Adjectives for Evaluating

Expanding Your Greek Vocabulary

A lesson for the *Paideia* web-app

Calling Something 'Good'

- *καλός, -ή, -όν*, "excellent"
  - "Beautiful" (excellent form)
  - "Morally good" (excellent action)
  - "Skillful" (excellent performance)
- *ἀγαθός, -ή, -όν*, "morally good"
- *γενναίος, -α, -ον*, "high-born, noble, elite"

Calling Something 'Bad'

- *κακός, -ή, -όν*, "of bad quality"
  - Opposite of *καλος*
    - "bad, wicked" (bad behaviour)
    - "ugly" (bad form)
    - "rotten, spoiled" (bad quality)

- *πονηρός, -ά, -όν*, "morally evil"
  - Opposite of *ἀγαθος*
  - Notice final *–α* in the feminine

- *ταπεινός, -ή, -όν*, "low-born, ignoble, humble"
  - Opposite of *γενναιος*
  - Jews and Christ-followers invert this set of values!

Adjectives as Forms of Address

- *γενναιος*
  - to one's social superiors
  - Χαιρε, ὦ γενναιε! "Hello, sir!"
    - reinforces hierarchy of social status

- *ἀγαθος*
  - Χαιρε, ὦ ἀγαθε! "Hello, my good man!"
    - can indicate friendship (so social co-operation)

- *καλος*
  - Χαιρε, ὦ καλε! "Hello, beautiful! Hello, excellent man!"
    - emphasizing that their value is in the beauty or usefulness they contribute

Value-Laden Oppositions

- πλούσιος, -α, -ον, "rich"
  - One who has ὁ/το πλοῦτος, "wealth"

- vs. πτωχός, -ή, -όν, "poor"
  - Social status was determined more by birth than wealth

Value-Laden Oppositions

- δυνατός, -ή, -όν, "capable, powerful"
- ἰσχυρός, -ά, -όν, "strong"
- vs. ἀσθενής, -ές, "weak"
  - 3rd declension adjective
    - Masc. and fem. use –ης, neut. uses –ες
    - Real stem ἀσθενε-
    - Nom. plur. ἀσθενεις (masc. and fem.) or ἀσθενη (neut.)
  - power was measured in influence
  - physical robustness and strength also highly valued

Value-Laden Oppositions

- ἐλεύθερος, -α, -ον, "free"
- vs. δοῦλος, -η, -ον, "enslaved, bound; slavish, servile"
  - because slavery was so universal, it was feared and loathed
    - to be enslaved was to be less than human
  - often used metaphorically in Greco-Roman ethics
    - should not be δουλος to our passions
    - rational self-control, freedom from desire, make one truly ἐλευθερος
  - again, the Jewish tradition sometimes challenged this evaluation
    - all should be δουλος to God

The Same and the Other

- αὐτός, -ή, -ό, "same"
  - Pronoun used as an adjective meaning "same"
    - το **αὐτο** τεκνον ("the same child")
    - ἡ θυγατηρ **αὐτη** ("the same daughter")
- ἄλλος, -η, -ο, "other"
  - Note pronoun-like neuter ending
  - Another thing of the same kind
    - **ἀλλος** δουλος ("another slave")
- ἕτερος, -α, -ον, "other", "different"
  - Another thing of a different kind
    - **ἑτερος** τοπος ("another place", "a different place")

Putting Things (and People) In Order

- $\pi\rho\tilde{\omega}\tau o\varsigma$, -η, -ον, "first"

- $\H{\epsilon}\sigma\chi\alpha\tau o\varsigma$, -η, -ον, "last"
  - often expresses one's place in
    - time
    - status or honour
    - any kind of competition
  - everyone was constantly aware of their place in the social hierarchy

Each, Some, Any

- *ἔκαστος, -η, -ον*, "each"
- *τις, τινα, τι*, "some, any"
  - Without an accent *τις* becomes the indefinite pronoun

Τις ἀνηρ γενναιος.	Τίς ἀνηρ γενναιος;
"Some man is noble." "A certain man is noble." "Any man is noble."	"Which man is noble?"

Τι ἐλαιον σου;	Τί ἐλαιον σου;
"Was any olive oil made by you?"	"What olive oil was made by you?"