter 25, Grammar 5, pages 153–154.

δείκνυμι: for charts, see Chapter 20, Grammar 1, page 59.

For the subjunctive, see Chapter 21, Grammar 4, page 86.

For the optative, see Chapter 25, Grammar 5, page 154.

ἴημι: for charts, see Chapter 20, Grammar 2, pages 64–66.

For the subjunctive, see Chapter 21, Grammar 4, page 86.

For the optative, see Chapter 25, Grammar 5, page 154.

36. THE VERB φημί, φήσω, ἔφησα, *I say*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infinitive	Participle
φημί	φῶ	φαίην		φάναι	φᾶς,
φής	φής	φαίης	φαθί		φᾶσα,
φησί(ν)	φή	φαίη	or φάθι	gen., φάντος, etc.	φάν,
φαμέν	φῶμεν	φαίμεν			
φατέ	φήτε	φαίτε	φάτε		
φᾶσι(ν)	φῶσι(ν)	φαίεν			

IMPERFECT

ἔφην
 ἔφησθα or ἔφης
 ἔφη
 ἔφαμεν
 ἔφατε
 ἔφασαν

37. NEW VERB FORMS IN BOOK II

Aorist and Future Passive: see Chapter 17, Grammar 1, pages 4–6 and Grammar 2, page 13.

Subjunctive: see Chapter 21, Grammar 2, pages 75–77 and for -μι verbs, see Grammar 4, pages 85–86.

Optative: see Chapter 25, Grammar 4, pages 145–146 and for -μι verbs, see Grammar 5, pages 153–154.

Perfect Active: see Chapter 28, Grammar 2, pages 207–208 and Grammar 7, pages 210–211.

Perfect Middle/Passive: see Chapter 27, Grammar 4, pages 186–187 and Grammar 9, pages 197–199.

Pluperfect Active: see Chapter 28, Grammar 6, page 210 and Grammar 7, pages 210–211.

Pluperfect Middle/Passive: see Chapter 27, Grammar 6, pages 187–188 and Grammar 9, pages 197–199.

The verb οἶδα: see Chapter 28, Grammar 9, pages 219–220.

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GREEK TO ENGLISH VOCABULARY

We do not give principal parts of contract verbs except when they are irregular.

We do not give principal parts of compound verbs except when the uncompounded verb is not used in Attic Greek, e.g., ἀφικνέομαι. For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of all other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g. ἀφικνέομαι [= ἀπο- + ἰκνέομαι].

Note: 5β means that the vocabulary item appears in the vocabulary list in the second half of Chapter 5, i.e., in 5β. A notation such as 14 Gr 2 refers to Chapter 14, Grammar 2. A notation such as 22α PP means that the verb appears in the list of Principal Parts after the reading in Chapter 22α. H or S accompanied by a page number means that the word or the meaning is needed only for a Greek Wisdom reading on that page (H = Heraclitus; S = Socrates).

Principal parts of model contract verbs:

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην

A

ἀγαθός, -ή, -όν, *good* (5β and 14 Gr 2)

ἀμείνων, ἄμεινον, *better* (14 Gr 2 and 24 Gr 2)

ἄριστος, -η, -ον, *best; very good; noble* (9β, 14 Gr 2, and 24 Gr 2)

See 24 Gr 2 for other comparatives and superlatives of ἀγαθός.

ἄγαλμα, ἀγάλματος, τό, *statue* (of a god) (H., p. 156)

Ἄγαμέμνων, Ἄγαμέμνονος, ὁ, *Agamemnon* (7α)

ἀγγέλλω, [ἀγγελε-] ἀγγελῶ, [ἀγγειλ-] ἠγγεῖλα, [ἀγγελ-] ἠγγελκα, ἠγγελλομαι, ἠγγέλθην, *I announce; I tell* (14β, 22α PP, and 27 Gr 9)

ἄγγελος, ἀγγέλου, ὁ, *messenger* (4α)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἀγείρω, [ἀγερε-] ἀγερῶ, [ἀγειρ-] ἠγειρα, *I gather* (27α)

ἀγνοέω, *I do not know* (19β)

ἄγομαι γυναῖκα + dat., *I bring home a wife* (for someone)

ἀγορά, ἀγορᾶς, ἡ, *agora, city center, market place* (8β)

ἀγορεύω, *I speak in the Assembly; more generally, I speak; I say* (21α)

ἄγρᾱ, ἄγρᾶς, ἡ, *hunt; hunting* (26β)

ἄγριος, -ᾱ, -ον, *savage; wild; fierce* (5β)

ἄγρίως, adv., *savagely; wildly; fiercely*

ἄγρός, ἀγροῦ, ὁ, *field* (1α and 3 Gr 2)
ἐν τοῖς ἀγροῖς, *in the country*

ἄγω, ἄξω, [ἄγαγ-] ἤγαγον, [ἀγ-] ἤχα, ἤγμαι, ἤχθην, *I lead; I take* (2β, 20γ PP)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἄγών, ἀγῶνος, ὁ, *struggle; contest* (15β)

ἀγωνίζομαι, [ἀγωνιε-] ἀγωνιοῦμαι, [ἀγωνι-] ἠγωνισάμην, ἠγώνισμαι, *I contend* (27α)

- ἄδελφός, ἀδελφοῦ, ὁ, ὦ ἀδελφε,**
brother (11α)
ἀδικέω, intransitive, I do wrong; transitive, I wrong; I injure (30β)
ἄδικος, -ον, unjust (24α)
Ἄδρηστος, Ionic, (Ἄδραστος, Attic), Ἄδρήστου, ὁ, Adrastus (26α)
ἀδύνατος, -ον, impossible; incapable (21β)
ἄδω, ἄσομαι, ἦσα, ἦσμαι, ἦσθην, I sing (30δ)
ἀεί, adv., always (4β)
ἀέναος, -ον, ever-flowing; everlasting (H., p. 30)
ἄθάνατος, -ον, immortal (30β)
ἄθάνατοι, ἄθανάτων, οἱ, the Immortals
Ἀθήνᾳζε, adv., to Athens (12β)
Ἀθηναί, Ἀθηνῶν, αἱ, Athens (6α)
Ἀθήνησι, at Athens
ἐν ταῖς Ἀθήναις, in Athens (1α)
Ἀθηνᾶ, Ἀθηνᾶς, ἡ, τῆ Ἀθηνᾶ, τὴν Ἀθηνᾶν, ὡ Ἀθηνᾶ, Athena (daughter of Zeus) (9α)
Ἀθηναῖος, -ᾱ, -ον, Athenian (1α)
Ἀθηναῖοι, Ἀθηναίων, οἱ, the Athenians
Ἀθήνησι, at Athens
ἀθυμία, ἀθυμιάς, ἡ, lack of spirit; despair (26β)
Αἰγαῖος πόντος, Αἰγαίου πόντου, ὁ, Aegean Sea
Αἰγέως, Αἰγέως, ὁ, Aegeus (king of Athens) (6α)
Αἰγύπτιοι, Αἰγυπτίων, οἱ, Egyptians
Αἴγυπτος, Αἴγυπτου, ἡ, Egypt (16α)
αἰεῖ = ἀεῖ
αἷμα, αἵματος, τό, blood (20γ)
αἶξ, αἰγός, ὁ ὄρ ἡ, goat (7α and 7 Gr 3α)
Αἴολος, Αἰόλου, ὁ, Aeolus
αἰρέω, αἰρήσω, [ἐλ-] εἶλον (irregular augment), [αἰρε-] ἦρηκα, ἦρημαι, ἦρέθην, *I take* (7α, 11β, and 27α PP); *middle, I choose* (28β)
αἶρω, [ἄρε-] ἄρω, [ἄρ-] ἦρα, ἦρκα,
- ἦρμαι, ἦρθην, I lift, raise up; with reflexive pronoun, I get (myself) up; intransitive, I get under way, set out** (1β, 10β, 12 Gr 3, 17α, and 23α PP)
αἰσθάνομαι, [αἰσθε-] αἰσθήσομαι, [αἰσθ-] ἦσθόμην, [αἰσθε-] ἦσθημαι + gen. or acc., I perceive; I learn; I apprehend (30β)
αἰσχρός, -ᾶ, -όν, shameful (24α and 24 Gr 4)
αἰσχίω, αἴσχιον, more shameful (24 Gr 4)
αἴσχιστος, -η, -ον, most shameful (24 Gr 4)
Αἰσχύλος, Αἰσχύλου ὁ, Aeschylus (15β)
αἰτέω, I ask; I ask for (11α)
αἰτία, αἰτιάς, ἡ, blame; responsibility; cause (23α)
αἵτιος, -ᾱ, -ον, responsible (for); to blame (3α)
Αἰτναῖον ὄρος, Αἰτναίου ὄρους, τό, Mount Etna (16β)
αἰχμή, αἰχμῆς, ἡ, spear point
Ἀκαρνᾶνία Ἀκαρνᾶνιάς, ἡ, Acarnania (29α)
ἀκέομαι, ἀκοῦμαι, ἤκεσάμην (note ε instead of η), *I heal* (17β)
ἀκίνητος, -ον, motionless, unmoved
ἀκολουθέω + dat., I follow (30δ)
ἀκοντίζω, [ἄκοντιε-] ἀκοντιῶ, [ἄκοντι-] ἠκόντισα + gen., I throw a javelin at
ἀκούω, ἀκούσομαι, ἤκουσα, [ἄκο-] ἀκήκοα, [ἄκου-] ἠκούσθην, intransitive, I listen; transitive + gen. of person, acc. of thing, I listen to; I hear (4α and 29β PP)
ἀκρόπολις, ἀκροπόλεως, ἡ, citadel (28α)
Ἀκρόπολις, Ἀκροπόλεως, ἡ, the Acropolis (the citadel of Athens) (8β)
ἄκρος, -ᾱ, -ον, top (of) (5α)
ἄκρον τὸ ὄρος, the top of the mountain/hill (5α)

ἄκων, ἄκουσα, ἄκον, *unwilling(ly); involuntary(-ily)* (26α)
 ἀλαζών, ἀλαζόνος, ὁ or ἡ, *imposter, charlatan, quack* (30β)
 ἀλήθεια, ἀληθείας, ἡ, *truth* (26α)
 ἀληθής, ἀληθές, *true* (13β, 13 Gr 4, and 14 Gr 1)
 ἀληθέστερος, -ᾶ, -ον, *truer* (24 Gr 1)
 ἀληθέστατος, -η, -ον, *truest* (24 Gr 1)
 ἀληθῶς, *adv., truly* (14 Gr 3)
 ἀληθέστερον, *adv., more truly* (14 Gr 3)
 ἀληθέστατα, *adv., most truly* (14 Gr 3)
 ἀληθές, ἀληθοῦς, τό, *the truth*
 ἀληθῆ, ἀληθῶν, τά, *the truth* (13β)
 ἀλίσκομαι, [ἄλο-] ἀλώσομαι, ἐἶλων or ἦλων, ἐάλωκα or ἦλωκα, *I am caught; I am taken* (28α)
 ἀλλά, *conj., but* (1α)
 ἀλλᾶντοπώλης, ἀλλᾶντοπώλου, ὁ, *sausages-seller*
 ἀλλήλων, *of one another* (13α)
 ἄλλος, -η, -ο, *other, another* (4β)
 ἄλλοι . . . ἄλλοι, *some . . . others*
 ἄλλοι ἄλλοσε, *some to some places . . . others to other places* (27α)
 ἄλλοσε, *adv., to another place; to other places* (27α)
 Ἄλυάττης, τοῦ Ἄλυάττου, (Ionic, Ἄλυάττω), ὁ, *Alyattes* (25α)
 Ἄλυς, Ἄλυος, ὁ, *Halys River* (27α)
 ἀλῶναι: *aorist infinitive of ἀλίσκομαι*
 ἄμα, *adv., together, at the same time* (13β)
 ἄμα, *prep. + dat., together with*
 ἄμα ἔφ, *at dawn* (29δ)
 ἀμαθής, ἀμαθές, *stupid*
 ἀμαθία, ἀμαθίας, ἡ, *ignorance* (H., p. 243)
 ἄμαξα, ἀμάξης, ἡ, *wagon* (22β)
 ἀμαρτάνω, [ἀμαρτε-] ἀμαρτήσομαι, [ἀμαρτ-] ἤμαρτον, [ἀμαρτε-] ἡμάρτηκα, ἡμάρτημαι,

ἡμαρτήθην + *gen., I miss; I make a mistake, am mistaken* (18β)
 ἀμαρτία, ἀμαρτίας, ἡ, *mistake*
 Ἄμασις, Ἀμάσεως, ὁ, *Amasis* (25α)
 ἀμείνων, ἄμεινον, *better* (14 Gr 2, 24 Gr 2)
 ἄμεινον, *adv., better* (14 Gr 3)
 ἀμέλω, ἀμέλω, ἡμελω, *I milk*
 ἄμπελος, ἀμπέλου, ἡ, *grapevine* (30γ)
 ἀμύνω, [ἀμυνε-] ἀμυνῶ, [ἀμῦν-] ἡμῦνα, *active, transitive, I ward off X (acc.) from Y (dat.); middle, transitive, I ward off X (acc.); I defend myself against X (acc.)* (13β)
 ἀμφοτέρως, -ᾶ, -ον, *both* (25β)
 ἄν: *used with subjunctive* (22 Gr 2); *potential particle* (25 Gr 2)
 ἀνά, *prep. + acc., up* (5α)
 ἀναβαίνω, *I go up, get up; + ἐπί + acc., I climb, go up onto* (8β)
 ἀναβλέπω, *I look up*
 ἀναγιγνώσκω, *I read* (21α)
 ἀναγκάζω, ἀναγκάσω, ἠνάγκασα, ἠνάγκακα, ἠνάγκασμαι, ἠναγκάσθην, *I compel* (15α)
 ἀνάγκη, ἀνάγκης, ἡ, *necessity* (21β)
 ἀνάγκη ἐστίν(ν), *it is necessary* (21β)
 ἀνάγομαι [= ἀνα- + ἄγομαι], *I put out to sea* (29δ)
 ἀνάθημα, ἀναθήματος, τό, *temple offering* (27α)
 ἀναιρέομαι [= ἀνα- + αἰρέομαι], *I take up; I pick up* (28α)
 ἀνακράζω, [κραγ-] ἀνέκραγον, *I shout* (30γ)
 ἀναμιμνήσκω, [μνη-] ἀναμνήσω, ἀνέμνησα, *I remind someone (acc.) of something (acc. or gen.)*
 μέμνημαι (perfect middle = present), *I have reminded myself = I remember*
 μνησθήσομαι (future passive in middle sense), *I will remember*
 ἐμνήσθην (aorist passive in middle

- sense), *I remembered* (28β and 29δ PP)
- ἀναπαύομαι, ἀναπαύσομαι, ἀνεπαυσάμην, ἀναπέπαυμαι, *I rest* (19β)
- ἀναξ, ἀνακτος, ὁ, *lord; master* (H., p. 158)
- ἀνάστασις, ἀναστάσεως, ἡ, *forced move; move; evacuation* (22α)
- ἀναστενάξω, *I groan aloud* (28β)
- ἀναστρέφω, *I turn around* (27β)
- ἀνατίθημι, *I set up; I dedicate* (18β)
- ἀναχωρέω, *I retreat, withdraw* (14β)
- ἀνδρείος, -ᾶ, -ον, *brave* (3β, 14 Gr 1, and 24 Gr 1)
- ἀνδρείως, adv., *bravely* (14 Gr 3)
- ἄνεμος, ἀνέμου, ὁ, *wind* (13α)
- ἀνεξέταστος, -ον, *not searched out, not inquired into, unexamined* (S., p. 246)
- ἀνέρχομαι, *I go up*
- ἀνέχομαι [= ἀνα- + ἔχομαι], imperfect, ἠνειχόμεν (double augment), ἀνέξομαι (irregular), [σχ-] ἠνεσχομένη, *I endure; I am patient* (27β)
- ἀνὴρ, ἀνδρός, ὁ, *man; husband* (4α and 8 Gr 2)
- ἀνθίσταμαι [= ἀντι- + ἵσταμαι], [στη-] ἀντιστήσομαι, ἀντέστην, ἀνθέστηκα + dat., *I stand up against, withstand* (22α)
- ἄνθρωπος, ἀνθρώπου, ὁ, *man; human being; person* (1α and 3 Gr 3)
- ἀνίστημι [= ἀνα- + ἵστημι], ἀναστήσω, ἀνέστησα, transitive, *I make X stand up; I raise X* (19α)
- ἀνίσταμαι [= ἀνα- + ἵσταμαι], [στη-] ἀναστήσομαι, ἀνέστην, ἀνέστηκα, *I stand up; I am forced to move; I move; I evacuate* (22α)
- ἀνόητος, -ον, *foolish* (28β)
- ἀνοίγνυμι [= ἀνα- + οἴγνυμι], imperfect, [οἴγ-] ἀνέφγων (double augment), ἀνοίξω, ἀνέφξα, ἀνέφχα, ἀνέφγμαι (*I stand open*), ἀνέφχθην, *I open* (20 Gr 1 and 30δ PP)
- ἀντέχω [= ἀντι- + ἔχω], imperfect, ἀντειχον (irregular augment), ἀνθέξω (irregular), [σχ-] ἀντέσχον + dat., *I resist* (14β)
- ἀντί, prep. + gen., *instead of; against* (28β); *in preference to, above* (H., p. 32)
- ἀντιόομαι, ἀντιώσομαι, ἠντιώθην + dat., *I oppose* (27α)
- ἄντρον, ἄντρου, τό, *cave*
- ἄνω, adv., *up; above* (20γ)
- ἄξιος, -ᾶ, -ον, *worthy; + gen., worthy of* (16β)
- ἄοιδός, ἀοιδοῦ, ὁ, *singer; bard* (H., p. 211)
- ἀπάγω, *I lead away*
- ἀπάρχομαι, *I begin* (30δ)
- ἅπας, ἅπασα, ἅπαν, *all; every; whole* (14β)
- ἄπειμι [= ἀπο- + εἰμί], *I am away (from)* (5α)
- ἀπελαύνω [= ἀπο- + ἐλαύνω], transitive, *I drive away; intransitive, I march away*
- ἀπέρχομαι [= ἀπο- + ἔρχομαι], *I go away* (6α)
- ἀπέχω [= ἀπο- + ἔχω], imperfect, ἀπειχον (irregular augment), ἀπέξω (irregular), [σχ-] ἀπέσχον, *I am distant; + gen., I am distant from; middle, + gen., I abstain from* (17α)
- ἀπό, prep. + gen., *from* (4α)
- ἀπο-, as a prefix in compound verbs, *away* (4α)
- ἀποβαίνω, *I go away*
- ἀποβλέπω, *I look away*
- ἀποδημέω, *I am abroad; I go abroad* (25α)
- ἀποδίδωμι, *I give back, return; I pay; middle, I sell* (18α)
- χάριν ἀποδίδωμι + dat., *I give thanks to; I thank* (18α)
- ἀποθνήσκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθνηκα, *I*

die; perfect, *I am dead* (11α and 24β PP)
 Sometimes ἀποθνήσκω supplies the passive of ἀποκτείνω and means *I am killed*.
 ἀποκρίνομαι, [κρινε-] ἀποκρινούμαι, [κρίν] ἀπεκρινάμην, [κριν-] ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament Greek regularly uses the aorist passive and not the aorist middle), *I answer* (7β and 22β PP)
 ἀποκτείνω, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτεινα, [κτον-] ἀπέκτονα, *I kill* (6α, 10β, and 22β PP)
 The passive of ἀποκτείνω is supplied by ἀποθνήσκω, *I die*; *I am killed*.
 ἀπολαμβάνω, *I cut off*, *intercept* (29δ)
 ἀπόλλυμι [= ἀπο- + ὄλλυμι], [όλε-] ἀπολώ, ἀπόλεσα, *I destroy*; *I ruin*; *I lose*
 Middle: ἀπόλλυμαι, [όλε-] ἀπολοῦμαι, [όλ-] ἀπωλόμην, *I perish*
 Perfect: [όλε-] ἀπολώλεκα, *I have ruined*, [όλ-] ἀπόλωλα, *I am ruined* (26α)
 Ἀπόλλων, Ἀπόλλωνος, ὁ, *Apollo*
 ἀποπέμπω, *I send away*
 ἀποπλέω, *I sail away*
 ἀπορέω, *I am at a loss* (12α)
 ἀπορίᾱ, ἀπορίᾱς, ἡ, *perplexity*; *difficultly*; *the state of being at a loss* (15α)
 ἀποστέλλω, *I send off* (29β)
 ἀποφαίνω, *I show*; *I reveal*; *I prove* (26β)
 ἀποφεύγω, *I flee away*, *escape* (5β and 10β)
 ἀποχωρέω, *I go away*
 ἄρα, particle; introduces a question (4α and 10 Gr 9)
 Ἀργεῖος, -ᾱ, -ον, *Argive* (25β)
 Ἄργη, Ἄργης, ἡ, *Argos* (name of a dog) (19β)
 Ἄργος, Ἄργου, ὁ, *Argus* (name of a

dog; cf. ἀργός, -ή, -όν, *shining*; *swift*) (5α)
 ἄργός [= ἀεργός = ἀ-, *not* + ἐργ-, *work*], -όν, *not working*, *idle*, *lazy* (2α and 4α)
 ἀργόριον, ἀργυρίου, τό, *silver*; *money* (11β)
 ἀρέσκει, [ἀρε-] ἀρέσει, ἤρεσε, impersonal + dat., *it is pleasing* (20γ)
 ἀρετή, ἀρετῆς, ἡ, *excellence*; *virtue*; *courage* (15β)
 ἀριθμός, ἀριθμοῦ, ὁ, *number* (27α)
 ἀριστερά, ἀριστερᾱς, ἡ, *left hand* (9α)
 ἄριστος, -η, -ον, *best*; *very good*; *noble* (9β)
 ἄριστα, adv., *best* (14 Gr 3)
 ἀρμονία, ἀρμονιάς, ἡ, *harmony* (24β)
 ἄροτρον, ἀρότρου, τό, *plow* (2α)
 ἄρῳ, *I plow*
 Ἄρτεμισιον, Ἄρτεμισίου, τό, *Artemisium* (14β)
 ἀρτύω, ἀρτύσω, ἤρτυσα, ἤρτυκα, ἤρτυμαι, ἤρτυθην, *I arrange*, *make ready*
 ἀρχή, ἀρχῆς, ἡ, *beginning* (13β); *rule*; *empire* (21α)
 Ἀρχιδᾶμος, Ἀρχιδᾶμου, ὁ, *Archidamus* (22β)
 Ἀρχιμήδης, Ἀρχιμήδου, ὁ, *Archimedes* (28ε)
 ἄρχω, ἄρξω, ἤρξα, ἤρξμαι, ἤρχθην + gen., active or middle, *I begin*; + gen., active, *I rule* (21β)
 Ἀσία, Ἀσιάς, ἡ, *Asia* (i.e., *Asia Minor*) (15β)
 Ἀσκληπιεῖον, Ἀσκληπιείου, τό, *the sanctuary of Asclepius* (17β)
 Ἀσκληπιός, Ἀσκληπιοῦ, ὁ, *Asclepius* (the god of healing) (11β)
 ἄσκος, ἄσκοῦ, ὁ, *bag*
 ἄσμενος, -η, -ον, *glad(ly)* (24α)
 ἄσπίς, ἀσπίδος, ἡ, *shield* (30β)
 ἀστράγαλος, ἀστραγάλου, ὁ, *knucklebone* (used as dice in gaming)
 ἄστυ, ἄστεως, τό, *city* (8α and 9 Gr 3)
 ἀσφαλής, -ές, *safe* (20γ)

- ἄτακτος, -ον, *disordered* (29ε)**
ἀτάκτως, *in disorder* (29ε)
ἀταξία, ἀταξιάς, ἡ, *disorder* (29ε)
ἀτεχνῶς, *adv., simply; really* (30α)
ἀτραπός, ἀτραποῦ, ἡ, *path*
Ἀττική, Ἀττικῆς, ἡ, *Attica* (14β)
Ἀττικός, -ή, -όν, *Attic* (29ε)
Ἄτυς, Ἄτυος, ὁ, *Atys* (26α)
ἀὔ, *adv., again* (24β)
ἀὔθις, *adv., again* (3α); *in turn* (H., p. 176)
αὔλιον, αὐλίου, τό, *sheepfold*
αὐξάνω, [αὐξε-] αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξήθην, *I increase* (9β and 23β PP)
αὔριον, *adv., tomorrow* (11α)
αὐτίκα, *adv., straightway, at once* (27α)
αὐτός, -ή, -ό, *intensive adjective, -self, -selves; adjective, same; pronoun in gen., dat., and acc. cases, him, her, it, them* (5β, 5 Gr 6, and 5 Gr 9)
αὐτουργός, αὐτουργοῦ, ὁ, *farmer* (1α)
ἀφαιρέομαι [= ἀπο- + αἰρέομαι], *I take away for myself; I save* (29δ)
ἀφήμι [= ἀπο- + ἵημι], *I let go, release; I send; I throw* (20δ)
ἀφικνέομαι [= ἀπο- + ἵκνέομαι], [ἵκ-] ἀφίξομαι, ἀφικόμην, ἀφίγμαι, *I arrive; + εἰς + acc., I arrive at* (6α, 10α, 17α, and 24α PP)
ἀφίσταμαι [= ἀπο- + ἵσταμαι], [στη-] ἀποστήσομαι, ἀπέστην, *I stand away from; I revolt from* (19β and 19 Gr 4)
Ἀχᾶϊα, Ἀχᾶϊᾶς, ἡ, *Achaea* (29α)
Ἀχᾶϊκός, -ή, -όν, *Achaeian* (29γ)
Ἀχαιοί Ἀχαιῶν, οἱ, *Achaeans; Greeks* (7α)
Ἀχαρναί, Ἀχαρνῶν, αἱ, *Acharnae* (23α)
Ἀχαρνής, Ἀχαρνέων, οἱ, *inhabitants of Acharnae, the Acharnians* (23α)
Ἀχαρνικός, -ή, -όν, *Acharnian*
ἄχθομαι, [ἀχθε-] ἀχθέσομαι, ἠχθέσθην + *dat., I am vexed (at); I am grieved (by)* (30β)
ἄχρηστος, -ον, *useless* (27β)
- Β**
Βαβυλώνιοι, Βαβυλωνίων, οἱ, *Babylonians* (27α)
βαδίζω, [βαδιε-] βαδιοῦμαι, [βαδι-] ἐβάδισα, βεβάδικα, *I walk; I go* (1β)
βαθύς, -εῖα, -ύ, *deep* (19β)
βαίνω, [βη-] βήσομαι, ἔβην, βέβηκα, *I step; I walk; I go* (2β and 15 Gr 1)
βάλλω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βλη-] βέβληκα, βέβλημαι, ἐβλήθην, *I throw; I put; I pelt; I hit, strike* (7β and 22α PP)
βάρβαρος, βαρβάρου, ὁ, *barbarian* (13β)
βασιλεία, βασιλείας, ἡ, *kingdom* (25α)
Βασιλεία, βασιλείων, τά, *palace* (25α)
βασιλεύς, βασιλέως, ὁ, *king* (6α and 9 Gr 4)
βασιλεύω, βασιλεύσω, ἐβασίλευσα, *I rule* (6α)
βέβαιος, -ᾶ, -ον, *firm* (13α)
βέλτιστος, -η, -ον, *best* (24 Gr 2)
βελτίων, βέλτιον, *better* (24 Gr 2 and 24 Gr 5)
βία, βιάς, ἡ, *force; violence* (30β)
βιβλίον, βιβλίου, τό, *book* (24β)
βίος, βίου, ὁ, *life* (16β)
Βίτων, Βίτωνος, ὁ, *Biton* (25β)
βιωτός, -όν, *to be lived; worth living* (S., p. 246)
βλάπτω, [βλαβ-] βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην, *I harm, hurt* (15β and 19α PP)
βλέπω, βλέψομαι, ἔβλεψα, *usually intransitive, I look; I see* (2β)
βοάω, βοήσομαι, ἐβόησα, *I shout* (5α)
βοή, βοῆς, ἡ, *shout* (10β)

βοήθεια, βοηθείᾱς, ἡ, *help; aid* (29ε)
 βοηθέω, *I come to the rescue; + dat., I come to X's aid; I come to rescue/aid X* (6α)

Βοιωτιά, Βοιωτίᾱς, ἡ, *Boeotia* (14β)
 Βοιωτοί, Βοιωτῶν, οἱ, *Boeotians* (23β)

βότρυες, βοτρώων, οἱ, *grapes*
 βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην, *active or middle, I deliberate; I plan* (21α)

βουλή, βουλῆς, ἡ, *plan; advice; Council* (22β)

βούλομαι, [βουλε-] βουλήσομαι, βεβούλημαι, ἐβουλήθην + infin., *I want; I wish* (6α and 28β PP)

βοῦς, βοός, ὁ, *ox* (2β and 9 Gr 4)

βραδύς, βραδεία, βραδύ, *slow* (13 Gr 5)

βραδέως, adv., *slowly* (2β)

Βρόμιος, Βρομίου, ὁ, *the Thunderer* (a name of Dionysus) (9β)

βωμός, βωμοῦ, ὁ, *altar* (8β)

Γ

γάμος, γάμου, ὁ, *marriage* (26α)

γάρ, postpositive conj., *for* (1α)

γε, postpositive enclitic; restrictive, *at least; intensive, indeed* (6β)

γέγονε (perfect of γίγνομαι), *he/she/it has become; he/she/it is*

γελάω, γελάσομαι (note α instead of η), ἐγέλασα, γεγέλασμαι, ἐγελάσθην, *I laugh* (18α and 18β PP)

γένος, γένους, τό, *race*

γεραιός, -ᾶ, -όν, *old* (12α)

γέρων, γέροντος, *old* (9β and 9 Gr 2)

γέρων, γέροντος, ὁ, *old man* (9β and 9 Gr 2)

γεύομαι, γεύσομαι, ἐγευσάμην, γέγευμαι, *I taste*

γέφυρα, γεφύρας, ἡ, *bridge*

γεωμετρία, γεωμετρίᾱς, ἡ, *geometry*

γεωργέω, *I farm*

γῆ, γῆς, ἡ, *land; earth; ground* (4β)

κατὰ γῆν, *by land* (14α)

ποῦ γῆς; *where* (in the world)? (16α)

γίγᾱς, γίγαντος, ὁ, *giant*

γίγνομαι, [γενε-] γενήσομαι, [γεν-]

ἐγενόμην, [γον-] γέγονα, [γενε-]

γεγένημαι, *I become* (6α, 10α, 11 Gr 2, 11 Gr 4, 26α PP, and 26β PP)

γίνεται, *he/she/it becomes; it happens* (6α)

γινώσκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην, *I come to know; I perceive; I learn* (5β, 15 Gr 1, 17α, 24β PP, and 26α PP)

ὀρθῶς γινώσκω, *I am right* (18β)

γνώμη, γνώμης, ἡ, *opinion; judgment; intention* (18β); *purpose* (H., p. 41)

τίνα γνώμην ἔχεις; *What do you think?* (18β)

Γορδίας, Ionic (Γορδιάς, Attic), Γορδίου, ὁ, *Gordias* (26α)

γράμμα, γράμματος, τό, *letter* (of the alphabet); pl., *writing* (24α)

γραμματιστής, γραμματιστοῦ, ὁ, *schoolmaster* (24α)

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη, *I write* (14β and 19β PP)

γυμναστική, γυμναστικῆς, ἡ, *gymnastics* (24α)

γυνή, γυναικός, ἡ, *woman; wife* (4α and 8 Gr 3)

Δ

δαίμων, δαίμονος, ὁ, *spirit; god; the power controlling one's destiny, fate, lot* (28α)

δάκνω, [δηκ-] δήξομαι, [δακ-] ἔδακον, [δηκ-] δέδηγμα, ἐδήχθην, *I bite; I sting* (30α)

δακρῶν, δακρῶν, ἐδάκρυσα, δεδάκρυκα, δεδάκρυμαι (*I am in tears*), *I cry, weep* (11α and 17α PP)

δέ, postpositive particle, *and, but* (1α)

δέδοικα, perfect with present meaning, *I am afraid* (28 Gr 8)

δεῖ, impersonal + acc. and infin., *it is nec-*

- essary (10β and 10 Gr 8)
 δεῖ ἡμᾶς παρεῖναι, *we must be there* (10β and 10 Gr 8)
- δείκνυμι, imperfect, ἐδείκνυν, [δεικ-]
 δείξω, ἔδειξα, δέδειχα, δέδειγμα-
 μαι, ἐδείχθην, *I show* (20γ, 20 Gr 1,
 21 Gr 4, 24α PP, 25 Gr 5, and 30δ PP)
- δειλίᾱ, δειλίᾱς, ἡ, *cowardice* (26β)
 δειλός, -ή, -όν, *cowardly* (27β)
- δεινός, -ή, -όν, *terrible; clever, skilled;*
 + infin., *clever at, skilled at* (6α and 19β)
 δεινά, *terrible things*
 δεινῶς, adv., *terribly, frightfully*
 δειπνέω, *I eat dinner* (20δ)
- δειπνον, δειπνου, τό, *dinner* (3β);
meal
- δέκα, indeclinable, *ten* (8 Gr 5)
 δέκατος, -η, -ον, *tenth* (8 Gr 5)
 Δελφοί, Δελφῶν, οἱ, *Delphi* (25β)
 δένδρον, δένδρου, τό, *tree* (2β and 3
 Gr 2)
- δεξιός, -ᾶ, -όν, *right* (i.e., on the right
 hand) (15β)
 δεξιᾶ, δεξιᾶς, ἡ, *right hand* (9α)
- δέομαι, [δεε-] δεήσομαι, ἐδεήθην, *I*
ask for X (acc.) from Y (gen.); + infin., I
beg; + gen., I want (26α)
- δέος, δέους, τό, *fear* (28α)
- δεσμωτήριον, δεσμωτηρίου, τό,
prison
- δεσπότης, δεσπότου, ὁ, ὦ δέσποτα,
master (2β and 4 Gr 4)
- δεῦρο, adv., *here, i.e., hither* (3α)
- δευτερεῖα, δευτερείων, τά, *second*
prize
- δύτερος, -ᾱ, -ον, *second* (8 Gr 5)
 δεύτερον or τὸ δεύτερον, adv., *a*
second time
- δέχομαι, δέξομαι, ἐδέξάμην,
 δέδεγμα, *I receive* (6α and 27 Gr 9)
- δέω, δήσω, ἔδησα, δέδεκα,
 δέδεμαι, ἐδέθην, *I tie, bind* (17α)
- δή, postpositive particle; emphasizes that
 what is said is obvious or true, *indeed,*
in fact (6β)
- δῆλος, -η, -ον, *clear* (18α)
- δῆλόν ἐστι(ν), *it is clear* (18α)
- δηλώω, *I show* (15β, 15 Gr 3, 17 Gr 1,
 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6,
 and 28 Gr 3 and 6)
- δημοκρατίᾱ, δημοκρατίᾱς, ἡ,
democracy
- δῆμος, δήμου, ὁ, *the people* (9β);
township; deme (23α)
- δήπου, particle, *doubtless, surely* (20γ)
- διά, prep. + gen., *through* (9α); + acc., *be-*
cause of (18β)
 δι' ὀλίγου, *soon* (5α)
- διαβαίνω, *I cross* (27α)
- διαβάλλω, *I pass over, cross*
- διαβιβάσαι (aorist infin. of διαβιβάζω),
to take across, transport
- διακομίζω, *I bring over; I take across*
- διακόσιοι, -αι, -α, 200 (15 Gr 5 and
 16α)
- διαλέγομαι, διαλέξομαι or δια-
 λεχθήσομαι, διελεξάμην, δι-
 είλεγμα, διελέχθην + dat., *I talk to,*
converse with (8α)
- διαλύω, *I disband (an army); I disperse*
(a fleet) (23β)
- διάνοια, διανοίᾱς, ἡ, *intention; intel-*
lect (24β)
- διαπέμπω, *I send X (acc.) through Y*
(dat.)
- διὰ πολλοῦ, *after a long time*
- διαφέρει, impersonal + dat., (it) *makes a*
difference to (28α)
 διαφέροντα, διαφερόντων, τά,
things carrying in different direc-
tions; opposites (H., p. 111)
- διαφεύγω, *I escape* (29δ)
- διαφθείρω, [φθερε-] διαφθερῶ,
 [φθειρ-] διέφθειρα, [φθαρ-] δι-
 έφθαρκα or [φθορ-] διέφθορα,
 [φθαρ-] διέφθαρμαι, διεφθάρην, *I*
destroy (15α, 23α PP, and 26β PP)
- διδάσκαλος, διδασκάλου, ὁ,
teacher (24α)
- διδάσκω, [διδαχ-] διδάξω, ἐδί-
 दाξα, δεδίδαχα, δεδίδαγμα, ἐ-
 διδάχθην, *I teach someone (acc.)*

- something (acc.); passive, *I am taught*
something (acc.) (24α and 26α PP)
- δίδωμι** [δω-/δο-], imperfect, ἐδίδουν,
δώσω, ἔδωκα, infinitive, δοῦναι, par-
ticipple, δοῦς, imperative, δός, **δέδωκα**,
δέδομαι, ἐδόθην, *I give* (18α, 18 Gr
1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- διέρχομαι** [= δια- + ἔρχομαι], *I come*
through; I go through (14β)
- δίισταμαι**, [στη-] διαστήσομαι,
διέστην, διέστηκα, intransitive, *I*
separate, part
- Δικαιοπόλις, Δικαιοπόλιδος, ὁ, τῆ**
Δικαιοπόλιδι, τὸν Δικαιοπόλιν, ᾧ
Δικαιοπόλι, *Dicaeopolis* (1α)
- δίκαιος, -α, -ον, just** (24α)
- δίκη, δίκης, ἡ, custom; justice; right;**
lawsuit; penalty (21β)
- δι' ὀλίγου, soon** (5α)
- Διονύσια, Διονυσίων, τά, the festival**
of Dionysus (4α)
τὰ Διονύσια ποιῶ/ποιοῦμαι, I
celebrate the festival of Dionysus
(4α)
- Διόνυσος, Διονύσου, ὁ, Dionysus**
(8α)
- διότι, conj., because** (18β)
- διώκω, διώξω or διώξομαι, ἐδίωξα,**
δεδίωχα, ἐδιώχθην, I pursue, chase
(5α and 20δ PP)
- δοκέω, [δοκ-] δόξω, ἔδοξα, δέ-**
δογμαι, ἐδόχθην, I seem; I think
(18α PP and 20δ PP); *I expect; I imag-*
ine (H., p. 50)
δοκεῖ, [δοκ-] δόξει, ἔδοξε(ν),
δέδοκται, impersonal, it seems
(good); + dat., e.g., δοκεῖ μοι, it
seems good to me; I think it best
(11α); + dat. and infin., e.g., **δοκεῖ**
αὐτοῖς σπεύδειν, it seems good
to them to hurry, they decide to
hurry (11β)
ὡς δοκεῖ, as it seems (13β)
- δόρυ, δόρατος, τό, spear** (26α)
- δοῦλος, δούλου, ὁ, slave** (2α)
- δουλόω, I enslave**
- δραμεῖν** (aorist infin. of τρέχω), *to run*
δραχμή, δραχμῆς, ἡ, drachma (a sil-
ver coin worth six obols) (11β)
- Δύμη, Δύμης, ἡ, Dyme** (29β)
- δύναμαι, [δυνη-] δυνήσομαι,**
ἐδυνήθην, I am able; I can (16α, 16 Gr
2, and 25α PP)
- δύναμις, δυνάμεως, ἡ, power;**
strength; forces (military) (21β)
- δυνατός, -ή, -όν, possible** (3α); *ca-*
pable (21β); *powerful*
- δύο, two** (7β and 8 Gr 5)
- δώδεκα, indeclinable, twelve** (15 Gr 5)
δωδέκατος, -η, -ον, twelfth (15 Gr
5)
- Δωδώνη, Ionic, (Δωδώνᾱ, Attic),**
Δωδώνης, ἡ, Dodona (27α)
- δῶματα, δωμάτων, τά, Homeric**
word, palace
- δῶρον, δώρου, τό, gift** (27α)
- E**
- εἰάν, conj. + subjunctive, if** (21α)
- ἔαρ, ἤρος, τό, spring** (22β)
- ἐαυτοῦ: see ἐμαυτοῦ**
- εἶω, imperfect, εἶω (irregular aug-**
ment), εἶσω (note that because of the ε
the α lengthens to ᾱ rather than η),
εἶᾱσα (irregular augment), εἶᾱκα,
εἶᾱμαι, εἶᾱθην, I allow, let be (23β
and 25β PP)
- ἐβδομήκοντα, indeclinable, seventy** (15
Gr 5)
- ἔβδομος, -η, -ον, seventh** (8 Gr 5)
- ἐγγός, adv., nearly; nearby**
- ἐγγός, prep. + gen., near** (13β)
- ἐγείρω, [ἐγερε-] ἐγερῶ, [ἐγειρ-]**
ἠγειρα, [thematic 2nd aorist middle;
ἐγρ-] ἠγρόμην (I awoke), [ἐγορ-]
ἐγρήγορα (I am awake), [ἐγερε-]
ἐγήγερμαι, ἠγέρθην, active, transi-
tive, I wake X up; middle and passive,
I wake up (8β, 23α PP, and
26β PP)
- ἐγώ, ἐμοῦ or μου, I** (2α and 5 Gr 6)

- ἔγωγε, strengthened form of ἐγώ, *I indeed*
- ἔδραμον: see τρέχω
- ἐθέλω or θέλω, imperfect, ἤθελον, [ἐθελε-] ἐθέλησω, ἠθέλησα, ἠθέληκα + infin., *I am willing; I wish* (4α and 28β PP)
- ἔθνος, ἔθνους, τό, *tribe; people* (27β)
- εἰ, conj., *if; in indirect questions, whether* (11α)
- εἰ γάρ, *if only; oh, that* (25α)
- εἰ μή, *unless; except*
- εἴ πως, *if somehow, if perhaps*
- εἰδότες: participle of οἶδα
- εἶθε, note accent, *if only; oh, that* (25α)
- εἴκοσι(ν), indeclinable, *twenty* (15 Gr 5)
- εἰκοστός, -ή, -όν, *twentieth* (15 Gr 5)
- εἶκω, εἶξω, εἶξα (no augment) + dat., *I yield* (15α)
- εἰκών, εἰκόνας, ἡ, *statue*
- εἶλον: see αἰρέω
- εἰμί [ἐσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am* (1α, 4 Gr 1, 10 Gr 1, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- οἶός τ' εἰμί, *I am able* (25α)
- εἶμι [εἰ-/ι-], imperfect, ἦα or ἦειν, *I will go* (10 Gr 6, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- εἵνεκα: Ionic for ἔνεκα
- εἶπον (aorist of λέγω), *I/they said; I/they told; I/they spoke*
- εἰρήνη, εἰρήνης, ἡ, *peace* (16β)
- εἰς, prep. + acc., *into; to; at* (2β); of time, *for; onto; against; of purpose, for*
- εἰς ἀπορίαν κατέστη, *he fell into perplexity, became perplexed* (19β)
- εἰς καιρόν, *at just the right time*
- εἰς τὸ πρόσθεν, *forward* (30β)
- εἷς, μία, ἓν, *one* (7β and 8 Gr 5)
- εἷς καὶ εἴκοσι(ν), *twenty-one* (15 Gr 5)
- εἰσάγω, *I lead in; I take in* (2β and 11α)
- εἰσβαίνω, *I go in; I come in*
- εἰσβάντες, *having embarked*
- εἰς ναῦν εἰσβαίνω, *I go on board ship, embark*
- εἰσβάλλω + εἰς + acc., *I invade* (22α)
- εἰσβολή, τῆς εἰσβολῆς, ἡ, *invasion* (23α)
- εἰσελαύνω, *I drive in*
- εἰσέρχομαι, *I come in(to); I go in(to)*
- εἰσηγέομαι + dat., *I lead in*
- εἰσηκοντίζω, *I throw a javelin at*
- εἰσκαλέω, *I call in(to)*
- εἰσκομίζω, *I bring in; I take in*
- εἴσοδος, εἰσόδου, ἡ, *entrance*
- εἰσπίπτω, *I fall (upon)*
- εἰσπλέω, *I sail in(to)*
- εἰστίθημι, *I put in*
- εἰσφέρω, *I bring in(to)*
- εἴσω, adv., *inward* (29α)
- εἶτα, adv., *then, next* (30α)
- εἶτε . . . εἶτε, note the accent, *either . . . or* (28α)
- εἶωθα, perfect with present meaning, *I am accustomed to* (28β, 28 Gr 8)
- ἐκ, ἐξ, before words beginning with vowels, prep. + gen., *out of* (3α)
- ἐκ τοῦ ὀπισθε(ν), *from the rear*
- ἕκαστος, -η, -ον, *each* (23β)
- ἐκάτερος, -α, -ον, *each (of two)* (21β)
- ἑκατόν, indeclinable, *100* (15 Gr 5 and 16α)
- ἑκατοστός, -ή, -όν, *hundredth* (15 Gr 5)
- ἐκβαίνω, *I step out; I come out* (2α)
- ἐκβαίνω ἐκ τῆς νεώς, *I disembark*
- ἐκβάλλω, *I throw out*
- ἐκδίδωμι, *I give (in marriage)*
- ἐκεῖ, adv., *there* (6α)
- ἐκεῖθεν, adv., *from that place, thence*
- ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that; pl., those* (13β and 14 Gr 6)
- ἐκεῖσε, adv., *to that place, thither* (8α)
- ἐκκαλέω, *I call out*
- ἐκκλησιά, ἐκκλησιάς, ἡ, *assembly* (21α)
- ἐκκομίζω, *I bring, carry out*
- ἐκπέμπω, *I send out*
- ἐκπίπτω, *I fall out*

- ἐκπλέω, *I sail out*
 ἔκπλους, ἔκπλου, ὁ, *escape route*
 ἐκπνέω, *I blow out; I blow from* (29α)
 ἔκτοπος, -ον, *out of the way, unusual*
 ἐκτός, prep. + gen., *outside* (22β)
 ἕκτος, -η, -ον, *sixth* (8 Gr 5)
 ἐκ τοῦ ὀπισθε(ν), *from the rear*
 ἐκφέρειω, *I carry out*
 ἐκφεύγω, *I flee (out), escape*
 ἐλάᾱ, ἐλάᾱς, ἡ, *olive; olive tree* (19α)
 ἐλάττων, ἔλαττον, *smaller, pl., fewer*
 (14 Gr 2 and 24 Gr 4)
 ἐλαύνω, [ἐλα-] ἐλῶ, ἐλᾶς, ἐλᾶ, etc.,
 ἡλασα, ἐλήλακα, ἐλήλαμαι,
 ἡλάθην, *transitive, I drive* (2α); *I*
march (an army); intransitive, I march
 (29β PP)
 ἐλάχιστος, -η, -ον *smallest; least; pl.,*
fewest (24 Gr 4)
 ἐλευθερίᾱ, ἐλευθερίᾱς, ἡ, *freedom*
 (13β)
 ἐλεύθερος, -ᾱ, -ον, *free*
 ἐλευθερώω, *I free, set free* (15β)
 Ἐλευσίς, Ἐλευσίνος, ἡ, *Eleusis*
 (20δ)
 ἔλω, *imperfect, εἶλκον (irregular aug-*
ment), ἔλξω, [ἐλκυ-] εἴλκυσα
(irregular augment), εἴλκυκα,
εἴλκυσμαι, εἴλκυσθην, I drag (25β
 and 25β PP)
 Ἑλλάς, Ἑλλάδος, ἡ, *Hellas, Greece*
 (13β)
 Ἕλληνα, Ἕλληνας, ὁ, *Greek; pl., the*
Greeks (14α)
 Ἑλλησπόντος, Ἑλλησπόντου, ὁ,
Hellespont
 ἐλπίζω, [ἐλπιε-] ἐλπῶ, [ἐλπι-]
 ἤλπισα, *I hope; I expect; I suppose*
 (14α)
 ἐλπίς, ἐλπίδος, ἡ, *hope; expectation*
 (23β)
 ἔλομαι, *I hope; I expect; I suppose* (H.,
 p. 50)
 ἐμαυτοῦ, σεαυτοῦ, εαυτοῦ, *of my-*
self, of yourself, of him-, her-, itself, etc.
 (7α and 7 Gr 4)
- ἐμβάλλω + dat., *I strike with a ram*
 (ἔμβολος)
 ἐμμένω [= ἐν- + μένω], *I remain in* (23β)
 ἐμός, -ή, -όν, *my, mine* (5 Gr 8)
 ἔμπειρος, -ον + gen., *skilled in or at*
 ἐμπίπτω [= ἐν- + πίπτω] + dat., *I fall into;*
I fall upon; I attack (15β)
 ἐμποδίζω [ἐν- + ποῦς, ποδός, ὁ, *foot*],
 [ἐμποδιε-] ἐμποδιῶ, *no aorist, I ob-*
struct
 ἔμπορος, ἐπόρου, ὁ, *merchant* (12β)
 ἐν, prep. + dat., *in; on* (3β); *among*
 ἐν διδασκάλων, *at school*
 ἐν μέσφ + gen., *between* (14α)
 ἐν νῶ ἔχω + infin., *I have in mind; I in-*
tend (4α)
 ἐν ταῖς Ἀθήναις, *in Athens* (1α)
 ἐν . . . τούτῳ, *meanwhile* (8β)
 ἐν ᾧ, *while* (8α)
 ἐνακόσιοι, -αι, -α, *900* (15 Gr 5)
 ἐναντίος, -ᾱ, -ον, *opposed; opposite;*
hostile; as noun, the enemy (29ε)
 ἔνατος, -η, -ον, *ninth* (8 Gr 5)
 ἕνδεκα, *indeclinable, eleven* (15 Gr 5)
 ἐνδέκατος, -η, -ον, *eleventh* (15 Gr
 5)
 ἐνδίδωμι, *I give in, yield* (22β)
 ἔνδον, *adv., inside*
 ἔνειμι, *I am in*
 ἔνεκα, prep. + preceding gen., *for the*
sake of; because of (21α)
 ἐνενήκοντα, *indeclinable, ninety* (15 Gr
 5)
 ἐνθάδε, *adv., here; hither; there; thither*
 (7β)
 ἐνθυμέομαι, ἐνθυμήσομαι, ἐν-
 τεθύμημαι, ἐνεθυμήθην, *I take to*
heart; I ponder (28β)
 ἔνιοι, -αι, -α, *some* (20δ)
 ἐννέα, *indeclinable, nine* (8 Gr 5)
 ἔνοικος, ἐνοίκου, ὁ, *inhabitant* (16α)
 ἐνόπλιος, -ον, *in armor, fully armed*
 ἐνταῦθα, *adv., then; here; hither; there;*
thither (5β)
 ἐνταῦθα δῆ, *at that very moment,*
then (5β)

- έντεῦθεν, adv., *from this place*
 ἐντός, adv., *within, inside* (20γ)
 ἐντός, prep. + gen., *within, inside* (20γ)
 ἐντυγχάνω + dat., *I meet* (19β)
 ἐξ: see ἐκ
 ἕξ, indeclinable, *six* (8 Gr 5)
 ἐξάγω, *I lead out*
 ἐξαιρέω [= ἐκ + αἰρέω], *I take out, remove*
 ἐξαίφνης, adv., *suddenly* (20γ)
 ἐξακόσιοι, -αι, -α, 600 (15 Gr 5)
 ἐξαμαρτάνω [= ἐκ- + ἀμαρτάνω], *I miss; I fail; I make a mistake* (23β)
 ἐξαρτύω [= ἐκ + ἀρτύω], *I equip* (29β)
 ἐξεγείρω [= ἐκ + ἐγείρω], *I wake X up*
 ἐξελαύνω, *I drive out*
 ἐξέρχομαι + ἐκ + gen., *I come out of; I go out of* (6β)
 ἔξεστι(ν), impersonal + dat. and infin., *it is allowed/possible* (10β and 10 Gr 8)
 ἔξεστιν ἡμῖν μένειν, *we are allowed to stay, we may stay; we can stay* (10β and 10 Gr 8)
 ἐξετάζω, *I examine; I question closely* (S., p. 246)
 ἐξευρίσκω, *I find out*
 ἐξηγέομαι [ἐκ- + ἡγέομαι], *I relate* (12β)
 ἐξήκοντα, indeclinable, *sixty* (15 Gr 5)
 ἔξοδος, ἐξόδου, ἡ, *going out; marching forth; military expedition* (23β)
 ἐξόπισθε(ν), adv., *behind* (30δ)
 ἐξόπισθε(ν), prep. + gen., *behind* (30δ)
 ἔξω, adv., *outside* (20δ)
 ἔξω, prep. + gen., *outside* (20δ)
 ἔοικα, perfect with present meaning, *I am like; I am likely to* (28β and 28 Gr 2)
 ὡς ἔοικε(ν), *as it seems* (28 Gr 8)
 ἑορτή, ἑορτῆς, ἡ, *festival* (4α)
 ἑορτὴν ποιῶ/ποιοῦμαι, *I celebrate a festival* (4β)
 ἑπαινος, ἐπαινου, ὁ, *praise* (24β)
 ἐπαίρω [ἐπι- + αἶρω], *I lift, raise* (7α); *I induce*
 ἐπαίρω ἑμαυτόν, *I get (myself) up* (7α)
 ἐπανέρχομαι [= ἐπι- + ἀνα- + ἔρχομαι], *I come back, return; + εἰς or πρὸς + acc., I return to* (9α)
 ἐπεὶ, conj., *when* (3β), *since* (26β)
 ἐπειδή, conj., *when; since* (22α)
 ἐπειδάν [= ἐπειδή + ἄν], conj., *in indefinite or general clauses with subjunctive, when(ever)* (22α)
 ἐπεισβαίνω [= ἐπι- + εἰσ- + βαίνω], *I go into* (29δ)
 ἔπειτα, adv., *then; thereafter* (2β)
 ἐπεξέρχομαι [= ἐπι- + ἐκ- + ἔρχομαι] + dat., *I march out against, attack* (23α)
 ἐπέρχομαι [= ἐπι- + ἔρχομαι], *I approach; + dat., I attack* (27α)
 ἐπί, prep. + gen., *toward, in the direction of* (20δ); *on* (24β); + dat., *upon, on* (5β); *of price, for* (18β); *of purpose, for; + acc., at* (5β, 29α); *against* (5β); *onto, upon* (9α); *of direction or purpose, to, for* (26α); *of time, for* (27α)
 ἐπὶ τὴν ἕω, *at dawn* (29α)
 ἐπιβαίνω + gen., *I get up on, mount; + dat., I board* (28α)
 ἐπιβοηθέω + dat., *I come to aid* (29δ)
 ἐπιβουλεύω + dat., *I plot against*
 ἐπιγίγνομαι, *I come after* (29α)
 Ἐπίδαυρος, Ἐπιδαύρου, ἡ, *Epidaurus* (11β)
 ἐπιδιώκω, *I pursue* (29ε)
 ἐπικαλέω, *I call upon; middle, I call upon X to help* (28β)
 ἐπικείμει + dat., *I lie near, lie off (of islands with respect to the mainland)*
 ἐπιλανθάνομαι, [λη-] ἐπιλήσομαι, [λαθ-] ἐπελαθόμην, [λη-]
 ἐπιλέλησμαι + gen., *I forget*
 ἐπιμελέομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην + gen., *I take care for; + ὅπως + future indicative, I take care (to see to it that)* (24β)
 ἐπιπέμπω, *I send against; I send in* (14α)
 ἐπιπλέω + dat. or + εἰς + acc., *I sail against* (15β)
 ἐπίσταμαι, [ἐπιστη-] ἐπιστήσομαι, ἠπιστήθην, *I understand; I know*

(16α, 16 Gr 2, and 25α PP)
 ἐπιστήμη, ἐπιστήμης, ἡ, *knowledge*
 (S., p. 242)
 ἐπιστρατεύω + dat. or ἐπί + acc., *I*
march against, attack (18β)
 ἐπιστρέφω, *I turn around* (29δ)
 ἐπιτήδειος, -ᾶ, -ον, *friendly*; + infin.,
suitable for (23α)
 ἐπιτίθημι, *I put X (acc.) on Y (dat.)*
 (18α)
 ἐπιτίθεμαι, [θη-] ἐπιθήσομαι,
 [θε-] ἐπεθέμην + dat., *I attack*
 (29α)
 ἐπιτρέπω, *I entrust X (acc.) to Y (dat.)*
 (17β)
 ἐπιχειρέω + dat., *I attempt; I attack*
 (29α)
 ἔπομαι, imperfect, εἰπόμην (irregular
 augment), ἔψομαι, [σπ-] ἐσπόμην +
 dat., *I follow* (8α, 17α, and 25β PP)
 ἑπτά, indeclinable, *seven* (8 Gr 5)
 ἑπτακόσιοι, -αι, -α, *700* (15 Gr 5)
 ἐράω, imperfect, ἤρων, ἐρασθήσομαι,
 ἠράσθην + gen., *I love* (30α)
 ἐργάζομαι, imperfect, ἠργάζομην or
 εἰργάζομην, ἐργάσομαι, ἠργα-
 σάμην or εἰργασάμην, εἴργα-
 σμαι, εἰργάσθην, *I work; I accom-
 plish* (8α and 25β PP)
 ἔργον, ἔργου, τό, *work; deed* (8α)
 ἔργα, τὰ, *tilled fields*
 ἔργω, *in fact*
 ἐρέσσω, no future, [ἐρετ-] ἤρεσα, *I row*
 (13α)
 ἐρέτης, ἐρέτου, ὁ, *rower*
 ἔρημος, -ον, *deserted* (19β)
 Ἐρινύες, Ἐρινυῶν, αἱ, *the Furies*
 (avenging spirits) (20γ)
 ἐρμηνεύς, ἐρμηνέως, ὁ, *interpreter*
 ἔρχομαι, [εἰ-/ι-] εἶμι (irregular),
 [ἐλθ-] ἦλθον, [ἐλυθ-] ἐλήλυθα, *I*
come; I go (6α, 11β, and 27α PP)
 ἐρῶ: see λέγω
 ἐρωτάω, ἐρωτήσω, ἠρώτησα or
 [ἐρ-] ἠρόμην, ἠρώτηκα, *I ask* (12β)
 ἐς = εἰς

ἐσβάλλω = εἰσβάλλω
 ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-] ἔφαγον,
 [ἐδ-] ἐδήδοκα, *I eat* (9α, 19α, and 29β
 PP)
 ἐσπέρᾱ, ἐσπέρᾱς, ἡ, *evening* (8α); *the*
west
 ἔστω, *let it be so! all right!*
 ἔσχατος, -η, -ον, *furthest; extreme*
 (28β)
 ἔσω: see εἶσω
 ἐταῖρος, ἐταίρου, ὁ, *comrade, com-
 panion* (6α)
 ἕτερος, -ᾶ, -ον, *one or the other* (of
 two) (26α)
 ὁ μὲν ἕτερος . . . ὁ δὲ ἕτερος,
the one . . . the other (26α)
 ἔτι, adv., *still* (3α)
 ἔτοιμος, -η, -ον, *ready* (9β)
 ἔτος, ἔτους, τό, *year* (16β)
 εὖ, adv., *well* (8α and 14 Gr 3)
 ἄμεινον, adv., *better* (14 Gr 3)
 ἄριστα, adv., *best* (14 Gr 3)
 εὖ γε, *good! well done!* (8α)
 Εὐβοία, Εὐβοιάς, ἡ, *Euboea* (14α)
 εὐγένεια, εὐγενείας, ἡ, *nobility of*
birth (S., p. 242)
 εὐδοξία, εὐδοξιάς, ἡ, *good reputa-
 tion, fame* (H., p. 118)
 εὐδαιμονία, εὐδαιμονιάς, ἡ, *happi-
 ness; prosperity; good luck* (25β)
 εὐθύς, εὐθεία, εὐθύ, *straight*
 εὐθύς, adv., *straightway, immediately,*
at once (10β); *straight*
 εὐμενής, -ές, *kindly* (18α)
 εὐμενῶς, adv., *kindly*
 εὐρίσκω, [εὔρε-] εὐρήσω, [εὔρ-]
 ἠύρον or εὔρον, [εὔρε-] ἠύρηκα or
 εὔρηκα, ἠύρημαι or εὔρημαι,
 ἠύρέθην or εὔρέθην, *I find* (7α, 10α,
 and 24β PP)
 Εὐρυμέδων ποταμός, Εὐρυμέ-
 δοντος ποταμοῦ, ὁ, *the Eurymedon*
River
 εὐρυχωρία, εὐρυχωριάς, ἡ, *broad*
waters (29γ)
 εὐφημέω, *I keep holy silence* (30δ)

εὐφημίᾱ, εὐφημίᾱς, ἡ, *call for holy silence* (30δ)
 εὐχή, εὐχῆς, ἡ, *prayer* (25β)
 εὐχομαι, εὐξομαι, ἠὲ ξάμην, ἠὲ γ-
 μαι, *I pray; + dat., I pray to; + acc. and
 infin., I pray (that)* (8β and 20δ PP)
 ἔφαγον: see ἐσθίω
 ἔφη, *he/she said* (11α)
 ἔφασαν, *they said*
 Ἐφιάλτης, Ἐφιάλτου, ὁ, *Ephialtes*
 (14β)
 ἐφίημι [= ἐπι- + ἵημι], *I throw; + ἐπί +
 acc., I throw at* (20δ)
 ἐφίσταμαι [= ἐπι- + ἵσταμαι], [στη-]
 ἐπέστην + dat., *I stand near; of
 dreams, I appear to* (26α)
 ἐχθρός, -ᾶ, -όν, *hateful; hostile* (18β
 and 24 Gr 4)
 ἐχθρός, ἐχθροῦ, ὁ, *enemy* (18β
 and 24 Gr 4)
 ἐχθίω, ἐχθιον, *more hateful, hostile*
 (24 Gr 4)
 ἐχθιστος, -η, -ον, *most hateful,
 hostile* (24 Gr 4)
 ἔχω, imperfect, εἶχον (irregular aug-
 ment), ἔξω (irregular) (*I will have*)
 and [σχε-] σχήσω, (*I will get*), [σχ-]
 ἔσχον, [σχε-] ἔσχηκα, ἔσχημαι, *I*
have; I hold; middle + gen., I hold onto
 (4α, 25β PP)
 καλῶς ἔχω, *I am well* (11α)
 πῶς ἔχει τὰ πράγματα; *How are*
things? (18β)
 πῶς ἔχεις; *How are you?* (11α)
 ἔως, ἔω, ἡ, *dawn* (29α)
 ἄμα ἔφ, *at dawn* (29δ)
 ἐπὶ τὴν ἔω, *at dawn* (29α)
 ἔως, conj. + indicative (14β), + subjunctive
 (22α and 22 Gr 2), *until*

Z

*ζᾶω (unattested, hypothetical form)
 (ζῶ, ζῆς, ζῆ, etc.), infinitive, ζῆν, im-
 perfect, ἔζων, ἔζης, ἔζη, etc., ζῆσω or
 ζήσομαι, *I live* (24α)
 ζεύγνυμι, ζεύξω, ἔξευξα, ἔξευγ-

μαι, ἐζεύχθην or ἐζύγην, *I yoke* (20
 Gr 1, 22β, and 30δ PP)
 Ζεὺς, ὁ, τοῦ Διός, τῷ Δίῳ, τὸν Δία, ὃ
 Ζεῦ, *Zeus (king of the gods)* (3α and 8β)
 μὰ Δία, *by Zeus*
 ναὶ μὰ Δία, *yes, by Zeus!* (30β)
 ζητέω, *I seek, I look for* (5α)
 ζωή, ζωῆς, ἡ, *life* (28α)
 ζῷον, ζῴου, τό, *animal*

H

ἢ, conj., *or* (12α)
 ἢ . . . ἢ, conj., *either . . . or* (12α)
 ἢ, conj., with comparatives, *than* (14α)
 ἡγέομαι + dat., *I lead* (6β); *I think, con-
 sider* (30β)
 ἤδη, adv., *already; now* (2β)
 ἡδομαι, [ἡσθε-] ἡσθήσομαι, [ἡσθ-]
 ἡσθην, *I am glad, delighted; + partici-
 ple or dat., I enjoy* (24β)
 ἡδύς, ἡδέια, ἡδύ, *sweet; pleasant* (24
 Gr 4)
 ἡδίω, ἡδιον, *sweeter; more
 pleasant* (24 Gr 4)
 ἡδιστος, -η, -ον, *sweetest; most
 pleasant* (24 Gr 4)
 ἡδέως, adv., *sweetly; pleasantly;
 gladly* (18β)
 ἡδιον, adv., *more sweetly; more
 pleasantly; more gladly*
 ἡδιστα, adv., *most sweetly; most
 pleasantly; most gladly* (19β)
 ἡθος, ἡθους, τό, *character, disposi-
 tion; moral character* (H., p. 113)
 ἡκιστα, adv., *least*
 ἡκιστά γε (the opposite of μάλιστά
 γε), *least of all, not at all* (16β)
 ἡκω, *I have come; imperfect, ἦκον, I had
 come; future, ἡξω, I will have come*
 (5β)
 ἡλιος, ἡλίου, ὁ, *sun* (1β)
 ἡμεῖς, ἡμῶν, *we* (5β and 5 Gr 6)
 ἡμέρᾱ, ἡμέρᾱς, ἡ, *day* (6α)
 καθ' ἡμέρᾱν, *every day* (24α)
 ἡμέτερος, -ᾶ, -ον, *our* (5 Gr 8)
 ἡμίονος, ἡμίονου, ὁ, *mule* (12α)

ἡπειρος, ἡπέιρου, ἡ, *land; mainland* (29α)

ἧπερ, adv., *where* (23α); *how, just as*
Ἥρα, Ἥρας, ἡ, *Hera* (wife of Zeus
and principal deity of Argos) (25β)

Ἡρόδοτος, Ἡροδότου, ὁ, *Herodotus* (24β)

ἠρόμην: *see* ἐρωτάω

ἠσυχάζω, ἠσυχάσω, ἠσύχασα, *I*
keep quiet; I rest (13α)

ἠσυχία, ἠσυχιάς, ἡ, *quietness* (28β)

ἠσυχος, -ον, *quiet*

ἦττα, ἦττης, ἡ, *defeat* (29γ)

ἦττων, ἦττον, *inferior; weaker; less* (24
Gr 2)

Ἥφαιστος, Ἥφαιστου, ὁ, *Hephaes-*
tus

Θ

θάλαττα, θαλάττης, ἡ, *sea* (7α)
κατὰ θάλατταν, *by sea* (11β)

θάνατος, θανάτου, ὁ, *death* (16β)

θάπτω, [θαφ-] θάψω, ἔθαψα,
τέθαμμαι, [ταφ-] ἐτάφη, *I bury*
(25α)

θαρρέω, *I am confident* (17β)

θάρρει, *Cheer up! Don't be afraid!*
(17β)

θάττων, θάττον, *quicker, swifter* (24 Gr
4)

θαυμάζω, θαυμάσσομαι, ἐθαύ-
μασα, τεθαύμακα, τεθαύμασμαι,
ἐθαυμάσθην, *intransitive, I am*
amazed; transitive, I wonder at; I
admire (5β and 21β PP)

θεάσομαι, θεάσομαι (note that because
of the ε the α lengthens to ᾱ rather than
η), ἐθεασάμην, τεθέαμαι, *I see,*
watch, look at (8α, 10α, and 18β PP)

θεᾶτρον, θεᾶτρου, τό, *theater*

θέλω = ἐθέλω

Θεμιστοκλήης, Θεμιστοκλέους, ὁ,
Themistocles (15α and 15 Gr 2)

θεός, θεοῦ, ἡ, *goddess* (9α)

θεός, θεοῦ, ὁ, *god* (8α)

σὺν θεοῖς, *God willing, with luck*
(17α)

θεράπων, θεράποντος, ὁ, *attendant;*
servant (25α)

Θερμοπύλαι, Θερμοπυλῶν, αἱ,
Thermopylae (14α)

θεσπίζω, *I prophesy*

θεωρέω, *I watch; I see* (4α)

θεωρία, θεωρίας, ἡ, *viewing; sight-*
seeing (25α)

θηρίον, θηρίου, τό, *beast, wild beast*
(26β)

θησαυρός, θησαυροῦ, ὁ, *treasure;*
treasury (25α)

Θησεύς, Θησεώς, ὁ, *Theseus* (son of
King Aegeus) (6α)

θνήσκω, [θανε-] θανοῦμαι, [θαν-]
ἔθανον, [θνη-] τέθνηκα (*I am*
dead), *I die*

θνητός, -ή, -όν, *mortal* (H., p. 30)

θόρυβος, θορύβου, ὁ, *uproar, com-*
motion (15β)

Θριάσιος, -ᾶ, -ον, *Thriasian* (23α)

θυγάτηρ, θυγατρὸς, ἡ, *daughter* (4α
and 8 Gr 2)

θῦμός, θῦμοῦ, ὁ, *spirit* (16β)

θύρᾱ, θύρας, ἡ, *door* (8α)

θυσία, θυσιάς, ἡ, *sacrifice* (18β)

θύω, θύσω, ἔθυσσα, [θυ-] τέθυκα,
τέθυμαι, ἐτύθην, *I sacrifice* (21α)

Ι

ἰᾶτρεύω, ἰᾶτρεύσω, ἰᾶτρευσα, *I heal*
ἰᾶτρός, ἰᾶτροῦ, ὁ, *doctor* (11α)

ἰδίᾱ, adv., *privately* (21β)

ὁ ἰδιώτης, τοῦ ἰδιώτου, *private per-*
son (21β)

ἰδοῦ, adv., *look!* (4α)

ιερεῖον, ιερείου, τό, *sacrificial victim*
(9β)

ιερεύς, ιερέως, ὁ, *priest* (9β)

ιερόν, ιεροῦ, τό, *temple* (9α)

ιερός, -ᾶ, -όν, *holy, sacred* (17β)

ἴημι, imperative, ἴει, infinitive, ἴεναι,
participle, ἴεις, imperfect, ἴην, [ή-]

ἴσω, ἴκα, imperative, [έ-] ἔς, infini-

tive, εἶναι, participle, εἷς, εἶκα, εἶμαι, εἶθην, *I let go, release; I send; I throw; middle*, ἴεμαι, imperfect, ἴεμην, *I hasten* (20δ, 20 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP)

ικανός, -ή, -όν, *sufficient; capable* (25β)

ικέτης, ἰκέτου, ὁ, *suppliant* (17β)

ἴλεως, acc., ἴλεων, *propitious* (9β)

ἴνα, conj. + subjunctive, *so that, in order to* (expressing purpose) (21α)

ἵππεύς, ἵππέως, ὁ, *horseman; cavalryman* (28α)

ἵππεύω, ἵππεύσω, ἵππευσα, active or middle, *I am a horseman; I ride a horse* (27β)

ἵππικόν, ἵππικοῦ, τό, *cavalry* (27β)

ἵππος, ἵππου, ὁ, *horse* (27β)

ἵππος, ἵππου, ἡ, *cavalry* (27β)

Ἰσθμός, Ἰσθμοῦ, ὁ, *the Isthmus of Corinth* (22β)

ἵστημι, imperfect, ἵστην, [στη-] στήσω, ἔστησα, *I make X stand; I stop X; I am setting X (up)*

athematic 2nd aorist, ἔστην, intransitive, *I stood*

-κα 1st perfect, ἔστηκα, intransitive, *I stand*

-θη- 1st aorist passive, [στα-]

ἑστάθην, *I was set (up)*

(15 Gr 1, 19α, 19 Gr 2 and 3, 21 Gr 4, 25 Gr 5, and 30δ PP)

ἰστία, ἰστιῶν, τά, *sails* (13α)

ἰσχυρός, -ᾶ, -όν, *strong* (1β)

ἴσως, adv., *perhaps* (17α)

Ἴωνες, Ἰώνων, οἱ, *Ionians*

Ἰωνία, Ἰωνιάς, ἡ, *Ionia*

K

καθαίρω, [καθαρε-] καθαρῶ,

[καθηρ-] ἐκάθηρα, [καθαρ-] κεκάθαρμαι, ἐκάθαρθην, *I purify* (26α)

καθαρός, -ᾶ, -όν, *clean, pure* (17β)

καθάρσις, καθάρσεως, ἡ, *purification*

καθέζομαι [= κατα- + ἕζομαι], [ἔδε-]

καθεδοῦμαι, *I sit down; I encamp* (23α)

καθέλω, *I drag down, launch* (a ship)

καθεύδω [= κατα- + εὔδω], imperfect, καθεῦδον or καθηῦδον, [εὔδε-]

καθευδήσω, no aorist in Attic Greek, *I sleep* (2α)

κάθημαι [= κατα- + ἤμαι], present and imperfect only, *I sit* (17α)

καθ' ἡμέραν, *every day* (24α)

καθίζω [= κατα- + ἕζω], [καθιε-] καθιῶ, [καθι-] ἐκάθισα, active, transitive, *I make X sit down; I set; I place; active, intransitive, I sit* (1β); middle, intransitive, *I seat myself, sit down* (8β)

καθίστημι [= κατα- + ἵστημι], when transitive, *I set X up; I appoint X; + εἰς + acc., I put X (acc.) into a certain state; when intransitive, I am appointed; I am established; + εἰς + acc., I get / fall into a certain state; I become* (19β and 19 Gr 4)

καθοράω [= κατα- + ὀράω], [ὀρ-]

κατόψομαι, [ἰδ-] κατείδον, *I look down on* (20γ)

καί, adv., *even; also, too* (4α)

καὶ μὴν, *truly, indeed* (30δ)

καί, conj., *and* (1α)

καὶ δὴ καί, *and in particular; and what is more* (16α)

καὶ . . . καί, conj., *both . . . and* (5β)

καίπερ + participle, *although* (12α)

καιρός, καιροῦ, ὁ, *time; right time* (4α)

εἰς καιρόν, *just at the right time*

καίω or κάω, κάεις, κάει, κάομεν, κάετε,

κάουσι(ν), [καυ-] καύσω, ἔκαυσα,

κέκαυκα, κέκαυμαι, ἐκάυθην,

active, transitive, *I kindle, burn; middle, intransitive, I burn, am on fire* (9β)

κακοδαίμων, κακοδαίμονος, *having an evil spirit, having bad luck* (30β)

οἴμοι κακοδαίμων, *poor devil! oh misery!* (30β)

κακός, -ή, -όν, *bad; evil* (12α, 14 Gr 2, and 24 Gr 2)

- κακίων, κάκτιον, *worse* (14 Gr 2 and 24 Gr 2)
 κάκιστος, -η, -ον, *worst* (14 Gr 2 and 24 Gr 2)
 See 24 Gr 2 for other comparatives and superlatives of κακός.
 κακῶς, adv., *badly* (14 Gr 3)
 κάκτιον, adv., *worse* (14 Gr 3)
 κάκιστα, adv., *worst* (14 Gr 3)
 κακά, τά, *evils*
 κακόν τι, *something bad*
 καλέω, καλῶ, ἐκάλεσα, [κλη-] κέκληκα, κέκλημαι (*I am called*), ἐκλήθην, *I call* (2α and 18α PP)
 κάλλος, κάλλους, τό, *beauty* (H., p. 74)
 καλός, -ή, -όν, *beautiful* (1α, 3 Gr 2, 4 Gr 3, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
 καλλίων, κάλλον, *more beautiful* (14 Gr 2 and 24 Gr 4)
 κάλλιστος, -η, -ον, *most beautiful* (9α, 14 Gr 2, and 24 Gr 4)
 καλῶς, adv., *well* (10α)
 κάλλιον, adv., *better*
 κάλλιστα, adv., *best*
 καλῶς ἔχω, *I am well* (11α)
 κάμηλος, καμήλου, ἡ, *camel* (27β)
 κάμνω, [καμε-] καμοῦμαι, [καμ-] ἔκαμον, [κμη-] κέκηκα, *I am sick; I am tired* (9α and 24α PP)
 καρδίᾱ, καρδίᾱς, ἡ, *heart* (30α)
 καρτερός, -ᾶ, -όν, *strong; fierce* (27α)
 κατά, prep. + acc., *down* (5α); *distributive, each, every* (24α); *by* (11β); *on; according to* (17β); *of time, at* (21β); *through* (25α); *along; with regard to* (26α); *after* (28α)
 καθ' ἡμέραν, *every day* (24α)
 κατά γῆν, *by land* (14α)
 κατά θάλατταν, *by sea* (11β)
 κατά μέσον . . . , *in the middle of . . .* (29α)
 κατά τάχος, *quickly* (27β)
 κατ' εἰκός, *probably*
 καταβαίνω, *I come down; I go down*
 καταβάλλω, *I throw down; I drop*
 καταγώγιον, καταγωγίου, τό, *inn*
 καταδύω, καταδύσω, κατέδυσσα, [δυ-] καταδέδυκα, καταδέδυμαι, κατεδύθην, *transitive, I sink; athematic 2nd aorist, κατέδυν, intransitive, I sank; of the sun, set* (29β)
 κατακαίω or κατακάω, *I burn completely* (28α)
 κατάκειμαι, *I lie down* (16α)
 καταλαμβάνω, *I overtake, catch* (16α)
 καταλείπω, *I leave behind, desert* (10β)
 καταλύω, *I dissolve; I break up; I destroy* (27α)
 καταπαύω, *I put an end to* (28α)
 καταπίπτω, *I fall down*
 κατάρατος, -ον, *cursed*
 καταστρέφω, *I overturn; middle, I subdue* (25α)
 κατατίθημι, *I set down*
 καταφεύγω, *I flee for refuge* (29ε)
 καταφρονέω + gen., *I despise* (25β)
 καταχέω, *I pour X (acc.) over Y (gen.)* (30δ)
 κατ' εἰκός, *probably*
 κατέρχομαι, *I come down*
 κατέχω, *I hold back* (29γ)
 καττίτερος, καττιτέρου, ὁ, *tin*
 κάτω, adv., *down; below* (20γ)
 κείμαι, κείσομαι, *I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed* (16α, 16 Gr 2, and 25α PP)
 κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην + acc. and infin., *I order, tell (someone to do something)* (7α and 17β PP)
 κενός, -ή, -όν, *empty* (29δ)
 κέρας, κέρως, τό, *wing (of a fleet or army)* (29δ)
 κεφαλή, κεφαλῆς, ἡ, *head* (10β)
 κῆπος, κήπου, ὁ, *garden*
 κῆρυξ, κήρυκος, ὁ, *herald* (9β)
 κιθαρίζω, [κιθαριε-] κιθαριῶ, [κιθαρι-] ἐκιθάρισα, *I play the lyre* (24β)

- κιθαριστής, κιθαριστοῦ, ὁ, *lyre player* (24α)
- Κίμων, Κίμωνος, ὁ, *Cimon*
- κινδυνεύω, κινδυνεύω, ἐκινδύνεω, ἐκινδύνεω, κινδύνεω, κινδύνου, ὁ, *danger* (9α)
- κινέω, *I move* (18α)
- Κλέοβις, Κλεόβεως, ὁ, *Cleobis* (25β)
- κλέος, κλέους, τό, *fame* (H., p. 30)
- κλήρος, κλήρου, ὁ, *farm*
- Κνήμος, Κνήμου, ὁ, *Cnemus* (29β)
- Κνωσός, Κνωσοῦ, ὁ, *Knossos* (6α)
- κοινός, -ή, -όν, *common*
- κολάζω, κολάσω, ἐκόλασα, κεκόλασμαι, ἐκόλασθην, *I punish*
- κόλπος, κόλπου, ὁ, *lap; gulf* (29α)
- κομίζω, [κομιε-] κομιῶ, [κομι-] ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *I bring; I take* (11α and 21β PP); middle, *I get for myself, acquire*
- κόπτω, [κοπ-] κόψω, ἔκοψα, κέκοφα, κέκομαι, ἐκόπη, ἐκόπη, *I strike; I knock on (a door)* (11α and 19β PP)
- κόρη, κόρης, ἡ, *girl*
- Κορίνθιοι, Κορινθίων, οἱ, *Corinthians* (18β)
- Κόρινθος, Κορίνθου, ἡ, *Corinth* (14α)
- κόσμος, κόσμου, ὁ, *good order* (15β); *world* (H., p. 69)
- κόσμος, *in order* (15β)
- κρατέω + gen., *I rule, have power over, control; I prevail* (18β)
- κράτιστος, -η, -ον, *best; strongest* (24 Gr 2)
- κράτος, κράτους, τό, *power* (18β)
- κρείττων, κρείττον, *better; stronger* (24 Gr 2)
- κρήνη, κρήνης, ἡ, *spring* (4α and 4 Gr 3)
- Κρήτη, Κρήτης, ἡ, *Crete* (6α)
- κρίνω, [κριε-] κρινῶ, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην, *I judge* (22β PP, 25α, and 27 Gr 9)
- Κρῖσαιος, -ᾶ, -ον, *Crisean* (Crisa was a city in Phocis near Delphi) (29α)
- Κροῖσος, Κροῖσου, ὁ, *Croesus* (24β)
- κρύπτω, [κρυφ-] κρύψω, ἔκρυψα, κέκρυμαι, ἐκρύφθην, *I hide* (20δ)
- κτείνω, usually compounded with ἀπο- in Attic prose, [κτενε-] κτενῶ, [κτειν-] ἔκτεινα, [κτον-] ἔκτονα, *I kill* (27β)
- κυβερνέω, *I steer* (H., p. 41)
- κυβερνήτης, κυβερνήτου, ὁ, *steersman*
- κύκλος, κύκλου, ὁ, *circle* (26β)
- Κύκλωψ, Κύκλωπος, ὁ, *Cyclops* (one-eyed monster) (7β)
- Κυλλήνη, Κυλλήνης, ἡ, *Cyllene* (29β)
- κῦμα, κύματος, τό, *wave* (13β)
- κῦμαίνω, [κῦμανε-] κῦμανῶ, [κῦμην-] ἐκῦμνα, *I am rough* (of the sea)
- κυνηγέτης, κυνηγέτου, ὁ, *hunter*
- Κύπρος, Κύπρου, ἡ, *Cyprus*
- Κυρήνη, Κυρήνης, ἡ, *Cyrene*
- κύριος, -ᾶ, -ον, *having authority; legitimate; regular* (30α)
- Κῦρος, Κύρου, ὁ, *Cyrus* (24β)
- κύων, κυνός, ὁ ἢ ἡ, *dog* (5α)
- κωμάζω, κωμάσω, ἐκώμασα, *I revel*
- κόπη, κόπης, ἡ, *oar* (29ε)
- Λ
- λαβύρινθος, λαβυρίνθου, ὁ, *labyrinth*
- λαγός, ὁ, acc., τὸν λαγών, *hare* (5α)
- Λακεδαιμόνιοι, Λακεδαιμονίων, οἱ, *the Lacedaemonians, Spartans* (14α)
- Λακεδαιμόνιος, -ᾶ, -ον, *Lacedaemonian, Spartan*
- λαλέω, *I talk; I chatter* (30α)
- λαμβάνω, [ληβ-] λήσσομαι, [λαβ-] ἔλαβον, [ληβ-] εἴληφα, εἴλημαι, ἐλήφθην, *I take* (2β); middle + gen., *I seize, take hold of* (11α and 23β PP)
- λαμπρός, -ᾶ, -όν, *bright; brilliant* (13α)
- λαμπρῶς, adv., *brightly; brilliantly*

- λανθάνω**, [ληθ-] **λήσω**, [λαθ-]
ἔλαθον, [ληθ-] **λέληθα** + acc. and/or
 participle, *I escape someone's notice do-*
ing something = I do something with-
out someone's noticing; I escape the
notice of someone (20δ and 29ε PP)
- λέγω**, **λέξω** or [έρε-] **ἔρω**, **ἔλεξα** or
 [έπ-] **εἶπον** (irregular augment), [ρη-]
εἴρηκα, [λεγ-] **λέλεγμαι** or [ρη-]
εἴρημαι, [λεγ-] **ἔλεχθην** or [ρη-]
ἔρρήθην, *I say; I tell; I speak* (1α, 11β,
 and 27β PP)
- λείπω**, **λείψω**, [λιπ-] **ἔλιπον**, [λοιπ-]
λέλοιπα, [λειπ-] **λέλειμμα** (*I am*
left behind; I am inferior), **ἐλείφθην**, *I*
leave (3β, 11α, 11 Gr 2, 11 Gr 4, 19α PP,
 26β PP, and 27 Gr 9)
- Λευκάδιος**, -ᾱ, -ον, *Leucadian* (29ε)
Λευκάς, **Λευκάδος**, ἡ, *Leucas* (29β)
λέον, **λέοντος**, ὁ, *lion* (20γ)
Λεωνίδης, **Λεωνίδου**, ὁ, *Leonidas*
 (14α)
- λίθινος**, -η, -ον, *of stone, made of*
stone (20γ)
- λίθος**, **λίθου**, ὁ, *stone* (3α)
- λιμὴν**, **λιμένος**, ὁ, *harbor* (12α)
- λιμός**, **λιμοῦ**, ὁ, *hunger*
- λίνον**, **λίνου**, τό, *thread*
- λογάδες**, **λογάδων**, οἱ, *picked, se-*
lected men
- λόγος**, **λόγου**, ὁ, *word; story* (11α);
reason
λόγῳ, *in word, ostensibly*
- λοιδορέω**, *I abuse* (30α)
- λούω**, **λούεις**, **λούει**, **λοῦμεν**, **λοῦτε**,
λοῦσι(ν), imperfect, **ἔλουν**, **λούσο-**
μαι, **ἔλουσα**, **λέλουμαι**, *I wash;*
middle, I wash myself, bathe (22α)
- Λυδία**, **Λυδίας**, ἡ, *Lydia* (27β)
- Λυδοί**, **Λυδῶν**, οἱ, *Lydians* (24β)
- Λύδιος**, -ᾱ, -ον, *Lydian* (27β)
- λύκος**, **λύκου**, ὁ, *wolf* (5α)
- λυπέω**, *I grieve, vex, cause pain to X;*
 passive, *I am grieved, distressed* (16β)
- λύω**, **λύσω**, **ἔλυσα**, [λυ-] **λέλυκα**,
ἔλυμαι, **ἐλύθην**, *I loosen, loose* (3β,
 4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1, 12 Gr 1,
 12 Gr 2, 13 Gr 1, 17α PP, 17 Gr 1, 21 Gr
 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 2
 and 6)
- λύομαι**, *I ransom* (6 Gr 2c, 6 Gr 3, 8
 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, 13
 Gr 1, 21 Gr 2, 25 Gr 4, and 27 Gr 4
 and 6)
- Μ**
- μὰ Δία**, *by Zeus*
- μαθηματικά**, **μαθηματικῶν**, **τά**,
mathematics
- μαθητής**, **μαθητοῦ**, ὁ, *pupil* (24β)
- μακάριος**, -ᾱ, -ον, *blessed; happy*
 (30δ)
- μακρός**, -ᾱ, -όν, *long; large* (1α)
- μάλα**, adv., *very* (4α and 14 Gr 3)
- μᾶλλον**, adv., *more; rather* (14 Gr 3
 and 18β)
- μᾶλλον ἢ**, *rather than* (14 Gr 3
 and 18β)
- μάλιστα**, adv., *most, most of all; very*
much; especially (4β and 14 Gr 3)
- μάλιστα γε**, *certainly, indeed*
 (12β)
- μανθάνω**, [μαθε-] **μαθήσομαι**, [μαθ-]
ἔμαθον, [μαθε-] **μεμάθηκα**, *I learn; I*
understand (11α and 23β PP)
- μαντεῖον**, **μαντείου**, τό, *oracle* (27α)
- μάχαιρα**, **μαχαίρᾱς**, ἡ, *knife* (4 Gr 3)
- μάχη**, **μάχης**, ἡ, *fight, battle* (13β)
- μάχομαι**, [μαχε-] **μαχοῦμαι**,
ἐμαχεσάμην, **μεμάχημαι**, *I fight; +*
dat., I fight against (6β and 28β PP)
- Μέγαρα**, **Μεγάρων**, **τά**, *Megara* (20δ)
- μέγας**, **μεγάλη**, **μέγα**, *big, large; great*
 (3α, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
- μείζων**, **μείζον**, *bigger, larger;*
greater (14 Gr 2 and 24 Gr 4)
- μέγιστος**, -η, -ον, *biggest, largest;*
greatest (7α, 14 Gr 2, and 24 Gr 4)
- μέγα**, adv., *greatly; loudly* (12β)
- μεγάλως**, adv., *greatly*
- μέγεθος**, **μεγέθους**, τό, *size* (20γ)

- μεθίημι** [= μετα- + ἴημι], *I set loose; I let go* (26β)
- μεθύω**, only present and imperfect, *I am drunk*
- μεῖζων, μεῖζον**, *bigger, larger; greater* (14 Gr 2 and 24 Gr 4)
- μέλας, μέλαινα, μέλαν**, *black*
- μέλει**, [μελε-] **μελήσει, ἐμέλησε, μεμέληκε**, impersonal + dat., *X is a care to; there is a care to X (dat.) for Y (gen.)* (26β)
- μελετάω**, *I study; I practice* (24α)
- μελίττα, μελίττης, ἡ**, *bee* (4 Gr 3)
Μελίττα, Μελίττης, ἡ, *Melissa* (daughter of Dicaeopolis and Myrrhine) (4α)
- μέλλω**, [μελλε-] **μελλήσω, ἐμέλλησα** + present or future infin., *I am about (to); I am destined (to); I intend (to)* (7β); without infinitive or with present infinitive, *I delay*
- μémνημαι**, perfect middle = present, *I have reminded myself; I remember* (28β and 29δ PP)
- Μέμφις, Μέμφεως** or **Μέμφιδος** or **Μέμφιος, ἡ**, *Memphis* (16α)
- μέμφομαι, μέμψομαι, ἐμεμψάμην** or **ἐμέμφθην** + dat. or acc., *I blame, find fault with* (27α)
- μέν . . . δέ . . .**, postpositive particles, *on the one hand . . . and on the other hand . . . or on the one hand . . . but on the other hand . . .* (2α)
- μέντοι**, particle, *certainly; however* (18β)
- μένω**, [μενε-] **μενῶ, [μειν-] ἔμεινα**, [μενε-] **μεμένηκα**, intransitive, *I stay (in one place); I wait*; transitive, *I wait for* (3α, 10β, 10 Gr 5, and 22β PP)
- μέρος, μέρους, τό**, *part* (15β)
- μέσος, -η, -ον**, *middle (of)* (9β)
ἐν μέσῳ + gen., *between* (14α)
κατὰ μέσον . . ., *in the middle of . . .* (29α)
- Μεσσήνιοι, Μεσσηνίων, οἱ**, *Messenians* (29δ)
- μετά**, prep. + gen., *with* (6α); + acc., of time or place, *after* (6α)
- μετά**, adv., *afterward; later* (25α)
- μεταγινώσκω**, *I change my mind; I repent* (28β)
- μεταπέμπομαι**, *I send for* (26β)
- μέτεστι(ν)**, impersonal + dat. and infin. as subject, *for X there is a share in, a claim to; X has the capacity to do Y (H., p. 21)*
- μέτρον, μέτρου, τό**, *measure* (27α)
- μέχρι οὗ**, *as long as*
- μή**, adv., *not*; + imperative, *don't . . . !* (2α); + infin., *not* (20δ)
εἰ μή, *unless*
- μηδεῖς, μηδεμία, μηδέν**, used instead of οὐδεῖς with imperatives and infinitives, *no one, nothing; no* (13β)
- Μηδικός, -ή, -όν**, *Median* (24β)
- Μῆδοι, Μήδων, οἱ**, *Medes* (Persians) (24β)
- μηκέτι**, adv., + imperative, *don't . . . any longer!* (3β); + infinitive, *no longer* (15α)
- μήν**, adv., *truly, indeed* (30δ)
- μήν, μηνός, ὁ**, *month* (30β)
- μηνῶν, μηνῶσω, ἐμήνῶσα, μεμήνῶκα**, **μεμήνῶμαι, ἐμηνῶθην**, *I inform* (30δ)
- μήτε**, conj., *and not* (29α)
μήτε . . . μήτε, conj., *neither . . . nor* (29α)
- μήτηρ, μητρός, ἡ**, *mother* (4α and 8 Gr 2)
- μιαρός, -ά, -όν**, *defiled; foul; villainous* (30γ)
- μικρός, -ά, -όν**, *small* (1α)
- Μίνως, Μίνω, ὁ**, *Minos* (king of Crete) (6α)
- Μινώταυρος, Μινωταύρου, ὁ**, *Minotaur* (6α)
- μισθός, μισθοῦ, ὁ**, *reward; pay* (11β)
- μνημεῖον, μνημείου, τό**, *monument*
- μνησθήσομαι**, future passive in middle sense, *I will remember* (28β and 29δ PP)

μόλις, adv., *with difficulty; scarcely; reluctantly* (4α)

Μολύκρειον, Μολυκρείου, τό, *Molycreon* (29β)

μόνος, -η, -ον, *alone; only* (15α)

μόνον, adv., *only* (15α)

οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also* (15α)

μόσχος, μόσχου, ὁ, *calf*

μουσική, μουσικῆς, ἡ, *music* (24α)

μοχλός, μοχλοῦ, ὁ, *stake*

μῦθος, μύθου, ὁ, *story* (5β)

Μυκαλή, Μυκαλῆς, ἡ, *Mycalē*

Μυκῆναι, Μυκηνῶν, αἶ, *Mycenae* (20γ)

μῦριοι, -αι, -α, 10,000 (15 Gr 5 and 21α)

μῦριοι -αι, -α, *numberless, countless* (15 Gr 5 and 21α)

μῦριοστός, -ή, -όν, *ten thousandth* (15 Gr 5)

Μυρρίνη, Μυρρίνης, ἡ [= *myrtle*], *Myrrhine* (wife of Dicaeopolis) (4α)

Μῦσοι, Μῦσῶν, οἱ, *Mysians* (26β)

μυχός, μυχοῦ, ὁ, *far corner*

μῶρος, -ᾶ, -ον, *foolish*

N

ναὶ μὰ Δία, *yes, by Zeus!* (30β)

ναυᾶγιον, ναυᾶγίου, τό, *wrecked ship* (29ε)

ναύαρχος, ναυάρχου, ὁ, *admiral* (15α)

ναύκληρος, ναυκλήρου, ὁ, *ship's captain* (12β)

ναυμαχέω, *I fight by sea* (15β)

ναυμαχίᾶ, ναυμαχίᾶς, ἡ, *naval battle* (29α)

Ναυπᾶκτιοί, Ναυπᾶκτίων, οἱ, *inhabitants of Naupactus* (29ε)

Ναύπᾶκτος, Ναυπᾶκτου, ὁ, *Naupactus* (29α)

ναῦς, νεώς, ἡ, *ship* (6α and 9 Gr 4)

ναύτης, ναύτου, ὁ, *sailor* (12β)

ναυτικόν, ναυτικοῦ, τό, *fleet* (13β)

νεᾶνιᾶς, νεᾶνίου, ὁ, *young man* (4 Gr 4 and 8β)

Νεῖλος, Νείλου, ὁ, *Nile*

νεκρός, νεκροῦ, ὁ, *corpse* (15β)

νέμεσις, νεμέσεως, ἡ, *retribution* (26α)

νέμω, [νεμε-] νεμῶ, [νειμ-] ἐνειμα,

[νεμε-] νενέμηκα, νενέμημαι,

ἐνεμήθην, *I distribute*

νέος, -ᾶ, -ον, *young; new* (21α)

νεφέλη, νεφέλης, ἡ, *cloud* (28β)

νήσος, νήσου, ἡ, *island* (4 Gr 5 and 6α)

νικάω, *I defeat; I win* (10α)

νίκη, νίκης, ἡ, *victory* (15β)

Νίκη, Νίκης, ἡ, *Nike* (the goddess of victory) (9α)

νομίζω, [νομιε-] νομιῶ, [νομι-]

ἐνόμισα, νενόμικα, νενόμισμαι,

ἐνομίσθην, *I think* (21β)

νόμος, νόμου, ὁ, *law; custom* (17β)

νοσέω, *I am sick, ill* (11β)

νόσος, νόσου, ἡ, *sickness, disease; plague*

νοστέω, *I return home* (19α)

νόστος, νόστου, ὁ, *return (home)*

(19α)

νοῦς, νοῦ, ὁ, *mind* (15α and 15 Gr 4)

ἐν νῷ ἔχω + infin., *I have in mind; I intend* (4α)

νυκτερεύω, νυκτερεύσω,

ἐνυκτέρευσα, *I spend the night*

νύμφη, νύμφης, ἡ, *nymph; bride*

νῦν, adv., *now* (5β)

νύξ, νυκτός, ἡ, *night* (6α)

Ξ

Ξανθιάς, Ξανθίου, ὁ, *Xanthias* (2α and 4 Gr 4)

Ξανθίππος, Ξανθίππου, ὁ, *Xanthippus* (21β)

ξενίζω, [ξενιε-] ξενιῶ, [ξενι-] ἐξέ-

νισα, ἐξενίσθην, *I entertain* (25α)

ξένος, ξένου, ὁ, *foreigner; stranger*

(7β)

ξείνος = ξένος

Ξενοφάνης, Ξενοφάνους, ὁ, *Zeno-*

phanes (early Greek poet and philosopher)

Ξέρξης, Ξέρξου, ὁ, *Xerxes* (14α)
ξίφος, ξίφους, τό, *sword*

Ο

ὁ, ἡ, τό, *the* (4 Gr 8)
ὁ δέ, *and he*

ὀβολός, ὀβολοῦ, ὁ, *obol* (a coin of slight worth) (11β)

ὀγδοήκοντα, indeclinable, *eighty* (15 Gr 5)

ὀγδοος, -η, -ον, *eighth* (8 Gr 5)

ὄδε, ἧδε (note the accent), τόδε, *this here*; pl., *these here* (14β and 14 Gr 5)

ὁδός, ὁδοῦ, ἡ, *road*; *way*; *journey* (4β and 4 Gr 5)

ὀδυνάω, ὀδυνηθήσομαι, ὠδυνήθην, *I cause pain*; passive, *I suffer pain* (30α)

ὀδύρομαι, rare in tenses other than present, *I grieve* (22β)

Ὀδυσσεύς, Ὀδυσσέως, ὁ, *Odysseus* (7α)

ὄζω, [ὄζε-] ὀζήσω, ὄζισσα + gen., *I smell of*

ὄθεν, adv., *from where, whence* (29ε)
ὄθενπερ: -περ added for emphasis (29ε)

οἶδα, perfect with present meaning, *I know* (17α, 28 Gr 8 and 9, and 29α PP)

οἴκαδε, adv., *homeward, to home* (4β)

οἰκεῖοι, οἰκείων, οἱ, *the members of the household*; *family*; *relations* (22β)

οἰκείος, -ᾶ, -ον, *of one's own*

οἰκέται, οἰκετῶν, οἱ, *household* (30δ)

οἰκέω, *I live*; *I dwell* (1α)

οἴκησις, οἰκήσεως, ἡ, *dwelling* (22α)

οἰκία, οἰκιάς, ἡ, *house*; *home*; *dwelling* (5α)

οἰκίον, οἰκίου, τό, *house*; *palace* (often in plural for a single house or palace) (26α)

οἶκος, οἴκου, ὁ, *house*; *home*; *dwelling* (1α and 3 Gr 3)

κατ' οἴκον, *at home* (16α)

οἴκοι (note the accent), adv., *at home* (8α)

οἰκτίρω, [οἰκτιρε-] οἰκτιρῶ, [οἰκτίρ-] ὄκτιρα, *I pity* (20δ)

οἴμοι, note the accent, interjection, *alas!* (11β)

οἴμοι κακοδαίμων, *poor devil!* *oh misery!* (30β)

Οἰνόνη, Οἰνόνης, ἡ, *Oinoe* (23α)

οἶνοπώλιον, οἶνοπωλίου, τό, *wine-shop, inn*

οἶνος, οἴνου, ὁ, *wine* (7β)

οἴομαι or οἶμαι, imperfect, φόμην or ὤμην, [οἰε-] οἴησομαι, ὤήθην, *I think* (23β)

οἶός τ' εἰμί, *I am able* (25α)

οἴχομαι, present in perfect sense, *I have gone, have departed*; imperfect in pluperfect sense, *I had gone, had departed* (30β)

ὀκνέω, *I shirk*

ὀκτακόσιοι, -αι, -α, *800* (15 Gr 5)

ὀκτώ, indeclinable, *eight* (8 Gr 5)

ὄλβιος, -ᾶ, -ον, *happy*; *blessed*; *prosperous* (24β)

ὄλβος, ὄλβου, ὁ, *happiness, bliss*; *prosperity* (28β)

ὀλίγος, -η, -ον, *small*; pl., *few* (14α, 14 Gr 2, and 24 Gr 4)

ἐλάτιων, ἔλαιτον, *smaller*, pl., *fewer* (14 Gr 2 and 24 Gr 4)

ὀλίγιστος, -η, -ον, *smallest*, pl., *fewest* (14 Gr 2 and 24 Gr 4)

ἐλάχιστος, -η, -ον *smallest*; *least*; pl., *fewest* (24 Gr 4)

ὀλκάς, ὀλκάδος, ἡ, *merchant ship* (29ε)

ὄλος, -η, -ον, *whole, entire* (30β)

Ὀλύμπιοι, Ὀλυμπίων, οἱ, *the Olympian gods*

Ὀλυμπος, Ὀλύμπου, ὁ, *Mount Olympus* (a mountain in Mysia) (26β)

ὄμιλος, ὄμιλου, ὁ, *crowd* (12α)

ὄμοιος, -ᾶ, -ον + dat., *like* (21β)

ὄμως, conj., *nevertheless* (8α)

ὄνειρος, ὄνειρου, ὁ, *dream* (26α)

- ὄνομα, ὀνόματος, τό, *name* (7α and 7 Gr 3)
 ὀνόματι, *dative, by name, called* (7α)
- ὀνομάζω, ὀνομάσω, ὀνόμασα, ὀνόμακα, ὀνόμασμαι, ὀνομάσθην, *I name; I call* (26α)
- ὀπισθε(ν), *adv., behind* (27β)
 ὀπισθε(ν), *prep. + gen., behind* (27β)
 ἐκ τοῦ ὀπισθε(ν), *from the rear*
- ὀπίσω, *adv., backward* (27β)
- ὀπλα, ὀπλων, τά, *weapons* (29δ)
- ὀπλίτης, ὀπλίτου, ὁ, *hoplite* (heavily-armed foot soldier) (14α)
- ὀπόθεν, *indirect interrogative adv., whence, from where* (26α)
- ὀπότε, *conj., when* (23α)
 ὀπότεν [= ὀπότε + ἄν], *conj. + subjunctive, when(ever)* (23α)
- ὀπου, *adv., where* (14β and 22 Gr 3)
- ὀπως, *conj. + subjunctive, so that, in order to* (22β); + *future indicative, (to see to it) that* (24α)
- ὀράω, *imperfect, ἐώραν* (note the double augment in this and some of the following forms), [ὀπ-] ὄψομαι, [ιδ-] εἶδον (*irregular augment*), [ὀρᾱ-] ἐόρᾱκα or ἐώρᾱκα, ἐώρᾱμαι or [ὀπ-] ὄμμαι, ὄφθην, *I see* (5α, 11β, and 29α PP)
- ὀργή, ὀργῆς, ἡ, *anger* (20δ)
- ὀργίζω, ὄργισα, *I make X angry*
 ὀργίζομαι, [ὄργιε-] ὄργιοῦμαι or [ὄργισ-] ὄργισθήσομαι, ὄργισμαι, ὄργισθην, *I grow angry; I am angry; + dat., I grow angry at; I am angry at* (21β PP)
- ὀρθός, -ή, -όν, *straight; right, correct* (12α)
 ὀρθῶς γιγνώσκω, *I am right* (18β)
- ὄρια, ὀρίων, τά, *boundaries*
- ὄρκιον, ὄρκιου, τό, *oath; pl., treaty* (27α)
- ὄρκος, ὄρκου, ὁ, *oath*
- ὀρμάω, *active, transitive, I set X in motion; active, intransitive, I start; I rush;*
- middle, intransitive, I set myself in motion; I start; I rush; I hasten* (7β)
- ὀρμέω, *I lie at anchor* (29δ)
- ὀρμίζω, *I bring (a ship) into harbor; middle, I come to anchor* (29γ)
- ὄρνις, ὄρνιθος, ὁ or ἡ, *bird* (30β)
- ὄρος, ὄρους, τό, *mountain; hill* (5α)
- ὄς, ἡ, ὅ, *relative pronoun, who, whose, whom, which, that* (13β and 13 Gr 3)
 ὅσπερ, ἡπερ, ὅπερ, *relative pronoun, emphatic forms, who, whose, whom, which, that* (13β)
- ὄσιος, -ᾱ, -ον, *holy, pious* (17β)
- ὄσος, -η, -ον, *as great as; as much as; pl., as many as* (22α)
 πάντα ὅσα, *all that, whatever* (22α)
 πάντες ὅσοι, *all that, whoever;* (22α)
- ὄστις, ἤτις, *note the accent, ὅτι, often in indefinite or general clauses with ἄν and subjunctive, anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever* (22α)
- ὄταν + *subjunctive, when(ever)* (22 Gr 2)
- ὄτε, *adv., when* (13β)
- ὄτι, *conj., that* (5β); *because*
- οὐ, οὐκ, οὐχ, οὐχί, *adv., not* (1α)
 οὐ διὰ πολλοῦ, *not much later, soon* (17β)
 οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also* (15α)
- οὐδαμοῦ, *adv., nowhere* (16α)
- οὐδαμῶς, *adv., in no way, no* (6β)
- οὐδέ, *conj., and . . . not; nor; not even* (5α)
- οὐδεὶς, οὐδεμία, οὐδέν, *pronoun, no one; nothing; adjective, no* (7α and 8 Gr 5)
 οὐδέν, *adv., nothing, no*
- οὐδέποτε, *adv., never* (22β)
 οὐδεπώποτε, *adv., never yet* (30α)
- οὐδέτερος, -ᾱ, -ον, *neither* (27α)
- οὐκέτι, *adv., no longer* (3α)
- οὐκουν, *adv., certainly not* (18β)
- οὖν, *a connecting adverb, postpositive, so*

(i.e., because of this); *then* (i.e., after this) (1α)
οὔπερ, adv., *where* (29γ)
οὐρανός, **οὐρανοῦ**, **ὄ**, *sky, heaven* (9β)
οὔτε . . . **οὔτε**, note the accent, conj., *neither . . . nor* (5α)
οὗτος, **αὕτη**, **τοῦτο**, *this*; pl., *these* (14α and 14 Gr 5)
οὕτως, adv., before consonants, **οὕτω**, *so, thus* (2α)
ὀφθαλμός, **ὀφθαλμοῦ**, **ὄ**, *eye* (7β)
ὀπεί, adv., *late; too late* (17β)

Π
πάθος, **πάθους**, **τό**, *experience; misfortune* (29γ)
παιδείσεις, **παιδεύσεως**, **ἡ**, *education* (24α)
παιδεύω, **παιδεύσω**, **ἐπαίδευσα**, **πεπαίδευκα**, **πεπαίδευμαι**, **ἐπαίδευσθην**, *I educate* (24α)
παῖς, **παιδός**, **ὁ** or **ἡ**, *boy; girl; son; daughter; child* (3β and 7 Gr 3b)
πάλαι, adv., *long ago* (18β)
πάλαι εἰσί(ν), *they have been for a long time now* (18β)
παλαιός, **-ᾶ**, **-όν**, *old; of old* (24β)
πανηγυρίς, **πανηγύρεως**, **ἡ**, *festival*
Πάνορμος, **Πανόρμου**, **ὁ**, *Panormus* (29γ)
πάντα, *everything*
πανταχόσε, adv., *in all directions*
πανταχοῦ, adv., *everywhere* (15β)
πάντες ὅσοι, *all that, whoever*; **πάντα ὅσα**, *all that, whatever* (22α)
πάνυ, adv., *altogether; very; exceedingly* (27α)
πάππας, **πάππου**, **ὁ**, **ὦ** **πάππα**, *papa* (6α)
πάππος, **πάππου**, **ὁ**, *grandfather* (5α)
παρά + gen., *from* (30β); + dat., *at the house of* (24α); + acc., *of persons only, to* (11α); *along, past* (29δ); *in respect of* (24α)

παραβοηθέω + dat., *I come to X's aid* (29δ)
παραγίνομαι, *I arrive* (14β)
παραδίδωμι, *I hand over; I give* (18β)
παραινέω [= παρα- + αἰνέω], **παρ-αἰνέσω** or **παραἰνέσομαι**, **παρ-ἦνεσα**, **παρῆνεκα**, **παρῆνημαι**, **παρηνέθην** + dat. and infin., *I advise (someone to do something)* (19β)
παρακαλέω, *I summon* (27α)
παρακελεύομαι, *I encourage, exhort* (29γ)
παραπλέω, *I sail by; I sail past; I sail along* (29α)
παρασκευάζω, *I prepare* (7α)
παρασκευή, **παρασκευῆς**, **ἡ**, *preparation* (29β)
παρατίθημι, *I put beside, serve*
πάρειμι [παρα- + εἶμι], *I am present; I am here; I am there* (2α); + dat., *I am present at*
παρέρχομαι, *I go past; I pass in, enter; I come forward (to speak)* (20δ)
παρέχω [= παρα- + ἔχω], [σχε-] **παρασχήσω**, **παρέσχον**, imperative, **παράσχε**, [σχε-] **παρέσχηκα**, **παρέσχημαι**, *I hand over; I supply; I provide* (6β)
παρθένος, **-ον**, *virgin, chaste*
παρθένος, **παρθένου**, **ἡ**, *maiden, girl* (6α)
Παρθένος, **Παρθένου**, **ἡ**, *the Maiden (= the goddess Athena)* (9α)
Παρθενών, **Παρθενῶνος**, **ὁ**, *the Parthenon (the temple of Athena on the Acropolis in Athens)* (8β)
παρίσταμαι [= παρα- + ἵσταμαι], **παρέστην**, **παρέστηκα** + dat., *I stand near, stand by; I help* (28β)
πᾶς, **πᾶσα**, **πᾶν**, *all; every; whole* (7β and 8 Gr 4)
πάντα ὅσα ἄν, *all that, whatever* (22α)
πάντες ὅσοι ἄν, *all that, whoever* (22α)

πάσχω, [πενθ-] κείσομαι, [παθ-]
 ἔπαθον, [πονθ-] πέπονθα, *I suffer; I experience* (5β and 11α)
 πατήρ, πατρός, ὁ, *father* (3β and 8 Gr 2)
 Πάτραι, Πατρῶν, αἱ, *Patrae* (29α)
 πατρίς, πατρίδος, ἡ, *fatherland* (15β)
 Πausανιάς, Πausανίου, ὁ, *Pausanias*
 παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, *active, transitive, I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from* (7β and 17α PP)
 παῦε, *stop!* (7β)
 πεδίον, πεδίου, τό, *plain* (19α)
 πεζός, -ή, -όν, *on foot* (15β)
 πεζῆ, *adv., on foot* (21β)
 πεζός, πεζοῦ, ὁ, *infantry* (27β)
 πείθω, κείσω, ἔπεισα, πέπεικα (*I have persuaded*) or [ποιθ-] πέποιθα (+ *dat., I trust*), [πειθ-] πέπεισμαι, ἐπέισθην, *I persuade; middle, present, imperfect, and future + dat., I obey* (4β, 6α, 21β PP, and 27 Gr 9)
 πείρα, πείρας, ἡ, *trial; attempt; test* (23α)
 Πειραιεύς, Πειραιῶς, ὁ, τῷ Πειραιεῖ, τὸν Πειραιᾶ, *the Piraeus* (the port of Athens) (11β)
 πειράω, πειράσω (note that because of the ρ the α lengthens to ā rather than η), ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην, *active or middle, I try, attempt* (15β and 18β PP)
 Πελοποννήσιοι, Πελοποννησίων, οἱ, *Peloponnesians* (21α)
 Πελοπόννησος, Πελοποννήσου, ἡ, *the Peloponnesus* (14β)
 πέμπτος, -η, -ον, *fifth* (8 Gr 5)
 πέμπω, πέμψω, ἔπεμψα, [πομπ-] πέπομφα, [πεμπ-] πέπεμμαι, ἐπέμφθην, *I send* (6α and 19α PP)
 πεντακόσιοι, -αι, -α, *500* (15 Gr 5)
 πέντε, *indeclinable, five* (8 Gr 5)

πεντήκοντα, *indeclinable, fifty* (15 Gr 5)
 πέπλος, πέπλου, ὁ, *robe; cloth* (15β)
 περί, *prep. + gen., about, concerning* (7α); *around* (18α); + *dat., concerning* (29δ); + *acc., around* (7α)
 περὶ οὐδενὸς ποιῶμαι, *I consider of no importance* (28β)
 περὶ πολλοῦ ποιῶμαι, *I consider of great importance* (24α)
 περὶ πλείστου ποιῶμαι, *I consider of greatest importance* (24α)
 περιάγω, *I lead around* (25α)
 περίσταμαι, περιστήσομαι, περιέστην, *I stand around*
 Περικλῆς, Περικλέους, ὁ, *Pericles* (21β)
 περιμένω, *I wait for* (29ε)
 περιοράω, *I overlook, disregard* (23α)
 περιπέμπω, *I send around*
 περιπλέω, *I sail around*
 Πέρσαι, Περσῶν, οἱ, *the Persians* (14α)
 Πέρσης, Πέρσου, ὁ, *Persian* (28α)
 Περσικός, -ή, -όν, *Persian* (15β)
 πεσεῖν (*aorist infin. of πίπτω*), *to fall*
 πέφυκα, *perfect with present meaning, I am by nature* (28 Gr 8)
 πίθηκος, πιθήκου, ὁ, *ape; monkey* (H., p. 74)
 πίνω, [πι-] πίομαι, [πι-] ἔπιον, [πω-] πέπωκα, [πο-] πέπομαι, ἐπόθην, *I drink* (9α)
 πίπτω, πεσοῦμαι (*irregular*), ἔπεσον (*irregular*), [πιω-] πέπωκα, *I fall* (3α and 26α PP)
 πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην + *dat., I trust, am confident (in); I believe; + ὡς or infin., I believe (that)* (15β and 17β PP)
 Πλάτων, Πλάτωνος, ὁ, *Plato* (24α)
 πλείστος, -η, -ον, *most; very great; pl., very many* (12β, 14 Gr 2, and 24 Gr 4)
 πλείστα, *adv., most* (14 Gr 3)

- πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β and 24 Gr 4)
 πλέον, adv., *more* (14 Gr 3)
- πλέω, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἔπλευσα, πέπλευκα, *I sail* (6α, 6 Gr 1, and 18α PP)
- πλήθος, πλήθους, τό, *number, multitude* (14α); *size*
- πλήν, prep. + gen., *except, except for* (29ε)
- πληρώω, *I fill* (21β)
- πλοῖον, πλοίου, τό, *boat* (29α)
- πλούσιος, -ᾶ, -ον, *rich*
- πλοῦτος, πλούτου, ὁ, *wealth* (25β)
- πνεῦμα, πνεύματος, τό, *breeze* (29α)
- πνέω, [πνευσε-] πνευσοῦμαι or [πνευ-] πνεύσομαι, ἔπνευσα, πέπνευκα, *I blow*
- Πνύξ, Πυκνός, ἡ, *the Pnyx* (the hill in Athens on which the Assemblies were held) (21α)
- πόθεν; adv., *from where? whence?* (7β, 10 Gr 9, and 14 Gr 6)
 ποθέν, enclitic, *from somewhere* (14 Gr 6)
- ποθέω, *I long for* (30α)
- ποῖ; *to where? whither?* (10 Gr 9, 14 Gr 6, and 17α)
 ποι, enclitic, *to somewhere* (14 Gr 6)
- ποιέω, *I make; I do* (4α)
- περὶ οὐδενὸς ποιοῦμαι, *I consider of no importance* (28β)
- περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)
- περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)
- ποίημα, ποιήματος, τό, *poem*
- ποιητής, ποιητοῦ, ὁ, *poet* (8α)
- ποιμήν, ποιμένος, ὁ, *shepherd* (19β)
- ποιός; ποία; ποῖον; *what kind of?* (26β)
 ποιός, -ᾶ, -όν, enclitic, *of some kind*
- πολεμέω, *I make war; I go to war* (21α)
- πολέμιος, -ᾶ, -ον, *hostile; enemy* (14β)
 πολέμιοι, πολεμίων, οἱ, *the enemy* (14β)
- πόλεμος, πολέμου, ὁ, *war* (14β)
- πολιορκέω [= πόλις, *city* + ἔρκος, *wall*], *I besiege* (16β)
- πόλις, πόλεως, ἡ, *city* (7α and 9 Gr 3)
- πολίτης, πολίτου, ὁ, *citizen* (8β)
- πολλάκις, adv., *many times, often* (6β)
- πολλαχόσε, adv., *to many parts* (16α)
- πολυμαθία, πολυμαθίας, ἡ, *much learning* (H., p. 176)
- πολύς, πολλή, πολύ, *much* (1α, 4 Gr 6, and 14 Gr 2); pl., *many* (3β)
 διὰ πολλοῦ, *after a long time*
 περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)
- πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β, 14 Gr 2, and 24 Gr 4)
- πλείστος, -η, -ον, *most; very great*; pl., *very many* (12β, 14 Gr 2, and 24 Gr 4)
 περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)
- πολύ, adv., *much* (14 Gr 3), *far, by far* (20δ)
- πλέον, adv., *more* (14 Gr 3)
- πλείστα, adv., *most* (14 Gr 3)
- πομπή, πομπῆς, ἡ, *procession* (9β)
- πονέω, *I work* (1α)
- πονηρία, πονηρίας, ἡ, *fault; wickedness* (24β)
- πόνος, πόνου, ὁ, *toil, work* (1α)
- Πόντος, Πόντου, ὁ, *Pontus, the Black Sea*
- πορεύομαι, πορεύσομαι, ἐπορεύσάμην (only in compounds), πεπόρευμαι, ἐπορεύθην (active in meaning), *I go; I walk; I march; I journey* (6β and 17β PP)
- πορθέω, *I sack* (28α)

- Ποσειδῶν, Ποσειδῶνος, ὁ, *Poseidon* (13β)
 πόσος; πόση; πόσον; *how much?* pl., *how many?* (16α)
 ποσός, ποσή, ποσόν, enclitic, *of some size*
 ποταμός, ποταμοῦ, ὁ, *river* (16β)
 πότε; adv., *when?* (10 Gr 9 and 14 Gr 6)
 ποτέ, enclitic, *at some time, at one time, once, ever* (10β and 14 Gr 6)
 πότερος, -ᾶ, -ον, *which* (of two)?
 πότερον . . . ἢ, (*whether . . .*) or (17α)
 ποῦ; adv., *where?* (5α and 14 Gr 6)
 που, enclitic, *somewhere, anywhere* (10 Gr 9 and 14 Gr 6); *perhaps, I suppose*
 ποῦ γῆς; *where (in the world)?* (16α)
 ποῦς, ποδός, ὁ, *foot*
 πότερον . . . ἢ, conj., (*whether . . .*) or (17α)
 πράγμα, πράγματος, τό, *matter; trouble* (18β)
 πῶς ἔχει τὰ πράγματα; *How are things?* (18β)
 πράξις, πράξεως, ἡ, *deed* (24β)
 πράττω [πρᾶκ-], πράξω, ἔπραξα, *πέπραγα, πέπραγαί, ἐπράχθην*, intransitive, *I fare*; transitive, *I do* (14α and 20γ PP)
 πρέσβυς, πρέσβευς, ὁ, *old man; ambassador* (21α)
 οἱ πρέσβεις, τῶν πρέσβευων, *ambassadors* (21α)
 πρὶν, conj., + indicative or + ἔν and subjunctive, *until*; + infinitive, *before* (22α)
 πρό, prep. + gen., of time or place, *before* (10β); *in preference to*
 προάγω, *I lead forward* (21β)
 προβαίνω, imperfect, προὔβαινον, *προβήσομαι, προὔβην, I go forward*
 πρόβατα, προβάτων, τά, *sheep* (5α)
 πρόγονος, προγόνου, ὁ, *ancestor* (15β)
 προέρχομαι, *I go forward, advance* (20δ)
 προθυμίᾳ, προθυμίας, ἡ, *eagerness, spirit*
 πρόθυμος, -ον, *eager* (29γ)
 πρόκειμαι, προκείσομαι + dat., *I lie before* (21α)
 προλέγω, *I proclaim* (28α)
 πρὸς, prep. + gen., *from* (i.e., *at the hand of*) (26β); + dat., *at, near, by* (4α); *in addition to* (24β); + acc., *to, toward* (1β); *upon, onto; against* (11β); *with* (i.e., *in relation to*) (27α); *in comparison with* (H., p. 74)
 προσβαίνω, *I approach*
 προσβάλλω + dat., *I attack* (14α)
 προσβολή, προσβολῆς, ἡ, *attack* (23α)
 προσδέχομαι, *I receive, admit; I await, expect* (22β)
 προσδοκάω, *I expect* (30β)
 προσέρχομαι + dat. or πρὸς + acc., *I approach* (11β)
 πρόσθε(ν), adv., *before* (of time or place) (30β)
 εἰς τὸ πρόσθε(ν), *forward* (30β)
 προσπίπτω + dat., *I fall against; I fall on* (29β)
 προσπλέω, *I sail toward*
 προστάττω, *I command* (27β)
 προστρέχω, *I run toward* (18β)
 προσχωρέω + dat., *I go toward, approach* (3α)
 πρότερος, -ᾶ, -ον, *former*
 προτεραία, τῆ, *on the day before* (14β)
 πρότερον, adv., *formerly, before, earlier; first* (17α)
 προχωρέω, *I go forward; I come forward, advance* (6β); + ἐπί + acc., *I advance against*
 πρόμνη, πρόμνης, ἡ, *stern* (of a ship) (29α)
 πρυτάνεις, πρυτάνεων, οἱ, *prytaneis = presidents* (see essay in Chapter 22) (30α)

πρῶρα, πρῶρα̅ς, ἡ, *bow* (of a ship)
(29α)

Πρωταγόρα̅ς, Πρωταγόρου, ὁ, *Protagoras* (24α)

πρῶτος, -η, -ον, *first* (5β and 8 Gr 5)
πρῶτοι, πρῶτων, οἱ, *the leaders*
πρῶτον, adv., *first* (4α)
τὸ πρῶτον, *at first*

Πτερίᾱ, Πτερίᾱς, ἡ, *Pteria* (27β)

Πτέριοι, Πτερίων, οἱ, *Pterians* (27α)

Πυθίᾱ, Πυθίᾱς, ἡ, *Pythia* (the Delphic priestess of Apollo) (27α)

Πυθαγόρα̅ς, Πυθαγόρου, ὁ, *Pythagoras* (early Greek philosopher) (H., p. 176)

πύλη, πύλης, ἡ, *gate*

πύλαι, πυλῶν, αἱ, pl., *double gates*
(6β); *pass* (through the mountains)
(14β)

πυνθάνομαι, [πευθ-] πεύσομαι,
[πυθ-] ἐπυθόμην, πέπυσμαι, *I inquire; I learn by inquiry; I hear; I find out about X (acc.) from Y (gen.)* (26α)

πῦρ, πυρός, τό, *fire* (7β)

πυρά, πυράς, ἡ, *funeral pyre* (28α)

πυραμίς, πυραμίδος, ἡ, *pyramid*

πύργος, πύργου, ὁ, *tower* (22β)

πυρκαϊά, πυρκαϊᾱς, ἡ, *conflagration*
(H., p. 58)

πῶποτε, adv., *ever* (30β)

πῶς; adv., *how?* (7β, 10 Gr 9, and 14 Gr 6)

πῶς ἔχει τὰ πράγματα; *How are things?* (18β)

πῶς ἔχεις; *How are you?* (11α)

πως, enclitic adv., *somehow; in any way*
(14 Gr 6 and 17β)

P

ράβδος, ράβδου, ἡ, *wand*

ράδιος, -ᾱ, -ον, *easy* (4β, 4 Gr 6, and 24 Gr 4)

ράων, ρῶον, *easier* (24 Gr 4)

ράστος, -η, -ον, *easiest* (24 GR 4)

ράθυμος [= ρᾱ, *easily* + θυμός, *spirit*], -ον, *careless* (5α)

ρήγνυμι, [ρηγ-] ρήξω, ἔρρηξα,
[ρωγ-] ἔρρωγα (intransitive, *I have broken out*), [ράγ-] ἐρράγην, *I break*
(20 Gr 1 and 30δ PP)

ῥῆμα, ῥήματος, τό, *word*

ῥήτωρ, ῥήτορος, ὁ, *speaker; politician*
(21α)

ῤίον, ῤίου, τό, *Headland* (29β)

ῤυθμός, ῤυθμοῦ, ὁ, *rhythm* (24β)

ῤώμη, ῤώμης, ἡ, *strength* (25β)

Σ

Σαλαμίς, Σαλαμῖνος, ἡ, *Salamis*
(13α)

Σάμος, Σάμου, ἡ, *Samos*

αἱ Σάρδεις, τῶν Σάρδεων; Ionic, αἱ Σάρδιες, τῶν Σαρδίων, τᾶς Σάρδις, *Sardis* (25α)

σαφῶς, adv., *clearly* (30β)

σβέννυμι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (intransitive, *I have gone out*), ἐσβέσθην, *I put out, extinguish*
(20 Gr 1 and 30δ PP)

σεαυτοῦ: *see ἐμαυτοῦ*

σεμνός, -ή, -όν, *holy; august* (18α); *worthy of respect; honorable* (H., p. 243)

σημαίνω, [σημανε-] σημανῶ,
[σημην-] ἐσήμηνα, [σημαν-] σεσήμασμαι, ἐσημάνθην, *I signal; I sign; I show* (19β)

σημεῖον, σημείου, τό, *sign* (29δ)

σιγάω, *I am silent* (9β)

σιγή, σιγῆς, ἡ, *silence* (28β)

Σικελία, Σικελιάς, ἡ, *Sicily*

Σιμωνίδης, Σιμωνίδου, ὁ, *Simonides*
(15β)

σίτος, σίτου, ὁ, pl., τὰ σῖτα, *grain; food*
(1α)

σκοπέω, [σκεπ-] σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, *I look at, examine; I consider* (11α and 18α PP)

σκότος, σκότου, ὁ, *darkness*

Σκυθία, Σκυθιάς, ἡ, *Scythia*

σμίγκρός, -ᾱ, -όν, *small* (24α)

Σόλων, Σόλωνος, ὁ, *Solon* (25α)

- σός, -ή, -όν, *your*, sing. (5 Gr 8)
σοφία, σοφίας, ή, *wisdom* (25α)
σοφιστής, σοφιστοῦ, ό, *wise man*;
sophist (24α)
σοφός, -ή, -όν, *skilled*; *wise*; *clever*
(11α)
Σπαρτιᾶτης, Σπαρτιᾶτου, ό, *a Spartan*
(14β)
σπείρω, [σπερε-] σπερῶ, [σπειρ-]
ἔσπειρα, [σπαρ-] ἔσπαρμαι,
ἐσπάρην, *I sow*
σπένδω, [σπει-] σπείσω, ἔσπεισα,
ἔσπεισμαι, *I pour a libation*; *middle*, *I*
make a treaty; *I make peace* (by pour-
ing a libation with the other party)
(30γ)
σπέρμα, σπέρματος, τό, *seed*
σπεύδω, σπεύσω, ἔσπευσα,
ἔσπευκα, ἔσπευσμαι, *I hurry* (2α
and 21α PP)
σπονδή, σπονδῆς, ή, *libation* (drink
offering) (16β)
σπονδαί, σπονδῶν, αἰ, *peace*
treaty (16β)
σπονδᾶς ποιοῦμαι, *I make a*
peace treaty
σπονδῆν ποιοῦμαι, *I make a liba-*
tion
σπουδή, σπουδῆς, ή, *haste*; *eagerness*
(15β)
τό στάδιον, τοῦ σταδίου, pl., τὰ
στάδια or οἱ στάδιοι, *stade* (1 stade
= 607 feet or 185 meters; 8.7 stades = 1
mile; 5.4 stades = 1 kilometer) (23β)
στέλλω, [στελε-] στελῶ, [στειλ-]
ἔστειλα, [σταλ-] ἔσταλκα, ἔσταλ-
μαι, ἐστάλην, *I send*; *I equip*; *I take*
down (sails) (29α)
στενάζω, [στεναγ-] στενάξω, ἐστέ-
ναξα, *I groan* (4β)
στενός, -ή, -όν, *narrow* (14α)
στενά, στενῶν, τὰ, *narrows*, *straits*;
mountain pass (13β)
στοά, στοᾶς, ή, *colonnade*
στόλος, στόλου, ό, *expedition*; *army*;
fleet (14α)
στόμα, στόματος, τό, *mouth* (30γ)
στράτευμα, στρατεύματος, τό,
army (27α)
στρατεύω, στρατεύσω, ἐστράτευ-
σα, ἐστράτευκα, ἐστράτευμαι,
active or middle, *I wage war*, *cam-*
paign; + ἐπί + acc., *I campaign* (against)
(16α)
στρατηγός, στρατηγοῦ, ό, *general*
(15α)
στρατιᾶ, στρατιᾶς, ή, *army* (21β)
στρατιώτης, στρατιώτου, ό, *soldier*
(14α)
στρατόπεδον, στρατοπέδου, τό,
camp; *army* (22β)
στρατός, στρατοῦ, ό, *army* (14α)
στρέφω, στρέψω, ἔστρεψα, [στραφ-]
ἔστραμμαι, ἐστράφην, *I turn*
στρογγύλος, -η, -ον, *round*
στυγέω, *I hate* (30α)
σύ, σοῦ or σου, *you*, sing. (3β and 5 Gr
6)
συγκαλέω, *I call together*
συλλαμβάνω [= συν- + λαμβάνω], *I*
help (2β); + dat., *I help* X (6 Gr 6g)
συλλέγω [= συν- + λέγω, *I pick up*,
gather; *I say*, *tell*, *speak*], συλλέξω,
συνέλεξα, [λογ-] συνείλοχα, [λεγ-]
συνείλεγμα, συνελέγην, *I collect*,
gather (19α)
συμβάλλω [= συν- + βάλλω], *I join bat-*
tle; + dat., *I join battle with* (14α)
σύμβουλος, συμβούλου, ό, *adviser*
συμμαχία, συμμαχιάς, ή, *alliance*
(27α)
σύμμαχος, συμάχου, ό, *ally* (16α)
συμπέπω, *I send with*
συμπίπτω [= συν- + πίπτω], *I clash*;
+ dat., *I clash with* (15β)
συμπλέω, *I sail with*
συμφορά, συμφορᾶς, ή, *misfortune*;
disaster (16α)
σύν, prep. + dat., *with* (17α)
σύν θεοῖς, *God willing*; *with luck*
(17α)
συναγείρω, *active*, *transitive*, *I gather* X;

middle, intransitive, *I gather together* (16α)

συνάγω, *I bring together; I compress* (29α)

συνέρχομαι, *I come together* (14α)

συνθήκη, συνθήκης, ἡ, *compact*

συνίημι + gen. of person, acc. of thing, *I understand* (20δ)

σύντομος, -ον, *cut short; short* (H., p. 118)

συντρέχω, *I run together*

σφάζω or σφάτιω, [σφαγ-] σφάζω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην, *I slay* (29ε)

Σφίγξ, Σφιγγός, ἡ, *Sphinx*

σφόδρα, adv., *very much* (30δ)

σφύζω, σώσω, ἔσωσα, σέσωκα,

σέσωσμαι, ἐσώθην, *I save* (6α)

σῶμα, σώματος, τό, *body* (24β)

σωφρονέω, *I am of sound mind, prudent, moderate, self-controlled* (H., pp. 20 and 21)

σωφροσύνη, σωφροσύνης, ἡ, *soundness of mind, prudence; moderation, self-control* (24β)

σώφρων, σώφρον, *of sound mind; prudent; self-controlled* (7β, 7 Gr 7, 14 Gr 1, and 24 Gr 1)

T

τάξις, τάξεως, ἡ, *rank; position* (29α)

ταράττω (ταράσσω), [ταραχ-]

ταράξω, ἐτάραξα, τετάραγμα, ἐταράχθην, *I confuse* (29β)

ταραχή, ταραχῆς, ἡ, *confusion* (29α)

ταύτη, adv., *in this way; here* (14 Gr 5)

τάττω, [τακ-] τάξω, ἔταξα, τέταχα,

τέταγμα, ἐτάχθην, *I marshal, draw up in battle array; I station, post* (23α)

τάφος, τάφου, ἡ, *ditch*

τάχος, τάχους, τό, *speed*

κατὰ τάχος, *quickly* (27β)

ταχύς, ταχεῖα, ταχύ, *quick, swift*

(13α, 13 Gr 5, and 24 Gr 4)

θάττων, θάττων, *quicker, swifter* (24 Gr 4)

τάχιστος, -η, -ον, *quickest, swiftest* (24 Gr 4)

ταχέως, adv., *quickly, swiftly* (4α)

θάττων, adv., *more quickly, more swiftly*

τάχιστα, adv., *most quickly, most swiftly* (12α)

ὡς τάχιστα, *as quickly as possible* (12α)

τε . . . καί or τε καί, the τε is postpositive and enclitic, particle and conjunction, *both . . . and* (3α)

τειχισμα, τειχίσματος, τό, *wall; fort*
τειχος, τείχους, τό, *wall* (12α and 13 Gr 4)

τέκνον, τέκνου, τό, *child* (20γ)

τεκών, τεκόντος, ό, *parent* (24α)

τελευταίος, -α, -ον, *last*

τελευτάω, *I end; I die* (16α)

τελευτή, τελευτῆς, ἡ, *end* (25α)

Τέλλος, Τέλλου, ό, *Tellus* (25α)

τέλος, adv., *in the end, finally* (8β)

τέμενος, τεμένους, τό, *sacred precinct* (17β)

τέμνω, [τεμε-] τεμῶ, [τεμ-] ἔτεμον,

[τεμε-] τέτμηκα, τέτμημαι, ἐτμήθην, *I cut; I ravage* (23α)

τέρπομαι, τέρψομαι, ἐτερψάμην, *τερψάμενος, I enjoy myself; + dat., I enjoy X; + participle, I enjoy doing X* (9β)

τέταρτος, -η, -ον, *fourth* (8 Gr 5)

τετρακόσιοι, -αι, -α, *400* (15 Gr 5)

τετταράκοντα, indeclinable, *forty* (15 Gr 5)

τέτταρες, τέτταρα, *four* (8 Gr 5)

τῆδε, adv., *in this way; here* (14 Gr 5)

τῆμερον, adv., *today* (20δ)

τῆ προτεραίᾳ, *on the day before* (14β)

τῆ ὑστεραίᾳ, *on the next day* (8β)

τί; adv., *why?* (2α and 10 Gr 9)

τί; pronoun, *what?* (4β and 10 Gr 9)

τίθημι [θη-/θε-], imperfect, ἐτίθην,

θήσω, ἔθηκα, infinitive, θεῖναι, participle, θείς, imperative, θές, *τίθηκα, (τέθειμαι; κείμαι usually used instead),*

ἐτέθην, *I put, place* (18α, 18 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP); *I make*
 τιμάω, *I honor* (5α, 5 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, 13 Gr 1, 17 Gr 1, 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)
 τιμή, τιμῆς, ἡ, *honor* (21β)
 Τιμοκράτης, Τιμοκράτου, ὁ, *Timocrates* (29ε)
 τίς; τί; gen., τίνος; interrogative adjective, *which...? what...?* (7α and 7 Gr 8)
 τίς; τί; gen., τίνος; interrogative pronoun, *who? what?* (7α, 7 Gr 8, and 10 Gr 9)
 τις, τι, gen., τίνος, enclitic indefinite adjective, *a certain; some; a, an* (7α and 7 Gr 9)
 τις, τι, gen., τίνος, enclitic indefinite pronoun, *someone; something; anyone; anything* (7α and 7 Gr 9)
 τίνα γνώμην ἔχεις; *What do you think?* (18β)
 τλήμων, τλήμονος, *poor; wretched*
 τοιόσδε, τοιάδε, note the accent,
 τοιόνδε, *such* (as the following) (21β)
 τοιοῦτος, τοιαύτη, τοιοῦτο, *such* (21β)
 τολμάω, *I dare* (18β)
 τοξότης, τοξότου, ὁ, *archer*
 τόπος, τόπου, ὁ, *place* (20γ)
 τοσόσδε, τοσήδε, note the accent,
 τοσόνδε, *so great; pl., so many* (22β)
 τοσοῦτος, τοσαύτη, τοσοῦτο, *so great; pl., so great; so many* (3β)
 τούναντίον = τὸ ἐναντίον (S., p. 242)
 τούτω, ἐν, *meanwhile* (8β)
 τότε, adv., *then* (12β)
 τραγωδίᾱ, τραγωδίᾱς, ἡ, *tragedy*
 τραχύς, -εῖα, -ύ, *rough* (19β)
 τρεῖς, τρία, *three* (8 Gr 5)
 τρεῖς καὶ δέκα, *thirteen* (15 Gr 5)
 τρέπω, τρέψω, ἔτρεψα, [τροπ-]
 τέτροφα, [τραπ-] τέτραμμαι, ἐτρέπην, active, transitive, *I turn X; middle, intransitive, I turn myself, turn* (10β)

τρέφω, [θρεφ-] θρέψω, ἔθρεψα, [τροφ-] τέτροφα, [τραφ] τέθραμμαι, ἐτρέφην, *I support; I nourish*
 τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, [δραμε-] δεδράμηκα, δεδράμημαι, *I run; I sail* (5α, 18β, and 27α PP)
 τριάκοντα, indeclinable, *thirty* (15 Gr 5)
 τριακόσιοι, -αι, -α, *300* (15 Gr 5)
 τριήρης, τριήρους, ἡ, *trireme* (a warship) (13β and 13 Gr 4)
 τρίτος, -η, -ον, *third* (8 Gr 5)
 Τροίᾱ, Τροιάς, ἡ, *Troy* (7α)
 τρόπαιον, τροπαίου, τό, *trophy* (29β)
 τροπή, τροπῆς, ἡ, *turn; turning; rout* (of the enemy) (29ε)
 τρόπος, τρόπου, ὁ, *manner; way* (21β)
 τυγχάνω, [τευχ-] τεύξομαι, [τυχ-] ἔτυχον, [τυχε-] τετύχηκα + gen., *I hit; I hit upon; I get; + participle, I happen to be doing X* (17α, 20 Gr 3, and 29ε PP)
 τύπτω, [τυπτε-] τυπτήσω, no other principal parts of this verb in Attic, *I strike, hit* (19β PP)
 τυφλός, -ή, -όν, *blind* (11α)
 τύχη, τύχης, ἡ, *chance; luck; fortune* (15β)
 τῷ ὄντι, *in truth* (13β)

Υ

ὑβρις, ὕβρεως, ἡ, *wanton violence; insolence; arrogance; pride* (H., p. 58)
 ὑγιής, -ές, *healthy* (18β)
 ὑδρία, ὑδριάς, ἡ, *water jar* (4α and 4 Gr 3)
 ὕδωρ, ὕδατος, τό, *water* (10β)
 υἱός, υἱοῦ, ὁ, *son* (24α)
 ὕλακτέω, *I bark*
 ὕλη, ὕλης, ἡ, *woods, forest* (19β)
 ὁμεῖς, ὁμῶν, *you*, pl. (5β and 5 Gr 6)
 ὁμέτερος, -ᾱ, -ον, *your*, pl. (5 Gr 8)
 ὁμνέω, *I hymn, praise*
 ὑπάρχω [= ὑπο- + ἄρχω], *I am; I exist; I am ready* (22α)
 ὑπειλήφασιν (perfect indicative, 3rd

person pl. of ὑπολαμβάνω), *have supposed, suppose* (H. p. 218)
 ὑπεκφεύγω [= ὑπο- + ἐκ- + φεύγω], *I escape* (29δ)
 ὑπέρ, prep. + gen., *on behalf of, for* (8β);
over, above; + acc., *over, above* (18α)
 ὑπηρετής, ὑπηρετόν, ὁ, *servant; attendant* (17β)
 ὕπνος, ὕπνου, ὁ, *sleep* (18α)
 ὑπό, prep. + gen., *under*; of agent, *by*
 (16α); *because of*; + dat., *under* (5β); +
 acc., of motion, *under*; of time, *at* (29ε)
 ὑποκρούω, *I interrupt*
 ὑπομένω, *I await (an attack); I stand firm* (29ε)
 ὑποχωρέω, *I retire*
 Ὑροιάδης, Ὑροιάδου, ὁ, *Hyroeades* (28α)
 ὕς, ὕος, ὁ, *wild boar*
 ὕστεραίᾳ, τῆ, *on the next day* (8β)
 ὕστερον, adv., *later* (16α)
 ὑφαίνω, *I weave*

Φ

φαγεῖν: aorist infinitive of ἐσθίω
 φαίνω, [φανε-] φανῶ or φανοῦμαι,
 [φην-] ἔφηνᾱ, [φαν-] πέφασμαι, *I show* (22α PP and 26α)
 φαίνομαι, [φανε-] φανήσομαι
 (2nd future passive) or [φανε-]
 φανοῦμαι, [φην-] πέφηνᾱ,
 [φαν-] ἐφάνην + infinitive, *I appear; I seem*; + participle, *I am shown to be; I am proved to be; I am clearly* (12β, 20 Gr 3, 22α PP,
 and 27 Gr 9)
 Φάληρον, Φαλήρου, τό, *Phalerum*
 (the old harbor of Athens) (14β)
 φᾶσί(ν), postpositive enclitic, *they say*
 (6β)
 Φειδίδης, Φειδίου, ὁ, *Phedias* (the
 great Athenian sculptor) (9α)
 φείδομαι, φεισόμεναι, ἐφεισάμεν
 + gen., *I spare* (27β)
 φέρω, [οῖ-] οἶσω, [ένεγκ-] ἤνεγκα or
 ἤνεγκον, [ένεκ-] ἐνήνοχα, ἐνή-

νεγμαί, ἤνεχθην, *I carry* (1β); of
 roads, *lead* (28α PP)
 φεῦ, interjection, often used with gen. of
 cause, *alas!* (10α)
 φεύγω, φεύξομαι, [φυγ-] ἔφυγον,
 [φευγ-] πέφευγα, *I flee; I escape* (5α
 and 20γ PP)
 φήμη, φήμης, ἡ, *saying; report; voice;*
message (26β)
 φημί, postpositive enclitic, imperfect,
 ἔφην, φήσω, ἔφησα, *I say* (3α and 23
 Gr 4)
 φθάνω, [φθη-] φθήσομαι, [φθα-]
 ἔφθασα or [φθη-] ἔφθην + acc.
 and/or participle, *I anticipate; I do something before someone else* (20 Gr
 3, 29ε, and 29ε PP)
 φιλέω, *I love* (1α, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9
 Gr 1, 13 Gr 1, 17 Gr 1, 18α PP, 21 Gr 2,
 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)
 Φίλιππος, Φιλίππου, ὁ, *Philip* (3β)
 φίλος, -η, -ον, *dear* (4α and 24 Gr 4)
 φιλαίτερος, -ᾱ, -ον, *dearer* (18β and
 24 Gr 4)
 φιλαίτατος, -η, -ον or φίλτατος,
 -η, -ον, *dearest* (18β and 24 Gr 4)
 φίλος, φίλου, ὁ or φίλη, φίλης, ἡ,
friend (4α)
 φλυᾶρέω, *I talk nonsense*
 φοβέομαι, imperfect, usually used for
 fearing in past time, ἐφοβούμεν,
 φοβήσομαι, πεφόβημαι, ἐφοβή-
 θην, intransitive, *I am frightened, am afraid*;
 transitive, *I fear, am afraid of*
 (something or someone) (6α)
 φοβερός, -ᾱ, -όν, *terrifying, frightening*
 φόβος, φόβου, ὁ, *fear; panic* (19β)
 φοιτάω, *I go; I visit* (24α)
 φονεύς, φονέως, ὁ, *murderer*
 φονεύω, φονεύσω, ἐφόνευσᾱ, πε-
 φόνευκα, πεφόνευσμαι, ἐφονεύ-
 θην, *I slay* (26α)
 φόνος, φόνου, ὁ, *murder* (26β)
 Φορμίων, Φορμίονος, ὁ, *Phormio*
 (29α)

φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, *I show; I tell (of); I explain; middle and aorist passive in middle sense, I think about; I consider* (14β and 21β PP)

φρονέω, *I think; I am minded* (17β)

φροντίζω, [φρομτιε-] φροντιοῦμαι, [φροντι-] ἐφρόντισα, πεφρόντικα, *I worry; I care* (12α)

φρουρέω, transitive, *I guard; intransitive, I am on guard* (29α)

φρούριον, φρουρίου, τό, *garrison* (23α)

Φρύγιος, -ᾶ, -ον, *Phrygian*

φυγή, φυγῆς, ἡ, *flight* (15α)

φυλακή, φυλακῆς, ἡ, *guard; garrison* (22α)

φύλαξ, φύλακος, ὁ, *guard* (7 Gr 3 and 26β)

φυλάττω, [φυλακ-] φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα (I am on my guard), ἐφυλάχθην, *I guard* (5α and 20δ PP)

φύσις, φύσεως, ἡ, *nature*

φύω, φύσω, ἔφῦσα, ἔφῦν (*I grew*), πέφῦκα (*I am by nature, am*), *I produce* (28 Gr 8)

φωνέω, *I speak* (27α)

φωνή, φωνῆς, ἡ, *voice; speech* (24β)

X

χαίρω, [χαιρε-] χαιρήσω, [χαρε-] κεχάρηκα, [χαρ-] ἐχάρην (*I rejoiced*), *I rejoice; + participle, I am glad to* (1α, 4α, and 28β PP)

χαῖρε; pl., χαίρετε, *greetings!* (4α)

χαίρειν κελεύω + acc., *I bid X farewell, I bid farewell to X* (12α)

χαλεπός, -ή, -όν, *difficult* (1β, 14 Gr 1, and 24 Gr 1)

Χαλκίς, Χαλκίδος, ἡ, *Chalcis* (29α)

χαρίζομαι, [χαριε-] χαριοῦμαι, [χαρι-] ἐχαρισάμην, κεχάρισμαι + dat., *I show favor to; I oblige* (26β)

χάρις, χάριτος, ἡ, *thanks; gratitude* (18α)

χάριν ἀποδίδωμι + dat., *I give thanks to; I thank* (18α)

χειμών, χειμῶνος, ὁ, *storm; winter* (7β and 7 Gr 5)

χείρ, χειρός, ἡ, *hand* (8β)

χείριστος, -η, -ον, *worst* (24 Gr 2)

χείρων, χειρόν, *worse* (24 Gr 2)

χέω, χέω, ἔχεα, [χυ-] κέχυκα, κέχυμαι, ἐχύθην, *I pour*

χίλιοι, -αι, -α, *1,000* (15 Gr 5)

χιλιοστός, -ή, -όν, *thousandth* (15 Gr 5)

χορός, χοροῦ, ὁ, *dance; chorus* (4α)

χράομαι (present and imperfect have η where α would be expected: χρῶμαι, χρῆ, χρῆται, etc.), χρήσομαι (note that here the α changes to η even after the ρ), ἐχρησάμην, κέχρημαι, ἐχρήσθην + dat., *I use; I enjoy; I consult* (an oracle) (14α and 18β PP)

χρή, impersonal, imperfect, ἐχρήν + infin. or acc. and infin., *it is necessary; ought, must* (17β)

χρήματα, χρημάτων, τά, *things; goods; money* (18β)

χρήσιμος, -η, -ον, *useful* (24β)

χρησμός, χρησμοῦ, ὁ, *oracular response* (27α)

χρηστήριον, χρηστηρίου, τό (often pl. with sing. meaning), *oracle* (either the seat of the oracle or the oracular response) (27α)

χρηστός, -ή, -όν, *useful; good* (24β)

χρόνιος, -ᾶ, -ον, *lengthy* (21β)

χρόνος, χρόνου, ὁ, *time* (1β)

χρῦσιον, χρῦσιου, τό, *gold coin; money; jewelry* (30β)

χρῦσοῦς, -ῆ, -οῦν, *golden* (30β)

χώρᾶ, χώρᾶς, ἡ, *land* (21β)

χωρέω, *I go; I come* (29β)

χωρίον, χωρίου, τό, *place; district* (23α)

χωρός, χώρου, ὁ, *place* (23α)

Ψ

ψευδής, -ές, *false* (13β)

- ψευδή, ψευδῶν, τὰ, *lies* (13β)
 ψεύδομαι, ψεύσομαι, ἐψευσάμην,
 ἔψευσμαι, *I lie*
 ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι,
 [ψηφι-] ἐψηφισάμην, ἐψηφισμαι, *I*
vote (21α)
 ψόφος, ψόφου, ὁ, *noise*
 ψυχή, ψυχῆς, ἡ, *soul* (17β)
- Ω**
 ὦ, interjection, introducing a vocative
 ὦ Ζεῦ, *O Zeus* (3α)
 ὧδε, adv., *thus*
 ὧ, ἐν, *while* (8α)
 ὠθίζομαι, no future or aorist, *I push*
 ὠμος, ὠμου, ὁ, *shoulder* (19β)
 ὢν, οὔσα, ὄν, participle of εἰμί, *being* (9
 Gr 1)
 ὠνια, ὠνίων, τὰ, *wares*
- ὡς, adv., in exclamations, *how!* (6β and 15
 Gr 6a)
 ὡς, adv. + future participle to express
 purpose, *to* (10 Gr 7 and 15 Gr 6a)
 ὡς, adv. + superlative adjective or adverb,
 e.g., ὡς τάχιστα, *as quickly as possible*
 (12α, 14 Gr 4d, and 15 Gr 6a)
 ὡς, adv., *as* (13β and 15 Gr 6a)
 ὡς δοκεῖ, *as it seems* (13β and 15 Gr
 6a)
 ὡς, conj., temporal, *when* (14β and 15 Gr
 6b)
 ὡς, conj., *that* (15β and 15 Gr 6b)
 ὡσπερ, note the accent, adv., *just as*
 (8α and 15 Gr 6a)
 ὡστε, note the accent, conj. + indicative or
 infinitive, introducing a clause that ex-
 presses result, *so that, that, so as to* (5α
 and 15 Gr 6b)
 ὠφελέω, *I help; I benefit* (11β)

ENGLISH TO GREEK VOCABULARY

This English to Greek vocabulary is provided merely as a reminder of approximate Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English vocabulary and the readings and grammar sections in the various chapters of this book.

A

a (certain), **τις**
 able, I am, **δύναμαι**,
οἶός τ' εἰμί
 about, **περί**
 about (to), I am, **μέλλω**
 above, **ἄνω**, **ὑπέρ**
 abroad, I am/go, **ἀπο-**
δημέω
 abstain from, I, **ἀπ-**
έχομαι
 abuse, I, **λοιδορέω**
 Acarnania, **Ἀκαρνανία**
 accomplish, I, **εργάζομαι**
 according to, **κατά**
 accustomed to, I am, **εἵ-**
ωθα
 Achaea, **Ἀχαιῶ**
 Achaeans, **Ἀχαιοί**
 Acharnae, **Ἀχαρναί**
 Acharnian, **Ἀχαρνικός**
 Acharnians, **Ἀχαρνής**
 Acropolis, **Ἀκρόπολις**
 admiral, **ναύαρχος**
 admire, I, **θαυμάζω**
 admit, I, **προσδέχομαι**
 Adrastus, **Ἄδρηστος**
 advance, I, **προέρχομαι**
 advance (against), I, **προ-**
χωρέω
 advice, **βουλή**
 advise (someone to do
 something), I, **παραι-**
νέω
 Aegean Sea, **Αἰγαῖος**
πόντος
 Aegeus, **Αἰγεύς**
 Aeolus, **Αἰόλος**
 Aeschylus, **Αἰσχύλος**

afraid, don't be, **θάρρει**
 afraid, I am, **δέδοικα**
 afraid (of), I am, **φοβέ-**
ομαι
 after, **κατά, μετά**
 after a long time, **διὰ**
πολλοῦ
 afterward, **μετά**
 again, **αὖ, αὖθις**
 against, **ἀντί, εἰς, ἐπί,**
πρός
 Agamemnon, **Ἀγαμέ-**
μνων
 agora, **ἀγορά**
 aid, **βοήθεια**
 alas! **οἴμοι, φεῦ**
 all, **ἅπᾶς, πᾶς**
 all right! **ἔστω**
 all that, **πάντα ὅσα ἄν,**
πάντες ὅσοι ἄν
 alliance, **συμμαχία**
 allow, I, **εἶάω**
 allowed, being, **ἐξόν**
 allowed, I am, **ἔξεστι μοι**
 allowed, it is, **ἔξεστι(ν)**
 ally, **σύμμαχος**
 alone, **μόνος**
 along, **κατά, παρά**
 already, **ἤδη**
 also, **καί**
 altar, **βωμός**
 although, **καίπερ**
 altogether, **πάνυ**
 always, **ἀεί**
 Alyattes, **Ἀλυάττης**
 am, I, **εἰμί, ὑπάρχω**
 amazed, I am, **θαυμάζω**
 Amasis, **Ἀμᾶσις**
 ambassador, **πρέσβυς**
 among, **ἐν**

an, **τις**
 ancestor, **πρόγονος**
 and, **δέ, καί**
 and in particular, **καί δὴ**
καί
 and . . . not, **μηδέ, μήτε,**
οὐδέ
 and so . . . not, **οὐκ οὖν**
 and what is more, **καί δὴ**
καί
 anger, **ὀργή**
 angry (at), I grow/am,
ὀργίζομαι
 animal, **ζῷον**
 announce, I, **ἀγγέλλω**
 another, **ἄλλος**
 another, of one, **ἀλλή-**
λων
 answer, I, **ἀποκρίνομαι**
 anticipate, I, **φθάνω**
 anyone, anything, **τις, τι**
 anyone who, **ὅστις ἄν**
 anything that, **ὅτι ἄν**
 anywhere, **ποῦ**
 Apollo, **Ἀπόλλων**
 appear, I, **φαίνομαι**
 appoint, I, **καθίστημι**
 apprehend, I, **αἰσθά-**
νομαι
 approach, I, **ἐπέρχομαι,**
προσβαίνω, προσ-
έρχομαι, προσ-
χωρέω
 Archidamus, **Ἀρχιδά-**
μος
 Archimedes, **Ἀρχιμή-**
δης
 Arge (name of a dog),
Ἀργή
 Argive, **Ἀργεῖος**

Argus (name of a dog), "Αργος	Athenians, 'Αθηναῖοι	bee, μέλιττα
army, στόλος, στρατεύμα, στρατός, στρατιά, στρατόπεδον	Athens, 'Αθήναι	before, πρίν, πρό, πρόσθεν, πρότερον
around, περί	Athens, at, 'Αθήνησι	begin, I, ἀπάρχομαι, ἄρχομαι, ἄρχω
arrange, I, ἀρτῶ	Athens, in, ἐνταῖς 'Αθήναις	beginning, ἀρχή
arrive (at), I, ἀφικνέομαι, παραγίγνομαι	Athens, to, 'Αθήνᾱς ε	behind, ὀπισθε(ν)
Artemisium, 'Αρτεμισιον	attack, προσβολή	believe (that), I, πιστεῶ
as, ὡς	attack, I, ἐμπίπτω, ἐπεξέρχομαι, ἐπέρχομαι, ἐπιστρατεύω, ἐπιτίθεμαι, ἐπιχειρέω, προσβάλλω	below, κάτω
as great as, ὅσος	attempt, πείρα	benefit, I, ὠφελέω
as it seems, ὡς δοκεῖ, ὡς ἔοικε(ν)	attempt, I, ἐπιχειρέω, πειράω, πειρόμαι	besiege, I, πολιορκέω
as many as, ὅσοι	attendant, θεράπων, ὑπηρέτης	best, ἄριστα, ἄριστος, βέλτιστος, κάλλιστα, κράτιστος
as much as, ὅσος	at the hand of, πρὸς	better, ἄμεινον, ἀμείνων, βελτίων, κάλλιον, κρείττων
as quickly as possible, ὡς τάχιστα	at the same time, ἅμα	between, ἐν μέσῳ
Asclepius, 'Ασκληπιός	Attic, 'Αττικὸς	bid farewell to X, bid X farewell, I, χαίρειν κελεύω
Asia (Minor), 'Ασιᾶ	Attica, 'Αττική	big, μέγας
ask, I, αἰτέω, ἐρωτάω	Atys, "Ατῦς	bigger, μείζων
ask for, I, αἰτέω	august, σεμνός	biggest, μέγιστος
ask for X from Y, I, δέομαι	await, I, προσδέχομαι	bind, I, δέω
assembly, ἐκκλησίᾱ	await (an attack), I, ὑπομένω	bird, ὄρνις
at, εἰς, ἐπί, κατά, πρὸς, ὑπό	away, I am, ἄπειμι	bite, I, δάκνω
at a loss, I am, ἀπορέω	B	Biton, Βίτων
at dawn, ἅμα ἔω, ἐπιτην ἔω	Babylonians, Βαβυλώνιοι	black, μέλας
at first, τὸ πρῶτον	backward, ὀπίσω	Black Sea, the, Πόντος
at home, κατ' οἶκον, οἴκοι	bad, κακός	blame, αἰτία
at just the right time, εἰς καιρόν	badly, κακῶς	blame, I, μέφομαι
at least, γε	bag, ἄσκός	blame, to (adj.), αἷτιος
at once, αὐτίκα, εὐθύς	barbarian, βάρβαρος	blessed, μακάριος, ὄλβιος
at one time, ποτέ	bark, I, ὑλακτέω	blind, τυφλός
at school, ἐν διδασκάλων	bathe, I, λούομαι	bliss, ὄλβος
at some time, ποτέ	battle, μάχη, ναυμαχίᾱ	blood, αἷμα
at that very moment, ἐνταῦθα δῆ	be sol, let it, ἔστω	blow, I, πνέω
at the house of, παρά	beast, θηρίον	blow from, I, ἐκπνέω
at the same time, ἅμα	beautiful, καλός	blow out, I, ἐκπνέω
Athens, 'Αθηνᾶ, Παρθένος	beautiful, more, καλλίων	boar, ὄς
Athenian, 'Αθηναῖος	beautiful, most, κάλλιστος	board, I, εισβαίνω, ἐπεισβαίνω, ἐπιβαίνω
	because, διότι, ὅτι	boat, πλοῖον
	because of, διά, ἔνεκα	body, σῶμα
	become, I, γίγνομαι, καθίσταμαι	Boeotia, Βοιωτία
		Boeotians, Βοιωτοί
		book, βιβλίον

both... and, καί . . .	call together, I, συγ- καλέω	chase, I, διώκω
καί, τε . . . καί	call upon, I, ἐπικαλέω	chatter, I, λαλέω
both, ἀμφοτέρως	call upon X to help, I, ἐπικαλέομαι	cheer up! θάρρει
bow (of a ship), πρῶρα	called, ὀνόματι	child, παῖς, τέκνον
boy, παῖς	camel, κάμηλος	choose, I, αἰρέομαι
brave, ἀνδρείως	camp, στρατόπεδον	chorus, χορός
bravely, ἀνδρείως	campaign, I, στρατεύο- μαι	Cimon, Κίμων
bread, σίτος	campaign (against), I, στρατεύω	circle, κύκλος
break, I, ρήγνυμι	can, I, δύναμαι, ἔξεστί μοι	citadel, ἀκρόπολις
break up, I, καταλύω	capable, δυνατός, ἰκα- νός	citizen, πολίτης
breeze, πνεῦμα	captain: <i>see</i> ship's captain	city, ἄστυ, πόλις
bride, νύμφη	care, I, φροντίζω	city center, ἀγορά
bridge, γέφυρα	care to, X is a, μέλει	clash (with), I, συμπίπτω
bright, λαμπρός	care to X for Y, there is a, μέλει	clean, καθαρός
brilliant, λαμπρός	careless, ράθυμος	clear, δῆλος
bring, I, διακομίζω, κομίζω	carry, I, φέρω	clear, it is, δῆλόν ἐστι(ν)
bring (a ship) into harbor, I, ὀρμίζω	carry out, I, ἐκφέρω, ἐκ- κομίζω	clearly, σαφῶς
bring in(to), I, εἰσφέρω, εἰσκομίζω	catch, I, καταλαμβάνω	clearly, I am, φαίνομαι
bring out, I, ἐκκομίζω	caught, I am, ἀλίσκομαι	Cleobis, Κλέοβις
bring over, I, διακομίζω	cause, αἰτίᾱ	clever, σοφός
bring to an end, I, τελευ- τάω	cause pain, I, ὀδυνάω	clever at, δεινός
bring together, I, συνάγω	cause pain to, I, λυπέω	climb, I, ἀναβαίνω
broad waters, εὐρυ- χωρίᾱ	cavalry, ἱππικόν, ἵππος	cloth, πέπλος
brother, ἀδελφός	cavalryman, ἱππεύς	cloud, νεφέλη
burn, I, καίω, κάω	cave, ἄντρον	Cnemus, Κνημος
burn completely, I, κατα- καίω, κατακάω	cease from, I, παύομαι	collect, I, συλλέγω
bury, I, θάπτω	celebrate a festival, I, ἐορτήν ποιῶ/ποι- οῦμαι	colonnade, στοᾶ
but, ἀλλά, δέ	celebrate the festival of Dionysus, I, τὰ Διο- νύσια ποιῶ/ποιοῦ- μαι	come!, έλθέ
by, κατά, πρὸς, ὑπό	certain, a, τις	come, I, ἔρχομαι, χω- ρέω
by far, πολύ	certainly, μάλιστα, γε, μέντοι	come, I have, ἤκω
by land, κατὰ γῆν	certainly not, οὐκουν	come after, I, ἐπι- γίγνομαι
by nature, I am, πέφυκα	Chalcis, Χαλκίς	come back, I, ἐπαν- έρχομαι
by night, νυκτός	chance, τύχη	come down, I, κατα- βαίνω, κατέρχομαι
by sea, κατὰ θάλατταν	change my mind, I, μεταγινώσκω	come forward, I, προ- χωρέω
C	charlatan, ἀλαζών	come forward (to speak), I, παρέρχομαι
calf, μόσχος		come in(to), I, εἰσβαίνω, εἰσέρχομαι
call, I, καλέω, ὀνομάζω		come on! ἄγε
call for holy silence, εὐ- φημίᾱ		come out (of), I, ἐκ- βαίνω, ἐξέρχομαι
call for holy silence, I, εὐ- φημέω		come through, I δι- έρχομαι
call in(to), I, εἰσκαλέω		come to aid X, I,
call out, I, ἐκκαλέω		

βοηθέω, παρα-
βοηθέω
come to an end, I, τελευ-
τάω
come to anchor, I, ὀρμί-
ζομαι
come to know, I, γινώ-
σκω
come to rescue/aid X, I,
βοηθέω, ἐπιβοηθέω,
παραβοηθέω
come to the rescue, I, βο-
ηθέω
come together, I, συνέρ-
χομαι
come upon, I, ἐπέρχομαι
command, I, προστάτω
commotion, θόρυβος
companion, ἐταῖρος
compel, I, ἀναγκάζω
compress, I, συνάγω
comrade, ἐταῖρος
concerning, περί
confident, I am, θαρρέω
confident (in), I am, πισ-
τεύω
confuse, I, ταραττώ
confusion, ταραχή
consider, I, ἡγέομαι,
σκοπέω, φράζομαι
consider of great impor-
tance, I, περί πολλοῦ
ποιοῦμαι
consider of greatest im-
portance, I, περί πλεί-
στου ποιοῦμαι
consider of no importance,
I, περί οὐδενὸς ποι-
οῦμαι
consult (an oracle), I,
χράομαι
contend, I, ἀγωνίζομαι
contest, ἀγών
control, I, κρατέω
converse with, I, δια-
λέγομαι
Corinth, Κόρινθος
Corinthians, Κορίνθιοι
corpse, νεκρός
correct, ὀρθός

Council, βουλή
countless, μυρίοι
country, in the, ἐν τοῖς
ἄγροῖς
country, to the, εἰς τοὺς
ἄγρούς
courage, ἀρετή
cowardice, δειλίᾳ
cowardly, δειλός
Crete, Κρήτη
Crisean, Κρῖσαῖος
Croesus, Κροῖσος
cross, I, διαβαίνω, δια-
βάλλω
crowd, ὄμιλος
cry, I, δακρῶ
cursed, κατάρᾳτος
custom, δίκη, νόμος
cut off, I, ἀπολαμβάνω
cut, I, τέμνω
Cyclopes, the, Κύκλωπες
Cyclops, Κύκλωψ
Cyllene, Κυλλήνη
Cyprus, Κύπρος
Cyrus, Κῦρος
Cyrene, Κυρήνη

D

dance, χορός
danger, κίνδυνος
dare, I, τολμάω
darkness, σκότος
daughter, θυγάτηρ,
παῖς
dawn, ἕως
dawn, at, ἅμα ἔφ, ἐπὶ
τὴν ἕω
day, ἡμέρᾳ
day before, on the, τῆ
προτεραίᾳ
day, on the next, τῆ
ὑστεραίᾳ
dead, I am: perfect of
ἀποθνήσκω
dear, φίλος
death, θάνατος
decide, I, δοκεῖ μοι
decided, he, ἔδοξεν
ἀτύφω
dedicate, I, ἀνατίθημι

deed, ἔργον, πράξις
deer, βαθός
defeat, ἦττα
defeat, I, νικάω
defend myself (against X),
I, ἀμύνομαι
defiled, μιαιρός
deliberate, I, βουλευό-
μαι, βουλεύω
delighted, I am, ἠδομαι
Delphi, Δελφοί
deme, δήμος
democracy, δημοκρατία
deny, I, οὐ φημί
departed, I have, οἴχομαι
desert, I, καταλείπω
desert, ἔρημος
despair, ἀθυμία
despise, I, καταφρονέω
destined (to), I am, μέλλω
destroy, I, ἀπόλλυμι,
διαφθείρω, καταλύω
Dicaeopolis,
Δικαιοπόλις
die, I, ἀποθνήσκω, τε-
λευτάω
difference to, it makes a,
διαφέρει
difficult, χαλεπός
difficulty, ἀπορίᾳ
difficulty, with, μόλις
dinner, δεῖπνον
Dionysus, Διόνυσος
direction of, in the, ἐπὶ
directions, in all, παντα-
χόσε
disaster, συμφορᾶ
disband (an army), I,
διαλύω
disembark, I, ἐκβαίνω ἐκ
τῆς νεώς
disorder, ἀταξία
disorder, in, ἀτάκτως,
οὐδενὶ κόσμῳ
disordered, ἄτακτος
disperse, I, διαλύω
disregard, I, περιοράω
dissolve, I, καταλύω
distant (from), I am, ἀ-
έχω

distressed, I am, βαρύνομαι, λυπέομαι
 distribute, I, νέμω
 district, χωρίον
 do, I, ἐργάζομαι, ποιέω, πράττω
 do (something) before (someone else), I, φθάνω
 do wrong, I, ἀδικέω
 doctor, ἰατρός
 Dodona, Δωδώνη
 dog, κύων
 don't, μή
 don't . . . any longer, μηκέτι
 don't be afraid! θάρρει
 door, θύρᾱ
 double gates, πύλαι
 doubtless, δήπου
 down, κατά, κάτω
 drachma, δραχμή
 drag, I, ἔλκω
 draw up in battle array, I, τάττω
 dream, ὄνειρος
 drink, I, πίνω
 drive, I, ἐλαύνω
 drive away, I, ἀπελαύνω
 drive in, I, εἰσελαύνω
 drive out, I, ἐξελαύνω
 drop, I, καταβάλλω
 drunk, I am, μεθύω
 dwell, I, οἰκέω
 dwelling, οἴκησις, οἰκίᾱ, οἶκος
 Dyme, Δύμη

E

each, ἕκαστος, κατά
 each (of two), ἑκάτερος
 each other, ἀλλήλων
 eager, πρόθυμος
 eagerness, προθυμίᾱ, σπουδή
 earlier, πρότερον
 earth, γῆ
 easier, ῥάων
 easist, ῥάστος
 easily, ῥαδίως

easy, ῥάδιος
 eat, I, δειπνέω, ἐσθίω
 educate, I, παιδεύω
 education, παιδευσις
 Egypt, Αἴγυπτος
 Egyptians, Αἰγύπτιοι
 eight, ὀκτώ
 eight hundred, ὀτακόσιοι
 eighth, ὄγδοος
 eighty, ὀγδοήκοντα
 either . . . or, εἴτε . . . εἴτε . . . ἢ . . . ἢ
 Eleusis, Ἐλευσίς
 eleven, ἕνδεκα
 eleventh, ἑνδέκατος
 embark, I, εἰς ναῦν εἰσβαίνω
 empire, ἀρχή
 empty, κενός
 encamp, I, καθέζομαι, στρατοπεδεύω
 encourage, I, παρακελεύομαι
 end, τελευτή
 end, I, τελευτάω
 end, in the, τέλος
 end to, I put an, καταπαύω
 endure, I, ἀνέχομαι
 enemy, ἐχθρός, πολέμιος
 enemy, the, ἐναντίοι, πολέμιοι
 enjoy, I, ἡδομαι, χράομαι
 enjoy (myself), I, τέρπομαι
 enslave, I, δουλόω
 enter, I, παρέρχομαι
 entertain, I, ξενίζω
 entire, ὅλος
 entrance, εἴσοδος
 entrust X to Y, I, ἐπιτρέπω
 Ephialtes, Ἐφιάλτης
 Epidaurus, Ἐπίδαυρος
 equip, I, ἐξαρτύω, στέλλω

err, I, ἀμαρτάνω, ἐξαμαρτάνω
 escape (from), I, ἀποφεύγω, διαφεύγω, ἐκφεύγω, ὑπεκφεύγω, φεύγω
 escape the notice of, I, λανθάνω
 especially, μάλιστα
 Euboea, Εὐβοία
 Eurymedon River, the, Εὐρυμέδων ποταμός
 evacuate, I ἀνίσταμαι
 evacuation, ἀνάστασις
 even, καί
 evening, ἐσπέρᾱ
 ever, ποτέ, πώποτε
 every, ἅπᾱς, πᾱς, κατά
 every day, καθ' ἡμέρᾱν
 everything, πάντα
 everywhere, πανταχοῦ
 evil, κακός
 examine, I, σκοπέω
 exceedingly, πάνυ
 excellence, ἀρετή
 except, εἰ μή
 except (for), πλὴν
 exhort, I, παρακελεύομαι
 exist, I, ὑπάρχω
 expect, I, δοκέω, ἐλπίζω, προσδέχομαι, προσδοκάω
 expectation, ἐλπίς
 expedition, στόλος
 experience, πάθος
 experience, I, πάσχω
 explain, I, φράζω
 extinguish, I, σβέννυμι
 extreme, ἔσχατος
 eye, ὀφθαλμός

F

fail, I, ἐξαμαρτάνω
 fall, I, πίπτω
 fall against, I, προσπίπτω
 fall down, I, καταπίπτω
 fall into, I, ἐμπίπτω
 fall into a certain state, I, καθίσταμαι

fall (of evening, etc.), γί- γνεται	first, πρότερον, πρῶ- τον, πρῶτος	frightened, I am, φοβέ- ομαι
fall out, I, ἐκπίπτω	first, at, τὸ πρῶτον	frightening, φοβερὸς
fall (up)on, I, εἰσπίπτω, ἐμπίπτω, προσπίπτω	five, πέντε	frightfully, δεινῶς
false, ψευδής	five hundred, πεντα- κόσιοι	from, ἀπό, παρά, πρὸς
family, οἰκεῖοι	flee, I, φεύγω	from somewhere, ποθὲν
family, of the, οἰκεῖος	flee (away), I, ἀποφεύγω	from that place, ἐκεῖ- θε(ν)
far, πολὺ	flee for refuge, I, κατα- φεύγω	from the rear, ἐκ τοῦ ὀπισθε(ν)
fare, I, πράττω	flee (out), I, ἐκφεύγω	from this place, ἐντεῦθεν
farm, κλῆρος	fleet, ναυτικόν, στόλος	from where, ὅθεν, ὀπό- θεν
farm, I, γεωργέω	flight, φυγή	from where? πόθεν;
farmer, αὐτουργός	flow in, I, εἰσρέω	fully armed, ἐνόπλιος
fate, δαίμων	follow, I, ἀκολουθῶ, ἔπομαι	funeral pyre, πυρᾶ
father, πάππας, πατήρ	food, σίτος	Furies, the, Ἑρῖνύες
fatherland, πατρίς	foolish, ἀνόητος, μῶ- ρος	furthest, ἔσχατος
fault, πονηρίᾱ	foot, ποῦς	G
fear, δέος, φόβος	foot, on, πεζῆ, πεζός	garden, κήπος
fear, I, φοβέομαι	for, γάρ, εἰς, ἐπί, ὑπέρ	garrison, φρούριον, φυ- λακή
festival, ἑορτή, παν- ήγυρις	for the sake of, ἔνεκα	gates, double, πύλαι
festival of Dionysus, Διο- νύσια	force, βίᾱ	gather, I, ἀγειρῶ, συλ- λέγω, συναγειρῶ
few, pl. of ὀλίγος	forced move, ἀνάστασις	gather together, I, συν- αγειρομαι
fewer, pl. of ἐλάττων	forced to move, I am, ἀν- ίσταμαι	general, στρατηγός
fewest, pl. of ἐλάχιστος, ὀλίγιστος	forces (military), δύ- ναμις	geometry, γεωμετρίᾱ
field, ἀγρός	foreigner, ξένος	get, I, τυγχάνω
fierce, ἄγριος, καρτε- ρός	forest, ὕλη	get (into a certain state), I, καθίσταμαι
fiercely, ἀγρίως	forget, I, ἐπιλανθά- νομαι	get (myself) up, I, see αἴρω, ἐπαίρω
fifth, πέμπτος	former, πρότερος	get under way, I, αἴρω
fifty, πενήκοντα	formerly, πρότερον	get up, I, ἀναβαίνω
fight, μάχη	fortune, τύχη	get up on, I, ἐπιβαίνω
fight (against), I, μάχο- μαι	forty, τετταράκοντα	giant, γίγᾱς
fight by sea, I, ναυμαχέω	forward, εἰς τὸ πρόσ- θε(ν)	gift, δῶρον
fill, I, πληρόω	foul, μιαρὸς	girl, κόρη, παῖς, παρ- θένος
finally, τέλος	four, τέτταρες	give, I, δίδωμι, παρα- δίδωμι
find, I, εὐρίσκω	four hundred, τετρα- κόσιοι	give back, I, ἀποδίδωμι
find fault with, I, μέφο- μαι	fourth, τέταρτος	give in, I, ἐνδίδωμι
find out, I, ἐξευρίσκω	free, ἐλεύθερος	give (in marriage), I, ἐκ- δίδωμι
find out about X from Y, I, πυνθάνομαι	free, I, ἐλευθερόω	give thanks to, I, χάριν ἀποδίδωμι
fire, πῦρ	freedom, ἐλευθερίᾱ	
fire, I am on, καίομαι, κάομαι	friend, φίλη, φίλος	
firm, βέβαιος	friendly, ἐπιτήδειος	

glad, ἄσμενος
 glad, I am, ἡδομαι
 glad to, I am, χαίρω
 gladly, ἀσμενῶς, ἡδέως
 go! ἴθι
 go, I, βαδίζω, βαίνω,
 ἔρχομαι, πορεύομαι,
 φοιτάω, χωρέω
 go, I will, εἶμι
 go, to, ἰέναι
 go away, I, ἀπέρχομαι,
 ἀποβαίνω, ἀποχωρέω
 go down, I, καταβαίνω
 go forward, I, προέρχομαι, προβαίνω,
 προχωρέω
 go in(to), I, εἰσβαίνω,
 εἰσέρχομαι, ἐπεισβαίνω
 go on! ἴθι δῆ
 go on board ship, I, εἰς
 ναῦν εἰσβαίνω
 go out against, I, ἐπεξέρχομαι
 go out (of), I, ἐκβαίνω,
 ἐξέρχομαι
 go over, I, ἐπέρχομαι
 go past, I, παρέρχομαι
 go through, I, διέρχομαι
 go to war, I, πολεμέω
 go toward, I, προσχωρέω
 go up, I, ἀνέρχομαι
 go up (onto), I, ἀναβαίνω
 goat, ἀΐξ
 God willing, σὺν θεοῖς
 god, δαίμων, θεός
 goddess, θεός
 going out, ἔξοδος
 gold coin, χρυσίον
 golden, χρυσοῦς
 gone, I have, οἴχομαι
 good, ἀγαθός, χρηστός
 good! εὖ γε
 good luck, εὐδαιμονία
 good order, κόσμος
 goods χρήματα
 Gordias, Γορδίης
 grain, σίτος

grandfather, πάππος
 grapes, βότρυες
 grapevine, ἄμπελος
 gratitude, χάρις
 great, μέγας
 greater, μείζων
 greatest, μέγιστος
 greatly, μέγα, μεγάλως
 Greece, Ἑλλάς
 Greek(s), Ἕλλη(ν)ες
 Greeks, Ἀχαιοί
 greetings! χαῖρε
 grieve, I, λυπέω, ὀδύρομαι
 grieved (by), I am, ἄχθομαι, λυπέομαι
 groan, I, στενάζω
 groan aloud, I, ἀναστενάζω
 ground, γῆ
 grow angry (at), I, ὀργίζομαι
 guard, φυλακή, φύλαξ
 guard, I, φρουρέω, φυλάττω
 gulf, κόλπος
 gymnastics, γυμναστική

H

Halys River, Ἄλυς
 hand, χεῖρ
 hand over, I, παραδίδωμι, παρέχω
 happen (to be doing X), I, τυγχάνω
 happens, it, γίνεταί
 happiness, εὐδαιμονία, ὄλβος
 happy, μακάριος, ὄλβιος
 harbor, λιμὴν
 hare, λαγός
 harm, I, βλάπτω
 harmony, ἀρμονία
 haste, σπουδή
 hasten, I, ὀρμάομαι, ἵεμαι
 hate, I, στυγέω
 hateful, ἐχθρός
 have, I, ἔχω

have come, I, ἦκω
 have departed/gone, I, οἴχομαι
 have in mind, I, ἐν νῶ
 ἔχω
 have power over, I, κρατέω
 having authority, κύριος
 he, and, ὁ δέ
 head, κεφαλή
 headland, ῥίον
 heal, I, ἀκέομαι, ἰᾶ-
 τρεύω
 healthy, ὑγιής
 hear, I, ἀκούω, πυνθάνομαι
 heart, καρδίᾱ
 heaven, οὐρανός
 Hellas, Ἑλλάς
 Hellespont, Ἑλλησπον-
 τος
 help, βοήθεια
 help, I, παρίσταμαι,
 συλλαμβάνω, ὠφελέω
 her, αὐτήν
 Hera, Ἥρα
 herald, κήρυξ
 here, δεῦρο, ἐνθάδε,
 ἐνταῦθα, ταύτη, τῆδε
 here, I am, πάρειμι
 Herodotus, Ἡρόδοτος
 herself, of: see ἐμαυτοῦ
 hide, I, κρύπτω
 hill, ὄρος
 him, αὐτόν
 himself, of: see ἐμαυτοῦ
 hit, I, βάλλω, τυγχάνω,
 τύπτω
 hit (upon), I τυγχάνω
 hither, δεῦρο, ἐνθάδε,
 ἐνταῦθα
 hold out against, I, ἀντέχω
 hold, I, ἔχω
 hold back, I, κατέχω
 hold onto, I, ἔχομαι
 holy, ἱερός, ὄσιος, σε-
 μνός

home, οἰκία, οἶκος
 home, at, κατ' οἶκον,
 οἴκοι
 home, to, οἴκαδε
 homeward, οἴκαδε
 honor, ἰ, τιμᾶω
 honor, τιμή
 hope, ἐλπίζω
 hope, I, ἐλπίζω
 hoplite, ὀπλίτης
 horse, ἵππος
 horseman, ἵππεύς
 horseman, I am a, ἵππεύω
 hostile, ἐναντίος,
 ἐχθρός, πολεμῖος
 house, οἰκία, οἶκος,
 οἰκίον
 house, of the, οἰκεῖος
 how, ὡς
 how? πῶς;
 How are things? πῶς
 ἔχει τὰ πράγματα;
 How are you? πῶς ἔχεις;
 How are you off for food?
 πῶς ἔχετε τοῦ σίτου;
 how many? pl. of πόσος;
 how much? πόσος;
 however, μέντοι
 human being, ἄνθρωπος
 hundred, a, ἑκατόν
 hundredth, ἑκατοστός
 hunger, λιμός
 hunt(ing), ἄγρα
 hurry, I, σπεύδω
 hurt, βλάπτω
 husband, ἀνὴρ
 Hyroeades, Ὑροιάδης
 hymn, I, ὑμνέω

I

I, ἐγώ; emphatic, ἔγωγε
 I am, εἰμί
 idle, ἀργός
 if, εἰ, εἴαν
 if only, εἰ γάρ, εἴθε
 if perhaps, εἰ πως
 if somehow, εἰ πως
 ill, I am, νοσέω
 immediately, εὐθύς
 immortal, ἀθάνατος

impossible, ἀδύνατος
 imposter, ἀλαζών
 in, ἐν
 in, I am, ἔνεμι
 in addition to, πρὸς
 in all directions, παντα-
 χόσε
 in any way, πως
 in armor, ἐνόπλιος
 in fact, δὴ, ἔργω
 in no way, οὐδαμῶς
 in order, κόσμῳ
 in order to, ἵνα, ὅπως,
 ὧς
 in respect of, παρὰ
 in the end, τέλος
 in the middle of, κατὰ
 μέσον
 in this way, ταύτη, τῆδε
 in time, ἐν καιρῷ
 in truth, τῷ ὄντι
 in turn, ἀντὶ
 incapable, ἀδύνατος
 increase, I, ἀυξάνω
 indeed, γε, δὴ, καὶ
 μὴν, μάλιστα γέ,
 μὴν
 infantry, πεζός
 inferior, ἥττων
 inform, I, μηνύω
 inhabit, I, οἰκέω
 inhabitant, ἐνοικῶς
 injure, I, ἀδικέω
 inn, οἶνοπώλιον
 inquire, I, πυνθάνομαι
 inside, ἐνδον, ἐντός
 instead of, ἀντί
 intellect, διάνοια
 intend (to), I, ἐν νῷ ἔχω,
 μέλλω
 intention, γνώμη, διά-
 νοια
 intercept, I, ἀπολαμ-
 βάνω
 interpreter, ἐρμηνεύς
 into, εἰς
 invade, I, εἰσβάλλω
 invasion, εἰσβολή
 involuntary(-ily), ἄκων
 inward, εἴσω

Ionia, Ἰωνία
 Ionians, Ἰωνεῖς
 is, he/she/it, ἐστί(ν)
 island, νῆσος
 Isthmus of Corinth,
 Ἴσθμός
 it, αὐτόν, αὐτήν, αὐτό
 it is necessary, δεῖ
 itself, of: see ἐμαυτοῦ

J

jar, water, ὕδρια
 jewelry, χρυσεῖον
 join battle (with), I, συμ-
 βάλλω
 journey, ὁδός
 journey, I, πορεύομαι
 judge, I, κρίνω
 judgment, γνώμη
 just, δίκαιος
 just as, ὡσπερ
 justice, δίκη

K

heap holy silence, I, εὐ-
 φημέω
 keep quiet, I, ἡσυχάζω
 kill, I, ἀποκτείνω,
 κτείνω,
 kindle, I, καίω or κάω
 kindly, εὐμενής, εὐ-
 μενῶς
 king, βασιλεὺς
 kingdom, βασιλεία
 knife, μάχαιρα
 knock on (a door), I,
 κόπτω
 Knossos, Κνωσός
 know, I, ἐπίσταμαι,
 οἶδα
 know, I do not, ἀγνοέω
 know, come to, I, γιγνώ-
 σκω
 knucklebone, ἀστράγα-
 λος

L

labyrinth, λαβύρινθος
 Lacedaemonians, the,
 Λακεδαιμόνιοι

lack of spirit, ἀθυμίᾱ
 Laconian, Λάκαινος
 land, γῆ, ἡπειρος,
 χώρα
 land, on or by, κατὰ γῆν
 lap, κόλπος
 large, μακρός, μέγας
 larger, μείζων
 largest, μέγιστος
 last, τελευταῖος
 late, ὀψέ
 later, μετά, ὕστερον
 later, not much, οὐ διὰ
 πολλοῦ
 laugh I, γελάω
 law, νόμος
 lawsuit, δίκη
 lazy, ἄργος
 lead, I, ἄγω, ἡγέομαι;
 (of roads) φέρω
 lead around, I, περιάγω
 lead away, I, ἀπάγω
 lead forward, I, προάγω
 lead in, I, εἰσάγω, εἰσ-
 ηγέομαι
 lead out, I, ἐξάγω
 leaders, πρῶτοι
 learn, I, αἰσθάνομαι,
 γιγνώσκω, μανθάνω
 learn by inquiry, I, συν-
 θάνομαι
 least, ἐλάχιστος, ἡκί-
 στα
 least of all, ἡκιστα γε
 leave, I, λείπω
 leave behind, I, κατα-
 λείπω
 left hand, ἀριστερά
 legitimate, κύριος
 lengthy, χρόνιος
 Leonidas, Λεωνίδης
 less, ἥττων
 let be, I, ἐάω
 let go, I, ἀφήμι, ἵημι,
 μεθήμι
 let it be so! ἔστω
 letter (of the alphabet),
 γράμμα
 Leucadian, Λευκάδιος
 Leucas, Λευκάς

libation, σπονδή
 lie, I, κείμαι, ψεύδομαι
 lie at anchor, I, ὀρμέω
 lie before, I, πρόκειμαι
 lie down, I, κατάκειμαι
 lie near, I, ἐπείκειμαι
 lie off, I, ἐπείκειμαι
 lies, ψευδῆ
 life, βίος, ζωή
 lift, I, ἀίρω, ἐπαίρω
 light, I, καίω, κάω
 like, ὅμοιος
 like, I am, ἔοικα
 likely to, I am, ἔοικα
 lion, λέων
 listen (to), I, ἀκούω
 live, I, *ζάω, οἰκέω
 long, μακρός
 long ago, πάλαι
 long (of time), πολὺς
 long time, after a, διὰ
 πολλοῦ
 look! ἰδοῦ
 look, I, βλέπω
 look at, I, θεάομαι, σκο-
 πέω
 look away, I, ἀποβλέπω
 look down on, I, καθ-
 οράω
 look for, I, ζητέω
 look up, I, ἀναβλέπω
 loose/loosen, I, λύω
 lose, I, ἀπόλλυμι
 loss, I am at a, ἀπορέω
 loss, state of being at a,
 ἀπορίᾱ
 lot, δαίμων
 loudly, μέγα
 love, I, ἐράω, φιλέω
 luck, τύχη
 luck, with, σὺν θεοῖς
 Lydia, Λυδία
 Lydian, Λυδῖος
 Lydians, Λυδοί
 lyre player, κιθαριστής

M

made of stone, λίθινος
 maiden, παρθένος
 Maiden, the, Παρθένος

mainland, ἡπειρος
 make, I, ποιέω
 make a libation, I, σπον-
 δὴν ποιοῦμαι
 make a mistake, I, ἀμαρ-
 τάνω, ἐξαμαρτάνω
 make a (peace) treaty, I,
 σπένδομαι, σπονδᾶς
 ποιοῦμαι
 make peace, I, σπένδο-
 μαί
 make ready, I, ἀρτῶ
 make war, I, πολεμέω,
 πόλεμον ποιοῦμαι
 make X angry, I, ὀργίζω
 make X sit down, I, καθ-
 ἴζω
 make X stand up, I, ἀν-
 ἴστημι, ἵστημι
 makes a difference to, it,
 διαφέρει
 man, ἀνὴρ, ἄνθρωπος
 man, young, νεανίας
 manner, τρόπος
 many, pl. of πολὺς
 many times, πολλάκις
 march, I, ἐλαύνω, πο-
 ρεύομαι
 march against, I, ἐπι-
 στρατεύω
 march away, I, ἀπ-
 ἐλαύνω
 march out against, I, ἐπ-
 εξέρχομαι
 marching forth, ἔξοδος
 market place, ἀγορά
 marriage, γάμος
 marshal, I, τάττω
 master, δεσπότης
 mathematics, μαθημα-
 τικά
 matter, πρᾶγμα
 may, ἔξεστι(ν)
 me, με
 meal, δεῖπνον
 meanwhile, ἐν . . .
 τούτῳ
 measure, μέτρον
 Medes, Μηδοί
 Median, Μηδικός

meet, I, έντυγχάνω	Mount Olympus, "Ο- λυμπος	nine, έννέα
Megara, Μέγαρα	mountain, όρος	nine hundred, ένακόσιοι
Melissa, Μέλιττα	mountain pass, στενά	ninety, ένενήκοντα
members of the house- hold, οίκειοι	mouth, στόμα	ninth, ένατος
Memphis, Μέμφις	move, ανάστασις	no, μηδείς, ούδαμῶς, ούδείς, ούδέν, ούχί
merchant, έμπορος	move, I, άνίσταμαι, κινέω	no longer, μηκέτι, ούκ- έτι
merchant ship, όλκάς	much, πολύ, πολύς	no one, μηδείς, ούδείς
message, φήμη	mule, ήμίονος	noble, άριστος
messenger, άγγελος	multitude, πλήθος	nor, μηδέ, μήτε, ούδέ
Messenians, Μεσσήνιοι	murder, φόνος	not, μή, ού, ούκ, ούχ, ούχί
middle (of), μέσος	music, μουσική	not, and, μηδέ, ούδέ
middle of, in the, κατά μέσον	must, δει, χρή	not at all, ήκιστα γε
military expedition, έξ- οδος	my, έμός	not even, ούδέ
mind, νοῦς	Mycalae, Μυκαλή	not much later, ού δια πολλοῦ
mind, have in, I, έν νῶ έχω	Mycenae, Μυκηναι	not only . . . but also, ού μόνον . . . άλλα και
minded, I am, φρονέω	Myrrhine, Μυρρίνη	not working, άργός
mine, έμός	Mysians, Μυσοί	nothing, μηδέν, ούδέν
Minos, Μίνως	myself, of, έμαυτοῦ	now, ήδη, νῦν
Minotaur, Μινώταυρος	N	nowhere, ούδαμου
misfortune, πάθος, συμφορά	name, όνομα	number, άριθμός, πλη- θος
miss, I, άμαρτάνω, έξ- αμαρτάνω	name, by, όνόματι	numberless, μυρίοι
mistake, I make a, άμαρ- τάνω	name, I, ονομάζω	nymph, νύμφη
mistaken, I am, άμαρ- τάνω	narrow, στενός	O
moderation, σωφροσύνη	narrowness, στενά	O, ὄ
Molycreon, Μολύκρειον	nature, φύσις	oar, κόπη
money, άργύριον, χρήματα, χρῦσίον	nature, I am by, πέφῶκα	oath, όρκιον, όρκος
month, μήν	Naupactus, Ναύπακτος	obey, πειθομαι
monument, μνημειον	naval battle, ναυμαχιᾶ	oblige, I, χαρίζομαι
more, μάλλον, πλεί- ων/πλέον, πλέον	near, έγγύς, πρόσ	obol, όβολός
more, and what is, και δή και	nearby, έγγύς	obstruct, I, έμποδίζω
most, μάλιστα, πλεί- στα, πλείστος	nearly, έγγύς	Odysseus, Όδυσσεύς
most of all, μάλιστα	necessary, it is, ανάγκη έστί(ν), δει, χρή	of one another, άλλήλων
most swiftly/quickly, τά- χιστα	necessity ανάγκη	of some kind, ποιός
mother, μήτηρ	neither . . . nor, μήτε . . . μήτε, οὔτε . . . οὔτε	of some size, ποσός
motion, set in, I, όρμάω	neither, ούδέτερος	of sound mind, σώφρων
motionless, άκίνητος	never, ούδέποτε	of stone, λίθινος
mount, I, έπιβαίνω	never yet, ούδεπώποτε	offering, temple, άνά- θημα
	nevertheless, όμως	often, πολλάκις
	new, νέος	oh, that, ειγάρ, ειθε
	next, είτα	oh misery! όψμοι κακο- δαίμων
	next day, on the, τῆ ύστεραία	Oinoe, Οινόη
	night, νόξ	
	Nike, Νίκη	
	Nile, Νείλος	

old, γεραιός, γέρων
 old, (of), παλαιός
 old man, γέρων
 olive, ἐλάᾱ
 olive tree, ἐλάᾱ
 on, ἐν, ἐπί, κατά, πρός
 on behalf of, ὑπέρ
 on fire, I am, καίομαι,
 κάομαι
 on foot, πεζή, πεζός
 on guard, I am, φρουρέω
 on the day before, τῆ
 προτεραία
 on the next day, τῆ ὕστε-
 ραία
 on the one hand . . . and on
 the other hand . . . ; on
 the one hand . . . but on
 the other hand . . . , μέν
 . . . δέ . . .
 once, ποτέ
 one, εἷς
 one another, of, ἀλλή-
 λων
 one or the other (of two),
 ἕτερος
 one . . . the other, the, ὁ
 μὲν ἕτερος . . . ὁ δὲ
 ἕτερος
 only, μόνον, μόνος
 onto, εἰς, ἐπί, πρός
 open, I, ἀνοίγνυμι
 opinion, γνώμη
 oppose, I, ἀντιόομαι
 opposed, ἐναντίος
 opposite, ἐναντίος
 or, ἢ
 oracle, μαντεῖον, χρη-
 στήριον
 oracular response,
 χρησμός
 order, I, κελεύω
 other, ἄλλος
 ought, χρῆ
 our, ἡμέτερος
 out of, ἐκ, ἐξ
 out of the way, ἔκτοπος
 outside of, ἐκτός, ἔξω
 over, ὑπέρ
 overlook, I, περιοράω

overtake, I, κατα-
 λαμβάνω
 overturn, I, καταστρέφω
 ox, βοῦς

P

pain to X, cause, I, λυπέω
 palace, βασιλεία, οἰ-
 κίον
 panic, φόβος
 Panormus, Πάνορμος
 para, πάππας
 parent, τεκών
 part, μέρος
 part, I, διίσταμαι
 Parthenon, Παρθενών
 particular, and in, καὶ δὴ
 καί
 parts, to many, πολλα-
 χόσε
 pass in, I, παρέρχομαι
 pass over, I, διαβάλλω
 pass (through the moun-
 tains), πύλαι
 past, παρὰ
 path, ἀτραπός
 patient, I am, ἀνέχομαι
 Patrae, Πάτραι
 Pausanias, Πausανίᾱς
 pay, ἀποδίδωμι, μισ-
 θός
 peace, εἰρήνη
 peace treaty, σπονδαί
 Peloponnesians, Πελο-
 ποννήσιοι
 Peloponnesus, the, Πε-
 λοπόννησος
 pelt, I, βάλλω
 penalty, δίκη
 people, ἔθνος
 people, the, δῆμος
 perceive, I, αἰσθάνομαι,
 γινώσκω
 perhaps, ἴσως, ποῦ
 Pericles, Περικλῆς
 perish, I, ἀπόλλυμαι
 perplexity, ἀπορίᾱ
 Persian, Περσικός
 Persians, the, Πέρσαι
 person, ἄνθρωπος

persuade, I, πείθω
 Phalerum, Φάληρον
 Rheidias, Φειδίᾱς
 Philip, Φίλιππος
 Phormio, Φορμίον
 Phrygian, Φρύγιος
 pick up, I, ἀναιρέομαι
 pious, ὅσιος
 Piraeus, Πειραιεύς
 pity, I, οἰκτίρω
 place, τόπος, χωρίον,
 χῶρος
 place, I, καθίζω, τίθημι
 place, to another, ἔλλοσε
 place, to this, ἐνθάδε
 plague, νόσος
 plain, πεδίον
 plan, βουλή
 plan, I, βουλεύομαι,
 βουλεύω
 Plato, Πλάτων
 play the lyre, I, κιθαρίζω
 pleasant, ἡδύς
 pleasantly, ἡδέως
 pleasing, it is, ἀρέσκει
 plot against, I, ἐπι-
 βουλεύω
 plow, I, ἀρώω
 plow, ἄροτρον
 Pnyx, the, Πνύξ
 poet, ποιητής
 politician, ρήτωρ
 ponder, I, ἐνθυμέομαι
 Pontus, Πόντος
 poor, τλήμων
 poor devil! οἷμοι κακο-
 δαίμων
 Poseidon, Ποσειδῶν
 position, τάξις
 possible, δυνατός
 possible, it is, ἔξεστι(ν)
 post, I, τάττω
 pour, I, χέω
 pour a libation, I, σπένδω
 pour X over Y, I, κατα-
 χέω
 power, δύναμις, κρά-
 τος
 power controlling one's
 destiny, δαίμων

power over, I have, κρα-
τέω
powerful, δυνατός
practice, I, μελετάω
praise, ἔπαινος
praise, I, ὑμνέω
prayer, εὐχή
pray that, I, εὐχομαι
pray (to), I, εὐχομαι
precinct, sacred, τέμενος
preparation, παρασκευή
prepare, I, παρασκευά-
ζομαι, παρασκευ-
άζω
present (at), I am, πάρ-
ειμι
presidents, πρυτάνεις
prevail, I, κρατέω
priest, ἱερεὺς
prison, δεσμωτήριον
private person, ιδιότης
privately, ἰδίᾳ
probably, κατ' εἰκόσ
procession, πομπή
proclaim, I, προλέγω
produce, I, φύω
propitious, ἴλεως
prosperity, εὐδαιμονία,
ὄλβος
prosperous, ὄλβιος
Protagoras, Πρωταγόρ-
αῶς
prove, I, ἀποφαίνω
proved to be, I am, φαί-
νομαι
provide, I, παρέχω
prudence, σωφροσύνη
prudent, σόφρων
Pteria, Πτερίᾳ
Pterians, Πτέριοι
punish, I, κολάζω
pupil, μαθητής
pure, καθαρός
purify, I, καθαίρω
pursue, I, διώκω, ἐπι-
διώκω
push, I, ώθίζομαι
put, I, βάλλω, τίθημι
put an end to, I, κατα-
παύω

put in, I, ειστίθημι
put out, I, σβέννυμι
put out to sea, I, ἀν-
άγομαι
put X into a certain state, I,
καθίστημι
put X on Y, I, ἐπιτίθημι
pyramid, πυραμίδς
Pythia, the, Πυθίᾳ

Q

quack, ἀλάζων
quick, ταχύς
quickly, κατὰ τάχος,
ταχέως
quickly, most, τάχιστα
quiet, ἡσυχος
quiet, keep, I, ἡσυχάζω
quietness, ἡσυχία

R

race, γένος
raise (up), I, αὔρω, ἀν-
ίστημι, ἐπαίρω
rank, τάξις
ransom, I, λύομαι
rather, μάλλον
rather than, μάλλον ἢ
ravage, I, τέμνω
read, I, ἀναγιγνώσκω
ready, ἔτοιμος
ready, I am, ὑπάρχω
really, ἀτεχνῶς
rear, from the, ἐκ τοῦ
ὄπισθε(ν)
reason, λόγος
receive, I, δέχομαι
regard to, with, κατὰ
regular, κύριος
rejoice, I, τέρπομαι,
χαίρω
relate, I, ἐξηγέομαι
relations, οἰκείοι
release, I, ἀφίημι, ἴημι
reluctantly, μόλις
remain, I, παραμένω
remain in, I, ἐμμένω
remember, I, μέμνημαι
remind, I, ἀναμνήσκω
removal, ἀνάστασις

remove, I, ἐξαιρέω
repent, I, μεταγιγνώσκω
report, φήμη
resist, I, ἀντέχω
responsibility, αἰτίᾳ
responsible (for), αἷτιος
rest, I, ἀναπαύομαι,
ἡσυχάζω
rest (of), ἄλλος
retire, I, ὑποχωρέω
retreat, I, ἀναχωρέω
retribution, νέμεσις
return, I, ἀναχωρέω,
ἀποδίδωμι, ἐπαν-
έρχομαι
return (home), νόστος
return home, I, νοστέω
revel, I, κωμάζω
reveal, ἀποφαίνω
revolt from, I, ἀφ-
ίσταμαι
reward, μισθός
Rhion, Ῥίον
rhythm, ρυθμός
ride a horse, I, ἵππεύω
right, δεξιός, δίκη,
ὀρθός
right, I am, ὀρθῶς
γιννώσκω
right hand, δεξιᾶ
right time, καιρός
right time, just at the, εἰς
καιρόν
river, ποταμός
road, ὁδός
robe, πέπλος
rough, τραχύς
rough, I am, κῶμαινω
round, στρογγύλος
rout, τροπή
row, I, ἐρέσσω
rower, ἐρέτης
ruin, I, ἀπόλλυμι
rule, ἀρχή
rule, I, ἄρχω, βασι-
λεύω, κρατέω
rule (over), I, βασιλεύω
run, I, τρέχω
run together, I, συντρέχω

run toward, I, προσ- τρέχω	schoolmaster, γραμμα- τιστής	set out, I, αἶρω, ὀρμάο- μαι, ὀρμάω
rush, I, ὀρμάομαι, ὀρ- μάω	Scythia, Σκυθία	set up house, I, κατα- σκευάζομαι
S	sea, θάλαττα	set X down, I, κατα- τίθημι
sack, I, πορθέω	sea battle, ναυμαχία	set X in motion, I, ὀρμάω
sacred, ιερός	seat myself, I, καθίζομαι	set X up, I, ἀνατίθημι, ἀνίστημι, ἵστημι, καθίστημι
sacred precinct, τέμενος	second, δεύτερος	seven, ἐπτά
sacrificial victim, ιερεῖον	second prize, δευτερεία	seven hundred, ἑπτα- κόσιοι
sacrifice, θυσία	second time, a, (τὸ) δεύ- τερον	seventh, ἕβδομος
sacrifice, I, θύω	see, I, βλέπω, θεάομαι, θεωρέω, ὀράω	seventy, ἑβδομήκοντα
sad, I am, λυπέομαι	seed, σπέρμα	shameful, αἰσχρός
safe, ἀσφαλής	seek, I, ζητέω	sheep, πρόβατα
said, he/she, ἔφη	seem, I, δοκέω, φαίνομαι	sheepfold, αὐλιον
said, I/they, εἶπον	seems, as it, ὡς δοκεῖ	shepherd, ποιμήν
said, they, ἔφασαν	seems (good), it, δοκεῖ	shield, ἀσπίς
sail, I, πλέω	seems good to me, it, δοκεῖ μοι	ship, ναῦς
sail against, I, ἐπιπλέω	seize, I, λαμβάνομαι	ship, merchant, ὀκλάς
sail along, I, παραπλέω	-self, -selves, αὐτός	ship's captain, ναύ- κληρος
sail around, I, περιπλέω	self-controlled, σώφρων	shirk, I, ὀκνέω
sail away, I, ἀποπλέω, ἐκπλέω	self-control, σωφροσύνη	shoulder, ὄμος
sail by, I, παραπλέω	sell, I, ἀποδίδομαι	shout, βοή
sail in(to), I, εἰσπλέω	send, I, ἀφίημι, ἵημι, πέμπω, στέλλω	shout, I, ἀνακράζω, βοάω
sail out, I, ἐκπλέω	send against, I, ἐπιπέμπω	show, I, ἀποφαίνω, δείκνυμι, δηλόω, σημαίνω, φαίνω, φράζω
sail past, I, παραπλέω	send around, I, περι- πέμπω	show favor to, I, χαρίζομαι
sail toward, I, προσπλέω	send away, I, ἀποπέμπω, ἀφίημι	shown to be, I am, φαί- νομαι
sail with, I, συμπλέω	send for, I, μετα- πέμπομαι	Sicily, Σικελία
sailor, ναύτης	send in, I, ἐπιπέμπω	sick, I am, κάμνω, νοσέω
sails, ἱστία	send off, I, ἀποστέλλω	sight-seeing, θεωρία
Salamis, Σαλαμίς	send out, I, ἐκπέμπω	sign, σημείον
same, αὐτός	send with, I, συμπέμπω	sign, I, σημαίνω
same time, at the, ἅμα	send X through Y, I, δια- πέμπω	signal, I, σημαίνω
Samos, Σάμος	separate, I, δίσταμαι	silence, σιγή
sanctuary of Asclepius, 'Ἀσκληπιεῖον	servant, θεράπων, ὑπη- ρέτης	silent, I am, σιγάω
Sardis, Σάρδεις	set, I, καθίζω	silver, ἀργύριον
sausage-seller, ἀλλ' ἄντο- πώλης	set down, I, κατατίθημι	Simonides, Σιμωνίδης
savage, ἄγριος	set free, I, ἐλευθερώω	simply, ἀτεχνῶς
savagely, ἀγρίως	set loose, I, μεθίημι	since, ἐπεί, ἐπειδή
save, I, ἀφαιρέομαι, σφάζω	set myself in motion, I, ὀρμάομαι	
say, I, ἀγορεύω, λέγω, φημί		
say, they, φασί(ν)		
saying, φήμη		
says, he/she, φησί(ν)		
scarcely, μόλις		

sing, I, ᾄδω	somewhere, to, ποι	step out, I, ἐκβαίνω
sink, I, καταδύω	son, παῖς, υἱός	stern (of a ship), πρύμνη
sit (down), I, καθ- έζομαι, κάθημαι, καθίζομαι, καθίζω	soon, δι' ὀλίγου, οὐ διὰ πολλοῦ	still, ἔτι
sit down, I make X, καθ- ίζω	sophist, σοφιστής	sting, I, δάκνω
six, ἕξ	sorrowful, I am, λυπέ- ομαι	stone, λίθος
six hundred, ἑξακόσιοι	soul, ψυχή	stone, of, λίθινος
sixth, ἕκτος	soundness of mind, σω- φροσύνη	stop X, I, ἵστημι, παύω
sixty, ἑξήκοντα	sow, I, σπείρω	stop (doing X), I, παύο- μαι
size, μέγεθος, πλήθος	spare, I, φείδομαι	storm, χειμῶν
skilled, σοφός	Spartan, Σπαρτιατῆς	story, λόγος, μῦθος
skilled (at), δεινός	Spartans, the, Λακεδαι- μόνιοι	straight, εὐθύς, ὀρθός
skilled in or at, ἔμπειρος	speak, I, ἀγορεύω, λέγω, φωνέω	straightway, αὐτίκα, εὐθύς
sky, οὐρανός	speaker, ῥήτωρ	straits, στενά
slave, δοῦλος	spear, δόρυ	stranger, ξένος
slay, I, σφάζω, φονεύω	speech, φωνή	strength, δύναμις, ῥωμή
sleep, ὕπνος	Sphinx, Σφίγξ	strike, I, βάλλω, κόπτω, τύπτω
sleep, I, καθεύδω	spirit, δαίμων, θῦμός, προθυμίᾱ	strike with a ram, I, ἐμ- βάλλω
slow, βραδύς	spoke, I/they, εἶπον	strong, καρτερός, ισχυ- ρός
slowly, βραδέως	spring, ἔαρ, κρήνη	stronger, κρείττων
small, μικρός, ὀλίγος, σμικρός	stade, στάδιον	strongest, κράτιστος
smaller, ἐλάττων, μί- κρότερος	stake, μοχλός	struggle, ἀγών
smallest, ἐλάχιστος, μί- κρότατος, ὀλίγιστος	stand around, I, περι- ίσταμαι	study, I, μελετάω
so, οὖν, οὕτως(ς)	stand away from, I, ἀφ- ίσταμαι	stupid, ἀμαθής
so as to, ὥστε	stand by, I, παρίσταμαι	subdue, I, καταστρέ- φομαι
so great, τοσούδε, το- σοῦτος	stand firm, I, ὑπομένω	such as the following, τοιόσδε
so many, pl. of τοσούδε, τοσοῦτος	stand near, I, ἐφίσταμαι, παρίσταμαι	such, τοιοῦτος, τοι- όσδε
so that, ἵνα, ὅπως, ὥστε	stand up! ἀνάστηθι	suddenly, ἐξαίφνης
so that . . . not, ἵνα μή	stand up, I, ἀνίσταμαι	suffer, I, πάσχω
soldier, στρατιώτης	stand up against, I, ἀνθ- ίσταμαι	suffer pain, I, ὀδυνᾶμαι
Solon, Σόλων	stand X up, I, ἀνίστημι	sufficient, ἱκανός
some, ἔνιοι, τινες	start, I, ὀρμάομαι, ὀρ- μάω	suitable for, ἐπιτήδειος
some . . . others, ἄλλοι . . . ἄλλοι	state of being at a loss, the, ἀπορίᾱ	summon, I, παρακαλέω
some to some places . . . others to other places, ἄλλοι ἄλλοσε	station, I, τάτιω	sun, ἥλιος
somehow, πως	statue, εἰκὼν	suppliant, ἱκέτης
someone, something, τινες, τι	stay, I, μένω	supply, I, παρέχω
sometime, ποτέ	steady, βέβαιος	suppose, I, δέηκου, ἐλπίζω, που
somewhere, που	steersman, κυβερνήτης	surely, δήπου
somewhere, from, ποθεν	step, I, βαίνω	survive, I, παραμένω
		sweet, ἡδύς
		sweetly, ἡδέως

swift, ταχύς	thank, I, χάριν ἀπο-	through, διά, κατά
swiftly, ταχέως	δίδωμι	throw, I, ἀφήμι, ἔημι,
sword, ξίφος	thanks, χάρις	βάλλω
T	that, ἐκεῖνος, ὅπως, ὅς,	throw a javelin at, I, εἰσ-
take, I, ἄγω, αἰρέω, κο-	ἄσπερ, ὅτι, ὡς, ὥστε	ηκοντίζω
μίζω, λαμβάνω	the, ὁ, ἡ, τό	throw (at), I, ἐφήμι
take across, I, διακομίζω	theater, θέατρον	throw down, I, κατα-
take away for myself, I,	them, αὐτούς, αὐτάς,	βάλλω
ἀφαιρέομαι	αὐτά	throw out, I, ἐκβάλλω
take care (for), I, ἐπι-	Themistocles, Θεμισ-	Thunderer, Βρόμιος
μελέομαι	τοκλής	thus, οὕτως(ς)
take down (sails), I,	then, εἶτα, ἐνταῦθα	tie, I, δέω
στελλῶ	(δή), ἔπειτα, οὖν,	tilled fields, τὰ ἔργα
take hold of, I, λαμβάνο-	τότε	time, χρόνος
μαι	thence, ἐκεῖθεν	time, (right), καιρός
take in, I, εἰσάγω,	there, ἐκεῖ, ἐνθάδε,	Timocrates, Τιμοκράτης
εἰσκομίζω	ἐνταῦθα	tin, καττίτερος
take out, I, ἐξαίρω	there, I am, πάρειμι	tired, I am, κάμνω
take to heart, I, ἐνθυμέ-	there, to, ἐκεῖσε	to, εἰς, ἐπί, παρά,
ομαι	thereafter, ἔπειτα	πρός, ὡς
take to the field, I, στρα-	Thermopylae, Θερ-	to another place, ἄλλοσε
τεύω	μοπύλαι	to Athens, Ἀθήνᾳζε
take up, I, ἀναιρέομαι	Theseus, Θησεύς	to blame (adj.), αἴτιος
taken, I am, ἀλίσκομαι	things: use neuter plural of	to home, οἶκαδε
talk, I, λαλέω	adjective	to many parts, πολλα-
talk nonsense, I, φλυᾶρέω	things, χρήματα	χόσε
talk to, I, διαλέγομαι	think, I, γινώσκω, δο-	to other places, ἄλλοσε
taste, I, γεύομαι	κέω, ἡγέομαι, νο-	to school, εἰς διδασκά-
teach, I, διδάσκω	μίζω, οἶομαι, φρο-	λων
teacher, διδάσκαλος	νέω	(to see to it) that, ὅπως
tell! εἰπέ	think?, What do you, τίνα	to somewhere, ποῖ
tell, I, ἀγγέλλω, λέγω	γνώμην ἔχεις;	to that place, ἐκεῖσε
tell (of), I, φράζω	think about, I, φράζομαι	to where? ποῖ;
tell (someone to do some-	think it best, I, δοκεῖ μοι	today, τήμερον
thing), I, κελεύω	third, τρίτος	together (with), ἅμα
Tellus, Τέλλος	thirteen, τρεῖς καὶ δέκα	toil, πόνος
temple, ἱερόν	thirty, τριᾶκοντα	told, I/they, εἶπον
temple offering, ἀνάθημα	this, pl., these, οὗτος	tomorrow, αὔριον
ten, δέκα	this here, pl., these here,	too, καί
tenth, δέκατος	ὅδε	too late, ὄψέ
ten thousand, μύριοι	thither, ἐκεῖσε, ἐνθάδε,	top (of), ἄκρος
ten thousandth, μῦρι-	ἐνταῦθα	toward, ἐπί, πρὸς
οστός	those, pl., of ἐκεῖνος	tower, πύργος
terrible, δεινός	thousand, a, χίλιοι	township, δῆμος
terrible things, δεινά	thousandth, χιλιοστός	tragedy, τραγωδία
terribly, δεινῶς	thread, λίνον	treasure, θησαυρός
terrifying, φοβερός	three, τρεῖς	treasury, θησαυρός
test, πείρα	three hundred, τριᾶ-	treaty, ὄρκια
than, ἢ	κόσιοι	tree, δένδρον
	Thriasian, Θριάσιος	trial, πείρα

tribe, ἔθνος
 trireme, τριήρης
 trophy, τροπαῖον
 trouble, πᾶγμα
 Troy, Τροίᾳ
 true, ἀληθής
 truly, ἀληθῶς, καὶ
 μὴν, μὴν
 trust, I, πιστεύω
 truth, ἀλήθεια, ἀλη-
 θής, ἀληθῆ
 truth, in, τῷ ὄντι
 try, I, πειράομαι, πει-
 ράω
 turn, I, στρέφω, τρέπω
 turn around, I, ἀνα-
 στρέφω, ἐπιστρέφω
 turn(ing), τροπή
 turn (myself), I, τρέ-
 πομαι
 twelfth, δωδέκατος
 twelve, δώδεκα
 twentieth, εἰκοστός
 twenty, εἴκοσι(ν)
 twenty-one, εἷς καὶ
 εἴκοσι(ν)
 two, δύο
 two hundred, διακόσιοι

U

under, ὑπό
 understand, I, συνίημι,
 ἐπίσταμαι, μαν-
 θάνω
 unjust, ἄδικος
 unless, εἰ μὴ
 unmoved, ἀκίνητος
 until, ἕως, ἕως ἄν,
 πρὶν, πρὶν ἄν
 unusual, ἔκτοπος
 unwilling(ly), ἄκων
 up, ἀνά, ἄνω
 upon, ἐπί, πρός
 uproar, θόρυβος
 us, ἡμῶν, ἡμῖν, ἡμᾶς
 use, I, χράομαι
 useful, χρήσιμος,
 χρηστός
 useless, ἄχρηστος

V

very, μάλα, πάνυ
 very big, μέγιστος
 very good, ἄριστος
 very great, πλεῖστος
 very many, pl. of πλεῖ-
 στος
 very much, μάλιστα,
 σφόδρα
 vex, I, λυπέω
 vexed (at), I am, ἄχθο-
 μαι
 victim, sacrificial,
 ἱερεῖον
 victory, νίκη
 viewing, θεωρίᾳ
 villainous, μιαρός
 violence, βία
 virtue, ἀρετή
 visit, I, φοιτάω
 voice, φήμη, φωνή
 vote, I, ψηφίζομαι

W

wage war, I, στρατεύ-
 ομαι, στρατεύω
 wagon, ἄμαξα
 wait (for), I, μένω, περι-
 μένω, ὑπομένω
 wake up, I, ἐγείρομαι
 wake X up, I, ἐγείρω,
 ἐξεγείρω
 walk, I, βαδίζω, βαίνω,
 πορεύομαι
 wall, τεῖχος
 wand, ῥάβδος
 want, I, βούλομαι, δε-
 ομαι
 war, πόλεμος
 war, I go to, πολεμέω
 war, I make, πολεμέω
 ward off, I, ἀμύνω
 ward off X from myself, I,
 ἀμύνομαι
 wares, ὄνια
 wash X, I, λούω
 watch, I, θεάομαι, θε-
 ωρέω
 water, ὕδωρ
 water jar, ὑδρίᾳ

wave, κύμα
 way, ὁδός, τρόπος
 way, in any, πως
 way, in this, ταύτη
 we, ἡμεῖς
 weaker, ἥττων
 wealth, πλοῦτος
 weapons, ὅπλα
 weep, I, δακρῶ
 well, εὖ, καλῶς
 well, I am, καλῶς ἔχω
 well done! εὖ γε
 what? τί; τίς;
 What do you think? τίνα
 γνώμην ἔχεις;
 whatever, ὅτι ἄν,
 (πάντα) ὅσα ἄν
 when, ἐπεὶ, ἐπειδή,
 ὁπότε, ὅτε, ὡς
 when? πότε;
 whence, ὅθεν, ὁπόθεν
 whence? πόθεν;
 whenever, ἐπειδάν,
 ὅταν, ὁπότεν
 where, ἧπερ, ὅπου,
 οὔπερ
 where? ποῦ;
 where?, from, πόθεν;
 where (in the world)? ποῦ
 γῆς;
 where to? ποῖ;
 whether, εἰ
 (whether) . . . or,
 πότερον . . . ἢ
 which, ὅς, ὅσπερ
 which? τί; τίς;
 which (of two)? πότερος
 while, ἐν ᾧ, ἕως
 whither? ποι;
 who? τίς;
 who, whose, whom,
 which, that, ὅς, ὅσπερ
 whoever, ὅστις ἄν,
 ὅσοι ἄν, πάντες
 ὅσοι ἄν
 whole, ἅπας, ὅλος, πᾶς
 why? τί;
 wickedness, πονηρίᾳ
 wife, γυνή
 wild, ἄγριος

wildly, ἀγρίως
 wild beast, θηρίον
 will go, I, εἶμι
 willing, I am, ἐθέλω
 win, I, νικάω
 wind, ἄνεμος, πνεῦμα
 wine, οἶνος
 wine-shop, οἶνοπώλιον
 wing, κέρασ
 winter, χειμῶν
 wisdom, σοφία, σαφρο-
 σύνη
 wise, σοφός
 wise man, σοφιστής
 wish, I, βούλομαι,
 ἐθέλω
 with, μετά, σύν
 with difficulty, μόλις
 with luck, σὺν θεοῖς
 with regard to, κατὰ
 withdraw, I, ἀναχωρέω

within, ἐντός
 withstand, I, ἀνθίσταμαι
 wolf, λύκος
 woman, γυνή
 wonder at, I, θαυμάζω
 woods, ὄλη
 word, λόγος
 work, ἔργον, πόνος
 work, I, ἐργάζομαι,
 πονέω
 worry, I, φροντίζω
 worse, κάκιον, κακίων,
 χείρων
 worst, κάκιστα, κάκι-
 στος, χείριστος
 worthy (of), ἄξιος
 wrecked ship, ναυᾶγιον
 wretched, τλήμων
 write, I, γράφω
 writing, γράμματα
 wrong X, I, ἀδικέω

X

Xanthias, Ξανθίας
 Xanthippus, Ξανθίππος
 Xerxes, Ξέρξης

Y

year, ἔτος
 yield, I, εἶκω, ἐνδίδωμι
 yoke, I, ζεύγνυμι
 you, pl., ὑμεῖς
 you, sing., σύ
 young man, νεανίας
 young, νέος
 your, pl., ὑμέτερος
 your, sing., σός,
 yourself, of, σεαυτοῦ

Z

Zeus, Ζεύς
 Zeus, by, μὰ Δία
 Zeus, O, ὦ Ζεῦ
 Zeus, yes by, ναὶ μὰ Δία

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