

ATHENAZE

AN INTRODUCTION TO ANCIENT GREEK

BOOK II

MAURICE BALME *and*
GILBERT LAWALL

Second Edition

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INTRODUCTION

Part I: Readings in Book II

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

Part II: Greek Verbs

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

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

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

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

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

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

Part III: Moods, Verbal Nouns, and Verbal Adjectives

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

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

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

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

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

Part IV: Principal Parts

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

present active λέω	future active λέσω	aorist active ἔλεσα
perfect active λέλυκα	perfect middle/passive λέλυματι	aorist passive ἔλύθην

The other forms are constructed as follows:

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

The present, future, and aorist middle are constructed from the corresponding active stems: λέ-ο-ματι, λέσ-ο-ματι, ἔ-λυσά-μην.

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

(continued on page xv)

VERB CHART: PRESENT AND IMPERFECT

Active Voice

Present Indicative	Subjunctive	Optative	Imperative	Infinitive λέειν	Participle λέων, λέοντα, λέον, gen. λέοντος
λέω	λέω	λέομαι	λέε		
λέομαι	λέομαι	λέοις			
λέει	λέῃ	λέοι			
λέομεν	λέομεν	λέομεν			
λέοτε	λέητε	λέοτε	λέετε		
λέοντα(γ)		λέοντα(γ)	λέοντεν		

Imperfect

ἔλειν	ἔλεεις	ἔλεε	ἔλεομεν	ἔλεοτε	ἔλεον
-------	--------	------	---------	--------	-------

VERB CHART: PRESENT AND IMPERFECT

Middle/Passive Voice

Present	Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
	λέγομαι	λέγωμαι				
λέγει/ῃ	λέγῃ		λέγω	λέγου		
λέγεται		λέγηται	λέγοται			
λέγεται		λέγώμεθα	λέγομεθα			
λέγεται		λέγησθε	λέγονται	λέγεσθε	λέγονται	
λέγονται						

Imperfect
ἐλέγομαι
ἐλέγου
ἐλέγετο
ἐλέγόμεθα
ἐλέγησθε
ἐλέγονται

VERB CHART: FUTURE AND AORIST

Active Voice

Future	Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λέσω	λέσω		λέσθωμι		λέσθειν	λέσθω, λέσθωσα, λέσθον, gen., λέσθοντος
λέσεις			λέσθαις			
λέσει			λέσθαι			
λέσθειεν						
λέσθετε						
λέσθονται(ν)						
Aorist					λέσθατ	Participle
ἔλεσθα		λέσθω	λέσθατημι			λέσθατ,
ἔλεσθας		λέσθης	λέσθατη(-στη)			λέσθατη,
ἔλεσθε(ν)		λέσθη	λέσθατη(ν) (-στη)			λέσθατην,
ἔλεσθειεν			λέσθατημεν			gen., λέσθατος
ἔλεσθετε			λέσθατητε			
ἔλεσθον(ν)			λέσθατην (-στην)			

VERB CHART: FUTURE AND AORIST

Middle Voice

Future Indicative	Subjunctive	Optative	Imperative	Infinitive λέσσοσθαι	Participle λέσσόμενος, -η, -ον
λέσσομαι		λέσσόπιμην			
λέσσει/ῃ		λέσσοιο			
λέσσεται		λέσσοιατο			
λέσσόμεθα		λέσσοπιμεθα			
λέσσετε		λέσσοιασθε			
λέσσονται		λέσσοιωντο			
Aorist					
ἐλέσσάμην	λέσσαμαι	λέσσάμην		λέσσασθαι	λέσσάμενος, -η, -ον
ἐλέσσα		λέσση			
ἐλέσσατο		λέσσαται			
ἐλέσσόμεθα		λέσσάμεθα			
ἐλέσσασθε		λέσσησθε			
ἐλέσσαντο		λέσσανται			

VERB CHART: FUTURE AND AORIST

Passive Voice

Future	Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
	λαθήσομαι		λαθησόμην		λαθησόμενος, -η, -ον	
	λαθήσεται		λαθησόμω			
	λαθήσεται		λαθησόταιο			
	λαθησόμεθα		λαθησόμεθα			
	λαθήσετεθε		λαθησόμεθε			
	λαθησόνται		λαθησόνταο			
Aorist					λαθηται	
	ἐλάθην		λαθέην		λαθηταις,	
	ἐλάθης		λαθέης		λαθηταια,	
	ἐλάθη		λαθη		λαθηταιν,	
	ἐλάθημεν		λαθημεν		gen., λαθηταιος	
	ἐλάθητε		λαθητε			
	ἐλάθησαν		λαθησαν			

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

αἱρέω αἱρήσω εἶλον ἤρηκα ἤρημαι ἤρεθην

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

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

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

VERB CHART: PERFECT AND PLUPERFECT

Active Voice

Perfect	Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
λέλυκα	λελυκώς ὡ	λελυκώς εἴπην			λελυκέναι	λελυκός,
λέλυκας	λελυκώς ήτις	λελυκώς εἴπης			λελυκής ισθι	λελυκής,
λέλυκε(ν)	λελυκώς ή	λελυκώς εἴη				gen., λελυκότος
λέλύκαμεν	λελυκότες ὑμεν	λελυκότες εἶμεν*				
λέλύκατε	λελυκότες ήτε	λελυκότες εἶτε *			λελυκότες ἔστε	
λέλυκασι(ν)	λελυκότες ὁταν(ν)	λελυκότες εἰεν*				

* or εἴημεν, εἴητε, εἴησαν

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

Pluperfect

ἐλελύκη
ἐλελύκης
ἐλελύκει
ἐλελύκεμεν
ἐλελύκετε
ἐλελύκεσαν

VERB CHART: PERFECT AND PLUPERFECT

Middle/Passive Voice

Perfect

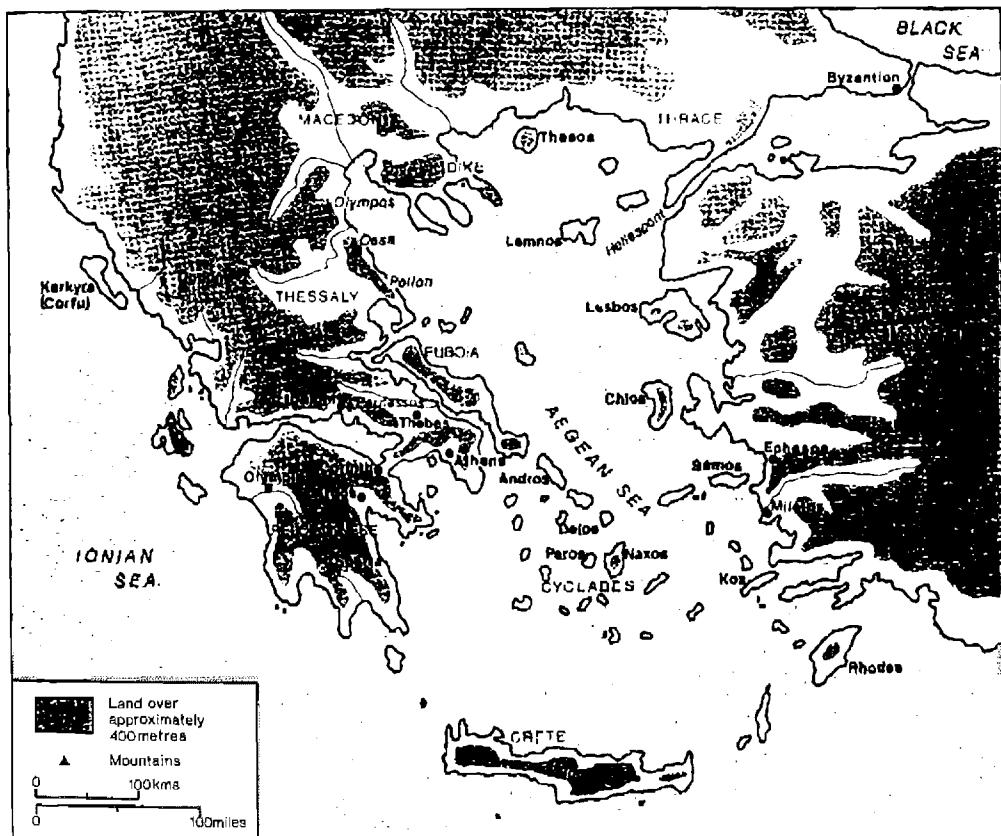
Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
λέλαυμαι	λελαυμένος ḁ	λελαυμένος εἴην			λελαυμένος, -η, -ov
λέλαυσαι	λελαυμένος ής	λελαυμένος εἴης			
λέλαυται	λελαυμένος ḥ	λελαυμένος εἴη			
λελάυμεθα	λελαυμένοι διμεν	λελαυμένοι εῖμεν*			
λέλαυσθε	λελαυμένοι ήτε	λελαυμένοι είτε*			
λέλαυνται	λελαυμένοι δισ(ν)	λελαυμένοι εἶεν*			

* or εἴημεν, εἴητε, εἴησαν

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

Pluperfect

ἐλελάυμην
ἐλέλαυσο
ἐλέλαυτο
ἐλελάυμεθα
ἐλέλαυσθε
ἐλέλαυντο



Greece and the Aegean Sea

ATHENAZE

An Introduction to Ancient Greek



“ἐκελεύσθην ὑπὸ τοῦ ἱᾶτροῦ παρὰ τὸν Ἀσκληπιὸν ιέναι·
ἴσως γὰρ ὠφελήσει με ὁ θεός.”

VOCABULARY

Verbs

ἀἴρω, [**ἀρε-**] **ἀρῶ**, [**ἀρ-**] **ἥρα**,
ἥρκα, **ἥρμαι**, **ἥρθην**, *I lift;*
with reflexive pronoun, *I get
up*

ἀπέχω [= **ἀπο-** + **ἔχω**], imperfect,
ἀπεῖχον (irregular augment), **ἀφέξω** (irregular),
[**σχ-**] **ἀπέσχον**, *I am distant;*
+ gen., *I am distant from;*
middle + gen., *I abstain from*
ἀφικνέομαι [= **ἀπο-** + **ἰκνέομαι**],
[**ικ-**] **ἀφίξομαι**, **ἀφίκομην**,
ἀφίγμαι, *I arrive; + εἰς + acc.,
I arrive at*

γιγνώσκω, [**γνω-**] **γνώσομαι**,
ἔγνων, **ἔγνωκα**, **ἔγνωσμαι**,
ἔγνωσθην, *I get to know,
learn*

δέω, **δῆσω**, **ἔδησα**, **δέδεκα**,
δέδεμαι, **ἐδέθην**, *I tie, bind*
ἔπομαι, imperfect, **είπόμην**

(irregular augment), **ἔψομαι**,
[**σπ-**] **ἔσπόμην** + dat., *I follow*
κάθημαι [= **κατα-** + **ἥμαι**], present and imperfect only, *I sit*
οἶδα, perfect with present meaning, *I know*

πλέω, [**πλευ-**] **πλεύσομαι**,
ἔπλευσα, **πέπλευκα**, *I sail*
τυγχάνω, [**τευχ-**] **τεύξομαι**,
[**τυχ-**] **ἔτυχον**, [**τυχε-**] **τετύχηκα** + gen., *I hit; I hit upon;
I get; + participle, I happen to
be doing X*

Pronoun

ἔγωγε, strengthened form of
ἐγώ, *I indeed*

Preposition

σύν + dat., *with*

Adverbs

ἴσως, *perhaps*

ποῖ; *to where? whither?*

πρότερον, formerly, before, earlier; first Conjunction πότερον . . . ἢ, (whether . . .) or	Expression σὺν θεοῖς, God willing; with luck
--	---

οὗτως οὖν ἡ ναῦς εἰς τὸν λιμένα ἀφικομένη πρὸς τὸ χῶμα ἐδέθη ὑπὸ τῶν ναυτῶν, οἱ δὲ ἐπιβάται ἐκελεύσθησαν ἐκβῆναι. ὁ οὖν Φίλιππος ὑπὸ τοῦ πατρὸς ἀγόμενος εἰς τὴν γῆν ἐξέβη. ὁ δὲ Δικαιόπολις, “ἄγε δή, ὁ παῖ,” ἔφη, “τί δεῖ ποιεῖν; ἀρα βούλει οἰνοπάλιον ζητήσαι καὶ δεῖπνον ἐλέσθαι;” ὁ δέ, “μάλιστά γε, ὁ πάτερ,” ἔφη· “πεινῶ γάρ. σὺ μὲν οὖν ἡγοῦ, ἐγὼ δ' ἔψομαι.” οἰνοπάλιον οὖν εύρόντες ἐγγὺς τοῦ λιμένος ἐκάθηντο οἶνόν τε πίνοντες καὶ τοῖς παροῦσι διαλεγόμενοι.

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

τῶν δὲ παρόντων γυνή τις τὸν Δικαιόπολιν ἤρετο ποῖ πορεύεται, καὶ μαθοῦσα ὅτι πρὸς τὴν Ἐπίδαυρον πορεύεται, “καὶ ἐγώ,” ἔφη, “πρὸς τὴν Ἐπίδαυρον πορεύομαι. νοσῶ γὰρ τὴν γαστέρα καὶ οὐδεὶς ἴατρὸς δύναται με ὠφελεῖν. ἐκελεύσθην οὖν ὑπὸ τῶν ἴατρῶν παρὰ τὸν Ἀσκληπιὸν ἰέναι. ἵσως γὰρ ὑπὸ τοῦ θεοῦ ὠφεληθήσομαι. ἀλλ' εἰπέ μοι, πότε δὴ ἀποπλεύσεται ἡ ναῦς; πότερον τῇμερον εἰς τὴν Ἐπίδαυρον ἀφιξόμεθα ἢ οὕ;” ὁ δὲ Δικαιόπολις, “οὐκ οἶδα ἔγωγε· λέγουσι δὲ ὅτι οὐ πολὺ ἀπέχει ἡ Ἐπίδαυρος. ἵσως οὖν ἀφιξόμεθα πρὸ τῆς νυκτὸς ἢ καὶ πρότερον. ἀλλ' ἄκουε δή· δι' ὀλίγου γὰρ γνωσόμεθα· ὑπὸ γὰρ τοῦ ναυκλήρου καλούμεθα. ἀρ' οὐ ταχέως ἐπάνιμεν πρὸς τὴν ναῦν;”

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

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

πλευσόμεθα καὶ πρὸς ἐσπέρāν παρεσόμεθα. ἀλλὰ σπεύδετε· εὐθὺς 25 γὰρ λυθήσεται ἡ ναῦς."

[οὐρίου, *favorable*]

οἱ μὲν οὖν ταχέως εἰσέβησαν, ἡ δὲ ναῦς δι' ὀλίγου ἐλύθη, καὶ ἐπεὶ ἥρθη τὰ ίστια, ἀνέμῳ οὐρίῳ διὰ τῶν κυμάτων ταχέως ἐφέρετο.

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

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

δακρύω, δακρύσω, ἔδακρύσα, δεδάκρυκα, δεδάκρυμαι (*I am in tears*),

I cry, weep

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἔπαυθην, active, transitive,

I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from

WORD STUDY

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

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

GRAMMAR

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

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

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

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

Stem: λυ-

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

Here is a sentence with an aorist passive participle:

ἡ ναῦς λυθεῖσα ὑπὸ τῶν ναυτῶν ἐπλει διὰ τὰ κύματα.

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

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

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

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

εὐθὺς γάρ λυθήσεται ἡ ναῦς.

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

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

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

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

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

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

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

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

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

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

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

Note: βάλλω [βλητ-] > ἐβλήθην, ἐλαύνω [έλα-] > ἤλαθην, εὑρίσκω [εύρε-] > εύρεθην or ηύρεθην, δράω [όπ-] > ὥφθην.

Exercise 17α

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

Exercise 17β

Give the corresponding passive forms of the following:

- | | | |
|---------------|-----------------------|-----------------------|
| 1. ἔπειμψε(ν) | 6. λέγουσι(ν) | 11. πράττουσι(ν) |
| 2. λύσαντες | 7. φυλάξει | 12. κομίζει |
| 3. τιμήσομεν | 8. πεῖσον | 13. ἐτίμησας |
| 4. φιλήσασα | 9. ἐκέλευσαν | 14. παρεσκεύασε(ν) |
| 5. δουλῶσαι | 10. παρασκευάσουσι(ν) | 15. ἐπράξαν (πρᾶκτος) |

Exercise 17γ

Read aloud and translate:

1. οἱ παῖδες ὑπὸ τοῦ αὐτούργον ἐπείσθησαν τῷ πατρὶ συλλαβεῖν.
2. αἱ παῖδες ὑπὸ τῆς μητρὸς πρὸς τὴν κρήνην πεμφθεῖσαι τὰς ὑδρίας πληροῦσιν (*fill*).
3. ὁ μὲν Δικαιόπολις τοὺς βοῦς τοῦ ἀρύτρου λυθέντας οἴκαδε ἥλαυνεν, ὁ δὲ δοῦλος ἐν τῷ ἀγρῷ ἐλείφθη.
4. αὗται αἱ νήες ὑπὸ τῶν Ἀθηναίων ἐποιήθησαν.
5. οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων νικηθέντες πρὸς Ἀσίαν ἐπανῆλθον.
6. ὁ ἄγγελος ὑπὸ τοῦ βασιλέως πεμφθεὶς τοὺς πολίτας ηὔρεν ἐν τῇ ἀγορᾷ μένοντας.
7. οἱ πολίται στγάν κελευσθέντες τοῦ ἀγγέλου ἤκουον.
8. τοῦ δὲ ἀγγέλου ἀκούσαντες οἴκαδε ἐσπευδον ὡς τὰς ἀγγελθέντα ταῖς γυναιξὶ λέξοντες/έροῦντες.
9. “ἐκελεύσθημεν,” ἔφασαν, “πολὺ ἀργύριον τῷ βασιλεῖ παρέχειν.”
10. οἱ ἐν τῷ πολέμῳ ἀποθανόντες ὑπὸ πάντων τιμηθήσονται.

Exercise 17δ

Translate into Greek:

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

Healing Sanctuaries: Asclepius and Epidaurus

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

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

(Pindar, *Pythian* 3.47–53).

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

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

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

ἀγνὸν χρὴ νᾶσοιο θυάδεος ἐντὸς ιόντα
ἔμμεναι· ἀγνείᾳ δ' ἔστι φρονεῖν ὅσια.

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

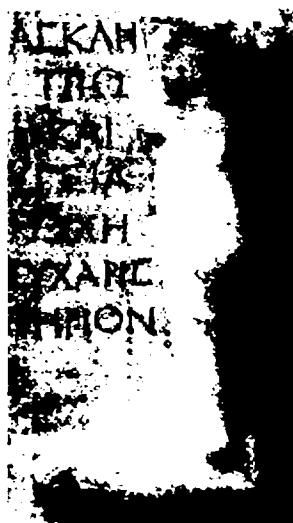
Most of the buildings of which the remains can be seen today were built in the fourth century when the cult of Asclepius was at its height, but there would have been humbler versions of the most important buildings there when Philip visited the sanctuary. In the center stood the temple of Asclepius himself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

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

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

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

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



The inscription
reads:

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

Votive tablet dedicated for the cure of a leg

Η ΕΠΙΔΑΥΡΟΣ (β)

VOCABULARY

Verbs

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

Θαρρέω, I am confident
Θάρρει, Cheer up! Don't be afraid!
φρονέω, I think; I am minded
χρή, impersonal, imperfect,
 ἔχρην + infin. or acc. and infin., *it is necessary; ought, must*
χρή σε παρασκευάζεσθαι, it is necessary that you prepare yourself, you ought to/must prepare yourself

Nouns
ὁ ικέτης, τοῦ ικέτου, suppliant

οὐδόμος, τοῦ νόμου, *law; custom*
 τὸ τέμενος, τοῦ τεμένους, *sacred precinct*
ὁ ύπηρέτης, τοῦ ύπηρέτου, servant; attendant
ἡ ψυχή, τῆς ψυχῆς, soul

Adjectives

ἱερός, -ά, -όν, *holy, sacred*
καθαρός, -ά, -όν, clean, pure
ὅσιος, -ά, -όν, holy, pious

Preposition

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

Adverbs

օψέ, *late; too late*
πως, enclitic, somehow; in any way

Expression

οὐ διὰ πολλοῦ, *not much later, soon*

Proper Name

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

πᾶσαν οὖν τὴν ἡμέρāν ἡ ναῦς ἀνέμῳ οὐρίῳ ἐφέρετο, ὡς δὲ ἐσπέρā ἐγίγνετο, εἰς τὴν Ἐπίδαυρον ἀφίκοντο, οὐδὲν κακὸν παθόντες. ὡς δ' ἐξέβησαν εἰς τὴν γῆν, τῷ μὲν Δικαιοπόλιδι ἔδοξεν εὐθὺς πρὸς τὸ Ἀσκληπιεῖον ιέναι· οὐ γάρ πολὺ ἀπεῖχεν· ἡ δὲ γυνὴ ἡ τὴν γαστέρα νοσοῦσα οὕτως ἔκαμνεν ὥστε οὐκ ἤθελεν ιέναι ἐκείνῃ τῇ ἡμέρᾳ, ἀλλ' ἔμεινεν ἐν καταγωγίᾳ τινὶ ἐγγὺς τοῦ λιμένος. οἱ δὲ ὄρμησαν καὶ δι' ὀλίγου ἀφικόμενοι ηὗρον τὰς πύλας κεκλειμένας. ὁ οὖν Δικαιοπόλις, “κεκλειμέναι εἰσὶν αἱ πύλαι,” ἔφη, “τί οὖν δεῖ ποιεῖν; πότερον κόψω τὰς πύλας ἢ εἰς τὸν λιμένα ἐπάνιμεν; ὄψε γάρ ἐστιν.” ὁ δὲ Φίλιππος, “ἀλλὰ κόψον, ὃ πάτερ, εἰ δοκεῖ. ἵσως γὰρ ἀκούσεται

τις καὶ ἡγήσεται ἡμῖν παρὰ τὸν ἰερέα.” ὁ μὲν οὖν Δικαιόπολις ἔκοψεν, ἐξελθὼν δὲ ὑπηρέτης τις οὐδιὰ πολλοῦ, “τίς ὅν σύ,” ἔφη, “κόπτεις τὰς πύλας τηνικαῦτα τῆς ἡμέρᾶς; πόθεν ἥλθετε καὶ τί βουλόμενοι πάρεστε;” ὁ δὲ Δικαιόπολις, “ἐγὼ μέν εἰμι Δικαιόπολις Ἀθηναῖος ὅν, τὸν δὲ παῖδα κομίζω, ἐάν πως ὁ θεὸς ἐθέλῃ τοὺς ὀφθαλμοὺς αὐτῷ ἀκεῖσθαι. τυφλὸς γὰρ γέγονεν. ἀρ’ οὐχ ἡγήσει ἡμῖν παρὰ τὸν σὸν δεσπότην;”

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

ὁ δὲ ὑπηρέτης, “όψε ἐστιν, ἀλλ’ ὅμως μείνατε ἐνταῦθα. ἐγὼ γὰρ εἶμι ως ζητήσων τὸν δεσπότην καὶ ἐρωτήσω εἰ ἐθέλει ὑμᾶς δέξασθαι.” οἱ μὲν οὖν ἔμενον ἐπὶ ταῖς πύλαις· οὐ πολλῷ δ’ ὑστερον ἐπανελθὼν ὁ ὑπηρέτης, “εἰσιτε,” ἔφη, “ὅ γὰρ δεσπότης ὑμᾶς δέξεται.” ταῦτα δ’ εἰπὼν ἡγεῖτο αὐτοῖς εἰς τὸ τέμενος.

ἀμειψάμενοι οὖν τὰς πύλας εἰς αὐλὴν μεγάλην εἰσῆλθον· ἐκεῖ δὲ ἐγγὺς τοῦ ἱεροῦ ἐκάθητο ἀνήρ τις γεραῖος, ὃς ίδων αὐτοὺς προσιόντας, “χαίρετε, ὁ φίλοι,” ἔφη. “τί βουλόμενοι ἥκετε;” ὁ μὲν οὖν Δικαιόπολις ἔξηγήσατο τί ἐπαθεν ὁ Φίλιππος καὶ ως ἐκελεύσθησαν ὑπὸ τοῦ ἱατροῦ πρὸς τὴν Ἐπίδαυρον πορευθῆναι, ὁ δὲ ἱερεὺς πρὸς τὸν παῖδα εὔμενῶς βλέψας, “εἰπέ μοι, ὁ παῖ,” ἔφη, “ἄρα σεαυτὸν τῷ Ἀσκληπιῷ ἐπιτρέψεις; ἄρα τοῦτο πιστεύεις, ὅτι ὁφεληθήσει ὑπὸ τοῦ θεοῦ;” ὁ δὲ Φίλιππος, “μάλιστά γε· πάντα γὰρ τοῖς θεοῖς δυνατά· τῷ θεῷ πιστεύω καὶ ἐμαυτὸν αὐτῷ ἐπιτρέψω.” ὁ δὲ γέρων, “εὖ γε, ὁ παῖ. νῦν μὲν ἄπιτε εἰς τὸ καταγώγιον, αὔριον δὲ ὁ ὑπηρέτης ὑμῖν παρέσται ως ἡγησόμενος τῷ παιδὶ παρ’ ἐμέ.” ἀπελθόντες οὖν ὁ τε πατὴρ καὶ ὁ παῖς τὴν νύκτα ἔμενον ἐν τῷ καταγωγίῳ.

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

τῇ δὲ ὑστεραίᾳ ἐπεὶ πρῶτον ἡμέρα ἐγένετο, προσελθὼν ὁ ὑπηρέτης τὸν Φίλιππον ἤγαγε παρὰ τὸν ἰερέα. ὁ δὲ εὔμενῶς δεξάμενος τὸν παῖδα, “ἄγε δή, ὁ παῖ,” ἔφη, “νῦν χρή σε παρασκευάζεσθαι· δεῖ γὰρ

ὅσιά τε φρονεῖν καὶ καθαρὸν εἶναι τὴν ψῦχήν. ἀλλὰ μηδὲν φοβοῦ· φιλανθρωπότατος γάρ ἐστιν ὁ Ἀσκληπιὸς τῶν θεῶν καὶ τοῖς καθαροῖς οὖσι τὴν ψῦχὴν ἀεὶ ἔλεώς ἐστιν. Θάρρει οὖν.” οὗτο δ’ εἰπὼν τὸν παῖδα εἰς τὸ ιερὸν ἤγαγεν. ἐκεῖ δὲ πρῶτον μὲν ὁ Φίλιππος ἐκαθάρθη, ἔπειτα δὲ πᾶσαν τὴν ἡμέραν ἐν τῷ ιερῷ ἔμενεν, ὅσιά τε φρονῶν καὶ τὸν θεὸν εὐχόμενος ἐν τῷ ὑπνῳ ἐπιφανῆναι.

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

τέλος δὲ ἐπεὶ ἐσπέρα ἐγίγνετο, ἐπανελθὼν ὁ ιερεὺς, “Ἄγε δή, ὥ παῖ,” 45 ἔφη, “πάντα γὰρ ἔτοιμά ἐστιν. ἔπου μοι.” τὸν δὲ παῖδα ἐκ τοῦ ιεροῦ ἀγαγὼν πρὸς τὸν βωμόν, ἐκέλευσεν αὐτὸν σπονδὴν κατὰ νόμον ποιεῖσθαι. ὁ δὲ τὴν φιάλην ταῖς χερσὶ λαβὼν σπονδὴν ἐποιήσατο καὶ τὰς χεῖρας πρὸς τὸν οὐρανὸν ἄρας, “Ἀσκληπιέ,” ἔφη, “σῶτερ, φιλανθρωπότατε τῶν θεῶν, ἄκουε μου εὐχομένου, ὃς ὅσιά τε φρονῶν καὶ καθαρὸς ὣν τὴν ψῦχὴν ἱκέτης σου πάρειμι. ἔλεως ἔσθι μοι τυφλῷ γεγονότι καί, εἴ σοι δοκεῖ, τοὺς ὄφθαλμούς μοι ἀκοῦ.”

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

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

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

PRINCIPAL PARTS: Stems in -ευ-

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

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

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

WORD BUILDING

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

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

GRAMMAR

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

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

γράφω, *I write*

Aorist: ἐ-γράφ-η-ν
Future: γραφ-ή-σ-ο-μαι

δια-φθείρω, *I destroy* [φθαρ-]

Aorist: δι-ε-φθάρ-η-ν
Future: δια-φθαρ-ή-σ-ο-μαι

φαίνομαι, *I appear* [φαν-]

Aorist: ἐ-φάν-η-ν
Future: φαν-ή-σ-ο-μαι

Note this example from the story above:

ὁ Φίλιππος . . . ἐν τῷ ιερῷ ἔμενεν . . . τὸν θεὸν εὐχόμενος ἐν τῷ ὅπνῳ ἐπιφανῆναι. (41–43)

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

Exercise 17e

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

3. Aorist of Deponent Verbs

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

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

βούλομαι, aorist, ἐβουλήθην, *I wanted; I wished*

δύναμαι, aorist, ἐδυνήθην, *I was able*

ἐπίσταμαι, aorist, ἤπιστηθην, *I understood; I knew*

όργιζομαι, aorist, ὠργίσθην, *I grew angry*

These may be called *passive deponents*.

Note this example from the story above:

... πρὸς τὴν Ἐπίδαυρον πορευθῆναι. (27)

... *to go to Epidaurus.*

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

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

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

Exercise 17ζ

Read aloud and translate:

- οἱ δοῦλοι ὑπὸ τοῦ δεσπότου λιθέντες πρὸς τὸ ἄστυ ἔσπευδον.
- οἱ πολῖται ἐκελεύσθησαν πρὸς τὸ ἄστυ πορευθῆναι.
- οἱ νεᾶνίαι πολὺν χρόνον τῷ γέροντι διαλεχθέντες οἴκαδε ἐπανῆλθον.
- ὁ αὐτονργὸς τῷ λίθῳ βληθεὶς ὠργίσθη καὶ τὸν παῖδα ἐδίωκεν.
- πᾶσαν τὴν ἡμέραν πορευθέντες τέλος εἰς τὸν λιμένα ἀφίκοντο.
- ἡ ναῦς τῷ χειμῶνι διεφθάρη καὶ πάντες οἱ ναῦται ἀπέθανον.
- ὁ θεὸς τῷ παιδὶ καθεύδοντι ἐφάνη.
- πρὸς τὴν Ἐπίδαυρον πορευθησόμεθα ὡς αἰτήσοντες τὸν θεὸν ἡμᾶς ὠφελεῖν.
- αὕτη ἡ ἐπιστολὴ (*letter*) ὑπὸ τοῦ ἐμοῦ πατρὸς ἐγράφη.
- ἡ μήτηρ μάλα ὠργισθεῖσα τοὺς παῖδας ἐκόλασεν (*punished*).

Exercise 17η

Translate into Greek:

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

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

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ ΔΕΥΤΕΡΟΝ ΑΙΡΟΥΣΙΝ

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

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

ἄμα δὲ ἦρι ἀρχομένῳ ό Μαρδόνιος ὁρμώμενος ἐκ Θεσσαλίας ἦγε τὸν στρατὸν σπουδῇ ἐπὶ τὰς Ἀθήνας. προϊόντι δὲ αὐτῷ οὐδεὶς τῶν Βοιωτῶν ἀντεῖχεν, οὐδὲ ἔβοήθουν τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι. ἀφικόμενος δὲ εἰς τὴν Ἀττικὴν οὐχ ηὗρε τοὺς Ἀθηναίους ἀλλὰ ἔμαθεν ὅτι ἐν τε Σαλαμῖνι οἱ πλεῖστοι εἰσι καὶ ἐν ταῖς ναυσίν· ἥρεθη τε ἔρημον τὸ ἄστυ. ἐπεὶ δὲ ἐν ταῖς Ἀθήναις ἐγένετο, ἄγγελον ἔπειμψεν εἰς τὴν Σαλαμῖνα, λόγους φέροντα ἐπιτηδείους· εἶπε γὰρ ὅτι ὁ βασιλεὺς τῆν τε Ἀττικὴν τοῖς Ἀθηναίοις ἀποδώσει καὶ συμμαχίāν ποιήσεται, ἐὰν τοῦ πολέμου παύσωνται. οἱ δὲ Ἀθηναῖοι τοὺς λόγους οὐκ ἐδέξαντο ἀλλὰ τὸν ἄγγελον ἀπέπειμψαν.

[ἄμα . . . ἦρι ἀρχομένῳ, *with the beginning of spring* ό Μαρδόνιος, *Mardonius Θεσσαλίας*, *σπουδῇ*, *adv., in haste προϊόντι, going forward, advancing τῶν Βοιωτῶν*, *of the Boeotians* ἔρημον, *deserted ἐπιτηδείους, friendly ἀποδώσει, would give back συμμαχίān, alliance ἐὰν . . . παύσωνται, if they ceased]*

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

εἰς δὲ τὴν Σαλαμῖνα διέβησαν οἱ Ἀθηναῖοι ὡδε· ἔως μὲν ἥλπιζον στρατὸν πεμφθήσεσθαι ὑπὸ τῶν Λακεδαιμονίων ὡς βοηθόσοντα, ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν Λακεδαιμόνιοι οὐκ ἔβοήθουν, ὃ δὲ Μαρδόνιος προϊὼν εἰς τὴν Βοιωτίāν ἀφίκετο, ἔξεκόμισαν πάντα ἐκ τῆς Ἀττικῆς καὶ αὐτοὶ διέβησαν εἰς τὴν Σαλαμῖνα. καὶ εἰς Λακεδαιμονα ἔπειμπον ἄγγέλους ως μεμψομένους τοῖς Λακεδαιμονίοις, διότι οὐκ ἔβοήθουν. ως δὲ ἀφίκοντο εἰς τὴν Λακεδαιμονα οἱ ἄγγελοι, εἶπον τάδε, “ἔπειμψαν ἡμᾶς οἱ Ἀθηναῖοι ως λέξοντας ὅτι ὁ βασιλεὺς τῶν Περσῶν ἐθέλει τὴν τε Ἀττικὴν ἀποδοῦναι καὶ συμμαχίāν ποιεῖσθαι· ἡμεῖς δέ, καίπερ ἀδικούμενοι ύφε-

ὅμῶν, ἐκείνους τοὺς λόγους οὐκ ἐδεξάμεθα. νῦν δὲ κελεύομεν ὅμᾶς ὡς τάχιστα στρατιὰν πέμψαι ὡς τοὺς βαρβάρους ἀμυνοῦσαν τῇ Ἀττικῇ.”

[διέβησαν, crossed ἄδε, in this way ἔως, as long as στρατὸν πεμφθήσεσθαι, that an army would be sent προϊδν, advancing τὴν Βοιωτίαν, Boeotia ἔξεκόμισαν, they took out, removed διέβησαν, they crossed over Λακεδαιμονα, Lacedaemon, Sparta ὡς μεμφομένους + dat., to blame, criticize διότι, because ἀποδοῦναι, to give back ἀδικούμενοι ὑφ' ὅμῶν, being wronged by you στρατιὰν, an army]

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

Exercise 17θ

Translate into Greek:

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

Classical Greek

Miracle Cures

The following are inscriptions recording miracle cures from the temple of Asclepius at Epidaurus. They are headed: ΙΑΜΑΤΑ ΤΟΥ ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΤΟΥ ΣΚΛΗΠΙΟΥ.

Ἡραιεὺς Μυτιληναῖος. οὗτος οὐκ εἶχε ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενείῳ παμπόλλας. αἰσχυνόμενος δὲ ὡς καταγελώμενος ὑπὸ τῶν ἄλλων ἐνεκάθευδε. τὸν δὲ θεός χρίσας φαρμάκῳ τὴν κεφαλὴν ἐποίησε τρίχας ἔχειν.

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

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

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

New Testament Greek

John 1.1–2
The Beginning of the Gospel

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

[πρὸς, *with*]

John 1.14
The Incarnation

καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

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

John 1.29
John the Baptist Beholds Jesus

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

τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, “Ὄδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἀμαρτίāν τοῦ κόσμου.”

[τῇ ἐπαύριον, *on the next day* τὸν Ἰησοῦν, *Jesus* ἐρχόμενον = ιόντα Ὄδε, *behold!* ὁ ἀμνὸς, *the lamb* ὁ αἴρων, *the one lifting/taking away* τὴν ἀμαρτίāν, *the sin* τοῦ κόσμου, *of the world*]

See Acknowledgments, page 376.



ὁ Ἀσκληπιὸς σεμνός τ' ἦν καὶ μέγας.

VOCABULARY

Verbs

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

Nouns

- ὁ ύπνος, τοῦ ύπνου, *sleep*
ἡ χάρις, τῆς χάριτος, τὴν χάριν,
thanks; gratitude

Adjectives

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

Prepositions

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

Expressions

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

τέλος δὲ οὗτως ἔκαμνεν ὁ Φίλιππος ὥστε εἰς βαθὺν ὑπνον ἐπεσεν.
 καθεύδοντι δ' αὐτῷ ἐπεφάνη ὁ θεός· σεμνός τ' ἦν καὶ μέγας καὶ τῇ
 ἀριστερᾷ βακτηρίāν ἔφερε, περὶ ἣς εἱλίττετο ὁ ἵερος ὄφις. ἔστι δὲ
 παρὰ τῷ παιδὶ, καὶ εὔμενῶς βλέψας τάδε εἶπεν, “τί πάσχεις, ὡς παῖ; τί
 καθεύδεις ἐν τῷ ἐμῷ ἀβάτῳ;” ὁ δὲ οὐδὲν φοβούμενος (εὔμενής γάρ
 ἐφαίνετο ὁ θεός), “τυφλός εἰμι, ὡς Ἀσκληπιέ,” ἔφη, “ἥκω οὖν ὡς
 αἰτήσων σε τοὺς ὄφθαλμούς μοι ἀκεῖσθαι.” ὁ δὲ θεός, “ἐὰν δ' ἐγὼ
 ἴασωμαί σοι τοὺς ὄφθαλμούς, τί σύ μοι δώσεις;” ὁ δὲ παῖς πολὺν δὴ
 χρόνον ἤπορει τί χρὴ λέγειν, τέλος δέ, “πολλὰ μὲν οὐκ ἔχω,” ἔφη,
 “δώσω δέ σοι τοὺς ἐμοὺς ἀστραγάλους.” ὁ δὲ θεὸς γελάσας
 προσεχώρησε καὶ τὰς χεῖρας ἐπέθηκε τοῖς ὄφθαλμοῖς αὐτοῦ. ταῦτα
 δὲ ποιήσας ἀπέβη.

[βαθὺν, *deep* ἐπεφάνη, *appeared* βακτηρίāν, *staff* εἱλίττετο (from ἐλίττω, *I wind around*), *was curling itself* ὄφις, *serpent* ἀβάτῳ, *holy place* ἐᾶν...
 ιάσωμαί (from ιάωμαι), *if I heal* ἀστραγάλους, *knucklebones* (used as dice in gambling)]

τῇ δ' ὑστεραίᾳ ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, ἡγέρθη ὁ Φίλιππος καὶ,
 ίδού, βλέπειν ἐδύνατο· τόν τε γὰρ οὐρανὸν εἶδε καὶ τὸν ἥλιον ὑπὲρ
 τοὺς λόφους ἀνίσχοντα καὶ τὰ δένδρα τῷ ἀνέμῳ κινούμενα· καὶ
 ἐτέρπετο θεώμενος· πάντα γὰρ αὐτῷ κάλλιστα δὴ ἐφαίνετο.
 ἐσπευδεν οὖν ὡς τὸν ἱερέα ζητήσων. ὁ δὲ ίδων αὐτὸν προσιόντα,
 “χαῖρε, ὡς παῖ,” ἔφη, “δῆλόν ἐστιν ὅτι ὁ θεὸς εὔμενής προσῆλθέ σοι.
 χάριν οὖν τῷ θεῷ ἀπόδος. ἀλλ’ οὐτι ὡς τὸν πατέρα ζητήσων.”

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

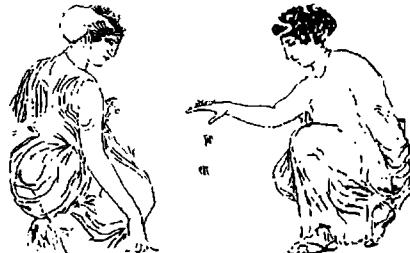
PRINCIPAL PARTS: -ε- Contract Verbs

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, *I love*
 δοκέω, [δοκ-] δόξω, ἔδοξα, δέδογμαι, ἐδόχθην, *I seem; I think*
 καλέω, καλῶ, ἐκάλεσα, [κλη-] κέκληκα, κέκλημαι (*I am called*),
 ἐκλήθην, *I call*
 πλέω, [πλευ-] πλεύσομαι ορ [πλευσε-] πλευσοῦμαι, [πλευ-] ἐπλευσα,
 πέπλευκα, *I sail*
 σκοπέω, [σκεπ-] σκέψομαι, ἐσκεψάμην, ἐσκεμμαι, *I look at, examine; I con-*
sider

WORD STUDY

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

1. autobiography
 2. autograph
 3. automatic
 4. autonomous
 5. autistic
- Women
playing
knucklebones



GRAMMAR

1. The Verbs δίδωμι and τίθημι

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

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

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

δί-δω-μι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην, I give

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

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

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

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

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

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

Greek Wisdom

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

σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίᾳ ἀληθῇ λέγειν καὶ ποιεῖν κατὰ φύσιν.
Fragment 112 Diels

δίδωμι: Present, Imperfect, Future, and Aorist, Active Voice**Stems:** δω-/δο-**Present****Indicative****Imperative****Infinitive****Participle**

δί-δω-μι

δι-δό-ναι

δι-δούς,

δί-δω-ς

δί-δο-ε > δίδου

δι-δοῦσα,

δί-δω-σι(ν)

δι-δόν,

δί-δο-μεν

gen., δι-δόντ-ος, etc.

δί-δο-τε

δί-δο-τε

δι-δό-σα(ν)

**Imperfect
Indicative**

ἐ-δί-δο-ον > ἐδίδουν

ἐ-δί-δο-ες > ἐδίδυυς

ἐ-δί-δο-ε > ἐδίδου

ἐ-δί-δο-μεν

ἐ-δί-δο-τε

ἐ-δί-δο-σαν

Future:

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

Aorist**Indicative****Imperative****Infinitive****Participle**

ἔ-δωκ-α

δοῦναι

δούς,

ἔ-δωκ-ας

δός

δοῦσα,

ἔ-δωκ-ε(ν)

δόν,

ἔ-δο-μεν

gen., δόντ-ος, etc.

ἔ-δο-τε

δό-τε

ἔ-δο-σαν

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

Greek Wisdom

Heraclitus

ἀνθρώποις πᾶσι μέτεστι γιγνώσκειν ἔαυτοὺς καὶ σωφρονεῖν. Fragment 116 Diels

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

δί-δο-μαι

δί-δο-σθαι δι-δό-μεν-ος, -η, -ον

δί-δο-σαι

δί-δο-σο

δί-δο-ται

δι-δό-μεθα

δί-δο-σθε

δί-δο-σθε

δί-δο-νται

Imperfect**Indicative**

έ-δι-δό-μην

έ-δι-δο-σο

έ-δι-δο-το

έ-δι-δό-μεθα

έ-δι-δο-σθε

έ-δι-δο-ντο

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

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

Stem: δο-**Aorist****Indicative****Imperative****Infinitive****Participle**

έ-δό-μην

δό-σθαι δό-μεν-ος, -η, -ον

έ-δο-σο > ἔδου

δό-σο > δοῦ

έ-δο-το

έ-δό-μεθα

έ-δο-σθε

δό-σθε

έ-δο-ντο

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

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

Aorist

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

Exercise 18α

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

Exercise 18β

Identify and translate the following forms:

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

Exercise 18γ

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

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

Exercise 18δ

Read aloud and translate:

- ὁ γέρων οὐκ ἡθέλησε τὸ ἀργύριον τῷ ξένῳ δοῦναι.
- οἱ παιδες, ἐπεὶ ἡ μήτηρ σῖτον αὐτοῖς ἔδωκεν, εὐθὺς ἤσθιον.
- ὁ δεσπότης τὸν δούλον ἐπεμψεν ὃς τὸ ἀργύριον ἡμῖν ἀποδώσοντα.
- τί οὐκ ἐθέλεις τοῦτον τὸν κύνα μοι ἀποδόσθαι;
- χάριν τῷ θεῷ ἀπόδος· ἔσωσε γὰρ ἡμᾶς.
- τί ἀργύριον τούτῳ τῷ γέροντι ἐδίδοντο;
- σὺ μὲν δός μοι τὸν οἶνον, ἐγὼ δὲ δώσω σοι τὸν σῖτον.
- ὁ πατὴρ εὐμενῶς γελάσας τῷ παιδὶ τὸν κύνα ἔδωκεν.
- οἱ ἱκέται πρὸς τῷ βωμῷ καθῆμενοι χάριν τῷ θεῷ ἀπέδοσαν.
- ὁ αὐτουργὸς εἰς τὴν ἀγορὰν ἀφικόμενος τοὺς βοῦς ἀπέδοτο.

Exercise 18ε

Translate into Greek:

- The captain gave the money to the sailor.

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

Sparta and Corinth

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

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

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

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

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

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

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

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

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

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

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

Ο ΑΣΚΛΗΠΙΟΣ (β)

VOCABULARY

Verbs

ἀμαρτάνω, [ἀμαρτε-] ἀμαρτίσομαι, [ἀμαρτ-] ἡμαρτον, [ἀμαρτε-] ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην + gen., *I miss; I make a mistake, am mistaken*
 ἀνατίθημι, *I set up; I dedicate*
 ἐπιστρατεύω + dat. or ἐπί + acc., *I march against, attack*
 κρατέω + gen., *I rule, have power over, control; I prevail*
 παραδίδωμι, *I hand over; I give*
 τρέχω, [δραμε-] δραμοῦμαι, [δραμε-] δεδράμηκα, *I run*
 προστρέχω, *I run toward*
 τολμάω, *I dare*

Nouns

ἡ γνώμη, τῆς γνώμης, *opinion; judgment; intention*
 ὁ ἔχθρος, τοῦ ἔχθροῦ, *enemy*
 ἡ θυσίā, τῆς θυσίāς, *sacrifice*
 τὸ κράτος, τοῦ κράτους, *power*
 τὸ πρᾶγμα, τοῦ πρᾶγματος, *matter; trouble*
 τὰ χρήματα, τῶν χρημάτων, *things; goods; money*

Adjectives

ἔχθρος, -ά, -όν, *hateful; hostile*

ὑγιής, -ές, *healthy*

φιλαίτερος, -ᾶ, -όν and φιλαίτατος or φίλτατος, -η, -όν, *irregular comparative and superlatives of φίλος, -η, -όν, dearer; dearest*

Prepositions

διά + gen., *through; + acc. because of*

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

Adverbs

ἡδέως, *sweetly; pleasantly; gladly*

μᾶλλον, *more; rather*

μᾶλλον ἢ, *rather than*

οὐκονν, *certainly not*

πάλαι, *long ago*

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

Conjunction

διότι, *because*

Particle

μέντοι, *certainly; however*

Expressions

ὁρθῶς γιγνώσκω, *I am right*

πῶς ἔχει τὰ πρᾶγματα; *How are things?*

τίνα γνώμην ἔχεις; *What do you think?*

τὸν δὲ Δικαιόπολιν ηὗρον πρὸ τοῦ καταγωγίου καθήμενον. ὁ δὲ ὥς εἶδε τὸν παῖδα βεβαίως βαδίζοντα καὶ βλέποντα, ἀνέστη καὶ προσδραμὼν ἡσπάζετο αὐτὸν καί, “ὦ φίλτατε παῖ,” ἔφη, “ἄρα ἀληθῶς ὄρῳ σε ὑγιῆ ὅντα; ἄρα ἀληθῶς ἡκέσατό σοι τοὺς ὀφθαλμοὺς ὁ θεός; δεῖ πλείστην χάριν τῷ Ἀσκληπιῷ ἀποδοῦναι.”⁵ καὶ πρὸς τὸν ἱερέα τρεψάμενος, “ἄρ” ἔξεστι θυσίāν ποιεῖσθαι; ἄρ

ἔξεστι καὶ ἄγαλμα ἀναθεῖναι τῷ θεῷ;” ὁ δὲ οἰενός, “πῶς γὰρ οὖ; 10
ἔξεστί σοι. ἀρα βούλει καὶ μνημεῖον τῆς ἀκέσεως ἀναθεῖναι ἐν τῷ
ιερῷ; σὺ μὲν γὰρ τρεῖς δραχμάς μοι παράδος, ἐγὼ δὲ θυσίāν ποιήσω
καὶ μνημεῖον ἀναθήσω ὑπὲρ σοῦ.” ὁ δὲ Δικαιόπολις οἰμώξας, “τρεῖς 15
δραχμάς λέγεις; φεῦ τῆς δαπάνης.” ὁ δὲ οἰενός, “οὐδὲν λέγεις, ω̄
ἄνθρωπε· οὐ γὰρ μεγάλη ἡ δαπάνη. τὴν γὰρ θυσίāν ποιήσω ἐπὶ μιᾶ
δραχμῆ, τὸ δὲ μνημεῖον ἀναθήσω ἐπὶ δυοῖν. δός μοι οὖν τρεῖς
δραχμάς, εἰ βούλει με ταῦτα ποιῆσαι.” ὁ δὲ Δικαιόπολις, “ἀλλὰ τρεῖς
δραχμάς οὐκ ἔχω· ἀνὴρ γὰρ πένης εἰμί. ἀρα δύο σοι ἀρκοῦσιν;” ὁ δὲ 20
οἰενός, “ἔστω· δύο ἀρκοῦσιν, εἰ μὴ πλέον ἔχεις.” ὁ μὲν οὖν
Δικαιόπολις δύο δραχμάς παρέδωκεν, ὁ δὲ οἰενός τὸν ὑπηρέτην
καλέσας ἐκέλευσεν ἀλεκτρυόνα ἐνεγκεῖν καὶ ήγησάμενος αὐτοῖς
πρὸς τὸν βωμὸν τὴν θυσίāν ἐποίησεν.

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

ὁ δὲ Φίλιππος, “ἀλλὰ δεῖ καὶ ἐμέ,” ἔφη, “δοῦναί τι. τῷ γὰρ θεῷ 20
εἴπον ὅτι τοὺς ἐμοὺς ἀστραγάλους δώσω. ίδού, τούτους λαβὼν
ἀνάθεις τῷ θεῷ καὶ γράψων ἐν τῷ μνημείῳ, εἴ σοι δοκεῖ, ὅτι ὁ Φίλιππος
τούτους τοὺς ἀστραγάλους τῷ Ἀσκληπιῷ ἀνέθηκε μεγίστην χάριν
ἔχων.” ὁ δὲ οἰενός, “ἀλλὰ ἡδέως ταῦτα ποιήσω· χαιρήσει γὰρ ὁ θεὸς
τούτους δεξάμενος. ἀλλὰ νῦν γε δεῖ ὑμᾶς οἴκαδε πορεύεσθαι. ἄγε 25
δή, ἀκολουθήσω ὑμῖν πρὸς τὰς πύλας.”

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

ἐν ᾧ δὲ πρὸς τὰς πύλας ἐβάδιζον, ὁ οἰενός τῷ Δικαιοπόλιδι, “σὺ 30
μέν,” ἔφη, “ἐν ταῖς Ἀθήναις νεωστὶ παρῆσθα· εἰπέ μοι οὖν, πῶς ἔχει τὰ
πράγματα; πότερον πόλεμος ἔσται πρὸς τοὺς Λακεδαιμονίους ἢ
εἰρήνην δυνήσεσθε σφέσειν; δῆλον γάρ ἔστιν ὅτι οἱ Κορίνθιοι τοὺς
Λακεδαιμονίους εἰς πόλεμον ὀτρύνουσιν, ἔχθροὶ ὅντες τοῖς
Ἀθηναίοις. τίνα οὖν γνώμην ἔχεις; ἀρα δίκας τῶν διαφορῶν

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

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

ό δὲ Δικαιόπολις, “πάλαι μὲν ἔχθροί εἰσιν οἱ Κορίνθιοι καὶ ἡμῖν ἐπιβουλεύουσιν, ὅμως δὲ πόλεμον οὐ ποιήσονται οἱ Λακεδαιμόνιοι· ἀεὶ γὰρ ἡσυχάζουσιν, τὸ τῶν Ἀθηναίων κράτος φοβούμενοι.” ὁ δὲ ιερεύς, “ἀλλ’ οὐ δήπου φοβοῦνται τοὺς Ἀθηναίους οἱ Λακεδαιμόνιοι· ἔστι γὰρ στρατὸς αὐτοῖς τε καὶ τοῖς συμμάχοις μέγιστος δῆ, φῆπερ οὐ τολμήσουσιν οἱ Ἀθηναῖοι ἀντέχειν κατὰ γῆν.” ὁ δὲ Δικαιόπολις ἀποκρινάμενος εἶπεν· “ἀλλ’ ἡμεῖς τῆς γε θαλάττης κρατοῦμεν, ὥστε πλέονα ἔχομεν τὰ τοῦ πολέμου· πλεῖστα μὲν γὰρ χρήματά ἔστιν ἡμῖν, πλεῖσται δὲ νῆες· οὔκουν δυνήσονται ἡμᾶς βλάπτειν οὐδὲ μακρὸν πόλεμον νικῆσαι, οὐδὲ οὖν τολμήσουσιν ἡμῖν ἐπιστρατεῦσαι.” ὁ δὲ γέρων, “σὺ μὲν δῆλος εἴ τῇ τε σῇ πόλει μάλα πιστεύων καὶ τῷ κράτει αὐτῆς. διὰ τοῦτο μέντοι, ως ἔμοιγε δοκεῖ, πόλεμον ποιήσονται οἱ Λακεδαιμόνιοι, διότι τὸ τῶν Ἀθηναίων κράτος φοβούμενοι οὐκ ἔθελήσουσι περιορᾶν αὐτὸν αὐξανόμενον. ὅμως δὲ χαιρήσω ἐάν σὺ μὲν ὄρθως γιγνώσκων φανῆς, ἐγὼ δὲ ἀμαρτάνων.”

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

ἡδη δὲ είς τὰς πύλας παρῆσαν. χαίρειν οὖν τὸν γέροντα κελεύσαντες ὅ τε Δικαιόπολις καὶ ὁ παῖς ἐπορεύοντο.

[ἐπορεύοντο, *began their journey*]

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

τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμηθην, *I honor*
 πειράω, πειράσω (note that because of the *ρ* the *α* lengthens to *ᾶ* rather than *η*),
 ἐπειρᾶσα, πεπειρᾶκα, πεπειρᾶμαι, ἐπειράθην, *active or middle, I try, attempt*

Θεάσομαι, θεάσομαι (note that because of the ε the α lengthens to ἄ rather than η), ἔθεασάμην, τεθέαμαι, *I see, watch, look at*
χράσομαι (present and imperfect have η where α would be expected: χρῶμαι, χρῆι, χρῆται, etc.), χρήσομαι (note that here the α changes to η even after the ρ), ἔχρησάμην, κέχρημαι, ἔχρησθην + dat., *I use; I enjoy; I consult* (an oracle)
γελάω, γελάσομαι (note α instead of η), ἐγέλασσα, γεγέλασμαί, ἐγελάσθην,
I laugh
δηλάω, δηλώσω, ἐδηλωσσα, δεδηλωκα, δεδηλωμαί, ἐδηλώθην, *I show*

WORD BUILDING

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

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

GRAMMAR

2. The Verb τίθημι

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

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

Stems: θη-/θε-

Present

Indicative	Imperative	Infinitive	Participle
τί-θη-μι		τι-θέ-ναι	τι-θείς,
τί-θη-ς	τί-θε-ε > τίθει		τι-θεῖσα,
τί-θη-σι(ν)			τι-θέν,
τί-θε-μεν			gen., τι-θέντ-ος, etc.
τί-θε-τε	τί-θε-τε		
τι-θέ-ᾶσι(ν)			

Imperfect Indicative

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

Future

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

Aorist

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

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

τίθημι: Present and Imperfect, Middle/Passive Voice

Stem: θε-

Present

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

Imperfect**Indicative**

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

τίθημι: Future and Aorist, Middle Voice

Stem: θη-

Future

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

Stem: θε-

Aorist Indicative	Imperative	Infinitive	Participle
ἐ-θέ-μην		θέ-σθαι	θέ-μεν-ος, -η, -ον
ἔ-θε-σο > ἔθου	θέ-σο > θοῦ		
ἔ-θε-το			
ἐ-θέ-μεθα			
ἔ-θε-σθε	θέ-σθε		
ἔ-θε-ντο			

τίθημι: Future and Aorist, Passive Voice

Future

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

Aorist

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

Exercise 18ζ

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

Exercise 18η

Identify and translate the following forms:

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

Exercise 18θ

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

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

Exercise 18ι

Read aloud and translate:

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

Exercise 18κ

Translate into Greek:

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

Greek Wisdom

Heraclitus

αἱροῦνται ἐν ἀντὶ ἀπάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν. Fragment 29 Diels

Η ΕΝ ΤΑΙΣ ΠΛΑΤΑΙΑΙΣ ΝΙΚΗ

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

ὁ δὲ Μαρδόνιος μαθὼν ὅτι οἱ Λακεδαιμόνιοι ἥδη στρατεύονται, τὰς Ἀθήνας ἐμπρήσας καὶ πάντα τὰ τε οἰκήματα καὶ τὰ ιερὰ διαφθείρας, εἰς τὴν Βοιωτίāν ὑπεξεχώρει. οἱ μὲν οὖν Λακεδαιμόνιοι προϊόντες εἰς τὴν Ἀττικὴν ἀφίκοντο, οἱ δὲ Ἀθηναῖοι διαβάντες ἐκ τῆς Σαλαμῖνος τοῖς Πελοποννησίοις συνεμίγησαν.

[δ... Μαρδόνιος, *Mardonius στρατεύονται, were* (lit., *are*) *on the march ἐμπρήσας* (from *ἐμπίμπρημι*), *having set fire to τὰ... οἰκήματα, the dwellings ὑπεξεχώρει, was withdrawing προϊόντες, advancing διαβάντες, having crossed over συνεμίγησαν* (from *συμείγνυμι*), *joined with + dat.*]

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

ἐπεὶ δὲ εἰς τὴν Βοιωτίāν ἀφίκοντο, ἔγνωσαν ὅτι οἱ βάρβαροι ἐπὶ τῷ Ἀσωπῷ ποταμῷ στρατοπεδεύονται· ἀντετάττοντο οὖν ἐπὶ λόφῳ τυνί. ὁ δὲ Μαρδόνιος, ὃς οὐ κατέβαινον εἰς τὸ πεδίον οἱ "Ελληνες, πᾶν τὸ ἵππικὸν ἐξέπεμψεν ἐπ' αὐτούς. οἱ δὲ "Ελληνες τό τε ἵππικὸν ἐώσαντο καὶ αὐτὸν τὸν στρατηγὸν ἀπέκτειναν, ὥστε ἐθάρρησαν πολλῷ μᾶλλον. μετὰ δὲ ταῦτα ἔδοξεν αὐτοῖς καταβῆναι πρὸς τὰς Πλαταιάς. οἱ δὲ βάρβαροι, μαθόντες ὅτι οἱ "Ελληνές εἰσιν ἐν Πλαταιαῖς, καὶ αὐτοὶ ἐκεῖσε ἐπορεύοντο. ὁ δὲ Μαρδόνιος τὸν στρατὸν ἔταξεν ὡς μαχούμενος.

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

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

ἔνδεκα μὲν οὖν ἡμέρας ἔμενον, οὐδέτεροι βουλόμενοι μάχης ἄρξαι· τῇ δὲ δωδεκάτῃ τῷ Παυσανίᾳ ἔδοξεν αὐθίς μεταστῆναι· ἀμα μὲν γὰρ σίτου ἐδέοντο καὶ ὕδατος, ἀμα δὲ κακὰ ἐπασχον ὑπὸ τοῦ ἵππικοῦ ἀεὶ προσβάλλοντος. νύκτα οὖν μείναντες ἐπορεύοντο. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ Μαρδόνιος εἶδεν τὸ τῶν Ἑλλήνων στρατόπεδον ἔρημον ὅν· τοὺς οὖν "Ελληνας δρόμῳ ἐδίωκεν. καὶ πρῶτον μὲν οἱ βάρβαροι τοὺς Ἀθηναίους κατέλαβον, οἵ ἀνδρειότατα μαχόμενοι τὸ ἵππικὸν ἐώσαντο. ἔπειτα δὲ ὁ Μαρδόνιος τοῖς Λακεδαιμονίοις ἐνέπεσεν, καὶ καρτερὰ ἐγένετο μάχη. ἐπεὶ δὲ αὐτὸς ὁ Μαρδόνιος ἀπέθανεν, οἱ βάρβαροι τρεψάμενοι εἰς τὸ στρατόπεδον οὐδενὶ κόσμῳ ἔφυγον.

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

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

Exercise 18λ

Translate into Greek:

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

Ἐλλήνων ἀρχηγὸς (*leader*) ἐπεὶ στρατὸν ὥλεσε (*destroyed*) Μήδων,
Παυσανίδης Φοίβῳ (*to Phoebus Apollo*) μνῆμ’ ἀνέθηκε τόδε.

μνῆμα = μνημεῖον

Classical Greek

Miracle Cures

Εύφανης Ἐπιδαύριος παῖς. οὗτος λιθιῶν ἐνεκάθευδε· ἔδοξε δὴ αὐτῷ ὁ θεὸς ἐπιστὰς εἰπεῖν, “τί μοι δώσεις, εἴ σέ κε ὑγιῆ ποιήσω;” αὐτὸς δέ, “δέκα ἀστραγάλους,” ἔφη. ὁ θεὸς γελάσας ἔφησέ νιν παύσειν. ἡμέρας δὲ γενομένης ὑγιὴς ἐξῆλθε.

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

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

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

with a bandage (or fillet) καταδῆσαι (from καταδέω), to bind νιν = αὐτόν ἐπεὶ ἂν . . . γένηται, when he was ἔξω + gen., outside of ἀφελόμενον (from ἀφαιρέω, aorist middle, ἀφείλομην), having taken off ναὸν, temple ἐξανέστη, he arose and departed πρόσωπον, face κενὸν + gen., empty, free from]

New Testament Greek

John 1.32, 33, and 49

Pronouncements about Jesus

John the Baptist speaks in the presence of Jesus:

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

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

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

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

[ἴδης, you see ὁ βαπτίζων, the one baptizing ἀγίῳ, holy]

Nathanael says to Jesus:

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

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



Epidaurus; the fourth-century theater



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

VOCABULARY

Verbs

- ἐσθίω, [έδ-] ἔδομαι, [φαγ-]
ἔφαγον, [έδ-] ἔδηδοκα, *I eat*
ἴστημι, imperfect, ἴστην, [στη-]
στήσω, ἔστησα, *I make X
stand; I stop X; I am setting X
(up)*
athematic 2nd aorist, ἔστην,
intransitive, *I stood*
-κα 1st perfect, ἔστηκα, in-
transitive, *I stand*
-θη- 1st aorist passive,
[στα-] ἔστάθην, *I was set
(up)*

ἀνίστημι [= ἀνα- + ἴστημι],
when transitive, *I make X
stand up; I raise X; when
intransitive, I stand up*

nostéω, *I return home*

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

Nouns

- ἡ ἐλάσσα, τῆς ἐλάσσας, *olive; olive
tree*
ὁ νόστος, τοῦ νόστου, *return
(home)*
τὸ πεδίον, τοῦ πεδίου, *plain*

ώς δὲ εἰς τὸν λιμένα ἀφίκοντο ἔστησαν καί, ἥδη θάλποντος τοῦ
ἡλίου, ὑπὸ ἐλάσσας καθήμενοι οἶνόν τε ἔπιον καὶ σῖτον ἔφαγον. δι’
όλίγου δὲ ὁ Δικαιόπολις εἶπεν· “τί δεῖ ποιεῖν, ὦ παῖ; οὐδενὸς γάρ

ὅντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε νοστεῖν. δεῖ οὖν πεζῇ ιέναι.” ὁ δὲ Φίλιππος, “μὴ περὶ τούτου φρόντιζε, ὃ πάτερ· ἐγὼ γὰρ χαιρήσω πεζῇ ἵων καὶ τὰ ἔργα θεώμενος καὶ τὰ ὅρη. ἀλλὰ πῶς εὑρήσομεν τὴν ὁδὸν τὴν πρὸς τὰς Ἀθήνας φέρουσαν;” ὁ δὲ, “μὴ περὶ τούτου γε φρόντιζε, ὃ παῖ· φαδίως γὰρ εὑρήσομεν αὐτήν.” τὸν δὲ Φίλιππον ἀναστῆσας, “ἀνάστηθι οὖν,” ἔφη· “εἰ γὰρ δοκεῖ, καιρός ἐστιν ὄρμῆσαι.”

5

10

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

ἀναστάντες οὖν ἐπορεύοντο, καὶ πρῶτον μὲν διὰ πεδίου ἦσαν, ἐν φῷ πολλὰ ἦν ἔργα ἀνθρώπων· πολλοὺς δὲ ἀνθρώπους ἐώρων ἐν τοῖς ἀγροῖς ἐργαζομένους, ὃν οἱ μὲν τοὺς βοῦς ἥλαινον ἀροῦντες τὴν ἄρουραν, οἱ δὲ τὰς ἐλάσσας συνέλεγον εἰς τὰ δένδρα ἀναβαίνοντες. ὡς δὲ τοῖς ὄρεσι προσεχώρουν, ἀμπελῶνας ἐώρων, ἐν οἷς οἱ ἄνθρωποι τοὺς βότρυας συνέλεγον· καὶ τῶν βοτρύων τοὺς μὲν οἴκαδε ἔφερον ὅνοι ἐν μεγάλοις κανθηλίοις, τοὺς δὲ αἱ γυναικες ἐπὶ τῇ γῇ ἐπίθεσαν ὥστε τῷ ἡλίῳ ξηραίνεσθαι. ὁ οὖν Φίλιππος πολὺν χρόνον ἴστατο πάντα θεώμενος.

15

[ἐώρων, imperfect of ὄράω ἀροῦντες, *plowing* τὴν ἄρουραν, *the plowland* ἀμπελῶνας, *vineyards* τοὺς βότρυας, *bunches of grapes* ὕνοι, *donkeys* κανθηλίοις, *baskets* ξηραίνεσθαι, *to become dry*]

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

βλάπ-τω, [βλαβ-] βλάψω, ἔβλαψα, βέβλαφα, βέβλαμματι, ἐβλάφθην ορ
ἐβλάβην, *I harm, hurt*
λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμματι (*I am left
behind; I am inferior*), ἔλειφθην, *I leave*
πέμπω, πέμψω, ἔπεμψα, [πομπ-] πέπομφα, [πεμπ-] πέπεμματι, ἐπέμφθην,
I send

WORD STUDY

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

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

GRAMMAR**1. The Genitive Absolute**

Examine the following sentence:

Θάλποντος τοῦ ἡλίου, ὑπὸ ἐλάᾳ ἐκάθηντο.

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

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

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

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

ἡμέρᾶς γενομένης, ὁ πατὴρ τὸν παῖδα καλέσας ἐπεμψε ώς ζητήσοντα τὰ πρόβατα.

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

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

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

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

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

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

Exercise 19α

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

1. ἐσπέρας γιγνομένης, οἱ ξένοι εἰς τὸ ἄστυ ἀφίκοντο.
2. τοῦ γέροντος ὥργιζομένου, ὁ παῖς ἐφοβεῖτο.
3. πάντων ἑτοίμων ὅντων, ὁ ἵερεὺς τὴν θυσίāν ἐποιήσατο.
4. τοῦ ἀνέμου μείζονος γενομένου, ἡ ναῦς, ὀλίγη οὖσα, ἐν κινδύνῳ ἦν.
5. καίπερ τῆς πόλεως πολὺ ἀπεχούσης, οὐκ ἐσπεύδομεν.
6. νυκτὸς γενομένης, ἔδοξεν ἡμῖν ἐν τῷ ἄστει μένειν.
7. τῶν αὐτούργῶν ἔχθρῶν γενομένων, οἱ νεᾶνίαι τὸ πεδίον καταλιπόντες ἐπὶ τῷ ὄρος ἀνέβησαν.
8. καίπερ θόρυβον ποιούντων τῶν προβάτων, ὁ αὐτούργος οὐκ ἐσπευδεν.
9. τοῦ ἡλίου ἀνατέλλοντος (*rising*), ὁ παῖς ἤδη πρὸς τὸν ἄγρὸν ἤει.
10. τοῦ ἡλίου καταδύντος (*having set*), πᾶσαν τὴν ἡμέρāν ἐργασάμενος ὁ παῖς οἴκαδε ἐπονιέναι ἐβούλετο.

2. The Verb ἴστημι: Formation and Meaning

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

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

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

Formation of the Active:

Present: ἴ-στη-μι

Sigmatic 1st aorist: ἔ-στη-σα

Imperfect: ἴ-στη-ν

Athematic 2nd aorist: ἔ-στη-ν

Future: στή-σ-ω

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

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

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

Meaning of the Active:

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

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

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

ὁ κύων ἔστη. *The dog stood still/stopped.*

ἡ γυνὴ πρὸς τῇ κρήνῃ ἔστηκεν. *The woman stands near the spring.*

Formation of the Middle:

Present: ἴ-στα-μαι

Imperfect: ἴ-στά-μην

Future: στή-σ-ο-μαι

Sigmatic 1st aorist: ἔ-στη-σά-μην

Athematic 2nd aorist: none

Meaning of the Middle:

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

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

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

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

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

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

ἔστημεν

We stood / stood still / stopped.

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

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

Exercise 19β

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

	Active Transitive	Middle Transitive	Intransitive	Passive
Present	ἴστημι	ἴσταμαι	ἴσταμαι	ἴσταμαι
Imperfect	ἴστην	ἴστάμην	ἴστάμην	ἴστάμην
Future	στήσω	στήσομαι	στήσομαι	στοθήσομαι
Aorist	ἔστησα	ἐστησάμην	ἔστην	ἐστάθην
Perfect			ἔστηκα	

Exercise 19γ

Read aloud and translate:

- οἱ παῖδες τοὺς κύνας ἔστησαν.
- ὁ αὐτουργὸς ἐξαίφνης (*suddenly*) ἐν τῇ ἀγορᾷ ἔστη.
- ὁ παῖς ἀνέστη.
- ὁ πατὴρ τὸν παῖδα ἀνέστησεν.
- οἱ ναῦται τὸν λιμένα καταλιπόντες τὸν ιστὸν (*mast*) ἔστησαν.
- τοὺς Πέρσας νικήσας ὁ Παυσανίας τροπαῖον (*a trophy*) ἔστήσατο.
- μὴ φεύγετε, ὡς φίλοι, ἀλλὰ στῆτε καὶ ἀνδρείως μάχεσθε.
- ἐπεὶ τὸν ξένον εἴδομεν, στάντες ἥρούμεθα ποὶ πορεύεται.
- ὁ νεᾶνιας τὸν κύνα ἔστησε καὶ τὴν ὄδὸν ἡμῖν ἐδήλωσεν ἦ πρὸς τὸ ἄστυ ἔφερεν.
- τοὺς πολεμίους φοβούμενοι, φύλακας ἔστήσαντο.

Greek Wisdom

Heraclitus

Ἐν τῷ σοφόν, ἐπίστασθαι γνώμην ἥτις ἐκυβέρνησε πάντα διὰ πάντων. Fragment 41 Diels



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

Mycenae

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

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

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

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

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



The entrance to the Treasury of Atreus

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

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

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

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

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

Classical Greek

Theognis

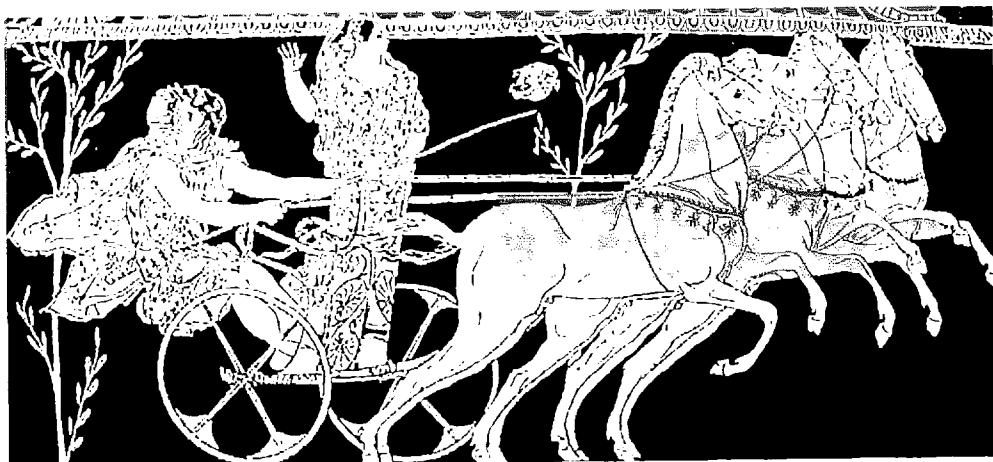
Theognis laments the passing of youth and the prospect of death in the following sets of couplets (lines 1069–1070 and 1070a–1070b), which were probably composed as separate poems. The themes were common in Greek lyric poetry. For Theognis, see Book I, Chapter 10, page 163; Chapter 11, page 185, and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

ἄφρονες ἄνθρωποι καὶ νήπιοι, οἵ τε θανόντας
κλαίουσ', οὐδὲ κύβης ἄνθος ἀπολλύμενον.

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

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

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



Pelops and Hippodamia

Ο ΝΟΣΤΟΣ (β)

VOCABULARY

Verbs

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

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

Nouns

- ὁ ποιμήν, τοῦ ποιμένος, *shep-*
herd
 ἡ ὄλη, τῆς ὄλης, *woods, forest*
 ὁ φόβος, τοῦ φόβου, *fear; panic*
 ὁ ὠμός, τοῦ ὠμού, *shoulder*

Adjectives

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

Adverbs

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

οὐ μέντοι διὰ πολλοῦ τὰ τῶν ἀνθρώπων ἔργα καταλιπόντες, ἀνέβησαν ἐπὶ τὰ ὅρη· καὶ σπανίως ἡδη ἐνετύγχανον ἀνθρώποις, ποιμένας δὲ ὀλίγους ἐώρων οἵ τὰ πρόβατα ἔνεμον. ἥσαν δὲ διὰ μεγάλων ὄλων, ἐν αἷς πολλαὶ τε δρύες ἥσαν καὶ πολλαὶ ἐλάται. τραχείας δὲ γενομένης τῆς ὁδοῦ καὶ οὐ ρᾳδίας εύρειν, ὁ μὲν Δικαιόπολις εἰς ἀπορίāν κατέστη ἀγνοῶν τὴν ὁδόν· ὁ δὲ Φίλιππος ἀνθρωπὸν ἰδὼν προσιόντα, “ἴδού, ὁ πάτερ,” ἔφη, “ἄρα ὁρᾶς ἐκείνον τὸν ἄνδρα κατιόντα πρὸς ἡμᾶς; φαίνεται κυνηγέτης εἶναι· κύων γάρ Λάκαινα ἔπειται αὐτῷ. ἀρ' οὐ βούλει στῆσαι αὐτὸν καὶ ἐρέσθαι εἰ αὕτη ἡ ὁδὸς πρὸς Κόρινθον φέρει;” ὁ δὲ Δικαιόπολις, “μάλιστά γε,” ἔφη· “στήσωμεν αὐτόν.”

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

προσχωροῦντος δὲ τοῦ νεᾶνίου, ἡ κύων ἀγρίως ὑλακτεῖ καὶ
όρμαται ἐπ' αὐτούς· ὁ δὲ νεᾶνίας ἔστη καὶ βοήσας, "στῆθι, "Αργη,"
ἔφη, "καὶ σίγησον." ὁ οὖν Δικαιοπόλις προσιών, "χαῖρε, ὥ νεᾶνία,"
ἔφη, "ἄρ' οἶσθα σὺ εἰ αὗτη ἡ ἀτραπὸς πρὸς τὴν Κόρινθον φέρει;" ὁ
δέ, "μάλιστά γε, ἐκεῖσε φέρει· ίδού—ἔξεστιν αὐτὴν ίδειν ὑπὲρ τὸ ὄρος
φέρουσαν. ῥᾳδίως δὲ γνώσεσθε αὐτήν, τῶν γε ἐρμάτων σημαινόντων.
ἀλλὰ πολὺ ἀπέχει ἡ Κόρινθος, καὶ δι' ὀλίγου νῦν γενήσεται· ίσως δὲ
εἰς κίνδυνον καταστήσεσθε μόνοι ἐν τοῖς ὅρεσι νυκτερεύοντες.
ἐρήμων γὰρ ὄντων τῶν ὄρῶν οὐδενὶ ἐντεύξεσθε ἀνθρώπων εἰ μὴ
ποιμένι τινί. ἀλλ' ἄγετε, πῶς ἔχετε τοῦ σίτου; ἀλλὰ μείνατε· δώσω
γὰρ νῦν λαγών. ίδού·" καὶ ταῦτα εἰπὼν τὸ ρόπαλον, ὁ ἐπὶ τοῖς ὕμοις
ἔφερε, κατέθηκεν· δύο γὰρ θηρία ἐκ τοῦ ροπάλου ἐκρέματο, ὃν ἐν
λύσας τῷ Δικαιοπόλιδι παρέδωκεν. ὁ δὲ δεξάμενος πλείστην χάριν
ἀπέδωκεν. ὁ δὲ νεᾶνίας, "οὐδέν ἐστιν," ἔφη, "πλεῖστοι γὰρ λαγῷ
γίγνονται ἐν τοῖς ὅρεσιν, ἐγὼ δὲ ῥᾳδίως αἱρῶ αὐτούς· δεινότατος γάρ
είμι κυνηγετεῖν. χαίρετε οὖν καὶ εὐτυχοῖτε." ταῦτα δ' εἰπὼν
ἐπορεύετο κατὰ τὴν ἀτραπόν, οἱ δὲ βραδέως ἀνῆσαν.

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

έσπερᾶς δὲ γιγνομένης ποιμένι τινὶ ἐνέτυχον, ὃς τὰ πρόβατα κατὰ
τὴν ὄδὸν ἤλαυνεν. ὁ δὲ ίδων αὐτοὺς προσιόντας εἰς φόβον καταστὰς
ἔστησεν αὐτοὺς καὶ βοήσας, "τίνες ἐστέ," ἔφη, "οἱ διὰ τῆς νυκτὸς
πορεύεσθε; πόθεν ἤλθετε καὶ ποῖ ἔρχεσθε;" ὁ δὲ Δικαιοπόλις
προσιών πάντα τὰ γενόμενα ἐξηγήσατο, ὁ δὲ ποιμὴν εὐμενῶς
δεξάμενος αὐτούς, "ἀλλὰ πάντες," ἔφη, "πρὸς Διός εἰσι πτωχοί τε
ξεῖνοί τε. ἀλλὰ νυκτὸς ἥδη γιγνομένης παραινῶ νῦν μόνοις οὖσι μὴ

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νυκτερεύειν ἐν τοῖς ὄρεσιν. ἄγετε δή, ἔλθετε μετ' ἐμοῦ εἰς τὴν καλύβην, ἐν ᾧ ἔξεστιν ὑμῖν μένειν τὴν νύκτα.” οἱ δ’ οὖν τοὺς τοῦ ποιμένος λόγους ἀσμένως δεξάμενοι εἴποντο αὐτῷ εἰς ὀλίγην τινὰ καλύβην. ὁ δὲ ποιμήν, “ἰδού· εἴσιτε. ἐγὼ μὲν τάς τ’ αἶγας ἀμέλξω καὶ τὰ πρόβατα, ὑμεῖς δὲ τὰ σκεύη καταθέντες πῦρ καύσατε καὶ καθίζεσθε.”⁴⁰

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

ὁ μὲν οὖν Φίλιππος πῦρ ἔκαυσεν, ὁ δὲ πατὴρ καθῆμενος ἀνεπαύετο ἐκ τῆς μακρᾶς ὁδοῦ. ὁ δὲ ποιμήν τὰ πρόβατα ἀμέλξας, ἐπανιὼν δεῖπνον παρεσκεύαζε, σῖτόν τε καὶ τῦρὸν καὶ γάλα. ὁ δὲ Δικαιόπολις, “ἰδού, ὥ φίλε,” ἔφη, “κυνηγέτης τις, ὃ κατὰ τὴν ὁδὸν ἐνετύχομεν, τόνδε τὸν λαγῶν ἡμῖν ἔδωκεν. ἀρ’ οὖν βούλει ὀπτᾶν αὐτὸν ἐπὶ δείπνῳ;” ὁ δέ, “μάλιστά γε οὔτω γὰρ ἥδιστα δειπνήσομεν· μετὰ δὲ τὸ δεῖπνον ὁ παῖς μέλη ἄσεται.” τὸν οὖν λαγῶν ὀπτήσαντες ἡδέως ἐδείπνησαν· ἔπειτα δὲ ὁ μὲν Φίλιππος μέλη ἦδεν, ὁ δὲ ποιμήν μύθους ἔλεγεν, ἔως πάντες οὔτως ἔκαμνον ὥστε εἰς βαθὺν ὕπνον ἔπεσον.⁴⁵

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

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

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

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

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

WORD BUILDING

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

- | | | | | | |
|--------|------|-----------|-------|---------|-------|
| 1. ἀνά | ἄνω | 3. ἐκ, ἐξ | ἔξω | 5. κατά | κάτω |
| 2. εἰς | εἴσω | 4. ἐν | ἐνδον | 6. πρός | πρόσω |

GRAMMAR

3. The Verb ἔστημι: Forms

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

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

Stems: στη-/στα-

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

Indicative	Imperative	Infinitive	Participle
ἴ-στη-μι		ἰ-στά-ναι	ἰ-στᾶς,
ἴ-στη-ς	ἴ-στη		ἰ-στᾶσα,
ἴ-στη-σι(ν)			ἰ-στάν,
ἴ-στα-μεν			gen., ι-στάντ-ος, etc.
ἴ-στα-τε	ἴ-στα-τε		
ἴ-στᾶ-σι(ν)			

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

Indicative

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

Future

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

Sigmatic 1st Aorist

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

Athematic 2nd Aorist: intransitive, *I stood*

Indicative	Imperative	Infinitive	Participle
ἔστην		στῆ-ναι	στᾶς,
ἔστης	στῆ-θι		στᾶσα,
ἔστη			στάν,
ἔστημεν			gen., στάντ-ος, etc.
ἔστητε	στῆ-τε		
ἔστησαν			

Ιστημι: Present and Imperfect, Middle/Passive Voice

Stem: στα-

Present: transitive, *I am setting X (up) for myself; intransitive, I stand*

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

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

Indicative

ἴ-στά-μην
ἴ-στα-σο
ἴ-στα-το
ἴ-στά-μεθα
ἴ-στα-σθε
ἴ-στα-ντο

Ιστημι: Future and Aorist, Middle Voice

Stem: στη-

Future

Regular sigmatic future: στήσομαι, στήσει/ῃ, στήσεται, etc., transitive, *I will set X (up) for myself; intransitive, I will stand*

Aorist

Regular sigmatic 1st aorist: ἐστησάμην, ἐστήσω, ἐστήσατο, etc., transitive, *I set X (up) for myself*

Greek Wisdom

Heraclitus

ἀνθρώπους μένει ἀποθανόντας ἀτινα οὐκ ἔλπονται οὐδὲ δοκοῦσιν. Fragment 27
Diels

ἴστημι: Future and Aorist, Passive Voice

Stem: στα-

Future

Regular -θη- future passive: σταθήσομαι, σταθήσει/ῃ, σταθήσεται, etc., *I will be set (up)*

Aorist

Regular -θη- aorist passive: ἐστάθην, ἐστάθης, ἐστάθη, etc., *I was set (up)*

Exercise 19δ

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

4. The Verbs καθίστημι and ἀφίσταμαι

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

Study the following examples carefully and translate them:

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

ὁ ξένος εἰς φόβον κατέστη. (*intransitive*)

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

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

ὁ Περικλῆς στρατηγὸς κατέστη. (*intransitive*)

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

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

οἱ Ἰωνες ἀπὸ τῶν Περσῶν ἀφίστανται.

οἱ Ἰωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.

οἱ Ἰωνες ἀπὸ τῶν Περσῶν ἀπέστησαν.

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

Exercise 19ε

Identify and translate the following forms:

- | | | |
|---------------------|---------------------|-------------------|
| 1. στῆθι | 6. ἔστησαν (2 ways) | 11. ἀφίσταται |
| 2. ιστάναι | 7. ἴστη | 12. καθίσταντο |
| 3. στῆναι | 8. στήσον | 13. καταστήσονται |
| 4. ἴστασθε (2 ways) | 9. στᾶς | 14. στῆσᾶς |
| 5. στήσασθαι | 10. στησάμενος | 15. ἀφίστασο |

Exercise 19ζ

Read aloud and translate:

- οἱ Ἀθηναῖοι εἰς πόλεμον κατέστησαν.
- οἱ πολέμιοι ὑμᾶς εἰς φυγὴν καταστήσουσιν.
- τίς σὲ κριτὴν (*Judge*) ἡμῶν κατέστησεν;
- ὁ Θησεὺς βασιλεὺς τῶν Ἀθηναίων κατέστη.
- οἱ Ἀθηναῖοι νόμους κατεστήσαντο.
- οἱ "Ελληνες τοὺς Λακεδαιμονίους ἡγεμόνας (*leaders*) κατεστήσαντο.
- οἱ στρατηγοὶ εἰς φόβον καταστάντες ἀποφεύγειν ἐβούλοντο.
- τοσαῦτα παθόντες οὐδέποτε (*never*) εἰς πόλεμον αὖθις καταστησόμεθα.
- οἱ Ἰωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.
- οἱ Ἰωνες ἀπὸ τῶν Περσῶν ἀποστάντες τοῖς "Ελλησιν ἐβοήθησαν.

Exercise 19η

Translate into Greek:

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

ΟΙ ΕΛΛΗΝΕΣ ΤΟΥΣ ΠΕΡΣΑΣ ΚΑΤΑ ΘΑΛΑΤΤΑΝ ΔΕΥΤΕΡΟΝ ΝΙΚΩΣΙΝ

Read the following passages and answer the comprehension questions:

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

ἄμα ἦρι ἀρχομένῳ τὸ τῶν Ἑλλήνων ναυτικὸν εἰς τὴν Αἴγιναν συνελέγετο, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. ἐντεῦθεν δὲ εἰς τὴν Δῆλον ἔπλευσαν, βουλόμενοι τοὺς "Ιωνας ἐλευθερῶσαι. παρόντος δὲ τοῦ ναυτικοῦ ἐν τῇ Δήλῳ, ἥλθον ἄγγελοι ἀπὸ τῆς Σάμου, οἵ ξητησαν αὐτοὺς πρὸς Σάμον πλεύσαντας τοῖς βαρβάροις ἐπιστρατεῦσαι· "οἱ γὰρ βάρβαροι," ἔφασαν, "οὐ πολλᾶς ναῦς ἔχουσιν, οἱ δὲ Ἱωνες ὅμας ιδόντες εὐθὺς ἀποστήσονται ἀπὸ τῶν Περσῶν. οὕτως οὖν ἔξεστιν ὑμῖν καὶ ἄνδρας "Ἑλληνας ἐλευθερῶσαι καὶ ἀμῦναι τοὺς βαρβάρους." ὁ οὖν στρατηγὸς ὁ τῶν Ἑλλήνων τούτους τοὺς λόγους δεξάμενος ταῖς ναυσὶ πρὸς Σάμον ἤγειτο.

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

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

ώς δὲ εἰς Σάμον ἀφικόμενοι παρεσκευάζοντο εἰς ναυμαχίāν, οἱ Πέρσαι εὐθὺς ἀπέπλευσαν πρὸς τὴν ἥπειρον· ἔδοξε γὰρ αὐτοῖς μὴ ναυμαχίāν ποιεῖσθαι· οὐ γὰρ ἀξιόμαχοι ἦσαν αἱ νῆες αὐτῶν. ἀποπλεύσαντες οὖν πρὸς τὴν Μυκάλην τὰς ναῦς ἀνείλκυσαν καὶ τεῖχος ἐποίησαν περὶ αὐτάς. οἱ δὲ "Ἑλληνες ταῦτα γνόντες ἐδίωκον αὐτοὺς εἰς τὴν Μυκάλην. ώς δὲ ἐγγὺς ἐγένοντο τοῦ τῶν πολεμίων στρατοπέδου καὶ οὐδεὶς ἐφαίνετο ἀναγόμενος ὀλλὰ ναῦς εἶδον ἀνειλκυσμένāς ἔσω τοῦ τείχους, πρῶτον μὲν παραπλέοντες τοὺς "Ιωνας ἐκάλεσαν, κελεύοντες αὐτοὺς ἀποστῆναι ἀπὸ τῶν Περσῶν, ἔπειτα δὲ εἰς τὴν γῆν ἐκβάντες τῷ τείχει προσέβαλλον.

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

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

πρῶτον μὲν οὖν ἀνδρείως ἐμάχοντο οἱ βάρβαροι, ἐπεὶ δὲ οἱ "Ἑλληνες μιᾷ ὄρμῃ προσφερόμενοι τὸ τεῖχος εἶλον, τρεψάμενοι ἔφυγον. οἱ δὲ Ἱωνες, ώς εἶδον τοὺς

"Ελληνας νικῶντας, πρὸς αὐτοὺς αὐτομολήσαντες τοῖς βαρβάροις ἐνέπεσον. οὗτος
οὖν τὸ δεύτερον ἀπέστησαν οἱ Ἰωνεῖς ἀπὸ τῶν Περσῶν.

20

[ὅρμῃ, *rush, onset* προσφεράμενοι, *charging* αὐτομολήσαντες, *deserting*]

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

Exercise 196

Translate into Greek:

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



The death of Agamemnon

New Testament Greek

John 2.1–8

The Wedding at Cana

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

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

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “ὅ τι ἀν λέγη ὑμῖν ποιήσατε.” ἦσαν δὲ ἔκει λίθιναι ὑδρίαι ἔξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἡ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, “γεμίσατε τὰς ὑδρίας ὕδατος.” καὶ ἐγέμισαν αὐτὰς ἔως ἄνω. καὶ λέγει αὐτοῖς, “ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἡνεγκαν.

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

Concluded in Chapter 20

ὁ Ἰησοῦς, τοῦ Ἰησοῦ, τῷ Ἰησοῦ, τὸν Ἰησοῦν, ὁ Ἰησοῦ, Jesus οἱ Ἰουδαίοι, τῶν Ἰουδαίων, the Jews



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



ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἴσταντο.

VOCABULARY

Verbs

ἀρέσκει, [ἀρε-] ἀρέσει, ἔρεσε,
impersonal + dat., *it is pleasing*

δείκνυμι, *imperfect*, ἐδείκνυν,
[δεικ-] δείξω, ἔδειξα, δέδειχ-
χα, δέδειγματι, ἔδειχθην,
I show

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

Nouns

τὸ αἷμα, τοῦ αἵματος, *blood*
ὁ λέων, τοῦ λέοντος, *lion*
τὸ μέγεθος, τοῦ μεγέθους, *size*
τὸ τέκνον, τοῦ τέκνου, *child*
ὁ τόπος, τοῦ τόπου, *place*

Adjectives

ἀσφαλής, -ές, *safe*
λίθινος, -η, -ον, *of stone*, *made
of stone*

Adverb or Preposition

ἐντός, adv., *within*, *inside*;
prep. + gen., *within*, *inside*

Adverbs

ἄνω, *up*; *above*
ἔξαίφνης, *suddenly*
κάτω, *down*; *below*

Particle

δήπου, *doubtless*, *surely*

Proper Names

αἱ Ἐρινύες, τῶν Ἐρινυῶν,
the Furies (avenging spirits)
αἱ Μυκῆναι, τῶν Μυκηνῶν,
Mycenae

ἡμέρας δὲ γενομένης τὸν ποιμένα χαίρειν κελεύσαντες ἐπορεύοντο καὶ τέλος ἀφίκοντο εἰς ἄκρα τὰ ὅρη, ἀφ' ὧν κατείδον τό τε πεδίον κάτω κείμενον καὶ τείχη τινὰ ἐπὶ λόφου ἐστηκότα. ὁ δὲ Φίλιππος τὸν πατέρα στήσας, “πάππα,” ἔφη, “τείχη τινὰ μεγάλα ὅρῳ ἐπ’ ἐκείνου τοῦ λόφου ἐστηκότα. ἀλλ’ εἰπέ μοι, τίνα ἐστίν;” ὁ δὲ

Δικαιόπολις πολύν τινα χρόνον πρὸς τὰ τείχη βλέπων, “ἐκεῖνά ἔστιν, ὡς παῖ,” ἔφη, “ώς ἐμοὶ δοκεῖ, τὰ τῶν Μυκηνῶν τείχη.” ὁ δὲ Φίλιππος, “ἄρα ἀληθῆ λέγεις;” ἔφη. “ἄρα ἐκεῖ φίκησεν ὁ Ἀγαμέμνων; ἄρα βιούλει δεικνύναι μοι τὰ τοῦ Ἀγαμέμνονος δώματα; ἄρα ἔξεστιν ἡμῖν ἐκεῖσε καταβῆναι καὶ τὰ δώματα θεωρεῖν;” ὁ δὲ Δικαιόπολις, “ἔξεστι 10 καταβῆναι, εἴ σοι δοκεῖ. οὐ γάρ μάλα πολὺ ἀπέχει τὰ τείχη τῆς δόδου, καί—όψε γάρ ἔστιν—τὴν νύκτα ἐντὸς τῶν τειχῶν ἀσφαλεῖς μενοῦμεν.”

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

οὗτως εἰπών, τῷ παιδὶ κατὰ τὸ ὅρος ἥγήσατο. δι’ ὀλίγου οὖν τοῖς τείχεσι ἐπλησίαζον καὶ ἐπὶ τὸν λόφον ἀναβάντες εἰς τὰς πύλας ἀφίκοντο. ὁ δὲ Φίλιππος τὰ τείχη θεώμενος τὸ μέγεθος ἐθαύμαζε καί, “ὦ πάτερ,” ἔφη, “γίγαντες δήπου ταῦτα τὰ τείχη φίκοδόμησαν· ἄνθρωποι γάρ τοσούτους λίθους αἱρειν οὐκ ἔδύναντο.” ὁ δὲ Δικαιόπολις, “ἀληθῆ λέγεις, ὡς τέκνον,” ἔφη· “οἱ γάρ Κύκλωπες, ὡς φᾶσιν, ταῦτα ἐποίησαν. ἀλλ’ ἴδού, ἔργον θαυμάσιόν σοι δεῖξω· βλέπε ἄνω.” ὁ δὲ Φίλιππος ἀναβλέπων δύο λέοντας λιθίνους εἶδε τὰς πύλας φυλάττοντας. τούτους δὲ θεᾶσάμενοι προύχώρουν καὶ εἰς ἄκρον τὸν λόφον ἀφικόμενοι ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἵσταντο, τό τε πεδίον καθορῶντες καὶ τὴν θάλατταν τῷ ἥλιῳ λαμπομένην.

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

ἔξαίφνης δὲ ἔφριζεν ὁ Φίλιππος καὶ εἰς φόβον κρυερὸν κατέστη. “ὦ πάτερ,” ἔφη, “οὐκ ἀρέσκει μοι οὗτος ὁ τόπος. αἴματος γάρ ὅζει.” ὁ δὲ Δικαιόπολις, “μηδὲν φοβοῦ, ὡς τέκνον,” ἔφη· “ἵσως αἱ Ἐρīνύες Ἀγαμέμνονός τε καὶ τῆς παγκάκου γυναικὸς ἔτι καὶ νῦν περιφοιτῶσιν. ἀλλ’ οὐ βλάψουσί σε, τέκνον. ἐλθέ. δός μοι τὴν χεῖρα. ἐγώ σοι ἥγήσομαι.” καὶ οὕτως εἰπών, τῷ παιδὶ ὡς τάχιστα κάτω ἥγήσατο.

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

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

ἄγ-ω, ἄξω, [ἀγαγ-] ἀγαγον, [ἀγ-] ἥχα, ἥγμαι, ἥχθην, *I lead; I take φεύγ-ω, φεύξομαι, [φυγ-] ἔφυγον, [φευγ-] πέφευγα, I flee; I escape πράξτιω, [πρᾶκ-] πράξω, ἔπρᾶξα, πέπρᾶγα, πέπρᾶγμαι, ἔπρᾶχθην, intransitive, I fare; transitive, I do*

WORD STUDY

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

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

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

GRAMMAR

1. The Verb δείκνυμι

Stem: δεικ-, *show*

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἔδειχθην, I show

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

ζεύγ-νῦ-μι, ζεύξω, ἔζευξα, ἔζευγμαι, ἔζεύχθην or ἔζύγην, *I yoke*
ἀνοίγ-νῦ-μι [= ἀνα- + οἴγ-νῦ-μι], *imperfect, ἀνέῳγον (double augment),*
ἀνοίξω, ἀνέψξα, ἀνέῳχα, ἀνέῳγμαι (*I stand open*), ἀνεῷχθην,
I open

ρήγ-νῦ-μι, ρήξω, ἔρρηξα, ἔρρωγα (*intransitive, I have broken out*),
ἔρράγην, *aorist passive participle, ράγεις, I break*
σβέν-νῦμι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (*intransitive, I have gone out*),
ἔσβεσθην, *I put out, extinguish*

Greek Wisdom

Heraclitus

ὕβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊάν. Fragment 43 Diels

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

δείκνυμι

δείκνυς

δείκνυσι(ν)

δείκνυμεν

δείκνυτε

δεικνύāσι(ν)

Imperative

δείκνυ

δείκνυτε

Infinitive

δεικνύναι

Participle

δεικνύς,

δεικνύσα,

δεικνύν,

gen., δεικνύντος, etc.

Imperfect**Indicative**

έδείκνυν

έδείκνυς

έδείκνυ

έδείκνυμεν

έδείκνυτε

έδείκνυσαν

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

δείκνυμαι

δείκνυσαι

δείκνυται

δεικνύμεθα

δείκνυσθε

δείκνυνται

Imperative

δείκνυσο

δείκνυσθε

Infinitive

δείκνυσθαι

Participle

δεικνύμενος, -η, -ον

Imperfect**Indicative**

έδεικνύμην

έδεικνυσο

έδείκνυτο

έδεικνύμεθα

έδεικνυσθε

έδείκνυντο

Exercise 20α

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

Exercise 20β

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

- | | | |
|------------------------|-----------------------|-----------------------|
| 1. δεικνύāσι(v) | 6. δεῖξαι (2 ways) | 11. ρήξουσι(v) |
| 2. δείκνυσθαι (2 ways) | 7. ἀνοίγνυτε (2 ways) | 12. δείκνυσο (2 ways) |
| 3. ἐδείκνῡ | 8. ἔρρηξαν | 13. ἀνοίξαντες |
| 4. δεικνῦσα | 9. ζεύξας | 14. ρηγνύναι |
| 5. ἐδείκνυσο (2 ways) | 10. ἀνέφεξε(v) | 15. ζεύγνυμεν |

Exercise 20γ

Read aloud and translate:

1. ὁ στρατηγὸς τὸν ἄγγελον ἐκέλευσε τὰς πύλας ἀνοίξαι καὶ τοὺς πρέσβεις (*ambassadors*) δέχεσθαι.
2. ὁ ἄγγελος τοὺς φύλακας (*the guards*) ἤρετο τί οὐκ ἀνοιγνύāσι τὰς πύλας.
3. ὁ αὐτονυργὸς τοὺς βοῦνς ζεύξας ἀροῦν (*to plow*) ἤρξατο (*began*).
4. τὸν δοῦλον καλέσας λίθον μέγιστον ἔδειξεν αὐτῷ καὶ ἐκέλευσεν ἐκφέρειν ἐκ τοῦ ἀγροῦ.
5. λίθος τοσοῦτος τὸ ἄροτρον ρήξει· δεῖ οὖν τὸν λίθον αἴρειν καὶ ἐκφέρειν.

War Clouds

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

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

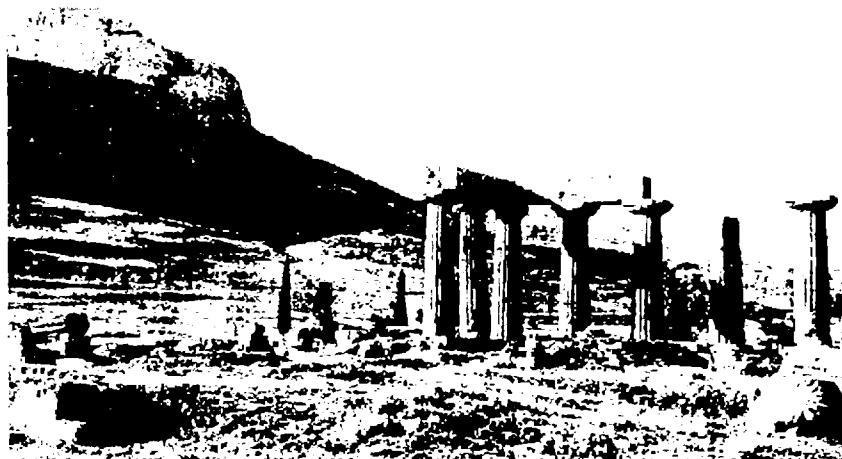
made an alliance with Argos, and soon became involved in a sporadic war with Sparta and her allies, which lasted intermittently for fifteen years.

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

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

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

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



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

Ο ΝΟΣΤΟΣ (δ)

VOCABULARY

Verbs

δειπνέω, *I eat (dinner)*
τίημι, imperative, **τει**, infinitive, **τίνονται**, participle, **τείς**, imperfect, **τίνω**, [ή-] **ήσω**, **ήκα**, imperative, [έ-] **έξ**, infinitive, **εῖνονται**, participle, **είς**, **είκα**, **εἰμαι**, **εἴθην**, *I let go, release; I send; I throw; middle, τέμαι, imperfect, τέμην, I hasten*
ἀφίημι [= ἀπο- + τίημι], *I let go, release; I send; I throw*
ἐφίημι [= ἐπι- + τίημι], *I throw at*
συνίημι + gen. of person, acc. of thing, *I understand*
κρύπτω, [κρυψ-] **κρύψω**, **ἔκρυψα**, **κέκρυμματι**, **ἐκρύφθην**, *I hide*
λανθάνω, [ληθ-] **λήσω**, [λαθ-] **ἔλαθον**, [ληθ-] **λέληθα** + acc. and/or participle, *I escape someone's notice doing something = I do something without*

someone's noticing; *I escape the notice of someone*
οίκτιρω, [οίκτιρε-] **οίκτιρῶ**, [οίκτιρ-] **φκτίρα**, *I pity*
παρέρχομαι, *I go past; I pass in, enter; I come forward (to speak)*
προέρχομαι, *I go forward, advance*

Noun

ἡ ὁργή, **τῆς ὁργῆς**, *anger*

Adjective

ἕνιοι, -αι, -α, *some*

Adverb or Preposition

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

Preposition

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

Adverbs

μή, with infin., *not*

πολύ, *far, by far*

τήμερον, *today*

ἔδοξεν οὖν αὐτοῖς μὴ ἔγγὺς τῶν Μυκηνῶν νυκτερεύειν, ἀλλὰ τὰ τείχη καταλιπόντες ἤεντο ἐπὶ τῆς Κορίνθου. δι' ὀλίγου, ἥδη καταδύντος τοῦ ἡλίου, εἰς κώμην τινὰ ἀφίκοντο. ἐκεῖ δὲ αὐτουργός τις αὐτοῖς πρὸς τῇ ὁδῷ ἀναπαυομένοις ἐντυχὼν φκτίρε καὶ οἴκαδε ἥγαγεν. ἡ μὲν οὖν γυνὴ αὐτοῦ σῆτον παρέσχε, ὃ δὲ αὐτουργὸς ἐκέλευσεν αὐτοὺς ἔγγὺς τοῦ πυρὸς καθίσαι. ἐπεὶ δὲ ἐδείπνησαν, ὃ αὐτουργὸς ἦρετο αὐτοὺς ποῖ πορεύονται, καὶ ἀκούσας ὅτι πρὸς τὴν Κόρινθον πορεύονται, “ἡ Κόρινθος,” ἔφη, “πολὺ ἀπέχει. οὕκουν δύνασθε ἐκεῖσε ἀφικέσθαι τήμερον. ἀλλ' εἰ δοκεῖ, ἔξεστιν ὑμῖν ἐνθάδε νυκτερεύειν.” οἱ δὲ χάριν μεγίστην αὐτῷ ἀπέδοσαν καὶ ἔγγὺς τοῦ πυρὸς κατέκειντο. τῇ δὲ ὑστεραίᾳ, ἀνατέλλοντος τοῦ ἡλίου, τὸν

αὐτουργὸν χαίρειν κελεύσαντες ἐπὶ τῆς Κορίνθου ἴεντο. ἀλλὰ μακρὰ ἦν ἡ ὁδός, καὶ ἐσπέρᾶς ἥδη γιγνομένης εἰς τὴν πόλιν ἀφίκοντο καὶ καταγώγιον ἔζήτουν.

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

προσιόντες οὖν πρὸς ἄνδρα τινὰ ὃς διὰ τῆς ὁδοῦ παρήει, ἥροντο ποῦ ἔστι καταγώγιόν τι. ὁ δὲ δεινὸν βλέψας καὶ εἰς ὄργὴν καταστάς, “πρὸς τῶν σιῶν,” ἔφη, “Αθηναῖοι φαίνεσθε ἔόντες. τί βούλεσθε; τί δὰ πράττετε ἐν τῷ Κορίνθῳ;” τοῖς δὲ παροῦσι βοήσας, “δεῦρο ἔρπετε,” ἔφη, “φίλοι. Αθηναῖοί τινες πάρεντιν· κατάσκοποι δάπου ἐντίν, οἵ ἦνθον τὰ νεώρια κατασκεψόμενοι.” ὁ δὲ Δικαιόπολις, “τί λέγεις, ὁ ἄνθρωπε; οὐκ ἐσμὲν κατάσκοποι ἀλλ’ αὐτουργοί, οὕπερ ἀπὸ τῆς Ἐπιδαύρου Ἀθήναζε ἴέμεθα.” ἀλλ’ ἥδη συνῆλθεν ὅμιλος Κορινθίων οἵ ἀγρίως ἐβόων· ἔνιοι δὲ καὶ λίθους ἐλάμβανον καὶ ἐπ’ αὐτοὺς ἐφίεσαν.

[πρὸς τῶν σιῶν = Doric Greek for the Attic πρὸς τῶν θεῶν, *by the gods!* ἔόντες = Doric for ὄντες δὰ = Doric for δῇ τῷ = Doric for τῇ ἔρπετε = Doric for ἔλθετε
πάρεντιν = Doric for πάρεισιν κατάσκοποι spies δάπου = Doric for δήπου
ἐντίν = Doric for εἰσίν ἦνθον = Doric for ἦλθον τὰ νεώρια, *the docks* κατα-
σκεψόμενοι, *about to spy on, to spy on*]

ὁ οὖν Δικαιόπολις εἰς φόβον καταστάς, “φύγε, Φίλιππε,” ἔφη, “ὦς τάχιστα.” οἱ μὲν οὖν ἔφυγον πρὸς τὰς πύλας, οἱ δὲ Κορίνθιοι διώκοντες λίθους ἐφίεσαν. τρέχοντες δὲ ὅ τε Φίλιππος καὶ ὁ πατήρ τοὺς διώκοντας ἔφυγον καὶ ἔλαθον ἐν τάφρῳ τινὶ κρυψάμενοι, ἐν ᾧ ἄπασαν τὴν νύκτα ἔμενον. ἡμέρας δὲ γενομένης εὐθὺς ἐπορεύοντο καὶ πάντας ἀνθρώπους ἔλαθον ταχέως ἴέμενοι. ως δὲ τοῖς Μεγάροις προσεχώρουν, οὐκ εἰσῆλθον εἰς τὴν πόλιν ἀλλὰ παρῆλθον ἔξω τῶν τειχῶν. οὗτως οὖν τέλος ἔλαθον εἰς τὴν Ἀττικὴν εἰσελθόντες καὶ ἐπεὶ πρῶτον ἀφίκοντο εἰς τὴν Ἐλευσίνα, κείμενοι πρὸς τῇ ὁδῷ ἀνεπαύοντο· πολλὰ γὰρ καὶ δεινὰ παθόντες μάλα ἔκαμνον, ὥστε οὐκ ἐδύναντο προϊένατι.

[τάφρῳ, *ditch* τοῖς Μεγάροις, *Megara*]

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

διάκω, διώξω ορ διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην, *I pursue, chase*
φυλάττω, [φυλακ-] φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι (*I am on my
guard*), ἐφυλάχθην, *I guard*

δοκέω, [δοκ-] δόξω, ἔδοξα, δέδογμαι, ἐδόχθην, *I seem; I think*
εῦχομαι, εὔξομαι, ηὐξάμην, ηὐγμαι, *I pray; +dat., I pray to*

WORD BUILDING

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

Stem						
1. τῆμα-	ἡ τῆμή	τῆμάω				
2. ἀναγκα-	ἡ ἀνάγκη	ἀναγκάζω				
3. ὄργα-	ἡ ὄργη	ὄργίζομαι				
4. οἰκο/ε-	ὁ οἶκος	οἰκέω	ἡ οἴκησις	ὁ οἰκητής	τὸ οἴκημα	
5. δουλο-	ὁ δούλος	δουλόω	ἡ δούλωσις			
6. κηρυκ-	ὁ κῆρυξ	κηρύττω			τὸ κήρυγμα	

GRAMMAR

2. The Verb ἔημι

Stems: long-vowel stem ἡ-; short-vowel stem ἔ-, *send*

ἔημι, ἤσω, ἥκα, εἶκα, εἴμαι, εἴθην, *I let go, release; I send; I throw;
middle, I hasten* (present and imperfect only)

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

ἔημι: Active Voice

Present Indicative	Imperative	Infinitive	Participle
ἔημι		ἱέναι	ἱείς,
ἔησ	ἴει		ἱεῖσα,
ἔησι(ν)			ἱέν,
ἔεμεν			gen., ἴέντος, etc.
ἴετε	ἴετε		
ἴᾶσι(ν)			

**Imperfect
Indicative**

ἵην
ἵεις
ἵει
ἵεμεν
ἵετε
ἵεσαν

Future: ἥσω, ἥσεις, ἥσει, etc.

Aorist
Indicative

ήκα
ήκας
ήκε(ν)
είμεν
είτε
είσαν

Imperative

έξ
έτε

Infinitive

εἶναι

Participle

εῖς,
εἰσα,
ἔν,
gen., ἔντος, etc.

ήμι: Middle /Passive Voice

Present Indicative	Imperative	Infinitive	Participle
ἵεμαι		ἵεσθαι	ἵέμενος, -η, -ον
ἵεσαι	ἵεσο		
ἵεται			
ἵέμεθα			
ἵεσθε	ἵεσθε		
ἵενται			

**Imperfect
Indicative**

ἵέμην
ἵεσο
ἵετο
ἵέμεθα
ἵεσθε
ἵεντο

ἴημι: Middle Voice

Future: ἰσομαι, ἰσει/ῃ, ἰσεται, etc.

Aorist

Indicative	Imperative	Infinitive	Participle
εἴμην		ἴσθαι	ἔμενος, -η, -ον
εἶσο	οὖ		
εἴτο			
εἴμεθα			
εἰσθε	ἴσθε		
εἶντο			

ἴημι: Passive Voice

Aorist Passive: εἴθην, εἴθης, εἴθη, etc.

Future Passive: εἰθήσομαι, εἰθήσει/ῃ, εἰθήσεται, etc.

For compounds of ἴημι, see page 62.

Exercise 20δ

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

Exercise 20ε

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

- | | | |
|---------------------|---------------------|-------------|
| 1. ἴεσθαι (2 ways) | 6. ἀφεῖσαν (2 ways) | 11. ἀφοῦ |
| 2. συνιάσι(v) | 7. ἄφεξ | 12. ιέναι |
| 3. ιέμενος (2 ways) | 8. ἀφεῖσθε | 13. ἐφιέναι |
| 4. ἀφῆκε(v) | 9. ἴεντο (2 ways) | 14. εῖναι |
| 5. ἀφείς | 10. συνήκας | 15. εῖναι |

Exercise 20ζ

Read aloud and translate into English:

- οἱ ἔμποροι πρὸς τὸν λιμένα ιέμενοι ναῦν ἐζήτουν μέλλουσαν πρὸς τὰς Ἀθήνας πλεύσεσθαι.
- οὐτος ὁ δοῦλος δεῦρο ιέμενος ἥλθεν καὶ ήμᾶς ἐκ κινδύνου ἔσωσε.
- οἴκαδε οὖν ιέμενοι τὸν πατέρα ἤτήσαμεν αὐτὸν ἐλεύθερον ἀφεῖναι.

4. ἡ μὲν γυνή, “μὴ ἄφες τὸν δοῦλον, ὃ ἄνερ,” ἔφη.
5. ὁ δὲ ἀνὴρ τὸν δοῦλον ἀφείς Ἀθήναζε ἦτο καὶ ἄλλον δοῦλον ἐπρίατο (*aorist of ὠνέομαι, I buy*).
6. ὅρα συνῆς πάντα ἢ εἰπεν ὁ γέρων;
7. οὐ πάντα συνῆκα ἐγώ. ὅρα σὺ πάντα συνιέναι ἐδύνασο;
8. ἐγώ, πάντα συνείς, τῷ γέροντι χάριν ἀπέδωκα.
9. ὁ κυνηγέτης λαγῶν ἵδων τὸν κύνα ἀφῆκεν.
10. τοὺς κύνας ἀφέντες τὸν λαγῶν ἐδιώκουμεν.

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

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

ἔλαθον ἐν τάφρῳ τινὶ **κρυψάμενοι**.

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

πάντας ἀνθρώπους ἔλαθον ταχέως **ἴέμενοι**.

They quickly hurried, unobserved by everyone.

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

Here are two more examples:

ἔλαθον εἰσελθόντες.

They entered without being seen.

ἔλαθεν ἐαυτὸν τοῦτο ποιήσας.

He did this unawares.

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

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

ἔτυχον **παρόντες** οἱ πρέσβεις.

The ambassadors were present by chance.

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

ἔφθάσαμεν ὑμᾶς **ἀφικόμενοι**.

We arrived before you.

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

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

ἡ γυνὴ φαίνεται σώφρων εἶναι.

The woman appears to be sensible.

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

ἡ γυνὴ σώφρων οὖσα φαίνεται.

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

Exercise 20η

Read aloud and translate:

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

ΟΙ ΑΘΗΝΑΙΟΙ ΤΟΥΣ ΛΑΚΕΔΑΙΜΟΝΙΟΥΣ ΑΝΑΜΙΜΝΗΣΚΟΥΣΙΝ

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

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

λέγομεν ὅτι ἐν τε τῷ Μαραθῶνι μόνοι ἐκινδῦνεύσαμεν τοῖς βαρβάροις μαχόμενοι, καὶ ἐπεὶ τὸ δεύτερον ἥλθον, οὐ δυνάμενοι κατὰ γῆν ἀμύνεσθαι, εἰσβάντες εἰς τὰς ναῦς πανδημὲ ἐν Σαλαμῖνι ἐναυμαχήσαμεν, ὥστε οὐκ ἐδύναντο

οἱ βάρβαροι κατὰ πόλιν ἐπιπλέοντες τὴν Πελοπόννησον διαφθείρειν. τεκμήριον δὲ μέγιστον τούτων αὐτοὶ οἱ βάρβαροι ἐποίησαν· ἐπεὶ γὰρ ταῖς ναυσὶν ἐντικήσαμεν, ἐκεῖνοι ὡς τάχιστα τῷ πλέονι τοῦ στρατοῦ ἀνεχώρησαν.

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

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

οἱ δὲ Ἀθηναῖοι ἐν τούτοις τρίᾳ τὰ ὡφελιμώτατα παρέσχομεν, ἀριθμὸν τε νεῶν πλεῖστον, καὶ ἄνδρα στρατηγὸν σοφώτατον, καὶ προθῦμίāν ἀοκνοτάτην. νεῶν μὲν γὰρ τὰ δύο μέρη τῶν πᾶσῶν παρέσχομεν, Θεμιστοκλέα δὲ στρατηγόν, ὃς ἔπεισε τοὺς ἄλλους στρατηγοὺς ἐν τοῖς στενοῖς ναυμαχῆσαι, προθῦμίāν δὲ τοσαύτην ἐδηλώσαμεν ὥστε ἐπεὶ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει. ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, εἰσιβάντες εἰς τὰς ναῦς ἐκινδυνεύσαμεν. ὑμεῖς μὲν γὰρ ἐπεὶ ἐφοβεῖσθε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν, ἐβοήθσατε (ὅτε γὰρ ἡμεν ἔτι σῶοι, οὐ παρεγένεσθε)· ἡμεῖς δὲ κινδυνεύοντες ἐσώσαμεν ὑμᾶς τε καὶ ἡμᾶς αὐτούς.

[τὰ ὡφελιμώτατα, *the most useful things* ἀριθμόν, *number* προθῦμίāν, *eagerness, spirit* ἀοκνοτάτην, *most unhesitating, resolute* τὰ δύο μέρη, *two-thirds* ἐκλιπόντες, *having left behind* τὰ οἰκεῖα, *our property, belongings* ἔτι, *still σῶοι, safe*]

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

τοσαύτην τε προθῦμίāν τότε δηλώσαντες καὶ τοσαύτην γνώμην, ἀρ' ἄξιοί ἐσμεν, ὡς Λακεδαιμόνιοι, τοσαύτης ἔχθρᾶς τῶν Ἑλλήνων διὰ τὴν ἀρχὴν ἦν ἔχομεν; καὶ γὰρ αὐτὴν τήνδε ἀρχὴν ἐλάβομεν οὐ βιασάμενοι, ἀλλὰ ὑμῶν οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τῶν βαρβάρων, ἡμῖν δὲ προσελθόντων τῶν συμμάχων καὶ αὐτῶν αἰτησάντων ἡμᾶς ἡγεμόνας καταστῆναι.

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

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

Exercise 20θ

Translate into Greek:

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

New Testament Greek

John 2.9–11

The Wedding at Cana (concluded)

ώς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ἔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ, “πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἔως ἅρτι.” ταύτην ἐποίησαν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

Classical Greek

Tyrtaeus

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

αύτὸς δ' ἐν προμάχοισι πεσὼν φίλον ἄλεσε θῦμόν,
 ἀστυ τε καὶ λαοὺς καὶ πατέρ' εὐκλείσας. . .
 τὸν δ' ὀλυφύρονται μὲν ὁμῶς νέοι ἡδὲ γέροντες,
 ἀργαλέψ τε πόθῳ πᾶσα κέκηδε πόλις . . .
 οὐδέ ποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,
 ἀλλ' ὑπὸ γῆς περ ἐών γίνεται ἀθάνατος.

[αύτὸς δ', and he (Tyrtaeus has been describing the ideal warrior, and he continues his description here) ἐν προμάχοισι, in the front line φίλον, here not dear, but his own (a Homeric usage) ἄλεσε (from ὀλλῦμι, Attic, ἀπόλλῦμι), gnomic aorist; translate as present, loses θῦμόν, spirit; life λαοὺς, the people εὐκλείσας, bringing glory to + acc. τὸν δ', and him ὀλυφύρονται, lament ὁμῶς, alike νέοι, young men ἡδὲ, and ἀργαλέψ . . . πόθῳ, with grievous longing κέκηδε (from κήδω), perfect with present sense, mourns κλέος ἐσθλὸν, his good fame ἀπόλλυται, perishes περ, although ἐών = ὃν γίνεται = γίγνεται]

New Testament Greek

John 3.1–3

Nicodemus Visits Jesus

ἥν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἔρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, “ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦν ὁ θεὸς μετ' αὐτοῦ.” ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ιδεῖν τὴν βασιλείāν τοῦ θεοῦ.”

[τῶν Φαρισαίων, the Pharisees ἔρχων, a leader αὐτὸν: i.e., Jesus ραββί, rabbi, teacher, master ἐλήλυθας, you have come διδάσκαλος, teacher σημεῖα, signs, miracles ἐὰν μή, unless ἦν, subjunctive, is ἀμὴν, verily γεννηθῇ, is born ἄνωθεν, from above; anew τὴν βασιλείāν, the kingdom]

Concluded at the end of Chapter 21



πρὸς τὴν Πύκνα σπεύδουσιν ἵνα εἰς τὴν ἐκκλησίāν ἐν καιρῷ παρῶσιν.

VOCABULARY

Verbs

- ἀγορεύω, *I speak in the Assembly; more generally,*
I speak; I say
 ἀναγιγνώσκω, [γνω-] ἀναγνώσομαι, ἀνέγνων, *I read*
 βουλεύω, *βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβούλευθην, active or middle, I deliberate; I plan*
 θύω, θύσω, [θυ-] τέθυκα, τέθυμαι, ἐτύθην, *I sacrifice*
 πολεμέω, *I make war; I go to war*
 πρόκειμαι, προκείσομαι + dat., *I lie before*
 ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι, [ψηφι-] ἐψηφισάμην, ἐψήφισμαι, *I vote*

Nouns

- ἡ ἀρχή, τῆς ἀρχῆς, *beginning; rule; empire*
 ἡ ἐκκλησία, τῆς ἐκκλησίας, *assembly*

ὁ πρέσβυς, τοῦ πρέσβεως, *old man; ambassador; usually pl., οἱ πρέσβεις, τῶν πρέσβεων, ambassadors*
 ὁ δῆταρ, τοῦ δήτορος, *speaker; politician*

Adjectives

- μῆριοι, -αι, -α, *10,000*
 μῆριοι -αι, -α, *numberless, countless*
 νέος, -ᾱ, -ον, *young; new*

Prepositions

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

Conjunctions

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

Proper Names

- οἱ Πελοποννήσιοι, τῶν Πελοποννησίων, *Peloponnesians*
 ἡ Πυνξ, τῆς Πυκνός, *the Pnyx (the hill in Athens on which the Assemblies were held)*

οὐ πολλῷ δ' ὕστερον ἀναστὰς ὁ Δικαιόπολις τῷ Φιλίππῳ,
“ἀνάστηθι, ὥ παῖ,” ἔφη· “καιρὸς γάρ ἐστι πορεύεσθαι. εὐθὺς οὖν
σπεύδωμεν πρὸς τὴν πόλιν.” δρμήσαντες οὖν δι’ ὀλίγου πολλοῖς
ἐνετύχανον αὐτουργοῖς Ἀθήναζε πορευομένοις. ὁ οὖν Δικαιόπολις
γέροντί τινι προσχωρήσας, ὃς ἐγγὺς αὐτοῦ ἐβάδιζεν, ἤρετο τίνος
ἔνεκα τοσοῦτοι Ἀθήναζε σπεύδουσιν. ὁ δέ, “τί λέγεις, ὥ ἄνθρωπε;”
ἔφη· “ἄρα τοῦτο ἀγνοεῖς, ὅτι τήμερον ἐκκλησίᾳ γενήσεται; πάντες
οὖν πρὸς τὸ ἄστυ σπεύδομεν τούτου ἔνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν
ρήτορων ἀκούωμεν. πράγματα γὰρ μέγιστα τῷ δῆμῳ πρόκειται περὶ
ῶν χρὴ βουλεύεσθαι.” ὁ δὲ Δικαιόπολις, “ἀλλὰ τίνα δὴ πρόκειται τῷ
δῆμῳ, ὥ γέρον;” ὁ δέ, “ἀλλὰ τίς τοῦτο ἀγνοεῖ, ὅτι χρὴ βουλεύεσθαι
πότερον πόλεμον ποιησώμεθα πρὸς τοὺς Πελοποννησίους ἢ τὴν
εἰρήνην σώσωμεν;”

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

ὁ δὲ Δικαιόπολις, “ἀλλὰ τί νέον ἐγένετο; πάλαι γὰρ ἔχθροί εἰσιν
οἱ Πελοποννήσιοι ἀλλ’ οὐκ εἰς πόλεμον κατέστημεν ἀλλὰ μένουσιν
αἱ σπονδαί. τί οὖν νῦν γε δεῖ περὶ τοῦ πολέμου διακρίνειν;” ὁ δὲ
γέρων, “ἀλλὰ καὶ τοῦτο ἀγνοεῖς, ὅτι πρέσβεις νεωστὶ ἐπεμψαν οἱ
Λακεδαιμόνιοι οἵ ταῦτα εἶπον· ‘Λακεδαιμόνιοι βούλονται τὴν
εἰρήνην εἶναι· εἰρήνη δ’ ἔσται, ἐὰν τοὺς “Ελληνας αὐτονόμους
ἀφῆτε”; κελεύουσιν οὖν ἡμᾶς τὴν ἀρχὴν ἀφίεναι. τοῦτο οὖν
βουλεύεσθαι δεῖ, πότερον τὴν ἀρχὴν ἀφῶμεν ἢ πόλεμον πρὸς τοὺς
Πελοποννησίους ποιησώμεθα.” ὁ δὲ Δικαιόπολις, “ὦ Ζεῦ,” ἔφη·
“τοῦτ’ ἔστιν ἐκεῖνο. νῦν γὰρ ἐπίσταμαι τί οἱ Κορίνθιοι εἰς ὀργὴν
καταστάντες λίθους ἐφ’ ἡμᾶς ἐφίεσαν, γνόντες ὅτι Ἀθηναῖοί ἐσμεν.
ἀλλὰ σπεύδωμεν, ὥ παῖ, ἵνα ἐν καιρῷ παρῶμεν.”

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

εὐθὺς οὖν ὥρμησαν καὶ εἰς τὰς πύλας ἀφικόμενοι πρὸς τὴν
Πύκνα ἔτρεχον. ἐκεῖ δὲ ἥδη συνηγείρετο ὁ δῆμος καὶ μῆρίοι

παρῆσαν, τοὺς πρυτάνεις μένοντες. δι' ὀλίγου δ' εἰσελθόντες οἵ τε πρυτάνεις καὶ ὁ ἐπιστάτης καὶ οἱ ἄλλοι βουλευταὶ ἐκάθιζον. ἔπειτα δὲ ἐσίγησαν μὲν οἱ παρόντες, ὁ δὲ ιερεὺς πρὸς τὸν βωμὸν προσελθὼν τό τε ιερεῖον ἔθυσε καὶ τοῖς θεοῖς ηὔξατο, ἵνα τῷ δῆμῳ εὐμενεῖς ὥσιν. ἐνταῦθα δὴ ὁ μὲν ἐπιστάτης τὸν κήρυκα ἐκέλευσε τὸ προβούλευμα ἀναγνῶναι. ὁ δὲ κῆρυξ τὸ προβούλευμα ἀναγνοὺς τὸν δῆμον ἤρετο πότερον δοκεῖ εὐθὺς ψηφίζεσθαι ἢ χρὴ πρότερον βουλεύεσθαι περὶ τοῦ πράγματος. ὁ δὲ δῆμος ἔχειροτόνησε, δηλῶν ὅτι πάντες βούλονται περὶ τοῦ πράγματος βουλεύεσθαι τοσούτου ὅντος. ἐνταῦθα δὴ ὁ κῆρυξ εἶπεν· “τίς ἀγορεύειν βούλεται;” τῶν οὖν ῥητόρων πολλοὶ πρὸς τὸ βῆμα παριόντες ἡγόρευον, ἄλλοι μὲν λέγοντες ὅτι χρὴ πολεμεῖν, ἄλλοι δὲ ὅτι οὐδὲν χρὴ ἐμπόδιον εἶναι τῆς εἰρήνης.

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

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

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

WORD STUDY

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

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

Greek Wisdom

Heraclitus

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

GRAMMAR

1. The Subjunctive Mood

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

a. εὐθὺς οὖν σπεύδωμεν πρὸς τὴν πόλιν.

Let us hurry immediately to the city.

b. σπεύδομεν τούτου ἔνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ὥητόρων ἀκούωμεν.

We are hurrying for this reason, so that we may hear the speakers in the Assembly.

c. πότερον πόλεμον ποιησάμεθα πρὸς τοὺς Πελοποννησίους ἢ εἰρήνην σώσωμεν;

Should we make war against the Peloponnesians or should we keep peace?

2. Forms of the Subjunctive

There are no imperfect or future subjunctives.

The subjunctive of *εἰμί, I am*, is as follows: $\bar{\omega}$, $\bar{\eta}-\varsigma$, $\bar{\eta}$, $\bar{\omega}$ -μεν, $\bar{\eta}$ -τε, $\bar{\omega}$ -σι(ν). These same letters are used to form other active subjunctives, as seen in the charts below.

Present Active

Indicative

λέω
λέεις
λέει
λέομεν
λέετε
λέονσι(ν)

φιλῶ
φιλεῖς
φιλεῖ
φιλοῦμεν
φιλεῖτε
φιλοῦσι(ν)

Subjunctive

λέω	λέ-ω	φιλέω >	φιλῶ
λέεις	λέ-η-ς	φιλέ-η-ς >	φιλῆς
λέει	λέ-η	φιλέ-η >	φιλῆ
λέομεν	λέ-ώ-μεν	φιλέ-ώ-μεν >	φιλώμεν
λέετε	λέ-η-τε	φιλέ-η-τε >	φιλῆτε
λέονσι(ν)	λέ-ώ-σι(ν)	φιλέ-ώ-σι(ν) >	φιλῶσι(ν)

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

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

Present Middle (Contracted Forms Only)

Indicative	Subjunctive	Indicative	Subjunctive
λέμομαι	λέωμαι	φιλοῦμαι	φιλῶμαι
λέει or λέῃ	λέῃ	φιλεῖ or φιλῇ	φιλῇ
λέεται	λέηται	φιλεῖται	φιλῆται
λέσθαμεθα	λέωμεθα	φιλούμεθα	φιλῶμεθα
λέεσθε	λέησθε	φιλεῖσθε	φιλῆσθε
λέονται	λέωνται	φιλοῦνται	φιλῶνται
τίμωμαι	τιμῶμαι	δηλοῦμαι	δηλῶμαι
τιμᾶ	τιμᾶ	δηλοῖ	δηλοῖ
τιμᾶται	τιμᾶται	δηλοῦται	δηλῶται
τιμῶμεθα	τιμῶμεθα	δηλοῦμεθα	δηλῶμεθα
τιμᾶσθε	τιμᾶσθε	δηλοῦσθε	δηλῶσθε
τιμῶνται	τιμῶνται	δηλοῦνται	δηλῶνται

Aorist Active and Middle Subjunctives

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

Sigmatic 1st Aorist (e.g., of λέω):

Sigmatic 1st Aorist Active Indicative: ἔλεσα, etc.

Sigmatic 1st Aorist Active Subjunctive:

λέσω, λέσῃς, λέσῃ, λέσωμεν, λέσητε, λέσωσι(ν)

Sigmatic 1st Aorist Middle Indicative: ἐλῆσάμην, etc.

Sigmatic 1st Aorist Middle Subjunctive:

λένσωμαι, λένσῃ, λένσηται, λένσώμεθα, λένσησθε, λένσωνται

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

Asigmatic 1st Aorist Active Indicative: ἤρα, etc.

Asigmatic 1st Aorist Active Subjunctive:

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

Asigmatic 1st Aorist Middle Indicative: ἤράμην, etc.

Asigmatic 1st Aorist Middle Subjunctive:

ἄρωμαι, ἄρῃ, ἄρηται, ἄρώμεθα, ἄρησθε, ἄρωνται

Thematic 2nd Aorist (e.g., of λείπω):

Thematic 2nd Aorist Active Indicative: ἔλιπον, etc.

Thematic 2nd Aorist Active Subjunctive:

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

Thematic 2nd Aorist Middle Indicative: ἔλιπόμην, etc.

Thematic 2nd Aorist Middle Subjunctive:

λίπωμαι, λίπῃ, λίπηται, λιπώμεθα, λίπησθε, λίπωνται

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

Athematic 2nd Aorist Active Indicative: ἔβην, etc.

Athematic 2nd Aorist Active Subjunctive:

βῶ, βῆς, βῇ, βῶμεν, βῆτε, βῶσι(ν)

Aorist Passive Subjunctives

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

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

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

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

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

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

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

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

Greek Wisdom

Heraclitus

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

Exercise 21α

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

3. Uses of the Subjunctive Mood

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

ἀνδρείως μαχώμεθα. *Let us fight bravely.*

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

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

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

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

τί ποιῶμεν; πότερον μένωμεν ή οἴκαδε ἐπανίωμεν;

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

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

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

μὴ τοῦτο ποιήσῃς. *Do not do this.*

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

ἀνδρείως μαχόμεθα ἵνα τὴν πατρίδα σώσωμεν.

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

σπεύδουσιν ὅπως μή ὀψὲ ἀφίκωνται.

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

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

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

εἰρήνη δ' ἔσται, ἐὰν τοὺς "Ελληνας αὐτονόμους ἀφῆτε.

There will be peace, if you let the Greeks go free.

Note the use of ἐάν (= εἰ + ἄν).

Exercise 21β

Change the following to the subjunctive:

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

Exercise 21γ

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

- στῆτε, ὡ φίλοι· σκοπῶμεν τί ποιήσωμεν.
- πότερον οἴκαδε ἐπανέλθωμεν ἢ ἐν τοῖς ὅρεσιν μένωμεν;
- ἐσπέρᾶς γιγνομένης, μὴ μένωμεν ἐν τοῖς ὅρεσιν ἀλλὰ οἴκαδε σπεύδωμεν.
- πῶς οἴκαδε ἀφικώμεθα; τὴν γὰρ ὁδὸν ἀγνοοῦμεν.
- ἰδού, ἔξεστιν ἐκεῖνον τὸν ποιμένα ἐρέσθαι τίνα ὁδὸν ἐλώμεθα.
- μὴ ἀποφύγῃς, ὡ γέρον, ἀλλ' εἰπὲ ήμιν τίς ὁδὸς πρὸς τὸ ἄστυ φέρει.
- μὴ ἐκεῖσε νῦν γε ὀρμήσητε· οὐ γὰρ ἀφίξεσθε πρὸ νυκτός.
- τί ποιῶμεν, ὡ φίλοι; ὁ γὰρ ποιμὴν λέγει ὅτι οὐ δυνάμεθα ἀφικέσθαι πρὸ νυκτός.
- εἰς τὸ πεδίον καταβάντες οἰκίαν τινὰ ζητῶμεν ήνα ἀναπαυώμεθα.
- ἡμέρᾶς δὲ γενομένης, εὐθὺς ὀρμήσωμεν.

Exercise 21δ

Translate into Greek:

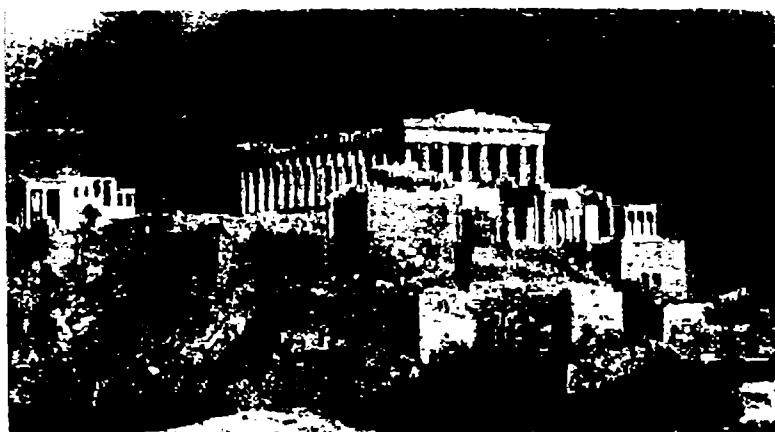
- The Athenians are deliberating whether they are to make war against the Peloponnesians.
- Let us hurry to the city and listen to the speakers.
- Are we to yield to the enemy or save the city? (*Use aorist subjunctives in this and the next sentences.*)
- Don't listen to the ambassadors; they are not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

The Athenian Democracy

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

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

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



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

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

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

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

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

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

Η ΕΚΚΛΗΣΙΑ (β)

VOCABULARY

Verbs

- ἄρχω, ἄρξω, ἄρξα, ἄργμαι,
ἄρχθην + gen., active or mid-
dle, *I begin*; + gen., active,
I rule
ἐπιβούλευν + dat., *I plot*
against
νομίζω, [νομιε-] νομιώ, [νομι-]
ἐνόμισα, νενόμικα, νενό-
μισμαι, ἐνομίσθην, *I think*
πληρώ, *I fill*
προάγω, *I lead forward*

Nouns

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

Spelling

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

Adjectives

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

Prepositions

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

Adverbs

- ἰδίᾳ, *privately*
πεζῇ, *on foot*

Expression

- ἀνάγκη ἔστι(ν), *it is neces-
sary*

τέλος δὲ παρελθών Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος, παρήνει τοιάδε· “τῆς μὲν γνώμης, ὡς Ἀθηναῖοι, αἱεὶ τῆς αὐτῆς ἔχομαι, μὴ εἴκειν Πελοποννησίοις. δῆλον γάρ ἐστιν ὅτι οἱ Λακεδαιμόνιοι καὶ πρότερον καὶ νῦν ἡμῖν ἐπιβουλεύουσιν. ἐν μὲν γὰρ ταῖς ξυνθήκαις εἴρητο ὅτι χρὴ δίκας μὲν τῶν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἐκατέρους ἄλλομεν· νῦν δὲ οὕτε δίκας αὐτοὶ ἥτησαν οὕτε ἡμῶν διδόντων δέχονται, ἀλλὰ βούλονται πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι. πολλά τε γὰρ ἄλλα ἡμῖν ἐπιτάσσουσιν, καὶ οἱ τελευταῖοι οἵδε ἥκοντες ἡμᾶς κελεύουσι τοὺς 10 “Ελληνας αὐτονόμους ἀφίεναι. ἐγὼ οὖν ὑμῖν παραινῶ μηδὲν εἴκειν ἀλλὰ τὴν ἀρχὴν σώζειν καὶ πολεμεῖν παρασκευάζεσθαι.

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

“εἳν δὲ ἐξ πόλεμον καταστῶμεν, τὰ τοῦ πολέμου οὐκ ἀσθενέστερα ἔξομεν· γνῶτε γὰρ ἀκούοντες· αὐτουργοὶ γάρ εἰσιν οἱ Πελοποννήσιοι καὶ οὕτε ιδίᾳ οὔτ’ ἐν κοινῷ χρήματά ἐστιν αὐτοῖς. καὶ οἱ τοιοῦτοι οὕτε ναῦς πληροῦν οὕτε πεζὰς στρατιὰς πολλάκις ἐκπέμπειν δύνανται· οὐ γὰρ ἐθέλουσιν ἀπὸ τῶν κλήρων πολὺν χρόνον ἀπεῖναι, καὶ τὰ χρήματα δεῖ ἀπὸ τῶν ἑαυτῶν ἐσφέρειν. μάχῃ οὖν μιᾷ πρὸς ἄπαντας “Ελληνας δυνατοί είσιν οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντέχειν, πόλεμον δὲ χρόνιον ποιεῖσθαι πρὸς ἡμᾶς 15 ἀδύνατοι.

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

“ἡμεῖς γὰρ τῆς θαλάσσης κρατοῦμεν. καὶ ἐὰν ἐπὶ τὴν χώρāν ἡμῶν πεζῇ ἵωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσόμεθα. μέγα γάρ ἐστι τὸ τῆς θαλάσσης κράτος. πόλιν γὰρ οἰκοῦμεν νήσῳ ὁμοίᾳν ἦν οὐδεὶς πολέμιος δύναται λαβεῖν. χρὴ οὖν τὴν μὲν γῆν καὶ τὰς οἰκίας 25 ἀφεῖναι, τὴν δὲ θάλασσαν καὶ τὴν πόλιν φυλάσσειν.

“νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμπωμεν ὅτι τὰς πόλεις αὐτονόμους ἀφήσομεν ἐὰν καὶ ἐκεῖνοι ἀφῶσι τὰς πόλεις ἃς ὑπηκόους ἔχουσιν, δίκας τε ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρξομεν, εἰ δὲ ἄρξουσιν ἐκεῖνοι, ἀμυνούμεθα.” 30

[ὑπηκόους, *subjected, obedient* δίκας . . . δοῦναι, *to submit to arbitration* τὰς ξυνθήκας, *the treaty*]

“ταῦτα δὲ ἐπίστασθαι χρή, ὅτι ἀνάγκη ἐστὶ πολεμεῖν, καὶ ὅτι ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ἴδιωτῇ μέγισται τιμαὶ περιγίγνονται. οἱ μὲν πατέρες ὑμῶν τούς τε βαρβάρους ἀπεώσαντο καὶ ἐς τὴν νῦν δύναμιν προήγαγον τὴν πόλιν, ὑμᾶς δὲ οὐ χρὴ αὐτῶν κακίονας γίγνεσθαι, ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι 35 καὶ τοῖς ἐπιγιγνομένοις τὴν πόλιν μὴ ἐλάσσονα παραδοῦναι.”

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

ὸ μὲν οὖν Περικλῆς τοιαῦτα εἶπεν, οἱ δὲ Ἀθηναῖοι νομίσαντες αὐτὸν ἄριστα παραινεῖν, ἐψηφίσαντο ἢ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο κατὰ πάντα ως ἔφρασεν. οἱ δὲ πρέσβεις ἀπεχώρησαν ἐπ’ οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο. 40

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

—adapted from Thucydides 1.140–146

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

Θαυμάζω, Θαυμάσομαι, ἐθαύμασσα, τεθαύμακα, τεθαύμασμαι,
 ἐθαυμάσθην, *intransitive, I am amazed; transitive, I wonder at; I admire*
 φράζω, φράσω, ἔφρασσα, πέφρακα, πέφρασμαι, ἐφράσθην, *I show; I tell*
 (*of*); *I explain; middle and aorist passive in middle sense, I think about; I consider*
 κομίζω, [κομιε-] κομιῶ, [κομι-] ἐκόμισσα, κεκόμικα, κεκόμισμαι,
 ἐκομίσθην, *I bring; I take*
 ὀργίζομαι, [ὀργιε-] δργιοῦμαι οր [ὅργισ-] δργισθήσομαι, ὥργισμαι,
 ὥργισθην, *I grow angry; I am angry; + dat., I grow angry at; I am angry at*

WORD BUILDING

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

1. ἡ δίκη; δίκαιος, -ᾱ, -ον; ἡ δικαιοσύνη; ἄδικος, -ον; ἀδικέω; τὸ ἀδίκημα
2. ἡ βουλή; βουλεύω; ὁ βουλευτής; τὸ βούλευμα; προβουλεύω; τὸ προβούλευμα

GRAMMAR

4. The Subjunctive of -μι Verbs

εἰμί, I am

Present Active:

ἀ, ἦς, ἦ, ὁμεν, ἦτε, ὁσι(ν)

εἰμι, I will go

Present Active:

ἴω, ἤης, ἤη, ἤωμεν, ἤητε, ἤώσι(ν)

δίδωμι

Present Active:

διδῶ, διδῷς, διδῷ, διδῶμεν, διδῶτε, διδῶσι(ν)

Present Middle/Passive:

διδῶμαι, διδῷ, διδῶται, διδώμεθα, διδῶσθε, διδῶνται

Aorist Active:

δῶ, δῷς, δῷ, δῶμεν, δῶτε, δῶσι(ν)

Aorist Middle:

δῶμαι, δῷ, δῶται, δώμεθα, δῶσθε, δῶνται

Aorist Passive:

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

τίθημι

Present Active:

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

Present Middle/Passive:

τιθῶμαι, τιθῆ, τιθῆται, τιθώμεθα, τιθῆσθε, τιθῶνται

Aorist Active:

θῶ, θῆς, θῆ, θῶμεν, θῆτε, θῶσι(ν)

Aorist Middle:

θῶμαι, θῆ, θῆται, θώμεθα, θῆσθε, θῶνται

Aorist Passive:

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

ἴστημι

Present Active:

ἴστῶ, ίστῆς, ίστῆ, ίστῶμεν, ίστῆτε, ίστῶσι(ν)

Present Middle/Passive:

ίστῶμαι, ίστῆ, ίστῆται, ίστώμεθα, ίστῆσθε, ίστῶνται

Aorist Active:

στῶ, στῆς, στῇ, στῶμεν, στῆτε, στῶσι(ν)

Aorist Middle:

στῶμαι, στῇ, στῆται, στώμεθα, στῆσθε, στῶνται

Aorist Passive:

σταθῶ, σταθῆς, σταθῇ, σταθῶμεν, σταθῆτε, σταθῶσι(ν)

δείκνυμι**Present Active:**

δεικνύω, δεικνύης, δεικνύῃ, δεικνύωμεν δεικνύητε, δεικνύωσι(ν)

Present Middle/Passive:

δεικνύωμαι, δεικνύῃ, δεικνύηται, δεικνυώμεθα, δεικνύησθε, δεικνύωνται

Aorist Active:

δείξω, δείξης, δείξῃ, δείξωμεν, δείξητε, δείξωσι(ν)

Aorist Middle:

δείξωμαι, δείξῃ, δείξηται, δείξωμεθα, δείξησθε, δείξωνται

Aorist Passive:

δειχθῶ, δειχθῆς, δειχθῇ, δειχθῶμεν, δειχθῆτε, δειχθῶσι(ν)

ἴημι**Present Active:**

ἰῶ, ἰῆς, ἰῇ, ἰῶμεν, ἰῆτε, ἰῶσι(ν)

Present Middle/Passive:

ἰῶμαι, ἰῇ, ἰῆται, ἰώμεθα, ἰῆσθε, ἰῶνται

Aorist Active:

δέ, ἥς, ἥ, δώμεν, ἥτε, δώσι(ν)

Aorist Middle:

δώμαι, ἥ, ἥται, δώμεθα, ἥσθε, δώνται

Aorist Passive:

έθῶ, έθῆς, έθῇ, έθῶμεν, έθῆτε, έθῶσι(ν)

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

Exercise 21ε

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

Exercise 21ζ

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

- | | | |
|------------------|---------------------|----------------------|
| 1. δοθῶμεν | 6. τιθῆσθε (2 ways) | 11. δειξώμεθα |
| 2. διδῶτε | 7. ἴστωσι(ν) | 12. δεικνύῃ (3 ways) |
| 3. δῷς | 8. σταθῆς | 13. ḥ (2 ways) |
| 4. τιθῇ (3 ways) | 9. στῶ | 14. ἴώσι(ν) |
| 5. θῶμεθα | 10. δείξῃς | 15. ἔθῇ |

Exercise 21η

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

- μὴ οἴκοι μένωμεν ἀλλὰ πρὸς τὸ ἄστυ ἴώμεθα ὅπως τῇ ἐκκλησίᾳ παρῶμεν.
- εἰς τὴν Πύκνα ἵωμεν ἵνα τῶν ῥητόρων ἀκούωμεν βουλευομένων τί ποιήσωμεν.
- οἱ γὰρ Πελοποννήσιοι πρέσβεις πεπόμφασι (*have sent*) λέξοντας ὅτι πόλεμος ἔσται ἐὰν μὴ τὴν ἀρχὴν ἀφῶμεν.
- ὁ Περικλῆς, “μὴ ἀφῆτε τὴν ἀρχὴν,” φησίν.
- τί οὖν ποιήσωμεν; πότερον τὴν ἀρχὴν ἀφῶμεν ἢ ἐς πόλεμον καταστῶμεν;
- τὰς ὑδρίας καταθῶμεν καὶ πρὸς τὸν ἀγρὸν σπεύδωμεν ἵνα τὸν κύνα ζητῶμεν.
- καλὸν δῶρον (*gift*) τῇ παιδὶ δῶμεν τῇ τὸν κύνα εύρούσῃ.
- μὴ δείξῃς τὴν ὁδὸν τῷ ξένῳ· ψευδῆ γάρ λέγει.
- ἄκουσον, ὡς παῖ, ἵνα συνιῆς τί λέγει ὁ διδάσκαλος.
- μὴ ἀνοιξῆτε τὰς πύλας, ὡς φύλακες· οἱ γὰρ πολέμιοι προσχωροῦσιν.

Exercise 21θ

Translate into Greek:

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

ΟΙ ΑΥΤΟΥΡΓΟΙ ΑΝΙΣΤΑΝΤΑΙ

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

οἱ δὲ Ἀθηναῖοι ἐπείθοντό τε τῷ Περικλεῖ καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παιδας καὶ γυναικας καὶ τὴν ἄλλην κατασκευὴν ἥ κατ' οἶκον ἔχρωντο· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὔβοιαν ἐπεμψαν καὶ τὰς νήσους τὰς ἐπικειμένας. χαλεπὴ δὲ αὐτοῖς ἐγίγνετο ἡ ἀνάστασις, διότι αἱεὶ εἰώθεσαν οἱ πολλοὶ ἐν τοῖς ἀγροῖς οἰκεῖν. ἐβαρύνοντό τε οἰκίας τε καταλείποντες καὶ ιερά, δίαιτάν τε μέλλοντες μεταβάλλειν. ἐπειδὴ δὲ ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκήσεις· οἱ δὲ πολλοὶ τά τε ἐρῆμα τῆς πόλεως ὥκησαν καὶ τὰ ιερά. καὶ κατεσκευάσαντο καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἔκαστος που ἐδύνατο. οὐ γάρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὅστερον δὴ τά τε μακρὰ τείχη ὥκησαν καὶ τοῦ Πειραιῶς τὰ πολλά.

5

10

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

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

Exercise 21

Translate into Greek

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

Classical Greek

Solon

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

έκ νεφέλης πέλεται χιόνος μένος ἡδὲ χαλάζης,
 βροντὴ δ' ἐκ λαμπρῆς γίγνεται ἀστεροπῆς·
 ἀνδρῶν δ' ἐκ μεγάλων πόλις ὅλλυται, ἐξ δὲ μονάρχου
 δῆμος αἰδρίη δουλοσύνην ἔπεσεν.
 λίην δ' ἔξαραντ' οὐ ράδιον ἔστι κατασχεῖν
 ὑστερον, ἀλλ' ἡδη χρή τινα πάντα νοεῖν.

[*Ινεφέλης, cloud πέλεται, comes χιόνος μένος ἡδὲ χαλάζης, the might of snow and hail βροντὴ, thunder ἀστεροπῆς, lightning ὅλλυται, perishes ἐξ . . . μονάρχου . . . δουλοσύνην, under the slavery of a monarch αἰδρίη, through its folly ἔπεσεν: gnomic aorist; translate as present λίην . . . ἔξαραντ(α), if you raise (having raised) (a man) too high κατασχεῖν, to restrain (him) τινα, someone, one νοεῖν, to think about]*

New Testament Greek

John 3.4–7

Nicodemus visits Jesus (concluded)

λέγει πρὸς αὐτὸν Νικόδημος, “πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὥν;
 μὴ δύναται εἰς τὴν κοιλίāν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;”
 ἀπεκρίθη Ἰησοῦς, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὅδατος καὶ
 πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείāν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ
 τῆς σαρκὸς σάρξ ἔστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἔστιν. μὴ
 θαυμάσῃς ὅτι εἶπόν σοι, ‘δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.’”

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



φοβούματι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν·
οὐ γὰρ νεάνιας τὸν τε πατέρα καὶ τὴν γυναῖκα χαίρειν κελεύει.

VOCABULARY

Verbs

ἀνθίσταμαι [= ἀντι- + ἴσταμαι],

[στη-] **ἀντιστήσομαι**, **ἀντέ-**
έστην, **ἀνθέστηκα** + dat.,

I stand up against, withstand

ἀνίσταμαι [= ἀνα- + ἴσταμαι],

[στη-] **ἀναστήσομαι**, **ἀν-**
έστην, **ἀνέστηκα**, *I stand up;*

I am forced to move; I move;

I evacuate

εἰσβάλλω + εἰς + acc., *I invade*

λούω, λούεις, λούει, λοῦμεν, λοῦτε,

λοῦσι(v), imperfect, ἔλουν,

λούσομαι, **ἔλουσα**, **λέλου-**

μαι, *I wash; middle, I wash*
myself, bathe

ὑπάρχω [= ὑπο- + ἄρχω], *I am;*

I exist; I am ready

Nouns

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

ἡ οἰκησις, **τῆς οἰκήσεως**,

dwelling

ἡ φυλακή, **τῆς φυλακῆς**,

guard; garrison

Relative Pronoun

ὅστις, **ἥτις** (note the accent), **ὅ-**
τι, often in indefinite or general clauses with ὅν and subjunctive, *anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever*

Relative and Interrogative Adjective

ὅσος, **-η**, **-ον**, *as great as; as much as; pl., as many as*
πάντες **ὅσοι**, *all that, whoever; πάντα **ὅσα**, *all that, whatever**

Conjunctions

ἐπειδή, *when; since*

ἐπειδάν [= ἐπειδή + ὅν], *in indefinite or general clauses with subjunctive, when (ever)*

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

τελευτησάσης δὲ τῆς ἐκκλησίας καὶ τῶν πολιτῶν ἀπιόντων, ὁ Δικαιόπολις, “ἄγε δή, ὁ παῖ,” ἔφη· “οἴκαδε σπεύδωμεν ἵνα τῇ μητρὶ ἄπαντα τὰ γενόμενα ἔξηγώμεθα.” τάχιστα οὖν ἐπορεύοντο καὶ ἥδη νυκτὸς γενομένης εἰς τὴν οἰκίāν ἀφίκοντο. τοῦ δὲ Δικαιοπόλιδος κόψαντος τὴν θύρāν, ἐξῆλθεν ἡ Μυρρίνη καὶ τὸν Φίλιππον ἰδοῦσα ὑγιῆ τ' ὅντα καὶ βλέποντα ἡσπάζετο καὶ χαίρουσα ἐδάκρυσεν. ὡς δ' εἰσελθόντες ἐλούσαντό τε καὶ ἐδείπνησαν, ὁ μὲν Φίλιππος πάντα ἔξηγεῖτο ὅσα ἐγένετο ἐν τῇ ὁδῷ καὶ ἐν τῷ Ἀσκληπιείῳ· ἡ δὲ ἐτέρπετο ἀκούουσα.

[ἡσπάζετο, *embraced*]

ό δὲ Δικαιόπολις ἄπαντα ἔξηγεῖτο ὅσα ἤκουσαν τῶν ρήτορων ἐν τῇ ἐκκλησίᾳ ἀγορευόντων. “οὕτως οὖν,” ἔφη, “φοβοῦμαι μὴ δι’ ὀλίγου εἰς πόλεμον καταστῶμεν. χρὴ δὲ ἡμᾶς τῷ Περικλεῖ πειθομένους ἄπαντα παρασκευάζεσθαι ως εἰς τὸ ἄστυ ἀναστησομένους· ἐπειδὴν γὰρ οἱ Πελοποννήσιοι εἰς τὴν Ἀττικὴν εἰσβάλωσιν, ἀνάγκη ἔσται τὴν οἰκίāν καταλιπόντας Ἀθήνας εἰς ἀναστῆναι.” ἡ δὲ Μυρρίνη, “οἴμοι,” ἔφη· “τί λέγεις, ὁ ἄνερ; πῶς γὰρ δυνησόμεθα τὴν τε οἰκίāν καταλιπεῖν καὶ τὰ πρόβατα καὶ τοὺς βοῦς; καὶ εἰς τὰς Ἀθήνας ἀναστάντες ποῦ δὴ οἰκήσομεν; οὐδεμίᾳ γὰρ ἡμῖν ὑπάρχει οἴκησις ἐν τῷ ὅστει. ἀλλ’ οὐ δυνατόν ἔστι ταῦτα πρᾶξαι.”

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

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

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

ἀγγέλλ-ω, [ἀγγελε-] ἀγγελῶ, [ἀγγειλ-] ἀγγειλα, [ἀγγελ-] ἀγγελκα,
ἡγγελματι, ἡγγέλθην, *I announce; I tell*
βάλλ-ω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βλη-] βέβληκα, βέβληματι,
ἐβλήθην, *I throw; I put; I pelt; I hit, strike*
φαίν-ω, [φανε-] φανῶ ορ φανούματι, [φην-] ἔφηνα, [φαν-] πέφασματι, *I show*
φαίν-οματι, [φαν-] φανήσοματι (2nd future passive) ορ [φανε-] φανούματι,
[φην-] πέφηνα, [φαν-] ἐφάνην + infin., *I appear; I seem; + participle, I am*
shown to be; I am proved to be; I am clearly

WORD STUDY

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

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

GRAMMAR**1. Clauses of Fearing**

Examine these sentences from the reading passage above:

φοβούματι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν.

I am afraid that we will (may) soon get into war.

οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμιοι ἡμᾶς βλάπτωσιν.

There will be no danger that the enemy will (may) harm us.

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

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

έφοβούμην μὴ ἐν καιρῷ οὐκ ἀφίκωματι.

I was afraid that I would (might) not arrive in time.

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

φοβούματι τοῦτο ποιῆσαι.

I am afraid to do this.

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

Exercise 22 α

Read aloud and translate into English:

1. ἀρ' οὐ φοβεῖσθε μὴ κακόν τι πάθωμεν;
2. κίνδυνός ἐστι μὴ χειμὼν δι' ὄλιγου γένηται.
3. καίπερ φοβουμένη μὴ χαλεπή γένηται ἡ ἀνάστασις, ή γυνὴ τῷ ἀνδρὶ πειθεται.
4. ὁ γέρων ἐλῦειτο, φοβούμενος μὴ οὐδέποτε (*never*) ἐπανίη.
5. φοβούμαι μὴ οἱ φύλακες (*guards*) οὐκ ἐθέλωσιν ἀνοίξαι (*to open*) τὰς πύλας.
6. οἱ δούλοι ἐφοβούντο μὴ ὁ δεσπότης σφίσιν (*at them*) ὀργίζηται.
7. οὐ φοβούμεθα ἔξω τῶν τειχῶν μένειν.
8. οἱ παῖδες ἐφοβούντο τὰ ἀληθῆ λέγειν.
9. φοβούμενοι νυκτὸς ἐπανιέναι οἱ αὐτούργοι ἐν τῷ ἀστει ἔμενον.
10. ὁ ναύκληρος ἐφοβεῖτο μὴ ὁ χειμὼν τὴν ναῦν διαφθείρῃ.

Exercise 22 β

Translate into Greek:

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

2. Indefinite or General Clauses

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

Relative: Definite:

πάντες ἔκείνους τιμῶσιν οἵ ἐν Σαλαμῖνι ἐμαχέσαντο.

All honor the men who fought at Salamis.

Relative: Indefinite or General:

ὅστις ἄν ἔξω τῶν τειχῶν μένῃ, ἀποθανεῖται ὑπὸ τῶν πολεμίων.

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

(Present subjunctive = ongoing process)

ὅστις ἀν τοῦτο ποιήσῃ, τιμῆς ἄξιός ἐστιν.

Whoever does this is worthy of honor.

(Aorist subjunctive = simple action)

Temporal: Definite:

ἐπεὶ εἰς τὸ ὅστυ ἀφικόμεθα, πρὸς τὴν ἀγορὰν ἐσπεύσαμεν.

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

Temporal: Indefinite or General:

ἐπειδὴν (= ἐπειδή + ἀν) εἰς τὸ ὅστυ ἴωμεν, πρὸς τὴν ἀγορὰν σπεύδομεν.

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

Temporal: Definite:

οἱ Σπαρτιάται ἔμάχοντο ἔως ἀπαντες ἐπεσον.

The Spartans were fighting until all fell.

After a negative main clause, πρὶν is usually used:

οἱ γυναῖκες οὐκ ἀπῆλθον πρὶν ἀφίκετο ὁ ἵερεύς.

The women did not go away until the priest arrived.

Temporal: Indefinite or General:

μείνατε ἔως ἀν ἐπανέλθῃ ὁ πατήρ.

Wait until father returns.

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

οἱ γυναῖκες οὐκ ἀπίσσου πρὶν ἀν ἀφίκηται ὁ ἵερεύς.

The women will not go away until the priest arrives.

Conditional: Definite:

εἰ τῷ Περικλεῖ πιστεύεις, μῶρος εἶ.

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

Conditional: Indefinite or General:

ἐᾶν (= εἰ + ἀν) τῷ Περικλεῖ πιστεύωμεν, μῶροί ἐσμεν.

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

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

Indefinite Relative Clauses:

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

	Masculine	Feminine	Neuter
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὐτίνος or ὅτου	ἥστινος	οὐτίνος or ὅτου
Dat.	ὅτινι or ὅτῳ	ἥτινι	ὅτινι or ὅτῳ
Acc.	ὅτινα	ἥτινα	ὅ τι
Nom.	οἵτινες	αἵτινες	ἄτινα or ἄττα
Gen.	ῶντινων	ῶντινων	ῶντινων
Dat.	οῖστισι(ν)	αῖστισι(ν)	οῖστισι(ν)
Acc.	οὕστινας	ἄστινας	ἄτινα or ἄττα

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

ὁ πατήρ τῷ παιδὶ δίδωσιν πάντα ὅσ' ἀν αἰτῇ.

The father gives the child whatever he asks for.

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

Indefinite Temporal Clauses:

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

ἐπειδάν = ἐπειδή + ἀν

ὅταν = ὅτε + ἀν

ὅπόταν = ὅπότε + ἀν

Aspect:

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

Future Time:

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

ὅστις ἀν ἔξω τῶν τειχῶν μένῃ, ἀποθανεῖται ὑπὸ τῶν πολεμίων.

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

ἐπειδὰν ἐπανέλθῃ ὁ πατήρ, πάντα μαθησόμεθα.

When father returns, we will learn everything.

μείνατε ἔως ἂν ἐπανέλθῃ ὁ πατήρ.

Wait until father returns.

αἱ γυναῖκες οὐκ ἀπίστι πρὶν ἂν ἀφίκηται ὁ ἱερεύς.

The women will not go away until the priest arrives.

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

ἔὰν οἴκαδε ἐπανέλθωμεν, πάντα μαθησόμεθα.

If we return home, we will learn everything.

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

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

If you do this, you will die.

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

Exercise 22γ

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

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

8. οἱ ποιμένες τὰ πρόβατα ἐν τοῖς ὅρεσιν οὐ νεμοῦσιν (*will pasture*) πρὶν ἀν γένηται τὸ ἔαρ (*spring*).
We will not set out for home until the shepherd shows us the way.
9. ὅταν ἀπῇ ὁ δεσπότης, οἱ δοῦλοι παύονται ἐργαζόμενοι.
Whenever the master approaches, the slaves, getting up (*use aorist*), work.
10. εἰς κίνδυνον καταστήσεσθε, ὡς παῖδες, εἰ μὴ ποιήσετε ὅσ' ἀν παραινέσωμεν.
Unless you listen to me, you will suffer terribly (terrible things).
11. οὗτοι οἱ παῖδες, οἵ τοις πατράσι συνελάμβανον, εἰργάζοντο ἔως ἐγένετο νῦξ.
12. ἐάν τις τούτου πίῃ, ἀποθνήσκει.
13. οὐκ ἄπιμεν πρὶν ἀν ἐπανέλθῃ ὁ πατήρ.
14. οἱ αὐτουργοὶ εἰς τοὺς ἀγροὺς οὐκ ἐπανῆλθον πρὶν οἱ πολέμιοι ἀπὸ τῆς Ἀττικῆς ἀνεχώρησαν.
15. μὴ ἀπὸ τῆς ἀγορᾶς ἀπέλθητε πρὶν ἀν τοῦ ἀγγέλου ἀκούσητε.

Athenian Democracy in Action

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

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

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

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

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

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

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

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

New Testament Greek

John 5.1–9

The Healing at the Pool Called Bethzatha

μετὰ ταῦτα ἦν ἐπρτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθζαθὰ πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δέ τις ἄνθρωπος ἐκεὶ τριάκοντα ὥκτω ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

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

τοῦτον ἴδων ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἥδη χρόνον ἔχει, λέγει αὐτῷ, "Θέλεις ὑγιῆς γενέσθαι;" ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, "Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὄντος βάλῃ με εἰς τὴν κολυμβήθραν· ἐν φύσει ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει." λέγει αὐτῷ ὁ Ἰησοῦς, "Ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει." καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἤρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει.

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

Η ΑΝΑΣΤΑΣΙΣ (β)

VOCABULARY

Verbs

- ἐνδίδωμι, *I give in, yield*
 ζεύγνυμι, *ζεύξω, ἔζευξα.*
 ἔζευγματι, ἔζεύχθην or
 ἔζύγην, *I yoke*
 δδέρομαι, *rare in tenses other than present, I grieve*
 προσδέχομαι, *I receive, admit; I await, expect*

Nouns

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

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

Adjectives

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

Preposition

ἐκτός + gen., *outside*

Adverb

οὐδέποτε, *never*

Conjunction

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

ταῦτα οὖν ἀκούσασα ἡ Μυρρίνη σīγήσāσα τῷ ἀνδρὶ ἐπείθετο, καίπερ φοβουμένη μὴ χαλεπὴ γένηται ἡ ἀνάστασις. πάντα οὖν τὸν χειμῶνα παρεσκευάζοντο ὡς Ἀθήναζε ἀναστησόμενοι ἐπειδὰν εἰσβάλωσιν οἱ Πελοποννήσιοι. ἂμα δ' ἦρι ἀρχομένῳ ἄγγελος ἀπὸ τῶν Ἀθηνῶν ἀφίκετο λέγων ὅτι ἥδη συλλέγονται οἱ τε Λακεδαιμόνιοι καὶ οἱ σύμμαχοι εἰς τὸν Ἰσθμόν· ὁ οὖν Δικαιόπολις τὸν Φίλιππον καὶ τὸν Ξανθίαν ἐπεμψεν ὡς τὰ ποίμνια εἰς τὴν Εὔβοιαν κομιοῦντας. 5 ἐπειτα δὲ αὐτός τε καὶ ἡ Μυρρίνη τὴν ἄμαξαν ἔξαγαγόντες πάνθ' ὅσα φέρειν ἐδύναντο εἰσέθεσαν. πάντων δ' ἐτοίμων ὅντων ὁ Δικαιόπολις τοὺς βοῦς ζεύξας τὸν πάππον πολλὰ ὀδυρόμενον ἀνεβίβασεν. τέλος δὲ ἡ τε Μυρρίνη καὶ ἡ Μέλιττα αὐταὶ ἀνέβησαν. οὕτως οὖν ἐπορεύοντο δακρύοντες καὶ ὀδυρόμενοι, φοβούμενοι μὴ οὐδέποτε ἐπανίσπιν. 10

[τὰ ποίμνια, *the flocks* ἀνεβίβασεν (*from ἀναβίβάζω*), *put (him) onto (the wagon)*]

μακρὰ δ' ἦν ἡ ὁδὸς καὶ χαλεπή. ἔδει γὰρ κατὰ τὴν ἀμαξιτὸν
ιέναι, πολλοῖς δ' ἐνετύγχανον αὐτουργοῖς οὕπερ πρὸς τὴν πόλιν
σπεύδοντες ἀλλήλοις ἐνεπόδιζον. τέλος δὲ ἐσπέρᾶς ἥδη γιγνομένης ἐς
τὰς πύλας ἀφίκοντο, καὶ μόλις εἰσελθόντες τὴν νύκτα ἐν ἡρῷῳ τινὶ¹⁵
ἔμειναν. τῇ δ' ὑστεραίᾳ ὁ Δικαιόπολις παρὰ τὸν ἀδελφὸν ἥλθεν ἵνα
αἴτῃ αὐτὸν εἴ πως βοηθεῖν δύναται. ὁ δ' ἀδελφὸς οὐκ ἐδύνατο
αὐτὸὺς εἰς τὴν οἰκίāν δέχεσθαι τοσούτους ὄντας ἀλλὰ πύργον τινὰ
αὐτῷ ἔδειξεν ὃς πάντας χωρήσει. ὁ οὖν Δικαιόπολις πρὸς τὸν
οἰκείους ἐπανελθὼν ἥγήσατο αὐτοῖς πρὸς τὸν πύργον, ἐν φῷ ἔμελλον
διὰ παντὸς οἰκήσειν, ἕως οἱ μὲν Πελοποννήσιοι ἀπίοιεν, αὐτοὶ δὲ
πρὸς τὸν ἀγροὺς ἐπανίοιεν.

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

—The following is adapted from Thucydides 2.12:

ἐν δὲ τούτῳ κῆρυξ ἀφίκετο ἐς τὰς Ἀθήνας, πέμψαντος τοῦ
Ἀρχιδάμου τῶν Λακεδαιμονίων βασιλέως· οἱ δὲ Ἀθηναῖοι οὐ
προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὴν βουλήν· ἦν γὰρ
Περικλέους γνώμη κῆρυκα καὶ πρεσβείāν μὴ δέχεσθαι Λακε-
δαιμονίων ἥδη στρατευομένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν
ἀκοῦσαι καὶ ἐκέλευνον ἐκτὸς ὁρίων εἶναι αὐθημερόν, ξυμπέμπουσί τε
αὐτῷ ἀγωγούς, ὅπως μηδενὶ ξυγγένηται. ὁ δ' ἐπειδὴ ἐπὶ τοῖς ὁρίοις²⁵
ἐγένετο καὶ ἔμελλε διαλέσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι, “ἥδε ἡ
ἡμέρα τοῖς “Ἐλλησι μεγάλων κακῶν ἄρξει.” ὡς δὲ ἀφίκετο ἐς τὸ
στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω
ἐνδώσουσιν, οὔτω δὴ ἄρας τῷ στρατῷ προύχωρει ἐς τὴν γῆν αὐτῶν.³⁰

[πρεσβείāν, *embassy* πρὶν ἀκοῦσαι (*prīn + infin.*), *before to hear (him)* = before
hearing (him) δόριῶν, *boundaries* αὐθημερόν, *that very day* ξυμπέμπουσί, *they*
send X (acc.) *with* Y (dat.) ἀγωγούς, *escorts* ξυγγένηται + dat., *he would meet*
διαλέσεσθαι, *to part* (from the escort) πω, *at all* ἄρας (from αἵρω, ἄρω, ἥρα),
here intransitive, *setting out/having set out* τῷ στρατῷ, *with his army*]³⁵

PRINCIPAL PARTS: More Nasal Stems (-ν-)

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

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

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

ἀποκρίν-ομαι, [κρινε-] ἀποκρινοῦμαι, [κριν-] ἀπεκρίναμην, [κριν-]

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

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

WORD BUILDING

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

Give the meanings of the words in the following sets:

- | | | | |
|------------|----------|------------|--------------------|
| 1. πράττω | ἡ πρᾶξις | τὸ πράγμα | πρᾶκτικός, -ή, -όν |
| 2. τάττω | ἡ τάξις | τὸ τάγμα | τακτός, -ή, -όν |
| 3. ταράττω | ἡ ταραχή | ἡ ἀταραξία | ἀταρακτος, -ον |
| 4. φυλάττω | ὁ φύλαξ | ἡ φυλακή | |

GRAMMAR

3. Indirect Statements and Questions

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

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

Direct Statement:

“ἡ ἡμὴ μήτηρ πρὸς τὴν κρήνην ἔρχεται.”

“*My mother is going to the spring.*”

Indirect Statement:

ἡ παρθένος εἶπεν ὅτι ἡ μήτηρ πρὸς τὴν κρήνην ἔρχεται.

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

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

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

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

whence?	whither?	how much?	when?	where?	who?
πόθεν;	πού;	πόσος;	πότε;	που;	τίς;
ὅποθεν	ὅποι	ὅπόσος	ὅποτε	ὅπου	ὅστις

Direct Questions:

“πότε ἐπάνεισιν;”
“When will she return?”

“πόσον χρόνον ἀπέσται;”
“How long will she be away?”

Indirect Questions:

ὁ πατήρ ἤρετο διπότε/πότε ἐπάνεισιν.
The father asked when she would return.

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

“οὐκ εἶπεν ἡ μήτηρ διπόσον/πόσον χρόνον ἀπέσται.”
Mother did not say how long she would be away.

Indirect Statement with Indirect Question:

ἡ παρθένος ἀπεκρίνατο ώς οὐκ εἶπεν ἡ μήτηρ διπόσον/πόσον χρόνον ἀπέσται.
The girl answered that mother had not said how long she would be away.

Exercise 22 δ

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

1. ὁ πατήρ τὴν παρθένον ἤρετο διπόθεν/πόθεν ἥλθεν.
2. ἡ δὲ ἀποκριναμένη εἶπεν ὅτι ἥλθεν ἀπὸ τῆς οἰκίας καὶ δι' ὀλίγου ἐκεῖσε ἐπάνεισιν.
3. ὁ ἄγγελος εἶπεν ὅτι οἱ πρέσβεις ἥδη προσχωροῦσι καὶ δι' ὀλίγου παρέσονται.
4. ὁ δοῦλος εἶπεν ὅτι οὐ δυνατόν ἔστι λίθον τοσοῦτον αἴρειν.
5. ὁ δὲ δοῦλος εἶπεν ὅτι ἐὰν μὴ συλλαμβάνῃ ὁ δεσπότης, οὐ δυνήσεται αἴρειν τὸν λίθον.
6. οὐδεὶς ἥγγόει ὅτι οἱ πολέμοι δι' ὀλίγου εἰς τὴν γῆν εἰσβαλοῦσιν.
7. ὁ Δικαιόπολις τῇ γυναικὶ εἶπεν ὡς δεῖ εἰς τὸ ἄστυ ἀναστῆναι.
8. ἡ γυνὴ ἤρετο ὅπου/πού εἰς τὸ ἄστυ ἀναστάντες οἰκήσουσιν.
9. ἀπεκρίνατο ὁ Δικαιόπολις ὅτι ἐπειδὴν εἰσβάλωσιν οἱ πολέμοι, ἐν τῷ ἄστει ἀσφαλεῖς ἔσονται.
10. ἡ οὖν γυνὴ εἶπεν ὅτι πάντα ποιήσει ὅσ' ἀν κελεύῃ ὁ ἀνήρ.

Η ΝΟΣΟΣ

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

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

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

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

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

οὗτε γὰρ ἵπτροι ὠφέλουν τὸ πρῶτον, ἀγνοοῦντες τὴν νόσον, ἀλλ’ αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσῆσαν τοῖς νοσοῦσιν, οὗτε ἄλλῃ ἀνθρωπείᾳ τέχνη ὠφέλει οὐδεμία. ἤρξατο δὲ ἡ νόσος τὸ μὲν πρῶτον, ὡς λέγουσιν, ἐξ Αἰθιοπίδας τῆς ὑπὲρ Αἴγυπτου, ἔπειτα δὲ καὶ ἐξ Αἴγυπτον κατέβη καὶ ἐξ τὴν βασιλέως γῆν τὴν πολλήν.

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

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

ἐξ δὲ τὴν Ἀθηναίων πόλιν ἔξαίφνης ἐσέπεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων· ὕστερον δὲ καὶ ἐξ τὴν ἄνω πόλιν ἀφίκετο, καὶ ἔθνησκον πολλῷ πλέονες ἥδη ἀνθρωποι. ἐγὼ δὲ οἶον ἐγίγνετο λέξω, αὐτός τε νοσήσας καὶ αὐτὸς ιδὼν ἄλλους πάσχοντας.

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

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

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

Exercise 22ε

Translate into Greek:

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

Classical Greek

Solon

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

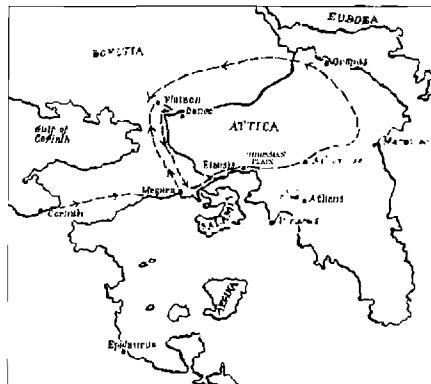
δῆμῳ μὲν γὰρ ἔδωκα τόσον γέρας ὅσσον ἀπαρκεῖν
 τῆμῆς οὐτ' ἀφελῶν οὐτ' ἐπορεξάμενος·
 οἱ δ' εἴχον δύναμιν καὶ χρήμασιν ἦσαν ἀγητοί,
 καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν.
 ἔστην δ' ἀμφιβαλῶν κρατερὸν σάκος ἀμφοτέροισι,
 νīκāν δ' οὐκ εἴσασ' οὐδετέρους ἀδίκως.

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

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

23

Η ΕΣΒΟΛΗ (α)



ἡ Ἀττικὴ γῆ τέμνεται ύπὸ τῶν πολεμίων.

VOCABULARY

Verbs

ἐπεξέρχομαι [= ἐπι- + ἔκ- + ἔρχομαι] + dat., *I march out against, attack*

καθέζομαι [= κατα- + ἔζομαι], [έδε-] *καθεδοῦμαι, I sit down; I encamp*

περιοράω, *I overlook, disregard*

τάττω (*τάσσω*), [τακ-] *τάξω, ἔταξα, τέταχα, τέταγμαι, ἔταχθην, I marshal, draw up in battle array; I station, post*

τέμνω, [τεμε-] *τεμῶ, [τεμ-] ἔτεμον, [τμε-] τέτμηκα, τέτμημαι, ἔτμήθην, I cut; I ravage*

Nouns

ἡ αἰτία, τῆς αἰτίας, *blame; responsibility; cause*

ὁ δῆμος, τοῦ δήμου, *the people; township; deme*

ἡ εἰσβολή (έσ-), τῆς εἰσβολῆς, *invasion*

ἡ πείρα, τῆς πείρας, *trial; attempt; test*

ἡ προσβολή, τῆς προσβολῆς, *attack*

τὸ φρούριον, τοῦ φρουρίου, *garrison*

τὸ χωρίον, τοῦ χωρίου, *place; district*

ὁ χῶρος, τοῦ χώρου, *place*

Adjective

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

Adverb

ἥπερ, *where*

Conjunctions

ὅπότε, *when*

ὅπόταν [= ὅπότε + ἄν] + subjunctive, *when(ever)*

Proper Names and Adjectives

αἱ Ἀχαρναί, τῶν Ἀχαρνῶν, *Acharnae*

οἱ Ἀχαρνῆς, τῶν Ἀχαρνέων, *inhabitants of Acharnae, the Acharnians*

ὅ δὲ στρατὸς τῶν Πελοποννησίων προϊὼν ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην πρῶτον, ἥπερ ἔμελλον ἐσβαλεῖν. καὶ ως ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ· ἡ γὰρ Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρώντο ὅπότε πόλεμος γένοιτο. τাঃ τε οὖν προσβολὰς παρεσκευάζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἵτιναν τε οὐκ ὀλίγην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ· οἱ γὰρ Ἀθηναῖοι πάντα ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ.

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

ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνόῃ καὶ πᾶσαν ἰδέāν πειράσαντες οὐκ ἐδύναντο ἐλεῖν, οἵ τε Ἀθηναῖοι οὐδὲν ἐπεκηρύκεύοντο, οὕτω δὴ ὄρμήσαντες ἀπ' αὐτῆς ἐσέβαλον ἐς τὴν Ἀττικήν· ἥγεντο δὲ Ἀρχίδαμος Λακεδαιμονίων βασιλεύς.

[ιδέāν, *sort; form; way* ἐπεκηρύκεύοντο, *were sending ambassadors to make peace proposals*]

καὶ καθεζόμενοι ἔτεμνον πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θρῖάσιον πεδίον. ἔπειτα δὲ προύχώρουν ἔως ἀφίκοντο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων, καὶ καθεζόμενοι ἐς αὐτὸν στρατόπεδόν τε ἐποιήσαντο χρόνον τε πολὺν ἐμμείναντες ἔτεμνον. λέγεται δὲ ὅτι γνώμῃ τοιᾶδε ὁ Ἀρχίδαμος περὶ τε τὰς Ἀχαρνάς ως ἐς μάχην ταξάμενος ἔμεινε καὶ ἐς τὸ πεδίον ἐκείνη τῇ ἐσβολῇ οὐ κατέβη· ἥλπιζε γὰρ τοὺς Ἀθηναίους ἐπεξιέναι καὶ τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

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

ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσίνα καὶ τὸ Θρῖάσιον πεδίον οὐκ ἀπηντησαν, πεῖραν ἐποιεῖτο περὶ Ἀχαρνᾶς καθήμενος εἰ ἐπεξίασιν· ἂμα μὲν γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἂμα δὲ ἐνόμιζε τοὺς Ἀχαρνέας μέγα μέρος ὅντας τῆς πόλεως (τρισχίλιοι γὰρ ὀπλίται ἐγένοντο) οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα ἀλλὰ ὄρμήσειν καὶ τοὺς πάντας ἐς μάχην.

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

—adapted from Thucydides 2.18–20

PRINCIPAL PARTS: More Liquid Stems (-ρ-)

αἴρω, [ἀρε-] ἄρω, [ἀρ-] ἡρα, ἡρκα, ἡρματι, ἡρθην, *I lift, raise up; with reflexive pronoun, I get up; intransitive; I get under way, set out*
διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθειρα, [φθάρ-] διέφθαρκα or [φθορ-] διέφθορά, [φθαρ-] διέφθαρματι, διεφθάρην, *I destroy*
ἐγείρω, [ἐγερε-] ἐγερῶ, [ἐγειρ-] ἤγειρα, [thematic 2nd aorist middle; ἐγρ-] ἡγρόμην (*I awoke*), [ἐγορ-] ἐγρήγορα (*I am awake*), [ἐγερ-] ἐγήγερματι, *ὴγέρθην, active, transitive, I wake X up; middle and passive, intransitive, I wake up*

WORD STUDY

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

- | | |
|--------------|---------------------------------------|
| 1. politics | 5. monarchy |
| 2. demagogue | 6. tyranny |
| 3. rhetoric | 7. ochlocracy (οἱ ὥχλος, <i>mob</i>) |
| 4. democracy | 8. autonomy |

GRAMMAR

1. Indirect Statements with Infinitives

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

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

ο πατήρ μοι ἔφη τὸν νεανίαν τῷ γέροντι συλλήψεσθαι.

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

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

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

ο νεανίας μοι ἔφη τῷ γέροντι συλλήψεσθαι.

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

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

ο νεανίας μοι ἔφη αὐτὸς τῷ γέροντι συλλήψεσθαι.

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

ο νεανίας μοι ἔφη οἴκαδε ἐπανελθὼν τῷ γέροντι συλλήψεσθαι.

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

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

ἐνόμιζε τοὺς Ἀχαρνέας οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα.

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

ἐπίστευεν τοὺς Ἀχαρνέας ὄρμήσειν τοὺς πάντας ἐς μάχην.

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

ἵλπιζε τοὺς Ἀχαρνέας ὄρμήσειν τοὺς πάντας ἐς μάχην.

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

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

Direct:

τῷ γέροντι οὐ βοηθήσω.

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

Indirect:

οὐκ ἔφη τῷ γέροντι βοηθήσειν.

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

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

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

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

ἢλπιζε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

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

ἔλπιδα εἶχε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

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

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

Exercise 23 α

Read aloud and translate:

1. ὁ παῖς τῷ νεᾶνιά ἔφη πρὸς τὸν ἀγρὸν ιέναι ώς τὸν πατέρα ζητήσων.
2. ὁ δὲ νεᾶνιάς οὐκ ἔφη τὸν πατέρα αὐτοῦ ἐν τῷ ἀγρῷ ιδεῖν.
3. ὁ παῖς ἔφη τὸν πατέρα ἐν τῷ ἄστει ζητήσειν.
4. ἢλπιζε γὰρ ἑκεὶ εὑρήσειν αὐτὸν τὰ πρόβατα ἀποδιδόμενον.
5. ὁ νεᾶνιάς ἐπίστευε τὸν πατέρα αὐτοῦ ἥδη οἴκαδε ἐπανελθεῖν.
6. ὁ παῖς ἔφη αὐτὸς δι' ὀλίγου οἴκαδε ἐπανιέναι.
7. ὁ Περικλῆς ἔφη ἀεὶ τῆς αὐτῆς γνώμης ἔχεσθαι.
8. ἐνόμιζε γὰρ τοὺς Ἀθηναίους εἰς πόλεμον καταστάντας τοὺς Πελοποννησίους νικήσειν.
9. οὐκ ἔφη τοὺς Πελοποννησίους πόλεμον χρόνιον ποιεῖσθαι δύνασθαι.
10. ἔφη τοὺς πατέρας αὐτῶν ἀνδρείως μαχομένους τοὺς Πέρσας νικῆσαι.
11. ἢλπιζεν αὐτοὺς μὴ κακίνας τῶν πατέρων γενήσεσθαι.
12. οἱ Ἀθηναῖοι ἐνόμιζον τὸν Περικλῆ ἄριστα παραινέσαι.
13. ὁ Δικαιόπολις ἔφη ἀνάγκην είναι εἰς τὸ ἄστυ ἀναστῆναι.
14. ὁ δὲ Μυρρίνη οὐκ ἔφη δυνατὸν είναι τοῦτο ποιεῖν.
15. τέλος δὲ ἔφη πάντα πρᾶξειν ὅσα παραινεῖ ὁ Δικαιόπολις.

2. Indirect Statements with Participles

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

ὅψονται τὴν γῆν τεμνομένην.

They will see that their land is being ravaged.

ὅψονται τὰ σφέτερα διαφθειρόμενα.

They will see that their own property is being destroyed.

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

ἐπίστανται εἰς μέγιστον κίνδυνον καταστάντες.

They know that they have gotten into the greatest danger.

οἶδα αὐτὸς μὲν δρθῶς γιγνώσκων, ἐκείνους δὲ ἀμαρτάνοντας.

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

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

Exercise 23β

1. ὁ αὐτρουργὸς εἶδε τὸν δοῦλον ὑπὸ τῷ δένδρῳ καθεύδοντα.
2. ὁ δοῦλος ἔγνω τὸν δεσπότην μάλα ὄργιζόμενον.
3. αἱ γυναῖκες εἶδον λύκον μέγαν πρὸς τὴν κρήνην προσιόντα.
4. ἡ μήτηρ ἔγνω τὴν θυγατέρα τὸν λύκον μάλα φοβουμένην.
5. ἡ μήτηρ ἡπίστατο αὐτῇ μὲν ἀσφαλῆς οὖσα, τὴν δὲ θυγατέρα εἰς κίνδυνον ἐμπίπτουσαν.
6. δι' ὀλίγου εἶδε τὸν λύκον τρεψάμενον πρὸς τὰ ὅρη ἀποφεύγοντα.
7. τὴν οὖν θυγατέρα καλέσασα, “ἐπάνελθε,” ἔφη· “ἄρ’ οὐκ οἰσθα τὸν λύκον ἥδη ἀπίόντα;”
8. οἶδα τοὺς πολεμίους εἰς τὴν γῆν δι' ὀλίγου εἰσιόντας.
9. οἱ αὐτουργοὶ ἡπίσταντο εἰς μέγιστον κίνδυνον καταστάντες.
10. ὁ ἴατρὸς ἔγνω αὐτὸς τῇ νόσῳ ἀποθανούμενος.

Greek Wisdom

Heraclitus

ἐκ τῶν διαφερόντων καλλίστην ἀρμονίāν γίγνεσθαι ὁ Ἡράκλειτός φησιν. Fragment 8 Diels

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

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

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

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

The war lasted from 431 to 404 B.C. with an intermission from 421 to 416. In this essay we will outline the events of the first half only, the Archidamian War, as it is called. In early summer 431 B.C. the Peloponnesian army under the Spartan king Archidamus invaded Attica, staying for about a month, while the Athenians withdrew behind the walls of Athens and saw their land ravaged. As soon as the Peloponnesian army withdrew, Pericles led the Athenian army out and devastated Megara. At the same time a fleet of 100 triremes together with allied contingents sailed around the Peloponnesus, landing at various points and causing havoc. In the autumn this force joined up with the Athenian army for a second attack on Megara.

The operations of the next few years followed a similar pattern with the northwest of Greece seeing more activity. Both sides had allies in this area and sent expeditions to help them win control of the approaches to the Corinthian Gulf. The outcome was inconclusive except in the Gulf itself, where the brilliant victories of the Athenian admiral Phormio over a much larger Peloponnesian fleet finally established Athenian naval supremacy beyond all doubt (see Chapter 29).

In 425 B.C. a minor operation nearly brought the war to an end. An Athenian fleet sailing around the Peloponnesus was forced by bad weather to land

at Pylos, on the west coast of the Peloponnesus. When the fleet continued on its way, it left behind a small force that fortified the promontory of Pylos and held it against Spartan attacks until reinforcements arrived. In the course of this operation, 420 Spartans were cut off on the island of Sphacteria. Eventually, the surviving 292 Spartans surrendered and were taken to Athens. The Spartan authorities in their eagerness to recover the prisoners sent an embassy to Athens to negotiate peace; the generous terms offered were rejected by the Assembly on the advice of Cleon, who had succeeded Pericles, who had died in 429 B.C., as the most influential speaker in the Assembly.

The following year the war took a new turn when a Spartan officer named Brasidas led a small force overland through northern Greece to Thrace. There he fomented revolt among the cities of Chalcidice, which belonged to the Athenian Empire, and succeeded in taking Amphipolis, a city of great strategic importance on the river Strymon. The historian Thucydides was one of the generals commanding in this area. He arrived with a fleet just too late to save the city, and for this failure he was brought to trial and exiled.

The Spartans were still eager for peace, and the Athenians were weary of the war. There was now a strong peace party, led by Nicias. In 423 B.C. a one-year truce was agreed upon, during which time negotiations for a permanent settlement were to go forward. When the truce ended, however, Cleon persuaded the Assembly to send him in command of an expedition to recover Amphipolis. He scored some initial successes, but then Brasidas attacked him outside the walls of Amphipolis. In the ensuing battle both he and Brasidas were killed.

With their deaths, the chief obstacles to peace were removed, and in 421 B.C. a treaty was negotiated between Athens and Sparta, which is known as the Peace of Nicias. Each side agreed to abandon nearly all the gains they had made in the war and to observe the peace for fifty years. The outcome of these ten years of costly and bitter struggle was thus a return to the position that had existed before the war. It proved to be a stalemate, nor were the prospects for long-term peace good. Nothing had been resolved. The basic reason for the war, the Peloponnesian fears of Athenian power, was still valid, nor, as events showed, was Athenian ambition quenched. Five years later the war was to start again, this time with consequences disastrous for Athens.

Greek Wisdom

Heraclitus

ἡθος ἀνθρώπῳ δοίμων. Fragment 119 Diels

Η ΕΣΒΟΛΗ (β)

VOCABULARY

Verbs

- διαλύω**, *I disband* (an army);
I disperse (a fleet)
ἔάω, imperfect, εἴων (irregular augment), ἔέσω (note ἀ instead of η after the ε), εἴᾶσσα (irregular augment), εἴάκα, εἴδμαι, εἰάθην, *I allow, let be*
ἔμμενω [= ἐν- + μένω], *I remain in*
ἔξαμαρτάνω [= ἐκ- + ἀμαρτάνω], *I miss; I fail; I make a mistake*
οἴσμαι or οἶμαι, imperfect, φόμην or φύμην, [οίε-] *οἱσμομαι, φήθην, I think*

Nouns

- ἡ ἐλπίς, τῆς ἐλπίδος, *hope; expectation*
 ἡ ἔξοδος, τῆς ἔξόδου, *going out; marching forth; military expedition*
 τὸ στάδιον, τοῦ σταδίου, pl., τὰ στάδια or οἱ στάδιοι, *stade (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer)*

Adjective

- ἕκαστος, -η, -ον, *each*

Proper Name

- οἱ Βοιωτοί, τῶν Βοιωτῶν,
Boeotians

'Αθηναῖοι δέ, μέχρι μὲν οὖν περὶ Ἐλευσίνα καὶ τὸ Θριάσιον πεδίον ὁ στρατὸς ἦν, ἐλπίδα τινὰ εἶχον αὐτοὺς ἐς τὸ ἐγγυτέρω μὴ προϊέναι· ἐπειδὴ δὲ περὶ τὰς Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλά, τῆς γῆς τεμνομένης ἐν τῷ ἐμφανεῖ, δεινὸν αὐτοῖς ἐφαίνετο καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τοῖς νεᾶνίαις ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐπεξιέναι, οἱ δέ τινες οὐκ ἐῶντες. οἵ τε Ἀχαρνῆς οἰόμενοι αὐτοὶ μέγιστον μέρος εἶναι τῶν Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον τὴν ἔξοδον μάλιστα.

[μέχρι . . . οὖν, as long as ἐς τὸ ἐγγυτέρω, closer ἀνασχετὸν, tolerable ἐποιοῦντο, they were considering ἐν τῷ ἐμφανεῖ, visibly, within eyesight κατὰ ξυστάσεις . . . γιγνόμενοι, assembling into groups ἔριδι, contention, strife ἐνῆγον (from ἐν- + ἔγω), were urging]

παντὶ τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὄργῃ εἶχον, καὶ ἐκείνων ὅν παρήνεσε πρότερον ἐμέμνηντο οὐδέν, ἀλλ' ἐκάκιζον αὐτὸν ὅτι στρατηγὸς ὃν οὐκ ἐπεξάγει, αἴτιόν τε ἐνόμιζον

αύτὸν εἶναι πάντων ὥν ἔπασχον. Περικλῆς δὲ ὄρῶν μὲν αὐτοὺς πρὸς τὸ παρὸν ὀργιζομένους καὶ οὐ τὰ ὅριστα φρονοῦντας, πιστεύων δὲ ὄρθως γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίāν οὐκ ἐποίει οὐδὲ ξύλλογον οὐδένα, ἵνα μὴ ὄργῃ μᾶλλον ἡ γνώμῃ ξυνελθόντες ἔξαμάρτωσί τι, ἀλλὰ τὴν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίāς μάλιστα ὅσον ἐδύνατο εἶχεν.

[ἀνηρέθιστο (pluperfect passive of ἀνερεθίζω), *had been stirred up, was excited* ἐμέμνηντο + gen., *they remembered* ἐκάκιζον, *they were abusing* ὅτι, *because* ἐπεξάγει, *he was (not) leading (them) out against (the enemy)* πρὸς τὸ παρὸν, *at the present state of affairs* περὶ τοῦ μὴ ἐπεξιέναι, *about not going out to attack* ξύλλογον, *gathering, meeting* δι' ἡσυχίāς . . . εἶχεν, *he was keeping (it) quiet*]

οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδήσουν τῶν δήμων τινὰς ἄλλους καὶ ἐμμείναντες ἐν τῇ Ἀττικῇ πολύν τινα χρόνον, ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ἦπερ ἐσέβαλον. ἀφικόμενοι δὲ ἐς Πελοπόννησον διέλυσαν τὸν στρατὸν καὶ ἔκαστοι ἐς τὴν ἑαυτῶν πόλιν ἐπανῆλθον.

[αὐτοῖς: dat. with ἐπεξῆσαν ἐδήσουν (from δηιόω), *were laying waste, ravaging*]

—adapted from Thucydides 2.21–23

PRINCIPAL PARTS: Verbs with Present Stem Suffix -αν-

αὐξ-άν-ω, [αὐξε-] αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὔξηθην, *I increase*

λαμβ-άν-ω, [ληβ-] λήψομαι, [λαβ-] λαβούν, [ληβ-] εἴληφα, εἴλημμαι, εἴληφθην, *I take; middle + gen., I seize, take hold of*

μανθ-άν-ω, [μαθε-] μαθήσομαι, [μαθ-] ἔμαθον, [μαθε-] μεμάθηκα, *I learn; I understand*

Note that λαμβάνω and μανθάνω have nasal infixes as well as the nasal suffix -αν-.

WORD BUILDING

Verbs and nouns are formed by adding suffixes to a stem. Give the meaning of the verbs and nouns in the following sets:

	Stem	Verb	Noun
1.	λεγ-	λέγ-ω	ὁ λόγος
	τρεπ-	τρέπ-ω	ὁ τρόπος
	γραφ-	γράφ-ω	ἡ γραφή
	μάχ-	μάχ-ομαι	ἡ μάχη

2. The following noun suffixes denote *agent*:

-τη (nominative -της)	ποιε-/ποιη-	ποιέ-ω	ὁ ποιη-τής
	κρῆ-/κρη-	κρί-νω	ὁ κρι-τής
-ευ (nominative -ευς)	γραφ-	γράφ-ω	ὁ γραφ-εύς
	γν-/γεν-/γον-	γί-γν-ομαι	ὁ γον-εύς
-τηρ (nominative -τηρ)	σω-	σώ-ζω	ὁ σω-τήρ
	δω-/δο-	δί-δω-μι	ὁ δο-τήρ
-τρο (nominative -τρος)	ἴα-	ἴα-ομαι	ὁ ία-τρός

3. The following noun suffixes denote *action*:

-σι (nominative -σις)	λῦ-/λυ-	λύω	ἡ λύσις
	ποιε-/ποιη-	ποιέ-ω	ἡ ποίη-σις
	κρῆ-/κρη-	κρί-νω	ἡ κρι-σις
-μη (nominative -μη)	φη-/φα-	φη-μί	ἡ φή-μη
	γνω-/γνο-	γι-γνώ-σκω	ἡ γνώ-μη

4. The following noun suffix denotes *result of action*:

-ματ (nominative -μα)	ποιε-/ποιη-	ποιέ-ω	τὸ ποίη-μα
	πρᾶκ-	πράττω	τὸ πρᾶγ-μα
	γραφ-	γράφ-ω	τὸ γράμ-μα

The suffixes illustrated above are the most common ones, but there are many others.

GRAMMAR

3. Indirect Statements with ὅτι/ώς, Infinitive, or Participle?

After	Expect usually
a. Verbs of saying:	
i. φημί or ἔφην	infinitive
ii. λέγω	infinitive or ὅτι/ώς
iii. εἶπον	ὅτι/ώς
b. verbs of thinking and believing	infinitive or sometimes ὅτι/ώς
δοκῶ, νομίζω, οἴομαι, πιστεύω	
c. ἐλπίζω	infinitive (negative usually μή)
d. verbs of knowing and learning	participle or ὅτι/ώς
γιγνώσκω, ἐπίσταμαι, μανθάνω, οἶδα	
e. verbs of perceiving	participle or, of intellectual perception, ὅτι/ώς
ἀκούω, ὄρω	

4. The Verb φημί

This verb shows a long-vowel stem φη- and a short-vowel stem φα-, which lengthens in the 3rd person plural of the present tense, e.g., 3rd person singular, *he/she says* = φησί(ν); 3rd person plural, *they say* = φᾶσι(ν). Imperfect: *he/she was saying/said*, ἔφη; *they were saying/said*, ἔφασαν. Study the chart of this verb in the Forms section, page 307. The future and aorist are regular: φήσω, ἔφησα (rare).

Exercise 23γ

Translate the following pairs of sentences. State which pattern in Grammar 3 above each sentence exemplifies.

1. ὁ ἄγγελος ἔφη τὸν πρέσβεις ἥδη ἀφικέσθαι ἐξ τὰς πύλας.
The old man said that the boy had already returned home.
2. οἱ νεανῖται νομίζουσιν αὐτοὶ τὸν πολεμίους ἥχδιας νικήσειν.
We think that we ourselves will easily take the city.
3. οἱ παῖδες εἶπον ὅτι/ώς τὸν πατέρα ἐν τῇ ἀγορᾷ εἶδον.
The foreigners said that they had found the money.
4. ὁρῶ ὑμᾶς πολλὰ καὶ κακὰ πάσχοντας.
We see that they are mistaken.
5. χειμῶνος γιγνομένου οἱ ναῦται ἔγνωσαν ὅτι/ώς μόλις εἰς τὸν λιμένα ἀφίξονται.
The women perceived that they would get into great danger.
6. ἡ παρθένος φέτο τὴν μητέρα πρὸς τῇ κρήνῃ ὄψεσθαι.
The shepherd was thinking that he would find (his) dog by the river.
7. οἱ δοῦλοι ἡλπιζον τὸν δεσπότην σφίσι (with them) μὴ ὀργιεῖσθαι.
We hope that the dog will not harm the sheep.
8. αἱ γυναῖκες ἡπιστήθησαν οὐδένα σῖτον ἐν τῷ οἴκῳ σφίσιν (for them) ὑπάρχοντα.
The farmers knew that there was no dwelling ready (*use ὑπάρχω*) for them in the city.
9. οἱ Ἀθηναῖοι φόντο τὸν ἔχθροὺς σφίσιν (*against them*) ἐπιβουλεύειν.
We were thinking that the foreigner was leading us to the temple.
10. ἡ γυνὴ ἐπίστευεν αὐτὴ μὲν ὄρθως γυγνώσκειν, τὸν δὲ ἄνδρα ἀμαρτάνειν.
Each (man) was thinking that he was safe and the others in danger.

5. The Articular Infinitive

The infinitive can be used as a verbal noun in any case, simply by introducing it with the neuter of the definite article (the negative is μή), e.g.:

τοῦτό ἔστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν.

This is wrongdoing, seeking to have more than others. (Plato, *Gorgias* 483e)

(Here τὸ ἀδικεῖν is nominative, subject of ἔστι, and τὸ . . . ζητεῖν is another nominative, in apposition to τοῦτο.)

ὁ Περικλῆς πιστεύει ὅρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι.

Pericles believes that he is right about not going out to attack.

τῷ ταχέως ιππεύειν ἐν καιρῷ ἀφίκοντο.

By riding fast they arrived on time.

δεῖ τοὺς νεāνιāς ἀγαθοὺς γίγνεσθαι εἰς τὸ λέγειν τε καὶ πράττειν.

The young men must become good for both speech and action/speaking and acting.

The infinitive may have its own subject in the accusative (see sentence no. 5 in Exercise 23δ below) and its own complement (such as a direct object), e.g.:

τῷ ταχέως διώκειν τὸ θηρίον, δι' ὀλίγου καταληψόμεθα.

By quickly pursuing the wild beast, we will soon catch (it).

Exercise 23δ

Read aloud and translate:

1. ὁ Θεμιστοκλῆς μάλιστα αἴτιος ἦν τοῦ ἐν τοῖς στενοῖς ναυμαχῆσαι.
2. τί ἔστι τὸ δίκαιον; τὸ δίκαιον ἔστι τὸ τοὺς μὲν φίλους ὀφελεῖν, τοὺς δὲ ἐχθροὺς βλάπτειν.
3. πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἥλθον τοῦ ἑλεῖν.
4. τῷ ζῆν ἔστι τι ἐναντίον (*opposite*), ὡσπερ τῷ ἐγρηγορέναι (*to be awake*) τὸ καθεύδειν;
5. Περικλῆς δὲ στρατηγὸς ὢν περὶ τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν ὁρθὴν γνώμην εἶχεν.

Greek Wisdom

Heraclitus

οὐ δεῖ ὡσπερ καθεύδοντας ποιεῖν καὶ λέγειν. Fragment 73 Diels

συντομωτάτην ὁδὸν ἐλεγεν εἰς εὐδοξίāν τὸ γενέσθαι ἀγαθόν. Fragment 135 Diels

6. Relative Pronouns and Their Antecedents: Some Special Cases

a. Attraction of Relative Pronoun to the Case of Its Antecedent

Examine the following from pages 114–115, lines 11–14:

τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ἐκείνων ὁν παρήνεσε πρότερον ἐμέμνηντο οὐδέν . . . αἴτιόν τε ἐνόμιζον αὐτὸν εἶναι πάντων ὁν ἔπασχον.

They were angry with Pericles and remembered nothing of those things that he had formerly advised . . . and they thought that he was responsible for all that they were suffering.

In this sentence the relative pronouns, which would normally be accusative, have been attracted into the case of their antecedents ἐκείνων and πάντων respectively.

Such attraction to the case of the antecedent often occurs when the relative pronoun would normally be in the accusative case and its antecedent is in the genitive or dative case. The attraction is optional.

b. Antecedent Incorporated into the Relative Clause

Sometimes the antecedent does not precede the relative pronoun but is incorporated into the relative clause, e.g.:

ὁ στρατηγὸς ἐπορεύετο σὺν ἣ εἰχε δυνάμει (= σὺν δυνάμει ἦν/ἢ εἰχε).

The general was marching with the (military) forces that he had.

c. Omission of Antecedent

Where the antecedent is a demonstrative pronoun, it is frequently omitted and attraction takes place. For example, instead of

ἐπαινῶ σε ἐπὶ τούτοις ὥ/οīς λέγεις.

I praise you for these things that you say.

the antecedent would usually be omitted, as follows:

ἐπαινῶ σε ἐφ' οīς λέγεις.

I praise you for what you say.

Exercise 23ε

Read aloud and translate. For each relative pronoun, give the form in which it would have been if attraction had not taken place, and give (where applicable) the omitted demonstrative pronoun antecedent.

- μὴ πιστεύθουν τοῖς πρέσβεσιν οῖς ἔπειμψαν οἱ Λακεδαιμόνιοι.
- ἄξιοι ἔστε, ὡς ἄνδρες, τῆς ἐλευθερίας ἡς κέκτησθε (*you have won*).
- δεῖ ὑμᾶς ἀφ' ὧν ξέτε (*you know*) αὐτοὶ τὰ πρᾶγματα κρίναι (*to judge*).
- ὁ στρατηγὸς ἀφίκετο ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν.
- ἀμαθέστατοί (*most ignorant*) ἔστε ὧν ἐγὼ οἶδα 'Ελλήνων.

7. Prepositional Prefixes and Euphony

Certain changes in spelling take place when prefixes are attached to verbs (see Book I, Chapter 5, Grammar 4, pages 58–59). Note what happens with prefixes that end in *v*:

Before β, π, φ, and ψ, v becomes μ, e.g., ἐν- + πίπτω > ἐμπίπτω (cf. ἐνέπεσον, ἐμπεσών).

Before γ, κ, ξ, and χ, v becomes γ, e.g., συν- + γράφω > συγγράφω and ἐν- + καλέω > ἐγκαλέω.

Before λ or μ, v is fully assimilated, e.g., συν- + λέγω > συλλέγω and ἐν + μένω > ἐμμένω.

Ο ΠΕΡΙΚΛΗΣ

Read the following passages (adapted from Thucydides 2.65) and answer the comprehension questions:

The plague undermined Athenian morale. The people blamed Pericles for their sufferings and sent envoys to Sparta to discuss peace terms. Pericles made a speech to try to raise their spirits. Thucydides here summarizes the achievements of Pericles.

τοιαῦτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὄργης παραλύειν. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἐπείθοντο καὶ οὕτε πρὸς τοὺς Λακεδαιμονίους πρέσβεις ἔτι ἐπεμπον ἔς τε τὸν πόλεμον μᾶλλον ὅρμηντο, ιδίᾳ δὲ τοῖς παθήμασιν ἐλūποῦντο. οὐ μέντοι πρότερον γε ἐπαύσαντο ἐν ὄργῃ ἔχοντες αὐτὸν πρὶν ἔζημισαν χρήμασιν. ὕστερον δὲ οὐ πολλῷ αὐθίς στρατηγὸν αἰτὸν εἴλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν. 5

[ἔς + acc., *against* παραλύειν, *to rid X (acc.) of Y (gen.)* δημοσίᾳ, *publicly* οὕτε = οὐ ὅρμηντο (*pluperfect passive of ὅρματο*), *they had been aroused, were in a state of eagerness* τοῖς παθήμασιν, *sufferings* πρὶν, *until* ἔζημισαν, *they penalized, fined* χρήμασιν, *dat. of χρήματα, money*, *with* ἔζημισαν εἴλοντο, *they chose*]

1. What was Pericles attempting to do?
2. What three things did the Athenians publicly do in response?
3. What did they do in private?
4. What did the Athenians have to do before they could stop being angry at Pericles?
5. What did they do shortly thereafter?

ὅσον τε γὰρ χρόνον προῦστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἡγεῖτο καὶ ἀσφαλῶς ἐφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπειδή τε πόλεμος κατέστη, φαίνεται ὁ Περικλῆς καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν αἰτήσ. ἐπεβίω

δὲ δύο ἔτη καὶ ἔξι μῆνας· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ ἐξ τὸν πόλεμον.

[ὅσον . . . χρόνον, *as long as προΐστη* (from προΐστημι) + gen., *he was at the head of, in charge of μετρίως, moderately ἐπ' ἐκείνου, in his time κατέστη, began προγνούς* (from προγνώσκω), *having foreknown ἐπεβιώ* (from ἐπιβιώω), *he lived on, survived μῆνας, months ἐπὶ πλέον, more, further ἐγνώσθη ἡ πρόνοια αὐτοῦ, his foresight was recognized ἐξ τὸν πόλεμον, with regard to the war]*

6. How did the city fare with Pericles in charge of it during peacetime?
7. When war came did Pericles appear to be right or wrong in his thinking about the city?
8. What was recognized even more after Pericles' death?

οἱ μὲν γὰρ ἔφη ἡσυχάζοντάς τε καὶ τὸ νομιτικὸν φυλάσσοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδῦνεύοντας αὐτοὺς νικήσειν. οἱ δὲ ταῦτα πάντα ἐξ τὸ ἐναντίον ἔπρᾶξαν καὶ κατὰ τὰς ιδίας φιλοτιμίας καὶ ίδια κέρδη κακῶς ἐπολίτευσαν. αἴτιον δὲ ἦν ὅτι ἐκεῖνος δυνατὸς ὥν οὐκ ἤγετο ὑπὸ τοῦ δήμου μᾶλλον ἡ αὐτὸς ἦγε. ἐγίγνετό τε λόγῳ μὲν δημοκρατίᾳ, ἔργῳ δὲ ὑπὸ τοῦ πράτου ἀνδρὸς ἀρχῆς.

[ἐπικτωμένους, *increasing, adding to τῇ πόλει κινδῦνεύοντας, putting the city at risk οἱ δὲ, but they (i.e., his successors) ἐξ τὸ ἐναντίον, in the opposite way τὰς ιδίας φιλοτιμίας, their private ambitions κέρδη, profits κακῶς ἐπολίτευσαν, pursued bad policies αἴτιον, the reason]*

9. What four things had Pericles said the citizens should do if they were to be victorious?
10. Did the Athenians do as Pericles said they should?
11. What two things motivated the Athenians?
12. How did they conduct themselves as citizens?
13. What reasons does Thucydides give for Pericles' success as a leader?
14. How does Thucydides describe the system of government under Pericles?

Exercise 23ζ

Translate into Greek:

1. When Pericles died, his successors (*οἱ ὄστεροι*) were not leading the citizens but were being led by them.
2. For each wishing to be first said, "I will give the citizens all that (whatever) they want."
3. But they made many mistakes (*use πολλά + ἀμαρτάνω*) and sent away the expedition to Sicily (*use ἡ Σικελία*), hoping that they would thus oblige (*use χαρίζομαι + dat.*) the people.
4. But when they heard that the generals were being defeated by the enemy, they did not send aid (*use ἡ βοήθεια*).

5. Competing (*use ἀγωνίζομαι*) against each other about the leadership (*use ή προστασία*) of the people, they were being persuaded to neglect (*use ἀμελέω + gen.*) the war.

Classical Greek

Solon

Solon's poems were not confined to political themes. The following lines come from a long poem in which he reflects on men's desire to win wealth; ill-gotten gains earn punishment from Zeus. He here lists some ways in which men try to make a living (fragment 13.43–44, 47–50, 53–54):

σπεύδει δ' ἄλλοθεν ἄλλοις· ὁ μὲν κατὰ πόντον ἀλάται

ἐν νηυσὶν χρήζων οἴκαδε κέρδος ἄγειν. . . .

ἄλλοις γῆν τέμνων πολυδένδρεον εἰς ἐνιαυτὸν

λατρεύει, τοῖσιν καμπύλ' ἄροτρα μέλει·

ἄλλοις Ἀθηναίης τε καὶ Ἡφαίστου πολυτέχνεω

ἔργα δαείς χειροῖν ξυλλέγεται βίοτον. . . .

ἄλλοιν μάντιν ἔθηκεν ἄναξ ἐκάεργος Ἀπόλλων,

ἔγνω δ' ἀνδρὶ κακὸν τηλόθεν ἐρχόμενον.

[ἄλλοθεν ἄλλοις, *one man one way, one another κατὰ πόντον, over the sea* ἀλάται, *wanders νηυσὶν = ναυσὶν χρήζων, longing κέρδος (τό), gain, wealth τέμνων, cutting πολυδένδρεον, with many a tree, tree-clad εἰς ἐνιαυτὸν, year in, year out λατρεύει, slaves τοῖσιν, for whom καμπύλ(α), bent μέλει, are a concern 'Αθηναίης = 'Αθηνᾶς πολυτέχνεω (gen. of πολτέχνης), of many crafts (Hephaestus was the god of fire and crafts) δαείς, knowing, skilled in χειροῖν, with his (two) hands βίοτον, his livelihood μάντιν, a prophet ἔθηκεν, made ἄναξ ἐκάεργος, the Lord, the far-shooter (lit., far-worker) ἔγνω, gnomic aorist, he (the prophet) knows τηλόθεν, from afar]*

New Testament Greek

John 6.47–51

Jesus the Bread of Life

Jesus speaks to the Jews.

“ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἔξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ ἄρτος ὃ ζῶ ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰώνα, καὶ ὁ ἄρτος δὲ ὃν ἐγώ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.”

[ἀμὴν, verily ζωὴν, life αἰώνιον, eternal ὁ ἄρτος, the bread ἔφαγον, ate τῇ ἐρήμῳ, the desert τὸ μάννα, the manna αἰώνα, eternity καὶ . . . δὲ, moreover also ἡ σάρξ, the flesh τοῦ κόσμου, the world]



Departure of a warrior



ἐν διδασκάλων· ἐπ' ἀριστερῷ μὲν ὁ παιᾶς κιθαρίζειν διδάσκεται ὑπὸ κιθαριστοῦ· ἐπὶ δὲ δεξιᾷ κάθηται ὁ παιδαγωγός· μεταξὺ δὲ ὁ γραμματιστής τὰ γράμματα διδάσκει.

VOCABULARY

Verbs

διδάσκω, [διδαχ-] **διδάξω**,
διδίδαξα, **δεδίδαχα**, **δεδίδαγμαι**, **ἐδιδάχθην**, *I teach*
 someone (acc.) something
 (acc.); passive, *I am taught*
 something (acc.)

*ζάω (unattested, hypothetical
 form) (ζῶ, ζῆς, ζῇ, etc.), infin-
 itive, ζῆν, imperfect, ἔζων,
 ἔζης, ἔζη, etc., **ζήσω** or **ζή-**
σομαι, *I live*
μελετάω, *I study; I practice*
παιδεύω, **παιδεύσω**, **ἐπαί-**
δευσα, **πεπαίδευκα**, **πε-**
παίδευμαι, **ἐπαίδεύθην**,
I educate
φοιτάω, *I go; I visit*

Nouns

τὸ γράμμα, **τοῦ γράμματος**,
 letter (of the alphabet); pl.,
 writing

ὁ γραμματιστής, **τοῦ γραμ-**

ματιστοῦ, *schoolmaster*
 ἡ γυμναστική, **τῆς γυμνα-**

στικῆς, *gymnastics*
 ὁ διδάσκαλος, **τοῦ διδασκά-**
λοῦ, *teacher*

ὁ κιθαριστής, **τοῦ κιθαριστοῦ**,
lyre player

ἡ μουσική, **τῆς μουσικῆς**, *music*

ἡ παίδευσις, **τῆς παιδεύσεως**,
education

ὁ σοφιστής, **τοῦ σοφιστοῦ**, *wise*
 man; *sophist*

ὁ τεκέν, **τοῦ τεκόντος**, *parent*

ὁ νιός, **τοῦ νιοῦ**, *son*

Adjectives

ἄδικος, -ον, *unjust*

αἰσχρός, -ά, -όν, *shameful*

ἀσμενος, -η, -ον, *glad(ly)*

δίκαιος, -ά, -ον, *just*

σμικρός, -ά, -όν, *small*

Conjunction

ὅπως + subjunctive, *so that, in order to; + future indicative, (to see to it) that*

Expressions

καθ' ἡμέραν, *every day*

περὶ πολλοῦ ποιοῦμαι, *I consider of great importance*
περὶ πλείστου ποιοῦμαι, *I consider of greatest importance*

μέχρι μὲν οὖς οἵ τε Πελοποννήσιοι ἐν τῇ Ἀττικῇ ἔμενον καὶ οἱ Ἀθηναῖοι ἐπολιορκοῦντο, ὁ Φίλιππος καθ' ἡμέρāν ἥγετο ὑπὸ τῶν ἀνεψιῶν εἰς διδασκάλων. τά τ' οὖν γράμματα ἐδιδάσκετο ὑπὸ τοῦ γραμματιστοῦ καὶ ὑπὸ τοῦ κιθαριστοῦ τὴν μουσικήν· ἐφοίτα δὲ καὶ εἰς τοῦ παιδοτρίβου ὅπως τὴν γυμναστικὴν μελετᾶ. ἐπεὶ δ' ἡγγέλθη ὅτι οἱ Πελοποννήσιοι ἀπῆλθον, ἀπαντες οἱ αὐτουργοὶ φόβου λελυμένοι εἰς τοὺς ἄγροὺς ἐπανῆσαν. ὁ μὲν οὖν Δικαιόπολις τὴν τε γυναικὰ καὶ τοὺς παῖδας ἔμελλεν οἴκαδε κομιεῖν, ὁ δὲ ἀδελφὸς ἥρετο αὐτὸν εἰ ἐθέλει τὸν Φίλιππον παρ' ἑαυτῷ λείπειν ἵνα μὴ παύηται παιδευόμενος. ὁ μὲν οὖν Δικαιόπολις ταῦτα ἀσμενος δεξάμενος καὶ τὸν υἱὸν τῷ ἀδελφῷ ἐπιτρέψας ἐπορεύετο, ὁ δὲ Φίλιππος καταλειφθεὶς ἔτι πλέονα ἐπαιδεύετο.

[μέχρι . . . οὖς, *as long as* τῶν ἀνεψιῶν, *his cousins* τοῦ παιδοτρίβου, *trainer* λελυμένοι, *perfect passive participle + gen., freed from* παρ' ἑαυτῷ, *at his house*]

ὅποιά δ' ἦν αὕτη ἡ παίδευσις δύναται τις γιγνώσκειν διάλογόν τινα τοῦ Πλάτωνος σκοπῶν, ἐν ᾧ σοφιστής τις, Πρωταγόρας ὄνοματι, ἐνδείκνυσθαι πειράται ὅτι διδακτόν ἐστιν ἡ ἀρετή. ὁ γὰρ Πρωταγόρας λέγει ὅτι ἀπαντες οἱ τεκόντες τοῦτο περὶ πλείστου ποιοῦνται, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.

[ὅποιά, *of what sort* διάλογόν, *dialogue* ἐνδείκνυσθαι, *to show, prove* διδακτόν, *a teachable thing*]

“ἐκ παίδων σμῖκρῶν,” φησίν, “ἀρξάμενοι, μέχρι οὗπερ ἂν ζῶσιν, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν πρῶτον συνῆῃ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς, παρ' ἔκαστον ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τόδε μὲν καλόν, τόδε δὲ αἰσχρόν, καὶ τόδε

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μὲν ὅσιον, τόδε δὲ ἀνόσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἔτιν
μὲν πείθηται—, εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ 25
καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.”

[νουθετοῦσιν, *warn, advise* τὰ λεγόμενα, *things being said, speech* τροφὸς,
nurse παιδαγωγὸς, *tutor* διαμάχονται, *strive hard* ὡς βέλτιστος, *as good as
possible* παρ' + acc., *in respect of* ἐνδεικνύμενοι, *pointing out, showing* τὸ μὲν
... τὸ δὲ . . ., *this is . . . but that is* ἀνόσιον, *unholy* ὥσπερ ξύλον διαστρε-
φόμενον καὶ καμπτόμενον, *like a piece of bent and warped wood* εὐθύνουσιν,
they straighten (him) out ἀπειλαῖς, *with threats* πληγαῖς, *with blows*]

—The last paragraph above is adapted from Plato, *Protagoras* 325c5–d7.

PRINCIPAL PARTS: More Verbs with Nasal Present Stem Suffixes: -ν-, -νε-, and -νῦ-/νυ-

κάμ-ν-ω, [καμε-] καμοῦματι, [καμ-] ἔκαμον, [κμη-] κέκμηκα, *I am sick; I am tired*
ἀφικ-νέ-οματι, [ικ-] ἀφίξοματι, ἀφικόμην, ἀφίγματι, *I arrive; + eis + acc., I arrive at*
δείκ-νῦ-μι, [δεικ-] δείξω, ৎδειξα, δέδειχα, δέδειγματι, ἐδείχθην, *I show*

WORD STUDY

See page 134.

GRAMMAR

1. Comparison of Adjectives

Review: Book I, Chapter 14, Grammar 1:

Adjectives have three *degrees*, e.g., “beautiful” (*positive*), “more beautiful” (*comparative*), and “most beautiful” (*superlative*) or “brave” (*positive*), “braver” (*comparative*), and “bravest” (*superlative*).

In Greek the comparative and superlative of adjectives are regularly formed by adding -τερος, -τέρα, -τερον and -τατος, -τάτη, -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>
χαλεπός, -ή, -όν, <i>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).

3rd Declension:

ἀληθής, ἀληθές, *true*

Note what happens when the stem ends in -ov-:

σώφρων, σώφρον, *of sound mind; prudent; self-controlled*

Stem: σωφρον- σωφρον-έσ-τερος, -ά, -ον σωφρον-έσ-τατος, -ή, -ον
more prudent *most prudent*

The endings **-έσ-τερος**, **-ᾶ**, **-ον** and **-έσ-τατος**, **-η**, **-ον** are constructed by analogy with **ἀληθέσ-τερος**, **-ᾶ**, **-ον** and **ἀληθέσ-τατος**, **-η**, **-ον**.

Remember that comparatives can mean *rather* / *somewhat* X and superlatives, *very* X, e.g.

οι βάρβαροι ἀνδρειότεροι εἰσιν.

The barbarians are rather/somewhat brave.

οι ἀθόνατοι ἀγδρειότατοι εἰσιν.

The Immortals are very brave.

2. Irregular Comparison of Adjectives

Review Book I, Chapter 14, Grammar 2, and then study the following:

Positive	Comparative	Superlative
ἀγαθός, -ή, -όν <i>good</i>	ἀμείνων, ἀμεινον <i>better</i> (stronger, braver, preferable, superior)	ἄριστος, -η, -ον <i>best</i>
	βελτίων, βέλτιον <i>better</i> (more fitting, morally superior)	βέλτιστος, -η, -ον <i>best</i>
	κρείττων, κρεῖττον <i>better, stronger</i>	κράτιστος, -η, -ον <i>best; strongest</i>
κακός, -ή, -όν <i>bad</i>	κακίων, κάκιον <i>worse</i> (morally inferior, more cowardly)	κάκιστος, -η, -ον <i>worst</i>
	χείρων, χείρον <i>worse</i> (inferior in strength, rank, or quality)	χείριστος, -η, -ον <i>worst</i>
	ἡττών, ἡττον <i>inferior; weaker; less</i>	

Exercise 24α

Read aloud and translate into English:

1. οἱ βάρβαροι, καίπερ πολλῷ πλέονες ὄντες, ἥττονες ἦσαν τῶν Ἑλλήνων.
2. οἱ γὰρ Ἑλληνες εἰς τὰ στενὰ ἀνδρειότατα προχωροῦντες καὶ ἄριστα μαχόμενοι τοὺς βαρβάρους εἰς φυγὴν κατέστησαν.
3. οὗτως οὖν οἱ Ἑλληνες τοὺς βαρβάρους νικήσαντες παντὶ τρόπῳ κρείττονες ὄντες ἐφάνησαν.
4. ὁ Περικλῆς ἀνὴρ ἄριστος ὧν ἐφάνη· τῇ γὰρ πόλει σωφρονέστατα ἡγεῖτο.
5. τῶν ἄλλων ὥτορων πολλῷ βελτίων ἦν· ἐκεῖνοι γὰρ χείρονες ὄντες πλεῖστα ἡμάρτανον.
6. αὗται αἱ γυναικες σωφρονέστεραι οὖσαι τῶν ἀνδρῶν ἀμείνονα παρήνουν.
7. οὗτος μὲν κακίων ἔστιν, ἐκεῖνος δὲ κάκιστος.
8. πάντων τῶν διδασκάλων οὗτος βέλτιστός ἔστιν· τοὺς γὰρ παιδας ἄριστα παιδεύει.
9. ἐκεῖνος δὲ διδάσκαλος χείριστός ἔστιν· τοὺς γὰρ παιδας οὐδὲν διδάσκει.
10. οἱ διδάσκαλοι οἱ ἄριστοι τοὺς παιδας καθ' ἡμέρāν βελτίονας ποιοῦσιν.

3. ὅπως + Future Indicative in Object Clauses after Verbs Expressing Care or Effort

Note the use of ὅπως + future indicative in the following sentences:

διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς.

The teachers strive hard (to see to it) that the child will be as good as possible.

The negative is ὅπως μή, e.g.:

οἱ διδάσκαλοι πάντα πράττουσιν, ὅπως μηδὲν κακὸν ποιήσουσιν οἱ παῖδες.

The teachers do everything (to see to it) that the children will do nothing bad.

Exercise 24β

Read aloud and translate into English:

1. περὶ πλείστου ποιοῦ ὅπως ἀεὶ τοὺς θεοὺς τιμήσεις.
2. περὶ πολλοῦ ποιούμεθα ὅπως μὴ κακίονες τῶν πατέρων γενησόμεθα.
3. οἱ διδάσκαλοι διαμάχονται (*strive hard*), ὅπως μὴ ἀμαρτήσονται οἱ παῖδες.
4. πάντα πράττωμεν, ὡς φίλοι, ὅπως μὴ ὑπὸ τῶν πολεμίων ληφθησόμεθα.
5. ὁ πατὴρ πάντα ἐπράττεν ὅπως εὖ παιδευθῆσεται ὁ υἱός.



At the trainer's: boys practice boxing, throwing javelins and the discus, and running

Exercise 24γ

Translate into Greek:

1. Do everything (to see to it) that you become better, boys.
2. Let us consider it of great importance (to see to it) that we not get/fall into danger.
3. The shepherds were striving hard (*use διαμάχομαι*) (to see to it) that they would guard the sheep well.
4. They were considering it of greatest importance (to see to it) that the sheep would not flee into the hills.
5. They were doing everything (to see to it) that they would kill the wolf that was attacking the sheep.

Greek Education

The Greeks divided education into "music" and "gymnastics." Music meant everything concerned with the Muses, including literacy, literature, and music in our sense. Gymnastics meant physical training. It was commonly said that "music" educated the soul and "gymnastics" trained the body.

Girls did not, as far as we know, attend schools. Their education was at home and centered on the domestic arts but must have also included music and dancing. Boys went to school from about the age of seven and usually had three different teachers. The writing master (ὁ γραμματιστής) taught basic literacy, numbers, and literature, the latter consisting of the traditional poets, especially Homer. The music teacher (ὁ κιθαριστής) taught the lyre and sometimes also the double pipe, singing, and dancing. The trainer (ὁ παιδοτρίβης) taught exercises such as running, jumping, throwing the javelin and discus, and wrestling.

There were no state schools, though the state did pay for the education of some children, in particular the sons of those who had died fighting for the city. Other parents had to pay the teachers a small fee. A boy was usually accompanied by a slave called a παιδαγωγός, who was responsible for his safety on the way to and from school and for his good behavior.

It is impossible to say confidently how large a proportion of the citizens received this education or how widespread literacy was. It seems likely that the vast majority received schooling. The Athenian democracy functioned on the assumption that all male citizens were literate. Officers of state were selected by lot, and an illiterate could hardly have carried out the duties of a councilor, let alone act as chairman of the Assembly. Moreover, laws and decrees were displayed in public places for all to read, and at an ostracism it was assumed that every citizen could at least write on an ostraca the name of the politician he wished to see exiled.

The education we have described was elementary. There was no higher education until the sophists arrived on the scene (see below), and, as Protagoras says in the passages quoted in this chapter, the moral element in education was considered quite as important as the intellectual. In fact, the purpose of the educational system was not to train the intellect at all, but to impart basic skills that would be essential in adult life and, above all, to hand down the traditional values of piety, morality, and patriotism, which were enshrined in poetry, especially in Homer. Plato says of Homer: "This poet has educated Greece." Boys learned extensive passages of the *Iliad* by heart and in so doing imbibed Homeric values.

With the development of democracy there arose a demand for a new sort of education. Birth was no longer the passport to political power. The aspiring politician needed the ability to persuade others, especially in the law courts and the Assembly. It was this ability that had given Pericles, for instance, his pre-eminence. This demand was met by the sophists, who were itinerant teachers who began to appear on the scene in the second half of the fifth century. They offered to the sons of the rich a form of higher education in return for large fees. Different sophists included different topics in their courses, but common to all was rhetoric, that is, the art of speaking persuasively, especially in public.

One of the earliest and greatest of the sophists was Protagoras, born in Abdera on the coast of Thrace about 485 B.C. He was extremely successful and had such a reputation that wherever he went rich and clever young men flocked to hear him. In Plato's *Protagoras*, Socrates takes the young Hippocrates to meet Protagoras. When they arrive at the house where he is staying, they find Protagoras walking around in a portico accompanied by some of the richest and noblest young men of Athens, including two sons of Pericles. They see other famous sophists who have come to meet Protagoras, including one who is teaching astronomy. They then approach the great man, and Socrates explains the purpose of their visit: "Hippocrates here wishes to make a mark in the city and thinks he would be most likely to achieve this if he became your pupil; and so he would like to know what he will gain if he

comes to you." "Young man," replies Protagoras, "this is what you will gain, if you come to me; on the very day you join me you will go home a better man, and on the next day the same will happen, and every day you will continually progress toward the better." Socrates answers that this may well be so, but in what particular sphere will he become better? Protagoras replies that anyone who comes to him will not learn irrelevant subjects such as arithmetic, astronomy, or geometry, but will learn precisely the subject for which he has come, namely good judgment in managing both his personal affairs and the affairs of the city, so that he may be most capable in political action and speech. Socrates asks: "Do I follow what you are saying? I think you mean the art of politics (*ἡ πολιτικὴ τέχνη*) and profess to make men good citizens." "That," replies Protagoras, "is exactly what I do profess."

Protagoras accuses other sophists of teaching "irrelevant subjects," such as mathematics. Those who did teach such subjects would have said that they provided an intellectual training that was an essential preparation for further studies. The idea of training the intellect had come to stay.

The next century saw the foundation of institutes of higher education. Socrates' pupil Plato founded the Academy in 387 B.C. to train statesmen by teaching them philosophy; for only the philosopher knew what was really "good," and only one trained in philosophy could know what was good for the city. He believed in a rigorous intellectual training, based on the study of mathematics. Soon other schools were founded, such as Aristotle's Lyceum, which was a center for research in the sciences as well as a school of philosophy, and schools of rhetoric, such as that of Isocrates.



At school: (from left to right) a boy being taught to play the double pipe, a teacher examining a pupil's exercise, and a seated παιδαγωγός

ΕΝ ΔΙΔΑΣΚΑΛΩΝ (β)

VOCABULARY

Verbs

ἐπιμελέομαι, ἐπιμελήσομαι,
ἐπιμεμέλημαι, ἐπεμελήθην
+ gen., *I take care for; + ὅπως*
+ future indicative, *I take care*
(to see to it that)

ἥδομαι, ἥσθησομαι, ἥσθην,
I am glad, delighted; + participle or dat., I enjoy
κιθαρίζω, [κιθαριε-] κιθαριῶ,
[κιθαρι-] ἐκιθάρισα, *I play the lyre*

Nouns

ἡ ἀρμονία, τῆς ἀρμονίας,
harmony
τὸ βιβλίον, τοῦ βιβλίου, *book*
ἡ διάνοια, τῆς διανοίας, *intention; intellect*
ὁ ἔπαινος, τοῦ ἔπαινου, *praise*
ὁ μαθητής, τοῦ μαθητοῦ, *pupil*
ἡ πονηρία, τῆς πονηρίας, *fault; wickedness*
ἡ πρᾶξις, τῆς πράξεως, *deed*

ὁ ρυθμός, τοῦ ρυθμοῦ, *rhythm*
τὸ σῶμα, τοῦ σώματος, *body*
ἡ σωφροσύνη, τῆς σωφροσύνης,
soundness of mind, prudence; moderation, self-control
ἡ φωνή, τῆς φωνῆς, *voice; speech*

Adjectives

ὅλβιος, -ᾶ, -ον, *happy; blest; prosperous*
παλαιός, -ᾶ, -όν, *old; of old*
χρήσιμος, -η, -ον, *useful*
χρηστός, -ή, -όν, *useful; good*

Prepositions

ἐπί + gen., *toward, in the direction of; on*; + dat., *at; of price, for; + acc., at; against; onto, upon*
πρός + dat., *at; near; by; in addition to*; + acc., *to, toward; upon; against*

Adverb

αὖ, *again*

“μετὰ δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον τοὺς διδασκάλους κελεύουσιν ἐπιμελεῖσθαι εὐκοσμίας τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρίσεως· οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὴν αὖ γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα ὕσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ μὲν νουθετήσεις ἔνεισιν, πολλοὶ δὲ ἔπαινοι παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς μιμῆται καὶ βούληται τοιοῦτος γενέσθαι.

[εὐκοσμίας, *good behavior* κιθαρίσεως, *lyre-playing* τὰ γεγραμμένα, *things written, writing* παρατιθέασιν, *they (i.e., the teachers) set X (acc., ποιήματα) in front of Y (dat., αὐτοῖς)* τῶν βάθρων, *the benches* ποιήματα, *poems* ἐκμανθάνειν, *to learn thoroughly* νουθετήσεις, *warnings, advice* μιμῆται, *may imitate*]

“οἴ τ’ αὐτὸν κιθαρισταὶ σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως μηδὲν κακουργήσουσιν οἱ νέοι. πρὸς δὲ τούτοις, ἐπειδὴν κιθαρίζειν μάθωσιν, ἄλλων αὐτὸν ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι μελοποιῶν, εἰς τὰ κιθαρίσματα ἐντείνοντες, καὶ τὸν ῥυθμούς τε καὶ τὰς ἀρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψῦχαις τῶν παίδων, ἵνα ἡμερώτεροί τ’ ὁσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι γιγνόμενοι χρήσιμοι ὁσιν εἰς τὸ λέγειν τε καὶ πράττειν.

[κακουργήσουσιν, (*will*) do wrong μελοποιῶν, of song writers (the word here stands in apposition to ἄλλων . . . ποιητῶν ἀγαθῶν) εἰς τὰ κιθαρίσματα ἐντείνοντες (from τείνω, I stretch), setting them to the music of the lyre οἰκειοῦσθαι + dat., to be made familiar to ἡμερώτεροι, gentler εὐρυθμότεροι, more rhythmical, orderly, graceful εὐαρμοστότεροι, better joined, more harmonious εἰς τὸ λέγειν τε καὶ πράττειν, for both speech and action]

“ἔτι δὲ τούτοις εἰς παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα βελτίονα ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὖσῃ, καὶ μὴ ἀναγκάζωνται ἀποδειλιᾶν διὰ τὴν πονηρίāν τῶν σωμάτων καὶ ἐν τοῖς πολέμοις καὶ ἐν ταῖς ἄλλαις πράξεσιν.”

[εἰς παιδοτρίβου, to the trainer's βελτίονα, better ὑπηρετῶσι + dat., they may serve ἀποδειλιᾶν, to play the coward]

—adapted from Plato, *Protagoras* 325d8–326c3

τοιαῦτα οὖν ἐπαιδεύετο ὁ Φίλιππος, καὶ ταύτη τῇ παιδεύσει ἡδόμενος οὗτος ἀγαθὸς μαθητὴς ἐφαίνετο ὡστε ὁ διδάσκαλος βιβλία τινὰ αὐτῷ ἔδωκεν ἵνα αὐτὸς πρὸς ἑαυτὸν ἀναγιγνώσκῃ. τούτων δὲ τῶν βιβλίων ἐνί τινι μάλιστα ἥσθη, τῇ τοῦ Ἡροδότου συγγραφῇ, ἐν ᾧ ὁ Ἡρόδοτος τὰ Μηδικὰ ἔξηγεῖται· ὁ γὰρ Ἡρόδοτος οὐ μόνον τὸν τε πρὸς τοὺς Μήδους πόλεμον συγγράφει καὶ πάσας τὰς μάχας, ἀλλὰ καὶ τὰς αἰτίας τοῦ πολέμου ἀποδείκνυσιν, δηλῶν τίνι τρόπῳ οἱ Μῆδοι τὴν δύναμιν ηὔξησαν καὶ τίνα ἔθνη ἐφεξῆς ἐνίκησαν· ἐν οἷς πολλά τε ἄλλα λέγεται καὶ ὁ περὶ Κροίσου λόγος· ὁ γὰρ Κροίσος βασιλεὺς ἦν τῶν Λῦδων, ἀνὴρ ὀλβιώτατος γενόμενος καὶ δυνατώτατος, ὃς τοὺς μὲν “Ελληνας τοὺς ἐν Ἀσίᾳ κατεστρέψατο, αὐτὸς δὲ ὑπὸ τοῦ Κύρου, βασιλέως ὄντος τῶν Μήδων, τέλος ἐνίκηθη.

[συγγραφῇ, history, book τὰ Μηδικὰ, Median affairs, i.e., the Persian Wars συγ-

γράφει, writes about ἀποδείκνυσιν, reveals ἔθνη, nations, peoples ἐφεξῆς, in succession δυνατάτατος, very powerful κατεστρέψατο, overthrew]

PRINCIPAL PARTS: Verbs in -(i)σκω

ἀποθνή-σκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθνηκα,
I die; perfect, I am dead

γιγνώ-σκω, [γνω-] γνῶσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην,
I come to know; I perceive; I learn

εὑρ-ίσκω, [εύρε-] εὑρήσω, [εύρ-] ηὗρον or εὗρον, [εύρε-] ηὕρηκα or
εὕρηκα, ηὕρημαι or εὕρημαι, ηύρεθην or εύρεθην, *I find*

WORD STUDY

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

- | | | |
|------------|--------------|-------------|
| 1. music | 4. orchestra | 7. melody |
| 2. harmony | 5. chorus | 8. chord |
| 3. rhythm | 6. symphony | 9. diapason |

WORD BUILDING

Many verbs are formed from the stems of nouns. They are called denominative verbs.

Note the following six different types of formation and give the meaning of each noun and verb:

- | | | |
|--------------------|--------------------------|------------------------|
| 1. ή τίμη > τίμαω | 3. ὁ δοῦλος > δουλόω | 5. ή ἀνάγκη > ἀναγκάζω |
| 2. ὁ οἶκος > οἰκέω | 4. ὁ βασιλεύς > βασιλεύω | 6. ή ὄργη > ὄργιζομαι |

GRAMMAR

4. More Irregular Comparative and Superlative Adjectives

Four of the following were given in Chapter 14, and six are new:

Positive	Comparative	Superlative
αἰσχρός, -ά, -όν <i>shameful</i>	αἰσχίων, αἰσχῖον <i>more shameful</i>	αἴσχιστος, -η, -ον <i>most shameful</i>
ἐχθρός, -ά, -όν <i>hateful; hostile</i>	ἐχθίων, ἔχθιον <i>more hateful, more hostile</i>	ἔχθιστος, -η, -ον <i>most hateful, most hostile</i>

ήδύς, ήδεια, ήδύ <i>sweet; pleasant</i>	ηδίων, ηδῖον <i>sweeter; more pleasant</i>	ηδιστος, -η, -ον <i>sweetest; most pleasant</i>
καλός, -ή, -όν <i>beautiful</i>	καλλίων, κάλλιον <i>more beautiful</i>	κάλλιστος, -η, -ον <i>most beautiful</i>
μέγας, μεγάλη, μέγα <i>big</i>	μείζων, μεῖζον <i>bigger</i>	μέγιστος, -η, -ον <i>biggest</i>
όλιγος, -η, -ον <i>small; pl., few</i>	έλαττων, ἔλαττον <i>smaller, pl., fewer</i>	όλιγιστος, -η, -ον <i>smallest; least</i>
		ἐλάχιστος, -η, -ον <i>smallest; least; pl., fewest</i>
πολύς, πολλή, πολύ <i>much; pl., many</i>	πλείων/πλέων, πλεῖον/πλέον <i>more, rather much</i>	πλεῖστος, -η, -ον <i>most, very much; pl., most, very many</i>
ράδιος, -ᾶ, -ον <i>easy</i>	ράχων, ράχον <i>easier</i>	ράχιστος, -η, -ον <i>easiest</i>
ταχύς, ταχεῖα, ταχύ <i>quick, swift</i>	θάττων, θάττον <i>quicker, swifter</i>	τάχιστος, -η, -ον <i>quickest, swiftest</i>
φίλος, -η, -ον <i>dear</i>	φιλαίτερος, -ᾶ, -ον <i>dearer</i>	φιλαίτατος, -η, -ον or φίλτατος -η, -ον <i>dearest</i>

5. Declension of Comparative Adjectives

Note that comparatives have some alternative, contracted forms, shown in parentheses in the following chart:

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
Nom.	βελτίων	βέλτιον	βελτίονες	βελτίονα
			(βελτίους)	(βελτίω)
Gen.	βελτίονος	βελτίονος	βελτιόνων	βελτιόνων
Dat.	βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
Acc.	βελτίονα (βελτίω)	βέλτιον	βελτίονας (βελτίους)	βελτίονα (βελτίω)
Voc.	βέλτιον	βέλτιον	βελτίονες	βελτίονα

Exercise 24δ

Read aloud and translate into English:

1. ἐπιμελοῦ, δὲ φίλε, ὅπως βέλτιον κιθαριεῖς ή ὁ ἀδελφός.
2. οἱ χρηστοὶ οὐκ ἀεὶ ὀλβιώτεροι γίγνονται τῶν πονηρῶν (*the wicked*) οὐδὲ ἥδον ζῶσιν.
3. φοβοῦμαι μὴ αἱ τῶν πολεμίων νῆες θάττονες ὀστι τῶν ἡμετέρων.
4. ἔστι τούτῳ ποιήσῃ, ἔχθιστάς μοι γενήσῃ.
5. ὅστις ἀν τὰ τῶν ἀγαθῶν ποιητῶν ποιήματα ἀναγιγνώσκῃ, βελτίων γενήσεται.
6. οἱ Πέρσαι ναῦς μείζονας ἔχουσιν ή ἡμεῖς καὶ πλέονας.
7. ἡμεῖς, καίπερ ἐλάττονας ἔχοντες ναῦς, αὐτοὺς ἥδη στα νικήσομεν.
8. αἱ γὰρ ἡμέτεραι νῆες θάττονές εἰσιν.
9. τίς φιλαιτέρα μοί ἔστιν η ἡ μήτηρ;
10. οὐδείς σου ἥδιον κιθαρίζει.

Ο ΗΡΟΔΟΤΟΣ ΤΗΝ ΙΣΤΟΡΙΑΝ ΑΠΟΔΕΙΚΝΥΣΙΝ

Read the following passages (adapted from Herodotus's introduction to his history—1.1–6) and answer the comprehension questions:

Ἡροδότου Ἀλικαρνᾶσσεως ιστορίας ἀπόδειξίς ἔστιν ηδε, ὅπως μήτε τὰ γενόμενα ἔξ ἀνθρώπων τῷ χρόνῳ ἔξιτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θαυμαστά, τὰ μὲν ὑπὸ τῶν Ἑλλήνων, τὰ δὲ ὑπὸ τῶν βαρβάρων ἐργασθέντα, ἀκλεᾶ γένηται, τά τε ὄλλα καὶ δι' ἣν αἰτίāν ἐπολέμησαν ἀλλήλοις.

[*'Αλικαρνᾶσσεως, of Halicarnassus ιστορίας, of the inquiry ἀπόδειξίς, display μήτε... μήτε, neither... nor ἔξιτηλα, faded θαυμαστά, wondrous ἀκλεᾶ, without fame δι' ἣν αἰτίāν, for what reason*]

1. What four words in the sentence above would best serve as a title for Herodotus's book?
2. For what two purposes is Herodotus publishing the results of his investigations?
3. What are at least four of the subjects that Herodotus indicates that he will treat in his work?

Herodotus first gives a semi-mythical account of the origin of the feud between Europe (the Greeks) and Asia (the barbarians, including the Persians). Persian chroniclers, according to Herodotus, said that first some Phoenician traders carried off a Greek princess (Io) to Egypt; in retaliation the Greeks stole a Phoenician princess (Europa); then Greeks, led by Jason, carried off Medea from Colchis. Finally, the Trojan prince Paris stole

Helen from Sparta and took her back to Troy; Agamemnon led the Greeks to Troy to recover her.

οὗτα μὲν οἱ Πέρσαι λέγουσι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι οὖσαν τὴν ἀρχὴν τῆς ἔχθρᾶς τῆς ἐς τὸν Ἑλληνας. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων διτοιούσι τῷ οὔτως ἡ ἄλλως πως ταῦτα ἐγένετο, δὸν δὲ οἶδα αὐτὸς ἀρξαντα ἀδίκων ἔργων ἐς τὸν Ἑλληνας, περὶ τοίτον ἐξηγησάμενος προβήσομαι ἐς τὸ πρόσω τοῦ λόγου.

[τὴν . . . ἄλωσιν, *the sack 'Ilium, Troy* σφίσι, lit., *for themselves*; translate with τῆς ἔχθρᾶς, *of their hatred* ἐς + acc., *toward* ἔρχομαι ἐρέων, *I am going to say* ἄλλως πως, *in some other way* προβήσομαι, *I will go forward* τὸ πρόσω, *the further (part) + partitive gen.*]

4. What do the Persians say was the origin of their hatred of the Greeks?
5. Does Herodotus commit himself as to the truth of the Persian account?
6. How will Herodotus begin his own account?

Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος δὲ ἐθνῶν τῶν ἐντὸς Ἀλυος ποταμοῦ. οὗτος ὁ Κροῖσος πρῶτος ἐκείνων οὓς ἡμεῖς ἴσμεν τὸν μὲν Ἑλλήνων κατεστρέψατο, τὸν δὲ φίλους ἐποιήσατο. κατεστρέψατο μὲν Ἰωνας τὸν Ἀσίᾳ, φίλους δὲ ἐποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἑλληνες ἦσαν ἐλεύθεροι.

[Λυδὸς, *Lydian* γένος, *by race* Ἀλυάττεω, *of Alyattes* τύραννος, *ruler* ἐθνῶν, *of the peoples* Ἀλυος (*gen. of "Αλυς*), *Halys* ἴσμεν, *we know* κατεστρέψατο, *subdued* ἀρχῆς, *reign* ἐλεύθεροι, *free*]

7. What four things do we learn about Croesus in the first sentence?
8. What was Croesus the first to do?
9. Whom did Croesus subdue and whom did he make his friends?
10. In what condition were the Greeks before the time of Croesus?

Exercise 24ε

Translate into Greek (these sentences are based on Herodotus 1.27):

1. When his father died (*genitive absolute*), Croesus became king, who, waging war against (*use στρατεύομαι + ἐπί + acc. throughout this exercise*) the Greeks in Asia, subdued (*use καταστρέφομαι*) (them).
2. When all the Greeks in Asia had been defeated (*use genitive absolute with aorist passive participle*), having built (made for himself) very many ships, he prepared to wage war against (*ώς + future participle*) the islanders (*use ὁ νησιώτης, τοῦ νησιώτου*).
3. But a certain Greek (man) having arrived at Sardis (*τὰς Σάρδις*) and having heard what Croesus was having in mind, said, “King, the is-

- landers are gathering very many cavalry (*ιππέας*), to wage war (*use ώς + future participle or purpose clause*) against you."
4. And Croesus, thinking that the Greek was speaking the truth, said, "I hope that the islanders will wage war against me; for they will clearly (*σαφῶς*) be defeated."
 5. But the Greek answered these things, "Don't you think that the islanders hope that you will wage war against them (*σφᾶς*) by sea, believing that they will defeat you?"
 6. So thus Croesus was persuaded not (*μή*) to wage war against the islanders but to make (them) friends.

Classical Greek

Hesiod

Hesiod (fl. 700 B.C.?) was a farmer in Boeotia who composed a long poem in which he intermingled practical advice on farming with moral homilies and myth. In the following lines (*Works and Days* 109–110, 112–118, ed., M. L. West) he gives an account of the Golden Age, which was followed by the Silver, Bronze, and Iron Ages, each worse than its predecessor:

χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
 ἀθάνατοι ποίησαν 'Ολύμπια δώματ' ἔχοντες.
 ὥστε θεοὶ δ' ἔζων, ἀκηδέα θῦμὸν ἔχοντες,
 νόσφιν ἄτερ τε πόνου καὶ ὀīζύος· οὐδέ τι δειλόν
 γῆρας ἐπῆν, αἱεὶ δὲ πόδας καὶ χεῖρας ὅμοιοι
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων·
 θνῆσκον δ' ὥσθ' ὑπνῷ δεδμημένοι· ἐσθλὰ δὲ πάντα
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
 αὐτομάτῃ πολλόν τε καὶ ἄφθονον. . . .

[χρύσεον, *golden γένος, race μερόπων, of mortal speech ποίησαν = ἐποίησαν 'Ολύμπια δώματ(a), homes on Mount Olympus* ὥστε, *like, as though ἔζων = ἔζων ἀκηδέα, free from sorrow θῦμὸν, heart νόσφιν ἄτερ τε, away from and without ὀīζύος* (gen. of ὀīζύος), *woe, misery δειλόν / γῆρας, sad old age ἐπῆν, was present πόδας καὶ χεῖρας ὅμοιοι, the same in feet and hands τέρποντ' = ἐτέρποντο θαλίῃσι = θαλίαις, festivities ἔκτοσθεν + gen., outside of; far from θνῆσκον = ἀπόθνησκον δεδμημένοι (from δαμάζω), subdued, overcome ἐσθλὰ, good things τοῖσιν = τοῖς = ἐκείνοις ἔην = ἦν καρπὸν, fruit ζείδωρος ἄρουρα, the bountiful earth αὐτομάτῃ, of its own accord (as in the Garden of Eden, earth produced food spontaneously) πολλόν = πολὺν ἄφθονον, plentiful)]*

New Testament Greek

John 8.12 Jesus the Light of the World

Jesus speaks to the Pharisees.

πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, “ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.”

[*πάλιν, again ἐλάλησεν, spoke τὸ φῶς, the light ὁ ἀκολουθῶν + dat., the one following οὐ μὴ περιπατήσῃ, will never walk τῇ σκοτίᾳ, the darkness*]

John 8.31–32 The Truth Will Make You Free

Jesus speaks to Jewish believers.

ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τὸν πεπιστευκότας αὐτῷ Ἰουδαίον, “έὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μού ἔστε καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.”

[*πεπιστευκότας + dat., who had come to believe in τὴν ἀλήθειαν, the truth*]

John 9.1–7 Jesus Heals a Man Born Blind

καὶ παράγων εἶδεν ὄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἤρωτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, “ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;” ἀπεκρίθη Ἰησοῦς, “οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντος με ἵνα ἡμέρᾳ ἔστιν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ δι, φῶς εἰμι τοῦ κόσμου.”

[*παράγων: the subject is Jesus, passing along γενετῆς, birth οἱ μαθηταὶ, the disciples ράββι, rabbi, teacher, master οἱ γονεῖς, the parents γεννηθῇ, he was born ἀλλ' ἵνα φανερωθῇ (from φανερόω) but (he was born blind) so that X might be shown ξως, while*]

ταῦτα εἰπὼν ἔπειτα χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχριτεν αὐτοῦ τὸν πηλὸν ἐπὶ τὸν ὄφθαλμον καὶ εἶπεν αὐτῷ, “ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (δέ ἐρμηνεύεται Ἀπεσταλμένος).” ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἥλθεν βλέπων.

[*ἔπειτα, he spat χαμαὶ, on the ground πηλὸν, mud ἐπέχριτεν (from ἐπιχρῖω), he smeared αὐτοῦ: take with τὸν ὄφθαλμον, ψαγε, go νίψαι (from νίπτω, aorist middle imperative), wash yourself τὴν κολυμβήθραν, pool ἐρμηνεύεται, is translated Ἀπεσταλμένος, Having Been Sent ἐνίψατο, he washed himself*]

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΣΟΛΩΝΑ ΕΕΝΙΖΕΙ (α)



δ Σόλων ἀφικόμενος ἐς τὰς Σάρδες ἵνα πάντα θεωροίη ἔξενίζετο ὑπὸ τοῦ Κροίσου.

VOCABULARY

Verbs

ἀποδημέω, *I am abroad; I go abroad*

θάπτω, [θαφ-] θάψω, ἔθαψα,
τέθαμμαι, [ταφ-] ἐτάφην,
I bury

καταστρέφω, καταστρέψω,
κατέστρεψα, [στραφ-] κατ-
έστραμμαι, κατεστράφην,
I overturn; middle, I subdue
κρίνω, [κρινε-] κρινῶ, [κριν-]
ἔκρινα, [κρι-] κέκρικα, κέ-
κριμαι, ἐκρίθην, *I judge*

ξενίζω, [ξενιε-] ξενιῶ, [ξενι-]
ἔξενισα, ἐξενίσθην, *I enter-
tain*

περιάγω, *I lead around*

Nouns

ἡ βασιλεία, τῆς βασιλείας,
kingdom
τὰ βασίλεια, τῶν βασιλείων,
palace

ὁ θεράπων, τοῦ θεράποντος,
attendant; servant

ἡ θεωρία, τῆς θεωρίας, *view-
ing; sight-seeing*

ὁ θησαυρός, τοῦ θησαυροῦ,
treasure; treasury

ἡ σοφία, τῆς σοφίας, *wisdom*
ἡ τελευτή, τῆς τελευτῆς, *end*

Preposition

κατά + acc., *down; distribu-
tive, each, every; by; on; ac-
cording to; of time, at; through*

Adverb

μετά, *afterward; later*

Expressions

οἶός τ' εἰμί, *I am able*

Proper Names

ὁ Ἀλυάττης, τοῦ Ἀλυάττεω
(Ionic genitive), *Alyattes*

αἱ Σάρδεις, τῶν Σάρδεων;

Ιonic, αἱ Σάρδιες, τῶν
Σαρδίων, τὰς Σάρδις, *Sardis*

τελευτήσαντος δὲ Ἀλυάττεω, ἐδέξατο τὴν βασιλείāν Κροῖσος ὁ Ἀλυάττεω, ἔτη γενόμενος πέντε καὶ τριάκοντα, ὃς δὴ τοῖς ἐν Ἀσίᾳ 5 "Ελλησι ἐπιστρατεύων ἐν μέρει κατεστρέψατο. ως δὲ τοὺς ἐν Ἀσίᾳ "Ελληνας κατεστρέψατο, ἀφικνοῦνται ἐς τὰς Σάρδīς ἄλλοι τε ἐκ τῆς 'Ελλάδος σοφισταὶ καὶ δὴ καὶ ὁ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς 'Αθηναίοις νόμους ποιήσας ἀπεδήμησε ἔτη δέκα, λόγῳ μὲν θεωρίας ἔνεκα ἐκπλεύσας, ἔργῳ δὲ ἵνα μή τινα τῶν νόμων ἀναγκασθείη λῦσαι ὡν ἔθετο. αὐτοὶ γὰρ οὐχ οἶοι τ' ἥσαν τοῦτο ποιῆσαι Ἀθηναῖοι· 10 κατείχοντο γὰρ δέκα ἔτη χρήσεσθαι νόμοις οὔστινας σφίσι Σόλων θεῖτο. ἀποδημήσας οὖν ἐς Αἴγυπτον ἀφίκετο παρὰ "Αμασιν καὶ δὴ καὶ ἐς Σάρδīς παρὰ Κροίσον. ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ Κροίσου. μετὰ δέ, ἡμέρᾳ τρίτῃ ἦ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς ἵνα δείξειαν πάντα ὅντα μεγάλα καὶ ὄλβια.

[ἐν μέρει, *in turn* λῦσαι, *to repeal* ἔθετο (*from τίθημι*), *he enacted* κατ-
είχοντο, *they were being constrained* σφίσι, *for them*]

θεᾶσάμενον δὲ αὐτὸν τὰ πάντα καὶ σκεψάμενον ἥρετο ὁ Κροῖσος 15 τάδε· "ξένε 'Αθηναῖε, παρὰ ἡμᾶς περὶ σοῦ λόγος ἥκει πολὺς καὶ σοφίας ἔνεκα σῆς καὶ πλάνης, ως θεωρίας ἔνεκα γῆν πολλὴν ἐπελήλυθας. νῦν οὖν βούλομαι ἐρέσθαι σε τίς ἔστιν ὀλβιώτατος πάντων ὧν εἶδες." ὁ μὲν ἐλπίζων αὐτὸς εἶναι ὀλβιώτατος ταῦτα ἡρώτā, Σόλων δὲ οὐδὲν ὑποθωπεύσας ἄλλὰ τῷ ἀληθεῖ χρησάμενος 20 λέγει· "ὦ βασιλεῦ, Τέλλος Ἀθηναῖος." θαυμάσας δὲ Κροῖσος τὸ λεχθέν, ἥρετο, "πῶς δὴ κρίνεις Τέλλον εἰναι ὀλβιώτατον;" ὁ δὲ εἶπε· 25 "Τέλλω καὶ παῖδες ἥσαν καλοί τε κάγαθοὶ καὶ τοῖς παισὶ εἶδε τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, καὶ τελευτὴ τοῦ βίου λαμπροτάτη ἐγένετο· γενομένης γὰρ Ἀθηναίοις μάχης πρὸς γείτονας ἐν Ἐλευσῖνι, βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε 25 κάλλιστα, καὶ αὐτὸν Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν ὅπου ἔπεσε καὶ ἐτίμησαν μεγάλως."

[σκεψάμενον (*from σκοπέω*), *having examined* πλάνης, *wandering* ἐπελήλυ-

Θας, you have passed through ὑποθυπεύσας, flattering τὸ λεχθέν, what was said κάγαθοί = καὶ ἀγαθοὶ ἐκγενόμενα, being born (having been born) from/to + dat. παραμείναντα, surviving, remaining alive γείτονας, neighbors τροπὴν, rout δημοσίᾳ, publicly]

—adapted from Herodotus 1.26 and 29–30

PRINCIPAL PARTS: Three Deponent Verbs

δύνα-μαι, δυνήσομαι, δεδύνημαι, ἔδυνήθην, I am able; I can
 ἐπιστα-μαι, ἐπιστήσομαι, ἡπιστήθην, I understand; I know
 κεῖ-μαι, κείσομαι, I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τιθημι, with the meanings I am laid; I am placed

WORD STUDY

Give the Greek words from which the following English terms used in the study of history are derived:

- | | |
|---------------|------------------------------|
| 1. history | 4. genealogy |
| 2. chronicle | 5. paleography |
| 3. chronology | 6. archaeology or archeology |

GRAMMAR

1. The Optative Mood Used to Express Wishes

The last mood of the Greek verb for you to learn is the *optative*, so called from its use in wishes and named from the Latin word for “to wish,” *optare*. The suffixes for the optative mood are -ι- or -ιη-, which combine with other vowels in the verb to give forms that are immediately recognizable by the diphthongs οι, αι, or φ or the long-vowel digraph ει, e.g., λένθιμι, λένσαιμι, τιμώμην and λυθείην.

One use of the optative in main clauses is to express wishes for the future (the negative is μή), e.g.:

ἀφελοίη σε ὁ θεός, ὁ παῖ.

May the god help you, son.

μὴ εἰς κακὰ πέσοιτε, ὁ φίλοι.

May you not fall into trouble, friends. I hope you don't. . . .

Both the present optative (ἀφελοίη) and the aorist optative (πέσοιτε) refer to the future; they differ in aspect, not time.

The word εἴθε or the words εἴ γάρ, if only, oh that, are often used to introduce wishes with the optative, e.g.:

εἴθε/εἰ γάρ μὴ ὄργιζοιτο ἡμῖν ὁ δεσπότης.

If only the master would not be angry with us!

Exercise 25 α*Read aloud and translate:*

1. εἴθε ταχέως παραγένοιτο ἡ μήτηρ.
2. τοὺς πολεμίους νικήσαιμεν καὶ τὴν πατρίδα σώζοιμεν.
3. εἰ γὰρ μὴ ἴδοιμι τοὺς κακοὺς εὐ̄ πράττοντας.
4. εἴθε μὴ διαφθαρείη ἡ ναῦς τῷ χειμῶνι.
5. κακῶς ἀποθάνοιεν πάντες οἱ τοιαῦτα πράττοντες.

2. The Potential Optative

The optative (present or aorist) with the particle ὅ in main clauses expresses a possibility or likelihood, sometimes dependent on a condition, stated or implied. This is called the *potential optative*; compare English statements with “would,” “should,” and “may,” e.g.:

I would like to see the doctor (if I may).

βουλοίμην ἂν τὸν ἱατρὸν ἰδεῖν.

There is no one way of translating such clauses; the following examples illustrate some of the uses of the potential optative (the negative is οὐκ):

οὐκ ἂν βοηθοίην σοι. *I wouldn't come to your aid.*

ἴσως ἂν ἡμῖν βοηθοίης. *Perhaps you would come to our aid.*

οὐκ ἂν δυναίμεθά σοι βοηθεῖν. *We couldn't come to your aid.*

χωροῖς ἂν εἴσω; *Would you go in? = Please go in.*

Exercise 25 β*Read aloud and translate:*

1. οὐκ ἂν βουλοίμην τὸ παιδίον βλάπτειν.
2. οὐκ ἂν δυναίμην τοῦτο ποιῆσαι.
3. ἡδέως ἂν ἀκούσαιμι τί βούλεται ὁ νεανίας.
4. ίσως ἂν ἀργύριόν τι ἡμῖν δοίη ὁ βασιλεύς.
5. μόλις ἂν πειθοίμεθα τῷ στρατηγῷ τοιαῦτα κελεύοντι.
6. εἴποιτε ἂν μοι τί ἐγένετο;
7. τίς ὁν τούτῳ πιστεύοι, ὅσπερ ἡμῖν πολλάκις ἐψεύσατο;
8. οὐκ ἂν λάθοις τοὺς θεοὺς τοιοῦτο ποιῶν.
9. ἔχθροὶ ὄντες οὐκ ἂν βούλοιντο ἡμῖν συλλαμβάνειν.
10. δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης (from ἐμβαίνω, *I step into*). (Heraclitus, as quoted by Plato, *Cratylus* 402a10)

3. The Optative Mood in Subordinate Clauses

- a. In some subordinate clauses, the optative may be used as an alternative to the subjunctive. This option is available only if the verb of the main clause is in the imperfect, aorist, or pluperfect tense. The subordinate clause is then said to be in *secondary sequence*. (If the main

verb of the sentence is in the present, future, or perfect tense or in the present or aorist imperative, the subordinate clause is said to be in *primary sequence*.)

In the following examples of sentences with subordinate clauses in secondary sequence, the optional optative verb forms are given after the slash. Note that the translation into English is the same regardless of whether the optative or the subjunctive mood is used in Greek; Greek authors seem to have used the subjunctive or optative indifferently in secondary sequence, with no difference in meaning.

Primary Sequence (Purpose Clause):

ὁ Σόλων ἀποδημεῖ ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι ὅν
ἔθετο.

Solon goes abroad in order that he might not be compelled to repeal any of the laws that he enacted.

Secondary Sequence:

ὁ Σόλων ἀπεδήμησε ἵνα μή τινα τῶν νόμων ἀναγκασθῇ/ἀναγ-
κασθείη λῦσαι ὅν ᔁθετο.

Solon went abroad in order that he might not be compelled to repeal any of the laws that he had enacted.

Primary Sequence (Clause of Fearing):

οἱ πολῖται φοβοῦνται μὴ οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν.

The citizens are afraid the enemy may invade the land.

Secondary Sequence:

οἱ πολῖται ἐφοβοῦντο μὴ οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν/εἰσ-
βάλοιεν.

The citizens were afraid the enemy would invade the land.

- b. In secondary sequence, indefinite or general clauses regularly have their verbs in the optative without ὅν, e.g.:

Primary Sequence (Indefinite or General Temporal Clause):

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ χρῶνται, δπόταν πόλεμος γένηται.

The Athenians use it as a garrison, whenever war occurs.

Secondary Sequence:

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ ἐχρῶντο, δπότε πόλεμος γένοιτο.

The Athenians used to use it as a garrison, whenever war occurred.

Primary Sequence (Indefinite or General Relative Clause):

οι Ἀθηναῖοι κατέχονται χρῆσθαι νόμοις οὕστινας ἂν σφίσι Σόλων θῆται.

The Athenians are constrained to use whatever laws Solon lays down for them.

Secondary Sequence:

οι Ἀθηναῖοι κατείχοντο χρῆσθαι νόμοις οὕστινας σφίσι Σόλων θεῖτο.

The Athenians were being constrained to use whatever laws Solon laid down for them.

4. The Forms of the Optative

The optative, associated with secondary sequence, uses secondary endings, -μην, -σο, -το, -μεθα, -σθε, -ντο, in the present middle and passive and in the aorist middle; the σ of the 2nd person singular is lost between vowels. The optative suffixes -ι- or -ιη- produce forms that are recognizable from the diphthongs οι, αι, or φ or the long-vowel digraph ει; be sure you can recognize person, tense, and voice markers.

Pres. Act.	Pres. M./P.	Aor. Act.	Aor. Mid.	Aor. Pass.
λέσσοιμι	λέσσοίμην	λέσσαιμι	λέσσαίμην	λυθείν
λέσσοις	λέσσοιο	λέσσειας (-σαις)	λέσσαιο	λυθείης
λέσσοι	λέσσοιτο	λέσσειε(ν) (-σαι)	λέσσαιτο	λυθείη
λέσσοιμεν	λέσσοίμεθα	λέσσαιμεν	λέσσαίμεθα	λυθείμεν
λέσσοιτε	λέσσοισθε	λέσσαιτε	λέσσαισθε	λυθείτε
λέσσοιεν	λέσσοιντο	λέσσειαν (-σαιεν)	λέσσαιντο	λυθείεν
				γραφείην etc.

Liquid Stems:

αἴροιμι	αἴροίμην	ἄραιμι	ἄραιμην	ἀρθείην
αἴροις	αἴροιο	ἄρειας (-αις)	ἄραιο	ἀρθείης
αἴροι	αἴροιτο	ἄρειε(ν) (-αι)	ἄραιτο	ἀρθείη
αἴροιμεν	αἴροιμεθα	ἄραιμεν	ἄραιμεθα	ἀρθείμεν
αἴροιτε	αἴροισθε	ἄραιτε	ἄραισθε	ἀρθείτε
αἴροιεν	αἴροιντο	ἄρειαν (-αιεν)	ἄραιντο	ἀρθείεν

Contract Verbs:

φιλοίην	φιλοίμην	φιλήσαιμι	φιλησαίμην	φιληθείην
φιλοίης	φιλού	φιλήσειας (-σαις)	φιλήσαιο	φιληθείης
φιλοίη	φιλοῖτο	φιλήσειε(ν) (-σαι)	φιλήσαιτο	φιληθείη
φιλοίμεν	φιλοίμεθα	φιλήσαιμεν	φιλησαίμεθα	φιληθείμεν
φιλοίτε	φιλοίσθε	φιλήσαιτε	φιλησαίσθε	φιληθείτε
φιλοίεν	φιλοῖντο	φιλήσειαν (-σαιεν)	φιλήσαιντο	φιληθείεν

τίμῳην	τίμῳην	τίμήσαιμι	τίμησαίμην	τίμηθείην
τίμῳης	τίμῳ	τίμήσειας (-σαις)	τίμήσαιο	τίμηθείης
τίμῳη	τίμῳτο	τίμήσειε(ν) (-σαι)	τίμήσαιτο	τίμηθείη
τίμῳμεν	τίμῳμεθα	τίμήσαιμεν	τίμησαίμεθα	τίμηθείμεν
τίμῳτε	τίμῳσθε	τίμήσαιτε	τίμησαισθε	τίμηθείτε
τίμῳεν	τίμῳντο	τίμήσειαν (-σαιεν)	τίμησαιντο	τίμηθείεν
δηλοίην	δηλοίμην	δηλώσαιμι	δηλωσαίμην	δηλωθείην
δηλοίης	δηλοίο	δηλώσειας (-σαις)	δηλωσαιο	δηλωθείης
δηλοίη	δηλοίτο	δηλώσειε(ν) (-σαι)	δηλωσαιτο	δηλωθείη
δηλοίμεν	δηλοίμεθα	δηλώσαιμεν	δηλωσαίμεθα	δηλωθείμεν
δηλοίτε	δηλοίσθε	δηλώσαιτε	δηλωσαισθε	δηλωθείτε
δηλοίεν	δηλοίντο	δηλώσειαν (-σαιεν)	δηλωσαιντο	δηλωθείεν

Thematic 2nd Aorists:**Active**

λίποιμι
λίποις
λίποι
λίποιμεν
λίποιτε
λίποιεν

Middle

λιποίμην
λίποιο
λίποιτο
λιποίμεθα
λίποισθε
λίποιντο

Athematic 2nd Aorists: βούην, βαίης, βαίη, βαίμεν, βούτε, βαίεν
σταίην, σταίης, σταίη, σταίμεν, σταίτε, σταίεν
γνοίην, γνοίης, γνοίη, γνοίμεν, γνοίτε, γνοίεν**Future Active and Middle Optatives:**

The future active and middle optatives are formed from the future indicative stem, and their endings are the same as those for the present optative of λέω, except for liquid stem verbs, which have the same endings in the future as -ε- contract verbs have in the present, e.g.:

λέσσοιμι / λέσσοίμην	τίμησοιμι / τίμησοίμην	άροίην / ἄροίμην
φιλήσοιμι / φιλησόίμην	δηλώσοιμι / δηλωσόίμην	

Future Passive Optatives:

λυθησοίμην	φιληθησοίμην	τίμηθησοίμην	δηλωθησοίμην	άρθησοίμην
γραφησοίμην				

Exercise 25γ

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

Exercise 25 δ

Change the following indicative forms first to the subjunctive and then to the optative:

- | | | |
|-------------|---------------|---------------------|
| 1. λῦσουσιν | 6. ντικῶμεν | 11. λῦόμεθα |
| 2. λῦεται | 7. φιλεῖ | 12. ἔλαβον (2 ways) |
| 3. ἐλύσαμεν | 8. ἐποίησαντο | 13. ἐγένετο |
| 4. ἐλύθη | 9. εἴδετε | 14. ἐφιλήσαμεν |
| 5. βούλομαι | 10. τιμᾶ | 15. ἀφίκοντο |

Exercise 25 ε

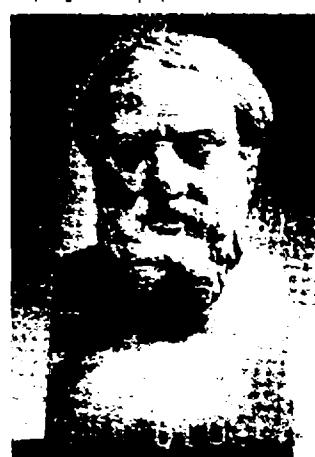
Rewrite the following sentences, changing the main verbs to the designated past tenses and the subjunctives to optatives; then translate the new sentences:

- οἱ νέοι παιδεύονται (*imperfect*) ἵνα ἀγαθοὶ γένωνται.
- ὁ Σόλων ἀποδημεῖ (*aorist*) ἵνα μὴ ἀναγκασθῇ τοὺς νόμους λῦσαι.
- οἱ παιδεῖς φοβοῦνται (*imperfect*) μὴ ὁ πατὴρ ὄργιζηται.
- οἱ ὄπλιται φοβοῦνται (*imperfect*) μὴ οὐκ ἀμύνωσι τοὺς πολεμίους.
- ὁ Δικαιόπολις πρὸς τὸ ἄστυ πορεύεται (*aorist*) ὅπως τοὺς χοροὺς θεᾶται.
- φοβούμενος τὸν κίνδυνον, τοὺς φίλους καλῶ (*aorist*) ὅπως ὑμῖν βοηθῶσιν.
- ἐν τῷ ἄστει μενοῦμεν (*aorist*) ἵνα τὰς τραγῳδίας θεώμεθα.
- οἱ αὐτοιργοὶ εἰς τὸ ἄστυ σπεύδοντιν (*aorist*) ἵνα μὴ ὑπὸ τῶν πολεμίων ληφθῶσιν.
- φοβούμεθα (*imperfect*) μὴ οὐκ ἐν καιρῷ οἴκαδε ἐπανέλθωμεν.
- ὅπόταν ἔαρ γένηται, οἱ ποιμένες τὰ πρόβατα πρὸς τὰ ὅρη ἐλαύνουσιν (*imperfect*).

Exercise 25 ζ

Translate into Greek:

- The Greeks used to send their children to school to learn writing.
- The children were always afraid that the teacher might be angry.
- Whenever winter came, the shepherds were driving their flocks to the plain.
- The slaves were always doing whatever (their) master ordered.
- We hurried home to find our mother.



Bust of Herodotus

Herodotus

Herodotus was born at Halicarnassus, on the southern fringe of Ionia, some years before Xerxes' invasion of Greece. As a boy, he must have seen the queen of Halicarnassus, Artemisia, lead her fleet to join the invasion force. As a young man he joined the unsuccessful uprising against the tyrant Lygdamis, Artemisia's grandson, and after its failure went into exile in Samos. From there he embarked on his travels, which eventually took him around most of the known world. He visited Lydia, including Sardis, and Syria, from where he reached the Euphrates and sailed down the river to Babylon. From Babylon he went on to the Persian capital, Susa. In the North he sailed right around the Black Sea (Pontus Euxinus), stayed some time at Olbia at the mouth of the Dnieper (Borysthenes) and traveled up the river into the wild interior of Scythia. In the South, he visited Egypt twice, staying for several months, and sailed up the Nile as far as Elephantine. In the West he knew Sicily and south Italy. Whether he traveled as a merchant or, as Solon, simply for sightseeing (*θεωρίας ἔνεκα*), he continually amassed information, seeing and listening, gathering oral tradition, and studying records and monuments, all of which he was to use in his history.

During this period he settled in Athens for some time. He became a friend of the tragedian Sophocles, who wrote an ode to him when he left Athens to join the panhellenic colony of Thurii in south Italy (443 B.C.). Thurii became his home thereafter, though he continued to travel and returned to Athens to give recitations of his history in the 430s. He lived through the first years of the Peloponnesian War (he refers to events of 431–430 B.C.), and his history must have been published before 425 B.C., when Aristophanes parodies its introduction in the *Acharnians*.

He has rightly been called the "father of history." He had no predecessor except Hecataeus of Miletus (fl. 500 B.C.), who wrote a description of the earth in two books, one on Asia, the other on Europe. Herodotus knew this work and refers to it twice, when he disagrees with Hecataeus's statements. It is hard for us, with books and libraries at hand, to imagine the difficulties that confronted a man who set out to write a history of events that took place a generation or more earlier. The only written sources he could consult were local records, e.g., temple lists and oracles, and in some cases official documents, e.g., he must have had access to some Persian records, such as the Persian army list. Otherwise he had to rely entirely on what he saw on his travels and what he heard from the people he met. He was a man of infinite curiosity with an unflagging interest in the beliefs and customs of foreign peoples. Free from all racial prejudice, he listened to what strangers had to tell him with an open mind, and he could never resist passing on a good story. Not that he believed all that he was told. He had a healthy scepticism: "I am obliged to report what people say, but I feel no obligation to believe it always; this principle applies to my whole history" (7.152).

He was a deeply religious man, and his interpretation of history is theological. He believed firmly that the gods did intervene in human affairs and

that no man could escape his fate. In particular, he believed that human pride (ὕβρις) resulted in divine vengeance (νέμεσις). This is clearly seen in the story of Croesus and on a larger scale in the whole treatment of the pride, defeat, and downfall of Xerxes. Dreams, signs, and oracles play an important part in his narrative. These are the means by which man might know his fate, which could not be changed but which might be postponed. Myth permeates his work. He moves in a world where mythical explanations of phenomena are commonplace; he is not a thoroughgoing sceptic, nor does he swallow the mythical tradition whole.

Before telling the story of Croesus, he goes back to give an account of the kings of Lydia, from whom Croesus was descended, and the whole section ends with the words Λῦδοί μὲν δὴ ὑπὸ Πέρσησι ἐδεδούλωντο, "the Lydians had been enslaved by the Persians." One of the major themes of the history is freedom and slavery.

There follows a description of the rise of Persia, including the subjugation of the Greeks in Asia Minor and the defeat and capture of Babylon, ending with the death of Cyrus. Book 2 opens with the accession of Cyrus's son Cambyses, who invaded and conquered Egypt. The remainder of Book 2 is then taken up with a description and history of Egypt, the longest of Herodotus's digressions from his main theme. Book 3 starts with the conquest of Egypt and Cambyses' subsequent madness and death. After a digression on Polycrates of Samos, we have an account of the accession of Darius and the organization and resources of the Persian Empire. Book 4 is devoted to Darius's invasions of Scythia and Cyrene; Book 5, to the reduction of Thrace and the Ionian revolt. The Persian menace is seen to be looming larger and larger over Greece. Book 6 centers on Darius's expedition to punish the Athenians for helping the Ionians in their revolt, an expedition that culminates in the Marathon campaign. Book 7 opens with the accession of Xerxes and his decision to invade Greece. It ends with the Thermopylae campaign. Books 8 and 9 continue the story of the invasion and end with the battle of Mycale and the revolt of Ionia.

Within this broad framework, Herodotus continually makes digressions wherever a topic that interests him crops up. He is particularly fascinated by the strange customs and beliefs of the remoter peoples he met, but he also tells us a great deal about the earlier history of Greece, as occasion arises. The whole story moves in a leisurely and expansive way, not unlike Homer's *Iliad* in this respect, and like Homer he also continually uses speeches to heighten the drama of events and to illuminate the characters of the leading actors. Despite the poetic qualities of his work, he is usually found to be correct on matters of historical fact where we can check them from any other source.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (β)

VOCABULARY

Verbs

ἔλκω, imperfect, εἶλκον (irregular augment), ἔλξω, [ἔλκυ-]
εῖλκυσα, εῖλκυκα, εῖλκυ-
σμαι, είλκυσθην, *I drag*
καταφρονέω + gen., *I despise*

Nouns

ἡ εὐδαιμονίā, τῆς εὐδαιμο-
νίāς, *happiness; prosperity;*
good luck

ἡ εὐχή, τῆς εὐχῆς, *prayer*
ὁ πλοῦτος, τοῦ πλούτου, *wealth*
ἡ ρώμη, τῆς ρώμης, *strength*

Adjectives

ἀμφότερος, -ᾶ, -ον, *both*
ἰκανός, -ή, -όν, *sufficient; ca-
pable*

Proper Name

οἱ Δελφοί, τῶν Δελφῶν, *Delphi*

ώς δὲ ταῦτα περὶ τοῦ Τέλλου ὁ Σόλων εἶπε, ὁ Κροῖσος ἥρετο τίνα
δεύτερον μετ' ἐκείνον ὀλβιώτατον ἵδοι, νομίζων πάγχυ δευτερείᾳ
οἴσεσθαι. ὁ δέ, “Κλέοβίν τε καὶ Βίτωνα. τούτοις γὰρ οὖσι γένος
Ἀργείοις πλοῦτος τε ἡνὶ ἰκανὸς καὶ πρὸς τούτῳ ρώμη σώματος
τοιάδε· ἀεθλοφόροι τε ἀμφότεροι ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ
λόγος· οὖσης ἑορτῆς τῇ “Ἡρᾳ τοῖς Ἀργείοις, ἔδει πάντως τὴν μητέρα
αὐτῶν ζεύγει κομισθῆναι ἐς τὸ ιερόν, οἱ δὲ βόες ἐκ τοῦ ἀγροῦ οὐ
παρεγίγνοντο ἐν καιρῷ. οἱ δὲ νεᾶνίαι, ἵνα παραγένοιτο ἡ μήτηρ ἐν
καιρῷ, αὐτοὶ εἶλκον τὴν ἄμαξαν, ἐπὶ δὲ τῆς ἀμάξης ἐφέρετο ἡ μήτηρ,
σταδίους δὲ πέντε καὶ τεσσαράκοντα κομίσαντες ἀφίκοντο ἐς τὸ
ιερόν.

[πάγχυ, *certainly* δευτερεῖα (neut. pl.), *second prize* οἴσεσθαι (future middle infinitive of φέρω), *he would carry (off)* γένος, *by race* ἀεθλοφόροι, *prize winners* (in athletic contests) πάντως, *absolutely* ζεύγει, *by means of a yoke of oxen* σταδίους . . . πέντε καὶ τεσσαράκοντα, *forty-five stades* = about five miles or eight kilometers]

ταῦτα δὲ αὐτοῖς ποιήσασι καὶ ὀφθεῖσι ὑπὸ τῶν παρόντων τελευτὴ
τοῦ βίου ἀρίστη ἐγένετο, ἔδειξέ τε ἐν τούτοις ὁ θεὸς ὅτι ἀμεινον εἴη
ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν. οἱ μὲν γὰρ Ἀργεῖοι περιστάντες
ἐμακάριζον τῶν νεᾶνιῶν τὴν ρώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν

5

10

15

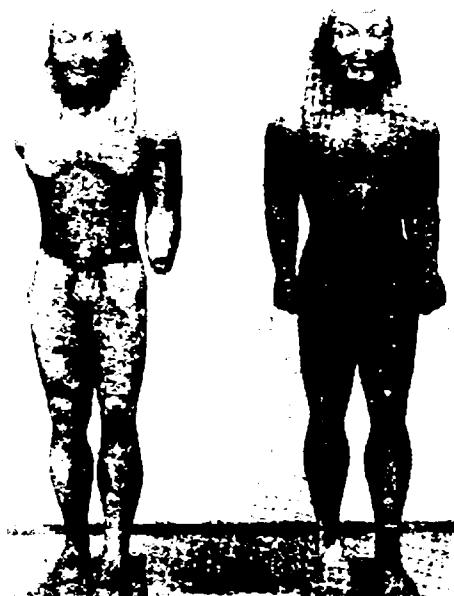
έμακάριζον, διότι τοιούτων τέκνων ἐκύρησε. ἡ δὲ μήτηρ στᾶσα ἀντίον τοῦ ἀγάλματος τῆς θεοῦ ηὔχετο Κλεόβει τε καὶ Βίτωνι τοῖς ἑαυτῆς τέκνοις, οἱ αὐτὴν ἐτίμησαν μεγάλως, τὴν θεὸν δοῦναι ὅ τι ἀνθρώπῳ τυχεῖν ἄριστον εἴη. μετὰ δὲ ταύτην τὴν εὐχήν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ίερῷ οἱ νεανίαι οὐκέτι ἀνέστησαν ἀλλ' οὕτως ἐτελεύτησαν. Ἀργεῖοι δὲ αὐτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐν Δελφοῖς, ὡς ἀνδρῶν ἀρίστων γενομένων.”

[όφθεῖσι: aorist passive participle of ὄράω *τεθνάναι*, *to have died = to be dead* περιστάντες, *standing around* ἔμακάριζον, *called blessed, praised* ἐκύρησεν + gen., *obtained, had* ἀντίον τοῦ ἀγάλματος, *in front of the statue* εὐωχήθησαν (from εὐωχέω), *had feasted* κατακοιμηθέντες (from κατακοιμάω), *having gone to sleep* εἰκόνας, *statues*]

Σόλων μὲν οὖν εὐδαιμονίας δευτερεῖα ἔνειμε τούτοις, Κροῖσος δὲ ὥργισθεὶς εἶπε· “ὦ ξέν’ Ἀθηναῖε, τῆς δὲ ἡμετέρᾶς εὐδαιμονίᾶς οὕτω καταφρονεῖς ὥστε οὐδὲ ίδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς ἐποίησας;”

[ἔνειμε (aorist of νέμω), *gave* ίδιωτῶν (adjective here), *private*]

—adapted from Herodotus 1.31–32



Κλέοβις καὶ Βίτων

PRINCIPAL PARTS: Verbs that Augment to ει- in One or More Tenses

- ἐάω, imperfect, εἴων, ἐάσω (note ἀ instead of η after the ε), εἴᾶσσα, εἴᾶκα, εἴᾶμαι,
εἰάθην, *I allow, let be*
- ἐλκω, imperfect, εἴλκων, ἐλξω, [ἐλκυ-] εἴλκυσσα, εἴλκυκα, εἴλκυσμαι, εἰλ-
κύσθην, *I drag*
- ἐργάζομαι, imperfect, ἡργαζόμην or εἰργαζόμην, ἐργάσομαι, ἡργασάμην or
εἰργασάμην, εἴργασμαι, εἰργάσθην, *I work; I accomplish*
- ἐπομαι, imperfect, εἴπόμην, ἔψομαι, [σπ-] ἐσπόμην + dat., *I follow*
- ἔχω, imperfect, εἴχων, ἔξω (irregular) (*I will have*) or [σχε-] σχήσω (*I will get*),
[σχ-] ἔσχων, [σχε-] ἔσχηκα, ἔσχημαι, *I have; I hold; middle + gen., I hold
onto*

WORD BUILDING

Nouns formed from the stem of another noun or of an adjective are called denominative nouns.

Give the meanings of the nouns in the following sets:

1. Suffixes -της and -εύς (nominative) denote the person concerned or occupied with anything, e.g.:

ο πολί-της (ἡ πόλι-ς), ο ναύ-της (ἡ ναῦ-ς)
ο ιππ-εύς (ὁ ἵππ-ος), ο ιερ-εύς (ιερ-ός, -ᾱ, -όν)

2. Abstract nouns denoting qualities are formed by adding suffixes to adjectives, e.g.,

-ίδης (nominative)	φίλος, -η, -ον	ἡ φιλία
	ἀληθίς, -ές	ἡ ἀλήθε-ια
-σύνη (nominative)	δίκαιος, -ᾱ, -ον	ἡ δικαιο-σύνη
	σώφρων, σώφρον-ος	ἡ σωφρο(ν)-σύνη
-της (nominative)	ἴσος, -η, -ον	ἡ ισό-της, τῆς ισότητος
	νέος, -ᾱ, -ον	ἡ νεό-της, τῆς νεότητος

3. Patronymics, i.e., nouns meaning “son of . . . ,” “descended from . . . ,” are most commonly formed with the suffix -ίδης (nominative), e.g., ο Ἀλκμεων-ίδης.

4. Various suffixes are added to nouns to express smallness; the resulting words are called diminutives. The most common are:

-ιον (nominative)	τὸ παιδίον (ὁ παῖς, τοῦ παιδ-ός)
-ίδιον	τὸ οἰκ-ίδιον (ἡ οἰκί-ᾱ)
-ίσκος	ὁ παιδ-ίσκος (ὁ παῖς, τοῦ παιδ-ός)
	ὁ νεᾶν-ίσκος (ὁ νεᾶνī-ᾱς)

Diminutives can express affection, e.g., πατρίδιον, *daddy dear*, or contempt, e.g., ἀνθρώπιον, *wretched little man*.

GRAMMAR

5. The Optative of -μι Verbs

εἰμί, I am

Present:

εἴην, εἴης, εἴη, εἶμεν/εἴημεν, εῖτε/εἴητε, εἴεν/εἴησαν

εἶμι, I will go

Present or Future:

ἴοιμι/ίοίην, ἴοις, ἴοι, ίοιμεν, ίοιτε, ίοιεν

δίδωμι

Present Active:

διδοίην, διδοίης, διδοίη, διδοίμεν, διδοίτε, διδοίεν

Present Middle/Passive:

διδοίμην, διδοίο, διδοίτο, διδοίμεθα, διδοίσθε, διδοίντο

Aorist Active:

δοίην, δοίης, δοίη, δοίμεν, δοῖτε, δοῖεν

Aorist Middle:

δοίμην, δοίο, δοίτο, δοίμεθα, δοῖσθε, δοῖντο

Aorist Passive:

δοθείην, δοθείης, δοθείη, δοθείμεν, δοθείτε, δοθείεν

τίθημι

Present Active:

τιθείην, τιθείης, τιθείη, τιθείμεν, τιθείτε, τιθείεν

Present Middle/Passive:

τιθείμην, τιθείο, τιθείτο, τιθείμεθα, τιθείσθε, τιθείντο

Aorist Active:

θείην, θείης, θείη, θείμεν, θείτε, θείεν

Aorist Middle:

θείμην, θείο, θείτο, θείμεθα, θείσθε, θείντο

Aorist Passive:

τεθείην, τεθείης, τεθείη, τεθείμεν, τεθείτε, τεθείεν

ίστημι

Present Active:

ισταίην, ισταίης, ισταίη, ισταίμεν, ισταίτε, ισταίεν

Present Middle/Passive:

ισταίμην, ισταίο, ισταίτο, ισταίμεθα, ισταίσθε, ισταίντο

Aorist Active:

σταίην, σταίης, σταίη, σταῖμεν, σταῖτε, σταῖεν

Aorist Middle:

σταίμην, σταῖο, σταῖτο, σταῖμεθα, σταῖσθε, σταῖντο

Aorist Passive:

σταθείην, σταθείης, σταθείη, σταθεῖμεν, σταθεῖτε, σταθείεν

δείκνυμι**Present Active:**

δεικνύομι, δεικνύοις, δεικνύοι, δεικνύοιμεν δεικνύοιτε, δεικνύοιεν

Present Middle/Passive:

δεικνυόμην, δεικνύοιο, δεικνύοιτο, δεικνυόμεθα, δεικνύοισθε, δεικνύοιντο

Aorist Active:

δείξαιμι, δείξειας/δείξαις, δείξειε/δείξαι, δείξαιμεν, δείξαιτε,
δείξειαν/δείξαιεν

Aorist Middle:

δειξαίμην, δειξαίο, δειξαίτο, δειξαίμεθα, δειξαίσθε, δειξαίντο

Aorist Passive:

δειχθείην, δειχθείης, δειχθείη, δειχθεῖμεν, δειχθεῖτε, δειχθείεν

ἴημι**Present Active:**

ἴειν, ίείης, ίείη, ίείμεν, ίείτε, ίείεν

Present Middle/Passive:

ίείμην, ίείο, ίείτο, ίείμεθα, ίείσθε, ίείντο

Aorist Active:

εἴην, εἴης, εἴη, είμεν, είτε, είεν

Aorist Middle:

είμην, είο, είτο, είμεθα, είσθε, είντο

Aorist Passive:

None

	Future Active:	Future Middle:	Future Passive:
εἰμί		έσοιμην (deponent)	
δίδωμι	δάσοιμι	δωσοίμην	δοθησοίμην
τίθημι	θήσοιμι	θησοίμην	τεθησοίμην
ἴστημι	στήσοιμι	στησοίμην	σταθησοίμην
δείκνυμι	δείξοιμι	δειξοίμην	δειχθησοίμην
ἴημι	ήσοιμι	ήσοιμην	no future passive

Exercise 25η

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

Exercise 25θ

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

- | | | |
|--------------------|---------------------|----------------|
| 1. εὕη | 6. τιθεῖτο (2 ways) | 11. σταίης |
| 2. ἵστε | 7. τιθεῖεν | 12. δείξαμεν |
| 3. δοίμεθα | 8. τεθεῖεν | 13. δεικνύοιεν |
| 4. διδοίην | 9. ισταῖτο (2 ways) | 14. εἶεν |
| 5. διδοῖο (2 ways) | 10. ισταίην | 15. θείη |

6. The Optative Mood in Indirect Statements and Indirect Questions

In indirect statements and indirect questions the optative may be used as an alternative to the indicative in *secondary sequence*, or the indicative may be preserved. If the optative is used, its tense is the same as the tense of the verb in the direct statement or direct question. In the following examples, the optional optative is given after the slash (in the examples from Herodotus we do not use the movable ν).

Direct Statement:

ἄμεινόν ἔστι ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.

It is better for a man to be dead than to be alive.

Indirect Statement, Primary Sequence:

δείκνυσι δ θεὸς ὅτι ἄμεινόν ἔστι ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.

The god shows that it is better for a man to be dead than to be alive.

Indirect Statement, Secondary Sequence:

ἔδειξε δ θεὸς ὅτι ἄμεινόν ἔστι/εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.

The god showed that it was better for a man to be dead than to be alive.

Direct Question:

τίνα δεύτερον μετ' ἐκεῖνον ὀλβιώτατον εἶδες;

Whom did you see second most happy after him?

Indirect Question, Primary Sequence:

ὁ Κροῖσος ἐρωτᾷ τίνα δεύτερον μετ' ἐκεῖνον ὀλβιώτατον εἶδε.

Croesus asks whom he saw second most happy after him.

Indirect Question, Secondary Sequence:

ὁ Κροῖσος ἥρετο τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε/ίδοι.

Croesus asked whom he had seen second most happy after him.

Remember that it is only in secondary sequence that indicatives may be changed to optatives.

The only use of the future optative in Greek is as an alternative to the future indicative in indirect statements or indirect questions in secondary sequence, e.g.:

ο πατὴρ εἶπεν ὅτι τοῖς παισὶν πρὸς τὸ ἄστυ ἡγήσεται/ἡγήσοιτο.

The father said that he would lead his sons to the city.

οἱ παῖδες ἤροντο πότε οἴκαδε ἐπανίστιν/ἐπανίοιεν.

The sons asked when they would return home.

Note that ἐπανίοιεν is here regarded as future, substituting for the future ἐπανίστιν of the direct question.

Exercise 25ι

Rewrite the following sentences, making the leading verb aorist and changing the verbs in indirect statements from indicative to optative. Then translate the new sentences:

1. ή γυνὴ ήμᾶς ἐρωτᾷ εἰ τῷ παιδὶ αὐτῆς ἐν τῇ ὁδῷ ἐνετύχομεν.
2. ἀποκρινόμεθα ὅτι οὐδένα ἀνθρώπων εἴδομεν ἀλλ' εὐθὺς ἐπάνιμεν ως αὐτὸν ζητήσοντες.
3. τῷ παιδὶ ἐντυχόντες λέγομεν ὅτι ή μήτηρ αὐτὸν ζητεῖ.
4. οἱ ἄγγελος λέγει ὅτι τῶν πολεμίων ἀπελθόντων τοῖς αὐτουργοῖς ἔξεστιν οἴκαδε ἐπανιέναι.
5. οἱ Πρωταγόρας λέγει ὅτι τοῦτο περὶ πλείστου ποιοῦνται οἱ πατέρες, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.
6. οἱ Ἡρόδοτος ἔξηγεται ὅπως εἰς πόλεμον κατέστησαν οἵ τε βάρβαροι καὶ οἱ "Ελληνες.
7. οἱ Σόλων ἐπίσταται ὅτι οἱ Ἀθηναῖοι οὐ λύσουσι τοὺς νόμους.
8. οἱ Κροῖσος τὸν Σόλωνα ἐρωτᾷ τίνα ὀλβιώτατον εἶδεν.
9. οἱ Σόλων λέγει ὅτι οἱ νεανίαι, τὴν μητέρα εἰς τὸ ιερὸν κομίσαντες, ἀπέθανον.
10. οὕτω δείκνυσιν οἱ θεός ὅτι ἀμεινόν ἐστι ἀνθρώπῳ τεθνάναι μᾶλλον η ζῆν.

Greek Wisdom

Heraclitus

(οἱ "Ελληνες) δαιμόνων ἀγάλμασιν εὔχονται ούκ ἀκούουσιν, ὥσπερ ἀκούοιεν.
Fragment 128 Diels

Ο ΣΟΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΟΡΓΙΖΕΙ

Read the following passages (adapted from Herodotus 1.32–33) and answer the comprehension questions:

Solon explains to Croesus why he does not count him happy:

ὅ δὲ Σόλων εἶπεν· ὡς Κροῖσε, ἐρωτᾶς με περὶ ἀνθρωπίνων πρᾶγμάτων, ἐγὼ δὲ ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὃν καὶ ταραχῶδες. ἐν μὲν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μέν ἔστιν οἵδειν ἢ μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐξ γὰρ ἐβδομήκοντα ἔτη ὅρον τῆς ζωῆς ἀνθρώπῳ τίθημι. ταῦτα δὲ ἔτη ἐβδομήκοντα ὅντα παρέχεται ἡμέρας διακοσίας καὶ ἑξακισχιλίας καὶ δισμυρίας. ή δὲ ἐτέρᾳ αὐτῶν τῇ ἐτέρᾳ οὐδὲν ὄμοιον προσάγει πρᾶγμα.

[ἀνθρωπίνων, *human* τὸ θεῖον, *divinity* φθονερὸν, *jealous* ταραχῶδες (cf. ταράττω), *troublemaking* ὅρον, *boundary*, *limit* τῆς ζωῆς, *of the life* παρέχεται, *offer* διακοσίας, 200 ἑξακισχιλίας, 6,000 δισμυρίας, 20,000 ή . . . ἐτέρᾳ . . . τῇ ἐτέρᾳ, *the one . . . to the other προσάγει, brings*] 5

1. What two realms does Solon distinguish?
2. How does he characterize divinity?
3. What do men see and experience in the length of their lives?
4. At how many years does Solon set the limit of a man's life? At how many days?
5. What does each day bring?

“ἐμοὶ δὲ σὺ καὶ πλουτεῖν μέγα φαίνῃ καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ ὁ ἐρωτᾶς με οὕπω σε λέγω, πρὶν ἂν σε τελευτήσαντα καλῶς βίον μάθω. οὐ γὰρ ὁ μέγα πλούσιος δλβιώτερός ἔστι τοῦ ἐφ' ἡμέραν βίον ἔχοντος, εἰ μὴ αὐτῷ ἡ τύχη παραμείνειε ὥστε εὖ τελευτήσαι τὸν βίον. πολλοὶ γὰρ πλούσιοι ἀνθρώπων ἄνολθοί εἰσι, πολλοὶ δὲ μέτριον ἔχοντες βίον εὐτυχεῖς. σκοπεῦν δὲ χρὴ παντὸς χρήματος τὴν τελευτήν, πῶς ἀποβήσεται. πολλοὶς γὰρ δὴ ὑποδείξας ὅλβον ὁ θεὸς προρρίζους ἀνέτρεψε.”

[πλουτεῖν, *to be rich* μέγα, *very* οὕπω, *not yet* πρὶν ἂν . . . μάθω, *until I learn* πλούσιος, *rich* τοῦ ἐφ' ἡμέραν βίον ἔχοντος, *gen. of comparison, than the one having livelihood for a day* εἰ μὴ . . . παραμείνειε + dat., *unless . . . should stay with* ἄνολθοί, *unhappy* μέτριον . . . βίον, *a moderate livelihood* εὐτυχεῖς, *lucky, happy* παντὸς χρήματος, *of every event* ἀποβήσεται, *it will turn out* ὑποδείξας, *having shown, having given a glimpse of* ὅλβον, *happiness* προρρίζους, *by the roots, root and branch* ἀνέτρεψεν, *overturned*]

6. How does Croesus appear to Solon?
7. What does Solon need to know before he can answer Croesus's question with certainty?

8. What, according to Solon, does the rich man need in order to be called truly happy?
9. With what Greek words does Solon describe the men whom he contrasts with the πλούσιοι?
10. What Greek word does Solon use as the opposite of ἄνολβοι?
11. When assessing men's lives, what, according to Solon, must be examined in each case?
12. What two things does Solon say that god often does to men?

ὅ Σόλων ταῦτα λέγων τῷ Κροῖσῳ οὐκέτι ἔχαρίζετο, ἀλλὰ ὁ Κροῖσος ἀποπέμπει αὐτὸν, δόξας αὐτὸν ἀμαθῆ εἶναι, ὃς τὰ παρόντα ἀγαθὰ μεθεὶς τὴν τελευτὴν παντὸς χρήματος ὄρphan ἐκέλευε.

[ἔχαριζετο + dat., was finding favor with δόξας, thinking ἀμαθῆ, stupid μεθεὶς (aorist participle of μεθίημι), letting go, ignoring]

13. What two things resulted from the "lecture" that Solon gave to Croesus?
14. What opinion of Solon did Croesus have?
15. What did Croesus think should be considered when judging a man's happiness?

Exercise 25 κ

Translate into Greek:

1. Croesus was thinking that he was the happiest of men, but Solon said that he had seen others happier.
2. Croesus asked Solon why he judged that the others were (*use infinitive*) happier.
3. Solon answered that he called no one happy until he learned that he had ended his life well.
4. Croesus having grown angry at Solon, sent him away, thinking that he was stupid.
5. After this Croesus, having suffered terrible things, learned that Solon was right.

Greek Wisdom

Heraclitus

ὁ ἄναξ, οὗ τὸ μαντεῖόν ἔστι τὸ ἐν Δελφοῖς, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει.
Fragment 93 Diels

New Testament Greek

John 10.2–4, 9, and 11–16
The Parable of the Sheepfold

Jesus addresses the Pharisees.

“ὅ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἔστιν τῶν προβάτων. τούτῳ δὲ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἄδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἔξαγει αὐτά. ὅταν τὰ ἄδια πάντα ἐκβάλῃ, ἔμπρυσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ. . . . ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἔστιν τις εἰσέλθη σωθήσεται καὶ εἰσελεύσεται καὶ ἔξελεύσεται καὶ νομὴν εὑρήσει. . . . ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ἀλλα ποιμὴν, οὐδὲ οὐκ ἔστιν τὰ πρόβατα ἄδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει—ὅτι μισθωτός ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἔμα καὶ γινώσκουσί με τὰ ἔμα, καθὼς γινώσκει με ὁ πατὴρ κάγῳ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω ἢ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμῆν.”

[οἱ εἰσερχόμενοι = ὁ εἰσιῶν ποιμὴν, *shepherd* ὁ θυρωρὸς, *the gatekeeper* ἀνοίγει, *opens* τὰ ἄδια, *his own* φωνεῖ, *he calls* ἐκβάλῃ, *he puts/leads out* ἔμπρυσθεν + gen., *in front of* ἀκολουθεῖ, *follow* ὅτι, *because* οἴδασιν, *they know* εἰσελεύσεται = εἶσισι νομὴν, *pasture* ψυχὴν, *soul*; *life* τίθησιν, *puts/lays (down)* μισθωτὸς, *hired laborer* ἐρχόμενον = ιόντα ἀρπάζει, *seizes* (perhaps *attacks*) σκορπίζει, *scatters* οὐ μέλει αὐτῷ, *there is no care to him*, *he has no care* γινώσκω = γιγνώσκω καθὼς, *just as* κάγῳ = καὶ ἐγώ αὐλῆς, *sheepfold* κάκεινα = καὶ ἐκεῖνα, *and them* ἀκούσουσιν = ἀκούσονται ποίμνη, *flock*]

New Testament Greek uses ἐλεύσομαι as the future of ἐρχομαι, for which Attic Greek uses εἰμι. New Testament Greek also uses ἐρχόμενος as the present participle of ἐρχομαι, for which Attic Greek uses ιών.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (α)



ὁ Κροῖσος ἄγεται τῷ παιδὶ γυναῖκα· ίδιού, ὁ "Ατῦς τὴν νύμφην οἴκοιδε φέρει ἐν ἀμάξῃ.

VOCABULARY

Verbs

ἀπόλλυμι [= ἀπο- + δλλῦμι],
[όλε-] ἀπολῶ, ἀπώλεσα,
I destroy; I ruin; I lose

Middle:

ἀπόλλυμαι, [όλε-] ἀπολοῦ-
μαι, [όλ-] ἀπωλόμην,
I perish

Perfect:

[όλε-] ἀπολώλεκα, *I have
ruined*, [όλ-] ἀπόλωλα,
I am ruined

δέομαι, [δεε-] δεήσομαι, ἔδεή-
θην, *I ask for X (acc.) from Y*
(gen.); + infin., *I beg; + gen.,
I want*

ἐφίσταμαι [= ἐπι- + ἴσταμαι],
[στη-] ἐπέστην + dat., *I stand
near; of dreams, I appear to
καθαίρω, [καθαρ-] καθαρῶ,
[καθηρ-] ἐκάθηρα, [καθαρ-]
κεκάθαρμαι, ἐκαθάρθην,
*I purify
ὄνομάζω, ὄνομάσω, ὡνόμασα,
ώνόμακα, ὡνόμασμαι, ὡνο-
μάσθην, I name; I call**

πυνθάνομαι, [πευθ-] πεύσομαι,
[πυθ-] ἐπυθόμην, πέπυνσμαι,
*I inquire; I learn by inquiry;
I hear; I find out about X (acc.)
from Y (gen.)*

φαίνω, [φανε-] φανῶ or φα-
νοῦμαι, [φην-] ἔφηνα, [φαν-]
πέφασμαι, *I show
φονεύω, φονεύσω, ἐφόνευσα,
πεφόνευκα, πεφόνευμαι,
ἐφονεόθην, I slay*

Nouns

ἡ ἀλήθεια, τῆς ἀληθείας, *truth*
ὁ γάμος, τοῦ γάμου, *marriage
τὸ δόρυ, τοῦ δόρατος, spear
ἡ νέμεσις, τῆς νεμέσεως, re-
tribution*

τὸ οἰκίον, τοῦ οἰκίου, *house;
palace* (often in plural for a
single house or palace)

ὁ όνειρος, τοῦ όνείρου, *dream*

Adjectives

ἄκων, ἄκουσα, ἄκον, *unwill-
ing(lly); involuntary(-ily)*

ἕτερος, -ᾶ, -ον, *one or the other*
(of two)

δέ μὲν ἕτερος . . . δέ
ἕτερος, *the one . . . the
other*

Prepositions

ἐπί + gen., *toward, in the direc-*
tion of; on; + dat., at; of price,
for; + acc., at; against; onto;

upon; of direction or purpose,
to, for
κατά + acc., down; distribu-
tive, each, every; by; on; ac-
cording to; of time, at;
through; with regard to

Adverb

ὅπόθεν, *indirect interrogative,*
whence, from where

ώς δὲ ἀπῆλθε ὁ Σόλων, ἔλαβε ἐκ τοῦ θεοῦ νέμεσις μεγάλη 5
Κροῖσον, διότι ἐνόμισε ἔαυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.
καθεύδοντι γὰρ αὐτῷ ἐπέστη ὄνειρος, δὸς αὐτῷ τὴν ἀλήθειαν ἔφαινε
τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ Κροίσῳ
δύο παῖδες, ὃν ὁ μὲν ἕτερος κωφὸς ἦν, ὁ δὲ ἕτερος τῶν ἡλίκων πολὺ¹⁰
πρῶτος· ὄνομα δὲ αὐτῷ ἦν "Ατῦς. τοῦτον οὖν τὸν "Ατῦν σημαίνει τῷ
Κροίσῳ ὁ ὄνειρος ἀποθανεῖσθαι αἰχμῇ σιδηρέᾳ βληθέντα. ὁ δὲ ἐπεὶ
ἔξηγέρθη, φοβούμενος τὸν ὄνειρον, ἅγεται μὲν τῷ παιδὶ γυναῖκα, ἐπὶ¹⁵
πόλεμον δὲ οὐκέτι ἔξεπεμψεν αὐτόν, ἀκόντια δὲ καὶ δόρατα καὶ
πάντα οἵς χρῶνται ἐς πόλεμον ἄνθρωποι ἐκ τῶν ἀνδρεώνων
ἔκκομίσας ἐς τοὺς θαλάμους συνένησε, μή τι τῷ παιδὶ ἐμπέσοι.

[κωφὸς, *dumb, mute* τῶν ἡλίκων, *of those the same age* αἰχμῇ σιδηρέᾳ, *an iron spear point* ἀκόντια, *javelins* τῶν ἀνδρεώνων, *the men's chambers* τοὺς θαλάμους, *the storerooms* συνένησε (*from συννέω*), *he piled up*]

ἔχοντος δὲ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀφικνεῖται ἐς τὰς 15
Σάρδις ἀνὴρ οὐ καθαρὸς ὃν τὰς χεῖρας. παρελθὼν δὲ οὗτος ἐς τὰ
Κροίσου οἰκία καθαρσίου ἐδέετο ἐπικυρῆσαι· ὁ δὲ Κροῖσος αὐτὸν
ἐκάθηρεν. ἐπεὶ δὲ τὰ νομιζόμενα ἐποίησεν ὁ Κροῖσος, ἐπυνθάνετο
ὅπόθεν τε ἥκοι καὶ τίς εἴη, λέγων τάδε· "ὦ ἄνθρωπε, τίς τ' ὃν καὶ²⁰
πόθεν ἥκων ἐς τὰ ἐμὰ οἰκία παρεγένουν;" ὁ δὲ ἀπεκρίνατο· "ὦ
βασιλεῦ, Γορδίου μέν είμι παῖς, ὄνομάζομαι δὲ "Αδρηστος, φονεύσας
δὲ τὸν ἐμαυτοῦ ἀδελφὸν ἄκων πάρειμι, ἔξεληλαμένος ὑπὸ τοῦ
πατρός." ὁ δὲ Κροῖσος ἀπεκρίνατο· "ἄνδρῶν τε φίλων ἔκγονος εἰ καὶ
ἥκεις ἐς φίλους, ὅπου ἀμηχανήσεις οὐδενὸς μένων ἐν τοῖς ἡμετέροις
οἰκίοις. συμφορᾶν δὲ ταύτην παραινῶ σοι ὡς κουφότατα φέρειν."

[τὰς χεῖρας, *with respect to his hands* καθαρσίον, *purification* ἐδέετο = ἐδεῖτο, from δέομαι *to obtain* + gen., *to obtain* τὰ νομιζόμενα, *the customary rituals* ἔξεληλαμένος (*perfect passive participle of ἔξελαύνω*), *having been driven out* ἔκγονος, *offspring* ἀμηχανήσεις + gen., *you will lack* ώς κουφότατα, *as lightly as possible*]

—adapted from Herodotus 1.34–35

PRINCIPAL PARTS: Verbs with Present Reduplication

γί-γνομαι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα, [γενε-]
γεγένημαι, *I become; I happen*
γι-γνώ-σκω, [γνω-] γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην,
I come to know; I perceive; I learn
δι-δά-σκω, [διδαχ-] διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι,
ἐδιδάχθην, *I teach someone (acc.) something (acc.); passive, I am taught*
something (acc.)
πί-πτω, πεσοῦμαι (*irregular*), ἔπεσον (*irregular*), [πτω-] πέπτωκα, *I fall*

WORD STUDY

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

- | | |
|----------|--------------|
| 1. epic | 4. tragedy |
| 2. lyric | 5. comedy |
| 3. drama | 6. biography |

What genre of modern literature is missing from this list?

GRAMMAR

1. Conditional Sentences

Conditional sentences, in both English and Greek, may be organized under two broad headings:

- a. *Simple conditions*, in which nothing is implied as to whether the condition was, is, or will be fulfilled

These may be of two kinds:

- i. *Particular conditions*
- ii. *General conditions*, in which the conditional clause is a type of *indefinite clause* (see Chapter 22, Grammar 2, pages 93–96).

- b. *Contrary to fact and remote conditions*, in which it is implied that the condition was not fulfilled, is not being fulfilled, or is not likely to be fulfilled in the future

a. Simple Conditions:*Past Particular:*

If Philip said this, he was lying.

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.

(a past tense, i.e., imperfect, aorist, or pluperfect, of the indicative in both clauses)

Past General:

If Philip (ever) said this, he was (always) lying.

εἰ ὁ Φίλιππος τοῦτο λέγοι, ἐψεύδετο.

(εἰ + optative, aorist or present; imperfect indicative)

Present Particular:

If you believe Philip, you are foolish.

εἰ τῷ Φιλίππῳ πιστεύεις, μῶρος εἶ.

(present or perfect indicative in both clauses)

Present General:

If you (ever) believe Philip, you are (always) foolish.

ἔάν τῷ Φιλίππῳ πιστεύῃς, μῶρος εἶ.

(ἔάν + subjunctive, aorist or present; present indicative)

Future Minatory:

If you do this, you will die.

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

(εἰ + future indicative; future indicative)

(Conditions with the future indicative in both clauses usually express threats and warnings, hence the term *minatory*.)

*Future More Vivid (Particular or General):**Particular:*

If the doctor does this, he will receive his pay.

General:

If the doctor (ever) does this, he will (always) receive his pay.

ἔάν ὁ ἰατρὸς τοῦτο ποιήσῃ, τὸν μισθὸν δέξεται.

(ἔάν + subjunctive, aorist or present; future indicative)

The imperative may be used in the main clause, e.g.:

If you see father, tell him what happened.

ἔάν τὸν πατέρα θέης, εἰπὲ αὐτῷ τί ἐγένετο.

b. Contrary to Fact and Remote Conditions:*Past Contrary to Fact:*

If the doctor had done this, he would have received his pay.
 (It is implied that he did not do this and did not receive his pay.)
 εἰ ὁ ἰατρὸς τοῦτο ἐποίησεν, ἐδέξατο ἀν τὸν μισθόν.
 (aorist indicative; aorist indicative with ἀν)

Present Contrary to Fact:

If our father were living, he would be coming to our aid.
 (It is implied that he is not living and is not coming to X's aid.)
 εἰ ἔζη ὁ πατὴρ, ήμιν ἀν ἐβοήθει.
 (imperfect indicative; imperfect indicative with ἀν)

Future Remote or Future Less Vivid:

If the doctor should do this, he would not receive his pay.
 (*If the doctor were to do this, . . .*)
 (*If the doctor did this, . . .*)
 (It is implied that the doctor is not likely to do this.)
 εἰ ὁ ἰατρὸς τοῦτο ποιήσειν, οὐκ ἀν δέξαιτο τὸν μισθόν.
 (εἰ + optative, aorist or present; optative, aorist or present, with
 ἀν)

In contrary to fact and remote or future less vivid conditions, the potential particle ἀν always appears near the beginning of the main clause, although not as the first word; it is often next to the verb. Note that in these clauses the aorist indicative refers to past time, the imperfect indicative to present time, and the optative to future time.

Note that the difference between aorist and present subjunctives and optatives in conditional clauses is in aspect, not time. The aorist subjunctive or optative is used when the action of the verb is looked on as a simple event, the present, when it is looked on as a process.

In all conditional sentences, the negative is μή in the conditional clause and οὐ in the main clause.

Exercise 26a

Translate the following sentences and identify the type of condition each represents:

1. ἐὰν μὴ περὶ εἰρήνης λέγητε, οὐκ ἀκούσομαι ὅμον.
2. εἰ τοὺς βαρβάρους ἐνίκησαμεν, πάντες ἀν ἐτίμησαν ἡμᾶς.
3. εἰ οὕκαδε σπεύδοιμεν, ἵσως ἀν ἀφικούμεθα ἐν καιρῷ.
4. εἰ τῷ βασιλεῖ πάντα εἶπες, μᾶρος ἥσθα.
5. εἰ οὕκοι ἐμείνατε, οὐκ ἀν κατέστητε εἰς τοσοῦτον κίνδυνον.

6. εἰ παρῆσαν οἱ σύμμαχοι, ἡμῖν ἀν ἐβοήθουν.
7. ἐὰν τοὺς συμμάχους παρακαλῶμεν, ἡμῖν βοηθήσουσιν.
8. εἰ τοῦτο ποιήσεις, ἐγώ σε ἀποκτενῶ.
9. εἰ εὐθὺς ὠρμησάμεθα, ἡδη ἀφικόμεθα ἀν εἰς τὸ ἄστυ.
10. εἰ τὰ ἀληθῆ λέγοις, πιστεύοιμι ἀν σοι.
11. ἐὰν τῷ πατρὶ συλλάβῃς, ἐπαινῶ σε.
12. εἰ οὗτος ὁ κύων λύκον ἴδοι, ἀπέφευγεν.

Exercise 26β

Translate the following pairs of sentences:

1. εἰ εὐθὺς πρὸς τὸ ἄστυ σπεύδοιμεν, ἵσως ἀν ἀφικοίμεθα πρὶν γενέσθαι ἐσπέρāν.
If you should lead me, I would gladly follow.
2. εἰ μὴ τῷ ποιμένι ἐνετύχομεν, ἡμάρτομεν ἀν τῆς ὁδοῦ.
If we had not hurried, we would have arrived home late.
3. ἐὰν μου ἀκούντε, πάντα δι' ὀλίγου γνώσεσθε.
If you (pl.) follow me quickly, we will arrive before (use πρὶν + infin.) night falls.
4. εἰ οἱ παῖδες τῷ πατρὶ ἐπείσθησαν, οὐκ ἀν κατέστησαν ἐξ τοσοῦτον κίνδυνον.
If we had stayed at home, we would not have seen (use θεάσομαι) the contests.
5. εἰ μή σοι ἐπίστευον, οὐκ ἀν ταῦτα σοι ἔλεγον.
If father were here, he would be helping us.
6. εἰ μὴ ἐβοήθησεν ὁ ποιμῆν, ἀπέθανεν ἀν πάνα τὰ πρόβατα.
If the shepherd had not hurried to the sheepfold (τὸ αὖλιον), he would not have saved the sheep.
7. ἐὰν τὴν μητέρα ἐν τῇ ἀγορᾷ ἴδῃς, αἴτησον αὐτὴν οἴκαδε σπεύδειν.
If mother does not come home soon, I will go myself to look for (use ώς + future participle) her.
8. εἰ μὴ ὁ ἀδελφὸς κακὰ ἔπασχεν, οὐκ ἀν οὕτω ἐλῦπούμην.
If mother were here, she would know what we must (use δεῖ) do.
9. ἐὰν οἱ πολέμιοι ἐς τὴν γῆν ἐσβάλωσιν, οἱ αὐτουργοὶ ἐς τὸ ἄστυ ἀνίστανται.
If the farmers (ever) remove to the city, they are (always) safe within the walls.
10. εἰ προσβάλοιεν οἱ Ἀθηναῖοι, οἱ πολέμιοι ἀνεχώρουν.
If the Athenians (ever) withdrew, the enemy (always) attacked them.

Shame and Guilt

When Solon explained to Croesus why he would not call him the happiest man he had seen, he said: ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὃν καὶ ταραχῶδες. When Solon had left Sardis, ἔλαβεν ἐκ τοῦ θεοῦ νέμεσις μεγάλη Κροῖσον. Shortly after Solon's departure, Adrastus arrived οὐ καθαρὸς ὥν τὰς χειρας and καθαροῖσιν ἐδέετο ἐπικυρῆσαι. The concepts in these passages from Herodotus are quite alien to our modes of thought but are central to the Greek view of man's relation to the gods and his place in the universe.

In the *Iliad*, there is a division between morality (man's relations with his fellow men) and religion (man's relations with the gods). The gods are not usually interested in how men behave toward each other but are very interested in how men behave toward themselves, the gods. They demand from men a proper honor (*τιμή*), just as a king demands honor from his nobles. The gods must receive prayer and sacrifice from mortals, accompanied by the appropriate rituals. Provided you fulfill these obligations, you may expect the gods to be well disposed toward you, although, of course, you cannot constrain them by any amount of prayer and sacrifice. The gods are often arbitrary in their behavior, and they, like men, are bound by the dictates of fate (*μοῖρα*), which even they cannot change. Nevertheless, in the *Iliad* men, though recognizing the power of the gods, do not generally go in fear of them, and religion shows little of the darker side that is prominent in Herodotus and the poets of his time.

Homeric heroes in their relations with their fellow men are motivated not by religious considerations but by what their peers think of them. The main-spring of their action is honor, which is literally dearer than life. Conversely, they avoid certain actions through fear of what others may say or think of them. They are restrained by αἰδώς (*sense of shame, self-respect*). So the whole plot of the *Iliad* turns on Achilles' refusal to fight when Agamemnon has insulted his honor. Life was a competition in which honor was the prize. Achilles' father told him: οἷὲν ἀριστεύειν καὶ ὑπεριόχον ἔμμεναι ἄλλων, "always to be the best and to excel over others" (*Iliad* 11.784).

The *honor ethic* (*a shame culture*, as the anthropologists call it) persisted throughout Greek history, but in the time of Herodotus there was alongside it a very different ethic, which was based on a different view of the gods and the whole human predicament. According to this view, to court the preeminence that Achilles' father recommended to his son was positively dangerous and wrong. In Herodotus and the poets of his time, Zeus is the agent of justice (*δίκη*). Man is helpless before the power of the gods and the dictates of *μοῖρα* (*one's allotted portion, fate*), and all who offend must suffer. The surest way of offending the gods and bringing down *νέμεσις* (*divine vengeance*) on yourself is to become too prosperous or too great. Such excess leads to pride (*ὕβρις*), a condition in which you may think yourself more than mortal and so incur the jealousy (*φθόνος*) of the gods: φιλέει γάρ ὁ θεός τὰ ὑπερέχοντα πάντα κολούειν "for God is accustomed to cut down everything that excels (overtops others)" (Herodotus 7.10).

What of those who have not offended but still suffer? One answer was inherited or corporate guilt. If a righteous man suffers, he must be paying for the offense of one of his kin (so the family curse is a prominent theme in Greek tragedy, e.g., Aeschylus's *Oresteia* or Sophocles' *Antigone*). Such corporate guilt can infect not just one family but whole societies: "Often a whole city reaps the reward of an evil man who sins and plots wicked deeds" (Hesiod, *Works and Days* 240–241). So man is helpless (*ἀμήχανος*) in a frightening and unpredictable world, governed by gods who are jealous and troublemaking.

What could man do to avoid disaster (συμφορά)? The only way was to refrain from offending the gods and if offense occurred, to seek purification, a cleansing of guilt. Purification (*κάθαρσις*) was a ritual washing away of pollution, as Christian baptism is a symbolic washing away of sin, and was regularly performed on all occasions that brought man into contact with the gods, e.g., before sacrifice or feasting (which was a meal shared with the gods). Rituals, of which we know little, were prescribed for various occasions, e.g., after childbirth.

The greatest pollution (*μίασμα*) was blood-guilt. Adrastus arrived at Croesus's court οὐ καθαρὸς ὥν τὰς χεῖρας. He had involuntarily killed his own brother. Whether the act was voluntary or involuntary was beside the point as far as his family was concerned. He had to go into exile, since otherwise he would have infected the whole family with his *μίασμα*. He comes to Croesus as a suppliant (*ικέτης*), and Croesus, a god-fearing man, is bound to accept him. Such were the rules of supplication, which had its own ritual. Suppliants were under the protection of Zeus. Croesus, although he does not know Adrastus, at once understands the situation and purifies him, using the customary rites. We do not know precisely what these rites were, but they involved the sacrifice of a suckling pig, in the blood of which the guilty man was cleansed. Pollution could infect a whole people. In the opening scene of Sophocles' *Oedipus the King*, the whole land of Thebes is devastated by plague. Oedipus sends Creon to Delphi to ask Apollo what he should do. Apollo's answer is that they must drive out the pollution of the land (*μίασμα χώρας*); "By what sort of purification (*ποίω καθάριμο*)?" asks Oedipus. The answer is "By driving out (the guilty man), or by exacting blood for blood."

The society that accepted such ideas must have been suffering from a deep sense of guilt, all the more terrifying because one could not always know the cause of one's pollution, nor, in the last resort, was there any way of escaping it. When Croesus had been saved by Apollo, he sent messengers to Delphi to ask why Apollo had deceived him. The answer came back: "It is impossible even for a god to escape his destined lot. Croesus has paid for the sin of his ancestor five generations back, who murdered his master and took the honor (i.e., the throne) which was not rightly his" (Herodotus 1.91). Zeus might be just, but it was a harsh justice.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (β)

VOCABULARY

Verbs

ἀποφαίνω, *I show; I reveal;*

I prove

μεθίημι [= μετα- + ἔημι], *I set loose; I let go*

μέλει. [μελε-] *μελήσει, ἐμέλησε, μεμέληκε, impersonal + dat., X is a care to; there is a care to X (dat.) for Y (gen.)*

μεταπέμπομαι, *I send for
χαρίζομαι, [χαριε-] χαριοῦμαι,
[χαρι-] ἐχαρισάμην, κεχάρισμαι + dat., I show favor to;*

I oblige

Nouns

ἡ ἄγρα, *τῆς ἄγρᾶς, hunt; hunting*

ἡ ἀθυμία, *τῆς ἀθυμίας, lack of spirit; despair*

ἡ δειλία, *τῆς δειλίας, cowardice*

τὸ θηρίον, *τοῦ θηρίου, beast, wild beast*

ὁ κύκλος, *τοῦ κύκλου, circle*

ἡ φήμη, *τῆς φήμης, saying; report; voice; message*

ὁ φόνος, *τοῦ φόνου, murder*

ὁ φύλαξ, *τοῦ φύλακος, guard*

Adjective

ποῖος; *ποίᾳ; ποῖον; what kind of?*

Preposition

πρός + gen., *from* (i.e., *at the hand of*); + dat., *at; near; by; in addition to; + acc., to, toward; upon; against*

Conjunction

ἐπεί, *when; since*

Proper Names

οἱ Μῦσοί, *τῶν Μῦσῶν,*

Mysians

ὁ Ὄλυμπος, *τοῦ Ὄλυμπου,
Mount Olympus (here, a mountain in Mysia)*

ὁ μὲν οὖν "Αδρηστος δίαιταν εἶχε ἐν Κροίσου, ἐν δὲ τῷ αὐτῷ χρόνῳ ἐν τῷ Ὄλυμπῳ τῷ ὅρει ὃς μέγας γίγνεται· ὁρμώμενος δὲ οὗτος ἐκ τοῦ ὄρους τούτου τὰ τῶν Μῦσῶν ἔργα διέφθειρε, πολλάκις δὲ οἱ Μῦσοὶ ἐπ' αὐτὸν ἐξελθόντες ἐποίουν μὲν κακὸν οὐδέν, ἔπασχον δὲ κακὰ πρὸς αὐτοῦ. τέλος δὲ ἀφικόμενοι παρὰ τὸν Κροίσον τῶν Μῦσῶν ἄγγελοι ἔλεγον τάδε· "ὦ βασιλεῦ, ὃς μέγιστος ἀνεφάνη ἡμῖν ἐν τῇ χώρᾳ, ὃς τὰ ἔργα διαφθείρει. τοῦτον προθῦμούμενοι ἐλεῖν οὐ δυνάμεθα. νῦν οὖν δεόμεθά σου τὸν παῖδα καὶ λογάδας νεᾶνίας καὶ κύνας πέμψαι ἡμῖν, ἵνα αὐτὸν ἐξέλωμεν ἐκ τῆς χώρᾶς."

5

[δίαιταν εἶχε, *he was having a mode of life, he was living* ἐν Κροίσου, *in Croesus's (palace) ὃς, a wild boar τὰ . . . ἔργα, the tilled fields ἀνεφάνη (from*

ἀναφαίνω), *appeared προθῦμούμενοι, being very eager λογάδας, picked, selected*]

Κροῖσος δὲ μεμνημένος τοῦ ὄνείρου τὰ ἔπη ἔλεγε τάδε· “τὸν παῖδα 10 οὐκ ἐθέλω πέμψαι· νεόγαμος γάρ ἐστι καὶ ταῦτα αὐτῷ νῦν μέλει. Λῦδῶν μέντοι λογάδας καὶ κύνας πέμψω καὶ κελεύσω τοὺς ιόντας ἔξελεῖν τὸ θηρίον ἐκ τῆς χώρᾶς.”

[μεμνημένος, *remembering τὰ ἔπη, the words νεόγαμος, newly married*]



οἱ Μῆσοι ἐπὶ τὸν ὃν ἔξελθόντες ἐποίουν μὲν κακὸν οὐδέν,
ἔπασχον δὲ κακὰ πρὸς αὐτοῦ.

ὁ δὲ παῖς ἀκούσας ἢ εἶπεν Κροῖσος τοῖς Μῆσοῖς, πρὸς αὐτὸν προσῆλθε καί, “ὦ πάτερ,” φησίν, “τί οὐκ ἐθέλεις με πέμψαι ἐς τὴν 15 ἄγραν; ἀρα δειλίāν τινὰ ἐν ἐμοὶ εἶδες ἢ ἀθῦμίāν;” ὁ δὲ Κροῖσος ἀποκρίνεται τοῖσδε· “ὦ παῖ, οὔτε δειλίāν οὔτε ἄλλο οὐδὲν ἄχαρι ίδων ποιῶ ταῦτα, ἀλλά μοι ὅψις ὄνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέας ἀπολεῖσθαι.” 20 ἀποκρίνεται δὲ ὁ νεανίāς τοῖσδε· “συγγνώμη μέν ἐστί σοι, ὦ πάτερ, ιδόντι ὅψιν τοιαύτην περὶ ἐμὲ φυλακὴν ἔχειν. λέγεις δὲ ὅτι ὁ ὄνειρος ἔφη ὑπὸ αἰχμῆς σιδηρέας ἐμὲ τελευτήσειν· ὃς δὲ ποῖαι μέν εἰσι χεῖρες, ποία δὲ αἰχμὴ σιδηρέα; ἐπεὶ οὖν οὐ πρὸς ἄνδρας ἡμῖν γίγνεται ἡ μάχη, μέθες με.” ἀμείβεται Κροῖσος· “ὦ παῖ, νικᾶς με γνώμην 25 ἀποφαίνων περὶ τοῦ ὄνείρου. μεταγιγνώσκω οὖν καὶ μεθίημι σε ιέναι ἐπὶ τὴν ἄγραν.”

[ἄχαρι, *unpleasant, objectionable ὅψις, sight, vision, apparition ὀλιγοχρόνιον, short-lived αἰχμῆς σιδηρέας, an iron spear-point συγγνώμη . . . ἐστί σοι, you have an excuse, you may be pardoned ὃς (gen. of ὃς), of a wild boar ἀμείβεται, answers μεταγιγνώσκω, I change my mind*]

εἰπὼν δὲ ταῦτα ὁ Κροῖσος τὸν "Αδρηστον μεταπέμπεται καὶ αὐτῷ λέγει τάδε· ""Αδρηστε, ἐγώ σε ἐκάθηρα καὶ ἐν τοῖς οἰκίοις ἐδεξάμην· νῦν οὖν φύλακα τοῦ παιδὸς ἐμοῦ σε χρήζω γενέσθαι ἐς ἄγραν ὅρμωμένου." ὁ δὲ "Αδρηστος ἀπεκρίνατο· ἐπεὶ σὺ σπεύδεις καὶ δεῖ μέ σοι χαρίζεσθαι, ἔτοιμός είμι ποιεῖν ταῦτα, τὸν τε παῖδα σὸν, ὃν κελεύεις φυλάσσειν, ἀσφαλῆ τοῦ φυλάσσοντος ἔνεκα προσδόκα σοι νοστήσειν."

[χρήζω, *I want, need σπεύδεις, you are (so) earnest τοῦ φυλάσσοντος ἔνεκα, as far as his guardian is concerned προσδόκα (imperative of προσδοκάω), expect]*

ἢσαν μετὰ ταῦτα ἐξηρτῦμένοι λογάσι τε νεᾶνίαις καὶ κυσίν. ἀφικόμενοι δὲ ἐς τὸν "Ολυμπὸν τὸ ὄρος ἐζήτουν τὸ θηρίον, εύροντες δὲ καὶ περιστάντες αὐτὸ κύκλῳ ἐσηκόντιζον. ἐνταῦθα δὴ ὁ ξένος, ὁ καθαρθεὶς τὸν φόνον, ἀκοντίζων τὸν ὑν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν οὖν βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου τὴν φήμην, ἔτρεχε δέ τις ὡς ἀγγελῶν τῷ Κροίσῳ τὸ γενόμενον. ἀφικόμενος δὲ ἐς τὰς Σάρδις τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον εἶπεν αὐτῷ.

[ἐξηρτῦμένοι (perfect passive participle of ἐξαρτῦν), *equipped ἐσηκόντιζον, they were throwing their javelins at (it) ὁ καθαρθεὶς τὸν φόνον, the man who had been purified with respect to murder ἀκοντίζων, throwing/aiming his javelin at ἐξέπλησε (from ἐκπίμπλημι), fulfilled τὸν . . . μόρον, the fate, death]*

—adapted from Herodotus 1.36–43

PRINCIPAL PARTS: Verbs with Three or Four Variations within Their Stems

[γν-] γι-γν-ο-ματι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα,
 [γενε-] γεγένημαι, *I become; I happen*
διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθειρα, [φθαρ-] διέφθαρκα ορ
 [φθορ-] διέφθορα, [φθαρ-] διέφθαρμαι, διεφθάρην, *I destroy*
ἔγειρω, [έγερε-] ἔγερῶ, [έγειρ-] ἤγειρα, [thematic aorist middle; ἔγρ-] ἥγρομην
 (*I awoke*), [έγορ-] ἔγρήγορα (*I am awake*), [έγερ-] ἔγήγερμαι, ἥγερθην,
 active, transitive, *I wake X up*; middle and passive, intransitive, *I wake up*
λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμμαι (*I am left*
behind; I am inferior), ἐλείφθην, *I leave*

WORD BUILDING

Adjectives are formed by adding suffixes to verb or noun stems. Study the ways in which the following are formed and give their meanings:

1. λείπ-ω	λοιπ-ός, -ή, -όν	9. ὁ λίθ-ος	λίθ-ινος, -η, -ον
2. ἥδ-ομαι	ἥδ-ύς, -εῖα, -ύ	10. ἡ μάχ-η	μάχ-ιμος, -η, -ον
3. ψεύδ-ομαι	ψευδ-ής, -ές	11. χρά-ομαι	χρή-σιμος, -η, -ον
4. ὁ πόλεμ-ος	πολέμ-ιος, -ᾶ, -ον	12. λάμπ-ω	λαμπ-ρός, -ά, -όν
5. ἡ δίκ-η	δίκα-ιος, -ᾶ, -ον	13. φοβέ-ομαι	φοβε-ρός, -ά, -όν
6. ὁ οἰκ-ος	οικε-ίος, -ᾶ, -ον	14. ποιέ-ω	ποιη-τός, -η, -όν
7. ὁ πόλεμ-ος	πολεμ-ικός, -ή, -όν	15. γράφ-ω	γραπ-τός, -η, -όν
8. πρᾶττω (πρᾶκ-)	πρᾶκ-τικός, -ή, -όν	16. χρά-ομαι	χρη-στός, -η, -όν

GRAMMAR

2. Adverbial Accusatives and the Accusative of Respect

The neuter accusative of adjectives is often used *adverbially*, e.g., the comparative adverb is the neuter accusative singular of the comparative adjective; thus, θᾶσσον = *more quickly*. The superlative adverb is the neuter accusative plural of the superlative adjective; thus, τάχιστα = *most quickly, very quickly*. The words μέγα, πολύ, δύο, οὐδέν, and τί are commonly used adverbially, e.g.:

μέγα βοᾷ. *He / she shouts loudly.*

οὐδέν σε φοβεῖται. *He / she does not fear you at all.*

τί τοῦτο ποιεῖς; *Why are you doing this?*

Another kind of adverbial accusative is the *accusative of duration of time or extent of space*, e.g.:

έμειναμεν πέντε ήμέρας.

We stayed five days.

τὸ ὅστιν πολλοὺς σταδίους ἀπέχει.

The city is many stades distant.

A new adverbial use of the accusative case is the *accusative of respect*, e.g.:

Κροῖσος ἦν Λυδός μὲν γένος....

Croesus was Lydian with respect to his race, i.e., by birth....

ἀνήρ τις ἀφίκετο ωὐ καθαρὸς τὰς χεῖρας.

A man arrived impure with respect to his hands.

The accusative of respect is very similar to the dative of respect (see Book I, Chapter 6, Grammar 6c, page 88).

3. The Accusative Absolute

Another adverbial use of the accusative case is the *accusative absolute*, used with participles of impersonal verbs instead of the genitive absolute, e.g.:

δόξαν τὸν παῖδα ἐς τὴν ἄγρāν πέμψαι, ὁ Κροῖσος μάλιστα ἐφοβεῖτο.

When he had decided to send his son to the hunt, Croesus was very afraid.

(The word δόξαν is the accusative neuter of the aorist participle of δοκεῖ = *it having seemed best = it having been decided.*)

ἐξὸν ἐς τὴν ἄγρāν ιέναι, ὁ "Ατῦς εὐθὺς ὥρμαται.

Being allowed to go to the hunt, Atys sets out at once.

(The word ἐξόν is the accusative neuter of the participle of ἔξεστι(v) = *it being possible, it being allowed.*)

δέον τὸ θηρίον αἱρεῖν, ἐς τὸ ὄρος ἔσπευδον.

Since it was necessary to take the beast, they hurried to the mountain.

(The word δέον is the accusative neuter of the participle of δεῖ = *it being necessary.*)

Exercise 26γ

Translate each sentence and explain the uses of the accusative case in the underlined words and phrases:

1. ἀνήρ τις, Φρύγιος τὸ γένος, ἐς τὰς Σάρδīς ἀφικύμενος, τὸν Κροῖσον κάθαρσιν ἤτησεν.
2. δόξαν καθῆραι αὐτόν, ὁ Κροῖσος ἐπυνθάνετο πόθεν ἥκει καὶ τίνος πατρὸς ἐγένετο.
3. δέον τὸ ἀληθὲς εἰπεῖν, ὁ ξένος ἀπεκρίνατο· "Γορδίου μὲν ἐγενόμην, ὅνομα δέ μοι ἔστιν "Αδρηστος, φονεύσας δὲ τὸν ἐμαυτοῦ ἀδελφὸν ἄκων πάρειμι."
4. ὁ δὲ Κροῖσος δεξάμενος αὐτόν, "ἥκεις ἐς φίλους," ἔφη. "μένε οὖν ἐν τοῖς ἡμετέροις οἰκίοις ὅσον ἂν χρόνον βούλῃ."
5. ἄγγελοί τινες, Μῆσοὶ τὸ γένος, ἐς Σάρδīς ἀφικύμενοι, "πέμψον ἡμῖν, ὁ βασιλεῦ," ἔφασαν, "τὸν σὸν παῖδα ἵνα μέγα θηρίον τῆς χώρᾶς ἐξέλωμεν."
6. ὁ δὲ παῖς, οὐδὲν φοβούμενος τὴν ἄγρāν, τὸν πατέρα ἔπεισε ἑαυτὸν πέμψαι· "οὐ γάρ," φησί, "πρὸς ἄνδρας ἡμῖν γίγνεται ἡ μάχη."
7. ἐξὸν οὖν ἐς τὴν ἄγρāν ιέναι, ὁ "Ατῦς εὐθὺς ὥρμήσατο.
8. μακρὸν οὖν ὁδὸν πορευθέντες καὶ τὸ θηρίον εύροντες, τῶν νεανιῶν οἱ μὲν αὐτὸς ἐδίωκον, οἱ δὲ περιστάντες κύκλῳ ἐσηκόντιζον.

4. The Verbal Adjective in -τέος

The suffix -τέος, added usually to the verbal stem of the aorist passive, may give a passive adjective, e.g., λυ-τέος, -α, -ov = *to be loosed*, which expresses obligation or necessity and is often used with the verb εἰμί, e.g.:

λυτέοι εἰσὶν οἱ βόες.

The oxen are to be loosed.

The oxen must be loosed.

The person by whom the action must be performed is in the dative, e.g.:

ώφελητέα σοι ἡ πόλις ἔστιν. (Xenophon, *Memorabilia* 3.6)

The city must be helped by you. You must help the city.

The person is often omitted in the Greek, although we prefer to express it in English, e.g.:

ἄλλαι νῆες ἐκ τῶν ἔνυμάχων μεταπεμπτέαι εἰσὶν.

Other ships must be summoned from the allies (by us).

We must summon other ships from the allies.

The verb εἰμί is often omitted, e.g.:

λυτέοι οἱ βόες.

The oxen must be loosed.

The neuter verbal adjective of intransitive verbs is used impersonally with an active sense, e.g.:

ἰτέον ἡμῖν.

It is necessary for us to go.

We must go.

The neuter plural is often used in this way instead of the singular, e.g.:

ἐμοὶ βαδιστέα ἔστιν πρὸς τὴν ἀγορᾶν.

It is necessary for me to walk to the agora.

I must walk to the agora.

The neuter verbal adjective of transitive verbs is also used impersonally with an active sense and an object, e.g.:

ἀλήθειάν γε περὶ πολλοῦ ποιητέον. (Plato, *Republic* 389b2)

It is necessary to consider the truth of great importance.

We must consider the truth of great importance.

Exercise 26 δ

The following examples are all taken with minor omissions of words from Plato, Republic, Books 2–5, in which Plato is discussing (a) the education of the guardians of his ideal state (1–3), (b) the selection of the rulers from the guardian class (4), and (c) the education of women (5). Translate the sentences and see how far you can reconstruct Plato's views on the education of his "guardians":

1. ἀρ' οὖν οὐ μουσικὴ πρότερον ἀρξόμεθα παιδεύοντες ἡ γυμναστικῇ; λόγων (*of stories*) δὲ διτὸν εἶδος (*two sorts*), τὸ μὲν ἀληθές, ψεῦδος (*falsehood*) δ' ἔτερον; παιδευτέον δ' ἐν ἀμφοτέροις; (376e6–377a1)
2. οὖντοι οἱ λόγοι οὐ λεκτέοι ἐν τῇ ἡμετέρᾳ πόλει. (378a7–378b2)
3. μετὰ δὴ μουσικὴν γυμναστικὴν θρεπτέοι (from τρέφω, *I rear, train*) οἱ νεᾶνίαι. (403c9)
4. ἐκλεκτέον (from ἐκλέγω, *I select*) ἐκ τῶν ἄλλων φυλάκων τοιούτους ἄνδρας, οἵ ὅν μάλιστα φαίνωνται, ὃ ὅν τῇ πόλει ἡγήσωνται συμφέρειν (*to benefit + dat.*), πάσῃ προθυμίᾳ (*eagerness*) ποιεῖν. (412d9–412e2)
5. εἰ ταῖς γυναιξὶν ἐπὶ ταύτᾳ (for the same purpose, i.e., for acting as guardians) χρησόμεθα καὶ (as) τοῖς ἄνδράσι, ταύτᾳ (= τὰ αὐτὰ) καὶ διδακτέον αὐτάς. (451e)

Ο ΑΔΡΗΣΤΟΣ ΕΑΥΤΟΝ ΣΦΑΖΕΙ

Read the following passages (adapted from Herodotus 1.44–45) and answer the comprehension questions:

The story of Croesus and Adrastus concluded:

ό δὲ Κροίσος τῷ μὲν θανάτῳ τὸν παιδὸς συνεταράχθη, ἔτι δὲ μᾶλλον ὠδύρετο διότι τὸν παιδία ἀπέκτεινε ἑκεῖνος ὃν αὐτὸς φόνου ἐκάθηρε. λῦπούμενος δὲ τῇ συμφορῇ δεινῶς, ἐκάλει μὲν Δία καθάρσιον, μαρτυρόμενος ὃ ὑπὸ τὸν ξένον ἔπαθεν, ἐκάλει δὲ Δία ἐφέστιον, διότι ἐν τοῖς οἰκίοις δεξάμενος τὸν ξένον ἐλάνθιανε βόσκων τὸν φονέα τὸν παιδός, ἐκάλει δὲ καὶ Δία ἐταιρεῖον, διότι φύλακα συμπέμψας αὐτὸν ηὗρε πολεμιώτατον.

[συνεταράχθη (from συνταράττω), was thrown into confusion, confounded καθάρσιον, of purification (a title of Zeus) μαρτυρόμενος, calling (him) to witness ἐφέστιον, who presides over the hearth (ἴεστία) and hospitality (a title of Zeus) βόσκων, feeding, sheltering τὸν φονέα, the murderer ἐταιρεῖον, presiding over companionship (a title of Zeus)]

1. By what was Croesus confounded?
2. Why did he grieve even more?
3. With what three titles did Croesus call upon Zeus?
4. To what irony does Croesus call attention when invoking Zeus as καθάρσιος?
5. To what irony does he call attention when invoking Zeus as ἐφέστιος?
6. To what irony does he call attention when invoking Zeus as ἐταιρεῖος?

παρῆσαν δὲ μετὰ τοῦτο οἱ Λῦδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἴπετο αὐτῷ ὁ φονεύς. στὰς δὲ οὖτος πρὸ τοῦ νεκροῦ παρεδίδου ἐαυτὸν Κροίσῳ προτείνων τὰς χεῖρας, ἐπικατασφάξαι ἐαυτὸν κελεύων τῷ νεκρῷ, λέγων ὅτι οὐκέτι χρὴ βιοῦν.

[δπισθε, *behind παρεδίδου*, *tried to surrender προτείνων, stretching forth ἐπικατασφάξαι, to slaughter X (acc.) over Y (dat.) βιοῦν, to live*]

7. Who follows the corpse of Croesus's son?
8. With what gesture does Adrastus attempt to surrender to Croesus?
9. What does Adrastus order Croesus to do?
10. What reason does Adrastus give for ordering Croesus to do this?

Κροῖσος δὲ ταῦτα ἀκούσας τόν τε "Ἄδρηστον οἰκτίρει, καίπερ ὧν ἐν κακῷ οἰκείῳ τοσούτῳ, καὶ λέγει πρὸς αὐτόν· ἔχω, ὃ ξένε, παρὰ σοῦ πᾶσαν δίκην, ἐπειδὴ σεαυτοῦ καταδικάζεις θάνατον. οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος εἶ, ἀλλὰ θεῶν τις, ὃς μοι πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι." Κροῖσος μὲν οὖν ἔθαιψε τὸν ἑαυτοῦ παῖδα, "Άδρηστος δέ, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑαυτοῦ ἀδελφοῦ, φονεὺς δὲ τοῦ καθήραντος, ἐπεὶ οὐδεὶς ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, βαρυσυμφορώτατος 11
ἄν, ἐπικατασφάζει τῷ τύμβῳ ἑαυτόν.

[κακῷ, *trouble οἰκείῳ, of his own παρὰ + gen., from καταδικάζεις, you condemn someone (gen.) to some punishment (acc.) προεσήμαινε, foretold τὸ σῆμα, the tomb βαρυσυμφορώτατος, very weighed down by his bad luck ἐπικατασφάζει, he slaughters X (acc.) over Y (dat.) τῷ τύμβῳ, the tomb*]

11. Why is it surprising that Croesus pities Adrastus?
12. How does Croesus explain that he has received full justice from Adrastus?
13. Who, in Croesus's view, is responsible for what has happened?
14. What does Adrastus do at the end of the story?
15. What hints does Herodotus give in the last sentence as to why Adrastus did what he did?
16. Does Adrastus seem to have been able to accept Croesus's explanation of who was responsible for what happened?
17. Is there any indication in the story of Herodotus's own views as to who was responsible for what happened? Can Croesus himself be held responsible in any way? Look back at the beginning of the story at the beginning of this chapter.

Exercise 26ε

Translate into Greek:

1. A foreigner, Phrygian by race, arriving at Sardis with impure hands, asked Croesus to purify him.
2. When the Mysians asked Croesus for help (*use βοήθεια; use two accusatives*), at first Croesus was not willing to send his son.
3. But his son said, "Our (*use dative of the possessor*) battle is not against men; and so fear nothing but send me."

4. So Croesus was persuaded by these words, but, having sent for the foreigner, he told him to guard his son.
5. Being allowed to go, Atys, having set out immediately, arrived at the mountain on the third day.
6. When they found the boar, the foreigner threw his spear (*use ἀκοντίζω*) and missed the boar but hit Croesus's son.

Classical Greek

Hesiod (concluded from Chapter 24)

Hesiod wishes that he had not been born in the Iron Age (*Works and Days*, 174–181). When the fifth, iron, age is destroyed, the world cycle will begin again with a new Golden Age; hence Hesiod's wish to have been born later.

μηκέτ' ἔπειτ' ὥφελλον ἐγὼ πέμπτοισι μετεῖναι
ἀνδράσιν, ἀλλ' ἡ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι.
νῦν γὰρ δὴ γένος ἔστι σιδήρεον· οὐδέ ποτ' ἦμαρ
παύσονται καμάτου καὶ ὀīζύος οὐδέ τι νύκτωρ
τειρόμενοι· χαλεπάς δὲ θεοὶ δώσουσι μερίμνας.
ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ κακοῖσιν.
Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων,
εὗτ' ἀν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

[μηκέτ(ι) . . . ὥφελλον . . . μετεῖναι + dat., *I wish I were not among . . . any longer*
 πέμπτοισι = πέμπτοις πρόσθε, *before* θανεῖν = ἀποθανεῖν γένος, *race*
 σιδήρεον, *of iron* ἦμαρ, *in the day* καμάτου, *from weariness* ὀīζύος (gen. of
 ὀīζύς), *woe, misery* νύκτωρ, *in the night* τειρόμενοι, *being distressed* (supply παύ-
 σονται) μερίμνας, *anxieties* ἔμπης, *all the same* τοῖσι = τοῖς, *for them*
 μεμείξεται, *rare future perfect passive, will have been mixed* ἐσθλὰ, *good things*
 κακοῖσιν = κακοῖς ὀλέσει = ἀπολεῖ μερόπων, *of mortal speech* εὗτ(ε) ἀν =
 ἐπειδάν γεινόμενοι, *being born, at birth* πολιοκρόταφοι, *gray-haired* τελέ-
 θωσιν, *they are]*

Greek Wisdom

Heraclitus

πολυμαθίσα νοῦν ἔχειν οὐ διδάσκει· Ἡσίοδον γὰρ ἀν ἐδίδαξε καὶ Πύθαγόραν αῦθις
 τε Ξενοφάνη τε καὶ Ἐκαταίον. Fragment 40 Diels

New Testament Greek

John 11.1, 3–5, 17, 19–27, and 38–44
The Death and Resurrection of Lazarus

ἥν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. . . ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, “κύριε, ᾧδε ὁν φιλεῖς ἀσθενεῖ.” ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, “αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ νιὸς τοῦ θεοῦ δι’ αὐτῆς. ἥγαπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. . . ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. . . πολλοὶ δὲ ἐκ τῶν Ιουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμῆθσωνται αὐτᾶς περὶ τοῦ ἀδελφοῦ.

[ἀσθενῶν, *being sick* τῆς κώμης, *the village* ἀπέστειλαν (*from ἀποστέλλω*), *they sent* αὐτὸν, i.e., *Jesus* ὁν, (*the one*) *whom* δοξασθῇ (*from δοξάζω*), *may be glorified* ἥγαπα (*from ἀγαπάω*), *was loving, loved* ἔχοντα, *here, being* (*with accusative of duration of time*) τῷ μνημείῳ, *the tomb* ἐληλύθεισαν (= Attic ἐληλύθεσαν, pluperfect of ἔρχομαι), *had come* ἵνα παραμῆθσωνται, *to console*]

ἡ οὖν Μάρθα ὡς ἥκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπῆντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, “κύριε, εἰ ἦς ὁδε οὐκ ἀν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἀν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.” λέγει αὐτῇ ὁ Ἰησοῦς, “ἀναστήσεται ὁ ἀδελφός σου.” λέγει αὐτῷ ἡ Μάρθα, “οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” εἶπεν αὐτῇ ὁ Ἰησοῦς, “ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἄν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;” λέγει αὐτῷ, “ναί κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ νιὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.”

[ὑπῆντησεν (*from ὑπαντιάω*) + dat., *met* Μαριὰμ: nominative here εἰ ἦς ὁδε (*ἦς = Attic ἦσθα, here used in a past contrary to fact condition*), *if you had been here* ἀν ἀπέθανεν, *would have died* ὅσα ἀν αἰτήσῃ, *as many things as you ask* ἀναστήσεται, *will stand up* ἀναστήσεται, *he will be resurrected* τῇ ἀναστάσει, *the resurrection* ἐσχάτῃ, *last* κἄν ἀποθάνῃ (*κἄν = καὶ ἐὰν*), *even if he dies* ζήσεται (*from *ζάω*), *he will live* οὐ μὴ ἀποθάνῃ, *will never die* εἰς τὸν αἰῶνα, *into eternity, forever* ναί, *yes* πεπίστευκα, *I have come to believe* ὁ Χριστὸς, *the Christ* (i.e., the anointed one)]

And having said this, she went away and called Mary her sister secretly, saying, “The Master is here, and he calls you.” And when she heard this, she got up quickly and began to go to him. And Jesus had not yet come into the village, but was in the place where Martha had met him. . . Then when Mary had come where Jesus was, having seen him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” Then when Jesus saw her weeping, . . . he was deeply moved (ἐνεβρυμήσατο) in his spirit and was troubled, and said, “Where have you laid him?” They say to him, “Lord, come and see.” Jesus burst into tears. . .

'Ιησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς, “Ἄρατε τὸν λίθον.” λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, “κύριε, ἤδη ὅξει, τεταρταῖος γάρ ἐστιν.” λέγει αὐτῇ ὁ Ἰησοῦς, “οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὅψη τὴν δόξαν τοῦ θεοῦ;” ἥραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἥρεν τοὺς ὄφθαλμοὺς ἄνω καὶ εἶπεν, “πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου. ἐγὼ δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.” καὶ ταῦτα εἶπὼν φωνῇ μεγάλῃ ἐκραύγασεν, “Λάζαρε, δεῦρο ἔξω.” ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, “λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.”

[πάλιν, *again* ἐμβριμώμενος (*from* ἐμβριμάμαι), *being deeply moved* σπήλαιον, *a cave* τοῦ τετελευτηκότος, *of the one who had died* ὅξει, *he stinks* τεταρταῖος, *(dead) for four days* εὐχαριστῶ, *I give thanks* ὅτι, *because* ἤδειν, *I knew* πάντοτε, *always* τὸν ὄχλον, *the crowd* τὸν περιεστῶτα, *the one standing around* ἀπέστειλας, *you sent* ἐκραύγασεν, *he shouted* ὁ τεθνηκὼς, *the one who had died*, *the dead man* κειρίαις, *strips of cloth* ἡ ὄψις, *his face* σουδαρίῳ, *handkerchief, cloth used to wrap the face of a dead person* περιεδέδετο, *had been bound around* ἀφετε (*from* ἀφῆμι), *allow* ὑπάγειν, *to go, depart*]



Aerial photograph of Delphi, showing the stadium, the theater, the temple of Apollo, and the Sacred Way lined with treasuries

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (α)



οἱ τοῦ Κροίσου ἄγγελοι ἐς τοὺς Δελφοὺς ἀφίγμένοι τῷ θεῷ ἔχρήσαντο.

Herodotus's Ionic Dialect

Herodotus wrote in a literary version of the Ionic dialect; in the preceding chapters we changed most of his Ionic forms to their Attic equivalents, preserving only ἐς (ἐσ-), -σσ-, and a few others, but from now on in the readings we leave more Ionic forms as Herodotus actually wrote them. Note the following:

1. Ionic has *η* where Attic has *α* after *ε*, *ι*, and *ρ*, e.g., Ionic *ἡμέρη* = Attic *ἡμέρα*; Ionic *πρῆξις* = Attic *πρᾶξις*.
2. Contraction does not take place in Herodotus's Ionic with verbs and nouns, the stems of which end in *-ε-*, e.g., Herodotus has *φιλέω*, *φιλέεις*, *φιλέει*, etc., instead of the Attic *φιλῶ*, *φιλεῖς*, *φιλεῖ*, etc. As examples of nouns, note that Herodotus has the uncontracted forms *γένεος* (= Attic *γένους*), *γένεα* (= Attic *γένη*), and *Περσέων* (= Attic *Περσῶν*). The noun *νόος* does not contract in Herodotus.
3. Herodotus has *έών*, *έοντα*, *έόν* for the present participle of the verb *εἰμί*.
4. Dative plurals of the 1st and 2nd declensions end in *-ησι* and *-οισι*, e.g., *κρήνησι* and *άγροισι*.
5. Occasionally Ionic has *ει* where Attic has *ε* and *ου* where Attic has *ο*, e.g., Ionic *ξεῖνος* (= Attic *ξένος*) and Ionic *μοῦνος* (= Attic *μόνος*).
6. Ionic has some pronouns not common in Attic prose, e.g., *οὶ* (dative, enclitic) *to him/her/it*, and *μιν* (accusative, enclitic) *him/her*.
7. Herodotus usually does not use the movable *v* (see 27 α:14, 26, and 29).

VOCABULARY

Verbs

- ἀγείρω, [ἀγερε-] ἀγερῶ,
[ἀγειρ-] ἄγειρα, *I gather*
ἀγωνίζομαι, [ἀγωνιε-] ἀγω-
νιοῦμαι, [ἀγωνι-] ἡγωνισά-
μην, ἡγώνισμαι, *I contend*
ἀντιόμαι, ἀντιώσομαι, ἥντι-
ἀθην + dat., *I oppose*
διαβαίνω, *I cross*
ἐπέρχομαι [= ἐπι- + ἔρχομαι],
I approach; + dat., I attack
καταλύω, *I dissolve; I break*
up; *I destroy*
μέμφομαι, μέμψομαι, ἐμεμψά-
μην or ἐμέμφθην + dat. or
acc., *I blame, find fault with*
παρακαλέω, *I summon*
φωνέω, *I speak*

Nouns

- τὸ ἀνάθημα, τοῦ ἀναθήματος,
temple offering
ὁ ἀριθμός, τοῦ ἀριθμοῦ, *number*
τὸ δῶρον, τοῦ δώρου, *gift*
τὸ μαντεῖον, τοῦ μαντείου, *or-
acle*
τὸ μέτρον, τοῦ μέτρου, *measure*
τὸ δόκιον, τοῦ δόκιου, *oath; pl.,
treaty*
τὸ στράτευμα, τοῦ στρατεύ-
ματος, *army*
ἡ συμμαχία, τῆς συμμαχίας,
alliance
ὁ χρησμός, τοῦ χρησμοῦ, *oracu-
lar response*

τὸ χρηστήριον, τοῦ χρηστηρίου
(often pl. with sing. mean-
ing), *oracle* (either the seat of
the oracle or the oracular re-
sponse)

Adjectives

- καρτερός, -ᾶ, -όν, *strong;*
fierce

οὐδέτερος, -ᾶ, -ον, *neither*

Prepositions

ἐπί + gen., *toward, in the direc-
tion of; on; + dat., upon, on; at;
of price, for; + acc., at;
against; onto, upon; of direc-
tion or purpose, to; for; of time,
for*

πρός + gen., *from* (i.e., *at the
hand of*); + dat., *at, near, by;
in addition to; + acc., to, to-
ward; upon, onto; against;
with* (i.e., *in relation to*)

Adverbs

ἄλλοσε, *to another place; to
other places*

αὐτίκα, *straightway, at once*

πάνυ, *altogether; very; exceed-
ingly*

Expressions

ἄλλοι οἱ ἄλλοσε, *some to some
places . . . others to other
places*

Proper Name

ἡ Πυθία, τῆς Πυθίας, *Pythia*
(the Delphic priestess of
Apollo)

Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς
ἐστερημένος· μετὰ δὲ ταῦτα, ἐπεὶ ὁ Κύρος βασιλεὺς γενόμενος τῶν
Περσέων τούς τε Μήδους ἐνίκησε καὶ τὰ τῶν Περσέων πρήγματα
ηὕξανε, ἥθελε ὁ Κροῖσος, εἴ πως δύναιτο, τὴν δύναμιν αὐτῶν παῦσαι
πρὶν μεγάλους γενέσθαι. ἔδοξε οὖν αὐτῷ χρῆσθαι τῷ μαντείῳ τῷ
ἀρίστῳ, ἵνα μάθοι εἰ δέοι ἐπὶ τοὺς Πέρσας στρατεύεσθαι· πρῶτον

μέντοι ἔδει γιγνώσκειν τί μαντειόν ἐστι ἄριστον. πάντων οὖν τῶν μαντείων ἀπεπειρᾶτο, ἀγγέλους πέμψας, τοὺς μὲν ἐς Δωδώνην, τοὺς δὲ ἐς Δελφούς, ἄλλους δὲ ἄλλοσε. τοὺς δὲ ἀγγέλους ἐκέλευε τῇ ἑκατοστῇ ἡμέρῃ ἀφ' ἣς ἀν όρμηθῶσι ἐκ Σαρδίων, χρῆσθαι τοῖς 10 χρηστηρίοις, ἐρωτῶντας ὅ τι ποιῶν τυγχάνοι ὁ Λῦδων βασιλεὺς Κροῖσος, καὶ ὅσ' ἀν λέγῃ τὰ χρηστήρια γράψαντας ἀναφέρειν παρ' ἑαυτόν.

[πένθει, sorrow ἐστερημένος (perfect passive participle of στερέω) + gen., having been bereft of ἀπεπειρᾶτο + gen., made trial of τοὺς δὲ ἀγγέλους ἐκέλευε: the infinitives with the construction are χρῆσθαι (10) and ἀναφέρειν (12) ἑκατοστῇ, hundredth χρῆσθαι + dat., to consult (an oracle) ἀναφέρειν, to bring back, report]

ὅ τι μὲν τὰ ἄλλα χρηστήρια ἐθέσπισε οὐ λέγεται ὑπ' οὐδενός, ἐν δὲ Δελφοῖσι ἐπεὶ τάχιστα εἰσῆλθον οἱ Λῦδοι χρησόμενοι τῷ θεῷ, ἡ 15 Πύθη λέγει τάδε·

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
ὁδμή μ' ἐς φρένας ἥλθε κραταιρίνοιο χελώνης
ἔψομένης ἐν χαλκῷ ἄμ' ἀρνείοισι κρέεσσιν. 20

[ἐθέσπισε, prophesied ἐπεὶ τάχιστα, as soon as ψάμμου, of the sand(s) κωφοῦ (gen. with συνίημι), dumb, mute συνίημι = συνίημι, with short i, as is usual in dactylic verse φωνεῦντος = Ionic for φωνοῦντος ὁδμή, smell μ' = μοι φρένας, mind κραταιρίνοιο χελώνης ἔψομένης ἐν χαλκῷ ἄμ' ἀρνείοισι κρέεσσιν, of a hard-shelled tortoise being boiled in a bronze (kettle) along with the flesh of a lamb]

ταῦτα θεσπισάσης τῆς Πύθης, οἱ Λῦδοι γράψαντες ἀπῆλθον ἐς τὰς Σάρδες. ώς δὲ καὶ οἱ ἄλλοι οἱ περιπεμφέντες παρῆσαν φέροντες τοὺς χρησμούς, ὁ Κροῖσος πάντα τὰ γεγραμμένα ἀνεγίγνωσκε. τῶν μὲν οὖν ἄλλων οὐδὲν ἤρεσκε οἱ, ώς δὲ τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα ηύχετο καὶ ἐδέξατο, νομίσας μοῦνον εἶναι μαντείον τὸ ἐν Δελφοῖσι, 25 διότι ἔξηνε ἂν αὐτὸς ἐποίησε.

[τὰ γεγραμμένα, perfect passive participle, the things that had been written]

μετὰ δὲ ταῦτα ὁ Κροῖσος τὸν ἐν Δελφοῖσι θεὸν ἐτίμα, Λῦδούς τε πάντας ἐκέλευε θύειν ὅ τι ἔχοι ἔκαστος. καὶ πλεῖστα καὶ κάλλιστα δῶρα ἔπειμψε ἐς Δελφοὺς καὶ τοὺς ἄγειν μέλλοντας ἐκέλευε ἐρωτᾶν

τὰ χρηστήρια εἰ δέοι Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας. ὡς δὲ 30
ἀφικόμενοι οἱ Λῦδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἔχρήσαντο τοῖς
χρηστηρίοις. ἡ δὲ Πῦθίη τάδε ἀπεκρίνατο, ὅτι ἐᾶν στρατεύηται
Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει. ἐπεὶ δὲ τὸν χρησμὸν
ἐπύθετο ὁ Κροῖσος, ἥσθη, πάνυ ἐλπίσας καταλύσειν τὴν Κύρου
ἀρχὴν. οὕτως οὖν ἐλπίσας ἐστρατεύετο ἐς τὴν Περσέων ἀρχὴν. καὶ 35
ώς ἀφίκετο ἐς τὸν "Αλυν ποταμὸν διαβὰς σὺν τῷ στρατῷ τῶν Πτερίων
εἶλε τὴν πόλιν.

Κῦρος δὲ ἀγείρας τὸν ἑαυτοῦ στρατὸν ἤντιοῦτο Κροίσῳ. μάχης
δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος 40
οὐδέτεροι νικήσαντες διέστησαν νυκτὸς ἐπελθούσης. καὶ τὰ μὲν
στρατόπεδα ἀμφότερα οὕτως ἡγωνίσατο. Κροῖσος δὲ μεμφθεὶς κατὰ
τὸ πλῆθος τὸ ἑαυτοῦ στράτευμα (ἥν γάρ οἱ στρατὸς πολλῷ ἐλάσσων
ἢ ὁ Κύρου), τοῦτο μεμφθείς, ως τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιὼν ὁ
Κῦρος, ἀπῆλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχων τούς τε Αἴγυπτίους
παρακαλεῖν κατὰ τὸ ὄρκιον (ἐποιήσατο γὰρ πρὸς "Αμᾶσιν
βασιλεύοντα Αἴγυπτου συμμαχίην) καὶ μεταπέμψασθαι τοὺς
Βαβυλωνίους (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη),
καλέσας τε δὴ τούτους καὶ τὴν ἑαυτοῦ συλλέξας στρατιήν, ἐν νόῳ
εἶχε ἄμα τῷ ἥρι στρατεύειν ἐπὶ τοὺς Πέρσας.

[διέστησαν, they parted τὰ . . . στρατόπεδα, here, the armies κατὰ τὸ
πλῆθος, with regard to its size οἱ, to/for him, his ἀπῆλαυνε, intransitive, he was
marching away αὐτῷ, by him ἐπεποίητο, pluperfect, had been made]

—adapted from Herodotus 1.46–50, 53–54, and 76–77

Greek Wisdom

Heraclitus

ἀνθρώποις γίγνεσθαι ὄπόσα θέλουσιν οὐκ ἄμεινον. Fragment 110 Diels

PRINCIPAL PARTS: Verbs from Unrelated Stems

αιρέω, αιρήσω, [έλ-] εἰλον (irregular augment), [αίρε-] ἱρηκα, ἱρηματι,
ἵρεθην, *I take; middle, I choose*

ἔρχομαι (present indicative only in Attic), *I come; I go*

Stems grouped for convenience with ἔρχομαι:

[i-]: present subjunctive, ἵω; present or future optative, ἵσιμι or ἵσιν; pre-
sent imperative, ἵθι; present or future infinitive, ιέναι; present or future
participle, ιών

[ει-]: imperfect, ἤα

[ει-/ι-]: future indicative, εῖμι

[έλθ-]: aorist, ἥλθον

[έλυθ-]: perfect, ἐλήλυθα (for the Attic reduplication, see page 235)

Note: Ionic and New Testament Greek use ἐλεύσομαι for the future.

**τρέχω, [δραμε-] δραμοῦματι, [δραμ-] ἔδραμον, [δραμε-] δεδράμηκα, δε-
δράμηματι, I run; I sail**

WORD STUDY

From what Greek words are the following English philosophical terms derived:

- | | |
|---------------|---------------------|
| 1. philosophy | 4. epistemology |
| 2. logic | 5. metaphysics |
| 3. ethics | 6. political theory |

Explain the meaning of the terms with reference to their Greek stems.

GRAMMAR

1. The Perfect Tense: Middle/Passive Participles

The perfect tense has the same forms for middle and passive voices, just as do the present and the imperfect. Deponent verbs are, of course, in the middle voice; the context will tell whether other verbs are being used as middle or passive.

You have met a number of perfect passive participles in the stories. In the Greek sentences quoted below, all perfect passive participles are in boldface; they all have one of the following:

- a. Reduplication: repetition of the first consonant of the stem + ε, e.g., κλει-, *shut*, reduplicates to κεκλει-.
- b. Temporal augment: e.g., ἐλκν-, *drag; draw*, augments to ειλκν-.
- c. Syllabic augment: e.g., στερε-, *deprive; bereave*, augments to ἑστερε-.

Note the perfect *passive* participles in the following sentences:

ἡῦρον τὰς πύλας κεκλειμένας. (17β:7)

They found the gates having been closed = closed.

They found that the gates had been closed.

οἱ Ἑλληνες . . . ναῦς εἶδον ἀνειλκυσμένας ἔσω τοῦ τείχους. (19 tail:12-15)

The Greeks saw the ships having been drawn up (on the shore) = beached inside the wall.

The Greeks saw that the ships had been beached inside the wall.

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἐστερημένος. (27α:1-2)

Croesus was sitting in great grief, (having been) bereft of his son.

Croesus was sitting in great grief, since he had been bereft of his son.

The actions described by these participles in the perfect tense were necessarily completed *prior* to the action of the main verb. When the main verb is in a past tense, the perfect participles can often best be translated with the word "had" in English, as in the second translations of the examples above.

Here are sentences with a perfect *middle* participle of the deponent verb ἀφικνέομαι (with temporal augment: *ἰκ-* augments to *ἴκ-*, which becomes *ἴγ-* in ἀφίγμένας):

όρῶσι τὰς ναῦς ἥδη εἰς τὸν λιμένα ἀφίγμένας.

They see that the ships have already arrived at the harbor.

εἶδον τὰς ναῦς ἥδη εἰς τὸν λιμένα ἀφίγμένας.

They saw that the ships had already arrived at the harbor.

2. Perfective Aspect

Perfect participles describe enduring states or conditions resulting from completed actions. Let us say that the gates *were closed* by the gatekeeper at one moment in time; Greek would use the *aorist tense* here for simple action in past time. When Dicaeopolis and Philip arrived at Epidaurus, they found the gates *closed* (*κεκλειμένας*, the enduring condition produced by the action of the person who shut them); Greek uses the *perfect tense* to describe this enduring result of a completed action.

Greek thus distinguishes clearly between progressive, aorist, and perfective aspects:

While *closing* the gates, the gatekeeper slipped and fell.

(*Closing* would be translated with a present, progressive participle in Greek.)

Having closed/After closing/Closing the gates, the gatekeeper went home.

(Having shut/After shutting/Shutting would be translated with an aorist participle in Greek, expressing a simple action, here one that took place just prior to the gatekeeper's departure for home.)

Dicaeopolis and Philip found the gates *having been closed/closed*.

(Having been closed/closed would be translated with a perfect passive participle in Greek, expressing the enduring result of the action completed by the gatekeeper.)

The term *perfect* comes from a Latin verb meaning “to complete.” The reduplication or augment in the perfect tense indicates that the verb expresses the enduring result of an action *completed* in the past.

Here is an example that you are familiar with of a perfect *active* verb:

ούδεν ὄρῃ ὁ Φίλιππος· τυφλὸς γὰρ γέγονεν. (10β:34)

Philip sees nothing; for he has become = he is blind.

3. The Perfect Tense: Middle/Passive: Indicative, Subjunctive, Optative, Imperative, and Infinitive

a. Perfect Indicative Middle (Deponent):

ή ναῦς εἰς τὸν λιμένα ἥδη ἀφίκται.

The ship has already arrived at the harbor.

b. Perfect Indicative Passive:

πάντα τῷ Κροίσῳ ἥδη βεβούλευται.

Everything has already been planned by Croesus.

c. Perfect Subjunctive Middle (Deponent):

φοβούμεθα μὴ ἡ ναῦς εἰς τὸν λιμένα οὐκ ἥδη ἀφιγμένη ἔη.

We are afraid that the ship has not already arrived at the harbor.

d. Perfect Subjunctive Passive:

φοβούμεθα μὴ πάντα τῷ Κροίσῳ καλῶς οὐ βεβουλευμένα ἔη.

We are afraid that everything has not been well planned by Croesus.

e. Perfect Optative Middle (Deponent):

ἴρετο εἰ ἡ ναῦς εἰς τὸν λιμένα ἥδη ἀφιγμένη εἴη.

He asked whether the ship had already arrived at the harbor.

f. Perfect Optative Passive:

ἴρετο εἰ πάντα τῷ Κροίσῳ ἥδη βεβουλευμένα εἴη.

He asked whether everything had already been planned by Croesus.

g. Perfect Imperative:

Very rare in either middle or passive.

μέμνησο. Remember! μὴ πεφόβησθε. Don't be afraid!

The perfect imperative is so rare that forms are not given in the chart below.

h. Perfect Infinitive Middle (Deponent):

λέγει τὴν ναῦν εἰς τὸν λιμένα ἥδη ἀφίχθαι.

He says that the ship has already arrived at the harbor.

i. Perfect Infinitive Passive:

ἔφη πάντα τῷ Κροίσῳ ἥδη βεβουλεύσθαι.

He said that everything had already been planned by Croesus.

4. The Perfect Tense: Middle/Passive Forms

To form the perfect middle/passive of λῦω, reduplicate the stem (i.e., put the first consonant + ε before the stem, which appears here with short υ), and add the primary middle/passive endings with no thematic vowel (ο or ε) between the stem and the ending.

Indicative	Infinitive	Participle
λέ-λυ-μαι	λε-λύ-σθαι	λε-λυ-μένος, -η, -ον
λέ-λυ-σαι		
λέ-λυ-ται		
λε-λύ-μεθα		
λέ-λυ-σθε		
λέ-λυ-νται		
Subjunctive	Optative	
λελυμένος ὡ	λελυμένος εἴην	
λελυμένος ἥις	λελυμένος εἴης	
λελυμένος ἥ	λελυμένος εἴη	
λελυμένοι ὅμεν	λελυμένοι εἴμεν/εἴημεν	
λελυμένοι ἥτε	λελυμένοι εἴτε/εἴητε	
λελυμένοι ὄσι(ν)	λελυμένοι εἴεν/εἴησαν	

The above forms may be either middle or passive in sense, according to the context, e.g., λέλυμαι may mean either *I have ransomed* (middle sense) or *I have been loosed* (passive sense).

Note:

1. There is no thematic vowel (ο/ε) between the stem and the ending.
2. The reduplication is retained in all forms.
3. The accents of the infinitive and participle are always on the next to the last syllable.
4. The perfect middle/passive subjunctive and optative are per-

iphrastic, that is, they are formed from the perfect middle/passive participle plus the subjunctive and optative of the verb εἰμί.

Note that contract verbs lengthen the stem vowel, e.g.:

φιλέ-ω > πεφίλη-μαι (For φιλε- reduplicating to πεφιλε-, see

τίμα-ω > τετίμη-μαι Grammar 8, page 196.)

δηλό-ω > δεδήλω-μαι

5. The Pluperfect Tense: Indicative Only

Look at these examples from the stories:

ἐν μὲν γὰρ ταῖς ξυνθήκαις εἴρητο ὅτι χρὴ δίκας μὲν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἐκατέρους ἢ ἔχομεν. (21β:5–7, with pluperfect of εἴρω, *I say*; for principal parts, see page 195)

For in the treaty it had been stated that (we) must give and accept arbitration of our differences, and that each side should keep what we hold.

ἡ γὰρ Οινόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο. (23α:4–5)

For Oenoë, being on the borders of Attica and Boeotia, had been fortified.

καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη. (27α:47)

For an alliance had been made by him with them, too.

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote: ἐλελύμην = *I was free* (at some time in the past) *as a consequence of having been freed* (at some earlier time) = *I had been freed* = *I was free*. Only indicative forms appear in the pluperfect tense; there are no pluperfect subjunctives, optatives, imperatives, infinitives, or participles.

6. The Pluperfect Tense: Middle/Passive Forms

To form the pluperfect middle/passive indicative of λύω, augment the reduplicated stem and add the secondary middle/passive endings with no thematic vowels. Again, the same forms serve as middle or passive.

Indicative

ἐ-λε-λύ-μην

ἐ-λέ-λυ-σο

ἐ-λέ-λυ-το

ἐ-λε-λύ-μεθα

ἐ-λέ-λυ-σθε

ἐ-λέ-λυ-ντο

Contract verbs:

φιλέω > ἐπεφιλήμην
 τίμάω > ἐτετίμημην
 δηλώω > ἐδεδηλώμην

The augment here indicates past time. The perfect tense describes an action as completed as of the present: *I have come*; the pluperfect describes an action as completed as of some time in the past: *I had come*.

Verbs that augment in the perfect do not add an additional augment for the pluperfect, thus, στερέω, *I deprive*; *I bereave*; perfect middle/passive, ἐστέρημαι, pluperfect middle/passive, ἐστερήμην.

7. The Dative of Agent with Perfect and Pluperfect Passives

Note that with perfect and pluperfect passive verbs the dative case without a preposition is usually used to designate the person or agent by whom the action is carried out, instead of the preposition ὑπό with the genitive case, as is usual with passive verbs in other tenses, e.g.:

ἔργα μεγάλα τὰ μὲν τοῖς "Ελλησι, τὰ δὲ τοῖς βαρβάροις εἴργασται.

Great deeds have been done, some by the Greeks, others by the barbarians.

Compare 24 tail:2–3, where the aorist passive and ὑπό + gen. is used.

Exercise 27α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of πορεύομαι (middle voice) and of φιλέω, τίμάω, and δηλώω (middle/passive). Keep these sheets for reference.

Exercise 27β

Change the following present forms to the corresponding perfect forms:

- | | | | |
|-------------|-------------|----------------|------------------|
| 1. λύονται | 3. ποιεῖται | 5. παιδευόμεθα | 7. αἱρούμενος |
| 2. λύόμενος | 4. νικᾶσθαι | 6. οἰκεῖσθαι | 8. δίδοται [δο-] |

Exercise 27γ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|--------------|-------------|---------------|
| 1. λύεται | 3. νικᾶται | 5. βουλεύεται |
| 2. ποιοῦνται | 4. αἱρεῖται | 6. ἀγγέλλεται |

Exercise 27 δ

Read aloud and translate into English (remember that the pluperfect is a secondary tense and that dependent subjunctives may be changed to optatives; see Chapter 25, Grammar 3a, page 144):

1. ὁ αὐτούργος εἰς τὸν ἀγρὸν ἀγρυμένος τοὺς βοῦς ἔζευξεν.
2. τῶν βιῶν ἔζευγμένων τὸν ἀγρὸν ἥρσεν (*plowed*).
3. τοῦ ἔργου πεπαυμένος οἴκαδε ἐπανιέναι ἔμελλεν.
4. οἱ βόες τῷ δούλῳ λελυμένοι ἐκ τοῦ ἀγροῦ ἤλαύνοντο.
5. ὁ αὐτούργος αὐτὸς ὅπνῳ νενίκημένος πρὸς τῇ ὁδῷ ἐκάθευδεν.
6. τῷ Κροίσῳ ἐβεβούλευτο γιγνώσκειν τί μαντεῖον εἴη ἄριστον.
7. οἱ ἄγγελοι τῇ Πύθιᾳ κεχρημένοι εἰς Σάρδις ἀπῆλθον.
8. ὁ θεὸς ὁ ἐν Δελφοῖς τῷ Κροίσῳ τετίμηται.
9. συμμαχία τοῖς Λαδοῖς ἐπεποίητο πρὸς τὸν "Αμασιν."
10. ὁ Κροῖσος τῷ μαντείῳ ἐπηρμένος (from ἐπαίρω, *I raise; I induce*) ἐπὶ τὸν Κύρον στρατεύεσθαι ἔμελλεν.

Exercise 27 ε

Translate into Greek (note that the perfect is a primary tense and that dependent subjunctives do not change to optatives; see Chapter 25, Grammar 3a, page 144):

1. Freed (use **λύω**) by (their) master, the slaves were all delighted.
2. We have journeyed to the city to see the dances.
3. Have you used the plow that I gave you?
4. Many ships had been built (made) by the Athenians.
5. The general told us what had been planned (= the having been planned things; use *neuter plural definite article + perfect passive participle*).



The Pythia sits on the sacred tripod, veiled and holding in one hand a bowl of lustral water and in the other a branch of laurel. The suppliant who is consulting Apollo is separated from her by a pillar.



The Charioteer of Delphi

Signs, Dreams, and Oracles

In a world that was dangerous and controlled by gods who were arbitrary, the Greeks needed means of ascertaining the will of the gods. There were several ways of trying to do this. First, the gods were thought to send signs to men, particularly in the behavior of birds and in dreams. Interpretation of these signs was open to anyone, but throughout Greek history there were always prophets who were especially gifted in this sphere. In the second book of the *Odyssey* Telemachus, Odysseus's son, addressed an assembly of the people of Ithaca, complaining of the behavior of Penelope's suitors:

Zeus sent two eagles from the top of the mountain, which flew down close to each other on the breath of the wind. And when they reached the middle of the meeting place, they wheeled around and flapped their wings. They went for the heads of all who were there, and they foreboded death, tearing with their talons at their cheeks and necks; then they flew off on the right over the houses and city. The people were amazed at the birds when they saw them and wondered in their hearts what was destined to happen. The old hero Halitherses spoke to them, for he excelled all his generation in understanding birds and expounding omens: "Listen to me, men of Ithaca, I speak particularly to the suitors. Great trouble is rolling toward you, for Odysseus will not be long away. . ." (*Odyssey* 2.146–164)

Such prophets were not always believed; on this occasion the leader of the suitors, Eurymachus, replied:

"Old man, go home and prophesy to your children, in case they get into trouble. I can make a much better prophecy on this than you; lots of birds fly under the rays of the sun and not all bring omens: Odysseus died far away, and you should have died with him." (*Odyssey* 2.178–184)

Dreams were also thought to be sent by the gods. In the first book of the *Iliad*, when the Greeks are struck by plague, Achilles called a meeting and said: "Let us consult a prophet (μάντις) or a priest (ἱερεύς) or an interpreter of dreams (for dreams also come from Zeus), who may tell us why Apollo is so angry with us" (*Iliad* 1.62–64). In the story of Adrastus, Croesus was warned by a dream, which revealed the truth of the disaster that was going to strike his son.

If either states or individuals were in some serious dilemma and needed to know what to do, they had recourse to oracles. There were many oracles in Greece, but by far the most prestigious and wealthy at this time was Apollo's oracle at Delphi. It was consulted by inquirers from all over the Greek world and beyond. Apollo, god of light, music, poetry, healing, and prophecy, was a comparative latecomer to the Greek pantheon. He seems to have arrived at Delphi early in the eighth century, and his oracle rapidly acquired a high reputation. Grateful states and individuals showered gifts upon it, and by the sixth century the sanctuary was an elaborate complex. The Sacred Way wound up the hill toward the great temple. On either side of the way stood treasuries (little temples in which states stored their offerings) and dedications of statues and tripods. Above the temple was the theater, and high above this again was the stadium. Every four years games second in importance only to those of Olympia were held in honor of Apollo. The wealth and beauty of the sanctuary in its remote and awe-inspiring site on the slopes of the foothills of Mount Parnassus must have made a deep impression on all visitors.

There were full-time priests or prophets (προφήται) at Delphi. The priestess (ἡ Πυθία) was chosen from an ordinary family, a woman past middle age and of blameless life. She received no special training, since, when she prophesied, she was simply the mouthpiece of Apollo. The procedure for consulting the oracle was elaborate. Consultations were held only nine times a year. There were consequently always many state embassies and individuals waiting for their turn. At dawn the Pythia purified herself in the water of the Castalian spring. The priest then prepared to sacrifice a goat and tested the omens by sprinkling it with water. If the omens were satisfactory, the day was declared auspicious, and the Pythia was admitted to the inner sanctuary of the temple. There she drank sacred water and may have chewed laurel leaves (the laurel was sacred to Apollo) before ascending the sacred tripod.

Inquirers purified themselves in the water of Castalia and offered a sacred cake on the altar outside the temple. On entering the temple they

sacrificed a goat on the inner hearth where the eternal fire burned. They were then conducted to the inner sanctuary. They were told "to think holy thoughts and speak well-omened words." The priest put the inquirer's question to the Pythia and brought back the answer, usually in verse form. The Greeks believed that when the Pythia sat on the sacred tripod, after completing the rituals, she was possessed by Apollo and "filled with god" (*ἐνθεός*). Descriptions certainly suggest that she fell into some kind of trance, in which her voice changed, like modern spiritualist mediums.

It is probably true to say that the vast majority of Herodotus's contemporaries believed firmly in the Delphic oracle and that in a serious crisis they would choose to consult it, if they were rich enough to afford the procedure. Individuals went for advice on religious questions, cult and pollution, and on practical questions, "Should I marry?" "Should I go abroad?" These individuals must have far outnumbered the deputations from the cities, but it is of the latter that we hear most in our sources. One of the most famous was the deputation sent by the Athenians when Xerxes' invasion was threatening. The moment the deputies had taken their seat in the inner sanctuary, before their question had been put, the Pythia exclaimed: "Unhappy men, why do you sit here? Leave your homes and flee to the ends of the earth. . . . For fire and war strike you down. . . . Be gone from my shrine, and steep your hearts in woe." The deputies were aghast, but, on the advice of a prominent Delphian, they went for a second consultation as suppliants and said: "Lord, give us a better answer about our country, respecting our suppliant branches." The second reply was ambiguous:

"Pallas Athena cannot propitiate Olympian Zeus, though she prays to him with many words and all her skill. All else will be taken, . . . but far-seeing Zeus grants to Athena that only the wooden wall will be unsacked. Do not wait for the host of cavalry and infantry that come from the mainland but turn your backs and flee; yet some day you will face them. O divine Salamis, you will destroy the sons of women, when the grain is scattered or gathered in." (Herodotus 7.140–141)

The answer was brought back to Athens, and a debate followed in which its meaning was discussed. Some of the older men said that the wooden wall meant the wall with which the Acropolis had once been fortified. Others said it meant their ships, and this view prevailed when Themistocles argued that the last two lines foretold the death not of Athenians but of their enemies, for Salamis is called "divine Salamis." If the oracle foretold their own destruction, it would have said "unhappy Salamis." This story illustrates the difficulty of interpreting some of Apollo's oracles correctly and the seriousness with which the oracles were treated. It is impossible for us to distinguish which oracles quoted by Herodotus are genuine and which forged later to suit past events (the first oracle given the Athenians in the case above certainly rings true). In any case the prestige of Delphi survived, and states and individuals consulted Apollo throughout Greek history until the oracle was closed in A.D. 390 by a Roman emperor in the name of Christianity.

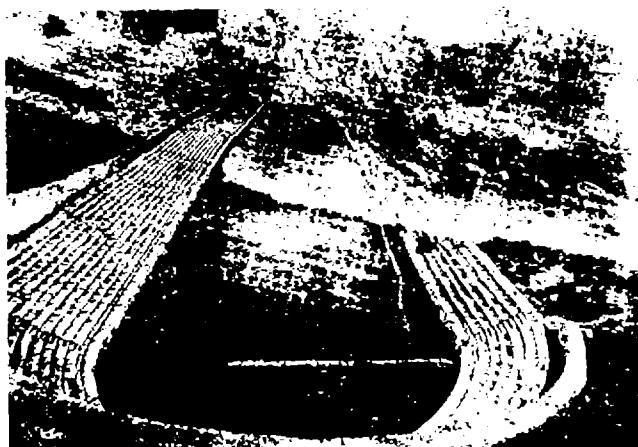
New Testament Greek

John 20.11–18

Jesus, Risen from the Dead, Appears to Mary Magdalene

Μαρία δὲ είστηκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκείνοι, “γύναι, τί κλαίεις;” λέγει αὐτοῖς ὅτι “ἥραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.” ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὄπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ἔδει ὅτι Ἰησοῦς ἐστιν. λέγει αὐτῇ Ἰησοῦς, “γύναι, τί κλαίεις; τίνα ζητεῖς;” ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ, “κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ.” λέγει αὐτῇ Ἰησοῦς, “Μαριάμ.” στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, “Ραββουνί” (ὅ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς, “μή μου ἄπτου, οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς, “ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.” ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλουσα τοῖς μαθηταῖς ὅτι “έώρακα τὸν κύριον,” καὶ ταῦτα εἶπεν αὐτῇ.

[είστηκει, pluperfect, was standing μνημείῳ, tomb κλαίουσα, weeping παρέκυψεν, she stooped to look ἀγγέλους, angels λευκοῖς, white (garments) τοῖς ποσίν (from πούς, ποδός), the feet ἐστράφη, she turned εἰς τὰ ὄπίσω, around (lit., to the things in back) ἐστῶτα, perfect participle, standing οὐκ ἔδει (see οἶδα), she was not aware (was not knowing) δικηπουρός, the gardener ἐβάστασας (from βαστάζω), you took away κάγῳ = καὶ ἐγὼ Ἐβραϊστί, in Hebrew 'Ραββουνί = ραββί, rabbi, teacher, master λέγεται, is said, means ἄπτου (from ἀπτομαι) + gen., touch οὕπω, not yet ἀναβέβηκα, I have gone up ἐώρακα (perfect of ὥραω), I have seen]



The stadium at Delphi

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (β)

VOCABULARY

Verbs

- ἀναστρέφω, *I turn around*
 ἀνέχομαι [= ἀνα- + ἔχομαι], imperfect, ἡνειχόμην (double augment), ἀνέξομαι, [σχ-]
 ἡνεσχόμην, *I endure; I am patient*
 ἵππεύω, *ἵππεύσω, ἵππευσα,*
 active or middle, *I am a horseman; I ride a horse*
 κτείνω, usually compounded
 with ἀπο- in Attic prose,
 [κτενε-] κτενῶ, [κτειν-]
 ἔκτεινα, [κτον-] ἔκτονα,
I kill
 προστάττω, *I command*
 φείδομαι, φεισόμαι, ἐφεισά-
 μην + gen., *I spare*

Nouns

- τὸ ἔθνος, τοῦ ἔθνους, *tribe; people*
 τὸ ἱππικόν, τοῦ ἱππικοῦ, *cav-
alry*
 ὁ ἵππος, τοῦ ἵππου, *horse*
 ἡ ἵππος, τῆς ἵππου, *cavalry*
 ἡ κάμηλος, τῆς καμήλου,
camel
 ὁ πεζός, τοῦ πεζοῦ, *infantry*

Adjectives

- ἄχρηστος, -ον, *useless*
 δειλός, -ή, -όν, *cowardly*

Preposition and Adverb

- ὅπισθε(v), adv. or prep. + gen.,
behind
 ὅπίσω, *backward*

Expression

- κατὰ τάχος, *quickly*

Κύρος δὲ αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτερίῃ, ἐπιστάμενος ώς ἀπελάσας μέλλοι Κροίσος διασκεδᾶν τὸν στρατόν, ἐβουλεύσατο ἐλαύνειν ώς τάχιστα δύναιτο ἐπὶ τὰς Σάρδις. ώς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λῦδίην αὐτὸς ἄγγελος ἥλθε Κροίσῳ. ἐνταῦθα Κροίσος ἐς ἀπορίην πολλὴν ἀφιγμένος, ὅμως τοὺς Λῦδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρειότερον οὔτε ἀλκιμώτερον τοῦ Λῦδιου. η δὲ μάχη αὐτῶν ἦν ἀφ' ἵππων καὶ αὐτοὶ ἥσαν ἵππεύεσθαι ἀγαθοῖ.

[ἀπελαύνοντος, *marching away* διασκεδᾶν (from διασκεδάννυμι), *to disperse* ἐλαύνειν, *to march* καὶ ἐποίεε, *he also began to do (it)* ἀλκιμώτερον, *more stalwart*]

ἐξ δὲ τὸ πεδίον συνελθόντων αὐτῶν τὸ πρὸ τοῦ ἄστεως, ὁ Κύρος ὡς εἶδε τοὺς Λῦδοὺς ἐς μάχην τασσομένους, φοβούμενος τὴν ἵππον,

έποιησε τοιόνδε· πάσας τὰς καμήλους, αἱ τόν τε σῖτον ἔφερον καὶ τὰ σκεύεα, προσέταξε πρὸ τῆς ἄλλης στρατιῆς προϊέναι πρὸς τὴν Κροίσου ὥππον, ταῖς δὲ καμήλοις ἐπεσθαι τὸν πεζὸν ἐκέλευε. ὅπισθε δὲ τοῦ πεζοῦ ἔταξε τὴν πᾶσαν ὥππον. ὡς δὲ πάντες τεταγμένοι ἦσαν, 15 παρήνεσε αὐτοῖς τῶν μὲν ἄλλων Λῦδῶν μὴ φειδομένοις κτείνειν πάντας, Κροῖσον δὲ αὐτὸν μὴ κτείνειν. τὰς δὲ καμήλους ἔταξε ἀντίον τῆς ὥππου τῶνδε εἴνεκα· κάμηλον γὰρ ὥππος φοβεῖται καὶ οὐκ ἀνέχεται οὕτε τὴν ἰδέην αὐτῆς ὁρῶν οὕτε τὴν ὄσμὴν ὀσφραινόμενος. ταῦτα οὖν ἐσεσόφιστο ἵνα τῷ Κροίσῳ ἄχρηστον ἦ τὸ ἱππικόν. ὡς δὲ 20 καὶ συνῆσαν ἐς τὴν μάχην, ἐνταῦθα ὡς τάχιστα ὕσφεροντο τῶν καμήλων οἱ ὥπποι καὶ εἶδον αὐτάς, ὀπίσω ἀνέστρεψον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς.

[τὴν ὥππον, i.e., of Croesus σκεύεα, *baggage* τῆς ἄλλης στρατιῆς, *the rest of his army* ἀντίον + gen., *opposite* τὴν ἰδέην, *the form, appearance* τὴν ὄσμὴν ὀσφραινόμενος, *smelling its smell* ἐσεσόφιστο (pleruperfect of σοφίζομαι), *he had devised* ὡς τάχιστα, *as soon as* ὕσφεροντο (from ὀσφραίνομαι) + gen., *they caught the scent of, smelled*]

οὐ μέντοι οὕτω γε Λῦδοι δειλοὶ ἦσαν. ἀλλ’ ὡς ἔμαθον τὸ γιγνόμενον, ἀποθορόντες ἀπὸ τῶν ὥππων πεζοὶ τοῖς Πέρσῃσι συνέβαλλον. χρόνῳ 25 δὲ πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λῦδοι καὶ κατειληθέντες ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

[ἀποθορόντες (from ἀποθρόφσκω), *having leaped off* ἐτράποντο (thematic aorist middle of τρέπω), *turned tail* κατειληθέντες (from κατειλέω), *coopered up*]

—adapted from Herodotus 1.79–80

PRINCIPAL PARTS: Three Verbs of Saying

I say; I tell; I speak:

λέγω	λέξω	ἔλεξα	λέλεγμαι	ἔλέχθην
ἔπω*		εἶπον		
εἴρω**	[έρε-] ἔρω	[φη-] εἴρηκα	εἴρημαι	ἐρρήθην

N.B. The boldface forms are used in Attic.

*very rare; not Attic

**Homeric

WORD BUILDING

If you know the meaning of each part of a compound word, you can usually deduce the meaning of the word as a whole. Give the meaning of each part of the following compound words and then the meaning of the whole:

Compound words formed by prefixing an adverb or ἀ-privative:

- | | | |
|------------------|-----------------|--------------------|
| 1. εὐγενής, -ές | 3. εύτυχής, -ές | 5. ἀμαθής, -ές |
| 2. δυσγενής, -ές | 4. ἀτυχής, -ές | 6. ἀείμνηστος, -ον |

Note that compound adjectives have the same form for masculine and feminine.

Compound words formed by combining the stem of an adjective with another word:

- | | | |
|---------------------|----------------------|---------------------|
| 1. φιλάνθρωπος, -ον | 3. φιλότιμος, -ον | 5. μεγαλόψυχος, -ον |
| 2. φιλόσοφος, -ον | 4. ὀλιγοχρόνιος, -ον | 6. ὁ ψευδόμαντις |

Compound words formed by combining the stem of a noun with another word:

- | | | |
|---------------|------------------|-----------------|
| 1. ἡ ναυμαχία | 3. ἡ δημοκρατία | 5. ὁ παιδαγωγός |
| 2. ὁ ναυβάτης | 4. θαλαττοκρατέω | |

GRAMMAR

8. Perfect Reduplication and Augment

Most verbs form their perfect and pluperfect by reduplication or augment as described in Grammar 1 above, but note the following:

- a. If the verb starts with one of the aspirated stops, φ (labial), θ (dental), or χ (velar), the reduplication uses the unaspirated equivalents of these consonants, namely, π, τ, and κ, e.g.:

φιλέω > πεφίλημαι
θάπτω > τέθαμμαι
χράομαι > κέχρημαι

- b. If the verb starts with a vowel or double consonant (ζ, ξ, or ψ), it does not reduplicate but augments, e.g.:

ἀγγέλλω > ἥγγελμαι
ἀφικνέομαι [ικ-] > ἀφῆμαι
οἰκέω > φέκημαι
ζητέω > ἐζήτημαι
ξενίζω > ἐξένισμαι
ψεύδομαι > ἐψευσμαι

The augment, just as the reduplication, is retained in all forms, e.g.: ἥγγελμένος, φέκησθαι, ἐψευσμένος.

- c. If the verb starts with two consonants, in most cases the first is reduplicated, e.g.:

γράφω > γέγραψματι

βλάπτω > βέβλαψματι

In some combinations, there is augment instead of reduplication, e.g.:

σκ- σκοπέω [σκεπ-] > ἔσκεμματι

γν- γιγνώσκω [γνω-] > ἔγνωσματι

σπ- σπεύδω > ἔσπευσματι

στ- στερέω > ἔστερηματι

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἐστερημένος. (27α:1-2)

Croesus was sitting in great grief, bereft of his son.

- d. For Attic reduplication, see the list of principal parts on page 235.

9. Perfect and Pluperfect Middle/Passive of Verbs with Stems Ending in Consonants

When the stem of the verb ends in a consonant, sound and spelling changes take place. The 3rd person plural of the indicative and all the subjunctives and optatives are periphrastic and consist of a perfect middle/passive participle and a form of the verb “to be.” The extremely rare perfect imperative is not given in the charts below. Be sure you are able to identify the markers for voice, mood, person, and number of these forms when you see them.

Labial Stems

(-β, -π, -φ)

λείπω

Stem: λειπ-

Dental Stems

(-δ, -θ, -τ and ζ)

πείθω

Stem: πείθ-

Velar Stems

(-γ, -κ, -χ)

δέχομαι

Stem: δέκ-

Perfect

Indicative

λέλειψματι

πέπεισματι

δέδεγματι

λέλειψφατι

πέπεισφατι

δέδεξφατι

λέλειπτατι

πέπειστατι

δέδεκτατι

λελείμμεθα

πεπείσμεθα

δεδέγμεθα

λέλειφθε

πέπεισθε

δέδεχθε

λελειμμένοι εἰσί(ν)

πεπεισμένοι εἰσί(ν)

δεδεγμένοι εἰσί(ν)

Subjunctive

λελειμμένος ώ

πεπεισμένος ώ

δεδεγμένος ώ

etc.

etc.

etc.

Optative

λελειμμένος εἴην etc.	πεπεισμένος εἴην etc.	δεδεγμένος εἴην etc.
--------------------------	--------------------------	-------------------------

Infinitive

λελεῖφθαι	πεπεῖσθαι	δεδέχθαι
-----------	-----------	----------

Participle

λελειμμένος, -η, -ον	πεπεισμένος, -η, -ον	δεδεγμένος, -η, -ον
----------------------	----------------------	---------------------

Pluperfect**Indicative**

ἐλελείμμην	ἐπεπείσμην	ἐδεδέγμην
ἐλέλειψο	ἐπέπεισο	ἐδέδεξο
ἐλέλειπτο	ἐπέπειστο	ἐδέδεκτο
ἐλελείμμεθα	ἐπεπείσμεθα	ἐδεδέγμεθα
ἐλέλειφθε	ἐπέπεισθε	ἐδέδεχθε
λελειμμένοι ἦσαν	πεπεισμένοι ἦσαν	δεδεγμένοι ἦσαν

Liquid Stems

(-λ, -ρ)

άγγέλω

Stem: ἄγγελ-**Nasal Stems**

(-μ, -ν)

φαίνω

Stem: φαν- (v retained)

κρίνω

Stem: κρι- (v dropped)**Perfect****Indicative**

ἥγγελμαι	πέφασμαι	κέκριμαι
ἥγγελσαι	πεφασμένος εἰ*	κέκρισαι
ἥγγελται	πέφανται	κέκριται
ἥγγέλμεθα	πεφάσμεθα	κεκρίμεθα
ἥγγελθε	πέφανθε	κέκρισθε
ἥγγελμένοι εἰσί(ν)	πεφασμένοι εἰσί(ν)	κεκριμένοι εἰσί(ν)

Subjunctive

ἥγγελμένος ώ	πεφασμένος ώ	κεκριμένος ώ
etc.	etc.	etc.

Optative

ἥγγελμένος εἴην	πεφασμένος εἴην	κεκριμένος εἴην
etc.	etc.	etc.

*hypothetical form

Infinitive

ἡγγέλθαι πεφάνθαι κεκρίθαι

Participle

ἡγγελμένος, -η, -ον πεφασμένος -η, -ον κεκριμένος -η, -ον

Pluperfect**Indicative**

ἡγγέλμην	έπεφάσμην	έκεκρίμην
ἡγγελσο	πεφασμένος ḥσθα*	ἐκέκρισο
ἡγγελτο	έπέφαντο	ἐκέκριτο
ἡγγέλμεθα	έπεφάσμεθα	ἐκεκρίμεθα
ἡγγελθε	έπέφανθε	ἐκέκρισθε
ἡγγελμένοι ḥσαν	πεφασμένοι ḥσαν	κεκριμένοι ḥσαν

*hypothetical form

Exercise 27ζ

Locate four perfect or pluperfect verb forms in the reading above, translate the sentences in which they occur, identify each element of each verb form, and explain why each form is used in its context.

Exercise 27η

Make two photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of λαμβάνω in the middle/passive (εἴλημμαι, perfect stem, ληβ-) on one chart and the forms of πράττω in the middle/passive (πέπράγμαι, perfect stem, πρᾶκ-) on the other. Keep these charts for reference.

Exercise 27θ

Change the following present forms to the corresponding perfect forms:

- | | | |
|----------------|---------------|---------------|
| 1. δέχονται | 5. γράφεται | 9. νομίζεται |
| 2. ἀγγελλόμενα | 6. λείπεσθε | 10. ψεύδεσθε |
| 3. ἀφικνεῖσθαι | 7. πράττονται | 11. πείθομαι |
| 4. διωκόμενοι | 8. ἀγγέλλεται | 12. πέμπονται |

Exercise 27ι

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|-------------|-----------|-------------------|
| 1. πέμπεσθε | 3. πείθη | 5. ἀφικνεῖται |
| 2. δέχονται | 4. ἄγομαι | 6. παρασκευάζομαι |

Exercise 27κ

Read aloud and translate into English:

1. συμμαχίᾳ πρὸς τοὺς Βαβυλωνίους ἐπεποίητο τῷ Κροίσῳ.
2. οἱ ὄπλιται ἐν τῷ πεδίῳ τεταγμένοι τοὺς πολεμίους ἔμενον.
3. πάντα τῷ στρατηγῷ ἡδη ἐβεβούλευτο.
4. ὁ Κροίσος τῷ χρησμῷ ἐπέπειστο ἃς τὴν τοῦ Κύρου ἀρχὴν εἰσβαλεῖν.
5. οἱ Λυδοὶ εἰς μάχην ἔξηγμένοι ἥσαν ἵνα τοὺς πολεμίους ἀμύνοιεν.
6. οἱ πύλαι ἀνεψημέναι εἰσὶν· ἐσέλθωμεν οὖν ταχέως.
7. ἀρα πέπεισαι τῷ ἴστρῳ τὸν πάιδα ἃς Ἐπίδαυρον κομίζειν;
8. ἀρα συνίης τὰ γεγραμμένα; ἐγὼ γάρ δύναμαι αὐτὰ συντίεναι.
9. ὁ ἔμπορος οὐκ ἔφη τὸ ἀργύριον δεδέχθαι.
10. οἱ παῖδες οἱ ἐν τῷ ἀστει τοῖς πατράσι λελειμμένοι ἃς διδασκάλων καθ' ἡμέρān ἐφοίτων.

Exercise 27λ

Translate into Greek:

1. The children, left at home, were distressed.
2. The ambassadors had already arrived at the gates.
3. The messenger said that the king had been persuaded to spare (*φείδεσθαι + gen.*) the old man.
4. We have been sent to tell (*use ώς + future participle*) you that the ship has already arrived at the harbor.
5. Have you received the money that I sent you?

Η ΛΑΒΔΑ ΣΩΙΖΕΙ ΤΟ ΠΑΙΔΙΟΝ

Read the following passages (adapted from Herodotus 5.92) and answer the comprehension questions:

The following story from Herodotus is concerned with events a hundred years before the time of Croesus. In the seventh century a family called the Bacchiadae ruled Corinth. They received an oracle that the child born to Labda, wife of Eetion, would overthrow them. They decided to kill the child as soon as it was born. The child survived and became tyrant of Corinth about 650 B.C.

ώς δὲ ἔτεκε ἡ Λάβδα, οἱ Βακχιάδαι πέμπουσι δέκα ἄνδρας ἃς τὸν δῆμον ἐν φόκεε ὁ Ἡετίων, ὡς ἀποκτενέοντας τὸ παιδίον. ἀφικόμενοι δὲ οὗτοι καὶ παρελθόντες ἃς τὴν αὐλήν, τὴν Λάβδαν ἤτεον τὸ παιδίον. ἡ δὲ οὐκ ἐπισταμένη τί ἦλθον καὶ δοκέουσσα αὐτὸὺς φίλους εἶναι τοῦ ἀνδρός, φέρουσσα τὸ παιδίον ἔδωκε αὐτῶν ἐνί. τοῖσι δὲ ἐβεβούλευτο ἐν τῇ ὁδῷ τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον

ἀποκτεῖναι. ἐπεὶ οὖν Λάβδα φέρουσα ἔδωκε, τὸ παιδίον θείη τύχῃ προσεγέλασε τὸν λαβόντα τῶν ἀνδρῶν· ὃ δὲ οἰκτίρας οὐκ ἐδύνατο αὐτὸς ἀποκτεῖναι, ἀλλὰ τῷ δευτέρῳ παρέδωκεν, ὃ δὲ τῷ τρίτῳ· οὕτω τε διεξῆλθε διὰ πάντων παραδιδόμενον, οὐδενὸς βουλομένου τὸ ἔργον ἐργάσασθαι.

[ἔτεκε (from τίκιω), gave birth ή Λάβδα, *Labda* οἱ Βακχιάδαι, *the Bacchiadae* ὁ Ἡετίων, *Eetion* τὸ παιδίον, the baby τὴν αὐλήν, *the courtyard* τοῖσι, dative plural pronoun in Herodotus, by them ἐβεβούλευτο (from βουλεύομαι), it had been planned that + acc. and infin. θείη, divine προσεγέλασε (from προσγελάω), smiled at διεξῆλθε, passed through]

1. What do the Bacchiadae send men to do?
2. What do the men do when they enter the courtyard of Labda's house?
3. What does Labda know of the men's purpose?
4. What had the men agreed upon among themselves?
5. What did the baby do when one of the men took it?
6. To what does Herodotus attribute the baby's action?
7. Why was the man not able to kill the baby?
8. What did he do with it?

ἀποδόντες οὖν τῇ μητρὶ τὸ παιδίον καὶ ἐξελθόντες, ἐστῶτες ἐπὶ τῇ θύρῃ ἀλλήλους ἥτιῶντο, καὶ μάλιστα τὸν πρῶτον λαβόντα, ὅτι οὐκ ἐποίησε κατὰ τὰ δεδογμένα, ἔως μετὰ πολὺν τινα χρόνον ἔδοξεν αὐτοῖς αὐθίς εσελθοῦσι πᾶσι μετέχειν τοῦ φόνου. ή δὲ Λάβδα πάντα ταῦτα ἤκουε, ἐστῶσα πρὸς αὐτῇ τῇ θύρῃ· φοβουμένη δὲ μὴ τὸ δεύτερον λαβόντες τὸ παιδίον ἀποκτείνωσι, φέροισα ἀποκρύπτει ἐξ κυψέλην, ἐπισταμένη ὡς εἰ ἐπανίστεν, πάντα ἐρευνήσειν μέλλοιεν· ὃ δὴ καὶ ἐγένετο. ἐσελθοῦσι δὲ καὶ ἐρευνήσασι, ὡς οὐκ ἐφαίνετο τὸ παιδίον, ἔδοξεν ἀπιέναι καὶ λέγειν πρὸς τοὺς πέμψαντας ὡς πάντα ἐποίησαν ἢ ἐκεῖνοι ἐκέλευσαν. οἱ μὲν δὴ ἀπελθόντες ταῦτα ἔλεγον, μετὰ δὲ ταῦτα ὁ παῖς ηὔξανετο, καὶ τοῦτον τὸν κίνδυνον διαφυγών, Κύψελος ὠνομάσθη ἀπὸ τῆς κυψέλης ἐν ᾧ ἐκρύφθη.

[ἐστῶτες, standing ήτιῶντο (from αἰτιάομαι), they were accusing δτι, because τὰ δεδογμένα, what had been decided μετέχειν, to share in + gen. ἐστῶσα, standing ἀποκρύπτει, hides κυψέλην, chest ἐρευνήσειν (from ἐρευνάω), to search διαφυγών, having escaped Κύψελος, *Cypselus*]

9. When they left the house, where did the men stop to talk?
10. Whom did they especially accuse?
11. What did the men decide to do now?
12. What did Labda hear and why was she able to hear it?
13. What did she do with the baby? Why did she do it?
14. What did the men do when they returned into the house?
15. What did they decide to tell those who had sent them?
16. Why was the child named Cypselus?

Exercise 27 μ

Translate into Greek:

1. Cyrus has already arrived at Sardis. We must prepare to fight (*use ὡς + future participle*).
2. The army of the enemy, having been drawn up by Cyrus, is waiting on the plain before the city.
3. The camels have been drawn up before the rest of the army. Why has this been done by the Persians?
4. The horses, overcome (*use perfect passive participle of νικάω*) by fear, are fleeing; we must fight on foot (*use πεζός*).
5. We have fought bravely, but we have been defeated by Cyrus's trick (*use τὸ σόφισμα*).

Classical Greek

Xenophanes of Kolophon

Xenophanes of Kolophon in Ionia (fl. 550 B.C.) was a philosopher who wrote in verse. He attacked the anthropomorphism of contemporary religion in pronouncements such as the following (fragment 23 Diels):

εῖς θεός, ἐν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,
οὗτι δέμας θνητοῖσιν ὄμοίος οὐδὲ νόημα.

[δέμας, *with respect to his body* θνητοῖσιν, *mortals* ὄμοίος = ὄμοιος νόημα,
with respect to his thought/mind]

He makes his point again in the following hypothetical conditional statement (fragment 15 Diels):

ἀλλ' εἰ χεῖρας ἔχον βόες ἵπποι τ' ἡὲ λέοντες
ἢ γράψαι χείρεσσι καὶ ἔργα τελεῖν ἀπερ ἄνδρες,
ἵπποι μὲν θ' ἵπποισι βόες δέ τε βουσὶν ὄμοίᾶς
καὶ κε θεῶν ἴδεῖς ἔγραφον καὶ σώματ' ἐποίουν
τοιαῦθ' οἶν περ καύτοι δέμας εἶχον ἔκαστοι.

[εἰ . . . ἔχον (= εἰχον), introducing a present contrary to fact condition, *if they had* ἡὲ = ἢ, *or* γράψαι, here, *to draw*; with this and the next infinitive (τελεῖν), repeat εἰ ἔχον from line 1, here in the sense *if they were able* χείρεσσι = χερσί τελεῖν, *to accomplish* ἕπποι . . . κε (= ἂν) . . . ἔγραφον, *horses would draw* ἴδεῖς, *the shapes* τοιαῦθ' (= τοιαῦτα) οἶν περ, *such as* καύτοι = καὶ αὐτοὶ δέμας, *the body*]

Homeric Greek

Homer, *Iliad* 1.1–7

μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἥ μῦρί 'Αχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ιφθίμους ψυγχάς "Αἴδι προίαψεν
ἡρώων, αύτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσι τε πᾶσι, Διός δ' ἐτελείετο βουλή,
έξ οὖν δὴ τὰ πρῶτα διαστήτην ἐρίσαντε¹
'Ατρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

[μῆνιν, *wrath* ἄειδε, uncontracted = Attic ἄδε, *sing* Πηληϊάδεω, Homeric gen. of Πηληϊάδης, *son* of *Peleus* Ἀχιλῆος, Homeric gen. of Ἀχιλ(λ)εύς, *Achilles* οὐλομένην = ὄλομένην, *destructive* ἄλγε(α), *woes* ιφθίμους, *mighty* "Αἴδι, *to Hades* προίαψεν (from προιάπτω), *sent forth* ἡρώων (from ἡρως), *of heroes* ἐλώρια, *neuter pl.*; translate as *sing.*, *prey* τεῦχε = ἔτευχε (Homer often omits the augment), *was making, causing X to be* κύνεσσιν = κυσίν οἰωνοῖσι = οἰωνοῖς, *for birds* ἐτελείετο (uncontracted imperfect passive of τελέω), *was being accomplished* έξ οὖν δὴ, *from which very time* τὰ πρῶτα, *adverbial, first* διαστήτην = διεστήτην, *dual number, the two of them stood apart* ἐρίσαντε (aorist nominative dual participle of ἐρίζω), *the two of them having quarreled/quarreling* 'Ατρεΐδης, *the son of Atreus* (i.e., Agamemnon) ἄναξ, *king; lord* δῖος, *bright, shining; noble, illustrious*]



A rhapsode recites Homer.

Ο ΑΠΟΛΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (α)

VOCABULARY

Verbs

- ἀλίσκομαι, [άλο-] ἀλώσομαι,
ἐάλων or ἥλων, ἐάλωκα or
ἥλωκα, *I am caught; I am
taken*
ἀναιρέομαι [= ἀνα- + αἱρέομαι],
I take up; I pick up
διαφέρει, impersonal + dat., (it)
makes a difference to
ἐπιβαίνω + gen., *I get up on,
mount; + dat., I board*
κατακαίω or κατακάω, [καυ-]
κατακαύσω, κατέκαυσα,
κατακέκαυκα, κατα-
κέκαυμαι, κατεκαύθην,
I burn completely
καταπαύω, *I put an end to*
πορθέω, *I sack*
προλέγω, *I proclaim*

Nouns

- ἡ ἀκρόπολις, τῆς ἀκροπόλεως,
citadel
ὁ δαίμων, τοῦ δαίμονος, *spirit;
god; the power controlling
one's destiny, fate, lot*
τὸ δέος, τοῦ δέους, *fear*
ἡ ζωή, τῆς ζωῆς, *life*
ὁ ιππεύς, τοῦ ιππέως, *horse-
man; cavalryman*
ἡ πυρά, τῆς πυρᾶς, *funeral
pyre*

Preposition

- κατά + acc., *down; distribu-
tive, each, every; by; on; ac-
cording to; of time, at;
through; with regard to; after*

Conjunction

- εἴτε . . . εἴτε, note the accent,
either . . . or

Σάρδιες δὲ ἔάλωσαν ὅδε· ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο
ἡμέρη πολιορκεομένῳ Κροίσῳ, Κύρος τῇ στρατιῇ τῇ ἑαυτοῦ
διαπέμψας ιππέας προεῖπε τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα
δώσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρεε,
ἐνταῦθα τῶν ἄλλων πεπαυμένων ἀνήρ τις, ‘Υροιάδης ὄνοματι,
ἐπειράτο προσβαίνων κατὰ τοῦτο τῆς ἀκροπόλεως ὅπου οὐδεὶς
ἐτέτακτο φύλαξ· ἀπότομός τε γάρ ἐστι ταύτῃ ἡ ἀκρόπολις καὶ
ἄμαχος. ὁ δὲ ‘Υροιάδης οὗτος, ίδὼν τῇ προτεραιή τινὰ τῶν Λυδῶν
κατὰ τοῦτο τῆς ἀκροπόλεως καταβάντα ἐπὶ κυνέην ἄνωθεν
κατακυλισθεῖσαν καὶ ἀνελόμενον, ἐφράσθη καὶ ἐξ θῦμὸν ἐβάλετο.
τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ’ αὐτὸν ἄλλοι Περσέων

ἀνέβαινον. προσβάντων δὲ πολλῶν οὕτω δὴ Σάρδιές τε ἐᾶλωσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

[ἐᾶλωσαν: this aorist is conjugated like ἔγνων *τεσσερεσκαιδεκάτη*, fourteenth διαπέμψας, *sending* X (acc.) *through* Y (dat.) ὡς οὐ προεχώρεε, as it was not succeeding ἀπότομδς, steep, sheer ἄμαχος, *impregnable* κυνέην, helmet ἀνθεν, from above κατακυλισθεῖσαν (from κατακυλίνδω), which had been rolled down ἐξ θῦμὸν ἐβάλετο, he laid it to heart ἀνεβεθήκει: pluperfect, translate, he had already climbed up]

κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς τὰ μὲν ἄλλα ἐπιεικής, ἄφωνος δέ. ἀλισκομένου δὴ τοῦ τείχεος ἦιε τῶν τις Περσέων
15 ώς Κροῖσον ἀποκτενέων· καὶ ὁ μὲν Κροῖσος ὁρέων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὃς εἶδε ἐπιόντα τὸν Πέρσην,
ὑπὸ δέοντος ἔρρηξε φωνήν, εἶπε δέ· “ὦ ἄνθρωπε, μὴ κτείνε Κροῖσον.”
οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο, μετὰ δὲ τοῦτο ἥδη ἐφώνεε τὸν
20 πάντα χρόνον τῆς ζωῆς.

[οἱ = αὐτῷ τὰ . . . ἄλλα, in other respects ἐπιεικής, able, capable ἄφωνος, dumb, mute ἦιε = Ionic for ἦει, was going (imperfect of εἰμι) ὁρέων = Ionic for ὁρῶν ὑπὸ + gen., because of παρημελήκει (pluperfect of παραμελέω), translate as a simple past, took no heed ἔρρηξε (from ρήγνυμι), we say “broke his silence” or “broke into speech” rather than “broke his voice” ἐφθέγξατο (from φθέγγομαι), spoke]

οἱ δὲ Πέρσαι τάς τε Σάρδīς ἔσχον καὶ αὐτὸν Κροῖσον ἐζώγρησαν,
ἄρξαντα ἔτεα τεσσερεσκαίδεκα καὶ τεσσερεσκαίδεκα ἡμέρας
πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἑαυτοῦ
μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κύρον.
25 ὁ δὲ ποιήσας μεγάλην πυρὴν ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν
πέδησι δεδεμένον καὶ δὶς ἐπτὰ Λῦδῶν παρ' αὐτὸν παῖδας, εἴτε ἐν νόῳ
ἔχων αὐτοὺς θεῶν τινι θύσειν, εἴτε πυθόμενος τὸν Κροῖσον εἶναι
θεοσεβέα τοῦδε εἶνεκα ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος
γιγνώσκειν εἴ τις αὐτὸν δαιμόνων σώσει ὕστε μὴ ζῶντα
κατακαυθῆναι.

[ἐζώγρησαν (from ζωγρέω), took alive, captured τεσσερεσκαίδεκα, fourteen
ἀνεβίβασε (from ἀναβιβάζω), put him up on πέδησι, shackles δὶς ἐπτά, twice
seven παρ' αὐτὸν, beside him θεοσεβέα, god-fearing, religious]

PRINCIPAL PARTS: Another Verb from Unrelated Stems

φέρω, [οι-] οἴσω, [ένεγκ-] ἤνεγκα or ἤνεγκον, [ένεκ-] ἐν-ήνοχ-α (see pages 211 and 235), ἐν-ήνεγ-μαι, ἤνέχθην, *I carry; of roads, lead*

WORD STUDY

In what branches of medicine do the following specialize?

- | | |
|--------------------|------------------|
| 1. gynecologist | 4. pediatrician |
| 2. pharmacologist | 5. gerontologist |
| 3. physiotherapist | 6. anesthetist |

Give the Greek stems from which these words are formed.

GRAMMAR

1. The Perfect Active

a. *Indicative:*

οἱ δοῦλοι τοὺς βοῦς ἥδη λελύκασιν.

The slaves have already loosed the oxen.

b. *Subjunctive:*

φοβούμεθα μὴ οἱ δοῦλοι τοὺς βοῦς οὐκ ἥδη λελυκότες δῶσιν.

We are afraid that the slaves have not already loosed the oxen.

c. *Optative:*

ἥρετο εἰ οἱ δοῦλοι τοὺς βοῦς ἥδη λελυκότες εἶεν.

He asked whether the slaves had already loosed the oxen.

d. *Imperative:*

Very rare; Achilles, addressing the body of Hector, whom he has just slain, uses the perfect imperative, **τέθναθι**, *be dead!* (*Iliad* 22.365).

The forms of the perfect imperative are not given in the chart below.

e. *Infinitive:*

λέγει τοὺς δούλους τοὺς βοῦς ἥδη λελυκέναι.

He says that the slaves have already loosed the oxen.

f. *Participle:*

εἶδε τοὺς δούλους τοὺς βοῦς ἥδη λελυκότας.

He saw that the slaves had already loosed the oxen.

All these perfect verb forms describe states or conditions existing as a result of completed actions. The state or condition described is ongoing or permanent: οἱ δοῦλοι τοὺς βοῦς ἥδη λελύκασιν; this sentence states that the slaves have already loosed the oxen and that the oxen are still loose now, in present time.

In indirect questions and indirect statements when the leading verb is in a past tense, the perfect tense forms will be translated with "had" in English to show completion of the action prior to the time of the leading verb (see the third and last examples above).

2. The -κα 1st Perfect Active: Forms

Some verbs have -κα in the perfect active, and some have only -α (see below, Grammar 7, pages 210–211). We call the former -κα *1st perfect active* and the latter -α *2nd perfect active*. Both types reduplicate or augment the stem, as does the perfect middle/passive (see Chapter 27, Grammar 1, pages 183–184, and Grammar 8, pages 196–197). Perfects in -κα then have endings as shown below. Remember that the perfect stem of λύω has a short u, and note the accent of the infinitive. The perfect imperative is rare and is not shown in the chart below.

Indicative	Infinitive	Participle
λέ-λυ-κα λέ-λυ-κας λέ-λυ-κε(ν) λε-λύ-καμεν λε-λύ-κατε λε-λύ-κασι(ν)	λε-λυ-κέναι	λε-λυ-κώς, λε-λυ-κνία, λε-λυ-κός, gen., λε-λυ-κότ-ος, etc.
Subjunctive	or very rarely	Subjunctive
λελυκώς ὠ λελυκώς ḥις λελυκώς ḥ λελυκότες ώμεν λελυκότες ḥτε λελυκότες ώσι(ν)		λελύκω λελύκης λελύκη λελύκωμεν λελύκητε λελύκωσι(ν)
Optative	or occasionally	Optative
λελυκώς εἴην λελυκώς εἴης λελυκώς εἴη λελυκότες εἶμεν or εἴημεν λελυκότες εἴτε or εἴητε λελυκότες εἰεν or εἴησαν		λελύκοιμι λελύκοις λελύκοι λελύκωμεν λελύκοιτε λελύκοιεν

Note: εύρισκω may either retain εύ- or augment to ηύ-, thus giving either εύρηκα or ηύρηκα for the perfect active.

The declension of the -κα 1st perfect active participle is as follows:

	Masculine	Feminine	Neuter
Nom., Voc.	λελυκώς	λελυκυνία	λελυκός
Gen.	λελυκότος	λελυκυνίας	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυνίαν	λελυκός
Nom., Voc.	λελυκότες	λελυκυνίαι	λελυκότα
Gen.	λελυκότων	λελυκυνίων	λελυκότων
Dat.	λελυκόσι(ν)	λελυκυνίαις	λελυκόσι(ν)
Acc.	λελυκότας	λελυκυνίας	λελυκότα

3. The Perfect Tense: Stems

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

τίμά-ω > τετίμη-κα

φιλέ-ω > πεφίλη-κα

δηλό-ω > δεδήλω-κα

Consonant stems:

- a. Verbs with stems ending in dentals (δ, θ) and ζ drop the final consonant, e.g.:

δείδ-ω > δέ-δοι-κα

πείθ-ω > πέ-πει-κα

νομίζ-ω > νε-νόμι-κα

- b. Some verbs with stems ending in liquids (λ, ρ) and nasals (μ, ν) drop the final consonant of the stem, e.g.:

κρίν-ω > κέ-κρι-κα

Others extend the stem with an ε, which is lengthened to η in the perfect, e.g.:

εύρισκω: [εύρ- > εύρε-] ηύρη-κα

μέν-ω: [μεν- > μενε-] με-μένη-κα

τρέχω: [δραμ- > δραμε-] δε-δράμη-κα

So also μανθάνω: [μαθ- > μαθε-] με-μάθη-κα

c. Note the following:

ἀπο-θνήσκω: [θνη-] τέ-θνη-κα
 βάλλω: [βλη-] βέ-βλη-κα
 καλέω: [κλη-] κέ-κλη-κα

4. Aspect

The perfect tense denotes or records a state that is the result of an action *completed* in the past (see Chapter 27, Grammar 2, page 184) and thus describes a *present state*. Many verbs in the perfect tense can therefore best be translated with the present tense in English, e.g.:

ἀπο-θνήσκω: perfect [θνη-] τέθνηκα (no prefix in the perfect tense) = *I have died and therefore I am dead* οἱ τεθνηκότες = *the dead*
 ἴστημι: perfect [στη-] ἴστηκα = *I have stood up and therefore I stand*
 βαίνω: perfect [βη-] βέβηκα = *I have taken a step, made a stand, and therefore I stand; I stand firm; I am set*

5. The Pluperfect Tense: Indicative Only

οἱ δοῦλοι τοὺς βοῦς ἐλελύκεσαν πρὶν καταδύναι τὸν ἥλιον.
The slaves had loosed the oxen before the sun set.

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote. It will normally be translated with “had” in English.

Note the following sentences with verbs in the pluperfect from the reading passage at the beginning of this chapter:

τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ’ αὐτὸν ἄλλοι Περσέων ἀνέβαινον. (11–12)

And then indeed he himself had climbed up, and others of the Persians were climbing up after him.

(The action of Hyrcanus was completed before the others ascended, and hence the pluperfect ἀνεβεβήκει is appropriate, but sometimes, as here, the pluperfect is used to describe a past action that occurs so suddenly as to be almost simultaneous with another or other past actions. Thus, the others climbed up almost at the same moment at which Hyrcanus had made his ascent.)

καὶ ὁ μὲν Κροῖσος ὁρέων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. (16–18)

And Croesus, seeing him coming against (him), because of his present misfortune had gotten into a state of heedlessness = was paying no heed, nor was it making any difference to him at all whether he died.

(The pluperfect παρημελήκει implies that Croesus had gotten into a state of heedlessness by the time he was attacked; therefore at that moment in time he was not caring whether he died or not.)

6. The -κη 1st Pluperfect Active: Forms

Verbs that reduplicate the stem in the perfect are augmented with ε to form the pluperfect:

Indicative

ἐ-λε-λύ-κη
ἐ-λε-λύ-κης
ἐ-λε-λύ-κει(ν)
ἐ-λε-λύ-κεμεν
ἐ-λε-λύ-κετε
ἐ-λε-λύ-κεσαν

Contract Verbs

ἐπεφιλήκη, etc.
ἐτετίμήκη, etc.
ἐδεδηλώκη, etc.

Exercise 28α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of βάλλω, φιλέω, τίμάω, and δηλόω in the active voice. Keep these charts for reference.

7. The - α 2nd Perfect Active and the - η 2nd Pluperfect Active

Some verbs in the perfect and pluperfect active do not have the κ that appears in all the forms given above; we call these -α 2nd perfects and -η 2nd pluperfects. Here are examples:

ὁ Φίλιππος τυφλὸς γέγονεν.

Philip has become = is blind.

ἵλεως ἔσθι μοι τυφλῷ γεγονότι. (17β:50–51)

Be propitious to me having become blind.

Be propitious to me who have become blind.

Be propitious to me who am blind.

-α 2nd perfect active and -η 2nd pluperfect active:

Present: γράφ-ω

-α 2nd perfect active: γέ-γραφ-α

-η 2nd pluperfect active: ἐ-γε-γράφ-η

Present: ἔρχομαι

-α 2nd perfect active: ἐλήλυθ-α

-η 2nd pluperfect active: ἐληλύθ-η (rare)

The endings for the -α 2nd perfect and the -η 2nd pluperfect are the same as for the -κη 1st perfect and the -κη 1st pluperfect given in Gram-

mar 2 and Grammar 6 above. The periphrastic forms of the subjunctive and optative are, with few exceptions, the only ones used.

Most verbs with stems in labials (β , π , ϕ) and velars (γ , κ , χ) form - α 2nd perfects and - η 2nd pluperfects and usually aspirate the final consonant of the stem if it is not already aspirated, e.g.:

κρύπτω: [κρυφ-] κέ-κρυψ-α

ἄγω: [ἀγ-] ἥχ-α

τάττω: [ταγ-] τέ-ταχ-α

δείκνυμι: [δεικ-] δέ-δειχ-α

Note the change of vowel from ε to \circ or from ϵ to $\circ\circ$ or \circ in verbs with - α perfects and - η pluperfects, e.g.:

πέμπω > πέπομφ-α

τρέπω > τέτροφ-α

λείπω > λέλοιπ-α

κτείνω > ἔκτον-α

Note: for φέρω, the perfect stem ἐνεξ- gives perfect ἐνήνοχ-α (for the Attic reduplication, see page 235).

Exercise 28β

1. Make one photocopy of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of γίγνομαι, perfect, γέγονα. Keep this chart for reference
2. Make ten photocopies of the Verb Chart for the perfect and pluperfect on page 276, choose five verbs from previous charts for which you have not filled in perfect and pluperfect forms and fill in active and middle/passive perfect and pluperfect forms of those five verbs.

Exercise 28γ

Change the following present forms to the corresponding perfect forms:

- | | | |
|--------------|---------------|-----------------|
| 1. λῦουσι(ν) | 5. ἀποθνήσκει | 9. δεικνύσσι(ν) |
| 2. λέσοντες | 6. ἄγετε | 10. λείπειν |
| 3. μανθάνειν | 7. δηλούμεν | 11. γράφουσα |
| 4. πέμπεις | 8. νικῶντες | 12. πείθομεν |

Greek Wisdom

Heraclitus

ἀυτοῖς πείθονται καὶ διδασκάλῳ χρῶνται ὅμιλῳ οὐκ εἰδότες ὅτι “οἱ πολλοὶ κακοί, ὀλίγοι δὲ ἀγαθοί.” Fragment 104 Diels

Exercise 28 δ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|-----------|--------------|----------------|
| 1. λῦομεν | 3. ἄγουσι(ν) | 5. πέμπουσι(ν) |
| 2. τίμῃ | 4. πείθεις | 6. δηλῶ |

Exercise 28 ε

Read aloud and translate:

1. ἀρα πεποίηκας πάνθ' ὅσα κεκέλευκεν ὁ πατήρ;
2. ἀρα πέπεικέ σε ἡ μήτηρ οἴκοι μένειν;
3. οἱ Ἀθηναῖοι ἐξ μέγιστον κίνδυνον καθεστήκασιν.
4. οἵ τε δόπλιται ὑπὸ τῶν πολεμίων νενίκηνται καὶ αὐτὸς ὁ στρατηγὸς τέθνηκεν.
5. οἱ ἐν τῇ μάχῃ τεθνηκότες ὑπὸ τοῦ δῆμου τετίμηνται.
6. οἱ δοῦλοι τοὺς βοῦς λελυκότες οἴκαδε ἥλαυνον.
7. τί τὸ ἄροτρον ἐν τῷ ἀγρῷ λελοίπατε;
8. ἐγὼ νεδνίας τότε ὧν οὕπω ἐμεμαθήκη τὴν γεωμετρίāν.
9. νῦν δὲ σοφιστής τις πάντα τὰ μαθηματικά με δεδίδαχεν.
10. ὁ Ἀρχιμήδης ἐν τῷ λουτρῷ (*bath*) καθήμενος, ἔξαίφνης βοήσας, “εὔρηκα,” ἔφη.

Exercise 28 ζ

Translate into Greek:

1. The slaves have loosed the oxen and have led (*use ἄγω*) them home.
2. We have sent the women and children to the islands.
3. The woman is standing by the door, waiting for her husband.
4. Why have you done this? The teacher has shown you what you ought to do.
5. It is better to be dead than to live shamefully.

Rationalism and Mysticism

In the essay on Greek science and medicine (Chapter 11), we saw that the Ionian cosmologists attempted to explain the world in terms of natural causation. This intellectual revolution involved rejection of the old mythical explanations of phenomena and led inevitably to criticism of the traditional religion, to agnosticism, and to atheism. The criticism was not all destructive. For instance, the poet and philosopher Xenophanes, born ca. 570 B.C., attacked the immorality of the gods as they are portrayed in myth: "Homer and Hesiod attributed to the gods all that is a shame and a rebuke to men, theft, adultery, and deceit" (Kirk and Raven, *The Presocratic Philosophers*, Cambridge,

1964, page 169). He criticizes anthropomorphism: "The Ethiopians say that their gods are snub-nosed and black, the Thracians that theirs are blue-eyed and red-haired. . . . There is one god, like mortals neither in body nor in thought" (*ibid.*, pages 171 and 173). (See the Classical Greek readings on page 202.)

An example of the agnostic is provided by Protagoras, the first and greatest of the sophists (see essay, Chapter 24), who begins his work *On the Gods* as follows: "Concerning the gods, I am unable to discover whether they exist or not, or what they are like in form" (Protagoras, fragment 4).

The clearest surviving statement of the atheist's position is a fragment from a play by Critias (born ca. 460 B.C.):

There was a time when the life of men was disorderly and beast-like. . . . Then, as I believe, man laid down laws to chastise, and whoever sinned was punished. Then when the laws prevented men from open deeds of violence but they continued to commit them in secret, I believe that a man of shrewd and subtle mind invented for men the fear of the gods, so that there might be something to frighten the wicked even if they acted, spoke, or thought in secret. From this motive he introduced the conception of divinity. (Translated by Guthrie, *The Sophists*, Cambridge, 1971, pages 82 and 243)

The sixth century saw the development of religious ideas that were to have profound influence on Western thought, including Christian theology. The central tenet of this new mysticism was the duality of body and soul. The soul was conceived as a spiritual entity that existed before its confinement in the body and that survives the body's dissolution. This teaching was attributed to a poet-prophet named Orpheus, who was said to have lived in Thrace; his followers were called Orphics. Little is known about their beliefs. We are on firmer ground with Pythagoras, who seems to have incorporated Orphic beliefs into his teaching. Born ca. 550 B.C. in Samos, he settled in southern Italy, where he founded a religious community of men and women. He is best remembered today as a mathematician, but he also taught a way of life that was based on the belief that our present life is but a preparation for a further life or lives. The soul is divine and immortal; in successive reincarnations it is imprisoned in the body, and in its lives it must try to rid itself of bodily impurity by living as well as possible. Eventually it may be freed from the cycle of life and death and return to its divine origins.

The beliefs we have outlined were those of a limited circle of intellectuals, but the ordinary Greeks, who adhered to the traditional religion, could also find comfort in mysteries. There were various mystery cults in different parts of Greece, of which the most important were the Eleusinian mysteries. Starting as an ancient agrarian cult in honor of Demeter, goddess of grain, these mysteries by the middle of the seventh century offered initiates a blessed afterlife, from which the uninitiated were excluded: "Blessed is the man among mortals on earth who has seen these things. But he who has not taken part in the rites and has no share in them, he never knows these good

things when he is dead beneath the grim darkness" (*Homeric Hymn to Demeter*, ca. 625 B.C.).

The mysteries were open to all, men and women, Athenians and foreigners, slave and free. On the first day of the festival, the sacred herald made a proclamation, inviting all who wished to be initiated to assemble; they were warned that they must be of pure hands and "have a soul conscious of no evil and have lived well and justly." After three days of sacrifice and preparation, the initiates (*μόστραι*), numbering over 10,000, made their pilgrimage of fourteen miles or twenty-two and a half kilometers from Athens to Eleusis, led by the officials of the Eleusinian cult. The last day was spent in fasting and sacrifice. In the evening the rites were performed in the Hall of the Mysteries. The rites were secret, and all who participated took a vow of silence, so that we know very little of what happened. At the climax of the ceremony, in the darkness of the night, the *ιεροφάντης* (*revealer of holy things*) appeared in a brilliant light and revealed the holy objects. We are told that these included a sheaf of grain, which may have had symbolical significance, offering the hope of resurrection.

The cult of Eleusis, with its emphasis on moral as well as ritual purity and with the hope it offered the initiates of a blessed life hereafter, answered a deep spiritual need. The mysteries were celebrated with unbroken continuity from the archaic age until the site at Eleusis was finally devastated by Alaric the Goth in A.D. 395. "In a civilization where official religion did little to support the soul, Eleusis provided some comfort to those who faced the anxieties of this world and the next" (Parke, *Festivals of the Athenians*, London, Thames & Hudson, 1977, page 71).



Triptolemus, a hero of Eleusis, sowing Demeter's grain

Homeric Greek

Homer, *Odyssey* 1.1–10

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, δς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ιερὸν πτολίεθρον ἔπερσεν·
πολλῶν δ' ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θῦμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, τέμενός περ·
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὅλοντο,
νήπιοι, οἱ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἡσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἥμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

[μοι: a polite use of the dative case, not to me, but please ἔννεπε, tell about, tell the tale of Μοῦσα, Muse πολύτροπον, much-traveled or of many devices, resourceful
πολλὰ, adverbial, greatly; far and wide πλάγχθη = ἐπλάγχθη (aorist passive of
πλάζω, I turn X aside; passive, I wander), wandered Τροίης = Τροίας πτο-
λίεθρον = πόλιν ἔπερσεν: aorist of πέρθω, I sack, ravage ἵδεν = εἶδεν ἄστεα
= ἄστη νόον = νοῦν ὅ, he πάθεν = ἐπαθεν ἄλγεα, woes ὅν, his (with
θῦμόν) ἀρνύμενος, conative present participle, trying to win ἦν, his ψυχὴν,
soul; life ὡς, so ἐτάρους = ἐτάρους ἐρρύσατο (aorist middle of ἐρύω), saved,
rescued τέμενος (present middle participle of Homeric ἡμι, distinct in origin from
ἥμι and usually with initial short i, but with long i in the participle), desiring, being eager
περ, with participle, although αὐτῶν = ἐαυτῶν (enhancing the sense of σφετέρησιν)
σφετέρησιν, their own ἀτασθαλίησιν = ἀτασθαλίαις, recklessness ὅλοντο =
ἀπώλοντο, they perished νήπιοι, childish; foolish κατὰ: prepositional prefix to be
taken with ησθιον in the next line (= κατήσθιον) Ὑπερίονος, of Hyperion (the one
on high) Ἡελίοιο = Ἡελίου αὐτὰρ, but ὅ, he τοῖσιν = τοῖς, dative of separation,
pronoun here, them νόστιμον ἥμαρ, the day of their return τῶν, pronoun,
take with εἰπὲ, tell of these things ἀμόθεν, from some point]



The Sirens sing to Odysseus as he sails by.

Ο ΑΠΟΛΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (β)

VOCABULARY

Verbs

- αἱρέομαι, *I choose*
 ἀναμιμνήσκω, [μνη-] ἀνα-
 μνήσω, ἀνέμνησα, *I remind*
 someone (acc.) of something
 (acc. or gen.)
 μέμνημαι (perfect middle =
 present), *I have reminded*
 myself = *I remember*
 μνησθήσομαι (future pas-
 sive in middle sense),
I will remember
 ἐμνήσθην (aorist passive in
 middle sense), *I remem-
 bered*
 ἀναστενάζω, *I groan aloud*
 ἐνθῦμεομαι, ἐνθῦμήσομαι,
 ἐντεθῦμημαι, ἐνεθῦμήθην,
I take to heart; I ponder
 ἐπικαλέω, *I call upon; middle,*
I call upon X to help

- μεταγιγνώσκω, *I change my*
mind; I repent
 παρίσταμαι [= παρα- + ἵστα-
 μαι], *παρέστην, παρέστηκα*
 + dat., *I stand near, stand by;*
I help

Nouns

- ἡ ἡσυχία, τῆς ἡσυχίας, *quiet-
 ness*
 ἡ νεφέλη, τῆς νεφέλης, *cloud*
 ὁ ὄλβος, τοῦ ὄλβου, *happiness,
 bliss; prosperity*
 ἡ σιγή, τῆς σιγῆς, *silence*

Adjectives

- ἀνόητος, -ον, *foolish*
 ἔσχατος, -η, -ον, *furthest; ex-
 treme*

Preposition

- ἀντί + gen., *instead of; against*

Expression

- περὶ οὐδενὸς ποιοῦμαι, *I con-
 sider of no importance*

ὁ μὲν Κῦρος ἐποίεε ταῦτα, ὁ δὲ Κροῖσος ἐστηκὼς ἐπὶ τῆς πυρῆς, καίπερ ἐν κακῷ ἐὼν τοσούτῳ, ἐμνήσθη τὸν τοῦ Σόλωνος λόγον, ὅτι οὐδεὶς τῶν ζώντων εἴη ὄλβιος. ὡς δὲ τοῦτο ἐμνήσθη ἀναστενάξας ἐκ πολλῆς ἡσυχίης τρὶς ώνόμασε, “Σόλων.” καὶ Κῦρος ἀκούσας ἐκέλευσε τοὺς ἐρμηνέας ἐρέσθαι τὸν Κροῖσον τίνα τοῦτον ἐπικαλέοιτο. Κροῖσος δὲ πρῶτον μὲν στιγὴν εἶχεν ἐρωτώμενος, τέλος δὲ ὡς ἡναγκάζετο, εἶπε ὅτι ἥλθε παρ' ἑαυτὸν ὁ Σόλων ἐὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑαυτοῦ ὄλβον περὶ οὐδενὸς ἐποιήσατο, καὶ αὐτῷ πάντα ἀποβεβήκοι ἥπερ ἐκεῖνος εἶπε.

[ἐστηκῶς, *standing* τρὶς, *three times* τοὺς ἐρμηνέας, *interpreters* ἀποβεβήκοι
 (perfect optative of ἀποβαίνω), *had turned out*]

ό μὲν Κροῖσος ταῦτα ἐξηγήσατο, τῆς δὲ πυρῆς ἥδη ἀμμένης 10 ἐκαίετο τὰ ἔσχατα. καὶ ὁ Κῦρος ἀκούσας τῶν ἐρμηνέων ἢ Κροῖσος εἶπε, μεταγούντες τε καὶ ἐνθῦμεόμενος ὅτι καὶ αὐτὸς ἄνθρωπος ἐών ἄλλον ἄνθρωπον, γενόμενον ἑαυτοῦ εὔδαιμονίη οὐκ ἐλάσσονα, 15 ζῶντα πυρῇ διδοίη, καὶ ἐπιστάμενος ὅτι οὐδὲν εἴη τῶν ἐν ἀνθρώποις ἀσφαλές, ἐκέλευσε σβεννύναι ως τάχιστα τὸ καιόμενον πῦρ καὶ καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου. καὶ οἱ πειρώμενοι οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

[ἀμμένης (perfect passive participle of ἄπτω, *I fasten; I set on fire*), *kindled, lit σβεν-*
 νύναι (from σβέννυμι), (*his men*) *to put out καταβιβάζειν, to bring down ἐπι-*
κρατῆσαι + gen., to master, get control of]

ἐνταῦθα λέγεται ὑπὸ τῶν Λῦδῶν τὸν Κροῖσον, μαθόντα τὴν 20 Κύρου μετάγνωσιν, βοῆσαι τὸν Ἀπόλλωνα, καλέοντα παραστῆναι καὶ σῶσαι μιν ἐκ τοῦ παρεόντος κακοῦ· τὸν μὲν δακρύοντα ἐπικαλέεσθαι τὸν θεόν, ἐκ δὲ αἰθρίης καὶ νηνεμίης συνδραμεῖν ἔξαίφνης νεφέλας, καὶ χειμῶνά τε γενέσθαι καὶ πολὺ ὕδωρ, σβεσθῆναι τε τὴν πυρήν. οὕτω δὴ μαθόντα τὸν Κῦρον ως εἴη ὁ 25 Κροῖσος καὶ θεοφιλής καὶ ἀνὴρ ἀγαθός, ἐρέσθαι τάδε· “Κροῖσε, τίς σε ἀνθρώπων ἔπεισε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντὶ φύλου ἐμοὶ καταστῆναι;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἐπρηξα τῇ σῇ μὲν εὔδαιμονίῃ, τῇ δὲ ἐμαυτοῦ κακοδαιμονίῃ· αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς ἐπάρας ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητος ἐστι δοτις πόλεμον πρὸ εἰρήνης αἱρέεται· ἐν μὲν γὰρ τῇ εἰρήνῃ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ πολέμῳ οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμονί που φύλον ἦν οὕτω γενέσθαι.” ὁ 30 μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λύσας καθεῖσέ τε ἐγγὺς ἑαυτοῦ καὶ μεγάλως ἐτίμα.

[μετάγνωσιν, *change of mind* μιν, *him αἰθρίης . . . νηνεμίης, clear sky . . . windless calm σβεσθῆναι* (from σβέννυμι; aorist passive infinitive in indirect statement), *was put out θεοφιλής, dear to the gods οὕτω δὴ . . . τὸν Κῦρον . . . ἐρέσθαι*, still indirect statement, reporting what was said *καταστῆναι, to become τῇ . . . εὔδαιμονίῃ, τῇ . . . κακοδαιμονίῃ*: datives of accompanying circumstances or manner, *with good luck for you . . . κακοδαιμονίῃ, bad luck ἐπάρας* (from ἐπαίρω), *having raised; having induced δοτις = ὃστε πρὸ, in prefer-*

ence to now, perhaps, I suppose καθεῖστε (= ἐκάθιστε, aorist of καθίζω), made X sit down]

—adapted from Herodotus 1.86.3–88.1

PRINCIPAL PARTS: Verbs Adding e to Stem

βιούλομαι, [βιουλε-] βιουλήσομαι, βεβιούλημαι, ἐβουλήθην + infin., I want; I wish

ἐθέλω or θέλω, imperfect, ἥθελον, [έθελε-] ἐθελήσω, ἥθελησα, ἥθεληκα
+ infin., *I am willing; I wish*

μάχομαι, [μαχε-] **μαχοῦμαι**, **ἐμαχεσάμην**, **μεμάχημαι**, *I fight; + dat., I fight against*

χαίρω, [χαιρε-] **χαιρήσω**, [χαρε-] **κεχάρηκα**, [χαρ-] **ἐχάρην** (*I rejoiced*),
I rejoice; + participle, I am glad to

WORD BUILDING

The following verbs have present reduplication, i.e., in the present and imperfect only, the first consonant of the stem + ı are prefixed to the verb stem:

δί-δω-μι	(δω-/δο-)	γί-γν-οματ	(γν-/γεν-/γον-)
τί-θη-μι	(θη-/θε-)	γι-γνώ-σκω	(γνω-/γνο-)
ἴ-στη-μι (see page 40)	(στη-/στα-)	άνα-μι-μνή-σκω	(μνη-/μνα-)

Give the meaning of the following sets formed from these verbs. Note that nouns and adjectives formed from such verbs are formed from the verb stem proper, not the reduplicated form:

- | | | | | | |
|--------------|----------|--------------|-------------|-------------------|-------------|
| 1. δω-/δο- | ἡ δόσις | τὸ δῶρον | προ-δο- > | ὁ προδότης | ἡ προδοσία |
| 2. θη-/θε- | ἡ θέσις | ὁ νομο-θέτης | ἡ ὑπό-θεσις | | |
| 3. στη-/στα- | ἡ στάσις | | προ-στα- > | ὁ προστάτης | ἡ προστασία |
| 4. γεν-/γον- | τὸ γένος | ἡ γένεσις | | ὁ πρόγονος | |
| 5. γνω-/γνο- | ἡ γνώμη | ἡ γνῶσις | | γνωστός, -ή, -όν | |
| 6. μνη-/μνα- | ἡ μνήμη | τὸ μνῆμα | τὸ μνημεῖον | ἀλεί-μνηστος, -ον | |

Greek Wisdom

Heraclitus

τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἀνθρωποι δὲ ἂ μὲν ἄδικα ὑπειλήφασιν ἢ δὲ δίκαια. Fragment 102 Diels

GRAMMAR

8. Verbs Found Most Commonly in the Perfect and Pluperfect Tenses

The following verbs are found most commonly in the perfect tense with present meanings. The pluperfect of these verbs is translated as imperfect in English. The present forms given below in parentheses do not occur in Attic Greek:

Present	Aorist	Perfect
(δείδω, <i>I fear</i>)	ἔδεισα, <i>I feared</i>	δέδοικα, <i>I am afraid</i>
(ἔθω, <i>I am accustomed</i>)		εἴωθα, <i>I am accustomed to + infin.</i>
(εἴκω, <i>I am like; I seem likely</i>)		έοικα, <i>I am like; I am likely to ώς έοικε(v), as it seems</i>
(ἰδ-, <i>see</i>)		οἶδα, <i>I know</i>
φύω or φύω, <i>I produce</i>	ἔφυσα, <i>I produced</i>	πέφυκα, <i>I am by nature</i>

Keep in mind also that the perfect tense forms μέμνημαι and ἔστηκα have present meanings, *I remember* and *I stand*.

Exercise 28η

Read aloud and translate into English:

- αὕτη ἡ γυνή, ὃς ἔοικε, σωφρονεστάτη πέφυκεν.
- οὐκ οἶδα γυναῖκα σωφρονεστέρāν· βούλομαι οὖν γαμεῖν (*to marry*) αὐτήν.
- δέδοικα δὲ μὴ ὁ πατὴρ οὐκ ἐθέλῃ αὐτήν μοι ἐκδοῦναι.
- οἱ νεανίαι ἀνδρειότατοι πεφῦκάτες οὐκ ἐδεδοίκεσαν.
- οἱ παιδεῖς εἰώθασιν εἰς διδασκάλων καθ' ήμέρāν φοιτᾶν.
- ἀλλ' οὐκ ἀεὶ μέμνηνται ὅσα λέγει ὁ διδάσκαλος.
- ὁ Κροῖσος ἐμνήσθη πάνθ' ὅσα εἶπεν ὁ Σόλων.
- τῶν Ἀθηναίων οἱ πολλοὶ (*the majority*) ἐν τοῖς ἀγροῖς οίκειν εἰώθεσαν.

9. The Verb οἶδα

The verb οἶδα is an irregular -α 2nd perfect (see above, Grammar 8) formed from the stem *iōd-* (originally *fiōd-*, pronounced *wid*, cf. Latin *videō*, "I see"), which appears also in *εἶδον*, *I saw*. The verb οἶδα means *I have found out = I know*, and is present in meaning. The corresponding pluperfect ήδη or ήδειν means *I had found out = I was aware, was knowing; I knew*, and is imperfect in meaning. As seen in the chart below, the

subjunctive, infinitive, and participle are formed regularly from the stem εἰδ-; the indicative and imperative are irregular and must be carefully learned.

Indic.	Subj.	Opt.	Imper.	Infin.	Part.
-α 2nd Perfect (present in meaning), <i>I know</i>					
οἶδα	εἰδῶ	εἰδείην		εἰδέναι	εἰδώς,
οἶσθα	εἰδῆς	εἰδείης	ἴσθι		εἰδυῖα,
οἶδε(v)	εἰδῇ	εἰδείη			εἰδός
ἴσμεν	εἰδῶμεν	εἰδεῖμεν			gen., εἰδότος, etc.
ἴστε	εἰδῆτε	εἰδεῖτε	ἴστε		
ἴσᾶσι(v)	εἰδῶσι(v)	εἰδεῖν			
-η 2nd Pluperfect (imperfect in meaning), <i>I was aware, was knowing; I knew</i>					
ἥδη	οτ	ἥδειν			
ἥδησθα	οτ	ἥδεις			
ἥδει(v)					
ἥσμεν	οτ	ἥδεμεν			
ἥστε	οτ	ἥδετε			
ἥσαν	οτ	ἥδεσαν			

The future, εἰσομαι, *I will know*, is regular (like λύσομαι).

Exercise 28θ

Read aloud and translate into English:

- ἀρ' οἶσθα ὅπόθεν ἐληλύθασιν οἱ ξένοι;
- οὐδεὶς ἥδει ὅποι ἔπλευσαν οἱ ἔμποροι.
- οὐδέποτε ἐώρακα τοσοῦτον θόρυβον. ἀρ' ίστε τί γέγονεν;
- ὁ αὐτούργός, οὐκ εἰδὼς τί βούλεται ὁ ξένος, ἡπόρει τί δεῖ ποιῆσαι.
- οὗτοι οὕτ' ίσᾶσι πότε γενήσεται ἡ ἐκκλησία οὕτε βούλονται εἰδέναι.
- ὦ κάκιστε, εὖ ίσθι κακὰ πεισόμενος, οὔτω κακὰ πράξας.
- οἱ πολῖται οὐκ ἥδεσαν τὸν ῥήτορα ψευδῆ εἰπόντα.
- οἱ ἄγγελοι ἀπῆλθον πρὶν εἰδέναι πότερον ἡμεῖς τοὺς λόγους δεξόμεθα ἢ οὗ.
- μείνατε ἔως ἂν εἰδῆτε τί βουλόμεθα.
- αἱ γυναικες, εἰδυῖαι τοὺς ἄνδρας ἐξ κίνδυνον καταστάντας, μάλα ἐφοβούντο.

Exercise 28ι

Translate into Greek:

- Be assured (= Know well) that the king is becoming angry.
- Do you know where the children have gone?
- I wish to know why you did this.

4. Knowing well what had happened, the woman told her husband (*dative*) the truth.
5. Not knowing when the ship would arrive, they were waiting all day at (*ἐν*) the harbor.

Ο ΚΡΟΙΣΟΣ ΓΙΓΝΩΣΚΕΙ THN ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ

Read the following passages (adapted from Herodotus 1.90–91) and answer the comprehension questions:

ο δὲ Κῦρος τὸν Κροῖσον θαυμάζων τῆς σοφίης εἴνεκα ἐκέλευε αὐτὸν αἰτεῖν ἦντινα ἀν δόσιν βούληται. ο δὲ Κροῖσος εἶπε· “ὦ δέσποτα, χαριεῖ μοι μάλιστα, ἐάν με ἔᾶς τὸν θεὸν τῶν Ἑλλήνων, δὸν ἐγὼ ἐτίμησα μάλιστα, ἐρέσθαι εἰ ἔξαπατᾶν τοὺς εὖ ποιέοντας νόμος ἔστι οἱ.” Κῦρος δὲ ἤρετο τί τοῦτο αἰτεῖ. Κροῖσος δὲ πάντα οἱ ἔξηγέτο, τὰς τε ἀποκρίσεις τῶν χρηστηρίων διεξιών καὶ τὰ ἀναθήματα ἢ ἐξ Δελφοὺς ἔπεμψε καὶ ὅπως ἐπᾶρθεὶς τῷ μαντείῳ ἐστρατεύσατο ἐπὶ τοὺς Πέρσας. Κῦρος δὲ γελάσας εἶπε· “καὶ τούτου τεύξεαι παρ’ ἐμοῦ καὶ ἄλλου παντὸς οὗ ἀν δέῃ.”

[δόσιν, gift ἔξαπατᾶν, to deceive οἱ, dative of possession, for him, his οἱ, indirect object, to him τὰς . . . ἀποκρίσεις, the answers διεξιών (from διεξέρχομαι), going through in detail, relating ἐπᾶρθεὶς (from ἐπαΐρω), having been raised; having been induced τεύξεαι = τεύξει (future of τυγχάνω) + gen., you will get]

1. Why does Cyrus admire Croesus?
2. What does Cyrus order Croesus to do?
3. What does Croesus want to ask the Greek god in Delphi?
4. What three things does Croesus recount to Cyrus?
5. What is Cyrus's reaction and response?

ώς δὲ ταῦτα ἤκουσε ὁ Κροῖσος πέμπων ἀγγέλους ἐς Δελφοὺς ἐκέλευε αὐτοὺς τιθέντας τὰς πέδας ἐν τῷ ιερῷ τὸν θεὸν ἐρωτᾶν εἰ οὐ τι ἐπαισχύνεται τοῖσι μαντείοισι ἐπάρτας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας.

[τὰς πέδας, the shackles (that Croesus wore when he was bound on the pyre) ἐπαισχύνεται, he is ashamed]

6. What did Croesus order the messengers to do first when they arrived in Delphi?
7. What were the messengers to ask the god?

ἀφικομένοισι δὲ τοῖσι Λυδοῖσι καὶ λέγουσι τὰ ἐντεταλμένα ἡ Πυθίη εἶπε τάδε· “τὴν πεπρωμένην μοῖραν ἀδύνατόν ἔστι ἀποφυγεῖν καὶ θεῷ. κατὰ δὲ τὸ μαντεῖον τὸ γενόμενον, οὐκ ὄρθως Κροῖσος μέμφεται· προηγύρευε γὰρ ὁ Ἀπόλλων, ἐὰν

στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ εὑ̄ μέλλοντα βουλεύεσθαι ἔχρην ἐπερέσθαι πότερον τὴν ἑαυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν.” ταῦτα μὲν ἡ Πυθίη ἀπεκρίνατο τοῖσι Λῆδοισι, οἱ δὲ ἐπανῆλθον ἐς Σάρδης καὶ ταῦτα ἀπήγγειλαν Κροίσῳ. ὁ δὲ ἀκούσας συνέγνω ἑαυτοῦ εἶναι τὴν ἀμαρτίāν καὶ οὐ τοῦ θεοῦ.

[τὰ ἐντειαλμένα (from ἐντέλλω), *the things that had been commanded* = Croesus's commands πεπρωμένην (from πόρω, *I furnish, offer, give*), *fated* μοῖραν, *fate* (= portion, allotment, lot) καὶ, even προηγόρευε, *foretold* τὸν δὲ εὑ̄ μέλλοντα βουλεύεσθαι, *and he, if he was going to plan well* ἐπερέσθαι, *to ask in addition* λέγοι, *meant* ἀπήγγειλαν, *announced* συνέγνω (from συγγιγνώσκω), *he acknowledged, admitted* τὴν ἀμαρτίāν, *the mistake*]

8. What does the Pythia say is impossible?
9. Does the Pythia agree with Croesus's criticism of the oracle?
10. What, exactly, had the oracle said?
11. What should Croesus have asked in addition?
12. What words suggest that the Pythia thinks that Croesus was not sufficiently cautious?
13. Whom does Croesus finally blame?

Exercise 28 κ

Translate into Greek:

1. Croesus has sent messengers to Delphi to ask the god why he has betrayed (*use προδίδωμι*) him (*ἑαυτόν*).
2. The messengers have arrived at Delphi, and, standing in the temple, have consulted the oracle.
3. The Pythia has interpreted (*use ἐξηγέομαι*) the oracle of Apollo; the god blames Croesus for (= as, *use ως*) not being prudent.
4. Croesus, having heard (*use ἀκούω, perfect ἀκήκοα*) the oracle, comes to know that he himself was wrong.
5. “Alas, alas,” he says, “how foolish (*use ἀνόητος, -ον*) I was! I myself, as it seems, have destroyed my own empire.”



Apollo enthroned in his temple



The nine Muses

ΑΛΛΟΣ ΛΟΓΟΣ ΠΕΡΙ ΤΟΥ ΚΡΟΙΣΟΥ

The lyric poet Bacchylides was born on the island of Ceos ca. 524 B.C. None of his poetry was known to us until 1896, when a papyrus was found in Egypt containing the remains of fourteen odes in honor of victors in the great games and four odes in honor of Dionysus. All Bacchylides' poems belong to the genre called "choral lyric," that is to say, poems written for public performance, usually on religious occasions, by a chorus that sang the poem to the accompaniment of flute and lyre and expressed the drama of the poem through dance. Such performances had been a central part of Greek festivals since the Bronze Age and took place everywhere in Greece.

The lines below are part of a poem commissioned to celebrate the victory of Hieron, tyrant of Syracuse, in the chariot race at the Olympic Games of 468 B.C. This was the most prestigious of all victories in the games and would have been celebrated on Hieron's return to Syracuse at a religious festival.

The dialect of choral lyric by tradition had a Doric coloring, most clearly seen in the predominance of long *α*, e.g., ἀρχᾶγέτāν = ἀρχηγέτην (as an aid in reading, Attic equivalents are given for words glossed in the notes with Doric spellings). Other features of the genre are swift changes of direction in thought or scene, the abbreviated form in which mythical examples are given (it is assumed that the story is known to the audience, and the poet concentrates on the dramatic moments), and the free use of colorful compound adjectives, often coined for the particular context.

In choral odes the central feature is often a myth, which is more or less closely connected with the main subject of the poem. Croesus was an historical figure, but his story is here told as a myth. In Bacchylides' version Croesus builds the pyre himself and ascends it with his family in order to commit suicide and so avoid slavery. Apollo rescues him and takes him and his family to live with the Hyperboreans, a legendary people who live in the far North. The connection with Hieron is that both were exceptionally generous to Delphi and both were rewarded for their generosity.

VOCABULARY

- 1 επεί, *for* καὶ, *even* δαμασίππου, *horse-taming*
- 2 ἀρχᾶγέτāν (= ἀρχηγέτην), *ruler*
- 3 εὗτε, *when*
τᾶν πεπρωμένāν (= τὴν πεπρωμένην) . . . κρίσιν (4), *the fated judgment*
- 4 Ζηνὸς τελέσσαντος = Διὸς τελέσαντος, *Zeus having brought to pass*
- 5 Περσᾶν = Περσῶν ἀλίσκοντο = ἡλίσκοντο
- 6 δ χρυσάριος . . . Ἀπόλλων (7), *Apollo of the golden sword*
- 7 φύλαξ' = ἐφύλαξε ἄελπτον ἀμάρ (= ἡμαρ), *the unexpected day*
- 8 μολῶν, *having come*
πολυδάκρυον . . . δουλοσύνāν (9), *tearful slavery*
- 9 μίμνειν (= μένειν), *to wait for*
- 10 χαλκοτειχέας . . . αὐλᾶς, *the bronze-walled courtyard*
προπάροιθεν + gen., *before, in front of*



ό Κροῖσος τῆς πυρῆς ἐπιβεβηκὼς σπονδὴν ποιεῖται.

- έπει ποτε καὶ δαμασίππου
Λῦδίας ἀρχαγέταν,
εῦτε τὰν πεπρωμένᾶν
Ζηνὸς τελέσσαντος κρίσιν
5 Σάρδιες Περσᾶν ἀλίσκοντο στρατῷ,
Κροῖσον ό χρυσάορος
- φύλαξ' Ἀπόλλων. ό δ' ἐς ὄελπτον ἄμαρ
μολῶν πολυδάκρυον οὐκ ἔμελλε
μίμνειν ἔτι δουλοσύνᾶν· πιρᾶν δὲ
10 χαλκοτειχέος προπάροιθεν αὐλᾶς

- 11 νάγησατ' (= ἐνάγησατο; from νήσω), *he heaped up* ἔνθα, *where*
 ἀλόχῳ . . . κεδνῷ, *his dear wife*
- 12 εὐπλοκάμοις (with θυγατράσι, 13), *fair-haired*
 ὅλαστον, *inconsolably*
- 13 δύρομέναις = ὁ δύρομέναις χέρας = χεῖρας
- 14 αἰπὺν αἰθέρα, *the high air*
 σφετέρας, *his* ἀείρας = ἄρας
- 15 γέγωνεν (perfect with present sense) *he calls aloud*
 ὑπέρβιε, *mighty*
- 17 Λατοίδας (= Λητοίδης) ἄναξ, *lord son of Leto* (i.e., Apollo, whose mother was Leto)
- 18 ἔρρουσιν, *are gone, have vanished*
 Ἀλυάττα δόμοι = 'Αλυάττου δόμας, *the house of Alyattes*
- 19 ἀμοιβᾶ (= ἀμοιβή) + gen., *return for*
- 20 Πῦθωνόθεν, *from Delphi* (Pytho was the old name for Delphi)
- 21 πέρθουσι = πορθοῦσι
 δοριάλωτον, *taken by the spear*
- 22 ἐρεύθεται, *is reddened, runs red*
 χρῦσοδίνας (= χρῦσοδίνης) Πακτωλός, *the Pactolus eddying with gold* (the river Pactolus, which ran through Sardis, contained gold)
- 23 ἀεικελίως, *shamefully*
- 24 ἔνκτίτων μεγάρων, *their well-built houses*
- 25 τὰ πρόσθεν ἐχθρὰ φίλα, *what was hateful before (is now) dear*
 γλύκιστον, (is) *sweetest* (the subject is θανεῖν)
- 26 τόσ(α), *so much; this*
 ἀβροβάταν (= ἀβροβάτην), *delicately-stepping (servant)*
 κέλευσεν = ἐκέλευσεν
- 27 ἄπτειν ξύλινον δόμον, *to light the wooden pyre* (lit., *structure, house*)
 ἔκλαγον, *were shrieking*
- 28 ἀνὰ . . . ἔβαλλον (29) = ἀνέβαλλον φίλας, *their own* ματρὶ = μητρὶ
- 29 προφανῆς, *clear beforehand, foreseen*
 θνάτοισιν (= θνητοῖς), *for mortals*
- 30 ἔχθιστος, *most hateful* φόνων, *of deaths*
- 32 λαμπρὸν . . . μένος, *the bright strength*
 διάϊσσεν (= διῆσσεν), *was rushing through* (the pyre)
- 33 ἐπιστάσας (= ἐπιστήσας), *having set above*
 μελαγκευθὲς νέφος, *a black-covering cloud*
- 34 σφέννῦνεν (= ἐσφέννῃ), *was quenching*
 ξανθᾶν φλόγα, *the yellow flame*
- 35 ἄπιστον, (is) *incredible*
 μέριμνα, *the care, providence*
- 36 τεύχει, *brings to pass*
 Δάλογενής (= Δηλογενής), *born in Delos*
- 37 'Υπερβορέους, *the Hyperboreans* (a mythical people living in the far North)
 γέροντα, i.e., Croesus
- 38 τανισφύροις . . . κούραις, *the maidens of the slender ankles*
 κατένασσε (aorist of καταναίω), *settled*
- 39 εὐσέβειαν, *his piety* ὅτι, *because*
 θνάτῶν (= θνητῶν), *of (all) mortals*
- 40 ἀγαθέαν . . . Πυθώ, *holy Pytho* (Delphi)

νᾶήσατ', ἐνθα σὺν ἀλόχῳ τε κεδνῷ
σὺν εὐπλοκάμοις τ' ἐπέβαιν' ἄλαστον
θῦγατράσι δῦρομέναις· χέρας δ' ἐξ
αἰπὺν αἰθέρᾳ σφετέρᾶς ἀείρας

- 15 γέγωνεν· “ὑπέρβιε δαῖμον,
ποῦ θεῶν ἐστιν χάρις;
ποῦ δὲ Λατοίδᾶς ὄναξ;
ἔρρουσιν Ἀλυάττα δόμοι,
τίς δὲ νῦν δώρων ἀμοιβᾶ μῆρίων
20 φαίνεται Πῦθωνόθεν;

πέρθουσι Μῆδοι δοριάλωτον ἄστυ,
ἐρεύθεται αἴματι χρῦσοδίνας
Πακτωλός, ἀεικελίως γυναικες
ἐξ ἐύκτίτων μεγάρων ἄγονται.

- 25 τὰ πρόσθεν ἐχθρὰ φίλα· θανεῖν γλύκιστον.”
τόσ' εἶπε, καὶ ἀβροβάτāν κέλευσεν
ἄπτειν ξύλινον δόμον. ἔκλαγον δὲ
παρθένοι, φίλᾶς τ' ἀνὰ μᾶτρὶ χεῖρας

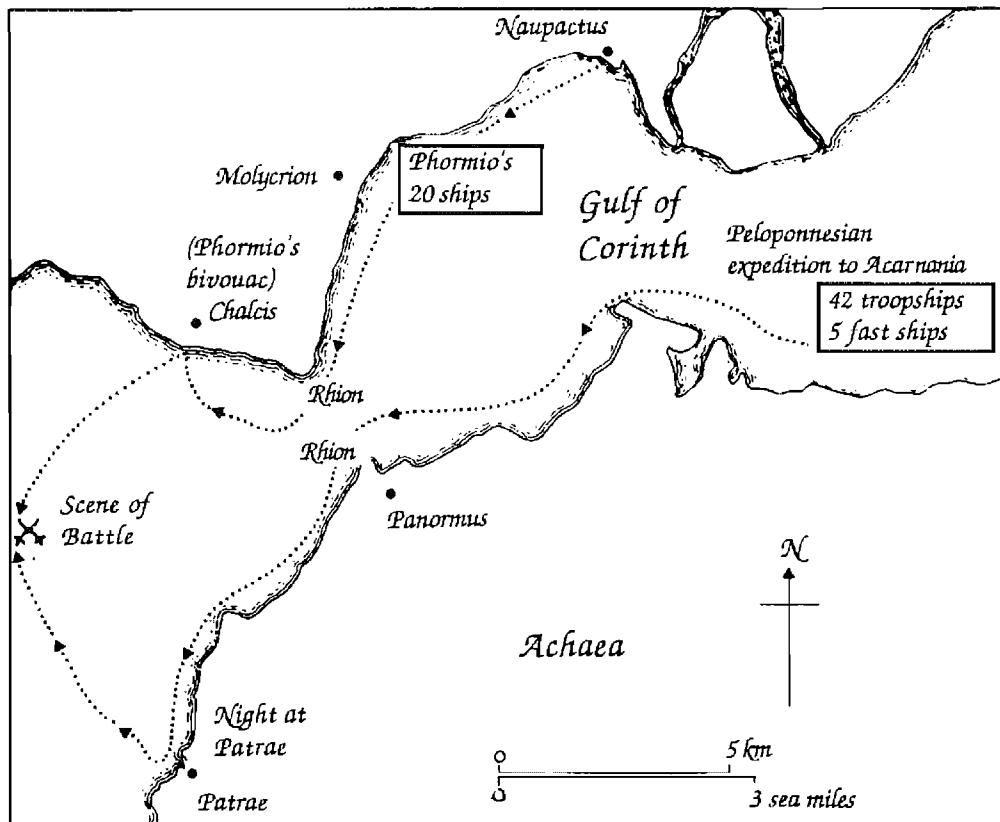
- 30 ἔβαλλον· ὁ γὰρ προφανῆς θνᾶ-
τοῖσιν ἔχθιστος φόνων·
ἀλλ' ἐπεὶ δεινοῦ πυρὸς
λαμπρὸν διάισσεν μένος,
Ζεὺς ἐπιστάσας μελαγκευθὲς νέφος
σβέννυεν ξανθὰν φλόγα.

- 35 ἀπιστον οὐδέν, ὅ τι θεῶν μέριμνα
τεύχει· τότε Δᾶλογενῆς Ἀπόλλων
φέρων ἐξ Ὑπερβορέους γέροντα
σὺν τανισφύροις κατένασσε κούραις

- 40 δι' εύσέβειαν, ὅτι μέγιστα θνᾶτῶν
ἐξ ἀγαθέαν ἀνέπεμψε Πῦθώ.



ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (α)



Map of the first battle

In this chapter we return to excerpts from Thucydides' account of the Peloponnesian War. That war has been described as a struggle between an elephant and a whale; the Athenians could not face the Peloponnesian army in the field, and the Peloponnesians could not risk a naval battle against the Athenian fleet. In this chapter we give Thucydides' accounts of two naval victories achieved by the Athenian admiral Phormio against heavy odds in the summer of 429 B.C. These victories were decisive; the Peloponnesians were forced to acknowledge the naval supremacy of the Athenians not only in the Aegean but also here in the Gulf of Corinth (Κρισαῖος κόλπος), and they made no attempt to challenge the Athenians by sea throughout the rest of the Archidamian War, i.e., until the truce of 421 B.C.

VOCABULARY

Verbs

- έκπνεω, [πνευσε-] ἔκπνευ-
σοῦμαι and [πνευ-] ἔκπνεύ-
σομαι, ἐξέπνευσα, ἔκπέ-
πνευκα, *I blow out; I blow*
from
ἐπιγίγνομαι, *I come after*
ἐπιτίθεμαι, [θη-] ἐπιθήσομαι,
[θε-] ἐπεθέμην + dat., *I attack*
ἐπιχειρέω + dat., *I attempt;*
I attack
παραπλέω, *I sail by; I sail*
past; I sail along
στέλλω, [στελε-] στελῶ,
[στειλ-] ἔστειλα, [σταλ-]
ἔσταλκα, ἔσταλμαι, ἔστά-
λην, *I send; I equip; I take*
down (sails)
συνάγω (ξυνάγω), *I bring to-*
gether; I compress
φρουρέω, transitive, *I guard;*
intransitive, *I am on guard*

Nouns

- ἡ ἔως, τῆς ἔω, *dawn*
ἡ ἡπειρος, τῆς ἡπείρου, *land;*
mainland

τοῦ δὲ ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὁρμώμενος ἐκ Ναυπάκτου φυλακὴν εἶχεν ὥστε μήτ' ἔκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μήτ' ἐσπλεῖν.

[ὅρμώμενος, *starting from, based on* τοῦ Κρισαίου κόλπου: Κρίσα was a city near Delphi that gave its name to what we call the Gulf of Corinth]

In the summer of 429 B.C. a Corinthian fleet of forty-seven ships tried to slip through Phormio's blockade and take reinforcements to their allies fighting in Acarnania in northwest Greece (see map, page 228).

οἱ δὲ Κορίνθιοι καὶ οἱ ἄλλοι ξύμμαχοι ἤναγκάσθησαν περὶ τὰς αὐτὰς ἡμέρας ναυμαχῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθηναίων αὖ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παραπλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εὐρυχωρίᾳ ἐπιθέσθαι.

- ὁ κόλπος, τοῦ κόλπου, *lap; gulf*
ἡ ναυμαχία, τῆς ναυμαχίας,
naval battle
τὸ πλοῖον, τοῦ πλοίου, *boat*
τὸ πνεῦμα, τοῦ πνεύματος,
breeze
ἡ πρύμνη, τῆς πρύμνης, *stern*
(of a ship)
ἡ πρῷρα, τῆς πρῷρᾶς, *bow* (of a
ship)
ἡ τάξις, τῆς τάξεως, *rank; po-*
sition
ἡ ταραχή, τῆς ταραχῆς, *confu-*
sion

Adverb

- εἴσω (ἔσω), *inward*

Conjunction

- μήτε, *and not*

- μήτε . . . μήτε, *neither . . .*
nor

Expressions

- ἐπὶ τὴν ἔω, *at dawn*

- κατὰ μέσον . . ., *in the middle*
of . . .

[ἔξω + gen., here, *out of* ἐτήρει (from τηρέω), *was watching* τῇ εὐρυχωρίᾳ, *the broad waters*]

οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ ὡς ἐπὶ ναυμαχίᾳ
ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι ἐς τὴν Ἀκαρνανίāν, καὶ
οὐκ οἰόμενοι τοὺς Ἀθηναίους ἀν τολμῆσαι ναυμαχίāν ποιήσασθαι·
παρὰ γῆν σφῶν μέντοι κομιζόμενοι τοὺς Ἀθηναίους ἀντιπαρα-
πλέοντας ἐώρων καὶ, ἐπεὶ ἐκ Πατρῶν τῆς Ἀχαΐāς πρὸς τὴν ἀντιπέρāς
ἡπειρον διέβαλλον, εἶδον τοὺς Ἀθηναίους ἀπὸ Χαλκίδος 15
προσπλέοντας σφίσιν· οὕτω δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον
τὸν πορθμόν.

[ἐπὶ + dat., *for* (of purpose) στρατιωτικώτερον, *more for carrying troops* τὴν
Ἀκαρνανίāν, *Acarnania* (see map, page 228) ἀν τολμῆσαι, ἀν + infin., representing
a potential optative in indirect statement, *would dare* παρὰ γῆν σφῶν, *past their
own land* κομιζόμενοι, *being conveyed, sailing along* ἀντιπαραπλέοντας, *sail-
ing along opposite* ἐώρων = imperfect of δράω ἀντιπέρāς, *adv., opposite*
διέβαλλον, *were crossing* σφίσιν, *dative plural pronoun, (toward) them* Χαλκί-
δος, *Chalcis* τὸν πορθμόν, *straits*]

καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον
οἷοί τ’ ἦσαν, τὰς πρῷρᾶς μὲν ἔξω, ἔσω δὲ τὰς πρύμνᾶς, καὶ τὰ λεπτὰ
πλοῖα ἂν ξυνέπλει ἐντὸς ποιοῦνται. οἱ δὲ Ἀθηναῖοι κατὰ μίαν ναῦν
τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνήγον ἐς δλίγον, ἐν χρῷ
αἰεὶ παραπλέοντες· προείρητο δ’ αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν
πρὶν ἀν αὐτὸς σημήνῃ. ἥλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ἀλλὰ
τὰς ναῦς ξυμπεσεῖσθαι πρὸς ἀλλήλας καὶ τὰ πλοῖα ταραχὴν
παρέξειν· εἴ τ’ ἐκπνεύσειεν ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ εἰώθει 25
γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ήσυχάσειν αὐτούς.

[ἔξω, here, *outward* λεπτὰ, *light* κατὰ μίαν ναῦν, *in single file* ἐς δλίγον, *into
a small (space)* ἐν χρῷ, lit., *on the skin* = *within a hair's breadth* προείρητο
(pluperfect passive of προερέω, *I order beforehand*), *an order had been given* μενεῖν,
remain, hold (the subject of the infin. is αὐτῶν . . . τὴν τάξιν) ξυμπεσεῖσθαι (future
infin. of συμπίπτω), *would fall together, clash*]

—adapted from Thucydides 2.69 and 2.83.2–84.2

PRINCIPAL PARTS: ὄράω and οἶδα, Seeing and Knowing

ὄράω, imperfect, ἔώρων (note the double augment in this and some of the following forms), [όπτ-] ὄψιμαι, [ίδ-] εἴδον (irregular augment), [όρᾶ-] ἔօρακα or ἔώρακα, ἔώραμαι or [όπτ-] ὄμματι, διφθην, *I see*

The stem ιδ- (seen in είδον above) and its variants οιδ- and ειδ- also give οἶδα (perfect with present meaning), *I know*, ήδη or ήδειν (pluperfect with imperfect meaning), *I was aware, was knowing; I knew*, and εἰσομαι, *I will know*. See Chapter 28, Grammar 9, pages 219–220.

WORD STUDY

From what Greek words are the following theological terms derived:

- | | | |
|-------------|--------------|-------------------|
| 1. theology | 3. dogma | 5. heresy |
| 2. Bible | 4. orthodoxy | 6. ecclesiastical |

Thucydides

Thucydides was born about 455 B.C. of a noble Athenian family, probably related to that of the aristocratic Cimon. Little is known about his life. He suffered from the plague (2.48). He was general in 424 B.C. and was exiled for failing to prevent Brasidas from taking the strategic city of Amphipolis (4.105–106 and see page 113 above). He returned to Athens in 404 B.C. after the end of the war and died there about 400 B.C. In the introduction to his history (1.1), he says that he began writing it as soon as war broke out, feeling certain that it would be the most important war in history up to his time. He died before completing it, breaking off abruptly in his account of 411 B.C.

Unlike Herodotus, Thucydides was writing the history of events through which he had lived and at many of which he had himself been present. Even so, he is well aware of the difficulty of getting the facts right. In his introduction (1.22) he discusses this problem:

With regard to the factual reporting of the events in the war, I did not think it right to give the account of the first man I happened to meet, nor to give my personal impressions, but I have examined each question with a view to the greatest possible accuracy both in events at which I was present myself and in those of which I heard from others. But it was a laborious business to find the truth, because eyewitnesses at each event did not give the same report about it, but their reports differed according to their partiality to either side or their powers of memory.

It should be remembered that his sources were not only Athenian. His long exile gave him the chance of making inquiries on the other side. He says (1.22) that the absence of the storytelling element (*τὸ μῦθωδεῖς*) may make his history less attractive to his audience:

I shall be satisfied if those who want to examine an accurate account of events that happened in the past and that are likely to be repeated some time in the future in similar form, human nature being what it is, find my history useful. It is composed to be a possession forever (*κτῆμα ἔς αἰεῖ*), not a performance to please an immediate public.

So there are lessons to be learned from his history, especially by statesmen. Although Thucydides restricts his history to military and political events, it is human nature, as revealed in both individual and social psychology, that most interests him. When, for instance, he has given a clinical account of the physical symptoms and effects of the plague (2.49–51), he goes on to discuss its psychological effects on the Athenian people (2.52–53).

Such passages of explicit analysis are rare. More often Thucydides uses speeches to show motives, underlying causes of events, and principles at stake. These speeches are placed at key points throughout most of the history. For example, when the Spartans send their final ultimatum, the Athenians debate their reply (see Chapter 21). Of this debate, Thucydides quotes one speech only, that of Pericles (1.140–44). In his speech, which extends to five printed pages, Pericles not only gives reasons for rejecting the Spartan ultimatum but also outlines the military and economic resources of each side and the strategy on which they should conduct the war, which he considered inevitable. The following narrative shows this strategy put into practice. The speech enables the reader to understand why the Athenians acted as they did.

Although fewer than thirty years separate the publication of Herodotus's history from that of Thucydides, there is a great gulf between them, which is not to be explained simply by the personalities of the authors. Herodotus was a child of the old order, accepting traditional values and beliefs. Thucydides is a product of the sophistic movement. He always searches for rational explanations of events, is sceptical in matters of religion, discounts oracles, and is austereley scientific in intent. Despite the austerity of his narrative, which appears impartial and impersonal even when he is writing of himself, his deep feelings are apparent from the way he tells the story, notably, for instance, in his description of the defeat of the Athenian fleet in the Great Harbor of Syracuse, which sealed the fate of the expedition to Sicily and ultimately led to the downfall of Athens.

Greek Wisdom

Socrates

The Pythian priestess at Delphi is said to have made the following pronouncement about Socrates (Scholiast, Aristophanes, *Clouds* 144, and see Diogenes Laertius 2.37 and Plato, *Apology* 21a):

σοφὸς Σοφοκλῆς, σοφώτερος δ' Εύριπίδης,
ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος.

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (β)

VOCABULARY

Verbs

ἀποστέλλω, *I send off*
 ἐξαρτῦ- [= ἐκ + ἀρτῦ-], ἐξαρτύ-
 σω, ἐξήρτυσα, ἐξήρτυκα,
 ἐξήρτυμαι, ἐξηρτύθην,
I equip
 καταδύω, καταδύσω, κατ-
 ἔδυσα, [δυ-] καταδέδυκα,
 καταδέδυμαι, κατεδύθην,
 transitive, *I sink; athematic*
 aorist, κατέδυν, intransitive,
I sank; of the sun, set

προσπίπτω + dat., *I fall against;*

I fall on

ταράττω (*ταράσσω*), [ταραχ-]

ταράξω, ἐτάραξα, τετά-

ραγματι, ἐταράχθην,

I confuse

χωρέω, *I go; I come*

Nouns

ἡ παρασκευή, τῆς παρα-

σκευῆς, *preparation*

τὸ τρόπαιον, τοῦ τροπαίου, *tro-
phy*

ώς δὲ τό τε πνεῦμα κατήει καὶ αἱ νῆες, ἐν ὅλῳ γῳ ἥδη οὖσαι, ὑπὸ τοῦ τ' ἀνέμου καὶ τῶν πλοίων ἄμα ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε, οἱ δὲ ναῦται βοῇ τε χρώμενοι καὶ λοιδορίᾳ οὐδὲν ἥκουν τῶν παραγγελλομένων, τότε δὴ σημαίνει ὁ Φορμίων· καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν καταδύουσι τῶν στρατηγίδων 5 νεῶν μίαν, ἔπειτα δὲ καὶ τὰς ἄλλας ἥ χωρήσειαν διέφθειρον, καὶ κατέστησαν αὐτοὺς ἐξ φόβον, ὥστε φεύγουσιν ἐξ Πάτρας καὶ Δύμην τῆς Ἀχαΐας. οἱ δὲ Ἀθηναῖοι διώξαντες καὶ ναῦς δώδεκα λαβόντες τούς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι, ἐξ Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ ἀνεχώρησαν ἐξ 10 Ναύπακτον.

[ἐν δόλῳ, *in a little (space)* λοιδορίᾳ, *abuse* τῶν παραγγελλομένων, *of the orders that were being passed along* τῶν στρατηγίδων νεῶν, *of the ships of the generals (the flagships)* ἥ, *where, wherever* Δύμην, *Dyme*, three miles or a little more than four and three-quarters kilometers southwest of Patrae τῷ Ῥίῳ, *the Headland (Rhion on the north shore of the Gulf of Corinth)*]

παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εύθὺς ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐξ Κυλλήνην. καὶ ἀπὸ Λευκάδος Κνῆμός τε καὶ αἱ ἐκείνων νῆες ἀφικνοῦνται ἐξ τὴν Κυλλήνην.

πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ἔνθεν οὐλούς ἐπὶ τὰς 15 ναῦς, κελεύοντες ἄλλην ναυμαχίāν βελτίω παρασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν εἴργεσθαι τῆς θαλάσσης. οὐ γὰρ ὅφοντο σφῶν τὸ ναυτικὸν λείπεσθαι ἀλλὰ γεγενῆσθαι τινα μαλακίāν· ὀργῇ οὖν ἀπέστελλον τοὺς ἔνθεν οὐλούς. οἱ δὲ μετὰ τοῦ Κνήμου ἀφικόμενοι ἄλλας τε ναῦς μετεπέμψαντο τοὺς ἔνθεν οὐλούς παρακαλοῦντες 20 βοηθεῖν καὶ τὰς προϋπαρχούσας ναῦς ἐξηρτύνοντο ώς ἐπὶ μάχην.

[εὐθὺς, here, *straight* (with ἐκ τῆς Δύμης . . . ἐς Κυλλήνην) ταῖς περιλοίποις, *with the rest* Κυλλήνην, *Cyllene*, about fifty-six miles or ninety kilometers southwest of Patrae (see map, page 228) Λευκάδος, *Leucas*, an island off the coast of Acarnania (see map, page 228) Κνήμος: Cnemus was the Peloponnesian commander-in-chief, based in Leucas ἐκείνων, i.e., of the Leucadians ἔνθεν οὐλούς, *advisers* εἴργεσθαι (from εἴργω) + gen., *to be shut out from* ὅφοντο (from ὅφομαι), *they were thinking* σφῶν, *of themselves, their* λείπεσθαι, *to be deficient* μαλακίāν, *softness, cowardice* ὀργῇ, adv., *in anger* τὰς προϋπαρχούσας, *the (ships) already there*]

πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας ἀγγέλους τήν τε παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίāς ἣν ἐνίκησαν φράσοντας, καὶ κελεύων αὐτοὺς ἑαυτῷ ναῦς ώς πλείστας ταχέως ἀποστεῖλαι, ώς καθ' ἡμέρāν ἐλπίδος οὕσης ναυμαχήσειν. οἱ δὲ Ἀθηναῖοι πέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς 25 προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι, ἵνα ξυμμάχοις τισὶν ἐκεῖ βοηθοίη.

[προσεπέστειλαν (from προσεπιστέλλω) + dat., *they instructed in addition*]

—adapted from Thucydides 2.84.3–85.5

PRINCIPAL PARTS: Verbs with Attic Reduplication

ἀκούω, ἀκούσομαι, ἀκούσα, [ἀκο-] ἀκ-ήκο-α, [ἀκού-] ἀκούσθην, intransitive, *I listen*; transitive + gen. of person, acc. of thing, *I listen to; I hear* ἐλαύνω, [ἐλα-] ἐλῶ, ἐλάζε, ἐλάθη, etc., ἀλασσα, ἐλ-ήλα-κα, ἐλ-ήλα-μαι, ἡλάθην, transitive, *I drive; I march (an army)*; intransitive, *I march*

ἔσθιω, [έδ-] ἔδομαι, [φαγ-] ἔφαγον, [έδ-] ἔδ-ήδο-κα, *I eat*

In verbs that have Attic reduplication, the initial vowel and consonant of the stem on which the perfect is based are repeated, and what was originally the initial vowel is lengthened, thus ἀκο- > ἀκ-ήκο-α.

WORD BUILDING

Give the meanings of the following words:

- | | | |
|---------------------|---------------|------------------------|
| 1. ἡ δίκη | 3. δικάζω | 5. δικαστικός, -ή, -όν |
| 2. δίκαιος, -ᾶ, -ον | 4. ὁ δικαστής | 6. ἄδικος, -ον |

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (γ)

VOCABULARY

Verbs

- κατέχω, *I hold back*
 δρμίζω, *I bring (a ship) into harbor; middle, I come to anchor*
 παρακελεύομαι, *I encourage, exhort*

Nouns

- ἡ εύρυχωρία, *τῆς εύρυχωρίας, broad waters*

ἡ ἡττα (ἥσσα), *τῆς ἡττης, defeat*

τὸ πάθος, *τοῦ πάθους, experience; misfortune*

Adjective

πρόθυμος, -ον, *eager*

Adverb

οὐπερ, *where*

οἱ δὲ ἐν Κυλλήνῃ Πελοποννήσιοι, ἐν φοῖοι Ἀθηναῖοι περὶ τὴν Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίāν παρέπλευσαν ἐξ Πάνορμον τὸν Ἀχαϊκόν, οὐπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσεβεβοηθήκει. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ρίον τὸ Μολυκρικόν, καὶ ὥρμίσατο ἔξω αὐτοῦ ναυσίν εἴκοσι, αἷσπερ καὶ ἐναυμάχησεν. ἐπὶ οὖν τῷ Ρίῳ τῷ Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ὥρμίσαντο καὶ αὐτοὶ ναυσίν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον.

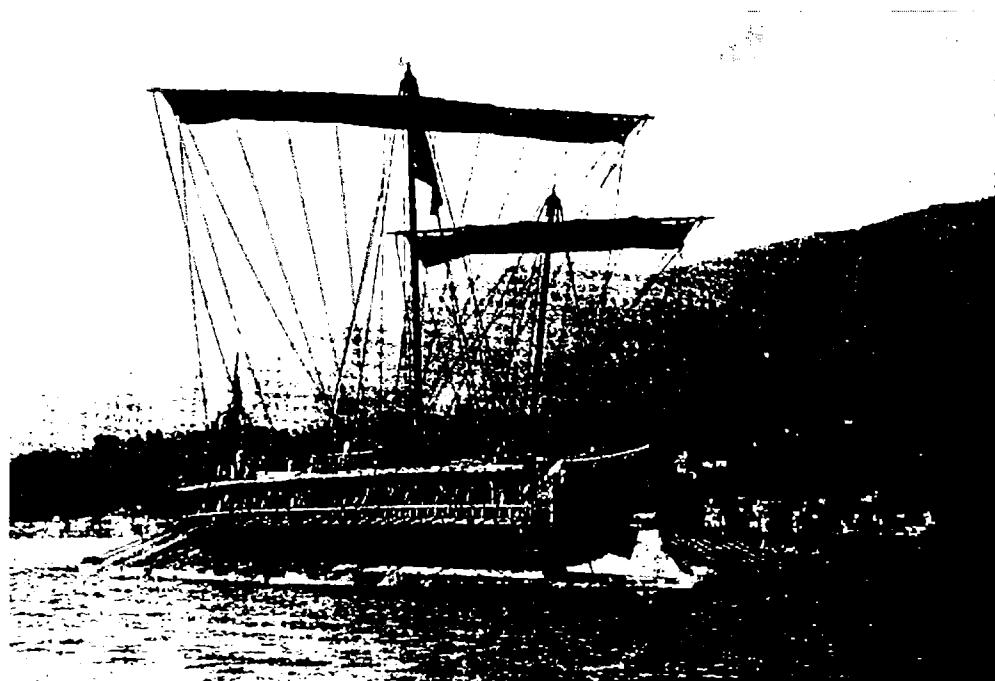
[Πάνορμον, *Panormus* 'Αχαϊκόν, *Achaeas* προσεβεβοηθήκει (from προσβοηθέω), *had come to their aid* Μολυκρικόν, *Molycrian*]

καὶ ἐπὶ μὲν ἔξ ἡ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις, μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίāν, γνώμην ἔχοντες οἱ μὲν Πελοποννήσιοι μὴ ἐκπλεῖν ἔξω τῶν Ρίων ἐξ τὴν εύρυχωρίāν, φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ Ἀθηναῖοι μὴ ἐσπλεῖν ἐξ τὰ

στενά, νομίζοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὄλιγῳ ναυμαχίᾳν. ἔπειτα
ό Κνῆμος καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι
ταχέως τὴν ναυμαχίᾳν ποιῆσαι, πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων
ἐπιβοηθῆσαι, ἔσυνεκάλεσαν τοὺς στρατιώτας, καὶ ὥρῶντες αὐτῶν
τοὺς πολλοὺς διὰ τὴν προτέρāν ἥσσαν φοβουμένους καὶ οὐ
προθύμους ὅντας παρεκελεύσαντο.

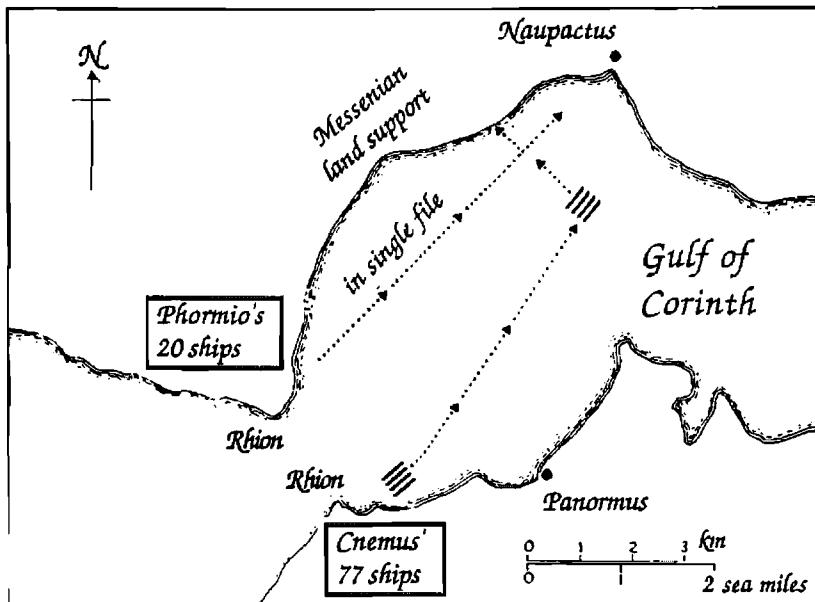
[ἀνθάρμουν (from ἀνθορμέω) + dat., *they were lying at anchor opposite* πρὸς
ἐκείνων, *in their (i.e., the Peloponnesians') favor* τι... ἐπιβοηθῆσαι, *any aid
came*]

—Adapted from Thucydides 2.86



The reconstructed trireme *Olympias* at sea

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (δ)



Map of the second battle

VOCABULARY

Verbs

ἀνάγομαι [= ἀνα- + ἄγομαι],
I put out to sea

ἀπολαμβάνω, *I cut off, intercept*

ἀφαιρέομαι [= ἀπο- + αἴρεομαι],
I take away for myself; I save

διαφεύγω, *I escape*

ἐπεισβαίνω (ἐπεσβαίνω)
[= ἐπι- + εἰσ/ἐσ- + βαίνω], *I go into*

ἐπιβοηθέω + dat., *I come to aid*
ἐπιστρέψω, 2nd aorist passive,
active and intransitive in
meaning, **ἐπεστράφην**, *I turn around*

δρυμέω, *I lie at anchor*

παραβοηθέω + dat., *I come to (X's) aid*

ύπεκφεύγω [= ὑπο- + ἐκ- + φεύγω], *I escape*

Nouns

τὸ κέρας, τοῦ κέρως, *wing (of a fleet or army)*

τὰ ὅπλα, τῶν ὅπλων, *weapons*
τὸ σημεῖον, τοῦ σημείου, *sign*

Adjective

κενός, -ή, -όν, *empty*

Prepositions

παρά + dat., *at the house of;*
+ acc., *of persons only, to;*
ἀλλι, *past; in respect of*

περί + gen., *about, concerning;*
around; + dat., concerning;
+ acc., *around*

Expression

ἄμα ἔω, *at dawn*

οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτούς, ἀναγαγόμενοι ἅμα ἕφεπλεον ἐπὶ τοῦ κόλπου, ἐπὶ τεσσάρων ταξιάμενοι τὰς ναῦς, δεξιῷ κέρᾳ ἥγουμενῳ, ὥσπερ καὶ ὥρμουν· ἐπὶ δὲ τούτῳ τῷ κέρᾳ εἴκοσι ἔταξαν τὰς ναῦς τὰς ἄριστα πλεούσας, ἵνα, εἰ ὁ Φορμίων, νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν, ἐπιβοηθῶν ἐκεῖσε παραπλέοι, μὴ διαφύγοιεν τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι, ἀλλὰ αὖται αἱ νῆες περικλήσειαν.

[ἐπὶ τεσσάρων, *four deep* (they were drawn up at anchor four deep; when they weighed anchor, they turned right and sailed in column four abreast, with their twenty fastest ships leading) τὸν ἐπίπλουν, *the attack σφῶν, of them, their περικλήσειαν* (from περικλήσω), *would shut (them) in, trap (them)*]

οἱ δὲ Φορμίων, ὅπερ ἐκεῖνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὅντι, ὡς ἐώρα ἀναγομένους αὐτούς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας, ἐπλει παρὰ τὴν γῆν· καὶ ὁ πεζὸς στρατὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. ιδόντες δὲ οἱ Πελοποννήσιοι αὐτοὺς κατὰ μίαν παραπλέοντας καὶ ἥδη ὅντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείου ἐνὸς εὐθὺς ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἐπλεον ὡς τάχιστα ἐπὶ τοὺς Ἀθηναίους, καὶ ἥλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι.

[κατὰ σπουδὴν, *hastily* ἐμβιβάσας (from ἐμβιβάζω), *having embarked* ἅμα: adverbial here τῶν Μεσσηνίων: genitive with ὁ πεζὸς στρατὸς (Messenian refugees from the Peloponnesus had been settled at Naupactus by the Athenians in 459 B.C.) κατὰ μίαν, *in single file* πρὸς τῇ γῇ, *near the land* μετωπηδὸν, *with their fronts forward, in close line* (i.e., they turned left and advanced four deep toward the north)]

τῶν δὲ Ἀθηναίων νεῶν ἔνδεκα μὲν αἴπερ ἥγοῦντο ὑπεκφεύγουσι τὸ κέρας τῶν Πελοποννησίων· τὰς δὲ ἄλλας καταλαβόντες οἱ Πελοποννήσιοι ἐξέωσάν τε πρὸς τὴν γῆν ὑπεκφευγούσας καὶ διέφθειραν· ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινας ἀναδούμενοι εἶλκον κενάς (μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον ἥδη), τὰς δέ τινας οἱ Μεσσήνιοι, παραβοηθήσαντες καὶ ἐπεσβαίνοντες ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἥδη.

[έξέωσαν (from ἐξωθέω), *pushed out* ύπεκφευγούσας, *as they (tried to) escape*
 διέφευραν, *not destroyed, but disabled* έξενευσαν (from ἐκνέω), *swam out, swam*
to shore ἀναδούμενοι (from ἀναδέομαι), *fastening with a rope, taking in tow*
αὐτοῖς ἀνδράσιν, with the men themselves τῶν καταστρωμάτων, *the decks*]

—adapted from Thucydides 2.90

PRINCIPAL PARTS: ἀναμιμήσκω and μέμνημαι

ἀναμιμήσκω, [μνη-] ἀναμνήσω, ἀνέμνησα, *I remind someone (acc.) of*
 something (acc. or gen.)

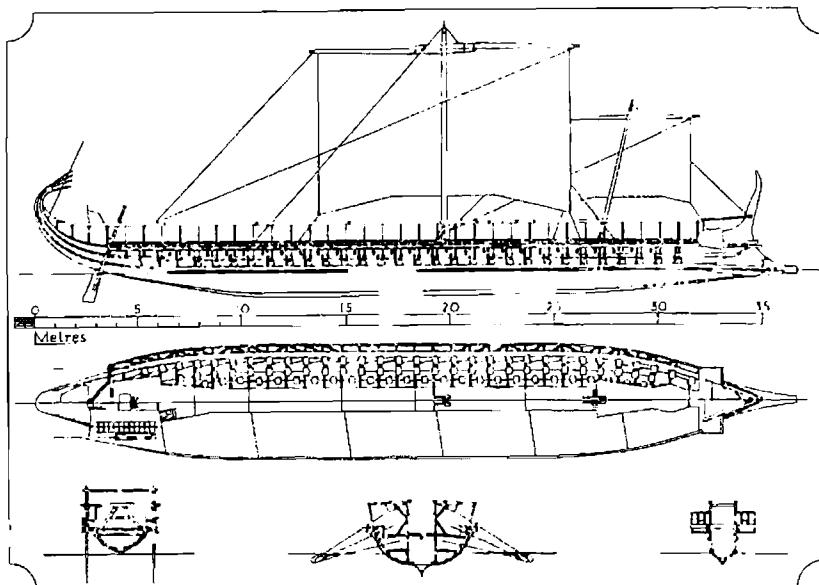
μέμνημαι (perfect middle = present), *I have reminded myself = I remember*

μνησθήσομαι (future passive in middle sense), *I will remember*
 ἔμνήσθην (aorist passive in middle sense), *I remembered*

WORD STUDY

The following passage contains twenty words derived from Greek; list them and explain their derivation and meaning. Then try to rewrite the passage without using these Greek derivatives.

The philosopher in his study can analyze political situations logically; he can propose hypotheses and produce ideal solutions to problems. The politician, however, agonizes in the sphere of the practical; he is beset by a recurring cycle of crises, for which the therapy is empirical. Whatever his ideology, in the event, he is guided not by dogma or theoretical analysis but by pragmatic considerations.



Plan of the reconstructed trireme *Olympias*

The Downfall of Athens

The essay in Chapter 23 carried the story of the Peloponnesian War as far as the Peace of Nicias, concluded by Sparta and Athens in 421 B.C., when both sides were physically and economically exhausted by the ten years' war. There was little hope of the peace holding. It was not accepted by Corinth and Boeotia, and at Athens a rival to the peace-loving Nicias appeared in the person of Alcibiades, a cousin and ward of Pericles, rich, handsome, unscrupulous, and ambitious. Opposing Nicias, who did all he could to preserve peaceful relations with Sparta, Alcibiades initiated a policy of backing Argos, Sparta's old rival in the Peloponnesus, and forming a coalition of states that were dissatisfied with Spartan leadership. In 419 B.C. a sporadic war broke out, in which Athens was halfheartedly involved as the ally of Argos, but in 418 B.C. Sparta inflicted a crushing defeat on Argos and re-established her hegemony in the Peloponnesus, while the Athenians became interested in other imperial ventures.

In the winter of 416/415 B.C. the Athenians made the fateful decision to add Sicily to their empire. They were given a pretext for intervention by the arrival of ambassadors from a small Sicilian city, which asked for help against a neighboring city, which was backed by the greatest city in the West, Syracuse. When the matter was debated in the Assembly, Nicias advised caution, but Alcibiades argued strongly in favor of the venture. His view prevailed. In a burst of enthusiasm, the people voted for an expedition and for all the resources that the generals in command (Nicias, Alcibiades, and Lachus) required.

The expedition departed in midsummer 415 B.C.: "It was," says Thucydides, "the most costly and splendid force that ever sailed from one Greek city." It was dogged by disaster. No sooner had it arrived in Sicily than Alcibiades was recalled to stand trial on a charge trumped up by his political enemies, but he jumped ship and fled to Sparta, where he advised the authorities to send help to Syracuse, which the Athenians were by now besieging. Just as the Athenians were about to complete an encircling wall around Syracuse, a Spartan relief force arrived and saved the city (winter 414 B.C.). Nicias decided to lift the siege and retire by sea, but the Syracusans blocked the entrance to the Great Harbor, and in the battle that followed the Athenian fleet suffered a crushing defeat. Nicias decided to destroy what was left of the fleet and retreat over land; his army was split up into two halves. Both were ambushed and annihilated:

This was the greatest action which took place in this war, . . . the most brilliant for the victors and the most disastrous for the conquered; for they were utterly defeated at all points and after undergoing the extremities of suffering were completely annihilated, infantry, ships, and all. Few of the many returned home.

(Thucydides 7.87)

Despite this terrible loss, the Athenians immediately began to build a new

fleet and fought on for another nine years. This last phase of the war was quite different from what had gone on before. It was a war of movement, fought all over the Aegean. The Spartans, who bartered away the freedom of the Ionian Greeks for Persian gold, built a fleet and roused most of the Athenian Empire to revolt. In 411 B.C. Athens, reduced to desperate straits, underwent an oligarchic revolution. This was fostered by Alcibiades, who had now fled from Sparta to the Persians and undertook to win Persian support for Athens if the Athenians would modify their extreme democracy and recall him. The people agreed that the franchise should be limited to the 5,000 richest citizens and that for the moment there should be a provisional government formed by a council of 400. No sooner were the 400 in power than they tried to make their position permanent and began to negotiate peace terms with Sparta. A counterrevolution followed. The Assembly deposed the 400 and instituted the moderate democracy originally proposed, government by the 5,000. Alcibiades was elected general in his absence and won a brilliant victory at Cyzicus, annihilating the Spartan fleet. This was followed by the restoration of the radical democracy at Athens and a series of operations in which Athens recovered most of her empire in the north Aegean. In 407 B.C. Alcibiades returned to Athens and received a hero's welcome.

A new Spartan commander, Lysander, was soon to change the situation. With Persian support, he rebuilt the Spartan fleet and defeated a squadron of Alcibiades' fleet. Alcibiades, although he was not present at the battle, fearing the volatility of the *demos*, fled to a castle, which he had prepared as a refuge in the Hellespont. The following year (405 B.C.) the Athenians won another major victory at Arginusae, destroying over half the Spartan fleet. In 405 B.C., however, Lysander, again in command, made a surprise attack on the Athenian fleet when it was beached at Aegospotami and annihilated it.

This was the end for Athens. When the news reached the Piraeus, "A wail of lamentation spread from the Piraeus through the Long Walls to the city; and on that night not a man slept" (Xenophon, *Hellenica* 2.2.3). The Spartans now controlled the seas. They did not attack Athens but proceeded to starve her into submission. At last, when the people were desperate, they sent envoys to Sparta to discuss terms of surrender. The Peloponnesian League was summoned to discuss the issue. The majority voted for the utter destruction of Athens and the enslavement of the whole population, but Sparta resisted these savage terms. Eventually it was settled that Athens should surrender her whole empire; the entire fleet except for twelve triremes was to be handed over; all exiles were to return, and Athens should become an ally of Sparta.

Greek Wisdom

Socrates

Ἐλεγε δὲ καὶ ἐν μόνον ἀγαθὸν εἶναι, τὴν ἐπιστήμην, καὶ ἐν μόνον κακόν, τὴν ἀμαθίδιον· πλοῦτον δὲ καὶ εὐγένειαν οὐδὲν σεμνὸν ἔχειν· πᾶν δὲ τούναντίον κακόν.
Diogenes Laertius 2.31



Hera and Athena shake hands.

Hera was the patron goddess of Samos. After the Athenian defeat at Aegospotami, all the subject states of the Athenian Empire except Samos revolted. In gratitude for this loyalty, the Athenians passed a decree praising the Samians and making them Athenian citizens. In 403 B.C. this marble stele was set up on the Acropolis with the decree inscribed below the figures of Hera and Athena.

Greek Wisdom

Socrates

οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι. Plato,
Apology 41d

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (ε)

VOCABULARY

Verbs

- ἐπιδιώκω, *I pursue*
 καταφεύγω, *I flee for refuge*
 περιμένω, *I wait for*
 σφάζω and σφάττω, [σφαγ-]
 σφάξω, ἔσφαξα, ἔσφαγμαι,
 ἔσφάγην, *I slay*
 ὑπομένω, *I await (an attack);*
 I stand firm
 φθάνω. [φθη-] φθήσομαι, [φθα-]
 ἔφθασσα or [φθη-] ἔφθην +
 acc. and/or participle, *I anticipate; I do something before*
 someone else

Nouns

- ἡ ἀταξία, *τῆς ἀταξίας, disorder*
 ἡ βοηθεία, *τῆς βοηθείας, help; aid*
 ἡ κάπη, *τῆς κάπης, oar*
 τὸ ναυάγιον, *τοῦ ναυάγιου,*
 wrecked ship

ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ διέφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἔνδεκα ναῦς τῶν Ἀθηναίων αἴπερ ὑπεξέφυγον τὴν ἐπιστροφήν. καὶ φθάνουσιν αὐτοὺς πλὴν μιᾶς νεάς καταφυγοῦσαι ἐς τὴν Ναύπακτον, καὶ σχοῦσαι ἀντίπρωροι παρεσκευάζοντο ἀμύνονται, ἐὰν ἐς τὴν γῆν ἐπὶ σφᾶς πλέωσιν οἱ Πελοποννήσιοι. οἱ δὲ παραγενόμενοι ἐπαιάνιζον ώς νενίκηκότες· καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε λευκαδίᾳ ναῦς μία πολὺ πρὸ τῶν ἄλλων. ἔτυχε δὲ ὁλκὰς ὄρμοῦσα μετέωρος, περὶ ᾧ ἡ Ἀττικὴ ναῦς περιπλεύσασα τῇ λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσῃ καὶ καταδύει.

[τὴν ἐπιστροφήν, *their turning movement* φθάνουσιν . . . καταφυγοῦσαι, *they*
 (i.e., the eleven Athenian ships) *anticipate (them) fleeing for refuge* (i.e., they flee for

ἡ ὁλκάς, *τῆς ὁλκάδος, merchant ship*
 ἡ τροπή, *τῆς τροπῆς, turn; turning; rout (of the enemy)*

Adjective

- ἄτακτος, -ον, *disordered*
 ἐναντίος, -ᾱ, -ον, *opposed; opposite; hostile; as noun, the enemy*

Prepositions

- πλὴν + gen., *except, except for*
 ὑπό + gen., *under; of agent, by; because of; + dat., under; + acc., of motion, under; of time, at*

Adverbs

- ἀτάκτως, *in disorder*
 διθεν, *from where, whence*
 διθενπερ: -περ added for emphasis

5

10

refuge before they could be caught) σχοῦσαι (aorist participle of ἔχω, here intransitive), facing ἀντίρρῳ, with prows toward the enemy σφᾶς, them ἐπαιάνιζον, raised the victory song (παιάν, paean) ὑπόλοιπον, remaining μετέωρος, raised off the ground, at sea ἐμβάλλει + dat., strikes with its ram (ἔμβολος)]

τοῖς μὲν οὖν Πελοποννησίοις γενομένου τούτου ἀπροσδοκήτου φόβος ἐμπίπτει, καὶ ἀτάκτως διώκοντες αἱ μέν τινες τῶν νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, βουλόμενοι τοὺς ἄλλους περιμεῖναι, αἱ δὲ ἐς βράχεα ὥκειλαν. οἱ δὲ Ἀθηναῖοι ιδόντες ταῦτα γιγνόμενα ἐθάρσουν τε καὶ βοήσαντες ἐπ' αὐτοὺς ὥρμησαν. οἱ δὲ διὰ τὴν παροῦσαν ἀταξίāν ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον ὅθενπερ ἀνηγάγοντο. 15

[ἀπροσδοκήτου, unexpected καθεῖσαι (aorist participle of καθίημι), dropping ἐπέστησαν τοῦ πλοῦ, they stopped sailing ἐς βραχέα (from βραχύς, βραχεῖα, βραχύ, short), onto the shallows ὥκειλαν (from ὁκέλλω), ran aground ἐθάρσουν = ἐθάρρουν ἐτράποντο (thematic aorist middle of τρέπω), they turned, fled]

ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγὺς οὕστας ναῦς ἐλαβον ἔξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἃς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες ἀνεδήσαντο· ὄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ ἐξώγρησαν. ἐπὶ δὲ τῆς Λευκαδίας νεώς, ἡ περὶ τὴν ὄλκάδα κατέδū, Τīμοκράτης ὁ Λακεδαιμόνιος πλέων, ως ἡ ναῦς διεφθείρετο, ἐσφαξεν ἑαυτόν, καὶ ἐξέπεσεν ἐς τὸν Ναυπάκτιον λιμένα. 20

[ἐγγὺς, adv., nearby ἀνεδήσαντο (from ἀναδέομαι), they fastened with ropes, took in tow ἐξώγρησαν (from ζωγρέω), they took alive, took captive ἐξέπεσεν, fell out (of the sea), was cast ashore]

ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν γῇ ἦν, ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον ως νενίκηκότες τῆς τροπῆς τῶν νεῶν ἃς πρὸς τῇ γῇ διέφθειραν. μετὰ δὲ ταῦτα φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς τὸν κόλπον τὸν Κρίσαῖον καὶ Κόρινθον ἅπαντες πλὴν Λευκαδίων. 25

[ὑπόσπονδα, under truce]

—adapted from Thucydides 2.91–92

PRINCIPAL PARTS: Verbs with -αν-/ν- That Take Supplementary Participles

λα-ν-θ-άν-ω, [ληθ-] λήσω, [λαθ-] ἔλαθον, [ληθ-] λέληθα + acc. and/or participle, *I escape someone's notice doing something = I do something without someone's noticing; I escape the notice of someone*

τυ-γ-χ-άν-ω, [τευχ-] τεύξομαι, [τυχ-] ἔτυχον, [τυχε-] τετύχηκα + gen., *I hit; I hit upon; I get; + participle, I happen to be doing X*

φθά-ν-ω, [φθη-] φθήσομαι, [φθα-] ἔφθασσα or [φθη-] ἔφθην + acc. and/or participle, *I anticipate; I do something before someone else*

WORD BUILDING

Explain how the words in the following sets are formed and give their meanings:

stem: παιδ-

1. δορή παιᾶς
2. τὸ παιδίον
3. παιδικός, -ή, -όν
4. παιζω
5. εῦπαις
6. ἄπαις
7. παιδεύω
8. ή παιδευσις
9. δ παιδαγωγός
10. παιδαγωγικός, -ή, -όν

stem: λεγ-/λογ-

1. λέγω
2. ή λέξις
3. λεκτικός, -ή, -όν
4. δ λόγος
5. λογικός, -ή, -όν
6. λογίζομαι
7. δ λογιστής
8. ἄλογος, -ον
9. ή εὐλογία
10. δ λογογράφος

N.B. δ λόγος = *word; story; speech; account; calculation; reasoning*

Greek Wisdom

Socrates Addresses the Jurors at His Trial

τυγχάνει μέγιστον ὄγοθόν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης ήμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτὸν καὶ ἄλλους ἔξετάζοντος, δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.
Plato, *Apology* 38a

GRAMMAR

1. Complex Sentences in Indirect Statement: Primary Sequence

When complex sentences (i.e., sentences containing a main clause and a subordinate clause) are stated indirectly after a leading verb in the present, future, or perfect tense (primary sequence), no changes in the tenses or moods of the verbs in the original sentence are made except to substitute an infinitive or participle for the finite verb in the main clause of the original sentence, as required by the introductory verb, e.g.:

a. Direct statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο. (past particular condition)

If Philip said this, he was lying.

Indirect Statement with λέγει + ὅτι or ως

λέγει ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.

He / She says that if Philip said this, he was lying.

Indirect statement with φησί(v) + infinitive:

τὸν Φίλιππόν φησι ψεύδεσθαι, εἰ τοῦτο εἶπεν.

He / She says that Philip was lying, if he said this.

Indirect statement with οἶδε and participle:

οἶδε τὸν Φίλιππον ψευδόμενον, εἰ τοῦτο εἶπεν.

He / She knows that Philip was lying, if he said this

(Note that the imperfect indicative ἐψεύδετο of the original statement remains unchanged after ὅτι and is replaced by a present infinitive and a present participle after φησί and οἶδε respectively. The present infinitive and participle represent progressive, continuous, ongoing action and so can substitute here for the imperfect indicative of the direct statement.)

b. The particle ἀν must be retained with the infinitive and participle constructions as well as with the indicative construction in indirect speech, e.g.:

Direct statement:

εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἀν. (present contrary to fact condition)

If Philip said this, he would be lying.

Indirect Statement with λέγει + ὅτι or ως:

λέγει ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἀν.

He / She says that if Philip said this, he would be lying.

Indirect statement with φησί(v) + infinitive:

τὸν Φίλιππόν φησι ψεύδεσθαι ἀν, εἰ τοῦτο ἔλεγεν.

He / She says that Philip would be lying, if he said this.

Indirect statement with οἶδε and participle:

οἶδε τὸν Φίλιππον ψευδόμενον ἄν, εἰ τοῦτο ἔλεγεν.

He/She knows that Philip would be lying, if he said this.

Exercise 29α

Translate the following sentences and then put them into indirect statement:

1. οἱ παιδες οὐκ ἀν κατέστησαν εἰς κίνδυνον, εἰ εὐθὺς οἴκαδε ἐπανῆλθον.
 - α. ὁ πατὴρ λέγει ὅτι. . . .
 - β. ὁ πατὴρ φησι. . . .
 - γ. ὁ πατὴρ οἶδε. . . .
2. ὁ ἄγγελος, ἐπεὶ εἰς τὸ ἄστυ ἀφίκετο, εἰς τὴν ἀγορὰν ἔσπευσεν.
 - α. οἱ ἄνδρες λέγουσιν ὅτι. . . .
 - β. οἱ ἄνδρες φᾶσι. . . .
 - γ. οἱ ἄνδρες ἴσασι. . . .
3. ή γυνὴ οἴκοι μενεῖ, ἔως ἀν ἐπανέλθῃ ὁ ἀνήρ.
 - α. ὁ παῖς λέγει ὅτι. . . .
 - β. ὁ παῖς φησι. . . .
 - γ. ὁ παῖς οἶδε. . . .
4. εἰ οἱ σύμμαχοι ήμῦν βοηθοῖεν, οὐκ ἀν φοβούμεθα τοὺς πολεμίους.
 - α. πάντες λέγουσιν ὅτι. . . .
 - β. πάντες φᾶσιν. . . .
 - γ. πάντες ἴσασιν. . . .
5. εἰ ὁ πατὴρ ἔζη, συνελάμβανεν ἀν τοῖς παισίν.
 - α. ἡ γυνὴ λέγει ὅτι. . . .
 - β. ἡ γυνὴ φησι. . . .
 - γ. ἡ γυνὴ οἶδε. . . .



Nike erecting a trophy

30

ΑΧΑΠΝΗΣ (α)

Aristophanes and Old Comedy

In 486 B.C. a prize was first offered for a comedy in the dramatic competition at the Greater Dionysia, which until then had been for tragedies only. At the time of Aristophanes' first play (427 B.C.), three comedies were put on every year at the Lenaea, a festival of Dionysus held in January, and three at the Greater Dionysia, held in March.

The theater of Dionysus, in which both tragedies and comedies were performed, consisted of a circular dancing place (*όρχηστρα*) about sixty-six feet or twenty meters in diameter (see illustration, page 258). Behind it was the auditorium, rising in concentric rows up the south slope of the Acropolis. In front of it was the stage (*σκηνή*), a permanent set representing a building with two doors. The stage was raised slightly above the level of the orchestra. In both tragedy and comedy the chorus played a leading role. In comedy they numbered twenty-four. Whereas the actors spoke their dialogue, the chorus sang their lyrics to the accompaniment of the lyre and flute.

Aristophanes' first play, the *Banqueters*, was produced in 427 B.C., his last extant play, *Wealth*, in 388 B.C. Eleven of his comedies survive, the earliest being the *Acharnians*, which won first prize at the Lenaea in 425 B.C. When this play was produced, Athens had been at war for more than five years. The people had suffered terribly from the plague, and the war seemed a stalemate. The farmers suffered the most, abandoning their farms every year when the Peloponnesians invaded in late spring, living in the city under appalling conditions during the invasions, and returning home to find their crops destroyed and their vines cut down. The heroes of several of Aristophanes' plays, including Dicaeopolis in the *Acharnians*, are war-weary farmers.

We last saw the family of Dicaeopolis when Philip was left behind in Athens to continue his schooling (Chapter 24). The rest of the family returned to the country when the Peloponnesians withdrew from Attica, only to return to the city every year when the Peloponnesians invaded in late spring. In reading the words of Dicaeopolis in the *Acharnians* you will hear the voice that Aristophanes gave him. He dreams of peace, and after being rebuffed in the normal course of political activity in the Assembly, he makes his own separate peace with Sparta. At the end of the selections from the play that you will read in this chapter, he joyfully assembles his family and celebrates his private peace with a sacred procession and a song in honor of Dionysus.

VOCABULARY

Verbs

- δάκνω, δήξομαι, ἔδακον,
δέδηγματι, ἐδήχθην, *I bite;*
I sting
ἔραω, imperfect, ἔρων + gen.,
I love
λαλέω, *I talk; I chatter*
λοιδορέω, *I abuse*
δδυνάω, future and aorist passive, ὁδυνηθήσομαι, ὁδυνήθην,
I cause pain; passive,
I suffer pain
ποθέω, *I long for*

στυγέω, *I hate*

Nouns

- ἡ καρδία, τῆς καρδιᾶς, *heart*
οἱ πρυτάνεις, τῶν πρυτά-
νεων, *prytaneis = presidents*
(see essay in Chapter 22)

Adjective

- κύριος, -ᾶ, -ον, *having authority; legitimate; regular*

Adverbs

- ἀτεχνῶς, *simply; really*
εἶτα, *then, next*
οὐδεπώτε, *never yet*

- 1 δσα δὴ δέδηγματι, *how much I've been stung*, lit., *as to how many things*; ὅσα, βαιά... βαιά, τέτταρα (2), and ἀ (3) are adverbial accusatives.
- 2 βαιά, *few things* (accusative with ήσθην = *I have had few pleasures*)
- 3 ψαμμακοσιογάργαρα, *sand-hundred-heaps*, a typical Aristophanic coinage
- 6 οὐσης... ἐωθινῆς (7): translate the genitive absolute as concessive, *although...*
- 7 ἐωθινῆς, *at dawn*, the usual time for an Assembly to begin
αὐτῇ, *this here*, the suffix -ῃ adds demonstrative force and often suggests that the actor points with his finger.
- 8 οἱ δ', *but they*, i.e., the people κάννω = καὶ ἄνω (a vowel or diphthong at the end of a word sometimes coalesces with a vowel or diphthong at the beginning of the next word; this is called *crasis*; note that crasis is marked by a breathing)
- 9 τὸ σχοινίον... τὸ μεμιλτωμένον, *the red rope*, i.e., a rope covered with red ochreous iron ore used to round up and drive loiterers from the agora to the Pnyx for assemblies; those marked with the red would be fined.
- 10 ἀωρίστην, adv., *too late*
- 11 ὥστιοῦνται... ἀλλήλοισι (12), *will jostle each other*
πῶς δοκεῖς, lit., *how do you think?* = *you can't think how, astonishingly, like mad*
- 12 ξύλου, *wood = bench, seat*
- 13 ἀθρόοι, *all together* καταρρέοντες, *flowing down, streaming in*
εἰρήνη δ' ὄπως... οὐδέν (14): = οὐδὲν προτίμωσι (= *they don't care a bit*)
ὅπως εἰρήνη ἔσται
- 16 νοστῶν, *coming*
κῆτ' = καὶ είτο, crasis, see line 8
- 17 κέχηνα, σκορδινάματι, πέρδοματι, *I yawn, stretch, fart*
- 18 παρατίλλοματι, *I pluck out my hairs*
λογίζοματι, *I count; I make calculations*
- 21 ἀτεχνῶς: take with παρεσκευασμένος
- 22 ὑποκρούειν, *to interrupt*

Speaking Characters

ΔΙΚΑΙΟΠΟΛΙΣ (ΔΙΚ.)	Dicaeopolis	ΨΕΥΔΑΡΤΑΒΑΣ (ΨΕΥ.)	Pseudartabas
ΚΗΡΥΞ (ΚΗΡ.)	Herald	ΧΟΡΟΣ	Chorus of Acharnian men
ΑΜΦΙΘΕΟΣ (ΑΜΦ.)	Amphitheus	ΘΥΓΑΤΗΡ	Daughter of Dicaeopolis
ΠΡΕΣΒΥΤΗΣ (ΠΡΕ.)	Ambassador		

The opening scene is set on the Pnyx where there is to be a meeting of the Assembly. Dicaeopolis sits alone, waiting for the people to assemble and the prytaneis to arrive. While waiting, he complains that it has been a terrible year, in which almost nothing has occurred that gave him any pleasure.

ΔΙΚΑΙΟΠΟΛΙΣ (*soliloquizing*)

- 1 ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίāν,
 2 ἥσθην δὲ βαιά, πάνυ δὲ βαιά, τέτταρα·
 3 ἂν δ' ὠδυνήθην, ψαμμακοσιογάργαρα. . . .
 4 ἀλλ' οὐδεπώποτ' . . .
 5 οὕτως ἐδήχθην . . .
 6 ὡς νῦν, ὅπότ' οὕσης κυρίāς ἐκκλησίāς
 7 ἐωθινῆς ἔρημος ἡ πνὺξ αὐτη̄,
 8 οἱ δ' ἐν ἀγορᾷ λαλοῦσι κᾶνω καὶ κάτω
 9 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον.
 10 οὐδ' οἱ πρυτάνεις ἥκουσιν, ἀλλ' ἀωρίāν
 11 ἥκοντες, εἴτα δ' ὠστιοῦνται πῶς δοκεῖς
 12 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
 13 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως
 14 ἔσται προτīμωσ' οὐδέν· ὁ πόλις, πόλις.
 15 ἐγὼ δ' ἀεὶ πρώτιστος εἰς ἐκκλησίāν
 16 νοστῶν κάθημαι· κάτ' ἐπειδᾶν ὁ μόνος,
 17 στένω, κέχηνα, σκορδινῶμαι, πέρδομαι,
 18 ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,
 19 ἀποβλέπων εἰς τὸν ἀγρόν, εἰρήνης ἔρῶν,
 20 στυγῶν μὲν ἄστυ, τὸν δ' ἐμὸν δῆμον ποθῶν. . . .
 21 νῦν οὖν ἀτεχνῶς ἥκω παρεσκευασμένος
 22 βοῶν, ὑποκρούειν, λοιδορεῖν τοὺς ρήτορας,

- 24 ἀλλ' οἱ πρυτάνεις γὰρ οὐτοιί. *But (look!) for the prytaneis (are) here
μεσημβρινοί, at midday*
- 25 οὐκ ἡγόρευον; *Didn't I tell you?*
τοῦτ' ἔκειν' οὐγὰ λεγον: = τοῦτό (έστιν) ἐκεῖνο ὃ ἔγώ ἔλεγον: οὐγὰ: crasis,
see line 8; οὐγὰ λεγον: an ε at the beginning of a word following a word
ending in a long vowel or diphthong is sometimes elided; this is called *prodeli-
sion*
- 26 τὴν προεδρίαν, *the front seat
ώστιζεται, pushes and shoves, jostles*

ΑΧΑΡΝΗΣ (β)

VOCABULARY

Verbs

- ἀδικέω, intransitive, *I do wrong; transitive, I wrong; I injure*
- αἰσθάνομαι, αἰσθήσομαι,
ἡσθόμην, ἡσθημαι + gen. or
acc., *I perceive; I learn; I apprehend*
- ἄχθομαι, ἄχθέσομαι, ἡχθέ-
σθην + dat., *I am vexed (at); I am grieved (by)*
- ἡγέομαι + dat., *I lead; I think, consider*
- οὕχομαι, present in perfect
sense, *I have gone, have departed; imperfect in pluperfect
sense, I had gone, had departed*
- προσδοκάω, *I expect*

Nouns

- ὁ or ἡ ἀλαζών, τοῦ or τῆς
ἀλαζόνος, *impostor, charlatan, quack*
- ἡ ἀσπίς, τῆς ἀσπίδος, *shield*
- ἡ βία, τῆς βίᾳς, *force; violence*
- ὁ μήν, τοῦ μηνός, *month*

- 28 ώς ἄν = ἵνα
καθάρματος, *the purified area.* Before the Assembly began, a suckling pig was sacrificed and carried around the boundaries of the meeting place to purify it.
- ΑΜΦΙΘΕΟΣ: the name means something like *divine on both sides of his family.*
- 29 τίς ἀγορεύειν βούλεται; = the formula for throwing open a motion to debate (see essay in Chapter 22)

ὁ or ἡ ὅρνις, τοῦ or τῆς ὅρνιθος,
bird

τὸ χρῦσίον, τοῦ χρῦσίου, *gold coin; money; jewelry*

Adjectives

- ἀθάνατος, -ον, *immortal*
- κακοδαίμων, κακοδαίμονος,
having an evil spirit, having bad luck
- ὅλος, -η, -ον, *whole, entire*
- χρῦσοῦς, -ῆ, -οῦν, *golden*

Preposition

- παρά + gen., *from*; + dat., *at the house of; + acc., of persons only, to; along, past; in respect of*

Adverbs

- πρόσθε(ν), *before (of time or place)*

πάποτε, *ever*

σαφῶς, *clearly*

Expressions

- εἰς τὸ πρόσθεν, *forward*
- ναὶ μὰ Δία, *yes, by Zeus!*
- οἴμοι κακοδαίμων, *poor devil!
oh misery!*

- 23 ἐᾶν τις ὄλλο πλὴν περὶ εἰρήνης λέγῃ.
 24 (*seeing the prytaneis arrive*) ἀλλ' οἱ πρυτάνεις γὰρ
 οὐτοὶ μεσημβρινοί.
 25 οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὰ 'λεγον·
 26 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὀστίζεται.



ἔρημος ἡ πνύξ

- 27 **ΚΗΡΥΞ** (*addressing the people who are milling around the edge of the area of assembly*) πάριτ' ἐς τὸ πρόσθεν,
 πάριθ', ως ὅν ἐντὸς ἦτε τοῦ καθάρματος.
 28
 29 **ΑΜΦΙΘΕΟΣ** (*running in breathless*) ἥδη τις εἶπε; **ΚΗΡ.**
 (*ignoring Amphitheus and opening the Assembly with a formal question*) τίς ἀγορεύειν βούλεται;

- 34 ἀθάνατος δέ: translate the participle as concessive, *although being . . .*
 ἐφόδι(α), *journey money*, i.e., an allowance paid by the Council for journeys
 made for public purposes
- 35 οἱ τοξόται, *archers*. Scythian archers (see illustration below) were used as police. It was considered improper to use a citizen in this capacity.
- 36 ὄνδρες = ὁ ὄνδρες, *crasis*, see line 8
- 38 κρεμάσαι τὰς ἀσπίδας, *to hang up our shields*; shields were usually hung on the wall when they were out of use.
- 39 σίγα, *be quiet*, lit., *quietly*; σίγα is an adverb (the imperative of σιγά is σίγα, as in line 44).
 'γῶ = ἐγῶ, prodelision, see line 25
- 40 ήν = ἐάν
 ήν μή, *unless*
 πρυτανεύσητέ μοι, *prytanize for me* = *introduce a motion for debate for me*. All motions for debate had to be first discussed by the Council, that was presided over by the prytaneis (see essay in Chapter 22). The prytaneis introduced the motion to the Assembly as a προβούλευμα.
- 42 ποίου βασιλέως; Dicaeopolis's indignant question is occasioned by the finery of the Persian ambassadors. They are peacocks (*τοῖς ταῦται*, 43), who are likely to prove imposters (*τοῖς ἀλαζονεύμασιν*, 43, *impostures*, abstract noun for concrete).
 'γῶ = ἐγῶ, prodelision, see line 25
- 43 ταῦται: the Athenians pronounced the word with aspiration before its second syllable.
- 45 ἐπέμψαθ' = ἐπέμψατε, *you (the people) sent us*
 ώς + acc., *to*



ὁ τοξότης

30 ΑΜΦ. ἐγώ. ΚΗΡ. τίς ὁν; ΑΜΦ. Ἀμφίθεος. ΚΗΡ. οὐκ
ἄνθρωπος; ΑΜΦ. ού,
31 ἀλλ' ἀθάνατος. . .
32 . . . ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
33 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ.
34 ἀλλ' ἀθάνατος ὁν, ἄνδρες, ἐφόδι οὐκ ἔχω·
35 οὐ γὰρ διδόᾶσιν οἱ πρυτάνεις. ΚΗΡ. (*calling for the
archers to eject Amphitheus for interrupting the
proceedings*) οἱ τοξόται. . .

ΔΙΚ. (*standing up and shouting an appeal to the prytaneis on
Amphitheus' behalf*) ὄνδρες πρυτάνεις, ἀδικεῖτε
τὴν ἐκκλησίāν
37 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἥθελεν
38 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
39 ΚΗΡ. κάθησο, σίγα. ΔΙΚ. μὰ τὸν Ἀπόλλω, 'γὰ μὲν οὔ,
40 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. (*Dicaeopolis
reluctantly sits down, but far from remaining silent he will
keep up a running commentary on the proceedings.*)

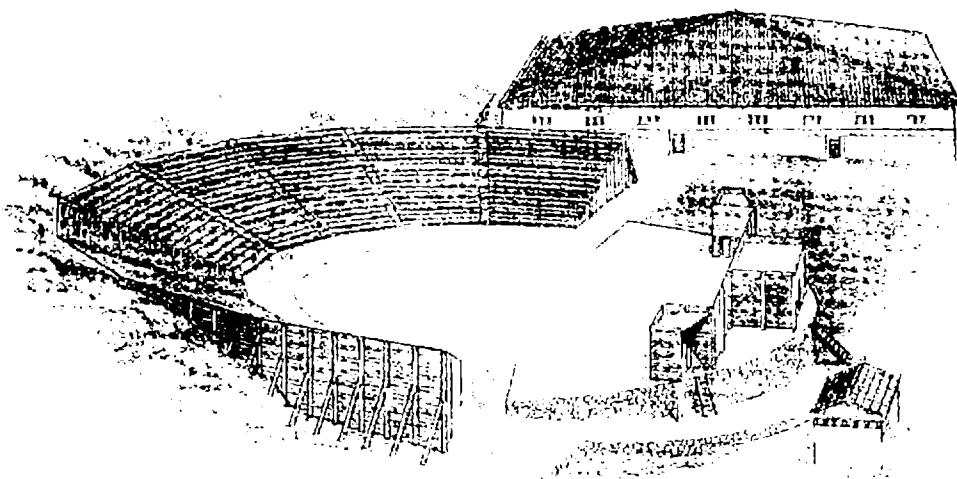
The first item on the agenda of the Assembly is a report from ambassadors who were sent to Persia to ask the King to help in the war against the Peloponnesians. These ambassadors were dispatched from Athens in 437/436 when Euthymenes was archon, eleven years before this play was staged! They bring with them envoys from Persia, dressed in Oriental splendor (i.e., as peacocks).

41 ΚΗΡ. (*formally announcing the arrival of the
ambassadors*) οἱ πρέσβεις οἱ παρὰ βασιλέως.
42 ΔΙΚ. ποίου βασιλέως; ἄχθομαι 'γὰ πρέσβεσιν
43 καὶ τοῖς ταῦσι τοῖς τ' ἀλαζονεύμασιν.
44 ΚΗΡ. σίγα. . .
45 ΠΡΕΣΒΥΣ (*addressing the Assembly*) ἐπέμψαθ' ἡμᾶς ὡς
βασιλέα τὸν μέγαν

- 47 ἐπ' Εὐθύμενους ἄρχοντος, *in the time of Euthymenes being archon.* Year dates are given by the name of the eponymous archon. The archon list shows that this was the year 437/6.
- οἵμοι τῶν δραχμῶν: genitive of exclamation, *oh my, (those) drachmas!*
- 48 πρὸς βίαν, *forcibly, perforce; the ambassadors had to, were forced to drink*
- 49 ὑαλίνων ἐκπωμάτων, *crystal goblets*
- χρυσίδων, *golden vessels*
- 50 ἀκρατον, *unmixed, i.e., undiluted with water.* Wine was normally mixed with water, unless the drinker intended to get drunk.
- Ἄ Κραναὶ πόλις, *O Cranian city.* Κρανοι was the most ancient name for Athens, and the word suggests the adjective κραναός, *rocky, rugged*, and the proper noun Κραναός, the name of a mythical king of Athens. Dicaeopolis alludes to the good old days, now replaced by the effeminate luxury of the ambassadors.
- 51 τὸν κατάγελων, *the mockery, i.e., how the ambassadors mock you*
- 53 καταφαγέν (thematic aorist infinitive of κατεσθίω), *to eat*
- 55 ἀπόπατον, *latrine*
- 56 κάχεζεν = καὶ ἔχεζεν, *crasis, see line 8, and he was shitting*
- 57 πόσου . . . χρόνου, *within what time* τὸν πρωκτὸν, *his ass*
ξυνήγαγεν; *did he close?*
- 58 τῇ πανσελήνῃ, *at the full moon (σελήνη)*
- κάτ' = καὶ εἴτα, *crasis, see line 8*
- 60 κριθάρουν, *a ceramic oven (for baking a loaf of bread)*
- 61 κριθανίτᾶς, *baked (in a κριθανός)*
- τῶν ἀλαζονευμάτων, *what humbug! (for the genitive, see line 47 above; for the word, see line 43)*
- 62 τριπλάσιον Κλεωνύμου, *three times as big as Cleonymus.* Aristophanes frequently poked fun at Cleonymus for having thrown away his shield to escape from battle, for being a glutton and a perjurer, and, as here, for the huge bulk of his body.
- 63 φέναξ, *cheat, with a pun on the word φοῖνιξ, the fabled Oriental phoenix; translate cheatiebird*
- 64 ταῦτ' . . . ἐφενάκιζες, *this is how you were cheating (us)*
ἄρ(α), *as it seems (distinguish this from ἄρα, which introduces a question)*
- 65 Ψευδαρτάβαν, *Falseartabas.* The second half of the name rings true. Xerxes had an uncle named Artabanes (see Herodotus 7.10).
- 66 τὸν βασιλέως Ὀφθαλμόν, *the King's Eye* is the actual title of the Persian king's intelligence official (see Herodotus 1.114).
- ἐκκόψειέ γε / κόραξ πατάξας, *may a raven (κόραξ), having struck (πατάξας) it, knock it out (ἐκκόψειέ)*
- 67 τὸν γε σὸν τοῦ πρέσβεως, *and yours too, the ambassador's*
- 68 ὀναξ Ἡράκλεις = ὁ ἄναξ Ἡράκλεις, *crasis, see line 8, O lord Heracles!—an exclamation expressing disgust*
- 69 σὺ βασιλεὺς . . . Ἀθηναίοισιν (70): = σὺ φράσον ἄττα (= ἄτινα) βασιλεὺς
ἀπέπεμψέ σε λέξοντα Ἀθηναίοισιν

- 46 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρᾶς
 47 ἐπ' Εὐθυμένους ἄρχοντος. ΔΙΚ. οὗμοι τῶν δραχμῶν. . .
- 48 ΠΡΕ. (*ignoring Dicaeopolis and continuing his speech*)
 ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 49 ἔξ οὐαλίνων ἐκπωμάτων καὶ χρῦσίδων
 50 ἄκρατον οἶνον ἡδύν. ΔΙΚ. ὁ Κραναὰ πόλις,
 51 ἀρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων;
- 52 ΠΡΕ. (*continuing to ignore Dicaeopolis*) οἱ βάρβαροι γὰρ
 ἄνδρας ἡγοῦνται μόνους
 53 τοὺς πλεῖστα δυναμένους καταφαγεῖν καὶ πιεῖν. . .
 54 ἔτει τετάρτῳ δ' εἰς τὰ βασίλει' ἥλθομεν·
 55 ἀλλ' εἰς ἀπόπατον ὥχετο στρατιὰν λαβών,
 56 κακεζεν ὀκτὼ μῆνας ἐπὶ χρῦσῶν ὀρῶν.
 57 ΔΙΚ. πόσου δὲ τὸν πρωκτὸν χρόνον ξυνήγαγεν;
 58 τῇ πανσελήνῳ;
- ΠΡΕ. (*continuing his speech*) καὶ τ' ἀπῆλθεν οἴκαδε.
 59 εἴτ' ἔξενιζε παρετίθει θ' ἡμῖν ὅλους
 60 ἐκ κρῆβάνου βοῦς. ΔΙΚ. καὶ τίς εἶδε πώποτε
 61 βοῦς κρῆβανίτας; τῶν ἀλαζονευμάτων.
- 62 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ ναὶ μὰ Δί' ὅρντν τριπλάσιον
 Κλεωνύμου
 63 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ φέναξ.
 64 ΔΙΚ. ταῦτ' ἀρ' ἐφενάκιζες σὺ δύο δραχμὰς φέρων.
 65 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ νῦν ἄγοντες ἥκομεν
 Ψευδαρτάβαν,
 66 τὸν βασιλέως Ὀφθαλμόν. ΔΙΚ. ἐκκόψειέ γε
 67 κόραξ πατάξας, τὸν γε σὸν τοῦ πρέσβεως.
- 68 ΚΗΡ. (*formally presenting Pseudartabas to the Assembly*)
 ὁ βασιλέως Ὀφθαλμός. ΔΙΚ. ὧναξ Ἡράκλεις. . .
- 69 ΠΡΕ. (*to Pseudartabas*) ἄγε δὴ σὺ βασιλεὺς ἄττα σ' ἀπέπεμψεν
 φράσον

- 71 "Comic Persian, suggesting King (Arta)Xerxes and Pissuthnes, satrap of Sardis" (Henderson, page 69).
- 72 ξυνήκαθ' = ξυνήκατε = συνεῖτε (aorist of συνίημι), *Did you understand?*
γὰ = ἐγὼ, prodelision, see line 25
- 74 μεῖζον, *louder*
- 75 This time Pseudartabas speaks a sort of pidgin Greek, of which sense of a sort can be made: *No getty goldy, wide-assed Ioni.*
- 76 δαλ: colloquial for δῆ
- 77 λέγει, *he calls* + two accusatives
- 79 ἀχάνας, *bushels*; ή ἀχάνη can mean either a basket for provisions or the Greek name for a Persian measure.
ὅδε γε: the words suggest that the ambassador has hold of the King's Eye and is trying to make him say his piece again.
- 83 εἰς τὸ πρυτανεῖον, *to the Prytaneum* (for a public banquet)
ταῦτα δῆτ' οὐκ ἀγχόνη; *well, isn't this a hanging (matter)? i.e., enough to make you hang yourself*
- 85 'στιν = ἐστιν, prodelision, see line 25
πάρα = πάρειμι
- 87 ποιήσαι: singular aorist middle imperative
μόνῳ: take with ἐμοὶ (86)
- 88 τοῖσι παιδίοισι, *for my young children* τῇ πλάτιδι, *for my wife*
- 89 πρεσβεύεσθε, *be ambassadors!*
κεχῆνατε: perfect (with present meaning) imperative of χάσκω, *I gape*; the use of the perfect may suggest that their mouths are always hanging open, either because they are naive fools or because they are always half asleep (yawning).



The theater of Dionysus in the second half of the fifth century

- 70 λέξοντ' Ἀθηναίοισιν, ὃ Ψευδαρτάβα.
- 71 **ΨΕΥΔΑΡΤΑΒΑΣ** (*making his announcement to the Assembly*)
ιαρτα ναμε ξαρξανα πισονα σατρα.
- 72 **ΠΡΕ.** (*to the Assembly*) ξυνήκαθ' ὁ λέγει; **ΔΙΚ.** μὰ τὸν
'Απόλλω 'γὼ μὲν οὕ.
- 73 **ΠΡΕ.** (*to the Assembly*) πέμψειν βασιλέα φησὶν ὑμῖν χρῆσίον.
- 74 **(to Pseudartabas)** λέγε δὴ σὺ μεῖζον καὶ σαφῶς τὸ
χρῆσίον.
- 75 **ΨΕΥ.** οὐ λῆψι χρῆσό, χαυνόπρωκτ' Ἰάοναῦ.
- 76 **ΔΙΚ.** οἵμοι κακοδαιίμων ώς σαφῶς. **ΠΡΕ.** τί δαὶ λέγει;
- ΔΙΚ.** (*standing up and shouting to the ambassador*)
ὅ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει,
εἰ προσδοκῶσι χρῆσίον ἐκ τῶν βαρβάρων.
- 79 **ΠΡΕ.** (*answering Dicaeopolis*) οὐκ, ἀλλ' ἀχάνᾶς ὅδε γε χρῆσίον
λέγει.
- 80 **ΔΙΚ.** (*to the ambassador*) ποίας ἀχάνᾶς; σὺ μὲν ἀλαζών εἶ
μέγας. . . .
- 81 **ΚΗΡ.** (*to Dicaeopolis*) σίγα, κάθιζε.
- 82 **(to the Assembly)** τὸν βασιλέως Ὁφθαλμὸν ἡ βουλὴ
καλεῖ
- 83 εἰς τὸ πρυτανεῖον. **ΔΙΚ.** (*refusing to sit down and
thoroughly disgusted with the ambassador's announcement*)
ταῦτα δῆτ' οὐκ ἀγχόνη; . . .
- 84 (*aside*) ἀλλ' ἐργάσομαι τι δεινὸν ἔργον καὶ μέγα.
- 85 (*calling out*) ἀλλ' Ἀμφίθεός μοι ποῦ στιν; **ΑΜΦ.**
ούτοσὶ πάρα.
- 86 **ΔΙΚ.** (*to Amphitheus*) ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτὼ δραχμὰς
σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ
καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι.
- 89 **(to the ambassadors)** ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνατε. . . .
(*Amphitheus rushes off to begin his trip to Sparta.*)

ΑΧΑΡΝΗΣ (γ)

VOCABULARY

Verbs

ἀνακράζω, ἀνέκραγον, *I shout*
σπένδω, σπείσω, ἔσπεισα,
 ἔσπεισμα, *I pour a libation;*
 middle, *I make a treaty; I
 make peace (by pouring a liba-
 tion with the other party)*

Nouns

ἡ ἄμπελος, τῆς ἄμπελου,
grapevine
τὸ στόμα, τοῦ στόματος, mouth
Adjective
μιαρός, -ά, -όν, defiled; foul;
villainous

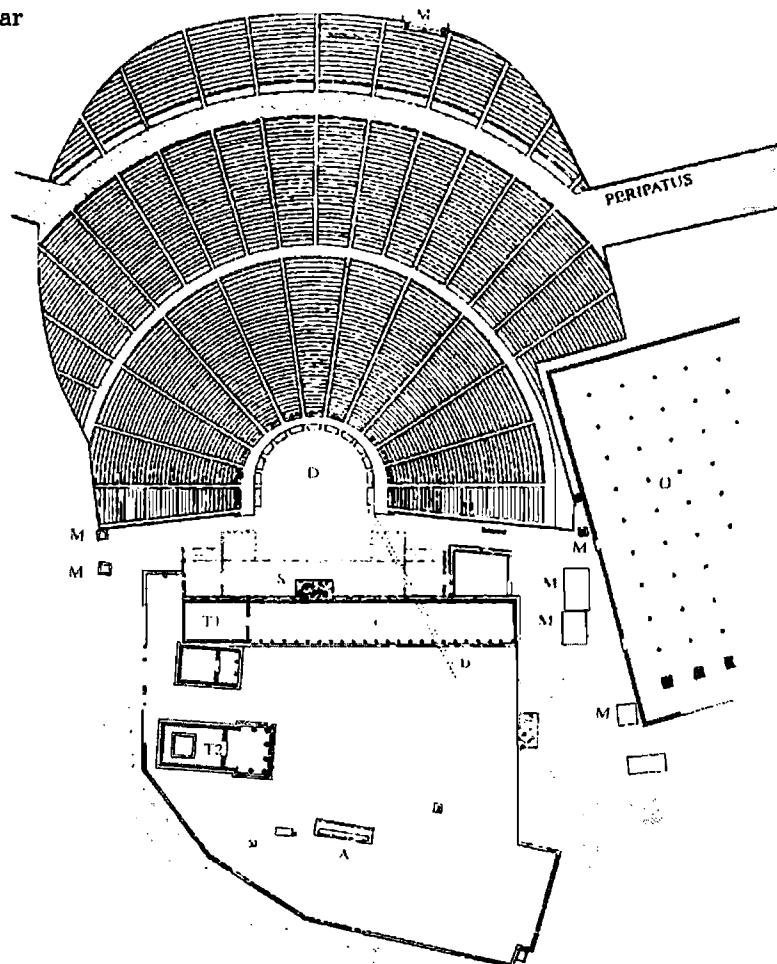
- 90 **ἀλλ’ . . . γὰρ**, *but (look), for . . .*
 ὅδι, *this here, i.e., here he is*
- 91 **μήπω γε**, *don’t (greet me) yet. . .*
- 93 **σπονδᾶς**: the word can mean truces or the wine poured in libations to sanctify a truce or the libations themselves. Aristophanes cleverly plays on these meanings in this passage.
- 94 **ώσφροντο** (from ὁσφράνομαι), *smelled (the wine)* **πρεσβῦται**, *old men*
- 95 **στιπτοί**, *trodden down; of old men, tough, sturdy*
πρύνινοι, *oaken*
- 96 **ἀτεράμονες**, *unsoftened, hard, tough*
Μαραθωνομάχαι, *fighters at the Battle of Marathon*
σφενδάμνινοι, *made of maple wood*
- 97 **ἀνέκραγον**: ingressive aorist, *they began to shout*
- 99 **κᾶς** = καὶ εἰς, crasis, see line 8
τριβωνας, *cloaks (usually old and threadbare)*
ξυνελέγοντο + partitive gen. here, *they began gathering (some of the) stones*
- 100 **ἔφυγον . . . ἐδίωκον καθέβων**: ingressive aorist and inchoative imperfects
καθέβων = καὶ ἐβόων, crasis, see line 8
- 101 **βοῶντων**: 3rd person plural imperative, *let them shout*
- 102 **γεύματα**, *tastes; here, vintages*
- 103 **αὗται**: the antecedent is τὰς σπονδᾶς (101).
πεντέτεις, *five-years old; for five years*
γεῦσαι (aorist imperative of γενόμαι), *taste*
- 104 **αἰβοῖ**, *ugh (an expression of disgust)* **ὅτι**, *because*
- 105 **δέουσι** + gen., *they smell of*
πίττης, *pitch; pitch or resin was used both to caulk ships and to line wine jars (it
 is still used in making some Greek wine today, called retsina). There is a
 double-entendre here; both meanings are intended.*
- 106 **δεκέτεις**, *ten years old; for ten years*
- 107 **χαնται** = καὶ αὗται, crasis, see line 8, *this too; if a truce were made for only ten
 years, both sides would be sending ambassadors to other cities to gain allies,
 preparing for the next war.*
- 108 **όξυτατον**, *very sharply*

The Assembly continues, with more interruptions from Dicaeopolis. Just as proceedings are coming to an end, Dicaeopolis sees Amphitheus rushing in breathless, having returned from Sparta. He brings with him three specimen truces, which are in the form of wine for libations contained in wine skins.

- 90 ΔΙΚ. ἀλλ' ἐκ Λακεδαιμονος γὰρ Ἀμφίθεος ὁδῖ.
- 91 χαῖρ' Ἀμφίθεε. ΑΜΦ. (*still running*) μήπω γε πρίν γ' ἂν στῶ τρέχων.
(*looking behind himself with trepidation*)
- 92 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
- 93 ΔΙΚ. τί δ' ἔστ'; ΑΜΦ. ἐγὼ μὲν δεῦρό σοι σπονδᾶς φέρων
94 ἔσπευδον· οἱ δ' ὕσφεροντο πρεσβύταί τινες
95 Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι,
96 ἀτεράμονες, Μαραθωνιμάχαι, σφενδάμνινοι.
97 ἔπειτ' ἀνέκραγον πάντες· “ὦ μιαρώτατε,
98 σπονδᾶς φέρεις τῶν ἀμπέλων τετμημένων;”
99 καὶ τοὺς τρίβωνας ἔξυνελέγοντο τῶν λίθων.
100 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον καῦθόων.
- 101 ΔΙΚ. (*reassuring Amphitheus*) οἱ δ' οὖν βοώντων. ἀλλὰ τὰς
σπονδᾶς φέρεις;
- 102 ΑΜΦ. (*holding up the wine skins for Dicaeopolis to see*) ἔγωγέ, φημι,
τρία γε ταυτὶ γεύματα.
- 103 (*holding out one of the wine skins*) αὗται μέν εἰσι πεντέτεις.
γεῦσαι λαβών.
- 104 ΔΙΚ. (*taking the skin and smelling the wine*) αἴβοι. ΑΜΦ. τί
ἐστιν; ΔΙΚ. οὐκ ἀρέσκουσίν μ' ὅτι
105 ὅζουσι πίττης καὶ παρασκευῆς νεῶν.
- 106 ΑΜΦ. (*offering another wine skin*) σὺ δ' ἀλλὰ τασδὴ τὰς
δεκέτεις γεῦσαι λαβών.
- ΔΙΚ. (*taking the second wine skin and smelling the wine*)
107 ὅζουσι χαῦται πρέσβεων εἰς τὰς πόλεις
108 ὀξύτατον. . . .

- 109 τριάκοντα τριδες, *thirty years old; for thirty years*
 110 δὲ Διονύσια, *O festival of Dionysus!*
 111 ἀμβροσίας καὶ νέκταρος: ambrosia was the food of the gods, and nectar was their drink.
 112 καὶ = καὶ ἐν, crasis, see line 8
 δέη, *where*
 113 κάκτιομαι = καὶ ἐκπίμοι, crasis, see line 8, *and I will drink it off*
 114 χαιρεῖν κελεύων πολλὰ, *bidding a long farewell to*, i.e., wishing to have nothing to do with
 116 ἀπαλλαγεῖς (aorist passive participle of ἀπαλλάττω) + gen., *rid of*
 117 τὰ κατ' ἄγρους . . . Διονύσια, *the Rural Dionysia*
εἰσιών, *going into* (my house); we are no longer on the Pnyx but outside Dicaeopolis's house in the country. Such changes of scene, indicated only by the actors' words, are common in comedy.

- A The great altar of Dionysus
- D-D Drainage channel
- M Choregic monuments
- O Odeon of Pericles
- S Long stoa
- T1 Early temple
- T2 Later temple



Plan of the theater of Dionysus in the mid fourth century

- 109 **ΑΜΦ.** (*offering the third wine skin*) ἀλλ' αὐται^{τὸν} σπονδαὶ^ν
τριάκοντούτιδες
- 110 κατὰ γῆν τε καὶ θάλατταν. **ΔΙΚ.** (*taking the third wine
skin and smelling the wine*) ὁ Διονύσια,
111 αῦται μὲν ὅζουσ' ἀμβροσίας καὶ νέκταρος . . .
- 112 (*tasting the wine*) καν τῷ στόματι λέγουσι· “βαῖν” ὅπῃ
θέλεις.”
- (*clutching the wine skin, pouring a libation, and drinking
deeply of the wine*)
- 113 ταύτας δέχομαι καὶ σπένδομαι κάκπιομαι,
114 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας.
(*running off stage*)
- 115 **ΑΜΦ.** ἐγὼ δὲ φευξοῦμαι γε τοὺς Ἀχαρνέας.
- 116 **ΔΙΚ.** ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεὶς
117 ἄξω τὰ κατ' ἀγροὺς εἰσιών Διονύσια.
(*exiting into the house*)



Statuette of a comic Heracles

ΑΧΑΡΝΗΣ (δ)

VOCABULARY

Verbs

- ἀδω, ἄσομαι, ἥσα, ἥσμαι,
ἥσθην, *I sing*
ἀκολουθέω + dat., *I follow*
ἀπάρχομαι, *I begin*
εὐφημέω, *I keep holy silence*
καταχέω, καταχέω, κατ-
έχεα, κατακέχυκα, κατα-
κέχυμαι, κατεχύθην, *I pour*
X (acc.) over Y (gen.)
μηνύω, μηνύσω, ἐμήνυσα, με-
μήνυκα, μεμήνυμαι, ἐμηνύ-
θην, *I inform*

Nouns

- ἡ εὐφημία, τῆς εὐφημίδις, *call*
for holy silence
οἱ οἰκέται, τῶν οἰκετῶν,
household

Adjective

- μακάριος, -ᾶ, -ον, *blessed;*
happy

Adverb or Preposition

- ἐξόπισθε(ν) + gen., *behind*

Adverbs

- μήν or καὶ μήν, *truly, indeed*
σφόδρα, *very much*

- 119 ὁδοιπόρων, *wayfarers, passers-by*
ἀξιόν (ἐστι) + dat. and infin., *it is fit, i.e., it is worth while for X to do Y*
- 121 ὅποι... γῆς, *where in the world*
τέτραπται (perfect of τρέπω), *has turned, has gone*
- 120 ξυλλαβεῖν (from συλλαμβάνω), here + acc., *to seize, apprehend, arrest*
(compare the use of this verb + dat. = *I help*)
- 122 φρονδος, *gone, fled, vanished*
- 123 Βαλλήναδε: a comic coinage punning on the verb βάλλω, *I pelt*, and the name
of an Attic deme, Πολλήνη, + suffix -δε = *toward*; translate *toward Pelting,*
Peltingward.
- 124 γῆν πρὸ γῆς, *through land* (acc. of extent of space) *after land* (πρό + gen. usu-
ally means *before*, but in a few idioms it has the sense of *further, forward, on-
ward*)
- 125 ἐμπλήμην (2nd aorist passive optative of ἐμπίμπλημι, *I fill full*; passive, *I sate*
myself), potential optative, *I could never have my fill of*
λίθοις: take with βάλλων
- 128 δεῦρο πᾶς / ἐκποδῶν, *everyone (come) here, out of the way*
- 129 ἀνήρ = ὁ ἄνήρ, crasis, see line 8
- 131 πρόιθ(ι), *come forward*
ἡ κανηφόρος, *the basket-bearer*; the daughter carries the basket on her head.
- 132 τὸν φαλλόν, *phallus-pole*, an image carried in Dionysiac processions
στησάτω: 3rd person singular imperative, *let him (i.e., Xanthias) stand X up*

The chorus of old Acharnian men rush in, armed with stones, in pursuit of Amphitheus.

- 118 **ΧΟΡΟΣ** τῆδε πᾶς ἔπου, δίωκε καὶ τὸν ἄνδρα πυνθάνου
 119 τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον
 120 ἐνλλαβεῖν τὸν ἄνδρα τοῦτον. (*to the audience*) ἀλλά μοι
 μηνύσατε,
 121 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
 122 ἐκπέφευγ', οὕχεται φροῦδος. . .
 123 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 124 καὶ διώκειν γῆν πρὸ γῆς, ἔως ἂν εὐρεθῇ ποτέ·
 125 ὃς ἐγὼ βάλλων ἐκεῖνον οὐκ ἂν ἐμπλήμην λίθοις.

As the chorus search fruitlessly for Amphitheus, Dicaeopolis is heard from within the house calling for holy silence.

- 126 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 127 **ΧΟΡ.** (*addressing its own members*) σίγα πᾶς. ἡκούσατ',
 ἄνδρες, ἀρα τῆς εὐφημίας;
 128 οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. (*retiring to one side of the stage*) ἀλλὰ δεῦρο πᾶς
 ἐκποδών· θύσων γὰρ ἄνήρ, ὃς ἔοικ', ἐξέρχεται.

As the members of the chorus withdraw, Dicaeopolis, carrying a pot, leads his family out of his house—his wife, his daughter, who carries a sacred basket, and Xanthias and a second slave, who carry a phallus-pole.

- 130 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 131 (*to his daughter*) πρόιθ' εἰς τὸ πρόσθεν ὀλίγον, ἡ
 κανηφόρος.
 132 (*referring to his slave Xanthias*) ὁ Ξανθίας τὸν φαλλὸν
 όρθὸν στησάτω.

- 133 τὸ κανοῦν, *basket*; the daughter sets the basket down near the altar.
- 134 τὴν ἑτνήρυσιν, *soup-ladle*
- 135 ἔτνος, *soup*, made of peas or beans and contained in the pot that Dicaeopolis carries
 τούλατῆρος = τοῦ ἐλατῆρος, *crasis*, see line 8, *broad, flat cake*; the daughter takes one of these cakes from the basket, places it on the altar, and pours the soup over it.
- 136 καὶ μὴ . . . γ(ε), *and indeed . . .*
- 137 κεχαρισμένως (adverb formed from the perfect participle of χαρίζομαι) + dat., *acceptably, in a manner pleasing to*
 ἐμὲ . . . ἀγαγεῖν (139) . . . τὰς σπονδὰς (140) . . . ξυνενεγκεῖν (141; see note below): the infinitives express prayers, (*grant*) that *I may conduct the Rural Dionysia . . . and (grant) that this truce may turn out well . . .*
- 139 τυχηρῶς, *with good fortune, with good luck*
- 140 ἀπαλλαγθέντα + gen. (see line 115 above), *rid of*
- 141 ξυνενεγκεῖν (aorist infinitive of συμφέρει, *it is useful, it is profitable*), with καλῶς, *may turn out well*
 τριάκοντούτιδας, *of/lasting thirty years*
- 142 θπως, (*see to it*) *that . . .*
- 143 βλέπουσα θυμβροφάγον, *looking as if you have eaten savory* (the eating of the bitter herb, savory, would pucker the lips up, and give a prim, demure look to the girl's face –W. W. Merry)
- 144 δπύσει, *will marry* (the Greek verb is from a root meaning *nourish, maintain*)
- 145 κάν = καὶ ἐν, *crasis*, see line 8
 τῶχλῳ = τῷ ὄχλῳ, *crasis*, see line 8, *the crowd*
 φυλάττεσθαι (infinitive for imperative), *watch out!*
- 146 περιτράγῃ (from περιτράγω, aorist, περιέτραγον), *nibble at, i.e., steal*
 τὰ χρῆσία, *your golden jewelry*
- 147 σφῆν, dual, *by the two of you* ἔστιν . . . ἐκτέος/ὁ φαλλός (verbal adjective from ἔχω, see Chapter 26, Grammar 4, page 173), *the phallus-pole must be held*
- 150 Θεῷ: singular imperative of θεάμοι
- τοῦ τέγονς, *the roof*
- πρόβη = πρόβηθι
- 151 Βακχίου, *of Bacchus*
- 152 ἐκτῷ, *sixth*
- σ' = σε



Dionysus with a panther at his altar

- 133 (to his daughter) κατάθου τὸ κανοῦν, ὁ θύγατερ, ἵν·
 ἀπαρξώμεθα.
- 134 ΘΥΓΑΤΗΡ ὁ μῆτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν,
135 ἵν' ἔτνος καταχέω τούλατηρος τουτού·
- ΔΙΚ. (addressing Dionysus, at his altar on the stage)
 136 καὶ μὴν καλόν γ' ἔστ'. ὁ Διόνυσε δέσποτα,
137 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
138 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν
139 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια,
140 στρατιᾶς ἀπαλλαχθέντα, τὰς σπονδὰς δέ μοι
141 καλῶς ξυνενεγκεῖν τὰς τριάκοντούτιδας.
- 142 (addressing his daughter and arranging the procession)
 ἄγ', ὁ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
143 οἴσεις βλέπουσα θυμβροφάγον. ὡς μακάριος
144 ὅστις σ' ὀπύσει. . . .
- (urging his daughter to lead the procession forward, into the
145 audience) πρόβαινε, κἄν τῶχλῳ φυλάττεσθαι σφόδρα
146 μή τις λαθών σου περιτράγῃ τὰ χρῦσία.
- 147 (urging Xanthias and the second slave to perform their duty
 properly) ὁ Ξανθία, σφῶν δ' ἔστιν ὄρθος ἐκτέος
148 ὁ φαλλὸς ἔξόπισθε τῆς κανηφόρου·
149 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·
- 150 (sending his wife to watch from the roof) σὺ δ', ὁ γύναι, θεῶ
 μ' ἀπὸ τοῦ τέγους. (urging on his daughter) πρόβα.

Dicaeopolis celebrates his own Rural Dionysia by singing the following joyous song to Phales, Dionysiac god of the phallus, in honor of the peace he has made:

- 151 Φαλῆς, ἔταιρε Βακχίου, . . .
152 ἔκτῳ σ' ἔτει προσεῖπον εἰς
153 τὸν δῆμον ἐλθὼν ἄσμενος,
154 σπονδὰς ποιησάμενος ἐμαυ-

- 156 ἀπαλλαγεῖς; see lines 115 and 140.
158 ξυμπίης, *drink with*
έκ κραιπάλης, *in (lit., from) a drinking-bout*
159 ἐωθεν, *from earliest dawn*
 ριοφήσει (from ριοφέω, fut., ριοφήσομαι), *you will gulp down; you will drain dry,*
 will empty
τρύβλιον, *cup*
160 φεψάλῳ, *chimney*
κρεμήσεται, *will be hung* (cf. line 38)



εἰρήνης ριοφήσῃ τρύβλιον

- 155 τῷ, πρᾶγμάτων τε καὶ μαχῶν
 156 . . . ἀπαλλαγείς. . . .
 157 Φαλῆς Φαλῆς,
 158 ἐὰν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
 159 ἔωθεν εἰρήνης ριφήσει τρύβλιον·
 160 ἡ δ' ἀσπὶς ἐν τῷ φεψάλῳ κρεμήσεται.



Warrior with shield

PRINCIPAL PARTS: Verbs in -μι

- δείκ-νῦ-μι**, δείξω, ἔδειξα, δέδειχα, δέδειγματι, ἔδείχθην, *I show*
ζεύγ-νῦ-μι, ζεύξω, ἔζευξα, ἔζευγματι, ἔζεύχθην ορ ἔζύγην, *I yoke*
ἀνοίγ-νῦ-μι [= ἀνα- + οἴγ-νῦ-μι], imperfect, ἀνέφον (double augment),
 ἀνοίξω, ἀνέφεξα, ἀνέφωχα, ἀνέφηματι (*I stand open*), ἀνεψήθην,
I open
- ρήγ-νῦ-μι**, ρήξω, ἔρρηξα, ἔρρωγμα (*I am broken*), ἔρράγην, aorist passive participle, ραγείς, *I break*
- σβέν-νῦ-μι**, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (*I have gone out*), ἔσβέσθην, *I put out, extinguish*
- δί-δω-μι** [δω-/δο-], imperfect, ἔδιδον, δώσω, ἔδωκα, infinitive, δοῦναι, participle, δούς, imperative, δός, δέδωκα, δέδοματι, ἔδδοθην, *I give*
- εἰμί** [έσ-], imperfect, ἦ or ἦν, ἔσοματι, *I am*
- εἰμι** [εί-/-ι-], imperfect, ἤα or ἤειν, *I will go*
- ἵημι**, imperative, ἵει, infinitive, ἵέναι, participle, ἵείς, imperfect, ἵην, [ἵ-] ἵσω, ἵκα, imperative, [ἵ-] ἓς, infinitive, είναι, participle, εῖς, είκα, είματι, εὔθην, *I let go, release; I send; I throw; middle, ἵεμαι, imperfect, ἵέμην, I hasten*
- ἵστημι**, imperfect, ἴστην, [στη-] στήσω, ἔστησα, *I make X stand; I stop X; I am setting X (up)*
 athematic 2nd aorist, ἔστην, intransitive, *I stood*
- κα- 1st perfect, ἔστηκα, intransitive, *I stand*
- θη- 1st aorist passive, [στα-] ἔστάθην, *I was set (up)*
- τί-θη-μι** [θη-/θε-], imperfect, ἐτίθην, θήσω, ἔθηκα, infinitive, θείναι, participle, θείς, imperative, θές, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐτέθην, *I put, place*



The fertile valley of the river Eurotas, in which Sparta lay,
 with the Taygetus range of mountains behind

GRAMMAR

1. Complex Sentences in Indirect Statement: Secondary Sequence

If the introductory verb is in a past tense (imperfect, aorist, or pluperfect), the following rules for secondary sequence apply:

- An indicative verb in the main clause of the direct statement may be retained or may be changed to the corresponding tense of the optative when the indirect statement is introduced by ὅτι or ός in secondary sequence (see Chapter 25, Grammar 6, pages 155–156), e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο. (past particular condition)

If Philip said this, he lied.

Indirect Statement:

εἶπεν ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο/ψεύσαιτο.

He/She said that if Philip said this, he lied.

Note, however, that an indicative with ἂν in the main clause of *contrary to fact conditions* is retained after ὅτι or ός, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο ἂν. (past contrary to fact condition)

If Philip had said this, he would have lied.

Indirect Statement:

εἶπεν ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο ἂν.

He/She said that if Philip had said this, he would have lied.

With ἔφη and ἤδει this sentence would be as follows:

ἔφη τὸν Φίλιππον ψεύσασθαι ἂν, εἰ τοῦτο εἶπεν.

He/She said that Philip would have lied, if he had said this.

ἤδει τὸν Φίλιππον ψευσάμενον ἂν, εἰ τοῦτο εἶπεν.

He/She knew that Philip would have lied, if he had said this.

- Secondary tenses of the indicative in the subordinate clause of the direct statement remain unchanged in mood and tense when put into indirect statements. See the examples above, in which the verbs in the subordinate clauses remain unchanged.

- Primary tenses of the indicative in the subordinate clause of the direct statement may be retained or may be changed to the optative, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο λέγει, ψεύδεται. (present particular condition)

If Philip says this, he is lying.

Indirect Statement:

εἶπεν ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο λέγει/λέγοι, ψεύδεται.

He/She said that if Philip was saying this, he was lying.

(Note that we switch to the past tense in English, where Greek keeps the present tense; and note that ψεύδεται could have been changed to ψεύδοιτο according to rule a above.)

- d. All *subjunctives* (with or without ἄν) in the subordinate clause of the direct statement may be retained or may be changed to the corresponding tenses of the optative (ἔάν becomes εἰ, ὅταν becomes ὅτε, πρὶν ἄν becomes πρὶν, etc., i.e., the ἄν drops out when the subjunctive is changed to optative). Greek writers often chose *not* to make the optional changes to the optative but to retain the original indicatives or subjunctives for the sake of vividness.

Direct Statement:

Ἐὰν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.

If Croesus wages war against the Persians, he will destroy a great empire. (future more vivid condition)

Indirect Statement without Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι ἐὰν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει. (27a:32–33)

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(The ἐάν + subjunctive in the original subordinate clause and the future indicative in the original main clause are here retained in the indirect statement. See rules a and d above.)

Indirect Statement with Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι εἰ στρατεύοιτο Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσοι.

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(Optatives are here substituted in both clauses, with ἐάν changing to εἰ. Again, see rules a and d above.)

- e. All optatives in the direct statement remain unchanged in mood and tense after ὅτι or ὡς.

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἴποι, ψεύδοιτο ἄν. (future less vivid condition)

If Philip should say this, he would be lying.

Indirect Statement:

εἶπεν ὅτι/ώς εἰ ὁ Φίλιππος τοῦτο εἴποι, ψεύδοιτο ἄν.

He/She said that if Philip should say this, he would be lying.

(Both optatives are retained, along with ἄν.)

With ἔφη and ἤδει this sentence would be as follows:

ἔφη τὸν Φίλιππὸν ψεύδεσθαι ἄν, εἰ τοῦτο εἴποι.

ἤδει τὸν Φίλιππὸν ψευδόμενον ἄν, εἰ τοῦτο εἴποι.

He/She said/knew that Philip would be lying, if he should say this.

(The optative of the main clause changes to the same tense of the infinitive after ἔφη and to the same tense of the participle after ἤδει, with ἄν retained. The optative of the original subordinate clause remains unchanged.)

Note that ἄν with an infinitive or participle in indirect statement may also represent a direct statement with a potential optative, e.g.:

Direct Statement:

βουλοίμην ἄν τὸν Ἱατρὸν ιδεῖν. (potential optative)

I would like to see the doctor.

Indirect Statements:

οἶμαι τὸν Φίλιππὸν ἄν βούλεσθαι τὸν Ἱατρὸν ιδεῖν.

I think that Philip would like to see the doctor.

οἶδα τὸν Φίλιππὸν ἄν βούλόμενον τὸν Ἱατρὸν ιδεῖν.

I know that Philip would like to see the doctor.

Exercise 30α

Translate the following pairs of sentences and explain each change that has been made in the versions in indirect statement, with reference to the rules above.

1. έὰν στρατεύηται ὁ Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.
ἡ Πυθίᾳ ἔφη τὸν Κροῖσον μεγάλην ἀρχὴν καταλύσειν, εἰ στρατεύοιτο ἐπὶ Πέρσας.
2. οἱ παῖδες πάντα ἐποίησαν ὅσα ἐκέλευσεν ὁ πατήρ.
οἱ παῖδες εἶπον ὅτι πάντα ποιήσειαν ὅσα ἐκέλευσεν ὁ πατήρ.
3. ὁ ποιμὴν τὰ πρόβατα φυλάξει ἔως ἂν νὺξ γένηται.
ἡσμεν τὸν ποιμένα τὰ πρόβατα φυλάξοντα ἔως νύξ γένοιτο.
4. ὅστις ἄν ἔξω τῶν τειχῶν μένῃ, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
ὁ Δικαιόπολις εἶπεν ὅτι ὅστις ἔξω τῶν τειχῶν μένοι, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
5. οἱ παῖδες, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον κατέστησαν.
ὁ πατὴρ ἔφη τοὺς παῖδας, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον καταστῆναι.

VERB CHART: PRESENT AND IMPERFECT

Principal Parts of Verb:				
Exercise Number:				
Voice:				
Present Indicative	Subjunctive	Optative	Imperative	Infinitive

Imperfect

For participles, fill in the nominative singular, masculine, feminine, and neuter and the genitive singular masculine of participles having 3rd and 1st declension forms.

For middle voice participles, give the masculine nominative singular and the feminine and neuter endings.

VERB CHART: FUTURE AND AORIST

First Principal Part of Verb:

Exercise Number:

Verb Charts

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Future**Indicative****Subjunctive****Optative****Partitive****Infinitive****Imperative****Participle**

Verb Charts

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Aorist

VERB CHART: PERFECT AND PLUPERFECT

First Principal Part of Verb:

Exercise Number: _____

Perfect

Indicative	Subjunctive	Optative	Imperative*	Infinitive	Participle
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Voice: _____

Pluperfect

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

*Very rare and not given in charts

FORMS

1. THE DEFINITE ARTICLE (see Book I, page 50)

Singular			Plural		
	M.	F.		M.	F.
N.	ό	ή	τό	οί	αί
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς

2. NOUNS OF THE 1ST DECLENSION

Feminine (see Book I, pages 40–42)

Singular	Plural	Singular	Plural
N. ή κρήνη	αί κρήναι	ή ύδριά	αί ύδριαι
G. τῆς κρήνης	τῶν κρηνῶν	τῆς ύδριᾶς	τῶν ύδριῶν
D. τῇ κρήνῃ	ταῖς κρήναις	τῇ ύδριᾷ	ταῖς ύδριαῖς
A. τὴν κρήνην	τὰς κρήνας	τὴν ύδριαν	τὰς ύδριας
V. ὁ κρήνη	ὁ κρήναι	ὁ ύδριά	ὁ ύδριαι
N. ή μέλιττα	αἱ μέλιτται	ή μάχαιρα	αἱ μάχαιραι
G. τῆς μελίτης	τῶν μελιτῶν	τῆς μαχαίρας	τῶν μαχαίρων
D. τῇ μελίτῃ	ταῖς μελίταις	τῇ μαχαίρᾳ	ταῖς μαχαίραις
A. τὴν μέλιτταν	τὰς μελίττας	τὴν μάχαιραν	τὰς μαχαίρας
V. ὁ μέλιττα	ὁ μέλιτται	ὁ μάχαιρα	ὁ μάχαιραι

Masculine (see Book I, pages 47–48)

Singular	Plural	Singular	Plural
N. ὁ δεσπότης	οἱ δεσπόται	ὁ νεᾶνιας	οἱ νεᾶνιαι
G. τοῦ δεσπότου	τῶν δεσποτῶν	τοῦ νεᾶνίου	τῶν νεᾶνιῶν
D. τῷ δεσπότῃ	τοῖς δεσπόταις	τῷ νεᾶνιᾳ	τοῖς νεᾶνιαις
A. τὸν δεσπότην	τοὺς δεσπότας	τὸν νεᾶνιαν	τοὺς νεᾶνιᾶς
V. ὁ δέσποτα*	ὁ δεσπόται	ὁ νεᾶνια	ὁ νεᾶνιαι

*Irregular accent. Normally the accent is persistent as with the noun ὁ πολίτης, vocative, ὁ πολίτα.

3. NOUNS OF THE 2ND DECLENSION

Masculine (see Book I, 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 ὁδός (see Book I, page 48)

Contract: Masculine

(see Book I, page 268):

Attic Declension

Singular	Plural	Singular	Plural
N. ὁ νοῦς	οἱ νοῖ	ὁ λαγώς	οἱ λαγῷ
G. τοῦ νοῦ	τῶν νῶν	τοῦ λαγώ	τῶν λαγών
D. τῷ νῷ	τοῖς νοῖς	τῷ λαγώ	τοῖς λαγφῖς
A. τὸν νοῦν	τοὺς νοῦς	τὸν λαγών/ώ	τοὺς λαγώς
V. ὁ νοῦ	ὁ νοῖ	ὁ λαγώς	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 Book I, page 107)

Singular	Plural
N. ὁ κλώψ	οἱ κλώπες
G. τοῦ κλωπός	τῶν κλωπῶν
D. τῷ κλωπί	τοῖς κλωψί(ν)
A. τὸν κλωπα	τοὺς κλωπας
V. ὁ κλώψ	ὁ κλώπες

Velar Stems (γ, κ, χ; see Book I, page 98)

Singular	Plural	Singular	Plural
N. ὁ φύλαξ	οἱ φύλακες	ὁ αἰγός	οἱ αἰγες
G. τοῦ φύλακος	τῶν φυλάκων	τοῦ αἰγός	τῶν αἰγῶν
D. τῷ φύλακι	τοῖς φύλαξι(ν)	τῷ αἰγί	τοῖς αἰξί(ν)
A. τὸν φύλακα	τοὺς φύλακας	τὸν αἰγα	τοὺς αῖγας
V. ὁ φύλαξ	ὁ φύλακες	ὁ αἰξός	ὁ αῖγες

Dental Stems (δ, θ, τ; see Book I, page 99)

Singular	Plural	Singular	Plural
N. ὁ παῖς	οἱ παῖδες	τὸ δόνομα	τὰ δόνόματα
G. τοῦ παιδός	τῶν παιδῶν	τοῦ δόνόματος	τῶν δόνομάτων
D. τῷ παιδί	τοῖς παισί(ν)	τῷ δόνόματι	τοῖς δόνόμασι(ν)
A. τὸν παῖδα	τοὺς παῖδας	τὸ δόνομα	τὰ δόνόματα
V. ὁ παῖ	ὁ παῖδες	ὁ δόνομα	ὁ δόνόματα

Stems in -ντ- (see Book I, page 145)

Singular	Plural
N. ὁ γέρων	οἱ γέροντες
G. τοῦ γέροντος	τῶν γερόντων
D. τῷ γέροντι	τοῖς γέρουσι(ν)
A. τὸν γέροντα	τοὺς γέροντας
V. ὁ γέρον	ὁ γέροντες

Liquid Stems (λ, ρ; see Book I, page 107) **Nasal Stems** (ν; see Book I, pages 106–107)

Singular	Plural	Singular	Plural
N. ὁ βῆτωρ	οἱ βήτορες	ὁ χειμών	οἱ χειμῶνες
G. τοῦ βήτορος	τῶν βήτόρων	τοῦ χειμῶνος	τῶν χειμώνων
D. τῷ βήτορι	τοῖς βήτορσι(ν)	τῷ χειμῶνι	τοῖς χειμῶσι(ν)
A. τὸν βήτορα	τοὺς βήτορας	τὸν χειμῶνα	τοὺς χειμῶνας
V. ὁ βῆτωρ	ὁ βήτορες	ὁ χειμών	ὁ χειμῶνες

Stems in -ρ- (see Book I, pages 124–125)

Singular					
N. ὁ ἀνήρ	ὁ πατήρ	ἡ μήτηρ	ἡ θυγάτηρ		
G. τοῦ ἀνδρός	τοῦ πατρός	τῆς μητρός	τῆς θυγατρός		
D. τῷ ἀνδρί	τῷ πατρὶ	τῇ μητρὶ	τῇ θυγατρὶ		
A. τὸν ἀνδρα	τὸν πατέρα	τὴν μητέρα	τὴν θυγατέρα		
V. ὁ ἀνερ	ὁ πάτερ	ὁ μῆτερ	ὁ 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)	ταῖς μητράσι(ν)	ταῖς θυγατράσι(ν)		
A. τοὺς ἀνδρας	τοὺς πατέρας	τὰς μητέρας	τὰς θυγατέρας		
V. ὁ ἀνδρες	ὁ πατέρες	ὁ μητέρες	ὁ θυγατέρες		

Stems in -εσ- (see Book I, pages 226–227)

Singular	Plural	Singular	Plural
N. τὸ τείχος	τὰ τείχη	ἡ τριήρης	αἱ τριήρεις
G. τοῦ τείχους	τῶν τειχῶν	τῆς τριήρους	τῶν τριήρων
D. τῷ τείχει	τοῖς τείχεσι(ν)	τῷ τριήρει	τοῖς τριήρεσι(ν)
A. τὸ τείχος	τὰ τείχη	τὴν τριήρη	τὰς τριήρεις
V. ὁ τείχος	ὁ τείχη	ὁ τριήρες	ὁ τριήρεις

Also ὁ Θεμιστοκλῆς (see Book I, page 254)

N. ὁ Θεμιστοκλῆς
G. τοῦ Θεμιστοκλέους
D. τῷ Θεμιστοκλεῖ
A. τὸν Θεμιστοκλέα
V. ὁ Θεμιστόκλεις

Stems Ending in a Vowel (see Book I, 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	τοῖς 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 Book I, 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 νηί	τοῖς ναυσί(ν)	τῷ βοΐ	τοῖς βουσί(ν)
A. τὴν ναῦν	τὰς ναῦς	τὸν βοῦν	τοὺς βοῦνς
V. ὁ ναῦ	ὁ νῆες	ὁ βοῦ	ὁ βόες

Irregular (see Book I, 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 γυναικὶ	ταῖς γυναιξὶ(ν)	τῇ χειρὶ	ταῖς χειρσὶ(ν)
A. τὴν γυναικὰ	τὰς γυναικὰς	τὴν χεῖρα	τὰς χεῖρας
V. ὁ γύναι	ὁ γυναῖκες	ὁ χείρ	ὁ χεῖρες

5. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 2ND DECLENSIONS

Adjectives (see Book I, pages 48–49)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. καλός	καλή	καλόν	καλοί	καλαί	καλά
G. καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D. καλῷ	καλῇ	καλῷ	καλοῖς	καλαῖς	καλοῖς
A. καλόν	καλήν	καλόν	καλούς	καλάς	καλά
V. καλέ	καλή	καλόν	καλοί	καλαί	καλά
Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ῥάδιος	ῥάδία	ῥάδιον	ῥάδιοι	ῥάδιαι	ῥάδια
G. ῥαδίου	ῥαδίας	ῥαδίου	ῥαδίων	ῥαδίων	ῥαδίων
D. ῥαδίῳ	ῥαδίᾳ	ῥαδίῳ	ῥαδίοις	ῥαδίαις	ῥαδίοις
A. ῥάδιον	ῥαδίαν	ῥάδιον	ῥαδίους	ῥαδίας	ῥάδια
V. ῥάδιε	ῥαδία	ῥάδιον	ῥάδιοι	ῥαδίαι	ῥάδια

Present or Progressive Middle Participles (see Book I, pages 115–116, and 262)

Singular		
M.	F.	N.
N. λῦθμενος	λῦθμένη	λῦθμενον
G. λῦθμένου	λῦθμένης	λῦθμένου
D. λῦθμένῳ	λῦθμένῃ	λῦθμένῳ
A. λῦθμενον	λῦθμένην	λῦθμενον
V. λῦθμενε	λῦθμένη	λῦθμενον
Plural		
N., V.	λῦθμενοι	λῦθμεναι
G.	λῦθμένων	λῦθμένων
D.	λῦθμένοις	λῦθμέναις
A.	λῦθμένουν	λῦθμένᾶς
		λῦθμενα
		λῦθμένων
		λῦθμένοις
		λῦθμενα

Singular

M.	F.	N.
N. φιλούμενος	φιλουμένη	φιλούμενον
G. φιλουμένου	φιλουμένης	φιλουμένου
D. φιλουμένῳ	φιλουμένῃ	φιλουμένῳ
A. φιλούμενον	φιλουμένην	φιλούμενον
V. φιλούμενε	φιλουμένη	φιλούμενον

Plural

N., V. φιλούμενοι	φιλουμέναι	φιλούμενα
G. φιλουμένων	φιλουμένων	φιλουμένων
D. φιλουμένοις	φιλουμέναις	φιλουμένοις
A. φιλουμένοντος	φιλουμένας	φιλούμενα

Exempli gratia:

N. τίμωμενος	τίμωμένη	τίμωμενον
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Exempli gratia:

N. δηλούμενος	δηλουμένη	δηλούμενον
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Sigmatic 1st Aorist and Thematic 2nd Aorist Middle Participles (see Book I, pages 199 and 180)

Exempli gratia:

N. λῦσάμενος	λῦσαμένη	λῦσάμενον
N. γενόμενος	γενομένη	γενόμενον

6. ADJECTIVES OF IRREGULAR DECLENSION (see Book I, page 49)

Singular

M.	F.	N.	M.	F.	N.
N. μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
G. μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
D. μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
A. μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλας	μεγάλα
V. μεγάλε	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
N. πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
G. πολλού	πολλῆς	πολλού	πολλῶν	πολλῶν	πολλῶν
D. πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
A. πολύν	πολλήν	πολύ	πολλούς	πολλάς	πολλά
V. none					

7. ADJECTIVES OF THE 3RD DECLENSION

Adjectives with Stems in **-ον-** (see Book I, pages 107–108)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. σώφρων	σώφρον	σώφρονες	σώφρονα
G. σώφρονος	σώφρονος	σωφρόνων	σωφρόνων
D. σώφρονι	σώφρονι	σώφροσι(ν)	σώφροσι(ν)
A. σώφρονα	σώφρον	σώφρονας	σώφρονα
V. σώφρον	σώφρον	σώφρονες	σώφρονα

Comparative Adjectives with Stems in **-ον-** (see Book II, page 135)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. βελτίων	βέλτιον	βελτίονες (βελτίους)	βελτίονα (βελτίω)
G. βελτίονος	βελτίονος	βελτίόνων	βελτιόνων
D. βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
A. βελτίονα (βελτίω)	βέλτιον	βελτίονας (βελτίους)	βελτίονα (βελτίω)
V. βέλτιον	βέλτιον	βελτίονες	βελτίονα

Adjectives with Stems in **-εσ-** (see Book I, page 227):

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. ἀληθής	ἀληθές	ἀληθῆς	ἀληθές
G. ἀληθοῦς		ἀληθοῦς	
D. ἀληθεῖ		ἀληθεῖ	
A. ἀληθῆ		ἀληθές	
V. ἀληθές		ἀληθές	
Plural			
N. ἀληθεῖς		ἀληθῆ	
G. ἀληθῶν		ἀληθῶν	
D. ἀληθέσι(ν)		ἀληθέσι(ν)	
A. ἀληθεῖς		ἀληθῆ	
V. ἀληθεῖς		ἀληθῆ	

8. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 3RD DECLENSIONS

Adjectives

πᾶς, πᾶσα, πᾶν, all; every; whole (see Book I, page 126).

Singular

M.	F.	N.
N., V. πᾶς	πᾶσα	πᾶν
G. παντός	πάσης	παντός
D. παντί	πάσῃ	παντί
A. πάντα	πᾶσαν	πᾶν

Plural

N., V.	F.	N.
N., V. πάντες	πᾶσαι	πάντα
G. πάντων	πᾶσῶν	πάντων
D. πᾶσι(ν)	πᾶσαις	πᾶσι(ν)
A. πάντας	πᾶσᾶς	πάντα

ταχύς, ταχεῖα, ταχύ, quick, swift (see Book I, pages 227–228)

Singular

M.	F.	N.
N. ταχύς	ταχεῖα	ταχύ
G. ταχέος	ταχείας	ταχέος
D. ταχεῖ	ταχείᾳ	ταχεῖ
A. ταχύν	ταχείαν	ταχύ
V. ταχύ	ταχεῖα	ταχύ

Plural

N.	F.	N.
N. ταχεῖς	ταχείαι	ταχέα
G. ταχέων	ταχειῶν	ταχέων
D. ταχέσι(ν)	ταχείαις	ταχέσι(ν)
A. ταχεῖς	ταχείας	ταχέα
V. ταχεῖς	ταχείαι	ταχέα

Present or Progressive Active Participles

εἰμί (see Book I, page 136):

Singular

M.	F.	N.
N., V. ὄν	οὖσα	ὄν
G. ὄντος	οὔσης	ὄντος
D. ὄντι	οὔσῃ	ὄντι
A. ὄντα	οὔσαν	ὄν

Plural

M.	F.	N.
N., V. ὄντες	οὖσαι	ὄντα
G. ὄντων	οὖσῶν	ὄντων
D. οὖσι(ν)	οὖσαις	οὖσι(ν)
A. ὄντας	οὖσᾶς	όντα

λέω (see Book I, page 136):

Singular

N., V. λέων	λέουσα	λέον
G. λέοντος	λέουστης	λέοντος
D. λέοντι	λέουσῃ	λέοντι
A. λέοντα	λέουσαν	λέον

Plural

N., V. λέοντες	λέουσαι	λέοντα
G. λέοντων	λέουσῶν	λέοντων
D. λέοντι(ν)	λέουσαις	λέοντι(ν)
A. λέοντας	λέουσᾶς	λέοντα

φιλέω (see Book I, page 136):

Singular

N., V. φιλῶν	φιλοῦσα	φιλοῦν
G. φιλοῦντος	φιλοῦστης	φιλοῦντος
D. φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A. φιλοῦντα	φιλοῦσαν	φιλοῦν

Plural

N., V. φιλοῦντες	φιλοῦσαι	φιλοῦντα
G. φιλοῦντων	φιλοῦσῶν	φιλοῦντων
D. φιλοῦντι	φιλοῦσαις	φιλοῦντι
A. φιλοῦντας	φιλοῦσᾶς	φιλοῦντα

τίμάω (see Book I, pages 136–137):

Singular

N., V. τίμῶν	τίμωσα	τίμῶν
G. τίμωντος	τίμωστης	τίμωντος
D. τίμωντι	τίμωσῃ	τίμωντι
A. τίμωντα	τίμωσαν	τίμῶν

Plural

M.	F.	N.
N., V. τιμῶντες	τιμῶσαι	τιμῶνται
G. τιμώντων	τιμῶσῶν	τιμῶντων
D. τιμῶσι	τιμῶσαις	τιμῶσι
A. τιμῶντας	τιμῶσᾶς	τιμῶντα

δηλάω (see Book I, page 262; declined like φιλῶν above; we give only the nominative):

δηλῶν	δηλοῦσα	δηλοῦν
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Sigmatic 1st Aorist Active Participles (see Book I, page 199)**Singular**

N., V. λύσας	λύσασα	λύσαν
G. λύσαντος	λύσάστης	λύσαντος
D. λύσαντι	λύσάστῃ	λύσαντι
A. λύσαντα	λύσάσαν	λύσαν

Plural

N., V. λύσαντες	λύσασαι	λύσαντα
G. λύσάντων	λύσασῶν	λύσάντων
D. λύσάστι(v)	λύσασταις	λύσάστι(v)
A. λύσαντας	λύσασᾶς	λύσαντα

Thematic 2nd Aorist Active Participles (see Book I, page 180)**Singular**

N., V. λιπών	λιπούσα	λιπόν
G. λιπόντος	λιπούσης	λιπόντος
D. λιπόντι	λιπούσῃ	λιπόντι
A. λιπόντα	λιπούσαν	λιπόν

Plural

N., V. λιπόντες	λιπούσαι	λιπόντα
G. λιπόντων	λιπούσῶν	λιπόντων
D. λιπούστι(v)	λιπούσταις	λιπούστι(v)
A. λιπόντας	λιπούσᾶς	λιπόντα

-θη- 1st Aorist Passive Participles (see Book II, page 5)**Singular**

N., V. λυθείς	λυθεῖσα	λυθέν
G. λυθέντος	λυθεῖσης	λυθέντος
D. λυθέντι	λυθεῖσῃ	λυθέντι
A. λυθέντα	λυθεῖσαν	λυθέν

Plural

M.	F.	N.
N., V. λυθέντες	λυθεῖσαι	λυθέντα
G. λυθέντων	λυθεισῶν	λυθέντων
D. λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
A. λυθέντας	λυθείσας	λυθέντα

-η- 2nd Aorist Passive Participles (see Book II, page 13)

Exempli gratia:

N., V. γραφεῖς	γραφεῖσα	γραφέν
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-κα 1st Perfect Active Participles (see Book II, page 208)

Singular

N., V. λελυκώς	λελυκῦα	λελυκός
G. λελυκότος	λελυκύίδς	λελυκότος
D. λελυκότι	λελυκύίᾳ	λελυκότι
A. λελυκότα	λελυκύῖαν	λελυκός

Plural

N., V. λελυκότες	λελυκῦαι	λελυκότα
G. λελυκότων	λελυκυιῶν	λελυκότων
D. λελυκόσι(ν)	λελυκύίαις	λελυκόσι(ν)
A. λελυκότας	λελυκύίᾶς	λελυκότα

-α 2nd Perfect Active Participles (see Book II, pages 210–211)

Exempli gratia:

N., V. γεγονώς	γεγονῦα	γεγονός
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9. COMPARISON OF ADJECTIVES (see Book II, pages 126–128 and 134–135)

Positive**Comparative****Superlative**

Regular (see Book II, pages 126–127)

1st and 2nd Declension

ἀνδρεῖος, -ᾶ, -ον	ἀνδρειότερος, -ᾶ, -ον	ἀνδρειότατος, -η, -ον
χαλεπός, -ή, -όν	χαλεπώτερος, -ᾶ, -ον	χαλεπώτατος, -η, -ον

3rd Declension

ἀληθής, ἀληθές	ἀληθέστερος, -ᾶ, -ον	ἀληθέστατος, -η, -ον
σώφρων, σώφρον	σωφρονέστερος, -ᾶ, -ον	σωφρονέστατος, -η, -ον

Irregular (see Book II, pages 127–128 and 134–135)

ἄγαθός, -ή, -όν	ἀμείνων, ἄμεινον	ἄριστος, -η, -ον
	βελτίων, βέλτιον	βέλτιστος, -η, -ον
	κρείττων, κρείττον	κράτιστος, -η, -ον

αἰσχρός, -ά, -όν	αἰσχίων, αἴσχιον	αἰσχιστος, -η, -ον
ἐχθρός, -ά, -όν	ἐχθίων, ἔχθιον	ἐχθιστος, -η, -ον
ἡδύς, ήδεια, ήδύ	ἡδίων, ηδίον	ηδιστος, -η, -ον
κακός, -ή, -όν	κακίων, κάκιον	κάκιστος, -η, -ον
	χείρων, χειρόν	χείριστος, -η, -ον
	ἥτιων, ἥτιον	
καλός, -ή, -όν	καλλίων, κάλλιον	κάλλιστος, -η, -ον
μέγας, μεγάλη, μέγα	μείζων, μεῖζον	μέγιστος, -η, -ον
ὅλιγος, -η, -ον	ἔλάττων, ἔλαττον	ὅλιγιστος, -η, -ον
		ἔλάχιστος, -η, -ον
πολύς, πολλή, πολύ	πλείων/πλέων, πλεῖον/πλέον	πλείστος, -η, -ον
ράφδιος, -ά, -ον	ράφων, ράφον	ράφστος, -η, -ον
ταχύς, ταχεῖα, ταχύ	θάττων, θάττον	τάχιστος, -η, -ον
φίλος, -η, -ον	φιλαίτερος, -ά, -ον	φιλαίτατος, -η, -ον or φίλτατος -η, -ον

For the declension of irregular comparative adjectives, see No. 7 above.

10. DEMONSTRATIVE ADJECTIVES

οὗτος, αὕτη, τοῦτο, *this* (see Book I, pages 244–245)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. οὗτος	αὕτη	τοῦτο	οὗτοι	αὕται	ταῦτα
G. τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A. τούτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that* (see Book I, page 245):

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G. ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
D. ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
A. ἐκείνον	ἐκείνην	ἐκείνο	ἐκείνους	ἐκείνας	ἐκείνα

ὅδε, ἥδε, τόδε, *this here* (see Book I, page 245):

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ὅδε	ἥδε	τόδε	οἵδε	αἵδε	τάδε
G. τοῦδε	τῇδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D. τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A. τόδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

11. THE ADJECTIVE *αὐτός, -ή, -δ, -self, -selves; same* (see Book I, pages 68–69)**Singular**

M.	F.	N.
N. αὐτός	αὐτή	αὐτό
G. αὐτοῦ	αὐτῆς	αὐτοῦ
D. αὐτῷ	αὐτῇ	αὐτῷ
A. αὐτόν	αὐτήν	αὐτό

Plural

N. αὐτοί	αὐταί	αὐτά
G. αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτούς	αὐτάς	αὐτά

12. THE INTERROGATIVE ADJECTIVE (see Book I, page 108)

Singular

M. & F.	N.	M. & F.	N.
N. τίς	τί	τίνες	τίνα
G. τίνος	τίνος	τίνων	τίνων
D. τίνι	τίνι	τίσι(ν)	τίσι(ν)
A. τίνα	τί	τίνας	τίνα

13. THE INDEFINITE ADJECTIVE (see Book I, page 109)

Singular

M. & F.	N.	M. & F.	N.
N. τις	τι	τινές	τινά
G. τινός	τινός	τινῶν	τινῶν
D. τινί	τινί	τισί(ν)	τισί(ν)
A. τινά	τι	τινάς	τινά

14. NUMERICAL ADJECTIVES (see Book I, pages 128 and 263–264)

Cardinals

1	εἷς, μία, ἕν	11	ἕνδεκα
2	δύο	12	δώδεκα
3	τρεῖς, τρία	13	τρεῖς (τρία) καὶ δέκα οτ τρεισκαίδεκα
4	τέτταρες, τέτταρα	14	τέτταρες (τέτταρα) καὶ δέκα
5	πέντε	15	πεντεκαίδεκα
6	ἕξ	16	έκκαιδεκα
7	έπτα	17	έπτακαίδεκα
8	όκτω	18	όκτωκαίδεκα
9	έννέα	19	έννεακαίδεκα
10	δέκα	20	εἴκοσι(ν)

21	εῖς καὶ εἴκοσι(ν)
100	έκατόν
1,000	χίλιοι, -αι, -α
10,000	μύριοι, -αι, -α

M.	F.	N.
N. εἰς	μία	ἐν
G. ἐνός	μιᾶς	ἐνός
D. ἐνί	μιᾷ	ἐνί
A. ἐνα	μιαν	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	6th	εἴκοσις, -η, -ον
2nd	δεύτερος, -ᾱ, -ον	7th	εἴβδομος, -η, -ον
3rd	τρίτος, -η, -ον	8th	ογδοος, -η, -ον
4th	τέταρτος, -η, -ον	9th	εἴνατος, -η, -ον
5th	πέμπτος, -η, -ον	10th	δέκατος, -η, -ον
		11th	ενδέκατος, -η, -ον
		12th	δωδέκατος, -η, -ον
		20th	είκοστός, -ή, -όν
		100th	εκατοστός, -ή, -όν
		1,000th	χιλιοστός, -ή, -όν
		10,000th	μυριοστός, -ή, -όν

15. PERSONAL PRONOUNS (see Book I, pages 64–65)

1st Person Singular		1st Person Plural	
N. ἐγώ	I	ἡμεῖς	we
G. ἐμοῦ	μου	of me	of us
D. ἐμοί	μοι	to or for me	to or for us
A. ἐμέ	με	me	us

2nd Person Singular		2nd Person Plural	
N. σύ	you	ὑμεῖς	you
G. σοῦ	σου	of you	of you
D. σοί	σοι	to or for you	to or for you
A. σέ	σε	you	you

3rd Person

Singular

M.	F.	N.
G. αὐτοῦ <i>of him or it</i>	αὐτῆς <i>of her or it</i>	αὐτοῦ <i>of it</i>
D. αὐτῷ <i>to or for him or it</i>	αὐτῇ <i>to or for her or it</i>	αὐτῷ <i>to it</i>
A. αὐτόν <i>him or it</i>	αὐτήν <i>her or it</i>	αὐτό <i>it</i>
Plural		
G. αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>
D. αὐτοῖς <i>to or for them</i>	αὐταῖς <i>to or for them</i>	αὐτοῖς <i>to or for them</i>
A. αὐτούς <i>them</i>	αὐτάς <i>them</i>	αὐτά <i>them</i>

16. REFLEXIVE PRONOUNS (see Book I, pages 100–101)

1st Person

Singular

M.	F.	M.	F.
G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν

Plural

G. ήμῶν αὐτῶν	ήμῶν αὐτῶν	ήμῶν αὐτῶν	ήμῶν αὐτῶν
D. ήμῶν αὐτοῖς	ήμῶν αὐταῖς	ήμῶν αὐτοῖς	ήμῶν αὐταῖς
A. ήμᾶς αὐτούς	ήμᾶς αὐτάς	ήμᾶς αὐτούς	ήμᾶς αὐτάς

3rd Person

Singular

M.	F.	N.
G. ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
D. ἑαυτῷ	ἑαυτῇ	ἑαυτῷ
A. ἑαυτόν	ἑαυτήν	ἑαυτό

Plural

G. ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D. ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A. ἑαυτούς	ἑαυτάς	ἑαυτά

17. THE RECIPROCAL PRONOUN

M.

F.

N.

G. ἀλλήλων	ἀλλήλων	ἀλλήλων
D. ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A. ἀλλήλους	ἀλλήλας	ἀλληλα

18. POSSESSIVES (see Book I, pages 66–67)

Possessive Adjectives

	Singular	Plural
1st Person	ἐμός, -ή, -όν, <i>my, mine</i>	ἡμέτερος, -ᾶ, -ον, <i>our, ours</i>
2nd Person	σός, -ή, -όν, <i>your, yours</i>	ὑμέτερος, -ᾶ, -ον, <i>your, yours</i>

Possessive Pronouns (used for 3rd person possessives)**Singular**

M.	αὐτοῦ, <i>of him, his; of it, its</i>
F.	αὐτῆς, <i>of her, her; of it, its</i>
N.	αὐτοῦ, <i>of it, its</i>

Plural

M., F., N.	αὐτῶν, <i>of them, their</i>
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19. THE INTERROGATIVE PRONOUN

For the interrogative pronoun τίς, τί, *who? what?* see Book I, page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. THE INDEFINITE PRONOUN

For the indefinite pronoun τις, τι, *someone; something; anyone; anything*, see Book I, page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. THE RELATIVE PRONOUN (see Book I, pages 224–225)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ῥς	ἥ	ὅ	οῖ	αῖ	ἄ
G. οὐ	ἥς	οὖ	ῶν	ῶν	ῶν
D. ὧ	ἥ	ὅ	οῖς	αῖς	οῖς
A. ὅν	ἥν	ὅ	οὺς	άς	ἄ

22 FORMATION OF ADVERBS (see Book I, page 50):

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final ν changed to ζ:

Adjective καλός (genitive plural, καλῶν) > adverb καλῶς

Adjective σώφρων (genitive plural, σωφρόνων) > adverb σωφρόνως

Adjective ἀληθής (genitive plural, ἀληθῶν) > adverb ἀληθῶς

Adjective ταχύς (genitive plural, ταχέων) > adverb ταχέως

23. COMPARISON OF ADVERBS (see Book I, page 236)

For the comparative adverb the neuter singular of the comparative adjective is used, and for the superlative, the neuter plural of the superlative adjective:

Regular

ἀνδρείως	ἀνδρειότερον	ἀνδρειότατα
χαλεπῶς	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, SIGMATIC 1ST AORISTS, -κα 1ST PERFECTS, -κη 1ST PLUPERFECTS, -θη- 1ST AORIST PASSIVES, AND -θη- 1ST FUTURE PASSIVES

λέω, λέσθω, ἔλεσσα, λέλυκα, λέλυμαι, ἐλύθην, *I loosen, loose; middle, I ransom*

PRESENT ACTIVE (THEMATIC) (see Book I, pages 38 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
λέω	λέω	λέσιμι		λέειν	λέων,
λέεις	λέγης	λέσις	λέε		λέουσσα,
λέει	λέγη	λέσι			λέον,
λέσσομεν	λέσσωμεν	λέσσιμεν			gen., λέσσοντας, etc.
λέστε	λέγητε	λέσσιτε	λέστε		
λέσσονται(v)	λέσσωσι(v)	λέσσιεν			

PRESENT MIDDLE/PASSIVE (THEMATIC) (see Book I, pages 77 and 115, and Book II, pages 76 and 145)

λέσσομαι	λέσσωμαι	λέσσοίμην		λέσσεσθαι	λέσσόμενος,
λέσειη	λέγη	λέσσοιο	λέσσον		-η,
λέσται	λέγηται	λέσσοιτο			-ον
λέσσόμεθα	λέσσώμεθα	λέσσοίμεθα			
λέσσεσθε	λέγησθε	λέσσοισθε	λέσσεσθε		
λέσσονται	λέσσωνται	λέσσοιντο			

IMPERFECT ACTIVE (THEMATIC) (see Book I, page 214)

ἔλεων
ἔλεες
ἔλεε(ν)
ἔλέσσομεν
ἔλέστε
ἔλεων

IMPERFECT MIDDLE/PASSIVE (THEMATIC) (see Book I, page 214)

ἔλέσσόμην
ἔλέσσον
ἔλέστεο
ἔλέσσόμεθα
ἔλέσσεσθε
ἔλέσσοντο

SIGMATIC FUTURE ACTIVE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

Indic.	Opt.	Infin.	Part.
λύσω	λύσοιμι	λύσειν	λύσων,
λύσεις	λύσοις		λύσουσα,
λύσει	λύσοι		λύσον,
λύσομεν	λύσοιμεν		gen., λύσοντος, etc.
λύσετε	λύσοιτε		
λύσουσι.(v)	λύσοιεν		

SIGMATIC FUTURE MIDDLE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

λύσομαι	λύσοίμην	λύσεσθαι	λύσόμενος,
λύσει/ῃ	λύσοιο		-η,
λύσεται	λύσοιτο		-ον
λύσομεθα	λύσοίμεθα		
λύσεσθε	λύσοισθε		
λύσονται	λύσοιντο		

-θη- 1ST FUTURE PASSIVE (THEMATIC) (see Book II, pages 5 and 146)

λυθήσομαι	λυθησοίμην	λυθήσεσθαι	λυθησόμενος
λυθήσει/ῃ	λυθησοιο		-η,
λυθήσεται	λυθησοιτο		-ον
λυθησόμεθα	λυθησοίμεθα		
λυθήσεσθε	λυθησοισθε		
λυθήσονται	λυθησοιντο		

SIGMATIC 1ST AORIST ACTIVE (see Book I, page 196, and Book II, pages 76 and 145; for consonant-stem verbs, see Book I, pages 197–198; for alternative forms of the optative, see Book II, page 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
έλησα	λύσω	λύσαιμι		λύσαι	λύσας,
έλησας	λύῃς	λύσειας	λύσον		λύσασα,
έλησε(v)	λύσῃ	λύσειε			λύσαν,
έλησαμεν	λύσωμεν	λύσαιμεν			gen., λύσαντος, etc.
έλησατε	λύσητε	λύσαιτε	λύσατε		
έλησαν	λύσωσι.(v)	λύσειαν			

SIGMATIC 1ST AORIST MIDDLE (see Book I, page 197, and Book II, pages 77 and 145; for consonant-stem verbs, see Book I, pages 197–198)

έλησάμην	λύσωμαι	λύσαίμην		λύσασθαι	λύσάμενος,
έλησω	λύσῃ	λύσαιο	λύσαι,		-η,
έλησατο	λύσηται	λύσαιτο			-ον
έλησάμεθα	λύσώμεθα	λύσαίμεθα			
έλησασθε	λύσησθε	λύσαισθε	λύσασθε		
έλησαντο	λύσωνται	λύσαιντο			

-θη- 1ST AORIST PASSIVE (see Book II, pages 5, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἐλύθην	λυθῶ	λυθείν		λυθῆναι	λυθείς,
ἐλύθης	λυθῆς	λυθείς	λύθητι		λυθεῖσα,
ἐλύθη	λυθῆ	λυθείη			λυθέν,
ἐλύθημεν	λυθῶμεν	λυθείμεν			gen., λυθέντος
ἐλύθητε	λυθῆτε	λυθείτε	λύθητε		
ἐλύθησαν	λυθῶσι(ν)	λυθείν			

-κα 1ST PERFECT ACTIVE (see Book II page 207; for alternative forms of the subjunctive and optative, see Book II, page 207)

λέλυκα	λελυκώς	λελυκώς		λελυκέναι	λελυκώς,
	ῳ	εἴην			λελυκή,
λέλυκας	λελυκώς	λελυκώς			λελυκός,
	ἥς	εἴης			gen., λελυκότος
λέλυκε(ν)	λελυκώς	λελυκώς			
	ἥ	εἴη			
λελύκαμεν	λελυκότες	λελυκότες			
	ῳμεν	είμεν ορ εἴημεν			
λελύκατε	λελυκότες	λελυκότες			
	ἥτε	είτε ορ εἴητε			
λελύκασι(ν)	λελυκότες	λελυκότες			
	ῳσι(ν)	είεν ορ εἴησαν			

PERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 186)

λέλυμαι	λελυμένος	λελυμένος		λελύσθαι	λελυμένος,
	ῳ	εἴην			-η,
λέλυσαι	λελυμένος	λελυμένος			-σν
	ἥς	εἴης			
λέλυται	λελυμένος	λελυμένος			
	ἥ	εἴη			
λελύμεθα	λελυμένοι	λελυμένοι			
	ῳμεν	είμεν ορ εἴημεν			
λέλυσθε	λελυμένοι	λελυμένοι			
	ἥτε	είτε ορ εἴητε			
λέλυνται	λελυμένοι	λελυμένοι			
	ῳσι(ν)	είεν ορ εἴησαν			

-κη 1ST PLUPERFECT ACTIVE (see Book II, page 210)

ἐλελύκη
ἐλελύκης
ἐλελύκει
ἐλελύκεμεν
ἐλελύκετε
ἐλελύκεσαν

PLUPERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 187)

Indic.

έλελύμην

έλέλυσθο

έλέλυτο

έλελύμεθα

έλέλυσθε

έλέλυντο

For the perfect and pluperfect middle/passive of verbs with stems ending in consonants, see Book II, pages 197–199.

25. VERBS WITH -η- 2ND FUTURE PASSIVES AND -η- 2ND AORIST PASSIVES

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

-η- 2ND FUTURE PASSIVE (see Book II, pages 13 and 146)

Indic.	Opt.	Infin.	Part.
γραφήσομαι	γραφησοίμην	γραφήσεσθαι	γραφησόμενος,
γραφήσει/η	γραφήσοιο		-η
γραφήσεται	γραφήσοιτο		-ov
γραφησόμεθα	γραφησοίμεθα		
γραφήσεσθε	γραφήσοισθε		
γραφήσονται	γραφήσοιντο		

-η- 2ND AORIST PASSIVE (see Book II, pages 13, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἔγραφην	γραφῶ	γραφείην		γραφῆναι	γραφείς,
ἔγραφης	γραφῆς	γραφείης	γράφητι		γραφεῖσα,
ἔγραφη	γραφῆ	γραφείη			γραφέν,
ἔγραφημεν	γραφῶμεν	γραφεῖμεν			gen., γραφέντος, etc.
ἔγραφητε	γραφῆτε	γραφεῖτε	γράφητε		
ἔγραφησαν	γραφῶσι(ν)	γραφεῖνεν			

26. VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS (see Book I, pages 276–277)

δύναμαι, δυνήσομαι, ἔδυνήθην, *I am able; I can*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
δύναμαι	δύνωμαι	δυναίμην		δύνασθαι	δυνάμενος,
δύνασαι	δύνῃ	δύνατο	δύνασο		-η,
δύναται	δύνηται	δύνατο			-ov
δυνάμεθα	δυνάμεθα	δυναίμεθα			
δύνασθε	δύνησθε	δύνατισθε	δύνασθε		
δύνανται	δύνωνται	δύνατιντο			

IMPERFECT

Indic.

έδυνάμην
έδύνασο or έδύνω
έδύνατο
έδυνάμεθα
έδύνασθε
έδύναντο

κεῖμαι, κείσομαι, I lie

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
κεῖμαι	κέωμαι	κεοίμην		κεῖσθαι	κείμενος,
κεῖσαι	κέῃ	κέοιο	κεῖσο		-η,
κεῖται	κέηται	κέοιτο			-ον
κείμεθα	κεώμεθα	κεοίμεθα			
κεῖσθε	κέησθε	κέοισθε	κεῖσθε		
κεῖνται	κέωνται	κέοιντο			

IMPERFECT

έκειμην
έκεισο
έκειτο
έκείμεθα
έκεισθε
έκειντο

έπισταμαι, έπιστήσομαι, ήπιστήθην, I understand; I know

PRESENT

έπισταμαι	έπιστωμαι	έπισταίμην		έπιστασθαι	έπιστάμενος,
έπιστασαι	έπιστη	έπισταιο	έπιστασο		-η,
έπισταται	έπιστηται	έπισταιτο			-ον
έπιστάμεθα	έπιστώμεθα	έπισταίμεθα			
έπιστασθε	έπιστησθε	έπισταισθε	έπιστασθε		
έπιστανται	έπιστωνται	έπισταιντο			

IMPERFECT

ήπιστάμην
ήπιστασο or ήπιστω
ήπιστατο
ήπιστάμεθα
ήπιστασθε
ήπισταντο

27. CONTRACT VERBS

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, *I love*

PRESENT ACTIVE (see Book I, pages 39 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
φιλῶ	φιλῶ	φιλοίνην		φιλεῖν	φιλῶν,
φιλεῖς	φιλῆς	φιλοίνης	φίλει		φιλούσα,
φιλεῖ	φιλῆ	φιλοίνη			φιλούν
φιλοῦμεν	φιλῶμεν	φιλούμεν			gen., φιλοῦντος, etc.
φιλεῖτε	φιλῆτε	φιλούτε	φιλεῖτε		
φιλοῦσι(ν)	φιλῶσι(ν)	φιλούεν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77 and 115–116, and Book II, pages 76 and 145)

φιλοῦμαι	φιλῶμαι	φιλούμην		φιλεῖσθαι	φιλούμενος,
φιλεῖς ορ φιλῆ	φιλῆ	φιλούσιο	φιλοῦ		-η,
φιλεῖται	φιλῆται	φιλοῦτο			-αν
φιλούμεθα	φιλῶμεθα	φιλούμεθα			
φιλεῖσθε	φιλῆσθε	φιλοῦσθε	φιλεῖσθε		
φιλοῦνται	φιλῶνται	φιλοῦντο			

IMPERFECT ACTIVE (see Book I, page 214)

ἐφίλουν
ἐφίλεις
ἐφίλει
ἐφιλοῦμεν
ἐφιλεῖτε
ἐφίλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

ἐφιλούμην
ἐφιλοῦ
ἐφιλεῖτο
ἐφιλούμεθα
ἐφιλεῖσθε
ἐφιλοῦντο

FUTURE ACTIVE (see Book I, page 159)

φιλήσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 159)

φιλήσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

φιληθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

έφιλησα, etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 198)

έφιλησάμην, etc., like ἔλυσάμην above

AORIST PASSIVE (see Book II, page 6)

έφιληθην, etc., like ἔλυθην above

PERFECT ACTIVE (see Book II, page 208)

πεφίληκα etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

πεφίλημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

έπεφιλήκη, etc., like ἔλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

έπεφιλήμην, etc., like ἔλελύμην above

τίμάω, τίμησω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμηθην, I honor

PRESENT ACTIVE (see Book I, pages 56 and 136–137, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
τίμω	τίμω	τίμφην		τίμαν	τίμῶν,
τίμᾶς	τίμᾶς	τίμφης	τίμā		τίμῶσα,
τίμᾶ	τίμᾶ	τίμφη			τίμῶν,
τίμῶμεν	τίμῶμεν	τίμῆμεν			gen., τίμῶντος, etc.
τίμάτε	τίμάτε	τίμῆτε	τίμάτε		
τίμῶσι(ν)	τίμῶσι(ν)	τίμῆν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77–78 and 116, and Book II, pages 76 and 146)

τίμῶμαι	τίμῶμαι	τίμφμην		τίμᾶσθαι	τίμῶμενος,
τίμᾶ	τίμᾶ	τίμῆο	τίμῶ		-η,
τίμάται	τίμάται	τίμῆτο			-ον

τίμώμεθα	τίμώμεθα	τίμψημεθα	
τίμᾶσθε	τίμᾶσθε	τίμῷσθε	τιμᾶσθε
τίμῶνται	τίμῶνται	τίμῷντο	

IMPERFECT ACTIVE (see Book I, page 214)

Indic.

έτίμων
έτιμᾶς
έτιμα
έτιμῶμεν
έτιμᾶτε
έτιμων

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

έτιμώμην
έτιμῶ
έτιμάτο
έτιμώμεθα
έτιμᾶσθε
έτιμῶντο

FUTURE ACTIVE (see Book I, page 159)

τιμήσω, etc., like λένσω above

FUTURE MIDDLE (see Book I, page 159)

τιμήσομαι, etc., like λένσομαι above

FUTURE PASSIVE (see Book II, page 6)

τιμηθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

έτιμησα etc., like ἔλενσα above

AORIST MIDDLE (see Book I, page 198)

έτιμησάμην, etc., like ἔλενσάμην above

AORIST PASSIVE (see Book II, page 6)

έτιμηθην, etc., like ἔλενθην above

PERFECT ACTIVE (see Book II, page 208)

τετίμηκα, etc., like λέλευκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

τετίμημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

έτετιμήκη, etc., like ἐλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

έτετιμήμην, etc., like ἐλελύμην above

δηλόω, δηλώσω, ἔδηλωσα, δεδήλωκα, δεδήλωμαι, ἔδηλάθην, I show

PRESENT ACTIVE (see Book I, page 262, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
δηλῶ	δηλῶ	δηλοίην		δηλοῦν	δηλῶν,
δηλοῖς	δηλοῖς	δηλοίης	δήλου		δηλοῦσα,
δηλοῖ	δηλοῖ	δηλοίη			δηλοῦν,
δηλοῦμεν	δηλῶμεν	δηλοῦμεν			gen., δηλοῦντος, etc.
δηλοῦτε	δηλῶτε	δηλοῖτε	δηλοῦτε		
δηλοῦσι(ν)	δηλῶσι(ν)	δηλοῖεν			

PRESENT MIDDLE/PASSIVE (see Book I, page 262, and Book II, pages 76 and 146)

δηλοῦμαι	δηλῶμαι	δηλούμην		δηλοῦσθαι	δηλούμενος,
δηλοῖ	δηλοῖ	δηλοῖο	δηλοῦ		-η,
δηλοῦται	δηλῶται	δηλοῖτο			-ον
δηλούμεθα	δηλῶμεθα	δηλούμεθα			
δηλοῦσθε	δηλῶσθε	δηλοῖσθε	δηλοῦσθε		
δηλοῦνται	δηλῶνται	δηλοῖντο			

IMPERFECT ACTIVE (see Book I, page 262)

ἔδήλουν
ἔδήλους
ἔδήλου
ἔδηλοῦμεν
ἔδηλοῦτε
ἔδήλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 262)

ἔδηλούμην
ἔδηλοῦ
ἔδηλοῦτο
ἔδηλοῦμεθα
ἔδηλοῦσθε
ἔδηλοῦντο

FUTURE ACTIVE (see Book I, page 262)

δηλώσω, etc., like λέσω above

FUTURE MIDDLE (see Book I, page 262)

δηλώσομαι, etc., like λέσομαι above

FUTURE PASSIVE (see Book II, page 6)

δηλωθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 262)

έδηλωσα, etc., like ἔλεγα above

AORIST MIDDLE (see Book I, page 262)

έδηλωσάμην, etc., like ἔλεγάμην above

AORIST PASSIVE (see Book II, page 6)

έδηλωθην, etc., like ἔλεθην above

PERFECT ACTIVE (see Book II, page 208)

δεδήλωκα, etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

δεδήλωμαι, etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

έδεδηλώκη, etc., like ἔλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

έδεδηλώμην, etc., like ἔλελύμην above

28. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ίω (see Book I, page 159)

κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *I bring; I take; middle, I get for myself, acquire*

FUTURE ACTIVE

Indic.	Opt.	Infin.	Part.
κομιῶ	κομιοίην	κομιεῖν	κομιῶν,
κομιεῖς	κομιοίς		κομιοῦσα,
κομιεῖ	κομιοίη		κομιοῦν,
κομιοῦμεν	κομιοῖμεν		gen., κομιοῦντος, etc.
κομιεῖτε	κομιοῖτε		
κομιοῦσι(ν)	κομιοῖεν		

FUTURE MIDDLE

Indic.	Opt.	Infin.	Part.
κομιοῦμαι	κομιούμην	κομιεῖσθαι	κομιούμενος,
κομιεῖ/ῇ	κομιοῖο		-ῃ,
κομιεῖται	κομιοῖτο		-ον
κομιούμεθα	κομιούμεθα		
κομιεῖσθε	κομιοῖσθε		
κομιοῦνται	κομιοῖντο		

29. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, pages 166–167, and Book II, page 146)

μένω, μενῶ, ἔμεινα, μεμένηκα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*

FUTURE ACTIVE

μενῶ	μενοίην	μενεῖν	μενῶν,
μενεῖς	μενοίης		μενοῦσα,
μενεῖ	μενοίη		μενοῦν,
μενοῦμεν	μενοῖμεν		gen., μενοῦντος, etc.
μενεῖτε	μενοῖτε		
μενοῦσι(ν)	μενοῖτεν		

κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, *I am sick; I am tired*

FUTURE MIDDLE

καμοῦμαι	καμοίμην	καμεῖσθαι	καμούμενος,
καμεῖ/ῇ	καμοῖο		-ῃ,
καμεῖται	καμοῖτο		-ον
καμούμεθα	καμοίμεθα		
καμεῖσθε	καμοῖσθε		
καμοῦνται	καμοῖντο		

30. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, page 207, and Book II, pages 77 and 145)

ἄρω, ἄρω, ἄρα, ἄρκα, ἄρμαι, ἄρθην, *I lift, raise up*; with reflexive pronoun, *I get up*; intransitive, *I get under way, set out*

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἄρα	ἄρω	ἄραιμι		ἄραι	ἄρας,
ἄρας	ἄρης	ἄρειας/αις	ἄρον		ἄρᾶσα,
ἄρε(ν)	ἄρη	ἄρειε/αι			ἄραν,
ἄραμεν	ἄρωμεν	ἄραιμεν			gen., ἄραντος, etc.
ἄρατε	ἄρητε	ἄραιτε	ἄρατε		
ἄραν	ἄρωσι(ν)	ἄρειαν/αιεν			

AORIST MIDDLE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἡράμην	ἄρωμαι	ἀραίμην		ἄρασθαι	ἀράμενος,
ἡρω	ἄρῃ	ἄραιο	ἄραι		-η,
ἡρατο	ἄρηται	ἄραιτο			-ον
ἡράμεθα	ἄρώμεθα	ἀραίμεθα			
ἡρασθε	ἄρησθε	ἄραισθε	ἄρασθε		
ἡραντο	ἄρωνται	ἄραιντο			

31. THEMATIC 2ND AORISTS (see Book I, pages 177–178, and Book II, pages 77 and 146)

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμα (I am left behind; I am inferior), ἔλειφθην, I leave

AORIST ACTIVE

ἔλιπον	λίπω	λίποιμι		λιπεῖν	λιπών,
ἔλιπες	λίπης	λίποις	λίπε		λιποῦσα,
ἔλιπε(ν)	λίπη	λίποι			λιπόν,
ἔλίπομεν	λίπωμεν	λίποιμεν			gen., λιπόντος, etc.
ἔλιπετε	λίπητε	λίποιτε	λίπετε		
ἔλιπον	λίπωσι(ν)	λίποιεν			

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημα, I become

AORIST MIDDLE

ἐγενόμην	γένωμαι	γενοίμην		γενέσθαι	γενόμενος,
ἐγένου	γένῃ	γένοιο	γενοῦ		-η,
ἐγένετο	γένηται	γένοιτο			-ον
ἐγενόμεθα	γενώμεθα	γενοίμεθα			
ἐγένεσθε	γένησθε	γένοισθε	γένεσθε		
ἐγένοντο	γένωνται	γένοιντο			

32. ATHEMATIC 2ND AORISTS (see Book I, pages 252–253, and Book II, pages 77 and 146)

βαίνω, βήσομαι, ἔβην, βέβηκα, I step; I walk; I go

AORIST ACTIVE

ἔβην	βῶ	βαίνων		βῆναι	βάς,
ἔβης	βῆς	βαίνης	βῆθι		βᾶσα,
ἔβη	βῆ	βαίη			βάν
ἔβημεν	βῶμεν	βαίμεν			gen., βάντος, etc.
ἔβητε	βῆτε	βαίτε	βῆτε		
ἔβησαν	βῶσι(ν)	βαίεν			

γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην, *I come to know; I perceive; I learn*

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἔγνων	γνῶ	γνοίην		γνῶναι	γνούς,
ἔγνως	γνῶς	γνοίης	γνῶθι		γνοῦσα,
ἔγνω	γνῷ	γνοίη			γνόν,
ἔγνωμεν	γνῶμεν	γνοῖμεν			gen., γνόντος, etc.
ἔγνωτε	γνῶτε	γνοῖτε	γνῶτε		
ἔγνωσαν	γνῶσι(ν)	γνοῖεν			

ἴστημι, στήσω, ἔστησα, *I make X stand; I stop X; I am setting X (up); athematic 2nd aorist, ἔστην, intransitive, I stood; -κα 1st perfect, ἔστηκα, intransitive, I stand; -θη- 1st aorist passive, ἔστάθην, I was set (up)*

AORIST ACTIVE

ἔστην	στῶ	σταίην		στήναι	στάζ,
ἔστης	στῆς	σταίης	στήθι		στᾶσα,
ἔστη	στῇ	σταίη			στάν,
ἔστημεν	στῶμεν	σταίμεν			gen., στάντος, etc.
ἔστητε	στῆτε	σταίτε	στήτε		
ἔστησαν	στῶσι(ν)	σταίεν			

33. THE IRREGULAR VERB εἰμί, *I am*

εἰμί, ἔσομαι, *I am*

PRESENT (see Book I, pages 39 and 136, and Book II, pages 75 and 153)

εἰμί	὜	εἴην		εῖναι	Ὥν,
εἶ	ἢς	εἴης	ἴσθι		οὖσα,
ἐστί(ν)	ἢ	εἴη			Ὄν,
ἐσμέν	Ὦμεν	εἶμεν/εἴημεν			gen., ὄντος, etc.
ἐστέ	ἢτε	εἴτε/εἴητε	ἔστε		
εἰσί(ν)	Ὦσι(ν)	εἴεν/εἴησαν			

IMPERFECT (see Book I, page 215)

ἢ or ḥν
ἥσθα
ἥν
ἥμεν
ἥτε
ἥσαν

FUTURE (see Book I, page 160, and Book II, page 154)

Indic.	Opt.	Infin.	Part.
ἔσομαι	ἔσοιμην	ἔσεσθαι	ἔσόμενος, -η, -ον
ἔσει ορ ἔσῃ	ἔσσοιο		
ἔσται	ἔσσοιτο		
ἔσόμεθα	ἔσοιμεθα		
ἔσεσθε	ἔσσοισθε		
ἔσονται	ἔσσοιντο		

34. THE IRREGULAR VERB εἰμί, *I will go*

FUTURE/PRESENT (see Book I, pages 168–169, and Book II, pages 85 and 153)

Future	Present	Usually Present	Present	Usually Present	Usually Present
Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
εἰμι	ἴω	ἴοιμι/ἴοίην		ἱέναι	ιών,
εἶ	ἴης	ἴοις	ἴθι		ιοῦσα,
εἶσι(ν)	ἴη	ἴοι			ιόν,
ἴμεν	ἴωμεν	ἴοιμεν			gen., ιόντος, etc.
ἴτε	ἴητε	ἴοιτε	ἴτε		
ἴσασι(ν)	ἴωσι(ν)	ἴοιεν			

IMPERFECT (see Book I, page 215)

ἵα	or	ἵειν
ἵεισθα	or	ἵεις
ἵειν	or	ἵει
ἵμεν		
ἵτε		
ἵσαν	or	ἵεσαν

35. -μι VERBS IN BOOK II

δίδωμι: for charts, see Chapter 18, Grammar 1, pages 21–22.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

τίθημι: for charts, see Chapter 18, Grammar 2, pages 29–31.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

γίγνωμι: for charts, see Chapter 19, Grammar 3, pages 49–51.

For the subjunctive, see Chapter 21, Grammar 4, pages 85–86.

For the optative, see Chapter 25, Grammar 5, pages 153–154.

δείκνυμι: for charts, see Chapter 20, Grammar 1, page 59.

For the subjunctive, see Chapter 21, Grammar 4, page 86.

For the optative, see Chapter 25, Grammar 5, page 154.

ἵημι: for charts, see Chapter 20, Grammar 2, pages 64–66.
 For the subjunctive, see Chapter 21, Grammar 4, page 86.
 For the optative, see Chapter 25, Grammar 5, page 154.

36. THE VERB φημί, φήσω, ἔφησα, *I say*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
φημί	φῶ	φαίην		φάναι	φᾶς,
φῆς	φῆς	φαίης	φαθί		φᾶσα,
φησί(ν)	φῇ	φαίη	or φάθι		φάν,
φαμέν	φῶμεν	φαίμεν			gen., φάντος, etc.
φατέ	φῆτε	φαίτε	φάτε		
φᾶσί(ν)	φῶσι(ν)	φαίεν			

IMPERFECT

ἔφην
 ἔφησθα or ἔφης
 ἔφη
 ἔφαμεν
 ἔφατε
 ἔφασαν

37. NEW VERB FORMS IN BOOK II

Aorist and Future Passive: see Chapter 17, Grammar 1, pages 4–6 and Grammar 2, page 13.

Subjunctive: see Chapter 21, Grammar 2, pages 75–77 and for -μι verbs, see Grammar 4, pages 85–86.

Optative: see Chapter 25, Grammar 4, pages 145–146 and for -μι verbs, see Grammar 5, pages 153–154.

Perfect Active: see Chapter 28, Grammar 2, pages 207–208 and Grammar 7, pages 210–211.

Perfect Middle/Passive: see Chapter 27, Grammar 4, pages 186–187 and Grammar 9, pages 197–199.

Pluperfect Active: see Chapter 28, Grammar 6, page 210 and Grammar 7, pages 210–211.

Pluperfect Middle/Passive: see Chapter 27, Grammar 6, pages 187–188 and Grammar 9, pages 197–199.

The verb οἶδα: see Chapter 28, Grammar 9, pages 219–220.

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GREEK TO ENGLISH VOCABULARY

We do not give principal parts of contract verbs except when they are irregular.

We do not give principal parts of compound verbs except when the uncompounded verb is not used in Attic Greek, e.g., ἀφικνέομαι. For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of all other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g. ἀφικνέομαι [= ἀπο- + 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 2 refers to Chapter 14, Grammar 2. A notation such as 22α PP means that the verb appears in the list of Principal Parts after the reading in Chapter 22α. H or S accompanied by a page number means that the word or the meaning is needed only for a Greek Wisdom reading on that page (H = Heraclitus; S = Socrates).

Principal parts of model contract verbs:

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην
δηλόω, δηλώσω, ἐδήλωσα, δεδήλωμαι, ἐδηλώθην

A

ἀγαθός, -ή, -όν, *good* (5β and 14 Gr 2)

ἀμείνων, ἄμεινον, *better* (14 Gr 2 and 24 Gr 2)

ἄριστος, -ή, -ον, *best; very good; noble* (9β, 14 Gr 2, and 24 Gr 2)

See 24 Gr 2 for other comparatives and superlatives of ἀγαθός.

ἄγαλμα, ἀγάλματος, τό, *statue (of a god)* (H, p. 156)

Ἄγαμέμνων, Ἀγαμέμνονος, δ, *Agamemnon* (7α)

ἄγγέλλω, [ἀγγελε-] ἄγγελῶ, [ἀγγειλ-] ἥγγειλα, [ἀγγελ-] ἥγγελκα, ἥγγελμαι, ἥγγέλθην, *I announce; I tell* (14β, 22α PP, and 27 Gr 9)

ἄγγελος, ἀγγέλου, δ, *messenger* (4α)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἀγείρω, [ἀγερε-] ἀγερῶ, [ἀγειρ-] ἥγειρα, *I gather* (27α)

ἀγνοέω, *I do not know* (19β)

ἄγομαι γυναῖκα + dat., *I bring home a wife (for someone)*

ἀγορᾶ, ἄγορᾶς, ἡ, *agora, city center, market place* (8β)

ἀγορεύω, *I speak in the Assembly; more generally, I speak; I say* (21α)

ἄγρα, ἄγρας, ἡ, *hunt; hunting* (26β)

ἄγριος, -ᾱ, -ον, *savage; wild; fierce* (5β)

ἀγρίως, adv., *savagely; wildly; fiercely*

ἀγρός, ἀγροῦ, δ, *field* (1α and 3 Gr 2)
ἐν τοῖς ἀγροῖς, *in the country*

ἄγω, ἄξω, [ἄγαγ-] ἤγαγον, [ἄγ-] ἥχα, ἥγμαι, ἥχθην, *I lead; I take* (2β, 20γ PP)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἀγών, ἀγώνος, δ, *struggle; contest* (15β)

ἀγωνίζομαι, [ἀγωνιε-] ἀγωνιοῦμαι, [ἀγωνι-] ἥγωνισάμην, ἥγωνισμαι, *I contend* (27α)

- ἀδελφός, ἀδελφοῦ, ὁ, ἡ ἀδελφε,** *brother* (11α)
- ἀδικέω, intransitive, I do wrong; transitive, I wrong; I injure** (30β)
- ἀδικος, -ον, unjust** (24α)
- 'Αδρηστος, Ionic, ("Άδραστος, Attic), 'Αδρήστου, ὁ, Adrastus** (26α)
- ἀδύνατος, -ον, impossible; incapable** (21β)
- ἄδω, ἄσθμαι, ἥσα, ἥσμαι, ἥσθην, I sing** (30δ)
- ἄει, adv., always** (4β)
- ἀέναος, -ον, ever-flowing; everlasting** (H, p. 30)
- ἀθάνατος, -ον, immortal** (30β)
- ἀθάνατοι, ἀθανάτων, οἱ, the Immortals**
- 'Αθήναξ, adv., to Athens** (12β)
- 'Αθῆναι, 'Αθηνῶν, αἱ, Athens** (6α)
- 'Αθήνησι, at Athens**
- ἐν ταῖς 'Αθήναις, in Athens** (1α)
- 'Αθηνᾶ, 'Αθηνᾶς, ἡ, τῇ 'Αθηνᾷ, τὴν 'Αθηνᾶν, ὡς 'Αθηνᾶ, Athena (daughter of Zeus) (9α)**
- 'Αθηναῖος, -ᾱ, -ον, Athenian** (1α)
- 'Αθηναῖοι, 'Αθηναίων, οἱ, the Athenians**
- 'Αθήνησι, at Athens**
- ἀθυμίᾳ, ἀθυμίας, ἡ, lack of spirit; despair** (26β)
- Αἰγαῖος πόντος, Αἰγαίου πόντου, ὁ, Aegean Sea**
- Αἴγενος, Αἴγεως, ὁ, Aegeus (king of Athens) (6α)**
- Αἰγύπτιοι, Αἰγυπτίων, οἱ, Egyptians**
- Αἴγυπτος, Αἰγύπτου, ἡ, Egypt** (16α)
- αἰεί = ἀεί**
- αἷμα, αἵματος, τό, blood** (20γ)
- αἴξ, αἴγος, ὁ or ἡ, goat** (7α and 7 Gr 3α)
- Αἴολος, Αἰόλου, ὁ, Aeolus**
- αἱρέω, αἱρήσω, [ἱλ-] εἱλον (irregular augment), [αιρε-] ἤρηκα, ἤρημαι, ἤρέθην, I take** (7α, 11β, and 27α PP); middle, I choose (28β)
- αἱρω, [ᾳρε-] ἄρω, [ᾳρ-] ἤρα, ἤρκα,**
- ἥρμαι, ἤρθην, I lift, raise up; with reflexive pronoun, I get (myself) up; intransitive, I get under way, set out** (1β, 10β, 12 Gr 3, 17α, and 23α PP)
- αἰσθάνομαι, [αἰσθε-] αἰσθήσομαι, [αἰσθ-] ἥσθιμην, [αἰσθε-] ἥσθημαι + gen. or acc., I perceive; I learn; I apprehend** (30β)
- αἰσχρός, -ᾱ, -όν, shameful** (24α and 24 Gr 4)
- αἰσχιών, αἰσχιὸν, more shameful** (24 Gr 4)
- αἴσχιστος, -η, -ον, most shameful** (24 Gr 4)
- Αἰσχύλος, Αἰσχύλου ὁ, Aeschylus** (15β)
- αἰτέω, I ask; I ask for** (11α)
- αἰτία, αἰτίας, ἡ, blame; responsibility; cause** (23α)
- αἴτιος, -ᾱ, -ον, responsible (for); to blame** (3α)
- Αἴτναίον ὄρος, Αἴτναίου ὄρους, τό, Mount Etna** (16β)
- αἰχμή, αἰχμῆς, ἡ, spear point**
- 'Ακαρνανία 'Ακαρνανίας, ἡ, Acarnania** (29α)
- ἀκέομαι, ἀκοῦμαι, ἡκεσάμην (note ε instead of η), I heal** (17β)
- ἀκίνητος, -ον, motionless, unmoved**
- ἀκολουθέω + dat., I follow** (30δ)
- ἀκοντίζω, [ἀκοντιε-] ἀκοντιῶ, [ἀκοντι-] ἡκόντισα + gen., I throw a javelin at**
- ἀκούω, ἀκούσομαι, ἡκουσα, [ἀκο-] ἀκήκοα, [ἀκου-] ἡκούσθην, intransitive, I listen; transitive + gen. of person, acc. of thing, I listen to; I hear** (4α and 29β PP)
- ἀκρόπολις, ἀκροπόλεως, ἡ, citadel** (28α)
- 'Ακρόπολις, 'Ακροπόλεως, ἡ, the Acropolis (the citadel of Athens)** (8β)
- ἄκρος, -ᾱ, -ον, top (of)** (5α)
- ἄκρον τὸ ὄρος, the top of the mountain/hill** (5α)

ἄκων, ἄκουσσα, ἄκον, *unwilling(ly); involuntary(-ily)* (26α)
 ἀλαζών, ἀλαζόνος, ὁ ορ ἡ, *impostor, charlatan, quack* (30β)
 ἀλήθεια, ἀληθείας, ἡ, *truth* (26α)
 ἀληθής, ἀληθές, *true* (13β, 13 Gr 4, and 14 Gr 1)
 ἀληθέστερος, -ᾶ, -ον, *truer* (24 Gr 1)
 ἀληθέστατος, -η, -ον, *truest* (24 Gr 1)
 ἀληθῶς, *adv., truly* (14 Gr 3)
 ἀληθέστερον, *adv., more truly* (14 Gr 3)
 ἀληθέστατα, *adv., most truly* (14 Gr 3)
 ἀληθές, ἀληθοῦς, τό, *the truth*
 ἀληθῆ, ἀληθῶν, τά, *the truth* (13β)
 ἀλίσκομαι, [άλο-] ἀλώσομαι,
 ἐάλων ορ ἥλων, ἐάλωκα ορ
 ἥλωκα, *I am caught; I am taken* (28α)
 ἀλλά, *conj., but* (1α)
 ἀλλάντοπάλης, ἀλλάντοπάλουν, ὁ,
 sausage-seller
 ἀλλήλων, *of one another* (13α)
 ἀλλος, -η, -ο, *other, another* (4β)
 ἄλλοι . . . ἄλλοι, *some . . . others*
 ἄλλοι ἄλλοσε, *some to some places*
 . . . *others to other places* (27α)
 ἄλλοσε, *adv., to another place; to other places* (27α)
 Ἀλυάττης, τοῦ 'Αλυάττου, (Ionic, 'Αλυάττεω), ὁ, *Alyattes* (25α)
 "Αλυς, "Αλυος, ὁ, *Halys River* (27α)
 ἀλάνω: aorist infinitive of ἀλίσκομαι
 ἄμα, *adv., together, at the same time* (13β)
 ἄμα, *prep. + dat., together with*
 ἄμα ἔφ, *at dawn* (29δ)
 ἀμαθής, ἀμαθές, *stupid*
 ἀμαθία, ἀμαθίας, ἡ, *ignorance* (H., p. 243)
 ἄμαξα, ἄμαξης, ἡ, *wagon* (22β)
 ἀμαρτάνω, [άμαρτε-] ἀμαρτήσομαι,
 [άμαρτ-] ἤμαρτον, [άμαρτε-]
 ἡμάρτηκα, ἡμάρτημαι,

ἡμαρτήθην + gen., *I miss; I make a mistake, am mistaken* (18β)
 ἀμαρτία, ἀμαρτίας, ἡ, *mistake*
 "Αμάσις, 'Αμάσεως, ὁ, *Amasis* (25α)
 ἀμείνων, ἀμεινον, *better* (14 Gr 2, 24 Gr 2)
 ἀμεινον, *adv., better* (14 Gr 3)
 ἀμέλγω, ἀμέλξω, ἡμελξα, *I milk*
 ἄμπελος, ἄμπελου, ἡ, *grapevine* (30γ)
 ἀμύνω, [άμυνε-] ἀμυνῶ, [άμυν-]
 ἡμόνα, *active, transitive, I ward off X (acc.) from Y (dat.); middle, transitive, I ward off X (acc.); I defend myself against X (acc.)* (13β)
 ἀμφότερος, -ᾶ, -ον, *both* (25β)
 ἀν: used with subjunctive (22 Gr 2); potential particle (25 Gr 2)
 ἀνά, *prep. + acc., up* (5α)
 ἀναβαίνω, *I go up, get up; + ἐπί + acc., I climb, go up onto* (8β)
 ἀναβλέψω, *I look up*
 ἀναγιγνώσκω, *I read* (21α)
 ἀναγκάζω, ἀναγκάσω, ἡνάγκασα,
 ἡνάγκακα, ἡνάγκασμα,
 ἡναγκάσθην, *I compel* (15α)
 ἀνάγκη, ἀνάγκης, ἡ, *necessity* (21β)
 ἀνάγκη ἐστί(ν), *it is necessary* (21β)
 ἀνάγομαι [= ἀνα- + ἀγομαι], *I put out to sea* (29δ)
 ἀνάθημα, ἀναθήματος, τό, *temple offering* (27α)
 ἀναιρέομαι [= ἀνα- + αἱρέομαι], *I take up; I pick up* (28α)
 ἀνακράζω, [κραγ-] ἀνέκραγον, *I shout* (30γ)
 ἀναμιμνήσκω, [μνη-] ἀναμνήσω,
 ἀνέμνησα, *I remind someone (acc.) of something (acc. or gen.)*
 μέμνημαι (perfect middle = present), *I have reminded myself = I remember*
 μνησθήσομαι (future passive in middle sense), *I will remember*
 ἐμνήσθην (aorist passive in middle

- sense), *I remembered* (28β and 29δ PP)
- ἀναπαύομαι, ἀναπαύσομαι, ἀνεπαυσάμην, ἀναπέπαυμαι, *I rest* (19β)
- ἄναξ, ἄνακτος, δ, *lord; master* (H., p. 158)
- ἀνάστασις, ἀναστάσεως, ἡ, *forced move; move; evacuation* (22α)
- ἀναστενάζω, *I groan aloud* (28β)
- ἀναστρέψω, *I turn around* (27β)
- ἀνατίθημι, *I set up; I dedicate* (18β)
- ἀναχωρέω, *I retreat, withdraw* (14β)
- ἀνδρεῖος, -ῶν, -ον, *brave* (3β, 14 Gr 1, and 24 Gr 1)
- ἀνδρείως, adv., *bravely* (14 Gr 3)
- ἀνεμος, ἀνέμου, δ, *wind* (13α)
- ἀνεξέταστος, -ον, *not searched out, not inquired into, unexamined* (S., p. 246)
- ἀνέρχομαι, *I go up*
- ἀνέχομαι [= ἀνα- + ἔχομαι], imperfect, ἡνειχόμην (double augment), ἀνέξομαι (irregular), [σχ-] ἡνεσχόμην, *I endure; I am patient* (27β)
- ἀνήρ, ἀνδρός, δ, *man; husband* (4α and 8 Gr 2)
- ἀνθίσταμαι [= ἀντι- + ἴσταμαι], [στη-] ἀντιστήσομαι, ἀντέστην, ἀνθέστηκα + dat., *I stand up against, withstand* (22α)
- ἄνθρωπος, ἀνθρώπου, δ, *man; human being; person* (1α and 3 Gr 3)
- ἀνίστημι [= ἀνα- + ἴστημι], ἀναστήσω, ἀνέστησα, transitive, *I make X stand up; I raise X* (19α)
- ἀνίσταμαι [= ἀνα- + ἴσταμαι], [στη-] ἀναστήσομαι, ἀνέστην, ἀνέστηκα, *I stand up; I am forced to move; I move; I evacuate* (22α)
- ἀνόητος, -ον, *foolish* (28β)
- ἀνοίγνυμι [= ἀνα- + οἰγνῦμι], imperfect, [οἰγ-] ἀνέψων (double augment), ἀνοίξω, ἀνέφεξα, ἀνέφεχα, ἀν-
- έφεγματι (*I stand open*), ἀνεφέθην, *I open* (20 Gr 1 and 30δ PP)
- ἀντέχω [= ἀντι- + ἔχω], imperfect, ἀντεῖχον (irregular augment), ἀνθέέω (irregular), [σχ-] ἀντέσχον + dat., *I resist* (14β)
- ἀντί, prep. + gen., *instead of; against* (28β); *in preference to, above* (H., p. 32)
- ἀντιόμαι, ἀντιώσομαι, ἡντιώθην + dat., *I oppose* (27α)
- ἄντρον, ἄντρου, τό, *cave*
- ἄνω, adv., *up; above* (20γ)
- ἄξιος, -ῆ, -ον, *worthy*; + gen., *worthy of* (16β)
- άοιδάς, άοιδον, δ, *singer; bard* (H., p. 211)
- ἀπάγω, *I lead away*
- ἀπάρχομαι, *I begin* (30δ)
- ἄπᾶς, ἄπᾶσα, ἄπαν, *all; every; whole* (14β)
- ἄπειμι [= ἀπο- + εἰμί], *I am away (from)* (5α)
- ἀπελαύνω [= ἀπο- + ἐλαύνω], transitive, *I drive away; intransitive, I march away*
- ἀπέρχομαι [= ἀπο- + ἔρχομαι], *I go away* (6α)
- ἀπέχω [= ἀπο- + ἔχω], imperfect, ἀπέχον (irregular augment), ἀφέξω (irregular), [σχ-] ἀπέσχον, *I am distant from; middle, + gen., I abstain from* (17α)
- ἀπό, prep. + gen., *from* (4α)
- ἀπο-, as a prefix in compound verbs, *away* (4α)
- ἀποβαίνω, *I go away*
- ἀποβλέπω, *I look away*
- ἀποδημέω, *I am abroad; I go abroad* (25α)
- ἀποδίδωμι, *I give back, return; I pay; middle, I sell* (18α)
- χάριν ἀποδίδωμι + dat., *I give thanks to; I thank* (18α)
- ἀποθηήσκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθνηκα, *I*

- die; perfect, I am dead* (11 α and 24 β PP)
 Sometimes ἀποθνήσκω supplies the passive of ἀποκτείνω and means *I am killed.*
- ἀποκρίνομαι**, [κρινε-] ἀποκρίνομαι, [κριν] ἀπεκρίναμην, [κριν-]ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament Greek regularly uses the aorist passive and not the aorist middle), *I answer* (7 β and 22 β PP)
- ἀποκτείνω**, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτεινα, [κτον-] ἀπέκτονα, *I kill* (6 α , 10 β , and 22 β PP)
- The passive of ἀποκτείνω is supplied by ἀποθνήσκω, *I die; I am killed.*
- ἀπολαμβάνω**, *I cut off, intercept* (29 δ)
- ἀπόλλυμι** [= ἀπο- + ὅλλυμι], [όλε-] ἀπολῶ, ἀπώλεσσα, *I destroy; I ruin; I lose*
- Middle: ἀπόλλυμαι, [όλε-] ἀπολλύμαι, [όλ-] ἀπωλόμην, *I perish*
- Perfect: [όλε-] ἀπολάλεκα, *I have ruined*, [όλ-] ἀπόλωλα, *I am ruined* (26 α)
- 'Απόλλων, 'Απόλλωνος, δ, *Apollo*
- ἀποκέμπω, *I send away*
- ἀποκλέω, *I sail away*
- ἀπορέω, *I am at a loss* (12 α)
- ἀπορία, ἀπορίας, ḥ, *perplexity; difficulty; the state of being at a loss* (15 α)
- ἀποστέλλω, *I send off* (29 β)
- ἀποφαίνω, *I show; I reveal; I prove* (26 β)
- ἀποφεύγω, *I flee away, escape* (5 β and 10 β)
- ἀποχωρέω, *I go away*
- ἄρα, particle; introduces a question (4 α and 10 Gr 9)
- 'Αργεῖος, -ῆ, -ον, *Argive* (25 β)
- "Αργη, "Αργης, ḥ, *Arge* (name of a dog) (19 β)
- "Αργος, "Αργου, δ, *Argus* (name of a dog; cf. ἀργός, -ῆ, -όν, *shining; swift*) (5 α)
- ἀργός [= ἀεργός = ἀ-, *not* + ἔργ-, *work*], -όν, *not working, idle, lazy* (2 α and 4 α)
- ἀργύριον, ἀργυρίου, τό, *silver; money* (11 β)
- ἀρέσκει, [άρε-] ἀρέσει, ἥρεσε, impersonal + dat., *it is pleasing* (20 γ)
- ἀρετή, ἀρετῆς, ḥ, *excellence; virtue; courage* (15 β)
- ἀριθμός, ἀριθμοῦ, δ, *number* (27 α)
- ἀριστερά, ἀριστερᾶς, ḥ, *left hand* (9 α)
- ἄριστος, -η, -ον, *best; very good; noble* (9 β)
- ἄριστα, adv., *best* (14 Gr 3)
- ἀρμονία, ἀρμονίας, ḥ, *harmony* (24 β)
- ἄροτρον, ἀρότρου, τό, *plow* (2 α)
- ἄροψ, *I plow*
- 'Αρτεμίσιον, 'Αρτεμισίου, τό, *Artemisium* (14 β)
- ἄρτυο, ἄρτυσσω, ἥρτυσα, ἥρτυκα, ἥρτυμαι, ἥρτυθην, *I arrange, make ready*
- ἀρχή, ἀρχῆς, ḥ, *beginning* (13 β); *rule; empire* (21 α)
- 'Αρχίδαμος, 'Αρχιδάμου, δ, *Archidamus* (22 β)
- 'Αρχιμήδης, 'Αρχιμήδους, δ, *Archimedes* (28 ε)
- ἀρχω, ἄρξω, ἥρξα, ἥργμαι, ἥρχθην + gen., active or middle, *I begin; + gen., active, I rule* (21 β)
- 'Ασία, 'Ασιάς, ḥ, *Asia* (i.e., Asia Minor) (15 β)
- 'Ασκληπιεῖον, 'Ασκληπιείου, τό, *the sanctuary of Asclepius* (17 β)
- 'Ασκληπιός, 'Ασκληπιοῦ, δ, *Asclepius* (the god of healing) (11 β)
- ἀσκός, ἀσκοῦ, δ, *bag*
- ἄσμενος, -η, -ον, *glad(ly)* (24 α)
- ἀσπίς, ἀσπίδος, ḥ, *shield* (30 β)
- ἀστράγαλος, ἀστραγάλου, δ, *knucklebone* (used as dice in gaming)
- ἄστυ, ἄστεως, τό, *city* (8 α and 9 Gr 3)
- ἀσφαλής, -ές, *safe* (20 γ)

- ἄτακτος, -ον, *disordered* (29ε)
 ἀτάκτως, *in disorder* (29ε)
 ἀταξία, ἀταξίας, ḥ, *disorder* (29ε)
 ἀτεχνῶς, adv., *simply; really* (30α)
 ἀτραπός, ἀτραποῦ, ḥ, *path*
 Ἀττική, Ἀττικῆς, ḥ, *Attica* (14β)
 Ἀττικός, -ή, -όν, *Attic* (29ε)
 "Ατύς, "Ατύος, ḥ, *Atys* (26α)
 αὖ, adv., *again* (24β)
 αὖθις, adv., *again* (3α); *in turn* (H., p. 176)
 αὐλιον, αὐλίου, τό, *sheepfold*
 αὐξάνω, [αὐξε-] αὔξησω, ηὔξησα,
 ηὔξηκα, ηὔξημαι, ηὔξηθην, *I increase* (9β and 23β PP)
 αὔριον, adv., *tomorrow* (11α)
 αὐτίκα, adv., *straightway, at once* (27α)
 αὐτός, -ή, -ό, intensive adjective, *-self, -selves; adjective, same; pronoun in gen., dat., and acc. cases, him, her, it, them* (5β, 5 Gr 6, and 5 Gr 9)
 αὐτουργός, αὐτουργοῦ, ḥ, *farmer* (1α)
 ἀφαιρέομαι [= ἀπο- + αἱρέομαι], *I take away for myself; I save* (29δ)
 ἀφίημι [= ἀπο- + ἔημι], *I let go, release; I send; I throw* (20δ)
 ἀφικνέομαι [= ἀπο- + ικνέομαι], [ικ-]
 ἀφίξομαι, ἀφίκομην, ἀφίγματι, *I arrive; + εἰς + acc., I arrive at* (6α, 10α, 17α, and 24α PP)
 ἀφίσταμαι [= ἀπο- + ἵσταμαι], [στη-]
 ἀποστήσομαι, ἀπέστην, *I stand away from; I revolt from* (19β and 19 Gr 4)
 Ἀχαΐα, Ἀχαΐας, ḥ, *Achaea* (29α)
 Ἀχαϊκός, -ή, -όν, *Achaean* (29γ)
 Ἀχαιοί Ἀχαιῶν, οἱ, *Achaeans; Greeks* (7α)
 Ἀχαρναί, Ἀχαρνῶν, οἱ, *Acharnae* (23α)
 Ἀχαρνῆς, Ἀχαρνέων, οἱ, *inhabitants of Acharnae, the Acharnians* (23α)
 Ἀχαρνικός, -ή, -όν, *Acharian*
 ἄχθομαι, [άχθε-] ἄχθέσομαι,
- ἡχθέσθην + dat., *I am vexed (at); I am grieved (by)* (30β)
 ἄχρηστος, -ον, *useless* (27β)
- B
- Βαβυλώνιοι, Βαβυλωνίων, οἱ, *Babylonians* (27α)
 βαδίζω, [βαδιε-] βαδιοῦμαι, [βαδι-]
 ἐβάδισα, βεβάδικα, *I walk; I go* (1β)
 βαθύς, -εῖα, -ό, *deep* (19β)
 βαίνω, [βη-] βήσομαι, ἔβην,
 βέβηκα, *I step; I walk; I go* (2β and 15 Gr 1)
 βάλλω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον,
 [βλη-] βέβληκα, βέβλημαι,
 ἔβληθην, *I throw; I put; I pelt; I hit, strike* (7β and 22α PP)
 βάρβαρος, βαρβάρου, ḥ, *barbarian* (13β)
 βασιλεία, βασιλείας, ḥ, *kingdom* (25α)
 βασιλεία, βασιλείων, τά, *palace* (25α)
 βασιλεύς, βασιλέως, ḥ, *king* (6α and 9 Gr 4)
 βασιλεύω, βασιλεύσω, ἔβασι-
 λευσα, *I rule* (6α)
 βέβαιος, -ᾶ, -ον, *firm* (13α)
 βέλτιστος, -η, -ον, *best* (24 Gr 2)
 βελτίων, βέλτιον, *better* (24 Gr 2 and 24 Gr 5)
 βία, βίας, ḥ, *force; violence* (30β)
 βιβλίον, βιβλίου, τό, *book* (24β)
 βίος, βίου, ḥ, *life* (16β)
 Βίτων, Βίτωνος, ḥ, *Biton* (25β)
 βιωτός, -όν, *to be lived; worth living* (S., p. 246)
 βλάπτω, [βλαβ-] βλάψω, ἔβλαψα,
 βέβλαψα, βέβλαψμαι, ἔβλάφθην
 οι ἔβλαβην, *I harm, hurt* (15β and 19α PP)
 βλέπω, βλέψομαι, ἔβλεψα, *usually intransitive, I look; I see* (2β)
 βοάω, βοήσομαι, ἔβόησα, *I shout* (5α)
 βοή, βοῆς, ḥ, *shout* (10β)

βοήθεια, βοηθείας, ἡ, help; aid (29ε)
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)
Βοιωτοί, Βοιωτῶν, οἱ, Boeotians (23β)

βότρυες, βοτρύων, οἱ, grapes
βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβούλευθην, active or middle, I deliberate; I plan (21α)

βουλή, βουλῆς, ἡ, plan; advice; Council (22β)

βούλομαι, [βουλε-] βουλήσομαι, βεβούλημαι, ἐβούλήθην + infin., I want; I wish (6α and 28β PP)

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

γάμος, γάμου, ὁ, marriage (26α)

γάρ, postpositive conj., for (1α)

γε, postpositive enclitic; restrictive, at least; intensive, indeed (6β)

γέγονε (perfect of γίγνομαι), he/she/it has become; he/she/it is

γελάω, γελάσομαι (note α instead of η), ἐγέλασσα, γεγέλασμαι, ἐγελάσθην, I laugh (18α and 18β PP)

γένος, γένους, τό, race

γεραιός, -ά, -όν, old (12α)

γέρων, γέροντος, ὁ, old man (9β and 9 Gr 2)

γεύομαι, γεύσομαι, ἐγευσάμην, γέγευμαι, I taste

γέφυρα, γεφύρας, ἡ, bridge

γεωμετρία, γεωμετρίας, ἡ, geometry

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, [γενε-] ἐγενόμην, [γον-] γέγονα, [γενε-] γεγένημαι, I become (6α, 10α, 11 Gr 2, 11 Gr 4, 26αPP, and 26β PP)
γίγνεται, he/she/it becomes; it happens (6α)

γιγνώσκω, [γνω-] γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἔγνάσθην, I come to know; I perceive; I learn (5β, 15 Gr 1, 17α, 24β PP, and 26α PP)

ὅρθως γιγνώσκω, I am right (18β)

γνώμη, γνώμης, ἡ, opinion; judgment; intention (18β); purpose (H., p. 41)

τίνα γνώμην ἔχεις; What do you think? (18β)

Γορδίης, Ionic (Γορδίας, Attic),

Γορδίου, ὁ, Gordias (26α)

γράμμα, γράμματος, τό, letter (of the alphabet); pl., writing (24α)

γραμματιστής, γραμματιστὸν, ὁ, schoolmaster (24α)

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην, I write (14β and 19β PP)

γυμναστική, γυμναστικῆς, ἡ, gymnastics (24α)

γυνή, γυναικός, ἡ, woman; wife (4α and 8 Gr 3)

Δ

δαίμων, δαίμονος, ὁ, spirit; god; the power controlling one's destiny, fate, lot (28α)

δάκνω, [δηκ-] δήξομαι, [δακ-] ἔδακον, [δηκ-] δέδηγμαι, ἔδήχθην, I bite; I sting (30α)

δακρύω, δακρύσω, ἔδακρυσσα, δεδάκρυκα, δεδάκρυμαι (I am in tears), I cry, weep (11α and 17α PP)

δέ, postpositive particle, and, but (1α)

δέδοικα, perfect with present meaning, I am afraid (28 Gr 8)

δεῖ, impersonal + acc. and infin., it is nec-

- essary** (10β and 10 Gr 8)
δεῖ ήμᾶς παρεῖναι, *we must be there* (10β and 10 Gr 8)
- δείκνυμι**, *imperfect*, *ἐδείκνυν*, [δεικ-]
δείξω, *δειξα*, *δέδειχα*, *δέδειγμαι*, *ἔδειχθην*, *I show* (20γ, 20 Gr 1, 21 Gr 4, 24σ PP, 25 Gr 5, and 30δ PP)
- δειλία**, *δειλίσξ*, *ἡ*, *cowardice* (26β)
- δειλός**, *-ή*, *-όν*, *cowardly* (27β)
- δεινός**, *-ή*, *-όν*, *terrible*; *clever*, *skilled*; + infin., *clever at*, *skilled at* (6α and 19β)
δεινά, *terrible things*
- δεινῶς**, adv., *terribly*, *frightfully*
- δειπνέω**, *I eat dinner* (20δ)
- δείπνον**, *δείπνου*, *τό*, *dinner* (3β); *meal*
- δέκα**, *indeclinable*, *ten* (8 Gr 5)
- δέκατος**, *-ή*, *-όν*, *tenth* (8 Gr 5)
- Δελφοί**, *Δελφῶν*, *οἱ*, *Delphi* (25β)
- δένδρον**, *δένδρου*, *τό*, *tree* (2β and 3 Gr 2)
- δεξιός**, *-ά*, *-όν*, *right* (i.e., on the right hand) (15β)
δεξιά, *δεξιάς*, *ἡ*, *right hand* (9α)
- δέομαι**, [δεε-] **δεήσομαι**, *ἔδεήθην*, *I ask for X (acc.) from Y (gen.)*; + infin., *I beg*; + gen., *I want* (26α)
- δέος**, *δέους*, *τό*, *fear* (28α)
- δεσμωτήριον**, *δεσμωτηρίου*, *τό*, *prison*
- δεσπότης**, *δεσπότου*, *ὁ*, *ὦ δέσποτα*, *master* (2β and 4 Gr 4)
- δεῦρο**, adv., *here*, i.e., *hither* (3α)
- δευτερεία**, *δευτερείων*, *τά*, *second prize*
- δεύτερος**, *-ᾶ*, *-όν*, *second* (8 Gr 5)
δεύτερον ορ τὸ δεύτερον, adv., *a second time*
- δέχομαι**, *δέξιομαι*, *ἔδεξάμην*, *δέδειγματι*, *I receive* (6α and 27 Gr 9)
- δέω**, *δήσω*, *ἔδησα*, *δέδεκα*, *δέδεμαι*, *ἔδεθην*, *I tie*, *bind* (17α)
- δή**, *postpositive particle*; emphasizes that what is said is obvious or true, *indeed*, *in fact* (6β)
- δῆλος**, *-ή*, *-όν*, *clear* (18α)
- δῆλόν ἔστι(ν)**, *it is clear* (18α)
- δηλώω**, *I show* (15β, 15 Gr 3, 17 Gr 1, 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 3 and 6)
- δημοκρατία**, *δημοκρατίας*, *ἡ*, *democracy*
- δῆμος**, *δήμου*, *ὁ*, *the people* (9β); *township; deme* (23α)
- δῆπου**, *particle*, *doubtless, surely* (20γ)
- διά**, prep. + gen., *through* (9α); + acc., *because of* (18β)
δι' *όλιγου*, *soon* (5α)
- διαβαίνω**, *I cross* (27α)
- διαβάλλω**, *I pass over, cross*
- διαβιβάσαι** (aorist infin. of διαβιβάζω), *to take across, transport*
- διακομίζω**, *I bring over; I take across*
- διακόσιοι**, *-ατ*, *-α*, *200* (15 Gr 5 and 16α)
- διαλέγομαι**, *διαλέξομαι* or *διαλεχθσομαι*, *διελεξάμην*, *διείλεγματι*, *διελέχθην* + dat., *I talk to, converse with* (8α)
- διαλύω**, *I disband (an army); I disperse (a fleet)* (23β)
- διάνοια**, *διανοίας*, *ἡ*, *intention; intellect* (24β)
- διαπέμπω**, *I send X (acc.) through Y (dat.)*
- διὰ πολλοῦ**, *after a long time*
- διαφέρει**, *impersonal + dat.*, *(it) makes a difference to* (28α)
- διαφέροντα**, *διαφερόντων*, *τά*, *things carrying in different directions; opposites* (H., p. 111)
- διαφεύγω**, *I escape* (29δ)
- διαφθείρω**, [φθερε-] **διαφθερῶ**, *[φθειρ-] διέφθειρα*, [φθαρ-] **διέφθαρκα** or [φθορ-] **διέφθορα**, *[φθαρ-] διέφθαρματι*, *διεφθάρην*, *I destroy* (15α, 23α PP, and 26β PP)
- διδάσκαλος**, *διδασκάλου*, *ὁ*, *teacher* (24α)
- διδάσκω**, [διδαχ-] **διδάξω**, *ἔδι-δαξα*, *δεδίδαχματι*, *ἔδιδάχθην*, *I teach someone (acc.)*

- something (acc.); passive, *I am taught something* (acc.) (24α and 26α PP)
- δίδωμι** [δω-/-δη-], imperfect, ἐδίδουν, **δάστω**, **ἔδωκα**, infinitive, δοῦναι, participle, δούς, imperative, δός, **δέδωκα**, **δέδομαι**, **ἔδόθην**, *I give* (18α, 18 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- διέρχομαι** [= δια- + ἔρχομαι], *I come through; I go through* (14β)
- διίσταμαι**, [στη-] **διαστήσομαι**, **διέστην**, **διέστηκα**, intransitive, *I separate, part*
- Δικαιοπόλις**, **Δικαιοπόλιδος**, δ, τῷ Δικαιοπόλιδι, τὸν Δικαιόπολιν, **Δικαιόπολι**, *Dicaeopolis* (1α)
- δίκαιος**, -ᾶ, -ον, *just* (24α)
- δίκη**, **δίκης**, ḥ, *custom; justice; right; law suit; penalty* (21β)
- δι'** δλίγου, *soon* (5α)
- Διονύσια**, **Διονύσιων**, τά, *the festival of Dionysus* (4α)
- τὰ Διονύσια ποιῶ/ποιεῦμαι, *I celebrate the festival of Dionysus* (4α)
- Διόνυσος**, **Διονύσου**, δ, *Dionysus* (8α)
- διότι**, conj., *because* (18β)
- διώκω**, **διώξω** or **διώξομαι**, **ἐδίωξα**, **δεδίωχα**, **ἔδιώχθην**, *I pursue, chase* (5α and 20δ PP)
- δοκέω**, [δοκ-] **δόξω**, **ἔδοξα**, **δέδογμαι**, **ἔδόχθην**, *I seem; I think* (18α PP and 20δ PP); *I expect; I imagine* (H., p. 50)
- δοκεῖ**, [δοκ-] **δόξει**, **ἔδοξε(v)**, **δέδοκται**, impersonal, *it seems (good); + dat., e.g., δοκεῖ μοι, it seems good to me; I think it best* (11α); *+ dat. and infin., e.g., δοκεῖ αὐτοῖς σπεύδειν, it seems good to them to hurry, they decide to hurry* (11β)
- ώς δοκεῖ**, *as it seems* (13β)
- δόρυ**, **δόρατος**, τό, *spear* (26α)
- δοῦλος**, **δούλου**, δ, *slave* (2α)
- δουλόω**, *I enslave*
- δραμεῖν** (aorist infin. of τρέχω), *to run*
- δραχμή**, **δραχμῆς**, ḥ, *drachma* (a silver coin worth six obols) (11β)
- Δύμη**, **Δύμης**, ḥ, *Dyme* (29β)
- δύναμαι**, [δυνη-] **δυνήσομαι**, **ἐδύνηθην**, *I am able; I can* (16α, 16 Gr 2, and 25α PP)
- δύναμις**, **δυνάμεως**, ḥ, *power; strength; forces (military)* (21β)
- δυνατός**, -ή, -όν, *possible* (3α); *citable* (21β); *powerful*
- δύο**, *two* (7β and 8 Gr 5)
- δώδεκα**, indeclinable, *twelve* (15 Gr 5)
- δωδέκατος**, -η, -ον, *twelfth* (15 Gr 5)
- Δωδώνη**, Ionic, (Δωδώνᾶ, Attic), **Δωδώνης**, ḥ, *Dodona* (27α)
- δώματα**, **δωμάτων**, τά, *Homeric word, palace*
- δῶρον**, **δώρου**, τό, *gift* (27α)

E

- ἐάν**, conj. + subjunctive, *if* (21α)
- ἔαρ**, **ἔρος**, τό, *spring* (22β)
- ἔαυτοῦ**: see ἔμαυτοῦ
- ἔάω**, imperfect, εἴων (irregular augment), εάσω (note that because of the ε the α lengthens to ἄ rather than η), **εἴάσσα** (irregular augment), εἴάκα, εἴάμαι, εἴάθην, *I allow, let be* (23β and 25β PP)
- ἔβδομήκοντα**, indeclinable, *seventy* (15 Gr 5)
- ἔβδομος**, -η, -ον, *seventh* (8 Gr 5)
- ἔγγος**, adv., *nearly; nearby*
- ἔγγονς**, prep. + gen., *near* (13β)
- ἔγείρω**, [ἐγερε-] **ἔγερω**, [ἐγειρ-] **ήγειρα**, [thematic 2nd aorist middle; ἔγρ-] **ήγρόμην** (*I awoke*), [ἐγορ-] **ήγρήγορα** (*I am awake*), [ἐγερ-] **ήγήγερμαι**, **ήγέρθην**, active, transitive, *I wake X up; middle and passive, intransitive, I wake up* (8β, 23α PP, and 26β PP)
- ἔγώ**, **ἔμοιν** or **μοιν**, *I* (2α and 5 Gr 6)

- ἔγωγε, strengthened form of ἐγώ, *I indeed*
- ἔδραμον: *see τρέχω*
- ἔθέλω or θέλω, imperfect, ἤθελον, [ἔθελε-] ἔθελήσω, ἥθέλησα, ἥθέληκα + infin., *I am willing; I wish* (4α and 28β PP)
- ἔθνος, ἔθνους, τό, *tribe; people* (27β)
- εἰ, conj., *if*; in indirect questions, *whether* (11α)
- εἰ γάρ, *if only; oh, that* (25α)
- εἰ μή, *unless; except*
- εἴ πως, *if somehow, if perhaps*
- εἰδότες: participle of οἶδα
- εἴθε, note accent, *if only; oh, that* (25α)
- εἴκοσι(v), indeclinable, *twenty* (15 Gr 5)
- είκοστός, -ή, -όν, *twentieth* (15 Gr 5)
- εἴκω, εἴξω, εἴξα (no augment) + dat., *I yield* (15α)
- εἰκάν, εἰκόνος, ἡ, *statue*
- εἴλον: *see αἰρέω*
- εἰμί [έσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am* (1α, 4 Gr 1, 10 Gr 1, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- οἵος τ' εἰμί, *I am able* (25α)
- εἰμι [ει-/ι-], imperfect, ἦα or ἦειν, *I will go* (10 Gr 6, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- εἴνεκα: Ionic for ἔνεκα
- εἰπον (aorist of λέγω), *I/they said; I/they told; I/they spoke*
- εἰρήνη, εἰρήνης, ἡ, *peace* (16β)
- εἰς, prep. + acc., *into; to; at* (2β); *of time, for; onto; against; of purpose, for*
- εἰς ἀπορίāν κατέστη, *he fell into perplexity, became perplexed* (19β)
- εἰς καιρόν, *at just the right time*
- εἰς τὸ πρόσθεν, *forward* (30β)
- εῖς, μία, ἕν, *one* (7β and 8 Gr 5)
- εῖς 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*
- εἰσβάλλω + εἰς + acc., *I invade* (22α)
- εἰσβολή, τῆς εἰσβολῆς, ἡ, *invasion* (23α)
- εἰσελαύνω, *I drive in*
- εἰσέρχομαι, *I come in(to); I go in(to)*
- εἰσηγέομαι + dat., *I lead in*
- εἰσικοντίζω, *I throw a javelin at*
- εἰσκαλέω, *I call in(to)*
- εἰσκομίζω, *I bring in; I take in*
- εἴσοδος, εἰσόδου, ἡ, *entrance*
- εἰσπίπτω, *I fall (up)on*
- εἰσπλέω, *I sail in(to)*
- εἰστίθημι, *I put in*
- εἰσφέρω, *I bring in(to)*
- εἴσω, adv., *inward* (29α)
- εἴτα, adv., *then, next* (30α)
- εἴτε . . . εἴτε, note the accent, *either . . . or* (28α)
- εἴθοθα, perfect with present meaning, *I am accustomed to* (28β, 28 Gr 8)
- ἐκ, ἐξ, before words beginning with vowels, prep. + gen., *out of* (3α)
- ἐκ τοῦ ὅπισθε(v), *from the rear*
- ἐκαστος, -η, -ον, *each* (23β)
- ἐκάτερος, -ᾶ, -ον, *each (of two)* (21β)
- 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*
- ἐκδίδωμι, *I give (in marriage)*
- ἐκεῖ, adv., *there* (6α)
- ἐκεῖθεν, adv., *from that place, thence*
- ἐκεῖνος, ἐκείνη, ἐκείνο, *that; pl., those* (13β and 14 Gr 6)
- ἐκεῖσε, adv., *to that place, thither* (8α)
- ἐκκαλέω, *I call out*
- ἐκκλησία, ἐκκλησίας, ἡ, *assembly* (21α)
- ἐκκομίζω, *I bring, carry out*
- ἐκπέμπω, *I send out*
- ἐκπίπτω, *I fall out*

- ἐκπλέω, *I sail out*
 ἐκπλουνς, ἐκπλον, ὁ, *escape route*
 ἐκπνέω, *I blow out; I blow from* (29α)
 ἐκτοκος, -ον, *out of the way, unusual*
 ἐκτός, prep. + gen., *outside* (22β)
 ἐκτος, -η, -ον, *sixth* (8 Gr 5)
 ἐκ τοῦ ὅπισθε(v), *from the rear*
 ἐκφέρω, *I carry out*
 ἐκφεύγω, *I flee (out), escape*
 ἐλάσσ, ἐλάσσ, ἡ, *olive; olive tree* (19α)
 ἐλάττων, ἐλαττον, *smaller, pl., fewer*
 (14 Gr 2 and 24 Gr 4)
 ἐλαύνω, [ἐλα-] ἐλῶ, ἐλῆς, ἐλῆ, etc.,
 ἡλασσα, ἐλήλακα, ἐλήλαμαι,
 ἡλάθην, transitive, *I drive* (2α); *I*
 march (an army); intransitive, *I march*
 (29β PP)
 ἐλάχιστος, -η, -ον, *smallest; least; pl.,*
 fewest (24 Gr 4)
 ἐλευθερία, ἐλευθερίας, ἡ, *freedom*
 (13β)
 ἐλεύθερος, -α, -ον, *free*
 ἐλευθερώ, *I free, set free* (15β)
 Ἐλευσίς, Ἐλευσῖνος, ἡ, *Eleusis*
 (20δ)
 ἔλκω, imperfect, εἰλκον (*irregular aug-*
 ment), ἔλξω, [ἐλκυ-] εἴλκυσσα
 (*irregular augment*), εἴλκυκα,
 εἴλκυσμαι, εἰλκύσθην, *I drag* (25β
 and 25β PP)
 Ἐλλάς, Ἐλλάδος, ἡ, *Hellas, Greece*
 (13β)
 “Ἐλλῆν, “Ἐλλῆνος, ὁ, *Greek; pl., the*
 Greeks (14α)
 ‘Ἐλλήσποντος, ‘Ἐλλησπόντου, ὁ,
 Hellespont
 ἔλπιζω, [ἐλπιε-] ἔλπιῶ, [ἐλπι-]
 ἡλπισσα, *I hope; I expect; I suppose*
 (14α)
 ἔλπις, ἔλπιδος, ἡ, *hope; expectation*
 (23β)
 ἔλπομαι, *I hope; I expect; I suppose* (H.,
 p. 50)
 ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ, *of my-*
 self, of yourself, of him-, her-, itself, etc.
 (7α and 7 Gr 4)
- ἔμβάλλω + dat., *I strike with a ram*
 (ἔμβολος)
 ἔμμενω [= ἐν- + μένω], *I remain in* (23β)
 ἐμός, -ή, -όν, *my, mine* (5 Gr 8)
 ἔμπειρος, -ον + gen., *skilled in or at*
 ἔμπιπτω [= ἐν- + πίπτω] + dat., *I fall into;*
 I fall upon; I attack (15β)
 ἔμποδίζω [ἐν- + ποδς, ποδός, ὁ, *foot*],
 [ἔμποδιε-] ἔμποδιῶ, *no aorist, I ob-*
 struct
 ἔμπορος, ἔμπόρου, ὁ, *merchant* (12β)
 ἐν, prep. + dat., *in; on* (3β); *among*
 ἐν διδασκάλων, *at school*
 ἐν μέσφ + gen., *between* (14α)
 ἐν νῷ ἔχω + infin., *I have in mind; I in-*
 tend (4α)
 ἐν ταῖς Ἀθήναις, *in Athens* (1α)
 ἐν . . . τούτῳ, *meanwhile* (8β)
 ἐν φ, *while* (8α)
 ἐνακόσιοι, -αι, -α, *900* (15 Gr 5)
 ἐναντίος, -α, -ον, *opposed; opposite;*
 hostile; as noun, the enemy (29ε)
 ἐνατος, -η, -ον, *ninth* (8 Gr 5)
 ἐνδέκα, indeclinable, *eleven* (15 Gr 5)
 ἐνδέκατος, -η, -ον, *eleventh* (15 Gr
 5)
 ἐνδίδωμι, *I give in, yield* (22β)
 ἐνδον, adv., *inside*
 ἐνειμι, *I am in*
 ἐνεκα, prep. + preceding gen., *for the*
 sake of; because of (21α)
 ἐνενήκοντα, indeclinable, *ninety* (15 Gr
 5)
 ἐνθάδε, adv., *here; hither; there; thither*
 (7β)
 ἐνθύμεομαι, ἐνθύμησομαι, ἐν-
 τεθύμημαι, ἐνεθύμηθην, *I take to*
 heart; I ponder (28β)
 ἐνιοι, -αι, -α, *some* (20δ)
 ἐννέα, indeclinable, *nine* (8 Gr 5)
 ἐνοίκος, ἐνοίκου, ὁ, *inhabitant* (16α)
 ἐνόπλιος, -ον, *in armor, fully armed*
 ἐνταῦθα, adv., *then; here; hither; there;*
 thither (5β)
 ἐνταῦθα δή, *at that very moment,*
 then (5β)

- έντεῦθεν, adv., *from this place*
 έντος, adv., *within, inside* (20γ)
 ἐντός, prep. + gen., *within, inside* (20γ)
 ἐντυγχάνω + dat., *I meet* (19β)
 ἐξ: *see ἐκ*
 ἔξ, indeclinable, *six* (8 Gr 5)
 ἐξάγω, *I lead out*
 ἐξαιρέω [= ἐκ + αἴρεω], *I take out, remove*
 ἐξαίφνης, adv., *suddenly* (20γ)
 ἐξακόσιοι, -αι, -α, 600 (15 Gr 5)
 ἐξαμαρτάνω [= ἐκ- + ἀμαρτάνω], *I miss; I fail; I make a mistake* (23β)
 ἐξαρτῶν [= ἐκ + ἀρτῶν], *I equip* (29β)
 ἐξεγείρω [= ἐκ + ἐγείρω], *I wake X up*
 ἐξελαύνω, *I drive out*
 ἐξέρχομαι + ἐκ + gen., *I come out of; I go out of* (6β)
 ἐξεστι(v), impersonal + dat. and infin., *it is allowed/possible* (10β and 10 Gr 8)
 ἐξεστιν ὥμιν μένειν, *we are allowed to stay, we may stay; we can stay* (10β and 10 Gr 8)
 ἐξετάζω, *I examine; I question closely* (S., p. 246)
 ἐξευρίσκω, *I find out*
 ἐξηγέομαι [έκ- + ἡγέομαι], *I relate* (12β)
 ἐξήκοντα, indeclinable, *sixty* (15 Gr 5)
 ἐξόδος, ἐξόδου, ḥ, *going out; marching forth; military expedition* (23β)
 ἐξόπισθε(v), adv., *behind* (30δ)
 ἐξόπισθε(v), prep. + gen., *behind* (30δ)
 ἔξω, adv., *outside* (20δ)
 ἔξω, prep. + gen., *outside* (20δ)
 ἔοικα, perfect with present meaning, *I am like; I am likely to* (28β and 28 Gr 2)
 ὡς ἔοικε(v), *as it seems* (28 Gr 8)
 ἐορτή, ἐορτῆς, ḥ, *festival* (4α)
 ἐορτὴν ποιῶ/ποιοῦμαι, *I celebrate a festival* (4β)
 ἐπαινος, ἐπαινον, δ, *praise* (24β)
 ἐπαιρω [έπι- + αἴρω], *I lift, raise* (7α); *I induce*
 ἐποίω ἐμαυτὸν, *I get (myself) up* (7α)
- ἐπανέρχομαι [= ἐπι- + ἀνα- + ἤρχομαι], *I come back, return; + εἰς or πρός + acc., I return to* (9α)
 ἐπεί, conj., *when* (3β), *since* (26β)
 ἐπειδή, conj., *when; since* (22α)
 ἐπειδάν [= ἐπειδή + ὅν], conj., *in indefinite or general clauses with subjunctive, when(ever)* (22α)
 ἐπεισβαίνω [= ἐπι- + εἰσ- + βαίνω], *I go into* (29δ)
 ἐπειτα, adv., *then; thereafter* (2β)
 ἐπεξέρχομαι [= ἐπι- + ἐκ- + ἤρχομαι] + dat., *I march out against, attack* (23α)
 ἐπέρχομαι [= ἐπι- + ἤρχομαι], *I approach; + dat., I attack* (27α)
 ἐπί, prep. + gen., *toward, in the direction of* (20δ); *on* (24β); *+ dat., upon, on* (5β); *of price, for* (18β); *of purpose, for; + acc., at* (5β, 29α); *against* (5β); *onto, upon* (9α); *of direction or purpose, to, for* (26α); *of time, for* (27α)
 ἐπὶ τὴν ἔω, *at dawn* (29α)
 ἐπιβαίνω + gen., *I get up on, mount; + dat., I board* (28α)
 ἐπιβοηθέω + dat., *I come to aid* (29δ)
 ἐπιβουλεύω + dat., *I plot against*
 ἐπιγίγνομαι, *I come after* (29α)
 Ἐπίδαυρος, Ἐπιδαύρου, ḥ, *Epi-daurus* (11β)
 ἐπιδιώκω, *I pursue* (29ε)
 ἐπικαλέω, *I call upon; middle, I call upon X to help* (28β)
 ἐπίκειμαι + dat., *I lie near, lie off (of islands with respect to the mainland)*
 ἐπιλανθάνομαι, [λη-] ἐπιλήσομαι, [λαθ-] ἐπελαθόμην, [λη-]
 ἐπιλέλησμαι + gen., *I forget*
 ἐπιμελέομαι, ἐπιμελήσομαι,
 ἐπιμεμέλημαι, ἐπεμελήθην + gen.,
I take care for; + ὅπως + future indicative, I take care (to see to it that) (24β)
 ἐπιπέμπω, *I send against; I send in* (14α)
 ἐπιπλέω + dat. or + εἰς + acc., *I sail against* (15β)
 ἐπίσταμαι, [ἐπιστη-] ἐπιστήσομαι,
 ἡπιστήθην, *I understand; I know*

- (16α, 16 Gr 2, and 25α PP)
ἐπιστήμη, ἐπιστήμης, ἡ, knowledge
 (S., p. 242)
- ἐπιστρατεύω + dat. or ἐπί + acc., I**
march against, attack (18β)
- ἐπιστρέφω, I turn around** (29δ)
- ἐπιτήδειος, -ᾶς, -ov, friendly; + infin., suitable for** (23α)
- ἐπιτίθημι, I put X (acc.) on Y (dat.)**
 (18α)
- ἐπιτίθεμαι, [θη-] ἐπιθήσομαι,**
 [θε-] **ἐπεθέμην + dat., I attack**
 (29α)
- ἐπιτρέπω, I entrust X (acc.) to Y (dat.)**
 (17β)
- ἐπιχειρέω + dat., I attempt; I attack**
 (29α)
- ἐπομαι, imperfect, εἰπόμην (irregular augment), ἔψομαι, [σπ-] ἐσπόμην + dat., I follow** (8α, 17α, and 25β PP)
- ἐπτά, indeclinable, seven** (8 Gr 5)
- ἐπτακόσιοι, -αι, -α, 700** (15 Gr 5)
- ἐράω, imperfect, ἥρων, ἐρασθήσομαι, ἥρασθην + gen., I love** (30α)
- ἐργάζομαι, imperfect, ἥργαζόμην or εἰργαζόμην, ἔργασσομαι, ἥργασσαμην or εἰργασσάμην, εἰργασμαι, εἰργάσθην, I work; I accomplish** (8α and 25β PP)
- ἔργον, ἔργου, τό, work; deed** (8α)
- ἔργα, τά, tilled fields**
- ἔργῳ, in fact**
- ἔρεστο, no future, [ἐρετ-] ἕρεσα, I row**
 (13α)
- ἔρέτης, ἔρέτου, ὁ, rower**
- ἔρημος, -ον, deserted** (19β)
- 'Ερινύες, 'Ερινύῶν, αἱ, the Furies**
(avenging spirits) (20γ)
- ἔρμηνεύς, ἔρμηνέως, ὁ, interpreter**
- ἔρχομαι, [ει-/-i-] εἰμι (irregular), [έλθ-] ἥλθον, [έλυθ-] ἐλήλυθα, I**
come; I go (6α, 11β, and 27α PP)
- ἔρω: see λέγω**
- ἔρωτάω, ἔρωτήσω, ἥρώτησα ορ**
 [έρ-] ἥρόμην, ἥρώτηκα, I ask (12β)
- ἔς = εἰς**
- ἐσβάλλω = εἰσβάλλω**
- ἐσθίω, [έδ-] ἔδομαι, [φαγ-] ἔφαγον,**
 [έδ-] **ἐδήδοκα, I eat** (9α, 19α, and 29β PP)
- ἐσπέρᾶ, ἐσπέρᾶς, ἡ, evening** (8α); *the west*
- ἴστω, let it be so! all right!**
- ἐσχατος, -η, -ov, furthest; extreme**
 (28β)
- ἴσω: see εἴσω**
- ἐταίρος, ἐταίρου, ὁ, comrade, companion** (6α)
- ἴτερος, -ᾶς, -ov, one or the other (of two)** (26α)
- ὁ μὲν ἔτερος . . . ὁ δὲ ἔτερος,**
the one . . . the other (26α)
- ἴτι, adv., still** (3α)
- ἴτοιμος, -η, -ov, ready** (9β)
- ἴτος, ἔτονς, 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, Εὐβοϊᾶς, ἡ, Euboea** (14α)
- εὐγένεια, εὐγενείᾶς, ἡ, nobility of birth** (S., p. 242)
- εὐδοξία, εὐδοξίᾶς, ἡ, good reputation, fame** (H., p. 118)
- εὐδαιμονία, εὐδαιμονίᾶς, ἡ, happiness; prosperity; good luck** (25β)
- εὐθύς, εὐθεῖα, εὐθύ, straight**
- εὐθύς, adv., straightway, immediately, at once** (10β); *straight*
- εὐμενής, -ές, kindly** (18α)
- εὐμενῶς, adv., kindly**
- εύρισκω, [εύρε-] εύρησω, [εύρ-]**
ἥρον or εύρον, [εύρε-] ηὕρηκα ορ
εὕρηκα, ηὕρημαι or εὕρημαι,
ηὑρέθην or εὑρέθην, I find (7α, 10α, and 24β PP)
- Εύρυμέδων ποταμός, Εύρυμέδοντος ποταμοῦ, ὁ, the Eurymedon River**
- εύρυχωρία, εύρυχωρίᾶς, ἡ, broad waters** (29γ)
- εὐφημέω, I keep holy silence** (30δ)

- εὐφημία, εὐφημίας, ἡ, *call for holy silence* (30δ)
- εὐχή, εὐχῆς, ἡ, *prayer* (25β)
- εὐχομαι, εὐχομαι, ηνέξαμην, ηνγμαι, *I pray; + dat., I pray to; + acc. and infin., I pray (that)* (8β and 20δ PP)
- ἔφαγον: see ἔσθιω
- ἔφη, *he/she said* (11α)
- ἔφασαν, *they said*
- Ἐφιάλτης, Ἐφιάλτου, ὁ, *Ephialtes* (14β)
- ἐφίημι [= ἐπι- + ἴημι], *I throw; + ἐπί + acc., I throw at* (20δ)
- ἐφίσταμαι [= ἐπι- + ἴσταμαι], [στη-] ἐπέστην + dat., *I stand near; of dreams, I appear to* (26α)
- ἐχθρός, -ά, -όν, *hateful; hostile* (18β and 24 Gr 4)
- ἐχθρός, ἐχθροῦ, ὁ, *enemy* (18β and 24 Gr 4)
- ἐχθρίων, ἐχθρίον, *more hateful, hostile* (24 Gr 4)
- ἐχθιστος, -η, -ον, *most hateful, hostile* (24 Gr 4)
- ἔχω, imperfect, εἶχον (irregular augment), ἔξω (irregular) (*I will have*) and [σχε-] σχήσω, (*I will get*), [σχ-] ἔσχον, [σχε-] ἔσχηκα, ἔσχημαι, *I have; I hold; middle + gen., I hold onto* (4α, 25β PP)
- καλῶς ᔁχω, *I am well* (11α)
- πῶς ᔁχει τὰ πράγματα; *How are things?* (18β)
- πῶς ᔁχεις; *How are you?* (11α)
- ἔως, ἔω, ἡ, *dawn* (29α)
- ἄμα ᔁφ, *at dawn* (29δ)
- ἐπὶ τὴν ᔁω, *at dawn* (29α)
- ἔως, conj. + indicative (14β), + subjunctive (22α and 22 Gr 2), *until*
- Z**
- *ζάω (unattested, hypothetical form) (ζώ, ζῆς, ζῇ, etc.), infinitive, ζῆν, imperfect, ἔζων, ἔζης, ἔζη, etc., ζήσω or ζήσομαι, *I live* (24α)
- ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευγ-

- μαι, ἔζεύχθην or ἔζύγην, *I yoke* (20 Gr 1, 22β, and 30δ PP)
- Ζεύς, ὁ, τοῦ Διός, τῷ Διῖ, τὸν Δία, ὁ Ζεῦ, *Zeus (king of the gods)* (3α and 8β μὰ Δία, by Zeus)
- ναὶ μὰ Δία, *yes, by Zeus!* (30β)
- ζητέω, *I seek, I look for* (5α)
- ζωή, ζωῆς, ἡ, *life* (28α)
- ζῷον, ζῷου, τό, *animal*
- H**
- ἢ, conj., *or* (12α)
- ἢ . . . ἢ, conj., *either . . . or* (12α)
- ἢ, conj., with comparatives, *than* (14α)
- ἡγέομαι + dat., *I lead* (6β); *I think, consider* (30β)
- ἥδη, adv., *already; now* (2β)
- ἥδομαι, [ἥσθε-] ἥσθήσομαι, [ἥσθ-] ἥσθην, *I am glad, delighted; + participle or dat., I enjoy* (24β)
- ἥδνς, ᥫδεῖα, ᥫδύ, *sweet; pleasant* (24 Gr 4)
- ἥδιων, ᥫδιον, *sweeter; more pleasant* (24 Gr 4)
- ἥδιστος, -η, -ον, *sweetest; most pleasant* (24 Gr 4)
- ἥδεως, adv., *sweetly; pleasantly; gladly* (18β)
- ἥδιον, adv., *more sweetly; more pleasantly; more gladly*
- ἥδιστα, adv., *most sweetly; most pleasantly; most gladly* (19β)
- ἥθος, ᥫθους, τό, *character, disposition; moral character* (H., p. 113)
- ἥκιστα, adv., *least*
- ἥκιστά γε (the opposite of μάλιστά γε), *least of all, not at all* (16β)
- ἥκω, *I have come; imperfect, ᥫκον, I had come; future, ᥫξω, I will have come* (5β)
- ἥλιος, ᥫλίου, ὁ, *sun* (1β)
- ἥμεῖς, ᥫμῶν, *we* (5β and 5 Gr 6)
- ἥμέρα, ᥫμέρας, ἡ, *day* (6α)
- καθ' ᥫμέραν, *every day* (24α)
- ἥμέτερος, -ᾶ, -ον, *our* (5 Gr 8)
- ἥμιονος, ᥫμιόνου, ὁ, *mule* (12α)

- ἡπειρος, ἡπείρου, ἡ, *land; mainland*
(29α)
- ἥπερ, *adv., where (23α); how, just as*
- “Ἡρᾶ,” Ἡρᾶς, ἡ, *Hera (wife of Zeus and principal deity of Argos) (25β)*
- Ἡρόδοτος, Ἡροδότου, ὁ, *Herodotus (24β)*
- ἥρόμην: *see ἐρωτάω*
- ἥσυχάζω, ἥσυχάσω, ἥσύχασα, *I keep quiet; I rest (13α)*
- ἥσυχια, ἥσυχιας, ἡ, *quietness (28β)*
- ἥσυχος, -ον, *quiet*
- ἥττα, ἥττης, ἡ, *defeat (29γ)*
- ἥττων, ἥττον, *inferior; weaker; less (24 Gr 2)*
- Ἡφαιστος, Ἡφαίστου, ὁ, *Hephaestus*
- Θ**
- θάλαττα, θαλάττης, ἡ, *sea (7α)*
κατὰ θάλατταν, *by sea (11β)*
- θάνατος, θανάτου, ὁ, *death (16β)*
- θάπτω, [θαφ-] θάψω, ἔθαψα,
τέθαμμαι, [ταφ-] ἐτάφην, *I bury (25α)*
- θαρρέω, *I am confident (17β)*
θάρρει, *Cheer up! Don't be afraid! (17β)*
- θάττων, θάττον, *quicker, swifter (24 Gr 4)*
- θαυμάζω, θαυμάσομαι, ἐθαύ-
μασα, τεθαύμακα, τεθαύμασμαι,
ἐθαυμάσθην, *intransitive, I am amazed; transitive, I wonder at; I admire (5β and 21β PP)*
- θεάομαι, θεάσομαι (note that because of the ε the α lengthens to ᾄ rather than η), *θεάσαμην, τεθέαμαι, I see, watch, look at (8α, 10α, and 18β PP)*
- θέατρον, θεάτρου, τό, *theater*
- θέλω = ἐθέλω
- θεμιστοκλῆς, Θεμιστοκλέους, ὁ, *Themistocles (15α and 15 Gr 2)*
- θεός, θεοῦ, ἡ, *goddess (9α)*
- θεός, θεοῦ, ὁ, *god (8α)*

- σὺν θεοῖς, *God willing, with luck (17α)*
- θεράπων, θεράποντος, ὁ, *attendant; servant (25α)*
- θερμοπύλαι, θερμοπυλῶν, αἱ, *Thermopylae (14α)*
- θεσπίζω, *I prophesy*
- θεωρέω, *I watch; I see (4α)*
- θεωρίᾳ, θεωρίας, ἡ, *viewing; sightseeing (25α)*
- θηρίον, θηρίου, τό, *beast, wild beast (26β)*
- θησαυρός, θησαυροῦ, ὁ, *treasure; treasury (25α)*
- θησεύς, θησέως, ὁ, *Theseus (son of King Aegeus) (6α)*
- θνήσκω, [θανε-] θανοῦμαι, [θαν-]
ἔθανον, [θνη-] τέθνηκα (*I am dead*), *I die*
- θνητός, -ή, -όν, *mortal (H., p. 30)*
- θύρυσθος, θυρόθου, ὁ, *uproar, commotion (15β)*
- θριάσιος, -α, -ον, *Thriaskan (23α)*
- θυγάτηρ, θυγατρός, ἡ, *daughter (4α and 8 Gr 2)*
- θῦμός, θῦμοῦ, ὁ, *spirit (16β)*
- θύρα, θύρας, ἡ, *door (8α)*
- θυσίᾳ, θυσίας, ἡ, *sacrifice (18β)*
- θύσιος, θυσιῶν, ἔθυσα, [θυ-] τέθυκα,
τέθυμαι, ἐτόθην, *I sacrifice (21α)*
- Ι**
- ἰατρεύω, ἰατρεύσω, ἰατρευσα, *I heal*
- ἰατρός, ἰατροῦ, ὁ, *doctor (11α)*
- ἰδίᾳ, *adv., privately (21β)*
- ὁ ιδιώτης, τοῦ ιδιώτου, *private person (21β)*
- ἰδού, *adv., look! (4α)*
- ἱερεῖον, ιερείου, τό, *sacrificial victim (9β)*
- ἱερεύς, ιερέως, ὁ, *priest (9β)*
- ἱερόν, ιεροῦ, τό, *temple (9α)*
- ἱερός, -ά, -όν, *holy, sacred (17β)*
- ἴημι, *imperative, ἵει, infinitive, iέναι, participle, ἵεις, imperfect, ἵην, [ἡ-] ἤσω, ἤκα, imperative, [έ-] ἔς, infini-*

- tive, εἶναι, participle, εἴς, είκα, είμαι, εἰθην, *I let go, release; I send; I throw; middle, ἔμαι, imperfect, ἔμην, I hasten (20δ, 20 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP)*
- ικανός, -ή, -όν, sufficient; capable (25β)**
- ικέτης, ικέτου, ὁ, suppliant (17β)**
- ἱλεως, acc., ἵλεων, propitious (9β)**
- ἵνα, conj. + subjunctive, so that, in order to (expressing purpose) (21α)**
- ἱππεύς, ιππέως, ὁ, horseman; cavalryman (28α)**
- ἱππεύω, ιππεύσω, ἵππευσα, active or middle, *I am a horseman; I ride a horse (27β)***
- ἱππικόν, ιππικοῦ, τό, cavalry (27β)**
- ἱππος, ιππου, ὁ, horse (27β)**
- ἱππος, ιππου, ἡ, cavalry (27β)**
- 'Ισθμός, Ισθμοῦ, ὁ, the Isthmus of Corinth (22β)**
- ἵστημι, imperfect, ἴστην, [στη-] στήσω, ἴστησα, *I make X stand; I stop X; I am setting X (up)***
- athematic 2nd aorist, ἴστην, intransitive, *I stood*
- κα 1st perfect, ἴστηκα, intransitive, *I stand*
- θη- 1st aorist passive, [στα-] ἴστάθην, *I was set (up)*
- (15 Gr 1, 19α, 19 Gr 2 and 3, 21 Gr 4, 25 Gr 5, and 30δ PP)
- ιστία, ιστίων, τά, sails (13α)**
- ισχυρός, -ά, -όν, strong (1β)**
- ἴσως, adv., perhaps (17α)**
- "Ιωνες, Ιώνων, οι, Ionians**
- 'Ιωνία, Ιωνίας, ἡ, Ionia**
- K**
- καθαίρω, [καθαρε-] καθαρῶ, [καθηρ-] ἐκάθηρα, [καθαρ-] κεκάθαρμαι, ἐκαθάρθην, *I purify (26α)***
- καθαρός, -ά, -όν, clean, pure (17β)**
- καθάρσις, καθάρσεως, ἡ, purification**
- καθέξομαι [= κατα- + ἔξομαι], [έδει-]**
- καθεδοῦμαι, *I sit down; I encamp (23α)*
- καθέλκω, *I drag down, launch (a ship)*
- καθεύδω [= κατα- + εύδω], imperfect, καθεῦδον ορ καθηύδον, [εύδει-]
- καθευδήσω, no aorist in Attic Greek, *I sleep (2α)*
- κάθημαι [= κατα- + ἥμαι], present and imperfect only, *I sit (17α)*
- καθ' ἡμέρāν, *every day (24α)*
- καθίζω [= κατα- + ὕξω], [καθιε-] καθιώ, [καθι-] ἐκάθισα, active, transitive, *I make X sit down; I set; I place; active, intransitive, I sit (1β); middle, intransitive, I seat myself, sit down (8β)*
- καθίστημι [= κατα- + ὕστημι], when transitive, *I set X up; I appoint X; + εἰς + acc., I put X (acc.) into a certain state ; when intransitive, I am appointed; I am established; + εἰς + acc., I get/fall into a certain state; I become (19β and 19 Gr 4)*
- καθιοράω [= κατα- + ὄράω], [όπ-]
- κατόψομαι, [ιδ-] κατεῖδον, *I look down on (20γ)*
- καί, adv., even; also, too (4α)**
- καὶ μήν, truly, indeed (30δ)**
- καὶ, conj., and (1α)**
- καὶ δὴ καί, *and in particular; and what is more (16α)*
- καὶ . . . καί, conj., *both . . . and (5β)*
- καίπερ + participle, although (12α)**
- καιρός, καιροῦ, ὁ, time; right time (4α)**
- εἰς καιρόν, *just at the right time*
- καίω ορ κάῶ, κάεις, κάει, κάομεν, κάετε, κάουσι(ν), [καυ-] καύσω, ἐκαυσα,**
- κέκαυκα, κέκαυμαι, ἐκαύθην, active, transitive, *I kindle, burn; middle, intransitive, I burn, am on fire (9β)*
- κακοδαιίμων, κακοδαιίμονος, having an evil spirit, having bad luck (30β)**
- οὔμοι κακοδαιίμων, poor devil! oh misery! (30β)**
- κακός, -ή, -όν, bad; evil (12α, 14 Gr 2, and 24 Gr 2)**

- κακίων, κάκιον, *worse* (14 Gr 2 and 24 Gr 2)
- κάκιστος, -ή, -ον, *worst* (14 Gr 2 and 24 Gr 2)
- See 24 Gr 2 for other comparatives and superlatives of κακός.
- κακῶς, adv., *badly* (14 Gr 3)
- κάκιον, adv., *worse* (14 Gr 3)
- κάκιστα, adv., *worst* (14 Gr 3)
- κακά, τά, *evils*
- κακόν τι, *something bad*
- καλέω, καλῶ, ἐκάλεσσα, [κλη-] κέκληκα, κέκλημαι (*I am called*), ἐκλήθην, *I call* (2α and 18α PP)
- κάλλος, κάλλους, τό, *beauty* (H., p. 74)
- καλός, -ή, -όν, *beautiful* (1α, 3 Gr 2, 4 Gr 3, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
- καλλίων, κάλλιον, *more beautiful* (14 Gr 2 and 24 Gr 4)
- κάλλιστος, -ή, -ον, *most beautiful* (9α, 14 Gr 2, and 24 Gr 4)
- καλῶς, adv., *well* (10α)
- κάλλιον, adv., *better*
- κάλλιστα, adv., *best*
- καλῶς ἔχω, *I am well* (11α)
- κάμηλος, καμήλου, ḥ, *camel* (27β)
- κάμνω, [καμε-] καμοῦμαι, [καμ-] ἔκαμον, [κυη-] κέκμηκα, *I am sick; I am tired* (9α and 24α PP)
- καρδία, καρδίας, ḥ, *heart* (30α)
- καρτερός, -ά, -όν, *strong; fierce* (27α)
- κατά, prep. + acc., *down* (5α); distributive, *each, every* (24α); *by* (11β); *on; according to* (17β); *of time, at* (21β); *through* (25α); *along; with regard to* (26α); *after* (28α)
- καθ' ἡμέραν, *every day* (24α)
- κατὰ γῆν, *by land* (14α)
- κατὰ θάλατταν, *by sea* (11β)
- κατὰ μέσον . . ., *in the middle of . . .* (29α)
- κατὰ τάχος, *quickly* (27β)
- κατ' εἰκός, *probably*
- καταβαίνω, *I come down; I go down*
- καταβάλλω, *I throw down; I drop*
- καταγώγιον, καταγωγίου, τό, *inn*
- καταδύω, καταδύσω, κατέδύσα, [δυ-] καταδέδυκα, καταδέδυμαι, κατεδύθην, transitive, *I sink; athe-matic 2nd aorist, κατέδυν, intransi-tive, I sank; of the sun, set* (29β)
- κατακαίω or κατακάψω, *I burn com-pletely* (28α)
- κατάκειμαι, *I lie down* (16α)
- καταλαμβάνω, *I overtake, catch* (16α)
- καταλείπω, *I leave behind, desert* (10β)
- καταλόνω, *I dissolve; I break up; I destroy* (27α)
- καταπάνω, *I put an end to* (28α)
- καταπίπτω, *I fall down*
- κατάρατος, -ον, *cursed*
- καταστρέφω, *I overturn; middle, I sub-due* (25α)
- κατατίθημι, *I set down*
- καταφεύγω, *I flee for refuge* (29ε)
- καταφρονέω + gen., *I despise* (25β)
- καταχέω, *I pour X (acc.) over Y (gen.)* (30δ)
- κατ' εἰκός, *probably*
- κατέρχομαι, *I come down*
- κατέχω, *I hold back* (29γ)
- καττίτερος, καττιτέρου, ὁ, *tin*
- κάτω, adv., *down; below* (20γ)
- κείμαι, κείσομαι, *I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed* (16α, 16 Gr 2, and 25α PP)
- κελεύω, κελεύσω, ἐκέλευσα, κεκέ-λευκα, κεκέλευσμαι, ἐκελεύσθην + acc. and infin., *I order, tell (someone to do something)* (7α and 17β PP)
- κενός, -ή, -όν, *empty* (29δ)
- κέρας, κέρως, τό, *wing (of a fleet or army)* (29δ)
- κεφαλή, κεφαλῆς, ḥ, *head* (10β)
- κῆπος, κήπου, ὁ, *garden*
- κῆρυξ, κήρυκος, ὁ, *herald* (9β)
- κιθαρίζω, [κιθαριε-] κιθαριώ, [κιθαρι-] ἐκιθάρισσα, *I play the lyre* (24β)

- κιθαριστής, κιθαριστοῦ, ὁ, lyre player** (24α)
- Κίμων, Κίμωνος, ὁ, Cimon**
- κινδύνεύω, κινδύνεύεσθαι,** ἐκινδύνευσα, κεκινδύνευκα, *I run/take a risk*
- κίνδυνος, κινδύνου, ὁ, danger** (9α)
- κινέω, I move** (18α)
- Κλέοβις, Κλεόβεως, ὁ, Cleobis** (25β)
- κλέος, κλέους, τό, fame** (H., p. 30)
- κλήρος, κλήρου, ὁ, farm**
- Κνήμος, Κνήμου, ὁ, Cnemus** (29β)
- Κνωσός, Κνωσοῦ, ὁ, Knossos** (6α)
- κοινός, -ή, -όν, common**
- κολάζω, κολάσω, ἐκόλασα, κεκδλασματι, ἐκολάσθην, I punish**
- κόλπος, κόλπου, ὁ, lap; gulf** (29α)
- κομίζω, [κομιε-] κομιῶ, [κομι-] ἐκδμισματι, κεκόμικα, κεκόμισματι, ἐκομίσθην, I bring; I take** (11α and 21β PP); middle, *I get for myself, acquire*
- κόπτω, [κοπ-] κόψω, ἔκοψα, κέκοφα, κέκομματι, ἐκόπην, I strike; I knock on** (a door) (11α and 19β PP)
- κόρη, κόρης, ἡ, girl**
- Κορίνθιοι, Κορινθίων, οἱ, Corinthians** (18β)
- Κόρινθος, Κορίνθου, ἡ, Corinth** (14α)
- κόσμος, κόσμου, ὁ, good order** (15β); world (H., p. 69)
- κόσμωφ, in order** (15β)
- κρατέω + gen., I rule, have power over, control; I prevail** (18β)
- κράτιστος, -η, -ον, best; strongest** (24 Gr 2)
- κράτος, κράτους, τό, power** (18β)
- κρείττων, κρείττον, better; stronger** (24 Gr 2)
- κρήνη, κρήνης, ἡ, spring** (4α and 4 Gr 3)
- Κρήτη, Κρήτης, ἡ, Crete** (6α)
- κρίνω, [κρινε-] κρινῶ, [κριν-] ἔκρινα, [κρι-] κέκρικα, κέκριματι, ἔκριθην, I judge** (22β PP, 25α, and 27 Gr 9)
- Κρίσαῖος, -ᾶ, -ον, Crisean** (Crisa was a city in Phocis near Delphi) (29α)
- Κροίσος, Κροίσου, ὁ, Croesus** (24β)
- κρύπτω, [κρυφ-] κρύψω, ἔκρυψα, κέκρυμματι, ἔκρυψθην, I hide** (20δ)
- κτείνω, usually compounded with ἀπο-** in Attic prose, [κτενε-] κτενῶ, [κτειν-] ἔκτεινα, [κτον-] ἔκτονα, I kill (27β)
- κυβερνέω, I steer** (H., p. 41)
- κυβερνήτης, κυβερνήτου, ὁ, steersman**
- κύκλος, κύκλου, ὁ, circle** (26β)
- Κύκλωψ, Κύκλωπος, ὁ, Cyclops** (one-eyed monster) (7β)
- Κυλλήνη, Κυλλήνης, ἡ, Cyllene** (29β)
- κύμα, κύματος, τό, wave** (13β)
- κύμαίνω, [κύμανε-] κύμανῶ, [κύμην-] ἔκύμηνα, I am rough (of the sea)**
- κυνηγέτης, κυνηγέτου, ὁ, hunter**
- Κύπρος, Κύπρου, ἡ, Cyprus**
- Κυρήνη, Κυρήνης, ἡ, Cyrene**
- κύριος, -ᾶ, -ον, having authority; legitimate; regular** (30α)
- Κύρος, Κύρου, ὁ, Cyrus** (24β)
- κύνων, κυνός, δορῆ, dog** (5α)
- κωμάζω, κωμάσω, ἐκώμασα, I revel**
- κώπη, κώπης, ἡ, oar** (29ε)

Λ

λαβύρινθος, λαβυρίνθου, ὁ, labyrinth

λαγώς, ὁ, acc., τὸν λαγών, hare (5α)

λακεδαιμόνιοι, λακεδαιμονίων, οἱ, the Lacedaemonians, Spartans (14α)

λακεδαιμόνιος, -ᾶ, -ον, Lacedaemonian, Spartan

λαλέω, I talk; I chatter (30α)

λαμβάνω, [ληβ-] λήψοματι, [λαβ-] ἔλαβον, [ληβ-] εἵληφα, εἵλημματι, ἔλήφθην, I take (2β); middle + gen., *I seize, take hold of* (11α and 23β PP)

λαμπρός, -ᾶ, -όν, bright; brilliant (13α)

λαμπρῶς, adv., brightly; brilliantly

- λανθάνω**, [ληθ-] λήσσω, [λαθ-]
ἔλαθον, [ληθ-] λέληθα + acc. and/or
 participle, *I escape someone's notice do-*
ing something = I do something with-
out someone's noticing; I escape the
notice of someone (20δ and 29ε PP)
- λέγω**, λέξω or [έρετ-] ἔρῳ, ἔλεξα or
 [έπ-] εἰπον (irregular augment), [ρη-]
εἴρηκα, [λεγ-] λέλεγμαι or [ρη-]
εἴρημαι, [λεγ-] ἐλέχθην or [ρη-]
ἐρρήθην, *I say; I tell; I speak* (1α, 11β,
 and 27β PP)
- λείπω**, λείψω, [λιπ-] ἔλιπον, [λοιπ-]
λέλοιπα, [λειπ-] λέλειμμαι (*I am*
left behind; I am inferior), ἔλείφθην, *I*
leave (3β, 11α, 11 Gr 2, 11 Gr 4, 19α PP,
 26β PP, and 27 Gr 9)
- Λευκάδιος**, -ᾶ, -ον, *Leucadian* (29ε)
- Λευκάς**, Λευκάδος, ἡ, *Leucas* (29β)
- λέων**, λέοντος, δ, *lion* (20γ)
- Λεωνίδης**, Λεωνίδου, ὁ, *Leonidas*
 (14α)
- λίθινος**, -η, -ον, *of stone, made of*
stone (20γ)
- λίθος**, λίθου, δ, *stone* (3α)
- λιμήν**, λιμένος, δ, *harbor* (12α)
- λιμός**, λιμοῦ, δ, *hunger*
- λίνον**, λίνου, τό, *thread*
- λογάδες**, λογάδων, οἱ, *picked, se-*
lected men
- λόγος**, λόγου, δ, *word; story* (11α);
reason
- λόγῳ, *in word, ostensibly*
- λοιδορέω**, *I abuse* (30α)
- λούν**, λούεις, λούει, λοῦμεν, λοῦτε,
 λοῦσι(ν), *imperfect, ἔλουν, λούσο-*
μαι, ἔλουσσα, λέλουμαι, I wash;
middle, I wash myself, bathe (22α)
- Λυδία**, Λυδίας, ἡ, *Lydia* (27β)
- Λυδοί**, Λυδῶν, οἱ, *Lydians* (24β)
- λυδιος**, -ᾶ, -ον, *Lydian* (27β)
- λύκος**, λύκου, δ, *wolf* (5α)
- λύπεω**, *I grieve, vex, cause pain to X;*
passive, I am grieved, distressed (16β)
- λύνω**, λύσω, ἔλυσσα, [λυ-] λέλυκα,
λέλυμαι, ἔλυθην, *I loosen, loose* (3β,
- 4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1, 12 Gr 1,
 12 Gr 2, 13 Gr 1, 17α PP, 17 Gr 1, 21 Gr
 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 2
 and 6)
- λύσσομαι**, *I ransom* (6 Gr 2c, 6 Gr 3, 8
 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, 13
 Gr 1, 21 Gr 2, 25 Gr 4, and 27 Gr 4
 and 6)
- M**
- μὰ Δία**, *by Zeus*
- μαθηματικά**, μαθηματικῶν, τά,
mathematics
- μαθητής**, μαθητοῦ, δ, *pupil* (24β)
- μακάριος**, -ᾶ, -ον, *blessed; happy*
 (30δ)
- μακρός**, -ᾶ, -όν, *long; large* (1α)
- μάλλα**, adv., *very* (4α and 14 Gr 3)
- μάλλον**, adv., *more; rather* (14 Gr 3
 and 18β)
- μάλλον ἢ, *rather than* (14 Gr 3
 and 18β)
- μάλιστα**, adv., *most, most of all; very*
much; especially (4β and 14 Gr 3)
- μάλιστά γε, *certainly, indeed*
 (12β)
- μανθάνω**, [μαθε-] μαθήσομαι, [μαθ-]
ἔμαθον, [μαθε-] μεμάθηκα, *I learn; I*
understand (11α and 23β PP)
- μαντεῖον**, μαντείου, τό, *oracle* (27α)
- μάχαιρα**, μαχαίρας, ἡ, *knife* (4 Gr 3)
- μάχη**, μάχης, ἡ, *fight, battle* (13β)
- μάχομαι**, [μαχε-] μαχοῦμαι,
 + *έμαχεσάμην, μεμάχημαι, I fight;* +
dat., I fight against (6β and 28β PP)
- Μέγαρα**, Μεγάρων, τά, *Megara* (20δ)
- μέγας**, μεγάλη, μέγα, *big, large; great*
 (3α, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
- μείζων**, μεῖζον, *bigger, larger;*
greater (14 Gr 2 and 24 Gr 4)
- μέγιστος, -η, -ον, *biggest, largest;*
greatest (7α, 14 Gr 2, and 24 Gr 4)
- μέγα**, adv., *greatly; loudly* (12β)
- μεγάλως**, adv., *greatly*
- μέγεθος**, μεγέθους, τό, *size* (20γ)

- μεθίημι [= μετα- + ἤημι], *I set loose; I let go* (26β)
- μεθύω, only present and imperfect, *I am drunk*
- μείζων, μεῖζον, *bigger, larger; greater* (14 Gr 2 and 24 Gr 4)
- μέλας, μέλαινα, μέλαν, *black*
- μέλει, [μελε-] μελήσει, ἐμέλησε, *μερέληκε, impersonal + dat., X is a care to; there is a care to X (dat.) for Y (gen.)* (26β)
- μελετάω, *I study; I practice* (24α)
- μέλιττα, μελίττης, ἡ, *bee* (4 Gr 3)
Μέλιττα, Μελίττης, ἡ, *Melissa* (daughter of Dicaeopolis and Myrrhine) (4α)
- μέλλω, [μελλε-] μελλήσω, ἐμέλλησα + present or future infin., *I am about (to); I am destined (to); I intend (to)* (7β); without infinitive or with present infinitive, *I delay*
- μέμνημαι, perfect middle = present, *I have reminded myself; I remember* (28β and 29δ PP)
- Μέμφις, Μέμφεως or Μέμφιδος or Μέμφιος, ἡ, *Memphis* (16α)
- μέμφομαι, μέμψομαι, ἐμεμψάμην or ἐμέμφθην + dat. or acc., *I blame, find fault with* (27α)
- μέν . . . δέ . . ., postpositive particles, *on the one hand . . . and on the other hand . . . or on the one hand . . . but on the other hand . . .* (2α)
- μέντοι, particle, *certainly; however* (18β)
- μένω, [μενε-] μενῶ, [μειν-] ξμεινα, [μενε-] μεμένηκα, intransitive, *I stay (in one place); I wait; transitive, I wait for* (3α, 10β, 10 Gr 5, and 22β PP)
- μέρος, μέρους, τό, *part* (15β)
- μέσος, -η, -ον, *middle (of)* (9β)
ἐν μέσῳ + gen., *between* (14α)
κατὰ μέσον . . ., *in the middle of . . .* (29α)
- Μεσσηνῖοι, Μεσσηνίων, οἱ, *Messenians* (29δ)

- μετά, prep. + gen., *with* (6α); + acc., of time or place, *after* (6α)
- μετά, adv., *afterward; later* (25α)
- μεταγιγνώσκω, *I change my mind; I repent* (28β)
- μεταπέμπομαι, *I send for* (26β)
- μέτεστι(ν), impersonal + dat. and infin. as subject, *for X there is a share in, a claim to; X has the capacity to do Y* (H., p. 21)
- μέτρον, μέτρου, τό, *measure* (27α)
- μέχρι οὐ, *as long as*
- μή, adv., *not; + imperative, don't . . .!* (2α); + infin., *not* (20δ)
εἰ μή, *unless*
- μηδείς, μηδεμία, μηδέν, used instead of οὐδείς with imperatives and infinitives, *no one, nothing; no* (13β)
- Μηδικός, -ή, -όν, *Median* (24β)
- Μῆδοι, Μήδων, οἱ, *Medes* (Persians) (24β)
- μηκέτι, adv., + imperative, *don't . . . any longer!* (3β); + infinitive, *no longer* (15α)
- μήν, adv., *truly, indeed* (30δ)
- μήν, μηνός, δ, *month* (30β)
- μηνύω, μηνύσω, ἐμήνυσα, μεμήνυκα, μεμήνυμαι, *ἐμηνύθην, I inform* (30δ)
- μήτε, conj., *and not* (29α)
μήτε . . . μήτε, conj., *neither . . . nor* (29α)
- μήτηρ, μητρός, ἡ, *mother* (4α and 8 Gr 2)
- μιαρός, -ά, -όν, *defiled; foul; villainous* (30γ)
- μικρός, -ά, -όν, *small* (1α)
- Μίνως, Μίνω, δ, *Minos* (king of Crete) (6α)
- Μίνωταυρος, Μίνωταύρου, δ, *Mino-taur* (6α)
- μισθός, μισθοῦ, δ, *reward; pay* (11β)
- μνημείον, μνημείου, τό, *monument*
μνησθήσομαι, future passive in middle sense, *I will remember* (28β and 29δ PP)

μόδις, adv., *with difficulty; scarcely; reluctantly* (4α)
Μολύκρειον, Μολυκρείου, τό,
Molycreon (29β)
μόνος, -η, -ον, alone; only (15α)
μόνον, adv., only (15α)
οὐ μόνον . . . ἀλλὰ καὶ, not only . . . but also (15α)
μόσχος, μόσχου, δ, calf
μουσική, μουσικῆς, ḥ, music (24α)
μοχλός, μοχλοῦ, δ, stake
μῦθος, μύθου, δ, story (5β)
Μυκαλή, Μυκαλῆς, ḥ, Mycale
Μυκῆναι, Μυκηνῶν, αἱ, Mycenae
 (20γ)
μῆριοι, -αι, -α, 10,000 (15 Gr 5 and 21α)
μῆριοι -αι, -α, numberless, countless (15 Gr 5 and 21α)
μῆριοστός, -ή, -όν, ten thousandth
 (15 Gr 5)
Μυρρίνη, Μυρρίνης, ḥ [= myrtle], Myrrhine (wife of Dicaeopolis) (4α)
Μύσοι, Μύσῶν, οἱ, Mysians (26β)
μυχός, μυχοῦ, δ, far corner
μῶρος, -ᾶ, -ον, foolish

N

ναὶ μὰ Δία, yes, by Zeus! (30β)
ναυάγιον, ναυάγίου, τό, wrecked ship (29ε)
ναύαρχος, ναυάρχου, δ, admiral (15α)
ναύκληρος, ναυκλήρου, δ, ship's captain (12β)
ναυμαχέω, I fight by sea (15β)
ναυμαχία, ναυμαχίας, ḥ, naval battle (29α)
Ναυπάκτιοι, Ναυπάκτιών, οἱ, inhabitants of Naupactus (29ε)
Ναύπακτος, Ναυπάκτου, δ, Naupactus (29α)
ναῦς, νεάς, ḥ, ship (6α and 9 Gr 4)
ναύτης, ναύτου, δ, sailor (12β)
ναυτικόν, ναυτικοῦ, τό, fleet (13β)
νεανίας, νεανίου, δ, young man (4 Gr 4 and 8β)

Νεῖλος, Νείλου, ὁ, Nile
νεκρός, νεκροῦ, ὁ, corpse (15β)
νέμεσις, νεμέσεως, ḥ, retribution
 (26α)
νέμω, [νεμε-] νεμῶ, [νειμ-] ἔνειμα, [νεμε-] νενέμηκα, νενέμημαι, ἔνεμηθην, I distribute
νέος, -ἄ, -ον, young; new (21α)
νεφέλη, νεφέλης, ḥ, cloud (28β)
νήσος, νήσου, ḥ, island (4 Gr 5 and 6α)
νίκαω, I defeat; I win (10α)
νίκη, νίκης, ḥ, victory (15β)
Νίκη, Νίκης, ḥ, Nike (the goddess of victory) (9α)
νομίζω, [νομιε-] νομιῶ, [νομι-] ἐνόμισα, νενόμικα, νενόμισματι, ἐνομίσθην, I think (21β)
νόμος, νόμου, δ, law; custom (17β)
νοσέω, I am sick, ill (11β)
νόσος, νόσου, ḥ, sickness, disease; plague
νοστέω, I return home (19α)
νόστος, νόστου, δ, return (home) (19α)
νοῦς, νοῦ, δ, mind (15α and 15 Gr 4)
ἐν νῷ ἔχω + infin., I have in mind; I intend (4α)
νυκτερεύω, νυκτερεύσω,
ἐνυκτέρευσα, I spend the night
νύμφη, νύμφης, ḥ, nymph; bride
νῦν, adv., now (5β)
νύξ, νυκτός, ḥ, night (6α)

Ξ

Ξανθίας, Ξανθίου, δ, Xanthias (2α and 4 Gr 4)
Ξανθίππος, Ξανθίππου, δ, Xanthippus (21β)
ξενίζω, [ξενιε-] ξενιῶ, [ξενι-] ἔξενισα, ἔξενισθην, I entertain (25α)
ξένος, ξένου, δ, foreigner; stranger (7β)
ξεῖνος = ξένος
Ξενοφάνης, Ξενοφάνους, δ, Zeno-

- phanes* (early Greek poet and philosopher)
- Ξέρξης, Ξέρξου, ὁ, *Xerxes* (14α)
- Ξίφος, ξίφους, τό, *sword*
- O**
- ὁ, ἡ, τό, *the* (4 Gr 8)
ὁ δέ, *and he*
- ἀβιολός, ἀβιολοῦ, ὁ, *obol* (a coin of slight worth) (11β)
- ὀγδοήκοντα, indeclinable, *eighty* (15 Gr 5)
- δύγδαιος, -η, -ον, *eighth* (8 Gr 5)
- ὅδε, ἥδε (note the accent), *tόδε, this here; pl., these here* (14β and 14 Gr 5)
- ὅδος, ὁδοῦ, ἡ, *road; way; journey* (4β and 4 Gr 5)
- ὅδυνάω, ὁδυνηθήσομαι, ὁδυ-νήθην, *I cause pain; passive, I suffer pain* (30α)
- ὅδνρομαι, rare in tenses other than present, *I grieve* (22β)
- 'Οδυσσεύς, 'Οδυσσέως, ὁ, *Odysseus* (7α)
- ὄζω, [όζε-] ὄζήσω, ὄζησα + gen., *I smell of*
- ὅθεν, adv., *from where, whence* (29ε)
- ὅθενπερ: -περ added for emphasis (29ε)
- οἶδα, perfect with present meaning, *I know* (17α, 28 Gr 8 and 9, and 29α PP)
- οἴκαδε, adv., *homeward, to home* (4β)
- οἰκεῖοι, οἰκείων, οἱ, *the members of the household; family; relations* (22β)
- οἰκεῖος, -ῆ, -ον, *of one's own*
- οἰκέται, οἰκετῶν, οἱ, *household* (30δ)
- οἰκέω, *I live; I dwell* (1α)
- οἰκησις, οἰκήσεως, ἡ, *dwelling* (22α)
- οἰκία, οἰκίας, ἡ, *house; home; dwelling* (5α)
- οἰκίον, οἰκίου, τό, *house; palace*
(often in plural for a single house or palace) (26α)
- οἶκος, οἴκου, ὁ, *house; home; dwelling* (1α and 3 Gr 3)
κατ' οἶκον, *at home* (16α)
- οἴκοι (note the accent), adv., *at home* (8α)
- οἰκτίρω, [οἰκτίρε-] οἰκτίρω, [οἰκτίρ-] φκτίρω, *I pity* (20δ)
- οῦμοι, note the accent, interjection, *alas!* (11β)
- οῦμοι κακοδαίμων, *poor devil! oh misery!* (30β)
- Οινός, Οινόης, ἡ, *Oinoe* (23α)
- οἰνοπωλίον, οἰνοπωλίου, τό, *wine-shop, inn*
- οἶνος, οἴνου, ὁ, *wine* (7β)
- οἴομαι or οἶμαι, imperfect, φόμην ορ φήμην, [οἰει] οἰήσομαι, φήθην, *I think* (23β)
- οἶός τ' εἰμί, *I am able* (25α)
- οὔχομαι, present in perfect sense, *I have gone, have departed; imperfect in pluperfect sense, I had gone, had departed* (30β)
- οἰκνέω, *I shirk*
- οκτακόσιοι, -αι, -α, 800 (15 Gr 5)
- οκτώ, indeclinable, *eight* (8 Gr 5)
- ολβίος, -ῆ, -ον, *happy; blessed; prosperous* (24β)
- ολβίος, ολβίου, ὁ, *happiness, bliss; prosperity* (28β)
- ολίγος, -η, -ον, *small*; pl., *few* (14α, 14 Gr 2, and 24 Gr 4)
- ἐλάττων, ἔλαττον, *smaller*, pl., *fewer* (14 Gr 2 and 24 Gr 4)
- ολίγιστος, -η, -ον, *smallest*, pl., *fewest* (14 Gr 2 and 24 Gr 4)
- ἐλάχιστος, -η, -ον *smallest; least*; pl., *fewest* (24 Gr 4)
- ολκάς, ολκάδος, ἡ, *merchant ship* (29ε)
- ὅλος, -η, -ον, *whole, entire* (30β)
- 'Ολύμπιοι, 'Ολυμπίων, οἱ, *the Olympian gods*
- "Ολυμπος, 'Ολύμπου, ὁ, *Mount Olympus* (a mountain in Mysia) (26β)
- ὅμιλος, ὁμίλου, ὁ, *crowd* (12α)
- ὅμοιος, -ῆ, -ον + dat., *like* (21β)
- ὅμως, conj., *nevertheless* (8α)
- ὅνειρος, ὅνείρου, ὁ, *dream* (26α)

δνομα, ὀνόματος, τό, name (7α and 7
Gr 3)
δνόματι, dative, by name, called
(7α)
δνομάζω, δνομάσω, ὀνόμασα,
ώνόμακα, ώνόμασματι, ώνο-
μάσθην, I name; I call (26α)
ὅπισθε(v), adv., behind (27β)
ὅπισθε(v), prep. + gen., behind (27β)
ἐκ τοῦ ὅπισθε(v), from the rear
ὅπισω, adv., backward (27β)
ὅπλα, ὅπλων, τά, weapons (29δ)
ὅπλίτης, ὅπλίτου, ὁ, hoplite (heavily-
armed foot soldier) (14α)
ὅπόθεν, indirect interrogative adv.,
whence, from where (26α)
ὅπότε, conj., when (23α)
ὅπόταν [= ὅπότε + ἄν], conj. + sub-
junctive, when(ever) (23α)
ὅπου, adv., where (14β and 22 Gr 3)
ὅπως, conj. + subjunctive, so that, in or-
der to (22β); + future indicative, *(to see*
to it) that (24α)
ὅράω, imperfect, ἐώρων (note the double
augment in this and some of the follow-
ing forms), [ότ-] **ὅψομαι**, [ἰδ-]
εἶδον (irregular augment), [όρᾶ-]
ἐόρᾶκα or ἐώρᾶκα, ἐώρᾶμαι or
[bότ-] **δύμμαι, ὕφθην, I see** (5α, 11β,
and 29α PP)
ὅργή, ὅργης, ἡ, anger (20δ)
ὅργίζω, ὥργισα, I make X angry
ὅργίζομαι, [όργιε-] ὥργιοῦμαι or
[όργισ-] **ὅργισθήσομαι, ὥργι-**
σματι, ὥργισθην, I grow angry; I
am angry; + dat., I grow angry at; I
am angry at (21β PP)
ὅρθος, -ή, -όν, straight; right, correct
(12α)
ὅρθῶς γιγνώσκω, I am right (18β)
ὅρια, ὥριων, τά, boundaries
ὅρκιον, ὥρκίου, τό, oath; pl., treaty
(27α)
ὅρκος, ὥρκου, ὁ, oath
ὅρμάω, active, transitive, I set X in mo-
tion; active, intransitive, I start; I rush;

middle, intransitive, I set myself in mo-
tion; I start; I rush; I hasten (7β)
ὅρμέω, I lie at anchor (29δ)
ὅρμίζω, I bring (a ship) into harbor;
middle, I come to anchor (29γ)
ὅρνις, ὅρνιθος, ὁ or ἡ, bird (30β)
ὅρος, ὥρους, τό, mountain; hill (5α)
ὅς, ἡ, ὅ, relative pronoun, who, whose,
whom, which, that (13β and 13 Gr 3)
ὅσπερ, ἥσπερ, ὅπερ, relative pro-
noun, emphatic forms, who,
whose, whom, which, that (13β)
ὅσιος, -ᾶ, -ον, holy, pious (17β)
ὅσος, -η, -ον, as great as; as much as;
pl., as many as (22α)
πάντα ὅσα, all that, whatever (22α)
πάντες ὅσοι, all that, whoever;
(22α)
ὅστις, ἥστις, note the accent, ὅ τι, often
in indefinite or general clauses with ἄν
and subjunctive, anyone who, whoever;
anything that, whatever; pl., all that;
whoever; whatever (22α)
ὅταν + subjunctive, when(ever) (22 Gr
2)
ὅτε, adv., when (13β)
ὅτι, conj., that (5β); *because*
οὐ, οὐκ, οὐχ, οὐχί, adv., not (1α)
οὐ διὰ πολλοῦ, not much later, soon
(17β)
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, adv., nothing, no
οὐδέποτε, adv., never (22β)
οὐδεπάποτε, adv., never yet (30α)
οὐδέτερος, -ᾶ, -ον, neither (27α)
οὐκέτι, adv., no longer (3α)
οὐκουν, adv., certainly not (18β)
οὖν, a connecting adverb, postpositive, so

- (i.e., because of this); *then* (i.e., after this) (1α)
- οὐπερ, adv., *where* (29γ)
- οὐρανός, οὐρανοῦ, ὁ, *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)
- ὁφθαλμός, ὁφθαλμοῦ, ὁ, *eye* (7β)
- δψέ, adv., *late; too late* (17β)
- Π**
- πάθος, πάθους, τό, *experience; misfortune* (29γ)
- παιδευσις, παιδεύσεως, ἡ, *education* (24α)
- παιδεύω, παιδεύσω, ἐπαίδευσα, *πεπαιδευκα, πεπαιδευμαί, ἐπαιδεύθην, I educate* (24α)
- παῖς, παιδός, ὁ or ἡ, *boy; girl; son; daughter; child* (3β and 7 Gr 3b)
- πάλαι, adv., *long ago* (18β)
- πάλαι εἰσί(ν), *they have been for a long time now* (18β)
- παλαιός, -ά, -όν, *old; of old* (24β)
- πανήγυρις, πανηγύρεως, ἡ, *festival*
- Πάνορμος, Πανόρμου, ὁ, *Panormus* (29γ)
- πάντα, *everything*
- πανταχόσε, adv., *in all directions*
- πανταχοῦ, adv., *everywhere* (15β)
- πάντες ὅσοι, *all that, whoever; πάντα ὅσα, all that, whatever* (22α)
- πάνυ, adv., *altogether; very; exceedingly* (27α)
- πάππας, πάππου, ὁ, ὁ πάππα, *papa* (6α)
- πάππος, πάππου, ὁ, *grandfather* (5α)
- παρά + gen., *from* (30β); + dat., *at the house of* (24α); + acc., *of persons only, to* (11α); *along, past* (29δ); *in respect of* (24α)
- παραβοηθέω + dat., *I come to X's aid* (29δ)
- παραγίγνομαι, *I arrive* (14β)
- παραδίδωμι, *I hand over; I give* (18β)
- παραινέω [= παρα- + αἰνέω], παραινέσω ορ παραινέσομαι, παρήνεσα, παρήνεκα, παρήνημαι, παρρέθην + dat. and infin., *I advise (someone to do something)* (19β)
- παρακαλέω, *I summon* (27α)
- παρακελεύομαι, *I encourage, exhort* (29γ)
- παραπλέω, *I sail by; I sail past; I sail along* (29α)
- παρασκευάζω, *I prepare* (7α)
- παρασκευή, παρασκευής, ἡ, *preparation* (29β)
- παρατίθημι, *I put beside, serve*
- πάρειμι [παρα- + ειμί], *I am present; I am here; I am there* (2α); + dat., *I am present at*
- παρέρχομαι, *I go past; I pass in, enter; I come forward (to speak)* (20δ)
- παρέχω [= παρα- + ἔχω], [σχε-] παρασήσω, παρέσχον, *imperative, παράσχει, [σχε-] παρέσχηκα, παρέσχημαι, I hand over; I supply; I provide* (6β)
- παρθένος, -ον, *virgin, chaste*
- παρθένος, παρθένου, ἡ, *maiden, girl* (6α)
- Παρθένος, Παρθένου, ἡ, *the Maiden (= the goddess Athena)* (9α)
- Παρθενών, Παρθενῶνος, ὁ, *the Parthenon (the temple of Athena on the Acropolis in Athens)* (8β)
- παρίσταμαι [= παρα- + ἴσταμαι], *παρέστην, παρέστηκα + dat., I stand near, stand by; I help* (28β)
- πᾶς, πᾶσα, πᾶν, *all; every; whole* (7β and 8 Gr 4)
- πάντα ὅσα ἂν, *all that, whatever* (22α)
- πάντες ὅσοι ἂν, *all that, whoever* (22α)

- πάσχω**, [πενθ-] **πείσομαι**, [παθ-]
έπαθον, [πονθ-] **πέπονθα**, *I suffer; I experience* (5β and 11α)
- πατήρ**, **πατρός**, ὁ, *father* (3β and 8 Gr 2)
- Πάτραι**, **Πατρῶν**, αἱ, *Patrae* (29α)
- πατρίς**, **πατρίδος**, ἡ, *fatherland* (15β)
- Παυσανίας**, **Παυσανίου**, ὁ, *Pausanias*
- παύω**, **παύσω**, **έπαυσα**, **πέπαυκα**, **πέπαυμαι**, **έπαυθην**, *active, transitive, I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from* (7β and 17α PP)
- παῦε**, *stop!* (7β)
- πεδίον**, **πεδίου**, τό, *plain* (19α)
- πεζός**, -ή, -όν, *on foot* (15β)
- πεζῇ**, adv., *on foot* (21β)
- πεζός**, **πεζοῦ**, ὁ, *infantry* (27β)
- πείθω**, **πείσω**, **έπεισα**, **πέπεικα** (*I have persuaded*) or [ποιθ-] **πέποιθα** (+ dat., *I trust*), [πειθ-] **πέπεισμαι**, **έπεισθην**, *I persuade; middle, present, imperfect, and future + dat., I obey* (4β, 6α, 21β PP, and 27 Gr 9)
- πείρα**, **πείρας**, ἡ, *trial; attempt; test* (23α)
- Πειραιές**, **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 ῥ rather than η), **έπειράσα**, **πεπείράκα**, **πεπείραμαι**, **έπειράθην**, *active or middle, I try, attempt* (15β and 18β PP)
- Πελοποννήσιοι**, **Πελοποννησίων**, οἱ, *Peloponnesians* (21α)
- Πελοπόννησος**, **Πελοποννήσου**, ἡ, *the Peloponnesus* (14β)
- πέμπτος**, -η, -ον, *fifth* (8 Gr 5)
- πέμπω**, **πέμψω**, **έπεμψα**, [πομπ-] **πέπομφα**, [πεμπ-] **πέπεμμαι**, **έπεμφθην**, *I send* (6α and 19α PP)
- πεντακόσιοι**, -αι, -α, *500* (15 Gr 5)
- πέντε**, indeclinable, *five* (8 Gr 5)
- πεντήκοντα**, indeclinable, *fifty* (15 Gr 5)
- πέπλος**, **πέπλου**, ὁ, *robe; cloth* (15β)
- περί**, prep. + gen., *about, concerning* (7α); *around* (18α); + dat., *concerning* (29δ); + acc., *around* (7α)
- περὶ οὐδενὸς ποιοῦμαι**, *I consider of no importance* (28β)
- περὶ πολλοῦ ποιοῦμαι**, *I consider of great importance* (24α)
- περὶ πλείστου ποιοῦμαι**, *I consider of greatest importance* (24α)
- περιάγω**, *I lead around* (25α)
- περισταμαι**, **περιστήσομαι**, **περιέστην**, *I stand around*
- Περικλῆς**, **Περικλέους**, ὁ, *Pericles* (21β)
- περιμένω**, *I wait for* (29ε)
- περιοράω**, *I overlook, disregard* (23α)
- περιπέμπω**, *I send around*
- περιπλέω**, *I sail around*
- Πέρσαι**, **Περσῶν**, οἱ, *the Persians* (14α)
- Πέρσης**, **Πέρσου**, ὁ, *Persian* (28α)
- Περσικός**, -ή, -όν, *Persian* (15β)
- πεσεῖν** (aorist infin. of πίπτω), *to fall*
- πέφυκα**, perfect with present meaning, *I am by nature* (28 Gr 8)
- πιθήκος**, **πιθήκου**, ὁ, *ape; monkey* (H., p. 74)
- πίνω**, [πι-] **πίομαι**, [πι-] **έπιον**, [πω-] **πέπωκα**, [πο-] **πέπομαι**, **έπόθην**, *I drink* (9α)
- πίπτω**, **πεσοῦμαι** (irregular), **έπεσον** (irregular), [πιπω-] **πέπτωκα**, *I fall* (3α and 26α PP)
- πιστεύω**, **πιστεύσω**, **έπιστενσα**, **πεπίστευκα**, **πεπίστευμαι**, **έπιστενθην + dat.**, *I trust, am confident (in); I believe; + ὡς or infin., I believe (that)* (15β and 17β PP)
- Πλάτων**, **Πλάτωνος**, ὁ, *Plato* (24α)
- πλεῖστος**, -η, -ον, *most; very great; pl., very many* (12β, 14 Gr 2, and 24 Gr 4)
- πλείστα**, adv., *most* (14 Gr 3)

πλείων/πλέων, alternative forms for either masculine or feminine, **πλέον**, neuter, *more* (12β and 24 Gr 4)
πλέον, adv., *more* (14 Gr 3)

πλέω, [πλευ-] **πλεύσομαι** or [πλευσε-]
πλευσοῦμαι, [πλευ-] **ἐπλευσα.**
πέπλευκα, *I sail* (6α, 6 Gr 1, and 18α PP)

πλήθος, **πλήθους**, **τό**, *number, multitude* (14α); *size*

πλήν, prep. + gen., *except, except for* (29ε)

πληρώ, *I fill* (21β)

πλοίον, **πλοίου**, **τό**, *boat* (29α)

πλούσιος, -ᾶ, -ον, *rich*

πλούτος, **πλούτου**, **ὁ**, *wealth* (25β)

πνεῦμα, **πνεύματος**, **τό**, *breeze* (29α)

πνέω, [πνευσε-] **πνευσοῦμαι** or
[πνευ-] **πνεύσομαι**, **ἐπνευσα**, **πέπ-**
πνευκα, *I blow*

Πνύξ, **Πυκνός**, ἡ, *the Pnyx* (the hill in Athens on which the Assemblies were held) (21α)

πόθεν; adv., *from where? whence?* (7β, 10 Gr 9, and 14 Gr 6)
ποθέν, enclitic, *from somewhere* (14 Gr 6)

ποθέω, *I long for* (30α)

ποῖ; *to where? whither?* (10 Gr 9, 14 Gr 6, and 17α)

ποι, enclitic, *to somewhere* (14 Gr 6)

ποιέω, *I make; I do* (4α)

περὶ οὐδενὸς ποιοῦμαι, *I consider of no importance* (28β)

περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)

περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)

ποίημα, **ποιήματος**, **τό**, *poem*

ποιητής, **ποιητοῦ**, **ὁ**, *poet* (8α)

ποιμήν, **ποιμένος**, **ὁ**, *shepherd* (19β)

ποῖος; **ποία**; **ποῖον**; *what kind of?* (26β)

ποιός, -ᾶ, -όν, enclitic, *of some kind*

πολεμέω, *I make war; I go to war* (21α)

πολέμιος, -ᾶ, -ον, *hostile; enemy* (14β)

πολέμιοι, **πολεμίων**, **οἱ**, *the enemy* (14β)

πόλεμος, **πολέμου**, **ὁ**, *war* (14β)

πολιορκέω [= πόλις, *city* + ἔρκος, *wall*], *I besiege* (16β)

πόλις, **πόλεως**, ἡ, *city* (7α and 9 Gr 3)

πολίτης, **πολίτου**, **ὁ**, *citizen* (8β)

πολλάκις, adv., *many times, often* (6β)

πολλαχόσε, adv., *to many parts* (16α)

πολυμαθία, **πολυμαθίας**, ἡ, *much learning* (H., p. 176)

πολύς, **πολλή**, **πολύ**, *much* (1α, 4 Gr 6, and 14 Gr 2); pl., *many* (3β)

διὰ πολλοῦ, *after a long time*

περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)

πλείων/πλέων, alternative forms for either masculine or feminine, **πλέον**, neuter, *more* (12β, 14 Gr 2, and 24 Gr 4)

πλεῖστος, -η, -ον, *most; very great; pl., very many* (12β, 14 Gr 2, and 24 Gr 4)

περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)

πολύ, adv., *much* (14 Gr 3), *far, by far* (20δ)

πλέον, adv., *more* (14 Gr 3)

πλεῖστα, adv., *most* (14 Gr 3)

πομπή, **πομπῆς**, ἡ, *procession* (9β)

πονέω, *I work* (1α)

πονηρία, **πονηρίας**, ἡ, *fault; wickedness* (24β)

πόνος, **πόνου**, **ὁ**, *toil, work* (1α)

Πόντος, **Πόντου**, **ὁ**, *Pontus, the Black Sea*

πορεύομαι, **πορεύσομαι**, **ἐπορευ-**
σάμην (only in compounds), **πεπό-**
ρευματι, **ἐπορεύθην** (active in meaning), *I go; I walk; I march; I journey* (6β and 17β PP)

πορθέω, *I sack* (28α)

Ποσειδᾶν, Ποσειδᾶνος, ὁ, Poseidon
(13β)
πόσος; πόση; πόσον; how much? pl., how many? (16α)
ποσός, ποσή, ποσόν, enclitic, of some size
ποταμός, ποταμοῦ, ὁ, river (16β)
πότε; adv., when? (10 Gr 9 and 14 Gr 6)
ποτέ, enclitic, at some time, at one time, once, ever (10β and 14 Gr 6)
πότερος, -ᾱ, -ον, which (of two)?
πότερον . . . ἢ, (whether . . .) or (17α)
ποῦ; adv., where? (5α and 14 Gr 6)
κον, enclitic, somewhere, anywhere (10 Gr 9 and 14 Gr 6); perhaps, I suppose
ποῦ γῆς; where (in the world)? (16α)
ποῦς, ποδός, ὁ, foot
πότερον . . . ἢ, conj., (whether . . .) or (17α)
πρᾶγμα, πράγματος, τό, matter; trouble (18β)
πῶς ἔχει τὰ πράγματα; How are things? (18β)
πρᾶξις, πράξεως, ἡ, deed (24β)
πράττω [πρᾶκ-], πράξω, ἔπράξα, πέπρᾶγα, πέπρᾶγμαι, ἐπράχθην, intransitive, I fare; transitive, I do (14α and 20γ PP)
πρέσβυς, πρέσβεως, ὁ, old man; ambassador (21α)
οἱ πρέσβεις, τῶν πρέσβεων, ambassadors (21α)
πρίν, conj., + indicative or + ἄν and subjunctive, until; + infinitive, before (22α)
πρό, prep. + gen., of time or place, before (10β); in preference to
προάγω, I lead forward (21β)
προβαίνω, imperfect, προύβαινον, προβήνην, I go forward
πρόβατα, προβάτων, τά, sheep (5α)
πρόγονος, προγόνου, ὁ, ancestor (15β)

προέρχομαι, I go forward, advance (20δ)
προθῦμίᾱ, προθῦμίᾱς, ἡ, eagerness, spirit
πρόθυμος, -ον, eager (29γ)
πρότειμαι, προκείσομαι + dat., I lie before (21α)
προλέγω, I proclaim (28α)
πρός, prep. + gen., from (i.e., at the hand of) (26β); + dat., at, near, by (4α); in addition to (24β); + acc., to, toward (1β); upon, onto; against (11β); with (i.e., in relation to) (27α); in comparison with (H., p. 74)
προσβαίνω, I approach
προσβάλλω + dat., I attack (14α)
προσβολή, προσβολῆς, ἡ, attack (23α)
προσδέχομαι, I receive, admit; I await, expect (22β)
προσδοκάω, I expect (30β)
προσέρχομαι + dat. or πρός + acc., I approach (11β)
πρόσθε(ν), adv., before (of time or place) (30β)
εἰς τὸ πρόσθε(ν), forward (30β)
προσπίπτω + dat., I fall against; I fall on (29β)
προσπλέω, I sail toward
προστάττω, I command (27β)
προστρέχω, I run toward (18β)
προσχωρέω + dat., I go toward, approach (3α)
πρότερος, -ᾱ, -ον, former
προτεραίᾳ, τῇ, on the day before (14β)
πρότερον, adv., formerly, before, earlier; first (17α)
προχωρέω, I go forward; I come forward, advance (6β); + ἐπί + acc., I advance against
πρόμνη, πρόμνης, ἡ, stern (of a ship) (29α)
πρυτάνεις, πρυτάνεων, οἱ, prytaneis = presidents (see essay in Chapter 22) (30α)

- πρῷρα, πρῷρᾶς, ἡ, bōw (of a ship)**
(29α)
- Πρωταγόρᾶς, Πρωταγόρου, ὁ, Protagoras (24α)**
- πρῶτος, -η, -ον, first (5β and 8 Gr 5)**
πρῶτοι, πρῶτων, οἱ, *the leaders*
πρῶτον, adv., *first* (4α)
τὸ πρῶτον, *at first*
- Πτερία, Πτερίας, ἡ, Pteria (27β)**
- Πτέριοι, Πτερίων, οἱ, Pterians (27α)**
- Πυθία, Πυθίας, ἡ, Pythia (the Delphic priestess of Apollo) (27α)**
- Πυθαγόρᾶς, Πυθαγόρου, ὁ, Pythagoras (early Greek philosopher) (H., p. 176)**
- πύλη, πύλης, ἡ, gate**
πύλαι, πυλῶν, οἱ, pl., *double gates* (6β); *pass (through the mountains)* (14β)
- πυνθάνομαι, [πυνθ-] πεύσομαι,**
[πυθ-] *ἐπυθόμην, πέπυσμαι, I inquire; I learn by inquiry; I hear; I find out about X (acc.) from Y (gen.)* (26α)
- πῦρ, πυρός, τό, fire (7β)**
- πυρᾶ, πυρᾶς, ἡ, funeral pyre (28α)**
- πυραμίς, πυραμίδος, ἡ, pyramid**
- πύργος, πύργου, ὁ, tower (22β)**
- πυρκαϊά, πυρκαϊᾶς, ἡ, conflagration** (H., p. 58)
- πώποτε, adv., ever (30β)**
- πῶς: adv., how? (7β, 10 Gr 9, and 14 Gr 6)**
πῶς ἔχει τὰ πράγματα; *How are things?* (18β)
πῶς ἔχεις; *How are you?* (11α)
- πως, enclitic adv., somehow; in any way** (14 Gr 6 and 17β)

P

- ῥάβδος, ράβδου, ὁ, wand**
- ῥάδιος, -α, -ον, easy (4β, 4 Gr 6, and 24 Gr 4)**
ῥάδιν, ράδιν, *easier* (24 Gr 4)
- ῥάστος, -η, -ον, easiest (24 GR 4)**
- ῥάθυμος [= ρᾶ, easily + θῦμός, spirit], -ον, careless (5α)**

- ῥήγνυμι, [ῥηγ-] ρήξω, ῥρηξῖα,**
[ῥωγ-] *ἔρρωγα (intransitive, I have broken out), [ῥαγ-] ἔρράγην, I break* (20 Gr 1 and 30δ PP)
- ῥῆμα, ρήματος, τό, word**
- ῥήτωρ, ρήτορος, ὁ, speaker; politician** (21α)
- Ῥίον, Ῥίου, τό, Headland (29β)**
- ῥυθμός, ρυθμοῦ, ὁ, rhythm (24β)**
- ῥώμη, ρώμης, ἡ, strength (25β)**
- Σ**
- Σαλαμίς, Σαλαμῖνος, ἡ, Salamis (13α)**
- Σάμος, Σάμου, ἡ, Samos**
- αι Σάρδεις, τῶν Σάρδεων; Ionic, αὶ Σάρδιες, τῶν Σαρδίων, τὰς Σάρδις, Sardis (25α)**
- σαφῶς, adv., clearly (30β)**
- σβέννυμι, [σβε-] σβέσω, ἔσβεσα,**
ἔσβηκα (intransitive, I have gone out), ἔσβεσθην, I put out, extinguish (20 Gr 1 and 30δ PP)
- σεαυτοῦ: see ἐμαυτοῦ**
- σεμνός, -η, -όν, holy; august (18α); worthy of respect; honorable (H., p. 243)**
- σημαίνω, [σημανε-] σημανῶ,**
[σημην-] *ἐσήμηνα, [σημαν-] σεσήμασμαι, ἐσημάνθην, I signal; I sign; I show* (19β)
- σημεῖον, σημείον, τό, sign (29δ)**
- σιγάω, I am silent (9β)**
- σιγή, σιγῆς, ἡ, silence (28β)**
- Σικελία, Σικελίας, ἡ, Sicily**
- Σιμωνίδης, Σιμωνίδου, ὁ, Simonides (15β)**
- σίτος, σίτου, ὁ, pl., τὰ σίτα, grain; food (1α)**
- σκοπέω, [σκεπ-] σκέψομαι, ἐσκεψάμην, ἐσκεψματι, I look at, examine; I consider (11α and 18α PP)**
- σκότος, σκότου, ὁ, darkness**
- Σκυθία, Σκυθίας, ἡ, Scythia**
- σμικρός, -α, -όν, small (24α)**
- Σόλων, Σόλωνος, ὁ, Solon (25α)**

- σός, -ή, -όν, your, sing. (5 Gr 8)**
- σοφία, σοφίας, ἡ, wisdom (25α)**
- σοφιστής, σοφιστοῦ, ὁ, wise man; sophist (24α)**
- σοφός, -ή, -όν, skilled; wise; clever (11α)**
- Σπαρτιάτης, Σπαρτιάτου, ὁ, a Spartan (14β)**
- σπείρω, [σπερε-] σπερῶ, [σπειρ-] ἔσπειρα, [σπαρ-] ἔσπαρμαι,
ἔσπαρην, I sow**
- σπένδω, [σπει-] σπείσω, ἔσπεισα,
ἔσπεισμαι, I pour a libation; middle, I make a treaty; I make peace (by pouring a libation with the other party) (30γ)**
- σπέρμα, σπέρματος, τό, seed**
- σπεύδω, σπεύσω, ἔσπευσα,
ἔσπευκα, ἔσπευσμαι, I hurry (2α and 21α PP)**
- σπονδή, σπονδῆς, ἡ, libation (drink offering) (16β)**
- σπονδαί, σπονδῶν, αἱ, peace treaty (16β)**
- σπονδὰς ποιοῦμαι, I make a peace treaty**
- σπονδὴν ποιοῦμαι, I make a libation**
- σπουδή, σπουδῆς, ἡ, haste; eagerness (15β)**
- τὸ στάδιον, τοῦ σταδίου, pl., τὰ στάδια or οἱ στάδιοι, stade (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer) (23β)**
- στέλλω, [στελε-] στελῶ, [στειλ-] ἔστειλα, [σταλ-] ἔσταλκα, ἔσταλμαι, ἔστάλην, I send; I equip; I take down (sails) (29α)**
- στενάξω, [στεναγ-] στενάξω, ἔστέναξα, I groan (4β)**
- στενός, -ή, -όν, narrow (14α)**
- στενά, στενῶν, τὰ, narrows, straits; mountain pass (13β)**
- στοᾶ, στοᾶς, ἡ, colonnade**
- στόλος, στόλου, ὁ, expedition; army; fleet (14α)**
- στόμα, στόματος, τό, mouth (30γ)**
- στράτευμα, στρατεύματος, τό, army (27α)**
- στρατεύω, στρατεύσω, ἔστρατευσα,
ἔστρατευκα, ἔστρατευμαι, active or middle, I wage war, campaign; + ἐπί + acc., I campaign (against) (16α)**
- στρατηγός, στρατηγοῦ, ὁ, general (15α)**
- στρατιᾶ, στρατιᾶς, ἡ, army (21β)**
- στρατιώτης, στρατιώτου, ὁ, soldier (14α)**
- στρατόπεδον, στρατοπέδου, τό, camp; army (22β)**
- στρατός, στρατοῦ, ὁ, army (14α)**
- στρέψω, στρέψω, ἔστρεψα, [στραφ-] ἔστραμμαι, ἔστραφην, I turn**
- στρογγύλος, -η, -ον, round**
- στυγέω, I hate (30α)**
- σύ, σοῦ or σου, you, sing. (3β and 5 Gr 6)**
- συγκαλέω, I call together**
- συλλαμβάνω [= συν- + λαμβάνω], I help (2β); + dat., I help X (6 Gr 6g)**
- συλλέγω [= συν- + λέγω, I pick up, gather; I say, tell, speak], συλλέξω, συνέλεξα, [λογ-] συνείλοχα, [λεγ-]**
- συνείλεγμαι, συνελέγην, I collect, gather (19α)**
- συμβάλλω [= συν- + βάλλω], I join battle; + dat., I join battle with (14α)**
- σύμβουλος, συμβούλου, ὁ, adviser**
- συμμαχία, συμμαχίας, ἡ, alliance (27α)**
- συμμαχος, συμμάχου, ὁ, ally (16α)**
- συμπέμπω, I send with**
- συμπίπτω [= συν- + πίπτω], I clash; + dat., I clash with (15β)**
- συμπλέω, I sail with**
- συμφορᾶ, συμφορᾶς, ἡ, misfortune; disaster (16α)**
- σύν, prep. + dat., with (17α)**
- σὺν Θεοῖς, God willing; with luck (17α)**
- συναγείρω, active, transitive, I gather X;**

- middle, intransitive, *I gather together* (16α)
- συνάγω**, *I bring together; I compress* (29α)
- συνέρχομαι**, *I come together* (14α)
- συνθήκη**, συνθήκης, ἡ, *compact*
- συνίημι + gen. of person, acc. of thing, *I understand* (20δ)
- σύντομος**, -ον, *cut short; short* (H., p. 118)
- συντρέχω**, *I run together*
- σφάξω** or **σφάττω**, [σφαγ-] **σφάξω**, ἔσφαξα, ἔσφαγμα, ἔσφάγην, *I slay* (29ε)
- Σφίγξ**, Σφιγγός, ἡ, *Sphinx*
- σφόδρα**, adv., *very much* (30δ)
- σφίζω**, σώσω, ἔσωσα, σέσωκα, *save* (6α)
- σῶμα**, σώματος, τό, *body* (24β)
- σωφρονέω**, *I am of sound mind, prudent, moderate, self-controlled* (H., pp. 20 and 21)
- σωφροσύνη**, σωφροσύνης, ἡ, *soundness of mind, prudence; moderation, self-control* (24β)
- σώφρων**, σώφρον, *of sound mind; prudent; self-controlled* (7β, 7 Gr 7, 14 Gr 1, and 24 Gr 1)
- T**
- τάξις**, τάξεως, ἡ, *rank; position* (29α)
- ταράττω** (**ταράσσω**), [ταραχ-] **ταράξω**, ἐτάραξα, **τετάραγματι**, ἐταράχθην, *I confuse* (29β)
- ταραχή**, ταραχῆς, ἡ, *confusion* (29α)
- ταύτη**, adv., *in this way; here* (14 Gr 5)
- τάττω**, [τακ-] **τάξω**, **ἔταξα**, **τέταχα**, **τέταγματι**, **ἐτάχθην**, *I marshal, draw up in battle array; I station, post* (23α)
- τάφρος**, τάφρου, ἡ, *ditch*
- τάχος**, τάχοντος, τό, *speed*
- κατὰ τάχος**, *quickly* (27β)
- ταχύς**, ταχεῖα, ταχός, *quick, swift* (13α, 13 Gr 5, and 24 Gr 4)
- θάττων**, θάττον, *quicker, swifter* (24 Gr 4)
- τάχιστος**, -η, -ον, *quickest, swiftest* (24 Gr 4)
- ταχέως**, adv., *quickly, swiftly* (4α)
- θᾶττον**, adv., *more quickly, more swiftly*
- τάχιστα**, adv., *most quickly, most swiftly* (12α)
- ὡς τάχιστα, *as quickly as possible* (12α)
- τε . . . καὶ** or **τε καὶ**, the **τε** is postpositive and enclitic, particle and conjunction, *both . . . and* (3α)
- τείχισμα**, **τειχίσματος**, τό, *wall; fort*
- τείχος**, **τείχους**, τό, *wall* (12α and 13 Gr 4)
- τέκνον**, τέκνου, τό, *child* (20γ)
- τεκών**, τεκόντος, δ, *parent* (24α)
- τελευταῖος**, -ᾱ, -ον, *last*
- τελευτάω**, *I end; I die* (16α)
- τελευτή**, τελευτῆς, ἡ, *end* (25α)
- Τέλλος**, Τέλλου, δ, *Tellus* (25α)
- τέλος**, adv., *in the end, finally* (8β)
- τέμενος**, τεμένους, τό, *sacred precinct* (17β)
- τέμνω**, [τεμε-] **τεμῶ**, [τεμ-] **ἔτεμον**, [τεμε-] **τέτμηκα**, **τέτμηματι**, **ἔτμηθην**, *I cut; I ravage* (23α)
- τέρποματι**, **τέρψοματι**, **ἔτερψάμην**, **τερψάμενος**, *I enjoy myself; + dat., I enjoy X; + participle, I enjoy doing X* (9β)
- τέταρτος**, -η, -ον, *fourth* (8 Gr 5)
- τετρακόσιοι**, -αι, -α, *400* (15 Gr 5)
- τετταράκοντα**, indeclinable, *forty* (15 Gr 5)
- τέτταρες**, τέτταρα, *four* (8 Gr 5)
- τῇδε**, adv., *in this way; here* (14 Gr 5)
- τήμερον**, adv., *today* (20δ)
- 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)
- τίθημι** [θη-θε-], *imperfect, ἔτιθην, θήσω, ἔθηκα*, infinitive, θεῖναι, participle, θεῖς, imperative, θές, **τέθηκα**, (τέθειματι; κεῖματι usually used instead),

ἐτέθην, *I put, place* (18α, 18 Gr 2, 21
Gr 4, 25 Gr 5, and 30δ PP); *I make*
τιμάω, *I honor* (5α, 5 Gr 1, 6 Gr 3, 8 Gr 1,
9 Gr 1, 13 Gr 1, 17 Gr 1, 18β PP, 21 Gr 2,
25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)
τιμή, τιμῆς, ἡ, *honor* (21β)
Τίμοκράτης, Τίμοκράτου, ὁ, *Timo-*
crates (29ε)
τίς; τί; gen., τίνος; interrogative adject-
ive, *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)
τίνα γνώμην ἔχεις; *What do you*
think? (18β)
τλήμων, τλήμονος, *poor; wretched*
τοισδε, τοιάδε, note the accent,
τοιόνδε, *such* (as the following) (21β)
τοιούτος, τοιαύτη, τοιούτο, *such*
(21β)
τολμάω, *I dare* (18β)
τοξότης, τοξότου, ὁ, *archer*
τόπος, τόπου, ὁ, *place* (20γ)
τοσόσδε, τοσήδε, note the accent,
τοσόνδε, *so great; pl., so many* (22β)
τοσούντος, τοσαύτη, τοσούτο, *so*
great; pl., so great; so many (3β)
τούναντίον = τὸ ἐναντίον (S., p. 242)
τούτῳ, ἐν, *meanwhile* (8β)
τότε, adv., *then* (12β)
τραγῳδία, τραγῳδίας, ἡ, *tragedy*
τραχύς, -εῖα, -ύ, *rough* (19β)
τρεῖς, τρία, *three* (8 Gr 5)
τρεῖς καὶ δέκα, *thirteen* (15 Gr 5)
τρέψω, τρέψω, ἔτρεψα, [τροπ-]
τέτροφα, [τροπ-] τέτραμματι,
ἔτράπην, active, transitive, *I turn X;*
middle, intransitive, *I turn myself, turn*
(10β)

τρέφω, [θρεφ-] θρέψω, ἔθρεψα,
[τροφ-] τέτροφα, [τροφ] τέθραμματι,
ἔτραφην, *I support; I nourish*
τρέχω, [δραμε-] δραμοῦματι, [δραμ-]
ἔδραμον, [δραμε-] δεδράμηκα,
δεδράμηματι, *I run; I sail* (5α, 18β, and
27α PP)
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)
τρόπαιον, τροπαίου, τό, *trophy* (29β)
τροπή, τροπῆς, ἡ, *turn; turning; rout*
(of the enemy) (29ε)
τρόπος, τρόπου, ὁ, *manner; way* (21β)
τυγχάνω, [τυχ-] τεύξομαι, [τυχ-]
ἔτυχον, [τυχε-] τετύχηκα+gen., *I*
hit; I hit upon; I get; + participle, I hap-
pen to be doing X (17α, 20 Gr 3, and 29ε
PP)
τύπτω, [τυπτε-] τυπτήσω, no other
principal parts of this verb in Attic, *I*
strike, hit (19β PP)
τυφλός, -ή, -όν, *blind* (11α)
τύχη, τύχης, ἡ, *chance; luck; fortune*
(15β)
τῷ ὄντι, *in truth* (13β)

Y

ὕβρις, ὕβρεως, ἡ, *wanton violence; in-*
solence; arrogance; pride (H., p. 58)
ὑγιής, -ές, *healthy* (18β)
ὑδρία, ὑδρίας, ἡ, *water jar* (4α and 4
Gr 3)
ὕδωρ, ὕδατος, τό, *water* (10β)
υἱός, υἱοῦ, ὁ, *son* (24α)
ὑλακτέω, *I bark*
ὕλη, ὕλης, ἡ, *woods, forest* (19β)
ὑμεῖς, ὑμῶν, *you, pl.* (5β and 5 Gr 6)
ὑμέτερος, -ᾶ, -ον, *your, pl.* (5 Gr 8)
ὑμνέω, *I hymn, praise*
ὑπάρχω [= ὑπο- + ἄρχω], *I am; I exist; I*
am ready (22α)
ὑπειλήφασιν (perfect indicative, 3rd

- person pl. of ὑπολαμβάνω), *have supposed, suppose* (H. p. 218)
- ὑπεκφεύγω** [= ὑπο- + ἐκ- + φεύγω], *I escape* (29δ)
- ὑπέρ**, prep. + gen., *on behalf of, for* (8β); *over, above; + acc., over, above* (18α)
- ὑπηρέτης**, **ὑπηρέτου**, ὁ, *servant; attendant* (17β)
- ὕπνος**, **ὕπνου**, ὁ, *sleep* (18α)
- ὑπό**, prep. + gen., *under; of agent, by* (16α); *because of; + dat., under* (5β); + acc., *of motion, under; of time, at* (29ε)
- ὑποκρούω**, *I interrupt*
- ὑπομένω**, *I await* (an attack); *I stand firm* (29ε)
- ὑποχωρέω**, *I retire*
- Ὑροιάδης**, **Ὑροιάδου**, ὁ, *Hyrcanades* (28α)
- ὗξ**, **ὗός**, ὁ, *wild boar*
- ἅστεραίᾳ**, τῇ, *on the next day* (8β)
- ἅστερον**, adv., *later* (16α)
- ἥφαίνω**, *I weave*
-
- Φ**
- φαγεῖν**: aorist infinitive of ἔσθιω
- φαίνω**, [φανε-] **φανῶ** or **φανοῦμαι**, [φην-] **ἔφηνα**, [φαν-] **πέφασμαι**, *I show* (22α PP and 26α)
- φαίνομαι**, [φανε-] **φανήσομαι** (2nd future passive) or [φανε-] **φανοῦμαι**, [φην-] **πέφηνα**, [φαν-] **ἔφάνην** + infinitive, *I appear; I seem; + participle, I am shown to be; I am proved to be; I am clearly* (12β, 20 Gr 3, 22α PP, and 27 Gr 9)
- Φάληρον**, **Φαλήρου**, τό, *Phalerum* (the old harbor of Athens) (14β)
- φᾶσί**(ν), postpositive enclitic, *they say* (6β)
- Φειδίας**, **Φειδίου**, ὁ, *Pheidias* (the great Athenian sculptor) (9α)
- φείδομαι**, **φεισόμαι**, **ἔφεισάμην** + gen., *I spare* (27β)
- φέρω**, [οι-] **οἴσω**, [ἐνεγκ-] **ἵνεγκα** or **ἵνεγκον**, [ἐνεκ-] **ἐνήνοχα**, **ἐνή-**
- νεγμαί**, **ἥνέχθην**, *I carry* (1β); of roads, *lead* (28α PP)
- φεῦ**, interjection, often used with gen. of cause, *alas!* (10α)
- φεύγω**, **φεύξομαι**, [φυγ-] **ἔφυγον**, [φευγ-] **πέφευγα**, *I flee; I escape* (5α and 20γ PP)
- φήμη**, **φήμης**, ḥ, *saying; report; voice; message* (26β)
- φημί**, postpositive enclitic, imperfect, **ἔφην**, **φήσω**, **ἔφησα**, *I say* (3α and 23 Gr 4)
- φθάνω**, [φθη-] **φθήσομαι**, [φθα-] **ἔφθασα** or [φθη-] **ἔφθην** + acc. and/or participle, *I anticipate; I do something before someone else* (20 Gr 3, 29ε, and 29ε PP)
- φιλέω**, *I love* (1α, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, 13 Gr 1, 17 Gr 1, 18α PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)
- Φίλιππος**, **Φιλίππου**, ὁ, *Philip* (3β)
- φίλος**, -η, -ον, *dear* (4α and 24 Gr 4)
- φιλαίτερος**, -ā, -ον, *dearer* (18β and 24 Gr 4)
- φιλαίτατος**, -η, -ον or **φιλτατος**, -η, -ον, *dearest* (18β and 24 Gr 4)
- φίλοις**, **φίλον**, ὁ or **φίλη**, **φίλης**, ḥ, *friend* (4α)
- φλυάρέω**, *I talk nonsense*
- φοβέομαι**, imperfect, usually used for fearing in past time, *ἔφοβούμην*.
- φοβήσομαι**, **πεφόβημαι**, **ἔφοβήθην**, intransitive, *I am frightened, am afraid*; transitive, *I fear, am afraid of (something or someone)* (6α)
- φοβερός**, -ά, -όν, *terrifying, frightening*
- φόβος**, **φόβου**, ὁ, *fear; panic* (19β)
- φοιτάω**, *I go; I visit* (24α)
- φονεύς**, **φονέως**, ὁ, *murderer*
- φονεύω**, **φονεύσω**, **ἔφονευσα**, **πεφόνευκα**, **πεφόνευμαι**, **ἔφονεύθην**, *I slay* (26α)
- φόνος**, **φόνου**, ὁ, *murder* (26β)
- Φορμίων**, **Φορμίονος**, ὁ, *Phormio* (29α)

φράζω, φράσω, ἔφρασσα, πέφρακτα,
πέφρασμαι, ἐφράσθην, *I show; I tell
(of); I explain; middle and aorist pas-
sive in middle sense, I think about; I
consider* (14β and 21β PP)

φρονέω, *I think; I am minded* (17β)

φροντίζω, [φροντιε-] φροντιοῦμαι,
[φροντι-] ἐφρόντισα, πεφρόντικα, *I
worry; I care* (12α)

φρουρέω, transitive, *I guard; intransi-
tive, I am on guard* (29α)

φρούριον, φρουρίον, τό, *garrison*
(23α)

Φρύγιος, -α, -ον, *Phrygian*

φυγή, φυγῆς, ἡ, *flight* (15α)

φυλακή, φυλακῆς, ἡ, *guard; garrison*
(22α)

φύλαξ, φύλακος, δ, *guard* (7 Gr 3 and
26β)

φυλάττω, [φυλακ-] φυλάξω, ἐφύ-
λαξα, πεφύλαχα, πεφύλαγμαι (*I
am on my guard*), ἐφυλάχθην, *I
guard* (5α and 20δ PP)

φύσις, φύσεως, ἡ, *nature*

φύω, φύσω, ἔφυσα, ἔφυν (*I grew*),
πέφυκα (*I am by nature, am*), *I pro-
duce* (28 Gr 8)

φωνέω, *I speak* (27α)

φωνή, φωνῆς, ἡ, *voice; speech* (24β)

X

χαίρω, [χαιρε-] χαιρήσω, [χαρε-]
κεχάρηκα, [χαρ-] ἐχάρην (*I re-
joice; + participle, I am glad
to* (1α, 4α, and 28β PP))

χαίρε; pl., χαίρετε, *greetings!* (4α)

χαιρεῖν κελεύω + acc., *I bid X farewell;
I bid farewell to X* (12α)

χαλεπός, -ή, -όν, *difficult* (1β, 14 Gr
1, and 24 Gr 1)

Χαλκίς, Χαλκίδος, ἡ, *Chalcis* (29α)

χαρίζομαι, [χαριε-] χαριοῦμαι,
[χαρι-] ἐχαρισάμην, κεχάρισμαι
+ dat, *I show favor to; I oblige* (26β)

χάρις, χάριτος, ἡ, *thanks; gratitude*
(18α)

χάριν ἀποδίδωμι + dat., *I give
thanks to; I thank* (18α)

χειμών, χειμῶνος, δ, *storm; winter*
(7β and 7 Gr 5)

χείρ, χειρός, ἡ, *hand* (8β)

χείρων, χειρόν, *worse* (24 Gr 2)

χέω, χέω, ἔχεα, [χυ-] κέχυκα,
κέχυμαι, ἔχύθην, *I pour*

χίλιοι, -αι, -α, 1,000 (15 Gr 5)

χιλιοιστός, -ή, -όν, *thousandth* (15
Gr 5)

χορός, χοροῦ, δ, *dance; chorus* (4α)

χράομαι (present and imperfect have η
where α would be expected: χρῶμαι,
χρῆ, χρῆται, etc.), χρήσομαι (note
that here the α changes to η even after
the ρ), ἐχρησάμην, κέχρημαι,
ἐχρήσθην + dat., *I use; I enjoy; I con-
sult* (an oracle) (14α and 18β PP)

χρή, impersonal, imperfect, ἐχρῆν +
infin. or acc. and infin., *it is necessary;
ought, must* (17β)

χρήματα, χρημάτων, τά, *things;
goods; money* (18β)

χρήσιμος, -η, -ον, *useful* (24β)

χρησμός, χρησμοῦ, δ, *oracular re-
sponse* (27α)

χρηστήριον, χρηστηρίου, τό (often
pl. with sing. meaning), *oracle* (either
the seat of the oracle or the oracular re-
sponse) (27α)

χρηστός, -ή, -όν, *useful; good* (24β)

χρόνιος, -ᾶ, -ον, *lengthy* (21β)

χρόνος, χρόνου, δ, *time* (1β)

χρῦσιον, χρῦσιον, τό, *gold coin;
money; jewelry* (30β)

χρῦσονς, -ῆ, -οῦν, *golden* (30β)

χώρα, χώρας, ἡ, *land* (21β)

χωρέω, *I go; I come* (29β)

χωρίον, χωρίον, τό, *place; district*
(23α)

χώρος, χώρου, δ, *place* (23α)

Ψ

ψευδής, -ές, *false* (13β)

ψευδῆ, ψευδῶν, τά, *lies* (13β)
 ψεύδομαι, ψεύσομαι, ἐψευσάμην,
 ἔψευσματι, *I lie*
 ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι,
 [ψηφι-] ἔψηφισάμην, ἔψήφισματι, *I
 vote* (21α)
 ψόφος, ψόφου, ὁ, *noise*
 ψυχή, ψυχῆς, ἡ, *soul* (17β)

Ω

ὁ, interjection, introducing a vocative
 Ὁ Ζεῦ, *O Zeus* (3α)
 ὅδε, adv., *thus*
 ὥ, ἐν, *while* (8α)
 ὥθιζομαι, no future or aorist, *I push*
 ὥμος, ὥμου, ὁ, *shoulder* (19β)
 ὥν, οὖσα, ὅν, participle of εἰμί, *being* (9
 Gr 1)
 ὥνια, ὥνιων, 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., *that* (15β and 15 Gr 6b)
 ὥσπερ, note the accent, adv., *just as*
 (8α and 15 Gr 6a)
 ὥστε, note the accent, conj. + indicative or
 infinitive, introducing a clause that ex-
 presses result, *so that, that, so as to* (5α
 and 15 Gr 6b)
 ώφελέω, *I help; I benefit* (11β)

ENGLISH TO GREEK VOCABULARY

This English to Greek vocabulary is provided merely as a reminder of approximate Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English vocabulary and the readings and grammar sections in the various chapters of this book.

A	afraid, don't be, θάρρει	an, τις
a (certain), τις	afraid, I am, δέδοικα	ancestor, πρόγονος
able, I am, δύναμαι,	afraid (of), I am, φοβέ-	and, δέ, καί
οίος τ' εἰμί	ομαί	and in particular, καὶ δὴ
about, περί	after, κατά, μετά	καὶ
about (to), I am, μέλλω	after a long time, διὰ	and...not, μηδέ, μήτε,
above, ἐπάνω, ὑπέρ	πολλοῦ	οὐδέ
abroad, I am/go, ἀπό-	afterward, μετά	and so...not, οὖκον
δημέω	again, αὖ, αὖθις	and what is more, καὶ δὴ
abstain from, I, ἀπ-	against, ἀντί, εἰς, ἐπί,	καί
έχομαι	πρός	anger, ὁργή
abuse, I, λοιδορέω	Agamemnon, Ἀγαμέ-	angry (at), I grow/am,
Acarnania, Ἀκαρνανία	μνων	ὁργίζομαι
accomplish, I, ἐφρά-	agora, ἀγορά	animal, ζῷον
ζομαι	aid, βοήθεια	announce, I, ἀγγέλλω
according to, κατά	alas! οἴμοι, φεῦ	another, ἄλλος
accustomed to, I am, εἴ-	all, ἅπαξ, πᾶς	another, of one, ἀλλή-
θα	all right! Κατα	λων
Achaea, Ἀχαΐα	all that, πάντα ὅσα ἔν,	answer, I, ἀποκρίνομαι
Achaeans, Ἀχαιοί	πάντες ὅσοι ἔν	anticipate, I, φθάνω
Acharnae, Ἀχαρναί	alliance, συμμαχία	anyone, anything, τις, τι
Acharnian, Ἀχαρνικός	allow, I, ἔδω	anyone who, ὅστις ἔν
Acharnians, Ἀχαρνῆς	allowed, being, ἔξεν	anything that, ὃ τι ἔν
Acropolis, Ἀκρόπολις	allowed, I am, ἔξεστι μοι	anywhere, που
admiral, ναύαρχος	allowed, it is, ἔξεστι(ν)	Apollo, Ἀπόλλων
admire, I, θαυμάζω	ally, σύμμαχος	appear, I, φαίνομαι
admit, I, προσδέχομαι	alone, μόνος	appoint, I, καθίστημι
Adrastus, Ἄδρηστος	along, κατά, καρά	apprehend, I, αἰσθά-
advance, I, προέρχομαι	already, ἤδη	νομαί
advance (against), I, προ-	also, καί	approach, I, ἐπέρχομαι,
χωρέω	altar, βωμός	προσβαίνω, προσ-
advice, βουλή	although, καίπερ	έρχομαι, προσ-
advise (someone to do	altogether, πάνυ	χωρέω
something), I, παραι-	always, ὅτει	Archidamus, Ἀρχίδα-
νέω	Alyattes, Ἀλυάττης	μος
Aegean Sea, Αιγαῖος	am, I, εἰμί, ὑπάρχω	Archimedes, Ἀρχιμή-
πόντος	amazed, I am, θαυμάζω	δης
Aegeus, Αἰγεύς	Amasis, Ἄμασις	Arge (name of a dog),
Aeolus, Αἴολος	ambassador, πρέσβυς	'Αργή
Aeschylus, Αἰσχύλος	among, ἐν	Argive, Ἀργεῖος

Argus (name of a dog), "Αργος	Athenians, Ἀθηναῖοι	bee, μέλιττα
army, στόλος, στρά- τευμα, στρατός, στρατιά, στρατόπε- δον	Athens, Ἀθῆναι	before, πρίν, πρό,
around, περί	Athens, at, Ἀθήνησι	πρόσθεν, πρότερον
arrange, I, ἀρτύω	Athens, in, ἐν ταῖς	begin, I, ἀπάρχομαι,
arrive (at), I, ἀφικνέ- ομαι, παραγίγνομαι	'Αθήναις	ἄρχομαι, ἄρχω
Artemisium, Ἄρτεμι- σιον	Athens, to, Ἀθήναζε	beginning, ἀρχή
as, ώς	attack, προσβολή	behind, ὅπισθε(ν)
as great as, ὅσος	attack, I, ἐμπίκτιω, ἐπ- έξέρχομαι, ἐπ-	believe (that), I, πιστεύω
as it seems, ώς δοκεῖ, ώς ἔοικε(ν)	έρχομαι, ἐπιχειρέω,	below, κάτω
as many as, ὅσοι	attempt, πείρα	benefit, I, ὠφελέω
as much as, ὅσος	attempt, I, ἐπιχειρέω,	besiege, I, πολιορκέω
as quickly as possible, ώς τάχιστα	πειράω, πειράσσομαι	best, ἄριστα, ἄριστος,
Asclepius, Ἄσκληπιός	attendant, θεράπων,	βέλτιστος, κάλ-
Asia (Minor), Ἀσία	ὑπηρέτης	λιστα, κράτιστος
ask, I, αἰτέω, ἐρωτάω	at the hand of, πρός	better, ἄμεινον, ἀμει-
ask for, I, αἰτέω	at the same time, ἡ μα	νων, βελτίων, κάλ-
ask for X from Y, I, δέ- ομαι	Attic, Ἀττικός	λιον, κρείττων
assembly, ἑκκλησία	Attica, Ἀττική	between, ἐν μέσῳ
at, εἰς, ἐπί, κατά,	Atys, Ἀτυνς	bid farewell to X, bid X
πρός, ὑπό	august, σεμνός	farewell, I, χαιρεῖν
at a loss, I am, ἀπορέω	await, I, προσδέχομαι	κελεύω
at dawn, ἔμα ςω, ἐπὶ τὴν ἔω	await (an attack), I, ὑπο- μένω	big, μέγας
at first, τὸ πρῶτον	away, I am, ἄπειμι	bigger, μείζων
at home, κατ' οἶκον, οἴκοι	B	biggest, μέγιστος
at just the right time, εἰς καίρον	Babylonians, Βαβυ- λώνιοι	bind, I, δέω
at least, γε	backward, διάσω	bird, ὄρνις
at once, αὐτίκα, εὐθὺς	bad, κακός	bite, I, δάκνω
at one time, ποτέ	badly, κακῶς	Biton, Βίτων
at school, ἐν διδασκά- λων	bag, δάσκός	black, μέλας
at some time, ποτέ	barbarian, βάρβαρος	Black Sea, the, Πόντος
at that very moment, ἐν- ταῦθα δή	bark, I, ὄλακτέω	blame, αἰτία
at the house of, παρά	bathe, I, λούσομαι	blame, I, μέμφομαι
at the same time, ἡ μα	battle, μάχη, ναυμαχία	blame, to (adj.), αἴτιος
Athena, Ἀθηνᾶ, Παρ- Θένος	be so!, let it, ἔστω	blessed, μακάριος, δλ-
Athenian, Ἀθηναῖος	beast, θηρίον	βιος
	beautiful, καλός	blind, τυφλός
	beautiful, more, καλλίων	bliss, δλβος
	beautiful, most, καλλι- στος	blood, αἷμα
	because, διότι, διτι	blow, I, πνέω
	because of, διά, ἔνεκα	blow from, I, ἐκπνέω
	become, I, γίγνομαι,	blow out, I, ἐκπνέω
	καθίσταμαι	boar, ὄν

both... and, καὶ ...	call together, I, συγκαλέω	chase, I, διώκω
καὶ, τε . . . καὶ	call upon, I, ἐπικαλέω	chatter, I, λαλέω
both, ἀμφότερος	call upon X to help, I, ἐπικαλέομαι	cheer up! θάρρει
bow (of a ship), πρόφρα	called, δόνματι	child, παιδίς, τέκνον
boy, παῖς	camel, κάμηλος	choose, I, αἱρέομαι
brave, ἀνδρεῖος	camp, στρατόπεδον	chorus, χορός
bravely, ἀνδρείως	campaign, I, στρατεύομαι	Cimon, Κίμων
bread, σῖτος	campaign (against), I, στρατεύω	circle, κύκλος
break, I, βήγγειμι	can, I, δύναμαι, ἔξεστι μοι	citadel, ἀκρόπολις
break up, I, καταλύω	capable, δυνατός, ικανός	citizen, πολίτης
breeze, πνεῦμα	captain: see ship's captain	city, ἄστυ, πόλις
bride, νύφη	care, I, φροντίζω	city center, ἀγορά
bridge, γέφυρα	care to, X is a, μέλει	clash (with), I, συμπίπτω
bright, λαμπρός	care to X for Y, there is a, μέλει	clean, καθαρός
brilliant, λαμπρός	careless, ράθυμος	clear, δῆλος
bring, I, διακομίζω. κομίζω	carry, I, φέρω	clear, it is, δῆλόν ἐστι(v)
bring (a ship) into harbor, I, δραμίζω	carry out, I, ἐκφέρω, ἐκ- κομίζω	clearly, σαφῶς
bring in(to), I, εἰσφέρω, εἰσκομίζω	catch, I, καταλαμβάνω	clearly, I am, φαίνομαι
bring out, I, ἐκκομίζω	caught, I am, ἀλίσκομαι	Cleobis, Κλέοβις
bring over, I, διακομίζω	cause, αἰτία	clever, σοφός
bring to an end, I, τελευ- τάω	cause pain, I, δυνάω	clever at, δεινός
bring together, I, συνάγω	cause pain to, I, λῦπει	climb, I, ἀναβαίνω
broad waters, εὐρυχωρία	cavalry, ἵππικόν, ἵππος	cloth, πέπλος
brother, ἀδελφός	cavalryman, ἵππεύς	cloud, νεφέλη
burn, I, καίω, κάψω	cave, ἄντρον	Cnemus, Κνήμος
burn completely, I, κατα- καίω, κατακάψω	cease from, I, παύομαι	collect, I, συλλέγω
bury, I, θάπτω	celebrate a festival, I, ἐορτήν ποιῶ/ ποιοῦμαι	colonnade, στοά
but, ἀλλά, δέ	celebrate the festival of Dionysus, I, τὰ Διονύσια ποιῶ/ ποιοῦμαι	come!, ἐλθέ
by, κατά, πρός, ὑπό	certain, a, τις	come, I, ἔρχομαι, χωρέω
by far, πολὺ	certainly, μάλιστά γε, μέντοι	come, I have, ἔκαψα
by land, κατὰ γῆν	certainly not, οὔκουν	come after, I, ἐπιγίγνομαι
by nature, I am, πέφυκα	Chalcis, Χαλκίς	come back, I, ἐπανέρχομαι
by night, νυκτός	chance, τύχη	come down, I, καταβαίνω, κατέρχομαι
by sea, κατὰ θάλατταν	change my mind, I, μεταγιγνώσκω	come forward, I, προχωρέω
C	charlatan, ἀλαζών	come forward (to speak), I, παρέρχομαι
calf, μόσχος		come in(to), I, εἰσβαίνω, εἰσέρχομαι
call, I, καλέω, δνομάζω		come on! Ἐγε
call for holy silence, εὐφημία		come out (of), I, ἐκβαίνω, ἐξέρχομαι
call for holy silence, I, εὐφημέω		come through, I, διέρχομαι
call in(to), I, εἰσκαλέω		come to aid X, I,
call out, I, ἐκκαλέω		

βοηθέω, παρα-	Council, βουλή	deed, ἔργον, πρᾶξις
βοηθέω	countless, μυρίοι	deep, βαθύς
come to an end, I, τελευτάω	country, in the, ἐν τοῖς ἀγροῖς	defeat, ήττα
come to anchor, I, ὁρμίζομαι	country, to the, εἰς τοὺς ἀγρούς	defeat, I, νικάω
come to know, I, γιγνώσκω	courage, ἀρετή	defend myself (against X), I, ἀμύνομαι
come to rescue/aid X, I, βοηθέω, ἐπιβοηθέω,	cowardice, δειλία	defiled, μιαρός
καραβοηθέω	cowardly, δειλός	deliberate, I, βούλεύομαι
come to the rescue, I, βοηθέω	Crete, Κρήτη	delighted, I am, ἥδομαι
come together, I, συνέρχομαι	Crisean, Κρισαῖος	Delphi, Δελφοί
come upon, I, ἐπέρχομαι	Croesus, Κροῖσος	deme, δῆμος
command, I, προστάττω	cross, I, διαβαίνω, διαβάλλω	democracy, δημοκρατία
commotion, θόρυβος	crowd, δύναμις	deny, I, οὐ φημί
companion, ἑταῖρος	cursed, κατάρατος	departed, I have, οἴχομαι
compel, I, ἀναγκάζω	custom, δίκη, νόμος	desert, I, καταλείπω
compress, I, συναγάγω	cut off, I, ἀπολαμβάνω	deserted, ἔρημος
comrade, ἑταῖρος	cut, I, τέμνω	despair, ἀθυμία
concerning, περὶ	Cyclopes, the, Κύκλωπες	despise, I, καταφρονέω
confident, I am, θαρρέω	Cyclops, Κύκλωψ	destined (to), I am, μέλλω
confident (in), I am, πιστεύω	Cyllene, Κυλλήνη	destroy, I, ἀπόλλημι, διαφθείρω, καταλύω
confuse, I, ταράττω	Cyprus, Κύπρος	Dicaeopolis, Δικαιόπολις
confusion, ταραχή	Cyrus, Κῦρος	die, I, ἀποθνήσκω, τελευτάω
consider, I, ἡγεόμαι, σκοπέω, φράζομαι	Cyrene, Κυρήνη	difference to, it makes a, διαφέρει
consider of great importance, I, περὶ πολλοῦ ποιοῦμαι	D	difficult, χαλεπός
consider of greatest importance, I, περὶ πλείστου ποιοῦμαι	dance, χορός	difficulty, ἀπορία
consider of no importance, I, περὶ οὐδενὸς ποιοῦμαι	danger, κίνδυνος	difficulty, with, μόλις
consult (an oracle), I, χράομαι	dare, I, τολμάω	dinner, δεῖπνον
contend, I, ἀγωνίζομαι	darkness, σκότος	Dionysus, Διόνυσος
contest, ἀγών	daughter, θυγάτηρ, παῖς	direction of, in the, ἐπί
control, I, κρατέω	dawn, ἔως	directions, in all, πανταχόσε
converse with, I, διαλέγομαι	dawn, at, ἅμα ἔφ, ἐπὶ ^{τὴν} ἔω	disaster, συμφορά
Corinth, Κόρινθος	day, ἡμέρα	disband (an army), I, διαλύω
Corinthians, Κορίνθιοι	day before, on the, τῇ προτεραιᾳ	disembark, I, ἐκβαίνω ἐκ τῆς νεάς
corpse, νεκρός	dead, I am; perfect of ἀποθνήσκω	disorder, ἀταξία
correct, ὁρθός	dear, φίλος	disorder, in, ἀτάκτως, οὐδενὶ κόσμῳ
	death, θάνατος	disordered, ἀτακτος
	decide, I, δοκεῖ μοι	disperse, I, διαλύω
	decided, he, ἔδοξεν αὐτῷ	disregard, I, περιοράω
	dedicate, I, ἀνατίθημι	dissolve, I, καταλύω
		distant (from), I am, ἀπέχω

distressed, I am, βαρύνομαι, λύπεομαι	easy, ὁράδιος	err, I, ἀμαρτάνω, ἐξαμαρτάνω
distribute, I, νέμω	eat, I, δειπνέω, ἐσθίω	escape (from), I, ἀποφεύγω, διαφεύγω,
district, χωρίον	educate, I, παιδεύω	ἐκφεύγω, ὑπεκφεύγω
do, I, ἔργαζομαι, ποιέω, πράττω	education, παιδευσις	φεύγω, φεύγω
do (something) before (someone else), I, φθάνω	Egypt, Αἴγυπτος	escape the notice of, I, λανθάνω
do wrong, I, ἀδικέω	Egyptians, Αἰγύπτιοι	especially, μάλιστα
doctor, ἰατρός	eight, ὅκτω	Euboea, Εὔβοια
Dodona, Δωδώνη	eight hundred, ὅκτακόσιοι	Eurymedon River, the, Εὐρυμέδων ποταμός
dog, κύων	eighth, ὅγδοος	evacuate, I, ἀνίσταμαι
don't, μή	eighty, ὅγδοήκοντα	evacuation, ἀνάστασις
don't . . . any longer, μητέρι	either . . . or, εἴτε . . . εἴτε . . . ή . . . ή	even, καί
don't be afraid! Θάρρει	Eleusis, Ἐλευσίς	evening, ἐσκέρης
door, θύρα	eleven, ἑνδεκά	ever, ποτέ, πάποτε
double gates, πύλαι	eleventh, ἐνδέκατος	every, κάπας, πᾶς, κατά
doubtless, δήπου	embark, I, εἰς ναῦν εἰσβαίνω	every day, καθ' ημέραν
down, κατά, κάτω	empire, ἀρχή	everything, πάντα
drachma, δραχμή	empty, κενός	everywhere, πανταχοῦ
drag, I, ἔλκω	encamp, I, καθέζομαι, στρατοπεδεύω	evil, κακός
draw up in battle array, I, τάττω	encourage, I, παρακελεύομαι	examine, I, σκοπέω
dream, ὅνειρος	end, τελευτή	exceedingly, πάνυ
drink, I, πίνω	end, I, τελευτάω	excellence, ἀρετή
drive, I, ἐλαύνω	end, in the, τέλος	except, εἰ μή
drive away, I, ἀπελαύνω	end to, I put an, καταπάνω	except (for), πλήν
drive in, I, εἰσελαύνω	endure, I, ἀνέχομαι	exhort, I, παρακελεύομαι
drive out, I, ἐξελαύνω	enemy, ἔχθρος, πολέμιος	exist, I, ὑπάρχω
drop, I, καταβάλλω	enemy, the, ἐναντίοι, πολέμιοι	expect, I, δοκέω, ἐλπίζω, προσδοκάω
drunk, I am, μεθύω	enjoy, I, καθομαι, χράσματι	expectation, ἐλπίς
dwell, I, οἰκέω	enjoy (myself), I, τέρπομαι	expedition, στόλος
dwelling, οἰκησις, οἰκία, οἰκος	enslave, I, δουλόω	experience, πάθος
Dyme, Δύμη	enter, I, παρέρχομαι	experience, I, πάσχω
E	entertain, I, ξενίζω	explain, I, φράζω
each, ἕκαστος, κατά	entire, ὅλος	extinguish, I, σβέννυμι
each (of two), ἕκάτερος	entrance, εἴσοδος	extreme, ἔσχατος
each other, ἀλλήλων	entrust X to Y, I, ἐπιτρέπω	eye, ὄφθαλμός
eager, πρόθυμος	Epialtes, Ἔφιάλτης	
eagerness, προθυμία, σπουδή	Epidaurus, Ἐπίδαυρος	
earlier, πρότερον	equip, I, ἐξαρτύω, στέλλω	
earth, γῆ		
easier, ὁρίων		
easist, ὁρίστος		
easily, ὁρδίως		
		F
		fail, I, ἐξαμαρτάνω
		fall, I, πίπτω
		fall against, I, προσπίπτω
		fall down, I, καταπίπτω
		fall into, I, ἐμπίπτω
		fall into a certain state, I, καθίσταμαι

fall (of evening, etc.), γί-	first, πρότερον, πρώ-	frightened, Ι am, φοβέ-
γνεται	τον, πρώτος	ομαι
fall out, I, ἐκπίπτω	first, at, τὸ πρώτον	frightening, φοβερός
fall (upon), I, εἰσπίπτω,	five, πέντε	frightfully, δεινῶς
ἐμπίπτω, προσπίπτω	five hundred, πεντα-	from, ἀπό, παρά, πρός
false, ψευδής	κόσιοι	from somewhere, ποθέν
family, οικεῖοι	flee, I, φεύγω	from that place, ἐκεῖ-
family, of the, οικείος	flee (away), I, ἀποφεύγω	θε(v)
far, πολύ	flee for refuge, I, κατα-	from the rear, ἐκ τοῦ
fare, I, πράττω	φεύγω	ὅπισθε(v)
farm, κληρος	flee (out), I, ἐκφεύγω	from this place, ἐντεῦθεν
farm, I, γεωργέω	fleet, ναυτικόν, στόλος	from where, ὅθεν, ὁπό-
farmer, αὐτουργός	flight, φυγή	θεν
fate, δαίμων	flow in, I, εἰσρέω	from where? πόθεν;
father, πάππας, πατήρ	follow, I, ἀκολουθέω,	fully armed, ἐνόπλιος
fatherland, πατρίς	ἔπομαι	funeral pyre, πυρά
fault, πονηρία	food, σῖτος	Furies, the, Ἐρινύες
fear, δέος, φόβος	foolish, ἀνόητος, μω-	furthest, ἔσχατος
fear, I, φοβέομαι	ρος	
festival, ἑορτή, παν-	foot, ποῦς	G
ήγυρις	foot, on, πεζῇ, πεζός	garden, κῆπος
festival of Dionysus, Διο-	for, γάρ, εἰς, ἐπί, ὑπέρ	garrison, φρούριον, φυ-
νύσια	for the sake of, ἔνεκα	λακή
few, pl. of ὄλιγος	force, βία	gates, double, πύλαι
fewer, pl. of ἔλαττον	forced move, ἀνάστασις	gather, I, ἀγείρω, συλ-
fewest, pl. of ἔλαχιστος,	forced to move, I am, ἀν-	λέγω, συναγείρω
ὄλιγιστος	ισταμαι	gather together, I, συν-
field, ἀγρός	forces (military), δύ-	αγείρομαι
fierce, ἄγριος, καρτε-	ναμις	general, στρατηγός
ρός	foreigner, ξένος	geometry, γεωμετρία
fiercely, ἄγριως	forest, ὄλη	get, I, τυγχάνω
fifth, πέμπτος	forget, I, ἐπιλανθά-	get (into a certain state), I,
fifty, πεντήκοντα	νομαι	καθίσταμαι
fight, μάχη	former, πρότερος	get (myself) up, I, see
fight (against), I, μάχο-	formerly, πρότερον	αἴρω, ἐκαίρω
μαι	fortune, τύχη	get under way, I, αἴρω
fight by sea, I, ναυμαχέω	forty, τετταράκοντα	get up, I, ἀναβαίνω
fill, I, πληρόω	forward, εἰς τὸ πρόσ-	get up on, I, ἐπιβαίνω
finally, τέλος	θε(v)	giant, γίγας
find, I, εὑρίσκω	foul, μιαρός	gift, δῶρον
find fault with, I, μέμφο-	four, τέτταρες	girl, κόρη, παῖς, παρ-
μαι	four hundred, τετρα-	Θενος
find out, I, ἔξευρίσκω	κόσιοι	give, I, δίδωμι, παρα-
find out about X from Y, I,	fourth, τέταρτος	δίδωμι
πυνθάνομαι	free, ἐλεύθερος	give back, I, ἀποδίδωμι
fire, πῦρ	free, I, ἐλευθερόω	give in, I, ἐνδίδωμι
fire, I am on, καίομαι,	freedom, ἐλευθερία	give (in marriage), I, ἐκ-
κάιομαι	friend, φίλη, φίλος	δίδωμι
firm, βέβαιος	friendly, ἐπιτήδειος	give thanks to, I, χάριν

glad, ἔσμενος	grandfather, πάππος	have come, I, ή κω
glad, I am, ήδομαι	grapes, βότρυες	have departed/gone, I, οἴχομαι
glad to, I am, χαίρω	grapevine, ἄμπελος	have in mind, I, ἐν νῷ ἔχω
gladly, ἀσμενῶς, ἡδέως	gratitude, χάρις	have power over, I, κρα- τέω
go! ξθι	great, μέγας	having authority, κύριος
go, I, βαδίζω, βαίνω,	greater, μείζων	he, and, ὁ δέ
ἔρχομαι, πορεύο- μαι, φοιτάω, χωρέω	greatest, μέγιστος	head, κεφαλή
go, I will, είμι	greatly, μέγα, μεγάλως	headland, ρίον
go, to, ιέναι	Greece, Ἑλλάς	heal, I, ἀκέομαι, ιά- τρεύω
go away, I, ἀπέρχομαι, ἀποβαίνω, ἀπο- χωρέω	Greek(s), Ἑλλην(ες)	healthy, υγιής
go down, I, καταβαίνω	Greeks, Ἀχαιοί	hear, I, ἀκούω, πυνθά- νομαι
go forward, I, προ- έρχομαι, προβαίνω, προχωρέω	greetings! χαίρε	heart, καρδία
go in(to), I, εἰσβαίνω, εἰσέρχομαι, ἐπεισ- βαίνω	grieve, I, λῦπέω, δοῦ- ρομαι	heaven, οὐρανός
go on! ξθι δή	grieved (by), I am, ἀχθο- μαι, λῦπέομαι	Hellas, Ἑλλάς
go on board ship, I, εἰς ναῦν εἰσβαίνω	groan, I, στενάζω	Hellespont, Ἐλλήσπον- τος
go out against, I, ἐπεξ- έρχομαι	groan aloud, I, ἀνα- στενάζω	help, βοήθεια
go out (of), I, ἐκβαίνω, ἐξέρχομαι	ground, γῆ	help, I, παρίσταμαι, συλλαμβάνω, ώφε- λέω
go over, I, ἐπέρχομαι	grow angry (at), I, ὥργι- ζομαι	her, αὐτήν
go past, I, παρέρχομαι	guard, φυλακή, φύλακ-	Hera, "Ἡρᾶ
go through, I, διέρχομαι	guard, I, φρουρέω, φυ- λάττω	herald, κήρυξ
go to war, I, πολεμέω	gulf, κόλπος	here, δεῦρο, ἐνθάδε, ἐνταῦθα, ταῦτη, τῇδε
go toward, I, προσχωρέω	gymnastics, γυμναστική	here, I am, πάρειμι
go up, I, ἀνέρχομαι	H	Herodotus, Ἡρόδοτος
go up (onto), I, ἀνα- βαίνω	Halys River, "Αλυς	herself, of: see ἐμαυτοῦ
goat, αἴξ	hand, χείρ	hide, I, κρύπτω
God willing, σὺν θεοῖς	hand over, I, παρα- δίδωμι, παρέχω	hill, ὄρος
god, δαίμων, θεός	happen (to be doing X), I, τυγχάνω	him, αὐτόν
goddess, θεός	happens, it, γίγνεται	himself, of: see ἐμαυτοῦ
going out, ἔξοδος	happiness, εὐδαιμονία, ὅλβος	hit, I, βάλλω, τυγχάνω, τύπτω
gold coin, χρυσίον	happy, μακάριος, ὅλ- βιος	hit (upon), I τυγχάνω
golden, χρυσοῦς	harbor, λιμήν	hither, δεῦρο, ἐνθάδε, ἐνταῦθα
gone, I have, οἴχομαι	hare, λαγώς	hold out against, I, ἀντ- έχω
good, ἀγαθός, χρηστός	harm, I, βλάπτω	hold, I, ἔχω
good! εὖ γε	harmony, ἀρμονία	hold back, I, κατέχω
good luck, εὐδαιμονία	haste, σπουδή	hold onto, I, ᔁχομαι
good order, κόσμος	hasten, I, ὀρμάομαι, τίεμαι	holy, ιερός, ὅσιος, σε- μνός
goods χρήματα	hate, I, στυγέω	
Gordias, Γορδίης	hateful, ἔχθρός	
grain, σῖτος	have, I, ᔁχω	

home, οἰκία, οἶκος	impossible, ἀδύνατος	Ionia, Ἰωνία
home, at, κατ' οἶκον, οἶκοι	impostor, ἀλαζόν	Ionians, "Ιωνες
home, to, οἴκαδε	in, ἐν	is, he/she/it, ἔστι(v)
homeward, οἴκαδε	in, I am, ἔνειμι	island, νῆσος
honor, I, τιμάω	in addition to, πρός	Isthmus of Corinth, Ίσθμος
honor, τιμή	in all directions, πανταχόσε	it, αὐτόν, αὐτήν, αὐτό
hope, ἐλπίς	in any way, πως	it is necessary, δεῖ
hope, I, ἐλπίζω	in armor, ἐνόπλιος	itself, of: see ἐμαυτοῦ
hoplite, ὀπλίτης	in fact, δή, ἔργῳ	
horse, ἵππος	in no way, οὐδαμῶς	
horseman, ἵππεύς	in order, κόσμῳ	J
horseman, I am a, ἵππεύω	in order to, ἵνα, ὅπως,	jar, water, ύδρια
hostile, ἐναντίος,	ώς	jewelry, χρυσίον
έχθρος, πολέμιος	in respect of, παρά	join battle (with), I, συμβάλλω
house, οἰκία, οἶκος, οἰκίον	in the end, τέλος	journey, διάσ
house, of the, οἰκείος	in the middle of, κατά μέσον	journey, I, πορεύομαι
how, ως	in this way, ταύτῃ, τῇδε	judge, I, κρίνω
how? πῶς;	in time, ἐν καιρῷ	judgment, γνώμη
How are things? πῶς ἔχει τὰ πράγματα;	in truth, τῷ ὄντι	just, δίκαιος
How are you? πῶς ᔁχεις;	in turn, αὖ	just as, ωσπερ
How are you off for food? πῶς ᔁχετε τοὺς σίτους;	incapable, ἀδύνατος	justice, δίκη
how many? pl. of πόσος;	increase, I, αὔξανω	
how much? πόσος;	indeed, γε, δή, καὶ μήν, μάλιστά γε, μήν	K
however, μέντοι	infantry, πεζός	heep holy silence, I, εὐφημέω
human being, ἄνθρωπος	inferior, ἥττων	keep quiet, I, ήσυχάζω
hundred, a, ἑκατόν	inform, I, μηνύω	kill, I, ἀποκτείνω, κτείνω,
hundredth, ἑκατοστός	inhabit, I, οικέω	kindle, I, καίω or κάψω
hunger, λιμός	inhabitant, ἔνοικος	kindly, εὔμενής, εὐμενῶς
hunt(ing), ἄγρα	injure, I, ἀδικέω	king, βασιλεύς
hurry, I, σπεύδω	inn, οἰνοπάλιον	kingdom, βασιλεία
hurt, βλάπτω	inquire, I, πυνθάνομαι	knife, μάχαιρα
husband, ἀνήρ	inside, ἐνδον, ἐντός	knock on (a door), I, κόπτω
Hyrcanides, Ὑροιάδης	instead of, ἀντί	Knossos, Κνωσσός
hymn, I, ὑμνέω	intellect, διάνοια	know, I, ξέπισταμαι, οἶδα
I	intend (to), I, ἐννῷ ᔁχω, μέλλω	know, I do not, ἀγνοέω
I, ἐγώ; emphatic, ἔγωγε	intention, γνώμη, διάνοια	know, come to, I, γιγνώσκω
I am, εἰμί	intercept, I, ἀπολαμβάνω	knucklebone, ἀστράγαλος
idle, ἀγρός	interpreter, ἐρμηνεύς	
if, εἰ, ἐάν	into, εἰς	L
if only, εἰ γάρ, εἰθε	invade, I, εἰσβάλλω	labyrinth, λαβύρινθος
if perhaps, εἰ πως	invasion, εἰσβολή	Lacconians, the, Λακεδαιμόνιοι
if somehow, εἰ πως	involuntary(-ily), ἀκρι-	
ill, I am, νοσέω	inward, εἰσω	
immediately, εὐθές		
immortal, ἀθάνατος		

lack of spirit, ἀθύμια	libation, σπονδή	mainland, ἔπειρος
Laconian, Λάκανιος	lie, I, κείμαι, ψεύδομαι	make, I, ποιέω
land, γῆ, ἔπειρος,	lie at anchor, I, ὁρμέω	make a libation, I, σπον-
χώρα	lie before, I, πρόκειμαι	δὴν ποιοῦμαι
land, on or by, κατὰ γῆν	lie down, I, κατάκειμαι	make a mistake, I, ἀμαρ-
lap, κόλπος	lie near, I, ἐπίκειμαι	τάνω, ἔξαμαρτάνω
large, μακρός, μέγας	lie off, I, ἐπίκειμαι	make a (peace) treaty, I,
larger, μείζων	lies, ψεύδη	σπένδομαι, σπονδᾶς
largest, μέγιστος	life, βίος, ζωή	ποιοῦμαι
last, τελευταῖος	lift, I, αἴρω, ἐπαίρω	make peace, I, σπένδο-
late, ὕψε	light, I, καίω, κάψω	μαι
later, μετά, ὕστερον	like, ὅμοιος	make ready, I, ἀρτίω
later, not much, οὐ διὰ	like, I am, ξοικα	make war, I, πολεμέω,
πολλοῦ	likely to, I am, ξοικα	πόλεμον ποιοῦμαι
laugh I, γελάω	lion, λέων	make X angry, I, ὀργίζω
law, νόμος	listen (to), I, ἀκούω	make X sit down, I, καθ-
lawsuit, δίκη	live, I, *ζάω, οἰκέω	ίζω
lazy, ἀργός	long, μακρός	make X stand up, I, ἀν-
lead, I, ἄγω, ἡγέομαι;	long ago, πάλαι	ιστημι, ἵστημι
(of roads) φέρω	long (of time), πολὺς	makes a difference to, it,
lead around, I, περιάγω	long time, after a, διὰ	διαφέρει
lead away, I, ἀπάγω	πολλοῦ	man, ἄνηρ, ἄνθρωπος
lead forward, I, προάγω	look! οἶδού	man, young, νεανίας
lead in, I, εἰσάγω, εἰσ-	look, I, βλέπω	manner, τρόπος
ηγέομαι	look at, I, θεάομαι, σκο-	many, pl. of πολὺς
lead out, I, ἐξάγω	πέω	many times, πολλάκις
leaders, πρῶτοι	look away, I, ἀποβλέπω	march, I, ἐλαύνω, πο-
learn, I, αἰσθάνομαι,	look down on, I, καθ-	ρεύομαι
γιγνώσκω, μανθάνω	οράω	march against, I, ἐπι-
learn by inquiry, I, πυν-	look for, I, ζητέω	στρατεύω
θάνομαι	look up, I, ἀναβλέπω	march away, I, ἀπ-
least, ἐλάχιστος, ἥκι-	loose/loosen, I, λύω	ελαύνω
στα	lose, I, ἀπόλλυμι	march out against, I, ἐπ-
least of all, ἥκιστά γε	loss, I am at a, ἀπορέω	εξέρχομαι
leave, I, λείπω	loss, state of being at a,	marching forth, ἔξοδος
leave behind, I, κατα-	ἀπορίᾳ	market place, ἀγορά
λείπω	lot, δαίμων	marriage, γάμος
left hand, ἀριστερά	loudly, μέγα	marshal, I, τάττω
legitimate, κέριος	love, I, ἐράω, φιλέω	master, δεσπότης
lengthy, χρόνιος	luck, τύχη	mathematics, μαθημα-
Leonidas, Λεωνίδης	luck, with, σὺν θεοῖς	τικά
less, ἔτειν	Lydia, Λύδια	matter, πρᾶγμα
let be, I, ἔάω	Lydian, Λύδιος	may, ἔξεστι(v)
let go, I, ἀφίημι, ἔημι,	Lydians, Λύδοι	me, με
μεθίημι	lyre player, κιθαριστής	meal, δεῖπνον
let it be so! ἔστω		meanwhile, ἐν . . .
letter (of the alphabet),		τούτῳ
γράμμα		measure, μέτρον
Leucadian, Λευκάδιος		Medes, Μῆδοι
Leucas, Λευκάς		Median, Μηδικός

M

meet, I, έντυγχάνω	Mount Olympus, "Ολύμπος	nine, ἑννέα
Megara, Μέγαρα	mountain, ὄρος	nine hundred, ἑνακόσιοι
Melissa, Μέλισσα	mountain pass, στενά	ninety, ἑνενήκοντα
members of the household, οἰκεῖοι	mouth, στόμα	ninth, ἑνατος
Memphis, Μέμφις	move, ἀνάστασις	no, μηδείς, οὐδαμῶς,
merchant, ἔμπορος	move, I, ἀνίσταμαι,	οὐδεῖς, οὐδέν, οὐχί
merchant ship, ὀλκάς	κινέω	no longer, μηκέτι, οὐκέτι
message, φῆμη	much, πολύ, πολύς	no one, μηδείς, οὐδείς
messenger, ἄγγελος	mule, ἡμίονος	noble, ἄριστος
Messenians, Μεσσήνιοι	multitude, πλῆθος	nor, μηδέ, μήτε, οὐδέ
middle (of), μέσος	murder, φόνος	not, μή, οὐ, οὐκ, οὐχ,
middle of, in the, κατὰ μέσον	music, μουσική	οὐχί
military expedition, ἔξοδος	must, δεῖ, χρή	not, and, μηδέ, οὐδέ
mind, νοῦς	my, ἐμός	not at all, ήκιστά γε
mind, have in, I, ἐν νῷ έχω	Mycale, Μυκαλή	not even, οὐδέ
minded, I am, φρονέω	Mycenae, Μυκῆναι	not much later, οὐ διὰ πολλοῦ
mine, ἔμος	Myrrhine, Μυρρίνη	not only ... but also, αὐτόνοι ... ἀλλὰ καὶ
Minos, Μίνως	Mysians, Μύσοι	not working, ἄργος
Minotaur, Μίνωταυρος	myself, οφ, ἐμαυτοῦ	nothing, μηδέν, οὐδέν
misfortune, πάθος, συμφορά	N	now, ήδη, νῦν
miss, I, ἀμαρτάνω, ἔξαμαρτάνω	name, δνομα	nowhere, οὐδαμοῦ
mistake, I make a, ἀμαρτάνω	name, by, δνόματι	number, ἀριθμός, πλῆθος
mistaken, I am, ἀμαρτάνω	name, I, δνομάζω	numberless, μῆρίοι
moderation, σωφροσύνη	narrow, στενός	nymph, νύμφη
Molycreon, Μολύκρειον	narrows, στενά	O
money, ἀργύριον, χρήματα, χρῆσιον	nature, φύσις	O, ο
month, μήν	nature, I am by, πέφυκα	oar, κώπη
monument, μνημεῖον	Naupactus, Ναύπακτος	oath, ὅρκιον, ὅρκος
more, μᾶλλον, πλείων/πλέων, πλέον	naval battle, ναυμαχία	obey, πείθομαι
more, and what is, καὶ δὴ καὶ	near, ἐγγύς, πρός	oblige, I, χαρίζομαι
most, μάλιστα, πλειστα	nearby, ἐγγύς	obol, ὁβολός
most of all, μάλιστα	nearly, ἐγγύς	obstruct, I, ἐμποδίζω
most swiftly/quickly, τάχιστα	necessary, it is, ἀνάγκη	Odysseus, Ὀδυσσεύς
mother, μήτηρ	ἐστί(ν), δεῖ, χρή	of one another, ἀλλήλων
motion, set in, I, ὀρμάω	necessity, ἀνάγκη	of some kind, ποιός
motionless, ἀκίνητος	neither ... nor, μήτε ... μήτε, οὔτε ... οὔτε	of some size, ποσός
mount, I, ἐπιβαίνω	never, οὐδέποτε	of sound mind, σώφρων
	never yet, οὐδεπάποτε	of stone, λίθινος
	nevertheless, ὥμως	offering, temple, ἀνάθημα
	new, νέος	often, πολλάκις
	next, εἶτα	oh, that, εἰ γάρ, εἴθε
	next day, on the, τῇ	oh misery! οἵμοι κακοδαιμόνιον
	ὑστεραίᾳ	Oinoe, Οινόη
	night, νύξ	
	Nike, Νίκη	
	Nile, Νεῖλος	

old, γεραιός, γέρων	overtake, I, κατα- λαμβάνω	persuade, I, πείθω
old, (of), παλαιός	overturn, I, καταστρέφω	Phalerum, Φάληρον
old man, γέρων	ox, βοῦς	Pheidias, Φειδίας
olive, ἔλατος		Philip, Φίλιππος
olive tree, ἔλατος	P	Phormio, Φορμίων
on, ἐν, ἐπί, κατά, πρός	pain to X, cause, I, λῦπέω	Phrygian, Φρύγιος
on behalf of, ὑπέρ	palace, βασίλεια, οἰ- κίον	pick up, I, ἀνατρέμω
on fire, I am, καίματι,	panic, φόβος	pious, ὅσιος
κάθομαι	Panormus, Πάνορμος	Piraeus, Πειραιεύς
on foot, πεζῇ, πεζός	papa, πάππας	pity, I, σικτήρω
on guard, I am, φρουρέω	parent, τεκών	place, τόπος, χωρίον,
on the day before, τῇ προτεραιᾳ	part, μέρος	χῶρος
on the next day, τῇ ὑστε- ρᾳ	part, I, διίσταμαι	place, I, καθίζω, τίθημι
on the one hand . . . and on the other hand . . . ; on the one hand . . . but on the other hand . . . , μέν . . . δέ . . .	Parthenon, Παρθενών	place, to another, ἄλλοσε
once, ποτέ	particular, and in, καὶ δὴ καί	place, to this, ἐνθάδε
one, εἷς	parts, to many, πολλα- χόσε	plague, νόσος
one another, of, ἀλλή- λων	pass in, I, παρέρχομαι	plain, πεδίον
one or the other (of two), ἕτερος	pass over, I, διαβάλλω	plan, βουλή
one . . . the other, the, δὲ μὲν ἕτερος . . . δὲ ἕτερος	pass (through the moun- tains), πελλαῖ	plan, I, βουλεύομαι, βούλεύω
only, μόνον, μόνος	past, παρά	Plato, Πλάτων
onto, εἰς, ἐπί, πρός	path, ἀτραπός	play the lyre, I, κιθαρίζω
open, I, ἀνοίγωμι	patient, I am, ἀνέχομαι	pleasant, ήδος
opinion, γνώμη	Patrae, Πάτραι	pleasantly, ήδεως
oppose, I, ἀντίομαι	Pausanias, Παυσανίας	pleasing, it is, ἀρέσκει
opposed, ἀναντίος	pay, ἀποδίδωμι, μισ- θός	plot against, I, ἐπι- βούλεύω
opposite, ἀναντίος	peace, εἰρήνη	plow, I, ἀρόω
or, ἢ	peace treaty, σκονδαῖ	plow, ἄροτρον
oracle, μαντεῖον, χρη- στήριον	Peloponnesians, Πελο- ποννήσιοι	Pnyx, the, Πνύξ
oracular response,	Peloponnesus, the, Πε- λοποννησος	poet, ποιητής
χρησμός	pelt, I, βάλλω	politician, ρήτωρ
order, I, κελεύω	penalty, δίκη	ponder, I, ἐνθυμέομαι
other, ἄλλος	people, ἔθνος	Pontus, Πόντος
ought, χρή	people, the, δῆμος	poor, τλήμων
our, ἡμέτερος	perceive, I, αισθάνομαι, γιγνώσκω	poor devil! οἴμοι κακο- δαιμων
out of, ἐκ, ἐξ	perhaps, ἴσως, ποὺ	Poseidon, Ποσειδών
out of the way, ἔκτοπος	Pericles, Περικλῆς	position, τάξις
outside of, ἐκτός, ἔξω	perish, I, ἀπόλλυμαι	possible, δυνατός
over, ὑπέρ	perplexity, ἀκορία	possible, it is, ξέστι(v)
overlook, I, περιοράω	Persian, Περσικός	post, I, τάττω

power over, I have, κρατέω	put in, I, ειστίθημι	remove, I, ἔξαιρέω
powerful, δυνατός	put out, I, σβέννυμι	repent, I, μεταγιγνώσκω
practice, I, μελετάω	put out to sea, I, ἀνάγομαι	report, φήμη
praise, ἔπαινος	put X into a certain state, I, καθίστημι	resist, I, ἀντέχω
praise, I, ὑμνέω	put X on Y, I, ἐπιτίθημι	responsibility, αἰτία
prayer, εύχη	pyramid, πυραμίς	responsible (for), αἴτιος
pray that, I, εὔχομαι	Pythia, the, Πυθία	rest, I, ἀναπαύομαι,
pray (to), I, εὔχομαι		ἡσυχάζω
precinct, sacred, τέμενος		rest (of), ἄλλος
preparation, παρασκευή		retire, I, ὑποχωρέω
prepare, I, παρασκευάζομαι, παρασκευάζω		retreat, I, ἀναχωρέω
present (at), I am, πάρειμι	quack, ἀλάζων	retribution, νέμεσις
presidents, πρυτάνεις	quick, ταχύς	return, I, ἀναχωρέω,
prevail, I, κρατέω	quickly, κατὰ τάχος, ταχέως	ἀποδίδωμι, ἐπανέρχομαι
priest, ἱερέος	quickly, most, τάχιστα	return (home), νόστος
prison, δεσμωτήριον	quiet, ἡσυχος	return home, I, νοστέω
private person, ἴδιωτης	quiet, keep, I, ἡσυχάζω	revel, I, κωμάζω
privately, ἴδιᾳ	quietness, ἡσυχία	reveal, ἀποφαίνω
probably, κατ' εἰκός		revolt from, I, ἀφίσταμαι
procession, πομπή	R	reward, μισθός
proclaim, I, προλέγω	race, γένος	Rhion, Ρίον
produce, I, φύω	raise (up), I, αἴρω, ἀνιστῆμι, ἐπαίρω	rhythm, ρυθμός
propitious, ἔλεως	rank, τάξις	ride a horse, I, ἵππεω
prosperity, εὐδαιμονία, δλβος	ransom, I, λήσομαι	right, δεξιός, δίκη, ὁρθός
prosperous, δλβιος	rather, μᾶλλον	right, I am, δρθῶς
Protagoras, Πρωταγόρας	rather than, μᾶλλον ἢ	γιγνώσκω
prove, I, ἀποφαίνω	ravage, I, τέμνω	right hand, δεξιά
proved to be, I am, φαίνομαι	read, I, ἀναγιγνώσκω	right time, καιρός
provide, I, παρέχω	ready, ἔτοιμος	right time, just at the, εἰς καιρόν
prudence, σωφροσύνη	ready, I am, ὑπάρχω	river, ποταμός
prudent, σώφρων	really, ἀτεχνῶς	road, ὁδός
Pteria, Πτερία	rear, from the, ἐκ τοῦ ὅπισθε(ν)	robe, πέπλος
Pterians, Πτερίοι	reason, λόγος	rough, τραχύς
punish, I, κολάζω	receive, I, δέχομαι	rough, I am, κυραίνω
pupil, μαθητής	regard to, with, κατά	round, στρογγύλος
pure, καθαρός	regular, κύριος	rout, τροπή
purify, I, καθαίρω	rejoice, I, τέρπομαι, χαίρω	row, I, ἐρέσσω
pursue, I, διώκω, ἐπιδιώκω	relate, I, ἔξηγέομαι	rower, ἐρέτης
push, I, ὀθίζομαι	relations, οἰκεῖοι	ruin, I, ἀπόλλυμι
put, I, βάλλω, τίθημι	release, I, ἀφίημι, ἤημι	rule, ἀρχή
put an end to, I, καταπαύω	reluctantly, μόδις	rule, I, ἀρχω, βασιλεύω, κρατέω
	remain, I, παραμένω	rule (over), I, βασιλεύω
	remain in, I, ἐμμένω	run, I, τρέχω
	remember, I, μέμνημαι	run together, I, συντρέχω
	remind, I, ἀναμιμνήσκω	
	removal, ἀνάστασις	

run toward, I, προσ-	schoolmaster, γραμμα-	set out, I, αἴρω, ὁρμάο-
τρέχω	τιστής	μαι, ὁρμάω
rush, I, ὁρμάομαι, ὁρ-	Scythia, Σκυθία	set up house, I, κατα-
μάω	sea, θάλαττα	σκευάζομαι
S	sea, by, κατὰ θάλατταν	set X down, I, κατα-
sack, I, πορθέω	sea battle, ναυμαχία	τίθημι
sacred, ιερός	seat myself, I, καθίζομαι	set X in motion, I, ὁρμάω
sacred precinct, τέμενος	second, δεύτερος	set X up, I, ἀνατίθημι,
sacrificial victim, ιερεῖον	second prize, δευτερεῖα	ἀνίστημι, ἵστημι,
sacrifice, θυσία	second time, a, (τὸ) δεύ-	καθίστημι
sacrifice, I, θύω	τερον	seven, ἑπτά
sad, I am, λυπέομαι	see, I, βλέπω, θεάμαι,	seven hundred, ἑπτα-
safe, ἀσφαλής	θεωρέω, δράω	κόσιοι
said, he/she, ἔφη	seed, σπέρμα	seventh, ἑβδομός
said, I/they, εἶπον	seek, I, ζητέω	seventy, ἑβδομήκοντα
said, they, ἔφασαν	seem, I, δοκέω,	shameful, αἰσχρός
sail, I, πλέω	φαίνομαι	sheep, πρόβατα
sail against, I, ἐπικλέω	seems, as it, ὡς δοκεῖ	sheepfold, αὐλιον
sail along, I, παραπλέω	seems (good), it, δοκεῖ	shepherd, ποιμῆν
sail around, I, περιπλέω	seems good to me, it,	shield, ἀσπίς
sail away, I, ἀποπλέω,	δοκεῖ μοι	ship, ναῦς
ἐκπλέω	seize, I, λαμβάνομαι	ship, merchant, ὄλκας
sail by, I, παραπλέω	-self, -selves, αὐτός	ship's captain, ναύ-
sail in(to), I, εἰσπλέω	self-controlled, σώφρων	κληρος
sail out, I, ἐκπλέω	self-control, σωφροσύνη	shirk, I, δικνέω
sail past, I, παραπλέω	sell, I, ἀποδίδομαι	shoulder, δρός
sail toward, I, προσπλέω	send, I, ἀφίημι, ἤημι,	shout, βοή
sail with, I, συμπλέω	πέμπω, στέλλω	shout, I, ἀνακράζω,
sailor, ναύτης	send against, I, ἐπιπέμπω	βοάω
sails, ιστία	send around, I, περι-	show, I, ἀποφαίνω,
Salamis, Σαλαμίς	πέμπω	δείκνυμι, δηλώω,
same, αὐτός	send away, I, ἀποπέμπω,	σημαίνω, φαίνω,
same time, at the, ἡμέρα	ἀφίημι	φράζω
Samos, Σάμος	send for, I, μετα-	show favor to, I,
sanctuary of Asclepius,	πέμπομαι	χαρίζομαι
'Ασκληπιεῖον	send in, I, ἐπιπέμπω	shown to be, I am, φαί-
Sardis, Σάρδεις	send off, I, ἀποστέλλω	νομαι
sausage-seller, ἀλλαντο-	send out, I, ἐκπέμπω	Sicily, Σικελία
πώλης	send with, I, συμπέμπω	sick, I am, κάμνω,
savage, ἄγριος	send X through Y, I, δια-	νοσέω
savagely, ἄγριως	πέμπω	sight-seeing, θεωρία
save, I, ἀφαιρέομαι,	separate, I, διίσταμαι	sign, σημεῖον
σφέω	servant, θεράπων, ύπη-	sign, I, σημαίνω
say, I, ἀγορεύω, λέγω,	ρέτης	signal, I, σημαίνω
φημί	set, I, καθίζω	silence, σιγή
say, they, φασί(ν)	set down, I, κατατίθημι	silent, I am, σιγάω
saying, φήμη	set free, I, ἐλευθερώω	silver, ἀργύριον
says, he/she, φησί(ν)	set loose, I, μεθίημι	Simonides, Σιμωνίδης
scarcely, μόλις	set myself in motion, I,	simply, ἀτεχνῶς
	δρμάομαι	since, ἐπεί, ἐπειδή

sing, I, φῦω	somewhere, to, ποι	step out, I, ἐκβαίνω
sink, I, καταδύω	son, παῖς, υἱός	stern (of a ship), πρύμνη
sit (down), I, καθ-	soon, δι' ὀλίγου, οὐ	still, ἔτι
έζομαι, κάθημαι,	διὰ πολλοῦ	sting, I, δάκνω
καθίζομαι, καθίζω	sophist, σοφιστής	stone, λίθος
sit down, I make X, καθ-	sorrowful, I am, λυπέ-	stone, of, λίθινος
ίζω	ομαι	stop X, I, ζετημι, παύω
six, ἔξι	soul, ψυχή	stop (doing X), I, παύο-
six hundred, ἑξακόσιοι	soundness of mind, σω-	μαι
sixth, ἕκτος	φροσύνη	storm, χειμών
sixty, ἑξήκοντα	sow, I, σπείρω	story, λόγος, μῦθος
size, μέγεθος, πλῆθος	spare, I, φείδομαι	straight, εὐθύς, ὁρθός
skilled, σοφός	Spartan, Σπαρτιάτης	straightway, αὐτίκα,
skilled (at), δεινός	Spartans, the, Λακεδαι-	εὐθύς
skilled in or at, ἐμπειρος	μόνιοι	straits, στενά
sky, οὐρανός	speak, I, ἀγορεύω,	stranger, ξένος
slave, δοῦλος	λέγω, φωνέω	strength, δύναμις,
slay, I, σφάζω, φονεύω	speaker, ῥήτωρ	ῥωμή
sleep, ύπνος	spear, δόρυ	strike, I, βάλλω, κόπτω,
sleep, I, καθεύδω	speech, φωνή	τύπτω
slow, βραδύς	Sphinx, Σφίγξ	strike with a ram, I, ἐμ-
slowly, βραδέως	spirit, δαιμον, θῦμος,	βάλλω
small, μικρός, ὀλίγος,	προθυμία	strong, καρτερός, ισχυ-
σμικρός	spoke, I/they, εἶπον	ρός
smaller, ἐλάττιων, μι-	spring, ἔαρ, κρήνη	stronger, κρείττων
κρότερος	stade, στάδιον	strongest, κράτιστος
smallest, ἐλάχιστος, μι-	stake, μοχλός	struggle, ἀγάν
κρότατος, ὀλίγιστος	stand around, I, περι-	study, I, μελετάω
so, οὖν, οὕτω(ς)	ίσταμαι	stupid, ἀμαθής
so as to, ὥστε	stand away from, I, ἀφ-	subdue, I, καταστρέ-
so great, τοσόδε, το-	ίσταμαι	φομαι
σοῦντας	stand by, I, παρίσταμαι	such as the following,
so many, pl. of τοσόδε,	stand firm, I, ὑπομένω	τοιόδε
τοσοῦντας	stand near, I, ἐφίσταμαι,	such, τοιοῦτος, τοι-
so that, ίνα, ὅπως, ὥστε	παρίσταμαι	όδε
so that . . . not, ίνα μή	stand up! ἀνάστηθι	suddenly, ἑξαίφνης
soldier, στρατιώτης	stand up, I, ἀνίσταμαι	suffer, I, πάσχω
Solon, Σόλων	stand up against, I, ἀνθ-	suffer pain, I, ὀδυνῶμαι
some, ἕνιοι, τις	ίσταμαι	sufficient, ίκανός
some . . . others, ἄλλοι	stand X up, I, ἀνίστημι	suitable for, ἐπιτήδειος
. . . ἄλλοι	start, I, ὀρμάομαι, ὄρ-	summon, I, παρακαλέω
some to some places . . .	μέω	sun, ἥλιος
others to other places,	state of being at a loss, the,	suppliant, ικέτης
ἄλλοι ἄλλοσε	ἀκορία	supply, I, παρέχω
somehow, πως	station, I, τάπτω	suppose, I, δήκου, ἐλπί-
someone, something, τις,	statue, εἰκών	ζω, πον
τι	stay, I, μένω	surely, δήπου
sometime, ποτέ	steady, βέβαιος	survive, I, παραμένω
somewhere, πού	steersman, κυβερνήτης	sweet, ήδης
somewhere, from, κοθέν	step, I, βαίνω	sweetly, ήδέως

swift, ταχύς
swiftly, ταχέως
sword, ξίφος

T

take, I, ἄγω, αἴρεω, κομίζω, λαμβάνω
take across, I, διακομίζω
take away for myself, I, ἀφαιρέομαι
take care (for), I, ἐπιμελέομαι
take down (sails), I, στέλλω
take hold of, I, λαμβάνωμαι
take in, I, εἰσάγω, εἰσκομίζω
take out, I, ἔξαιρέω
take to heart, I, ἐνθυμέομαι
take to the field, I, στρατεύω
take up, I, ἀνατρέομαι
taken, I am, ἀλίσκομαι
talk, I, λαλέω
talk nonsense, I, φλυᾶρέω
talk to, I, διαλέγομαι
taste, I, γεύομαι
teach, I, διδάσκω
teacher, διδάσκαλος
tell! εἰπέ
tell, I, ἀγγέλλω, λέγω
tell (of), I, φράζω
tell (someone to do something), I, κελεύω
Tellus, Τέλλος
temple, ιερόν
temple offering, ἀνάθημα
ten, δέκα
tenth, δέκατος
ten thousand, μύριον
ten thousandth, μύριοστός
terrible, δεινός
terrible things, δεινά
terribly, δεινῶς
terrifying, φοβερός
test, πειρα
than, οὐ

thank, I, χάριν ἀποδίδωμι
thanks, χάρις
that, ἐκεῖνος, ὅπως, δεῖς,
δσπερ, δτι, ώς, δστε
the, δ, ή, τό^{το}
theater, Θέατρον
them, αὐτοίς, αὐτάς,
αὐτά
Themistocles, Θεμιστοκλῆς
then, είτα, ἐνταῦθα
(δή), ἔπειτα, οὖν,
τότε
thence, ἐκεῖθεν
there, ἐκεῖ, ἐνθάδε,
ἐνταῦθα
there, I am, πάρειμι
there, to, ἐκεῖσε
thereafter, ἔπειτα
Thermopylae, Θερμοπόλαι
Theseus, Θησεύς
things: use neuter plural of
adjective
things, χρήματα
think, I, γιγνάσκω, δοκέω, ήγέομαι, νομίζω, οἶμαι, φρονέω
think?, What do you, τίνα γνώμην ἔχεις;
think about, I, φράζομαι
think it best, I, δοκεῖ μοι
third, τρίτος
thirteen, τρεῖς καὶ δέκα
thirty, τριάκοντα
this, pl., these, οὗτος
this here, pl., these here,
ὅδε
thither, ἐκεῖσε, ἐνθάδε,
ἐνταῦθα
those, pl., of ἐκεῖνος
thousand, α, χίλιοι
thousandth, χιλιοστός
thread, λίνον
three, τρεῖς
three hundred, τριάκοσιοι
Thriasian, Θριάσιος

through, διά, κατά^{το}
throw, I, ἀφίημι, θημι,
βάλλω
throw a javelin at, I, εἰσηκοντίζω
throw (at), I, ἐφίημι
throw down, I, καταβάλλω
throw out, I, ἀκβάλλω
Thunderer, Θρόμιος
thus, σύτω(ς)
tie, I, δέω
tilled fields, τὰ ἔργα
time, χρόνος
time, (right), καιρός
Timocrates, Τιμοκράτης
tin, καττίτερος
tired, I am, κάμνω
to, εἰς, ἐπί, παρά,
πρός, ώς
to another place, ἄλλοσε
to Athens, Ἀθήναζε
to blame (adj.), αἴτιος
to home, οἴκαδε
to many parts, πολλαχόσε
to other places, ἄλλοσε
to school, εἰς διδασκάλων
too late, ὀψέ
top (of), ἄκρος
toward, ἐπί, πρός
tower, πύργος
township, δῆμος
tragedy, τραγῳδία
treasure, θησαυρός
treasury, θησαυρός
treaty, δρκια
tree, δένδρον
trial, πειρα

tribe, ἔθνος	V	wave, κῦμα
trireme, τριήρης	very, μάλα, πάνυ	way, δόδες, τρόπος
trophy, τροπαιὸν	very big, μέγιστος	way, in any, πως
trouble, πῆγμα	very good, ἄριστος	way, in this, ταύτῃ
Troy, Τροία	very great, πλεῖστος	we, ήμεῖς
true, ἀληθής	very many, pl. of πλεῖ-	weaker, ήττων
truelly, ἀληθῶς, καὶ	στοις	wealth, πλοῦτος
μήν, μήν	very much, μάλιστα,	weapons, ὅπλα
trust, I, πιστεύω	σφόδρα	weep, I, δακρύω
truth, ἀληθεία, ἀλη-	vex, I, λύπειν	well, εὖ, καλῶς
θές, ἀληθῆ	vexed (at), I am, ἄχθο-	well, I am, καλῶς ἔχω
truth, in, τῷ δόντι	μαι	well done! εὖ γε
try, I, πειράματι, πει-	victim, sacrificial,	what? τί; τίς;
ράω	ἱερεῖον	What do you think? τίνα
turn, I, στρέψω, τρέπω	victory, νίκη	γνώμην ἔχεις;
turn around, I, ἀνα-	viewing, θεωρία	whatever, διὰ τί,
στρέψω, ἐπιστρέψω	villainous, μιαρός	(πάντα) δσα ἀν
turn(ing), τροπή	violence, βία	when, ἐπεί, ἐπειδή,
turn (myself), I, τρέ-	virtue, ἀρετή	δπότε, δτε, ώς
πομαι	visit, I, φοιτάω	when? πότε;
twelfth, δωδέκατος	voice, φήμη, φωνή	whence, ὅθεν, ὁπόθεν
twelve, δώδεκα	vote, I, ψηφίζομαι	whence? πόθεν;
twentieth, εἰκοστός		whenever, ἐπειδάν,
twenty, εἴκοσι(v)		δταν, δπόταν
twenty-one, είς καὶ		where, ἡπερ, ὅπου,
εἴκοσι(v)		οὖπερ
two, δύο		where? ποῦ;
two hundred, διακόσιοι		where?, from, πόθεν;
		where (in the world)? ποῦ
		γῆς;
U	W	where to? ποῖ;
under, ὑπό	wage war, I, στρατεύ-	whether, εἰ
understand, I, συνίημι,	ομαι, στρατεύω	(whether)... or,
ἐπίσταμαι, μαν-	wagon, ἄμαξα	πότερον ... ἢ
θάνω	wait (for), I, μένω, περι-	which, δς, δσπερ
unjust, ἄδικος	μένω, ὑπομένω	which? τί; τίς;
unless, εἰ μή	wake up, I, ἐγείρομαι	which (of two)? πότερος
unmoved, ἀκίνητος	wake X up, I, ἐγείρω,	while, ἐν φ, ἔως
until, ἔως, ἔως ἂν,	έξεγείρω	whither? ποι;
πρίν, πρὶν ἂν	walk, I, βαδίζω, βαίνω,	who? τίς;
unusual, ἔκτοκος	πορεύομαι	who, whose, whom,
unwilling(ly), ἄκων	wall, τεῖχος	which, that, δς, δσπερ
up, ἀνά, ἄνω	wand, ῥάβδος	whoever, δστις ἀν,
upon, ἐπί, πρός	want, I, βούλομαι, δέ-	δσοι ἀν, πάντες
uproar, θόρυβος	ομαι	δσοι ἀν
us, ἡμῶν, ἡμῖν, ἡμᾶς	war, πόλεμος	whole, ἅπας, ὅλος, πᾶς
use, I, χράομαι	war, I go to, πολεμέω	why? τί;
useful, χρήσιμος.	war, I make, πολεμέω	wickedness, πονηρία
χρηστός	ward off, I, ἀμύνω	wife, γυνή
useless, ἀχρηστός	ward off X from myself, I,	wild, ἄγριος

wildly, ἀγρίως	within, ἐντός	X
wild beast, θηρίον	withstand, I, ἀνθίσταμαι	Xanthias, Ξανθίας
will go, I, εἰμι	wolf, λύκος	Xanthippus, Ξανθίππος
willing, I am, ἔθέλω	woman, γυνή	Xerxes, Ξέρξης
win, I, νικάω	wonder at, I, θαυμάζω	
wind, ἄνεμος, πνεῦμα	woods, δῆλη	Y
wine, οἶνος	word, λόγος	year, ᾧτος
wine-shop, οίνοπάλιον	work, ἔργον, πόνος	yield, I, εἴκω, ἐνδίδωμι
wing, κέρας	work, I, ἐργάζομαι,	yoke, I, ζεύγνυμι
winter, χειμών	πονέω	you, pl., δύμεῖς
wisdom, σοφία, σωφρο-	worry, I, φροντίζω	you, sing., σύ
σύνη	worse, κάκιον, κακίων,	young man, νεανίας
wise, σοφός	χείρων	young, νέος
wise man, σοφιστής	worst, κάκιστα, κάκι-	your, pl., δύμέτερος
wish, I, βούλομαι,	στος, χείριστος	your, sing., σός,
ἔθέλω	worthy (of), ἄξιος	yourself, of, σεαυτοῦ
with, μετά, σύν	wrecked ship, ναυάγιον	
with difficulty, μόλις	wretched, τλήμων	Z
with luck, σὺν θεοῖς	write, I, γράψω	Zeus, Ζεύς
with regard to, κατά	writing, γράμματα	Zeus, by, μὰ Δία
withdraw, I, ἀναχωρέω	wrong X, I, ἀδικέω	Zeus, O, ὦ Ζεῦ
		Zeus, yes by, ναι μὰ Δία

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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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