

ATHENAZE

An Introduction to Ancient Greek

Second Edition

Book I

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and

Gilbert Lawall

with drawings by Catherine Balme

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PREFACE

This second edition of *Athenaze* was produced on the basis of suggestions made by anonymous reviewers contacted by Oxford University Press and with inspiration from L. Miraglia and T. F. Bórri's Italian edition of *Athenaze*. We are grateful to these teachers and professors and also to the following, who read versions of the revised edition at various stages, offered innumerable helpful suggestions, and caught many errors, typographical and other: Elizabeth Baer of the Berkshire Country Day School, Jessica Mix Barrington of the Northfield Mount Hermon School, James Johnson of Austin College, Cynthia King of Wright State University, Rosemary Laycock of Dalhousie University, Mark Riley of California State University at Sacramento, Kolbeinn Sæmundsson of the Menntaskólinn í Reykjavík, and Rex Wallace of the University of Massachusetts at Amherst. Thanks also go to Latin teachers in Sunday afternoon Greek classes who used preliminary versions of the revised chapters and made many useful observations.

The new features of the revised textbooks include the following:

- Short passages from Classical and New Testament Greek in virtually every chapter
- A strand titled Greek Wisdom, with sayings of the seven wise men of Archaic Greece at various points throughout Book I and fragments of Heraclitus at various points throughout Chapters 18–28 in Book II (Greek Wisdom in Chapter 29 contains material on Socrates)
- Some rearrangement of the sequence in which grammar is introduced, so that the future tense and the passive voice are now introduced in Book I and the first three principal parts of verbs are now listed from Chapter 10, with full sets of principal parts being given in Book II, as before
- Fuller grammatical and linguistic explanations throughout, including material on accents provided along the way, as needed for completing exercises accurately
- New, descriptive terminology used for the tenses of verbs
- Many new exercises, including periodic requests for students to photocopy blank Verb Charts at the ends of Books I and II and to fill in forms of requested verbs, adding new forms as they are learned
- New insertions in Book I titled PRACTICE, requesting that students write out sets of nouns or sets of nouns and matching adjectives
- Presentation of most of the new grammar by Chapter 28 and consolidation of the extracts from Thucydides and Aristophanes' *Acharnians* in the last two chapters, 29 and 30

The purposes of the course remain as they were in the first edition, as they are spelled out in the Introduction. We hope that inclusion of Classical and New Testament passages will attract more students to the study of Greek and that this revised edition will help expand interest in the study of Greek in North America.

—Maurice Balme and Gilbert Lawall

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INTRODUCTION

Part I: About This Course

The aim of *Athenaze* is to teach you to read ancient Greek as quickly, thoroughly, and enjoyably as possible, and to do so within the context of ancient Greek culture. This means within the context of the daily life of the ancient Greeks as it was shaped and given meaning by historical developments, political events, and the life of the mind as revealed in mythology, religion, philosophy, literature, and art. The stories that you will read in Greek provide the basic cultural context within which you will learn the Greek language, and most of the chapters contain essays in English with illustrations drawn from ancient works of art and with background information to deepen your understanding of some aspects of the history and culture of the Greeks.

The course begins with the story of an Athenian farmer named Dicaeopolis and his family; they live in a village or deme called Cholleidae, located north of Athens. The events are fictitious, but they are set in a definite historical context—autumn 432 B.C. to spring 431. The Athenian democracy, led by Pericles, is at its height; the Athenians rule the seas and control an empire, but their power has aroused the fears and jealousy of Sparta and her allies in the Peloponnesus, especially Corinth. By spring 431, Athens and the Peloponnesian League are engaged in a war, which leads twenty-seven years later to the defeat and downfall of Athens.

The story begins with life in the country, but with Chapter 6 a subplot of mythical narrative begins with the story of Theseus and the Minotaur. This mythological subplot continues in Chapter 7 with the story of Odysseus and the Cyclops and runs through Chapter 10 with further tales from the *Odyssey* briefly told at the end of each chapter. The main plot continues in Chapter 8 as the family visits Athens for a festival, and the tempo quickens.

A terrible misfortune that strikes the family in Athens in Chapter 10 precipitates a plot that is interwoven with narratives of the great battles of the Persian Wars, based on the accounts of the historian Herodotus. As the main plot reaches its resolution in Chapters 18–20 of Book II, the family becomes embroiled in the tensions between Athens and Corinth that triggered the Peloponnesian War, and this sets the stage for the remaining chapters.

The experiences of the family of Dicaeopolis at the beginning of the Peloponnesian War in Chapters 21–23 are based on the accounts of the war written by the historian Thucydides. When the son Philip is left behind in Athens to further his education, we hear something of Plato's views on education (Chapter 24) and then read stories from a book of Herodotus's histories that Philip's teacher gives to him (Chapters 25–28). These are some of the most famous tales from Herodotus, including those dealing with Solon the Athenian and his encounter with Croesus, king of Lydia. In Chapter 28 you will

read the account by the lyric poet Bacchylides of Croesus's miraculous rescue from the funeral pyre. Chapter 29 returns us to the Peloponnesian War with Thucydides's descriptions of naval battles and the brilliant victories of the Athenian general Phormio. The course concludes with extracts from Aristophanes showing us Dicaeopolis the peacemaker. From there you will be ready to go on to read any Greek author of your choice with considerable confidence in your ability to comprehend what the ancient Greeks had to say.

The Greek in much of the main story line has been made up to serve the instructional purposes of this book. Most of the subplots, however, are based on the ancient Greek writings of Homer, Herodotus, and Thucydides. They move steadily closer to the Greek of the authors themselves. The extracts from Bacchylides and Aristophanes are unaltered except for cuts.

The readings in the early chapters are simple in content and grammatical structure. They are so constructed that with knowledge of the vocabulary that is given before the reading passage and with help from the glosses that are given beneath each paragraph, you can read and understand the Greek before studying the formal elements of the grammar. After you have read the story out loud, understood and translated it, and discovered the new elements of its grammar for yourself, you will study formal presentations of the grammar that usually incorporate examples from the reading passage. There are then exercises of various sorts to help you consolidate your understanding of the grammar and give you skill in manipulating the new forms and structures of the language as you learn them.

Grammar is introduced in small doses to start with and should be reviewed constantly. We also recommend frequent rereading of the stories themselves—preferably out loud—as the best way to reinforce your fluency of pronunciation, your knowledge of the grammar, and your skill in reading new Greek at sight—which is the main goal of any course in Greek.

At the beginning of each section of the narrative is a picture with a caption in Greek. From the picture you should be able to deduce the meaning of the Greek caption. Pay particular attention to these captions, since each has been carefully written to include and reinforce a basic grammatical feature or features of the Greek language that you will be learning in that particular chapter. It may help even to memorize the captions!

The vocabulary given in the lists before the reading passages is meant to be learned thoroughly, both from Greek to English and from English to Greek. Learning the vocabulary will be easier if the words are always studied aloud, combining the advantages of sight and sound. The words given in glosses beneath the paragraphs in the readings are not meant to be mastered actively, but you should be able to recognize the meaning of these words when you see them again in context. Fluency of reading depends on acquiring a large, working vocabulary as soon as possible.

Important words are continually reintroduced in the readings in this course to help you learn them. Your skill in recognizing the meaning of Greek words that you have not met will be greatly enhanced by attention to some basic principles of word building. We have therefore laid out some of

these basic principles and incorporated a coherent set of word building exercises in this course.

One of the widely recognized goals of classical language study is attainment of a better understanding of English. With regard to the study of Greek, this means largely a knowledge of Greek roots, prefixes, and suffixes that appear in English words. The influence of Greek on English has been especially notable in scientific and medical terminology, but it is also evident in the language of politics, philosophy, literature, and the arts. We have accordingly incorporated word study sections in the chapters of this course, highlighting the influence of Greek on English vocabulary and providing practice in deciphering the meaning of English words derived from Greek elements.

Finally, at the end of almost every chapter and sometimes in the middle of a chapter you will find passages from a wide variety of Classical Greek authors and from the gospels of Luke and John in the New Testament. These have been carefully chosen and are accompanied by glosses that will allow you to read the passages at the points in the course where they are located. We have also included sayings of the seven wise men of Archaic Greece at various points throughout Book I. You will thus be reading authentic Greek from the very beginning of the course and gaining access to the wisdom and the style of writing and thinking of the ancient Greeks and of the writers of the gospels. This is the icing on the cake, and we hope that you will enjoy it thoroughly and learn much from it.



Myrrhine and her daughter Melissa,
two characters from our story, and their dog Argus

Part II:

The Greek Alphabet

Many of the letters of the Greek alphabet will already be familiar to you.

<i>Letter</i>		<i>Name</i>	<i>Translit- eration</i>	<i>Pronunciation</i>
A	α	ἄλφα	alpha	α (short alpha), as the sound in <i>top</i> ; ἄ (long alpha), as the sound in <i>top</i> , but held longer
B	β	βῆτα	bēta	= b
Γ	γ	γάμμα	gamma	= g (but before γ, κ, ξ, or χ = the sound in <i>sing</i>)
Δ	δ	δέλτα	delta	= d
E	ε	ὲ ψῆλόν	epsilon	as the sound in <i>get</i>
Z	ζ	ζήτα	zēta	= σ + δ = sd as in <i>wisdom</i>
H	η	ῆτα	ēta	as the sound in <i>bed</i> , but held longer ε̄
Θ	θ	θῆτα	thēta	= aspirated t as in <i>top</i>
I	ι	ἰώτα	iōta	ι (short iota), as the sound in <i>it</i> ; ἰ (long iota), as the sound in <i>keen</i>
K	κ	κάππα	kappa	= the sound of k (without aspiration), as in <i>sack</i>
Λ	λ	λάμβδα	lambda	= l
M	μ	μῦ	mū	= m
N	ν	νῦ	nū	= n
Ξ	ξ	ξῖ	xī	= κ + σ = the sound of x in <i>axe</i>
O	ο	ὸ μῖκρόν	omicron	as the sound in <i>boat</i> or <i>goat</i> ο̄υ
Π	π	πῖ	pī	= p (without aspiration), as in <i>sap</i>
R	ρ	ῥῶ	rhō	= a trilled r
Σ	σ, ζ	σίγμα	sigma	= s as in <i>sing</i> , but = z before β, γ, δ, and μ (written ζ when last letter of a word)
T	τ	ταῦ	tau	= t (without aspiration), as in <i>sat</i>
Υ	υ	ὺ ψῆλόν	upsilon	υ (short upsilon), as the sound in French <i>tu</i> ; ὑ (long upsilon), as the sound in French <i>tu</i> , but held longer
Φ	φ	φῖ	phī	= aspirated p as in <i>pot</i>
Χ	χ	χῖ	chī	= aspirated k as in <i>kit</i>
Ψ	ψ	ψῖ	psī	= π + σ = ps as in <i>lips</i>
Ω	ω	ὦ μέγα	ōmega	as the sound in <i>caught</i> , but held longer

The symbol [˘] will occasionally be used over a Greek vowel to indicate a vowel of short quantity. The symbol ⁻ indicates a vowel of long quantity (see $\bar{\alpha}$, $\bar{\iota}$, and $\bar{\upsilon}$ in the right-hand column in the list above). Normally short vowels have neither mark above them (see α , ι , and υ in the right-hand column above). When these three vowels are long, they will usually be printed in *Athenaze* with long marks over them ($\ddot{\alpha}$, $\ddot{\iota}$, and $\ddot{\upsilon}$). The long mark is referred to as a macron (Greek $\mu\alpha\kappa\rho\acute{v}$, *long*). A long vowel is held approximately twice as long as a short vowel. The vowels η and ω are always long and are therefore not marked with macrons. The digraphs ϵi and ωu represent two additional long vowels in Greek (see Long Vowel Digraphs below). The vowels ϵ and ω are always short.

All vowels marked with a circumflex accent ([^]) or with an iota subscript (see below) are always long and will usually not be marked with macrons.

In the Greek names for the letters of the alphabet given on the previous page, identify all long and all short vowels. Practice pronouncing the names of the letters, paying special attention to proper pronunciation of the long and short vowels. Hold the long vowels for twice the length of time as the short vowels.

Breathings

There is no letter *h* in the Attic alphabet, but this sound occurs at the beginning of many Greek words. It is indicated by a mark called a *rough breathing* or *aspiration*, written over the first vowel of a word (over the second vowel of a diphthong), e.g.:

$\grave{\epsilon}v$ (pronounced *hen*)

$\grave{o}u$ (pronounced *hou*)

When an *h* sound is not to be pronounced at the beginning of a word beginning with a vowel or diphthong, a *smooth breathing* mark is used, e.g.:

$\acute{\epsilon}v$ (pronounced *en*)

$\acute{o}u$ (pronounced *ou*)

Thus, every word beginning with a vowel or a diphthong will have a rough or smooth breathing. Initial ρ always has a rough breathing, e.g., $\rho\acute{\alpha}\beta\delta\circ\zeta$, *wand*.

Diphthongs

Diphthongs are glides from one vowel sound to another within the same syllable. Attic Greek has the following diphthongs:

<i>Diphthongs</i>	<i>Words</i>	<i>Pronunciation</i>
αi	$\alpha i\gamma\acute{e}s$	as the sound in <i>high</i>
αu	$\alpha \dot{u}\tau\kappa\rho\acute{t}\eta\zeta$	as the sound in <i>how</i>
ϵu	$\epsilon \dot{u}\gamma\acute{e}n\eta\zeta$	$\epsilon + u$ pronounced as one syllable
ηu	$\eta \dot{u}\rho\eta\kappa\alpha$	$\eta + u$ pronounced as one syllable
$o i$	$o \acute{i}kono\mu\acute{m}\alpha$	as the sound in <i>foil</i>
νi	$\nu \acute{i}\circ\zeta$	$\nu + i$ pronounced as one syllable

Long Vowel Digraphs

Digraphs are combinations of letters that represent a single sound. Two long vowel sounds are represented in Greek by the following digraphs:

<i>Digraphs</i>	<i>Words</i>	<i>Pronunciation</i>
ει	εἴκοσι	as the sound in <i>they</i>
ου	ούτις	as the sound in <i>mood</i>

Iota Subscript

Sometimes the letter *ι* (*iōta*) is written under a vowel, e.g., ο, η, and ω (these combinations are referred to as *long diphthongs*); when so written it is called *iota subscript*. In classical Greek this iota was written on the line after the vowel and was pronounced as a short iota. Its pronunciation ceased in post-classical Greek, and we usually do not pronounce it now. When it appears in a word that is written entirely in capital letters (as in the titles to the readings in this book), it is written on the line as a capital iota. Thus πρὸς τῇ κρήνῃ > ΠΡΟΣ ΤΗΙ ΚΡΗΝΗΙ. Note that accents and breathing marks are not used when all letters are capitalized.

Paired Consonants

Paired consonants such as λλ, μμ, ππ, and ττ should be pronounced double and held approximately twice as long as the single consonant, e.g., the μμ in γάμμα.

Exceptions are γγ, γκ, γξ, and γχ (where the first γ is pronounced as the *ng* in *sing*), as in ἄγγελος, *messenger*, and ἄγκυρα, *anchor*.

Double Consonants

Three consonants represent combinations of other sounds and are called *double consonants*:

$$\zeta = \sigma + \delta$$

$$\xi = \kappa + \sigma \text{ or } \gamma + \sigma \text{ or } \chi + \sigma$$

$$\psi = \pi + \sigma \text{ or } \beta + \sigma \text{ or } \phi + \sigma$$

Aspirated Consonants

Three consonants represent certain sounds followed by an *h* sound or aspiration:

$$\theta = \text{an aspirated } \tau$$

$$\phi = \text{an aspirated } \pi$$

$$\chi = \text{an aspirated } \kappa$$

Consonant Sounds

Nasals	μ	ν	and γ when followed by γ, κ, ξ, or χ
Liquids	λ	ρ	
Spirant	σ		
Stops	Voiceless	Voiced	Voiceless Aspirated
Labial	π	β	φ
Dental	τ	δ	θ
Velar	κ	γ	χ
Double	ζ	ξ	ψ

Stops Followed by σ

Labial: β or π or φ, when followed by σ, becomes ψ.

Dental: δ or ζ or θ or τ, when followed by σ, is lost.

Velar: γ or κ or χ, when followed by σ, becomes ξ.

Compare what is said about the double consonants ξ and ψ above. These linguistic phenomena will be very important in understanding certain forms of nouns and verbs.

Punctuation

The period and the comma are written as in English. A dot above the line (·) is the equivalent of an English semicolon or colon. A mark that looks like an English semicolon (;) is used at the end of a sentence as a question mark.

Accents

Nearly every word in Greek bears an accent mark: an acute (τίς), a grave (τὸ), or a circumflex (όρω). These marks seldom affect the sense. They were invented as symbols to provide written aid for correct pronunciation; originally they indicated a change in *pitch*, e.g., the acute accent showed that the syllable on which it fell was pronounced at a higher pitch than the preceding or following syllables. Later *stress* replaced pitch, and now ancient Greek is usually pronounced with stress on the accented syllables (with no distinction among the three kinds of accents) instead of varying the pitch of the voice. For those who wish to use the pitch accent, we recommend the recording of Stephen Daitz, mentioned below.

Note that the grave accent stands only on the final syllable of a word. It usually replaces an acute accent on the final syllable of a word when that word is followed immediately by another word with no intervening punctuation, e.g., instead of τό δῶρον, we write τὸ δῶρον.

Transliteration

Note the following standard transliteration of Greek into English letters:

$\alpha = a$	$\eta = \bar{e}$	$v = n$	$\tau = t$
$\beta = b$	$\theta = th$	$\xi = x$	$\upsilon = u \text{ or } y$
$\gamma = g$	$\iota = i$	$\circ = o$	$\phi = ph$
$\delta = d$	$\kappa = k$	$\pi = p$	$\chi = ch$
$\epsilon = e$	$\lambda = l$	$\rho = r$	$\psi = ps$
$\zeta = z$	$\mu = m$	$\sigma, \varsigma = s$	$\omega = \bar{o}$

Remember the following: $\gamma\gamma = ng$; $\gamma\kappa = nk$; $\gamma\xi = nx$, and $\gamma\chi = nch$; $\alpha\upsilon, \epsilon\upsilon, \eta\upsilon, \circ\upsilon, \upsilon\iota = au, eu, \bar{e}u, ou, ui$, but when υ is not in a diphthong it is usually transliterated as y . And note that α, η , and ϕ are transliterated $\bar{a}i, \bar{e}i$, and $\bar{o}i$, to distinguish them from the short diphthongs, $\alpha\iota, \epsilon\iota$, and $\eta\iota$, transliterated ai, ei , and oi .

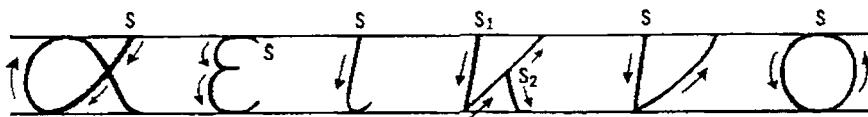
[The recommendations for pronunciation given above (the *restored pronunciation*) are based on W. Sidney Allen, *Vox Graeca: A Guide to the Pronunciation of Classical Greek*, Cambridge University Press, 3rd ed., 1988, pages 177–179. For demonstration of the restored pronunciation, including the pitch accents, students should consult the cassette recording of Stephen G. Daitz, *The Pronunciation and Reading of Ancient Greek: A Practical Guide*, 2nd ed., 1984, Audio Forum, Guilford, CT 06437 (U.S.A.).]

Part III: Writing Greek Letters

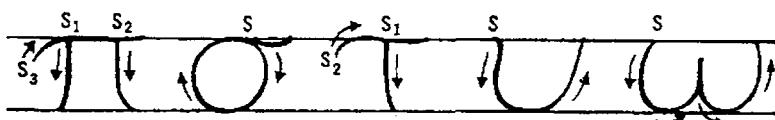
Certain conventions may be observed in writing Greek letters. With practice one can write them with ease and speed. There should be no difficulty in imitating the printed forms of the capitals; the small letters may be written as indicated below. A small “s” indicates the point where each letter should be begun (“ s_1 ,” “ s_2 ,” etc., are used if it is necessary to lift the pen or pencil), and an arrowhead (--->) indicates the direction in which the pen or pencil should move. For convenience, the letters may be divided into four groups:

(1) Eleven of the Greek small letters do not extend below the line of writing, and are approximately as wide as they are high (cf. English *a, c, e*, etc.). (The corresponding capitals are given first, then the printed forms of the small letters, then the “diagrams” for imitation.)

A	E	I	K	N	O
α	ϵ	ι	κ	ν	\circ



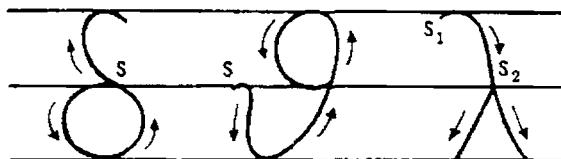
II	Σ	T	Y	Ω
π	σ	τ	υ	ω



Note that ν has a point at the bottom, whereas υ is round.

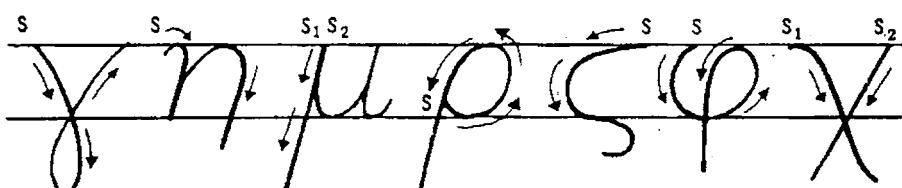
(2) Three of the Greek small letters rest on the line of writing but are twice as high as the letters in group 1:

Δ	Θ	Λ
δ	θ	λ

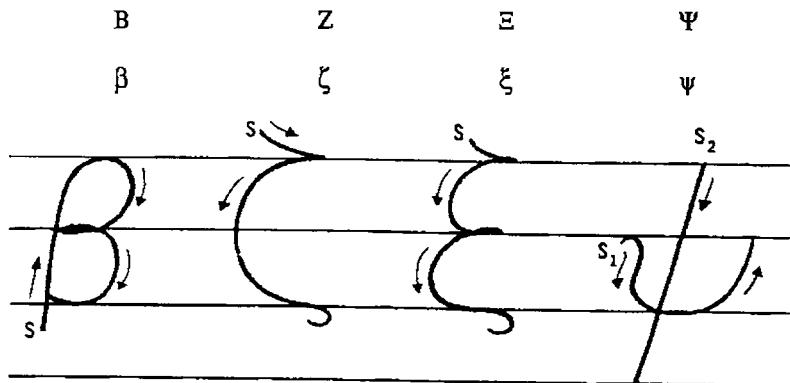


(3) Seven of the Greek small letters rest on the line of writing and extend below it, but do not extend above the letters of group 1:

Γ	H	M	Π	(Σ)	Φ	X
γ	η	μ	ρ	ς	\wp	χ



(4) Four of the Greek small letters extend both above and below the line of writing:



Students will, of course, develop their own writing style, and slight variations from the method of forming the letters that has just been described will not, in general, cause confusion.

[Most of the material in the above section is taken from *The Language of the New Testament* by Eugene Van Ness Goetshius, © Reprinted by permission of Pearson Education, Inc., Upper Saddle River, NJ.]

Part IV: Practice in Pronunciation and Writing

Practice pronouncing the following words, imitating your teacher. Then copy the Greek words onto a sheet of paper; write the English transliteration of each Greek word, and give an English derivative of each.

- | | | | |
|--------------|-------------|--------------|--------------|
| 1. αἴνιγμα | 11. δόγμα | 21. μάθημα | 31. φεῦμα |
| 2. ἀξίωμα | 12. δρᾶμα | 22. μίασμα | 32. στίγμα |
| 3. ἄρωμα | 13. ἔμβλημα | 23. νόμισμα | 33. σύμπτωμα |
| 4. ἄσθμα | 14. ζεῦγμα | 24. ὄνομα | 34. σύστημα |
| 5. γράμμα | 15. θέμα | 25. πλάσμα | 35. σχῆμα |
| 6. δέρμα | 16. θεώρημα | 26. πνεῦμα | 36. σχίσμα |
| 7. διάδημα | 17. ίδιωμα | 27. πρᾶγμα | 37. σῶμα |
| 8. διάφραγμα | 18. κίνημα | 28. ποίημα | 38. φλέγμα |
| 9. δίλημμα | 19. κλίμα | 29. πρίσμα | 39. χάσμα |
| 10. δίπλωμα | 20. κόμμα | 30. πρόβλημα | 40. χρῶμα |

Copy the following names, practice pronouncing the Greek, imitating your teacher, and write the standard English spelling of each name:

The Twelve Olympians

Ζεύς	"Αρτεμις	"Ηφαιστος
"Ηρα	Ποσειδῶν	"Αρης
'Αθηνᾶ	'Αφροδίτη	Διόνυσος
'Απόλλων	'Ερμῆς	Δημήτηρ

The Nine Muses

Κλειώ	Μελπομένη	Πολύμνια
Εύτερπη	Τερψιχόρα	Ούρανία
Θάλεια	'Ερατώ	Καλλιόπη

The Three Graces

'Αγλαΐα	Εὐφροσύνη	Θάλεια
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The Three Fates

Κλωθώ	Λάχεσις	"Ατροπος
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Practice reading the following passage of Greek, imitating your teacher, and then copy the first two sentences. In writing the Greek, it will be helpful always to insert the macron over the vowel to which it belongs. As with the accent and breathing mark, the macron should be considered an integral part of the spelling of the word.

ὁ Δικαιόπολις Ἀθηναῖός ἐστιν· οἰκεῖ δὲ ὁ Δικαιόπολις οὐκ ἐν ταῖς Ἀθήναις ἀλλὰ ἐν τοῖς ἀγροῖς· αὐτουργὸς γάρ ἐστιν. γεωργεῖ οὖν τὸν κλῆρον καὶ πονεῖ ἐν τοῖς ἀγροῖς. χαλεπὸς δέ ἐστιν ὁ βίος· ὁ γὰρ κλῆρος ἔστι μικρός, μακρὸς δὲ ὁ πόνος. ἀεὶ οὖν πονεῖ ὁ Δικαιόπολις καὶ πολλάκις στενάζει καὶ λέγει· “ὦ Ζεῦ, χαλεπός ἐστιν ὁ βίος· ἀπέραντος γάρ ἐστιν ὁ πόνος, μικρὸς δὲ ὁ κλῆρος καὶ οὐ πολὺν σῖτον παρέχει.” ἀλλὰ ἴσχυρός ἐστιν ὁ ἄνθρωπος καὶ ἄοκνος· πολλάκις οὖν χαίρει· ἐλεύθερος γάρ ἐστι καὶ αὐτουργός· φιλεῖ δὲ τὸν οἶκον. καλὸς γάρ ἐστιν ὁ κλῆρος καὶ σῖτον παρέχει οὐ πολὺν ἀλλὰ ικανόν.

Part V:

Date Chart

BRONZE AGE

Ca. 1220 B.C.

Minos, king of Crete; Theseus, king of Athens
Sack of Troy by Agamemnon of Mycenae**DARK AGE**

Ca. 1050 B.C.

Emigration of Ionians to Asia Minor

RENAISSANCE

Ca. 850 B.C.

Formation of city states (Sparta, Corinth, etc.)

776 B.C.

First Olympic Games

Ca. 750–500 B.C.

Trade and colonization

Ca. 725 B.C.

Composition of *Iliad* and *Odyssey* by Homer (Ionia)

Ca. 700 B.C.

Composition of *Works and Days* by Hesiod (Boeotia)

Ca. 657–625 B.C.

Cypselus, tyrant of Corinth

Ca. 594 B.C.

Solon's reforms in Athens

PERSIAN INVASIONS

546 B.C.

Defeat of Croesus of Lydia and Greeks in Asia Minor
by Cyrus of Persia

507 B.C.

Foundation of democracy in Athens by Cleisthenes

490 B.C.

Expedition sent against Athens by Darius of Persia;
battle of Marathon

480 B.C.

Invasion of Greece by Xerxes: Thermopylae (480),
Salamis (480), Plataea (479)

Simonides, poet

IMPERIAL ATHENS

478 B.C.

Foundation of Delian League, which grows into Athenian Empire

472 B.C.

Aeschylus's *Persians*

461–429 B.C.

Pericles dominant in Athens: radical democracy and empire

War between Athens and Sparta

446 B.C.

Thirty Years Peace with Sparta

Parthenon and other buildings

Herodotus, *History***PELOPONNESIAN WAR**

431 B.C.

Outbreak of war between Athens and the Peloponnesian League

430–429 B.C.

Plague at Athens; death of Pericles

425 B.C.

Aristophanes' *Acharnians*

421 B.C.

Temporary peace between Athens and Sparta

415 B.C.

Athenian expedition to Sicily

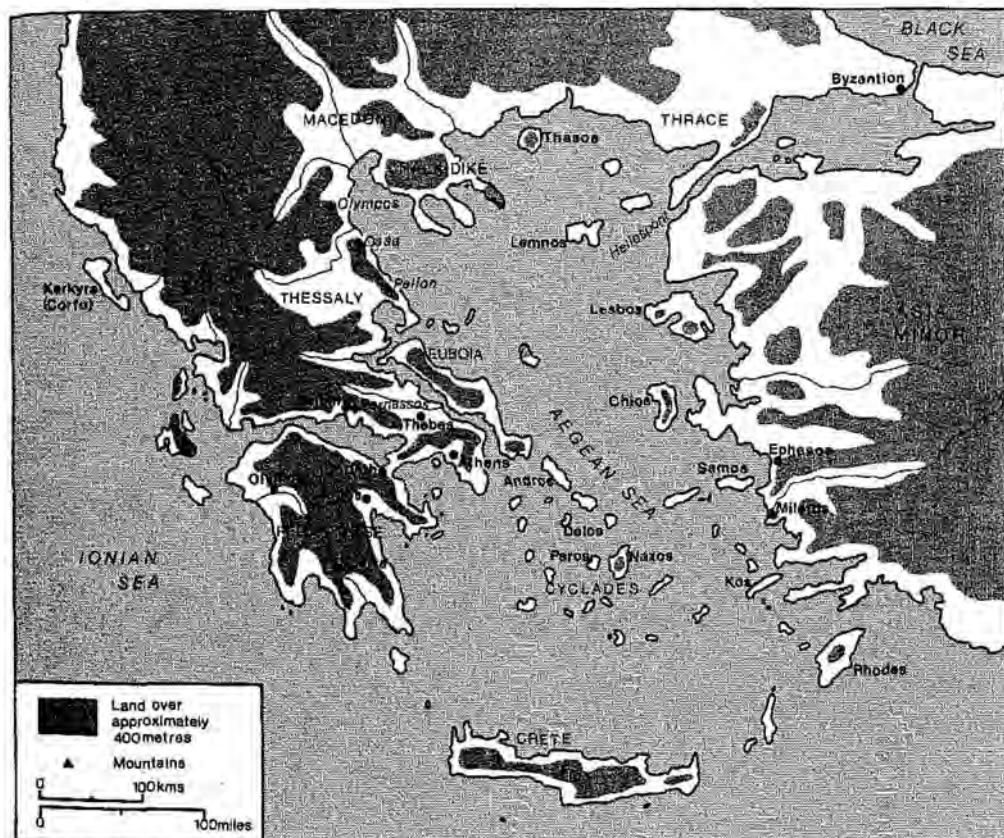
413 B.C.

Sicilian expedition defeated; war between Athens and Sparta

404 B.C.

Surrender of Athens

Thucydides, *Histories*



Greece and the Aegean Sea

Ο ΔΙΚΑΙΟΠΟΛΙΣ (α)



ὁ Δικαιοπόλις αὐτουργός ἔστιν· φέρει δὲ τὸν μόσχον.

VOCABULARY

Verbs

- ἐστί(ν), *he/she/it is*
- λέγει, *he/she says; he/she tells; he/she speaks*
- οἰκεῖ, *he/she lives; he/she dwells*
- πονεῖ, *he/she works*
- φιλεῖ, *he/she loves*
- χαίρει, *he/she rejoices*

Nouns

- ὁ ἄγρος, * *field*
- ὁ ἄνθρωπος, *man; human being; person*
- ὁ αὐτουργός, *farmer*
- ὁ οἶκος, *house; home; dwelling*
- ὁ πόνος, *toil, work*
- ὁ σῖτος, *grain; food*

Adjectives

- καλός, *beautiful*
- μακρός, *long; large*
- μικρός, *small*
- πολύς, *much; pl., many*

Prepositional Phrase

- ἐν ταῖς Ἀθήναις, *in Athens*

Adverbs

- οὐ, οὐκ, οὐχ, ** *not*
- οὖν, *a connecting adverb, postpositive,*** so (i.e., because of this); then (i.e., after this)*

Conjunctions

- ἀλλά, *but*
- γάρ, *postpositive,*** for*
- καὶ, *and*

Particle

- δέ, *postpositive,*** and, but*

Proper Names and Adjectives

- Ἀθηναῖος, *Athenian*
- ὁ Δικαιόπολις, *Dicaeopolis*

**ο* is the definite article, *the*; when the noun is used as an object, the article becomes *τόν*. Sometimes the article need not be translated in English; sometimes it can best be translated as a possessive adjective, e.g., *his*. There is no indefinite article in Greek.

***οὐ* before consonants, *οὐκ* before vowels or diphthongs, and *οὐχ* be-

fore aspirated vowels or aspirated diphthongs (e.g., οὐχ αἱρεῖ, *he / she does not take*)

***These words are always “placed after” and never occur first in their clause.

ὁ Δικαιόπολις Ἀθηναῖός ἐστιν· οίκει δὲ ὁ Δικαιόπολις οὐκ ἐν ταῖς Ἀθήναις ἀλλὰ ἐν τοῖς ἀγροῖς· αὐτουργὸς γάρ ἐστιν. γεωργεῖ οὖν τὸν κλῆρον καὶ πονεῖ ἐν τοῖς ἀγροῖς. χαλεπὸς δέ ἐστιν ὁ βίος· ὁ γὰρ κλῆρός ἐστι μικρός, μακρὸς δὲ ὁ πόνος. ἀεὶ οὖν πονεῖ ὁ Δικαιόπολις καὶ πολλάκις στενάζει καὶ λέγει· “ὦ Ζεῦ, χαλεπός ἐστιν ὁ βίος· ἀπέραντος γάρ ἐστιν ὁ πόνος, μικρὸς δὲ ὁ κλῆρος καὶ οὐ πολὺν σῖτον παρέχει.” ἀλλὰ ἵσχυρός ἐστιν ὁ ἄνθρωπος καὶ ἄοκνος· πολλάκις οὖν χαίρει· ἐλεύθερος γάρ ἐστι καὶ αὐτουργός· φιλεῖ δὲ τὸν οἶκον. καλὸς γάρ ἐστιν ὁ κλῆρος καὶ σῖτον παρέχει οὐ πολὺν ἀλλὰ ικανόν.

5

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[ἐν τοῖς ἀγροῖς, *in the country* (lit., *in the fields*) γεωργεῖ, *he farms, cultivates* τὸν κλῆρον, *the (= his) farm* χαλεπὸς, *hard* ὁ βίος, *the (= his) life* ἀεὶ, *always* πολλάκις, *often* στενάζει, *groans* ὦ Ζεῦ, *O Zeus* ἀπέραντος, *endless* παρέχει, *provides* ἵσχυρός, *strong* ἄοκνος, *energetic* ἐλεύθερος, *free* ικανόν, *enough*]

WORD STUDY

Many English words are derived from Greek. Often these derivatives are scientific and technical terms formed in English from Greek stems because the precision of the Greek language makes it possible to express a complex concept in a single word.

What Greek words from the story at the beginning of this chapter do you recognize in the following English words? Define the words, using your knowledge of the Greek:

1. anthropology
2. polysyllabic
3. philosophy
4. microscope

English words such as those above often contain more than one Greek stem. Which of the words above contain stems of the following Greek words?

1. σκοπεῖ, *he/she looks at, examines*
2. σοφία, *wisdom*
3. λόγος, *word; study*

GRAMMAR

1. Verb Forms: Stems and Endings

Greek verbs have *stems*, which give the meaning of the word, and variable *endings*, which show such things as *number* and *person*. In addition to *singular* and *plural* number, Greek has *dual* number, used when referring to two people or things; it is fairly rare, however, and will not be taught in this course.

Number:	Singular	Plural	
Person:	1st	I	we
	2nd	you	you
	3rd	he, she, it	they

This chapter introduces only the third person singular of the present tense, e.g., *he/she/it is*.

The Greek verb for *loosen, loose* will serve as an example of a regular Greek verb; the verb for *love* will serve as an example of a contract verb (a type of verb in which the vowel at the end of the stem contracts with the initial vowel of the ending). The irregular verb for *be* is also given.

Stem: λῦ-, *loosen, loose*

3rd singular λύ-ει *he/she loosens, is loosening, does loosen*

Stem: φιλε-, *love*

3rd singular φιλέ-ει > φιλεῖ *he/she loves, is loving, does love*
Note that > means "becomes."

Stem: ἔσ-, *be*

3rd singular ἔστι(v)* *he/she/it is*

*ἔστι is used when followed by a word beginning with a vowel or when coming as the last word in a clause. The -v is called *movable v*. The word ἔστι(v) is *enclitic*, which means that it "leans upon" the previous word and often loses its accent. The rules for accenting enclitics and the words that precede them will be presented as needed for writing Greek in the exercises.

2. Nouns: Genders, Stems, Endings, Cases, and Agreement

a. Grammatical Gender

Greek nouns are usually *mASCULine* or *fEMININE* or *neUTer* (neither masculine nor feminine) in gender. Some words such as Δικαιόπολις, which is masculine, have *nATURAL gender*; the gender of

other words such as ἄγρος is not determined by the gender of the thing referred to. Such words have what is called *grammatical gender*, this one being masculine. In learning vocabulary, always learn the article with the noun; this will tell you its gender: ὁ for masculine; ἡ for feminine; and τό for neuter. In this chapter all the nouns listed in the Vocabulary are masculine and are therefore accompanied by the masculine definite article, ὁ.

b. *Stems, Endings, and Cases*

Greek nouns, pronouns, and adjectives have *stems*, which give the meaning of the word, and variable *endings*, which show the function of the word in the sentence. The endings of nouns, pronouns, and adjectives are called *cases*.

There are five cases in Greek (nominative, genitive, dative, accusative, and vocative); in this chapter we focus on the use of two of them—the *nominative* and the *accusative*.

Stem: κληρο-, *farm*

Nominative Ending: -ς. κληρο- + -ς > κλῆρος. This case is used for the *subject* of the verb and the *complement* after the verb “is,” e.g.:

Subject	Verb	Complement
ὁ κλῆρος	ἐστι	μῖκρος,
<i>The farm</i>	<i>is</i>	<i>small.</i>

Accusative Ending: -ν. κληρο- + -ν > κλῆρον. This case is used for the *direct object* of the verb, e.g.:

Subject	Verb	Direct Object
ὁ ἄνθρωπος	γεωργεῖ	τὸν κλῆρον.
<i>The man</i>	<i>cultivates</i>	<i>the farm.</i>

Note that it is the endings of the words and not the order in which they are placed in the sentence that builds the meaning of the sentence. The first sentence above could be written μῖκρος ἐστιν ὁ κλῆρος (the definite article marks ὁ κλῆρος as the subject). The second sentence could be written τὸν κλῆρον γεωργεῖ ὁ ἄνθρωπος, with a change in emphasis but no change in basic meaning.

c. *Agreement*

Definite articles and adjectives agree with the nouns they go with in gender, number (singular or plural), and case, e.g.:

ὁ καλὸς ἄγρος: masculine singular nominative
τὸν μῖκρὸν οἴκον: masculine singular accusative

3. Labeling Functions of Words in Sentences

In exercises you will be asked to label the functions of words in sentences. Label the subject S, the complement C, and the direct object DO. Label linking verbs such as ἔστι(v) LV. Verbs that take direct objects, such as γεωργεῖ in the sentence above, are *transitive* and are to be labeled TV (Transitive Verb); verbs that do not take direct objects, such as οἴκει in the sentence below, are *intransitive* and are to be labeled IV (Intransitive Verb):

S IV

ὁ Δικαιόπολις οίκει ἐν τοῖς ἀγροῖς.

Note that the complement can be either an adjective as in the sentence ὁ κλῆρός ἔστι μικρός above or a noun as in the following sentence:

S C LV

ὁ Δικαιόπολις αὐτουργός ἔστιν.

4. Use of the Definite Article

The definite article is sometimes used in Greek where it is not used in English, e.g., ὁ Δικαιόπολις = *Dicaeopolis*, and sometimes it can be translated with a possessive adjective in English, e.g.:

ὁ ἄνθρωπος γεωργεῖ τὸν κλῆρον.

The man cultivates his farm.

Exercise 1α

Copy the following sentences and label the function of each noun and verb by writing S, C, DO, LV, TV, or IV above the appropriate words (do not label words in prepositional phrases). Then translate the sentences into English:

1. ὁ πόνος ἔστι μακρός.
2. καλός ἔστιν ὁ οἶκος.
3. ὁ Δικαιόπολις τὸν οἶκον φιλεῖ.
4. πολὺν σίτον παρέχει ὁ κλῆρος.
5. ὁ ἄνθρωπος οὐ πονεῖ ἐν τοῖς ἀγροῖς.

The Athenian Farmer

Dicaeopolis lives in a village in Attica called Cholleidae, about ten miles or sixteen kilometers north of Athens. Although Athens and its port, the Piraeus, formed a very large city by ancient standards, the majority of the Athenian people lived and worked in the country. The historian Thucydides (2.14) says that when Attica had to be evacuated before the Peloponnesian in-

vasion of 431 B.C. "the evacuation was difficult for them since the majority had always been accustomed to living in the country."

Most of these people were farmers like Dicaeopolis. Their farms were small; ten to twenty acres would be the average size. What they grew on their farms would depend partly on the district in which they lived. On the plain near Athens no doubt the staple products would have been vegetables and grain, but most of Attica is hilly; this poorer land would be more suitable for grape vines, olive trees, sheep, and goats (cows were not kept for milk). All farmers aimed at self-sufficiency, but few would have attained it (two-thirds of the grain consumed by the Athenians was imported). If they had a surplus, e.g., of olive oil or wine, they would take it to the market in Athens for sale and buy what they could not produce themselves.

For purposes of administration, the Athenian citizens were divided into four classes, based on property. The top class, the *pentacosiomedimnoi* or "millionaires," a very small class, were those whose estates produced five hundred *medimnoi* of grain a year (a *medimnos* = about one and a half bushels or fifty-two to fifty-three liters). The second class, also small, were the *hippeis*, "knights," whose estates could support a horse (*ἵππος*); these provided the cavalry for the army (see illustration, page 162). The third and largest class were the farmers like Dicaeopolis, called the *zeugitai*, who kept a team of oxen (*ζεῦγος*). These provided the heavy infantry of the army. The fourth class were the *thetes*, "hired laborers," who owned no land or not enough to support a family.

Our sources represent the farmers as the backbone of the Athenian democracy—sturdy, industrious, thrifty, and simple, but shrewd. In the comedies of Aristophanes they are often contrasted with self-seeking politicians, decadent knights, and grasping traders. The name of our main character, Dicaeopolis, contains the concepts *δίκαιο-*, *just*, and *πόλις*, *city*, and means something like *honest citizen*. He is taken from a comedy of Aristophanes called the *Acharnians*; the play was produced in 425 B.C., and at the end of this course you will read extracts from it.



Scenes of plowing and sowing on a Greek vase

Ο ΔΙΚΑΙΟΠΟΛΙΣ (β)



ὁ Δικαιόπολις μέγαν λίθον αἴρει καὶ ἐκ τοῦ ἀγροῦ φέρει.

VOCABULARY

Verbs

αἴρει, *he/she lifts*

βαδίζει, *he/she walks; he/she goes*

καθίζει, *he/she sits*

φέρει, *he/she carries*

Nouns

ὁ ἥλιος, *sun*

ὁ χρόνος, *time*

Pronoun

αὐτόν, *him*

Adjectives

ἰσχυρός, *strong*

χαλεπός, *difficult*

Preposition

πρὸς + acc., *to, toward*

ὁ Δικαιόπολις ἐν τῷ ἀγρῷ πονεῖ· τὸν γὰρ ἀγρὸν σκάπτει. μακρός ἔστιν ὁ πόνος καὶ χαλεπός· τοὺς γὰρ λίθους ἐκ τοῦ ἀγροῦ φέρει. μέγαν λίθον αἴρει καὶ φέρει πρὸς τὸ ἔρμα. ισχυρός ἔστιν ὁ ἄνθρωπος ἀλλὰ πολὺν χρόνον πονεῖ καὶ μάλα κάμνει. φλέγει γὰρ ὁ ἥλιος καὶ κατατρίβει αὐτόν. καθίζει οὖν ὑπὸ τῷ δένδρῳ καὶ ἡσυχάζει οὐ πολὺν χρόνον. δι' ὀλίγου γὰρ ἐπαίρει ἑαυτὸν καὶ πονεῖ. τέλος δὲ καταδύνει ὁ ἥλιος. οὐκέτι οὖν πονεῖ ὁ Δικαιόπολις ἀλλὰ πρὸς τὸν οἶκον βαδίζει.

[ἐν τῷ ἀγρῷ, *in the field* σκάπτει, *he is digging* τοὺς... λίθους, *the stones* ἐκ τοῦ ἀγροῦ, *out of the field* μέγαν, *big* τὸ ἔρμα, *the stone heap* πολὺν χρόνον, *for a long time* μάλα κάμνει, *he is very tired* φλέγει, *is blazing* κατατρίβει, *wears out* ὑπὸ τῷ δένδρῳ, *under the tree* ἡσυχάζει, *he rests* δι' ὀλίγου, *soon* ἐπαίρει ἑαυτὸν, *he lifts himself, gets up* τέλος, *adv., finally* καταδύνει, *sets* οὐκέτι, *no longer*]

WORD BUILDING

What is the relationship between the words in the following sets? You have not yet met two of these words (*φίλος* and *γεωργός*). Try to deduce their meanings (they both refer to people) from studying the relationship between the words in each set:

- | | |
|------------|-----------|
| 1. οἰκεῖ | ὁ οἶκος |
| 2. πονεῖ | ὁ πόνος |
| 3. γεωργεῖ | ὁ γεωργός |
| 4. φιλεῖ | ὁ φίλος |

GRAMMAR

5. Accents

Attic Greek has three kinds of accent marks: acute ' , grave ` , and circumflex ^ . The acute accent will be found only on one of the last three syllables of a word, e.g.: ἄνθρωπος, λέγει, μᾶκρος. An acute accent on the final syllable of a word will be changed to a grave accent if it is followed immediately by another word with no punctuation (comma, semicolon, or period) in between, thus ἀλλά + καλός > ἀλλὰ καλός.

An important exception to this rule occurs when *enclitics*, words such as ἔστι(v), which usually lose their accent and instead “lean upon” the previous word for their accent, follow words with an acute accent on their final syllable, e.g.:

χαλεπός + ἔστι(v) becomes χαλεπός ἔστι(v).

The acute on the final syllable of χαλεπός does not change to a grave when the word is followed by an enclitic, and the enclitic loses its accent.

Note also what happens when words accented like ἄνθρωπος, πόνος, and οἶκος are followed by enclitics:

ἄνθρωπος + ἔστι(v) becomes ἄνθρωπός ἔστι(v).

An acute accent is added to ἄνθρωπος, and the enclitic loses its accent.

πόνος + ἔστι(v) remains πόνος ἔστι(v).

The enclitic keeps its accent.

οἶκος + ἔστι(v) becomes οἶκός ἔστι(v).

An acute accent is added to οἶκος, and the enclitic loses its accent.

Exercise 1β

Copy the following Greek sentences and label the function of each noun and verb by writing S, C, DO, LV, TV, or IV above the appropriate words (do not label words in prepositional phrases). Then translate the pairs of sentences. When translating from English to Greek, keep the same word order as in the model Greek sentence. Pay particular attention to accents, following the rules given above. Do not forget to add the movable ν where necessary (see Grammar 1, page 4).

1. ὁ Δικαιόπολις οὐκ οἴκει ἐν ταῖς Ἀθήναις.
The farmer walks to the field.
2. μακρός ἔστιν ὁ ἄγρος.
The house is small.
3. ὁ αὐτουργός ἔστιν ἴσχυρός.
Dicaeopolis is a farmer.
4. ὁ κλῆρος πολὺν σῖτον παρέχει.
The man carries the big stone.
5. ὁ ἄνθρωπος τὸν σῖτον παρέχει.
Dicaeopolis lifts the small stone.

Ο ΚΛΗΡΟΣ

Read the following passage and answer the comprehension questions:

μακρός ἔστιν ὁ πόνος καὶ χαλεπός. ὁ δὲ αὐτουργὸς οὐκ ὀκνεῖ ἀλλ’ ἀεὶ γεωργεῖ τὸν κλῆρον. καλὸς γάρ ἔστιν ὁ κλῆρος καὶ πολὺν σῖτον παρέχει. χαίρει οὖν ὁ ἄνθρωπος· ἴσχυρὸς γάρ ἔστι καὶ οὐ πολλάκις κάμνει.

[οἰκνεῖ, shirks]

1. What is the farmer not doing? What does he always do?
2. What does the farm provide?
3. Why does the man rejoice?

Exercise 1γ

Translate into Greek:

1. Dicaeopolis does not always rejoice.
2. He always works in the field.
3. So he is often tired; for the work is long.
4. But he does not shirk; for he loves his home.

Classical Greek

Heraclitus

Heraclitus of Ephesus (fl. 500 B.C.) was a philosopher who maintained that, despite appearances, everything was in a continual state of change. Plato (*Cratylus* 402a) quotes him as saying "You cannot step into the same river twice."

In the same passage of the *Cratylus*, Plato reports that Heraclitus said:

πάντα χωρεῖ καὶ οὐδὲν μένει.

[πάντα, *everything* χωρεῖ, *is on the move* οὐδὲν, *nothing* μένει, *stays (unchanged)*]

New Testament Greek

Title of the Gospel of Luke

The New Testament readings in Book I of *Athenaze* are taken from the Holy Gospel according to Luke. Here is the title of this gospel in Greek:

ΤΟ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

or

τὸ ἅγιον εὐαγγέλιον τὸ κατὰ Λουκᾶν

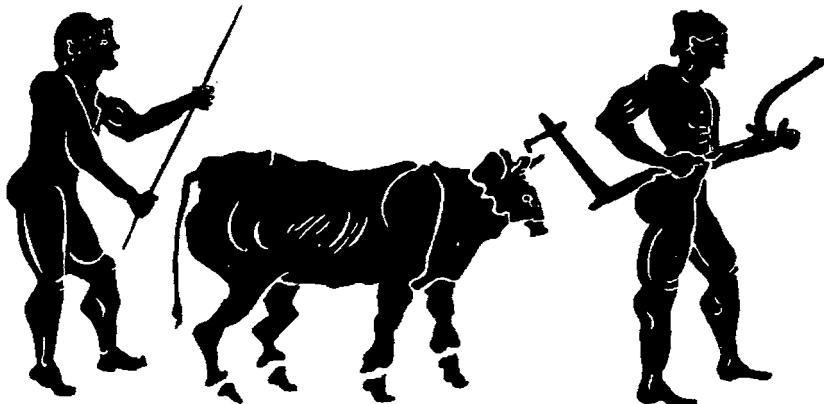
[τὸ, *the* ἅγιον, *holy* εὐαγγέλιον, *good news, gospel* (= Old English *gōd*, "good" + *spel*, "news") κατὰ, *according to*]



A farmer in contemporary Greece, carrying a kid

2

Ο ΞΑΝΘΙΑΣ (α)



ο μὲν Δικαιόπολις ἐλαύνει τὸν βοῦν, ο δὲ δοῦλος φέρει τὸ ἄροτρον.

VOCABULARY

Verbs

- ἐκβαίνει, *he/she steps out; he/she comes out*
- ἐλαύνει, *he/she drives*
- ἐλθέ, *come!*
- καθεύδει, *he/she sleeps*
- καλεῖ, *he/she calls*
- πάρεστι(ν), *he/she/it is present; he/she/it is here; he/she/it is there*
- σπεύδει, *he/she hurries*

Nouns

- τὸ ἄροτρον, *plow*
- ὁ δοῦλος, *slave*

Pronoun

- ἐγώ, *I*

Adjective

- ἀργός, *lazy*

Adverbs

- οὔτως, *before consonants, so, thus*
- μή, *not; + imperative, don't . . . !*
- τί; *why?*

Particles

- μέν . . . δέ . . . , *postpositive, on the one hand . . . and on the other hand . . . ; on the one hand . . . but on the other hand*

Proper Name

- ὁ Ξανθίας, *Xanthias*

ὁ Δικαιόπολις ἐκβαίνει ἐκ τοῦ οἴκου καὶ καλεῖ τὸν Ξανθίαν. ὁ Ξανθίας δοῦλός ἐστιν, ισχῦρὸς μὲν ἄνθρωπος, ἀργὸς δέ· οὐ γὰρ πονεῖ, εἰ μὴ πάρεστιν ὁ Δικαιόπολις. νῦν δὲ καθεύδει ἐν τῷ οἴκῳ. ὁ οὖν Δικαιόπολις καλεῖ αὐτὸν καὶ λέγει· “έλθε δεῦρο, ὁ Ξανθία. τί καθεύδεις; μὴ οὔτως ἀργὸς ἴσθι ἀλλὰ σπεῦδε.” ὁ οὖν Ξανθίας

βραδέως ἐκβαίνει ἐκ τοῦ οἴκου καὶ λέγει· “τί εἰ οὕτω χαλεπός, ὁ δέσποτα; οὐ γὰρ ἄργός είμι ἀλλὰ ἥδη σπεύδω.” ὁ δὲ Δικαιόπολις λέγει· “έλθε δεῦρο καὶ συλλάμβανε· αἵρε γὰρ τὸ ἄροτρον καὶ φέρε αὐτὸ πρὸς τὸν ἄγρον. ἐγὼ γὰρ ἐλαύνω τοὺς βοῦς. ἀλλὰ σπεύδε· μῆκρὸς μὲν γάρ ἔστιν ὁ ἄγρος, μακρὸς δὲ ὁ πόνος.”

10

[ἐκ τοῦ οἴκου, *out of the house* εἰ μὴ, *unless* νῦν, *now* ἐν τῷ οἴκῳ, *in the house* δεῦρο, *here = hither* μὴ... ἴσθι, *don't be!* βραδέως, *slowly* δέσποτα, *master* ἥδη, *already* συλλάμβανε, *help!* αὐτὸ, *it* τοὺς βοῦς, *the oxen*]

WORD STUDY

1. What do *despotic* and *chronology* mean? What Greek words do you find embedded in these English words?
2. What does a *dendrologist* study?
3. Explain what a *heliocentric* theory of the universe is.
4. What is a *chronometer*? What does τὸ μέτρον mean?

GRAMMAR

1. Verb Forms: Indicative Mood; 1st, 2nd, and 3rd Persons Singular

The *moods* indicate whether an action is viewed as being real or ideal. The *indicative mood* is used to express statements and questions about reality or fact:

ἐλαύνω τοὺς βοῦς. *I am driving the oxen.*
τί καθεύδεις; *Why are you sleeping?*

The different endings of the verb show not only who or what is performing the action (I; you; he/she/it; we; you; they) but also how the action is being viewed (mood). In the following examples we give only the singular possibilities (I; you; he/she/it) in the indicative mood:

Stem: λῦ-, *loosen, loose*

1st singular	λύ-ω	<i>I loosen, am loosening, do loosen</i>
2nd singular	λύ-εις	<i>you loosen, are loosening, do loosen</i>
3rd singular	λύ-ει	<i>he/she loosens, is loosening, does loosen</i>

Stem: φιλε-, *love*

1st singular	φιλέ-ω > φιλῶ	<i>I love, am loving, do love</i>
2nd singular	φιλέ-εις > φιλεῖς	<i>you love, are loving, do love</i>
3rd singular	φιλέ-ει > φιλεῖ	<i>he/she loves, is loving, does love</i>

Stem: ἔσ-, *be*

1st singular	εἰμί*	<i>I am</i>
2nd singular	εἶ	<i>you are</i>
3rd singular	ἔστι(v)*	<i>he/she/it is</i>

*enclitic

Since the endings differ for each person, subject pronouns need not be expressed in Greek, e.g.:

ἐλαύνω = *I drive.*

ἐλαύνεις = *you drive.*

ἐλαύνει = *he/she drives.*

But they are expressed if they are emphatic, e.g.:

ἐγώ μὲν πονῶ, σὺ δὲ καθεύδεις. *I am working, but you are sleeping.*

Exercise 2α

Read aloud and translate into English:

1. τὸν δοῦλον καλῶ.
2. ὁ δοῦλος ἐν τῷ οἴκῳ πονεῖ.
3. τί οὐ σπεύδεις;
4. οὐκ εἰμὶ ἄργός.
5. ίσχυρὸς εἶ.
6. τὸ ἄροτρον φέρει.
7. πρὸς τὸν ἀγρὸν σπεύδω.
8. τί καλεῖς τὸν δοῦλον;
9. ὁ δοῦλος οὐκ ἔστιν ἄργός.
10. ὁ δοῦλος ἐκβαίνει ἐκ τοῦ οἴκου.

2. Proclitics

The negative adverb οὐ, οὐκ, οὐχ is called a *proclitic*. Proclitics normally do not have accents but “lean forward” onto the following word (cf. enclitics, page 4), e.g., τί οὐ σπεύδεις; (Exercise 2α, no. 3, above). When the proclitic οὐ is followed by the enclitic εἰμί (1st person singular), the enclitic retains an accent on its second syllable, e.g., οὐκ εἰμὶ ἄργός (Exercise 2α, no. 4, above). When οὐκ is followed by the enclitic ἔστι(v) (3rd person singular), the enclitic receives an acute accent on its first syllable, e.g., ὁ δοῦλος οὐκ ἔστιν ἄργός (Exercise 2α, no. 9, above).

Exercise 2β

Translate into Greek. Do not begin your Greek sentence with an enclitic. When necessary, apply the rules for proclitics and enclitics given above and in Chapter 1, Grammar 5, page 9.

1. He/she is not hurrying.

2. Why are you not working?
3. I am carrying the plow.
4. You are hurrying to the field.
5. He is lazy.
6. I am not strong.
7. You are not a slave.
8. The slave is not working.
9. The slave is carrying the plow to the field.
10. He is not lazy.

3. The Imperative

The *imperative* mood is used to express commands:

σπεῦδ-ε *hurry!* φίλε-ε > φίλει *love!* ἴσθι *be!*

In prohibitions (negative commands), μή + the imperative is used:

μὴ αἴρε τὸ ἄροτρον. *Don't lift the plow!*
μὴ ἀργὸς ἴσθι. *Don't be lazy!*

Exercise 2γ

Copy the following sentences and write C, DO, or IMP for imperative above the appropriate words. Then translate the sentences into English:

1. ἔκβαινε ἐκ τοῦ οἴκου, ὁ Ξανθία, καὶ ἐλθὲ δεῦρο.
2. μὴ κάθευδε, ὁ δοῦλε, ἀλλὰ πόνει.
3. μὴ οὔτω χαλεπὸς ἴσθι, ὁ δέσποτα.
4. αἴρε τὸ ἄροτρον καὶ σπεῦδε πρὸς τὸν ἀγρόν.
5. κάλει τὸν δοῦλον, ὁ δέσποτα.

Slavery

The adult male population of the city-state of Athens in 431 B.C. has been calculated as follows: citizens 50,000, resident foreigners 25,000, slaves 100,000. The resident foreigners (*metics*, μέτοικοι) were free men who were granted a distinct status; they could not own land in Attica or contract marriages with citizens, but they had the protection of the courts, they served in the army, they had a role in the festivals, and they played an important part in commerce and industry.

Slaves had no legal rights and were the property of the state or individuals. The fourth-century philosopher Aristotle describes them as "living tools." They were either born into slavery or came to the slave market as a result of war or piracy. They were nearly all barbarians, i.e., non-Greek (a document from 415 B.C. records the sale of fourteen slaves—five were from Thrace, two from Syria, three from Caria, two from Illyria, and one each from Scythia and Colchis). It was considered immoral to enslave Greeks, and this very rarely happened.

The whole economy of the ancient world, which made little use of machines, was based on slave labor. Slaves were employed by the state, e.g., in the silver mines; they worked in factories (the largest we know of was a shield factory, employing 120 slaves); and individual citizens owned one or more slaves in proportion to their wealth. Every farmer hoped to own a slave to help in the house and fields, but not all did. Aristotle remarks that for poor men "the ox takes the place of the slave."

It would be wrong to assume that slaves were always treated inhumanely. A fifth-century writer of reactionary views says:

Now as to slaves and metics, in Athens, they live a most undisciplined life. One is not permitted to strike them, and a slave will not stand out of the way for you. Let me explain why. If the law permitted a free man to strike a slave or metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, as far as clothing and general appearance go, the common people look just the same as slaves and metics. (Pseudo-Xenophon 1.10)

Slaves and citizens often worked side by side and received the same wage, as we learn from inscriptions giving the accounts of public building works. Slaves might save enough money to buy their freedom from their masters, though this was not as common in Athens as in Rome.

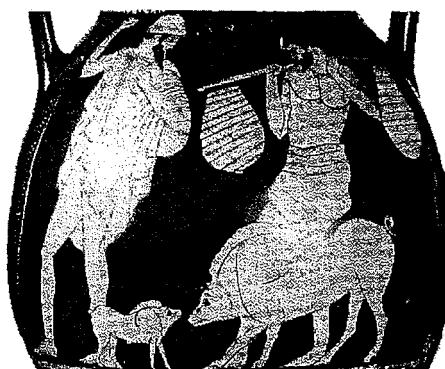
In the country, the slaves of farmers usually lived and ate with their masters. Aristophanes' comedies depict them as lively and cheeky characters, by no means downtrodden. We have given Dicaeopolis one slave, named Xanthias, a typical slave name meaning "fair-haired."

Greek Wisdom

See page 70

μέτρον ἄριστον.

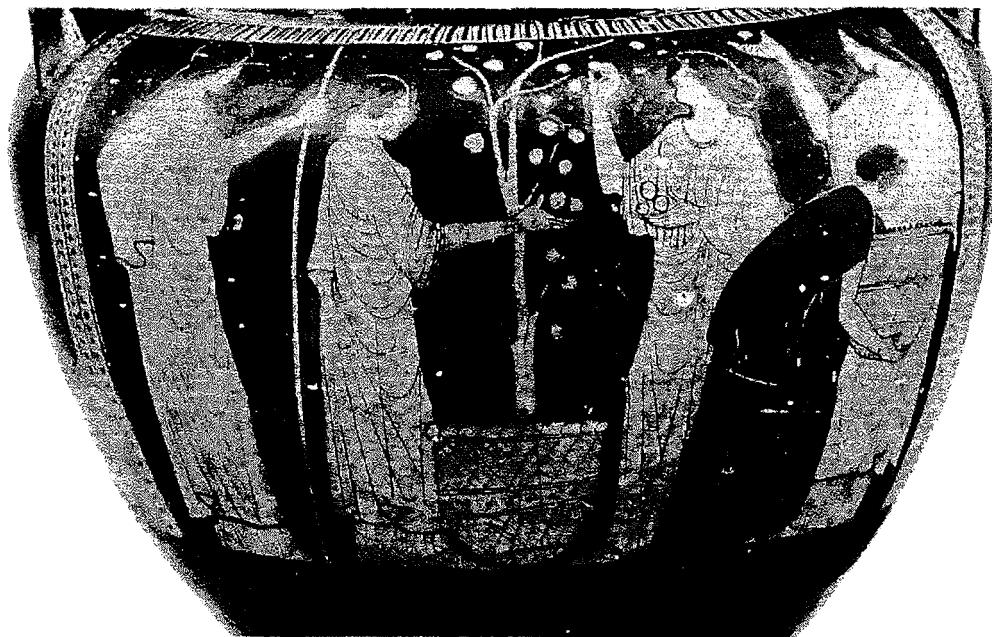
Κλεόβουλος (of Lindos)



A farmer on his way to market; he is followed by a slave carrying two baskets of produce and accompanied by a pig and a piglet.

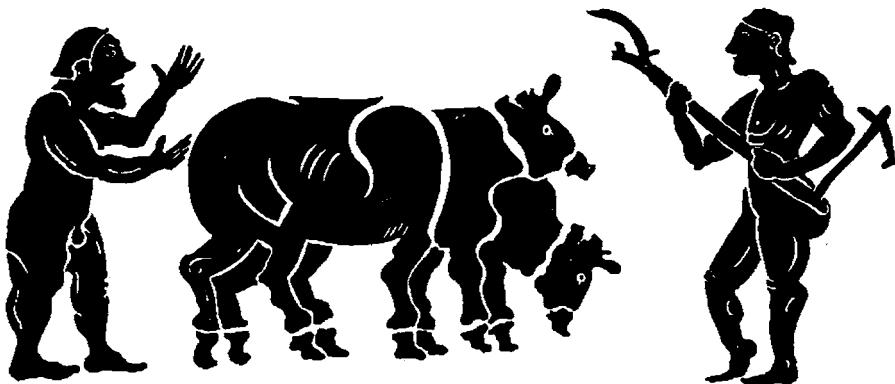


Slaves working in a clay pit



Women picking apples—slave and free

Ο ΞΑΝΘΙΑΣ (β)



ὁ Δικαιόπολις λέγει· “σπεῦδε, ὁ Ξανθία, καὶ φέρε μοι τὸ ἄροτρον.”

VOCABULARY

Verbs

- ἄγω, *I lead; I take*
- εἰσάγω, *I lead in; I take in*
- βαῖνω, *I step; I walk; I go*
- βλέπω, usually intransitive,
I look; I see
- λαμβάνω, *I take*
- συλλαμβάνω [= συν-, *with*
+ λαμβάνω], *I help*

Nouns

- ὁ βοῦς, *ox*
- τὸ δένδρον, *tree*
- ὁ δεσπότης, *master*
- Preposition*
- εἰς + acc., *into; to; at*
- Adverbs*
- βραδέως, *slowly*
- ἔπειτα, *then, thereafter*
- ἡδη, *already; now*

ὁ μὲν οὖν Δικαιόπολις ἐλαύνει τοὺς βοῦς, ὁ δὲ Ξανθίας ὅπισθεν βαδίζει καὶ φέρει τὸ ἄροτρον. δι’ ὀλίγου δὲ ὁ Δικαιόπολις εἰσάγει τοὺς βοῦς εἰς τὸν ἀγρὸν καὶ βλέπει πρὸς τὸν δοῦλον· ὁ δὲ Ξανθίας οὐ πάρεστιν· βραδέως γὰρ βαίνει. ὁ οὖν Δικαιόπολις καλεῖ αὐτὸν καὶ λέγει· “σπεῦδε, ὁ Ξανθία, καὶ φέρε μοι τὸ ἄροτρον.” ὁ δὲ Ξανθίας λέγει· “ἀλλ’ ἡδη σπεύδω, ὁ δέσποτα· τί οὕτω χαλεπὸς εἶ;” βραδέως δὲ φέρει τὸ ἄροτρον πρὸς αὐτόν. ὁ οὖν Δικαιόπολις ἔγει τοὺς βοῦς ὑπὸ τὸ ζυγὸν καὶ προσάπτει τὸ ἄροτρον. ἔπειτα δὲ πρὸς τὸν δοῦλον βλέπει· ὁ δὲ Ξανθίας οὐ πάρεστιν· καθεύδει γὰρ ὑπὸ τῷ δένδρῳ.

[ὅπισθεν, *behind* δι’ ὀλίγου, *soon* μοι, *(to) me* ὑπὸ τὸ ζυγὸν, *under the yoke* προσάπτει, *attaches*]

ὁ οὖν Δικαιοπόλις καλεῖ αὐτὸν καὶ λέγει· “ἐλθὲ δεῦρο, ὁ
κατάρατε. μὴ κάθευδε ἀλλὰ συλλάμβανε. φέρε γὰρ τὸ σπέρμα καὶ
ὅπισθεν βάδιζε.” ὁ μὲν οὖν δοῦλος τὸ σπέρμα λαμβάνει καὶ
ἀκολουθεῖ, ὁ δὲ δεσπότης καλεῖ τὴν Δήμητρα καὶ λέγει· “ἴλεως ἴσθι, ὁ
Δήμητερ, καὶ πλήθυνε τὸ σπέρμα.” ἔπειτα δὲ τὸ κέντρον λαμβάνει
καὶ κεντεῖ τοὺς βοῦς καὶ λέγει· “σπεύδετε, ὁ βόες· ἔλκετε τὸ ἄροτρον
καὶ ἀροῦτε τὸν ἀγρόν.”

[*ὁ κατάρατε, you cursed creature τὸ σπέρμα, the seed ἀκολουθεῖ, follows τὴν Δήμητρα, Demeter (goddess of grain) ίλεως, gracious πλήθυνε, multiply τὸ κέντρον, the goad κεντεῖ, goads ἔλκετε, drag ἀροῦτε, plow*]

WORD BUILDING

In the readings you have met the following prepositions: *εἰς, into; ἐκ, out of; ἐν, in; and πρός, to, toward.* These prepositions may be prefixed to verbs to form compound verbs, e.g.:

βαίνει, he/she walks, steps

ἔκβαίνει, he/she steps out

Deduce the meaning of the following compound verbs:

- | | |
|----------------|---------------|
| 1. προσφέρει | 4. προσβαίνει |
| 2. ἐκφέρει | 5. ἐκκαλεῖ |
| 3. προσελαύνει | 6. εἰσελαύνει |

You can easily deduce the meanings of many more compound verbs of this sort, which are very frequent in Greek. Right from the start of your study of Greek you should begin to recognize the meaning of many new words from your knowledge of ones with which you are already familiar. To encourage you to develop and use this skill, the meaning of compound verbs will not be given in the chapter vocabularies when the meaning is clear from the separate parts of the word. When compound verbs have *special* meanings, they will be given in the vocabulary lists.

GRAMMAR

4. Articles, Adjectives, and Nouns; Singular, All Cases

	Masculine			Neuter		
Nominative	ὁ	καλὸς	ἀγρός	τὸ	καλὸν	δένδρον
Genitive	τοῦ	καλοῦ	ἀγροῦ	τοῦ	καλοῦ	δένδρου
Dative	τῷ	καλῷ	ἀγρῷ	τῷ	καλῷ	δένδρῳ
Accusative	τὸν	καλὸν	ἀγρόν	τὸ	καλὸν	δένδρον
Vocative	ὦ*	καλὲ	ἀγρέ	ὦ	καλὸν	δένδρον

N.B. The endings for the neuter nominative, accusative, and vocative cases are the same.

*Not a definite article, but an interjection used with the vocative.

5. Uses of the Cases

The subject of the sentence and the complement of the verb “to be” are in the *nominative case*, e.g., ὁ ἀγρὸς καλός ἐστιν = ***The field is beautiful.*** ὁ Δικαιόπολις αὐτουργός ἐστιν. ***Dicaeopolis is a farmer.***

The *genitive case* is at present used only after certain prepositions, including those that express motion from a place, e.g., ἐκβαίνει ἐκ τοῦ οἴκου = ***He/She steps/comes out of the house.***

The *dative case* is also at present used only after certain prepositions, including those that indicate the place where someone or something is or something happens, e.g., καθεύδει ἐν τῷ οἴκῳ = ***He/She sleeps in the house.***

The *accusative case* indicates the direct object of a transitive verb (e.g., καλεῖ τὸν δοῦλον) and is used after certain prepositions, including those that indicate motion toward someone or something, e.g., πρὸς τὸν οἴκον βαδίζει = ***He/She walks toward the house.***

The *vocative case* is used when addressing a person, e.g., ἐλθὲ δεῦρο, ὦ δοῦλε = ***Come here, slave!*** It is usually preceded by ὦ, which need not be translated.

6. Persistent Accent of Nouns and Adjectives

The accents of nouns and adjectives are *persistent*, i.e., they remain as they are in the nominative case unless forced to change because of one of several rules. One such rule is that nouns and adjectives such as those in the chart above, if they are accented in the nominative with an acute on the final syllable, change their accent to a circumflex on the final syllable in the genitive and dative cases. Note how this rule applies to the adjective καλός/καλόν and to the noun ἀγρός above. (Of course, the adjective καλός/καλόν as written above in the nominative, accusative, and vocative

cases has changed its acute to a grave because of the nouns immediately following.) Note also that the definite article follows a similar rule and has a circumflex accent on the genitive and dative.

Exercise 2δ

Give the correct form of the article to complete the following phrases; be careful with the accents:

1. τὸν δοῦλον
2. ἐν τῷ ἀγρῷ
3. τῷ ἄνθρωπος
4. ἐκ τοῦ οἴκου
5. τῷ ἀροτρον
6. ὑπὸ τῷ δένδρῳ
7. ἐν τῷ οἴκῳ

Exercise 2ε

Complete the following sentences by giving correct endings to the verbs, nouns, and adjectives, and then translate the sentences into English:

1. ὁ δοῦλος σπεύδει πρὸς τὸν ἀγρόν.
2. ὁ Δικαιόπολις τὸν ἄργον δοῦλον καλεῖ.
3. ἔλθει δεῦρο καὶ συλλάμβανε.
4. ἔγω ἐλαύνει τοὺς βοῦς ἐκ τοῦ ἀγροῦ.
5. μὴ χαλεπεῖται ζήσῃ, ὁ δοῦλος, ἀλλὰ πόνος.

7. Recessive Accent of Verbs

More will be said about accents on verbs later in this course (e.g., Chapter 5, Grammar 2, pages 56–57), but for now observe that the forms ἐλαύνω, ἐλαύνεις, and ἐλαύνει have accents on the next to the last syllable, when the final syllable has a long vowel or diphthong. When the final syllable is short, as in the imperative, the accent recedes to the third syllable from the end, thus, ἐλαύνε. In the second paragraph of story β, find six verbs accented on the third syllable from the end.

Exercise 2ζ

Translate the following pairs of sentences:

1. ὁ δοῦλος οὐκ ἔστιν Ἀθηναῖος.
Xanthias is not strong.
2. ὁ Δικαιόπολις ἐκβαίνει ἐκ τοῦ οἴκου καὶ καλεῖ τὸν δοῦλον.
The slave hurries to the field and carries the plow.

3. ὁ δοῦλος οὐ συλλαμβάνει ἀλλὰ καθεύδει ὑπὸ τῷ δένδρῳ.
The man is not working but walking to the house.
4. εἴσελθε εἰς τὸν οἶκον, ὁ Ξανθία, καὶ φέρε τὸν σῖτον.
Come, slave, and lead in the oxen.
5. μὴ πόνει, ὁ Ξανθία, ἀλλὰ ἐλθὲ δεῦρο.
Don't sleep, man, but work in the field.

Ο ΔΟΥΛΟΣ

Read the following passage and answer the comprehension questions:

ὁ αὐτουργὸς σπεύδει εἰς τὸν ἄγρὸν καὶ καλεῖ τὸν δοῦλον. ὁ δὲ δοῦλος οὐ πάρεστιν· καθεύδει γὰρ ὑπὸ τῷ δένδρῳ. ὁ οὖν δεσπότης βαδίζει πρὸς αὐτὸν καὶ λέγει· “Ἐλθὲ δεῦρο, ὁ δοῦλε ἀργέ, καὶ πόνει.” ὁ οὖν δοῦλος βαδίζει πρὸς αὐτὸν καὶ λέγει· “μὴ χαλεπὸς ἴσθι, ὁ δέσποτα· ἡδη γὰρ πάρειμι ἐγὼ καὶ φέρω σοι τὸ ἄροτρον.” ὁ οὖν δεσπότης λέγει· “σπεῦδε, ὁ Ξανθία· μῆκρὸς μὲν γάρ ἔστιν ὁ ἄγρος, μακρὸς δὲ ὁ πόνος.”

[σοι, to you]

1. What is the farmer doing?
2. What is the slave doing?
3. When told to come and help, what does the slave do?
4. Why is the slave urged to hurry?

Exercise 2η

Translate into Greek. When you need to use μέν and another postpositive word together, always put μέν before the other postpositive (see line 5 of the story above):

1. Dicaeopolis no longer (*οὐκέτι*) works but loosens the oxen.
2. And (*use δέ, postpositive*) then he calls the slave and says: “Don't work any longer (*μηκέτι*) but come here and take the plow.
3. “For I (*use personal pronoun*) on the one hand am driving the oxen to the house, you (*σύ*) on the other hand carry (*imperative*) the plow.”
4. So on the one hand Dicaeopolis drives the oxen out of the field, and on the other hand the slave takes the plow and carries (it) toward the house.

Classical Greek

Callimachus

Callimachus of Alexandria (fl. 250 B.C.) was a poet who rejected traditional genres such as epic and advocated the writing of short, light poems. The following saying based on fragment 465 (Pfeiffer) makes his preference clear:

μέγα βιβλίον μέγα κακόν.

[*βιβλίον, book; supply ἐστί κακόν, evil, trouble*]

New Testament Greek

Luke 3.22

The context is: "And it happened that while all the people were being baptized and Jesus had been baptized and was praying, the heaven was opened, the Holy Ghost came down upon him in bodily form like a dove, and a voice came from heaven." The voice said:

"σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός. . . "

[*ὁ υἱός μου, my son ὁ ἀγαπητός, the beloved*]

See Acknowledgments, page 356.



Youth with cow in a sacrificial procession

3

Ο ΑΡΟΤΟΣ (α)



ο μὲν Δικαιόπολις ἐλαύνει τοὺς βοῦς, οἱ δὲ βόες τὸ ἄροτρον ἔλκουσιν.

VOCABULARY

Verbs

μένω, *I stay* (in one place);

I wait; I wait for

πίπτω, *I fall*

προσχωρέω + dat., *I go toward, approach*

φησί(ν), postpositive enclitic, *he/she says*

Noun

ὁ λίθος, *stone*

Pronouns

αὐτό, *it*

αὐτόν, *him; it*

Adjectives

αἴτιος, *responsible (for); to blame*

δυνατός, *possible*

μέγας, *big, large; great*

Preposition

ἐκ, ἐξ *before words beginning with vowels + gen., out of*

Adverbs

αὖθις, *again*

δεῦρο, *here, i.e., hither*

ἔτι, *still*

οὐκέτι, *no longer*

Particle and Conjunction

τε . . . καὶ or τε καί, *the τε is postpositive and enclitic, both . . . and*

Expression

ὦ Ζεῦ, *O Zeus*

ο μὲν Δικαιόπολις ἐλαύνει τοὺς βοῦς, οἱ δὲ βόες ἔλκουσι τὸ ἄροτρον, ο δὲ Ξανθίας σπείρει τὸ σπέρμα. ἀλλὰ ἴδού, μένουσιν οἱ βόες καὶ οὐκέτι ἔλκουσι τὸ ἄροτρον. ο μὲν οὖν Δικαιόπολις τοὺς βοῦς καλεῖ καί, “σπεύδετε, ω βόες,” φησίν· “μὴ μένετε.” οἱ δὲ βόες ἔτι μένουσιν. ο οὖν Δικαιόπολις, “τί μένετε, ω βόες;” φησίν, καὶ βλέπει

πρὸς τὸ ἄροτρον, καὶ ἴδού, λίθος ἐμποδίζει αὐτό. ὁ οὖν Δικαιόπολις λαμβάνει τὸν λίθον ἀλλ' οὐκ αἴρει αὐτόν· μέγας γάρ ἐστιν. καλεῖ οὖν τὸν δοῦλον καί, “ἔλθε δεῦρο, ὁ Ξανθία,” φησίν, “καὶ συλλάμβανε· λίθος γάρ μέγας τὸ ἄροτρον ἐμποδίζει, οἱ δὲ βόες μένουσιν.”

10

[Ἐλκουσι, (*they*) are dragging σπείρει, *is sowing* τὸ σπέρμα, *the seed* ιδού, look! ἐμποδίζει, *is obstructing*]

ὁ οὖν Ξανθίας βραδέως προσχωρεῖ ἀλλ' οὐ συλλαμβάνει· βλέπει γὰρ πρὸς τὸν λίθον καί, “μέγας ἐστὶν ὁ λίθος, ὁ δέσποτα,” φησίν· “ἴδού, οὐ δυνατόν ἐστιν αἴρειν αὐτόν.” ὁ δὲ Δικαιόπολις, “μὴ ἄργος ἵσθι,” φησίν, “ἀλλὰ συλλάμβανε. δυνατὸν γάρ ἐστιν αἴρειν τὸν λίθον.” ἂμα οὖν ὃ τε δεσπότης καὶ ὁ δοῦλος αἴρουσι τὸν λίθον καὶ φέρουσιν αὐτὸν ἐκ τοῦ ἀγροῦ.

15

[ἄμα, *together*]

ἐν ᾧ δὲ φέρουσιν αὐτόν, πταίει ὁ Ξανθίας καὶ καταβάλλει τὸν λίθον· ὁ δὲ λίθος πίπτει πρὸς τὸν τοῦ Δικαιοπόλιδος πόδα. ὁ οὖν Δικαιόπολις στενάζει καί, “ὦ Ζεῦ,” φησίν, “φεῦ τοῦ ποδός. λάμβανε τὸν λίθον, ὁ ἀνόητε, καὶ αἴρε αὐτὸν καὶ μὴ οὕτω σκαιὸς ἵσθι.” ὁ δὲ Ξανθίας, “τί οὕτω χαλεπὸς εἶ, ὁ δέσποτα;” φησίν· “οὐ γὰρ αἴτιός εἰμι ἐγώ· μέγας γάρ ἐστιν ὁ λίθος, καὶ οὐ δυνατόν ἐστιν αὐτὸν φέρειν.” ὁ δὲ Δικαιόπολις, “μὴ φλυάρει, ὁ μαστīγίā, ἀλλ' αἴρε τὸν λίθον καὶ ἔκφερε ἐκ τοῦ ἀγροῦ.” αὖθις οὖν αἴρουσι τὸν λίθον καὶ μόλις ἔκφέρουσιν αὐτὸν ἐκ τοῦ ἀγροῦ. ἔπειτα δὲ ὁ μὲν Δικαιόπολις ἐλαύνει τοὺς βοῦς, οἱ δὲ βόες οὐκέτι μένουσιν ἀλλὰ ἔλκουσι τὸ ἄροτρον.

20

[ἐν ᾧ, *while* πταίει, *stumbles* καταβάλλει, *drops* πρὸς τὸν τοῦ Δικαιοπόλιδος πόδα, *upon Dicaeopolis's foot* στενάζει, *groans* φεῦ τοῦ ποδός, *oh, my poor foot!* ὁ ἀνόητε, *you fool* σκαιὸς, *clumsy* φλυάρει, *talk nonsense!* ὁ μαστīγίā, *you rogue (deserving of a whipping)* μόλις, *with difficulty*]

WORD STUDY

1. What does *lithograph* mean? What does γράφω mean?
2. What is a *monolith*? What does μόνος mean?
3. What does *megalithic* mean?
4. What is a *megaphone*? What does ἡ φωνή mean?

GRAMMAR**1. Verb Forms: 3rd Person Plural, Imperatives, and Infinitives**

- a. In Chapter 2 you learned the 1st, 2nd, and 3rd person singular indicative forms of λύω, φιλέω, and εἰμί. Here are the 3rd person plural indicative forms:

Stem: λῦ-, *loosen, loose*

3rd plural λύ-ουσι(v)

*they loosen, are loosening, do
loosen*

Stem: φιλε-, *love*

3rd plural φιλέ-ουσι(v) > φιλοῦσι(v) *they love, are loving, do love*

Stem: ἔσ-, *be*

3rd plural εἰσί(ν)*

they are

*enclitic

Locate twelve 3rd person plural verb forms in the reading passage at the beginning of this chapter.

- b. In Chapter 2 you learned some forms of the *imperative* mood. These were the singular forms, used to address a command to one person:

σπεῦδε *hurry!*

φίλει *love!*

ἴσθι *be!*

ἔλθε *come! go!*

Note the accent of ἔλθε, which is irregular.

In the reading at the beginning of this chapter you have met plural forms of the imperative (see also Chapter 2β, lines 15–16), used to address a command to more than one person (or animal!). The plurals of the imperatives given above are:

σπεύδετε

φιλέ-ετε > φιλεῖτε

ἴστε

ἔλθετε

Note the accent of ἔλθετε; compare ἔλθε above.

Locate two plural imperatives in the reading passage at the beginning of this chapter. To whom (or what) are the commands addressed?

- c. The *infinitive* is the form of the verb that we create in English by using the word *to*. Greek forms the infinitive by use of an ending:

Stem: λῦ-, *loosen, loose*

Infinitive λύ-ειν

to loosen, to be loosening

Stem: φιλε-, *love*

Infinitive φιλέ-ειν > φιλεῖν

to love, to be loving

Stem: ἔσ-, *be*

Infinitive ἔσ- + -ναι > εῖναι *to be*

Locate three infinitives in the reading passage at the beginning of this chapter.

Exercise 3α

Copy the first five of the following Greek sentences and label the function of each noun and verb by writing S, C, DO, LV, TV, IV, IMP, or INF for infinitive above the appropriate words (do not label adverbs, conjunctions, particles, words in prepositional phrases or the exclamatory *ἴδού*). Then translate all of the sentences.

- οἱ βόες οὐκέτι ἔλκουσι τὸ ἄροτρον.
- ὅ τε Δικαιόπολις καὶ ὁ δοῦλος προσχωροῦσι καὶ βλέπουσι πρὸς τὸ ἄροτρον.
- ὁ Δικαιόπολις, “ἴδού,” φησίν· “λίθος μέγας τὸ ἄροτρον ἐμποδίζει.
- “αἵρε τὸν λίθον καὶ ἔκφερε ἐκ τοῦ ἀγροῦ.”
- ὁ δὲ δοῦλος, “ἴδού,” φησίν· “μέγας ἔστιν ὁ λίθος· οὐ δυνατόν ἔστιν αἴρειν αὐτόν.”
- ὅ τε Δικαιόπολις καὶ ὁ δοῦλος τὸν λίθον αἴρουσι καὶ ἔκφέρουσιν ἐκ τοῦ ἀγροῦ.
- μὴ μένετε, ὁ βόες, ἀλλὰ σπεύδετε.
- οἱ βόες οὐκέτι μένουσιν ἀλλὰ τὸ ἄροτρον αῦθις ἔλκουσιν.

Exercise 3β

Translate into Greek:

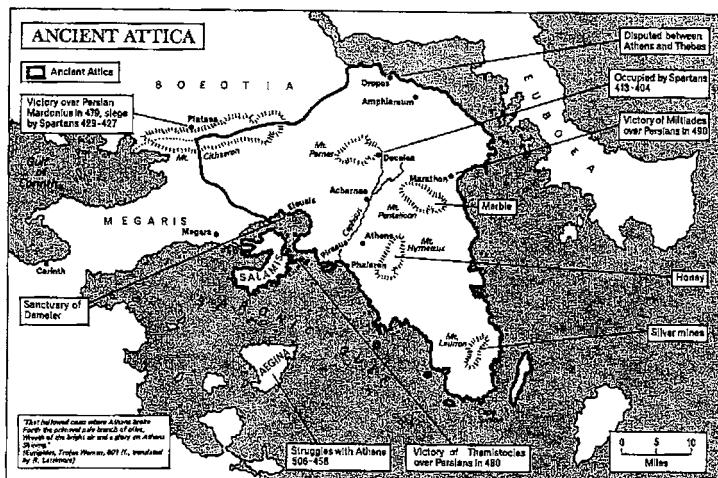
- The oxen are sleeping in the field.
- Come here and drive out (*use ἐξελαύνω*)* the oxen, slaves (**ὁ δοῦλοι**).**
- * I.e., use the correct form of the word given in parentheses.
- ** I.e., use the words given in parentheses without changing them.
- They take the goad (**τὸ κέντρον**) and slowly approach the oxen (**τοῖς βούσι(v)**).

- 4. Hurry, oxen; don't sleep in the field.
- 5. It is not possible to drive out (*use ἐξελαύνω*) the oxen; for they are strong (*ἰσχῦροί*; begin your clause with this word).

The Deme and the Polis

As we have seen, Dicæopolis lives in a village about ten miles or sixteen kilometers north of Athens called Cholleidae, situated between Mount Parnes and Mount Pentelicon. Such districts were called demes, and at the time of our story there were about 170 of them in Attica, differing greatly in size and population. Each deme had its own assembly, to which all adult male citizens belonged. This assembly elected a *demarch* (δήμαρχος, *mayor* or *sheriff*) and passed decrees on local affairs, both secular and religious. It kept a record of all births; a man's rights as a citizen depended on his being registered in a deme when he reached adulthood. In all official contexts a man gave his name together with that of his father and deme, e.g., Περικλῆς Ξανθίππου Χολαργεύς (Pericles, son of Xanthippus, of the deme of Cholargus).

The houses that composed these villages were mostly small and unpretentious, as far as our evidence goes. A typical house would consist of a courtyard surrounded by single-story rooms, and in one corner a storage-tower with an upper floor; this upper floor would form the women's quarters, to which women would retire if strangers called. There would be no source of water within the house itself; it had to be fetched every day from a public fountain. Light would be provided by clay lamps fired by olive oil, which was also used for cooking and washing. We may assume that the majority of the farmers lived in the village and went out to work on their farms every day, as farmers still do in parts of Greece and Italy today, where houses are as a general rule not in the fields but clustered together in hilltop villages.



Attica and surroundings

The men worked most of the day in the fields, and no doubt in the evenings they spent their time in the wineshop in the agora or marketplace, discussing farming and politics with their friends. Life was enlivened by a succession of religious festivals. An inscription from the deme of Ercheia records a list of over fifty public sacrifices performed annually, and a public sacrifice usually entailed a public feast. In the winter, at the festival of the Rural Dionysia, touring companies from Athens even brought plays out to the demes. There were also private functions performed with traditional rituals, especially celebrations of birth, marriage, and death.

The farmer's horizon was by no means bounded by the deme. When he produced a surplus of any product such as wine or olives, he would go to Athens to sell it and to buy necessities he could not produce himself. There were religious festivals at regular intervals throughout the year at Athens (see Chapter 10), which he could attend with his wife and family; these included musical, dramatic, and athletic competitions.

There were important political functions that, as an Athenian citizen, the farmer was bound to perform. Forty times a year there were regular meetings of the Athenian Assembly, attended by all adult male citizens. The farmer would in fact have been prevented by his work from attending all of these, but he would certainly have gone to some of them. Every year the assembly of the deme chose representatives for the Council of 500, which was the executive committee of the Assembly. Councilors had to be over thirty years old, and no man could serve more than twice in his lifetime. It has been calculated that sooner or later nearly every farmer would have to take his turn in this office. This might involve residence in the city since the Council met every day.

Lastly, the farmers provided the heavy armed infantry, the *hoplites* (όπλιται), of the army. On reaching manhood they would have to do military training, since fighting in a hoplite line involved much practice and good discipline. In the fourth century every citizen did two years military service from the age of eighteen and thereafter was liable to be called up in an emergency.

At the end of the first year of the great war between Athens and Sparta (about a year after our story begins), the Athenian leader Pericles made a funeral oration over those who had been killed in the war. Most of his speech was devoted to praise of the ideals of Athenian democracy for which they had died. In the course of this he says: "The same people [i.e., the whole citizen body] are concerned not only with their domestic affairs but also with politics [i.e., the affairs of the city]; and although employed in different occupations, they are adequately informed on political matters. We alone consider a man who plays no part in these not as one who minds his own business but as useless" (Thucydides 2.40). The farmer's life under the Athenian democracy, despite primitive physical conditions, was far from drab.

Ο ΑΡΟΤΟΣ (β)



“οὐ δυνατόν ἐστιν, ὃ δέσποτα, τοσούτους λίθους ἐκφέρειν.”

VOCABULARY

Verbs

λείπω, *I leave*

λύω, *I loosen, loose*

Nouns

τὸ δεῖπνον, *dinner*

ὁ ορ ή παῖς (**ὁ παῖ**), *boy; girl;*

son; daughter; child

ὁ πατήρ (**τὸν πατέρα**, **ὁ πάτερ**),
father

Pronoun

σύ, *sing., you*

Adjectives

ἀνδρεῖος, *brave*

πολλοί, *many*

τοσοῦτος, *so great; pl., so great;
so many*

Preposition

ἐν + dat., *in; on*

Adverb

μηκέτι + imperative, *don't . . .
any longer!*

Conjunction

ἐπεὶ, *when*

Proper Name

ὁ Φίλιππος, *Philip*

Ἐν δὲ τούτῳ προσχωρεῖ ὁ Φίλιππος· ὁ Φίλιππός ἐστιν ὁ τοῦ Δικαιοπόλιδος υἱός, παῖς μέγας τε καὶ ἀνδρεῖος· φέρει δὲ τὸ δεῖπνον πρὸς τὸν πατέρα. ἐπεὶ δὲ εἰς τὸν ἄγρὸν εἰσβαίνει, τὸν πατέρα καλεῖ καὶ λέγει· “Ἐλθὲ δεῦρο, ὃ πάτερ· ἴδού, τὸ δεῖπνον φέρω. μηκέτι οὖν πόνει ἀλλὰ κάθιζε καὶ δείπνει.”

[ἐν . . . τούτῳ, *meanwhile* ὁ τοῦ Δικαιοπόλιδος υἱός, *Dicaeopolis's son* δείπνει, *eat!*]

ό οὖν πατὴρ λείπει τὸ ἄροτρον καὶ καλεῖ τὸν δοῦλον.
καθίζουσιν οὖν **ἄμα** καὶ δειπνοῦσιν. μετὰ δὲ τὸ δεῖπνον ὁ
Δικαιόπολις, “μένε, ὥ παῖ,” φησίν, “καὶ συλλάμβανε. φέρε τὸ σπέρμα
καὶ σπεῖρε. σὺ δέ, ὥ Ξανθίā, σκάπτε τοὺς λίθους καὶ ἔκφερε ἐκ τοῦ
ἀγροῦ. πολλοὶ γάρ εἰσιν οἱ λίθοι καὶ μόλις δυνατόν ἐστιν ἀροῦν.” ὁ δὲ
δὲ Ξανθίāς, “ἀλλ’ οὐ δυνατόν ἐστι τοσούτους λίθους ἔκφέρειν.” ὁ δὲ
Δικαιόπολις, “μὴ φλυάρει, ὥ Ξανθίā, ἀλλὰ πόνει.” πονοῦσιν οὖν ὁ τε
πατὴρ καὶ ὁ παῖς καὶ ὁ δοῦλος. τέλος δὲ καταδύνει μὲν ὁ ἥλιος, οἱ δὲ
ἄνθρωποι οὐκέτι πονοῦσιν ἀλλὰ λύουσι μὲν τοὺς βοῦς, τὸ δὲ
ἄροτρον λείπουσιν ἐν τῷ ἀγρῷ καὶ πρὸς τὸν οἶκον βραδέψεις
βαδίζουσιν.

[μετὰ, after σκάπτε, dig! μόλις, with difficulty, scarcely ἀροῦν, to plow τέλος,
adv., finally καταδύνει, sets]

WORD BUILDING

Here are more verbs with prepositional prefixes. Give the meaning of each:

1. εἰσπίπτω
2. ἐκπίπτω
3. εἰσάγω
4. προσάγω
5. προσβλέπω

GRAMMAR

2. Articles, Adjectives, and Nouns; Singular and Plural, All Cases

In Chapter 2 you learned the singular forms of masculine and neuter articles, adjectives, and nouns. Here are the singulars and plurals:

	Masculine			Neuter		
Nominative	ὁ	καλὸς	ἀγρός	τὸ	καλὸν	δένδρον
Genitive	τοῦ	καλοῦ	ἀγροῦ	τοῦ	καλοῦ	δένδρου
Dative	τῷ	καλῷ	ἀγρῷ	τῷ	καλῷ	δένδρῳ
Accusative	τὸν	καλὸν	ἀγρόν	τὸ	καλὸν	δένδρον
Vocative	ὦ	καλὲ	ἀγρέ	ὦ	καλὸν	δένδρον
Nominative	οἱ	καλοὶ	ἀγροί	τὰ	καλὰ	δένδρα
Genitive	τῶν	καλῶν	ἀγρῶν	τῶν	καλῶν	δένδρων
Dative	τοῖς	καλοῖς	ἀγροῖς	τοῖς	καλοῖς	δένδροις
Accusative	τοὺς	καλοὺς	ἀγρούς	τὰ	καλὰ	δένδρα
Vocative	ὦ	καλοὶ	ἀγροί	ὦ	καλὰ	δένδρα

Note:

1. In the neuter singular the nominative, accusative, and vocative all end in -ον; in the plural these cases all end in -α. The other neuter case endings are the same as for the masculine.
2. The genitive and dative, singular and plural, of the definite article have circumflex accents.
3. When adjectives and nouns of the type seen above are accented on the final syllable in the nominative case (e.g., καλός and ἀγρός), they change that accent to a circumflex in the genitive and dative, singular and plural (see Chapter 2, Grammar 6, page 20).

3. Accent Shifting

Note what happens with the accents in the nouns ἄνθρωπος and οἶκος:

Nominative	ὁ	ἄνθρωπος	ὁ	οἶκος
Genitive	τοῦ	ἀνθρώπου	τοῦ	οἴκου
Dative	τῷ	ἀνθρώπῳ	τῷ	οἴκῳ
Accusative	τὸν	ἄνθρωπον	τὸν	οἴκον
Vocative	ὦ	ἄνθρωπε	ὦ	οἶκε
Nominative	οἱ	ἄνθρωποι	οἱ	οἶκοι
Genitive	τῶν	ἀνθρώπων	τῶν	οἴκων
Dative	τοῖς	ἀνθρώποις	τοῖς	οἴκοις
Accusative	τοὺς	ἀνθρώπους	τοὺς	οἴκους
Vocative	ὦ	ἄνθρωποι	ὦ	οἶκοι

The acute accent can normally stand on the third syllable from the end of a word only when the final syllable has a short vowel (not a long vowel or a diphthong), thus, ἄνθρωπος, ἄνθρωπον, and ἄνθρωπε. The accent of nouns and adjectives is persistent (see Chapter 2, Grammar 6, pages 20–21), which means that the accent remains as it is in the nominative case unless forced to change because of one of several rules. One such rule is that when the final syllable of a word with its accent on the third syllable from the end in the nominative, such as ἄνθρωπος, becomes long (i.e., has a long vowel or a diphthong), the accent shifts one syllable toward the end of the word, thus the genitive and dative singulars, ἀνθρώπου and ἀνθρώπῳ, and the genitive, dative, and accusative plurals. However, the masculine nominative plural ending -οι, although a diphthong, is counted as *short* in determining the accent, and therefore the nominative plural is ἄνθρωποι.

If a word is accented on the next to the last syllable and that syllable is long and the final syllable is short, then the accent is a circumflex, as in οἶκος, οἶκον, etc. When the final syllable becomes long, the accent changes to an acute, as in οἴκου, οἴκῳ, οἴκων, οἴκοις, and οἴκους. Note οἴκοι.

What is said above about οἶκος applies to verbs as well. Thus we have σπεύδει with an acute accent but the imperative σπεῦδε with a circumflex, since the final syllable is now short.

PRACTICE: Write complete sets of the forms of ὁ ἀνδρεῖος δοῦλος and of τὸ μακρὸν ἄροτρον.

Exercise 3γ

Give the correct form of the article to complete the following phrases:

1. ____ ἀνθρώπουνς
2. ____ δοῦλοι
3. ἐν ____ οἴκοις
4. ἐκ ____ ἀγρῶν
5. πρὸς ____ δένδρα
6. ____ Ἀθηναίων
7. ____ ἄροτρον
8. ____ χρόνον
9. ____ πόνοι
10. ____ δούλουνς

Exercise 3δ

Complete the following sentences by giving correct endings to the verbs and nouns, and then translate:

1. οἱ δοῦλοι πονοῦντες ἐν τοῖς ἀγροῖς.
2. οἱ ἀνθρώποι σπεύδοντες πρὸς τὸν οἶκον.
3. ὅτε Δικαιόπολις καὶ ὁ δοῦλος μένει ἐν τῷ ἀγρῷ.
4. λείποντα ἄροτρον, ὃ δοῦλοι, ἐν τῷ ἀγρῷ.
5. αἴροντες τοὺς λίθους, ὃ δοῦλοι, καὶ ἐκφέροντες τῶν ἀγρῶν.
6. οὐ δυνατόν εστι τοὺς λίθους αἴρειν καὶ ἐκφέρειν.

Exercise 3ε

Translate the following pairs of sentences:

1. ὁ μὲν Δικαιόπολις ἐλαύνει τοὺς βοῦς, οἱ δὲ βόες οὐκέτι ἔλκουνται τὸ ἄροτρον.
The master calls the slaves, but the slaves do not drive the oxen.
2. μὴ καθίζετε ἐν τῷ οἴκῳ, ὃ παῖδες, ἀλλὰ ἐλθετε δεῦρο καὶ συλλαμβάνετε.
Don't stay in the fields, boys, but walk to the house and sleep.
3. οἱ παῖδες ισχῦροί εἰσιν· λίθους γὰρ μεγάλους φέρουσιν.
The slaves are lazy; for they are no longer working.
4. λαμβάνετε τὰ ἄροτρα, ὃ δοῦλοι, καὶ σπεύδετε πρὸς τοὺς ἀγρούς.
Loosen the oxen, slaves, and leave the plows in the field.

5. μὴ ὀκνεῖτε (*shirk*), ὁ παῖδες. ἀνδρεῖοι ἔστε.
Don't wait, boys. Don't be so lazy.

ΟΙ ΒΟΕΣ

Read the following passage and answer the comprehension questions:

ὅ τε δεσπότης καὶ ὁ δοῦλος βαδίζουσι πρὸς τὸν ἄγρον. ὁ μὲν δοῦλος τὸ ἄροτρον φέρει, ὁ δὲ δεσπότης ἐλαύνει τοὺς βοῦς. ἐπεὶ δὲ τῷ ἄγρῳ προσχωροῦσιν, οἱ βόες οὐκέτι βαίνουσιν. ὁ οὖν δεσπότης καλεῖ αὐτοὺς καί, “μὴ μένετε, ὁ βόες,” φησίν, “ἄλλὰ σπεύδετε εἰς τὸν ἄγρον.” οἱ δὲ βόες ἔτι μένουσιν. ὁ οὖν δεσπότης τὸν δοῦλον καλεῖ καί, “ἔλθε δεῦρο, ὁ Ξανθία,” φησίν, “καὶ συλλάμβανε. οἱ γὰρ βόες μένουσιν, καὶ οὐ δυνατόν ἔστιν ἐλαύνειν αὐτοὺς εἰς τὸν ἄγρον.” ὁ μὲν οὖν δοῦλος προσχωρεῖ καί, “ἄλλὰ δυνατόν ἔστιν,” φησίν· “ἰδού,” καὶ κεντεῖ τοὺς βοῦς. οἱ δὲ οὐκέτι μένουσιν ἀλλὰ σπεύδουσιν εἰς τὸν ἄγρον.

[αὐτοὺς, *them* κεντεῖ, *he goads* οἱ δέ, *and they*]

1. What are the master and slave doing?
2. What happens when they approach the field?
3. What does the master do and with what result?
4. What does the master do in his helplessness?
5. What does the slave do that the master did not do? With what result?

Exercise 3ζ

Translate into Greek:

1. The master hurries into the field.
2. He looks at (toward) the field and says, “So many stones are in the field! It is not possible to plow (*ἀροῦν*).
3. “Come here, slave, and carry the stones out of the field.”
4. But the slave says, “It is not possible to carry so many stones out of the field. So you help!”

Classical Greek

Menander

Menander of Athens (344-ca. 292 B.C.) wrote over 100 comedies of the type now called New Comedy, concerned with the every-day life of ordinary Athenians. One of his most famous sayings is the following (*Twice a Swindler*, fragment 4):

ὅν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.

[*δύ, (He) whom οἱ θεοὶ, the gods ἀποθνήσκει, dies νέος, young*]

New Testament Greek

Luke 6.46

Early in his ministry Jesus said to his disciples:

“τί δέ με καλεῖτε, ‘κύριε, κύριε,’ καὶ οὐ ποιεῖτε ὡς λέγω;”

[*με, me κύριε, Lord ποιεῖτε, you do ὡς, (the things) that, what*]

The passage continues with the contrast between the man who hears Jesus' words and acts on them, like a man who builds a house with solid foundations, and the man who hears and does not act, like a man who builds his house without foundations.



Dog and cow in a field with a tree

4

ΠΡΟΣ ΤΗΙ ΚΡΗΝΗΙ (α)



αἱ κόραι πληροῦσι τὰς ὑδρίας πρὸς τῇ κρήνῃ.

VOCABULARY

Verbs

ἀκούω, *I listen*; + gen. of person, acc. of thing, *I listen to*;
I hear

ἐθέλω + infin., *I am willing*;
I wish

ἔχω, *I have; I hold*

θεωρέω, *I watch; I see*

ποιέω, *I make; I do*

χαίρω, *I rejoice*

χαίρε; pl., **χαίρετε**,
greetings!

Nouns

ὁ ἄγγελος, *messenger*

ὁ ἄνηρ (*τὸν ἄνδρα*, ὁ ἄνερ),
man; husband

ἡ γυνή (*ῳ γύναι*, αἱ γυναῖκες,
τὰς γυναῖκας), *woman; wife*

ἡ ἔορτή, *festival*

ἡ θυγάτηρ (*ῳ θύγατερ*), *daughter*

ὁ καιρός, *time; right time*

ἡ κρήνη, *spring*

ἡ μήτηρ, *mother*

ἡ ύδρια, *water jar*

ὁ χορός, *dance; chorus*

Adjectives

ἄργος [= ἀεργός = ἀ-, *not* + ἐργ-,
work], **ἄργον**, * *not working*,
idle, lazy

φίλος, **φίλη**, **φίλον**, *dear; as
noun, ὁ φίλος or ἡ φίλη, friend*

Prepositions

ἀπό + gen., *from*

ἀπό-, as a prefix in compound
verbs, *away*

πρός + dat., *at, near by***
+ acc., *to; toward*

Adverbs

ἰδού, *look!*

καί, *even; also, too*

μάλα, *very*

μόλις, *with difficulty; scarcely;
reluctantly*

πρῶτον, *first*

ταχέως, *quickly, swiftly*

Particle

ἄρα: introduces a question

Expression

ἐν νῷ **ἔχω** + infin., *I have in
mind; I intend*

Proper Names

- τὰ Διονύσια, *the festival of Dionysus*
 τὰ Διονύσια ποιῶ, *I celebrate the festival of Dionysus*
 ἡ Μέλιττα [= bee], *Melissa* (daughter of Dicaeopolis and Myrrhine)
 ἡ Μυρρίνη [= myrtle, a shrub or

tree], *Myrrhine* (wife of Dicaeopolis)

*Compound adjectives do not have separate feminine forms; the masculine serves for feminine as well; thus, ἄργος can be either masculine or feminine.

**Note that new meanings of prepositions are underlined and that previously given meanings are repeated.

τῇ δὲ ὑστεραίᾳ ἐπεὶ πρῶτον ἀνατέλλει ὁ ἥλιος, ἡ γυνὴ τὸν ἄνδρα καλεῖ καί, (“ἐπαιρε σεαυτόν) ω̄ ἄνερ,” φησίν· “ὁ γὰρ ἥλιος ἀνατέλλει, ὁ δὲ δοῦλος ἥδη ἄγει τοὺς βοῦς πρὸς τὸν ἀγρόν, ἐγὼ δὲ καὶ ἡ θυγάτηρ ἐν νῷ ἔχομεν βαδίζειν πρὸς τὴν κρήνην. (ἐπαιρε σεαυτόν) καιρὸς γάρ ἐστι βαδίζειν πρὸς τὸν ἀγρόν.” ὁ δὲ Δικαιόπολις μάλα κάμνει καὶ οὐκ ἐθέλει ἐπαίρειν ἑαυτόν· λέγει οὖν· “μὴ χαλεπὴ ἴσθι, ω̄ γύναι· μάλα γὰρ κάμνω καὶ ἐθέλω καθεύδειν.” ἡ δὲ γυνή, “ἄλλ’ οὐ δυνατόν ἐστιν,” φησίν, “ἔτι καθεύδειν· καιρὸς γάρ ἐστι πονεῖν. ἐπαιρε σεαυτόν, ω̄ ἄργε.”

[τῇ . . . ὑστεραίᾳ, *the next day* ἀνατέλλει, *is rising* ἐπαιρε σεαυτόν, *lift yourself = get up!* κάμνει, *is tired* ἑαυτόν, *himself*]

οἱ μὲν οὖν Δικαιόπολις μόλις ἐπαίρει ἑαυτὸν καὶ βαδίζει πρὸς τὸν ἀγρόν, ἡ δὲ Μυρρίνη καὶ ἡ Μέλιττα πρὸς τὴν κρήνην βαδίζουσιν (ἡ Μέλιττα θυγάτηρ ἐστίν, κόρη^ωμάλα καλῆ). ἡ τε οὖν μήτηρ καὶ ἡ θυγάτηρ βραδέως βαδίζουσιν· ὑδρίας γὰρ φέρουσιν· μεγάλαι δ' εἰσὶν αἱ ὑδρίαι, ὅστε οὐ δυνατόν ἐστι σπεύδειν.

[κόρη, *girl* ὅστε, *so that*]

ἐπεὶ δὲ τῇ κρήνῃ προσχωροῦσιν, ιδού, ἄλλαι γυναῖκες ἥδη πάρεισι καὶ τὰς ὑδρίας πληροῦσιν. ἡ οὖν Μυρρίνη τὰς γυναῖκας καλεῖ καί, “χαίρετε, ω̄ φίλαι,” φησίν· “ἄρα ἥδη πληροῦτε τὰς ὑδρίας;” λαὶ δὲ λέγουσιν· “χαίρε καὶ σύ· ναι, ἥδη πληροῦμεν τὰς ὑδρίας· πρὸς γὰρ πάρεσμεν. ἀλλ’ ἐλθὲ δεῦρο ταχέως καὶ ἄκουε· ἄγγελος γὰρ ἥκει· ἀπὸ τοῦ ἄστεως· λέγει δὲ ὅτι οἱ Ἀθηναῖοι τὰ Διονύσια ποιοῦσιν. ἡμεῖς

5

10

20

ούν ἐν νῷ ἔχομεν βαδίζειν πρὸς τὸ ἄστυ· τοὺς γὰρ χοροὺς ἐθέλομεν θεωρεῖν καὶ τοὺς ἀγῶνας καὶ τὰ δράματα. ἀρα ἐθέλεις καὶ σὺ τὴν ἑορτὴν θεωρεῖν;"

[ἄλλαι, other πληροῦσιν, are filling πληροῦτε, are you (pl.) filling? αἰ δὲ, and they ναί, yes πρῷ, early in the day ἤκει, has come τοῦ ἄστεως, the city ὅτι, that ἡμεῖς, we τοὺς ἀγῶνας, the contests τὰ δράματα, the plays]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

- | | |
|------------------|-------------------|
| 1. acoustics | 5. tachometer |
| 2. angel | 6. philanthropist |
| 3. gynecology | 7. polyandry |
| 4. choreographer | 8. misogynist |

GRAMMAR

1. Verb Forms: All Persons, Singular and Plural

The reading passage at the beginning of this chapter introduces 1st and 2nd person plural verb forms, so you have now met verbs in all three persons, singular and plural. The following chart contains imperatives and infinitives as well. Be sure to learn all of the following forms thoroughly:

Stem: λῦ-, loosen, loose

	Indicative	Imperative	Infinitive
Singular			
1st	λῦ-ω		
2nd	λῦ-εις	λῦε	
3rd	λῦ-ει		
Plural			
1st	λῦ-ομεν		
2nd	λῦ-ετε	λῦετε	
3rd	λῦ-ουσι(ν)		
			λύειν

Stem: φιλε-, *love*

Indicative		Imperative	Infinitive
Singular			
1st	φιλέ-ω >	φιλῶ	φιλέ-ειν > φιλεῖν
2nd	φιλέ-εις >	φιλεῖς	φιλέ-ε > φιλεῖ
3rd	φιλέ-ει >	φιλεῖ	
Plural			
1st	φιλέ-ομεν >	φιλοῦμεν	
2nd	φιλέ-ετε >	φιλεῖτε	φιλέ-ετε > φιλεῖτε
3rd	φιλέ-ουσι(ν) >	φιλοῦσι(ν)	

Stem: ἔσ- (with some changes in some of the forms), *be*

Singular			
1st	εἰμί*		εῖναι
2nd	εἶ	ἴσθι	
3rd	ἔστι(ν)*		
Plural			
1st	ἔσμεν*		
2nd	ἔστε*	ἔστε	
3rd	εἰσί(ν)*		

*enclitic

N.B. Verbs with stems ending in -ε- (e.g., φιλε-) are called *contract verbs*, because the vowel of the stem contracts with the vowel of the ending (remember that ει and ου represent long vowels; see page xiv). You have observed this with verbs such as φιλέω from the beginning of the course. The following rules for contractions may be observed:

- | | |
|----------------|----------------|
| 1. ε + ω > οω | 4. ε + ο > ου |
| 2. ε + ει > ει | 5. ε + ου > ου |
| 3. ε + ε > ει | |

The reading passage above contains the following -ε- contract verbs: καλεῖ, προσχωροῦσιν, and θεωρεῖν. Locate all examples of these verbs in the reading.

The reading passage also contains examples of a contract verb of another type, with stem ending in -ο-, namely, the verb πληρώω, *I fill*. Locate three examples of this verb in the reading. For another example of a verb with its stem in -ο-, see ἀρούτε (2β:16). There are few verbs of this type, and their forms need not be learned now but will be presented in Chapter 15.

A third type of contract verb, with stem ending in -α-, e.g., τίμάω, *I honor*, will be presented in Chapter 5.

Exercise 4α

Make two photocopies of the Verb Chart on page 282 and fill in the present indicative, imperative, and infinitive forms of ἔχω and θεωρέω. Keep these charts for reference.

2. Declensions of Nouns and Adjectives

Greek nouns and adjectives are divided into three groups or *declensions*. In the reading passage at the beginning of this chapter are three feminine nouns (ἡ κρήνη, ἡ ὑδρία, and ἡ Μέλιττα), which are said to belong to the *1st declension*, which has nouns with stems that originally ended in -α or -ά (this group of nouns is therefore sometimes called the *alpha declension*). In nouns like ἡ κρήνη, the original α of the stem has been changed to η in the singular in Attic Greek.

In Chapters 2 and 3 you saw charts of masculine and neuter nouns and adjectives (καλὸς ἀγρός and καλὸν δένδρον) that are said to belong to the *2nd or omicron declension*.

Nouns such as ἀνήρ, γυνή, θυγάτηρ, and μῆτρα, which you have met in the reading at the beginning of this chapter, are said to belong to the *3rd declension*. The endings of 3rd declension nouns will be presented in Chapter 7; for the time being you can identify their case and number by observing the article that accompanies them.

3. Feminine Nouns and Adjectives of the 1st Declension

Most nouns of the 1st declension are feminine in gender. It is convenient to divide them into the following four types (masculine nouns of the 1st declension will be presented in the second half of this chapter).

Type 1: ἡ κρήνη

The original α of the stem has been changed to η in the singular in Attic Greek:

	Singular			Plural		
Nom.	ἡ	καλὴ	κρήνη	αι	καλαι	κρήναι
Gen.	τῆς	καλῆς	κρήνης	τῶν	καλῶν	κρηνῶν
Dat.	τῇ	καλῇ	κρήνῃ	ταῖς	καλαῖς	κρήναις
Acc.	τὴν	καλὴν	κρήνην	τὰς	καλὰς	κρήνας
Voc.	ὦ	καλὴ	κρήνη	ὦ	καλαι	κρήναι

Note:

1. The genitive and dative, singular and plural, of the feminine definite article have circumflex accents, just as do those forms of the masculine and neuter (see Chapter 3, Grammar 2, pages 31–32).
2. When adjectives and nouns of the 1st declension are accented on the final syllable in the nominative case (e.g., καλή), they change that accent to a circumflex in the genitive and dative, singular and plural (again, see Chapter 3, Grammar 2, pages 31–32, for the same thing with masculine and neuter adjectives and nouns).
3. The accent of nouns and adjectives is persistent (see Chapter 2, Grammar 6, pages 20–21). However, in any Greek word, when the next to the last syllable is long and receives the accent and the final syllable is short, the next to the last syllable will have a circumflex instead of an acute accent (see Chapter 3, Grammar 3, page 32). The nominative plural ending -αι, although a diphthong, is counted as *short* in determining the accent, thus κρῆναι has a circumflex accent. Remember that the nominative plural ending of masculine nouns and adjectives of the 2nd declension, -οι, is also counted as short (see Chapter 3, Grammar 3, page 32).
4. The genitive plural of all 1st declension nouns has a circumflex accent on the final syllable; the original -άων ending contracted to -ῶν.

Type 2: ἡ ύδριᾶ

After ε, ι, or ρ, the original -ά of the stem was retained in Attic Greek:

Nom.	ἡ	ύδριᾶ	αἱ	ύδριαι
Gen.	τῆς	ύδριᾶς	τῶν	ύδριῶν
Dat.	τῇ	ύδριᾷ	ταῖς	ύδριαις
Acc.	τὴν	ύδριάν	τὰς	ύδριάς
Voc.	ὦ	ύδριᾶ	ὦ	ύδριαι

The word κόρη, *girl*, is an exception to this rule; it has the same endings as κρήνη above.

Type 3: ἡ μέλιττα

A third group consists of nouns ending in -ά, as Μέλιττα; as a common noun meaning *bee*, this noun is declined as follows:

Nom.	ἡ	μέλιττα	αἱ	μέλιτται
Gen.	τῆς	μελίττης	τῶν	μελίττῶν
Dat.	τῇ	μελίττῃ	ταῖς	μελίτταις
Acc.	τὴν	μέλιττάν	τὰς	μελίττας
Voc.	ὦ	μέλιττα	ὦ	μέλιτται

Note the forms with η in the genitive and dative singular.

Type 4: ή μάχαιρα

If the -ά is preceded by ε, ι, or ρ, long α appears in the genitive and dative, as in μάχαιρα, *knife*:

Nom.	ή	μάχαιρα	αί	μάχαιραι
Gen.	τῆς	μαχαίρας	τῶν	μαχαιρῶν
Dat.	τῇ	μαχαίρᾳ	ταῖς	μαχαίραις
Acc.	τὴν	μάχαιραν	τὰς	μαχαίρας
Voc.	ὦ	μάχαιρα	ὦ	μάχαιραι

Note that all 1st declension nouns decline alike in the plural.

PRACTICE: Write complete sets of the forms of ή ἑορτή, *festival*; ή οικία, *house*; ή θάλαττα, *sea*; and ή μοῖρα, *fate*.

Exercise 4β

Give the genitive of the following phrases:

- | | |
|-------------------|---------------------|
| 1. ή Μυρρίνη | 5. ή καλὴ κρήνη |
| 2. ή Μέλιττα | 6. ὁ μακρὸς πόνος |
| 3. ή καλὴ θάλασσα | 7. ή καλὴ μέλιττα |
| 4. ή καλὴ ἑορτή | 8. τὸ καλὸν δένδρον |

Exercise 4γ

Supply the correct form of the definite article in the following phrases:

1. ____ καλαὶ γυναικεῖς
2. ἐν ____ ἀγρῷ
3. πρὸς ____ κρήνῃ
4. ____ ἄλλων ἀνδρῶν
5. ἐκ ____ γῆς (*earth*)
6. ἐν ____ θάλασσαις
7. ____ μεγάλα δένδρα
8. ____ ἄγγελοι

Exercise 4δ

Copy the following Greek sentences and label the function of each noun and verb by writing S, C, DO, LV, TV, IV, IMP, or INF above the appropriate words (do not label other words). Then put into the plural and translate:

1. ή κόρη ἔγει τὴν φίλην ἐκ τοῦ ἀγροῦ.
2. ή δούλη τὴν θάλασσαν φέρει πρὸς τὴν κρήνην.
3. καλή ἔστιν ή κόρη· ἀρ' οὐκ ἐθέλεις αὐτὴν (*her*) καλεῖν;

4. χαῖρε, ὁ κόρη· ἄρα βαδίζεις πρὸς τὴν οἰκίαν; (ἡ οἰκία, *house, home*)
 5. ἐν νῷ ἔχω λείπειν τὴν ύδριάν ἐν τῇ οἰκίᾳ καὶ συλλαμβάνειν.

Exercise 4e

Put into the singular and translate:

1. αἱ φίλαι μένουσι πρὸς τὰς κρήναις.
2. οἱ ἄνθρωποι φέρουσι τὰ ἄροτρα ἐκ τῶν ἀγρῶν.
3. ἀκούετε, ὁ φίλοι· ἐν νῷ ἔχομεν βαδίζειν πρὸς τὰς οἰκίας.
4. τί (*what*) ποιεῖτε, ὁ δοῦλοι; μὴ οὔτω σκαιοί (*clumsy*) ἔστε.

Women

When Pericles drew to the end of his funeral oration, he finally had a word for the widows of the dead: "If I should say a word on the duties of the wives who will now be widows, I will sum up the whole in a short piece of advice: your great glory is not to fall beneath the nature you have been given, and hers is the greatest glory who is least talked about among the men for praise or for blame." Women lived in the shadows of their men. This is clearly seen from their legal position; they were treated in law as minors, being under the tutelage of their fathers or guardians until they were married and thereafter under the tutelage of their husbands. They could not own property in their own right; they had no place in public life, no vote in the Assembly, and no seat on the juries.

Their life centered on the *oikos*, and here they were important and respected figures. The fourth century Athenian writer Xenophon in a work called *Oikonomikos* (which means "management of the *oikos*," not "economics" in its modern sense) gives this advice to a young bride:



Two girls, one holding a writing tablet

Your business will be to stay indoors and help to dispatch the servants who work outside, while supervising those who work indoors. You will receive incoming revenue and allocate it to any necessary expenditure; you will be responsible for any surplus and see that the allocation for the year's expenses is not spent in a month. When wool is delivered to you, you will see that garments are made for those who need them, and you will take care that the dried grain is kept fit for consumption. And there is another of your duties that I'm afraid may seem to you rather thankless—you will have to see that any of the servants who is ill gets proper treatment. (*Oikonomikos* 7.35–37)

The duties of a farmer's wife were similar, though instead of organizing slaves she had to do the work herself. The work was endless and gave women little leisure.

Marriages took place early; a girl might be betrothed at five and married at fifteen, and marriages were arranged by parents, often with considerations of property in mind.

Nevertheless, Athenian art shows us many scenes of contented domestic life, and inscriptions testify to happy marriages: "In this tomb lies Chaerestrate: her husband loved her while she was alive and grieved for her when she died" (G. Kaibel, *Epigrammata Graeca ex lapidibus collecta*, 44, 2–3, Piraeus, fourth or third century B.C.). The husband was his wife's protector and kept her safe from the dangers of life that lay outside the *oikos*. Even in the house she had no contact with men outside the family; if strangers called, she would retire to the women's quarters. In the opening scene of Euripides' tragedy, *Electra*, Electra is talking to women of the village outside her house, when two strange men appear. She immediately says to the women: "You flee down the path and I will take refuge in the house." Later her husband, a farmer, appears when she is talking to the men who claim to have brought news of her brother; he says: "Who are these strangers at our door? Why have they come to our country dwelling? Do they want me? (to Electra) It's a disgrace, you know, for a woman to stand around with young men."

But women's lives were not as confined as we have so far suggested. They attended the religious festivals in both deme and city, including, probably, the dramatic festivals. They had important functions in religious rites; they were priestesses in more than forty public cults, and they formed choirs and played a leading role in processions. Some of the most powerful figures in Greek tragedy are women, and all three of the great tragedians, especially Euripides, show deep insight into the character of women and portray them sympathetically. Despite the restrictions that hedged her around, the Athenian woman was no cipher. The sixth-century poet Semonides writes of the good woman:

The gods made her of honey, and blessed is the man who gets her. His property flourishes and is increased by her. She grows old with a husband she loves and who loves her, the mother of a handsome and reputable family. She stands out among all women, and a godlike beauty plays around

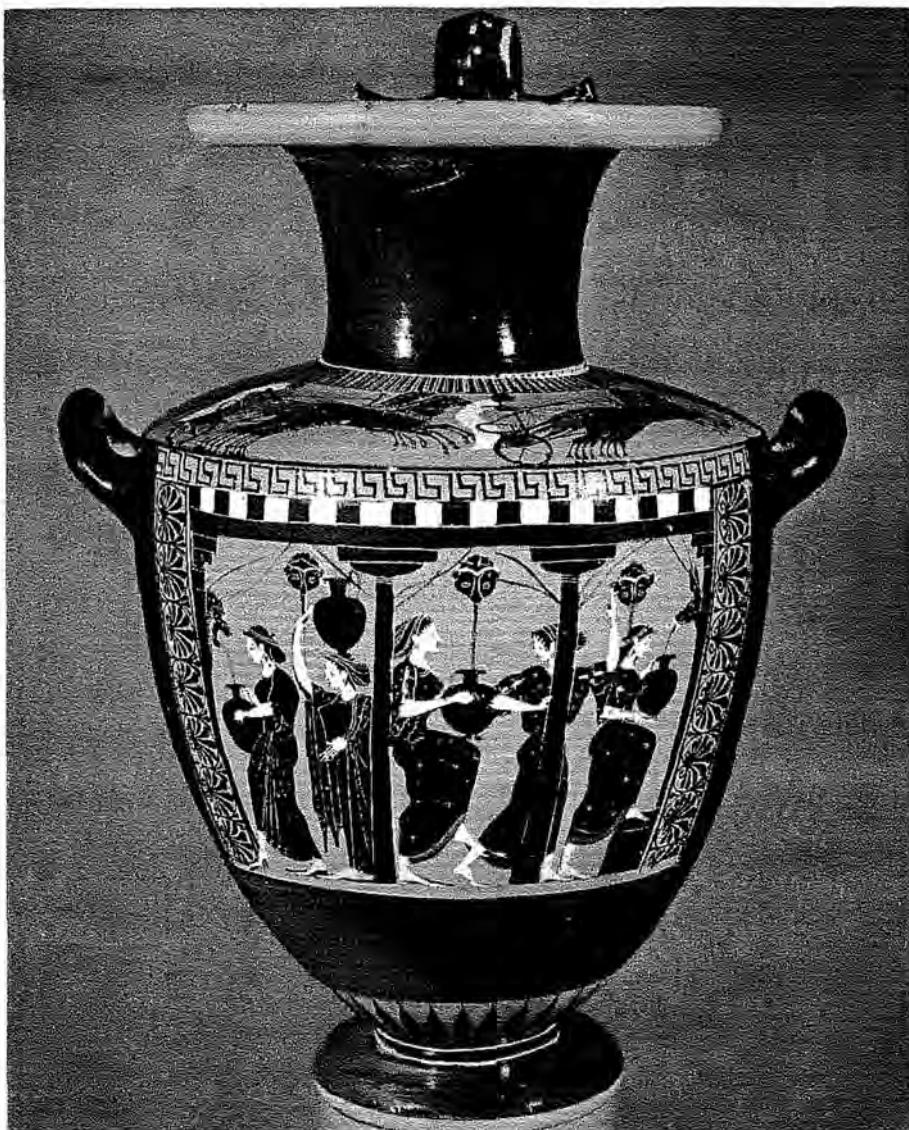
her. She takes no pleasure in sitting among women where they tell stories about love. (Semonides 7.83–91)

Greek Wisdom

See page 70

καιρὸν γνῶθι.

Πιττακός (of Mitylene)



Women drawing water at a fountain

ΠΡΟΣ ΤΗΙ ΚΡΗΝΗΙ (β)



ἡ Μέλιττα, “οὐκ αἰτίᾳ ἐγώ,” φησίν· “μεγάλη γάρ ἔστιν ἡ ὑδρίā.”

VOCABULARY

Verbs

πείθω, *I persuade*
στενάζω, *I groan*

Noun

ἡ γῆ, *land; earth; ground*
ἡ ὁδός, *road; way; journey*

Adjectives

ἄλλος, *ἄλλη, ἄλλο, other, another*
ῥάδιος, *ῥάδια, ῥάδιον, easy*

Adverbs

ἀεί, *always*
μάλιστα, *most, most of all; very much; especially*
οἴκαδε, *homeward, to home*

Expressions

ἐορτὴν ποιῶ, *I celebrate a festival*
τί; *adv., why? pronoun, what?*

ἡ δὲ Μυρρίνη, “τί λέγετε, ὃ φίλαι; ἀρα ἀληθῶς ἐορτὴν ποιοῦσιν οἱ Ἀθηναῖοι; ἐγὼ μὲν μάλιστα ἐθέλω αὐτὴν θεωρεῖν· σὺ δέ, ὃ Μέλιττα, ἀρα καὶ σὺ ἐθέλεις θεωρεῖν; ἀλλ’ οὐ δυνατόν ἔστιν· χαλεπὸς γάρ ἔστιν ὁ ἀνήρ· ἀεὶ γὰρ πονεῖ καὶ σπανίως ἐθέλει ιέναι πρὸς τὸ ἄστυ.”

[ἀληθῶς, *truly, really* αὐτὴν, *it* σπανίως, *rarely* ιέναι, *to go*]

ἡ δὲ Μέλιττα, “ἀλλ’ οὐ μάλα χαλεπός ἔστιν ὁ πατήρ· ράδιον γάρ ἔστι πεύθειν αὐτόν.” ἡ δὲ Μυρρίνη, “μὴ οὕτω φλυάρει ἀλλὰ τὴν ὑδρίāν ταχέως πλήρου· καιρὸς γάρ ἔστιν οἴκαδε ἐπανιέναι.”

[φλυάρει, *talk nonsense* πλήρου, *fill!* ἐπανιέναι, *to come back, return*]

ἡ τε οὖν μήτηρ καὶ ἡ θυγάτηρ τὰς ὑδρίας ταχέως πληροῦσι καὶ οἴκαδε βαδίζουσιν. ἐν δὲ τῇ ὁδῷ πταίει ἡ Μέλιττα καὶ καταβάλλει τὴν ὑδρίāν πρὸς τὴν γῆν καὶ θραύει αὐτήν. στενάζει οὖν καί, “οἴμοι,” φησίν, “οὐκ αἰτίᾳ εἰμὶ ἐγώ· μεγάλη γάρ ἔστιν ἡ ὑδρίā, καὶ οὐ δυνατόν ἔστι φέρειν αὐτήν.” ἡ δὲ μήτηρ, “τί λέγεις, ὁ θύγατερ; μὴ φλυάρει ἀλλὰ οἴκαδε σπεῦδε καὶ ἄλλην ὑδρίāν φέρε.”

[πταίει, *stumbles* καταβάλλει, *drops* θραύει, *breaks* οἴμοι, *alas!*]

^{= ΣΤΚΟΥΤΑΧΤΗ} ἡ μὲν οὖν Μέλιττα οἴκαδε σπεῦδει, ἡ δὲ Μυρρίνη βραδέως βαδίζει· μεγάλη γάρ ἔστιν ἡ ὑδρίā, καὶ ἡ Μυρρίνη οὐκ ἔθέλει καταβάλλειν αὐτήν.

WORD BUILDING

Deduce the meaning of the words at the right from your knowledge of those at the left:

- | | | | |
|---------------|----------|---------------------------------|-----------|
| 1. ὁ χορός | χορεύω | 4. ὁ ἵππος (<i>horse</i>) | ἱππεύω |
| 2. ὁ δοῦλος | δουλεύω | 5. ὁ κίνδυνος (<i>danger</i>) | κινδύνεύω |
| 3. τὸ ἄροτρον | ἀροτρεύω | 6. ὁ ἰατρός (<i>doctor</i>) | ἰατρεύω |

GRAMMAR

4. Masculine Nouns of the 1st Declension

Some nouns of the 1st declension are masculine in gender and end in -ης or -ᾱς in the nominative singular, in -ον in the genitive singular, and in -ᾰ or -ᾱ (or sometimes -η, not shown here) in the vocative singular. The ending -ᾱς occurs after stems ending in ε, ι, or ρ. Otherwise they have the same endings as κρήνη and ὑδρίā. As examples, we give ὁ δεσπότης in the singular and ὁ Ξανθίāς in the singular:

	Singular	Plural	Singular
Nom.	ὁ δεσπότης	οἱ δεσπόται	ὁ Ξανθίāς
Gen.	τοῦ δεσπότου	τῶν δεσποτῶν	τοῦ Ξανθίου
Dat.	τῷ δεσπότῃ	τοῖς δεσπόταις	τῷ Ξανθίῳ
Acc.	τὸν δεσπότην	τοὺς δεσπότας	τὸν Ξανθίāν
Voc.	ὦ δεσπότα	ὦ δεσπόται	ὦ Ξανθίā

Remember that all 1st declension nouns have a circumflex accent on the final syllable of the genitive plural.

The accent of the vocative singular of ὁ δεσπότης is irregular in that it is not persistent, i.e., it does not stay on the same syllable as in the nominative. Usually the accent is persistent, as in the vocative of ὁ πολίτης, *citizen*, which is ὁ πολίτα.

Here is the full declension of ὁ νεᾶνιας, *young man*, a 1st declension masculine noun like ὁ Ξανθίας above:

	Singular	Plural
Nom.	ὁ νεᾶνιας	οἱ νεᾶνιαι
Gen.	τοῦ νεᾶνιον	τῶν νεᾶνιῶν
Dat.	τῷ νεᾶνιᾳ	τοῖς νεᾶνιαις
Acc.	τὸν νεᾶνιαν	τὸνς νεᾶνιας
Voc.	ὦ νεᾶνια	ὦ νεᾶνιαι

PRACTICE: Write complete sets of the forms of ὁ πολίτης, *citizen*, and of ὁ ἀργὸς νεᾶνιας, *the lazy young man*.

Exercise 4ζ

Locate all examples of the words ὁ δεσπότης and ὁ Ξανθίας in the stories in Chapters 2 and 3.

5. Feminine Nouns of the 2nd Declension

Some nouns of the 2nd declension decline like ἄγρος but are feminine in gender, e.g., ἡ ὁδός, *road; way; journey*, and ἡ νῆσος, *island*.

Exercise 4η

Locate one example of the noun ἡ ὁδός in the reading passage above.

6. 1st and 2nd Declension Adjectives

Many Greek adjectives have 1st and 2nd declension endings, e.g., the adjective καλός, καλή, καλόν, *beautiful*, which we have shown along with the nouns ἄγρος, δένδρον, and κρήνη on pages 20, 31, and 40. Here are all the forms of this typical 1st and 2nd declension adjective:

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
Nom.	καλός	καλή	καλόν	καλοί	καλαί	καλά
Gen.	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
Dat.	καλῷ	καλῇ	καλῷ	καλοῖς	καλαῖς	καλοῖς
Acc.	καλόν	καλῆν	καλόν	καλούς	καλάς	καλά
Voc.	καλέ	καλή	καλόν	καλοί	καλαί	καλά

Note that adjectives with ε, ι, or ρ preceding -ος have feminine endings that show ἀ instead of η in the singular (like the noun ἡ ὑδρία), e.g., ράδιος, ράδια, ράδιον:

Nom.	ράδιος	ράδια	ράδιον	ράδιοι	ράδιαι	ράδια
Gen.	ράδιον	ράδιας	ράδιον	ράδιων	ράδιων	ράδιων
Dat.	ράδιῳ	ράδια	ράδιῳ	ράδιοις	ράδιαις	ράδιοις
Acc.	ράδιον	ράδιαν	ράδιον	ράδιονς	ράδιας	ράδια
Voc.	ράδιε	ράδια	ράδιον	ράδιοι	ράδιαι	ράδια

Remember:

1. The accent of adjectives is persistent, i.e., it stays where it is in the nominative masculine singular unless forced to move.
2. 1st and 2nd declension adjectives with an acute accent on the ultima circumflex the genitive and dative singular and plural.
3. Unlike nouns of the 1st declension, these adjectives do not circumflex the ultima of the genitive plural (e.g., ράδιων) unless the accent is already on the ultima (e.g., καλῶν).

In future vocabulary lists adjectives with 1st and 2nd declension endings will be given in abbreviated form, e.g., καλός, -ή, -όν or ράδιος, -ά, -ον (remember the accent shift in the feminine: ράδια).

Two common Greek adjectives, μέγας, μεγάλη, μέγα, *big*, and πολύς, πολλή, πολύ, *much*, pl., *many*, have forms from two different stems:

Stems: μεγα- and μεγαλ-

Nom.	μέγα-ς	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
Gen.	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
Acc.	μέγα-ν	μεγάλην	μέγα	μεγάλους	μεγάλας	μεγάλα
Voc.	μεγάλε	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα

Stems: πολυ- and πολλ-

Nom.	πολύ-ς	πολλή	πολύ	πολλοί	πολλαί	πολλά
Gen.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Dat.	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	πολύ-ν	πολλήν	πολύ	πολλούς	πολλάς	πολλά
Voc.	πολλε					

Exercise 4θ

Locate all examples of the adjectives μέγας and πολύς in the stories in Chapters 1, 2, 3, and 4.

7. Formation of Adverbs

Many adverbs may be formed in Greek by changing the last letter of the genitive plural of the corresponding adjective from *v* to *ς*, e.g.:

καλῶν > *καλῶς*, *beautifully; well*

Exercise 4i

Find five adverbs ending in -ως in the reading passage on pages 46–47.

8. The Definite Article as Case Indicator

Along with your study of 1st and 2nd declension nouns on pages 31 and 40 you have learned all the forms of the definite article. Review them in the following chart:

Singular			Plural			
M.	F.	N.	M.	F.	N.	
Nom.	ὁ	ἡ	τό	οἱ	αι	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταις	τοῖς
Acc.	τόν	τήν	τό	τούς	τάς	τά

In your reading of Greek you should take full advantage of the definite article as a case indicator, which enables you to determine the case of nouns that you have not yet learned to decline. For example in the phrase *τοῦ ἀνδρός* the definite article *τοῦ* tells you that *ἀνδρός* is genitive singular. Remember that the vocative, which is not accompanied by the definite article, is usually preceded by *ὦ*.

Exercise 4k

Give the case and number of each of the following phrases:

- | | | |
|----------------|--------------------|-------------------|
| 1. τοὺς ἄνδρας | 6. τὸν βασιλέα | 11. οἱ κύνες |
| 2. τῇ μητρὶ | 7. τῆς πόλεως | 12. τῆς μητρός |
| 3. τῷ παιδί | 8. τοῦ δεσπότου | 13. τοῖς παισί(ν) |
| 4. τὴν ναὸν | 9. ταῖς γυναιξί(ν) | 14. τὸν πατέρα |
| 5. ὦ πάτερ | 10. τοῦ κυνός | 15. ὦ γύναι |

ΑΙ ΓΥΝΑΙΚΕΣ ΤΟΥΣ ΑΝΔΡΑΣ ΠΕΙΘΟΥΣΙΝ

Read the following passage and answer the comprehension questions:

πολλαὶ γυναῖκες ἥκουσιν εἰς τὴν κρήνην. ἐν ᾧ δὲ πληροῦσι τὰς ύδριάς, ἄγγελος προσχωρεῖ. ἐπεὶ δὲ πάρεστιν, “ἀκούετε, ὡ γυναῖκες,” φησίν· “οἱ γὰρ Ἀθηναῖοι ἔορτὴν ποιοῦσιν. ἀρ’ οὐκ ἐθέλετε αὐτὴν θεωρεῖν; πείθετε οὖν τοὺς ἄνδρας ὑμᾶς ἐκεῖσε ἄγειν.” αἱ δὲ γυναῖκες χαίρουσι καὶ λέγουσιν· “μάλιστα ἐθέλομεν θεωρεῖν, καὶ ἐν νῷ ἔχομεν τοὺς ἄνδρας πείθειν.” τὰς οὖν ύδριάς ταχέως πληροῦσι καὶ οἴκαδε σπεύδουσιν. ἐπεὶ δὲ ἥκουσιν οἱ ἄνδρες ἐκ τῶν ἀγρῶν, ἐκάστη ἡ γυνὴ λέγει· “ἄκουε, ὡ φίλε ἄνερ· ἄγγελος γὰρ πάρεστι καὶ λέγει ὅτι οἱ Ἀθηναῖοι ἔορτὴν ποιοῦσιν. ἀρ’ οὐκ ἐθέλεις με ἐκεῖσε ἄγειν;” καὶ ῥᾳδίως πείθουσιν αὐτούς· οἱ γὰρ ἄνδρες αὐτοὶ ἐθέλουσι τὴν ἔορτὴν θεωρεῖν.

[ἐν ᾧ, while ὑμᾶς, acc. pl., you ἐκεῖσε, there = thither ἐκάστη, each με, me αὐτούς, them αὐτοὶ, themselves]

1. What are the women doing when the messenger approaches?
2. What are the Athenians doing?
3. What does the messenger tell the women to do? (Quote his words.)
4. How do the women react to the messenger's announcement?
5. What do the women do with haste?
6. What do the women do when their husbands return from the fields?
7. Why do they succeed in persuading their husbands?



Two women are folding up a finished piece of cloth over a stool, on which lies another finished piece. On either side a woman stands spinning. On page 112 there is a scene of weaving from the same vase.

Exercise 4λ

Translate into Greek:

1. Dicaeopolis approaches Myrrhine and says, "Greetings, dear wife ($\gammaόναι$). What are you doing?"
2. "I am hurrying to the spring. For I wish to carry water ($τὸ ύδωρ$) to the house. But what are *you* doing?"
3. "The slave and I are hurrying to the field. But listen.
(Reverse the polite order of the subjects in the English and put the 1st person pronoun first in the Greek.)
4. "The Athenians are celebrating a festival. Do you wish to see it?"
5. "*I* very much wish to see it. So don't go ($μὴ \dots ιθι$; *put μὴ first in your sentence*) to the field but take me to the city ($τὸ ἄστυ$)."



Four dancing girls on a sheep's knucklebone in ceramic

Classical Greek

Callimachus

For Callimachus, see page 23. His work included a number of funerary epigrams, including the following (21), in which a father laments his dead son.

δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα Νικοτέλην.

[δωδεκέτη, *twelve year old* ἀπέθηκε, *laid to rest* ἐνθάδε, *here* ἐλπίδα, *hope*]

New Testament Greek

Luke 6.45

The following comes from a collection of the sayings of Jesus.

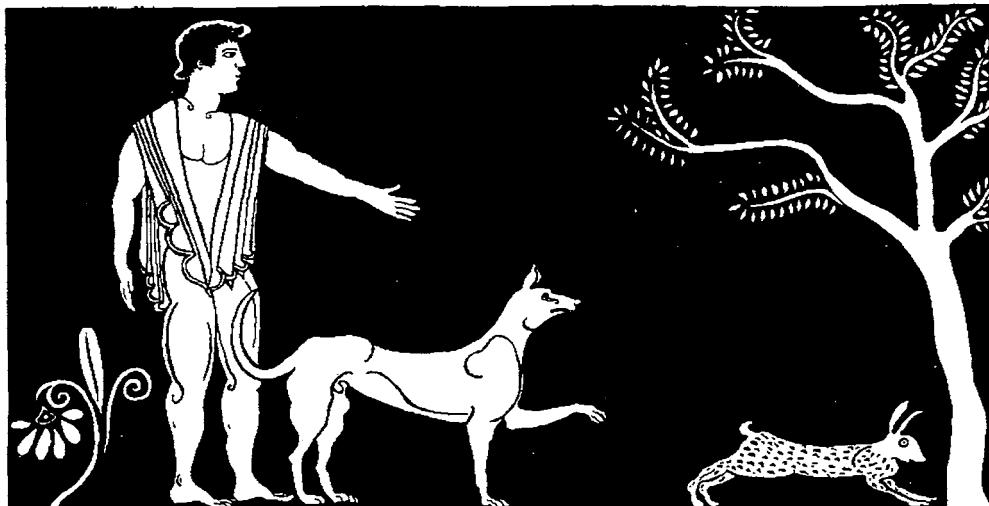
“ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν.”

[ἀγαθὸς, *good* θησαυροῦ, *treasure* τῆς καρδίας, *of his heart* προφέρει, *brings forth* πονηρὸς, *evil*]

Jesus concludes: “For his mouth speaks from the abundance of his heart.”

5

Ο ΛΥΚΟΣ (α)



ὁ Φίλιππος λαγών ὄρῷ ἐν τῷ ἀγρῷ τρέχοντα καὶ βοῶ, "ἴθι δή, "Αργε, δίωκε."

VOCABULARY

Verbs

ἀπειμι, *I am away (from)*

Cf. **πάρειμι**

βοάω, *I shout*

διώκω, *I pursue, chase*

ζητέω, *I seek, look for*

ἴθι; pl., *ἴτε, go!*

ἴθι δή, go on!

όράω, *I see*

τιμάω, *I honor*

τρέχω, *I run*

φεύγω, *I flee; I escape*

φυλάττω, *I guard*

Nouns

ὁ οὐ ή κύων (*τὸν οὐ τὴν κύνα, ὁ κύον*), *dog*

ὁ λαγώς (*τὸν λαγών*), *hare*

ὁ λύκος, *wolf*

ἡ οἰκία, *house; home; dwelling*

τὸ ὄρος (*τοῦ ὄρους, τοῖς ὄρεσι(v)*),
mountain; hill

ὁ πάππος, *grandfather*

τὰ πρόβατα, pl., *sheep*

Adjective

ἄκρος, -ᾶ, -ον, *top (of)*

ἄκρον τὸ ὄρος, *the top of the mountain/hill*

ράθυμος [= **ῥᾶ,** *easily* + **θῦμός,** *spirit], -ον, careless*

Prepositions

ἀνά + acc., *up*

κατά + acc., *down*

Adverb

ποῦ; *where?*

Conjunctions

οὐδέ, *and . . . not; nor; not even*

οὔτε . . . οὔτε, *note the accent, neither . . . nor*

ώστε, *note the accent + indicative or infinitive, introducing a clause that expresses result, so that, that, so as to*

Expression
δι' ὁλίγου, soon

Proper Name
δ "Αργος, Argus (name of a dog;
cf. ἀργός, -ή, -όν, shining;
swift)

ἐν φ' δ' ἄπεισιν ἥ τε Μυρρίνη καὶ ἡ Μέλιττα, ὁ μὲν πάππος πονεῖ ἐν τῷ κήπῳ, ὁ δὲ παῖς καὶ ὁ "Αργος βαδίζουσι πρὸς τὸ αὖλιον· ὁ "Αργος κύων ἔστι μέγας τε καὶ ἴσχυρός· τήν τ' οἰκίāν φυλάττει καὶ τὰ πρόβατα. ἐν φ' δὲ βαδίζουσιν ὁ τε παῖς καὶ ὁ κύων ἀνὰ τὴν ὁδόν, ὁ Φίλιππος λαγών ὄρφ· ἐν τῷ ἀγρῷ τρέχοντα· λύει οὖν τὸν κύνα καί, 5 "ἴθι δή, "Αργε," φησίν· "δίωκε." ὁ μὲν οὖν "Αργος ὑλακτεῖ καὶ διώκει τὸν λαγών, ὁ δὲ φεύγει ἀνὰ τὸ ὅρος. οὗτος δὲ ταχέως τρέχουσιν ὥστε δι' ὁλίγου οὐδενατόν ἔστιν ὄρμαν οὔτε τὸν κύνα οὔτε τὸν λαγών.

[ἐν φ', while τῷ κήπῳ, the garden τὸ αὖλιον, the sheepfold τρέχοντα, running υλακτεῖ, barks]

ὁ οὖν Φίλιππος σπεύδει μετ' αὐτοὺς καὶ βοᾷ· "έλθε δεῦρο, "Αργε· ἐπάνελθε, ὁ κύων κατάρατε." ἀλλ' ἔτι διώκει ὁ κύων. τρέχει οὖν ὁ Φίλιππος εἰς ἄκρον τὸ ὅρος ἀλλ' οὐχ ὄρφ· τὸν κύνα. μέγα οὖν βοᾷ· καὶ καλεῖ, ἀλλ' οὐκ ἀκούει ὁ "Αργος. τέλος δ' ἀθυμεῖ ὁ παῖς καὶ καταβαίνει τὸ ὅρος.

[μετ(ὰ) αὐτοὺς, after them ἐπάνελθε, come back! κατάρατε, cursed μέγα, loudly τέλος, finally ἀθυμεῖ, despairs]

ἐπεὶ δὲ προσχωρεῖν τῷ κήπῳ, ὄρφ· αὐτὸν ὁ πάππος καί, "τί ποιεῖς, ὁ παῖ;" φησίν· "πόθεν ἤκεις καὶ ποῦ ἔστιν ὁ "Αργος;" ὁ δὲ Φίλιππος, 15 "ἄπὸ τοῦ αὐλίου ἤκω, ὁ πάππε· ὁ δ' "Αργος ἔστι που ἐν τοῖς ὅρεσιν· λαγών γὰρ διώκει." ὁ δὲ πάππος, "ἴθι δή, ὁ παῖ· τί οὐ ζητεῖς αὐτόν; μὴ οὕτω ῥάθυμος ἵσθι." ὁ δὲ Φίλιππος, "οὐ ῥάθυμός εἰμι, ὁ πάππε, οὐδὲ αἴτιος ἐγώ. μέγα γὰρ βοῶ καὶ καλῶ, ἀλλ' οὐκ ἀκούει ὁ κύων." ὁ δὲ πάππος, "έλθε δεῦρο, ὁ παῖ," φησίν. οὗτος λέγει καὶ τὴν 20 βακτηρίāν λαμβάνει καὶ σπεύδει ἄμα τῷ παιδὶ ἀνὰ τὴν ὁδόν.

[πόθεν ἤκεις, from where have you come? ποῦ, somewhere τὴν βακτηρίāν, his stick ἄμα + dat., together with]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. geology
2. geography
3. geometry (what was the original meaning of geometry?)
4. geocentric

GRAMMAR

1. Contract Verbs in -α-

In the story at the beginning of this chapter you have seen two contract verbs, βοάω and ὄράω, with stems in -α- instead of in -ε-, as were the contract verbs presented in earlier chapters. Contract verbs in -α- show their endings as follows (we use the verb τίμάω, *I honor*, as a model):

Stem: τίμα-, *honor*

	Indicative	Imperative	Infinitive
Singular			
1st	τίμά-ω > τίμω		
2nd	τίμά-εις > τίμᾶς	τίμα-ε > τίμᾶ	
3rd	τίμά-ει > τίμᾶ		
Plural			
1st	τίμά-ομεν > τίμῶμεν		
2nd	τίμά-ετε > τίμᾶτε	τίμά-ετε > τίμᾶτε	
3rd	τίμά-ουσι(ν) > τίμῶσι(ν)		

The following rules for these contractions may be observed:

1. α + ω, ο, or ου > ω.
2. α + ει > α (the infinitive is an exception to this rule).
3. α + ε > α.

The third type of contract verbs, having stems in -ο-, like πληρόω, *I fill*, will be presented in Chapter 15. There are few verbs of this type.

2. Recessive Accent of Finite Verbs

While the accents of nouns and adjectives are *persistent* (see Chapter 2, Grammar 6, pages 20–21), the accents of finite forms of verbs (i.e., forms limited by person and number) are *recessive* (see Chapter 2, Grammar 7, page 21). This means that the accent of these forms recedes to

the third syllable from the end of the word if the final syllable is short, but only to the second syllable from the end of the word if the final syllable is long.

Thus, in the uncontracted form τίμά-ω the accent cannot stand on the third syllable from the end because the final syllable is long; it therefore stands on the second syllable from the end. In the uncontracted form τίμά-ομεν, however, the final syllable is short, and the accent recedes to the third syllable from the end. The uncontracted form of the singular imperative clearly shows how the rule operates; this is the only form on the chart in which the accent falls on the first syllable of the verb: τίμα-ε.

When forms contract (as they do in the Attic dialect), an acute accent over the first of the vowels to contract becomes a circumflex over the resulting contracted vowel, thus τίμά-ω > τίμᾶ.

Study the charts of verbs in Chapter 4, Grammar 1, pages 38–39, and observe how these rules operate in the forms presented there, except in the enclitic forms of the verb *to be*, which by convention receive an acute on the final syllable in charts of forms.

Exercise 5α

1. Locate seven -α- contract verb forms in the reading passage at the beginning of this chapter.
2. Make two photocopies of the Verb Chart on page 282 and fill in the present indicative, imperative, and infinitive forms of βοάω and ὄράω. Keep these charts for reference.

Exercise 5β

Read and translate the following forms, and then give the corresponding singular forms:

- | | |
|---------------------|-------------------|
| 1. τίμᾶτε (2 ways) | 5. ποιοῦμεν |
| 2. φιλῶστι(v) | 6. βοῶσι(v) |
| 3. ὄρῶμεν | 7. ὄρᾶτε (2 ways) |
| 4. οἰκεῖτε (2 ways) | 8. πονοῦσι(v) |

Exercise 5γ

Read and translate the following forms, and then give the corresponding plural forms:

- | | |
|-----------|----------|
| 1. τίμᾶ | 5. βοῷς |
| 2. φιλεῖς | 6. οἰκεῖ |
| 3. ζητῶ | 7. φίλει |
| 4. ὄρω | 8. τίμᾶ |

Exercise 5δ

Copy the following Greek sentences and label the function of each noun and verb by writing S, C, DO, LV, TV, IV, IMP, or INF above the appropriate words (do not label other words). Then translate the pairs of sentences:

1. ὁ κύων τὸν λαγῶν ὄρῃ καὶ διώκει πρὸς ἄκρον τὸ ὅρος.
Father shouts loudly (**μέγα**) and calls the slave out of the house.
2. ἀρ' ὄρᾶτε τὸν λαγῶν; τί οὐ λένετε τὸν κύνα;
What are you doing, friends? Why are you silent (*use σῆγάω*)?
3. οὕτω κωφός (*deaf*) ἐστιν ὁ ἀνὴρ ὡστε ἀεὶ μέγα βοῶμεν.
The boy is so brave that we honor him greatly (**μέγα**).
4. ἐν νῷ ἔχομεν πρὸς τὸ ἄστυ (*the city*) βαδίζειν καὶ τοὺς χοροὺς ὄρᾶν.
We wish to walk to the temple (**τὸ ιερόν**) and honor the god (*use ὁ θεός*).
5. μὴ οὕτω ὠάθημος ἴσθι, ὁ παῖ· οὐ πρὸς τὸ ὅρος καὶ ζήτει τὸν κύνα.
Don't be so difficult, grandfather; for *I* am not to blame.

3. Article at the Beginning of a Clause

The article + δέ is often used at the beginning of a clause to indicate a change of subject; the article is translated as a pronoun, e.g.:

ὁ μὲν οὖν "Αργος ὑλακτεῖ καὶ διώκει τὸν λαγῶν, ὁ δὲ φεύγει ἀνὰ τὸ ὅρος.
And so Argus barks and pursues the hare, but it (i.e., the hare) flees up the hill.

ὁ δεσπότης τὸν δοῦλον καλεῖ, ὁ δὲ οὐ πάρεστιν.
The master calls the slave, but he is not present.

ὁ πατὴρ τὴν κόρην καλεῖ, ἡ δὲ ταχέως προσχωρεῖ.
The father calls the girl, and she approaches quickly.

4. Elision

If a word ends in a short vowel, this vowel may be *elided* (cut off) when the following word starts with a vowel, e.g., διὰ ὄλιγον > δι' ὄλιγου. Note that the elision is marked by an apostrophe. Further examples;

ἄρα ἐθέλεις > ἄρ' ἐθέλεις
ἀλλὰ ιδού > ἀλλ' ιδού

If the following word begins with an aspirated vowel (i.e., a vowel with a rough breathing), the consonant left after elision is itself aspirated if possible, i.e., π becomes φ, and τ becomes θ. Thus:

ἀπὸ Ἑλλάδος (*from Greece*) > ἀφ' Ἑλλάδος
μετὰ ἡμῶν (*with us*) > μεθ' ἡμῶν
κατὰ ἡμέρāν (*by day = day by day, daily*) > καθ' ἡμέρāν
κατὰ ὅλου (*on the whole, in general*) > καθ' ὅλου or καθόλου, which gives English *catholic*, “comprehensive, universal.”

Elision usually occurs when a compound verb is formed by prefixing a preposition that ends in a vowel to a verb that begins with a vowel, e.g.:

ἀνα- + αἴρω > ἀναίρω	ἀπο- + ἐλαύνω > ἀπελαύνω
ἐπι- + αἴρω > ἐπαίρω	ἀπο- + αἰρέω > ἀφαιρέω
παρα- + εἰμί > πάρειμι	κατα- + ὄράω > καθοράω

Exceptions: περι- and προ-, prefixes that you will meet later, do not elide, e.g., περι- + ὄράω > περιοράω, *I overlook, disregard*, and προ- + ἔρχομαι > προέρχομαι, *I go forward, advance*.

Gods and Men

When Dicaeopolis was about to start plowing, he first made a prayer to Demeter, goddess of grain. When he is about to take his family to Athens to the festival of Dionysus, god of wine, he first goes to the altar in the courtyard



Life-size bronze statue of Zeus hurling a thunderbolt

of his house and pours a libation (drink offering) to Zeus, father of gods and men. Religion permeated Greek life; prayer and offerings were daily obligations. Hesiod, the eighth-century poet, says:

Appease the immortal gods with libations and sacrifices, when you go to bed and when the holy light returns, so that they may have a kindly heart and spirit toward you, and you may buy other people's land and not have someone else buy yours. (*Works and Days*, 338-341)

The Greeks were polytheists (that is, they worshiped many gods), and their religion was an amalgam of many elements. For instance, when Greek speakers first entered Greece from the north about 2,000 B.C., they brought with them as their principal deity Zeus the Father (Ζεὺς πατήρ = Latin *Jupiter*). The religion of the older inhabitants of Greece centered around a goddess, the Earth Mother, worshiped under various names, including Demeter. Eventually the various deities of different localities and different origins were united into the family of the twelve Olympian gods. They were called Olympian because they were thought to live on the top of the heavenly mountain Olympus, and each god had his (or her) special sphere of influence. Zeus was lord of the thunderbolt and father of gods and men; Hera was his wife and the patron goddess of women; Athena was his daughter and the goddess of wisdom and crafts; Apollo was the god of light, prophecy, and healing; Artemis, his sister, was a virgin huntress and goddess of the moon; Poseidon, Zeus' brother, was god of the sea; Aphrodite was goddess of love; Hermes was the messenger of the gods and bringer of good luck; Hephaestus was the god of fire and smiths; Ares was the god of war; Dionysus was the god of wine; and Demeter was the goddess of grain (for the Greek names, see page xix). Besides the great Olympians, there were many lesser gods, such as Pan and the nymphs, and many foreign gods whose worship was introduced to Greece at various times and who joined the pantheon.

There were in Greek religion no church, no dogma, and no professional full-time priests. Temples were built as the homes of the deity to which they were dedicated; no services were held inside, and the altar at which offerings were made stood in the open outside the temple. The gods were worshiped with prayer and offerings, both privately by the family and publicly by the deme and state at regular festivals recurring throughout the year. The usual offering in private worship was a libation of wine poured over the altar or a pinch of incense burnt in the altar fire. Public ritual culminated in animal sacrifice by the priest of the cult, often on a large scale, followed by a public banquet.

The gods were conceived in human form, and human characteristics were attributed to them. They were immortal, all powerful, and arbitrary. They were primarily interested not in the behavior of humans toward each other (morality) but in the maintenance of the honors due to themselves, and in this respect they were demanding and jealous. If you gave the gods the honors and offerings that were their due, you could expect them to repay you with their help and protection. At the beginning of Homer's *Iliad*, Chryses,

whose daughter the Greeks have captured and refuse to return for ransom, prays to Apollo:

Hearken to me, God of the Silver Bow, protector of Chryse and holy Cilla, mighty ruler of Tenedus, Smintheus, if ever I have built a temple pleasing to you, if ever I have burned the rich thighs of a bull or a goat for you, fulfill now my prayers: may the Greeks pay for my tears through your arrows.

Chryses prays to Apollo by two of his cult titles (the meaning of the second, Smintheus, is not known for certain) and three of the centers of his worship (the gods were not omnipresent, and Apollo might be resident in any one of these places). Chryses reminds Apollo of past services and only then makes his request, that Apollo may punish the Greeks by striking them down with disease (Apollo's arrows brought sickness and death—since he was the god of healing, he was also the god who sent sickness). The prayer was answered, and the Greeks were struck by a plague.



Woman pouring a libation

Greek Wisdom

See page 70

v. 20-5

έγγύα, πάρα δ' ἄτη.

Xείλων (of Sparta)

Ο ΛΥΚΟΣ (β)



ὁ Ἀργος ὄρμῳ ἐπὶ τὸν λύκον.

VOCABULARY

Verbs

ἀποφεύγω, *I flee away, escape*
γιγνώσκω, *I get to know, learn*
Cf. Latin *cognoscō* and English
know

ήκω, *I have come*

θαυμάζω, intransitive, *I am amazed*; transitive, *I wonder at; I admire*

πάσχω, *I suffer; I experience*

τύπτω, *I strike, hit*

Noun

δό μῦθος, *story*

Pronouns

ἡμεῖς, *we*

ὑμεῖς, *pl., you*

Adjectives

ἀγαθός, -ή, -όν, *good*
ἄγριος, -ᾶ, -ον, *savage; wild; fierce*
πρῶτος, -η, -ον, *first*

ἐπεὶ δὲ τῷ αὐλίῳ προσχωροῦσιν ὁ τε Φίλιππος καὶ ὁ πάππος, πολὺν ψόφον ἀκούουσιν· ὑλακτεῖ γὰρ ἄγριως ὁ Ἀργος, τὰ δὲ πρόβατα πολὺν θόρυβον ποιεῖ. σπεύδουσιν οὖν· βούλονται γὰρ

Adjective or Pronoun

αὐτός, -ή, -ό, intensive adjective, *-self, -selves; adjective, same; pronoun in nom., gen., dat., and acc. cases, him, her, it, them* (see Grammar 6 and Grammar 9)

Prepositions

ἐπί + dat., *upon, on; + acc., at; against*

ὑπό + dat., *under; + acc., under*

Adverbs

ἐνταῦθα, *then; here; hither; there; thither*

ἐνταῦθα δή, *at that very moment, then*

νῦν, *now*

Conjunctions

καί . . . καί, *both . . . and*
ὅτι, *that*

γιγνώσκειν τί πάσχει τὰ πρόβατα. πρῶτος οὖν πάρεστιν ὁ παῖς, καὶ ίδού, ὃ μὲν "Αργος μένει πρὸς τῇ ὁδῷ" καὶ ὄγριως φλακτεῖς καταβαίνει⁵ δὲ ἐκ τοῦ ὅρους πρὸς τὸ αὐλιον λύκος μέγας. ὃ μὲν οὖν Φίλιππος μέγα βοᾷ καὶ λίθους λαμβάνεις καὶ βάλλεις τὸν λύκον· ὁ δὲ "Αργος ὁρμᾷ ἐπ' αὐτὸν καὶ οὕτως ὄγριως ἐμπίπτει ὥστε ἀναστρέφει ὁ λύκος καὶ ἀποφεύγει. διώκει μὲν οὖν ὁ κύων, ὁ δὲ Φίλιππος σπεύδει μετ' αὐτόν.

10

[ψόφον, noise θόρυβον, uproar βούλονται, they want βάλλει, pelts ὁρμᾷ, rushes ἐμπίπτει (ἐν- + πίπτει), falls upon, attacks ἀναστρέφει, turns back μετ(ὰ) αὐτόν, after him]

ὁ δὲ πάππος ἥδη (εἰς ἄκρον τὸ ὅρος) ἥκει καὶ τὸν λύκον ὄρᾳ καὶ βοᾷ, "Ἐλθὲ δεῦρο, Φίλιππε· μὴ δίωκε ἀλλ' ἐπάνελθε." νῦν δὲ ὁ "Αργος τὸν λύκον ὁδᾷς λαμβάνει καὶ κατέχει, ὁ δὲ Φίλιππος αὐτὸς ἥδη πάρεστι καὶ τὴν μάχαιραν λαμβάνει καὶ τύπτει τὸν λύκον. ὁ δὲ ἀσπαίρει καὶ καταπίπτει πρὸς τὴν γῆν.

15

[δδᾶξ, with his teeth κατέχει, holds (it) fast τὴν μάχαιραν, his knife ἀσπαίρει, struggles]

 [Ἐνταῦθα δὴ προσχωρεῖ ὁ πάππος καὶ τὸν λύκον ὄρᾳ ἐπὶ τῇ γῇ κείμενον. θαυμάζει οὖν καί, "εὖ γε, ω̄ παῖ," φησίν· "μάλα ἀνδρεῖος εἰ̄. μέγας γάρ ἐστιν ὁ λύκος καὶ ἄγριος. σὺ δέ, ω̄ Ἀργε, ἀγαθὸς εἰ̄ κύων· εὖ γὰρ τὰ πρόβατα φυλάττεις. νῦν δέ, ω̄ Φίλιππε, οἴκαδε σπεύδε· ἡ γὰρ μήτηρ δήπου ἔθέλει γιγνώσκειν ποῦ εἴ̄ καὶ τί πάσχεις.]

20

[κείμενον, lying εὖ γε, well done! εὖ, well δήπου, I suppose]

ἐπεὶ δὲ τῇ οἰκίᾳ προσχωροῦσιν, τὴν μητέρα ὄρωσιν. ὁ μὲν οὖν πάππος σπεύδει πρὸς αὐτὴν καὶ πάντα λέγει. ἡ δέ, "ἄρα τὰ ἀληθῆ λέγεις," φησίν. "εὖ γε, ω̄ παῖ· μάλα ἀνδρεῖος εἰ̄. ἀλλ' ίδού—προσχωρεῖ ἡ Μέλιττα ἀπὸ τῆς κρήνης. ἐλθὲ δεῦρο, ω̄ Μέλιττα, καὶ ἄκουε· ὁ γὰρ Φίλιππος λύκον ἀπέκτονεν." ὁ μὲν οὖν πάππος πάντα αὗθις λέγει, ἡ δὲ Μέλιττα μάλα θαυμάζει καὶ λέγει ὅτι καὶ ὁ "Αργος καὶ ὁ Φίλιππος μάλα ἀνδρεῖοι εἰ̄σι καὶ ίσχυροί.

25

[πάντα, all things, everything τὰ ἀληθῆ, the true things, the truth ἀπέκτονεν, has killed]

ἔπειτα δὲ ἡ μήτηρ, “νῦν δὲ ἐλθὲ δεῦρο, ὁ φίλε,” φησίν, “καὶ κάθιζε μεθ' ἡμῶν ὑπὸ τῷ δένδρῳ· μάλα γὰρ κάμνεις. σὺ δέ, ὁ Μέλιττα, κάθιζε καὶ σύ. ἀκούετε οὖν· ἐγὼ γὰρ μέλλω καλὸν μῆθον ὅμιν λέγειν.”

[μεθ' ἡμῶν, *with us* κάμνεις, *you are tired* μέλλω + infin., *I am about (to)* ὅμιν, *to you*]

ὅ μὲν οὖν πάππος καθεύδει—μάλα γὰρ κάμνει—οἱ δὲ παῖδες καθίζουσιν ὑπὸ τῷ δένδρῳ καὶ ἀκούουσιν· ἐπιθυμοῦσι γὰρ ἀκούειν τὸν μῆθον.

[ἐπιθυμοῦσι, *they desire*]

WORD BUILDING

From your knowledge of the verbs at the left, deduce the meaning of the nouns at the right:

- | | |
|-----------------------------------|-----------|
| 1. βιόω | ἡ βοή |
| 2. τίμάω | ἡ τιμή |
| 3. ὀρμάω (<i>I rush</i>) | ἡ ὀρμή |
| 4. νικάω (<i>I defeat; win</i>) | ἡ νίκη |
| 5. τελευτάω (<i>I end; die</i>) | ἡ τελευτή |

GRAMMAR

5. Agreement of Subject and Verb

Note that in Greek neuter plural subjects take singular verbs, e.g.:

τὰ πρόβατα πολὺν θόρυβον ποιεῖ.

τὰ ἄροτρα μῆκρά ἔστιν.

Translate the examples above.

6. Personal Pronouns

In previous chapters you have met the nominative singular personal pronouns ἐγώ, *I*, and σύ, *you*, and you have met the accusative singular pronouns αὐτόν, *him* or *it*, αὐτήν, *her* or *it*, and αὐτό, *it*. Personal pronouns in the genitive and dative cases (ἡμῶν and ὅμιν) appear in the next to the last paragraph of the reading passage above (locate five personal pronouns in that paragraph).

The full declensions of the personal pronouns are given below:

1st Person Singular			1st Person Plural	
Nom.	ἐγώ	I	ἡμεῖς	we
Gen.	ἐμοῦν	μου	ἡμῶν	of us
Dat.	ἐμοί	μοι	ἡμῖν	to or for us
Acc.	ἐμέ	με	ἡμᾶς	us
2nd Person Singular			2nd Person Plural	
Nom.	σύ	you	ὑμεῖς	you
Gen.	σοῦν	σου	ὑμῶν	of you
Dat.	σοί	σοι	ὑμῖν	to or for you
Acc.	σέ	σε	ὑμᾶς	you

Note: the accented forms ἐμοῦν, ἐμοί, ἐμέ and σοῦν, σοί, σέ are emphatic and are used at the beginning of clauses and in expressing contrasts, e.g.:

Ἐμὲ οὐ σὲ ή Μέλιττα φιλεῖ. *Melissa loves me not you.*

These forms are usually used after prepositions, e.g.:

ὁ λύκος ὥρμᾷ ἐπ' ἐμέ. *The wolf rushes at me.*

The unaccented forms are unemphatic and enclitic.

3rd Person

The following forms are used as genitive, dative, and accusative 3rd person pronouns:

Masculine	Feminine	Neuter			
Singular					
Gen. αὐτοῦ	of him or it	αὐτῆς	of her or it	αὐτοῦ	of it
Dat. αὐτῷ	to or for him or it	αὐτῇ	to or for her or it	αὐτῷ	to it
Acc. αὐτόν	him or it	αὐτήν	her or it	αὐτό	it
Plural					
Gen. αὐτῶν	of them	αὐτῶν	of them	αὐτῶν	of them
Dat. αὐτοῖς	to or for them	αὐταῖς	to or for them	αὐτοῖς	to or for them
Acc. αὐτούς	them	αὐτάς	them	αὐτά	them

Note that these words can refer to either persons or things. When they refer to things, the gender of the pronoun depends on the gender of the noun to which it refers, e.g.: ὁ Εανθίδης αἴρει τὸν λίθον. αἴρει αὐτόν (*He lifts it*). The word αὐτόν is translated *it*, but it is masculine because it refers to the masculine noun λίθον. Translate the following examples:

ὅρω τὴν οἰκίαν. ὅρᾶς αὐτήν; φέρω τὸ ἄροτρον. σὺ αὐτὸ οὐ φέρεις.

Exercise 5e

Look back through story α in Chapter 3 and story β in Chapter 5 and locate at least eight examples of personal pronouns and forms of αὐτός in each story.

7. Attributive and Predicate Position

a. Attributive Position

Note the position of the adjective in the following phrases:

ἡ καλὴ οἰκία ἡ οἰκία ἡ καλή

Both phrases mean *the beautiful house*. The adjective is said to be in the *attributive* position in these examples, in which it is placed either between the article and the noun or after the repeated article.

b. Predicate Position

In the following examples the adjective stands outside the article-noun group. The following examples constitute complete sentences (note that the verb "to be" may be omitted in simple sentences of this sort), and the adjective is said to be in the *predicate* position. Both sentences mean *The house is beautiful*.

καλὴ ἡ οἰκία. ἡ οἰκία καλή.

8. Possessives

The following possessive adjectives correspond to the personal pronouns above:

1st Person Singular

ἐμός, -ή, -όν *my, mine*

1st Person Plural

ἡμέτερος, -ᾶ, -ον *our, ours*

2nd Person Singular

σός, -ή, -όν *your, yours*

2nd Person Plural

ὑμέτερος, -ᾶ, -ον *your, yours*

Here are some examples:

ὁ μὲν ἐμὸς κύων τὸν λύκον διώκει, ὁ δὲ κύων ὁ σὸς πρὸς τῇ ὁδῷ καθίζει.

My dog is pursuing the wolf, but your dog is sitting by the road.

ὁ μὲν ἡμέτερος πατὴρ πονεῖ ἐν τῷ ἀγρῷ, ὁ δὲ ὑμέτερος ἄργός ἐστιν.

Our father works in the field, but your (father) is lazy.

ὁ κύων ἐμός ἐστιν, οὐ σός.

The dog is mine, not yours.

In the first two examples the possessive adjectives occupy the attributive position, while in the third they occupy the predicate position.

There is no possessive adjective for the 3rd person, but instead the genitive of αὐτός is used:

Masculine	αὐτοῦ <i>of him, his; of it, its</i>
Feminine	αὐτῆς <i>of her, her; of it, its</i>
Neuter	αὐτοῦ <i>of it, its</i>
M., F., N. (Plural)	αὐτῶν <i>of them, their</i>

These possessive genitives occupy the predicate position, i.e., they stand outside the article-noun group to which they belong, and they refer to someone other than the subject of the verb (they are not reflexive), e.g.:

ὁ πάππος πρὸς τὸν παιδα τρέχει, ὁ δὲ τὴν μάχαιραν αὐτοῦ λαμβάνει.

Grandfather runs to the boy, and he (the boy) takes his (the grandfather's) knife.

ἡ κόρη μάλα κάμνει· ἡ οὖν μήτηρ τὴν ύδριāν αὐτῆς φέρει.

The girl is very tired; and so her mother carries her (i.e., the girl's) water jar.

οἱ μὲν παῖδες ἐν τῷ ἀγρῷ μένουσιν, οἱ δὲ πατέρες τοὺς κύνας αὐτῶν σίκαδε ἄγονυσιν.

The boys stay in the field, but the fathers lead their (i.e., the boys') dogs home.

The genitives of the personal pronouns (see above, Grammar 6, page 65), used to indicate possession, also occupy the predicate position, e.g.:

“σὺ εἶ ὁ νιός μου ὁ ἀγαπητός.” (Luke 3.22; see page 23)

Note that Greek frequently does not use possessives if the possessor is the same as the subject of the verb, e.g.:

ὁ Φίλιππος τὴν μάχαιραν λαμβάνει καὶ τύπτει τὸν λύκον.

Philip takes his knife and strikes the wolf.

Exercise 5ζ

Read aloud and translate:

1. ἐλθὲ δεῦρο, ὁ παῖ· ὁ γὰρ ἡμέτερος δεσπότης ἡμᾶς καλεῖ.
2. τί ποιεῖτε, ὁ δοῦλοι; ἐγὼ μὲν γὰρ ὑμᾶς καλῶ, ὑμεῖς δὲ οὐκ ἀκούετε.
3. ἀρ' οὐκ ἀκούετέ μου; φέρετέ μοι τὸ ἄροτρον.
4. ἀλλ', ὁ δέσποτα, νῦν φέρομεν αὐτό σοι.
5. ἡμῖν προσχώρει, ὁ παῖ, καὶ λέγε μοι τί πάσχεις.
6. τὸν ἐμὸν κύνα ζητῶ, ὁ πάτερ· ὁ δὲ φεύγει ἀνὰ τὴν ὁδὸν καὶ οὐκ ἔθέλει ἐπανιέναι (*to come back*).

7. Θάρρει (*cheer up*), ὁ παῖ· ἐγὼ γὰρ ἀκούω αὐτοῦ ὑλακτοῦντος (*barking*). ζήτει οὖν αὐτὸν.
8. ὅρῳ αὐτὸν ἐπὶ ἄκρῳ τῷ ὅρῃ μένοντα (*waiting*)· ίδού, νῦν τρέχει πρὸς ἡμᾶς.
9. ἄγριος μὲν ὁ λύκος καὶ μέγας, ὁ δὲ παῖς τὴν μάχαιραν λαμβάνει καὶ τύπτει αὐτόν.
10. ὁ μὲν πάππος ἥδη πάρεστιν, ὁ δὲ Φίλιππος τὴν μάχαιραν αὐτοῦ λαμβάνει καὶ ἀποκτείνει (*kills*) τὸν λύκον.

9. The Adjective αὐτός, -ή, -ό

The same word that is used in the genitive, dative, and accusative cases as the 3rd person pronoun (see above, Grammar 6) may be used in any case as an *intensive adjective*, meaning *-self* or *-selves*, e.g.:

μάλα ἀνδρεῖοί ἔστε αὐτοί. *You yourselves are very brave.*

Here are all of its forms:

	Masculine	Feminine	Neuter
Singular			
Nom.	αὐτός	αὐτή	αὐτό
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	αὐτόν	αὐτήν	αὐτό
Plural			
Nom.	αὐτοί	αὐταί	αὐτά
Gen.	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτούς	αὐτάς	αὐτά

There is no vocative.

This adjective may be used to intensify or emphasize the implied subject of a verb or to intensify or emphasize a noun, e.g.:

ὁ δοῦλος πάρεστιν· αὐτὸς αἴρει τὸν λίθον.

The slave is present; he himself lifts the stone.

ὁ πάππος τὸν λύκον αὐτὸν ὄρᾷ.

ὁ πάππος αὐτὸν τὸν λύκον ὄρᾷ.

The grandfather sees the wolf itself.

αἱ μὲν κόραι τὰς ὑδρίας πληροῦσιν, αἱ δὲ γυναῖκες αὐταὶ οὖ.

αἱ μὲν κόραι τὰς ὑδρίας πληροῦσιν, αὐταὶ δὲ αἱ γυναῖκες οὖ.

The girls fill their water jars, but the women themselves do not.

When used to intensify a noun, this adjective occupies the *predicate* position, as in the second and third examples above.

This same adjective when placed in the *attributive* position means *same*, e.g.:

τὸν αὐτὸν λύκον

the same wolf

αἱ αὐταὶ γυναῖκες

the same women

δἰς ἐξ τὸν αὐτὸν ποταμὸν οὐκ ἀν ἐμβαίης.

You couldn't step into the same river twice. —Heraclitus

Exercise 5η

Read aloud and translate:

- αὐτὸς ὁ πάππος ἡμᾶς κελεύει (*orders*) σπεύδειν πρὸς τὸ αὔλιον· ὁ γὰρ αὐτὸς λύκος καταβαίνει ἀπὸ τοῦ ὄρους.
- τὸν κύνα αὐτὸν καλεῖτε· ἀνδρεῖος γάρ ἔστι καὶ τὰ πρόβατα εὗ φυλάττει.
- σπεύδετε, ὦ παιδες· τὰ γὰρ πρόβατα αὐτὸν τὸν λύκον ὄρῃ καὶ πολὺν θόρυβον ποιεῖ.
- ὁ κύων οὐ διώκει τὸν λύκον ἀλλὰ αὐτὸς ἀποφεύγει· ἄγριος γάρ ἔστιν ὁ λύκος καὶ μέγας.
- νῦν δὲ ὁ αὐτὸς κύων τὸν λύκον διώκει· ὁ δὲ ἀποφεύγει πρὸς τὸ ὄρος.

Ο ΑΡΓΟΣ ΤΑ ΠΡΟΒΑΤΑ ΣΩΙΖΕΙ

Read the following passages and answer the comprehension questions:

ὅ τε Φίλιππος καὶ ὁ πατὴρ βραδέως βαδίζουσιν ἀνὰ τὴν ὁδόν· ζητοῦσι γὰρ τὰ πρόβατα. ἐπεὶ δὲ εἰς ἄκρον τὸ ὄρος ἥκουσιν, τὰ πρόβατα ὄρωσιν· μένει γὰρ τὰ πρόβατα πρὸς τῇ ὅδῳ καὶ πολὺν θόρυβον ποιεῖ. ὁ οὖν Δικαιόπολις, “τί πάσχει τὰ πρόβατα;” φησίν· “σπεῦδε κατὰ τὴν ὁδόν, ὦ παῖ, καὶ γίγνωσκε τί τοσοῦτον θόρυβον ποιεῖν.” ὁ οὖν Φίλιππος αὐτὸς σπεῦδει κατὰ τὴν ὁδόν. ἐπεὶ δὲ τοῖς προβάτοις προσχωρεῖ, μέγαν λύκον ὄρῃ· τὸν οὖν πατέρα καλεῖ καὶ βοᾷ· “έλθε δεῦρο, ὦ πάτερ, καὶ βοήθει· μέγας γὰρ λύκος πάρεστι καὶ μέλλει τοῖς προβάτοις ἐμπίπτειν.”

[βοήθει, *come to the rescue! come to (my) aid!*]

- What are Philip and his father seeking?
- When do they see the flocks? What are the flocks doing?
- What does Philip see when he approaches the flocks?
- What does he urge his father to do?

ὁ οὖν Δικαιόπολις τὸν κύνα λύει καὶ, “ἴθι δή, Ἀργε,” φησίν· “τὸν λύκον δίωκεσθε δέ, ω̄ παῖ, μένε ἐνταῦθα.” ὁ μὲν οὖν Φίλιππος μένει πρὸς τῇ ὁδῷ, ὁ δὲ Ἀργος ὑλακτεῖ καὶ οὔτως ἀγρίως ὅρμῃ ἐπὶ τὸν λύκον ὥστε ὁ λύκος ἀποφεύγει. ὁ δὲ Φίλιππος καὶ ὁ πατὴρ τρέχουσι μετ' αὐτοὺς καὶ βιώσι καὶ λίθους βάλλουσιν. ἐνταῦθα δὴ τὸν κύνα καλοῦσι καὶ τὰ πρόβατα οἴκαδε ἐλαύνουσιν.

[*βάλλουσιν, throw*]

5. What does Dicaeopolis do?
6. Does Philip obey his father?
7. What does Argus do? With what result?
8. What do Philip and his father do at the end of the story?

Exercise 5θ

Translate into Greek:

1. We no longer see many wolves in the hills, and they rarely (*σπανίως*) come down (*use καταβαίνω*) into the fields.
2. So we are amazed that Philip has killed (*ἀπέκτονε(ν)*) a wolf.
3. The same boy guards the flocks well (*εὖ*), but he does not always speak (say) the truth (*τὰ ἀληθῆ*).
4. So we ourselves intend to hurry to the hill and look for the body (*use δὲ νεκρός*).

Greek Wisdom

The Seven Wise Men

The Greeks recognized seven “wise men” or “sages” (*σοφοί*), who lived in the early decades of the sixth century B.C. To each was attached a piece of proverbial wisdom, which is quoted on the page of this book to which reference is made opposite each name in the following list (the names are given in the order in which they were listed in antiquity):

Θαλῆς (of Miletus)	page 111
Σόλων (of Athens)	page 230
Περίανδρος (of Corinth)	page 127
Κλεόβουλος (of Lindos)	page 16
Χείλων (of Sparta)	page 61
Βίας (of Priene)	page 211
Πιττακός (of Mitylene)	page 45

Classical Greek

Anacreon

Anacreon of Teos (fl. 535 B.C.) was a lyric poet, whose work included many love poems. Long after his death, a collection of poems was published that were written in his style and called *Anacreontea*, including the following (no. 34), written to a cicada (*τέττιξ*), a type of Mediterranean grasshopper.

μακαρίζομέν σε, τέττιξ.
ὅτε δενδρέων ἐπ' ἄκρων
όλιγην δρόσον πεπωκὼς
βασιλεὺς ὅπως ἀείδεις.
σὰ γάρ ἔστι κεῖνα πάντα,
ὅπόσα βλέπεις ἐν ἀγροῖς
χώπόσα φέρουσιν ὕλαι.

[μακαρίζομεν, we regard X as blessed δτε, when δενδρέων = δένδρων ἐπ(ὶ) + gen., on ὀλιγην δρόσον, a little dew πεπωκὼς, after drinking βασιλεὺς ὅπως, like a king ἀείδεις, you sing κεῖνα πάντα, / ὅπόσα, all those things, as many as χώπόσα = καὶ ὅπόσα, and as many as ὕλαι, the woods]

New Testament Greek

Luke 4.22 and 24

When Jesus went to his home village of Nazareth and taught in the synagogue, the people were amazed and said:

“οὐχὶ νιός ἔστιν, Ἰωσὴφ οὗτος;”

[οὐχὶ, emphatic οὐ νιός, son Ἰωσὴφ, of Joseph οὗτος, this man, subject of the sentence]

They told him to perform a miracle in his home village, but he said:

“ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἔστιν ἐν τῇ πατρίδι αὐτοῦ.”

[ἀμὴν, in truth οὐδεὶς, no προφήτης, prophet δεκτός, acceptable τῇ πατρίδι αὐτοῦ, his own country]



ὅ τε Θησεὺς καὶ οἱ ἑταῖροι ἀφικνοῦνται εἰς τὴν Κρήτην.

VOCABULARY

Verbs

ἀποκτείνω, *I kill*

ἀφικνέομαι [= ἀπο- + ἵκνέομαι],
*I arrive; + εἰς + acc., I arrive
at*

βασιλεύω, *I rule*

βοηθέω, *I come to the rescue;
+ dat., I come to X's aid;
I come to rescue/aid X*

βούλομαι + infin., *I want;
I wish*

γίγνομαι, *I become*

γίγνεται, *he/she/it becomes;
it happens*

δέχομαι, *I receive*

ἐκφεύγω, *I flee out, escape*

ἔρχομαι, *I come; I go
ἀπέρχομαι [= ἀπο- + ἔρχομαι],
I go away*

πείθομαι + dat., *I obey*

πέμπω, *I send*

πλέω, *I sail*

σώζω, *I save*

φοβέομαι, *intransitive, I am*

frightened, *am afraid; transitive, I fear, am afraid of
(something or someone)*

Nouns

ὁ βασιλεύς, *king*

ὁ ἑταῖρος, *comrade, companion*

ἡ ἡμέρα, *day*

ἡ ναῦς (τῆς νεάς, τῇ νηί, τὴν ναῦν), *ship*

ἡ νῆσος, *island*

ἡ νύξ, *night*

ὁ πάππας (ὁ πάππα), *papa*
Cf. ὁ πάππος, *grandfather*
ἡ παρθένος, *maiden; girl*

Adjective

δεινός, -ή, -όν, *terrible*

Preposition

μετά + gen., *with; + acc., after*

Adverb

ἐκεῖ, *there*

Proper Names

αἱ Ἀθῆναι, *Athens*

ὁ Αἰγαῖος, *Aegeus (king of
Athens)*

ἡ Ἀριάδνη, *Ariadne* (daughter of King Minos)
ὁ Θησεύς (τὸν Θησέα, ὁ Θησεῦ),
Theseus (son of King Aegeus)
ἡ Κνωσός, *Knossos*

ἡ Κρήτη, *Crete*
ὁ Μίνως (τοῦ Μίνω), *Minos*
(king of Crete)
ὁ Μινώταυρος, *Minotaur*

D C - f

“οἱ Μίνως οἰκεῖ ἐν τῇ Κρήτῃ· βασιλεὺς δέ ἔστι τῆς νήσου. καὶ ἐν τῇ τοῦ Μίνω οἰκίᾳ ἔστιν ὁ λαβύρινθος· ἔκει δ' οἰκεῖ ὁ Μινώταυρος, θηρίον τι δεινόν, τὸ μὲν ἥμισυ ἄνθρωπος, τὸ δ' ἥμισυ ταῦρος. ὁ δὲ Μινώταυρος ἐσθίει ἀνθρώπους. ὁ οὖν Μίνως ἀναγκάζει τοὺς Ἀθηναίους ἑπτά τε νεανίας πέμπειν καὶ ἑπτὰ παρθένους κατ' ἕτος 5 πρὸς τὴν Κρήτην καὶ παρέχει αὐτοὺς τῷ Μινώταύρῳ ἐσθίειν.

[οἱ λαβύρινθος, *the labyrinth* θηρίον τι, *a certain beast* τὸ . . . ἥμισυ, *half* ταῦρος, *bull* ἐσθίει, *eats* ἀναγκάζει, *compels* ἑπτά, *seven* νεανίας, *youths* κατ' ἕτος, *each year* παρέχει, *hands over, provides* τῷ Μινώταύρῳ, *to the Minotaur*] D C - f

“ἐν δὲ ταῖς Ἀθήναις βασιλεύει ὁ Αἴγευς· ἔστι δὲ αὐτῷ παῖς τις ὄνόματι Θησεύς. ὁ δὲ ἐπεὶ πρῶτον ἡβᾶ, τοὺς ἑταίρους οἰκτίρει καὶ βούλεται βοηθεῖν αὐτοῖς. προσχωρεῖ οὖν τῷ πατρὶ καὶ, ‘ὦ πάππα φίλε,’ φησίν, ‘τοὺς ἑταίρους οἰκτίρω καὶ βούλομαι σφέζειν. πέμπε με οὖν μετὰ τῶν ἑταίρων πρὸς τὴν Κρήτην.’ ὁ δ' Αἴγευς μάλα φοβεῖται ὅλλ' ὅμως πείθεται αὐτῷ.

[ἔστι . . . αὐτῷ, *there is for him, he has* παῖς τις, *a child* ὄνόματι, *by name* ἡβᾶ, *grows up* οἰκτίρει, *pities* ὅμως, *nevertheless*]

“οἱ οὖν Θησεὺς εἰς ναῦν εἰσβαίνει μετὰ τῶν ἑταίρων καὶ πλεῖ πρὸς τὴν Κρήτην. ἐπεὶ δὲ εἰς τὴν νῆσον ἀφικνοῦνται, ὃ τε βασιλεὺς αὐτὸς καὶ ἡ βασίλεια καὶ ἡ θυγάτηρ αὐτῶν, ὄνόματι Ἀριάδνη, δέχονται 15 αὐτοὺς καὶ ἄγουσι πρὸς τὴν Κνωσόν (οὗτοι γάρ την τοῦ Μίνω πόλιν ὀνομάζουσιν) καὶ φυλάττουσιν ἐν τῷ δεσμωτηρίῳ.

[ἡ βασίλεια, *the queen* τὴν . . . πόλιν, *the city* ὄνομάζουσιν, *they call* τῷ δεσμωτηρίῳ, *the prison*]

“ἡ δ' Ἀριάδνη, ἐπεὶ πρῶτον ὁρᾷ τὸν Θησέα, ἐρᾷ αὐτοῦ καὶ βούλεται σφέζειν. ἐπεὶ οὖν νὺξ γίγνεται, σπεύδει πρὸς τὸ δεσμωτήριον καὶ τὸν Θησέα καλεῖ καί, ‘σύγα, ὁ Θησεῦ,’ φησίν· ‘έγώ, Ἀριάδνη, 20 πάρειμι. ἐρῶ σοῦ καὶ βούλομαι σφέζειν. ίδού, παρέχω γάρ σοι τοῦτο

τὸ ξίφος καὶ τοῦτο τὸ λίνον. μὴ οὖν φοβοῦ ἀλλὰ ἀνδρείως εἴσβαινε εἰς τὸν λαβύρινθον καὶ ἀπόκτεινε τὸν Μῖνώταυρον. ἔπειτα δὲ ἔκφευγε μετὰ τῶν ἑταίρων καὶ σπεῦδε πρὸς τὴν ναῦν. ἐγὼ γάρ ἐν νῷ ἔχω πρὸς τῇ νηὶ μένειν· βούλομαι γὰρ ἀπὸ τῆς Κρήτης ἀποφεύγειν 25 καὶ μετὰ σοῦ πρὸς τὰς Ἀθήνας πλεῖν.’ οὕτω λέγει καὶ ταχέως ἀπέρχεται πρὸς τὴν πόλιν. ὁ δὲ Θησεὺς μάλα μὲν θαυμάζει, δέχεται δὲ τὸ ξίφος καὶ μένει τὴν ἡμέρāν.”

[έρῃ αὐτοῦ, loves him σίγα, be quiet! τοῦτο τὸ ξίφος, this sword τοῦτο τὸ λίνον, this thread μὴ ... φοβοῦ, don't be afraid!]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. phobia
2. acrophobia
3. agoraphobia
4. entomophobia
5. triskaidekaphobia
6. Anglophobia

GRAMMAR

1. Verb Forms: πλέω

In the two-syllable contract verb πλέω, ε does not contract with ο or ω, thus:

Stem: πλε-, sail

Indicative

Singular

1st	πλέ-ω >	πλέω
2nd	πλέ-εις >	πλεῖς
3rd	πλέ-ει >	πλεῖ

Imperative

πλέ-ε >	πλεῖ
---------	------

Infinitive

πλέ-ειν > πλεῖν

Plural

1st	πλέ-ομεν >	πλέομεν
2nd	πλέ-ετε >	πλεῖτε
3rd	πλέ-ονσι(ν) >	πλέονσι(ν)

πλέ-ετε > πλεῖτε

2. Verbs: Voice

a. Active Voice

You have met many verbs that are *active* in voice and take direct objects, e.g.:

ὁ Μίνωταυρος ἔσθιει ἀνθρώπους.
The Minotaur eats men.

b. Passive Voice

Sentences of this sort can be turned around so that the direct object becomes the subject, e.g.:

Men are eaten by the Minotaur.

The verb is now said to be *passive* in voice, and the subject of the sentence is acted on rather than being the actor. The passive voice of Greek verbs will be presented later in this course.

c. Middle Voice

In Greek, verbs may be in a third voice termed *middle*. The middle voice is often reflexive, denoting that the subject acts *on* or *for* itself, e.g.:

Active: ὁ παις τὸν κύνα λούει.
The boy washes the dog.

Middle: ὁ παις λούεται.
The boy washes himself or The boy washes.

In this case the subject is thought of as acting *on* itself, and the verb in the middle voice implies a reflexive direct object in the accusative case, *himself*. The middle voice verb here can also be translated as *intransitive*, with no direct object, simply, *The boy washes*.

Here is another set of similar examples:

Active: ἡ Μυρρίνη τὸν ἄνδρα ἐγείρει.
Myrrhine wakes up her husband.

Middle: ὁ Δικαιόπολις ἐγείρεται.
Dicaeopolis wakes himself up/wakes up.

In the above examples, the middle voice verbs are *reflexive with accusative sense*.

Verbs in the middle voice, however, may also be *transitive* and take direct objects:

Active: ὁ ποις τὸ ὅρτρον φέρει.
The boy carries the plow.

Middle: ὁ παῖς τὸ ἀθλὸν φέρεται.

The boy carries off the prize for himself.

The boy wins the prize.

Here the subject is thought of as acting *for itself, in its own interests, to its own advantage*, and the verb, which takes a direct object, is reflexive with an implied dative of reference, *for himself*.

In the above example, the middle voice verb is *reflexive with dative sense*.

Verbs in the middle voice may occasionally have a *causative sense*. Here the subject of the verb causes someone else to do something. Compare the following sentences:

Active: ὁ παῖς λύει τοὺς βοῦς.

The boy loosens/frees the oxen.

Middle: ὁ πατὴρ τὸν παῖδα λύεται.

The father causes his son to be set free.

The father ransoms his son.

3. Verb Forms: Middle Voice

Verbs in the middle voice can easily be recognized from their endings, which are different from the endings of the active voice that you learned in Chapters 1–5. Almost any verb can be used in the middle voice, and as samples of verbs in the middle, we will use our familiar λύω and φιλέω. As shown above, λύω in the middle voice may mean *I ransom*. In the case of the verb φιλέω there is no real difference in meaning between the active and middle voices; they are both transitive, and they both mean *I love* (someone or something). The verb τιμάω is used in the middle voice as a legal term in estimating or proposing a penalty; you may meet it later when reading Plato's *Apology*.

In the following sets of forms note the *thematic or variable vowels* (ο or ε) between the verb stem and the endings. In the second person singular indicative and the singular imperative, the σ between the two vowels (*intervocalic sigma*) is lost, and the vowels then contract: ε + αι > ει or η, and ε + ο > ου. The diphthong αι in the endings below is counted as short in determining placement of accents, e.g., λύ-ο-μαι.

Middle Voice**λύομαι****Stem:** λῦ-, *loosen, loose***Indicative****Singular**

λύ-ο-μαι

λύ-ε-σαι > λύει* or λύῃ

λύ-ε-ται

Imperative

λύ-ε-σο > λύου

Infinitive

λύ-ε-σθαι

Plural

λύ-ό-μεθα

λύ-ε-σθε

λύ-ο-νται

φιλέομαι**Indicative****Imperative****Infinitive****Stem:** φιλε-, *love***Singular**

φιλέ-ο-μαι > φιλοῦμαι

φιλέ-ε-σαι > φιλεῖ* or φιλῇ φιλέ-ε-σο > φιλοῦ

φιλέ-ε-ται > φιλεῖται

φιλέ-ε-σθαι > φιλεῖσθαι

Plural

φιλε-ό-μεθα > φιλούμεθα

φιλέ-ε-σθε > φιλεῖσθε

φιλέ-ο-νται > φιλοῦνται

φιλέ-ε-σθε > φιλεῖσθε

*The endings in -ει and -εῖ are more common in Attic prose and are used in this book.

τίμαομαι**Indicative****Stem:** τίμα-, *honor***Imperative****Infinitive****Singular**

τίμα-ο-μαι > τίμωμαι

τίμα-ε-σαι > τίμᾳ

τίμα-ε-ται > τίμᾶται

τίμα-ε-σο > τίμῳ

τίμα-ε-σθαι > τίμᾶσθαι

Plural

τίμα-ό-μεθα > τίμώμεθα

τίμά-ε-σθε > τίμᾶσθε

τίμά-ε-σθε > τίμᾶσθε

τίμά-ο-νται > τίμῶνται

Remember that when contraction takes place, an acute accent over the first of the vowels to contract becomes a circumflex over the resulting contracted vowel (see Chapter 5, Grammar 2, page 57), and remember that ει and ου represent long vowels (see page xiv); thus in the chart above φιλέ-ο-μαι > φιλοῦμαι. An acute accent over the second of two vowels that contract remains acute in the contracted form, thus in the chart above φιλε-ό-μεθα > φιλούμεθα.

Explain the accents in each of the forms above. Remember that the diphthong οι is counted as short in these forms.

4. Deponent Verbs

There are many Greek verbs that have some of their forms *only* in the middle voice; they are said to be *deponent*, as if they had “put aside” (Latin *dēpōnere*) or lost their active forms. In the vocabulary list and the first reading passage in this chapter you have met the following deponent verbs:

ἀφικνέομαι, *I arrive*; + εἰς + acc., *I arrive at*

βούλομαι + infin., *I want*; *I wish*

γίγνομαι, *I become*

γίγνεται, *he/she/it becomes*; *it happens*

δέχομαι, *I receive*

ἔρχομαι, *I come*; *I go*

ἀπέρχομαι, *I go away*

These verbs have no active forms. The verbs πείθομαι and φοβέομαι, however, which have similar endings, do not belong in this list because they *may* be used in the active voice and therefore are not deponent: πείθω = *I persuade X*, and φοβέω = *I put X to flight*; *I terrify X*.

Exercise 6α

Locate thirteen verbs in the middle voice in the reading passage at the beginning of this chapter, and translate the sentences in which they occur. Identify the verbs that are deponent.

Exercise 6β

*Make three photocopies of the Verb Chart on page 282 and fill in the present indicative, imperative, and infinitive forms of the deponent verbs γίγνομαι and ἀφικνέομαι and the forms of the verb ὄρμάομαι, *I hasten*, which you will meet in the next chapter. Write only the contracted forms. Keep these charts for reference.*

Exercise 6γ

Read aloud and translate the following sets of sentences containing verbs in the active and middle voices (the middle voice verbs are all reflexive with accusative sense):

1. τὸν κύνα λούω (*wash*).
ἡμεῖς λουόμεθα.
2. ἡ μήτηρ τὸν παῖδα ἐγείρει (*wakes up*).
ὁ παῖς ἐγείρεται.
3. ὁ δεσπότης τὸν δοῦλον τοῦ πόνου παύει (*stops from + gen.*).
τοῦ πόνου παύομαι.
4. ὁ δοῦλος τοὺς λίθους αἴρει.
ὁ δοῦλος ἐγείρεται καὶ ἐπαίρει ἑαυτόν (*himself*).
5. οἱ παῖδες τὸν τρόχον (*the wheel, hoop*) τρέπουσιν (*turn*).
ὁ δοῦλος πρὸς τὸν δεσπότην τρέπεται.

Exercise 6δ

Read aloud and translate the following sets of sentences containing verbs in the active and middle voices (the middle voice verbs are all reflexive with dative sense or causative):

1. τί οὐ λένεις τοὺς βοῦς;
ὁ ιερεὺς (*the priest*) τὴν παῖδα λένεται.
2. τὸ ἄροτρόν μοι φέρετε.
ὁ νεανίας τὸ ἀθλὸν φέρεται.
3. οἱ ναῦται ναῦν μεγάλην ποιοῦνται.
οἱ Ἀθηναῖοι ἔορτὴν ποιοῦνται.
(N.B. Either the active or the middle voice may be used here with little difference in meaning.)
4. ὁ βασιλεὺς τοὺς νεανίας αἴρει.
ὁ Θησεὺς τὸν ἑταίρους αἴρεται.
(αἴρεω = *I take*; αἴρομαι = *I take for myself* = *I choose*)
5. ὁ βασιλεὺς οὐκ ἔθέλει τοὺς Ἀθηναίους λένειν.
ἡ βασίλεια βούλεται τοὺς Ἀθηναίους λένεσθαι.

Exercise 6ε

Change the following forms to their corresponding plurals and translate the plurals:

- | | | |
|-------------|-------------|---------------|
| 1. λένομαι | 3. δέχει | 5. ἀφικνεῖται |
| 2. βούλεται | 4. φοβοῦμαι | 6. γίγνομαι |

Exercise 6ζ

Change the following forms to their corresponding singulars and translate the singulars:

- | | | |
|--------------------|------------------------|----------------|
| 1. λύεσθε (2 ways) | 3. βούλονται | 5. φοβούμεθα |
| 2. πειθόμεθα | 4. ἀφικνεῖσθε (2 ways) | 6. ἀφικνοῦνται |

Exercise 6η

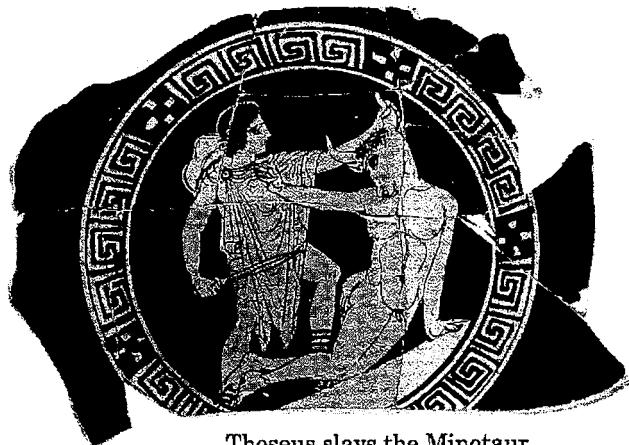
Read aloud and translate the following sentences containing deponent verbs:

1. ὅ τε Θησεὺς καὶ οἱ ἑταῖροι ἀπὸ τῶν Ἀθηνῶν ἀποπλέουσι καὶ δι' ὁλίγου εἰς τὴν Κρήτην ἀφικνοῦνται.
2. ὅ τε βασιλεὺς αὐτὸς καὶ ἡ βασίλεια αὐτοὺς δέχονται.
3. οἱ μὲν παρθένοι μάλα φοβοῦνται, ὃ δὲ Θησεὺς οὐ φοβεῖται.
4. ἀρ' οὐ φοβεῖ τὸν Μινώταυρον; θῆριον γὰρ δεινόν ἐστιν.
5. οὐ βουλόμεθα εἰς τὸν λαβύρινθον εἰσιέναι (*to go into*).
6. ἀνδρεῖοι γίγνεσθε. ἔγω γὰρ βούλομαι ὑμᾶς σφύζειν.
7. ἐπεὶ νὺξ γίγνεται, ἡ Ἀριάδνη πρὸς τὸ δεσμωτήριον προσέρχεται.
8. ἐπεὶ δὲ ἀφικνεῖται, τὸν Θησέα καλεῖ. βούλεται γὰρ αὐτὸν σφύζειν.
9. “μὴ φοβοῦ,” φησίν· “ἔγὼ γὰρ βούλομαι σε σφύζειν.”
10. ὁ Θησεὺς τὸ ξίφος δέχεται καὶ ἀνδρείως εἰς τὸν λαβύρινθον εἰσέρχεται.

Exercise 6θ

Translate into Greek:

- | | |
|-------------------------------|----------------------------------|
| 1. We want to stay. | 4. Don't be frightened, friends. |
| 2. I am not afraid of you. | 5. They are becoming lazy. |
| 3. They arrive at the island. | |



Theseus slays the Minotaur.

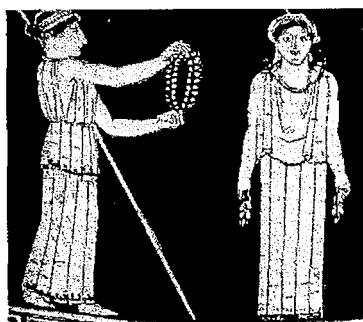
Myth

The Greek word μῦθος means *story*, and the Greeks were great story-tellers. Many of the stories were of immemorial antiquity, told to all children at their mothers' knees. There were stories about the times before man existed at all, about times when men and gods were on much closer terms than they are today, and about the gods and the heroes of old. The myths included stories of widely differing types. Some, like the creation myths, were concerned exclusively or primarily with the gods. For instance, Hesiod (*Works and Days* 42–105) relates how the demigod Prometheus, in pity for mankind, stole fire from heaven and gave it to man:

Zeus the Cloud-Gatherer, angry with Prometheus, said to him: "Prometheus, wise beyond all others, you are very pleased to have stolen fire and to have deceived me, but it shall be a cause of suffering both to you and to men to come. In return for the theft of fire, I shall give them a great evil, in which they shall all rejoice, hugging to themselves their own trouble." So spoke the Father of men and gods and laughed aloud. He ordered Hephaestus with all speed to mix earth and water, to put in it the speech and strength of a human, and in face to give it the fair, delightful form of a young girl like the immortal goddesses. He told Athena to teach it crafts to enable it to weave the rich web on the loom; he told golden Aphrodite to pour over its head grace and troublesome desire and pains that melt the limbs; but he bade Hermes put in it the mind of a dog and a deceitful character.

The gods and goddesses did as they were told, and Hermes called the woman Pandora, "because all (πάντες) the gods who live on Olympus gave (έδώρησαν) her a gift (δῶρον) for men who eat bread."

The Father sent the swift messenger of the gods, who took the gift to Epimetheus (Prometheus's brother). Epimetheus did not reflect on how Prometheus had told him never to accept a gift from Olympian Zeus but to send it back, lest it bring some evil to mortals. After he had received the evil, he remembered.



Athena decks out Pandora before sending her to Epimetheus.

Before this men lived on earth free from troubles and hard toil and the grievous diseases that bring destruction.

But the woman took the lid off the great jar and scattered the contents, and so she brought suffering on the people. Hope alone remained inside in her indestructible home beneath the rim of the jar and did not fly out, for Pandora put the lid back before Hope could escape, through the will of Zeus the Cloud-Gatherer. Countless troubles roam among the people. The earth is full of evils, and full is the sea. Diseases come upon men in the day and others come at night, bringing suffering to mortals, silently, since Zeus has taken from them the power of speech. It is impossible to escape the will of Zeus.

This myth offers an explanation of why men suffer diseases and other troubles. (Why, for instance, should men have to work for their food? In the Golden Age earth produced all manner of food spontaneously.) The story is told in allusive style: Pandora takes the lid off a great jar, from which all troubles fly out, but we are told nothing about this jar or about how it got there and why Pandora took the lid off. Hesiod's audience presumably knew the story, and he had no need to tell them. Nor is it clear why Hope is said to remain in the jar. Is the human condition hopeless?

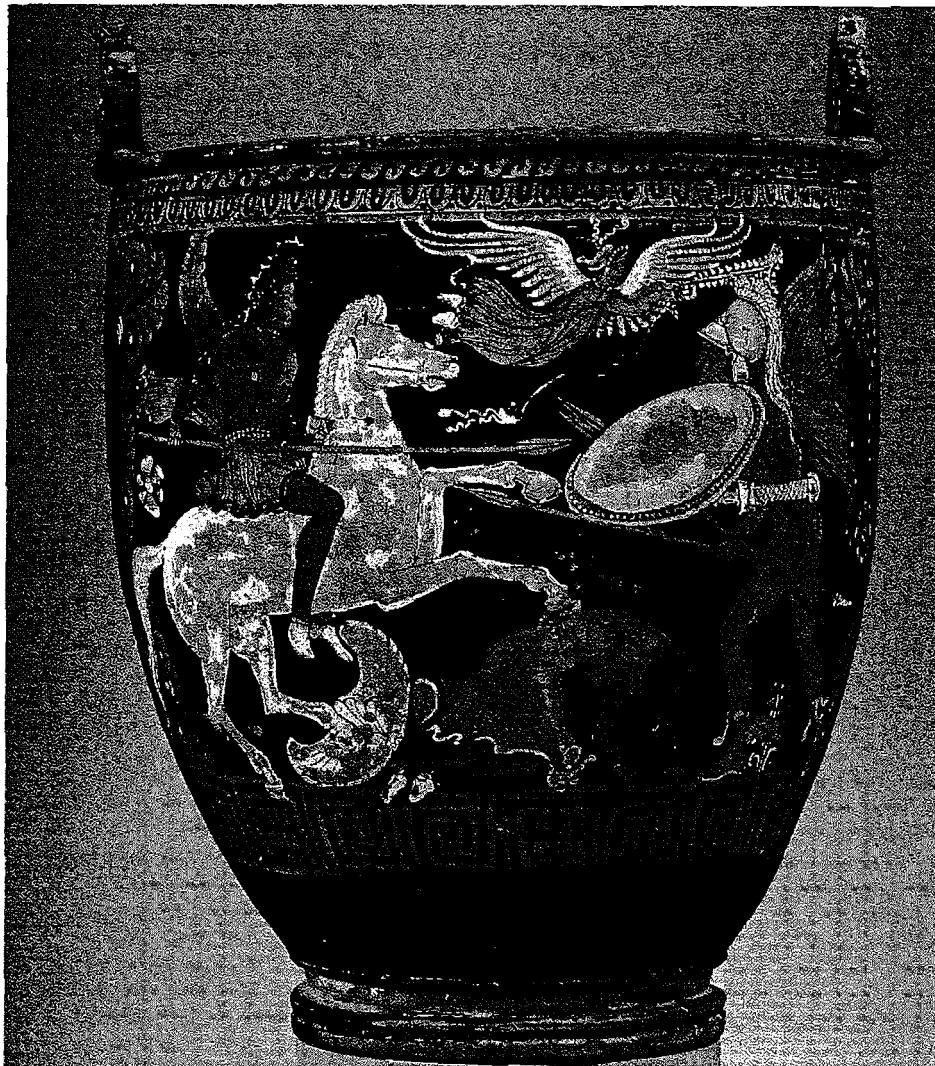
Other myths are based on history or what the Greeks believed to be history. The story of Theseus and the Minotaur falls into this class. Theseus was an early king of Athens, around whom a whole cycle of myths crystalized. He belonged to the generation before the Trojan War and was thought to be responsible for the unification of Attica. Minos, king of Knossos in Crete, was also believed to be a historical figure. Thucydides discusses the extent of his sea-power in the introduction to his history. *Labyrinthos* means in the ancient Cretan language *House of the Double Axe*, which may have been the name of the great palace at Knossos, where the double axe frequently appears as a religious symbol. The large size and complicated plan of this palace may account for the change in meaning of the word *labyrinth* to its later sense of "maze." Bull-jumping played an important part in Cretan ritual and is often portrayed in works of Cretan art. The bull-jumpers may well have been young captives taken from Athens and other places. We thus find in the myth of Theseus historical elements strangely transmuted in the course of time.

In another foreign adventure, Theseus is said to have accompanied Hercules on an expedition to fight the Amazons, a race of female warriors living on the south shore of the Black Sea; according to some accounts, Theseus led the expedition himself. He captured the queen of the Amazons and brought her back to Athens, but the Amazons came in pursuit and laid siege to Athens. They were defeated, but the queen of the Amazons bore Theseus a child, named Hippolytus, who was destined to be the cause of much sorrow for Theseus.

The myth of Odysseus and the Cyclops (Chapter 7) is taken from Homer's *Odyssey*, which is mainly concerned with the adventures of Odysseus during his journey home to Ithaca from Troy. It illustrates a third strand often found

in Greek myth: folk tale. The story of the little man who outwits a one-eyed man-eating giant is found in the folk tales of many other peoples, and the whole structure of the story as told by Homer shows the symmetry common in folk tales.

The making of myths seems to be a universal human activity, and myths are said to enshrine the corporate wisdom of primitive peoples. Their interpretation remains a vexed question, on which no two scholars agree. The strands that go to form the corpus of Greek myth are so many and various that any attempt to form general rules for their interpretation seems doomed to failure. However we look at them, they are stories that have caught the imagination of Western man throughout recorded history.



An Amazon in combat with a Greek warrior

Ο ΜΥΘΟΣ (β)



ὁ Θησεὺς οὐ φοβεῖται ἀλλὰ ἄνδρείως μάχεται καὶ τὸν Μίνωταυρὸν ἀποκτείνει.

VOCABULARY

Verbs

- ἐξέρχομαι + ἐκ + gen., *I come out of; I go out of*
- ἡγέομαι + dat., *I lead*
- μάχομαι, *I fight*
- παρέχω, *I hand over; I supply, provide*
- πορεύομαι, *I go; I walk; I march; I journey*
- προχωρέω, *I go forward; I come forward, advance*
Cf. προσχωρέω + dat., *I approach*
- φασί(ν), postpositive enclitic, *they say*

Noun

- αἱ πύλαι, pl., *double gates*

Adverbs

- οὐδαμῶς, *in no way, no*
- πολλάκις, *many times, often*
- ώς, *in exclamations, how . . . !*

Particles

- γε, postpositive enclitic; restrictive, *at least; intensive, indeed*
- δῆ, postpositive; emphasizes that what is said is obvious or true, *indeed, in fact*

“ἐπεὶ δὲ ἡμέρā γίγνεται, ὁ Μίνως ἔρχεται πρὸς τὸ δεσμωτήριον καὶ καλεῖ τὸν τε Θησέα καὶ τοὺς ἑταίρους καὶ ἄγει αὐτοὺς πρὸς τὸν λαβύρινθον. ἐπεὶ δὲ ἀφικνοῦνται, οἱ δοῦλοι ἀνοίγουσι τὰς πύλας καὶ τοὺς Ἀθηναίους εἰσελαύνουσιν. ἔπειτα δὲ τὰς πύλας κλείουσι καὶ ἀπέρχονται· οὕτω γὰρ τῷ Μίνωταύρῳ σῖτον παρέχουσιν εἰς πολλὰς ^{goes} ἡμέρας. οἱ μὲν οὖν ἑταῖροι μάλα φοβοῦνται, ὁ δὲ Θησεύς, ‘μὴ φοβεῖσθε, ὅ φίλοι,’ φησίν· ‘ἔγὼ γὰρ ὑμᾶς σώσω. ἔπεισθέ μοι οὖν ἄνδρείως.’ οὕτω λέγει καὶ ἥγεται αὐτοῖς ^{Ἄλλοι} εἰς τὸν λαβύρινθον.

[ἀνοίγουσι, *open* κλείουσι, *they shut* εἰς πολλὰς ἡμέρας, *for many days* σώσω, *I will save* ἔπεισθέ μοι, *follow me!*]

DC-f

“ο μὲν οὖν Θησεὺς ἐν μὲν τῇ ἀριστερᾷ ἔχει τὸ λίνον, ἐν δὲ τῇ δεξιᾷ τὸ ξίφος, καὶ προχωρεῖ εἰς τὸν σκότον. οἱ δὲ ἑταῖροι μάλα φοβοῦνται, 10 ἀλλ’ ὅμως ἔπονται· ἡ γὰρ ἀνάγκη αὐτοὺς ἔχει. μακρὰν οὖν ὁδὸν πορεύονται καὶ πολλάκις μὲν τρέπονται, πολλάκις δὲ ψόφους δεινοὺς ἀκούουσιν· ὁ γὰρ Μίνωταυρος διώκει αὐτοὺς ἐν τῷ σκότῳ καὶ μάλα δεινῶς βρῦχαται. ἐνταῦθα δὴ τὸν τῶν ποδῶν ψόφον 15 ἀκούουσι καὶ τὸ τοῦ θηρίου πνεῦμα ὀσφραίνονται, καὶ ἴδού, ἐν τῇ ὁδῷ πάρεστιν ὁ Μίνωταυρος. δεινῶς δὴ βρῦχαται καὶ ἐπὶ τὸν Θησέα δρμάται.

[τῇ ἀριστερᾷ, *the left hand* τῇ δεξιᾷ, *the right hand* τὸν σκότον, *the darkness* ἡ... ἀνάγκη, *necessity* τρέπονται, *they turn* ψόφους, *noises* βρῦχαται, *roars* τῶν ποδῶν, *of feet* τὸ τοῦ θηρίου πνεῦμα, *the breath of the beast* ὀσφραίνονται, *they smell* δρμάται, *rushes*]

“ο δὲ Θησεὺς οὐ φοβεῖται, ἀλλὰ μάλα ἀνδρείως μάχεται· τῇ μὲν γὰρ ἀριστερᾷ λαμβάνεται τῆς τοῦ θηρίου κεφαλῆς, τῇ δὲ δεξιᾷ τὸ στῆθος τύπτει. ὁ δὲ Μίνωταυρος δεινῶς κλάζει καὶ καταπίπτει πρὸς τὴν γῆν. οἱ δὲ ἑταῖροι, ἐπεὶ ὄρθσι τὸ θηρίον ἐπὶ τῇ γῇ κείμενον, χαίρουσι καί, ‘ὦ Θησεῦ,’ φασίν, ‘ώς ἀνδρεῖος εἶ. ως θαυμάζομέν σε καὶ τιμῶμεν. ἀλλὰ νῦν γε σφῖς ἡμᾶς ἐκ τοῦ λαβυρίνθου καὶ ἡγοῦ ἡμῖν πρὸς τὰς πύλας. μακρὰ γάρ ἐστιν ἡ ὁδὸς καὶ πολὺς ὁ σκότος· τὴν δ’ ὁδὸν ἀγνοοῦμεν.’

[λαμβάνεται... τῆς κεφαλῆς, *takes hold of the head* τὸ στῆθος, *its breast* κλάζει, *shrieks* κείμενον, *lying* ἀγνοοῦμεν, *we do not know*]

“ο δὲ Θησεὺς οὐ φοβεῖται, ἀλλὰ τὸ λίνον λαμβάνει—οὕτω γὰρ τὴν ὁδὸν γιγνώσκει—καὶ ἡγεῖται τοῖς ἑταῖροῖς πρὸς τὰς πύλας. ἐπεὶ δ’ ἀφικνοῦνται, τὸν μόχλον διακόπτουσι καὶ μένουσιν ἐκεῖ· ἔτι γὰρ ἡμέρα ἐστίν. ἐπεὶ δὲ νῦν γίγνεται, ἐξέρχονται ἐκ τοῦ λαβυρίνθου καὶ σπεύδουσι πρὸς τὴν ναῦν. ἐκεῖ δὲ τὴν Ἀριάδνην αὐτὴν ὄρθσιν· μένει γὰρ πρὸς τῇ νηὶ ταχέως οὖν εἰσβαίνουσι καὶ ἀποπλέουσι πρὸς τὰς Ἀθήνας. οὕτως οὖν ὁ Θησεὺς τὸν τε Μίνωταυρον ἀποκτείνει καὶ τοὺς ἑταίρους σώζει εἰς τὰς Ἀθήνας.”

[τὸν μόχλον, *the bolt* διακόπτουσι, *they cut through* σώζει εἰς, *brings* . . . *safely to*]

50 35

οὗτω περαίνει τὸν μῦθον ἡ Μυρρίνη, ἡ δὲ Μέλιττα, “καὶ ἡ Ἀριάδνη;” φηρίν· “ἄρα χαίρει; ἄρα φιλεῖ αὐτὴν ὁ Θησεύς;” ἡ δὲ Μυρρίνη, “οὐδαμῶς· οὐ χαίρει ἡ Ἀριάδνη οὐδὲ φιλεῖ αὐτὴν ὁ Θησεύς.” ἡ δὲ Μέλιττα, “τί οὖ φιλεῖ αὐτὴν ὁ Θησεύς; τί γίγνεται;” ἡ δὲ μῆτηρ, ἔκεινον τὸν μῦθον οὐκ ἐθέλω σοι λέγειν νῦν γε.”

[περαίνει, ends ἔκεινον, that]

WORD BUILDING

Describe the relationship between the words in the following sets. From your knowledge of the words at the left, deduce the meaning of those on the right:

- | | |
|--------------|----------|
| 1. ὁ δοῦλος | ἡ δούλη |
| 2. ὁ φίλος | ἡ φίλη |
| 3. ὁ θεός | ἡ θεά |
| 4. ὁ ἑταῖρος | ἡ ἑταίρα |
| 5. ὁ οἰκος | ἡ οἰκία |

GRAMMAR

5. Middle Voice: Meaning

Note the following verbs in the middle voice in the reading passage above:

φοβούνται, etc. (6, 7, 10, 18, 26) = *they are afraid*, etc.

φοβέω, active voice, transitive = *I put X to flight; I terrify X*

φοβέομαι, middle voice, intransitive = *I am frightened, am afraid*

φοβέομαι, middle voice, transitive + acc. = *I fear, am afraid of X*

τρέπονται (12) = *they turn*

τρέπω, active voice, transitive = *I turn X (direct object)*

τρέπομαι, middle voice, intransitive, reflexive with accusative sense = *I turn myself, I turn*

ὁρμάται (17) = *rushes*

ὁρμάω, active voice, transitive = *I set X (direct object) in motion*

This verb may also be intransitive in the active voice:

ὁρμάω, active voice, intransitive = *I start; I rush*

ὁρμάομαι, middle voice, intransitive, reflexive with accusative sense = *I set myself in motion; I start; I rush; I hasten*

λαμβάνεται (19) = *takes hold of*

λαμβάνω, active voice, transitive = *I take X* (direct object in accusative case); *I take hold of X* (direct object in accusative case)

λαμβάνομαι, middle voice, reflexive with dative sense, object in genitive case = *I take hold of X for myself/in my own interests*

Note also the meanings of the following verbs in active and middle voices:

καθίζω, active voice, transitive = *I make X sit down; I set; I place*

This verb may also be intransitive in the active voice:

καθίζω, active voice, intransitive = *I sit*

καθίζομαι, middle voice, intransitive, reflexive with accusative sense = *I seat myself, sit down*

πείθω, active voice, transitive = *I persuade*

πείθομαι, middle voice, reflexive with accusative sense = *I persuade myself for + dat. (someone or something) = I obey someone or something*

πείθομαι αὐτῷ = *I obey him.*

πείθομαι τοῖς νόμοις = *I obey the laws.*

Exercise 61

Read aloud and translate the following sentences containing verbs with middle voice forms. Identify deponent verbs, and identify the non-deponent verbs that are used here in the middle voice:

1. οἴκαδε βαδίζειν βουλόμεθα.
2. οἱ νεᾶνίαι καὶ οἱ παρθένοι ἐν τῷ λαβυρίνθῳ μέγα φοβοῦνται.
3. ἀργὸς γίγνει, ὁ δοῦλε.
4. εἰς τὴν Κρήτην ἀφικνούμεθα.
5. ὁ βασιλεὺς ἡμᾶς δέχεται.
6. ὁ κύων ἐπὶ τὸν λόκον ὄρμαται.
7. οἱ γυναῖκες πρὸς τῇ κρήνῃ καθίζονται.
8. ὁ Θησεὺς τοὺς ξίφους λαμβάνεται.
9. ἀρ' οὐκ ἐθέλεις τῷ παιτρὶ πείθεσθαι;
10. μὴ φοβεῖσθε τὸν λόκον, ὁ παιδες.

6. Some Uses of the Dative Case

- a. The *indirect object* of verbs of giving, showing, and telling is in the dative case, e.g., οὕτω γὰρ τῷ Μίνωταύρῳ σῖτον παρέχουσιν = *In this way they supply food to the Minotaur* or *In this way they supply the Minotaur with food*. Here the word σῖτον is the direct object of the verb παρέχουσιν, and the words τῷ Μίνωταύρῳ are the indirect object.
- b. The dative case may be used with linking verbs, such as ἔστι(v) and γίγνεται, to indicate the person who *possesses* something, e.g., ἔστιν αὐτῷ παῖς τις ὄνόματι Θησεύς, lit., *there is for him a child. . . . = he has a child. . . .* This is called the *dative of the possessor*.
- c. The Greek sentence in b above shows another use of the dative case, the *dative of respect*: ὄνόματι Θησεύς, lit., *Theseus with respect to his name = called Theseus*. ὁ Μίνωταυρος δεινός ἔστιν ὅψει καὶ φωνῇ = *The Minotaur is terrible with respect to/in appearance and voice*.
- d. The dative case may be used to indicate the *means* or *instrument* by which an action is carried out, e.g., τῇ μὲν γὰρ ἀριστερᾷ λαμβάνεται τῆς τοῦ θηρίου κεφαλῆς, τῇ δὲ δεξιᾷ τὸ στήθος τύπτει = *with his left hand he takes hold of the head of the beast, and with his right hand he strikes its chest*.
- e. The dative case may be used to indicate the *time when* an action takes place, e.g., τῇ ὑστεραίᾳ = *on the next day*. Note that the Greek does not use a preposition here.
- f. The dative case is used after certain prepositions, especially those that indicate the *place where* someone or something is or something happens, e.g., ἐν τῇ ἀριστερᾷ and πρὸς τῇ νηὶ.
- g. The dative case is used with *certain verbs*, e.g.: οἱ βόες τῷ ἄγρῳ προσχωροῦσιν = *the oxen approach the field*.

Your English translation will use a direct object in the accusative case, e.g., ὁ Αἴγευς πείθεται αὐτῷ = *Aegeus obeys him*; ἔπεσθέ μοι ἀνδρείως = *follow me bravely*; and ἤγειται αὐτοῖς εἰς τὸν λαβύρινθον = *he leads them into the labyrinth*.

Verbs that take the dative case:

ἔπομαι, *I follow*

βοηθέω, *I come to (someone's) aid*

ἵγεομαι, *I lead*

πείθομαι, *I obey*

προσχωρέω, *I go toward, approach*

συλλαμβάνω, *I help*

Exercise 6κ

Locate at least twenty words or phrases in the dative case in reading passages α and β and identify each use of the dative case.

Exercise 6λ

Read aloud, translate, and identify each use of the dative case:

1. ὁ ἀνὴρ ὑμῖν οὐ πείθεται. DC - \varnothing
2. πείθεσθέ μοι, ὡς παιδες. DC - \varnothing
3. πάρεχέ μοι τὸ ἄροτρον. DC - α
4. τὸν μῆθον τῷ παιδὶ λέγω. DC - α .
5. ἔστι τῷ αὐτουργῷ ἄροτρον. DC - β DC - \varnothing
6. ὁ αὐτουργός, Δικαιόπολις ὀνόματι, τοῖς βουσίν εἰς τὸν ἀγρὸν ἤγειται.
7. ὁ παιᾶς τὸν λύκον λίθοις βάλλει (pelts). DC - α
8. ἡ γυνὴ τῷ ἀνδρὶ πολὺν σῖτον παρέχει. DC - α
9. ὁ δεσπότης τοὺς δούλους τοσαντή βοῇ καλεῖ ὥστε φοβοῦνται. DC - α
10. ἔστι τῷ παιδὶ καλὸς κύων. DC - β

7. Prepositions

While, as seen above, prepositions that take the dative case usually refer to the *place where* someone or something is or *where* some action takes place, prepositions that take the genitive often express ideas of *place from which*, and prepositions that take the accusative often express ideas of *place to which*. Observe the following examples that have been given in the vocabulary lists so far:

With genitive: ἀπό, *from*; ἐκ/ἐξ, *out of*; μετά, *with* (with this last example there is no sense of motion from a place)

With dative: ἐν, *in*; ὀν, *on*; ἐπί, *upon, on*; πρός, *at, near, by*; ὑπό, *under*

With accusative: ἀνά, *up*; εἰς, *into; to; at*; ἐπί, *at; against*; κατά, *down*; μετά, *after*; πρός, *to, toward*; ὑπό, *under*

Exercise 6μ

Write out the following sentences, putting the nouns in the correct case, and then translate the sentences:

1. πρὸς (ὁ ἄγρος) ἐρχόμεθα.
2. πρὸς (ἡ ὁδός) καθίζουσιν.
3. ἐκ (ἡ οἰκία) σπεύδει.
4. ἀπὸ (ἡ νῆσος) πλέουσιν.
5. κατὰ (ἡ ὁδός) πορεύονται
6. μετὰ (οἱ ἑταῖροι) φεύγει.
7. ἐν (ὁ λαβύρινθος) μένετε.

Τρός τὸν ἄγρον ἐχόμεθα
 Τρός τῇ ὁδῷ καθίζουσι
 ἐκ τῆς οἰκίας σπεύδετε
 ἀπὸ τῆς νῆσου πλέουσιν
 κατὰ τὴν ὁδὸν πορεύονται
 μετὰ τοὺς ἑταῖρος φεύγετε
 ἐν τῷ λαβύρινθῳ μένετε

8. ήγεισθε ήμιν πρὸς (ἢ κρήνη). *Τὴν κρήνην.*
 9. οἱ παιδες τρέχουσιν ἀνὰ (ἢ ὁδός). *Τὴν ὁδοῦ.*
 10. αἱ παρθένοι καθίζονται ὑπὸ (τὸ δένδρον). *Τῇ δένδρῳ.*
 11. ὁ κύων ὄρμαται ἐπὶ (ὁ λύκος). *Τῷ λυκῷ.*
 12. οἱ ἑταῖροι εἰς (ὁ λαβύρινθος) εἰσέρχονται. *Τὸν λαβύρινθον.*

Exercise 6v

Translate into Greek:

1. Aren't you willing to obey me, boy? (Use **ἄρα**.)
2. Tell me the story.
3. I hand the plow over to you.
4. The farmer has a big ox. (*Use dative of the possessor; see Exercise 6λ, no. 5, for placement and accent of the verb.*)
5. The young man (**ὁ νεανίας**), called Theseus, leads his comrades bravely.
6. The boy strikes (*use βάλλω*) the wolf with a stone.
7. The girl hands over food to her friend.
8. The slave strikes the oxen with a goad (*use τὸ κέντρον*).
9. The girl approaches the gates.
10. On the next day the Athenians flee out of the labyrinth.

Exercise 6ξ

Translate the following pairs of sentences:

1. ὁ Θησεὺς βούλεται τοὺς ἑταίρους σώζειν.
Aegeus is very afraid but obeys him.
2. οἱ μὲν Ἀθηναῖοι ἀφικνοῦνται εἰς τὴν νῆσον, ὁ δὲ βασιλεὺς δέχεται αὐτούς.
The comrades are especially frightened, but Theseus leads them bravely.
3. μὴ μάχεσθε, ὡ φίλοι, μηδὲ (*and don't*) βοᾶτε ἀλλὰ στῆτε (*be quiet*).
Don't fear the Minotaur, friends, but be brave!
4. ἐπεὶ νῦν γίγνεται, ἡ παρθένος ἔρχεται πρὸς τὰς πύλας.
When day comes (becomes), the ship arrives at the island.
5. ἐπεὶ ὁ Θησεὺς ἀποκτείνει τὸν Μινώταυρον, ἐπόμεθα αὐτῷ ἐκ τοῦ λαβύρινθου.
When we are journeying to Crete, we see many islands.



Theseus deserts Ariadne.

Ο ΘΗΣΕΥΣ ΤΗΝ ΑΡΙΑΔΝΗΝ ΚΑΤΑΛΕΙΠΕΙ

Read the following passages and answer the comprehension questions:

ς

ούτως οὖν ὁ Θησεὺς τοὺς ἑταίρους σώζει καὶ ἀπὸ τῆς Κρήτης ἀποφεύγει. πρῶτον μὲν οὖν πρὸς νῆσόν τινα, Νάξον ὄνόματι, πλέουσιν. ἐπεὶ δ' ἀφικνοῦνται, ἐκβαίνουσιν ἐκ τῆς νεάς καὶ ἀναπαύονται. ἐπεὶ δὲ νῦν γίγνεται, οἱ μὲν ἄλλοι καθεύδουσιν· αὐτὸς δὲ ὁ Θησεὺς οὐ καθεύδει ἀλλὰ ἡσυχος μένει· οὐ γὰρ φιλεῖ τὴν Ἀριάδνην οὐδὲ βούλεται φέρειν αὐτὴν πρὸς τὰς Ἀθήνας. δι' ὅλιγου οὖν, ἐπεὶ καθεύδει ἡ Ἀριάδνη, δοθεὶς ἐγείρει τοὺς ἑταίρους καί, "στιγάτε, ὁ φίλοι," φησίν· "καιρός ἐστιν ἀποπλεῖν. σπεύδετε οὖν πρὸς τὴν ναῦν." ἐπεὶ οὖν εἰς τὴν ναῦν ἀφικνοῦνται, ταχέως λένουσι τὰ πείσματα καὶ ἀποπλέουσιν· τὴν δὲ Ἀριάδνην λείπουσιν ἐν τῇ νήσῳ.

[τινα, *a certain* Νάξον, *Naxos* (an island in the middle of the Aegean Sea, north of Crete) ἀναπαύονται, *they rest* ἡσυχος, *quiet(ly)* ἐγείρει, *wakes up* τὰ πείσματα, *the cables*]

1. Where do Theseus and his comrades sail first?
2. What do they do first when they arrive there?
3. Why does Theseus not sleep?
4. What does Theseus say to his men when he awakens them?

ἐπεὶ δὲ ἡμέρᾳ γίγνεται, ἀνεγείρεται ἡ Ἀριάδνη καὶ ὥρᾳ ὅτι οὔτε οὐδεὶς οὔτε οἱ ἑταῖροι πάρεισιν. τρέχει οὖν πρὸς τὸν αἰγιαλὸν καὶ βλέπει πρὸς τὴν θάλατταν· τὴν δὲ ναῦν οὐχ ὥρᾳ. μάλα οὖν φοβεῖται καὶ βοᾷ· "ὦ Θησεῦ, ποῦ εἶ; ἀρά με καταλείπεις; ἐπάνελθε καὶ σῶζέ με."

[ἀνεγείρεται, *wakes up* τὸν αἰγιαλὸν, *the shore* τὴν θάλατταν, *the sea* ἐπάνελθε, *come back!*]

5. What does Ariadne see when she wakes up?
6. What does she shout?

Exercise 60

Translate into Greek:

1. While (*ἐν φ*) Ariadne is calling, the god (*ὁ θεός*) Dionysus (*ὁ Διόνυσος*) looks from heaven (*ὑπερ οὐρανός*) toward earth; then he sees Ariadne and loves her.
2. So he flies (*πέτεται*) from heaven to earth. And when he arrives at the island, he approaches her and says, "Ariadne, don't be afraid. For I, Dionysus, am here. I love you and want to save you. Come with me to heaven."
3. So Ariadne rejoices and goes to him.
4. Then Dionysus carries her up (*ἀναφέρει*) to heaven; and Ariadne becomes a goddess (*θεᾶ*) and stays forever (*εἰσαει*) in heaven.



Dionysus rescues Ariadne.

Classical Greek

Marriage

The following lines in praise of marriage are attributed to Hipponax (fragment 182), a sixth century B.C. writer of iambic verse, but are probably from a writer of New Comedy:

γάμος κράτιστός ἐστιν ἀνδρὶ σώφρονι
τρόπον γυναικὸς χρηστὸν ἔδνον λαμβάνειν.
αὕτη γὰρ ἡ προὶξ οἰκίāν σφέει μόνη. . . .
συνεργὸν οὗτος ἀντὶ δεσποίνης ἔχει
εῦνουν, βεβαίāν εἰς ἄπαντα τὸν βίον.

[*γάμος, marriage κράτιστος, best* (translate, *The best marriage . . . is to take. . . .*)
ἀνδρὶ σώφρονι, for the prudent man τρόπον γυναικὸς χρηστὸν, the good character of a woman ἔδνον, (as) a wedding gift αὕτη . . . ἡ προὶξ, this dowry
μόνη, alone συνεργὸν, helpmate οὗτος, this man ἀντὶ δεσποίνης, instead of a tyrant *εῦνουν, well-disposed βεβαίāν, reliable εἰς ἄπαντα τὸν βίον, for all his life*]

New Testament Greek

Luke 13.10–16

We begin with an English translation of the first verses of the passage:

Jesus was teaching in a synagogue on the sabbath and cured a woman who had been bowed by an infirmity for eighteen years. He laid his hands on her and said, “Woman, you are freed from your infirmity,” and immediately she stood up straight. But the ruler of the synagogue, objecting because Jesus had cured her on the sabbath day, said to the crowd:

“Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.” ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν, “ὑποκρίται, ἔκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;”

[*Ἐξ, six ἐν αἷς, in which δεῖ ἐργάζεσθαι, (we) should work ἐρχόμενοι, going θεραπεύεσθε, work your cures ἀπεκρίθη, answered ὁ κύριος, the Lord εἶπεν, said ὑποκρίται, hypocrites ἔκαστος, each ἢ, or τὸν ὄνον, his ass τῆς φάτνης, the stall ἀπαγαγὼν, having led (it) away ποτίζει, give (it) water*]

Jesus concludes: “And this woman, a daughter of Abraham, whom Satan bound for eighteen years, should she not have been freed from this bond on the sabbath day?”

ἄντρον ἀφικνοῦνται, οὐδένα ἄνθρωπον εύρισκουσιν ἔνδον. οἱ οὖν ἔταῖροι, ὁ 'Οδυσσεὺς,' φᾶσίν, 'οὐδεὶς ἄνθρωπός ἐστιν ἔνδον. ἔλαυνε οὖν τά τε πρόβατα καὶ τὰς αἶγας πρὸς τὴν ναῦν καὶ ἀπόπλει ὡς τάχιστα.'

[ἄντρον, *cave* δώδεκα, *twelve* έαυτῷ ἔπεσθαι, *to follow him* ἔνδον, *inside* ὡς τάχιστα, *as quickly as possible*]

"ὅ δ' 'Οδυσσεὺς οὐκ ἔθέλει τοῦτο ποιεῖν· βούλεται γὰρ γιγνώσκειν τίς ἐν τῷ ἄντρῳ οἴκει. οἱ δὲ ἔταῖροι μάλα φοβοῦνται· ὅμως δὲ τῷ 'Οδυσσεῖ πείθονται καὶ μένουσιν ἐν τῷ ἄντρῳ."

[τοῦτο, *this* ὅμως, *nevertheless*]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

- | | |
|---|---------------------------------------|
| 1. myth | 5. monotheist (what does μόνος mean?) |
| 2. mythology | 6. atheist (what does ἀ- mean?) |
| 3. polytheist
(what does ὁ θεός mean?) | 7. theology |
| 4. pantheist
(what does πᾶν mean?) | |

GRAMMAR

1. Substantive Use of Adjectives

Adjectives, especially in the plural, are often used as substantives, thus functioning as nouns, and can be translated by supplying words such as "men," "women," or "things," depending on the gender of the adjective, e.g.:

ἐν δὲ τῇ ὁδῷ πολλοὺς ὥρωμεν.
We see many (men) on the road.

πρὸς τὴν κρήνην πολλαὶ ὑδρίαις φέρουσιν.
Many (women) are carrying water jars to the spring.

ἐν δὲ τῇ ὁδῷ πολλὰ καὶ δεινὰ πάσχουσιν.
On the journey they suffer many terrible (things).

Note also that Greek uses the conjunction *καὶ* here, while English does not use a connective.

2. Nouns: Declensions

As you have seen, Greek nouns are divided into three large groups or *declensions*. You have already studied nouns of the 1st or *alpha declension* (e.g., ἡ κρήνη, ἡ ὑδρία, ἡ μέλιττα, ἡ μάχαιρα, ὁ δεσπότης, ὁ Ξανθίας, and ὁ νεᾶνιας) and of the 2nd or *omicron declension* (e.g., ὁ ἄγρος and τὸ δένδρον). Nouns of the 1st declension are feminine, except for those whose nominatives end in -ης or -ᾶς, such as ὁ δεσπότης, ὁ Ξανθίας, and ὁ νεᾶνιας; most nouns of the 2nd declension are masculine (e.g., ὁ ἄγρος), a few are feminine (e.g., ἡ ὁδός, ἡ νῆσος, and ἡ παρθένος), and some are neuter (e.g., τὸ δένδρον).

The 3rd *declension* has many nouns of all three genders, and it is not easy to predict the gender from the ending of the nominative singular, as it is with 1st and 2nd declension nouns. Some 3rd declension nouns can be either masculine or feminine, such as ὁ or ἡ παις, *boy; girl; son; daughter; child*.

The stems of 3rd declension nouns end in a consonant or in vowels or diphthongs. Nouns of the 3rd declension can be recognized by the ending -ος or -ως in the genitive singular, e.g., παις, genitive, παιδός and πόλις, genitive, πόλεως. By removing the genitive singular ending, you find the stem, e.g., παιδ-.

To help you identify the declension to which a noun belongs and to help you determine the stem of 3rd declension nouns, we will henceforth list nouns in the vocabulary lists with their nominative and genitive forms, as follows:

1st Declension: (stems in -α or -α)	ἡ κρήνη, τῆς κρήνης, <i>spring</i> ἡ ὑδρία, τῆς ὑδρίας, <i>water jar</i> ἡ μέλιττα, τῆς μελίττης, <i>bee</i> ἡ μάχαιρα, τῆς μαχαίρας, <i>knife</i> ὁ δεσπότης, τοῦ δεσπότου, <i>master</i> ὁ νεᾶνιας, τοῦ νεᾶνίου, <i>young man</i>
2nd Declension: (stems in -ο)	ὁ ἄγρος, τοῦ ἄγροῦ, <i>field</i> ἡ ὁδός, τῆς ὁδοῦ, <i>road; way; journey</i> τὸ δένδρον, τοῦ δένδρου, <i>tree</i>
3rd Declension:	ὁ ορ παις, τοῦ ορ παιδός, <i>boy; girl; son; daughter; child</i> ἡ πόλις, τῆς πόλεως, <i>city</i>

3. 3rd Declension Consonant Stem Nouns: Velar and Dental Stems

The stems of many 3rd declension nouns end in consonants. You find the stem by dropping the -ος ending from the genitive singular. The 3rd declension endings shown in the chart of forms below are then added to the stem.

a. Stems ending in a velar (γ, κ, χ)

ὁ φύλαξ, τοῦ φύλακ-ος, *guard*

Cf. φυλάττω, *I guard*

Stem: φυλακ-, *guard*

	Singular	Plural
Nom.	ὁ φύλακ-ς > φύλαξ	οἱ φύλακ-ες
Gen.	τοῦ φύλακ-ος	τῶν φυλάκ-ων
Dat.	τῷ φύλακ-ι	τοῖς φύλακ-σι(v) > φύλαξι(v)
Acc.	τὸν φύλακ-α	τοὺς φύλακ-ας
Voc.	ὦ φύλακ-ς > φύλαξ	ὦ φύλακ-ες

Note that the vocatives are the same as the nominatives. Note that in the nominative and vocative singular and the dative plural the κ of the stem and the ο/σ of the ending produce the combination of sounds represented by the letter ξ (see page xv). And note that, as is the case with most nouns, the accent is persistent; in the genitive plural the accent cannot stand on the third syllable from the end because the final syllable is long (see Chapter 3, Grammar 3, page 32).

ὦ οἱ αἴγες, τοῦ οἱ τῆς αἴγ-ός, *goat*

Stem: αἴγ-, *goat*

	Singular	Plural
Nom.	ὁ αἴγ-ς > αἴξ	οἱ αἴγ-ες
Gen.	τοῦ αἴγ-ός	τῶν αἰγ-ῶν
Dat.	τῷ αἴγ-ι	τοῖς αἴγ-σι(v) > αἰξί(ν)
Acc.	τὸν αἴγ-α	τοὺς αἴγ-ας
Voc.	ὦ αἴγ-ς > αἴξ	ὦ αἴγ-ες

Note that monosyllabic nouns of the 3rd declension usually have an accent on the final syllable of the genitive and dative cases, singular and plural. Note that the vocatives are the same as the nominatives. Note that in the nominative and vocative singular and the dative plural the γ and ο/σ produce the combination of sounds represented by the letter ξ. And note the circumflex accent over the diphthong of the stem when it is accented and followed by a short syllable (see Chapter 3, Grammar 3, page 32).

in H/Ce

PRACTICE: Write the complete set of the forms of ὁ ὄνυξ, τοῦ ὄνυχος, *claw; nail* (note that χ and ο/σ produce the combination of sounds represented by the letter ξ).

b. *Stems ending in a dental (δ, θ, τ)*

ὁ or ἡ παιδ̄ς, τοῦ or τῆς παιδ̄-ός, *boy; girl; son; daughter; child*

Stem: παιδ̄-, *boy; girl; son; daughter; child*

	Singular	Plural
Nom.	ὁ παιδ̄-ς > παιδ̄ς	οἱ παιδ̄-ες
Gen.	τοῦ παιδ̄-ός	τῶν παιδ̄-ων
Dat.	τῷ παιδ̄-ί	τοῖς παιδ̄-σι(ν) > παισί(ν)
Acc.	τὸν παιδ̄-α	τοὺς παιδ̄-ας
Voc.	ὦ παιδ̄ > παιδ̄	ὦ παιδ̄-ες

Remember that all dental stops are lost before σ (see page xv); thus in the nominative singular and the dative plural of παιδ̄ς the δ is lost before the σ/σ of the endings. The vocative singular is the stem without the -δ (all stop consonants are lost in word-final position; the only consonants with which Greek words can end are ν, ρ, ζ, or one of the double consonants ξ and ψ). Note that while monosyllabic nouns of the 3rd declension usually have an accent on the final syllable of the genitive and dative cases, singular and plural (see ὁ αἴξ on the opposite page), in this word the accent of the genitive plural is persistent and remains on the first syllable.

PRACTICE: Write the complete set of the forms of ἡ ἐλπίς, τῆς ἐλπίδος, *hope*.

The following is an example of a *neuter* dental-stem noun of the 3rd declension. Note the ways in which it is similar to and different from the masculine/feminine nouns above:

τὸ ὄνομα, τοῦ ὄνόματ-ος, *name*

Stem: ὄνοματ-, *name*

	Singular	Plural
Nom.	τὸ ὄνοματ > ὄνομα	τὰ ὄνόματ-α
Gen.	τοῦ ὄνόματ-ος	τῶν ὄνομάτ-ων
Dat.	τῷ ὄνόματ-ί	τοῖς ὄνόματ-σι(ν) > ὄνόμασι(ν)
Acc.	τὸ ὄνοματ > ὄνομα	τὰ ὄνόματ-α
Voc.	ὦ ὄνοματ > ὄνομα	ὦ ὄνόματ-α

Remember that in neuter nouns the nominative, accusative, and vocative singular forms are identical, as are the corresponding plural forms, which end in ἄ as do 2nd declension neuters. Third declension neuter nouns do not add ζ to the stem in the nominative singular as do masculine and feminine velar and dental stem nouns. Instead, the τ of the stem is lost (see above), as it also is before the σ of the dative plural ending. The vocative singular is the stem without the -τ (cf. ὦ παιδ̄).

Exercise 7α

Locate the following 3rd declension nouns in the reading passage at the beginning of this chapter. Identify the case and number of each, and explain why that particular case is being used:

- | | |
|----------------|-------------|
| 1. ἄνδρος | 4. χειμῶνας |
| 2. ὀνόματι | 5. αἰγῶν |
| 3. Ἀγαμέμνονος | 6. αἴγας |

Exercise 7β

The following 3rd declension nouns have been given in the vocabulary lists in Chapters 2-7, in the following order. Declensions of the nouns marked with asterisks have been given above; declensions of other types of 3rd declension nouns will be given in subsequent grammar sections. Give the meaning of each of the following:

- | | |
|----------------------------------|------------------------------|
| ὁ βοῦς, τοῦ βοός | ὁ βασιλεύς, τοῦ βασιλέως |
| ὁ οὐ ή παιᾶς, τοῦ or τῆς παιδός* | ἡ ναῦς, τῆς νεώς |
| ὁ πατήρ, τοῦ πατρός | ἡ νύξ, τῆς νυκτός |
| ὁ ἄνήρ, τοῦ ἄνδρός | ὁ Αἴγευς, τοῦ Αἴγεως |
| ἡ γυνή, τῆς γυναικός | ὁ Θησεύς, τοῦ Θησέως |
| ἡ θυγάτηρ, τῆς θυγατρός | τὸ ὄνομα, τοῦ ὀνόματος* |
| ἡ μήτηρ, τῆς μητρός | ἡ πόλις, τῆς πόλεως |
| ὁ οὐ ή κύων, τοῦ or τῆς κυνός | ὁ Ἀγαμέμνων, τοῦ Ἀγαμέμνονος |
| τὸ ὅρος, τοῦ ὅρους (< ὅρε-ος) | ὁ Οδυσσεύς, τοῦ Οδυσσέως |

Using the information supplied in the charts and lists above, give the definite article to accompany each of the following 3rd declension nouns:

- | | |
|------------------|--------------------------|
| 1. κυνί (2 ways) | τὴν 11. νύκτα |
| 2. πατράσι(v) | τὴν 12. θυγατρί |
| 3. ἄνδρα | τὴν 13. πόλεσι(v) |
| 4. Ὁδυσσεῖ | χ τὰς 14. ἄνδρας |
| 5. ὀνόματα | οἱ 15. βόες |
| 6. μητέρες | τοῖς 16. ναυσί(ν) |
| 7. θυγατράσι(v) | τῷ 17. Ἀγαμέμνονι |
| 8. γυναικας | τὸν 18. κύνα (2 ways) |
| 9. ἄνδρῶν | τῇ 19. γυναιξί(ν) |
| 10. νυκτί | τὰς 20. παισ(ὶ) (2 ways) |

4. Reflexive Pronouns

In Chapter 4 Myrrhine says to Dicaeopolis ἔπαιρε σεαυτόν, ὁ ἄνερ = Lift yourself, husband! or Get up, husband! Later ὁ Δικαιόπολις μόλις ἔπαιρει ἐαυτόν, Dicaeopolis reluctantly lifts himself (= gets up). The

pronouns σεαυτόν, *yourself*, and ἑαυτόν, *himself*, are called *reflexive* since they are used to refer to or reflect the subject of the verb. Usually in English we use a word ending in *-self* to translate reflexive pronouns, but note the following example in lines 21–22 of the first story in this chapter: δώδεκα οὖν τῶν ἔταιρων κελεύει ἑαυτῷ ἐπεσθαι, *and so he orders twelve of his companions to follow him.*

Reflexive pronouns combine elements of the personal pronouns (see Chapter 5, Grammar 6, page 65) with the intensive adjective αὐτός (see Chapter 5, Grammar 9, page 68), thus σε, *you* + αὐτόν, *self* > σεαυτόν, *yourself*.

In the 1st and 2nd persons, the reflexive pronouns have masculine and feminine forms only; in the 3rd person there are neuter forms as well. There are no nominatives.

1st Person		2nd Person	
Masculine	Feminine	Masculine	Feminine
G. ἐμάυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν
G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

3rd Person		
Masculine	Feminine	Neuter
G. ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
D. ἑαυτῷ	ἑαυτῇ	ἑαυτῷ
A. ἑαυτόν	ἑαυτήν	ἑαυτό
G. ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D. ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A. ἑαυτούς	ἑαυτάς	ἑαυτά

Translate each of the forms above, e.g., ἐμαυτοῦ, *of myself*, ἐμαυτῷ, *to/for myself*, ἐμαυτόν, *myself*.

Exercise 7γ

Read aloud and translate the following sentences:

1. ἐγὼ ἐμαυτὸν ἐπαίρω. τί σὺ σεαυτὸν οὐκ ἐπαίρεις;
2. ἡ παῖς ἑαυτὴν ἐπαίρει.
3. ἑαυτὸν ἐπαίρει.
4. ἡμᾶς αὐτούς ἐπαίρομεν.

5. σεαυτήν ἐν τῷ κατόπτρῳ (*mirror*) ὥρᾶς.
 6. ἀρα ὑμᾶς αὐτοὺς ἐν τῷ κατόπτρῳ ὥρᾶτε;

Exercise 7δ

Read aloud and translate (fill in appropriate reflexive pronouns where missing):

1. ὁ παῖς ἑαυτὸν ἐπαίρει καὶ πρὸς τὸν ἀγρὸν σπεύδει.
2. οἱ παῖδες _____ ἐπαίρουσι καὶ πρὸς τὸν ἀγρὸν σπεύδουσιν.
3. ἐπαιρε σεαυτήν, ὡς γύναι, καὶ ἐλθὲ δεῦρο.
4. ἐπαίρετε _____, ὡς γυναῖκες, καὶ ἐλθετε δεῦρο.
5. οὐκ ἔθέλω ἐμαυτὴν ἐπαίρειν· μάλα γὰρ κάμνω (*I am tired*).
6. οὐκ ἔθέλομεν _____ ἐπαίρειν· μάλα γὰρ κάμνομεν.
7. τίνι (*to whom*) λέγει ἡ παιρένος τὸν μῆθον; ἀρ' ἑαυτῇ λέγει;
8. ὁ πατὴρ τὴν θυγατέρα μεθ' ἑαυτοῦ καθίζει (*makes . . . sit down*).
9. οἱ πατέρες τὰς θυγατέρας μεθ' _____ καθίζουσιν.
10. ὁ παῖς τὸν τοῦ πατρὸς κύνα ὥρᾳ ἀλλ' οὐχ ὥρᾳ τὸν ἑαυτοῦ.
11. μὴ εἰσιτε εἰς τὸ ἄντρον, ὡς φίλοι· αὐτοὶ γὰρ ὑμᾶς αὐτοὺς εἰς μέγιστον κίνδυνον ἄγετε.
12. βοήθει ἡμῖν, ὡς Ὁδυσσεῦ· οὐ γὰρ δυνάμεθα (*we are able*) ἡμᾶς αὐτοὺς σώζειν.

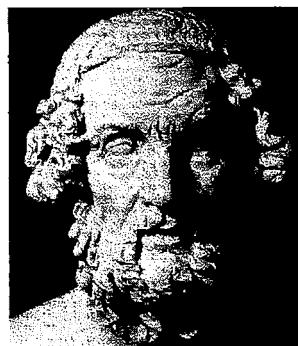
Homer

The earliest poems in Western literature (and according to some, the greatest) are the *Iliad* and the *Odyssey*. These are epics, that is to say, long narrative poems; each of the poems contains twenty-four books, the books varying in length from 450 to 900 lines. They tell stories about the age of the heroes, and both center upon the Trojan War.

The *Iliad* tells the story of the wrath of Achilles, the greatest of the Greek heroes who fought at Troy.

After besieging Troy for nine years, Achilles and Agamemnon, leader of the Greek host, quarrel at an assembly of the army. Agamemnon takes away Achilles' prize, a captive girl whom he loves. Thus insulted, Achilles refuses to fight any longer and stays by his ships, with disastrous consequences for both himself and the rest of the Greeks.

Without his help the Greeks suffer heavy losses and are driven back to their ships. Achilles still refuses to fight but is at last persuaded to allow his closest friend, Patroclus, to lead his men into battle. Only when Patroclus



Homer

has been killed by Hector, the greatest of the Trojan heroes, does Achilles turn his anger from Agamemnon and fight against the Trojans. To avenge the death of Patroclus, he leads his men into battle, causing terrible carnage. He sweeps the Trojans back into the city and kills Hector in single combat before the walls of Troy, even knowing that with Hector's death his own death is imminent. He then ties the corpse of Hector behind his chariot and drags it in front of the walls of Troy before the eyes of Hector's father, Priam, and his mother and wife.

Achilles' anger does not cease until the aged Priam, alone and at night, makes his way through the Greek camp to Achilles' tent and begs him to return the body of Hector for burial. Achilles, overcome by pity for the old man, consents and allows a truce for his burial.

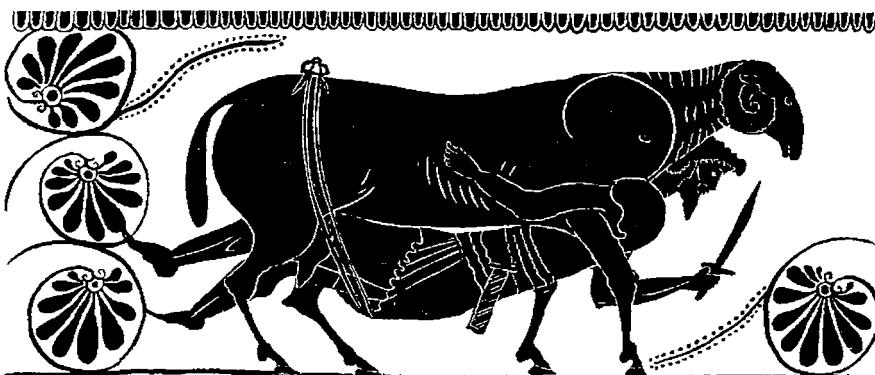
The *Odyssey* tells the story of the return of Odysseus from Troy to his home in Ithaca. The plot is more complex than that of the *Iliad*. It starts in Ithaca, where Penelope, Odysseus's wife, has been waiting for twenty years for her husband's return (Odysseus was fighting before Troy for ten years and spent another ten on the journey home). She is beset by suitors who are competing for her hand and the kingdom. Her son, Telemachus, sets out to look for his father, who, he believes, is still alive.

Odysseus, meanwhile, is held captive by a nymph, Calypso, on a far-off island. She is at last persuaded by the gods to let him go and helps him build a raft. He sails off, only to be wrecked on the island of Phaeacia. Here the king receives him kindly, and at a banquet given in his honor Odysseus recounts the adventures he has undergone since he left Troy. The Phaeacians load him with gifts and take him home to Ithaca, where they leave him sleeping on the shore. The second half of the *Odyssey* tells how he returned to his palace disguised as a beggar and with the help of Telemachus and a faithful servant slew the suitors and was reunited with Penelope.

The Greeks attributed both of these great poems to Homer. Scholars have shown that the poems are in fact the culmination of a long tradition of oral poetry, that is of poetry composed without the aid of writing. The tradition probably originated in the Bronze Age, and in every succeeding generation poets retold and embroidered the stories about the heroes. Finally, Homer composed these two great poems, which are on a far larger scale than oral poetry usually is, in an age when writing had just been reintroduced to Greece.

The internal evidence of the *Iliad* suggests that it was composed between 750 and 700 B.C. in Ionia. Modern scholars are not agreed on whether the *Odyssey* was composed by the same poet; there are considerable differences in style and tone between the two poems. Both poems show characteristics of oral poetry that make them very different from literary poetry. They were composed to be recited or sung aloud to the accompaniment of the lyre. The stories themselves, the recurrent themes, and a large proportion of the actual lines are traditional, but the structure of the poems, the clear and consistent characterization of the leading figures, and the atmosphere of each poem, tragic in the *Iliad*, romantic in the *Odyssey*, are the creation of a single poet.

Ο ΚΥΚΛΩΨ (β)



ὁ Ὀδυσσεὺς ἐκ τοῦ ἄντρου τοῦ Κύκλωπος ἐκφεύγει.

VOCABULARY

Verbs

- ἀποκρίνομαι, *I answer*
- βάλλω, *I throw; I put; I pelt;*
I hit, strike
- μέλλω + infin., *I am about (to);*
I am destined (to); I intend (to)
- δρμάω, active, transitive, *I set X*
in motion; active, intransitive,
I start; I rush; middle,
intransitive, I set myself in
motion; I start; I rush; I hasten
- παύω, active, transitive, *I stop*
X; middle, intransitive, *I stop*
doing X; + gen., I cease from
παῦε, stop!

Nouns

- ὁ ξένος, τοῦ ξένου, *foreigner;*
stranger
- ὁ οἶνος, τοῦ οἴνου, *wine*
- ὁ ὄφθαλμός, τοῦ ὄφθαλμοῦ, *eye*
- τὸ πῦρ, τοῦ πυρός, *fire*
- ὁ χειμών, τοῦ χειμῶνος, *storm;*
winter

Adjectives

- δύο, *two*
- εἷς, μία, ἕν (acc. sing. masc.,
εἷνα), *one*
- πᾶς, πᾶσα, πᾶν (nom. pl.
masc., πάντες; gen. pl.,
πάντων; acc. pl. masc.
πάντας; nom. and acc. pl.
neuter, πάντα), *all; every;*
whole
- σώφρων, σώφρον, *of sound*
mind; prudent; self-con-
trolled

Adverbs

- ἐνθάδε, *here; hither; there;*
thither
- πόθεν; *from where? whence?*
- πῶς; *how?*

Proper Names

- ὁ Κύκλωψ, τοῦ Κύκλωπος, *Cy-*
clops (one-eyed monster)

“δι’ ὀλίγου δὲ ψόφον μέγιστον ἀκούουσιν, καὶ εἰσέρχεται γίγας
φοβερός· εἷς γὰρ ὄφθαλμὸς ἐν μέσῳ τῷ μετώπῳ ἔνεστιν. ὁ τ’ οὖν
Ὀδυσσεὺς καὶ οἱ ἑταῖροι μάλα φοβοῦνται καὶ εἰς τὸν τοῦ ἄντρου

μυχὸν φεύγουσιν. ὁ δὲ γίγας πρῶτον μὲν τὰ πρόβατα καὶ τὰς αἶγας εἰς τὸ ἄντρον εἰσελαύνει, ἐπεὶ δὲ πάντα ἔνδον ἐστίν, λίθον μέγιστον αἴρει καὶ εἰς τὴν τοῦ ἄντρου εἴσοδον βάλλει. [Ἐνταυθα δὴ πρῶτον μὲν τὰς αἶγας ἀμέλγει, ἔπειτα δὲ πῦρ κάει. οὕτω δὴ τὸν τ' Ὁδυσσέα καὶ τοὺς ἑταίρους ὁρᾷ καί, 'ὦ ξένοι,' βοᾶ, 'τίνες ἔστε καὶ πόθεν πλεῖτε;'

[ψόφον, noise γίγας φοβερός, a terrifying giant μέσῳ τῷ μετώπῳ, the middle of his forehead τὸν τοῦ ἄντρου μυχὸν, the far corner of the cave τὴν . . . εἴσοδον, the entrance ἀμέλγει, milks κάει, lights]

“ὁ δ’ Ὁδυσσεύς, ‘ήμεῖς Ἀχαιοί ἐσμεν,’ φησίν, ‘καὶ ἀπὸ τῆς Τροίας οἴκαδε πλέομεν. χειμῶν δὲ ἡμᾶς ἐνθάδε ἐλαύνει.’”

“ὁ δὲ Κύκλωψ οὐδέν^{το} ἀποκρίνεται ἀλλὰ ὄρμαται ἐπὶ τοὺς Ἀχαιούς· τῶν ἑταίρων δὲ δύο ἀρπάζει καὶ κόπτει πρὸς τὴν γῆν· ὁ δὲ ἐγκέφαλος ἐκρεῖ καὶ δεύει τὴν γῆν.”

[ἀρπάζει, he seizes κόπτει, he strikes, bashes πρὸς τὴν γῆν, onto the ground . . . ἐγκέφαλος ἐκρεῖ, their brains flow out δεύει, wet]

ἡ δὲ Μέλιττα, “παῦε, ὦ Φίλιππε,” φησίν, “παῦε· δεινὸς γάρ ἐστιν ὁ μῆθος. ἀλλ’ εἰπέ μοι, πῶς ἐκφεύγει ὁ Ὁδυσσεύς; ἀρα πάντας τοὺς ἑταίρους ἀποκτείνει ὁ Κύκλωψ;”

[εἰπέ, tell]

ὁ δὲ Φίλιππος, “οὐδαμῶς” φησίν· “οὐ πάντας ἀποκτείνει ὁ Κύκλωψ. ὁ γὰρ Ὁδυσσεύς ἐστιν ἀνὴρ πολύμητις. πρῶτον μὲν οὖν πολὺν οἶνον τῷ Κύκλωπι παρέχει, ὅστε δι’ ὀλίγου μάλα μεθύει. ἐπεὶ δὲ καθεύδει ὁ Κύκλωψ, μοχλὸν μέγιστον ὁ Ὁδυσσεὺς εὑρίσκει καὶ τοὺς ἑταίρους κελεύει θερμαίνειν αὐτὸν ἐν τῷ πυρί. ἐπεὶ δὲ μέλλει ἄψεσθαι ὁ μοχλός, ὁ Ὁδυσσεὺς αἴρει αὐτὸν ἐκ τοῦ πυρὸς καὶ ἔλαυνει εἰς τὸν ἔνα ὀφθαλμὸν τοῦ Κύκλωπος. σίζει δὲ ὁ ὀφθαλμὸς αὐτοῦ.

[πολύμητις, cunning μεθύει, is drunk μοχλὸν, stake θερμαίνειν, to heat ἄψεσθαι, to catch fire σίζει, hisses]

“ὁ δ’ ἀναπηδᾷ καὶ δεινῶς κλάζει. ὁ δ’ Ὁδυσσεὺς καὶ οἱ ἑταῖροι εἰς τὸν τοῦ ἄντρου μυχὸν φεύγουσιν. ὁ δὲ Κύκλωψ οὐ δύναται αὐτοὺς ὁρᾶν. τυφλὸς γάρ ἐστιν.”

[ἀναπηδᾷ, *leaps up* κλάζει, *shrieks* οὐ δύναται, *is not able, cannot* τυφλὸς, *blind*]

ἡ δὲ Μέλιττα, “ώς σοφός ἐστιν ὁ Ὀδυσσεύς. ἀλλὰ πῶς ἐκφεύγουσιν ἐκ τοῦ ἄντρου;”

[σοφός, *clever*]

ὁ δὲ Φίλιππος, “τῇ ὑστεραίᾳ, ἐπεὶ πρῶτον ἀνατέλλει ὁ ἥλιος, ὁ Κύκλωψ τὸν λίθον ἔξαίρει ἐκ τῆς τοῦ ἄντρου εἰσόδου καὶ πάντα τά τε πρόβατα καὶ τὰς αἴγας ἐκπέμπει. ὁ οὖν Ὀδυσσεὺς τοὺς μὲν ἑταίρους κρύπτει ύπὸ τῶν προβάτων, ἐαυτὸν δὲ ύπὸ κρηοῦ μεγάλου. οὕτω δὴ ὁ Κύκλωψ ἐκπέμπει τοὺς Ἀχαιοὺς μετὰ τῶν προβάτων καὶ τοῦ κρηοῦ, οἱ δὲ πάντα τὰ πρόβατα πρὸς τὴν ναῦν ἐλαύνουσι καὶ ἀποκλέουσιν.”

[τῇ ὑστεραίᾳ, *on the next day* ἀνατέλλει, *rises* ἔξαίρει, *lifts out* κρύπτει, *hides* ύπὸ + gen., *under* κρηοῦ, *ram*]

WORD BUILDING

From the meanings of the words in boldface, deduce the meaning of the other word in each pair:

- | | |
|-----------------------------|-------------|
| 1. ἡ παρασκευή | παρασκευάζω |
| 2. τὸ δνομα | δνομάζω |
| 3. τὸ θαῦμα | θαυμάζω |
| 4. τὸ ἔργον (<i>work</i>) | ἔργοζομαι |

GRAMMAR

5. 3rd Declension Consonant Stem Nouns: Nasal Stems

Review the formation of the nominative and vocative singular and the dative plural of 3rd declension velar and dental stem nouns as presented in Grammar 3, pages 97–99 above.

Note what happens when the stem ends in the nasal consonant ν:

ὁ χειμών, τοῦ χειμῶν-ος, *storm; winter*:

Stem: χειμων-, *storm; winter*

	Singular	Plural
Nom.	ὁ χειμών	οἱ χειμῶν-ες
Gen.	τοῦ χειμῶν-ος	τῶν χειμῶν-ων
Dat.	τῷ χειμῶν-ι	τοῖς χειμῶν-σι(ν) > χειμῶσι(ν)
Acc.	τὸν χειμῶν-α	τὸνς χειμῶν-ας
Voc.	ὦ χειμών	ὦ χειμῶνες

Sigma is not added to the stem in the nominative and vocative singular, and the ν is lost before the dative plural ending.

PRACTICE: Write the complete set of the forms of ὁ κύων, τοῦ κυνός, *dog*. Remember what happens with the accent in the genitive and dative, singular and plural, when the stem is monosyllabic.

6. 3rd Declension Consonant Stem Nouns: Labial and Liquid Stems

Some 3rd declension nouns have stems ending in labials (β, π, and φ), e.g., ὁ κλώψ, τοῦ κλωπός, dative plural, τοῖς κλωψί(ν), *thief*, and in liquids (λ and ρ), e.g., ὁ ρήτωρ, τοῦ ρήτορ-ος, dative plural, τοῖς ρήτορσι(ν), *orator*. See Forms, pages 288 and 289.

7. A 3rd Declension Adjective: σώφρων, σώφρον, *of sound mind; prudent; self-controlled*

Stem: σώφρον-, *of sound mind; prudent; self-controlled*

The stem ends in -ov-, and ος is not added in the masculine/feminine nominative singular. The ο is lengthened to ω in the masculine/feminine nominative singular, but not in the neuter. As with χειμών, the ν of the stem is lost before the σ of the dative plural ending.

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
Nom.	σώφρων	σώφρον	σώφρον-ες	σώφρον-α
Gen.	σώφρον-ος	σώφρον-ος	σωφρόν-ων	σωφρόν-ων
Dat.	σώφρον-ι	σώφρον-ι	σώφρον-σι(ν)> σώφροσι(ν)	σώφρον-σι(ν)> σώφροσι(ν)
Acc.	σώφρον-α	σώφρον	σώφρον-ας	σώφρον-α
Voc.	σώφρον	σώφρον	σώφρον-ες	σώφρον-α

Note that adjectives such as σώφρων, σώφρον, which have only 3rd declension forms, have one set of forms for masculine and feminine and

one for neuter, thus ὁ σώφρων ἄνθρωπος and ἡ σώφρων κόρη, but τὸ σώφρον τέκνον (*child*).

Exercise 7ε

Translate into English (1–5) and into Greek (6–10):

1. ἐλθὲ δεῦρο, ὁ παῖ, καὶ τὰς αἰγὰς πρὸς τὸν ἀγρὸν ἔλαυνε.
2. οἴκαδε σπεύδετε, ὁ δοῦλοι, καὶ σίτον ταῖς αἰξὶ παρέχετε.
3. κέλευε τὸν φύλακας τοῖς παισὶ βοηθεῖν.
4. ἀρ' οὐ τὸν χειμῶνα φοβεῖσθε, ὁ φίλοι;
5. ὁ αὐτουργὸς τοῖς κυσίν ἥγεται πρὸς τὸν ἀγρόν.
6. We are leading the goats up the road.
7. The boys are not willing to obey the guards.
8. The guards want to help the boys.
9. The prudent girls fear the storm.
10. We wish to tell the names of the girls to the boy.

8. The Interrogative Pronoun and Adjective

When the Cyclops asks Odysseus and his men τίνες ἔστε καὶ πόθεν πλεῖτε; he uses a form of the interrogative pronoun τίς; τί; *who?* *what?* The same word may be used as an interrogative adjective, e.g.:

εἰς τίνα νῆσον πλέομεν;
To *what island* are we sailing?

This pronoun/adjective has 3rd declension endings, and its masculine and feminine forms are the same. It always receives an acute accent on the first syllable (the acute on τίς and τί does not change to grave when another word follows). Its forms are as follows (note in particular the dative plural):

Stems: τίν-/τί

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
Nom.	τίς	τί	τίν-ες	τίν-α
Gen.	τίν-ος	τίν-ος	τίν-ων	τίν-ων
Dat.	τίν-ι	τίν-ι	τίν-σι(ν) > τίσι(ν)	τίν-σι(ν) > τίσι(ν)
Acc.	τίν-α	τί	τίν-ας	τίν-α

Locate two occurrences of the interrogative pronoun in the reading passage 7α at the beginning of this chapter.

Remember that τί may mean either *what?* or *why?*

9. The Indefinite Pronoun and Adjective

In the sentence *πλέουσί ποτε εἰς νῆσόν τινα μικράν*, the word *τινα* is an indefinite adjective meaning *a certain, some*, or simply *a, an*. This word may also be used as an indefinite pronoun meaning *someone, something, anyone, anything*, e.g.:

ἄρ, ὁρᾶς τινα ἐν τῷ ἄντρῳ;
Do you see anyone in the cave?

In all of its forms this word is spelled the same as the interrogative pronoun *τίς* given above, but it is enclitic (see Enclitics and Proclitics, pages 285–286).

Locate two occurrences of the indefinite adjective in the first two paragraphs of the first reading passage in Chapter 6. Explain their agreement with the nouns they modify and explain the accents.

Exercise 7ζ

Read aloud and translate. Identify any interrogative pronouns or adjectives and any indefinite pronouns or adjectives.

1. τί ποιοῦσιν οἱ ἄνδρες;
2. ὁ ἀνὴρ μῦθον τινα τῇ παιδὶ λέγει.
3. παιδές τινες τοὺς κύνας εἰς τοὺς ἀγροὺς εἰσάγουσιν.
4. βούλομαι γιγνώσκειν τίς ἐν τῷ ἄντρῳ οίκει.
5. τίνα μῦθον βούλεσθε ἀκούειν, ω̄ παιδες;
6. μῦθον τινα βουλόμεθα ἀκούειν περὶ γίγαντός τινος.
7. τίσιν ἡγεῖσθε πρὸς τὸν ἄγρον, ω̄ παιδες;
8. ξένοις τισὶν ἡγούμεθα, ω̄ πάτερ.
9. τίνος πρόβατα τοσοῦτον ψόφον ποιεῖ;
10. τίνι μέλλεις παρέχειν τὸ ἄροτρον;

Exercise 7η

Read aloud and translate:

1. τίς ἐν τῷ ἄντρῳ οίκει; γίγας τις φοβερὸς ἐν τῷ ἄντρῳ οίκει.
2. τίνα ἐν τῇ οἰκίᾳ ὁρᾶς; γυναῖκά τινα ἐν τῇ οἰκίᾳ ὁρῶ.
3. τίσιν εἰς τὴν πόλιν ἡγεῖ; δούλοις τισὶν εἰς τὴν πόλιν ἡγοῦμαι.
4. τίνος ἄροτρον πρὸς τὸν ἄγρον φέρεις; τὸ φίλου τινὸς ἄροτρον φέρω.
5. τίνι ἔστιν οὗτος (*this*) ὁ κύνων; ἔστι τῷ ἐμῷ πατρί.

Ο ΤΟΥ ΘΗΣΕΩΣ ΠΑΤΗΡ ΑΠΟΘΝΗΣΚΕΙ

Read the following passages and answer the comprehension questions:

The story of Theseus, concluded. This part of the story begins with a flashback to the time when Theseus left Athens to sail to Crete with the victims to be fed to the Minotaur.

Ἐπεὶ δὲ ὁ Θησεὺς πρὸς τὴν Κρήτην μέλλει ἀποπλεῖν, ὁ πατὴρ αὐτῷ λέγει· “έγὼ μάλα φοβοῦμαι ὑπὲρ σοῦ, ὃ παῖ· ὅμως δὲ θι εἰς τὴν Κρήτην καὶ τόν τε Μίνώταυρον ἀπόκτεινε καὶ σφῖς τὸν ἔταίρους· ἐπειτα δὲ οἴκαδε σπεῦδε. ἐγὼ δέ, ἔως ἂν ἀπῆγις, καθ' ἡμέρāν ἀναβήσομαι ἐπὶ ἄκραν τὴν ἀκτήν, βουλόμενος ὅρᾶν τὴν σὴν ναῦν. ἀλλ' ἀκούε μου· ἡ γὰρ ναῦς ἔχει τὰ ιστία μέλανα· σὺ δέ, ἐὰν τόν τε Μίνώταυρον ἀποκτείνῃς καὶ τὸν ἔταίρους σώσῃς, οἴκαδε σπεῦδε, καὶ ἐπειδὴν ταῖς Ἀθήναις προσχωρῇς, στέλλε μὲν τὰ μέλανα ιστία, αἱρε δὲ τὰ ιστία λευκά. οὕτω γὰρ γνώσομαι ὅτι σῶοι ἔστε.”

[ὑπὲρ, *on behalf of, for* ὅμως, *nevertheless* ἔως ἂν ἀπῇγις, *as long as you are away* καθ' ἡμέρāν, *every day* ἀναβήσομαι, *I will go up* ἐπὶ + acc., *onto* ἄκραν τὴν ἀκτήν, *the top of the promontory* βουλόμενος, *wishing* τὰ ιστία μέλανα, *sails* (*that are*) *black* ἐὰν, *if* ἀποκτείνῃς, *you kill* σώσῃς, *you save* ἐπειδὴν... προσχωρῇς, *when you are approaching* στέλλε, *take down* λευκά, *white* γνώσομαι, *I will learn* σῶοι, *safe*]

1. Where does Aegeus say he will go every day while Theseus is away?
2. What will he watch for?
3. What does Aegeus tell Theseus to do with the sails of his ship on the return voyage?

ὅ οὖν Θησεὺς λέγει ὅτι τῷ πατρὶ μέλλει πείθεσθαι καὶ πρὸς τὴν Κρήτην ἀποπλεῖ. ὁ δ' Αἴγεὺς καθ' ἡμέρāν ἐπὶ ἄκραν τὴν ἀκτήν ἀναβαίνει καὶ πρὸς τὴν θάλατταν βλέπει.

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4. What does Theseus promise Aegeus?
5. What does Aegeus do in Theseus' absence?

Ἐπεὶ δὲ ὁ Θησεὺς τὴν Ἀριάδνην ἐν τῇ Νάξῳ λείπει καὶ οἴκαδε σπεῦδει, ἐπιλανθάνεται τῶν τοῦ πατρὸς λόγων, καὶ οὐ στέλλει τὰ μέλανα ιστία. ὁ οὖν Αἴγεὺς τὴν μὲν ναῦν γιγνώσκει, ὅρᾷ δὲ ὅτι ἔχει τὰ μέλανα ιστία. μάλιστα οὖν φοβεῖται ὑπὲρ τοῦ Θησέως. μέγα μὲν βοᾷ, ρίπτει δὲ ἐαυτὸν ἀπὸ τῆς ἀκτῆς εἰς τὴν θάλατταν καὶ οὗτος ἀποθνήσκει. διὰ τοῦτο οὖν τῇ θαλάττῃ τὸ ὄνομά ἔστιν Αἴγαιος πόντος.

15

[τῇ Νάξῳ, *Naxos* (an island in the middle of the Aegean Sea, north of Crete) ἐπιλανθάνεται τῶν... λόγων, *he forgets the words* μέγα, *loudly* ρίπτει, *he throws* ἀποθνήσκει, *he dies* διὰ τοῦτο, *for this reason* πόντος, *sea*]

6. What does Theseus forget to do after abandoning Ariadne?
7. What does Aegeus see when he spots Theseus' ship?
8. What is his emotional reaction?
9. What three things does he do?
10. How did the Aegean Sea get its name?

Exercise 7θ

Translate into Greek:

1. When Theseus arrives at Athens, he learns that his father is dead (*τέθνηκεν*).
2. His mother says to the young man (*use ὁ νεῶνιας*), "You are to blame; for you always forget (*use ἐπιλανθάνομαι + gen.*) your father's words."
3. Theseus is very sad (*use λυπέομαι*) and says, "I myself am to blame; and so I intend to flee from home."
4. But his mother tells (orders) him not (*μή*) to go away (*ἀπιέναι*).
5. Soon he becomes king, and all the Athenians love and honor him.

Classical Greek

Sophocles

King Oedipus, old, blind, and in exile, addresses Theseus, son of Aegeus and king of Athens, who has offered him protection (Sophocles, *Oedipus at Colonus*, 607–609):

ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατής χρόνος.

[φίλτατ(ε), dearest μόνοις, alone θεοῖσι = θεοῖς γῆρας, old age οὐδέ...
ποτε, and never κατθανεῖν, to die συγχεῖ, destroys (lit., pours together, confounds)
πάνθ' = πάντα, all things (take with ἄλλα) παγκρατής, all-powerful]

Greek Wisdom

γνῶθι σεαυτόν.

Θαλῆς (of Miletus)

ΠΡΟΣ ΤΟ ΑΣΤΥ (α)



αἱ γυναῖκες διαλεγόμεναι ἀλλήλαις πέπλον ὑφαίνονται.

VOCABULARY

Verbs

διαλέγομαι + dat., *I talk to, converse with*

ἴπομαι + dat., *I follow*

Cf. **ἡγέομαι** + dat., *I lead*

ἐργάζομαι, *I work; I accomplish*

θεάομαι, *I see, watch, look at*

Nouns

τὸ δῆστυν, *τοῦ δῆστεως*, *city*

τὸ ἔργον, *τοῦ ἔργου*, *work; deed*

ἡ ἐσπέρα, *τῆς ἐσπέρᾶς*, *evening*

ὁ θεός, *τοῦ θεοῦ*, *god*

ἡ θύρα, *τῆς θύρᾶς*, *door*

ὁ ποιητής, *τοῦ ποιητοῦ*, *poet*

Adverbs

ἐκεῖσε, *to that place, thither*

εὖ, *well*

οἴκοι, note the accent, *at home*

ῶσπερ, note the accent, *just as*

Conjunctions

δμως, *nevertheless*

Expressions

εὖ γε, *good! well done!*

ἐν φ, *while*

Proper Name

ὁ Διόνυσος, *τοῦ Διονύσου*,

Dionysus

ἐν δὲ τούτῳ ὁ τε Δικαιόπολις καὶ ὁ δοῦλος οὐ παύονται ἐργαζόμενοι. ἐπεὶ δὲ ἐσπέρᾳ γίγνεται, ὁ μὲν Δικαιόπολις τοὺς βοῦς λύει καὶ οἴκαδε ἐλαύνει, ὁ δὲ δοῦλος τῷ δεσπότῃ ἐπόμενος τὸ ἄροτρον φέρει. ἐπεὶ δὲ τῇ οἰκίᾳ προσχωροῦσιν, τὸν πάππον ὄρθωσιν

έν τῷ κήπῳ ἐργαζόμενον. ὁ οὖν Δικαιόπολις καλεῖ αὐτὸν καὶ, 5
“ἐσπέρᾶ ἥδη γίγνεται, ὡς πάππα,” φησίν. “παύε οὖν ἐργαζόμενος καὶ
ἡσύχαζε.” ὁ δέ, “εὖ λέγεις, ὡς παῖ,” φησίν· “μάλα γὰρ κάμνω.”
παύεται οὖν ἐργαζόμενος καὶ πρὸς τὴν οἰκίāν σπεύδει.

[έν . . . τούτῳ, meanwhile τῷ κήπῳ, the garden ἡσύχαζε, rest! κάμνω, I am tired]

οἴκοι δὲ ἦ τε Μυρρίνη καὶ ἡ θυγάτηρ πέπλον ὑφαίνουσιν· ἐν ᾧ δὲ
ὑφαίνουσιν, διαλέγονται ἀλλήλαις. δι’ ὀλίγου δὲ ἡ μῆτηρ τόν τε
ἄνδρα καὶ τὸν δοῦλον καὶ τὸν πάππον ὄρᾳ εἰς τὴν αὐλὴν
ἀφικνουμένους. παύεται οὖν ἐργαζομένη καὶ σπεύδει πρὸς τὴν
θύραν καὶ, “χαῖρε, ὡς ἄνερ,” φησίν, “καὶ ἄκουε. ὅ τε γὰρ Φίλιππος καὶ
ὁ Ἀργος λύκον ἀπεκτόνασιν.” ὁ δέ, “ἄρα τὰ ἀληθῆ λέγεις; εἰπέ μοι
τί ἐγένετο.” ἡ μὲν οὖν Μυρρίνη πάντα ἔξηγεῖται, ὁ δὲ θαυμάζει καὶ
λέγει· “εὖ γε· ἀνδρείος ἐστιν ὁ παῖς καὶ ισχυρός. ἀλλ’ εἰπέ μοι, ποὺ
ἐστιν; [βουλόμενος γὰρ τιμᾶν τὸν λυκοκτόνον] μέλλω ζητεῖν αὐτόν.”
καὶ ἐν νῷ ἔχει ζητεῖν τὸν παῖδα. ἡ δὲ Μυρρίνη, “ἀλλὰ μένε, ὡς φίλε,”
φησίν, “καὶ αὐθὶς ^{αγρίν} ἀκουε. ἄγγελος γὰρ ἥκει ἀπὸ τοῦ ἄστεως· λέγει δὲ
ὅτι οἱ Ἀθηναῖοι τὰ Διονύσια ποιοῦνται. ἄρα ἐθέλεις ἐμέ τε καὶ τοὺς
παῖδας πρὸς τὴν ἑορτὴν ἄγειν;” ὁ δέ, “ἀλλ’ οὐ δυνατόν ἐστιν, ὡς
γύναι· ἀνάγκη γάρ ^{τις} ἐστιν ἐργάζεσθαι. ὁ γὰρ λιμὸς τῷ ἀργῷ ἀνδρὶ^{να}
ἔπεται, ὥσπερ λέγει ὁ ποιητής· ἐξ ἔργων ἄνδρες πολύμηλοί τ’ ἀφνειοί
τε γίγνονται.”

[πέπλον, cloth, robe ὑφαίνουσιν, are weaving ἀλλήλαις, with one another
τὴν αὐλὴν, the courtyard ἀπεκτόνασιν, have killed τὰ ἀληθῆ, the true things,
the truth εἰπέ, tell ἐγένετο, happened ἔξηγεῖται, relates τὸν λυκοκτόνον,
the wolf-slayer ἀνάγκη . . . ἐστιν, it is necessary ὁ . . . λιμὸς, hunger
πολύμηλοί τ’ ἀφνειοί τε, rich in flocks and wealthy (Hesiod, Works and Days 308)]

ἡ δὲ Μυρρίνη ἀποκριναμένη, “ἀλλ’ ὅμως,” φησίν, “ἡμᾶς ἐκεῖσε
ἄγε, ὡς φίλε ἄνερ. σπανίως γὰρ πορευομεθα πρὸς τὸ ὄστυ· καὶ πάντες
δὴ ἔρχονται.” ὁ δέ, “ἀλλ’ ἀδύνατον· ἀργὸς γάρ ἐστιν ὁ δοῦλος· ὅταν
γὰρ ἀπῶ, παύεται ἐργαζόμενος.”

[ἀποκριναμένη, replying σπανίως, rarely ἀδύνατον, (it's) impossible
ὅταν . . . ἀπῶ, whenever I'm away]

ἡ δὲ Μέλιττα, “ἀλλὰ μὴ χαλεπὸς ἴσθι, ὁ πάτερ, ἀλλὰ πείθου ἡμῖν. ἀρ’ οὐκ ἐθέλεις καὶ σὺ τὴν ἑορτὴν θεᾶσθαι καὶ τὸν θεὸν τίμαν; ὁ γὰρ Διόνυσος σφῷζει ἡμῖν τὰς ἀμπέλους. καὶ τὸν Φίλιππον—ἀρ’ οὐ βούλει τίμαν τὸν παῖδα, διότι τὸν λύκον [ἀπέκτονεν;] βούλεται γὰρ τούς τε ἀγῶνας θεᾶσθαι καὶ τοὺς χοροὺς καὶ τὰ δράματα. ἄγε οὖν ἡμᾶς πάντας πρὸς τὸ ἄστυ.”

[τὰς ἀμπέλους, *the vines* διότι, *because* τοὺς . . . ἀγῶνας, *the contests* τὰ δράματα, *the plays*]

ὁ δὲ Δικαιιόπολις, “ἴστω οὖν, ἐπεὶ οὕτω βούλεσθε. ἀλλὰ λέγω ὑμῖν δτι ὁ λιμὸς ἔπεσθαι ἡμῖν μέλλει—ἀλλ’ οὐκ αἴτιος ἔγωγε.”

[ἴστω, *let it be! very well!* ἐπεὶ, *here, since* ἔγωγε, *an emphatic ἔγώ*]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. politics
2. politburo
3. metropolis (*metr-* is not from *μέτρον*)
4. necropolis (ό νεκρός = *corpse*)
5. cosmopolitan

GRAMMAR

1. Participles: Present or Progressive: Middle Voice

In addition to the indicative mood, the imperative, and the infinitive, which you have studied so far in this course, verbs have adjectival forms known as *participles* (verbal adjectives). These may be used in several ways:

a. Participles may describe some circumstance that accompanies the main action of the sentence, e.g.:

ὅ δοῦλος τῷ δεσπότῃ ἐπόμενος τὸ ἄροτρον φέρει.

The slave, following his master, carries the plow.

τὸν πάππον ὄρῶσιν ἐν τῷ κήπῳ ἐργαζόμενον.

They see the grandfather as/while he is working in the garden.

This use is called *circumstantial*; the participle is in the predicate position (see Chapter 5, Grammar 7b, page 66), and it agrees with the noun it modifies in gender, number, and case.

- b. Participles in the attributive position (see Chapter 5, Grammar 7a, page 66) may simply modify nouns or pronouns like any other adjective, agreeing in gender, number, and case. When so used, they are called *attributive*, e.g.:

οι αὐτουργοὶ οἱ ἐν τῷ ἀγρῷ ἔργαζόμενοι μάλα κάμνουσιν.

The farmers working in the field are very tired.

- c. Participles may be used to complete the meaning of a verb, e.g.:

ὁ δοῦλος οὐ παύεται ἔργαζόμενος.

The slave does not stop working.

This use is called *supplementary*, since the participle fills out or completes the meaning of the verb. The participle agrees with the stated or implied subject of the verb in gender, number, and case.

Present participles do not refer to time as such but describe the action as in process, ongoing, or progressive.

The sentences above contain participles of deponent verbs, which have their forms in the middle voice. The following charts give the full sets of forms of *present/progressive middle participles*. Each form has a stem, a thematic vowel (ο), the suffix -μεν-, and an ending. The endings, which indicate gender, number, and case, are the same as those of 1st and 2nd declension adjectives such as καλός, -ή, -όν (see page 48).

λῦ-ό-μεν-ος

	Masculine	Feminine	Neuter
Nom.	λῦόμενος	λῦομένη	λῦόμενον
Gen.	λῦομένου	λῦομένης	λῦομένου
Dat.	λῦομένῳ	λῦομένῃ	λῦομένῳ
Acc.	λῦόμενον	λῦομένην	λῦόμενον
Voc.	λῦόμενε	λῦομένη	λῦόμενον
Nom., Voc.	λῦόμενοι	λῦόμεναι	λῦόμενα
Gen.	λῦομένων	λῦομένων	λῦομένων
Dat.	λῦομένοις	λῦομέναις	λῦομένοις
Acc.	λῦομένους	λῦομένāς	λῦόμενα

Recite all the forms of the present participle of ἔπομαι.

φιλε-ό-μεν-ος > φιλούμενος

Nom.	φιλούμενος	φιλούμενη	φιλούμενον
Gen.	φιλούμενου	φιλούμενης	φιλούμενου
Dat.	φιλούμενῳ	φιλούμενῃ	φιλούμενῳ
Acc.	φιλούμενον	φιλούμενην	φιλούμενον
Voc.	φιλούμενε	φιλούμενη	φιλούμενον

Nom., Voc.	φιλούμενοι	φιλούμεναι	φιλούμενα
Gen.	φιλούμενων	φιλούμενων	φιλούμενων
Dat.	φιλούμενοις	φιλούμεναις	φιλούμενοις
Acc.	φιλούμενους	φιλούμενᾶς	φιλούμενα
<i>τίμα-ό-μεν-ος > τίμωμενος</i>			
Nom.	τίμωμενος	τίμωμένη	τίμωμενον
	etc.		

When the accent is on the second of two vowels that contract, the diphthong that results from contraction receives an acute accent, thus φιλε-ό-μενος > φιλούμενος (see Chapter 6, Grammar 3, page 78).

Recite all the forms of the present participle of ἡγέομαι and all the forms of τίμωμενος.

Exercise 8α

Fill in the present participles on the three Verb Charts on which you entered forms for Exercise 6β. Keep these charts for reference.

Exercise 8β

Read aloud and translate the following sentences. Identify and explain the gender, number, and case of each participle:

1. αἱ γυνοῖκες παύονται ἐργαζόμεναι.
2. ὁ Φίλιππος τὸν πατέρα ὅρᾳ εἰς τὴν οἰκίāν ἀφικνούμενον.
3. βουλόμενοι τὴν ἑωρτὴν θεάσθαι, πρὸς τὸ ἄστυ σπεύδομεν.
4. ἀρ' ὥρατε τοὺς παῖδας ταῖς καλοῖς παρθένοις ἐπομένους;
5. αἱ παρθένοι μάλα φοβούμεναι ὡς τάχιστα (*as quickly as possible*) οἴκαδε τρέχουσιν.
6. ἀρ' ἀκούεις τῶν γυναικῶν ἐν τῇ οἰκίᾳ ἀλλήλαις διαλεγομένων;
7. οἱ παῖδες τῷ πατρὶ ἔπονται πρὸς τὸ ἄστυ πορευομένῳ.
8. ἡ κύων τὸν λύκον φοβουμένη ἀποφεύγει.
9. ἡ κύων ἐπὶ τὸν λύκον ὀρμωμένη ἀγρίως ὑλακτεῖ (*barks*).
10. ὁ αὐτοῦργὸς τὰ πρόβατα εὑρίσκει ἐν τοῖς ὅρεσι πλανώμενα (*wandering*).

Exercise 8γ

Translate into Greek:

1. Do you see the boys fighting in the road?
2. Dicaeopolis stops working and drives the oxen home.
3. Stop following me and go away (*ἄπελθε!*)!
4. Obeying Myrrhine, Melissa stays at home.
5. Bravely leading his comrades, Theseus escapes out of the labyrinth.
6. The men rejoice, journeying to the island.

Athens: A Historical Outline

1. The Bronze Age

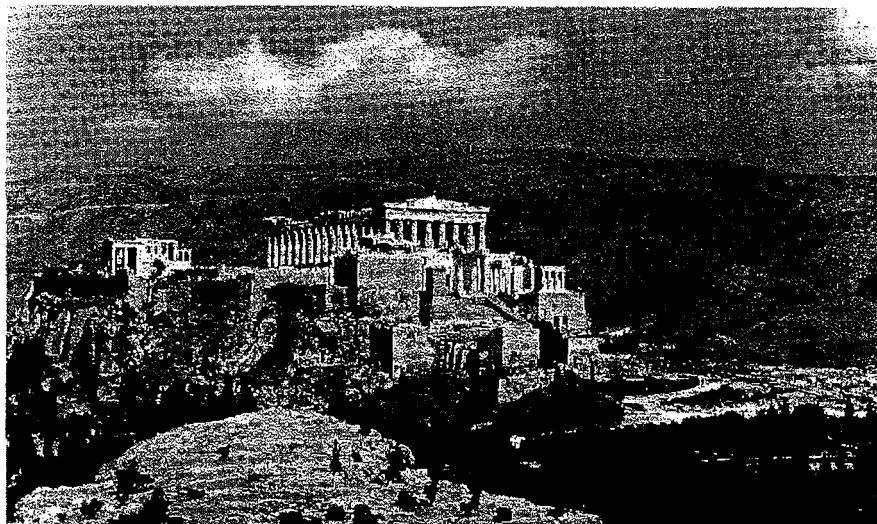
Athens grew around the Acropolis, the rocky hill that rises precipitously in the middle of the later city. Archaeologists have shown that in the Bronze Age the Acropolis was fortified and was crowned by a palace, which was no doubt the administrative center of the surrounding district, like the palaces at Mycenae and Pylos. Tradition says that Theseus united Attica in the generation before the Trojan War, but in the *Iliad* there is scant mention of Athenian heroes, and this suggests that Athens was not an important center in the Bronze Age.

2. The Dark Age

Bronze Age civilization collapsed soon after the end of the Trojan War, about 1200 B.C. In the troubles that ensued, the so-called Dorian invasions, Athens, according to tradition, was the only city not sacked. Certainly, in this period Athens grew in size, and we are told that the emigration (ca. 1050 B.C.) that peopled the islands and coast of Asia Minor with Greeks was from Athens, which later claimed to be the mother city of all Ionian settlements.

3. The Renaissance of Greece (ca. 850 B.C.)

As Greece slowly recovered from the Dark Age, population increased, and other states sent out colonies that peopled much of the Mediterranean coast from southern France to the Black Sea (750–500 B.C.). Athens played no part in this movement and seems not to have experienced those problems that led to emigration from other parts of Greece.



The Acropolis of Athens

4. The Reforms of Solon

Monarchy had been succeeded by the rule of the nobles, who oppressed the farmers until revolution threatened. In this crisis the Athenians chose an arbitrator named Solon (chief archon in 594/593 B.C., but his reforms may date to twenty years later), who worked out a compromise between the conflicting interests of the nobles and farmers. Solon was not only a statesman but a poet, and in a surviving fragment (5) of his poetry he defends his settlement:

To the people I gave as much power as was sufficient,
Neither taking from their honor nor giving them excess;
As for those who held power and were envied for their wealth,
I saw that they too should have nothing improper.
I stood there casting my sturdy shield over both sides
And allowed neither to conquer unjustly.

His settlement included important economic reforms, which gave the farmer a new start, and constitutional reforms, which paved the way for the later democracy. It was he who divided the citizens into four classes according to property qualifications and gave appropriate rights and functions to each; in this way, wealth, not birth, became the criterion for political privilege, and the aristocratic monopoly of power was weakened.

5. Tyranny—Pisistratus

Solon's settlement pleased neither side, and within half a generation, a tyrant, Pisistratus, seized power and ruled off and on for 33 years (561–528 B.C.). Under his rule Athens flourished; the economy improved, the city was adorned with public buildings, and Athens became a greater power in the Greek world. His son, Hippias, succeeded him but was driven out in 510 B.C.

6. Cleisthenes and Democracy

Three years later Cleisthenes put through reforms that made Athens a democracy, in which the Assembly of all male citizens was sovereign. The infant democracy immediately faced a crisis. Hippias had taken refuge with the King of Persia, whose empire now reached the shores of the Aegean and included the Greek cities of Ionia. In 499 the Ionians revolted and asked the mainland cities for help. Athens sent a force, which was highly successful for a short time, but the revolt was finally crushed in 494 B.C.

7. The Persian Wars

In 490 B.C. the Persian king Darius sent an expedition by sea to conquer and punish Athens. It landed on the east coast of Attica at Marathon. After an anxious debate, the Athenians sent their army to meet the Persians and won a spectacular victory, driving the Persians back to their ships. Athens alone defeated this Persian expedition; it was a day the Athenians never forgot, and it filled the new democracy with confidence. (See map, page 230.)

Ten years later Darius's son, Xerxes, assembled a vast fleet and army with the intention of conquering all Greece and adding it to his empire. The Greeks mounted a holding operation at Thermopylae (August, 480 B.C.), before abandoning all Greece north of the Peloponnesus, including Attica. Athens was evacuated and sacked by the Persians, but in September the combined Greek fleet, inspired by the Athenian general Themistocles, defeated the Persian fleet off the island of Salamis. Xerxes, unable to supply his army without the fleet, led a retreat to Asia, but he left a force of 100,000 men in the north of Greece under the command of Mardonius with orders to subdue Greece the following year. In spring, 479 B.C., the Greek army marched north and met and defeated the Persians at Plataea; on the same day, according to tradition, the Greek fleet attacked and destroyed the remains of the Persian navy at Mycale in Asia Minor.



Persian soldiers

8. The Delian League and the Athenian Empire

These victories at the time seemed to the Greeks to offer no more than a respite in their struggle against the might of the Persian Empire. Many outlying Greek cities, including the islands and the coasts of the Aegean, were still held by the Persians. In 478 B.C. a league was formed at the island of Delos of cities that pledged themselves to continue the fight against Persia under Athenian leadership.

The Delian League under the Athenian general Cimon won a series of victories and only ceased fighting when the Persians accepted humiliating peace terms in 449 B.C. Meanwhile what had started as a league of free and independent states had gradually developed into an Athenian empire in which the allies had become subjects. Sparta was alarmed by the growing power of Athens, and these fears led to an intermittent war in which Sparta and her allies (the Peloponnesian League) fought Athens in a series of indecisive actions. This first Peloponnesian war ended in 446 B.C., when Athens and Sparta made a thirty years' peace.

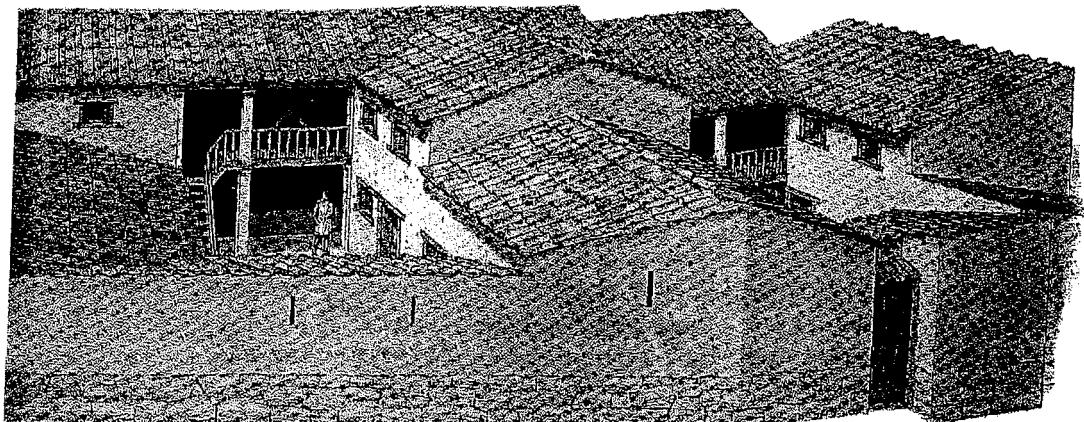
9. Pericles and Radical Democracy

In this period Pericles dominated Athens; from 443 until he died in 429 he was elected general every year. At home he was responsible for the measures that made Athens a radical democracy. In foreign policy he was an avowed imperialist, who reckoned that the Athenian Empire brought positive benefits to its subjects that outweighed their loss of independence.

After the Thirty Years' Peace, Athens embarked on no more imperial ventures. She controlled the seas, kept a tight hand on her empire, and expanded her economic influence westwards. Sparta and its allies had good reason to fear Athenian ambitions, and Corinth, whose prosperity and very existence depended on her trade, was especially alarmed by Athenian expansion into the western Mediterranean. There were dangerous incidents, as when Corfu, a colony of Corinth, made a defensive alliance with Athens and an Athenian naval squadron routed a Corinthian fleet (434 B.C.). In the autumn of 432 B.C. (when our story of Dicæopolis and his family begins) there was frantic diplomatic activity, as both sides prepared for war.



Pericles



A reconstruction of two semi-detached houses in Athens

Classical Greek

Archilochus

Archilochus (fl., 650 B.C.), the earliest lyric poet of whom anything survives, proudly claims to be both a warrior and a poet (poem no. 1):

εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνυαλίοιο ἄνακτος
καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος.

[θεράπων, servant 'Ἐνυαλίοιο ἄνακτος, of lord Enyalios (the god of war)
ἐρατὸν δῶρον, the lovely gift ἐπιστάμενος, knowing, skilled in]

New Testament Greek

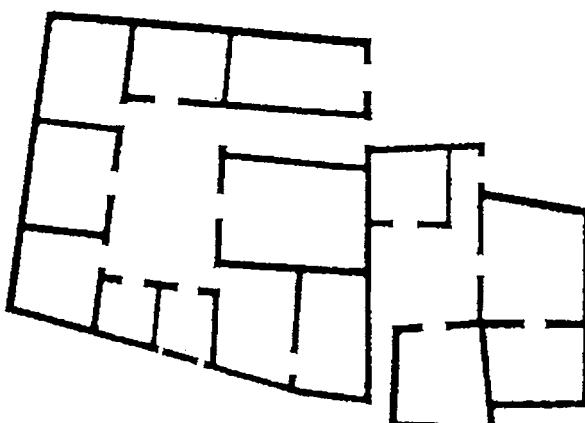
Luke 5.20–21

When Jesus was teaching, some men wanted to carry a paralyzed man to him to be cured; when they could not get near, they let him down through the roof. Jesus is the subject of the clause with which our quotation begins.

καὶ οἱδὼν τὴν πίστιν αὐτῶν εἶπεν, “Ἄνθρωπε, ἀφέωνται σοι αἱ ἀμαρτίαι σου.”
[οἱδὼν, seeing τὴν πίστιν, the faith εἶπεν, said ἀφέωνται σοι αἱ ἀμαρτίαι σου, your sins have been (= are) forgiven you]

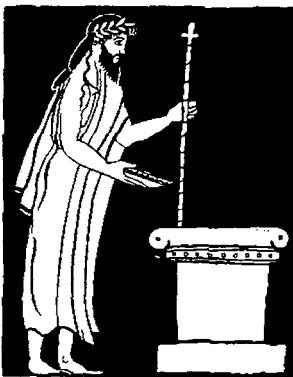
The scribes and Pharisees began to debate, saying:

“τίς ἔστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;”
[οὗτος ὃς, this (man) who λαλεῖ, speaks δύναται, is able, can ἀφεῖναι, to forgive εἰ μὴ, unless, except μόνος, only, alone]



Floor plan of houses on the opposite page

ΠΡΟΣ ΤΟ ΑΣΤΥ (β)



ὁ Δικαιόπολις σπονδὴν ποιούμενος
τὸν Δία εύχεται σφέσιν πάντας.

VOCABULARY

Verbs

- ἀναβαίνω**, *I go up, get up; + ἐπί*
+ acc., *I climb, go up onto*
ἐγείρω, active, transitive,
I wake X up; middle, intransitive, I wake up
εύχομαι, *I pray; + dat., I pray to;*
+ acc. and infin., *I pray (that)*
καθίζω, active, transitive,
I make X sit down; I set;
I place; active, intransitive,
I sit; middle, intransitive,
I seat myself, sit down

Nouns

- ἡ ἀγορᾶ**, *τῆς ὀγορᾶς, agora,*
city center, market place
ὁ βωμός, *τοῦ βωμοῦ, altar*
ὁ νεανίας, *τοῦ νεανίου, young man*

ὁ πολίτης, *τοῦ πολίτου, citizen*

ἡ χείρ, *τῆς χειρός, hand*

Preposition

ὑπέρ + gen., *on behalf of, for*

Adverb

τέλος, *in the end, finally*

Expressions

ἐν . . . τούτῳ, *meanwhile*

τῇ ὕστερᾳ, *on the next day*

Proper Names

ἡ Ἀκρόπολις, *τῆς*

'Akropóleos, the Acropolis
(the citadel of Athens)

ὁ Ζεύς, *τοῦ Διός, τῷ Διῖ, τὸν Δία,*

ὦ Ζεῦ, Zeus (king of the gods)

ὁ Παρθενών, *τοῦ Παρθενῶνος,*

the Parthenon (the temple of Athena on the Acropolis in Athens)

τῇ οὖν ὕστερᾳ, ἐπεὶ πρῶτον ἡμέρᾳ γίγνεται, ἐγείρεται τε ἡ Μυρρίνη καὶ τὸν ἄνδρα ἐγείρει καί, “ἔπαιρε σεαυτόν, ὦ ἄνερ,” φησίν· “οὐ γὰρ δυνατόν ἔστιν ἔτι καθεύδειν· καιρὸς γάρ ἔστι πρὸς τὸ ἄστυ πορεύεσθαι.” ὁ οὖν ἀνὴρ ἐπαίρει ἔαντόν· καὶ πρῶτον τὸν Ξανθίαν καλεῖ καὶ κελεύει αὐτὸν μὴ ἀργὸν εἶναι μηδὲ παύεσθαι ἐργαζόμενον. 5

ἐν δὲ τούτῳ ἡ Μυρρίνη τόν τε σῖτον φέρει καὶ τόν τε πάππον ἐγείρει καὶ τὸν παῖδας. ἔπειτα δὲ ὁ Δικαιόπολις εἰς τὴν αὐλὴν εἰσέρχεται καὶ τοῖς ἄλλοις ἥγειται πρὸς τὸν βωμόν· σπονδὴν δὲ ποιούμενος τὸν Δία εὔχεται σφέσιν πάντας πρὸς τὸ ἄστυ πορευομένους. τέλος δὲ τὸν ἡμίονον ἔξαγει, ὁ δὲ πάππος ἀναβαίνει ἐπ' αὐτόν. οὕτως οὖν 10 πορεύονται πρὸς τὸ ἄστυ.

[μηδὲ, *and not* τὴν αὐλὴν, *the courtyard* σπονδὴν, *a libation (drink offering)* τὸν ἡμίονον, *the mule* ἐπ(ὶ), *onto*]

μακρὰ δ' ἔστιν ἡ ὁδὸς καὶ χαλεπή. δι’ ὀλίγου δὲ κάμνει ἡ Μυρρίνη καὶ βούλεται καθίζεσθαι· κάμνει δὲ καὶ ὁ ἡμίονος καὶ οὐκ ἔθέλει προχωρεῖν. καθιζόμενοι οὖν πρὸς τῇ ὁδῷ ἀναπαύονται. δι’ ὀλίγου δ’ ὁ Δικαιόπολις, “καιρός ἔστι πορεύεσθαι,” φησίν· “Θάρρει, ὁ 15 γύναι· μακρὰ γὰρ ἡ ὁδὸς καὶ χαλεπὴ τὸ πρῶτον, ‘ἐπὴν δ’ εἰς ἄκρον ἵκηαι,’ ὥσπερ λέγει ὁ ποιητής, ῥᾳδίᾳ δὴ ἔπειτα γίγνεται.”

[κάμνει, *is tired* ἀναπαύονται, *they rest* Θάρρει, *cheer up!* μακρὰ . . . γίγνεται (Dicaeopolis is again alluding to Hesiod, *Works and Days* 290–292.) ἐπὴν . . . ἵκηαι, *when(ever) you arrive/get*]

προχωροῦσιν οὖν ἀνὰ τὸ ὅρος καὶ, ἐπεὶ εἰς ἄκρον ἀφικνοῦνται, τὰς Ἀθήνας ὁρῶσι κάτω κειμένας. ὁ δὲ Φίλιππος τὴν πόλιν θεώμενος, “ἰδού,” φησίν, “ώς καλή ἔστιν ἡ πόλις. ἀρ’ ὁρᾶτε τὴν Ἀκρόπολιν;” ἡ δὲ Μέλιττα, “ὁρῶ δή. ἀρ’ ὁρᾶτε καὶ τὸν Παρθενῶνα; Ὡς καλός ἔστι καὶ μέγας.” ὁ δὲ Φίλιππος, “ἄλλὰ σπεῦδε, ὁ πάππα· καταβαίνομεν γὰρ πρὸς τὴν πόλιν.”

[κάτω κειμένας, *lying below*]

ταχέως οὖν καταβαίνουσι καὶ εἰς τὰς πύλας ἀφικόμενοι τὸν ἡμίονον προσάπτουσι δένδρῳ τινὶ καὶ εἰσέρχονται. ἐν δὲ τῷ ἄστει 25 πολλοὺς ἀνθρώπους ὁρῶσιν ἐν ταῖς ὁδοῖς βαδίζοντας· ἄνδρες γάρ, γυναῖκες, νεανίαι, παῖδες, πολῖται τε καὶ ξένοι, σπεύδουσι πρὸς τὴν ἀγοράν. ἡ οὖν Μυρρίνη φοβουμένη ὑπὲρ τῶν παιδῶν, “ἐλθὲ δεῦρο, ὁ Φίλιππε,” φησίν, “καὶ λαμβάνου τῆς χειρός. σὺ δέ—Μέλιτταν λέγω—μὴ λεῖπε με ἀλλ’ ἔπου ἄμμα ἐμοί· τοσοῦτοι γάρ εἰσιν οἱ ἀνθρώποι ὃστε 30 φοβοῦμαι ὑπὲρ σοῦ.”

[ἀφικόμενοι, having arrived προσάπτουσι, they tie X (acc.) to Y (dat.) βαδί-ζοντας, walking ἅμα ἐμοί, with me]

WORD BUILDING

The following sets contain words expressing ideas of place where, place to which, and place from which. You already know the meanings of the words in boldface; deduce the meanings of the others. Copy the chart carefully onto a sheet of paper and write the meanings of the words in the appropriate slots (note that sometimes the same word can express ideas of place where and place to which, depending on the context):

Place Where		Place to Which		Place from Which
1. ποῦ	where?	ποῖ or πόσε	here? πόθεν	from where?
2.		δεῦρο		
3. ἐνθα	there	ἐνθα		
4. ἐνθάδε	here, wither	ἐνθάδε	there, wither	
5. ἐνταῦθα	then here	ἐνταῦθα	wither wither	
6. ἔκει	there	ἔκεισε	wither	ἔκειθεν
7. οἴκοι		οἴκαδε		οἴκοθεν
8. ἄλλοθι		ἄλλοσε		ἄλλοθεν
9. πανταχού		πανταχόσε		πανταχόθεν
10. Ἀθήνησι(ν)	at Athens	Ἀθήναζετο	at Athens	Ἀθήνηθεν from Athens

GRAMMAR

2. 3rd Declension Consonant Stem Nouns: Stems in -ρ-

The endings of these nouns are the same as those you learned for 3rd declension nouns in Chapter 7, but each of these nouns has four stems, as follows:

πατηρ-	μητηρ-	θυγατηρ-	ἀνηρ-
πατερ-	μητερ-	θυγατερ-	ἀνερ-
πατρ-	μητρ-	θυγατρ-	ἀνδρ-
πατρα-	μητρα-	θυγατρα-	ἀνδρα-

In the following chart, locate the forms with each of these stems:

ὁ	πατήρ	ἡ	μῆτρ	ἡ	θυγάτηρ	ὁ	ἀνήρ
τοῦ	πατρ-ός	τῆς	μητρ-ός	τῆς	θυγατρ-ός	τοῦ	ἀνδρ-ός
τῷ	πατρ-ί	τῇ	μητρ-ί	τῇ	θυγατρ-ί	τῷ	ἀνδρ-ί
τὸν	πατέρ-α	τὴν	μητέρ-α	τὴν	θυγατέρ-α	τὸν	ἄνδρ-α
ὦ	πάτερ	ὦ	μῆτερ	ὦ	θύγατερ	ὦ	ἄνερ
οἱ	πατέρ-ες	αι	μητέρ-ες	αι	θυγατέρ-ες	οἱ	ἄνδρ-ες
τῶν	πατέρ-ων	τῶν	μητέρ-ων	τῶν	θυγατέρ-ων	τῶν	ἀνδρ-ῶν
τοῖς	πατρά-σι(ν)	ταῖς	μητρά-σι(ν)	ταῖς	θυγατρά-σι(ν)	τοῖς	ἀνδρά-σι(ν)
τοὺς	πατέρ-ας	τὰς	μητέρ-ας	τὰς	θυγατέρ-ας	τοὺς	ἄνδρ-ας
ὦ	πατέρ-ες	ὦ	μητέρ-ες	ὦ	θυγατέρ-ες	ὦ	ἄνδρ-ες

Note that these nouns do not add *ς* in the nominative singular. Note also the accents on the final syllables in the genitive and dative singulars (regular with monosyllabic stems) and the recessive accent in the vocative singulars. The nominative and vocative plurals all have accents on the next to the last syllable.

3. Two Important Irregular Nouns: ἡ γυνή, τῆς γυναικός, *woman; wife*, and ἡ χείρ, τῆς χειρός, *hand*

For ἡ γυνή, note that the nominative is not formed from the stem plus *-ς*, as is usual with velar stem nouns such as φύλακ-ς > φύλαξ; the accent in the genitive and dative, singular and plural, falls on the final syllable; and the vocative singular consists of the stem minus the final *κ*, since all stop consonants are lost in word-final position. For ἡ χείρ, note the shortened stem in the dative plural.

Singular:

Stem: γυναικ-, *woman; wife*

Nom.	ἡ γυνή
Gen.	τῆς γυναικ-ός
Dat.	τῇ γυναικ-ί
Acc.	τὴν γυναικ-α
Voc.	ὦ γύναικ > γύναι

Stem: χειρ-, *hand*

ἡ	χείρ
τῆς	χειρ-ός
τῇ	χειρ-ί
τὴν	χειρ-α
ὦ	χείρ

Plural:

Nom. αἱ γυναικ-ες

αἱ χειρ-ες

Gen. τῶν γυναικ-ῶν

τῶν χειρ-ῶν

Dat. ταῖς γυναικ-σί(ν) > γυναιξί(ν)

ταῖς χερ-σί(ν)

Acc. τὰς γυναικ-ας

τὰς χειρ-ας

Voc. ὦ γυναικ-ες

ὦ χειρες

PRACTICE: Write complete sets of forms of ὁ δεινὸς ἀνήρ, *the terrible man*; ἡ φίλη μῆτρ, *the dear mother*; and ἡ σώφρων γυνή, *the prudent woman*.

4. 1st/3rd Declension Adjective πᾶς, πᾶσα, πᾶν, *all; every; whole*

You have met a number of forms of this adjective in the readings. Here are all of its forms. Note that in the masculine and neuter it has 3rd declension endings and that in the feminine it has endings like those of the 1st declension noun μέλιττα (including the circumflex on the final syllable of the genitive plural; see Chapter 4, Grammar 3, page 41).

Stems: παντ- for masculine and neuter; πᾶσ- for feminine

Singular:

	M.	F.	N.
Nom.	πάντ-ς > πᾶς	πᾶσ-α	πάντ > πᾶν
Gen.	παντ-ός	πάσ-ης	παντ-ός
Dat.	παντ-ί	πάσ-ῃ	παντ-ί
Acc.	πάντ-α	πᾶσ-αν	πάντ > πᾶν
Voc.	πάντ-ς > πᾶς	πᾶσ-α	πάντ > πᾶν

Plural:

	M.	F.	N.
Nom.	πάντ-ες	πᾶσ-αι	πάντ-α
Gen.	πάντ-ων	πᾶσ-ῶν	πάντ-ων
Dat.	πάντ-σι(ν) > πᾶσι(ν)	πάσ-αις	πάντ-σι(ν) > πᾶσι(ν)
Acc.	πάντ-ας	πᾶσ-άς	πάντ-α
Voc.	πάντ-ες	πᾶσ-αι	πάντ-α

For the nominative and vocative masculine singular forms, the -vt at the end of the stem is lost because of the ζ, and the stem vowel lengthens. Remember that all stop consonants in word-final position are lost; thus the stem παντ- gives πᾶν in the neuter nominative, accusative, and vocative singulars with loss of the τ; the stem vowel was probably lengthened because of the masculine πᾶς and the feminine πᾶσα. In the dative plural the -vt is lost before the σ of the ending -σι(ν), and the stem vowel lengthens. Note the following uses of this adjective:

Predicate position: πάντες οἱ θεοί or οἱ θεοὶ πάντες = *all the gods*

πᾶσα ἡ ναῦς or ἡ ναῦς πᾶσα = *the whole ship*, i.e., all of its parts

Attributive position (rare): ἡ πᾶσα πόλις = *the whole city* (regarded collectively as the sum total of its parts)

Without definite article: πᾶς ἄντρος = *every man*

Used as a substantive.* πάντες = *all people, everyone*

πάντα (n. pl.) = *all things, everything*

*See Chapter 7, Grammar 1, page 96.

Locate occurrences of this adjective in the stories in Chapters 7β, 8α, and 8β.

Exercise 8δ

Read aloud and translate:

1. πᾶσαι αἱ γυναῖκες πρὸς τὴν κρήνην σπεύδουσιν.
2. αἱ γὰρ μητέρες τὰς θυγατέρας ζητοῦσιν.
3. ἐπεὶ δὲ εἰς τὴν κρήνην ἀφικνοῦνται, οὐκ ἔκει πάρεισιν αἱ θυγατέρες.
4. οἴκαδε οὖν τρέχουσιν αἱ γυναῖκες καὶ τοῖς ἀνδράσι πάντα λέγουσιν.
5. οἱ οὖν ἄνδρες πρὸς τοὺς ἀγροὺς ὥρμωνται· μέλλουσι γὰρ τὰς θυγατέρας ζητεῖν.
6. ἀφικόμενοι (*having arrived*) δὲ εἰς τοὺς ἀγρούς, οἱ πατέρες τὰς θυγατέρας ὥρωσι νεᾶνίαις τισὶ διαλεγομένας.
7. τὰς οὖν θυγατέρας καλοῦσι καί, “Ἐλθετε δεῦρο, ὦ θυγατέρες,” φασίν· “μὴ διαλέγεσθε νεᾶνίαις.”
8. αἱ οὖν θυγατέρες τοῖς πατράσι πειθόμεναι οἴκαδε αὐτοῖς ἔπονται.
9. ἐπεὶ δὲ οἴκαδε ἀφικνοῦνται, οἱ ἄνδρες πάντα ταῖς γυναιξὶ λέγουσιν.
10. αἱ δὲ μητέρες ταῖς θυγατράσι μάλα ὥργίζονται (*grow angry at + dat.*).

Exercise 8ε

Translate into Greek:

1. The mother tells (orders) her daughter to hurry to the spring.
2. But the daughter walks to the field and looks for her father.
3. And she finds her father working in the field with other men.
4. And she says to her father, “Father, mother tells me to bring water (*ὕδωρ*) from the spring.
5. “But all the other girls are playing (*use παίζω*).”
6. And her father says, “Obey your mother, daughter. Fetch (*use φέρω*) the water.”
7. And at the spring the daughter sees many women; they are all carrying water jars.
8. So she says to the women, “Greetings, friends,” and she fills (*πληροῖ*) her water jar.
9. And when she arrives home, she tells her mother everything.
10. And her mother says, “Well done (*εὖ γε*); go now and play with the other girls.”

Greek Wisdom

μελέτη τὸ πᾶν.

Περίανδρος (of Corinth)

5. Numbers

The cardinal adjectives in Greek from one to ten are:

1 εἷς, μία, ἕν	4 τέτταρες, τέτταρα	7 ἑπτά	10 δέκα
2 δύο	5 πέντε	8 ὀκτώ	
3 τρεῖς, τρία	6 ἔξι	9 ἐννέα	

The numbers from five to ten are indeclinable adjectives; that is, they appear only in the forms given above no matter what gender, case, or number the noun is that they modify. For the number *one*, there is a full set of forms in the singular, given at the left below, with the masculine and neuter showing 3rd declension endings, and the feminine showing 1st declension endings similar to those of μάχαιρα (see Chapter 4, Grammar 3, page 42). Compare the declension of πᾶς, πᾶσα, πᾶν above. The word οὐδείς, οὐδεμία, οὐδέν or μηδείς, μηδεμία, μηδέν means *no one*; *nothing* as a pronoun and *no* as an adjective.

Stems: ἕν- for masculine and neuter; μι- for feminine

M.	F.	N.	M.	F.	N.
Nom. ἕν-ς > εἷς	μι-α	ἕν	οὐδείς	οὐδεμία	οὐδέν
Gen. ἕν-ός	μι-ᾶς	ἐν-ός	οὐδενός	οὐδεμιᾶς	οὐδενός
Dat. ἕν-ι	μι-ᾷ	ἐν-ί	οὐδενί	οὐδεμιᾷ	οὐδενί
Acc. ἕν-α	μι-αν	ἕν	οὐδένα	οὐδεμίαν	οὐδέν

Note the accents of the genitives and datives.

The declensions of δύο, τρεῖς, and τέτταρες are as follows:

M. F. N.	M. F.	N.	M. F.	N.
δύο	τρεῖς	τρία	τέτταρες	τέτταρα
δυοῖν	τριῶν	τριῶν	τεττάρων	τεττάρων
δυοῖν	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)
δύο	τρεῖς	τρία	τέτταρας	τέτταρα

The ordinal adjectives (*first, second, third, etc.*) are as follows:

πρώτος, -η, -ον	ἔκτος, -η, -ον
δεύτερος, -ᾱ, -ον	ἔβδομος, -η, -ον
τρίτος, -η, -ον	ὄγδοος, -η, -ον
τέτταρτος, -η, -ον	ένατος, -η, -ον
πέμπτος, -η, -ον	δέκατος, -η, -ον

6. Expressions of Time When, Duration of Time, and Time within Which

Ordinal adjectives are used in expressions of *time when* with the dative case (see Chapter 6, Grammar 6e, page 88), and cardinal adjectives are used in expressions of *duration of time* with the accusative case, e.g.:

Time when: τῇ πρώτῃ ἡμέρᾳ = *on the first day*

Duration of time: δύο ἡμέρας = *for two days*

Cardinal adjectives are also used in phrases expressing *time within which* with the genitive case, e.g.:

Time within which: πέντε ἡμερῶν = *within five days*.

Compare the genitives ἡμέρας, *by day*, and νυκτός, *at/by night*.



Exercise 8ζ

Read aloud and translate:

1. αὐτουργῷ τινὶ εἰσι τρεῖς παῖδες, δύο μὲν νἱεῖς (*sons*), μία δὲ θυγάτηρ.
2. οἱ μὲν παῖδες πᾶσαν τὴν ἡμέραν ἐν τῷ ἀγρῷ πονοῦσιν, ή δὲ θυγάτηρ οἵκοι μένει καὶ τῇ μητρὶ συλλαμβάνει. νυκτὸς δὲ πάντες ἐν τῇ οἰκίᾳ καθεύδουσιν.
3. τῇ δ' ὑστεραίᾳ ἡ μήτηρ τῇ θυγατρί, “οὐ πολὺ ὕδωρ ἔστιν ἐν τῇ οἰκίᾳ· δυοῖν ἡμερῶν οὐδὲν ὕδωρ ἔξομεν (*we will have*). οὖν καὶ φέρε μοι ὕδωρ.”
4. ἀφικομένη (*having arrived*) δ' εἰς τὴν κρήνην, ἡ παῖς τέτταρας γυναῖκας ὁρᾷ τὰς ὑδρίας πληρούσας (*filling*).
5. ἡ πρώτη γυνή, “χαλρε, ὁ φίλη,” φησίν· “ἔλθε δεῦρο καὶ τὴν ὑδρίαν πλήρους (*fill!*).”
6. ἡ δὲ δευτέρᾳ, “τί σὺ ἡκεῖς εἰς τὴν κρήνην; τί ποιεῖς ἡ σὴ μήτηρ;”
7. ἡ δὲ παῖς ἀποκριναμένη· “ἡ μήτηρ,” φησίν, “περίεργός (*busy*) ἔστιν· πέντε γὰρ πέπλους ὑφαίνει (*is weaving*).”
8. ἡ δὲ τρίτη γύνη, “σπεῦδε, ὁ ἄργε παῖ,” φησίν· “ἡ γὰρ μήτηρ σε μένει.”
9. ἡ δὲ τετάρτη γυνή, “μὴ οὕτω χαλεπή ἴσθι,” φησίν· “ἡ γὰρ παῖς ἥδη σπεῦδει.”
10. ἡ οὖν παῖς τὴν πᾶσαν ὑδρίαν ταχέως πληροῖ (*fills*) καὶ οἴκαδε σπεῦδει.



Exercise 8η

Read aloud and translate:

1. αἱ θυγατέρες τῇ μητρὶ πειθόμεναι τὸν πατέρα ἐγείρουσι καὶ πείθουσιν αὐτὸν Ἀθήναζε πορεύεσθαι.
2. ὁ πατήρ τοὺς μὲν παῖδας οἴκοι λείπει, ταῖς δὲ θυγατράσιν Ἀθήναζε ἥγεῖται.
3. μακρὰ ἡ ὁδὸς καὶ χαλεπή· τῇ δὲ δευτέρᾳ ἡμέρᾳ ἐκεῖσε ἀφικνοῦνται.
4. πολλοὺς ἀνθρώπους ὁρῶσιν διὰ (*through*) τῶν ὁδῶν πανταχόσε σπεύδοντας (*hurrying*).
5. ἐπεὶ δὲ εἰς τὴν ἀγορὰν ἀφικνοῦνται, πολὺν χρόνον μένουσι πάντα θεώμενοι.
6. δύο μὲν ἡμέρας τὰ (*the things*) ἐν τῇ ἀγορᾷ θεῶνται, τῇ δὲ τρίτῃ ἐπὶ τὴν Ἀκρόπολιν ἀναβαίνουσιν.
7. ἑννέα μὲν ἡμέρας Ἀθήνησι μένουσιν, τῇ δὲ δεκάτῃ οἴκαδε ὥρμῶνται.

8. τέτταρας μὲν ἡμέρᾶς ὀδὸν ποιοῦνται, βραδέως πορευόμενοι, τῇ δὲ πέμπτῃ οἴκαδε ἀφικνοῦνται.

Ο ΟΔΥΣΣΕΥΣ ΚΑΙ Ο ΑΙΟΛΟΣ

Read the following passage and answer the comprehension questions:

Odysseus tells how he sailed on to the island of Aeolus, king of the winds, and almost reached home:

ἐπεὶ δὲ ἐκ τοῦ ἄντρου τοῦ Κύκλωπος ἐκφεύγομεν, ἐπανερχόμεθα ταχέως πρὸς τοὺς ἔταιρους. οἱ δέ, ἐπεὶ ἡμᾶς ὄρῶσιν, χαίρουσιν. τῇ δ' ὑστεραίᾳ κελεύω αὐτὸν εἰς τὴν ναῦν αὐθίς εἰσβαίνειν. οὕτως οὖν ἀποπλέομεν.

[τοῦ ἄντρου, *the cave* ἐπανερχόμεθα, *we return*]

1. What do Odysseus and his men do when they escape from the cave of the Cyclops?
2. What does Odysseus order his men to do the next day?

δι' ὀλίγου δὲ εἰς νῆσον Αἰολίāν ἀφικνούμεθα. ἐκεῖ δὲ οἰκεῖ ὁ Αἴολος, βασιλεὺς τῶν ἀνέμων. ἡμᾶς δὲ εὐμενῶς δεχόμενος πολὺν χρόνον ξενίζει. ἐπεὶ δὲ ἐγὼ κελεύω αὐτὸν ἡμᾶς ἀποπέμπειν, παρέχει μοι ἀσκόν τινα, εἰς δὲν πάντας τοὺς ἀνέμους καταδεῖ πλὴν ἐνός, Ζεφύρου πράσου.

[Αἰολίāν, *of Aeolus* (king of the winds) τῶν ἀνέμων, *of the winds* εὐμενῶς, *kindly* ξενίζει, *entertains* ἀσκόν, *bag* ὃν, *which* καταδεῖ, *he ties up* πλὴν + gen., *except* Ζεφύρου, *Zephyr* (the west wind) πράσου, *gentle*]

3. Where do Odysseus and his men arrive next?
4. How long do Odysseus and his men stay with Aeolus?
5. What does Aeolus give Odysseus at his departure?
6. What wind was not in the bag?

ἐννέα μὲν οὖν ἡμέρᾶς πλέομεν, τῇ δὲ δεκάτῃ ὄρῳμεν τὴν πατρίδα γῆν. ἐνταῦθα δὴ ἐγὼ καθεύδω· οἱ δὲ ἔταιροι, ἐπεὶ ὄρῶσι με καθεύδοντα, οὕτω λέγουσιν· “τί ἐν τῷ ἀσκῷ ἔνεστιν; πολὺς δήπου χρῆσθαι ἔνεστιν, πολύ τε ἀργύριον, δῶρα τοῦ Αἴολου. ἀγετε δή, λύστε τὸν ἀσκὸν καὶ τὸν χρῆσθαι αἰρεῖτε.”

[τὴν πατρίδα γῆν, *our fatherland* καθεύδοντα, *sleeping* δήπου, *surely* χρῆσθαι, *gold* ἀργύριον, *silver* δῶρα, *gifts* ἀγετε δή, *come on!*]

7. How long do Odysseus and his men sail?
8. When they come within sight of their fatherland, what does Odysseus do?
9. What do his comrades think is in the bag?

ἐπεὶ δὲ λύουσι τὸν ἀσκόν, εὐθὺς ἐκπέτονται πάντες οἱ ἄνεμοι καὶ χειμῶνα δεινὸν ποιοῦσι καὶ τὴν ναῦν ἀπὸ τῆς πατρίδος γῆς ἀπελαύνουσιν. ἐγὼ δὲ ἐγείρομαι καὶ γιγνώσκω τί γίγνεται. ἀθυμῶ οὖν καὶ βούλομαι βίπτειν ἐμαυτὸν εἰς τὴν

θάλατταν· οἱ δὲ ἐταῖροι σώζουσί με. οὕτως οὖν οἱ ἄνεμοι ἡμᾶς εἰς τὴν τοῦ Αἰόλου νῆσον πάλιν φέρουσιν.

[εὐθὺς, at once ἐκπέτονται, fly out ἀθυμῶ, I despair βίπτειν, to throw πάλιν, again]

10. What happens when the men open the bag?
11. How does Odysseus react when he wakes up?
12. Where do the winds carry the ship?

Exercise 80

Translate into Greek:

1. When we arrive at the island, I go to the house of Aeolus.
2. And he, when he sees me, is very amazed and says: "What is the matter (= what are you suffering)? Why are you here again?"
3. And I answer: "My comrades are to blame. For they loosed (*ἔλυσαν*) the winds. But come to our aid, friend."
4. But Aeolus says: "Go away (*ἄπιτε*) from the island quickly. It is not possible to come to your aid. For the gods surely (*δήπον*) hate (*use μισέω*) you."

Classical Greek

Sappho: The Deserted Lover: A Girl's Lament

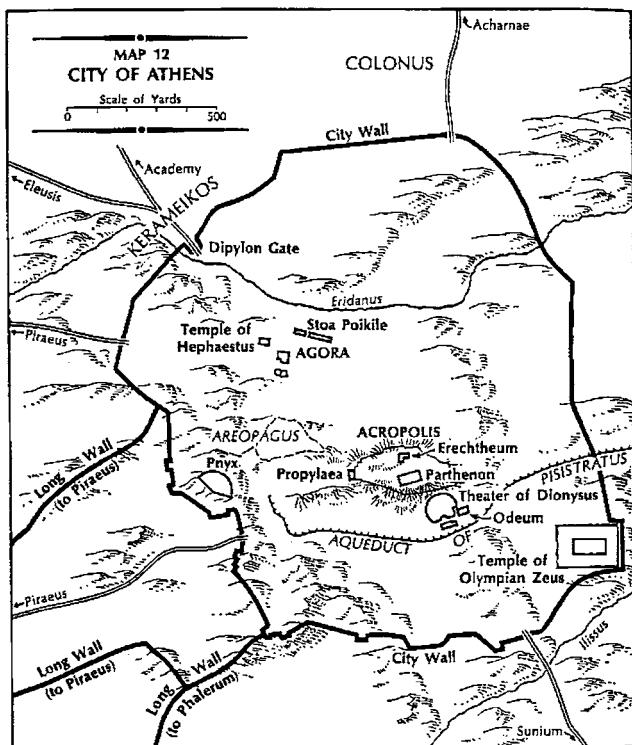
These lines are quoted by a writer on Greek meter (Hephaestion, 2nd century A.D.) without giving the author. Some scholars ascribe them to Sappho of Lesbos (seventh century B.C.), the greatest female poet of Greek literature. The passage (D. A. Campbell, *Greek Lyric Poetry*, page 52) is given at the left as it is quoted by Hephaestion in the Attic dialect and then at the right with Sappho's Aeolic forms restored.

δέδυκε μὲν ἡ σελήνη
κοὶ Πληϊάδες, μέσαι δὲ
νύκτες, παρὰ δ' ἔρχεθ' ὥρα,
ἐγὼ δὲ μόνη καθεύδω.

[δέδυκε, has set ἡ σελήνη, the moon
Πληϊάδες, the Pleiades (seven mythical daughters
of Atlas and Pleione, changed into a cluster of stars)
μέσαι, middle μέσαι δὲ νύκτες: supply a form
of the verb *to be* in your translation
παρὰ . . . ἔρχεθ' = παρέρχεται, passes ὥρα,
time μόνη, alone]

δέδυκε μὲν ἀ σελάννα
κοὶ Πληϊάδες, μέσαι δὲ
νύκτες, παρὰ δ' ἔρχετ' ὥρα,
ἐγω δὲ μόνα κατεύδω.

Η ΠΑΝΗΓΥΡΙΣ (α)



αἱ Ἀθῆναι



όρωσι τὴν εἰκόνα τῆς Ἀθηνᾶς,
ένοπλίου ούστις καὶ Νίκην τῇ δεξιᾷ φερούσης.

VOCABULARY

Verbs

- ἄγε; pl., ἄγετε, *come on!*
 ἐπανέρχομαι [= ἐπι- + ἀνα-
 + ἔρχομαι], infinitive, *ἐπανί-*
έναι, I come back, return; + εἰς
οr πρός + acc., I return to
 ἐσθίω, *I eat*
 κάμνω, *I am sick; I am tired*
 πίνω, *I drink*

Nouns

- ἡ ἀριστερά, τῆς ἀριστερᾶς, *left hand*
 ἡ δεξιά, τῆς δεξιᾶς, *right hand*
 ἡ θεός, τῆς θεοῦ, *goddess*
 τὸ iερόν, τοῦ iεροῦ, *temple*
 ὁ κίνδυνος, τοῦ κινδύνου, *danger*

Adjective

- κάλλιστος, -η, -ον, *most beautiful; very beautiful*

Preposition

- διά + gen., *through*
 ἐπί + dat., *upon, on; + acc., at; against; onto, upon*

Proper Names

- ἡ Ἀθηνᾶ, τῆς Ἀθηνᾶς, τῇ
 Ἀθηνᾷ, τὴν Ἀθηνᾶν, ὡς Ἀθηνᾶ,
Athena (daughter of Zeus)
 ἡ Νίκη, τῆς Νίκης, *Nike* (the
 goddess of victory)
 ἡ Παρθένος, τῆς Παρθένου, *the Maiden* (= the goddess
Athena)
 ὁ Φειδίας, τοῦ Φειδίου, *Phei-
 dias* (the great Athenian
 sculptor)

οὕτως οὖν πορευόμενοι ἀφικνοῦνται εἰς τὴν ἀγοράν. ἐκεῖ δὲ τοσοῦτός ἐστιν ὁ ὅμιλος ὃστε μόλις προχωροῦσι πρὸς τὴν Ἀκρόπολιν. τέλος δὲ τῷ Δικαιοπόλιδι ἐπόμενοι εἰς στοάν τινα ἀφικνοῦνται, καὶ καθιζόμενοι θεῶνται τοὺς ἀνθρώπους σπεύδοντας καὶ βιωντας καὶ θόρυβον ποιοῦντας.

5

[ὁ ὅμιλος, *the crowd* στοάν, *portico, colonnade* θόρυβον, *an uproar*]

ηδη δὲ μάλα πεινῶσιν οἱ παῖδες. ὁ δὲ Φίλιππος ἀλλάντοπώλην ὁρᾷ διὰ τοῦ ὅμιλου ὥθιζόμενον καὶ τὰ ὕνια βιωντα. τὸν οὖν πατέρα καλεῖ καί, “ὦ πάππα φίλε,” φησίν, “ἰδού, ἀλλάντοπώλης προσχωρεῖ. ἀρ’ οὐκ ἐθέλεις σῖτον ὧνεῖσθαι; μάλα γὰρ πεινῶμεν.” ὁ οὖν Δικαιόπολις τὸν ἀλλάντοπώλην καλεῖ καὶ σῖτον ὧνεῖται. οὕτως οὖν ἐν τῇ στοᾷ καθίζονται ἀλλάντας ἐσθίοντες καὶ οἶνον πίνοντες.

10

[πεινῶσιν, *are hungry* ἀλλάντοπώλην, *a sausage-seller* ώθιζόμενον, *pushing* τὰ ὕνια, *his wares* ὧνεῖσθαι, *to buy* ἀλλάντας, *sausages*]

μετὰ δὲ τὸ δεῦπον ὁ Δικαιόπολις, “ἄγετε,” φησίν, “ἀρ’ οὐ βούλεσθε ἐπὶ τὴν Ἀκρόπολιν ἀναβαίνειν καὶ τὰ iερὰ θεᾶσθαι;” ὁ μὲν πάππος μάλα κάμνει καὶ οὐκ ἐθέλει ἀναβαίνειν, οἱ δ’ ἄλλοι

λείπουσιν αὐτὸν ἐν τῇ στοᾷ καθιζόμενον καὶ διὰ τοῦ ὁμίλου ὥθιζόμενοι ἐπὶ τὴν Ἀκρόπολιν ἀναβαίνουσιν.

ἐπεὶ δὲ εἰς ἄκραν τὴν Ἀκρόπολιν ἀφικνοῦνται καὶ τὰ προπύλαια διαπερῶσιν, τὸ τῆς Παρθένου ἱερὸν ὄρῳσιν ἐναντίον καὶ τὴν τῆς Ἀθηνᾶς εἰκόνα, μεγίστην οὖσαν, ἐνόπλιον καὶ δόρυ δεξιᾷ φέρουσαν. πολὺν οὖν χρόνον ἡσυχάζουσιν οἱ παῖδες τὴν θεὸν θεώμενοι, τέλος δὲ ὁ Δικαιόπολις, “ἄγετε,” φησίν, “ἄρ’ οὐ βούλεσθε τὸ ἱερὸν θεᾶσθαι;” καὶ ἡγεῖται αὐτοῖς πόρρω.

[τὰ προπύλαια, *the gateway, the Propylaea* διαπερῶσιν, *they pass through* ἐναντίον, *opposite* τὴν . . . εἰκόνα, *the statue* οὖσαν, *being* ἐνόπλιον, *fully armed* δόρυ, *spear* ἡσυχάζουσιν, *stay quiet* πόρρω, *forward*]

μέγιστόν ἐστι τὸ ἱερὸν καὶ κάλλιστον. πολὺν χρόνον τὰ ἀγάλματα θεῶνται, ἢ τὸ πᾶν ἱερὸν κοσμεῖ. (ἀνεψιγμέναι) εἰσὶν αἱ πύλαι· ἀναβαίνουσιν οὖν οἱ παῖδες καὶ εἰσέρχονται. πάντα τὰ εἴσω σκοτεινά ἔστιν, ἀλλ’ ἐναντίαν μόλις ὄρῳσι τὴν τῆς Ἀθηνᾶς εἰκόνα, τὸ κάλλιστον ἔργον τοῦ Φειδίου. ἡ θεὸς λάμπεται χρῆσθαι, τῇ μὲν δεξιᾷ Νίκην φέρουσα τῇ δὲ ἀριστερᾷ τὴν ἀσπίδα. ἂμα τ’ οὖν φοβοῦνται οἱ παῖδες θεώμενοι καὶ χαίρουσιν. ὁ δὲ Φίλιππος προχωρεῖ καὶ τὰς χειρας ἀνέχων τῇ θεῷ εὔχεται· “ὦ Ἀθηνᾶ Παρθένε, παῖ Διός, πολιοῦχε, ἵλεως ἵσθι καὶ ἄκουε μου εὐχομένου· σῳζε τὴν πόλιν καὶ σῷζε ἡμᾶς ἐκ πάντων κινδύνων.” ἐνταῦθα δὴ πρὸς τὴν Μέλιτταν ἐπανέρχεται καὶ ἡγεῖται αὐτῇ ἐκ τοῦ ἱεροῦ.

[τὰ ἀγάλματα, *the carvings* ἃ, *which* κοσμεῖ, *decorate* ἀνεψιγμέναι, *open* τὰ εἴσω, *the things inside, the inside* σκοτεινά, *dark* λάμπεται, *gleams* χρῆσθαι, *with gold* τὴν ἀσπίδα, *her shield* ἄμα, *at the same time* ἀνέχων, *holding up* πολιοῦχε, *holder/protectress of our city* ἵλεως, *gracious*]

πολύν τινα χρόνον τοὺς τεκόντας ζητοῦσιν, τέλος δὲ εὐρίσκουσιν αὐτοὺς ὅπισθεν τοῦ ἱεροῦ καθορῶντας τὸ τοῦ Διονύσου τέμενος. ὁ δὲ Δικαιόπολις, “ἰδού, ὦ παῖδες,” φησίν, “ἥδη συλλέγονται οἱ ἄνθρωποι εἰς τὸ τέμενος. καιρός ἐστι καταβαίνειν καὶ ζητεῖν τὸν πάππον.”

[Ιτοὺς τεκόντας, *their parents* ὅπισθεν + gen., *behind* καθορῶντας, *looking down on* τὸ . . . τέμενος, *the sanctuary* συλλέγονται, *are gathering*]

καταβαίνουσιν οὖν καὶ σπεύδοντι πρὸς τὴν στοάν· ἐκεὶ δὲ εὐρίσκουσι τὸν πάππον ὄργίλως ἔχοντα· “ὦ τέκνον,” φησίν, “τί ποιεῖς; τί με λείπεις τοσοῦτον χρόνον; τί τὴν πομπὴν οὐ θεώμεθα;” ὁ δὲ Δικαιόπολις, “Θάρρει, ὦ πάππα,” φησίν· “νῦν γὰρ πρὸς τὸ τοῦ Διονύσου τέμενος πορευόμεθα· δι’ ὀλίγου γὰρ γίγνεται ἡ πομπή. ἄγε δή.” οὗτο λέγει καὶ ἡγεῖται αὐτοῖς πρὸς τὸ τέμενος.

[*ὄργίλως ἔχοντα, being angry, in a bad temper τέκνον, child τὴν πομπὴν, the procession Θάρρει, cheer up!*]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words (ὁ δῆμος = the people):

- | | |
|--|-------------|
| 1. democracy (what does τὸ κράτος mean?) | 4. endemic |
| 2. demagogue | 5. epidemic |
| 3. demography | 6. pandemic |

GRAMMAR

1. Participles: Present or Progressive: Active Voice

In the last chapter you learned the forms of the present, progressive participle in the middle voice, e.g., λῦόμενος, λῦομένη, λῦόμενον, which has the same endings for case, number, and gender as the adjective καλός, καλή, καλόν.

In the reading passage at the beginning of this chapter you have met many forms of the *present active participle*, e.g., σπεύδοντας, *hurrying*, βοῶντας, *shouting*, and ποιοῦντας, *making*. Present active participles, like present middle participles, do not refer to time as such but describe the action as in process, ongoing, or progressive.

Present active participles, like the adjective πᾶς, πᾶσα, πᾶν (Chapter 8, Grammar 4, page 126) have 3rd declension endings in the masculine and neuter and 1st declension endings in the feminine. They have the suffix -οντ- in the masculine and neuter and the suffix -ονσ- in the feminine. There is no -ς in the nominative masculine singular. The τ is lost in the masculine and neuter nominative and vocative singulars, since all stop consonants are lost in word-final position, and in the masculine the ο is lengthened to ω; thus for the verb εἰμί the masculine participle (stem, ὄντ-) is ὄν and the neuter is ὄν. In the masculine and neuter dative plurals, the ντ is lost before the σ, with a resulting spelling of οὖσι(ν). Present active participles are declined as follows:

	Masculine	Feminine	Neuter
The verb εἰμί:			
Nom., Voc.	ὅντ > ὄν	οὖσ-α	ὅντ > ὄν
Gen.	ὅντ-ος	οὖσ-ης	ὅντ-ος
Dat.	ὅντ-ι	οὖσ-ῃ	ὅντ-ι
Acc.	ὅντ-α	οὖσ-αν	ὅντ > ὄν
Nom., Voc.	ὅντ-ες	οὖσ-αι	ὅντ-α
Gen.	ὅντ-ων	οὖσ-ῶν	ὅντ-ων
Dat.	ὅντ-σι(v) > οὖσι(v)	οὖσ-αις	ὅντ-σι(v) > οὖσι(v)
Acc.	ὅντ-ας	οὖσ-ᾶς	ὅντ-α
The verb λέω:			
Nom., Voc.	λέ-ων	λέ-ουσα	λέ-ον
Gen.	λέ-οντος	λέ-ούσης	λέ-οντος
Dat.	λέ-οντι	λέ-ούσῃ	λέ-οντι
Acc.	λέ-οντα	λέ-ουσαν	λέ-ον
Nom., Voc.	λέ-οντες	λέ-ουσαι	λέ-οντα
Gen.	λέ-όντων	λέ-ουσῶν	λέ-όντων
Dat.	λέ-ουσι(v)	λέ-ούσαις	λέ-ουσι(v)
Acc.	λέ-οντας	λέ-ούσᾶς	λέ-οντα
For the participles of contract verbs, we show how the contractions work in the nominative singular but then give only contracted forms:			
The verb φιλέω:			
Nom., Voc.	φιλέ-ων > φιλῶν	φιλέ-ουσα > φιλοῦν	φιλέ-ον > φιλοῦν
Gen.	φιλοῦντος	φιλούσης	φιλοῦντος
Dat.	φιλοῦντι	φιλούσῃ	φιλοῦντι
Acc.	φιλοῦντα	φιλοῦσαν	φιλοῦν
Nom., Voc.	φιλοῦντες	φιλοῦσαι	φιλοῦντα
Gen.	φιλοῦντων	φιλοῦσῶν	φιλοῦντων
Dat.	φιλοῦσι	φιλοῦσαις	φιλοῦσι
Acc.	φιλοῦντας	φιλοῦσᾶς	φιλοῦντα
The verb τίμάω:			
Nom., Voc.	τίμά-ων > τίμῶν	τίμά-ουσα > τίμωσα	τίμά-ον > τίμῶν
Gen.	τίμωντος	τίμώσης	τίμωντος
Dat.	τίμωντι	τίμώσῃ	τίμωντι
Acc.	τίμωντα	τίμωσαν	τίμῶν

Nom., Voc.	τίμωντες	τίμωσαι	τίμωντα
Gen.	τίμώντων	τίμωσῶν	τίμώντων
Dat.	τίμωσι(ν)	τίμωσαις	τίμωσι(ν)
Acc.	τίμωντας	τίμωσᾶς	τίμωντα

Exercise 9α

- Locate twelve present active participles in the reading passage at the beginning of this chapter, identify the gender, case, and number of each, and locate the noun, pronoun, or subject of a verb that each participle modifies.
- Fill in the present participles on the four Verb Charts on which you entered forms for Exercises 4α and 5α.

Exercise 9β

Write the correct form of the present participle of the verb given in parentheses to agree with the following article-noun groups:

- | | |
|---|---|
| 1. οἱ παῖδες (τρέχω) | 6. τὰς γυναῖκας (λέγω) λέγεται |
| 2. τῷ ἀνδρὶ (βαδίζω) | 7. τὸν Δικαιόπολιν (εῦχομαι) εὔχεται |
| 3. τοὺς νεανίδας (τίμάω) | 8. τοῦ δούλου (πονέω) πονεῖται |
| 4. τοῖς παισί(ν) (εἰμί) | 9. αἱ παρθένοι (ἀκούω) ακούονται |
| 5. τῶν νεᾶνιών (μάχομαι)
<i>μάχομαι με ψων</i> | 10. τοῦ ἀγγέλου (βοάω) βοῶνται |

Exercise 9γ

Complete each of the following sentences by adding the correct form of a participle to translate the verb in parentheses, and then translate the sentence:

μαντείην κατέβη

- οἱ δοῦλοι ἥκουσι τοὺς βοῦς (leading). *ἡγούμενοι* ~~μεντονται~~
- ὁ πολίτης ξένον τινὰ ὄρφη πρὸς τῇ ὁδῷ (waiting). *μεντονται*
- αἱ γυναικες ἐν τῷ ἀγρῷ καθίζονται τοὺς παιδος (watching). *θεέται*
- οἱ παῖδες οὐ παίνονται λίθους (throwing). *παλλαγοντες*
- οἱ ἄνδρες θεῶνται τὴν παρθένον πρὸς τὴν πόλιν (running). *τρέχουσι*

Exercise 9δ

Translate the following pairs of sentences:

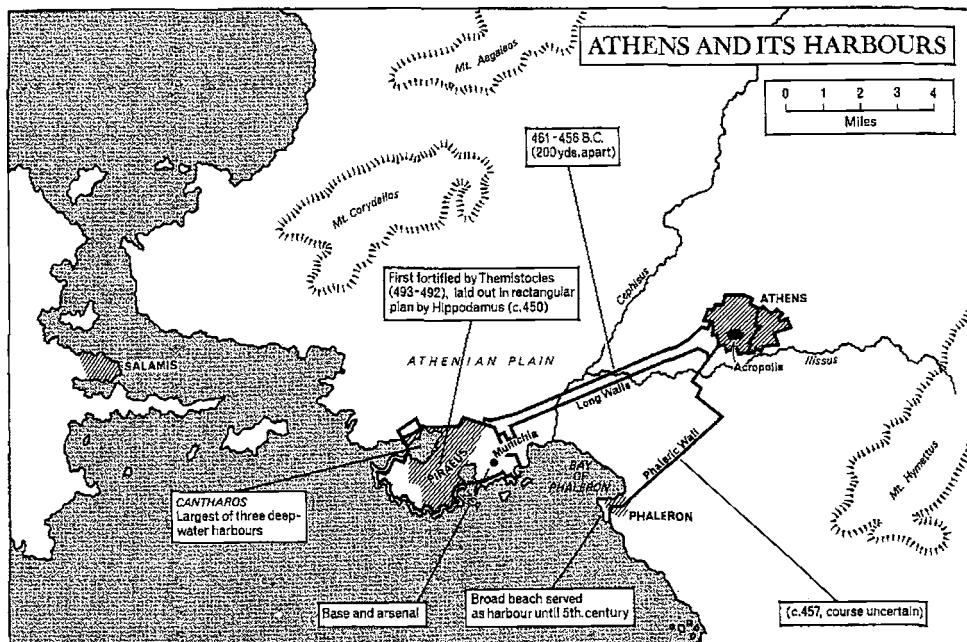
- οἱ παῖδες ἐν τῇ ἀγορᾷ καθίζονται οἶνον πίνοντες.
The slaves hurry home, driving the oxen. *οἱ δουλοι*
- ἄρ' ὄρφης τὴν παρθένον εἰς τὸ ιερὸν σπεύδουσαν;
The foreigner sees the boys running into the agora.
- πάντες ἀκούονται τοῦ ἀλλάντοπάλου τὰ ὕνια βοῶντος.
No one hears the girl calling her mother.

4. οἱ ἄνδρες τὰς γυναικας λείπουσιν ἐν τῷ οἴκῳ τὸ δεῖπνον παρασκευα-
ζούσας.

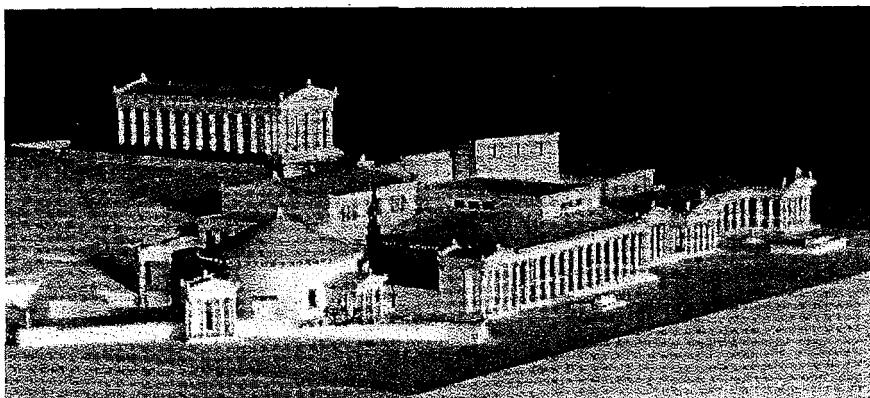
The boy finds his father waiting in the agora.

5. ὁ νεανίας τὴν παρθένον φιλεῖ μάλα καλὴν οὖσαν.

The father honors the boy who is (= *being*) very brave.



The Piraeus and Athens in the time of Pericles



Reconstruction of the agora at Athens as seen from the southeast, about 400 B.C.

The City of Athens

The city to which Dicaeopolis and his family journeyed was largely built after the battle of Salamis, since the earlier city and its temples were destroyed when the Persians occupied and sacked Athens. A visitor coming by sea would arrive at the Piraeus, the greatest port in Greece and perhaps its finest natural harbor. The fortification of the Piraeus was begun by Themistocles in 493-492 B.C. It was completed after the Greek victory at Plataea, when the city of Athens was rebuilt and connected to the Piraeus by the Long Walls, making Athens virtually impregnable as long as she controlled the seas.

Leaving the harbor quarter, visitors would have made their way through the marketplace and town of Piraeus to the road that led between the Long Walls, and then they would have walked the seven miles or ten kilometers to Athens through continuous traffic of mules and ox-carts carrying goods to and from the city. From a distance they would have seen the Parthenon dominating the Acropolis and perhaps the spear of the great statue of Athena in full armor, which stood outside the Parthenon.

Entering the city, they would see on their left close to the city wall the Pnyx, a large open slope where the Assembly met (see map, page 132). They would then pass between the Areopagus (Hill of Ares), a bare outcrop of rock of immemorial sanctity, and the Acropolis into the agora. This was the center of Athens. On the left stood the Strategion or Generals' Headquarters (to the left of and not shown in the model on the facing page) and then (see model) the Tholos (the round magistrates' clubhouse), the Metroon (Archive), the temple of Apollo Patroos, and the stoa of Zeus; behind the Metroon stood the Bouleuterion (Council Chamber); on the right (not shown in the model) were the law courts. On the hill behind the Bouleuterion there still stands the temple of Hephaestus, the best preserved of all Greek temples. In the agora itself were great altars to Zeus and to the ten eponymous heroes of Athens, and there were also fine marble colonnades (stoas), where people could rest and talk in the shade.

The agora was not only the seat of government but also the market and mercantile center of Athens. Here you could buy anything, as a comic poet of this time wrote:

You will find everything sold together in the same place at Athens: figs, witnesses to summonses, bunches of grapes, turnips, pears, apples, givers of evidence, roses, medlars, porridge, honeycombs, chickpeas, lawsuits, puddings, myrtle, allotment-machines, irises, lambs, waterclocks, laws, indictments.

Pushing their way eastwards through the crowds of people conducting business or strolling in conversation, our visitors would reach the Panathenaic Way, which led to the Acropolis (see map, page 132, and illustrations, page 141). As they climbed to the top of the steep road, they would see on their right the little temple of Athena Nike, built to commemorate victory over the

Persians (see model, page 141, and photograph, page 280). They would then enter the great monumental gateway, the Propylaea, designed by Mnesicles to balance the Parthenon but never completed, since work was interrupted by the outbreak of war in 431 B.C. Even so, it was a beautiful and impressive building, which included a picture gallery.

On leaving the Propylaea, our visitors face the Parthenon and in front of it the great bronze statue of Athena Promachos. The temple takes the traditional form of a cella, in which stood the statue of the goddess, surrounded by a peristyle of Doric columns. The architect, Ictinus, incorporated many subtleties in the basically simple design, and these give the temple a unique grace and lightness, despite its great size. The sculptures that adorned the two pediments, the 92 metopes, and the frieze running around the cella were designed by Pericles' friend Pheidias. On the frieze was depicted the great Panathenaic procession, in which every fourth year representatives of the whole people of Athens brought the offering of a new robe to their patron goddess. Inside the cella was the great statue of Athena, standing in full armor, made of ivory and gold, so awe-inspiring that none could look on it without fear and admiration (see reconstruction, page 132).

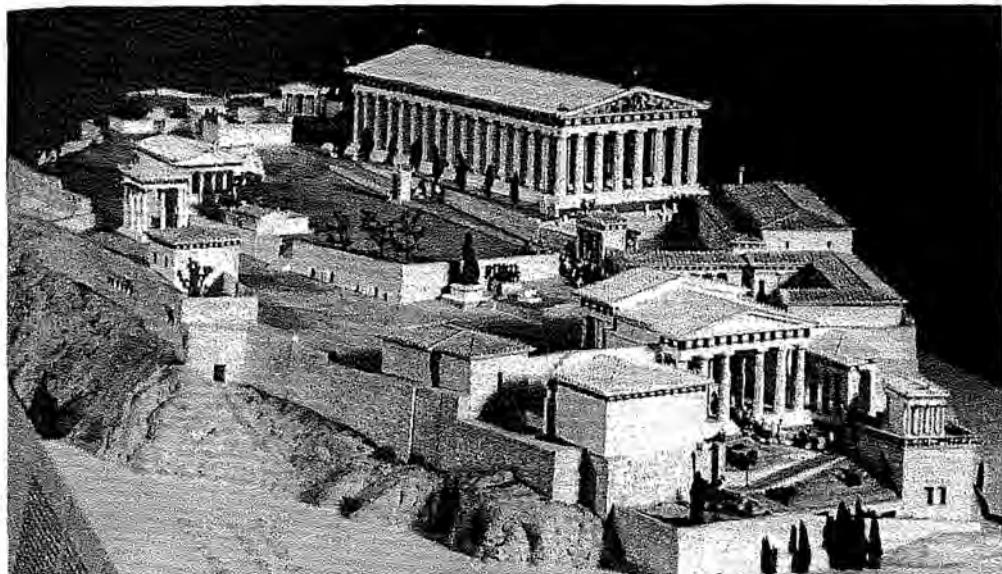
To the north of the Parthenon stood the Erechtheum, sacred to Erechtheus, the founder-king of Athens, and to Poseidon and Athena. The temple is irregular in plan, having three porticoes, each in a different style; it stood on the site of the most ancient shrine on the Acropolis. Here could be seen the sacred olive tree that Athena had given to the people of Athens and the sacred serpent, which embodied the spirit of Erechtheus.

Crossing to the southern edge of the Acropolis, behind the Parthenon, our visitors would look down on the precinct of Dionysus (see photograph, page 144). There was the theater (not built in stone until the following century) and the temple of Dionysus.

All these buildings, and others, were part of Pericles' master program. They were paid for by the tribute of the subject allies. His political opponents said, "The treasure contributed for the necessity of war was being squandered on the city, to gild her all over and adorn her like a harlot, with precious stones and statues and temples." Pericles answered that the people were not obliged to give any account of the money to the allies, provided that Athens maintained their defense and kept off the Persians. His program gave employment to an army of workmen and artists and made Athens a worthy center of her empire, "an education to Greece."



Maidens from the frieze of the Parthenon



Model of the Athenian Acropolis



The Parthenon seen from the Propylaea

Η ΠΑΝΗΓΥΡΙΣ (β)



τῶν παρόντων πολλοὶ μεθύοντες κωμάζουσιν.

VOCABULARY

Verbs

αὐξάνω, I increase

**καίω or κάψω, κάψεις, κάψει, κάψομεν,
κάψετε, κάψουσι(v), active, transitive, I kindle, burn; middle, intransitive, I burn, am on fire**

σιγάω, I am silent

**τέρπομαι, I enjoy myself;
+ dat., I enjoy X; + participle, I enjoy doing X**

Nouns

ὁ γέρων, τοῦ γέροντος, old man

**ὁ δῆμος, τοῦ δήμου, the people
τὸ ιερεῖον, τοῦ ιερείου, sacrificial victim**

**ὁ ιερεύς, τοῦ ιερέως, priest
ὁ κῆρυξ, τοῦ κήρυκος, herald
ὁ οὐρανός, τοῦ οὐρανοῦ, sky, heaven
ἡ πομπή, τῆς πομπῆς, procession**

Adjectives

ἄριστος, -η, -ον, best; very good; noble

γέρων, γέροντος, old

ἔτοιμος, -η, -ον, ready

ἴλεως, acc., ἔλεων, propitious μέσος, -η, -ον, middle (of)

Proper Name

ὁ Βρόμιος, τοῦ Βρομίου, the Thunderer (a name of Dionysus)

ἐσπέρα ἥδη πάρεστιν. δι' ὀλίγου σιγῶσι πάντες οἱ ἄνθρωποι· ὁ γὰρ κῆρυξ προχωρεῖ καὶ βιών, “σιγάτε, ὃ πολῖται,” φησίν· “ἡ γὰρ πομπὴ προσχωρεῖ. ἐκποδῶν γίγνεσθε.” πάντες οὖν ἐκποδῶν γίγνονται καὶ τὴν πομπὴν μένουσιν.

[ἐκποδῶν, out of the way]

imp. middle

ένταῦθα δὴ τὴν πομπὴν ὁρῶσι προσχωροῦσαν. ἡγοῦνται μὲν οἱ κήρυκες· ἐπειτα δὲ παρθένοι κάλλισται βαδίζουσι κανῦ φέρουσαι βοτρύων πλήρη. ἐπονται δὲ αὐταῖς πολλοί τε πολῖται ἀσκοὺς οἶνου φέροντες καὶ πολλοὶ μέτοικοι σκάφια φέροντες. ἐπειτα δὲ προχωρεῖ ὁ τοῦ Διονύσου ἵερεὺς καὶ ἄμ' αὐτῷ νεᾶνίαι ἄριστοι τὴν τοῦ Διονύσου εἰκόνα φέροντες. τελευταῖοι δὲ οἱ ὑπηρέται ἔρχονται τὰ ἵερεῖα ἄγοντες.

[κανᾶ, *baskets* βοτρύων πλήρη, *full of grapes* ἀσκοὺς οἴνου, *skins (full) of wine* μέτοικοι, *metics* (resident aliens) σκάφια, *trays (of offerings)* ἄμ' αὐτῷ, *together with him* τελευταῖοι, *last in order* οἱ ὑπηρέται, *the attendants*]

πάντες οὖν χαίροντες τῇ πομπῇ ἐπονται πρὸς τὸ τοῦ θεοῦ τέμενος. ἐπεὶ δὲ ἀφικνοῦνται, ὁ μὲν ἵερεὺς καὶ οἱ νεᾶνίαι τὴν τοῦ θεοῦ εἰκόνα εἰς τὸ ἱερὸν φέρουσιν, οἱ δὲ ὑπηρέται τὰ ἵερεῖα πρὸς τὸν βωμὸν ἄγοντες. ἐπειτα δὲ ὁ κῆρυξ τῷ δήμῳ κηρύττων, “εὐφημεῖτε, ὃ πολῖται,” φησίν. στιγὰ οὐνὸς πᾶς ὅμιλος ικαὶ ἥσυχος μένει.

[κηρύττων, *proclaiming* εὐφημεῖτε, *keep holy silence!* ἥσυχος, *quiet(ly)*]

ὁ δὲ ἵερεὺς τὰς χεῖρας πρὸς τὸν οὐρανὸν αἴρων, “ὦ ἄναξ Διόνυσε,” φησίν, “ἄκουε μου εὐχομένου· Βρόμιε, τήν τε θυσίāν δέχου καὶ ἔλεως ἵσθι τῷ δήμῳ· σὺ γάρ ἔλεως ὧν τὰς τε ἀμπέλους σφέζεις καὶ αὐξάνεις τοὺς βότρυας ὥστε παρέχειν ἡμῖν τὸν οἶνον.”

[ἄναξ, *Lord* τήν . . . θυσίāν, *the sacrifice* τὰς . . . ἀμπέλους, *the vines*]

οἱ δὲ παρόντες πάντες βοῶσιν· “ἔλελεῦ, ἶον, ἶον, Βρόμιε, ἔλεως ὧν τούς τε βότρυας αὔξανε καὶ πάρεχε ἡμῖν τὸν οἶνον.” ἐπειτα δὲ ὁ ἵερεὺς σφάττει τὰ ἵερεῖα· οἱ δὲ ὑπηρέται ἔτοιμοι ὄντες λαμβάνουσιν αὐτὰ καὶ κατατέμνουσιν. καὶ τὰ μὲν τῷ θεῷ παρέχουσιν ἐν τῷ βωμῷ κάροντες, τὰ δὲ τοῖς παροῦσι διαιροῦσιν. ἐπεὶ δὲ ἔτοιμά ἔστι πάντα, ὁ ἵερεὺς οἶνον σπένδει καὶ τῷ θεῷ εὔχεται. ἐνταῦθα δὴ πάντες τὸν τ' οἶνον πίνουσι καὶ τὰ κρέα ἐσθίουσι τῷ δαιτὶ τερπόμενοι.

[ἔλελεῦ, ἶον, ἶον: untranslatable ritual chants σφάττει, *slaughters* κατατέμνουσιν, *cut up* τὰ μὲν . . . τὰ δὲ, *some (parts)* . . . *other (parts)* διαιροῦσιν, *they divide* σπένδει, *pours . . . as a libation* τὰ κρέα, *the flesh* τῷ δαιτὶ, *the feast*]

μέση νὺξ νῦν ἔστιν, τῶν δὲ παρόντων πολλοὶ μεθύοντες

κωμάζουσιν. ἡ οὖν Μυρρίνη, φοβουμένη ὑπὲρ τῶν παίδων, “ἄγε δή,
ὦ ἄνερ,” φησίν, “ὁ πάππος μάλα κάμνει. καιρός ἐστιν ἐπανιέναι πρὸς
τὰς πύλας καὶ καθεύδειν.” ὁ δὲ πάππος, “τί λέγεις;” φησίν, “οὐ κάμνω
ἐγώ. βούλομαι κωμάζειν.” ὁ δὲ Δικαιόπολις, “γέρων εἰ, ὦ πάππα,”
φησίν· “οὐ προσήκει σοι κωμάζειν. ἐλθέ.” οὕτω λέγει καὶ ἡγεῖται
αὐτοῖς πρὸς τὰς πύλας. ἐπεὶ δὲ ἀφικνοῦνται, τὸν ἡμίονον εὑρίσ-
κουσιν, καὶ πάντες χαμαὶ καθεύδουσιν.

30

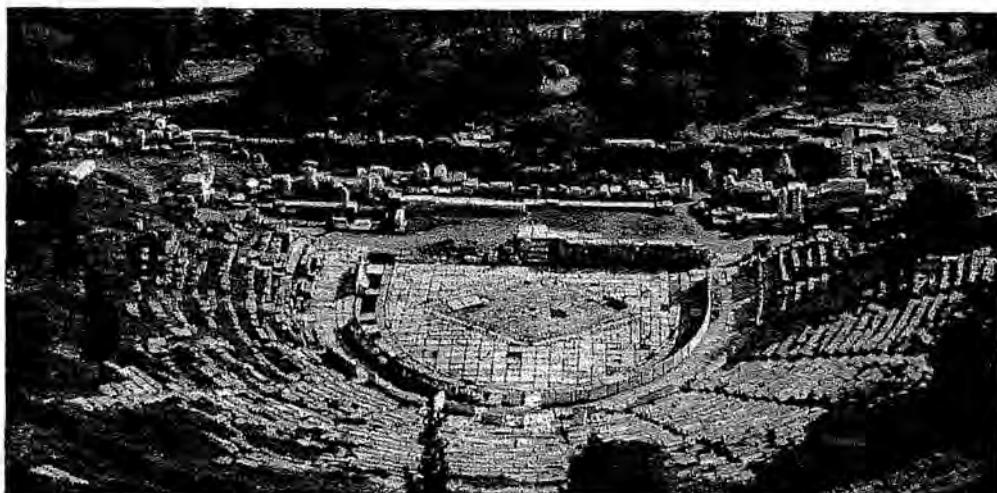
35

[μεθύοντες, being drunk κωμάζουσιν, are reveling οὐ προσήκει σοι, it is not suitable for you τὸν ἡμίονον, the mule χαμαὶ on the ground]

WORD BUILDING

Describe the relationship between the words in the following sets. From your knowledge of the words at the left, deduce the meaning of those to the right:

- | | | |
|------------|-----------|--------------------|
| 1. ἡ πόλις | ὁ πολίτης | πολιτικός, -ή, -όν |
| 2. ἡ ναῦς | ὁ ναύτης | ναυτικός, -ή, -όν |
| 3. ποιέω | ὁ ποιητής | ποιητικός, -ή, -όν |



The theater of Dionysus

GRAMMAR

2. 3rd Declension Nouns with Stems Ending in -ντ-

In Vocabulary 9β you had the noun ὁ γέρων, τοῦ γέροντος, *old man*; as adjective, *old*. Nouns and adjectives such as this with stems ending in -ντ- decline the same as present active participles such as λύων, λύοντος (see Grammar 1, pages 135–136). PRACTICE: Write all the forms of ὁ γέρων, τοῦ γέροντος.

3. 3rd Declension Nouns with Stems Ending in a Vowel: ἡ πόλις and τὸ ἄστυ

Stems: πολι-/πολε-, *city*

	Singular	Plural
Nom.	ἡ πόλις	αἱ πόλεις > πόλεις
Gen.	τῆς πόλεως	τῶν πόλεων
Dat.	τῇ πόλει	ταῖς πόλεσι(ν)
Acc.	τὴν πόλιν	τὰς πόλεις
Voc.	ὦ πόλι	ὦ πόλεις > πόλεις

Stems: ἄστυ-/αστε-, *city*

	Singular	Plural
Nom.	τὸ ἄστυ	τὰ ἄστεα > ἄστη
Gen.	τοῦ ἄστεως	τῶν ἄστεων
Dat.	τῷ ἄστει	τοῖς ἄστεσι(ν)
Acc.	τὸ ἄστυ	τὰ ἄστεα > ἄστη
Voc.	ὦ ἄστυ	ὦ ἄστεα > ἄστη

Note that the stems appear as πολι- and αστυ- in the nominative, accusative, and vocative singulars and as πολε- and ἄστε- in the other cases. Note the -ως ending instead of -ος in the genitive singular and ν instead of α in the accusative singular of πόλις. Contraction takes place in five of the forms.

Note that nouns of this type, as well as a few other words such as ἔλεως, *propitious*, accent the third syllable from the end in the genitive singular and plural even though the final syllable is long. Originally the genitive singular was πόληος, and this became πόλεως by *quantitative metathesis*, with the original accent retained. The genitive plural πόλεων accents its first syllable in imitation of the singular.

PRACTICE: Write the complete sets of the forms of ὁ μάντις, τοῦ μάντεως, *seer*, and of ὁ πήχυς, τοῦ πήχεως, *forearm*.

4. 3rd Declension Nouns with Stems Ending in Diphthongs or Vowels: ὁ βασιλεύς and the Irregular Nouns ἡ ναῦς and ὁ βοῦς

Stems: βασιλευ-/βασιλε-, *king*

	Singular	Plural
Nom.	ὁ βασιλεύς	οἱ βασιλῆς
Gen.	τοῦ βασιλέως	τῶν βασιλέων
Dat.	τῷ βασιλέι > βασιλεῖ	τοῖς βασιλεῦσι(v)
Acc.	τὸν βασιλέα	τὸν βασιλέας
Voc.	ὦ βασιλεῦ	ὦ βασιλῆς

The stem βασιλευ- is used before consonants, and the stem βασιλε-, before vowels. The words ὁ Θησεύς and ὁ ἵερεύς are declined the same as ὁ βασιλεύς.

The stems of ναῦς and βοῦς were originally ναϝ- and βοϝ-. The letter ϝ (digamma) represented a *w* sound (compare Latin *navis* and *bovis*). This sound and letter were lost in the development of the Greek language.

Stems: ναυ-/νε-/νη-, *ship*

	Singular	Plural
Nom.	ἡ ναῦς	αι νῆες
Gen.	τῆς νεώς	τῶν νεῶν
Dat.	τῇ νηί	ταῖς ναυσί(ν)
Acc.	τὴν ναῦν	τὰς ναῦς
Voc.	ὦ ναῦ	ὦ νῆες

Stems: βου-/βο-, *ox*

	Singular	Plural
Nom.	ὁ βοῦς	οἱ βόες
Gen.	τοῦ βοός	τῶν βοῶν
Dat.	τῷ βοΐ	τοῖς βουσί(ν)
Acc.	τὸν βοῦν	τὸν βοῦς
Voc.	ὦ βοῦ	ὦ βόες

PRACTICE: Write complete sets of ὁ μέγας βασιλεύς, *the great king*, ἡ καλὴ ναῦς, *the beautiful ship*, and ὁ ἴσχυρὸς βοῦς, *the strong ox*.

Exercise 9e

In each of the following phrases put the noun and adjective into the correct forms to agree with the article:

- | | |
|---------------------------|----------------------------|
| 1. αἱ (μακρός) (ναῦς) | 8. τὴν (πᾶς) (πόλις) |
| 2. τοῦ (καλός) (άστυ) | 9. τοῖς (ἰσχυρός) (βοῦς) |
| 3. τῶν (μέγας) (βασιλεύς) | 10. τῇ (μικρός) (πόλις) |
| 4. τῷ (μέγας) (βοῦς) | 11. τοῦ (μέγας) (βασιλεύς) |
| 5. τῆς (μέγας) (πόλις) | 12. τὰς (μέγιστος) (ναῦς) |
| 6. τοῖς (μέγας) (άστυ) | 13. οἱ (μέγας) (βοῦς) |
| 7. (πᾶς) τῶν (ναῦς) | 14. τὸν (σιφός) (βασιλεύς) |

5. Uses of the Genitive Case

- a. The genitive is frequently used to show *possession*, e.g., ὁ τοῦ παιδὸς κύων = *the boy's dog, the dog of the boy*. Note that the genitive is usually placed in the *attributive position* between the article and the noun (see Chapter 5, Grammar 7a, page 66) or after the repeated article: ὁ κύων ὁ τοῦ παιδός. Exception: the possessive genitives αὐτοῦ, αὐτῆς, and αὐτῶν, *of him / of it, of her, and of them* occupy the predicate position (see Chapter 5, Grammar 7b, page 66), e.g., ὁ κύων αὐτοῦ, *his dog*.
- b. The genitive is used to express the whole of which some part is mentioned; this is the *genitive of the whole* or the *partitive genitive*, e.g., τῶν παρόντων πολλοί = *many of those present*.
- c. The genitive case is used after certain prepositions, often (but by no means always) expressing ideas of *place from which*, e.g., ἀπό, *from*; διά, *through*; ἐκ, ἐξ, *out of*; μετά, *with*; and ὑπέρ, *on behalf of, for*.
- d. The genitive is used with certain verbs, e.g.:

ἡ Ἀριάδνη, ἐπεὶ πρῶτον ὅρῃ τὸν Θησέα, ἔρῃ αὐτοῦ.

Ariadne, when she first sees Theseus, loves him.

ὁ Θησεὺς τῇ ἀριστερᾷ λαμβάνεται τῆς τοῦ θηρίου κεφαλῆς.

Theseus takes hold of the head of the beast with his left hand.

- e. For the genitive of time within which, see Chapter 8, Grammar 6, page 129.

Exercise 9ζ

Translate the following:

1. τί ἔστι τὸ τοῦ ξένου ὄνομα;
2. ὁ βασιλεὺς δέχεται τὸν τῶν Ἀθηναίων ἄγγελον.
3. ἀφικνούμεθα εἰς τὸν πατρὸς ἀγρόν.
4. ὁ παῖς κατὰ τὴν ὁδὸν βαδίζων τῆς τοῦ πατρὸς χειρὸς ἔχεται.
5. οἱ πολῖται τοῦ ἀγγέλου ἀκούουσι βουλόμενοι γιγνώσκειν τοὺς τοῦ βασιλέως λόγους (*words/proposals*).
6. We hear the messenger's words.
7. I am going to the house of the poet.
8. They are looking for the girl's father.
9. The mother hears the girl crying (*use δακρύω*) and hurries out of the house.
10. The citizens take hold of the messenger and lead him to the king.
11. Many of the women want to go to the city with their husbands.

6. Some Uses of the Article

- a. You have already met the following uses of the article (see Chapter 5, Grammar 3, page 58):

ὅ δέ = <i>and / but he</i>	ἡ δέ = <i>and / but she</i>
οἱ δέ = <i>and / but they</i>	αἱ δέ = <i>and / but they</i>
ὁ/ἡ/τὸ μὲν . . . ὁ/ἡ/τὸ δέ = <i>the one . . . the other</i>	
οἱ/αἱ/τὰ μὲν . . . οἱ/αἱ/τὰ δέ = <i>some . . . others</i>	

- b. The article + an adjective can form a noun phrase, e.g.:

Adjectives:

ἀνδρεῖος, -ᾱ, -ον = *brave*
 σώφρων, σώφρον = *prudent*
 φίλος, -η, -ον = *dear*
 πολέμιος, -ᾱ, -ον = *hostile*

Noun Phrases:

οἱ ἀνδρεῖοι = *the brave men*
 οἱ σώφρονες = *the prudent women*
 οἱ φίλοι οἱ αἱ φίλαι = *the friends*
 οἱ πολέμιοι = *the enemy*

- c. The article + an adverb, prepositional phrase, or genitive can form a noun phrase, e.g.:

οἱ νῦν = *the now men* = *the men of today* = *the present generation*
 οἱ πάλαι = *the men of old*
 αἱ ἐν τῇ ἀγορᾷ = *the women in the agora*
 αἱ πρὸς τῇ κρήνῃ = *the women at the spring*
 ὁ βασιλέως = *the (son) of the king* = *the king's son*
 τὰ εἴσω = *the things inside* = *the inside*
 τὰ τῆς πόλεως = *the things (i.e., the affairs) of the city* = *politics*

- d. The neuter of an adjective + the article is often used as an abstract noun, e.g.:

τὸ καλόν = *beauty; virtue; honor*
 τὸ αἰσχρόν = *dishonor; disgrace; vice*
 τὸ ἀληθές or τὰ ἀληθῆ = *the truth*
 τὸ δίκαιον = *justice*
 τὸ ἕν = *the one* = *unity*

- e. The article + a participle forms a noun phrase that may be translated by a relative clause in English, e.g.:

οἱ παρόντες = *the ones being present* = *those who are present*

οἱ ἐν τῷ ἀγρῷ ἔργαζόμενοι = *the in the field working (men)* = *the men who are working in the field*

ὁ ιερεὺς ὁ τὴν θυσίāν ποιούμενος = *the priest who is making the sacrifice*

These participles are said to be *attributive*, serving as simple adjectives; see Chapter 8, Grammar 1b, page 115.

Exercise 9η

Read aloud and translate:

1. ὁ πατὴρ τὸν παιδία κελεύει ἐν τῷ ἄστει μένειν· ὁ δὲ οὐ πείθεται αὐτῷ.
2. τῶν πολιτῶν οἱ μὲν οἰκαδε ἐπανέρχονται, οἱ δὲ μένουσι τὴν πομπὴν θεώμενοι.
3. τῶν παρθένων αἱ μὲν πρὸς τῇ κρήνῃ μένουσιν, αἱ δὲ μετὰ τῶν μητέρων ἡδη οἰκαδε ἐπανέρχονται.
4. αἱ παρθένοι αἱ τὰ κανά φέρουσαι κάλλισται εἰσιν.
5. οἱ τοὺς χοροὺς θεώμενοι μάλα χαίρουσιν.
6. ἀρ' ὄρῳς τοὺς ἐν τῷ ἀγρῷ πονοῦντας;
7. οἱ σοὶ φίλοι βούλονται τὰ τῆς πόλεως γιγνώσκειν.
8. οἱ νεᾶνίαι οἱ πρὸς τὸν ἀγρὸν σπεύδοντες μέλλουσι τῷ πατρὶ συλλαμβάνειν.
9. μὴ ταῦτα (*this*) μοι λέγε· ἀγνοεῖς (*you do not know*) γάρ τὰ τῆς πόλεως.
10. πάντες οἱ νῦν τίμωσι τοὺς τὴν πόλιν φιλοῦντας.
11. οἱ σοὶ φίλοι βούλονται γιγνώσκειν τί ἔστι τὸ δίκαιον.
12. αἱ ἐν τῇ οἰκίᾳ διαλέγονται ἀλλήλαις περὶ τοῦ καλοῦ.
13. σφές τοὺς ἐν τῇ νηὶ· ἐν μεγίστῳ γάρ κινδύνῳ εἰσίν.

κανά
they are

Ο ΟΔΥΣΣΕΥΣ ΚΑΙ Η ΚΙΡΚΗ

Read the following passages and answer the comprehension questions:

Odysseus comes to the island of Aeaea, where the witch Circe lives:

ἐπεὶ δὲ ἡμᾶς ἀποπέμπει ὁ Αἴολος, ἀποπλέομεν λῦπούμενοι καὶ δι' ὀλίγου ἀφικνούμεθα εἰς τὴν νῆσον Αἰαίαν· ἐκεῖ δὲ οἰκεῖ ἡ Κίρκη, θεὸς οὖσα δεινή. ἐγὼ δὲ τοὺς ἑταίρους πρὸς τῇ νηὶ λείπων ἐπὶ ὄρος τι ἀναβαίνω, βουλόμενος γιγνώσκειν εἴ τις ἀνθρωπος ἐν τῇ νήσῳ οἰκεῖ. ἐπεὶ δὲ εἰς ἄκρον τὸ ὄρος ἀφικνοῦμαι, καπνὸν ὄρῳ πρὸς τὸν οὐρανὸν φερόμενον. πρὸς τὴν ναῦν οὖν ἐπανέρχομαι καὶ τῶν ἑταίρων τοὺς μὲν κελεύω πρὸς τῇ νηὶ μένειν, τοὺς δὲ κελεύω πρὸς μέσην τὴν νῆσον πορευομένους γιγνώσκειν τίς ἐκεῖ οἰκεῖ. ὁ δὲ Εύρύλοχος αὐτοῖς ἥγεῖται.

[λῦπούμενοι, *grieving* εἴ τις, *if any* καπνὸν, *smoke* φερόμενον, *rising* Εύρύλοχος, *Eurylochus*] 5

1. With what feelings do Odysseus and his men set sail?
2. How is Circe described?
3. Why does Odysseus climb the hill?
4. What does he see from the top of the hill?
5. With what purpose in mind does Odysseus send some of his men to the middle of the island?
6. Who leads them?

οἱ δὲ τὴν τῆς Κίρκης οἰκίαν εύρισκουσιν ἐν μέσῃ ὅλῃ οὖσαν· ἐγγὺς δὲ τῆς οἰκίας πολλοίν τε λύκους ὄρῶσι καὶ πολλοὺς λέοντας. τούτους δὲ ὄρῶντες μάλα φοβοῦνται καὶ πρὸς τῇ θύρᾳ μένουσιν. ἔπειτα δὲ τῆς Κίρκης ἀκούουσιν ἔνδον ᾖδούσης. καλούσιν οὖν αὐτήν· ἡ δὲ ἐκ θύρᾶς ἐκβαίνει καὶ εἰσκαλεῖ αὐτούς. οἱ δὲ πάντες ἔπονται αὐτῇ· μόνος δὲ ὁ Εύρυλοχος ἔξω μένει, φοβούμενος κίνδυνόν τινα. ἡ δὲ Κίρκη τοὺς ἄλλους εἰσάγει καὶ καθίζεσθαι κελεύει καὶ σῆτόν τε αὐτοῖς παρέχει καὶ οἶνον· φάρμακα δὲ κακὰ τῷ σίτῳ κυκᾷ.

[ὅλῃ, *woods* ἐγγὺς + gen., *near* λέοντας, *lions* τούτους, *them* ἔνδον, *inside* ᾖδούσης, *singing* μόνος, *only* ἔξω, *outside* φάρμακα . . . κακὰ, *evil drugs* κυκᾷ, *she mixes*]

7. What do the men see around Circe's house?
8. What feeling prompts the men to wait at Circe's door rather than going in?
9. What do they hear?
10. Why does Circe come out of the door?
11. Who follow her in?
12. Why does Eurylochus not go in?
13. What three things does Circe hand over to the men to eat and drink?

ἔπει δὲ οἱ ἑταῖροι ἐσθίουσι τὸν σῖτον, ἡ Κίρκη ῥάβδῳ αὐτοὺς πλήττει καὶ εἰς τοὺς συφεοὺς ἐλαύνει· οἱ δὲ εὐθὺς σὺνες γίγνονται. ἔπειτα δὲ ἡ Κίρκη βαλάνους αὐτοῖς βάλλει ἐσθίειν καὶ λείπει αὐτοὺς ἐν τοῖς συφεοῖς.

[ῥάβδῳ, *with her wand* πλήττει, *strikes* τοὺς συφεοὺς, *the pigsties* εὐθὺς, *immediately* σὺνες, *pigs* βαλάνους, *acorns*]

14. How does Circe change the men into pigs?
15. What does she now hand over to them to eat and where does she leave them?

Exercise 90

Translate into Greek:

1. When Eurylochus sees what is happening, he flees and runs to the ship.
2. But I, when I hear everything, go to Circe's house, wishing to save my comrades.
3. And Circe hands over to me food and wine; then, striking (*use πλήττω*) me with her wand (*use ἡ ῥάβδος*), she orders (me) to go to the pigsties (*use οἱ συφεοί*).
4. But I do not become a pig (*ὁ σῦς*); and she, being very afraid, is willing to free (*λέειν*) my comrades.

Classical Greek

Simonides

The following is an epigram (no. LXXVI, Campbell) written by Simonides of Ceos (late sixth to early fifth century B.C.) on sailors lost at sea; they were taking spoils of war (*άκροθίνια*) from Sparta to Delphi as an offering to Apollo (*ὁ Φοῖβος*). Since the men were lost at sea and the hull of their ship was their tomb, the verb *έκτερισεν* is used ironically.

τούσδε ποτ' ἐκ Σπάρτας ἀκροθίνια Φοίβῳ ὄγοντας

ἐν πέλαγος, μία νύξ, ἐν σκάφος ἔκτερισεν.

[τούσδε, *these men ποτ(ε), once πέλαγος (τό), sea σκάφος, hull of a ship ἔκτερισεν, buried with due honors (τὰ κτέρεα, funeral gifts, honors)*]

New Testament Greek

Luke 6.31–33

The Sermon on the Mount

“καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποίᾳ ὑμῖν χάρις ἔστιν; καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποίᾳ ὑμῖν χάρις ἔστιν; καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.”

[καθὼς, as θέλετε = ἐθέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, that men should do to you ὁμοίως, likewise εἰ, if ἀγαπᾶτε, you love τοὺς ἀγαπῶντας, those who love (those loving) ποίᾳ . . . χάρις, what thanks? ἀμαρτωλοὶ, sinners ἐὰν, if]

Concluded in Chapter 10α



Odysseus threatens Circe.

REVIEW OF VERB FORMS

The following are full sets of the forms of λέω, φιλέω, τίμάω, and εἰμί that you have met so far in this course:

λέω: Active Voice

Indicative	Imperative	Infinitive	Participle
λέω		λέειν	λέων,
λέεις	λέ		λέονσα,
λέει			λέον,
λέομεν			gen., λέοντος, etc.
λέετε	λέετε		
λέονται(v)			

λέω: Middle Voice

λέομαι		λέεσθαι	λέομενος, -η, -ον
λέει or λέῃ	λέον		
λέεται			
λέόμεθα			
λέεσθε	λέεσθε		
λέονται			

φιλέω: Active Voice

φιλῶ		φιλεῖν	φιλῶν,
φιλεῖς			φιλοῦσα,
φιλεῖ			φιλοῦν,
φιλοῦμεν			gen., φιλοῦντος, etc.
φιλεῖτε	φιλεῖτε		
φιλοῦσι(v)			

φιλέω: Middle Voice

φιλοῦμαι		φιλεῖσθαι	φιλούμενος, -η, -ον
φιλεῖ or φιλῇ	φιλοῦ		
φιλεῖται			
φιλούμεθα			
φιλεῖσθε	φιλεῖσθε		
φιλοῦνται			

τίμάω: Active Voice

Indicative	Imperative	Infinitive	Participle
τίμω		τίμαν	τίμων,
τίμᾶς	τίμα		τίμωσα,
τίμᾶ			τίμων,
τίμωμεν			gen., τίμωντος, etc.
τίμάτε	τίματε		
τίμῶσι(ν)			

τίμάω: Middle Voice

τίμωμαι		τίμᾶσθαι	τίμώμενος, -η, -ον
τίμᾶ	τίμω		
τίμάται			
τίμώμεθα			
τίμᾶσθε	τίμᾶσθε		
τίμώνται			

εἰμί: Active Voice Only

εἰμί		εἶναι	ών,
εἰ	ἴσθι		ούσα,
ἐστί(ν)			όν,
ἐσμέν			gen., ὄντος, etc.
ἐστέ	ἴστε		
εἰσί(ν)			



Odysseus threatens Circe
(a grotesque representation in the Boeotian Cabiran style)

PREVIEW OF NEW VERB FORMS

Most of the verbs in the stories up to now have been in the present tense. In the stories in the remainder of this course you will also meet verbs in the imperfect, future, aorist, perfect, and pluperfect tenses.

The following is a brief overview of the Greek verbal system. It will give you a framework within which you will be able to place the various new verb forms. Note that only active voice forms are shown in the lists below.

First we give sample forms of λύω, which is typical of many Greek verbs that have past tense formations called *sigmatic 1st aorists*:

Present: λύ-ω = *I loosen, am loosening, do loosen*

Imperfect or Past Progressive: ἔ-λύ-ον = *I was loosening*

Sigmatic Future: λύ-σ-ω = *I will loosen, will be loosening*

Sigmatic 1st Aorist: ἔ-λύ-σα = *I loosened, did loosen*

Sigmatic 1st Aorist Imperative: λύ-σον = *loosen!*

Sigmatic 1st Aorist Infinitive: λύ-σαι = *to loosen*

Sigmatic 1st Aorist Participle: λύ-σάς = *having loosened, after loos-
ening, sometimes, loosening*

-κα 1st Perfect: λέ-λυ-κα = *I have loosened*

-κη 1st Pluperfect: ἔ-λε-λύ-κη = *I had loosened*

Some verbs have past tense formations without a σ as in the aorists above but with a thematic vowel (ο or ε) between the stem and the endings. These are called *thematic 2nd aorists*; here are the present and aorist tenses of such a verb (note the different stem in the 2nd aorist; see Chapter 11, Grammar 1, page 176):

Present: λείπ-ω = *I leave, am leaving, do leave*

Thematic 2nd Aorist: ἔ-λιπ-ο-ν = *I left, did leave*

Thematic 2nd Aorist Imperative: λιπ-ε = *leave!*

Thematic 2nd Aorist Infinitive: λιπ-εῖν = *to leave*

Thematic 2nd Aorist Participle: λιπ-ών = *having left, after leaving,
sometimes, leaving*

Notes on the lists above:

1. The imperfect or past progressive (e.g., ἔ-λύ-ον) is formed from the present stem, which is augmented by adding the prefix ἔ- or by lengthening the initial vowel, e.g., ὅγ-ω > ἥγ-ο-ν. Augmenting in one of these two ways signals past time. (For the imperfect or past progressive tense, see Chapter 13.)
2. The future tense is usually formed by adding -σ- to the stem and adding the same endings as for the present: e.g., λύ-σ-ω. (See Chapter 10.)

3. The sigmatic 1st aorist (e.g., ἔ-λῦ-σα) is formed with the suffix -σα and with augment, which shows past time and appears only in the indicative mood. (See Chapter 12.) Augment is absent from the aorist imperative (λῦ-σον), which does not refer to past time, from the infinitive (λῦ-σαι), which usually does not refer to past time, and from the participle (λῦ-σας), which usually describes an action that was completed prior to the action of the main verb but may describe an action without reference to time (further details in Chapters 11 and 12).
4. In thematic 2nd aorists (e.g., ἔ-λιπ-ο-ν) there is a change in the stem of the verb, a thematic vowel (o or ε), and no -σα suffix. (See Chapter 11.)

Aspect

Aspect or the way an action is looked upon is very important in Greek. There are three aspects: (1) *progressive*, of action in process or ongoing, e.g., "John runs/is running/was running"; (2) *aorist*, of simple action, sometimes in past time, e.g., "John ran," and sometimes not, e.g., "Run, John!"; and (3) *perfective*, with emphasis on the enduring result of a completed action, e.g., "John has won the race" = "John won the race and is *now* the winner."

Voice

In Chapter 6 you learned that there are three voices in Greek, *active*, *middle*, and *passive*. In the present, imperfect, perfect, and pluperfect tenses, middle and passive forms are spelled the same and are distinguishable only by the context in which they are used (see Chapter 16). In the future and aorist there are different forms for the passive (see Chapter 17, Book II).

Verb Stems and Principal Parts

In many verbs the stem of the present tense is different from the stem or stems from which the other tenses are formed, as in the verb φέρω, *I carry*:

Present tense, φέρ-ω: stem, φερ-

Future tense, οἴ-σ-ω: stem, οι-

Aorist, ἤνεγκ-ο-ν: stem, ἐνεγκ-

In order to make it easier for you to learn the *principal parts* of Greek verbs, i.e., the forms that you need to know in order to make the various tenses, we will give in subsequent vocabulary lists the stem or stems when they are different from what is seen in the present tense, e.g.:

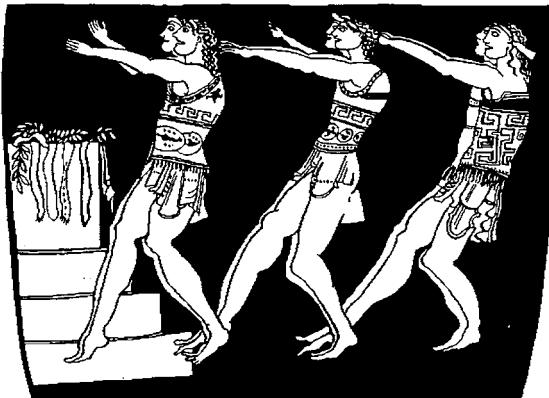
φέρω, [οἱ-] οἴσω, [ἐνεγκ-] ἤνεγκον, *I carry*

We will not give stems when they are the same in the other tenses as they are in the present.

Greek verbs normally have six principal parts, but in the vocabulary lists in the remainder of Book I we will give only the first three, as above. They should be memorized carefully.

10

Η ΣΥΜΦΟΡΑ (α)



ὁ πρῶτος χορὸς προχωρεῖ· τὰ τοῦ Διονύσου ἔργα ὑμνήσει.

VOCABULARY

Verb

ἀφικνέομαι [= ἀπο- + ἵκνεομαι],
[ἰκ-] ἀφίξομαι, ἀφῆκμην, *I arrive; + εἰς + acc., I arrive at γίγνομαι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, I become εὑρίσκω, [εὑρε-] εὑρήσω, [εὑρ-] ηὗρον ορ εὑρον, I find θεάομαι, θεάσομαι (note that because of the ε the α lengthens*

to α instead of η), έθεασάμην,
I see, watch, look at νικάω, νικήσω, ἐνίκησα, I defeat; I win

Adverb

καλῶς, well

Interjection

φεῦ, often used with gen. of cause, alas!

τῇ δ' ὑστεραίᾳ, ἐπεὶ πρῶτον ἀνατέλλει ὁ ἥλιος, ὁ Δικαιόπολις τὴν τε γυναικα καὶ τοὺς παῖδας ἐγείρει· “ἐγείρεσθε,” φησίν· “δι’ ὅλιγου γὰρ θεᾶσόμεθα τοὺς χορούς. σπεύδετε. εἰ γὰρ μὴ σπεύσετε, ὁψὲ ἀφιξόμεθα.” ὁ δὲ πάππος ἔτι καθεύδει. ὁ οὖν Δικαιόπολις, “ἐγείρουν, ὁ πάππα,” φησίν. “εἰ γὰρ μὴ σπεύσεις, ὁψὲ ἀφίξει. ἄγε, ἡγήσομαί σοι πρὸς τὸ θέατρον.” ὁ μὲν οὖν πάππος ἐγείρεται, ὁ δὲ Δικαιόπολις πᾶσι πρὸς τὸ θέατρον ἡγεῖται. ἐπεὶ δ’ ἀφικνοῦνται, πλεῖστοι ἥδη ἄνθρωποι τὸ θέατρον πληροῦσιν.

[ἀνατέλλει, is rising ὁψὲ, (too) late τὸ θέατρον, the theater πλεῖστοι, very many πληροῦσιν, are filling]

ό οὖν πάππος στενάζει καί, “φεῦ, φεῦ,” φησίν, “μεστόν ἐστι [τὸ πᾶν θέατρον] τοὺς οὖν χοροὺς οὐθεάσομαι. τί ποιήσομεν;” ό δὲ Δικαιοπολις, “Θάρρει, ὁ πάππα,” φησίν. “ἔπου μοι. Θράνον εὑρήσομεν.” καὶ ήγεῖται αὐτοῖς ἄνω καὶ θράνον εὑρίσκει ἐν ἄκρῳ τῷ θεάτρῳ. ή δὲ Μυρρίνη, “καθίζεσθε, ὁ παῖδες,” φησίν. “ἐντεῦθεν πάντα εὖθεάσομεθα.”

[μεστόν, *full* θάρρει, *cheer up!* θράνον, *bench, seat* ἄνω, *upwards* ἐντεῦθεν, *from here*]

ἐπεὶ πρῶτον καθίζονται, προχωρεῖ ό κῆρυξ εἰς μέσην τὴν ὀρχήστρāν καί, “εὐφημεῖτε, ὁ πολίται,” φησίν. “νῦν γὰρ γενήσονται οἱ χοροί.” (ἐνταῦθα δὴ) πρῶτος χορὸς προχωρεῖ εἰς τὴν ὀρχήστρāν, καὶ τὰ τοῦ Διονύσου ἔργα ἔμνει. Θαυμάζει οὖν ή Μέλιττα θεωμένη καὶ χαίρει ἀκούουσα. “ώς καλῶς χορεύουσιν οἱ νεᾶνίαι,” φησίν. “νīκήσουσι τοὺς ἄλλους καὶ δέξονται τοὺς στεφάνους.”

[τὴν ὀρχήστρāν, *the dancing circle* εὐφημεῖτε, *keep holy silence!* ὑμνεῖ, *praises* χορεύουσιν, *dance* τοὺς στεφάνους, *the garlands*]

πέντε χοροὶ παίδων καὶ πέντε ἀνδρῶν ἐφεξῆς ἀγωνίζονται, καὶ πάντες ἄριστα χορεύουσιν. ἐπεὶ δὲ παύεται ό δέκατος χορός, οἱ νīκῶντες τοὺς στεφάνους δέχονται, καὶ πάντες οἱ παρόντες σπεύδουσιν ἐκ τοῦ θεάτρου.

[ἐφεξῆς, *in order* ἀγωνίζονται, *compete* ἄριστα, *very well*]

WORD STUDY

Identify the Greek stems in the italicized words below and give the meanings of the English words:

1. He found fulfillment in an *agonistic* way of life.
2. She is studying *macroeconomics*.
3. He suffers from *xenophobia*.
4. He is a dangerous *pyromaniac*. What does ή μανία mean?
5. She is an *ophthalmic* surgeon.

GRAMMAR

1. Verb Forms: Verbs with Sigmatic Futures

Most verbs form the future tense by adding the suffix -σ- and adding the same endings as in the present tense, e.g.:

Future Active

Indicative

λύ-σ-ω, *I will loosen*
 λύ-σ-εις, *you will loosen*
 λύ-σ-ει, *he/she will loosen*
 λύ-σ-ομεν, *we will loosen*
 λύ-σ-ετε, *you will loosen*
 λύ-σ-ουσι(ν), *they will loosen*

Infinitive

λύ-σ-ειν, *to be
about to loosen*

Participle

λύ-σ-ων,
 λύ-σ-ουσα,
 λύ-σ-ον,
 gen., λύ-σ-οντ-ος, etc.,
being about to loosen

Future Middle

λύ-σ-ο-μαι, *I will ransom*
 λύ-σ-ει or λύ-σ-η, *you will ransom*
 λύ-σ-ε-ται, *he/she will ransom*
 λύ-σ-ό-μεθα, *we will ransom*
 λύ-σ-ε-σθε, *you will ransom*
 λύ-σ-ο-νται, *they will ransom*

λύ-σ-ε-σθαι,
*to be about to
ransom*

λύ-σ-ό-μεν-ος, -η, -ον,
*being about to
ransom*

There is no future imperative.

The diphthong αι in the endings is counted as short for purposes of accentuation.

In the following, note what happens when the stem of the verb ends in a consonant instead of a vowel, as does λύ-ω above:

- a. If the stem ends in a *labial* (β, π, φ), the labial + the future suffix -σ- produces the combination of sounds represented by the letter ψ, e.g.:

βλέπ-ω, *I look; I see*, βλέψομαι
 πέμπ-ω, *I send*, πέμψω
 γράφ-ω, *I write*, γράψω

- b. If the stem ends in a *velar* (γ, κ, χ), the velar + the future suffix -σ- produces the combination of sounds represented by the letter ξ, e.g.:

λέγ-ω, *I say; I tell; I speak*, λέξω
 διώκ-ω, *I pursue*, διώξω
 φυλάττω, *I guard*, [φυλακ-] φυλάξω
 δέχ-ομαι, *I receive*, δέξομαι
 Note: ξχ-ω, *I have; I hold*, has two future forms: ξξω
 (irregular), *I will have*, and [σχε-] σχήσω, *I will get*.

- c. If the stem ends in a *dental* (δ , θ , τ) or ζ (= $\sigma + \delta$), the dental or ζ is lost before the - σ - of the future, e.g.:

σπεύδ-ω, *I hurry*, σπεύσω
 πείθ-ω, *I persuade*, πείσω
 πάττω, *I sprinkle*, [πατ-] πάσω
 παρασκευάζ-ω, *I prepare*, παρασκευάσω

2. Verb Forms: The Asigmatic Contract Future of Verbs in -ίζω

If the present tense form of a verb ends in -ίζω, its future stem ends in -ιε-, e.g., κομίζω, future stem, κομιε-. The future suffix -σ- is lost between the vowel at the end of the stem and the vowels of the personal endings. The vowels then contract as in the present tense of -ε- contract verbs such as φιλέω. We call futures formed this way *asigmatic contract futures*, e.g.:

κομίζ-ω, *I bring; I take*, κομιέ-(σ)-ω > **κομιδ**, κομιεῖς, κομιεῖ, etc.
 κομίζ-ο-μαι, *I get for myself, acquire*, κομιέ-(σ)-ο-μαι > **κομιοῦμαι**,
 κομιεῖ/κομιῇ, κομιεῖται, etc.

3. Verb Forms: The Sigmatic Future of Contract Verbs

Contract verbs lengthen the final stem vowel and then add -σ-, e.g.:

φιλέ-ω, *I love*, φιλήσω, φιλήσεις, φιλήσει, etc.

Exception: καλέ-ω, *I call*, καλῶ, καλεῖς, καλεῖ, etc. (an asigmatic contract future with no difference in spelling between the present and the future)

ἡγέ-ο-μαι, *I lead*, ἡγήσομαι, ἡγήσει/ἡγήσῃ, ἡγήσεται, etc.

τιμά-ω, *I honor*, τιμήσω, τιμήσεις, τιμήσει, etc.

Note: θεάομαι, *I see, watch, look at*, θεάσσομαι (note that because of the ε the α lengthens to ᾁ rather than η)

A few verbs lengthen the ε of one form of their stem and add -σ-, e.g.:

γίγνομαι, *I become*, [γενε-] γενήσομαι, γενήσει/ῃ, γενήσεται, etc.

ἐθέλω, *I am willing; I wish*, [ἐθελε-] ἐθελήσω, ἐθελήσεις, ἐθελήσει, etc.

4. Verb Forms: Verbs with Deponent Futures

Some verbs, active in the present tense, have futures that are middle in form but active in meaning (i.e., deponent), often with a different stem, e.g.:

- * ἀκούω, *I hear*, ἀκούσομαι
- βαδίζω, *I walk; I go*, [βαδιε-] βαδιοῦμαι

- * βαίνω, *I step; I walk; I go*, [βη-] βήσομαι
- * βλέπω, *I look; I see*, βλέψομαι
- * βοάω, *I shout*, βοήσομαι
- * γιγνώσκω, *I come to know; I perceive; I learn*, [γνω-] γνώσομαι
- * διάκω, *I pursue, chase*, διάχομαι
- * θαυμάζω, *intransitive, I am amazed; transitive, I wonder at, admire*, θαυμάσομαι
- * ὄράω, *I see*, [όπ-] ὄψομαι
- * πάσχω, *I suffer; I experience*, [πενθ-] πείσομαι
Note: πενθ-σ- > πενσ- > πεισ-
- * πίνω, *I drink*, [πι-] πίομαι (note absence of -σ-)
- * πίπτω, *I fall*, πεσοῦμαι (irregular)
- * πλέω, *I sail*, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι
- * τρέχω, *I run*, [δραμε-] δραμοῦμαι
φεύγω, *I flee; I escape*, φεύξομαι

The future of εἰμί, *I am*, is deponent:

Stem: ἔσ-

Indicative	Infinitive	Participle
ἔσομαι	ἔσεσθαι	ἔσόμενος, -η, -ον
ἔσει or ἔσῃ		
ἔσται (no thematic vowel)		
ἔσόμεθα		
ἔσεσθε		
ἔσονται		

Remember these compounds of εἰμί:

ἀπειμι, *I am away*, ἀπέσομαι
πάρειμι, *I am present; I am here; I am there*, παρέσομαι

Exercise 10α

1. Make four photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of βλέπω, φυλάττω, σπεύδω, and κομίζω that you have learned to date.
2. Make seven copies of the Verb Chart on page 283 and fill in the future indicatives, infinitives, and participles of the verbs for which you entered forms for Exercises 4α, 5α, and 6β. Keep all charts for reference.

Exercise 10β

Give the 1st person singular of the future of the following verbs:

1. νικάω *νικήστην*
2. τέρπομαι *τεργυματίην*
3. παύω *παύστην*
4. παρασκευάζω *παρασκευαστην*
5. πέμπω *πέμψτην*
6. ήγέομαι *ήγηστην*
7. βοάω *βοηθηστην*
8. πείθω *πεικτην*
9. δέχομαι *δέξτην*
10. πάσχω *πειστην*

Exercise 10γ

Give the corresponding future form of the following:

- | | | |
|-----------------|------------------|---------------|
| 1. πέμπει | <i>πέμψειν</i> | 6. ζητεῖν |
| 2. λῦόμενοι | <i>λυσόμενοι</i> | 7. βλέπουσα |
| 3. τίμωμεν | <i>τιμήσομεν</i> | 8. φυλάττομεν |
| 4. φιλεῖτε | | 9. βαδίζει |
| 5. σπεύδουσι(ν) | | 10. ἐσμέν |

Exercise 10δ

Read aloud and translate:

1. ήγήσομαι σοι πρὸς τὸ θέατρον.
2. τὸν πάππον πείσομεν οἴκαδε σπεύδειν.
3. δὲ βασιλεὺς ἄγγελον πέμψει πρὸς τὸ ἄστυ.
4. τοὺς νεᾶνίας φυλάξομεν ἐν τῷ δεσμωτηρίῳ (*prison*).
5. ή Ἀριάδνη τῷ Θησεῖ βοηθήσει.
6. δι' ὀλίγου ἐσπέρα γενήσεται, ἀλλὰ οὐ παυσόμεθα ἐργαζόμενοι.
7. πρὸς τὸ ἄστυ σπεύσομεν καὶ τοὺς χοροὺς θεᾶσσόμεθα.
8. τίς ήμιν βοηθήσει; δι' ὀλίγον γάρ ἐν κινδύνῳ ἐσόμεθα.
9. τὸν πατέρα οὐ πείσεις ήμιν πρὸς τὸ ἄστυ ήγεῖσθαι.
10. αἱ παρθένοι τέρψονται τοὺς χοροὺς θεώμεναι.

Exercise 10ε

Translate into Greek:

1. We will send a messenger to the king.
2. The king will hear the messenger and will come to our aid.
3. What will you do, boys? You will soon be in danger.
4. We will obey father and hurry home.
5. The young men will lead us, and we will follow them.

Festivals

In the course of his praise of the democracy, Pericles says in his funeral oration: "We provide more recreations for the mind from toil than any other state, with competitions and sacrifices throughout the year." There were in fact over sixty days in the year that were holidays in Athens, when festivals were held in honor of the gods. These involved all members of the population, citizens and metics, men and women, children and slaves. Many festivals entailed processions, and most culminated in public sacrifice, followed by a feast in which all present joined.

The greatest of all the processions is represented on the Parthenon frieze. Here we see all classes of Athenians playing a part. The knights are shown, at first preparing for parade, then moving off, and later entering the procession at a canter. Stewards are portrayed, marshaling the procession. Next comes a group of elders, led by lyre players and flutists. Ahead of them are young men bearing jugs of holy water and others with trays of offerings. Girls carry wine jars, bowls for pouring libations, and incense burners. The victims are led toward the central scene on the east side, where in the middle stand the priestess and a magistrate with the robe that has been offered to Athena. On either side of them are seated larger figures, looking outward toward the procession; these are the twelve Olympian gods, watching and enjoying the procession.

Sacrifice was performed at the altar, which stood outside every shrine, in accordance with a set ritual. Priest and victims wore garlands. There was a call for holy silence. The altar and participants were sprinkled with water. Then the priest scattered sacred grain over the victim's head and cut a lock of hair from it, which he burnt in the altar fire. The victim was lifted up by attendants and stunned with a blow from a club. Then, while music played, the priest cut the victim's throat and caught the blood in a dish; this was poured as an offering over the altar. Next the victim was skinned and cut up. The inedible parts (the thigh bones wrapped in fat) were burned on the altar for the gods, and the rest was cooked and divided among the people to eat. Thus, gods and men shared the sacrificial banquet.



Knights in the Panathenaic procession on the Parthenon frieze

Every festival had its own ritual. Many, perhaps all, were celebrated with music and dancing. At some there were athletic competitions, notably at the Panathenaea. At the most important festival of Dionysus, the Greater Dionysia, the ten tribes into which the Athenian people were divided each put on a chorus, five of men and five of boys, which sang and danced in competition. Later in the festival, which lasted six days in all, there were three days of drama. On each of these days, three tragedies were performed in the morning, followed in the afternoon by a satyr play (an old form of drama in which the chorus consisted of satyrs, half-man, half-goat) and a comedy. The theater held between 17,000 and 20,000 people, so that a large proportion of the citizens could be present.

Classical Greek

Theognis

Theognis (fl., 550 B.C.) was a noble of Megara; he was exiled when there was a democratic revolution. Several of Theognis's poems, such as the following (lines 567–570) lament the transience of youth and the imminence of death. Indeed, such thoughts are characteristic of much Greek literature.

ἡβη τερπόμενος παιίζω· δηρὸν γὰρ ἔνερθεν
γῆς ὀλέσσας ψυχὴν κείσομαι ὥστε λίθος
ἄφθογγος, λείψω δ' ἐρατὸν φάος ἡελίοιο·
ἔμπης δ' ἐσθλὸς ἐών ὄψομαι οὐδὲν ἔτι.

[Ἡβη, *in youth παιίζω, I play δηρὸν, for long ἔνερθεν γῆς, beneath the earth ὀλέσσας ψυχὴν, after losing my life κείσομαι, I will lie ὥστε, as ἄφθογγος, mute, dumb ἐρατὸν φάος ἡελίοιο (= ἡλίου), the lovely light of the sun ἔμπης. . . ἐσθλὸς ἐών (= ὕπνος), although being noble ὄψομαι, I will see ἔτι, any more]*

New Testament Greek

Luke 6.35–36 The Sermon on the Mount

“πλὴν ἀγαπᾶτε τοὺς ἑχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε νιοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.”

[πλὴν, *but ἀγαπᾶτε, love τοὺς ἑχθροὺς, the enemies δανίζετε, lend μηδὲν ἀπελπίζοντες, expecting nothing in return μισθὸς, reward νιοὶ, sons ὑψίστου, (the) Highest (i.e., God) δτι, because χρηστός, good, kind ἐπὶ, toward ἀχαρίστους, unthankful πονηρούς, evil γίνεσθε = γίγνεσθε οἰκτίρμονες, merciful καθὼς, just as]*

Η ΣΥΜΦΟΡΑ (β)



ὁ Φίλιππος νεανίας τινὰς ὥρᾳ ἐν τῇ ὁδῷ μαχομένους.

VOCABULARY

Verbs

αἴρω, [ἀρε-] ἀρῶ, [ἀρ-] ἄρα,
I lift; with reflexive pronoun,
I get up

ἀποκτείνω, [κτενε-] ἀποκ-
τενῶ, [κτειν-] ἀπέκτεινα,
I kill

ἀποφεύγω, ἀποφεύξομαι,
[φυγ-] ἀπέφυγον, *I flee away,*
escape

ἢ δεῖ, impersonal + acc. and in-
fin., *it is necessary*

δεῖ ἡμᾶς παρεῖναι, *we
must be there*

ἔξεστι(ν), impersonal + dat.
and infin., *it is allowed/*
possible

ἔξεστιν ἡμῖν μένειν, *we
are allowed to stay, we
may stay; we can stay*

καταλείπω, καταλείψω,
[λιπ-] κατέλιπον, *I leave be-
hind, desert*

μένω, [μενε-] μενῶ, [μειν-]
ἔμεινα, *intransitive, I stay*

(in one place); *wait; transi-
tive, I wait for*

τρέπω, τρέψω, ἔτρεψα, *active,
transitive, I turn X; middle,
intransitive, I turn myself,
turn*

τύπτω, [τυπτε-] τυπτήσω, *no
other principal parts of this
verb in Attic, I strike, hit*

Nouns

ἡ βοή, τῆς βοῆς, *shout*
Cf. βοάω, βοήσομαι, ἐβόησα,
I shout

ἡ κεφαλή, τῆς κεφαλῆς, *head*
οἱ τεκόντες, τῶν τεκόντων,
pl., *parents*
τὸ ὕδωρ, τοῦ ὕδατος, *water*

Preposition

πρό + gen., of time or place, *be-
fore*

Adverbs

εὐθὺς, *straightway, immedi-
ately, at once*

ποτέ, *enclitic, at some time, at
one time, once, ever*

ἡ δὲ Μυρρίνη τοῖς παισὶν ἐκ τοῦ θεάτρου ἡγουμένη τῷ ἀνδρὶ, “τί νῦν ποιήσομεν;” φησίν· “ἄρ’ ἔξεστιν ἡμῖν ἐν τῷ ἄστει μένειν; αὔριον γὰρ γενήσονται αἱ τραγῳδίαι. τὴν οὖν νύκτα ἐν τῷ ἄστει μενοῦμεν. ὀλλὰ ποῦ καθευδήσομεν; ἀρα δέξεται ἡμᾶς ὁ σὸς ἀδελφός;” ὁ δὲ Δικαιόπολις, “ἀλλ’ οὐ μενοῦμεν ἐν τῷ ἄστει ἀλλ’ εὐθὺς οἴκαδε πορευσόμεθα. πολὺν γὰρ χρόνον (ἀπὸ τοῦ κλήρου) ἀπεσμεν) ὁ δὲ Ξανθίας, ἀργὸς δέν, οὐδὲν ποιήσει· οἱ οὖν βόες πεινήσουσιν, τὰ δὲ πρόβατα ἀποφεύξεται, ὁ δὲ οἰκος[κατ’ εἰκὸς] γῆδη κῆσται. σπεύσομεν οὖν πρὸς τὰς πύλας καὶ οἴκαδε πορευσόμεθα. δεῖ γὰρ ἡμᾶς (πρὸ τῆς νυκτὸς) ἔκεισε, παρεῖναι.”

[αὔριον, tomorrow αἱ τραγῳδίαι, the tragedies ἀδελφός, brother τοῦ κλήρου, the farm πεινήσουσιν (from πεινάω), will be hungry κατ(ὰ) εἰκός, probably]

οἱ μὲν οὖν παῖδες (τῷ πατρὶ πειθόμενοι) πρὸς τὰς πύλας σπεύδουσιν. ὁ δὲ πάππος, “φεῦ, φεῦ,” φησίν, “βούλομαι τὰς τραγῳδίας θεᾶσθαι. ὑμεῖς μὲν οὖν οἴκαδε σπεύδετε, ἐγὼ δὲ ἐν τῷ ἄστει μενῶ [ώς τὰς τραγῳδίας θεᾶσόμενος.]” Ἰηδὲ Μυρρίνη, “μὴ φλυάρει,” φησίν. “οὐ γὰρ καταλείψομέν σε ἐν τῷ ἄστει. ἐλθὲ μεθ’ ἡμῶν.” καὶ ἡγεῖται αὐτῷ δεινολογουμένῳ πρὸς τὰς πύλας.

[ώς... θεᾶσόμενος, to see φλυάρει, talk nonsense δεινολογουμένῳ, complaining loudly]

(ἐν φύδε σπεύδουσι διὰ τῶν ὄδῶν, ὁ Φίλιππος νεᾶνίας τινὰς ὁρᾷ ἐν τῇ ὄδῳ μαχομένοις· πολὺν γὰρ οἶνον πεπώκασι καὶ μεθύουσιν. μένει οὖν ὁ Φίλιππος τὴν μάχην θεώμενος) τέλος δὲ οἱ ἄλλοι νεᾶνίαι (ένα τινὰ) καταβάλλουσι καὶ οὐ παύονται τύπτοντες αὐτόν. ὁ δὲ Φίλιππος (φοβούμενος ὑπὲρ αὐτοῦ) προστρέχει καί, “τί ποιήσετε, ὁ ὄνθρωποι;” φησίν. “παύετε τύπτοντες αὐτόν. ἀποκτενεῖτε γὰρ τὸν τλήμονα.” (τῶν δὲ νεᾶνιών τις ἀγρίως βιών πρὸς τὸν Φίλιππον τρέπεται καί, “τίς ὧν σύ,” φησίν, “οὕτω πολυπρᾶγμονεῖς;” καὶ τύπτει αὐτόν. Τὸ δὲ πρὸς τὴν γῆν καταπίπτει καὶ ἀκίνητος μένει.

[πεπώκασι (from πίνω), they have drunk μεθύουσιν, they are drunk τὴν μάχην, the fight τὸν τλήμονα, the poor man πολυπρᾶγμονεῖς, do you interfere? ἀκίνητος, motionless]

οἱ δὲ τεκόντες τὰς βοῶς ἀκούοντες τρέχουσι πρὸς τὸν παῖδα καὶ ὁρῶσιν αὐτὸν (ἐπὶ τῇ γῇ κείμενον) αἴρουσιν οὖν αὐτόν, ὁ δὲ ἔτι ἀκίνητος μένει. ἡ δὲ Μέλιττα, “ὦ Ζεῦ,” φησίν, “τί ποτε πάσχει ὁ τιλήμων;” ἡ δὲ μῆτηρ, “φέρετε αὐτὸν πρὸς τὴν κρήνην.” φέρουσιν οὖν αὐτὸν πρὸς τὴν κρήνην καὶ ὕδωρ καταχέουσι τῆς κεφαλῆς. δι’ 30 ὀλίγου οὖν κινεῖται καὶ ἀναπνεῖ. ἐπαίρει οὖν ἑαυτὸν καὶ τῆς μητρὸς ἀκούει λεγούσης. βλέπων δὲ πρὸς αὐτήν, “ποῦ εἶ σύ, ὦ μῆτερ;” φησίν. “τί σκότος ἐστίν;” ἡ δὲ μῆτηρ, “ἀλλ’ οὐ σκότος ἐστίν, ὡς παῖ. βλέπε δεῦρο.” ἀλλ’ οὐδὲν ὄρῷ ὁ παῖς· τυφλὸς γάρ γέγονεν.

[κείμενον, *lying* καταχέουσι, *they pour X (acc.) over Y (gen.)* κινεῖται, *he moves*
ἀναπνεῖ, *he breathes again, recovers* σκότος, *darkness* τυφλὸς, *blind* γέγονεν,
he has become, he is]

WORD BUILDING

Study the relationships between the words in the following sets, and give definitions of each word:

1. μάχομαι	ἡ μάχη	ἡ νόσος	νοσέω
εὔχομαι	ἡ εὐχή	(sickness)	
βούλομαι	ἡ βουλή	ὁ φόβος	φοβέομαι
λέγω	ὁ λόγος	4. ὁ βασιλεύς	βασιλεύω
πέμπω	ἡ πομπή	ὁ πολίτης	πολιτεύω
σπεύδω	ἡ σπουδή	ὁ κίνδυνος	κινδυνεύω
2. ἡ θέα	θεάομαι	ὁ παῖς	παιδεύω
ἡ βοή	βοάω	(παῖδ-)	
ἡ νίκη	νικάω	5. ὁ χρόνος	χρονίζω
ἡ στιγή	στιγάω	ὁ λόγος	λογίζομαι
3. σώφρων	σωφρονέω	(calculation)	
(σωφρον-)		ἡ ὥρη	ὥργιζομαι

GRAMMAR

5. Verb Forms: The Asigmatic Contract Future of Verbs with Liquid and Nasal Stems

If the stem ends in a *liquid* (λ, ρ) or a *nasal* (μ, ν), an ε is added to the stem, the future suffix -σ- is lost between this vowel and the vowel of the endings, and contraction takes place, e.g., μεν-έ-(σ)-ω > μενώ. This is an asigmatic contract future like the future of verbs in -ίζω (page 159).

Here are the present and the future active forms of μένω.

Present Active

Stem: μεν-, stay; wait; wait for

Indicative	Imperative	Infinitive	Participle
μένω		μένειν	μένων,
μένεις	μένε		μένουσα,
μένει			μένον,
μένομεν			gen., μένοντος, etc.
μένετε	μένετε		
μένουσι(ν)			

Future Active

Stem: μενε-

Indicative	Infinitive	Participle
μενέ-(σ)-ώ >	μενῶ	μενῶν,
μενέ-(σ)-εις >	μενεῖς	μενοῦσα,
μενέ-(σ)-ει >	μενεῖ	μενοῦν,
μενέ-(σ)-ομεν >	μενοῦμεν	gen., μενοῦντος, etc.
μενέ-(σ)-ετε >	μενεῖτε	
μενέ-(σ)-ουσι(ν) >	μενοῦσι(ν)	

The present and future of liquid and nasal verbs are thus distinguished only by the circumflex accent in the future, except in the 1st and 2nd persons plural and most forms of the participle, where contraction produces a different spelling as well. The future middle forms of liquid and nasal verbs are also contract forms; see κάμνω below.

In most liquid and nasal verbs, however, the stem not only has an ε but is spelled differently in the future, e.g.:

αἴρω, *I lift*, [ἀρε-] ἀρῶ

ἀποκρίνομαι, *I answer*, [κρινε-] ἀποκρινοῦμαι

ἀποκτείνω, *I kill*, [κτενε-] ἀποκτενῶ

βάλλω, *I throw*, [βαλε-] βαλῶ

ἐγείρω, *I wake X up*; middle, *I wake up*, [ἐγερε-] ἐγερῶ

κάμνω, *I am sick*; *I am tired*, [καμε-] καμοῦμαι

The verb μάχομαι, although not a liquid or nasal stem verb, also has an asigmatic contract future: μάχομαι, *I fight*, [μαχε-] μαχοῦμαι, μαχεῖ/ῇ, μαχεῖται, etc.

The verb ἔλαύνω, *I drive*, is a nasal stem verb but is irregular in the future: ἔλω, ἔλάξ, ἔλῃ, etc. Compare the present of -α- contract verbs.

Exercise 10ζ

Make two photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of ἀποκτείνω and of ἀποκρίνομαι that you have learned to date.

Exercise 10η

Read aloud and translate:

1. ἄρα μενοῦμεν ἐν τῷ ἄστει ἥ (or) οἴκαδε πορευσόμεθα;
2. οἱ παῖδες τὸν πάππον ἐγεροῦσιν· δι' ὀλίγου γὰρ ὅρμησόμεθα.
3. ὁ αὐτουργὸς τὸν λύκον λίθοις βαλεῖ.
4. ἔσπερᾶ δι' ὀλίγου γενήσεται· ὁ αὐτουργὸς τὸ ἄροτρον ἄρεῖ καὶ οἴκαδε οἴσει (*future of φέρω*).
5. οἱ δοῦλοι τοὺς βοῦς λύσουσι καὶ οἴκαδε ἀξουσιν.
will *Read*
6. ὁ Θησεύς, ἀνδρεῖος ὁν, τὸν Μίνώταυρον ἀποκτενεῖ.
will kill
7. οἱ μὲν παῖδες οἴκοι μενοῦσιν, ἐγὼ δὲ πρὸς τὸ ἄστυ σπεύσω.
8. ἄρ' οὐκ ἐγερεῖς τὸν πάππον; ὡψὲ γὰρ εἰς τὸ θέāτρον ἀφιξόμεθα.

6. The Irregular Verb εἰμι

The verb εἰμι in the *indicative* refers to future time and means *I will go*. In Attic Greek it is used as the future of ἔρχομαι. Thus: ἔρχομαι, *I come*; *I go*; future, εἰμι, *I will come*; *I will go*.

Here are the forms of εἰμι. Note that the verb has a long-vowel stem ει- (compare Latin *ire*) and a short-vowel stem ι-:

Stems: ει-/ι-, *come; go*

Compare the verb *to be*:

εἰμι, <i>I will come; I will go</i>
εἰ
εἰσι(v)
ἴμεν
ἴτε
ἴᾶσι(v)

εἰμί, <i>I am</i>
εἰ
ἐστί(v)
ἐσμέν
ἐστέ
εἰσί(v)



Sacrifice to Apollo

Here is the verb εἰμι in the indicative, imperative, infinitive, and participle:

Stems: εἰ-/ι-, come; go

Future	Present	Usually Present	Usually Present
Indicative	Imperative	Infinitive	Participle
εἰμι		ἰέναι	ἰών,
εἰ	ἴθι		ἰούσα,
εἰσιν(v)			ἰόν,
ἴμεν			gen., ιόντος, etc.
ἴτε	ἴτε		
ἰστιν(v)			

As noted above, the indicative forms of εἰμι refer to future time. The imperative, infinitive, and participle, however, are used in Attic Greek in place of the corresponding present forms of ἔρχομαι; the infinitive and participle usually refer to present time, the imperative always. The imperative, infinitive, and participle of ἔρχομαι are not used in Attic Greek.

Here are six common compounds of the verb ἔρχομαι:

ἀπέρχομαι, *I go away, ἄπειμι*

εἰσέρχομαι + εἰς + acc., *I come in(to); I go in(to), εἴσειμι*

ἔξερχομαι + ἐκ + gen., *I come out of; I go out of, ἔξειμι*

ἐπανέρχομαι, *I come back, return; + εἰς οτ πρός + acc., I return to,
ἐπάνειμι*

προσέρχομαι + dat. or πρός + acc., *I approach, πρόσειμι*

Exercise 10θ

- ἴθι δή, ὡς παῖ, καὶ τῇ μητρὶ εἰπὲ ὅτι πρὸς τῇ θύρᾳ μενῶ.
- πρὸς τὸν ἀγρὸν ἴμεν καὶ τὸν κύνα ζητήσομεν. *deq*
- τὸν κύνα ὁρῶμεν πρὸς τὰ πρόβατα προσιόντα. *go in*
- ὁ πατὴρ ἡμᾶς κελεύει οἴκαδε ἐπανιέναι. *go in*
- αἱ παρθένοι εἰς τὸ ἄστυ οἴσιν. *will go return*
- ἴτε, ὡς παρθένοι· ὁ πατὴρ ὑμῖν εἰς τὸ ἄστυ ἤγγισται.
- ἡ μήτηρ πρὸς τὴν κρήνην εἶσιν· τὰς δὲ παρθένους κελεύει ἑαυτῇ συλλαμβάνειν.
- αἱ παρθένοι πρὸς τὴν κρήνην ιοῦσαι μεγάλας ὑδρίας φέρουσιν.
- αἱ γυναῖκες αἱ πρὸς τῇ κρήνῃ ὁρῶσιν αὐτὰς προσιούσας. *The women*
- “χαίρετε, ὡς παρθένοι,” φασίν. “πότε (when) πρὸς τὸ ἄστυ οἴτε;” *see*

7. Future Participle to Express Purpose

The future participle may be used to express purpose, often preceded by ώς. In English we use a simple infinitive, e.g.:

ἐν τῷ ἀστεῖ μενῶ ώς τὰς τραγῳδίας θεᾶσσομενος.

lit., *I will remain in the city as being about to watch the tragedies.*

I will remain in the city to watch the tragedies.

Exercise 10ι

Read aloud and translate:

1. ἄγγελον πέμψομεν ώς τοῖς πολίταις πάντα λέξοντα.
2. οἱ πολῖται πρὸς τὴν ἀγορᾶν σπεύδουσιν ώς τοῦ ἀγγέλου ἀκουσόμενοι.
3. εἰς τὸ ἄστον πορεύονται ώς τῇ ἑορτῇ παρεσόμενοι.
4. παρασκευάζονται ώς μαχούμενοι.
5. ὁ Θησεὺς πρὸς τὴν Κρήτην πλεῖ ώς σώσων τοὺς ἔταίρους.

8. Impersonal Verbs

Greek has a number of verbs that are used in the 3rd person singular with an impersonal subject, often an infinitive or infinitive phrase. They are often translated into English with *it* as subject. You have met the following in the reading passage above:

Impersonal verb with infinitive phrase as subject:

ἄρ' ἔξεστιν ἡμῖν ἐν τῷ ἀστεῖ μένειν;

Is to stay in the city allowed/possible for us?

Is it allowed/possible for us to stay in the city?

May/Can we stay in the city?

Impersonal verb with accusative and infinitive phrase as subject:

δεῖ ἡμᾶς πρὸ τῆς νυκτὸς ἐκεῖσε παρεῖναι.

Us to be there before night is necessary.

It is necessary for us to be there before night.

We must be there before night.

Exercise 10κ

Translate the following pairs of sentences:

1. καιρός ἔστιν ἐπανιέναι· δεῖ ἡμᾶς εὐθὺς ὀρμᾶσθαι.
Don't wait; we must hurry.
2. ἄρ' οὐκ ἔξεστιν ἡμῖν τὰς τραγῳδίας θεᾶσσαται;
Can't I stay in the city?
3. οὐ δεῖ σε τύπτειν τὸν νεανίαν.
We must carry the boy to the spring.

4. δεῖ τὸν Φίλιππον τῷ πατρὶ πείθεσθαι.
Melissa must stay at home.
5. ἀρ' ἔξεστί μοι γιγνώσκειν τί πάσχει ὁ παῖς;
We are allowed to/We may go to the city; we must start immediately.

9. Review of Questions

ἀρα;	introduces a question	πῶς;	how?
ποῦ;	where to? whither?	τί;	why?
πόθεν;	where from? whence?	τί;	what?
πότε;	when?	τίς;	who?
ποῦ;	where?		

Exercise 10λ

Read aloud and translate:

- τί βούλεται ὁ Ὁδυσσεὺς εἰς τὴν νῆσον πλεῖν;
- βούλεται γιγνώσκειν τίνες ἐν τῇ νήσῳ οἴκουντιν.
- ὁ Κύκλωψ τὸν Ὁδυσσέα ἐρωτᾷ (asks) πόθεν ἥκει.
- πῶς ἐκφεύγουσιν ὅ τε Ὁδυσσεὺς καὶ οἱ ἑταῖροι;
- δρα πάντας τοὺς ἑταίρους σφέζει ὁ Ὁδυσσεὺς;
- ἐπεὶ ἐκφεύγει ὁ Ὁδυσσεὺς, ποῦ πλεῖ;
- ὁ Αἴολος τὸν Ὁδυσσέα ἐρωτᾷ τίς ἔστι καὶ πόθεν ἥκει.
- ὁ Αἴολος τὸν Ὁδυσσέα ἐρωτᾷ πότε ἐν νῷ ἔχει ἀποπλεῖν.

Ο ΟΔΥΣΣΕΥΣ ΤΟΥΣ ΕΤΑΙΡΟΥΣ ΑΠΟΛΛΥΣΙΝ

Read the following passages and answer the comprehension questions:

ὁ δὲ Ὁδυσσεὺς πολλὰ ἔτι καὶ δεινὰ πάσχει σπεύδων εἰς τὴν πατρίδα γῆν νοστεῖν. τὰς γὰρ Σειρῆνας μόλις φεύγει, καὶ παρὰ τὴν Σικελίāν πλέων εἰς τὸν μέγιστον κίνδυνον ἐμπίπτει. ἔνθεν μὲν γάρ ἔστιν ἡ Σκύλλη, τέρας δεινόν, ἔξ κεφαλᾶς ἔχουσα, ἢ ἔξ ἄντρου τινὸς ὄρμωμένη τοὺς παραπλέοντας ἀρπάζει καὶ ἐσθίει· ἔνθεν δ' ἔστιν ἡ Χάρυβδις, δίνη μάλα φοβερᾶ, ἢ πάντα καταπίνει. ὁ δὲ 5 Ὁδυσσεὺς τὴν Χάρυβδιν φεύγων παρὰ τὴν Σκύλλην παραπλεῖ· ἡ δὲ ἐκ τοῦ ἄντρου ὄρμωμένη ἔξ τῶν ἑταίρων ἀρπάζει· τοὺς δ' ἄλλους σφέζει ὁ Ὁδυσσεὺς.

[τὴν πατρίδα γῆν, his fatherland νοστεῖν, to return home τὰς . . . Σειρῆνας, the Sirens παρὰ τὴν Σικελίāν, along/past Sicily ἐμπίπτει = ἐν + πίπτει ἔνθεν . . . ἔνθεν, on one side . . . on the other side ἡ Σκύλλη, Scylla (a monster formed of a woman and six dogs) τέρας, a monster ἢ, which ἄντρου, cave ἀρπάζει, snatches ἡ Χάρυβδις, Charybdis δίνη, a whirlpool φοβερᾶ, frightening ἢ, which καταπίνει, drinks/gulps down]

1. What does Odysseus continue to experience as he hastens to return home?
2. Where does he fall into the greatest danger?
3. How is Scylla described?
4. How is Charybdis described?
5. What does Scylla do as Odysseus sails by?
6. Why did Odysseus have to sail so close to Scylla?

δι' ὁλίγου εἰς ἄλλην τινὰ νῆσον ἀφικνοῦνται· ἔκει δὲ πολλοὺς βοῦς εὐρίσκουσιν.
οἱ οὖν ἑταῖροι, “τί,” φασίν, “οὐκ ἀποκτενοῦμεν τοὺς βοῦς; πεινῶμεν γάρ.” ὁ δὲ
Ὀδυσσεύς, “μὴ βλάπτετε τοὺς βοῦς· τῷ γὰρ Ἡλίῳ εἰσίν. εἰ δὲ βλάψετε αὐτούς, ὁ
“Ἡλιος ὑμᾶς τιμωρήσει.” οἱ δὲ οὐ πείθονται αὐτῷ ἀλλ' ἀποκτείνουσι τοὺς βοῦς.
ὁ μὲν οὖν “Ἡλιος τῷ πατρὶ Διὶ εὐχόμενος, “ὦ Ζεῦ πάτερ,” φησίν, “οἱ τοῦ Ὀδυσσέως
ἑταῖροι τοὺς ἐμοὺς βοῦς ἀποκτείνουσιν. τιμώρει οὖν αὐτούς. εἰ δὲ μὴ τιμωρήσεις
αὐτούς, οὐδέποτε αὐθίς ἐν τοῖς ἀνθρώποις λάμψω.”

[*πεινῶμεν, we are hungry βλάπτετε, harm τῷ . . . Ἡλίῳ, Helios (the god of the sun) τιμωρήσει, will punish εἰ . . . μὴ, if . . . not οὐδέποτε, never λάμψω, I will shine*]

7. What do Odysseus' comrades find on the island, and what do they want to do?
8. Why does Odysseus tell them not to do this?
9. Do they obey?
10. What does the Sun God ask Zeus to do?
11. What threat does the Sun God make?

ὁ δὲ Ζεὺς ἀκούει αὐτοῦ εὐχομένου· ἐπεὶ γὰρ ὃ τε Ὀδυσσεὺς καὶ οἱ ἑταῖροι
ἀποπλέοντες τὴν νῆσον λείπουσιν, χειμῶνα δεινὸν πέμπει καὶ τὴν ναῦν κεραύνῳ
βάλλει. πάντες οὖν οἱ ἑταῖροι ἐκ τῆς νεώς ἐκπίπτουσι καὶ ἀποθνήσκουσιν· μόνος δὲ
ὁ Ὀδυσσεὺς ἐκφεύγει, τοῦ ἰστοῦ λαμβανόμενος.

[*κεραύνῳ, with a thunderbolt ἀποθνήσκουσιν, die μόνος, only τοῦ ἰστοῦ, the mast*]

12. What three things does Zeus do?
13. What happens to Odysseus' comrades? How does Odysseus escape?

Exercise 10μ

Translate into Greek:

1. For nine days the wind (**ό ἄνεμος**) carries Odysseus (**τὸν Ὀδυσσέα**) through the sea, but on the tenth he arrives at another island.
2. The nymph (**ἡ νύμφη**) Calypso (**ἡ Καλυψώ**) lives there; she receives him kindly (**εὐμενῶς**).
3. Loving him, she says: “Stay with me always on the island.” But

- Odysseus wants to return home and to see his wife and child.
4. Finally Zeus sends a messenger and orders the nymph to release (*use λένω*) Odysseus.
 5. Calypso tells him to make a raft (*use σχεδία*) and helps him.
 6. When the raft is ready, Odysseus sails away rejoicing.

Classical Greek

Menander

From *The Shield* (417–418)

ἐν μιᾷ γὰρ ἡμέρᾳ
τὸν εὐτυχῆ τίθησι δυστυχῆ θεός.

[τὸν εὐτυχῆ, *the fortunate man* τίθησι, *makes* δυστυχῆ, *unfortunate*]

Archilochus

For Archilochus, see page 121. In the following poem he says that his whole life depends on his spear (poem no. 2):

ἐν δορὶ μέν μοι μᾶζα μεμαγμένη, ἐν δορὶ δ' οἶνος
Ίσμαρικός, πίνω δ' ἐν δορὶ κεκλιμένος.

[ἐν δορὶ: supply ἔστι, *is*, and translate it, *depends* μοι: take as possessive with δορὶ μᾶζα μεμαγμένη, *my kneaded bread* 'Ισμαρικός, *Ismaric* (from Ismarus, in Thrace) κεκλιμένος, *leaning*]

New Testament Greek

Luke 5.30–32

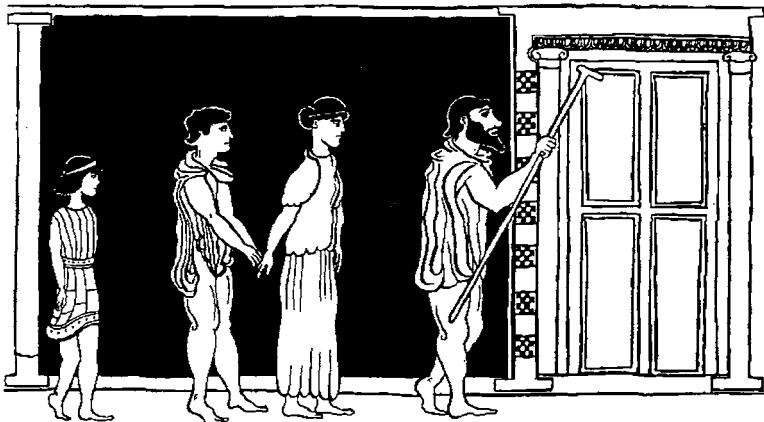
Jesus had called Levi, a tax collector (τελώνης), to follow him, and Levi had entertained Jesus, his disciples, many tax collectors, and others in his house. The scribes and Pharisees then murmured against Jesus' disciples.

καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, “διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;” καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, “οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἴατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιāν.”

[ἐγόγγυζον, *were murmuring* οἱ γραμματεῖς, *the scribes* τοὺς μαθητὰς, *the disciples* διὰ τί, *why* ἀμαρτωλῶν, *sinners* ἀποκριθεὶς, *answering* εἶπεν, *he said* χρείαν, *need* οἱ ὑγιαίνοντες, *the healthy* ἴατροῦ, *of/for a doctor* οἱ κακῶς ἔχοντες, *those who are sick* ἐλήλυθα, *I have come* καλέσαι, *to call* δικαίους, *righteous (people)* ἀμαρτωλοὺς, *sinners* μετάνοιāν, *repentance*]

11

Ο ΙΑΤΡΟΣ (α)



ἐπεὶ ἀφίκοντο εἰς τὴν τοῦ ἀδελφοῦ οἰκίāν, ὁ Δικαιόπολις ἔκοψε τὴν θύρāν.

VOCABULARY

Verbs

αἰτέω, αἰτήσω, ἥτησα, I ask;
I ask for

ἀποθνήσκω, [θανε-] ἀποθ-
ανοῦμαι, [θαν-] ἀπέθανον,
I die

δακρύω, δακρύσω, ἐδάκρυνσα,
I cry, weep

δοκεῖ, impersonal, [δοκ-] δόξει,
ἔδοξε(v), impersonal, it
seems (good); + dat., e.g.,
δοκεῖ μοι, it seems good to me;
I think it best

εἰσάγω, εἰσάξω, [ἀγαγ-] εἰσ-
ήγαγον, I lead in; I take in
ἔφη, he/she said

κομίζω, [κομιε-] κομιώ, [κομι-]
ἐκόμισα, I bring; I take

κόπτω, [κοπ-] κόψω, ἔκοψα,
I strike; I knock on (a door)

λαμβάνω, [ληβ-] λήψομαι,
= [λαβ-] ἔλαβον, I take; middle
+ gen., I seize, take hold of

λείπω, λείψω, [λιπ-] ἔλιπον,

I leave

μανθάνω, [μαθε-] μαθήσομαι,
[μαθ-] ἔμαθον, I learn; I un-
derstand

πάσχω, [πενθ-] πείσομαι,
[παθ-] ἔπαθον, I suffer; I ex-
perience

σκοπέω, [σκεπ-] σκέψομαι,
ἔσκεψάμην, I look at, exam-
ine; I consider

Nouns

ὁ ἀδελφός, τοῦ ἀδελφοῦ,
ὦ ἄδελφε, brother

ὁ ἰατρός, τοῦ ἰατροῦ, doctor
ὁ λόγος, τοῦ λόγου, word; story

Adjective

σοφός, -ή, -όν, skilled; wise;
clever

τυφλός, -ή, -όν, blind

Preposition

παρά + acc., of persons only, to

Adverb

αὔριον, tomorrow

Conjunction

*εἰ, if; in indirect questions,
whether*

Expressions

*καλῶς ἔχω, I am well
πῶς ἔχεις; How are you?*

ἡ δὲ Μυρρίνη, ἐπεὶ ἔμαθεν ὅτι τυφλός ἐστιν ὁ παῖς, δακρύσασα τῷ ἀνδρὶ, “ὦ Ζεῦ,” ἔφη, “τί δεῖ ἡμᾶς ποιεῖν; ὦ ἄνερ, τοῖς θεοῖς εὗχου βοηθεῖν ἡμῖν.” ὁ δὲ Δικαιόπολις, “ἀλλὰ δεῖ ἡμᾶς τὸν παῖδα φέρειν παρὰ ἵατρόν τινα,” ἔφη· “ἀλλὰ νῦν δι' ὀλίγου γενήσεται. νῦν οὖν δεῖ πρὸς τὴν τοῦ ἀδελφοῦ οἰκίāν σπεύδειν καὶ αἴτεῖν αὐτὸν ἡμᾶς 5 δέχεσθαι. αὔριον δὲ ζητήσομεν ἵατρόν.”

[δακύσασσα, bursting into tears]

βραδέως οὖν τῷ παιδὶ ἡγούμενοι βαδίζουσι πρὸς τὴν τοῦ ἀδελφοῦ οἰκίāν. ἐπεὶ δ' ἀφίκοντο, ὁ μὲν Δικαιόπολις ἔκοψε τὴν θύρāν. ὁ δὲ ἀδελφὸς (πρὸς τὴν θύρāν ἐλθὼν καὶ τὸν Δικαιόπολιν καὶ τὸν πατέρα 10 ιδών) “χαίρετε, ὦ πάππα καὶ ἀδελφε,” ἔφη· “πῶς ἔχετε; σὺ δέ, ὦ Μυρρίνη, χαῖρε καὶ σύ. ὑμεῖς δὲ, ὦ Φίλιππε καὶ Μέλιττα, χαίρετε καὶ 15 ὑμεῖς. ἀλλ' εἴπετέ μοι, τί πάσχετε; τί οὐκ ἐπανέρχεσθε εἰς τοὺς ἀγροὺς ἀλλ' ἔτι μένετε ἐν τῷ ἀστεῖ; ἐσπέρα γὰρ ἥδη γίγνεται.” ὁ δὲ Δικαιόπολις, “ἐγὼ μὲν καλῶς ἔχω ὁ δὲ παῖς, ίδού, τυφλὸς γὰρ γέγονεν· οὐδὲν ὄρᾳ. πάρεσμεν οὖν αἴτοῦντές σε ἡμᾶς δέχεσθαι.” ὁ δὲ 20 ἀδελφὸς ιδὼν τὸν παῖδα τυφλὸν ὅντα, “ὦ Ζεῦ,” ἔφη, “τί ποτε ἔπαθεν ὁ παῖς; εἰσέλθετε καὶ εἴπετέ μοι τί ἐγένετο.”

[ἔλθων, having come, after coming, coming ιδών, having seen, after seeing, seeing
εἴπετέ, tell γέγονεν, has become, is]

οὗτως εἰπὼν εἰσῆγαγεν αὐτοὺς εἰς τὴν οἰκίāν. Λοι δὲ πάντα τὰ γενόμενα εἶπον αὐτῷ. ὁ δὲ τὴν γυναῖκα καλέσας, “ἐλθὲ δεῦρο, ὦ γύναι,” ἔφη· “πάρεισι γὰρ ὅ τε Δικαιόπολις καὶ ἡ Μυρρίνη. ὁ δὲ Φίλιππος δεινὸν ἔπαθεν· τυφλὸς γὰρ γέγονεν. κόμιζε οὖν αὐτὸν τε καὶ τὰς γυναῖκας εἰς τὸν γυναικῶνα. ἡσυχάσουσι γὰρ ἐκεῖ. σὺ δέ, ὦ πάππα καὶ ἀδελφε, ἔλθετε δεῦρο.” ὅ τε οὖν Δικαιόπολις καὶ ὁ ἀδελφὸς καὶ ὁ πατὴρ εἰς τὸν ἀνδρῶνα εἰσελθόντες πολλὰ διαλέγονται σκοποῦντες τί δεῖ ποιεῖν. τέλος δὲ ὁ ἀδελφός, “ἄλις 25

λόγων,” ἔφη· “έγὼ σοφὸν ἵατρὸν ἔγνωκα καὶ αὔριον, εἴ σοι δοκεῖ,
κομιῶ ὑμᾶς παρὰ αὐτὸν. νῦν δέ—όψὲ γάρ ἐστιν—δεῖ ἡμᾶς καθεύδειν.”

[εἰπὼν, *having said, after saying, saying* τὰ γενόμενα, *the things that (had) happened*
εἶπον, *told* καλέσας, *calling* τὸν γυναικῶνα, *the women's quarters*
ἡσυχάσσουσι (from ήσυχάζω), *they will rest* τὸν ἀνδρῶνα, *the men's quarters*
εἰσελθόντες, *entering, having entered* ἄλις + gen., *enough* ἔγνωκα, *I know*
όψὲ, *late*]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. logic
2. dialogue
3. monologue
4. prologue
5. eulogy

GRAMMAR

1. Verb Forms: Past Tense: The Aorist

Both English and Greek have several different past tenses, e.g., “I was coming,” “I came,” “I have come,” “I had come.” The term *aorist* (= ἀ-, *without* + ὁ όρος, *boundary*) means *without boundaries, without limits* and is used to describe forms of verbs that express *simple action*, in contrast, for example, with the present tense, which expresses *progressive, ongoing action*. In the indicative mood, aorist forms usually express simple action in *past time*, e.g., ἦλθον, *I came* or *I went* = the simple past tense in English.

There are two ways of forming the aorist in Greek, corresponding to two ways of forming the simple past tense in English:

1. A suffix is added to the verb stem, e.g.:

Present: λύ-ω, *I loosen*

Sigmatic 1st Aorist: ἔ-λυ-σα, *I loosened*

2. The verb stem is changed, e.g.:

Present: λείπ-ω, *I leave*

Thematic 2nd Aorist: ἔ-λιπ-ο-ν, *I left*

Most Greek verbs have sigmatic 1st aorists, some have thematic 2nd aorists, and a few have both.

In the aorist indicative an ε is placed before the stem of verbs that begin with consonants. This is called an *augment*, and it indicates past time. If the stem of the verb begins with a vowel, the stem is augmented by lengthening the vowel, e.g., the aorist stem of ἔγω, namely ἀγαγ-, is augmented to ἤγαγ- (see Grammar 8, pages 190–191). Note in the lists of forms below that the augment is not present in the forms of the imperative, infinitive, and participle.

2. Verb Forms: The Thematic 2nd Aorist

Thematic 2nd aorists have thematic vowels (ο or ε) between the stem and the ending in the indicative. The personal endings for the thematic 2nd aorist indicative active are slightly different from those for the present indicative. The present endings are called *primary*, and the thematic 2nd aorist endings are called *secondary*. The latter should be memorized as follows:

Secondary: -ν, -ζ, —, -μεν, -τε, -ν

The endings for the active and middle thematic 2nd aorist imperative, infinitive, and participle are similar to those you have learned for the present tense.

The aorist middle indicative has secondary endings, four of which are different from the primary ones you have learned for the present middle indicative. Memorize both the primary and the secondary middle endings as follows:

Primary: -μαι, -σαι, -ται, -μεθα, -σθε, -νται

Secondary: -μην, -σο, -το, -μεθα, -σθε, -ντο

Thematic 2nd Aorist Active

Present: λείπω, *I leave*; **Aorist Sem:** λιπ-

Indicative	Imperative	Infinitive	Participle
ἐ-λιπ-ο-ν, <i>I left</i>		λιπ-εῖν,	λιπ-ών,
ἐ-λιπ-ε-ζ	λιπ-ε,	to leave	λιπ-οῦσα,
ἐ-λιπ-ε(ν)	leave!		λιπ-όν,
ἐ-λιπ-ο-μεν			gen., λιπ-όντ-ος, etc.
ἐ-λιπ-ε-τε	λιπ-ετε,		having left,
ἐ-λιπ-ο-ν	leave!		after leaving,
			sometimes, leaving

Thematic 2nd Aorist Middle

Present: γίγνομαι, *I become*; **Aorist Stem:** γεν-

Indicative	Imperative	Infinitive	Participle
ἐ-γεν-ό-μην, <i>I became</i>		γεν-έ-σθαι,	γεν-ό-μεν-ος,
ἐ-γέν-ε-σο > ἐγένου	γενοῦ,	to become	γεν-ο-μέν-η,
ἐ-γέν-ε-το	become!		γεν-ό-μεν-ον,
ἐ-γεν-ό-μεθα			having become,
ἐ-γέν-ε-σθε	γέν-ε-σθε,		after becoming,
ἐ-γέν-ο-ντο	become!		sometimes, becoming

Note:

1. Thematic vowels come between the stems and the endings in many of these forms, just as in the present middle forms (see Chapter 6, Grammar 3, pages 76–77).
2. Note the accents of the active infinitive and participles. Compare the accents of the present active infinitive and participles (see page 152).
3. The accent of the singular aorist middle imperative is irregular: γενοῦ.
4. Note that thematic 2nd aorist middle infinitives are always accented on the next to the last syllable, e.g., γενέσθαι. Compare the present and future middle infinitives, λέγεσθαι and λέγεσθαι.

Exercise 11α

In the reading passage at the beginning of this chapter, locate two examples of an aorist of the verb πάσχω and two aorist forms of the verb γίγνομαι.

Exercise 11β

1. Make photocopies of the Verb Charts on pages 282 and 283 and copy the aorist active forms of λείπω given above on the second chart. Then fill in the present active and future active forms of this verb that you have learned to date.
2. On the chart that you filled out with the future forms of γίγνομαι (Exercise 10α.2), fill in the aorist indicative, imperative, infinitive, and participle of this verb. Be sure to keep all of your charts for reference.

Exercise 11γ

1. Make two photocopies of the Verb Charts on pages 282 and 283 and fill in the present, future, and aorist active forms of πάσχω (aorist ἔ-παθ-o-v) that you have learned to date on one set of charts.
2. On your second set of charts fill in the present and aorist middle forms of λαμβάνομαι, I take hold of, aorist, ἐ-λαβ-ό-μην, that you have learned to date. Keep these charts for reference.

3. Aspect**a. *Indicatives***

Notice that the indicatives in the charts on the previous page are translated *I left, you left, etc.* In the indicative mood the aorist usually designates *simple action in past time*.

Occasionally the aorist indicative is used to express general truths and is translated with a present tense. This is called the *gnomic aorist* (cf. αἱ γνῶμαι, *maxims, aphorisms*), e.g.:

παθών νήπιος ἔμαθεν. *A fool learns by experience.*

b. Imperatives

Notice, however, that with the imperatives, which have no augment, the translations are the same as those for the present tense. This is because the aorist imperative differs from the present not in *time* but in *aspect*, that is, in the way in which the action of the verb is conceived in the mind. The present tense is *progressive* and is used of an *ongoing process*; the aorist is used of *simple action*, e.g.:

Present, progressive imperative:

ἄκουε τὸν μῦθον. ***Listen to the story!***

(The listening is conceived of as a process that will take place over a period of time.)

Aorist imperative:

λαβοῦ τῆς ἐμῆς χειρός. ***Take my hand!***

(The reference is to the simple action itself.)

c. Infinitives

Present infinitives express *progressive, ongoing action*, e.g.:

νῦν δέ—όψε γάρ ἔστιν—δεῖ ἡμᾶς καθεύδειν.

But now—for it is late—it is necessary for us to be sleeping.

Aorist infinitives usually express *simple action* without reference to time, e.g.:

δ Δικαιόπολις τὸν πάππον ἔπεισεν οἴκαδε ἐπανελθεῖν.

Dicaeopolis persuaded grandfather to return home.

d. Participles

Present participles express *progressive, ongoing action*, e.g.:

ἡ Μέλιττα φέρουσα τὴν ὑδρίāν ἔπταισε καὶ αὐτὴν κατέβαλεν.

Melissa, carrying her water jar, stumbled and dropped it.

Usually the aorist participle describes a simple action that preceded or was finished before the action of the main verb, e.g.:

οἱ δὲ πάντα τὰ γενόμενα αὐτῷ εἶπον.

They told him all the things that had happened.

Aorist participles sometimes designate *simple action* without reference to time (the following example uses an asigmatic 1st aorist participle, to be introduced in the next chapter):

ἀποκρινάμενος εἶπεν. *Not Having answered, he said, but Answering, he said or He said in reply.*

Here are further examples of aorist participles:

ὁ δὲ ἀδελφὸς πρὸς τὴν θύραν ἐλθὼν καὶ τὸν Δικαιόπολιν ιδών, “χαῖρε,
ὦ ἄδελφε,” ἔφη.

*And his brother, having come/after coming/coming to the door
and having seen/after seeing/seeing Dicaeopolis, said, “Greetings,
brother.”*

Here the actions described by the aorist participles clearly took place before the brother greeted Dicaeopolis, and so we may translate them *having come/after coming* and *having seen/after seeing*. But they are simple actions and so may also be translated simply *coming* and *seeing*. Present, progressive participles would be inappropriate here because the actions are not continuous or ongoing.

4. Thematic 2nd Aorist Active and Middle Participles

The thematic 2nd aorist active participle has the same endings as the present active participle (see Chapter 9, Grammar 1, page 136, but it differs in accent:

Nom., Voc.	λιπ-ών	λιπ-οῦσα	λιπ-όν
Gen.	λιπ-όντος	λιπ-ούσης	λιπ-όντος
Dat.	λιπ-όντι	λιπ-ούσῃ	λιπ-όντι
Acc.	λιπ-όντα	λιπ-ούσαν	λιπ-όν
Nom., Voc.	λιπ-όντες	λιπ-οῦσαι	λιπ-όντα
Gen.	λιπ-όντων	λιπ-ούσῶν	λιπ-όντων
Dat.	λιπ-ούσι(ν)	λιπ-ούσαις	λιπ-ούσι(ν)
Acc.	λιπ-όντας	λιπ-ούσας	λιπ-όντα

The thematic 2nd aorist middle participle has the same endings as the present middle participle (see Chapter 8, Grammar 1, page 115):

Nom. γεν-ό-μεν-ος γεν-ο-μέν-η γεν-ό-μεν-ον
etc.

5. Verb Forms: Common Verbs with Thematic 2nd Aorists

Learn the following verbs, paying particular attention to the difference between the verb stems in the present tense and those in the future and aorist. Remember that some verbs that have active forms in the present tense are deponent in the future (see Chapter 10, Grammar 4, pages 159–160). We give the aorist participles here and in the vocabulary lists in the remainder of Book I in order to remind you that the augment occurs only in the indicative forms. Remember that stems beginning with vowels or diphthongs augment in the aorist indicative by lengthening the initial vowel (see Grammar 8, pages 190–191).

- ἄγ-ω, *I lead, take*, ἄξω, [ἀγαγ-] ἥγαγ-ο-ν, ἀγαγ-ών
 ἀπο-θνήσκ-ω, *I die*, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπ-έ-θαν-ο-ν,
 ἀπο-θαν-ών
 ἀφ-ικνέ-ο-μαι, *I arrive*, [ἰκ-] ἀφίξομαι, [ἰκ-] ἀφ-ἰκ-ό-μην, ἀφ-ἰκ-ό-
 μενος
- βάλλ-ω, *I throw*, [βαλε-] βαλῶ, [βαλ-] ἔ-βαλ-ο-ν, βαλ-ών
 γί-γν-ο-μαι, *I become*, [γενε-] γενήσομαι, [γεν-] ἐ-γεν-ό-μην, γεν-
 ό-μενος
- εύρισκ-ω, *I find*, [εύρε-] εύρησω, [εύρ-] ηύρ-ο-ν οτ εύρ-ο-ν, εύρ-ών
 ἔχ-ω, *I have; I hold*, ἔξω (irregular) (*I will have*) and [σχε-] σχήσω, (*I
 will get*), [σχ-] ἔ-σχ-ο-ν, σχ-ών
- λαμβάν-ω, *I take*, [ληβ-] λήψομαι, [λαβ-] ἔ-λαβ-ο-ν, λαβ-ών
 λείπ-ω, *I leave*, λείψω, [λιπ-] ἔ-λιπ-ο-ν, λιπ-ών
 μανθάν-ω, *I learn*, [μαθε-] μαθήσομαι, [μαθ-] ἔ-μαθ-ο-ν, μαθ-ών
 πάσχ-ω, *I suffer*, [πενθ-] πείσομαι, [παθ-] ἔ-παθ-ο-ν, παθ-ών
 πίνω, *I drink*, [πι-] πίομαι (note absence of -σ-), [πι-] ἔπιον, πι-ών
 πί-πτ-ω, *I fall*, πεσοῦμαι (irregular), ἔ-πεσ-ο-ν (irregular), πεσ-ών
 φεύγ-ω, *I flee*, φεύξομαι, [φυγ-] ἔ-φυγ-ον, φυγ-ών

Give the forms of the future indicatives, aorist indicative, and aorist participle of the compound verb παρέχω. Note that the aorist imperative singular of ἔχω [aorist stem σχ-] is σχές and that the aorist imperative of παρέχω is παράσχες.

Exercise 11δ

Give the 2nd person singular and the 2nd person plural of the future and the aorist of the following verbs:

- | | |
|---------------|---------------|
| 1. πίπτω | 8. εύρισκω |
| 2. βάλλω | 9. ἔχω |
| 3. λείπω | 10. γίγνομαι |
| 4. ἀφικνέομαι | 11. πάσχω |
| 5. λαμβάνω | 12. φεύγω |
| 6. μανθάνω | 13. ἀποθνήσκω |
| 7. ἄγω | 14. παρέχω |

Exercise 11ε

Give the corresponding future and aorist forms of the following:

- | | |
|---------------------------|---------------------------|
| 1. ἀποθνήσκων | 8. ἄγειν |
| 2. εὐρίσκομεν | 9. γίγνομαι |
| 3. πίπτειν | 10. ἔχομεν |
| 4. μανθάνουσι(ν) (2 ways) | 11. πάσχων |
| 5. βάλλειν | 12. λαμβάνω |
| 6. φεύγει | 13. παρέχουσι(ν) (2 ways) |
| 7. ἀφικνούμενος | 14. λείπειν |

Exercise 11ζ

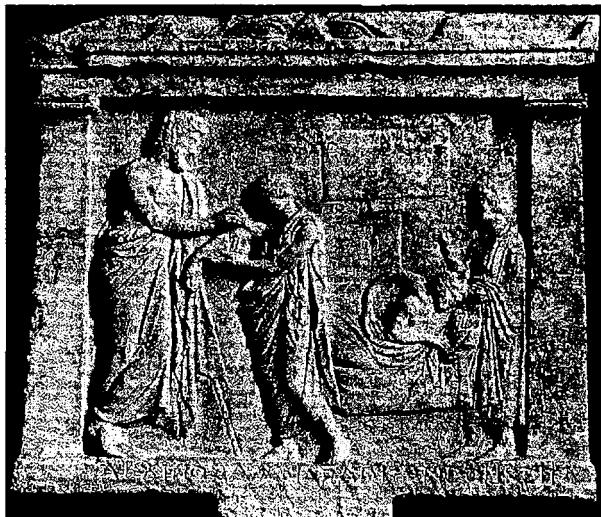
Read aloud and translate. Identify all aorist indicatives, aorist participles, and present participles. For each participle, explain why the aorist or the present is being used in the sentence.

1. ή γυνή, μαθοῦσα ὅτι τυφλὸς ἐγένετο ὁ παῖς, τῷ ἀνδρὶ, “ὦ Ζεῦ,” ἔφη, “τί δεῖ ἡμᾶς ποιεῖν;”
2. ἀφικόμενοι εἰς τὴν τοῦ ἀδελφοῦ οἰκίāν εἶπον αὐτῷ τί ἔπαθεν ὁ παῖς.
3. οἱ ἄνδρες τὰς γυναικας ἐν τῷ οἴκῳ λιπόντες τὸν παῖδα πρὸς τὸν ἕταρὸν ἥγαγον.
4. ὁ αὐτούργος τὸν κύνα πρὸς τὸ ὅρος ἀγαγὼν τὸν λύκον ηὗρε τοῖς προβάτοις ἐμπεσούμενον (ἐν + πίπτω).
5. ή μῆτηρ τὸν σῖτον τῷ παιδὶ παρασχοῦσα κελεύει αὐτὸν σπεύδειν πρὸς τὸν ἄγρον.
future
6. εἰς τὸν ἄγρὸν ἀφικόμενος τῷ πατρὶ τὸ δεῖπνον παρέσχεν.
7. ὁ πατὴρ τὸ ἄροτρον ἐν τῷ ἀγρῷ λιπῶν τὸ δεῖπνον ἔλαβεν.
8. ὁ μὲν παῖς τὸν λύκον ἔβαλεν, ὁ δὲ φοβούμενος ἔφυγεν.
9. οἱ νεᾶνίαι ἀπέθανον ὑπὲρ τῆς πόλεως μαχόμενοι.
10. δεινὰ παθόντες οὐκ ἔφυγον ἀλλὰ ἔπεσον ἀνδρείως μαχόμενοι.

Exercise 11η

Translate into Greek:

1. We left grandfather sitting in the agora.
2. The boys pelted the wolf with stones.
3. Did you learn what happened?
4. The doctor soon arrived at the city.
5. Having left the plow in the field, the farmer led the oxen home.
6. The women, having learned what had happened, fled.
7. The boy fell from the tree and suffered terribly (= terrible things).



Healing: divine and secular

The inscription at the bottom of this relief says that it was dedicated by Aeschinus to the hero healer Amphiaraus. On the right, the patient sleeps in the sanctuary and is visited by Amphiaraus and his divine serpent, which licks his wound. On the left a doctor (or the god himself?) operates on the wound.

Greek Science and Medicine

The beginnings of Greek science are to be found in the speculations of the philosophers who lived in the Ionian city of Miletus in the sixth century B.C. The first of these thinkers was Thales, one of the seven wise men or sages of archaic Greece, whose floruit can be dated confidently, since he predicted an eclipse of the sun that took place on 25 May 585 B.C. He and his successors were primarily interested in questions of physics. They all sought for a unifying principle underlying the multifarious appearances of the physical world; in simple terms, they asked, "What is the ultimate constituent of matter?" Thales answered that this was water. He conceived of the earth as a flat disc floating on water (the ocean), with water above (rain falling from the sky). Water, when rarefied, becomes steam or mist. He speculated that air, when rarefied, becomes fire. Water condensed takes on a solid form, ice or mud; further condensed it becomes earth and stone. The interest in Thales' theory lies not in its truth or falsehood but in the boldness with which he sought for an answer in terms of natural causation to questions that had been traditionally answered in terms of myth.

The speculations of the Ionian philosophers had no practical end in view, and here they differed from Greek medicine, which had developed from early time as an art; the doctor (*ἰατρός* = *healer*) was a craftsman. There were already famous doctors before we hear of any theory of medicine. The best known is Democedes, whose story as told by the historian Herodotus is given at the end of this chapter.

The man whom the Greeks looked upon as the founder of medical science belonged to the next century. This was Hippocrates (fl. 430 B.C.), who founded a famous medical school on the little island of Cos (see map, page 272). To him is ascribed a large collection of writings that cover all aspects of medicine including anatomy, physiology, prognostics, dietetics, surgery, and pharmacology. They include a book of precepts on how doctors should behave toward their patients and the famous Hippocratic oath, which was taken by all students of medicine:

I will pay the same respect to my master in the science as to my parents and share my life with him and pay all my debts to him. I will regard his sons as my brothers and teach them the science, if they desire to learn it, without fee or contract. . . . I will give treatment to help the sick to the best of my ability and judgment. . . . I will not give lethal drugs to anyone if I am asked . . . nor will I give a woman means to procure an abortion. . . . Whatever I see or hear that should not be spoken to any person outside, I will never divulge. . . .

The oath both gives an insight into how the medical schools were organized (a system of apprenticeship) and also shows the ethical principles to which ancient Greek doctors subscribed.

None of the writings can be confidently ascribed to Hippocrates himself, but many, perhaps most, were written in the fifth century and contain some strikingly enlightened features. The case histories recorded in the Hippocratic writings are particularly interesting, showing the close observation and careful recording on which all sound diagnosis must depend. For instance:

At Thasos, Python had a violent rigor and high fever as the result of strain, exhaustion, and insufficient attention to his diet. Tongue parched, he was thirsty and bilious and did not sleep. Urine rather dark, containing suspended matter, which did not settle. Second day: about midday, chilling of the extremities. . . . (*Epidemics* 3.2, case 3)

The patient's condition and symptoms continued to be recorded until the tenth day, when he died.

Greek doctors did not claim to be able to effect cures in many cases. Their remedies were simple. Drugs, usually purgatives, were used sparingly. Surgery made steady advances, although anatomy was held back by reluctance to perform dissection of the human body. Bloodletting was a common remedy, and great importance was attached to diet and exercise. Despite its limitations, Greek medicine was rational in all aspects and rejected the belief that sickness was caused by evil spirits, still current in the Palestine of New Testament times. If a Greek doctor could not cure a patient, the only recourse for the patient was to visit one of the healing sanctuaries, where a combination of medical care and faith healing resulted in some remarkable cures, if the tablets put up by patients are to be believed.

Classical Greek

Theognis

Theognis (see page 163) traveled to Sicily, Euboea, and Sparta during his exile but always longed for his native Megara. The following are lines 788–788:

ἥλθον μὲν γὰρ ἔγωγε καὶ εἰς Σικελήν ποτε γαῖαν,
 ἥλθον δ' Εὐβοίης ἀμπελόνεν πεδίον,
 Σπάρτην τ' Εύρωτᾶ δονακοτρόφου ἀγλαὸν ἄστυ,
 καὶ μ' ἐφίλευν προφρόνως πάντες ἐπερχόμενον·
 ἀλλ' οὕτις μοι τέρψις ἐπὶ φρένας ἥλθεν ἐκείνων·
 οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης.

[ἥλθον, *I went* ἔγωγε (a strengthened form of ἔγώ), *I indeed* Σικέλην . . . γαῖαν, *the land of Sicily* ἀμπελόνεν πεδίον, *the vine-clad plain* Εύρωτᾶ δονακοτρόφου, *of the Eurotas* (Sparta's river), *which nourishes reeds* ἀγλαὸν, *glo-*
riously ἐφίλευν = ἐφίλουν (imperfect of φιλέω), *here, were welcoming* προφρόνως, *graciously* ἐπερχόμενον, *(when) coming to (them)* οὕτις . . . τέρψις, *no joy* φρένας, *my heart* ἐκείνων, *from those things* οὕτως . . . ἄρ(α), *so true is it that* οὐδὲν . . . ἦν . . . ἄλλο, *translate, no other thing is (was)* φίλτερον . . . πάτρης, *dearer (to a man) than his fatherland*]

New Testament Greek

Luke 6.20–21 The Beatitudes

The following comes from the beginning of the Sermon on the Mount:

καὶ αὐτὸς ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,
 “μακάριοι οἱ πτωχοί,
 ὅτι ὑμετέρᾳ ἐστὶν ἡ βασιλείᾳ τοῦ θεοῦ.
 μακάριοι οἱ πεινῶντες νῦν,
 ὅτι χορτασθήσεσθε.
 μακάριοι οἱ κλαίοντες νῦν,
 ὅτι γελάσετε.”

[αὐτὸς: i.e., Jesus ἐπάρας, *lifting up* τοὺς μαθητὰς, *the disciples* ἔλεγεν, *he was saying* μακάριοι, *blessed* οἱ πτωχοί, *the beggars* ὅτι, *because, for* ἡ βασιλείᾳ, *the kingdom* οἱ πεινῶντες, *those who are hungry* χορτασθήσεσθε, *you will be filled* οἱ κλαίοντες, *those who weep* γελάσετε, *you will laugh*]

Ο ΙΑΤΡΟΣ (β)



ο ιατρός, “έλθε δεῦρο, ὁ πάτη,” ἔφη. “τί ἔπαθες; πῶς τυφλὸς ἐγένου;”

VOCABULARY

Verbs

Participles of thematic 2nd aorist verbs are given to remind you that the augment regularly occurs only in the indicative.
αἰρέω, αἰρήσω, [έλ-] εἴλον
 (irregular augment), ἐλών,
I take

δοκεῖ, impersonal, [δοκ-] δόξει,
ἔδοξε(v), δόξαν, it seems
 (good); + dat., e.g., **δοκεῖ μοι,**
it seems good to me; I think it best; + dat. and infin., e.g.,
δοκεῖ αὐτοῖς σπεύδειν, it
seems good to them to hurry,
they decide to hurry

ἔρχομαι, [εί-/ι-] εἴμι
 (irregular), [έλθ-] **ἥλθον,**
ἐλθών, I come; I go
προσέρχομαι + dat. or πρός +
acc., I approach

λέγω, λέξω or [έρε-] ἔρω,
ἔλεξα or [έπ-] εἴπον
 (irregular augment), **εἰπών**
 (augment retained), *I say;*
I tell; I speak
νοσέω, νοσήσω, ἐνόσησα, I am
sick, ill

όράω, [όπ-] ὄψομαι, [ιδ-] εἶδον
 (irregular augment), *iδών, I*
see

ἀφελέω, ὀφελήσω, ὀφέλησα,
I help; I benefit

Nouns

τὸ ἀργύριον, τοῦ ἀργυρίου, silver;
money

ἡ δραχμή, τῆς δραχμῆς,
drachma (a silver coin worth
 six obols)

ὁ μισθός, τοῦ μισθοῦ, reward;
pay

ὁ ὅβιλός, τοῦ ὅβιλον, obol (a
 silver coin of slight worth)

Preposition

πρός + dat., at, near, by; + acc.,
to, toward; against

Interjection

οἴμοι, note the accent, alas!

Expression

κατὰ θάλατταν, by sea

Proper Names

ὁ Ἀσκληπιός, τοῦ Ἀσκληπιοῦ,
Asclepius (the god of healing)

ἡ Ἐπίδαυρος, τῆς Ἐπιδαύρου,
Epidaurus

ὁ Πειραιεὺς, τοῦ Πειραιῶς, τῷ
Piraeus, τὸν Πειραιᾶ, *the Pi-*
raeus (the port of Athens)

τῇ οὖν ύστεραίᾳ, ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, τὰς γυναικας ἐν τῇ οἰκίᾳ λιπόντες ὁ τε Δικαιόπολις καὶ ὁ ἀδελφὸς τὸν Φίλιππον εἰς τὴν ὁδὸν ἥγαγον. ὁ δὲ τῆς τοῦ πατρὸς χειρὸς ἐλάβετο ἀλλ' ὅμως πρὸς τοὺς λίθους πταίων πρὸς τὴν γῆν κατέπεσεν. ὁ οὖν πατὴρ αἴρει αὐτὸν καὶ φέρει. οὗτως οὖν πορευόμενοι δι' ὀλίγου ἀφίκοντο εἰς τὴν τοῦ ἱατροῦ οἰκίāν. ὁ δ' ἀδελφός, “ἰδού,” ἔφη· “εἰς τοῦ ἱατροῦ ἡκομεν. ἐλθὲ δεῦρο καὶ κόψον τὴν θύρāν.” τοῦτο εἰπὼν ὁ ἀδελφὸς οἴκαδε ἐπανήλθεν.

[πταίων, *stumbling* εἰς τοῦ ἱατροῦ, *to (the house) of the doctor* κόψον, *knock on* τοῦτο, *this* ἐπανήλθεν, *returned*]

ὁ οὖν Δικαιόπολις προσελθὼν ἔκοψε τὴν θύρāν, ἀλλ' οὐδεὶς ἤλθεν. ἐπεὶ δ' αὐθις ἔκοψεν, δοῦλος τις ἔξελθών, “βάλλ' ἐς κόρακας,” ἔφη. “τίς ὢν σὺ κόπτεις τὴν θύρāν;” ὁ δὲ Δικαιόπολις· “ἀλλ', ὃ δαιμόνιε, ἐγώ εἰμι Δικαιόπολις· τὸν δὲ παῖδα κομίζω παρὰ τὸν σὸν δεσπότην· τυφλὸς γάρ γέγονεν.” ὁ δὲ δοῦλος· “ἀλλ' οὐ σχολὴ αὐτῷ.” ὁ δὲ Δικαιόπολις· “ἀλλ' ὅμως κάλει αὐτόν. δεινὰ γάρ ἔπαθεν ὁ παῖς· ἀλλὰ μένε, ὃ φίλε.” καὶ οὕτως εἰπὼν δύο ὄβιοιοὺς τῷ δούλῳ παρέσχεν. ὁ δέ· “μένετε οὖν ἐνταῦθα. ἐγὼ γάρ τὸν δεσπότην καλῶ, εἴ πως ἐθελήσει ὑμᾶς δέχεσθαι.”

[βάλλ' ἐς κόρακας, *go to the crows!* (= go to hell!) ὃ δαιμόνιε, *my dear fellow* οὐ σχολὴ αὐτῷ, *he doesn't have leisure* (= he's busy) εἴ πως, *if somehow, if perhaps*]

ὅ τε οὖν πατὴρ καὶ ὁ παῖς ὀλίγον τινὰ χρόνον μένουσιν ἐπὶ τῇ θύρᾳ. ἔπειτα δ' ὁ δοῦλος ἔξελθών, “εἰσέλθετε,” ἔφη· “ὁ γάρ δεσπότης ὑμᾶς δέξεται.” ὁ οὖν πατὴρ τῷ παιδὶ εἰσηγούμενος τὸν ἱατρὸν εἶδεν ἐν τῇ αὐλῇ καθιζόμενον. προσελθὼν οὖν, “χαῖρε,” ἔφη· “ἐγὼ μέν εἰμι Δικαιόπολις Χολλείδης, κομίζω δὲ παρὰ σὲ τὸν ἐμὸν παῖδα· δεινὰ γάρ ἔπαθεν· τυφλὸς γέγογεν.” ὁ δὲ ἱατρός, “δεῦρο ἐλθέ, ὃ παῖ. τί ἔπαθες; πῶς τυφλὸς ἐγένου;” ὁ μὲν οὖν Δικαιόπολις πάντα τῷ ἱατρῷ εἶπεν, ὁ δὲ τοὺς τοῦ παιδὸς ὄφθαλμοὺς πολὺν χρόνον σκοπεῖ. τέλος δέ· “ἐγὼ μὲν οὐ δυνήσομαι αὐτὸν ὠφελεῖν. οὐδὲν γάρ νοσοῦσιν οἱ ὄφθαλμοί. οὐκ οὖν δυνήσονται ὠφελεῖν οἱ ἄνθρωποι, ἀλλὰ τοῖς γε

θεοῖς πάντα δυνατά. δεῖ οὖν σε κομίζειν τὸν παῖδα πρὸς τὴν Ἐπίδαυρον καὶ τῷ Ἀσκληπιῷ εὔχεσθαι, εἴ πως ἐθελήσει αὐτὸν ἰᾶσθαι.” ὁ δὲ Δικαιόπολις, “οἵμοι, πῶς γὰρ ἔξεσταί μοι (πένητι ὅντι) 30 πρὸς τὴν Ἐπίδαυρον ιέναι;” ὁ δὲ Ἰάτρος, “σὸν ἔργον, ὃ ἄνθρωπε,” ἔφη· “χαίρετε.”

[όλιγον, *small, short* τῇ αὐλῇ, *the courtyard* Χολλείδης, *from Cholleidae (Dicaeopolis's home village or deme)* δυνήσομαι, *will be able* ἰᾶσθαι, *to heal πένητι, a poor man σὸν ἔργον, (that's) your business*]

ὁ οὖν Δικαιόπολις μάλα λῦπούμενος βαδίζει πρὸς τὴν θύραν καὶ τῷ παιδὶ οἴκαδε ἥγεῖται. ἀφικόμενος δὲ πάντα τὰ γενόμενα τῷ ἀδελφῷ εἶπεν. ἡ δὲ Μυρρίνη πάντα μαθοῦσα, “ἔστω· οὐ δυνάμεθα τῇ 35 ἀνάγκῃ μάχεσθαι. δεῖ σε οὖν τὸν παῖδα πρὸς τὴν Ἐπίδαυρον κομίζειν.” ὁ δὲ Δικαιόπολις, “ἀλλὰ πῶς ἔξεσταί μοι, ὃ γύναι,” ἔφη, “τὸν παῖδα ἐκεῖσε ἄγειν; δεῖ γὰρ κατὰ θάλατταν ιέναι· οὐ γὰρ δυνήσεται πεζῇ ιέναι ὁ παῖς τυφλὸς ὁν. πῶς οὖν ἔξεσται τὸν μισθὸν παρασχεῖν τῷ ναυκλήρῳ; οὐ γάρ ἐστί μοι τὸ ἀργύριον.” 40

[λῦπούμενος, *grieving* ἔστω, *all right!* τῇ ἀνάγκῃ, *necessity* πεζῇ, *on foot* τῷ ναυκλήρῳ, *to the ship's captain*]

ὁ δὲ ἀδελφός, “μὴ φρόντιζε, ὃ φίλε,” ἔφη. καὶ πρὸς κυψέλην τινὰ ἔλθων πέντε δραχμὰς ἔξειλε καὶ τῷ Δικαιοπόλιδι παρέσχεν. ὁ δὲ τὸ ἀργύριον δέχεται καὶ μεγάλην χάριν ἔχων, “ὦ φίλτατ’ ἀνδρῶν,” ἔφη, “τοὺς θεοὺς εὔχομαι πάντα ἀγαθά σοι παρέχειν οὕτως εὔφρονι ὅντι.” οὗτως οὖν δοκεῖ αὐτοῖς τῇ ὑστεραίᾳ πρὸς τὸν Πειραιᾶ σπεύδειν καὶ ναῦν τινα ζητεῖν πρὸς τὴν Ἐπίδαυρον πλευσομένην. 45

[μὴ φρόντιζε, *don't worry!* κυψέλην, *chest* χάριν ἔχων, *giving* (lit., *having*) thanks φίλτατ(ε), *dearest* εὔφρονι, *kind*]

WORD BUILDING

Three types of nouns are commonly formed from verb stems:

1. First declension masculine nouns ending in -της express the doer of the action, e.g., ποιε-, *make* > ὁ ποιη-τής, *the maker; the poet.*
2. Third declension feminine nouns ending in -σις express the action of the verb, e.g., ἡ ποίη-σις, *the making; the creation; the composition.*

3. Third declension neuter nouns ending in -μα express the result of the action, e.g., τὸ ποίη-μα, *the thing made; the work; the poem.*

Give the meanings of the following:

- | | | | |
|-------------------|-----------|-----------|-----------|
| 1. οἰκέω | ό οἰκητής | ἡ οἴκησις | τὸ οἴκημα |
| 2. μανθάνω (μαθ-) | ὁ μαθητής | ἡ μάθησις | τὸ μάθημα |

GRAMMAR

6. Verbs with Thematic 2nd Aorists from Unrelated Stems

The thematic 2nd aorists you have studied so far use stems that are related etymologically to the stem seen in the present tense, e.g. λαμβάνω and ἔλαβον, like English take and took. A few Greek verbs form their aorists from a completely different root, etymologically unrelated to that seen in the stem used for the present tense, as does English with, for example, *I go* (present) and *I went* (past). The following are the most common such verbs in Greek, and you have already seen some of their aorist imperatives and participles in the readings:

- αἱρέω, *I take*, αἱρήσω, [έλ-] εἵλον (irregular augment), ἐλών
 ἔρχομαι, *I come; I go*, [ει-/ι-] εἶμι (irregular), [έλθ-] ἤλθον, ἐλθών
 λέγω, *I say; I tell; I speak*, λέξω, [έπ-] εἶπον (irregular augment),
 εἰπών (augment retained)
 ὄράω, *I see*, [όπ-] ὄψομαι, [ίδ-] εἶδον (irregular augment), ιδών
 τρέχω, *I run*, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, δραμών
 φέρω, *I carry; of roads, lead*, [οι-] οἴσω, [ένεγκ-] ἤνεγκον, ἐνεγκών

Note that the accent of compound verbs never recedes beyond the augment; thus the aorist of ἐπανέρχομαι is ἐπανῆλθον.

Exercise 11θ

1. Make photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of ἔρχομαι, future, εἶμι, and aorist, ἤλθον, that you have learned to date.
2. On your charts with the future of ἔχω and ὄράω (Exercise 10α.2), fill in the aorist forms that you have learned to date.

7. Accents on Thematic 2nd Aorist Active Imperatives

The aorist imperatives of most verbs with thematic 2nd aorists have regular recessive accents, e.g., λίπε, λίπετε (see Grammar 2, page 177). The accents of the aorist imperatives of ἔρχομαι, λέγω, ὄράω, εύρίσκω, and λαμβάνω, however, are irregular in the singular in that they are not recessive. In the plural the accents of all five of these words are recessive:

Singular:	έλθε	είπέ	ιδέ	εύρε	λαβέ
Plural:	έλθετε	είπετε	ιδετε	εύρετε	λαβετε

Note that in the singular the accent of the *compound* forms of these imperatives is recessive, e.g., έπάνελθε (from έπανέρχομαι).

Exercise 11

Read aloud and translate:

1. “έλθε δεῦρο, ω̄ ἀδελφε, καὶ μοι σύλλαβε.
2. “χθὲς (yesterday) λύκον εἶδον πρὸς τὸ αὐλίον (*sheepfold*) προσιόντα.
3. “ἴσως (perhaps) αὐτὸν ἐν τοῖς ὅρεσιν ὑψόμεθα καὶ αἰρήσομεν.”
4. οἱ οὖν παῖδες εἰς τὸ αὐλίον ἀφικόμενοι λύκον εἶδον ἐκ τῶν ὄρῶν κατιόντα.
5. τὸν λύκον ιδόντες λίθους αἱρουσι καὶ διώκουσιν αὐτόν.
6. ό δε πάππος τοὺς παῖδας ιδὼν τὴν βακτηρίāν (*his stick*) εἶλε καὶ ἤλθεν ὡς συλληψόμενος.
7. οἱ παῖδες τὸν πάππον εἶδον προσιόντα καὶ εἶπον· “έλθε δεῦρο, ω̄ πάππε· ήμεῖς σε μενοῦμεν.
8. “σπεῦδε. πρὸς τὰ ὅρη ἴμεν καὶ τὸν λύκον αἰρήσομεν.”
9. ό δε πάππος εἶπεν· “ἐπανέλθετε, ω̄ παῖδες· μὴ ἵτε πρὸς τὰ ὅρη· τὸν γὰρ λύκον οὐχ εύρήσετε.”
10. οὕτως εἰπὼν τοὺς παῖδας οἴκαδε ἤγαγεν.

8. Augment

To indicate past time in the aorist indicative, as we saw in Grammar 1 above, Greek puts an *ε* before the stem of verbs beginning with consonants. This is called a *syllabic augment*. If the stem begins with a vowel or diphthong, the initial vowel is lengthened in spelling or sound. This is called *temporal augment*, because long vowels are held for a longer *time*. The following list compares present and aorist indicatives and shows how the stems of verbs beginning with vowels and diphthongs are augmented. A number of these verbs are sigmatic or asigmatic 1st aorists (to be introduced in the next chapter) and are cited merely as examples of temporal augment.

Present

Aorist

Single vowels:

ἀκούω	ήκουσα	(α lengthens to η)
έγειρω	ήγειρα	(ε also lengthens to η)
ἡγέομαι	ήγησάμην	(no change)
ἰκέομαι	ἴκομην	(ι lengthens to ι)
όρμάω	ώρμησα	(ο lengthens to ω)

ἀνθρώπω	ἄνθρωπα	(v lengthens to ῥ)
ἀφελέω	ἀφέλησα	(no change)

Diphthongs:

αἰτέω	ὕπησα	(α lengthens to η, and i goes subscript)
αὐξάνω	ηύξησα	(αυ lengthens to ηυ)
εἴχομαι	ηύξαμην	(ευ lengthens to ηυ)
οἰκέω	ῷκησα	(ο lengthens to ω, and i goes subscript)

Remember that the thematic 2nd aorist stems of αἱρέω, λέγω, and ὄράω, namely, ἐλ-, ἐπ-, and ιδ- augment irregularly to ει, giving εἶλον, εἴπον, and εἶδον and that εἴπον retains its augment in its imperative, εἰπέ/εἴπετε, infinitive, εἰπεῖν, and participle, εἰπόν (see Grammar 6, page 189). Some other verbs may also augment ε to ει, e.g., ἐργάζομαι, *I work*, aorist, ἤργασάμην or εἰργασάμην.

Exercise 11κ

Augment the following stems:

- | | | | |
|------------|------------|----------|-------------|
| 1. κελευ- | 4. ἰατρευ- | 7. ἡγε- | 10. ὀνομαζ- |
| 2. ἐθελ- | 5. ἀρχ- | 8. ἀμον- | 11. ἐλθ- |
| 3. ὁτροῦν- | 6. λαβ- | 9. εύχ- | 12. μαθ- |

Exercise 11λ

Turn the following forms into corresponding forms of the aorist and translate both forms:

- | | | |
|-------------------------|----------------------|-------------------------|
| 1. λαμβάνομεν | 7. λέγε | 13. λέγειν |
| 2. μανθάνει | 8. ἔχω | 14. ἔρχομαι |
| 3. πάσχουσι(v) (2 ways) | 9. ἀφικνεῖσθαι | 15. ὄρᾶν |
| 4. λείπω | 10. λείπειν | 16. λέγομεν |
| 5. πίπτων | 11. λαμβάνονσα | 17. ὄρᾶ |
| 6. γιγνόμεθα | 12. λείπετε (2 ways) | 18. αἱροῦσι(v) (2 ways) |

Exercise 11μ

Read aloud and translate:

- ὁ αὐτουργὸς εἰς τὸν ἀγρὸν εἰσελθὼν τὴν θυγατέρα εἶδεν ὑπὸ τῷ δένδρῳ καθίζομένην.
- προσῆλθεν οὖν καὶ εἶπεν· “τί καθίζει ὑπὸ τῷ δένδρῳ δακρύουσα, ὡς θύγατερ;”

3. ή δὲ εἶπεν· “τὸ δεῖπνόν σοι φέρουσα, ὁ πάτερ, ἐν τῇ ὄδῳ κατέπεσον καὶ τὸν πόδα (*foot*) ἔβλαψα (*I hurt*).”
4. ὁ δέ, “ἐλθὲ δεῦρο,” φησίν, “δεῖ με τὸν σὸν πόδα σκοπεῖν.”
5. τὸν οὖν πόδα αὐτῆς σκοπεῖ καὶ ίδων ὅτι οὐδὲν νοσεῖ, “θάρρει (*cheer up*), ὁ θύγατερ,” ἔφη· “οὐδὲν κακὸν (*bad*) ἔπαθες. παράσχες οὖν μοι τὸ δεῖπνον καὶ οἴκαδε ἐπάνελθε.”
6. ή οὖν παρθένος τὸ δεῖπνον τῷ πατρὶ παρασχοῦσα οἴκαδε βραδέως ἀπῆλθεν.

Exercise 11v

Translate into Greek:

1. How did you become blind, boy? Tell me what happened.
2. Where did you see the oxen? Did you leave them in the field?
3. After suffering much (= many things: *use neuter plural adjective*) by sea, they finally arrived at the land.
4. After seeing the dances, the boys went home and told their father (*dative case*) what happened.
5. Falling (*use aorist participle*) into the sea, the girls suffered terribly (= terrible things).

Ο ΔΗΜΟΚΗΔΗΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΑΤΡΕΥΕΙ

Read the following passage (based on Herodotus 3.129–130) and answer the comprehension questions:

ἐπεὶ δὲ ἀπέθανεν ὁ Πολυκράτης, οἱ Πέρσαι τούς τε ἄλλους θεράποντας τοῦ Πολυκράτους λαβόντες καὶ τὸν Δημοκήδη τοῦ Σοῦσα ἐκόμισαν. δι’ ὀλίγου δὲ ὁ βασιλεὺς κακόν τι ἔπαθεν· ἀπὸ τοῦ ἵππου γὰρ πεσὼν τὸν πόδα ἔβλαψεν. οἱ δὲ ίατροὶ οὐκ ἐδύναντο αὐτὸν ὡφελεῖν. μαθὼν δὲ ὅτι ίατρός τις Ἑλληνικὸς πάρεστιν ἐν τοῖς δούλοις, τοὺς θεράποντας ἐκέλευσε τὸν Δημοκήδη παρ’ ἑαυτὸν ἀγαγεῖν. ὁ οὖν Δημοκήδης εἰς μέσον ἥλθεν, πέδας τε ἔλκων καὶ ράκεσιν ἐσθημένος. ὁ οὖν βασιλεὺς ίδων αὐτὸν ἐθαύμασε καὶ ἦρετο εἰ δύναται τὸν πόδα ίατρεύειν. ὁ δὲ Δημοκήδης φιβούμενος εἶπεν ὅτι οὐκ ἔστιν ίατρὸς σοφὸς ἀλλ’ ἔθέλει πειρᾶσθαι. ἐνταῦθα δὴ Ἑλληνικῇ ίατρείᾳ χρώμενος τὸν πόδα ταχέως ίατρεύειν. οὕτως οὖν φίλος ἐγένετο τῷ βασιλεῖ, ὁ δὲ πολὺ ἀργύριον αὐτῷ παρέσχε καὶ μέγα ἐτίμα. 10

[ὁ Πολυκράτης, τοῦ Πολυκράτους, *Polycrates* (tyrant of Samos, sixth century B.C.; he was captured and put to death by the Persians) οἱ Πέρσαι, *the Persians* θεράποντας, *servants* ὁ Δημοκήδης, τὸν Δημοκήδη, *Democedes* τὰ Σοῦσα, neuter acc. pl., *Susa* ἐκδμισαν, *brought* κακόν τι, *something bad* τοῦ ἵππου, *his horse* τὸν πόδα, *his foot* ἔβλαψεν, *he hurt* ἐδύναντο, *were able* Ἑλληνικὸς, *Greek* ἐκέλευσε, *he ordered* πέδας . . . ἔλκων, *dragging his shackles* ράκεσιν

ἐσθημένος, clothed in rags ἐθαύμασε, was amazed ἦρετο, asked ἰατρεύειν, to
 πειρᾶσθαι, to try ἰατρεία, healing, medicine χρώμενος + dat., using
 ἐτίμα, was honoring]

1. What happened to the Persian king? Of what help were his doctors?
2. What did the king learn? What did he order his servants to do?
3. In what two ways could Democedes be recognized as a slave?
4. How does the Persian king react to the sight of Democedes?
5. What did Democedes say to the king? How did he heal the king's foot?
6. In what three ways did Democedes benefit?

Exercise 11ξ

Translate into Greek:

1. The king, falling (*use aorist participle*) from his horse, suffered something bad, but the doctors said that they could not (*οὐ δύνανται; use this present tense form*) help him.
2. Having learned that there was (*use present tense*) another doctor among the slaves, the servants said: "It is necessary to bring this doctor (*τοῦτον τὸν ἰατρόν*) to you."
3. And when the doctor arrived, the king said, "Is it possible to heal my foot?"
4. The doctor said that he was willing (*use present tense*) to try (*πειρᾶσθαι*).
5. And when the doctor cured (*ἰατρευσε*) his foot, the king became very friendly to him.

New Testament Greek

Luke 6:27–29
 The Sermon on the Mount

Jesus is speaking:

"ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην."

[ἀγαπᾶτε, love! τοὺς ἔχθροὺς, the enemies τοῖς μισοῦσιν, those hating
 εὐλογεῖτε, bless! τοὺς καταρωμένους, those cursing περὶ τῶν ἐπηρεαζόντων, for those mistreating/insulting ἐπὶ τὴν σιαγόνα, on the cheek]

12

ΠΡΟΣ ΤΟΝ ΠΕΙΡΑΙΑ (α)



προσεχώρησεν ἀνήρ τις ἄμαξαν ἐλαύνων.

VOCABULARY

Verbs

All aorist participles are now given.

ἀπορέω, ἀπορήσω, ἡπόρησα,
ἀπορήσας, *I am at a loss*
φροντίζω, [φροντιε-] φροντιῶ,
[φροντι-] **ἔφρόντισα, φροντίσας,**
I worry; I care

Nouns

δὲ ἡμίονος, τοῦ ἡμιόνου, mule
δὲ λιμῆν, τοῦ λιμένος, harbor
δὲ δυτίλος, τοῦ δυτίλου, crowd
τὸ τείχος, τοῦ τείχους, wall

Adjectives

γεραιός, -ά, -όν, old

κακός, -ή, -όν, bad; evil

ὀρθός, -ή, -όν, straight; right, correct

Adverbs

τάχιστα, most quickly; most swiftly

ώς τάχιστα, as quickly as possible

Conjunction

ἢ, or

ἢ . . . ἢ, either . . . or

καίπερ + participle, although

Expression

χαιρεῖν κελεύω + acc., I bid X farewell, I bid farewell to X

τῇ δ' ὑστεραίᾳ ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, ὁ Δικαιόπολις πάντας ἐκέλευσε παρασκευάζεσθαι. οἱ μὲν οὖν ἄλλοι εὐθὺς παρεσκευάσαντο βουλόμενοι ώς τάχιστα πορεύεσθαι καὶ δι' ὀλίγου ἔτοιμοι ἦσαν. ὁ δὲ πάππος οὐκ ἡθέλησε πορεύεσθαι· οὗτος γὰρ γεραιός ἦν ὥστε οὐκ ἐδύνατο μακρὰν βαδίζειν· ἡ δὲ Μέλιττα οὗτος

μακρὰν τῇ προτεραίᾳ βαδίσασα ὑπέρκοπος ἦν· ἔδοξεν οὖν τῇ μητρὶ καταλιπεῖν αὐτὴν οἴκοι μετὰ τοῦ πάππου. ἐπεὶ δὲ παρῆσαν οἱ ἄλλοι, ὁ Δικαιόπολις ἡγησάμενος αὐτοῖς εἰς τὴν αὐλὴν τῷ βωμῷ προσεχώρησε καὶ σπονδὴν ποιησάμενος τὸν Δία ηὔξατο σφέειν πάντας τοσαύτην ὁδὸν ποιουμένους.

10

[ἔκελευσε, *ordered* παρεσκευάσαντο, *prepared themselves* ἤσαν (*imperfect*), *they were* ἡθέλησε, *wished* ἦν (*imperfect*), *he was* ἐδύνατο (*imperfect*), *he was able* μακρὰν, *a long (way)* τῇ προτεραίᾳ, *the day before* βαδίσασα, *having walked* ὑπέρκοπος, *exhausted* ἡγησάμενος, *having led* τὴν αὐλὴν, *the courtyard* προσεχώρησε, *he approached* σπονδὴν, *a libation* ποιησάμενος, *after* τερ making ηὔξατο (*from εὔχομαι*), *he prayed*] Ἄλλ

τόν τ' οὖν πάππον καὶ τὴν Μέλιτταν χαίρειν κελεύσαντες ὥρμησαν, καὶ δι’ ὀλίγου, εἰς τὰς τῆς πόλεως πύλας ἀφικόμενοι, τὴν πρὸς τὸν λιμένα ὁδὸν εἵλοντο. ὅρθη δ’ ἦν ἡ ὁδός. (Διὰ τῶν μακρῶν τειχῶν) φέρουσα· πολλοὶ δὲ ἄνθρωποι ἐνήσαν, πολλαὶ δὲ ἄμαξαι, πολλοὶ δὲ καὶ ἡμίονοι φορτία φέροντες ἢ πρὸς τὴν πόλιν ἢ ἀπὸ τῆς πόλεως πρὸς τὸν λιμένα. ὁ δὲ Δικαιόπολις σπεύδει διὰ τοῦ ὄμίλου βουλόμενος ὡς τάχιστα ἀφικέσθαι. ὁ δὲ Φίλιππος καίπερ τῆς τοῦ πατρὸς χειρὸς ἔχόμενος ἔπταισε καὶ πρὸς τὴν γῆν κατέπεσεν. ἡ δὲ μῆτηρ βοήσασα, “ὦ τλῆμον παῖ,” ἔφη, “τί ἔπαθες;” καὶ προσδραμοῦσα ἥρεν αὐτόν. ὁ δὲ ὅρδεν κακὸν παθών, “μὴ φρόντιζε, ὦ μῆτερ,” ἔφη· “καίπερ γὰρ πεσὼν ἐγὼ καλῶς ἔχω.” ἡ δὲ μῆτηρ ἔτι φροντίζει καὶ τὸν παῖδα σκοπεῖ. εὐλαλεῖ.

[ὥρμησαν, *they set out* εἵλοντο, *they chose* ἄμαξαι, *wagons* τὰ φορτία, *burdens, cargoes* ἔχόμενος + gen., *holding* ἔπταισε, *stumbled* βοήσασα, *shouting*, i.e., *in a loud voice* τλῆμον, *wretched, poor* προσδραμοῦσα, *having run toward (him)*] τριῶν

ἐν ᾧ δὲ πάντες περιμένουσιν ἀποροῦντες τί δεῖ ποιεῖν, προσεχώρησεν ἀνήρ τις ἄμαξαν ἐλαύνων. ἴδων δ’ αὐτοὺς ἐν τῇ ὁδῷ περιμένοντας καὶ ἀποροῦντας, τὸν ἡμίονον ἔστησε καί, “εἴπετέ μοι, τί πάσχετε, ὦ φίλοι;” ἔφη, “τί οὕτω περιμένετε; ἀρα κακὸν τι ἔπαθεν ὁ παῖς;” οἱ μὲν οὖν πάντα ἐξηγήσαντο, ὁ δέ, “έλθε δεῦρο, ὦ παῖ,” ἔφη, “καὶ ἀνάβηθι ἐπὶ τὴν ἄμαξαν. καὶ σύ, ὦ γύναι, εἰ τῷ ἀνδρὶ δοκεῖ, ὀνάβηθι. καὶ ἐγὼ γὰρ πρὸς τὸν λιμένα πορεύομαι.” οἱ δὲ ἐδέξαντο

τὸν λόγον καὶ οὕτω πορευόμενοι δι' ὄλιγου ἀφίκοντο εἰς τὸν λιμένα.

30

[περιμένοντιν, are waiting around ἔστησε, he stopped ἐξηγήσαντο, related
ἀνάβηθι, get up ἐδέξαντο, received, accepted]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. mathematics
2. polymath
3. orthodoxy (what must ἡ δόξα mean?)
4. orthodontist (what must ὁ ὅδοντος, τοῦ ὅδοντος mean?)
5. orthopedics or orthopaedics

GRAMMAR

1. Verb Forms: Past Tense: The Sigmatic 1st Aorist

Most Greek verbs have *sigmatic 1st aorists*, rather than the thematic 2nd aorist formations studied in the last chapter. Sigmatic 1st aorists are formed by adding the suffix -σα to the verb stem, e.g., ἔ-λῦ-σα. (In certain types of verbs the σ is lost and one finds only -α and not -σα; these *asigmatic 1st aorist* formations will be studied in the second half of this chapter.) As with the thematic 2nd aorists, the verb stem is augmented only in the indicative. Compare the forms below with those of the thematic 2nd aorist (see Chapter 11, Grammar 2, page 177).

Sigmatic 1st Aorist Active

Present: λύω, I loosen; Aorist Stem: λῦ-

Indicative	Imperative	Infinitive	Participle
ἔ-λῦ-σα, I loosened	"	λῦ-σαι,	λύ-σας,
ἔ-λῦ-σα-ς	λῦ-σον,	to loosen	λύ-σασα,
ἔ-λῦ-σ-ε(ν)	loosen!		λῦ-σαν,
ἔ-λῦ-σα-μεν			gen., λύ-σαντ-ος, etc.
ἔ-λῦ-σα-τε	λῦ-σα-τε,		having loosened,
ἔ-λῦ-σα-ν	loosen!		after loosening,
			sometimes, loosening

Sigmatic 1st Aorist Middle

Indicative	Imperative	Infinitive	Participle
ἐ-λῦ-σά-μην, <i>I ransomed</i>		λῦ-σα-σθαι,	λῦ-σά-μεν-ος,
ἐ-λῦ-σα-σο > ἐλύσω	λῦ-σαι,	to ransom	λῦ-σα-μέν-η,
ἐ-λῦ-σα-το	ransom!		λῦ-σά-μεν-ον,
ἐ-λῦ-σά-μεθα			having ransomed,
ἐ-λῦ-σα-σθε	λῦ-σα-σθε		after ransoming,
ἐ-λῦ-σα-ντο	ransom!		sometimes, ransoming

Note:

1. The letter *α* is characteristic of sigmatic and asigmatic 1st aorists, and it occurs in all forms except the 3rd person singular of the active indicative (*ἔλυσε(ν)*) and the singular imperative (*λῦσον*).
2. Sigmatic and asigmatic 1st aorist active infinitives are always accented on the next to the last syllable, e.g., *λῦσαι* and *κελεῦσαι* (the diphthong *-αι* is short here for purposes of accentuation).
3. The *-αι* of sigmatic and asigmatic 1st aorist middle infinitives is also counted as short, and the accent may thus stand on the third syllable from the end, e.g., *λύσασθαι* (compare *γενέσθαι*, Chapter 11, Grammar 2, page 177, *λύεσθαι*, Review of Verbs, page 152, and *λύσεσθαι*, Chapter 10, Grammar 1, page 158).

When the stem ends in a consonant, the same rules apply as in the formation of the sigmatic future (see Chapter 10, Grammar 1, pages 158–159). Here are the present, future, and aorist of the same verbs given as examples of the future in Chapter 10, Grammar 1, pages 158–159:

- a. If the stem ends in a *labial* (*β, π, φ*), the labial + *-σ-* produces the combination of sounds represented by the letter *ψ* in the future and aorist, e.g.:

βλέπω, *I look; I see*, βλέψομαι, ἔβλεψα
 πέμπω, *I send*, πέμψω, ἔπεμψα
 γράφω, *I write*, γράψω, ἔγραψα

- b. If the stem ends in a *velar* (*γ, κ, χ*), the velar + *-σ-* produces the combination of sounds represented by the letter *ξ* in the future and aorist, e.g.:

λέγω, *I say; I tell; I speak*, λέξω, ἔλεξα
 διώκω, *I pursue*, διώξω, ἔδιωξα
 φυλάττω, *I guard*, [φυλακ-] φυλάξω, ἔφυλαξα
 δέχομαι, *I receive*, δέξομαι, ἔδεξάμην

- c. If the stem ends in a *dental* (*δ, θ, τ*) or *ζ*, the dental or *ζ* is lost before the *-σ-* of the future and aorist, e.g.:

σπεύδω, *I hurry*, σπεύσω, ἔσπευσα

πείθω, I persuade, πείσω, ἐπεισα

πάττω, I sprinkle, [πατ-] πάσω, ἐπασα

παρασκευάζω, I prepare, παρασκευάσω, παρεσκεύασα

Note: κομίζω, *I bring; I take*, [κομιε-] κομιῶ, [κομι-] ἐκόμισα

Contract verbs lengthen the final stem vowel and then add σ for the future and the aorist, e.g.:

φιλέω, I love, φιλήσω, ἐφιλησα

Exception: καλέω, *I call*, καλῶ (no difference in spelling between the present and the future tense for this verb), ἐκάλεσα (the ε of the stem does not lengthen in the aorist).

ἡγέομαι, I lead, ἡγήσομαι, ἡγησάμην

τιμάω, I honor, τιμήσω, ἐτίμησα

Note: θεάομαι, *I see, watch, look at*, θεάσομαι, ἐθεᾶσάμην (note that because of the ε the α lengthens to ᄀ rather than η)

Here are the verbs listed in Chapter 10, Grammar 4, pages 159–160, with deponent futures that have sigmatic 1st aorists:

ἀκούω, I hear, ἀκούσομαι, ἥκουσα, ἀκούσας

βαδίζω, I walk; I go, [βαδιε-] βαδιοῦμαι, [βαδι-] ἐβάδισα, βαδίσας

βλέπω, I look; I see, βλέψομαι, ἔβλεψα, βλέψας

βοάω, I shout, βοήσομαι, ἔβόησα, βοήσας

διώκω, I pursue, chase, διώξομαι, ἔδιωξα, διώξας

θαυμάζω, intransitive, I am amazed; transitive, I wonder at, admire, θαυμάσομαι, ἔθαύμασα, θαυμάσας

πλέω, I sail, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἐπλευσα, πλεύσας

Remember that the following verb may have an irregular augment: ἐργάζομαι, *I work; I accomplish*, aorist, ἡργασάμην or εἰργασάμην (see Chapter 11, Grammar 8, page 191).

Exercise 12α

In the second and third paragraphs of the reading passage at the beginning of this chapter, locate eight sigmatic 1st aorist verb forms. Identify each form (mood, person, and number for finite verbs; gender, case, and number for participles).

Exercise 12β

- On the second pages of the sets of Verb Charts that you filled out for Exercise 10a.1, fill in the aorist forms that you have learned to date of the four verbs, βλέπω, φυλάττω, σπεύδω, and κομίζω.

2. On your charts for *θεωρέω*, *βοάω*, *ἀφικνέομαι*, and *όρμάομαι*, fill in the aorist forms that you have learned to date.

Exercise 12γ

Give the future indicative and the aorist indicative, 1st person singular, of the following verbs:

- | | | |
|------------|-------------|-------------|
| 1. δακρύω | 6. διώκω | 11. βοηθέω |
| 2. βλέπω | 7. νίκαω | 12. ἔθελω |
| 3. θαυμάζω | 8. σπεύδω | 13. παύω |
| 4. ἀκούω | 9. κομίζω | 14. φυλάττω |
| 5. δέχομαι | 10. ἡγέομαι | 15. πέμπω |

2. Sigmatic 1st Aorist Active and Middle Participles

The sigmatic 1st aorist active participle is declined like the adjective *πᾶς*, *πᾶσα*, *πᾶν* (see Chapter 8, Grammar 4, page 126), except for the accent:

Stems: λῆσαντ- for masculine and neuter; λῆσᾶσ- for feminine

Masculine	Feminine	Neuter
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Singular:

Nom.	λῆσαντ-ς > λῆστρς	λῆστρα	λῆσαντ- > λῆστραν
Gen.	λῆσαντ-ος	λῆστρης	λῆσαντ-ος
Dat.	λῆσαντ-ι	λῆστρῃ	λῆσαντ-ι
Acc.	λῆσαντ-α	λῆστραν	λῆσαντ- > λῆστραν

Plural:

Nom.	λῆσαντ-ες	λῆστραι	λῆσαντ-α
Gen.	λῆσαντ-ων	λῆστρῶν	λῆσαντ-ων
Dat.	λῆσαντ-σι(ν) > λῆστρσι(ν)	λῆστρσαις	λῆσαντ-σι(ν) > λῆστρσι(ν)
Acc.	λῆσαντ-ας	λῆστρας	λῆσαντ-α

The sigmatic 1st aorist middle participle has the same endings as the present middle participle (see Chapter 8, Grammar 1, page 115):

Nom.	λῆσά-μεν-ος	λῆσ-σα-μέν-η	λῆσ-σά-μεν-ον
<i>etc.</i>			

Exercise 12δ

Write the forms of the aorist active participles of *βλέπω* and *ποιέω*.

Exercise 12ε

Change the following present forms into corresponding forms of the aorist:

- | | | |
|-------------------------|---------------|-----------------------------|
| 1. κελεύομεν | 6. οἴκοῦμεν | 11. βοηθεῖν |
| 2. πέμπουσι(ν) (2 ways) | 7. τίμᾶ | 12. νῖκωμεν |
| 3. ἀκούετε | 8. δακρύων | 13. ἡγούμενος |
| 4. λύεται | 9. κομίζω | 14. δέχουν |
| 5. εὐχόμενοι | 10. βαδίζομεν | 15. προσχωροῦσι(ν) (2 ways) |

Exercise 12ζ

Translate into English. Identify present and aorist participles and explain why the present or the aorist is used in each case.

1. ὁ Δικαιόπολις οὐκ ἤθέλησε τῇ γυναικὶ πρὸς τὸ ἄστυ ἡγήσασθαι. *inf?*
2. ὁ ξένος εἰσελθὼν εὐθὺς οἶνον ἥτησεν.
3. ὁ ιερεὺς σπονδὴν ποιησάμενος τοῖς θεοῖς ηὔξατο.
4. αἱ γυναῖκες, καίπερ τοὺς ἄνδρας ἰδούσαι, οὐκ ἐπαύσαντο βοῶσαι.
5. εἰσελθε, ὁ παῖ, καὶ τὸν πατέρα καλεσόν. *scninf mid. Part.*
6. ἐλθὲ δεδρό, ὁ παῖ, καὶ εἰπέ μοι τί ἐποίησας.
7. ἡ παρθένος τοὺς χοροὺς θεᾶσαμένη οὕκαδε ἔσπευσεν.
8. ὁ μὲν δεσπότης τοὺς δούλους ἐκέλευσε στήγσαι, οἱ δὲ οὐκ ἐπαύσαντο δι-
αλεγόμενοι.
9. οἱ ναῦται, τὴν ναῦν λύσαντες, ἔπλευσαν ἐκ τοῦ λιμένος.
10. ὁ κῆρυξ τοὺς πολίτας ἐκέλευσε στήγσαντας ἀκοῦσαι.

Exercise 12η

Translate into Greek (note that to render the correct aspect of the actions, all verb forms in this exercise—indicatives, imperatives, infinitives, and participles—should be in the aorist):

1. After making a libation (*use ἡ σπονδὴ*) and praying to the gods, we walked to the city.
2. The father told the boy to send the dog home.
3. I came to your aid, but you led (*use ἡγέομαι*) me into danger.
4. Call your mother, boy, and ask her to receive us.
5. The young man, after winning, received a crown (*use ὁ στέφανος*).
6. Having arrived at the city, we saw many men in the roads.

Trade and Travel

In the late Bronze Age the Achaeans traded extensively throughout the eastern Mediterranean. The Dark Age that followed (ca. 1100–800) was generally a period of isolation, in which there was little overseas trade and dur-

ing which contacts with the East were broken. Early in the eighth century B.C., two Greek settlements were being made specifically for trade, the first in the East at Al Mina at the mouth of the Orontes River in Syria, the second in the West on the island of Ischia outside the Bay of Naples about 775 B.C. Both were probably made for trade in metals, essential for manufacturing arms (copper and tin from the East; copper, tin, and iron from Etruria in the West).

Al Mina was strategically placed to tap trade both inland up the Orontes to Mesopotamia and down the coast to Phoenician cities and Egypt. Its foundation was followed by a flood of Eastern imports into Greece, not only metals and artefacts, but also craftsmen and ideas, notably the alphabet, adapted by Greeks from Phoenician script about 750 B.C. The period was one of rapid change and development in Greece, a kind of renaissance. The *polis* (city-state) developed from unions of villages. Aristocracy replaced monarchy in most states. There was a revolution in warfare: hoplites (heavy armed infantry fighting in close line) replaced cavalry as the main fighting force. Growth in population led to emigrations; cities sent out colonies that peopled the coasts of the Mediterranean wherever there was no strong power to keep them out. These colonies, though founded primarily to provide land for surplus population, soon grew into prosperous, independent cities (e.g., Syracuse, founded in 733 B.C. by Corinth) and further stimulated trade, especially in grain, to supply the increasing population of the mainland. Italy from the Bay of Naples south and almost the entire coast of Sicily were studded with Greek colonies, and the area became known as Greater Greece. The leading states in this movement were Chalcis and Eretria in Euboea, Aegina, and Corinth. Miletus and other East Greek states were active in the north of the Aegean and the Black Sea.

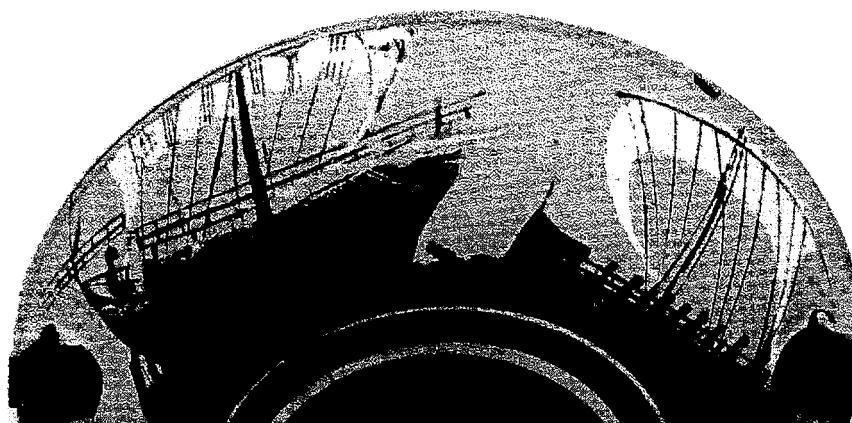
The story of Colaeus of Samos, who voyaged out through the Straits of Gibraltar and landed at Tartessus in the Bay of Cadiz, was told by Herodotus and is given at the end of this chapter; it shows the enterprise of these traders. The new market in the West opened up by Colaeus was developed by another Ionian state, Phocaea, located on the western coast of Asia Minor (see map, page 272). Phocaeans founded Massilia (Marseilles) about 600 B.C. and soon after entered into profitable trade with the king of Tartessus. This western expansion of Greek trade was curtailed by the Carthaginians, who succeeded in pushing back the Greeks and monopolizing the route through the Straits of Gilbraltar to Spain, Brittany, and Britain.

Trade with Egypt developed in the seventh century, encouraged by a friendly pharaoh, Psammetichus I (664–610 B.C.). From Egypt the Greeks imported grain; their exports were olive oil, wine, perhaps silver, and certainly mercenary soldiers. Psammetichus employed a regular force of Greek hoplites, and two reigns later his grandson, Psammetichus II still used Greek mercenaries. A Greek settlement was made at the mouth of the Nile and was named Naucratis. It was given a charter by the pharaoh Amasis (570–526 B.C.). Naucratis developed into the largest port in Egypt, a flourishing center of trade and tourism. Egypt, with a culture of immemorial antiquity, fascinated the Greeks, and many visited it out of curiosity as well as for

trade. When the family members of the poet Sappho were exiled from their native Lesbos, she went to Sicily, but her brother went to Egypt, where he fell in love with the most famous courtesan of the day and spent his fortune on her. Sappho's contemporary, the poet Alcaeus, also went to Egypt during his exile, but his brother Antimenidas served as a mercenary in the army of Nebuchadnezzar, king of Babylon, and took part in the campaign that culminated in the capture of Jerusalem (587 B.C.) and the exile of the Jews. Antimenidas became the army's champion and slew the enemy's Goliath.

At the time of our story, the Piraeus was the greatest port in Greece and, indeed, in the whole Mediterranean. In Chapter 14 we will explain how Athens came to take the lead from Corinth as a naval and mercantile power. The harbor must have been always crowded with ships both Athenian and foreign, both Greek and barbarian. The most important single item of import was grain, which came from the great grain producing areas of the ancient world: Egypt, Sicily, and the steppes of south Russia (Scythia). Athens had treaties with the princes of Scythia that gave her a monopoly of this trade. Shipbuilding timber was imported in large quantities both for building merchantmen and for the great Athenian navy (300 triremes). Attica did not produce any metals except for silver from the mines at Laurium. She exported olive oil, silver, and fine pottery (her black and red figure vases had driven out all competitors by 550 B.C.).

Although commerce and far-flung trade thrived, we should not forget that only a minority of the people were involved in it. The farmers stuck to their farms, and the attitude of Dicaeopolis to seafaring may have been not unlike that of Hesiod three centuries before. The only voyage he ever made was to cross the straits between Boeotia and Euboea to take part in a poetry competition. You can only sail safely, he says, in the fifty days following the summer solstice (21 June). You might also, he says, risk a voyage in spring:



The perils of seafaring

A pirate ship bears down on an unsuspecting merchant ship;
it is about to ram the merchant ship with its bronze beak.

I don't recommend it. It has no attraction for me—it must be snatched, and you are unlikely to avoid trouble. But men will do it in the foolishness of their hearts; for money is life to unhappy mortals. But it is a terrible thing to die in the waves. (Hesiod, *Works and Days* 682–687)

Classical Greek

Scolion

The Four Best Things in Life

The following is an example of a type of Greek poetry called *scolia*, songs sung during the drinking after dinner parties. The author is unknown. The lines (Campbell, no. 890) incorporate traditional Greek sentiments.

ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ,
δεύτερον δὲ καλὸν φυῖν γενέσθαι,
τὸ τρίτον δὲ πλουτεῖν ἀδόλως,
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

[*Ὕγιαίνειν*, to be healthy: this and the infinitive in the second line are the subjects of their clauses; supply ἔστι in each clause θνητῷ, mortal φυῖν, accusative of respect, *in physique* τὸ τρίτον, the third (best) thing; subject, supply ἔστι πλουτεῖν, to be rich ἀδόλως, without tricks, without treachery, honestly ἡβᾶν, to be young]

New Testament Greek

Luke 15.3–7

The Parable of the Lost Sheep

εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, “τίς ἄνθρωπος ἔξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἔξ αὐτῶν ἐν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρῃ αὐτό; καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, ‘συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.’ λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.”

[εἶπεν: Jesus is the subject πρὸς αὐτοὺς, i.e., to the Pharisees and scribes who complained that Jesus was associating with tax collectors and sinners ταύτην, this ἑκατὸν, a hundred ἀπολέσας (from ἀπόλλυμι), having lost ἐνενήκοντα ἐννέα, ninety-nine τῇ ἐρήμῳ, the desert ἐπὶ + acc., after τὸ ἀπολωλός, the lost (one) ἕως, until εὗρῃ, subjunctive, he finds ἐπιτίθησιν, he puts (it) on τοὺς ὄμους, shoulders αὐτοῦ = ἐαντοῦ τοὺς γείτονας, his neighbors συγχάρητέ (from συγχαίρω) + dat., rejoice with ὅτι, because χαρὰ, joy ἐπὶ, over, at ἀμαρτωλῷ, sinner μετανοοῦντι, repenting ἢ, than, (more) than δικαίοις, just/righteous (men) οἵτινες, who χρείαν, need μετανοίας, of/for repentance]

ΠΡΟΣ ΤΟΝ ΠΕΙΡΑΙΑ (β)



ὁ Δικαιόπολις τὴν γυναῖκα χαίρειν κελεύσας, τῷ Φιλίππῳ πρὸς τὴν ναῦν ἤγγισατο.

VOCABULARY

Verbs

- ἐξηγέομαι [έκ- + ἡγέομαι].
- ἐξηγήσομαι, ἐξηγησάμην,
ἐξηγησάμενος, *I relate*
- ἐρωτάω, ἐρωτήσω, ἡρώτησα,
ἐρωτήσας or [ἐρ-] ἡρόμην,
ἐρόμενος, *I ask*
- φαίνομαι, [φανε-] φανοῦμαι,
(aorist to be presented later),
I appear

Nouns

- ὁ ἔμπορος, τοῦ ἔμπόρου, *merchant*
- ὁ ναύκληρος, τοῦ ναυκλήρου,
ship's captain

ὅ ναύτης, τοῦ ναύτου, *sailor*

Adjectives

- πλείων/πλέων, alternative forms for either masculine or feminine, *πλέον*, neuter, *more*
- πλεῖστος, -η, -ον, *most; very great; pl., very many*

Adverbs

- Ἀθῆναζε, *to Athens*
- μέγα, *greatly; loudly*
- τότε, *then*

Expression

- μάλιστά γε, *certainly, indeed*

ἐν δὲ τῷ λιμένι πλεῖστος μὲν ἦν ὅμιλος, πλεῖστος δὲ θόρυβος. πανταχόσε γὰρ ἔσπευδον οἱ ἄνθρωποι· οἱ μὲν γὰρ ναύκληροι τοὺς ναύτας ἐκάλουν, κελεύοντες αὐτοὺς τὰ φορτία ἐκ τῶν νεῶν ἐκφέρειν, οἱ δὲ ἔμποροι μέγα ἐβόων τὰ φορτία δεχόμενοι καὶ εἰς ἀμάξας εἰσφέροντες· ἄλλοι δὲ τὰ πρόβατα ἔξελάσαντες διὰ τῶν ὁδῶν ἤγον. ὁ δὲ Δικαιόπολις πάντα θεώμενος ἥπόρει τί δεῖ ποιῆσαι καὶ ποῦ δεῖ

ζητεῖν ναῦν τινα πρὸς τὴν Ἐπίδαυρον πλευσομένην· πλείστας γὰρ ναῦς εἶδε πρὸς τῷ χώματι ὁρμούσας. τέλος δὲ πάντες ἐν οἰνοπωλίῳ τινὶ καθισάμενοι οἶνον ἥτταν.

[θόρυβος, uproar πανταχόσε, in all directions ἔσπευδον, were hurrying ἔκάλουν, were calling ἐβόων, were shouting ἔξελάσαντες, having driven out ἦγον, were leading ἥπτόρει, was at a loss τῷ χώματι, the pier ὁρμούσας, lying at anchor οἰνοπωλίφ, wine-shop, inn]

ἐν φῷ δὲ τὸν οἶνον ἔπινον, προσεχώρησε ναύτης τις γεραιὸς καὶ, 10 “τίνες ἔστε, ὁ φίλοι,” ἔφη, “καὶ τί βουλόμενοι πάρεστε; ἄγροικοι γὰρ ὄντες φαίνεσθε ἀπορεῖν. εἴπετέ μοι τί πάσχετε.” ὁ δὲ Δικαιόπολις πάντα ἔξηγησάμενος, “ἄρ’ οἶσθα,” ἔφη, “εἴ τις ναῦς πάρεστι μέλλουσα πρὸς τὴν Ἐπίδαυρον πλεύσεσθαι;” ὁ δέ, “μάλιστά γε,” 15 ἔφη· “ἡ γὰρ ἐμῇ ναῦς μέλλει ἐκεῖσε πλεύσεσθαι. (ἔπεσθέ μοι οὖν παρὰ τὸν ναύκληρον. ἀλλ’ ἴδού, πάρεστιν αὐτὸς ὁ ναύκληρος εἰς καιρὸν προσχωρῶν.”) καὶ οὕτως εἰπὼν ἤγγισατο αὐτοῖς παρὰ νεᾶνιαν τινὰ ἐκ νεῶς τινος τότε ἐκβαίνοντα.

[ἔπινον, they were drinking ἄγροικοι, countrymen, rustics ἄρ’ οἶσθα, do you know? εἰς καιρὸν, at just the right time]

ὁ οὖν Δικαιόπολις προσχωρήσας ἤρετο αὐτὸν εἰ ἐθέλει κομίζειν αὐτοὺς πρὸς τὴν Ἐπίδαυρον. ὁ δέ, “μάλιστά γε,” ἔφη, “ἐθέλω ὅμας 20 ἐκεῖσε κομίζειν. ἀλλὰ εἴσβητε ταχέως· εὐθὺς γὰρ πλευσόμεθα.” ὁ δὲ Δικαιόπολις, “ἐπὶ πόσῳ;” ὁ δὲ ναύκληρος, “ἐπὶ πέντε δραχμαῖς,” ἔφη. ὁ δὲ Δικαιόπολις, “ἀλλ’ ἄγαν αἰτεῖς. ἐγὼ δύο δραχμὰς ἐθέλω παρασχεῖν.” ὁ δέ· “οὐδαμῶς· τέτταρας αἴτῳ.” ὁ δὲ Δικαιόπολις, “ἴδού, τρεῖς δραχμάς· οὐ γὰρ δύναμαι πλέον παρασχεῖν.” ὁ δέ, 25 “ἔστω· παράσχες μοὶ τὸ ἀργύριον· καὶ εἴσβητε ταχέως.”

[εἴσβητε, get on board ἐπὶ πόσῳ; for how much? ἄγαν, too much ἔστω, all right!]

ὁ οὖν Δικαιόπολις τὸ ἀργύριον τῷ ναυκλήρῳ παρέσχε καὶ τὴν τε γυναῖκα καὶ τὸν ἀδελφὸν χαίρειν ἐκέλευσεν. ἡ δὲ Μυρρίνη δακρύσασα, “τὸν παῖδα,” ἔφη, “εὖ φύλαττε, ὁ φίλε ἄνερ, καὶ σπεῦδε ὡς τάχιστα οἴκαδε ἐπανιέναι. σὺ δέ, ὁ φίλτατε παῖ, θάρρει καὶ σὺν θεῷ δι’ ὀλίγου νόστησον ὑγιεῖς ἔχων τοὺς ὀφθαλμούς.” οὕτως

εἰποῦσα ἀπετρέψατο· ὁ δὲ ἀδελφὸς αὐτῇ ἡγήσατο Ἀθήναζε δακρύουσῃ.

[δακρύουσα, bursting into tears φίλτατε, dearest θάρρει, cheer up! σὺν θεῷ, with god's help νόστησον, return home ὑγιεῖς, sound, healthy ἀπετρέψατο, she turned herself away]

WORD BUILDING

The prefix ἀ- (ἀ-privative) may be attached to the beginning of many verbs, nouns, and adjectives (ἀν- is prefixed to words beginning with vowels) to negate or reverse their meaning or to express a lack or absence, e.g., δυνατός, *possible*, ἀδύνατος, *impossible*. Compare *moral* and *amoral* ("without morals"; compare *immoral*) in English.

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

- | | |
|--|---------------|
| 1. αἴτιος, -ᾱ, -ον | ἀναίτιος, -ον |
| 2. ἄξιος, -ᾱ, -ον (<i>worthy</i>) | ἀνάξιος, -ον |
| 3. δίκαιος, -ᾱ, -ον (<i>just</i>) | ἄδικος, -ον |
| 4. ἀνδρεῖος, -ᾱ, -ον (from ὁ ἀνήρ, τοῦ ἀνδρός) | ἄνανδρος, -ον |

Note that adjectives compounded with ἀ-privative have no separate feminine forms; the masculine forms are used with either masculine or feminine nouns.



The Piraeus, from the southeast

The large landlocked harbor to the northwest was Cantharus, the main commercial port; the smaller harbors to the south, Zea (left) and Munychia (right), were for warships.

GRAMMAR

3. Verb Forms: The Asigmatic 1st Aorist of Verbs with Liquid and Nasal Stems

You will recall that verbs with stems ending in a *liquid* (λ, ρ) or a *nasal* (μ, ν) have asigmatic contract futures with stems often different from the stem seen in the present tense (see Chapter 10, Grammar 6, pages 166–167). In the aorist of these verbs ε is not added to the stem as it is in the future, and the σ of the -σα aorist suffix is lost; this causes the stem vowel (seen in the future) to lengthen (if it is not long already). Because of the loss of the σ, we call these *asigmatic 1st aorists*.

ἀἴρω, *I lift*, [ἀρε-] ἀρῶ, [ἀρ-] ἡρ-α (α of the stem does not change)
 ἀποκρίνομαι, *I answer*, [κρίνε-] ἀποκρινοῦμαι, [κρίν-] ἀπεκριν-ά-μην
 (ι lengthens to ι)

ἀποκτείνω, *I kill*, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτειν-α
 (ε lengthens to ει)

ἔγειρω, *I wake (someone) up; middle, I wake up*, [ἐγερε-] ἐγερῶ,
 [ἐγειρ-] ἡγειρα (ε lengthens to ει)

μένω, *I stay; I wait*, [μενε-] μενῶ, [μειν-] ἔμειν-α (ε lengthens to ει)
 φαίνομαι, *I appear*, [φανε-] φανοῦμαι, [φην-] ἔφην-ά-μην (α lengthens to η)

As an example, we give the verb αἴρω, *I lift*, which in the middle voice may mean *I carry off for myself; I win* (e.g., a prize).

Asigmatic 1st Aorist Active

Present: αἴρω, *I lift*; **Aorist Stem:** ἀρ-

Indicative	Imperative	Infinitive	Participle
ἡρ-α, <i>I lifted</i>			ἀρ-ᾶς,
ἡρ-α-ς	ἀρ-ον,	ἀρ-αι,	ἀρ-ᾶσσα,
ἡρ-ε(ν)	lift!	to lift	ἀρ-αν,
ἡρ-α-μεν			gen., ἀρ-αντ-ος, etc.,
ἡρ-α-τε	ἄρ-α-τε,		having lifted,
ἡρ-α-ν	lift!		after lifting,
			sometimes, lifting

Asigmatic 1st Aorist Middle

ἡρ-ά-μην, <i>I carried off</i>		ἄρ-α-σθαι,	ἀρ-ά-μεν-ος,
ἡρ-α-σο > ἥρω	ἀρ-αι,	to carry off	ἀρ-α-μέν-η,
ἡρ-α-το	carry off!		ἀρ-ά-μεν-ον,
ἡρ-ά-μεθα			having carried off,
ἡρ-α-σθε	ἄρ-α-σθε		after carrying off,
ἡρ-α-ντο	carry off!		sometimes, carrying off

Exercise 12θ

Fill in the aorist forms of the verbs ἀποκτείνω and ἀποκρίνομαι that you have learned to date on the Verb Charts on which you entered forms for Exercise 10ζ.

Exercise 12ι

Change the following present forms into corresponding forms of the aorist:

- | | | |
|----------------|----------------|----------------------------------|
| 1. αἴρειν | 6. μένε | 11. ἐγείρων |
| 2. ἐγείρει | 7. ἀποκτείνειν | 12. ἀποκρίνουν |
| 3. μένουσα | 8. αἴρων | 13. φαίνεται |
| 4. ἀποκρίνεται | 9. μένειν | 14. ἀποκρίνεσθαι |
| 5. φαίνομενος | 10. αἴρομεν | 15. ἀποκτείνουσιν(v)
(2 ways) |

4. Irregular Sigmatic 1st Aorists

Learn the future and aorist of the following verbs, which are irregular:

δοκεῖ, impersonal, *it seems (good)*, [δοκ-] δόξει, ἔδοξε(v), δόξαν
 ἐθέλω, *I am willing; I wish*, [έθελε-], ἔθελήσω, ἡθέλησα, ἐθελήσας
 ἐλαύνω, *I drive*, [έλα-] ἐλῶ, ἐλᾶς, ἐλᾶ, etc., ἤλασα, ἐλάσας
 καίω ορ κάω, *I kindle, burn; middle, intransitive, I burn, am on fire*,
 [καυ-] καύσω, ἔκαυσα, καύσας
 καλέω, *I call*, καλῶ, ἐκάλεσα, καλέσας
 μάχομαι, *I fight*, [μαχε-] μαχοῦμαι, ἐμαχεσάμην, μαχεσάμενος
 πλέω, *I sail*, [πλευ-] πλεύσομαι ορ [πλευσε-] πλευσοῦμαι, [πλευ-]
 ἔπλευσα, πλεύσας

Exercise 12κ

Read aloud and translate. Identify liquid, nasal, and irregular aorists:

1. ὁ πάππος ἐπὶ τῇ γῇ κείμενος (*lying*) ἡθέλησε καθεύδειν.
2. ἀλλ' ὁ Φίλιππος προσδραμὼν ἤγειρεν αὐτόν.
3. ὁ δέ, “τί με ἤγειρας, ὃ παῖ;” ὁ δὲ Φίλιππος ἔφη· “λύκος τις ἐπὶ τὰ πρόβατα ὄρμαται.”
4. ὁ δὲ πάππος, “κάλεσον τὸν Ἀργον,” ἔφη, “καὶ ἄμυνον τὸν λύκον τοῖς προβάτοις.” ἄμυνω, [άμυνε-], ἄμυνω, ἤμυνα, *I ward off X (acc.) from Y (dat.)*
5. ὁ οὖν Φίλιππος τὸν Ἀργον καλέσας ἀνὰ τὸ ὅρος ἔσπευσεν.

6. ὁ μὲν οὖν "Αργος ἀγρίως ὑλακτῶν (*barking*) τὸν λύκον ἐδίωξεν, ὁ δὲ Φίλιππος λίθους ἄρδας αὐτὸν ἔβαλεν.
7. δι' ὀλίγου δὲ δὲ "Αργος τὸν λύκον ὅδαξ (*with his teeth*) ἔσχεν, ὁ δὲ Φίλιππος τῇ μαχαιρᾷ αὐτὸν ἀπέκτεινεν.
8. ὁ δὲ πάππος εἰς ἄκρον τὸ ὄρος ἀφικόμενος, "εὖ γε," ἔφη, "τοῖς προβάτοις τὸν λύκον ἀνδρείας ἡμῖνατε.
9. "νῦν δὲ σὺ μὲν ἐνθάδε μεῖνον, ἐγὼ δὲ οἴκαδε ἐπάνειμι· βιούλομαι γὰρ τῇ μητρὶ ἀγγεῖλαι τί ἐγένετο." ἀγγέλλω, [ἀγγελε-] ἀγγελῶ, [ἄγγειλ-] ἄγγειλα, *I announce; I tell*
10. τῷ οὖν Φιλίππῳ ἔδοξε τὰ πρόβατα εἰς τὸ αὖλιον (*sheepfold*) εἰσελάσαι.

5. Verb Forms: Augment of Compound Verbs

Verbs with prepositional prefixes attach the syllabic augment to the stem of the simple verb. Observe βάλλω (aorist ἔβαλον) with the following prefixes, and note the changes in the spelling of some of the prefixes in the combined forms:

εἰσ- <i>into</i>	εἰσβάλλω, εἰσέβαλον
ἐκ- <i>out</i>	ἐκβάλλω, ἐξέβαλον
προσ- <i>to, toward</i>	προσβάλλω, προσέβαλον
ἀπο- <i>away</i>	ἀποβάλλω, ἀπέβαλον
κατα- <i>down</i>	καταβάλλω, κατέβαλον
συν- <i>together</i>	συμβάλλω, συνέβαλον

Exercise 12λ

Give the aorist indicative, 1st person singular, of the following verbs:

- | | | |
|--------------|----------------|----------------------|
| 1. προσχωρέω | 4. ἀποκρίνομαι | 7. εἰσκομίζω |
| 2. ἐκπέμπω | 5. εἰσπέμπω | 8. συνέρχομαι* |
| 3. ἀποφεύγω | 6. ἀποκτείνω | 9. συλλαμβάνω (συν-) |

*N.B. The accent of compound verbs never recedes beyond the augment.

Exercise 12μ

Read aloud and translate:

1. οἱ δοῦλοι τοὺς λίθους ἄραντες ἐξέβαλον ἐκ τοῦ ὄγροῦ.
2. ὁ δεσπότης τοὺς βοῦς εἰς τὸν ἀγρὸν εἰσελάσας τοὺς δούλους ἐκάλεσεν.
3. ὁ δεσπότης τοὺς μὲν δούλους ἀπέπεμψεν, αὐτὸς δὲ ἐν τῷ ἀγρῷ ἔμεινεν.
4. οἱ δοῦλοι τὸ ἄροτρον ἐν τῷ ἀγρῷ καταλιπόντες ταχέως οἴκαδε ἐπανῆλθον.
5. ἡ παρθένος τὸν πατέρα ἴδοισα ταχέως προσεχώρησε καὶ ἤρετο τί οὐκ οἴκαδε ἐπανέρχεται.
6. ὁ δὲ ἀπεκρίνατο δτι δεῖ τὸν ἀγρὸν ἀροῦν (to plow).

7. οἱ νεᾶνίαι οὐκ ἀπέφυγον ἀλλὰ ἀνδρείως ἐμαχέσαντο.
8. ὁ ἄγγελος ἥγγειλεν ὅτι πολλοὶ ἐν τῇ μάχῃ (*battle*) ἀπέθανον.
9. οἱ ναῦται τὴν ναῦν παρασκευασάμενοι ἐκ τοῦ λιμένος ἔξεπλευσαν.
10. τῷ ναυκλήρῳ τὸν χειμῶνα φοβουμένῳ ἔδοξε πρὸς τὸν λιμένα ἐπανελθεῖν.

Ο ΚΩΛΑΙΟΣ ΤΟΝ ΤΑΡΤΗΣΣΟΝ ΕΥΡΙΣΚΕΙ

Read the following passages (based on Herodotus 1.163 and 4.152) and answer the comprehension questions:

πρῶτοι τῶν Ἑλλήνων εἰς τὸν Τάρτησσον ἀφίκοντο οἱ Σάμιοι. ἐμπορος γάρ τις, Κωλαῖος ὀνόματι, ἀπὸ τῆς Σάμου ὁρμώμενος πρὸς τὴν Αἴγυπτον ἔπλει, ἀλλὰ χειμῶν μέγιστος ἐγένετο, καὶ πολλὰς ἡμέρας οὐκ ἐπαύσατο ὁ ἄνεμος ἀεὶ φέρων τὴν ναῦν πρὸς τὴν ἐσπέραν. τέλος δὲ ὁ Κωλαῖος καὶ οἱ ἑταῖροι Ἡρακλείας στήλας διεκπεράσαντες εἰς Ὁκεανὸν εἰσέπλευσαν καὶ οὕτως εἰς τὸν Τάρτησσον ἀφίκοντο.

[τῶν Ἑλλήνων, *of the Greeks* Τάρτησσον, *Tartessus* οἱ Σάμιοι, *the Samians* Κωλαῖος, *Colaeus* τῆς Σάμου, *Samos* τὴν Αἴγυπτον, *Egypt* ἔπλει, *was sailing* ὁ ἄνεμος, *the wind* τὴν ἐσπέραν, *the evening*, *the west* Ἡρακλείας στήλας, *the Pillars of Hercules* διεκπεράσαντες, *having passed through* Ὁκεανὸν, *the Ocean*]

1. Who were the first Greeks to arrive at Tartessus?
2. To what country did Colaeus set out to sail?
3. What happened that made him sail westward?
4. What did he sail through before arriving at Tartessus?

οἱ δὲ ἐπιχώριοι λαβόντες αὐτοὺς ἐκόμισαν παρὰ τὸν βασιλέα, γέροντά τινα, Ἀργαθώνιον ὄνόματι. ὁ δὲ ἦρετο αὐτοὺς τίνες εἰσὶ καὶ πόθεν ἥκουσιν. ὁ δὲ Κωλαῖος ἀπεκρίνατο. “Ἐλληνές ἐσμεν, καὶ πρὸς τὴν Αἴγυπτον πλέοντας χειμῶν ἡμᾶς εἰς τὴν σὴν γῆν ἤλασεν.” ὁ δὲ βασιλεὺς πάντα ἀκούσας ἐθαύμασεν, εὐμενῶς δὲ δεξάμενος αὐτοὺς πλεῖστόν τε ἀργύριον καὶ πλεῖστον καττίτερον αὐτοῖς παρέσχεν. οἱ δὲ πολύν τινα χρόνον ἐν τῷ Ταρτήσσῳ μένοντες ἐμπορίāν ἐποιοῦντο. τέλος δὲ τὸν Ἀργαθώνιον χαίρειν κελεύσαντες ἀπέπλευσαν καὶ εἰς τὴν Σάμον ἐπανῆλθον οὐδὲν κακὸν παθόντες.

[οἱ... ἐπιχώριοι, *the natives* Ἀργαθώνιον, *Argathonius* εὐμενῶς, *kindly* καττίτερον, *in* ἐμπορίāν ἐποιοῦντο, *were carrying on trade*]

5. Where did the natives take Colaeus?
6. What did Argathonius ask Colaeus and his men?
7. What did Colaeus answer?
8. How did Argathonius receive Colaeus and his men and what did he give them?

9. What did Colaeus and his men do in Tartessus?
10. Did Colaeus and his men arrive home safely?

Exercise 12v

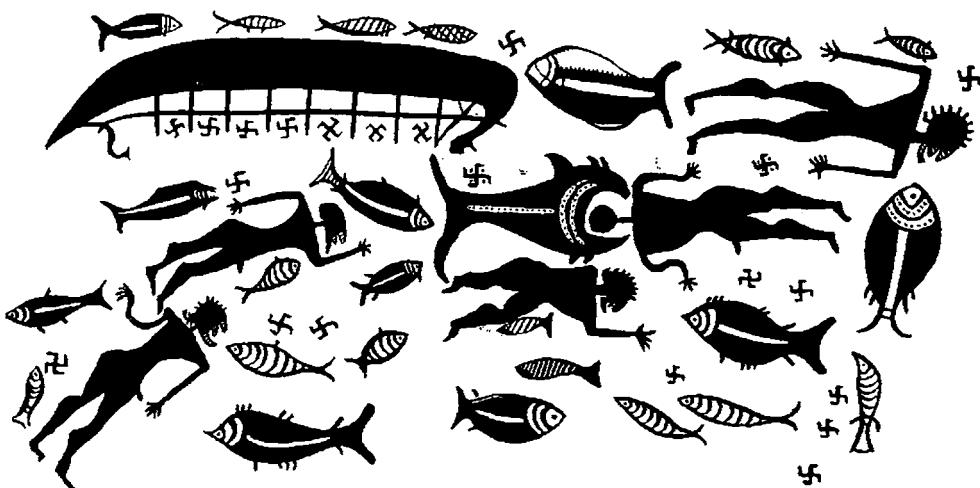
Translate into Greek:

1. When Colaeus returned home, he told the Greeks (*τοῖς Ἔλλησιν*) what happened.
2. All were amazed, and many, having heard that Argathonius was (*use present tense*) very wealthy (*ὅλβιος*), wanted (*έθεούλοντο*) to sail to Tartessus.
3. They decided to set out immediately; and having prepared four ships they sailed away.
4. After suffering many terrible things, they finally arrived at Tartessus.
5. The king received them kindly and handed over to them much silver and tin (*use ὁ καττίτερος*).
6. Then the Greeks for a long time were carrying on trade with (*πρός*) the citizens of Tartessus.

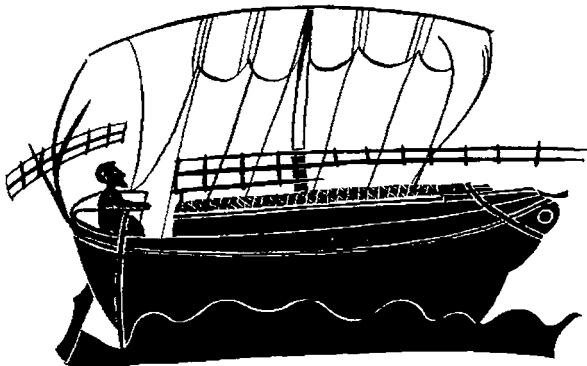
Greek Wisdom

οἱ πλειστοὶ κακοί.

Bίας (of Priene)



An ancient shipwreck; an overturned ship and men in the sea, one being eaten by a fish



στρογγύλη ἦν ἡ ναῦς, ἥ σιτόν τε καὶ οἶνον ἔφερε πρὸς τὰς νήσους.

VOCABULARY

Verbs

- έρέσσω, *no future, [έρετ-]*
 ἥρεσα, ἔρέσας, *I row*
 ἡσυχάζω, ἡσυχάσω, ἡσύχασα,
 ἡσυχάσας, *I keep quiet; I rest*

Nouns

- ὁ ἄνεμος, τοῦ ἀνέμου, *wind*
 τὰ ιστία, τῶν ιστίων, *sails*

Pronominal

- ἀλλήλων, *of one another*
~~μεανωντες~~

· ἐν δὲ τούτῳ ὁ ναύτης ὁ γεραιόδος τόν τε Δικαιόπολιν καὶ τὸν παῖδα εἰς τὴν ναῦν ἀγαγὼν ἐκέλευσε καθίζεσθαι ἐπὶ τῷ καταστρώματι. (ἐνταῦθα δὴ) ὁ μὲν ναύκληρος ἐκέλευσε τοὺς ναύτας λῦσαι τὰ πείσματα, οἱ δὲ ναῦται τὰ πείσματα λύσαντες τὴν ναῦν βραδέως ἥρεσσον πρὸς τὴν θάλατταν. ἐπειτα δὲ τὴν γῆν καταλιπόντες τὰ ιστία ἐπέτασαν.

[τῷ καταστρώματι, *the deck* τὰ πείσματα, *the cables* ἥρεσσον, *were rowing*
 ἐπέτασαν (from πετάννυμι), *they spread*]

ἐπεὶ δὲ ἡ μὲν ναῦς βεβαίως ἐπλει, οἱ δὲ ναῦται (τῶν ἔργων παυσάμενοι) ἡσύχαζον, ὁ Δικαιόπολις πᾶσαν τὴν ναῦν ἐσκόπει.

Adjectives

- βέβαιος, -ᾱ, -ον, *firm, steady*
 λαμπρός, -ᾱ, -όν, *bright; brilliant*
 ταχύς, ταχεῖα, ταχύ, *quick, swift*

Proper Name

- ἡ Σαλαμίς, τῆς Σαλαμῖνος, *Salamis*

στρογγύλη ἦν ἡ ναῦς, οὐ μεγάλη ούδε ταχεῖα ἀλλὰ βεβαίᾳ, ἥ φορτία
ἔφερε πρὸς τὰς νήσους· σῆτος τε γὰρ ἐνīν καὶ οἶνος καὶ ῦλη καὶ 10
πρόβατα. πολλοὶ δ' ἐνῆσαν ἄνθρωποι, ἄγροικοι ὄντες, οἵ τὰ φορτία
ἐν ταῖς Ἀθήναις πωλήσαντες οἴκαδε ἐπανῆσαν· ἄλλοι δὲ παρὰ τοὺς
οἰκείους ἐπορεύοντο, οἵ ἐν ταῖς νήσοις ῷκουν, πάντες δὲ ἐτέρποντο
πλέοντες—οὕριος γὰρ ἦν ὁ ἄνεμος κατ λαμπρὸς ὁ ἥλιος—καὶ ἥ
διελέγοντο ἀλλήλοις ἥ μέλη ἥδον.

[έσκόπει, began to examine^{سر} στρογγύλη, round ἦν, was ἥ, which φορτία,
cargo ἐνīν, was in (it) ῦλη, timber ἐνῆσαν, were in (it) ἄγροικοι, rustic οἵ,
who πωλήσαντες, having sold ἐπανῆσαν, were going back, returning τοὺς
οἰκείους, their relatives οὕριος, favorable μέλη, songs ἥδον (from ᾔδω), they
were singing]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words. Give the meanings of the Greek words in parentheses:

1. nautical
2. cosmonaut (ὁ κόσμος, τοῦ κόσμου)
3. astronaut (ὁ or ἡ ἀστρ, τοῦ or τῆς ἀέρος)
4. astronaut (τὸ ἀστρον, τοῦ ἀστρον)
5. cosmology
6. astrology

GRAMMAR

1. Verb Forms: The Imperfect or Past Progressive Tense

a. Regular and Contract Verbs:

For regular and contract verbs, the *imperfect* or *past progressive* tense is formed by augmenting the verb stem as found in the present tense and adding the thematic vowels and the secondary personal endings. Compare the formation and endings of the thematic 2nd aorist, which is similar except that it is based on a different stem. The imperfect tense has forms only in the indicative; there are no imperfect imperatives, infinitives, or participles.

Regular Verbs**Imperfect Active**

ἔ-λῦ-ο-ν	<i>I was loosening, I used to loosen</i>
ἔ-λῦ-ε-ς	<i>you were loosening, you used to loosen</i>
ἔ-λῦ-ε(ν)	<i>he/she was loosening, he/she used to loosen</i>
ἐ-λῦ-ο-μεν	<i>we were loosening, we used to loosen</i>
ἐ-λῦ-ε-τε	<i>you were loosening, you used to loosen</i>
ἔ-λῦ-ο-ν	<i>they were loosening, they used to loosen</i>

Imperfect Middle

ἐ-λῦ-ό-μην	<i>I was ransoming, I used to ransom</i>
ἐ-λῦ-ε-σο > ἐλύουν	<i>you were ransoming, you used to ransom</i>
ἐ-λῦ-ε-το	<i>he/she was ransoming, he/she used to ransom</i>
ἐ-λῦ-ό-μεθα	<i>we were ransoming, we used to ransom</i>
ἐ-λῦ-ε-σθε	<i>you were ransoming, you used to ransom</i>
ἐ-λῦ-ο-ντο	<i>they were ransoming, they used to ransom</i>

Contract Verbs

Contract verbs follow the rules given above for the formation of the imperfect tense and the rules for contraction given on pages 39 and 56:

Active

ἐ-φίλε-ο-ν >	ἔφιλονν	ἐ-τίμα-ο-ν >	ἐτίμων
ἐ-φίλε-ε-ς >	ἔφιλεις	ἐ-τίμα-ε-ς >	ἐτίμᾶς
ἐ-φίλε-ε >	ἔφιλει	ἐ-τίμα-ε >	ἐτίμᾶ
ἐ-φιλέ-ο-μεν >	ἔφιλονμεν	ἐ-τιμά-ο-μεν >	ἐτιμῶμεν
ἐ-φιλέ-ε-τε >	ἔφιλείτε	ἐ-τιμά-ε-τε >	ἐτιμᾶτε
ἐ-φίλε-ο-ν >	ἔφιλονν	ἐ-τίμα-ο-ν >	ἐτίμων

Middle

ἐ-φιλε-ό-μην >	ἔφιλονμην	ἐ-τιμά-ό-μην >	ἐτιμώμην
ἐ-φιλέ-ε-σο >	ἔφιλον	ἐ-τιμά-ε-σο >	ἐτιμῶ
ἐ-φιλέ-ε-το >	ἔφιλείτο	ἐ-τιμά-ε-το >	ἐτιμᾶτο
ἐ-φιλε-ό-μεθα >	ἔφιλονμεθα	ἐ-τιμά-ό-μεθα >	ἐτιμῶμεθα
ἐ-φιλέ-ε-σθε >	ἔφιλείσθε	ἐ-τιμά-ε-σθε >	ἐτιμᾶσθε
ἐ-φιλέ-ο-ντο >	ἔφιλοντο	ἐ-τιμά-ο-ντο >	ἐτιμῶντο

Here is the imperfect active of πλέω (for the present, see Chapter 6, Grammar 1, page 74): ἔπλεον, ἔπλεις, ἔπλει, ἔπλέομεν, ἔπλείτε, ἔπλεον. Only the forms of this verb with ε + ε are contracted in Attic Greek.

b. Irregular Verbs:

Imperfect of εἰμί, *I am*:

ἡ or Ἠν	<i>I was</i>
ἥσθα	<i>you were</i>
ἥν	<i>he/she/it was</i>
ἥμεν	<i>we were</i>
ἥτε	<i>you were</i>
ἥσαν	<i>they were</i>

Imperfect of εῖμι [εί-/i-], which serves as the future of ἔρχομαι in Attic Greek (see Chapter 10, Grammar 6, pages 168–169) and means *I will go*:

ἥα or ἥειν	<i>I was going</i>
ἥεισθα or ἥεις	<i>you were going</i>
ἥειν or ἥει	<i>he/she /it was going</i>
ἥμεν	<i>we were going</i>
ἥτε	<i>you were going</i>
ἥσαν or ἥεσαν	<i>they were going</i>

Note that in the imperfect the ε of the long vowel stem (*ει-*) is augmented to η and that the i becomes subscript. Note that the iota subscript occurs in all the forms of the imperfect of εῖμι but in none of the forms of the imperfect of εἰμί.

Note:

Present, ἔρχομαι, *I come; I go*

Imperfect, ᥫα or ᥫειν, *I was coming; I was going*

Future: εῖμι, *I will come; I will go*

Aorist: ᥫλθον, *I came; I went*

For the compounds of ἔρχομαι, see Chapter 10, Grammar 6, page 169.

c. Irregular Augment:

ἔλκω, *I drag*, becomes εἶλκον in the imperfect.

ἔπομαι, *I follow*, becomes εἴπόμην in the imperfect.

ἔργαζομαι, *I work; I accomplish*, becomes ἡργαζόμην or εἱργαζόμην in the imperfect.

ἔχω, *I have; I hold*, becomes εἶχον in the imperfect.

δράω, *I see*, becomes ἐώρων in the imperfect, with double augment.

Exercise 13α

In the first two paragraphs of the reading passage at the beginning of this chapter locate:

1. Seven imperfects of regular verbs
2. Three imperfects of contract verbs
3. Four imperfects of εἰμί (including compound verbs)
4. One imperfect of εῖμι (compound)

Exercise 133

Fill in the imperfect forms on all of the Verb Charts on which you have entered forms to date. Keep these charts for reference.

2. Aspect

The imperfect or past progressive indicative usually looks on the action of the verb as an ongoing process in past time, just as the present tense looks on the action as an ongoing process in present time; note that these two tenses use the same stem. The aorist indicative, on the other hand, usually looks on the action as a simple action or event in past time. Note the following uses of the imperfect or past progressive:

- a. The imperfect tense usually indicates *continuous or incomplete action in past time*. When so used it can be translated by the English imperfect, e.g.:

ἐπεὶ προσεχωροῦμεν, οἱ φύλακες τὰς πύλας ἔκλειον.

When we were approaching, the guards were shutting the gates.

Compare the aorist:

ἐπεὶ εἰσῆλθομεν, οἱ φύλακες τὰς πύλας ἔκλεισαν.

When we went in, the guards shut the gates.

The imperfect can also be translated with phrases such as *used to . . . , was/were accustomed to . . .* of repeated or habitual action, e.g.:

οἱ βόες ἔμενον ἐν τῷ ἀγρῷ.

The oxen used to stay/were accustomed to staying in the field.

- b. The imperfect may also be used to indicate *the beginning of an action in past time*, e.g.:

εἰς τὸν ἄγρὸν εἰσελθόντες ἐπόνουν.

Entering the field, they began to work.

This is called the *inchoative imperfect*, from the Latin verb *incohō*, “I begin.”

The aorist may also be used with certain verbs to indicate the entrance into a state or the beginning of an action, e.g., ἡ Μυρρίνη ἔδάκρυσε, *Myrrhine burst into tears*. This is called the *ingressive aorist*, from the Latin verb *ingredior*, “I begin.”

- c. The imperfect may also be used to indicate *an attempt to do something in past time*, e.g.:

τὸν πατέρα ἐπείθομεν οἴκαδε ἐπανελθεῖν· ὁ δὲ οὐκ ἤθέλησεν.

We tried to persuade father to return home, but he did not want to.

This use is called the *conative imperfect* from the Latin verb *cōnor*, “I try, attempt.”

Contrast the aorist:

τὸν πατέρα ἐπείσαμεν.

We persuaded father.

Exercise 13γ

Identify the tense and form (indicative, participle, infinitive, imperative) of the underlined verbs, translate the verb, and explain why each tense is used (use the information given in the discussions of aspect in Chapter 11, Grammar 3, pages 178–180, and in Grammar 2 above. Then translate the sentences.

1. ὁ παῖς τοὺς βοῦς οἴκαδε ἥγεν, καταπεσὼν δὲ τὸν πόδα ἔβλαψεν (from βλάπτω, *I harm, hurt*).
2. πολὺν μὲν χρόνον ἐν τῷ ἄστει ἐμένομεν, τέλος δὲ οἴκαδε ὡρμησάμεθα.
3. αἱ παρθένοι πρὸς τῇ κρήνῃ ἔμενον διαλεγόμεναι, τοὺς δὲ παῖδας ἰδοῦσαι προσχωροῦντας ἀπῆλθον.
4. ὁ ἀνὴρ πολὺν χρόνον τὴν γυναικα πρὸς τῇ ὀδῷ ἔμενεν, τέλος δὲ εἶδεν αὐτὴν προσχωροῦσαν.
5. αἱ γυναικες αἱ ἐν τῇ οἰκίᾳ μέθους ἔλεγον, τοὺς δὲ ἄνδρας ἰδοῦσαι ἐπαύσαντο λέγονται καὶ ἐκάλεσαν αὐτούς.
6. ὁ Φίλιππος τὸν κύνα καθ' ἡμέραν (*every day*) πρὸς τὸ αὖλιον (*the sheep-fold*) ἥγεν. *Tried to please him*
7. ἡ παρθένος τὸν πατέρα ἔπειθεν ἑαυτὴν πρὸς τὸ ἄστυ ἀγαγεῖν, ὁ δὲ οὐκ ῆθελεν. ἡ δὲ μήτηρ ὅφδίως ἔπεισεν αὐτόν. *easily pleased*
8. οἰγήσατε, ὡς παῖδες, καὶ ἀκούετε μου.
9. ἡ παρθένος τὴν ὑδρίαν καταβαλοῦσα δακρύσασα τὴν μητέρα ἐκάλεσεν.
10. ἡ μήτηρ τὴν παρθένον ἐκέλευσεν ἄλλην ὑδρίαν ἀπὸ τοῦ οἴκου κομίσαι. ἡ δὲ δακρύσουσα οἴκαδε ἔσπευδεν.

Exercise 13δ

Change the following forms first into the corresponding forms of the imperfect, then of the future, and then of the aorist. Watch out for verbs that have deponent futures and ones that have sigmatic 1st aorists or thematic 2nd aorists.

- | | | |
|---------------|--------------|----------------|
| 1. λύομεν | 6. ἀκούετε | 11. ἀφικνεῖται |
| 2. λύονται | 7. ἥγει | 12. ντικῶμεν |
| 3. ποιοῦσι(ν) | 8. γιγνόμεθα | 13. βοῆ |
| 4. φιλεῖ | 9. πέμπομεν | 14. πίπτει |
| 5. λαμβάνει | 10. εὔχονται | 15. λείπω |

Exercise 13e

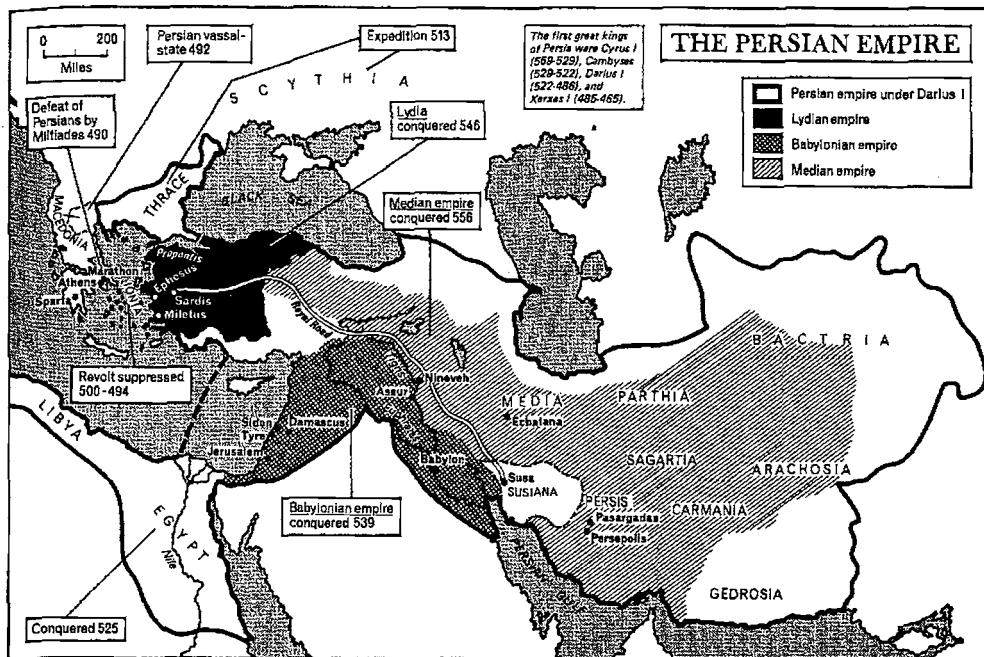
Translate into Greek:

1. The young men were running very quickly to the agora.
2. When the boy returned home, the girl was waiting by the door.
3. He was already sailing through the straits (*tà στενά*) to the harbor.
4. I was staying at home, but you were journeying to the city.
5. When we arrived at the island, no one was willing to come to our aid (*use βοηθέω + dat.*).
6. What were you doing, boy, when I saw you in the harbor?
7. Were you watching the ship sailing out (*use ἐκπλέω*) to sea?
8. The captain was shouting loudly, but we were not afraid of him.

The Rise of Persia

The events that led to the sudden emergence of Persia as a world power are complex, involving the fall of three ancient empires in quick succession. Until the sixth century, the Persians were a wandering mountain tribe, the name of which occasionally crops up in contemporary records as the tribe gradually worked its way southeast from Russia down the mountains of western Iran. By 550 B.C. the Persians were settled east of the mouth of the Tigris as a vassal kingdom of Media. To understand their rapid rise to power it is necessary to go back to the middle of the seventh century, a turning point in the history of the ancient world.

By 650 B.C. the Assyrian Empire, which had ruled Mesopotamia, Egypt, and Syria, began to crumble. In Egypt Psammetichus led a national revival and threw off the Assyrian yoke with the help of Greek mercenaries (ca. 650 B.C.). The Medes, united under King Phraortes (675–653 B.C.), became a formidable power, extending their kingdom on all sides. In Lydia, Gyges (685–657 B.C.) founded a new dynasty and expanded westward to Ionia, where he defeated some of the Ionian Greeks, and eastward to the river Halys (the northeastern border of the Lydian Empire as marked on the map). Babylon, which a thousand years earlier had ruled all of Mesopotamia, revolted from Assyria about 625 B.C. and made an alliance with the Medes. In 612 B.C. the Babylonians and Medes took the Assyrian capital Nineveh and proceeded to divide up their empire. Babylon took the south; their king, Nebuchadnezzar, controlled all of Mesopotamia. He defeated the Egyptians at the great battle of Carchemish (605 B.C.) and drove them from Syria. When the Jews revolted, he took and destroyed Jerusalem (587 B.C.) and carried the tribes of Judah into captivity in Babylon. Assyria itself and the lands to the west up to the borders of Lydia fell to the Medes. On these borders the Medes fought several battles with Lydians, the last of which (28 May 585 B.C.) was broken off when the eclipse of the sun predicted by Thales occurred.



The Persian Empire

The stage was now set for the rise of Persia. In 556 B.C. Cyrus, king of the Persians, defeated the Medes and became king of the Medes and Persians, founding the dynasty of the Achaemenids, who were to rule the greatest empire the world had ever seen, until they were overthrown by Alexander the Great two hundred years later.

Croesus, king of Lydia, alarmed by the growing power of Cyrus, decided to make a pre-emptive strike. He consulted the oracle of Apollo at Delphi, which answered that if he crossed the river Halys, he would destroy a great empire. Thus encouraged, he led his army over the river and was met by Cyrus near the city of Pteria, about 60 miles or 100 kilometers east of the Halys. A bloody but indecisive battle followed, after which Croesus led his troops back to Sardis, intending to invade again the following year with larger forces. Cyrus, however, pursued him hotfoot, defeated him, and took the city of Sardis (546 B.C.). Many of the Greek cities of Asia Minor submitted at once. Those that did not were reduced the following year by the general whom Cyrus left behind when he returned to Persia.

When Cyrus had consolidated his empire in Iran, he was ready to move against Babylon, which was suffering from discord. He came as a liberator, for example, of the Jews: "Comfort ye, comfort ye, my people, saith God. . . . Comfort Jerusalem, for her time of humiliation is ended"—so prophesied Isaiah (xl), welcoming the coming of Cyrus as the savior sent by God. Babylon fell in 539 B.C., and there followed a peaceful and orderly occupation. Cyrus was proclaimed king of Babylon the following year: "I am Cyrus, king of the

world, the Great King, the legitimate king, king of Babylon, king of Sumer and Akkad, king of the four corners of the earth" reads an inscription found on a cylinder at Babylon. One of his first decrees allowed the Jews to return to Jerusalem and rebuild the Temple. He died in 530 B.C., much lamented; he had been no mere conqueror but the father of his people.

His son Cambyses consolidated Persian power in the Levant and invaded and defeated Egypt (525 B.C.). In March of 522 B.C., shortly before he died, there was a rebellion led by a Persian who called himself Bardiya, son of Cyrus. By July most of the empire acknowledged him, but in September a conspiracy was formed by seven great Persian nobles, who maintained that Bardiya was a pretender. They murdered him and set on the throne one of their number: Darius. Darius had to put down revolts all over the empire before his position was secure. He consolidated the empire and extended it in the East from Afghanistan into India (the Punjab) and opened up a sea route from the mouth of the Indus to the Persian Gulf and Egypt.

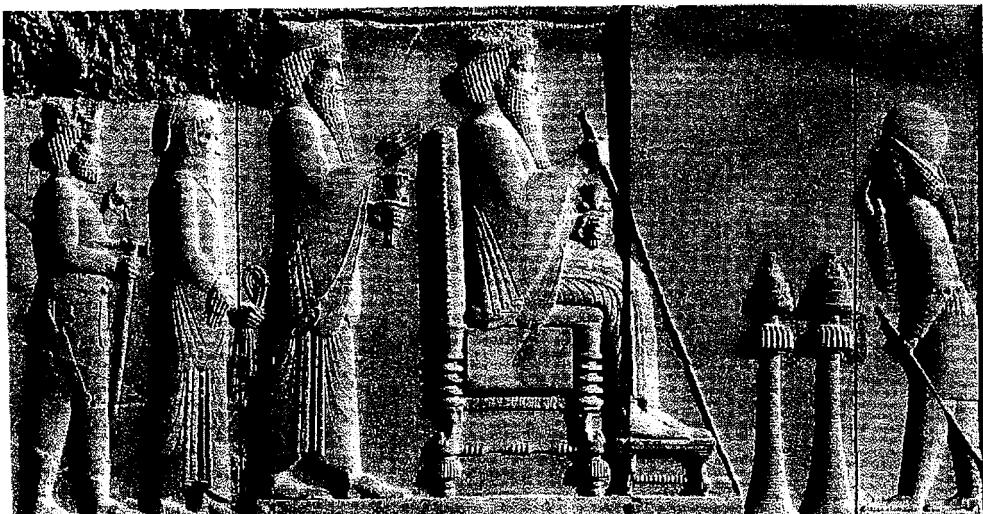
Darius then turned his attention northwest. In 513 B.C. he led his army into Europe across the Hellespont, subdued most of Thrace, and marched north to the mouth of the Danube. He crossed the river by a bridge of boats, built by his Greek engineers, and he disappeared into the steppes of Russia, to deal with the nomad Scythians, who were harassing the northern borders of his empire. He was gone for over sixty days, and the Greeks who were guarding the bridge discussed whether they should break up the bridge and leave him to his fate but decided it was wiser to remain at their post. Eventually he returned with the survivors of his army, having accomplished little against the hit-and-run tactics of the Scythians. He returned to Persia, leaving a general to complete the conquest of Thrace. This was accomplished in one campaign, which brought the Persians up to the borders of Macedonia. By now most of the islands of the Aegean Sea were held by the Persians. The threat to mainland Greece was uncomfortably close.

In 499 B.C. the Ionian Greeks revolted, expelling the tyrants whom the Persians had installed to control them. The revolt was led by Aristagoras, tyrant of Miletus, who was in trouble with the Persian authorities. Aristagoras visited the mainland to beg for support. At Sparta, King Cleomenes refused, but at Athens the assembly of the newly founded democracy was won over by his appeal and voted to send an expedition of twenty ships. These joined the Ionian forces at Ephesus, and the allies marched up country and took and destroyed Sardis, the capital of the satrapy. When a Persian relief force arrived, they retreated rapidly to the coast. The Athenian contingent, satisfied with their exploit, returned to Athens. The Ionians kept up the struggle for four more years with varying success until the Persians eventually crushed all resistance and took Miletus (494 B.C.).

Darius is said to have ordered one of his officials to say to him every day: "Remember the Athenians." Retribution was assured. In 492 B.C. a large force was dispatched by land and sea. Thrace and Macedonia submitted, but, when the fleet was wrecked off Mount Athos, the expedition against Greece was called off. Two years later a second expedition sailed straight across the

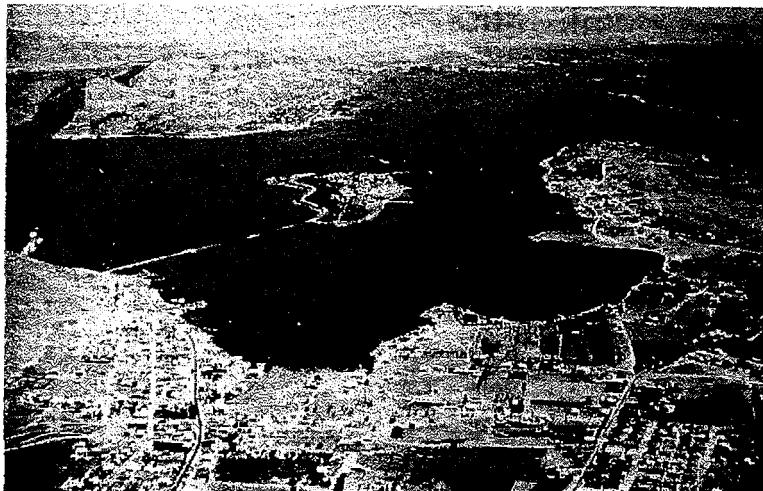
Aegean, landed near Eretria in Euboea (Eretria had sent five ships to help the Ionians), and took and destroyed the city. They then landed on the coast of Attica at Marathon. After heated debate, the Athenian Assembly at the urging of Miltiades decided to send their army out to meet the Persians at Marathon rather than to shut themselves up in the city. The Athenians, though greatly outnumbered, faced the Persians alone (apart from a small contingent sent by their ally Plataea). Sparta sent a force to help, but it arrived too late for the battle. By brilliant tactics, the Athenians routed the Persian force and pursued them to the sea, inflicting heavy casualties for small losses (490 B.C.). This day was never forgotten. To have fought at Marathon was an Athenian's proudest boast. Aeschylus, the great tragic poet, makes no mention of his poetry in his epitaph; he simply says: "Of his glorious courage the groves of Marathon could speak, and the long-haired Mede, who knew it well." The dead were buried beneath a great mound still to be seen on the site of the battle.

Darius' preparations to take revenge on the Greeks were thwarted first by a revolt in Egypt and then by his death. It was not until 483 B.C. that his successor, Xerxes, began to assemble the vast force that was intended finally to settle Persia's score with Greece.



Darius, the Persian king, holds an audience.
His son and successor, Xerxes, stands behind his throne.

ΠΡΟΣ ΤΗΝ ΣΑΛΑΜΙΝΑ (β)



ἰδού, τὰ στενά ἐν οἷς πρὸς τοὺς βαρβάρους ἐμαχόμεθα.

VOCABULARY

Verbs

ἀμύνω, [ἀμυνε-] ἀμυνώ, [ἀμῦν-]
ἡμύνα, ἀμύνας, active, transitive, *I ward off X (acc.) from Y (dat.)*; middle, transitive, *I ward off X (acc.); I defend myself against X (acc.)*
ὄργιζομαι, [όργιε-] ὄργιοῦμαι, no aorist middle, *I grow angry; I am angry; + dat., I grow angry at; I am angry at*

Nouns

ἡ ἀρχή, τῆς ἀρχῆς, *beginning*
ὁ βάρβαρος, τοῦ βαρβάρου, *barbarian*
ἡ ἑλευθερία, τῆς ἑλευθερίας, *freedom*
τὸ κῦμα, τοῦ κύματος, *wave*
ἡ μάχη, τῆς μάχης, *fight; battle*
τὸ ναυτικόν, τοῦ ναυτικοῦ, *fleet*
τὰ στενά, τῶν στενῶν, pl., *narrow, straits; mountain pass*

ἡ τριήρης, τῆς τριήρους,
trireme (a warship)

Pronoun and Adjective

μηδείς, μηδεμία, μηδέν, used instead of οὐδείς with imperatives and infinitives, *no one, nothing; no*

Relative Pronouns

ὅς, ᾃ, ὅ, *who, whose, whom, which, that*
ὅσπερ, ἥπερ (note the accent), ὅπερ, emphatic forms, *who, whose, whom, which, that*

Adjectives

ἀληθής, ἀληθές, *true*
τὰ ἀληθῆ, τῶν ἀληθῶν, *the truth*
ἐκεῖνος, ἐκείνη, ἐκείνο, *that; pl., those*

Note the predicate position:
ἐκείνη ἡ μάχη or ἡ μάχη
ἐκείνη, *that battle*

ψευδής, -ές, *false*τὰ ψευδῆ, τῶν ψευδῶν, *lies**Preposition*ἔγγύς + gen., *near**Adverbs*ἄμα, *together, at the same time*ὅτε, *when*ώς, *as*ώς δοκεῖ, *as it seems**Expression*τῷ ὄντι, *in truth**Proper Names*ἡ Ἑλλάς, τῆς Ἑλλάδος, *Greece*ὁ Ποσειδῶν, τοῦ Ποσειδῶνος, *Poseidon*

ἐπεὶ δὲ ὀλίγον χρόνον ἔπλευσαν, δέκα νῆες μακραὶ ἐφαίνοντο, αἱ πρὸς τὸν Πειραιᾶ ἐπόρευοντο ἀπὸ τῶν νήσων ἐπανιοῦσσαι. πάντες οὖν τὰς τριήρεις ἔθεωντο, αἱ ταχέως διὰ τῶν κῦμάτων ἔσπευδον. οἱ γὰρ ἐρέται τῷ κελευστῇ πειθόμενοι τὴν θάλατταν ἄμα ἔτυπτον. ἐπεὶ δὲ οὐκέτι ἐφαίνοντο αἱ τριήρεις, μείζων μὲν ἐγίγνετο ὁ ἄνεμος, ἡ δὲ θάλαττα ἐκύμαινεν. οἱ δ' ἄνθρωποι οὐκέτι ἐτέρποντο, ἀλλ' οἱ μὲν ἄνδρες ἐσίγων, αἱ δὲ γυναῖκες μέγα ἔκλαζον εὐχόμεναι τὸν Ποσειδῶνα σφῖς εἰν ἑαυτὰξείς τὸν λιμένα,

[ὀλίγον, *small, short* νῆες μακραὶ, *long ships = warships* οἱ . . . ἐρέται, *rowers* τῷ κελευστῇ, *boatswain* (*he beat the time for the rowers*) μείζων, *larger, greater* ἐκύμαινεν, *inchoative, was becoming rough* ἔκλαζον, *inchoative, began to shriek*]

ἀνὴρ δέ τις, ὃς (ἔγγὺς τοῦ Δικαιοπόλιδος) ἐκαθίζετο, ἀνέστη καὶ βοήσας, “όργιζεται ἥμιν,” ἔφη, “ὁ Ποσειδῶν, ως δοκεῖ. κακὸν γὰρ ἄνθρωπον ἐν τῇ νηὶ φέρομεν, ὃν δεῖ ῥίπτειν εἰς τὴν θάλατταν.” καὶ τοὺς παρόντας ἐπιφθόγως έσκόπει. ὁ δὲ γέρων προσελθών, (“σίγησον, ὁ ἄνθρωπε,” ἔφη. “οὐδὲν γὰρ λέγεις. ἥδη γὰρ πίπτει ὁ ἄνεμος καὶ οὐκέτι τοσοῦτο κῦμαίνει ἡ θάλαττα. κάθιζε οὖν καὶ ἡσυχος ἔχε.” τρεψάμενος δὲ πρὸς τὸν Φίλιππον, “μηδὲν φοβοῦ, ὁ παῖ,” ἔφη. “δι’ ὀλίγου γὰρ εἰς τὴν Σαλαμῖνα ἀφιξόμεθα. ἥδη γὰρ πλέομεν διὰ τῶν στενῶν πρὸς τὸν λιμένα. ίδού, ὁ Δικαιόπολι, τὰ στενὰ, ἐν οἷς τὸ τῶν βαρβάρων ναυτικὸν ἐμένομεν ὅτε τῇ Ἑλλάδι αὐτοὺς ἡμένομεν [ὑπὲρ τῆς ἐλευθερίας] μαχόμενοι”]

[ἀνέστη, *stood up* ῥίπτειν, *to throw* ἐπιφθόνως, *maliciously, malignantly* τοσοῦτο, *so* ἡσυχος ἔχε, *keep quiet!*]

ὁ δὲ Δικαιόπολις, “τί λέγεις, ὁ γέρον;” ἔφη. “ἄρα σὺ ἐκείνῃ τῇ μάχῃ παρῆσθα;” ὁ δὲ γέρων, “[μάλιστά γε,]” ἔφη, “ἴγε παρῆν, νεᾶνίας

ῶν καὶ ἐρέτης ἐν τριήρει Ἀθηναίᾳ.” ο δὲ Φίλιππος, “ἄρα τὰ ἀληθῆ λέγεις; μάλα οὖν γεραιὸς εἰς τῷ ὄντι ἐκείνῃ τῇ μάχῃ παρῆσθα. ἀλλ’ εἰπὲ ἡμῖν τί ἐγένετο.” ο δέ, “μακρός ἐστιν ὁ λόγος,” ἔφη, “ἀλλ’ εἰ βούλεσθε τὰ γενόμενα μαθεῖν, πάντα ἔξ αρχῆς ἐξηγήσομαι. ἐγὼ δέ, 25 ὃς παρῆν, τέρπομαι ἐξηγούμενος. ἀκούετε οὖν.”

WORD BUILDING

Give the meanings of the words in the following sets:

- | | | | |
|-------------|------------|-------------------|-------------|
| 1. ἡ ναῦς | · ὁ ναύτης | ναυτικός, -ῆ, -όν | τὸ ναυτικόν |
| 2. ναυμαχέω | ἡ ναυμαχία | ὁ ναύκληρος | ὁ ναύαρχος |

GRAMMAR

3. Relative Clauses

You have now seen a number of relative clauses in the reading passages, e.g.:

a. δέκα νῆες μακραὶ ἐφαίνοντο, αἱ πρὸς τὸν Πειραιᾶ ἐπορεύοντο.

Ten warships were visible, which were going to the Piraeus.

b. κακὸν ἄνθρωπον ἐν τῇ νῇ φέρομεν, ὃν δεῖ βίπτειν εἰς τὴν θάλατταν.

We are carrying an evil man in the ship, whom it is necessary to throw into the sea.

Relative clauses are adjectival or descriptive clauses that are introduced by relative pronouns, of which English has the forms *who*, *whose*, *whom*, *which*, and *that*. In Greek the relative pronoun may appear in any of the following forms:

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
Nom.	ὅς	ἥ	ὅ	οἵ	αἵ	ἄ
Gen.	οὗ	ἥς	οὖ	ῶν	ῶν	ῶν
Dat.	ῷ	ῇ	ῷ	οῖς	αῖς	οῖς
Acc.	όν	ἵν	ό	οὔς	ἄς	ἄ

who, which, that
whose, of whom, of which
to/for whom/which
whom, which, that

Be careful not to confuse relative pronouns with definite articles. You may wish to compare the forms and accents of relative pronouns with those of the definite article (Chapter 4, Grammar 8, page 50). Note that the relative pronoun never begins with the letter *τ* and that the masculine and

feminine nominative singular and plural definite articles do not have accents.

Note the following rule: the relative pronoun, which introduces the relative clause, agrees with the noun, noun phrase, or pronoun to which it refers in the main clause (i.e., its *antecedent*) in gender and number, but its case is determined by its function in the relative clause.

Thus, in sentence a above, the noun phrase δέκα νήσες μακραί (feminine plural) is the antecedent of the relative pronoun, which must accordingly be feminine and plural. The relative pronoun is the subject of the verb in its own clause (έπορεύοντο) and must accordingly be in the nominative case; the correct form is therefore οἵ (feminine, plural, nominative).

In sentence b above, the noun phrase κακὸν ἄνθρωπον is the antecedent of the relative pronoun, which must accordingly be masculine and singular. The relative pronoun is the object of βίττειν in its own clause and must accordingly be accusative; the correct form is therefore ὅν (masculine, singular, accusative).

The suffix *-περ* may be added to the forms of the relative pronoun given above for emphasis.

Exercise 13ζ

In the first two paragraphs of reading passage β, locate five relative clauses. Identify the antecedent of each relative pronoun, and explain why the relative pronoun is in its gender, number, and case. Two of the five examples have already been analyzed above.

Exercise 13η

Read aloud and translate into English. Explain the gender, number, and case of each relative pronoun:

1. οἱ ἔμποροι, οἵ ἐν ἑκείνῃ τῇ νῆσῳ ἔπλεον, τὰ κύματα οὐκ ἐφοβοῦντο.
2. ὁ ναύτης, ὁ τὸ ἀργύριον παρέσχεις, ἡμῖν ἡγήσατο εἰς τὴν ναῦν.
3. οἱ ἄνθρωποι, οὓς ἐν τῷ ὄρει εἴδετε, σίτον Ἀθήναζε ἔφερον.
4. ἑκείνοι οἱ δοῦλοι πάντα ἐποίουν ἅπερ ἐκέλευσεν ὁ δεσπότης.
5. αἱ γυναικες, αἵς διελεγόμεθα, οὐκ ἔλεγον τὰ ἀληθῆ.
6. πάντας ἑτίμων οἵπερ ὑπὲρ τῆς ἐλευθερίας ἐμάχοντο.
7. ἑκείνη ἡ ναῦς, ἦν ἐθεῶ ἀποπλέουσαν, σίτον ἔφερεν ἀπὸ τοῦ Πόντου (*the Black Sea*).
8. ὁ ἄγγελος, οὗ ἐν τῇ ἀγορᾷ ἤκουετε, οὐκ ἔλεγε τὰ ψευδῆ.
9. ἀρ' οὐκ ἐφοβεῖσθε τοὺς βαρβάρους οὓς ὁ Ξέρξης ἐπὶ τὴν Ἑλλάδα ἤγειν;
10. ἀρ' εἶδες ἑκείνην τὴν παρθένον, ἦ οὕτως ὥργιζετο ὁ γέρων;

Exercise 13θ*Translate into Greek:*

1. Those young men were journeying to certain friends who live in the city.
2. The young men, whom you saw on the mountains, were looking for their sheep all day.
3. The captain received the money that I handed over to him.
4. He was sailing through the straits, in which the Greeks defeated the barbarians.
5. That priest, with whom we were conversing (*use διαλέγομαι + dat.*), was telling lies.
6. The ship, in which he was sailing, arrived at the harbor within four days.
7. I was listening to the women, who were working in the house at night.
8. On the next day the sailors did all that the captain ordered.
9. Weren't you afraid of that old man, who was shouting so loudly?
10. The foreigners, although hurrying, helped the old man, who was looking for the oxen.

4. 3rd Declension Nouns and Adjectives with Stems in -εσ-

Some 3rd declension nouns and adjectives have stems ending in -εσ-, from which the σ is lost before the endings, allowing the ε of the stem to contract with the vowels of the endings, e.g., τὸ τεῖχος (stem τειχεσ-). The usual contractions occur, as follows:

ε + ε > ει

ε + α > η

ε + ο > ου

ε + ω > ο

Stem: τειχεσ-, wall**Singular****Plural****Nom.** τὸ τεῖχος

τὰ τείχεσ-α >

τείχη

Gen. τοῦ τείχεσ-ος > τείχους

τῶν τειχέσ-ων >

τειχῶν

Dat. τῷ τείχεσ-ι > τείχει

τοῖς τείχεσ-σι(v) >

τείχεσι(v)

Acc. τὸ τεῖχος

τὰ τείχεσ-α >

τείχη

Voc. ὁ τεῖχος

ὁ τείχεσ-α >

τείχη

Neuters with stems in -εσ- have -ος in the nominative, accusative, and vocative singular.

So also τὸ ὄρος, τοῦ ὄρους, *mountain; hill*

Stem: τριηρεσ-, *trireme*

Nom.	ἡ τριήρης	αὶ	τριήρεσ-ες >	τριήρεις
Gen.	τῆς τριήρεσ-ος >	τριήρους	τῶν τριηρέσ-ων >	τριήρων
Dat.	τῇ τριηρεσ-ι >	τριήρει	ταῖς τριηρεσ-σι(v) >	τριηρεσι(v)
Acc.	τὴν τριηρεσ-α >	τριήρῃ	τὰς τριηρεις	
Voc.	ὦ τριηρες	ὦ	τριηρεσ-ες >	τριηρεις

The genitive plural borrows its accent from the other forms, and the accusative plural borrows its form from the nominative plural.

The adjective ἀληθής (stem ἀληθεσ-) has only two sets of forms, the first to go with masculine or feminine nouns and the second to go with neuter nouns. It also loses the σ of the stem before the endings and shows the same contractions as the noun above:

Stem: ἀληθεσ-, *true*

	M. & F.	N.
Nom.	ἀληθής	ἀληθές
Gen.	ἀληθέσ-ος >	ἀληθοῦς
Dat.	ἀληθέσ-ι >	ἀληθεῖ
Acc.	ἀληθέσ-α >	ἀληθῆ
Voc.	ἀληθές	ἀληθές
Nom.	ἀληθέσ-ες >	ἀληθεῖς
Gen.	ἀληθέσ-ων >	ἀληθῶν
Dat.	ἀληθέσ-σι(v) >	ἀληθέσι(v)
Acc.	ἀληθεῖς	ἀληθέσ-α >
Voc.	ἀληθέσ-ες >	ἀληθεῖς

So also ψευδῆς, ψευδές, *false*

PRACTICE: Write all the forms of τὸ μέγα ὄρος, *the big mountain*. Write the forms of ὁ Σωκράτης, *Socrates*, in the singular. Write all the forms of the following phrases: /ὁ ψευδῆς λόγος, *the false story*; ἡ ἀληθής ἀρετή, *the true virtue*; and τὸ ψευδὲς ὄνομα, *the false name*.

5. 1st/3rd Declension Adjective with 3rd Declension Stems in -υ- and -ε-

As does the adjective πᾶς, πᾶσα, πᾶν (Chapter 8, Grammar 4, page 126), the adjective ταχύς, ταχεῖα, ταχύ, *quick, swift*, has masculine and neuter forms that are 3rd declension, while the feminine is 1st declension (with α, because the stem ends in i; compare the declension of μάχαιρα, Chapter 4, Grammar 3, page 42). For the 3rd declension forms, compare the declensions of πόλις and ἄστυ, Chapter 9, Grammar 3, page 145.

Stems: ταχυ-/ταχε- for masculine and neuter; ταχει- for feminine, *quick, swift*

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ταχύ-ς	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχέ-α
Gen.	ταχέ-ος	ταχείας	ταχέ-ος	ταχέ-ων	ταχειών	ταχέ-ων
Dat.	ταχεῖ	ταχείᾳ	ταχεῖ	ταχέ-σι(ν)	ταχείαις	ταχέ-σι(ν)
Acc.	ταχύ-ν	ταχείαν	ταχύ	ταχεῖς	ταχείας	ταχέ-α
Voc.	ταχύ	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχέ-α

So also βραδύς, βραδεῖα, βραδύ, *slow*.

PRACTICE: Write all the forms of ὁ ταχὺς κύων, *the swift dog*; ή ταχεῖα τριήρης, *the swift trireme*; and τὸ ταχὺ ζῷον, *the swift animal*.

Exercise 131

Read aloud and translate:

- οἱ παῖδες ἐπὶ τὰ τείχη ἀναβαίνουσιν.
- αἱ τῶν Ἑλλήνων τριήρεις, ταχεῖαι οὖσαι, τὰς τῶν βαρβάρων ναῦς ῥᾳδίως ἔλαβον.
- ἀεὶ τὰ ἀληθῆ λέγε, ὡς παῖ.
- ὁ ἄγγελος ψευδῇ τοῖς πολίταις εἶπεν.
- μὴ τὰ πρόβατα ἀνὰ τὰ ὅρη ἔλαυνε· πολλοὶ γὰρ λύκοι ἐν τοῖς ὄρεσίν εἰσιν.

Ο ΞΕΡΞΗΣ ΤΟΝ ΕΛΛΗΣΠΟΝΤΟΝ ΔΙΑΒΑΙΝΕΙ *crossed*

Read the following passages (based on Herodotus 7.33-35 and 44) and answer the comprehension questions:

ὅ δὲ Ξέρξης, τοὺς "Ελληνας καταστρέψασθαι βουλόμενος, στρατὸν μέγιστον παρεσκεύασεν. ἐπεὶ δὲ πάντα τὰ ὄλλα ἔτοιμα ἦν, τοὺς στρατηγοὺς ἐκέλευσε γέφυραν ποιῆσαι ἐπὶ τῷ Ἑλλησπόντῳ, τὸν στρατὸν ἐθέλων διαβιβάσαι εἰς τὴν Εὐρώπην. οἱ μὲν οὖν στρατηγοὶ γέφυραν ἐποίησαν, χειμῶν δὲ μέγας γενόμενος πάντα διέφθειρε καὶ ἔλυσεν. *λοσγενελ ζ*

[ο . . . Ξέρξης, Xerxes τοὺς "Ελληνας, the Greeks καταστρέψασθαι, to overthrow, subdue στρατὸν, army τοὺς στρατηγοὺς, the generals γέφυραν, bridge τῷ Ἑλλησπόντῳ, the Hellespont διαβιβάσαι, to take across, transport τὴν Εὐρώπην, Europe διέφθειρε, destroyed]

1. What did Xerxes wish to do?
2. What did he prepare?
3. What did he order his generals to build? With what purpose in mind?
4. What happened?

ἐπεὶ δὲ ἔμαθεν ὁ Ξέρξης τὰ γενόμενα, μάλα ὀργιζόμενος ἐκέλευσε τοὺς δούλους μαστίγωσαι τὸν Ἑλλήσποντον καὶ τοὺς τὴν θάλατταν μαστίγοῦντας ἐκέλευσε ταῦτα λέγειν· “ὦ πικρὸν ὄδωρ, ὁ δεσπότης σε οὕτω κολάζει· ἡδίκησας γὰρ αὐτὸν οὐδὲν κακὸν πρὸς αὐτοῦ παθόν. καὶ βασιλεὺς Ξέρξης διαβῆσεται σε, εἴτε βούλει εἴτε μή.”

Winter of C. p.

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[μαστίγωσαι, *to whip* ταῦτα, *these things* πικρὸν, *bitter, spiteful, mean* κολάζει, *punishes* ἡδίκησας, *you wronged* πρὸς αὐτοῦ, *from him* παθὸν, *(although) having suffered:* note that this aorist participle is neuter to agree with ὄδωρ, the subject of ἡδίκησας διαβῆσεται, *will cross* εἴτε...εἴτε, *whether...or*]

5. How did Xerxes react to what had happened?
6. What did he order his slaves to do?
7. To what do the slaves address their speech?
8. What justification is cited for the punishment of the Hellespont?
9. What will Xerxes do?

οὕτω μὲν οὖν ἐκόλασε τὴν θάλατταν, ἐκείνους δὲ οἵ τὴν γέφυραν ἐποίησαν ἀπέκτεινε, τὰς κεφαλὰς ἀποταμών. ἐπειτα δὲ τοὺς στρατηγοὺς ἐκέλευσεν ἄλλην γέφυραν ποιῆσαι, μάλα ισχυράν. ἐπεὶ δὲ ἐτοίμη ἦν ἡ γέφυρα, ὁ Ξέρξης πρὸς τὸν Ἑλλήσποντον προσελθών, πρῶτον μὲν πάντα τὸν στρατὸν ἤθελεν θεᾶσθαι· ἐπὶ ὅχθον οὖν τινα ἀνέβη, ὅθεν πάντα τὸν πεζὸν στρατὸν ἐθεᾶτο καὶ πᾶσας τὰς ναῦς. ἐπειτα δὲ τοὺς στρατηγοὺς ἐκέλευσε τὸν πεζὸν στρατὸν διαβιβάσαι εἰς τὴν Εύρωπην. οὕτως οὖν τῷ στρατῷ ἤγειτο ἐπὶ τὴν Ἑλλάδα.

[ἀποταμών (*from ἀποτέμνω*), *cutting off* ὅχθον, *hill* ἀνέβη, *he went up, ascended* ὅθεν, *from where, whence* τὸν πεζὸν στρατὸν, *the infantry*]

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10. What did Xerxes do to those who had built the bridge?
11. What did he order his generals to do?
12. What did Xerxes want to do when he approached the Hellespont?
13. Where did he go and what did he see?
14. What did he order his generals to do?

Exercise 13κ

Translate into Greek:

1. When Philip was sailing to Salamis, the old sailor said that he was present at the battle (*dat. without a preposition*).
2. And Philip, who was very amazed, said, “Unless (*εἰ μὴ*) you are

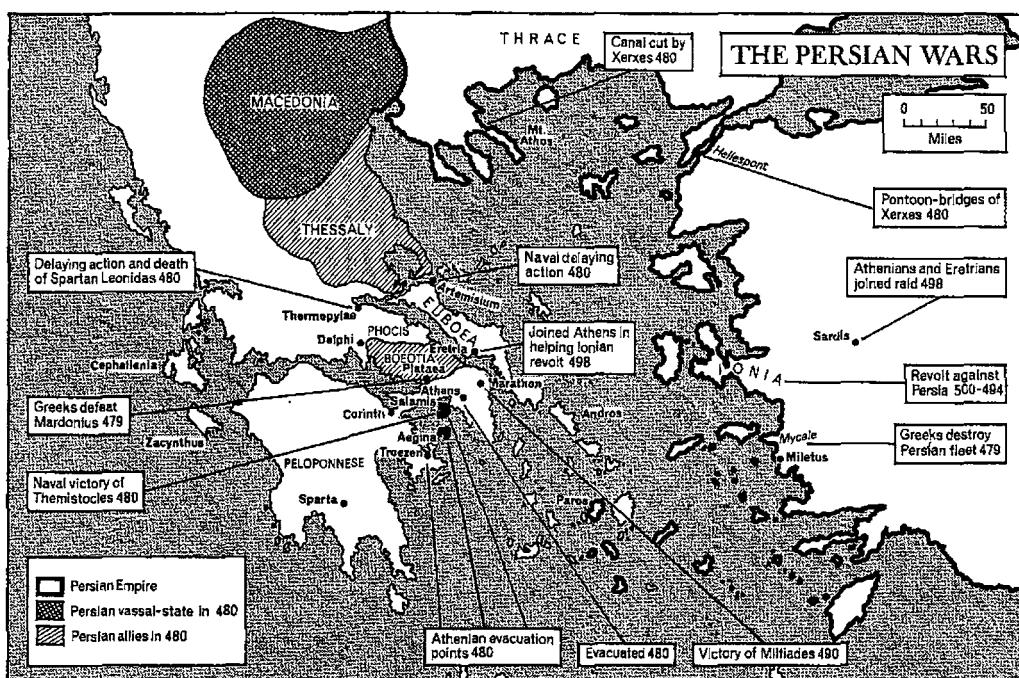
telling lies, you are very old."

3. And the sailor answered: "I was a young man then and was rowing in the fleet.
4. "If you want to listen, I am willing to tell you what happened.
5. "But it's a long story, which I must tell from the beginning."

Greek Wisdom

μηδὲν ἄγαν.

Σόλων (of Athens)



The Persian Wars

Classical Greek

Archilochus

For Archilochus, see pages 121 and 173. After seeing an eclipse of the sun (648 B.C.), he declares that nothing is impossible (fragment 122, Gerber).

χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον
οὐδὲ θαυμάσιον, ἐπειδὴ Ζεὺς πατήρ Ὁλυμπίων
ἐκ μεσαμβρίης ἔθηκε νύκτ', ἀποκρύψας φάος
ἡλίου λάμποντος, ύγρὸν δ' ἡλθ' ἐπ' ἀνθρώπους δέος.

[*χρημάτων . . . οὐδέν, nothing of things = nothing at all* *ἄελπτον, unexpected*
ἀπώμοτον, to be sworn impossible *ἐπειδὴ, since* *μεσαμβρίης, midday* *ἔθηκε,*
made *ἀποκρύψας, hiding* (*τὸ*) *φάος, the light* *λάμποντος, shining* *ύγρὸν,*
moist, clammy (we print this emendation instead of the unmetrical *λυγρὸν, baneful*, of the
transmitted text) *δέος, fear*]

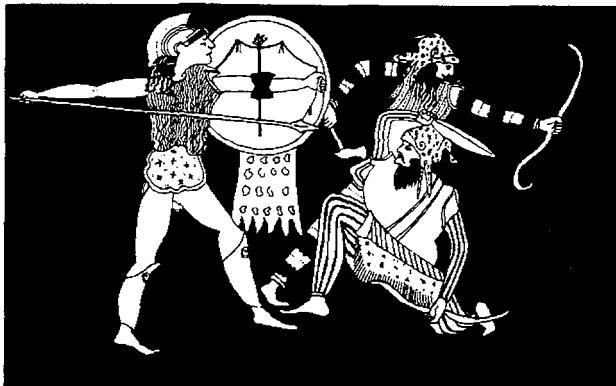
New Testament Greek

Luke 21.1–4 The Widow's Mite

ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, καὶ εἶπεν, “ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρᾳ αὕτῃ ἡ πτωχὴ πλεῖον πάντων ἔβαλεν· πάντες γάρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτῃ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ἐλέγειν ἔβαλεν.”

[*ἀναβλέψας: Jesus is the subject γαζοφυλάκιον, treasury τὰ δῶρα, the gifts πλουσίους, wealthy χήραν, widow πενιχρὰν, poor λεπτὰ, small coins αὕτῃ (take with ἡ χήρᾳ), this ἡ πτωχὴ, the poor (one) πλεῖον πάντων, more than all οὗτοι, these (men) τοῦ περισσεύοντος αὐτοῖς, the more than enough for them, their abundance αὕτῃ, this (woman) ὑστερήματος, need, poverty τὸν βίον, the livelihood]*

Η ΕΝ ΤΑΙΣ ΘΕΡΜΟΠΥΛΑΙΣ ΜΑΧΗ (α)



οι "Ελληνες ἀνδρειότατα μαχόμενοι τους βαρβάρους ἡμῖνον.

VOCABULARY

Verbs

ἐλπίζω, [έλπιε-] **ἐλπιῶ**, [έλπι-]
κῆλπισα, **ἐλπίσας**, *I hope; I ex-*

pect; I suppose

ἐπιπέμπω, **ἐπιπέμψω**,
ἐπέπεμψα, **ἐπιπέμψας**, *I send*
against; I send in

πράττω, [πρᾶκτ-] **πράξω**,
ἐπράξα, **πράξας**, *intransitive*,
I fare; transitive, I do X

προσβάλλω, [βαλε-] **προσ-**
βαλῶ, [βαλ-] **προσέβαλον**,
προσβαλών + dat., I attack

συμβάλλω [= συν- + βάλλω],
[βαλε-] **συμβαλῶ**, [βαλ-]
συνέβαλον, **συμβαλών**, *I join*

battle; + dat., I join battle with

συνέρχομαι, [ει-/ι-] **σύνειμι**,
[έλθ-] **συνήλθον**, **συνελθών**,
I come together

χράομαι (present and imperfect
have η where α would be ex-
pected: χρῶμαι, χρῆ, χρῆται,

etc.), **χρήσομαι** (note that the α
changes to η even after the ρ),
ἐχρησάμην, **χρησάμενος + dat.**,
I use; I enjoy (14α)

Nouns

ὁ ὄπλιτης, **τοῦ ὄπλιτου**, *hoplite*
(heavily-armed foot soldier)

τὸ πλῆθος, **τοῦ πλήθους**, *num-*

τι **στόλος**, **τοῦ στόλου**, *expedi-*

tion; army; fleet

ὁ στρατιώτης, **τοῦ**

στρατιώτου, *soldier*

ὁ στρατός, **τοῦ στρατοῦ**, *army*

Adjectives

ὅλιγος, -η, -ον, *small; pl., few*
οὗτος, **αὕτη**, **τοῦτο**, *this; pl.,*

these

Note the predicate position:

τοῦτο τὸ ἐπίγραμμα or **τὸ**

ἐπίγραμμα τοῦτο, *this*

inscription

στενός, -ή, -όν, narrow
Cf. τὰ στενά, narrows;
straits; mountain pass

Conjunction

ἢ, with comparatives, than

Expressions

ἐν μέσῳ + gen., between
κατὰ γῆν, by land

Proper Names

ὁ "Ελλην, τοῦ "Ελληνος,
Greek; pl., the Greeks
ἡ Εύβοια, τῆς Εύβοιᾶς, Euboea

αἱ Θερμοπύλαι, τῶν Θερ-
μοπυλῶν, Thermopylae
ἡ Κόρινθος, τῆς Κορίνθου,
Corinth
οἱ Λακεδαιμόνιοι, τῶν
Λακεδαιμονίων, the
Lacedaemonians, Spartans
ὁ Λεωνίδης, τοῦ Λεωνίδου,
Leonidas
ὁ Ξέρξης, τοῦ Ξέρξου, Xerxes
οἱ Πέρσαι, τῶν Περσῶν, the
Persians

"ἐπεὶ ὁ Ξέρξης, βασιλεὺς ὧν τῶν Περσῶν, τὸν στόλον παρεσκεύαζεν, ἐν νῷ ἔχων πᾶσαν τὴν Ἑλλάδα καταστρέψασθαι, οἱ τῶν Ἑλλήνων πρῶτοι συνῆλθον εἰς τὴν Κόρινθον καὶ ἐσκόπουν τί δεῖ πράττειν. πολὺν δὲ χρόνον ἡπόρουν· μείζονα γὰρ στρατὸν εἶχεν ὁ Ξέρξης ἢ πάντες οἱ "Ελληνες καὶ πλέονας ναῦς. τέλος δὲ ἔδοξεν αὐτοῖς τοὺς βαρβάρους ἀμύνειν ἐν ταῖς Θερμοπύλαις· ἐκεῖ γὰρ κατὰ μὲν γῆν τὰ ὅρη οὕτω πρόσκειται τῇ θαλάττῃ ὥστε ὀλίγοι πρὸς πολλοὺς δύνανται μάχεσθαι, κατὰ δὲ θάλατταν πόροι εἰσὶ στενοὶ ἐν μέσῳ τῆς τε Εύβοιᾶς καὶ τῆς ἡπείρου. μαθόντες οὖν οἱ "Ελληνες ὅτι ὁ Ξέρξης ἥδη πρὸς τὴν Ἑλλάδα πορεύεται καὶ δι' ὀλίγου εἰς τὰς Θερμοπύλας οἱ Πέρσαι ἀφίξονται, τὸν Λεωνίδην ἐπεμψαν, βασιλέα ὄντα τῶν Λακεδαιμονίων, ἑπτακισχίλιους ἔχοντα ὀπλίτας. οὗτοι δὲ ἀφικόμενοι εἰς τὰς Θερμοπύλας παρεσκευάζοντο ἀμύνειν τοὺς βαρβάρους τῇ Ἑλλάδι.

battue of ~~μεταναστεύειν~~ (from) αριστεύειν
[καταστρέφεσθαι, to subdue μείζονα, bigger, larger πρόσκειται + dat., note the neuter plural subject, lie close to δύνανται, are able πόροι, straits τῆς ἡπείρου, the mainland ἑπτακισχίλιους, seven thousand]

"ό δὲ Ξέρξης ἀφικόμενος εἰς τὰ στενὰ στρατὸν ἔχων μέγιστον δή, τέτταρας μὲν ἡμέρας ἡσύχαζεν· ἥλπιζε γὰρ τοὺς "Ελληνας ὀποφεύξεσθαι ἴδοντας τὸ πλῆθος τοῦ στρατοῦ. τῇ δὲ πέμπτῃ ἡμέρᾳ—οἱ γὰρ "Ελληνες ἔτι ἀκίνητοι ἔμενον—τὸν στρατὸν ἐκέλευσεν εὐθὺς προσβαλεῖν. οἱ δὲ "Ελληνες ἀνδρειότατα μαχόμενοι τοὺς βαρβάρους ἥμηνον. τέλος δὲ βασιλεὺς τοὺς Πέρσας ἐπέπεμψεν οὓς

‘ἀθανάτους’ ἐκάλει, ἀνδρειοτάτους ὅντας τῶν στρατιωτῶν, ἐλπίζων τούτους γε ῥᾶδίως νικῆσειν τοὺς “Ελληνας. ἐπεὶ δὲ καὶ οὗτοι συνέβαλον, οὐδὲν ἄμεινον ἔπραττον ἢ οἱ ἄλλοι, ἐν τοῖς στενοῖς μαχόμενοι καὶ οὐ δυνάμενοι τῷ πλήθει χρῆσθαι. βασιλεὺς δὲ τὴν μάχην θεώμενος τρὶς ἀνέδραμεν, ὡς λέγουσιν, ἐκ τοῦ θρόνου, 25 φοβούμενος ὑπὲρ τοῦ στρατοῦ.”

[Ἄλπιζε... τοὺς “Ελληνας ἀποφεύξεσθαι, he was hoping that the Greeks would flee ἀκίνητοι, unmoved ἀθανάτους, Immortals ἄμεινον, better τρὶς, three times ἀνέδραμεν (from ἀνατρέχω), leaped to his feet τοῦ θρόνου, his throne]

WORD STUDY

Using your knowledge of Greek, explain the meaning of the following forenames:

- | | | |
|-----------|-------------------------------|-------------|
| 1. Philip | 3. Theodore (τὸ δῶρον = gift) | 5. Dorothea |
| 2. George | 4. Sophie | 6. Ophelia |

GRAMMAR

1. Comparison of Adjectives

Adjectives have three *degrees*, e.g., “beautiful” (*positive*), “more beautiful” (*comparative*), and “most beautiful” (*superlative*) or “brave” (*positive*), “braver” (*comparative*), and “bravest” (*superlative*).

In Greek the comparative and superlative of adjectives are regularly formed by adding -τερος, -τέρᾳ, -τερον and -τατος, -τάτῃ, -τατον to the stem of the positive:

Positive	Comparative	Superlative
ἀνδρεῖος, -ᾶ, -ον, <i>brave</i>		
Stem: ἀνδρειο-	ἀνδρειό-τερος, -ᾶ, -ον <i>braver</i>	ἀνδρειό-τατος, -η, -ον <i>bravest</i>
<i>χαλεπός, -ή, -όν, difficult</i>		
Stem: χαλεπο-	χαλεπώ-τερος, -ᾶ, -ον <i>more difficult</i>	χαλεπώ-τατος, -η, -ον <i>most difficult</i>

Note that in 1st and 2nd declension adjectives as in the examples above, the o at the end of the stem of the positive is lengthened to ω if the syllable preceding it is regarded as short (e.g., contains a short vowel).

Positive	Comparative	Superlative
----------	-------------	-------------

3rd Declension:

ἀληθής, ἀληθές, *true*

Stem: ἀληθεσ- ἀληθέσ-τερος, -ἄ, -ον
 truer

ἀληθέσ-τατος, -η, -ον
 truest

Note what happens when the stem ends in -ov-:

σώφρων, σώφρον, *of sound mind; prudent; self-controlled*

Stem: σωφρον- σωφρον-έσ-τερος, -ἄ, -ον σωφρον-έσ-τατος, -η, -ον
 more prudent *most prudent*

The endings -έσ-τερος, -ά, -ον and -έσ-τατος, -η, -ον are constructed by analogy with ἀληθέσ-τερος, -ά, -ον and ἀληθέσ-τατος, -η, -ον.

2. Irregular Comparison of Adjectives

Some adjectives are irregular in their formation of comparatives and superlatives and show forms ending in -ιων or -ων (masculine and feminine) and -ιον or -ον (neuter) for the comparative and -ιστος, -ιστη, -ιστον for the superlative. The comparatives are declined like σώφρων, σώφρον (see Chapter 7, Grammar 7, page 107), with some alternative forms that will be presented later.

Positive	Comparative	Superlative
ἀγαθός, -ή, -όν <i>good</i>	ἀμείνων, ἄμεινον <i>better</i>	ἄριστος, -η, -ον <i>best</i>
κακός, -ή, -όν <i>bad</i>	κακίων, κάκιον <i>worse</i>	κάκιστος, -η, -ον <i>worst</i>
καλός, -ή, -όν <i>beautiful</i>	καλλίων, κάλλιον <i>more beautiful</i>	κάλλιστος, -η, -ον <i>most beautiful</i>
μέγας, μεγάλη, μέγα ¹ <i>big, large, great</i>	μείζων, μεῖζον <i>bigger, larger, greater</i>	μέγιστος, -η, -ον <i>biggest, largest greatest</i>
όλιγος, -η, -ον <i>small; pl., few</i>	έλάτιων, ἔλαττον <i>smaller; pl., fewer</i>	όλιγιστος, -η, -ον <i>smallest (in number); pl., fewest</i>
πολύς, πολλή, πολύ ² <i>much; pl., many</i>	πλείων/πλέων, πλεῖον/πλέον <i>more</i>	πλείστος, -η, -ον <i>most; very great; pl., very many</i>

PRACTICE: Write the forms of ή ἀμείνων γυνή and of τὸ ἄμεινον τέκνον (*child*).

3. Comparison of Adverbs

As you learned in Chapter 4 (Grammar 7, page 50), the positive degree of an adverb is regularly the same in spelling and accent as the genitive plural of the corresponding adjective, but with ζ instead of ν at the end, e.g., adjective, gen., pl., καλῶν > adverb, καλῶς. The comparative degree of the adverb is the neuter singular of the comparative adjective, and the superlative degree of the adverb is the neuter plural of the superlative adjective, e.g.:

Positive	Comparative	Superlative
Regular:		
ἀνδρείως <i>bravely</i>	ἀνδρειότερον <i>more bravely</i>	ἀνδρειότατα <i>most bravely</i>
ἀληθῶς <i>truly</i>	ἀληθέστερον <i>more truly</i>	ἀληθέστατα <i>most truly</i>
Irregular:		
εὖ well = adverb corresponding to ἀγαθός	ἄμεινον <i>better</i>	ἄριστα <i>best</i>
κακῶς <i>badly</i>	κάκιον <i>worse,</i>	κάκιστα <i>worst</i>
πολύ <i>much</i>	πλέον <i>more</i>	πλεῖστα <i>most</i>
μάλα <i>very</i>	μᾶλλον <i>more; rather</i>	μάλιστα <i>most, most of all;</i> <i>very much;</i> <i>especially</i>

Note the use of μᾶλλον ἢ, *rather than*:

ὁ πάππος ἐβούλετο ἐν τῷ ἄστει μένειν μᾶλλον ἢ οἴκαδε ἐπανελθεῖν.
*Grandfather was wanting to stay in the city ***rather than*** to return home.*

4. Uses of Comparatives and Superlatives

a. Comparatives

μείζονα στρατὸν εἶχεν ὁ Ξέρξης ἢ πάντες οἱ "Ελλῆνες.

Xerxes had a bigger army than all the Greeks.

Here the conjunction ἢ, *than*, is used; in this construction the two things being compared (underlined in the examples above and below)

are in the same case. Here is another example:

ὁ νεᾶνιας τὸν Φίλιππον ἀγριώτερον ἔτυψεν ἢ τὸν ὄλλον νεᾶνιαν.

The young man hit Philip more fiercely than (he hit) the other young man.

The following examples show how the genitive case (*genitive of comparison*) may be used instead of the conjunction *ἢ*:

ὁ ἀνὴρ μείζων ἐστὶ τοῦ παιδός.

The man is bigger than the boy.

οἱ ἀθάνατοι οὐδὲν ἄμεινον ἔπραττον τῶν ὄλλων.

The Immortals were faring no better than the others.

b. *Superlatives*

ὁ Λεωνίδης πάντων τῶν στρατιωτῶν ἄριστος ἦν.

Leonidas was the best of all the soldiers.

The genitive used with superlatives, as above, is a *partitive genitive*.

c. *Strengthened Comparisons*

An adjective in the dative case may be used to enhance a comparison, e.g.:

πολλῷ/μακρῷ μείζονα στρατὸν εἶχεν ὁ Ξέρξης ἢ πάντες οἱ Ἕλληνες.

Xerxes had a much/far bigger army than all the Greeks.

This is called the *dative of degree of difference*; lit., *bigger by much/by far*. An adverb may also be used, e.g.:

ὁ Λεωνίδης πάντων τῶν στρατιωτῶν πολὺ ἄριστος ἦν.

Leonidas was by far the best of all the soldiers.

d. *Superlatives with ὡς*

Note the following:

ὡς τάχιστα, *as quickly as possible*

ὡς ἀνδρειότατα, *as bravely as possible*

ὡς πλεῖστοι, *as many as possible*

e. *Special Meanings of Comparatives and Superlatives*

Sometimes comparatives are used when no explicit comparison is being made; the comparative softens the statement, e.g.:

οἱ βάρβαροι ἀνδρειότεροι εἰσιν.

The barbarians are rather/somewhat brave.

Sometimes superlatives are used to indicate a very high degree of a quality when no explicit comparison is being made, e.g.:

οἱ ἀθάνατοι ἀνδρειότατοί εἰσιν.

The Immortals are very brave.

Exercise 14α

Locate six comparatives/superlatives in the reading passage at the beginning of this chapter and explain the constructions in which they occur.

Exercise 14β

Translate into English:

1. τῶν Ἑλλήνων πλεῖστοι ἔπεισον ἄριστα μαχόμενοι.
2. οἱ ὄπλιται, καίπερ ἀνδρειότατα μαχόμενοι, οὐκ ἐδύναντο (*were able*) τοὺς πολεμίους (*the enemy*) πλέονας ὅντας ἀμύνειν.
3. οἱ "Ἑλληνες ἀνδρειότεροι ἡσαν τῶν βαρβάρων καὶ ἄμεινον ἐμάχοντο.
4. τοῖς "Ἑλλησι πολλῷ ἐλάττονες νῆες ἡσαν ἢ τοῖς βαρβάροις.
5. ἐν ἐκείνῃ τῇ μάχῃ τῶν μὲν Ἑλλήνων πολλοὶ ἀπέθανον, τῶν δὲ πολεμίων πολλῷ πλέονες.
6. ἡ γυνὴ, πολλῷ σωφρονεστέρᾳ οὖσα τοῦ ἀνδρός, ἀληθέστερα εἶπεν.
7. οἱ "Ἑλληνες, καίπερ ὀλίγιστοι ὅντες, τὰ δόπλα (*their weapons*) παρεσκεύαζον, ἐν νῷ ἔχοντες ὡς ἀνδρειότατα ἀποθανεῖν.
8. οἱ βάρβαροι, καίπερ ἀγριώτατα προσβάλλοντες, οὐκ ἐδύναντο τοὺς "Ἑλληνας νίκησαι.

Exercise 14γ

Translate into Greek:

1. The Persians had (*use imperfect of ἔχω*) a bigger army than we, but we were fighting more bravely.
2. The best soldiers of Xerxes attacked most fiercely but were faring no better than the others.
3. Old men are not always wiser than young men.
4. The hoplites attacked the Persians even (*καὶ*) more fiercely.
5. We decided to return home rather than to stay in the city.
6. The messenger, whom we heard in the agora, spoke more truly than you.

The Rise of Athens

Athens played no part in the colonizing movement of the eighth and seventh centuries; she controlled a larger area than any other Greek state except Sparta and so had less need to send out colonies. She was also at this time somewhat backward. An attempt was made to establish a tyranny at Athens by Cylon (632 B.C.), but he failed to win popular support.

Forty years later in the 590s, the discontent of the farmers threatened to lead to civil war in Attica, and Solon was appointed arbitrator to find a solution (see page 118). Although his legislation pleased neither farmers nor nobles, his reforms had a lasting and profound effect both constitutionally and economically. Athens enjoyed a new prosperity. She began to export both olive oil and fine pottery; Attic black figure pottery, which had begun to appear about 600 B.C., gradually drove out Corinthian ware, and achieved a monopoly throughout the Greek world and beyond.

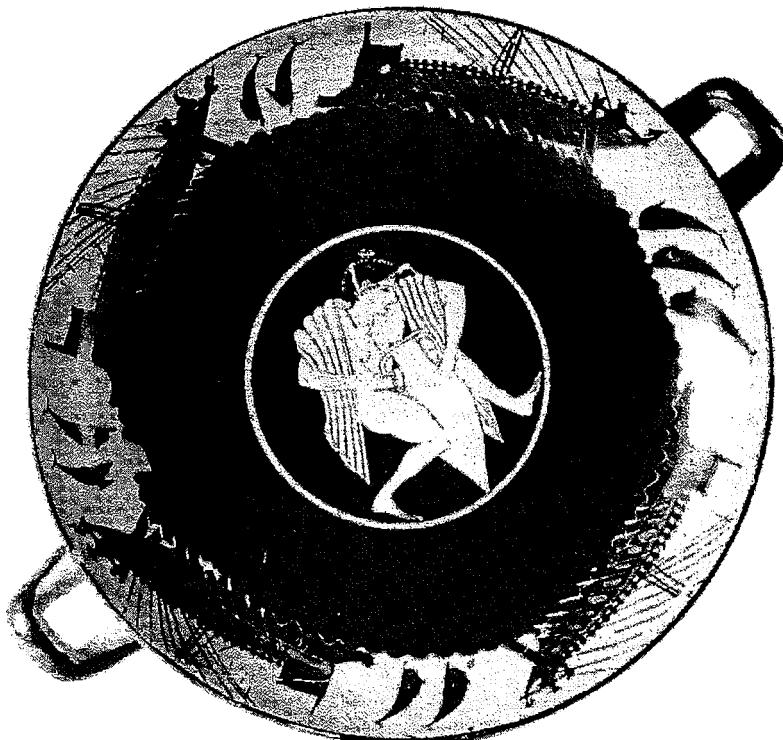
A renewed threat of civil war allowed Pisistratus to establish a tyranny, but Athens continued to grow in prosperity and power throughout his tyranny (546–527) and that of his son, Hippias. Hippias was driven out in 510, and three years later Cleisthenes put through the reforms that established a democracy. Immediately Athens was attacked by enemies on every side. The Spartan king Cleomenes led the army of the Peloponnesian League against her but turned back at the border, because the Corinthians refused to fight in an unjust war. Meanwhile the Boeotians had invaded Attica from the north and the Chalcidians from the east. As soon as Cleomenes had turned back, the Athenian army hurried north, defeated the Boeotians and then crossed to Euboea and inflicted a crushing defeat on the Chalcidians, taking and destroying their city.

When Aristagoras arrived in Athens to ask for help in the Ionian revolt against Persia, the Athenian people were confident enough to accept his appeal (see page 220). Since Hippias had taken refuge with the Persians, their motives were not entirely disinterested. Less than ten years later, Athens faced the might of Persia alone at Marathon, and her victory there filled the democracy with boundless pride and confidence.

Although Athens was now powerful by land, her navy was still inconsiderable. The founder of Athenian sea power was Themistocles, the victor of Salamis, who foresaw that the future of Athens lay by sea and who, as archon in 493/492 B.C., had begun the fortification of the Piraeus. Ten years later an exceptionally rich vein of silver was found in the state mines at Laurium. It was proposed to divide this windfall up among the citizens, but Themistocles persuaded the Assembly to use the money to build a new fleet. Two years later at Salamis we find that Athens had a fleet of 200 triremes, more than half the whole Greek force of 350 ships. Themistocles as admiral of the Athenian contingent had the greatest influence in the allied councils and devised the tactics that won victory at Salamis in 480 B.C. If Sparta remained the greatest land power among the Greeks, from now on there could be no doubt that Athens would take the lead by sea.

When representatives of the thirty-one loyal Greek states had met at Corinth in 481 B.C. to plan resistance to Xerxes' imminent invasion, the allies agreed without dispute to give Sparta command by both land and sea. News of Xerxes' preparations must have reached Greece a good time before this. He had summoned contingents from all over his empire and spent the winter of 481/480 at Sardis assembling and preparing his invasion force. According to Herodotus, his navy consisted of 1,207 ships and his army of

1,700,000 fighting men. The figure for the navy may be approximately correct, but that for the army is absurd. It may have numbered 200,000. To bring this great host into Europe, Xerxes' engineers constructed two bridges of boats across the Hellespont (480 B.C.). When they were destroyed by a storm, two new and stronger bridges were built, and the army crossed the Hellespont and proceeded along the coast, supplied by the navy. At Mount Athos, off which the Persian fleet had been wrecked in 492 B.C., a canal had been dug across the promontory, one and a half miles or two and a half kilometers long, to forestall a similar disaster (see map, page 230). The invading force continued inexorably through Macedonia and into Thessaly. There was no resistance; the Greeks had abandoned any idea of making a stand anywhere north of Thermopylae, the only place where geography made it possible to hold off the Persians by a combined operation by sea and land. The next defensible point was the Isthmus of Corinth, but withdrawal to this would mean abandoning Attica. Even the wall across the Isthmus would not provide effective defense, if the position could be circumvented by a landing of the Persian fleet south of the Isthmus.



Around the outside of this cup four Athenian warships are being rowed, with dolphins leaping beside their prows. They are not triremes, which with 170 oarsmen were too complicated for any artist to draw on a vase. They are penteconters, which had fifty oarsmen. Note the helmsmen holding the steering oars, the high platform in the bows where the lookout stood, and the bronze beaks that were used for ramming the enemy.

Classical Greek

Archilochus

For Archilochus, see pages 121, 173, and 231. In the following epigram (poem 5, Gerber), he defiantly tells the world that in a battle against a Thracian tribe, the Saioi, he threw away his shield and ran:

ἀσπίδι μὲν Σαίων τις ἀγάλλεται, ἦν παρὰ θάμνῳ,
ἔντος ἀμώμητον, κάλλιπον οὐκ ἔθέλων·
αὐτὸν δ' ἔξεσάωσα. τί μοι μέλει ἀσπὶς ἐκείνη;
έρρετω· ἔξαντις κτήσομαι οὐ κακίω.

[ἀσπίδι (from ἀσπίς), *my shield* ἀγάλλεται + dat., *enjoys παρὰ θάμνῳ, by a bush* ἔντος, *a weapon* ἀμώμητον, *blameless, excellent κάλλιπον = κατέλιπον αὐτὸν = ἐμαυτὸν* ἔξεσάωσα = ἔξεσώσα (from ἐκσφέω, *I keep X safe*) τί μοι μέλει ἀσπὶς ἐκείνη, *what do I care about that shield?*, lit., *why is that shield a concern to me?* ἔρρετω, *let it go!* ἔξαντις = αὐθις κτήσομαι (*supply ὅλην*, *I will get (another)* κακίω = κακίονα]

New Testament Greek

Luke 10.25–29 The Good Samaritan

καὶ ἴδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων, “διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;” ὁ δὲ εἶπεν πρὸς αὐτόν, “ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;” ὁ δὲ ἀποκριθεὶς εἶπεν, “ἄγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύᾳ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.” εἶπεν δὲ αὐτῷ, “ὅρθως ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ.” ὁ δὲ θέλων δικαιῶσαι ἔαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, “καὶ τίς ἐστίν μου πλησίον;

[νομικός, *lawyer* ἀνέστη, *stood up* ἐκπειράζων, *testing αὐτὸν*, i.e., Jesus διδάσκαλε, *teacher* ζωὴν, *life αἰώνιον*, *eternal κληρονομήσω*, *will I inherit τῷ νόμῳ, the law γέγραπται, has been/is written ἀναγινώσκεις = ἀναγινώσκεις, do you read ἀποκριθεὶς, aorist passive participle with active meaning, answering ἄγαπήσεις, you will love κύριον, the Lord ὅλης, whole καρδίας, heart ἐν, here best translated with τῇ ψυχῇ, the soul τῇ ἰσχύᾳ, the strength τῇ διανοίᾳ, the mind πλησίον, adv. or prep. + gen., near; τὸν πλησίον σου = your neighbor ζῆσῃ (from *ζάω), you will live δικαιῶσαι, to justify μου πλησίον = ὁ πλησίον μου, the one near me, my neighbor]*

Η ΕΝ ΤΑΙΣ ΘΕΡΜΟΠΥΛΑΙΣ ΜΑΧΗ (β)



οἱ Ἑλληνες μνημεῖον ἐποίησαν τῷ Λεωνίδῃ,
ἀνδρὶ ἀρίστῳ, λέοντα λίθινον.

VOCABULARY

Verbs

ἀγγέλλω, [ἀγγελε-] **ἀγγελῶ**,
[ἄγγειλ-] **ἄγγειλα**, **ἀγγείλας**,
I announce; I tell

ἀναχωρέω, **ἀναχωρήσω**,
ἀνεχώρησα, **ἀναχωρήσας**,
I retreat, withdraw
ἀντέχω [= ἀντι- + ἔχω], *imperfect*,
ἀντεῖχον (*irregular augment*),
ἀνθέξω (*irregular*), [σχ-]
ἀντέσχον, **ἀντισχών + dat.**, *I re-*
sist

γράφω, **γράψω**, **ἔγραψα**,
γράψας, *I write*

διέρχομαι [= δια- + ἔρχομαι],
[ει-/ι-] **διειμι**, [έλθ-] **διῆλθον**,
διελθών, *I come through; I go*
through

παραγίγνομαι, [γενε-] **παρ-**
αγενήσομαι, [γεν-] **παρε-**
γενόμην, **παραγενόμενος**, *I ar-*
rive

φράζω, **φράσω**, **ἔφρασα**,
φράσας, *I show; I tell; I tell of*,
explain

Nouns

ὁ πόλεμος, **τοῦ πολέμου**, *war*
αἱ πύλαι, **τῶν πυλῶν**, *pl.*,
double gates; pass (through the
mountains)

Adjectives

ἄπᾶς, **ἄπᾶσα**, **ἄπαν**, *all; ev-*
ery; whole
ὅδε, **ἥδε** (*note the accent*), **τόδε**,
this here; pl., these here

Note the predicate position:
ὅδε ὁ ἄνθρωπος or **ὁ**
ἄνθρωπος ὅδε, *this man*
here

πολέμιος, -**ᾰ**, -**ον**, *hostile; en-*
emy
οἱ πολέμιοι, **τῶν**
πολεμίων, *the enemy*

<i>Adverb</i>	ἡ Βοιωτία τῆς Βοιωτίας <i>Boeotia</i>
ὅπου, <i>where</i>	δ 'Εφιάλτης, τοῦ 'Εφιάλτου, <i>Ephialtes</i>
<i>Conjunctions</i>	ἡ Πελοπόννησος, τῆς Πελοποννήσου, <i>the Peloponnesus</i>
ἕως, <i>until</i>	δ Σπαρτιάτης, τοῦ Σπαρτιάτου, <i>a Spartan</i>
ὡς, <i>when</i>	τὸ Φάληρον, τοῦ Φαλήρου, <i>Phalerum</i> (the old harbor of Athens)
<i>Expression</i>	τῇ προτεραιᾳ, <i>on the day before</i>
<i>Proper Names</i>	τὸ Ἀρτεμίσιον, τοῦ Ἀρτεμισίου, <i>Artemisium</i>
ἡ Ἀττική, τῆς Ἀττικῆς, <i>Attica</i>	τῷ Δ. at a loss : απόρ

“τῇ δ' ὑστεραιᾳ οἱ βάρβαροι αὐθις προσβάλοντες οὐδὲν ἀμεινον ἔπραττον ἢ τῇ προτεραιᾳ. ὡς οὖν ἡπόρει ὁ Ξέρξης, προσῆλθε πρὸς αὐτὸν ἀνήρ τις τῶν Ἑλλήνων, Ἐφιάλτης ὄνοματι, ἔφρασέ τε τὴν ἀτραπὸν τὴν διὰ τοῦ ὅρους φέρουσαν εἰς τὰς Θερμοπύλας. ταῦτα δὲ μαθὼν ὁ Ξέρξης τοὺς ἀθανάτους ταύτῃ ἐπεμψεν, κελεύων αὐτοὺς ἐκ τοῦ ὅπισθεν λαβεῖν τοὺς Ἑλληνας. οἱ δὲ Ἑλληνες μαθόντες τί γίγνεται πρῶτον μὲν ἡπόρουν τί δεῖ πρᾶξαι, τέλος δὲ ἐδοξε τῷ Λεωνίδῃ τοὺς μὲν ἄλλους ἀποπέμψαι πρὸς τὴν Ἀττικήν, αὐτὸς δὲ ἐμενεν ἐν ταῖς Θερμοπύλαις τριακοσίους ἔχων Σπαρτιάτας ἐν νῷ ἔχων τὰς πύλας φυλάττειν.

[τε, and τὴν ἀτραπὸν, *the path* φέρουσαν, *leading* ταύτῃ, *this way* ἐκ τοῦ ὅπισθεν, *from the rear* τριακοσίους, *three hundred*]

“οἱ μὲν οὖν βάρβαροι προσέβαλον, οἱ δὲ Σπαρτιάται ἐμάχοντο πρὸς πολεμίους πολλαπλασίους ὄντας καὶ πλείστους δὴ ἀπέκτειναν· τῶν δ' Ἑλλήνων ἄλλοι τε πολλοὶ ἐπεσον καὶ αὐτὸς ὁ Λεωνίδης, ἀνήρ ἄριστος γενόμενος. τέλος δὲ οἱ Πέρσαι οἱ διὰ τοῦ ὅρους διελθόντες παρεγένοντο καὶ ἐκ τοῦ ὅπισθεν προσέβαλον. τότε δὴ οἱ Σπαρτιάται εἰς τὸ στενὸν τῆς ὁδοῦ ἀνεχώρουν καὶ ἐνταῦθα ἐμάχοντο. ἔως ἄπαντες ἐπεσον.

[πολλαπλασίους, *many times their number*]

“οἱ δὲ Ἑλληνες μετὰ τὸν πόλεμον τοὺς τριακοσίους ἔθαψαν ὅπου ἐπεσον καὶ μνημεῖον ἐποίησαν τῷ Λεωνίδῃ, λέοντα λίθινον, δὸν καὶ νῦν ἔξεστιν ίδειν. καὶ τοῦτο τὸ ἐπίγραμμα ἐν στήλῃ λιθίνῃ ἔγραψαν.”

it is possibl
tion

ῳ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
κείμεθα, τοῖς κείνων ρήμασι πειθόμενοι.

[ἔθαψαν, *they buried* ἐπίγραμμα, *inscription* στήλη, *tombstone* ὡς ξεῖν' = ὡς
ξένες ἀγγέλλειν: infinitive used as imperative τῇδε, *here* κείμεθα, *we lie*
τοῖς κείνων ρήμασι, *their words*]

"ἐν δὲ τούτῳ κατὰ θάλατταν οἱ "Ελληνες πρὸς τῷ Ἀρτεμισίῳ
μένοντες τὰ στενὰ ἐφύλαττον καὶ γαυμαχοῦντες τοὺς βαρβάρους 25
ἐνίκησαν καίπερ πλέονας ὄντας καὶ ἥμανταν. ὡς δὲ οἱ βάρβαροι τὰς
Θερμοπύλας εἶλογ, οἱ "Ελληνες οὐκέτι ἐφύλαττον τὰ στενὰ ἀλλὰ
πρὸς τὴν Σαλαμῖνα ταῖς ναυσὶν ἀνεχώρουν. κατὰ δὲ γῆν οὐκέτι
ἐδύναντο ἀντέχειν τοῖς βαρβάροις ἀλλὰ ἔφευγον πρὸς τὴν
Πελοπόννησον, τήν τε Βοιωτίāν καὶ τὴν Ἀττικὴν τοῖς πολεμίοις 30
καταλιπόντες. οὕτως οὖν οἱ βάρβαροι κατὰ μὲν γῆν προχωρήσαντες
εἰς Ἀθήναις προσβαλεῖν ἐν νῷ εἶχον, κατὰ δὲ θάλατταν εἰς τὸ
Φάληρον πλεύσαντες ἐν τῷ λιμένι ὕρμουν." ?

[γαυμαχοῦντες, *fighting at sea* ταῖς ναυσὶν, *with their ships* ἐδύναντο, *they were able* ὕρμουν (from ὕρμέω), *came to lie at anchor*]

WORD BUILDING

Deduce the meanings of the words in the following sets:

1. ὁ στρατός	ἡ στρατιά	στρατεύω (-ομαι)	τὸ στράτευμα
2. ὁ στρατηγός	στρατηγέω	στρατηγικός, -ή, -όν	ὁ στρατιώτης
3. ὁ πόλεμος	πολέμιος, -ᾱ, -ον	πολεμικός, -ή, -όν	πολεμέω

GRAMMAR

5. Demonstrative Adjectives

Here are three demonstrative adjectives, used when pointing to particular things (cf. the Latin *dēmōnstrō*, "I point out"):

οὗτος, αὕτη, τοῦτο, *this*
ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that*
ὅδε, ἥδε, τόδε, *this here*

In the chart below, note that the demonstrative adjective οὗτος begins with τ everywhere the definite article does; the feminine has -αν- instead of -ον- everywhere except in the genitive plural; and the neuter plural nominative and accusative have -αν-:

Singular			Plural		
M.	F.	N.	M.	F.	N.
οὗτος, αὕτη, τοῦτο, <i>this</i>					
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται
Gen.	τούτου	ταύτης	τούτου	τούτων	ταύτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις
Acc.	τούτον	ταύτην	τοῦτο	τούτους	ταύτας
έκείνος, έκείνη, έκείνο, <i>that</i>					
Nom.	έκείνος	έκείνη	έκείνο	έκείνοι	έκείναι
Gen.	έκείνου	έκείνης	έκείνου	έκείνων	έκείνων
Dat.	έκείνῳ	έκείνῃ	έκείνῳ	έκείνοις	έκείναις
Acc.	έκείνον	έκείνην	έκείνο	έκείνους	έκείνας

The demonstrative adjective ὅδε is formed from the definite article plus -δε.

ὅδε, ἥδε, τόδε, *this here*

Nom.	ὅδε	ἥδε	τόδε	οἵδε	αἵδε	τάδε
Gen.	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
Dat.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
Acc.	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

Note that these demonstrative adjectives require the definite article to be used with the noun and that the adjectives stand outside the definite article-noun group, i.e., in the *predicate position* (see Chapter 5, Grammar 7b, page 66), e.g.:

οὗτος ὁ ἀνήρ οὐ δὲ ἄνηρ οὗτος = *this man*

έκείνη ἡ γυνὴ οὐ δὲ γυνὴ έκείνη = *that woman*

τόδε τὸ ἔργον οὐ δὲ ἔργον τόδε = *this work*

The datives ταύτῃ and τῇδε are used as adverbs, meaning *in this way; here.*

Exercise 14δ

Give the correct form of the demonstrative to fit the following phrases:

1. (οὗτος) αἱ γυναῖκες αὕται
2. (έκείνος) τὸ δένδρον εκείνου
3. (οὗτος) τὰ ὀνόματα ταύτα
4. (ὅδε) τῶν νεᾶνιῶν τῶνδε
5. (οὗτος) τῆς παρθένου ταύτης
6. (οὗτος) οἱ βάρβαροι οὗτοι
7. (έκείνος) τοῦ στρατοῦ εκείνων
8. (οὗτος) τῇ πόλει ταύτῃ
9. (ὅδε) οἱ γέροντες οἵδε
10. (οὗτος) τοῦ στρατιώτου τούτη

Exercise 14ε

Translate:

1. ἐκεῖνο τὸ δένδρον μέγιστόν ἔστιν· οὐδέποτε (*never*) εἶδον δένδρον μεῖζον.
2. ὅρ' ὄρᾶς τούσδε τοὺς παΐδας, οἵ ἐκεῖνον τὸν κύνα διώκουσιν;
3. ταῦτα μαθοῦσαι αἱ γυναῖκες εὐθὺς τοὺς ἄνδρας ἐκάλεσαν.
4. τί οὐ βούλει τῷ ἀρότρῳ τούτῳ χρῆσθαι; ἄμεινον γάρ ἔστιν ἐκείνου.
5. τί ποιεῖς, ὁ πάτερ; Ἄρα ταῦτη τῇ γυναικὶ διαλέγει;
6. οἱ "Ἐλληνες ἀνδρειότεροι ἡσαν τῶν Περσῶν.
7. οἱ Σπαρτιάται πάντες ἀπέθανον ἀνδρειότατα μαχόμενοι.
8. This road is worse than that, but that (one) is longer.
9. After seeing this (*use the neuter plural*), that old man was growing very angry.
10. These women are wiser than those young men.

6. Interrogative and Indefinite Pronouns, Adjectives, and Adverbs

In Chapter 7 (Grammar 8 and Grammar 9, pages 108–109) you learned the interrogative pronoun *τίς*, *τί*, *who?* *what?* and the corresponding indefinite adjective *τις*, *τι*, meaning *a certain*, *a*, or *an*. The interrogative pronoun always has an acute accent, while the indefinite adjective is enclitic.

Interrogative adverbs also have corresponding indefinite, enclitic forms:

Interrogative Adverbs

ποῦ;	<i>where?</i>
πόθεν;	<i>from where? whence?</i>
ποῦ;	<i>to where? whither?</i>
ποτε;	<i>when?</i>

πῶς; *how?*

Indefinite Adverbs

πού	<i>somewhere, anywhere</i>
ποθέν	<i>from somewhere</i>
ποι	<i>to somewhere</i>
ποτέ	<i>at some time, at one time, once, ever</i>

πως; *somehow, in any way*

These indefinite adverbs cannot stand first in their clause, and they attach themselves to some important word as enclitics.

If an enclitic is followed by another enclitic, the first receives an accent but the second does not, e.g.: δυνατόν ἔστι ποτε, *it is ever possible*. (Remember that *ἔστι* is enclitic.) If an enclitic is followed by more than one enclitic, all but the last receive acute accents, e.g.: δυνατόν ἔστι σοι ποτε, *it is ever possible for you*.

Exercise 14ζ

Translate into English. Locate indefinite adjectives and adverbs and explain why the accents are used that accompany them. Consult Enclitics and Proclitics, page 285, if necessary.

1. τίνες ἐλαύνουσι τοὺς βοῦς; γέροντές τινες αὐτοὺς ἐλαύνουσιν.
2. ποὶ πορεύεται ὁ βασιλεύς; ὁ βασιλεὺς πορεύεται ποι πρὸς τὰ ὅρη.
3. ποὺ εἰσιν οἱ ναῦται; ἐν τῷ λιμένι πού εἰσιν οἱ ναῦται.
4. τί πάσχετε, ὡς παῖδες; ἀρα κακόν τι πάσχετε;
5. πόθεν ἥκεις, ὡς ἄνερ; ἥκω ἀπὸ τῶν ὄρων ποθεν, ὡς γύναι.
6. πότε ἐν νῷ ἔχεις εἰς τὸ ἄστυ ιέναι; δι’ ὀλίγου ποτὲ ἐκεῖσε ιέναι ἐν νῷ ἔχω.
7. πῶς τοῦτο ἐποίησας; τοῦτο ἐποίησα τεχνικῶς (*skillfully*) πως.
8. ποὺ μένει ὁ ἀδελφός; ὁ σὸς ἀδελφὸς μένει που ἐγγὺς τῆς ἀγορᾶς.

τις

ΟΙ ΠΕΡΣΑΙ ΤΑ ΥΠΕΡ ΘΕΡΜΟΠΥΛΩΝ ΣΤΕΝΑ ΑΙΡΟΥΣΙΝ

with page

Read the following passages (based on Herodotus 7.215–219) and answer the comprehension questions:

ὅ δὲ Ξέρξης, μαθὼν ὅτι ἀτραπός ἐστιν ὑπὲρ τὸ ὅρος φέρουσα, μάλα χαίρων ἐπεμψε τὸν Ὑδάρνην, στρατηγὸν ὃντα ἄριστον, καὶ τοὺς ἄνδρας ὃν ἐστρατήγει ὁ Ὑδάρνης. ὡρμῶντο δὲ πρὸς ἐσπέραν ἀπὸ τοῦ στρατοπέδου, ἡγεῖτο δὲ αὐτοῖς ὁ Ἐφιάλτης. αὕτη δὲ ἡ ἀτραπὸς ἀρχεται ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ. οἱ οὖν Πέρσαι τὸν Ἀσωπὸν διαβάντες ἐπορεύοντο πᾶσαν τὴν νύκτα. ἐγίγνετο δὲ ἡμέρā, καὶ οἱ Πέρσαι ἀφίκοντο εἰς ἄκρον τὸ ὅρος. κατὰ δὲ τοῦτο τοῦ ὅρους ἐφύλακτον Ἐλλήνων χίλιοι ὅπλῖται.

[ὑπὲρ + acc., over τὸν Ὑδάρνην, *Hydarnes* στρατηγόν, *general* ὡς νέστρατήγει, of whom (he) was in command τοῦ στρατοπέδου, *the camp* ἀρχεται, begins τοῦ Ἀσωποῦ ποταμοῦ, *the Asopus River* διαβάντες, having crossed κατὰ . . . τοῦτο τοῦ ὅρους, on this (part) of the mountain χίλιοι, a thousand]

1. What had Xerxes learned? Whom did he send?
2. When did they set out? Who led them?
3. Where did the path begin?
4. How long did the Persians march?
5. Who were guarding the top of the mountain?

οὗτοι δὲ οὐκ εἶδον τοὺς Πέρσας ἀναβαίνοντας· πολλὰ γὰρ ἦν δένδρα κατὰ τὸ ὅρος. ψόφον δὲ ἀκούοντες ἔμαθον ὅτι ἀνέβησαν οἱ Πέρσαι. ἔδραμον οὖν οἱ Ἕλληνες καὶ ἐνέδυνον τὰ ὅπλα, καὶ εὐθὺς παρῆσαν οἱ βάρβαροι. ἐπεὶ δὲ οἱ Πέρσαι εἶδον

ἄνδρας ἐνδύοντας ὅπλα, ἐθαύμαζον· ἐλπίζοντες γὰρ οὐδένα φυλάττειν τὴν ἀτραπόν, ἐνεκύρησαν στρατῷ. ὁ μὲν οὖν Ὑδάρηνς διέταξε τὸνς Πέρσας εἰς μάχην· οἱ δὲ Ἔλληνες ἐλπίζοντες τὸνς βαρβάρους ἐν νῷ ἔχειν προσβαλεῖν, ἔφυγον εἰς τὸν τοῦ ὄρους κόρυμβον καὶ παρεσκευάζοντο μαχόμενοι ἀποθανεῖν. οἱ δὲ Πέρσαι τῶν μὲν Ἐλλήνων οὐδένα λόγον ἐποιοῦντο, κατέβησαν δὲ τὸ ὄρος ὡς τάχιστα.

15

[ψόφον, *noise* ἀνέβησαν, *had come up, had ascended* ἐνέδυον (from ἐνδύω) τὰ ὅπλα, *began to put on their armor, began to arm themselves* ἐνεκύρησαν (from ἐγκυρέω) + dat., *they met, came face to face with* διέταξε (from διατάττω), *arranged, marshaled* εἰς + acc., *for* τὸν . . . κόρυμβον, *the top, the peak* οὐδένα λόγον ἐποιοῦντο + gen., *were taking no notice of, lit., were making no calculation of* κατέβησαν, *they went down*]

6. Why didn't the Greeks see the Persians approaching?
7. How did they learn of the Persians' arrival?
8. What did the Greeks do immediately?
9. Why were the Persians surprised to see the Greeks?
10. What did Hydarnes do?
11. What was the response of the Greeks?
12. What did the Persians do?

Exercise 14η

Translate into Greek:

1. When the Persians had taken (*use aorist*) Thermopylae, they went toward (*use προσχωρέω*) Attica.
2. The Greeks retreated both by land and by sea, leaving (behind) Attica to the enemy.
3. The Athenians, having sent the women and children and old men to the Peloponnesus and Salamis, were preparing to fight by sea.
4. So they asked the other Greeks to sail to Salamis as quickly as possible.
5. The Peloponnesians (*οἱ Πελοποννήσιοι*), who were making a wall across (*διά + gen.*) the Isthmus (*use ὁ Ἰσθμός*), were not wishing to come to aid the Athenians, but nevertheless sent their ships to Salamis.

Classical Greek

Theognis

For Theognis, see pages 163 and 185. In the following lines (1197–1200), while in exile, he hears the crane, which in its autumn migration to Africa is a sign that it is time to plow:

ὅρνιθος φωνήν, Πολυπαῖδη, ὁξὺ βοώσης
 ἥκουσ', ἢ τε βροτοῖς ἄγγελος ἥλθ' ἀρότου
 ὡραίου· καί μοι κραδίην ἐπάταξε μέλαιναν,
 ὅττι μοι εὐανθεῖς ἄλλοι ἔχουσιν ἀγρούς.

[*ὅρνιθος φωνήν*, the voice of the bird (*ὅρνις*) i.e., the crane *Πολυπαῖδη*, voc., Poly-paides is the friend to whom Theognis addresses his poetry *ὁξὺ*, loudly *ἢ τε, which*
βροτοῖς, to mortals *ἥλθ(e)v*, gnomic aorist, translate as present, comes *ἀρότου*
ὡραίου, of plowing (being) seasonable, i.e., of the season of plowing *μοι κραδίην*,
my heart ἐπάταξε, struck μέλαιναν, black ὅττι = ὅτι, because εὐανθεῖς, fair-flowering]

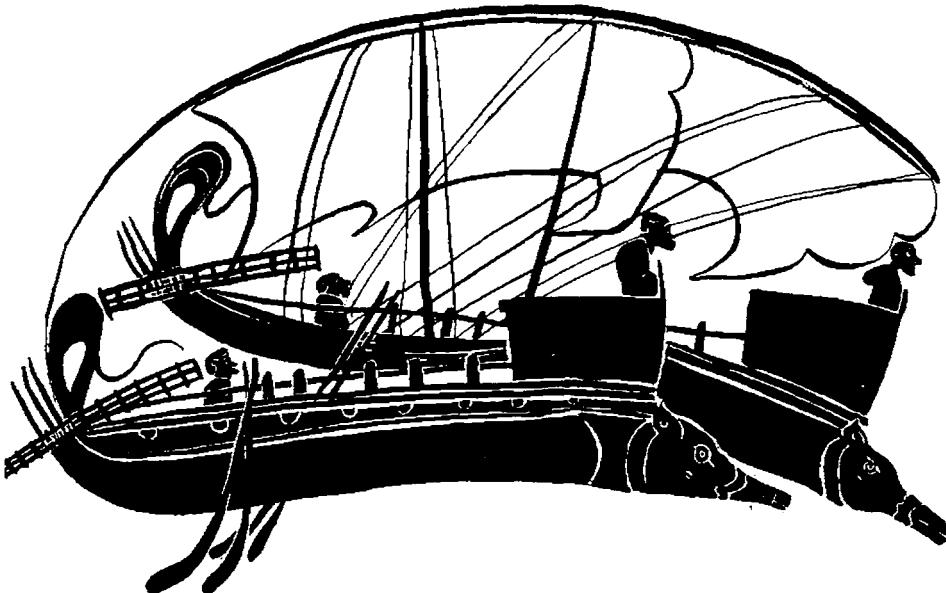
New Testament Greek

Luke 10.30–37
 The Good Samaritan (concluded)

ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, “Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λῃσταῖς περιέπεσεν, οὐ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίāν δὲ ιερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ιδὼν αὐτὸν ἀντιπαρῆλθεν· ὅμοιώς δὲ καὶ Λευίτης κατὰ τὸν τόπον ἐλθὼν καὶ ιδὼν ἀντιπαρῆλθεν. Σαμαρίτης δέ τις ὁδεύων ἥλθεν κατ’ αὐτὸν καὶ ιδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. . . . τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστᾶς;” ὁ δὲ εἶπεν, “ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ.” εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, “πορεύου καὶ σὺ ποίει ὅμοιώς.”

[*ὑπολαβὼν, answering λῃσταῖς, thieves ἐκδύσαντες, having stripped πληγὰς ἐπιθέντες, having put blows on him ἀφέντες (from ἀφίημι) ἡμιθανῆ, having left (him) half dead κατὰ συγκυρίāν, by chance ἀντιπαρῆλθεν, went past on the other side ὅμοιώς, likewise κατὰ τὸν τόπον, to the place ὁδεύων, journeying, on a journey ἐσπλαγχνίσθη, was filled with pity κατέδησεν, he bound up τὰ τραύματα, the wounds ἐπιχέων, pouring on ἔλαιον, olive oil ἐπιβιβάσας, having mounted τὸ ἴδιον κτῆνος, his own beast πανδοχεῖον, inn ἐπεμελήθη + gen., he cared for (ὁ) πλησίον . . . τοῦ ἐμπεσόντος, the neighbor of the one who fell among γεγονέναι, to have been ὁ ποιήσας τὸ ἔλεος, the one who had (lit., who made) pity on μετ(ὰ), on]*

Η ΕΝ ΤΗΙ ΣΑΛΑΜΙΝΙ ΜΑΧΗ (α)



οἱ Ἀθηναῖοι εἰς τὰς ναῦς εἰσβάντες παρεσκευάζοντο κατὰ θάλατταν μάχεσθαι.

VOCABULARY

Verbs

- ἀναγκάζω, ἀναγκάσω,
ἡνάγκασσα, ἀναγκάσας,
I compel
διαφθείρω, [φθερε-] διαφθερῶ,
[φθειρ-] διέφθειρα, διαφθείρας,
I destroy
εἴκω, εἴξω, εἶξα (no augment), εἴξας + dat., *I yield*

Nouns

- ἡ ἀπορία, τῆς ἀπορίας, *plexity; difficulty; the state of being at a loss*

Cf. ἀπορέω, *I am at a loss*

- ὁ ναύαρχος, τοῦ ναυάρχουν,
admiral

ὄνομα, τοῦ νοῦ, *mind*

Cf. ἔν νῷ ἔχω + infin., *I have in mind; intend*

ό στρατηγός, τοῦ στρατηγοῦ, *general*

ἡ φυγή, τῆς φυγῆς, *flight*

Adjective

μόνος, -η, -ον, *alone; only*

Adverb

μηκέτι (cf. Vocabulary 3α)
+ imperative, *don't . . . any longer; + infin., no longer*

μόνον, *only*

Conjunctions

οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also*

Proper Name

ὁ Θεμιστοκλῆς, τοῦ Θεμισ-
τοκλέους, *Themistocles*

“οἱ μὲν οὖν Ἀθηναῖοι ἐν ἀπορίᾳ ἦσαν πλείστῃ· ὁ δὲ Θεμιστοκλῆς ἔπεισεν αὐτοὺς μὴ εἴκειν τοῖς βαρβάροις ἀλλὰ ὑπὲρ τῆς ἐλευθερίας μάχεσθαι. τάς τ’ οὖν γυναῖκας καὶ τοὺς παῖδας καὶ τοὺς γέροντας εἰς τήν τε Πελοπόννησον καὶ τὴν Σαλαμῖνα ἐκόμισαν, τήν τ’ Ἀττικὴν καὶ τὴν πόλιν τοῖς πολεμίοις καταλιπόντες αὐτοὶ δὲ εἰς τὰς ναῦς εἰσβάντες πρὸς τὴν Σαλαμῖνα προσέπλευσαν καὶ παρεσκευάζοντο ὡς κατὰ θάλατταν μαχούμενοι.

[εἰσβάντες, *having gotten into, having embarked upon*]

“ἐν δὲ τούτῳ οἱ μὲν τῶν Ἑλλήνων στρατηγοὶ ἐν τῇ Σαλαμῖνι συνελθόντες οὕτως ἐφοβοῦντο ὥστε ἀποφυγεῖν ἐβούλοντο πρὸς τὴν Πελοπόννησον· ὁ δὲ Θεμιστοκλῆς ἐν τῷ συνεδρίῳ ἀναστὰς εἶπεν ὅτι 10 ἔτι καὶ νῦν δύνανται τοὺς πολεμίους νικῆσαι· ἐν γὰρ τοῖς στενοῖς μαχόμενοι οὐ δυνήσονται οἱ βάρβαροι τῷ πλήθει χρῆσθαι· δεῖ οὖν ἀναγκάσαι αὐτοὺς ἐκεῖ συμβαλεῖν.

[τῷ συνεδρίῳ, *the council* ἀναστὰς, *having stood up* δύνανται, *they were* (lit., are) able]

“οὕτως είπὼν οὐ μόνον τοὺς ἄλλους στρατηγοὺς ἔπεισε μάχεσθαι, ἀλλὰ καὶ ἄγγελον παρὰ τὸν Ξέρξην ἔπειμψε λάθρᾳ, ὡς λέξοντα ὅτι οἱ Ἑλληνες παρασκευάζονται εἰς φυγὴν. ὁ οὖν Ξέρξης, ὃς ἔγνω ὅτι ἀποφυγεῖν ἐν νῷ ἔχουσιν οἱ Ἑλληνες, βουλόμενος αὐτοὺς ὡς τάχιστα διαφθεῖραι, διέγνω αὐτοὺς ἀναγκάσαι ἐν Σαλαμῖνι μάχεσθαι. τῷν οὖν νεῶν τὰς μὲν ἔπειμψε περὶ τὴν νῆσον, κελεύων τοὺς ναυάρχους τοὺς ἔκπλους φυλάττειν, τὰς δὲ ἐκέλευσε 20 φυλάττειν τὰ στενὰ ὥστε μηκέτι ἔξεῖναι τοῖς “Ἑλλησιν ἀποπλεῖν.”

[λάθρᾳ, *secretly* εἰς + acc., for ἔγνω, *he learned* διέγνω, *decided* τῶν . . . νεῶν τὰς μὲν . . . τὰς δὲ, *some of the ships . . . others* τοὺς ἔκπλους, *the escape routes*]

WORD STUDY

Identify the Greek stems in the English words below and give the meanings of the English words:

1. monogamy (what does γαμέω mean?)
2. monologue
3. monochrome (what does τὸ χρῶμα mean?)
4. monosyllable (what does ἡ συλλαβή mean? From what verb is this noun formed?)
5. monograph

GRAMMAR

1. Athematic 2nd Aorists

The following common verbs form their aorist indicatives, imperatives, and infinitives by adding the appropriate endings directly to a long-vowel stem without a thematic vowel in between. The participles are formed on the short-vowel stem. We call these *athematic 2nd aorists*. The aorist of βαίνω is used only in compounds in Attic Greek:

βαίνω, βήσθομαι, ἔβην

I step, walk, go

Aorist Stems: βη-/βα-

Indic.	Imper.	Infin.	Partic.
ἔβην		βῆναι	βάς,
ἔβης	βῆθι		βᾶσα,
ἔβη			βάν,
ἔβημεν		gen., βάντος, etc.	
ἔβητε	βῆτε		
ἔβησαν			

γιγνώσκω, γνώσομαι, ἔγνων

I come to know; I perceive; I learn

Aorist Stems: γνω-/γνο-

Indic.	Imper.	Infin.	Partic.
ἔγνων		γνῶναι	γνούς,
ἔγνως	γνῶθι		γνοῦσα,
ἔγνω			γνόν,
ἔγνωμεν		gen., γνόντος, etc.	
ἔγνωτε	γνώτε		gen., γνόντος, etc.
ἔγνωσαν			

The other tenses of the following verb will be presented in Book II:

ἔστην
I stood; I stopped

Aorist Stems: στη-/στα-

Indic.	Imper.	Infin.	Partic.
ἔστην		στῆναι	στάς,
ἔστης	στῆθι		στᾶσα,
ἔστη			στάν,
ἔστημεν		gen., στάντος, etc.	
ἔστητε	στῆτε		
ἔστησαν			

The participles of ἔβην and ἔστην are declined the same as sigmatic 1st aorist participles (see Chapter 12, Grammar 2, page 199). The participle of ἔγνων is declined the same as the present participle of εἰμί (see Chapter 9, Grammar 1, page 136), except for the masculine nominative singular.

Note the meanings of the following words:

ἀνέβην, *I went up*

ἀνάβηθι, *go up!*

ἀναβῆναι, *to go up*

ἀναβᾶς, *having gone up, after going up, sometimes, going up*

ἔγνων, *I came to know; I perceived; I learned*

γνῶθι, *know!*

γνῶναι, *to know; to perceive; to learn*

γνούς, *having learned, after learning, sometimes, learning*

ἔστην, *I stood; I stopped*

στῆθι, *stand! stop!*

στῆναι, *to stand; to stop*

στάς, *having stood, after standing, sometimes, standing;*

having stopped, after stopping, sometimes, stopping

Exercise 15α

In the reading passage at the beginning of this chapter, locate four instances of the above verbs or compounds of them; identify each form.

Exercise 15β

Read aloud and translate:

1. ἀρ' οὐ βούλεσθε γνῶναι τί εἶπεν ὁ ἄγγελος;
2. οἱ Ἀθηναῖοι, γνόντες ὅτι οἱ βάρβαροι τάς τε Θερμοπύλας εἶλον καὶ τῇ Ἀττικῇ προσχωροῦντιν, μάλα ἐφοβοῦντο.
3. ὁ Θεμιστοκλῆς, στρατηγὸς ὁν, ἀνέστη καὶ τοὺς Ἀθηναίους ἐπεισε μὴ εἴκειν τοῖς πολεμίοις.
4. οἱ Ἀθηναῖοι τάς τε γυναικας καὶ τοὺς παῖδας εἰς τὴν Σαλαμῖνα κομίσαντες εἰς τὰς ναῦς εἰσέβησαν.
5. ὁ Ξέρξης, γνοὺς ὅτι ἐν νῷ ἔχουσιν ἀποφυγεῖν οἱ "Ελληνες, ἐβούλετο ἀναγκάσαι αὐτοὺς στῆναι τε καὶ πρὸς τῇ Σαλαμῖνι μάχεσθαι.
6. ἔκβηθι ἐκ τῆς νεώς, ὡς παῖ, καὶ στῆθι ἐν τῷ χώματι (*pier*).
7. ὁ ναύκληρος τὸν παῖδα ἐκέλευσεν ἀναστάντα ἔκβηναι ἐκ τῆς νεώς.
8. αἱ γυναικες εἰς τὴν ἀγορὰν εἰσελθοῦσαι ἔστησαν πάντα θαυμάζουσαι.
9. ὁ Ἀπόλλων ἐν τοῖς Δελφοῖς ἔφη· "γνῶθι σεαυτόν."
10. στῆτε, ὡς φίλοι, καὶ ἐμὲ μείνατε.

Exercise 15γ

Translate into Greek, using athematic aorist verbs from page 252 with the prepositional prefixes ἀνα-, εἰσ-, ἐκ-, and ἐπι- as appropriate (check the vocabularies at the end of the book as necessary). Participles and infinitives when compounded with prefixes retain the accent of their uncompounded forms, but the accent of compound indicatives and imperatives is recessive.

1. After going into the house, the women were sitting talking to one another.
2. Be silent, boy; stand up and help me.
3. Having gone into the temple, the priest stood and prayed to the god.
4. After climbing the mountain, we stood and were looking at the city.
5. The old man told the boys to stand up and listen.
6. Having learned what had happened (*use aorist*), the boy went out of the house to look for his father.
7. The women want to know why they must leave their homes behind.
8. Having learned that the barbarians were approaching (*use present tense*), the women embarked on the ships.
9. The soldiers, whom Xerxes sent, climbed the mountain very quickly.
10. When they arrived at the top (*τὸ ἄκρον*), they saw the Greeks, who did not stand bravely but fled away.

2. More 3rd Declension Nouns with Stems in -εσ-

In Chapter 13, Grammar 4, pages 226–227, you learned the declension of nouns with stems in -εσ-, such as *τὸ τεῖχος* (stem *τειχεσ-*) and *ἡ τριήρης* (stem *τριπερεσ-*). The noun *ὁ Θεμιστοκλῆς*, *τοῦ Θεμιστοκλέους* also has a stem in -εσ-, but with a preceding ε so that the following contractions occur:

Stem: Θεμιστοκλε-εσ-, *Themistocles*

Nom. ὁ Θεμιστοκλῆς

Gen. τοῦ Θεμιστοκλέ-εσ-ος > Θεμιστοκλέους

Dat. τῷ Θεμιστοκλέ-εσ-ι > Θεμιστοκλεῖ

Acc. τὸν Θεμιστοκλέ-εσ-α > Θεμιστοκλέᾱ

Voc. ὥ Θεμιστόκλε-εσ- > Θεμιστόκλεις

As usual, the intervocalic σ is lost. The last two vowels then contract in the usual ways, except that after ε the vowels ε + α > ḍ, and not η, thus *τὸν Θεμιστοκλέᾱ*. The names Ἡρακλῆς, Περικλῆς, and Σοφοκλῆς are declined the same way.

Aeschylus's Persae

Aeschylus, the first of the three great Athenian writers of tragedy, had fought at the battle of Marathon and probably also at Salamis. He certainly saw the battle, and he has left us an eyewitness account of it. Eight years after the battle, he entered his play *The Persians* (*Πέρσαι*) in the dramatic contest at the festival of Dionysus in 472 B.C. This is our earliest extant Greek tragedy, and it is unique in that it has an historical theme; all other extant tragedies draw their plots from myth. For Aeschylus, human events were interwoven with the divine; he saw the defeat and humiliation of Xerxes as the supreme example of *hubris* (human pride) punished by *Nemesis* (Divine Vengeance).

The scene of the play is Susa, the Persian capital, where the Elders anxiously wait for news of Xerxes' expedition. Since he left, they have heard nothing, and their hearts are heavy with foreboding as they wonder what has happened to the host that went forth in pride to cast the yoke of slavery on Greece. As they speculate gloomily, they see Atossa, the Queen-mother, approaching. She tells them that ever since her son left, she has been troubled by dreams and that now she has had a dream of unmistakable significance: she saw Xerxes yoke two women to his chariot, one in Asian dress, the other in Greek. The Asian woman was proud of her harness and was obedient to the reins, but the Greek struggled, tore the harness from the chariot, threw off the bridle, and broke the yoke. When Atossa woke and went to the altar to pray for deliverance from evil, she saw another terrible omen: an eagle (the king of birds = Xerxes) flew to Apollo's altar, pursued by a falcon (= the Greeks), which clawed at its head, while it cowered unresisting.

As the Elders attempt to calm and comfort Atossa, a messenger is seen approaching in haste, who without preamble reveals the news they have dreaded: "Cities of all the lands of Asia, by one blow your great prosperity has been destroyed and the flower of the Persians is fallen and gone; the whole host has perished."

While Atossa is stunned to silence, the Elders lament wildly until the queen recovers and with quiet dignity asks the messenger how it could have happened since the Persians surely outnumbered the Greeks. The messenger replies (337-347, tr. Podlecki):

Be sure of this, that in a matter of sheer numbers,
 The ships on our side would have conquered, for the Greeks'
 Entire total of ships was only three hundred ten. . . .
 But the multitude of ships in Xerxes' fleet—I know
 The facts—were no less than a thousand, those in speed
 Surpassing, two hundred seven. This is the total sum.
 Was it here you think we were surpassed when battle came?
 No, not by numbers, but some Spirit crushed the host,
 Threw in an evil fate against us in the scales.
 The gods are keeping the Goddess Pallas' city safe.

The messenger then describes the battle as follows (386-430, tr. Podlecki):

But when the white-horsed chariot of dawn appeared
And filled the entire earth with radiance to behold,
The first thing was a sound, a shouting from the Greeks,
A joyful song, and to it, making shrill response,
From the island rocks about there came an antiphony
Of echoes; fear stood next to each one of our men,
Tripped up in their hopes: for not as if in flight
Were the Greeks raising then a solemn paean-strain,
But rushing into battle with daring confidence;
A trumpet, too, blazed over everything its sound.
At once, with measured stroke of surging, sea-dipped oar,
They struck the brine and made it roar from one command,
And quickly all of them were visible to sight.
Their right wing first, in order just as they had been
Arranged, led off, and next the whole remaining force
Came out to the attack, and with the sight we heard
A loud voice of command: "O sons of Greeks, go on,
Bring freedom to your fatherland, bring freedom to
Your children, wives, and seats of your ancestral gods,
And your forebears' graves; now the struggle is for all."
Of course, on our side, too, a roar of Persian tongues
Went forth in answer; the moment would not brook delay.
Immediately ship struck its brazen-plated beak
On ship. The ramming was begun by a Greek ship
And it snapped off from one of the Phoenicians the whole
Curving stern, and men on both sides shot their spears.
At first the streaming Persian force withstood the shocks;
But when their crowd of ships was gathered in the straits,
And no assistance could be given one to another,
But they were being struck by their own brazen rams,
They kept on breaking all their equipage of oars,
And the ships of the Greeks, with perfect plan and order, came
Around them in a circle and struck, and hulls of ships
Were overturned; and the sea no longer was visible,
Filled as it was with shipwrecks and the slaughter of men.
The beaches, too, and the reefs around were filled with corpses.
Now every ship that came with the Persian armament
Was being rowed for quick escape, no order left.
And they kept striking us, deboning us, like tunnies
Or a catch of fish, with broken fragments of oars, or bits
Of flotsam from the wrecks; and all this time, moaning
And wailing held control of that area of sea,
Until the eye of black night took it away.
So great a crowd of ills, not even if I took
Ten days in order to tell, could I tell the tale in full.

New Testament Greek

Luke 2.1–14
The Birth of Jesus

έγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἔκαστος εἰς τὴν ἑαυτοῦ πόλιν. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίāν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὗσῃ ἐγκύῳ. ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἐτεκεν τὸν νιὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

[δόγμα, *order, decree* παρὰ + gen., *from* ἀπογράφεσθαι, *to be registered, enrolled (in the census)* τὴν οἰκουμένην, *the inhabited world, the Roman Empire* ἡγεμονεύοντος . . . Κυρηνίου, *when Quirinius was governor* ἔκαστος, *each* διὰ τὸ εἶναι αὐτὸν, *because of his being* πατριᾶς, *family, nation, people* σὺν + dat., *with* Μαριὰμ: indeclinable τῇ ἐμνηστευμένῃ, *the betrothed* ἐγκύῳ, *pregnant* ἐπλήσθησαν, *were fulfilled* τεκεῖν (*from τίκτω*), *to give birth* τὸν νιὸν, *the son* πρωτότοκον, *first-born* ἐσπαργάνωσεν, *she wrapped X in swaddling bands* ἀνέκλινεν (*from ἀνακλίνω*) *she made X recline* φάτνῃ, *manger, feeding-trough* διότι, *because* τόπος, *place* τῷ καταλύματι, *the inn*]

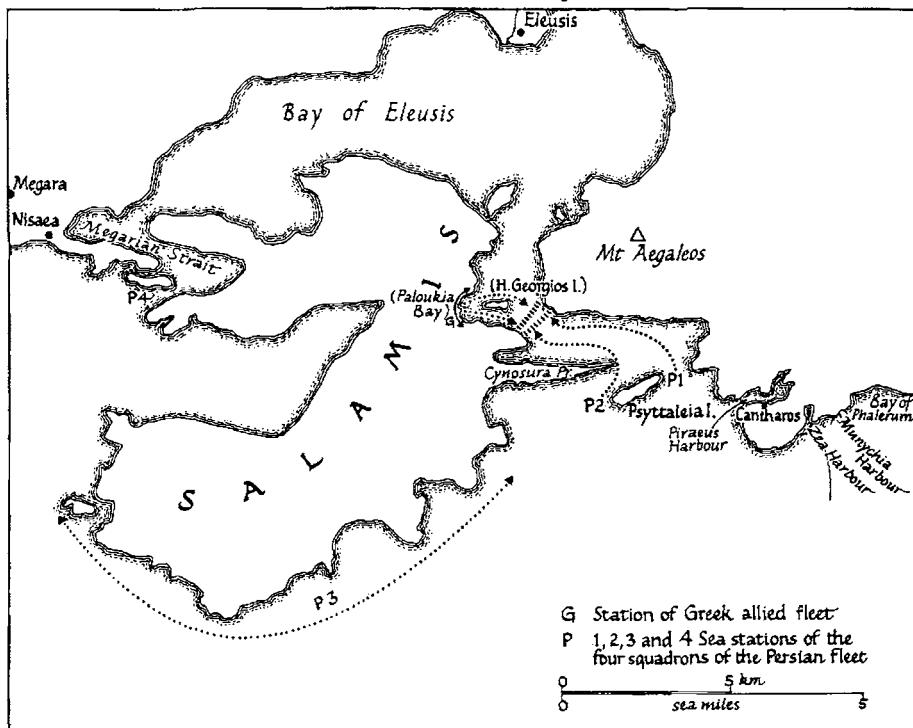
καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κῦρίου ἐπέστη αὐτοῖς καὶ δόξα κῦρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, “μὴ φοβεῖσθε, ίδού γάρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν Χριστὸς κύριος ἐν πόλει Δαυὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.” καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων,

“δόξα ἐν ὑψίστοις θεῷ

καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.”

[ποιμένες, *shepherds* τῇ χώρᾳ, *the place* ἀγραυλοῦντες, *living out of doors* φυλάσσοντες = φυλάττοντες φυλακὰς, *watches* ἐπὶ + acc., *over* τὴν ποίμνην, *the flock* ἄγγελος, *angel* κῦρίου, *of the Lord* δόξα, *the glory* περιέλαμψεν, *shone around* ἐφοβήθησαν, *they feared* φόβον, *fear* εὐαγγελίζομαι, *I announce* χαρὰν, *joy* τῷ λαῷ, *the people* ἐτέχθη (*from τίκτω*), *was born* σήμερον, *today* σωτὴρ, *savior* τὸ σημεῖον, *the sign* βρέφος, *baby, infant* ἐσπαργανωμένον, *wrapped in swaddling bands* κείμενον, *lying* ἐξαίφνης, *suddenly* στρατιᾶς, *of an army, host* οὐρανίου, *heavenly* αἰνούντων, *of ones praising* ἐν ὑψίστοις, *lit., among the highest (things), in heaven* εἰρήνη, *peace* εὐδοκίας, *of good will or of (His) choice*] Concluded in Chapter 16β

Η ΕΝ ΤΗΙ ΣΑΛΑΜΙΝΙ ΜΑΧΗ (β)



ἡ ἐν τῇ Σαλαμῖνι μάχη

VOCABULARY

Verbs

- ἀνέστην, ἀναστᾶς, *I stood up*
- βλάπτω, [βλαβ-] *βλάψω,*
ἔβλαψα, βλάψας, I harm, hurt
- δηλώω, δηλώσω, ἐδήλωσα,
δηλώσας, I show
- ἐλευθερόω, ἐλευθερώσω,
ἡλευθέρωσα, ἐλευθερώσας,
I free, set free
- ἐμπίπτω [= ἐν- + πίπτω],
ἐμπεσοῦμαι (irregular),
ἐνέπεσον (irregular),
ἐμπεσών + dat., I fall into;
I fall upon; I attack
- ἐπιπλέω, [πλευσ-] *ἐπιπλεύ-*

- σομαι, ἐπέπλευσα, ἐπιπλεύ-*
σᾶς + dat. or + εἰς + acc., I sail
against
- ναυμαχέω, ναυμαχήσω,*
ἐναυμάχησα, ναυμαχήσας,
I fight by sea
- πειράω, πειράσσω* (note that because of the ρ the α lengthens to ῥ rather than η), *ἐπείρασα,*
πειράσας, active or middle,
I try, attempt
- πιστεύω, πιστεύσω,*
ἐπίστευσα, πιστεύσας + dat.,
I trust, am confident (in); I believe; + ώς, I believe (that)

συμπίπτω [= συν- + πίπτω],
 συμπεσοῦμαι (irregular),
 [πετ-] συνέπεσον (irregular),
 συμπεσών, *I clash*; + dat.,
I clash with

Nouns

ὁ ἀγών, τοῦ ἀγῶνος, *struggle; contest*
 ἡ ἀρετή, τῆς ἀρετῆς, *excellence; virtue; courage*
 ὁ θόρυβος, τοῦ θορύβου, *uproar, commotion*
 ὁ κόσμος, τοῦ κόσμου, *good order*
 κόσμῳ, *in order*
 τὸ μέρος, τοῦ μέρους, *part*
 ὁ νεκρός, τοῦ νεκροῦ, *corpse*
 ἡ νίκη, τῆς νίκης, *victory*
 ἡ πατρίς, τῆς πατρίδος, *fatherland*
 ὁ πέπλος, τοῦ πέπλου, *robe; cloth*

ὁ πρόγονος, τοῦ προγόνου, *ancestor*
 ἡ σπουδή, τῆς σπουδῆς, *haste; eagerness*
 ἡ τύχη, τῆς τύχης, *chance; luck; fortune*

Adjectives

δεξιός, -ά, -όν, *right* (i.e., on the right hand)
 πεζός, -ή, -όν, *on foot*

Adverb

πανταχοῦ, *everywhere*

Conjunction

ώς, *that*

Proper Names

ὁ Αἰσχύλος, τοῦ Αἰσχύλου, *Aeschylus*
 ἡ Ἀσία, τῆς Ἀσίας, *Asia* (i.e., Asia Minor)
 Περσικός, -ή, -όν, *Persian*
 ὁ Σιμωνίδης, τοῦ Σιμωνίδου, *Simonides*

“πᾶσαν οὖν τὴν νύκτα οἱ βάρβαροι ἔνθα καὶ ἔνθα ἥρεσσον τά τε στενὰ φυλάττοντες καὶ τοὺς ἔκπλους, οἱ δὲ Ἐλληνες ἡσύχαζον παρασκευαζόμενοι μάχεσθαι. ἐπεὶ δὲ πρῶτον ἡμέρā ἐγένετο, προύχώρουν ^{Ὥρη} οἱ βάρβαροι εἰς τὰ στενά, πιστεύοντες ώς ράδίως μέλλοντι νικήσειν τοὺς Ἐλληνας, ἐξαίφνης δὲ βοήν μεγίστην ἦκουσαν ὥστε μάλα ἐφοβοῦντο. οἱ γὰρ Ἐλληνες, κόσμῳ χρώμενοι εἰς μάχην προύχώρουν καὶ ἐπὶ τοὺς βαρβάρους πλέοντες τὸν παιάνα ἐβόων.

[ἔνθα καὶ ἔνθα, *this way and that* ἐξαίφνης, *suddenly* τὸν παιάνα, *the battle song*]

“οὕτω δὲ ὁ Αἰσχύλος ὁ ποιητής, ὃς καὶ αὐτὸς τῇ μάχῃ παρῆν, τοὺς Ἐλληνας ποιεῖ ἐπὶ τοὺς βαρβάρους ἐπιπλέοντας.

τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας
 ἡγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος
 ἐπεξεχώρει, καὶ παρῆν ὅμοιν κλύειν
 πολλὴν βοήν, ὡς παῖδες Ἐλλήνων ἴτε,

έλευθεροῦτε πατρίδ', έλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρόφων ἔδη,
θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.'

15

[ποιεῖ, here, describes τὸ δεξιὸν . . . κέρας, *the right wing* εὐτάκτως, *in an orderly manner* δεύτερον, *secondly* ἐπεξεχώρει, *was coming out against (them) παρῆν, it was possible* ὅμοι, *together, at the same time* κλύειν, *to hear* θεῶν: pronounce as one syllable πατρών, ancestral (τὰ) ἔδη, *seats, shrines* θήκας, *tombs* (The quotation is from Aeschylus, *Persians* 399–405.)]

"οὕτως οὖν οἱ "Ελληνες τῷ Περσικῷ στρατῷ προσέβαλλον καὶ ἐν τοῖς στενοῖς συμπίπτοντες ἐναυμάχουν ὀλίγοι πρὸς πολλούς. οἱ δὲ βάρβαροι, καίπερ πλείστας ἔχοντες ναῦς, οὐκ ἐδύναντο πάσαις ταῖς ναυσὶν ἄμα χρῆσθαι. καὶ οἱ μὲν "Ελληνες τὰς πρώτας τῶν βαρβάρων ναῦς ἦ ἔβλαψαν ἦ κατέδυσαν τοσαύτῃ σπουδῇ προσβάλλοντες ὥστε οἱ βάρβαροι μάλα φοβούμενοι ἐτρέποντο καὶ ἐπειρῶντο ἐκφυγεῖν. ἐνταῦθα δὴ πλεῖστος ἐγένετο θόρυβος. [αἱ γὰρ τῶν βαρβάρων νῆες ἀλλήλαις ἐνέπιπτον, αἱ μὲν ἐκ τῆς μάχης πειρώμεναι ἐκφυγεῖν, αἱ δὲ εἰς τὴν μάχην προχωροῦσαι.] τέλος δὲ πάντες οἱ βάρβαροι ἔφευγον οὐδενὶ κόσμῳ χρώμενοι, οἱ δὲ "Ελληνες διώκοντες πλείστας δὴ ναῦς κατέδυσαν· καὶ πανταχοῦ μὲν ἦν ναυάγια, πανταχοῦ δὲ νεκροί, ὥστε τὴν θάλατταν οὐκέτι ἔξῆν ιδεῖν. οὕτως οὖν ἐμάχοντο ἔως νύξ ἐγένετο.

20

25

30

35

[ἐδύναντο, *were able* κατέδυσαν, *sank* ναυάγια, *shipwrecks*]

"ἐν δὲ τούτῳ ὁ Ξέρξης ἐκαθίζετο ἐπὶ ὄχθῳ τινὶ ἐγγὺς τῆς θαλάττης τὴν μάχην θεώμενος· ἐπίστευε γὰρ ὡς ὁ ἀρδίως νικήσουσιν οἱ Πέρσαι· ἡγνόει γὰρ τὰ τῆς τύχης οὐδ' ἔγνω τί ἐν νῷ ἔχουσιν οἱ θεοὶ ἀλλ' αἱ τούτῳ ἔχρητο.

[ὄχθῳ, *hill* ἡγνόει, *he was ignorant of* τὰ τῆς τύχης, *the (things) of chance*, i.e., that chance rules human affairs ὕβρει, *insolence, pride*]

"γνοὺς δὲ ὅτι νικῶσι μὲν οἱ "Ελληνες οἱ δὲ βάρβαροι ἀποφεύγουσιν, ἀνέστη καὶ τοὺς πέπλους ἔρρηξεν. ἐν ἀπορίᾳ γὰρ μεγίστη ἦν· ἀπολέσας γὰρ τὸ ναυτικὸν οὐκέτι ἐδύνατο σῖτον παρέχειν τῷ πεζῷ στρατῷ μεγίστῳ ὄντι. τοὺς μὲν οὖν στρατηγοὺς

έκέλευσε τὸν πεζὸν στρατὸν ἄγειν κατὰ γῆν πρὸς τὴν Ἀσίāν, αὐτὸς δὲ ἀπέφυγεν ὁδοῦρόμενος.

[*ὔρρηξεν* (from ρήγνωμι, *I break*), *he tore* ἀπολέσας (from ἀπόλλωμι), *having lost*
ὁδοῦρόμενος, *lamenting*]

“οὗτος οὖν οἱ Ἐλληνες τοὺς Πέρσας νικήσαντες τὴν Ἐλλάδα ἡλευθέρωσαν. καὶ δὴ καὶ ἐν τούτῳ τῷ ἔργῳ οἱ Ἀθηναῖοι πλείστας τε ναῦς παρέσχον τῶν Ἐλλήνων καὶ πλείστην ἐδίλωσαν ἀρετὴν, ὥστε ἔξεστιν ἀληθῶς λέγειν ὅτι οἱ Ἀθηναῖοι τὴν Ἐλλάδα ἔσωσαν, καὶ οὐχ ἥκιστα ὁ Θεμιστοκλῆς, ὃς στρατηγὸς ὢν Ἀθηναῖος μάλιστα αἴτιος ἦν τῆς νίκης.

[καὶ δὴ καὶ, *and in particular, and what is more* ἥκιστα, *least*]

“τοῦτο τὸ ἐπίγραμμα τοῖς Ἀθηναίοις τοῖς ἐν τούτῳ τῷ πολέμῳ ἀποθανοῦσιν ἔγραψεν ὁ Σιμωνίδης, ποιητὴς ὃν ἄριστος.

εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἔστι μέγιστον,

ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε Τύχη.

Ἐλλάδι γὰρ σπεύδοντες ἐλευθερίην περιθεῖναι

κείμεθ' ἀγηράντῳ χρώμενοι εὐλογίῃ.”

[τὸ ἐπίγραμμα, *epigram* τὸ καλῶς θνήσκειν, *to die well* (this infinitive phrase is the subject of the sentence) ἀπένειμε (from ἀπονέμω), *bestowed, gave* περιθεῖναι (from περιθῆμι), *to put around, to put X (acc.) on Y (dat.), as one would put a garland or a crown on someone's head* κείμεθ(α), *we lie* (in our graves) ἀγηράντῳ (cf. τὸ γῆρας, *old age*), *ageless* εὐλογίῃ, *praise, eulogy*]

WORD BUILDING

In the following pairs of words, deduce the meaning of the nouns and the adjective from the meanings of the verbs. Note the change in vowels from *e* in the verbs to *o* in the nouns and the adjective:

- | | | | |
|----------|---------|-----------|-----------------|
| 1. λέγω | ό λόγος | 4. μένω | ή μονή |
| 2. τρέπω | ἡ τροπή | 5. σπεύδω | ἡ σπουδή |
| 3. πέμπω | ἡ πομπή | 6. λείπω | λοιπός, -ή, -όν |

GRAMMAR

3. Contract Verbs in -o-

In the vocabulary list and reading passage above, you have seen examples of two contract verbs with stems ending in -o- instead of in -e- or

-α-, namely, δηλόω, δηλώσω, ἐδήλωσα, and ἐλευθερόω, ἐλευθερώσω, ἡλευθέρωσα. Verbs in -o- contract as follows:

Stem: δηλο-, *show*

Present Active

Indicative	Imperative	Infinitive	Participle
δηλό-ω>	δηλῶ	δηλοῦν	δηλό-ων > δηλῶν,
δηλό-εις>	δηλοῖς	δήλο-ε >	δηλό-ουσα > δηλοῦσα,
δηλό-ει>	δηλοῖ	δήλου	δηλό-ον > δηλοῦν,
δηλό-ομεν>	δηλοῦμεν		gen., δηλοῦντος
δηλό-ετε>	δηλοῦτε	δηλό-ετε >	
δηλό-ουσι(ν) >	δηλοῦσι(ν)	δηλοῦτε	

Present Middle

Shown here in contracted forms only

δηλοῦμαι		δηλοῦσθαι	δηλούμενος, -η, -ον
δηλοῦ	δηλοῦ		
δηλοῦται			
δηλούμεθα			
δηλοῦσθε	δηλοῦσθε		
δηλοῦνται			

Imperfect Active

ἐ-δήλο-ον >	ἐδήλουν
ἐ-δήλο-ες >	ἐδήλουνς
ἐ-δήλο-ε >	ἐδήλουν
ἐ-δηλό-ομεν >	ἐδηλοῦμεν
ἐ-δηλό-ετε >	ἐδηλοῦτε
ἐ-δήλο-ον >	ἐδήλουν

Imperfect Middle

ἐδηλο-ό-μην >	ἐδηλούμην
ἐδηλο-ε-σο >	ἐδηλοῦν
ἐδηλο-ε-το >	ἐδηλοῦτο
ἐδηλο-ό-μεθα >	ἐδηλούμεθα
ἐδηλο-ε-σθε >	ἐδηλοῦσθε
ἐδηλο-ο-ντο >	ἐδηλοῦντο

The following rules for these contractions may be observed:

1. ο + ε, ο, οτ ου > ου.
2. ο + ει, οι, οτη > οι.
3. ο + η οτ ω > ω.

There are only a few contract verbs in -o-; examples are ἀρόω, *I plow*, δηλόω, *I show*, ἐλευθερόω, *I free, set free*, δουλόω, *I enslave*, and πληρόω, *I fill*. The futures and aorists obey the usual rules for contract verbs, lengthening the stem vowel.

Exercise 15δ

Locate four examples of -o- contract verbs in reading passage β in this chapter and identify the form of each.

Exercise 15c

Make two photocopies of the Verb Charts on pages 282 and 283 and on one set fill in the forms of δηλώα that you have learned to date in the active voice and on the other, in the middle voice.

4. Contract Nouns of the 2nd Declension

A few nouns of the 2nd declension with stems ending in -oo- show the same process of contraction as is seen in the verbs above.

Stem: νοο-, *mind*

	Singular	Plural
Nom.	ό νόο-ς > νοῦς	οί νόοι > νοῖ
Gen.	τοῦ νόου > νοῦ	τῶν νόων > νῶν
Dat.	τῷ νόῳ > νῷ	τοῖς νόοις > νοῖς
Acc.	τὸν νόο-ν > νοῦν	τοὺς νόους > νοῦς
Voc.	ὦ νόε > νοῦ	ὦ νόοι > νοῖ

Exercise 15c

Read aloud and translate:

1. ὁ στρατηγὸς τὰ ἀληθῆ γνοὺς πάντα τῷ δήμῳ δηλοῖ.
2. οἱ πολέμιοι τὴν πόλιν ἐλόντες τοὺς ἐνοίκους (*inhabitants*) δουλοῦσιν.
3. δεῖ ἀνδρείως μάχεσθαι, ὡς ἄνδρες, καὶ ἐλευθεροῦν τὴν πατρίδα.
4. τὴν ἀρετὴν δηλοῦντε ἦν ἀεὶ ἐδήλουν οἱ πρόγονοι.
5. οἱ ὄπλιται, ταῦτα γνόντες, τοῖς πολεμίοις προσέβαλον καὶ πλείστην ἀρετὴν δηλοῦντες τὴν πόλιν ἡλευθέρωσαν.
6. τί ἐν νῷ ἔχει ὁ Ξέρξης; ἐν νῷ ἔχει πᾶσαν τὴν Ἑλλάδα δουλοῦν.
7. τοῖς "Ἑλλησιν ἔδοξε τούς τε βαρβάρους ἀμύνειν καὶ τὴν Ἀσίāν ἐλευθερῶσαι.

5. More Numbers

You have already learned the cardinals 1–10 and the ordinals 1st–10th (see Chapter 8, Grammar 5, page 128). You should learn to recognize the following cardinals and ordinals, including the cardinals on page 264:

11	ἕνδεκα	11th	ἐνδέκατος, -η, -ον
12	δώδεκα	12th	δωδέκατος, -η, -ον
20	εἴκοσι(v)	20th	είκοστός, -ή, -όν
100	έκατόν	100th	έκατοστός, -ή, -όν
1,000	χίλιοι, -αι, -α	1,000th	χιλιοστός, -ή, -όν
10,000	μύριοι, -αι, -α	10,000th	μύριοστός, -ή, -όν

13, etc. = τρεῖς καὶ δέκα, etc. 21, etc. = εἷς καὶ εἴκοσι(v), etc.

The numbers 30 to 90 are formed from the cardinal numbers for 3 to 9 + -κοντα (with some variations in spelling): τριάκοντα, τετταράκοντα, πεντήκοντα, ἑξήκοντα, ἑβδομήκοντα, ὅγδοηκοντα, ἑνενήκοντα.

The numbers 200 to 900 are formed from the cardinal numbers for 2 to 9 + -κοσιοι, -αι, -α (with some variations in spelling): διακόσιοι, τριακόσιοι, τετρακόσιοι, πεντακόσιοι, ἑξακόσιοι, ἑπτακόσιοι, ὅκτακόσιοι, ἑνακόσιοι.

The word μῆριοι, -αι, -α is used in the general sense of *numberless, countless*; note the different accent from that of μύριοι, -αι, -α, 10,000, on the previous page.

6. Uses of ὡς and Its Compounds

a. As Adverbs

Exclamatory (*how*): “ὦ Θησεῦ,” φᾶσιν, “ὦς ἀνδρεῖος εἶ.” (6b:22)

Introducing a parenthetical comment (*just as*): ὥσπερ λέγει ὁ ποιητής (8a:23)

Expressing purpose with future participle (*to*): “ἐγὼ δὲ ἐν τῷ ἄστει μενῶ ὡς τὰς τραγῳδίας θεᾶσσόμενος.” (10β:13–14 and 10 Gr 7)

With superlatives (*as . . . as possible*): οἱ μὲν οὖν ἄλλοι εὐθὺς παρεσκευάσαντο βουλόμενοι ὡς τάχιστα πορεύεσθαι. (12a: 2–3 and 14 Gr 4d)

Introducing a parenthetical comment (*as, cf. ὥσπερ above*): “ὅργιζεται ἡμῖν,” ἔφη, “ὁ Ποσειδῶν, ὡς δοκεῖ.” (13β:10)

b. As Conjunctions

Expressing result (*that*): οὗτοι δὲ ταχέως τρέχουσιν ὥστε δι' ὄλιγου οὐδὲνατόν ἔστιν ὄραν οὔτε τὸν κύνα οὔτε τὸν λαγών. (5a:7–8)

Expressing time (*when*): ὡς οὖν ἡπόρει ὁ Ξέρξης, προσῆλθε πρὸς αὐτὸν ἀνήρ τις τῶν Ἑλλήνων. (14β:2–3)

Introducing an indirect statement (*that*): προύχώρουν οἱ βάρβαροι εἰς τὰ στενά, πιστεύοντες ὡς ράδιως μέλλουσι νικῆσειν τοὺς Ἑλληνας. (15β:4–5)

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ ΑΙΡΟΥΣΙΝ

Read the following passages (based on Herodotus 8.51–53) and answer the comprehension questions:

οἱ Πέρσαι αἰροῦσιν ἔρημον τὸ ἄστυ, καὶ τινας εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ιερῷ ὄντας, ταμίας τε τοῦ ιεροῦ καὶ πένητας ἀνθρώπους, οἱ φραξάμενοι τὴν Ἀκρόπολιν ἡμέννοντο τοὺς προσβάλλοντας. οἱ δὲ Πέρσαι καθίζόμενοι ἐπὶ τὸν ὄχθον τὸν ἐναντίον τῆς Ἀκροπόλεως, δὲν οἱ Ἀθηναῖοι καλοῦσιν Ἀρειόπαγον, ἐπολιόρκουν.

[ἔρημον, *deserted* ταμίας, *stewards* πένητας, *poor* φραξάμενοι, *having barricaded* ἐπὶ τὸν ὄχθον, *upon the hill* ἐναντίον + gen., *opposite*

'Αρειόπαγον, the Areopagus (Hill of Ares, the god of war) ἐπολιόρκουν, were besieging]

1. When the Persians take the city, whom do they find in the temple?
2. What had these people done, and what were they doing?
3. How did the Persians situate themselves to besiege the Acropolis?

οἱ δὲ Ἀθηναῖοι, καίπερ κάκιστα πάσχοντες, οὐκ ἥθελον εἴκειν ἀλλὰ ἡμένοντο, 5
ῶστε πολὺν χρόνον Ξέρξης ἡπόρει, οὐ δυνάμενος αὐτοὺς ἐλεῖν. τέλος δὲ οἱ Πέρσαι
οὗτως εἶλον· ἀνέβησαν γάρ τινες ὅπου ἀπόκρημνος ἦν ὁ χῶρος καὶ οὐκ ἐφύλασσον οἱ
Ἀθηναῖοι ἀλλ᾽ ἐπίστευον ὡς οὐδεὶς δύναται ταύτῃ ἀναβῆναι. ὡς δὲ εἶδον αὐτοὺς
ταύτῃ ἀναβεβηκότας ἐπὶ τὴν Ἀκρόπολιν, οἱ μὲν ἔρριπτον ἑαυτοὺς κατὰ τὸ τεῖχος
καὶ ἀπέθανον, οἱ δὲ εἰς τὸ ιερὸν ἔφευγον. οἱ δὲ Πέρσαι πρῶτον μὲν τοὺς ικέτας
ἀπέκτειναν, ἔπειτα δὲ τὸ ιερὸν σῦλήσαντες ἐνέπρησαν πᾶσαν τὴν Ἀκρόπολιν. 10

[ἀπόκρημνος, sheer ὁ χῶρος, the place ἀναβεβηκότας (perfect participle of
ἀναβαίνω, having gone up ἔρριπτον (from βίπτω), threw τοὺς ικέτας, the suppli-
ants σῦλήσαντες, having plundered ἐνέπρησαν (from ἐμπίμπημι), they set fire
to]

4. How were the Athenians faring and what were their intentions?
5. Why was it possible for the Persians finally to scale the Acropolis?
6. What did the Athenians do when they saw the Persians coming up?
7. What did the Persians do that showed their ignorance of or lack of respect
for customary forms of Greek behavior?

Exercise 15η

Translate into Greek:

1. When the Athenians learned that the Persians were advancing (*use present tense*) toward Attica, they sent messengers to Delphi (*use οἱ Δελφοί*).
2. These, having gone into the temple, asked the god what the Athenians must (*δεῖ*) do.
3. The god, answering (*use aorist participle*), said: "Athena is not able (*οὐ δύναται*) to save you. The barbarians will take Athens. Only the wooden (*use ξύλινος, -ov*) wall will be unsacked (*use ἀπόρθητος, -ov*)."
4. The messengers wrote these words and having returned to Athens announced them to the people (*dative*).
5. Themistocles, having stood up, said: "Hear, Athenians, what the oracle (*τὸ χρηστήριον*) means (*λέγει*); the ships of the Athenians are the wooden wall; for these will save the city."
6. Having spoken thus, he persuaded the Athenians not to yield to the barbarians but to fight by sea.

META THN EN THI ΣΑΛΑΜΙΝΙ MAXHN (α)



τάς τε πυραμίδας ἐθεωρήσαμεν καὶ τὴν Σφίγγα καὶ ζῷα ἔκτοπα.

VOCABULARY

Verbs

δύναμαι, imperfect, ἔδυνάμην,
δυνήσομαι, aorist to be pre-
sented later, *I am able; I can*

ἐπίσταμαι, imperfect,
ἡπιστάμην, **ἐπιστήσομαι**, no
aorist middle, *I understand;*
I know

καταλαμβάνω, [ληβ-]
καταλήψομαι, [λαβ-]
κατέλαβον, **καταλαβόν**,
I overtake, catch
κείμαι, imperfect, ἔκείμην,
κείσομαι, no aorist, *I lie*
κατάκειμαι, *I lie down*

στρατεύω, **στρατεύσω**,
ἐστράτευσα, **στρατεύσας**, ac-
tive or middle, *I wage war,*
campaign; + ἐπί + acc., I cam-
aign (against)

συναγείρω, [ἀγερε-] **συνα-**
γερῶ, [ἀγειρ-] **συνήγειρα**,
συναγείρας, active, transitive,
I gather X; middle, intransi-
tive, I gather together

τελευτάω, **τελευτήσω**,
ἐτελεύτησα, **τελευτήσας**,
I end; I die

Nouns

ὁ ἔνοικος, τοῦ ἔνοίκου, *inhabi-*
tant

ὁ σύμμαχος, τοῦ συμμάχου,
ally

ἡ συμφορά, τῆς συμφορᾶς, *mis-*
fortune; disaster

Adjectives

διακόσιοι, -αι, -α, *two hun-*
dred

ἕκατόν, indeclinable, *a hun-*
dred

πόσος; **πόση**; **πόσον**; *how much?*
pl., *how many?*

Preposition

ὑπό + gen., *under; of agent,*
*by;** + dat., *under; + acc., un-*
der

Adverbs

οὐδαμοῦ, *nowhere*

πολλαχόσε, *to many parts*
ὅτερον, *later*

Expressions

*καὶ δὴ καὶ, and in particular;
and what is more
ποῦ γῆς; where (in the world)?*

Proper Names

For the proper names in this reading, see the vocabulary at the end of the book.

* The preposition ὑπό + the genitive case, meaning *by*, will often be found with verbs in the passive voice, e.g., ὑπὸ τῶν βαρβάρων ἔτι εἴχοντο, *they were still being held by the barbarians*. In the present and imperfect tenses the passive voice, introduced in this chapter, has the same forms as the middle voice, which you have seen since Chapter 6. In the following reading you will find a number of verbs with middle voice endings, with which you are familiar, but being used in the passive voice. The context will tell you whether the verb is being used as middle or passive; if it is accompanied by a prepositional phrase with ὑπό + the genitive case, it is most likely passive.

οὗτος οὖν περάνας τὸν λόγον ὁ ναύτης κατέκειτο ἐπὶ τῷ καταστρώματι, ὁ δὲ Δικαιόπολις καὶ ὁ Φίλιππος ἐσίγων, πάντα θαυμάζοντες ἄπερ εἶπεν. τέλος δὲ ὁ Φίλιππος, “ώς ἀνδρείως,” ἔφη, “έμάχοντο οἱ Ἑλληνες, ώς λαμπρῶς τοῖς συμμάχοις ἥγοῦντο οἱ Ἀθηναῖοι. σὺ δὲ τί ἐποίεις μετὰ τὸν πόλεμον; [Ἄρα ἔμπορος γενόμενος ἐν ὀλκάσιν ἔπλεις;] ὁ δέ, “οὐδαμῶς,” ἔφη, “οὐ γὰρ ἐτελεύτησεν ὁ πόλεμος, ἀλλὰ πολὺν έτι χρόνον ἔδει πρὸς τοὺς βαρβάρους μάχεσθαι. πᾶσαι τε γὰρ αἱ νῆσοι καὶ πᾶσα ἡ Ἰωνία ὑπὸ τῶν βαρβάρων ἔτι εἴχοντο.

[περάνας (from περαίνω), *having finished* τῷ καταστρώματι, *deck* ὀλκάσιν, *merchant ships*]

ὁ δὲ Φίλιππος, “ἀλλὰ πόσον χρόνον ἔδει μάχεσθαι; [Ἄρα πολλαῖς παρῆσθα μάχαις;]

ὁ δὲ ναύτης, “μάλιστά γε, ὃ παῖ,” ἔφη, “[πλείσταις τε μάχαις] παρῆν καὶ πολλαχόσε τῆς γῆς ἔπλεον μετὰ τῶν συμμάχων. ἀεὶ μὲν γὰρ οἱ βάρβαροι ἐμάχοντο, ἀεὶ δὲ ἐνīκῶντοThey were always defeated ὁ δὲ Φίλιππος, “ἀλλὰ ποῦ γῆς ἐμάχεσθε; ”

ὁ δέ, “πρῶτον μὲν ἄμα ἦρι ἀρχομένῳ οἱ Ἱωνες ὑφ' ἡμῶν ἐλευθεροῦνται· πλεύσαντες γὰρ ἐκατὸν ναυσὶ πρὸς τὴν Σάμον καὶ τὸ τῶν βαρβάρων ναυτικὸν εἰς τὴν Μυκαλὴν διώξαντες, οὕτω προθύμως αὐτοῖς προσβάλλομεν ὥστε νικᾶταί τε ὁ στρατὸς αὐτῶν καὶ διαφθείρεται τὸ ναυτικόν. οἱ δὲ Ἱωνες, ως ἡπίσταντο ὅτι οἱ βάρβαροι when

νīκῶνται, ἡμīν ἐβοήθουν· οὔτως οὖν πᾶσά τε ἡ Ἰωνίā ἐλευθεροῦται καὶ πᾶσαι αἱ νῆσοι. οὐδαμοῦ γὰρ δύνανται οἱ βάρβαροι ἡμīν ἀντέχειν.

[ἄμα ἦρι ἀρχομένῳ, *together with the beginning of spring* ἑκατὸν ναυσὶ, *with a hundred ships* προθύμως, *eagerly*]

“ὕστερον δέ, ώς οἱ Πέρσαι στρατόν τε μέγιστον καὶ ναῦς διακοσίας συναγείραντες εἰς τὸν Αἴγαιον πόντον αὐθίς εἰσβιάζεσθαι ἐπειρῶντο, 25 καταλαβόντες αὐτοὺς πρὸς τῷ Εὐρυμέδοντι ποταμῷ ἐνīκήσαμεν ἐν μάχῃ μεγίστῃ κατὰ γῆν τε καὶ θάλατταν. *active*

[εἰσβιάζεσθαι, *to force their way into* ποταμῷ, *river*]

“καὶ δὴ καὶ εἰς τὴν Αἴγυπτον ἐστρατεύσαμεν καὶ τοῖς ἐνοίκοις βοηθοῦντες τοὺς Πέρσας ἔξηλάσαμεν. ἀνά τε γὰρ τὸν Νεῖλον ἐπλεύσαμεν καὶ τὴν Μέμφιν εἴλαμεν, πόλιν μεγίστην ἐπὶ τῷ Νεῖλῷ 30 κειμένην. ἔξ οὖν ἔτη ἐν τῇ Αἴγυπτῳ ἐμένομεν καὶ πολλὰ θαύματα εἶδομεν. τάς τε γὰρ πυραμίδας ἐθεωρήσαμεν, σῆματα μέγιστα οὓςας τῶν βασιλέων τῶν ἀρχαίων, καὶ τὴν Σφίγγα, εἰκόνα δεινοτάτην, τὸ μὲν ἥμισυ λέαιναν, τὸ δὲ ἥμισυ γυναικία. καὶ δὴ καὶ ζῷα ἔκτοπα εἶδομεν, κροκοδίλους τε καὶ στρουθούς. τέλος δὲ οἱ Πέρσαι, στρατὸν μέγιστον συναγείραντες, ἡμīν προσέβαλον· νīκώμεθα οὖν καὶ ἔξ Αἰγύπτου 35 ἔξελαυνόμεθα. οὔτως οὖν συμφορὰν μεγίστην ἐπάθομεν· διακοσίας γὰρ ναῦς ἀπολέσαντες μόλις ἡμεῖς αὐτοὶ ἔξεφύγομεν.”

[ἔτη, *years*. θαύματα, *wonders* πυραμίδας, *pyramids* σῆματα, *tombs* ἀρχαίων, *old, ancient* εἰκόνα, *a statue* τὸ . . . ἥμισυ, *half* λέαιναν, *lioness* ζῷα, *animals* ἔκτοπα, *out of the way, unusual* κροκοδίλους, *crocodiles* στρουθούς, *ostriches* ἀπολέσαντες (*from ἀπόλλημι*), *having lost*]

WORD STUDY

How are the following words derived from the Greek verb δύναμαι and the related noun δύναμις?

1. dynamic
2. dynamo
3. dynamite
4. dynasty

GRAMMAR

1. The Passive Voice

For the concepts of active, passive, and middle voice, see Chapter 6, Grammar 2, pages 75–76.

In the present and imperfect tenses, the passive forms of verbs are spelled the same as middle voice forms. In the aorist and future tenses, the forms are different, and those forms will be introduced in Book II of this course. For the present and imperfect tenses, the context will make clear whether the verb is middle or passive in meaning, e.g.:

Active Voice:

ἡ γυνὴ τὸν ἄνδρα ἐγείρει.

The woman wakes her husband.

Middle Voice:

ὁ ἄντρος ἐγείρεται.

The husband wakes himself up/wakes up.

Passive Voice:

ὁ ἄντρος ὑπὸ τῆς γυναικὸς ἐγείρεται.

The husband is woken up by his wife.

Note that the *agent* by whom the action is performed is expressed with the preposition ὑπό + the genitive. The *thing* with which or by which the action is performed is expressed by a noun in the dative case (*dative of means or instrument*) without a preposition (see Chapter 6, Grammar 6d, page 88):

ὁ λύκος μαχαίρᾳ τύπτεται ὑπὸ τοῦ παιδός

The wolf is struck with a knife by the boy.

Here is a set of examples with the imperfect tense:

Active Voice:

ἡ μήτηρ τοὺς παῖδας ἔλουεν.

The mother was washing her children.

Middle Voice:

οἱ παῖδες ἔλούνοντο.

The children were washing themselves/were washing.

Passive Voice:

οἱ παῖδες ὑπὸ τῆς μητρὸς ἔλούνοντο.

The children were being washed by their mother.

Exercise 16α

Make four photocopies of the Verb Chart on page 282 and fill in the present and imperfect passive forms of *λαμβάνω*, *φιλέω*, *τίμάω*, and *δηλώω* that you have learned to date. Translate each form. Keep these charts.

Exercise 16β

Read aloud and translate. Identify all passive verb forms (both indicatives and participles):

1. οἱ βόες πρὸς τὸν ἄγρὸν βραδέως ἐλαύνονται ὑπὸ τοῦ αὐτουργοῦ.
2. πᾶσαν τὴν ἡμέρāν ἐπάνει ὁ αὐτουργός, τῷ ήλιῳ κατατριβόμενος (κατατρίβω, *I wear out*).
3. ἐπεὶ δὲ ἐσπέρā γίγνεται, ὁ αὐτουργὸς παύεται ἐργαζόμενος· οἱ δὲ βόες λύονται καὶ τὸ ἄροτρον ἐν τῷ ἄγρῳ λείπεται.
4. ἐν φῷ δὲ οἴκαδε ἡλαύνοντο οἱ βόες ὑπὸ τοῦ δούλου, ὁ αὐτουργὸς μάλα κάμνων πρὸς τῇ ὁδῷ ἐκαθίζετο.
5. ἔξαίφνης (*suddenly*) δὲ βοῆ ἐγείρεται καὶ τῶν παίδων ἀκούει ἐαυτὸν καλούντων.
6. ἐλθὲ δεῦρο, ὁ πάτερ, καὶ βοήθει· διωκόμεθα γὰρ ὑπὸ λύκου.
7. οἱ παιδεῖς ὑπὸ τοῦ λύκου διωκόμενοι μάλα ἐφοβοῦντο.
8. μὴ φοβεῖσθε, ὁ παιδεῖς· οὐδὲν γὰρ βλάπτεσθε ὑπὸ τοῦ λύκου.
9. οὕτως εἰπών, τὸν κύνα ἔλυσεν· ὁ δὲ λύκος ὑπὸ τοῦ κυνὸς διωκόμενος ἀπέφυγεν.
10. οὕτως οὖν σφέζονται οἱ παιδεῖς καὶ μετὰ τοῦ παιτρὸς οἴκαδε σπεύδουσιν.

Exercise 16γ

Translate the following pairs of sentences:

1. οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων νικώμενοι ἐτρέψαντο καὶ πρὸς τὴν γῆν ἔφυγον.
The sailors, pursued by the pirates (ὁ λῃστής), raised their sails and fled to the harbor.
2. οἱ Ἕλληνες καίπερ ἐν ἀπορίᾳ ὄντες μεγίστῃ ὑπὸ τοῦ Θεμιστοκλέους πείθονται μὴ εἴκειν τοῖς βαρβάροις.
The Persians, although having very many ships, are being defeated by the Greeks.
3. ἀναγκαζόμενοι ἐν τοῖς στένοις μάχεσθαι οὐκ ἐδύναντο πάσαις ταῖς ναυσὶ χρῆσθαι.
They were being pursued by the Greeks, and all their ships were either being damaged or destroyed.
4. ὁ Δικαιόπολις ὑπὸ τῆς γυναικὸς ἐπείθετο πρὸς τὸ ἄστυ πορεύεσθαι.
Philip was being pursued by a certain big wolf.
5. τῷ χειμῶνι ἀναγκαζόμεθα εἰς τὸν λιμένα ἐπανελθεῖν.
We are ordered by our father to disembark from the ship.

Exercise 16δ*Translate into Greek:*

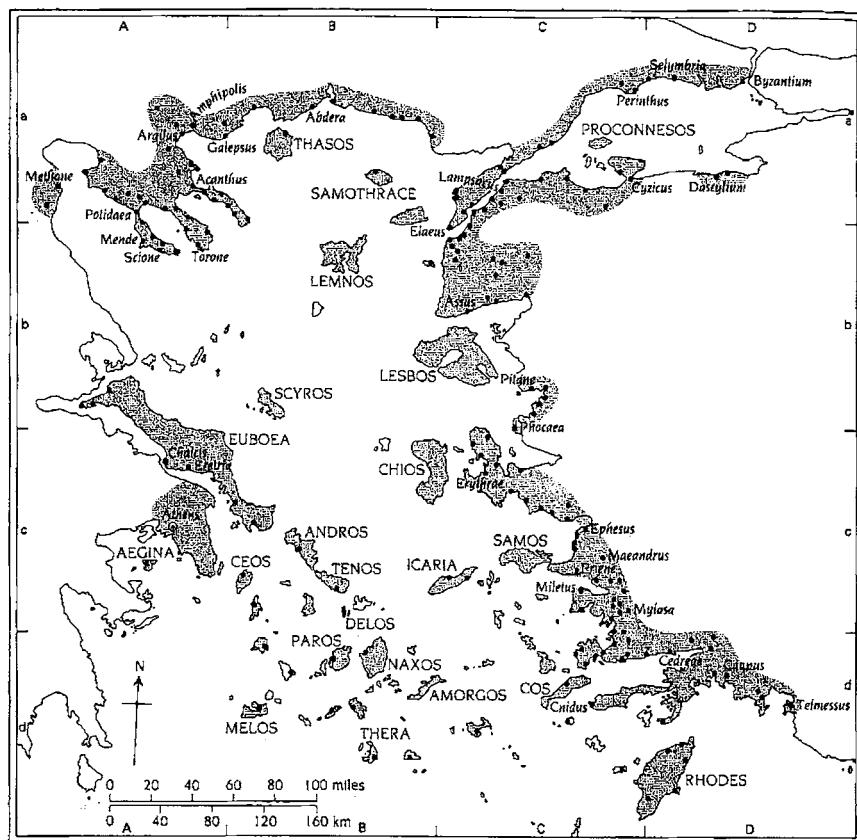
1. The women are loved and honored by their husbands.
2. The girls, pursued by some young men, were hurrying home to their mothers.
3. Don't go away; we are ordered by the king to wait (*use present tense*) in the market place.
4. When evening was falling, a messenger arrived.
5. "Citizens," he said, "you are ordered to hurry (*use aorist*) home and return (*use aorist*) tomorrow."

The Athenian Empire

During the invasion of Xerxes, the loyal Greeks had accepted without question the leadership of Sparta by both land and sea; for she was still the dominant power in Greece. In spring of 479 B.C., the allied fleet, led by a Spartan general, was based at Delos and, invited by the Samians, sailed to Ionia, defeated the Persians at Mycale, and liberated the Ionians, who revolted from their Persian masters (see map, page 230). The following year the allied forces were led by Pausanias, the Spartan commander at Plataea. In a brilliant campaign he first liberated most of Cyprus from Persian rule and then sailed north and took Byzantium, the key to the Black Sea. Here he fell victim to *hubris*; he adopted Persian dress, intrigued with the Persian authorities, and alienated the allies by his outrageous and tyrannical behavior. In consequence, the allies appealed to the Athenians for protection, and Pausanias was recalled to Sparta and later executed.

Meanwhile the Athenians took over the leadership of the allies. Representatives met at Delos and agreed to form a voluntary league (the Delian League) to carry on the war against Persia under the leadership of Athens. Each member state was to provide ships or money in proportion to its means, of which an assessment was made. The representatives threw lumps of lead into the sea and swore to maintain the League until the lead swam.

Led by Cimon, their Athenian general, the fleet of the League had a series of very successful campaigns, expelling the Persian garrisons wherever they remained and finally defeating them in the great battle of the Eurymedon River on the southern coast of Asia Minor when they tried to make a comeback (ca. 467 B.C.). As the Persian danger receded, some members became less willing to contribute ships or money. Around 469 B.C. the important island of Naxos seceded from the League; the allied fleet blockaded the island and forced it back into the League on terms that made it a subject of Athens. This was the first step of the Athenians on the road to empire.



The Athenian Empire

As time went by, more and more members ceased to provide ships and contributed money instead, and soon only three large and wealthy islands (Lesbos, Chios, and Samos) were independent members contributing ships. The rest had become tributary allies, in whose internal affairs Athens began to interfere. In 454 B.C., a highly significant step was taken when the treasury of the League was transferred from Delos to Athens, ostensibly because the defeat of the Athenian expeditionary force in Egypt in 456 B.C. left the Aegean exposed to danger.

A number of inscriptions carved on stone have been found in Athens that throw much light on the development and organization of the Empire in these years. These include records of the annual tribute paid by each member from 454 B.C., when the treasury of the League was moved to Athens, until 415 B.C. We find that the Empire included nearly all the Aegean Sea and stretched from the coast of the Black Sea to the south of Asia Minor. In 449 B.C., the Athenians made peace with Persia; the purpose of the Delian League had come to an end. The following year the tribute list is very short; many mem-

bers must have refused to pay. We then find a decree that introduced measures for tightening up the collection of the tribute, and the next year's tribute list is long; recalcitrant members had been forced to pay up. At the same time, evidence accumulates of Athenian interference in the internal affairs of League members. Uniform coinage, weights, and measures are imposed by decree; democracies are installed in some cities under the supervision of Athenian officials; garrisons of Athenian troops are stationed at some danger points; settlements of Athenian citizens are made on allied territory; and judicial cases involving an Athenian and an ally are referred to Athenian courts. All such measures infringed the sovereignty of "independent" allies, who were being reduced to the status of subjects in what the Athenians now openly called their Empire (*ἡ ἀρχή*).

These developments were inspired by Pericles, who dominated the Athenian democracy for nearly thirty years, until his death in 429 B.C. They were largely responsible for the great war between Athens and the Peloponnesian League led by Sparta, for the Peloponnesians not only feared the ever-growing power of Athens but also condemned the "enslavement" of fellow Greeks. The final ultimatum sent by Sparta to Athens said: "The Spartans want peace; and there would be peace, if you let the Greeks be independent." Even at Athens not all approved of the Empire, despite the economic and military advantages it brought. Not even Pericles himself sought moral justification for it. In a speech to the people shortly before his death, he said: "The Empire you hold is a tyranny, which you may think it was wrong to acquire, but it is dangerous to give it up."



Athenian tribute list

This fragment records the tribute paid in 440/439 B.C. by the Hellespontine district of the Empire. In the columns below the heading (ΗΕΛΛΑΣΠΟΝΤΙΟΣ ΦΟΡΟΣ) are listed on the left the amount of tribute and on the right the name of the city concerned.

META THN EN THI ΣΑΛΑΜΙΝΙ MAXHN (β)



τὸ Αἰτναῖον ὄρος εἶδον ποταμοὺς πυρὸς πρὸς τὸν οὐρανὸν ἐκβάλλον.

VOCABULARY

Verbs

λῦπέω, λῦπήσω, ἔλύπησα,
λῦπήσας, *I grieve, vex, cause
pain to X; passive, I am
grieved, distressed*
πολιορκέω [= πόλις, *city* + ἔρκος,
wall], πολιορκήσω, ἐπολιόρ-
κησα, πολιορκήσας, *I besiege*

Nouns

ὁ βίος, τοῦ βίου, *life*
ἡ εἰρήνη, τῆς εἰρήνης, *peace*
τὸ ἔτος, τοῦ ἔτους, *year*
ὁ θάνατος, τοῦ θανάτου, *death*
ὁ θῦμος, τοῦ θῦμοῦ, *spirit*
ὁ ποταμός, τοῦ ποταμοῦ, *river*
ἡ σπονδή, τῆς σπονδῆς, *libation*

(drink offering)

αἱ σπονδαί, τῶν σπονδῶν,
pl., *peace treaty*

Adjectives

ἄξιος, -ᾶ, -ον, *worthy*; + gen.,
worthy of

Expression

ἡκιστά γε, *least of all, not at all*

Cf. μάλιστά γε, *certainly,
indeed*

Proper Names

For the proper names in this
reading, see the Greek to En-
glish Vocabulary at the end of
the book.

ὅ δὲ Φίλιππος, “ἄρ’ οὐ τοσαύτην συμφορὰν παθόντες τοῦ
πολέμου ἐπαύσασθε;”

ό δὲ ναύτης, “ἥκιστά γε,” ἔφη· “οὐδὲν γὰρ ἐδύνατο τὸν τῶν Ἀθηναίων θῦμὸν καθαιρεῖν. δι’ ὀλίγου οὖν ὁ Κίμων τῷ ναυτικῷ εἰς Κύπρον ἡγησάμενος τοὺς Πέρσας αὐθίς ἐνίκησεν, αὐτὸς δὲ πόλιν 5 τινὰ πολιορκῶν ἀπέθανεν. ἡμεῖς οὖν λῦπούμενοι οἴκαδε ἀπεπλεύσαμεν. τῷ δὲ ἐπιγιγνομένῳ ἔτει σπονδαὶ ποιοῦνται ὑπὸ τοῦ δήμου πρὸς τοὺς Πέρσας. τοσαῦτα οὖν εἰργασάμεθα πρὸς τοὺς βαρβάρους μαχόμενοι. ἀγὼν οὖν μέγιστος πρόκειται σοι, ὃ παῖ· δεῖ γάρ σε ἄξιον γίγνεσθαι τῶν πατέρων.” 10

[καθαιρεῖν, to reduce τῷ . . . ἐπιγιγνομένῳ ἔτει, the next year πρός + acc., with πρόκειται σοι, lies before you]

ό δὲ Φίλιππος, “ἀληθῆ λέγεις, ὃ γέρον,” ἔφη· “ἐὰν δὲ Ἱλεως ἥ ὁ Θεός, ἐγὼ ἀνὴρ ἀγαθὸς γίγνεσθαι πειράσομαι, ἄξιος τῶν πατέρων. ἀλλὰ τί ἐποίεις σὺ ἐν τῇ εἰρήνῃ;”

[ἔὰν . . . ἥ, if . . . is]

ό δὲ γέρων, “οὐκέτι νεᾶνίας ἥν ἐγώ,” ἔφη, “οὐδὲ τοσαύτη ρώμῃ ἔχρωμην ὥστε ἐν τῷ ναυτικῷ ἐρέσσειν. μισθοφορῶν οὖν ἐν ὅλκάσι 15 πολλαχόσε τῆς γῆς ἐπλεον. εἴς τε γὰρ τὴν Σικελίāν ἥλθον, οὐπερ τὸ Αίτναῖον ὄρος εἶδον ποταμοὺς πυρὸς πρὸς τὸν οὐρανὸν ἐκβάλλον, καὶ εἰς τὴν Σκυθίāν ἐπλευσα, οὐπερ τοῦ χειμῶνος τοσαῦτά ἐστιν τὰ ψύχη ὥστε πήγνυσθαι καὶ τὴν θάλατταν. νῦν δὲ μάλα γεραιὸς ὧν πλοῦς τινὰς μῆκροὺς ποιοῦμαι περὶ τὰς νήσους, καὶ θάνατον 20 εὔκολος προσδέχομαι.”

[ρώμῃ, strength μισθοφορῶν, hiring myself out οὐπερ, where τοῦ χειμῶνος, in winter τὰ ψύχη, the frosts πήγνυσθαι (present passive infinitive of πήγνυμι, I make solid, make stiff), freezes πλοῦς, voyages εὔκολος, contented(ly) προσδέχομαι, I await]

ό δὲ Φίλιππος, “πολλὰ μὲν εἶδες, ὃ γέρον,” ἔφη, “ἐν τῷ μακρῷ βίῳ, πολλὰ δὲ καὶ ἐπαθεῖς. οὐ γὰρ αὐτὸς ὁ Ὁδυσσεὺς πορρωτέρω ἐπλανᾶτο ἥ σύ.”

[πορρωτέρω, further ἐπλανᾶτο (from πλανάω, I lead X astray, make X wander; passive, I wander), was used to wandering]

ό δὲ γέρων πρὸς τὴν γῆν βλέψας ἀνέστη καὶ, “ἰδού,” ἔφη, “ἥδη γὰρ 25 ἡ ναῦς ἀνέμῳ οὐρίῳ φερομένη τῷ λιμένι προσχωρεῖ. χαιρετε οὖν.”

[οὐρίῳ, favorable]

οὕτως εἰπὼν ἀπέβη πρὸς τὴν πρῷραν, οἱ δὲ ἔμενον πάντα
ἐνθῦμούμενοι ἄπειρ εἶπεν.

[τὴν πρῷραν, *the bow of the ship* ἐνθῦμούμενοι, *thinking about, pondering*]

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἤκοντο,

ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ . . .

καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.

[πολυβενθέος, gen. sing., *very deep* ἐντός + gen., *within* ἤκοντο (*unaugmented aorist in Homer*), *they arrived* στείλαντο (*unaugmented aorist in Homer*; from στέλλω, *I make ready; I send; of sails, I take down, furl*) *they took down* θέσαν (*unaugmented aorist in Homer*), *they put* μελαίνῃ, *black* καρπαλίμως, *quickly* τὴν, *it*, i.e., the ship ὅρμον, *anchorage* προέρεσσαν ἐρετμοῖς (*unaugmented aorist in Homer*), *they rowed . . . forward with the oars* (The quotation is from *Iliad* 1.432, 433, and 435.)]

30

WORD BUILDING

The following adjectives, verbs, and nouns are related to the word ὁ θῦμός, spirit, with the prefixes ἀ-, not, εὖ-, good, and προ-, before; forth (often indicating readiness). Deduce the meaning of the following compounds:

- | | | |
|------------------|-------------|------------|
| 1. ἄθυμος, -ον | ἀθυμέω | ἡ ἄθυμία |
| 2. εὐθυμος, -ον | εὐθυμέω | ἡ εὐθυμία |
| 3. πρόθυμος, -ον | προθυμέομαι | ἡ προθυμία |

GRAMMAR

2. Verbs with Athematic Presents and Imperfects: δύναμαι, κείμαι, and ἐπίσταμαι

The following common deponent verbs add personal endings directly to the stem with no thematic vowel between the stem and the ending (note that intervocalic σ remains except in the two alternative imperfect forms). The verbs δύναμαι and ἐπίσταμαι do not have aorist middle forms; their aorists will be introduced in Chapter 17 at the beginning of Book II. The verb κείμαι was not used in the aorist.

Present

δύναμαι, δυνήσομαι

Stem: δυνα-, *be able*

Indicative	Imperative	Infinitive	Participle
δύνα-μαι		δύνα-σθαι	δυνά-μεν-ος, -η, -ον
δύνα-σαι	δύνα-σο		
δύνα-ται			
δυνά-μεθα			
δύνα-σθε	δύνα-σθε		
δύνα-νται			

κείμαι, κείσομαι

Stem: κει-, *lie*

κεῖ-μαι		κεῖ-σθαι	κεί-μεν-ος, -η, -ον
κεῖ-σαι	κεῖ-σο		
κεῖ-ται			
κεί-μεθα			
κεῖ-σθε	κεῖ-σθε		
κεῖ-νται			

έπισταμαι, έπιστήσομαι

Stem: έπιστα-, *understand, know*

έπιστα-μαι		έπιστα-σθαι	έπιστά-μεν-ος, -η, -ον
έπιστα-σαι	έπιστα-σο		
έπιστα-ται			
έπιστά-μεθα			
έπιστα-σθε	έπιστα-σθε		
έπιστα-νται			

Imperfect Indicative

ἐ-δυνά-μην	ἐ-κεί-μην	ἡπιστά-μην
ἐ-δύνα-σο or ἐδύνω	ἐ-κει-σο	ἡπιστα-σο or ἡπιστω
ἐ-δύνα-το	ἐ-κει-το	ἡπιστα-το
ἐ-δυνά-μεθα	ἐ-κεί-μεθα	ἡπιστά-μεθα
ἐ-δύνα-σθε	ἐ-κει-σθε	ἡπιστα-σθε
—	ἐ-κει-ντο	ἡπιστα-ντο

Exercise 16e*Read aloud and translate:*

1. ὁ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα τοῖς κείνων ρήμασι πειθόμενοι. (See Chapter 14β, page 244.)
2. ἀρ' ἐπίστασθε τί οὐ δύνανται ἡμῖν βοηθεῖν οἱ σύμμαχοι;
3. ἡ γυνὴ οὐκ ἡπίστατο ὅτι ὁ ἀνὴρ ἐν ἐκείνῃ τῇ μάχῃ ἀπέθανεν.
4. αὕτη ἡ νῆσος οὕτως ἔγγὺς (*near*) ἔκειτο τῇ ἡπείρῳ (*mainland*) ὥστε ῥῷδιμς ἔκεισε διέβημεν.
5. ἐν οὐδεμίᾳ ναυμαχίᾳ ἐδύναντο οἱ βάρβαροι τοὺς "Ελληνας νίκησαι.
6. τέλος δὲ ὁ Ξέρξης ἡπίστατο ὅτι οἱ τῶν βαρβάρων νῆες ταῖς τῶν Ἑλλήνων οὐ δύνανται ἀντέχειν.
7. καὶ περ ἄριστα μαχόμενοι, οὐκ ἐδύναντο οἱ Λακεδαιμόνιοι τοὺς βαρβάρους ἀμῦναι.
8. τί οὐκ ἐργάζει, ὁ νεᾶνία, ἀλλὰ οὕτω ἀργὸς κεῖσαι; *Lying down*
9. ἐπίσταμενοι ~~πατρὸς~~ δεσπότης προσχωρεῖ, οἱ δοῦλοι, οἵ ἐν τῷ ἀγρῷ ἔκειντο, ἀνεστησαν καὶ ειργαζόντω.
10. τοῦτο ἐπίστασο, ὅτι οὐ δύνασαι τοὺς θεοὺς ἔξαπατᾶν (*to deceive*).

Ο ΞΕΡΞΗΣ ΠΡΟΣ ΤΗΝ ΑΣΙΑΝ ΑΝΑΧΩΡΕΙ

Read the following passage (adapted from Herodotus 8.118) and answer the comprehension questions below:

After the defeat at Salamis, Xerxes accompanied his army on the retreat northwards. In Thessaly he left a large army under Mardonius to renew the attack the following year. Herodotus gives two versions of the rest of his journey home, of which this is the second.

ἔστι δὲ καὶ ὅδε ἄλλος λόγος, ὅτι, ἐπεὶ ὁ Ξέρξης ἀπελαύνων ἔξ 'Αθηνῶν ὀφίκετο εἰς Ἡίονα, οὐκέτι κατὰ γῆν ἐπορεύετο ἀλλὰ τὴν μὲν στρατίāν 'Υδάρνει ἐπιτρέπει ἀπάγειν εἰς τὸν Ἐλλήσποντον, αὐτὸς δὲ εἰς ναῦν εἰσβάς ἔπλει εἰς τὴν Ἀσίāν. πλέοντι δὲ αὐτῷ ἀνεμος μὲν μείζων ἐγίγνετο, ἡ δὲ θάλαττα ἐκύμαινεν. ἡ δὲ ναῦς πλείστους φέρουσα ἀνθρώπους τῶν Περσῶν, οἵ τῷ Ξέρξῃ ἡκολούθουν, ἐν κινδύνῳ ἦν. ὁ δὲ βασιλεὺς μάλα φοβούμενος τὸν κυβερνήτην ἤρετο εἴ τις σωτηρίā ἔστιν αὐτοῖς. ὁ δὲ εἶπεν· "ὦ δέσποτα, οὐκ ἔστιν οὐδεμία σωτηρίā, ἐὰν μὴ ἀπαλλάγωμέν τινων τῶν πολλῶν ἐπιβατῶν."

[ἀπελαύνων, *marching away* Ἡίονα, *Eion* (a town in Thrace) τὴν . . . στρατίāν, *the army* 'Υδάρνει, *to Hydarnes* ἐπιτρέπει, *entrusts* ἀπάγειν, *to lead back* τὸν Ἐλλήσποντον, *the Hellespont* ἐκύμαινεν, *was becoming rough* ἡκολούθουν + dat., *were following, accompanying* τὸν κυβερνήτην, *the steers-*

man σωτηρία, safety, salvation ἐὰν μὴ, unless ἀπαλλάγμεν (from ἀπαλλάττω) + gen., get rid of ἐπιβατῶν, passengers]

1. In this second version of the story of Xerxes' return to Asia, what did he do with his army and what did he do himself?
2. What happened during the voyage?
3. What did Xerxes ask his helmsman?
4. On what did the helmsman say their salvation depended?

καὶ Ξέρξης ταῦτα ἀκούσας εἶπεν· “ὦ ἄνδρες Πέρσαι, νῦν δεῖ ὑμᾶς δηλοῦν εἰ τὸν βασιλέα φιλεῖτε· ἐν ὑμῖν γάρ, ὃς δοκεῖ, ἔστιν ἡ ἐμὴ σωτηρία.” ὁ μὲν ταῦτα εἶπεν, οἱ δὲ αὐτὸν προσκυνοῦντες ἔρριψαν ἐαυτὸν εἰς τὴν θάλατταν, καὶ ἡ ναῦς ἐπικουφισθεῖσα οὕτω δὴ ἔσωσε τὸν βασιλέα εἰς τὴν Ἀσίāν. ὃς δὲ ἐξέβη εἰς τὴν γῆν, ὁ Ξέρξης ἐποίησε τοῦτο· ὅτι μὲν ἔσωσε τὸν βασιλέα, χρῆσοῦν στέφανον τῷ κυβερνήτῃ ἔδωκεν, ὅτι δὲ Περσῶν πολλοὺς διέφθειρεν ἀπέταμε τὴν κεφαλὴν αὐτοῦ.
 [προσκυνοῦντες, *bowing down to* ἔρριψαν (from βίπτω), *they threw* ἐπικουφισθεῖσα (from ἐπικουφίζω), *lightened* ὅτι, *because* χρῆσοῦν στέφανον, *a golden crown* ἔδωκεν (from δίδωμι), *he gave* ἀπέταμε (from ἀποτέμνω), *he cut off*]

5. What does Xerxes say that the Persians must now show?
6. Upon whom does Xerxes say his salvation depends?
7. What two things do the Persians do?
8. What is the result of their action?
9. Why did Xerxes give his helmsman a golden crown?
10. Why did he cut off his head?

Exercise 16ζ

Translate into Greek:

1. After the battle, Xerxes and his generals, having stayed a certain few days in Attica, set out (*use aorist active*) toward Boeotia.
2. The king ordered Mardonius (*use ὁ Μαρδόνιος*) (on the one hand) to stay in Thessaly (*use ἡ Θετταλία*) during the winter, and (on the other hand) at the beginning of spring (*ἄμα ἦρι ἀρχομένῳ*) to advance against the Peloponnesus.
3. When they arrived in Thessaly, Mardonius (on the one hand) selected (*έξελέξατο*) the best of his soldiers, (on the other hand) Xerxes leaving them there marched as quickly as possible to the Hellespont.
4. We cannot trust the other story that they tell about the return (*use ὁ νόστος*) of Xerxes.
5. Those who understand the truth say that retreating to Asia by land he arrived at the Hellespont within forty-five (*πέντε καὶ τετταράκοντα; indeclinable*) days (*use genitive*).

Classical Greek

Sappho: Love's Power

The following two fragments (47 and 130, Campbell) of Sappho's poetry describe how love ("Ἔρος") affected her once in the past and how it affects her again in the present. For Sappho, see pages 131 and 202. The dialect is Aeolic.

"Ἔρος δ' ἐτίναξέ μοι

φρένας, ώς ἄνεμος κὰτ ὄρος δρύσιν ἐμπέτων.

[ἐτίναξε, *shook* μοι: take as possessive with φρένας φρένας, *heart* ώς = ώς, as κὰτ = κατὰ + acc., on δρύσιν, *oak trees* ἐμπέτων = ἐμπεσών + dat, *falling on*]

"Ἔρος δηῦτέ μ' ὁ λυσιμέλης δόνει,

γλυκύπικρον ἀμάχανον ὅρπετον.

[δηῦτε = δὴ αὖτε, *again* ὁ λυσιμέλης, *the limb-relaxing* (lit., *relaxing the limbs*, τὰ μέλη) δόνει, *shakes; excites* γλυκύπικρον, *bitter-sweet* (lit., *sweet-bitter*) ἀμάχανον = ἀμήχανον, *against whom or which one cannot fight; irresistible* ὅρπετον = ἔρπετόν, *creature*]



Temple of Athena Nike on the Acropolis

The Athenians built this temple in 427–424 B.C.
to commemorate their victories in the Persian Wars.

Classical Greek

Simonides

You have already read two epitaphs that Simonides wrote for the Athenians who died in the war against the Persians (pages 244 and 261); see also the epitaph on page 151. He wrote the following epitaph (no. IX, Campbell) for the Spartans who died at Plataea, where the Greeks defeated the Persian land army in 479 B.C. and ended Xerxes' attempt to conquer Greece.

ἄσβεστον κλέος οὕδε φίλη περὶ πατρίδι θέντες

κῦάνεον θανάτου ἀμφεβάλοντο νέφος·

οὐδὲ τεθνάσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθε

κῦδαινουσ' ἀνάγει δώματος ἔξ 'Αΐδεω.

[ἄσβεστον κλέος, *inextinguishable/imperishable glory* περὶ... θέντες, *putting X (acc.) around Y (dat.), clothing Y with X* κῦάνεον... νέφος, *the dark cloud* ἀμφεβάλοντο, *they threw around themselves, clothed themselves in* οὐδὲ τεθνάσι θανόντες, *and although having died they are not dead* ἐπεὶ, *since* σφ'=σφε = αὐτούς, *them* καθύπερθε κῦδαινουσα, *giving (them) glory (τὸ κῦδος) from (the earth) above δώματος... Αΐδεω, the house of Hades (= death)]*

New Testament Greek

Luke 2.15–20 The Birth of Jesus (concluded)

καὶ ἐγένετο ως ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, “διέλθωμεν δὴ ἔως Βηθλέεμ καὶ ἴδωμεν τὸ βῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ιδόντες δὲ ἐγνώρισαν περὶ τοῦ βήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· ή δὲ Μαριὰμ πάντα συνετήρει τὰ βήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

[οἱ ἄγγελοι, οἱ ποιμένες, the shepherds ἐλάλουν, were saying διέλθωμεν, subjunctive, let us go ἔως, to ἴδωμεν, subjunctive, let us see τὸ βῆμα, saying; event, happening γεγονός, having happened, that has happened ὃ κύριος, the Lord ἐγνώρισεν, made known ἦλθαν... ἀνεῦραν = ἦλθον... ἀνεύρων τὸ βρέφος, baby, infant τῇ φάτνῃ, manger, feeding-trough λαληθέντος, that had been spoken τοῦ παιδίου, child, infant συνετήρει, was keeping, remembering συμβάλλουσα, thinking about, pondering τῇ καρδίᾳ, the heart ὑπέστρεψαν, turned back, returned home δοξάζοντες, glorifying αἰνοῦντες, praising ἐπὶ πᾶσιν οἷς, for all the things that καθὼς, just as ἐλαλήθη, they had been spoken]

SYLLABLES AND ACCENTS

A Greek word has as many syllables as it has vowels and diphthongs, e.g.: ἀν-θρω-πος.

In dividing words into syllables, single consonants go with the following vowel (note -πος in ἀν-θρω-πος above); a group of consonants that cannot stand at the beginning of a word is divided between two syllables (note how the consonants θρ are divided in ἀν-θρω-πος above); and double consonants are divided between syllables, e.g., θά-λατ-τα.

The final syllable is called the *ultima*, the next to the last, the *penult*, and the third from the end, the *antepenult*. These terms are useful in discussing the placement of accents.

A syllable is said to be long (1) if it contains a long vowel or diphthong or (2) if it contains a short vowel followed by two or more consecutive consonants or by one of the double consonants ζ, ξ, or ψ. Exceptions to these rules are the diphthongs αι and οι, which are regarded as short when they stand as the final element in a word (except in the optative mood, to be studied in Book II). Note that η and ω are long vowels, ε and ο are short vowels, and α, ι, and υ may be either long or short—when long they are marked with a macron in this book.

For the three types of accents, see Introduction, page xv. The acute accent can stand on any of the last three syllables of a word; the circumflex can stand on either of the last two syllables; and the grave can stand only on the ultima. The grave accent replaces an acute on the ultima when that word is followed immediately by another word with no intervening punctuation, except when the following word is an enclitic (see below).

The accent on finite forms of verbs is *recessive*, i.e., it is placed as far toward the beginning of the word as is allowed by the rule in d1 below. The accent on a noun, adjective, or participle is *persistent*, i.e., it remains as it is in the nominative case unless forced to change by one of the rules in d1 and d2 below. The placement of the accent in the nominative must be learned by observation, e.g.: ἀν-θρω-πος, ὁ-λί-γος, κα-λός, λῦ-ό-με-νος, λύ-ων, and λι-πών.

Placement of Accents

a. On the antepenult

Only an acute accent may stand on the antepenult, e.g.: ἀν-θρω-πος.

b. On the penult

If the penult is accented, it will have a circumflex if it contains a diphthong or a long vowel and if the vowel or diphthong of the final syllable is short, e.g.: οἱ-κος, οἱ-κοι. Otherwise, it will have an acute, e.g.: ἀν-θρώ-που, πό-νου.

c. On the ultima

If the ultima is accented, its accent will be an acute (changed to a grave as noted above) or a circumflex (by special rules, particularly in contract verbs).

d. Shifts and changes of accent

1. The acute cannot stand on the antepenult if the ultima is long. Therefore, ἀν-θρω-πος becomes ἀν-θρώ-που in the genitive case.
2. Since the circumflex can stand on the accented penult only if the vowel or diphthong of the ultima is short, the circumflex on οἱ-κος changes to an acute in the genitive case (οἱ-κοι).

ENCLITICS AND PROCLITICS

Enclitics lean upon the preceding word, and the two words taken together are accented to some extent as if they were one word. Enclitics met in Book I of *Athenaze* include the short forms of the personal pronouns (μου, μοι, με; σου, σοι, σε); the indefinite pronoun and adjective τις, τι; the indefinite adverbs που, πως, ποτέ, ποθέν, and ποι; the particle γε; the conjunction τε; and the forms of εἰμί and φημί in the present indicative (except for the 2nd person singular).

- a. An acute accent on the ultima of a word preceding an enclitic does not change to a grave, and the enclitic has no accent, e.g.:

ἀγρός τις

ἀγροί τινες.

- b. If a circumflex stands on the ultima of a word preceding an enclitic, the enclitic has no accent, e.g.:

ἀγρῶν τινων

- c. A word with an acute on its penult does not change its accent when followed by an enclitic, but a disyllabic enclitic will require an accent on its ultima (an acute accent if the ultima is short and a circumflex if it is long), e.g.:

πόνος τις

άνθρωπου τινός

άνθρωπων τινῶν

The acute on the ultima of the enclitic will, of course, change to a grave if the enclitic is followed by another word with no intervening punctuation.

- d. A word with an acute on its antepenult will need to add an acute to its ultima to support an enclitic, e.g.:

ἄνθρωπός τις

ἄνθρωποί τινες

The enclitics need no accents.

- e. If a word has a circumflex on its penult, an acute accent is added to its ultima to support a following enclitic, e.g.:

οἶκός τις

οἶκοί τινες

- f. If an enclitic is followed by another enclitic, the first receives an acute accent but the second does not, e.g.:

δυνατόν ἔστι σοι

If an enclitic is followed by more than one enclitic, all but the last receive acute accents, e.g.:

δυνατόν ἔστι σοί ποτε

- g. The enclitic ἔστι(v) receives an acute accent on its penult:

1. when it stands at the beginning of its sentence or clause, e.g., ἔστι λύκος ἔκει. *There's a wolf there.*
2. when it follows οὐκ, e.g., οὐκ ἔστι λύκος ἔκει. *There isn't a wolf there.*
3. when it means *it is possible*, e.g., σπεῦδε, ὡς πάτερ οὐ γὰρ ἔστιν ἀπελαύνειν τὸν λύκον. *Hurry, father; for it's not possible to drive the wolf away.*

Note: the other enclitic forms of εἰμί retain their accents when they follow οὐκ, and the proclitic has no accent, e.g.: οὐκ εἰμὶ ἄργος. *I am not lazy.* See next page.

Proclitics

Proclitics are words of a single syllable that normally do not have accents, e.g., οὐ and εἰ. The following words are proclitic: the adverbs οὐ, οὐκ, οὐχ; the definite articles ὁ, ἡ, οἱ, and οἱ; the prepositions ἐν, τοῖς, ἐκ, and ἐξ; the conjunctions εἰ and ὅτε; and the adverb ὥστε. When followed by enclitics, they must be accented, e.g.:

εἴ τις

οὐ τις

Exceptions: οὐκ followed by an enclitic form of εἰμί, e.g., οὐκ είμι ἀργός. *I am not lazy.* See the previous page for οὐκ followed by ἔστι(v). Here is how the six forms of εἰμί are accented with οὐκ:

οὐκ εἰμί

οὐκ ἐσμέν

οὐκ εἰ

οὐκ ἐστέ

οὐκ ἔστι(v)

οὐκ εἰσί(v)



Greek warrior attacking a Persian archer

FORMS

1. THE DEFINITE ARTICLE (see page 50)

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	τοῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

2. NOUNS OF THE 1ST DECLENSION

Feminine (see pages 40–42)

	Singular	Plural	Singular	Plural
N.	ἡ κρήνη	αἱ κρήναι	ἡ ύδριᾶ	αἱ ύδριαι
G.	τῆς κρήνης	τῶν κρηνῶν	τῆς ύδριᾶς	τῶν ύδριῶν
D.	τῇ κρήνῃ	ταῖς κρήναις	τῇ ύδριᾷ	ταῖς ύδριαις
A.	τὴν κρήνην	τὰς κρήνας	τὴν ύδριάν	τὰς ύδριάς
V.	ῳ κρήνη	ῳ κρήναι	ῳ ύδριᾶ	ῳ ύδριαι
N.	ἡ μέλιττα	αἱ μέλιτται	ἡ μάχαιρᾳ	αἱ μάχαιραι
G.	τῆς μελίττης	τῶν μελίττων	τῆς μαχαίρᾶς	τῶν μαχαίρων
D.	τῇ μελίττῃ	ταῖς μελίτταις	τῇ μαχαίρᾳ	ταῖς μαχαίραις
A.	τὴν μέλιττάν	τὰς μελίττας	τὴν μάχαιράν	τὰς μαχαίρας
V.	ῳ μέλιττα	ῳ μέλιτται	ῳ μάχαιρᾳ	ῳ μάχαιραι

Masculine (see pages 47–48)

	Singular	Plural	Singular	Plural
N.	ὁ δεσπότης	οἱ δεσπόται	ὁ νεᾶνιᾶς	οἱ νεᾶνιαι
G.	τοῦ δεσπότου	τῶν δεσποτῶν	τοῦ νεᾶνιον	τῶν νεᾶνιῶν
D.	τῷ δεσπότῃ	τοῖς δεσπόταις	τῷ νεᾶνιᾳ	τοῖς νεᾶνιαις
A.	τὸν δεσπότην	τοὺς δεσπότας	τὸν νεᾶνιάν	τοὺς νεᾶνιᾶς
V.	ῳ δέσποτα*	ῳ δεσπόται	ῳ νεᾶνιᾶ	ῳ νεᾶνιαι

*Irregular accent. Normally the accent is persistent as with the noun ὁ πολίτης, vocative, ὥ πολίτα.

3. NOUNS OF THE 2ND DECLENSION

Masculine (see page 31)

	Singular	Plural		Singular	Plural
N.	ὁ ἀγρός	οἱ ἀγροί	τὸ δένδρον	τὰ δένδρα	
G.	τοῦ ἀγροῦ	τῶν ἀγρῶν	τοῦ δένδρου	τῶν δένδρων	
D.	τῷ ἀγρῷ	τοῖς ἀγροῖς	τῷ δένδρῳ	τοῖς δένδροις	
A.	τὸν ἀγρόν	τοὺς ἀγρούς	τὸ δένδρον	τὰ δένδρα	
V.	ὁ ἀγρέ	ὁ ἀγροί	ὁ δένδρον	ὁ δένδρα	

Feminine: e.g., ἡ δόδος (see page 48)

Contract: Masculine (see page 263):

	Singular	Plural		Singular	Plural
N.	ὁ νοῦς	οἱ νοῖ	ὁ λαγός	οἱ λαγῷ	
G.	τοῦ νοῦ	τῶν νῶν	τοῦ λαγώ	τῶν λαγών	
D.	τῷ νῷ	τοῖς νοῖς	τῷ λαγῷ	τοῖς λαγῷς	
A.	τὸν νοῦν	τοὺς νοῦς	τὸν λαγῶν/ώ	τοὺς λαγώς	
V.	ὁ νοῦ	ὁ νοῖ	ὁ λαγός	ὁ λαγῷ	

Contract Neuter: τὸ κανοῦν (rare; not formally presented in this course; for an example, see κανᾶ, 9β:6)

4. NOUNS OF THE 3RD DECLENSION

Labial Stems (β, π, φ; see page 107)

	Singular	Plural
N.	ὁ κλώψ	οἱ κλῶπες
G.	τοῦ κλωπός	τῶν κλωπῶν
D.	τῷ κλωπί	τοῖς κλωψί(ν)
A.	τὸν κλωπά	τοὺς κλωπας
V.	ὁ κλώψ	ὁ κλῶπες

Velar Stems (γ, κ, χ; see page 98)

	Singular	Plural		Singular	Plural
N.	ὁ φύλακ	οἱ φύλακες	ὁ αἴξ	οἱ αἶγες	
G.	τοῦ φύλακος	τῶν φυλάκων	τοῦ αἰγός	τῶν αἰγῶν	
D.	τῷ φύλακι	τοῖς φύλαξι(ν)	τῷ αἰγί	τοῖς αἰξῖ(ν)	
A.	τὸν φύλακα	τοὺς φύλακας	τὸν αἴγα	τοὺς αἴγας	
V.	ὁ φύλακ	ὁ φύλακες	ὁ αἴξ	ὁ αἶγες	

Dental Stems (δ , θ , τ ; see page 99)

	Singular	Plural	Singular	Plural
N.	ό παῖς	οἱ παῖδες	τὸ δῆνομα	τὰ δήνοματα
G.	τοῦ παιδός	τῶν παιδῶν	τοῦ δήνοματος	τῶν δήνομάτων
D.	τῷ παιδί	τοῖς παισί(ν)	τῷ δήνοματι	τοῖς δήνομασι(ν)
A.	τὸν παιδα	τοὺς παιδας	τὸ δῆνομα	τὰ δήνοματα
V.	ῳ παι	ῳ παιδες	ῳ δῆνομα	ῳ δήνοματα

Stems in -ντ- (see page 145)

	Singular	Plural
N.	ό γέρων	οἱ γέροντες
G.	τοῦ γέροντος	τῶν γερόντων
D.	τῷ γέροντι	τοῖς γέροντσι(ν)
A.	τὸν γέροντα	τοὺς γέροντας
V.	ῳ γέρον	ῳ γέροντες

Liquid Stems (λ , ρ ; see page 107)

	Singular	Plural
N.	ό ρήτωρ	οἱ ρήτορες
G.	τοῦ ρήτορος	τῶν ρήτόρων
D.	τῷ ρήτορι	τοῖς ρήτορσι(ν)
A.	τὸν ρήτορα	τοὺς ρήτορας
V.	ῳ ρήτωρ	ῳ ρήτορες

Nasal Stems (v ; see pages 106–107)

	Singular	Plural
N.	ό χειμών	οἱ χειμῶνες
G.	τοῦ χειμῶνος	τῶν χειμῶνων
D.	τῷ χειμῶνι	τοῖς χειμῶσι(ν)
A.	τὸν χειμῶνα	τοὺς χειμῶνας
V.	ῳ χειμών	ῳ χειμῶνες

Stems in -ρ- (see pages 124–125)**Singular**

N.	ό ἀνήρ	ό πατήρ	ή μήτηρ	ή θυγάτηρ
G.	τοῦ ἀνδρός	τοῦ πατέρος	τῆς μητρός	τῆς θυγατρός
D.	τῷ ἀνδρὶ	τῷ πατέρι	τῇ μητρὶ	τῇ θυγατρὶ
A.	τὸν ἀνδρα	τὸν πατέρα	τὴν μητέρα	τὴν θυγατέρα
V.	ῳ ἀνερ	ῳ πάτερ	ῳ μῆτερ	ῳ θύγατερ

Plural

N.	οἱ ἄνδρες	οἱ πατέρες	αἱ μητέρες	αἱ θυγατέρες
G.	τῶν ἀνδρῶν	τῶν πατέρων	τῶν μητέρων	τῶν θυγατέρων
D.	τοῖς ἀνδράσι(ν)	τοῖς πατράσι(ν)	τοῖς μητράσι(ν)	τοῖς θυγατράσι(ν)
A.	τοὺς ἀνδρας	τοὺς πατέρας	τὰς μητέρας	τὰς θυγατέρας
V.	ῳ ἀνδρες	ῳ πατέρες	ῳ μητέρες	ῳ θυγατέρες

Stems in -ει- (see pages 226–227)

Singular	Plural	Singular	Plural
N. τὸ τείχος	τὰ τείχη	ἡ τριήρης	αἱ τριήρεις
G. τοῦ τείχους	τῶν τειχῶν	τῆς τριήρους	τῶν τριήρων
D. τῷ τείχει	τοῖς τείχεσι(ν)	τῇ τριήρει	ταῖς τριήρεσι(ν)
A. τὸ τείχος	τὰ τείχη	τὴν τριήρη	τὰς τριήρεις
V. ὁ τείχος	ὁ τείχη	ὁ τριήρες	ὁ τριήρεις

Also ὁ Θεμιστοκλῆς (see page 254)

N.	ὁ Θεμιστοκλῆς
G.	τοῦ Θεμιστοκλέους
D.	τῷ Θεμιστοκλεῖ
A.	τὸν Θεμιστοκλέα
V.	ὁ Θεμιστόκλεις

Stems Ending in a Vowel (see page 145)

Singular	Plural	Singular	Plural
N. ἡ πόλις	αἱ πόλεις	τὸ ἄστυ	τὰ ἄστη
G. τῆς πόλεως	τῶν πόλεων	τοῦ ἄστεως	τῶν ἄστεων
D. τῇ πόλει	ταῖς πόλεσι(ν)	τῷ ἄστει	τοῖς ἄστεσι(ν)
A. τὴν πόλιν	τὰς πόλεις	τὸ ἄστυ	τὰ ἄστη
V. ὁ πόλι	ὁ πόλεις	ὁ ἄστυ	ὁ ἄστη

Stems in Diphthongs or Vowels (see page 146)

Singular	Plural
N. ὁ βασιλεύς	οἱ βασιλῆς
G. τοῦ βασιλέως	τῶν βασιλέων
D. τῷ βασιλεῖ	τοῖς βασιλεῦσι(ν)
A. τὸν βασιλέα	τοὺς βασιλέας
V. ὁ βασιλεῦ	ὁ βασιλῆς

Irregular

Singular	Plural	Singular	Plural
N. ἡ ναῦς	αἱ νῆες	ὁ βοῦς	οἱ βόες
G. τῆς νεώς	τῶν νεῶν	τοῦ βοός	τῶν βοῶν
D. τῇ νηī	τοῖς ναυσί(ν)	τῷ βοΐ	τοῖς βουσί(ν)
A. τὴν ναῦν	τὰς ναῦς	τὸν βοῦν	τοὺς βοῦς
V. ὁ ναῦ	ὁ νῆες	ὁ βοῦ	ὁ βόες

Irregular (see page 125)

Singular	Plural	Singular	Plural
N. ἡ γυνή	αἱ γυναῖκες	ἡ χείρ	αἱ χεῖρες
G. τῆς γυναικός	τῶν γυναικῶν	τῆς χειρός	τῶν χειρῶν
D. τῇ γυναικί	ταῖς γυναικῖς(v)	τῇ χειρὶ	ταῖς χειρσί(ν)
A. τὴν γυναῖκα	τὰς γυναῖκας	τὴν χειρα	τὰς χειρας
V. ὁ γύναι	ὁ γυναῖκες	ὁ χείρ	ὁ χεῖρες

5. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 2ND DECLENSIONS

Adjectives (see pages 48–49)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. καλός	καλή	καλόν	καλοί	καλαι	καλά
G. καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D. καλῷ	καλῇ	καλῷ	καλοῖς	καλαις	καλοῖς
A. καλόν	καλήν	καλόν	καλούς	καλᾶς	καλά
V. καλέ	καλή	καλόν	καλοί	καλαι	καλά

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ῥάδιος	ῥάδια	ῥάδιον	ῥάδιοι	ῥάδιαι	ῥάδια
G. ῥαδίου	ῥαδίας	ῥαδίον	ῥαδίων	ῥαδίων	ῥαδίων
D. ῥαδίῳ	ῥαδίᾳ	ῥαδίῳ	ῥαδίοις	ῥαδίαις	ῥαδίοις
A. ῥάδιον	ῥαδίαν	ῥάδιον	ῥαδίονς	ῥαδίας	ῥάδια
V. ῥάδιε	ῥαδία	ῥάδιον	ῥάδιοι	ῥαδίαι	ῥάδια

Present or Progressive Middle Participles (see pages 115–116 and 262)

Masculine	Feminine	Neuter
Singular		
N. λῦόμενος	λῦομένη	λῦόμενον
G. λῦομένου	λῦομένης	λῦομένουν
D. λῦομένῳ	λῦομένῃ	λῦομένῳφ
A. λῦόμενον	λῦομένην	λῦόμενον
V. λῦόμενε	λῦομένη	λῦόμενον
Plural		
N., V. λῦόμενοι	λῦομεναι	λῦόμενα
G. λῦομένων	λῦομένων	λῦομένων
D. λῦομένοις	λῦομέναις	λῦομένοις
A. λῦομένους	λῦομένᾶς	λῦόμενα

Singular

N.	φιλούμενος	φιλουμένη	φιλούμενον
G.	φιλουμένου	φιλουμένης	φιλουμένου
D.	φιλουμένῳ	φιλουμένῃ	φιλουμένῳ
A.	φιλούμενον	φιλουμένην	φιλούμενον
V.	φιλούμενε	φιλουμένη	φιλούμενον

Plural

N., V.	φιλούμενοι	φιλούμεναι	φιλούμενα
G.	φιλουμένων	φιλουμένων	φιλουμένων
D.	φιλουμένοις	φιλουμέναις	φιλουμένοις
A.	φιλουμένους	φιλουμένᾶς	φιλούμενα

Exempli gratia:

N.	τίμωμενος	τίμωμένη	τίμώμενον
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Exempli gratia:

N.	δηλούμενος	δηλουμένη	δηλούμενον
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Sigmatic 1st Aorist and Thematic 2nd Aorist Middle Participles (see pages 199 and 180)

Exempli gratia:

N.	λῦσάμενος	λῦσαμένη	λῦσάμενον
N.	γενόμενος	γενομένη	γενόμενον

6. ADJECTIVES OF IRREGULAR DECLENSION (see page 49)

Singular

M.	F.	N.	M.	F.	N.
N.	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι
G.	μεγάλου	μεγάλης	μεγάλουν	μεγάλων	μεγάλων
D.	μεγάλῳ	μεγάλῃ	μεγάλῳφ	μεγάλοις	μεγάλοις
A.	μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλας
V.	μεγάλε	μεγάλη	μέγα	μεγάλοι	μεγάλαι
N.	πολύς	πολλή	πολύ	πολλοί	πολλαί
G.	πολλού	πολλῆς	πολλούν	πολλῶν	πολλῶν
D.	πολλῷ	πολλῇ	πολλῷφ	πολλοῖς	πολλοῖς
A.	πολύν	πολλήν	πολύ	πολλούς	πολλάς
V.	none				

7. ADJECTIVES OF THE 3RD DECLENSION

Adjectives with Stems in -ον- (see pages 107–108)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. σώφρων	σώφρον	σώφρονες	σώφρονα
G. σώφρονος	σώφρονος	σώφρόνων	σώφρόνων
D. σώφρονι	σώφρονι	σώφροσι(ν)	σώφροσι(ν)
A. σώφρονα	σώφρον	σώφρονας	σώφρονα
V. σώφρον	σώφρον	σώφρονες	σώφρονα

Irregular comparative adjectives, such as ἀμείνων, ἀμεινον (see page 235), are declined like σώφρων, σώφρον, but have some alternative forms that will be presented in Book II.

Adjectives with Stems in -εσ- (see page 227):

M. & F.	N.
N. ἀληθής	ἀληθές
G. ἀληθοῦς	ἀληθοῦς
D. ἀληθεῖ	ἀληθεῖ
A. ἀληθῆ	ἀληθές
V. ἀληθές	ἀληθές
N. ἀληθεῖς	ἀληθῆ
G. ἀληθῶν	ἀληθῶν
D. ἀληθέσι(ν)	ἀληθέσι(ν)
A. ἀληθεῖς	ἀληθῆ
V. ἀληθεῖς	ἀληθῆ

8. ADJECTIVES AND PARTICIPLES OF 1ST AND 3RD DECLENSIONS

Adjectives**πᾶς, πᾶσα, πᾶν, all; every; whole** (see page 126).

Masculine	Feminine	Neuter
N., V. πᾶς	πᾶσα	πᾶν
G. παντός	πᾶσσης	παντός
D. παντί	πᾶσῃ	παντί
A. πάντα	πᾶσαν	πᾶν
N., V. πάντες	πᾶσαι	πάντα
G. πάντων	πᾶσῶν	πάντων
D. πᾶσι(ν)	πᾶσαις	πᾶσι(ν)
A. πάντας	πᾶσας	πάντα

ταχύς, ταχεῖα, ταχύ, quick, swift (see pages 227–228)

Masculine	Feminine	Neuter
N. ταχύς	ταχεῖα	ταχύ
G. ταχέος	ταχείᾶς	ταχέος
D. ταχεῖ	ταχείᾳ	ταχεῖ
A. ταχύν	ταχείαν	ταχύ
V. ταχύ	ταχεῖα	ταχύ
N. ταχεῖς	ταχεῖαι	ταχέα
G. ταχέων	ταχειῶν	ταχέων
D. ταχέσι(ν)	ταχείαις	ταχέσι(ν)
A. ταχεῖς	ταχείᾶς	ταχέα
V. ταχεῖς	ταχεῖαι	ταχέα

Present or Progressive Active Participles

Masculine	Feminine	Neuter
<i>εἰμί</i> (see page 136):		
N., V. ὄν	οὖσα	ὄν
G. ὄντος	οὔσης	ὄντος
D. ὄντι	οὔσῃ	ὄντι
A. ὄντα	οὔσαν	ὄν
N., V. ὄντες	οὔσαι	ὄντα
G. ὄντων	οὔσῶν	ὄντων
D. οὔσι(ν)	οὔσαις	οὔσι(ν)
A. ὄντας	οὔσας	ὄντα

λύω (see page 136):

N., V. λύων	λύονται	λύον
G. λύοντος	λύοντης	λύοντος
D. λύοντι	λύοντῃ	λύοντι
A. λύοντα	λύονταν	λύον
N., V. λύοντες	λύονται	λύοντα
G. λύόντων	λύονταν	λύοντων
D. λύοντι(ν)	λύονταις	λύοντι(ν)
A. λύοντας	λύοντας	λύοντα

φιλέω (see page 136):

N., V. φιλῶν	φιλοῦσα	φιλοῦν
G. φιλοῦντος	φιλοῦσης	φιλοῦντος
D. φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A. φιλοῦντα	φιλοῦσαν	φιλοῦν

N., V.	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	φιλούντων	φιλούσῶν	φιλούντων
D.	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	φιλοῦντας	φιλούσας	φιλοῦντα

τῆμάω (see pages 136–137):

N., V.	τῆμῶν	τῆμῶσα	τῆμῶν
G.	τῆμῶντος	τῆμῶσης	τῆμῶντος
D.	τῆμῶντι	τῆμῶσῃ	τῆμῶντι
A.	τῆμῶντα	τῆμῶσαν	τῆμῶν
N., V.	τῆμῶντες	τῆμῶσαι	τῆμῶντα
G.	τῆμῶντων	τῆμῶσῶν	τῆμῶντων
D.	τῆμῶσι	τῆμῶσαις	τῆμῶσι
A.	τῆμῶντας	τῆμῶσας	τῆμῶντα

δηλόω (see page 262; declined like φιλῶν above; we give only the nominative):

δηλῶν	δηλοῦσα	δηλοῦν
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Sigmatic 1st Aorist Active Participles (see page 199)

N., V.	λέσσας	λέσσασα	λέσσαν
G.	λέσσαντος	λέσσασης	λέσσαντος
D.	λέσσαντι	λέσσασῃ	λέσσαντι
A.	λέσσαντα	λέσσασαν	λέσσαν
N., V.	λέσσαντες	λέσσασαι	λέσσαντα
G.	λέσσαντων	λέσσασῶν	λέσσαντων
D.	λέσσασι(ν)	λέσσασαις	λέσσασι(ν)
A.	λέσσαντας	λέσσασας	λέσσαντα

Thematic 2nd Aorist Active Participles (see page 180)

N., V.	λιπών	λιποῦσα	λιπόν
G.	λιπόντος	λιπούσης	λιπόντος
D.	λιπόντι	λιπούσῃ	λιπόντι
A.	λιπόντα	λιποῦσαν	λιπόν
N., V.	λιπόντες	λιποῦσαι	λιπόντα
G.	λιπόντων	λιποῦσῶν	λιπόντων
D.	λιποῦσι(ν)	λιποῦσαις	λιποῦσι(ν)
A.	λιπόντας	λιποῦσας	λιπόντα

9. COMPARISON OF ADJECTIVES

Positive	Comparative	Superlative
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Regular (see pages 234–235)

1st and 2nd Declension

ἀνδρεῖος	ἀνδρειότερος	ἀνδρειότατος
χαλεπός	χαλεπώτερος	χαλεπώτατος

3rd Declension

ἀληθής	ἀληθέστερος	ἀληθέστατος
σωφρων	σωφρονέστερος	σωφρονέστατος

Irregular (see page 235)

ἀγαθός, -ή, -όν	ἀμείνων, ἀμεινον	ἄριστος, -η, -ον
κακός, -ή, -όν	κακίων, κάκιον	κάκιστος, -η, -ον
καλός, -ή, -όν	καλλίων, κάλλιον	κάλλιστος, -η, -ον
μέγας, μεγάλη, μέγα	μείζων, μείζον	μέγιστος, -η, -ον
δύσιος, -η, -ον	ἐλάττων, ἐλαττον	δύλιγιστος, -η, -ον
πολύς, πολλή, πολύ	πλείων/πλέων, πλεῖον, πλέον	πλείστος, -η, -ον

10. DEMONSTRATIVE ADJECTIVES

οὗτος, αὕτη, τοῦτο, *this* (see pages 244–245)

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

ἔκεινος, ἔκεινη, ἔκεινο, *that* (see page 245):

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ἔκεινος	ἔκεινη	ἔκεινο	ἔκεινοι	ἔκειναι	ἔκεινα
G. ἔκεινον	ἔκεινης	ἔκεινου	ἔκεινων	ἔκεινων	ἔκεινων
D. ἔκεινῳ	ἔκεινῃ	ἔκεινῳ	ἔκεινοις	ἔκειναις	ἔκεινοις
A. ἔκεινον	ἔκεινην	ἔκεινο	ἔκεινους	ἔκεινᾶς	ἔκεινα

ὅδε, ἥδε, τόδε, *this here* (see page 245):

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

11. THE ADJECTIVE *αὐτός, -ή, -ό, -self, -selves; same* (see pages 68–69)

Masculine	Feminine	Neuter
N. αὐτός	αὐτή	αὐτό
G. αὐτοῦ	αὐτῆς	αὐτοῦ
D. αὐτῷ	αὐτῇ	αὐτῷ
A. αὐτόν	αὐτήν	αὐτό
N. αὐτοί	αὐταί	αὐτά
G. αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτούς	αὐτᾶς	αὐτά

12. THE INTERROGATIVE ADJECTIVE (see page 108)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. τίς	τί	τίνες	τίνα
G. τίνος	τίνος	τίνων	τίνων
D. τίνι	τίνι	τίσι(v)	τίσι(v)
A. τίνα	τί	τίνας	τίνα

13. THE INDEFINITE ADJECTIVE (see page 109)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. τις	τι	τινές	τινά
G. τινός	τινός	τινῶν	τινῶν
D. τινί	τινί	τισί(v)	τισί(v)
A. τινά	τι	τινάς	τινά

14. NUMERICAL ADJECTIVES (see pages 128 and 263–264)

Cardinals

1	εἷς, μία, ἕν	11	ἕνδεκα
2	δύο	12	δώδεκα
3	τρεῖς, τρία	13	τρεῖς (τρία) καὶ δέκα οг τρεισκαίδεκα
4	τέτταρες, τέτταρα	14	τέτταρες (τέτταρα) καὶ δέκα
5	πέντε	15	πεντεκαίδεκα
6	έξ	16	έκκαιδεκα
7	έπτα	17	έπτακαίδεκα
8	όκτω	18	όκτωκαίδεκα
9	έννέα	19	έννεακαίδεκα
10	δέκα	20	εἴκοσι(v)

	21	εῖς καὶ εἴκοσι(ν)
	100	έκατόν
	1,000	χίλιοι, -αι, -α
	10,000	μύριοι, -αι, -α
M.	F.	N.
N. εἰς	μία	ἕν
G. ἐνός	μιᾶς	ἐνός
D. ἐνί	μιᾷ	ἐνί
A. ἐνα	μίαν	ἐν

M. F. N.	M. F.	N.	M. F.	N.
N. δύο	τρεῖς	τρία	τέτταρες	τέτταρα
G. δυοῖν	τριῶν	τριῶν	τεττάρων	τεττάρων
D. δυοῖν	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)
A. δύο	τρεῖς	τρία	τέτταρας	τέτταρα

Ordinals

1st	πρῶτος, -η, -ον	9th	ένατος, -η, -ον
2nd	δεύτερος, -ᾱ, -ον	10th	δέκατος, -η, -ον
3rd	τρίτος, -η, -ον	11th	ένδεκατος, -η, -ον
4th	τέταρτος, -η, -ον	12th	δωδέκατος, -η, -ον
5th	πέμπτος, -η, -ον	20th	είκοστός, -ή, -όν
6th	ἕκτος, -η, -ον	100th	έκατοστός, -ή, -όν
7th	ἕβδομος, -η, -ον	1,000th	χιλιοστός, -ή, -όν
8th	{oīδος, -η, -ον}	10,000th	μυριοστός, -ή, -όν

15. PERSONAL PRONOUNS (see pages 64–65)**1st Person Singular**

N. ἐγώ	I
G. ἐμοῦν	of me
D. ἐμοί	to or for me
A. ἐμέ	me

1st Person Plural

ἡμεῖς	we
ἡμῶν	of us
ἡμῖν	to or for us
ἡμᾶς	us

2nd Person Singular

N. σύ	you
G. σου	of you
D. σοι	to or for you
A. σέ	you

2nd Person Plural

ὑμεῖς	you
ὑμῶν	of you
ὑμῖν	to or for you
ὑμᾶς	you

3rd Person

Masculine	Feminine	Neuter
G. αὐτοῦ <i>of him or it</i>	αὐτῆς <i>of her or it</i>	αὐτοῦ <i>of it</i>
D. αὐτῷ <i>to or for him or it</i>	αὐτῇ <i>to or for her or it</i>	αὐτῷ <i>to it</i>
A. αὐτόν <i>him or it</i>	αὐτήν <i>her or it</i>	αὐτό <i>it</i>
G. αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>
D. αὐτοῖς <i>to or for them</i>	αὐταῖς <i>to or for them</i>	αὐτοῖς <i>to or for them</i>
A. αὐτούς <i>them</i>	αὐτάς <i>them</i>	αὐτά <i>them</i>

16. REFLEXIVE PRONOUNS (see pages 100–101)

1st Person		2nd Person	
Masculine	Feminine	Masculine	Feminine
G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν
G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς
3rd Person			
Masculine	Feminine	Neuter	
G. ἔαυτοῦ	ἔαυτῆς	ἔαυτοῦ	
D. ἔαυτῷ	ἔαυτῇ	ἔαυτῷ	
A. ἔαυτόν	ἔαυτήν	ἔαυτό	
G. ἔαυτῶν	ἔαυτῶν	ἔαυτῶν	
D. ἔαυτοῖς	ἔαυταῖς	ἔαυτοῖς	
A. ἔαυτούς	ἔαυτάς	ἔαυτά	

17. THE RECIPROCAL PRONOUN

Masculine	Feminine	Neuter
G. ἀλλήλων	ἀλλήλων	ἀλλήλων
D. ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A. ἀλλήλους	ἀλλήλας	ἀλληλα

18. POSSESSIVES (see pages 66–67)

Possessive Adjectives

	Singular	Plural
1st Person	ἐμός, -ή, -όν, <i>my, mine</i>	ἡμέτερος, -ᾶ, -ον, <i>our, ours</i>
2nd Person	σός, -ή, -όν, <i>your, yours</i>	ὑμέτερος, -ᾶ, -ον, <i>your, yours</i>

Possessive Pronouns (used for 3rd person possessives)**Singular**

Masculine	αὐτοῦ <i>of him, his; of it, its</i>
Feminine	αὐτῆς <i>of her, her; of it, its</i>
Neuter	αὐτοῦ <i>of it, its</i>

Plural

M., F., N.	αὐτῶν <i>of them, their</i>
-------------------	-----------------------------

19. THE INTERROGATIVE PRONOUN

For the interrogative pronoun τίς, τι, *who? what?* see page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. THE INDEFINITE PRONOUN

For the indefinite pronoun τις, τι, *someone; something; anyone; anything*, see page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. THE RELATIVE PRONOUN (see pages 224–225)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ὅς	ἥ	ὅ	οἵ	οἵ	ἄ
G. οὗ	ἥς	οὖ	ὁν	ὁν	ῶν
D. ὃ	ἥ	ὅ	οῖς	οῖς	οῖς
A. ὅν	ἥν	ὅ	οὕς	οὕς	ἄ

22. FORMATION OF ADVERBS (see page 50)

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final ν changed to ζ:

Adjective καλός (genitive plural, καλῶν) > adverb καλῶς

Adjective σωφρων (genitive plural, σωφρόνων) > adverb σωφρόνως

Adjective ἀληθής (genitive plural, ἀληθῶν) > adverb ἀληθῶς

Adjective ταχύς (genitive plural, ταχέων) > adverb ταχέως

23. COMPARISON OF ADVERBS (see page 236)

For the comparative adverb the neuter singular of the comparative adjective is used, and for the superlative the neuter plural of the superlative adjective:

Regular

ἀνδρείως	ἀνδρειότερον	ἀνδρειότατα
χαλεπώς	χαλεπώτερον	χαλεπώτατα
ἀληθῶς	ἀληθέστερον	ἀληθέστατα
σωφρόνως	σωφρονέστερον	σωφρονέστατα

Irregular

εὖ	ἄμεινον	ἄριστα
κακῶς	κάκιον	κάκιστα
πόλυ	πλέον	πλεῖστα
μάλα	μᾶλλον	μάλιστα

Verbs

24. VERBS WITH THEMATIC PRESENTS, SIGMATIC FUTURES, AND SIGMATIC 1ST AORISTS

λύω, λύσω, ἔλυσα, *I loosen, loose; middle, I ransom*

PRESENT ACTIVE (THEMATIC) (see pages 38 and 136)

Indicative	Imperative	Infinitive	Participle
λύω		λύειν	λύων,
λύεις	λύε		λύουσα,
λύει			λύον,
λύομεν			gen., λύοντος, etc.
λύετε	λύετε		
λύουσι(ν)			

PRESENT MIDDLE/PASSIVE (THEMATIC) (see pages 77 and 115)

λύόμαι		λύεσθαι	λυόμενος, -η, -ον
λύει or λύῃ	λύον		
λύεται			
λυόμεθα			
λύεσθε	λύεσθε		
λύονται			

IMPERFECT ACTIVE (THEMATIC) (see page 214)

ἔλυον
ἔλυες
ἔλυε(ν)
ἔλυομεν
ἔλυετε
ἔλυον

IMPERFECT MIDDLE/PASSIVE (THEMATIC) (see page 214)

Indicative

ἐλῦόμην
ἐλῦον
ἐλύετο
ἐλῦόμεθα
ἐλύεσθε
ἐλύοντο

SIGMATIC FUTURE ACTIVE (THEMATIC) (see page 158; for consonant-stem verbs, see pages 158–159)

Indicative

λύσω
λύσεις
λύσει
λύσομεν
λύσετε
λύσουσι(ν)

Infinitive

λύσειν

Participle

λύσων,
λύσουσα,
λύσον,
gen., λύσοντος, etc.

SIGMATIC FUTURE MIDDLE (THEMATIC) (see page 158; for consonant-stem verbs, see pages 158–159)

λύσομαι
λύσει or λύσῃ
λύσεται
λύσόμεθα
λύσεσθε
λύσονται

λύσεσθαι

λύσόμενος, -η, -ον

SIGMATIC 1ST AORIST ACTIVE (see page 196; for consonant-stem verbs, see pages 197–198)

Indicative

ἔλυσα
ἔλυσας
ἔλυσε(ν)
ἔλυσαμεν
ἔλυσατε
ἔλυσαν

Imperative

λύσον
λύσατε

Infinitive

λύσαι

Participle

λύσας,
λύσάσα,
λύσαν,
gen., λύσαντος, etc.

SIGMATIC 1ST AORIST MIDDLE (see page 197; for consonant-stem verbs, see pages 197–198)

ἔλυσάμην
ἔλυσω
ἔλυσατο

λύσαι,

λύσασθαι,

λύσάμενος, -η, -ον

έλλισάμεθα	
έλλισασθε	λέσασθε
έλλισαντο	

25. VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS (see pages 276–277)

δύναμαι, δυνήσομαι, I am able; I can

PRESENT

Indicative	Imperative
δύναμαι	
δύνασαι	δύνασο
δύναται	
δυνάμεθα	
δύνασθε	δύνασθε
δύνανται	

Infinitive	Participle
δύνασθαι	δυνάμενος, -η, -ον

IMPERFECT

έδυνάμην	
έδύνασο ορ	έδύνω
έδύνατο	
έδυνάμεθα	
έδύνασθε	
έδύναντο	

κείμαι, κείσομαι, I lie

PRESENT

κείμαι	
κείσαι	κείσο
κείται	
κείμεθα	
κείσθε	κείσθε
κείνται	

κείσθαι	κείμενος, -η, -ον
---------	-------------------

IMPERFECT

έκειμην	
έκεισο	
έκειτο	
έκειμεθα	
έκεισθε	
έκειντο	

έπισταμαι, έπιστησομαι, I understand; I know

PRESENT

έπισταμαι	
έπιστασαι	έπιστασο
έπισταται	

έπιστασθαι	έπισταμενος, -η, -ον
------------	----------------------

ἐπιστάμεθα	
ἐπίστασθε	ἐπίστασθε
ἐπίστανται	

IMPERFECT

Indicative

ἡπιστάμην	
ἡπίστασο ορ	ἡπίστω
ἡπίστατο	
ἡπιστάμεθα	
ἡπίστασθε	
ἡπίσταντο	

26. CONTRACT VERBS

φιλέω, φιλήσω, ἐφίλησα, *I love*

PRESENT ACTIVE (see pages 39 and 136)

Indicative	Imperative
φιλῶ	
φιλεῖς	φίλει
φιλεῖ	
φιλοῦμεν	
φιλεῖτε	φιλεῖτε
φιλοῦσι(ν)	

Infinitive

φιλεῖν

φιλῶν,
φιλοῦσα,
φιλοῦν,
gen., φιλοῦντος, etc.

PRESENT MIDDLE/PASSIVE (see pages 77 and 115–116)

φιλοῦμαι	
φιλεῖς ορ φιλῇ	φιλοῦ
φιλεῖται	
φιλούμεθα	
φιλεῖσθε	φιλεῖσθε
φιλοῦνται	

φιλεῖσθαι

φιλούμενος, η, -ον

IMPERFECT ACTIVE (see page 214)

ἐφίλουν	
ἐφίλεις	
ἐφίλει	
ἐφιλοῦμεν	
ἐφιλεῖτε	
ἐφίλουν	

IMPERFECT MIDDLE/PASSIVE (see page 214)

ἐφιλούμην	
ἐφιλοῦ	
ἐφιλεῖτο	

ἐφιλούμεθα
ἐφιλεῖσθε
ἐφιλοῦντο

FUTURE ACTIVE (see page 159)

φιλήσω, etc., like λύσω above

FUTURE MIDDLE (see page 159)

φιλήσομαι, etc., like λύσομαι above

AORIST ACTIVE (see page 198)

ἐφίλησα, etc., like ἔλυσα above

AORIST MIDDLE (see page 198)

ἐφιλησάμην, etc., like ἔλυσάμην above

τιμάω, τιμήσω, ἐτίμησα, I honor.

PRESENT ACTIVE (see pages 56 and 136–137)

Indicative	Imperative	Infinitive	Participle
τιμῶ		τιμᾶν	τιμῶν,
τιμᾶς	τίμα		τιμῶσα,
τιμᾶ			τιμῶν,
τιμῶμεν			gen., τιμῶντος, etc.
τιμᾶτε	τιμάτε		
τιμῶσι(ν)			

PRESENT MIDDLE/PASSIVE (see pages 77–78 and 116)

τιμῶμαι		τιμᾶσθαι	τιμώμενος, -η, -ον
τιμᾶ	τιμῶ		
τιμᾶται			
τιμώμεθα			
τιμᾶσθε	τιμᾶσθε		
τιμῶνται			

IMPERFECT ACTIVE (see page 214)

ἐτίμων
ἐτίμας
ἐτίμα
ἐτιμῶμεν
ἐτιμᾶτε
ἐτίμων

IMPERFECT MIDDLE/PASSIVE (see page 214)

ἐτίμαμην
ἐτίμω
ἐτίματο
ἐτίμαμεθα
ἐτίμασθε
ἐτίμωντο

FUTURE ACTIVE (see page 159)

τίμήσω, etc., like λέσσω above

FUTURE MIDDLE (see page 159)

τίμήσομαι, etc., like λέσσομαι above

AORIST ACTIVE (see page 198)

ἐτίμησα, etc., like ἔλεγα above

AORIST MIDDLE (see page 198)

ἐτίμησάμην, etc., like ἔλεγα above

δηλόω, δηλώσω, ἐδήλωσα, I show

PRESENT ACTIVE (see page 262)

Indicative	Imperative
δηλῶ	
δηλοῖς	δήλον
δηλοῖ	
δηλοῦμεν	
δηλοῦτε	δηλοῦτε
δηλοῦσι(ν)	

Infinitive	Participle
δηλοῦν	δηλῶν,
	δηλοῦσα,
	δηλοῦν,
	gen., δηλοῦντος, etc.

PRESENT MIDDLE/PASSIVE (see page 262)

δηλοῦμαι	
δηλοῖ	δηλοῦ
δηλοῦται	
δηλοῦμεθα	
δηλοῦσθε	δηλοῦσθε
δηλοῦνται	

δηλοῦσθαι	δηλούμενος, -η, -ον
-----------	---------------------

IMPERFECT ACTIVE (see page 262)

ἐδήλουν
ἐδήλους
ἐδήλου

έδηλοῦμεν
έδηλοῦτε
έδηλουν

IMPERFECT MIDDLE/PASSIVE (see page 262)

Indicative

έδηλούμην
έξεδηλού
έδηλοῦτο
έδηλούμεθα
έδηλοῦσθε
έδηλοῦντο

FUTURE ACTIVE (see page 262)

δηλώσω, etc., like λύσω above

FUTURE MIDDLE (see page 262)

δηλώσομαι, etc., like λύσομαι above

AORIST ACTIVE (see page 262)

έδήλωσα, etc., like ἔλυσα above

AORIST MIDDLE (see page 262)

έδηλωσάμην, etc., like ἔλυσάμην above

27. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ίζω (see page 159)

κομίζω, καμιώ, ἐκόμισα, *I bring; I take; middle, I get for myself, acquire*
 FUTURE ACTIVE ^{κομιώντως}

Indicative

κομιώ
κομιεῖς
κομιεῖ
κομιοῦμεν
κομιεῖτε
κομιοῦσι(ν)

Infinitive

κομιεῖν

Participle

κομιῶν,
κομιοῦσα,
κομιοῦν,
gen., κομιοῦντος, etc.

FUTURE MIDDLE

κομιοῦμαι
κομιεῖ οг κομιῇ
κομιεῖται

κομιεῖσθαι κομιοῦμενος, -η, -ον

καμιούμεθα
καμεῖσθε
καμούνται

28. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see pages 166–167)

μένω, μενῶ, ἔμεινα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*
FUTURE ACTIVE

Indicative

μενῶ
μενεῖς
μενεῖ
μενοῦμεν
μενεῖτε
μενοῦσι(ν)

Infinitive

μενεῖν

Participle

μενῶν,
μενοῦσα,
μενοῦν,
gen., μενοῦντος, etc.

κάμνω, καμοῦμαι, ἔκαμον, *I am sick; I am tired*

FUTURE MIDDLE

καμοῦμαι
καμεῖ or καμῇ
καμκεῖται
καμούμεθα
καμεῖσθε
καμοῦνται

καμεῖσθαι καμούμενος, -η, -ον

29. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see page 207)

ἀἴρω, ἀρῶ, ἤρα, *I lift; with reflexive pronoun, I get up*

AORIST ACTIVE

Indicative

ἤρα
ἤρας
ἤρε(ν)
ἤραμεν
ἤρατε
ἤραν

Imperative

ἀρον
ἄρατε

Infinitive

ἀραι

Participle

ἄρας,
ἄρασα,
ἄραν,
gen., ἄραντος, etc.

AORIST MIDDLE

ἥράμην
ἥρω
ἥρατο

ἄραι

ἄρασθαι

ἄράμενος, -η, -ον

ἥράμεθα	
ἥρασθε	ἥρασθε
ἥραντο	

30. THEMATIC 2ND AORISTS (see pages 177–178)

λείπω, λείψω, ἔλιπον, I leave

AORIST ACTIVE

Indicative	Imperative	Infinitive	Participle
ἔλιπον		λιπεῖν	λιπάν,
ἔλιπες	λίπε		λιποῦσα,
ἔλιπε(v)			λιπόν,
ἔλιπομεν			gen., λιπόντος, etc.
ἔλιπετε	λίπετε		
ἔλιπον			

γίγνομαι, γενήσομαι, ἐγενόμην, I become

AORIST MIDDLE

ἐγενόμην		γενέσθαι	γενόμενος, -η, -ον
ἐγένου	γενοῦ		
ἐγένετο			
ἐγενόμεθα			
ἐγένεσθε	γένεσθε		
ἐγένοντο			

31. ATHEMATIC 2ND AORISTS (see pages 252–253)

βαίνω, βήσομαι, ἔβην, I step, walk, go

ACTIVE

ἔβην		βῆναι	βᾶς,
ἔβης	βῆθι		βᾶσα,
ἔβῃ			βάν,
ἔβημεν			gen., βάντος, etc.
ἔβητε	βῆτε		
ἔβησαν			

γιγνώσκω, γνώσομαι, ἔγνων, I come to know; I perceive; I learn

ACTIVE

ἔγνων		γνῶναι	γνούς,
ἔγνως	γνῶθι		γνοῦσα,
ἔγνω			γνόν,
ἔγνωμεν			gen., γνόντος, etc.
ἔγνωτε	γνῶτε		
ἔγνωσαν			

ἔστην, *I stood; I stopped*

ACTIVE

Indicative	Imperative	Infinitive	Participle
ἔστην		στῆναι	στάς,
ἔστης	στῆθι		στᾶσα,
ἔστη			στάν,
ἔστημεν			gen., στάντος, etc.
ἔστητε	στῆτε		
ἔστησαν			

32. THE IRREGULAR VERB εἰμί, *I am*

εἰμί, ἔστομαί, *I am*

PRESENT (see pages 39 and 136)

εἰμί		εῖναι	ὤν,
εἶ	ἴσθι		οὖσα,
ἔστι(v)			ὄν,
ἔσμέν			gen., ὄντος, etc.
ἔστέ	ἔστε		
εἰσί(v)			

IMPERFECT (see page 215)

ἥ or ἥν
ἥσθα
ἥν
ἥμεν
ἥτε
ἥσαν

FUTURE (see page 160)

Indicative	Infinitive	Participle
ἔσομαι	ἔσεσθαι	ἔσόμενος, -η, -ον
ἔσει or ἔσῃ		
ἔσται		
ἔσόμεθα		
ἔσεσθε		
ἔσονται		

33. THE IRREGULAR VERB εἰμι, *I will go*

FUTURE/PRESENT (see pages 168–169)

Future	Present	Usually Present	Usually Present
Indicative	Imperative	Infinitive	Participle
εἰμι		ἱέναι	ἰών,
εῖ	ἱθε		ἰοῦσα,
εἰσι(v)			ιόν,
ἱμεν			gen., ιόντος, etc.
ἱτε	ἱτε		
ἱσσι(v)			

IMPERFECT (see page 215)

ἡ α or ἡ ειν
 ἡ εισθα or ἡ εις
 ἡ ειν or ἡ ει
 ἡ μεν
 ἡ τε
 ἡ σαν or ἡ εσαν

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WORDS IN SENTENCES**functions**: S, C, DO, LV, TV, IV, 6**WRITING GREEK LETTERS**, xvi-xviii

GREEK TO ENGLISH VOCABULARY

We do not give principal parts of contract verbs except when they are irregular.

For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form and with their aorist participles.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g. ἀφικνέομαι [= ἀπο- + ικνέομαι].

Note: 5β means that the vocabulary item appears in the vocabulary list in the second half of Chapter 5, i.e., in 5β. A notation such as 14 Gr refers to Chapter 14, Grammar.

Sample principal parts of contract verbs:

φιλέω, φιλήσω, ἐφίλησα, φιλήσας
τιμάω, τιμήσω, ἐτίμησα, τιμήσας
δηλώω, δηλώσω, ἐδήλωσα, δηλώσας

- A**
ἀγαθός, -ή, -όν, *good* (5β and 14 Gr 2)
ἀμείνων, ἄμεινον, *better* (14 Gr 2)
ἄριστος, -η, -ον, *best; very good; noble* (9β and 14 Gr 2)
'Αγαμέμνων, 'Αγαμέμνονος, ὁ, *Agamemnon* (7α)
ἄγαν, adv., *very much; too much, in excess*
ἀγγέλλω, [ἀγγελε-] ἄγγελῶ, [ἄγγειλ-]
ἡγγείλα, ἄγγείλας, *I announce; I tell* (14β)
ἄγγελος, ἄγγελου, ὁ, *messenger* (4α)
ἄγε; pl., **ἄγετε**, *come on!* (9α)
ἀγείρω, [ἀγερε-] ἄγερῶ, [ἀγειρ-]
ἥγειρα, ἄγείρας, *I gather*
ἀγορᾶ, ἄγορᾶς, ἡ, *agora, city center, market place* (8β)
ἄγριος, -α, -ον, *savage; wild; fierce* (5β)
ἀγρίως, adv., *savagely; wildly; fiercely*
ἀγρός, ἄγροῦ, ὁ, *field* (1α and 3 Gr 2)
ἐν τοῖς ἄγροις, *in the country*
ἄγω, ἄξω, [ἄγαγ-] ἥγαγον, ἄγαγών, *I lead; I take* (2β)
ἄγε; pl., **ἄγετε**, *come on!* (9α)

- ἀγών, ἀγώνος, ὁ, *struggle; contest* (15β)
ἀδελφός, ἀδελφοῦ, ὁ, ὁ ἀδελφε,
brother (11α)
ἀδύνατος, -ον, *impossible*
ἀεί, adv., *always* (4β)
ἀθάνατοι, ἀθανάτων, οἱ, *the Immortals*
'Αθήναζε, adv., *to Athens* (12β)
'Αθῆναι, 'Αθηνῶν, οἱ, *Athens* (6α)
'Αθήνησι, *at Athens*
ἐν ταῖς 'Αθήναις, *in Athens* (1α)
ἡ 'Αθηνᾶ, τῆς 'Αθηνᾶς, τῇ 'Αθηνᾷ,
τὴν 'Αθηνᾶν, ὁ 'Αθηνᾶ, *Athena*
(daughter of Zeus) (9α)
'Αθηναῖος, -α, -ον, *Athenian* (1α)
'Αθηναῖοι, 'Αθηναίων, οἱ, *the Athenians*
'Αθήνησι, *at Athens*
Αἰγαῖος πόντος, Αἰγαίου πόντου,
ὁ, *Aegean Sea*
Αἴγεινος, Αἴγεινος, ὁ, *Aegeus* (king of Athens) (6α)
Αἰγύπτιοι, Αἰγυπτίων, οἱ, *Egyptians*
Αἴγυπτος, Αἰγύπτου, ἡ, *Egypt*
αῖξ, αἰγός, ὁ or ἡ, *goat* (7α and 7 Gr 3α)
Αἴολος, Αἰόλου, ὁ, *Aeolus*

αἰρέω, αἰρήσω, [έλ-] εῖλον (irregular augment), ἔλων, *I take* (7α, 11β)
αἴρω, [άρε-] ἄρω, [άρ-] ἥρω, ἕρας, I lift; with reflexive pronoun, I get up (1β, 10β, and 12 Gr 3)
Αἰσχύλος, Αἰσχύλου δ, Aeschylus (15β)
αἰτέω, I ask; I ask for (11α)
αἴτιος, -ᾶ, -ον, responsible (for); to blame (3α)
Αίτναιον ὅρος, Αίτναιον ὅρους, τό, Mount Etna (16β)
ἀκίνητος, -ον, motionless, unmoved
ἀκούω, ἀκούσομαι, ἤκουσα, ἀκούσας, intransitive, *I listen*; transitive + gen. of person, acc. of thing, *I listen to; I hear* (4α)
'Ακρόπολις, 'Ακροπόλεως, ἡ, the Acropolis (the citadel of Athens) (8β)
ἄκρος, -ᾶ, -ον, top (of) (5α)
ἄκρον τὸ ὅρος, the top of the mountain/hill (5α)
ἄκτη, ἄκτης, ἡ, promontory
ἀληθής, ἀληθές, true (13β, 13 Gr 4, and 14 Gr 1)
ἀληθῶς, adv., truly (14 Gr 3)
ἀληθέστερον, adv., more truly (14 Gr 3)
ἀληθέστατα, adv., most truly (14 Gr 3)
ἀληθῆ, ἀληθῶν, τά, the truth (13β)
ἀλλά, conj., but (1α)
ἀλλαντοπώλης, ἀλλαντοπώλου, δ, sausage-seller
ἀλλήλων, of one another (13α)
ἄλλος, -η, -ο, other, another (4β)
ἄμα, adv., together, at the same time (13β)
ἄμα, prep. + dat., together with
ἄμαξα, ἄμάξης, ἡ, wagon
ἀμείνων, ἀμεινον, better (14 Gr 2)
ἀμεινον, adv., better (14 Gr 3)
ἀμύνω, [άμυνε-] ἀμυνώ, [άμυν-] ἤμυνα, ἄμυνας, active, transitive, *I ward off X (acc.) from Y (dat.); middle,*

transitive, *I ward off X (acc.); I defend myself against X (acc.)* (13β)
ἀνά, prep. + acc., up (5α)
ἀναβαίνω, I go up, get up; + ἐπί + acc., I climb, go up onto (8β)
ἀναβλέπω, I look up
ἀναγκάζω, ἀναγκάσω, ἦνάγκασα, ἀναγκάσας, *I compel* (15α)
ἀνάστηθι, stand up!
ἀναχωρέω, I retreat, withdraw (14β)
ἀνδρεῖος, -ᾶ, -ον, brave (3β, and 14 Gr 1)
ἀνδρείως, adv., bravely (14 Gr 3)
ἀνδρειότερον, adv., more bravely (14 Gr 3)
ἀνδρειότατα, adv., most bravely (14 Gr 3)
ἄνεμος, ἀνέμου, δ, wind (13α)
ἀνέστην, ἀναστάς, I stood up (15β)
ἀνήρ, ἀνδρός, δ, man; husband (4α and 8 Gr 2)
ἄνθρωπος, ἄνθρωπου, δ, man; human being; person (1α and 3 Gr 3)
ἀντέχω [= ὀντι- + ἔχω], imperfect, ἀντέχον (irregular augment),
ἀνθέξω (irregular), [σχ-] ἀντέσχον, ἀντισχών + dat., I resist (14β)
ἄντρον, ἄντρου, τό, cave
ἄξιος, -ᾶ, -ον, worthy; + gen., worthy of (16β)
ἄπαξ, ἄπασα, ἄπαν, all; every; whole (14β)
ἄπειμι [= ἀπο- + εἰμί], I am away (5α)
ἀπέκτονε (perfect of ἀποκτείνω), he/she has killed
ἀπελαύνω [= ἀπο- + ἐλαύνω], I drive away
ἀπέρχομαι [= ἀπο- + ἐρχομαι], I go away (6α)
ἀπό, prep. + gen., from (4α)
ἀπο-, as a prefix in compound verbs, away (4α)
ἀποβαίνω, I go away
ἀποθνήσκω, [θανε-] ἀποθανοῦμαι, [θανε-] ἀπέθανον, ἀποθανών, *I die* (11α)

ἀποκρίνομαι, [κρινε-] ἀπο-
κρινοῦμαι, [κριν-] ἀπεκρινάμην,
ἀποκρινάμενος, *I answer* (7β)

ἀποκτείνω, [κτενε-] ἀποκτενῶ,
[κτειν-] ἀπέκτεινα, ἀποκτείνας, *I kill*
(6α, 10β)

ἀπόλλησμι [= ἀπο- + ὅλλησμι], [όλε-]
ἀπολῶ, ἀπώλεσα, ἀπολέσας, *I de-
stroy; I lose*

'Απόλλων, 'Απόλλωνος, ὁ, *Apollo*

ἀποπέμπω, *I send away*

ἀποπλέω, *I sail away*

ἀπορέω, *I am at a loss* (12α)

ἀπορία, ἀπορίας, ἡ, *perplexity; diffi-
culty; the state of being at a loss* (15α)

ἀποφεύγω, *I flee (away), escape* (5β and
10β)

ἄρα, particle; introduces a question (4α
and 10 Gr 9)

"Αργος, "Αργου, ὁ, *Argus* (name of a
dog; cf. ἀργός, -ή, -όν, *shining; swift*)
(5α)

ἀργός [= ἀεργός = ἀ-, *not* + ἐργ-, *work*],
-όν, *not working, idle, lazy* (2α and 4α)

ἀργυρίον, ἀργυρίου, τό, *silver;
money* (11β)

ἀρετή, ἀρετῆς, ἡ, *excellence; virtue;
courage* (15β)

'Αριάδνη, -ης, ἡ, *Ariadne* (daughter
of King Minos) (6α)

ἀριστερά, ἀριστερᾶς, ἡ, *left hand*
(9α)

ἀριστος, -η, -ον, *best; very good;
noble* (9β)

ἀριστα, adv., *best* (14 Gr 3)

ἄροτος, ἄρότου, ὁ, *plowing*

ἄροτρον, ἄρότρου, τό, *plow* (2α)

ἀρόω, *I plow*

'Αρτεμίσιον, 'Αρτεμισίου, τό,
Artemisium (14β)

ἀρχή, ἀρχῆς, ἡ, *beginning* (18β)

'Ασία, 'Ασίας, ἡ, *Asia* (i.e., Asia Minor)
(15β)

'Ασκληπιός, 'Ασκληπιοῦ, ὁ, *Ascle-
pius* (the god of healing) (11β)

ἀσκός, ἀσκοῦ, ὁ, *bag*

ἄστυ, ἄστεως, τό, *city* (8α and 9 Gr 3)

ἄτη, ἄτης, ἡ, *ruin*

ἄτραπός, ἄτραποῦ, ἡ, *path*

'Αττική, 'Αττικῆς, ἡ, *Attica* (14β)

αὖθις, adv., *again* (3α)

αὐλιον, αὐλίου, τό, *sheepfold*

αὐξάνω, [αὐξε-] αὐξήσω, ηὔξησα,
αὐξήσας, *I increase* (9β)

αὔριον, adv., *tomorrow* (11α)

αὐτήν, *her; it*

αὐτό, *it* (3)

αὐτόν, *him* (1β); *it* (3α)

αὐτός, -ή, -ό, intensive adjective, -self,
-selves; adjective, *same*; pronoun in
nom., gen., dat., and acc. cases, *him, her,
it, them* (5β, 5 Gr 6, and 5 Gr 9)

αὐτουργός, αὐτουργοῦ, ὁ, *farmer*
(1α)

ἀφικνέομαι [= ἀπο- + ἰκνέομαι], [ἰκ-]
ἀφίξομαι, ἀφικόμην, [ἀφικόμενος],
arrive; + εἰς + acc., *I arrive at* (6α and
10α)

'Αχαιοί 'Αχαιῶν, οἱ, *Achaeans;
Greeks* (7α)

B

βαδίζω, [βαδιε-] βαδιοῦμαι, [βαδι-]
ἐβάδισα, βαδίσας, *I walk; I go* (1β)

βαίνω, [βη-] βήσομαι, ἔβην, βάς, *I
step; I walk; I go* (2β, 15 Gr 1)

βάλλω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον,
βαλάνω, *I throw; I put; I pelt; I hit, strike*
(7β)

βάρβαρος, βαρβάρου, ὁ, *barbarian*
(13β)

βασιλεύς, βασιλέως, ὁ, *king* (6α and
9 Gr 4)

βασιλεύω, βασιλεύσω,
ἔβασίλευσα, βασιλεύσας, *I rule* (6α)

βέβαιος, -α, -ον, *firm, steady* (13α)

βίος, βίου, ὁ, *life* (16β)

βλάπτω, [βλαβ-] βλάψω, ἔβλαψα,
βλάψας, *I harm, hurt* (15β)

βλέπω, βλέψομαι, ἔβλεψα, βλέψας,
usually intransitive, *I look; I see* (2β)

βοάω, βοήσομαι, ἐβόησα, βοήσας, *I shout* (5α)
 βοή, βοῆς, ἡ, *shout* (10β)
 βοηθέω, *I come to the rescue; + dat., I come to X's aid; I come to rescue/aid X* (6α)
 Βοιωτία, Βοιωτίας, ἡ, *Boeotia* (14β)
 βότρυες, βοτρύων, οἱ, *grapes*
 βούλομαι, [βουλε-] *bovulhōmāi*, πο aorist middle, + infin., *I want; I wish* (6α)
 βοῦς, βοός, ὁ, *ox* (2β and 9 Gr 4)
 βραδύς, βραδεῖα, βραδύ, *slow* (13 Gr 5)
 βραδέως, adv., *slowly* (2β)
 Βρόμιος, Βρομίου, ὁ, *the Thunderer* (a name of Dionysus) (9β)
 βωμός, βωμοῦ, ὁ, *altar* (8β)

Γ

γάρ, postpositive conj., *for* (1α)
 γε, postpositive enclitic; restrictive, *at least; intensive, indeed* (6β)
 γέγονε (perfect of γίγνομαι), *he/she/it has become; he/she/it is*
 γεραιός, -ά, -όν, *old* (12α)
 γέρων, γέροντος, *old* (9β and 9 Gr 2)
 γέρων, γέροντος, ὁ, *old man* (9β and 9 Gr 2)
 γέφυρα, γεφύρας, ἡ, *bridge*
 γεωργέω, *I farm*
 γῆ, γῆς, ἡ, *land; earth; ground* (4β)
 κατὰ γῆν, *by land* (14α)
 ποῦ γῆς; *where (in the world)?* (16α)
 γίγας, γίγαντος, ὁ, *giant*
 γίγνομαι, [γενε-] *γενήσομαι*, [γεν-]
 ἐγενόμην, γενόμενος, *I become* (6α, 10α, 11 Gr 2, and 11 Gr 4)
 γίγνεται, *he/she/it becomes; it happens* (6α)
 γιγνώσκω, [γνω-] *γνῶσομαι*, *γνώνων, γνούς*, *I come to know; I perceive; I learn* (5β, 15 Gr 1)
 γνῶθι, *know!*
 γράψω, γράψω, *ἔγραψα, γράψας, I write* (14β)

γυνή, γυναικός, ἡ, *woman; wife* (4α and 8 Gr 3)

Δ

δακρύω, δακρύσω, ἐδάκρυσα,
 δακρύσας, *I cry, weep* (11α)
 δέ, postpositive particle, *and, but* (1α)
 δεῖ, impersonal + acc. and infin., *it is necessary* (10β and 10 Gr 8)
 δεῖ ήμας παρεῖναι, *we must be there* (10β and 10 Gr 8)
 δεινός, -ή, -όν, *terrible* (6α)
 δεινά, *terrible things*
 δεινῶς, adv., *terribly, frightfully*
 δειπνέω, *I eat*
 δείπνον, δείπνου, τό, *dinner (3β); meal*
 δέκα, indeclinable, *ten* (8 Gr 5)
 δέκατος, -η, -ον, *tenth* (8 Gr 5)
 Δελφοί, Δελφῶν, οἱ, *Delphi*
 δένδρον, δένδρου, τό, *tree* (2β and 3 Gr 2)
 δεξιός, -α, -όν, *right* (i.e., on the right hand) (15β)
 δεξιά, δεξιᾶς, ἡ, *right hand* (9α)
 δεσμωτήριον, δεσμωτηρίου, τό, *prison*
 δεσπότης, δεσπότου, ὁ, ὁ δέσποτα, *master* (2β and 4 Gr 4)
 δεῦρο, adv., *here*, i.e., *hither* (3α)
 δευτερος, -α, -ον, *second* (8 Gr 5)
 δέχομαι, δέξομαι, ἐδεξάμην, δεξάμενος, *I receive* (6α)
 δή, postpositive particle; emphasizes that what is said is obvious or true, *indeed, in fact* (6β)
 δηλώω, *I show* (15β and 15 Gr 3)
 δῆμος, δῆμου, ὁ, *the people* (9β)
 διά, prep. + gen., *through* (9α)
 δι' ὀλίγον, *soon* (5α)
 διαβαίνω, *I cross*
 διαβιβάσαι (aorist infin. of διαβιβάζω), *to take across, transport*
 διακόσιοι, -αι, -α, *200* (15 Gr 5 and 16α)
 διαλέγομαι, διαλέξομαι, δι-

- ελεξάμην, διαλεξάμενος + dat., *I talk to, converse with* (8α)
- διαφθέρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθειρα, διαφθείρας, *I destroy* (15α)
- διέρχομαι [= δια- + ἔρχομαι], *I come through; I go through* (14β)
- Δικαιόπολις, Δικαιοπόλιδος, ὁ, τῷ Δικαιοπόλιδι, τὸν Δικαιοπόλιν, ὁ Δικαιοπόλι, *Dicaeopolis* (1α)
- δίκαιος, -ᾶ, -ον, *just*
- δι' ὀλίγον, *soon* (5α)
- Διονύσια, Διονύσιων, τά, *the festival of Dionysus* (4α)
τὰ Διονύσια ποιῶ/ποιοῦμαι, *I celebrate the festival of Dionysus* (4α)
- Διόνυσος, Διονύσου, ὁ, *Dionysus* (8α)
- διώκω, διώξομαι, ἐδίωξα, διώξας, *I pursue, chase* (5α)
- δοκεῖ, impersonal, [δοκ-] δόξει,
ἔδοξε(ν), δόξαν, *it seems (good); + dat., e.g., δοκεῖ μοι, it seems good to me; I think it best* (11α); + dat. and infin., e.g., δοκεῖ αὐτοῖς σπεύδειν, *it seems good to them to hurry, they decide to hurry* (11β)
- ώς δοκεῖ, *as it seems* (13β)
- δοῦλος, δούλου, ὁ, *slave* (2α)
- δουλόω, *I enslave*
- δραμεῖν (aorist infin. of τρέχω), *to run*
- δραχμή, δραχμῆς, ἡ, *drachma* (a silver coin worth six obols) (11β)
- δύναμαι, imperfect, ἐδυνάμην, δυνή-
σομαι, aorist middle not used in Attic Greek, *I am able; I can* (16α and 16 Gr 2)
- δυνατός, -ή, -όν, *possible* (3α)
- δύο, *two* (7β and 8 Gr 5)
- δώδεκα, indeclinable, *twelve* (15 Gr 5)
- δωδέκατος, -η, -ον, *twelfth* (15 Gr 5)
- εβδομήκοντα, indeclinable, *seventy* (15 Gr 5)
- ἕβδομος, -η, -ον, *seventh* (8 Gr 5)
- ἕβην: *see βαίνω*
- ἔγγυά, *I give/hand over X as security (for a loan); I borrow (money)*
- ἔγγος, adv., *nearly*
- ἔγγος, prep. + gen., *near* (13β)
- ἔγειρω, [έγερε-] ἐγερῶ, [έγειρ-]
ἡγειρα, ἐγείρας, active, transitive, *I wake X up; middle and passive, intransitive, I wake up* (8β)
- ἔγνων: *see γιγνώσκω*
- ἔγω, ἐμοῦ or μου, *I* (2α and 5 Gr 6)
- ἔγωγε, strengthened form of ἔγώ, *I indeed*
- ἔδραμον: *see τρέχω*
- ἐθέλω, [ἐθελε-] ἐθελήσω, ἡθέλησα,
ἐθελήσας + infin., *I am willing; I wish* (4α)
- εἰ, conj., *if*; in indirect questions, *whether* (11α)
- εἰ μή, *unless*
- εἴ πως, *if somehow, if perhaps*
- εἴκοσι(ν), indeclinable, *twenty* (15 Gr 5)
- είκοστός, -ή, -όν, *twentieth* (15 Gr 5)
- εἴκω, εἴξω, εἴξα (no augment), εἴξας
+ dat., *I yield* (15α)
- εἰκών, εἰκόνος, ἡ, *statue*
- εἶλον: *see αἰρέω*
- εἰμί [ἐσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am* (1α, 4 Gr 1, 10 Gr 1, and 13 Gr 1)
- εἰμι [εί-ί], imperfect, ἦτα or ἤτεν, *I will go* (10 Gr 6 and 13 Gr 1)
- είπον (aorist of λέγω), *I/they said; I/they told; I/they spoke*
- εἰπέ; pl., εἴπετε, *tell!*
- εἰπεῖν, *to say; to tell*
- εἰπών, *having said, after saying, sometimes, saying; having told, after telling, sometimes, telling*
- εἰρήνη, εἰρήνης, ἡ, *peace* (16β)
- εἰς, prep. + acc., *into; to; at* (2β); *for*
- εἰς καιρόν, *at just the right time*
- εἷς, μία, ἕν, *one* (7β and 8 Gr 5)

είς καὶ εἴκοσι(v), *twenty-one* (15 Gr 5)
 εἰσάγω, *I lead in; I take in* (2β and 11α)
 εἰσβαίνω, *I go in; I come in*
 εἰσβάντες, *having embarked*
 εἰς ναῦν εἰσβαίνω, *I go on board ship, embark*
 εἰσελαόνω, *I drive in*
 εἰσέρχομαι, *I come in(to); I go in(to)*
 εἴσελθε; pl., εἴσελθετε (aorist imperative of εἰσέρχομαι), *come in(to)!*
 εἰσελθών, *having come in(to), after coming in(to), sometimes, coming in(to)*
 εἰσιέναι (used as present infinitive of εἰσέρχομαι), *to go in(to)*
 εἴσιθι; pl., εἴσιτε (used as present imperative of εἰσέρχομαι), *go in(to)!*
 εἰσηγέομαι + dat., *I lead in*
 εἰς καιρόν, *at just the right time*
 εἰσκαλέω, *I call in(to)*
 εἰσόδος, εἰσόδου, ἡ, *entrance*
 εἰσπλέω, *I sail in(to)*
 εἰσφέρω, *I bring in(to)*
 ἐκ, ἐξ, before words beginning with vowels, prep. + gen., *out of* (3α)
 ἐκ τοῦ δπισθεν, *from the rear*
 ἐκατόν, indeclinable, 100 (15 Gr 5 and 16α)
 ἐκατοστός, -ή, -όν, *hundredth* (15 Gr 5)
 ἐκβαίνω, *I step out; I come out* (2α)
 ἐκβαίνω ἐκ τῆς νεώς, *I disembark*
 ἐκβάλλω, *I throw out*
 ἐκεī, adv., *there* (6α)
 ἐκείνος, ἐκείνη, ἐκείνο, *that; pl., those* (13β and 14 Gr 6)
 ἐκεῖσε, adv., *to that place, thither* (8α)
 ἐκκαλέω, *I call out*
 ἐκπέμπω, *I send out*
 ἐκπίττω, *I fall out*
 ἐκπλέω, *I sail out*
 ἐκπλούς, ἐκπλού, ὁ, *escape route*
 ἐκτοπός, -όν, *out of the way, unusual*
 ἐκτος, -ή, -όν, *sixth* (8 Gr 5)
 ἐκ τοῦ δπισθεν, *from the rear*

ἐκφέρω, *I carry out*
 ἐκφεύγω, *I flee out, escape*
 ἐλάττων, ἐλαττον, *smaller, pl., fewer* (14 Gr 2)
 ἐλαύνω, [ἐλα-] ἐλῶ, ἐλῆς, ἐλῆ, etc.,
 ἤλασσα, ἐλάσσε, transitive, *I drive* (2α); intransitive, *I march*
 ἐλεῖν (aorist infinitive of αἱρέω), *to take*
 ἐλευθερία, ἐλευθερίας, ἡ, *freedom* (13β)
 ἐλεύθερος, -ᾶ, -ον, *free*
 ἐλευθερώ, *I free, set free* (15β)
 ἐλθέ: pl., ἐλθετε (aorist imperative of ἔρχομαι), *come!* (2α)
 ἐλθεῖν (aorist infinitive of ἔρχομαι), *to come; to go*
 ἐλκω, imperfect, εἰλκον (irregular augment), ἐλξω, [έλκυ-] εἰλκυσσα (irregular augment), ἐλκύσας, *I drag*
 Ἐλλάς, 'Ελλάδος, ἡ, *Hellas, Greece* (13β)
 "Ἐλλην, "Ελληνος, ὁ, *Greek; pl., the Greeks* (14α)
 'Ελλήσποντος, 'Ελλησπόντου, ὁ, *Hellespont*
 ἐλπίζω, [έλπιε-] ἐλπιῶ, [έλπι-]
 ἕλπισα, ἐλπίσας, *I hope; I expect; I suppose* (14α)
 ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ, *of myself, of yourself, of him-, her-, itself* (7α and 7 Gr 4)
 ἐμός, -ή, -όν, *my, mine* (5 Gr 8)
 ἐμπίπτω [= ἐν- + πίπτω] + dat., *I fall into; I fall upon; I attack* (15β)
 ἐμποδίζω [έν- + ποῦς, ποδός, ὁ, *foot*], [έμποδιε-] ἐμποδιῶ, no aorist, *I obstruct*
 ἐμπορος, ἐμπόρου, ὁ, *merchant* (12β)
 ἐν, prep. + dat., *in; on* (3β); *among*
 ἐν μέσῳ + gen., *between* (14α)
 ἐν νῷ ἔχω + infin., *I have in mind; I intend* (4α)
 ἐν ταῖς Ἀθήναις, *in Athens* (1α)
 ἐν . . . τούτῳ, *meanwhile* (8β)
 ἐν φ, *while* (8α)
 ἐνακόσιοι, -αι, -α, *900* (15 Gr 5)

- ἐναντίος, -ῆ, -ον, *opposite*
 ἐνατος, -η, -ον, *ninth* (8 Gr 5)
 ἔνδεκα, indeclinable, *eleven* (15 Gr 5)
 ἔνδεκατος, -η, -ον, *eleventh* (15 Gr 5)
 ἔνδον, adv., *inside*
 ἔνειμι, *I am in*
 ἔνενήκοντα, indeclinable, *ninety* (15 Gr 5)
 ἔνθάδε, adv., *here; hither; there; thither* (7β)
 ἔννέα, indeclinable, *nine* (8 Gr 5)
 ἔνοικος, ἔνοίκου, ὁ, *inhabitant* (16α)
 ἔνόπλιος, -ον, *in armor, fully armed*
 ἔνταῦθα, adv., *then; here; hither; there; thither* (5β)
 ἔνταῦθα δῆ, *at that very moment, then* (5β)
 ἔξ: see ἐκ
 ἔξ, indeclinable, *six* (8 Gr 5)
 ἔξάγω, *I lead out*
 ἔξαιρέω, *I take out*
 ἔξακόσιοι, -αι, -α, *600* (15 Gr 5)
 ἔξελαύνω, *I drive out*
 ἔξελθών (aorist participle of ἔξέρχομαι), *coming out, having come out*
 ἔξέρχομαι + ἐκ + gen., *I come out of; I go out of* (6β)
 ἔξεστι(v), impersonal + dat. and infin., *it is allowed/possible* (10β and 10 Gr 8)
 ἔξεστιν ἡμῖν μένειν, *we are allowed to stay, we may stay; we can stay* (10β and 10 Gr 8)
 ἔξηγέομαι [ἐκ- + ἥγεομαι], *I relate* (12β)
 ἔξήκοντα, *sixty* (15 Gr 5)
 ἔορτή, ἔορτῆς, ἡ, *festival* (4α)
 ἔορτὴν ποιῶ/ποιοῦμαι, *I celebrate a festival* (4β)
 ἔπαιρω [ἐπι- + αἴρω], *I lift, raise* (7α)
 ἔπαιρω ἐμαυτόν, *I get up* (7α)
 ἔπανέρχομαι [= ἐπι- + ἀνα- + ἔρχομαι], infin., *ἔπανιέναι, I come back, return; + εἰς or πρός + acc., I return to* (9α)
 ἔπάνελθε; pl., *ἔπανέλθετε* (aorist

- imperative of ἔπανέρχομαι), *come back!*
 ἔπανιέναι (used as present infinitive of ἔπανέρχομαι), *to come back, return* (9α)
 ἔπει, conj., *when* (3β); *since*
 ἔπειτα, adv., *then, thereafter* (2β)
 ἐπί, prep. + gen., *on; + dat., upon, on* (5β);
 + acc., *at; against* (5β); *onto, upon* (9α);
 Ἐπίδαυρος, Ἐπιδαύρου, ἡ, *Epidaurus* (11β)
 ἐπίκειμαι + dat., *I lie near, lie off* (of islands with respect to the mainland)
 ἐπιλανθάνομαι, [λη-] ἐπιλήσσομαι,
 [λαθ-] ἐπελαθόμην, *ἐπιλαθόμενος*
 + gen., *I forget*
 ἐπιπέμπω, *I send against; I send in* (14α)
 ἐπιπλέω + dat. or + εἰς + acc., *I sail against* (15β)
 ἐπίσταμαι, ἐπιστήσομαι, *no aorist middle, I understand; I know* (16α and 16 Gr 2)
 ἐπομαι, imperfect, εἰπόμην (irregular augment), ἐψομαι, [σπ-] ἐσπόμην,
 σπόμενος + dat., *I follow* (8α)
 ἐπτά, indeclinable, *seven* (8 Gr 5)
 ἐπτακόσιοι, -αι, -α, *700* (15 Gr 5)
 ἐράω, imperfect, ἕρων + gen., *I love*
 ἐργάζομαι, imperfect, ἕργαζόμην ορ
 είργαζόμην, ἐργάσσομαι,
 ἥργασάμην ορ είργασάμην,
 ἥργασάμενος, *I work; I accomplish* (8α)
 ἔργον, ἔργον, τό, *work; deed* (8α)
 ἐρέσσω, *no future, [έρετ-] ἕρεσα,*
 ἕρέσας, *I row* (13α)
 ἐρέτης, ἐρέτου, ὁ, *rower*
 ἔρχομαι, [ει-/ι-] εῖμι (irregular),
 [έλθ-] ἥλθον, ἥλθών, *I come; I go* (6α,
 11β, and 13 Gr 1b) For common compounds, see page 169.
 ἐρωτάω, ἐρωτήσω, ἥρωτησα,
 ἐρωτήσας ορ [έρ-] ἥρόμην,
 ἥρόμενος, *I ask* (12β)
 ἐσθίω, [εδ-] ἔδομαι, [φαγ-] ἔφαγον, *I eat* (9α)

ἐσπέρα, ἐσπέρᾶς, ἡ, *evening* (8a); *the west*
 ἔστην, *I stood; I stopped* (15 Gr 1)
 ἔστι(ν), *he/she/it is* (1α)
 ἔστω, *let it be so! all right!*
 ἔταίρος, ἔταίρου, ὁ, *comrade, companion* (6α)
 ἔτι, adv., *still* (3α)
 ἔτοιμος, -η, -ον, *ready* (9β)
 ἔτος, ἔτους, τό, *year* (16β)
 εὖ, adv., *well* (8α and 14 Gr 3)
 ἄμεινον, adv., *better* (14 Gr 3)
 ἄριστα, adv., *best* (14 Gr 3)
 εὖ γε, *good! well done!* (8α)
 Εύβοια, Εύβοιάς, ἡ, *Euboea* (14α)
 εὐθύνεις, εὐθεῖα, εὐθύν, *straight*
 εὐθύν, adv., *straightway, immediately, at once* (10β)
 εὐμενῶς, adv., *kindly*
 εὐρίσκω, [εὐρε-] *εὑρήσω, [εὐρ-]*
 ηρον or εὑρον, εὑρών, *I find* (7α and 10α)
 Εύρυλοχος, Εύρυλόχου, ὁ, *Eurylochus*
 Εύρυμέδων ποταμός, Εύρυμέδοντος ποταμοῦ, ὁ, *the Eurymedon River*
 εὕχομαι, εὕξομαι, ηύξάμην,
 εὑξάμενος, *I pray; + dat., I pray to; + acc. and infin., I pray (that)* (8β)
 ἔφη, *he/she said* (11α)
 ἔφασαν, *they said*
 Ἐφιάλτης, Ἐφιάλτου, ὁ, *Ephialtes* (14β)
 ἔχω, *imperfect, εἶχον* (*irregular augment*), *ἔξω* (*irregular*) (*I will have*) and [*σχε-*] *σχήσω*, (*I will get*), [*σχ-*] *ἔσχον*, *σχών*, *I have; I hold* (4α); *middle + gen.*, *I hold onto*
 ἐν νῷ ἔχω, *I have in mind; I intend* (4α)
 καλῶς ἔχω, *I am well* (11α)
 πῶς ἔχεις; *How are you?* (11α)
 ἔως, conj., *until* (14β)

Ζ

Ζεύς, ὁ, τοῦ Διός, τῷ Διῖ, τὸν Δία, ὁ

Ζεῦ, *Zeus (king of the gods) (3α and 8β)*
 ζητέω, *I seek, look for* (5α)
 ζῷον, ζῷου, τό, *animal*

H

ἢ, conj., or (12α)
 ἢ . . . ἢ, conj., *either . . . or* (12α)
 ἢ, with comparatives, *than* (14α)
 ἥγεομαι + dat., *I lead* (6β)
 ἥδη, adv., *already; now* (2β)
 ἥκιστα, adv., *least*
 ἥκιστά γε (the opposite of μάλιστά γε), *least of all, not at all* (16β)
 ἥκω, *I have come; imperfect, ἥκον, I had come; future, ἥξω, I will have come* (5β)
 ἥλιος, ἥλιου, ὁ, *sun* (1β)
 ἥμεις, ἥμῶν, *we* (5β and 5 Gr 6)
 ἥμέρα, ἥμέρᾶς, ἡ, *day* (6α)
 καθ' ἥμέρāν, *every day*
 ἥμέτερος, -ᾶ, -ον, *our* (5 Gr 8)
 ἥμιονος, ἥμιόνου, ὁ, *mule* (12α)
 ἥν, *he/she/it was*
 ἥσυχάζω, ἥσυχάσω, ἥσύχασα,
 ἥσυχάσας, *I keep quiet; I rest* (13α)
 ἥσυχος, -ον, *quiet*

Θ

θάλαττα, θαλάττης, ἡ, *sea* (7α)
 κατὰ θάλατταν, *by sea* (11β)
 θάνατος, θανάτου, ὁ, *death* (16β)
 θαυμάζω, θαυμάσομαι, ἔθαυμασα,
 θαυμάσōς, *intransitive, I am amazed; transitive, I wonder at; I admire* (5β)
 θαυμάσιος, -ᾶ, -ον, *wonderful, marvelous*
 θεάομαι, θεάσομαι (note that because of the ε the α lengthens to ᾄ rather than η), *ἴθεασάμην, θεᾶσάμενος, I see, watch, look at* (8α and 10α)
 θέατρον, θεάτρου, τό, *theater*
 θεμιστοκλῆς, θεμιστοκλέους, ὁ,
 Themistocles (15α and 15 Gr 2)
 θεός, θεοῦ, ἡ, *goddess* (9α)
 θεός, θεοῦ, ὁ, *god* (8α)

Θεράπων, Θεράποντος, ὁ, attendant; servant
 Θερμοπύλαι, Θερμοπυλῶν, αἱ, Thermopylae (14α)
 Θεωρέω, I watch; I see (4α)
 Θηρίον, Θηρίου, τό, beast, wild beast
 Θησεύς, Θησέως, ὁ, Theseus (son of King Aegeus) (6α)
 Θόρυβος, Θορύβου, ὁ, uproar, commotion (15β)
 Θυγάτηρ, Θυγατρός, ἡ, daughter (4α and 8 Gr 2)
 Θυμός, Θυμοῦ, ὁ, spirit (16β)
 Θύρα, Θύρας, ἡ, door (8α)

I
 ιατρεύω, ιατρεύσω, ιάτρευσα,
 ιατρεύσσαι, I heal
 ιατρός, ιατροῦ, ὁ, doctor (11α)
 ιδεῖν (aorist infinitive of ὄράω), to see
 ιδού, adv., look! (4α)
 ιέναι (infinitive of εἰμι, used as infinitive of ἔρχομαι), to go (7α)
 ιερεῖον, ιερείου, τό, sacrificial victim (9β)
 ιερεύς, ιερέως, ὁ, priest (9β)
 ιερόν, ιεροῦ, τό, temple (9α)
 ιθι; pl. ιτε (imperative of εἰμι, used as imperative of ἔρχομαι), go! (5α)
 ιθι δή, go on! (5α)
 ιλεως, acc., ἴλεων, propitious (9β)
 ιππος, ιπποῦ, ὁ, horse
 ισθι; pl. ιστε (imperative of εἰμι), be!
 ιστία, ιστίων, τά, sails (13α)
 ισχυρός, -ά, -όν, strong (1β)
 "Ιωνες, 'Ιώνων, οἱ, Ionians
 Ι'ωνία, Ιωνίας, ἡ, Ionia

K
 καθεύδω [= κατα- + εύδω], imperfect, καθεύδον or καθηῦδον, καθευδήσω, no aorist in Attic Greek, I sleep (2α)
 καθ' ἡμέρāν, every day
 καθίζω [= κατα- + ίζω], [καθιε-]
 καθιῶ, [καθι-] ἐκάθισα, καθίσας, active, transitive, I make X sit down; I

set; I place; active, intransitive, I sit (1β); middle, intransitive, I seat myself, sit down (8β)
 καί, adv., even; also, too (4α)
 καὶ, conj., and (1α)
 καὶ δὴ καί, and in particular; and what is more (16α)
 καί... καί, conj., both... and (5β)
 καίπερ + participle, although (12α)
 καιρός, καιροῦ, ὁ, time; right time (4α)
 εἰς καιρόν, just at the right time
 καίω ορ κάθ, κάεις, κάει, κάομεν, κάετε,
 κάουσι(ν), [καυ-] καύσω, ἔκαυσα,
 καύσσαι, active, transitive, I kindle, burn;
 middle, intransitive, I burn, am on fire (9β)
 κακός, -ή, -όν, bad; evil (12α and 14 Gr 2)
 κακίων, κάκιον, worse (14 Gr 2)
 κάκιστος, -η, -ον, worst (14 Gr 2)
 κακώς, adv., badly (14 Gr 3)
 κάκιον, adv., worse (14 Gr 3)
 κάκιστα, adv., worst (14 Gr 3)
 κακόν τι, something bad
 καλέω, καλῶ, ἐκάλεσα, καλέσας, I call (2α)
 καλός, -ή, -όν, beautiful (1α, 3 Gr 2, 4 Gr 3, 4 Gr 6, and 14 Gr 2)
 καλλίων, κάλλιον, more beautiful (14 Gr 2)
 κάλλιστος, -η, -ον, most beautiful; very beautiful (9α and 14 Gr 2)
 καλῶς, adv., well (10α)
 κάλλιον, adv., better
 κάλλιστα, adv., best
 καλῶς ἔχω, I am well (11α)
 κάμνω, [καμε-] καμοῦμαι, [καμ-] ἔκαμον, καμών, I am sick; I am tired (9α)
 κατά, prep. + acc., down (5α); distributive, each; on; by (11β)
 καθ' ἡμέρāν, every day
 κατὰ γῆν, by land (14α)
 κατὰ θάλατταν, by sea (11β)

κατ' εἰκός, *probably*
 καταβαίνω, *I come down; I go down*
 καταβάλλω, *I throw down; I drop*
 κατάκειμαι, *I lie down* (16α)
 καταλαμβάνω, *I overtake, catch* (16α)
 καταλείπω, *I leave behind, desert* (10β)
 καταπίπτω, *I fall down*
 κατάρατος, -ον, *cursed*
 κατ' εἰκός, *probably*
 καττίτερος, καττιτέρου, ὁ, *tin*
 κεῖμαι, *imperfect, èkeimēn, keisomai,*
 no aorist, *I lie* (16α and 16 Gr 2)
 κεῖνος = ἔκεινος
 κελεύω, κελεύσω, ἐκέλευσα,
 κελεύσας + acc. and infin., *I order, tell*
 (someone to do something) (7α)
 κεφαλή, κεφαλῆς, ἡ, *head* (10β)
 κῆπος, κήπου, ὁ, *garden*
 κῆρυξ, κήρυκος, ὁ, *herald* (9β)
 Κίμων, Κίμωνος, ὁ, *Cimon*
 κίνδυνος, κινδύνου, ὁ, *danger* (9α)
 Κίρκη, Κίρκης, ἡ, *Circe*
 κλῆρος, κλήρου, ὁ, *farm*
 Κνωσός, Κνωσοῦ, ἡ, *Knossos* (6α)
 κοιλάζω, κοιλάσω, ἐκόλασσα,
 κοιλάσας, *I punish*
 κομίζω, [κομιε-] κομιῶ, [κομι-]
 ἐκόμισα, κομίσας, *I bring; I take* (11α)
 κόπτω, [κοπ-] κόψω, ἐκοψα, κόψας, *I*
strike; I knock on (a door) (11α) *break*,
kópti, kórpē, ἡ, girl *batoncina*, *bébé*
 Κόρινθος, Κορίνθου, ἡ, *Corinth*
 (14α)
 κόσμος, κόσμου, ὁ, *good order* (15β)
 κόσμῳ, *in order* (15β)
 κρήνη, κρήνης, ἡ, *spring* (4α and 4
 Gr 3)
 Κρήτη, Κρήτης, ἡ, *Crete* (6α)
 κυβερνήτης, κυβερνήτου, ὁ,
steersman
 Κύκλωψ, Κύκλωπος, ὁ, *Cyclops* (one-
 eyed monster) (7β)
 κῦμα, κῦματος, τό, *wave* (13β)
 κῦμαίνω, [κῦμανε-] κῦμανδ, [κῦμην-]
 ἐκόμηνα, κῦμήνας, *I am rough (of the*
sea)

Κύπρος, Κύπρου, ἡ, *Cyprus*
 Κυρήνη, Κυρήνης, ἡ, *Cyrene*
 κύων, κυνός, ὁ or ἡ, *dog* (5α)
 κωμάζω, κωμάσω, ἐκώμασσα,
 κωμάσας, *I revel*

Λ

λαβύρινθος, λαβυρίνθου, ὁ,
labyrinth
 λαγώς, ὁ, acc., τὸν λαγών, *hare* (5α)
 Λακεδαιμόνιοι, Λακεδαιμονίων,
 οἱ, *the Lacedaemonians, Spartans*
 (14α)
 λαμβάνω, [ληβ-] λήψομαι, [λαβ-]
έλαβον, λαβών, I take (2β); middle
 + gen., *I seize, take hold of* (11α)
 λαμπρός, -ᾶς, -όν, *bright; brilliant*
 (13α)
 λαμπρῶς, adv., *brightly; brilliantly*
 λέγω, λέξω ορ [έρε-] ἐρῶ, ξλεξα,
 λέξας ορ [έπ-] είπον (irregular aug-
 ment), ειπών (augment retained), *I say;*
I tell; I speak (1α, 11β)
 λείπω, λείψω, [λιπ-] έλιπον, λιπών, *I*
leave (3β, 11α, 11 Gr 2, and 11 Gr 4)
 λέων, λέοντος, ὁ, *lion*
 λεωνίδης, λεωνίδου, ὁ, *Leonidas*
 (14α)
 λίθινος, -η, -ον, *of stone, made of*
stone
 λίθος, λίθου, ὁ, *stone* (3α)
 λιμήν, λιμένος, ὁ, *harbor* (12α)
 λιμός, λιμοῦ, ὁ, *hunger*
 λίνον, λίνου, τό, *thread*
 λόγος, λόγου, ὁ, *word; story* (11α);
reason
 λύκος, λύκου, ὁ, *wolf* (5α)
 λύπεω, *I grieve, vex, cause pain to X;*
passive, I am grieved, distressed (16β)
 λύω, λύσω, ξλύσσα, λύσας, *I loosen,*
loose (3β, 4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1,
 12 Gr 1, 12 Gr 2, and 13 Gr 1)
 λύομαι, *I ransom* (6 Gr 2c, 6 Gr 3, 8
 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, and
 13 Gr 1)

M

μακρός, -ά, -όν, *long; large* (1α)μάλα, adv., *very* (4α and 14 Gr 3)μᾶλλον, adv., *more; rather* (14 Gr 3)μᾶλλον ἢ, *rather than* (14 Gr 3)μάλιστα, adv., *most, most of all; very much; especially* (4β and 14 Gr 3)μάλιστά γε, *certainly, indeed* (12β)μανθάνω, [μαθε-] *μαθήσομαι*, [μαθ-]ἔμαθον, *μαθών, I learn; I understand* (11α)μάχαιρα, *μαχαίρας, ἡ, knife* (4 Gr 3)μάχη, *μάχης, ἡ, fight; battle* (13β)μάχομαι, [μαχε-] *μαχοῦμαι*,έμαχεσάμην, *μαχεσάμενος, I fight*(6β); + dat., *I fight against*μέγας, *μεγάλη, μέγα, big, large; great* (3α, 4 Gr 6, and 14 Gr 2)μέγα, adv., *greatly; loudly* (12β)μείζων, *μεῖζον, bigger, larger; greater* (14 Gr 2)μέγιστος, -η, -ον, *biggest, largest; greatest* (7α and 14 Gr 2)μεθών, *only present and imperfect, I am drunk*μείζων, *μεῖζον, bigger, larger; greater* (14 Gr 2)μέλας, *μέλαινα, μέλαν, black*μελέτη, *μελέτης, ἡ, practice*μέλιττα, *μελίττης, ἡ, bee* (4 Gr 3)Μέλιττα, *Melissa* (daughter of Dicaeopolis and Myrrhine) (4α)μέλλω, [μελλε-] *μελλήσω,*έμέλλησα, *μελλήσας + infin., I am about (to); I am destined (to); I intend (to)* (7β)Μέμφις, *Μέμφεως or Μέμφιδος or Μέμφιος, ἡ, Memphis* (16α)μέν... δέ..., postpositive particles, *on the one hand... and on the other hand... or on the one hand... but on the other hand* (2α)μένω, [μενε-] *μενῶ, [μειν-] ἔμεινα,*μείνας, *intransitive, I stay (in one place); I wait; transitive, I wait for* (3α, 10β,

and 10 Gr 5)

μέρος, *μέρους, τό, part* (15β)μέσος, -η, -ον, *middle (of)* (9β)έν μέσῳ + gen., *between* (14α)μετά, prep. + gen., *with* (6α); + acc., of time or place, *after* (6α)μέτρον, *μέτρου, τό, measure; due measure, proportion*μή, adv., *not; + imperative, don't...!* (2α) εἰ μή, *unless*μηδείς, *μηδεμία, μηδέν*, used instead of οὐδείς with imperatives and infinitives, *no one, nothing; no* (13β)μηκέτι, adv., + imperative, *don't... any longer!* (3β); + infin., *no longer* (15α)μήτηρ, *μητρός, ἡ, mother* (4α and 8 Gr 2)μικρός, -ά, -όν, *small* (1α)Μίνως, *Μίνω, ὁ, Minos* (king of Crete) (6α)Μίνωταυρος, *Μίνωταύρου, ὁ, Minotaur* (6α)μισθός, *μισθοῦ, ὁ, reward; pay* (11β)μνημεῖον, *μνημείου, τό, monument*μόλις, adv., *with difficulty; scarcely; reluctantly* (4α)μόνος, -η, -ον, *alone; only* (15α)μόνον, adv., *only* (15α)οὐ μόνον... ἀλλὰ καί, *not only... but also* (15α)μόσχος, *μόσχου, ὁ, calf*μοχλός, *μοχλοῦ, ὁ, stake*μύθος, *μύθου, ὁ, story* (5β)Μυκαλή, *Μυκαλῆς, ἡ, Mycale*μύριοι, -αι, -α, *10,000* (15 Gr 5)μῦριοι, -αι, -α, *numberless, countless* (15 Gr 5)μυριοστός, -ή, -όν, *ten thousandth* (15 Gr 5)Μυρρίνη, *Μυρρίνης, ἡ [= myrtle], Myrrhine* (wife of Dicaeopolis) (4α)

μυχός, μυχοῦ, ὁ, *far corner*

N

ναύαρχος, ναυάρχου, ὁ, *admiral* (15α)

ναύκληρος, ναυκλῆρου, ὁ, *ship's captain* (12β)

ναυμαχέω, *I fight by sea* (15β)

ναῦς, νεφός, ἥ, *ship* (6α and 9 Gr 4)

ναύτης, ναύτου, ὁ, *sailor* (12β)

ναυτικόν, ναυτικοῦ, τό, *fleet* (13β)

νεανίας, νεανίου, ὁ, *young man* (4 Gr 4 and 8β)

Νεῖλος, Νείλου, ὁ, *Nile*

νεκρός, νεκροῦ, ὁ, *corpse* (15β)

νῆσος, νήσου, ἥ, *island* (4 Gr 5 and 6α)

νικάω, *I defeat; I win* (10α)

νίκη, νίκης, ἥ, *victory* (15β)

Νίκη, Νίκης, ἥ, *Nike* (the goddess of victory) (9α)

νοσέω, *I am sick, ill* (11β)

νοστέω, *I return home*

νοῦς, νοῦ, ὁ, *mind* (15α and 15 Gr 4)
ἐν νῷ ἔχω + infin., *I have in mind; I intend* (4α)

νύμφη, νύμφης, ἥ, *nymph*

νῦν, adv., *now* (5β)

νύξ, νυκτός, ἥ, *night* (6α)

Ξ

Ξανθίας, Ξανθίου, ὁ, *Xanthias* (2α and 4 Gr 4)

ξένος, ξένου, ὁ, *foreigner; stranger* (7β)

ξεῖνος = ξένος

Ξέρξης, Ξέρξου, ὁ, *Xerxes* (14α)

ξίφος, ξίφους, τό, *sword*

Ο

ὁ, ἡ, τό, *the* (4 Gr 8)

ὁ δέ, *and he*

ὁ βιολός, ὁ βιολοῦ, ὁ, *obol* (a coin of slight worth) (11β)

ὅγδοήκοντα, indeclinable, *eighty* (15 Gr 5)

ὅγδοος, -η, -ον, *eighth* (8 Gr 5)

ὅδε, ἥδε (note the accent), τόδε, *this here; pl. these here* (14β and 14 Gr 5)
ὅδος, ὁδοῦ, ἥ, *road; way; journey* (4β and 4 Gr 5)

Ὀδυσσεύς, Ὁδυσσέως, ὁ, *Odysseus* (7α)

οἴκαδε, adv., *homeward, to home* (4β)

οἰκέω, *I live; I dwell* (1α)

οἰκία, οἰκίας, ἥ, *house; home; dwelling* (5α)

οἶκος, οἶκου, ὁ, *house; home; dwelling* (1α and 3 Gr 3)

κατ' οἶκον, *at home* (16α)

οἴκοι, note the accent, adv., *at home* (8α)

οἴμοι, note the accent, interjection, *alas!* (11β)

οἶνος, οἴνου, ὁ, *wine* (7β)

οἰκέω, *I shrink*

οἰκτακόσιοι, -αι, -α, *800* (15 Gr 5)

οἰκτώ, indeclinable, *eight* (8 Gr 5)

οἱλίγος, -η, -ον, *small; few* (14α and 14 Gr 2)

οἱλάττων, οἱλαττον, *smaller; pl. fewer* (14 Gr 2)

οἱλίγιστος, -η, -ον, *smallest; pl. fewest* (14 Gr 2)

οἱλκάς, οἱλκάδος, ἥ, *merchant ship*

Ολύμπιοι, Ολυμπίων, οἱ, *the Olympian gods*

οἱμίλος, οἱμίλου, ὁ, *crowd* (12α)

οἱμως, conj., *nevertheless* (8α)

οἱνομα, οἱνόματος, τό, *name* (7α and 7 Gr 3)

οἱπισθεν, adv. or prep. + gen., *behind*
ἐκ τοῦ οἱπισθεν, *from the rear*

οἱπλίτης, οἱπλίτου, ὁ, *hoplite* (heavily-armed foot soldier) (14α)

οἱπον, adv., *where* (14β)

οἱράω, imperfect, έώρων (double augment), [ότ-] οἱψομαι, [ἰδ-] εἰδον
(irregular augment), ιδών, *I see* (5α, 11β)

οἱρίζομαι, [όργιε-] οἱργιοῦμαι, οἱο
aorist middle, *I grow angry; I am an-*

gry; + dat., *I grow angry at; I am angry at*
ὁρθός, -ή, -όν, *straight; right, correct* (12α)
ὁρμάω, active, transitive, *I set X in motion; active, intransitive, I start; I rush; middle, intransitive, I set myself in motion; I start; I rush; I hasten* (7β)
ὄρος, **ὄρους**, τό, *mountain; hill* (5α)
ὅς, ή, δ, relative pronoun, *who, whose, whom, which, that* (13β and 13 Gr 3)
ὅσπερ, ἥπερ (note the accent),
ὅπερ, relative pronoun, emphatic forms, *who, whose, whom, which, that* (13β)
ὅτε, adv., *when* (13β)
ὅτι, conj., *that* (5β)
οὐ, **οὐκ**, **οὐχ**, **οὐχί**, adv., *not* (1α)
οὐ μόνον . . . ἀλλὰ καὶ, *not only . . . but also* (15α)
οὐδαμοῦ, adv., *nowhere* (16α)
οὐδαμῶς, adv., *in no way, no* (6β)
οὐδέ, conj., *and . . . not; nor; not even* (5α)
οὐδεῖς, **οὐδεμία**, **οὐδέν**, pronoun, *no one; nothing; adjective, no* (7α and 8 Gr 5)
οὐδέν, *nothing, no*
οὐκέτι, adv., *no longer* (3α)
οὖν, a connecting adverb, postpositive, *so (i.e., because of this); then (i.e., after this)* (1α)
οὐρανός, **οὐρανοῦ**, δ, *sky, heaven* (9β)
οὔτε . . . οὔτε, note the accent, conj., *neither . . . nor* (5α)
οὗτος, αὕτη, τοῦτο, *this; pl., these* (14α and 14 Gr 5)
οὔτως, adv., before consonants, *so, thus* (2α)
όφθαλμός, **όφθαλμοῦ**, δ, *eye* (7β)
όψε, adv., *late; too late*

Π

παῖς, **παιδός**, δ or ή, *boy; girl; son; daughter; child* (3β and 7 Gr 3b)
πανήγυρις, **πανηγύρεως**, ή, *festival*

πάντα, *everything*
πανταχόσε, adv., *in all directions*
πανταχοῦ, adv., *everywhere* (15β)
πάππας, **πάππου**, δ, ὁ πάππα, *papa* (6α)
πάππος, **πάππου**, δ, *grandfather* (5α)
παρά, prep. + acc., *of persons only, to (11α); along, past*
πάρα = πάρεστι(ν), *is near at hand*
παραγίγνομαι, *I arrive* (14β)
παραπλέω, *I sail by; I sail past; I sail along*
παρασκευάζω, *I prepare* (7α)
πάρειμι [= παρα- + εἰμί], *I am present; I am here; I am there* (2α); + dat., *I am present at*
παρέχω [= παρα- + ἔχω], *imperfect, παρεῖχον (irregular augment),*
παρασχήσω (irregular), [σχ-]
παρέσχον, imperative, **παράσχες**, participle, **παρασχών**, *I hand over; I supply; I provide* (6β)
παρθένος, **παρθένον**, *virgin, chaste*
παρθένος, **παρθένου**, ή, *maiden, girl* (6α)
Παρθένος, **Παρθένου**, ή, *the Maiden (= the goddess Athena)* (9α)
Παρθενών, **Παρθενώνος**, δ, *the Parthenon (the temple of Athena on the Acropolis in Athens)* (8β)
πᾶς, **πᾶσα**, **πᾶν**, *all; every; whole* (7β and 8 Gr 4)
πάσχω, [πενθ-] **πείσομαι**, [παθ-]
ἴπαθον, **παθών**, *I suffer; I experience* (5β and 11α)
πατήρ, **πατρός**, δ, *father* (3β and 8 Gr 2)
πατρίς, **πατρίδος**, ή, *fatherland* (15β)
παύω, **παύσω**, **ἴπαυσα**, **παύσας**, active, transitive, *I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from* (7β)
παῦε, *stop!* (7β)
πεζός, -ή, -όν, *on foot* (15β)

πείθω, πείσω, ἔπεισα, πείσας, I persuade (4β)
πείθομαι, πείσομαι + dat., I obey (6α)
Πειραιεύς, Πειραιῶς, ὁ, τῷ Πειραιεῖ, τὸν Πειραιᾶ, *the Piraeus* (the port of Athens) (11β)
πειράω, πειράσω (note that because of the ρ the α lengthens to ᾄ rather than η), **ἐπείρασα, πειράσας**, active or middle, *I try, attempt* (15β)
Πελοπόννησος, Πελοποννήσου, ἡ, *the Peloponnesus* (14β)
πέμπτος, -η, -ον, fifth (8 Gr 5)
πέμπω, πέμψω, ἔπεμψα, πέμψας, I send (6α)
πεντακόσιοι, -αι, -α, 500 (15 Gr 5)
πέντε, indeclinable, five (8 Gr 5)
πεντήκοντα, indeclinable, fifty (15 Gr 5)
πέπλος, πέπλου, ὁ, robe; cloth (15β)
περί, prep. + gen., about, concerning (7α); + acc., *around* (7α)
Πέρσαι, Περσῶν, οἱ, the Persians (14α)
Περσικός, -ή, -όν, Persian (15β)
πεσεῖν (aorist infinitive of πίπτω), *to fall*
πίνω, [πι·] πίομαι, [πι·] ἔπιον, πιών, I drink (9α)
πίπτω, πεσοῦμαι (irregular), ἔπεσον (irregular), *πεσών, I fall* (3α)
πιστεύω, πιστεύσω, ἐπίστευσα, *πιστεύσας + dat., I trust, am confident in; I believe; + ὡς or infin., I believe (that)* (15β)
πλεῖστος, -η, -ον, most; very great; pl., *very many* (12β and 14 Gr 2)
πλείστα, adv., most (14 Gr 3)
πλείσθω/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β)
πλέον, adv., more (14 Gr 3)
πλέω, [πλευ·] πλεύσομαι ορ [πλευσε-] *πλευσόματι, [πλευ·] ἔπλευσα,* *πλεύσας, I sail* (6α and 6 Gr 1)

πλῆθος, πλήθους, τό, number, multitude (14α)
πληρόω, I fill
πόθεν; adv., from where? whence? (7β, 10 Gr 9, and 14 Gr 6)
ποθέν, enclitic, from somewhere (14 Gr 6)
ποῖ; to where? whither? (10 Gr 9 and 14 Gr 6)
ποι, enclitic, to somewhere (14 Gr 6)
ποιέω, I make; I do (4α)
ποιητής, ποιητοῦ, ὁ, poet (8α)
πολέμιος, -ᾱ, -ον, hostile; enemy (14β)
πολέμιοι, πολεμίων, οἱ, the enemy (14β)
πόλεμος, πολέμου, ὁ, war (14β)
πολιορκέω [= πόλις, city + ἔρκος, wall], I besiege (16β)
πόλις, πόλεως, ἡ, city (7α and 9 Gr 3)
πολίτης, πολίτου, ὁ, citizen (8β)
πολλάκις, adv., many times, often (6β)
πολλαχόσε, adv., to many parts (16α)
πολύς, πολλή, πολύ, much (1α, 4 Gr 6, and 14 Gr 2); pl., *many* (3β)
πλείσθω/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β and 14 Gr 2)
πλεῖστος, -η, -ον, most; very great; pl., *very many* (12β and 14 Gr 2)
πολύ, adv., much (14 Gr 3)
πλέον, adv., more (14 Gr 3)
πλείστα, adv., most (14 Gr 3)
πομπή, πομπῆς, ἡ, procession (9β)
πονέω, I work (1α)
πόνος, πόνου, ὁ, toil, work (1α)
Πόντος, Πόντου, ὁ, Pontus, the Black Sea
πορεύομαι, πορεύσομαι, *ἐπορευσάμην* (only in compounds), *πορευσάμενος, I go; I walk; I march; I journey* (6β)
Ποσειδῶν, Ποσειδῶνος, ὁ, Poseidon (13β)

πόσιος; πόση; πόσον; *how much?* pl., *how many?* (16α)
 ποταμός, ποταμοῦ, ὁ, *river* (16β)
 πότε; adv., *when?* (10 Gr 9 and 14 Gr 6)
 πότε, enclitic, *at some time, at one time, once, ever* (10β and 14 Gr 6)
 ποῦ; adv., *where?* (5α and 14 Gr 6)
 που, enclitic, *somewhere, anywhere* (10 Gr 9 and 14 Gr 6)
 ποῦ γῆς; *where (in the world)?* (16α)
 ποὺς, ποδός, ὁ, *foot*
 πράττω, [πρᾶκτ-] πράξω, ἔπραξα,
 πράξας, intransitive, *I fare; transitive, I do X* (14α)
 πρό, prep. + gen., of time or place, *before* (10β)
 πρόβατα, προβάτων, τά, *sheep* (5α)
 πρόγονος, προγόνου, ὁ, *ancestor* (15β)
 πρός, prep. + dat., *at, near, by* (4α); + acc., *to, toward* (1β); *upon, onto; against* (11β)
 προσβάλλω + dat., *I attack* (14α)
 προσέρχομαι + dat. or πρός + acc., *I approach* (11β)
 προσπλέω, *I sail toward*
 προστρέχω, *I run toward*
 προσχωρέω + dat., *I go toward, approach* (3α)
 προτεραίᾳ, τῇ, *on the day before* (14β)
 προχωρέω, *I go forward; I come forward, advance* (6β); + ἐπί + acc., *I advance against*
 πρῶτος, -η, -ον, *first* (5β and 8 Gr 5)
 πρῶτοι, πρώτων, οἱ, *the leaders*
 πρῶτον, adv., *first* (4α)
 τὸ πρῶτον, *at first*
 πύλη, πύλης, ἡ, *gate*
 πύλαι, πυλῶν, αἱ, pl., *double gates* (6β); *pass (through the mountains)* (14β)
 πῦρ, πυρός, τό, *fire* (7β)
 πυραμίς, πυραμίδος, ἡ, *pyramid*
 πώς; adv., *how?* (7β, 10 Gr 9, and 14 Gr 6)
 πῶς ἔχεις; *How are you?* (11α)

πως, enclitic adv., *somehow, in any way* (14 Gr 6)

P

ῥάβδος, ῥάβδου, ἡ, *wand*
 ῥάγιος, -ᾱ, -ον, *easy* (4β and 4 Gr 6)
 ῥάθυμος [= ῥᾶ, *easily* + θῦμός, *spirit*], -ον, *careless* (5α)
 ῥῆμα, ῥήματος, τό, *word*

S

Σαλαμίς, Σαλαμῖνος, ἡ, *Salamis* (13α)
 Σάμος, Σάμου, ἡ, *Samos*
 σεαυτοῦ: *see ἐμαυτοῦ*
 σιγάω, *I am silent* (9β)
 Σικελία, Σικελίας, ἡ, *Sicily*
 Σιμωνίδης, Σιμωνίδου, ὁ, *Simonides* (15β)
 σῖτος, σίτου, ὁ, pl., τὰ σῖτα, *grain; food* (1α)
 σκοπέω, [σκεπ-] *σκέψομαι,*
ἐσκεψάμην, σκεψάμενος, I look at, examine; I consider (11α)
 σκότος, σκότου, ὁ, *darkness*
 Σκυθία, Σκυθίας, ἡ, *Scythia*
 σός, -ή, -όν, *your, sing.* (5 Gr 8)
 σοφός, -ή, -όν, *skilled; wise; clever* (11α)
 Σπαρτιάτης, Σπαρτιάτου, ὁ, *a Spartan* (14β)
 σπείρω, [σπερε-] *σπερῶ, [σπειρ-]*
ἔσπειρα, σπείρας, I sow
 σπέρμα, σπέρματος, τό, *seed*
 σπεύδω, σπεύσω, ἔσπενσα, σπεύσας, *I hurry* (2α)
 ἡ σπονδή, σπονδῆς, ἡ, *libation (drink offering)* (16β)
 αἱ σπονδαί, σπονδῶν, αἱ, pl.,
peace treaty (16β)
 σπουδή, σπουδῆς, ἡ, *haste; eagerness* (15β)
 στιέλλω, [στελε-] *στελῶ, [στειλ-]*
ἔστειλα, στείλας, I take down (sails)
 στενάξω, [στεναγ-] *στενάξω,*
ἔστεναξα, στενάξας, I groan (4β)

στενός, -ή, -όν, narrow (14α)
στενά, στενῶν, τά, narrows, straits;
mountain pass (13β)
στοά, στοᾶς, ἡ, colonnade
στόλος, στόλου, ὁ, expedition; army;
fleet (14α)
στρατεύω, στρατεύσω, ἐστρά-
τευσα, στρατεύσας, active or middle, I
wage war, campaign (16α)
στρατηγός, στρατηγοῦ, ὁ, general
(15α)
στρατιώτης, στρατιώτου, ὁ, soldier
(14α)
στρατός, στρατοῦ, ὁ, army (14α)
στρογγύλος, -η, -ον, round
σύ, σοῦ or σου, you, sing. (3β and 5 Gr
6)
συλλαμβάνω [= συν- + λαμβάνω], I
help (2β); + dat., *I help X* (6 Gr 6g)
συμβάλλω [= συν- + βάλλω], I join bat-
tle; + dat., I join battle with (14α)
σύμμαχος, συμμάχου, ὁ, ally (16α)
συμπίπτω [= συν- + πίπτω], I clash;
+ dat., *I clash with* (15β)
συμφορά, συμφορᾶς, ἡ, misfortune;
disaster (16α)
συναγείρω, active, transitive, I gather X;
middle, intransitive, I gather together
(16α)
συνέρχομαι, I come together (14α)
συφεός, συφεοῦ, ὁ, pigsty
Σφίγξ, Σφιγγός, ἡ, Sphinx
σώζω, σώσω, ἔσωσα, σώσας, I save
(6α)
σώφρων, σώφρον, of sound mind; pru-
dent; self-controlled (7β, 7 Gr 7, and 14
Gr 1)

T

ταντῇ, adv., in this way; here (14 Gr 5)
ταχύς, ταχεῖα, ταχύ, quick, swift
(13α and 13 Gr 5)
ταχέως, quickly; swiftly (4α)
τάχιστα, adv., most quickly; most
swiftly (12α)

ώς τάχιστα, as quickly as pos-
sible (12α)
τε . . . καί or τε καί, the τε is post-
positive and enclitic, particle and con-
junction, both . . . and (3α)
τείχος, τείχους, τό, wall (12α and 13
Gr 4)
τεκόντες, τεκόντων, οἱ, parents (10β)
τελευτάω, I end; I die (16α)
τέλος, adv., in the end, finally (8β)
τέμενος, τεμένους, τό, sacred
precinct
τέρπομαι, τέρψομαι, ἐτερψάμην,
τερψάμενος, I enjoy myself; + dat., I en-
joy X; + participle, I enjoy doing X (9β)
τέταρτος, -η, -ον, fourth (8 Gr 5)
τετρακόσιοι, -αι, -α, 400 (15 Gr 5)
τετταράκοντα, indeclinable, forty (15
Gr 5)
τέτταρες, τέτταρα, four (8 Gr 5)
τῇδε, adv., in this way; here (14 Gr 5)
τῇ προτεραίᾳ, on the day before (14β)
τῇ ὑστεραίᾳ, on the next day (8β)
τί; adv., why? (2α and 10 Gr 9)
τί; pronoun, what? (4β and 10 Gr 9)
τιμάω, I honor (5α, 5 Gr 1, 6 Gr 3, 8 Gr 1,
9 Gr 1, and 13 Gr 1)
τίς; τί; gen., τίνος; interrogative ad-
jective, which . . . ? what . . . ? (7α and 7
Gr 8)
τίς; τί; gen., τίνος; interrogative pro-
noun, who? what? (7α, 7 Gr 8, and 10
Gr 9)
τις, τι gen., τινός, enclitic indefinite
adjective, a certain; some; a, an (7α and
7 Gr 9)
τις, τι gen., τινός, enclitic indefinite
pronoun, someone; something; anyone;
anything (7α and 7 Gr 9)
τλήμων, τλήμονος, poor; wretched
τοσοῦτος, τοσαύτη, τοσοῦτο, so
great; pl., so great; so many (3β)
τότε, adv., then (12β)
τούτῳ, ἐν . . . , meanwhile (8β)
τραγῳδία, τραγῳδίας, ἡ, tragedy
τρεῖς, τρία, three (8 Gr 5)

τρεῖς καὶ δέκα, *thirteen* (15 Gr 5)
 τρέπω, τρέψω, ἔτρεψα, τρέψας, active, transitive, *I turn X; middle, intransitive, I turn myself, turn* (10β)
 τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, δραμών, *I run* (5α)
 τριάκοντα, indeclinable, *thirty* (15 Gr 5)
 τριάκοσιοι, -αι, -α, *300* (15 Gr 5)
 τριήρης, τριήρους, ἡ, *trireme* (a warship) (13β and 13 Gr 4)
 τρίτος, -η, -ον, *third* (8 Gr 5)
 Τροία, Τροίας, ἡ, *Troy* (7α)
 τύπτω, [τυπτε-] τυπτήσω, no other principal parts of this verb in Attic, *I strike, hit* (5β and 10β)
 τυφλός, -ή, -όν, *blind* (11α)
 τύχη, τύχης, ἡ, *chance; luck; fortune* (15β)
 τῷ ὅντι, *in truth* (13β)

Y

ὑδρία, ὑδρίας, ἡ, *water jar* (4α and 4 Gr 3)
 ύδωρ, ύδατος, τό, *water* (10β)
 ὑλακτέω, *I bark*
 ὑμεῖς, ὑμῶν, *you, pl.* (5β and 5 Gr 6)
 ὑμέτερος, -ᾶ, -ον, *your, pl.* (5 Gr 8)
 ὑμνέω, *I hymn, praise*
 ὑπέρ, prep. + gen., *on behalf of, for* (8β); *above*
 ὑπηρέτης, ὑπηρέτου, ὁ, *servant; attendant*
 ὑπό, prep. + gen., *under; of agent, by* (16α); + dat., *under* (5β); + acc., *under* (5β)
 ὑστεραίᾳ, τῇ, *on the next day* (8β)
 ὕστερον, adv., *later* (16α)
 ὑφαίνω, *I weave*

Φ

φαίνομαι, [φανε-] φανήσομαι or φανοῦμαι, no aorist middle, *I appear* (12β)
 Φάληρον, Φαλήρου, τό, *Phalerum* (the old harbor of Athens) (14β)

φᾶσί(ν), postpositive enclitic, *they say* (6β)

Φειδίας, Φειδίου, ὁ, *Pheidias* (the great Athenian sculptor) (9α)
 φέρω, [οι-] οἴσω, [ἐνεγκ-] ἔνεγκα, ἐνέγκας or ἔνεγκον, ἐνέγκών, *I carry* (1β); of roads, *lead*
 φεῦ, interjection, often used with gen. of cause, *alas!* (10α)

φεύγω, φεύξομαι, [φυγ-] ἔφυγον, φυγών, *I flee; I escape* (5α)
 φησί(ν), postpositive enclitic, *he/she says* (3α)

ἔφη, *he/she said*

ἔφασαν, *they said*

φιλέω, *I love* (1α, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, and 13 Gr 1)

Φίλιππος, Φιλίππου, ὁ, *Philip* (3β)

φίλος, -η, -ον, *dear* (4α)

φίλος, φίλου, ὁ or φίλη, φίλης, ἡ, *friend* (4α)

φλυάρεω, *I talk nonsense*

φοβέομαι, imperfect, usually used for fearing in past time, ἐφοβούμην, φοβήσομαι, no aorist middle, intransitive, *I am frightened, am afraid; transitive, I fear, am afraid of (something or someone)* (6α)

φοβερός, -ᾶ, -όν, *terrifying, frightening*

φορτία, φορτίων, τά, *cargoes; burdens*

φράζω, φράσω, ἔφρασα, φράσας, *I show; I tell (of); I explain* (14β)

φροντίζω, [φρομτε-] φροντιῶ, [φροντι-] ἔφροντισα, φροντίσας, *I worry; I care* (12α)

φυγή, φυγῆς, ἡ, *flight* (15α)

φύλαξ, φύλακος, ὁ, *guard* (7 Gr 3)

φυλάττω, [φυλακ-] φυλάξω,

ἔφυλαξα, φυλάξας, *I guard* (5α)

X

χαίρω, [χαιρε-] χαιρήσω, ἔχαιρησα, χαιρήσας, *I rejoice* (1α and 4α)

χαιρέ; pl., χαιρετε, *greetings!* (4α)
 χαιρειν κελεύω + acc., *I bid X farewell, I bid farewell to X* (12α)
 χαλεπός, -ή, -όν, *difficult* (1β and 14 Gr 1)
 χειμών, χειμῶνος, ὁ, *storm; winter* (7β and 7 Gr 5)
 χείρ, χειρός, ἡ, *hand* (8β)
 χίλιοι, -αι, -α, *1,000* (15 Gr 5)
 χιλιοστός, -ή, -όν, *thousandth* (15 Gr 5)
 χορός, χοροῦ, ὁ, *dance; chorus* (4α)
 χράομαι (present and imperfect have η where α would be expected: χρῶμαι, χρῆ, χρῆται, etc.), χρήσομαι (note that the α changes to η even after the ρ), ἔχρησάμην, χρησάμενος + dat., *I use; I enjoy* (14α)
 χρόνος, χρόνου, ὁ, *time* (1β)

Ψ

ψευδής, -ές, *false* (13β)
 ψευδῇ, ψευδῶν, τά, *lies* (13β)
 ψόφος, ψόφου, ὁ, *noise*

Ω

ὦ, interjection, introducing a vocative

ὦ Ζεῦ, O Zeus (3α)
 ὥ, ἐν, *while* (8α)
 ὠθίζομαι, no future or aorist, *I push*
 ὄν, οὖσα, ὅν, participle of εἰμί, *being* (9 Gr 1)
 ὕνια, ὕνιων, τά, *wares*
 ώς, adv., in exclamations, *how!* (6β and 15 Gr 6a)
 ώς, adv. + future participle to express purpose, *to* (10 Gr 7 and 15 Gr 6a)
 ώς, adv. + superlative adjective or adverb, e.g., ώς τάχιστα, *as quickly as possible* (12α, 14 Gr 4d, and 15 Gr 6a)
 ώς, adv., *as* (13β and 15 Gr 6a)
 ώς δοκεῖ, *as it seems* (13β and 15 Gr 6a)
 ώς, conj., temporal, *when* (14β and 15 Gr 6b)
 ώς, conj., see πιστεύω, *that* (15β and 15 Gr 6b)
 ὅσπερ, note the accent, adv., *just as* (8α and 15 Gr 6a)
 ὅστε, note the accent, conj. + indicative or infinitive, introducing a clause that expresses result, *so that, that, so as to* (5α and 15 Gr 6b)
 ώφελέω, *I help; I benefit* (11β)

ENGLISH TO GREEK VOCABULARY

This English to Greek vocabulary is provided merely as a reminder of Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English Vocabulary and the readings and grammar sections in the various chapters of this book.

A

a (certain), *τις*
able, I am, *δύναμαι*
about, *περί*
about (to), I am, *μέλλω*
accomplish, I, *έργάζομαι*
Achaeans, *'Αχαιοί*
Acropolis, *'Ακρόπολις*
admiral, *ναύαρχος*
admire, I, *θαυμάζω*
advance (against), I, *προχωρέω*
Aegean Sea, *Αιγαῖος πόντος*
Aegeus, *Αἴγευς*
Aeolus, *Αἴολος*
Aeschylus, *Αἰσχύλος*
afraid (of), I am, *φοβέομαι*
after, *μετά*
again, *αὖθις*
against, *ἐπί*, *πρός*
Agamemnon, *'Αγαμέμνων*
agora, *ἀγορά*
alas! *οὐμοί*, *φεῦ*
all, *ἅπαξ*, *πᾶς*
all right! *ἴστω*
allowed, it is, *ἴξεστι*(v)
ally, *σύμμαχος*
alone, *μόνος*
along, *παρά*
already, *ἤδη*
also, *καὶ*
altar, *βωμός*
although, *καίπερ*
always, *δέι*
am, I, *εἰμί*
amazed, I am, *θαυμάζω*
among, *ἐν*
an, *τις*

ancestor, *πρόγονος*
and, *δέ*, *καί*
and in particular, *καὶ δὴ καί*
and... not, *οὐδέ*
and what is more, *καὶ δὴ καί*
angry (at), I grow/am, *όργιζομαι*
animal, *ζῷον*
announce, I, *ἀγγέλλω*
another, *ἄλλος*
answer, I, *ἀποκρίνομαι*
anyone, anything, *τις*, *τι*
anywhere, *που*
appear, I, *φαίνομαι*
approach, I, *προσέρχομαι*, *προσχωρέω*
Argus, "Αργος"
Ariadne, *'Αριάδνη*
army, *στόλος*, *στρατός*
around, *περί*
arrive (at), I, *ἀφικέομαι*, *παραγίγνομαι*
Artemisium, *'Αρτεμίσιον*
Asclepius, *'Ασκληπιός*
Asia (Minor), *'Ασιά*
ask, I, *αἰτέω*, *ἐρωτάω*
ask for, I, *αἰτέω*
at, *εἰς*, *ἐπί*, *πρός*
at a loss, I am, *ἀπορέω*
at home, *κατ' οἶκον*, *οἶκοι*
at just the right time, *εἰς καιρὸν*

at least, *γε*
at once, *εὐθὺς*
at one time, *ποτέ*
at some time, *ποτέ*
at that very moment, *ἐν ταῦθα δή*
at the same time, *ἄμα*
Athena, *'Αθηνᾶ*, *Παρθένος*
Athenian, *'Αθηναῖος*
Athenians, *'Αθηναῖοι*
Athens, *'Αθῆναι*
Athens, at, *'Αθήνησι*
Athens, in, *ἐν ταῖς Αθήναις*
Athens, to, *'Αθήναζε*
attack, I, *ἐμπίπτω*, *προσβάλλω*
attempt, I, *πειράω*, *πειράομαι*
attendant, *θεράπων*, *θύηρέτης*
Attica, *'Αττική*
away, I am, *ἀπειμι*

B

bad, *κακός*
bag, *άσκος*
barbarian, *βάρβαρος*
bark, I, *ύλακτέω*
battle, *μάχη*
be! *ίσθι*
be so! let it, *ἴστω*
beast, *θηρίον*
beautiful, *καλός*
beautiful, more, *καλλίστων*
beautiful, most, *κάλλιστος*
become, I, *γίγνομαι*
bee, *μέλιττα*
before, *πρό*

beginning, ἀρχή
behind, ὅπισθεν
being, ὄν
believe (that), I, πιστεύω
benefit, I, ὁφελέω
besiege, I, πολιορκέω
best, ἄριστος
better, ἡμείνων
between, ἐν μέσῳ
bid X farewell, I, χαιρεῖν
κελεύω
big, μέγας
bigger, μείζων
biggest, μέγιστος
black, μέλας
Black Sea, the, Πόντος
blame, to (adj.), αἴτιος
blind, τυφλός
Boeotia, Βοιωτία
both...and, καὶ...
καὶ, τε...καὶ
boy, παις
brave, ἀνδρεῖος
bravely, ἀνδρείως
bridge, γέφυρα
bright, λαμπρός
brilliant, λαμπρός
bring, I, κομίζω
bring in(to), I, εἰσφέρω
brother, ἀδελφός
burn, I, καίω, κάψω
but, ἀλλά, δέ
by, πρός, ὑπό¹
by land, κατὰ γῆν
by sea, κατὰ θάλατταν

C

calf, μόσχος
call, I, καλέω
call in(to), I, εἰσκαλέω
call out, I, ἔκκαλέω
called, ὄνόματι
campaign, I, στρατεύω
can, I, δύναμαι
captain: see ship's captain
care, I, φροντίζω
careless, βάθυμος
carry, I, φέρω
carry out, I, ἐκφέρω
catch, I, καταλαμβάνω
cause pain to, I, λαπέω

cave, ἄντρον
cease from, I, παύομαι
celebrate a festival, I, ἐορτάζω
τὴν ποιῶ/ ποιοῦμαι
celebrate the festival of
Dionysus, I, τὰ Διονύσια ποιῶ/ ποιοῦμαι
certain, α, τις
certainly, μάλιστά γε
chance, τύχη
chase, I, διώκω
child, παῖς
chorus, χορός
Cimon, Κίμων
Circe, Κίρκη
citizen, πολίτης
city, ἄστυ, πόλις
city center, ἀγορά
clash (with), I, συμπίπτω
clever, σοφός
climb, I, ἀναβαίνω
cloth, πέπλος
colonnade, στοά
come! ἐλθέ
come, I, ἔρχομαι
come, I have, ἔκω
come back! ἐπάνελθε
come back, I, ἐπανέρχομαι
come back, to, ἐπανιέναι
come down, I, καταβαίνω
βαίνω
come forward, I, προχωρέω
come in, I, εἰσβαίνω,
εἰσέρχομαι
come on! ἄγε
come out (of), I, ἐκβαίνω
έρχομαι
come to know, I, γιγνώσκω
come to rescue/aid X, I,
βοηθέω
come to the rescue, I, βοηθέω
come to X's aid, I, βοηθέω
come together, I, συνέρχομαι
coming out, ἐξελθών

commotion, θόρυβος
companion, ἑταῖρος
compel, I, ἀναγκάζω
comrade, ἑταῖρος
concerning, περί¹
confident (in), I am, πιστεύω
consider, I, σκοπέω
contest, ἀγών
converse with, I, διαλέγομαι
Corinth, Κόρινθος
corpse, νεκρός
correct, ὁρθός
courage, ἀρετή
Crete, Κρήτη
cross, I, διαβαίνω
crowd, δημίλος
cry, I, δακρύω
cursed, κατάρατος
Cyclops, Κύκλωψ
Cyprus, Κύπρος
Cyrene, Κυρήνη

D

dance, χορός
danger, κίνδυνος
darkness, σκότος
daughter, θυγάτηρ,
παιᾶς
day, ἡμέρα
day, on the next, τῇ
ἡστεραίᾳ
day before, on the, τῇ
προτεραιίᾳ
dear, φίλος
death, θάνατος
decide, I, δοκεῖ μοι
deed, ἔργον
defeat, I, νίκαω
defend myself (against), I,
ἀμύνομαι
desert, I, καταλείπω
destined (to), I am, μέλλω
destroy, I, ἀπόλλημι,
διαφθείρω
Dicaeopolis, Δικαιόπολις
die, I, ἀποθνήσκω,
τελευτάω
difficult, χαλεπός

difficulty, **ἀπορία**
 difficulty, with, **μόλις**
 dinner, **δεῖπνον**
 Dionysus, **Διόνυσος**
 directions, in all, **πανταχόσε**
ματι
 disaster, **συμφορά**
 disembark, **ἐκβαίνω ἐκ τῆς νεάς**
 distressed, I am, **λυπέομαι**
 do, I, **ποιέω, πράττω**
 doctor, **ιατρός**
 dog, **κύων**
 don't, **μή**
 don't... any longer, **μητέτει**
 door, **θύρα**
 down, **κατά**
 drachma, **δραχμή**
 drag, I, **ἴλλω**
 drink, I, **πίνω**
 drive, I, **ἴλλαύνω**
 drive away, I, **ἀπελαύνω**
 drive in, I, **εἰσελαύνω**
 drive out, I, **έξελαύνω**
 drop, I, **καταβάλλω**
 drunk, I am, **μεθώ**
 during (*use acc. of duration of time*)
 dwell, I, **οἰκέω**
 dwelling, **οἰκία, οἶκος**

E

eagerness, **σπουδή**
 earth, **γῆ**
 easy, **ῥᾴδιος**
 eat, I, **δειπνέω, ἔσθιω**
 Egypt, **Αἴγυπτος**
 Egyptians, **Αἰγύπτιοι**
 eight, **δέκτω**
 eighth, **δέκτος**
 either... or, **ἢ...ἢ**
 embark, I, **εἰς ναῦν εἰσβαίνω**
 end, I, **τελευτάω**
 enemy, **πολέμιος**
 enemy, the, **πολέμιοι**
 enjoy, I, **χράομαι**
 enjoy (myself), I, **τέρπομαι**

enslave, I, **δουλώω**
 entrance, **εἴσοδος**
 Ephialtes, **'Εφιάλτης**
 Epidaurus, **'Επίδαυρος**
 escape (from), I, **ἀποφεύγω, ἐκφεύγω,**
φεύγω
 escape route, **ἔκπλους**
 especially, **μάλιστα**
 Euboea, **Εὔβοια**
 Eurylochus, **Εὐρύλοχος**
 Eurymedon River, the, **Ἐύρυμέδων**
 even, **καί**
 evening, **ἔσπερα**
 ever, **ποτέ**
 every, **ἕπας, πᾶς**
 every day, **καθ' ἡμέρāν**
 everything, **πάντα**
 everywhere, **πανταχοῦ**
 evil, **κακός**
 examine, I, **σκοπέω**
 excellence, **ἀρετή**
 expect, I, **ἐλπίζω**
 expedition, **στόλος**
 experience, **πάσχω**
 explain, I, **φράζω**
 eye, **όφθαλμός**

F

fall, I, **πίπτω**
 fall down, I, **καταπίπτω**
 fall into, I, **έμπιπτω**
 fall (of evening, etc.), **γίγνεται**
 fall out, I, **έκπίπτω**
 fall (upon), I, **ἐμπίπτω**
 false, **ψευδής**
 far corner, **μυχός**
 fare, I, **πράττω**
 farm, **κλῆρος**
 farm, I, **γεωργέω**
 farmer, **αὐτούργος**
 father, **πάππας, πατήρ**
 fatherland, **πατρίς**
 fear, I, **φοβέομαι**
 festival, **έορτή, πανήγυρις**

festival of Dionysus, **Διονύσια**
 few, pl. of **ὀλίγος**
 fewer, pl. of **έλαττων**
 fewest, pl. of **ὀλίγιστος**
 field, **ἀγρός**
 fierce, **ὕριος**
 fifth, **πέμπτος**
 fight, **μάχη**
 fight (against), I, **μάχομαι**
 fight by sea, I, **ναυμαχέω**
 fill, I, **πληρώω**
 finally, **τέλος**
 find, I, **εὑρίσκω**
 fire, **πῦρ**
 fire, I am on, **καίομαι, κάνομαι**
 firm, **βέβαιος**
 first, **πρῶτον, πρώτος**
 first, at, **τὸ πρῶτον**
 five, **πέντε**
 flee, I, **φεύγω**
 flee (away), I, **ἀποφεύγω**
 flee (out), I, **ἐκφεύγω**
 fleet, **ναυτικόν, στόλος**
 flight, **φυγή**
 flow in, I, **εἰσρέω**
 follow, I, **Ἴπομαι**
 food, **σῖτος**
 foot, **ποῦς**
 foot, on, **πεζός**
 for, **γάρ, εἰς, ὑπέρ**
 foreigner, **ξένος**
 forget, I, **ἐπιλανθάνομαι**
 fortune, **τύχη**
 four, **τέτταρες**
 fourth, **τέταρτος**
 free, **ἐλεύθερος**
 free, I, **έλευθερόω**
 freedom, **έλευθερία**
 friend, **φίλη, φίλος**
 frightened, I am, **φοβέομαι**
 frightening, **φοβερός**
 frighteningly, **δεινῶς**
 from, **ἀπό**
 from where? **πόθεν;**

G

garden, κῆπος
gates, double, πύλαι
gather (together), I, συν-
αγεῖρω
general, στρατηγός
get (myself) up, I, see
αἴρω, ἐπαίρω
get up, I, ἀναβαίνω
giant, γίγας
girl, κόρη, παῖς, παρ-
θένος
go! οἴθι
go, I, βαδίζω, βαίνω,
ἔρχομαι, πορεύομαι
go, to, λέναι
go away, I, ἀπέρχομαι
go down, I, καταβαίνω
go forward, I, προχωρέω
go in, I, εἰσβαίνω, εἰσ-
έρχομαι
go in, to, εἰσιέναι
go on! οἴθι δή
go on board ship, I, εἰς
ναῦν εἰσβαίνω
go out of, I, ἐκβαίνω,
ἔξέρχομαι
go through, I, διέρχομαι
go toward, I, προσχωρέω
go up (onto), I, ἀνα-
βαίνω
goat, αἴξ
god, Θεός
goddess, Θεός
good, ἄγαθός
good! εὖ γε
good order, κόσμος
grain, σῖτος
grandfather, πάππος
grapes, βότρυες
great, μέγας
greater, μείζων
greatest, μέγιστος
greatly, μέγα
Greece, Ἑλλάς
Greek(s), Ἑλλην(ες)
Greeks, Ἀχαιοί
greetings! χαῖρε
grieve, I, λύπεω
grieved, I am, λύπεομαι

groan, I, στενάζω
ground, γῆ
grow angry (at), I, ὀργί-
ζομαι
guard, φύλαξ
guard, I, φυλάττω

H

hand, χείρ
hand over, I, παρέχω
happens, it, γίγνεται
harbor, λιμήν
hare, λαγώς
harm, I, βλάπτω
has become, he/she/it,
γέγονε
haste, σπουδή
hasten, I, ὅρμάομαι
have, I, ἔχω
have come, I, ή κω
have in mind, I, ἐν νῷ
ἔχω
having come out, ἔξ-
ελθών
he, and, ὁ δέ
head, κεφαλή
heal, I, iάτρεύω
hear, I, ᾁκούω
heaven, οὐρανός
Hellas, Ἑλλάς
Hellespont, Ἑλλήσπον-
τος
help, I, συλλαμβάνω,
ώφελέω
her, αὐτήν
herald, κῆρυξ
here, δεῦρο, ἐνθάδε,
ἐνταῦθα, ταύτῃ,
τῇ δε
here, I am, πάρειμι
herself, of: see ἐμαυτοῦ
hill, ὄρος
him, αὐτόν
himself, of: see ἐμαυτοῦ
hit, I, βάλλω, τύπτω
hither, δεῦρο, ἐνθάδε,
ἐνταῦθα
hold, I, ἔχω
hold onto, I, ἔχομαι
home, οἰκία, οἶκος

home, at, κατ' οἶκον,
οῖκοι
home, to, οἴκαδε
homeward, οἴκαδε
honor, I, τιμάω
hope, I, ἐλπίζω
hoplite, ὀπλίτης
horse, ὄππος
hostile, πολέμιος
house, οἰκία, οἶκος
how, ως
how? πῶς;
How are you? πῶς ἔχεις;
how many? pl. of πόσος;
how much? πόσος;
human being, ἄνθρωπος
hundred, a, ἑκατόν
hunger, λιμός
hurry, I, σπεύδω
hurt, βλάπτω
husband, ἀνήρ
hymn, I, ὁμνέω

I

I, ἔγω
I am, εἰμί¹
idle, ἄργός
if, εἰ
if perhaps, if somehow, εἰ
πως
ill, I am, νοσέω
immediately, εὐθύς
impossible, ἀδύνατος
in, ἐν
in, I am, ἔνειμι
in all directions, παντα-
χόσε
in any way, πως
in Athens, ἐν ταῖς
Ἀθήναις
in no way, οὐδαμῶς
in order, κόσμῳ
in the end, τέλος
in the field, ἐν τῷ ἀγρῷ
in this way, ταύτῃ, τῇ δε
in truth, τῷ ὄντι
increase, I, αὐξάνω
indeed, γε, δή, μάλιστά
γε
inhabitant, ἔνοικος

intend (to), I, ἐν νῷ ἔχω,
μέλλω
into, εἰς
Ionia, Ἰωνία
Ionians, Ἰωνες
is, he/she/it, ἔστι(ν)
island, νῆσος
it, αὐτόν, αὐτήν, αὐτό
it is necessary, δεῖ
itself: see ἐμαυτοῦ

J

jar, water, ύδρια
join battle (with), I, συμ-
βάλλω
journey, δόδις
journey, I, πορεύομαι
just as, όσπερ

K

keep quiet, I, ήσυχάζω
kill, I, ἀποκτείνω
killed, he/she has, ἀπ-
έκτονε
kindle, I, καίω, κάψω
kindly, εὔμενῶς
king, βασιλεύς
knife, μάχαιρα
knock on (a door), I,
κόπτω
Knossos, Κνωσός
know, I, ἐπίσταμαι
know, come to, I, γιγνώ-
σκω

L

labyrinth, λαβύρινθος
Lacedaemonians, the,
Λακεδαιμόνιοι
land, γῆ
land, on or by, κατὰ γῆν
large, μακρός, μέγας
larger, μείζων
largest, μέγιστος
later, όστερον
lazy, ὄργός
lead, I, ἄγω, ἤγέομαι
lead in, I, εἰσάγω,
εἰσηγέομαι
lead (of roads), I, φέρω

lead out, I, ἔξαγω
leaders, pl. of πρῶτος
learn, I, γιγνώσκω, μαν-
θάνω

least of all, ήκιστά γε
leave, I, λείπω
leave behind, I, κατα-
λείπω

left hand, ἄριστερά
Leonidas, Λεωνίδης
libation, σπονδή
lie, I, κείμαι
lie down, I, κατάκειμαι
lie near, I, ἐπίκειμαι
lie off, I, ἐπίκειμαι
lies, ψευδῆ

life, βίος
lift, I, αἴρω, ἐπαίρω
lion, λέων
listen (to), I, ἀκούω
live, I, οἰκέω
long, μακρός
long (of time), πολὺς
look! ιδού
look, I, βλέπω
look at, I, θεάομαι, σκο-
πέω

look for, I, ζητέω
loose/loosen, I, λέω
lose, I, ἀπόλλυμι
loss, I am at a, ἀπορέω
loss, state of being at a,
ἀπορία
loudly, μέγα
love, I, ἐράω, φιλέω
luck, τύχη

M

made of stone, λίθινος
maiden, παρθένος
Maiden, the, Παρθένος
make, I, ποιέω
make X sit down, I, καθ-
ίζω
man, ἀνήρ, ἄνθρωπος
man, young, νεανίας
many, pl. of πολύς
many times, πολλάκις
march, I, ἐλαύνω, πο-
ρεύομαι

market place, ἀγορά
master, δεσπότης

may, ξέστι(ν)
me, με
meal, δεῖπνον
meanwhile, ἐν . . .
τούτῳ

Melissa, Μέλιττα
Memphis, Μέμφις
merchant, ἔμπορος
merchant ship, ὄλκας
messenger, ἄγγελος
middle (of), μέσος
mind, νοῦς
mind, have in, I, ἐν νῷ

ἔχω
mine, ἐμός
Minos, Μίνως
Minotaur, Μίνωταυρος
misfortune, συμφορά
money, ἀργύριον
monument, μνημεῖον
more, μᾶλλον, πλεί-
ων/πλέων
more, and what is, καὶ δὴ
καί
most, μάλιστα, πλεῖσ-
τος
most of all, μάλιστα
most swiftly/quickly, τά-
χιστα

mother, μήτηρ
motion, set in, I, ὁρμάω
motionless, ἀκίνητος
Mount Etna, ΑἰτναΙον

ὄρος

mountain, ὄρος
mountain pass, στενά
much, πολύς
mule, ἡμίονος
multitude, πλῆθος
must, δεῖ
my, ἐμός
Mycale, Μυκαλή
Myrrhine, Μυρρίνη
myself, of, ἐμαυτοῦ

N

name, δνομα
name, by, δνόματι

narrow, στενός	on the day before, προτεραιά	Persians, the, Πέρσαι
narrows, στενά	on the next day, τῇ	person, ἄνθρωπος
near, ἔγγυς, πρός	ἡστεραιά	persuade, I, πείθω
necessary, it is, δεῖ	on the one hand . . . and on	Phalerum, Φάληρον
neither . . . nor,	the other hand . . . ; on the	Pheidias, Φειδίας
οὐτε . . . οὐτε	one hand . . . but on the	Philip, Φίλιππος
nevertheless, ὥμως	other hand, μέν . . . δέ	pigsty, συφεός
next day, on the, τῇ	. . .	Piraeus, the, Πειραιεύς
ἡστεραιά	once, ποτέ	place, I, καθίζω
night, νύξ	one, εἷς	plow, ἀροτρον
Nike, Νίκη	one another, of,	plow, I, ἀρόω
Nile, Νείλος	ἀλλήλων	plowing, ἀροτος
nine, ἑννέα	only, μόνον, μόνος	poet, ποιητής
ninth, ἑνατος	onto, ἐπί, πρός	Pontus, Πόντος
no, μηδείς, οὐδαμῶς,	opposite, ἐναντίος	poor, τλήμων
οὐδείς, οὐδέν, οὐχί	or, ἢ	Poseidon, Ποσειδῶν
no longer, μηκέτι, οὐ-	order, I, κελεύω	possible, δυνατός
κέτι	order, in, κόσμῳ	possible, it is, ἔξεστι(v)
no one, μηδείς, οὐδείς	other, ἄλλος	praise, I, ὑμένω
noble, ἄριστος	our, ἡμέτερος	pray (to), pray (that), I,
nor, οὐδέ	out of, ἐκ, ἐξ	εὔχομαι
not, μή, οὐ, οὐκ, οὐχ,	overtake, I, κατα-	precinct, sacred, τέμενος
οὐχί	λαμβάνω	prepare, I, παρα-
not, and, οὐδέ	οχ, βοῦς	σκευάζω, παρα-
not at all, ήκιστά γε		σκευάζομαι
not even, οὐδέ		present (at), I am, πάρ-
not only . . . but also, οὐ		ειμι
μόνον . . . ἀλλὰ καὶ	P	priest, Ἱερέος
not working, ἀργός	pain to X, cause, I, λῦπέω	prison, δεσμωτήριον
nothing, μηδέν, οὐδέν	papa, πάππας	procession, πομπή
now, ηδη, νῦν	parents, τεκόντες	promontory, ἀκτή
nowhere, οὐδαμοῦ	part, μέρος	propitious, ἴλεως
number, πλῆθος	Parthenon, Παρθενών	provide, I, παρέχω
nymph, νύμφη	particular, and in, καὶ δὴ	prudent, σώφρων
O	καὶ	punish, I, κολάζω
obey, I, πείθομαι	parts, to many, πολλα-	pursue, I, διώκω
obol, ὁβολός	χόσε	push, I, ἀθίζομαι
obstruct, I, ἐμποδίζω	pass (through the	put, I, βάλλω
Odysseus, Ὁδυσσεύς	mountains), πόλαι	pyramid, πυραμίς
of one another, ἀλλήλων	past, παρά	
of sound mind, σώφρων	path, ἀτραπός	
often, πολλάκις	pay, μισθός	
old, γέραιος, γέρων	peace, εἰρήνη	
old man, γέρων	peace treaty, σπονδαί	
on, ἐν, ἐπί, κατά, πρός	Peloponnesus, the, Πελο-	
on behalf of, ὑπέρ	πόννησος	
on fire, I am, καίομαι,	pelt, I, βάλλω	
κάομαι	people, the, δῆμος	
on foot, πεζός	perceive, I, γιγνώσκω	
	perplexity, ἀπορία	
	Persian, Περσικός	

Q
quick, ταχύς
quickly, ταχέως
quickly, most, τάχιστα
quiet, ήσυχος
quiet, keep, I, ήσυχάζω

R
raise, I, ἐπαίρω
ransom, I, λύσιμαι

rather, μᾶλλον	sail in(to), I, εἰσπλέω	seventh, ἕβδομος
rather than, μᾶλλον ἢ	sail out, I, ἐκπλέω	sheep, πρόβατα
ready, ἔτοιμος	sail past, I, παραπλέω	sheepfold, αὐλίον
rear, from the, ἐκ τοῦ	sail toward, I, προσπλέω	ship, ναῦς
ὄπισθε(ν)	sailor, ναύτης	ship, merchant, δλκάς
reason, λόγος	sails, ιστία	ship's captain, ναύ-
receive, I, δέχομαι	Salamis, Σαλαμίς	κληρος
rejoice, I, χαίρω	same, αὐτός	shirk, I, ὀκνέω
relate, I, ἔξηγέομαι	same time, at the, ἡ μα	shout, βοή
reluctantly, μόλις	Samos, Σάμος	shout, I, βοάω
resist, I, ἀντέχω	sausage-seller, ἀλλαντο-	show, I, δηλώω, φράζω
responsible (for), αἴτιος	πώλης	Sicily, Σικελία
rest, I, ἡσυχάζω	savage, ἄγριος	sick, I am, κάμνω, νο-
retreat, I, ἀναχωρέω	save, I, σφέω	σέω
return, to, ἐπανιέναι	say, I, λέγω	silent, I am, σιγάω
return home, I, νοστέω	say, to, εἰπεῖν	silver, ἀργύριον
return (to), I, ἐπαν-	say, they, φασί(ν)	Simonides, Σιμωνίδης
έρχομαι	says, he/she, φησί(ν)	sit (down), I, καθίζω,
revel, I, κωμάζω	scarcely, μόλις	καθίζομαι
reward, μισθός	Scythia, Σκυθία	sit down, I make X, καθ-
right, δεξιός, ὁρθός	sea, θάλαττα	ίζω
right hand, δεξιά	sea, by, κατὰ θάλατταν	six, ἔξ
right time, καιρός	seat myself, I, καθίζομαι	sixth, ἔκτος
right time, just at the, εἰς	second, δεύτερος	skilled, σοφός
καιρόν	see, I, βλέπω, θεάομαι,	sky, οὐρανός
river, ποταμός	Θεωρέω, ὄράω	slave, δοῦλος
road, δόδος	seed, σπέρμα	sleep, I, καθεύδω
robe, πέπλος	seek, I, ζητέω	slow, βραδύς
rough, I am, κῦμαίνω	seems, as it, ως δοκεῖ	slowly, βραδέως
round, στρογγύλος	seems (good), it, δοκεῖ	small, μικρός, ὀλίγος
route, escape, ἔκπλους	seems good to me, it,	smaller, ἐλάττων, μι-
row, I, ἔρεσσω	δοκεῖ μοι	κρότερος
rower, ἔρετης	seize, I, λαμβάνομαι	smallest, μικρότατος,
rule, I, βασιλεύω	-self, -selves, αὐτός	ὅλιγιστος
run, I, τρέχω	self-controlled, σώφρων	so, οὖν, οὕτω(ς)
run toward, I, προσ-	send, I, πέμπω	so great, τοσοῦτος
τρέχω	send against, I, ἐπιπέμπω	so many, pl. of τοσοῦτος
rush, I, ὁρμάομαι, ὁρ-	send away, I, ἀποπέμπω	so that, ώστε
μάω	send in, I, ἐπιπέμπω	soldier, στρατιώτης
 S	send out, I, ἐκπέμπω	some, τις
sacrificial victim, ιερεῖον	servant, θεράπων, ὑπη-	somehow, πως
said, he/she, ἤφη	ρέτης	someone, something, τις,
said, I/they, εἶπον	set, I, καθίζω	τι
said, they, ἤφασαν	set free, I, ἐλευθερόω	something bad, κακόν τι
sail, I, πλέω	set myself in motion, I,	somewhere, πού
sail against, I, ἐπιπλέω	ὁρμάομαι	somewhere, from, ποθέν
sail along, I, παραπλέω	set out, I, ὁρμάομαι,	somewhere, to, ποι
sail away, I, ἀποπλέω	ὅρμαω	son, παῖς
sail by, I, παραπλέω	set X in motion, I, ὁρμάω	soon, δι' ὀλίγου
	seven, ἑπτά	sow, I, σπείρω

Spartan, Σπαρτιάτης	take across, to, δια- βιβάσαι	thread, λίνον
Spartans, the, Λακεδαι- μόνιοι	take down (sails), I, στέλλω	three, τρεῖς
speak, I, λέγω	take hold of, I, λαμβάνο- μαι	three hundred, τρια- κόσιοι
Sphinx, Σφίγξ	take in, I, εἰσάγω	through, διά
spirit, θυμός	take out, I, ἔξαιρέω	throw, I, βάλλω
spoke, I/the, εἶπον	talk nonsense, I, φλυάρέω	throw down, I, καταβάλλω
spring, κρήνη	talk to, I, διαλέγομαι	throw out, I, ἐκβάλλω
stake, μοχλός	tell! εἰπέ	Thunderer, Θρόμιος
stand/stood, <i>see</i> ἔστην	tell, I, ἀγγέλλω, λέγω	thus, οὕτω(ς)
stand up! ἀνάστηθι	tell, to, εἰπεῖν	time, χρόνος
start, I, ὥρμαομαι, ὥρ- μάω	tell (of), I, φράζω	time, (right), καιρός
state of being at a loss, the, ἀπορία	tell (someone to do some- thing), I, κελεύω	tin, καττίτερος
statue, εἰκών	temple, ἱερόν	tired, I am, κάμων
stay, I, μένω	ten, δέκα	to, εἰς, παρά, πρός
steady, βέβαιος	tenth, δέκατος	to Athens, Ἀθήνας
steersman, κυβερνήτης	terrible, δεινός	to blame (adj.), αἴτιος
step, I, βαίνω	terrible things, δεινά	to home, οἴκαδε
step out, I, ἐκβαίνω	terribly, δεινῶς	to many parts, πολλα- χόσε
still, ἔτι	terrifying, φοβερός	to that place, ἐκεῖσε
stone, λίθος	than, ἢ	together, ἅμα
stone, of, λίθινος	that, ἐκείνος, ὅς, ὅσ- περ, ὅτι, ώς, ὃστε	toil, πόνος
stood, I, ἔστην	the, ὁ, ἡ, τό	told, I/the, εἶπον
stood up, I, ἀνέστην	theater, θέατρον	tomorrow, αὔριον
stop! παῦε	them: <i>see</i> αὐτός	too, καί
stop, I, παύω	Themistocles, Θεμισ- τοκλῆς	top (of), ἄκρος
stop (doing), I, παύομαι	then, ἐνταῦθα (δή), ἔπειτα, οὖν, τότε	top of the mountain/hill, ἄκρον τὸ ὄρος
stopped, I, ἔστην	there, ἐκεῖ, ἐνθάδε, ἐνταῦθα	toward, πρός
storm, χειμών	there, I am, πάρειμι	tragedy, τραγῳδία
story, λόγος, μῦθος	thereafter, ἔπειτα	transport, to, δια- βιβάσαι
straight, ὅρθος	Thermopylae, Θερμο- πύλαι	tree, δένδρον
straightway, εὐθὺς	Theseus, Θησεύς	trireme, τριήρης
straits, στενά	things: use neuter plural of adjective	Troy, Τροία
stranger, ξένος	think it best, I, δοκεῖ μοι	true, ἀληθής
strike, I, βάλλω, κόπτω, τύπτω	third, τρίτος	trust, I, πιστεύω
strong, ισχύρος	this, pl., these, οὗτοις	truth, ἀληθῆ
struggle, ἀγών	this here, pl., these here, ὅδε	truth, in, τῷ δόντι
suffer, I, πάσχω	thither, ἐκεῖσε, ἐνθάδε, ἐνταῦθα	try, I, πειράομαι, πει- ράω
sun, ἥλιος	those, pl., of ἐκείνος	turn, I, τρέπω
supply, I, παρέχω		turn (myself), I, τρέπο- μαι
suppose, I, ἐλπίζω		two, δύο
swift, ταχύς		two hundred, διακόσιοι
swiftly, ταχέως		
sword, ξίφος		
T		
take, I, αἴγω, αἱρέω,		
κομίζω, λαμβάνω		
U		

understand, I, ἐπίσταμαι, μανθάνω	water, ὕδωρ	winter, χειμών
unless, εἰ μή	water jar, ὑδρία	wise, σοφός
unmoved, ἀκίνητος	wave, κύμα	wish, I, βούλομαι,
until, ἕως	way, ὁδός	ἔθέλω
up, ἀνά	way, in any, ποτε	with, μετά
upon, ἐπί, πρός	way, in this, ταῦτῃ	with difficulty, μόλις
uproar, θόρυβος	we, ἡμεῖς	withdraw, I, ἀναγωρέω
us, ἡμῶν, ἡμῖν, ἡμᾶς	weep, I, δακρύω	wolf, λύκος
use, I, χράομαι	well, εὖ, καλῶς	woman, γυνή
	well, I am, καλῶς ἔχω	wonder at, I, θαυμάζω
	well done! εὖ γε	word, λόγος
V	what? τι; τίς;	work, ἔργον, πόνος
very, μάλα	when, ἐπεί, ὅτε, ώς	work, I, ἐργάζομαι, πο-
very big, μέγιστος	when? πότε;	νέω
very good, ἄριστος	whence? πόθεν;	worry, I, φροντίζω
very great, πλεῖστος	where, ὅπου	worse, κακίων
very many, pl. of πλεῖστος	where? ποῦ;	worst, κάκιστος
	where?, from, πόθεν;	worthy (of), ἄξιος
very much, μάλιστα	where (in the world)? ποῦ	wretched, τλήμων
vex, I, λυπέω	γῆς;	write, I, γράφω
victim, sacrificial, ιερεῖον	where to? ποι;	
victory, νίκη	whether, εἰ	X
virtue, ἀρετή	which, ὃς, ὃσπερ	Xanthias, Ξανθίας
	which? τί; τίς;	Xerxes, Ξέρξης
W	while, ἐν φ	
wage war, I, στρατεύω	whither? ποι;	Y
wagon, ἄμαξα	who? τίς;	year, ἔτος
wait (for), I, μένω	who, whose, whom,	yield, I, εἴκω
wake X up, I, ἐγέιρω	which, that, ὃς, ὃσπερ	you, pl., ὅμεις
walk, I, βαδίζω, βαίνω,	whole, ἄπᾶς, πᾶς	you, sing., σύ
πορεύομαι	why? τί;	young man, νεανίας
wall, τείχος	wife, γυνή	your, pl., ὅμέτερος
wand, βάθδος	wild, ἄγριος	your, sing., σός,
want, I, βούλομαι	wild beast, θηρίον	yourself, of, σεαυτοῦ
war, πόλεμος	will go, I, εἰμι	
ward off, I, ἀμύνω	willing, I am, ἔθέλω	Z
wares, ὕνια	win, I, νικάω	Zeus, Ζεύς
watch, I, θεάομαι, θεω-	wind, ἄνεμος	Zeus, Ο, Ὁ Ζεῦ
ρέω	wine, οἶνος	

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This index is selective. It does not include the names of the family members when they appear in the stories, but it does include them when they appear in essays. Numbers in boldface refer to illustrations or maps.

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