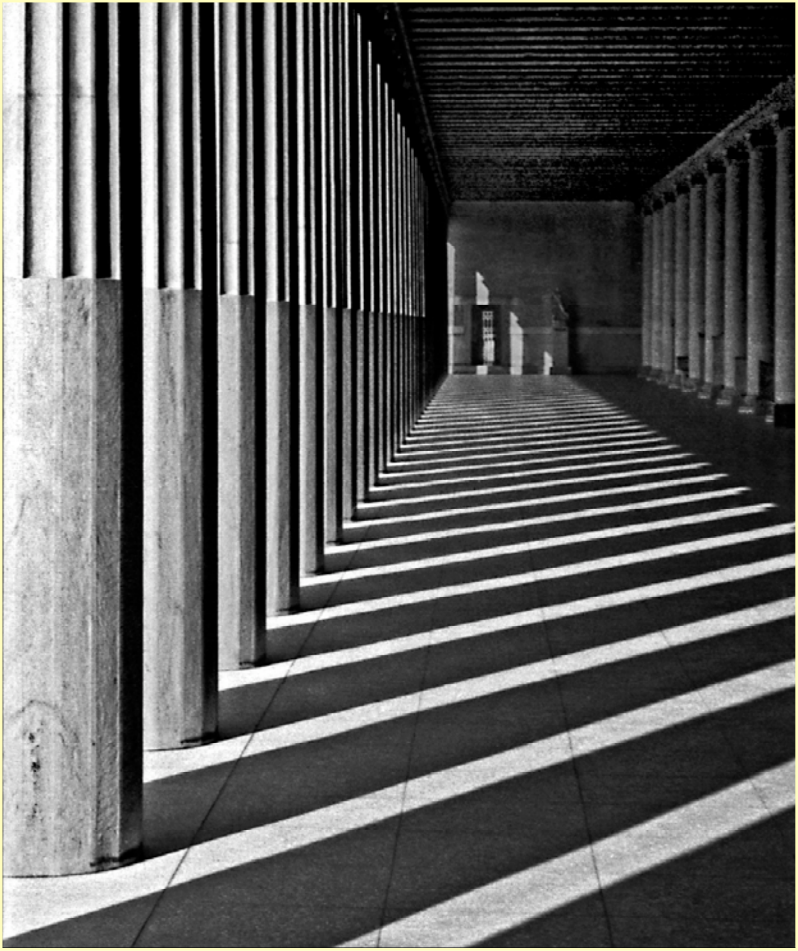
C.A.E. LUSCHNIG

AN INTRODUCTION TO ANCIENT GREEK

A Literary Approach



Second Edition

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

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CONTENTS

Preface ix

Abbreviations and Reference Works xiii

Introduction 1
- Alphabet and Sounds of Greek 1
- Grammatical Outline 13

Lesson I 21
- Present Indicative Active and Middle-Passive of -ω Verbs: The First Principal Part 21
- Nouns of the First (-η) and Second (-ο) Declensions; Article 28

Lesson II 43
- Imperfect Active and Middle-Passive; εἰμί 43
- Adjectives: -ος, -η, -ον and -ος, -ον Types 48

Lesson III 63
- Future Active and Middle: The Second Principal Part 63
- First Declension Nouns 68

Lesson IV 83
- Aorist Active and Middle: The Third Principal Part 83
- Indirect Statement 93

Lesson V **105**
Third Declension Nouns 105

Lesson VI **121**
Third Declension Adjectives 121
Third/First Declension Adjectives 122
Irregular Adjectives 124
Syntax 126

Lesson VII **135**
Participles: Present, Future, Aorist Active and Middle/Middle-Passive 135

Lesson VIII **157**
Pronouns: Interrogative, Indefinite, Relative Indefinite, Reciprocal 157
Perfect Active: The Fourth Principal Part 162

Lesson IX **175**
Pronouns: Personal and Reflexive; Possessive Adjectives 175
Perfect Middle-Passive: The Fifth Principal Part 184

Lesson X **193**
Comparison of Adjectives, Adverbs 193
Aorist and Future Passive: The Sixth Principal Part 205

Lesson XI **213**
Contract Verbs 213

Lesson XII **231**
-MI Verbs 231

Lesson XIII **249**
Subjunctive 249
Optative 258

Sequence of Moods and Dependent Clauses 266

Lesson XIV **271**
Imperative 271
Vocative 274
Verbals in -τέος and -τέον 275

Appendix I: Paradigms 281
Appendix II: Syntax 315
Greek–English Vocabulary 329
English–Greek Vocabulary 355
Authors of the Readings 361
List of Sources for the Readings 363
Index 369

PREFACE

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

The Book's Approach

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

Languages, Living and Dead

To call Greek a dead language is to take a narrow-minded, exclusively pragmatic view of time and of life and death (at least of the life and death of languages). A language is only dead when it has passed from human memory, leaving no literature and no living descendants. Perhaps we could say that Hittite and Tocharian are *dead* languages, because their literatures are scanty and they are known by few, though even they live for ardent Indo-European philologists, after their fashion. The life of a language is a relative thing. To call Greek a dead language is to admit that one knows no Greek and to imagine that it cannot be known and, indeed, is not worth knowing.

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

A Traditional Approach

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

For the Second Edition

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

Acknowledgments

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

WorldWideGreek

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

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

This book is dedicated to learners of Greek everywhere.

Abbreviations and Reference Works

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

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

Recommended Grammars and Lexicon

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

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

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

Introduction

The Greek Alphabet and the Structure of Greek

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

ALPHABET AND SOUNDS OF GREEK

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

The Alphabet

Character		Name	Transliteration		Pronunciation
Α	α	ἄλφα	alpha	a	short: c*u*p; long: f*a*ther
Β	β	βῆτα	beta	b	b
Γ	γ	γάμμα	gamma	g (ng)	hard g, ng, *g*oi*ng*
Δ	δ	δέλτα	delta	d	d
Ε	ε	ἒ ψιλόν	epsilon	e	short e, b*e*t
Ζ	ζ	ζῆτα	zeta	z	sd, wi*sd*om; dz, a*dz*e
Η	η	ἦτα	eta	e	long ε (*cf.* French *fête*)
Θ	θ	θῆτα	theta	th	t-h
Ι	ι	ἰῶτα	iota	i	short: b*i*n; long: b*ea*n
Κ	κ	κάππα	kappa	k, c	k
Λ	λ	λάμβδα	lambda	l	l
Μ	μ	μῦ	mu	m	m
Ν	ν	νῦ	nu	n	n
Ξ	ξ	ξῖ	xi	x	ks/x: ta*cks*, ta*x*
Ο	ο	ὂ μικρόν	omicron	o	short o: p*o*t (German *Gott*)
Π	π	πῖ	pi	p	p
Ρ	ρ	ῥῶ	rho	r, rh	trilled r (as in Italian)
Σ	σ, ς	σίγμα	sigma	s	as in *s*ay
Τ	τ	ταῦ	tau	t	t
Υ	υ	ὖ ψιλόν	upsilon	y	French u; German ü
Φ	φ	φῖ	phi	ph	p-h
Χ	χ	χῖ	chi	ch	k-h
Ψ	ψ	ψῖ	psi	ps	hi*ps*
Ω	ω	ὦ μέγα	omega	o	*go*

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

Punctuation

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

Attic Greek

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

Exercise A

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

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

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

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

3. Pronounce the following and write English derivatives.

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

Ἐν ἀρχῇ ἦν ὁ λόγος.
In [*the*] *beginning was the word.*
—Gospel of John

Vowels, Diphthongs, and Iota-subscript

1. Vowels

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

2. Diphthongs (δίφθογγοι) and Vowel Combinations

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

The diphthongs in Greek are:

Diphthong	Transliteration	Pronunciation	
αι	ai, ae, e	(ai)	*ai*sle, h*i*gh [ī]
αυ	au	(au)	s*au*erkr*au*t
ει	ei, e, i	(ei)	sl*ei*gh [ā]
ευ (also ηυ)	eu	(ε + υ)	
οι	oi, oe, e, i	(oi)	c*oi*n, t*oy*
ου	ou, u	(ou)	s*ou*p [oo]
υι	ui	(uy)	(cf. N*ew* York)

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

3. The Long Diphthongs: Iota-subscript

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

Note on ι-subscript

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

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

Breathings

1. In Greek, the symbol ῾, though not a letter, represents one of the sounds of the language, the *h*-sound (or aspiration).

2. Every word beginning with a vowel or diphthong must be marked with either the ῾ (rough breathing for *h*) or the ᾿ (smooth breathing for the absence of an *h*): εἰς (eis) *into;* εἷς (heis) *one;* ὀδός (odos) *threshold;* ὁδός (hodos) *road*. The breathing mark goes over the second member of a diphthong: οὐ *not;* οὗ *of whom*.

3. Words beginning with ρ and υ always have the rough breathing: ῥόδον *rose;* ὑπέρ *over* (hyper).

Note on the Breathings

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

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

Ὀρέστης, *Orestes* Ὅμηρος, **Homer*

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

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

Classification of Consonants

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

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

The following chart shows the two classifications:

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

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

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

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

Note on the Aspirated Consonants

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

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

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

Example	Translation	Description
ἄγγελος	*messenger* (angel)	γγ as in a*ng*er.
ἀνάγκη	*necessity*	γκ as in i*nk*, a*nk*le
σύγχορος	*partner in the chorus*	γκ as in si*nk-h*ole, Ba*nkh*ead
Σφίγξ	*Sphinx*	γξ as in i*nks*, Sphi*nx*

The **Liquids** are ρ and λ.

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

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

Labial mutes combine with sigma to become ψ: π, β, or φ + σ > ψ.

Palatal mutes combine with sigma to become ξ: κ, γ, or χ + σ > ξ.

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

Exercise B: Diphthongs, etc.

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

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

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

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

> Ἄνθρωπος φύσει πολιτικὸν ζῷον.
> *A human being [is] by nature [a] political/*
> *social animal.*
> —Aristotle, *Politics*

Obsolete letters

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

Accents (τόνοι)

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

There are three accent marks in Greek:

Kind	English Name	Greek Name	Translation
´	acute	ὀξύς	*sharp*
`	grave	βαρύς	*heavy, deep*
῀	circumflex	περισπώμενος	*pulled around*

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

Placing the Accent Mark

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

Accent Rules

1. The accent mark can fall only on one of the last three syllables of a word (see below for the definition of a syllable). These are usually called by Latin names: the last syllable is called the ultima (*last* in Latin); the next to last syllable the penult[ima] *(almost the last)*; and the third from the last is called the antepenult *(before the next to last)*. These terms are briefer than the awkward English phrases, and will be easy once they become familiar. (We need not bother with the anteante- or any others further back than the antepenult, since they are out of the running for the accent mark.)

2. The acute (τόνος ὀξύς) can fall on any of the last three syllables; the circumflex (τόνος περισπώμενος) only on one of the last two; the grave (τόνος βαρύς) only on the ultima.

3. The circumflex (which required a rising and falling pitch within the same syllable) can fall only on a long vowel or diphthong. The acute and grave can fall on either long or short vowels or diphthongs.

4. How far back (i.e., away from the end of the word) the accent can go is determined by the length of the ultima. For purposes of accent a syllable is long if it contains a long vowel (η, ω, ᾱ, ῑ, ῡ) or a diphthong, short if it contains a short vowel (ε, ο, ᾰ, ῐ, ῠ). The diphthongs -αι and -οι *as endings* are considered short in determining accent (except in the optative mood of verbs). (Note, however, that -οις, -αις are long and that -οι-, -αι- in other positions are long, as in Ἀθηναῖος.)

5. If the ultima is short, the acute can fall as far back as the antepenult and the circumflex no farther than the penult:

ἄνθρωπος, ἄνθρωποι	*man, men*
παιδίον, παιδία	*child, children*
θεός, θεοί	*god, gods*
δῶρον, δῶρα	*gift, gifts*
Ἀθηναῖος, Ἀθηναῖοι	*Athenian, Athenians*

6. If the ultima is long, the acute can fall only as far back as the penult and the circumflex only on the ultima (i.e., the circumflex cannot fall on the penult if the ultima is long):

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

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

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

ἀγαθός	*good*
ὁ ἀγαθὸς ἄνθρωπος	*the good man*

Notes on the Accents

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

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

Syllables

1. For each separate vowel or diphthong in a Greek word there is a syllable (i.e., there are no silent vowels in Greek).

2. A syllable consists of a vowel or diphthong alone or with one or more consonants.

3. Some rules for syllabification:
    a. A single consonant between two vowels in one word goes with the second vowel (e.g., ἄ-φω-να, φαι-νό-με-νον).
    b. Any group of consonants that can begin a word in Greek goes with the following vowel, as does a mute before μ or ν (e.g., πρᾶ-γμα, μη-τρός, τύ-πτω).
    c. If the group of consonants cannot begin a word, it is divided, as are double consonants (e.g., ἄν-θος, ἐλ-πίς, ἄγ-γε-λος, ἵπ-πος).

Exercise C: Accents

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

	a.	b.	c.
1.	a. ἄνθρωπου	b. ἄνθρωποι	c. ἀνθρῶπου
2.	a. πλοῦτου	b. πλουτο͂ς	c. πλοῦτος
3.	a. περίσπωμενος	b. περισπῶμενος	c. περισπώμενος
4.	a. λο͂γος	b. λόγος	c. λὸγος
5.	a. τό δῶρον	b. τὸ δῶρον	c. τοῦ δῶρου
6.	a. ἀρετή	b. ἄρετη	c. ἆρέτη
7.	a. ὁ͂ις	b. οἷς	c. ὃις
8.	a. Θουκυδίδης	b. Θοῦκυδιδῆς	c. Θουκύδιδης
9.	a. δαῖμων	b. δαὶμων	c. δαίμων
10.	a. τόν θεόν	b. τὸν θεο͂ν	c. τὸν θεόν
11.	a. μᾶχη	b. τὴν καλήν ψυχήν	c. κῶμαι
12.	a. ἄθανατος	b. ἀθάνατοι	c. ἀθάνατους
13.	a. ροδον	b. ῥ͂οδον	c. ῥόδον
14.	a. ἀθάνατοις	b. ἀθάνατῳ	c. ἀθάνατον
15.	a. καλός καί ἀγαθός	b. καλὸς καὶ ἀγαθός	c. καλὸς καὶ ἀγαθὸς

Vocabulary

Numbers

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

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

	Value	Name		Value	Name
αʹ	1	εἷς, μία, ἕν	ζʹ	7	ἑπτά
βʹ	2	δύο	ηʹ	8	ὀκτώ
γʹ	3	τρεῖς, τρία	θʹ	9	ἐννέα
δʹ	4	τέτταρες, τέτταρα	ιʹ	10	δέκα
εʹ	5	πέντε	ιαʹ	11	ἕνδεκα
ϛʹ	6	ἕξ	ιβʹ	12	δώδεκα
			κʹ	20	εἴκοσι

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

Readings

The Alphabet Song *of Callias*

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

τὸ ἄλφα, βῆτα, γάμμα, δέλτα, θεοῦ γὰρ εἶ
ζῆτ᾽, ἦτα, θῆτ᾽, ἰῶτα, κάππα, λάβδα, μῦ,
νῦ, ξεῖ, τὸ οὖ, πεῖ, ῥῶ, τὸ σίγμα, ταῦ, τὸ ὖ
παρὸν φεῖ χεῖ τε τῷ ψεῖ εἰς τὸ ὦ.

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

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

The Grammar of Dionysius Thrax

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

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

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

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

2. Vowels: τούτων φωνήεντα μέν ἐστιν ἑπτά α ε η ι ο υ ω.

[**τούτων** *of these* (refers to γράμματα). **μέν . . . δέ** (in sentence 3) point to two parts of a contrast or items in a list.]

3. φωνήεντα δὲ λέγεται ὅτι φωνὴν ἀφ᾽ ἑαυτῶν ἀποτελεῖ.

[**λέγεται** *is/are called*. **ὅτι** *because*. **φωνὴν** (acc. obj.) *voice, sound*. **ἀφ᾽ ἑαυτῶν** *from themselves*. **ἀποτελεῖ** *[it/they] produce/s*.]

4. Longs / shorts: τῶν δὲ φωνηέντων μακρὰ μέν ἐστι δύο, η καὶ ω, βραχέα δύο, ε καὶ ο, δίχρονα τρία, α, ι, υ.

[**τῶν φωνηέντων** *of the . . .* (gen. pl.). **μακρὰ** *long*. **καὶ** *and, plus*. **βραχέα** *short*. **δίχρονα** *of variable quantity* (sometimes long and sometimes short).]

5. Diphthongs: δίφθογγοι δέ εἰσιν ἕξ· αι αυ ει ευ οι ου.

[**εἰσιν** *(they/there) are*.]

6. Consonants: σύμφωνα δὲ τὰ λοιπὰ ἑπτακαίδεκα· β γ δ ζ θ κ λ μ ν ξ π ρ σ τ φ χ ψ.

[**τὰ λοιπά** *the remaining, the rest*.]

7. σύμφωνα δὲ λέγεται, ὅτι αὐτὰ μὲν καθ᾽ ἑαυτὰ φωνὴν οὐκ ἔχει, συντασσόμενα δὲ μετὰ τῶν φωνηέντων φωνὴν ἀποτελεῖ.

["They are called consonants [σύμφωνα] because they do not have a sound [φωνή] by themselves, but arranged with the vowels they produce a sound."]

8. Mutes: ἄφωνα δέ ἐστιν ἐννέα· β γ δ κ π τ θ φ χ.

[**ἄφωνα:** a-privative: *a-, un-, non-, without, -less* + φων .]

9. Unvoiced, aspirated, voiced mutes: τούτων ψιλὰ μέν ἐστι τρία, κ π τ, δασέα τρία, θ φ χ, μέσα δὲ τούτων τρία β γ δ.

[**μέσα** *in between*: in Latin they are called *mediae* (middles), in English, *unvoiced*.]

10. Double consonants: ἔτι δὲ τῶν συμφώνων διπλᾶ μέν ἐστι τρία· ζ ξ ψ.

[**ἔτι** *furthermore, besides*. **-ων** endings imply *of* (gen. case in the pl.).]

11. διπλᾶ δὲ εἴρηται ὅτι ἓν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν ζ ἐκ τοῦ σ καὶ δ τὸ δὲ ξ ἐκ τοῦ κ καὶ σ, τὸ δὲ ψ ἐκ τοῦ π καὶ σ.

[**εἴρηται** *is/are called*. **ὅτι** *because*. **ἓν ἕκαστον αὐτῶν** *each one of them*. **ἐκ** *from, of*. **σύγκειται** *consists* (+ ἐκ *of*).]

12. Accents: τόνοι μὲν οὖν εἰσι τρεῖς· ὀξύς ´ , βαρύς ` , περισπώμενος ˆ . χρόνοι δύο· μακρός ¯ καὶ βραχύς ˘ .

Notes on the Alphabet

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

GRAMMATICAL OUTLINE

> Γραμματική ἐστιν ἐμπειρία τῶν παρὰ
> ποιηταῖς τε καὶ συγγραφεῦσιν ὡς ἐπὶ τὸ πολὺ
> λεγομένων.
>
> *Grammar is a practical knowledge of the usage of poets and writers of prose.*
>
> —Dionysius Thrax

English and Greek

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

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

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

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

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

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

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

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

Note

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

The Parts of Speech (τὰ τοῦ λόγου μέρη)

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

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

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

> **Nominative** (ὀρθή) for the subject of the sentence
>
> **Genitive** (γενική) for one noun depending on another noun in relationships for which we use the preposition *of* (such as possession or origin); or the preposition *from* (for separation)
>
> **Dative** (δοτική) for the indirect object and other relations for which we use *to* and *for*; for the locative (the place at which a thing is located: *by, at, in, on,* etc.); for the instrumental (the means *by* which, the manner *in* which)
>
> **Accusative** (αἰτιατική) for the direct object of the verb; for the end of motion *(to, into).*

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

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

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

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

Masculine (m.), ἀρσενικόν

Feminine (f.), θηλυκόν

Neuter (n.), οὐδέτερον, *neither*

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

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

Singular, ἑνικός, for *one*

Dual, δυϊκός, for *two*

Plural, πληθυντικός, for *more than two*

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

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

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

The **article** (τὸ ἄρθρον) we recognize (in English grammar) as belonging to the same class as adjectives. In Greek (ὁ, ἡ, τό) and in English *(the),* it is really a demonstrative (cf. *this*, *that*): in both languages the article is etymologically related to the demonstrative. The definite article is used when we want to refer to a particular (definite) member or members of a class. Greek has no indefinite article *(a, an)*, which we use in English to indicate that we do not mean a particular member of a class. In Greek the noun by itself suffices.

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

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

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

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

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

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

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

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

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

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

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

The possible forms of a (full) verb:

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

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

Definition of principal parts

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

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

Readings

Dionysius Thrax and Zeno on the Parts of Speech

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

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

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

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

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

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

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

[**οὖν** *then, therefore, in fact*.]

5. Number: ἀριθμοὶ τρεῖς· ἑνικός, δυϊκός, πληθυντικός· ἑνικὸς μὲν ὁ Ὅμηρος, δυϊκός δὲ τῶ Ὁμήρω, πληθυντικός δὲ οἱ Ὅμηροι.

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

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

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

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

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

8. Participles: μετοχή ἐστι λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ἰδιότητος.

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

> κύριε, ἀγαθὸν νοῦν χάρισαί μοι, ἵνα μαθῶ τὰ
> γράμματα καὶ νικῶ τοὺς ἑταίρους μου.
> *Lord, grant me a good mind so that I will learn*
> *my letters and outshine my peers.*
> —Eustratius

Reading Signs

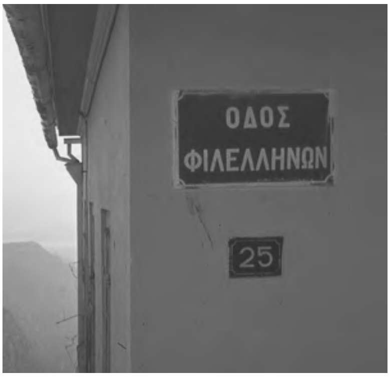


Photo by L. J. Luschnig.

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

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

LESSON I

Verbs and Nouns

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

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

Characteristics of Verbs: Definitions, Forms

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

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

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

Uses of the Voices: Examples

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

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

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

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

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

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

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

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

Tenses

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

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

Formation of Present Indicative and Infinitive

Formation: present stem + thematic vowel + primary endings

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

Notes

1. Note that the thematic vowel is absorbed in the long endings, -ω, -εις, -ει, -ουσι. Otherwise it can be seen quite clearly as an element used to join the endings to the stem.

2. It is a characteristic of the Greek language that -σ- between two vowels tends to drop out. In the second person singular of the middle-passive the ending was originally -σαι, but the -σ- comes between the -αι of the ending and the thematic vowel, so it drops out; the resulting -ε-αι contracts to -ει, for which the alternative form -ῃ is also found.

3. -ουσι(ν): the movable ν. Certain forms ending in vowels add ν if the word following begins with a vowel, or if the form ends a sentence. This is true of words ending in -σι (whether nouns or verbs) and third person singular forms ending in -ε [II]. Compare the ν-movable to the indefinite article: *a* confrontation, *an* ultimatum.

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

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

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

Accent

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

Deponent Verbs

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

Vocabulary

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

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

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

→ Which of the verbs below are deponent?

Verbs

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

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

Conjunctions / Adverbs

καί	*and, even, also, too, actually*
καί . . . καί	*both . . . and*
ἤ	*or*
ἤ . . . ἤ	*either . . . or*

Vocabulary Notes

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

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

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

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

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

Learning by Rote

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

Exercise A

1. Fill in the correct accents.

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

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

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

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

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

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

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

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

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

ἔργον δ᾽ οὐδὲν ὄνειδος.
No shame in work.
—Hesiod

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

Characteristics of Nouns

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

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

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

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

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

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

Noun Endings

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

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

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

Examples:

	ἡ γνώμη *thought*		ὁ πόνος *toil*		τὸ μέτρον *measure*	
	Sg.	Pl.	Sg.	Pl.	Sg.	Pl.
N	γνώμη	γνῶμαι	πόνος	πόνοι	μέτρον	μέτρα
G	γνώμης	γνωμῶν	πόνου	πόνων	μέτρου	μέτρων
D	γνώμῃ	γνώμαις	πόνῳ	πόνοις	μέτρῳ	μέτροις
A	γνώμην	γνώμᾱς	πόνον	πόνους	μέτρον	μέτρα
V			πόνε			

The Definite Article

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

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

Remarks on the Article

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

Uses of the Article

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

Nouns declined with the article

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

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

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

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

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

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

The examples below show the different accents and genders.

Examples: -ος type

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

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

Examples: -ον type

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

	τὸ ἔργον *deed*		τὸ δῶρον *gift*	
	Sg.	Pl.	Sg.	Pl.
N	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα
G	τοῦ ἔργου	τῶν ἔργων	τοῦ δώρου	τῶν δώρων
D	τῷ ἔργῳ	τοῖς ἔργοις	τῷ δώρῳ	τοῖς δώροις
A	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα

Remarks on the endings

Be sure to learn the ι-subscript of the dative singular endings, -ῃ and -ῳ: the forms are not correct without it. -ι- is characteristic of the dative case: -ῃ, -ῳ, -οις, -αις.

The endings for the -ος type and the -ον type are the same except for the nominative singular and the nominative and accusative plural.

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

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

Noun Accents

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

An exception to this rule is that nouns of the *first* declension have the circumflex on the ultima in the genitive plural (regardless of where the accent falls in the other forms). Historically the -ῶν ending is the result of a contraction from -άων or -έων to -ῶν.

Some Accent Rules

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

1. The accent of nouns is persistent, and will stay where it starts. In the word δίκη the accent is on the penult, which is short, and remains there, except in the genitive plural (see above). Study δίκη, λόγος, and ἔργον.

2. In the first and second declensions, if the accent falls on the ultima, the circumflex is used in the genitive and dative, singular and plural. In the word ἀρετή, the accent is on the ultima and remains there throughout the declension. In the genitive and dative cases, however, the accent changes from the acute to the circumflex. Study the examples ἀρετή and ὁδός.

3. a. If the penult is long and accented, and the ultima is short, then the accent on the penult must be the circumflex. In the words πλοῦτος and δῶρον, the accent is on the penult. In these two words, the penult is long. Remember that the endings -αι and -οι are short for the purpose of accentuation. What is the length of the -α in the neuter plural, long or short? Study the declensions of πλοῦτος and δῶρον.

b. The circumflex can fall on the penult only if the ultima is short. If the ending is long (as are -ου, -ῳ, -αις, -οις, -ους, -ων), the accent changes from the circumflex to the acute.

4. An accent can go as far back as the antepenult only if the ultima is short. In the declension of ἄνθρωπος, you will notice that the accent shifts from the antepenult to the penult. The accent is forced to move by the length of the ul-

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

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

Vocabulary

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

Nouns

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

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

Particles

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

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

Prepositions

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

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

Vocabulary Notes

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

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

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

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

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

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

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

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

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

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

Exercise B

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

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

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

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

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

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

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

Syntax

Study the following points before doing the translation exercises.

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

A. Dative of Means

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

τοὺς θεοὺς πείθομεν δώροις.	“We persuade the gods *by means of gifts*.”
ὁρῶμεν τοῖς ὀφθαλμοῖς.	“We see *with our* (*the*) *eyes*.”

B. Dative of Manner

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

τῇ ἐμῇ γνώμῃ	*in my opinion*
δρόμῳ	*on the run*
σιγῇ	*in silence*

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

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

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

Exercise B (continued)

3. a. Translate the following.

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

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

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

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

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

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

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

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

Elision

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

μὶ' ἐστιν for μία ἐστιν   δ' ἔργοις for δὲ ἔργοις

Readings

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
—Gospel of John

[The noun with the article is the subject; the one without the article is the predicate nominative. **ἦν** *was* (3rd sg. impf.). **πρός** prep. with acc. *to, with, in the presence of.* **οὗτος** *this* (refers to λόγος).]

2. Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.
—Genesis

[**ἐποίησεν** *made* (3rd sg. aorist tense). **γῆν** (acc. sg. of γῆ) *earth.*]

3. ὁδοὶ δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν.
—*Didache* (Teaching of the Twelve Apostles)

[**εἰσί** *are* (3rd pl.). **μία** *one.* **ζωή** *life.* **διαφορά** *difference.* **πολλή** *much* (with διαφορά). **μεταξύ** *between* (+ gen.).]

4. ἀνάγκῃ οὐδὲ θεοὶ μάχονται.
—Greek Proverb

[**οὐδέ** *and not, not even.* **μάχομαι** *fight* (+ dat.: i.e., *fight against*).]

5. ὁ θεὸς ὄνομα οὐκ ἔχει ὡς ἄνθρωπος.
—Eusebius, *Ecclesiastical History*

[**ὄνομα** *name* (acc.). **οὐ, οὐκ, οὐχ** *not.* **ὡς** *as.*]

6. πόνος πόνῳ πόνον φέρει.
πᾷ πᾷ
πᾷ γὰρ οὐκ ἔβαν ἐγώ;
—Sophocles, *Aias (Ajax)*

[**πᾷ** Doric for πῇ *where.* **οὐχ** ἒβαν. *have I not gone?* (The chorus is searching for Aias, fearing the worst.)]

7. βίος βίου δεόμενος οὐκ ἔστιν βίος.
—Menander

[**δεόμενος** *lacking, in need of* (+ gen.). **ἔστιν** *is.* Both meanings of **βίος** are used.]

8. ἔστι γὰρ [ἡ ψυχή] οἷον ἀρχὴ τῶν ζῴων.
—Aristotle, περὶ ψυχῆς (*On the Soul*)

[**ἡ ψυχή** is bracketed because it is supplied from previous sentences. **οἷον** *such as, as if, as it were.* **ζῷον,** ου, τό *living being, animal.*]

9. εἰρήνη γεωργὸν κἀν πέτραις τρέφει
καλῶς, πόλεμος δὲ κἀν πεδίῳ κακῶς.
—Menander

[**γεωργός,** οῦ, ὁ *farmer* (γῆ + ἔργον). **κἀν** = καὶ ἐν. **πέτραις** (dat. pl.) *rocks, rocky terrain* (πέτρα, -ας, ἡ rock). **τρέφω** *nourish.* **καλῶς** *well.* **κακῶς** *badly.* **πεδίον,** ου, τό *plain* (the best land).]

10. μί᾽ ἐστιν ἀρετὴ τὸν ἄτοπον φεύγειν ἀεί.
—Menander

[**μί᾽** = μία. **τὸν ἄτοπον** *the wicked* (person). **φεύγω** *flee, avoid.* **ἀεί** *always.*]

11. δῶρα θεοὺς πείθει.
—Greek Proverb

12. θάνατον ἢ βίον φέρει;
—Sophocles, *Ajax*

13. ἡ γὰρ δικαιοσύνη, ὦ Σώκρατες, ἀρετή ἐστιν.
—Plato, *Meno*

[**δικαιοσύνη** *justice.* (**ὦ**) **Σώκρατες,** voc. of *Socrates.*]

14. Πυλάδη, σε γὰρ δὴ πρῶτον ἀνθρώπων ἐγὼ
πιστὸν νομίζω καὶ φίλον ξένον τ᾽ ἐμοί.
—Euripides, *Electra*

[**Πυλάδη** *Pylades,* a name in the vocative. The speaker is Orestes. **σε** *you* (acc.). **γάρ:** in the context the speaker uses the particle to say, "[I'm saying this] because. . . ." **ἐγώ** *I,* nom. subj. **πιστόν** *faithful, loyal,* agrees with σε. **τ᾽** *and* for τε. **καί . . . τε** *both . . . and.* Translate τε before the word it follows. καί A B τε means "both A and B." **ἐμοί** *to me,* translate after πιστόν.]

Conversation

χαῖρε (χαῖρε, ὦ φίλε)	Hello. (Hello, my friend.)
καὶ σύ, χαῖρε.	Hello to *you* too.
τί πράττεις; (πῶς ἔχεις)	How are you?
καλῶς πράττω (καλῶς ἔχω). καὶ σύ, τί πράττεις;	I'm well, and how are you?
κακῶς πράττω.	Not well.

From Menander, *The Misogynist:*

Α. χαῖρ' ὦ Γλυκέριον.	Hello, Glycerium.
Γλ. καὶ σύ.	Same to you.
Α. πολλοστῷ χρόνῳ ὁρῶ σε.	Long time, no see.

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

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

—Democritus

"AND"

Photo by L. J. Luschnig.

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

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

καὶ τά λοιπά *and the rest*; abbreviated κτλ. = *etc.*

καὶ ἐγώ *me too*!

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

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

LESSON II

Verbs, Adjectives, Relative Pronoun

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

IMPERFECT ACTIVE AND MIDDLE-PASSIVE; εἰμί

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

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

The Augment

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

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

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

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

ῥίπτω (throw)	stem ῥιπτ-, ἐρριπτ-	imperfect ἔρριπτον

2. **Temporal Augment.** Verbs beginning with a vowel or diphthong are usually augmented by lengthening the initial vowel according to the following pattern:

*α	→	η	αι	→	ῃ	ᾳ	→	ῃ	αυ	→	ηυ	ἄγω: ἦγον
*ε	→	η	ει	→	ῃ				ευ	→	ηυ	ἔρχομαι: ἠρχόμην
ο	→	ω	οι	→	ῳ							
ι	→	ῑ										
υ	→	ῡ										

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

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

Formation and Meaning of Imperfect

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

Endings with Thematic Vowel

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

There is no imperfect infinitive.

Example:

λύω in the imperfect active and middle-passive:

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

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

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

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

→ Explain the accent of εἶχον and ἦγον.

Irregular Verb: εἰμί, Present and Imperfect Indicative

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

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

Accenting Enclitics

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

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

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

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

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

ξένοι εἰσίν but ξένος τις*

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

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

θεός ἐστιν θεοί εἰσιν
θεῶν τινων θεοῦ τινος

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

εἴ πού τίς τινα ἴδοι ἐχθρόν
—Thucydides

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

Exercise A

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

1. ἐβουλου
2. ἐγραφον
3. ἡρχομεθα
4. ἐμενετε
5. ἐπιστευομεν
6. ἐγιγνεσθε
7. ἡθελες
8. εἰχε
9. ἐβουλευετο
10. ἐφεροντο
11. λογοι τινες
12. ἐστιν ἀνθρωπος
13. ἀνθρωπος ἐστιν
14. βουλη τις
15. ξενοι ἐσμεν
16. βουλης τινος
17. θεοι ἐστε
18. ἀνθρωπου τινος
19. δωρον τι
20. θεων τις

2. a. Form and conjugate the imperfect.

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

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

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

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

1. ἐκρίνου
2. γίγνεσθε
3. ἐβουλευόμεθα
4. βούλονται
5. ἦσαν
6. εἶ
7. ἦγεν
8. ἔλειπον
9. ἔμενες
10. ἐθέλεις
11. ἐφέρετε
12. φέρεσθαι
13. ἐπαύοντο
14. ἐσμέν
15. ἦσθα
16. πιστεύουσιν
17. ἐπείθετο
18. ἦ
19. ἤρχετε
20. ἤρχοντο (2)

4. Translate.

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

5. Write in Greek.

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

> ἔστι ἡ ψυχὴ τοῦ ζῶντος σώματος αἰτία καὶ ἀρχή.
> *The soul is the cause and the first principle of the living body.*
> —Aristotle, περὶ ψυχῆς (*On the Soul*)

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

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

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

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

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

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

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

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

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

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

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

The Position of Adjectives

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

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

ὁ σοφὸς ἄνθρωπος	*the wise man*
ἡ ἀθάνατος ψυχή	*the immortal soul*
τὸ καλὸν παιδίον	*the good child*

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

ὁ ἄνθρωπος ὁ καλός	*the good man*

or the first article may be omitted:

ἄνθρωπος ὁ καλός	*the good man*
κατὰ γνώμην τὴν ἐμήν	*in my opinion*

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

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

Examples:

Adjectives and Genitive

ἡ ψυχή	*the soul*
ἡ ἀθάνατος ψυχή	*the immortal soul*
ἡ τοῦ ἀνθρώπου* ψυχή	*the soul of man*
τὰ καλὰ παιδία	*the good children*
τὰ τοῦ ἀνθρώπου παιδία	*the person's children*

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

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

Adverbs

οἱ τότε ἄνθρωποι	*the people of that time* (*the then people*)
οἱ νῦν ἄνθρωποι	*people of the present day* (*now people*)

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

Phrases

ὁ ἐξ ὁδοῦ ἄνθρωπος	*the man from the street*
οἱ ἐν ἄστει ἄνθρωποι	*the people in the city*
οἱ ἄνθρωποι οἱ ἐν ἄστει	

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

Other examples:

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

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

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

σοφὸς ὁ ἄνθρωπος	*the man is wise*
ὁ ἄνθρωπος σοφός	

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

Adjectives Used as Nouns

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

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

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

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

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

τὸ καλόν	*the beautiful, beauty*
τὸ ἄδικον	*injustice*

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

An extension of this use of the article with an adjective (omitting the noun) may be seen in the expression ὁ μέν . . . ὁ δέ, *the one . . . the other*, and οἱ μέν . . . οἱ δέ, *some . . . others*, αἱ μέν . . . αἱ δέ, *some women . . . other women*. This expression can, of course, be used in any gender and any case; so do not be surprised to see τὰ μέν . . . τὰ δέ, *some things . . . other things*, or τοῦ μέν . . . τοῦ δέ, *of the one . . . of the other*.

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

The Articular Infinitive

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

τὸ λυπεῖν	*to hurt; hurting*
ἕνεκα τοῦ λαβεῖν	*for the sake of gain*
τὸ μὴ δύνασθαι	*not to be able*

The negative used with the articular infinitive is μή.

The Relative Pronoun

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

	Singular			Plural			
	m.	f.	n.	m.	f.	n.	English
N	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ	*who, which, that*
G	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν	*whose, of whom/which*
D	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς	*to whom/which*
A	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ	*whom, which, that*

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

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

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

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

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

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

A note on the relative pronoun

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

Vocabulary

Adjectives

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

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

Nouns

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

Adverbs, Pronouns, Prepositions, Conjunctions

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

Vocabulary Notes

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

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

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

Exercise B

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

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

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

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

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

1. ὅν
2. ὅλη
3. μόνῳ
4. δεινοῖς
5. κακούς
6. Ἑλληνικοῦ
7. αἱ
8. τοῖς
9. κοινά
10. ἄδικος
11. ἐσθλόν
12. σοφῆς
13. ὅς
14. ἅ
15. αἷς
16. ὁδόν
17. νήσου
18. ἄλογα
19. τά
20. τόν
21. τῷ
22. ἥ
23. οὗ
24. οἵ

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

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

Accusative and Dative of Respect

1. Accusative of Respect

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

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

ἀγαθὸς γνώμην	*good in intellect*
ἀγαθή ἐστιν πᾶσαν ἀρετήν	*she is good in every* (πᾶσαν) *virtue*
βουλὴν κακός ἐστιν	*he is bad in council*

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

ἀλγῶ τὴν κεφαλήν	*I have a pain in my head* (*I hurt as to my head*)

2. Dative of Respect

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

Examples:

> λόγῳ μὲν φίλοι εἰσίν, ἔργῳ δ’ οὔ.
> *They are friends in word, but not in deed.*
>
> ἀγαθός ἐστι πολέμῳ.
> *He is good at war.*

Exercise B (continued)

5. Translate.

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

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

6. Write in Greek.

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

Readings

1. κοινὰ τὰ τῶν φίλων.

—Plato

[**τά** + gen. of possession *the possessions of.*]

2. ὅ τι καλὸν φίλον ἀεί.

—Euripides

[**ὅ τι** *whatever, anything which:* understand *is.* **ἀεί** *always.*]

3. ἀθάνατος ὁ θάνατός ἐστιν.

—Amphis (a comic writer)

4. ψυχῆς ἀγαθῆς πατρὶς ὁ ξύμπας κόσμος.

—Democritus

[**πατρίς** *homeland, country.* **ξύμπας** *whole.*]

5. πάντα γὰρ οὐ κακός εἰμι.

—Homer, *Odyssey*

[**πάντα:** acc. of respect, *in everything, all things* (n. nom./acc. pl.).]

6. μέγα βιβλίον, μέγα κακόν.

—Callimachus

[**μέγα** *big* (n. nom./acc. sg.).]

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

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

8. ὕπνος δεινὸν ἀνθρώποις κακόν.
—Menander

9. λύπης ἰατρός ἐστιν ὁ χρηστὸς φίλος.
—Menander

[**λύπη,** ης, ἡ *pain, grief.*]

10. ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι γίνεται.
—Menander

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

11. ἄδικον τὸ λυπεῖν τοὺς φίλους ἑκουσίως.
—Menander

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

12. λέγεις, ἃ δὲ λέγεις ἕνεκα τοῦ λαβεῖν λέγεις.
—Menander

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

13. τότ’ ἦν ἐγώ σοι πάνθ’ ὅτε φαύλως ἔπραττες.
—Menander

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

14. εἴ τίς ἐστιν ἐν Μεγάροις, οὐκ ἔστιν ἐν Ἀθήναις. ἄνθρωπος δ’ἐστὶν ἐν Μεγάροις. οὐκ ἄρ’ ἐστὶν ἄνθρωπος ἐν Ἀθήναις.
—Diogenes Laertius (quoting a paradox of Chrysippus)

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

15. μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.
—Diogenes Laertius (a saying of Bion)

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

16. τῶν ὄντων τὰ μέν ἐστι κακά, τὰ δὲ ἀγαθά, τὰ δὲ οὐδέτερα.
—Diogenes Laertius (quoting Plato)

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

17. τῶν ἀγαθῶν ἐστι τὰ μὲν ἐν ψυχῇ, τὰ δὲ ἐν σώματι, τὰ δὲ ἐκτός.
— Diogenes Laertius (quoting Plato)

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

18. τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίγνεται διὰ μανίας.
—Plato, *Phaedrus*

[**μέγιστος,** η, ον *greatest.* **μανία,** μανίας, ἡ *madness.* **ἡμιν** *to us* (dat. pl.)]

19. τῶν ἀγαθῶν οὐ δεχόμεσθα κόρον.
—Greek Anthology

[**δεχόμεσθα** = δεχόμεθα from δέχομαι, *receive.* **κόρος,** ου, ὁ *a surfeit* (i.e., *too much*).]

20. χαλεπὰ τὰ καλά.
—Greek Proverb (quoted by Plato)

21. χαλεπὸν ὁ βίος.
—Xenophon

22. Σωκράτης γὰρ σοφὸς ἦν καὶ δίκαιος.
—pseudo-Aristotle

[**δίκαιος** *just.*]

Conversation

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

Some Sayings on the Art of Drinking

1. τί μικρόλογος εἶ; πλεῖαί τοι οἴνου κλισίαι.
Why are you so stingy? Your tents are full of wine.
—Athenaeus

2. οἴνῳ τὸν οἶνον ἐξελαύνειν.
A hair of the dog that bit you. (Lit. *to drive out wine with wine.*)
—Antiphanes

3. οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα (= ἀλήθεια).
Wine, dear boy, and truth. (*In vino veritas*)
—Alcaeus

4. οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ.
Some were mixing wine and water in craters (mixing bowls).
—Homer, *Odyssey* (I. 110)

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

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

τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.
[τὰ ὦτα, τὸν νοῦν, τὰ ὄμματα are acc. of respect]
You are blind in your ears, your mind, and your eyes.
—Sophocles, *Oedipus Tyrannus*

The Bacchus Bar

ΤΑΒΕΡΝΑ
Ο
ΒΑΚΧΟΣ

Photo by L. J. Luschnig.

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

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

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

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

LESSON III

Future, First Declension Variations,
Demonstrative Pronouns

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

FUTURE ACTIVE AND MIDDLE: THE SECOND PRINCIPAL PART

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

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

Formation of Future

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

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

Orthographic Changes for Verbs with Mute Stems

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

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

Examples:

Type	Verb	Stem	Future
Labial	πέμπω	πεμπ-	πέμψω
Palatal	ἄγω	ἀγ-	ἄξω
Dental	πείθω	πειθ-	πείσω

→ Form the futures of the following:

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

Principal Parts

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

Verb	Future
βούλομαι	βουλήσομαι
γίγνομαι	γενήσομαι
ἐθέλω	ἐθελήσω
ἔρχομαι	ἐλεύσομαι
ἔχω	σχήσω (*I shall get*), ἕξω (*I shall have*)
πράττω	πράξω (stem: πραγ-)
φέρω	οἴσω

Deponent Futures

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

ἀκούω, ἀκούσομαι	*hear*
μανθάνω, μαθήσομαι	*learn*
ὁράω, ὄψομαι	*see* [present, XI]
ἀποθνῄσκω ἀποθανοῦμαι	*die* [contract future, XI]
λαμβάνω, λήψομαι	*take*

These futures are translated as if they were active.

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

Deponent Future of εἰμί

Singular		Plural
ἔσομαι	1st	ἐσόμεθα
ἔσει or ἔσῃ	2nd	ἔσεσθε
ἔσται	3rd	ἔσονται
Inf.: ἔσεσθαι		

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

Vocabulary

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

Verbs

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

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

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

Adverbs, Conjunctions

ἀεί (αἰεί)	*always*
οὔτε . . . οὔτε	*neither . . . nor*
οὔ ποτε or **οὔποτε**	*never, not ever*

Exercise A

1. Conjugate the futures of the following verbs.

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

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

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

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

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

4. Translate.

1. ὁ χρόνος ἄξει τοὺς κακοὺς καὶ ἀδίκους πρὸς τὴν δίκην.
2. ἡ δίκη τοὺς τῶν ἀνθρώπων βίους κρίνει.
3. ὁ μὲν ἄδικος ἄνθρωπος σχήσει πλοῦτον, ὁ δὲ ἀγαθὸς ἕξει ἀρετὴν καὶ φίλους.
4. ὁ γὰρ ἄνθρωπος ὁ ἀγαθὸς οὐ βουλήσεται ἔχειν ἄδικον πλοῦτον.
5. τὸ γὰρ ἄδικον ἔσται ἄδικον ἀεί.
6. ἐν ὕπνῳ φαίνεται ὁ θεός.
7. ἀγγέλλεις πόλεμον;

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

5. Translate into Greek.

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

> ἀεὶ κολοιὸς παρὰ κολοιῷ ἱζάνει.
> *Birds of a feather flock together.* [Lit. *A crow always perches beside a crow.*]
> —Democritus

FIRST DECLENSION NOUNS

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

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

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

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

Summary of Endings

		(1) -η	(2) (ε, ι, ρ) -α	(3) -ᾰ/-ης	(4) -ης (m.)	(5) -ας (m.)
Sg.	N	-η	-α	-ᾰ	-ης	-ᾱς
	G	-ης	-ας	-ης	-ου	-ου
	D	-ῃ	-ᾳ	-ῃ	-ῃ	-ᾳ
	A	-ην	-αν	-ᾰν	-ην	-ᾱν
	V				-ᾰ	-ᾱ
Pl.	N	-αι	Plural endings are the same for all types.			
	G	-ῶν				
	D	-αις				
	A	-ᾱς				

Examples:

		(1) δίκη *justice*	(2) μοῖρᾰ *fate*	(2) χώρᾱ *land*
Sg.	N	ἡ δίκη	ἡ μοῖρα	ἡ χώρα
	G	τῆς δίκης	τῆς μοίρας	τῆς χώρας
	D	τῇ δίκῃ	τῇ μοίρᾳ	τῇ χώρᾳ
	A	τὴν δίκην	τὴν μοῖραν	τὴν χώραν
Pl.	N	αἱ δίκαι	αἱ μοῖραι	αἱ χῶραι
	G	τῶν δικῶν	τῶν μοιρῶν	τῶν χωρῶν
	D	ταῖς δίκαις	ταῖς μοίραις	ταῖς χώραις
	A	τὰς δίκας	τὰς μοίρας	τὰς χώρας

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

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

δίκαιος, δικαία, δίκαιον, *just*

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

Note on the Accent of Adjectives

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

Demonstrative Adjective-Pronouns

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

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

Observations

1. Notice that οὗτος has initial τ where the article has it, but not where the article does not have it.

2. The endings are like those of the relative pronoun (i.e., the same as the -ος, -η, -ον adjectives except for the neuter singular nominative and accusative).

3. The spelling of the base is -ου where the ending is in an -o-sound and -αυ where the ending is in an –a or e-sound.

4. οὗτος refers to what is near in place, time, or thought, and so can mean *the latter* (i.e., *the one more recently mentioned*). It can also mean *the aforesaid* and generally refers to what precedes.

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

Observations

1. ὅδε is formed by the article plus the enclitic particle -δε. It is, therefore, declined like the article, except that all forms are accented.

2. The fact that -δε is enclitic explains the accent of ἥδε, τήνδε, τούσδε, etc., which according to the rule should be circumflexed.

3. Meanings: ὅδε points with emphasis at someone or something. It also generally refers to what is near. It is sometimes used to mean *the following*. ὅδε may be used to call attention to the presence or approach of a person and in this sense should be translated *here* or *there*: Πλάτων δ' ὅδε . . . *but Plato here . . .* (and the speaker, Socrates in this case, would point to Plato).

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
D	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
A	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	ἐκεῖνα

Observations

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

Position

The demonstratives may be used as pronouns or as adjectives.

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

οὗτος ὁ πολίτης or ὁ πολίτης οὗτος	*this citizen*

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

Vocabulary

Nouns

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

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

Adjectives

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

Prepositions

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

Vocabulary Note

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

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

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

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

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

> ταῦτ’ ἄρα Μοῦσαι ἄειδον Ὀλύμπια δώματ’ ἔχουσαι
> ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
> Κλείω τ’ Εὐτέρπη τε Θάλειά τε Μελπομένη τε
> Τερψιχόρη τ’ Ἐράτω τε Πολύμνιά τ’ Οὐρανίη τε
> Καλλιόπη θ’· ἡ δὲ προφερεστάτη ἐστὶν ἁπασέων.
>
> These things then the Muses sang, who have their homes
> on Olympus,
> Nine daughters born of great Zeus,
> Clio and Euterpe and Thalia and Melpomene and
> Terpsichore and Erato and Polymnia and Urania and
> Calliope; she is the greatest of them all.

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

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

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

Exercise B

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

2. Decline.

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

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

1. πολῖται	a. καλός	b. καλαί	c. καλοί
2. θάλατταν	a. κακήν	b. κακάν	c. κακάς
3. ταμίᾳ	a. ἀξία	b. ἀξίᾳ	c. ἀξίῳ
4. θεᾶς	a. τῆς	b. τᾶς	c. τοῦ
5. σκηνήν	a. νεόν	b. νέην	c. νέαν
6. δεσπότου	a. ταύτης	b. οὕτου	c. τούτου
7. ποιητής	a. πονηρός	b. πονηρῆς	c. πονηρά
8. πεῖρα	a. ταύτη	b. αὕτη	c. ταῦτα
9. νεανίας	a. ταύτης	b. τούτου	c. τούτους
10. ναύταις	a. αἰσχραῖς	b. αἰσχρῷ	c. αἰσχροῖς
11. συμφοράν	a. ἄδικαν	b. ἄδικον	c. ἀδίκην
12. δικασταί	a. ταί	b. αἱ	c. οἱ
13. ὁδός	a. παλαιός	b. παλαιόν	c. παλαιά
14. γλώττης	a. φιλίας	b. φιλίης	c. φιλίου
15. Εὐριπίδῃ	a. αἰσχρᾷ	b. καλῷ κἀγαθῷ	c. ἀδίκῃ
16. Μουσῶν	a. τούτων	b. ταυτῶν	c. αὕτων

4. Translate and decline in Greek.

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

Genitives of Separation and Agent; ὑπό

1. Genitive of Separation

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

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

Cf. also παρά and πρός with the genitive.

2. The Genitive of Agent with ὑπό

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

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

3. Other uses of ὑπό (under)

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

ὑπὸ γῆς	*under the earth*
τὰ ὑπὸ γῆς	*the things under the earth*

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

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

ὑπὸ Τροίαν ἰέναι	*to go under* [the walls of] *Troy*
ὑπὸ νύκτα	*at nightfall*
ὑπὸ τὴν εἰρήνην	*at the time of peace*

Exercise B (continued)

5. Translate.

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

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

6. Translate into Greek.

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

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

1. ἀγαθός, ἡμέρα, ὅδε, φέρω
2. θεά, θύω, ὅς / ἥ / ὅ, ἄδικος, ὅδε / ἥδε / τόδε
3. ἀλήθεια, ἀγαθός, λέγω
4. ἄνθρωπος, δῶρον, ἐκεῖνος, οὗτος, φέρω
5. ἄνθρωπος, βουλεύω, ὥρα

Crasis

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

τἀγαθά	for	τὰ ἀγαθά
καλὸς κἀγαθός	for	καλὸς καὶ ἀγαθός
ὤριστε	for	ὦ ἄριστε
τἀνθρώπων	for	τὰ ἀνθρώπων
ὥνθρωποι	for	οἱ ἄνθρωποι

Readings

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

—Heraclitus

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

2. ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.
—Menander

[**φῶς** *light* (acc.).]

3. ὥρα τὰ πάντα τοῦ βίου κρίνει καλῶς.
— Menander

[**τὰ πάντα** *all things* (acc.). **καλῶς** adverb (ως = -ly).]

4. ξένους ξένιζε, καὶ σὺ γὰρ ξένος γ' ἔσῃ.
—Menander

[**ξένιζε** *entertain!* (2nd sg. imper.). **σύ** *you* (nom.). **γ'** = γε *at least.*]

5. ἀνὴρ δίκαιος πλοῦτον οὐκ ἔχει ποτέ.
—Menander

[**ἀνήρ** *man* (masc. nom. sg.).]

6. θάλασσα κλύζει πάντα τἀνθρώπων κακά.
—Euripides

[**κλύζει** *washes* (3rd sg. pres.). **πάντα** *all* (n. nom./acc. pl.). **τἀνθρώπων** = τὰ ἀνθρώπων.]

7. οὐδὲν κακὸν μικρόν ἐστιν.
—Demetrius (*On Style*)

[**οὐδέν** *nothing* (neut. nom./acc. sg.).]

8. ὁ νέος ἔσται νέος.
—Greek Proverb

9. οὐ πόλεμον ἀγγέλλεις.
—Greek Proverb (meaning *that is good news*)

10. θύειν με μέλλει καὶ κελεύει βῆ λέγειν.
—Aristophanes

[**με** *me* (m./f. acc. sg.). **μέλλω** *be about to, intend to* (+ inf.). **κελεύω** *order, bid.* **βῆ** *ba-a-a.*]

11. οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει.
—Aeschylus

[**δοκεῖν** *to seem* (infinitive). **θέλει** = ἐθέλει.]

12. ὃν οἱ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
—Menander

[**φιλοῦσιν** (they) *love* (3rd pl.).]

13. χαῖρε, θάλασσα φίλη.
—Greek Anthology

[**χαῖρε** *hail, hello.*]

14. πρὸς υἱὸν ὀργὴν οὐκ ἔχει χρηστὸς πατήρ.
—Menander

[**υἱός,** οῦ, ὁ *son.* **ὀργή,** ῆς, ἡ *anger;* **πατήρ** *father* (m. nom. sg.).]

15. οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερός
ἔργον δικαίας τέκτονος. τάδ' ὧδ' ἔχει.
—Aeschylus, *Agamemnon*

[Clytemnestra over Agamemnon's dead body. **ἐμὸς πόσις** *my husband* (nom. sg.). **νεκρός** *corpse* (nom. sg.). **δεξιός,** ά, όν *right.* **χερός** (= χειρός) *hand* (gen.). **τέκτονος** *worker* (m./f. gen. sg.). **τάδ' ὧδ' ἔχει** *this is how it is.*]

16. αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκὶ ὥνθρωποι τῶν συμφορῶν.
—Herodotus

[**οὐκί** = οὐχί. **ὥνθρωποι** = οἱ ἄνθρωποι.]

17. αἵ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους.
—Appian

[**τε** *and* (enclitic). **ποιοῦσι** *make* (3rd pl.). **μακρολόγος** = μακρός (*long*) + λόγος.]

18. πάντα μὲν τὰ νέα καὶ καλά ἐστιν.
—Demetrius (*On Style*)

[**πάντα** see readings 3 and 6 above.]

19. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν.
—Luke

[**θησαυρός,** οῦ, ὁ *treasury.* **προφέρω** *bring forth.* **καρδία,** ας, ἡ *heart.*]

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

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

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

GREETINGS

Photo by L. J. Luschnig.

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

Αἰγεύς: Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.
Μήδεια: ὦ χαῖρε καὶ σύ, παῖ σοφοῦ Πανδίονος, Αἰγεῦ.

Aigeus: Medea, hello. For no one knows a better way
than this to address friends and wish them well.
Medea: Hello to you too, Aigeus, son of Pandion the wise.

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

LESSON IV

Aorist Active and Middle,
Aspect, Indirect Statement

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

AORIST ACTIVE AND MIDDLE: THE THIRD PRINCIPAL PART

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

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

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

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

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

---

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

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

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

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

Formation and Conjugation of the First Aorist

1. Vowel and Mute Stems (Sigmatic Aorist)

Vowel Stems

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

First Aorist Endings

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

Note

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

Example: λύω, aorist ἔλυσα

	Active		Middle
Sg.	ἔλυσα	1st	ἐλυσάμην
	ἔλυσας	2nd	ἐλύσω
	ἔλυσε(ν)	3rd	ἐλύσατο
Pl.	ἐλύσαμεν	1st	ἐλυσάμεθα
	ἐλύσατε	2nd	ἐλύσασθε
	ἔλυσαν	3rd	ἐλύσαντο
Inf.	λῦσαι		λύσασθαι

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

Mute (Consonant) Stems

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

a labial (π, β, or φ) + σ becomes ψ

πέμπω: ἔπεμψα (future, πέμψω)
γράφω: ἔγραψα (future, γράψω)

a palatal (κ, γ, or χ) + σ becomes ξ

ἄρχω: ἦρξα (future, ἄρξω)
πράττω: ἔπραξα (future, πράξω) (stem: πραγ-)

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

πείθω: ἔπεισα (future, πείσω)

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

2. The Liquid / Nasal First Aorist

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

Note on the stem of the liquid first aorist

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

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

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

These are conjugated in the same way as ἔλυσα.

	Active		Middle
Sg.	ἤγγειλα	1st	ἠγγειλάμην
	ἤγγειλας	2nd	ἠγγείλω
	ἤγγειλε(ν)	3rd	ἠγγείλατο
Pl.	ἠγγείλαμεν	1st	ἠγγειλάμεθα
	ἠγγείλατε	2nd	ἠγγείλασθε
	ἤγγειλαν	3rd	ἠγγείλαντο
Inf.	ἀγγεῖλαι		ἀγγείλασθαι

Exercise A

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

1. ἠγγειλας
2. ἠκουσαμεν
3. ἀπεκτειναν
4. ἠρξαντο
5. ἐπραξατε
6. ἐγραψατο
7. ἐβουλευσαμεθα
8. ἐδεξαμην
9. ἐπεμψασθε
10. ἐπαυσε
11. ἐπεισω
12. ἐμεινα
13. ἠθελησατε
14. ἐθυσαμεθα
15. ἐνομισαντο
16. ἐκρινασθε
17. ἐλεξαν
18. ἐλυσω
19. ἐφηνα
20. ἐπαιδευσαμην
21. ἐτειναμεν*
22. ἐστειλατο*
23. ἠκουσας
24. ἐλεξεν
25. ἐπεμψω
26. ἐπαυσαν
27. ἐτειναν*
28. ἠρξας
29. ἐκριναν
30. ἠθελησε

* τείνω *stretch;* στέλλω *send*

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

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

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

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

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

*omit future

Formation and Conjugation of The Second Aorist

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

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

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

The Second Aorist Stem

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

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

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

Examples:

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

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

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

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

Note

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

Exercise A (continued)

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

1. ἠγαγοντο
2. ἠλθομεν
3. ἐσχον
4. ἐλαβεσθε
5. ἠνεγκον
6. ἐλιπες
7. ἐγενετο
8. ἐλιπου
9. ἐμαθον

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

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

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

1. ἄγω
2. ἔχεις
3. γίγνει
4. φέρουσι
5. ἔρχεται
6. λείπομεν
7. μανθάνετε

Principal Parts

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

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

Note on finding the aorist stem

The aorist stem is found by removing the augment and the personal ending. You have to know what the form looks like without its augment to form and recognize infinitives and the other dependent moods, and to recognize at a glance what verb a particular aorist is from. You may have some difficulty recognizing augmented forms beginning with η, which represents lengthened ε or α. In most cases it can be determined whether an η represents an augmented ε or α from the relationship of the aorist to the present. For example: ἦρξα, first aorist of ἄρχω, will have ἀρξ- as its aorist stem because the η simply represents a lengthened α. Similarly ἤγγειλα (ἀγγειλ-) from ἀγγέλλω; ἤκουσα (ἀκουσ-) from ἀκούω; ἤγαγον (ἀγαγ-) from ἄγω; ἠθέλησα (ἐθελησ-) from ἐθέλω. The only real difficulty arises in aorists that bear little or no resemblance to the other principal parts, such as ἤνεγκον (ἐνεγκ-), aorist of φέρω; or ἦλθον (ἐλθ-) from ἔρχομαι. In such cases, the aorist stem is given in the vocabulary along with the aorist indicative.

Notes on Time and Aspect

The second aorist stem often represents the simplest form of the verb. It is frequently the present that has something added: λείπω, ἀγγέλλω, etc. are lengthened forms. μανθάνω and λαμβάνω, and several other verbs of their class, have the whole syllable -αν- as well as an additional nasal added to form the present stem; their roots are μαθ- and λαβ-, respectively. We may say that this simplest form of the verb (the root) contains the basic meaning of the verb—but why is it found in the aorist rather than the present? The aorist is in fact the simplest tense. The meaning of the term *aorist* (from the Greek ἀόριστος) is *unlimited,* and it is so called because it has none of the limitations of repetition, continuance, or completion that the other tenses have: it refers to a simple act (in the indicative, in past time). The present refers to action going on, in progress; the imperfect to continued or repeated action, again, action in progress; the perfect to completed action. This is what we mean by the *aspect* of Greek tenses: the tenses refer not only to time (as present, past, or future) but also to the character of the action, whether it is in progress, simply taking place, or finished.

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

Examples:

λύειν	*to be releasing*
λῦσαι	*to release*
γίγνεσθαι	*to go through the process of becoming*
γενέσθαι	*to become*

A linguistic note

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

Compound Verbs

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

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

ἀφαιρέω	*take down, take away*	ἀπό + αἱρέω
καθίστημι	*set down*	κατά + ἵστημι
ἐφίημι	*send to*	ἐπί + ἵημι
μεθίστημι	*change*	μετά + ἵστημι
ὑφαρπάζω	*filch, snatch away from under*	ὑπό + ἁρπάζω

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

ἐκβάλλω	*throw, put out*	aorist, ἐξέβαλον
ἐκφέρω	*bring forth*	future, ἐξοίσω

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

ἐμβάλλω	*throw, put in*	aorist, ἐνέβαλον
συμβαίνω	*come to pass, happen*	aorist, συνέβην
συμβάλλω	*throw together*	aorist, συνέβαλον

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

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

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

συλλέγω	*collect*	aorist, συνέλεξα
συλλύω	*help in loosing*	aorist, συνέλυσα
συλλαμβάνω	*take with one*	aorist, συνέλαβον

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

συζῶ	*live with*	(σύν + ζάω, *live*)
συστέλλω	*draw together*	(σύν + στέλλω)

Exercise B

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

1. ἠγαγε
2. ἐγενομην
3. ἠλθετε
4. ἐλιπομεν
5. ἠνεγκεσθε
6. ἐμαθες
7. ἐλαβον
8. ἐβαλου
9. ἀπεθανον
10. ἐλαβομεθα
11. ἐγενετο
12. ἐλιποντο
13. ἐσχετε
14. ἐλιπεν
15. ἠνεγκου
16. ἐμαθετο
17. ἐπεισας
18. ἐλαβομην
19. ἠγαγετε
20. ἐμαθομεν
21. ἐλιπες
22. ἐλυσω
23. ἐπαθον
24. ἐγενοντο
25. ἠγαγομεθα
26. ἠγαγου
27. ἐφηνα
28. ἐσχομεν
29. οἰσουσιν
30. ἀπεθνῃσκον

2. Parse.

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

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

1. ἐλάμβανον
2. ἔφερες
3. ἤγετε
4. ἐγίγνοντο
5. ἐμανθάνομεν
6. ἐβάλλετο
7. ἐγίγνου
8. ἐλειπόμην
9. ἠρχόμεθα
10. εἶχε

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

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

INDIRECT STATEMENT

Irregular Verb, φημί *say*

Principal Parts: φημί, φήσω, ἔφησα

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

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

Constructions after verbs of saying and thinking

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

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

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

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

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

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

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

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

The Subject of the Infinitive in Indirect Statement

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

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

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

αὕτη γράφει, *this woman is writing*
νομίζω ταύτην γράφειν, *I think that this woman is writing*

ὁ πολίτης ἐστὶ καλός, *the citizen is good*
νομίζω τὸν πολίτην εἶναι καλόν, *I think that the citizen is good*

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

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

Exercise C

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

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

1. παύω
2. μανθάνω
3. ἀποθνῄσκω (act. only)
4. κρίνω
5. δέχομαι (mid. only)
6. ἀποκτείνω (act. only)

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

1. λύω
2. ἔρχομαι
3. φαίνω
4. λαμβάνω
5. ἀκούω

3. Parse and translate.

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

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

1. σοφή ἐστιν. νομίζουσι τήνδε εἶναι σοφήν.
2. οὗτος ὁ πολίτης ἐστὶ ἀγαθός. νομίζω τοῦτον τὸν πολίτην εἶναι ἀγαθόν.
3. ἐκεῖνος ὁ νεανίας ἐστὶ ποιητής. ἐκεῖνος ὁ νεανίας νομίζει εἶναι ποιητής. νομίζεις ἐκεῖνον τὸν νεανίαν εἶναι ποιητήν;
4. ἐλευσόμεθα εἰς τὴν νῆσον. ἐνομίζομεν ἐλεύσεσθαι εἰς τὴν νῆσον. ἔφαμεν ταύτας εἰς τάσδε τὰς νήσους ἐλεύσεσθαι.
5. ὁ λίθος ἔχει ψυχήν. ὁ σοφὸς νομίζει τὸν λίθον ἔχειν ψυχήν. ἔφη τὸν λίθον ἔχειν ψυχήν.
6. οἱ ποιηταὶ ἐπαίδευον τοὺς πολίτας. ἐνόμισαν τοὺς ποιητὰς παιδεύειν τοὺς πολίτας.
7. οὗτος ὁ ἄνθρωπος ἤνεγκε καλὰ δῶρα τοῖς θεοῖς. νομίζετε τοῦτον τὸν ἄνθρωπον ἐνεγκεῖν καλὰ δῶρα τοῖς θεοῖς; οὗτος ὁ ἄνθρωπος ἔφη ἐνεγκεῖν καλὰ δῶρα τοῖς θεοῖς.
8. ὁ πονηρὸς ἀπέκτεινε τοὺς φίλους. τὸν πονηρόν φαμεν ἀποκτεῖναι τοὺς φίλους.
9. ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν ὁ χρόνος. ὁ ποιητὴς ἔφη τὸν χρόνον ἄγειν πρὸς φῶς τὴν ἀλήθειαν. [φῶς, τό *light*]
10. ἐλύσατο αὕτη τὸ παιδίον. ἔφασαν ταύτην λύσασθαι τὸ παιδίον.

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

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

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

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

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

7. Translate.

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

Vocabulary

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

Exercise C (continued)

8. Translate.

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

Vocabulary For Readings

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

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

Reading

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

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

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

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

Meno: Μάλιστά γε.

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

Socrates: Ἆρα ὡς ὄντων τινῶν οἳ τῶν κακῶν ἐπιθυμοῦσιν, ἑτέρων δὲ οἳ τῶν ἀγαθῶν; οὐ πάντες, ὤριστε, δοκοῦσί σοι τῶν ἀγαθῶν ἐπιθυμεῖν;

Meno: Οὐκ ἔμοιγε.

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

Socrates: Ἀλλά τινες τῶν κακῶν;

Meno: Ναί.

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

Socrates: Οἰόμενοι τὰ κακὰ ἀγαθὰ εἶναι, λέγεις, ἢ καὶ γιγνώσκοντες ὅτι κακά ἐστιν, ὅμως ἐπιθυμοῦσιν αὐτῶν;

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

Meno: Ἀμφότερα ἔμοιγε δοκεῖ.

[**ἀμφότερα** *both* (things).]

Socrates: Ἦ γὰρ δοκεῖ τίς σοι, ὦ Μένων, γιγνώσκων τὰ κακὰ ὅτι κακά ἐστιν ὅμως ἐπιθυμεῖν αὐτῶν;

Meno: Μάλιστα.

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῷ;

Meno: Γενέσθαι· τί γὰρ ἄλλο;

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

Socrates: Ἔστιν οὖν ὅστις βούλεται ἄθλιος καὶ κακοδαίμων εἶναι;

Meno: Οὔ μοι δοκεῖ, ὦ Σώκρατες.

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

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

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

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

Socrates: Οὐκοῦν νῦν δὴ ἔλεγες, ὅτι ἔστιν ἡ ἀρετὴ βούλεσθαί τε τἀγαθὰ καὶ δύνασθαι;

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

Meno: Εἶπον γάρ.

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

Socrates: Τἀγαθὰ φῂς οἷόν τ᾽ εἶναι πορίζεσθαι ἀρετὴν εἶναι;

Meno: Ἔγωγε.

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

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

[**ἐν πόλει** *in the city.*]

Socrates: Εἶεν· χρυσίον δὲ δὴ καὶ ἀργύριον πορίζεσθαι ἀρετή ἐστιν, ὥς φησι Μένων, ὁ τοῦ μεγάλου βασιλέως πατρικὸς ξένος. πότερον προστιθεῖς τούτῳ τῷ πόρῳ, ὦ Μένων, τὸ δικαίως καὶ ὁσίως, ἢ οὐδέν σοι διαφέρει, ἀλλὰ κἂν ἀδίκως τις αὐτὰ πορίζηται, ὁμοίως σὺ αὐτὰ ἀρετὴν καλεῖς;

Meno: Οὐ δήπου, ὦ Σώκρατες.

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

Socrates: Ἀλλὰ κακίαν.

[**κακία,** ας, ἡ (opp. of ἀρετή).]

Meno: Πάντως δήπου.

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

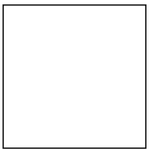
Socrates: Δεῖ ἄρα, ὡς ἔοικε, τούτῳ τῷ πόρῳ δικαιοσύνην ἢ σωφροσύνην ἢ ὁσιότητα προσεῖναι, ἢ ἄλλο τι μόριον ἀρετῆς· εἰ δὲ μή, οὐκ ἔσται ἀρετή, καίπερ ἐκπορίζουσα τἀγαθά.

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

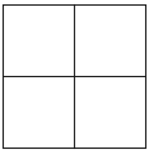
> Σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.
> *Syntax is the death of me.*
> —Palladas

Meno and Mathematics

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

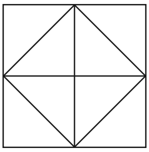


Then he draws lines that go through the middle of each side.



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

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



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

LESSON V

Third Declension

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

THIRD DECLENSION NOUNS

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

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

	m. and f.		n.
Sg.	variable; often ς	N	base
	-ος	G	-ος
	-ῐ	D	-ῐ
	-ᾰ [or -ν]	A	same as nom.
	(like nom. or base)	V	same as nom.
Pl.	-ες	N	-ᾰ
	-ων	G	-ων
	-σῐ(ν)	D	-σῐ(ν)
	-ᾰς	A	-ᾰ

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

Third Declension Consonant Bases

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

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

		Labial	Palatal	Dental (1)	Dental (2)
		ὁ κλώψ	ἡ κύλιξ	ἡ ἐλπίς	ὁ/ἡ ὄρνις
Base		κλωπ- *thief*	κυλικ- *drinking cup*	ἐλπιδ- *hope*	ὀρνιθ- *bird*
Sg.	N	κλώψ	κύλιξ	ἐλπίς	ὄρνις
	G	κλωπός	κύλικος	ἐλπίδος	ὄρνιθος
	D	κλωπί	κύλικι	ἐλπίδι	ὄρνιθι
	A	κλῶπα	κύλικα	ἐλπίδα	ὄρνιν
	V	κλώψ	κύλιξ	ἐλπί	ὄρνι
Pl.	N	κλῶπες	κύλικες	ἐλπίδες	ὄρνιθες
	G	κλωπῶν	κυλίκων	ἐλπίδων	ὀρνίθων
	D	κλωψί	κύλιξι	ἐλπίσι	ὄρνισι
	A	κλῶπας	κύλικας	ἐλπίδας	ὄρνιθας
Rules		1, 2	1, 2	1, 2, 4	1, 2, 4

		ν-base	-οντ-	Neuter dental
		ὁ / ἡ δαίμων	ὁ ἄρχων	τὸ ὄνομα
Base		δαιμον- *divinity*	ἀρχοντ- *ruler*	ὀνοματ- *name*
Sg.	N	δαίμων	ἄρχων	ὄνομα
	G	δαίμονος	ἄρχοντος	ὀνόματος
	D	δαίμονι	ἄρχοντι	ὀνόματι
	A	δαίμονα	ἄρχοντα	ὄνομα
	V	δαῖμον	ἄρχον	
Pl.	N	δαίμονες	ἄρχοντες	ὀνόματα
	G	δαιμόνων	ἀρχόντων	ὀνομάτων
	D	δαίμοσι	ἄρχουσι	ὀνόμασι
	A	δαίμονας	ἄρχοντας	ὀνόματα
Rules		2, 3	2, 3	2, 3

Notes on the Consonant Bases

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

2. -ς of the nominative and -σι of the dative plural cause the same orthographic changes as in the futures and first aorists of verbs, that is:
   a. A labial (π, β, φ) + σ → ψ (e.g., κλώψ, base κλωπ-, dat. pl. κλωψί).
   b. A palatal (κ, γ, χ) + σ → ξ (e.g., κύλιξ, base κυλικ-, dat. pl. κύλιξι).
   c. A dental (τ, δ, θ) is dropped before -σ- (e.g., ἐλπίς, base ἐλπιδ-, dat. pl. ἐλπίσι; ὄρνις, base ὀρνιθ-, dat. pl. ὄρνισι). (Cf. also the neuter plural nouns of the ὄνομα type: base ὀνοματ-, dat. pl. ὀνόμασι.) -οντ- bases have -ουσι in the dative plural, for -οντσι: both ν and τ are dropped before -σ-, and the base vowel is lengthened to compensate for the loss of two consonants: ο is lengthened to ου.

3. To form the nominative of bases in ν, ρ, σ, and -οντ-, no σ is added, but the last vowel is lengthened to form the nominative:

Nominative	Base
δαίμων	δαιμον-
ἄρχων	ἀρχοντ-
ῥήτωρ	ῥητορ-

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

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

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

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

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

Exercise A

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

1. κλῶπα
2. ὀνόματι
3. ἄρχοντος
4. δαίμονες
5. ὄρνιν
6. ἐλπίδα
7. ἄρχοντι
8. κύλικος
9. ἐλπίσι
10. ὄρνιθος
11. ὄνομα
12. δαίμοσι
13. ἄρχουσι
14. ῥήτορες
15. κλωπῶν

2. Decline with the article.

1.	θεράπων, θεράποντος ὁ	*attendant*
2.	ἀσπίς, ἀσπίδος, ἡ	*shield*
3.	θαῦμα, θαύματος, τό	*marvel*
4.	χάρις, χάριτος, ἡ	*grace*
5.	νύξ, νυκτός, ἡ	*night*
6.	ὕδωρ, ὕδατος, τό	*water*
7.	Ἕλλην, Ἕλληνος, ὁ	*Greek*

Third Declension Vowel Bases

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

Syncopated Nouns

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

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

Notes for Vowel Bases and Syncopated Nouns

1. -ευς nouns
    a. all nouns of this type are masculine
    b. -υ- (of -ευς) drops out before a vowel (i.e., in all cases except nominative and vocative singular and dative plural)

c. -ως in the genitive singular instead of -ος
d. ε + ε contracts to -ει (in nom. pl., thus -εις; the -ης form was, however, more common until 350 B.C.E.)

2. -ι and -υ bases
    a. bases in ι and υ have ε in place of ι or υ in all cases except nominative, accusative, and vocative singular
    b. -ως in genitive singular (for -ος)
    c. masculines and feminines have -εις in nominative and accusative plural (the accusative ending is borrowed from the nominative). Neuters have -η for -εα in nominative and accusative plural.
    d. accent of gen. in -εως is explained by transfer of quantity from -ηος

3. Neuters in -ος originally had base in -εσ-: γένος, original base γενεσ-
    a. -σ- between two vowels drops out
    b. contraction occurs: ε + ο becomes ου; ε + α becomes η

Sg.	N					γένος
	G	[γένεσος	→	γένεος]	→	γένους
	D	[γένεσι	→	γένε-ι]	→	γένει
	A					γένος
Pl.	N	[γένεσα	→	γένε-α]	→	γένη
	G	[γενέσων	→	γενέων]	→	γενῶν
	D	[γένεσ-σι]	→			γένεσι
	A	[γένεσα	→	γένε-α]	→	γένη

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

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

Exercise A (continued)

3. Decline.

1. ἱππεύς, ἱππέως, ὁ	*horseman*
2. τέλος, τέλους, τό	*end*
3. θυγάτηρ, θυγατρός, ἡ	*daughter*
4. ὄψις, ὄψεως, ἡ	*vision*
5. ἱερεύς, ἱερέως, ὁ	*priest*
6. ἔτος, ἔτους, τό	*year*

Vocabulary

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

Nouns and Verbs Derived from Nouns

*ἀνήρ, ἀνδρός, ὁ	*man, husband* (polyandry)
*ἄρχων, ἄρχοντος, ὁ	*archon, ruler*
ἀσπίς, ἀσπίδος, ἡ	*shield* (aspidistra)
*ἄστυ, ἄστεως, τό	*city, town* (Astyanax)
*βασιλεύς, βασιλέως, ὁ	*king* (Basil)
*γένος, γένους, τό	*race, birth* (genealogy, genesis)
*γέρων, γέροντος, ὁ	*old man* (geriatrics) (γέρον, voc. sg.)
*γυνή, γυναικός, ἡ	*woman, wife* (gynecocracy)
*δαίμων, δαίμονος, ὁ	*divinity* (eudaemonism)
δράκων, δράκοντος, ὁ	*snake, serpent* (Draco, a constellation)
ἔθνος, ἔθνους, τό	*nation, tribe* (ethnic)
ἔθος, ἔθους, τό	*custom* (ethics) (also ἦθος)
εἰκών, εἰκόνος, ἡ	*image* (icon)
*Ἑλλάς, Ἑλλάδος, ἡ	*Greece* (Hellas)
Ἕλλην, Ἕλληνος, ὁ	*Greek (man)* (Hellenic, Hellene)
Ἑλληνίς, Ἑλληνίδος, ἡ	*Greek (woman)*
*ἐλπίς, ἐλπίδος, ἡ	*hope*
ἔπος, ἔπους, τό	*word* (epic)
*ἔτος, ἔτους, τό	*year* (Etesian)
θαῦμα, θαύματος, τό	*marvel* (thaumaturgy, thaumatology),
τὰ θαύματα	*magic tricks*
θαυμάζω	*wonder at*
*θεράπων, θεράποντος, ὁ	*attendant, servant* (therapeutic)
θεραπεύω	*wait on, attend, serve, treat, tend*
*θυγατήρ, θυγατρός, ἡ	*daughter*
ἱερεύς, ἱερέως, ὁ	*priest* (hieratic, hierarchy)
ἱππεύς, ἱππέως, ὁ	*horseman, knight*
ἵππος, ἵππου, ὁ	*horse*
*κάλλος, κάλλους, τό	*beauty* (from καλός; calligraphy)
κέρδος, κέρδους, τό	*gain, profit*
*κῆρυξ, κήρυκος, ὁ	*herald* (kerygma)
*κλέος, τό	*fame, glory* (only nom. & acc.)
κλώψ, κλωπός, ὁ	*thief*
κλέπτω	*steal*
κτῆμα, κτήματος, τό	*possession*
κύλιξ, κύλικος, ἡ	*drinking cup* (kylix)

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

Adverbs and Conjunctions

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

Vocabulary Notes

1. **ἀνήρ** *man*, corresponds to the Latin *vir* (as ἄνθρωπος is the equivalent of *homo*). Ἄνθρωπος means *man* in the sense of *human being*, or *man* as opposed to animals, but ἀνήρ is primarily used of *man* as opposed to *woman*, or *man* as opposed to the gods (cf. Homer's epithet for Zeus, πατὴρ ἀνδρῶν τε θεῶν τε). Usually ἀνήρ is a man in the prime of life rather than a youth (Xenophon gives the ages of man as παῖς, μειράκιον, ἀνήρ, πρεσβύτης: i.e., child, youth, man, elder).

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

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

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

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

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

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

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

Exercise B

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

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

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

3. Translate.

1. οὐκ ἔστιν ὑγίεια ἐν τυραννίδι.
2. κήρυκες ἦσαν οἱ ἄγγελοι οἱ τῶν θεῶν καὶ τῶν ἀνδρῶν.
3. ὁ στρατιώτης ἀπέβαλε τὴν ἀσπίδα, οὐ γὰρ χρηστὴ ἦν.
4. ἔφη ὁ ποιητὴς τὸν νόμον εἶναι τὸν πάντων βασιλέα. [πάντων *of all*]
5. ὁ δὲ σοφὸς ἔφη πόλεμον εἶναι πάντων βασιλέα.
6. ὁ πονηρὸς λέγεται ἄρχων τοῦ κόσμου τούτου.
7. οἱ στρατηγοὶ ἦσαν ἄνθρωποι, οὐ δὲ ἄνδρες.
8. Ζεύς ἐστι πατὴρ ἀνδρῶν τε θεῶν τε.
9. ἤλθομεν τότε ἐξ ἄστεως εἰς θάλατταν.
10. ὁ παῖς ἐστι Ἕλλην γένος. [γένος *by birth*]
11. ἀθάνατον τὸ τῶν θεῶν γένος.
12. τῶν γερόντων ἔργον ἐστὶ συμβουλεύειν. [συμβουλεύειν *to advise*]
13. τί τῶν βασιλέων ἔργον ἐστίν; [τί *what?*]
14. οὐ θεοὶ μέν, οὐκ ἄνθρωποι δὲ οἱ δαίμονες.
15. σὺν δαίμονι ἕξομεν εἰρήνην.
16. τοὺς λόγους τοὺς ἐκείνων τῶν ἀνδρῶν εἰς ὕδωρ γράψω.
17. λεγέται ὁ Ζεὺς εἶναι βασιλεὺς τῶν θεῶν τε καὶ τῶν δαιμόνων.
18. περὶ τῆς ψυχῆς οὐκ ἐλπίδας εἶχεν ὁ κακὸς ἀνήρ.
19. ἐλπίς ἐστί μοι σχήσειν τὰ χρήματα. [μοι *to me*]
20. ἔτος εἰς ἔτος οἱ ἄνδρες ἀποκτείνουσιν ἄνδρας.
21. τοὺς ποιητάς φασι θεράποντας εἶναι Μουσῶν.
22. θεράποντες τῶν θεῶν οἱ ἱερεῖς, οἳ θύουσι καὶ χάριν φέρουσι τοῖς θεοῖς καὶ ταῖς θεαῖς.

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

4. Translate into Greek.

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

Readings

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

—Thucydides

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

2. ἦν Λακεδαιμόνιος Χίλων σοφός, ὃς τάδ' ἔλεξε· μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά.
—Quoted in Diogenes Laertius

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

3. πρὸς υἱὸν ὀργὴν οὐκ ἔχει χρηστὸς πατήρ.
—Menander

[**ὀργή,** ῆς, ἡ *anger*.]

4. διὰ τὴν τῶν χρημάτων κτῆσιν πάντες οἱ πόλεμοι ἡμῖν γίγνονται.
—Plato

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

5. τοῦ πατρὸς τὸ παιδίον.
—Greek Proverb

["A chip off the old block."]

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

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

7. γέρων γέροντι γλῶσσαν ἡδίστην ἔχει.
—Greek Comic Fragment

[**ἥδιστος,** η, ον *sweetest*.]

8. δὶς παῖδες οἱ γέροντες.
—Menander

[**δίς** *twice*.]

9. ἀνὴρ γάρ ἄνδρα καὶ πόλις σῴζει πόλιν.
—Menander

[**σῴζω** *save*.]

10. βίου δικαίου γίνεται τέλος καλόν.
—Menander

[**γίνεται** = γίγνεται.]

11. κοὔτε τις ἄγγελος οὔτε τις ἱππεῦς ἄστυ τὸ Περσῶν ἀφικνεῖται.
—Aeschylus, *The Persians*

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

12. Εἴ τι λαλεῖς, τοῦτο διὰ τοῦ στόματός σου διέρχεται· ἅμαξαν δὲ λαλεῖς· ἅμαξα ἄρα διὰ τοῦ στόματός σου διέρχεται.
—Diogenes Laertius (quoting a paradox of Chrysippus)

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

13. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.

—Aeschylus,

[**εἰσιδεῖν** *to see* (aor. inf.). **νυκτός** *during the night.*]

14. ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται.

—Menander

[**γνωρίζω** *make known.*]

15. ἀνάγκη γάρ ἐστι καὶ βουλεύεσθαι καὶ λέγειν ἡμᾶς ἐν βουλῇ καὶ δήμῳ ἢ περὶ ἱερῶν ἢ περὶ νόμων ἢ περὶ τῆς πολιτικῆς κατασκευῆς, ἢ περὶ τῶν πρὸς ἄλλας πόλεις συμμαχιῶν καὶ συμβολαίων ἢ περὶ πολέμων ἢ περὶ εἰρήνης ἢ περὶ πόρου χρημάτων.

—pseudo-Aristotle, Rhetoric to Alexander

[**ἡμᾶς** *us* (acc., subj. of inf.). **δῆμος** *the popular assembly*. **ἱερός** *holy*. **τὰ ἱερά** *offerings, rites*. **κατασκεύη** *construction, condition*. **συμμαχία,** ἡ *alliance*. **συμβόλαιον** *mark, contract*. **πόρος** *way, means, revenue*.]

16. κρίνει φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ.

—Menander

17. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος.

—Protagoras

[**πάντων** *of all* (m./n. gen. pl.).]

18. ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

—Sophocles

[**σκιά,** ᾶς, ἡ *shadow.*]

19. ὅρκους γυναικὸς εἰς ὕδωρ γράφω.

—Sophocles

[**ὅρκος,** ου, ὁ *oath.*]

20. Ἕλλην μέν ἐστι καὶ ἑλληνίζει.

—Plato, *Meno*

[**ἑλληνίζω** *speak Greek.*]

21. σύ μὲν ἀττικίζεις, οἱ δὲ Ἕλληνες ἑλληνίζομεν.

—Posidippus (comic poet)

[**σύ** *you* (nom. sg.). **ἀττικίζω** (cf. ἑλληνίζω) *speak Attic Greek.*]

22. ἔτι ἐν αὐτοῖς εἰσιν ἐλπίδες, νέοι γάρ.

—Plato, *Protagoras*

[**αὐτοῖς** *them* (dat.).]

23. ἄριστον μὲν ὕδωρ.

—Pindar

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

—Isocrates

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

25. ‘Ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε, γέρων δὲ Ἕλλην οὐκ ἔστιν.’
Ἀκούσας οὖν, ‘Πῶς τί τοῦτο λέγεις;’ φάναι.
‘Νέοι ἐστέ,’ εἰπεῖν, ‘τὰς ψυχὰς πάντες. . . .’

—Plato, *Timaeus*

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

A passage for reading in class:

ΘΕΡΑΠΑΙΝΑ
[woman servant]: κόσμος γ’ ἕτοιμος, ᾧ σφε συνθάψει πόσις.
ΧΟΡΟΣ [chorus]: ἴστω νυν εὐκλεής γε κατθανουμένη
γυνή τ’ ἀρίστη τῶν ὑφ’ ἡλίῳ μακρῷ.
ΘΕΡΑΠΑΙΝΑ: πῶς δ’ οὐκ ἀρίστη; τίς δ’ ἐναντιώσεται;
τί χρὴ λέγεσθαι τὴν ὑπερβεβλημένην
γυναῖκα; πῶς δ’ ἂν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ’ ἢ θέλουσ’ ὑπερθανεῖν;
καὶ ταῦτα μὲν δὴ πᾶσ’ ἐπίσταται πόλις·
ἃ δ’ ἐν δόμοις ἔδρασε θαυμάσῃ κλύων.

—Euripides, *Alcestis*

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

ὕβρις φυτεύει τύραννον.
Hubris produces the tyrant.

—Sophocles

COLORS: χρῶμα, χρώματος, τό *color*

ΧΡΩΜΑΤΑ
ΧΡΩΜΑΤΑ
ΧΡΩΜΑΤΑ

Photo by L. J. Luschnig.

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

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

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

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

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

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

> χλωροτέρα δὲ ποίας
>
> ἔμμι. . . .
>
> —Sappho, fragment 31.14–5.

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

LESSON VI

Third Declension Adjectives, Result and Temporal Clauses

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

THIRD DECLENSION ADJECTIVES

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

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

Types and Forms

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

ἀληθής, ἀληθές (base ἀληθεσ-) *true*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	ἀληθής	ἀληθές	ἀληθεῖς [έ-ες]	ἀληθῆ [έ-α]
G	ἀληθοῦς [έ-ος]	ἀληθοῦς	ἀληθῶν	ἀληθῶν
D	ἀληθεῖ	ἀληθεῖ	ἀληθέσι	ἀληθέσι
A	ἀληθῆ [έ-α]	ἀληθές	ἀληθεῖς	ἀληθῆ
V	ἀληθές			

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

2. -ων, -ον type. Review δαίμων:

εὐδαίμων, -ον *happy*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	εὐδαίμων	εὔδαιμον	εὐδαίμονες	εὐδαίμονα
G	εὐδαίμονος	εὐδαίμονος	εὐδαιμόνων	εὐδαιμόνων
D	εὐδαίμονι	εὐδαίμονι	εὐδαίμοσι	εὐδαίμοσι
A	εὐδαίμονα	εὔδαιμον	εὐδαίμονας	εὐδαίμονα
V	εὔδαιμον			

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

THIRD/FIRST DECLENSION ADJECTIVES

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

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

εὐρύς, εὐρεῖα, εὐρύ *wide*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	εὐρύς	εὐρεῖα	εὐρύ	εὐρεῖς	εὐρεῖαι	εὐρέα
G	εὐρέος	εὐρείας	εὐρέος	εὐρέων	εὐρειῶν	εὐρέων
D	εὐρεῖ	εὐρείᾳ	εὐρεῖ	εὐρέσι	εὐρείαις	εὐρέσι
A	εὐρύν	εὐρεῖαν	εὐρύ	εὐρεῖς	εὐρείας	εὐρέα
V	εὐρύ					

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

πᾶς, πᾶσα, πᾶν *all*

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

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

Vocabulary

Adjectives

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

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

Nouns

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

Prepositions, Adverbs

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

*These irregular adjectives are declined below.

IRREGULAR ADJECTIVES

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

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

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

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

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

Exercise A

1. Decline in all genders and numbers.

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

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

1. τῷ ________ ἀνδρί a. εὐγένῳ b. εὐγενὴς c. εὐγενεῖ
2. τὴν ________ ψυχήν a. θήλειαν b. θῆλυν c. θηλείην
3. τοῖς ________ μαθηταῖς a. ὀξαῖς b. ὀξέσι c. ὀξείαις
4. τὸ ________ δῶρον a. ἡδὺ b. ἡδὸν c. ἡδὺν
5. τῇ ________ ὁδῷ a. παντὶ b. πάσῃ c. πάσᾳ
6. τοῦ ________ γένους a. ἀληθοῦς b. ἀληθὲς c. ἀληθοῦ
7. ἡ ________ πόλις a. εὐδαίμων b. εὐδαιμόνη c. εὐδαίμονα
8. τοῦ ________ βασιλέως a. μέγους b. μεγαλέως c. μεγάλου
9. τὸν ________ δαίμονα a. ἡμίσονα b. ἡμίσεον c. ἥμισυν
10. τὰς ________ χάριτας a. ἀληθείας b. ἀληθεῖς c. ἀληθῆ
11. τοὺς ________ πολέμους a. μεγάλους b. μεγάλου c. μέγας
12. τὰ ________ ἤθη/ἔθη a. πολλὰ b. πολλαὶ c. πολὺ
13. οἱ ________ ξένοι a. ἅπαντοι b. ἅπαντες c. ἅπασοι
14. ταῖς ________ συμφοραῖς a. βάρεσι b. βαρύσι c. βαρείαις
15. ὁ ________ πολίτης a. ἀσθενοῦς b. ἀσθενὴς c. ἀσθενὲς
16. τῇ ________ γυναικί a. δυσδαιμόνῃ b. ἡδεῖ c. εὐδαίμονι

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

3. Decline the following groups for review.

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

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

1. ἅπας παῖς
2. βαρεῖα χείρ
3. ἡ ὁδὸς ἡ ἀσφαλής
4. ὕπνος γλυκύς
5. ἀληθὴς λόγος
6. βασιλεὺς ὁ μέγας
7. πόλις ὑγιής
8. λόγοι ψευδεῖς
9. ὁ βίος ὁ δυστυχής
10. οὐρανὸς εὐρύς
11. ἡ ἀρίστη γυνή

5. Translate.

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

SYNTAX

Result Clauses

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

1. ὥστε with the *indicative* expresses the actual result, that is, it implies that the second action *actually* happened or is happening as a *result* of the first. The negative with this type of result clause is οὐ.

2. ὥστε with the *infinitive* implies a possible or intended result or a tendency, rather than an actual fact. The negative after ὥστε with the infinitive is μή.

Examples:

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

Some examples from Greek authors:

πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι.
They do everything so as not to be punished.
—Plato, *Gorgias*

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

Temporal and Causal Clauses

A temporal clause is introduced by a conjunction of time:

ὅτε	*when*	ἕως	*as long as, until*	ἐπεί	*after, when*
ἐπειδή	*after, when*	πρίν	*before, until*		

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

Examples of temporal clauses:

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

ἐπεί and ἐπειδή also have a causal sense:

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

πρίν before, until:

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

Examples:

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

Conditions

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

1. A **simple condition** has εἰ (*if*) with the indicative in the protasis, and the indicative (or whatever mood the sense requires) in the apodosis. A simple condition implies nothing as to actual fulfillment:
   a. εἰ βούλει, ἐγὼ ἐθέλω.
   If you wish, I am willing.
   b. εἰ μὴ τῷδε πιστεύεις, σοφὸς οὐκ εἶ.
   If you do not trust this man, you are not wise.

2. A **condition contrary-to-fact** has εἰ with a past tense of the indicative (imperfect or aorist) in the protasis, and a past tense of the indicative with ἄν in the apodosis. A condition contrary-to-fact (or unreal condition) implies that the supposition cannot be or could not be fulfilled. The imperfect refers to present time (or sometimes to continued action in the past) and the aorist to simple action in the past.
   a. εἰ ταῦτα ἔλεγες, οὐκ ἂν τὴν ἀλήθειαν ἔλεγες.
   If you were saying these things, you would not be speaking the truth.
   b. εἰ μὴ ἤλθετε, ἐλίπομεν ἂν τὴν χώραν ἐκείνην.
   If you had not come, we would have left that place.
   c. εἰ οἱ δικασταὶ δίκαιοι ἦσαν, οὐκ ἂν τὰ ἄδικα δῶρα ἔλαβον.
   If the jurors were just, they would not have received the unjust gifts.

Exercise B

1. Translate.

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

2. Translate into Greek.

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

Readings

1. κλέος οὐρανὸν εὐρὺν ἵκανε.
—Homer, *Odyssey*

[**ἵκανε** *reached* (3rd sg. impf.).]

2. μικροῦ δ’ ἀγῶνος οὐ μέγ’ ἔρχεται κλέος.
—Sophocles

[**ἀγών,** ἀγῶνος, ὁ *contest, struggle.*]

3. ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά,
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερά.
—Demetrius, quoting aphorisms of Hippocrates

[**σφαλερός,** ά, όν *perilous*. cf. Ars longa, vita brevis.]

4. ἣν γὰρ καλοῦσιν οἱ πλεῖστοι τῶν ἀνθρώπων εἰρήνην, τοῦτ’ εἶναι μόνον ὄνομα, τῷ δ’ ἔργῳ πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον κατὰ φύσιν εἶναι.
—Plato, *Laws*

[**καλοῦσι** (they) *call*. **πλεῖστος,** η, ον *most*. **πάσαις:** understand πόλεσι. **ἀκήρυκτον** *unheralded, undeclared*. **κατὰ φύσιν** *according to nature*.]

5. γῆ πάντα τίκτει καὶ πάλιν κομίζεται.
—Menander

[**τίκτω** *bring forth*. **πάλιν** *again*. **κομίζω** *conduct*, in mid. *take back for oneself*.]

6. γίνεται γὰρ δόξα καὶ ἀληθὴς καὶ ψευδής.
—Aristotle, περὶ ψυχῆς

[**δόξα,** ης, ἡ *reputation, opinion.*]

7. ὅλον τὸν κόσμον πνεῦμα καὶ ἀὴρ περιέχει.
—Anaximenes

[**ἀὴρ** *air*.]

8. ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιος καλοῦμ’ ὑπὸ πάντων, μακάριος δ’ ὑπ’ οὐδενός.
—Menander

[**οὐσία** *substance, wealth*. **πλούσιος** adj., cf. πλοῦτος. **καλοῦμαι** *I am called*. **μακάριος,** α, ον *happy*. **οὐδενός** *no one* (gen.).]

9. ἄριστόν ἐστι πάντ’ ἐπίστασθαι καλά.
—Menander

[**ἐπίστασθαι** *know* (pres. inf.)]

10. ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.
—Homer, *Odyssey*

[**ὡς** *how*, as preposition, *to*.]

11. ὅμοιον ὁμοίῳ φίλον.
—Greek Proverb

12. τὴν παιδείαν εἶπε τοῖς μὲν νέοις σωφροσύνην, τοῖς δὲ πρεσβυτέροις παραμυθίαν, τοῖς δὲ πένησι πλοῦτον, τοῖς δὲ πλουσίοις κόσμον εἶναι.
—Diogenes Laertius (the subject is Diogenes)

[**πρεσβύτερος,** α, ον *elder*. **παραμυθία,** ας, ἡ *consolation*. **πένης,** πένητος, ὁ *poor man, pauper*.]

13. τῆς παιδείας ἔφη τὰς μὲν ῥίζας εἶναι πικράς, τὸν δὲ καρπὸν γλυκύν.
—Diogenes Laertius (a saying of Aristotle)

[**ῥίζα,** ης, ἡ *root*. **πικρός,** ά, όν *bitter*. **καρπός,** οῦ, ὁ *fruit*.]

14. ἀλλὰ μὴν καὶ τὸ πᾶν ἐστι σώματα καὶ κενόν.
—Diogenes Laertius (quoting Epicurus)

[**ἀλλὰ μὴν** *yet truly*. **κενός,** ή, όν *empty*. n. as a noun *void*.]

15. ἐρωτηθεὶς τί γηράσκει ταχύ, ‘χάρις’ ἐφη.
—Diogenes Laertius (a saying of Aristotle)

[**ἐρωτηθείς** *asked, having been asked* (aor. pass. ptcpl.). **τί γηράσκει** *what grows old?* **ταχύ** (as adv.) *quickly*.]

16. ἐλευθέρου γάρ ἐστι τἀληθῆ λέγειν.
—Menander

[**ἐλεύθερος,** α, ον *free* (as noun in m., *free man*). **ἐλευθέρου** predicate genitive of characteristic.]

17. πολλῶν ὁ καιρὸς γίνεται διδάσκαλος.
—Menander

[**διδάσκαλος** *teacher*.]

18. μήτηρ ἁπάντων γαῖα καὶ κοινὴ τροφός.
—Menander

[**γαῖα,** ας, ἡ *earth*. **τροφός,** οῦ, ὁ *nurse*.]

19. ἐκ τῶν φοβερῶν τῶνδε προσώπων
μέγα κέρδος ὁρῶ τοῖσδε πολίταις.
—Aeschylus, *Eumenides*

[**φοβερός,** ά, όν *fearful*. **πρόσωπον,** ου, τό *face, mask*. **ὁρῶ** *I see*.]

20. σκηνὴ πᾶς ὁ βίος.
—Euripides

21. μεγάλη πόλις μεγάλη ἐρημία.
—Greek Proverb

[**ἐρημία,** ας, ἡ *desert*.]

22. εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν στοά.
—Diogenes Laertius

[**στοά,** ᾶς, ἡ *stoa, Stoic school* (of philosophy).]

23. εἰ δ’ ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρέσιν, τάχ’ ἂν τόδ’ ἦν.
—Aeschylus, *Seven against Thebes*

[Eteocles is referring to the claim of his brother, Polynices, that he will return home with justice; but justice is only pictured on his shield, she is not in his heart. **παρθένος,** ου, ἡ *maiden, virgin*. **φρέσιν,** dat. pl. of φρήν *mind, heart*. **τάχα** (adv. cf. ταχύς) *quickly, soon*.]

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

25. Ἄδμηθ’, ὁρᾷς γὰρ τἀμὰ πράγμαθ’ ὡς ἔχει,
λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.
—Euripides, *Alcestis*

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

26. ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί.
—Xenophon

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

27. πολλὰ διδάσκει μ’ ὁ πολὺς βίοτος.
—Euripides

[**διδάσκω** *teach*. **μ’** = με *me* (acc. sg.). **βίοτος** = βίος.]

ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής.
If you are a lover of learning, you will be learned.
—Isocrates, *To Demonicus*

Ἄνθος, -ους, τό *flower*, pl. ἄνθη

ΑΝΘΗ
Α. ΕΥΣΤΑΘΙΟΥ

Photo by L. J. Luschnig.

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

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

The Greek Anthology, also called the Palatine Anthology, is a collection of more than 6000 short poems (epigrams, songs, epitaphs) by over three hundred authors from the seventh century B.C.E. to about 1000 C.E. The term anthology comes from the name the first-century poet Meleager gave to his compilation, στέφανος (the Garland or Crown of Flowers, in which each poet was compared to a flower), which became the basis of the Palatine Anthology. Its importance lies in the excellence of many of the poems, the continuity of the Greek poetic tradition that it illustrates, and its influence on poets in many languages and through the centuries.

Compare, for example, this anonymous Greek "valentine" to the second stanza of Ben Jonson's "To Celia."

πέμπω σοι μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ σοί·
αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι.
I am sending you a sweet perfume, a favor to it, not you.
You can make even perfume smell sweet.

I sent thee late a rosy wreath,
   Not so much honouring thee
As giving it a hope that there
   It could not wither'd be;
But thou thereon didst only breathe,
   And sent'st it back to me;
Since when it grows, and smells, I swear,
   Not of itself but thee!

Lesson VII

Participles

In this lesson you will learn the forms and uses of participles (present, future, aorist active, and middle or middle-passive). Because Greek is φιλομέτοχος (fond of participles), *use of participles is an important form of subordination.*

PARTICIPLES: PRESENT, FUTURE, AORIST ACTIVE AND MIDDLE/MIDDLE-PASSIVE

Definition

Participles are *verbal adjectives.* That is, they have the qualities of both verbs and adjectives. Dionysius Thrax defines the participle as follows: Μετοχή ἐστι λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ἰδιότητος: *A participle is a part of speech which shares* (lit. *sharing*) *the peculiarities of both verbs and nouns/adjectives* (adjectives are classed under ὀνόματα in Greek grammatical theory). As adjectives they are declined in gender, number, and case and agree with a noun (whether expressed or implied). As verbs they have tense and voice, and can take an object. Participles are very common in English, but even more so in Greek.

Some examples of the uses of participles in English:

1. As adjective (Attributive Use)
   The *established* Church
   The *ruling* class
   The *missing* link

2. In a descriptive clause or phrase (Circumstantial Use)
   The soup is on the stove, *boiling* away.
   The Greek troops, *led* by Agamemnon, defeated Troy in ten years' time.

3. Objective and Supplementary
   He stopped *talking*.

4. Treatment of participles in forming compound tenses, such as "I wasn't *talking*"; "I have never *done* that"—since this use is so well known—will be omitted.

It is important to keep in mind that participles are adjectives derived from verbs. A participle can thus have tense, as is evident in the first two examples above: *established* is a past participle while *ruling* is present. Greek has present, future, aorist, and perfect participles. The participle also has voice; of the previous examples, *established* is passive and *ruling* active. Greek has separate forms for active, middle/middle-passive, and—in the aorist and future tenses—passive participles.

Forms

Review ὁ ἄρχων [V] and πᾶς πᾶσα πᾶν [VI] for the declension.

All tenses of participles are formed from the corresponding tense stem. Thus, the present participle of λύω is formed by adding the proper participial endings to the present stem λυ-. Likewise the future participle is formed from the future stem λυσ- (from λύσω); the aorist from the stem λυσ(α)- (from ἔλυσα: participles are not augmented). Review the principal parts of the verbs you have studied so far (p. 89).

Active Participles

All active participles (except the perfect, VIII) have bases in -ντ-. Thematic tenses (present, future, and second aorist) form active participles in -οντ- (cf. ἄρχων). The first aorist, with its characteristic α, has -αντ- (as in πᾶς, base παντ-). The masculine and neuter are declined in the third declension, the feminine in the first.

a. Participles of λύω: present, future, first aorist

	Stem	m.	f.	n.	Base
Present	λυ-	λύων	λύουσα	λῦον	λυοντ-
Future	λυσ-	λύσων	λύσουσα	λῦσον	λυσοντ-
1st Aorist	λυσ-α	λύσας	λύσασα	λῦσαν	λυσαντ-

b. of λείπω: second aorist (ἔλιπον):

	Stem	m.	f.	n.	Base
2nd Aorist	λιπ-	λιπών	λιποῦσα	λιπόν	λιποντ-

Paradigms

Present Active Participle of λύω: λύων *releasing*

		m.	f.	n.
Sg.	N	λύων	λύουσα	λῦον
	G	λύοντος	λυούσης	λύοντος
	D	λύοντι	λυούσῃ	λύοντι
	A	λύοντα	λύουσαν	λῦον
Pl.	N	λύοντες	λύουσαι	λύοντα
	G	λυόντων	λυουσῶν	λυόντων
	D	λύουσι(ν)	λυούσαις	λύουσι(ν)
	A	λύοντας	λυούσας	λύοντα

Future Active Participle of λύω: λύσων *being about to release,*
in order to release

		m.	f.	n.
Sg.	N	λύσων	λύσουσα	λῦσον
	G	λύσοντος	λυσούσης	λύσοντος
	D	λύσοντι	λυσούσῃ	λύσοντι
	A	λύσοντα	λύσουσαν	λῦσον
Pl.	N	λύσοντες	λύσουσαι	λύσοντα
	G	λυσόντων	λυσουσῶν	λυσόντων
	D	λύσουσι(ν)	λυσούσαις	λύσουσι(ν)
	A	λύσοντας	λυσούσας	λύσοντα

First Aorist Active Participle of λύω: λύσας *having released,*
after releasing

		m.	f.	n.
Sg.	N	λύσας	λύσασα	λῦσαν
	G	λύσαντος	λυσάσης	λύσαντος
	D	λύσαντι	λυσάσῃ	λύσαντι
	A	λύσαντα	λύσασαν	λῦσαν
Pl.	N	λύσαντες	λύσασαι	λύσαντα
	G	λυσάντων	λυσασῶν	λυσάντων
	D	λύσασι(ν)	λυσάσαις	λύσασι(ν)
	A	λύσαντας	λυσάσας	λύσαντα

Second Aorist Active Participle of λείπω:
λιπών *having left, after leaving*

		m.	f.	n.
Sg.	N	λιπών	λιποῦσα	λιπόν
	G	λιπόντος	λιπούσης	λιπόντος
	D	λιπόντι	λιπούσῃ	λιπόντι
	A	λιπόντα	λιποῦσαν	λιπόν
Pl.	N	λιπόντες	λιποῦσαι	λιπόντα
	G	λιπόντων	λιπουσῶν	λιπόντων
	D	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
	A	λιπόντας	λιπούσας	λιπόντα

Present Active Participle of εἰμί: ὤν *being*

		m.	f.	n.
Sg.	N	ὤν	οὖσα	ὄν
	G	ὄντος	οὔσης	ὄντος
	D	ὄντι	οὔσῃ	ὄντι
	A	ὄντα	οὖσαν	ὄν
Pl.	N	ὄντες	οὖσαι	ὄντα
	G	ὄντων	οὐσῶν	ὄντων
	D	οὖσι(ν)	οὔσαις	οὖσι(ν)
	A	ὄντας	οὔσας	ὄντα

This paradigm acts as a review of the endings of the participles in -οντ-. Note that the accent of the second aorist participle is like that of εἰμί.

Middle and Middle-Passive Participles

The middle and middle-passive participles are formed quite simply by adding -μενος, -η, -ον to the appropriate stem: -ομενος to the thematic tense stems; -αμενος to the first aorist.

	λύω			λείπω (ἔλιπον)
	Present (m.-p.)	Future (m)	1st Aorist (m)	2nd Aorist (m)
m.	λυόμενος	λυσόμενος	λυσάμενος	λιπόμενος
f.	λυομένη	λυσομένη	λυσαμένη	λιπομένη
n.	λυόμενον	λυσόμενον	λυσάμενον	λιπόμενον
	ransoming; being freed	*in order to ransom*	*having ransomed, after ransoming*	*having left behind*

Example: Present Middle-Passive Participle of λύω: λυόμενος.

		m.	f.	n.
Sg.	N	λυόμενος	λυομένη	λυόμενον
	G	λυομένου	λυομένης	λυομένου
	D	λυομένῳ	λυομένῃ	λυομένῳ
	A	λυόμενον	λυομένην	λυόμενον
Pl.	N	λυόμενοι	λυόμεναι	λυόμενα
	G	λυομένων	λυομένων	λυομένων
	D	λυομένοις	λυομέναις	λυομένοις
	A	λυομένους	λυομένας	λυόμενα

Participles are not so very difficult once you recognize the logic of them and understand what they are: adjectives derived from verbs. The word "participle" comes from the Latin word *participium* (a *sharing* or *partaking*), which is a direct translation of the Greek word μετοχή. The Greeks thought of the participle as a separate part of speech, but as the name implies they recognized clearly enough that it shared the characteristics of two other parts of speech. We do not usually think of the participle as a separate part of speech, but we should realize that the parts of speech are not necessarily mutually exclusive.

Exercise A

1. a. Practice in the forms of the participles. Review verbs on p. 89 and translate these phrases, using the nom. sg. form, m., f., n.

Example: after learning—μαθών, μαθοῦσα, μαθόν

1. after announcing
2. in order to lead
3. in order to hear
4. dying
5. after killing
6. being ruled
7. planning for onself
8. in order to write
9. being thrown
10. ransoming
11. after judging
12. having become

1. b. Translate (for present participles use "-ing" / "being"; for future "in order to"; for aorist "after –ing"). After reading the section on uses of participles, see if you can identify the use of each participle in these sentences.

1. πεμψάμεναι οὖν τὰ νέα βιβλία ἐμείναμεν.
2. ἀκούοντες τῶν γε πολῖτων οἱ ξένοι ἦσαν εὐτυχεῖς.
3. ἔρχεται γὰρ εἰς τήνδε τὴν νῆσον ἀκουσομένη τῆς σοφῆς λεγούσης περὶ τοῦ κόσμου.
4. ἐπαύσαντο δῶρα πέμποντες.
5. ἤγαγε δὲ οὗτος ὁ νεανίας τὰ παιδία εἰς τὴν νῆσον πεμπόμενα.
6. βουλεύσαντες ἔκριναν.
7. ταῦτα πράττουσα εὖ [*well*] πράξει.

Uses of Participles

There are in general three ways of using participles.

General Usage

1. **Attributive.** The participle is used as an adjective, modifying the noun in the same way as the adjective does, often with the article (e.g., a *moving* vehicle, a *dangling* participle).

2. **Circumstantial.** The participle, used without the article, in agreement with a noun or pronoun (expressed or implied) and introducing a clause which defines the circumstances of an action (i.e., an action as expressed by the main verb). "He went home, *disgusted* at the behavior of his colleagues." Under this heading also comes the genitive absolute.

3. **Supplementary.** The participle is used to complete the idea expressed by the verb; there are a number of Greek uses that differ from English usage. Under this heading we may also place the use of the participle after verbs of perception and in indirect statement. Examples: "Stop *doing* that!" or "Keep on *going!*" or "He finished *eating,*" all of which correspond to Greek usage.

Examples of the Uses of Participles in Greek

1. Attributive (as adjective)

a. Used with a noun and usually with an article:

> ὁ παρὼν χρόνος, *the present time* (παρών, present participle of πάρειμι, *being present*)

Many English participles do not lend themselves to this use, and for this reason, many of the Greek participles must be paraphrased in the English translation either by a relative clause or by an adjective or noun; this is especially true of the attributive participle used as a noun (b).

b. Like the adjective, the participle may be used as a noun with the article (the *man*, *woman*, or *thing* being omitted; cf. οἱ ἀγαθοί, *the good*: the masculine gender makes it clear that *the good people* is implied).

Examples:

οἱ φεύγοντες	*those who flee/are fleeing; the fugitives, the exiles*
ὁ διώκων and ὁ φεύγων	*the one who pursues* and *the one who flees:* in a courtroom context, *the prosecutor* and *the defendant*
ὁ ἄρχων	*the one who rules,* originally a participle from ἄρχω (*the ruling man*), hence *the ruler,* so common that it is considered a noun.

τὸ ἄρχον	in the neuter, *that which rules* (*the ruling thing* can best be translated as *the ruling party.*)
ἡ θανοῦσα	*the [woman who] died, the dead woman*

> μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;
> *Do you expect to benefit the dead woman in any way?*
> —Euripides, *Alcestis*

Interesting too are the uses of the neuter participles of εἰμί: τὸ ὄν and τὰ ὄντα *that which is/exists*; *those things which are/exist* (lit. *existing* things) respectively; but both may be translated as *the universe*. Cf. also τὰ πάροντα *the present circumstances*.

> οἱ ἔχοντες and οἱ οὐκ ἔχοντες *those who have* and *those who do not have,* i.e., *the rich* and *the poor,* or *the haves* and *the have-nots.*

c. Remember that the participle is a verbal form and so can take an object: ὁ ταῦτα εἰπών (lit. *the one having said these things*) *the one who said these things*.

Exercise A (continued)

2. a. Study the examples and translate these sentences.

1. οἱ γὰρ διώκοντες τὴν φεύγουσαν ἔλαβον.
2. ἥ γε ἀποθανοῦσα οὐ λέξει.
3. οἱ ἐν ταύτῃ τῇ πόλει ἄρχονται ὑπὸ τῶν ἀρχόντων.
4. ὁ ταῦτα ἀγγείλας ἀπῆλθεν.
5. εἶπες οὖν τοῖς τοῦ ποιητοῦ ἀκούσασι;
6. τοὺς δὲ οὐκ ἔχοντες ἐπέμψασθε;

2. b. Make up sentences using the following.

1. αἱ γραφόμεναι
2. τὰ πάροντα
3. τὰ βουλευόμενα
4. ἡ πείθασα
5. ὁ βουλόμενος
6. οἱ λύοντες

2. Circumstantial

The circumstantial participle defines the circumstances surrounding the action of the main verb and may express *time, manner/means, cause, condition, concession:* that is, *when, in/by, since/because, if, although*. It can also be merely *descriptive*. The context (or sense) of the sentence will usually tell you which is intended, though sometimes more than one of these relations may be implied. These different types of the circumstantial participle do not differ from one another *except in context*; therefore you need not make sharp distinctions among them. When translating them, first translate them literally, even though it may be awkward in English (*having done, doing, having been done*, etc.), and then as the whole sentence becomes clearer, you may add an appropriate word, such as *if, when, although*. There are, to be sure, clues which will sometimes make the meaning clearer (e.g., whether οὐ or μή is used, and a number of particles).

A. Time (*when, after*): Temporal
In narration, the participle is very common for a series of events. The use of participles can extend the sentence indefinitely, as you will see when you read long passages from Thucydides and Isocrates.

In English, when narrating a series of events, we tend to use a series of finite verbs in separate clauses, whether coordinate or subordinate. We may say, for example, "After killing the man, he got away," or "He killed the man and got away," or "After he killed the man, he got away." The first uses a participle, the second two coordinate clauses, and the third a subordinate clause. In Greek the verb of the first clause would be expressed by a participle in the *aorist*, that of the second by a finite verb:

> τὸν ἄνθρωπον ἀποκτείνας, ἔφυγεν.

There are other ways of expressing this in Greek, but this would be the most common and the easiest.

➞ Note that in translating an English phrase or clause introduced by the word *after*, it is best to use the aorist participle.

Another example:

> φεύγοντες ἀπέθανον *fleeing* (while they were fleeing) *they were killed.*

Participles used with temporal particles:

ἅμα	*at once, at the same time* ἅμα εἰπὼν ἔβαλε τὸν λίθον, *at the same time as speaking, he threw the stone.*
αὐτίκα	*at once* αὐτίκα γενόμενος, *as soon as born*
μεταξύ	*in the midst of, while* μεταξὺ θύων, *while sacrificing* λέγοντα μεταξύ, *in the midst of the discourse*

B. Causal (*because, since*)
Example:

> πολλὰ εἶπε, βουλόμενος τὸν βασιλέα πεῖσαι.
> *He said many things because he wished to persuade the king.*

The causal particles that can be used with participles are:

ἅτε	*inasmuch as, seeing that, since*
ὡς, ὥσπερ	as causal particles give an alleged cause for which the speaker/writer does not wish to take credit. They may be translated as *as if, as though, as thinking, on the grounds that.*

Example:

ἅτε τὰ χρήματα ἔχων
seeing that he has the money

θαυμάζονται ὡς σοφοὶ ὄντες
They are admired as if (on the grounds that) *they are wise.*

δεδίασι τὸν θάνατον ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστι.
They fear death as though they know well that it is the greatest of evils.

—Plato, *Apology*

C. Manner and Means (*in, by*)

τὴν ἀσπίδα ἀποβαλών, ἔφυγε τὸν θάνατον.
By throwing away his shield, he escaped death. (means)

—*Xenophon*

ἥκει τὰ χαλεπὰ φερόμενα.
The troubles have come with a rush. (manner) (lit. *The troubles have come being carried.* An idiomatic use of the middle–passive participle of φέρω.)

D. Conditional (*if*)

ταῦτα λέγων, οὐκ ἂν τὴν ἀλήθειαν ἔλεγες.
If you were saying these things, you would not be speaking the truth. (lit. *Saying these things you would not be speaking the truth.*)

The negative in the participial clause (which represents the if-clause or *protasis* of the condition) is μή: this will give you a hint to translate it as a condition, since most other uses of the participle take οὐ as negative.

σοφοὶ μὴ ὄντες, οὐχ ἕξετε μαθητάς.
If you are not wise, you will not have pupils. (lit. *Not being wise, you will not have pupils.*)

E. Concession (*although*)

πολλὰ χρήματα ἔχων, οὐκ εἰμι εὐτυχής.
Although I have much money, I am not happy.

The particles καίπερ and καί (*although, even though*) can also be used with the circumstantial participle of concession.

F. Purpose (*to, in order to*) is usually expressed by the future participle, sometimes with ὡς.

> ἦλθε . . . λυσόμενος τε θύγατρα (= θυγατέρα)
> *He came to ransom his daughter*.
>
> *—Iliad I.13*
>
> ὁ ἡγησόμενος οὐδεὶς ἔσται.
> *There will be no one to lead / who will lead* [us].
>
> *—Xenophon*

G. Description

> ἦλθε πολλὰ δῶρα φέρων (or ἔχων)
> *He came bearing many gifts*.

The participles ἔχων, φέρων, ἄγων, λαβών are often used idiomatically and may be translated as *with*.

> ἔρχεται τὸν υἱὸν ἔχουσα.
> *She comes bringing her son*, or *she is coming with her son.*
>
> —Xenophon

The Genitive Absolute

The genitive absolute is a special use of the circumstantial participle. A noun or pronoun and a participle are put into the genitive case in an absolute construction (so called because it does not agree with any other words in the sentence, and stands by itself, grammatically). It is translated by a clause and can be used to express any of the attendant circumstances a circumstantial participle does. In English we have a similar construction, called the nominative absolute (English being severely limited in the number of its cases): for example (from Eric Partridge, *Usage and Abusage*), "*On the door being opened*, she perceived a couch." The clause in italics is an absolute construction: grammatically it stands outside the main clause. On the other hand, had we written "Upon opening the door, she perceived the couch," the participial clause would be a descriptive, adjectival one agreeing with *she*. Common expressions in English using a nominative absolute are "other things being equal" and "that said." In the absolute construction, then, the participial clause which describes the circumstances stands outside the main sentence grammatically. The genitive absolute in Greek (like the ablative absolute in Latin) is very common and very versatile, owing to the many forms and uses of the Greek participle. It can express time, manner, means, cause, condition, concession, purpose, and description. It can be used plain or with any of the particles that can accompany the participles.

Examples:

> καὶ τῶν φίλων τὴν χώραν λιπόντων, ἐμείναμεν.
> ***Although our friends left the place,*** *we remained.*
>
> τῆς φίλης μὴ ἐλθούσης, ἐλίπομεν ἂν τὴν χώραν.
> ***If our friend had not come,*** *we would have left the place.*
>
> τῶν πολιτῶν δικαίων ὄντων, δικαία ἐστὶν ἡ πόλις.
> ***Because the citizens are just,*** *the city is just.*
>
> τοῦ πατρὸς οὐ βουλομένου, ταῦτα οὐ πράξομεν.
> ***Since father does not wish it,*** *we will not do these things.*
>
> λόγων γενομένων, ἀπῆλθον οἱ νεανίαι καὶ αἱ γυναῖκες.
> ***The conversation having taken place*** *(after the conversation), the young men and the women departed.*

Some examples from Greek authors:

1. καὶ Πολυφόντου κελεύοντος ἐκχωρεῖν, . . . Οἰδίπους καὶ Πολυφόντην καὶ Λάϊον ἀπέκτεινε.
And when Polyphontes ordered [him] to get out of the way, Oedipus killed both Polyphontes and Laius.
—Apollodorus

2. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι).
If the Athenians should experience this same thing, I think their power would be estimated as double.
—Thucydides

3. πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν;
If justice exists, how is it that Zeus has not perished?
—Aristophanes

> Note: A rarer construction is the **accusative absolute,** which is used in the same way as the genitive absolute, but is restricted to the participles of impersonal verbs: these are put into the accusative in the neuter singular, παρόν μοι, *it being possible for me*; δέον ἡμῖν ἀπιέναι, *it being necessary for us to depart.* δέον is the neuter accusative participle of the impersonal verb δεῖ.

Exercise A (continued)

3. a. Study the examples of circumstantial participles and translate. For the genitive absolute it may help to begin: with + the *noun* + the *verb* + *-ing* (e.g., "with poets be-*ing* present") and then try to make it more elegant as you understand the context ("because / when / if poets are present").

1. τῶν ποιητῶν ἀκούσασα ἦλθον ὡς ἀκουσομένη τῆς σοφῆς.
2. καὶ τὸν πατέρα ἀποκτείνας ἐκείνης τῆς πόλεως βασιλεὺς ἐγένετο.
3. τὴν δὲ μητέρα ἀποκτείναντες ἔφυγον ἐκ τῆς πατρίδος.
4. ταῦτα ἔπραξα ὡς ὄντα δίκαια.
5. τῶν παίδων ἀποθανόντων ἡ μήτηρ ἔφυγεν εἰς τήνδε τὴν πόλιν.
6. δῶρα φέροντες ἐρχόμεθα ὡς τὸν βασιλέα πείσοντες.
7. ὁ γέρων ἦλθε ὡς τὴν παῖδα λυσόμενος.
8. τοῦ πολέμου παυομένου εἰρήνην ἄγειν οἷόν τ' ἔσται.
9. ξένων ἐλθόντων οὐκ ἂν ἐλίπομεν.

3. b. Make up sentences using the following words.

1. λυσομένη
2. ὡς ὤν
3. λέγοντες μεταξύ
4. ἀκούουσα
5. παρόντων
6. ἀποθανόντος

3. Supplementary

The supplementary participle is more closely related to the verb: it is used to complete the meaning of the verb, and without it the idea is incomplete. The supplementary participle may go with either the subject or the object of the verb, for example:

> παύω (active): παύω τὸν ἄνδρα λέγοντα
> *I stop the man* (from) *speaking*.
>
> παύομαι (middle): παύομαι λέγων/λέγουσα
> *I stop* (myself) *speaking* or *I cease speaking*.

This construction is found with verbs meaning *begin*, *continue*, *stop* (cf. in English "keep on keeping on"), and with those meaning *repent, be weary, be pleased* or *displeased, allow*.

> ἄρξομαι λέγων *I shall begin speaking.*
>
> παύσω τοῦτο γιγνόμενον *I shall stop this from happening.*
> —Plato

Some of these verbs may take both the supplementary participle and the supplementary infinitive constructions, but with different meanings:

αἰσχύνομαι	*I am ashamed*
αἰσχύνομαι λέγων/λέγουσα	*I am ashamed speaking, I speak with shame*
αἰσχύνομαι λέγειν	*I am ashamed to speak* (and so, do not speak)

In the first example, the participle *speaking* (λέγων/λέγουσα) implies that I am actually speaking, ashamed or not; in the second, the infinitive *to speak* (λέγειν) implies that my shame prevents me from speaking. This subtle difference in construction makes a great deal of difference in meaning.

There are several verbs in Greek which take a supplementary participle in a way that seems odd to us at first, because it differs from English usage. In these sentences the participle tells what the main action is, while the main verb tells something about how the action is occurring.

τυγχάνω *happen* (we use the infinitive, Greek uses the participle):

τυγχάνει δίκαιος ὤν, *He happens to be* (lit. *being*) *honest* or *He really is honest*. (Often forms of τυγχάνω are used to emphasize that something is indeed true.)

λανθάνω *escape the notice of* (we usually translate the participle by a finite verb and express the form of λανθάνω by an adverb, *unawares, without being observed*):

οὐ λανθάνει κακὸς ὤν	lit. *He does not escape notice being wicked*
ἔλαθον ἐσελθόντες	*They got in secretly.*

—*Thucydides*

φθάνω *anticipate, come/do/be first* or *before* (the action in which one is ahead of somebody else is expressed by the participle):

ἔφθασαν τοὺς φίλους ἐλθόντες lit. *They anticipated their friends having come.* Or, *They got there before their friends / They got the jump on their friends . . . .*

Other uses of the supplementary participle:

In **Indirect Statement:** with verbs of *knowing* (and the opposite, those meaning *be ignorant, forget*) and *showing,* and with verbs of sense perception (*see, hear, feel*) the participle is used in indirect statement.

Examples:

ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα.

It is apparent that the soul is immortal (i.e., it *really is immortal*).

—Plato

ὁρῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε.

We see that everything you say is true.

—Xenophon

ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα.

He heard that Cyrus was in Cilicia.

—Xenophon

With **Verbs of Perception,** the participle not in indirect statement can be used to modify the object of the verb, as in these English sentences: "I saw Mommy kissing Santa Claus," or "I hear him coming"; compare with "I hear that he is coming."

The verbs ἀκούω and αἰσθάνομαι take their object in the genitive case (except in indirect statement). Consider the following examples:

ἀκούω τοῦ σοφοῦ λέγοντος.	*I hear the wise man speaking*. (That is, I actually hear him.)
ἀκούω τὸν σοφὸν λέγοντα.	*I hear that the wise man is speaking.*

Exercise A (continued)

4. Translate.
  1. τυγχάνομεν οὖσαι δίκαιαι γυναῖκες.
  2. πράττοντες ἄδικα οὐκ ἐλάνθανον.
  3. ἔφθασαν δῶρα ἐνεγκοῦσαι.
  4. φθάνουσιν ἐκείνας φεύγοντες.
  5. ἤρξατε βουλευόμενοι.
  6. ταῦτα λέγοντες οὐκ αἰσχύνεσθε;

Tenses of the Participle

The tenses of the participle (except in indirect statement) represent time only as relative to the main verb. The **present** refers to an action *at the same time* as that of the main verb (*while*); the **aorist** refers to time *previous* to that of the main verb (*after, having*). The **future** participle is used for expressing *purpose* or *intention*, and is rarely used otherwise.

In indirect statement, however, the participle's tense represents the same tense as that of a finite verb, that is, the tense of the original statement, as in the infinitive construction [IV].

Notes on Participles

1. "There is but one difference between the supplementary and circumstantial participles. It lies in the fact that the circumstantial participle is an additional statement and does not form an essential part of the verbal notion of the principal verb [as does the supplementary participle]. The circumstantial participle may be removed and the sentence will not bleed." (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* [New York: Hodder & Stoughton, Doran, 1914] p. 1124)

2. The Greeks, as mentioned before, were φιλομέτοχοι (fond of participles), and Greek has a rich system of participles, richer than Latin or English, for example. Latin has no present passive nor perfect active participles. And English must resort to long periphrases to translate some of the participles (notably the future participle). It may be said that wherever a participle is possible, Greek has one. This wealth of participles gives a great deal of flexibility to the language, as you will see, the more you read.

3. The dangling participle: For most of us our introduction to participles in our own language—if in fact we are introduced to them at all—is usually in connection with the problem of the *dangling* participle. This is a problem that does not occur in Greek.

→ Consider why not.

I saw the Grand Canyon driving *through Arizona*, contains an example of a dangling participle in English. Actually we know what this means, that I saw it while I was driving, because the grammatically correct alternative, that the Grand Canyon was driving, is absurd or the result of sampling the local hallucinogens. On the other hand, if, in the sentence *I saw that man* driving *my car*, I mean I saw him while I was driving, I do not say so, because, by the placement of the words, *driving* goes with *that man*. In the first example the intended meaning is clear, and a speaker of this sentence would only risk not understanding the hearers' laughter. In the second, carelessness could lead to confusion, because in English the placement of words is very important. In Greek there is no confusion about what words the participle goes with because it will be in the same case and gender as these words. If it goes with the subject it will be nominative. If it goes with the object it will be accusative. Its place in the sentence does not matter. Thus, if I saw that man while *I* was driving, *driving* is nominative to agree with *I*. If I saw him actually in the driver's seat of my car with his foot on the gas, *driving* is accusative to agree with the object of *saw.*

Vocabulary

Verbs

αἰσθάνομαι, αἰσθήσομαι, ᾐσθόμην	*perceive, sense, understand, learn, hear* (+ gen.) (aesthetic)
αἰσχύνομαι	*be ashamed* (cf. αἰσχρός, also in act. αἰσχύνω, *to disgrace*)
βασιλεύω (reg. prin. pts.)	*be king, rule* (+ gen., cf. βασιλεύς)
βλέπω, βλέψομαι, ἔβλεψα	*look, see*
γιγνώσκω, γνώσομαι	*come to know, perceive, know* (aor. will be given later, cf. γνώμη)
διώκω, διώξω, ἐδίωξα	*pursue; chase*
διαφέρω (see φέρω)	*carry over/across; differ, surpass*
εἶδον	*saw* (2nd aor., stem ἰδ-: part. ἰδών, inf. ἰδεῖν, related to Latin *video*)
εὑρίσκω, εὑρήσω, εὗρον (or ηὗρον)	*find* (pf. εὕρηκα *Eureka!;* heuristic)
κελεύω, κελεύσω, ἐκέλευσα	*urge, exhort, bid, order*
λανθάνω, λήσω, ἔλαθον	*escape notice* (+ part., cf. λήθη *Lethe*)
μέλλω, μελλήσω, ἐμέλλησα	*be about to, intend, delay* (+ fut. inf.)
πυνθάνομαι, πεύσομαι, ἐπυθόμην	*learn*
τυγχάνω, τεύξομαι, ἔτυχον	*happen* (+ part.), *meet* (+ gen., cf. τύχη)
ὑπάρχω	*begin, exist, belong to* (cf. ἄρχω)
φεύγω, φεύξομαι (φευξοῦμαι), ἔφυγον	*flee, take flight, avoid, escape* (cf. Latin *fugio*, Engl. *fugitive*)
φθάνω, φθήσομαι, ἔφθασα	*be/do first, outstrip, anticipate* (+ part.)

Compounds of εἰμί: conjugated like εἰμί

ἄπειμι	*be away, be absent*
ἔξεστι(ν)	*it is possible*
πάρειμι	*be present, be near, stand by*
πάρεστι + dat.	(impersonal) *it depends on*
πρόσειμι	*be added to, belong to*
σύνειμι	*be with, live with, have dealings with*

Noun

Ζεύς, Διός, ὁ ; dat. Διί, acc. Δία, voc. Ζεῦ	*Zeus*
μὰ τὸν Δία	*by Zeus!*

Particles (used with participles)

ἅμα	*at once, at the same time as*
ἅτε	*since, inasmuch as*
αὐτίκα	*at once*
μεταξύ	*in the midst of, while*
ὡς	*as if, as, on the ground that*

Exercise B

1. Review the verbs you have had so far, and form the participles for each. For a complete verb there will be six participles (so far; there are more yet to come). Remember that the participle is not augmented.

2. Form and decline the following participles.

1. Present active of ἔχω
2. Aorist active of βάλλω
3. Future active of φέρω
4. Aorist active of παύω
5. Future middle of γίγνομαι

3. Parse the following. Example: λύσαντα—aorist active participle of λύω, masc. acc. sg. or neuter nom./acc. pl.

1. γενομένου
2. παρόν
3. αἰσθανομένη
4. γιγνώσκοντες
5. ἔχοντες
6. ὄντας
7. ὄντων
8. λέγοντες
9. κτείνας
10. ὤν
11. γενόμενος
12. μανθανόντων
13. λεγομένην
14. ἔχουσαι
15. ἀποθανόντος
16. εἰπών
17. ἰδόντας
18. πέμψασαν
19. λαβουσῶν
20. φερόμεναι
21. εἰπόντος
22. εὑρόντες
23. βουλόμενα
24. πυνθανόμενος
25. ἀκούσας
26. νομίζων
27. κελεύοντος
28. κτείναντος
29. βασιλεύων
30. βασιλεύοντος
31. μαθοῦσα
32. ὑπάρχοντος
33. πυθομένας
34. λύσοντι
35. ἀκούσῃ
36. οὔσῃ
37. λανθανόντων
38. μέλλοντος
39. συνόντες
40. ἀγαγόντος
41. λύσαντας
42. πείσουσαν
43. ἄρχουσι
44. πάσχοντα
45. ἐσομέναις
46. βαλόντες
47. βαλλούσης
48. πραξάσας

Recognizing participles

1. -οντ- tells you that it is an active participle of one of the thematic tenses: future, present, or second aorist.
    a. most futures will have σ before the -οντ-.
    b. the second aorist is usually accented on the o-sound of the participial ending.
2. -αντ- tells you that you are dealing with the first aorist participle.

3. -ομενος is the sign of the middle/middle-passive of a thematic tense.
4. -αμενος is the sign of the middle of the first aorist.

4. Translate these sentences and identify the use of each participle.

1. ὁ γέρων ἦλθεν ἔχων πολλὰ δῶρα.
2. πάρεστιν ἡ γυνὴ ἄγουσα τὸν παῖδα.
3. οἱ φεύγοντες ὑπὸ τῶν διωκόντων διώκονται.
4. ὁ ἄρχων ἄρχει τῶν ἀρχομένων.
5. ὁ κόσμος ἐλέγετο τὸ ὄν καὶ τὰ ὄντα.
6. ὁ γὰρ ἱερεὺς ἦλθεν ὡς λυσόμενος τὴν θυγατέρα πολλοῖς χρήμασιν.
7. ἀλλ’ ὁ βασιλεὺς ἐθέλων τὴν γυναῖκα ἔχειν, οὐκ ἔλαβε τὰ χρήματα.
8. οἱ οὐκ ἔχοντες οὔποτε φίλοι ἔσονται τοῖς ἔχουσιν.
9. τὸν λίθον βαλὸν τὸ παιδίον ἔφυγεν.
10. εἶπε πολλὰ ὡς πείσουσα τὸν βασιλέα.
11. ὁ δαίμων τὸν ἄνδρα λέγοντα μεταξὺ ἔπαυσεν.
12. παύσομαι λέγουσα καὶ ἄρξεσθε λέγοντες.
13. τὸν πατέρα μεταξὺ θύοντα ἀπέκτειναν.
14. εἶπον ὅτι ἀπέκτειναν τοῦτον ὡς ἄδικον ὄντα.
15. ξένοι ὄντες ἐρχόμεθα εἰς ταύτην τὴν χώραν.
16. τυγχάνω ὢν δίκαιος ἀνήρ. τυγχάνω οὖσα δικαία γυνή.
17. οὖσα κακὴ οὐκ ἔλαθε τοὺς θεοὺς καὶ τοὺς ἀνθρώπους.
18. τούτου παρόντος ἤρξαντο λέγοντες.
19. οὐκ αἰσχύνει ταῦτα πράττων;
20. τῶν ποιητῶν τὴν ἀλήθειαν λεγόντων, ἀθάνατος ἡ τοῦ ἀνθρώπου ψυχή.
21. ἠκούσαμεν τοὺς ποιητὰς λέγοντας.
22. ἤκουον τοῦ σοφοῦ περὶ ἀρετῆς λέγοντος/τῆς σοφῆς περὶ τῶν δικαίων λεγούσης.
23. ᾐσθόμεθα οὐ σοφοὶ ὄντες.
24. καίπερ οὐκ ἰδών, ᾐσθόμην ἐκεῖνον τὸν ἄνδρα παρόντα.
25. ᾐσχύνοντο οἱ δικασταὶ λαβεῖν δῶρα καὶ χρήματα.
26. οὐκ ἔξεστιν εὑρεῖν ἄνδρα δίκαιον ἐν ταύτῃ τῇ χώρᾳ.
27. χαλεπόν ἐστι γιγνώσκειν τοὺς θεοὺς εἴ εἰσιν εἴτε μή.
28. ὁ γὰρ νόμος τὸν διώκοντα λέγειν κελεύει.
29. εὗρον τὴν γυναῖκα οὖσαν ἄδικον.
30. ἡ ἐλπὶς ἀποῦσα οὐ τὸν φεύγοντα λανθάνει.
31. τῆς ἐλπίδος ἀπούσης καὶ οἱ ἀγαθοὶ ἔφευγον.
32. τῆς γυναικὸς παρούσης ὁ ἀνὴρ οὐκ ἠθέλησε ψευδῆ λέγειν.
33. ἐκείνην τὴν χώραν λιπόντες, κατὰ θάλασσαν πρὸς τὰς νήσους ἤλθομεν.
34. καίπερ τὴν χώραν λιπεῖν βουλόμεναι, ἔμενον.
35. ἄξιόν ἐστι πείθεσθαι τῷ τὴν ἀλήθειαν λέγοντι.
36. καὶ τῶν στρατιωτῶν εἰρήνην ἄγειν βουλομένων, οὐκ ἐπαύσατο ὁ πόλεμος.
37. νέοι ὄντες εὐτυχεῖς ἐστε.
38. οἱ δικασταὶ τὴν ἀλήθειαν μαθόντες ἐβουλεύσαντο καὶ ἔκριναν.
39. ἀπεθάνετε ἄν, τῶν ἀνδρῶν μὴ ἐλθόντων.
40. τῶν παίδων ὄντων εὐδαιμόνων, ὁ πατὴρ καὶ ἡ μήτηρ εἰσὶ εὐδαίμονες.

5. a. Translate into Greek.

1. He did not kill his mother without being observed.
2. I happen to be speaking to the citizens about war and peace.
3. Although the poets were present, we listened to the philosophers.
4. I heard that that woman was in Greece.
5. He came to find an honest man.
6. We admired this man on the ground that he was brave and just.
7. After killing the old man, he became king.
8. The one who said these things was the father of the poet.

5. b. Compose some sentences using the following expressions.

1. τυγχάνω + a participle of ἔρχομαι
2. παύω or παύομαι + a participle of βλέπω
3. αἰσθάνομαι + a participle of εἰμί
4. a genitive absolute using a participle of ἄπειμι

Readings

1. ἡ δὲ μνήμη τοῦ γενομένου. τὸ δὲ παρὸν ὅτε πάρεστιν, οὐδεὶς ἂν φαίη μνημονεύειν.

—Aristotle, περὶ μνήμης

[**μνήμη,** ης, ἡ *memory*. Understand ἐστί. **γενόμενον** *that which has been, the past*. **οὐδείς** *no one* (m. nom. sg.). **φαίη** (with ἄν) *would say* from φημί (3rd sg. opt.). **μνημονεύω** *remember*.]

2. τοῦ δὲ νῦν ἐν τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται καὶ πρότερον, ἀλλὰ τοῦ μὲν παρόντος αἴσθησις, τοῦ δὲ μέλλοντος ἐλπίς, τοῦ δὲ γενομένου μνήμη. διὸ μετὰ χρόνου πᾶσα μνήμη. ὥσθ’ ὅσα χρόνου αἰσθάνεται, ταῦτα μόνα τῶν ζῴων μνημονεύει, καὶ τούτῳ ᾧ αἰσθάνεται.

—Aristotle, περὶ μνήμης

[**καθάπερ** *as*. **εἴρηται** (it) *has been said*. **πρότερον** *before*. **αἴσθησις,** εως, ἡ *feeling, perception* (cf. αἰσθάνομαι). **διό** *and therefore*. **ὅσα** *as many as* (n. nom./acc. pl.). **ζῷον,** ου, τό *animal*.]

3. πρῶτον μὲν οὖν σκεπτέον τί τῶν βασιλευόντων ἔργον ἐστίν.

—Isocrates

[**σκεπτέον** *it is necessary to consider*.]

4. μὴ σπεύδετε πλουτεῖν μᾶλλον ἢ χρηστοὶ δοκεῖν εἶναι, γιγνώσκοντες ὅτι καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων οἱ μεγίστας ἐπ’ ἀρετῇ δόξας ἔχοντες πλείστων ἀγαθῶν δεσπόται καθίστανται.

—Isocrates, *Nicocles*

[**μὴ . . . ἢ** *do not be eager to be wealthy rather than*. **δοκεῖν** *to seem* (pres. inf.). **δόξα,** ης, ἡ *reputation*. **βάρβαροι** *those who are not* Ἕλληνες. **μεγίστος,** η, ον *biggest, greatest*. **πλεῖστος,** η, ον *most*. **καθίστανται** *are established, become, are appointed*.]

5. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος, τῶν μὲν ὄντων ὡς ἔστιν, τῶν δὲ οὐκ ὄντων ὡς οὐκ ἔστιν.

—Protagoras

6. ἄνθρωπος ὢν μέμνησο τῆς κοινῆς τύχης.
—Menander

[**μέμνησο** *remember!* (imperative + gen.).]

7. ὅστις στρατηγεῖ μὴ στρατιώτης γενόμενος, οὗτος ἑκατόμβην ἐξάγει τοῖς πολεμίοις.
—Menander

[**ὅστις** *whoever, anyone who* (m. nom. sg.). **στρατηγέω** *be general* (εῖ, 3rd sg.). **ἑκατόμβη,** ης, ἡ *hecatomb, sacrifice*. **ἐξάγει** ἐκ + ἄγω. **πολέμιος,** α, ον *hostile,* **οἱ πολέμιοι** *the enemy.*]

8. μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο.
—Apollodorus

[**μιᾶς,** gen. sg. of εἷς, μία, ἕν *one*. **κόπτω** *chop off*. **κεφαλή,** ῆς, ἡ *head*. **ἀνεφύοντο,** impf. m.-p. of ἀναφύω *grow up/back*.]

9. θνῄσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν
ἀλλ’ ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἤθελον
καὶ δῶμα ναίειν ὄλβιον τυραννίδι.
—Euripides, *Alcestis*

[**θνῄσκω** = ἀποθνῄσκω. **παρόν:** acc. abs. **σέθεν** = σου (gen. sg.), *you*. **Θεσσαλῶν** *of the Thessalians*. **δῶμα,** δώματος, τό *home*. **ναίειν** *to dwell in, to live in*. **ὄλβιος,** α, ον *wealthy, prosperous*.]

10. The story of Deucalion (the Greek Noah):
Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμεῖ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν θεοὶ πρώτην γυναῖκα. ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν ἠθέλησε γένος, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ’ οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη.

[Deucalion: son of Prometheus, husband of Pyrrha (daughter of Epimetheus and Pandora). **Προμηθέως** gen. *of Prometheus*. **τόπος,** ου, ὁ *place, region*. **ἔπλασαν:** aor. of πλάττω. **πλάττω** (πλάσσω) *make, form*. **γαμεῖ** *he marries*. **ἀφανίζω** *destroy*. **ὑποθέμενος** *having instructed*. **τεκτηνάμενος:** aor. partic. of τεκταίνομαι *build*. **λάρναξ,** ακος, ἡ *ark*. **ἐπιτήδειος,** α, ον *suitable*. **τὰ ἐπιτήδεια** *provisions*. **ἐνθέμενος** *having put in*. **εἰσέβη** *went into, embarked* (3rd sg.). **ὑετός,** οῦ, ὁ *rain*. **χέας** *having poured* (m. nom. sg.). **πλεῖστος** *most*. **κατακλύζω** *inundate, flood*. **διαφθαρῆναι** *to be destroyed*. **ὀλίγος,** η, ον *few*. **χωρίς** *except* (+ gen.). **σύν + φεύγω. πλησίον** *nearby, near* (adv.). **ὑψηλός,** ή, όν *high*.]

τότε δὲ καὶ τὰ κατὰ Θεσσαλίαν ὄρη διέστη, καὶ τὰ ἐκτὸς Ἰσθμοῦ καὶ Πελοποννήσου συνεχέθη πάντα. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἡμέρας ἐννέα καὶ νύκτας ἴσας τῷ Παρνασσῷ προσίσχει, κἀκεῖ τῶν ὄμβρων παῦλαν λαβόντων ἐκβὰς θύει Διὶ φυξίῳ. Ζεὺς δὲ πέμψας Ἑρμῆν πρὸς αὐτὸν ἐπέτρεψεν αἱρεῖσθαι ὅ τι βούλεται. ὁ δὲ αἱρεῖται ἀνθρώπους αὐτῷ γενέσθαι. καὶ Διὸς εἰπόντος ὑπὲρ κεφαλῆς ἔβαλλεν αἴρων λίθους, καὶ οὓς μὲν ἔβαλλε Δευκαλίων, ἄνδρες ἐγένοντο, οὓς δὲ Πύρρα, γυναῖκες. ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶας ὁ λίθος.
—Apollodorus

[**διέστη** *were divided* (3rd sg.). **συνεχέθη** *were demolished* (aor. pass. of συγχέω). **ἴσος,** η, ον *equal*. **προσίσχω** *put in to shore at* (+ dat.). **ἐκεῖ** *there* (adv.). **ὄμβρος,** ου, ὁ *storm*. **παῦλα,** ης, ἡ *rest, pause*. **ἐκβάς** *having disembarked* (m. nom. sg.). **φυξίος,** ον *putting to flight*. **ἐπιτρέπω** *refer to, leave to*. **αἱρεῖσθαι** *choose*; αἱρεῖται *he chooses*. **αἴρων** < αἴρω *pick up, lift*. **ὑπέρ** *over* (+ gen.). **ὅθεν** *whence*. **λαός** οῦ, ὁ *people*. **μεταφορικῶς** *metaphorically* (-ως: adv.). **ὠνομάσθησαν** *were named* (from ὀνομάζω, cf. ὄνομα). **λᾶας** *stone*.]

11. Perseus and the Gorgons:

[Περσεὺς] πετόμενος εἰς τὸν Ὠκεανὸν ἧκε καὶ κατέλαβε τὰς Γοργόνας κοιμωμένας. ἦσαν δὲ αὗται Σθένω Εὐρυάλη Μέδουσα. μόνη δὲ ἦν θνητὴ Μέδουσα· διὰ τοῦτο ἐπὶ τὴν ταύτης κεφαλὴν Περσεὺς ἐπέμφθη. εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων, ὀδόντας μεγάλους ὡς συῶν καὶ χεῖρας χαλκᾶς, καὶ πτέρυγας χρυσᾶς, δι᾽ ὧν ἐπέτοντο. τοὺς δὲ ἰδόντας λίθους ἐποίουν.

[The story of Perseus' decapitation of Medusa. **Ὠκεανός,** οῦ, ὁ *Oceanus*. **πέτομαι** *fly*. **ἥκω** *have come*. **κατά + λαμβάνω** *catch*. **κοιμάω** *put to sleep*, in mid. *fall asleep*. **θνητός,** ή, όν *mortal*. **ἐπέμφθη** (aor. pass.) (he) *was sent*. **περιεσπειραμένος** *coiled around*. **ἐπί** + acc. *for, after* (of purpose). **φολίς,** ίδος, ἡ *scale*. **αὐτός,** αὐτή, αὐτό (in oblique cases) *he, she, it*. **σῦς,** συός, ὁ, ἡ *swine*. **χαλκοῦς** *of bronze*. **πτέρυξ,** πτέρυγος, ἡ *wing*. **χρυσοῦς** *golden*. **ἐποίουν** *they made* (3rd pl. impf.).]

ἐπιστὰς οὖν αὐταῖς ὁ Περσεὺς κοιμωμέναις, κατευθυνούσης τὴν χεῖρα Ἀθηνᾶς, ἀπεστραμμένος καὶ βλέπων εἰς ἀσπίδα χαλκῆν, δι᾽ ἧς τὴν εἰκόνα τῆς Γοργόνος ἔβλεπεν, ἐκαρατόμησεν αὐτήν. ἀποτμηθείσης δὲ τῆς κεφαλῆς ἐκ τῆς Γοργόνος ἐξέθορε Πήγασος πτηνὸς ἵππος, καὶ Χρυσάωρ ὁ Γηρυόνου πατήρ· τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος. ὁ μὲν οὖν Περσεὺς ἐνθέμενος εἰς τὴν κίβισιν τὴν κεφαλὴν τῆς Μεδούσης ὀπίσω πάλιν ἐχώρει, αἱ δὲ Γοργόνες ἐκ τῆς κοίτης ἀναστᾶσαι τὸν Περσέα ἐδίωκον, καὶ συνιδεῖν αὐτὸν οὐκ ἠδύναντο διὰ τὴν κυνῆν. ἀπεκρύπτετο γὰρ ὑπ᾽ αὐτῆς.

—Apollodorus

[**ἐπιστάς** *standing over* (aor. part., m. nom. sg.). **κατευθύνω** *guide, direct*. **ἀπεστραμμένος** *turned away* (pf. part). **ἐκαρατόμησεν** *beheaded* (3rd sg. aor. act). **ἀποτμηθείσης** *having been cut off* (gen. abs.). **ἐξέθορε,** aor. of ἐκθρῴσκω, *leap out of*. **πτηνός,** ή, όν *winged*. *Chrysaor,* son of Medusa and Poseidon, was born holding a golden sword (as his name signifies). He became the father of *Geryon,* the three-bodied giant. **ἐγέννησεν** (she) *bore*. **ἐνθέμενος** *having put in* (aor. mid. part.). **κίβισις,** έως, ἡ *pack*. **ὀπίσω** *back* (adv.). **πάλιν** *back, again* (adv.). **ἐχώρει** (he) *was going* (3rd sg. impf.). **κοίτη,** ης, ἡ *sleep*. **ἀναστᾶσαι** *having gotten up*. **συνιδεῖν** *to see*. **ἠδύναντο** (they) *were* [*not*] *able*. **κυνῆ,** ῆς, ἡ *helmet*. **ἀποκρύπτω** *conceal, hide*.]

ἀργὸς γὰρ οὐδεὶς θεοὺς ἔχων ἀνὰ στόμα
βίον δύναιτ᾽ ἂν ξυλλέγειν ἄνευ πόνου.
A lazy lout with the gods on his lips
cannot eke out a livelihood without hard work.
—Euripides, *Electra*

Gorgon Stories

Photo by L. J. Luschnig.

What happened next to the Gorgon's severed head? Medusa's head was ultimately fixed to Athena's shield or in the middle of her aegis, a grim medallion. It remained an image of horror because of its ability, even after the decapitation, to turn anyone who looked at it into stone. In John Barth's *Chimera*, it figures in the foundation of a sculpture museum.

In Euripides' *Alcestis* it is a symbol of revulsion to Admetus who says (1118), when he is asked to receive a new woman after his wife has died for him:

Καὶ δὴ προτείνω, Γοργόν' ὡς καρατομῶν

Then, I reach out my hand, as if to behead a Gorgon,

only to discover a moment later that the woman is his wife, returned from the grave. In Euripides' *Electra*, the Gorgon appears on Achilles' shield in a choral ode and is later (855–8) referred to when Orestes brings his sister the head of Aegisthus (their father's murderer and the usurper of his throne). Whether the head is still attached to the body is a subject of debate among critics:

ἔρχεται δὲ σοὶ
κάρα 'πιδείξων οὐχὶ Γοργόνος φέρων,
ἀλλ' ὃν στυγεῖς Αἴγισθον.

[Orestes] is coming now
bringing not the Gorgon's head to show you,
but Aegisthus whom you hate.

At the end of the play Orestes is told to go to Athens, where Athena will protect him from the Furies by shaking the Gorgon face at them.

In *Phoenician Women*, a later play of Euripides, the Gorgon figures again as a symbol of hatred and lack of communication in that most dysfunctional of families, the household of Oedipus, when Jocasta says to her son Eteocles, who is set on killing his brother Polynices (455–6):

οὐ γὰρ τὸ λαιμότμητον εἰσορᾷς κάρα
Γοργόνος, ἀδελφὸν δ' εἰσορᾷς ἥκοντα σόν.

You are not looking at the Gorgon's severed head
but at your brother who has come here.

LESSON VIII

Pronouns; Perfect, Pluperfect, and Future Perfect Active; Aspect

In this lesson you will learn more pronouns, the perfect active (the fourth principal part), and more about aspect. You will also begin writing synopses which help you see a verb in all its glory at a glance and practice six verbs in the time of one.

PRONOUNS: INTERROGATIVE, INDEFINITE, RELATIVE INDEFINITE, RECIPROCAL

The **interrogative pronoun** *who?*, *what?* is τίς, τί in Greek. It always takes the acute on the first syllable (and this never changes to the grave).

The **indefinite pronoun** *anyone*, *someone*, *anything*, *something* is enclitic, but otherwise is spelled in the same way as the interrogative. Both are declined in the third declension with the base τιν-.

Interrogative			Indefinite	
m./f.	n.	Sg.	m./f.	n.
τίς	τί	N	τις	τι
τίνος (τοῦ)		G	τινός (του)	
τίνι (τῷ)		D	τινί (τῳ)	
τίνα	τί	A	τινά	τι
m./f.	n.	Pl.	m./f.	n.
τίνες	τίνα	N	τινές	τινά
τίνων		G	τινῶν	
τίσι		D	τισί	
τίνας	τίνα	A	τινάς	τινά

The alternate forms given in parentheses are fairly common. You should be aware of them, and use the context to distinguish τοῦ and τῷ from the forms of the article that look the same. The accent and punctuation will help you to distinguish the interrogative from the indefinite.

The interrogative τίς and the indefinite τις may be used as either pronouns or adjectives:

τίς ἔρχεται; *Who is coming?*	or	τίς ἀνὴρ ἔρχεται; *What man is coming?*
λέγει τις *Someone says.*	or	λέγει γυνή τις *Some woman says.*

The indefinite is sometimes equivalent to the English indefinite article (*a*, *an*):

εἶδον ἄνθρωπόν τινα. *I saw* a *man* (or, a certain *man*).

The **relative indefinite pronoun** ὅστις (*whoever*, *whatever*, *anyone who*, *anything which*) consists of the relative pronoun (ὅς, ἥ, ὅ) and the indefinite pronoun (τις, τι) combined into one word (except for ὅ τι, the nominative and accusative neuter singular), in which both elements are declined. Note that the accent of the relative is retained throughout the relative indefinite.

		m.	f.	n.
Sg.	N	ὅστις	ἥτις	ὅ τι
	G	οὗτινος (ὅτου)	ἧστινος	οὗτινος (ὅτου)
	D	ᾧτινι (ὅτῳ)	ᾗτινι	ᾧτινι (ὅτῳ)
	A	ὅντινα	ἥντινα	ὅ τι
Pl.	N	οἵτινες	αἵτινες	ἅτινα (ἅττα)
	G	ὧντινων (ὅτων)	ὧντινων	ὧντινων (ὅτων)
	D	οἷστισι (ὅτοις)	αἷστισι	οἷστισι (ὅτοις)
	A	οὕστινας	ἅστινας	ἅτινα (ἅττα)

The short forms are common in verse, but rarely found in Attic prose. ὅ τι is written as two words in modern texts to distinguish it from ὅτι, the conjunction meaning *that*, *because*.

Example of ὅστις:

οὐκ ἔστιν ὅστις βούλεται κακῶς πράττειν.
There is not anyone who *wishes to do badly.*

The indefinite relative is usually used in indirect questions:

οὐ μανθάνω ὅ τι λέγεις. *I do* not *understand* what *you mean.*
θαυμάζω ὅστις ἐστὶν ὁ βασιλεὺς ὁ τῆς χώρας τῆσδε.
I wonder who *is king of this land.*

The **reciprocal pronoun** ἀλλήλων, (*of*) *each other* is used only in the oblique cases of the plural (and dual). The plural (perhaps derived from ἄλλος doubled: ἀλλ-αλλο-) is declined as follows:

	m.	f.	n.
G	ἀλλήλων	ἀλλήλων	ἀλλήλων
D	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A	ἀλλήλους	ἀλλήλας	ἄλληλα

οἱ ξένοι δῶρα πρὸς ἀλλήλους ἔπεμψαν.
The strangers sent gifts to ***each other.***

Vocabulary

The fourth principal part is included with new verbs.

Pronouns

ἀλλήλων	(of) *each other* (reciprocal pronoun) (parallel)
ὅστις, ἥτις, ὅ τι	*anyone who, anything which, whoever, whatever* (indefinite relative)
τίς, τί	*who*?, *what*? (interrogative pronoun)
διὰ τί, τί (acc. of respect)	*why*?
τις, τι	*someone, something, anyone, anything; a, a certain* (indefinite pronoun; enclitic)

Nouns, Verbs, Adverbs

αἰτία, αἰτίας, ἡ	*cause, responsibility; guilt, blame; credit* (aetiology)
ἁμαρτάνω, ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα	*miss* (the mark) + gen.; *fail, go wrong; err*
ἐνθάδε	(adv.) *to this/that place, hither, thither*
κύων, κυνός, ὁ/ἡ	*dog; Cynic philosopher* (voc. κύον)
φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα	*keep watch, guard, defend*
φύσις, φύσεως, ἡ	*nature, origin* (physics)
χθών, χθονός, ἡ	*earth* (poetic word) (chthonic)

Exercise A

Remember that τις, τι (*some, any, a certain*) is enclitic and does not come first in the sentence. E.g., *a certain woman* γυνή τις; *some men* ἄνδρες τινές; *I saw some gifts* δῶρά τινα εἶδον.

1. Fill in (pronouns).

1. *Whom* εἶδες;
2. *To whom* ταῦτα λέγεις;
3. *Who* ἔρχεται;
4. *What* εἶπεν;
5. ἔρχεται *anyone;*
6. *Anyone who* ταῦτα λέγει, οὐκ ἀληθὲς λέγει.
7. *What* πράττετε;
8. *Who* ἔρχονται;
9. *Whom* ἀκούεις;
10. *What* βούλει;
11. *What gift* φέρεις;
12. τοὺς ἵππους ἄγουσι *some men.*
13. *Who* οὐ βούλεται ἀγαθὰ ἔχειν;
14. *What* ἤγγειλεν ὁ ἄγγελος;
15. οὐκ ἔστιν *anyone who* οὐ βούλεται ἀγαθὰ ἔχειν.
16. οὐ λέγω *anything* ἄδικον.
17. ἔστιν *anyone who* οὐ νομίζει τὴν ψυχὴν εἶναι ἀθάνατον;
18. ᾐσθόμην *something.*
19. ὁ σοφὸς βούλεται φεύγειν *anything* αἰσχρόν.
20. *What* λέγων αἰσχύνεται;
21. λέγει *anyone* τὴν ἀλήθειαν ἀεί;
22. οὗτος ὁ λόγος ἔχει ἄλογον *something.*
23. ἀνάγκη ἐστὶν εὑρεῖν ἄξιον *someone.*
24. ἔχουσι ἅπαντα *whatever* βούλονται.
25. νομίζω *some of the women* ἀπεῖναι.
26. ἔστιν *anyone who* ἀποθνῄσκειν ἐθέλει;
27. *Whom* ἀπέκτεινον;
28. ἤκουσα τοῦ σοφοῦ λέγοντος *something* περὶ ἀρετῆς.
29. *What* πράττων ἄρξομαι καὶ *what* λέγων παύσομαι;
30. *Why* νομίζεις ταυτὴν τὴν ἀρχὴν εἶναι ἀρίστην;
31. ἔτυχον *someone* ἐξ ἄστεως.
32. *Whoever* ἔχει ἀσπίδα ἀσθενῆ οὐκ ἔστι ἀσφαλής.
33. *Who* τοὺς λίθους ἔβαλλεν;
34. *Whose* ἐστὶ τόδε τὸ βαρὺ βιβλίον;
35. *Why* ταῦτα λέγεις;
36. *What* βασιλεὺς ἄγει βίον εὐδαίμονα;
37. ἐβουλεύσασθε *anything;*
38. *Which/what* ἐστι ἡ βραχεῖα ὁδός;
39. *Whom* ἄγεται πρὸς γάμον;
40. *A certain* γέρων ταῦτα γιγνώσκει.
41. αἱ γυναῖκες *to each other* ἔγραφον.

42. οἱ ξένοι *each other* ἐδέχοντο.
43. *Who* διώκει τὴν δικαιοσύνην;
44. *From one another* μανθάνομεν.
45. *A certain* δαίμονα οἱ θεοὶ ἔβαλον ἐκ τοῦ οὐρανοῦ.
46. *What* ἐστι ὄνομα ἐκείνῃ τῇ γυναικί;
47. *To whom* χάριν φέρετε;
48. *By whom* ἀπέθανον οἱ φεύγοντες;
49. *Whom* οἱ παῖδες πείσονται;
50. οἱ πολλοὶ εἰρήνην πρὸς *each other* ἔχοντες χαίρουσιν.

Readings

1. μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει.
—Menander

[**μακάριος** α, ον *happy, blessed*. **οὐσία,** ας, ἡ *property*. **νοῦς,** νοῦ, ὁ *mind* (dat. νῷ, acc. νοῦν).]

2. ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει.
—Cleanthes, the Stoic

[**ἀνελεύθερος,** ον *not free, slavish*. **δόξα,** ης, ἡ *opinion, reputation*.]

3. οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὑτῷ φίλον.
—Menander

[The double negative reinforces the negative idea. **οὐδείς** *no one* (m. nom. sg.). **αὑτῷ** *to himself*.]

4. περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἡ φύσις αὐτῶν καὶ τίνι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῷα, καὶ περὶ τοῦ ἀναμιμνήσκεσθαι, τί ἐστι καὶ πῶς γίνεται καὶ δία τίν’ αἰτίαν εἴρηται.
—Aristotle, περὶ μνήμης

[**μνήμη,** ης, ἡ *memory*. **μνημονεύω** *call to mind*. **αὐτῶν** *their*. **ἀναμιμνήσκω** *remind*, in pass. *remember, recollect*. **πῶς** *how?* **εἴρηται** *it has been said*.]

5. ἀργύρου πηγή τις αὐτοῖς ἐστι, θησαυρὸς χθονός.
—Aeschylus, *Persians*

[**ἄργυρος,** ου, ὁ *silver*. **πηγή,** ῆς, ἡ *source, fount*. **αὐτοῖς** *to them* (i.e., *they have*). **θησαυρός,** ου, ὁ *treasury*.]

6. ἐρωτώμενος διὰ τί ὀλίγους ἔχει μαθητάς, ἔφη ‘ὅτι ἀργυρέᾳ αὐτοὺς ἐκβάλλω ῥάβδῳ.’
—Diogenes Laertius (quoting Antisthenes)

[**ἐρωτώμενος** *asked* (pres. m.-p. part.). **ὀλίγος,** η, ον *little*, in pl. *few*. **αὐτοὺς** *them*. **ἐκ + βάλλω. ῥάβδος,** ἡ *rod, staff, cane*.]

7. ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι;
—Plato, *Apology*

[**βλάπτω** *harm*.]

> τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;
> *What life, what joy is there without golden Aphrodite?*
> —Mimnermus, an elegiac poet

PERFECT ACTIVE: THE FOURTH PRINCIPAL PART

The **fourth principal part** is the perfect active, first person singular. The perfect active stem is used only for the perfect and pluperfect active, there being another stem for the perfect middle-passive (the fifth principal part). You need to learn the fourth principal part to master the perfect active system.

Use of the perfect: The Greek perfect is a primary tense: it refers to present, not to past time. It expresses a present state resulting from a past act. For example, τέθνηκε *he has died* or *he is dead*. The perfect is used for a completed action with the effect of the action still continuing in the present. Often it stresses the lasting result of an action rather than the action itself, as in πέποιθα (perfect of πείθω) *I am confident*.

Aspect: Remember that Greek tenses show aspect (character of the action) as well as time.

The present and imperfect are used for ongoing, continuous action, the aorist for simple action, the perfect for completed action, for action that is finished in present time, or for a present state; the pluperfect is used for action finished in past time; and the future perfect (which is rare) for action to be finished in future time or for a future state.

	Past	Present	Future
Simple	Aorist		Future
Progressive (ongoing)	Imperfect	Present	
Perfective (completed)	Pluperfect	Perfect	Future Perfect

Formation of the Perfect Active System

The perfect stem is formed by reduplication.

First Perfect

Formation: Reduplication + stem + κ + perfect endings.

Perfect Endings:

Singular		Plural
-α	1st	-αμεν
-ας	2nd	-ατε
-ε(ν)	3rd	-ασι(ν)

Infinitive: -έναι

Participle: -ώς, -υῖα, -ός (m./n. base, -οτ-)

Second Perfect

Formation: Reduplication + stem + perfect endings (which are the same as the first perfect, above).

The perfect of many verbs (especially mute and liquid stems) is formed without κ; this is called the second perfect. The same endings are used. The perfect stem of these verbs is also formed by reduplication, but the stem often shows a vowel change (often to -ο-), as λείπω, perfect λέλοιπα. Sometimes the final mute appears in its rough form (π, β → φ; κ, γ → χ) (a dental or a nasal will often be dropped and a first perfect formed). Examples: πέμπω, pf. πέπομφα; πείθω, first pf. πέπεικα, second pf. πέποιθα.

How to Reduplicate

1. For verbs beginning with a single consonant or a mute and a liquid, double the first consonant with ε: λύω, pf. λέλυκα; γράφω, pf. γέγραφα; θνῄσκω, pf. τέθνηκα. (An aspirated consonant reduplicates with its unaspirated form, θύω, perfect τέθυκα.)

2. Verbs beginning with a vowel usually lengthen the vowel: ἀγγέλλω, pf. ἤγγελκα; ἄγω, pf. ἦχα. (Note the aspirated final consonant for the second perfect).

3. Verbs beginning with two or more consonants (unless a mute and a liquid), a double consonant (ψ, ζ, ξ), or with ῥ, reduplicate with ε (ρ is doubled):

	Perfect
στέλλω (*send*)	ἔσταλκα
ῥίπτω (*throw*)	ἔρριφα
ζητέω (*seek*)	ἐζήτηκα

Do not confuse this with the augment. The reduplication is part of the perfect stem and is retained throughout the perfect system, including the infinitive, the participle, and all moods.

The Perfect Active of λύω: λέλυκα, *I have released*

Formation: λε + λυ + κ + endings

Singular		Plural
λέλυκα	1st	λελύκαμεν
λέλυκας	2nd	λελύκατε
λέλυκε(ν)	3rd	λελύκασι(ν)

Infinitive: λελυκέναι

Participle: λελυκώς, λελυκυῖα, λελυκός

The base of the pf. part. m. and n. is in -οτ-, gen. λελυκότος, see below.

The inflection of the second perfect is no different.

The Second Perfect of πέμπω: πέπομφα, *I have sent*

Formation: πε + πομφ + endings

Singular		Plural
πέπομφα	1st	πεπόμφαμεν
πέπομφας	2nd	πεπόμφατε
πέπομφε(ν)	3rd	πεπόμφασι(ν)

Infinitive: πεπομφέναι

Participle: πεπομφώς, πεπομφυῖα, πεπομφός

The Perfect Participle

The perfect participle is formed by adding the endings -ώς, -υῖα, -ός to the perfect stem. It is declined in the third declension with base in -οτ- in the masculine and neuter. The feminine is in the first declension with base in -υια:

		m.	f.	n.
Sg.	N	λελυκώς	λελυκυῖα	λελυκός
	G	λελυκότος	λελυκυίας	λελυκότος
	D	λελυκότι	λελυκυίᾳ	λελυκότι
	A	λελυκότα	λελυκυῖαν	λελυκός
Pl.	N	λελυκότες	λελυκυῖαι	λελυκότα
	G	λελυκότων	λελυκυιῶν	λελυκότων
	D	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
	A	λελυκότας	λελυκυίας	λελυκότα

The Pluperfect Active

The **pluperfect** is used for a completed action in past time. The pluperfect is less common in Greek than in Latin or English, because in Greek the aorist tense is used for a verb in a subordinate clause that is more past than another verb. Since the pluperfect is rare, you need not memorize it now but should learn to recognize it and include it in your synopses (Ex.B4, p. 169).

Meaning of the pluperfect:

γέγραφα (pf.)	*I have written*, i.e., my writing is now finished.
ἐγεγράφη (plpf.)	*I had written*, i.e., my writing was finished at some time in the past.

The pluperfect is a secondary tense and so is augmented. Like the imperfect, the pluperfect has only the indicative mood.

Formation: Augment + perfect stem (incl. reduplication) + endings.

Pluperfect Endings:

Singular		Plural
-η	1st	-εμεν
-ης	2nd	-ετε
-ει(ν)	3rd	-εσαν

Example: pluperfect of λύω: ἐλελύκη, *I had released*

Singular		Plural
ἐλελύκη	1st	ἐλελύκεμεν
ἐλελύκης	2nd	ἐλελύκετε
ἐλελύκει(ν)	3rd	ἐλελύκεσαν

The Future Perfect Active

Even rarer is the **future perfect,** which is used for an action to be completed in future time. For most verbs there is no special form for the future perfect, a periphrastic construction of the perfect participle and ἔσομαι (the future of εἰμί) being used instead.

Example: fut. pf. of λύω: λελυκὼς/-υῖα ἔσομαι, *I shall have released*

Singular		Plural
λελυκὼς ἔσομαι	1st	λελυκότες ἐσόμεθα
λελυκὼς ἔσει	2nd	λελυκότες ἔσεσθε
λελυκὼς ἔσται	3rd	λελυκότες ἔσονται

The participle must agree in gender and number with the subject of the verb.

Verbs with a special future perfect are:

	Future Perfect	Translation
(ἀπο)θνῄσκω	τεθνήξω	*I shall be dead*
ἵστημι [XII]	ἑστήξω	*I shall stand*

The Fourth Principal Part (Irregular)

The following verbs have irregularly formed perfects:

ἀγγέλλω	ἤγγελκα
ἄγω	ἦχα
ἀκούω	ἀκήκοα
ἀποθνῄσκω	τέθνηκα
ἀποκτείνω	ἀπέκτονα
ἄρχω	ἦρχα
βάλλω	βέβληκα
γίγνομαι	γέγονα; note perfect active of deponent; pf. pt. γεγώς
γράφω	γέγραφα
ἐθέλω	ἠθέληκα
ἔρχομαι	ἐλήλυθα
εὑρίσκω	ηὕρηκα or εὕρηκα
ἔχω	ἔσχηκα (regular reduplication for stem in σχ-)
κομίζω	κεκόμικα
κρίνω	κέκρικα
λαμβάνω	εἴληφα
λανθάνω	λέληθα
λέγω	εἴρηκα (cf. εἶπον, used as aorist of λέγω)
λείπω	λέλοιπα
μανθάνω	μεμάθηκα
μένω	μεμένηκα
νομίζω	νενόμικα
πάσχω	πέπονθα
πείθω	πέποιθα (*I trust*, i.e., have put confidence in); also πέπεικα (*I have persuaded*)
πέμπω	πέπομφα
πράττω	πέπραχα (*I have done*); also πέπραγα (*I have fared*)
στέλλω	ἔσταλκα (*send*)
τείνω	τέτακα (*stretch*)
τυγχάνω	τετύχηκα
φαίνω	πέφαγκα (*I have shown*) and πέφηνα (*I have appeared*)
φέρω	ἐνήνοχα
φεύγω	πέφευγα

Verb stems and vowel gradation

As has been noted in previous lessons, many verbs show vowel gradation (or a change in the stem vowel from one form to another).

1. The second aorist usually shows a shortening of the stem vowel; this is known as the **weak** grade. The present and future have the normal or full grade (often in ε) as does the first perfect; but the second perfect often has ο.

Examples:

λείπω, λείψω	present and future have -ει-
ἔλιπον	aorist has ι (weak or zero grade)
λέλοιπα	perfect οι (o-grade)

2. Another common grade can be seen in the liquid and nasal stems which often show -α- in the perfect.

Examples:

στέλλω	pf. ἔσταλκα (send)
τείνω	pf. τέτακα (stretch)

3. Some of the other irregularities can be explained by stem variations: many verbs add to the stem to form the present.

a. -λ added to form the present:

Present:	ἀγγέλλω	Stem:	ἀγγελ-
	βάλλω		βαλ-, βλη-
	στέλλω		στελ-, σταλ-

b. Many verbs add -ι- to form the present stem:

Present:	φαίνω	Stem:	φαν-, φην-
	τείνω		τεν-, τα-
	ἀποκτείνω		κτεν-, κτον-
	χαίρω		χαιρ-, χαρ-

c. Some verbs add -ν- or -αν- to form the present:

Present:	μανθάνω	Stem:	μαθ-
	λαμβάνω		λαβ-, ληβ-
	λανθάνω		λαθ-, ληθ-
	τυγχάνω		τυχ-
	φθάνω		φθα-

d. Some add -σκω (or -ισκω)

Present:	ἀποθνῄσκω	Stem:	θνη-, θαν-
	γιγνώσκω		γνω-, γνο-
	εὑρίσκω		εὑρ-

Irregular Verbs

The verb οἶδα (*know*) is an irregular second perfect in form with a present meaning. (It is related to εἶδον *I saw*, and to the Latin verb *video*.) The perfect form is translated as a present, the pluperfect as an imperfect.

	Perfect		Pluperfect
Sg.	οἶδα	1st	ᾔδη
	οἶσθα (οἶδας)	2nd	ᾔδησθα
	οἶδε(ν)	3rd	ᾔδει(ν)
Pl.	ἴσμεν	1st	ᾖσμεν
	ἴστε	2nd	ᾖστε
	ἴσασι(ν)	3rd	ᾖσαν

Infinitive: εἰδέναι

Participle: εἰδώς, εἰδυῖα, εἰδός

The future is εἴσομαι (a deponent future form).

The verb δέδια/δέδοικα (*fear*) is a second perfect used in a present sense. First perfect forms are also found for some persons (first perfect infinitive and participle are in parentheses):

	Second perfect		First perfect
Sg.	δέδια	1st	δέδοικα
	δέδιας	2nd	δέδοικας
	δέδιε(ν)	3rd	δέδοικε(ν)
Pl.	δέδιμεν	1st	
	δέδιτε	2nd	
	δεδίασι(ν)	3rd	δεδοίκασι(ν)

Infinitive: δεδιέναι (δεδοικέναι)

Participle: δεδιώς, δεδιυῖα, δεδιός (δεδοικώς, δεδοικυῖα, δεδοικός)

Vocabulary

δέδια/δέδοικα	*fear* (pf. with pres. meaning)
διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα	*instruct, teach* (didactic)
ἔοικα	*be like, look like* (+ dat.); *seem* (+ inf.) (pf. with pres. meaning)
ἔοικε	impersonal, *it seems*
μέμφομαι, μέμψομαι	*blame, censure* (aorist to be given later)
οἶδα, εἴσομαι	*know* (pf. with pres. meaning) (with part., *know that*; with inf., *know how to*)

πίνω, πίομαι, ἔπιον, πέπωκα	*drink*
σχολή, σχολῆς, ἡ	*leisure, rest* (school)
σχολὴν ἄγειν	*be at rest, enjoy leisure*
φύω, φύσω, ἔφυσα, πέφυκα	in pres., fut., and 1st aor. act., *bring forth, produce*; in pf. act. and pass., *grow, be born*
φυτόν, -οῦ, τό	*plant*
φύσις, φύσεως, ἡ	*nature*

Exercise B

1. Form the (regular) perfects.

1. βουλεύω
2. θύω
3. παιδεύω
4. πιστεύω
5. παύω

2. a. Conjugate in the perfect active with infinitive and participle.

1. ἄγω
2. φέρω
3. ἔρχομαι
4. μανθάνω
5. κρίνω

2. b. Conjugate in the pluperfect.

1. γράφω
2. ἀγγέλλω

2. c. Conjugate in the future perfect.

πάσχω

3. Form the perfect active participles of all and decline any two.

1. ἀκούω
2. ἀποθνῄσκω
3. ἄρχω
4. βάλλω
5. ἐθέλω
6. ἔχω
7. νομίζω
8. λαμβάνω
9. λείπω
10. πράττω

4. Synopses: to give a synopsis, list together all the forms for a given person (all tenses, moods, and voices).

Write the following synopses:

1. λύω: 2nd person sg. 2. ἔχω: 3rd person pl. 3. λαμβάνω: 1st person sg.

Note: if a verb lacks certain forms, leave the spaces for those forms blank: e.g., λαμβάνω lacks a future active. Write down the principal parts first. Omit forms you have not had, but leave space to fill them in later.

A **sample synopsis:** παύω in 3rd sg.

Principal parts: παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι [IX], ἐπαύθην [X]

Active

	Pres.	Impf.	Fut.	Aor.	Pf.	Plpf.
IND	παύει	ἔπαυε	παύσει	ἔπαυσε	πέπαυκε	ἐπεπαύκει
SUB	[XIII]	—	—	[XIII]	[XIII]	—
OPT	[XIII]	—	[XIII]	[XIII]	[XIII]	—
INF	παύειν	—	παύσειν	παῦσαι	πεπαυκέναι	—
PART	παύων	—	παύσων	παύσας	πεπαυκώς	—

Middle / Middle-Passive

	Pres. (m.-p.)	Impf. (m.-p.)	Fut. (m)	Aor. (m)	Pf.	Plpf.
IND	παύεται	ἐπαύετο	παύσεται	ἐπαύσατο	[IX]	[IX]
SUB	[XIII]	—	—	[XIII]	[XIII]	—
OPT	[XIII]	—	[XIII]	[XIII]	[XIII]	—
INF	παύεσθαι	—	παύσεσθαι	παύσασθαι	[IX]	—
PRT	παυόμενος	—	παυσόμενος	παυσάμενος	[IX]	—

(Passive: Future, Aorist [X])

5. a. Parse.
b. Change to the opposite number (except inf.).

1. ᾔδει
2. νενομίκατε
3. πεπωκότα
4. εἰδέναι
5. δεδιέναι
6. πεπόμφατε
7. εἰρήκασιν
8. δεδίδαχεν
9. εἴρηκεν
10. τέθνηκεν
11. ἐμεμαθήκεσαν
12. πεπονθὼς ἔσομαι
13. οἶδεν
14. γέγραφε
15. πέποιθας
16. πεφευγέναι
17. ἴσασιν
18. εἰδυῖαι
19. πεπιστεύκασι
20. ἐγεγράφειν
21. εἰδότες
22. λέλοιπε
23. βεβλήκασι
24. ἐλήλυθας
25. λέληθε
26. τεθνηκότες
27. πεπράχαμεν
28. ἐνήνοχας
29. εἴληφε
30. ἐμεμαθήκη
31. ἀκηκόατε
32. γέγραφα
33. ἔοικε
34. πεφυκότων
35. δεδοικέναι
36. πεπόνθαμεν

6. Translate.

1. τί ἀκηκόατε; ἀκηκόαμεν μὲν ὡς Σωκράτης παιδεύει ἀνθρώπους· ἴσμεν δὲ τοῦτο οὐκ ὂν ἀληθές.
2. οἶδα ὅ τι πέπονθας.
3. γέγραφεν ὁ ἀνὴρ ἐκεῖνα.
4. ἴσασιν οἱ θεοὶ πάντα.
5. οἱ σοφοὶ θάνατον οὐ δεδίασιν.
6. τί γέγραφας; γέγραφα λόγους τινάς. ἔφη γεγραφέναι τοὺς λόγους τούσδε.
7. μεμαθήκατέ τι; ναί, πολλὰ μεμαθήκαμεν. [ναί *yes*]

8. σοφὸς ὁ ἄνθρωπος ὃς πολλὰ καὶ ἀγαθὰ μεμάθηκε;
9. ὁ σοφὸς ἀνὴρ τὴν ἀληθῆ γνώμην οἶδεν.
10. οἱ τότε ἔχειν αἴσθησιν τοὺς τεθνηκότας ἐνόμιζον.
11. ἀκηκόατε γὰρ τοὺς λόγους· ὥρα δ' ἐστὶ βουλεύεσθαι καὶ κρίνειν.
12. οὐκ οἶδε δεδιέναι.
13. οἶδα τούτους ὄντας ἀδίκους.
14. ἐκείνη ἡ γυνὴ θεαῖς ἔοικε κάλλος καὶ σοφίαν.
15. τίς ἀνὴρ οὐ μέμφεται τύχην;
16. οὗτος ὁ ἀνὴρ ἀπὸ μητρὸς θεᾶς πέφυκεν.
17. ἡ Ἑλλὰς φύει ἄνδρας καὶ γυναῖκας ἀγαθοὺς καὶ καλοὺς καὶ ἐλευθέρους.
18. πολὺν οἶνον πεπωκὼς ἀπέθανεν.
19. πολλὰ πολλοὺς διδάσκει ὁ βίος.
20. τίνα πέπομφας; πέπομφα γυναῖκά τινα ὡς τὴν παῖδα διδάξουσαν.

7. Write in Greek.

a. Compose sentences using perfects.

1. λαμβάνω
2. ἀκούω
3. βάλλω
4. λείπω
5. πέμπω

b. Translate into Greek.

1. Has the wise old man died?
2. I have found what I wanted.
3. You have heard many poets speaking.
4. In whom are you confident?
5. What do you fear? Whatever I do not know.
6. I have not done these things.
7. She said that she had not done these things.

Readings

1. ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές.

—Plato, *Apology*

[**ἀλλὰ γὰρ** *but in fact*. **ἐπιχειρῶ** *I try* (+ inf.). **οὐδέν** *nothing* (n. nom./acc. sg. of οὐδείς, cf. εἷς, μία, ἕν *one*). A double negative confirms the negative.]

2. ὡς δὲ εἴδομεν πίνοντα καὶ πεπωκότα, οὐκέτι οἷός τε ἦν κατέχειν.

—Plato, *Phaedo*

[**οἷός τε ἦν** < idiom: οἷός τε εἶναι *be able*. **κατέχω** *hold back*.]

3. Σωκράτης γὰρ ἡγεῖτο πάντα θεοὺς εἰδέναι, τά τε λεγόμενα καὶ τὰ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα.

—Xenophon, *Memorabilia*

[**ἡγεῖτο** (he) *thought* (3rd sg. impf. of ἡγέομαι). **σιγή,** ῆς, ἡ *silence*.]

4. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα. δοκεῖν γὰρ εἰδέναι ἔστιν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὂν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστί.
—Plato, *Apology*

[**τοι** *you know, for your information.* **ἢ** *than.* **δοκεῖν** *to seem.*]

5. δεδίδαχεν δὲ μάλιστα Ὅμηρος καὶ τοὺς ἄλλους ψευδῆ λέγειν ὡς δεῖ.
—Aristotle, *Poetics*

[**δεῖ** *it is necessary.*]

6. πολλοὶ γοῦν μέτρα ἰαμβικὰ λαλοῦσιν οὐκ εἰδότες.
—Demetrius

[**γοῦν** = γε + οὖν. **μέτρα ἰαμβικά** *iambic meter* (*iambics*). **λαλοῦσι** *speak, talk* (3rd pl. of λαλέω).]

7. Davus: εἴρηκα τόν γ' ἐμὸν λόγον.
Syriscus: εἴρηκεν;
Smicrines: οὐκ ἤκουσας; εἴρηκεν.
Syriscus: καλῶς. οὐκοῦν ἐγὼ μετὰ ταῦτα.
—Menander, *Arbitrants*

[**ἐμὸν** *my.* **ἐγώ** *I* (nom. sg.).]

8. οὐκ ἔστιν ὅστις τὴν τύχην οὐ μέμφεται.
—Menander

9. καὶ ἐὰν ταῦτα ποιῆτε δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.
—Plato, *Apology*

[**ἐὰν ποιῆτε** *if you do.* **ὑφ'** = ὑπό. **ὑμῶν,** gen. pl. (of) *you.* **αὐτός** *-self* (here, *myself*). **υἱεῖς** = υἱοί.]

10. ἀπεκρίθη ὁ Πιλᾶτος. ὃ γέγραφα, γέγραφα.
—Gospel of John

[**ἀπεκρίθη** *he answered* (aor. of ἀποκρίνομαι). **ὁ Πιλᾶτος** *Pontius Pilate.*]

11. ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα.
—Aeschines

[**ἤδη** *already, by this time.* **βεβίωκεν,** pf. of βιόω *live.* **ἐνενήκοντα** *ninety.*]

12. παύσομαι κατηγορῶν. ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε. δικάζετε.
—Lysias

[**κατηγορέω** *accuse.* **ἑώρακα,** pf. of ὁράω *see.* **δικάζετε** imperative of δικάζω *judge.*]

13. ἅτε οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ ξυντεταγμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ νῦν σφοδρῶς διαβάλλοντες.
—Plato, *Apology*

[**φιλότιμος,** ον *ambitious*. **σφοδρός,** ά, όν *vehement*. **ξυντεταγμένως** *vigorously*. **πιθανῶς** *persuasively*. **ἐμοῦ,** gen. sg. *me*. **ἐμπίμπλημι** (pf. ἐμπέπληκα) *fill full of*. **ὑμῶν** *of you, your* (gen. pl.). **οὖς,** ὠτός, τό *ear*. **πάλαι** *long ago*. **διαβάλλω** *slander*.]

14. πολλάκις ἀκήκοά σου λέγοντος, ὅτι ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἅπερ σοφός, ἃ δὲ ἀμαθής, ταῦτα δὲ κακός.
—Plato, *Laches*

[**πολλάκις** *often*. **ταῦτα:** review acc. of respect. **ἕκαστος,** η, ον *each, every*. **ἡμῶν** *of us* (gen. pl.). **ἀμαθής,** ές *ignorant*.]

15. ὅ τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ οἶδα.
—Plato, *Apology*

[**ὑμεῖς** *you* (nom. pl.). **ἐμός,** ή, όν *my* (adj.). **κατήγορος,** ου, ὁ *accuser*.]

16. ‘εἴρηκα, ἀκηκόατε, ἔχετε, κρίνατε.’
—Aristotle, *Rhetoric*

[**κρίνατε** aor. imperative. An appropriate ending for a speech.]

17. εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες
αἴσθησιν εἶχον, ἄνδρες ὥς φασίν τινες,
ἀπηγξάμην ἄν, ὥστ’ ἰδεῖν Εὐριπίδην.
—Greek Anthology (Philemon)

[**ἀληθείαισιν** = ἀληθείαις. **αἴσθησις** *sense perception*. **ἀπηγξάμην,** aor. mid. of ἀπάγχω *strangle*; review conditions (VI).]

18. πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί.
—Διδαχή (Teaching of the Twelve Apostles)

[**ποιεῖ** *he does/practices*.]

19. ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
—Aeschylus, *Prometheus*

[**ἔνειμι** *be present in*. **πως** *somehow*. **νόσημα,** ατος, τό *disease*.]

20. τίς οὐ τέθνηκε;
—Aeschylus, *Persae*

[Atossa, not daring to ask directly if her son Xerxes is still alive.]

21. διδάξω καὶ διδάξομαι λόγους.
—Euripides, *Andromache*

[Menelaus speaking.]

22. τοιοῖσδε χρησμοῖς ἆρα χρὴ πεποιθέναι;
κεἰ μὴ πέποιθα, τοὖργον ἐστ᾽ ἐργαστέον.
—Aeschylus, *Choephoroe*

[**χρησμός,** οῦ, ὁ *oracle*. **κεἰ** = καὶ εἰ. **τοὖργον** = τὸ ἔργον. **ἐργαστέον** *it must be done*. Orestes speaking.]

> ὃς ᾔδει τά τ᾽ ἐόντα τά τ᾽ ἐσσόμενα πρό τ᾽ ἐόντα.
> *He knew the things that are, that will be, and that were before.*
> — Homer, *Iliad*

Navel of the Earth

After their friendly greetings [III] in Euripides' *Medea*, Medea asks Aigeus (visiting king of Athens): *What brings you to this country?*

AIGEUS: *I have just come from the time-honored oracle of Phoebus Apollo.*

MEDEA: *And why did you visit the oracular navel of the world?*

ΜΗΔ. πόθεν γῆς τῆσδ᾽ ἐπιστρωφᾷ πέδον;
ΑΙΓ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.
ΜΗΔ. τί ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης;

Photo by L. J. Luschnig.

Delphi, the site of the most important oracle (χρηστήριον) of Apollo was considered the navel (ὀμφαλός) of the earth. Votive *omphaloi* (of monumental size) are found at Delphi. There the god Apollo often spoke to humans in riddles through his priestess, the Pythia (or Pythias). In classical times the sounds of the Pythia were interpreted by priests.

A brief history of the oracle opens Aeschylus' *Eumenides*, in which its origin as a chthonic site (belonging to Gaia) is stressed, but the common story of Apollo's slaying of the monster Πυθών is omitted. The Delphic oracle was visited by Laius of Thebes concerning his fathering of a child and later by Oedipus concerning his parentage.

Besides its prominence in Greek legends, Delphi had a political importance, being visited by both Greeks and foreigners on matters of state, such as colonization, law-making, and war. The ambiguous oracle to Croesus is one of the most famous: "If Croesus crosses the river Halys, he will destroy a mighty empire."

LESSON IX

Pronouns, Perfect Middle-Passive

In this lesson you will learn the personal and reflexive pronouns, expand your understanding of possession, add the perfect middle-passive (the fifth principal part), and learn more about the assimilation of consonant sounds.

PRONOUNS: PERSONAL AND REFLEXIVE; POSSESSIVE ADJECTIVES

Personal Pronouns

		Singular		Plural	
1st Pers.	N	ἐγώ	*I*	ἡμεῖς	*we*
	G	ἐμοῦ, μου	*of me, my*	ἡμῶν	*of us, our*
	D	ἐμοί, μοι	*to me*	ἡμῖν	*to us*
	A	ἐμέ, με	*me*	ἡμᾶς	*us*
2nd Pers.	N	σύ	*you*	ὑμεῖς	*you*
	G	σοῦ, σου	*of you, your*	ὑμῶν	*of you, your*
	D	σοί, σοι	*to you*	ὑμῖν	*to you*
	A	σέ, σε	*you*	ὑμᾶς	*you*

The unaccented forms are unemphatic and enclitic; they are generally not used after prepositions. The nominative of the personal pronoun is usually omitted (since it is supplied by the verb ending) unless it is emphatic (for contrast or emphasis). For the personal pronoun of the third person, forms of αὐτός (given below) are used in the **oblique** cases (that is, cases other than the nominative).

The genitive of the personal pronouns goes in the predicate position (the possessive genitives of other pronouns and of nouns usually take the attributive position):

ἡ μήτηρ μου *my mother* but ἡ τοῦ παιδὸς μήτηρ *the child's mother* αὐτός, αὐτή, αὐτό: Forms and uses

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

αὐτός has three uses:

1. In all cases it can be used as an intensive adjective-pronoun, '-self.' With this meaning it is found with another pronoun, as ἐγὼ αὐτός *I myself,* or with a noun, in the predicate position, αὐτὸς ὁ ἀνήρ *the man himself*. αὐτός, αὐτή, αὐτό in the nominative may be used without another pronoun to agree with the subject (as expressed in the verb ending): αὐτὸς ἔφη (cf. Latin *ipse dixit*) *he himself said [it].*

2. In all cases, when preceded by the article (i.e., in the attributive position), αὐτός means *the same:* ὁ αὐτὸς ἀνήρ *the same man*. (Note: αὐτός often unites by crasis with the article: αὐτός, αὐτή, ταὐτό or ταὐτόν *the same*.)

3. In the oblique cases (all except the nominative), the forms of αὐτός are the usual personal pronouns of the third person, *him, her, it, them,* etc. (Note that the nominative is not so used because the nominative, if used strictly as a pronoun, is used as the intensive, *-self*.)

εἶδον αὐτόν	*I saw* ***him***

Reflexive Pronouns

The **reflexive pronouns** are compounded from the stems of the personal pronouns (first ἐμ-, second σε-, third ἑ-) and the oblique cases of αὐτός. In the plural of the first and second persons, the two forms are declined separately (the personal pronoun and the form of αὐτός). There is no nominative of the reflexive pronoun. The reflexive pronoun refers back to the subject of its clause (or sometimes in a dependent clause it refers to the subject of the main clause).

First person reflexive *myself, ourselves*

	Singular		Plural	
	m.	f.	m.	f.
G	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
D	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

Second person reflexive *yourself, yourselves*

		m.		f.	
Sg.	G	σεαυτοῦ	(σαυτοῦ)	σεαυτῆς	(σαυτῆς)
	D	σεαυτῷ	(σαυτῷ)	σεαυτῇ	(σαυτῇ)
	A	σεαυτόν	(σαυτόν)	σεαυτήν	(σαυτήν)
Pl.	G	ὑμῶν αὐτῶν		ὑμῶν αὐτῶν	
	D	ὑμῖν αὐτοῖς		ὑμῖν αὐταῖς	
	A	ὑμᾶς αὐτούς		ὑμᾶς αὐτάς	

Third person reflexive *him/her/itself, themselves*

		m.		f.		n.	
Sg.	G	ἑαυτοῦ	(αὑτοῦ)	ἑαυτῆς	(αὑτῆς)	ἑαυτοῦ	(αὑτοῦ)
	D	ἑαυτῷ	(αὑτῷ)	ἑαυτῇ	(αὑτῇ)	ἑαυτῷ	(αὑτῷ)
	A	ἑαυτόν	(αὑτόν)	ἑαυτήν	(αὑτήν)	ἑαυτό	(αὑτό)
Pl.	G	ἑαυτῶν	(αὑτῶν)	ἑαυτῶν	(αὑτῶν)	ἑαυτῶν	(αὑτῶν)
	D	ἑαυτοῖς	(αὑτοῖς)	ἑαυταῖς	(αὑταῖς)	ἑαυτοῖς	(αὑτοῖς)
	A	ἑαυτούς	(αὑτούς)	ἑαυτάς	(αὑτάς)	ἑαυτά	(αὑτά)

To avoid confusing the alternate forms of the reflexive with forms of αὐτός, notice the difference in breathing.

Οἰδίπους τὸν ἑαυτοῦ πατέρα ἀπέκτεινε. *Oedipus killed his own father.*

Note: The ἑ- prefix is the root of the third person personal pronoun, of which only the dat. sg. (οἷ) and pl. (σφίσι) are common in Attic prose. Instead of this pronoun, the demonstratives are used for the nominative and the forms of αὐτός in the other cases.

Possessive Adjectives

The **possessive adjectives** *my*, *your*, and *our* are derived from the personal pronouns:

ἐμός, ἐμή, ἐμόν	*my*
σός, σή, σόν	*your* (sg.)
ἡμέτερος, -α, -ον	*our*
ὑμέτερος, -α, -ον	*your* (pl.)

These are declined like other adjectives in -ος, -η, -ον or -ος, -α, -ον; and like any adjective they must agree with their noun in gender, number, and case. (That is, they agree with the thing possessed, not with the possessor.)

For *his, her, its, their*, the genitive forms of αὐτός are used: αὐτοῦ (*his, its*), αὐτῆς (*her*), αὐτῶν (*their*).These are not adjectives but pronouns and so agree in gender and number with the possessor; their case is the genitive (of possession).

The possessive adjectives and the genitive of the reflexive pronoun go into the attributive position:

ὁ ἐμὸς πατήρ	*my father*
ἡ ἐμὴ μήτηρ	*my mother*
ὁ ἐμαυτοῦ/ἐμαυτῆς πατήρ	*my own father*
ἡ ἐμαυτοῦ/ἐμαυτῆς μήτηρ	*my own mother*

But the possessive genitive of the personal pronoun goes into the predicate position:

ὁ πατήρ μου	*my father*
ὁ πατὴρ αὐτοῦ/αὐτῆς	*his/her father*

Vocabulary

Pronouns and Possessive Adjectives

αὐτός, αὐτή, αὐτό	1 -*self* (intens. pron.); 2 *same* (with art. in attrib. pos.); 3 *him, her, it, them* (pers. pron.)
ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ	(of) *himself, herself, itself* (reflexive)
ἐγώ, ἐμοῦ (μου), κτλ.	*I, of me*, etc.
ἐμαυτοῦ, ἐμαυτῆς	(*of*) *myself* (reflexive)
ἐμός, ἐμή, ἐμόν	*my* (poss. adj.)
ἡμεῖς, ἡμῶν, κτλ.	*we, of us*, etc.
ἡμέτερος, ἡμετέρα, ἡμέτερον	*our* (poss. adj.)
σεαυτοῦ, σεαυτῆς	(of) *yourself* (reflexive)
σός, σή, σόν	*your* (sg.: poss. adj.)
σύ, σοῦ (σου) κτλ.	*you, of you* (sg.: pers. pron.)
ὑμεῖς, ὑμῶν, κτλ.	*you, of you*, etc. (pl.: pers. pron.)
ὑμέτερος, ὑμετέρα, ὑμέτερον	*your* (pl.: poss. adj.)

General Vocabulary

ἀγάπη, ἀγάπης, ἡ	*love, charity* (Agape)
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι	*hinder* (from, + gen.); *harm, hurt*
δεῖ	impersonal, *there is need, it is necessary* (+ acc. of pers. and inf.) (ἔδει, impf.)
διαβάλλω	*throw over/across*; *attack, slander* (< βάλλω)
δόξα, δόξης, ἡ	*expectation, estimation, repute, opinion*

δύναμις, δυνάμεως, ἡ	*power, ability, influence; forces* (for war) (dynamic)
ἕκαστος, -η, -ον	*each, every* (in pred. pos., if used with art.)
ἐπιστολή, ἐπιστολῆς, ἡ	*message, letter* (anything by messenger); pl. may be used of one letter (epistle)
ἤδη	*already, by this time, now*
μέλλω, μελλήσω, ἐμέλλησα	*be likely, be destined, be about to* (+ inf.); *delay* (usually + fut. inf.)
μετά	prep., *with, among*; as a prefix shows *change*
with gen.	*in the midst of, with*
with dat.	poetic, *between, among, with*
with acc.	*after*
μεταβάλλω	*throw into a different position, change*
μεταβολή, μεταβολῆς, ἡ	*change, transition*
μνῆμα, μνήματος, τό	*remembrance, memorial; memory*
μνήμη, μνήμης, ἡ	*memory* (mnemonic)
ὀνειδίζω, —, ὠνείδισα, ὠνείδικα	*make a reproach, reproach* (usually with acc. of thing, dat. of person)
ὄνειδος, ὀνείδους, τό	*reproach, blame*
οὔπω (οὐ . . . πω)	*not yet*
παρέχω	*furnish, supply* (cf. ἔχω)
περί	prep., *round about*
with gen.	*about, concerning*
with dat.	mostly poetic, *around, about, concerning* (of place or cause)
with acc.	*about, near*
πολλάκις	*often, many times*
πῶς;	*how?*
ὑπέρ	prep., *over*
with gen.	*over, beyond*
with acc.	*over, in defense of*
χρή	impers., *it is necessary* (impf. ἔχρην, inf. χρῆναι/χρῆν)
χρήσιμος, -η, -ον	*useful* (also -ος, -ον)

Syntax: Dative of Possession

With the verbs εἰμί and γίγνομαι (and similar verbs), the dative may be used to denote the **possessor.** The thing possessed is then in the nominative.

Example: *I have friends* may be expressed as

ἔχω φίλους. or ἐμοί εἰσι φίλοι.

When the dative is used for the possessor, it emphasizes the interest of the possessor in the thing he/she possesses. Cf. this example from Thucydides:

> *ἄλλοις* μὲν χρήματά ἐστι πολλά, *ἡμῖν* δὲ ξύμμαχοι ἀγαθοί.
> Others *have a lot of money, but* we *have good allies.*

Exercise A

1. Translate.

1. τίς σε βλάπτει ἀγάπης;
2. εἰ μεγάλη ἦν ἡ πόλις ἡμῶν, ἡμῖν ἂν πολλοὶ πόλεμοι ἐγίγνοντο.
3. τίνα πατρίδα φυγόντες ἤλθετε παρ’ ἡμᾶς;
4. τί δεῖ πράττεσθαι;
5. ταύτην γε τὴν χώραν λείπειν ἡμᾶς δεῖ.
6. τί γὰρ δεῖ τάδε λέγειν;
7. ἔδει ἡμᾶς ἐκεῖνον τὸν ἄνδρα ἰδεῖν καὶ πάντα αὐτῷ εἰπεῖν.
8. δεῖ γὰρ τοὺς ἀνθρώπους ἑαυτοὺς γιγνώσκειν.
9. ὁ διώκων διέβαλε τὸν φεύγοντα.
10. τί δ’ ἐμέ διαβάλλεις;
11. ἡ πόλις ἡμῶν ἔχει τὴν δόξαν μεγάλης δυνάμεως.
12. πᾶσαι δόξαν ἔχειν ἀγαθὴν βούλονται.
13. παῦσαί γε δεῖ ἡμᾶς τὴν τοῦ βασιλέως δύναμιν.
14. ἑκάστη ἐθέλει τὰ ἑαυτῆς ἔχειν.
15. καθ’ ἑκάστην τὴν ἡμέραν ἐπιστολὴν γράψομεν.
16. ἐπιστολὰς ἀλλήλαις ἔγραφον.
17. ἤδη αὐτὸν ἐρχόμενον αἰσθανόμεθα.
18. τοῦ μέλλοντος χρόνου οὐκ αἰσθάνεσθε.
19. ἔμελλόν γε παρεῖναι.
20. οἱ μετὰ ἀνθρώπου τινὸς οὐκ ἀεὶ φίλοι.
21. μεθ’ ἡμέρας τρεῖς ὑμᾶς δεῖ λιπεῖν.
22. μετὰ ταῦτα ἔφυγεν.
23. δεῖ σε τοὺς τρόπους μεταβαλέσθαι.
24. τὰ μὲν ὀνόματα μετέβαλον, οὐ δὲ ἑαυτούς.
25. χαίρομεν μνῆμα ἀγαθῶν ἔχουσαι.
26. οὐ βούλομαι κακῶν ἔχειν μνήμην.
27. δεῖ σὲ ταῦτα ἐν μνήμῃ λαβεῖν.
28. ἡ ἀρίστη γυνὴ ἔλιπε κλέος πάσαις γυναιξί.
29. οὐ πολλὰ ἔξεστι μοι εἰπεῖν ἀπὸ μνήμης.
30. αἰσχύνει τοῦτό μοι ὀνειδίζων;
31. χρήματα μὲν παρέσχεν ὁ βασιλεύς· σώματα δὲ παρέσχον οἱ πολῖται.
32. οὐκ ὄνειδος φέρει ἡ ἀρετή.
33. ὄνειδός ἐστι κακὰ πράττειν.
34. πολλὰ καὶ ἀγαθὰ ἔφη περὶ τοῦ πατρός σου.
35. χρή με λέγειν.
36. ὁ χρηστὸς πολίτης χρήσιμός ἐστι πόλει.
37. ἡμῶν μὴ ἐρχομένων, τί πράξεις;
38. τὴν πατρίδα ἔλιπεν οὐ βουλόμενος τὸν ἑαυτοῦ πατέρα ἀποκτεῖναι.
39. οὐ χαίρετε ἡμᾶς ἰδοῦσαι;
40. μετὰ τῶν ἐμαυτοῦ φίλων εἰς τὴν οἰκίαν σου ἦλθον.

2. Fill in.

1. *We* μὲν ἔχομεν χρήματα, *you* δὲ οὐκ ἔχετε.
2. εἴδομεν *him/her*.
3. οὐ γιγνώσκομεν *ourselves*.
4. τί *you* πεπόνθατε;
5. *I myself* ἐθέλω εἶναι *to you* φιλία.
6. οἱ ἄρχοντες *(over) us* ἄρχουσιν. [What case follows ἄρχω?]
7. *Them* οὐκ ἐπίστευσαν. [What case is used with verbs of trusting?]
8. *(He) himself* τάδε ἔφη. *(She) herself* ἐκεῖνα ἔγραψεν.
9. ἐπιστολὰς *to us* ἔπεμψεν.
10. αὕτη ἐστιν *my mother*.
11. ἐνόμισα *(that) he/she* παρεῖναι.
12. ἀκηκόαμεν *you* λέγοντος.
13. εἶπες *to me*;
14. ἡ θυγάτηρ ἠθέλησε ἀποκτείνειν τὴν *her own* μητέρα;
15. οὐ πείθεται ὑπὸ *them*.
16. ὁ *same* πολίτης ταῦτα ἔπραξεν.
17. *The poet himself* ἔγραψε τάδε.
18. ἔχομεν *the same opinion*.
19. *They themselves* ἀπέκτειναν τοὺς ξένους.
20. τυγχάνω ἰδοῦσα *these same (things)*.
21. *The god himself* ἐφαίνετο.
22. οἱ μὲν ἄλλοι *us* εἶδον.
23. *We* δὲ οὐκ εἴδομεν *ourselves*.
24. ἔβαλον *them* λίθοις.
25. οἱ γέροντες *you* καὶ *them* πεπαιδεύκασιν, *us* δ' οὔ.

3. a. Write in Greek.

1. He killed his (someone else's) father.
2. He killed his own father without knowing (it).
3. This is my mother. [Express *my* in two ways]
4. I saw my (own) mother doing these things.
5. The same man came to find me.
6. We ourselves are hurting each other.
7. Who knows himself/herself?
8. The king himself did not wish to rule over us.
9. I myself happened to be present.
10. You are not a friend to yourself.

3. b. Compose sentences using the following.

1–3 The reflexive pronoun of each person.
4–6 The three uses of αὐτός.

3. c. Write each of the following in two ways.

7–8 We had fine houses, but you did not.
9–10 They have much money, but we have good friends.

Readings

Beginning with this lesson, important vocabulary will be marked with an asterisk.

1. ἥδ᾽ ἡμέρα φύσει σε καὶ διαφθερεῖ.
—Sophocles, *Oedipus Tyrannus*

[**διαφθερεῖ** fut. 3rd sg. of διαφθείρω *destroy utterly*. Teiresias is speaking.]

2. οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ αὐτῷ;
—Plato, *Protagoras*

3. Socrates: ἐθελήσεις οὖν καὶ σύ ἐμοὶ εἰπεῖν περὶ τῆς ἀρετῆς;
Meno: ἔγωγε.
—Plato, *Meno*

4. τὸ γνῶθι σαυτὸν πᾶσίν ἐστι χρήσιμον.
—Menander

5. τί κέρδος ἦν αὐτῷ διαβάλλειν ἐμὲ πρὸς ὑμᾶς οὕτω προθύμως;
—Lysias

[**προθύμως** *zealously.*]

6. περὶ τῆς ἐμαυτοῦ ψυχῆς οὐ πολλὰς ἐλπίδας ἔχω.
—Dionysius of Halicarnassus

7. καὶ πολλὰς μεταβολὰς μεταβαλοῦσα ἡ τραγῳδία ἐπαύσατο, ἐπεὶ ἔσχε τὴν αὑτῆς φύσιν.
—Aristotle, *Poetics*

8. ἀνδρὸς καὶ γυναικὸς ἡ αὐτὴ ἀρετή.
—Diogenes Laertius, on Antisthenes

9. ἐκεῖνος [ἔφη] μὲν γὰρ ἁπλῶς ταὐτὸν ψυχὴν καὶ νοῦν.
—Aristotle, περὶ ψυχῆς (*On the Soul*)

[**ἐκεῖνος** refers to Democritus. **ἁπλῶς** *simply*. **ταὐτόν** often occurs instead of ταὐτό (<τὸ αὐτό). **νοῦν** acc. of νοῦς [XI] *mind*.]

10. τῶν δὲ φυσικῶν τὰ μὲν ἔχει ζωήν, τὰ δ᾽ οὐκ ἔχει· ζωὴν δὲ λέγομεν τὴν δι᾽ αὑτοῦ τροφήν τε καὶ αὔξησιν καὶ φθίσιν.
—Aristotle

[**ζωή** *life*. **τροφή** *nurture*. **αὔξησις** *growth*. **φθίσις** *decay*.]

11. φίλος με βλάπτων οὐδὲν ἐχθροῦ διαφέρει.
—Menander

[**ἐχθρός** ά, όν *hated, hostile*; as a noun **ἐχθρός,** οῦ, ὁ *enemy*.]

12. Ἐμπεδοκλέους δὲ εἰπόντος αὐτῷ ὅτι ἀνεύρετός ἐστιν ὁ σοφός, ‘εἰκότως,’ ἔφη· ‘σοφὸν γὰρ εἶναι δεῖ τὸν ἐπιγνωσόμενον τὸν σοφόν.’
—Diogenes Laertius, on Xenophanes

[’**Εμπεδοκλέους** gen. *of Empedocles*. **ἀνεύρετος,** ον *not able to be found*. **εἰκότως** *reasonably, that’s right*. **ἐπιγνωσόμενον** fut. part. of ἐπιγιγνώσκω *discover*.]

13. αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.
—Homer, *Odyssey*

[**ἐφέλκω** *draw to one, attract*. **σίδηρος,** ου, ὁ *iron, weapon*.]

14. Socrates: ἀλλ᾽ ἐκεῖνο μὴν δοκεῖ σοι, ὅστις γε ἀγαθὸς ῥαψῳδός, καὶ στρατηγὸς ἀγαθὸς εἶναι;
Ion: πάνυ γε.
Socrates: οὐκοῦν σὺ τῶν Ἑλλήνων ἄριστος ῥαψῳδὸς εἶ;
Ion: πολύ γε, ὦ Σώκρατες.
Socrates: ἦ καὶ στρατηγός, ὦ Ἴων, τῶν Ἑλλήνων ἄριστος εἶ;
Ion: εὖ ἴσθι, ὦ Σώκρατες· καὶ ταῦτά γε ἐκ τῶν Ὁμήρου μαθών.
Socrates: τί δή ποτ᾽ οὖν πρὸς τῶν θεῶν, ὦ Ἴων, ἀμφότερα ἄριστος ὢν τῶν Ἑλλήνων, καὶ στρατηγὸς καὶ ῥαψῳδός, ῥαψῳδεῖς μὲν περιιὼν τοῖς Ἕλλησι στρατηγεῖς δ᾽ οὔ; ἢ ῥαψῳδοῦ μὲν δοκεῖ σοι χρυσῷ στεφάνῳ ἐστεφανωμένου πολλὴ χρεία εἶναι τοῖς Ἕλλησι, στρατηγοῦ δὲ οὐδεμία;
—Plato, *Ion*

[**ῥαψῳδός** *performer of epic poetry*, lit. “song-stitcher.” ***στρατηγός,** ου, ὁ *general*. **πάνυ γε** *yes, by all means* (*γε in conversation, *yes*). **εὖ** (adv. of ἀγαθός) *well*. **ἴσθι** (imperative) *know!, be assured!* **τί δή ποτε** *why in the world?* **πρὸς τῶν θεῶν** *in the gods’ name*. **ἀμφότερα** *at both*. **ῥαψῳδέω** *recite/perform poetry*. **περιιών** *going around*. **στρατηγέω** *serve as a general*. **στέφανος,** ου, ὁ *crown, wreath*. **ἐστεφανωμένος** *crowned* (pf. m.-p. part.). **χρεία,** ας, ἡ *need*. **οὐδεμία** (adj., agrees with χρεία) *no, none*.]

15. μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικὸν μὲν τὸ περὶ κόσμου καὶ τῶν ἐν αὐτῷ· ἠθικὸν δὲ τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς· διαλεκτικὸν δὲ τὸ ἀμφοτέρων τοὺς λόγους πρεσβεῦον.
—Diogenes Laertius

[***ἀμφότερος,** α, ον *both of two*. **πρεσβεῦον** part. of πρεσβεύω *rank before* (+ acc. and gen.).]

16. ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστιν αὕτη.
—Διδαχή (Teaching of the Twelve Apostles)

17. ἔστιν ὁ φίλος ἄλλος αὐτός.
—Aristotle, *Nichomachean Ethics*

18. Teiresias: Κρέων δέ σοι πῆμ᾽ οὐδέν, ἀλλ᾽ αὐτὸς σὺ σοί.
—Sophocles, *Oedipus Tyrannus*

[***πῆμα,** ατος, τό *misery, calamity*.]

19. ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ δἰ ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος, [ἀδικία δὲ δἰ ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ νόμος.]
—Aristotle, *Rhetoric*

[**ἀλλότριος,** α, ον *of/belonging to another*.]

20. Clytemnestra: τὴν παῖδα τὴν σὴν τὴν τ᾽ ἐμὴν μέλλεις κτενεῖν;
—Euripides, *Iphigenia at Aulis*

[**κτενεῖν** fut. inf. of ἀποκτείνω.]

21. οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.
—Greek proverb about pedants

[Understand: λέγουσι.]

> νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν ταὐτόν.
> *To cure a corpse and to advise an old man: it is the same thing.*
> —Greek proverb

PERFECT MIDDLE-PASSIVE: THE FIFTH PRINCIPAL PART

The perfect and pluperfect middle-passive are formed by adding the middle endings to the reduplicated stem. Complications arise because these endings are added directly to the stem: no thematic vowel is used in the perfect.

Forms: Perfect, Pluperfect, Future Perfect

Perfect

Formation: reduplicated stem + primary endings:

Primary Endings

Singular		Plural
-μαι	1st	-μεθα
-σαι	2nd	-σθε
-ται	3rd	-νται

Infinitive: -σθαι

Participle: -μένος (accent on the penult)

Pluperfect

Formation: augment + reduplicated stem + secondary middle endings:

Secondary Middle Endings

Singular		Plural
-μην	1st	-μεθα
-σο	2nd	-σθε
-το	3rd	-ντο

Perfect and Pluperfect Middle-Passive of λύω, λυ-
λέ-λυ-μαι *I have ransomed / I have been released*
ἐ-λε-λύ-μην *I had ransomed / I had been released*

	Perfect		Pluperfect
Singular	λέλυμαι	1st	ἐλελύμην
	λέλυσαι	2nd	ἐλέλυσο
	λέλυται	3rd	ἐλέλυτο
Plural	λελύμεθα	1st	ἐλελύμεθα
	λέλυσθε	2nd	ἐλέλυσθε
	λέλυνται	3rd	ἐλέλυντο

Infinitive: λελύσθαι
Participle: λελυμένος, -η, -ον

Since these endings are added directly to the verb stem, without a thematic vowel, certain orthographic changes occur in verbs with consonant stems:

Before		Labials β, π, φ become	Palatals κ, γ, χ become	Dentals τ, δ, θ, ζ become	Nasals ν, μ become
μ	μαι, μην, μεθα, μένος	-μ	-γ	-σ	-σ
σ	σαι, σο	-ψ	-ξ	drops out	—
τ	ται, το	-π	-κ	-σ	-ν
θ	*σθε, σθαι	-φ	-χ	-σ	-ν

*σ between two consonants is dropped in the endings -σθε and -σθαι.

The endings of the third plural -νται and -ντο are not used, but rather periphrastic forms consisting of the perfect middle participle (in the nominative plural, masculine or feminine) and the third plural of the verb εἰμί (that is, εἰσί or ἦσαν).

Liquid stems drop -σ- between two consonants and use the periphrastic form of the third plural, but undergo no other changes.

Perfect and Pluperfect of Consonant Stems

Perfect Middle-Passive

		Labial γράφω	Palatal ἄγω	Dental πείθω	Nasal φαίνω	Liquid ἀγγέλλω
Sg.	1	γέγραμμαι	ἦγμαι	πέπεισμαι	πέφασμαι	ἤγγελμαι
	2	γέγραψαι	ἦξαι	πέπεισαι	πεφασμένος εἶ	ἤγγελσαι
	3	γέγραπται	ἦκται	πέπεισται	πέφανται	ἤγγελται
Pl.	1	γεγράμμεθα	ἤγμεθα	πεπείσμεθα	πεφάσμεθα	ἠγγέλμεθα
	2	γέγραφθε	ἦχθε	πέπεισθε	πέφανθε	ἤγγελθε
	3	γεγραμμένοι εἰσί	ἠγμένοι εἰσί	πεπεισμένοι εἰσί	πεφασμένοι εἰσί	ἠγγελμένοι εἰσί
Inf.		γεγράφθαι	ἦχθαι	πεπεῖσθαι	πεφάνθαι	ἠγγέλθαι
Part.		γεγραμμένος	ἠγμένος	πεπεισμένος	πεφασμένος	ἠγγελμένος

Pluperfect Middle-Passive

		Labial γράφω	Palatal ἄγω	Dental πείθω	Nasal φαίνω	Liquid ἀγγέλλω
Sg.	1	ἐγεγράμμην	ἤγμην	ἐπεπείσμην	ἐπεφάσμην	ἠγγέλμην
	2	ἐγέγραψο	ἦξο	ἐπέπεισο	πεφασμένος ἦσθα	ἤγγελσο
	3	ἐγέγραπτο	ἦκτο	ἐπέπειστο	ἐπέφαντο	ἤγγελτο
Pl.	1	ἐγεγράμμεθα	ἤγμεθα	ἐπεπείσμεθα	ἐπεφάσμεθα	ἠγγέλμεθα
	2	ἐγέγραφθε	ἦχθε	ἐπέπεισθε	ἐπέφανθε	ἤγγελθε
	3	γεγραμμένοι	ἠγμένοι	πεπεισμένοι	πεφασμένοι	ἠγγελμένοι
	3	ἦσαν	ἦσαν	ἦσαν	ἦσαν	ἦσαν

Note: If the verb stem ends in μπ (as πέμπω), drop the π before μ of the ending; otherwise π is retained, according to the rule for labial stems.

Example: πέμπω -perfect middle stem πεπεμπ-, πέπεμμαι.

Singular		Plural
πέπεμμαι	1st	πεπέμμεθα
πέπεμψαι	2nd	πέπεμφθε
πέπεμπται	3rd	πεπεμμένοι εἰσί

Infinitive: πεπέμφθαι
Participle: πεπεμμένος, -η, -ον

Future Perfect

The **future perfect** is formed by adding -σομαι to the perfect tense stem: reduplicated stem + σ + ο/ε (thematic vowel) + primary middle endings.

Examples:

λύω	λελύσομαι
γράφω	γεγράψομαι
λείπω	λελείψομαι
πράττω	πεπράξομαι

The future perfect usually has a passive meaning: *I shall have been released, I shall be released*.

Syntax: Dative of Agent

The dative that denotes the person interested (cf. the dative of possession and dative of interest) also appears as the **dative of agent** with the perfect and pluperfect passive (that is, instead of ὑπό with the genitive, we find the dative without a preposition).

ταῦτα πέπρακται αὐτῷ. *These things have been done by him.*
ἐμοὶ καὶ τούτοις πέπρακται. *It has been done by me and these men.*
—Demosthenes

Fifth Principal Part

→ Fill in the blanks (which are regular).

ἀγγέλλω	ἤγγελμαι
ἄγω	ἦγμαι
ἄρχω	ἦργμαι
βάλλω	βέβλημαι
βουλεύω	
βούλομαι	βεβούλημαι
γίγνομαι	γεγένημαι
γιγνώσκω	ἔγνωσμαι (acts as a dental)
γράφω	γέγραμμαι
δέχομαι	δέδεγμαι
εὑρίσκω	ηὕρημαι
ἔχω	ἔσχημαι
θύω	τέθυμαι
κομίζω	κεκόμισμαι (ζ acts as a dental)

κρίνω	κέκριμαι (some nasal stems drop the nasal and form a vowel stem pf. mid.)
λαμβάνω	εἴλημμαι (cf. pf. act. εἴληφα)
λέγω	(λέλεγμαι) εἴρημαι (cf. εἴρηκα and εἶπον)
λείπω	λέλειμμαι
λύω	
νομίζω	νενόμισμαι (acts as a dental)
παιδεύω	
παύω	
πείθω	πέπεισμαι
πέμπω	πέπεμμαι
πιστεύω	
πράττω (stem πραγ-)	πέπραγμαι
στέλλω	ἔσταλμαι
τείνω	τέταμαι
φαίνω	πέφασμαι
φέρω	ἐνήνεγμαι
χαίρω	κεχάρημαι, κέχαρμαι

Recognizing Stem Types

If the perfect middle has a vowel before -μαι, then it is a vowel stem, to be conjugated like λύω in the perfect middle. If it ends in -μμαι, then it is a labial stem, to follow the pattern of γράφω: γέγραμμαι. If it ends in -γμαι, then it is a palatal stem and follows ἄγω: ἧγμαι. Finally, if it ends in -σμαι, it can be either a dental or a nasal stem. Usually you can determine which it is (and so, which pattern to follow) by going back to the original stem.

Syntax: Time Constructions

1. Genitive of time within which:
   ταῦτα τῆς ἡμέρας ἔπραττον. *They were doing these things during the day.*
   πέντε ἡμερῶν γράψω. *I shall write within five days.*
   νυκτός *during the night*
2. Dative of time when:
   ταύτῃ τῇ ἡμέρᾳ γράψω. *I shall write on this day.*
   τῷ αὐτῷ ἔτει ἀπέθανεν. *He died in the same year.*

   Often ἐν is used when there is no modifying word, as ἐν νυκτί, *at night*.
3. Accusative of extent of time or space:
   ταῦτα τὴν ἡμέραν ἔπραττον. *They were doing these things throughout the day.*
   πέντε ἡμέρας ἐμείναμεν. *We remained for five days.*

Vocabulary

Verbs

(A dash indicates a form does not exist for that verb.)

θάπτω, θάψω, ἔθαψα, —, τέθαμμαι	*honor with funeral rites* (by burial or cremation)
κωλύω	*hinder, prevent*
μαίνομαι, —, μέμηνα, μεμάνημαι	*rage, be furious, be mad*
μιμνήσκω, μνήσω, ἔμνησα, —, μέμνημαι	act., *remind;* m.-p., *call to mind, remember* (pf. with pres. meaning) (+ gen.)
στρέφω, στρέψω, ἔστρεψα, —, ἔστραμμαι	*turn;* m.-p. *turn oneself, be engaged in*
ἀποστρέφω	*turn back/away, avert*

Exercise B

1. Conjugate in the perfect middle.

1. παύω
2. λαμβάνω
3. λείπω
4. φαίνω
5. δέχομαι
6. κρίνω
7. νομίζω

2. Fill in the perfect and pluperfect middle of the synopses from Lesson VIII.

New Synopses: 1. φέρω: 3rd sg. 2. ἄγω: 1st pl. 3. πέμπω: 2nd pl.

3. Parse.

1. λελεῖφθαι
2. γεγενῆσθαι
3. πεπραγμένων
4. βεβληκότας
5. γεγενημένων
6. γεγόνασι
7. γεγραμμένας
8. γέγραπται
9. βεβλήκασιν
10. εἴληφεν
11. πεπίστευται
12. πέπαυμαι
13. εἰρημένα
14. ἔσχηνται
15. πεπρᾶχθαι
16. μεμνημένος
17. πεπαίδευνται
18. τέθαπται
19. εἴρηται
20. πέπεισμαι
21. πεπραγμένων
22. ἐπέπεισθε
23. τέθαμμαι
24. κεκόμισαι
25. ἔστραψαι
26. ἧκται
27. πέφανθε
28. νενόμισται
29. ἦρχθαι
30. ἠγγέλμεθα
31. ἐδεδέγμεθα
32. ἀπεστράμμεθα
33. ηὕρησθε
34. πέπεισθε
35. ἐνήνεκται
36. εἴληπται
37. νενομίσθαι
38. ἐπεπέμμην
39. ἐνηνέχθαι
40. τέθυται
41. ἐγέγραψο
42. κέκριται
43. λέλειφθε
44. βεβλημένη
45. ἐκεκόμιστο
46. δεδεγμένοι ἦσαν
47. πεφασμένοι εἰσί
48. ἐσταλμένοι εἰσίν

4. Translate.

1. μέμνηται τῶν φίλων καὶ παρόντων καὶ ἀπόντων.
2. μεμάνηνται γὰρ αἱ τῆς πόλεως γυναῖκες τῷ θεῷ.
3. τῶν φίλων τὸ σῶμα αὐτοῦ οὐχ εὑρόντων, οὗτος ὁ ἀνὴρ οὐκ ἐτέθαπτο.
4. ὁ κόσμος οὐκ αὐτὸς στρέφει ἑαυτόν, ἀλλ᾿ ὑπὸ θεοῦ στρέφεται.
5. τῇ τῶν ἀγαθῶν ἀρχόντων βουλῇ ὁ πόλεμος ἀπέστραπται.
6. ὁ μὲν στρατιώτης βεβλαμμένος τὸ σῶμα ἀπέθανεν.
7. ὁ δὲ ποιητὴς βεβλαμμένος τὴν ψυχὴν ἐπαύσατο γράφων.
8. τί πέπαυσαι γράφων ἐπιστολὰς τῇ μητρί;
9. γέγραπται ἡ ἐπιστολὴ καὶ ἤδη ἔσταλται.
10. οἱ νόμοι τῷ σοφῷ γεγραμμένοι ἦσαν.

Readings

1. φαίνεται μὲν ὁ ἥλιος ποδιαῖος, πεπίστευται δ᾿ εἶναι μείζων τῆς οἰκουμένης.
—Aristotle, περὶ ψυχῆς

[**ποδιαῖος** *a foot high/wide/long*. **μείζων** *bigger* (+ gen., *than*). **οἰκουμένη,** ης, ἡ *the* (inhabited) *world*.]

2. φησὶ δ᾿ Ἡρακλείδης ἐν μὲν τοῖς δόγμασι Πλατωνικὸν εἶναι αὐτόν, διαπαίζειν δὲ τὰ διαλεκτικά· ὥστε Ἀλεξίνου ποτὲ ἐρωτήσαντος εἰ πέπαυται τὸν πατέρα τύπτων, ‘ἀλλ᾿ οὔτ᾿ ἔτυπτον,’ φάναι, ‘οὔτε πέπαυμαι.’
—Diogenes Laertius, on Menedemus

[**δόγμα,** ατος, τό *opinion*. **διαπαίζω** *joke, play*. **τὰ διαλεκτικά** *dialectics*. **ἐρωτήσας** *having asked* (aor. part. of ἐρωτάω [XI]). **τύπτω** *beat*.]

3. ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι. μία δὲ βουλή. τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ δ᾿ ἔτι περιμενοῦμεν ἀδύνατον καὶ οὐκέτι οἷόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.
—Plato, *Crito*

[**βουλεύου** pres. mid. imperative. **ἐπιούσης** pres. partic. of ἔπειμι *come* (*on*). **περιμενοῦμεν** fut. of περιμένω *wait around*. **ἀδύνατος,** ον *impossible*. ***τρόπος,** ου, ὁ *way*. **πείθου** pres. mid. imperative. **μηδαμῶς** *in no way*. **ἄλλως** *otherwise*. **ποίει** pres. act. imperative of ποιέω [XI, XIV] *do*.]

4. τό τε τὸν θάνατον μηδὲν εἶναι πρὸς ἡμᾶς εἴρηται μὲν ἴσως τῷ Σώφρονι, ἀποδέδεικται δὲ Ἐπικούρῳ, καὶ ἔστιν οὐ τὸ εἰπεῖν ἀλλὰ τὸ ἀποδεῖξαι θαυμαστόν.
—Sextus Empiricus

[**μηδέν** *nothing*. **ἴσως** *equally*; *perhaps*. **ἀποδέδεικται** pf. mid.; **ἀποδεῖξαι** aor. act. inf. of ἀποδείκνυμι [XII] *prove*. **θαυμαστός,** ή, όν *amazing, to be wondered at*.]

5. πρὸς τὸν μικρολόγον πλούσιον, ‘οὐχ οὗτος,’ ἔφη, ‘τὴν οὐσίαν κέκτηται, ἀλλ᾿ ἡ οὐσία τοῦτον.’
—Diogenes Laertius, on Bion

[**μικρολόγος,** ον *stingy*. **οὐσία,** ας, ἡ *substance, property*. **κέκτηται** pf. mid. of κτάομαι *possess*.]

6. πέπεισμαι ἐγὼ ἑκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγμεθα· ἐπεὶ ὡς ἐγῷμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν, ἀλλὰ πολλάς, ἐπείσθητε ἄν· νῦν δ᾽ οὐ ῥᾴδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι.

—Plato, *Apology*

[**ἑκών εἶναι** *willingly, intentionally*. **μηδένα** *no one* (acc. sg). **ἀδικεῖν** inf. of ἀδικέω [XI] *do wrong*. **διειλέγμεθα** pf. mid. of διαλέγομαι *converse with*. **ἐγῷμαι** = ἐγὼ οἶμαι. **ἐπείσθητε** aor. pass. [X] of πείθω. **διαβολή,** ῆς, ἡ *slander*.]

7. πάλιν γέγραπται· οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

—Matthew

[***πάλιν** *again*. **ἐκπειράζω** *tempt*. **κύριος,** ου ὁ *lord*.]

> γέγραπται· οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.
>
> *It is written: a human being shall not live by bread alone.*
>
> —Matthew

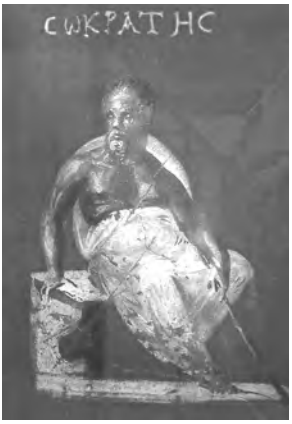


Photo by L. J. Luschnig.

Σωκράτης was a citizen of Athens, son of a sculptor, probably a sculptor himself, married to Xanthippe, father of three sons, hoplite in the army. In his early adulthood he was interested in the scientific ideas of his time, but gave that up to become an eccentric. He devoted his life to a mission which involved annoying his fellow residents of Athens with questions and more questions in a self-appointed (or divinely commissioned) quest for the right way to live. He compares himself to a gadfly (μύωψ) and is hardly surprised when his fellow citizens decide they would be better off swatting him (κρούσαντες ἄν με) so they can sleep away the rest of their lives (Plato, *Apology* 30e–31a).

Because he left no writings, we know about his life and thought from his younger contemporaries, especially Plato, Xenophon, and Aristophanes. His mission is described in Plato's version of his words —for it impossible to say where Socrates ends and Plato begins—as "every day making words about virtue (περὶ ἀρετῆς) and the other matters about which you have heard me conversing and examining both myself and others—for the unexamined life is not worth living for a human being: ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ" (*Apology* 38a). Socrates is the protagonist of most of Plato's dialogues.

In 399 B.C.E. he was prosecuted on the charges of not believing in the gods of the city, introducing strange gods, and corrupting the youth: ὡς οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζοι, ἕτερα δὲ καινὰ δαιμόνια εἰσφέροι καὶ τοὺς νέους διαφθείροι (Xenophon, *Apology* 9). He was convicted and put to death. Plato's *Crito* and *Phaedo* take place in his prison cell.

Socrates was a familiar enough figure about town that the comic poet Aristophanes in the *Clouds* represents him as being head of a school, the Φροντιστήριον (*Think Tank*), dedicated to scientific speculation. The hero of the play, Strepsiades, plans to enroll in this *phrontisterion* in order to learn how to argue so that he can avoid paying his debts. He goes inside and during a conversation with one of Socrates' μαθηταί he sees someone swinging around in a basket:

> Στρ.: φέρε, τίς γὰρ οὗτος οὑπὶ τῆς κρεμάθρας ἀνήρ;
> Μαθ.: αὐτός. Στρ.: τίς αὐτός; Μαθ.: Σωκράτης.
> Στρ.: ὦ Σώκρατες, ἴθ᾽ οὗτος, ἀναβόησον αὐτόν μοι μέγα.
> Μαθ.: αὐτὸς μὲν οὖν σὺ κάλεσον. οὐ γάρ μοι σχολή.
> Στρ.: ὦ Σώκρατες, ὦ Σωκρατίδιον. Σωκ.: τί με καλεῖς, ὦ ᾽φήμερε;
> Στρ.: πρῶτον μὲν ὅ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.
> Σωκ.: ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.
>
> *Str.: Tell me, who is that suspended in the basket?*
> *Stu.: Himself. Str. Who's himself? Stu. Socrates.*
> *Str.: Hey, Socrates. C'mon, call up to him in a loud voice.*
> *Stu.: Call him yourself. I'm busy.*
> *Str.: Socrates, my sweet little Socrates. Soc. Why do you call me, mortal?*
> *Str.: First, tell me, please, what are you doing?*
> *Soc.: I tread on air and contemplate the sun.*

Socrates returns the compliment by quoting from these lines in the speech he makes in his defense (the *Apology*). Socrates keeps current in Maxwell Anderson's *Barefoot in Athens*, I. F. Stone's *The Trial of Socrates*, at the *Socrates Cafe* and in Christopher Phillips' book by the same name.

LESSON X

Comparison of Adjectives,
Adverbs; Future, Aorist Passive

In this lesson you will learn how to add more *and* most *to all types of adjectives, how to construct adverbs, how to make comparisons, and how to say* nobody *and* nothing. *You will also fill in the last tenses and voices of verbs with the future and aorist passive and complete the principal parts.*

COMPARISON OF ADJECTIVES, ADVERBS

In English, adjectives are compared (1) by adding **-er** for the **comparative** and **-est** for the **superlative** (with spelling changes when necessary): *nice, nicer, nicest; big, bigger, biggest; lovely, lovelier, loveliest*. Or (2) by putting *more* or *most* before the adjective (this is common for words of more than two syllables): *beautiful, more beautiful, most beautiful.* (3) Some adjectives are compared **irregularly,** among them the very common: *good, better, best; bad, worse, worst.*

In Greek the most common method of comparison is:
(1) For the **comparative,** add -τερος, -τέρα, -τερον to the **masculine base** of the adjective. And for the **superlative,** add -τατος, -τάτη, -τατον. These are declined regularly, the comparative like δίκαιος, the superlative like ἄριστος.

Notes

If the penult of an adjective in -ος is short (in the positive degree), -ο- is lengthened to -ω- for both comparative and superlative. The syllable is long if it contains a long vowel or diphthong, two or more consonants, or a double consonant (ζ, ξ, or ψ).

The masculine base of -ος adjectives is found by removing -ς from the masculine nominative.

Adjectives in -ης, -ες have their bases in -εσ- to which the regular -τερος/-τατος is added.

On the analogy of these, -εστερος/-εστατος is added to adjectives in -ων (base in -ον).

Examples:

Positive	Comparative	Superlative
-ος type, long penult		
δεινός, -ή, -όν *terrible*	δεινότερος, -ᾱ, -ον *more terrible*	δεινότατος, -η, -ον *most terrible*
ἐσθλός, -ή, -όν *noble*	ἐσθλότερος, -ᾱ, -ον *nobler*	ἐσθλότατος, -η, -ον *noblest*
-ος type, short penult		
σοφός, -ή, -όν *wise*	σοφώτερος, -ᾱ, -ον *wiser*	σοφώτατος, -η, -ον *wisest*
ἄξιος, -ᾱ, -ον *worthy*	ἀξιώτερος, -ᾱ, -ον *worthier*	ἀξιώτατος, -η, -ον *worthiest*
-ης, -ες type (base in -εσ-)		
ἀληθής, ἀληθές *true*	ἀληθέστερος, -ᾱ, -ον *truer*	ἀληθέστατος, -η, -ον *truest*
-ων, -ον type (base in -ον-)		
εὐδαίμων, -ον *lucky*	εὐδαιμονέστερος, -ᾱ, -ον *luckier*	εὐδαιμονέστατος, -η, -ον *luckiest*

(2) Adjectives in -υς and a few in -ρος have a different comparison. For the comparative, add -ίων, -ιον to the root (in the -ρος type, -ρ- drops out, in the -υς type, -υ- is lost: the root is found for these types by removing -ρος or -υς). For the superlative, add -ιστος, -ίστη, -ιστον:

ἡδύς, ἡδεῖα, ἡδύ *sweet*	ἡδίων, ἥδιον *sweeter*	ἥδιστος, ἡδίστη, ἥδιστον *sweetest*
αἰσχρός, -ά, -όν *base*	αἰσχίων, -ιον *baser*	αἴσχιστος, -ίστη, -ιστον *basest*

The -ίων, -ιον type of comparative is a two-termination adjective (-ίων for m. and f., -ιον for n.) of the third declension (review -ων, -ον type in Lesson VI). It is declined like εὐδαίμων but has some alternate shorter forms.

αἰσχίων, αἴσχιον, *more shameful, baser*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	αἰσχίων	αἴσχιον	αἰσχίονες (αἰσχίους)	αἰσχίονα (αἰσχίω)
G	αἰσχίονος	αἰσχίονος	αἰσχιόνων	αἰσχιόνων
D	αἰσχίονι	αἰσχίονι	αἰσχίοσι	αἰσχίοσι
A	αἰσχίονα (αἰσχίω)	αἴσχιον	αἰσχίονας (αἰσχίους)	αἰσχίονα (αἰσχίω)
V	αἴσχιον			

(3) Irregular Comparison

Several of the most important adjectives are compared irregularly. In some cases there are several comparisons for one positive. (Most of the following are of the -ιων, -ιστος type, though in many cases the -ι- of the comparative has been lost.)

1. ἀγαθός, -ή, -όν *good*

better	*best*
ἀμείνων, ἄμεινον	ἄριστος, ἀρίστη, ἄριστον (*able, brave)*
βελτίων, βέλτιον	βέλτιστος, βελτίστη, βέλτιστον (*virtuous)*
κρείττων, κρεῖττον	κράτιστος, κρατίστη κράτιστον (*strong)*

2. κακός, -ή, -όν *bad*

worse	*worst*
κακίων, κάκιον	κάκιστος, κακίστη, κάκιστον *(cowardly)*
χείρων, χεῖρον	χείριστος, χειρίστη, χείριστον *(lacking, less good)*

inferior, less	*least*
ἥττων, ἧττον	ἥκιστος, ἡκίστη, ἥκιστον *(weak)*

3. καλός, -ή, -όν *fine*

finer	*finest*
καλλίων, κάλλιον	κάλλιστος, καλλίστη, κάλλιστον

4. μέγας, μεγάλη, μέγα *great*

greater	*greatest*
μείζων, μεῖζον	μέγιστος, μεγίστη, μέγιστον

5. μικρός, μικρά, μικρόν *small*

smaller	*smallest*
ἐλάττων, ἔλαττον, μείων, μεῖον	ἐλάχιστος, ἐλαχίστη, ἐλάχιστον

6. ὀλίγος, -η, -ον *little;* pl. *few*

fewer	*fewest*
ἐλάττων/μείων	ὀλίγιστος, ὀλιγίστη, ὀλίγιστον

7. πολύς, πολλή, πολύ *much*; pl.*many*

more	*most*
πλείων, πλεῖον	πλεῖστος, πλείστη, πλεῖστον

8. ῥᾴδιος, ῥᾳδία, ῥᾴδιον *easy*

easier	*easiest*
ῥᾴων, ῥᾷον	ῥᾷστος, ῥᾴστη, ῥᾷστον

9. ταχύς, ταχεῖα, ταχύ *swift*

swifter	*swiftest*
θάττων, θᾶττον	τάχιστος, ταχίστη, τάχιστον

Adverbs: Formation and Comparison

Adverbs of manner are generally formed from adjectives by changing the -ων of the masculine genitive plural to -ως.

For example:

Adjective	Genitive Plural	Adverb	
δίκαιος	δικαίων	δικαίως	*justly*
σοφός	σοφῶν	σοφῶς	*wisely*
ἡδύς	ἡδέων	ἡδέως	*sweetly*
ἀληθής	ἀληθῶν	ἀληθῶς	*truly*
εὐδαίμων	εὐδαιμόνων	εὐδαιμόνως	*happily*
μέγας	μεγάλων	μεγάλως	*greatly*
πᾶς	πάντων	πάντως	*in any case*
ἄλλος	ἄλλων	ἄλλως	*otherwise, in vain*

There are many other adverbial endings, but they can be learned as they come up. The -ως type forms the largest class.

Adverbs of manner are compared in the following way:

For the comparative, use the neuter singular accusative of the comparative of the adjective (-τερον, -ον). For the superlative, use the neuter plural accusative of the superlative of the adjective (-τατα, -ιστα).

Positive	Comparative	Superlative
δικαίως *justly*	δικαιότερον *more justly*	δικαιότατα *most justly*
σοφῶς *wisely*	σοφώτερον *more wisely*	σοφώτατα *most wisely*
ἡδέως *sweetly*	ἥδιον *more sweetly*	ἥδιστα *most sweetly*
ἀληθῶς *truly*	ἀληθέστερον *more truly*	ἀληθέστατα *most truly*
ῥᾳδίως *easily*	ῥᾷον *more easily*	ῥᾷστα *most easily*

Syntax

1. *Than* is expressed in two ways in Greek.
    a. By the conjunction ἤ, *than*. In this construction the two words compared are in the same case.

οὗτος ὁ υἱός ἐστι νεώτερος ἢ ὁ ἀδελφός.
This son is younger than his brother.

νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφώτερον ἢ τὸν πατέρα.
I think that this man is wiser than his father.

b. Instead of ἤ, the **genitive of comparison** may be used.

οὗτος ὁ υἱός ἐστι νεώτερος τοῦ ἀδελφοῦ.
This son is younger than his brother.

νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφώτερον τοῦ πατρός.
I think that this man is wiser than his father.

2. The **degree of difference** between the two things compared is in the dative case: How much younger is the boy than his brother? How much wiser is this man than his father?

οὗτος ὁ υἱός ἐστι πέντε ἔτεσι νεώτερος τοῦ ἀδελφοῦ.
This son is five years *younger than his brother.*

νομίζω τοῦτον τὸν ἄνδρα εἶναι πολλῷ σοφώτερον τοῦ πατρός.
I think that this man is much wiser *than his father.*

3. The **Partitive Genitive** (or Genitive of the Whole): The whole of which a part is taken is in the genitive. This genitive is used with nouns, adjectives, and verbs, and is especially common with superlatives and indefinite pronouns.

πολλοὶ τῶν ποιητῶν	*many* of the poets
οἱ σοφοὶ τῶν ἀνθρώπων	*the wise* of/among human beings, *people who are wise*
πάντων τῶν πολιτῶν σοφώτατος	*wisest* of all the citizens
θεῶν τις	*one* of the gods

The partitive genitive goes into the predicate position.

Further Notes on Adjectives and Adverbs

1. The superlative may be used absolutely (that is, with no comparison implied) to mean *very*.

σοφώτατος ὁ Σωκράτης.	*Socrates is very wise.*

As opposed to:

ὁ Σωκράτης ἦν ὁ σοφώτατος πάντων.	Socrates was the wisest *of all.*

2. ὡς with the superlative forms a super-superlative, meaning *as . . . as possible*.

ὡς τάχιστα	*as* quickly *as possible*

3. Adjectives may also be compared by using μᾶλλον and μάλιστα with the positive:

μᾶλλον σοφός	*more wise*
μάλιστα κακός	*most bad*
μᾶλλον ἑκών	*more willing(ly)*

ἑκών has no regular comparison; this is the only way to compare it.

4. Adverbs with ἔχω:
ἔχω with an adverb is often used as an equivalent to an adjective with εἰμί.

καλῶς ἔχει	*it is going well*
ὡς εἶχε	*as he/she/it was*

Declension of Numerals

One is naturally declined only in the singular.

		m.	f.	n.
εἷς, μία, ἕν, *one*	N	εἷς	μία	ἕν
	G	ἑνός	μιᾶς	ἑνός
	D	ἑνί	μιᾷ	ἑνί
	A	ἕνα	μίαν	ἕν

Two is declined in the dual only (-οιν being a common dual ending for gen. and dat.). δύο is often treated as indeclinable.

		m./f./n.
δύο, *two*	N	δύο
	G	δυοῖν
	D	δυοῖν
	A	δύο

Three and *four* are both declined in the plural only. They belong to the third declension and are of the two-termination type.

		m./f.	n.
τρεῖς, τρία, *three*	N	τρεῖς	τρία
	G	τριῶν	τριῶν
	D	τρισί(ν)	τρισί(ν)
	A	τρεῖς	τρία

		m./f.	n.
τέτταρες, τέτταρα, (τέσσερες, τέσσερα), *four*	N	τέτταρες	τέτταρα
	G	τεττάρων	τεττάρων
	D	τεττάρασι(ν)	τεττάρασι(ν)
	A	τέτταρας	τέτταρα

Declension of οὐδείς and μηδείς

The words for *no one, nothing*, οὐδείς, μηδείς, are declined like εἷς, μία, ἕν. (Which of them should be used depends on whether οὐ or μή is the suitable negative.)

οὐδείς

	m.	f.	n.
N	οὐδείς	οὐδεμία	οὐδέν
G	οὐδενός	οὐδεμιᾶς	οὐδενός
D	οὐδενί	οὐδεμιᾷ	οὐδενί
A	οὐδένα	οὐδεμίαν	οὐδέν

μηδείς

	m.	f.	n.
N	μηδείς	μηδεμία	μηδέν
G	μηδενός	μηδεμιᾶς	μηδενός
D	μηδενί	μηδεμιᾷ	μηδενί
A	μηδένα	μηδεμίαν	μηδέν

Vocabulary

ἀδελφή, ἀδελφῆς, ἡ	*sister*
ἀδελφός, ἀδελφοῦ, ὁ	*brother*
ἄλλως	(adv.) *otherwise, in vain, at random* (ἄλλος)
ἄλλως τε καί . . .	*both otherwise and, . . . especially*
ἀμφότερος, -α, -ον	*both of two*
βέβαιος, -ον	*firm, steady, steadfast, sure, certain*
βροτός, -ου, ὁ	*mortal man* (rare in prose) (ambrosial)
δεύτερος, -α, -ον	*second*
ἑκάτερος, -α, -ον	*each* (of two) (cf. ἕκαστος)
ἑκών, ἑκοῦσα, ἑκόν	*readily, willing(ly), on purpose* (base, ἑκοντ-)
ἄκων, ἄκουσα, ἆκον	*involuntarily, unwilling(ly)* (also ἀέκων; base, ἀκοντ-)
εὖ	*well* (adv. of ἀγαθός)
κράτος, κράτους, τό	*strength, might, power, rule* (autocrat)
μακρός, -ά, -όν	*long, large, great*
ὀλίγος, ὀλίγη, ὀλίγον	*little* (sg.), *few* (pl.)
ὀλίγου [δεῖν]	*almost, all but*
ὅλος, ὅλη, ὅλον	*whole, entire*
ὅλως	*wholly, altogether, on the whole* (holograph)
πάντως	*in all ways, in any case, by all means* (<πᾶς)
πότερος, -α, -ον	*whether* (of two)
πότερον/πότερα . . . ἤ	*whether . . . or*
ῥᾴδιος, ῥᾳδία, ῥᾴδιον	*easy, ready, easy-going*
σώφρων, σῶφρον	*of sound mind, discreet, prudent, self-controlled* (σωφροσύνη)
ὕβρις, ὕβρεως, ἡ	*hubris, wanton violence, insolence, lust*
ὕστερος, -α, -ον	*latter, next, later* (hysteron-proteron: he put on his shoes and socks)

Exercise A

1. Compare (give comparative and superlative nominative).

1. σώφρων
2. μακρός*
3. ἀσφαλής
4. πονηρός*
5. ψευδής
6. ἐσθλός
7. νέος
8. βραχύς
9. φοβερός*
10. γλυκύς

*Note: these are compared regularly, with -τερος, -τατος.

2. Decline.

1. ἡ ὕβρις
2. ἑκών
3. τὸ κράτος
4. the comp. of μέγας
5. ταχύς (all genders)
6. the comp. of καλός
7. σώφρων

3. Form and compare the adverbs of the following words.

1. μέγας
2. ἀγαθός
3. δίκαιος
4. ἀληθής
5. ῥᾴδιος
6. εὐδαίμων
7. ἄξιος
8. νέος

4. Choose the correct adjective form to agree with each of the following nouns.

1. τοὺς πολίτας	a. ῥᾴους	b. ῥαδίονες	c. ῥᾴονε
2. τὴν θάλασσαν	a. καλλιόνην	b. καλλίονα	c. καλλίοναν
3. τὸν ξένον	a. μείζονα	b. μείζους	c. μεῖζον
4. τὰ δῶρα	a. ἥττωνα	b. ἥττονα	c. ἧττα
5. τοῦ ποιητοῦ	a. ἀληθεστέρης	b. ἀληθεστέρου	c. ἀληθεστέρους
6. ταῖς σχηναῖς	a. ἐλαττώναις	b. ἡδιόναις	c. ἐλάττοσι
7. τῷ νεανίᾳ	a. νεοτέρᾳ	b. νεωτέρᾳ	c. νεωτέρῳ
8. τοῦ γένους	a. βελτίους	b. βελτίονος	c. βελτίου
9. τῆς ὁδοῦ	a. μακροτέρου	b. μακρότης	c. μακροτέρας
10. τῆς ὕβρεως	a. αἰσχιόνης	b. αἰσχίονος	c. αἰσχιόνως
11. τοῖς βίοις	a. ὀλίγοις	b. ὀλίγαις	c. ὀλιγίσταις
12. τὰ κράτη	a. κρατίστη	b. κρείττων	c. κρείττω

5. Translate.

1. ἄλλως λέγεις λέγων ταῦτα.
2. λίθους ἔβαλλεν ἀμφοτέραις χερσί.
3. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
4. ἄμεινόν ἐστι βεβαίους φίλους ἔχειν ἢ χρήματα.
5. κρεῖττον τὸ κράτος τὸ τῆς ψυχῆς ἢ τὸ τοῦ σώματος.
6. πάντες γὰρ βέβαιον ἀγαγεῖν εἰρήνην ἐθέλουσιν.
7. εἰρήνης οὐδέν ἐστι εὐδαιμονέστερον.
8. οὐ βέβαιος ὁ βίος βροτῶν.
9. ἑκοῦσα ταῦτα ἑκούσαις ἤγγειλα.
10. οὔποτε ἑκὼν οὐδένα βέβλαφα.
11. ταῦτα πράττοντες εὖ πράττετε.
12. δευτέρᾳ ἡμέρᾳ ἄκοντες παρεσόμεθα.
13. ἑκάτερος ἡμῶν βούλεται εὐδαίμων εἶναι καὶ εὖ ἔχειν.
14. εὖ οἶδα ταύτην οὖσαν δικαίαν γυναῖκα.
15. ὁ δίκαιος μέγα κράτος ἔχει.
16. κρείσσων τοῦ κράτους ἡ σωφροσύνη.
17. τὸ πᾶν κράτος ἔχει ὁ τῶν θεῶν βασιλεύς.
18. νομίζω τὸ τοῦ θεοῦ κράτος κρεῖττον εἶναι ἢ τῶν ἀνθρώπων.
19. πῶς ἔχεις; ἄμεινον ἔχω.
20. αὕτη ἡ ὁδὸς πάντως μακροτέρα ἦν ἐκείνης.
21. μακρὸς βίος οὐκ ἀεί ἐστι εὐδαίμων.
22. ἐν ὀλίγῳ χρόνῳ παυσόμεθα.
23. ἦσαν πολλοὶ μὲν ἄνθρωποι ἐν τῇ πόλει, ὀλίγοι δὲ ἄνδρες.
24. ὁ κόσμος λέγεται τὸ ὅλον.
25. τὸν τύραννον τὸν δίκαιον εὑρεῖν οὐ ῥᾴδιον.
26. ἡ ῥᾴστη ὁδὸς ἄγει εἰς τὸν θάνατον.
27. ἡ ὁδὸς ἡ ῥᾳδία οὐκ ἔστιν ἀρίστη.
28. ἐκεῖνος ὁ ἄνθρωπος σοφώτατός ἐστι ὃς οἶδεν οὐδὲν εἰδώς.
29. ὕβρις τόδ’ ἐστί, θεὸν εἶναι βούλεσθαι.
30. ἄκοντος θεοῦ, οὐδὲν γίγνεται.

6. Write in Greek.

1. There is no one who is more wicked than this man.
2. Socrates is the wisest of all people, but he knows nothing.
3. It is necessary to hurt our enemies, who are more wicked than we.
4. He wrote not wisely but well.
5. Some women are good, but others are better.
6. It is easier to avoid death than wickedness.
7. In no respect [in nothing] is he wiser than you.
8. She is a little taller [bigger] than her sister.
9. Not every man is taller than his wife. [*tall* μέγας]
10. I myself wish to become better in all things.

> εἷς ἀνήρ, οὐδεὶς ἀνήρ.
> *One man, no man.*
>
> —Greek proverb

Readings

1. ἐγὼ δὲ μεγίστην ἡγοῦμαι συμμαχίαν εἶναι καὶ βεβαιοτάτην τὸ τὰ δίκαια πράττειν.

—Isocrates, *Archidamus*

[***ἡγοῦμαι** *think* + inf. **συμμαχία** *alliance*.]

2. ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.

—Sophocles, *Antigone*

3. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει . . .

—Sophocles, *Antigone*

[**κοὐδέν** = καὶ οὐδέν. **πέλει** *is*.]

4. πάρειμι δ’ ἄκων οὐχ ἑκοῦσιν οἶδ’ ὅτι·
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἔργων.

—Sophocles, *Antigone*

[**στέργω** *love, be pleased with.*]

5. (οἷον) εἰ ὁ μέγιστος ἀνὴρ γυναικὸς τῆς μεγίστης μείζων καὶ ὅλως οἱ ἄνδρες τῶν γυναικῶν μείζους· καὶ εἰ οἱ ἄνδρες ὅλως τῶν γυναικῶν μείζους, καὶ ἀνὴρ ὁ μέγιστος τῆς μεγίστης γυναικὸς μείζων.

—Aristotle, *Rhetoric*

[***οἷον** *for example.*]

6. πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

—Eusebius

[**πειθαρχεῖν** *to obey.*]

7. οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.
—St. Ignatius

[**καταργεῖται** *is abolished*. **ἐπουράνιος,** ον *in heaven*. **ἐπίγειος,** ον *on earth*.]

8. οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι.
—Plato

[**θεμιτός,** ή, όν *lawful, natural*.]

9. πολλοὶ μαθηταὶ κρείσσονες διδασκάλων.
—Greek Anthology

[***διδάσκαλος,** ου, ὁ *teacher*.]

10. οὐδὲν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν. 'σὺ οὖν,' ἔφη τις, 'διὰ τί οὐκ ἀποθνῄσκεις;' 'ὅτι,' ἔφη 'οὐδὲν διαφέρει.'
—Diogenes Laertius, about Thales (and others)

[***διαφέρω** + gen. of comparison *differ from*. **οὐδὲν διαφέρει** *it makes no difference*.]

11. τὸ γὰρ ζῷον τοῦ μὴ ζῴου κρεῖττον· οὐδὲν δὲ τοῦ κόσμου κρεῖττον· ζῷον ἄρ' ὁ κόσμος.
—Diogenes Laertius, quoting Zeno

[***ζῷον,** ου, τό *living thing, animal*.]

12. κρεῖττον ἔλεγεν ἕνα φίλον ἔχειν πολλοῦ ἄξιον ἢ πολλοὺς μηδενὸς ἀξίους.
—Diogenes Laertius, quoting Anacharsis

13. ἄνδρες Ἀθηναῖοι, τῶν μὲν σοφώτερος, τῶν δὲ ἀνδρειότερός εἰμι· σοφώτερος μὲν τῶν τὴν ἀπάτην τοῦ Πεισιστράτου μὴ συνιέντων, ἀνδρειότερος δὲ τῶν ἐπισταμένων μὲν, διὰ δέος δὲ σιωπώντων.
—Diogenes Laertius, quoting Solon

[**ἀνδρεῖος,** α, ον *manly, brave*. **ἀπάτη** *deceit, strategem*. **συνιέντων** pres. act. part. of συνίημι *perceive, understand*. **ἐπισταμένων** pres. mid. part. of ἐπίσταμαι *know*. **δέος,** ους, τό *fear*. **σιωπώντων** pres. act. part. of σιωπάω *keep silent*.]

14. φέρεται δὲ καὶ ἀποφθέγματα αὐτοῦ τάδε·
πρεσβύτατον τῶν ὄντων θεός, ἀγενητὸν γάρ.
κάλλιστον κόσμος· ποίημα γὰρ θεοῦ.
μέγιστον τόπος· ἅπαντα γὰρ χωρεῖ.
τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει.
ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων.
σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.
—Diogenes Laertius, quoting Thales

[**φέρεται** *are recorded*. **ἀπόφθεγμα** *terse saying*. **πρέσβυς** *old man*; as adj. *old*. **ἀγενητός,** όν *unborn*. **ποίημα** *poem, creation*. **τόπος** *place*. **χωρεῖ** *makes room for* (3rd sg.). **νοῦς** *mind*. **τρέχω** *run*. **ἰσχυρός,** ά, όν *strong*. **κρατεῖ** *is master of* (3rd sg.). **ἀνευρίσκω** < ἀνα (*up, throughout*) + εὑρίσκω.]

15. γνώμη γερόντων ἀσφαλεστέρα νέων.
—Menander

16. ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος.
—Menander

17. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός·
ἡ μὲν γὰρ αὑτῆς οἶδεν ὄνθ’, ὁ δὲ οἴεται.
—Menander

[**φιλότεκνος,** ον *loving one's children*. **ὄνθ’** = ὄντα.]

18. κάλλιστόν ἐστι κτῆμα παιδεία βροτοῖς.
—Menander

19. σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.
—Aeschylus, *Prometheus*

20. ἣ τέξεταί γε παῖδα φέρτερον πατρός.
—Aeschylus, *Prometheus*

[***τίκτω,** τέξομαι *bring forth, bear*. **φέρτερος** *better, mightier*.]

21. οἱ πλειστοὶ κακοί.
—Diogenes Laertius, quoting Bias

22. ἐς πάντας αὔδα· τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
—Sophocles, *Oedipus Tyrannus*

[**ἐς** = εἰς. **αὔδα** imperative of αὐδάω *speak, tell*. **πένθος,** ους, τό *grief*. **τῶνδε** (referring to the people of Thebes gathered as suppliants) and **ψυχῆς** depend on **πέρι** = περί (the accent shifts when the preposition follows the noun).]

23. ἀλλὰ μὴ οὐ τοῦτ’ ᾖ χαλεπόν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θᾶττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἅτε βραδὺς ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἑάλων, οἱ δ’ ἐμοὶ κατήγοροι ἅτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θᾶττονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ’ ὑμῶν θανάτου δίκην ὄφλων, οὗτοι δ’ ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν. καὶ ἐγώ τε τῷ τιμήματι ἐμμένω καὶ οὗτοι. ταῦτα μέν που ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.
—Plato, *Apology*

[**μὴ οὐ** with the subjunctive of cautious negation: *not*. **ᾖ** subjunctive of εἰμί (3rd sg.) *is, may be*. **θεῖ** *runs*. **ἑάλων** *I have been caught*. **βραδύς,** εῖα, ύ *slow*. **κατήγορος,** ου, ὁ *accuser*. **κακία** *evil*. **ἄπειμι** *I will go away*. **ὄφλων** *convicted of* (aor. part.). **ὠφληκότες** *convicted of* (pf. part.) + acc. < **ὀφλισκάνω** *incur a penalty, owe*. **μοχθηρία** *wickedness*. **τίμημα,** ατος, τό *penalty*. **ἐμμένω** *abide by*. **μετρίως** *fairly*; **μετρίως ἔχειν** *be fair*.]

24. χειμὼν μεταβάλλει ῥᾳδίως εἰς εὐδίαν.
—Menander

[**χειμών** ῶνος, ὁ *winter, storm*. **εὐδία,** ας, ἡ *fair weather*.]

25. βροτοῖς ἥδιστον ἀείδειν.
—Musaeus

[**ἀείδω** *sing*.]

AORIST AND FUTURE PASSIVE: THE SIXTH PRINCIPAL PART

The Passive System

Aorist Passive

The First Aorist Passive

Formation: augment + stem + θη/θε + endings (a type of secondary ending)

θη is used for the indicative and infinitive. θε is used for the participle, the subjunctive, and the optative.

Aorist Passive Endings:

Singular		Plural
-ν	1st	-μεν
-ς	2nd	-τε
-	3rd	-σαν

Infinitive: -ναι

Participle: -είς, -εῖσα, -έν (base in -έντ-)

The Aorist Passive of λύω: ἐλύθην, *I was released*

Example: ἐ + λύ + θη + ν

Singular		Plural
ἐλύθην	1st	ἐλύθημεν
ἐλύθης	2nd	ἐλύθητε
ἐλύθη	3rd	ἐλύθησαν

Infinitive: λυθῆναι

Participle: λυθείς, λυθεῖσα, λυθέν (λυθεντ-)

Before -θ- consonant changes take place (as in the perfect middle) by assimilation:

π, β, → φ κ, γ → χ τ, δ, θ, ζ → σ

Examples:

	Stem	Aorist passive
πέμπω	πεμπ-	ἐπέμφθην
ἄγω	ἀγ-	ἤχθην
πείθω	πειθ-	ἐπείσθην
νομίζω	νομιζ-	ἐνομίσθην

The Second Aorist Passive

A **second aorist passive** is formed without -θ- (cf. the second perfect active without -κ-).

Formation: augment + stem (often with vowel gradation) + η/ε + endings

Both first and second aorist passive systems are conjugated in the same way.

Examples:

	Aorist passive
στέλλω	ἐστάλην
φαίνω	ἐφάνην
γράφω	ἐγράφην

The Aorist Passive Participle

The aorist passive participle is declined in the same way as the active participles with bases in -ντ- except that the base is in -εντ- rather than -οντ- or -αντ-. The masculine nominative singular and the dative plural masculine and neuter are in -είς and -εῖσι, formed by the lengthening of the vowel when -ντ- is dropped before -σ-. The feminine is declined in the first declension (like θάλαττα).

Example: λυθείς, base (m./n.) λυθεντ-; (f.) λυθεισ- (*having been freed*)

		m.	f.	n.
Singular	N	λυθείς	λυθεῖσα	λυθέν
	G	λυθέντος	λυθείσης	λυθέντος
	D	λυθέντι	λυθείσῃ	λυθέντι
	A	λυθέντα	λυθεῖσαν	λυθέν
Plural	N	λυθέντες	λυθεῖσαι	λυθέντα
	G	λυθέντων	λυθεισῶν	λυθέντων
	D	λυθεῖσι	λυθείσαις	λυθεῖσι
	A	λυθέντας	λυθείσας	λυθέντα

The Future Passive

Formation: aorist passive stem (-η- form) + σ + ο/ε + primary middle endings

The long form of the stem (in -θη or -η) is used throughout the future passive. Note that active endings are used in the aorist passive and that middle endings are used in the future passive.

Future Passive of λύω: λυθήσομαι (*I shall be released*)

Example: λυ + θή + σ + ο + μαι

Singular		Plural
λυθήσομαι	1st	λυθησόμεθα
λυθήσει/-ῃ	2nd	λυθήσεσθε
λυθήσεται	3rd	λυθήσονται

Infinitive: λυθήσεσθαι

Participle: λυθησόμενος, -η, -ον

Vocabulary

διαφθείρω, διαφθερῶ, διέφθειρα, διέφθαρκα, διέφθαρμαι, διεφθάρην	*destroy utterly, corrupt*
ἐρρήθην	*I was said* (used as aor. pass. of λέγω)
ἐχθρός, ἐχθρά, ἐχθρόν	*hated, hateful, hostile*
ἐχθρός, -ου, ὁ	*enemy*
οἴομαι (οἶμαι), ᾠόμην (impf.), οἰήσομαι, ᾠήθην	*think, believe* (+ inf.)
σῴζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην	*save*; pass., *be saved, escape*

The Sixth Principal Part: Aorist Passive

ἀγγέλλω (stem ἀγγελ-)	ἠγγέλθην
ἄγω	ἤχθην
ἀκούω	ἠκούσθην
ἄρχω	ἤρχθην
βάλλω (stems βαλ- and βλη-)	ἐβλήθην
βουλεύω	ἐβουλεύθην
βούλομαι	ἐβουλήθην (βούλομαι is a pass. deponent)
γιγνώσκω	ἐγνώσθην
γράφω	ἐγράφην

εὑρίσκω	ηὑρέθην
ἔχω	ἐσχέθην
θύω	ἐτύθην (θυ- becomes τυ- before -θην)
κομίζω	ἐκομίσθην
κρίνω	ἐκρίθην
λαμβάνω	ἐλήφθην
λέγω	ἐλέχθην, ἐρρήθην
λείπω	ἐλείφθην
λύω	ἐλύθην
νομίζω	ἐνομίσθην
παιδεύω	ἐπαιδεύθην
παύω	ἐπαύθην
πείθω	ἐπείσθην
πέμπω	ἐπέμφθην
πιστεύω	ἐπιστεύθην
πράττω (stem, πραγ-)	ἐπράχθην
φαίνω	ἐφάνην, ἐφάνθην
φέρω	ἠνέχθην
χαίρω	ἐχάρην

Exercise B

1. Form the future passive of the verbs given above.

2. a. Conjugate in the aorist passive.

1. γράφω
2. νομίζω
3. παιδεύω
4. πράττω
5. λαμβάνω

2. b. Decline the aorist passive participle of the following words.

1. βάλλω
2. βούλομαι
3. πέμπω

2. c. Conjugate in the future passive.

1. ἀκούω
2. παύω

3. Fill in the aorist passive and future passive in the synopses given in Lessons VIII and IX.

New Synopses: 1. γράφω: 2nd sg. 2. παύω: 1st sg.
3. βούλομαι: 3rd sg.

4. Parse.

1. πεμφθεῖσιν
2. σωθήσεσθαι
3. ἐσώθησαν
4. πεμφθέντες
5. σωθῆναι
6. ἠγγέλθημεν
7. γραφησόμενος
8. ἐλύθης
9. ἀκουσθῆναι
10. ἤρχθην
11. λειφθέντος
12. ἤχθησαν
13. ἐβλήθη
14. ἐλέχθητε
15. βουλευθήσει
16. ἐλήφθη
17. βουληθέντι
18. ἐκρίθησαν
19. γνωσθείς
20. ἐκομίσθης
21. ἐχάρην
22. ἐνεχθεῖσι
23. γραφθήσεσθαι
24. τυθήσομαι
25. ἐσχέθησαν
26. νομισθῆναι
27. ἐφάνην
28. παιδευθείσης
29. ἐτάθησαν (τείνω)
30. ἀκουσθέντα
31. παυθεῖσαι
32. ἐπράχθημεν
33. πεμφθήσονται
34. πιστευθησόμεθα
35. ἠνέχθημεν
36. ἐγράφη

5. Translate.

1. εἰς τήνδε τὴν χώραν ἐπέμφθημεν.
2. οὗτοι οἱ ἵπποι ἅμα λυθέντες ἔφυγον.
3. αὗται αἱ ἐπιστολαὶ ἐγράφησαν ὑφ’ ἡμῶν.
4. τῶν ὑπὸ τῶν τότε λεχθέντων τὰ μὲν ἀληθῆ ἐστι, τὰ δὲ ψευδῆ.
5. ἐν δημοκρατίᾳ οὐκ ἤρχθησαν ὑπὸ τῶν ὀλίγων.
6. εἰς λίθους ἐγράφησαν οἱ νόμοι οἱ τῶν Ἑλλήνων.
7. ἐβουλήθημεν τοῦ σοφοῦ ἀκούειν.
8. ᾠήθησαν οἱ ποιηταὶ τὴν τοῦ ἀνθρώπου ψυχὴν εἶναι ἀθάνατον.
9. ὑφ’ ἡμῶν ἐσώθητε.
10. ὁ φεύγων ὑπὸ τῶν δικαστῶν κριθήσεται.
11. ταῖς θεαῖς τὰ δῶρα ἐνεχθήσεται τῇδε τῇ ἡμέρᾳ.
12. ἄκων ἐν τῇ νήσῳ ὁ γέρων ἐλείφθη ὑπὸ τῶν ἐχθρῶν.
13. ἐπείσθητε τοῖς λόγοις τοῖς τῶν πολλὰ καὶ ψευδῆ λεγόντων;
14. καλὰ τὰ ὑφ’ ὑμῶν πραχθέντα.
15. τῇ θεᾷ ἡ καλλίστη θυγάτηρ ἡ τοῦ στρατηγοῦ ἐτύθη.
16. τὰ παιδία ἐπαιδεύθη ὑπο τῶν πατέρων καὶ τῶν μητέρων.
17. ἐπέμφθην ὡς οἴσουσα ὑμῖν ταῦτα.
18. ἄμεινόν ἐστι τὸ σωθῆναι ἢ τὸ ἀποθνῄσκειν.
19. τούτων πραχθέντων ἑκόντες σοι πιστεύσομεν.
20. τοῦ ἀδίκου ληφθέντος ἔξεστιν ἡμῖν εἰρήνην ἄγειν.
21. σωθήσεσθαι γὰρ οἱ κακοὶ ᾠήθησαν φεύγοντες.
22. οἱ διώκοντες ᾠήθησαν ὑπ’ αὐτοῦ τοὺς νέους διαφθαρῆναι.
23. οἱ σωθέντες χάριν ταῖς σωζούσαις οὐκ ἴσασιν. [χάριν εἰδέναι τινί *feel grateful to someone*]

6. Write in Greek.

1. By whom were you sent?
2. We wished to be led to the king.
3. What was written on the stones?
4. By whom are the citizens ruled in this city?
5. They thought that they had been saved.
6. She happened to have been found in the same place.
7. They were not persuaded by the gifts, but by the words and deeds of the just.
8. Why were you left alone in this place?
9. He was brought here by wicked men who wished to kill him, but he was saved by his friends.
10. I was sent to find a just man.

Readings

1. Neoptolemus: οὐκ αἰσχρὸν ἡγεῖ δῆτα τὸ ψευδῆ λέγειν;
Odysseus: οὐκ εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
—Sophocles, *Philoctetes*

[**ἡγεῖ** *you think* (< ἡγέομαι). ***δῆτα** *then, indeed.*]

2. εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή.
—Eusebius

[**πρόσωπον** *face, person, mask.*]

3. μένω ἀκοῦσαι πῶς ἀγὼν κριθήσεται.
—Aeschylus, *Eumenides*

[***πῶς** *how*. **ἀγών,** ῶνος, ὁ *struggle, contest.*]

4. ἐρωτηθεὶς τίς ἐστι φίλος, ‘ἄλλος,’ ἔφη, ‘ἐγώ.’
—Diogenes Laertius, on Zeno

[**ἐρωτηθείς** *asked, when* [he was] *asked* (aor. pass. part.) < ἐρωτάω *ask.*]

5. ἐρωτηθεὶς ὑπό τινος, ‘ποῖός τίς σοι Διογένης δοκεῖ;’ ‘Σωκράτης,’ εἶπε, ‘μαινόμενος.’
—Diogenes Laertius, on Diogenes the Cynic

[**ποῖος,** α, ον *what sort of, what*?]

6. ἐρωτηθεὶς ποῖον οἶνον ἡδέως πίνει, ἔφη ‘τὸ ἀλλότριον.’
—Diogenes Laertius, on Diogenes the Cynic

[**ἀλλότριος,** α, ον *of/belonging to another.*]

7. ἐρωτηθεὶς τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, ‘ὅσῳ,’ εἶπεν, ‘οἱ ζῶντες τῶν τεθνεώτων.’
—Diogenes Laertius, on Aristotle

[**ἀπαίδευτος,** ον *uneducated*. **ὅσος,** η, ον *as great as, as much as*. **οἱ ζῶντες** *the living*. **τεθνεώτων** perf. act. part. < θνῄσκω.]

8. ἐρωτηθεὶς τί ἐστι φίλος, ἔφη 'μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.'
—Diogenes Laertius, on Aristotle

[**ἐνοικοῦσα** *inhabiting* (pres. act. part. of ἐνοικέω).]

9. ἐρωτηθεὶς ὑπό τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, 'καὶ εἰ μηδὲν ἄλλο,' εἶπεν, 'ἐν γοῦν τῷ θεάτρῳ οὐ καθεδεῖται λίθος ἐπὶ λίθῳ.'
—Diogenes Laertius, on Aristippus

[***γοῦν** (γε + οὖν) *at least then*. **θέατρον,** ου, τό *theater*. **καθεδεῖται** fut. of καθέζομαι *sit*.]

10. ἐρωτηθεὶς τί γλυκὺ ἀνθρώποις, 'ἐλπίς,' ἔφη. ἥδιον ἔλεγε δικάζειν μεταξὺ ἐχθρῶν ἢ φίλων· τῶν μὲν γὰρ φίλων πάντως ἐχθρὸν ἔσεσθαι τὸν ἕτερον, τῶν δὲ ἐχθρῶν τὸν ἕτερον φίλον.
—Diogenes Laertius, on Bias

[***δικάζω** *judge*.]

11. Θαλῆς ᾠήθη πάντα πλήρη θεῶν εἶναι.
—Aristotle, περὶ ψυχῆς

[**πλήρης,** ες *full of* + gen.]

12. ἀεὶ δ' ὁ σωθείς ἐστιν ἀχάριστος φύσει.
—Menander

[**ἀχάριστος,** ον *thankless, ungrateful*.]

13. The Book Burning: καὶ ἀλλαχοῦ δὲ τοῦτον ἤρξατο τὸν τρόπον· 'περὶ μὲν τῶν θεῶν οὐκ ἔχω εἰδέναι οὔθ' ὡς εἰσίν, οὔθ' ὡς οὐκ εἰσίν· πολλὰ γὰρ τὰ κωλύοντα εἰδέναι, ἥ τε ἀδηλότης καὶ βραχὺς ὢν ὁ βίος τοῦ ἀνθρώπου.' διὰ ταύτην δὲ τὴν ἀρχὴν τοῦ συγγράμματος ἐξεβλήθη πρὸς Ἀθηναίων· καὶ τὰ βιβλί' αὐτοῦ κατέκαυσαν ἐν τῇ ἀγορᾷ ὑπὸ κήρυκι ἀναλεξάμενοι παρ' ἑκάστου τῶν κεκτημένων.
—Diogenes Laertius, on Protagoras

[**ἀλλαχοῦ** *elsewhere, somewhere else*. ***ἔχω** + inf. *be able*. **ἀδηλότης** ητος, ἡ *uncertainty, obscurity*. **σύγγραμμα,** ατος, τό *composition, writing, book*. **ἐξεβλήθη** < ἐκ + βάλλω. **κατέκαυσαν** aor. of κατακαίω *burn*. **ἀναλέγω** *gather up*. **κεκτημένων** pf. m.-p. part. of κτάομαι *possess*; pf. *have acquired*.]

14. ἐγὼ Ἶσίς εἰμι ἡ βασίλισσα πάσης χώρας, ἡ παιδευθεῖσα ὑπὸ Ἑρμοῦ, καὶ ὅσα ἐγὼ ἐνομοθέτησα, οὐδεὶς αὐτὰ δύναται λῦσαι. ἐγώ εἰμι ἡ τοῦ νεωτάτου Κρόνου θεοῦ θυγάτηρ πρεσβυτάτη· ἐγώ εἰμι γυνὴ καὶ ἀδελφὴ Ὀσίριδος βασιλέως· ἐγώ εἰμι ἡ πρώτη καρπὸν ἀνθρώποις εὑροῦσα· ἐγώ εἰμι μήτηρ Ὥρου τοῦ βασιλέως . . . χαῖρε Αἴγυπτε ἡ θρέψασά με.
—Diodorus Siculus (inscription on the stele of Isis)

[**βασίλισσα** = βασίλεια *queen*. **νομοθετέω** *make laws*. **δύναται** *is able* (3rd sg.). **καρπός,** οῦ, ὁ *fruit, agricultural crops*. **θρέψασα** < τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφην *nourish, nurture*.]

> μάντις δ᾽ ἄριστος ὅστις εἰκάζει καλῶς.
> *The best soothsayer is the one who guesses well.*
> —Greek proverb

θέατρον< θεάομαι *view, look at*

Photo by L. J. Luschnig.

The theater at Epidaurus is one of the best preserved of the older Greek-style theaters. Dramas are still performed there every summer. Although modern productions take place at night with artificial lighting, in classical times the action was performed outdoors in broad daylight, in front of a temple or house (for tragedies, usually a palace, but sometimes a military hut, a cave, or even a farmer's cottage).

The ὀρχήστρα (dancing floor) was the center of a Greek theater and perhaps the oldest part. Originally the orchestra was circular. Here the chorus did its routines (singing and dancing); some of the action also took place in the orchestra. It is very likely that an altar was a permanent fixture there.

At the back of the orchestra was the σκηνή (scene, stage building), a flat-roofed building (originally temporary), where actors changed costumes and masks and from which they made their entrances and exits. The top of the stage building (θεολογεῖον or "god-platform") furnished another level of action. From here the gods and, occasionally, mortals delivered speeches. Two stage devices were used in classical times, the ἐκκύκλημα (*eccyclema*, "thing rolled out"): a device rolled out of the *skene* to reveal what had taken place in the house where most of the violent actions took place and the μηχανή ("flying machine" cf. *deus ex machina*): a crane used to fly in gods who took part in the plays.

The Greek tragedies and comedies were popular entertainment. Everybody went: men, women, children; free and slave; citizen and foreigner. Tickets were subsidized by the state. Wealthy citizens were called upon to finance the training of the chorus: this was a public service (λειτουργία) similar in importance to the fitting out of a warship. There is some dispute over whether women attended the theater, but the weight of the evidence suggests that they did.

LESSON XI

Contract Verbs

In this lesson you will learn the contract verbs and increase your vocabulary with many important new verbs, including several ways to say "I love you."

CONTRACT VERBS

In Attic Greek, ω-type verbs with stems ending in **α, ε,** or **ο** contract the stem vowel with the thematic vowel in the present system (present and imperfect tenses).

The rules for each type of contract verb should be memorized, since they apply to all the contracted forms of that type (with only a few exceptions).

Accent of Contract Verbs

1. If the accent does not fall on one of the original syllables of the contraction, it remains unchanged.

ἐνίκα-ον → ἐνίκων

2. If the accent falls on the first of the original syllables of the contraction, the contracted syllable receives the circumflex.

νικά-ουσι → νικῶσι

3. If the accent falls on the second, the contraction receives the acute.

νικα-όμενος → νικώμενος

The uncontracted forms of these verbs were not used in Attic Greek, but are found in other dialects.

Forms of -αω, -εω, -οω verbs

α-contracts (-αω)

Rules for contraction:

νικάω: stem, νικα-

1. An iota of the ending is written subscript.

νικά-εις → νικᾷς

2. α contracts with any *o*-sound (ο, ω, ου, οι) to become ω (or ῳ for α-οι):

νικά-ομαι → νικῶμαι

νικά-ω → νικῶ

3. α contracts with any *e*-sound (ε, η, ει, ῃ) to become ᾱ:

ἐνίκα-ε → ἐνίκᾱ

νικά-ει → νικᾷ

νικά-ῃ → νικᾷ

The one exception (in fact, only an apparent exception) is that the present active infinitive does not have ι-subscript: νικάειν becomes νικᾶν (**not** νικᾷν). The explanation of this is that the -ειν infinitive ending is itself a contraction for -ε-εν, so that the ι was not originally part of the ending.

Present system of νικάω (*conquer*) (stem, νικα-)

	Present				
	Active			Middle-Passive	
Sg.	(νικά-ω)	νικῶ	1st	(νικά-ομαι)	νικῶμαι
	(νικά-εις)	νικᾷς	2nd	(νικά-ει/-ῃ)	νικᾷ
	(νικά-ει)	νικᾷ	3rd	(νικά-εται)	νικᾶται
Pl.	(νικά-ομεν)	νικῶμεν	1st	(νικά-όμεθα)	νικώμεθα
	(νικά-ετε)	νικᾶτε	2nd	(νικά-εσθε)	νικᾶσθε
	(νικά-ουσι)	νικῶσι	3rd	(νικά-ονται)	νικῶνται
Infinitive:	(νικά-ειν)	νικᾶν		(νικά-εσθαι)	νικᾶσθαι
Participle:	(νικά-ων)	νικῶν		(νικα-όμενος)	νικώμενος

Imperfect

	Active			Middle-Passive	
Sg.	(ἐνίκα-ον)	ἐνίκων	1st	(ἐνικα-όμην)	ἐνικώμην
	(ἐνίκα-ες)	ἐνίκας	2nd	(ἐνικά-ου)	ἐνικῶ
	(ἐνίκα-ε)	ἐνίκα	3rd	(ἐνικά-ετο)	ἐνικᾶτο
Pl.	(ἐνικά-ομεν)	ἐνικῶμεν	1st	(ἐνικα-όμεθα)	ἐνικώμεθα
	(ἐνικά-ετε)	ἐνικᾶτε	2nd	(ἐνικά-εσθε)	ἐνικᾶσθε
	(ἐνίκα-ον)	ἐνίκων	3rd	(ἐνικά-οντο)	ἐνικῶντο

Exception:

ζάω (*live*) contracts to -η- instead of -α-:

	Present		Imperfect
Sg.	ζῶ	1st	ἔζων
	ζῇς	2nd	ἔζης
	ζῇ	3rd	ἔζη
Pl.	ζῶμεν	1st	ἐζῶμεν
	ζῆτε	2nd	ἐζῆτε
	ζῶσι	3rd	ἔζων

Infinitive: ζῆν

Participle: ζῶν, ζῶσα, ζῶν

A few other verbs in -αω have -η rather than -α in the contracted forms. Among them are διψάω *be thirsty*, πεινάω *be hungry*, χράω *give oracles*, χράομαι *use*.

χράομαι (*use*) is thus conjugated:

	Present		Imperfect
Sg.	χρῶμαι	1st	ἐχρώμην
	χρῇ	2nd	ἐχρῶ
	χρῆται	3rd	ἐχρῆτο
Pl.	χρώμεθα	1st	ἐχρώμεθα
	χρῆσθε	2nd	ἐχρῆσθε
	χρῶνται	3rd	ἐχρῶντο

Infinitive: χρῆσθαι

Participle: χρώμενος, -η, -ον

ε-contracts (-εω)

Rules for contraction:

φιλέω: stem, φιλε-

1. ε + ε becomes ει

φιλε-ετε → φιλεῖτε

2. ε + ο becomes ου

φιλε-όμεθα → φιλούμεθα

3. ε before any long vowel or diphthong is absorbed

φιλέων → φιλῶν

Present system of φιλέω *love* (stem φιλε-)

Present

	Active			Middle-Passive	
Sg.	(φιλέ-ω)	φιλῶ	1st	(φιλέ-ομαι)	φιλοῦμαι
	(φιλέ-εις)	φιλεῖς	2nd	(φιλέ-ει/-ῃ)	φιλεῖ/-ῇ
	(φιλέ-ει)	φιλεῖ	3rd	(φιλέ-εται)	φιλεῖται
Pl.	(φιλέ-ομεν)	φιλοῦμεν	1st	(φιλε-όμεθα)	φιλούμεθα
	(φιλέ-ετε)	φιλεῖτε	2nd	(φιλέ-εσθε)	φιλεῖσθε
	(φιλέ-ουσι)	φιλοῦσι	3rd	(φιλέ-ονται)	φιλοῦνται
Infinitive:	(φιλέ-ειν)	φιλεῖν		(φιλέ-εσθαι)	φιλεῖσθαι
Participle:	(φιλέ-ων)	φιλῶν		(φιλε-όμενος)	φιλούμενος

Imperfect

	Active			Middle-Passive	
Sg.	(ἐφίλε-ον)	ἐφίλουν	1st	(ἐφιλε-όμην)	ἐφιλούμην
	(ἐφίλε-ες)	ἐφίλεις	2nd	(ἐφιλέ-ου)	ἐφιλοῦ
	(ἐφίλε-ε)	ἐφίλει	3rd	(ἐφιλέ-ετο)	ἐφιλεῖτο
Pl.	(ἐφιλέ-ομεν)	ἐφιλοῦμεν	1st	(ἐφιλε-όμεθα)	ἐφιλούμεθα
	(ἐφιλέ-ετε)	ἐφιλεῖτε	2nd	(ἐφιλέ-εσθε)	ἐφιλεῖσθε
	(ἐφίλε-ον)	ἐφίλουν	3rd	(ἐφιλέ-οντο)	ἐφιλοῦντο

There are a few verbs of two syllables which have uncontracted forms: πλέω *sail*, δέω *need, want*, contract only before -ε or -ει.

Present of πλέω:

Singular		Plural
πλέω	1st	πλέομεν
πλεῖς	2nd	πλεῖτε
πλεῖ	3rd	πλέουσι

Infinitive: πλεῖν

Participle: πλέων, πλέουσα, πλέον

Other verbs of this type are: θέω *run;* ῥέω *flow;* πνέω *breathe;* χέω *pour.*

o-contracts (-οω)

Rules for contraction:

δηλόω: stem, δηλο-

1. ο + η or ω becomes ω

δηλό-ω → δηλῶ

2. ο + ε, ο, ου becomes ου

δηλό-εσθε → δηλοῦσθε

δηλό-εται → δηλοῦται

3. ο + any ι-diphthong becomes οι

δηλό-εις → δηλοῖς

Again the exception is that the present infinitive does not have οι: δηλό-ειν contracts to δηλοῦν (**not** δηλοῖν).

Present system of δηλόω *make visible, show* (stem δηλο-)

Present

	Active			Middle-Passive	
Sg.	(δηλό-ω)	δηλῶ	1st	(δηλό-ομαι)	δηλοῦμαι
	(δηλό-εις)	δηλοῖς	2nd	(δηλό-ει/-ῃ)	δηλοῖ
	(δηλό-ει)	δηλοῖ	3rd	(δηλό-εται)	δηλοῦται
Pl.	(δηλό-ομεν)	δηλοῦμεν	1st	(δηλο-όμεθα)	δηλούμεθα
	(δηλό-ετε)	δηλοῦτε	2nd	(δηλό-εσθε)	δηλοῦσθε
	(δηλό-ουσι)	δηλοῦσι	3rd	(δηλό-ονται)	δηλοῦνται
Infinitive:	(δηλό-ειν)	δηλοῦν		(δηλό-εσθαι)	δηλοῦσθαι
Participle:	(δηλό-ων)	δηλῶν		(δηλο-όμενος)	δηλούμενος

Imperfect

	Active			Middle-Passive	
Sg.	(ἐδήλο-ον)	ἐδήλουν	1st	(ἐδηλο-όμην)	ἐδηλούμην
	(ἐδήλο-ες)	ἐδήλους	2nd	(ἐδηλό-ου)	ἐδηλοῦ
	(ἐδήλο-ε)	ἐδήλου	3rd	(ἐδηλό-ετο)	ἐδηλοῦτο
Pl.	(ἐδηλό-ομεν)	ἐδηλοῦμεν	1st	(ἐδηλο-όμεθα)	ἐδηλούμεθα
	(ἐδηλό-ετε)	ἐδηλοῦτε	2nd	(ἐδηλό-εσθε)	ἐδηλοῦσθε
	(ἐδήλο-ον)	ἐδήλουν	3rd	(ἐδηλό-οντο)	ἐδηλοῦντο

The Present Active Participles of Contract Verbs

The participles of contract verbs follow the rules for contraction.

1. -αω

   α-contracts have -ω- throughout the declension of the participle, resulting from α contracting with the o-sound (-ω-, -ο-, -ου-) of the participial ending.

		m.	f.	n.
Sg.	N	νικῶν	νικῶσα	νικῶν
	G	νικῶντος	νικώσης	νικῶντος
	D	νικῶντι	νικώσῃ	νικῶντι
	A	νικῶντα	νικῶσαν	νικῶν
Pl.	N	νικῶντες	νικῶσαι	νικῶντα
	G	νικώντων	νικωσῶν	νικώντων
	D	νικῶσι	νικώσαις	νικῶσι
	A	νικῶντας	νικώσας	νικῶντα

2. -εω

   ε-contracts have -ου- throughout (ε + ο → ου) except that ε is absorbed before ω.

		m.	f.	n.
Sg.	N	φιλῶν	φιλοῦσα	φιλοῦν
	G	φιλοῦντος	φιλούσης	φιλοῦντος
	D	φιλοῦντι	φιλούσῃ	φιλοῦντι
	A	φιλοῦντα	φιλοῦσαν	φιλοῦν
Pl.	N	φιλοῦντες	φιλοῦσαι	φιλοῦντα
	G	φιλούντων	φιλουσῶν	φιλούντων
	D	φιλοῦσι	φιλούσαις	φιλοῦσι
	A	φιλοῦντας	φιλούσας	φιλοῦντα

3. -οω

Present participles of ο-contracts are declined like those of ε-contracts. (ο + ο → ου, ο + ω → ω)

		m.	f.	n.
Sg.	N	δηλῶν	δηλοῦσα	δηλοῦν
	G	δηλοῦντος	δηλούσης	δηλοῦντος
	D	δηλοῦντι	δηλούσῃ	δηλοῦντι
	A	δηλοῦντα	δηλοῦσαν	δηλοῦν
Pl.	N	δηλοῦντες	δηλοῦσαι	δηλοῦντα
	G	δηλούντων	δηλουσῶν	δηλούντων
	D	δηλοῦσι	δηλούσαις	δηλοῦσι
	A	δηλοῦντας	δηλούσας	δηλοῦντα

Principal Parts of Contract Verbs

The principal parts of most contract verbs are regular.

1. α- and ε-contracts regularly lengthen α or ε to η in the principal parts.

νικάω	νικήσω	ἐνίκησα	νενίκηκα	νενίκημαι	ἐνικήθην
φιλέω	φιλήσω	ἐφίλησα	πεφίληκα	πεφίλημαι	ἐφιλήθην

2. ο-contracts regularly lengthen the ο to ω.

δηλόω	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	ἐδηλώθην

Not all contract verbs have regular principal parts; the irregular ones are given in the vocabulary and are learned the usual way.

Note that the contract verbs have contracted forms in the present system only. Their other tenses are conjugated regularly. There are some exceptions, such as καλέω, and γαμέω which have contracted futures (treated below).

The Contract Futures

1. **Liquid and Nasal Stems** (stems ending in λ, μ, ν, ρ) originally formed their futures by adding -εσ- + thematic vowel + endings. Between two vowels, -σ- drops out, resulting in an ε-contract future (contracted like the present of φιλέω).

Example:

	Future
μένω (stem, μεν-)	[μενέσω → μενέω] μενῶ
κρίνω (stem, κριν-)	κρινῶ

Often the verb stem appears in a simpler form in the future than in the present.

Examples:

	Future
ἀγγέλλω (stem, ἀγγελ-)	ἀγγελῶ
φαίνω (stem, φαν-)	φανῶ
τείνω (stem, τεν-)	τενῶ

The liquid aorists, which are also formed without -σ-, often appear in an extended form because of compensatory lengthening, e.g., μένω, aorist ἔμεινα; ἀγγέλλω, aorist ἤγγειλα.

2. **Verbs ending in -ίζω** in the present usually drop the ζ and form the future like the liquids and nasals.

Example: νοίζω: future [νομίσω → νομιέω] → νομιῶ.

3. **The Attic Future:** In Attic Greek, contraction is more prevalent than in other dialects. Certain types of verbs, which show the sigmatic future in other dialects, have contract futures in Attic. Among these are some ε-stem verbs, such as καλέω and γαμέω, which in Attic have futures identical to their presents. Like the liquid and nasal futures, these Attic Futures are ε-contract forms, and will present no difficulty. There are, however, certain -α- stems (not always immediately apparent as such) that have α-contract futures.

Example: ἐλαύνω, stem ἐλα- (aorist ἤλασα) which has the future [ἐλάσω → ἐλάω] → ἐλῶ. The few verbs of this sort will be identified in the following way: ἐλαύνω, ἐλῶ (-άω), ἤλασα, etc.

Examples of the Liquid Future and Attic Future

	κρίνω			ἐλαύνω	
	Active	Middle		Active	Middle
Sg.	κρινῶ	κρινοῦμαι	1st	ἐλῶ	ἐλῶμαι
	κρινεῖς	κρινεῖ/-ῇ	2nd	ἐλᾷς	ἐλᾷ
	κρινεῖ	κρινεῖται	3rd	ἐλᾷ	ἐλᾶται
Pl.	κρινοῦμεν	κρινούμεθα	1st	ἐλῶμεν	ἐλώμεθα
	κρινεῖτε	κρινεῖσθε	2nd	ἐλᾶτε	ἐλᾶσθε
	κρινοῦσι	κρινοῦνται	3rd	ἐλῶσι	ἐλῶνται
Infinitive:	κρινεῖν, κρινεῖσθαι			ἐλᾶν, ἐλᾶσθαι	
Participle:	κρινῶν, κρινούμενος			ἐλῶν, ἐλώμενος	

Vocabulary

ἀγαπάω (< ἀγάπη)	*love, greet with affection*
ἀδικέω	*be* ἄδικος, *do wrong* (often used with a part. giving the charge)
αἱρέω, αἱρήσω, εἷλον (ἑλ-), ᾕρηκα, ᾕρημαι, ᾑρέθην	*take,* mid. *choose*
ἀξιόω (< ἄξιος)	*think worthy, expect, claim*
ἀποκρίνομαι, ἀποκρινοῦμαι, ἀποκέκριμαι, ἀπεκρίθην	*answer*
ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφῖγμαι	*arrive at, come to, reach*
δέω	*lack, want, stand in need of*
δέομαι	*beg, ask*
δεῖ	*there is need, one ought* (impers.)
δηλόω (< δῆλος)	*make visible, show, reveal*
διανοέομαι, διανοήσομαι, — , διενοήθην (< νοῦς)	*intend, have in mind, think*
διάνοια, (διανοία) -ας, ἡ	*thought, intellect, mind, intention, belief*
δοκέω, δόξω, ἔδοξα, —, δέδογμαι	*expect, think* (+ acc. and inf.), *seem*
δοκῶ μοι	*I seem to myself, I am determined*
δοκεῖ	impers., *it seems, seems best;* in formulas, *it is decided by* + dat.
δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην	*do, accomplish*
ἐλαύνω, ἐλῶ (-αω), ἤλασα, ἐλήλακα, ἐλήλαμαι, ἠλάθην	*drive, march*
ἐάω (impf. εἴων)	*suffer, permit* (+ acc. and inf.); *let alone*
ἐπιθυμέω	*set one's heart* (θυμός) *upon* (a thing), *long for, desire* (+ gen.)
ἐράω (impf. **ἤρων** aor. pass. **ἠράσθην**)	*love, be in love with* (+ gen.) (only pres. and impf. in act.)
ἐρωτάω	*ask* (+ 2 acc.), *question*
ζητέω	*seek, inquire, search into/after, demand*
ζάω, ζήσω/ζήσομαι	*live, pass one's life* (ἔζησα, ἔζηκα late forms)
ἡγέομαι	*go before, lead; believe*
καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην	*call, summon; invoke* (act. or mid.); pass. *be called*
κατηγορέω	*speak against, accuse*

μισέω	*hate*
νικάω (< νίκη)	*conquer, prevail, win*
νοέω	*think, intend*
ὁράω (impf. **ἑώρων**), **ὄψομαι, εἶδον (ἰδ-), ἑόρακα (ἑώρακα), ὦμμαι (ἑώραμαι), ὤφθην**	*see, look, comprehend*
ποιέω	*make, produce, cause* (ποιητής)
σκοπέω/σκέπτομαι	*contemplate, inspect, examine, look to*
τιμάω (< τιμή)	*honor, esteem, value*
φιλέω	*love, kiss* (show outward signs of love)
φοβέομαι, φοβήσομαι, πεφόβημαι, ἐφοβήθην (< φόβος)	*fear, be frightened; be afraid to* (+ inf.)
φρονέω	*be minded, be wise,* + adv. *be* in such and such *frame of mind*
χράομαι (contracts to η)	*use* (+ dat), *make use of, take part in*
χράω (contracts to η)	*proclaim* (of oracles); mid. *consult an oracle*

Recognition Vocabulary

βοάω, βοήσομαι, ἐβόησα	*cry aloud, shout, howl*
γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι	*marry* (act. of the man; mid. of the woman or the parents)
γεννάω	*beget;* mid. *create* (causal of γίγνομαι)
διψάω (contracts to η)	*be thirsty* (+ gen.), *thirst after* (dipsomaniac)
δουλόω (< δοῦλος)	*enslave*
εὐτυχέω (< εὐτυχής)	*be prosperous*
θέω, θεύσομαι	*run* (other forms are from τρέχω)
νοσέω (< νόσος)	*be sick*
οἰκέω (< οἶκος)	*inhabit, colonize; live, dwell*
πεινάω (contracts to η)	*be hungry*
πλέω, πλεύσομαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην	*sail, go by sea*
πνέω, πνεύσομαι, ἔπνευσα, πέπνευκα, (πέπνυμαι), ἐπνεύσθην (< πνεῦμα)	*blow, breathe*
ῥέω (ῥυήσομαι, ἐρρύην, ἐρρύηκα)	*flow, run*
σιγάω	*keep silence*
σιωπάω	*keep silence; keep secret*

συμμαχέω	*be an ally* (to) (+ dat.)
τεκνόω	*furnish with children;* (of the man, act.) *beget;* (of the woman, mid.) *bear*
τελευτάω	*bring to pass, come to an end* (die); pass. *happen*
τελέω (< τέλος)	*accomplish, fulfill; pay; initiate*
τολμάω	*undertake;* (+ inf.) *dare, bring oneself* (to do)
ὑπισχνέομαι	*promise* (+ fut. inf.); *profess* (+ pres. inf.)

Contract Nouns

γῆ, γῆς, ἡ [γῇ, γῆν]	*earth*
νοῦς, νοῦ, ὁ	*mind*

	N	G	D	A	V
Sg.	νοῦς	νοῦ	νῷ	νοῦν	νοῦ
Pl.	νοῖ	νῶν	νοῖς	νοῦς	

Etymology of Contract Verbs: Denominatives

Most of the contract verbs are denominative, that is, derived from nouns.

1. The -αω verbs are often derived from -α (or -η) base nouns:

-αω Verb	Noun	
διψάω	δίψα, δίψης, ἡ	*thirst*
σιγάω	σιγή, σιγῆς, ἡ	*silence*
νικάω	νίκη, -ης, ἡ	*victory*
τιμάω	τιμή, -ῆς, ἡ	*honor*

2. The -εω verbs are sometimes derived from -ο bases:

-εω Verb	Noun	
φιλέω	φίλος, -ου, ὁ	*friend, friendly, dear*
οἰκέω	οἶκος, -ου, ὁ	*house*
γαμέω	γάμος, -ου, ὁ	*marriage*
μισέω	μῖσος, -ους, τό	*hate, hatred*
τελέω	τέλος, -ους, τό	*end*

3. The -οω verbs are derived from nouns or adjectives in -ο.

-οω Verb	Noun	
δηλόω	δῆλος, -η, -ον	*clear*
δουλόω	δοῦλος, -ου, ὁ	*slave*
ἀξιόω	ἄξιος, -α, -ον	*worthy*

Exercises

1. Conjugate in full.

1. ὁράω
2. δοκέω
3. οἰκέω
4. ἀγαπάω

2. Conjugate in the present system only.

1. ἀξιόω
2. ἐράω
3. πλέω
4. τελέω
5. τιμάω

3. Decline the present active participles of the following words.

1. ποιέω
2. τιμάω
3. δουλόω
4. δέω

4. Synopses.

1. ἐλαύνω: 1st pl.
2. νομίζω: 2nd pl.
3. βάλλω: 3rd pl.

5. Parse.

1. ζῶμεν
2. ἠδίκεις
3. ἐφοβεῖσθε
4. καλεῖς
5. ἀφικνοῦνται
6. βοῶμεν
7. ἐλῶ
8. ἐποίουν
9. σιγᾷς
10. ἐγάμει
11. ἑώρα
12. ὑπισχνεῖται
13. ἀξιοῦν
14. ἐτελεύτα
15. νοεῖν
16. τιμᾶν
17. ἠξιοῦντο
18. ᾠκεῖτο
19. νοσοῦμεν
20. φοβεῖσθαι

6. Translate.

1. οἱ πατέρες τὰ παιδία ἀγαπῶσι.
2. οἱ μὲν τὰ χρήματα, οἱ δὲ τὴν ἀρετὴν ἀγαπῶσι.
3. πᾶσαι τὸ ἀγαθὸν καὶ καλὸν ἀγαπῶμεν καὶ ζητοῦμεν.
4. οὐ γὰρ τοῖς παροῦσιν ἀγαπᾷ. (ἀγαπάω + dat. *be contented with)*
5. ταῦτα ποιῶν ἀδικεῖς.
6. ὁ δικαστὴς ὁ ἄδικος πολλὰ ἠδίκει.
7. οὐ νομίζοντες τοὺς θεοὺς ἀδικοῦσιν.
8. ἀδικήσας οὐδὲν ἄξιον θανάτου ἐλύθη ὑπὸ τῶν πολιτῶν.
9. πολλὰ καὶ καλὰ πράξασαι οὐχ ἑαυτὰς κακοῦ τινος ἠξίουν.
10. ἀξιῶ σε ἀληθῆ λέγειν.
11. τὸ ἐκείνου τοῦ ἀνδρὸς κλέος εἰς οὐρανὸν ἀφικνεῖται.
12. ἐβόων ὅτι ἀφικόμεθα.
13. ἐβοῶμεν ἀλλήλοις μὴ φεύγειν.
14. τί βοᾷς; τί οὐ σιγᾷς;
15. τὴν τοῦ βασιλέως θυγατέρα ἔγημεν.
16. οἱ Ἕλληνες οὔποτε δουλωθήσονται ὑπὸ τῶν βαρβάρων.
17. ὁ πλοῦτος τὰς τῶν ἀνθρώπων ψυχὰς δουλοῖ.
18. αἱ γυναῖκες ὑπὸ τῶν ἀνδρῶν ἐδουλοῦντο.
19. πολλοῦ δεῖ τὰ ἀληθῆ λέγειν. (πολλοῦ δεῖ *lacks much, is far from*)
20. ἡ μὲν τεκνουμένη ἐστίν ἡ μήτηρ σου, ὁ δὲ γεννήσας ἐστί ὁ σὸς πατήρ.
21. πολλοῦ δέουσι ἄνθρωποι δίκαιοι εἶναι.

22. αὐτὸν δηλώσω καλὸν καὶ ἀγαθὸν ὄντα.
23. τῷ πατρὶ ἐσθλὸς ὢν ἐβουλήθη δηλοῦν.
24. οἱ δίκαιοι δικαιοσύνης διψῶσιν.
25. ζῶν καὶ ὁρῶν τὸν ἥλιον, οὐ παύσομαι τὴν ἀλήθειαν ζητῶν.
26. ταῦτα πράξομεν ὡς ἡμῖν δοκεῖ εἶναι ἄριστα.
27. ἐν ὕπνῳ τάδε ἰδεῖν ἐδόκουν.
28. οὐκ ἐμὲ ἐᾷ ἐλθεῖν.
29. πάντες οἱ ἄνθρωποι τῆς δικαιοσύνης ἐπιθυμοῦσιν.
30. ὁ δὲ ἀνὴρ ὁ δίκαιος τοῦ ἀδίκου πλούτου οὐκ ἐπιθυμεῖ.
31. ὁ νεώτερος ἀδελφὸς τυραννίδος ἤρα.
32. ὁ ἐρῶν καὶ ὁ ἐρώμενος οὔκ εἰσιν οἱ αὐτοί.
33. ἠρωτῶμεν αὐτὸν τὸ ὄνομα.
34. τί ἐρωτᾷς με τὸ ὄνομά μου;
35. ἡ μὲν ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐρᾶται, ὁ δὲ ἐρῶν οὐκ ἐρᾶται ὑπὸ τῆς ἐρωμένης.
36. ἐρωτῶμεν· τίς εἶ καὶ τί ζητεῖς;
37. οἱ εὐτυχοῦντες πολλοὺς φίλους ἔχουσιν.
38. μὴ ζητῶν οὐχ εὑρήσεις.
39. εὐτυχοῦντες τοὺς θεοὺς οὐ καλούμεθα.
40. ἐκεῖνοι τοὺς ξένους ἐπὶ δεῖπνον ἐκάλουν.
41. ἡ μήτηρ αὐτοῦ καλοῦμαι.
42. ὑπὸ τῶν θεῶν ὁ θάνατος ἐμισεῖτο.
43. τὸν μισοῦντά σε δεῖ ἀγαπᾶν.
44. ὁ μὲν νικήσας ὑπὸ πάντων τιμᾶται, ὁ δὲ νικηθεὶς μισεῖται.
45. αὕτη πάσας γυναῖκας κάλλει καὶ σωφροσύνῃ ἐνίκα.
46. τῆς κακῆς βουλῆς νικησάσης οἱ πολῖται τὸν πόλεμον οὐκ ἔπαυσαν.
47. ταῖς συμφοραῖς νικῶμαι.
48. νοεῖς γὰρ ἔρχεσθαι;
49. νοσεῖ ἡ πόλις ᾗ οὐκ ἔστι ἄρχων.
50. οἰκοῦμεν τὰς πλείστας τῶν νήσων.
51. τί ὁρᾷς; θαῦμά τι ὁρῶ.
52. ὁρᾶτε ὅ τι λέγω;
53. οἱ ἄδικοι χρημάτων πεινῶσιν.
54. ἐν τῇ θαλάττῃ πλέομεν.
55. εἰς τὴν νῆσον πλεῖτε;
56. τόνδε τὸν ἄνδρα ποιεῖν βασιλέα βούλει;
57. τὰ ἑαυτοῦ σκοπεῖν δεῖ.
58. ταῦτα ποιεῖν τολμᾷς;
59. δεῖ τοὺς ἐχθροὺς φιλεῖν, οὐ μόνον τοὺς φίλους.
60. ἐφίλει τοὺς αὐτὸν μισοῦντας.
61. ὑπισχνοῦμεθα σιωπήσειν.
62. μεγάλα ποιεῖν ἐτόλμησεν.
63. οὐδὲν καὶ οὐδένα ἐφοβοῦντο.
64. οὐ λέγεις ἃ φρονεῖς.
65. οὐ φοβούμεθα τοὺς εὖ φρονοῦντας.

7. Write in Greek.

1. We love those who love us.
2. He is guilty of corrupting the young men. (He does injustice by corrupting the young men.)

3. I think you worthy to receive these gifts.
4. The good help (are allies to) each other.
5. In silence (keeping silent) they dared to do many fine deeds.
6. Do you promise to finish these works?
7. We ourselves were seeking the same man, but we did not find him.
8. We do not see the soul, but we think it exists (is).
9. Good men honor each others’ opinions.
10. If you were doing these things, you would be doing well.

Readings

1. ἐμοῦ γὰρ ζῶντος οὐ κτενεῖς ποτε τοὺς Ἡρακλείους παῖδας.
—Euripides, *Heracles*

[**Ἡράκλειος,** α, ον *of Heracles*.]

2. ὥσπερ . . . οἱ ποιηταὶ τὰ αὑτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι.
—Plato, *Republic*

[**ποίημα,** ατος, τό *poem, creation*.]

3. ἐλεύθερος πᾶς ἑνὶ δεδούλωται, νόμῳ.
—Menander

[***ἐλεύθερος,** α, ον *free*.]

4. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον.
—Philemon (a comic poet)

5. βέλτιόν ἐστι σῶμά γ᾽ ἢ ψυχὴν νοσεῖν.
—Menander

6. φιλεῖ δ᾽ ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα.
—Menander

7. ὃν γὰρ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
—Menander

8. λίαν φιλῶν σεαυτὸν οὐχ ἕξεις φίλον.
—Menander

[**λίαν** (adv.) *too much*.]

9. οὐδεὶς ὃ νοεῖς μὲν οἶδεν, ὃ δὲ ποιεῖς βλέπει.
—Menander

10. μισῶ πένητα πλουσίῳ δωρούμενον.
—Menander

[**πένης,** ητος, ὁ *poor man*. **δωρέω** *make gifts*.]

11. ἔστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ᾽ ὁρᾷ.
—Menander

[***ὀφθαλμός,** οῦ, ὁ *eye*.]

12. ὥρη ἐρᾶν, ὥρη δὲ γαμεῖν, ὥρη δὲ πεπαῦσθαι.
—Dionysius (in Greek Anthology)

[**ὥρη** = ὥρα.]

13. σοφία γάρ ἐστι καὶ μαθεῖν ἃ μὴ νοεῖς.
—Menander

14. ἡδύ γε δικαίους ἄνδρας εὐτυχεῖς ὁρᾶν.
—Menander

15. τούτους ἀγαπᾷ καὶ περὶ αὑτὸν ἔχει.
—Demosthenes

16. ἔρχεται τἀληθὲς ἐς φῶς ἐνίοτ᾽ οὐ ζητούμενον.
—Menander

[**ἐνίοτε** *at times, sometimes.*]

17. καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ.
—Euripides, *Bacchae*

18. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἐστιν οἶδα.
—Plato, *Apology*

[**ἀπειθέω** *disobey, be disobedient to.*]

19. Socrates: σκόπει δή· οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μέν, τὰς δ᾽ οὔ; τί φῄς; ταῦτα οὐχὶ καλῶς λέγεται;
Crito: καλῶς.
Socrates: οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μή;
Crito: ναί.
Socrates: χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ αἱ τῶν ἀφρόνων;
Crito: πῶς δ᾽ οὔ;
—Plato, *Crito*

[**σκόπει** (imperative) *consider*. **ἱκανῶς** *sufficiently*. **φρόνιμος,** ον *wise, prudent*. **ἄφρων,** ον (gen. ἄφρονος) *mindless*.]

20. ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἕν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλά μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι.

[**εὔελπις** *of good hope, hopeful*. **ἀμελέω** *neglect, be careless about*. **ἀπὸ τοῦ αὐτομάτου** *by chance, out of the blue*. ***δῆλος,** η, ον *clear*. **ἀπηλλάχθαι** pf. m.-p. inf. of ἀπαλλάττω *set free, release from*.]

διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγόρουν, ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι.

> [**ἀποτρέπω** *turn away from*. ***σημεῖον,** ου, τό *sign* (Socrates' personal daimon). **καταψηφίζομαι** *vote against*. **χαλεπαίνω** *be angry*. **καίτοι** *and yet*.]

τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖς μου, ἐπειδὰν ἡβήσωσι, τιμωρήσασθε, ὦ ἄνδρες, ταὐτὰ ταῦτα λυποῦντες, ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὀνειδίζετε αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἴονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα ποιῆτε δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.

> [**τοσόσδε,** ήδε, όνδε *so great, so much*. **υἱεῖς** = υἱούς. **ἡβάω** *reach young manhood*. **τιμωρήσασθε** aor. mid. imperative of τιμωρέω *punish*. **λυπέω** *give grief to, pain*. **ἐπιμελέομαι** *pay attention to*. **ἐὰν δοκῶσιν** *if they seem*. **ὀνειδίζετε** imperative of ὀνειδίζω *reproach, scold*. **ἐὰν ταῦτα ποιῆτε** *if you do these things* (fut. more vivid condition [XIII]).]

ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.
—Plato, *Apology*

> [**ἀπιέναι** (inf.) *to go away*. **βιόω** *live*. **ὁπότερος,** α, ον *which of two*. **ἄδηλος,** ον *unknown, uncertain*. **πλὴν ἤ** *except*.]

21. φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο.
—Aeschylus, *Eumenides*

> [**φονεύς,** έως, ὁ *murderer*.]

22. οὖλος ὁρᾷ, οὖλος δὲ νοεῖ, οὖλος δὲ τ' ἀκούει.
—Xenophanes

> [**οὖλος** Ionic for ὅλος. Supply as subject θεός.]

23. οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν.
—Aristotle, *Rhetoric*

> [**ἐπαινέω** *approve, praise*.]

24. πρὸς τὸν εἰπόντα, 'πολλοί σε ἐπαινοῦσι,' 'τί γάρ,' ἔφη, 'κακὸν πεποίηκα;'
—Diogenes Laertius, on Antisthenes

25. ἐκ γαίης γὰρ πάντα καὶ εἰς γῆν πάντα τελευτᾷ.
—Xenophanes

> [**γαίη** Ionic for γῆ/γαία.]

26. πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε.
—Diogenes Laertius, quoting Anaxagoras

> [**ὁμοῦ** *together*. **εἶτα** *then*. **διακοσμέω** *separate, arrange in order*.]

27. νοῦς ἐστὶ βασιλεὺς ἡμῖν οὐρανοῦ τε καὶ γῆς.
—Plato, *Philebus*

28. εὐδαιμονία τοῦτ᾽ ἐστιν υἱὸς νοῦν ἔχων.
—Menander

[**εὐδαιμονία,** ας, ἡ *happiness*.]

29. Darius: αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.
Chorus: πῶς τοῦτ᾽ ἔλεξας, τίνι τροπῳ δὲ συμμαχεῖ;
—Aeschylus, *Persians*

[**κείνοις** = ἐκείνοις. πέλει *is*.]

30. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, ‘ὦ Κράτης,’ εἶπε, ‘δοκεῖς μοι χρείαν ἔχειν ἱματίου καινοῦ.’
—Diogenes Laertius on Stilpo

[***πάλιν** *again*. **Κράτητα:** acc. of Κράτης, the Cynic philosopher *Krates*. **χειμών,** ῶνος, ὁ *winter, cold weather*. **συγκεκαυμένον** pf. m.-p. part. of συγκαίω *burn up with* (used of both heat and cold). **χρεία,** ας, ἡ *need*. **ἱμάτιον,** ου, τό *cloak*. **καινοῦ** or καὶ νοῦ? ***καινός,** ή, όν *new*.]

μία χελιδὼν ἔαρ οὐ ποιεῖ.
One swallow does not make a spring.
—Greek proverb

Photo by L. J. Luschnig.

The speech of foreigners to the Greek ear was like the swallow’s twittering and the word χελιδών was actually used in Greek to mean βάρβαρος (*non-Greek-speaking* person), a double ethnic slur. In Aeschylus’ *Agamemnon*, Clytemnestra says of the captive Trojan princess and priestess Cassandra

ἀλλ᾽ εἴπερ ἐστὶ μὴ χελιδόνος δίκην
ἀγνῶντα φωνὴν βάρβαρον κεκτημένη,
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ. (1050–52)

Unless she is like a swallow with unintelligible foreign cry, I will persuade her by speaking within her understanding.

In early spring the children on Rhodes went trick-or-treating, pretending to be swallows and singing:

ἦλθ᾽ ἦλθε χελιδὼν
καλὰς ὥρας ἄγουσα. . . .

The seasons in Greek besides spring are:

θέρος (< θέρω *heat*) *summer*
ὀπώρα *late summer* or *autumn*
χειμών *winter*

LESSON XII

Athematic Verbs:
The -MI Conjugation

In this lesson you will learn the other conjugation of Greek verbs, the -μι *or athematic conjugation, which includes some of the most frequently used verbs in Greek.*

-MI VERBS

A second type of Greek verb is the **-μι** or **athematic** conjugation. A characteristic of the -ω (or thematic) conjugation is the thematic vowel (ο/ε) before the personal endings (in certain tenses). The -μι verbs, on the other hand, have no thematic vowel in the present, imperfect, and second aorist: they add their endings directly to the stem in these tenses. Other tense systems of these verbs are usually of the same type as those of -ω verbs (whether thematic or not: for example, the future is a thematic tense, the first aorist, perfect, and aorist passive are not).

The -μι conjugation is so called because the first person singular, present active indicative ending is -μι (rather than -ω). The -μι verbs are divided into three categories.

1. **Irregular** (also called Root class), such as εἰμί, φημί.

2. The **-νυμι** type, in which the syllable -νυ- is inserted before the endings (in the present system only). The -νυμι class is the most regular type of the -μι verbs. Except for the present system, they follow the -ω conjugation.

3. **Reduplicating** class, so called because in the original form, the first consonant was reduplicated with ι in the present system. (These verbs are also called the -ωμι/-ημι type, because their first forms end in either -ωμι or -ημι.) Although there are a few irregularities in the verbs of this type, they do follow a pattern, which will be described below.

-μι Verb Endings

	Active			Middle	
	Primary	Secondary		Primary	Secondary
Sg.	-μι	-ν	1st	-μαι	-μην
	-ς	-ς	2nd	-σαι	-σο
	-σι(ν)	-	3rd	-ται	-το
Pl.	-μεν	-μεν	1st	-μεθα	-μεθα
	-τε	-τε	2nd	-σθε	-σθε
	-ασι(ν)	-σαν	3rd	-νται	-ντο
Inf.	-ναι	-ναι		-σθαι	-σθαι

Note that the middle endings are the same as those for other verbs.

Verbs in -νυμι

One type of -μι verb is that in which the syllable -νυ- is added before the endings to form the present stem. In all other tense systems they are conjugated like -ω verbs. These are the most regular of the -μι verbs.

δείκνυμι (root δεικ-; principal parts δείξω, ἔδειξα,
δέδειχα, δέδειγμαι, ἐδείχθην), *show*

	Active			Middle	
	Present	Imperfect		Present	Imperfect
Sg.	δείκνυμι	ἐδείκνυν	1st	δείκνυμαι	ἐδεικνύμην
	δείκνυς	ἐδείκνυς	2nd	δείκνυσαι	ἐδείκνυσο
	δείκνυσι	ἐδείκνυ	3rd	δείκνυται	ἐδείκνυτο
Pl.	δείκνυμεν	ἐδείκνυμεν	1st	δεικνύμεθα	ἐδεικνύμεθα
	δείκνυτε	ἐδείκνυτε	2nd	δείκνυσθε	ἐδείκνυσθε
	δεικνύασι	ἐδείκνυσαν	3rd	δείκνυνται	ἐδείκνυντο

Infinitive: δεικνύναι δείκνυσθαι
Participle: δεικνύς, δεικνῦσα, δεικνύν δεικνύμενος, -η, -ον

Reduplicating Class

The four most common verbs of the reduplicating class are: ἵστημι, δίδωμι, τίθημι, and ἵημι. The conjugations that follow are of the special athematic forms of these verbs.

I. ἵστημι stem: στη-/στα-, *make to stand, stand.*

Principal parts: ἵστημι, στήσω, ἔστησα (1st aor.), ἔστην (2nd aor.), ἔστηκα, ἕσταμαι, ἐστάθην.

Active

	Present	Imperfect	2nd Aorist	1st Aorist	Perfect Active
Sg. 1st	ἵστημι	ἵστην	ἔστην	ἔστησα	ἕστηκα
2nd	ἵστης	ἵστης	ἔστης	ἔστησας	ἕστηκας
3rd	ἵστησι	ἵστη	ἔστη	ἔστησε	ἕστηκε
Pl. 1st	ἵσταμεν	ἵσταμεν	ἔστημεν	ἐστήσαμεν	ἕσταμεν
2nd	ἵστατε	ἵστατε	ἔστητε	ἐστήσατε	ἕστατε
3rd	ἱστᾶσι	ἵστασαν	ἔστησαν	ἔστησαν	ἑστᾶσι
Inf.	ἱστάναι		στῆναι	στῆσαι	ἑστάναι
Part.	ἱστάς		στάς	στήσας	ἑστῶς, ἑστῶσα, ἑστός

Middle/M.-P.

	Present	Imperfect		1st Aorist
Sg. 1st	ἵσταμαι	ἱστάμην	There is no 2nd Aorist middle	ἐστησάμην
2nd	ἵστασαι	ἵστασο		ἐστήσω
3rd	ἵσταται	ἵστατο		ἐστήσατο
Pl. 1st	ἱστάμεθα	ἱστάμεθα		ἐστησάμεθα
2nd	ἵστασθε	ἵστασθε		ἐστήσασθε
3rd	ἵστανται	ἵσταντο		ἐστήσαντο
Inf.	ἵστασθαι			στήσασθαι
Part.	ἱστάμενος			στησάμενος

Variable Stems

One very important thing to remember about ἵστημι and the other verbs of its class is that the stem is variable, showing a long and a short form. **The stem of ἵστημι is στη-/στα-.** In the present, it is reduplicated. The original form was *σίστημι, but initial σ often changes to the rough breathing, resulting in ἵστημι: present stem ἱστη-/ἱστα-.

Study the present, imperfect, and second aorist until their pecularities are familiar. In the present system active, the long (-η) form of the stem is used in the singular, the short (-α) in the plural.

The middle voice of ἵστημι and the other verbs of its type is very simple: the middle endings are added to the short form of the stem.

Special Peculiarities of ἵστημι

1. ἵστημι has two aorist forms. A few verbs have both first and second aorists, and when they do, the two aorists usually have different meanings. So it is with ἵστημι. The first aorist is transitive, *I made/caused to stand, I set up*; the second aorist is intransitive, *I stood*. There is no second aorist middle. The transitive forms of ἵστημι (*make to stand, set, place*) and of its compounds, are the present, imperfect, future, and first aorist active. The intransitive forms (*stand, be set*) are the second aorist, the perfect and pluperfect (ἕστηκα, εἱστήκη), and the passive forms of the present, imperfect, and future.

Explanation of the principal parts

Reduplicated forms (present and perfect systems) have the rough breathing. The forms that are only augmented (aorists) have the smooth breathing.

Transitive and Causal:
ἵστημι *I set/am setting, I place*
στήσω *I shall set*
ἔστησα *I set, brought to a stop, caused to stand*

Intransitive and Passive:
ἵσταμαι *I am standing, set for myself*
ἔστην *I stood (set myself), came to a stand*
ἕστηκα *I stand (have set myself), stand firm, am standing*
εἱστήκη *I stood, was standing*
ἑστήξω *I shall stand*
ἕσταμαι *I am set* (rare, used in passive sense)
ἐστάθην *I was placed, was set*

The intransitive and passive forms can serve as a stronger form of εἶναι *to be* (in such and such state or place). Compounds of ἵστημι show the same distinctions of intransitive and transitive (or causal) forms.

2. There is a special form of the perfect (given above) and of the pluperfect:

Singular		Plural
εἱστήκη	1st	ἕσταμεν
εἱστήκας	2nd	ἕστατε
εἱστήκει	3rd	ἕστασαν

3. ἵστημι is one of the few verbs that have a future perfect active, ἑστήξω.

II. δίδωμι stem: δω-/δο-, *give.*

Principal parts: δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην.

The second aorist ἔδωκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is δω- / δο-.

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	δίδωμι	ἐδίδουν	ἔδωκα	δίδομαι	ἐδιδόμην	ἐδόμην
2nd	δίδως	ἐδίδους	ἔδωκας	δίδοσαι	ἐδίδοσο	ἔδου
3rd	δίδωσι	ἐδίδου	ἔδωκε	δίδοται	ἐδίδοτο	ἔδοτο
Pl. 1st	δίδομεν	ἐδίδομεν	ἔδομεν	διδόμεθα	ἐδιδόμεθα	ἐδόμεθα
2nd	δίδοτε	ἐδίδοτε	ἔδοτε	δίδοσθε	ἐδίδοσθε	ἔδοσθε
3rd	διδόασι	ἐδίδοσαν	ἔδοσαν	δίδονται	ἐδίδοντο	ἔδοντο
Infinitive:	διδόναι		δοῦναι	δίδοσθαι		δόσθαι
Participle:	διδούς		δούς	διδόμενος		δόμενος

Special Peculiarities of δίδωμι

δίδωμι has the stem δω/δο, which is reduplicated to δίδω-μι for the present system (giving the present stem διδω-/διδο-). Again, the long form is used in the singular (with the variation ου in the imperfect), the short form in the plural and throughout the middle voice.

III. τίθημι stem θη-/θε-, *set, place.*

Principal parts: τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην.

The second aorist ἔθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is θη- / θε-.

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	τίθημι	ἐτίθην	ἔθηκα	τίθεμαι	ἐτιθέμην	ἐθέμην
2nd	τίθης	ἐτίθεις	ἔθηκας	τίθεσαι	ἐτίθεσο	ἔθου
3rd	τίθησι	ἐτίθει	ἔθηκε	τίθεται	ἐτίθετο	ἔθετο
Pl. 1st	τίθεμεν	ἐτίθεμεν	ἔθεμεν	τιθέμεθα	ἐτιθέμεθα	ἐθέμεθα
2nd	τίθετε	ἐτίθετε	ἔθετε	τίθεσθε	ἐτίθεσθε	ἔθεσθε
3rd	τιθέασι	ἐτίθεσαν	ἔθεσαν	τίθενται	ἐτίθεντο	ἔθεντο
Infinitive:	τιθέναι		θεῖναι	τίθεσθαι		θέσθαι
Participle:	τιθείς		θείς	τιθέμενος		θέμενος

Special Peculiarities of τίθημι

τίθημι has the stem θη/θε, reduplicated for the present system to *θίθη-μι. But the initial aspirated consonant changes to its unaspirated form for ease in pronunciation before another aspiration, hence τίθημι (present stem, τιθη-/τιθε-). Note the use of the diphthong -ει for -η (as ου for ω in forms of δίδωμι) in some forms of the imperfect and in the aorist infinitive.

IV. ἵημι stem: ἡ-/ἑ-, *throw, send.*

Principal parts: ἵημι, -ἥσω, -ἧκα, -εἷκα, -εἷμαι, -εἵθην. (The dash, -ἧκα etc., indicates that the form is found only in compounds, such as ἀφῆκα.)

The second aorist ἧκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is ἡ- / ἑ- (-εἱ- is the augmented form).

	Active			Middle		
	Present	Imperfect	2nd aorist	Present	Imperfect	2nd aorist
Sg. 1st	ἵημι	ἵην	-ἧκα	ἵεμαι	ἱέμην	-εἵμην
2nd	ἵης	ἵεις	-ἧκας	ἵεσαι	ἵεσο	-εἷσο
3rd	ἵησι	ἵει	-ἧκε	ἵεται	ἵετο	-εἷτο
Pl. 1st	ἵεμεν	ἵεμεν	-εἷμεν	ἱέμεθα	ἱέμεθα	-εἵμεθα
2nd	ἵετε	ἵετε	-εἷτε	ἵεσθε	ἵεσθε	-εἷσθε
3rd	ἱᾶσι	ἵεσαν	-εἷσαν	ἵενται	ἵεντο	-εἷντο
Infinitive:	ἱέναι		-εἷναι	ἵεσθαι		ἕσθαι
Participle:	ἱείς		-εἵς	ἱέμενος		ἕμενος

Special Peculiarities of ἵημι

ἵημι has the stem ἡ/ἑ which is reduplicated to ἵη-μι (present stem, ἱη/ἱε). Again, the diphthong (-ει) is found in the imperfect and in the aorist infinitive.

The Reduplicating Class of -μι Verbs: Review

Although you need to study the verbs of the reduplicating class carefully to learn their individual peculiarities, the following summary of their similarities may be useful:

1. All of them end in -ημι or -ωμι in the first form.
2. All have a long and a short form of the stem (the short form being used in the present and imperfect plural, in the present infinitive, and throughout the middle). The long form is usually the stem vowel in its long form, but sometimes a diphthong is substituted (ου for ω and ει for η).
3. A syllable (originally a reduplication) is added to each to form the present stem. This extra syllable occurs throughout the present system and only there.
4. δίδωμι, ἵημι, and τίθημι have irregular second aorists, with -κα, -κας, -κε and the long form of the stem in the singular, but -μεν, -τε, -σαν with the short form in the plural.

The Active Participles of -μι Verbs

The active participles of -μι verbs are declined in the same way as those of other verbs, but are formed with the characteristic vowel of the verb.

δείκνυμι	present	δεικνύς, -ῦσα, -ύν	base: δεικνυντ-
ἵστημι	present	ἱστάς, -ᾶσα, -άν	base: ἱσταντ-
	second aorist	στάς, -ᾶσα, -άν	base: σταντ-
	(first aorist)	στήσας, -ασα, -αν	base: στησαντ-
δίδωμι	present	διδούς, -οῦσα, -όν	base: διδοντ-
	second aorist	δούς, -οῦσα, -όν	base: δοντ-
τίθημι	present	τιθείς, -εῖσα, -έν	base: τιθεντ-
	second aorist	θείς, -εῖσα, -έν	base: θεντ-
ἵημι	present	ἱείς, ἱεῖσα, ἱέν	base: ἱεντ-
	second aorist	-εἵς, -εἷσα, -ἕν	base: -ἑντ-

These participles are not difficult if you bear in mind that the characteristic active participial ending (-ντ-) is added to the stem of the verb (short form, except when compensatory lengthening takes place). Form the aorist participles of δίδωμι, τίθημι, ἵημι from the aorist stem rather than from the principal parts with the intrusive -κ-.

The Participles Declined

1. δείκνυμι

		Present		
		m.	f.	n.
Sg.	N	δεικνύς	δεικνῦσα	δεικνύν
	G	δεικνύντος	δεικνύσης	δεικνύντος
	D	δεικνύντι	δεικνύσῃ	δεικνύντι
	A	δεικνύντα	δεικνῦσαν	δεικνύν
Pl.	N	δεικνύντες	δεικνῦσαι	δεικνύντα
	G	δεικνύντων	δεικνυσῶν	δεικνύντων
	D	δεικνῦσι	δεικνύσαις	δεικνῦσι
	A	δεικνύντας	δεικνύσας	δεικνύντα

2. ἵστημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	ἱστάς	ἱστᾶσα	ἱστάν	στάς	στᾶσα	στάν
	G	ἱστάντος	ἱστάσης	ἱστάντος	στάντος	στάσης	στάντος
	D	ἱστάντι	ἱστάσῃ	ἱστάντι	στάντι	στάσῃ	στάντι
	A	ἱστάντα	ἱστᾶσαν	ἱστάν	στάντα	στᾶσαν	στάν
Pl.	N	ἱστάντες	ἱστᾶσαι	ἱστάντα	στάντες	στᾶσαι	στάντα
	G	ἱστάντων	ἱστασῶν	ἱστάντων	στάντων	στασῶν	στάντων
	D	ἱστᾶσι	ἱστάσαις	ἱστᾶσι	στᾶσι	στάσαις	στᾶσι
	A	ἱστάντας	ἱστάσας	ἱστάντα	στάντας	στάσας	στάντα

3. δίδωμι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	διδούς	διδοῦσα	διδόν	δούς	δοῦσα	δόν
	G	διδόντος	διδούσης	διδόντος	δόντος	δούσης	δόντος
	D	διδόντι	διδούσῃ	διδόντι	δόντι	δούσῃ	δόντι
	A	διδόντα	διδοῦσαν	διδόν	δόντα	δοῦσαν	δόν
Pl.	N	διδόντες	διδοῦσαι	διδόντα	δόντες	δοῦσαι	δόντα
	G	διδόντων	διδουσῶν	διδόντων	δόντων	δουσῶν	δόντων
	D	διδοῦσι	διδούσαις	διδοῦσι	δοῦσι	δούσαις	δοῦσι
	A	διδόντας	διδούσας	διδόντα	δόντας	δούσας	δόντα

4. τίθημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	τιθείς	τιθεῖσα	τιθέν	θείς	θεῖσα	θέν
	G	τιθέντος	τιθείσης	τιθέντος	θέντος	θείσης	θέντος
	D	τιθέντι	τιθείσῃ	τιθέντι	θέντι	θείσῃ	θέντι
	A	τιθέντα	τιθεῖσαν	τιθέν	θέντα	θεῖσαν	θέν
Pl.	N	τιθέντες	τιθεῖσαι	τιθέντα	θέντες	θεῖσαι	θέντα
	G	τιθέντων	τιθεισῶν	τιθέντων	θέντων	θεισῶν	θέντων
	D	τιθεῖσι	τιθείσαις	τιθεῖσι	θεῖσι	θείσαις	θεῖσι
	A	τιθέντας	τιθείσας	τιθέντα	θέντας	θείσας	θέντα

5. ἵημι

		Present			2nd aorist		
		m.	f.	n.	m.	f.	n.
Sg.	N	ἱείς	ἱεῖσα	ἱέν	-εἵς	-εἷσα	-ἕν
	G	ἱέντος	ἱείσης	ἱέντος	-ἕντος	-εἵσης	-ἕντος
	D	ἱέντι	ἱείσῃ	ἱέντι	-ἕντι	-εἵσῃ	-ἕντι
	A	ἱέντα	ἱεῖσαν	ἱέν	-ἕντα	-εἷσαν	- ἕν
Pl.	N	ἱέντες	ἱεῖσαι	ἱέντα	-ἕντες	-εἷσαι	- ἕντα
	G	ἱέντων	ἱεισῶν	ἱέντων	-ἕντων	-εἱσῶν	-ἕντων
	D	ἱεῖσι	ἱείσαις	ἱεῖσι	-εἷσι	-εἵσαις	-εἷσι
	A	ἱέντας	ἱείσας	ἱέντα	-ἕντας	-εἵσας	- ἕντα

Note that for each verb the present and aorist participles are declined exactly alike, the only difference being that the present participle has one more syllable than the aorist.

Deponent Verbs of the -μι type

There are a number of deponent verbs of the athematic type, but these usually present no difficulty, since the middle voice is regular. For example, δύναμαι *be able*, ἐπίσταμαι (impf. ἠπιστάμην) *understand* keep -α- before their endings throughout the present system. Similarly, κάθημαι *sit* and κεῖμαι *lie* retain their stem vowels η or ει.

Irregular Second Aorist

A few verbs of the -ω conjugation have athematic second aorists. For example:

γίγνωσκω	aorist ἔγνων	βαίνω	aorist ἔβην
ἁλίσκομαι	aorist ἑάλων or ἥλων	φθάνω	aorist ἔφθην
πέτομαι (*fly*)	aorist ἔπτην		

These are inflected like second aorists of -μι verbs, by adding the personal endings directly to the stem.

Examples:

βαίνω Singular		Plural
ἔβην	1st	ἔβημεν
ἔβης	2nd	ἔβητε
ἔβη	3rd	ἔβησαν

Infinitive: βῆναι

Participle: βάς, βᾶσα, βάν (stem βαντ-)

γιγνώσκω Singular		Plural
ἔγνων	1st	ἔγνωμεν
ἔγνως	2nd	ἔγνωτε
ἔγνω	3rd	ἔγνωσαν

Infinitive: γνῶναι

Participle: γνούς, γνοῦσα, γνόν (stem γνοντ-)

Vocabulary

ἁλίσκομαι, (impf. ἡλισκόμην) ἁλώσομαι, ἑάλων, ἑάλωκα	*be caught* (passive in meaning; for active use forms of αἱρέω)
ἀνοίγνυμι or ἀνοίγω, ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην	*open;* pass.: *be open, stand open* (the simple verb οἴγνυμι/οἴγω is much less common in prose)
βαίνω, βήσομαι, ἔβην, βέβηκα	*walk, step, go*
συμβαίνω	*meet, come to pass, happen, result*
δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην	*show, explain*
ἐπιδείκνυμι	*exhibit, display*
δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην	*be able, be strong enough* (to do) (+ inf.)
δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην	*give, grant*
ἀποδίδωμι	*give up or back, concede;* mid.: *sell* (+ gen. of price)
προδίδωμι	*betray, give up*
ἐπίσταμαι (impf. ἠπιστάμην), ἐπιστήσομαι, ἠπιστήθην	*understand*
ἐπιστήμη, ἐπιστήμης, ἡ	*understanding, knowledge*
ἵημι, -ἥσω, -ἧκα, -εἷκα, -εἷμαι, -εἵθην	*send, release, throw*
ἀφίημι	*send forth; release from* (+ partitive gen.)

ἵστημι, στήσω, ἔστησα, ἔστην, ἕστηκα, (ἕσταμαι), ἐστάθην	transitive, causal (act. pres., impf., fut., aor. 1 act. & mid.): *make to stand, set, establish, appoint* intransitive (aor. 2, perfect, and passive): *stand, halt*
ἀφίστημι	causal: *put away, cause to revolt* intransitive: *stand away, revolt from*
καθίστημι	causal: *set down, establish, restore* intransitive: *set oneself down, settle*
κάθημαι, impf. ἐκαθήμην or καθήμην	(present system only) *sit, lie idle, reside*
οἱ καθήμενοι	*those who sit, the court, the audience*
κεῖμαι, κείσομαι	(no other principal parts) *lie, lie down to rest, be situated*
ὄλλυμι (or ὀλλύω), ὀλῶ, ὤλεσα, ὠλόμην, ὀλώλεκα, ὄλωλα	transitive (active, 1 aor. & 1 perf.): *kill, destroy* intransitive (middle, 2 aor. & 2 perf.): *be destroyed, perish*
ἀπόλλυμι	transitive: *destroy utterly, kill* intransitive: *perish, die; fall into ruin* (the simple verb, ὄλλυμι, is found only in poetry and late prose.)
πίμπλημι, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην	*fill* (+ gen., *fill full of;* + dat. *fill with*)
ῥήγνυμι, ῥήξω, ἔρρηξα, ἔρρωγα, —, ἐρράγην	*break, shatter, tear*
τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην	*set, place, put, make*
ἀνατίθημι	*lay upon, refer, dedicate, attribute, set up*

Exercises

1. Write the following synopses.

1. ἀνατίθημι: 1st sg.
2. ἐπιδείκνυμι: 2nd sg.
3. προδίδωμι: 3rd sg.
4. δύναμαι: 1st pl.
5. καθίστημι: 2nd pl.
6. ἀφίημι: 3rd pl.

2. Parse.

1. εἶναι
2. τιθέντων
3. δοθέντα
4. ἀποδούς
5. ἀναθήσεις
6. δόντες
7. βάντος
8. πίμπλησι
9. ἀνέθηκε
10. ἀνοίγνυται
11. ἱᾶσι
12. κεῖται
13. ἐδίδοσαν
14. ἁλώσεται
15. ἀφέστηκα
16. ἑάλωκε
17. ἱείς
18. ἀνέῳξε
19. ἀφιᾶσι
20. ἀνατιθέναι
21. εἶναι
22. δείκνυσι
23. ἑάλωσαν
24. ἀπεδίδοτο
25. ἐπιστάμενα
26. ἵῃς
27. ἔκειντο
28. ἐδείκνυν
29. ἐδύνατο
30. ἡλισκόμεθα
31. ἀφῆκα
32. ἐδίδουν
33. διδόναι
34. βέβηκα
35. δεικνύμενος
36. ἔδωκας
37. δύναται
38. ἀφεῖναι
39. ἀπεῖναι
40. ἀποστήσαντες
41. δοῦναι
42. ἱστάντα
43. στάντι
44. θέντος
45. προυδίδους
46. ἐδόμην
47. ἐπέδεικνυ
48. ἵστασαν
49. καθημένη
50. ἠπίσταντο
51. τιθεῖσα
52. ἀφέντες
53. ἱέντα
54. γνῶναι
55. ἀνατεθῆναι
56. ἱέντος
57. ἀφίεσαν
58. δόσθαι
59. στάσης
60. καταστῆναι
61. ἀφίῃς
62. κατέστην
63. ἐπέδειξαν
64. κειμένοις
65. στησόμεθα
66. ᾖσθα
67. ἐδυνήθη
68. δυνήσεται
69. ἑστῶς
70. καθεστάναι
71. ἔβη
72. ἱστᾶσι
73. ἀπέστην
74. προύδωκε
75. ἐπιδείκνυντος
76. θέσθαι
77. θείσης
78. ἀπεδίδους
79. στῆσαι
80. καταστῆσαι
81. στῆναι
82. ἱστᾶσαν
83. ἱστάναι
84. κείμεθα
85. ἀποστάντος
86. θέν
87. προδοθέν
88. θεῖναι
89. ἐκάθησο
90. ἐδείκνυσαν
91. δόντα
92. διδοῦσαν
93. δώσοντα
94. ἔφασαν
95. ἀνεῳγμένος
96. θήσεις
97. ἐτέθην
98. ἔβησαν
99. γνοῦσαι
100. καθιστάναι

3. Translate (some special meanings of the verbs are in brackets).

1. οἱ ἐχθροὶ θανάτῳ ἑάλωσαν.
2. τοῦτο πράττων ἑάλως.
3. ἀδικοῦντες οὐχ ἁλωσόμεθα.
4. ὁ ποιητὴς ταῖς σοφαῖς τὸ ἑαυτοῦ βιβλίον ἀνέθηκε.
5. τῇ θεᾷ ταῦτα τὰ δῶρα ἀναθήσομεν.
6. τοῖς θεοῖς οἱ πολῖται ἀνέθεσαν τάδε.
7. οὐ γὰρ σοὶ ἀνατιθέασι τὴν αἰτίαν ἐκείνης τῆς συμφορᾶς.
8. οὐχ ὁρᾷ τὰς Ἅιδου πύλας ἀνεῳγμένας. [αἱ Ἅιδου πύλαι *the gates of Hades*]
9. αὐτὸν ἀνοιγνύναι τὰς πύλας τὰς τῆς οἰκίας νομίζω.
10. τί οὐκ ἀνοίγνυς τὴν θύραν; [θύρα, -ας, ἡ *door*]
11. ταῖς φίλαις χάριτας ἀπεδίδοσαν.
12. οὐκ αἰσχύνει τὴν ἐπιστήμην ἀποδιδόμενος;

13. τὸν τοῦ φίλου βίον ἀπέδοτο.
14. οἱ κακοὶ τῶν κινδύνων ἀφίσταντο.
15. ὁ ἄρχων τῆς ἀρχῆς ἀπέστη. [*resigned/was deposed from*]
16. οἱ σοφοὶ τοὺς πολίτας ἀπὸ τοῦ τυράννου ἀπέστησαν.
17. χαλεπόν ἐστι ἔργων καὶ κινδύνων καὶ πόνων ἀποστῆναι.
18. ὁ γὰρ βασιλεὺς τὸν ἱερέα ἀφῆκεν οὐ βουλόμενος τὴν θυγατέρα αὐτοῦ λύειν.
19. ὁ δὲ γέρων ἀφίει δάκρυα. [δάκρυ, -υος, τό *tear*]
20. ὁ ἀνὴρ βουλόμενος γαμεῖν τὴν τοῦ βασιλέως θυγατέρα τὴν γυναῖκα ἀφῆκεν. [*divorced*]
21. τοῖς σοῖς λόγοις κινδύνου ἀφιέμεθα.
22. ταῦτα ὁ χρόνος δείξει.
23. ἐδείκνυσαν φίλοι ὄντες/ἀγαθαὶ οὖσαι.
24. πολλὰ ὁ θεὸς ἡμῖν δείκνυσιν.
25. τὴν ὁδὸν ὑμῖν δείξομεν.
26. εἰς τὴν ἀγορὰν βαίνεις;
27. βαίνομέν γε ὡς ὀψόμεναι τὰ θαύματα.
28. ἔβησαν φεύγοντες.
29. τί μοι δίδως;
30. οὗτος ὁ ἀνὴρ ἑαυτὸν ταῖς τοῦ σώματος ἡδοναῖς ἐδίδου.
31. οἱ θεοὶ τοῖς δικαίοις τὴν νίκην διδόασιν;
32. δῶρα γὰρ πολλὰ καὶ καλὰ τοῖς δαίμοσι δώσομεν.
33. τὰ διδόμενα οὐ βουλόμεθα λαβεῖν.
34. δίκην ἔδωκε ὁ ἄδικος. [δίδωμι δίκην *pay the penalty*]
35. ὁ πατὴρ καὶ ἡ μήτηρ τὴν θυγατέρα τούτῳ τῷ ἀνδρὶ γυναῖκα ἔδοσαν. [δίδωμι γυναῖκα *give as a wife, give in marriage*]
36. οἱ φεύγοντες τοῖς διώκουσιν ἑαυτοὺς ἔδοσαν.
37. ταῦτά γε ἡμῖν ἐδόθη ὑπὸ τῶν γερόντων.
38. δύνασαι ταῦτα πράττειν; δύναμαι μέν, ἐθέλω δ’ οὔ.
39. Ζεὺς ἅπαντα δύναται.
40. τί μοι δοῦναι δύνασθε;
41. ἐδύνατο δὲ τὸν βασιλέα ὁρᾶν;
42. ταῦτα γὰρ ποιῶν πολλὰ χρήματα λαμβάνειν δυνήσομαι.
43. ὁ τύραννος τὴν αὑτοῦ δύναμιν ἐπεδείκνυτο.
44. ἐπέδειξά σε ἄδικον ὄντα/αὐτὴν δικαίαν οὖσαν.
45. τοῖς ξένοις πᾶσαν τὴν πόλιν ἐπιδείξουσιν.
46. ὁ ἄδικος δικαστὴς οὐκ ἐδυνήθη τὴν δικαιοσύνην ἐπιδείκνυσθαι.
47. ἡ μάντις τὸ μέλλον ἐπίσταται.
48. πολλὰ δὲ ἠπίσταντο οἱ σοφοί.
49. οὗτοι οὔκ εἰσιν οἱ λόγοι ἀνδρὸς ἐπισταμένου/γυναικὸς ἐπισταμένης.
50. πάντες γὰρ τὰ γράμματα ἐπιστάμεθα.
51. τίς γὰρ ἡμῖν τοῦτον τὸν ἄγγελον ἧκε;
52. πολλοὺς δὲ λίθους ἐφ’ ἡμῖν ἵεσαν.
53. οἱ ἵπποι ἔστησαν ἐν τῷ πεδίῳ.
54. τοὺς ἵππους ἵσταμεν.
55. οἱ πολῖται αὐτὸν ἔστησαν βασιλέα.
56. ἱστάμην παρὰ τῷ ἀδελφῷ/τῇ ἀδελφῇ.

57. οὐδὲν γὰρ λέγοντες κάθησθε.
58. ὑμεῖς οἱ καθήμενοί με κρινεῖτε.
59. ἐπὶ τῶν ἵππων ἐκάθηντο.
60. οἱ πολῖται δημοκρατίαν καθιστάναι ἐβούλοντο.
61. χαλεπόν ἐστι καλοὺς νόμους καθιστάναι.
62. κατέστη ἡ θάλαττα.
63. τὰ ἄνθη ἐπὶ τὴν ὁδὸν κεῖται. [ἄνθος, -ους, τό *flower*]
64. ἡμᾶς χρὴ πείθεσθαι τοῖς ὑπὸ τῶν θεῶν κειμένοις νόμοις. [κεῖμαι *lie, be placed, be laid down*]
65. ἡ νῆσος ἐν μέσῃ τῇ θαλάττῃ κεῖται.
66. ἐν ταύταις ταῖς οἰκίαις κεῖται πολλὰ κτήματα.
67. ἄθαπτοι οἱ ἐν ἐκείνῳ τῷ πολέμῳ ἀποθανόντες κεῖνται. [ἄθαπτος, -ον *unburied*]
68. φόβῳ πιμπλήμενοι ἐφύγομεν καὶ τὴν Ἑλλάδα προύδομεν.
69. ἐπίμπλη τὰς κύλικας οἴνου.
70. ὑπὸ τῶν φίλων προδοθέντες ἥλωσαν.
71. οὔ σέ ποτε προδώσομεν.
72. τί ταῦτα πράττων προδίδως τὴν πόλιν καὶ τὴν μητέρα καὶ τὰ παιδία;
73. ἡ θεὰ τὸν ἄνδρα ἀθάνατον ἔθηκεν.
74. ἐν μὲν δημοκρατίᾳ οἱ πολῖται τοὺς νόμους τίθενται.
75. ἐν δὲ τυραννίδι τοὺς νόμους τίθησιν ὁ τύραννος.
76. ὁ σοφὸς τοὺς ἀνθρώπους ἀγαθοὺς καὶ καλοὺς βούλεται θεῖναι.
77. βούλομαί σε φίλον ἐμὸν θέσθαι.
78. ἡ μήτηρ τῇ παιδὶ ὄνομα τίθεται.
79. τιμὴν τοῖς σοφοῖς ἔθεσαν.
80. εἰ τὰ χρήματά μοι ἔδωκεν, εἶχον ἂν αὐτά.

4. a. Translate into Greek.

1. The citizens made [i.e., set/put for themselves] good laws.
2. Are you able to know the future?
3. The gods reveal all things to men during the night. [IX]
4. We were caught telling many lies.
5. You have given me the greatest of gifts.
6. It is good to understand all things.
7. We are not always able to live well.
8. The poet attributed all things to the gods.
9. Do wives stand beside their husbands?
10. After they had been victorious [having won] the soldiers set up their shields to the gods.

4. b. Compose sentences using the following words.

1. ἵστημι (as causal)
2. ἵστημι (as intransitive)
3. ἵημι
4. βαίνω
5. προδίδωμι

Readings

1. πάντα τύχη καὶ μοῖρα, Περίκλεεις, ἀνδρὶ δίδωσιν.
—Archilochus

2. εἶπεν ὁ Σωκράτης· ‘νὴ Δί᾽, ὦ Καλλία, τελέως ἡμᾶς ἑστιᾷς. οὐ γὰρ μόνον δεῖπνον ἄμεμπτον παρέθηκας, ἀλλὰ καὶ θεάματα καὶ ἀκροάματα ἥδιστα παρέχεις.’
—Xenophon, *Symposium*

[**νὴ Δία** *by Zeus*. **τελέως** *perfectly*. **ἑστιάω** *entertain, feast*. **δεῖπνον,** ου, τό *dinner*. **ἄμεμπτος,** ον *blameless*. **παρέθηκας** < παρατίθημι *place before, provide*. **θέαμα,** ατος, τό *sight, spectacle*. **ἀκρόαμα,** ατος, τό *sound, anything heard*.]

3. πρὸς τῶν ἐχόντων, **Φοῖβε**, τὸν νόμον τίθης.
—Euripides, *Alcestis*

[**πρός** *to the advantage of* (+ gen.). **Φοῖβε** voc. of Phoebus (= Apollo).]

4. Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.
—Herodotus

[The oracle to Croesus. **Ἅλυς** *the Halys* (a river in Asia Minor). **διαβάς** < δια +βαίνω. **καταλύω** *destroy*.]

5. ὅμως δ᾽ ἀνάγκη πημονὰς βροτοῖς φέρειν θεῶν διδόντων.
—Aeschylus,

[**πημονή,** ῆς, ἡ = πῆμα.]

6. ἀρχὴ ἄνδρα δείκνυσιν.
—Diogenes Laertius, quoting Pittacus

7. Αἰσχίνου δὲ εἰπόντος, ‘πένης εἰμὶ καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δέ σοι ἐμαυτόν,’ ‘ἆρ᾽ οὖν,’ εἶπον, ‘οὐκ αἰσθάνῃ τὰ μέγιστά μοι δίδους;’
—Diogenes Laertius on Socrates

[**Αἰσχίνης,** ου, ὁ *Aeschines*. **πένης,** ητος, ὁ *poor man*.]

8. θέλομεν καλῶς ζῆν πάντες ἀλλ᾽ οὐ δυνάμεθα.
—Menander

[***θέλω** = ἐθέλω.]

9. ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ᾽ ὡς δυνάμεθα.
—Menander

10. ὡς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν.
—Menander

11. τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;
ἄρχοντί τ᾽ ἄρχων καὶ κασιγνήτῳ κάσις,
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ᾽ ὡς τάχος
κνημῖδας αἰχμῆς καὶ πέτρων προβλήματα.
—Aeschylus, *Seven against Thebes*

[Eteocles announces he will fight his brother. **εἶμι** *I will go*. **ξυστήσομαι** (ξυν = συν) < συνίστημι *stand with* (here, *stand to face in battle*). **ἔνδικος,** ον *having right*. **κασίγνητος,** ου, ὁ *brother*. **κάσις,** ιος, ὁ *brother*. **φέρ'** = φέρε *bring* (imperative). **ὡς τάχος** *with all haste*. **κνημίς,** ῖδος, ἡ *greave* (leg-armor). **αἰχμή,** ῆς, ἡ *spear*. **πέτρος,** ου, ὁ *stone, rock*. **πρόβλημα,** ατος, τό *defense against* (+ gen.).]

12. Λάϊος ὁ Θηβῶν βασιλεὺς γήμας Ἰοκάστην τὴν Κρέοντος, καὶ χρόνον ἱκανὸν ἄπαις ὤν, ἐπηρώτησε τὸν θεὸν περὶ τέκνων γενέσεως. τῆς δὲ Πυθίας δούσης χρησμὸν αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα (τὸν γὰρ ἐξ αὐτοῦ τεκνωθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πᾶσαν τὴν οἰκίαν πληρώσειν μεγάλων ἀτυχημάτων), ἐπιλαθόμενος τοῦ χρησμοῦ καὶ γεννήσας υἱόν, ἐξέθηκε τὸ βρέφος διαπερονήσας αὐτοῦ τὰ σφυρὰ σιδήρῳ· δι' ἣν αἰτίαν Οἰδίπους ὕστερον ὠνομάσθη.

[**Θῆβαι,** ῶν, αἱ *Thebes*. **τὴν Κρέοντος** *daughter of Creon*. **ἱκανός,** ή, όν *sufficient, long*. **ἄπαις** *childless*. **ἐπερωτάω** *consult, question*. ***τέκνον,** ου, τό *child*. **Πυθία** *The Pythia* (prophetess of Apollo at Delphi). **χρησμός,** οῦ, ὁ *oracle*. **συμφέρω** *be useful*. **τεκνόω** *bear, beget*. **πατροκτόνος,** ον *murdering one's father*. **πληρόω** *fill*. **ἀτύχημα,** ατος, τό *misfortune*. **ἐπιλανθάνομαι** *forget*. **ἐκτίθημι** *expose*. **βρέφος,** ους, τό *infant*. **διαπερονάω** *pierce through*. **σφυρόν,** οῦ, τό *ankle*. The name Oidipous (Oedipus) is taken to mean "swollen foot."]

οἱ δ' οἰκέται λαβόντες τὸ παιδίον ἐκθεῖναι μὲν οὐκ ἠθέλησαν, ἐδωρήσαντο δὲ τῇ Πολύβου γυναικί, οὐ δυναμένῃ γεννῆσαι παῖδας. μετὰ δὲ ταῦτα ἀνδρωθέντος τοῦ παιδός, ὁ μὲν Λάϊος ἔκρινεν ἐπερωτῆσαι τὸν θεὸν περὶ τοῦ βρέφους τοῦ ἐκτεθέντος, ὁ δὲ Οἰδίπους μαθὼν παρά τινος τὴν καθ' ἑαυτὸν ὑποβολήν, ἐπεχείρησεν ἐπερωτῆσαι τὴν Πυθίαν περὶ τῶν κατ' ἀλήθειαν γονέων. κατὰ δὲ τὴν **Φωκίδα** τούτων ἀλλήλοις ἀπαντησάντων, ὁ μὲν Λάϊος ὑπερηφάνως ἐκχωρεῖν τῆς ὁδοῦ προσέταττεν, ὁ δ' Οἰδίπους ὀργισθεὶς ἀπέκτεινε τὸν Λάϊον, ἀγνοῶν ὅτι πατὴρ ἦν αὐτοῦ.

—Diodorus Siculus

[**οἰκέτης,** ου, ὁ *servant*. **δωρέω** *give*. **ἀνδρόω** in pass. *become a man, reach manhood*. **ὑποβολή,** ῆς, ἡ (allegation of) *substitution* (i.e., of being a supposititious child, not the child of Polybus and his wife). **ἐπιχειρέω** *try*. **γονεύς,** έως, ὁ *father*; pl. *parents*. **Φωκίς,** ίδος, ἡ *Phocis*. **ἀπαντάω** *meet*. **ὑπερηφάνως** *arrogantly*. **ἐκχωρέω** *get out of the way*. **προστάττω** *order*. **ὀργίζω** *provoke*. **ἀγνοέω** *not know, be ignorant*.]

13. πρὸς Ἀλέξανδρον ἐπιστάντα καὶ εἰπόντα, 'οὐ φοβῇ με;' 'τί γάρ,' εἶπεν, 'εἶ ἀγαθὸν ἢ κακόν;' τοῦ δὲ εἰπόντος, 'ἀγαθόν,' 'τίς οὖν,' εἶπε, 'τὸ ἀγαθὸν φοβεῖται;'

—Diogenes Laertius, on Diogenes

[**Ἀλέξανδρος** is Alexander the Great. **ἐφίστημι** *set/stand over*.]

14. ὀνειδιζόμενός ποτε ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, 'οὐ τὸν τρόπον,' εἶπεν, 'ἀλλὰ τὸν ἄνθρωπον ἠλέησα.'

—Diogenes Laertius, on Aristotle

[**ἐλεημοσύνη,** ης, ἡ *pity, alms*. **ἠλέησα** aor. of ἐλεέω *have pity on*.]

15. τότ' ἔφη τὰς πόλεις ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν.

—Diogenes Laertius, on Antisthenes

[**ὅταν μὴ δύνωνται** *whenever they cannot*. ***φαῦλος,** η, ον *mean, petty*. ***σπουδαῖος,** α, ον *serious, good*. **διακρίνω** *separate, distinguish*.]

16. συνιστάντος τινὸς αὐτῷ υἱὸν ᾔτησε πεντακόσιας δραχμάς· τοῦ δὲ εἰπόντος ‘τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι,’ ‘πρίω,’ ἔφη, ‘καὶ ἕξεις δύο.’

—Diogenes Laertius, on Aristippus

[**συνίστημι** *set together, introduce* (as a student). **πεντακόσιοι** *five hundred*. ***τοσοῦτος,** αύτη, οῦτο *so great, so much*; **τοσούτου** *for that much*. **ἀνδράποδον,** ου, τό *slave*. **ὠνέομαι** *buy*. **πρίω** aor. imper. *buy*.]

17. Ion: οὐ γάρ σε ἀποκρυψάμενος ἐρῶ. ἐγὼ γὰρ ὅταν ἐλεεινόν τι λέγω, δακρύων ἐμπίμπλανταί μου οἱ ὀφθαλμοί· ὅταν τε φοβερὸν ἢ δεινόν, ὀρθαὶ αἱ τρίχες ἵστανται ὑπὸ φόβου καὶ ἡ καρδία πηδᾷ.

—Plato, *Ion*

[**ἀποκρύπτω** *hide from, conceal*. ***ἐρῶ** *I will tell*. **ὅταν** *whenever*. **ἐλεεινός,** ή, όν *pitiful*. **δάκρυ,** υος, τό *tear*. **ἐμπίμπλημι** *fill up* with (+ gen.). ***ὀρθός,** ή, όν *straight, on end*. **αἱ τρίχες** *hair*. **καρδία,** ας, ἡ *heart*. **πηδάω** *leap, throb*.]

τῶν ὤτων ἔχω τὸν λύκον, οὔτ’ ἔχειν, οὔτ’
ἀφεῖναι δυνάμαι.
I have the wolf by the ears: I can neither hold
him nor let him go.
—Greek proverb

ΔΙΟΓΕΝΗΣ, the Cynic Philospher

(In the words of Diogenes Laertius)

λύχνον μεθ’ ἡμέραν ἅψας περιῄει λέγων ‘ἄνθρωπον ζητῶ.’

He lit a lamp and went around in broad daylight asserting, “I’m looking for a human being.”

Photo by L. J. Luschnig.

Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπών, ‘παιδίον με νενίκηκεν εὐτελείᾳ.’

Once he saw a small child drinking with his hands. He threw the cup from his pack with the words, “A child has surpassed me in simplicity.”

συνελογίζετο δὲ καὶ οὕτως τῶν θεῶν ἐστι πάντα φίλοι δὲ οἱ σοφοὶ τοῖς θεοῖς κοινὰ δὲ τὰ τῶν φίλων. πάντ’ ἄρα ἐστὶ τῶν σοφῶν.

This is one of his syllogisms: All things belong to the gods. The wise are friends of the gods. Possessions of friends are shared in common. Therefore all things belong to the wise.

Πλάτωνος ὁρισαμένου ‘Ἄνθρωπός ἐστι ζῷον δίπουν ἄπτερον’ καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν αὐτὸν εἰς τὴν σχολὴν καί φησιν, ‘οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.’ ὅθεν τῷ ὅρῳ προσετέθη τὸ πλατυώνυχον.

When Plato came up with the definition, "A human being is a two-footed animal without feathers," and was applauded for it, he plucked a rooster, brought it into the school, and said, "Here's Plato's human being." From this the phrase with broad nails [*a pun on "Platonic"*] *was added [to the definition].*

The Cynics were called "dogs," allegedly because they did in public the sorts of things that dogs do, some of which are now considered committing a nuisance or even indecent exposure.

In this epitaph from the Greek Anthology, the passerby is imagined addressing the monument (as is common), which depicts a dog. The dog answers.

εἰπέ, κύον, τίνος ἀνδρὸς ἐφεστὼς σῆμα φυλάσσεις;
τοῦ κυνός. ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ κύων;
Διογένης. γένος εἰπέ. Σινωπεύς. ὃς πίθον ᾤκει;
καὶ μάλα νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

Tell me, dog, on whose memorial do you stand guard?
The Dog's. Well, who was this man, the Dog?
Diogenes. Where was he born? In Sinope. The one who lived in a jar [pithos]?
Yes indeed, but now that he's dead his home is in the stars.

A pithos is a very large storage jar, equivalent to a modern packing crate or appliance carton in which homeless people sometimes find shelter.

LESSON XIII

Subjunctive and Optative Moods;
Subordinate Clauses

In this lesson you will learn more about what mood means, how to form the subjunctive and optative of all types of verbs, and the major uses of these two moods. You will also learn new ways of making subordinate clauses.

The Subjunctive and Optative Moods

The **subjunctive** and **optative** are two moods expressing **degrees of unreality** (as opposed to the indicative mood, which, generally speaking, expresses a statement of fact). **Mood,** you may remember, indicates the manner (or mode) in which the speaker/writer conceives of the assertion made by the verb. The use of the subjunctive or optative implies that this assertion is not strictly factual: an intention, a wish, an order, a *maybe,* or a *might have been* is implied.

SUBJUNCTIVE

The subjunctive is found in the present, aorist, and perfect tenses. It has no future, but the basic idea of the subjunctive is future. The tenses of the subjunctive have no time value, but express *aspect*. The present is used for an action going on, the aorist for a single action, the perfect for a completed action or a present state. The most commonly used tenses of the subjunctive are the present and the aorist. The subjunctive, having no time value, is never augmented.

Forms: Present, Aorist, Perfect

Formation of the Subjunctive

The subjunctive is formed by lengthening the thematic vowel. The indicative has ο/ε, the subjunctive ω/η:

	Singular			Plural		
	1st	2nd	3rd	1st	2nd	3rd
Act. Ind.	-ω	-εις	-ει	-ομεν	-ετε	-ουσι
Act. Subj.	-ω	-ῃς	-ῃ	-ωμεν	-ητε	-ωσι
Mid. Ind.	-ομαι	-ει	-εται	-ομεθα	-εσθε	-ονται
Mid. Subj.	-ωμαι	-ῃ	-ηται	-ωμεθα	-ησθε	-ωνται

Primary endings are always used for the subjunctive, which refers to the future and is associated with primary tenses. Even the aorist subjunctive uses primary endings. Most athematic verbs, by analogy with -ω verbs, also use these endings with the long thematic vowel. Contract verbs follow their rules for contraction. The perfect subjunctive usually consists of the perfect participle and the subjunctive of εἰμί.

Subjunctive Forms of εἰμί

Singular		Plural
ὦ	1st	ὦμεν
ᾖς	2nd	ἦτε
ᾖ	3rd	ὦσι

Each tense of the subjunctive, optative, etc. is formed from the corresponding tense stem (from the appropriate principal part).

Subjunctive forms of λύω

			Present	Aorist	Perfect
Active	Sg.	1st	λύω	λύσω	λελυκὼς ὦ
		2nd	λύῃς	λύσῃς	λελυκὼς ᾖς
		3rd	λύῃ	λύσῃ	λελυκὼς ᾖ
	Pl.	1st	λύωμεν	λύσωμεν	λελυκότες ὦμεν
		2nd	λύητε	λύσητε	λελυκότες ἦτε
		3rd	λύωσι	λύσωσι	λελυκότες ὦσι
Middle	Sg.	1st	λύωμαι	λύσωμαι	λελυμένος ὦ
		2nd	λύῃ	λύσῃ	λελυμένος ᾖς
		3rd	λύηται	λύσηται	λελυμένος ᾖ
	Pl.	1st	λυώμεθα	λυσώμεθα	λελυμένοι ὦμεν
		2nd	λύησθε	λύσησθε	λελυμένοι ἦτε
		3rd	λύωνται	λύσωνται	λελυμένοι ὦσι

Passive

		Aorist
Sg.	1st	λυθῶ
	2nd	λυθῇς
	3rd	λυθῇ
Pl.	1st	λυθῶμεν
	2nd	λυθῆτε
	3rd	λυθῶσι

Note that in the compound forms the participle must agree with the subject of the verb in number and gender so that if the subject is feminine or neuter λελυκυῖα ὦ, ᾖς, ᾖ or λελυκὸς ᾖ is used. For the perfect active subjunctive there is another set of forms: λελύκω, λελύκῃς, λελύκῃ, λελύκωμεν, λελύκητε, λελύκωσι, which is less common than the periphrastic form given above.

The aorist passive is inflected as a contract verb. The short form of the aorist passive stem in θε- (or ε-) is used for the subjunctive (and the optative); the ε- is then absorbed before the long vowel of the endings.

2nd Aorist Subjunctive of λείπω: ἔλιπον, aor. stem, λιπ-

Active			Middle	
Singular	Plural		Singular	Plural
λίπω	λίπωμεν	1st	λίπωμαι	λιπώμεθα
λίπῃς	λίπητε	2nd	λίπῃ	λίπησθε
λίπῃ	λίπωσι	3rd	λίπηται	λίπωνται

Present Subjunctive of Contract Verbs

Review of Contractions Used for Subjunctive

-αω: α + *o*-sound becomes ω. α + *e*-sound becomes α.

-εω: ε is absorbed before a long vowel.

-οω: ο + η or ω contracts to ω. ο + any ι-diphthong yields οι.

			-αω	-εω	-οω
Active	Sg.	1st	νικῶ	φιλῶ	δηλῶ
		2nd	νικᾷς	φιλῇς	δηλοῖς
		3rd	νικᾷ	φιλῇ	δηλοῖ
	Pl.	1st	νικῶμεν	φιλῶμεν	δηλῶμεν
		2nd	νικᾶτε	φιλῆτε	δηλῶτε
		3rd	νικῶσι	φιλῶσι	δηλῶσι
Middle-Passive	Sg.	1st	νικῶμαι	φιλῶμαι	δηλῶμαι
		2nd	νικᾷ	φιλῇ	δηλοῖ
		3rd	νικᾶται	φιλῆται	δηλῶται
	Pl.	1st	νικώμεθα	φιλώμεθα	δηλώμεθα
		2nd	νικᾶσθε	φιλῆσθε	δηλῶσθε
		3rd	νικῶνται	φιλῶνται	δηλῶνται

Subjunctive of -μι Verbs

-νυμι verbs

Active			Middle-Passive	
Singular	Plural		Singular	Plural
δεικνύω	δεικνύωμεν	1st	δεικνύωμαι	δεικνυώμεθα
δεικνύῃς	δεικνύητε	2nd	δεικνύῃ	δεικνύησθε
δεικνύῃ	δεικνύωσι	3rd	δεικνύηται	δεικνύωνται

Reduplicating verbs

Active

		ἵστημι		τίθημι		ἵημι		δίδωμι	
		Pres.	Aor.	Pres.	Aor.	Pres.	Aor.	Pres.	Aor.
Sg.	1st	ἱστῶ	στῶ	τιθῶ	θῶ	ἱῶ	-ὧ	διδῶ	δῶ
	2nd	ἱστῇς	στῇς	τιθῇς	θῇς	ἱῇς	-ᾗς	διδῷς	δῷς
	3rd	ἱστῇ	στῇ	τιθῇ	θῇ	ἱῇ	-ᾗ	διδῷ	δῷ
Pl.	1st	ἱστῶμεν	στῶμεν	τιθῶμεν	θῶμεν	ἱῶμεν	-ὧμεν	διδῶμεν	δῶμεν
	2nd	ἱστῆτε	στῆτε	τιθῆτε	θῆτε	ἱῆτε	-ἧτε	διδῶτε	δῶτε
	3rd	ἱστῶσι	στῶσι	τιθῶσι	θῶσι	ἱῶσι	-ὧσι	διδῶσι	δῶσι

Middle / Middle-Passive

		*ἵστημι	τίθημι		ἵημι		δίδωμι	
		Pres.	Pres.	Aor.	Pres.	Aor.	Pres.	Aor.
Sg.	1st	ἱστῶμαι	τιθῶμαι	θῶμαι	ἱῶμαι	-ὧμαι	διδῶμαι	δῶμαι
	2nd	ἱστῇ	τιθῇ	θῇ	ἱῇ	-ᾗ	διδῷ	δῷ
	3rd	ἱστῆται	τιθῆται	θῆται	ἱῆται	-ἧται	διδῶται	δῶται
Pl.	1st	ἱστώμεθα	τιθώμεθα	θώμεθα	ἱώμεθα	-ὥμεθα	διδώμεθα	δώμεθα
	2nd	ἱστῆσθε	τιθῆσθε	θῆσθε	ἱῆσθε	-ἧσθε	διδῶσθε	δῶσθε
	3rd	ἱστῶνται	τιθῶνται	θῶνται	ἱῶνται	-ὧνται	διδῶνται	δῶνται

*There is no second aorist middle of ἵστημι.

Review of the Subjunctive Forms

Characteristics of the Subjunctive:

1. Long thematic vowel
2. Primary endings

Nearly all the subjunctive forms have the same set of endings, the primary endings with the long form of the thematic vowel. Even the -μι verbs are for the most part inflected in the same way as the others and are accented like the ε-contracts (the stem vowel contracting with the long thematic vowel). The exceptions are (1) α-contracts whose subjunctive and indicative are identical; (2) o-contracts, which have -ω- except where there is an ι-subscript in the ending (in which case they have -οι-); and (3) the -μι verb δίδωμι, which has -ω throughout the present and aorist subjunctive (-ω supersedes any other vowel).

Some Uses of the Subjunctive

The subjunctive in general refers to the future. Among its uses are exhortations, commands, expressions of purpose, and conditions. In most of these uses, the idea of futurity can still be seen: a command refers to the future, a purpose is future relative to another action. In conditions, the subjunctive refers either directly to the future, or to an indefinite time (it is never strictly present).

Independent Uses of the Subjunctive

The three most common uses of the subjunctive in the main clause are:

1. Hortatory

The first person (usually plural) of the subjunctive is used in exhortations. The negative is μή.

ἴδωμεν	*Let us* (*Let's*) *see!*
μὴ ταῦτα ποιῶμεν	*Let us not do these things!*

2. Prohibitive

A negative command is expressed by the aorist subjunctive in the second person with μή (or by the present imperative with μή: XIV).

μὴ ποιήσῃς τοῦτο	*Do not do that!*

3. Deliberative

The first person of the subjunctive is used in questions in which a person asks himself/herself what he/she is to do. The negative is μή.

τί εἴπω;	*What am I to say?*
ταῦτα ποιῶμεν;	*Are we to do these things?*

The Subjunctive in Conditions

1. Future More Vivid Conditions

When a hypothetical future case is stated distinctly and vividly (that is, as likely to occur) the subjunctive is used with ἐάν (also spelled ἄν or ἤν) in the protasis, the conditional (or if) clause, and the future indicative (or its equivalent) is used in the apodosis, the conclusion (or then) clause. The negative in the protasis is μή, in the apodosis, οὐ.

Protasis: ἐάν + subjunctive	Apodosis: future indicative
ἐὰν εἴπῃ τι, αὐτοῦ ἀκουσόμεθα.	*If he says anything, we will hear him.*
ἐὰν μὴ ἔλθῃ, ταῦτα οὐ ποιήσομεν.	*If he does not come, we shall not do these things.*

2. Present General Conditions

This type refers to a customary or repeated action or to a general truth. The time is indefinite.

Protasis: ἐάν + subjunctive	Apodosis: present indicative
ἐὰν ἔλθῃ τις, ταῦτα ποιοῦμεν.	*If (ever) anyone comes, we (always) do these things.*
ἐὰν εἴπῃς τι, οὐκ ἀκούομεν.	*If (ever) you say anything, we do not listen.*

Relative Conditions

Conditions may also be expressed with a relative pronoun (*who*, etc.) or a relative adverb (*when*, etc.). The subjunctive relative conditions follow the patterns for their simple counterparts.

1. Future (More Vivid)

Protasis: relative word + ἄν + subj.	Apodosis: future indicative
ὅταν ἔλθῃ ταῦτα ποιήσομεν. (ὅταν = ὅτε + ἄν)	*When he comes, we will do these things.*

2. Present General

Protasis: relative word + ἄν + subj.	Apodosis: present indicative
ὅταν τις ἔλθῃ, ταῦτα ποιοῦμεν.	*Whenever anyone comes, we do these things.*

Other uses of the subjunctive will be treated in the final section of this lesson.

Exercise A

1. Form and conjugate the following subjunctives.

1. Present active and middle of δοκέω
2. Aorist active, middle, and passive of τίθημι
3. All the subjunctive forms of παιδεύω

2. Fill in the subjunctive forms of the synopses given in Lessons IX, X, XI, and XII.

3. Parse the following forms.

1. εἴπω
2. δοκῶμεν
3. ἔλθωσι
4. τιμῶνται
5. ἀξιῶσθε
6. θῶ
7. παυθῆτε
8. ἕλωμαι
9. γράψωμεν
10. τεθνηκότες ὦσι
11. διδῷς
12. λίπωσι
13. ἔρχῃ
14. δεικνύῃς
15. βάλωμαι
16. βουλεύσῃς
17. γένηται
18. ἀποθνῄσκῃ
19. ἀγάγωσι
20. κληθῇς

4. Read / Translate the following sentences.

1. τί ποιῶμεν;
2. ἀλλήλας ἀγαπῶμεν.
3. μὴ τούτῳ πιστεύσητε.
4. μηδὲν ποιήσῃς.
5. ἐάν μοι ταῦτα διδῷς, φιλήσω σε.
6. ἐὰν τὴν πατρίδα προδῶτε, οὐδεὶς ὑμᾶς τιμήσει.
7. τί βουλευώμεθα;
8. τούτου τοῦ σοφοῦ ἀκούωμεν.
9. μὴ θάψῃς τοῦτον τὸν νεκρόν. [νεκρός *corpse*]
10. ἐὰν ἀποθάνῃ ὁ ἀδελφός, βουλόμεθα αὐτὸν θάψαι.
11. τὸν τοῦ ἀδελφοῦ νεκρὸν θαψώμεθα.
12. μὴ τὸν μὲν τοῦ βασιλέως νόμον φοβώμεθα.
13. τῷ δὲ τῶν θεῶν νόμῳ πειθώμεθα.
14. ἐὰν τὴν ἀλήθειαν μὴ λέγητε, οὐδεὶς ὑμῖν πιστεύει.
15. ταύτην τὴν ἐσθλὴν ἀδελφὴν εἶναι κακὴν καὶ αἰσχρὰν μὴ νομίσῃς.
16. ἐὰν ἀδικῶσιν, δίκην δώσουσιν.
17. μηδὲν ψευδὲς εἴπῃς. μηδὲν αἰσχρὸν εἴπωμεν.
18. ἐὰν ἐκείνην τὴν χώραν λίπῃς, οὐ μενοῦμεν.
19. ἐὰν χρήματα σχῶμεν, εἰς τὰς νήσους κατὰ θάλασσαν ἐλευσόμεθα.
20. ἐὰν αὐτὸν ἴδω, ἀποφεύγω.
21. ἐὰν ζητῇς τι, εὑρήσεις.
22. ὅταν οὖν ξένοι ἔλθωσιν, αὐτοὺς ἑκοῦσαι δεχόμεθα.
23. εὐδαιμονέστεροί γε ἔσεσθε ἵν᾽ ἂν ἄμεινον πράττητε. [ἵν᾽ = ἵνα *where*]
24. ὅταν γὰρ ἀκούσωσιν ἡμῶν ταῦτα λεγόντων, θαυμάζουσιν.
25. ἅτινα ἂν μὴ φιλῶσι, ἀλλήλαις διδόασιν.

Readings

1. βίον καλὸν ζῇς, ἂν γυναῖκα μὴ ἔχῃς.
—Menander

2. ἐὰν δ’ ἔχομεν χρήμαθ’, ἕξομεν φίλους.
—Menander

3. καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ.
—Ignatius

4. ἀλλ’ ἴωμεν ἀγαθῇ τύχῃ . . .
—Plato, *Laws*

[**ἴωμεν** subjunctive of εἶμι (*will*) *go*.]

5. ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής.
—Isocrates

[**φιλομαθής,** ές *fond of learning*. **πολυμαθής,** ές *very learned*.]

6. οἷον ἱέρεια οὐκ εἴα τὸν υἱὸν δημηγορεῖν· ἐὰν μὲν γάρ, ἔφη, τὰ δίκαια λέγῃς, οἱ ἄνθρωποί σε μισήσουσι, ἐὰν δὲ τὰ ἄδικα, οἱ θεοί. δεῖ μὲν οὖν δημηγορεῖν· ἐὰν μὲν γὰρ τὰ δίκαια λέγῃς, οἱ θεοί σε φιλήσουσιν, ἐὰν δὲ τὰ ἄδικα οἱ ἄνθρωποι.
—Aristotle, *Rhetoric*

[**οἷον** *for example*. **ἱέρεια,** ας, ἡ *priestess*. **εἴα** impf. of ἐάω. **δημηγορέω** *be a public orator*.]

7. ἐὰν κακῶς μου τὴν γυναιχ’ οὕτω λέγῃς,
τὸν πατέρα καὶ σὲ τούς τε σοὺς ἐγὼ πλυνῶ.
—Menander

[**πλύνω** *wash, scrub;* slang: *drub, abuse.*]

8. νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός.
—Plato, *Protagoras*

9. εἴπωμεν ἢ σιγῶμεν;
—Euripides, *Ion*

10. ὡς οὐδὲν ἡ μάθησις, ἂν μὴ νοῦς παρῇ.
—Menander

[***ὡς** *how*. **μάθησις,** εως, ἡ *learning*.]

11. ὑπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμιον.
—Menander

[**φράζω** *speak*. **ἐγκώμιον,** ου, τό *speech of praise, encomium*.]

12. γελᾷ δ’ ὁ μῶρος, κἄν τι μὴ γέλοιον ᾖ.
—Menander

[**μῶρος,** α, ον *stupid;* as a noun *fool*. **γέλοιος,** α, ον *funny, humorous*.]

13. ἃ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.
—Menander

[**ψέγω** *blame*. **μιμέομαι** *imitate*.]

14. ἢν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν.
—Euripides, *Alcestis*

[***ἐγγύς** (adv.) *near*.]

15. Ismene: ἦ γὰρ νοεῖς θάπτειν σφ᾽, ἀπόρρητον πόλει;
Antigone: τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς,
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ᾽ ἁλώσομαι.
—Sophocles, *Antigone*

[**ἦ** introduces a question. **σφ’** = σφε *him*. **ἀπόρρητος,** ον *forbidden*.]

16. ἀρετὴ δὲ κἂν θάνῃ τις οὐκ ἀπόλλυται.
—Euripides (fragment)

17. ὡς ἡδὺ κάλλος, ὅταν ἔχῃ νοῦν σώφρονα.
—Menander

18. ἐρωτηθεὶς τί περιγίνεται κέρδος τοῖς ψευδομένοις, ‘ὅταν,’ ἔφη, ‘λέγωμεν ἀληθῆ, μὴ πιστεύεσθαι.’
—Diogenes Laertius, on Aristotle

[**περιγίγνομαι** (περιγίνομαι) *survive, result*.]

19. τὸ φρικωδέστατον οὖν τῶν κακῶν, ὁ θάνατος, οὐθὲν πρὸς ἡμᾶς, ἐπειδήπερ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν· ὅταν δ᾽ ὁ θάνατος παρῇ τοθ᾽ ἡμεῖς οὐκ ἐσμέν.
—Diogenes Laertius, on Epicurus

[**φρικώδης,** ες *awful, horrible*. **οὐθέν** = οὐδέν. **ἐπειδήπερ** *since really*. **τοθ’** = τοτε.]

20. ἀεὶ καλὸς πλοῦς ἔσθ᾽ ὅταν φεύγῃς κακά.
—Sophocles, *Philoctetes*

[**πλοῦς,** ὁ *a sailing voyage.*]

21. μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον.
—Menander

22. πατρὶς γάρ ἐστι πᾶσ᾽ ἵν᾽ ἂν πράττῃ τις εὖ.
—Greek proverb

[**ἵνα** (relative adv.) *where.*]

23. ὅταν γὰρ ἀκούσωσιν παρ᾽ ἡμῶν, ὅτι λέγει ὁ θεός· οὐ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ὑμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος· ὅταν δὲ ἴδωσιν ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν ἀλλ᾽ ὅτι οὐδὲ τοὺς ἀγαπῶντας, καταγελῶσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.
—Clement of Rome

[**ὑπερβολή,** ῆς, ἡ *excess*. **ἀγαθότης,** τητος, ἡ *goodness*. **καταγελάω** *laugh at* (+ gen.). **βλασφημέω** *blaspheme, revile*.]

φάγωμεν καὶ πίωμεν· αὔριον γὰρ
ἀποθνῄσκομεν.
Let us eat and drink; for tomorrow we die.
—Paul, *I Corinthians*
(Supposedly quoting the
Doctrine of Epicurus)

OPTATIVE

The **optative** is found in the present, future, aorist, and perfect tenses. It is a somewhat vaguer mood than the subjunctive; some of its uses will be discussed below. The tenses of the optative usually refer to aspect rather than time. There is, however, one exception to this generalization: namely in indirect statement (see below). The future optative is not common and is used only in indirect statement, to represent the future indicative.

The optative is *not* augmented.

There are two forms of the optative (i.e., two sets of endings).

1. The ι-type: used for -ω verbs, -νυμι verbs, and all middles (and generally in the plural of the active).
2. The -ιη-type: for the present of contract verbs (and liquid futures), for the present and aorist of -μι verbs (except -νυμι verbs), and for the aorist passive.

Thus one characteristic of the optative is the presence of ι. Another is that the optative has secondary endings and is often associated with past tenses.

Forms: Present, Future, Aorist, Perfect

I. ι-type

Present, Future, and Second Aorist

Formation: Tense stem + thematic vowel -ο- + ι + endings:

	Active		Middle-Passive
Sg.	οι -μι	1st	οι -μην
	οι -ς	2nd	οι -ο (< οισο)
	οι -	3rd	οι -το
Pl.	οι -μεν	1st	οι -μεθα
	οι -τε	2nd	οι -σθε
	οι -εν	3rd	οι -ντο

Present and future optative of λύω; second aorist of λείπω

			Present	Future	2nd Aorist
Active	Sg.	1st	λύοιμι	λύσοιμι	λίποιμι
		2nd	λύοις	λύσοις	λίποις
		3rd	λύοι	λύσοι	λίποι
	Pl.	1st	λύοιμεν	λύσοιμεν	λίποιμεν
		2nd	λύοιτε	λύσοιτε	λίποιτε
		3rd	λύοιεν	λύσοιεν	λίποιεν
Middle	Sg.	1st	λυοίμην	λυσοίμην	λιποίμην
		2nd	λύοιο	λύσοιο	λίποιο
		3rd	λύοιτο	λύσοιτο	λίποιτο
	Pl.	1st	λυοίμεθα	λυσοίμεθα	λιποίμεθα
		2nd	λύοισθε	λύσοισθε	λίποισθε
		3rd	λύοιντο	λύσοιντο	λίποιντο

First Aorist Optative

Formation: 1st aor. stem (in -α-) + ι + endings

Active			Middle	
Singular	Plural		Singular	Plural
λύσαιμι	λύσαιμεν	1st	λυσαίμην	λυσαίμεθα
λύσαις (λύσειας)	λύσαιτε	2nd	λύσαιο	λύσαισθε
λύσαι (λύσειε)	λύσαιεν (λύσειαν)	3rd	λύσαιτο	λύσαιντο

The forms given in parentheses are the more common ones in prose, and it is recommended that you learn to recognize them.

Note that the -οι and -αι of the optative third person singular (as in λύοι, λύσοι, λίποι, and λύσαι) are considered long for the purposes of accent.

The present optative of δείκνυμι is formed by adding the endings in -οι to the stem δεικνυ-: δεικνύοιμι, δεικνύοις, etc.

II. The ιη-type

Formation: Singular, stem + ιη + endings; plural, stem + ι or iη+ endings

Singular		Plural		
-ιη-ν	1st	-ι-μεν	or	-ιη-μεν
-ιη-ς	2nd	-ι-τε	or	-ιη-τε
-ιη-	3rd	-ι-εν	or	-ιη-σαν

The ιη endings are used in the singular, but are seldom found in the plural. The ι type is used throughout the middle.

Present Optative of εἰμί

Singular		Plural		
εἴην	1st	εἶμεν	or	εἴημεν
εἴης	2nd	εἶτε	or	εἴητε
εἴη	3rd	εἶεν	or	εἴησαν

The **perfect optative** is formed by using the perfect participle (active or middle) with the optative of εἰμί: λελυκὼς εἴην (active), λελυμένος εἴην (middle-passive).

Present Optative of Contract Verbs and Liquid Futures

The thematic vowel ο, joined with ιη (or ι), contracts with the stem vowel:

α + οι(η) → ῳ(η)
ε + οι(η) → οι(η)
ο + οι(η) → οι(η)

These two types have the same form in the optative, though it results from different contractions.

Examples:

		νικάω	φιλέω	δηλόω
Active	Sg. 1	νικῴην	φιλοίην	δηλοίην
	2	νικῴης	φιλοίης	δηλοίης
	3	νικῴη	φιλοίη	δηλοίη
	Pl. 1	νικῷμεν (νικῴημεν)	φιλοῖμεν (φιλοίημεν)	δηλοῖμεν (δηλοίημεν)
	2	νικῷτε (νικῴητε)	φιλοῖτε (φιλοίητε)	δηλοῖτε (δηλοίητε)
	3	νικῷεν (νικῴησαν)	φιλοῖεν (φιλοίησαν)	δηλοῖεν (δηλοίησαν)
Middle-Passive	Sg. 1	νικῴμην	φιλοίμην	δηλοίμην
	2	νικῷο	φιλοῖο	δηλοῖο
	3	νικῷτο	φιλοῖτο	δηλοῖτο
	Pl. 1	νικῴμεθα	φιλοίμεθα	δηλοίμεθα
	2	νικῷσθε	φιλοῖσθε	δηλοῖσθε
	3	νικῷντο	φιλοῖντο	δηλοῖντο

The liquid futures follow the paradigm for φιλέω in the optative.

Monosyllabic stem verbs like πλέω, δέω, which contract only before ε or ει, show the ι-type optative: πλέοιμι, πλέοις, πλέοι, etc.

The Present and Aorist Optative of -μι Verbs

-μι verbs use the short form of the stem before ι of the optative. The vowel before the ι depends on the stem vowel of the verb.

ἵστημι

			Present	Aorist
Active	Sg.	1st	ἱσταίην	σταίην
		2nd	ἱσταίης	σταίης
		3rd	ἱσταίη	σταίη
	Pl.	1st	ἱσταῖμεν (ἱσταίημεν)	σταῖμεν (σταίημεν)
		2nd	ἱσταῖτε (ἱσταίητε)	σταῖτε (σταίητε)
		3rd	ἱσταῖεν (ἱσταίησαν)	σταῖεν (σταίησαν)
Middle-Passive	Sg.	1st	ἱσταίμην	
		2nd	ἱσταῖο	
		3rd	ἱσταῖτο	
	Pl.	1st	ἱσταίμεθα	
		2nd	ἱσταῖσθε	
		3rd	ἱσταῖντο	

Other -μι verbs

	δίδωμι		τίθημι		ἵημι	
	Active	Middle	Active	Middle	Active	Middle
Pres.	διδοίην	διδοίμην	τιθείην	τιθείμην	ἱείην	ἱείμην
Aor.	δοίην	δοίμην	θείην	θείμην	-εἵην	-εἵμην

For full conjugation of these and other verbs, see Appendix I.

The Aorist Passive Optative

Formation: Stem + θε + ιη + endings

Singular		Plural
λυθείην	1st	λυθεῖμεν (λυθείημεν)
λυθείης	2nd	λυθεῖτε (λυθείητε)
λυθείη	3rd	λυθεῖεν (λυθείησαν)

The Future Passive Optative

Formation: Stem + θη + σο + ι-type endings in the middle

Singular		Plural
λυθησοίμην	1st	λυθησοίμεθα
λυθήσοιο	2nd	λυθήσοισθε
λυθήσοιτο	3rd	λυθήσοιντο

Some Uses of the Optative

The Optative in Independent Clauses

1. The Potential Optative

The optative with ἄν expresses a future possibility. This use corresponds to the English potential forms using such auxiliaries as *may, can, might, could, would.*

ἔλθοι ἄν.	*He may/might/could/would come.*

The negative used with the potential optative is οὐ.

2. Optative of Wish

The Optative Optative: the name *optative* is derived from the Latin "opto," *wish.* A future wish is expressed by the optative; εἴθε or εἰ γάρ, *if only, would that* may be used with this construction. The negative is μή.

ἔλθοι.	εἴθε ἔλθοι.	*May he/she come!*
μὴ ἔλθοι.	εἴθε μὴ ἔλθοι.	*May he/she not come!*

Wishes that refer to the past are expressed by the secondary tenses of the indicative (imperfect or aorist) with εἴθε or εἰ γάρ (which cannot be omitted). The negative is μή.

εἴθε ἤρχετο.	*If only he were coming!*
εἴθε ἦλθεν.	*If only he had come!*

Conditions: Past General, Future Less Vivid

1. Past General Conditions

For a customary or repeated action, or for a general truth *in past time*, use εἰ with the optative in the protasis and (usually) the imperfect indicative in the apodosis.

Protasis: εἰ + optative	Apodosis: imperfect indicative
εἰ ἔλθοι τις, ταῦτα ἐποιοῦμεν.	*If* (ever) *anyone came, we* (always) *did/used to do/would do these things.*

A relative word may be substituted for εἰ:

ὅτε ἔλθοι τις, ταῦτα ἐποιοῦμεν.	*Whenever anyone came, we did these things.*

2. Future Less Vivid Conditions

When the future condition is stated less distinctly (that is, as less likely to occur) the optative is used in both clauses. Compare this with the English **should-would** condition: *If I should go* (or *if I went, were to go*), *I would do these things*.

Protasis: εἰ + optative	Apodosis: optative + ἄν (cf. potential opt.)
εἰ ἔλθοιμι, ταῦτα ἂν ποιήσαιμι.	*If I should come, I would do these things.*

This can also be expressed as a relative condition:

ὅτε ἔλθοιμι, ταῦτα ἂν ποιήσαιμι.	*Whenever I should come, I would do these things.*

Exercise B

1. a. Give all the optative forms of παύω: pres. act. and m.-p.; fut. act., mid., and pass.; aor. act., mid., and pass.; perf. act and m.-p.

b. Give present optative of τιμάω and ποιέω.

c. Give present and aorist optative of ἀποδίδωμι, ἀφίστημι, ἀνατίθημι.

2. Fill in the optative forms in the synopses given in Lessons IX, X, XI, and XII.

3. Parse.

1. γένοιτο
2. βάλοιμι
3. τιθείην
4. τιμήσειαν
5. λαμβάνοιτε
6. ζῴην
7. λάβοιεν
8. γένοιο
9. ἀγαπῷμεν
10. ἀποκτείναιμεν
11. δοῖεν
12. δοκοίης
13. εἴησαν
14. βάλλοισθε
15. βουλεύσαιντο
16. τεθήσοιο
17. πέμψοις
18. λειφθεῖεν
19. ἀκουσοίμην
20. βουληθείη

4. Translate.

1. πάντες τήνδε τὴν γυναῖκα ἂν τιμήσειαν.
2. εἰ γὰρ νικῷμεν.
3. μὴ γένοιτο.
4. εἴποι ἄν τις τάδε.
5. καλῶς ἔχοιτε.
6. οὐκ ἂν εἴη ἄλογον εἰ τούτῳ τῷ ἀνδρὶ πιστεύοιτε;
7. τίς ἂν ὑμῖν πείθοιτο;
8. εἴ τις ψευδῆ εἴποι, οὐκ ἐπιστεύετο.
9. ὑμῖν βίον μακρὸν καὶ εὐτυχῆ θεοὶ δοῖεν.
10. αἰσχρὸν γὰρ ἂν εἴη εἰ ταῦτα ποιήσαιμεν.
11. εἰρήνην ἄγοιτε ἀεί.
12. ἡδέως ἂν μάθοιμι καὶ ἡδέως διδάσκοιμι.
13. ἡδέως ἄν σε ἴδοιμι.
14. τί ἂν ἔχειν βούλοιο;
15. εἴ τι ποιεῖν δύναιντο, ἐποίουν.
16. τί ἂν εἴη ἡ ἀρετή;
17. εἰ αὐτὸν ἴδοιμεν, ἀπηρχόμεθα.
18. εἰ γὰρ καλὸς κἀγαθὸς γένοιο.
19. οὐ ταῦτα ποιοίην ἄν.
20. εἰ γάρ μοι χρήματα πολλὰ εἴη.

Readings

1. A Prayer to Pan

ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε θεοί, δοίητέ μοι καλῷ γενέσθαι τἄνδοθεν· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναί μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν· τὸ δὲ χρυσοῦ πλῆθος εἴη μοι ὅσον μήτε φέρειν μήτε ἄγειν δύναιτο ἄλλος ἢ ὁ σώφρων.

—Plato, *Phaedrus*

[**ἔνδοθεν** (from) *within*. **ἔξωθεν** (from) *without*. **ἐντός** *inside*. **πλῆθος** *amount*. ***ὅσος,** η, ον *as great as, as much as*; pl. *as many as*.]

2. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

—Sophocles, *Ajax*

3. εἴθε φίλος ἡμῖν γένοιο.

—Xenophon

4. ἄτοπον γὰρ ἂν εἴη εἴ τις φαίη φιλεῖν τὸν Δία.
—Aristotle, *Magna Moralia*

[**ἄτοπος,** ον *strange*. **φαίη** pres. opt. of φημί.]

5. ἀρετὴ ἂν εἴη κάλλος ψυχῆς.
—Plato, *Republic*

6. δοῦλοι γὰρ ἂν καὶ δεσπόται οὐκ ἄν ποτε γένοιντο φίλοι.
—Plato, *Laws*

7. εἰ μή ἐστι ζῷον ὁ ἄνθρωπος, λίθος ἂν εἴη ἢ ξύλον. οὐκ ἔστι δὲ λίθος ἢ ξύλον· ἔμψυχον γάρ ἐστι καὶ ἐξ αὑτοῦ κινεῖται· ζῷον ἄρα ἐστίν.
—Diogenes Laertius, on Plato

[Animal, vegetable, or mineral? **ξύλον,** ου, τό *wood*. **ἔμψυχος,** ον *animate*. **κινέω** *set in motion;* mid. *move*. **ἄρα** *therefore.*]

8. καὶ μὴν καὶ τὸ πᾶν ἀεὶ τοιοῦτον ἦν οἷον νῦν ἐστι, καὶ ἀεὶ τοιοῦτον ἔσται. οὐθὲν γάρ ἐστιν εἰς ὃ μεταβαλεῖ. παρὰ γὰρ τὸ πᾶν οὐθέν ἐστιν, ὃ ἂν εἰσελθὸν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιτο.
—Diogenes Laertius, quoting Epicurus

[**καὶ μὴν καί** *and truly also*. **τοιοῦτον . . . οἷον** *such . . . as*. **οὐθέν** = οὐδέν.]

9. ἔπειτα εἴ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ἢ τὸ καθόλου βίαιόν τι πάσχοντα μὴ ῥύσαιτο δυνατὸς ὤν, θανάτῳ περιπεσεῖν ὤφειλεν.
—Diodorus Siculus

[A law of the Egyptians. **φονεύω** *murder*. **καθόλου** (adv.) *in general*. **βίαιος,** α, ον *violent*. **ῥύομαι** *rescue, protect*. **περιπεσεῖν** aor. inf. of περιπίπτω *meet with* (+ dat.). **ὀφείλω** *owe, be obliged*.]

10. εἰ δέ γ᾽ ἐστὶν ἐπιστήμη τις ἡ ἀρετή, δῆλον ὅτι διδακτὸν ἂν εἴη.
—Plato, *Meno*

[***δῆλον ὅτι** *it is clear that*. **διδακτός,** όν *taught*, *teachable*.]

11. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.
—Aeschylus, *Seven against Thebes*

12. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.
—Aeschylus, *Seven against Thebes*

[**ἐκφύγοις** < ἐκ + φεύγω.]

13. Prometheus: νοσοῖμ᾽ ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
Hermes: εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.
Prometheus: ὤμοι.
Hermes: ὤμοι; τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται.
Prometheus: ἀλλ᾽ ἐκδιδάσκει πανθ᾽ ὁ γηράσκων χρόνος.
—Aeschylus, *Prometheus*

[**νόσημα,** ατος, τό = νόσος. **στυγέω** *hate*. **φορητός,** όν *bearable*. **ὤμοι** a cry of distress. **τοὔπος** = τὸ ἔπος. **ἐκ + διδάσκω. γηράσκω** *grow old*.]

14. ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν.
—Homer, *Iliad*

[**ἐκπέρσαι** aor. inf. of ἐκπέρθω *destroy utterly*. **Πριάμοιο** = Πριάμου *of Priam*.]

15. οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;
—Plato, *Phaedo*

[**ἀλογία,** ας, ἡ *lack of reason, folly*. ***τοιοῦτος,** τοιαύτη, τοιοῦτον *such, of such a kind*.]

16. Creon: ἀλλ᾽ ἐν χρόνῳ γνώσει τάδ᾽ ἀσφαλῶς ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.
—Sophocles, *Oedipus Tyrannus*

[**ἀσφαλῶς** *firmly*. **γνοίης** aor. opt. of γιγνώσκω.]

17. Watchman: τὰ δ᾽ ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν· οἶκος δ᾽ αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ᾽ ἂν λέξειεν· ὡς ἑκὼν ἐγὼ
μαθοῦσιν αὐδῶ κοὐ μαθοῦσι λήθομαι.
—Aeschylus, *Agamemnon*

[**βοῦς,** βοός, ὁ / ἡ *bull, cow, ox*. **φθογγή,** ῆς, ἡ *voice*. **σαφής,** ές *clear*. **αὐδάω** *speak*. **κοὐ** = καὶ οὐ. **λήθομαι** = ἐπιλανθάνομαι *forget*.]

18. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος οὔτε Ἄνυτος· οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μεντἂν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἴεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ᾽ οὐκ οἴομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἃ οὗτος νυνὶ ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτεινύναι.
—Plato, *Apology*

[**ἴστε** imperative of οἶδα *be assured*. **θεμιτός,** όν *lawful, in the scheme of things*. **μεντἂν** = μέντοι ἄν. **ἐξελάσειεν** aor. opt. of ἐξ ελαύνω. **ἀτιμόω** *dishonor, deprive of civic rights*. **ἀποκτείνυμι** = ἀποκτείνω.]

SEQUENCE OF MOODS AND DEPENDENT CLAUSES

Sequence of Moods

In certain types of subordinate clauses, either the subjunctive or the optative may be used. Which mood is to be used depends upon the tense of the verb in the main clause. The subjunctive, you will remember, has primary endings and is associated with primary tenses of the indicative. The optative has secondary endings and is used, as a rule, with secondary tenses of the indicative.

Primary Tenses	Secondary Tenses
present	imperfect
future	aorist
perfect, future perfect	pluperfect
subjunctive (all tenses)	optative (all tenses)

Some examples:

1. Purpose Clauses

Purpose clauses express the purpose of the action of the verb. They take the subjunctive if the tense of the main verb is primary, the optative if it is secondary. ἵνα or ὅπως (*in order that / that*) is used in this construction. The negative is μή.

ἐρχόμεθα ἵνα ταῦτα ποιῶμεν/ποιήσωμεν.
We are coming so that we may do these things.

ἤλθομεν, ἵνα ταῦτα ποιοῖμεν/ποιήσαιμεν.
We went so that we might do these things.

2. Object Clauses with μή after verbs of fearing

After verbs of fearing, μή introduces a construction in which the subjunctive is used if the main verb is in a primary tense, the optative if it is secondary. μή in this type of clause means *that*, *lest*. The negative is μὴ οὐ.

φοβούμεθα μὴ αὐτὸν ἴδωμεν.	*We fear that we may see him.*
φοβούμεθα μὴ οὐκ αὐτὴν ἴδωμεν.	*We fear that we may not see him.*
ἐφοβούμεθα μὴ οὐκ αὐτὸν ἴδοιμεν.	*We feared that we might not see him.*

The Optative in Indirect Statement after ὅτι or ὡς

After secondary tenses (of the verb of saying), a tense of the optative is usually substituted for the same tense of the indicative after ὅτι or ὡς in indirect statement. The indicative may be retained for a vivid recreation of the tense of the original. This construction is the only common use of the future optative, which is used as a substitute for the future indicative.

Examples:

εἶπεν ὅτι ταῦτα ποιεῖ./ εἶπεν ὅτι ταῦτα ποιοίη.
He said that *he was doing these things.* (ταῦτα ποιῶ)

εἶπεν ὅτι ταῦτα ποιήσει./ εἶπεν ὅτι ταῦτα ποιήσοι.
He said that he would do these things. (ταῦτα ποιήσω)

εἶπεν ὅτι ταῦτα ἐποίησεν./ εἶπεν ὅτι ταῦτα ποιήσαι/ποιήσειεν.
He said that he did/had done these things. (ταῦτα ἐποίησα)

εἶπεν ὅτι ταῦτα πεποίηκεν./ εἶπεν ὅτι ταῦτα πεποιηκὼς εἴη.
He said that he had done these things. (ταῦτα πεποίηκα)

Exercise C

1. Write in Greek.

1. Oh, may that wicked man not come!
2. Let us go so that we may see the philosopher. [wise man / wise woman]
3. I would like to see her. [I would gladly . . .]
4. If you should leave this place, you would not see them.
5. If you leave this place, you will not see them.
6. It would be difficult to know all things well.
7. We went to the philosopher's house in order that we might learn many fine things.
8. A wise and just man would not say the things which you are saying.
9. If (ever) a man speaks the truth, he is (always) believed by good men.
10. We wrote letters to our absent friends so that we might tell them that these things had taken place.
11. She said that she would write. (Two forms)
12. We feared that something bad might happen.

Readings

1. καὶ ὃς εἶπεν· 'ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἠνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν.'

—Xenophon, *Symposium*

[**ὃς εἶπεν** *he said.* **ἐπιμελέομαι** *take care of, pay attention to.* **ἀναγκάζω** *compel.* **ἀπὸ στόματος** *from the mouth, by heart.*]

2. πρὸς τὸ φλυαροῦν μειράκιον, 'διὰ τοῦτο,' εἶπε, 'δύο ὦτα ἔχομεν, στόμα δὲ ἕν, ἵνα πλείονα μὲν ἀκούωμεν, ἧττονα δὲ λέγωμεν.'

—Diogenes Laertius, on Zeno

[**φλυαρέω** *babble, talk nonsense*. **μειράκιον,** ου, τό *adolescent, teenager*. **οὖς,** ὠτός, τό *ear*.]

3. Deianeira: ταῦτ᾽ οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς
ἐμὸς καλῆται, τῆς νεωτέρας δ᾽ ἀνήρ.
—Sophocles, *Trachinian Women*

[**πόσις** (no gen.), ὁ *husband, spouse*.]

4. λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παίδων ἕνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς. τί δέ εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν; ἢ τοῦτο μὲν οὔ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον θρέψονται καὶ παιδεύσονται, μὴ ξυνόντος σοῦ αὐτοῖς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἐὰν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἐὰν δὲ εἰς Ἅιδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται;
—Plato, *Crito*

[The laws (νόμοι) speak to Socrates. **ποῦ** *where?* **ἀλλὰ δή** *oh, but*. **ἕνεκα** (with a preceding gen.) *for the sake of*. **ἐκθρέψῃς** < ἐκτρέφω: τρέφω, θρέψω, ἔθρεψα *rear, bring up*. **Θετταλία,** ας, ἡ *Thessaly*. **ἀπολαύσω** *enjoy, profit*. **αὐτοῦ** *here*. **θρέψονται καὶ παιδεύσονται** future middles used in a passive sense. **ἐπιμελέομαι** (+ gen.) *take care of*. **ἐπιτήδειος,** ου, ὁ *close friend*. **εἰς Ἅιδου** *to* (the house of) *Hades*. **ἀποδημέω** *go abroad*.]

5. ἠρώτησέ τις αὐτὸν εἰ λήθοι θεοὺς ἄνθρωπος ἀδικῶν· ‘ἀλλ᾽ οὐδὲ διανοούμενος,’ ἔφη.
—Diogenes Laertius, on Thales

[**λήθω** = λανθάνω.]

6. πρὸς τὸν πυθόμενον τί πρότερον γεγόνοι, νὺξ ἢ ἡμέρα, ‘ἡ νύξ,’ ἔφη, ‘μιᾷ ἡμέρᾳ πρότερον.’
—Diogenes Laertius, on Thales

[**πρότερον** *earlier*.]

7. ἔλεγέ τε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵν᾽ ἐσθίοιεν· αὐτὸς δὲ ἐσθίειν ἵνα ζῷη.
—Diogenes Laertius, on Socrates

[**ἐσθίω** *eat*.]

> ὑμεῖς μὲν οὐχ ὁρᾶτε, ἐγὼ δ ὁρῶ.
> ἐλαύνομαι δὲ κοὐκέτ᾽ ἂν μείναιμ᾽ ἐγώ.
> *You do not see them, but I see them.*
> *I am hounded and cannot stay any longer.*
> —Aeschylus, *Libation Bearers*

ΤΑ ΠΑΝΤΑ ΡΕΙ

ΤΑ
ΠΑΝΤΑ
ΡΕΙ

Photo by L. J. Luschnig.

Heraclitus, one of the Ionian philosophers, was born in Ephesus, a major city on the west coast of what is now Turkey, and was in his prime toward the end of the 6th century B.C.E. His philosophy centers around the Logos, according to which all things happen, and for this reason he is credited with being the first of the Greek philosophers to concern himself with what is beyond the physical. He is ranked with Parmenides as one of the two most significant philosophers before Socrates.

Heraclitus believed in the unity of all things:

Frag. 50 οὐκ ἐμοῦ ἀλλὰ τοῦ λόγου ακούσαντας ὁμολογεῖν σοφόν ἓν πάντα εἶναι.

It is wise for those listening, not to me, but to the Logos to agree that all things are one.

And in the unity of opposites:

Frag. 60 ὁδὸς ἄνω κάτω μία καὶ ὡυτή.

The road up and down is one and the same.

Frag. 67 ὁ θεός ἡμέρη εὐφρόνη, χειμὼν θέρος, πόλεμος εἰρήνη, κόρος λιμός. . . .

God is day-night, winter-summer, war-peace, satiety-famine. . . .

Change is real and there is unending war (or strife) between opposites to maintain balance in the universe:

Frag. 53 πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς. . . .

War [strife] is the father of all and king of all.

On change and the river:

Frag. 218 (Plato, *Cratylus* 402a) λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ ὀυδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὡς δὶς ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης.

Somewhere Heraclitus says that everything is in motion and nothing stays put, and comparing existing things to the flow of a river he says that you cannot step into the same river twice.

The world is eternal fire:

Frag. 220 κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἦν ἀεὶ καὶ ἔστιν καὶ ἐσται· πῦρ ἀείζωον, ἁπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.

Neither god nor man created this world-order, but it was always, is, and will be: everlasting fire, kindling in measures and dying out in measures.

It is not easy to know:

Frag. 54 φύσις κρύπτεσθαι φιλεῖ.

Nature has a tendency to hide itself.

The Greek shop sign was photographed in the 1990s outside a boutique in Athens. Besides being a tribute to the great philosopher was it an invitation to passersby to come in and see what is new or an optimistic reference to the flow of merchandise? One wonders if the shop is still there.

LESSON XIV

Imperative Mood, Vocative Case

In this lesson you will learn how to address other people with the imperative mood and the vocative case. Among other useful things, you will learn to pray for rain.

IMPERATIVE

One last mood of the Greek verb remains to be studied, the **imperative.** Its meaning is simple enough: it gives a command or issues a prohibition. It is found in three tenses: present, aorist, and perfect. All commands refer to future time, and so, once more, the tenses of the imperative refer to aspect rather than time. The imperative is not augmented.

Present Imperative:	*Do it: keep on doing, be doing!*
Aorist Imperative:	*Do it (once)!*
Perfect Imperative:	*Get it done!*

The perfect imperative expresses a command that is meant to be *decisive* or *permanent*. (It is very rare.)

The imperative is found in the second and third persons: (you) *do it; let him/her/it do it; let it be done.* There is no first person imperative, the hortatory subjunctive (*let's do it*) being used instead.

The negative used with the imperative is μή. But μή with the aorist subjunctive is used instead of the aorist imperative. That is to say, for a prohibition use:

μή + the present imperative or μή + the aorist subjunctive

The future indicative can also be used to express a command that is familiar in tone; the negative is οὐ. This is common in New Testament Greek (for commandments) but is also used in classical Greek.

Forms of the Imperative

	Act. and Pass.		Middle	
	Sg.*	Pl.	Sg.*	Pl.
2nd	-	-τε	-	-σθε
3rd	-τω	-ντων	-σθω	-σθων

*The 2nd sg. endings need to be memorized individually: -ε, -ου, -[σ]ον, -[σ]αι.

Imperatives of -ω verbs

			Present	1st Aorist	2nd Aorist	Perfect
Active	Sg.	2nd	λῦε	λῦσον	λίπε	λελυκὼς ἴσθι (λέλυκε)
		3rd	λυέτω	λυσάτω	λιπέτω	λελυκὼς ἔστω (λελυκέτω)
	Pl.	2nd	λύετε	λύσατε	λίπετε	λελυκότες ἔστε (λελύκετε)
		3rd	λυόντων	λυσάντων	λιπόντων	λελυκότες ὄντων
Middle	Sg.	2nd	λύου	λῦσαι	λιποῦ	λέλυσο
		3rd	λυέσθω	λυσάσθω	λιπέσθω	λελύσθω
	Pl.	2nd	λύεσθε	λύσασθε	λίπεσθε	λέλυσθε
		3rd	λυέσθων	λυσάσθων	λιπέσθων	λελύσθων

			Aorist
Passive	Sg.	2nd	λύθητι
		3rd	λυθήτω
	Pl.	2nd	λύθητε
		3rd	λυθέντων

Note: the 2nd singular aorist active imperative of several common verbs has an accent shift: εἰπέ (εἶπον); ἰδέ (ὁράω); ἐλθέ (ἔρχομαι); λαβέ (λαμβάνω); εὑρέ (εὑρίσκω).

The periphrastic forms of the perfect active imperative are the ones in general use.

Imperatives of contract verbs follow the rules for contraction. The endings with thematic vowel, as given with the present of λύω, are the ones to be used to form the present imperative of contract verbs.

Present Imperative of Contract Verbs

		-αω		-εω		-οω	
		Active	Middle	Active	Middle	Active	Middle
Sg.	2nd	νίκα	νικῶ	φίλει	φιλοῦ	δήλου	δηλοῦ
	3rd	νικάτω	νικάσθω	φιλείτω	φιλείσθω	δηλούτω	δηλούσθω
Pl.	2nd	νικᾶτε	νικᾶσθε	φιλεῖτε	φιλεῖσθε	δηλοῦτε	δηλοῦσθε
	3rd	νικώντων	νικάσθων	φιλούντων	φιλείσθων	δηλούντων	δηλούσθων

The Present Imperative of εἰμί

Singular		Plural
ἴσθι	2nd	ἔστε
ἔστω	3rd	ἔστων or ὄντων

Imperatives of -μι verbs

-νυμι Present Imperatives

		Active	Middle
Sg.	2nd	δείκνυ	δείκνυσο
	3rd	δεικνύτω	δεικνύσθω
Pl.	2nd	δείκνυτε	δείκνυσθε
	3rd	δεικνύντων	δεικνύσθων

Reduplicating -μι Present and 2nd Aorist Imperatives

			Present		2nd Aorist	
			Active	Middle	Active	Middle
ἵστημι	Sg.	2nd	ἵστη	ἵστασο	στῆθι	
		3rd	ἱστάτω	ἱστάσθω	στήτω	
	Pl.	2nd	ἵστατε	ἵστασθε	στῆτε	
		3rd	ἱστάντων	ἱστάσθων	στάντων	
δίδωμι	Sg.	2nd	δίδου	δίδοσο	δός	δοῦ
		3rd	διδότω	διδόσθω	δότω	δόσθω
	Pl.	2nd	δίδοτε	δίδοσθε	δότε	δόσθε
		3rd	διδόντων	διδόσθων	δόντων	δόσθων
τίθημι	Sg.	2nd	τίθει	τίθεσο	θές	θοῦ
		3rd	τιθέτω	τιθέσθω	θέτω	θέσθω
	Pl.	2nd	τίθετε	τίθεσθε	θέτε	θέσθε
		3rd	τιθέντων	τιθέσθων	θέντων	θέσθων

Notes on the imperative

The only forms of the imperative which will present any difficulty are the second person singular forms. The others are easily recognizable from their distinctive endings which are added with the thematic vowel in thematic tenses, or directly to the stem in non-thematic forms. The second plural of the present is identical to the second plural indicative, but in most instances the context will tell which is intended.

The second person singular. *Active and passive*: The original ending is -θι which is retained in some -μι verbs and in the aorist passive (where it changes to -τι after -θη-). The thematic tenses of -ω verbs (present and second aorist) have only the thematic vowel -ε as ending. The -εω verbs have -ει (ε-ε > ει), but the accent will be on the penult: δοκεῖ *seems*; δόκει *think!, seem!* The first aorist active has -ον. A mnemonic device for the first aorist imperative is ἐλέησον (as in Κύριε ἐλέησον, *Kyrie Eleison*, part of the Christian liturgy and a popular song). *Middle* or *m.-p.*: the ending is -σο. In the thematic tenses -σ- drops out: -εσο > -εο > -ου. The -μι verbs usually retain the -σ-. The first aorist has -σαι.

An imperative (or hortatory subjunctive) may be strengthened by having ἄγε, φέρε, ἴθι (the present active second singular imperatives of ἄγω, φέρω, εἶμι *go*) precede it. They are translated *come!* or *come on!* and may be used with 2nd or 3rd person singular or plural.

VOCATIVE

The vocative case is used for direct address and in exclamations. In conversation, ὦ is added for politeness, but usually need not be translated.

The first declension -η or -α types, all neuters, and all plurals (of any declension) have vocatives like the nominative.

ὦ ἄνδρες Ἀθηναῖοι	*gentlemen of Athens!*
ὦ Μοῦσα	*Oh Muse!*
ὦ δόξα, δόξα	*Ah, reputation, reputation!*
ὦ Σώκρατες, ὦ Σωκρατίδιον	*Socrates, my dear (little) Socrates*

—Aristophanes, *Clouds*

The first declension masculines in -ης or -ας have vocative singular in -α. (Those in -της have short -ᾰ: most others have long -ᾱ.)

ὦ πολῖτα (-ᾰ) ὦ νεανία (-ᾱ)

The second declension nouns in -ος have vocative in -ε.

ὦ ἄνθρωπε	*sir!*

The third declension vocative singular presents some variety. It is sometimes the same as the nominative and sometimes the same as the base.

Most nouns ending in a mute (except those in -ιδ-), in a nasal, or a liquid (if accented on the ultima) have vocative like the nominative.

ὦ φύλαξ ὦ ποιμήν

Most others have vocative like the base:

ὦ δαῖμον	(δαίμων)	
ὦ ἐλπί	(ἐλπίς)	(base ἐλπιδ-)
ὦ παῖ	(παῖς)	(base παιδ-)
ὦ πόλι	(πόλις)	(base πολι-)
ὦ Σώκρατες	(Σωκράτης)	
ὦ πάτερ	(πατήρ)	
ὦ ἄνερ	(ἀνήρ)	

VERBALS IN -τέος AND -τέον

Verbal adjectives ending in -τέος and -τέον are derived from verb stems. Most are formed from the aorist passive stem, omitting the -θη; but some are developed from the present stem.

ποιητέος	(ἐποιήθην)
ἀκουστέος	(ἠκούσθην)

They express necessity and are used with the dative of agent. The neuter is used as an impersonal.

ἐμοὶ ἀκουστέον	It is necessary for me to hear
ποιητέον	It must be done

Exercises

1. Fill in the imperative forms of the synopses given in Lessons IX, X, XI, and XII.

2. Form all the imperatives.

1. παύω   2. ὁράω   3. ποιέω

Readings

1. ἢ λέγε τι σιγῆς κρεῖττον ἢ σιγὴν ἔχε.
—Menander

2. φέρε δή μοι ἀπόκριναι, ἔφη· ἔστιν ὅ τι ἐπίστασαι; πάνυ γε ἦν δ’ ἐγώ, καὶ πολλά, σμικρά γε.
—Plato, *Euthydemus*

[The subject of **ἔφη** is Euthydemus; **ἐγώ** refers to Socrates. **ἦν δ’ ἐγω** *I said.* **σμικρός** = μικρός.]

3. ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· ἀλλ’, ὦ Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν; . . . λέγε οὖν ἡμῖν τί ἐστιν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων, κἀγὼ ὑμῖν πειράσομαι ἀποδεῖξαι, τί ποτ’ ἔστιν τοῦτο ὅ ἐμοὶ πεποίηκε τό τε ὄνομα καὶ τὴν διαβολήν. ἀκούετε δή. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν, εὖ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι’ οὐδὲν ἀλλ’ ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα.
—Plato, *Apology*

[**ὑπολαμβάνω** *suppose, interpose.* ***πόθεν** (from) *where.* ***διαβολή,** ῆς, ἡ *slander.* **αὐτοσχεδιάζω** *jump to conclusions.* **ταυτί** = an emphatic form of ταῦτα. ***πειράομαι** *try.* **παίζω** *play, joke, kid.* ***ἴστε** imperative of οἶδα. ***ἐρῶ** *I will tell.*]

4. ἄρκτου παρούσης ἴχνη μὴ ζήτει.
—Bacchylides

[**ἄρκτος,** ου ὁ/ἡ *bear.* **ἴχνος,** ους, τό *track, footprint.*]

5. Eteocles: μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ δίδους
ἦλθον. τί χρὴ δρᾶν; ἀρχέτω δέ τις λόγου.
—Euripides, *Phoenician Women*

6. πιστεύω γὰρ δίκαια εἶναι ἃ λέγω καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως.
—Plato, *Apology*

[**προσδοκάω** *expect, think.*]

7. φεῦγε, φεῦγε
κριθή σε διώκει.
—A charm to cure sties.

[Take nine barley-corns and prick the sty with each as you chant. **κριθή,** ῆς, ἡ *barley.*]

8. ὗσον, ὗσον, ὦ φίλε Ζεῦ,
κατὰ τῆς ἀρούρας τῆς Ἀθηνῶν
καὶ κατὰ τῆς Πεδιῶν.
—Folk Song

[**ὗσον** aor. imperative of ὕει *it is raining*. **ἀρούρα,** ας, ἡ *farmland*. **Πεδιῶν** *the plain* (called *The Plains*) of Attica.]

9. ὑπὸ παντὶ λίθῳ σκορπίον, ὦ ᾽ταῖρε, φυλάσσεο.
—Praxilla

[**᾽ταῖρε** = ἑταῖρε. **σκορπίος,** ἡ *scorpion*. **φυλάσσεο** = φυλάττου.]

10. ἀλλ᾽ εἰπὲ πᾶν τἀληθές.
—Sophocles, *Trachinian Women*

11. ἔστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἑκόντα παρὰ τὸν νόμον.
—Aristotle, *Rhetoric*

12. μέμνησο, μὴ φόβος σε νικάτω φρένας.
—Aeschylus, *Eumenides*

[***φόβος,** ου, ὁ *fear*. ***φρήν,** φρενός, ἡ *heart, mind; wits, senses.*]

13. καὶ βάδιζε μετ᾽ εἰρήνης.
—Eusebius

[**βαδίζω** *go, walk.*]

14. ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἕξετε ἐχθρόν.
—Διδαχή (Teaching of the Twelve Apostles)

15. ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστιν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαί σοι, καὶ σὺ ἄλλῳ μὴ ποίει.
—Διδαχή

[The future can be used for a command that is personal in tone. ***ὁ πλησίον** (ὤν) *one's neighbor*.]

16. ὦ παῖδες Ἑλλήνων ἴτε
ἐλευθεροῦτε πατρίδ᾽, ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρῴων ἕδη
θήκας τε προγόνων, νῦν ὑπὲρ πάντων ἀγών.
—Aeschylus, *Persians*

[**ἴτε** imperative of *εἶμι *go*. **ἐλευθερόω** *set free*. **πατρῷος,** α, ον *of/from one's father*. ***ἕδος,** ους, τό *seat, abode*. **θήκη,** ης, ἡ *grave*. **πρόγονος,** ου, ὁ *ancestor*.]

17. σκόπει δέ με ἐξ ἐμαυτοῦ.
—Diogenes Laertius, quoting Bion

[***σκοπέω** *look for*.]

18. ὦ ξεῖν’, ἄγγειλον Λακεδαιμονίοις ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.
—Simonides

[In memory of the Spartans who died at Thermopylae. **ξεῖν’**= ξένε. **τῇδε** *here, in this place*. *__κείνων__ = ἐκείνων. **ῥῆμα,** ατος, τό *word*.]

19. χάριτας δικαίας καὶ δίδου καὶ λάμβανε.
—Menander

20. μέμνησο νέος ὢν ὡς γέρων ἔσῃ ποτέ.
—Menander

[*__ποτέ__ *some day*.]

21. ἀνδρῶν δὲ φαύλων ὅρκον εἰς ὕδωρ γράφε.
—Menander

[*__φαῦλος,__ η, ον *cheap, petty, bad*. *__ὅρκος,__ ου, ὁ *oath*.]

22. Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῷζέ με.
—Menander

[*__σωτήρ,__ ῆρος, ὁ *savior, deliverer*.]

23. εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, ‘ἄνδρες Μύνδιοι,’ ἔφη, ‘κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.’
—Diogenes Laertius, on Diogenes the Cynic

[**θεάομαι** *look at/upon*. **πύλη,** ης, ἡ *gate*. **κλείω** *close*.]

24. βασιλεὺς βασιλέων Ὀσυμανδύας εἰμί. εἰ δέ τις εἰδέναι βούλεται πηλίκος εἰμὶ καὶ ποῦ κεῖμαι, νικάτω τι τῶν ἐμῶν ἔργων.
—Diodorus Siculus

[“Look upon my works, ye mighty, and despair.” **πηλίκος,** η, ον *how great*.]

25. τὸ γνῶθι σαυτόν ἐστιν, ἂν τὰ πράγματα
εἰδῇς τὰ σαυτοῦ καὶ τί σοι ποιητέον.
—Menander

[**εἰδῇς** subjunctive of οἶδα.]

26. Herdsman: οἴμοι, πρὸς αὐτῷ γ’ εἰμὶ δεινῷ λέγειν.
Oedipus: κἄγωγ’ ἀκούειν· ἀλλ’ ὅμως ἀκουστέον.
—Sophocles, *Oedipus Tyrannus*

[**δεινόν,** τό *terror, danger*. **κἄγωγ’** = καί ἔγωγε.]

27. ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον, ἃ ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ᾗ τὸ δίκαιον πέφυκε, βιάζεσθαι δὲ οὐχ ὅσιον μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἧττον τὴν πατρίδα;
—Plato, *Crito*

[*__δικαστήριον,__ ου, τό *court* (of justice). **πανταχοῦ** *everywhere*. **ᾗ** *in what way*. **βιάζομαι** *do violence to*. *__ὅσιος,__ α, ον *sanctioned by the law of nature*.]

28. ἤδη σοι τέλος ἐχέτω ὁ λόγος.
—Plato, *Phaedrus*

> δός που στῶ καὶ τὴν γῆν κινήσω.
> *Give [me] a place to stand and I will move the earth.*
> —Archimedes

Translate the following, and rejoice:
τὸ δὲ τέλος μέγιστον ἁπάντων.
—Aristotle, *Poetics*

Two Women Poets

Photo by L. J. Luschnig.

Sappho, a lyric poet of the sixth century B.C.E., was born on the island of Lesbos. Of her Byron wrote:

> The isles of Greece, the isles of Greece
> where burning Sappho loved and sung. . . .

Almost nothing is known for certain about her life, and of her nine volumes of poetry very little, and most of that tattered, is extant. Still, it is enough to show us why she was so admired that she was called ἡ δεκάτη Μοῦσα, *the tenth Muse*. Ancient critics praised her most for her skillful arrangement of sounds, "the natural kinships and combinations of her letters" (in the words of Dionysius of Halicarnassus). A few examples must suffice here, but read them aloud.

160 τάδε νῦν ἐταίραις
ταῖς ἐμαῖς τέρπνα κάλως ἀείσω

[1-2 **τάδε τέρπνα** < τερπνός *delightful*. 1 **ἐταίραις** = ἑταίραις: the Aeolic dialect drops rough breathings. 2 **κάλως** = καλῶς: in the Aeolic dialect the accent is recessive. **ἀείσω** < ἀείδω *sing*.]

168B δέδυκε μὲν ἀ σελάννα
καὶ Πληΐδες· μέσαι δὲ
νύκτες, παρὰ δ' ἔρχετ' ὤρα,
ἔγω δὲ μόνα κατεύδω.

[1 **δέδυκε** < δύω *sink, set*. **ἀ σελάννα** = ἡ σελήνη *the moon*. 2–3 **μέσαι νύκτες** *the middle of the night, midnight*. 3 **παρὰ δ' ἔρχετ'** = παρέρχεται < παρέρχομαι *go by, pass*. 4 **μόνα** = μόνη. **κατεύδω** = καθεύδω *sleep, lie down in bed, pass the night*.]

Praxilla, a lyric poet of the fifth century B.C.E. from Sicyon, was best known for her drinking songs and hymns. In this poem, the dying Adonis laments the things he will miss. The poem was famous for its supposed bathos: “more vapid than Praxilla’s Adonis” became proverbial. But one person’s bathos is another’s pathos. Individual details of everyday life make popular songs appealing. The poem survives because Zenobius (second century C.E.) quotes it in explaining the proverb ἠλιθιώτερος τοῦ Πραξίλλης Ἀδώνιδος. ἠλίθιος *silly*.

κάλλιστον μὲν ἐγὼ λείπω φάος ἠελίοιο,
δεύτερον ἄστρα φαεινὰ σεληναίης τε πρόσωπον
ἠδὲ καὶ ὡραίους σικύους καὶ μῆλα καὶ ὄγχνας.

[1 **φάος ἠελίοιο** = φῶς ἡλίου. 2 **φαεινά** (φανός) *radiant, shining*. **σεληναίης** = σελήνης < σελήνη. 3 **ἠδὲ καί** *and also*. **ὡραῖος** *timely, ripe*. **σίκυος** *cucumber*. **μῆλον** *apple*. **ὄγχνη** *pear*.]

Appendix I: Paradigms

1. ARTICLE

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

2. NOUNS

1st Declension

-η type (f.)

		ἡ γνώμη *thought*	ἡ δίκη *justice*	ἡ ἀρετή *excellence*
Sg.	N	ἡ γνώμη	ἡ δίκη	ἡ ἀρετή
	G	τῆς γνώμης	τῆς δίκης	τῆς ἀρετῆς
	D	τῇ γνώμῃ	τῇ δίκῃ	τῇ ἀρετῇ
	A	τὴν γνώμην	τὴν δίκην	τὴν ἀρετήν
Pl.	N	αἱ γνῶμαι	αἱ δίκαι	αἱ ἀρεταί
	G	τῶν γνωμῶν	τῶν δικῶν	τῶν ἀρετῶν
	D	ταῖς γνώμαις	ταῖς δίκαις	ταῖς ἀρεταῖς
	A	τὰς γνώμας	τὰς δίκας	τὰς ἀρετάς

-α type (f.)

-α/-η type (f.)

		ἡ μοῖρᾰ	ἡ χώρᾱ	ἡ θάλαττα
		fate	*land*	*sea*
Sg.	N	ἡ μοῖρα	ἡ χώρα	ἡ θάλαττα
	G	τῆς μοίρας	τῆς χώρας	τῆς θαλάττης
	D	τῇ μοίρᾳ	τῇ χώρᾳ	τῇ θαλάττῃ
	A	τὴν μοῖραν	τὴν χώραν	τὴν θάλατταν
Pl.	N	αἱ μοῖραι	αἱ χῶραι	αἱ θάλατται
	G	τῶν μοιρῶν	τῶν χωρῶν	τῶν θαλαττῶν
	D	ταῖς μοίραις	ταῖς χώραις	ταῖς θαλάτταις
	A	τὰς μοίρας	τὰς χώρας	τὰς θαλάττας

-ης type (m.)

-ας type (m.)

		ὁ πολίτης	ὁ νεανίας
		citizen (ῑ)	*young man* (ῐ)
Sg.	N	ὁ πολίτης	ὁ νεανίας
	G	τοῦ πολίτου	τοῦ νεανίου
	D	τῷ πολίτῃ	τῷ νεανίᾳ
	A	τὸν πολίτην	τὸν νεανίαν
	V	πολῖτα	νεανία
Pl.	N	οἱ πολῖται	οἱ νεανίαι
	G	τῶν πολιτῶν	τῶν νεανιῶν
	D	τοῖς πολίταις	τοῖς νεανίαις
	A	τοὺς πολίτας	τοὺς νεανίας

2nd Declension

-ος type (m./f.)

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

-ον type (n.)

	τὸ ἔργον *deed*		τὸ δῶρον *gift*	
	Singular	Plural	Singular	Plural
N	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα
G	τοῦ ἔργου	τῶν ἔργων	τοῦ δώρου	τῶν δώρων
D	τῷ ἔργῳ	τοῖς ἔργοις	τῷ δώρῳ	τοῖς δώροις
A	τὸ ἔργον	τὰ ἔργα	τὸ δῶρον	τὰ δῶρα

3rd Declension

Mute stems

		labial	palatal	dental(1)	dental(2)
		ὁ κλώψ *thief*	ἡ κύλιξ *drinking cup*	ἡ ἐλπίς *hope*	ὁ/ἡ ὄρνις *bird*
Sg.	N	κλώψ	κύλιξ	ἐλπίς	ὄρνις
	G	κλωπός	κύλικος	ἐλπίδος	ὄρνιθος
	D	κλωπί	κύλικι	ἐλπίδι	ὄρνιθι
	A	κλῶπα	κύλικα	ἐλπίδα	ὄρνιν
	V	κλώψ	κύλιξ	ἐλπί	ὄρνι
Pl.	N	κλῶπες	κύλικες	ἐλπίδες	ὄρνιθες
	G	κλωπῶν	κυλίκων	ἐλπίδων	ὀρνίθων
	D	κλωψί	κύλιξι	ἐλπίσι	ὄρνισι
	A	κλῶπας	κύλικας	ἐλπίδας	ὄρνιθας

		-ον- type	-οντ- type	neuters in -μα
		ὁ/ἡ δαίμων *divinity*	ὁ ἄρχων *ruler*	τὸ ὄνομα *name*
Sg.	N	δαίμων	ἄρχων	ὄνομα
	G	δαίμονος	ἄρχοντος	ὀνόματος
	D	δαίμονι	ἄρχοντι	ὀνόματι
	A	δαίμονα	ἄρχοντα	ὄνομα
	V	δαῖμον	ἄρχον	
Pl.	N	δαίμονες	ἄρχοντες	ὀνόματα
	G	δαιμόνων	ἀρχόντων	ὀνομάτων
	D	δαίμοσι	ἄρχουσι	ὀνόμασι
	A	δαίμονας	ἄρχοντας	ὀνόματα

Vowel stems

		-ευς	-ι or υ		neuters in ος
		ὁ βασιλεύς	ἡ πόλις	τὸ ἄστυ	τὸ γένος
		king	*city*	*town*	*race*
Sg.	N	βασιλεύς	πόλις	ἄστυ	γένος
	G	βασιλέως	πόλεως	ἄστεως	γένους
	D	βασιλεῖ	πόλει	ἄστει	γένει
	A	βασιλέα	πόλιν	ἄστυ	γένος
	V	βασιλεῦ	πόλι		
Pl.	N	βασιλεῖς / ῆς	πόλεις	ἄστη	γένη
	G	βασιλέων	πόλεων	ἄστεων	γενῶν
	D	βασιλεῦσι	πόλεσι	ἄστεσι	γένεσι
	A	βασιλέας	πόλεις	ἄστη	γένη

Syncopated Nouns

	ὁ πατήρ *father*		ὁ ἀνήρ *man*	
	Singular	Plural	Singular	Plural
N	πατήρ	πατέρες	ἀνήρ	ἄνδρες
G	πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D	πατρί	πατράσι	ἀνδρί	ἀνδράσι
A	πατέρα	πατέρας	ἄνδρα	ἄνδρας
V	πάτερ		ἄνερ	

Irregular Noun

	ἡ γυνή *woman*	
	Singular	Plural
N	γυνή	γυναῖκες
G	γυναικός	γυναικῶν
D	γυναικί	γυναιξί
A	γυναῖκα	γυναῖκας
V	γύναι	

3. ADJECTIVES

1st–2nd Declensions

-ος, -η, -ον

καλός, καλή, καλόν *beautiful, good, fine*

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

-ος, -α, -ον

δίκαιος, δικαία, δίκαιον *just*

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

2nd Declension

-ος, -ον

ἀθάνατος, ἀθάνατον *deathless*

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

1st–2nd Declensions: contracted adjectives

χρυσοῦς (< χρύσεος), χρυσῆ, χρυσοῦν *made of gold*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
G	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D	χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς
A	χρυσοῦν	χρυσῆν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ

3rd Declension

-ης, -ες

ἀληθής, ἀληθές *true*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	ἀληθής	ἀληθές	ἀληθεῖς	ἀληθῆ
G	ἀληθοῦς	ἀληθοῦς	ἀληθῶν	ἀληθῶν
D	ἀληθεῖ	ἀληθεῖ	ἀληθέσι	ἀληθέσι
A	ἀληθῆ	ἀληθές	ἀληθεῖς	ἀληθῆ
V	ἀληθές			

-ων, -ον

εὐδαίμων, -ον *happy*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	εὐδαίμων	εὔδαιμον	εὐδαίμονες	εὐδαίμονα
G	εὐδαίμονος	εὐδαίμονος	εὐδαιμόνων	εὐδαιμόνων
D	εὐδαίμονι	εὐδαίμονι	εὐδαίμοσι	εὐδαίμοσι
A	εὐδαίμονα	εὔδαιμον	εὐδαίμονας	εὐδαίμονα
V	εὔδαιμον			

1st and 3rd Declension

-υς, -εια, -υ

εὐρύς, εὐρεῖα, εὐρύ *wide*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	εὐρύς	εὐρεῖα	εὐρύ	εὐρεῖς	εὐρεῖαι	εὐρέα
G	εὐρέος	εὐρείας	εὐρέος	εὐρέων	εὐρειῶν	εὐρέων
D	εὐρεῖ	εὐρείᾳ	εὐρεῖ	εὐρέσι	εὐρείαις	εὐρέσι
A	εὐρύν	εὐρεῖαν	εὐρύ	εὐρεῖς	εὐρείας	εὐρέα
V	εὐρύ					

Irregular

πᾶς, πᾶσα, πᾶν *all*

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

μέγας, μεγάλη, μέγα *big, great*

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

πολύς, πολλή, πολύ *much,* pl. *many*

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

4. PARTICIPLES

Present Active Participle of εἰμί: ὤν *being*

		m.	f.	n.
Sg.	N	ὤν	οὖσα	ὄν
	G	ὄντος	οὔσης	ὄντος
	D	ὄντι	οὔσῃ	ὄντι
	A	ὄντα	οὖσαν	ὄν
Pl.	N	ὄντες	οὖσαι	ὄντα
	G	ὄντων	οὐσῶν	ὄντων
	D	οὖσι	οὔσαις	οὖσι
	A	ὄντας	οὔσας	ὄντα

Present Active Participle of λύω: λύων *releasing*

		m.	f.	n.
Sg.	N	λύων	λύουσα	λῦον
	G	λύοντος	λυούσης	λύοντος
	D	λύοντι	λυούσῃ	λύοντι
	A	λύοντα	λύουσαν	λῦον
Pl.	N	λύοντες	λύουσαι	λύοντα
	G	λυόντων	λυουσῶν	λυόντων
	D	λύουσι	λυούσαις	λύουσι
	A	λύοντας	λυούσας	λύοντα

Future Active Participle of λύω: λύσων
in order to release, about to release

		m.	f.	n.
Sg.	N	λύσων	λύσουσα	λῦσον
	G	λύσοντος	λυσούσης	λύσοντος
	D	λύσοντι	λυσούσῃ	λύσοντι
	A	λύσοντα	λύσουσαν	λῦσον
Pl.	N	λύσοντες	λύσουσαι	λύσοντα
	G	λυσόντων	λυσουσῶν	λυσόντων
	D	λύσουσι	λυσούσαις	λύσουσι
	A	λύσοντας	λυσούσας	λύσοντα

First Aorist Active Participle of λύω: λύσας
having released, after releasing

		m.	f.	n.
Sg.	N	λύσας	λύσασα	λῦσαν
	G	λύσαντος	λυσάσης	λύσαντος
	D	λύσαντι	λυσάσῃ	λύσαντι
	A	λύσαντα	λύσασαν	λῦσαν
Pl.	N	λύσαντες	λύσασαι	λύσαντα
	G	λυσάντων	λυσασῶν	λυσάντων
	D	λύσασι	λυσάσαις	λύσασι
	A	λύσαντας	λυσάσας	λύσαντα

Second Aorist Active Participle of λείπω: λιπών
having left, after leaving

		m.	f.	n.
Sg.	N	λιπών	λιποῦσα	λιπόν
	G	λιπόντος	λιπούσης	λιπόντος
	D	λιπόντι	λιπούσῃ	λιπόντι
	A	λιπόντα	λιποῦσαν	λιπόν
Pl.	N	λιπόντες	λιποῦσαι	λιπόντα
	G	λιπόντων	λιπουσῶν	λιπόντων
	D	λιποῦσι	λιπούσαις	λιποῦσι
	A	λιπόντας	λιπούσας	λιπόντα

Perfect Active Participle of λύω: λελυκώς *having released*

		m.	f.	n.
Sg.	N	λελυκώς	λελυκυῖα	λελυκός
	G	λελυκότος	λελυκυίας	λελυκότος
	D	λελυκότι	λελυκυίᾳ	λελυκότι
	A	λελυκότα	λελυκυῖαν	λελυκός
Pl.	N	λελυκότες	λελυκυῖαι	λελυκότα
	G	λελυκότων	λελυκυιῶν	λελυκότων
	D	λελυκόσι	λελυκυίαις	λελυκόσι
	A	λελυκότας	λελυκυίας	λελυκότα

Aorist Passive Participle of λύω: λυθείς
after being released, having been released

		m.	f.	n.
Sg.	N	λυθείς	λυθεῖσα	λυθέν
	G	λυθέντος	λυθείσης	λυθέντος
	D	λυθέντι	λυθείσῃ	λυθέντι
	A	λυθέντα	λυθεῖσαν	λυθέν
Pl.	N	λυθέντες	λυθεῖσαι	λυθέντα
	G	λυθέντων	λυθεισῶν	λυθέντων
	D	λυθεῖσι	λυθείσαις	λυθεῖσι
	A	λυθέντας	λυθείσας	λυθέντα

Recognizing Participles

-ντ- is the sign for active participles (except the perfect active) and the aorist passive participle in m. and n. [VII, X]

-οντ-, f. -ουσ- for the thematic tenses (present, future, 2nd aorist) and for present and aorist of δίδωμι [VII, XII]

-ουντ-, f. -ουσ- for ε-contracts and ο-contracts and for liquid futures [XI]

-ωντ-, f. -ωσ- for α-contracts [XI]

-αντ-, f. -ασ- for the 1st aorist and for the present and 2nd aorist of ἵστημι [XII]

-εντ-, f. -εισ- for the aorist passive and for the present and 2nd aorist of τίθημι and ἵημι [X, XII]

-υντ-, f. -υσ- for present of -νυμι verbs [XII]

-οτ-, f. **-υι-** is the sign for the perfect active participle [VIII]

-μενος, -η, -ον is used for middle and middle-passive participles and for the future passive [VII, X]

-όμενος for thematic tenses (present, future, 2nd aorist, future passive) and for present and aorist of δίδωμι. [VII, XII]

-ούμενος for ε-contracts and ο-contracts and for liquid futures [XI]

-ώμενος for α-contracts [XI]

-άμενος for the 1st aorist and for the present of ἵστημι [VII, XII]

-έμενος for the present and 2nd aorist of τίθημι and ἵημι [XII]

-ύμενος for present of -νυμι verbs [XII]

-μένος (note accent) for perfect middle-passive [IX]

5. PRONOUNS AND ADVERBS

A. Types and Forms

1. Relative [II]

ὅς, ἥ, ὅ *who, which, that*

	Singular			Plural			
	m.	f.	n.	m.	f.	n.	
N	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ	*who, which, that*
G	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν	*whose, of whom/which*
D	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς	*to whom/which*
A	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ	*whom, which, that*

2. Demonstratives [III]

οὗτος, αὕτη, τοῦτο *this*

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

ὅδε, ἥδε, τόδε *this*

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

ἐκεῖνος, ἐκείνη, ἐκεῖνο *that*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
D	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
A	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	ἐκεῖνα

3. Reciprocal [VIII]

ἀλλήλων *each other*

	m.	f.	n.
G	ἀλλήλων	ἀλλήλων	ἀλλήλων
D	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A	ἀλλήλους	ἀλλήλας	ἄλληλα

4. Interrogative [VIII]

τίς, τί *who? what? why?*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	τίς	τί	τίνες	τίνα
G	τίνος (τοῦ)		τίνων	
D	τίνι (τῷ)		τίσι	
A	τίνα	τί	τίνας	τίνα

5. Indefinite [VIII]

τις, τι *someone, anyone, anything, something*

	Singular		Plural	
	m./f.	n.	m./f.	n.
N	τις	τι	τινές	τινά
G	τινός (του)		τινῶν	
D	τινί (τῳ)		τισί	
A	τινά	τι	τινάς	τινά

6. Relative Indefinite [VIII]

ὅστις, ἥτις, ὅ τι *anyone who, whoever, anything which, whatever*

		m.	f.	n.
Sg.	N	ὅστις	ἥτις	ὅ τι
	G	οὗτινος (ὅτου)	ἧστινος	οὗτινος (ὅτου)
	D	ᾧτινι (ὅτῳ)	ᾗτινι	ᾧτινι (ὅτῳ)
	A	ὅντινα	ἥντινα	ὅ τι
Pl.	N	οἵτινες	αἵτινες	ἅτινα (ἅττα)
	G	ὧντινων (ὅτων)	ὧντινων	ὧντινων (ὅτων)
	D	οἷστισι (ὅτοις)	αἷστισι	οἷστισι (ὅτοις)
	A	οὕστινας	ἅστινας	ἅτινα (ἅττα)

7. Personal [IX]

ἐγώ/ἡμεῖς *I/we*

	Singular		Plural	
N	ἐγώ	I	ἡμεῖς	we
G	ἐμοῦ, μου	of me, my	ἡμῶν	of us, our
D	ἐμοί, μοι	to me	ἡμῖν	to us
A	ἐμέ, με	me	ἡμᾶς	us

σύ/ὑμεῖς *you/y'all*

	Singular		Plural	
N	σύ	you	ὑμεῖς	you
G	σοῦ, σου	of you, your	ὑμῶν	of you, your
D	σοί, σοι	to you	ὑμῖν	to you
A	σέ, σε	you	ὑμᾶς	you

αὐτοῦ, αὐτῆς, αὐτοῦ/αὐτῶν *him, her, it/them*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

8. Intensive [IX]

αὐτός, αὐτή, αὐτό *-self*

	Singular			Plural		
	m.	f.	n.	m.	f.	n.
N	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

9. Reflexive [IX]

ἐμαυτοῦ, ἐμαυτῆς/ἡμῶν αὐτῶν *myself/ourselves*

First Person Reflexive *myself, ourselves*

	Singular		Plural	
	m.	f.	m.	f.
G	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
D	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

σεαυτοῦ σεαυτῆς/ὑμῶν αὐτῶν *yourself/yourselves*

Second Person Reflexive *yourself, yourselves*

		m.		f.	
Sg.	G	σεαυτοῦ	(σαυτοῦ)	σεαυτῆς	(σαυτῆς)
	D	σεαυτῷ	(σαυτῷ)	σεαυτῇ	(σαυτῇ)
	A	σεαυτόν	(σαυτόν)	σεαυτήν	(σαυτήν)
Pl.	G	ὑμῶν αὐτῶν		ὑμῶν αὐτῶν	
	D	ὑμῖν αὐτοῖς		ὑμῖν αὐταῖς	
	A	ὑμᾶς αὐτούς		ὑμᾶς αὐτάς	

ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ *him-/her-/it-self/themselves*

Third Person Reflexive *him-/her-/it-self, themselves*

		m.		f.		n.	
Sg.	G	ἑαυτοῦ	(αὑτοῦ)	ἑαυτῆς	(αὑτῆς)	ἑαυτοῦ	(αὑτοῦ)
	D	ἑαυτῷ	(αὑτῷ)	ἑαυτῇ	(αὑτῇ)	ἑαυτῷ	(αὑτῷ)
	A	ἑαυτόν	(αὑτόν)	ἑαυτήν	(αὑτήν)	ἑαυτό	(αὑτό)
Pl.	G	ἑαυτῶν	(αὑτῶν)	ἑαυτῶν	(αὑτῶν)	ἑαυτῶν	(αὑτῶν)
	D	ἑαυτοῖς	(αὑτοῖς)	ἑαυταῖς	(αὑταῖς)	ἑαυτοῖς	(αὑτοῖς)
	A	ἑαυτούς	(αὑτούς)	ἑαυτάς	(αὑτάς)	ἑαυτά	(αὑτά)

10. Negative [X]

οὐδείς, οὐδεμία, οὐδέν *no one, nothing, no*

	m.	f.	n.
N	οὐδείς	οὐδεμία	οὐδέν
G	οὐδενός	οὐδεμιᾶς	οὐδενός
D	οὐδενί	οὐδεμιᾷ	οὐδενί
A	οὐδένα	οὐδεμίαν	οὐδέν

μηδείς μηδεμία μηδέν *no one, nothing, no*

	m.	f.	n.
N	μηδείς	μηδεμία	μηδέν
G	μηδενός	μηδεμιᾶς	μηδενός
D	μηδενί	μηδεμιᾷ	μηδενί
A	μηδένα	μηδεμίαν	μηδέν

B. Correlatives (Pronouns and Adverbs)

I. Pronouns that correspond to each other in form and meaning:

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative/Indirect Interrogative
τίς, τί *who, what?*	τις, τι *someone, anyone*	ὅδε; οὗτος; ἐκεῖνος *this, that*	ὅς, ἥ, ὅ *who, which*	ὅστις *anyone who*
πότερος *which of two?*	πότερος ποτερός *one of two*	ἕτερος *one or the other of two*	ὁπότερος *whichever of the two*	
πόσος *how much/ many?*	ποσός *of some amount*	τοσόσδε *so much/many*	ὅσος *as much/ many as*	ὁπόσος *of whatever size/ number*
ποῖος *of what sort?*	ποιός *of some sort*	τοιόσδε; τοιοῦτος *such*	οἷος *of which sort, as*	ὁποῖος *of whatever sort*
πηλίκος *how old/large?*	πηλίκος *of some age/size*	τηλικόσδε; τηλικοῦτος *so old/young, so large*	ἡλίκος *of which age/size*	ὁπηλίκος *of whatever age/size*

II. Adverbs that correspond to each other in form and meaning:

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative/Indirect Interrogative
Place				
ποῦ *where?*	που *somewhere*	ἐνθάδε, ἐνταῦθα, ἐκεῖ *there*	οὗ *where*	ὅπου *wherever*
πόθεν *where from?*	ποθέν *from some place*	ἐνθένδε, ἐντεῦθεν, ἐκεῖθεν *from there*	ὅθεν *from where*	ὁπόθεν *wherever from, from whatever place*
ποῖ *where to?*	ποι *to some place*	ἐνταῦθα, ἐκεῖσε *to that place*	οἷ *to which place*	ὅποι *to whatever place*
Time				
πότε *when?*	ποτε *some time*	τότε *then*	ὅτε *when*	ὁπότε *whenever*
Way and Manner				
πῇ *how? which way?*	πῃ *somehow, some way*	τῇδε; ταύτῃ *this way*	ᾗ *in which way; as*	ὅπῃ *in which way; as*
πῶς *how?*	πως *somehow*	ὧδε, οὕτως, ἐκείνως *thus, so, in this/that way*	ὡς *how*	ὅπως *how*

6. PREPOSITIONS

A. The Prepositions with basic meanings, the cases used with them, and their meanings in compounds.
G = with the genitive
D = with the dative; (D) = with the dative only in poetry
A = with the Accusative
neg. = negative
intens. = intensive (*very, completely, thoroughly*)

Prep.	Cases	Basic Meaning	Meaning in Compounds
ἀμφί	G A	*on both sides*	*about, on both sides, in two ways*
ἀνά	A (D)	*up*	*up, back, again*
ἀντί	G	*in the face of, opposite to*	*against, in opposition to, in return, instead*
ἀπό	G	*off*	*from, off, in return, back;* neg., intens.
διά	G A	*through*	*through, apart;* intens., indicating endurance and rivalry
εἰς, ἐς	A	*into, to*	*into, to, in*
ἐν	D	*in, on*	*in, at, on, among*
ἐξ, ἐκ	G	*from within*	*out, from, away, off;* intens.
ἐπί	GDA	*upon*	*upon, after, toward, to, over, against, besides*
κατά	G A	*down*	*down, against;* intens.
μετά	G(D)A	*amid, among*	*with, after; change*
παρά	GDA	*alongside*	*beside, along, by, wrongly*
περί	GDA	*around, about*	*around, about, over*
πρό	G	*before*	*before, for, in preference*
πρός	GDA	*in front of, at, by*	*to, toward, against, besides*
σύν, ξύν	D	*with*	*with, together, altogether*
ὑπέρ	G A	*over*	*over, above, beyond, in defense of*
ὑπό	GDA	*under*	*under, gradually*

B. The prepositions arranged according to the cases used with them. The basic meaning is in capitals.

1. With genitive only:

ἀντί	OPPOSITE TO, *in the face of, for, instead of, in return for*
ἀπό	OFF, *from, off from, away from*
ἐξ, ἐκ	OUT, *from, out of, from within*
πρό	BEFORE, *in front of, in defense of, in preference to*

2. With dative only:

ἐν	IN, *at, near, on, by, among, during* (of time)
σύν, ξύν	WITH, *along with, with the help of*

3. With accusative only:

ἀνά	UP, *up to, up along, over, through* [ἀνά is used in poetry with the dative for *upon*]
εἰς	INTO, TO, *against, up to, until*

4. With genitive and accusative:

ἀμφί	ON BOTH SIDES with genitive: *about, concerning* (of cause) with accusative: *about* (of place), *towards* (of time), *with* (of attendance on a person)

διά	THROUGH with genitive: *through and out of, through* (of place and time), *by* (means or agency) with accusative: *through, over, because of, on account of*
κατά	DOWN with genitive: *down from, down toward, under, against* with accusative: *down, throughout, during, for the purpose of, according to, about* (approximately)
μετά	AMID, AMONG with genitive: *among, together with, amid, in accordance with* with accusative: *into the midst of, after, next to* [in epic, with dative *amid* (locative)]
ὑπέρ	OVER with genitive: *from over, in defense of, concerning* with accusative: *over, beyond, exceeding*

5. With genitive, dative, and accusative:

ἐπί	UPON with genitive: *upon* (of place), *in the time of* with dative: *on, by* (proximity), *in addition to, on condition of, because of* with accusative: *to* (of a goal), *against, for* (time or purpose)
παρά	ALONGSIDE with genitive: *from* (separation or source) with dative: *with, by the side of* with accusative: *to* (of persons), *along, by, past, throughout* (of time), *in consequence of, depending on, in comparison to, beyond, contrary to*
περί	AROUND, ABOUT with genitive: *about, concerning* with dative: *about* (of place or cause) with accusative: *around, about* (of position), *approximately* (of time), *engaged in, connected with*
πρός	IN FRONT OF, AT, BY with genitive: *facing, from, from the point of view of* with dative: *at, near* (of place rather than persons), *in addition to, in the presence of* with accusative: *to, towards, against, with, for* (purpose), *with reference to, in consequence of*
ὑπό	UNDER with genitive: *out from under, by* (agent) with dative: *under, beneath, subjected to* with accusative: *under, to* (a place) *under, toward* (of time)

7. VERBS

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην *unbind*

Active Voice of λύω

IND		Present	Imperfect	Future	Aorist	Perfect	Pluperfect
Sg.	1	λύω	ἔλυον	λύσω	ἔλυσα	λέλυκα	ἐλελύκη
	2	λύεις	ἔλυες	λύσεις	ἔλυσας	λέλυκας	ἐλελύκης
	3	λύει	ἔλυε	λύσει	ἔλυσε	λέλυκε	ἐλελύκει
Pl.	1	λύομεν	ἐλύομεν	λύσομεν	ἐλύσαμεν	λελύκαμεν	ἐλελύκεμεν
	2	λύετε	ἐλύετε	λύσετε	ἐλύσατε	λελύκατε	ἐλελύκετε
	3	λύουσι	ἔλυον	λύσουσι	ἔλυσαν	λελύκασι	ἐλελύκεσαν

SUBJ		Present	Aorist	Perfect
Sg.	1	λύω	λύσω	λελυκὼς ὦ/λελύκω
	2	λύῃς	λύσῃς	λελυκὼς ᾖς/λελύκῃς
	3	λύῃ	λύσῃ	λελυκὼς ᾖ/λελύκῃ
Pl.	1	λύωμεν	λύσωμεν	λελυκότες ὦμεν/λελύκωμεν
	2	λύητε	λύσητε	λελυκότες ἦτε/λελύκητε
	3	λύωσι	λύσωσι	λελυκότες ὦσι/λελύκωσι

OPT		Present	Future	Aorist	Perfect
Sg.	1	λύοιμι	λύσοιμι	λύσαιμι	λελυκὼς εἴην/λελύλοιμι/ οίην
	2	λύοις	λύσοις	λύσαις/λύσειας	λελυκὼς εἴης/λελύκοις/ οίης
	3	λύοι	λύσοι	λύσαι/λύσειε	λελυκὼς εἴη/λελύκοι/ οίη
Pl.	1	λύοιμεν	λύσοιμεν	λύσαιμεν	λελυκότες εἴημεν, εἶμεν/λελύκοιμεν
	2	λύοιτε	λύσοιτε	λύσαιτε	λελυκότες εἴητε, εἶτε/λελύκοιτε
	3	λύοιεν	λύσοιεν	λύσαιεν/λύσειαν	λελυκότες εἴησαν, εἶεν/λελύκοιεν

IMPF		Present	Aorist	Perfect
Sg.	2	λῦε	λῦσον	λελυκὼς ἴσθι/λέλυκε
	3	λυέτω	λυσάτω	λελυκὼς ἔστω/λελυκέτω
Pl.	2	λύετε	λύσατε	λελυκότες ἔστε/λελύκετε
	3	λυόντων	λυσάντων	λελυκότες ὄντων

	Present	Future	Aorist	Perfect
INF	λύειν	λύσειν	λῦσαι	λελυκέναι
PT	λύων (οντ)	λύσων (οντ)	λύσας (αντ)	λελυκώς (οτ)
	λύουσα	λύσουσα	λύσασα	λελυκυῖα
	λῦον	λῦσον	λῦσαν	λελυκός

Middle / Middle-Passive of λύω

		Present	Imperfect	Future	Aorist	Perfect	Pluperfect
IND		(M.-P.)	(M.-P.)	(M)	(M)	(M.-P.)	(M.-P.)
Sg.	1	λύομαι	ἐλυόμην	λύσομαι	ἐλυσάμην	λέλυμαι	ἐλελύμην
	2	λύει / ῃ	ἐλύου	λύσει / ῃ	ἐλύσω	λέλυσαι	ἐλέλυσο
	3	λύεται	ἐλύετο	λύσεται	ἐλύσατο	λέλυται	ἐλέλυτο
Pl.	1	λυόμεθα	ἐλυόμεθα	λυσόμεθα	ἐλυσάμεθα	λελύμεθα	ἐλελύμεθα
	2	λύεσθε	ἐλύεσθε	λύσεσθε	ἐλύσασθε	λέλυσθε	ἐλέλυσθε
	3	λύονται	ἐλύοντο	λύσονται	ἐλύσαντο	λέλυνται	ἐλέλυντο

		Present	Aorist	Perfect
SUBJ		(M.-P.)	(M)	(M.-P.)
Sg.	1	λύωμαι	λύσωμαι	λελυμένος ὦ
	2	λύῃ	λύσῃ	λελυμένος ᾖς
	3	λύηται	λύσηται	λελυμένος ᾖ
Pl.	1	λυώμεθα	λυσώμεθα	λελυμένοι ὦμεν
	2	λύησθε	λύσησθε	λελυμένοι ἦτε
	3	λύωνται	λύσωνται	λελυμένοι ὦσι

		Present	Future	Aorist	Perfect
OPT		(M.-P.)	(M)	(M)	(M.-P.)
Sg.	1	λυοίμην	λυσοίμην	λυσαίμην	λελυμένος εἴην
	2	λύοιο	λύσοιο	λύσαιο	λελυμένος εἴης
	3	λύοιτο	λύσοιτο	λύσαιτο	λελυμένος εἴη
Pl.	1	λυοίμεθα	λυσοίμεθα	λυσαίμεθα	λελυμένοι εἴημεν / εἶμεν
	2	λύοισθε	λύσοισθε	λύσαισθε	λελυμένοι εἴητε / εἶτε
	3	λύοιντο	λύσοιντο	λύσαιντο	λελυμένοι εἴησαν / εἶεν

		Present	Aorist	Perfect
IMP		(M.-P.)	(M)	(M.-P.)
Sg.	2	λύου	λῦσαι	λέλυσο
	3	λυέσθω	λυσάσθω	λελύσθω
Pl.	2	λύεσθε	λύσασθε	λέλυσθε
	3	λυέσθων	λυσάσθων	λελύσθων

	Present (M.-P.)	Future (M)	Aorist (M)	Perfect (M.-P.)
INF	λύεσθαι	λύσεσθαι	λύσασθαι	λελύσθαι
PT	λυόμενος, η, ον	λυσόμενος, η, ον	λυσάμενος, -η, -ον	λελυμένος, η, ον

Passive Voice of λύω

		Indicative			Subjunctive
		Future Perfect	Aorist	Future	Aorist
Sg.	1	λελύσομαι	ἐλύθην	λυθήσομαι	λυθῶ
	2	λελύσει/λελύσῃ	ἐλύθης	λυθήσει/ ῃ	λυθῇς
	3	λελύσεται	ἐλύθη	λυθήσεται	λυθῇ
Pl.	1	λελυσόμεθα	ἐλύθημεν	λυθησόμεθα	λυθῶμεν
	2	λελύσεσθε	ἐλύθητε	λυθήσεσθε	λυθῆτε
	3	λελύσονται	ἐλύθησαν	λυθήσονται	λυθῶσι

		Optative		Imperative	
		Future Perfect	Aorist	Future	Aorist
Sg.	1	λελυσοίμην	λυθείην	λυθησοίμην	
	2	λελύσοιο	λυθείης	λυθήσοιο	λύθητι
	3	λελύσοιτο	λυθείη	λυθήσοιτο	λυθήτω
Pl.	1	λελυσοίμεθα	λυθεῖμεν/λυθείημεν	λυθησοίμεθα	
	2	λελύσοισθε	λυθεῖτε/λυθείητε	λυθήσοισθε	λύθητε
	3	λελύσοιντο	λυθεῖεν/λυθείησαν	λυθήσοιντο	λυθέντων

	Future Perfect	Aorist	Future
INF	λελύσεσθαι	λυθῆναι	λυθήσεσθαι
PT	λελυσόμενος	λυθείς	λυθησόμενος
	λελυσομένη	λυθεῖσα	λυθησομένη
	λελυσόμενον	λυθέν	λυθησόμενον

2nd Aorist of λείπω *leave*

		Indicative		Subjunctive		Optative	
		Active	Middle	Active	Middle	Active	Middle
Sg.	1	ἔλιπον	ἐλιπόμην	λίπω	λίπωμαι	λίποιμι	λιποίμην
	2	ἔλιπες	ἐλίπου	λίπῃς	λίπῃ	λίποις	λίποιο
	3	ἔλιπε	ἐλίπετο	λίπῃ	λίπηται	λίποι	λίποιτο
Pl.	1	ἐλίπομεν	ἐλιπόμεθα	λίπωμεν	λιπώμεθα	λίποιμεν	λιποίμεθα
	2	ἐλίπετε	ἐλίπεσθε	λίπητε	λίπησθε	λίποιτε	λίποισθε
	3	ἔλιπον	ἐλίποντο	λίπωσι	λίπωνται	λίποιεν	λίποιντο

Imperative				
Singular			Plural	
Active	Middle		Active	Middle
λίπε	λιποῦ	2	λίπετε	λίπεσθε
λιπέτω	λιπέσθω	3	λιπόντων	λιπέσθων

	Active	Middle
INF	λιπεῖν	λιπέσθαι
PT	λιπών	λιπόμενος
	λιποῦσα	λιπομένη
	λιπόν	λιπόμενον

Contract Verbs : Present System

		νικάω *win*		φιλέω *love*		δηλόω *reveal*	
		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	1	νικῶ	νικῶμαι	φιλῶ	φιλοῦμαι	δηλῶ	δηλοῦμαι
	2	νικᾷς	νικᾷ	φιλεῖς	φιλεῖ/ ῇ	δηλοῖς	δηλοῖ
	3	νικᾷ	νικᾶται	φιλεῖ	φιλεῖται	δηλοῖ	δηλοῦται
Pl.	1	νικῶμεν	νικώμεθα	φιλοῦμεν	φιλούμεθα	δηλοῦμεν	δηλούμεθα
	2	νικᾶτε	νικᾶσθε	φιλεῖτε	φιλεῖσθε	δηλοῦτε	δηλοῦσθε
	3	νικῶσι	νικῶνται	φιλοῦσι	φιλοῦνται	δηλοῦσι	δηλοῦνται

Indicative Imperfect

		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	1	ἐνίκων	ἐνικώμην	ἐφίλουν	ἐφιλούμην	ἐδήλουν	ἐδηλούμην
	2	ἐνίκας	ἐνικῶ	ἐφίλεις	ἐφιλοῦ	ἐδήλους	ἐδηλοῦ
	3	ἐνίκα	ἐνικᾶτο	ἐφίλει	ἐφιλεῖτο	ἐδήλου	ἐδηλοῦτο
Pl.	1	ἐνικῶμεν	ἐνικώμεθα	ἐφιλοῦμεν	ἐφιλούμεθα	ἐδηλοῦμεν	ἐδηλούμεθα
	2	ἐνικᾶτε	ἐνικᾶσθε	ἐφιλεῖτε	ἐφιλεῖσθε	ἐδηλοῦτε	ἐδηλοῦσθε
	3	ἐνίκων	ἐνικῶντο	ἐφίλουν	ἐφιλοῦντο	ἐδήλουν	ἐδηλοῦντο

Subjunctive Present

		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	1	νικῶ	νικῶμαι	φιλῶ	φιλῶμαι	δηλῶ	δηλῶμαι
	2	νικᾷς	νικᾷ	φιλῇς	φιλῇ	δηλοῖς	δηλοῖ
	3	νικᾷ	νικᾶται	φιλῇ	φιλῆται	δηλοῖ	δηλῶται
Pl.	1	νικῶμεν	νικώμεθα	φιλῶμεν	φιλώμεθα	δηλῶμεν	δηλώμεθα
	2	νικᾶτε	νικᾶσθε	φιλῆτε	φιλῆσθε	δηλῶτε	δηλῶσθε
	3	νικῶσι	νικῶνται	φιλῶσι	φιλῶνται	δηλῶσι	δηλῶνται

Optative Present

		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	1	νικῴην	νικῴμην	φιλοίην	φιλοίμην	δηλοίην	δηλοίμην
	2	νικῴης	νικῷο	φιλοίης	φιλοῖο	δηλοίης	δηλοῖο
	3	νικῴη	νικῷτο	φιλοίη	φιλοῖτο	δηλοίη	δηλοῖτο
Pl.	1	νικῷμεν	νικῴμεθα	φιλοῖμεν	φιλοίμεθα	δηλοῖμεν	δηλοίμεθα
	2	νικῷτε	νικῷσθε	φιλοῖτε	φιλοῖσθε	δηλοῖτε	δηλοῖσθε
	3	νικῷεν	νικῷντο	φιλοῖεν	φιλοῖντο	δηλοῖεν	δηλοῖντο

Imperative

		Active	M.-P.	Active	M.-P.	Active	M.-P.
Sg.	2	νίκα	νικῶ	φίλει	φιλοῦ	δήλου	δηλοῦ
	3	νικάτω	νικάσθω	φιλείτω	φιλείσθω	δηλούτω	δηλούσθω
Pl.	2	νικᾶτε	νικᾶσθε	φιλεῖτε	φιλεῖσθε	δηλοῦτε	δηλοῦσθε
	3	νικώντων	νικάσθων	φιλούντων	φιλείσθων	δηλούντων	δηλούσθων

Infinitive

νικᾶν	νικᾶσθαι	φιλεῖν	φιλεῖσθαι	δηλοῦν	δηλοῦσθαι

Participle

νικῶν	νικώμενος	φιλῶν	φιλούμενος	δηλῶν	δηλούμενος
νικῶσα	νικωμένη	φιλοῦσα	φιλουμένη	δηλοῦσα	δηλουμένη
νικῶν	νικώμενον	φιλοῦν	φιλούμενον	δηλοῦν	δηλούμενον

Liquid Future (κρίνω *judge*)

		Indicative		Optative	
		Active	Middle	Active	Middle
Sg.	1	κρινῶ	κρινοῦμαι	κρινοίην/κρινοῖμι	κρινοίμην
	2	κρινεῖς	κρινεῖ (ῇ)	κρινοίης/κρινοῖς	κρινοῖο
	3	κρινεῖ	κρινεῖται	κρινοίη/κρινοῖ	κρινοῖτο
Pl.	1	κρινοῦμεν	κρινούμεθα	κρινοῖμεν	κρινοίμεθα
	2	κρινεῖτε	κρινεῖσθε	κρινοῖτε	κρινοῖσθε
	3	κρινοῦσι	κρινοῦνται	κρινοῖεν	κρινοῖντο
INF		κρινεῖν	κρινεῖσθαι		
PT		κρινῶν κρινοῦσα κρινοῦν	κρινούμενος κρινουμένη κρινούμενον		

-MI **Verbs**

-νυμι Verbs: Present System of δείκνυμι *show*

Indicative

		Present		Imperfect	
		Active	M.-P.	Active	M.-P.
Sg.	1	δείκνυμι	δείκνυμαι	ἐδείκνυν	ἐδεικνύμην
	2	δείκνυς	δείκνυσαι	ἐδείκνυς	ἐδείκνυσο
	3	δείκνυσι	δείκνυται	ἐδείκνυ	ἐδείκνυτο
Pl.	1	δείκνυμεν	δεικνύμεθα	ἐδείκνυμεν	ἐδεικνύμεθα
	2	δείκνυτε	δείκνυσθε	ἐδείκνυτε	ἐδείκνυσθε
	3	δεικνύασι	δείκνυνται	ἐδείκνυσαν	ἐδείκνυντο

		Subjunctive Present		Optative Present	
		Active	M.-P.	Active	M.-P.
Sg.	1	δεικνύω	δεικνύωμαι	δεικνύοιμι	δεικνύοιμην
	2	δεικνύῃς	δεικνύῃ	δεικνύοις	δεικνύοιο
	3	δεικνύῃ	δεικνύηται	δεικνύοι	δεικνύοιτο
Pl.	1	δεικνύωμεν	δεικνυώμεθα	δεικνύοιμεν	δεικνυοίμεθα
	2	δεικνύητε	δεικνύησθε	δεικνύοιτε	δεικνύοισθε
	3	δεικνύωσι	δεικνύωνται	δεικνύοιεν	δεικνύοιντο

		Imperative		Infinitive	
Sg.	2	δείκνυ	δείκνυσο	δεικνύναι	δείκνυσθαι
	3	δεικνύτω	δεικνύσθω		
Pl.	2	δείκνυτε	δείκνυσθε		
	3	δεικνύντων	δεικνύσθων		

Participle	
δεικνύς	δεικνύμενος
δεικνῦσα	δεικνυμένη
δεικνύν	δεικνύμενον

ἵστημι *cause to stand, stand*

Indicative

		Present		2nd Aorist	Perfect
		Active	M.-P.	Active	Active
Sg.	1	ἵστημι	ἵσταμαι	ἔστην	ἕστηκα
	2	ἵστης	ἵστασαι	ἔστης	ἕστηκας
	3	ἵστησι	ἵσταται	ἔστη	ἕστηκε
Pl.	1	ἵσταμεν	ἱστάμεθα	ἔστημεν	ἕσταμεν
	2	ἵστατε	ἵστασθε	ἔστητε	ἕστατε
	3	ἱστᾶσι	ἵστανται	ἔστησαν	ἑστᾶσι

		Imperfect			Pluperfect
		Active	M.-P.		Active
Sg.	1	ἵστην	ἱστάμην		εἱστήκη
	2	ἵστης	ἵστασο		εἱστήκης
	3	ἵστη	ἵστατο		εἱστήκει
Pl.	1	ἵσταμεν	ἱστάμεθα		ἕσταμεν
	2	ἵστατε	ἵστασθε		ἕστατε
	3	ἵστασαν	ἵσταντο		ἕστασαν

Subjunctive

		Present		2nd Aorist	Perfect
		Active	M.-P.	Active	Active
Sg.	1	ἱστῶ	ἱστῶμαι	στῶ	ἑστῶ
	2	ἱστῇς	ἱστῇ	στῇς	ἑστῇς
	3	ἱστῇ	ἱστῆται	στῇ	ἑστῇ
Pl.	1	ἱστῶμεν	ἱστώμεθα	στῶμεν	ἑστῶμεν
	2	ἱστῆτε	ἱστῆσθε	στῆτε	ἑστῆτε
	3	ἱστῶσι	ἱστῶνται	στῶσι	ἑστῶσι

Optative

Sg.	1	ἱσταίην	ἱσταίμην	σταίην	ἑσταίην
	2	ἱσταίης	ἱσταῖο	σταίης	ἑσταίης
	3	ἱσταίη	ἱσταῖτο	σταίη	ἑσταίη
Pl.	1	ἱσταῖμεν / ἱσταίημεν	ἱσταίμεθα	σταῖμεν /σταίημεν	ἑσταῖμεν / ἑσταίημεν
	2	ἱσταῖτε / ἱσταίητε	ἱσταῖσθε	σταῖτε / σταίητε	ἑσταῖτε / ἑσταίητε
	3	ἱσταῖεν / ἱσταίησαν	ἱσταῖντο	σταῖεν /σταίησαν	ἑσταῖεν / ἑσταίησαν

Imperative

Sg.	2	ἵστη	ἵστασο	στῆθι	ἕσταθι
	3	ἱστάτω	ἱστάσθω	στήτω	ἑστάτω
Pl.	2	ἵστατε	ἵστασθε	στῆτε	ἕστατε
	3	ἱστάντων	ἱστάσθων	στάντων	ἑστάντων

Infinitive

		ἱστάναι	ἵστασθαι	στῆναι	ἑστάναι

Participle

Present		2nd Aorist	Perfect
Active	M.-P.	Active	Active
ἱστάς	ἱστάμενος	στάς	ἑστώς
ἱστᾶσα	ἱσταμένη	στᾶσα	ἑστῶσα
ἱστάν	ἱστάμενον	στάν	ἑστός

τίθημι *put, place, give*

Indicative

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	τίθημι	τίθεμαι	ἔθηκα	ἐθέμην
	2	τίθης	τίθεσαι	ἔθηκας	ἔθου
	3	τίθησι	τίθεται	ἔθηκε	ἔθετο
Pl.	1	τίθεμεν	τιθέμεθα	ἔθεμεν	ἐθέμεθα
	2	τίθετε	τίθεσθε	ἔθετε	ἔθεσθε
	3	τιθέασι	τίθενται	ἔθεσαν	ἔθεντο

Imperfect

		Active	M.-P.
Sg.	1	ἐτίθην	ἐτιθέμην
	2	ἐτίθεις	ἐτίθεσο
	3	ἐτίθει	ἐτίθετο
Pl.	1	ἐτίθεμεν	ἐτιθέμεθα
	2	ἐτίθετε	ἐτίθεσθε
	3	ἐτίθεσαν	ἐτίθεντο

Subjunctive

		Present		2nd aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	τιθῶ	τιθῶμαι	θῶ	θῶμαι
	2	τιθῇς	τιθῇ	θῇς	θῇ
	3	τιθῇ	τιθῆται	θῇ	θῆται
Pl.	1	τιθῶμεν	τιθώμεθα	θῶμεν	θώμεθα
	2	τιθῆτε	τιθῆσθε	θῆτε	θῆσθε
	3	τιθῶσι	τιθῶνται	θῶσι	θῶνται

Optative

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	τιθείην	τιθείμην	θείην	θείμην
	2	τιθείης	τιθεῖο	θείης	θεῖο
	3	τιθείη	τιθεῖτο	θείη	θεῖτο
Pl.	1	τιθεῖμεν/τιθείημεν	τιθείμεθα	θεῖμεν/θείημεν	θείμεθα
	2	τιθεῖτε/τιθείητε	τιθεῖσθε	θεῖτε/θείητε	θεῖσθε
	3	τιθεῖεν/τιθείησαν	τιθεῖντο	θεῖεν/θείησαν	θεῖντο

Imperative

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	2	τίθει	τίθεσο	θές	θοῦ
	3	τιθέτω	τιθέσθω	θέτω	θέσθω
Pl.	2	τίθετε	τίθεσθε	θέτε	θέσθε
	3	τιθέντων	τιθέσθων	θέντων	θέσθων

Infinitive

		τιθέναι	τίθεσθαι	θεῖναι	θέσθαι

Participle

		τιθείς	τιθέμενος	θείς	θέμενος
		τιθεῖσα	τιθεμένη	θεῖσα	θεμένη
		τιθέν	τιθέμενον	θέν	θέμενον

δίδωμι *give*

Indicative

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	δίδωμι	δίδομαι	ἔδωκα	ἐδόμην
	2	δίδως	δίδοσαι	ἔδωκας	ἔδου
	3	δίδωσι	δίδοται	ἔδωκε	ἔδοτο
Pl.	1	δίδομεν	διδόμεθα	ἔδομεν	ἐδόμεθα
	2	δίδοτε	δίδοσθε	ἔδοτε	ἔδοσθε
	3	διδόασι	δίδονται	ἔδοσαν	ἔδοντο

		Imperfect	
		Active	M.-P.
Sg.	1	ἐδίδουν	ἐδιδόμην
	2	ἐδίδους	ἐδίδοσο
	3	ἐδίδου	ἐδίδοτο
Pl.	1	ἐδίδομεν	ἐδιδόμεθα
	2	ἐδίδοτε	ἐδίδοσθε
	3	ἐδίδοσαν	ἐδίδοντο

Subjunctive

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	διδῶ	διδῶμαι	δῶ	δῶμαι
	2	διδῷς	διδῷ	δῷς	δῷ
	3	διδῷ	διδῶται	δῷ	δῶται
Pl.	1	διδῶμεν	διδώμεθα	δῶμεν	δώμεθα
	2	διδῶτε	διδῶσθε	δῶτε	δῶσθε
	3	διδῶσι	διδῶνται	δῶσι	δῶνται

Optative

		Present		2nd Aorist	
		Active	M.-P.	Active	M.-P.
Sg.	1	διδοίην	διδοίμην	δοίην	δοίμην
	2	διδοίης	διδοῖο	δοίης	δοῖο
	3	διδοίη	διδοῖτο	δοίη	δοῖτο
Pl.	1	διδοῖμεν/διδοίημεν	διδοίμεθα	δοῖμεν/δοίημεν	δοίμεθα
	2	διδοῖτε/διδοίητε	διδοῖσθε	δοῖτε/δοίητε	δοῖσθε
	3	διδοῖεν/διδοίησαν	διδοῖντο	δοῖεν/δοίησαν	δοῖντο

Imperative

Sg.	2	δίδου	δίδοσο	δός	δοῦ
	3	διδότω	διδόσθω	δότω	δόσθω
Pl.	2	δίδοτε	δίδοσθε	δότε	δόσθε
	3	διδόντων	διδόσθων	δόντων	δόσθων

Infinitive

		διδόναι	δίδοσθαι	δοῦναι	δόσθαι

Participle

		διδούς	διδόμενος	δούς	δόμενος
		διδοῦσα	διδομένη	δοῦσα	δομένη
		διδόν	διδόμενον	δόν	δόμενον

Irregular Verbs

εἰμί *be*

	Present				Imperfect	Future	
	Ind	Subj	Opt	Imp	Ind	Ind	Opt
Sg.	εἰμί	ὦ	εἴην		ἦν/ἦ	ἔσομαι	ἐσοίμην
	εἶ	ᾖς	εἴης	ἴσθι	ἦσθα	ἔσει	ἔσοιο
	ἐστί	ᾖ	εἴη	ἔστω	ἦν	ἔσται	ἔσοιτο
Pl.	ἐσμέν	ὦμεν	εἴημεν/εἶμεν		ἦμεν	ἐσόμεθα	ἐσοίμεθα
	ἐστέ	ἦτε	εἴητε/εἶτε	ἔστε	ἦτε	ἔσεσθε	ἔσοισθε
	εἰσί	ὦσι	εἴησαν/εἶεν	ἔστων/ὄντων	ἦσαν	ἔσονται	ἔσοιντο
INF	εἶναι						ἔσεσθαι
PT	ὤν	οὖσα	ὄν		ἐσόμενος, η, ὄν		

εἶμι *go*

			Present		Imperfect
	Ind	Subj	Opt	Imp	Ind
Sg.	εἶμι	ἴω	ἴοιμι/ἰοίην		ᾖα/ᾔειν
	εἶ	ἴῃς	ἴοις	ἴθι	ᾔεισθα/ᾔεις
	εἶσι	ἴῃ	ἴοι	ἴτω	ᾔειν/ᾔει
Pl.	ἴμεν	ἴωμεν	ἴοιμεν		ᾖμεν
	ἴτε	ἴητε	ἴοιτε	ἴτε	ᾖτε
	ἴασι	ἴωσι	ἴοιεν	ἰόντων	ᾖσαν/ᾔεσαν
INF	ἰέναι				
PT	ἰών	ἰοῦσα	ἰόν		

φημί *say*

			Present		Imperfect
	Ind	Subj	Opt	Imp	Ind
Sg.	φημί	φῶ	φαίην		ἔφην
	φῄς	φῇς	φαίης	φαθί/φάθι	ἔφησθα/ἔφης
	φησί	φῇ	φαίη	φάτω	ἔφη
Pl.	φαμέν	φῶμεν	φαῖμεν/φαίημεν		ἔφαμεν
	φατέ	φῆτε	φαίητε	φάτε	ἔφατε
	φασί	φῶσι	φαῖεν/φαίησαν	φάντων	ἔφασαν
INF	φάναι				
PT	φάς	φᾶσα	φάν (poetic)		
	Attic prose uses φάσκων				

8. PRINCIPAL PARTS OF VERBS

Definition of principal parts

The principal parts of verbs show the type of verb (active, deponent, thematic, etc.), the changes in stem for different forms, what kind of future, aorist, perfect a verb has, and whether it has all the usual tenses and voices. For example, is it deponent or does it have a deponent future? Is it thematic or athematic? Is its aorist first or second? Is it missing some tenses or voices?

The principal parts are given in first person singular forms:

I Present: active indicative; middle indicative
II Future: active indicative; middle indicative
III Aorist: active indicative; middle indicative

IV Perfect: active indicative
V Perfect: middle indicative
VI Aorist: passive indicative

Tense systems and the endings of principal parts

Present (1st Principal Part [PP]) for present and imperfect active, middle, and passive
thematic verbs, active -ω
thematic verbs deponent -ομαι
contract verbs -αω, -εω, -οω
athematic verbs -μι
athematic deponent -μαι

Future (2nd PP) for future active and middle
active -σω
deponent -σομαι
contract -ῶ, -οῦμαι

Aorist (3rd PP) for aorist active and middle
first aorist (sigmatic) -σα, (liquid/nasal) -α, -αμην
second aorist -ον, -ομην
irregular (athematic) aorist -ν

Perfect Active (4th PP) for perfect, pluperfect, future perfect active
first perfect -κα
second perfect -α

Perfect Middle (5th PP) for perfect, pluperfect, future perfect middle and passive
vowel stems (vowel) -μαι
consonant stems -μμαι, -γμαι, -σμαι

Aorist Passive (6th PP) for aorist and future passive
first passive -θην
second passive -ην

Regular Principal Parts

-ω	λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην *unbind*
-αω	τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην *honor*
-εω	ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην *make, do*
-οω	ἀξιόω, ἀξιώσω, ἠξίωσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην *deem worthy, ask*

Irregular (Unpredictable) Principal Parts

The most important are marked with an asterisk (*). If unclear from the indicative, aorist stems are given in parentheses. Imperfects and pluperfects are given only if irregular. A Roman numeral refers to the lesson in which the verb or the form is treated.

A

*ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην _announce_
*ἄγω, ἄξω, ἤγαγον (ἀγαγ-), ἦχα, ἦγμαι, ἤχθην (ἀχθ-) _lead_
ᾀδω (= ἀείδω), ᾄσομαι, ᾖσα, ᾖσμαι, ᾔσθην _sing_
αἰδέομαι, αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην _respect, feel shame_
*αἱρέω, αἱρήσω, εἷλον (ἑλ-), ᾕρηκα, ᾕρημαι, ᾑρέσθην _take,_ mid. _choose_
αἴρω, ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην _raise_
*αἰσθάνομαι, αἰσθήσομαι, ᾐσθόμην, ᾔσθημαι _perceive_
αἰσχύνω, αἰσχυνῶ, ᾔσχυνα, ᾐσχύνθην _disgrace,_ mid. _feel ashamed_
*ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα (plpf. ἠκηκόη / ἀκηκόη), ἠκούσθην _hear_
ἁλίσκομαι, ἁλώσομαι, ἑάλων / ἥλων [XII], ἑάλωκα / ἥλωκα _be captured_
ἁμαρτάνω, ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην _err_
*ἀνοίγνυμι / ἀνοίγω (impf. ἀνέῳγον), ἀνοίξω, ἀνέῳξα, ἀνέῳχα / ἀνέῳγα, ἀνέῳγμαι (fut. pf. ἀνεῴξομαι), ἀνεῴχθην _open_ [XII]
*ἀποθνῄσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα (fut. pf. τεθνήξω) _die_
*ἀποκρίνομαι (< κρίνω), ἀποκρινοῦμαι, ἀποκέκριμαι, ἀπεκρίθην _answer_
*ἀποκτείνω, ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα _kill_
*ἀπόλλυμι, ἀπολῶ, ἀπώλεσα, ἀπωλόμην (2 aor. mid.), ἀπολώλεκα / ἀπόλωλα _destroy_ [XII]
ἅπτω, ἅψω, ἧψα, ἧμμαι, ἥφθην _fasten, kindle,_ mid. _touch_
ἁρπάζω, ἁρπάσομαι, ἥρπασα, ἥρπακα, ἥρπασμαι, ἡρπάσθην _snatch_
*ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἤρχθην _begin, rule_
*ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφῖγμαι _arrive_

B

*βαίνω, βήσομαι, ἔβην [XII], βέβηκα _go_
*βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην _throw, hit_
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφην/ἐβλάβην _harm_
βλέπω, βλέψομαι, ἔβλεψα _see_
βοάω, βοήσομαι, ἐβόησα _shout_
*βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην _will, wish_

Γ

*γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι _marry_ (act. of a man, mid. of a woman)
γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην _laugh_
γηράσκω or γηράω, γηράσομαι, ἐγήρασα, γεγήρακα _grow old_
*γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα (_I am;_ pf. part. γεγώς), γεγένημαι, (late: ἐγενήθην) _become, be_
*γιγνώσκω, γνώσομαι, ἔγνων [XII], ἔγνωκα, ἔγνωσμαι, ἐγνώσθην _know_
*γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην _write_

Δ

δέδια or δέδοικα < δείδω [VIII] _fear_
*δείκνυμι or δεικνύω, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην _show_ [XII]
*δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, -εδέχθην _receive, await_
δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην _bind_
*δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην _need, lack,_ mid. _ask;_ impers. δεῖ, (ἔδει impf.), δεήσει, ἐδέησε _it is necessary_
*διανοέομαι (<νοέω) διανοήσομαι, διενοήθην _think, perceive_

*διαφθείρω, διαφθερῶ, διέφθειρα, διέφθαρκα and διέφθορα, διέφθαρμαι, διεφθάρην *corrupt, destroy;* 2 pf. *be ruined*
διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην *teach*
*δίδωμι [XII], δώσω, ἔδωκα, (aor. pl.) ἔδομεν, δέδωκα, δέδομαι, ἐδόθην *give*
διώκω, διώξω or διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην *pursue, prosecute*
*δοκέω, δόξω, ἔδοξα, δέδογμαι -εδόχθην *think, seem*
δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην *do*
*δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην *be able*
δύω, -δύσω, -έδυσα and ἔδυν, δέδυκα, δέδυμαι, -εδύθην *enter, go down*

E

*ἐάω (impf. εἴων), ἐάσω, εἴασα, εἴακα, εἴαμαι, εἰάθην *permit, let alone*
*ἐθέλω (θέλω), ἐθελήσω, ἠθέλησα, ἠθέληκα *wish, be willing*
εἶδον *saw* (see under ὁράω)
*εἰμί, ἔσομαι *be*
*εἶμι *will go*
*εἶπον *said* (see under λέγω)
ἐλαύνω, ἐλῶ [XI], ἤλασα, -ελήλακα, ἐλήλαμαι, ἠλάθην *drive*
*ἔοικα [VIII] *seem*
ἐπιλανθάνομαι (< λανθάνω), ἐπιλήσομαι, ἐπελαθόμην ἐπιλέλησμαι *forget*
*ἐπισκοπέω, ἐπισκέψομαι, ἐπεσκεψάμην, ἐπέσκεμμαι *look over*
ἐπίσταμαι (impf. ἠπιστάμην), ἐπιστήσομαι, ἠπιστήθην *understand*
ἕπομαι (impf. εἱπόμην), ἕψομαι, ἑσπόμην (aor. stem σπ-) *follow*
ἐράω (impf. ἤρων), aor. ἠράσθην *love*
ἐρρήθην *was said* (see under λέγω)
*ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα *come, go*
ἐσθίω (impf. ἤσθιον), ἔδομαι, ἔφαγον, ἐδήδοκα, -εδήδεσμαι, ἠδέσθην *eat*
*εὑρίσκω, εὑρήσω, ηὗρον/εὗρον, ηὕρηκα/εὕρηκα, εὕρημαι, εὑρέθην *find*
εὔχομαι, εὔξομαι, ηὐξάμην, ηὖγμαι *pray, boast*
*ἔχω (impf. εἶχον), ἕξω and σχήσω, ἔσχον (aor. stem σχ-), ἔσχηκα, -έσχημαι, ἐσχέθην *have*

Z

ζάω, ζήσω/ζήσομαι, ἔζησα, ἔζηκα *live*

H

ἥδομαι, ἡσθήσομαι, ἥσθην *be pleased*
ἥκω (impf. ἧκον), ἥξω *have come, be here*

Θ

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην *bury*
θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην *wonder, admire*
θέω, θεύσομαι (other tenses from τρέχω) *run*
θνῄσκω (see under ἀποθνῄσκω) *die*
θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην *sacrifice*

I

*ἵημι [XII], -ἥσω, -ἧκα, εἷκα, -εἷμαι, -εἵθην *send*
ἱκνέομαι (see under ἀφικνέομαι) *come*

*ἵστημι [XII], στήσω, ἔστησα and ἔστην, ἕστηκα (plpf. εἱστήκη, fut. pf. ἑστήξω), ἕσταμαι, ἐστάθην *stand, make stand*

K

καθέζομαι or καθίζομαι (impf. ἐκαθεζόμην), καθεδοῦμαι or καθιζήσομαι, ἐκαθισάμην *sit*
κάθημαι (< ἧμαι) (impf. ἐκαθήμην) *sit*
καίω, καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην *burn*
*καλέω, καλῶ [XI], ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην *call*
*κεῖμαι, κείσομαι [XII] *lie*
κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην *command*
κλέπτω, κλέψω/κλέψομαι, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην *steal*
κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην *care for, carry*
κόπτω, κόψω, ἔκοψα, -κέκοφα, κέκομμαι, -εκόπην *cut*
*κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην *judge*
κρύπτω, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην *hide*
*κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι *acquire,* pf. *possess*
κτείνω (see under ἀποκτείνω) *kill*

Λ

*λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην *take*
λανθάνω, λήσω, ἔλαθον, λέληθα *escape notice, lie hidden*
*λέγω, λέξω and ἐρῶ, ἔλεξα and εἶπον, εἴρηκα, λέλεγμαι and εἴρημαι, ἐλέχθην and ἐρρήθην *say*
λέγω, -λέξω, -έλεξα, -είλοχα, -είλεγμαι and -λέλεγμαι, -ελέγην *collect, count*
*λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην *leave*

M

μαίνομαι, ἔμηνα, μέμηνα, ἐμάνην *be mad*
*μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα *learn*
μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι *fight*
μέλει, μελήσει, ἐμέλησε, μεμέληκε *it is a care*
*μέλλω, μελλήσω, ἐμέλλησα *intend, be about to*
*μένω, μενῶ, ἔμεινα, μεμένηκα *remain*
μιμνῄσκω, -μνήσω, -έμνησα, μέμνημαι, ἐμνήσθην *remind,* mid. *remember*

N

*νέμω, νεμῶ, ἔνειμα, νενέμηκα, νενέμημαι, ἐνεμήθην *distribute*
*νομίζω, νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην *believe, think*

O

οἴγνυμι (see under ἀνοίγνυμι) *open*
*οἶδα [VIII] plpf. ᾔδη, εἴσομαι *know*
*οἴομαι (1st person: οἶμαι, impf. ᾤμην), οἰήσομαι, ᾠήθην *think*
ὄλλυμι (see under ἀπόλλυμι) *destroy*
*ὁράω (impf. ἑώρων), ὄψομαι, εἶδον (aor. stem ἰδ-), ἑόρακα/ἑώρακα, ἑώραμαι/ὦμμαι, ὤφθην *see*
ὀφείλω, ὀφειλήσω, ὠφείλησα, 2 aor. ὤφελον *(would that, if only!)*, ὠφείληκα *owe*

Π

*πάσχω, πείσομαι, ἔπαθον, πέπονθα *suffer, experience*
*πείθω, πείσω, ἔπεισα (2 aor. ἔπιθον), πέπεικα/πέποιθα *(trust),* πέπεισμαι, ἐπείσθην *persuade,* mid. *obey*
πειράομαι, πειράσομαι, ἐπειρασάμην, πεπείραμαι, ἐπειράθην *try*
*πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην *send*
πίμπλημι, -πλήσω, -έπλησα, -πέπληκα, -πέπλησμαι, -επλήσθην *fill*
πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην *drink*
*πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα *fall*
πλέω [XI], πλεύσομαι/πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι *sail*
πνέω, πνευσοῦμαι/-πνεύσομαι, ἔπνευσα, -πέπνευκα *breathe blow*
*πράττω, πράξω, ἔπραξα, πέπραχα/πέπραγα, πέπραγμαι, ἐπράχθην *do*
*πυνθάνομαι, πεύσομαι, ἐπυθόμην, πέπυσμαι *learn, inquire*

Ρ

ῥήγνυμι, -ῥήξω, ἔρρηξα, -ἔρρωγα, ἐρράγην *break*
ῥίπτω, ῥίψω, ἔρριψα, ἔρριμμαι, ἐρρίφθην *throw*
ῥύομαι, ῥύσομαι, ἐρρυσάμην *rescue, defend*

Σ

σιγάω, σιγήσομαι, ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσιγήθην *be silent*
σκεδάννυμι, -σκεδῶ, -εσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην *scatter*
*σκέπτομαι/σκοπέω, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι *view*
*στέλλω, στελῶ, ἔστειλα, -ἔσταλκα, ἔσταλμαι, ἐστάλην *send*
*στρέφω, -στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην/ἐστράφην *turn*
σῴζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην *save*

Τ

τάττω, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην *arrange*
τείνω, τενῶ, -έτεινα, τέτακα, τέταμαι, -ετάθην *stretch*
τέμνω, τεμῶ, ἔτεμον, -τέτμηκα, τέτμημαι, ἐτμήθην *cut*
*τίθημι, θήσω, ἔθηκα (pl. ἔθεμεν), τέθηκα, τέθειμαι, ἐτέθην *put*
*τίκτω, τέξομαι, ἔτεκον, τέτοκα *bring forth*
τιτρώσκω, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην *wound*
*τρέπω, τρέψω, ἔτρεψα, ἐτραπόμην (2 aor. mid.), τέτροφα, τέτραμμαι, ἐτρέφθην/ἐτράπην *turn,* mid. *flee*
*τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην/ἐτράφην *nourish*
τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμημαι *run*
τρίβω, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην/ἐτρίβην *rub*
*τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα *happen, hit, obtain*

Υ

ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι *promise*

Φ

*φαίνω, φανῶ, ἔφηνα, πέφαγκα/πέφηνα, πέφασμαι, ἐφάνθην/ἐφάνην *show*
*φέρω, οἴσω, ἤνεγκον/ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην *carry, bear*
*φεύγω, φεύξομαι/φευξοῦμαι, ἔφυγον, πέφευγα *flee*
*φημί, φήσω, ἔφησα *say*
φθάνω, φθήσομαι, ἔφθασα, ἔφθην *anticipate*

φθείρω (see under διαφθείρω) *corrupt*
*φοβέομαι, φοβήσομαι, πεφόβημαι, ἐφοβήθην *fear*
φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην *tell,* mid. *devise*
*φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην *guard*
*φύω, φύσω, ἔφυσα/ἔφυν, πέφυκα *produce;* 2 aor. *grew, was;* pf. *be by nature*

X
χαίρω, χαιρήσω, κεχάρηκα, ἐχάρην *rejoice*
χέω, fut. χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην *pour* (mostly in compounds)
*χράομαι, χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην *use*
χράω, χρήσω, ἔχρησα, κέχρηκα *utter an oracle,* mid. *consult an oracle*
χρή (subj. χρῃ, opt. χρείη, inf. χρῆναι) impf. χρῆν or ἔχρην *it is necessary*

Ψ
ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην *deceive,* mid. *lie*

Ω
ὠνέομαι (impf. ἐωνούμην), ὠνήσομαι, ἐώνημαι, ἐωνήθην *buy*

APPENDIX II: SYNTAX

1. CASES

Most of the examples are from Euripides’ *Alcestis* and Plato’s *Euthyphro*.

Nominative

Most Common Nominative Endings

First declension: -η, -α, -[τ]ης, -ας; -αι
Second declension: -ος, -ον; -οι, -α
Third declension: -ς [-ξ, ψ], -ων, -ος, -[μ]α; -ες [-εις], -α [-η]

Uses of the Nominative Case

a. **Subject:** the subject of a finite verb is nominative. A finite verb is one in which the ending defines the subject, as opposed to an infinitive.

> ***Examples:***
> ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. *We are all lost, not she only.*
> –*Alcestis* 825
>
> ἔσται, τάδ’ ἔσται. *These things will be, (they) will be*
> —*Alcestis* 327

b. **Predicate nominative:** a nominative is used in the predicate after verbs meaning *be*, *become*, *appear*, *be named* and the like, in agreement with the subject. A few of these verbs in Greek are εἰμί, γίγνομαι, φαίνομαι, δοκέω, αἱρέομαι *(be chosen)*, καλέομαι *(be called)*, λέγομαι *(be said, be called)*.

> ***Examples:***
> μαθητὴς δὴ γέγονα σός . . . *I have, then, become your pupil.*
> —*Euthyphro* 5a

οὐχ ὁμολογήσω ἄκλητος ἥκειν. *I shall not admit that I have come uninvited.*
—Plato, *Symposium* 174d

Genitive

Most Common Genitive Endings

First declension: -ης, -ας, -ου; -ῶν
Second declension: -ου; -ων
Third declension: -ος [-ους, -ως]; -ων

Uses of the Genitive Case

Most uses of the genitive come under two headings: the defining (or adjectival) genitive, which is used for one noun depending on another; and the ablatival genitive, used for separation.

a. **Possession:** The genitive (in the attributive position) is used for possession and other close relationships.

Examples:

γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε. *Rather the wife of Admetus is dead, stranger.*
—*Alcestis* 821

τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρων, ἔοικεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. *The things said by you, Euthyphro, seem to me of our ancestor, Daedalus* (i.e., *seem to belong to our ancestor, Daedalus*; this is also called the predicate genitive of characteristic).
—*Euthyphro* 11c

b. **Partitive Genitive:** (in the predicate position) used for the whole from which a part is taken. It can be used with nouns, adjectives, and verbs.

Examples:

οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων. *For you know if anyone else of men* [*does*].
—*Euthyphro* 15d

This genitive is common with verbs of *touching*, *remembering*, and *forgetting*.

ἔθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν. *You have touched my soul, you have touched my senses.* [ἔθιγες < θιγγάνω *touch*; ψυχᾶς = ψυχῆς]
—*Alcestis* 109

c. **Genitive of Comparison:** used with comparative adjectives and adverbs and with verbs implying comparison.

Example:

ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον. *For nothing is more precious than life.*
—*Alcestis* 301

d. **Genitive of Agent:** the one by whom something is done is expressed by ὑπό *(by)* with the genitive.

Example:

φιλεῖται ὑπὸ θεῶν πάντων. *It is loved by all the gods.*
—*Euthyphro* 10d

e. **Genitive of Cause:** verbs of emotion take a genitive of the cause of the feeling.

Examples:

οὗ δὴ χολωθεὶς τέκτονας Δίου πυρὸς / κτείνω Κύκλωπας. *Angered at which, I killed the Cyclopes, workers of Zeus' fire.*
—*Alcestis* 5–6

This genitive is often used in exclamations.

ἰώ μοι τύχας [= τύχης]. *Ah me for my* [ill] *fortune.*
—*Alcestis* 398

f. **Genitive of Source:** with verbs of hearing, the genitive is used for the person or thing heard; the sound heard is accusative.

Example:

ἀλλ᾽ ἄκουέ μου. *But hear me.*
—*Alcestis* 781

g. **Genitive with verbs:** Verbs of ruling take the genitive, which depends on the nominal idea of the verb (e.g., βασιλεύω *be king of*).

Verbs of reaching and obtaining take a genitive of the thing attained.

Examples:

πολλῶν μὲν ἄρχεις. *You rule over many.*
—*Alcestis* 687

ὁσίου γὰρ ἀνδρος, ὅσιος ὢν ἐτύγχανον. *Being holy I met with a holy man.*
—*Alcestis 10*

h. **Genitive of Separation** (ablatival use): the genitive is used with verbs, adjectives, adverbs, and prepositions implying separation from.

Examples:

ἐσθλῆς γάρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος/γυναικὸς ἡμάρτηκας. *For you have lost a noble—no one will deny it—and chaste wife.*
—*Alcestis* 615–16

ἀλλὰ σμικροῦ τινος ἔτι ἐνδεής εἰμί. *But I am still in need of a little something.*
—*Euthyphro* 12e

i. **Genitive of Time within which:** The genitive is used of the period of time within which something happens.

Example:

ταῦτα τῆς ἡμέρας ἐγένετο. *These things happened during the day.*
—Xenophon, *Anabasis* 7.4.14

j. **Genitive Absolute:** a participial clause (noun/pronoun and participle) in the genitive gives attendant circumstances of the main action.

Example:

τόδε δέ σου ἐνενόησα ἅμα λέγοντος. *While you were speaking, I was thinking about this.*
—*Euthyphro* 9c

k. **Other uses of the Genitive:** subjective, objective, material.

Examples:

The subjective genitive is used for the subject of a feeling. τῶν βαρβάρων φόβος, *the barbarians' fear (the fear that they feel)*
—Xenophon, *Anabasis* 1.2.17

The objective genitive is used for the object of a feeling or action. τοῦ ὕδατος ἐπιθυμία *desire for water*
—Thucydides 2.52

The genitive is used for material or contents. ἕρκος ὀδόντων *the barrier of teeth* (i.e., consisting of teeth)
—Homer, *Iliad* 4.850, etc.

Dative

Most Common Dative Endings

First declension: -ῃ, -ᾳ; -αις [-αισι]
Second declension: -ῳ; -οις [-οισι]
Third declension: -ι; -σι [ν]

Uses of the Dative Case

The dative is used for the party interested (including the indirect object, the dative of advantage, and the dative of possession, *to, for, of*), for the instrument (means or manner, *by*, *with*), and for the locative (place where and time when, *in*, *on*, *at*).

a. Indirect object: the person or thing indirectly affected by the verb goes into the dative.

> ***Example:***
>
> θάψεις δ᾽ αὐτὸς ὢν αὐτῆς φονεύς,/δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι. *You will bury her though you are yourself her murderer and you will still pay the penalty to your in-laws.*
>
> —*Alcestis* 730–1

b. **Dative with Verbs:** many intransitive and impersonal verbs take the dative: verbs meaning *benefit, obey, serve, assist, please, satisfy, advise*, and their opposites; and those expressing *friendliness, hostility, blame, anger, reproach, likeness, accompaniment,* and *agreement*. Compounds in συν- and some in προς-, παρα-, ἐν- and ἐπι- take the dative.

> ***Examples:***
>
> οὐκ ἤρεσκέ σοι μόρον Ἀδμήτου / διακωλῦσαι; *Wasn't it enough for you to have prevented the death of Admetus?*
>
> —*Alcestis* 32
>
> καὶ τοῖσδέ γ᾽ οἴκοις ἐκδίκως προσωφελεῖν. *And to help this house unjustly.*
>
> —*Alcestis* 41
>
> οὐχ ἕπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. *I do not follow the things being said, Socrates.*
>
> —*Euthyphro* 12a

c. **Dative with Adjectives:** the dative is used with adjectives expressing *friendliness, hostility, likeness,* and meanings similar to those of verbs in b.

> ***Example:***
>
> σὺ δ᾽ εἶ παλαιὸς δεσπόταις ἐμοῖς φίλος. *You are a friend of long standing to my masters.*
>
> —*Alcestis* 212

d. **Dative of Advantage/Disadvantage:** The person or thing to whose advantage or disadvantage something is or is done is in the dative and is usually translated with the English preposition *for*.

> ***Example:***
>
> πάσαις δ᾽ ἔθηκεν εὐκλεέστατον βίον/γυναιξίν, ἔργον τλᾶσα γενναῖον τόδε. *She has made life most glorious for all women, having undergone this noble deed.*
>
> —*Alcestis* 623–4

The **Ethical** dative is a special type of the dative of advantage/disadvantage, in which a personal pronoun in the dative has the force of *for my sake, for your sake,* etc.

Example:

οὐ γὰρ ἐθέλουσι σοι μένειν, ὡς καὶ αὐτῷ σοι δοκεῖ. *For they are not willing to stand still for you, as it seems to you yourself.*
—*Euthyphro* 11c

e. **Dative of Possession:** with εἰμί and γίγνομαι, the dative is used of the possessor, with the thing possessed in the nominative.

Example:

μόνος γὰρ αὐτοῖς ἦσθα, κοὔτις ἐλπὶς ἦν / σοῦ κατθανόντος ἄλλα φιτεύσειν τέκνα. *For you were alone to them (you were their only child) and there was no hope (they had no hope)—once you were dead—to produce more children.*
—*Alcestis* 293–4

f. **Dative of Agent:** used with the perfect and pluperfect passive (and rarely with other passive tenses).

Example:

πολλαὶ θεραπεῖαι τοῖς ἰατροῖς ηὕρηνται. *Many cures have been found by the doctors.*
—*Isocrates* 8.39.

g. **Instrumental Dative:** cause, manner, and means are expressed by the dative.

Examples:

οὐδ' ἁλίσκεται τέχνῃ. . . . *And it is not grasped by art. . . .*
—*Alcestis* 786

The **Dative of Respect** is a form of the dative of manner.

λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι. *For they were friends in word, not in deed.*
—*Alcestis* 339

The **Dative of Degree of Difference** is a form of the dative of manner used with comparatives.

κινδυνεύω ἄρα, ὦ ἑταῖρε, ἐκείνου τοῦ ἀνδρὸς δεινότερος γεγονέναι τὴν τέχνην, τοσούτῳ ὅσῳ ὁ μὲν τὰ αὑτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἐμαυτοῦ, ὡς ἔοικε, καὶ τὰ ἀλλότρια. *I am likely, then, my friend, to be more clever than that man, insofar as* [*by so much as*] *he made only his own* [creations] *not to stay put, but I, as it seems, in addition to my own, also* [make] *other people's* [not to stay put].
—*Euthyphro* 11d

h. **Locative Dative:** The dative is used for place where (with a preposition) and time when (with or without a preposition).

Examples:

Ἄδμητον ἐν δόμοισιν κιγχάνω; *Do I find Admetus in the house?*
—*Alcestis* 477

θάπτειν τιν᾽ ἐν τῇδ᾽ ἡμέρᾳ μέλλω νεκρόν. *I am going to bury a dead person on this day.*
—*Alcestis* 513

Accusative

Most Common Accusative Endings

First declension: -ην, -αν; -ας
Second declension: -ον; -ους, -α
Third declension: -ν, -α, -ος, -μα; -ας, -εις, -α

Uses of the Accusative Case

The accusative is used for the direct object, for the end of motion (terminal, *to, toward*), as subject of an infinitive, and in various adverbial relationships.

a. **Direct Object:** the direct object is in the accusative. Two accusatives may be used with one verb.

Examples:

ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγῷμαι [= ἐγὼ οἶμαι], Μέλητον. *They call him, I think, Meletus.*
—*Euthyphro* 2b

τί δῆτα σ᾽ [= σε] ἠδίκησα; *What wrong have I done you?*
—*Alcestis* 689

b. **Cognate Accusative** (internal object): the cognate accusative repeats the meaning already contained in the verb and can be used with both transitive and intransitive verbs.

Example:

καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην. *And in particular that I will live the rest of my life better.*
—*Euthyphro* 16a

c. **Subject of Infinitive:** the accusative is used as the subject of an infinitive.

Example:

φησὶ γάρ με ποιητὴν εἶναι θεῶν. *For he says that I am a maker of gods.*
—*Euthyphro* 16a

d. **Terminal Accusative:** the place to which (usually with a preposition, εἰς, πρός, παρά, etc., but in poetry often without a preposition) is accusative.

Example:

εἰς Ἅιδου δόμους *into the house of Hades*

—*Alcestis* 25

e. **Accusative of respect:** an adverbial accusative that tells in what respect something is true.

Example:

οὔτ᾽ εἶδος ἄλλως ἐκπρεπεστάτη γυνή *nor a woman in form otherwise most beautiful*

—*Alcestis* 333

f. **Extent of Time or Space** is in the accusative.

Example:

ἡδὺ γὰρ φίλους/κἀν νυκτὶ λεύσσειν, ὅντιν᾽ ἂν παρῇ χρόνον. F*or it is sweet to see loved ones even at night for whatever time he/she is there.*

—*Alcestis* 355–6

g. **Accusative Absolute:** used instead of the genitive absolute when the participle represents an impersonal verb.

Example:

θνῄσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν. *I am dying, it being possible* [although it is possible] *for me not to die on your behalf.*

—*Alcestis* 284

Vocative

Most Common Vocative Endings

First declension: -η, -α; -αι same as nominative
Second declension: -ε, -ον; -οι, -α
Third declension: like nominative or like base

Use of the Vocative Case

Direct Address: the vocative is used for direct address either with or without ὦ, *oh!*

Example:

ΑΔ. χαῖρ᾽, ὦ Διὸς παῖ Περσέως τ᾽ ἀφ᾽ αἵματος.
ΗΡ. Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.
Admetus: *Hello, son of Zeus of the blood of Perseus.*
Heracles: *Admetus, hello to you too, king of the Thessalians.*

—*Alcestis* 509–10

2. VERB CONSTRUCTIONS

Examples have been taken from Plato’s *Crito* unless otherwise noted.

Conditions

Present General

ἐάν [ἄν, ἤν] + Subjunctive – Present Indicative

44d οἷοί τ’ εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι . . . ἐάν τις ἐν αὐτοῖς διαβεβλημένος ᾖ. *The many are able to do no slight harm, if anyone is slandered among them.*

47a–b τὸν νοῦν προσέχει . . . ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδοτρίβης ὤν; *Does he pay attention to* [*only the one*] *who happens to be a doctor or a personal trainer*?

Past General

εἰ + Optative – Imperfect Indicative

50e ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἦν τὸ δίκαιον . . . ὥστ’ ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν . . . *it was not right for you to do in return to your father whatever you happened to suffer. . . .*

Future More Vivid

ἐάν [ἄν, ἤν] + Subjunctive – Future (or equivalent)
Relative (pronoun or adverb) + ἄν + Subjunctive – Future (or equivalent)

44a τῇ γάρ που ὑστεραίᾳ δεῖ με ἀποθνῄσκειν ἢ ᾗ ἂν ἔλθῃ τὸ πλοῖον. *For I am to be put to death on the day after (that on which) the ship comes.*

44b ἐὰν σὺ ἀποθάνῃς . . . ἔτι δὲ καὶ πολλοῖς δόξω. . . . *If you die, I will seem to many. . . .*

45b–c πολλαχοῦ καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε. *Also in many other places, wherever you go they will love you.*

54d ἐὰν λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. *If you say* [*anything*] *besides this, you will speak in vain.*

Future Less Vivid

Present: εἰ + Optative – Optative + ἄν
should–would

Phaedo 69b οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *Wouldn’t it be a great absurdity if such a person should fear death?*

Contrary to Fact

Present: εἰ + Imperfect – Imperfect + ἄν
were – would be

52b οὐ γὰρ ἄν ποτε . . . ἐν αὐτῇ ἐπεδήμεις, εἰ μή σοι διαφερόντως ἤρεσκε. . . . *for you would not continue to stay in it, if it were not pleasing to you more than to others. . . .*

Past: εἰ + Aorist – Aorist + ἄν (or Pluperfect)
had – would have

Apology 36a νῦν δ’, ὡς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀποπεφεύγη ἄν. *But now, as it appears, if only thirty of the votes had been cast differently, I would stand acquitted.*

Infinitive Constructions

Articular Infinitive

The infinitive used as a noun (like a gerund). The article allows the use of different cases of the infinitive.

43a διὰ τὸ πολλάκις δεῦρο φοιτᾶν *on account of coming here often*

47e ἐκτὸς εἶ τοῦ μέλλειν ἀποθνῄσκειν αὔριον. *You are outside the likelihood of being put to death tomorrow.*

49d τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει *for to treat people badly is no different from doing injustice*

Indirect Statement (Infinitive Construction)

Verb of Saying/Thinking: (Subject Accusative) | Infinitive

43d οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον. *In fact I think it will not come today.*

47d ὑπὸ τῶν οἰομένων τι λέγειν *by those who think they are saying something*

πρίν with the Infinitive

The use of *before* before an affirmative clause

46d πρὶν μὲν ἐμὲ δεῖν ἀποθνῄσκειν καλῶς ἐλέγετο, νῦν δὲ. . . . *before it was necessary for me to die it was well said, but now. . . .*

Result clauses (Indicative or Infinitive)

Actual Result ὥστε + Indicative

48a ὥστε πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς εἰσηγεῖ. . . . *so that first you are not correctly introducing (an argument) in this way. . . .*

Natural Result ὥστε + Infinitive

45c ἀσφάλειάν σοι παρέξονται ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν. *They will provide you security so that no one of all those in Thessaly would harass you.*

Participles and Verbals

Future Participle of Purpose

51b ἐάν τ’ εἰς πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον. . . . *if it leads (you) into war, to be wounded or killed. . . .*

Genitive Absolute

A noun or other substantive in the genitive with a participle in the genitive shows the circumstances (time, cause, concession, condition) surrounding or attending the main action.

Noun/Pronoun – Participle in Genitive

43d ἢ τὸ πλοῖον ἀφῖκται ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με; *Or has the ship arrived from Delos, which, when it arrives (at the arrival of which) I must die?*

44c ἡμῶν προθυμουμένων *(though) we are eager*

48b μὴ ἀφιέντων Ἀθηναίων *if the Athenians do not permit (it)*

Accusative Absolute

Impersonal verbs go into the accusative absolute rather than the genitive absolute.

45c ἐξὸν σωθῆναι *it being possible to be rescued*

45d οὓς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχήσει καταλίπων. *. . . it being possible for you to rear and educate them, you will leave them in the lurch. . . .*

Verbals in -τέον

it is necessary, one must

46b σκοπεῖσθαι οὖν χρὴ ἡμᾶς εἴτε ταῦτα πρακτέον εἴτε μή. *We must consider whether it is necessary to do these things or not.*

47b ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον *In this way, he must act and exercise and eat and drink*

Subjunctive: Independent Uses

Deliberative Subjunctive

are we to . . .

52d τί φῶμεν πρὸς ταῦτα, ὦ Κρίτων; *What are we to say to this, Crito?*

Prohibitive Subjunctive

In second person and less commonly in third person (Smyth 1800b): *Don't, let not*

54d ἀλλὰ μή σε πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. *But let not Crito convince you to do what he says rather than* [*what*] *we* [*say*].

Hortatory Subjunctive

Let's

54e καὶ πράττωμεν ταύτῃ, ἐπειδὴ ταύτῃ ὁ θεὸς ὑφηγεῖται. *And let us do [it] this way, since the god guides [us] this way.*

Subjunctive of Doubtful (Cautious) Assertion

"The present Subjunctive with μὴ may express a doubtful assertion, with μὴ οὐ a doubtful negation. . . . A touch of irony often marks this use which is chiefly Platonic." (Smyth 1801)

48c μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ᾖ τῶν . . . *I'm wondering if maybe these might really be the considerations of those who . . .*

48c μὴ οὐδὲν ἄλλο σκεπτέον ᾖ *maybe nothing else should be considered*

48d μὴ οὐ δέῃ *maybe it isn't necessary*

Optative: Independent Uses

Optative of Wish

Phaedrus 279c πλούσιον δὲ νομίζοιμι τὸν σοφόν. *And may I believe the wise man wealthy.*

Potential Optative

The optative with ἄν shows possibility: *may, might, would, could.*

43b καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἴη. . . . *and really, Crito, it would be out of tune. . . .*

43c ἣν ἐγὼ . . . ἐν τοῖς βαρύτατ’ ἂν ἐνέγκαιμι *which I of all of them would bear most grievously.*

44c καίτοι τίς ἂν αἰσχίων εἴη ταύτης δόξα; *And yet what reputation could be more disgraceful than this?*

48a φαίη γ’ ἄν τις *someone might say*

Subjunctive or Optative: Sequence of Moods

The usage of the subjunctive versus the optative in some constructions depends on the sequence of moods:

1. If the leading verb is primary, use the subjunctive [MAY] in the subordinate clause.

   Primary Verb Tenses: present, future, perfect, future perfect

2. If the leading verb is secondary, use the optative [MIGHT] in the subordinate clause.

   Secondary Verb Tenses: imperfect, aorist, pluperfect

See also *Conditions*.

Object Clause After A Verb Of Fearing

After a verb of fearing: μή (*that, lest*); μὴ οὐ (*that . . . not*) + the subjunctive or optative

> 44e ἆρά γε μὴ ἐμοῦ προμηθεῖ καὶ τῶν ἄλλων ἐπιτηδείων, μὴ . . . οἱ συκοφάνται ἡμῖν πράγματα παρέχωσιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν. . . .
>
> *Do not then worry about me and your other friends, that the informers may cause us trouble on the ground that we sneaked you out* [*of prison*], *and we be compelled to. . . .*

Purpose Clauses

Used with the subjunctive or optative following ἵνα, ὅπως, ὡς *that, to, in order that*. The negative is μή.

> Subjunctive if the introductory verb is present, future or perfect.
>
> Optative if the introductory verb is imperfect, aorist, or pluperfect.

ἵνα, ὅπως, ὡς — Subjunctive, Optative

> 47c ἵνα μὴ πάντα διίωμεν *so that we do not go over everything*

After a secondary tense the subjunctive is used in place of the optative to set "forth a person's previous purpose in the form in which he/she conceived his/her purpose" (Smyth 2197a, gender inclusiveness added).

> 43b καὶ ἐπίτηδές σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διάγῃς. *And on purpose I did not wake you, so that you may continue spending your time as pleasantly as possible.*

Other

Neuter plural subject takes a singular verb

> 44e ταῦτα μὲν δὴ οὕτως ἐχέτω. *Let these things be so.*

Philosophical Imperfect

The results of a previous argument spread over time

47d λωβησόμεθα ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο. *We will do harm to the very thing which* [*according to our argument*] *was becoming better through justice but was being corrupted by injustice.*

Greek–English Vocabulary

Asterisks indicate verbs listed in the Principal Parts List, 309–13

Α

ἀγαθός, -ή, -όν *good, well-born, brave, capable, serviceable*

τὰ ἀγαθά *goods, wealth*

ἀγαθότης, -τητος, ἡ *goodness*

ἄγαν *very much, too much*

ἀγάπη, -ης, ἡ *love, brotherly love, alms, charity*

ἀγαπάω *love, greet with affection, desire*

ἀγένητος, -ον *unborn, uncreated*

ἄγγελλος, -ου, ὁ *messenger, envoy*

ἀγγέλλω *announce, bring news*

ἀγνοέω *not to perceive, be ignorant*

ἄγνοια, -ας, ἡ *ignorance*

ἀγορά, -ᾶς, ἡ *assembly, market-place, agora*

ἄγραφος, -ον *unwritten*

ἄγχω *press tight, strangle, hang*

***ἄγω** *lead, drive, bring, carry*

ἀγών, ἀγῶνος, ὁ *gathering, assembly, place for contests, contest, struggle*

ἀγωνίζομαι *contend for a prize, struggle*

ἀδελφή, -ῆς, ἡ *sister*

ἀδελφός, -οῦ, ὁ *brother*

ἄδηλος, -ον *unknown, ignoble, unseen*

ἀδηλότης, -τητος, ἡ *uncertainty*

ἀδικέω *be unjust*

ἄδικος *do wrong* (with participle of particular charge of wrong-doing)

ἄδικος, -ον *unjust*

ἀδίκως *unjustly*

ἀδυνατέω *be unable, lack ability*

ἀδύνατος, -ον *unable, impossible*

τὸ ἀδύνατον *impossibility*

ἀεί *always, ever*

***ᾄδω (ἀείδω)** *sing, sing of, chant*

ἀετός, -οῦ, ὁ *eagle*

ἀήρ, ἀέρος, ὁ/ἡ *mist, haze, lower air; air;* pl.: *climates*

ἀθάνατος, -ον *immortal, deathless, everlasting*

οἱ ἀθάνατοι *the immortals*

Ἀθήναζε *to/towards Athens*

Ἀθῆναι, Ἀθηνῶν, αἱ *the city of Athens*

Ἀθηναῖος, -α, -ον *Athenian*

ἄθλιος, -α, -ον *struggling, unhappy, wretched, sorry*

ἀθῷος, -ον *unpunished*

αἰανής, -ές *everlasting, wearisome*

***αἰδέομαι** *be ashamed, respect*

Ἅιδης, -ου, ὁ (ᾅδης) *Hades*

αἰδώς, -οῦς, ἡ *respect, shame, modesty*

αἷμα, αἵματος, τό *blood*

αἴνιγμα, -ατος, τό *dark saying, riddle*

***αἱρέω** *take, prove;* mid.: *choose*

***αἴρω (ἀείρω)** *lift, raise up*

***αἰσθάνομαι** *perceive, apprehend by the senses; understand, learn*

αἴσθησις, -εως, ἡ *sense-perception, sensation*

αἰσχρός, -ά, -όν *shameful, base, causing shame; ugly*

αἰσχύνη, -ης, ἡ *shame, disgrace*

αἰσχύνομαι *be dishonored, be ashamed*

***αἰσχύνω** *make ugly, disfigure*

αἰτέω *ask, claim*

αἰτία, αἰτίας, ἡ *responsibility, guilt, blame, cause, motive, credit*

αἰτιάομαι *accuse, censure*

αἰτιατικός, -ή, -όν *causal*

ἡ αἰτιατική (πτῶσις) *accusative case*

αἴτιος, -α, -ον *blamable, guilty*

αἰχμή, -ῆς, ἡ *the point of a spear, spear*

αἰών, αἰῶνος, ὁ *lifetime, age, generation, epoch (eon)*

ἄκαιρος, -ον *ill-timed, unseasonable; importunate*

ἀκήρυκτος, -ον *unannounced, unproclaimed, undeclared*

ἀκμάζω *be in full bloom*

ἀκουσίως *involuntarily*

***ἀκούω** *hear, listen* (with acc. of thing heard; gen. of person heard from)

ἀκριβής, -ες *exact, accurate, precise*

ἀκρόαμα, -ματος, τό *anything heard; a play, musical piece*

ἀκρόπολις, -εως, ἡ *upper city*

ἄκων, ἄκουσα, ἆκον (ἀκοντ-) *involuntary, unwilling(ly)*

ἀλγέω, -ήσω *feel pain, suffer*

ἀλήθεια, ἀληθείας, ἡ *truth, reality, sincerity*

ἀληθής, -ές *true*

***ἁλίσκομαι** *be caught* (used as the passive of αἱρέω)

ἀλλά (ἀλλ') *but*

ἀλλαχοῦ *elsewhere, somewhere else*

ἀλλήλων *each other, one another*

ἄλλος, -η, -ον *other, another*

ἄλλοσε *elsewhere*

ἀλλότριος, -α, -ον *of/belonging to another*

ἄλλως *otherwise, at random, in vain*

ἀλογία, -ας, ἡ *want of reason, folly, contempt*

ἄλογος, -ον *irrational, unreasoning, without speech*

ἄλφιτον, -ου, τό *barley, one's daily bread*

ἅμα *at once, at the same time*

ἀμαθής, -ές *ignorant, stupid*

ἅμαξα, -ας, ἡ *wagon*

***ἁμαρτάνω** *miss* (the mark), *fail, go wrong, err*

ἁμαρτία, -ας, ἡ *failure, error, sin*

ἀμείβω *change, exchange*

ἀμείνων, -ον *better* (irregular comparative of ἀγαθός)

ἀμελέω *neglect, be careless*

ἄμεμπτος, -ον *blameless*

ἀμπέχω *surround, cover, enclose, embrace;* mid.: *put around oneself*

ἀμφί *on both sides* (+ gen.: *about, concerning;* + acc.: *about*)

ἀμφισβητέω *stand apart, disagree, dispute*

οἱ ἀμισβητοῦντες *the parties in a lawsuit*

ἀμφότερος, -α, -ον *both of two*

ἄν = ἐάν *if*

ἄν conditional particle

ἀνά *up* (+ dat.: *upon;* + acc.: *up, throughout*)

ἀναγιγνώσκω *know well, perceive, read*

ἀναγκάζω *force, compel, constrain*

ἀναγκαῖος, -α, -ον *constraining, necessary, connected by blood*

ἀνάγκη, -ης, ἡ *necessity, force, constraint, tie of blood*

ἀναιρέω *take up* or *away, destroy;* mid.: *gain, win*

ἀναλέγω *pick up, gather; read aloud*

ἀναμιμνῄσκω *remind;* pass.: *remember, recall*

ἀναμνηστικός, -όν *able to call to mind readily*

ἄναξ, ἄνακτος, ὁ *lord, master, king*

ἀνάξιος, -α, -ον *unworthy*

ἀναρχία, -ας, ἡ *anarchy*

ἀνατίθημι (< *τίθημι) *lay upon, refer, attribute, entrust, dedicate, set up, put back*

ἀναφαίρετος, -ον *not to be taken away*

ἀναφύω (< φύω) *produce again;* pass.: *grow up*

ἀναχορεύω *begin a choral dance, celebrate in the chorus*

ἀνδραποδισμός, -οῦ, ὁ *enslaving, selling into slavery*

ἀνδράποδον, -ου, ὁ *slave*

ἀνδρεία, -ας, ἡ *manliness, manly spirit;* pl.: *brave deeds*

ἀνδρεῖος, -α, -ον *belonging to a man, manly*

ἀνδρόω *rear up into manhood;* pass.: *become a man*

ἀνελεύθερος, -ον *not free, slavish*

ἄνευ *without* (+ gen.)

ἀνεύρετος, -ον *undiscovered*

ἀνευρίσκω *find out, discover*

ἀνήρ, ἀνδρός, ὁ *a man, husband*

ἄνθος, -ους, τό *flower, bloom*

ἀνθρώπινος, -η, -ον *of, from* or *belonging to a human being; human*

ἄνθρωπος, -ου, ὁ/ἡ *man, human being;* pl.: *mankind, people*

ἀνίστημι (< *ἵστημι) *make to stand up, set up; stand up*

ἄνοια, -ας, ἡ *lack of understanding; folly*

__*ἀνοίγνυμι (= ἀνοίγω)__ *open;* pass.: *be open, stand open*

ἀνόσιος, (-α), -ον *unholy*

ἀντασπάζομαι *welcome, greet in return*

ἀντί *over against, opposite* (+ gen.)

ἀντιβολέω *meet, entreat; partake of* (+ gen.)

ἀντιλέγω *speak against, contradict, dispute*

ἀντωνυμία, -ας, ἡ *pronoun*

ἀξιομνημόνευτος, -ον *worthy of mention*

ἄξιος, -α, -ον *worthy, deserving, counterbalancing*

ἀξιόω *think/deem worthy of, think fit, expect, consent, dare, make a claim*

ἀπάγχω *strangle, throttle;* mid.: *hang oneself;* pass.: *be hanged*

ἀπαίδευτος, -ον *ignorant, uneducated*

ἄπαις (gen.) **ἄπαιδος** *childless*

ἀπαλλάσσω *set free, release;* mid.: *be set free from*

ἀπαντάω *meet, encounter*

ἀπανταχοῦ *everywhere*

ἀπαρνέομαι *deny utterly, reject, refuse*

ἅπας, ἅπασα, ἅπαν *quite all, everyone, the whole*

ἀπατεύω *cheat, deceive*

ἀπάτη, -ης, ἡ *cheating, trickery, fraud, stratagem*

ἀπειθέω *be disobedient*

ἄπειμι (< *εἰμί) *be away, be far from, be absent*

ἄπειμι (< *εἶμι) *go away, depart*

ἀπευθύνω *make straight, restore, direct, correct*

ἁπλῶς *singly, in one way, simply, generally*

ἀπό *from, off from, away from* (+ gen.)

ἀποβλέπω *look away from, gaze steadily, regard*

ἀποδείκνυμι *point out, show forth, bring forward, prove*

ἀποδημέω *go abroad*

ἀποδίδωμι *give up* or *back, return, pay, assign, concede, allow;* mid.: *sell*

__*ἀποθνῄσκω__ *die, be killed*

ἀποκρίνομαι *answer*

ἀποκρύπτω *hide from, keep hidden, conceal*

__*ἀποκτείνω__ *kill, slay, put to death*

ἀπολαύω *enjoy, profit by*

ἀπολείπω (< *λείπω) *be wanting, leave behind, lose, forsake*

__*ἀπόλλυμι__ act.: *destroy utterly, kill, lose;* mid.: *perish, die, fall into ruin*

ἀπολογία, -ας, -ἡ *speech in one's defense*

ἀπολύω *loose from;* mid.: *release for oneself, redeem*

ἀπονέμω, ἀπονεμῶ *portion out, assign*

ἀπορέω *be at a loss*

ἀπορία, -ας, -ἡ *difficulty* (of passing), *perplexity, embarrassment, lack of resources, question for discussion*

ἄπορος, -ον *without passage, impassable, unmanageable, impossible*

ἀπόρρητος, -ον *forbidden, not to be spoken*

ἀποστέλλω (< *στέλλω) *send away, banish;* pass.: *go away, depart*

ἀποστρέφω (< *στρέφω) *turn back or away, avert*

ἀποτελέω *bring to an end, complete, produce, accomplish*

ἀποτέμνω *cut off*

ἀποτρέπω (< *τρέπω) *turn away from, dissuade from*

ἀποφθέγμα, -ατος, τό *a thing uttered, terse saying*

ἀπρεπής, -ές *unseemly, unbecoming*

__*ἅπτω__ *fasten; kindle;* mid.: *grasp, undertake, touch upon*

ἄρα (postpos. particle denoting interest or surprise) *then, therefore, so it seems, of course*

ἆρα (interrog. particle which leaves the question open)

ἀρά, -ᾶς, ἡ *prayer, curse*

ἀργύριον, -ου, τό *a piece of silver, a coin*

ἄργυρος, -ου, ὁ *white metal, silver*

ἀρετή, -ῆς, ἡ *goodness, excellence, moral virtue*

ἀρήγω *aid, succor*

ἄρθρον, -ου, τό *joint; connecting word; the article* (grammar)

ἀριθμός, -ου, ὁ *number*

ἄριστος, -η, -ον *best, noblest, bravest*

ἄρκτος, -ου, ὁ/ἡ *bear*

ἀρνέομαι, -ήσομαι *deny, disown*

ἀρούρα, -ας, ἡ *tilled land, corn land*

ἀρσενικός, -ή, -όν *male; of masculine gender*

ἄρτι *just, exactly, just now*

ἄρτιος, -α, -ον *complete, exactly fitted; active, ready*

ἀρχαῖος, -α, -ον *original, ancient, primitive*

ἀρχή, -ῆς, ἡ *beginning, first principle; rule, office, empire*

***ἄρχω** *begin; rule* (+ gen.)

ἄρχων, -οντος, ὁ *archon, ruler*

ἀσεβής, -ές *ungodly, unholy, profane*

ἀσθενής, -ές *weak, feeble, poor*

ἀσπάζομαι *welcome, greet*

ἀσπίς, ἀσπίδος, ἡ *shield*

ἀστήρ, ἀστέρος, ὁ *star; flame, fire*

ἄστυ, ἄστεως, τό *city, town*

ἀσφαλής, -ές *safe, steadfast, sure*

ἅτε *just as, as if, inasmuch as, since* (with participle)

ἄτερ *absolutely, simply*

ἄτεχνος, -ον *without art, unskilled*

ἀτεχνῶς *simply, absolutely*

ἀτιμόω *dishonor, punish* with ἀτιμία (i.e., *deprive of civil rights*)

ἄτομος, -ον *uncut, that cannot be cut*

ἄτοπος, -ον *out of place, strange, unnatural; bad*

ἄττα = ἅτινα

ἀττικίζω *Atticize, speak in the Attic dialect*

ἀτυχέω *be unlucky*

ἀτύχημα, -ατος, τό *misfortune, mishap*

αὖ *back, again; moreover, besides, in turn*

αὐδάω *talk, speak, say*

αὖθις *again, later, back again*

αὐλή, -ῆς, ἡ *open court, hall; dwelling*

αὐξάνω (= αὔξω) *increase;* pass.: *grow*

αὔξησις, -εως, ἡ *growth, increase; the verbal augment* (grammar)

αὔριον (adv.) *tomorrow*

αὐτίκα *at once, immediately*

αὖτις/αὖθις *back, anew, again; moreover*

αὐτόθι *on the very spot, there*

αὐτόματος (-η) -ον *acting of one's own will, self-moving; without cause, accidental*

αὐτός, -ή, -ό *–self;* with article: *same;* in oblique cases: *him, her, it,* etc.

αὐτοσχεδιάζω *act/speak offhand, improvise; judge unadvisedly*

αὐτοῦ *there, here*

αὑτοῦ, αὑτῆς = ἑαυτοῦ, ἑαυτῆς *(of) himself, herself*

αὐτόφωρος, -ον *caught in the act of theft*

ἀφανίζω *make unseen, do away with, destroy*

ἀφίημι (< *ἵημι) *send forth, discharge, release from*

***ἀφικνέομαι** *arrive at, come to, reach*

ἀφίστημι (< *ἵστημι) *put away, remove; cause to revolt; pay; stand away, revolt from*

ἄφρων, -ον (gen. ονος) *senseless, witless, foolish, crazed*

ἄφωνος, -ον *voiceless, mute*

  τὰ ἄφωνα *consonants* (especially mutes)

Ἀχαιός, -ά, -όν *Achaean*

ἀχάριστος, -ον *unpleasing, thankless, without grace*

ἀχώριστος, -ον *not parted, undivided, inseparable*

Β

βαδίζω *go on foot, walk, go*

***βαίνω** *walk, step, go*

βαιός, -ά, -όν *little, slight, short*

βάκχιος, -α, -ον *Bacchic, inspired*

  ὁ βάκχιος (θεός) *the Bacchic God, Bacchus*

***βάλλω** *throw, hit*

βάρβαρος, -ον *barbarous, non-Greek, foreign*

οἱ βάρβαροι *all non-Greek-speaking peoples*

βαρύς, βαρεῖα, βαρύ *heavy, tiresome, oppressive*

βασιλεύς, βασιλέως, ὁ *king*

βασιλεύω *be king, rule, reign* (+ gen.)

βασίλισσα, -ας, ἡ (= βασίλεια) *queen*

βάτος, -ου, ὁ/ἡ *bramble*

βέβαιος (-α) -ον *firm, steady, steadfast, durable, sure*

βέλτιστος, -η, -ον *best* (irreg. superl. of ἀγαθός)

βελτίων, -ον *better* (irreg. comp. of ἀγαθός)

βιάζω/βιάζομαι *force, do violence to*

βίαιος (-α) -ον *forcible, violent, acting with violence*

βιβλίον, -ου, τό *paper, book*

βίος, -ου, ὁ *life, livelihood, mode of life*

βίοτος, -ου, ὁ *life, means of living*

βιόω *live, pass one's life*

βλάβη, -ης, ἡ *harm, damage, hurt*

***βλάπτω** *disable, hinder, harm, hurt, damage*

βλασφημέω *blaspheme, speak profanely*

***βλέπω** *see, have the power of sight, look*

***βοάω** *cry aloud, shout, roar, howl*

βοηθέω *assist, come to the rescue*

βόλβος, -ου, ὁ *a bulbous plant*

βορά, -ᾶς, ἡ *food*

βοτάνη, -ης, ἡ *grass, pasture*

βουλεύω *plan, take counsel, deliberate*

βουλή, -ῆς, ἡ *counsel, will, determination; Senate*

βουλιμιάω *be as hungry as an ox*

***βούλομαι** *wish, be willing, be used to* (doing something)

βοῦς, βοός, ὁ/ἡ *bull, cow, ox;* pl.: *cattle*

βραδύς, -εῖα, -ύ *slow, heavy, late*

βραχύς, -εῖα, -ύ *short, brief*

βρέφος, -ους, τό *new-born baby*

βροντάω *thunder;* impers.: *it thunders*

βροτός, -οῦ, ὁ *mortal man*

βυθός, -οῦ, ὁ *the depth, bottom, abyss*

Γ

γαῖα, -ας (-ης), ἡ *land, country, earth* (poetic for γῆ)

γαμβρός, -οῦ, ὁ *in-law, any connection by marriage*

***γαμέω** *marry* (act. of the man, mid. of the woman)

γάμος, -ου, ὁ *wedding, marriage, wedlock*

γάρ *for* (postpos. particle)

γε *at least, indeed; yes* (postpos. particle)

γελάω *laugh, laugh at, sneer at*

γέλοιος, -α, -ον *absurd, laughable, humorous*

γέλως, γέλωτος, ὁ *laughter*

γέμω *be full, be laden* (only pres. and impf.)

γένεσις, γενέσεως, ἡ *origin, source, birth, descent, generation*

γενικός, -ή, -όν *of/belonging to the γένος, typical*

ἡ γενικὴ (πτῶσις) *genitive case*

γενναῖος, (-α), -ον *noble, generous*

γεννάω *beget;* mid.: *create*

γένος, γένους, τό *race, birth, offpring, stock, clan*

γέρας, γέραος, τό *gift of honor, prize, prerogative*

γέρων, γέροντος, ὁ *old man*

γεωργός, -οῦ, ὁ *farmer*

γῆ, γῆς, ἡ *earth* (land and sea); *land, country*

γῆρας, γήραος, τό *old age*

γηράω *grow old*

***γίγνομαι** *become, be born, be, come into being*

***γιγνώσκω** *know* (by observation), *come to know, perceive*

γλαύξ, γλαυκός, ἡ *the little owl, Athene noctua*

γλυκύς, -εῖα, -ύ *sweet, pleasant*

γλῶσσα, -ης, ἡ / γλῶττα, -ης, ἡ *tongue, language*

γνήσιος, -α, -ον *genuine, legitimate, true*

γνώμη, -ης, ἡ *thought, opinion; means of knowing, organ by which one perceives; intelligence*

αἱ γνῶμαι pl.: *practical maxims*

γνωρίζω *make known, gain knowledge of*

γνώρισις, γνωρίσεως, ἡ *a making known; a getting to know*

γονεύς, -έως, ὁ *father;* pl.: *parents*

γόνυ, γόνατος, τό *knee*

γοῦν (γε οὖν) *at least then, at any rate*

γράμμα, -ατος, τό *that which is drawn, letter*

γραμματικός, -ή, -ον *knowing one's letters*

ἡ γραμματική *grammar*

ὁ γραμματικός *grammarian; teacher of reading and writing*

γραφή, -ῆς, ἡ *criminal charges, indictment*

γραφικός, -ή, -όν *of painting, drawing, or writing*

ἡ γραφική *the art of writing*

***γράφω** *scratch, draw, write*

γυμνός, -ή, -όν *naked; unarmed*

γυναικεῖος (-α), -ον *of/belonging to women, feminine*

γυνή, γυναικός, ἡ *woman, wife*

Δ

δαίμων, δαίμονος, ὁ/ἡ *divinity*

δάκρυ, δάκρυος, τό (δάκρυον) *tear, drop*

δασύς, -εῖα, -ύ *hairy, shaggy; hoarse, aspirated*

δέ *but, and* (postpos. conjunction)

***δέδια (= δέδοικα)** *fear* (perfect in present sense)

δεῖ (< *δέω) (impers.) *there is need*

δείδω *fear*

***δείκνυμι** *show, bring to light, explain*

δεῖμα, δείματος, τό *fear, terror; object of fear*

δεινός, -ή, -όν *fearful, dreadful, terrible, awful*

δειπνέω *make* or *take a meal, entertain*

δεῖπνον, -ου, τό *meal, dinner, supper*

δέκα *ten*

δέμας, δέματος, τό *the body*

δένδρον, -ου, τό *tree*

δεξιός, -ά, -όν *on the right hand* or *side; ready, skillful, fortunate; northerly*

δέομαι *need, ask*

δέος, δέους, τό *fear, alarm, awe, reverence*

δέρμα, -ατος, τό *skin, hide*

δεσμός, -οῦ, ὁ *bond(s), fetter(s)*

δέσποινα, δεποίνης, ἡ *mistress, lady of the house, queen*

δεσπότης, -ου, ὁ *master, lord, master of the house*

δεῦρο *here, to this place*

δεύτερος, -α, -ον *second*

***δέχομαι** *receive, take, accept, welcome, await*

***δέω** *lack, want, stand in need of* (+ gen.); δέομαι *beg, ask;* δεῖ *there is need, one ought*

***δέω** *bind, tie, fetter*

δή *of course, indeed, quite* (postpos.)

δηλαδή *clearly, manifestly* (adv.)

δῆλος,΄-η, -ον *visible, clear, manifest, evident*

δῆλον ὅτι *it is clear that, clearly*

δηλόω *make visible, show, reveal*

δημηγορέω *be a public orator, harangue the people*

δημοκρατία, -ας, ἡ *democracy, popular government*

δῆμος, δήμου, ὁ *district, common people, popular assembly*

δήπου *probably, doubtless, I presume;* οὐ δήπου *certainly not, is it not so?*

δῆτα *indeed, truly; then, certainly, of course*

διά *through; through, over, in the midst of* (+ gen.); *because of, for the sake of* (+ acc.)

διαβαίνω (< *βαίνω) *stand firm, step across* or *over, cross over*

διαβάλλω (< *βάλλω) *throw* or *carry over* or *across, set against; bring discredit; attack, slander*

διαβολή, -ῆς, ἡ *false accusation, misrepresentation, slander, calumny*

διάθεσις, διαθέσεως, ἡ *arrangement, composition, delivery, condition*

διαίρεσις, διαιρέσεως, ἡ *division, a dividing*

διαιρέω (< *αἱρέω) *take apart, divide, distinguish, determine*

διακοσμέω *divide, arrange*

διακριβόω *portray exactly, examine with precision*

διακρίνω (< *κρίνω) *separate, divide, distinguish*

διαλέγω *pick out*

διαλέγομαι *talk, hold conversation with, talk back and forth*

διαλεκτικός, -ή, -όν *skilled in discourse*

ἡ διαλεκτική *the art of debating*

διάλογος, -ου, ὁ *dialogue, conversation*

διαλύω *loose, part; reconcile*

διανίστημι (< *ἵστημι) *awaken, arouse; stand up, rise*

διανοέομαι *be minded, intend, have in mind, think*

διάνοια, -ας, ἡ (also διανοία) *thought, intellect, mind, intention, belief*

διαπαίζω *jest*

διαπερονάω *pierce through*

διατριβή, -ῆς, ἡ *pastime, pursuit, way of life*

διατρίβω (< *τρίβω) *rub between, rub away; waste, spend time*

διαφερόντως *differently from, extremely, especially*

διαφέρω (< *φέρω) *carry over or across, differ, surpass*

οὐδὲν διαφέρει *it makes no difference*

διαφεύγω *flee through, get away, escape*

***διαφθείρω** *destroy utterly, corrupt;* pass.: *be destroyed*

διαφορά, -ας, ἡ *difference*

διάφορος, -ον *different; superior*

διδακτός, -ή, -όν *taught; teachable*

διδάσκαλος, -ου, ὁ *teacher, master*

***διδάσκω** *instruct, teach*

***δίδωμι** *give, grant*

διέρχομαι (< *ἔρχομαι) *go* or *pass through*

διίστημι (< *ἵστημι) *set apart, separate; stand apart, be divided*

δικάζω *judge, decide, determine*

δίκαιος, -α, -ον *just*

δικαιοσύνη, -ης, ἡ *righteousness, justice*

δικαίως *justly*

δικαστήριον, οῦ, τό *court* (of law)

δικαστής, -οῦ, ὁ *judge, juryman, juror*

δίκη, -ης, ἡ *justice, order, right; lawsuit, trial, indictment, penalty*

διό *wherefore, therefore*

διορίζω *draw a boundary through, distinguish, define, separate*

διπλοῦς, -ῆ, -οῦν *twofold, double*

δίς *twice, doubly*

διφθέρα, -ας, ἡ *leather, leather garment worn by peasants*

δίφθογγος, -ον *with two sounds*

ἡ δίφθογγος *diphthong*

δίφρος, -ου, ὁ *chariot-board, seat, couch, stool*

δίχρονος, -ον *of two quantities*

διψάω *thirst, be thirsty, thirst after* (+ gen.)

***διώκω** *pursue, chase*

δόγμα, -ατος, τό *opinion, resolution, decree*

***δοκέω** *expect, think, suppose, imagine*

δοκῶ μοι *I seem to myself, I am determined, I think*

δοκεῖ *it seems, it seems best to* (+ dat.)

δολιχός, -ή, -όν *long*

δόμος, -ου, ὁ *house, temple, room* (often in the plural for one house)

δόξα, -ης, ἡ *expectation, opinion, estimation; glory*

δοτικός, -ή, -όν *inclined to give*

ἡ δοτική (πτῶσις) *dative case*

δουλεύω *be a slave*

δοῦλος, -ου, ὁ *slave*

δουλόω *enslave*

δράκων, δράκοντος, ὁ *snake, serpent*

δραχμή, -ῆς, ἡ *drachma*

***δράω** *do, accomplish*

δυϊκός, -ή, -όν *dual*

***δύναμαι** *be able, be strong enough* (to do + inf.)

δύναται *it is possible*

δύναμις, -έως, ἡ *power, might, ability, influence, authority*

δυναστεία, -ας, ἡ *power, lordship;* pl.: *mighty deeds*

δυναστεύω *hold power* or *lordship, be lord over* (+ gen.)

δυνατός, -ή, -όν *strong, mighty, possible*

δύο *two*

δυσδαίμων, δύσδαιμον *ill-fated*

δυσμαθής, -ές *slow at learning*

δυστυχής, -ές *unfortunate, unlucky*

δυσχερής, -ές *hard to take in hand, troublesome*

δώδεκα *twelve*

δῶμα, -ατος, τό *house; chief room, hall*

δωρέω *give, present*

δῶρον, -ου, τό *gift*

E

ἐάν (ἤν) *if* (used in future more vivid and present general conditions)

ἐάνπερ *if indeed*

ἑαυτοῦ, ἑαυτῆς (αὑτοῦ, αὑτῆς) *(of) himself, herself*

***ἐάω** *allow, permit* (+ acc. & inf.), *let alone*

ἐγγύς *near, nearly, like*

ἐγκώμιον, -οῦ, ὁ *hymn of praise, encomium*

ἐγώ *I* (first person pronoun)

ἐγῷμαι < ἐγὼ οἶμαι [*οἶμαι *think*]

ἕδος, -ους, τό *seat, abode* (esp. of a god)

***ἐθέλω** *wish, be willing, consent*

ἔθνος, -ους, τό *nation, tribe*

ἔθος, -ους, τό *custom*

εἰ *if, whether*

εἰδέναι < *οἶδα *know* (inf.)

εἶδον *I/they saw* (used as the 2nd aorist of *ὁράω *see*)

εἶδος, -ους, τό *form, appearance, shape*

εἴδωλον, -ου, τό *phantom, reflected image*

εἴθε introduces a wish: *if only!*

εἶεν (particle) *well, so far so good, okay*

εἴκοσι *twenty*

εἰκότως *fairly, reasonably, suitably*

εἰκών, -όνος, ἡ *likeness, image*

εἱμαρμένος: see μείρομαι

εἰμί *be, exist*

εἶμι *will go* (used in prose as the future of ἔρχομαι)

εἴπερ *even if; if indeed*

εἶπον *said* (used as the 2nd aorist of λέγω)

εἰρήνη, -ης, ἡ *peace, time of peace*

εἰς *into, to* (+ acc.)

εἷς, μία, ἕν *one*

εἰσάγω (< *ἄγω) *lead in* or *into, bring in, bring before*

εἰσβαίνω (< *βαίνω) *go on board, embark, enter*

εἰσοράω (< *ὁράω) *look into, behold, discern, look upon*

εἴσω *into, within* (+ acc.); *inside*

εἶτα *then, after, and so on, indeed?*

εἴτε *whether*

  εἴτε . . . εἴτε *whether . . . or*

εἴωθα *be accustomed*

ἐκ *out of, from* (+ gen.)

ἕκαστος, -η, -ον *every, every one, each, each one*

ἑκάστοτε (adv.) *on each occasion, each time*

ἑκάτερος, -α, -ον *each of two, either, each singly*

ἑκατόμβη, -ης, ἡ *an offering of a hundred oxen; sacrifice*

ἑκατοντάπυλος, -ον *hundred-gated*

ἐκβαίνω (< *βαίνω) *step out, disembark*

ἐκβάλλω (< *βάλλω) *throw* or *cast out, produce, put forth*

ἐκγίγνομαι (< *γίγνομαι) *be born of* (+ gen.), *be born to* (+ dat.), *come into being*

ἐκδέχομαι (< *δέχομαι) *take, receive from, wait for, expect; take* or *understand in a certain sense*

ἐκδιδάσκω (< *διδάσκω) *teach thoroughly*

ἐκεῖ *there, in that place; then*

ἐκεῖνος, ἐκείνη, ἐκεῖνο *that person or thing*

ἐκεῖσε *there, to that place*

ἔκθαμβος, -ον *amazed, astounded*

ἐκθρῴσκω (aor. **ἐξέθορον**) *leap out of*

ἐκκλησία, -ας, -ἡ *assembly*

ἐκμανθάνω (< *μανθάνω) *learn thoroughly*

ἑκούσιος, -α, -ον *voluntary*

ἐκπειράζω *tempt*

ἐκπίπτω (< *πίπτω) *fall out, be driven out, throw oneself out of, jump up from*

ἐκπορίζω *invent, contrive, provide, furnish, procure;* mid.: *provide for oneself*

ἐκτίθημι (< *τίθημι) *set out, expose, exhibit*

ἐκτός *without, outside* (adv.); *beyond, outside of* (+ gen.)

ἐκφεύγω (< *φεύγω) *flee away, escape*

ἐκχωρέω *go out* or *away, depart, give way*

ἑκών, ἑκοῦσα, ἑκόν *readily, willingly, purposely*

ἐλαττόω *make less, worse, smaller; lessen, damage*

ἐλάττων, -ον *smaller, less*

***ἐλαύνω** *drive, set in motion*

ἐλαφρός, -ά, -όν *light, easy*

ἐλεέω (aor. ἠλέησα) *have pity on, show mercy to; feel pity*

ἐλεεινός, -ή, -όν *pitiable, pitied*

ἐλεημοσύνη, -ης, ἡ *pity, mercy, alms*

ἐλεύθερος,΄-α, -ον *free*

ἐλευθερόω *set free, deliver*

ἕλκος, -ους, τό *wound, sore, ulcer*

ἕλκω *drag, draw*

Ἑλλάς, Ἑλλάδος, ἡ *Hellas, Greece*

Ἕλλην, Ἕλληνος, ὁ *a Greek man*

ἑλληνίζω *speak Greek*

Ἑλληνικός, -ή, -όν *Greek, Hellenic*

τὰ Ἑλληνικά *the history of Greek affairs; Greek literature*

Ἑλληνίς, Ἑλληνίδος, ἡ *a Greek woman*

ἐλπίς, ἐλπίδος, ἡ *hope, expectation*

ἐμαυτοῦ, -ῆς *(of) myself*

ἐμμένω *abide by, stand by*

ἐμός, -ή, -όν *my, mine*

ἐμπειρία, -ας, ἡ *practice, experience*

ἐμπίπλημι (< *πίμπλημι) *fill quite full, fill full of* (+ gen.)

ἔμπροσθεν *in front*

ἔμψυχος, -ον *having life in one, animate; vivid*

ἐν *in, among* (+ dat.)

ἐναντίον *opposite, facing* (used as a preposition + gen.)

ἐναντίος, -α, -ον *opposite, face to face*

ἐνδεής, -ές *wanting, lacking, in need of*

ἕνδεκα *eleven*

ἔνδικος, -ον *according to right, legitimate*

ἔνδοθεν *from within, within* (+ gen.)

ἔνδον *within, at home* (+ gen.)

ἔνειμι (< *εἰμί) *be among, be present in a place; be possible*

ἕνεκα *for the sake of, on account of* (+ gen.)

ἐνενήκοντα *ninety*

ἔνθα *where, there*

ἐνθάδε *thither, hither*

ἐνθένδε *from here, hence*

ἐνιαυτός, -οῦ, ὁ *anniversary, year*

ἑνικός, -ή, -όν *single*

ἀριθμὸς ἑνικός *the singular number* (grammar)

ἔνιοι, -αι, -α *some*

ἐνίοτε *at times, sometimes*

ἐννέα *nine*

ἐνοικέω *dwell in, inhabit*

ἐνταῦθα *there, then*

ἐντίθημι (< *τίθημι) *put in, into,* or *on*

ἐντολή, -ῆς, ἡ *command, commandment*

ἐξ (= ἐκ) *out of, from* (+ gen.)

ἕξ *six*

ἐξαγγέλλω (< *ἀγγέλλω) *tell out, proclaim*

ἐξάγω (< *ἄγω) *lead out* or *away; bring out* or *forth*

ἐξαμαρτάνω (< *ἁμαρτάνω) *mistake utterly, err greatly;* pass.: *be mismanaged*

ἔξειμι (< *εἶμι) *come out*

ἔξεστι (< *εἰμί) *it is possible*

ἐξόν *it being possible:* acc. abs.

ἐξελαύνω (< *ἐλαύνω) *drive out, chase out*

ἐξεργάζομαι *work out, accomplish, finish*

ἐξερέω *I shall speak out, proclaim* (future without a present form)

ἐξέρχομαι (< *ἔρχομαι) *go* or *come out, go forth*

ἑξήκοντα *sixty*

ἐξοῖδα (< *οἶδα) *know thoroughly, know well*

ἐξομολογέομαι *confess in full, admit, make full acknowledgment of*

ἐξορμάω *set out, start from, send forth, stir up*

ἐξουσία, -ας, ἡ *permission, authority, power*

ἔξω *out, outside*

ἔξωθεν *outside*

ἔοικα *be like, look like* (+ dat.); *seem*

ἐπαινέω *approve, sanction, agree to*

ἐπάν (ἐπήν) *whenever*

ἐπεί *after, since, seeing that*

ἐπειδάν *whenever*

ἐπειδή *when*

ἐπειδήπερ *since really*

ἔπειμι (< *εἶμι) *go* or *come to; come upon, attack*

ἔπειτα *thereupon, then, after that, next, second*

ἐπέξειμι (< *εἶμι) *go out against, prosecute X* (dat.) *for Y* (gen.)

ἐπερωτάω *inquire of, question, consult*

ἐπί *on, upon* (+ gen., dat., or acc.)

ἐπιβαίνω (< *βαίνω) *set foot on* (+ gen.); *arrive at, come to*

ἐπιβοάω (< *βοάω) *call upon, cry out to, call for help*

ἐπίγειος, -ον *on* or *of the earth*

ἐπιγιγνώσκω (< *γιγνώσκω) *observe, witness; find out, discover, learn, know; find out too late*

ἐπιδείκνυμι (< *δείκνυμι) *exhibit as a specimen, exhibit, display*

ἐπιθυμέω *set one's heart* (θυμός) *upon* a thing, *long for, desire* (+ gen.)

ἐπιθυμητής, -οῦ, ὁ *one who longs for, lover, follower*

ἐπιθυμία, -ας, ἡ *desire, longing, lust*

ἐπικρατέω *rule over, govern, prevail, conquer*

ἐπίκτητος, -ον *gained in addition, acquired*

ἐπιλανθάνω (< *λανθάνω) *escape notice,* mid.: *forget;* pass.: *be forgotten*

ἐπιμελέομαι *take care of, pay attention to*

ἐπιορκέω *swear falsely*

ἐπίπονος, -ον *painful, toilsome, laborious*

ἐπίρρημα, -ατος, τό *that which is said afterward; adverb*

***ἐπισκοπέω** *look over*

***ἐπίσταμαι** *know how* (to do), *understand*

ἐπιστάμενος, -η, -ον *knowing, understanding, skillful*

ἐπιστέλλω (< *στέλλω) *send to, enjoin, command*

ἐπιστήμη, -ης, ἡ *understanding, skill, knowledge*

ἐπιστολή, -ῆς, ἡ anything sent by a messenger: *message, order, letter*

ἐπισφαλής, -ές *prone to fall, unsteady, precarious*

ἐπιτάττω (< *τάττω) *put upon one as a duty, enjoin, order, place next to* or *beside*

ἐπιτήδειος, -α, -ον *suitable, useful*

  τὰ ἐπιτήδεια *supplies, provisions*

  ὁ ἐπιτήδειος *close friend*

ἐπιτρέπω (< *τρέπω) *turn to, transfer, refer to, leave to*

ἐπιτυγχάνω *hit the mark, meet* (+ gen.)

ἐπιχειρέω *put one's hand to, try, attempt*

***ἕπομαι** *follow*

ἔπος, -ους, τό *word*

ἐπουράνιος, -α, -ον *in heaven, heavenly*

ἐπριάμην *I bought* (used as aor. of ὠνέομαι)

ἑπτά *seven*

ἐραστής, -οῦ, ὁ *lover, partisan*

***ἐράω** *love, be in love with*

***ἐργάζομαι** *work, do, make*

ἐργαστέον *it must be done, one must do it*

ἔργον, -ου, τό *deed, work*

ἐρημία, -ας, ἡ *a solitude, desert, wilderness, desolation*

ἐρῆμος, -η, -ον *lone, lonely, desert*

ἔρομαι *ask, inquire*

ἐρρήθην *I was said* (used as the aor. pass. of εἶπον)

***ἔρχομαι** *come, go*

ἐρῶ (ἐρέω) *I will say, tell, or speak* (fut. with no pres.)

ἔρως, ἔρωτος, ὁ *love, desire*

ἐρωτάω *ask* (with two accusatives), *question*

***ἐσθίω** *eat*

ἐσθλός, -ή, -όν *noble, good, brave*

ἔσοπτρον, -ου, ὁ *looking glass, mirror*

ἔστε *until*

ἑστία, -ας, ἡ *hearth, fireplace*

ἑταῖρος, -ου, ὁ *comrade, companion*

ἐτεός, -ά, -όν *true, genuine*

  ἐτεή, ἡ *reality;* ἐτεῇ *in reality*

ἕτερος, -α, -ον *one or the other of two*

ἔτι *yet, still, besides, already*

ἑτοιμάζω *get ready, prepare*

ἕτοιμος, -η, -ον *ready*

ἔτος, -ους, τό *year*

εὖ *well* (adv. of ἀγαθός)

εὐγενής, -ές *well-born, noble-minded, generous*

εὐδαιμονία, -ας, ἡ *prosperity, good fortune, happiness*

εὐδαίμων, εὔδαιμον *lucky, happy, wealthy*

εὐδία, -ας, ἡ *fair weather*

εὔελπις, εὔελπι *of good hope, hopeful, cheerful*

εὐεξία, -ας, ἡ *good habit of body, good health or condition*

εὐεργεσία, -ας, ἡ *service, good deed*

εὐεργέτης, -ου, ὁ *benefactor, do-gooder*

εὐκλεής, -ές *glorious, of good fame, famous*

εὐκνήμις, (*gen.* **-ιδος**) *well-greaved*

εὔκολος, -ον *good-natured; of good digestion*

εὐκταῖος, -α, -ον *of/for prayer, votive; prayed for, desired*

εὐλάβεια, -ας, ἡ *caution*

εὐλαβέομαι *be cautious, be discreet, beware of*

εὐμαθής, -ές *quick at learning, easy to learn, well-known*

εὐνή, -ῆς, ἡ *bed, lair; marriage bed, wedlock*

εὔνοια, -ας, ἡ *good-will, favor*

εὐπιθής, -ές *ready to obey, obedient, compliant*

Εὐριπίδης, Εὐριπίδου, ὁ *Euripides*

***εὑρίσκω** *find*

εὐρύς, εὐρεῖα, εὐρύ *wide, spacious, far-reaching*

εὐσέβεια, -ας, ἡ *reverence toward the gods, piety*

εὐσεβής, -ές *pious, religious*

εὐτυχέω *be prosperous*

εὐτυχής, -ές *lucky, fortunate, successful*

εὐτυχία, -ας, ἡ *good luck, success, prosperity*

***εὔχομαι** *pray (for), vow*

εὔφρων, -ον *cheerful, merry, well-disposed, gracious*

ἐφέλκω (< ἕλκω) *drag after one, lead, bring on, attract*

ἐφευρίσκω (< *εὑρίσκω) *find by chance, discover*

ἐφήμερος, -ον *living but a day, short-lived*

ἐφίπταμαι (< ἐπιπέτομαι) *fly to* or *toward, fly over*

ἐφίστημι (< *ἵστημι) *set* or *place upon, stand upon* or *over*

ἔχθρα, -ας, -ἡ *hatred, enmity*

ἐχθρός, -ά, -όν *hated, hateful;* noun: *enemy*

***ἔχω** *have, possess, keep, be able* (+inf.)

ἕως *until; while, so long as*

Z

***ζάω** *live, pass one's life*

ζεύγνυμι *yoke together*

Ζεύς, Διός, ὁ *Zeus* (dat.: Διί; acc.: Δία); μὰ Δία, *by Zeus!*

ζητέω *seek, ask for, search after* or *into, require*

ζωή, -ῆς, ἡ *living; one's substance, property; life, existence*

ζῷον, -ου, τό *a living being, animal*

H

ἤ *or*

ἤ . . . ἤ *either . . . or*

ἦ *surely, in truth* (affirmative); *is it that?* (interrog.)

ἡβάω *be young, be in the prime of life*

ἡγεμών, -όνος, ὁ *guide, leader, chief*

ἡγέομαι *go before, lead the way, command; believe*

ἠδέ *and*

ἤδη *already, by this time*

***ἥδομαι** *enjoy oneself, be glad* (+ participle)

ἡδονή, -ῆς, ἡ *enjoyment, pleasure*

ἡδύς, ἡδεῖα, ἡδύ *sweet, pleasant*

ἠθικός, -ή, όν *moral, showing moral character*

ἦθος, -ους, τό *an accustomed place* (pl.: *haunts, abodes*); *custom, usage* (pl.: *manners*); *character*

ἥκιστα *least*

ἥκω *have come, be present*

ἥλιος, ἡλίου, ὁ *sun, sunlight;* pl.: *sunbeams*

ἦμαρ, -ατος, τό *day* (cf. ἡμέρα)

ἡμέρα, -ας, ἡ *day, time*

ἡμέτερος, -α, -ον *our*

ἥμισυς, ἡμίσεια, ἥμισυ *half*

ἡνίκα *at the time when*

ἧπαρ, ἥπατος, τό *liver*

ᾗπερ *in which way, as* (adv.)

Ἡράκλειος (-α), -ον *of Heracles*

ἥσσων, ἧσσον/ἥττων, ἧττον *worse, less, weaker*

ἡσυχία, -ας, ἡ *stillness, rest, quiet, silence*

Θ

θάλαττα, θαλάττης, ἡ (θάλασσα) *sea*

θάνατος, -ου, ὁ *death*

***θάπτω** *honor with funeral rites, bury, cremate*

θάρσος, -ους, τό *courage, confidence*

θαῦμα, -ατος, τό *marvel*

***θαυμάζω** *wonder at, marvel*

θαυμαστός, -ή, -όν *wondrous, admirable*

θεά, θεᾶς, ἡ *goddess*

θέαμα, -ατος, τό *sight, spectacle*

θέαομαι *gaze at, view, look at*

θέατρον, -ου, τό *place for seeing, theater*

θεῖος, -α, -ον *of/from the gods, divine*

θελκτήριον, -ου, τό *charm, spell*

θέλω (= *ἐθέλω) *wish, be willing, consent*

θέμις, θέμιστος/θέμιτος, ἡ *what is lawful, right*

θεμιτός, -ή, -όν *lawful*

θεός, θεοῦ, ὁ/ἡ *god, goddess* (voc. θεός)

θεοφιλής, -ές *dear to the gods, loving the gods*

θεραπεύω *be an attendant, do service, pay court to*

θεράπων, θεράποντος, ὁ *henchman, companion in arms, attendant, servant*

θερμός, -ή, -όν *hot;* n: *heat*

θεσμοθέτης, -ου, ὁ *lawgiver*

Θετταλία (-σσ-), -ας, ἡ *Thessaly*

***θέω** *run*

θήκη, -ης, ἡ *box, chest, grave, vault*

θηλυκός, -ή, -όν *like the female, feminine*

θῆλυς, θήλεια, θῆλυ *female, feminine, of* or *belonging to a woman, soft, gentle, effeminate*

θησαυρός, -οῦ, ὁ *treasure, treasury, strong room, safe*

θνῄσκω = *αποθνῄσκω

θνητός, -ή, -όν *mortal*

θούριος, -α, -ον *rushing, impetuous, furious*

θρίξ, τριχός, ἡ *hair*

θυγάτηρ, θυγατρός, ἡ *daughter*

θυμός, -οῦ, ὁ *spirit*

θυμόω *make angry*

θύννος, -ου, ὁ *tunny-fish, tuna*

θύρα, -ας, ἡ *door;* pl.: *double* or *folding doors*

***θύω** *sacrifice*

I

ἰαμβικός, -ή, -όν *iambic*

ἰατρεύω *treat medically, cure, practice medicine*

ἰατρός, -οῦ, ὁ *physician*

ἰδ- aorist stem of *ὁράω

ἴδιος, ἰδία, ἴδιον *one's own, private, peculiar*

ἰδιότης, ἰδιότητος, ἡ *peculiar nature* or *property, special character*

ἰδίως *peculiarly; as a proper noun*

ἰδοῦ *behold! look!*

ἱέρεια, -ας, ἡ *priestess*

ἱερεύς, ἱερέως, ὁ *priest*

ἱεροπρεπής, -ές *sacred, holy*

ἱερός, -ά, -όν *supernatural, consecrated, holy*

  τὰ ἱερά *offerings, rites*

***ἵημι** *release, let go; utter; throw, hurl, send;* mid.: *hasten, desire to*

ἱκανός, -ή, -όν *becoming, befitting, sufficient, able, enough*

ἱκάνω *come, reach, attain to*

ἱκανῶς *sufficiently*

ἱκετεύω *approach as a suppliant, supplicate, beseech*

***ἱκνέομαι** *come*

ἰλύς, ἰλύος, ἡ *mud, slime, dirt*

ἱμάτιον, -ου, τό *outer garment, cloak, mantle*

ἱμερτός, ή, -όν *longed for, lovely*

ἵνα *where; that, in order that*

ἱππεύς, ἱππέως, ὁ *rider, horseman, knight*

ἱππεύω *be a horseman; ride*

ἵππος, -ου, ὁ *horse*

ἰσόθεος, -ον *equal to the gods, godlike*

ἴσος, -η, -ον *equal*

***ἵστημι** intrans.: *stand, halt, stand firm;* trans.: *make to stand, set up*

ἰσχυρός, -ά, -όν *strong, mighty, powerful*

ἰσχύς, -ύος, ἡ *strength, might, power*

ἰσχύω *be strong*

ἴσχω *keep back, restrain, hold fast, conceive*

ἴσως *equally; probably, perhaps*

ἴχνος, -ους, τό *track, trace, clue*

K

καθά *just as*

καθαίρω *cleanse, purify*

καθάπερ *as, exactly as, like, as if*

***καθέζομαι** *sit down, take up a position*

***κάθημαι** *be seated, sit, lie idle; reside*

***καθίζω** *make to sit down, seat*

καθίστημι (< *ἵστημι) trans.: *set down, establish, restore;* intrans: *set oneself down, settle, stand before*

καθόλου *on the whole, in general*

καί *and; even, also, just*

  καὶ . . . καί *not only . . . but also; both . . . and*

καινός, -ή, -όν *new, fresh, novel*

καίνω *kill, slay*

καίπερ *even, although*

καιρός, -οῦ, ὁ *due measure, proportion, exact time, critical time, opportunity*

καίτοι *and indeed, and yet, although*

κακία, -ας, ἡ *badness, cowardice;* pl.: *defects*

κακοδαίμων, -ον *ill-starred*

κακός, -ή, -όν *bad, evil, base, cowardly, ugly, worthless*

***καλέω** *call, summon, invoke;* pass.: *be called*

Καλλίμαχος, -ου, ὁ *Callimachus* (Hellenistic poet and librarian)

κάλλος, -ους, τό *beauty;* pl.: *beautiful things*

καλός, -ή, -όν *good, fine, fair, beautiful*

κἀν = καί ἐν

κἄν = καί ἐάν

καρατομέω *behead*

καρδία, -ας, ἡ *heart*

καρπός, -οῦ, ὁ *fruit, profit, returns*

καρτερός, -ά, -όν *strong, staunch*

κασίγνητος, -ου, ὁ *brother; any blood relative*

κάσις, κάσιος, ὁ/ἡ *brother, sister*

κατά *down;* + gen.: *down from, down upon, against;* + acc.: *down along, over, through, during, according to, against, opposite*

καταγελάω (< *γελάω) *laugh at, mock*

καταγιγνώσκω (< *γιγνώσκω) *remark* or *observe against; condemn, lay as a charge against* (+ gen. of person, acc. of crime)

καταθνῄσκω (cf. *ἀποθνῄσκω) *die away, be dying*

κατακαίω (< *καίω) *burn, burn down, consume*

κατακλείω (< *κλείω) *shut in, enclose*

κατακλύζω *deluge, inundate, overwhelm*

καταλαμβάνω (< *λαμβάνω) *seize upon, lay hold of, catch, overtake*

καταλείπω (< *λείπω) *leave behind*

καταλύω (< λύω) *dissolve, destroy*

καταπίνω (< *πίνω) *gulp, swallow down* or *drink up*

καταργέω *make barren* or *useless;* pass.: *be abolished, be set free*

κατασκευάζω *equip, furnish, construct, build*

κατασκευή, -ῆς, ἡ *preparation, construction, furniture, state, condition, constitution*

κατατοξεύω *shoot down* (with bow and arrow)

καταφρονέω *disdain, scorn, despise*

καταψεύδομαι *tell lies against, speak falsely of*

καταψηφίζομαι *vote against* or *in condemnation of;* pass.: *be condemned*

κατευθύνω *make* or *keep straight, guide, direct*

κατέχω (< *ἔχω) *hold back, withhold*

κατηγορέω *speak against, allege in accusation*

κατήγορος, -ου, ὁ *accuser*

κατοικτίζω *have compassion for*

***κεῖμαι** *lie, be laid down, be set up; lie sick, lie buried, be situated*

κεῖνος = ἐκεῖνος

***κελεύω** *urge, drive on; exhort, bid*

κεν or κε Epic and Ionic for ἄν

κενός, -ή, -όν *empty, void* (+ gen.)

  τὸ κενόν *the void*

κεράννυμι *mix, blend*

κερδαίνω *gain, make a gain or profit from*

κέρδιστος, -η, -ον *most cunning or crafty; most profitable*

κέρδος, -ους, τό *gain, profit*

κεφαλή, -ῆς, ἡ *head*

κῆρυξ, κήρυκος, ὁ *herald, public messenger, envoy, crier*

κίβισις, -εως, ἡ *pouch, wallet*

κινδυνεύω *run the risk, be likely to*

κίνδυνος, -ου, ὁ *danger*

κινέω *move, set in motion*

κλείω *shut, close*

κλέος, τό *rumor, report, fame* (only nom. and acc., sg. and pl.)

***κλέπτω** *steal*

κλητικός, -ή, -όν *of* or *for invitation;* ἡ κλητική (πτῶσις) vocative

κλύζω *wash, dash over, wash away, purge*

κλώψ, κλωπός, ὁ *thief*

κνημίς, κνημῖδος, ἡ *greave*

κοιμάω *lull, put to sleep;* m.-p.: *go to sleep*

κοινός, -ή, -όν *common, public; shared in common*

κοιρανέω *be lord* or *master; rule, command*

κοίτη, -ης, ἡ *bed*

κολάζω *check, chastise, punish*

***κομίζω** *carry, convey; take care of, provide for, conduct, bring back;* mid.: *get back*

κόπρος, -ου, ἡ *dung, dirt*

κόπτω *smite, cut off, chop off*

κόρος, -ου, ὁ *satiety, surfeit; insolence*

κοσμέω *embellish*

κόσμιος, -α, -ον *well-ordered, moderate, regular, modest*

κόσμος, -ου, ὁ *order, good order, discipline; ornament, honor, credit; world-order, universe*

κοῦφος, -η, -ον *light, nimble*

κρατέω *be strong, rule, prevail against*

κράτιστος, -η, -ον *strongest, best* (irreg. superl. of ἀγαθός)

κράτος, -ους, τό *strength, might, power, rule*

κρείττων, -ον *better, stronger* (irreg. comp. of ἀγαθός)

κριθή, -ῆς, ἡ *barley*

***κρίνω** *judge, distinguish, separate, decide, choose, give judgment*

κρίσις, κρίσεως, ἡ *a separating, decision, judgment, trial*

Κρόνος, -ου, ὁ *Kronos, father of Zeus*

κρυπτός, -ή, -όν *hidden, secret*

***κρύπτω** *hide, cover*

***κτάομαι** *procure for oneself, get, acquire; incur*

κτείνω = *ἄποκτείνω

κτῆμα, κτήματος, τό *anything gotten, a piece of property, a possession*

κτῆσις, κτήσεως, ἡ *acquisition*

κυβερνάω *act as pilot* or *helmsman*

κύκλος, -ου, ὁ *ring, circle*

κύκνος, -ου, ὁ *swan*

κύλιξ, κύλικος, ἡ *cup, wine-cup*

κυνῆ, -ῆς, ἡ *dog's skin, helmet*

κύριος, -α, -ον *having power or authority over* (+ gen.); *lawful*

ὁ κύριος *lord, master, guardian*

οἱ κύριοι *those in authority*

κύων, κυνός, ὁ/ἡ *dog, Cynic* (voc.: κύον)

κωλύω *hinder, prevent* (with inf., *hinder from*)

Λ

λᾶας, λᾶος, ὁ *stone* (dat.: λᾶι; acc.: λᾶαν)

λάθρα *secretly, by stealth; unknown to* (+ gen.)

Λακεδαιμόνιος, -α, -ον *Spartan, Lacedaemonian*

Λακεδαίμων, -ονος, ἡ *Sparta, Lacedaemon*

λαλέω *talk, chat, prattle, speak*

***λαμβάνω** *take, seize, receive*

λάμπω *give light, shine*

***λανθάνω** *escape notice* (+ participle)

λαγχάνω *obtain by lot*

λαός, -οῦ, ὁ *men, people*

λάρναξ, -ακος, ἡ *box, ark*

***λέγω** *say, mean*

***λείπω** *leave, quit, leave behind, spare*

λέξις, λέξεως, ἡ *speech, word, diction, style*

λευκός, -ή, -όν *white; light, bright, brilliant*

λέων, λέοντος, ὁ *lion*

λήγω *allay, abate*

λήθομαι *forget*

λίαν *too much*

λίθος, -ου, ὁ *stone*

λιμήν, -ένος, ὁ *harbor, haven, retreat*

λιμός, -οῦ, ὁ *hunger, famine*

λιπαρός, -ά, -όν *oily, shiny, fatty; sleak, rich, easy*

λοβός, -οῦ, ὁ *lobe* (of ear or liver)

λογισμός, -οῦ, ὁ *calculation, counting*

λοιπός, -ή, -όν *remaining over*

καὶ τὰ λοιπά (κτλ.) *et cetera (etc.)*

λυπέω *give pain; pain, grieve, annoy*

λύπη, -ης, ἡ *pain, grief*

λύχνος, -ου, ὁ *light, lamp*

λύω *free, loosen, untie, release, destroy, break*

M

μάγειρος, -ου, ὁ *cook*

μάθημα, -ατος, τό *that which is learned; lesson, knowledge*

μάθησις, μαθήσεως, ἡ *act of learning, acquiring information*

μαθητής, μαθητοῦ, ὁ *a learner, pupil, disciple*

***μαίνομαι** *rage, be furious, be mad*

μακαρίζω *call* or *consider happy; bless*

μακάριος, -α, -ον *blessed, happy*

μακρολόγος, -ον *speaking at length*

μακρός, -ά, -όν *long, large, great*

μάλα *very, exceedingly; yes, certainly*

μάλιστα *especially; yes, of course*

μᾶλλον *more*

***μανθάνω** *understand, learn* (esp. by study, but also by practice or experience)

μανία, -ας, ἡ *madness*

μάντις, μάντεως, ὁ/ἡ *seer, prophet*

μάτην *in vain*

μάχη, -ης, ἡ *battle*

μάχομαι *fight, fight with* (+ dat.)

Μέγαρα, -ων, τά *Megara*

μέγας, μεγάλη, μέγα *big, great*

μεθίημι (< *ἵημι) *let go, hand over*

μέθοδος, -ου, ἡ *pursuit, investigation, method, system*

μεθύσκω *make drunk, intoxicate;* pass.: *get drunk* (aor. pass.: ἐμεθύσθην)

μειδιάω *smile*

μείζων, μεῖζον *bigger, greater, taller* (irreg. compar. of μέγας)

μειράκιον, -ου, τό *lad, youth*

μείρομαι *receive one's portion, share, or lot;* pf. part.: εἱμαρμένος, *allotted, decreed by fate, appointed*

μείων, μεῖον *less* (comp. of μικρός or ὀλίγος)

μελάγχιμος, -ον *black, dark*

μέλει impers.: *it is a care to* (+ dat.)

μελετάω *care for* (+ gen.), *practice, exercise oneself*

***μέλλω** *be destined, be likely; delay*

μεμπτός, -ή, -όν *blameworthy, contemptible*

μέμφομαι *blame, censure*

μὲν . . . δέ *on the one hand . . . on the other hand;* postpos. conj. used for contrast

μέντοι *yet, nevertheless, of course*

***μένω** *remain, wait* (for); *stand fast* (in battle) (no mid. or pass.)

μέρος, μέρους, τό *share, portion, heritage, lot, destiny*

μεσημβρία, -ας, ἡ *midday*

μέσος, -η, -ον *middle, in the middle*

μετά + gen.: *in the midst of, among;* + acc.: *in pursuit of, after* (of place or time)

μεταβάλλω (< *βάλλω) *throw into a different position, change*

μεταβολή, -ῆς, ἡ *change, transition*

μετάγω (< *ἄγω) *convey from one place to another; change one's course*

μεταξύ *in the midst; between, meanwhile*

μετατίθημι (< *τίθημι) *place among; change; change one's mind*

μεταφορικῶς *metaphorically*

μετέχω (< *ἔχω) *partake of* (+ gen.), *share*

μετοχή, -ῆς, ἡ *sharing, participation; participle*

μετρίως *moderately, modestly, on fair terms*

μέτρον, -ου, τό *measure; due measure, limit, proportion*

μέχρι *up to, as far as*

μή *not*

μή οὐ *not* (used after verbs of hindering)

μηδαμῶς *in no way, not at all*

μηδέ (= οὐδέ) *and not*

μηδείς, μηδεμία, μηδέν *not one, not even one, nobody, nothing*

μηδέποτε *never*

μηκέτι *no longer*

Μήλιος, -ου, ὁ *Melian, inhabitant of Melos*

μήν *surely, truly, indeed, then*

μήτηρ, μητρός, ἡ *mother*

μήτοι *in no way*

μία: see **εἷς, μία, ἕν**

μίγνυμι, μίξω, ἔμιξα *mix*

μικρολόγος, -ον *mean, stingy*

μικρός, -ά, -όν *small, little, petty, trivial; young*

μιμέομαι *imitate, mimic, copy*

μίμνω (= μένω) *remain, stay, wait*

μιμνήσκω act: *remind;* m.-p.: *call to mind, remember*

μισέω *hate*

μνῆμα, μνήματος, τό *remembrance, memory; memorial, mound*

μνήμη, -ης, ἡ *memory, remembrance*

μνημονεύω *call to mind, remember, think*

μνημονικός, -όν *of memory, of good memory*

μοῖρα, -ας, ἡ *a part, portion, division, political party; lot, share, destiny*

μοιχεύω *commit adultery*

μοναρχία, -ίας, ἡ *monarchy, government by a single ruler*

μόνιμος (-η), -ον *staying in one's place, stationary, lasting, stable, steady, steadfast*

μόνος, -η, -ον *alone, solitary, only, single*

μόριον, -ου, τό *piece, portion, constituent part, member*

μόρσιμος, -ον *appointed by fate, doomed, destined*

μορφή, -ῆς, ἡ *form, shape, figure; beauty, appearance*

Μοῦσα, Μούσης, ἡ *Muse; music, song*

μοχθέω *be weary with toil, suffer greatly*

μοχθηρία, -ας, ἡ *wretchedness; badness, wickedness*

μυθέομαι *say, speak, tell, name*

μύλος, -ου, ὁ *mill*

μυρίζω *rub with ointment;* mid.: *annoint oneself*

μυρίος, -α, -ον *countless*

μύρον, -ου, τό *sweet oil, unguent, perfume*

μῶν (< μὴ οὖν) question particle that expects the answer "no"

μωρός, -ά, -όν/μῶρος *dull, heavy, stupid, foolish*

N

ναί *yes*

νάρθηξ, -ηκος, ὁ *giant fennel*

ναῦς, νεώς, ἡ *ship* (νηί, ναῦν, pl. νῆες/ναῦς, νεῶν, ναυσί, ναῦς/νῆας)

ναύτης, ναύτου, ὁ *sailor*

νεανίας, νεανίου, ὁ *youth, young man*

νεανίσκος, -ου, ὁ *youth, young man* (diminutive)

νεκρός, -οῦ, ὁ *corpse, body, dead person*

***νέμω** *deal out, distribute; graze*

νέος, -α, -ον *new, young; strange, unexpected*

νεότης, -ητος, ἡ *youth, youthful spirit, rashness*

νή *yes!* (particle of strong affirmation)

νὴ τοὺς θεούς *yes, by the gods!*

νῆσος, νήσου, ἡ *island*

νικάω *conquer, prevail, win*

νίκη, -ης, ἡ *victory*

νιν (= μιν) *him, her, them*

νοέω *perceive, observe, think, intend*

νομή, -ῆς, ἡ *pasture; distribution*

***νομίζω** *think, believe*

νομοθετέω *make law*

νομοθέτης, -ου, ὁ *lawgiver*

νόμος, -ου, ὁ *usage, custom, law*

κατὰ νόμον *according to law*

παρὰ νόμον *contrary to law*

νόος, νόου ὁ, (= νοῦς, νοῦ) *mind*

νοσέω *be sick, suffer*

νόσημα, -ατος, τό *disease*

νόσος, -ου, ἡ *disease, sickness*

νοστέω *return, come back home*

νουθετέω *put in mind, admonish, warn, advise*

νοῦς, νοῦ, ὁ (= νόος) *mind*

νύμφη, -ης, ἡ *bride*

νυν *then* (enclitic particle)

νῦν *now, as it is*

νύξ, νυκτός, ἡ *night*

Ξ

ξενίζω *receive* or *entertain as a guest*

ξένος, -ου, ὁ *stranger, guest-friend, foreigner*

ξηρός, -ά, -όν *dry, parched*

ξίφος, -ους, τό *sword*

ξύλον, -ου, τό *wood*

ξύν (= σύν) *with*

ξύμπας (= σύμπας) *all together, all at once; whole*

O

ὁ, ἡ, τό *the* (definite article)

ὅδε, ἥδε, τόδε *this, that*

ὁδηγέω *show the way, lead the way, guide*

ὁδός, ὁδοῦ, ἡ *road, street, way; manner*

ὀδούς, ὀδόντος, ὁ *tooth*

ὀδύνη, -ης, ἡ *pain, grief*

ὄζω *smell*

ὅθεν *whence, from which*

οἷ *where* (to which place)

οἴγνυμι/οἴγω (= *ἀνοίγνυμι) *open*

οἶδα *know* (by reflection)

οἰκέτης, -ου, ὁ *a house-slave, servant;* pl.: *one's family*

οἰκέω *inhabit, colonize; live, dwell*

οἰκία, -ας, ἡ *a building, house, dwelling; household*

οἰκονομέω *be a householder, manage, order, arrange*

οἰκεῖος, -α, -ον *one's own, private*

οἶκος, -ου, ὁ *house*

οἰκτρός, -ά, -όν *pitiable*

οἶμαι (= οἴομαι) *think, believe* (+ inf.)

οἶνος, -ου, ὁ *wine*

οἷος, οἷα, οἷον *such, what a*

οἷός τε εἰμί *be able*

οἷον *such as, for example*

ὀκταμηνιαῖος, -α, -ον *eight months old*

ὀκτώ *eight*

ὄλβιος, -α, -ον *happy, blessed, prosperous, wealthy*

ὄλβος, -ου, ὁ *happiness, wealth*

ὄλεθρος, -ου, ὁ *ruin, destruction; bane, pest*

ὀλίγος, -η, -ον *little;* pl.: *few*

ὀλίγου δεῖν *almost, all but*

ὄλλυμι (= *ἀπόλλυμι) *destroy, make an end of, kill; perish*

ὅλος, ὅλη, ὅλον *whole, entire, complete*

κατὰ ὅλον *on the whole*

ὅλως *wholly, altogether, on the whole*

ὄμβρος, -ου, ὁ *storm of rain, thunderstorm, heavy rain*

ὁμιλέω *be in company with, consort with, speak to*

ὄμμα, -ατος, τό *eye*

ὄμνυμι, ὀμοῦμαι, ὤμοσα *swear*

ὁμοίως *in like manner*

ὁμολογέω *speak together, allow, admit*

ὁμοῦ *together, along with; near, almost*

ὅμως *still, nevertheless, all the same*

ὀνειδίζω *impute blame, reproach*

ὄνειδος, -ους, τό *reproach, censure, blame*

ὄνομα, -ατος, τό *name, fame*

ὀνομάζω *speak* or *call by name; name*

ὀξύς, -εῖα, -ύ *sharp, keen*

ὀπάζω *aor.* ὤπασα *make to follow; send with one; give*

ὀπίσω (adv.) *backward, back, hereafter*

ὁπλίζω *equip, arm*

ὅπλον *tool, armor*

ὁπότε *when*

ὁπότερος, -α, -ον *which of two, one of two*

ὅπως *how, in what way, in order that*

***ὁράω** *see, look*

ὀργή, -ῆς, ἡ *natural impulse, temperament, anger*

ὄργια, -ίων, τά *secret rites, orgies, mysteries*

ὀργίζω *provoke, make angry;* mid.: *be angry*

ὀρθός, -ή, -όν *straight, upright;* ἡ ὀρθή (πτῶσις) *nominative case*

ὅρκος, -ου, ὁ *oath; the object by which one swears*

ὄρνις, ὄρνιθος, ὁ/ἡ *bird; omen*

Ὀρόντας, Ὀρόντα, ὁ *Orontas*

ὄρος, -ους, τό *mountain, hill*

ὅρος, -ου, ὁ *boundary, limit, frontier; rule, standard*

ὀρχέομαι *dance*

ὅς, ἥ, τό *who, which*

ὅσιος, -η, -ον *sanctioned by the law of nature; pious, devout, scrupulous*

ὁσιότης, -ητος, ἡ *piety*

ὁσίως *piously*

ὅσος, -η, -ον *as great as, how great, as long as, how long, as much as, as many as, how much, how many*

ὅσπερ, ἥπερ, ὅπερ *the very one who, the very thing which*

ὅστις, ἥτις, ὅ τι *whoever, whatever, anyone who, anything which*

ὁστισοῦν, ὁτιοῦν *anybody (anything) whatsoever*

ὅταν *whenever, when*

ὅτε *when, at the time when*

ὅτι *that, because*

ὅττι Epic form for ὅτι or ὅ τι

οὐ (οὐκ, οὐχ, οὐκι, οὐχι) *not*

οὐδαμοῦ *nowhere*

οὐδαμῶς *in no way, by no means*

οὐδέ (μηδέ) *and not, but not, not even*

οὐδείς, οὐδεμία, οὐδέν *no one, nothing, none, no* (adj.)

οὐδέτερος, -α, -ον *not either, neither of the two; neuter*

οὐθείς, οὐθέν later forms of οὐδείς, οὐδέν

οὐκέτι *no more, no longer, not now*

οὔκουν *not therefore?, not then?, and so not?*

οὐκοῦν *therefore, then*

οὖν *therefore, then, in fact, at all events* (postpos.)

οὕνεκα *because, because of* (+ gen.)

οὔποτε (οὔ . . . ποτε) *not ever, never*

οὔπω (οὔ . . . πω) *not yet*

οὐρανός, -οῦ, ὁ *heaven, sky*

οὖς, ὠτός, τό *ear*

οὐσία, -ας, ἡ *that which is one's own, property; reality*

οὔτε *and not*

οὔτε . . . οὔτε *neither . . . nor*

οὔτις (Οὖτις) *no one, nobody (Noman)*

οὔτοι *indeed not*

οὗτος, αὕτη, τοῦτο *this*

οὕτως (= οὕτω) *in this way or manner, so, thus*

***ὀφείλω** *owe, have to pay, be obliged*

ὀφθαλμός, -οῦ, ὁ *the eye*

ὀφλισκάνω (aor. part. **ὄφλων**) *owe, incur a debt, lose* (a case); *be found guilty of*

ὄχλος, -ου, ὁ *throng, multitude, mob, crowd*

ὀψαρτυσία, -ας, ἡ *cookbook*

ὄψις, -εως, ἡ *sight, appearance; eyesight*

Π

πᾷ (Doric for πῇ) *how, where? whither?*

πάθος, πάθους, τό *that which happens to a person or thing, experience, emotion, state, condition*

παίγνιον, -ου, τό *plaything, toy, game*

παιδεία, -ας, ἡ *the rearing of a child, education; youth*

παιδεύω *educate, bring up* or *rear a child, teach, train*

παιδιά, -ᾶς, ἡ *child's play, sport, pastime, game*

παιδίον, -ου, τό *little child, young slave*

παίζω *play, jest, sport*

παῖς, παιδός, ὁ/ἡ *child, slave* (gen. pl. παίδων, voc. sg. παῖ)

πάλαι *long ago, once upon a time*

παλαιός, -ά, -όν *ancient, old*

πάλιν *back, backward; again, in turn*

παμμεγέθης, -ες *of enormous size*

πανήγυρις, πανηγύρεως, ἡ *festival*

πανόπτης, -ου, ὁ *all-seeing (one)*

παντάπασι *all in all, altogether, wholly*

πανταχοῦ *everywhere*

πάντως *in all ways, in any case, by all means*

πάνυ *altogether, by all means*

παρά + gen.: *from the side of, from beside, from;* + dat.: *by the side of, beside;* + acc.: *to the side of, along, past, beyond*

παράδειγμα, -ατος, τό *pattern, model, plan, exemplar, example*

παραδίδωμι (< *δίδωμι) *give* or *hand over, deliver; betray, hand down*

παραινέω *exhort, recommend, advise*

παρακελεύομαι *exhort, cheer, encourage by shouting*

παραλαμβάνω (< *λαμβάνω) *receive from another, succeed to, entertain*

παραμυθία, -ας, ἡ *encouragement, reassurance, consolation*

παραπύθια, -ων, τά *an allergy to the Pythian games* (comic word)

παρασκευάζω *get ready, prepare, provide;* mid.: *prepare for oneself*

παρατίθημι (< *τίθημι) *place beside* or *before, provide, set before*

παρατυγχάνω (< *τυγχάνω) *happen to be by, be present at*

πάρειμι (< *εἰμί) *be present, be near, stand by*

πάρεστί μοι *it depends on me*

παρέρχομαι (< *ἔρχομαι) *pass away, pass*

παρέχω (< *ἔχω) *furnish, supply*

παρθένος, -ου, ἡ *maiden, girl, marriageable young woman*

παρίσθμια, -ων, τά *tonsils, inflammation of the tonsils*

παρίστημι (< *ἵστημι) *place beside, by; stand beside*

παρό (παρ' ὅ) *wherefore*

παρουσία, -ας, ἡ *presence, arrival, occasion*

πᾶς, πᾶσα, πᾶν sg.: *every;* pl.: *all;* + article: *all, the whole*

***πάσχω** *suffer, be affected*

πατήρ, πατρός, ὁ *father*

πατρικός, -ή, -όν *hereditary, belonging to one's father*

  ἡ πατρική (οὐσία) *patrimony*

πατρίς, πατρίδος, ἡ *fatherland, country*

πατροκτόνος, -ον *murdering one's father, parricide*

πατρῷος, (-α), -ον *of* or *from a father, hereditary*

παῦλα, -ης, ἡ *rest, pause*

παύω *stop, bring to an end, check;* mid.: *cease*

πεδίον, -ου, τό *plain*

πειθαρχέω *obey one in authority, be obedient*

***πείθω** *persuade;* m.-p.: *obey, trust in*

Πειθώ *Peitho, the goddess Persuasion*

πεινάω *be hungry*

πεῖρα, -ας, ἡ *test, trial, attempt*

***πειράομαι** *try, attempt*

πέλας *near, hard by* (+ gen.)

  οἱ πέλας *one's neighbors*

Πελοποννήσιοι, οἱ *the Peloponnesians*

Πελοπόννησος, -ου, ἡ *the Peloponnese* (Πέλοπος νῆσος)

πέλω *go, come, rise; be, become*

***πέμπω** *send, conduct, escort*

πένης, -ητος, ὁ *one who works for a living, laborer, a poor man*

πενία, -ας, ἡ *poverty, need*

πένθος, -ους, τό *grief, sorrow, mourning, misfortune*

πεντακόσιοι, -αι, α *five hundred*

πέντε *five*

πέπλος, -ου, ὁ *robe,* pl.: *robes, clothing*

πέρην (= πέραν) *on the other side of, across*

περί + gen.: *about, concerning;* + dat.: *about* (poetic); + acc.: *about, around, near*

περιβάλλω (< *βάλλω) *throw round, embrace;* mid.: *put on*

περιγίγνομαι (< *γίγνομαι) *be superior, survive, result from*

περίειμι (< *εἶμι) *go around, go about*

περιέχω (< *ἔχω) *encompass, surround, embrace, excel*

περιμένω (< *μένω) *wait for, await, expect, wait, abide*

περίμετρον, -ου, τό *circumference*

περιπατέω *walk around, walk; live*

περιπίπτω (< *πίπτω) *fall around, fall foul of, fall into*

περισπώμενος (τόνος) *the circumflex* (from περισπάω, *draw around*)

περισσός, -ή, -όν *oversize, excessive*

πέτομαι *fly*

πέτρα, -ας, ἡ *rock, cliffs*

πέτρος, -ου, ὁ *piece of rock, stone*

πηγή, -ῆς, ἡ *running water, source, fount*

πηδάω *spring, leap, throb*

πηλίκος, -η, -ον *how great, how much, how old*

πῆμα, -ατος, τό *misery, calamity, bane*

πημονή, -ῆς, ἡ *suffering*

πηνίκα (adv.) *at what point in time? at what hour?*

πιθανός, -ή, -όν *persuasive, plausible*

πίθος, -ου, ὁ *pithos, large wine jar*

πικρός, -ά, -όν *pointed, sharp; pungent, bitter*

***πίμπλημι** *fill*

***πίνω** *drink*

***πίπτω** *fall*

πιστεύω *trust, put one's faith in, rely on* (+ dat.)

πιστός, -ή, -όν *be trusted, faithful, trusty, genuine, trustworthy, sure, credible*

πλάττω (πλάσσω) *form, mold*

***πλεῖστος, -η, -ον** *most* (superl. of πολύς)

***πλείων, πλέον** *more* (comp. of πολύς)

***πλέω** *sail, go by sea*

πλῆθος, -ους, τό *multitude, mass, populace, mob, size*

πληθυντικός, -ή, -όν *plural*

πλήν *except* (+ gen.)

πλήρης, -ες *full (of), infected*

πληρόω *fill, make full*

πλησίον *near*

ὁ πλησίον (ὤν) *one's neighbor*

πλοῦς (πλόος), ὁ *a sailing, voyage*

πλούσιος, -α, -ον *wealthy, opulent*

πλουτέω *be rich, wealthy*

πλοῦτος, πλούτου, ὁ *wealth, riches*

Πλοῦτος *Plutus, god of wealth*

πλύνω *wash, beat*

πνεῦμα, πνεύματος, τό *blast, wind, breath, breathing, spirit*

***πνέω** *blow, breathe, smell of something*

ποδιαῖος, -α, -ον *a foot long, high,* or *broad*

πόθεν *whence, from what place?*

ποῖ *where [to], to what place?*

ποιέω *make, produce, cause*

περὶ πολλοῦ/πλείονος ποιοῦμαι *consider of great/greater importance*

ποίημα, -ατος, τό *anything made or done; poem, act, deed*

ποιητής, -οῦ, ὁ *poet, author*

ποῖος, - α, -ον *of what kind* or *sort? what? which?*

πολεμέω *be at war, wage war with, fight, attack*

πολέμιος, -α, -ον *of* or *belonging to war, of* or *like an enemy, hostile*

οἱ πολέμιοι *the enemy*

πόλεμος, -ου, ὁ *war*

πόλις, πόλεως, ἡ *city-state*

πολιτεύω *be a citizen, administer a state;* pass.: *be governed*

πολίτης, πολίτου, ὁ *citizen*

πολιτικός, -ή, -όν *of, for,* or *relating to citizens; civic, political*

πολλάκις *often, many times*

πολλοστός, -ή, -όν *long* (of time)

πολυμαθής, -ές *knowing much*

πολυμαθία, -ας, ἡ *much learning*

πολύς, πολλή, πολύ *many, much*

ἐπὶ τὸ πολύ *for the most part*

πονηρός, -ά, -όν *oppressed by toils; wicked, worthless*

πόνος, πόνου, ὁ *toil, labor, hard work; trouble, pain*

πορεύω *bring, carry;* mid.: *go, walk, march*

πορίζω *bring about, provide;* mid.: *furnish oneself with, procure*

πόρος, -ου, ὁ *means of passing; way* or *means of achieving*

πόσις, ὁ *husband, spouse* (no gen. in Attic; dat. πόσει, voc. πόσι)

ποτέ *at some* or *any time, some day*

πότερον . . . ἤ *whether (whether . . . or)*

πότερος, -α, -ον *which of two*

που *anywhere*

ποῦ *where?*

πούς, ποδός, ὁ *foot* (acc. πόδα, dat. pl. ποσί)

πρᾶγμα, πράγματος, τό *deed, act, occurrence, thing, concrete reality;* pl.: *affairs, circumstances*

πραγματεύομαι *busy oneself, be engaged in business, undertake, elaborate*

πρᾶξις, -εως, ἡ *action, transaction*

***πράττω/πράσσω** *do, make, achieve, fare, suffer*

πρεσβεύω *be elder, rank before; represent, urge*

πρέσβυς, -εως, ὁ *old man, elder;* as adj.: *old*

πρεσβύτης, -ου, ὁ *old man*

πρίν *until, before*

πρό *before, on behalf of, in preference to* (+ gen.)

πρόβατον, -ου, τό *sheep*

πρόβλημα, -ατος, τό *anything that juts out, barrier, defense*

πρόγονος, -ου, ὁ *ancestor*

προδίδωμι (< *δίδωμι) *betray, give up, give beforehand*

προεῖδον (aor. of προοράω) *foresee, portend*

πρόθεσις, -εως, ἡ *placing in public, placing first; preposition*

προθύμως *zealously, readily, actively*

προΐξ, προικός, ἡ *gift, dowry*

πρόνοια, -ας, ἡ *foresight*

προοράω (< *ὁράω) *foresee*

προπέτεια, -ας, ἡ *rashness, reckless haste*

πρός + gen.: *from;* + dat.: *at, near, by;* + acc. *to, toward*

προσδέχομαι (< *δέχομαι) *accept, receive, expect*

προσδοκάω *expect, think*

πρόσειμι (< *εἰμί) *be added to, belong to, be present as well*

προσεπιμετρέω *assign over and above*

προσέρχομαι (< *ἔρχομαι) *come* or *go to, approach*

προσευχή, -ῆς, ἡ *prayer*

προσέχω *hold toward, direct, offer*

προσηγορία, -ας, ἡ *friendly greeting, familiarity; common noun*

προσήκω *have come to, be at hand;* impers.: προσήκει *it concerns, befits, has reference to*

προσηλόω *nail, rivet, fix to*

πρόσθεν *before*

προσίσχω (= προσέχω) *hold against*

προσκεφάλαιον, -ου, τό *cushion, pillow*

προσπέμπω *send to*

προστάττω (< *τάττω) *place* or *post, assign, order*

προστίθημι (< *τίθημι) *put to, hand over, add, impose, give besides*

πρόσωπον, -ου, τό *face, mask, character, person*

πρότερος, -α, -ον *before, in front, former, earlier*

πρότερον (. . . πρίν) adv. *before, earlier than*

προφέρω (< *φέρω) *bring before* or *forward, propose, publish; throw in one's teeth*

προφήτης, -ου, ὁ *interpreter, prophet*

πρώην *lately, just now, not long ago, the day before yesterday*

πρῶτος, -η, -ον *foremost, first*

πτέρυξ, πτέρυγος, ἡ *wing*

πτηνός, -ή, -όν *flying, winged*

πτῶσις, πτώσεως, ἡ *falling, fall; mode, modification, case*

πτωτικός, -ή, -όν *capable of inflection*

πύλη, -ης, ἡ *gate*

***πυνθάνομαι** *learn* (by hearsay or inquiry)

πῦρ, πυρός, τό *fire* (not used in pl.)

  τὰ πυρά (dat. πυροῖς) *watch-fires*

πως *somehow, in any way, at all*

πῶς *how?*

Ρ

ῥάβδος, -ου, ἡ *rod, wand, staff*

ῥᾴδιος, -α, -ον *easy, ready; easy-going*

ῥᾳθυμία, -ας, ἡ *easiness of temper, relaxation, indifference*

ῥαψῳδέω *recite/perform poems*

ῥαψῳδός, -οῦ, ὁ *reciter of Epic poems, professional reciter*

ῥέω *flow, run, stream, gush*

***ῥήγνυμι** *break, shatter, rend*

ῥῆμα, ῥήματος, τό *word, saying; phrase; verb*

ῥήτωρ, ῥήτορος, ὁ *public speaker*

ῥίζα, -ης, ἡ *root*

***ῥίπτω** *throw, fling*

ῥόδον, -ου, τό *rose*

***ῥύομαι** *rescue, deliver, protect*

ῥώμη, -ης, ἡ *bodily strength, might*

Σ

σᾶμα, -ατος, τό Doric for σῆμα

σάτυρος, -ου, ὁ *satyr*

σαυτοῦ, -ῆς/σεαυτοῦ, -ῆς *yourself*

σάφα *clearly, plainly, truly*

σαφής, -ές *clear, plain, distinct*

σελήνη, -ης, ἡ *moon*

σεμνόθεοι, οἱ *Druids*

σημεῖον, -ου, τό *mark, sign, token, omen, signal*

σῆμα, -ατος, τό *sign, mark, omen; mound, cairn, tomb*

σημαίνω *show, indicate, signify*

***σιγάω** *keep silence, keep secret*

σιγή, -ῆς, ἡ *silence*

σίδηρος, -ου, ὁ *iron; tool, sword, knife*

σῖτος, -ου, ὁ *food*

σιωπάω *keep silent, keep secret*

σκεπτέον *one must reflect/consider*

σκηνή, -ῆς, ἡ *tent, stage*

σκηνογραφία, -ας, ἡ *scene-painting*

σκιά, -ᾶς, ἡ *shadow, reflection, image, phantom*

Σκιωναῖος, -α, -ον *Scionean, of Scione* (a city in Macedonia)

***σκοπέω** *behold, contemplate, examine, look to*

σκορπίος, -ου, ἡ *scorpion*

Σκύθης, -ου, ὁ *Scythian;* (at Athens) *police*

σμικρός (= μικρός) *small*

σός, σή, σόν *your* (sg.)

σοφία, -ας, ἡ *cleverness, skill, practical wisdom, learning*

σοφός, -ή, -όν *clever, learned, wise, skilled* (in any handicraft or art)

σπαργανόω *wrap in swaddling bands*

σπεύδω *hasten, seek eagerly, strive after*

σπουδαῖος, -α, -ον *serious, grave, earnest, good*

σπουδή, -ῆς, ἡ *haste, speed, eagerness, seriousness*

στάσις, -εως, ἡ *placing, setting, position; party, faction*

***στέλλω** *send*

στενάζω *groan, moan, bemoan, bewail*

στένω *sigh, groan, moan*

στέργω *love, be fond of, like, be content* or *pleased*

στερέω *deprive, rob;* pass.: *be deprived of*

στέφανος, -ου, ὁ *crown, wreath*

στεφανόω *crown, wreathe*

στοά, -ᾶς, ἡ *stoa, roofed colonnade; the Stoic school* (of philosophy)

στόλος, -ου, ὁ *equipment for war; expedition, journey, army*

στόμα, -ατος, τό *mouth*

στρατηγέω *be general*

στρατηγός, -οῦ, ὁ *general, commander of an army*

στρατιώτης, -ου, ὁ *soldier*

στρατόπεδον, -ον, τό *camp, encampment; army*

***στρέφω** *turn;* m.-p.: *turn oneself, be engaged in*

στυγέω *hate*

σύ, σοῦ, σοί, σέ *you* (sg.)

συγγνώμη, -ης, ἡ *fellow-feeling, pardon, forgiveness, excuse*

σύγγραμμα, -ατος, τό *a written paper, book, prose-work*

συγγραφεύς, -έως, ὁ *historian, prose writer*

συγγράφω (< *γράφω) *write* or *note down; compose a work in writing*

συγκαίω (< *καίω) *set on fire with, burn up, inflame;* συγκεκαυμένον perf. m.-p. part.

σύγκειμαι (<*κεῖμαι) *lie together; be composed of*

συγχέω (< *χέω) *pour together, confound, obliterate*

συμβαίνω (< *βαίνω) *meet, come to an agreement; happen, result*

συμβόλαιον, -ου, τό *mark, sign, contract, covenant*

συμβουλεύω *advise;* mid.: *take counsel with*

συμμαχέω *be an ally, be in alliance with, help, succor* (+ dat.)

συμμαχία, -ας, ἡ *alliance*

συμφέρω (< *φέρω) *bring together, collect; be useful*

συμφέρων (part. of συμφέρω) *useful, expedient, fitting, profitable*

συμφεύγω (< *φεύγω) *flee along with, take refuge*

συμφορά, -ᾶς, ἡ *mishap, misfortune; event, circumstance*

συμφύω (< *φύω) *make to grow together;* pf. & pass.: *grow together, grow into one*

σύμφωνος, -ον *agreeing in sound;* n. pl.: *the consonants*

σύν (= ξύν) *with, in company with*

συναποδημέω *go abroad, travel with*

συναπολείπω (< *λείπω) *leave behind along with*

συνάπτω *tie, join together, unite;* mid.: *take part with*

σύνδεσμος, -ου, ὁ *that which binds; conjunction*

σύνειμι (< *εἰμί) *be with, live, have dealings with*

συνεχής, -ές (ξυν-) *holding together; continuous, successive*

συνηβάω *be young together*

συνήθεια, -ας, ἡ *acquaintance, intimacy, habit, custom*

συνήθης, -ες *dwelling* or *living together; intimate, accustomed*

συνίημι (< *ἵημι) *bring, set,* or *come together; perceive, understand*

συνίστημι (< *ἵστημι) *place together, introduce, recommend; stand together*

συνοράω (< *ὁράω) *be able to see, see, comprehend*

συνουσία, -ας, ἡ *a being with, intercourse*

συντάσσω (συντάττω) *put in array, arrange*

συντεταγμένως *arranged carefully, in set terms*

συντεταμένως *earnestly, eagerly, vigorously*

συντόμως *concisely, shortly*

σῦς (= ὗς), συός, ὁ/ἡ *swine*

συστεφανηφορέω *wear a crown with*

σφαῖρα, -ας, ἡ *ball, globe, sphere*

σφαλερός, -ά, -όν *slippery, perilous, uncertain, precarious*

σφε *him, her, them* (acc. sg. or pl.)

σφόδρα *very, very much, exceedingly*

σφοδρός, -ά, -όν *vehement, excessive, violent*

σφυρόν, -οῦ, τό *ankle*

σχεδόν *near, almost, nearly, about*

σχῆμα, -ατος, τό *form, shape, appearance, figure* (in dance: *steps*), *pretense, fashion*

σχολάζω *be at leisure*

σχολή, -ῆς, ἡ *leisure, rest, ease*

***σῴζω** *save;* pass.: *be saved, escape*

σῶμα, -ατος, τό *body*

σωτήρ, -ῆρος, ὁ *savior, deliverer*

σωτηρία, -ας, ἡ *deliverance, preservation, safe return, survival*

σωφρονέω *be sound of mind, practice self-control, be discreet, be temperate*

σωφροσύνη, -ης, ἡ *soundness of mind, prudence, discretion, moderation, self-control*

σώφρων, σῶφρον *of sound mind, discreet, temperate, prudent, self-controlled*

T

ταμίας, -ου, ὁ *steward, dispenser, treasurer*

***τάττω (ταγ-)** *arrange, station, set, appoint*

ταῦρος, ταύρου, ὁ *bull*

ταύτῃ *in this way, thus, so*

τάφος, -ου, ὁ *funeral rites; grave, tomb*

τάχα *quickly, soon*

τάχα ἄν *probably, perhaps*

τάχος, -εος, τό *speed, quickness*

  ὡς τάχος *with all speed*

ταχύς, ταχεῖα, ταχύ *swift, fast*

τε *and* (enclitic)

***τείνω** *stretch, tend, extend, direct*

τεῖχος, τείχους, τό *a wall,* esp. *a city wall*

τεκμήριον, -ου, τό *sure sign, proof, evidence, demonstration*

τέκνον, -ου, τό *child*

τεκνόω *furnish with children, beget;* mid.: *bear*

τεκταίνομαι *frame, devise, plan*

τέκτων, -ονος, ὁ/ἡ *carpenter, craftsman, workman, master in any art*

τελευτάω *bring to pass, accomplish, fulfill, finish; die;* pass.: *be fulfilled; happen; come to an end*

τελέω *fulfill, accomplish; pay; initiate*

τελέως *completely, perfectly*

τέλος, τέλους, τό *a coming to pass, fulfilment, result, end*

***τέμνω** *cut*

τερπνόν, -οῦ, τό *enjoyment*

τερπνός, -ή, -όν *pleasant, delightful*

τέρπω *delight;* m.-p.: *be cheered, enjoy oneself*

τέτταρες, τέτταρα (τέσσαρες, -α) *four*

τέχνη, -ης, ἡ *art, skill, craft; treatise*

τεχνίτης, -ου, ὁ *artist, craftsman*

τηνικάδε *at this time; so early*

τηλικόσδε, -ήδε, -όνδε *of such an age*

τήμερον (< ἡμέρα) *today* (adv.)

τί δή ποτε; *why ever? why in the world? what do you mean?*

***τίθημι** *set, place, put, set up, establish, make, institute, order, dispose*

***τίκτω** *bring forth, bear, beget*

τιμάω *honor, esteem, revere, value; estimate*

τιμή, -ῆς, ἡ *honor, esteem, dignity; office, worth, value*

τίμημα, -ατος, τό *worth, price, value; penalty*

τίμιος (-α), -ον *valued, esteemed, held in honor, precious*

τιμωρέω *help, avenge;* mid.: *punish*

τιμωρία, -ας, ἡ *help, aid, vengeance, retribution, torture*

τίνω *pay a price, penalty,* or *debt*

τίς, τί *who? what?* (pronoun or adjective)

τις, τι *any one, any thing; some one, some thing; any, some*

***τιτρώσκω** *wound, hurt*

τλάω (aor. ἔτλην) *endure, dare*

τοι (enclitic particle) *let me tell you; you know*

τοιγάρ *so then, wherefore, therefore*

τοίνυν *well then, well, now then, again*

τοῖος, -α, -ον *such*

τοιόσδε, τοιάδε, τοιόνδε *of such a kind* or *quality*

τοιοῦτος, τοιαύτη, τοιοῦτο *such, such as this*

  τοιοῦτος . . . οἷος *such as*

τολμάω *undertake, dare, endure, bring oneself to do*

τόνος, -ου, ὁ *that which can be stretched; pitch, accent*

τόπος, -ου, ὁ *place, region*

τοσόσδε, -ήδε, -όνδε *so great, so large*

τοσόνδε (adv.) *so very, so much, to such a degree*

τοσοῦτος, τοσαύτη, τοσοῦτο *so great, so large, so much*

τότε *at that time, then, next*

  οἱ τότε *men of that time*

τραγικός, -ή, -όν *tragic, stately*

τράγος, -ου, ὁ *goat*

τρεῖς, τρία *three*

***τρέπω** *turn;* mid.: *flee*

***τρέφω** *nourish, feed; cherish, foster;* mid.: *rear for oneself;* pass.: *grow (up)*

***τρέχω** *run*

τριακοσίοι, -αι, -α *three-hundred*

***τρίβω** *rub*

τρίπους, (gen. **-ποδος**) *three-footed;* as noun: *tripod*

τρίτος, -η, -ον *third*

τρόμος, -ου, ὁ *trembling, quaking*

τρόπος, -ου, ὁ *turn, direction, way, manner*

τροφή, -ῆς, ἡ *nourishment, food, nurture, rearing*

τροφός, -οῦ, ὁ/ἡ *feeder, rearer, nurse*

***τυγχάνω** *happen; meet* (+ gen.); *attain, obtain*

τύπτω *beat, strike*

τυραννίς, -ίδος, ἡ *monarchy, sovereignty, tyranny*

τύραννος, -ου, ὁ *absolute ruler, monarch, tyrant*

τυφλός, -ή, -όν *blind*

τῦφος,΄-ου, ὁ *smoke, mist, cloud, conceit, vanity*

τύχη, -ης, ἡ *fortune, fate, chance, success; ill fortune*

Υ

ὕβρις, ὕβρεως, ἡ *hubris, violence, insolence, lust, rape*

ὑγιαίνω *be healthy*

ὑγίεια, -ας, ἡ *health*

ὑγιής, -ές *healthy*

ὑδρωπικός, -ή, -όν *suffering from edema*

ὕδωρ, ὕδατος, τό *water*

ὕει (impers. of ὕω) *it is raining*

ὑετός, -οῦ, ὁ *rain*

υἱός, -οῦ, ὁ *son* (also in third declension as ι-stem)

ὕλη, -ης, ἡ *forest, woodland; material, stuff*

ὑπαί (= ὑπό) *poetic*

ὑπάρχω *begin, exist, belong to, accrue, be, become, be sufficient for*

ὑπείκω *yield*

ὑπέρ + gen.: *over; in defense of;* + acc.: *over, beyond*

ὑπερβάλλω (< *βάλλω) *throw over* or *beyond a mark, overshoot, outdo, surpass, exceed; cross*

ὑπερβολή, -ῆς, ἡ *a throwing beyond, excess, excessive praise*

ὑπερηφάνως *arrogantly, magnificently*

ὑπερμεγέθης, -ές *excessively large, enormous*

ὑπεύθυνος, -ον *liable to give account, accountable, responsible*

ὑπήκοος, -ον *giving ear, obedient, subject*

  οἱ ὑπήκοοι *subjects*

***ὑπισχνέομαι** *promise, profess*

ὕπνος, -ου, ὁ *sleep*

ὑπό + gen.: *under, by, through;* + dat.: *beneath, under, below;* + acc.: *under, to (a place) under, toward*

ὑποβολή, -ῆς, ἡ *a throwing under, substitution by stealth, suggestion; foundation*

ὑποδείκνυμι (< *δείκνυμι) *show secretly, mark out; make a display*

ὑποδέω (< *δέω) *bind under, shoe*

ὑποκριτής, -οῦ, ὁ *one who answers; actor, player, hypocrite*

ὑπολαμβάνω (< *λαμβάνω) *take up by getting under, take up, seize; interpret, understand, accept, believe*

ὑπομαίνομαι *be somewhat mad*

ὑπομένω (< *μένω) *stay behind, remain alive, abide, submit, bear, dare*

ὑποπτεύω *be suspicious, suspect;* pass.: *be suspected*

ὑποτίθημι (< *τίθημι) *place under, suggest, propose;* mid.: *instruct*

ὕστερος, -α, -ον *latter, next, last*

ὑφίστημι (< *ἵστημι) *place* or *set under; stand under, sink; promise, submit; undertake*

ὑψηλός, -ή, -όν *high, lofty*

Φ

***φαίνω** *bring to light;* pass.: *appear, seem*

φανερός (-ά), -όν *visible, shining, illustrious, conspicuous*

φαρμακοπώλης, -ου, ὁ *druggist, apothecary*

φαῦλος, -η, -ον *cheap, easy, mean, bad, petty*

φαύλως πράττειν *be in a sorry plight*

φείδομαι *spare; pay heed to*

***φέρω** *bring, carry, bear*

φεῦ *alas, woe*

***φεύγω** *flee, take flight, avoid, escape*

***φημί** *say*

***φθάνω** *be beforehand, outstrip* (+ part.)

φθαρτός, -ή, -όν *corruptible, destructible, mortal, transitory*

φθείρω = *διαφθείρω

φθίνω *wither, perish, die*

φθίσις, -εως, ἡ *wasting away, perishing, decay, atrophy*

φθογγή, -ῆς, ἡ *voice, cry*

φθόνος, -ου, ὁ *envy, grudge, ill-will*

φθορά, -ᾶς, ἡ *destruction, ruin, seduction*

φιλέω *love, welcome, kiss*

φιλία, -ας, ἡ *friendship, affection*

φίλιος, -α, -ον *friendly*

φιλομαθής, -ές *fond of learning, eager for learning*

φίλη, -ης, ἡ/φίλος, -ου, ὁ *friend, loved one* (including family)

φίλος, -η, -ον *dear, beloved, loving;* as a noun, *friend, loved one;* compar. φίλτερος; superl. φιλτατος

φιλότεκνος, -ον *loving one's children or offspring*

φιλότιμος, -ον *loving honor, ambitious*

φιλοφροσύνη, -ης, ἡ *friendliness, kindliness, welcome*

φλογωπός, -όν *fiery-looking, flaming red*

φλυαρέω *talk nonsense, trifle*

***φοβέομαι** *be seized with fear, be frightened*

φοβερός, -ά, -όν *fearful, afraid, timid*

φολίς, -ίδος, ἡ *scale* (of a snake skin)

φονεύς, -έως, ὁ *slayer, murderer*

φονεύω *murder, kill, slay*

φορητός (-ή), -όν *borne, carried, bearable*

***φράζω** *tell, declare, advise, bid, order*

φρήν, φρενός, ἡ *midriff, heart, mind*

φρίκη, -ης, ἡ *a shuddering*

φρικώδης, -ες *awful, horrible*

φρονέω *be minded, have understanding, be wise*

φρόνησις, -εως, ἡ *purpose, intention, thought, sense, judgment, pride, wisdom, prudence*

φρόνιμος, -ον *understanding, discreet, sensible, wise*

φροντίζω *think of, consider*

φυγή, -ῆς, ἡ *flight, escape*

φύλαξ, φύλακος, ὁ *watcher, guard, sentinel*

***φυλάττω** *keep watch, guard, defend*

φυξίος, -ον *of banishment, putting to flight*

φυσικός, -ή, -όν *natural, physical*

φύσις, φύσεως, ἡ *nature, origin*

φυτεύω *plant, beget, engender, produce, cause*

φυτόν, -οῦ, τό *plant, tree*

***φύω** *bring forth, produce;* pass. & pf. act: *grow, be born*

Φωκίς, -ίδος, ἡ *Phocis*

φωνέω *produce a sound* or *tone, speak, tell of*

φωνή, -ῆς, ἡ *voice, sound*

φωνήεις, -εσσα, -εν *endowed with speech, vocal*

τὰ φωνήεντα *the vowels*

φώς, φωτός, ὁ *man*

φῶς (= φάος), **φωτός, τό** *light, daylight*

Χ

***χαίρω** *rejoice*

χαλεπαίνω *be hard, angry*

χαλεπός, -ή, -όν *difficult, hard to bear, painful*

χαλινός, -οῦ, ὁ *bridle, bit*
χαλκοῦς, -ῆ, -οῦν *of copper* or *bronze*
χαρακτήρ, -ῆρος, ὁ *distinctive mark, type, character*
χαρίεις, -εσσα, -εν *graceful, pleasant, lovely*
χάρις, χάριτος, ἡ *grace, favor*
χειμών, -ῶνος, ὁ *winter, storm, tempest*
χείρ, χειρός, ἡ *hand*
χειροτονία, -ας, ἡ *extension of the hand, voting by show of hands*
***χέω** *pour*
χθές *yesterday*
χθών, χθονός, ἡ *earth, land, country*
χορεύω *dance, set dancing*
***χράομαι** *use* (+ dat.)
***χράω** *proclaim (an oracle);* mid.: *consult an oracle*
χρεία, -ας, ἡ *need, want* (*of* + gen.)
χρέων *it is necessary*
***χρή** *it is necessary*
χρῆμα, -ατος, τό *thing, matter, affair;* pl.: *money*
  τί χρῆμα *why?*
χρήσιμος, -η, -ον *useful, serviceable*
χρησμός, -οῦ, ὁ *oracular response, oracle*
χρηστός, -ή, -όν *useful, good, honest;* n. pl.: *benefits*
χρόνος, -ου, ὁ *time; tense*
χρυσίον, -ου, τό *gold*
Χρύσιππος, -ου, ὁ *Chrysippus*
χρυσός, -οῦ, ὁ *gold*
χρυσοῦς, -ῆ, -οῦν *of gold, golden*
χώρα, χώρας, ἡ *space, place; land, country*
χωρέω *make room for another, go, come, advance*
χώριον, -ου, τό *place, spot, country*
χωρίς *separately, apart, without, apart from* (+ gen.)

Ψ

ψέγω *blame, find fault with*
ψευδής, -ές *false, lying, untrue*
ψευδοπροφήτης, -ου, ὁ *false prophet*
ψεύδω *deceive;* mid.: *lie*
ψηφηγορία, -ας, ἡ *vote by ballot*
ψιλός, -ή, -όν *bare, bald, smooth*
ψόγος, -ου, ὁ *blame, censure*
ψυχή, -ῆς, ἡ *life, soul*
ψυχρός, -ά, -όν *cold*

Ω

ὦ *oh!*
ὧδε *in this way, so, thus; hither, here*
ᾠδή, -ῆς, ἡ (ἀοιδή) *song*
ὠνέομαι *buy, purchase*
ὥρα, ὥρας, ἡ *season, time of day, hour* (any fixed period)
  ὥρα [ἐστί] *it is time*
ὡς *as, as if; how;* prep.: *to* (+ acc.)
ὡσαύτως *in the same way, just so*
ὡσεί *as if, as though, just as*
ὥσπερ *just as, even as*
ὥστε *so that, so as to, and so*
ὠφελέω *help, aid, benefit, be of service to*
ὠφελία, -ας, ἡ *help, assistance*
ὠφέλιμος, (-η), -ον *helpful, useful*

ENGLISH–GREEK VOCABULARY

For translation exercises

Asterisks indicate verbs listed in the Principal Parts List, 309 13

A

about περί + *gen.*
absent *use the ptcpl. of* ἄπειμι
admire θαυμάζω
aforesaid, the ταῦτα
after (*use the aor. ptcpl.* [VII])
all πᾶς, πᾶσα, πᾶν [VI]
alone μόνος, η, ον
although καί, καίπερ (*with ptcpl.* [VII])
and καί
anyone τις [VIII]
anyone who ὅστις [VIII]
anything τι [VIII]
anything which ὅ τι [VIII]
archon ἄρχων, ἄρχοντος, ὁ [V]
attribute ἀνατίθημι [XII] (*princ. pts. follow* τίθημι*)
avoid φεύγω*

B

bad κακός, ή, όν
be εἰμι*, γίγνομαι*
be able δύναμαι* [XI], οἷός τέ εἰμι [IV]
be absent ἄπειμι
be caught ἁλίσκομαι* [XII]
be confident πέποιθα + *dat.*
be guilty ἀδικέω [XI]
be present πάρειμι (*cf.* εἰμί)
be victorious νικάω [XI]
be willing ἐθέλω*
beautiful καλός, ή, όν
become γίγνομαι*
before πρίν [VI]
begin ἄρχω*, + *gen.;* + *ptcpl.* [VII]
believe νομίζω*, πιστεύω
best ἄριστος, η, ον
  the best of men οἱ ἄριστοι
better ἀμείνων, βελτίων, κρείττων [X]
bird ὄρνις, ὄρνιθος, ὁ/ἡ [V]
both . . . and καί . . . καί
brave ἀγαθός, ή, όν; ἐσθλός, ή, όν
bring φέρω*, ἄγω*
brother ἀδελφός, οῦ, ὁ
business ἔργον, ου, τό
  it is the business of ἔργον ἐστί + *gen.*
but ἀλλά; δέ *(postpos.)*
by *dat. of means* [I]; *agent:* ὑπό + *gen.* [III]

C

carry φέρω*
catch αἱρέω*
  be caught ἁλίσκομαι*
cease, (i.e., stop oneself) παύομαι
certain (a certain one) τις, τι [VIII]
child παιδίον, ου, τό; παῖς, παιδός, ὁ/ἡ [V]
citizen πολίτης, ου, ὁ [III]
city πόλις, πόλεως, ἡ [V]

come ἔρχομαι*

come into being γίγνομαι*

common, in common κοινός, ή, όν

concerning περί *(+ gen.)*

confident, be πέποιθα + *dat.*

consent ἐθέλω*

corrupt διαφθείρω*

court δικαστήριον, δίκη

to take someone to court ἄγειν πρὸς τὴν δίκην

D

dare τολμάω

death θάνατος, ου, ὁ

deed ἔργον, ου, τό

deny οὔ φημι

destroy λύω, ἀπόλλυμι*

die ἀποθνῄσκω*

difficult χαλεπός, ή, όν

divinity δαίμων, ονος, ὁ/ἡ [V]

do πράττω*, ποιέω [XI]

E

each other ἀλλήλων [VIII]

educate παιδεύω

have (someone) educated παιδεύομαι

either . . . or ἤ . . . ἤ

enemy ἐχθρός, οῦ, ὁ

as adj., hostile, hated ἐχθρός, ά, όν

evil κακός, ή, όν; πονηρός, ά, όν

the evils τὰ κακά

F

father πατήρ, πατρός, ὁ [V]

fear δέδια, δέδοικα [VIII], φοβέομαι* [XI]

find εὑρίσκω*

fine καλός, ή, όν

flee φεύγω*

following, the τάδε

for *(conj.)* γάρ *(postpos.)*; *(prep.) use dative*

forever ἀεί, εἰς ἀεί

former times *in expression* οἱ τότε men of former times

free λύω

friend φίλος, ου, ὁ; φίλη, ης, ἡ

friendship φιλία, ας, ἡ

future τὰ μέλλοντα, ὁ μέλλων χρόνος

G

gain κέρδος, ους, τό

gift δῶρον, ου, τό

give δίδωμι [XII]

gladly ἡδέως

go ἔρχομαι*, εἶμι

god θεός, οῦ, ὁ/ἡ; δαίμων, ονος, ὁ/ἡ

goddess θεά, ᾶς, ἡ; θεός, οῦ, ἡ

good ἀγαθός, ή, όν; καλός, ή, όν; ἐσθλός, ή, όν; χρηστός, ή, όν

good things τὰ ἀγαθά

good men οἱ ἀγαθοί

greatest μέγιστος, η, ον

Greece Ἑλλάς, άδος, ἡ [V]

ground *as in the expression* on the ground that ὡς + *ptcpl.* [VII]

guest ξένος, ου, ὁ

guilty, be ἀδικέω

H

happen γίγνομαι*, συμβαίνω [XII], τυγχάνω [VII]

have ἔχω*

have (someone) educated παιδεύομαι (*mid. of* παιδεύω)

hear ἀκούω* + *gen. (of person heard from), + acc. (of thing heard)*

heaven(s) οὐρανός, οῦ, ὁ

help (be ally to) συμμαχέω + *dat.* [XI]

her *oblique cases of* αὐτος, ή, ό *in fem.* [IX]; her(self), *as refl.*, ἑαυτῆς, ῇ, ήν [IX]; her, *as possessive, use article* [I], αὐτῆς [IX], ἑαυτῆς

here ἐνθάδε, ἐνταῦθα

herald κῆρυξ, κος, ὁ [V]

him *oblique cases of* αὐτός, ή, ό *in masc.* [IX]; himself, *as emphatic*, αὐτός [IX]; *as refl.*, ἑαυτοῦ [IX]; his, *use article* [I], αὐτοῦ [IX], ἑαυτοῦ his own

hit βάλλω*; hit with, + *dat. of means*

honest (just) δίκαιος, α, ον

honor *(n.)* τιμή, ῆς, ἡ; *(vb.)* τιμάω [XI]

host ξένος, ου, ὁ

house οἰκία, ας, ἡ [III]

hurt βλάπτω*

husband ἀνήρ, ἀνδρός, ὁ

I

I ἐγώ [IX]; *unless emphatic, expressed by first person verb ending in the singular*

if εἰ, ἐάν (*conditions* [VI, XIII])

immortal ἀθάνατος, ον [II]

in *loc. prep.*, ἐν + *dat.*, *as dat. or acc. of respect* [II]

in common (common) κοινός, ή, όν

into εἰς + *acc.*

is ἐστί = he/she/it is, there is [II]

island νῆσος, ου, ἡ

it is necessary ἀνάγκη (ἐστί), δεῖ, χρή

J

judge *(n.)* δικαστής, οῦ, ὁ; *(vb.)* κρίνω

justice δίκη, δικαιοσύνη

K

keep silence σιγάω, σιωπάω

kill ἀποκτείνω*

be killed ἀποθνῄσκω*

king βασιλεύς, βασιλέως, ὁ

know γιγνώσκω*, οἶδα* [VIII], ἐπίσταμαι* [XII]

L

law νόμος, ου, ὁ

lead ἄγω*

learn μανθάνω*

leave λείπω*

letter (epistle) ἐπιστολή, ῆς, ἡ

letters of the alphabet τά γράμματα

lie *(n.)* ψευδές, τό; *(vb.)* κεῖμαι

life βίος, ου, ὁ

listen to ἀκούω* *(+ gen.)*; listen

heed, obey πείθομαι + *dat.*

little μικρός, ά, όν; ὀλίγος, η, ον; a little *(adv.)* ὀλίγῳ, ὀλίγον

live ζάω* [XI]

love ἀγαπάω, φιλέω, ἐράω [XI]

M

make τίθημι* [XII]; make for oneself, τίθεμαι *(mid.)*, ποιέω [XI], πράττω*

man ἄνθρωπος, ἀνήρ [V]

many πολλοί, αί, ά (pl. of πολύς [VI])

master δεσπότης, ου, ὁ [III]

me *oblique cases of* ἐγώ [IX]

men of former times οἱ τότε

money χρήματα, ων, τά (*pl. of* χρῆμα, [V])

mother μήτηρ, μητρός, ἡ [V]

much πολύς, πολλή, πολύ [VI]

my ἐμός, ή, όν [IX], μου, ἐμοῦ [IX], ἐμαυτῆς, οῦ [IX]

myself *as emphatic,* αὐτός, αὐτή [IX]; *refl.,* ἐμαυτῆς, οῦ [IX]

N

native land πατρίς, ίδος, ἡ [V]

necessary, it is ἀνάγκη (ἐστί), χρή, δεῖ

never οὔποτε, οὐ . . . ποτε

night νύξ, νυκτός, ἡ

during the night νυκτός

no one οὐδείς, οὐδεμία; μηδείς, μηδεμία [X]

not οὐ (οὐκ, οὐχ); μή

nothing οὐδέν, μηδέν [X]

O

obey πείθομαι (*mid. of* πείθω*) + *dat.*

observe *as in the expression,* without being observed [VII] λανθάνω*

of *use genitive case*

old man γέρων, γέροντος, ὁ [V]

on ἐν + *dat.*, ἐπί + *gen. or dat.*; on, *with expression of time use dat.* [IX]

on account of διά + *acc.*

on the ground that ὡς + *ptcpl.* [VII]

one another ἀλλήλων [VIII]

opinion γνώμη, ης, ἡ

or ἤ

ourselves ἡμῶν αὐτῶν [IX]

over *as in* rule over ἄρχω + *gen.*

P

peace εἰρήνη, ης, ἡ

live in peace εἰρήνην ἄγειν

people ἄνθρωποι, οἱ

persuade πείθω*

person ἄνθρωπος, ὁ/ἡ

philosopher σοφός, οῦ, ὁ; σοφή, ῆς, ἡ

place χώρα, ας, ἡ; τόπος, ου, ὁ

plan βουλεύω

plan for oneself βουλεύομαι

poet ποιητής, οῦ, ὁ [III]

possessions τά + *gen. (e.g.,* the possessions of the wise = τὰ τῶν σοφῶν)

present *use ptcpl. of* πάρειμι

be present πάρειμι (*cf.* εἰμί*)

profit κέρδος, ους, τό

it is profitable κέρδος ἐστί [V]

R

receive λαμβάνω*

release λύω

remain μένω*

reveal ἐπιδείκνυμι [XII]

road ὁδός, οῦ, ἡ

rule ἄρχω

rule over ἄρχω + *gen.*

S

sacrifice θύω

sacrifice to θύω + *dat.*

same αὐτός, αὐτή, αὐτό (*in attributive position* [IX])

save σῴζω*

say λέγω*, φημί* [IV], εἶπον* (said)

sea θάλαττα (θάλασσα), ης, ἡ [III]

by sea κατὰ θάλατταν

see ὁράω* [XI]

seek ζητέω [XI]

send πέμπω*, στέλλω*

servant θεράπων, θεράποντος, ὁ [V]

set up τίθημι*, ἀνατίθημι [XII]

shield ἀσπίς, ίδος, ἡ [V]

silence σίγη, ης, ἡ

keep silence σιγάω, σιωπάω

sister ἀδελφή, ῆς, ἡ

small μικρός, ά, όν [III]

so οὕτω/οὕτως

soldier στρατιώτης, ου, ὁ [III]

some τις, τι [VIII]

some . . . others οἱ/αἱ/τὰ μέν . . . οἱ/αἱ/τὰ δέ

someone τις [VIII]

something τι [VII]

soul ψυχή, ῆς, ἡ

speak λέγω*

stand ἵστημι* [XII]

stone λίθος, ου, ὁ

stop παύω

stop oneself (cease) παύομαι

sun ἥλιος, ου, ὁ

T

take λαμβάνω*, αἱρέω*

take away ἀπάγω (ἄγω*)

take place γίγνομαι*

tall μέγας, μεγάλη, μέγα [VI]

teach παιδεύω, διδάσκω*

tell λέγω*

than *gen. of comparison;* ἤ [X]

that ἐκεῖνος, η, ο; οὗτος, αὕτη, τοῦτο [III]

that (in order that) ὡς + *fut. ptcpl.* [VII]; ἵνα + *subj. or opt.* [XIII]

that *(introducing indirect statement)* IV, VII, XIII]

the ὁ, ἡ, τό [I]

the one . . . the other ὁ/ἡ/τὸ μέν . . . ὁ/ἡ/τὸ δέ [II]

their *article* [I]; *not refl.,* αὐτῶν [IX]; *refl.,* ἑαυτῶν [IX]

them *oblique cases of* αὐτός, αὐτή, αὐτό *in plural* [IX]

there is ἐστί; there are, εἰσί; there was, ἦν; there were, ἦσαν thing *expressed by neuter of adj.;* χρῆμα, ατος, τό

think νομίζω*

think worthy ἀξιόω [XI]

this οὗτος, αὕτη, τοῦτο; ὅδε, ἥδε, τόδε [III];

this man οὗτος

time χρόνος, ὥρα

it is time ὥρα [ἐστί] + *inf.*

to *dat. case without prep.;* εἰς + *acc.;* παρά + *acc.;* πρός + *acc.; (vb.) infinitive*

trust πιστεύω + *dat.;* πείθομαι (*mid. of* πειθω*) + *dat.*

truth ἀλήθεια, άς, ἡ; ἀληθῆ, τά [VI]

two δύο

tyranny τυραννίς, ίδος, ἡ [V]

U

unjust ἄδικος, ον

unjust men οἱ ἄδικοι

understand ἐπίσταμαι* [XII], μανθάνω*

until πρίν [VI]

us *oblique cases of* ἡμεῖς [IX]

used to *use impf. tense* [II]

V

victorious, be νικάω [XI]

virtue ἀρετή, ῆς, ἡ

W

wait μενω*

want βούλομαι*

war πόλεμος, ου, ὁ

we ἡμεῖς [IX]; *implied in* μεν, μεθα *endings*

wealth πλοῦτος, ου, ὁ

well εὖ, καλῶς

what (= that which: *rel.*) ὅς, ἥ, ὅ [II]

what *(interrog.)* τίς, τί [VIII]

whatever ὅστις, ἥτις, ὅ τι [VIII]

which *(rel.)* ὅς, ἥ, ὅ [II]

whichever ὅστις, ἥτις, ὅ τι [VIII]

who *(rel.)* ὅς, ἥ, ὅ [II]

who *(interrog.)* τίς [VIII]

whoever ὅστις, ἥτις [VIII]

whole ὅλος, η, ον; πᾶς, πᾶσα, πᾶν [VI]

why τί, διά τί

wicked κακός, ή, όν; πονηρός, ά, όν

wicked things τὰ κακά

wickedness πονηρία, ας, ἡ; κακία, ας, ἡ; τὸ κακόν

wife γυνή, γυναικός, ἡ [V]

willing ἑκών, ἑκοῦσα, ἑκόν

be willing ἐθέλω*

win νικάω [XI]

wise σοφός, ή, όν

wise man ὁ σοφός

wisely σοφῶς

wish βούλομαι*, ἐθέλω*

with *dat. of means;* σύν + *dat.;* μετά + *gen.*

woman γυνή, γυναικός, ἡ [V]

word λόγος, ου, ὁ

world κόσμος, ου, ὁ

worthy ἄξιος, α, ον

think/deem worthy ἀξιόω [XI]

write γράφω*

Y

you *sg.* σύ, *pl.* ὑμεῖς [IX]

young νέος, α, ον

young man νεανίας, ου, ὁ [III]

yourself *as emphatic,* αὐτός, ή, ό [IX]; *as refl.,* σεαυτοῦ, σεαυτῆς; ὑμῶν αὐτῶν [IX]

AUTHORS OF THE READINGS

Dates are B.C.E. unless noted.

Aeschines, philosopher, 5th–4th c., Athens
Aeschylus, tragic poet, 5th c., Athens
Amphis, comic poet, 4th c., Athens
Anaximenes, philosopher, 6th c., Miletus
Apollodorus, author of *Bibliotheca*, a handbook on mythology, ?1st–2nd c. C.E.
Appian, historian, 2nd c. C.E., Rome (born in Alexandria)
Archilochus, lyric poet, 7th c., Paros
Aristophanes, comic poet, 5th–4th c., Athens
Aristotle, philosopher, scientist, 4th c., Athens (born at Stagira in Thrace)
Athenaeus, author of *Deipnosophistae*, a miscellany, ca. 200 C.E., from Naucratis in Egypt
Bacchylides, lyric poet, 6th–5th c., Ceos (Kea)
Callias, comic poet, 5th c., Athens
Callimachus, poet and librarian, 3rd c., Alexandria (born in Cyrene)
Cleanthes, Stoic philosopher, 4th–3rd c., from Assos in Asia Minor
Clement, letters, ?1st c. C.E., ?Rome
Demetrius, philosopher, literary critic, reputed author of *On Style*, 4th c., from Phalerum
Democritus, philosopher (atomist), 5th c., from Abdera in Thrace
Demosthenes, orator, 4th c., Athens
Didache, Teaching of the Twelve Apostles, anonymous, ?1st c. C.E., ?Syria
Diodorus Siculus, historian, 1st c., Sicily
Diogenes Laertius (DL), biographer, *Lives of the Philosophers,* ? 3rd c. C.E., ? Cilicia
Dionysius Thrax, grammarian, 2nd–1st c., Alexandria
Dionysius of Halicarnassus, historian, 1st c., Rome
Euripides, tragic poet, 5th c., Athens
Eusebius, Church historian, author of *Ecclesiastical History,* 3rd c. C.E., Caesarea
Greek Anthology (see Palatine Anthology)
Heraclitus, philosopher, 6th–5th c., Ephesus

Herodotus, historian, 5th c., Halicarnassus
Hesiod, didactic poet, ca. 700, Boeotia
Homer, epic poet, 8th or 7th c., Ionia
Ignatius, bishop, letter writer, 1st c. C.E., Antioch
Isocrates, rhetorician, 5th–4th c., Athens
John, evangelist, 1st c. C.E., Galilee
Libanius, rhetorician, 4th c. C.E., Antioch
Luke, evangelist, 1st c. C.E., Antioch
Lysias, rhetorician, 5th–4th c., Athens
Marcellus Empiricus, physician, writer of *On medicines* in Latin, 4th or 5th c. C.E., Gaul
Marcus Aurelius, Roman emperor, *Meditations*, 2nd c. C.E.
Matthew, Evangelist, 1st c. C.E., Capernaum
Menander, comic poet, 4th–3rd c., Athens, *monostichoi* (one-liners from his comedies)
Musaeus, poet, semi-mythical, Athens
Palatine Anthology (Pal. Anth., also called Greek Anthology, *Anthologia Graeca*), collection of poems from 7th c. B.C.E. to about 1000 C.E.
Pindar, epinician poet, 6th–5th c., Boeotia (near Thebes)
Plato, philosopher, 5th–4th c., Athens
Posidippus, poet, 3rd c., Alexandria (born in Pella)
Praxilla, lyric poet, 5th c., Sicyon
Protagoras, philosopher, 5th c., Abdera
Sappho, Lyric poet, 6th c., Lesbos (Mytilene)
Septuagint, Greek translation of the Old Testament, 3rd–1st c.
Sextus Empiricus, physician, philosopher, ?2nd/3rd c. C.E.,?Alexandria, Rome
Simonides, lyric poet, 6th–5th c., Ceos (Kea)
Sophocles, tragic poet, 5th c., Athens
Strabo, geographer, 1st c.
Thucydides, historian, *History of the Peloponnesian War*, 5th c., Athens
Xenophanes, poet, philosopher, 6th–5th c., Colophon
Xenophon, historian, philosopher, memoirist, 5th–4th c., Athens
Zeno, Stoic philosopher, 4th–3rd c., Citium in Cyprus

List of Sources for the Readings

For a list of standard abbreviations and editions of authors and works, see LSJ (*Abbreviations and Reference Works*). For online searchable texts in Greek (with language helps), browse *The Perseus Digital Library* at http://www.perseus.tufts.edu/.

Abbreviations used in this list:

DL	Diogenes Laertius
Diels	*Fragmente der Vorsokratiker,* H. Diels, ed.
frg.	Fragment
K	*Comicorum Atticorum Fragmenta,* T. Kock, ed.
M, m	Meander *monostichoi,* or one-liners, A. Meineke, *Fragmenta Comicorum Graecorum*
Pal. Anth.	Palatine Anthology or Greek Anthology (also called *Anthologia Graeca*)

Introduction pp. 11–12, 19

Callias, *Alphabet Tragedy* (cited in Athenaeus, *Deipnosophistae* x. 453d)

Dionysius Thrax, selections from *Grammar* 6, 11, 12, 13, 15

Lesson I pp. 40–1

1. Gospel of John 1.1
2. Genesis (Septuagint) 1.1
3. *Didache* 1
4. DL 1.77
5. Eusebius, 5.1.52
6. Sophocles, *Ajax* 866–8
7. M, m 74
8. Aristotle, *On the Soul* 1.402a7
9. Menander 719K
10. M, m 339
11. Hesiod frg. 272
12. Sophocles, *Ajax* 802
13. Plato, *Meno* 73d
14. Euripides, *Electra* 82–3

Lesson II pp. 58–60

1. Plato, *Phaedrus* 279c
2. Euripides, *Bacchae* 881
3. Amphis 8K
4. Democritus 247
5. Homer, *Odyssey* 8.214
6. Callimachus frg. 358
7. Athenaeus 3.72
8. M, m 523
9. M, m 577
10. M, m 150
11. M, m 9
12. Menander 776K
13. Menander, *Samia* 167–8
14. DL 7.187
15. DL 4.48
16. DL 3.102
17. DL 3.80
18. Plato, *Phaedrus* 244a
19. Pal. Anth. 7.575
20. Plato, *Hippias Major* 304e

21. Xenophon, *Memorabilia* 2.9.1
22. Aristotle, *Rhetorica ad Alexandrum* 1.2.18

Lesson III pp. 78–80

1. Heraclitus frg. 30
2. M, m 11
3. M, m 753
4. M, m 400
5. M, m 52
6. Euripides, *Iphigenia among the Taurians,* 1193
7. Demetrius 11.122
8. Libanius, *Epistulae* 910.3
9. Plato, *Laws* 702d
10. Aristophanes frg. 642K
11. Aeschylus, *Seven Against Thebes* 592
12. Menander 125K
13. Pal. Anth. 7.256
14. M, m 451
15. Aeschylus, *Agamemnon* 1404–6
16. Herodotus 7.49
17. Appian, *Foreign Wars* 12.83
18. Demetrius 2.70
19. Luke 6.45

Lesson IV pp. 101–2

Plato, *Meno* 77b–c, 78a–b, and c–e

Lesson V pp. 116–19

1. Thucydides 1.1.1
2. DL 1.41
3. M, m 701
4. Plato, *Republic* 460a
5. Proverb: *Comica Adespota* 672
6. Thucydides 7.77.7
7. *Fragmenta Comicorum Graecorum* 5, p. 668 A. Meineke, ed.
8. Menander 517K
9. M, m 29
10. M, m 67
11. Aeschylus, *Persians* 14–15
12. DL 7.187
13. Aeschylus, *Persians* 200
14. M, m 26
15. Aristotle, *Rhetorica ad Alexandrum* 1423a22–6
16. M, m 276
17. Protagoras Diels 11 p. 219
18. Sophocles frg. 13
19. Sophocles frg. 811
20. Plato, *Meno* 82b
21. Posidippus 28K
22. Plato, *Protagoras* 328d
23. Pindar, *Olympian* 1.1
24. Isocrates, *Nicocles* 21
25. Plato, *Timaeus* 22b
26. Euripides, *Alcestis* 149–57

Lesson VI pp. 129–32

1. Homer, *Odyssey* 8.74
2. Sophocles frg. 938
3. Demetrius 4.238
4. Plato, *Laws* I.626a
5. M, m 89
6. Aristotle, *On the Soul* 428a20
7. Anaximenes 2
8. Menander 612K
9. M, m 33
10. Homer, *Odyssey*, 17.218
11. Aristotle, *Nichomachean Ethics* 1165b
12. DL 6.68
13. DL 5.18
14. DL 10.39
15. DL 5.18
16. M, m 162
17. M, m 449
18. M, m 617
19. Aeschylus, *Eumenides* 990–1
20. Greek Anthology (Pallados) 10.72
21. Greek Proverb (Strabo, *Geography* 8.8.1, etc.)
22. DL 7.183
23. Aeschylus, *Seven Against Thebes* 662–63
24. Plato, *Gorgias* 516e
25. Euripides, *Alcestis* 280–1
26. Xenophon, *Hellenica* 1.1.29
27. Euripides, *Suppliants* 252

Lesson VII pp. 153–55

1. Aristotle, *On Memory* 449b15
2. Aristotle, *On Memory* 449b26–30
3. Isocrates, *Nicocles* 9
4. Isocrates, *Nicocles* (2) 50
5. Protagoras Diels 11 p. 219
6. M, m 8
7. Menander 640K
8. Apollodorus 2.5.2
9. Euripides, *Alcestis* 284–86
10. Apollodorus 1.7.2
11. Apollodorus 2.4.2

Lesson VIII [A] p. 161

1. M, m 114
2. Cleanthes 5.1 *(Stoicorum veterum Fragmenta I)*
3. M, m 407
4. Aristotle, *On Memory* 463b8
5. Aeschylus, *Persians* 238
6. DL 6.4
7. Plato, *Apology* 25c

[B] pp. 171–74

1. Plato, *Apology* 19e
2. Plato, *Phaedo* 117d
3. Xenophon, *Memorabilia* 1.1.19
4. Plato, *Apology* 29a
5. Aristotle, *Poetics* 24.18
6. Demetrius 43
7. Menander, *Epitrepontes* 75–6
8. M, m 621
9. Plato, *Apology* 41e
10. Gospel of John 22
11. Aeschines 2.147
12. Lysias 12.100
13. Plato, *Apology* 23e
14. Plato, *Laches* 194d
15. Plato, *Apology* 17a
16. Aristotle, *Rhetoric* 3.19.6
17. Greek Anthology 9.250
18. *Didache* 9.10
19. Aeschylus, *Prometheus* 224–25
20. Aeschylus, *Persians* 296
21. Euripides, *Andromache* 739
22. Aeschylus, *Libation Bearers* 297–8

Lesson IX [A] pp. 182–84

1. Sophocles, *Oedipus Tyrannus* 438
2. Plato, *Protagoras* 314d
3. Plato, *Meno* 75b
4. M, m 584
5. Lysias 8.13
6. Dionysius of Halicarnassus 5.27
7. Aristotle, *Poetics* 4.15
8. DL 6.12
9. Aristotle, *On the Soul* 404a28
10. Aristotle, *On the Soul* 412a13–15
11. M, m 530
12. DL 9.20
13. Homer, *Odyssey* 19.13
14. Plato, *Ion* 541 b–c
15. DL 1.18
16. *Didache* 1.2
17. Aristotle, *Nichomachean Ethics* 1166a31
18. Sophocles, *Oedipus Tyrannus* 379
19. Aristotle, *Rhetoric* 1.9.7
20. Euripides, *Iphigenia at Aulis* 1131
21. Greek Proverb

[B] pp. 190–91

1. Aristotle, *On the Soul* 404a28
2. DL 2.135
3. Plato, *Crito* 46a
4. Sextus Empiricus, *Against the Professors* 1.284
5. DL 4.62
6. Plato, *Apology* 37a
7. Gospel of Matthew 4.7

Lesson X [A] pp. 202–4

1. Isocrates, *Archidamus* 59
2. Sophocles, *Antigone* 672
3. Sophocles, *Antigone* 332
4. Sophocles, *Antigone* 286–87
5. Aristotle, *Rhetoric* 1.7.4
6. Eusebius 7.9.5 [Acts 5.24]

7. Ignatius, *Epistulae* 1.13.2
8. Plato, *Apology* 30d
9. Greek Anthology 11.176 (Lucillius)
10. DL 1.36
11. DL 7.143
12. DL 6.12
13. DL 1.49
14. DL 1.35
15. M, m 107
16. M, m 143
17. Menander 657K
18. M, m 275
19. Aeschylus, *Prometheus* 818
20. Aeschylus, *Prometheus* 768
21. DL 1.88
22. Sophocles, *Oedipus Tyrannus* 93–4
23. Plato, *Apology* 39 a–b
24. M, m 751
25. Musaeus (in Aristotle, *Politics*)

[B] pp. 210–11

1. Sophocles, *Philoctetes* 108–9
2. Eusebius 1.2.9
3. Aeschylus, *Eumenides* 677
4. DL 7.23
5. DL 6.54
6. DL 6.54
7. DL 5.19
8. DL 5.20
9. DL 2.72
10. DL 1.87
11. Aristotle, *On the Soul* 411a8
12. M, m 34
13. DL 9.51–2
14. Diodorus Siculus 1.27.4

Lesson XI pp. 226–29

1. Euripides, *Heracles* 261–62
2. Plato, *Republic* 330c
3. M, m 699
4. Philemon 27
5. M, m 75
6. M, m 528
7. M, m 425
8. M, m 310
9. M, m 424
10. M, m 360
11. M, m 179
12. Greek Anthology 10.38
13. M, m 481
14. M, m 218
15. Demosthenes 2.19
16. Meander 433K
17. Euripides, *Bacchae* 918
18. Plato, *Apology* 29b
19. Plato, *Crito* 47a
20. Plato, *Apology* 41c–42a
21. Aeschylus, *Eumenides* 425
22. Xenophanes 24
23. Aristotle, *Rhetoric* 1.9.30
24. DL 6.8
25. Xenophanes 27
26. DL 2.6
27. Plato, *Philebus* 28c
28. Menander 60K
29. Aeschylus, *Persians* 792–93
30. DL 2.118

Lesson XII pp. 244–46

1. Archilochus 8
2. Xenophon, *Symposium* 2.2
3. Euripides, *Alcestis* 57
4. Herodotus 1.53.91
5. Aeschylus, *Persians* 293–94
6. DL 1.77
7. DL 2.34
8. M, m 236
9. M, m 190
10. M, m 752
11. Aeschylus, *Seven Against Thebes* 672–75
12. Diodorus Siculus 4.64.3
13. DL 6.68
14. DL 5.17
15. DL 6.5
16. DL 2.72
17. Plato, *Ion* 535c

Lesson XIII [A] pp. 256–57

1. M, m 78
2. M, m 165
3. Ignatius 1.15.1
4. Plato, *Laws* 1.625c
5. Isocrates, *To Demonicus* 18
6. Aristotle, *Rhetoric* 2.23.15
7. Menander 608K
8. Plato, *Protagoras* 314b
9. Euripides, *Ion* 758
10. M, m 557
11. M, m 516
12. M, m 108
13. M, m 5
14. Euripides, *Alcestis* 671–72
15. Sophocles, *Antigone* 45–7
16. Euripides frg. 734
17. M, m 555
18. DL 5.17
19. DL 10.124
20. Sophocles, *Philoctetes* 641
21. Menander 767K
22. Aristophanes, *Wealth* 1151
23. 2 Clement 13.4

[B] pp. 264–66

1. Plato, *Phaedrus* 279b–c
2. Sophocles, *Ajax* 550
3. Xenophon, *Hellenica* 4.1.38
4. Aristotle, *Magna Moralia* 1208b30
5. Plato, *Republic* 444d
6. Plato, *Laws* 757a
7. DL 3.54
8. DL 10.39
9. Diodorus Siculus 1.77.3
10. Plato, *Meno* 87c
11. Aeschylus, *Seven Against Thebes* 422
12. Aeschylus, *Seven Against Thebes* 719
13. Aeschylus, *Prometheus* 978–982
14. Homer, *Iliad* 1.18
15. Plato, *Phaedo* 69b
16. Sophocles, *Oedipus Tyrannus* 613–15
17. Aeschylus, *Agamemnon* 36–9
18. Plato, *Apology* 30c–d

[C] pp. 268–69

1. Xenophon, *Symposium* 3.5
2. DL 7.23
3. Sophocles, *Trachiniae* 550–51
4. Plato, *Crito* 53e–54b
5. DL 1.36
6. DL 1.36
7. DL 2.34

Lesson XIV pp. 276–78

1. M, m 208
2. Plato, *Euthydemus* 293b
3. Plato, *Apology* 20c
4. Bacchylides 15 Bergk, ed.
5. Euripides, *Phoenissae* 446–47
6. Plato, *Apology* 17c
7. Charm in Marcellus Empiricus, 279 (*Lyra Graeca* 3.544, J. Edmonds, ed.)
8. Folk song in Marcus Aurelius, *Meditations* 5.7 (*Lyra Graeca* 3.517, J. Edmonds, ed.)
9. Praxilla 4
10. Sophocles, *Trachiniae* 453
11. Aristotle, *Rhetoric* 1.9.10
12. Aeschylus, *Eumenides* 88
13. Eusebius 7.15.4
14. *Didache* 3
15. *Didache* 2
16. Aeschylus, *Persians* 402–5
17. DL 4. 46–7
18. Simonides 92d
19. M, m 748
20. M, m 354
21. M, m 25
22. Menander 692K
23. DL 6.57
24. Diodorus Siculus 1.47.4
25. Menander 307K
26. Sophocles, *Oedipus Tyrannus* 1169–70
27. Plato, *Crito* 51c
28. Plato, *Phaedrus* 276b

INDEX

- ablative. *See* genitive of separation; Indo-European cases
- absolute. *See* genitive; accusative; nominative
- accents
  - defined/types (acute, grave, circumflex), 2, 7 9
- accent rules, general, 7 9
  - accent exercises, 10, 26, 46, 55, 86, 88, 92
  - of adjectives, 9, 69, 157
  - of contract verbs, 213
  - with enclitics, 45 6
  - of imperatives, irregular, 272
  - of nouns, 8 9, 32 3
  - of preposition following noun, 204
  - of verbs, 24, 45
- accusative, 321 22
  - absolute, 145, 322, 325
  - cognate accusative, 321
  - as direct object, 14 15, 28, 321
  - endings, summary of, 321
  - of extent of space or time, 188, 322
  - of part affected 56 (*see* accusative of respect)
  - of respect, 56, 322
  - as subject of infinitive, 95,
  - terminal (place to which), 15, 28 9, 35, 76, 322
  - *see also* cases
- active. *See* voices
- acute. *See* accents
- adjectives
  - defined, 15, 16, 30, 48 52, 135
  - comparative, declension of, 194
  - comparison of, 193 96; irregular comparison of, 195 96, 198
  - first second declension, 48, 69, 285
  - contracted, 286
  - first third declension, 122 23, 287
  - irregular, 124 25, 287
  - paradigms 285 87
  - positions of: attributive position, 49 50; predicate position, 51
  - second declension, 49, 285
  - third declension, 121 22, 286
  - used as nouns, 16, 51
- adverbs
  - in attributive position, 50 (*see also* adjectives, positions of)
  - correlatives, 295
  - defined, 18
  - formation and comparison, 196
  - used with **ἔχω,** 198
- Aeolic. *See* dialects
- agreement
  - of adjectives, 48, 135
  - of gender, 16
  - with neuter plural subject, 38, 51, 327
  - in periphrastic tenses, 166, 199, 251
  - of relative and antecedent, 52 3
- alphabet, the, 1
  - *Alphabet Song*, 11
  - use as numbers, 7, 10
  - *see also* classification of letters
- antecedent, 52 3, 56
  - omission of, 53
- aorist, 17 18, 23, 35, 43, 136 38, 142, 148, 162, 165, 167
- aorist active and middle (3rd PP), 83 8
- aorist stem, 84 5, 87 8
  - first aorist, 84 6, 259
  - irregular second aorist, 238 39
  - liquid first aorist, 85 6
  - second aorist, 87 8
- aorist passive (6th PP), 205 6, 207 8, 261
- apodosis, defined, 128, 254. *See also* conditions
- article (definite), 16 17, 28, 30 1, 74, 281
  - declined with nouns, 30 1
  - forms of, 30
  - not used with predicate nominative, 40, 51
  - noun-making power of, 51 2: with infinitive (articular infinitive), 52; with **μέν** and **δέ,** 51 2
  - uses of, 30
- article, indefinite, **τις** used as. *See* pronouns: indefinite
- articular infinitive, 52, 324
- aspect, 17, 43, 83, 90, 162, 249, 258, 271

aspirates, 5, 91, 163, 235. *See also* consonants; classification of letters
aspiration (breathing), 4 5, 91, 235
assimilation, 91 2, 185, 206
athematic verbs, 231 40
  basic endings of, 232
  deponent, 238
  imperative, 273
  irregular, *see* irregular verbs: **εἰμί, φημί**
  -νυμι, 232
  optative, 261
  paradigms, 302 6
  participles, 237 38
  reduplicating, 232 36
  subjunctive, 252 53
  types of, 231
Attic. *See* dialects
Attic future. *See* future active and middle
attributive. *See* participles: uses of
attributive position, 49 50
augment, 43 4, 45, 66, 84, 87, 89 90, 91, 136, 165, 185, 205 6, 234, 235, 249, 258, 271
  syllabic, 43
  temporal, 43 4

breathings (aspiration), 4 5, 91, 235

cases, 14 15, 28 9, 315 22. *See also individual listings for nominative, genitive, dative, accusative, vocative*
causal clauses, 127 28
  participles used as, 142 43
  alleged cause, 143
circumflex. *See* accent
circumstantial. *See* participles: uses of
classification of letters, 2 7, 64
clauses. *See individual listings for causal, conditions, object, purpose, relative, result, temporal*
commands. *See* imperative mood: uses of; subjunctive mood: independent uses of
common gender, 16, 33, 51
comparison of adjectives and adverbs, 193 96
comparatives, 193 96. *See also* adjectives; adverbs
compensatory lengthening, 85, 107, 206, 236
compound verbs, 66, 91 3, 239 40
  of **εἰμί,** 150
concession. *See* participles: circumstantial uses of
conditions, 323 24
  contrary-to-fact, 128, 324
  future, 323: more vivid, 254, 323; less vivid, 263, 323
  general conditions, 323: present, 254, 323; past, 263, 323
  negatives in, 128, 143, 254, 263
  participles in, 143
  relative, 254, 263
  simple, 128
conjugation, defined, 17 18, 21
conjunctions, 15, 18, 25, 34, 42, 54, 66, 112, 127 28, 197
consonants, 5 6
  assimilation 91 2, 185
  see also classification of letters
context, 13, 22, 53, 141 42, 274
contract adjectives, 286
contract futures, 220, 260, 302
contract nouns, 223
contract verbs, 213 19, 300 302
  accent of, 213
  imperative, 273
  indicative, 214 19
  optative, 260
  participles, 218 19
  principal parts of, 219
  rules for contraction, 214, 216, 217
  subjunctive, 251
correlatives, 294 95
crasis, 42, 78, 176, 178

dative, 4, 14 15, 28, 318 21
  with adjectives, 72, 319
  of advantage/disadvantage (*for*), 15, 28, 319 21
  of agent, 187, 275, 320
  of degree of difference, 197, 320
  endings, summary of, 318
  ethical dative, 320
  as indirect object, 28, 319
  instrumental (means, manner), 15, 28, 37 8, 320
  of interest, 28, 319
  locative (of place where), 15, 28 9, 35, 37, 76, 321
  of manner, 38, 320
  of means, 38, 320
  of possession, 179 80, 320
  of respect, 57, 320
  with special verbs, 25, 38, 319
  of time when, 97, 188, 321
  see also cases
declensions, 281 89. *See also* nouns; adjectives
  first: nouns, 29, 31, 68 9, 281 82; adjectives, 48, 69, 285 87
  second: nouns, 29, 31, 282 83; adjectives, 49, 285 86
  third: nouns, 105 11, 283 84; adjectives, 121 24, 286 87
definite article. *See* article
deliberative. 253, 325. *See also* subjunctive mood: independent uses of

- demonstrative adjective-pronouns, 70 1, 290 91. *See also* pronouns
- denominatives, 26, 113, 223
- dentals, 6
- deponent verbs, 18, 24, 84, 95, 238
  - futures, 65
- dialects, 2, 4, 55, 73, 213, 220, 279
- digamma, 7, 10
- diminutives, 16, 28, 37, 113
- Dionysius Thrax, 11 12, 13, 19, 135
- diphthongs, 3, 8, 9, 12, 44, 78
  - (**-αι, -οι**) counted as short, 8
  - counted as long 259
  - long diphthongs 3 4 (*see also* iota-subscript)
- double consonants. *See* classification of letters
- Doric. *See* dialects
- dual, 16, 18, 19, 28, 159, 199

- **εἰμί.** *See* irregular verbs
- elision, 40, 91
- enclitics, 45 6, 157

- fearing, verbs of. *See* object clauses
- first aorist. *See* aorist active and middle
- future active and middle (2nd PP), 63 4
  - Attic future, 220
  - contracted futures, 220
  - formation of, 63 4
  - liquid and nasal future, 220
- future infinitive and future optative in indirect statement, 94, 267 68
- future passive, 207
- future perfect
  - active, 165 66
  - middle-passive, 187
- future participle used for purpose, 144, 325

- **γ** as nasal, 6
- gender
  - common gender, 16, 33, 51
  - defined, 16, 38
- generic article, 30, 50
- generic masculine, 16, 51
- genitive, 15, 28, 316 18
  - absolute, 144 45, 318
  - of agent (with **ὑπό**), 75, 317
  - of cause, 317
  - of characteristic, 131, 316
  - of comparison, 197, 317
  - endings, summary of, 316
  - material, 318
  - objective, 318
  - partitive (of the whole), 197, 316
  - possession, 15, 28, 316
  - of separation, 15, 28, 75, 318
  - of source, 65, 75, 317
  - subjective, 318
  - of time within which, 188, 318
  - with verbs of ruling, 38, 317
  - *see also* cases
- gnomic aorist, 35
- grave. *See* accent

- hortatory, 253, 326. *See also* subjunctive mood: independent uses of

- imperative mood, 271 74
  - forms of, 272 73
  - tenses of, 271
  - uses of, 271
- imperfect active and middle-passive (1st PP), 17 18, 22, 23, 43, 66, 94
  - formation of, 44, 87 8
  - irregular, 44
  - meanings, 45, 83, 84, 90, 328
- impersonals, 145, 150, 168, 178, 275, 319, 322, 325
- indefinite article, **τις** used as, 158
- indefinites. *See* pronouns
- indicative mood, 17, 90, 94, 249
- indirect question, 158
- indirect statement
  - indicative, optative construction, with **ὅτι, ὡς**, 93 4, 267 68
  - infinitive construction, 93 7, 324
  - participial construction, 147 48, 149
- Indo-European cases, 15, 28
- inflection, defined, 13 14
- infinitives, 17 18, 27, 44, 52, 84, 85, 87, 89, 90, 93 5, 324
- instrumental, 15, 28, 37. *See also* dative
- intensives. *See* pronouns
- interjections, 15, 18
- interrogatives. *See* pronouns
- intransitive, 22, 233 34, 240, 319, 321
- Ionic alphabet, 4
- Ionic dialect. *See* dialects
- iota-subscript (ι-subscript), 3, 32, 214, 253
- irregular second aorist, 238 39
- irregular verbs
  - **εἰμί:** present, imperfect, 45; future, 65; subjunctive, 250; optative, 260; imperative, 273, 306: compounds of, 150
  - **εἶμι** (*will go*), 307
  - **φημί:** present, imperfect, 94, 307
  - **οἶδα:** perfect, pluperfect, 168
  - **δέδια/δέδοικα,** 168

- Koinē. *See* dialects

- labials. *See* classification of letters
- letters, 1 7
  - capital letters, 1 2
  - obsolete letters, 7, 10
  - *see also* classification of letters
- liquid/nasal first aorist, 85
- liquid/nasal future, 234
- liquids, 6
- linking verb, 28, 193, 315. *See also* irregular verbs: **εἰμί**
- locative. *See* dative
- lost sigma, 23, 65, 85, 109, 121, 185, 220, 233, 258, 274

- **-μι** verbs, 231 40
  - imperative, 273
  - optative, 261
  - paradigms, 302 6
  - subjunctive, 252 53
  - *see also* athematic verbs
- middle, 17 18, 21 2, 63, 83, 84, 184 87. *See also* voices
- moods, 21 2
  - imperative, 271 74
  - indicative, 17, 90, 94, 249
  - optative, 258 63, 266 68
  - sequence of, 266 67
  - subjunctive, 249 54, 266 67
- movable **ν**, 23
- mutes, 5 6

- nasal **γ**, 6
- nasals, 6
- negatives
  - with articular infinitive, 52
  - in conditions, 128, 143, 254, 263
  - with future indicative in command, 271
  - with imperatives, 271
  - in object clauses, 267
  - with optative of wish, 262
  - with potential optative, 262
  - in purpose clauses, 267
  - repetition of, 101, 161
  - in result clauses, 127
  - with subjunctive in hortatory, prohibitive, and deliberative sentences, 253
  - in temporal clauses, 127
- neuter, 16, 28, 32, 37, 51, 52, 58, 70, 107, 109, 141, 145, 158, 196, 274, 276. *See also* gender; noun-making power of the article
- neuter plural subject with singular noun, 38, 327
- nominative, 14, 15, 28, 32, 33, 53, 68
  - absolute, 144
  - endings, summary of, 315
  - predicate nominative, 28, 40, 47, 51, 315 16
  - as subject of finite verb, 14, 15, 28, 40, 315
  - as subject of infinitive, 95
  - *see also* cases
- nouns
  - contract nouns, 223
  - defined, 15 16, 28 9
  - first declension, 29, 31, 68 9, 281 82
  - paradigms, 281 84
  - second declension, 29, 31, 282 83
  - third declension, 105 9, 283 84: basic endings 105; consonant (mute) bases 106 7, 283; irregular noun **γυνή,** 284; syncopated nouns 108 9, 284; vowel bases 108 9, 284
- noun-making power of the article 51 2
- number (singular, dual, plural)
  - agreement, 48, 53, 66, 95
  - defined, 15 16, 17 19, 21, 27, 28
- numbers and numerals, 10
  - declension of, 198 99

- oblique cases, 159, 175, 176
- object clauses, 267, 327. *See also* subjunctive mood: uses in subordinate clauses; optative mood: uses in subordinate clauses
- obsolete letters, 7, 10
- omission
  - of antecedent, 53
  - of noun, 51, 140
  - of pronouns, 175
  - of subject in indirect statement, 95
  - of verb *to be*, 51
- optative mood, 258 63, 266 68
  - forms of, 258 62
  - tenses of, 258
  - uses of, 262 63, 267 68, 323, 326 27: independent, 262, 326; in conditions, 263, 323; in indirect statement, 267 68; in subordinate clauses, 266 68, 327
- orthographic changes, 64, 85, 107, 163, 185

- palatals. *See* classification of letters
- paradigms, defined, 33
  - article, 281
  - nouns, 281 84
  - adjectives, 285 87
  - participles, 288 90
  - prepositions, 295 97
  - pronouns and adverbs, 290 95
  - verbs, 298 307
  - *see also paradigms under individual parts of speech*
- parsing, defined, 27
- participles
  - dangling, 149
  - defined, 15, 17 18, 19, 135 36
  - paradigms, 288 89

- participles (*continued*)
  - forms (present, future, aorist active, and middle), 136 39: aorist passive, 206; contract verbs (present active), 218 19; future passive, 207; of **-μι** verbs 236 38; perfect active, 164; perfect m.-p., 184 85
  - identification of, 151 52, 289 90
  - tenses of, 148
  - uses of, 140 48: attributive, 140 41; circumstantial, 140 46; supplementary, 140, 146 48
- particles
  - postpositive, 34, 41, 43, 70, 74, 90, 98, 99 100
  - used with participles, 142 44, 151
- partitive genitive, 197, *See also* genitive
- parts of speech, defined, 13 14, 15 18
- passive, 17 18, 21 2, 63, 75, 83, 84, 136, 184 87, 205 8. *See also* voices
- perfect active (4th PP), 162 64
  - first perfect, 163 64
  - second perfect, 163 64
  - uses of, 162
- perfect middle-passive (5th PP), 184 87
  - recognizing stem types, 185, 188
- periphrastic forms of verbs, 165 66, 185, 250 51, 272
- persistent accent, 9, 32, 48, 69, 106. *See also* accent: of adjectives, of nouns
- person, 18 21
- personal pronouns. *See* pronouns
- philosophical imperfect, 328
- phonetic changes. *See* spelling changes, classification of letters
- pitch, 2, 7 9, 26. *See also* accent
- pluperfect
  - active, 165
  - middle-passive, 185 86
- plural subject with singular verb, 38
- position, syntax of, 14, 29, 149
- position
  - of adjectives, 49 51
  - of **αὐτός,** 176
  - of demonstratives, 71
  - of genitive, 50, 175, 178, 197
- possessive adjectives, 177 78
- postpositives. *See* particles; enclitics
- potential, 262. *See* optative mood: independent uses of
- predicate nominative, 28, 40, 47, 51
- predicate position, 51, 71
- prepositions
  - defined, 18, 29
  - list of, 296 97
  - use with specific cases, 29, 35, 54, 75 6, 295 97
  - used in compounds, 91 92, 296
- present indicative and infinitive (1st PP), 23 4
- primary tenses. *See* tenses
- principal parts (PP)
  - of contract verbs (regular), 243, 308
  - defined, 18, 24, 307 8
  - list of, 308 13
  - first, 24 5
  - second, 63 6
  - third, 89
  - fourth, 166
  - fifth, 187 88
  - sixth, 207 8
- proclitics, 30
- prohibitive, 253, 326. *See* subjunctive: independent uses of
- pronunciation, 1 6
- pronouns
  - **αὐτός,** 176, 292
  - defined, 16,
  - demonstrative, 17, 30, 52, 70 1, 290 91: position of, 71
  - indefinite, 157 58, 291
  - intensive, 176, 293
  - interrogative, 157 58, 291
  - negative, 199, 294
  - paradigms, 290 94
  - personal, 175 76, 292
  - reciprocal, 159, 291
  - reflexive, 176 77, 293: article used as 30
  - relative, 52 3, 290
  - relative indefinite, 158, 292
- protasis, defined, 128, 254. *See also* conditions
- punctuation, 2
- purpose clauses, 144, 267, 325, 327. *See also* subjunctive mood: uses in subordinate clauses; optative mood: uses in subordinate clauses; participles: circumstantial

- quantity (long and short), 3, 12, 109, 193, 259
- questions
  - indirect, 158
  - particles used in, 99, 100, 253, 257

- recessive accent, 24, 45, 279. *See also* accents: of verbs
- reciprocal pronouns. *See* pronouns
- reduplication, 87 8, 162 63, 165, 166, 184 85, 231 36
- reflexives. *See* pronouns
- relative clauses, 52 3, 140
- relative conditions, 254, 263. *See also* conditions
- relative indefinite. *See* pronouns
- relative. *See* pronouns
- result clauses, 126 67, 324
- rote, learning by, 26, 45

second aorist. *See* aorist active and middle
secondary tenses. *See* tenses
semi-deponents, 24, 88
sequence of moods, 266 67
sounds of Greek. *See* pronunciation
spelling changes, 64, 85. *See also* classification of letters
stops. *See* mutes
subject of infinitive, 95
subjunctive mood, 249 54, 266 67
  forms of, 249 53
  tenses, 249
  uses of: in conditions, 254, 323; independent, 253, 325 26; in subordinate clauses, 267, 327
superlatives, 193 96, 198
  used to mean *very,* 198
  with **ὡς,** 198
  see also adjectives, adverbs
supplementary, 146 48. *See also* participles: uses of
syllables, 9
  long and short, 193 94
syllabic augment, 43
syncopated nouns, 108 9
synopsis, 169 70
syntax, 14, 29, 37 8, 126 28, 179 80, 187, 188, 197, 315 28

temporal augment, 43 4
temporal clauses, 127 28, 142
tenses, 17, 23. *See also individual listings*
  endings, primary, 23, 63, 184, 187, 207, 250, 252 53, 267: perfect as primary, 162
  endings, secondary, 23, 44, 84, 87, 165, 185, 205, 258,
  of participles, 136
  primary and secondary, 23, 43, 83 4, 90, 165, 205, 250, 262, 267, 327
  systems, 22, 43, 63, 162 63, 205 6, 213 19, 231 38, 250, 308
  thematic, 87, 136, 151, 258 59, 274, 289 90, 307 8
than, ways of expressing, 197
thematic verbs, 21, 307 8
thematic vowel, 21, 23, 44, 63, 65, 84, 184 85, 187, 213, 220, 231, 249 50, 253, 258, 260, 272,
time constructions, 188
transitive, 22, 233 34, 240, 321
transliteration, 1, 3, 5, 7

unvoiced consonants, 5

verbs
  compound verbs 66, 91 3
  contract verbs 213 23, 300 302
  defined, 2, 17 18, 21 24
  deponents 18, 24, 65, 84, 95
  -μι verbs 231 40, 302 6 (*see also* athematic verbs)
  paradigms, 298 313
  properties of, 17 18, 20 23
  thematic, paradigms of, 298 302
  see also tenses; moods; voices
verbals in **-τέος, -τέον,** 275, 325
vocabulary lists, 10, 24, 33, 53 4, 65, 71, 98, 99 100, 110 12, 123 24, 150 51, 159, 168 69, 178 79, 189, 200, 207, 221 23, 239 40
vocative, 15, 28, 29, 30, 274 75
  endings, summary of, 322
  see also cases
voices, 17, 21 2, 62, 135 36, 205, 238, 307 8
voiced consonants, 5
vowels, 3. *See also* classification of letters
vowel gradation, 84, 87, 91, 163, 167

wishes, 262, 326. *See also* optative mood: independent uses of
word formation, 26, 37, 91 3, 113, 223

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