C.A.E. Luschnig's *An Introduction to Ancient Greek: A Literary Approach* prepares students to read Greek in less than a year by presenting basic traditional grammar without frills and by introducing real Greek written by ancient Greeks, from the first day of study. The second edition retains all the features of the first but is more streamlined, easier on the eyes, more gender-inclusive, and altogether more 21st century. It is supported by a website for teachers and learners at http://worldwidegreek.com.

"I have used C.A.E. Luschnig’s text for my beginning Greek sequence for over twenty years. I find that her approach brings students to competency quickly and efficiently. The new version improves what was already a good text, keeping the many exercise sentences, providing a realistic selection of ‘real Greek’ readings with translation aids conveniently below. The proof is in the pudding: after doing beginning Greek with Luschnig’s text, my Greek students have been able to move easily to the second year reading classes in either Euripides or Plato."

—KARELISA HARTIGAN, Professor of Classics, University of Florida

"Luschnig's excellent *An Introduction to Ancient Greek* offers a thorough and clear account of grammar and syntax, copious exercises for practice, and a wonderful array of brief passages from ancient authors for translation and discussion. My students and I have used the text happily for years, and this new edition is even better than its predecessor."

—DEBORAH H. ROBERTS, William R. Kennan, Jr. Professor of Comparative Literature and Classics, Haverford College

"An Introduction to Ancient Greek: A Literary Approach is the most successful of the more than half-dozen beginning Greek grammars I have used in the classroom, especially in this revised edition. Students meet ‘real Greek’ early and often, and the exercises are ample and varied. What I appreciate particularly is that this grammar has personality, even a sense of humor, so that my students feel they are learning ancient Greek from Greek's Luschnig rather than an anonymous textbook. The web site associated with this book is an invaluable resource."

—SHERRY GRAY MARTIN, Faculty, St. John’s College, Santa Fe

"This accessible and reliable presentation of the essential grammar (backed by numerous exercises and readings) is so well-paced that a class, if it wishes, can speed through in fifteen or sixteen weeks and have the rest of the year to read a Plato dialogue or a Lysias speech."

—RICHARD HAMILTON, Paul Shorey Professor of Greek, Bryn Mawr College

C.A.E. Luschnig is Professor Emerita of Classics, University of Idaho.
C.A.E. Luschnig

AN INTRODUCTION TO ANCIENT GREEK

A Literary Approach

Second Edition

Revised by
C.A.E. Luschnig
Deborah Mitchell

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

The Book’s Approach

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

Languages, Living and Dead

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

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

A Traditional Approach

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

For the Second Edition

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

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

WorldWideGreek

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

This book is dedicated to learners of Greek everywhere.
ABBREVIATIONS AND REFERENCE WORKS

< is derived from
> produces
* important Reading Vocabulary (Lesson IX forward)
+ used with (of cases, constructions)
[I], [II], [III], etc. refer to lesson numbers
1 or 1st first person
2 or 2nd second person
3 or 3rd third person
A or acc. accusative
abs. absolute
act. active
adj. adjective
adv. adverb
aor. aorist
aor. 1 first aorist
aor. 2 second aorist
art. article
attrib. pos. attributive position
aug. augment
compar. comparative
conj. conjunction
cpd. compound
D or dat. dative
decl. declension
dimin. diminutive
encl. enclitic
Ex. Exercise
f. or fem. feminine
frg. fragment
fut. future
G or gen. genitive
imper. imperative
impers. impersonal
impf. imperfect
ind. indicative
inf. or infin. infinitive
intens. intensive
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>interrog.</td>
<td>interrogative</td>
</tr>
<tr>
<td>intrans.</td>
<td>intransitive</td>
</tr>
<tr>
<td>irreg.</td>
<td>irregular</td>
</tr>
<tr>
<td>m. or masc.</td>
<td>masculine</td>
</tr>
<tr>
<td>mid.</td>
<td>middle</td>
</tr>
<tr>
<td>Mod. Gr.</td>
<td>Modern Greek</td>
</tr>
<tr>
<td>mid.-pass. or m.-p.</td>
<td>middle-passive</td>
</tr>
<tr>
<td>n.</td>
<td>noun</td>
</tr>
<tr>
<td>n. or neut.</td>
<td>nominative</td>
</tr>
<tr>
<td>N or nom.</td>
<td>negative</td>
</tr>
<tr>
<td>neg.</td>
<td>object</td>
</tr>
<tr>
<td>obj.</td>
<td>opposite</td>
</tr>
<tr>
<td>opp.</td>
<td>optative</td>
</tr>
<tr>
<td>opt.</td>
<td>participle</td>
</tr>
<tr>
<td>part. or partic. or ptcpl.</td>
<td>passive</td>
</tr>
<tr>
<td>pass.</td>
<td>person, personal</td>
</tr>
<tr>
<td>pers.</td>
<td>perfect</td>
</tr>
<tr>
<td>pf.</td>
<td>plural</td>
</tr>
<tr>
<td>pl.</td>
<td>pluperfect</td>
</tr>
<tr>
<td>plpf.</td>
<td>position</td>
</tr>
<tr>
<td>pos.</td>
<td>possessive</td>
</tr>
<tr>
<td>poss.</td>
<td>postpositive</td>
</tr>
<tr>
<td>postpos.</td>
<td>predicate</td>
</tr>
<tr>
<td>pred.</td>
<td>predicate position</td>
</tr>
<tr>
<td>pred. pos.</td>
<td>preposition</td>
</tr>
<tr>
<td>prep.</td>
<td>present</td>
</tr>
<tr>
<td>pres.</td>
<td>principal parts</td>
</tr>
<tr>
<td>princ. pts. or PP</td>
<td>pronoun</td>
</tr>
<tr>
<td>pron.</td>
<td>relative</td>
</tr>
<tr>
<td>rel.</td>
<td>regular</td>
</tr>
<tr>
<td>reg.</td>
<td>singular</td>
</tr>
<tr>
<td>sg.</td>
<td>subjunctive</td>
</tr>
<tr>
<td>subj.</td>
<td>superlative</td>
</tr>
<tr>
<td>superl.</td>
<td>transitive</td>
</tr>
<tr>
<td>trans.</td>
<td>verb</td>
</tr>
</tbody>
</table>

**Recommended Grammars and Lexicon**


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

### ALPHABET AND SOUNDS OF GREEK

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

#### The Alphabet

<table>
<thead>
<tr>
<th>Character</th>
<th>Name</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Α α</td>
<td>α λφα</td>
<td>alpha</td>
<td>short: cup; long: father</td>
</tr>
<tr>
<td>Β β</td>
<td>β ητα</td>
<td>beta</td>
<td>b</td>
</tr>
<tr>
<td>Γ γ</td>
<td>γ μμα</td>
<td>gamma</td>
<td>g (ng) hard g, ng, going</td>
</tr>
<tr>
<td>Δ δ</td>
<td>δ ηλτα</td>
<td>delta</td>
<td>d</td>
</tr>
<tr>
<td>Ε ε</td>
<td>ε ψιλόν</td>
<td>epsilon</td>
<td>short e, bet</td>
</tr>
<tr>
<td>Ζ ζ</td>
<td>ζ ητα</td>
<td>zeta</td>
<td>sd, wisdom; dz, adze</td>
</tr>
<tr>
<td>Η η</td>
<td>η τα</td>
<td>eta</td>
<td>long e (cf. French fête)</td>
</tr>
<tr>
<td>Θ θ</td>
<td>θ ητα</td>
<td>theta</td>
<td>t-h</td>
</tr>
<tr>
<td>Ι ι</td>
<td>ι ιωτα</td>
<td>iota</td>
<td>short: bin; long: bean</td>
</tr>
<tr>
<td>Κ κ</td>
<td>κ καππα</td>
<td>kappa</td>
<td>k</td>
</tr>
<tr>
<td>Λ λ</td>
<td>λ λωμβδα</td>
<td>lambda</td>
<td>l</td>
</tr>
<tr>
<td>Μ μ</td>
<td>μ μυ</td>
<td>mu</td>
<td>m</td>
</tr>
<tr>
<td>Ν ν</td>
<td>ν νυ</td>
<td>nu</td>
<td>n</td>
</tr>
<tr>
<td>Ξ ξ</td>
<td>ξ ξι</td>
<td>xi</td>
<td>ks / x: tacks, tax</td>
</tr>
<tr>
<td>Ο ο</td>
<td>ο μικρόν</td>
<td>omicron</td>
<td>short o: pot (German Gott)</td>
</tr>
<tr>
<td>Π π</td>
<td>π πι</td>
<td>pi</td>
<td>p</td>
</tr>
<tr>
<td>Ρ ρ</td>
<td>ρ ρο</td>
<td>rho</td>
<td>r, rh trilled r (as in Italian)</td>
</tr>
<tr>
<td>Σ σ, ζ</td>
<td>σ σιγμα</td>
<td>sigma</td>
<td>as in say</td>
</tr>
<tr>
<td>Τ τ</td>
<td>τ ταυ</td>
<td>tau</td>
<td>t</td>
</tr>
<tr>
<td>Υ υ</td>
<td>υ ψιλόν</td>
<td>upsilon</td>
<td>French u; German ü</td>
</tr>
<tr>
<td>Φ φ</td>
<td>φ φι</td>
<td>phi</td>
<td>p-h</td>
</tr>
<tr>
<td>Χ χ</td>
<td>χ χι</td>
<td>chi</td>
<td>k-h</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ψ ψι</td>
<td>psi</td>
<td>hips</td>
</tr>
<tr>
<td>Ω ω</td>
<td>ω μέγα</td>
<td>omega</td>
<td>o</td>
</tr>
</tbody>
</table>
The capitals are the original forms, but the small letters are used in modern printed texts except for proper nouns and the beginnings of paragraphs.

**Punctuation**

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

**Attic Greek**

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

**Exercise A**

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

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

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

3. Pronounce the following and write English derivatives.


Ἐν ἀρχῇ ἦν ὁ λόγος.

*In [the] beginning was the word.*

—Gospel of John
Vowels, Diphthongs, and Iota-subscript

1. Vowels

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

2. Diphthongs (δίφθογγοι) and Vowel Combinations

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

<table>
<thead>
<tr>
<th>Diphthong</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>αι</td>
<td>ai, ae, e</td>
<td>(ai) aisle, high [i]</td>
</tr>
<tr>
<td>αυ</td>
<td>au</td>
<td>(au) sauerkraut</td>
</tr>
<tr>
<td>ει</td>
<td>ei, e, i</td>
<td>(ei) sleigh [ɛ]</td>
</tr>
<tr>
<td>ευ</td>
<td>eu (also ηυ)</td>
<td>(ε + υ)</td>
</tr>
<tr>
<td>οι</td>
<td>oi, oe, e, i</td>
<td>(oi) coin, toy</td>
</tr>
<tr>
<td>ου</td>
<td>ou, u</td>
<td>(ou) soup [oo]</td>
</tr>
<tr>
<td>υι</td>
<td>ui</td>
<td>(uy) (cf. New York)</td>
</tr>
</tbody>
</table>

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

3. The Long Diphthongs: Iota-subscript

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

Note on ι-subscript

In the Classical period, and in fact until the ninth century C.E., the capital letters were used for all formal writing. The small letters are simplified forms of these for faster writing, and began in the ninth century C.E. to be used as a formal (or book) hand. Before this time the long diphthongs were written with iota on the line with the other letters: ΑΙ, ΗΙ, ΩΙ, as in ΘΗΙ ΚΩΜΟΙΔΙΑΙ, ΘΗΙ ΤΡΑΓΩΙΔΙΑΙ (της κωμῳδίας, της τραγῳδίας for the comedy, for the tragedy), and iota was pronounced: spelling originally represents pronunciation (i.e., language), but often becomes standardized (or fossilized) as pronunciation changes.
By the second century B.C.E. this iota had been lost from the pronunciation in Attica, and it gradually ceased to be written. The Byzantines put it under the line to show that it no longer affected the pronunciation. When this little iota occurs, it must be learned as part of the spelling. Thus, it is necessary to distinguish -η (a dative ending) from -ε (a nominative ending). After a capital letter, this ι is still written on the line in modern texts, Αι, Ηι, Ωι (≡ α, η, ω).

Breathings

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

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

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

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

The rough breathing is pronounced and transliterated as the letter h; the smooth breathing is not heard and is not transliterated.
The rough breathing is also used over an initial ρ, to indicate that it is aspirated. We represent this by trilling the ρ and transliterating it as rh: ῥήτωρ (rhetor), orator.

Classification of Consonants

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

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

The following chart shows the two classifications:

<table>
<thead>
<tr>
<th></th>
<th>Unvoiced</th>
<th>Voiced</th>
<th>Aspirated</th>
<th>Produced With</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labials</td>
<td>π</td>
<td>β</td>
<td>φ</td>
<td>the lips</td>
</tr>
<tr>
<td>Palatals</td>
<td>κ</td>
<td>γ</td>
<td>χ</td>
<td>the soft palate and tongue</td>
</tr>
<tr>
<td>Dentals</td>
<td>τ</td>
<td>δ</td>
<td>θ</td>
<td>the teeth and tongue</td>
</tr>
</tbody>
</table>

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

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

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

Note on the Aspirated Consonants

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

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

<table>
<thead>
<tr>
<th>Example</th>
<th>Translation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὄγγελος</td>
<td>messenger (angel)</td>
<td>γγ as in anger.</td>
</tr>
<tr>
<td>ὀνόγγη</td>
<td>necessity</td>
<td>γκ as in ink, ankle</td>
</tr>
<tr>
<td>σύγχορος</td>
<td>partner in the chorus</td>
<td>γκ as in sink-hole, Bankhead</td>
</tr>
<tr>
<td>Σφίγξ</td>
<td>Sphinx</td>
<td>γξ as in inks, Sphinx</td>
</tr>
</tbody>
</table>

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

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

Labial mutes combine with sigma to become ψ: π, β, or φ + σ > ψ.
Palatal mutes combine with sigma to become ξ: κ, γ, or χ + σ > ξ.

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

Exercise B: Diphthongs, etc.

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

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>δαιμων</td>
<td>6</td>
<td>ψευδης</td>
<td>11</td>
<td>Σφίγξ</td>
</tr>
<tr>
<td>2</td>
<td>αἰθηρ</td>
<td>7</td>
<td>ὄγγελος</td>
<td>12</td>
<td>ηυρηκα</td>
</tr>
<tr>
<td>3</td>
<td>εἰρήνη</td>
<td>8</td>
<td>εἰρωνεία</td>
<td>13</td>
<td>χαρακτήρ</td>
</tr>
<tr>
<td>4</td>
<td>οἰκονομικός</td>
<td>9</td>
<td>ἐκλειψις</td>
<td>14</td>
<td>ραψῳδός</td>
</tr>
<tr>
<td>5</td>
<td>φαινόμενον</td>
<td>10</td>
<td>αὐστηρός</td>
<td>15</td>
<td>ἐγκώμιον</td>
</tr>
</tbody>
</table>

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

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Αἴσωπος</td>
<td>9</td>
<td>Ηρα</td>
<td>17</td>
<td>Ἡσίοδος</td>
</tr>
<tr>
<td>2</td>
<td>Ἀγαμέμνων</td>
<td>10</td>
<td>Κάδμος</td>
<td>18</td>
<td>Σωκράτης</td>
</tr>
<tr>
<td>3</td>
<td>Εὐκλείδης</td>
<td>11</td>
<td>Ὀλυμπος</td>
<td>19</td>
<td>Μηδεία</td>
</tr>
<tr>
<td>4</td>
<td>Ἰφιγένεια</td>
<td>12</td>
<td>Ἀριστοφάνης</td>
<td>20</td>
<td>Ἡρακλῆς</td>
</tr>
<tr>
<td>5</td>
<td>Ἄθηνα</td>
<td>13</td>
<td>Διογένης</td>
<td>21</td>
<td>Ἀισχύλος</td>
</tr>
<tr>
<td>6</td>
<td>Ἐκτόρ</td>
<td>14</td>
<td>Σοφοκλῆς</td>
<td>22</td>
<td>Δελφοί</td>
</tr>
<tr>
<td>7</td>
<td>Βάκχος</td>
<td>15</td>
<td>Ρόδος</td>
<td>23</td>
<td>Εὐριπίδης</td>
</tr>
<tr>
<td>8</td>
<td>Ἐθοκυδίδης</td>
<td>16</td>
<td>Ἀλκιβίαδης</td>
<td>24</td>
<td>Ἀπόλλων</td>
</tr>
</tbody>
</table>
Ἀνθρώπος φύσει πολιτικὸν ζώον.
A human being [is] by nature [a] political/social animal.

—Aristotle, Politics

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

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

There are three accent marks in Greek:

<table>
<thead>
<tr>
<th>Kind</th>
<th>English Name</th>
<th>Greek Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>′</td>
<td>acute</td>
<td>ὀξύς</td>
<td>sharp</td>
</tr>
<tr>
<td>′′</td>
<td>grave</td>
<td>βαρύς</td>
<td>heavy, deep</td>
</tr>
<tr>
<td>′′′</td>
<td>circumflex</td>
<td>περισπώμενος</td>
<td>pulled around</td>
</tr>
</tbody>
</table>

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

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

Accent Rules

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

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

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

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

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

| ἀνθρωπός, ἀνθρωποί | man, men |
| παιδίον, παιδία | child, children |
| θεός, θεοί | god, gods |
| δώρον, δώρα | gift, gifts |
| Ἀθηναῖος, Ἀθηναίοι | Athenian, Athenians |

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

| ἄνθρωπος man’s, παιδίον child’s, δώρον of a gift, ἴππος goodness, θεοῦ god’s. |

These rules will be treated again when we deal with the declension and accent of nouns.
7. The grave accent falls only on the ultima and is used only when a word that normally has the acute on the ultima is followed by another word with no intervening punctuation (to lead into the next word, the pitch is slightly lower than the normal acute).

\[ \acute{\alpha} \gamma \alpha \theta \acute{o} \acute{\zeta} \]  
*good*

\[ \acute{o} \acute{\alpha} \gamma \alpha \theta \acute{o} \acute{\zeta} \acute{\acute{\theta}} \rho \omega \rho \omega \zeta \]  
*the good man*

**Notes on the Accents**

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

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

**Syllables**

1. For each separate vowel or diphthong in a Greek word there is a syllable (i.e., there are no silent vowels in Greek).
2. A syllable consists of a vowel or diphthong alone or with one or more consonants.
3. Some rules for syllabification:
   a. A single consonant between two vowels in one word goes with the second vowel (e.g., \( \acute{\alpha}-\phi\omega-\nu\alpha \), \( \phi\omicron\nu-\omicron-\mu\acute{\epsilon}-\nu\omicron \)).
   b. Any group of consonants that can begin a word in Greek goes with the following vowel, as does a mute before \( \mu \) or \( \nu \) (e.g., \( \pi\omicron\acute{\alpha}-\gamma\omicron\alpha \), \( \mu\omicron-\tau\acute{\omicron}\omicron \), \( \tau\omicron-\pi\omicron\omega \)).
   c. If the group of consonants cannot begin a word, it is divided, as are double consonants (e.g., \( \acute{o}n-\theta\omicron\zeta \), \( \acute{\epsilon}\lambda-\pi\omicron \zeta \), \( \acute{o}\gamma-\gamma\epsilon-\lambda\omicron\zeta \), \( \acute{i}n-\pi\omicron\omicron \zeta \)).
Exercise C: Accents

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

1. a. ἄνθρωπος  b. ἄνθρωποι  c. ἄνθρωπον
2. a. πλοῦτος  b. πλουτός  c. πλοῦτος
3. a. περισσώμενος  b. περισσώμενος  c. περισσώμενος
4. a. λόγος  b. λόγος  c. λόγος
5. a. τὸ δῶρον  b. τὸ δῶρον  c. τοῦ δῶρου
6. a. ἄρετη  b. ἄρετη  c. ἄρετη
7. a. δίς  b. δίς  c. δίς
8. a. Θουκυδίδης  b. Θουκυδίδης  c. Θουκυδίδης
9. a. δαίμων  b. δαίμων  c. δαίμων
10. a. τὸν θεόν  b. τὸν θεόν  c. τοῦ θεοῦ
11. a. μάχη  b. τὴν καλὴν ψυχὴν  c. κάμαι
12. a. ἀθάνατος  b. ἀθάνατοι  c. ἀθάνατοις
13. a. Ῥοδόθης  b. Ῥοδόθης  c. Ῥοδόθης
14. a. καλὸς καὶ ἀγαθὸς  b. καλὸς καὶ ἀγαθός  c. καλὸς καὶ ἀγαθός

Vocabulary

Numbers

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

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

<table>
<thead>
<tr>
<th>Value</th>
<th>Name</th>
<th>Value</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>α'</td>
<td>1 εἷς, μία, ἕν</td>
<td>ζ'</td>
<td>7 ἐπτά</td>
</tr>
<tr>
<td>β'</td>
<td>2 δύο</td>
<td>η'</td>
<td>8 ὀκτώ</td>
</tr>
<tr>
<td>γ'</td>
<td>3 τρεῖς, τρία</td>
<td>θ'</td>
<td>9 ἐννέα</td>
</tr>
<tr>
<td>δ'</td>
<td>4 τέτταρες, τέτταρα</td>
<td>τ'</td>
<td>10 δέκα</td>
</tr>
<tr>
<td>ε'</td>
<td>5 πέντε</td>
<td>υα'</td>
<td>11 ἑνδέκα</td>
</tr>
<tr>
<td>ζ'</td>
<td>6 ἔξι</td>
<td>ηβ'</td>
<td>12 δώδεκα</td>
</tr>
<tr>
<td>κ'</td>
<td>20 εἴκοσι</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

The Alphabet Song of Callias

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

tὸ ἄλφα, βῆτα, γάμμα, δέλτα, θεόῦ γὰρ εἰ
ζῆτ᾿, ἤτα, θῆτ᾿, ἱότα, κάππα, λάβδο, μῦ,
νῦ, ξεῖ, τὸ οὖ, πεί, ρῶ, τὸ σίγμα, ταῦ, τὸ ὄ
παρόν φεῖ χεῖ τῷ ψεῖ εἰς τὸ ὄ.

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

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

The Grammar of Dionysius Thrax

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

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

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

[ἐστιν (he/she/it) is, (they/there) are. τέσσαρα = τέτταρα, ἀπὸ from, τοῦ the (gen.). μέχρι to.]
2. Vowels: τούτων φωνήεντα μέν ἐστὶν ἑπτά α ε η ο υ ω.
[totov of these (refers to γράμματα). μέν . . . δέ (in sentence 3) point to two parts of a contrast or items in a list.]

3. φωνήεντα δὲ λέγεται ὅτι φωνήν ἀφ ἑαυτῶν ἀποτελεῖ.
[λέγεται is/are called. ὅτι because. φωνήν (acc. obj.) voice, sound. ἀφ ἑαυτῶν from themselves. ἀποτελεῖ [it/they] produce/s.]

4. Longs/shorts: τῶν δὲ φωνηέντων μακρὰ μέν ἐστὶ δύο, η καὶ ω, βραχέα δύο, ε καὶ ο, δίχρονα τρία, α, υ, ο.
[tῶν φωνηέντων of the . . . (gen. pl.). μακρὰ long. καὶ and, plus βραχέα short. δίχρονα of variable quantity (sometimes long and sometimes short.).]

5. Diphthongs: δίφθογγοι δέ εἰσιν ἕξ· αι αυ ει ευ οι ου.
[eisiv (they/there) are.]

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

7. Mutes: ἄφωνα δέ ἐστιν ἐννέα· β γ δ κ π τ θ φ χ.
[ἀφων: a-privative: a-, un-, non-, without, -less + φων-.

8. Unvoiced, aspirated, voiced mutes: τούτων ψιλὰ μέν ἐστι τρία, κ π τ, δασέα τρία, θ φ χ.
[μέσα in between: in Latin they are called mediae (middles), in English, unvoiced.]

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

10. Διπλὰ δὲ εἰρηταὶ ὅτι ἐν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν ζ ἐκ τοῦ σ καὶ δ τὸ δὲ ζ ἐκ τοῦ κ καὶ σ, τὸ δὲ ψ ἐκ τοῦ π καὶ σ.
[eirhetai is/are called. ὅτι because. ἐν ἕκαστον αὐτῶν each one of them. ἐκ from, of σύγκειται consists (+ ἐκ of).]

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

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

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

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

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

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

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

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

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

**Note**
The material treated below will be considered in more detail throughout the book. It is given now in the hope that you will feel safer and happier after getting a rational overview of the parts of speech of the Greek language and their equivalents in English.
The Parts of Speech (τὰ τοῦ λόγου μέρη)

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

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

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

Nominative (ὁρθὴ) for the subject of the sentence

Genitive (γενική) for one noun depending on another noun in relationships for which we use the preposition of (such as possession or origin); or the preposition from (for separation)

Dative (δοτική) for the indirect object and other relations for which we use to and for; for the locative (the place at which a thing is located: by, at, in, on, etc.); for the instrumental (the means by which, the manner in which)

Accusative (αἰτιατική) for the direct object of the verb; for the end of motion (to, into).

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

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

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

**Masculine** (m.), ἀρσενικόν

**Feminine** (f.), θηλυκόν

**Neuter** (n.), οὐδέτερον, *neither*

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

There are three grammatical numbers (ἀριθμοί) in Greek:

**Singular**, ἕνικος, for *one*

**Dual**, δυϊκός, for *two*

**Plural**, πληθυντικός, for *more than two*

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present</td>
</tr>
<tr>
<td>Durative</td>
<td>Present</td>
</tr>
<tr>
<td>Momentary</td>
<td>Perfect</td>
</tr>
</tbody>
</table>

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

**Active voice:** the subject performs the action (*I stop the car*).

**Passive voice:** the subject receives (suffers) the action (*I am stopped*).

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

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

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

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

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

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

The possible forms of a (full) verb:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Pluperfect</th>
<th>Fut. perf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imper.</td>
<td>Imper.</td>
<td>Imper.</td>
<td>Imper.</td>
<td></td>
<td>(Partic.)</td>
<td></td>
</tr>
<tr>
<td>Infin.</td>
<td>Infin.</td>
<td>Infin.</td>
<td>Infin.</td>
<td>(Infin.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**Definition of principal parts**

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

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

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

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

3. Nouns: ὄνομα ἐστί μέρος λόγου πτωτικόν, σῶμα ἢ πρᾶγμα σημαίνον, σῶμα μὲν οίον λίθος, πρᾶγμα δὲ οίον παιδεία, κοινῶς τε καὶ ιδίως λεγόμενον, κοινῶς μὲν οίον ἄνθρωπος ἰππός, ιδίως δὲ οἴον Σωκράτης.


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

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

Lord, grant me a good mind so that I will learn my letters and outshine my peers.

—Eustratius
Reading Signs

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

On the sign above, from the modern town of Delphi, the Street of the Philhellenes is named. Philhellenism, admiration for classical Greek culture, was a 19th-century movement in Britain and America that supported the Greek struggle for independence from the Ottoman Empire. Closer to home, survivals of the Philhellenic fashion are seen in the Greek letters of college fraternities and sororities.
In this lesson you will learn the present tense of verbs (the first principal part), the declensions of the article and nouns, important vocabulary, and how to read simple sentences. Most important, you will expand your understanding of the concepts of grammatical voice (the relation of subjects to verbs) and case (the relation of nouns to other words in a sentence). Learn these and the rest of Greek will be easier.

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

#### Characteristics of Verbs: Definitions, Forms

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

In Greek there are two types, or conjugations, of verbs: (1) -ω verbs (or thematic verbs) and (2) -μι verbs (non-thematic or athematic). The -ω verbs are characterized by the thematic vowel ο/ε (that is, 0 or ε), which connects the endings to the stem; the -μι verbs on the other hand lack the thematic vowel (in certain tenses, as will be explained later).

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

#### Uses of the Voices: Examples

1. The Greek verb form παύω (active voice, first person singular, present indicative) means I stop, in the sense of I bring to a stop (i.e., I bring someone or something to a stop). In the passive sense παύομαι (a form which is middle or passive, first person singular, present indicative), means I am stopped; in the middle sense, παύομαι means I stop myself or I come to a stop. The difference between the middle and passive is that the middle implies that I stop of
my own free will, the passive that I am forced to stop by someone or something outside myself. The active form is transitive (that is, it takes an object: *I stop* someone or something other than myself). In this example the middle is intransitive (since it is used reflexively).

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

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

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

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

**Note**

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

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

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

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

Formation of Present Indicative and Infinitive

**Formation:** present stem + thematic vowel + primary endings

<table>
<thead>
<tr>
<th>Active</th>
<th>Endings with thematic vowel</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ω</td>
<td>1st -ο -μαι</td>
<td>I</td>
</tr>
<tr>
<td>-εις</td>
<td>2nd -ει/-ή [&lt; -ε-σαι]</td>
<td>you</td>
</tr>
<tr>
<td>-ει</td>
<td>3rd -ε -ται</td>
<td>he/she/it</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl.</th>
<th>Inf.</th>
<th>-ε -σθαι</th>
<th>to</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ο -μεν</td>
<td>1st</td>
<td>-ο -μεθα</td>
<td>we</td>
</tr>
<tr>
<td>-ε -ε</td>
<td>2nd</td>
<td>-ε -σθε</td>
<td>you</td>
</tr>
<tr>
<td>-ουσι(ν)</td>
<td>3rd</td>
<td>-ο -νται</td>
<td>they</td>
</tr>
<tr>
<td>-ειν</td>
<td>Inf.</td>
<td>-ε -σθαι</td>
<td>to</td>
</tr>
</tbody>
</table>

**Notes**

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

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

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

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

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

**Deponent Verbs**

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

**Vocabulary**

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

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

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

→ Which of the verbs below are deponent?

**Verbs**

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

Conjunctions / Adverbs

καί  and, even, also, too, actually
καί . . . καί  both . . . and
ή  or
ή . . . ĕ  either . . . or

Vocabulary Notes
1. ἀρχέω means be first, whether of time (begin, make a beginning) or of place or station (govern, rule). The word ἀρχήν, the present participle of ἀρχέω, is used in the masculine as a noun to mean ruler, commander, archon, and is the title of the top administrative magistrates in ancient Athens and many other city-states.
2. βούλομαι and βουλεύω are related. From βούλομαι (wish) comes the noun βουλή which means (1) will, determination, and (2) the Council or Senate of Athens, referring to the Council of Five Hundred, established by Cleisthenes in 507 B.C.E. From the noun βουλή is derived the verb βουλεύω, take counsel, deliberate, be a member of the βουλή.
3. βούλομαι and ἐθέλω both mean wish, but βούλομαι implies choice or preference (εἰ βούλει, ... if you please, if you like), and ἐθέλω is used of consent rather than desire: εἰ βούλει, ἐγὼ ἐθέλω: if you want to, I am willing to go along (εἰ if, ἐγὼ I).

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

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

Learning by Rote

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

Exercise A

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

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

   1. ἀγω  4. ἔρχομαι  7. ἔχω  9. παύω
   2. βούλομαι  5. γράφω  8. φέρω  10. πέμπω
   3. γίγνομαι  6. λειπω
3. a. Parse the following (i.e., identify them grammatically) and then translate them. (e.g., πέμπεσθαι: pres. m.-p. inf. of πέμπω; meaning to send for, to be sent; ἄγετε: pres. act. ind., 2nd pers. pl. of ἄγω; meaning you lead, are leading.)

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

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

<table>
<thead>
<tr>
<th>Greek Verb</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>φέρεσθαι</td>
<td>we are being taught</td>
</tr>
<tr>
<td>ἀρχόμεθα</td>
<td>we are being led</td>
</tr>
<tr>
<td>βούλει</td>
<td>we are ruled</td>
</tr>
<tr>
<td>ἔθελεις</td>
<td>we are being led</td>
</tr>
<tr>
<td>πέμπομεν</td>
<td>they are being sent</td>
</tr>
<tr>
<td>ἄγομεν</td>
<td>we are being led</td>
</tr>
<tr>
<td>ἔχετε</td>
<td>you (pl.) become</td>
</tr>
<tr>
<td>γίγνεται</td>
<td>you (pl.) going?</td>
</tr>
<tr>
<td>βουλεύεσθε;</td>
<td>you (pl.) say</td>
</tr>
<tr>
<td>ἔρχονται</td>
<td>we are being taught</td>
</tr>
<tr>
<td>ἔρχει</td>
<td>you (pl.) begin</td>
</tr>
<tr>
<td>νομίζουσιν</td>
<td>we are being ruled</td>
</tr>
<tr>
<td>γράψεθε</td>
<td>they are being released</td>
</tr>
<tr>
<td>λύειν</td>
<td>you (pl.) become</td>
</tr>
<tr>
<td>λέγεσθαι</td>
<td>they are being carried</td>
</tr>
<tr>
<td>βούλομαι τις</td>
<td>you (pl.) wish?</td>
</tr>
<tr>
<td>λέγεσθαι</td>
<td>you (pl.) say</td>
</tr>
<tr>
<td>βούλεσθαι</td>
<td>we are being taught</td>
</tr>
</tbody>
</table>

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

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

Characteristics of Nouns

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

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

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

There are other meanings for the genitive, dative, and accusative cases besides the basic ones given above. As was mentioned in the Introduction, there were three other cases in the Proto-Indo-European language from which Greek was developed: the ablative, the instrumental, and the locative. (In Latin, the ablative assumed the meanings of the instrumental and locative.) In Greek, the genitive took over the meaning of separation (from) of the old ablative case, and the dative has the meanings of the instrumental (by, with) and of the locative (in, on, at). The accusative expresses the meaning of the end of motion (called the terminal accusative: the place, thing, or person motion is directed toward). These relationships in English are, for the most part, expressed by the use of prepositions.
It is impossible to have a separate case for every possible relationship a noun can have in a sentence. Finnish has sixteen cases and even that is not enough. In Greek, there are a number of prepositions that further define how the cases are used. Some of these prepositions are used with one case only, as ἐν in, which is used only with the dative case (the locative dative, the case for *place at which*); or εἰς into, to, used only with the accusative case (the terminal accusative, the case for *place to which*). Other prepositions are used with more than one case, and the word we use to translate them depends on which case follows. One such preposition is παρά alongside of (at the side of, near). With the genitive, παρά means from beside, from the side of, or simply from: this is the genitive of separation. With the dative, παρά means at the side of, with, beside, near: this is the locative dative. With the accusative, παρά may be translated to the side of, to: the terminal accusative. It is important to remember that the meaning of the case is generally retained when a preposition is used with it. As we go along the cases and their special uses will be treated in more detail.

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

### Noun Endings

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

<table>
<thead>
<tr>
<th>First, –η type</th>
<th>Second, –ος type</th>
<th>Second, –ον type</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td><strong>Pl.</strong></td>
<td><strong>Sg.</strong></td>
</tr>
<tr>
<td>N -η</td>
<td>-α</td>
<td>-ος</td>
</tr>
<tr>
<td>G -ης</td>
<td>-ών</td>
<td>-ον</td>
</tr>
<tr>
<td>D -η</td>
<td>-ας</td>
<td>-ο</td>
</tr>
<tr>
<td>A -ν</td>
<td>-άς</td>
<td>-ον</td>
</tr>
<tr>
<td>V</td>
<td>-ε</td>
<td></td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th>ή γνώμη thought</th>
<th>ο πόνος toil</th>
<th>τό μέτρον measure</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td><strong>Pl.</strong></td>
<td><strong>Sg.</strong></td>
</tr>
<tr>
<td>N γνώμη</td>
<td>γνώμαι</td>
<td>πόνος</td>
</tr>
<tr>
<td>G γνώμης</td>
<td>γνωμον</td>
<td>πόνου</td>
</tr>
<tr>
<td>D γνώμη</td>
<td>γνώμαις</td>
<td>πόνω</td>
</tr>
<tr>
<td>A γνώμην</td>
<td>γνώμαξ</td>
<td>πόνον</td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Definite Article

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
<td>n.</td>
<td>m.</td>
</tr>
<tr>
<td>N</td>
<td>ὁ</td>
<td>ἡ</td>
<td>τό</td>
<td>οἱ</td>
</tr>
<tr>
<td>G</td>
<td>τοῦ</td>
<td>τῆς</td>
<td>τοῦ</td>
<td>τῶν</td>
</tr>
<tr>
<td>D</td>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
<td>τοῖς</td>
</tr>
<tr>
<td>A</td>
<td>τόν</td>
<td>τήν</td>
<td>τό</td>
<td>τοὺς</td>
</tr>
</tbody>
</table>

Remarks on the Article

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

Uses of the Article

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

Nouns declined with the article

To find the base of a noun, remove the genitive singular ending. For this reason, the genitive is always given with a new noun in the vocabulary.
1. Nouns of the first declension [-η type]

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

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

<table>
<thead>
<tr>
<th></th>
<th>ἡ δίκη justice</th>
<th></th>
<th>ἡ ἀρετή excellence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἡ δίκη</td>
<td>Pl.</td>
<td>ἡ ἀρετή</td>
</tr>
<tr>
<td>G</td>
<td>τῆς δίκης</td>
<td>τῶν δικών</td>
<td>τῆς ἀρετῆς</td>
</tr>
<tr>
<td>D</td>
<td>τῇ δίκῃ</td>
<td>ταῖς δίκαις</td>
<td>τῇ ἀρετῇ</td>
</tr>
<tr>
<td>A</td>
<td>τὴν δίκην</td>
<td>τὰς δίκας</td>
<td>τὴν ἀρετὴν</td>
</tr>
</tbody>
</table>

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

The examples below show the different accents and genders.

**Examples:** -ος type

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

<table>
<thead>
<tr>
<th></th>
<th>ὁ λόγος word</th>
<th></th>
<th>ὁ ὁδός road</th>
<th></th>
<th>ὁ πλοῦτος wealth</th>
<th></th>
<th>ὁ ἄνθρωπος human being</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ὁ λόγος</td>
<td></td>
<td>ὁ ὁδός</td>
<td></td>
<td>ὁ πλοῦτος</td>
<td></td>
<td>ὁ ἄνθρωπος</td>
</tr>
<tr>
<td>G</td>
<td>τοῦ λόγου</td>
<td>τῆς ὁδοῦ</td>
<td>τοῦ πλούτου</td>
<td>τοῦ ἄνθρωπου</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>τῷ λόγῳ</td>
<td>τῇ ὁδῷ</td>
<td>τῷ πλούτῳ</td>
<td>τῷ ἄνθρωπῳ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>τὸν λόγον</td>
<td>τὴν ὁδόν</td>
<td>τὸν πλοῦτον</td>
<td>τὸν ἄνθρωπον</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>λόγε</td>
<td>ὁδέ</td>
<td>πλούτε</td>
<td>ἄνθρωπε</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Examples:** -ον type

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

<table>
<thead>
<tr>
<th></th>
<th>τὸ ἔργον deed</th>
<th></th>
<th>τὸ δῶρον gift</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>τὸ ἔργον</td>
<td>τὰ ἔργα</td>
<td>τὸ δῶρον</td>
</tr>
<tr>
<td>G</td>
<td>τοῦ ἔργου</td>
<td>τῶν ἔργων</td>
<td>τοῦ δώρου</td>
</tr>
<tr>
<td>D</td>
<td>τῶ ἔργῳ</td>
<td>τοῖς ἔργοις</td>
<td>τῶ δῶρῳ</td>
</tr>
<tr>
<td>A</td>
<td>τὸ ἔργον</td>
<td>τὰ ἔργα</td>
<td>τὸ δῶρον</td>
</tr>
</tbody>
</table>
Remarks on the endings

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

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

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

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

Noun Accents

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

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

Some Accent Rules

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

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

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

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

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

4. An accent can go as far back as the antepenult only if the ultima is short. In the declension of ἄνθρωπος, you will notice that the accent shifts from the antepenult to the penult. The accent is forced to move by the length of the ul-
timia. If the ultima is long, the furthest back an accent can go is the penult: thus ἄνθρωπος, ἄνθρωποι, but ἄνθρώπῳ, ἄνθρωπου.

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

Vocabulary

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

Nouns

ἄνάγκη, ἄνάγκης, ἡ necessity
ἄνθρωπος, ἄνθρωπου, ὁ/ἡ person, human being, man, with article; humankind; of individuals and generically (anthropomorphic)

ἀρετή, ἀρετῆς, ἡ goodness, excellence, virtue
ἀρχή, ἀρχῆς, ἡ beginning, origin; power, empire, office; first principle (cf. the meanings of ἀρχέω)

βίος, βίου, ὁ life, livelihood (macrobiotic)

κοινωνία, κοινωνίας, ἡ will, determination; Council, Senate

γνώμη, γνώμης, ἡ thought, opinion (gnomic)

δίκη, δίκης, ἡ justice, order, right; lawsuit, trial

δῶρον, δώρου, τὸ gift (Pandora)

εἰρήνη, εἰρήνης, ἡ peace (Irene)

εἰρήνην ἄγειν live in peace

ἔργον, ἔργου, τὸ deed, work (erg, energy)

ἡλιος, ἡλίου, ὁ sun (helium; Helius, the sun god)

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

**Particles**

γάρ  
*for*, postpos. conjunction. Note that γάρ is not a preposition (the English preposition *for* is usually expressed in Greek by the dative case without a preposition), but a causal conjunction, a milder way of saying *because*.

δέ  
*and*, *but*, postpos. conjunction

μέν . . . δέ  
*on the one hand . . . on the other hand* (both μέν and δέ are postpositives and are used to point out that the words with which they are associated are being contrasted or differentiated, as in a list)
Prepositions

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

- **εἰς**  
  *into, to, + acc.: (terminal acc., place to which)*

- **ἐν**  
  *in, on, + dat.: (locative dat., place where)*

- **παρά**  
  *alongside, by, near (used of persons) + gen., dat., acc.*

  - *gen. from the side of, from beside, from*
  - *dat. by the side of, beside, with, near*
  - *acc. to the side of, to, along; in addition to, contrary to*

- **σύν**  
  *with; along with, by means of (of accompaniment or means)*

  - *+ dat. (older Attic spelling ξύν)*

Vocabulary Notes

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

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

3. **δίκη** is another word for which the usual translation (in this instance *justice*) is somewhat misleading. The first meaning of δίκη is *custom or usage*, that is, *the normal rule of behavior*. In a technical sense, δίκη refers to a *lawsuit or trial* (that is, the proceedings instituted to determine legal rights). In the writings of the Greek tragedians, especially Sophocles, the word δίκη seems to represent a
balance: if this balance is upset, all nature rebels until it is set right. A
great crime against nature or society (such as Oedipus’ murdering his
father and marrying his mother, or Creon’s refusal to bury the dead
Polyneices, while burying Antigone alive) destroys the balance of δίκη. This in turn brings disaster, sometimes upon the whole city,
until the balance is restored.

4. λόγος (derived from λέγω): in LSJ one finds six long columns
under the entry for λόγος. These have been condensed into the
following ten items, to give an idea of the ways this word is used.
1. computation, reckoning, account
2. relation, correspondence, ratio, proportion
3. explanation, plea, case; statement of a theory, argument, thesis,
reason, formula, law, rule of conduct
4. debate (internal): reason, abstract reasoning
5. continuous statement, narrative, story, speech
6. verbal expression, opposite to ἐργον; common talk, repute
7. a particular utterance: saying, oracle, proverb
8. the thing spoken of: subject matter (in art, the subject of a
painting)
9. expression, speech: intelligent utterance: language
10. the Word or Wisdom of God: in the New Testament, λόγος is
identified with the person of Christ: ἐν ἀρχῇ ἦν ὁ λόγος.

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

6. ψυχή life or the force of life that escapes from the person at death:
from this the word carries the idea of the departed spirit, the shadow
or ghost of the person that goes to Hades after death. In Homer, this
shadowy realm is described as a place where spirits flit around in a
vague and bleak eternity, clinging to the life they have lost. For Homer
the real life of human beings was spent on earth under the sun. But
this is not so for many later writers: the ψυχή becomes the more
important part, the immaterial and immortal soul, one of the eternal
verities. At death it escapes from the pollution of the body and
returns to its essence: here we see the division into body and soul
(σῶμα καὶ ψυχή). To Plato, the ψυχή is the immaterial principle of life
and movement. To him we owe the tripartite division of the soul into
λογισμός (reason), θυμός (spirit), and ἐπιθυμία (appetite), in which
reason must rule. ψυχή can also mean the conscious self or person-
ality, whence our use of the term psyche.

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

Exercise B

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

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

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

2. a. Parse the following (example: ὁδῷ, dat. sg. of ὁδός, ἡ, road).
   b. Change to the opposite number (example: ὁδῷ, dat. sg., ὁδοῖς, dat. pl.).
   c. Give the form of the article to be used with each noun in 2a (NB: There
   is no article in the vocative).

   1. ἀνθρώπους 9. ἄρχη 17. λόγος 24. εἰρήναις
   2. νόμῳ 10. ἀρετής 18. ἀνάγκῃ 25. οὐρανός
   3. χρόνου 11. δῶρα 19. ἄρχων 26. μέτρα
   4. φίλου 12. ὁδῶν 20. λίθῳ 27. εἰρήναις
   5. βουλῆ 13. παιδίον 21. πολέμους 28. θεόν
   6. ξένους 14. νήσων 22. βίοις 29. ψυχαί
   7. πλούτῳ 15. θανάτους 23. θεόν 30. πόνοις
   8. γνωμῆν 16. ωρανός
Syntax

Study the following points before doing the translation exercises.

1. **Instrumental Dative:** Besides being used for the indirect object, and with many prepositions (e.g., ἐν, in; παρὰ, by the side of) denoting place where (locative), and with the preposition σὺν (with) denoting accompaniment, the dative is also commonly used for means or manner: the instrumental dative.
   
   A. Dative of Means
   The means by which anything is or is done is in the dative case. (It answers the question: “with what?”):
   
   τοὺς θεοὺς πείθομεν δώροις. “We persuade the gods by means of gifts.”
   όρομεν τοῖς ὀφθαλμοῖς. “We see with our (the) eyes.”

   B. Dative of Manner
   The manner in which anything is done is in the dative case. (It answers the question: “How, in what way?”):
   
   τῇ ἐμῇ γνώμῃ in my opinion
   δρόμῳ on the run
   σιγῇ in silence

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

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

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

**Exercise B (continued)**

3. a. Translate the following,

1. ἡ μὲν εἰρήνη φέρει τὸν βίον, ὁ δὲ πόλεμος θάνατον.
2. ὁ ἥλιος τοῖς ἀνθρώποις τὴν ἀρχὴν τοῦ βίου φέρει.
3. ὁ πλοῦτος τὴν τοῦ ἀνθρώπου ψυχὴν λύει.
4. ἄνάγκη μέτρον ἔχειν. [ἄναγκη (ἐστί) + inf.: it is necessary]
5. τὸ παιδίον ἐθέλει παιδεύεσθαι.
6. ὁ δὲ χρόνος παιδεύει τὸ παιδίον.
7. ὁ ἄνθρωπος παιδεύεται τὸ παιδίον.
8. τὰ παιδία εἰς τὴν νῆσον πέμπεται.
9. τοῖς γὰρ θεοῖς ἄναγκη τὰ δῶρα ἄγειν.
10. οἱ μὲν ἄνθρωποι τῷ νόμῳ πείθονται· τὰ δὲ παιδία τοῖς φίλοις πείθεται.
11. ὁ λόγος ἐστὶ παρὰ τῶν θεόν. [ἐστί is]
12. τὰ γὰρ δῶρα ἄγομεν παρὰ τοὺς θεούς.
13. σὺν ταῖς φίλαις ἔρχονται.
14. εἰς ἀνθρώπους λέγει ὁ θεός. [εἰς here: before]
15. σὺν θεῷ εἰρήνην πράττετε. [πράττω bring about]
3. b. Translate. Change appropriate nouns and verbs to the opposite number. (1–10 into the plural; 11–24 into the singular.)

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

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

1. The man brings gifts to his [= the] guests.
2. The gods bring both life and death to people.
3. Does man rule [over] the god?
4. Do you trust the opinions of men?
5. Do we judge our friends by [= by means of] the gifts?
6. Both men and gods wish to stop the war and to have peace.
7. Does the road lead to the island?
8. I am willing to wait, but I wish to leave.
9. Is justice destroyed by gifts?
10. Do the gifts of human beings persuade the god?
4. b. Make up some Greek sentences using the following words. Change the forms of the nouns and verbs. Think out the sentences in Greek. Be creative.

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

**Elision**

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

μί’ ἐστιν for μία ἐστιν
δ’ ἔργοις for δέ ἔργοις

**Readings**

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
   —Gospel of John
   [The noun with the article is the subject; the one without the article is the predicate nominative. ἦν was (3rd sg. impf.). πρὸς prep. with acc. to, with, in the presence of. οὗτος this (refers to λόγος).]

2. Ἐν ἀρχῇ ἐποίησεν ὁ θεός τὸν οὐρανὸν καὶ τὴν γῆν.
   —Genesis
   [ἐποίησεν made (3rd sg. aorist tense). γῆν (acc. sg. of γῆ) earth.]

3. ὁδοὶ δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορά δὲ πολλῆ μεταξὺ τῶν δύο ὀδῶν.
   —Didache (Teaching of the Twelve Apostles)
   [εἰσί are (3rd pl.). μία one. ζωῆ life. διαφορά difference. πολλῆ much (with διαφορά). μεταξὺ between (+ gen.).]

4. ὁνάχκη οὐδὲ θεοὶ μάχονται.
   —Greek Proverb
   [οὐδὲ and not, not even. μάχομαι fight (+ dat.: i.e., fight against).]

5. ὁ θεὸς ὄνομα οὐκ ἔχει ὡς ἄνθρωπος.
   —Eusebius, Ecclesiastical History
   [ὄνομα name (acc.). οὐ, οὐκ, οὐχ not. ὡς as.]
6. πόνος πόνῳ πόνον φέρει.
   πά πά
   πά γὰρ οὐκ ἔβαν ἐγώ;
   —Sophocles, *Ajax (Ajax)*
   [πά Doric for πῇ where. οὐχ ἔβαν. have I not gone? (The chorus is searching for Aias, fearing the worst.)]
7. βίος βίου δεόμενος οὐκ ἔστιν βίος.
   —Menander
   [δεόμενος lacking, in need of (+ gen.). ἔστιν is. Both meanings of βίος are used.]
8. ἔστι γὰρ [ἡ ψυχή] οἶον ἄρχῃ τῶν ζῴων.
   —Aristotle, *περὶ ψυχῆς (On the Soul)*
   [ἡ ψυχή is bracketed because it is supplied from previous sentences. οἶον such as, as if, as it were. ζῴον, -ou, τό living being, animal.]
9. εἰρήνη γεωργὸν κἀν πέτραις τρέφει καλῶς,
   πόλεμος δὲ κἀν πεδίῳ κακῶς.
   —Menander
   [γεωργός, -οῦ, ὁ farmer (γῆ + ἔργον). κἀν = καὶ ἐν. πέτραις (dat. pl.) rocks, rocky terrain (πέτρα, -ας, η rock). τρέφω nourish. καλῶς well. κακῶς badly. πεδίον, -ou, τό plain (the best land).]
10. μί’ ἐστιν ἀρετὴ τὸν ἄτοπον φεύγειν ἀεί.
    —Menander
    [μί’ = μία. τὸν ἄτοπον the wicked (person). φεύγειν flee, avoid. ἀεί always.]
11. δῶρα θεοὺς πείθει.
    —Greek Proverb
12. θάνατον ἢ βίον φέρει;
    —Sophocles, *Ajax*
13. ἡ γὰρ δικαιοσύνη, ὦ Σώκρατες, ἀρετὴ ἐστίν.
    —Plato, *Meno*
    [δικαιοσύνη justice. ὦ Σώκρατες, voc. of Socrates.]
14. Πυλάδη, σε γὰρ δὴ πρῶτον ἀνθρώπον ἐγὼ πιστόν νομίζω καὶ φίλον ξένον τ’ ἐμοί.
    —Euripides, *Electra*
    [Πυλάδη Pylades, a name in the vocative. The speaker is Orestes. σε you (acc.). γὰρ: in the context the speaker uses the particle to say, “[I’m saying this] because. . . .” ἐγὼ I, nom. subj. πιστόν faithful, loyal, agrees with σε. τ’ and for τε. καὶ . . . τε both . . . and. Translate τε before the word it follows. καὶ A B τε means “both A and B.” ἐμοί to me, translate after πιστόν.]
Constitution

χαίρε (χαίρε, ὁ φίλε) Hello. (Hello, my friend.)
kαὶ σὺ, χαίρε. Hello to you too.
tί πράττεις; (πῶς ἔχεις) How are you?
kαλῶς πράττω (καλῶς ἔχω). I’m well, and how are you?
kαὶ σὺ, τί πράττεις; Not well.
kακῶς πράττω.

From Menander, The Misogynist:

Α. χαίρ’ ὦ Γλυκέριον. Hello, Glycerium.
Γλ. καὶ σύ. Same to you.

"AND"

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

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

καὶ τὰ λοιπά and the rest; abbreviated κτλ. = etc.
καί ἐγώ me too!
καὶ δὴ τί but then what? (in questions it raises an objection)

Καί is used for plus in numbers and addition (for example, fifteen is πέντε-καίδεκα; one plus two is ἕν καὶ δύο. The only common English word using καί is triskaidekaphobia, “the fear of the number thirteen.” Καί is still used in modern Greek, pronounced ke.
In this lesson you will learn the imperfect tense, how to augment verbs, the verb to be, adjectives, and the relative pronoun. The most important concepts you will learn are agreement, predication, and the definition of a pronoun.

### Imperfect Active and Middle-Passive; ἐμί

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

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

### The Augment

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

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

   - λύω (stem λυ-) → imperfect ἔλυον
   - λείπω (stem λειπ-) → imperfect ἔλειπον
   - βούλομαι (stem βουλ-) → imperfect ἐβουλόμην

   Note: verbs beginning with ρ double the ρ after the augment:
   - ρίπτω (throw) (stem ριπτ-) → imperfect ἐρριπτον
2. **Temporal Augment.** Verbs beginning with a vowel or diphthong are usually augmented by lengthening the initial vowel according to the following pattern:

| *α  →  η | *ε  →  η | *αυ  →  η | άγω  ἦγον |
| *α  →  η | *ε  →  η | *αυ  →  η | ευ  →  ηυ | ἐρχομαι: ἦρχόμην |
| *ε  →  η | *ει  →  η | *ευ  →  ηυ | έρχομαι: ἦρχόμην |
| οιωο  ιοιο | οιο  ιοιο |
| ι  →  ι |
| υ  →  υ |

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

**Note**

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

---

### Formation and Meaning of Imperfect

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

<table>
<thead>
<tr>
<th>Endsings with Thematic Vowel</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>-ο‑ν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>-ε‑ζ</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>-ε‑(v)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>-ο‑μεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>-ε‑τε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>-ο‑ν</td>
<td>3rd</td>
</tr>
</tbody>
</table>

There is no imperfect infinitive.

**Example:**

λύω in the imperfect active and middle-passive:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἐλυον</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἐλυες</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἐλυε(ν)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἐλυομεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἐλυετε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἐλυον</td>
<td>3rd</td>
</tr>
</tbody>
</table>
Translation of the imperfect: ἔλυον may be translated in the following ways: I was freeing, I used to free, I kept on freeing. (It also sometimes has the meaning I tried to free. This is known as the conative imperfect.)

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

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

→ Explain the accent of ἔχον and ἔγον.

Irregular Verb: εἰμί, Present and Imperfect Indicative

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

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td></td>
</tr>
<tr>
<td>εἰμί</td>
<td>I am</td>
</tr>
<tr>
<td>εἶ</td>
<td>you are</td>
</tr>
<tr>
<td>ἔστι(ν)</td>
<td>he, she, it is; there is</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
</tr>
<tr>
<td>ἐσμέν</td>
<td>we are</td>
</tr>
<tr>
<td>ἐστέ</td>
<td>you are</td>
</tr>
<tr>
<td>εἰσί(ν)</td>
<td>they are</td>
</tr>
<tr>
<td>Pres. Inf.</td>
<td>εἶναι</td>
</tr>
</tbody>
</table>

Accenting Enclitics

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

Study these rules explaining the accent of enclitics, along with the examples. Remember that the enclitic affects the accent of the word before it. The accent of a word, as you know, can fall no further back than the third syllable from the end of the word: the enclitic, as it were, adds one or more syllables to the end of the word.
a. Two accents will be marked on the word preceding the enclitic if the preceding word has either an acute on the antepenult or a circumflex on the penult. In either case an acute is added to the ultima.

ánθρωπος εἰμι  ἄνθρωπος: acute on the antepenult
δώρον ἔστι  δώρον: circumflex on the penult

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

ξένοι εἰσίν  but  ξένος τις

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

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

θεός ἐστιν  θεοί εἰσιν
θεῶν τινον  θεοῦ τινος

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

εἰ ποὺ τίς τίνι ἰδοι ἐχθρόν
—Thucydides

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

Exercise A

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

| 1. ἐβουλου | 8. εἰχε | 15. ξένοι ἐσμεν |
| 2. ἐγραφον | 9. ἐβουλευετο | 16. βουλῆς πινος |
| 3. ἠρχομεθα | 10. ἐφεροντο | 17. θεοὶ ἐστε |
| 4. ἐμενετε | 11. λογοι πινος | 18. ἄνθρωπου πινος |
| 5. ἐπιστευομεν | 12. ἔστιν ἄνθρωπος | 19. δωρον τι |
| 6. ἐγιγνεσθε | 13. ἄνθρωπος ἔστιν | 20. θεον τις |
| 7. θελες | 14. βουλη τις |

2. a. Form and conjugate the imperfect.

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

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

| 1. ἐγω | 4. ἔρχομαι |
| 2. ἔχω (irreg. impf.) | 5. βούλομαι |
| 3. παῦω |
3. a. Parse and translate.
   b. Change to the opposite number.
   c. Give the corresponding forms of the present or imperfect (except inf.).

1. ἐκρίνου
2. γίγνεσθε
3. ἐβουλευόμεθα
4. βούλονται
5. ἠσαν
6. εἶ
7. ἥγεν
8. ἔλειπο
9. ἔμενες
10. ἠσθα
11. ἐφέρετε
12. φέρεσθαι
13. ἐπαύοντο
14. ἐσμέν
15. ἠρχετο
16. πιστεύουσιν
17. ἐπείθετο
18. ἓ
19. ἤρχετε
20. ἦρχοντο (2)

4. Translate.

1. ἤγομεν τὰ δῶρα εἰς τὴν νῆσον.
2. οἱ ἄνθρωποι ἐνόμιζον τὸν ἥλιον εἶναι θεόν.
3. τοὺς γάρ φίλους παρὰ τῇ ὁδῷ ἐλείπομεν.
4. σὺν τοῖς φίλοις εἰς τὴν νῆσον ἐρχεσθαὶ ἐβούλοντο.
5. οἱ μὲν ἰδέων εἰρήνην ἔγειν, οἱ δὲ ἐβουλεύοντο πόλεμον ποιεῖν.
6. ἡ τοῦ πλούτου ὁδὸς ἔφερε θάνατον τῇ ψυχῇ.
7. ἔλεγε τοὺς τῶν θεῶν λόγους ἐν ἀνθρώποις.
8. οἱ ἐν τῷ οὐρανῷ θεοὶ ἔφερον τὴν δίκην τοῖς ἀνθρώποις.
9. ὁ ἄνθρωπος πόνους εἶχεν.
10. τοὺς θεοὺς δώρους ἐπείθον.
11. οἱ ξένοι φίλοι ἦσαν καὶ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις.
12. θεὸς μὲν ἦν ὁ πλοῦτος, φίλος δ' οὔ. [δ' see p. 40; οὔ, οὔ not. Note: usually the subject has the article; the predicate nominative usually does not]
13. ἐβουλευσθεὶς ἄρχειν μέν, ἀρχεσθαι δ' οὗ;
14. οἱ γὰρ ἄνθρωποι τὸν πλοῦτον εἴχον ἐν ταῖς ψυχαῖς.
15. παρὰ τοὺς ξένους ἠρχόμεθα σὺν τῷ παιδίῳ.
16. παρὰ τοὺς ξένους ἠρχόμεθα σὺν τῷ παιδίῳ.
17. τὰ παιδία δώροις ἐλύοντο. τὰ παιδία δώροις ἐλύετο.
18. καὶ λόγοις καὶ ἔργοις φίλοι ἦτε.

5. Write in Greek.

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

The soul is the cause and the first principle of the living body.
—Aristotle, περὶ ψυχῆς (On the Soul)
ADJECTIVES: -ος, -η, -ον
AND -ος, -ον TYPES

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

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
<td>n.</td>
<td>m.</td>
</tr>
<tr>
<td>N</td>
<td>-ος</td>
<td>-η</td>
<td>-ον</td>
<td>-οι</td>
</tr>
<tr>
<td>G</td>
<td>-ου</td>
<td>-ης</td>
<td>-ου</td>
<td>-ων</td>
</tr>
<tr>
<td>D</td>
<td>-ω</td>
<td>-η</td>
<td>-ω</td>
<td>-ων</td>
</tr>
<tr>
<td>A</td>
<td>-ον</td>
<td>-ην</td>
<td>-ον</td>
<td>-ους</td>
</tr>
<tr>
<td>V</td>
<td>-ε</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

4. Adjectives will be given in the vocabulary in the three genders: as καλός, καλή, καλόν, and thus will be easily recognizable. Some adjectives, mostly compounds, have only two sets of endings, -ος and -ον, with -ος serving for both masculine and feminine, e.g., ὀθόνατος, ὀθόνατων immortal, deathless. They are declined in the same way as καλός, omitting the feminine (-η) endings:
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>N.</th>
<th>Plural</th>
<th>m./f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>ἀθάνατος</td>
<td></td>
<td>ἀθάνατοι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>ἀθανάτου</td>
<td></td>
<td>ἀθανάτων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>ἀθανάτῳ</td>
<td></td>
<td>ἀθανάτοις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>ἀθάνατον</td>
<td></td>
<td>ἀθάνατοις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>ἀθάνατε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

### The Position of Adjectives

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

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

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

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

- ὁ ἄνθρωπος ὁ καλός *the good man*

or the first article may be omitted:

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

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

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

**Adjectives and Genitive**

*ἡ ψυχὴ*  
*the soul*

*ἡ ἀθάνατος ψυχὴ*  
*the immortal soul*

*ἡ τοῦ ἀνθρώπου ψυχή*  
*the soul of man*

*τὰ καλὰ παιδία*  
*the good children*

*τὰ τοῦ ἀνθρώπου παιδία*  
*the person’s children*

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

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

**Adverbs**

*οἱ τότε ἄνθρωποι*  
*the people of that time (the then people)*

*οἱ νῦν ἄνθρωποι*  
*people of the present day (now people)*

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

**Phrases**

*ὁ ἐξ ὁδοῦ ἄνθρωπος*  
*the man from the street*

*ὁ ἐν ἐμῇ ψυχῇ πλοῦτος*  
*the wealth in my soul (Xenophon)*

Other examples:

*τὸ παρὰ τὸν Ἀλφειὸν ποταμὸν πεδίον*  
*the plain by the river Alpheius*
The **second position** the adjective may occupy (i.e., not directly following the article) is the **predicate** position. A predicate adjective may precede the article or follow the noun and its article.

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

\[
\begin{align*}
\text{σοφὸς} & \text{ ὁ ἄνθρωπος} \\
\text{ὁ ἄνθρωπος} & \text{σοφὸς}
\end{align*}
\]

The man is wise

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

### Adjectives Used as Nouns

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

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

- ἡ ἀριστή *the best woman* (*the best of women*)
- ὁ σοφός *the wise man*
- ἡ σοφή *the wise woman*
- τὰ καλὰ *good things*
- τὰ κακὰ *evils*

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

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

- τὸ καλὸν *the beautiful, beauty*
- τὸ ἀδικὸν *injustice*

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

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

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

The Articular Infinitive

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

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

The negative used with the articular infinitive is μὴ.

The Relative Pronoun

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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td></td>
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<tr>
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<td>ἥ</td>
</tr>
<tr>
<td>G</td>
<td>ὁυ</td>
<td>ἥς</td>
</tr>
<tr>
<td>D</td>
<td>ὁ</td>
<td>ἥ</td>
</tr>
<tr>
<td>A</td>
<td>ὁν</td>
<td>ἡν</td>
</tr>
</tbody>
</table>

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

*The man to whom you are writing is coming.*

ὁ ἄνθρωπος ᾧ γράφεις ἔρχεται.

the man is the antecedent and (to) whom is the relative pronoun.
The relative pronoun agrees with its antecedent in number and gender, but its case depends on the part it plays in its own clause. In our example, *the man* is masculine singular, and nominative, since it is the subject of the main clause: ὁ ἄνθρωπος. (To) whom will therefore be masculine and singular, but in its own clause it is the indirect object, and so is dative: ὧ. Be careful not to confuse the forms of the relative with the definite article.

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

*A note on the relative pronoun*

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

**Vocabulary**

**Adjectives**

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

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός, ἀγαθή, ἀγαθόν</td>
<td>good</td>
<td></td>
</tr>
</tbody>
</table>
Nouns

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

Adverbs, Pronouns, Prepositions, Conjunctions

διά  prep., through
+ gen. through, by means of
+ acc. because of, on account of
eι  if
νῦν  now; as it is (also, enclitic νῦ, νυ, which does not have temporal significance)
kαὶ νῦν  even so
οἱ νῦν  men of the present day
ὁς, ἥ, ὁ  who, which, that (relative pronoun)
ὅσπερ, ἥπερ, ὅπερ  the very one who (accented like ὁς, ἥ, ὁ)
où (οὐκ, οὐχ, οὐχί, oǔ)  not (οὐκ before smooth breathing; οὐχ before rough breathing; οὐχί emphatic; oǔ with accent, as last word or as answer, No!)
oὔδέ  but not, not even, nor
περί  preposition, about, around
+ gen. about, concerning
+ dat. about (mostly poetic)
+ acc. about, around, near (of place or time)
πρὸς  preposition expressing direction, on the side of, in the direction of
+ gen. from
+ dat. at, near, besides, in addition to
+ acc. to, towards, with respect to
tότε  at that time
Vocabulary Notes

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

   Ἀγαθός good, is used as widely as the English word good. It generally means good in the sense of capable, well-fitted to something. In Homer ἄγαθός usually refers to physical excellence, hence the meanings valiant, brave (in battle); but it is extended to moral goodness as well. Frequently ἄγαθός is used with the accusative of respect to show what specific thing it refers to. οἱ ἀγαθοί in the political sense are the aristocrats (i.e., the well-born), especially in the phrase καλοὶ κἀγαθοί (καλοὶ καὶ ἀγαθοί).

   Ἐσθλός is equivalent to ἄγαθός, in all its senses, but is mainly poetic.

   Καλός properly means beautiful and may be used either of persons or things. In the moral sense (extending its meaning from beautiful to good, virtuous, honorable), it refers to noble deeds, differing from ἄγαθός, which would mean advantageous, useful. In Attic Greek, the word καλός is added to the name of a person (usually a boy) as a token of love: this is commonly seen on painted vases (Λέαγρος καλός), appearing again and again for the favorite of the day. Χρηστός also means good, but more definitely in the sense of useful, serviceable, good of its kind; it is in fact derived from χράομαι use.

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

Exercise B

1. Decline in full, paying some attention to accents, the following adjectives, in all genders.
   1. ἄγαθός
   2. ἄδικος
   3. χαλεπός
   4. ἀριστος
   5. πρῶτος

2. Noun-adjective combinations: translate into Greek and decline.
   1. the wise man
   2. the only opinion
   3. the difficult child
   4. the immortal soul
   5. the beautiful island
   6. the irrational
3. Parse the following words. (Examples: adjective: ἀγαθὸς, dative singular masculine or neuter of ἀγαθός, good; pronoun: ἦ, dative singular feminine of ὃς, relative pronoun, to whom.)

1. ὁν 7. αἰ 13. ὃς 19. τά
2. ὅλη 8. τοῖς 14. ἂ 20. τόν
3. μόνῳ 9. κοινά 15. αἰς 21. τόν
4. δεινοῖς 10. ἀδικοῖς 16. ὁδόν 22. ἦ
5. κακοὺς 11. ἐσθλὸν 17. νήσου 23. οὗ
6. Ἑλληνικοῦ 12. σοφῆς 18. ἀλογα 24. οἰ

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

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

Accusative and Dative of Respect

1. Accusative of Respect

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

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

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

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

- ἀλγῶ τὴν κεφαλὴν I have a pain in my head
  (I hurt as to my head)
2. **Dative of Respect**

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

Examples:

λόγῳ μὲν φίλοι εἰσίν, ἑργῷ δ’ οὖ.

*They are friends in word, but not in deed.*

ἀγαθός ἦστι πολέμῳ.

*He is good at war.*

**Exercise B (continued)**

5. Translate.

1. οἱ μὲν ἦσαν ἀγαθοί, οἱ δὲ κακοί.
2. ἀγαθοὶ ἦσαν γνώμην;
3. πλούτους ἄδικους ἔδειχνε τόχην κακήν.
4. ἀθάνατος ἦ ὁ ἄρετή.
5. ὁ ἄνθρωπος ὁ σοφὸς οὐκ ἐπείθετο τῷ ἀδίκῳ λόγῳ.
6. ἔργον ἦστι τοῦ χρηστοῦ ἀνθρώπου παύειν τὸν πόλεμον. [ἔργον ἦστι + gen. *it is the business of*]
7. οὕτως ἐδόθη ἐμὸν ἑμοί.
8. καλῆ γὰρ ἦν ἡ νῆσος εἰς ἣν ἠμοῦμεν τὰ δώρα.
9. καλὸς καὶ ἄγαθος ὁ σοφὸς ἀνθρώπος.
10. ἔλεγεν ὁ σοφὸς κακὰ; ἡ δὲ σοφὴ ἀγαθά ἔπραττεν.
11. ὁ ἄγαθος ἐμοίλετο τοὺς κακοὺς φίλους ἄγειν πρὸς τὴν δίκην.
12. ἄδικον ἦν πλούτον ἐξείνοι παρὰ νόμον.
13. οὕτως ἐφέρε ήμοί.
14. κακὸν ἦστι οἷς λέγεις. κακὸν ἦν ἡ ἀρετὴ.
15. ἔλεγομεν ὅτι ὁ σοφὸς καὶ γνώμαις καὶ βουλαίς. [ὅτι *that*]
16. τὰς μὲν ἄγαθος ἔλυον, τοὺς δὲ κακοὺς ἦγον πρὸς τὴν δίκην.
17. οἱ θεοὶ ἐφέρον τὰ καλὰ δῶρα τοῖς ἀνθρώποις.
18. οἱ τότε ἔπραττον εἰς τὴν νῆσον.
19. οἱ ἄγαθοι ἀνθρώποι τὰ παιδία ἐπαιδεύειν τοῖς σοφῶν λόγοις καὶ ταῖς γνώμαις.
20. οἱ τότε Ἑλληνικοὶ ἔγραψαν εἰς λίθους.
21. οἱ μὲν τότε τῷ νόμῳ ἐπείθοντο, οἱ δὲ νῦν πείθονται τοῖς φίλοις.
22. ὁ ἄδικος ἦν δεινὸς λέγειν. [δεινὸς λέγειν *clever at speaking*]
23. οἱ ἄριστοι ἦσαν ἀρετῶν ἀνθρώπων.
24. οἱ ἄνθρωποι οἷς ἔπεισεν ἦσαν φίλοι.
25. ὁ ἡλίος ἦς ἔφερε τῶν βίων τοῖς ἀνθρώποις θεός ἐνομίζετο.
26. εἶχεν ἦθελεν μόνον παιδίον.
27. εἰν τοῖς πρώτοις λόγοις ἔλεγεν πολλά καί καλά καὶ ἀγαθά. [πολλά *many things*]
28. χαλεπῶς ἦστι τὰς γνώμας τὰς τῶν σοφῶν λύειν.
29. καλαὶ μὲν οἱ τῶν σοφῶν γνώμαι, χαλεποὶ δὲ οἱ λόγοι.
30. ὁ σοφὸς ἔλεγεν ὅτι ὁ βίος ἐστὶ χαλεπόν. [ὅτι that; χαλεπόν is neuter: a difficult thing]
31. οἱ ἰατροὶ σὺν τοῖς φίλοις ἤρχοντο παρὰ τὴν ὁδόν.
32. ὁ ἀγαθὸς ὃς τῷ νόμῳ ἐπείθετο εἶχε τοὺς θεοὺς ὡς φίλους. [ὡς as]
33. ὁ σοφὸς ἐγράφετο πέντε βιβλία περὶ ψυχῆς.
34. ἀγαθοὶ οἱ νόμοι οἱ περὶ τοὺς γάμους.
35. πρὸς δὲ πλούτῳ φίλους ἔχειν ἑβουλόμεθα.

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

Readings
1. κοινὰ τὰ τῶν φίλων.
   —Plato
   [τὰ + gen. of possession the possessions of:]
2. ὁ τὸ κολὸν φίλον ἅei.
   —Euripides
   [ὁ τὸ whatever, anything which: understand is. ἅei always:]
3. ἀθάνατος ὁ θάνατος ἐστιν.
   —Amphis (a comic writer)
4. ψυχῆς ἀγαθῆς πατρίς ὁ ξύμπας κόσμος.
   —Democritus
   [πατρίς homeland, country. ξύμπας whole:]
5. πάντα γὰρ οὐ κακός εἰμι.
   —Homer, Odyssey
   [πάντα: acc. of respect, in everything, all things (n. nom./acc. pl.).]
6. μέγα βιβλίον, μέγα κακόν.
   —Callimachus
   [μέγα big (n. nom./acc. sg.).]
7. ὁ γραμματικὸς ὁ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ.
—Athenaeus

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

8. ὕπνοις δεινῶν ἀνθρώπως κακῶν.
—Menander

9. ἔν νυκτὶ βουλή τοίς σοφοίς γίνεται.
—Menander

[ἔν νυκτί in the night. σοφοίσι = σοφοίς. γίνεται = γίγνεται.]

11. ἄδικον τὸ λυπεῖν τοὺς φίλους ἑκουσίως.
—Menander

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

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

[ἕνεκα τοῦ λαβεῖν for the sake of gain.]

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

[τις anyone (masc. nom. sg.). Μέγαρα, -ων, τά Megara (a city). Ἀθῆναι, -ῶν, ἀi Athens. ἀπο therefore.]

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

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

16. τῶν ὄντων τὰ μὲν ἐστὶν κακά, τὰ δὲ ἄγαθα, τὰ δὲ οὐδέτερα.
—Diogenes Laertius (quoting Plato)

[τῶν ὄντων of the things that exist. οὐδέτερος neither, neut.]
18. τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίνεται διὰ μανίας.
—Plato, *Phaedrus*

[μέγιστος, -ν, -ν greatest. μανία, μανίας, ἡ madness. ἡμῖν to us (dat. pl.)]

19. τῶν ἀγαθῶν οὐ δεχόμεσθα κόρον.
—Greek Anthology

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

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

21. χαλεπὸν ὁ βίος.
—Xenophon

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

[δίκαιος just.]

**Conversation**

A. τί ἐστι καινόν;  
A. What’s new?

B. οὐδὲν καινότερον.  
B. Nothing (newer).

A. πῶς ἔχεις;  
A. How are you?

B. ἔχω κακῶς.  
B. I’m ill.

A. τί πάσχεις, ὦ φίλε;  
A. What’s wrong, my friend?

B. ἄλγω τὴν κεφαλήν·  
B. I have a headache. For I got drunk yesterday.

Some Sayings on the Art of Drinking

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

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

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

4. οἱ μὲν ἄρ’ οἶνον ἐμισσὼν ἐνὶ κρητήρωι καὶ ὑδῷ.  
Some were mixing wine and water in craters (mixing bowls).  
—Homer, *Odyssey* (I. 110)
5. οὐδεὶς φιλοπότης ἐστὶν ἄνθρωπος κακός.
No one who is fond of drinking is a wicked man.
—Athenaeus (quoting Alexis)

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

τυφλὸς τά τ’ ὦτα τόν τε νοῦν τά τ’ ὄμματ’ εἶ.
[tά ὦτα, τόν νοῦν, τά ὄμματα are acc. of respect]
You are blind in your ears, your mind, and your eyes.
—Sophocles, Oedipus Tyrrannus

The Bacchus Bar

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

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

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

“[Dionysos’] domain is . . . the whole of hugra phusis [the principle of moisture], not only the liquid fire of the grape, but the sap thrusting in a young tree, the blood pounding in the veins of a young animal, all the mysterious and uncontrollable tides that ebb and flow in the life of nature.”

—E. R. Dodds, in his edition of the Bacchae.
In this lesson you will learn the future (active and middle: second principal part), the variations of the first declension, and the demonstrative pronouns.

**FUTURE ACTIVE AND MIDDLE:**
**THE SECOND PRINCIPAL PART**

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

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

**Formation of Future**

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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λύσω</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>λύσεις</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>λύσει</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύσομεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>λύσετε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>λύσουσιν</td>
<td>3rd</td>
</tr>
<tr>
<td>Inf.</td>
<td>λύσειν</td>
<td></td>
</tr>
</tbody>
</table>

In this lesson you will learn the future (active and middle: second principal part), the variations of the first declension, and the demonstrative pronouns.
Orthographic Changes for Verbs with Mute Stems

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

<table>
<thead>
<tr>
<th>Type</th>
<th>(π, β, φ) + σ → ψ</th>
<th>(κ, γ, χ) + σ → ξ</th>
<th>(τ, δ, θ) drops out before σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>πέμπω πεμ‑</td>
<td>πέμψω</td>
<td></td>
</tr>
<tr>
<td>Palatal</td>
<td>ἀγω ἀγ‑</td>
<td>ἄξω</td>
<td></td>
</tr>
<tr>
<td>Dental</td>
<td>πείθω πειθ‑</td>
<td>πείσω</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>Type</th>
<th>Verb</th>
<th>Stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>πέμπω</td>
<td>πεμ‑</td>
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<td>Palatal</td>
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<td>ἄξω</td>
</tr>
<tr>
<td>Dental</td>
<td>πείθω</td>
<td>πειθ‑</td>
<td>πείσω</td>
</tr>
</tbody>
</table>

Form the futures of the following:

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

Principal Parts

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>βουλόμαι</td>
<td>βουλήσομαι</td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>γενήσομαι</td>
</tr>
<tr>
<td>ἐθέλω</td>
<td>ἐθελήσω</td>
</tr>
<tr>
<td>ἔρχομαι</td>
<td>ἐλέφθομαι</td>
</tr>
<tr>
<td>ἔχω</td>
<td>σχήσω (I shall get), ἔξω (I shall have)</td>
</tr>
<tr>
<td>πράττω</td>
<td>πράξω (stem: πραγ‑)</td>
</tr>
<tr>
<td>φέρω</td>
<td>οἶσω</td>
</tr>
</tbody>
</table>
Deponent Futures

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

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

These futures are translated as if they were active.

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

<table>
<thead>
<tr>
<th>Deponent Future of εἰμί</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>ἔσομαι</td>
</tr>
<tr>
<td>ἔσει or ἔσῃ</td>
</tr>
<tr>
<td>ἔσται</td>
</tr>
<tr>
<td>Inf.: ἔσεσθαι</td>
</tr>
</tbody>
</table>

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

Vocabulary

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

Verbs

- ἀγγέλλω [ἀγγελῶ] announce (angel; evangelist)
- ἀκούω, ἀκούσομαι hear (+ gen. of person) (acoustics)
- ἀποθνῄσκω ἀποθανοῦμαι die, be killed (< θάνατος) (contract future)
- ἀποκτείνω [-κτενῶ] kill
- βάλλω [βαλῶ] throw, hit (ballistics)
- δέχομαι, δέξομαι receive (cf. Mod. Gr. ξενοδοχεῖον, hotel)
- θύω, θύσω sacrifice
- λαμβάνω, λήψομαι take, seize (epilepsy; syllable)
μανθάνω, μαθήσομαι  learn, understand (stem: μαθ-, mathematics)
pάσχω, πείσομαι  suffer, be affected (stem: παθ-, pathos)
φαίνω [φανό]  bring to light; pass., appear (phantom)

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

Adverbs, Conjunctions

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

Exercise A

1. Conjugate the futures of the following verbs.
   1. ἄρχω
   2. βούλομαι
   3. πάσχω
   4. δέχομαι
   5. πείθω
   6. λείπω
   7. ἐθέλω
   8. ἀκούω

2. Conjugate in full (all voices and tenses that you have learned).
   1. παύω
   2. πέμπω
   3. φέρω
   4. ἔχω
   5. γίγνομαι
   6. οἴσουσι
   7. ἄξομαι
   8. ληψόμεθα
   9. ἐβουλεύετο
   10. ἐλείπετε
   11. ἔσται
   12. οἴσειν
   13. ἦσθα
   14. γράψησθε
   15. ἔκρινεν
   16. ἔσομαι
   17. ἔκρινεν
   18. ἔθυε
   19. λέξονται
   20. εἶ
   21. ἔξει
   22. πειθείναι
   23. πιστεύειν
   24. εἶ
   25. λέξειται
   26. ἔγνωκεν
   27. σχήσεται
   28. κρίνεται
   29. ἔγνωκεν

3. Parse the following, then change them to the opposite number where applicable. (Remember: the infinitive does not have number.)
   1. ἡρῴς
   2. ἲδον
   3. ἀσέβει
   4. ἄθροισι
   5. χαμένοις
   6. ἔριξα
   7. φιλία
   8. τραχιόν
   9. ἀργόν
   10. ἐρήμῳ

4. Translate.
   1. ὁ χρόνος ἀξεῖ τοὺς κακοὺς καὶ ἀδίκους πρὸς τὴν δίκην.
   2. η ὁδὴ τῶν ἀνθρώπων βίους κρίνει.
   3. ὁ μὲν ἀδίκος ἄνθρωπος σχήσει πλοῦτον, ὁ δὲ ἀγαθὸς ἔξει ἄρετὴν καὶ φίλους.
   4. ὁ γάρ ἄνθρωπος ὁ ἀγαθὸς ὁ βουλήσει ἔχειν ἀδίκον πλοῦτον.
   5. τὸ γὰρ ἀδίκον ἔσται ἀδίκον ἀεὶ.
   6. ἐν ὑπνῷ φαίνεται ὁ θεὸς.
   7. ἄγγέλλεις πόλεμον;
8. ἀκουσόμεθα τοὺς λόγους τῆς σοφῆς.
9. οἱ καλοὶ καὶ ἀγαθοὶ ἀπέθνῃσκον ὑπὸ τῶν κακῶν καὶ ἀδίκων.
[ὑπό + gen. by, at the hands of]
10. ἐβάλλετε τοὺς ξένους τοῖς λίθοις;
11. ὁ ἀγαθὸς ἄνθρωπος οὐ θύσει τὸ παιδίον τοῖς θεοῖς.
12. οἱ ἄδικοι λήψονται τὰ τῶν φίλων παρὰ νόμον. [τά + gen. the possessions of]
13. τὰ γὰρ δόρα δεξόμεθα.
14. ἐστι καὶ ἢν καὶ ἦστατ ἄει ὁ θεός.
15. τὸ παιδίον γράψει τῷ φίλῳ;
16. ἔστι καὶ ἦν καὶ ἔσται ἀεὶ ὁ θεός.
17. οἱ θεοὶ ἀπέκτεινον τοὺς ἀδίκους οἳ οὐκ ἔθυον.
18. τὰ παιδία τοὺς σοφοὺς ἔβαλε λίθοις· οὐ γὰρ ἐπείθετο τοῖς τῶν σοφῶν λόγοις.
19. δέξῃ τὰ δῶρα ἐκ τοῦ φίλου.
20. τὰ δῶρα ἄγεται παρὰ τοὺς θεοὺς ὑπὸ τῶν ἀνθρώπων. [ὑπό + gen., Ex. 4.9]  
21. οὔποτε ἀποθνῄσκει ἡ θεός.
22. οἱ θεοὶ ἀπέκτεινον τοὺς ἀδίκους οἳ οὐκ ἔθυον.
23. τὰ παιδία τοὺς σοφοὺς ἔβαλε λίθοις· οὐ γὰρ ἐπείθετο τοῖς τῶν σοφῶν λόγοις.
24. οὔποτε ἀποθνῄσκει ἡ θεός.
25. οἱ θεοὶ ἀπέκτεινον τοὺς ἀδίκους οἳ οὐκ ἔθυον.
26. τὰ παιδία τοὺς σοφοὺς ἔβαλε λίθοις· οὐ γὰρ ἐπείθετο τοῖς τῶν σοφῶν λόγοις.
27. δέξῃ τὰ δόρα ἐκ τοῦ φίλου. [ἐκ from]
28. τῶν κακῶν ἀνθρώπων μαθησόμεθα ἔργα κακά.
29. μανθάνεις ἃ λέγω;
30. ἐλευσόμεθα εἰς τὴν νῆσον ἧς ἄρχουσιν οἱ φίλοι.

5. Translate into Greek.

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

ἀεὶ κολοιῶς παρὰ κολοιῶ ἱζάνει.

—Democritus

Birds of a feather flock together. [Lit. A crow always perches beside a crow.]
FIRST DECLENSION NOUNS

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

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

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

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

### Summary of Endings

<table>
<thead>
<tr>
<th></th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
<th>(5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>-η</td>
<td>-α</td>
<td>-ᾱ</td>
<td>-ης</td>
<td>-ᾱς</td>
</tr>
<tr>
<td>G</td>
<td>-ης</td>
<td>-ας</td>
<td>-ης</td>
<td>-ου</td>
<td>-ου</td>
</tr>
<tr>
<td>D</td>
<td>-η</td>
<td>-α</td>
<td>-η</td>
<td>- α</td>
<td>-α</td>
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<tr>
<td>A</td>
<td>-ην</td>
<td>-αν</td>
<td>-αν</td>
<td>-ην</td>
<td>-αν</td>
</tr>
<tr>
<td>V</td>
<td>-αν</td>
<td>-α</td>
<td>-α</td>
<td>-ης</td>
<td>-ης</td>
</tr>
<tr>
<td>Pl. N</td>
<td>-ας</td>
<td>Plural endings are the same for all types.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>-ων</td>
<td></td>
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<tr>
<td>D</td>
<td>-ας</td>
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<tr>
<td>A</td>
<td>-ας</td>
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</tbody>
</table>

### Examples:

<table>
<thead>
<tr>
<th></th>
<th>(1)</th>
<th>(2)</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>δίκη justice</td>
<td>μοίρα fate</td>
<td>χώρα land</td>
</tr>
<tr>
<td>G</td>
<td>τής δίκης</td>
<td>τῆς μοίρας</td>
<td>τῆς χώρας</td>
</tr>
<tr>
<td>D</td>
<td>τῇ δίκῃ</td>
<td>τῇ μοίρᾳ</td>
<td>τῇ χώρᾳ</td>
</tr>
<tr>
<td>A</td>
<td>τὴν δίκην</td>
<td>τὴν μοίραν</td>
<td>τὴν χώραν</td>
</tr>
<tr>
<td>Pl. N</td>
<td>αἱ δίκαι</td>
<td>αἱ μοῖραι</td>
<td>αἱ χώραι</td>
</tr>
<tr>
<td>G</td>
<td>τῶν δικῶν</td>
<td>τῶν μοιρῶν</td>
<td>τῶν χώρων</td>
</tr>
<tr>
<td>D</td>
<td>ταῖς δίκαις</td>
<td>ταῖς μοιραῖς</td>
<td>ταῖς χώραις</td>
</tr>
<tr>
<td>A</td>
<td>τὰς δίκας</td>
<td>τὰς μοιρὰς</td>
<td>τὰς χώρας</td>
</tr>
<tr>
<td></td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
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<td>---</td>
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</tr>
<tr>
<td></td>
<td>θάλαττα sea</td>
<td>πολίτης citizen (i)</td>
<td>νεανίας young man (i)</td>
</tr>
<tr>
<td>Sg. N</td>
<td>ἡ θάλαττα</td>
<td>ὁ πολίτης</td>
<td>ὁ νεανίας</td>
</tr>
<tr>
<td>G</td>
<td>τῆς θαλάττης</td>
<td>τοῦ πολίτου</td>
<td>τοῦ νεανίου</td>
</tr>
<tr>
<td>D</td>
<td>τῇ θαλάττῃ</td>
<td>τῷ πολίτῃ</td>
<td>τῷ νεανίᾳ</td>
</tr>
<tr>
<td>A</td>
<td>τὴν θαλάτταν</td>
<td>τὸν πολίτην</td>
<td>τὸν νεανίαν</td>
</tr>
<tr>
<td>V</td>
<td>πολίτα</td>
<td>νεανία</td>
<td></td>
</tr>
<tr>
<td>Pl. N</td>
<td>αἱ θάλατται</td>
<td>οἱ πολῖται</td>
<td>οἱ νεανίαι</td>
</tr>
<tr>
<td>G</td>
<td>τῶν θαλαττῶν</td>
<td>τῶν πολιτῶν</td>
<td>τῶν νεανιῶν</td>
</tr>
<tr>
<td>D</td>
<td>τοῖς θαλάτταις</td>
<td>τοῖς πολίταις</td>
<td>τοῖς νεανίαις</td>
</tr>
<tr>
<td>A</td>
<td>τὰς θαλάττας</td>
<td>τοὺς πολίτας</td>
<td>τοὺς νεανίας</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>δίκαιος, δικαία, δίκαιον, just</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>δίκαιος</td>
</tr>
<tr>
<td>G</td>
<td>δικαίου</td>
</tr>
<tr>
<td>D</td>
<td>δικαίω</td>
</tr>
<tr>
<td>A</td>
<td>δίκαιον</td>
</tr>
<tr>
<td>V</td>
<td>δίκαια</td>
</tr>
</tbody>
</table>

**Note on the Accent of Adjectives**

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>οὗτος</td>
<td>αὕτη</td>
</tr>
<tr>
<td>G</td>
<td>τοῦτου</td>
<td>ταύτης</td>
</tr>
<tr>
<td>D</td>
<td>τούτῳ</td>
<td>ταύτη</td>
</tr>
<tr>
<td>A</td>
<td>τούτον</td>
<td>ταύτην</td>
</tr>
</tbody>
</table>

Observations

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

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
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<tr>
<td>N</td>
<td>ὁδὲ</td>
<td>ἡδὲ</td>
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<td>τῆδὲ</td>
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<td>D</td>
<td>τῶδε</td>
<td>τῆδὲ</td>
</tr>
<tr>
<td>A</td>
<td>τοῦνδε</td>
<td>τὴνδὲ</td>
</tr>
</tbody>
</table>

Observations

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

2. The fact that -δε is enclitic explains the accent of ἡδὲ, τήδε, τοῦσδὲ, etc., which according to the rule should be circumflexed.

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

<table>
<thead>
<tr>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκεϊνος</td>
<td>ἐκεϊνη</td>
<td>ἐκεῖνο</td>
<td>ἐκεϊνοι</td>
<td>ἐκεϊνα</td>
<td>ἐκεῖνα</td>
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<tr>
<td>ἐκεινου</td>
<td>ἐκεινης</td>
<td>ἐκεινου</td>
<td>ἐκεινων</td>
<td>ἐκεινων</td>
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<tr>
<td>ἐκεινω</td>
<td>ἐκεινη</td>
<td>ἐκεῖνο</td>
<td>ἐκεινοι</td>
<td>ἐκεινας</td>
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<td>ἐκεινη</td>
<td>ἐκεῖνο</td>
<td>ἐκεινους</td>
<td>ἐκεινας</td>
<td>ἐκεινα</td>
</tr>
</tbody>
</table>

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

Position
The demonstratives may be used as pronouns or as adjectives.
When used as adjectives in prose, they are used with the article, but are put in the predicate position:

οὗτος ὁ πολίτης or ὁ πολίτης οὗτος  

this citizen

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

Vocabulary

Nouns

| ἀλήθεια, ἀληθείας, ἡ | truth, reality |
| γλῶττα, γλώττης, ἡ | tongue, language (polyglot, glottology) |
| also: γλώσσα |
| δεσποινα, δεσποίνης, ἡ | mistress, lady (fem. form of δεσπότης) |
| δεσπότης, δεσπότου, ὁ | master (despot) |
| δημοκρατία, δημοκρατίας, ἡ | democracy |
| δικαστής, δικαστοῦ, ὁ | judge, juryman |
| Εўριπίδης, ΕЎριπίδου, ὁ | Euripides |
| ἡμέρα, ἡμέρας, ἡ | day (ephemeral) |
| ἡσυχία, ἡσυχίας, ἡ | rest, quiet, stillness |
Lesson III

θάλαττα, θαλάττης, ἥ
also: θάλασσα, θαλάσσης
sea (thalassocracy)

goddess

γάτα, γατάς, ἥ
fate, part, portion, lot

Muse

ναύτης, ναύτου, ὁ
youth, young man (< νέος)

house, dwelling (economic)

test, trial, attempt (empiric)

poet (maker)

citizen (politics, < πόλις city-state)

tent, stage (scene)

soldier (strategy)

misfortune (< φέρω)

steward, dispenser, treasurer

honor, esteem, office (timocracy)

health (hygiene)

friendship (< φίλος)

land, country; place, position, (one's) post, station

it is time to . . .

Adjectives

αἰσχρός, αἰσχρά, αἰσχρόν
shameful, ugly

ἀξίος, ἀξία, ἀξιόν
worthy (axiom) (ἀξιός εἰμι, I deserve to)

δίκαιος, δικαία, δίκαιον
just (< δίκη) (δικαίος εἰμι, I have the right to)

μικρός, μικρά, μικρόν
small (microwave)

νέος, νέα, νέον
new, young (Neoplatonic)

παλαιός, παλαιά, παλαιόν
ancient, old (palaeography)

πωνηρός, πωνηρά, πωνηρόν
wicked (< πώνος)

φιλίος, φιλία, φιλίον
friendly (to + dative)

ἐκεῖνος, ἐκείνη, ἐκεῖνο
that

ὅδε, ἥδε, τόδε
this

ὅτος, ὅτη, τοῦτο
this, that

Prepositions

ἀπό
+ gen., away from, from

ἐκ
+ gen., out of, from
Vocabulary Note

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

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

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

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

4. The Muses were daughters of Zeus and Mnemosyne (Memory) and acted as patron deities of music, poetry, literature, and dance; in heaven they provided the gods with entertainment at the Olympian feasts. (Feasting being the Olympians’ chief activity, the Muses kept very busy.) They inspired poets and gave them true knowledge. Homer calls on the Muse to tell him the story, to refresh his memory: Memory personified was their mother. Poets (both Greek and Latin) from Homer to the end of the Roman Empire celebrated the Muses as the inspiration for their art. Hesiod in the Theogony (lines 75 ff.) gives the following list of them:
These things then the Muses sang, who have their homes on Olympus,
Nine daughters born of great Zeus,
Clio and Euterpe and Thalia and Melpomene and Terpsichore and Erato and Polynnia and Urania and Calliope; she is the greatest of them all.

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

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

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

Exercise B

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

2. Decline.

1. ὁ ποιητής 3. ἄξιος, -α, -ον 5. ἡ ἡμέρα 7. Εὐριπίδης (sg.)
2. ἡ θεά 4. ὁ ταμίας 6. ἡ εἰρήνη 8. ἡ γλῶττα
3. Choose the correct adjective/article/demonstrative form to agree with the noun forms.

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

4. Translate and decline in Greek.

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

**Genitives of Separation and Agent; ὑπό**

1. Genitive of Separation

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

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

Cf. also παρά and πρός with the genitive.

2. The Genitive of Agent with ὑπό

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

πέμπονται ὑπὸ τῶν θεῶν they are sent by the gods
3. Other uses of ὑπό (under)

With gen. of place: under, from under

ὑπὸ γῆς  
under the earth

τὰ ὑπὸ γῆς  
the things under the earth

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

ὑπὸ Τροίαν ιέναι  
to go under [the walls of] Troy

ὑπὸ νύκτα  
at nightfall

ὑπὸ τὴν εἰρήνην  
at the time of peace

Exercise B (continued)

5. Translate.

1. ὁ σοφὸς βούλεται τὴν ἀλήθειαν λέγειν ἀεί.
2. οὗτος ὁ ἄνθρωπος οὐ μὲν σοφὸς ἐστι, γλώσσῃ δὲ δεινός.
3. ὁ δὲ κόσμος ἤρχετο ὑπὸ τῆς θεᾶς;
4. ἐκεῖνος ὁ θεὸς ἦν ὁ δεσπότης ὁ τῆς θαλάττης.
5. ὁ δεσπότης καὶ ὁ δοῦλος οὐκ ἔσονταί ποτε φίλοι. [δοῦλος slave]
6. διὸ ὁ ἀγαθὸς δικαστής οὐκ ἔλαμβανεν ἀδικὰ δόρα.
7. Εὐριπίδης ἦν ὁ τῆς σκηνῆς σοφός.
8. οἱ ἐκ τῆς θαλάσσης εἰσὶν αἰσχροί καὶ ἄδικοι.
9. τὰ δὲ τῶν τῆς θαλάσσης θεῶν ἔργα ἔστι σοφά.
10. Εὐριπίδης ὁ ποιητὴς ἔλεγε τάδε· ὧ τι καλὸν φίλον ἀεί. [ὁ τι that which]
11. τῇδε τῇ ἡμέρᾳ εἰλήφθη ημέρα ἐν τῇ δικαιᾳ ἔργα ἔστιν καλὰ.
12. ὁ ναύτης ἔχει τὸν βίον ἐκ τῆς θαλάσσης.
13. οὗτος ὁ νεανίας ἦν ποιητής.
14. οἱ ποιηταὶ ἐπάθησαν τὸν θάνατον τῶν κακῶν καὶ ἀγαθῶν.
15. ἐν δημοκρατίᾳ οἱ πολίται βουλεύονται.
24. ὁ γὰρ νόμος καὶ ἡ βουλὴ ἄρχουσι τῶν πολιτῶν ἐν δημοκρατίᾳ.
25. ἡ γὰρ ἡμέρα ἁγιά ήδη ἀγαθὸν ἡ κακὰν οἴσει;
26. οἱ ποιηταὶ ἐλέγοντο τῶν Μουσῶν ταμίαι. [ἐλέγοντο were said to be, were called]
27. ὁ σοφὸς ἄνθρωπός ἐστι ταμίας τῆς γνώμης καὶ τῆς γλώσσης.
28. οἱ ποιηταὶ ταμίαι ἐλέγοντο τῶν Μουσῶν.
29. ὁ σοφὸς ἄνθρωπός ἐστι ταμίας τῆς γνώμης καὶ τῆς γλώσσης.
30. ὁ Ζεὺς ἦν ταμίας τῶν ψυχῶν καὶ τῶν ἀγαθῶν καὶ τῶν κακῶν.
31. τοῖς φίλοις τιμὰς εἶπον.
32. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
33. ὁ σοφὸς λόγος ἔχει τιμήν ἀεί.
34. ὁ σοφὸς λόγος ἔχει τιμήν ἀεί.
35. ὁ σοφὸς λόγος ἔχει τιμήν ἀεί.
36. ὁ σοφὸς λόγος ἔχει τιμήν ἀεί.
37. αἱ γνῶμαι τῶν παλαιῶν ἐστι ταμίας.
38. οἱ ποιηταὶ ταμίαι ἐλέγοντο τῶν Μουσῶν.
39. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
40. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
41. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
42. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
43. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
44. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
45. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
46. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
47. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
48. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
49. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
50. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
51. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
52. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
53. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
54. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
55. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
56. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
57. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
58. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
59. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
60. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
61. ὁ σοφὸς λόγος ἔχει τιμὴν ἀεί.
6. Translate into Greek.
   1. It is time to go to that small island. (Ex. 5.38)
   2. This man will not be a friend to his master.
   3. The work of the good poet will be immortal forever.
   4. On that day we were bringing gifts to the gods. (Ex. 5.11)
   5. Will you sacrifice to the goddess who is killing the young men?
   6. The good citizen will never have unjust wealth.
   7. The wise [woman] said this [the aforesaid], but the poet said the
      following.
   8. The opinion of the wise man will have honor.
   9. The good soldier will never leave his place. (Ex. 5.37)
   10. Do you wish to have the friendship of these people, but not of the
       gods?
   11. This [woman] who is freeing that [man] is worthy of honor.

7. Make up sentences in Greek using the following words.
   1. ἀγαθός, ἡμέρα, ὁδε, φέρω
   2. θεά, θύω, ὃς/ἡ/ὅ, ὁδικος, ὁδε/ἡδε/τόδε
   3. ἀλήθεια, ἄγαθος, λέγω
   4. ἄνθρωπος, ὅδε, ἐκεῖνος, οὗτος, φέρω
   5. ἄνθρωπος, βουλεύω, ὁρα

**Crasis**

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

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>τάγαθά</td>
<td>for τά ἀγαθά</td>
</tr>
<tr>
<td>καλὸς κάγαθος</td>
<td>for καλὸς καὶ ἀγαθός</td>
</tr>
<tr>
<td>ὀριστε</td>
<td>for ὁ ὀριστε</td>
</tr>
<tr>
<td>τάνθρωπον</td>
<td>for τά ἄνθρωπον</td>
</tr>
<tr>
<td>ἄνθρωποι</td>
<td>for οἱ ἄνθρωποι</td>
</tr>
</tbody>
</table>

**Readings**

1. κόσμον τόγε οὔτε τις θεῶν οὔτε ἄνθρωπον ἐποίησεν, ἀλλ’ ἦν ἄει καὶ ἔστιν
   καὶ ἔσται πῦρ.
   —Heraclitus

   [τις one, anyone (m. nom. sg.), ἐποίησεν made (3rd sg. aor.). πῦρ fire (neut.
   nom./acc. sg.).]
2. ἀγεὶ δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.
—Menander

[φῶς light (acc.).]

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

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

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

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

5. ἀνήρ δίκαιος πλοῦτον οὐκ ἔχει ποτέ.
—Menander

[ἀνήρ man (masc. nom. sg.).]

6. θάλασσα κλύζει πάντα τὰνθρώπων κακά.
—Euripides

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

7. οὐδὲν κακὸν μικρὸν ἐστιν.
—Demetrius (On Style)

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

8. ὁ νέος ἔσται νέος.
—Greek Proverb

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

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

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

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

[δοκεῖν to seem (infinitive). θέλει = ἔθέλει.]

12. ὁν οἱ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
—Menander

[φιλοῦσιν (they) love (3rd pl.).]

13. χαίρε, θάλασσα φίλη.
—Greek Anthology

[χαίρε hail, hello.]
14. πρὸς υἱόν ὀργὴν οὐκ ἔχει χρηστὸς πατήρ.
   —Menander
   [οὗτος-ο, ὁ son. ὀργή, -ῆς, ἢ anger; πατήρ father (m. nom. sg.).]

15. οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς πόσις, νεκρὸς δὲ τήσδε δεξίας χερός ἔργων δικαίως τέκτονος. τάδ’ ὀδ’ ἔχει.
   —Aeschylus, Agamemnon
   [Clytemnestra over Agamemnon’s dead body. ἐμὸς πόσις my husband (nom. sg.). νεκρὸς corpse (nom. sg.). δεξίας, -ά, -όν right. χερός (= χειρός) hand (gen.). τέκτονος worker (m./f. gen. sg.). τάδ’ ὀδ’ ἔχει this is how it is.]

16. αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκὶ ἀνθρωποί τῶν συμφορῶν.
   —Herodotus
   [οὐκὶ = οὐχί. ἀνθρωποί = ὁi ἀνθρωποί.]

17. αἱ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους.
   —Appian
   [τε and (enclitic). ποιοῦσι make (3rd pl.). μακρολόγος = μακρός (long) + λόγος.]

18. πάντα μὲν τὰ νέα καὶ καλὰ ἐστιν.
   —Demetrius (On Style)
   [πάντα see readings 3 and 6 above.]

19. ὁ ἀγαθὸς ἀνθρωπός ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρός ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν.
   —Luke
   [θησαυρός, -οῦ, ὁ treasury. προφέρω bring forth. καρδία, ας, ἢ heart.]

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

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

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

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

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

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

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

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

Imperfect: ἔλυον I was releasing, used to release, kept on releasing, tried to release

Aorist: ἔλυσα I released

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

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

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past (= aorist)</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>look</td>
<td>looked</td>
<td>looked</td>
</tr>
<tr>
<td>Irregular</td>
<td>sing</td>
<td>sang</td>
<td>sung</td>
</tr>
<tr>
<td></td>
<td>see</td>
<td>saw</td>
<td>seen</td>
</tr>
<tr>
<td></td>
<td>drink</td>
<td>drank</td>
<td>drunk</td>
</tr>
</tbody>
</table>

1 English hang has two pasts, hung (general) and hanged (used of an execution): they hung the picture but they hanged the man.
Note that in the three irregular verbs there is a variation in the stem vowel in the different forms. This is also common in the Greek verbs with second aorists: it is known as vowel gradation or ablaut.

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

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

Formation and Conjugation of the First Aorist

1. Vowel and Mute Stems (Sigmatic Aorist)

Vowel Stems

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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>1st</td>
</tr>
<tr>
<td>Sg.</td>
<td>-σ-α</td>
<td>-σ-αμην</td>
</tr>
<tr>
<td></td>
<td>-σ-ας</td>
<td>-σω &lt;[σ-ασο]</td>
</tr>
<tr>
<td></td>
<td>-σ-ε(ν)</td>
<td>-σ-ατο</td>
</tr>
<tr>
<td>Pl.</td>
<td>-σ-αμεν</td>
<td>-σ-αμεθα</td>
</tr>
<tr>
<td></td>
<td>-σ-ατε</td>
<td>-σ-ασθε</td>
</tr>
<tr>
<td></td>
<td>-σ-αν</td>
<td>-σ-αντο</td>
</tr>
<tr>
<td>Inf.</td>
<td>-σ-αι</td>
<td>-σ-ασθαι</td>
</tr>
</tbody>
</table>

Note

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

Example: λύω, aorist ἔλυσα
Mute (Consonant) Stems

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

1. a labial (π, β, or φ) + σ becomes ψ
   - πέμπω: ἔπεμψα (future, πέμψω)
   - γράφω: ἔγραψα (future, γράψω)

2. a palatal (κ, γ, or χ) + σ becomes ξ
   - ἀρχω: ἤρξα (future, ἀρξω)
   - πράττω: ἔπραξα (future, πράξω) (stem: πραγ‑)

3. a dental (τ, δ, or θ) drops out before σ (ζ also drops out)
   - πείθω: ἔπεισα (future, πείσω)

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

2. The Liquid/Nasal First Aorist

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

**Note on the stem of the liquid first aorist**

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

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

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω</td>
<td>μεν‑</td>
</tr>
<tr>
<td>ἄγγελλω</td>
<td>ἄγγελ‑</td>
</tr>
<tr>
<td>φαίνω</td>
<td>φαν‑</td>
</tr>
<tr>
<td>κρίνω</td>
<td>κριν‑</td>
</tr>
</tbody>
</table>

These are conjugated in the same way as ἔλυσα.
### Active Middle

<table>
<thead>
<tr>
<th>Sg.</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>1st(s)</th>
<th>2nd(s)</th>
<th>3rd(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἠγγειλα</td>
<td>ήγγειλάμην</td>
<td>ήγγειλω</td>
<td>ήγγειλατο</td>
<td>ήγγειλάμηθα</td>
<td>ήγγειλασθε</td>
<td>ήγγειλαντο</td>
</tr>
<tr>
<td>ἠγγειλας</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἠγγειλε(ν)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>1st</td>
<td>2nd</td>
<td>3rd</td>
<td>1st</td>
<td>2nd</td>
<td>3rd</td>
</tr>
<tr>
<td>ἠγγειλαμεν</td>
<td>ήγγειλάμεθα</td>
<td>ήγγειλασθε</td>
<td>ήγγειλασθε</td>
<td>ήγγειλασθε</td>
<td>ήγγειλασθε</td>
<td>ήγγειλασθε</td>
</tr>
<tr>
<td>ἠγγειλατε</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἠγγειλαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inf.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀγγειλαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Exercise A

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

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

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

**Example:** λύεις — impf. ἐλυεῖ, fut. λύσεις, aor. ἔλυσας

| 1. λύετε | 6. νομίζειν* | 11. παύομαι |
| 2. δέχεται | 7. γράφουσι | 12. φαίνομεν* |
| 3. μένεις* | 8. δέχεσθαι | 13. πέμπεσθε |
| 4. παιδεύομεθα | 9. ἀγγέλλει* | 14. βουλέυσθε |
| 5. ἀποκτείνοι* | 10. πείθεται | 15. ἄρχονται |

*omit future
Formation and Conjugation of The Second Aorist

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

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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>-ον</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>-ες</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>-ε(ν)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>-ο-μεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>-ε-τε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>-ο-ν</td>
<td>3rd</td>
</tr>
<tr>
<td>Inf.</td>
<td>-είν</td>
<td>-έσθαι</td>
</tr>
</tbody>
</table>

The Second Aorist Stem

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

<table>
<thead>
<tr>
<th></th>
<th>Aorist Stem</th>
<th>Second Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>λείπω</td>
<td>λιπ-</td>
<td>ἑλιπον</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>λαβ-</td>
<td>ἑλαβον</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βαλ-</td>
<td>ἐβαλον</td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>γεν-</td>
<td>ἐγενόμην</td>
</tr>
<tr>
<td>μανθάνω</td>
<td>μαθ-</td>
<td>ἐμαθον</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th>Aorist Stem</th>
<th>Second Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγω</td>
<td>ἄγαγ-</td>
<td>ἐγαγον</td>
</tr>
</tbody>
</table>

A reduplication (doubling) of the present stem ἄγ- to ἄγαγ-. 
Aorist Stem | Second Aorist
---|---
ἔχω | ἔσχον
φέρω | ἥνεγκον
ἐρχομαι | ἥλθον

This stem is related to that of the future σχήσω.
This is also a reduplication, but unrelated to the present; a comparison could be made between this verb and the English verb go, went, in which the parts are taken from different verb stems.
Note that the second aorist of this verb is active in form as well as in meaning, and has a different root from the present.

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>1st</td>
</tr>
<tr>
<td>ἔλιπον</td>
<td>ἔλιπόμην</td>
</tr>
<tr>
<td>ἔλιπες</td>
<td>ἔλιπες(ν)</td>
</tr>
<tr>
<td>Pl.</td>
<td>1st</td>
</tr>
<tr>
<td>ἔλιπομεν</td>
<td>ἔλιπομεθα</td>
</tr>
<tr>
<td>Inf.</td>
<td>ἐλιπεῖν</td>
</tr>
</tbody>
</table>

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

Exercise A (continued)

4. a. Fill in the accent.
b. Translate.
c. Change to the opposite number.
1. ἠγαγοντο 4. ἑλάβεσθε 7. ἐγενετο
2. ἠλθομεν 5. ἥνεγκον 8. ἐλίπου
3. ἔσχον 6. ἐλιπες 9. ἑμαθον

5. a. Fill in the accent.
b. Give corresponding present and future forms.
1. λιπειν 3. ἐνεγκειν 5. λαβειν
2. γενεσθαι 4. μαθειν 6. ἐλθειν
6. For each of the present forms give the corresponding imperfect, future, and aorist.

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

Principal Parts

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

*Aγγέλλω [άγγελω] ἠγγειλα
*Aγω άξω ἠγαγον (ἀγαγ‑)
*Aκούω ἄκοουσμαι ἠκουσα
*Ἀποθνῄσκω [‑θανοῦμαι] ἀπέθανον
*Ἀποκτείνω [‑κτενό] ἀπέκτεινα
Ἄρχω ἄρξω ἠρξα
*Βάλλω [βαλω] ἐβαλόν
Βουλεύω βουλεύσω ἐβουλεύσα
*Βουλήσομαι (passive aorist [X])
*Γίγνομαι γενήσομαι ἐγενόμην
Γράφω γράψω ἔγραψα
Δέχομαι δέξομαι ἐδεξάμην
*Εθέλω ἐθελήσω ἠθέλησσα
*Ερχομαι ἐλεύσομαι ἠλθον (ἐλθ‑)
*Έχω ἐξω / σχήσω ἐσχον (σχ‑)
Θύω θύσω ἔθυσα
*Kρίνω [κρινό] ἐκρίνα
*Λαμβάνω λήψομαι ἔλαβον
Λέγω λέξω ἐλέξα (εἶπον)
*Λείπω λείψω ἐλίπον
Λύω λύσω ἐλύσα
*Μανθάνω μαθήσομαι ἐμαθον
*Μένω [μενό] ἔμειναι
*Νομίζω [νομιώ] ἐνομίσα
Παιδεύω παιδεύσω ἐπαιδεύσα
*Πάσχω πείσομαι ἐπαθον
Παύω παύσω ἐπαύσα
Πέμπω πέμψω ἐπέμψα
Πιστεύω πιστεύσω ἐπίστευσα
*Πράττω (πραγ‑) πράξω ἐπράξα
*Σαινω [σαίνο] ἐσαίνα
*Φέρω οίσω ἠνεγκον (ἐνεγκ‑), ἠνεγκα
**Note on finding the aorist stem**
The aorist stem is found by removing the augment and the personal ending. You have to know what the form looks like without its augment to form and recognize infinitives and the other dependent moods, and to recognize at a glance what verb a particular aorist is from. You may have some difficulty recognizing augmented forms beginning with η, which represents lengthened ε or α. In most cases it can be determined whether an η represents an augmented ε or α from the relationship of the aorist to the present. For example: ἤρξα, first aorist of ἄρχω, will have ἄρξ- as its aorist stem because the η simply represents a lengthened α. Similarly ἤγγειλα (ἀγγειλ-) from ἀγγέλλω; ἡκούσα (Ĥκουσ-) from ἀκούω; ἡγαγον (Ĥγαγ-) from ἁγω; ἡθέλησα (Ĥθελης-) from ἥθελω. The only real difficulty arises in aorists that bear little or no resemblance to the other principal parts, such as ἤνεγκον (Ĥνεγκ-), aorist of φέρω; or ἤθλον (Ĥθλ-) from ἥρχομαι. In such cases, the aorist stem is given in the vocabulary along with the aorist indicative.

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

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

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

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

Compound Verbs

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

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

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>augmented form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀφαίρεω</td>
<td>take down, take away</td>
<td>ὑπό + αἱρέω</td>
</tr>
<tr>
<td>καθίστημι</td>
<td>set down</td>
<td>κατά + ἵστημι</td>
</tr>
<tr>
<td>ἐφίημι</td>
<td>send to</td>
<td>ἐπί + ἵημι</td>
</tr>
<tr>
<td>μεθίστημι</td>
<td>change</td>
<td>μετά + ἵστημι</td>
</tr>
<tr>
<td>ὑφαρπάζω</td>
<td>filch, snatch away from under</td>
<td>ὑπό + ἁρπάζο</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκβάλλω</td>
<td>throw, put out</td>
<td>aorist, ἐξεβάλον</td>
</tr>
<tr>
<td>ἐκφέρω</td>
<td>bring forth</td>
<td>future, ἐξοίσω</td>
</tr>
</tbody>
</table>
3. ἐν, σύν before a labial (π, β, φ) become ἐμ- and συμ-:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμβάλλω</td>
<td>throw, put in</td>
<td>ἐνέβαλον</td>
</tr>
<tr>
<td>συμβαίνω</td>
<td>come to pass, happen</td>
<td>συνέβην</td>
</tr>
<tr>
<td>συμβάλλω</td>
<td>throw together</td>
<td>συνέβαλον</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγγράφω</td>
<td>inscribe</td>
<td>ἐνέγραψα</td>
</tr>
<tr>
<td>συγχρονέω</td>
<td>be contemporary with</td>
<td>(cf. χρόνος)</td>
</tr>
<tr>
<td>συγγίγνομαι</td>
<td>keep company with</td>
<td>συνεγενόμην</td>
</tr>
<tr>
<td>συγκομίζω</td>
<td>bring together</td>
<td>συνεκόμισα</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>συλλέγω</td>
<td>collect</td>
<td>συνέλεξα</td>
</tr>
<tr>
<td>συλλύω</td>
<td>help in loosing</td>
<td>συνέλυσα</td>
</tr>
<tr>
<td>συλλαμβάνω</td>
<td>take with one</td>
<td>συνέλαβον</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>συζῶ</td>
<td>live with</td>
<td>(σῦν + ζάω, live)</td>
</tr>
<tr>
<td>συστέλλω</td>
<td>draw together</td>
<td>(σῦν + στέλλω)</td>
</tr>
</tbody>
</table>

**Exercise B**

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

- ήγαγε 9. ἀπεθανον 17. ἔπεισας 24. ἐγενοντο
- ἐγενομην 10. ἐλαβομεθα 18. ἐλαβομην 25. ἐλαβομεθα
- ἠλθετε 11. ἐγενετο 19. ἠγαγετε 26. ἠγαγομεθα
- ἐλιπομεν 12. ἐλιποντο 20. ἐμαθομεν 27. ἐφηνα
- ἠνεγκεσθε 13. ἐσχετε 21. ἐλιπες 28. ἐσχομεν
- ἐμαθες 14. ἐλιπεν 22. ἐλυσω 29. ἐσχομεν
- ἠλαβον 15. ἠνεγκου 23. ἐπαθον 30. ἐσχομεν
- ἐβαλου 16. ἐμαθου 17. ἐπεισας 25. ἐμαθετο

2. Parse.

- λαβεῖν 5. γενέσθαι 9. βαλέσθαι 13. μαθεῖν
- σχεῖν 6. ἐγενεῖσθαι 10. ἐπεισαγεῖν 14. λαβέσθαι
- ἠγαγεῖν 7. βαλεῖν 11. λιπέσθαι 15. ἐνεγκέσθαι
- μαθέσθαι 8. ἐλθεῖν 12. παθεῖν
3. For each of the following imperfect forms, give the corresponding form in the aorist.

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

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

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

**INDIRECT STATEMENT**

Irregular Verb, φημί say

**Principal Parts:** φημι, φῆσο, ἔφησα

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

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>φημι</td>
<td>1st ἔφης</td>
</tr>
<tr>
<td></td>
<td>φῆς</td>
<td>2nd ἔφησα or ἔφης</td>
</tr>
<tr>
<td></td>
<td>φησί</td>
<td>3rd ἔφη</td>
</tr>
<tr>
<td>Pl.</td>
<td>φαμέν</td>
<td>1st ἔφαμεν</td>
</tr>
<tr>
<td></td>
<td>φατέ</td>
<td>2nd ἔφατε</td>
</tr>
<tr>
<td></td>
<td>φασί</td>
<td>3rd ἔφασαν</td>
</tr>
<tr>
<td>Inf.</td>
<td>φάναι</td>
<td></td>
</tr>
</tbody>
</table>
Constructions after verbs of saying and thinking

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

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

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

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
</tr>
</thead>
<tbody>
<tr>
<td>μανθάνω, I understand</td>
<td>λέγω ὅτι μανθάνω, I say that I understand</td>
</tr>
<tr>
<td></td>
<td>λέγει ὅτι μανθάνει, he/she says that he/she understands</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
</tr>
</thead>
<tbody>
<tr>
<td>γράφω, I am writing</td>
<td>νομίζω γράφειν, I think that I’m writing</td>
</tr>
<tr>
<td></td>
<td>νομίζει γράφειν, he thinks that he is writing</td>
</tr>
<tr>
<td></td>
<td>*ἐνόμισα γράφειν, I thought that I was writing</td>
</tr>
<tr>
<td></td>
<td>*ἐνόμισε γράφειν, she thought that she was writing</td>
</tr>
<tr>
<td>γράψω, I shall write</td>
<td>νομίζω γράψειν, I think that I will write</td>
</tr>
<tr>
<td></td>
<td>νομίζεμεν γράψειν, we think that we will write</td>
</tr>
<tr>
<td></td>
<td>*ἐνόμισα γράψειν, I thought that I would write</td>
</tr>
<tr>
<td>ἔγραψα, I wrote</td>
<td>νομίζω γράψα, I think that I wrote</td>
</tr>
<tr>
<td></td>
<td>νομίζει γράψα, he thinks that he wrote</td>
</tr>
<tr>
<td></td>
<td>*ἐνόμισα γράψα, I thought that I had written</td>
</tr>
</tbody>
</table>

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

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

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

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

   αὕτη γράφει, this woman is writing
   νομίζω ταύτην γράφειν, I think that this woman is writing
   ὁ πολίτης ἐστὶ καλὸς, the citizen is good
   νομίζω τὸν πολίτην εἶναι καλὸν, I think that the citizen is good

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

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

Exercise C

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

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

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

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

   1. λύω
   2. ἔρχομαι
   3. φαίνω
   4. λαμβάνω
   5. ἀκούω
   6. ἀποκτείνω
3. Parse and translate.

1. ἐφη 16. ἐβουλευσάμεθα 31. ἐπράξατε 46. βάλλειν
2. ἦρχον 17. λείπειν 32. ἐλύσαντο 47. πέμψουσι
3. ἔφερεν 18. γράψαι 33. ἕρχετο 48. ἐκρίνομεν
4. μεῖναι 19. ἔλυσαν 34. σχεῖν 49. φησί
5. λείπειν 20. νομίζει 35. ἀρχομένων 50. ἐλεύσεται
6. ἔβουλευσάμεθα 21. ἐδέξαντο 36. γένεσθαι 51. δέξασθαι
7. λιπεῖν 22. νομίζειν 37. φῆναι 52. ἐκρίνομεν
8. λήψει 23. ἀπέκτειναν 38. ἐγενήσεσθαι 53. ἐξέφεραν
9. βαλεῖν 24. ἀπέκτειναν 39. πάσχομεν 54. εἶναι
10. λυεῖς 25. ἀπέκτειναν 40. ἐλεύσεται 55. ἐκρίναμεν
11. παύσω 26. ἀκοῦσαι 41. ἐθυσαν 56. ἀπέθνῃσκον
12. πεῖσαι 27. γενέσθαι 42. οἴσομεν 57. οἴσειν
13. γράψει 28. ἐδέξαντο 43. ἔθυσαν 58. φαίνεται
14. ἐφήναν 29. φάναι 44. κρίνομεν 59. ἐκρίναμεν
15. ἔφη 16. ἔλυσαν 45. ἐκρίναμεν 60. ἐφασαν

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

1. σοφή ἐστιν.
   Νομίζουσι τήνδε εἶναι σοφήν.
2. οὗτος ὁ πολίτης ἐστὶ ἀγαθός.
   Νομίζω τοῦτον τὸν πολίτην εἶναι ἀγαθόν.
3. ἐκεῖνος ὁ νεανίας ἐστὶ ποιητής.
   Νομίζει εἶναι ποιητής.
   Νομίζεις ἐκεῖνον τὸν νεανίαν εἶναι ποιητήν;
4. ἐλευσόμεθα εἰς τὴν νῆσον.
   Ενομίζομεν ἐλεύσεσθαι εἰς τὴν νῆσον.
   Εἴπαμεν ταύτας εἰς τάσδε τὰς νήσους ἐλεύσεσθαι.
5. ὁ λίθος ἔχει ψυχήν.
   Οἱ ποιηταὶ ἐπαίδευον τοὺς πολίτας.
6. ὁ πονηρὸς ἀπέκτεινε τοὺς φίλους.
   Οὗτος ὁ ἄνθρωπος ἤνεγκε καλὰ δῶρα τοῖς θεοῖς.
7. οἱ ποιηταὶ ἔφη τὸν χρόνον ἄγειν πρὸς φῶς τὴν ἀλήθειαν.
8. ἐλύσατο αὕτη τὸ παιδίον.

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

1. The children will bring stones.
   Έφη τὸν λίθον ἔθυσαν.
2. We went to that island.
   Εἴπαμεν ταύτας εἰς τάσδε τὰς νήσους ἐλεύσεσθαι.
3. The poets say that the soul of man is immortal.
   Οἱ ποιηταὶ ἀπέκτεινε τοὺς φίλους.
4. That wise man was put to death [ἀποθνῄσκω, active voice] by the unjust citizens.
   I thought that the wise man had been put to death by the unjust citizens.
5. This man whom they wish to kill speaks the truth.
   They denied that this man whom they wished to kill was speaking the truth. [deny = say not = οὔ φημι]

6. Write the following as indirect statements, using forms of φημί or νομίζω.
   1. ὁ σοφὸς ἄνθρωπος λέγει τὴν ἀλήθειαν ἀεί.
   2. ὁ ἄγαθος δικαστὴς οὐκ ἔλαβε τὰ ἄδικα δώρα.
   3. οἱ χρήστοι ἤνεγκον τιμὰς τοῖς φίλοις.
   4. ὁ ἄγαθος στρατιώτης οὐ λείψει τὴν χώραν.

7. Translate.
   1. ἤγγειλεν ὁ ἄγγελος πόλεμον; [ὁ ἄγγελος the messenger]
   2. ἠγάγομεν τὰ δῶρα ταῖς θεοῖς, αἱ ἔχουσι τὰς οἰκίας ἐν οὐρανῷ.
   3. ἔγραψας τῷ φίλῳ.
   4. ἀπέθανον οἱ ἄγαθοι στρατιῶται ὑπὸ τῶν ἀδίκων πολιτῶν.
   5. οὗτοι γὰρ ἐκείνους ἀπέκτειναν λίθοις παρὰ νόμον.
   6. οἱ θεοὶ ἦρχον τοῦ κόσμου.
   7. ἔγραψας τῷ φίλῳ;
Vocabulary

ἀλλά (ἀλλ') but, but rather
ἀλλος, ἀλλη, ἀλλο other, another (declined like ἐκεῖνος)
(τι ἄλλο, what else)
γε at least (postpos., enclitic particle,
used to emphasize a word; sometimes
attached to the word: ἐμοιγε, to me at
least. In conversation it is often to be
translated yes.)
γιγνώσκω, γνώσομαι know (cf. γνώμη) (aor. [XII])
δή of course, indeed, quite (postpos.
emphatic particle)
δήπου probably, doubtless, I presume (often with
a touch of irony) (οὐ δήπου certainly not,
is it not so)
δικαιοσύνη, -ης, ή righteousness, justice
δικαίος justly (adv. of δίκαιος)
ἀδίκως unjustly (adv. of ἄδικος)
δοκεί it seems, he/she seems (from δοκέω [XI])
(δοκοῦσιν they seem; δοκεῖν to seem;
δοκεί μοι it seems to me)
eἶπον said (aorist, defective vb. for present
λέγω)
μάλιστα especially; an emphatic yes, of course
μή not (to be further explained)
oίμαι think
οἶς, oίον, oίον such, what a
οἶς τέ είμι be able
οίον as, such as
οὖν therefore, then, in fact, at all events (post-
pos. particle)
σωφροσύνη, -ης, ή soundness of mind, discretion, moderation,
self-control
τε and (postpos. enclitic, follows the word
it is connecting) ( . . . τε . . . καί both . . .
and; . . . τε . . . τε both . . . and)
tοιοῦτος, τοιαύτη, τοιοῦτον such, of such a kind, such as this
χαίρω rejoice (+ dat., rejoice in, enjoy; χαίρε
(sg.), χαίρετε (pl.), hello)
Exercise C (continued)

8. Translate.

1. οἱ ἄνθρωποι οὐκ ἐπιθυμοῦσι τῶν κακῶν. [-οῦσι, 3rd pl. ending of contract verb, ἐπιθυμέω desire, + gen.]
2. οὐκ οἴομαι τὰ κακὰ ἄγαθά εἶναι.
3. οἱ μὲν ἐπιθυμοῦσι τῶν ἄγαθῶν, οἱ δὲ τῶν κακῶν.
4. εἶτεν ὁ Μένων ὅτι ἡ ἄρετή ἐστί βούλεσθαι τὰ ἄγαθα.
5. ἐνόμισε τὰ ἄγαθά εἶναι ὑγίειν τε καὶ πλοῦτον.
6. οἱ ἄνθρωποι βούλονται τὰ ἄγαθα γενέσθαι αὐτοῖς. [γενέσθαι + dat., to belong, αὐτοῖς to them, dat.]
7. οὐ γιγνώσκομαι τὰ κακὰ ὅτι κακὰ ἐστίν.
8. οὗ ἄνθρωπος οὐχ οἷός τε ἐστὶ πορίζεσθαι τὰ ἄγαθά. [οἷός τε εἶναι to be able; πορίζω provide; mid. procure]
9. οὐδείς βούλεται κακὸς εἶναι. [οὐδείς no one]
10. ὁ ποιητὴς ἔφη τὴν ἀρετὴν εἶναι καλοῖς χαίρειν.

Vocabulary For Readings

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

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

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

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

**Socrates:** Ἀρα λέγεις τὸν τῶν καλῶν ἐπιθυμοῦντα ἀγαθῶν ἐπιθυμητὴν εἶναι;

**Meno:** Μάλιστα γε.

**Socrates:** Ἀλλά τινες τῶν κακῶν;

**Meno:** Ναί.

**Socrates:** Ὕμοιοι τὰ κακὰ ἀγαθὰ εἶναι, ἡ γὰρ γιγνώσκοντες ὅτι κακὰ ἐστὶ, ἤ όις ἐπιθυμοῦσιν αὐτῶν.
Meno: Ἀμφότερα ἐμοίγε δοκεῖ.

[ἀμφότερα both (things).]

Socrates: Ἡ γὰρ δοκεῖ τις σοι, ὦ Μένων, γιγνώσκων τὰ κακὰ ὅτι κακὰ ἔστιν ὁμοί έπιθυμεῖν αὐτῶν;

Meno: Μάλιστα.

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῶν;

Meno: Γενέσθαι· τί γὰρ ἄλλο;

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῶν;

Meno: Οὔ μοι δοκεῖ, ὦ Σώκρατες.

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

Socrates: Οὐκ ἄρα βούλεται, ὦ Μένων, τὰ κακὰ οὐδείς, εἰπερ μή βούλεται τοιοῦτο εἶναι. τί γὰρ ἄλλο ἔστιν ἄθλιον εἶναι, ἢ ἐπιθυμεῖν τε τῶν κακῶν καὶ κτάσθαι.

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

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

Socrates: Εἶπον γάρ. [γάρ in conversation is often equivalent to yes.]

Meno: Εἶπον γάρ.

[γάρ in conversation is often equivalent to yes.]

Socrates: Τἀγαθά φής οἷόν τ’ εἶναι πορίζεσθαι ἀρετὴν εἶναι;

Meno: "Εγώγε.

Socrates: Αγαθά δὲ καλεῖς οὕχι οἷον υγίειαν τε καὶ πλούτον;

Meno: Καί χρυσίων λέγω καὶ ἀργύριον κτάσθαι καὶ τιμὰς ἐν πόλει καὶ ἀρχάς.

[ἐν πόλει in the city.]

Socrates: Εἶεν· χρυσίων δὲ δὴ καὶ ἀργύριον πορίζεσθαι ἄρετή ἔστιν, ὡς φησί Μένων, ὦ τοῦ μεγάλου βασιλέως πατρικὸς ξένος. πότερον προστιθεῖς τούτῳ τῷ πόρῳ, ὦ Μένων, τὸ δικαίως καὶ ὁσίως, ἢ οὐδὲν σοι διαφέρει, ἀλλὰ κἂν ἄδικος τίς αὐτὰ πορίζηται, όμοίως σὺ αὐτὰ ἀρετῆς καλεῖς;

Meno: Οὐ δήπου, ὦ Σώκρατες.

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

[κακία, -ας, ἡ (opp. of ἀρετή).]

Meno: Πάντως δῆτο.  

[πάντως absolutely, altogether.]

Socrates: Δεῖ ἄρα, ως ἔοικε, τούτῳ τῷ πόρῳ δικαιοσύνην ἢ σωφροσύνην ἢ ὀσιότητα προσεῖναι, ἢ ἄλλο τι μόριον ἀρετῆς· εἰ δὲ μὴ, οὐκ ἐσται ἀρετή, καίπερ ἐκπορίζουσα τάγαθα.

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

Σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

Syntax is the death of me.

—Palladas

Meno and Mathematics

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

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

He asks the slave how to make a square that is double the size of the smaller square and the boy suggests doubling the length of the smaller square’s sides. But the larger square (the length of whose sides is double that of the smaller squares) clearly contains four squares equal in size, making it four times (τετράκις) the size of the smaller square.
Finally, having demonstrated the boy’s ignorance, Socrates draws a line from corner to corner (γράμμη ἐκ γωνίας εἰς γωνίαν) called a diagonal (διάμετρον) which cuts the first square in half. The square of this diagonal will produce a square that is half the size of the larger square and therefore twice the size of the smaller square. The young slave agrees to the truth of this demonstration. Q.E.D. or not? That part is trickier because Socrates is trying to prove that the boy’s new understanding comes, not from anything Socrates has taught him, but from recovering knowledge he already had.

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

Third Declension

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

---

**THIRD DECLENSION NOUNS**

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

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

<table>
<thead>
<tr>
<th></th>
<th>m. and f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>variable; often -ς</td>
<td>N base</td>
</tr>
<tr>
<td></td>
<td>-ος</td>
<td>G -ος</td>
</tr>
<tr>
<td></td>
<td>-ι</td>
<td>D -ι</td>
</tr>
<tr>
<td></td>
<td>-α (or -ν)</td>
<td>A same as nom.</td>
</tr>
<tr>
<td>(like nom. or base)</td>
<td>V same as nom.</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>-ες</td>
<td>N -α</td>
</tr>
<tr>
<td></td>
<td>-ων</td>
<td>G -ων</td>
</tr>
<tr>
<td></td>
<td>-σί(ν)</td>
<td>D -σί(ν)</td>
</tr>
<tr>
<td></td>
<td>-άς</td>
<td>A -ά</td>
</tr>
</tbody>
</table>

For convenience in teaching and learning, we divide the third declension nouns into consonant bases and vowel bases.
### Third Declension Consonant Bases

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

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

<table>
<thead>
<tr>
<th>Labial</th>
<th>Palatal</th>
<th>Dental (1)</th>
<th>Dental (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ó κλώψ</td>
<td>ή κύλιξ</td>
<td>ή ἐλπίς</td>
<td>ὀ/ἡ ὄρνις</td>
</tr>
<tr>
<td>κλω‑</td>
<td>κυλι‑</td>
<td>ἐλπι‑</td>
<td>ὄρνι‑</td>
</tr>
<tr>
<td>thief</td>
<td>drinking cup</td>
<td>hope</td>
<td>bird</td>
</tr>
</tbody>
</table>

| Sg. | N | κλώψ | κύλιξ | ἐλπίς | ὄρνις |
| G | κλωπός | κύλικος | ἐλπίδος | ὄρνιθος |
| D | κλωπί | κύλικι | ἐλπίδι | ὄρνιθι |
| A | κλώπα | κύλικα | ἐλπίδα | ὄρνιν |
| V | κλώψ | κύλιξ | ἐλπί | ὄρνι |

| Pl. | N | κλώπες | κύλικες | ἐλπίδες | ὄρνιθες |
| G | κλωπόν | κυλίκων | ἐλπίδων | ὄρνιθων |
| D | κλωψί | κυλίξι | ἐλπίσι | ὄρνισι |
| A | κλώπας | κύλικας | ἐλπίδας | ὄρνιθας |

**Rules** | 1, 2 | 1, 2 | 1, 2, 4 | 1, 2, 4 |

<table>
<thead>
<tr>
<th>v-base</th>
<th>-οντ‑</th>
<th>Neuter dental</th>
</tr>
</thead>
<tbody>
<tr>
<td>ó/ἡ δαίμων</td>
<td>ὄρχων</td>
<td>τὸ ὄνομα</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Base</th>
<th>δαίμον‑</th>
<th>ὄρχον‑</th>
<th>ὄνομα‑</th>
</tr>
</thead>
<tbody>
<tr>
<td>δαι‑</td>
<td>δαίμον‑</td>
<td>ὄρχον‑</td>
<td>ὄνομα‑</td>
</tr>
</tbody>
</table>

| Sg. | N | δαίμων | ὄρχων | ὄνομα |
| G | δαίμονος | ὄρχοντος | ὄνομα‑ |
| D | δαίμονι | ὄρχοντι | ὄνο‑ |
| A | δαίμονα | ὄρχοντα | ὄνο‑ |
| V | δαίμον | ὄρχων |

| Pl. | N | δαίμονες | ὄρχοντες | ὄνο‑ |
| G | δαίμονον | ὄρχοντων | ὄνο‑ |
| D | δαίμονι | ὄρχουσι | ὄνο‑ |
| A | δαίμονας | ὄρχοντας | ὄνο‑ |

**Rules** | 2, 3 | 2, 3 | 2, 3 |

**Notes on the Consonant Bases**

1. -ς is the nominative singular ending of masculine and feminine nouns of the third declension except those with the base ending in v, ρ, or -οντ‑.
2. -ς of the nominative and -σι of the dative plural cause the same orthographic changes as in the futures and first aorists of verbs, that is:
   a. A labial (π, β, φ) + σ → ψ (e.g., κλώψ, base κλωπ-, dat. pl. κλωψι).  
   b. A palatal (κ, γ, χ) + σ → ξ (e.g., κύλιξ, base κυλικ-, dat. pl. κύλιξι).  
   c. A dental (τ, δ, θ) is dropped before -σ- (e.g., ἐλπίς, base ἐλπιδ-, dat. pl. ἐλπίσι; ὁρνίς, base ὀρνιθ-, dat. pl. ὀρνισι). (Cf. also the neuter plural nouns of the ὄνομα type: base ὄνοματ-, dat. pl. ὄνοματις.) -οντ- bases have -ουσι in the dative plural, for -οντςι: both ν and τ are dropped before -σ-, and the base vowel is lengthened to compensate for the loss of two consonants: ο is lengthened to ou.

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

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>δαίμων</td>
<td>δαιμον-</td>
</tr>
<tr>
<td>ἄρχων</td>
<td>ἀρχοντ-</td>
</tr>
<tr>
<td>ῥήτωρ</td>
<td>ῥητορ-</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Base</th>
<th>Acc. sg.</th>
<th>Accent on -ι-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλπίς</td>
<td>ἐλπιδ-</td>
<td>ἐλπίδα</td>
<td>yes</td>
</tr>
<tr>
<td>ὀρνίς</td>
<td>ὀρνιθ-</td>
<td>ὀρνίν</td>
<td>no</td>
</tr>
<tr>
<td>χάρις</td>
<td>χαριτ-</td>
<td>χάριν</td>
<td>no</td>
</tr>
</tbody>
</table>

   BUT: ὀρνίς | ὀρνιθ- | ὀρνίν | no |

   χάρις | χαριτ- | χάριν | no |

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

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

**Exercise A**

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

   1. κλώπα  6. ἐλπιδα  11. ὄνομα  
   2. ὄνοματι  7. ἀρχοντι  12. δαίμοσι  
   3. ἀρχοντος  8. κύλικος  13. ἀρχουσι  
   4. δαίμονες  9. ἐλπίς  14. ῥήτορες  
   5. ὀρνίν  10. ὀρνιθος  15. κλωπόν
2. Decline with the article.

1. θεράπων, θεράποντος ὁ
   - attendant
2. ἀσπίς, ἀσπίδος, ἡ
   - shield
3. θαύμα, θαύματος, τό
   - marvel
4. χάρις, χάριτος, ἡ
   - grace
5. νυξ, νυκτός, ἡ
   - night
6. ὕδωρ, ὕδατος, τό
   - water
7. Ἐλλην, Ἐλλήνος, ὁ
   - Greek

Third Declension Vowel Bases

<table>
<thead>
<tr>
<th>-ευς nouns</th>
<th>-ι or -υ bases</th>
<th>neuters in -ος:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ó βασιλεύς</td>
<td>ἡ πόλις</td>
<td>τὸ ἄστυ</td>
</tr>
<tr>
<td>king</td>
<td>city</td>
<td>town</td>
</tr>
</tbody>
</table>

| Sg. | N | βασιλεύς | πόλις | ἄστυ | γένος |
| G | βασιλέως | πόλεως | ἄστεως | γένους |
| D | βασιλεῖ | πόλει | ἄστει | γένει |
| A | βασιλέα | πόλιν | ἄστυ | γένος |
| V | βασιλεῦ | πόλι | | |

| Pl. | N | βασιλεῖς /-ῆς | πόλεις | ἄστη | γένη |
| G | βασιλέων | πόλεων | ἄστεων | γενών |
| D | βασιλεύσι | πόλεσι | ἄστεσι | γένεσι |
| A | βασιλεάς | πόλεις | ἄστη | γένη |

Syncopated Nouns

<table>
<thead>
<tr>
<th>ó πατήρ father</th>
<th>ó ἄνηρ man</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>Pl.</td>
</tr>
</tbody>
</table>

| N | πατήρ | πατέρες | ἄνηρ | ἄνδρες |
| G | πατρός | πατέρων | ἄνδρός | ἄνδρων |
| D | πατρί | πατράσι | ἄνδρι | ἄνδρασι |
| A | πατέρα | πατέρας | ἄνδρα | ἄνδρας |
| V | πάτερ | | | ἄνερ |

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

Notes for Vowel Bases and Syncopated Nouns

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

d. ε + ε contracts to -ει (in nom. pl., thus -εις; the -ες form was, however, more common until 350 B.C.E.)

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

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

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

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

Exercise A (continued)
Vocabulary

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

Nouns and Verbs Derived from Nouns

*ἄνήρ, ἀνδρός, ὁ  man, husband (polyandry)
*ἄρχω, ἄρχοντος, ὁ  archon, ruler
*ἀσπίς, ἀσπίδος, ἡ  shield (aspidistra)
*ἀστυ, ἀστεως, τό  city, town (Astyanax)
*βασιλεύς, βασιλέως, ὁ  king (Basil)
*βασιλεύς, βασιλέως, ὁ  king (Basil)
*γένος, γένους, τό  race, birth (genealogy, genesis)
*δαίμων, δαίμονος, ὁ  divinity (eudaemonism)
*δράκων, δράκοντος, ὁ  snake, serpent (Draco, a constellation)
*ἔθος, ἔθους, τό  custom (ethics) (also ἔθος)
*εἰκών, εἰκόνος, ἡ  image (icon)
*Ἑλλάς, Ἑλλάδος, ἡ  Greece (Hellas)
*Ἑλλην, Ἑλληνος, ὁ  Greek (man) (Hellenic, Hellene)
*Ἑλληνίς, Ἑλληνίδος, ἡ  Greek (woman)
*ἐλπίς, ἐλπίδος, ἡ  hope
*ἐπος, ἐπους, τό  word (epic)
*ἐτος, ἔτους, τό  year (Etesian)
*κάλλος, κάλλους, τό  beauty (from καλός; calligraphy)
*κεράς, κέρας, τό  beauty (from καλός; calligraphy)
*κήρυξ, κήρυκος, ὁ  herald (kerygma)
*κλέος, τό  fame, glory (only nom. & acc.)
*κόλλος, κόλλους, τό  beauty (from κολλός; calligraphy)
*κόρος, κόρους, τό  gain, profit
*κύλις, κύλικος, ἡ  drinking cup (kylix)
*κυρία, κυρίας, τό  possession
*κύριος, κύριας, τό  master
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέων, λέοντος, ὁ</td>
<td>lion (Leo) (λέον, voc. sg.)</td>
</tr>
<tr>
<td>μάθημα, μαθήματος, τό</td>
<td>lesson, learning, knowledge (mathematics, polymath)</td>
</tr>
<tr>
<td>*μαθητής, μαθητοῦ, ὁ</td>
<td>learner, pupil, disciple (cf. ἐμαθὼν, aorist of μανθάνω)</td>
</tr>
<tr>
<td>μάντις, μάντεως, ὁ/ἡ</td>
<td>seer (praying mantis, mantic)</td>
</tr>
<tr>
<td>*μέρος, μέρους, τό</td>
<td>part (isomer)</td>
</tr>
<tr>
<td>μήτηρ, μητρὸς, ἡ</td>
<td>mother (metropolis)</td>
</tr>
<tr>
<td>νύξ, νυκτός, ἡ</td>
<td>night (Mod. Gk. καληνύχτα; nyctophobe)</td>
</tr>
<tr>
<td>ὀδοὺς, ὀδόντος, ὁ</td>
<td>tooth (orthodontist)</td>
</tr>
<tr>
<td>ὀμμα, ὀμμάτος, τό</td>
<td>eye (ommatophore)</td>
</tr>
<tr>
<td>*ὄνομα, ὀνόματος, τό</td>
<td>name, noun (onomatopoeia, -onym words)</td>
</tr>
<tr>
<td>ὀνομάζω</td>
<td>name, call by name</td>
</tr>
<tr>
<td>ὄρνις, ὄρνιθος, ὁ/ἡ</td>
<td>bird (ornithology)</td>
</tr>
<tr>
<td>ὀρος, ὀρους, τό</td>
<td>mountain (orogeny, orology)</td>
</tr>
<tr>
<td>*πάθος, πάθους, τό</td>
<td>experience, suffering (pathos, pathology) (cf. ἐπάθον, aorist of πάσχω)</td>
</tr>
<tr>
<td>*παῖς, παιδός, ὁ/ἡ</td>
<td>child, slave (orthopedics, pediatrics) (gen. pl. παιδῶν, voc. sg. παῖ)</td>
</tr>
<tr>
<td>*πατήρ, πατρός, ὁ</td>
<td>father (patronymic)</td>
</tr>
<tr>
<td>*πατρίς, πατρίδος, ἡ</td>
<td>native land, country</td>
</tr>
<tr>
<td>πνεῦμα, πνεύματος, τό</td>
<td>breath, breeze (pneumonia)</td>
</tr>
<tr>
<td>τὸ ἅγιον πνεῦμα</td>
<td>the Holy Spirit</td>
</tr>
<tr>
<td>*πόλις, πόλεως, ἡ</td>
<td>city-state (politics)</td>
</tr>
<tr>
<td>*πούς, ποδός, ὁ</td>
<td>foot (tripod, Oedipus)</td>
</tr>
<tr>
<td>*πρᾶγμα, πράγματος, τό</td>
<td>deed, affair, thing (pragmatism) (cf. πράττω, stem πρα‑)</td>
</tr>
<tr>
<td>πῦρ, πυρός, τό</td>
<td>fire (pyromaniac) (pl. τὰ πυρά, dat. πυροῖς: declined in 2nd decl., watch fires)</td>
</tr>
<tr>
<td>ῥήτωρ, ῥήτορος, ὁ</td>
<td>orator (rhetoric)</td>
</tr>
<tr>
<td>στόμα, στόματος, τό</td>
<td>mouth (stomatopod)</td>
</tr>
<tr>
<td>*σώμα, σώματος, τό</td>
<td>body (psychosomatic)</td>
</tr>
<tr>
<td>τεῖχος, τείχους, τό</td>
<td>wall (teichoscopy)</td>
</tr>
<tr>
<td>τέλος, τέλους, τό</td>
<td>end (teleology) (acc. as adv., τέλος finally)</td>
</tr>
<tr>
<td>τυραννίς, τυραννίδος, ἡ</td>
<td>tyranny</td>
</tr>
<tr>
<td>τύραννος, τυράννου, ὁ</td>
<td>tyrant</td>
</tr>
<tr>
<td>*ὕδωρ, ὑδάτος, τό</td>
<td>water (dehydrated)</td>
</tr>
<tr>
<td>νιός, νιοῦ, ὁ</td>
<td>son</td>
</tr>
<tr>
<td>ψυλλαξ, ψυλλακος, ὁ</td>
<td>watchman (phylactery)</td>
</tr>
<tr>
<td>*χάρις, χάριτος, ἡ</td>
<td>grace, favor (charisma) (acc. sg. χάριν)</td>
</tr>
<tr>
<td>*χείρ, χειρός, ἡ</td>
<td>hand (chiropractor) (dat. pl. χερσί)</td>
</tr>
<tr>
<td>*χρήμα, χρήματος, τό</td>
<td>thing, pl. money (chrematism)</td>
</tr>
</tbody>
</table>
Adverbs and Conjunctions

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

Vocabulary Notes

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

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

3. δαίμων: it is hard to give an exact definition of the word δαίμων, perhaps because even in antiquity it was a vague term, used in different ways by different writers. It can be applied to one of the great gods, but more usually corresponds to divine power, not exactly as an abstract idea but rather in its specific manifestations to men; the word θεός on the other hand refers to a god in person. Sometimes the word δαίμων comes near to meaning fate (as in κατὰ δαίμονα by chance). And more particularly it may refer to the destiny of an individual, his fortune or lot (as in δαίμονα δώσω I will give [you your] fate, that is, I will kill you, from the Iliad). The poet Hesiod (whose works
along with those of Homer are sometimes considered the Bible for the
ancient Greeks because Hesiod organized the myths about the origin
of the gods and the ages of man) tells us that δαίμονες are the souls
of men of the Golden Age acting as protective deities.

For Plato and other philosophers, the δαίμονες had a more exact
position in the universe. Being intermediate in nature, between gods
and men, they had an intermediate dwelling place, in the air between
heaven and earth. To the philosophers (though not to the poets, to be
sure!) a god had to be morally perfect. This was a major bone of con-
tention between the two, that the poets depicted the gods as being
even more wicked than men (and enjoying it more); and this was one
reason Plato considered the poets corrupting influences and would
ban them from his ideal state. But though a god must be perfect, a
δαίμων need not be so, and thus many later philosophers used δαίμονες
to explain certain difficulties in the moral order and to help them to a
solution of the problem of evil. Ancient stories about amorous, cruel,
and vindictive behavior on the part of the divinities could be trans-
ferred to δαίμονες and not to genuine gods. Late Greek philosophy,
particularly Neoplatonism, contained a large admixture of magic: real
gods could not be influenced by sorcerers, but maybe δαίμονες could
be; anyway it would not hurt to try. To the Olympians, these spirits
were both good and evil, but to the Christians, since they were rivals
to their one God, they became all bad, hence our demons are devils.

4. Word formation: we have now had a number of words derived
from παῖς, παιδ‑: παιδίον, παιδίου, τὸ little child, is the diminutive of
παῖς, the ending -ιον being the most common diminutive ending.
Παιδεύω (teach, educate) bring up a child, is a denominative verb, i.e.,
derived from a noun, as the -ευω ending indicates. Other examples
are βουλεύω from βουλή; βασιλεύω be king, from βασιλεύς; πιστεύω
from πίστις. Παιδέωσα, παιδέωματος that which is taught (can mean
either a pupil or a lesson), is derived from παιδέω, with the suffix
‑μα (‑ματ‑) added, denoting the result of an action. E.g., πράγμα act,
from πράττω, stem πρα‑, ὁ; μάθημα from μανθάνω, root and aorist stem
of μανθάνω learn.

5. πόλις and ἄστυ: the territory of a πόλις included both the town and
the country, what we call the city-state. The center of the government
is in the town, and the surrounding country is politically, economi-
cally, and militarily dependent upon it, and is called after it. ἄστυ is
the actual city or town as opposed to the ἄγρος (the country), both of
which make up the πόλις. The Athenians used the word ἄστυ as the
city, that is Athens, just as the Romans used urbs to mean Rome. Some-
times πόλις is used more specifically to mean πόλις ἄκρη (or ἄκροπόλις),
that is, the fortified part of the city, or citadel; while the lower town is
called ἄστυ. But usually when ἄστυ and πόλις are used together, the
former is the town in the material sense, buildings and so forth, while
πόλις is the citizen body. (Who among the populace were actually cit-
izens depended on the constitution of the particular state.)
6. τυραννίς: tyranny is a form of government in which the sovereignty is obtained by force or fraud, rather than by legitimate succession. Aeschylus in *Prometheus Bound* speaks of the tyranny of Zeus, ἡ Διὸς τυραννίς, because Zeus had seized the throne by violence, and his rule is furthermore given all the characteristics of a tyranny in the worst sense: might makes right, and justice is only for the strong. But the original tyrants (τύραννοι), who usurped the power in many oligarchic city-states (πόλεις) throughout Greece in the seventh and sixth centuries B.C.E. (during what is called the age of tyrants), generally brought improvement to their states. Sometimes tyranny was a step toward democracy, because the early tyrants came to power through political and economic championship of the lower classes, opposing the feudal rule of the nobles. The first tyrants did not change the constitutions but, as a rule, used the laws and institutions they had received as instruments of their own policy: their major contributions lay in economic modernization. They also contributed to culture, attracting the great musicians, painters, poets, and philosophers to their courts. Of course there is a danger inherent in tyranny, because the absolute ruler is potentially unlimited by law or constitution, and so there is no appeal beyond the man in power: everything depends upon the character of the tyrant. It is noteworthy that most tyrannies did not last beyond the second generation. (There is a story, no doubt apocryphal but amusing nevertheless, that Thales the philosopher, when asked what was the strangest thing he had ever seen, replied, “γέροντα τύραννον” an old tyrant.) The bad sense of the word tyranny was attached to it by the Athenian philosophers of the fifth and fourth centuries, especially Plato, who considered it the worst form of government, and finally by the later tyrants (especially the Syracusan dynasty) who proved that Plato was right. Thus, like the word δαίμων, which for religious reasons has given us *demon*, τυραννίς for philosophical and political reasons has deteriorated from a technical word for monarchy (whether good or bad) obtained through extra-legal means into tyranny, a wicked and despotic rule.

**Exercise B**

1. Go over the vocabulary and determine to which paradigm (if any) each noun conforms.
2. Translate.

1. οὐκ ἔστιν ὑγίεια ἐν τυραννίδι.
2. κήρυκες ἦσαν οἱ ἄγγελοι οἱ τῶν θεῶν καὶ τῶν ἀνδρῶν.
3. ὁ στρατιώτης ἀπέβαλε τὴν ἀσπίδα, οὐ γὰρ χρηστὴ ἦν.
4. ἔφη ὁ ποιητὴς τὸν νόμον εἶναι τὸν πάντων βασιλέα.
5. ὁ δὲ σοφὸς ἔφη πόλεμον εἶναι πάντων βασιλέα.
6. ὁ πονηρὸς λέγεται ἄρχων τοῦ κόσμου τούτου.
7. οἱ στρατηγοὶ ἦσαν ἄνθρωποι, οὐ δὲ ἄνδρες.
8. Ζεύς ἐστι πατὴρ ἀνδρῶν τε θεῶν τε.
9. ἤλθομεν τότε ἐξ ἄστεως εἰς θάλατταν.
10. ὁ παῖς ἐστι Ἕλλην γένος.
11. ἀθάνατον τὸ τῶν θεῶν γένος.
12. τῶν γερόντων ἔργον ἐστὶ συμβουλεύειν.
13. τί τῶν βασιλέων ἔργον ἐστίν;
14. οὐθεῖοι μέν, οὐκ ἄνθρωποι δὲ οἱ δαίμονες.
15. σὺν δαίμονι ἕξομεν εἰρήνη.
16. τοὺς λόγους τοὺς ἐκείνου τῶν ἀνδρῶν εἰς ὕδωρ γράψω.
17. λεγέται ὁ Ζεὺς εἶναι βασιλέας τῶν θεῶν τε καὶ τῶν δαίμονων.
18. περὶ τῆς γυνῆς οὐκ ἔπειδος εἶχεν ὁ κακὸς ἄνήρ.
19. ἔλπις ἐστι μοι σχῆσης τὰ χρήματα. [μοι to me]
20. ἐτος εἰς ἄνδρας ἀποκτείνουσιν ἀνδραῖς.
21. τοὺς ποιητὰς φασὶ θεράποντας εἶναι Μούσων.
22. θεράποντες τῶν τε βασιλέως, οἱ ἱερεῖς ὁ θύωσι καὶ χάριν ἀνθίσσοντες τοὺς θείας καὶ ταῖς θεοῖς.

3. Parse the following, giving the proper form of the article.

1. τυραννίδα 20. γένει 39. ἐλπίδι 58. πόλιν
2. ἀσπίδα 21. ἔθνη 40. βασιλεῖς 59. τυραννίδες
3. ἱερέως 22. Ἑλλάδι 41. κήρυξιν 60. ὀνόμασιν
4. γένους 23. θαύματα 42. γένεσι 61. πάθος
5. ἀνδραῖς 24. ἔτει 43. πόλεων 62. ῥήτορες
6. ἄστυ 25. θεράποντος 44. μαθητοῦ 63. πάθη
7. πατέρες 26. ἄστει 45. ἄνδρας 64. χάριν
8. γένος 27. ἀσπίδας 46. δαιμόνων 65. τεῖχος
9. χερσί 28. ἱερασίας 47. μάντιν 66. πυρός
10. τέλους 29. ἀσπίδας 48. ῥητορεῖς 67. πνεύματα
11. βασιλέα 30. κάλλος 49. μητρός 68. πυρά
12. γυναιξί 31. κλῶπα 50. νυκτί 69. πρᾶγμα
13. δαίμονι 32. κέρδους 51. ὀνόμαλν 70. ὑδατί
14. γέρουσιν 33. κάλλος 52. μαθηταί 71. χειρός
15. ἄνδρών 34. κύλικι 53. πυρά 72. χρήματα
16. ἔτος 35. ἀνδράσι 54. μαθηταί 73. πῦρ
17. βασιλέας 36. μέρους 55. πατρί 74. χάρις
18. θεσσαλίας 37. μαθηταί 56. παισί 75. παιδών
19. ἀσπίδα 38. γυναίκα 57. πάθει

Third Declension Nouns 115
23. ὁ ἀγαθὸς ἀνήρ οὔποτε βούλεται ἐκ πονηροῦ πράγματος κέρδος λαβεῖν.
24. κέρδος ἐστί μοι μανθάνειν τοὺς τῶν σοφῶν λόγους.
25. ἡ ἀρετὴ λέγεται κάλλος τῆς ψυχῆς.
26. τό ταύτης τῆς γυναικὸς κλέος εἰς οὐρανὸν ἔρχεται.
27. ἐκ μικρῶν ἔργων ἔρχεται μικρὸν κλέος.
28. ὁ χρόνος κλέος ἐστὶν ἐν βίῳ ἄγαθον.
29. τούτῳ τῷ ἀνθρώπῳ ὄνομα ἐστὶν Οὐτίς.

30. ὁ ἀγαθὸς οὐκ ἐβούλετο μαθεῖν τὰ τῶν πονηρῶν ἤθη.
31. βιβλίον ἄγαθον ἐστὶ κτῆμα εἰς αἰεί.
32. ἡ ἡμέρα ἐστὶν ἡ τῆς νυκτὸς θυγάτηρ.
33. λέγει ἡ μάντις τὴν τῶν θεῶν καὶ δαιμόνων βουλήν.
34. οἱ δαίμονες λέγουσι διὰ τοῦ στόματος τοῦ τῆς μάντεως, καὶ μανθάνει.
35. ὁ παῖς τῆς νυκτός ἐστὶν ὕπνος.
36. ἡ πόλις ἐστὶν οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ οἱ παῖδες.
37. τέλος δὲ εἰς τὴν κοινὴν πατρίδα πάντες ἐλευσόμεθα.
38. ὁ ποιητὴς ἔφη ὁ ποιητὴς τὸ ὕδωρ εἶναι ποταμοῦ σῶμα καὶ τὸν ἥλιον εἶναι πῦρ ἀθάνατον.

4. Translate into Greek.

1. The poets say that heralds are the servants of men and gods.
2. The divinities are children of the gods.
3. They bring both good and evil to men and women.
4. The birds wished to become divinities, for they wished to receive gifts.
5. In a tyranny the city is not ruled by an archon.
6. The good father and mother want their child to learn virtue.
7. On account of money evils come into being.
8. The whole world is the native land of the wise and good man.
9. An old man wants to listen to an old man and a child [wants to listen to] a child.
10. Was it profitable [i.e., a gain, ex. 3.24] for that man to kill his father?

Readings

1. Θουκυδίδης Αθηναίος συνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων.
   —Thucydides

[συνέγραψε = σὺν + γράω (put together in writing). Opening sentence, History of the Peloponnesian War.]
2. ἦν Λακεδαιμόνιος Χίλων σοφός, ὃς τάδ’ ἐλέει· μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά.
   —Quoted in Diogenes Laertius
   [Lacedaemonian is another name for Spartan. μηδὲν ἄγαν nothing in excess. καιρῷ, -οῦ, ὁ the proper time. πρόσεστι belongs to (πρός + ἐστί). πάντα all things (n. nom./acc. pl.).]

3. πρὸς υἱόν ὀργὴν οὐκ ἔχει χρηστός πατήρ.
   —Menander
   [ὀργή, -ῆς, ἡ anger.]

4. διὰ τὴν τῶν χρημάτων κτῆσιν πάντες οἱ πόλεμοι ἤμιν γίγνονται.
   —Plato
   [κτῆσις, -εως, ἡ possession. πάντες all (m. nom. pl.). ἤμιν to us (dat. pl.).]

5. τοῦ πατρός τὸ παιδίον.
   —Greek Proverb
   [“A chip off the old block.”]

6. ἀνδρεῖς γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.
   —Thucydides
   [νῆες ships (f. nom. pl. of ναῦς). κενός, -ή, -όν empty (+ gen.).]

7. γέρων γέροντι γλῶσσαν ἡδίστην ἔχει.
   —Greek Comic Fragment
   [ἡδίστος, -η, -ον sweetest.]

8. δίς παῖδες οἱ γέροντες.
   —Menander
   [δίς twice.]

9. ἀνήρ γὰρ ἀνδρα καὶ πόλις σώζει πόλιν.
   —Menander
   [σώζω save.]

10. βίου δικαίου γίνεται τέλος καλὸν.
    —Menander
    [γίνεται = γίγνεται.]

11. κούτε τις ἄγγελος οὔτε τις ἱππεῦς ἀστυ τὸ Περσῶν ἀφικνεῖται.
    —Aeschylus, The Persians
    [κούτε = καὶ οὔτε. τις any. ἀφικνεῖται arrives at, reaches (3rd sg., contract verb [XI]).]

12. Εἴ τι λαλεῖς, τούτο διὰ τοῦ στόματός σου διέρχεται· ἄμαξαν δὲ λαλεῖς ἁμαξα ἅμα διὰ τοῦ στόματός σου διέρχεται.
    —Diogenes Laertius (quoting a paradox of Chrysippus)
    [διέρχεται from διά + ἔρχομαι. ἁμαξα, -ης, ἡ wagon. τι anything; λαλεῖς you talk of (+ acc.). σου of you, your. ἅμα therefore.]
13. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.
—Aeschylus,

[εἰσιδεῖν to see (aor. inf.), νυκτός during the night.]

14. ἀνδρὸς χαρακτῆρ ἐκ λόγου γνωρίζεται.
—Menander

[γνωρίζω make known.]

15. ἀνάγκη γάρ ἐστι καὶ βουλεύεσθαι καὶ λέγειν ἡμᾶς ἐν βουλῇ καὶ δήμῳ ἢ περὶ ιερῶν ἢ περὶ νόμων ἢ περὶ τῆς πολιτικῆς κατασκευῆς, ἢ περὶ τῶν πρὸς ἄλλας πόλεις συμμαχιῶν καὶ συμβολαίων ἢ περὶ πολέμων ἢ περὶ εἰρήνης ἢ περὶ πόρου χρημάτων.
—pseudo-Aristotle, Rhetoric to Alexander

[ἡμᾶς us (acc., subj. of inf.), δῆμος the popular assembly, ιερός holy, τὰ ιερά offerings, rites, κατασκεύη construction, condition, συμμαχία, ἢ alliance, συμβολαιον mark, contract, πόρος way, means, revenue.]

16. κρίνει φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ.
—Menander

17. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος.
—Protagoras

[πάντων of all (m./n. gen. pl.).]

18. ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.
—Sophocles

[σκιά, -ᾶς, ἡ shadow.]

19. ὅρκους γυναικὸς εἰς ὕδωρ γράφω.
—Sophocles

[ὅρκος, -ου, ὁ oath.]

20. Ἔλλην μὲν ἐστι καὶ ἑλληνίζει.
—Plato, Meno

[ἐλληνίζω speak Greek.]

21. σύ μὲν ἅπτικζεις, οἱ δὲ Ἔλληνες ἑλληνίζομεν.
—Posidippus (comic poet)

[σύ you (nom sg.), ἅπτικζω (cf. ἑλληνίζω) speak Attic Greek.]

22. ἐτί ἐν αὐτοῖς εἰσίν ἐλπίδες, νέοι γάρ.
—Plato, Protagoras

[αὐτοίς them (dat.).]

23. ἄριστον μὲν ὑδωρ.
—Pindar
24. φυλακὴν ἀσφαλεστάτην ἡγοῦ τοῦ σώματος εἶναι τὴν τε τῶν φίλων ἀρετὴν καὶ τὴν τῶν πολιτῶν εὐνοιαν καὶ τὴν σαυτοῦ φρόνησιν.

—Isocrates

[φυλακή, –ῆς, –οῦ a watching/guarding, guard. ἀσφαλέστατος most secure. ἡγοῦ consider! (imperative). εὐνοια goodwill, favor. σαυτοῦ of yourself. φρόνησις, -εως, -ως good sense, wisdom.]

25. ‘Ὡ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε, γέρων δὲ Ἕλλην οὐκ ἔστιν.’ Ἀκούσας οὖν, ‘Πῶς τι τούτῳ λέγεις,’ φάναι. ‘Νέοι ἐστέ,’ εἰπεῖν, ‘τὰς ψυχὰς πάντες.... ’

—Plato, Timaeus

[άκούσας having heard (participle). πῶς τί how and what. φάναι, εἰπεῖν: inf. in indirect statement introduced earlier; translate as if indicative, ἔφη, εἶπε.]

A passage for reading in class:

ΘΕΡΑΠΑΙΝΑ

[woman servant]: κόσμος γ’ ἕτοιμος, ὡς σφε συνθάπτει πόσις.

ΧΟΡΟΣ [chorus]: ἰστὼ νυν εὔκλεις γε κατθανουμένη ἄριστη τῶν ὑπ’ ἡλίῳ μακρώ.

ΘΕΡΑΠΑΙΝΑ: πῶς δ’ οὐκ ἄριστη; τίς δ’ ἐναντιώσεται; τί χρὴ λέγεσθαι τὴν ὑπερβεβλημένη γυναῖκα; πῶς δ’ ἄν μᾶλλον ἐνδείξητο τις πόσιν προτιμῶσ’ ἡ θέλουσ’ ὑπερθανεῖν; καὶ ταῦτα μὲν ἄν δὴ πάσα ἐπίσταται πόλις; ἀ δ’ ἐν δόμοις ἐδράσε κλύων.

—Euripides, Alcestis

[149: ἐτοιμός ready. σφε her. συνθάπτω bury along with (somebody), as of grave gifts. πόσις husband. 150: ἰστὼ ... εὔκλεις γε κατθανουμένη let her know that she will die in good renown. 151: μακρῳ by far. 152: πῶς how. τίς who? ἐναντιώσεται, fut. of ἐναντιοῦμαι oppose. 153: ὑπερβεβλημένην pf. pass. participle of ὑπερβάλλω surpass. 154–5: How could anyone better show that she puts her husband first than by willingly dying for him? 156: πᾶσα = πᾶσα whole (f. nom. sg.). ἐπίσταται he/she knows. 157: δόμος house (often in the pl. for a single house). ἐδράσε aor. of ἔδραω do. κλύων hearing, participle with θαυμάσῃ.]
COLORS: χρώμα, χρώματος, τό color

English derivatives include: chrome, chromium, chromosome, Mercurochrome, monochrome, polychrome, chromatic, chromatics, and the more obscure and technical: chromodynamics, chromogenic, chromolithograph, chromomere, chromonemal, chromophil, chromophore, chromoplast, chromoprotein, chromosphere, chromous, adrenochrome, cytochrome, fluorochrome, phytochrome, sidereochrome, stereochrome, trichrome, urochrome, chroma, chromaffin, chromate, chromatin, chromatogram, chromatograph, chromatography, chromatolysis, chromatophilic, chromatophore.

It has long been noticed that Greek terms for color, especially where hue, rather than brightness, is concerned, are deficient. Color terms are too few and those they have cover too much ground.

Some Greek color terms (these are just three examples):

BLACK (also dark, obscure: μέλας, μέλαινα, μέλαν) is used for wine, blood, a wave, water, the earth, ships (perhaps from the pitch they are sealed with), people, evening or night, and metaphorically of death, pain, fate, and necessity: θανάτου μέλαν νέφος, “a black cloud of death.”

WHITE (also clear, bright: λευκός, -ή, -όν cognate with Latin lux, light) is used of light, air, water, writing, snow, dust, marble, milk, teeth, bones, sails, hair, skin. White skin is a sign of beauty in women and effeminacy in men. λευκὴ ημέρα is a “happy day.”

GREENISH YELLOW (also yellow, green, pale, fresh: χλωρός, -ά, -όν) is used of plants, wood, sea-water, honey, sand, cheese, fish (not pickled), fruit (just picked), fresh (living) blood, skin that is sickly, fresh tears, wine, and fear. In a famous phrase of Sappho, the poet says she is “greener than grass”:

χλωροτέρα δὲ ποίας

ἐμμι. . .

—Sappho, fragment 31.14–5.

For more on this fascinating subject, see E. Irwin, Colour Terms in Greek Poetry (Toronto: Hakkert, 1974).
Lesson VI

Third Declension Adjectives, Result and Temporal Clauses

In this lesson you will learn adjectives of the third declension, completing the major patterns of adjectives, and some new constructions using verbs: result and temporal clauses, and conditions.

THIRD DECLENSION ADJECTIVES

Two important types of adjectives are declined in the third declension only: the -ης, -ες type and the -ος, -ον type. Both are of two terminations (cf. ἀθάνατος, -ον), the same form being used for the masculine and feminine. Many of these adjectives are compounds.

As you practice these adjectives, refer to the rules and examples of third declension nouns in the previous lesson.

Types and Forms

1. -ης, -ες type. Review γένος (stem γενεσ-) for the declension: these adjectives also have bases in -ες-, but -σ- drops out as in γένος and the -ε- contracts with the vowel of the endings:

<table>
<thead>
<tr>
<th></th>
<th>Singular m./f.</th>
<th>n.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>n. m./f. n.</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>ἀληθής</td>
<td>ἀληθές</td>
<td>ἀληθεῖς [έ-ες]</td>
</tr>
<tr>
<td>G</td>
<td>ἀληθοῦς [έ-ος]</td>
<td>ἀληθοῦς</td>
<td>ἀληθῶν</td>
</tr>
<tr>
<td>D</td>
<td>ἀληθεί</td>
<td>ἀληθεί</td>
<td>ἀληθέσι</td>
</tr>
<tr>
<td>A</td>
<td>ἀληθῆ [έ-α]</td>
<td>ἀληθές</td>
<td>ἀληθεῖς</td>
</tr>
<tr>
<td>V</td>
<td>ἀληθές</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The masculine-feminine accusative plural (ἀληθεῖς) takes the form of the nominative (as also happens with πόλις and some other types of third-declension nouns).

2. -ων, -ον type. Review δαίμων:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>εὐδαίμων</td>
</tr>
<tr>
<td>G</td>
<td>εὐδαίμονος</td>
</tr>
<tr>
<td>D</td>
<td>εὐδαίμονι</td>
</tr>
<tr>
<td>A</td>
<td>εὐδαίμονα</td>
</tr>
<tr>
<td>V</td>
<td>εὐδαίμον</td>
</tr>
</tbody>
</table>

Besides compound adjectives like εὐδαίμων (base εὐδαιμον-), certain comparatives are declined similarly [X].

## THIRD/FIRST DECLENSION ADJECTIVES

Several types of adjectives are declined in the third and first declensions: that is, masculine and neuter forms follow the third declensions while the feminine ones follow the first.

1. Bases in -υ-, with the nominative in -υς (m.), -εια (f.), -υ (n.). Review πόλις, ἄστυ, and the notes on -ι- and -υ- bases, for help with the masculine and neuter. The feminine is declined in the first declension [III], but with short -α- in the nominative and accusative singular:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>εὐρύς</td>
</tr>
<tr>
<td>G</td>
<td>εὐρέος</td>
</tr>
<tr>
<td>D</td>
<td>εὐρέι</td>
</tr>
<tr>
<td>A</td>
<td>εὐρύν</td>
</tr>
<tr>
<td>V</td>
<td>εὐρύ</td>
</tr>
</tbody>
</table>
2. Bases in -ντ-: a few adjectives and many participles [VII] have bases in -ντ-.
A very common adjective of this sort is πᾶς, πᾶσα, πᾶν all, with the base παντ-(ν and τ dropping out before σ). The feminine is of the α/η type (like θυλαττα, θαλάττης sea [III]):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>πᾶς</td>
<td>πᾶσα</td>
</tr>
<tr>
<td>G</td>
<td>παντός</td>
<td>πάσης</td>
</tr>
<tr>
<td>D</td>
<td>παντί</td>
<td>πάση</td>
</tr>
<tr>
<td>A</td>
<td>πάντα</td>
<td>πάσαν</td>
</tr>
</tbody>
</table>

πᾶς (or σύμπας) usually is found in the predicate position, as in οἱ ἄνδρες πάντες all the men. In the attributive position it is used to mean the entire number, or the whole amount, or the sum total, as ἡ πᾶσα Σικελία the whole of Sicily, οἱ πάντες ἄνθρωποι all mankind. These distinctions are not very great. πᾶς can also be used without the article to mean all, every.

Vocabulary

Adjectives

- άληθής, άληθές true
- ἅπας, ἅπασα, ἅπαν quite all, everyone (cf. πᾶς)
- ἁπθενής, ἁπθενές weak, feeble, poor (cf. σθένος, strength)
- ᾧφωλής, ᾧφωλές safe, steadfast, sure (asphalt)
- βαρύς, βαρεῖα, βαρύ heavy, tiresome, oppressive (baritone)
- βραχύς, βραχεῖα, βραχύ short, brief (brachycephalic)
- γλυκύς, γλυκεῖα, γλυκύ sweet, pleasant (glucose)
- δυστυχής, δυστυχές unfortunate, unlucky (cf. τύχη)
- εὐτυχής, εὐτυχές lucky, fortunate, successful
- εὐγενής, εὐγενές well-born, generous (cf. γένος, γίγνομαι)
- εὐδαίμων, εὐδαίμον lucky, happy, wealthy (cf. δαίμων)
- δυσδαίμων, δυσδαίμον ill-fated
- εὐκλεής, εὐκλεές glorious, of good fame, famous (cf. κλέος)
- εὐρύς, εὐρεῖα, εὑρύ wide, spacious, far-reaching (eurypterid)
- ήδύς, ήδεια, ήδύ sweet, pleasant (cf. English sweet, Latin suavis)
- ἥμισυς, ἥμισεια, ἥμισυ half (hemisphere, cf. Latin semis)
- θῆλυς, θήλεια, θῆλυ female, feminine, soft, effeminate (epithelium)
- ὁμοῖος (or ὁμοῖος), ὁμοία, ὁμοῖον like, resembling, equal (homeopathy)
- ὀξύς, ὀξεῖα, ὀξύ sharp, keen (oxytone, oxygen)
πᾶς, πᾶσα, πᾶν

every (sg.), all, with art. all, whole
(pandemonium)

σαφής, σαφές

clear, plain, distinct

ταχύς, ταχεία, ταχύ

swift, fleet (tachygraphy)

ύγιής, ύγιες

healthy, sound (cf. ύγιεια)

ψευδής, ψευδές

false, lying, untrue (pseudo-)

μέγας, μεγάλη, μέγα*

big, large, great (megaton, omega)

πολύς, πολλή, πολύ*

much, pl. many (polygamy)

Nouns

καιρός, καιροῦ, ὁ

proportion, critical time, opportunity

παιδεία, παιδείας, ἡ

rearing of a child, training and teaching, education
(encyclopedia, Wikipedia)

Prepositions, Adverbs

κατά

down (prep. with gen. and acc.)

+ gen.: down from, down upon, beneath, against

+ acc.: down along, over, against, through, during, according
to, opposite

οὐκέτα

no more, no longer, not now

*These irregular adjectives are declined below.

IRREGULAR ADJECTIVES

1. μέγας, μεγάλη, μέγα big, base μεγαλ-

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The irregular forms are underlined. Otherwise these are declined in the 2nd and 1st declensions with bases μεγαλ- and πολλ-.
2. πολύς, πολλή, πολύ much, many, base πολλ-:

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**Exercise A**

1. Decline in all genders and numbers.
   1. ἁπας 4. γλυκύς
   2. θῆλυς 5. δυσδαιμόν
   3. ψευδής

2. Which is the proper adjective form to agree with the following article-noun groups?
   1. τῷ _______ ἁνδρὶ
   2. τῆν _______ ψυχὴν
   3. τοῖς _______ μαθηταῖς
   4. τὸ _______ δόρον
   5. τῆ _______ πάση
   6. τοῦ _______ γένους
   7. ἡ _______ πόλις
   8. τοῦ _______ βασιλέως
   9. τὸν _______ άνδρι
   10. τὰς _______ χάριτας
   11. ὁ _______ πολίτης

→ Which of the above are not proper forms at all of the words in question?

3. Decline the following groups for review.
   1. ὁ ὁγαθὸς βασιλεὺς 6. τὸ βραχὺ μέτρον
   2. ἡ ψευδὴς μάντις 7. ὁ ἡδὺς ποιητής
   3. τὸ εὐδαιμονίαν 8. ἡ ἀσθενὴς γυνῆ
   4. ὁ πᾶς Ἕλλην 9. τὸ ἀσθενὲς σῶμα
   5. ἡ ἀληθὴς ὁδός 10. ἡ μεγάλη θάλασσα
4. Compose Greek sentences using the following word groups (add appropriate verbs, articles, pronouns, etc. to make sentences).

1. ἅπας παις  
2. βασιλεὺς χειρ  
3. ἡ ὁδὸς ἡ ἀσφαλῆς  
4. ὕπνος γλυκύς  
5. ἀληθῆς λόγος  
6. βασιλεὺς ὁ μέγας  
7. πόλις ὑγιής  
8. λόγοι ψευδεῖς  
9. ὁ βίος ὁ δυστυχής  
10. οὐρανὸς εὐρύς  
11. ἡ ἀρίστη γυνή  
12. ἡ ὁδὸς ἡ ἀσφαλής  
13. ἄληθις λόγος  
14. ῥήτωρ ὁ ἄδικος πολλὰ καὶ ψευδῆ ἔλεγεν κατὰ τῶν δικαίων πολιτῶν.

5. Translate.

1. οὐκ αἰσχρὸν τὸ ἀληθὲς εἰπεῖν ἀεί. 
2. αἵδε γὰρ αἱ γυναῖκες ἃς ἐκρίνατε ἦσαν εὐκλεεῖς. 
3. ἥδε ἡ ὁδὸς ἀσφαλὴς ἦν γυναιξὶ καὶ παισίν. 
4. ἐν βραχεῖ εἶπον μακρὸν λόγον. 
5. κατὰ βραχὺ μαθάνομεν τὸ ἀληθὲς. [κατὰ βραχὺ little by little] 
6. ἂπασ γὰρ βούλεται εὐδαίμονον καὶ εὖ πράττειν. 
7. γλυκύ ἐστι πολλὰ μανθάνειν. 
8. δυστυχής ὁ τοῦ χρήματι ἀσθενοῦς βίος. 
9. ἐκεῖνος ὁ νεανίας ἐθέλει ἀρετὴν κατὰ πάντα ἔχειν.

SYNTAX

Result Clauses

The conjunction ὡςτε (or sometime ὡς), so that, so as to, is used to express result, either (1) the actual result, or (2) the result which the action of the main verb tends or intends to produce or is capable of producing.
1. ὥστε with the indicative expresses the actual result, that is, it implies that the second action actually happened or is happening as a result of the first. The negative with this type of result clause is οὐ.

2. ὥστε with the infinitive implies a possible or intended result or a tendency, rather than an actual fact. The negative after ὥστε with the infinitive is μή.

Examples:
1. τὸ ἀληθὲς λέγει ὥστε πιστεύεται.
   
   He tells the truth with the (actual) result (so that, and so) he is trusted.

2. τὸ ἀληθὲς λέγει ὥστε πιστεύσθαι.
   
   He tells the truth so as to be trusted (so that it is natural for him to be trusted).

3. οὕτως αἰσχρός ἐστιν ὥστε τὸν ξένον ἀπέκτεινεν.
   
   He is so shameless that he killed his guest.

4. οὕτως αἰσχρός ἐστιν ὥστε τὸν ξένον ἀποκτεῖναι.
   
   He is so shameless that he would kill his guest. (He is shameless enough to do it; but there is no implication that he actually did it. The indicative, on the other hand, emphasizes the actual occurrence of the result.)

Some examples from Greek authors:

πάν ποιοῦσιν ὥστε δίκην μὴ διδόναι.

*They do everything so as not to be punished.*

—Plato, *Gorgias*

οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι;

*Are you so witless that you (actually) expect them to become good?*

—Demosthenes

## Temporal and Causal Clauses

A temporal clause is introduced by a conjunction of time:

- ὅτε when
- ἐως as long as, until
- ἐπεὶ after, when
- ἐπειδή after, when
- πρὶν before, until

When the clause refers to a definite time in the present or past, the indicative mood is used (except for πρὶν; see below). For temporal clauses referring to indefinite time, see the section on the uses of the subjunctive and optative. The negative is οὐ, unless the clause is conditional.

Examples of temporal clauses:
1. τὴν πόλιν ἐλίπομεν ἐπειδή (ἐπεὶ) ἔλαβον τὰ δώρα.
   
   *We left the city when they took the gifts.*

2. ὅτε τὸ ἀληθὲς ἐμάθομεν, τοὺς ἀδίκους ἐκρίναμεν.
   
   *When we had learned the truth, we judged the guilty.*

3. ἐμείναμεν ἕως Ἑλλάδα ἐλίπετε.
   
   *We waited until you left Greece.*
ἐπεί and ἐπειδή also have a causal sense:

γράφω ἐπειδὴ (ἐπεί) γράφειν οὐκ ἔθελεις.
I am writing since you do not wish to write.

πρὶν before, until:
1. After a negative clause, πρὶν means until and takes the indicative (of a definite time), in the aorist or imperfect.
2. After an affirmative clause, πρὶν means before and takes the infinitive.
Examples:
1. οὐκ ἠλθομεν πρὶν Ἑλλάδα ἐλίπετε.
   We did not come until you left Greece.
2. Ἑλλάδα ἐλίπομεν πρὶν τῶν σοφῶν άκούειν.
   We left Greece before hearing the philosophers.

Conditions

A condition consists of two clauses, the protasis (or if-clause) and the apodosis (or conclusion-clause). The negative used in the protasis is usually μή; in the apodosis, οὐ.

1. A simple condition has εἰ (if) with the indicative in the protasis, and the indicative (or whatever mood the sense requires) in the apodosis. A simple condition implies nothing as to actual fulfillment:
   a. εἰ βούλει, εγὼ ἐθέλω.
      If you wish, I am willing.
   b. εἰ μὴ τῷδε πιστεύεις, σοφὸς οὐκ εἶ.
      If you do not trust this man, you are not wise.

2. A condition contrary-to-fact has εἰ with a past tense of the indicative (imperfect or aorist) in the protasis, and a past tense of the indicative with ἄν in the apodosis. A condition contrary-to-fact (or unreal condition) implies that the supposition cannot be or could not be fulfilled. The imperfect refers to present time (or sometimes to continued action in the past) and the aorist to simple action in the past.
   a. εἰ ταῦτα ἔλεγες, οὐκ ἂν τὴν ἁλήθειαν ἔλεγες.
      If you were saying these things, you would not be speaking the truth.
   b. εἰ μὴ ἠλθετε, ἑλίπομεν ἂν τὴν χώραν ἑκείνην.
      If you had not come, we would have left that place.
   c. εἰ οἱ δικασταὶ δίκαιοι ἦσαν, οὐκ ἂν τὰ ἁδίκα δῶρα ἐλαβον.
      If the jurors were just, they would not have received the unjust gifts.
Exercise B

1. Translate.

   1. οὗτος ὁ ἁνὴρ οὕτως ἦν ὥστε μὴ ἔχειν φίλους.
   2. πολλοὶς δὲ φίλους ἔχει ὥστε εὐτυχής ἐστίν.
   3. οὕτως σοφὸς εἰ ὥστε πάντα ἐπίστασθαι. [ἐπίστασθαι to know: pres. inf.]
   4. ἐκείνος ὁ βασιλεὺς ἦν ὥστε τὴν καλὴν θυγατέρα ἔθυσεν.
   5. ἐκείνος ὁ πολίτης ἦς ὥστε πεῖσαι.
   6. οἱ δικασταὶ οἵδε ἦσαν ἄδικοι ὥστε παρὰ νόμον πολλὰ καὶ ἄδικα ἔλαβον.
   7. ἐπειδὴ οὐκ ἤθελες ἐκείνος ἔλαβεν κατὰ θάλατταν πρὸς τὰς νῆσους ἠλθον.
   8. ἐπειδὴ οὐκ ἤλθομεν εἰς τὴν μικρὰν σκηνὴν.
   9. ἐπειδὴ ταύτην τὴν χώραν ἔλιπον,
   10. ὅτε τὴν ἀλήθειαν ἔλεγε,
   11. οἱ γὰρ δικασταὶ οὐκ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
   12. οἱ πολῖται ἐνομίζοντο πρὶν κρίνειν.
   13. οὐκ ἤλθομεν εἰς τὴν μικρὰν σκηνήν.
   14. οὐκ ἔδωκαν τὸν πάντα λόγον.
   15. οἱ δικασταὶ οὐκ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
   16. οἱ πολῖται ἐβουλεύσαντο πρὶν κρίνειν.
   17. εἰ μέγα ἐστὶ τὸ βιβλίον, κατὰ τοὺς νόμους κρίνειν.
   18. ἐγὼ ἰστήκει τὸ βιβλίον, κατὰ τοὺς νόμους κρίνειν.
   19. ὅτε τὰ δικασταὶ δικασταὶ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
   20. ὅτε τὰ δικασταὶ δικασταὶ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.

2. Translate into Greek.

   1. If you had left that place, we would not have remained.
   2. He would have died, if his friends had not come.
   3. He is so wicked that he would take away [ἀπάγω] his host’s wife.
   4. If we had money, we would be going by sea to the islands.
   5. He did not come until his father died.
   6. They wished to judge before they knew the truth about this woman.
   7. If they had freed that man, he would have fled. [flee = φεύγω, aor. ἔφυγον]
   8. If he were unjust, he would not do these things.

Readings

1. κλέος οὐρανὸν εὐρὺν ἰκάνε.
   —Homer, Odyssey
[ἰκάνε reached (3rd sg. impf.)]
2. μικρὸν δ' ἀγώνος οὐ μέγ' ἔρχεται κλέος.
—Sophocles
[ἀγών, ἀγώνος, o contest, struggle.]

3. ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά,
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερά.
—Demetrius, quoting aphorisms of Hippocrates
[σφαλερός, -ά, -όν perilous. cf. Ars longa, vita brevis.]

4. ἢν γὰρ καλοῦσιν οἱ πλεῖστοι τῶν ἁνθρώπων εἰρήνην,
tοῦτ' εἶναι μόνον ὄνομα,
tὸ δ' ἐργῳ πάσαις πρὸς πάσαις τὰς πόλεις ἢ ἐεὶ πόλεμον ἀκήρυκτον κατὰ φύσιν εἶναι.
—Plato, Laws
[kαλοῦσι (they) call. πλεῖστος, -η, -ov most. πάσαις: understand póleis. ἀκήρυκτον unheralded, undeclared. κατὰ φύσιν according to nature.]

5. γῇ πάντα τίκτει καὶ πάλιν κομίζεται.
—Menander
[tίκτω bring forth. πάλιν again. κομίζω conduct, in mid. take back for oneself.]

6. γίνεται γὰρ δόξα καὶ ἀληθὴς καὶ ψευδής.
—Aristotle, περὶ ψυχῆς
[δόξα, -ης,ἡ reputation, opinion.]

7. ἡλιὸν τοῖκος κόσμον πνεῦμα καὶ ἀηδὸν περιέχει.
—Anaximenes
[ἀηδὸν air.]

8. ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιον καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδενός.
—Menander
[οὐσία substance, wealth. πλούσιος adj., cf. πλοῦτος. καλοῦμαι I am called. μακάριος, -α, -ov happy. οὐδενός no one (gen.).]

9. ὁριστὸν ἐστὶ πάντ' ἐπίστασθαι καλά.
—Menander
[ἐπίστασθαι know (pres. inf.)]

10. ὡς αἰεὶ τὸν ὁμοίον ἐγινεθεὶς ὡς τὸν ὁμοίον.
—Homer, Odyssey
[ὡς how, as preposition, to.]

11. ὁμοίον ὁμοίοι φίλων.
—Greek Proverb

12. τὴν παιδείαν εἰπε τοῖς μὲν νέοις σωφροσύνην, τοῖς δὲ πρεσβυτέροις παραμυθίαν, τοῖς δὲ πένηπι πλούσιων, τοῖς δὲ πλουσίοις κόσμον εἶναι.
—Diogenes Laertius (the subject is Diogenes)
[πρεσβυτέρος, -α, -ov elder. παραμυθία, -ας,ἡ consolation. πένης, πένητος, ὁ poor man, pauper.]
13. τῆς παιδείας ἔφη τὰς μὲν ρίζας εἶναι πικρὰς, τὸν δὲ καρπὸν γλυκύν.
   —Diogenes Laertius (a saying of Aristotle)
   [ρίζας, -ης, ἡ root. πικράς, -ά, -όν bitter. καρπός, -οῦ, ὁ fruit.]

14. ἀλλὰ μὴν καὶ τὸ πᾶν ἐστὶ σῶματα καὶ κενόν.
   —Diogenes Laertius (quoting Epicurus)
   [ἀλλὰ μὴν yet truly. κενός, -ή, -όν empty. n. as a noun void.]

15. ἐρωτηθεὶς τί γηράσκει ταχύ,'χάρις' ἐφη.
   —Diogenes Laertius (a saying of Aristotle)
   [ἐρωτηθεὶς asked, having been asked (aor. pass. ptcpl.). τί γηράσκει what grows old? ταχύ (as adv.) quickly.]

16. ἐλευθέρου γάρ ἐστι τἀληθῆ λέγειν.
   —Menander
   [ἐλεύθερος, -α, -ον free (as noun in m., free man). ἐλευθέρου predicate genitive of characteristic.]

17. πολλῶν ὁ καιρὸς γίνεται διδάσκαλος.
   —Menander
   [διδάσκαλος teacher.]

18. μήτηρ ἁπάντων γαῖα καὶ κοινὴ τροφός.
   —Menander
   [γαῖα, -ας, ἡ earth. τροφός, -οῦ, ὁ nurse.]

19. ἐκ τῶν φοβερῶν τῶνδε προσώπων μέγα κέρδος ὁρῶ τοῖσδε πολίταις.
   —Aeschylus, Eumenides
   [φοβερός, -ά, -όν fearful. πρόσωπον, -οῦ, τό face, mask. ὁρῶ I see.]

20. σκηνή πᾶς ὁ βίος.
   —Euripides

21. μεγάλη πόλις μεγάλη ἐρημία.
   —Greek Proverb
   [ἐρημία, -ας, ἡ desert.]

22. εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἄν ἦν στοά.
   —Diogenes Laertius
   [στοά, -ᾶς, ἡ stoa, Stoic school (of philosophy).]

23. εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν ἔργοις ἐκείνου καὶ φρέσιν, τάχ' ἂν τόδ' ἦν.
   —Aeschylus, Seven Against Thebes
   [Eteocles is referring to the claim of his brother, Polynices, that he will return home with justice; but justice is only pictured on his shield, she is not in his heart. παρθένος, -οῦ, ἡ maiden, virgin. φρέσιν, dat. pl. of φρήν mind, heart. τάχα (adv. cf. ταχύς) quickly, soon.]
24. εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φής, οὐκ ἂν ποτὲ ταῦτα ἔπασχον.
—Plato, Gorgias

25. Ἀδμηθ', ὅρρας γὰρ τάμα πράγμαθ' ὡς ἔχει, λέξαι θέλω σοι πρὶν θανεῖν ἃ θοῦλομαι.
—Euripides, Alcestis

[Alcestis is about to make her last request to Admetus. ὁρράς you see (pres. of ὁράω, 2nd sg.). τάμα = τὰ ἐμὰ my. ὡς ἔχει how it is/they are. σοι to you (dat. sg.). θανεῖν = ἀποθανεῖν.]

26. ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ.
—Xenophon

[ἀφίκοντο (aor. of ἀφικνέομαι) arrive (3rd pl.). στρατηγός, -οῦ, ὁ general.]

27. πολλὰ διδάσκει μ’ ὁ πολὺς βίοτος.
—Euripides

[διδάσκω teach. μ’ = με me (acc. sg.). βίοτος = βίος.]

ἐάν ἦς φιλομαθής, ἔσει πολυμαθής.
If you are a lover of learning, you will be learned.
—Isocrates, Τὸ Δemonicus

Στάντος, -ους, τὸ flower, pl. άνθη

Several English words relating to flowers come from Greek ἄνθος, including: ailanthus (the “tree of heaven,” the weed tree of the title A Tree Grows in Brooklyn), chrysanthemum (golden flower), agapanthus (love flower, the African lily), and Diasanthus (< diosanthos, Zeus’ flower, a genus that includes carnations and pinks), as well as words for flower parts such as anther and perianth.

Anthology comes from Greek ἀνθολογία < ἀνθώ + λέγειν (to gather).

The Greek Anthology, also called the Palatine Anthology, is a collection of more than 6000 short poems (epigrams, songs, epitaphs) by over three hundred authors from the seventh century B.C.E. to about 1000 C.E. The term anthology comes from the name the first-century poet Meleager gave to his compilation, στέφανος (the Garland or Crown of Flowers, in which each poet was compared to a flower), which became the basis of the Palatine Anthology. Its importance lies in the excellence of many of the poems, the continuity of the Greek poetic tradition that it illustrates, and its influence on poets in many languages and through the centuries.
Compare, for example, this anonymous Greek “valentine” to the second stanza of Ben Jonson’s “To Celia.”

πέμπω σοι μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ σοὶ·
αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι.
I am sending you a sweet perfume, a favor to it, not you.
You can make even perfume smell sweet.

I sent thee late a rosy wreath,  
    Not so much honouring thee  
As giving it a hope that there  
    It could not wither’d be;  
But thou thereon didst only breathe,  
    And sent’st it back to me;  
Since when it grows, and smells, I swear,  
    Not of itself but thee!
PARTICIPLES: PRESENT, FUTURE, AORIST ACTIVE AND MIDDLE/MIDDLE-PASSIVE

Definition

Participles are verbal adjectives. That is, they have the qualities of both verbs and adjectives. Dionysius Thrax defines the participle as follows: Μετοχή ἐστι λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ιδιότητος: A participle is a part of speech which shares (lit. sharing) the peculiarities of both verbs and nouns/adjectives (adjectives are classed under ὄνόματα in Greek grammatical theory). As adjectives they are declined in gender, number, and case and agree with a noun (whether expressed or implied). As verbs they have tense and voice, and can take an object. Participles are very common in English, but even more so in Greek.

Some examples of the uses of participles in English:

1. As adjective (Attributive Use)
   The established Church
   The ruling class
   The missing link

2. In a descriptive clause or phrase (Circumstantial Use)
   The soup is on the stove, boiling away.
   The Greek troops, led by Agamemnon, defeated Troy in ten years’ time.

3. Objective and Supplementary
   He stopped talking.

4. Treatment of participles in forming compound tenses, such as “I wasn’t talking”; “I have never done that”—since this use is so well known—will be omitted.
It is important to keep in mind that participles are adjectives derived from verbs. A participle can thus have tense, as is evident in the first two examples above: "established" is a past participle while "ruling" is present. Greek has present, future, aorist, and perfect participles. The participle also has voice; of the previous examples, "established" is passive and "ruling" active. Greek has separate forms for active, middle/middle-passive, and—in the aorist and future tenses—passive participles.

Forms

Review ὁ ἄρχων [V] and πᾶς πᾶσα πᾶν [VI] for the declension.

All tenses of participles are formed from the corresponding tense stem. Thus, the present participle of λύω is formed by adding the proper participial endings to the present stem λυ-. Likewise the future participle is formed from the future stem λυσ- (from λύσω); the aorist from the stem λυσ(α)- (from ἔλυσα: participles are not augmented). Review the principal parts of the verbs you have studied so far (p. 89).

Active Participles

All active participles (except the perfect, VIII) have bases in -ντ-. Thematic tenses (present, future, and second aorist) form active participles in -οντ- (cf. ἄρχων). The first aorist, with its characteristic α, has -αντ- (as in πᾶς, base παντ-). The masculine and neuter are declined in the third declension, the feminine in the first.

a. Participles of λύω: present, future, first aorist

<table>
<thead>
<tr>
<th>Stem</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>λυ-</td>
<td>λύων</td>
<td>λύουσα</td>
<td>λῦον</td>
</tr>
<tr>
<td>Future</td>
<td>λυσ-</td>
<td>λύσων</td>
<td>λύσουσα</td>
<td>λῦσον</td>
</tr>
<tr>
<td>1st Aorist</td>
<td>λυσ-α</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λῦσαν</td>
</tr>
</tbody>
</table>

b. of λείπω: second aorist (ἔλιπον):

<table>
<thead>
<tr>
<th>Stem</th>
<th>m.</th>
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<th>n.</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Aorist</td>
<td>λιπ-</td>
<td>λιπών</td>
<td>λιπούσα</td>
<td>λιπόν</td>
</tr>
</tbody>
</table>
Paradigms

Present Active Participle of λύω: λύον releasing

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
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<tbody>
<tr>
<td>Sg.</td>
<td>λύων</td>
<td>λύουσα</td>
<td>λύον</td>
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<td></td>
<td>λύόντος</td>
<td>λυούσης</td>
<td>λύόντος</td>
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<td>λύόντα</td>
<td>λύουσαν</td>
<td>λύον</td>
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<tr>
<td>Pl.</td>
<td>λύόντες</td>
<td>λύουσας</td>
<td>λύόντα</td>
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<td>λυόντων</td>
<td>λυουσάν</td>
<td>λυόντων</td>
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<td></td>
<td>λύουσα(v)</td>
<td>λυούσας(v)</td>
<td>λυούσα(v)</td>
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<tr>
<td></td>
<td>λύοντας</td>
<td>λυούσας</td>
<td>λύοντα</td>
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</tbody>
</table>

Future Active Participle of λύω: λύσων being about to release, in order to release

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<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λύσων</td>
<td>λύσουσα</td>
<td>λύσων</td>
</tr>
<tr>
<td></td>
<td>λύσοντος</td>
<td>λυσούσης</td>
<td>λύσοντος</td>
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<td>λύσοντι</td>
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<td>λύσοντα</td>
<td>λυσούσαν</td>
<td>λύσον</td>
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<tr>
<td>Pl.</td>
<td>λύσοντες</td>
<td>λύσουσας</td>
<td>λύσοντα</td>
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<td></td>
<td>λυσόντων</td>
<td>λυσούσων</td>
<td>λυσόντων</td>
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<tr>
<td></td>
<td>λύσουσα(v)</td>
<td>λυσούσας(v)</td>
<td>λυσούσα(v)</td>
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<tr>
<td></td>
<td>λύσοντας</td>
<td>λυσούσας</td>
<td>λύσοντα</td>
</tr>
</tbody>
</table>

First Aorist Active Participle of λύω: λύσας having released, after releasing

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<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td></td>
<td>λύσαντος</td>
<td>λυσάσης</td>
<td>λύσαντος</td>
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<td></td>
<td>λύσαντι</td>
<td>λυσάση</td>
<td>λύσαντι</td>
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<td></td>
<td>λύσαντα</td>
<td>λυσάσαν</td>
<td>λύσαν</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύσαντες</td>
<td>λύσασας</td>
<td>λύσαντα</td>
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<td></td>
<td>λυσάντων</td>
<td>λυσασάν</td>
<td>λυσάντων</td>
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<tr>
<td></td>
<td>λύσασα(v)</td>
<td>λυσάσας(v)</td>
<td>λυσασά(v)</td>
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<tr>
<td></td>
<td>λύσαντας</td>
<td>λυσάσας</td>
<td>λύσαντα</td>
</tr>
</tbody>
</table>
Second Aorist Active Participle of λείπω:

Having left, after leaving

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λιπῶν</td>
<td>λιποῦσα</td>
<td>λιπόν</td>
</tr>
<tr>
<td>G</td>
<td>λιπόντος</td>
<td>λιποῦσης</td>
<td>λιπόντος</td>
</tr>
<tr>
<td>D</td>
<td>λιπόντι</td>
<td>λιποῦση</td>
<td>λιπόντι</td>
</tr>
<tr>
<td>A</td>
<td>λιπόντα</td>
<td>λιποῦσαν</td>
<td>λιπόν</td>
</tr>
<tr>
<td>Pl.</td>
<td>λιπόντες</td>
<td>λιποῦσα</td>
<td>λιπόντα</td>
</tr>
<tr>
<td>G</td>
<td>λιπόντων</td>
<td>λιπουσῶν</td>
<td>λιπόντων</td>
</tr>
<tr>
<td>D</td>
<td>λιποῦσι(ν)</td>
<td>λιπουσαί</td>
<td>λιποῦσι(ν)</td>
</tr>
<tr>
<td>A</td>
<td>λιπόντας</td>
<td>λιποῦσας</td>
<td>λιπόντα</td>
</tr>
</tbody>
</table>

Present Active Participle of εἰμί: ὤν being

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ὤν</td>
<td>οὖσα</td>
<td>ὤν</td>
</tr>
<tr>
<td>G</td>
<td>ὄντος</td>
<td>οὖσης</td>
<td>ὄντος</td>
</tr>
<tr>
<td>D</td>
<td>ὄντι</td>
<td>οὖση</td>
<td>ὄντι</td>
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<tr>
<td>A</td>
<td>ὄντα</td>
<td>οὖσαν</td>
<td>ὄν</td>
</tr>
<tr>
<td>Pl.</td>
<td>ὄντες</td>
<td>οὖσαι</td>
<td>ὄντα</td>
</tr>
<tr>
<td>G</td>
<td>ὄντων</td>
<td>οὖσῶν</td>
<td>ὄντων</td>
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<tr>
<td>D</td>
<td>οὖσι(ν)</td>
<td>οὖσαις</td>
<td>οὖσι(ν)</td>
</tr>
<tr>
<td>A</td>
<td>ὄντας</td>
<td>οὖσας</td>
<td>ὄντα</td>
</tr>
</tbody>
</table>

This paradigm acts as a review of the endings of the participles in -οντ-. Note that the accent of the second aorist participle is like that of εἰμί.

### Middle and Middle-Passive Participles

The middle and middle-passive participles are formed quite simply by adding -μενος, -η, -ον to the appropriate stem: -ομενος to the thematic tense stems; -αμενος to the first aorist.

<table>
<thead>
<tr>
<th>λύω</th>
<th>λείπω (ἐλιπέν)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present (m.-p.)</td>
<td>Future (m)</td>
</tr>
<tr>
<td>m.</td>
<td>λυόμενος</td>
</tr>
<tr>
<td>f.</td>
<td>λυμένη</td>
</tr>
<tr>
<td>n.</td>
<td>λυόμενον</td>
</tr>
<tr>
<td>ransoming; being freed</td>
<td>in order</td>
</tr>
<tr>
<td>to ransom</td>
<td>having left</td>
</tr>
</tbody>
</table>
Example: Present Middle-Passive Participle of λύω: λυόμενος.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λυόμενος</td>
<td>λυομένη</td>
<td>λυόμενον</td>
</tr>
<tr>
<td>G</td>
<td>λυομένου</td>
<td>λυομένης</td>
<td>λυομένου</td>
</tr>
<tr>
<td>D</td>
<td>λυομένω</td>
<td>λυομένη</td>
<td>λυομένω</td>
</tr>
<tr>
<td>A</td>
<td>λυόμενον</td>
<td>λυομένην</td>
<td>λυόμενον</td>
</tr>
<tr>
<td>Pl.</td>
<td>λυόμενοι</td>
<td>λυομέναι</td>
<td>λυόμενα</td>
</tr>
<tr>
<td>G</td>
<td>λυομένων</td>
<td>λυομένων</td>
<td>λυομένων</td>
</tr>
<tr>
<td>D</td>
<td>λυομένοις</td>
<td>λυομέναις</td>
<td>λυομένοις</td>
</tr>
<tr>
<td>A</td>
<td>λυομένους</td>
<td>λυομένας</td>
<td>λυόμενα</td>
</tr>
</tbody>
</table>

Participles are not so very difficult once you recognize the logic of them and understand what they are: adjectives derived from verbs. The word “participle” comes from the Latin word *participium* (a sharing or partaking), which is a direct translation of the Greek word μετοχή. The Greeks thought of the participle as a separate part of speech, but as the name implies they recognized clearly enough that it shared the characteristics of two other parts of speech. We do not usually think of the participle as a separate part of speech, but we should realize that the parts of speech are not necessarily mutually exclusive.

**Exercise A**

1. a. Practice in the forms of the participles. Review verbs on p. 89 and translate these phrases, using the nom. sg. form, m., f., n.
   Example: after learning—μαθών, μαθοῦσα, μαθόν
   1. after announcing 7. planning for oneself
   2. in order to lead 8. in order to write
   3. in order to hear 9. being thrown
   4. dying 10. ransoming
   5. after killing 11. after judging
   6. being ruled 12. having become

1. b. Translate (for present participles use “-ing” / “being”; for future “in order to”; for aorist “after –ing”). After reading the section on uses of participles, see if you can identify the use of each participle in these sentences.
   1. πεμψάμεναι οὖν τὰ νέα βιβλία ἐμείναμεν.
   2. ἀκούοντες τῶν γε πολίτων οἱ ξένοι ἦσαν εὐτυχεῖς.
   3. ἔρχεται γὰρ εἰς τήνδε τὴν νῆσον ἀκουσομένη τῆς σοφῆς λεγούσης περὶ τοῦ κόσμου.
   4. ἐπαύσαντο δῶρα πέμποντες.
   5. ἠγαγε δὲ οὗτος τὰ παιδία εἰς τὴν νῆσον πεμπόμενα.
   6. βουλεύσαντες ἕκριναν.
   7. ταῦτα πράττουσα εὖ [well] πράξει.
Uses of Participles

There are in general three ways of using participles.

General Usage

1. **Attributive.** The participle is used as an adjective, modifying the noun in the same way as the adjective does, often with the article (e.g., a *moving* vehicle, a *dangling* participle).

2. **Circumstantial.** The participle, used without the article, in agreement with a noun or pronoun (expressed or implied) and introducing a clause which defines the circumstances of an action (i.e., an action as expressed by the main verb). “He went home, *disgusted* at the behavior of his colleagues.” Under this heading also comes the genitive absolute.

3. **Supplementary.** The participle is used to complete the idea expressed by the verb; there are a number of Greek uses that differ from English usage. Under this heading we may also place the use of the participle after verbs of perception and in indirect statement. Examples: “Stop *doing* that!” or “Keep on *going*!” or “He finished *eating*,” all of which correspond to Greek usage.

Examples of the Uses of Participles in Greek

1. **Attributive (as adjective)**

   a. Used with a noun and usually with an article:

   ∆οι παρὼν χρόνος, *the present time* (παρὼν, present participle of πάρειμι, *being present*)

   Many English participles do not lend themselves to this use, and for this reason, many of the Greek participles must be paraphrased in the English translation either by a relative clause or by an adjective or noun; this is especially true of the attributive participle used as a noun (b).

   b. Like the adjective, the participle may be used as a noun with the article (the *man*, *woman*, or *thing* being omitted; cf. οἱ ἁγαθοί, *the good*: the masculine gender makes it clear that *the good people* is implied).

   Examples:

   οἱ φεύγοντες *those who flee/are fleeing; the fugitives, the exiles*
   οἱ διώκοντες and οἱ φεύγοντες *the one who pursues and the one who flees: in a courtroom context, the prosecutor and the defendant*
   οἱ ἄρχον *the one who rules, originally a participle from ἄρχω (the ruling man), hence the ruler, so common that it is considered a noun.*
τὸ ἄρχον
in the neuter, *that which rules* (*the ruling thing* can best be translated as *the ruling party.*)

ἡ θανοῦσα
the [woman who] *died*, *the dead woman*

μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκάς;
*Do you expect to benefit the dead woman in any way?*
—Euripides, *Alcestis*

Interesting too are the uses of the neuter participles of *εἰμί*: τὸ ὄν and τὰ ὄντα *that which is/exists*; *those things which are/exist* (lit. *existing things* respectively; but both may be translated as *the universe*. Cf. also τὰ πάροντα *the present circumstances*.

οἱ ἔχοντες and οἱ οὐκ ἔχοντες *those who have* and *those who do not have*, i.e., *the rich and the poor, or the haves and the have-nots.*

c. Remember that the participle is a verbal form and so can take an object: ὁ ταῦτα εἰπὼν (lit. *the one having said these things*) *the one who said these things.*

**Exercise A (continued)**

2. a. Study the examples and translate these sentences.

1. οἱ γὰρ διώκοντες τὴν φεύγουσαν ἔλαβον.
2. ἡ γε ἀποθανοῦσα οὐ λέξει.
3. οἱ ἐν ταύτῃ τῇ πόλει ἄρχονται ὑπὸ τῶν ἀρχόντων.
4. ὁ ταῦτα ἀγγείλας ἀπῆλθεν.
5. εἶπες οὖν τοῖς τοῦ ποιητοῦ ἀκούσασι;  
6. τοὺς δὲ οὐκ ἔχοντες ἐπέμψασθε;

2. b. Make up sentences using the following.

1. αἱ γραφόμεναι
2. τὰ πάροντα
3. τὰ βουλευόμενα
4. ἡ πείθασα
5. ὁ βουλόμενος
6. οἱ λύοντες

2. Circumstantial

The circumstantial participle defines the circumstances surrounding the action of the main verb and may express *time, manner/means, cause, condition, concession*: that is, *when, in/by, since/because, if, although*. It can also be merely *descriptive*. The context (or sense) of the sentence will usually tell you which is intended, though sometimes more than one of these relations may be implied. These different types of the circumstantial participle do not differ from one another *except in context*; therefore you need not make sharp distinctions among them. When translating them, first translate them literally, even though it may be awkward in English (*having done, doing, having been done*, etc.), and
then as the whole sentence becomes clearer, you may add an appropriate word, such as if, when, although. There are, to be sure, clues which will sometimes make the meaning clearer (e.g., whether οὐ or μή is used, and a number of particles).

A. Time (when, after): Temporal
In narration, the participle is very common for a series of events. The use of participles can extend the sentence indefinitely, as you will see when you read long passages from Thucydides and Isocrates.

In English, when narrating a series of events, we tend to use a series of finite verbs in separate clauses, whether coordinate or subordinate. We may say, for example, “After killing the man, he got away,” or “He killed the man and got away,” or “After he killed the man, he got away.” The first uses a participle, the second two coordinate clauses, and the third a subordinate clause. In Greek the verb of the first clause would be expressed by a participle in the aorist, that of the second by a finite verb:

τὸν ἄνθρωπον ἀποκτείνας, ἐφυγεν.

There are other ways of expressing this in Greek, but this would be the most common and the easiest.

→ Note that in translating an English phrase or clause introduced by the word after, it is best to use the aorist participle.

Another example:

φεύγοντες ἀπέθανον fleeing (while they were fleeing) they were killed.

Participles used with temporal particles:

<table>
<thead>
<tr>
<th>Participles</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅμα</td>
<td>at once, at the same time</td>
</tr>
<tr>
<td>ἅμα εἰπὼν ἔβαλε τὸν λίθον, at the same time as speaking, he threw the stone.</td>
<td></td>
</tr>
<tr>
<td>αὐτίκα</td>
<td>at once</td>
</tr>
<tr>
<td>αὐτίκα γενόμενος, as soon as born</td>
<td></td>
</tr>
<tr>
<td>μεταξὺ</td>
<td>in the midst of, while</td>
</tr>
<tr>
<td>μεταξὺ θύων, while sacrificing</td>
<td></td>
</tr>
<tr>
<td>λέγοντα μεταξὺ, in the midst of the discourse</td>
<td></td>
</tr>
</tbody>
</table>

B. Causal (because, since)
Example:

πολλὰ εἶπε, βουλόμενος τὸν βασιλέα πείσαι.  
He said many things because he wished to persuade the king.
The causal particles that can be used with participles are:

- ἅτε inasmuch as, seeing that, since
- ὡς, ὡσπερ as causal particles give an alleged cause for which the speaker/writer does not wish to take credit. They may be translated as as if, as though, as thinking, on the grounds that.

Example:

- ἅτε τὰ χρήματα ἔχων seeing that he has the money
  θαυμάζονται ὡς σοφοὶ ὄντες They are admired as if (on the grounds that) they are wise.
  δεδίασι τὸν θάνατον ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἔστι. They fear death as though they know well that it is the greatest of evils.
  —Plato, Apology

C. Manner and Means (in, by)

- τὴν ἀσπίδα ἀποβαλών, έφυγε τὸν θάνατον. By throwing away his shield, he escaped death. (means)
  —Xenophon
  ήκει τά χαλεπά φερόμενα. The troubles have come with a rush. (manner) (lit. The troubles have come being carried. An idiomatic use of the middle–passive participle of φέρω.)

D. Conditional (if)

- ταῦτα λέγων, οὐκ ἄν τὴν ἀλήθειαν ἐλέγες. If you were saying these things, you would not be speaking the truth. (lit. Saying these things you would not be speaking the truth.)

The negative in the participial clause (which represents the if-clause or protasis of the condition) is μή; this will give you a hint to translate it as a condition, since most other uses of the participle take οὐ as negative.

- σοφοὶ μὴ ὄντες, οὐχ ἔξετε μαθητάς. If you are not wise, you will not have pupils. (lit. Not being wise, you will not have pupils.)

E. Concession (although)

- πολλὰ χρήματα ἔχων, οὐκ εἰμι εὐτυχῆς. Although I have much money, I am not happy.

The particles καίπερ and καί (although, even though) can also be used with the circumstantial participle of concession.
F. Purpose (to, in order to) is usually expressed by the future participle, sometimes with ὡς.

He came to ransom his daughter.
—Iliad I.13

There will be no one to lead / who will lead [us].
—Xenophon

G. Description

He came bearing many gifts.
—Xenophon

The participles ἔχων, φέρων, ἀγων, λαβών are often used idiomatically and may be translated as with.

She comes bringing her son, or she is coming with her son.
—Xenophon

The Genitive Absolute

The genitive absolute is a special use of the circumstantial participle. A noun or pronoun and a participle are put into the genitive case in an absolute construction (so called because it does not agree with any other words in the sentence, and stands by itself, grammatically). It is translated by a clause and can be used to express any of the attendant circumstances a circumstantial participle does. In English we have a similar construction, called the nominative absolute (English being severely limited in the number of its cases): for example (from Eric Partridge, Usage and Abusage), “On the door being opened, she perceived a couch.” The clause in italics is an absolute construction: grammatically it stands outside the main clause. On the other hand, had we written “Upon opening the door, she perceived the couch,” the participial clause would be a descriptive, adjectival one agreeing with she. Common expressions in English using a nominative absolute are “other things being equal” and “that said.” In the absolute construction, then, the participial clause which describes the circumstances stands outside the main sentence grammatically. The genitive absolute in Greek (like the ablative absolute in Latin) is very common and very versatile, owing to the many forms and uses of the Greek participle. It can express time, manner, means, cause, condition, concession, purpose, and description. It can be used plain or with any of the particles that can accompany the participles.
Examples:

καὶ τῶν φίλων τὴν χώραν λιπόντων, ἐμείναμεν.

Although our friends left the place, we remained.

τῆς φίλης μὴ ἐλθούσης, ἐλίπομεν ἂν τὴν χώραν.

If our friend had not come, we would have left the place.

τῶν πολιτῶν δικαιῶν ὄντων, δικαία ἔστιν ἡ πόλις.

Because the citizens are just, the city is just.

τοῦ πατρὸς οὐ βουλομένου, ταῦτα οὐ πράξομεν.

Since father does not wish it, we will not do these things.

λόγων γενομένων, ἀπῆλθον οἱ νεανίδες καὶ αἱ γυναῖκες.

The conversation having taken place (after the conversation), the young men and the women departed.

Some examples from Greek authors:

1. καὶ Πολυφόντου κελεύοντος ἐκχωρεῖν... Οἰδίπους καὶ Πολυφόντην καὶ Λάϊον ἀπέκτεινε.

And when Polyphontes ordered [him] to get out of the way, Oedipus killed both Polyphontes and Laius.

—Apollodorus

2. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι).

If the Athenians should experience this same thing, I think their power would be estimated as double.

—Thucydides

3. πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν;

If justice exists, how is it that Zeus has not perished?

—Aristophanes

Note: A rarer construction is the **accusative absolute**, which is used in the same way as the genitive absolute, but is restricted to the participles of impersonal verbs: these are put into the accusative in the neuter singular, παρόν μοι, it being possible for me; δέον ἡμῖν ἀπιέναι, it being necessary for us to depart. δέον is the neuter accusative participle of the impersonal verb δεῖ.
Exercise A (continued)

3. a. Study the examples of circumstantial participles and translate. For the genitive absolute it may help to begin: with + the noun + the verb + -ing (e.g., “with poets be-ing present”) and then try to make it more elegant as you understand the context (“because/when/if poets are present”).

1. τῶν ποιητῶν ἀκούσασα ἦλθον ὡς ἀκουσομένη τῆς σοφῆς.
2. καὶ τὸν πατέρα ἀποκτείνας ἑκείνης τῆς πόλεως βασιλεὺς ἐγένετο.
3. τὴν δὲ μητέρα ἀποκτείναντες ἔφυγον ἐκ τῆς πατρίδος.
4. ταῦτα ἔπραξα ὡς ὄντα δίκαια.
5. τὸν παιδίων ἀποθανόντων ἡ μήτηρ ἐφυγεν εἰς τὴν πόλιν.
6. δώρα φέροντες ἐρχόμεθα ὡς τὸν βασιλέα πείσοντες.
7. ὁ γέρων ἦλθε ὡς τὴν παῖδα λυσόμενος.
8. τοῦ πολέμου παυομένου εἰρήνην ἔσται ὡς τ' ἔσται.
9. ξένον ἐλθόντος σὺς ὄν ἐλίπομεν.

3. b. Make up sentences using the following words.

1. λυσομένη         4. ἀκούσα
2. ὡς ὄν           5. παρόντων
3. λέγοντες μεταξύ   6. ἀποθανόντος

3. Supplementary

The supplementary participle is more closely related to the verb: it is used to complete the meaning of the verb, and without it the idea is incomplete. The supplementary participle may go with either the subject or the object of the verb, for example:

παύω (active): παύω τὸν ἄνδρα λέγοντα
I stop the man (from) speaking.

παύομαι (middle): παύομαι λέγων/λέγουσα
I stop (myself) speaking or I cease speaking.

This construction is found with verbs meaning begin, continue, stop (cf. in English “keep on keeping on”), and with those meaning repent, be weary, be pleased or displeased, allow.

ἄρξομαι λέγων I shall begin speaking.
παύσω τούτο γιγνόμενον I shall stop this from happening.

—Plato
Some of these verbs may take both the supplementary participle and the supplementary infinitive constructions, but with different meanings:

- \(αἰσχύνομαι\) I am ashamed
- \(αἰσχύνομαι \lambdaέγον\ \lambdaέγουσα\) I am ashamed speaking, I speak with shame
- \(αἰσχύνομαι \lambdaέγειν\) I am ashamed to speak (and so, do not speak)

In the first example, the participle speaking (\(\lambdaέγον\ \lambdaέγουσα\)) implies that I am actually speaking, ashamed or not; in the second, the infinitive to speak (\(\lambdaέγειν\)) implies that my shame prevents me from speaking. This subtle difference in construction makes a great deal of difference in meaning.

There are several verbs in Greek which take a supplementary participle in a way that seems odd to us at first, because it differs from English usage. In these sentences the participle tells what the main action is, while the main verb tells something about how the action is occurring.

- \(τυγχάνω\) happen (we use the infinitive, Greek uses the participle):
  - \(τυγχάνει δίκαιος \ ὁ\), He happens to be (lit. being) honest or He really is honest. (Often forms of \(τυγχάνω\) are used to emphasize that something is indeed true.)

- \(λανθάνω\) escape the notice of (we usually translate the participle by a finite verb and express the form of \(λανθάνω\) by an adverb, unawares, without being observed):
  - \(οὐ\ \lambdaανθάνει \ κακὸς \ ὁ\), lit. He does not escape notice being wicked
  - \(ἐλαθον \ εσελθόντες\) They got in secretly.
  —Thucydides

- \(φθάνω\) anticipate, come/do/be first or before (the action in which one is ahead of somebody else is expressed by the participle):
  - \(ἐφθάσαν \ τοὺς \ φίλους \ ἐλθόντες\) lit. They anticipated their friends having come. Or, They got there before their friends / They got the jump on their friends . . .

Other uses of the supplementary participle:

In **Indirect Statement**: with verbs of knowing (and the opposite, those meaning be ignorant, forget) and showing, and with verbs of sense perception (see, hear, feel) the participle is used in indirect statement.
Examples:

ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα.

*It is apparent that the soul is immortal (i.e., it really is immortal).*

—Plato

ὁρῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε.

*We see that everything you say is true.*

—Xenophon

ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα.

*He heard that Cyrus was in Cilicia.*

—Xenophon

With **Verbs of Perception**, the participle not in indirect statement can be used to modify the object of the verb, as in these English sentences: “I saw Mommy kissing Santa Claus,” or “I hear him coming”; compare with “I hear that he is coming.”

The verbs ἀκούω and αἰσθάνομαι take their object in the genitive case (except in indirect statement). Consider the following examples:

ἀκούω τοῦ σοφοῦ λέγοντος.  I hear the wise man speaking. (That is, I actually hear him.)

ἀκούω τὸν σοφὸν λέγοντα.  I hear that the wise man is speaking.

### Exercise A (continued)

4. Translate.

1. τυγχάνομεν οὖσαι δίκαιαι γυναῖκες.
2. πράττοντες ἀδίκα οὐκ ἐλάνθανον.
3. ἐφθασαν δώρα ἐνεγκοῦσαι.
4. φθάνουσιν ἐκείνας φεύγοντες.
5. ἠρξατε βουλεύομενοι.
6. ταῦτα λέγοντες οὐκ αἰσχύνεσθε;

### Tenses of the Participle

The tenses of the participle (except in indirect statement) represent time only as relative to the main verb. The **present** refers to an action *at the same time* as that of the main verb (*while*); the **aorist** refers to time *previous* to that of the main verb (*after, having*). The **future** participle is used for expressing *purpose* or *intention*, and is rarely used otherwise.
In indirect statement, however, the participle’s tense represents the same tense as that of a finite verb, that is, the tense of the original statement, as in the infinitive construction [IV].

**Notes on Participles**

1. “There is but one difference between the supplementary and circumstantial participles. It lies in the fact that the circumstantial participle is an additional statement and does not form an essential part of the verbal notion of the principal verb [as does the supplementary participle]. The circumstantial participle may be removed and the sentence will not bleed.” (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* [New York: Hodder & Stoughton, Doran, 1914] p. 1124)

2. The Greeks, as mentioned before, were φιλομέτοχοι (fond of participles), and Greek has a rich system of participles, richer than Latin or English, for example. Latin has no present passive nor perfect active participles. And English must resort to long periphrases to translate some of the participles (notably the future participle). It may be said that wherever a participle is possible, Greek has one. This wealth of participles gives a great deal of flexibility to the language, as you will see, the more you read.

3. The dangling participle: For most of us our introduction to participles in our own language—if in fact we are introduced to them at all—is usually in connection with the problem of the dangling participle. This is a problem that does not occur in Greek.

    Consider why not.

*I saw the Grand Canyon driving through Arizona,* contains an example of a dangling participle in English. Actually we know what this means, that I saw it while I was driving, because the grammatically correct alternative, that the Grand Canyon was driving, is absurd or the result of sampling the local hallucinogens. On the other hand, if, in the sentence *I saw that man driving my car,* I mean I saw him while I was driving, I do not say so, because, by the placement of the words, *driving* goes with *that man.* In the first example the intended meaning is clear, and a speaker of this sentence would only risk not understanding the hearers’ laughter. In the second, carelessness could lead to confusion, because in English the placement of words is very important. In Greek there is no confusion about what words the participle goes with because it will be in the same case and gender as these words. If it goes with the subject it will be nominative. If it goes with the object it will be accusative. Its place in the sentence does not matter. Thus, if I saw that man while I was driving, *driving* is nominative to agree with *I.* If I saw him actually in the driver’s seat of my car with his foot on the gas, *driving* is accusative to agree with the object of *saw.*
### Vocabulary

#### Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσθάνομαι, αἰσθήσομαι, ἣσθομην</td>
<td>perceive, sense, understand, learn, hear (+ gen.) (aesthetic)</td>
</tr>
<tr>
<td>αἰσχύνομαι</td>
<td>be ashamed (cf. αἰσχρός, also in act. αἰσχύνω, to disgrace)</td>
</tr>
<tr>
<td>βασιλεύω (reg. prin. pts.)</td>
<td>be king, rule (+ gen., cf. βασιλεύς)</td>
</tr>
<tr>
<td>βλέπω, βλέψομαι, ἔβλεψα</td>
<td>come to know, perceive, know (aor. will be given later, cf. γνώμη)</td>
</tr>
<tr>
<td>γιγνώσκω, γνώσομαι</td>
<td>pursue; chase</td>
</tr>
<tr>
<td>διώκω, διώξω, ἐδίωξα</td>
<td>carry over/across; differ, surpass</td>
</tr>
<tr>
<td>διαφέρω (see φέρω)</td>
<td>saw (2nd aor., stem ἴδ‑: part. ἴδων, inf. ἴδειν, related to Latin video)</td>
</tr>
<tr>
<td>εἰδῶν</td>
<td>find (pf. εὑρήκα Eureka!; heuristic)</td>
</tr>
<tr>
<td>εὐρίσκω, εὐρήσω, εὗρον</td>
<td>(or ἤφειον) urge, exhort, bid, order</td>
</tr>
<tr>
<td>κελεύω, κελεύσω, ἐκέλευσα</td>
<td>escape notice (+ part., cf. λήθη Lethe)</td>
</tr>
<tr>
<td>λανθάνω, λήσω, ἔλαθον</td>
<td>be about to, intend, delay (+ fut. inf.)</td>
</tr>
<tr>
<td>μέλλω, μελλήσω, ἐμέλλησα</td>
<td>learn</td>
</tr>
<tr>
<td>πυνθάνομαι, πεύσομαι</td>
<td>happen (+ part.), meet (+ gen., cf. τύχη)</td>
</tr>
<tr>
<td>φεύγω, φεύξομαι</td>
<td>begin, exist, belong to (cf. ὁφχω)</td>
</tr>
<tr>
<td>(φευξοῦμαι), ἔφυγον</td>
<td>flee, take flight, avoid, escape (cf. Latin fugio, Engl. fugitive)</td>
</tr>
<tr>
<td>φθάνω, φθήσομαι, ἔφθασα</td>
<td>be/do first, outstrip, anticipate (+ part.)</td>
</tr>
</tbody>
</table>

#### Compounds of εἰμί: conjugated like εἰμί

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπειμι</td>
<td>be away, be absent</td>
</tr>
<tr>
<td>ἐξεστι(v)</td>
<td>it is possible</td>
</tr>
<tr>
<td>πάρειμι</td>
<td>be present, be near, stand by</td>
</tr>
<tr>
<td>πάρεστι + dat.</td>
<td>(impersonal) it depends on</td>
</tr>
<tr>
<td>πρόσειμι</td>
<td>be added to, belong to</td>
</tr>
<tr>
<td>σύνειμι</td>
<td>be with, live with, have dealings with</td>
</tr>
</tbody>
</table>

#### Noun

<table>
<thead>
<tr>
<th>Greek</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ζεῦς, Διός, ὁ</td>
<td>Zeus</td>
</tr>
<tr>
<td>μὰ τὸν Δία</td>
<td>by Zeus!</td>
</tr>
</tbody>
</table>
Particles (used with participles)

ἁμα at once, at the same time as
ἁτε since, inasmuch as
αυτίκα at once
μεταξύ in the midst of, while
ὡς as if, as, on the ground that

Exercise B

1. Review the verbs you have had so far, and form the participles for each. For a complete verb there will be six participles (so far; there are more yet to come). Remember that the participle is not augmented.

2. Form and decline the following participles.
   1. Present active of ἔχω
   2. Aorist active of βάλλω
   3. Future active of φέρω
   4. Aorist active of παύω
   5. Future middle of γίγνομαι

3. Parse the following. Example: λύσαντα—aorist active participle of λύω, masc. acc. sg. or neuter nom./acc. pl.

Recognizing participles

1. -οντ- tells you that it is an active participle of one of the thematic tenses: future, present, or second aorist.
   a. most futures will have σ before the -οντ-.
   b. the second aorist is usually accented on the o-sound of the participial ending.

2. -αντ- tells you that you are dealing with the first aorist participle.
3. -ομενος is the sign of the middle/middle-passive of a thematic tense.
4. -αμενος is the sign of the middle of the first aorist.

4. Translate these sentences and identify the use of each participle.

1. ὁ γέρων ἦλθεν ἔχων πολλὰ δῶρα.
2. πάρεστιν ἡ γυνὴ ἄγουσα τὸν παῖδα.
3. οἱ φεύγοντες ὑπὸ τῶν διωκόντων διώκονται.
4. ὁ ἄρχων ἄρχει τῶν ἀρχομένων.
5. ὁ κόσμος ἐλέγετο τὸ ὄν καὶ τὰ ὄντα.
6. ὁ γὰρ ἱερεὺς ἦλθεν ὡς λυσόμενος τὴν θυγατέρα πολλοῖς χρήμασιν.
7. ἀλλ' ὁ βασιλεὺς ἔθελεν τὴν γυναῖκα ἔχειν, οὐκ ἔλαβε τὰ χρήματα.
8. οἱ οὐκ ἔχοντες οὔποτε φίλοι ἔσονται τοῖς ἔχοντις.
9. τὸν λίθον βαλὸν τὸ παιδίον ἔφυγεν.
10. εἶπε πολλὰ ὡς πείσουσα τὸν βασιλέα.
11. ὁ δαίμων τὸν ἄνδρα λέγοντα μεταξὺ ἔπαυσεν.
12. παύσομαι λέγοντες καὶ ἄρξεσθε λέγοντες.
13. τὸν πατέρα μεταξὺ θύοντα ἀπέκτειναν.
14. εἶπον ὅτι ἀπέκτειναν τούτον ὡς ἀδικον ὄντα.
15. οὐκ αἰσχύνει ταῦτα πράττων.
16. τῶν ποιητῶν τὴν ἀλήθειαν λεγόντων δικαίως ἄνθρωπος.
5. a. Translate into Greek.
   1. He did not kill his mother without being observed.
   2. I happen to be speaking to the citizens about war and peace.
   3. Although the poets were present, we listened to the philosophers.
   4. I heard that that woman was in Greece.
   5. He came to find an honest man.
   6. We admired this man on the ground that he was brave and just.
   7. After killing the old man, he became king.
   8. The one who said these things was the father of the poet.

5. b. Compose some sentences using the following expressions.
   1. τυγχάνω + a participle of ἔρχομαι
   2. παύω or παύομαι + a participle of βλέπω
   3. αἰσθάνομαι + a participle of εἰμί
   4. a genitive absolute using a participle of ἄπειμι

Readings

1. ἡ δὲ μνήμη τοῦ γενομένου. τὸ δὲ παρὸν ὅτε πάρεστιν, οὐδεὶς ἂν φαίη μνημονεύειν.
   —Aristotle, περὶ μνήμης
   [μνήμη, -ης,ἡ memory. Understand ἔστι. γενόμενον that which has been, the past. οὐδεὶς no one (m. nom. sg.). θαυμάζω (with ἂν) would say from φημι (3rd sg. opt.). μνημονεύω remember.]

2. τοῦ δὲ νῦν ἐν τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται καὶ πρότερον, ἀλλὰ τοῦ μὲν παρόντος αἰσθήσις, τοῦ δὲ μέλλοντος ἐλπίς, τοῦ δὲ γενομένου μνήμη.
   —Aristotle, περὶ μνήμης
   [καθάπερ as. εἴρηται (it) has been said. πρότερον before. αἰσθησις, -εως,ἡ feeling, perception (cf. αἰσθάνομαι). διό and therefore. σίμα as many as (n. nom./acc. pl.). ζῷον, -ου, τὸ animal.]

3. πρῶτον μὲν οὖν σκεπτέον τί τῶν βασιλευόντων ἔργον ἔστιν.
   —Isocrates
   [σκεπτέον it is necessary to consider.]

4. μὴ σπεύδετε πλουτεῖν μᾶλλον ἢ χρηστοὶ δοκεῖν εἶναι, γιγνώσκοντες ὅτι καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων οἱ μεγίστας ἐπ' ἀρετῇ δόξας ἔχοντες πλείστων ἀγαθῶν δεσπόται καθίστανται.
   —Isocrates, Nicocles
   [μὴ...δοκεῖν to seem (pres. inf.). δοξα, -ης,ἡ reputation. βαρβάροι those who are not Ἑλλήνες. μεγίστος, -ης, ὁ greatest. πλείστος, -ης, ὁ most. καθίστανται are established, become, are appointed.]

5. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος τῶν μὲν ὄντων ὡς ἔστιν, τῶν δὲ οὐκ ὄντων ὡς οὐκ ἔστιν.
   —Protagoras
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6. ἀνθρωπος ὁν μέμνησο τῆς κοινῆς τόχης.
—Menander

[μέμνησο remember! (imperative + gen.)]

7. ὁστίς στρατηγεῖ μή στρατιώτης γενόμενος οὔτος ἐκατόμβην ἐξάγει τοίς πολεμίοις.
—Menander

[ὁστίς whoever, anyone who (m. nom. sg.), στρατηγεῖ to be general (-ei, 3rd sg.), ἐκατόμβην, -ης, -ης, ἐκatomb, sacrifice. ἐξάγει ἐκ + ἄγο. πολέμιος, -α, -ov hostile, oi polémiou the enemy.]

8. μιὰς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο.
—Apollodorus

[μιὰς, gen. sg. of εἷς, ὁ, ἔν one. κόπτω chop off. κεφαλή, -ῆς, -ης head. ἀνεφύοντο, impf. m.-p. of ἀναφύω grow up/back.]

9. θνήσκω, παρών μοι μὴ θανεῖν ὑπέρ σέθεν ἀνδρῆς ἐγένοντο

[θνήσκω = ἀποθνησκόν, παρών: acc. abs. σέθεν = σου (gen. sg.), γου. Θεσσαλῶν of the Thessalians. δόμα, δόματος, τό home. ναίειν to dwell in, to live in. ὅλβιος, -α, -ov wealthy, prosperous.]

10. The story of Deucalion (the Greek Noah):

Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὔτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμεῖ Πύρραν τὴν Ἐπιμηθέους καὶ Πανδώρας, ἣν ἐπλάσασθαι θεοὶ πρόθην γυναῖκα. ἔπει δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν ἠθέλησε γένος, ὑποθεμένου Προμηθέως. Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, eἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολύν ὑπὸν ἄτε νῦναν πέχας τὰ πλείστα μή τῆς Ἑλλάδος κατέκλυσεν, ὡστε διασαράθηναι πάντας ἄνθρωπους, ὁλίγον χορίς οἱ συνεφύοντο εἰς τὰ πλῆσιον ὑψηλὰ ὑδῆ.

[Deucalion: son of Prometheus, husband of Pyrrha (daughter of Epimetheus and Pandora). Προμηθέως gen. of Prometheos. τόπος, -ου, ὁ place, region. ἐπλάσασθαι: aor. of πλάσσω. πλάσσω (πλάσσο) make, form. γαμεῖ he marries. ἀφανίσαμεν destroy. ὑποθεμένου having instructed. τεκτηνάμενος: aor. partic. of τεκταίνω build. λάρναξ, -ακος, -ark. ἐπιτήδειος, -α, -ov suitable. τὰ ἐπιτήδεια provisions. ἐνθέμενος having put in. εἰσέβη went into, embarked (3rd sg.). ὑπός, -ου, ὁ rain. χρός having poured (m. nom. sg.). πλείστος most. κατακλύζω inundate, flood. διασαράθηναι to be destroyed. ὅλογος, -ης, -ov few. χορίς except (+ gen.). σύν + οὐνομ. πλησιον nearby, near (adv.). υψηλός, -ης, -ov high.]

tóte dé kai tá katá Theesalíon òrhe dieástis, kai tá ektós Isthou kai Peloponí

νίσου συνεχέθη πάντα. Δευκαλίων dé ev th larnakia diá ths òtholasís pherómevoù hméras énnrea kai vúktos ìsas th Paroassou prosíschei, kàkí thn ómyrbon páilalan lóbashón ekbé thèi Æi phuxi. Zeús dé péymas Êrith ein prós autón epétrrefixe aírethíai õ ti boùleita. ó dé aírethi ein anóthnous autó gênésis, kai Æis eiýontos úpér kaphalís ìbbalein aíron línous, kai oux méx ìbballe Deukalíon, àndres égènontos, oux dé Pýrra, γυνaíkes, õthéen kai laoi metaforikís ónomásthisean ápò toû lâs õ lîthos.

—Apollodorus
ὡς σὺν καὶ χεῖρας χαλκᾶς, ἰδόντας λίθους ἐποίουν Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων Μέδουσα· διὰ τοῦτο ἐπὶ τὴν ταύτην κεφαλὴν Περσεὺς ἐπέμφθη. εἶτα οὖν αὐταῖς ἡ ἡμέρα κοιμωμέναις κοιμωμένας

Perseus and the Gorgons:

11. Perseus and the Gorgons: [Περσεὺς] πετόμενος εἰς τὸν Ὄκεανον ἤκε καὶ κατέλαβε τὰς Γοργόνας κομμομένας, ἵππος πτηνὸς ἔξασθαι τὸν Περσέα ἐδίωκον, Γοργόνα ἐξέθορε Πήγασος πτηνὸς ἵππος τὴν κυνῆν κίβισιν τὴν κεφαλὴν τῆς Μεδούσης ὀπίσω πάλιν ἐχώρει τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος Ἀθηνᾶς Γοργόνος ἔβλεπεν Περσεὺς -ου (adv.).

12. Having gotten up of bronze (as his name signifies). He became the father in being cut off (gen. abs.). Ἐπετέρες Ὠκεανῶν ἤκε καὶ κατευθύνοντος τὴν χεῖρα κατευθυνούσης τὴν χεῖρα Ἀθηνᾶς ἀπεστραμμένης καὶ βλέπων εἰς ἀσπίδα χαλκῆν, Περσεὺς ἐνθέμενος εἰς τὴν ταύτην κεφαλὴν Περσεὺς ἐπέμφθη, εἶτα ἔξασθαι τὸν Περσέα ἐδίωκον, Γοργόνα ἐξέθορε Πήγασος πτηνὸς ἵππος τὴν κυνῆν κίβισιν τὴν κεφαλὴν τῆς Μεδούσης ὀπίσω πάλιν ἐχώρει τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος Ἀθηνᾶς Γοργόνος ἔβλεπεν Περσεὺς -ου (adv.).

—Euripides, Electra
Gorgon Stories

What happened next to the Gorgon’s severed head? Medusa’s head was ultimately fixed to Athena’s shield or in the middle of her aegis, a grim medallion. It remained an image of horror because of its ability, even after the decapitation, to turn anyone who looked at it into stone. In John Barth’s Chimera, it figures in the foundation of a sculpture museum.

In Euripides’ Alcestis it is a symbol of revulsion to Admetus who says (1118), when he is asked to receive a new woman after his wife has died for him:

Καὶ δὴ προτείνω, Γοργόν’ ὡς καρατομῶν

Then, I reach out my hand, as if to behead a Gorgon,

only to discover a moment later that the woman is his wife, returned from the grave. In Euripides’ Electra, the Gorgon appears on Achilles’ shield in a choral ode and is later (855–8) referred to when Orestes brings his sister the head of Aegisthus (their father’s murderer and the usurper of his throne). Whether the head is still attached to the body is a subject of debate among critics:

ἔρχεται δὲ σοι
κάρα ἀπείξων οὐχὶ Γοργόνος φέρων,
ἀλλ’ ὃν στυγεῖς Αἴγισθον.

[Orestes] is coming now
bringing not the Gorgon’s head to show you,
but Aegisthus whom you hate.

At the end of the play Orestes is told to go to Athens, where Athena will protect him from the Furies by shaking the Gorgon face at them.

In Phoenician Women, a later play of Euripides, the Gorgon figures again as a symbol of hatred and lack of communication in that most dysfunctional of families, the household of Oedipus, when Jocasta says to her son Eteocles, who is set on killing his brother Polynices (455–6):

οὐ γὰρ τὸ λαμότμητον εἰσορᾶς κάρα
Γοργόνος, ἀδελφὸν δ’ εἰσορᾶς ἥκοντα σὸν.

You are not looking at the Gorgon’s severed head
but at your brother who has come here.
In this lesson you will learn more pronouns, the perfect active (the fourth principal part), and more about aspect. You will also begin writing synopses which help you see a verb in all its glory at a glance and practice six verbs in the time of one.

**PRONOUNS:**
**INTERROGATIVE, INDEFINITE, RELATIVE INDEFINITE, RECIPROCAL**

The interrogative pronoun *who?*, *what?* is τίς, τι in Greek. It always takes the acute on the first syllable (and this never changes to the grave).

The indefinite pronoun *anyone, someone, anything, something* is enclitic, but otherwise is spelled in the same way as the interrogative. Both are declined in the third declension with the base τιν-.

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>m./f. n.</td>
<td>m./f. n.</td>
</tr>
<tr>
<td>τίς</td>
<td>τίς</td>
</tr>
<tr>
<td>τίνος (τοῦ)</td>
<td>τίνος (του)</td>
</tr>
<tr>
<td>τίνι (τῶ)</td>
<td>τίνι (τω)</td>
</tr>
<tr>
<td>τίνα</td>
<td>τίνα</td>
</tr>
<tr>
<td>m./f. Pl. n.</td>
<td>m./f. n.</td>
</tr>
<tr>
<td>τίνες</td>
<td>τίνες</td>
</tr>
<tr>
<td>τίνων</td>
<td>τίνων</td>
</tr>
<tr>
<td>τίσι</td>
<td>τίσι</td>
</tr>
<tr>
<td>τίνας</td>
<td>τίνας</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>m./f. n.</td>
<td>m./f. n.</td>
</tr>
<tr>
<td>τίς</td>
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</tr>
<tr>
<td>τίνος (τοῦ)</td>
<td>τίνος (του)</td>
</tr>
<tr>
<td>τίνι (τῶ)</td>
<td>τίνι (τω)</td>
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<tr>
<td>τίνα</td>
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<tr>
<td>m./f. Pl. n.</td>
<td>m./f. n.</td>
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<tr>
<td>τίνες</td>
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<tr>
<td>τίνων</td>
<td>τίνων</td>
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<tr>
<td>τίσι</td>
<td>τίσι</td>
</tr>
<tr>
<td>τίνας</td>
<td>τίνας</td>
</tr>
</tbody>
</table>
The alternate forms given in parentheses are fairly common. You should be aware of them, and use the context to distinguish τοῦ and τῷ from the forms of the article that look the same. The accent and punctuation will help you to distinguish the interrogative from the indefinite.

The interrogative τίς and the indefinite τις may be used as either pronouns or adjectives:

<table>
<thead>
<tr>
<th>τίς ἔρχεται;</th>
<th>or</th>
<th>τίς ἀνήρ ἔρχεται;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who is coming?</td>
<td>or</td>
<td>What man is coming?</td>
</tr>
<tr>
<td>λέγει τίς</td>
<td>or</td>
<td>λέγει γυνή τις</td>
</tr>
<tr>
<td>Someone says.</td>
<td>or</td>
<td>Some woman says.</td>
</tr>
</tbody>
</table>

The indefinite is sometimes equivalent to the English indefinite article (a, an):

eἶδον ἄνθρωπόν τινα. I saw a man (or, a certain man).

The relative indefinite pronoun ὅστις (whoever, whatever, anyone who, anything which) consists of the relative pronoun (ὅς, ἥ, ὅ) and the indefinite pronoun (τις, τι) combined into one word (except for ὅ τι, the nominative and accusative neuter singular), in which both elements are declined. Note that the accent of the relative is retained throughout the relative indefinite.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>ὅστις</td>
<td>ἥτις</td>
<td>ὅ τι</td>
</tr>
<tr>
<td>G</td>
<td>οὔτινος (ὄτου)</td>
<td>ἥστινος</td>
<td>οὔτινος (ὄτου)</td>
</tr>
<tr>
<td>D</td>
<td>ὥτινι (ὕτω)</td>
<td>ἥτινι</td>
<td>ὥτινι (ὕτω)</td>
</tr>
<tr>
<td>A</td>
<td>ὅντινα</td>
<td>ἥντινα</td>
<td>ὅ τι</td>
</tr>
<tr>
<td>Pl. N</td>
<td>οὕστινες</td>
<td>ἁύστινες</td>
<td>οὕστινα (ἀάττα)</td>
</tr>
<tr>
<td>G</td>
<td>οὕστινων (ὕτων)</td>
<td>οὕστινων</td>
<td>οὕστινων (ὕτων)</td>
</tr>
<tr>
<td>D</td>
<td>οὕστισι (ὕτοις)</td>
<td>οὕστισι</td>
<td>οὕστισι (ὕτοις)</td>
</tr>
<tr>
<td>A</td>
<td>οὐστινας</td>
<td>ἁὐστινας</td>
<td>οὐστινα (ἀάττα)</td>
</tr>
</tbody>
</table>

The short forms are common in verse, but rarely found in Attic prose. ὅ τι is written as two words in modern texts to distinguish it from ὅτι, the conjunction meaning that, because.

Example of ὅστις:

οὐκ ἔστιν ὅστις βούλεται κακῶς πράττειν.
There is not anyone who wishes to do badly.

The indefinite relative is usually used in indirect questions:

οὐ μανθάνω ὅστις λέγεις. I do not understand what you mean.

θαυμάζω ὅστις ἐστὶν ὁ βασιλεὺς ὁ τῆς χώρας τῆς.
I wonder who is king of this land.
The reciprocal pronoun ἀλλήλων, (of) each other is used only in the oblique cases of the plural (and dual). The plural (perhaps derived from ἄλλος doubled: ἄλλ-αλλο-) is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G</td>
<td>ἀλλήλων</td>
<td>ἀλλήλων</td>
<td>ἀλλήλων</td>
</tr>
<tr>
<td>D</td>
<td>ἀλλήλοις</td>
<td>ἀλλήλαις</td>
<td>ἀλλήλοις</td>
</tr>
<tr>
<td>A</td>
<td>ἀλλήλους</td>
<td>ἀλλήλας</td>
<td>ἄλληλα</td>
</tr>
</tbody>
</table>

οἱ ξένοι δώρα πρὸς ἀλλήλους ἔπεμψαν.
The strangers sent gifts to each other.

Vocabulary
The fourth principal part is included with new verbs.

Pronouns

ἀλλήλων  (of) each other (reciprocal pronoun)
(parallel)

ὁστις, ἥτις, ὁ τι  anyone who, anything which, whoever, whatever (indefinite relative)

τις, τι  who?, what? (interrogative pronoun)

διὰ τί, τί (acc. of respect)  why?

tις, τι  someone, something, anyone, anything; a, a certain (indefinite pronoun; enclitic)

Nouns, Verbs, Adverbs

αἰτία, αἰτίας, ἡ  cause, responsibility; guilt, blame; credit (aetiology)

ἁμαρτάνω, ἁμαρτήσομαι, ἡμαρτον, ἡμαρτησμα  miss (the mark) + gen.; fail, go wrong; err

ἐνθάδε  (adv.) to this/that place, hither, thither

κῦν, κυνός, ὁ/ἡ  dog; Cynic philosopher (voc. κύον)

φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαξα  keep watch, guard, defend

φύσις, φύσεως, ἡ  nature, origin (physics)

χθών, χθονός, ἡ  earth (poetic word) (chthonic)
Exercise A

Remember that τις, τι (some, any, a certain) is enclitic and does not come first in the sentence. E.g., a certain woman γυνη τις; some men άνδρες τινες; I saw some gifts δωρά τινα είδον.

1. Fill in (pronouns).
   1. Whom eίδες;
   2. To whom ταύτα λέγεις;
   3. Who ἔρχεται;
   4. What εἶπεν;
   5. ἔρχεται anyone;
   6. Anyone who ταύτα λέγει, οὔκ ἄλληθες λέγει.
   7. What πράττετε;
   8. Who ἔρχονται;
   9. Whom ἀκούεις;
  10. What βούλει;
  11. What gift φέρεις;
  12. τοὺς ἵππους ἄγουσι some men.
  13. Who οὐ βούλεται ἀγαθὰ ἔχειν;
  14. What ἤγγειλεν ὁ ἄγγελος ἀθάνατον;
  15. ἔρχεται anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  16. οὐ λέγω anything ἄδικον.
  17. ἔστιν anyone who οὐ νομίζει τὴν ψυχὴν εἶναι ἀθάνατον;
  18. ἀνάγκη εὑρεῖν ἄξιον;
  19. ὁ σοφὸς βούλεται φεύγειν anything aἰσχρόν.
  20. What λέγων αἰσχύνεται.
  21. λέγει anyone τὴν ἀλήθειαν ἄει;
  22. οὗτος ὁ λόγος ἔχει ἀδίκον;
  23. ὁ σοφὸς βούλεται φεύγειν anything aἰσχρόν.
  24. ἢσθομιν something.
  25. ὁ σοφὸς βούλεται φεύγειν anything aἰσχρόν.
  26. What λέγων αἰσχύνεται;
  27. άλογον;
  28. ἦκουσα τοῦ σοφοῦ λέγοντος something περὶ ἀρετῆς.
  29. εὑρεῖν anything aἰσχρόν.
  30. ἀνάγκη εὑρεῖν anything aἰσχρόν.
  31. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  32. ἔστιν anyone who οὐ νομίζει τὴν ψυχὴν εἶναι ἀθάνατον;
  33. ὁ σοφὸς βούλεται φεύγειν anything aἰσχρόν.
  34. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  35. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  36. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  37. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  38. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  39. ἔστιν anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  40. A certain γέρων ταῦτα γιγνώσκει.
42. οἱ ξένοι each other ἐδέχοντο.
43. Who διώκει τὴν δικαιοσύνην;
44. From one another μανθάνομεν.
45. A certain δαίμονα οἱ θεοὶ ἔβαλον ἐκ τοῦ οὐρανοῦ.
46. What ἐστὶ ὅνομα ἐκείνη τῇ γυναικί);
47. To whom χάριν φέρετε;
48. By whom ἀπέθανον οἱ φεύγοντες;
49. Whom οἱ παῖδες πείσονται;
50. oἱ πολλοὶ εἰρήνην πρὸς each other ἐχοντες χαίρουσιν.

Readings

1. μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει.
   —Menander
   [μακάριος -α, -ον happy, blessed. οὐσία, -ας property. νοῦς, νοῦν, ὁ mind (dat. νός, acc. νοῦν).]

2. ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει.
   —Ceanthes, the Stoic
   [ἀνελεύθερος, -ον not free, slavish. δόξα, -ης, ἡ opinion, reputation.]

3. οὐκ ἐστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλον.
   —Menander
   [The double negative reinforces the negative idea. οὐδεὶς no one (m. nom. sg.). αὐτῷ to himself.]

4. περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἡ φύσις αὐτῶν καὶ τίνι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῷα, καὶ περὶ τοῦ ἀναμιμνήσκεσθαι, τί ἐστι καὶ πῶς γίνεται καὶ δία τίν’ αἰτίαν εἴρηται.
   —Aristotle, perι μνήμης
   [μνήμη, -ης, ἡ memory. μνημονεύω call to mind. αὐτῶν their. ἀναμιμνήσκω recall, remember, recollect. πῶς how? εἴρηται it has been said.]

5. ἀργύρου πηγὴ τις αὐτοῖς ἐστι, θησαυρὸς χθονός.
   —Aeschylus, Persians
   [ἀργυρος, -ου, ὁ silver. πηγή, -ης, ἡ source, fount. αὐτοῖς to them (i.e., they have). θησαυρός, -ου, ὁ treasury.]

6. ἐρωτώμενος διὰ τὶ ὀλίγους ἔχει μαθητάς, ἐφ’ ὅτι ἀργυρέα αὐτοὺς ἐκβάλλω ῥάβδῳ.
   —Diogenes Laertius (quoting Antisthenes)
   [ἐρωτώμενος asked (pres. m.-p. part.). ὀλίγος, -ης, -ov little, in pl. few. αὐτοῖς them. ἐκ + βάλλω, ῥάβδος, ὁ rod, staff, cane.]

7. ἐστιν οὖν οὕς βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι;
   —Plato, Apology
   [βλάπτω harm.]
τίς δὲ βίος, τί δὲ τερπνὸν ἀτερ χρυσῆς Ἀφροδίτης;

What life, what joy is there without golden Aphrodite?

—Mimnermus, an elegiac poet

**PERFECT ACTIVE:**
THE FOURTH PRINCIPAL PART

The **fourth principal part** is the perfect active, first person singular. The perfect active stem is used only for the perfect and pluperfect active, there being another stem for the perfect middle-passive (the fifth principal part). You need to learn the fourth principal part to master the perfect active system.

**Use of the perfect:** The Greek perfect is a primary tense: it refers to present, not to past time. It expresses a present state resulting from a past act. For example, τέθνηκε he has died or he is dead. The perfect is used for a completed action with the effect of the action still continuing in the present. Often it stresses the lasting result of an action rather than the action itself, as in πέποιθα (perfect of πείθω) I am confident.

**Aspect:** Remember that Greek tenses show aspect (character of the action) as well as time.

The present and imperfect are used for ongoing, continuous action, the aorist for simple action, the perfect for completed action, for action that is finished in present time, or for a present state; the pluperfect is used for action finished in past time; and the future perfect (which is rare) for action to be finished in future time or for a future state.

<table>
<thead>
<tr>
<th>Simple</th>
<th>Progressive (ongoing)</th>
<th>Perfective (completed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>Aorist</td>
<td>Pluperfect</td>
</tr>
<tr>
<td>Present</td>
<td>Imperfect</td>
<td>Perfect</td>
</tr>
<tr>
<td>Future</td>
<td></td>
<td>Future Perfect</td>
</tr>
</tbody>
</table>

**Formation of the Perfect Active System**

The perfect stem is formed by reduplication.
First Perfect

**Formation:** Reduplication + stem + κ + perfect endings.

<table>
<thead>
<tr>
<th>Perfect Endings:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st -α</td>
<td>-αμεν</td>
</tr>
<tr>
<td>2nd -ας</td>
<td>-ατε</td>
</tr>
<tr>
<td>3rd -ν(α)</td>
<td>-ν(α)</td>
</tr>
</tbody>
</table>

Infinitive: -έναι  
Participle: -ός, -νία, -ός (m./n. base, -οτ-)  

Second Perfect

**Formation:** Reduplication + stem + perfect endings (which are the same as the first perfect, above).

The perfect of many verbs (especially mute and liquid stems) is formed without κ; this is called the second perfect. The same endings are used. The perfect stem of these verbs is also formed by reduplication, but the stem often shows a vowel change (often to -ο-), as λείπω, perfect λέλοιπα. Sometimes the final mute appears in its rough form (π, β ς ϕ; κ, γ χ) (a dental or a nasal will often be dropped and a first perfect formed). Examples: πέμπω, pf. πέπομφα; πείθω, first pf. πέπεικα, second pf. πέποιθα.

How to Reduplicate

1. For verbs beginning with a single consonant or a mute and a liquid, double the first consonant with ε: λύω, pf. λέλυκα; γράφω, pf. γέγραφα; θνῄσκω, pf. τέθοικα. (An aspirated consonant reduplicates with its unaspirated form, θύω, perfect τέθυκα.)  
2. Verbs beginning with a vowel usually lengthen the vowel: ἀγγέλλω, pf. ἀγγέλκα; ἀγω, pf. ἀγία. (Note the aspirated final consonant for the second perfect).  
3. Verbs beginning with two or more consonants (unless a mute and a liquid), a double consonant (ψ, ζ, ξ), or with ρ, reduplicate with ε (ρ is doubled):

<table>
<thead>
<tr>
<th>Perfect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>στέλλω (send)</td>
<td>ἐστάλκα</td>
</tr>
<tr>
<td>ρίπτω (Throw)</td>
<td>ἐρρίφα</td>
</tr>
<tr>
<td>ζητέω (seek)</td>
<td>ἐζήτηκα</td>
</tr>
</tbody>
</table>

Do not confuse this with the augment. The reduplication is part of the perfect stem and is retained throughout the perfect system, including the infinitive, the participle, and all moods.
The Perfect Active of λύω: λέλυκα, I have released

**Formation:** λε + λυ + κ + endings

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυκα</td>
<td>λελύκαμεν</td>
</tr>
<tr>
<td>λέλυκας</td>
<td>λελύκατε</td>
</tr>
<tr>
<td>λέλυκε(ν)</td>
<td>λελύκασι(ν)</td>
</tr>
</tbody>
</table>

**Infinitive:** λελυκέναι

**Participle:** λελυκώς, λελυκυῖα, λελυκός

The base of the pf. part. m. and n. is in -οτ-, gen. λελυκότος, see below.

The inflection of the second perfect is no different.

The Second Perfect of πέμπω: πέπομφα, I have sent

**Formation:** πε + πομφ + endings

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέπομφα</td>
<td>πεπόμφαμεν</td>
</tr>
<tr>
<td>πέπομφας</td>
<td>πεπόμφατε</td>
</tr>
<tr>
<td>πέπομφε(ν)</td>
<td>πεπόμφασι(ν)</td>
</tr>
</tbody>
</table>

**Infinitive:** πεπομφέναι

**Participle:** πεπομφώς, πεπομφυῖα, πεπομφός

The Perfect Participle

The perfect participle is formed by adding the endings -ώς, -ύια, -ός to the perfect stem. It is declined in the third declension with base in -οτ- in the masculine and neuter. The feminine is in the first declension with base in -υια:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λελυκώς</td>
<td>λελυκυία</td>
<td>λελυκός</td>
</tr>
<tr>
<td>G</td>
<td>λελυκότος</td>
<td>λελυκυίας</td>
<td>λελυκότος</td>
</tr>
<tr>
<td>D</td>
<td>λελυκότι</td>
<td>λελυκυίας</td>
<td>λελυκότι</td>
</tr>
<tr>
<td>A</td>
<td>λελυκότα</td>
<td>λελυκυίαν</td>
<td>λελυκός</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λελυκότες</td>
<td>λελυκυίαι</td>
<td>λελυκότα</td>
</tr>
<tr>
<td>G</td>
<td>λελυκότων</td>
<td>λελυκυίων</td>
<td>λελυκότων</td>
</tr>
<tr>
<td>D</td>
<td>λελυκόσι(ν)</td>
<td>λελυκυίαις</td>
<td>λελυκόσι(ν)</td>
</tr>
<tr>
<td>A</td>
<td>λελυκότας</td>
<td>λελυκυίας</td>
<td>λελυκότα</td>
</tr>
</tbody>
</table>
The Pluperfect Active

The pluperfect is used for a completed action in past time. The pluperfect is less common in Greek than in Latin or English, because in Greek the aorist tense is used for a verb in a subordinate clause that is more past than another verb. Since the pluperfect is rare, you need not memorize it now but should learn to recognize it and include it in your synopses (Ex.B4, p. 169).

Meaning of the pluperfect:

γέγραφα (pf.) I have written, i.e., my writing is now finished.
ἐγεγράφη (plpf.) I had written, i.e., my writing was finished at some time in the past.

The pluperfect is a secondary tense and so is augmented. Like the imperfect, the pluperfect has only the indicative mood.

Formation: Augment + perfect stem (incl. reduplication) + endings.

Pluperfect Endings:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-η</td>
<td>1st</td>
</tr>
<tr>
<td>-ης</td>
<td>2nd</td>
</tr>
<tr>
<td>-ει(ν)</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Example: pluperfect of λύω: ἐλελύκη, I had released

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλελύκη</td>
<td>ἐλελύκει(ν)</td>
</tr>
<tr>
<td>ἐλελύκης</td>
<td>ἐλελύκετε</td>
</tr>
<tr>
<td>ἐλελύκει</td>
<td>ἐλελύκεσαν</td>
</tr>
</tbody>
</table>

The Future Perfect Active

Even rarer is the future perfect, which is used for an action to be completed in future time. For most verbs there is no special form for the future perfect, a periphrastic construction of the perfect participle and ἔσομαι (the future of εἰμί) being used instead.

Example: fut. pf. of λύω: λελυκώς/-ύια ἔσομαι, I shall have released

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκώς ἔσομαι</td>
<td>1st  λελυκότες ἔσομεθα</td>
</tr>
<tr>
<td>λελυκώς ἔσει</td>
<td>2nd  λελυκότες ἔσεσθε</td>
</tr>
<tr>
<td>λελυκώς ἔσται</td>
<td>3rd  λελυκότες ἔσονται</td>
</tr>
</tbody>
</table>
The participle must agree in gender and number with the subject of the verb. Verbs with a special future perfect are:

<table>
<thead>
<tr>
<th>Participle</th>
<th>Future Perfect</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ἀπο)θνήσκω</td>
<td>τεθνήξω</td>
<td>I shall be dead</td>
</tr>
<tr>
<td>ἰστημι [XII]</td>
<td>ἐστήξω</td>
<td>I shall stand</td>
</tr>
</tbody>
</table>

The Fourth Principal Part (Irregular)

The following verbs have irregularly formed perfects:

- ἀγγέλλω ἤγγελκα
- ἄγω ἦχα
- ἀκούω ἀκήκοα
- ἀποθνῄσκω τέθνηκα
- ἀποκτείνω ἀπέκτονα
- ἀρχω ἢρχα
- βάλλω βεβλήκα
- γίγνομαι γέγονα; note perfect active of deponent; pf. pt. γεγός
- γράφω γέγραφα
- ἐθέλω ήθεληκα
- ἔρχομαι ἐλήλυθα
- εὐρίσκω ήὕρηκα or εὕρηκα
- ἔχω ἔσχηκα
- κομίζω κεκόμικα
- κρίνω κέκρικα
- λαμβάνω εἴληφα
- λανθάνω λέληθα
- λέγω εἴρηκα (regular reduplication for stem in σχ-)
- κοιμίζω κεκόμικα
- λέειν λέλειν
- λείπω λέλοιπα
- μανθάνω μεμάθηκα
- μένω μεμένηκα
- νομίζω νενόμικα
- πάσχω πέπονθα
- πείθω πέποιθα (I trust, i.e., have put confidence in); also πέπεικα (I have persuaded)
- πέμπω πέπομφα
- πράττω πέπραχα (I have done); also πέπραγα (I have fared)
- στέλλω ἐσταλκα (send)
- τείνω τέτακα (stretch)
- τυγχάνω τετύχηκα
- φαίνω πέφηνα (I have shown) and πέφηνα (I have appeared)
- φέρω ἐνήνοχα
- φέύγω πέφευγα
**Verb stems and vowel gradation**

As has been noted in previous lessons, many verbs show vowel gradation (or a change in the stem vowel from one form to another).

1. The second aorist usually shows a shortening of the stem vowel; this is known as the **weak** grade. The present and future have the normal or full grade (often in ε) as does the first perfect; but the second perfect often has ο.

   Examples:
   - λείπω, λείψω: present and future have -ει-
   - ἔλιπον: aorist has ι (weak or zero grade)
   - λέλοιπα: perfect οί (ο-grade)

2. Another common grade can be seen in the liquid and nasal stems which often show -α- in the perfect.

   Examples:
   - στέλλω: pf. ἔσταλκα (send)
   - τείνω: pf. τέτακα (stretch)

3. Some of the other irregularities can be explained by stem variations: many verbs add to the stem to form the present.

   a. -λ added to form the present:

      Present: ἀγγέλλω
      Stem: ἀγγελ‑

   b. Many verbs add -ι‑ to form the present stem:

      Present: φαίνω
      Stem: φαν‑,

   c. Some verbs add -ν‑ or -αν‑ to form the present:

      Present: μαθάνω
      Stem: μαθ‑

   d. Some add -σκω (or -ισκω)

      Present: ἀποθνῄσκω
      Stem: θνη‑,
Irregular Verbs

The verb οἶδα (know) is an irregular second perfect in form with a present meaning. (It is related to εἶδον I saw, and to the Latin verb video.) The perfect form is translated as a present, the pluperfect as an imperfect.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>Pl.</td>
</tr>
<tr>
<td>οἶδα</td>
<td>ήδη</td>
</tr>
<tr>
<td>οίσθα (οἶδας)</td>
<td>ήδησθα</td>
</tr>
<tr>
<td>οἶδε(ν)</td>
<td>ήδει(ν)</td>
</tr>
<tr>
<td>ίσμεν</td>
<td>ήσμεν</td>
</tr>
<tr>
<td>ίστε</td>
<td>ήστε</td>
</tr>
<tr>
<td>ίσασ(ν)</td>
<td>ήσαν</td>
</tr>
</tbody>
</table>

Infinitive: εἰδέναι
Participle: εἰδώς, εἰδύα, εἰδός
The future is εἰσόμαι (a deponent future form).

The verb δέδια/δέδοικα (fear) is a second perfect used in a present sense. First perfect forms are also found for some persons (first perfect infinitive and participle are in parentheses):

<table>
<thead>
<tr>
<th>Second perfect</th>
<th>First perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>Pl.</td>
</tr>
<tr>
<td>δέδια</td>
<td>δέδοικα</td>
</tr>
<tr>
<td>δέδιας</td>
<td>δέδοικας</td>
</tr>
<tr>
<td>δέδει(ν)</td>
<td>δέδοικε(ν)</td>
</tr>
<tr>
<td>ίσιμεν</td>
<td>ίσοικε</td>
</tr>
<tr>
<td>ίστε</td>
<td>ήστε</td>
</tr>
<tr>
<td>ίσασ(ν)</td>
<td>ήσαν</td>
</tr>
</tbody>
</table>

Infinitive: δεδιέναι (δεδοικέναι)
Participle: δεδίως, δεδιώα, δεδίος (δεδοικός, δεδοικύα, δεδοικός)

Vocabulary

δέδια/δέδοικα  fear (pf. with pres. meaning)
διδάσκω, διδάξω  instruct, teach (didactic)
εἴδα, εἶσομαι  know (pf. with pres. meaning) (with part., know that; with inf., know how to)
εἶδοικα  be like, look like (+ dat.); seem (+ inf.) (pf. with pres. meaning)
εἶοικε  impersonal, it seems
μέμφομαι, μέμψομαι  blame, censure (aorist to be given later)
Exercise B

1. Form the (regular) perfects.
   1. βουλεύω 4. πιστεύω
   2. θύω 5. παύω
   3. παιδεύω

2. a. Conjugate in the perfect active with infinitive and participle.
   1. ἀγω 4. μανθάνω
   2. φέρω 5. κρίνω
   3. ἔρχομαι

2. b. Conjugate in the pluperfect.
   1. γράφω
   2. ἀγγέλλω

2. c. Conjugate in the future perfect.
   πάσχω

3. Form the perfect active participles of all and decline any two.
   1. ἀκούω 5. ἔχω 8. λαμβάνω
   2. ἀποθνῄσκω 6. ἔχω 9. λείπω
   3. ἔρχομαι 7. νομίζω 10. πράττω
   4. βάλλω

4. Synopses: to give a synopsis, list together all the forms for a given person (all tenses, moods, and voices).
   Write the following synopses:
   1. λύω: 2nd person sg.  2. ἔχω: 3rd person pl.  3. λαμβάνω: 1st person sg.

   Note: if a verb lacks certain forms, leave the spaces for those forms blank: e.g., λαμβάνω lacks a future active. Write down the principal parts first. Omit forms you have not had, but leave space to fill them in later.

A sample synopsis: παύω in 3rd sg.

   Principal parts: παύω, παύσω, ἔπαυσα, πέπαυσα, πέπαυμαι [IX], ἐπαύθην [X]
Active

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>IND</td>
<td>παύει</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>OPT</td>
<td>[XIII]</td>
<td>—</td>
<td>[XIII]</td>
<td>[XIII]</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>INF</td>
<td>παύειν</td>
<td>—</td>
<td>παύσειν</td>
<td>παῦσαι</td>
<td>πεπαυκέναι</td>
<td>—</td>
</tr>
<tr>
<td>PART</td>
<td>παύων</td>
<td>—</td>
<td>παύσων</td>
<td>παύσας</td>
<td>πεπαυκώς</td>
<td>—</td>
</tr>
</tbody>
</table>

Middle/Middle-Passive

<table>
<thead>
<tr>
<th></th>
<th>Pres. (m.-p.)</th>
<th>Impf. (m.-p.)</th>
<th>Fut. (m.)</th>
<th>Aor. (m.)</th>
<th>Pf.</th>
<th>Plpf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>IND</td>
<td>παύεται</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>SUB</td>
<td>[XIII]</td>
<td>—</td>
<td>[XIII]</td>
<td>[XIII]</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>OPT</td>
<td>[XIII]</td>
<td>—</td>
<td>[XIII]</td>
<td>[XIII]</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>INF</td>
<td>παύσθαι</td>
<td>—</td>
<td>παύσασθαι</td>
<td>παῦσασθαι</td>
<td>[IX]</td>
<td>—</td>
</tr>
<tr>
<td>PRT</td>
<td>παυόμενος</td>
<td>—</td>
<td>παυσόμενος</td>
<td>παυσάμενος</td>
<td>[IX]</td>
<td>—</td>
</tr>
</tbody>
</table>

(Passive: Future, Aorist [X])

5. a. Parse.
   b. Change to the opposite number (except inf.).

   1. ἠδεί
   2. νενομίκατε
   3. πεπωκότα
   4. εἰδέναι
   5. δεδιέναι
   6. πεπόμφατε
   7. εἰρήκασιν
   8. δεδίδαχεν
   9. εἰρήκασιν
   10. τέθνηκεν
   11. ἐμεμαθήκασαν
   12. πεπονθὼς ἔσομαι
   13. οἶδεν
   14. γέγραφεοι
   15. πέποιθας
   16. πεφευγέναι
   17. ἰσασιν
   18. εἰδούοια
   19. πεπιστεύκασι
   20. ἐγεγράφαεν
   21. εἰρήκεν
   22. λέλοιψε
   23. ἐγεγράφαεν
   24. ἐλήλυθας
   25. λέληθε
   26. τεθνηκότες
   27. πεπράχαμεν
   28. ἰσασιν
   29. εἰρήκασιν
   30. ἐμεμαθήκη
   31. ἀκηκόατε
   32. ἐγεγράφαεν
   33. ἐλήλυθας
   34. πεφυκότων
   35. ἐμεμαθήκησαν
   36. πεπόνθαμεν

6. Translate.

   1. τί ἀκηκόατε; ἀκηκόασο μὲν ὡς Σωκράτης παιδεύει ἀνθρώπους· ἵσμεν δὲ τοῦτο οὐκ ὡς ἀληθές.
   2. οἶδα ὅ τι πέπονθας.
   3. γέγραφεν ὁ ἀνὴρ ἐκεῖνα.
   4. ἰσασιν οἱ θεοί πάντα.
   5. οἱ σοφοὶ θάνατος ὡς ἀληθές.
   6. τί γέγραφας; γέγραφα λόγους τινάς. ἣπι γεγραφέναι τοὺς λόγους τούσδε.
   7. μεμαθήκατε τι; ναί, πολλὰ μεμαθήκαις. [ναί yes]
8. σοφὸς ὁ ἄνθρωπος ὃς πολλὰ καὶ ἀγαθὰ μεμάθηκε;
9. ὁ σοφὸς ἄνηρ τὴν ἀληθῆ γνώμην οἶδεν.
10. οἱ τότε ἔχειν αἰσθήσιν τοὺς τεθνηκότας ἐνόμιζον.
11. ἀκηκόατε γὰρ τοὺς λόγους· ὥρα δ᾽ ἐστὶ βουλεύεσθαι καὶ κρίνειν.
12. οὐκ οἶδε δεδιέναι.
13. ὃ ἀνὴρ τοῦτος ἐνόμιζεν ἀδίκους.
14. ἀκηκόατε γὰρ τοὺς λόγους· ὥρα δ᾽ ἐστὶ βουλεύεσθαι καὶ κρίνειν.
15. τίς ἀνήρ οὐ μέμφεται τύχην;
16. ἐκείνη ἡ γυνὴ θεαῖς ἔοικε κάλλος καὶ σοφίαν.
17. οἵ Ελλάδος φύει ἄνδρας καὶ γυναῖκας ἄγαθοὺς καὶ καλοὺς καὶ ἐλευθέρους.
18. ἐκείνη ἡ γυνὴ τὴν ἀληθῆ γνώμην οἶδεν.
19. τῶν τοῦτος ἐνόμιζον πεπωκότας.
20. τίνα πέπομφας; πέπομφα γυναῖκαν καὶ σοφίαν.

7. Write in Greek.
   a. Compose sentences using perfects.
      1. λαμβάνω
      2. ἀκούω
      3. βάλλω
      4. λείπω
      5. πέμπω

   b. Translate into Greek.
      1. Has the wise old man died?
      2. I have found what I wanted.
      3. You have heard many poets speaking.
      4. In whom are you confident?
      5. What do you fear? Whatever I do not know.
      6. I have not done these things.
      7. She said that she had not done these things.

Readings

1. ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδὲ γ᾽ εἰ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ πεπωκότας καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές.
   —Plato, Apology
   [ἀλλὰ γὰρ but in fact. ἐπιχειρῶ I try (+ inf.). οὐδέν nothing (n. nom./acc. sg. of οὐδείς, cf. εἷς, μία, ἕν one). A double negative confirms the negative.]

2. ως δὲ εἴδομεν πίνοντα καὶ πεπωκότα, οὕτως ἐν ἀναγίγνοντας καὶ χρήσις πράττομαι, οὐδὲ τοῦτο ἀληθές.
   —Plato, Phaedo
   [οὕτως τε ἐν < idiom: οὕτως τε εἶναι be able. κωπάω hold back.]

3. Σωκράτης γὰρ Ἱησοῦν ἤγειτο πάντα θεοὺς ἐνόμιζεν, τά τε λεγόμενα καὶ τά πράττομεν καὶ τά σιγή βουλευόμενα.
   —Xenophon, Memorabilia
   [Ηηεῖτο (he) thought (3rd sg. impf. of ἠηεῖομαι). σιγή, -ῆς, ἐς silence.]

Perfect Active: The Fourth Principal Part 171
4. τὸ γὰρ τοι θάνατον δεδιέναι, ὃ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὅντα. δοκεῖν γὰρ εἶδέναι ἢ τοις ὄντες ἢ οὐκ ὄντεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδὲ τὸν ἄθρωπον πάντων μέγιστον ὃν τῶν ἀγαθῶν, δεδίαι δὲ ὅτι μὲν εἰδότες ἢ τοις κακοῖς ἐστί.  
—Plato, Apology

[τοι you know, for your information. ἢ than. δοκεῖν to seem.]

5. δεδίδοθεν δὲ μάλιστα Ὅμηρος καὶ τοὺς ἄλλους ψεύδη λέγειν ὡς δεῖ.
—Aristotle, Poetics

[δεῖ it is necessary.]

6. πολλοὶ γοῦν μέτρα ιαμβικὰ λαλοῦσιν οὐκ εἰδότες.
—Demetrius

[γοῦν = γε + οὖν. μέτρα ιαμβικά iambic meter (iambics). λαλοῦσι speak, talk (3rd pl. of λαλέω).]

7. Davus: εἰρήκα τὸν γ' ἐμὸν λόγον.  
Syriscus: εἴρηκεν;  
Smicrines: οὐκ ἤκουσας; εἴρηκεν.  
—Menander, Arbitrants

[ἐμὸν my. ἐγὼ I (nom. sg.).]

8. οὖκ ἐστιν ὁστὶς τὴν τύχην οὐ μέμφεται.
—Menander

9. καὶ ἔαν ταῦτα ποιήτη δίκαια πεπονθὼς ἐγὼ ἐσομαι ύψι οὐ μέμφεται ὑπ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.
—Plato, Apology

[ἐὰν ποιήτη if you do. ύψι = ύπο. οὐμὼν, gen. pl. (of) you. αὐτός -self (here, my-self). υἱεῖς = υἱοί.]

10. ἀπεκρίθη ὁ Πιλᾶτος. ὃ γέγραφα, γέγραφα.  
—Gospel of John

[ἀπεκρίθη he answered (aor. of ἀποκρίνομαι). ὁ Πιλᾶτος Pontius Pilate.]

11. ἔτη γὰρ ήδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα.  
—Aeschines

[ἤδη already, by this time. βεβίωκεν, pf. of βιώω live. ἐνενήκοντα ninety.]

12. παύσομαι κατηγορών. ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε. δικάζετε.  
—Lysias

[κατηγορέω accuse. ἑώρακα, pf. of ὁράω see. δικάζετε imperative of δικάζω judge.]
13. ἅτε οὖν, οἴμαι, φιλότιμοι ὄντες καὶ σφοδροί καὶ πολλοί, καὶ ξυντεταγμένος καὶ πιθανῶς λέγοντες περὶ ἐμοῦ ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ νῦν σφοδρῶς διαβάλλοντες.

—Plato, Apology

14. πολλάκις ἀκήκοα σου λέγοντος, ὅτι ταῦτα ἀγαθὸς ἕκαστο ἡμῶν, ἅπερ σοφὸς, ἢ ἀμαθής, ταῦτα δὲ κακός.

—Plato, Laches

15. ὅ τι μὲν ὑμεῖς, θύρα διηνάστησαν ἐναντίον, ἀνήμων κατηγόρων, οὐκ ὑμεῖς.

—Plato, Apology

16. 'εἴρηκα, ἀκηκόατε, ἔχετε, κρίνατε.'

—Aristotle, Rhetoric

17. εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες αἴσθησιν εἶχον, ἄνδρες ὡς φασίν τινες, ἀπηγξάμην ἄν, ὡστ' ἰδεῖν Εὐριπίδην.

—Greek Anthology (Philemon)

18. πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί.

—Διδαχή (Teaching of the Twelve Apostles)

19. ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοις μὴ πεποιθέναι.

—Aeschylus, Prometheus

20. τίς οὐ τέθνηκε;

—Aeschylus, Persae

21. διδάξω καὶ διδάξομαι λόγους.

—Euripides, Andromache
22. τοιοίσδε χρησμοῖς ἄρα χρὴ πεποιθέναι;
κεὶ μὴ πέποιθα, τοῦργον ἔστ’ ἐργαστέον.
—Aeschylus, Choephoroe

[χρησμός, -οῦ, ὁ oracle. κεὶ = καὶ εἶ. τοῦργον = τὸ ἔργον. ἐργαστέον it must be done. Orestes speaking.]

ὅς ᾔδει τὰ τ’ ἐόντα τὰ τ’ ἔσσομενα πρὸ τ’ ἐόντα.

He knew the things that are, that will be, and that were before.
—Homer, Iliad

Navel of the Earth

After their friendly greetings [III] in Euripides’ Medea, Medea asks Aigeus (visiting king of Athens): What brings you to this country?

AIGEUS: I have just come from the time-honored oracle of Phoebus Apollo.

MEDEA: And why did you visit the oracular navel of the world?

ΜΗΔ. πόθεν γῆς τῆς ἐπιστρωφῆς πέδον;
ΑΙΓ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗΔ. τί όμφαλὸν γῆς θεσπιῳδὸν ἐστάλης;

Delphi, the site of the most important oracle (χρηστήριον) of Apollo was considered the navel (ὀμφαλός) of the earth. Votive omphaloi (of monumental size) are found at Delphi. There the god Apollo often spoke to humans in riddles through his priestess, the Pythia (or Pythias). In classical times the sounds of the Pythia were interpreted by priests.

A brief history of the oracle opens Aeschylus’ Eumenides, in which its origin as a chthonic site (belonging to Gaia) is stressed, but the common story of Apollo’s slaying of the monster Πυθών is omitted. The Delphic oracle was visited by Laius of Thebes concerning his fathering of a child and later by Oedipus concerning his parentage.

Besides its prominence in Greek legends, Delphi had a political importance, being visited by both Greeks and foreigners on matters of state, such as colonization, law-making, and war. The ambiguous oracle to Croesus is one of the most famous: “If Croesus crosses the river Halys, he will destroy a mighty empire.”
LESSON IX

Pronouns, Perfect Middle-Passive

In this lesson you will learn the personal and reflexive pronouns, expand your understanding of possession, add the perfect middle-passive (the fifth principal part), and learn more about the assimilation of consonant sounds.

PRONOUNS: PERSONAL AND REFLEXIVE; POSSESSIVE ADJECTIVES

Personal Pronouns

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<td>σέ, σε</td>
<td>ὑμῖν</td>
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The unaccented forms are unemphatic and enclitic; they are generally not used after prepositions. The nominative of the personal pronoun is usually omitted (since it is supplied by the verb ending) unless it is emphatic (for contrast or emphasis). For the personal pronoun of the third person, forms of αὐτός (given below) are used in the oblique cases (that is, cases other than the nominative).

The genitive of the personal pronouns goes in the predicate position (the possessive genitives of other pronouns and of nouns usually take the attributive position):

ἡ μήτηρ μου my mother but ἡ τοῦ παιδὸς μήτηρ the child’s mother
αὐτός, αὐτή, αὐτό: Forms and uses

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αὐτός has three uses:

1. In all cases it can be used as an intensive adjective-pronoun, ‘-self.’ With this meaning it is found with another pronoun, as ἐγὼ αὐτός I myself, or with a noun, in the predicate position, αὐτός ὁ ἄνήρ the man himself. αὐτός, αὐτή, αὐτό in the nominative may be used without another pronoun to agree with the subject (as expressed in the verb ending): αὐτός ἔφη (cf. Latin ipse dixit) he himself said [it].

2. In all cases, when preceded by the article (i.e., in the attributive position), αὐτός means the same: ὁ αὐτός ὁ ἄνήρ the same man. (Note: αὐτός often unites by crasis with the article: αὑτός, αὑτή, ταὐτό or ταὐτόν the same.)

3. In the oblique cases (all except the nominative), the forms of αὐτός are the usual personal pronouns of the third person, him, her, it, them, etc. (Note that the nominative is not so used because the nominative, if used strictly as a pronoun, is used as the intensive, -self.)

εἶδον αὐτόν I saw him

Reflexive Pronouns

The reflexive pronouns are compounded from the stems of the personal pronouns (first ἐμ‑, second σε‑, third ἑ‑) and the oblique cases of αὐτός. In the plural of the first and second persons, the two forms are declined separately (the personal pronoun and the form of αὐτός). There is no nominative of the reflexive pronoun. The reflexive pronoun refers back to the subject of its clause (or sometimes in a dependent clause it refers to the subject of the main clause).

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<tr>
<td>G</td>
<td>ἐμαυτοῦ</td>
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<td>A</td>
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<td>ἡμαυτοῖς</td>
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</table>
To avoid confusing the alternate forms of the reflexive with forms of αὐτός, notice the difference in breathing.

Οἰδίπους τὸν ἑαυτοῦ πατέρα ἀπέκτεινε.  Oedipus killed his own father.

Note: The ἑ- prefix is the root of the third person personal pronoun, of which only the dat. sg. (οἷος) and pl. (σφίσιος) are common in Attic prose. Instead of this pronoun, the demonstratives are used for the nominative and the forms of αὐτός in the other cases.

Pronouns: Personal and Reflexive; Possessive Adjectives

Possessive Adjectives

The possessive adjectives my, your, and our are derived from the personal pronouns:

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</thead>
<tbody>
<tr>
<td>ἐμός, ἐμή, ἐμὼν</td>
<td>my</td>
<td></td>
<td></td>
</tr>
<tr>
<td>σός, σή, σών</td>
<td>your (sg.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἡμέτερος, -α, -ον</td>
<td>our</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἡμέτερος, -α, -ον</td>
<td>your (pl.)</td>
<td></td>
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</table>

These are declined like other adjectives in -ος, -η, -ον or -ος, -α, -ον; and like any adjective they must agree with their noun in gender, number, and case. (That is, they agree with the thing possessed, not with the possessor.)

For his, her, its, their, the genitive forms of αὐτός are used: αὐτοῦ (his, its), αὐτῆς (her), αὐτῶν (their). These are not adjectives but pronouns and so agree in gender and number with the possessor; their case is the genitive (of possession).
The possessive adjectives and the genitive of the reflexive pronoun go into the attributive position:

- ὁ ἐμὸς πατήρ    my father
- ἡ ἐμὴ μήτηρ    my mother
- ὁ ἐμαυτοῦ/ἐμαυτῆς πατήρ    my own father
- ἡ ἐμαυτοῦ/ἐμαυτῆς μήτηρ    my own mother

But the possessive genitive of the personal pronoun goes into the predicate position:

- ὁ πατήρ μου    my father
- ὁ πατήρ αὐτοῦ/αὐτῆς    his/her father

Vocabulary

Pronouns and Possessive Adjectives

- αὐτός, αὐτή, αὐτό 1 -self (intens. pron.); 2 same (with art. in attrib. pos.); 3 him, her, it, them (pers. pron.)
- ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ (of) himself, herself, itself (reflexive)
- ἐγώ, ἐμοῦ (μου), κτλ. I, of me, etc.
- ἐμαυτοῦ, ἐμαυτῆς (of) myself (reflexive)
- ἐμός, ἐμὴ, ἐμὸν my (poss. adj.)
- ἰμεῖς, ἰμὼν, κτλ. we, of us, etc.
- ἴμετέρος, ἴμετέρα, ἴμετέρον our (poss. adj.)
- σεαυτοῦ, σεαυτῆς (of) yourself (reflexive)
- σῶς, σῆ, σὸν your (sg.: poss. adj.)
- σὺ, σοῦ (σου) κτλ. you, of you (sg.: pers. pron.)
- ὑμεῖς, ὑμῶν, κτλ. you, of you, etc. (pl.: pers. pron.)
- ὑμετέρος, ὑμετέρα, ὑμετέρον your (pl.: poss. adj.)

General Vocabulary

- ἀγάπη, ἀγάπης, ἡ love, charity (Agape)
- βλάπτω, βλάψω, ἔβλαψα hinder (from, + gen.); harm, hurt
- βέβλαφα, βέβλαμμαι throw over/across; attack, slander (< βάλλω)
- δεῖ impersonal, there is need, it is necessary (+ acc. of pers. and inf.) (ἔδει, impf.)
- διαβάλλω expectation, estimation, repute, opinion
δύναμις, δυνάμεως, ἡ power, ability, influence; forces (for war)
(dynamic)

ἐκαστῶς, -η, -ον each, every (in pred. pos., if used with art.)

ἐπιστολή, ἐπιστολῆς, ἡ message, letter (anything by messenger);
pl. may be used of one letter (epistle)

ἦδη already, by this time, now

μελλῶ, μελλῆσω, delay (usually + fut. inf.)

μετά prep., with, among; as a prefix shows change
in the midst of, with poetic, between, among, with after

μεταβολῶ throw into a different position, change
change, transition

μνήμα, μνήματος, τό remembrance, memorial; memory

μνήμη, μνήμης, ἡ memory (mnemonic)

ὀνείδιζω, —, ὀνείδισα make a reproach, reproach (usually with acc.

ὀνείδος, ὀνείδους, τό reproach, blame

οὔπω not yet

παρέχω furnish, supply (cf. ἔχω)

περί prep., round about about, concerning mostly poetic, around, about, concerning (of place or cause)

πολλάκις often, many times

πῶς; how?

ὑπέρ prep., over over, beyond over, in defense of

χρή impers., it is necessary (impf. ἔχρην, inf. χρῆνα/χρῆν)

χρήσιμος, -η, -ον useful (also -ος, -ον)

Syntax: Dative of Possession

With the verbs εἰμί and γίγνομαι (and similar verbs), the dative may be used to denote the possessor. The thing possessed is then in the nominative.

Example: *I have friends* may be expressed as

ἔχω φίλους. or ἐμοί εἰσί φίλοι.
When the dative is used for the possessor, it emphasizes the interest of the possessor in the thing he/she possesses. Cf. this example from Thucydides:

ἄλλοις μὲν χρήματα ἔστι πολλά, ἡμῖν δὲ ξύμμαχοι ἀγαθοί.
Others have a lot of money, but we have good allies.

Exercise A

1. Translate.
   1. τίς σε βλάπτει ἀγάπης;
   2. εἰ μεγάλη ἦν ἡ πόλις ἡμῶν, ἡμῖν ἄν πολλοὶ πόλεμοι ἐγίγνοντο.
   3. τίνα πατρίδα φυγόντες ἢλθετε παρ’ ἡμᾶς;
   4. τί δεῖ πράττεσθαι;
   5. ταῦτα γε τὴν χώραν λείπειν ἡμᾶς δεῖ.
   6. τί γὰρ δεῖ τάδε λέγειν;
   7. ἐδει ἡμᾶς ἰδεῖν τὸν ἄνδρα τὸνἄρα ἡμῖν καὶ πάντα αὐτῷ εἰπεῖν.
   8. δεῖ γὰρ τοὺς ἄνθρωπον ἀλλήλων γυνώσκειν.
   9. ἡ πόλις ἡμῶν ἔχει τὴν δόξαν μεγάλης δυνάμεως.
   10. δεῖ γὰρ τοὺς ἀνθρώποις ἑαυτοὺς γιγνώσκειν.
   11. τί δ’ ἐμέ διαβάλεις;
   12. ἡ πόλις ἡμῶν ἔχει τὴν δόξαν μεγάλης δυνάμεως.
   13. πᾶσαι δόξαν ἔχειν ἀγαθὴν βούλονται.
   14. ἡμᾶς δὲ ἴσθιμον τοῦ βασιλέως δύναμιν.
   15. ἠδήνοι τὴν ἡμέραν ἐπιστολὴν γράψομεν.
   16. ἡμᾶς δὲ ἴσθια τὴν τοῦ βασιλέως δύναμιν.
   17. ἡμᾶς δὲ ἴσθια τὴν τοῦ βασιλέως δύναμιν.
   18. ἡμᾶς δὲ ἴσθια τὴν τοῦ βασιλέως δύναμιν.
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   39. ἡμᾶς δὲ ἴσθια τὴν τοῦ βασιλέως δύναμιν.
   40. ἡμᾶς δὲ ἴσθια τὴν τοῦ βασιλέως δύναμιν.
2. Fill in.

1. We μὲν ἔχομεν χρήματα, you δὲ οὐκ ἔχετε.
2. εἴδομεν him/her.
3. οὐ γιγνώσκομεν ourselves.
4. τι ήσαν you peπόνθατε;
5. I myself ἔθελο είναι to you φιλία.
6. οἱ άρχοντες (over) us άρχουσιν. [What case follows άρχω?]
7. Them οὐκ ἐπίστευσαν. [What case is used with verbs of trusting?]
8. (He) himself τάδε ἔφη. (She) herself ἐκείνα ἔγραψεν.
9. ἐπιστολὰς to us ἔπεμψεν.
10. αὕτη ἐστίν my mother.
11. ἐνόμισα (that) he/she παρεῖναι.
12. ἀκηκόαμεν you λέγοντος.
13. εἶπες to me;
14. ἤθέλησε ἀποκτείνειν τὴν her own μητέρα;
15. οὖν πείθεται ὑπὸ them.
16. ὁ same πολίτης ταῦτα ἔφασεν.
17. The poet himself ἔγραψε τάδε.
18. ἔχομεν the same opinion.
19. They themselves ἀπεκτείναν τοὺς ξένους.
20. τυγχάνω ἰδοὺσα these same (things).
21. The god himself ἐφαίνετο.
22. οἱ μὲν άλλοι us εἴδον.
23. We δὲ οὖν εἴδομεν ourselves.
24. ἔβαλον them λίθοις.
25. οἱ γέροντες you καὶ them πεπαιδεύκασιν, us δ’ οὗ.

3. a. Write in Greek.

1. He killed his (someone else’s) father.
2. He killed his own father without knowing (it).
3. This is my mother. [Express my in two ways]
4. I saw my (own) mother doing these things.
5. The same man came to find me.
6. We ourselves are hurting each other.
7. Who knows himself / herself?
8. The king himself did not wish to rule over us.
9. I myself happened to be present.
10. You are not a friend to yourself.

3. b. Compose sentences using the following.

1–3 The reflexive pronoun of each person.
4–6 The three uses of αὐτός.

3. c. Write each of the following in two ways.

7–8 We had fine houses, but you did not.
9–10 They have much money, but we have good friends.
Readings

Beginning with this lesson, important vocabulary will be marked with an asterisk.

1. ἥδ' ἡμέρα φύσει σε καὶ διαφθεῖ.
   —Sophocles, *Oedipus Tyrannus*
   [diaphtereī fut. 3rd sg. of διαφθείρω destroy utterly. Teiresias is speaking.]

2. οὐκ ἀκηκόατε, ὅτι οὐ σχολή αὐτῶς;
   —Plato, *Protagoras*

3. Socrates: ἐθελήσεις οὖν καὶ σὺ ἐμοὶ εἰπεῖν περὶ τῆς ἀρετῆς; 
   Meno: ἐγώγη.
   —Plato, *Meno*

4. τὸ γνώθι σαυτὸν πᾶσιν ἐστι χρήσιμον.
   —Menander

5. τί κέρδος ἢν αὐτώ διαβάλλειν ἐμὲ πρὸς ύμᾶς οὕτω προθύμως;
   —Lysias
   [prothymos zealously.]

6. περὶ τῆς ἐμαυτοῦ ψυχῆς οὐ πολλὰς ἐλπίδας ἐξεῖ.
   —Dionysius of Halicarnassus

7. καὶ πολλὰς μεταβολὰς μεταβαλοῦσα ἡ τραγῳδία ἐπαύσατο, ἐπεὶ ἔσχε τὴν 
   αὐτῆς φύσιν.
   —Aristotle, *Poetics*

8. ἀνδρὸς καὶ γυναικὸς ἡ αὐτῇ ἀρετή.
   —Diogenes Laertius, on Antisthenes

   —Aristotle, *On the Soul*
   [ekteinos refers to Democritus. ἄπλως simply. ταύτων often occurs instead of 
   ταύτο (τὸ αὐτό). νοῦν acc. of νοῦς [XI] mind.]

10. τὸν δὲ φυσικὸν τὰ μὲν ἔχει ζωήν, τὰ δὲ οὐκ ἔχει· ζωὴν δὲ λέγομεν τὴν 
    ἀυτῆς τροφῆν τε καὶ αὔξησιν καὶ φθίσιν.
    —Aristotle
    [ζωή life. τροφή nurture. αὔξησις growth. θῆσις decay.]

11. φίλος με βλάπτων οὐδὲν ἐχθροῦ διαφέρει.
    —Menander
    [ἐχθρός -ά, -όν hated, hostile; as a noun ἐχθρός, -οῦ, ὁ enemy.]

12. Ἐμπεδοκλέους δὲ εἰπόντος αὐτῷ ὅτι ἁνεύρετος ἐστιν ὁ σοφὸς, ‘εἰκότως,’ 
    ἐφή· ‘σοφὸν γὰρ εἶναι δεῖ τὸν ἐπιγνωσόμενον τὸν σοφὸν.’
    —Diogenes Laertius, on Xenophanes
13. αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.
—Homer, Odyssey

[ἐφέλκω draw to one, attract. σίδηρος, -ου, ὁ iron, weapon.]

14. Socrates: ἀλλὰ ἐκεῖνο μὴν δοκεῖ σοι, ὅστις γε ἀγαθὸς ῥαψῳδός, καὶ στρατηγὸς ἀγαθὸς εἶναι;
Ion: πάνυ γε.
Socrates: οὐκοῦν σὺ τῶν Ἑλλήνων ἄριστος ῥαψῳδὸς εἶ; Ion: ἰσθι, ὦ Ἴων, τῶν Ἑλλήνων ἄριστος εἶ;
Ion: τί δή ποτε; ὦ Σώκρατες· καὶ ταῦτα γε ἐκ τῶν Ὁμήρου μαθών.

—Plato, Ion

[ραψῳδέω recite/perform poetry. περιιών going around. στρατηγέω serve as a general.]

15. μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικὸν μὲν τὸ περὶ κόσμου καὶ τῶν ἐν αὐτῷ; ἠθικὸν δὲ τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς· διαλεκτικὸν δὲ τὸ ἀμφοτέρων τοὺς λόγους πρεσβεύον.
—Diogenes Laertius

[ἀμφότερος, -α, -ον both of two. πρεσβεύον part of πρεσβεύω rank before (+ acc. and gen.).]

16. ἦ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστιν αὕτη.
—Διδαχή (Teaching of the Twelve Apostles)

17. ἐστιν ὁ φίλος ἄλλος αὐτός.
—Aristotle, Nichomachean Ethics

18. Teiresias: Κρέων δὲ σοι πῆμ’ οὐδέν, ἀλλ’ αὐτός σὺ σοι.
—Sophocles, Oedipus Tyrannus

[πῆμα, -ατος, τό misery, calamity.]

19. ἐστι δὲ δικαιοσύνη μὲν ἀρετὴ δι’ ἣν τὰ αὐτῶν ἐκαστοὶ ἐξουσί, καὶ ὡς ὁ νόμος. ἦ δὲ ἦν τὰ ἄλλα τοῖς ἀνθρώποις, ὦς ὡς ὁ νόμος.
—Aristotle, Rhetoric

[ἄλλοτριος, -α, -ον off/belonging to another.]
20. Clytemnestra: τὴν παῖδα τὴν σὴν τὴν τ᾽ ἐμὴν μέλλεις κτενεῖν;
—Euripides, Iphigenia at Aulis

[κτένεῖν fut. inf. of ἀπο-κτείνω.]

21. οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.
—Greek proverb about pedants

[Understand: λέγουσι.]

νεκρὸν ιατρεύειν καὶ γέροντα νουθετεῖν ταὐτόν.
To cure a corpse and to advise an old man: it is the same thing.

—Greek proverb

PERFECT MIDDLE-PASSIVE:
THE FIFTH PRINCIPAL PART

The perfect and pluperfect middle-passive are formed by adding the middle endings to the reduplicated stem. Complications arise because these endings are added directly to the stem: no thematic vowel is used in the perfect.

Forms: Perfect, Pluperfect, Future Perfect

Perfect

Formation: reduplicated stem + primary endings:

<table>
<thead>
<tr>
<th>Primary Endings</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-μαι</td>
<td>1st</td>
<td>-μεθα</td>
</tr>
<tr>
<td>-σαι</td>
<td>2nd</td>
<td>-σθε</td>
</tr>
<tr>
<td>-ται</td>
<td>3rd</td>
<td>-νται</td>
</tr>
</tbody>
</table>

Infinitive: -σθαι
Participle: -μένος (accent on the penult)
Pluperfect

**Formation:** augment + reduplicated stem + secondary middle endings:

<table>
<thead>
<tr>
<th>Secondary Middle Endings</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-μην</td>
<td>1st</td>
<td>-μεθα</td>
</tr>
<tr>
<td>-σο</td>
<td>2nd</td>
<td>-σθε</td>
</tr>
<tr>
<td>-το</td>
<td>3rd</td>
<td>-ντο</td>
</tr>
</tbody>
</table>

Perfect and Pluperfect Middle-Passive of λύω, λυ-—

λέ-λυ-μαι I have ransomed / I have been released

ἐ-λε-λύ-μην I had ransomed / I had been released

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>λέλυμαι</td>
<td>ἐλελύμην</td>
</tr>
<tr>
<td></td>
<td>λέλυσαι</td>
<td>ἐλελύσο</td>
</tr>
<tr>
<td></td>
<td>λέλυται</td>
<td>ἐλελύτο</td>
</tr>
<tr>
<td>Plural</td>
<td>λελύμεθα</td>
<td>ἐλελύμεθα</td>
</tr>
<tr>
<td></td>
<td>λελύσθεε</td>
<td>ἐλελύσθεε</td>
</tr>
<tr>
<td></td>
<td>λέλυνται</td>
<td>ἐλελύντο</td>
</tr>
</tbody>
</table>

Infinitive: λελύσθαι

Participle: λελυμένος -η, -ον

Since these endings are added directly to the verb stem, without a thematic vowel, certain orthographic changes occur in verbs with consonant stems:

<table>
<thead>
<tr>
<th>Before</th>
<th>Labials</th>
<th>Palatals</th>
<th>Dentals</th>
<th>Nasals</th>
</tr>
</thead>
<tbody>
<tr>
<td>μ</td>
<td>μμαι, μην, μεθα, μένος</td>
<td>-μ</td>
<td>-γ</td>
<td>-σ</td>
</tr>
<tr>
<td>σ</td>
<td>σσαι, σο</td>
<td>-ψ</td>
<td>-ξ</td>
<td>drops out</td>
</tr>
<tr>
<td>τ</td>
<td>ται, το</td>
<td>-π</td>
<td>-κ</td>
<td>-σ</td>
</tr>
<tr>
<td>θ</td>
<td>θσθε, θαί</td>
<td>-φ</td>
<td>-χ</td>
<td>-σ</td>
</tr>
</tbody>
</table>

*σ between two consonants is dropped in the endings -σθε and -σθαί.*

The endings of the third plural -νται and -ντο are not used, but rather periphrastic forms consisting of the perfect middle participle (in the nominative plural, masculine or feminine) and the third plural of the verb εἰμί (that is, εἰσί or ἦσαν).

Liquid stems drop -σ- between two consonants and use the periphrastic form of the third plural, but undergo no other changes.
## Perfect and Pluperfect of Consonant Stems

### Perfect Middle-Passive

<table>
<thead>
<tr>
<th>Labial</th>
<th>Palatal</th>
<th>Dental</th>
<th>Nasal</th>
<th>Liquid</th>
</tr>
</thead>
<tbody>
<tr>
<td>γράφω</td>
<td>ἄγω</td>
<td>πείθω</td>
<td>φαίνω</td>
<td>ἀγγέλλω</td>
</tr>
</tbody>
</table>

| Sg. 1 | γέγραμμαι | ἦμαι | πεπεισμαι | πέφασμαι | ἦγγελμαι |
| Sg. 2 | γέγραψαι | ἦξοι | πεπεισαι | πεφασμένος | ἦγγελσαι |
| Sg. 3 | γέγραπται | ἦκτα | πεπεισται | πεφανται | ἦγγελται |

| Pl. 1 | γεγράμμεθα | ἦμεθα | πεπεισμεθα | πέφασμεθα | ἦγγέλμεθα |
| Pl. 2 | γεγραφθε | ἦθε | πεπεισθε | πέφασθε | ἦγγελθε |
| Pl. 3 | γεγραμμένοι | ἦμένοι | πεπεισμένοι | πεφασμένοι | ἦγγελμένοι |

### Infinitive:

γεγράφθαι

### Participle:

γεγραμμένος

### Pluperfect Middle-Passive

<table>
<thead>
<tr>
<th>Labial</th>
<th>Palatal</th>
<th>Dental</th>
<th>Nasal</th>
<th>Liquid</th>
</tr>
</thead>
<tbody>
<tr>
<td>γράφω</td>
<td>ἄγω</td>
<td>πείθω</td>
<td>φαίνω</td>
<td>ἀγγέλλω</td>
</tr>
</tbody>
</table>

| Sg. 1 | ἐγεγράμμην | ἦμην | ἐπεπεισμην | ἐπεφασμην | ἦγγελμην |
| Sg. 2 | ἐγέγραψο | ἦξο | ἐπεπεισο | πεφασμένος | ἦγγελσο |
| Sg. 3 | ἐγέγραπτο | ἦκτο | ἐπεπειστο | ἐπεφαντο | ἦγγελτο |

| Pl. 1 | ἐγεγράμμεθα | ἦμεθα | ἐπεπεισμεθα | ἐπεφασμεθα | ἦγγέλμεθα |
| Pl. 2 | ἐγέγραφθε | ἦθε | ἐπεπεισθε | ἐπεφανθε | ἦγγελθε |
| Pl. 3 | γεγραμμένοι | ἦμένοι | πεπεισμένοι | πεφασμένοι | ἦγγελμένοι |

| Pl. 3 | ἦσαν | ἦσαν | ἦσαν | ἦσαν | ἦσαν |

Note: If the verb stem ends in μπ (as πέμπω), drop the π before μ of the ending; otherwise π is retained, according to the rule for labial stems.

### Example: πέμπω - perfect middle stem πεπεμ‑, πέπεμμαι.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέπεμμαι</td>
<td>1st πεπεμμεθα</td>
</tr>
<tr>
<td>πέπεμψαι</td>
<td>2nd πεπεμφθε</td>
</tr>
<tr>
<td>πέπεμπται</td>
<td>3rd πεπεμμένοι εἰσὶ</td>
</tr>
</tbody>
</table>

Infinitive: πεπεμφθαι

Participle: πεπεμμένος, -η, -ον
Future Perfect

The future perfect is formed by adding -σομαι to the perfect tense stem: reduplicated stem + σ + o/ε (thematic vowel) + primary middle endings.

Examples:

λύω λελύσομαι
gράφω γεγράψομαι
λείπω λελείψομαι
πράττω πεπράξομαι

The future perfect usually has a passive meaning: I shall have been released, I shall be released.

Syntax: Dative of Agent

The dative that denotes the person interested (cf. the dative of possession and dative of interest) also appears as the dative of agent with the perfect and pluperfect passive (that is, instead of υπό with the genitive, we find the dative without a preposition).

ταῦτα πέπρακται αὐτῷ. These things have been done by him.
ἐμοί καὶ τούτοις πέπρακται. It has been done by me and these men.
—Demosthenes

Fifth Principal Part

→ Fill in the blanks (which are regular).

ἀγγέλλω ἤγγελμαι
ἀγω ἠγμαι
ἄρχω ἠργμαι
βάλλω βέβλημαι
βουλεύω βεβούλημαι
βούλομαι βεβούλημαι
γίγνομαι γεγένημαι
γιγνώσκω ἔγνωσμαι (acts as a dental)
γράφω γέγραμμαι
dέχομαι δέδεγμαι
eὐρίσκω ηὕρημαι
ἐχω ἐσχημαί
θύω τέθυμαι
κομίζω κεκόμισμαι (ζ acts as a dental)
κρίνω κέκριμαι (some nasal stems drop the nasal and form a vowel stem pf. mid.)
λαμμάνω είλημαι (cf. pf. act. είληφα)
λέγω (λέλειμαι) είρημαι (cf. είρηκα and είπον)
λείπω λέλειμαι
λύω
νομίζω (νενόμισμαι) (acts as a dental)
παιδεύω
παύω
πείθω πέπεισμαι
πέμπω πέπεμμαι
πιστεύω
πράττω (stem πραγ‑)
πέπραγμαι
στέλλω ἔσταλμαι
τείνω τέταμαι
φαίνω πέφασμαι
φέρω ἐνήνεγμαι
χαίρω κεχάρημαι, κέχαρμαι

Recognizing Stem Types

If the perfect middle has a vowel before -μαι, then it is a vowel stem, to be con-
jugated like λύω in the perfect middle. If it ends in -μμαι, then it is a labial stem,
to follow the pattern of γράφω: γέγραμμαι. If it ends in -γμαι, then it is a palatal
stem and follows ἄγω: ἔγμαι. Finally, if it ends in -σμαι, it can be either a dental
or a nasal stem. Usually you can determine which it is (and so, which pattern
to follow) by going back to the original stem.

Syntax: Time Constructions

1. Genitive of time within which:

   τούτα τῆς ἡμέρας ἔπραττον. They were doing these things during the day.
   πέντε ἡμέρων γράψω. I shall write within five days.
   νυκτός during the night

2. Dative of time when:

   τούτη τῇ ἡμέρᾳ γράψω. I shall write on this day.
   τῷ αὐτῷ ἔτει ἀπέθανεν. He died in the same year.

   Often ἐν is used when there is no modifying word, as ἐν νυκτί, at night.

3. Accusative of extent of time or space:

   τούτα τῆς ἡμέρας ἔπραττον. They were doing these things throughout the day.
   πέντε ἡμέρας ἐμείναμεν. We remained for five days.
Vocabulary

Verbs
(A dash indicates a form does not exist for that verb.)

θάπτω, θάψω, ἔθαψα, —, honor with funeral rites (by burial or cremation)
kολύω, hinder, prevent
μαίνομαι, —, μέμηνα, rage, be furious, be mad
μεμάνημαι
μμνήσκω, μνήσω, ἔμνησα, act., remind; m.-p., call to mind, remember
—, μέμνημαι (pf. with pres. meaning) (+ gen.)
στρέφω, στρέψω, ἔστρεψα, turn; m.-p. turn oneself, be engaged in
—, ἐστραμμαί
ἀποστρέφω, turn back/away, avert

Exercise B

1. Conjugate in the perfect middle.
1. παύω
2. λαμβάνω
3. λείπω
4. φαίνω
5. δέχομαι
6. κρίνω
7. νομίζω

2. Fill in the perfect and pluperfect middle of the synopses from Lesson VIII.
New Synopses: 1. φέρω: 3rd sg. 2. ἀγω: 1st pl. 3. πέμπω: 2nd pl.

3. Parse.

1. λελεῖθαι
2. γεγενῆσθαι
3. πεπραγμένων
4. βεβληκότας
5. γεγενημένων
6. γεγόνασι
7. γεγραμμένας
8. γέγραπται
9. γεγραμμένας
10. εὐληθεν
11. εἰρημένα
12. εἰρημένα
13. εἰρημένα
14. ἐσχήσθη
15. εἰρημένα
16. μεμνημένος
17. πεπαίδευται
18. πεπαίδευται
19. ἐφερθείσα
20. πέφανθε
21. πεπραγμένων
22. ἐβεβλημένα
23. ἔστραμμα
24. κεκόμισαι
25. ἐστραμμαί
26. ἔστραμμα
27. ἔστραμμα
28. νομίσθηκα
29. ἔστραμμα
30. ἔστραμμα
31. ἔστραμμα
32. ἐστραμμαί
33. ηὔρησθε
34. πεπεισθε
35. ἐνήνεχται
36. πεπεισθε
37. νενομίσθαι
38. ἐπεπέμμη
39. ἔστραμμα
40. ἔστραμμα
41. ἔστραμμα
42. κέκριται
43. μεμνημένος
44. ἐκεκόμιστο
45. ἐκεκόμιστο
46. ἐκεκόμιστο
47. δεδεγμένοι εἰσί
48. δεδεγμένοι εἰσίν
4. Translate.

1. μέμνηται τῶν φίλων καὶ παρόντων καὶ ἀπόντων.
2. μεμάνηται γὰρ αἱ τῆς πόλεως γυναῖκες τῷ θεῷ.
3. τῶν φίλων τὸ σῶμα αὐτοῦ οὐχ εὑρόντων, οὗτος ὁ ἀνὴρ οὐκ ἐτέθαπτο.
4. ὁ κόσμος οὐκ αὐτὸς στρέφει ἑαυτόν, ἀλλ' ὑπὸ θεοῦ στρέφεται.
5. τῆς τῶν ἀγαθῶν ἀρχόντων βουλῆς ὁ πόλεμος ἀπέστραπται.
6. τῷ τῶν φίλων τὸ σῶμα αὐτοῦ οὐχ εὑρόντων,
7. ὁ κόσμος οὐκ αὐτὸς στρέφει ἑαυτόν, ἀλλ' ὑπὸ θεοῦ στρέφεται.
8. τοῦτος ὁ ἀνὴρ οὐκ ἐτέθαπτο.
9. τῷ τῶν πολεμικῶν βουλῆς ὁ πόλεμος ἀπέστραπται.
10. τῇ τῶν ἀγαθῶν ἀρχόντων βουλῇ ὁ πόλεμος ἀπέστραπται.

Reading

1. φαίνεται μὲν ὁ ἥλιος ποδιαῖος, πεπίστευται δὲ εἶναι μεῖζων τῆς οἰκουμένης.
—Aristotle, ἐπὶ ψυχῆς

2. φησὶ δ' Ἡρακλείδης ἐν μὲν τοῖς δόγμασι Πλατωνικὸν εἶναι αὐτόν, διαπαίζειν δὲ τὰ διαλεκτικά · ὥστε Ἀλεξίνου ποτὲ ἐρωτήσαντος εἰ πέπαυται τὸν πατέρα τύπτων, 'ἀλλ οὔτ ἔτυπτον, φάναι, οὔτε πέπαυμαι.'
—Diogenes Laertius, on Menedemus

3. ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλή. τῆς γὰρ ἐπίούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ δ' ἐτι περιμενοῦμεν ἀδύνατον καὶ οὐκέτι οἷόν τε. ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.
—Plato, Crito

4. τό τε τὸν θάνατον μηδὲν εἶναι πρὸς ἡμᾶς εἴρηται μὲν ἴσως τῷ Σώφρονι, ἀποδεδείκται δὲ Ἐπικούρῳ, καὶ ἔστιν οὐ τὸ εἰπεῖν ἀλλὰ τὸ ἀποδεῖξαι θαυμαστόν.
—Sextus Empiricus

5. πρὸς τὸν μικρολόγον πλούσιον, 'οὐχ οὗτος,' ἐφη, 'τὴν οὐσίαν κέκτηται, ἀλλ' ἡ οὐσία τούτων.'
—Diogenes Laertius, on Bion
6. πέπεισμαι ἐγὼ ἑκὼν εἰναι ἀδικεῖν ἀνθρώπων, ἄλλα ὑμᾶς τοῦτο οὐ πείθω· ὁλίγον γὰρ χρόνον ἀλλήλους διειλέγμεθα· ἐπεὶ ὡς ἐγώ, εἰ ἦν ὑμῖν νόμος, ὁσπέρ καὶ ἄλλους ἀνθρώπους περι θανάτου μὴ μίν ἡμέραν μόνον κρίνειν, ἄλλα πολλάς, ἐπείσθητε ἄν· νῦν δ’ οὐράδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι.

—Plato, Apology

[ἐκών εἶναι willingly, intentionally. μηδένα no one (acc. sg). ἀδικεῖν inf. of ἀδικέω [XI] do wrong. διειλέγμεθα pf. mid. of διαλέγομαι converse with. ἐγὼ ὑμῖν = ἐγὼ οἶμαι. ἐπείσθητε aor. pass. [X] of πείθω. διαβολή, -ῆς, -小编一起．]

7. πάλιν γέγραπται· οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

—Matthew

[πάλιν again. ἐκπειράζω tempt. κύριος, -ou lord.]

γέγραπται· οὐκ ἐπ’ ἄρτῳ μόνω ζήσεται ὁ ἄνθρωπος.

It is written: a human being shall not live by bread alone.

—Matthew

Σωκράτης was a citizen of Athens, son of a sculptor, probably a sculptor himself, married to Xanthippe, father of three sons, hoplite in the army. In his early adulthood he was interested in the scientific ideas of his time, but gave that up to become an eccentric. He devoted his life to a mission which involved annoying his fellow residents of Athens with questions and more questions in a self-appointed (or divinely commissioned) quest for the right way to live. He compares himself to a gadfly (μύωψ) and is hardly surprised when his fellow citizens decide they would be better off swatting him (κρούσαντες ἄν με) so they can sleep away the rest of their lives (Plato, Apology 30e–31a). Because he left no writings, we know about his life and thought from his younger contemporaries, especially Plato, Xenophon, and Aristophanes. His mission is described in Plato’s version of his words —for it impossible to say where Socrates ends and Plato begins—as “every day making words about virtue (περὶ ἀρετῆς) and the other matters about which you have heard me conversing and examining both myself and others—for the unexamined life is not worth living for a human being: ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ” (Apology 38a). Socrates is the protagonist of most of Plato’s dialogues.

In 399 B.C.E. he was prosecuted on the charges of not believing in the gods of the city, introducing strange gods, and corrupting the youth: ὡς οἷς μὲν ἂν πόλεις νομίζει θεοὺς οὐ νομίζοι, ἔτερα δὲ καὶνὰ δαιμόνια εἰσφέροι καὶ τοὺς νέους
διωφθείτωι (Xenophon, Apology 9). He was convicted and put to death. Plato’s Crito and Phaedo take place in his prison cell.

Socrates was a familiar enough figure about town that the comic poet Aristophanes in the Clouds represents him as being head of a school, the Φροντιστήριον (Think Tank), dedicated to scientific speculation. The hero of the play, Strepsiades, plans to enroll in this phrontisterion in order to learn how to argue so that he can avoid paying his debts. He goes inside and during a conversation with one of Socrates’ μάθηται he sees someone swinging around in a basket:

Στρ.: φέρε, τίς γάρ οὗτος οὐπί τῆς κρεμάθρας ἀνήρ;
Μαθ.: αὐτός. Στρ.: τίς αὐτός; Μαθ.: Σωκράτης.
Στρ.: ὁ Σώκρατες, ἵθ’ οὗτος, ἀναβόησον αὐτόν μοι μέγα.
Μαθ.: αὐτός μὲν οὖν σὺ κάλεσον. οὐ γάρ μοι σχολή.
Στρ.: ὁ Σώκρατες. ὁ Σωκρατίδιον. Σωκ.: τί με καλεῖς, ὁ φήμερε;
Στρ.: πρῶτον μὲν ὁ τι δράς, ἀντιβολῶ, κάτειπέ μοι.
Σωκ.: ἀεροβάτω, καὶ περιφρονῶ τὸν ἥλιον.

Str.: Tell me, who is that suspended in the basket?
Str.: Hey, Socrates. C’mon, call up to him in a loud voice.
Stu.: Call him yourself. I’m busy.
Str.: Socrates, my sweet little Socrates. Soc. Why do you call me, mortal?
Str.: First, tell me, please, what are you doing?
Soc.: I tread on air and contemplate the sun.

Socrates returns the compliment by quoting from these lines in the speech he makes in his defense (the Apology). Socrates keeps current in Maxwell Anderson’s Barefoot in Athens, I. F. Stone’s The Trial of Socrates, at the Socrates Cafe and in Christopher Phillips’ book by the same name.
Comparison of Adjectives, Adverbs; Future, Aorist Passive

In this lesson you will learn how to add more and most to all types of adjectives, how to construct adverbs, how to make comparisons, and how to say nobody and nothing. You will also fill in the last tenses and voices of verbs with the future and aorist passive and complete the principal parts.

COMPARISON OF ADJECTIVES, ADVERBS

In English, adjectives are compared (1) by adding -er for the comparative and -est for the superlative (with spelling changes when necessary): nice, nicer, nicest; big, bigger, biggest; lovely, lovelier, loveliest. Or (2) by putting more or most before the adjective (this is common for words of more than two syllables): beautiful, more beautiful, most beautiful. (3) Some adjectives are compared irregularly, among them the very common: good, better, best; bad, worse, worst.

In Greek the most common method of comparison is:
(1) For the comparative, add -τερος, -τέρα, -τερον to the masculine base of the adjective. And for the superlative, add -τατος, -τάτη, -τατον. These are declined regularly, the comparative like δίκαιος, the superlative like ἄριστος.

Notes
If the penult of an adjective in -ος is short (in the positive degree), -ο- is lengthened to -ω- for both comparative and superlative. The syllable is long if it contains a long vowel or diphthong, two or more consonants, or a double consonant (ζ, ξ, or ψ).

The masculine base of -ος adjectives is found by removing -ς from the masculine nominative.

Adjectives in -ης, -ες have their bases in -εσ- to which the regular -τερος/-τατος is added.

On the analogy of these, -εστερος/-εστατος is added to adjectives in -ων (base in -ον).
Examples:

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ος, -η, -όν</td>
<td>δεινότερος, -α, -ον</td>
<td>δεινότατος, -η, -όν</td>
</tr>
<tr>
<td>terrible</td>
<td>more terrible</td>
<td>most terrible</td>
</tr>
<tr>
<td>-ος, -η, -όν</td>
<td>έσθλότερος, -α, -ον</td>
<td>έσθλότατος, -η, -όν</td>
</tr>
<tr>
<td>noble</td>
<td>nobler</td>
<td>noblest</td>
</tr>
</tbody>
</table>

**-ος type, short penult**

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφός, -η, -όν</td>
<td>σοφώτερος, -α, -ον</td>
<td>σοφώτατος, -η, -όν</td>
</tr>
<tr>
<td>wise</td>
<td>wiser</td>
<td>wisest</td>
</tr>
<tr>
<td>ὁξιος, -α, -ον</td>
<td>ὁξιώτερος, -α, -ον</td>
<td>ὁξιώτατος, -η, -ον</td>
</tr>
<tr>
<td>worthy</td>
<td>worthier</td>
<td>worthiest</td>
</tr>
</tbody>
</table>

**-ης, -ες type (base in -ες)**

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀληθής, ἀληθές</td>
<td>ἀληθέστερος, -α, -ον</td>
<td>ἀληθέστατος, -η, -όν</td>
</tr>
<tr>
<td>true</td>
<td>truer</td>
<td>true</td>
</tr>
</tbody>
</table>

**-ον, -ον type (base in -ον)**

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>εὐδαιμόνιος, -α, -ον</td>
<td>εὐδαιμόνεστερος, -α, -ον</td>
<td>εὐδαιμόνεστατος, -η, -όν</td>
</tr>
<tr>
<td>lucky</td>
<td>luckier</td>
<td>luckiest</td>
</tr>
</tbody>
</table>

(2) Adjectives in -υς and a few in -ρος have a different comparison. For the comparative, add -ιον to the root (in the -ρος type, -ρ- drops out, in the -υς type, -υ- is lost; the root is found for these types by removing -ρος or -υς). For the superlative, add -ιστος, -ιστη, -ιστον:

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡδύς, ἡδεῖα, ἡδύ</td>
<td>ἡδίων, ἡδίων</td>
<td>ἡδιστος, ἡδίστη, ἡδιστον</td>
</tr>
<tr>
<td>sweet</td>
<td>sweeter</td>
<td>sweetest</td>
</tr>
<tr>
<td>αἰσχρός, -α, -όν</td>
<td>αἰσχύνων, -ιον</td>
<td>αἰσχύστος, -ιστη, -ιστον</td>
</tr>
<tr>
<td>base</td>
<td>baser</td>
<td>basest</td>
</tr>
</tbody>
</table>

The -ιον, -ιον type of comparative is a two-termination adjective (-ιον for m. and f., -ιον for n.) of the third declension (review -ον, -ον type in Lesson VI). It is declined like εὐδαιμόνιος but has some alternate shorter forms.

<table>
<thead>
<tr>
<th>Positive Type</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m./f.</td>
<td>n.</td>
</tr>
<tr>
<td>N</td>
<td>αἰσχύνον</td>
<td>αἰσχύνον</td>
</tr>
<tr>
<td>G</td>
<td>αἰσχύνων</td>
<td>αἰσχύνων</td>
</tr>
<tr>
<td>D</td>
<td>αἰσχύνι</td>
<td>αἰσχύνι</td>
</tr>
<tr>
<td>A</td>
<td>αἰσχύνα (αἰσχύω)</td>
<td>αἰσχύνα</td>
</tr>
<tr>
<td>V</td>
<td>αἰσχύνον</td>
<td>αἰσχύνον</td>
</tr>
</tbody>
</table>

αἰσχύνον, αἰσχύνον, more shameful, baser
(3) Irregular Comparison
Several of the most important adjectives are compared irregularly. In some cases there are several comparisons for one positive. (Most of the following are of the -ιων, -ιστος type, though in many cases the -ι- of the comparative has been lost.)

1. ἀγαθός, -ή, -όν good

<table>
<thead>
<tr>
<th>Better</th>
<th>Best</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμείων, ἀμείων</td>
<td>ἀρίστος, ἀρίστη, ἀρίστον (able, brave)</td>
</tr>
<tr>
<td>βελτίων, βελτίων</td>
<td>βέλτιστος, βελτίστη, βέλτιστον (virtuous)</td>
</tr>
<tr>
<td>κρείττων, κρείττων</td>
<td>κράτιστος, κρατίστη κράτιστον (strong)</td>
</tr>
</tbody>
</table>

2. κακός, -ή, -όν bad

<table>
<thead>
<tr>
<th>Worse</th>
<th>Worst</th>
</tr>
</thead>
<tbody>
<tr>
<td>κακίων, κάκιον</td>
<td>κάκιστος, κακίστη, κάκιστον (cowardly)</td>
</tr>
<tr>
<td>χειρίων, χειρίον</td>
<td>χειρίστος, χειρίστη, χείριστον (lacking, less good)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inferior, Less</th>
<th>Least</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤττων, ἤττον</td>
<td>ἥττος, ἥκιστος, ἥκιστη, ἥκιστον (weak)</td>
</tr>
</tbody>
</table>

3. καλός, -ή, -όν fine

<table>
<thead>
<tr>
<th>Finer</th>
<th>Finest</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλλίων, κάλλιον</td>
<td>κάλλιστος, καλλίστη, κάλλιστον</td>
</tr>
</tbody>
</table>

4. μέγας, μεγάλη, μέγα great

<table>
<thead>
<tr>
<th>Greater</th>
<th>Greatest</th>
</tr>
</thead>
<tbody>
<tr>
<td>μείζων, μείζον</td>
<td>μέγιστος, μεγίστη, μέγιστον</td>
</tr>
</tbody>
</table>

5. μικρός, μικρά, μικρόν small

<table>
<thead>
<tr>
<th>Smaller</th>
<th>Smallest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλάττων, ἐλαττῶν, μείον, μείον</td>
<td>ἐλάχιστος, ἐλαχίστη, ἐλάχιστον</td>
</tr>
</tbody>
</table>

6. ὀλίγος, -η, -ον little; pl. few

<table>
<thead>
<tr>
<th>Fewer</th>
<th>Fewest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλάττων/μείον</td>
<td>ὀλίγιστος, ὀλιγίστη, ὀλίγιστον</td>
</tr>
</tbody>
</table>

7. πολύς, πολλή, πολύ much; pl. many

<table>
<thead>
<tr>
<th>More</th>
<th>Most</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλείων, πλείον</td>
<td>πλείστος, πλείστη, πλείστον</td>
</tr>
</tbody>
</table>
Adverbs: Formation and Comparison

Adverbs of manner are generally formed from adjectives by changing the -ον of the masculine genitive plural to -ως.

For example:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Genitive Plural</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>δικαίος</td>
<td>δικαίων</td>
<td>δικαίως</td>
</tr>
<tr>
<td>σοφός</td>
<td>σοφῶν</td>
<td>σοφώς</td>
</tr>
<tr>
<td>ἡδύς</td>
<td>ἡδέων</td>
<td>ἡδέως</td>
</tr>
<tr>
<td>ἀληθής</td>
<td>ἀληθῶν</td>
<td>ἀληθώς</td>
</tr>
<tr>
<td>εὐδαιμόνων</td>
<td>εὐδαιμόνων</td>
<td>εὐδαιμόνως</td>
</tr>
<tr>
<td>μέγας</td>
<td>μεγάλων</td>
<td>μεγάλως</td>
</tr>
<tr>
<td>πᾶς</td>
<td>πάντων</td>
<td>πάντως</td>
</tr>
<tr>
<td>άλλος</td>
<td>άλλων</td>
<td>άλλως</td>
</tr>
<tr>
<td>ῥᾴδιος</td>
<td>ῥᾴδιων</td>
<td>ῥᾴδιως</td>
</tr>
</tbody>
</table>

There are many other adverbial endings, but they can be learned as they come up. The -ως type forms the largest class.

Adverbs of manner are compared in the following way:

For the comparative, use the neuter singular accusative of the comparative of the adjective (-τερον, -ον). For the superlative, use the neuter plural accusative of the superlative of the adjective (-τατα, -ιστα).

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δικαίως</td>
<td>δικαιότερον</td>
<td>δικαιότατα</td>
</tr>
<tr>
<td>justly</td>
<td>more justly</td>
<td>most justly</td>
</tr>
<tr>
<td>σοφώς</td>
<td>σοφώτερον</td>
<td>σοφώτατα</td>
</tr>
<tr>
<td>wisely</td>
<td>more wisely</td>
<td>most wisely</td>
</tr>
<tr>
<td>ἡδέως</td>
<td>ἡδιόν</td>
<td>ἡδίστα</td>
</tr>
<tr>
<td>sweetly</td>
<td>more sweetly</td>
<td>most sweetly</td>
</tr>
<tr>
<td>ἀληθέστερον</td>
<td>ἀληθέστατα</td>
<td></td>
</tr>
<tr>
<td>truly</td>
<td>more truly</td>
<td>most truly</td>
</tr>
<tr>
<td>ῥᾴδιος</td>
<td>ῥᾴδιον</td>
<td>ῥᾴστα</td>
</tr>
<tr>
<td>easily</td>
<td>more easily</td>
<td>most easily</td>
</tr>
</tbody>
</table>
Syntax

1. Than is expressed in two ways in Greek.
   a. By the conjunction ἤ, than. In this construction the two words compared are in the same case.

   οὗτος ὁ υἱός ἐστι νεώτερος ἢ ὁ ἀδελφός.
   This son is younger than his brother.

   νομίζω τούτον τὸν ἄνδρα εἶναι σοφότερον ἢ τὸν πατέρα.
   I think that this man is wiser than his father.

   b. Instead of ἤ, the genitive of comparison may be used.

   οὗτος ὁ υἱός ἐστι νεώτερος τοῦ ἀδελφοῦ.
   This son is younger than his brother.

   νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφότερον τοῦ πατρός.
   I think that this man is wiser than his father.

2. The degree of difference between the two things compared is in the dative case: How much younger is the boy than his brother? How much wiser is this man than his father?

   οὗτος ὁ υἱός ἐστι πέντε ἔτεσι νεώτερος τοῦ ἀδελφοῦ.
   This son is five years younger than his brother.

   νομίζω τοῦτον τὸν ἄνδρα εἶναι πολλῷ σοφότερον τοῦ πατρός.
   I think that this man is much wiser than his father.

3. The Partitive Genitive (or Genitive of the Whole): The whole of which a part is taken is in the genitive. This genitive is used with nouns, adjectives, and verbs, and is especially common with superlatives and indefinite pronouns.

   πολλοὶ τῶν ποιητῶν  
   many of the poets

   οἱ σοφοὶ τῶν ἀνθρώπων
   the wise of/among human beings,
   people who are wise

   πάντων τῶν πολιτῶν σοφότατος
   wisest of all the citizens

   θεῶν τις
   one of the gods

The partitive genitive goes into the predicate position.
Further Notes on Adjectives and Adverbs

1. The superlative may be used absolutely (that is, with no comparison implied) to mean *very*.

   σοφότατος ὁ Σωκράτης. *Socrates is very wise.*

As opposed to:

   ὁ Σωκράτης ἦν ὁ σοφότατος πάντων. *Socrates was the wisest of all.*

2. ὡς with the superlative forms a super-superlative, meaning *as . . . as possible*.

   ὡς τάχιστα *as quickly as possible*

3. Adjectives may also be compared by using μᾶλλον and μάλιστα with the positive:

   μᾶλλον σοφός *more wise*
   μάλιστα κακός *most bad*
   μᾶλλον ἑκών *more willing(ly)*

   ἑκών has no regular comparison; this is the only way to compare it.

4. Adverbs with ἔχω:

   ἔχω with an adverb is often used as an equivalent to an adjective with εἰμί.

   καλῶς ἔχει *it is going well*
   ὡς ἔχε *as he/she/it was*

Declension of Numerals

*One* is naturally declined only in the singular.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>ἕν</td>
<td>μιᾶ</td>
<td>ἕν</td>
</tr>
<tr>
<td>G</td>
<td>ἕνος</td>
<td>μιᾶς</td>
<td>ἕνος</td>
</tr>
<tr>
<td>D</td>
<td>ἑβι</td>
<td>μιᾶ</td>
<td>ἑβι</td>
</tr>
<tr>
<td>A</td>
<td>ἑνα</td>
<td>μιᾶν</td>
<td>ἑν</td>
</tr>
</tbody>
</table>
Two is declined in the dual only (-οιν being a common dual ending for gen. and dat.). δύο is often treated as indeclinable.

<table>
<thead>
<tr>
<th>m./f./n.</th>
<th>δύο, two</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>δύο</td>
</tr>
<tr>
<td>G</td>
<td>δυοίν</td>
</tr>
<tr>
<td>D</td>
<td>δυοίν</td>
</tr>
<tr>
<td>A</td>
<td>δύο</td>
</tr>
</tbody>
</table>

Three and four are both declined in the plural only. They belong to the third declension and are of the two-termination type.

<table>
<thead>
<tr>
<th>m./f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>τρεῖς τρία</td>
</tr>
<tr>
<td>G</td>
<td>τριῶν τριῶν</td>
</tr>
<tr>
<td>D</td>
<td>τρισί(ν) τρισί(ν)</td>
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<tr>
<td>A</td>
<td>τρεῖς τρία</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>m./f.</th>
<th>n.</th>
</tr>
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<tbody>
<tr>
<td>N</td>
<td>τέτταρες τέτταρα</td>
</tr>
<tr>
<td>G</td>
<td>τεττάρων τεττάρων</td>
</tr>
<tr>
<td>D</td>
<td>τεττάρασι(ν) τεττάρασι(ν)</td>
</tr>
<tr>
<td>A</td>
<td>τέτταρας τέτταρα</td>
</tr>
</tbody>
</table>

**Declension of οὐδείς and μηδείς**

The words for no one, nothing, οὐδείς, μηδείς, are declined like εἷς, μία, ἕν. (Which of them should be used depends on whether οὐ or μή is the suitable negative.)

<table>
<thead>
<tr>
<th>οὐδείς</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>οὐδείς</td>
<td>οὐδεμία</td>
<td>οὐδέν</td>
</tr>
<tr>
<td>G</td>
<td>οὐδενός</td>
<td>οὐδεμιάς</td>
<td>οὐδενός</td>
</tr>
<tr>
<td>D</td>
<td>οὐδενί</td>
<td>οὐδεμία</td>
<td>οὐδενί</td>
</tr>
<tr>
<td>A</td>
<td>οὐδένα</td>
<td>οὐδεμίαν</td>
<td>οὐδέν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>μηδείς</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>μηδείς</td>
<td>μηδεμία</td>
<td>μηδέν</td>
</tr>
<tr>
<td>G</td>
<td>μηδενός</td>
<td>μηδεμιάς</td>
<td>μηδενός</td>
</tr>
<tr>
<td>D</td>
<td>μηδενί</td>
<td>μηδεμία</td>
<td>μηδενί</td>
</tr>
<tr>
<td>A</td>
<td>μηδένα</td>
<td>μηδεμίαν</td>
<td>μηδέν</td>
</tr>
</tbody>
</table>
Vocabulary

ἁδελφή, ἁδελφῆς, ἥ sister
ἁδελφός, ἁδελφοῦ, ὁ brother
ἀλλος, ἀλλος τε καί . . . both otherwise and, . . . especially
ἀμφότερος, -α, -ον both of two
βέβαιος, -ον firm, steady, steadfast, sure, certain
βροτός, -ου, ὁ mortal man (rare in prose) (ambrosial)
δεύτερος, -α, -ον second
ἐκάτερος, -α, -ον each (of two) (cf. ἕκαστος)
ἐκών, ἐκούσα, ἐκόν involuntarily, unwilling(ly) (also ἀέκων; base, ἄκον-)
εὖ well (adv. of ἀγαθός)
κράτος, κράτους, τό strength, might, power, rule (autocrat)
μακρός, -ά, -όν long, large, great
ὁλίγος, ὁλίγη, ὁλίγον little (sg.), few (pl.)
ὁλίγου ὁλίγον [δεῖν] almost, all but
ὅλος, ὅλη, ὅλον whole, entire
ὁλως wholly, altogether, on the whole (holograph)
πάντως in all ways, in any case, by all means (<πᾶς>
πότερος, -α, -ον whether (of two)
πότερον/πότερα . . . ἥ whether . . . or
ῥᾴδιος, ῥᾳδία, ῥᾴδιον easy, ready, easy-going
σώφρων, σῶφρον of sound mind, discreet, prudent, self-controlled (σωφροσύνη)
ὑβρις, ὕβρεως, ἥ hubris, wanton violence, insolence, lust
ὑστερος, -α, -ον latter, next, later (hysteron-proteron: he put on his shoes and socks)

Exercise A

1. Compare (give comparative and superlative nominative).

1. σώφρων 4. πονηρός* 7. νέος 9. φοβερός*
2. μακρός* 5. ψευδής 8. βραχύς 10. γλυκύς
3. ἁσφαλής 6. ἐσθλός

*Note: these are compared regularly, with -τερος, -τατος.

2. Decline.

1. ἡ ὕβρις 4. the comp. of μέγας 6. the comp. of καλός
2. ἑκών 5. ταχύς (all genders) 7. σώφρων
3. τὸ κράτος
3. Form and compare the adverbs of the following words.
   1. μέγας 3. δίκαιος 5. ράδιος 7. ἄξιος
   2. ἀγαθός 4. ἀληθής 6. εὐδαίμων 8. νέος

4. Choose the correct adjective form to agree with each of the following nouns.
   1. τοὺς πολίτας  a. ῥᾴους  b. ῥαδίονες  c. ῥᾴονε
   2. τὴν θάλασσαν  a. καλλιόνην  b. καλλίονα  c. καλλίοναν
   3. τὸν ξένον  a. μείζονα  b. μείζους  c. μεῖζον
   4. τὰ δώρα  a. ἥττονα  b. ἥττονα  c. ἥττα
   5. τοῦ ποιητοῦ  a. ἀληθεστέρης  b. ἀληθεστέρου  c. ἀληθεστέρους
   6. ταῖς σχηναῖς  a. ἐλαττώναις  b. ἡδιόναις  c. ἐλάττοσι
   7. τῷ νεανίᾳ  a. νεοτέρᾳ  b. νεοτέρᾳ  c. νεωτέρῳ
   8. τῶν ἄνθρωπον  a. ἀθροίς  b. ἀθροίσταις  c. ἀθροίσταις
   9. τῆς ὁδοῦ  a. μακροτέρας  b. μακρότης  c. μακροτέρα
   10. τῆς ὕβρεως  a. ἀθροίς  b. ἀθροίσταις  c. ἀθροίσταις
   11. τοῖς βίοις  a. ὀλίγοις  b. ὀλίγαις  c. ὀλιγίσταις
   12. τὰ κράτη  a. κρείττων  b. κρείττω  c. κρείττω

5. Translate.
   1. ἄλλως λέγεις λέγων ταῦτα.
   2. λίθους ἔβαλλεν ἀμφοτέραις χερσί.
   3. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
   4. ἄμεινόν ἐστι βεβαίους φίλους ἔχειν ἢ χρήματα.
   5. κρεῖττον τὸ κράτος τὸ τῆς ψυχῆς ἢ τὸ τοῦ σώματος.
   6. πάντες γὰρ βέβαιον ἀγαγεῖν εἰρήνην εἰρήνην ἐθέλουσιν.
   7. εἰρήνης οὐδέν ἐστι εὑρίσκειν εὐδαιμόνεστος.
   8. οὐ βέβαιος ὁ βίος βροτῶν.
   9. ἐκούσα ταῦτα ἑκούσαις ἤγγειλα.
   10. οὔποτε οὐδένα βέβλαφα.
   11. ταῦτα πράττοντες εὖ πράττετε.
   12. δευτέρᾳ ἡμέρᾳ ἄκοντες παρεσόμεθα.
   13. ἑκάτερος ἡμῶν βούλεται εὐδαιμονέστερος εἶναι καὶ εὖ ἔχειν.
   14. εὖ οἶδα ταύτην οὖσαν δικαίαν γυναῖκα.
   15. ἐκούσα ταῦτα ἑκούσαις ἤγγειλα.
   16. ἡρῴος βιοί χρήματι.
   17. ἄξιος ἄξιος ἔχειν ἢ τῶν ἁμαρτωλῶν.
   18. ἐγγίζω τοῦ τοῦ θεοῦ κράτος ἐκείνον ἢ τῶν ἁμαρτωλῶν.
   19. πῶς ἔχεις ὅτι ἐγώ εἰμι ἐκείνῳ.
   20. μικρὸς ἄνθρωπος σοφότατος ἢ τῆς ἐξελεύσεως.
   21. ἀθροίσταις καρπῶν καρποφόρων καὶ ἀθροίσταις καρποφόρων.
   22. ἐν ὀλίγῳ χρόνῳ εἰσχύσατε.
   23. ἤσαν πολλοὶ μὲν ἄνθρωποι ἐν τῇ πόλει, ὅλιγοι δὲ ἄνθρωποι.
   24. πόλεις ἐγώ ἑγώ ἀθροίσταις καρποφόρων.
   25. ἵνα ἐγώ καρποφόρων καρποφόρων ἐγώ ἑγώ ἀθροίσταις καρποφόρων.
   26. ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν οὐκ ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν.
   27. ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν ἢ εἰς τὸ ἐπαγγελματίαν.
   28. ἀθροίσταις καρποφόρων καρποφόρων καὶ ἀθροίσταις καρποφόρων.
   29. ὅτι ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν οὐκ ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν.
   30. ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν οὐκ ἐγώ ἢ εἰς τὸ ἐπαγγελματίαν.
6. Write in Greek.
1. There is no one who is more wicked than this man.
2. Socrates is the wisest of all people, but he knows nothing.
3. It is necessary to hurt our enemies, who are more wicked than we.
4. He wrote not wisely but well.
5. Some women are good, but others are better.
6. It is easier to avoid death than wickedness.
7. In no respect [in nothing] is he wiser than you.
8. She is a little taller [bigger] than her sister.
9. Not every man is taller than his wife. [tall μέγας]
10. I myself wish to become better in all things.

εἷς ἀνήρ, οὐδεὶς ἄνηρ.
One man, no man.
—Greek proverb

Readings
1. ἐγὼ δὲ μεγίστην ἠγούμαι συμμαχίαν εἶναι καὶ βεβαιοτάτην τὸ τὰ δίκαια πράττειν.
   —Isocrates, Archidamus
   [ἠγούμαι think + inf. συμμαχία alliance.]
2. ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
   —Sophocles, Antigone
3. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει . . .
   —Sophocles, Antigone
   [κοὐδέν = καὶ οὐδέν. πέλει is.]
4. πάρειμι δ' ἄκον οὐχ ἐκουσίν οἴδ' ὅτι·
   στέργει γάρ οὐδεὶς ἄγγελον κακῶν ἑγγεῖον.
   —Sophocles, Antigone
   [στέργει love, be pleased with.]
5. (οἶνον) εἰ ὁ μέγιστος ἄνηρ γυναικός τῆς μεγίστης μεῖζων καὶ ὅλως οἱ ἄνδρες
tῶν γυναικῶν μείζους· καὶ εἰ οἱ ἄνδρες ὅλως τῶν γυναικῶν μείζους, καὶ ἄνηρ
ὁ μέγιστος τῆς μεγίστης γυναικός μείζων.
   —Aristotle, Rhetoric
   [ὁ οἶνον for example.]
6. πειθαρχεῖν δεῖ θεό μᾶλλον ἢ ἀνθρώποις.
   —Eusebius
   [πειθαρχεῖν to obey.]
7. οὐδέν ἐστιν ἀμείνον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.
   —St. Ignatius
   [καταργεῖται is abolished. ἐπουράνιος, -ov in heaven. ἐπιγείος, -ov on earth.]

8. οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρος βλάπτεσθαι.
   —Plato
   [θεμιτός, -ή, -όν lawful, natural.]

9. πολλοὶ μαθηταὶ κρείσσονες διδάσκαλων.
   —Greek Anthology
   [*διδάσκαλος, -ου, ὁ teacher.]

10. οὐδὲν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν. Ἐφες τίς, ἢ ἔφη τοῖς ἄκροιν διαφέρειν.
    —Diogenes Laertius, about Thales (and others)
    [διαφέρω + gen. of comparison differ from. οὐδὲν διαφέρει it makes no difference.]

11. τὸ γὰρ ζῷον τοῦ μὴ ζῴου κρεῖττον· οὐδὲν δὲ τοῦ κόσμου κρεῖττον· ζῷον ἀρ' ὁ κόσμος.
    —Diogenes Laertius, quoting Zeno
    [*ζῷον, -ου, τό living thing, animal.]

12. κρεῖττον ἐξεγερεῖν ἕνα φίλον ἔχειν πολλοῦ ἄξιον ἢ πολλοὺς μηδενὸς ἀξίους.
    —Diogenes Laertius, quoting Anacharsis

13. ἄνδρες Ἀθηναῖοι, τῶν μὲν σοφώτερος, τῶν δὲ ἀνδρειότερός εἰμι· σοφώτερος μὲν τῶν τὴν ἀπάτην τοῦ Πεισιστράτου μὴ συνιέντων, ἀνδρειότερος δὲ τῶν ἐπισταμένων μὲν, διὰ δέος δὲ σιωπώντων.
    —Diogenes Laertius, quoting Solon
    [*ἀνδρεῖος, -α, -ον manly, brave. ἀπάτη deceit, strategem. συνιέντων pres. act. part. of συνιέμιν perceive, understand. ἐπισταμένων pres. mid. part. of ἐπισταμένοι know. δέος, -ους, τό fear. σιωπάντων pres. act. part. of σιωπάω keep silent.]

14. φέρεται δὲ καὶ ἀποφθέγματα αὐτοῦ τάδε· πρεσβύτατον τῶν ὄντων θεός, ἀγενητὸς γάρ, κάλλιστον κόσμος· ποίημα γὰρ θεοῦ. μέγιστον τόπος· ἀπαντά γὰρ χωρεῖ. τάχιστον νοῦς· διὰ παντός γὰρ τρέχει. ἰσχυρότατον ἄναγκη· κρατεῖ γὰρ πάντων. σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.
    —Diogenes Laertius, quoting Thales
    [φέρεται are recorded. ἀπόφθεγμα terse saying. πρέσβυς old man; as adj. old. ἀγενητός, -ον unborn. ποίημα poem, creation. τόπος place. χωρεῖ makes room for (3rd sg.). νοῦς mind. τρέχω run. ἰσχυρός, -ά, -ον strong. κρατεῖ is master of (3rd sg.). ἀνευρίσκω < ἀνα (up, throughout) + εὑρίσκω.]
16. ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος.
—Menander

17. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἢ μὲν γὰρ αὐτής οἶδεν δνθ', ὃ δὲ οἴεται.
—Menander

18. κάλλιστον ἐστί κτῆμα παιδεία βροτοίς.
—Menander

19. σχολὴ δὲ πλείων ἢ θέλω πάρεσί μοι.
—Aeschylus, Prometheus

20. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὃ δὲ οἴεται.
—Menander

21. κάλλιστόν ἐστι κτῆμα παιδεία βροτοίς.
—Menander

22. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὃ δὲ οἴεται.
—Menander

23. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

24. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

25. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

26. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

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—Menander

28. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

29. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

30. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander

31. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὃνθ', ὃ δὲ οἴεται.
—Menander
AORIST AND FUTURE PASSIVE:
THE SIXTH PRINCIPAL PART

The Passive System

Aorist Passive

The First Aorist Passive

**Formation:** augment + stem + θη/θε + endings (a type of secondary ending)

θη is used for the indicative and infinitive. θε is used for the participle, the subjunctive, and the optative.

Aorist Passive Endings:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ν</td>
<td>1st</td>
</tr>
<tr>
<td>-ς</td>
<td>2nd</td>
</tr>
<tr>
<td>-</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: -ναι

Participle: -είς, -είσα, -έν (base in -έντ-)  

The Aorist Passive of λύω: ἐλύθην, *I was released*

Example: ἐ + λύ + θη + ν

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλύθην</td>
<td>1st</td>
</tr>
<tr>
<td>ἐλύθης</td>
<td>2nd</td>
</tr>
<tr>
<td>ἐλύθη</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: λυθῆναι

Participle: λυθεὶς, λυθεῖσα, λυθέν (λυθεντ-)

The Aorist and Future Passive: The Sixth Principal Part

205
Before -θ- consonant changes take place (as in the perfect middle) by assimilation:

\[ \pi, \beta, \rightarrow \phi \quad \kappa, \gamma \rightarrow \chi \quad \tau, \delta, \theta, \zeta \rightarrow \sigma \]

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέμπω</td>
<td>ἐπέμψθην</td>
</tr>
<tr>
<td>ἄγω</td>
<td>ἔγαθην</td>
</tr>
<tr>
<td>πείθω</td>
<td>ἐπείθθην</td>
</tr>
<tr>
<td>νομίζω</td>
<td>ἐνομίζθην</td>
</tr>
</tbody>
</table>

The Second Aorist Passive

A **second aorist passive** is formed without -θ- (cf. the second perfect active without -κ-).

**Formation:** augment + stem (often with vowel gradation) + η/ε + endings

Both first and second aorist passive systems are conjugated in the same way.

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>στέλλω</td>
<td>ἑστάλθην</td>
</tr>
<tr>
<td>φαίνω</td>
<td>ἐφανθην</td>
</tr>
<tr>
<td>γράφω</td>
<td>ἐγράφθην</td>
</tr>
</tbody>
</table>

The Aorist Passive Participle

The aorist passive participle is declined in the same way as the active participles with bases in -ντ- except that the base is in -εντ- rather than -οντ- or -αντ-.

The masculine nominative singular and the dative plural masculine and neuter are in -εντ- and -ειον, formed by the lengthening of the vowel when -ντ- is dropped before -σ-.

The feminine is declined in the first declension (like θάλαττα).

Example: λυθείς, base (m./n.) λυθεντ-; (f.) λυθεισ- (**having been freed**)

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λυθείς</td>
<td>λυθείσα</td>
<td>λυθέν</td>
</tr>
<tr>
<td>G</td>
<td>λυθέντος</td>
<td>λυθείσης</td>
<td>λυθέντος</td>
</tr>
<tr>
<td>D</td>
<td>λυθέντι</td>
<td>λυθείση</td>
<td>λυθέντι</td>
</tr>
<tr>
<td>A</td>
<td>λυθέντα</td>
<td>λυθείσαν</td>
<td>λυθέν</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λυθέντες</td>
<td>λυθείσαι</td>
<td>λυθέντα</td>
</tr>
<tr>
<td>G</td>
<td>λυθέντων</td>
<td>λυθείσων</td>
<td>λυθέντων</td>
</tr>
<tr>
<td>D</td>
<td>λυθείσι</td>
<td>λυθείσιας</td>
<td>λυθείσι</td>
</tr>
<tr>
<td>A</td>
<td>λυθέντας</td>
<td>λυθείσας</td>
<td>λυθέντα</td>
</tr>
</tbody>
</table>
The Future Passive

**Formation:** aorist passive stem (-η- form) + σ + ο/ε + primary middle endings

The long form of the stem (in -θη or -η) is used throughout the future passive. Note that active endings are used in the aorist passive and that middle endings are used in the future passive.

Future Passive of λύω: λυθήσομαι (*I shall be released*)

Example: λυ + θη + σ + ο + μαι

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθήσομαι</td>
<td>λυθησόμεθα</td>
</tr>
<tr>
<td>λυθήσει/-η</td>
<td>λυθήσεσθε</td>
</tr>
<tr>
<td>λυθήσεται</td>
<td>λυθήσονται</td>
</tr>
</tbody>
</table>

Infinitive: λυθήσεσθαι

Participle: λυθησόμενος, -η, -ον

**Vocabulary**

διαφθείρω, διαφθερῶ, destroy utterly, corrupt

dιέφθειρα, διέφθαρκα, διέφθαρμαι, διεφθάρην

ἐρρήθην, I was said (used as aor. pass. of λέγω)

ἐχθρός, ἐχθρά, ἐχθρόν, hated, hateful, hostile

οἴομαι (οἶμαι), ἀومةν (impf.), think, believe (+ inf.)

σῴζω, σῴσω, ἑσώσα, σέσωκα, save; pass., be saved, escape

σέσωμαι, ἐσώθην

**The Sixth Principal Part: Aorist Passive**

<table>
<thead>
<tr>
<th>άγγέλλω (stem άγγελ-)</th>
<th>ἡγγέλθην</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγο</td>
<td>ἡχθην</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>ἰκούσθην</td>
</tr>
<tr>
<td>ἄρχω</td>
<td>ἱρχθην</td>
</tr>
<tr>
<td>βάλλω (stems βαλ- and βλ-)</td>
<td>ἐβλήθην</td>
</tr>
<tr>
<td>βουλεύω</td>
<td>ἐβουλεύθην</td>
</tr>
<tr>
<td>βούλομαι</td>
<td>ἐβουλήθην (βούλομαι is a pass. deponent)</td>
</tr>
<tr>
<td>γεγυνόσκω</td>
<td>ἐγνώσθην</td>
</tr>
<tr>
<td>γράφω</td>
<td>ἐγράφην</td>
</tr>
</tbody>
</table>
Exercise B

1. Form the future passive of the verbs given above.

2. a. Conjugate in the aorist passive.
   1. γράφω
   2. νομίζω
   3. παιδεύω
   4. πράττω
   5. λαμβάνω

2. b. Decline the aorist passive participle of the following words.
   1. βάλλω
   2. βούλομαι
   3. πέμπω

2. c. Conjugate in the future passive.
   1. ἀκούω
   2. παύω

3. Fill in the aorist passive and future passive in the synopses given in Lessons VIII and IX.

   New Synopses: 1. γράφω: 2nd sg. 2. παύω: 1st sg. 3. βούλομαι: 3rd sg.
4. Parse.

1. πεμφθεὶσιν  
2. σωθῆσεσθαι  
3. ἐσώθησαν  
4. πεμφθέντες  
5. σωθῆναι  
6. ἡγγέλθημεν  
7. γραφησόμενος  
8. ἐλύθης  
9. ἀκουσθῆναι  
10. ἤρχθη  
11. λειφθέντος  
12. ἠχθαν  
13. ἐβλήθη  
14. ἐλέχθητε  
15. βουλευθῆσει  
16. ἐλήφθη  
17. βουληθέντι  
18. ἐκρίθησαν  
19. γνωσθείς  
20. ἐχάρην  
21. ἐκομίσθης  
22. ἐνέχθεισι  
23. τυθήσομαι  
24. τυθήσαν  
25. ἐσχέθησαν  
26. παίδευσεσθαι  
27. νομισθῆναι  
28. ἐσχέθησαν  
29. ἐτάθησαν  
30. ἀκουσθέντα  
31. παίδευσαι  
32. ἐφάνην  
33. πεμφθήσονται  
34. ἀκουσθήσεσθαι  
35. ἠνέχθημεν  
36. ῥήματος

5. Translate.

1. εἰς τήνδε τὴν χώραν ἐπέμφθημεν.
2. οὗτοι οἱ ἵπποι ἅμα λυθέντες ἔφυγον.
3. αὗται αἱ ἐπιστολαὶ ἐγράφησαν ὑφ' ἡμῶν.
4. τῶν ὑπὸ τῶν τότε λεχθέντων τὰ μὲν ἀληθῆ ἐστί, τὰ δὲ ψευδῆ.
5. ἐν δημοκρατίᾳ οὐκ ἤρχθησαν ὑπὸ τῶν ὀλίγων.
6. εἰς λίθους ἐγράφησαν οἱ νόμοι οἱ τῶν Ἑλλήνων.
7. ἐβουλήθημεν τοῦ σοφοῦ ἀκούειν.
8. ᾠήθησαν οἱ ποιηταὶ τὴν τοῦ ἀνθρώπου ψυχὴν εἶναι ἀθάνατον.
9. ὑφ' ἡμῶν ἐσώθητε.
10. ὁ φεύγων ὑπὸ τῶν δικαστῶν κριθήσεται.
11. ταῖς θεαῖς τὰ δῶρα ἐνεχθήσεται τῇδε τῇ ἡμέρᾳ.
12. ἄκων ἐν τῇ νήσῳ ὁ γέρων ἐλείφθη ὑπὸ τῶν ἐχθρῶν.
13. ἐπείσθητε τοῖς λόγοις τοῖς τῶν πολλὰ καὶ ψευδῆ λεγόντων;
14. καλὰ τὰ ψυμόν ἔργα παράκειται.
15. τῇ θεᾷ ἡ καλλίστη θυγάτηρ ἡ τοῦ στρατηγοῦ ἐτύθη.
16. τὰ παιδία ἐπαιδεύθη ὑπὸ τῶν πατέρων καὶ τῶν μητέρων.
17. ἐπέμψατο ως οἰσίον σε ἀγία ταύτα.
18. οἱ διώκοντες οἱ διώκοντες ἔφυγον ὑπὲρ αὐτοῦ τοὺς νέους διαφθαρῆναι.
19. οἱ σωθέντες χάριν ταῖς σωζούσαις οὐκ ἴσασιν. [χάριν εἰδέναι τινί feel grateful to someone]
6. Write in Greek.
   1. By whom were you sent?
   2. We wished to be led to the king.
   3. What was written on the stones?
   4. By whom are the citizens ruled in this city?
   5. They thought that they had been saved.
   6. She happened to have been found in the same place.
   7. They were not persuaded by the gifts, but by the words and deeds of the just.
   8. Why were you left alone in this place?
   9. He was brought here by wicked men who wished to kill him, but he was saved by his friends.
  10. I was sent to find a just man.

Readings

1. Neoptolemus: οὐκ αἰσχρὸν ἡγεῖ δῆτα τὸ ψευδῆ λέγειν;
   Odysseus: οὐκ εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει.
   —Sophocles, Philoctetes
   [ἡγεῖ you think (< ἡγέομαι). *δῆτα then, indeed.]

2. εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή.
   —Eusebius
   [πρόσωπον face, person, mask.]

3. μένω ἀκοῦσαι πῶς ἀγών κριθήσεται.
   —Aeschylus, Eumenides
   [*πῶς how. ἀγών, -ῶν, -ὸν contest.]

4. ἐρωτηθεὶς τίς ἂν θέλῃ ὁ θὰ λέγῃ, ἐφη, ἤγω.’
   —Diogenes Laertius, on Zeno
   [ἐρωτηθείς asked, when [he was] asked (aor. pass. part.) < ἐρωτάω ask.]

5. ἐρωτηθεὶς ὑπὸ τινος, ’ποίος τις σοι Διογένης δοκεῖ;’ ‘Σωκράτης,’ εἶπε, ‘μανιόμενος.’
   —Diogenes Laertius, on Diogenes the Cynic
   [ποίος, -α, -ov what sort of, what?]

6. ἐρωτηθεὶς ποῖον οἶνον ἢδέως πίνει, ἐφη ‘τὸ ἄλλοτριον.’
   —Diogenes Laertius, on Diogenes the Cynic
   [ἄλλοτριος, -α, -ov of/belonging to another.]

7. ἐρωτηθεὶς τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, ὃσον, εἶπεν, ὅις ζῶντες τῶν τεθνεώτων.
   —Diogenes Laertius, on Aristotle
   [ἀπαιδευμένος, -ov uneducated. ὅσος, -η, -ov as much as, as much as. οἱ ζῶντες the living. τεθνεώτων perf. act. part. < θνῄσκω.]
8. ἐρωτηθεὶς τί ἐστι φίλος, ἐφη 'μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.'
   —Diogenes Laertius, on Aristotle

9. ἐρωτηθεὶς ύπο τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, 'καὶ εἰ μηδὲν ἄλλο,' εἶπεν, 'ἐν γούν τῷ θεάτρῳ οὐ καθεδεῖται λίθος ἐπί λίθῳ.'
   —Diogenes Laertius, on Aristippus

10. ἐρωτηθεὶς τί γλυκὺ ἀνθρώποις, 'ἐλπίς,' ἐφη. ἥδιον ἔλεγε δικάζειν μεταξὺ ἐχθρῶν ἢ φίλων· τῶν μὲν γὰρ φίλων πάντως ἐχθρὸν ἔσεσθαι τὸν ἕτερον, τῶν δὲ ἐχθρῶν τὸν ἕτερον φίλον.
    —Diogenes Laertius, on Bias

11. Θαλῆς ᾠήθη πάντα πλήρη θεῶν εἶναι.
    —Aristotle, περὶ ψυχῆς

12. ἐγὼ Ἶσίς εἰμι ἡ βασίλισσα πάσης χώρας, ἡ παιδευθεῖσα ὑπὸ Ἑρμοῦ, καὶ ὅσα ἐγὼ ἐνομοθέτησα, οὐδεὶς αὐτὰ δύναται λῦσαι. ἐγώ εἰμι ἡ τοῦ νεωτάτου Κρόνου θεοῦ θυγάτηρ πρεσβυτάτη· ἐγώ εἰμι γυνὴ καὶ ἀδελφὴ Ὀσίριδος βασιλέως· ἐγώ εἰμι καρπὸς ἀνθρώπων εὑροῦσα· ἐγώ εἰμι μήτηρ ᾽Ωρου τοῦ βασιλέως ... χαίρε Αἴγυπτε ἡ θρέψασά με.
    —Diodorus Siculus

13. The Book Burning: καὶ ἀλλαχοῦ δὲ τοῦτον ἤρξατο τὸν τρόπον· 'περὶ μὲν τῶν θεῶν οὐκ ἔχω εἰδέναι οὐθ' ὡς εἰσίν, οὐθ' ὡς οὐκ εἰσίν· πολλὰ γὰρ τὰ κωλύοντα εἰδέναι, ἥ τε ἀδηλότης καὶ βραχὺς ὢν ὁ βίος τοῦ ἀνθρώπου. διὰ ταύτην δὲ τὴν ἀρχὴν τοῦ συγγράμματος ἐξεβλήθη πρὸς Ἀθηναίων· καὶ τὰ βιβλία αὐτοῦ κατέκαυσαν ἐν τῇ ἁγορᾷ ὑπὸ κήρυκι ἀναλεξάμενοι παρ' ἑκάστου τῶν κεκτημένων.
    —Diogenes Laertius, on Protagoras

14. ἐγὼ Ἐις εἰμί ἡ βασίλισσα πάσης χώρας, ἡ παιδευθεῖσα ὑπὸ Ἅρμον, καὶ ὅσα ἐγὼ ἐνομοθέτησα, οὐδές αὐτὰ δύναται λύσαι. ἐγὼ εἰμὶ ἡ τοῦ νεωτάτου Κρόνου θεοῦ θυγάτηρ πρεσβυτάτη· ἐγὼ εἰμὶ γυνὴ καὶ ἀδελφὴ Ὀσίριδος βασιλέως· ἐγὼ εἰμὶ ἡ πρώτῃ καρπὸν ἀνθρώπων εὑροῦσα· ἐγὼ εἰμὶ μήτηρ ᾽Ωρου τοῦ βασιλέως ... χαίρε Αἴγυπτε ἡ θρέψασά με.
    —Diodorus Siculus (inscription on the stele of Isis)
μάντις δ’ ἄριστος ὅστις εἰκάζει καλῶς.

The best soothsayer is the one who guesses well.
—Greek proverb

The theater at Epidaurus is one of the best preserved of the older Greek-style theaters. Dramas are still performed there every summer. Although modern productions take place at night with artificial lighting, in classical times the action was performed outdoors in broad daylight, in front of a temple or house (for tragedies, usually a palace, but sometimes a military hut, a cave, or even a farmer’s cottage).

The ὀρχήστρα (dancing floor) was the center of a Greek theater and perhaps the oldest part. Originally the orchestra was circular. Here the chorus did its routines (singing and dancing); some of the action also took place in the orchestra. It is very likely that an altar was a permanent fixture there.

At the back of the orchestra was the σκηνή (scene, stage building), a flat-roofed building (originally temporary), where actors changed costumes and masks and from which they made their entrances and exits. The top of the stage building (θεολογεῖον or “god-platform”) furnished another level of action. From here the gods and, occasionally, mortals delivered speeches. Two stage devices were used in classical times, the ἐκκύκλημα (eccyclema, “thing rolled out”): a device rolled out of the skene to reveal what had taken place in the house where most of the violent actions took place and the μηχανή (“flying machine” cf. deus ex machina): a crane used to fly in gods who took part in the plays.

The Greek tragedies and comedies were popular entertainment. Everybody went: men, women, children; free and slave; citizen and foreigner. Tickets were subsidized by the state. Wealthy citizens were called upon to finance the training of the chorus: this was a public service (λειτουργία) similar in importance to the fitting out of a warship. There is some dispute over whether women attended the theater, but the weight of the evidence suggests that they did.
LESSON XI

Contract Verbs

In this lesson you will learn the contract verbs and increase your vocabulary with many important new verbs, including several ways to say “I love you.”

CONTRACT VERBS

In Attic Greek, ω-type verbs with stems ending in α, ε, or ο contract the stem vowel with the thematic vowel in the present system (present and imperfect tenses).

The rules for each type of contract verb should be memorized, since they apply to all the contracted forms of that type (with only a few exceptions).

Accent of Contract Verbs

1. If the accent does not fall on one of the original syllables of the contraction, it remains unchanged.

   ἐνίκα‑ον → ἐνίκων

2. If the accent falls on the first of the original syllables of the contraction, the contracted syllable receives the circumflex.

   νικά‑ουσι → νικῶσι

3. If the accent falls on the second, the contraction receives the acute.

   νικα‑όμενος → νικώμενος

The uncontracted forms of these verbs were not used in Attic Greek, but are found in other dialects.
Forms of -αω, -εω, -οω verbs

α-contracts (-αω)

Rules for contraction:

νικάω: stem, νικα-

1. An iota of the ending is written subscript.

νικά‑εις → νικᾶς

2. α contracts with any o-sound (o, ω, ου, οι) to become ω (or ϕ for α-οι):

νικά‑ομαι → νικώμαι
νικά‑ω → νικώ

3. α contracts with any e-sound (ε, η, ει, η) to become α:

ἐνίκα‑ε → ἐνίκα
νικά‑ει → νικα'
νικά‑η → νικα'

The one exception (in fact, only an apparent exception) is that the present active infinitive does not have ι-subscript: νικάειν becomes νικᾶν (not νικᾶν). The explanation of this is that the -ειν infinitive ending is itself a contraction for -ε‑εν, so that the ι was not originally part of the ending.

Present system of νικάω (conquer) (stem, νικα‑)

<table>
<thead>
<tr>
<th>Present</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>(νικά‑ω)</td>
<td>νικᾶ 1st</td>
</tr>
<tr>
<td></td>
<td>(νικά‑εις)</td>
<td>νικᾶς 2nd</td>
</tr>
<tr>
<td></td>
<td>(νικά‑ει)</td>
<td>νικᾶ 3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>(νικά‑ομεν)</td>
<td>νικῶμεν 1st</td>
</tr>
<tr>
<td></td>
<td>(νικά‑ετε)</td>
<td>νικῶτε 2nd</td>
</tr>
<tr>
<td></td>
<td>(νικά‑ουσι)</td>
<td>νικῶσι 3rd</td>
</tr>
</tbody>
</table>

Infinitive: (νικά‑ειν) νικᾶν (νικά‑εσθαι) νικᾶσθαι

Participle: (νικά‑ων) νικῶν (νικα‑όμενος) νικῶμενος
Imperfect

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. (ἐνίκα-ον)</td>
<td>ἐνίκων 1st (ἐνικα-όμην) ἐνικόμην</td>
</tr>
<tr>
<td>(ἐνίκα-ες)</td>
<td>ἐνίκας 2nd (ἐνικά-ου) ἐνικό</td>
</tr>
<tr>
<td>(ἐνίκα-ε)</td>
<td>ἐνίκα 3rd (ἐνικά-ετο) ἐνικάτο</td>
</tr>
<tr>
<td>Pl. (ἐνικά-ομεν)</td>
<td>ἐνικόμεν 1st (ἐνικα-όμεθα) ἐνικόμεθα</td>
</tr>
<tr>
<td>(ἐνικά-ετε)</td>
<td>ἐνικάτε 2nd (ἐνικά-εθε) ἐνικάσθε</td>
</tr>
<tr>
<td>(ἐνίκα-ον)</td>
<td>ἐνίκων 3rd (ἐνικά-οντο) ἐνικόντο</td>
</tr>
</tbody>
</table>

Exception:

ζάω (live) contracts to -η- instead of -α-:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ζῶ 1st ἐζῶν</td>
</tr>
<tr>
<td>ζῆς</td>
<td>2nd ἐζῆς</td>
</tr>
<tr>
<td>ζῇ</td>
<td>3rd ἐζῇ</td>
</tr>
<tr>
<td>Pl.</td>
<td>ζῶμεν 1st ἐζῶμεν</td>
</tr>
<tr>
<td>ζήτε</td>
<td>2nd ἐζήτε</td>
</tr>
<tr>
<td>ζῶσι</td>
<td>3rd ἐζῶσι</td>
</tr>
</tbody>
</table>

Infinitive: ζῆ
Participle: ζῶν, ζῶσα, ζῶν

A few other verbs in -αω have -η rather than -α in the contracted forms. Among them are διψάω be thirsty, πεινάω be hungry, χράω give oracles, χράομαι use.

χράομαι (use) is thus conjugated:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>χράω 1st ἐχρῶμην</td>
</tr>
<tr>
<td>χρῇ</td>
<td>2nd ἐχρῷ</td>
</tr>
<tr>
<td>χρῆται</td>
<td>3rd ἐχρῆτο</td>
</tr>
<tr>
<td>Pl.</td>
<td>χρώμεθα 1st ἐχρώμεθα</td>
</tr>
<tr>
<td>χρῆσθε</td>
<td>2nd ἐχρῆσθε</td>
</tr>
<tr>
<td>χρῶνται</td>
<td>3rd ἐχρῶντο</td>
</tr>
</tbody>
</table>

Infinitive: χρῆσθαι
Participle: χρώμενος, -η, -ον
e-contracts (-εω)

Rules for contraction:

φιλέω: stem, φιλε-

1. ε + ε becomes ει

φιλε‑ετε → φιλείτε

2. ε + ο becomes ου

φιλε‑όμεθα → φιλούμεθα

3. ε before any long vowel or diphthong is absorbed

φιλέων → φιλῶν

Present system of φιλέω love (stem φιλε-)

<table>
<thead>
<tr>
<th>Present</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>(φιλέ‑ω) φιλῶ 1st (φιλέ‑ομαι) φιλούμαι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλέ‑εις) φιλεῖς 2nd (φιλέ‑ει‑η) φιλεί‑ή</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλέ‑ει) φιλεί 3rd (φιλέ‑εται) φιλεί‑ται</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>(φιλέ‑ομεν) φιλούμεν 1st (φιλέ‑ομεθα) φιλούμεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλέ‑ετε) φιλείτε 2nd (φιλέ‑εσθε) φιλεί‑σθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλέ‑ουσι) φιλούσι 3rd (φιλέ‑ονται) φιλού‑νται</td>
<td></td>
</tr>
</tbody>
</table>

Infinitive: (φιλέ‑ειν) φιλεῖν (φιλέ‑εσθαι) φιλεί‑σθαι

Participle: (φιλέ‑ων) φιλῶν (φιλε‑όμενος) φιλού‑μενος

Imperfect

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>(ἐφίλε‑ον) ἐφίλουν 1st (ἐφίλε‑ομην) ἐφιλού‑μην</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφίλε‑εις) ἐφίλεις 2nd (ἐφίλε‑ου) ἐφίλο‑ο</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφίλε‑ε) ἐφίλει 3rd (ἐφίλε‑ετο) ἐφιλε‑ίτο</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>(ἐφίλε‑ομεν) ἐφιλού‑μεν 1st (ἐφίλε‑ομεθα) ἐφιλο‑μεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφίλε‑ετε) ἐφιλε‑ίτε 2nd (ἐφίλε‑εσθε) ἐφιλε‑ίσθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφίλε‑ον) ἐφίλουν 3rd (ἐφίλε‑οντο) ἐφιλο‑ύντο</td>
<td></td>
</tr>
</tbody>
</table>

There are a few verbs of two syllables which have uncontracted forms: πλέω sail, δέω need, want, contract only before -ε or -ει.
Present of πλέω:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλέω</td>
<td>1st</td>
</tr>
<tr>
<td>πλεις</td>
<td>2nd</td>
</tr>
<tr>
<td>πλεῖ</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: πλεῖν
Participle: πλέων, πλέουσα, πλέον

Other verbs of this type are: θέω run; ῥέω flow; πνέω breathe; χέω pour.

ο-contracts (-οω)

Rules for contraction:

δηλόω: stem, δηλο-

1. o + η or ω becomes ω

δηλό‑ω → δηλῶ

2. o + ε, o, ou becomes ου

δηλό‑εσθε → δηλοῦσθε
δηλό‑εται → δηλοῦται

3. o + any i-diphthong becomes οι

δηλό‑εις → δηλοῖς

Again the exception is that the present infinitive does not have οι: δηλό‑ειν contracts to δηλοῦν (not δηλοῖν).

Present system of δηλόω make visible, show (stem δηλο‑)

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(δηλό‑ω)</td>
<td>δηλῶ 1st</td>
</tr>
<tr>
<td></td>
<td>(δηλό‑εις)</td>
<td>δηλοῖς 2nd</td>
</tr>
<tr>
<td></td>
<td>(δηλό‑ει)</td>
<td>δηλοῖ 3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>(δηλό‑ομεν)</td>
<td>δηλοῦμεν 1st</td>
</tr>
<tr>
<td></td>
<td>(δηλό‑ετε)</td>
<td>δηλοῦτε 2nd</td>
</tr>
<tr>
<td></td>
<td>(δηλό‑ουσι)</td>
<td>δηλοῦσι 3rd</td>
</tr>
</tbody>
</table>

Infinitive: (δηλό‑ειν) δηλοῦν (δηλό‑εσθαι) δηλοῦσθαι
Participle: (δηλό‑ον) δηλῶν (δηλό‑όμενος) δηλούμενος
The Present Active Participles of Contract Verbs

The participles of contract verbs follow the rules for contraction.

1. -αω

α-contracts have -ω throughout the declension of the participle, resulting from α contracting with the o-sound (-ω, -ο-, -ου-) of the participial ending.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>νικόν</td>
<td>νικώσα</td>
<td>νικόν</td>
</tr>
<tr>
<td>G</td>
<td>νικώντος</td>
<td>νικώσης</td>
<td>νικώντος</td>
</tr>
<tr>
<td>D</td>
<td>νικώντι</td>
<td>νικώση</td>
<td>νικώντι</td>
</tr>
<tr>
<td>A</td>
<td>νικώντα</td>
<td>νικώσαν</td>
<td>νικών</td>
</tr>
<tr>
<td>Pl. N</td>
<td>νικώντες</td>
<td>νικώσαι</td>
<td>νικώντα</td>
</tr>
<tr>
<td>G</td>
<td>νικώντων</td>
<td>νικώσαν</td>
<td>νικώντων</td>
</tr>
<tr>
<td>D</td>
<td>νικώσι</td>
<td>νικώσας</td>
<td>νικώσι</td>
</tr>
<tr>
<td>A</td>
<td>νικώντας</td>
<td>νικώσας</td>
<td>νικώντα</td>
</tr>
</tbody>
</table>

2. -εω

ε-contracts have -ου throughout (ε + o → ου) except that ε is absorbed before ω.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>φιλόν</td>
<td>φιλούσα</td>
<td>φιλόν</td>
</tr>
<tr>
<td>G</td>
<td>φιλούντος</td>
<td>φιλούσης</td>
<td>φιλούντος</td>
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<tr>
<td>D</td>
<td>φιλούντι</td>
<td>φιλούση</td>
<td>φιλούντι</td>
</tr>
<tr>
<td>A</td>
<td>φιλούντα</td>
<td>φιλούσαν</td>
<td>φιλούν</td>
</tr>
<tr>
<td>Pl. N</td>
<td>φιλούντες</td>
<td>φιλούσαι</td>
<td>φιλούντα</td>
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<tr>
<td>G</td>
<td>φιλούντων</td>
<td>φιλούσαν</td>
<td>φιλούντων</td>
</tr>
<tr>
<td>D</td>
<td>φιλούσι</td>
<td>φιλούσας</td>
<td>φιλούσι</td>
</tr>
<tr>
<td>A</td>
<td>φιλούντας</td>
<td>φιλούσας</td>
<td>φιλούντα</td>
</tr>
</tbody>
</table>
3. \(-\omega\)

Present participles of \(\omega\)-contracts are declined like those of \(\epsilon\)-contracts.

\((\omega + \omega \rightarrow \omega, \omega + \omega \rightarrow \omega)\)

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N</td>
<td>δηλῶν</td>
<td>δηλούσα</td>
<td>δηλούν</td>
</tr>
<tr>
<td>G</td>
<td>δηλούντος</td>
<td>δηλούσης</td>
<td>δηλούντος</td>
</tr>
<tr>
<td>D</td>
<td>δηλούντι</td>
<td>δηλούση</td>
<td>δηλούντι</td>
</tr>
<tr>
<td>A</td>
<td>δηλούντα</td>
<td>δηλούσαν</td>
<td>δηλούν</td>
</tr>
<tr>
<td>Pl. N</td>
<td>δηλούντες</td>
<td>δηλούσαι</td>
<td>δηλούντα</td>
</tr>
<tr>
<td>G</td>
<td>δηλούντων</td>
<td>δηλούσων</td>
<td>δηλούντων</td>
</tr>
<tr>
<td>D</td>
<td>δηλούσι</td>
<td>δηλούσας</td>
<td>δηλούσι</td>
</tr>
<tr>
<td>A</td>
<td>δηλούντας</td>
<td>δηλούσας</td>
<td>δηλούντα</td>
</tr>
</tbody>
</table>

**Principal Parts of Contract Verbs**

The principal parts of most contract verbs are regular.

1. \(\alpha\)- and \(\epsilon\)-contracts regularly lengthen \(\alpha\) or \(\epsilon\) to \(\eta\) in the principal parts.

   νικάω νικήσω ἐνίκησα νενίκηκα νενίκημαι ἐνικήθην
   φιλέω φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην

2. \(\omega\)-contracts regularly lengthen the \(\omega\) to \(\omega\).

   δηλῶ δηλῶσω ἐδήλωσα δεδήλωκα δεδήλωμαι ἐδηλώθην

Not all contract verbs have regular principal parts; the irregular ones are given in the vocabulary and are learned the usual way.

Note that the contract verbs have contracted forms in the present system only. Their other tenses are conjugated regularly. There are some exceptions, such as καλέω, and γαμέω which have contracted futures (treated below).

**The Contract Futures**

1. **Liquid and Nasal Stems** (stems ending in \(\lambda, \mu, \nu, \rho\)) originally formed their futures by adding -\(\epsilon\)-σ- + thematic vowel + endings. Between two vowels, -\(\sigma\)-drops out, resulting in an \(\epsilon\)-contract future (contracted like the present of \(\phiλέω\)).

   **Example:**

<table>
<thead>
<tr>
<th></th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω (stem, μεν-)</td>
<td>[μενέσω → μενέω] μενό</td>
</tr>
<tr>
<td>κρίνω (stem, κριν-)</td>
<td>κρινό</td>
</tr>
</tbody>
</table>
Often the verb stem appears in a simpler form in the future than in the present.

Examples:

<table>
<thead>
<tr>
<th>Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω (stem, ἀγγελ-)</td>
<td>ἀγγελῶ</td>
</tr>
<tr>
<td>φαίνω (stem, φαν-)</td>
<td>φανῶ</td>
</tr>
<tr>
<td>τείνω (stem, τεν-)</td>
<td>τενῶ</td>
</tr>
</tbody>
</table>

The liquid aorists, which are also formed without -σ-, often appear in an extended form because of compensatory lengthening, e.g., μένω, aorist ἔμεινα; ἀγγέλλω, aorist ἠγγειλα.

2. **Verbs ending in -ίζω** in the present usually drop the ζ and form the future like the liquids and nasals.


3. **The Attic Future**: In Attic Greek, contraction is more prevalent than in other dialects. Certain types of verbs, which show the sigmatic future in other dialects, have contract futures in Attic. Among these are some ε-stem verbs, such as καλέω and γαμέω, which in Attic have futures identical to their presents. Like the liquid and nasal futures, these Attic Futures are ε-contract forms, and will present no difficulty. There are, however, certain -α- stems (not always immediately apparent as such) that have α-contract futures.

Example: ἐλαύνω, stem ἐλα- (aorist ἠλασα) which has the future [ἐλάσω → ἐλάω] → ἐλῶ. The few verbs of this sort will be identified in the following way: ἐλαύνω, ἐλῶ (-άω), ἠλασα, etc.

Examples of the Liquid Future and Attic Future

<table>
<thead>
<tr>
<th></th>
<th>κρίνω</th>
<th>κρίνει</th>
<th>κρίνουσ</th>
<th>κρίνέσθαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>κρινό</td>
<td>κρινούμαι</td>
<td>1st</td>
<td>ἐλὸ</td>
</tr>
<tr>
<td></td>
<td>κρινείς</td>
<td>κρινεί-ή</td>
<td>2nd</td>
<td>ἐλάζ</td>
</tr>
<tr>
<td></td>
<td>κρινεῖ</td>
<td>κρινεῖται</td>
<td>3rd</td>
<td>ἐλὰ</td>
</tr>
<tr>
<td>Pl.</td>
<td>κρινούμεν</td>
<td>κρινούμεθα</td>
<td>1st</td>
<td>ἐλὸμεν</td>
</tr>
<tr>
<td></td>
<td>κρινείτε</td>
<td>κρινείσθε</td>
<td>2nd</td>
<td>ἐλότε</td>
</tr>
<tr>
<td></td>
<td>κρινοῦσι</td>
<td>κρινοῦνται</td>
<td>3rd</td>
<td>ἐλόσι</td>
</tr>
</tbody>
</table>

Infinitive: κρινείν, κρινείσθαι
Participle: κρινών, κρινούμενος

<table>
<thead>
<tr>
<th></th>
<th>ἔλασινω</th>
<th>ἔλασθαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive:</td>
<td>ἐλάον, ἐλάσθαι</td>
<td></td>
</tr>
<tr>
<td>Participle:</td>
<td>ἐλόν, ἐλόμενος</td>
<td></td>
</tr>
</tbody>
</table>
Vocabulary

άγαπάω (< ἀγάπη)
love, greet with affection

ἀδικέω
be ἄδικος, do wrong (often used with a part. giving the charge)

take, mid. choose

ἀιρέω, αἱρήσω, εἶλον (έλ.), ἠγέρα, ἥμημα, ἥρέθην
think worthy, expect, claim

ἀξιόω (< ἄξιος)
think worthy, expect, claim

ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι
arrive at, come to, reach

δέω
lack, want, stand in need of

dέομαι
beg, ask

dεῖ
there is need, one ought (impers.)

δηλόω (< δῆλος)
make visible, show, reveal

διανοέομαι, διανοήσομαι, —, διανοήθην (< νοῦς)
intend, have in mind, think

dιάνοια, (διανοία) -ας, ἥ
thought, intellect, mind, intention, belief

δοκέω, δόξω, ἐδοξά, —, δέδομαι

dοκῶ μοι
I seem to myself, I am determined

δράω, δράσω, ἔδραση, ἐδράκα, ἐδράσιμα, ἐδράσθην

ἐλαύνω, ἐλῶ (-αω), ἠλάσα

ἐλήλακα, ἐλήλαμαι, ἠλάθην

ἐάω (impf. είον)
suffer, permit (+ acc. and inf.); let alone

ἐπιθυμέω
set one’s heart (θυμός) upon (a thing), long for, desire (+ gen.)

ἐράω (impf. ἠρῶν aor. pass. ἡράσθην)

ἐρωτάω
ask (+ 2 acc.), question

ζητέω
seek, inquire, search into/after, demand

ζάω, ζήσω/ζήσομαι
live, pass one’s life (ζήσα, ζήκα late forms)

Ηγέρομαι
go before, lead; believe

καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην

κατηγορέω
pass. be called

speak against, accuse
μισέω
hate
νικάω (< νικη)
conquer, prevail, win
νοέω
think, intend

ὁράω (impf. ἑώρων), ὄψομαι,
see, look, comprehend
eἰόν (ἰδ-), ἑόρακα (ἑώρακα),

δόμιμαι (ἑώραμαι), ὄφθην

ποιέω
make, produce, cause (ποιητής)

σκοπέω/σκέπτομαι
contemplate, inspect, examine, look to
honor, esteem, value

τιμάω (< τιμή)
honor, esteem, value

φιλέω
love, kiss (show outward signs of love)

φοβέομαι, φοβήσομαι,
fear, be frightened; be afraid to

πεφόβημαι,
(+ inf.)

ἐφοβήθην
be minded, be wise, + adv. be in such

ἕωραμαι
such frame of mind

χράομαι (contracts to η)
use (+ dat), make use of, take part in

χράω (contracts to η)
proclaim (of oracles); mid. consult
an oracle

 Recognition Vocabulary

βοάω, βοήσομαι, ἐβόησα
cry aloud, shout, howl

γαμέω, γαμῶ, ἔγημα, γεγάμηκα,
marry (act. of the man; mid. of the

γεγάμημαι
woman or the parents)

γεννάω
beget; mid. create (causal of

γίγνομαι)

διψάω (< δοῦλος)
be thirsty (+ gen.), thirst after

ᾶδυστέροικος)

δουλόω (< δοῦλος)
enslave

εὐτυχέω (< εὐτυχής)
be prosperous

θέω, θεύσομαι
run (other forms are from τρέχω)

νοσέω (< νόσος)
be sick

οἰκέω (< οἶκος)
inhabit, colonize; live, dwell

πεινάω (contracts to η)
be hungry

πλέω, πλεύσομαι, ἔπλευσα,
sail, go by sea

πέλευσα, πέλευσμαι,
blow, breathe

πέλευσθην

πεινάω (contracts to η)

σιγάω
keep silence

σιωπάω
keep silence; keep secret
συμμαχέω  
be an ally (to) (+ dat.)

tεκνόω  
furnish with children; (of the man, act.) beget; (of the woman, mid.) bear

tελευτάω  
bring to pass, come to an end (die); pass. happen

tελέω (< τέλος)  
accomplish, fulfill; pay; initiate

tολµάω  
undertake; (+ inf.) dare, bring oneself (to do)

ὑπισχνέομαι  
promise (+ fut. inf.); profess (+ pres. inf.)

**Contract Nouns**

γῆ, γῆς, ἡ [γῆν, γῆν]  
earth

νοῦς, νοῦ, ὁ  
mind

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>G</th>
<th>D</th>
<th>A</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>νοῦς</td>
<td>νοῦ</td>
<td>νῷ</td>
<td>νοῦν</td>
<td>νοῦ</td>
</tr>
<tr>
<td>Pl.</td>
<td>νοῖ</td>
<td>νῶν</td>
<td>νοῖς</td>
<td>νοῦς</td>
<td></td>
</tr>
</tbody>
</table>

**Etymology of Contract Verbs: Denominatives**

Most of the contract verbs are denominative, that is, derived from nouns.

1. The -αω verbs are often derived from -α (or -η) base nouns:

<table>
<thead>
<tr>
<th>-αω Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>διψάω</td>
<td>δίψα, δίψης, ἡ</td>
</tr>
<tr>
<td>σιγάω</td>
<td>σιγή, σιγῆς, ἡ</td>
</tr>
<tr>
<td>νικάω</td>
<td>νίκη, -ῆς, ἡ</td>
</tr>
<tr>
<td>τιμάω</td>
<td>τιμή, -ῆς, ἡ</td>
</tr>
</tbody>
</table>

2. The -εω verbs are sometimes derived from -ό bases:

<table>
<thead>
<tr>
<th>-εω Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλέω</td>
<td>φίλος, -ου, ὁ</td>
</tr>
<tr>
<td>οἶκεω</td>
<td>οῖκος, -ου, ὁ</td>
</tr>
<tr>
<td>γαμέω</td>
<td>γάμος, -ου, ὁ</td>
</tr>
<tr>
<td>μισέω</td>
<td>μῖσος, -ους, τό</td>
</tr>
<tr>
<td>τελέω</td>
<td>τέλος, -ους, τό</td>
</tr>
</tbody>
</table>

3. The -οω verbs are derived from nouns or adjectives in -ό.

<table>
<thead>
<tr>
<th>-οω Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>δηλόω</td>
<td>δῆλος, -ης, -ον</td>
</tr>
<tr>
<td>δουλόω</td>
<td>δοῦλος, -ου, ὁ</td>
</tr>
<tr>
<td>ἀξιόω</td>
<td>ἀξίος, -α, -ον</td>
</tr>
</tbody>
</table>
Exercises

1. Conjugate in full.
   1. ὠράω
   2. δοκέω
   3. οἰκέω
   4. ἀγαπάω

2. Conjugate in the present system only.
   1. ἀξιόω
   2. ἐράω
   3. πλέω
   4. τελέω
   5. τιμάω

3. Decline the present active participles of the following words.
   1. ποιέω
   2. τιμάω
   3. πλέω
   4. ἀξιόω
   5. τελέω

4. Synopses.
   1. ἐλαύνω: 1st pl.
   2. νομίζω: 2nd pl.
   3. βάλλω: 3rd pl.

5. Parse.
   1. ζῶμεν
   2. ἠδίκεις
   3. ἐφοβεῖσθε
   4. καλεῖς
   5. ἀποίμαται
   6. βοῶμεν
   7. νομίζων
   8. ἐβοῶν
   9. ἐβοῶμεν
   10. θεαίμην
   11. ἔλαυνε
   12. ἐβοῶν
   13. ἐβοῶμεν
   14. τηθᾶτε
   15. τηθὸν
   16. τηθῆτε
   17. τηθῆτε
   18. τηθῶν
   19. τηθῆτο
   20. τηθήσεται

6. Translate.
   1. οἱ πατέρες τὰ παιδία ἀγαπῶσι
   2. οἱ μὲν τὰ χρήματα, οἱ δὲ τὴν ἀρετὴν ἀγαπῶσι
   3. πᾶσαι τὸ ἀγαθὸν καὶ καλὸν ἀγαπῶμεν καὶ ζητοῦμεν
   4. οὐ γὰρ τοῖς παροῦσι ἀγαπᾷ
   5. ταῦτα ποιῶν ἀδικεῖς
   6. ὁ δικαστὴς ὁ ἄδικος πολλὰ ἠδίκει
   7. οὐ νομίζοντες τοὺς θεοὺς ἀδικοῦσιν
   8. ἀδικήσας οὐδὲν ἠξιοῦν τῶν πολιτῶν
   9. πολλὰ καὶ καλὰ πράξασιν οὐχ ἑαυτὰς κακοῦ τινος ἠξιοῦν
   10. ἲπτο τῷ ἀληθῇ λέγειν
   11. τὸ ἐκείνου τοῦ ἀνδρὸς κλέος εἰς οὐρανὸν ἀφικνεῖται
   12. ἐβοῶν ὅτι ἰπτοίτες
   13. ἐβοῶμεν ὑποτέτον ἀληθὲς κακοῦ τινος ἠξιοῦν
   14. τὴν τοῦ βασιλέως θυγατέρα ἔγησαν
   15. οἱ Ἕλληνες οὔποτε δουλωθήσονται ὑπὸ τῶν βαρβάρων
   16. οἱ ἔλληνες ὑποτέτον ἀληθὲς κακοῦ τινος ἠξιοῦν
   17. ὁ πλοῦτος τὰς τῶν ἀνθρώπων ψυχὰς δουλοῖ
   18. αἱ γυναῖκες ὑπὸ τῶν ἀνδρῶν ἀφικνεῖν
   19. ἐποίειν ἐποίειν
   20. ἐποίεσθε ἐποίεσθε
22. αὐτὸν δηλώσω καλὸν καὶ ἄγαθὸν ὄντα.
23. τῷ πατρί ἐσθλὸς ὡν ἐβουλήθη δηλοῦν.
24. οἱ δίκαιοι δικαιοσύνης διησώσειν.
25. ζὸν καὶ ὅρον τὸν ἦλιον, οὐ παῦσομι τὴν ἀλήθειαν ζητῶν.
26. ταῦτα πράξομεν ὡς ἦμιν ὄντα, ἄγαθον ὄντα.
27. ἐν ὑπνῷ τάδε ἰδεῖν εἴδόκουν.
28. οὐκ εἰμι ἐξ ἐλθόντος.
29. οἱ δίκαιοι δικαιοσύνης διψῶσιν.
30. ζῶν καὶ ὁρῶν τὸν ἥλιον.
31. οὐ παύσομι τὴν ἀλήθειαν ζητῶν.
32. ταῦτα πράξομεν ὡς ἡμῖν δοκεῖ εἶναι ἄριστα.
33. ἐν ὑπνῷ τάδε ἰδεῖν εἴδόκουν.
34. οὐκ ἐμὲ ἐῖναι ἐλθεῖν.
35. πάντες οἱ ἄνθρωποι τῆς δικαιοσύνης ἐπιθυμοῦσιν.
36. οὐκ ἐμὲ ἐῖναι ἐλθεῖν.
37. ὁ δὲ ἀνὴρ ὁ δίκαιος τοῦ ἀδίκου πλούτου οὐκ ἐπιθυμεῖ.
38. ἡ μίη ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐρᾶται.
39. ὁ δὲ ἐρῶν ὑπὸ τῆς ἐρωμένης ἐρᾶται.
40. ἠρωτῶμεν αὐτὸν τὸ ὄνομα.
41. ἠρωτῶμεν τίς εἶ καὶ τί ζητεῖς.
42. ὁ δὲ ἀνὴρ ὁ δίκαιος τοῦ ἀδίκου πλούτου οὐκ ἐπιθυμεῖ.
43. ἡ ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐρᾶται.
44. ὁ δὲ ἐρώτητος δίκαιος ἐπὶ δεῖπνον ἐκάλουσιν.
45. ἡ μίη ἐρωτῶμεν τὸ ὄνομα.
46. ἡ μήτηρ αὐτοῦ καλοῦμαι.
47. ὁ δὲ νεώτερος ἀδελφὸς τυραννίδος ἤρα.
48. ὁ ἐρῶν καὶ ὁ ἐρώμενος οὔκ εἰσιν οἱ αὐτοί.
49. ἠρωτῶμεν τίς εἶ καὶ τί ζητεῖς.
50. ἡ μὲν ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐρᾶται.
51. ὁ δὲ ἐρῶτητος δίκαιος ἐπὶ δεῖπνον ἐκάλουσιν.
52. ἡ μήτηρ αὐτοῦ καλοῦμαι.
53. ὁ οἰκεῖος ἐπὶ δεῖπνον ἐκάλουσιν.
54. ἡ μήτηρ αὐτοῦ καλοῦμαι.
55. ἡ μήτηρ αὐτοῦ καλοῦμαι.
56. ἡ μήτηρ αὐτοῦ καλοῦμαι.
57. ἡ μήτηρ αὐτοῦ καλοῦμαι.
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62. ἡ μήτηρ αὐτοῦ καλοῦμαι.
63. ἡ μήτηρ αὐτοῦ καλοῦμαι.
64. ἡ μήτηρ αὐτοῦ καλοῦμαι.
65. ἡ μήτηρ αὐτοῦ καλοῦμαι.

7. Write in Greek.
1. We love those who love us.
2. He is guilty of corrupting the young men. (He does injustice by corrupting the young men.)
3. I think you worthy to receive these gifts.
4. The good help (are allies to) each other.
5. In silence (keeping silent) they dared to do many fine deeds.
6. Do you promise to finish these works?
7. We ourselves were seeking the same man, but we did not find him.
8. We do not see the soul, but we think it exists (is).
9. Good men honor each others' opinions.
10. If you were doing these things, you would be doing well.

Readings

1. ἐμοῦ γὰρ ζῶντος οὐ κτενεῖς ποτε τοὺς Ἡρακλείους παίδας.
   — Euripides, Heracles
   ['Ἡράκλειος, -α, -ov of Heracles.]

2. ὡσπερ . . . οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παίδας ἀγαπῶσι.
   — Plato, Republic
   [ποίημα, -ατος, τὸ poem, creation.]

3. ἐλεύθερος παῖς ἕνι δεδούλωται, νόμῳ.
   — Menander
   ['ἐλεύθερος, -α, -ov free.]

4. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ρᾴδιον.
   — Philemon (a comic poet)

5. βέλτιον ἐστι σῶμα γ’ ἢ ψυχὴν νοσεῖν.
   — Menander

6. φιλεῖ δ’ ἐαυτοῦ πλείον οὐδεὶς οὔδένα.
   — Menander

7. ὅν γὰρ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
   — Menander

8. λίαν φιλῶν σεαυτὸν οὕχ ἔξεις φίλον.
   — Menander
   [λίαν (adv.) too much.]

9. οὔδεις ὁ νοεῖς μὲν οἶδεν, ὁ δὲ ποιεῖς βλέπει.
   — Menander

10. μισῶ πένητα πλουσίῳ δωρούμενον.
    — Menander
    [πένης, -ης, ὁ poor man. δωρέω make gifts.]
11. ἔστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ’ ὀρᾷ.
   —Menander
   [*ὀφθαλμός, -οῦ, ὁ eye.]

12. ὥρη ἐρᾶν, ὥρη δὲ γαμεῖν, ὥρη δὲ πεπαῦσθαι.
   —Dionysius (in Greek Anthology)
   [ὥρη = ὥρα.]

13. σοφία γὰρ ἐστὶ καὶ μαθεῖν ἃ μὴ νοεῖς.
   —Menander

14. ἡδύ γε δικαίους ἄνδρας εὐτυχεῖς ὁρᾶν.
   —Menander

15. τούτως ἀγαπά καὶ περὶ αὐτὸν ἔχει.
   —Demosthenes

16. ἐρχεται τάληθες ἐς ψός ἔνιοτ’ οὐ ζητούμενον.
   —Menander
   [*ἔνιοτε at times, sometimes.]

17. καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ.
   —Euripides, Bacchae

18. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίον, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἔστιν οἶδα.
   —Plato, Apology
   [*ἀπειθέω disobey, be disobedient to.]

19. Socrates: σκόπει δή· οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ’ οὐ; τί φῆς; ταῦτα οὐχί καλῶς λέγεται;
   Crito: καλῶς.
   Socrates: οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μὴ;
   Crito: ναί.
   Socrates: χρησταὶ δὲ ωὐ αἰ τῶν φρονίμων, πονηραὶ δὲ αἰ τῶν ἀφρόνων;
   Crito: ποὺς δ’ οὐ;
   —Plato, Crito
   [*σκόπει (imperative) consider. ἰκανός sufficiently. ὀφόνιμος, -ov wise, prudent. ἀφρόνος, -ov (gen. ἀφρόνος) mindless.]}

20. ἀλλὰ καὶ ωὐς χρῆ, ὧ ἀνδρεῖς δικασται, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζωὴν οὔτε τελευτήσαντι, οὔτε ἀμελεῖται ὑπὸ θεῶν τὰ τοῦτο πράγματα· οὔτε τὰ ἔμι νῦ ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλον ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι.
   —Plato, Apology
   [*εὔελπις of good hope, hopeful. ἀμελέω neglect, be careless about. ὑπὸ τοῦ αὐτομάτου by chance, out of the blue. ὑμηλος, -η -ov clear. ἀπηλλάχθαι pf. m.-p. inf. of ἀπαλλάττω set free, release from.]
διὰ τούτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν τὸ σημεῖον, καὶ ἐγὼ τοῖς κατα-
γήσισμένοις μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτη τῇ
dιανοι ́ ᾳ κατεψηφίζοντό μου καὶ κατηγόρουν, ἀλλ ̓ οἰόμενοι βλάπτειν· τοῦτο
άξιον μέμφεσθαι.

[ἀποτρέψω turn away from. *σημεῖον, -ou, τὸ sign (Socrates’ personal daimon).
kαταψηφίζω|ν|μαι vote against. χαλεπαίνω|o}|ν, τὸ be angry.
καίτοι οὐ ταύτῃ τῇ
διανοι ́ ᾳ κατεψηφίζοντό μου καὶ κατηγόρουν, ἀλλ ̓ οἰόμενοι βλάπτειν· τοῦτο

τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖ μου,
ἐπειδὰν ἡβήσωσι, τιμωρήσασθε,
ὦ ἄνδρες,
ταὐτὰ ταῦτα λυποῦντε μοι ἢ
ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

—Plato, Apology

[ἀπιέναι (inf.) to go away. βιώω live. ὁπότερος, -α, -ον which of two. ὁμοῖος, -ον unknown, uncertain. πλὴν ή except.]

21. φονεύς γάρ ἠξιώσατο
—Aeschylus, Eumenides

[φονεύς, -έως, ὁ murderer.]

22. οὖλος ὁρᾷ, οὖλος δὲ νοεῖ, οὖλος δὲ τ’ ἀκούει.
—Xenophanes

[οὖλος Ionic for ὁλος. Supply as subject θεός.]

23. οὐ γαῖας ἥπατο
—Aristotle, Rhetoric

[ἐπανέω approve, praise.]

24. πρὸς τὸν εἰπόντα, ‘πολλοί σε ἐπαινοῦσι,’ ‘τί γάρ,’ ἔφη, ‘κακὸν πεποίηκα;’
—Diogenes Laertius, on Antisthenes

25. ἐκ γαίης γάρ πάντα καὶ εἰς γῆν πάντα τελευτᾷ.
—Xenophanes

[γαίη Ionic for γῆ/γαία.]

26. πάντα χρῆστα ἢν ὁμοῦ· εἶτα νοὺς ἔλθων αὐτὰ διεκόσμησε.
—Diogenes Laertius, quoting Anaxagoras

[ὁμοῖο together. εἶτα then. διακοσμέω separate, arrange in order.]

27. νοῦς έστι βασιλεὺς ήμιν οὐρανοῦ τε καὶ γῆς.
—Plato, Philebus
28. εὐδαιμονία τούτ’ ἔστιν υἱὸς νοῦν ἤχων.
   —Menander
   [εὐδαιμονία, -ας, ἡ happiness.]

    Chorus: πῶς τούτ’ ἔλεξας, τίνι τροπῷ δὲ συμμορίζει;
    —Aeschylus, Persians
    [κείνοις = ἐκείνοις. πέλει is.]

30. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, ‘ὁ Κράτης,’ εἶπε,
    ‘δοκεῖς μοι χρείαν ἔχειν ἰμάτιον καινοῦ.’
    —Diogenes Laertius on Stilpo
    [‘πάλιν again. Κράτητα: acc. of Κράτης, the Cynic philosopher Krates. χειμῶνος,
      -ονος, ὁ winter, cold weather. συγκεκαυμένον pf. m.-p. part. of συγκαίω burn
      up with (used of both heat and cold). χρεία, -ας, ἡ need. ἰμάτιον, -ου, τό cloak.
      καινοῦ or καὶ νοῦ? *καινός, -ή, -όν new.]

μία χελιδών ἔαρ οὐ ποιεῖ.
One swallow does not make a spring.
—Greek proverb

The speech of foreigners to the Greek ear was like
the swallow’s twittering and the word χελιδών was
actually used in Greek to mean βάρβαρος (non-Greek-
speaking person), a double ethnic slur. In Aeschylus’
Agamemnon, Clytemnestra says of the captive Tro-
jan princess and priestess Cassandra

ἀλλ’ εἴπερ ἐστὶ μὴ χελιδόνος δίκην
ἀγνώντα φωνήν βάρβαρον κεκτημένη,
ἐσοὶ φρενών λέγουσα πείθω νυν λόγῳ. (1050–52)

Unless she is like a swallow with unintelligible foreign cry, I will persuade
her by speaking within her understanding.

In early spring the children on Rhodes went trick-or-treating, pretending
to be swallows and singing:

ηλ.θ’ ἥλθε χελιδών
καλάς ὁφας ἁγουσα. . .

The seasons in Greek besides spring are:

θέρος (< θέρῳ heat) summer
ὀπώρα late summer or autumn
χειμῶν winter
A second type of Greek verb is the -μι or athematic conjugation. A characteristic of the -ω (or thematic) conjugation is the thematic vowel (ο/ε) before the personal endings (in certain tenses). The -μι verbs, on the other hand, have no thematic vowel in the present, imperfect, and second aorist: they add their endings directly to the stem in these tenses. Other tense systems of these verbs are usually of the same type as those of -ω verbs (whether thematic or not: for example, the future is a thematic tense, the first aorist, perfect, and aorist passive are not).

The -μι conjugation is so called because the first person singular, present active indicative ending is -μι (rather than -ω). The -μι verbs are divided into three categories.

1. **Irregular** (also called Root class), such as εἰμί, ἔφημι.
2. The -νυμι type, in which the syllable -νυ- is inserted before the endings (in the present system only). The -νυμι class is the most regular type of the -μι verbs. Except for the present system, they follow the -ω conjugation.
3. **Reduplicating** class, so called because in the original form, the first consonant was reduplicated with ι in the present system. (These verbs are also called the -ωμι/-ημι type, because their first forms end in either -ωμι or -ημι.) Although there are a few irregularities in the verbs of this type, they do follow a pattern, which will be described below.
-μι Verb Endings

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<td>-ζ</td>
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<td>-σ(ν)</td>
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<td>Pl.</td>
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<td>-ασι(ν)</td>
<td>-σαυ</td>
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<tr>
<td>Inf.</td>
<td>-ναι</td>
<td>-ναι</td>
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</tbody>
</table>

Note that the middle endings are the same as those for other verbs.

Verbs in -νυμι

One type of -μι verb is that in which the syllable -νυ- is added before the endings to form the present stem. In all other tense systems they are conjugated like -ω verbs. These are the most regular of the -μι verbs.

δείκνυμι (root δεικ-; principal parts δείξω, ἐδείξα, δείδειχα, δέδειχα, ἐδείχθην), show

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<thead>
<tr>
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<th>Imperfect</th>
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<td>Pl.</td>
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<td>Infinitive:</td>
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<td>δεικνύσθαι</td>
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<tr>
<td>Participle:</td>
<td>δεικνύς, δεικνύσα, δεικνύν</td>
<td>δεικνύμενος, -η, -ον</td>
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Reduplicating Class

The four most common verbs of the reduplicating class are: ἵστημι, δίδωμι, τίθημι, and ἵημι. The conjugations that follow are of the special athematic forms of these verbs.

I. ἵστημι stem: στη- / στα-, make to stand, stand.

Principal parts: ἵστημι, στήσω, ἐστησά (1st aor.), ἐστην (2nd aor.), ἐστηκα, ἐστημαι, ἐστάθην.
Variable Stems

One very important thing to remember about ἵστημι and the other verbs of its class is that the stem is variable, showing a long and a short form. The stem of ἵστημι is στη-/στα-. In the present, it is reduplicated. The original form was *σίστημι, but initial σ often changes to the rough breathing, resulting in ἵστημι: present stem ἱστη-/ἱστα-.

Study the present, imperfect, and second aorist until their peculiarities are familiar. In the present system active, the long (-η) form of the stem is used in the singular, the short (-α) in the plural.

The middle voice of ἵστημι and the other verbs of its type is very simple: the middle endings are added to the short form of the stem.

Special Peculiarities of ἵστημι

1. ἵστημι has two aorist forms. A few verbs have both first and second aorists, and when they do, the two aorists usually have different meanings. So it is with ἵστημι. The first aorist is transitive, I made/ caused to stand, I set up; the second aorist is intransitive, I stood. There is no second aorist middle. The transitive forms of ἵστημι (make to stand, set, place) and of its compounds, are the present, imperfect, future, and first aorist active. The intransitive forms (stand, be set) are the second aorist, the perfect and pluperfect (ἔστηκα, εἰστήκη), and the passive forms of the present, imperfect, and future.
**Explanation of the principal parts**

Reduplicated forms (present and perfect systems) have the rough breathing. The forms that are only augmented (aorists) have the smooth breathing.

**Transitive and Causal:**
- ἵστημι I set/am setting, I place
- στήσω I shall set
- ἔστησα I set, brought to a stop, caused to stand

**Intransitive and Passive:**
- ἵσταμαι I am standing, set for myself
- ἔστην I stood (set myself), came to a stand
- ἔστηκα I stand (have set myself), stand firm, am standing
- εἰστήκη I stood, was standing
- ἐστήξω I shall stand
- ἐσταμαί I am set (rare, used in passive sense)
- ἐστάθην I was placed, was set

The intransitive and passive forms can serve as a stronger form of εἶναι to be (in such and such state or place). Compounds of ἵστημι show the same distinctions of intransitive and transitive (or causal) forms.

2. There is a special form of the perfect (given above) and of the pluperfect:

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<tr>
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<td>2nd</td>
<td>εἰστήκας</td>
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<tr>
<td>3rd</td>
<td>εἰστήκει</td>
<td>ἐστασαν</td>
</tr>
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</table>

3. ἵστημι is one of the few verbs that have a future perfect active, ἐστήξω.

**II. δίδωμι stem: δω-/δο-, give.**

**Principal parts:** δίδωμι, δῶσω, ἐδώκα, δέδωκα, δέδομαι, ἐδόθην.

The second aorist ἐδώκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is δω- / δο-.

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<tr>
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<th>Active</th>
<th>Middle</th>
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<td>Present</td>
<td>Imperfect</td>
</tr>
<tr>
<td>Sg. 1st</td>
<td>δίδωμι</td>
<td>ἐδίδουν</td>
</tr>
<tr>
<td>2nd</td>
<td>δίδως</td>
<td>ἐδίδους</td>
</tr>
<tr>
<td>3rd</td>
<td>δίδωσι</td>
<td>ἐδίδου</td>
</tr>
<tr>
<td>Pl. 1st</td>
<td>δίδομεν</td>
<td>ἐδίδομεν</td>
</tr>
<tr>
<td>2nd</td>
<td>διδοτε</td>
<td>ἐδιδοτε</td>
</tr>
<tr>
<td>3rd</td>
<td>διδοσι</td>
<td>ἐδιδοσι</td>
</tr>
<tr>
<td>Infinitive: διδοναι</td>
<td>δουναι</td>
<td>διδοσθαι</td>
</tr>
<tr>
<td>Participle: διδούς</td>
<td>δους</td>
<td>διδομενος</td>
</tr>
</tbody>
</table>
Special Peculiarities of δίδωμι

δίδωμι has the stem δω/δο, which is reduplicated to δίδω-μι for the present system (giving the present stem διδω-/διδό-). Again, the long form is used in the singular (with the variation ου in the imperfect), the short form in the plural and throughout the middle voice.

III. τίθημι stem θη-/θε-, set, place.

Principal parts: τίθημι, θήσω, έθηκα, τέθηκα, τέθεμαι, ἐτέθην.

The second aorist έθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is θη– / θε–.

<table>
<thead>
<tr>
<th></th>
<th>Active Present</th>
<th>Active Imperfect</th>
<th>2nd aorist Present</th>
<th>2nd aorist Imperfect</th>
<th>Middle Present</th>
<th>Middle Imperfect</th>
<th>2nd aorist Present</th>
<th>2nd aorist Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1st</td>
<td>τίθημι</td>
<td>ἐτίθην</td>
<td>έθηκα</td>
<td>τίθεμαι</td>
<td>ἐτίθεμην</td>
<td>έθέμην</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>2nd</td>
<td>τίθης</td>
<td>ἐτίθεις</td>
<td>έθηκας</td>
<td>τίθεσαι</td>
<td>ἐτίθεσο</td>
<td>ἔθου</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>3rd</td>
<td>τίθησι</td>
<td>ἐτίθεις</td>
<td>έθηκε</td>
<td>τίθεσι</td>
<td>ἐτίθετο</td>
<td>ἔθετο</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>Pl. 1st</td>
<td>τίθεμεν</td>
<td>ἐτίθεμεν</td>
<td>έθεμεν</td>
<td>τίθεμεθα</td>
<td>ἐτίθεμεθα</td>
<td>έθεμεθα</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>2nd</td>
<td>τίθετε</td>
<td>ἐτίθετε</td>
<td>έθετε</td>
<td>τίθεσθε</td>
<td>ἐτίθεσθε</td>
<td>έθεσθε</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>3rd</td>
<td>τίθέσι</td>
<td>ἐτίθέσι</td>
<td>έθέσι</td>
<td>τίθεντα</td>
<td>ἐτίθεντο</td>
<td>έθεντο</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
</tbody>
</table>

Infinitive: τιθέναι / θείναι
Participle: τιθείς / θείς

Special Peculiarities of τίθημι

τίθημι has the stem θη/θε, reduplicated for the present system to *θίθημι. But the initial aspirated consonant changes to its unaspirated form for ease in pronunciation before another aspiration, hence τίθημι (present stem, τιθη– / τιθε–). Note the use of the diphthong -ει for -η (as ου for ω in forms of διδωμι) in some forms of the imperfect and in the aorist infinitive.

IV. ἵημι stem: ἦ-/-ἔ-, throw, send.

Principal parts: ἵημι, -ήσω, -ήκα, -εῖκα, -εῖμαι, -εἶθην. (The dash, -ήκα etc., indicates that the form is found only in compounds, such as ἄφηκα.)

The second aorist έθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is ἦ– / ἔ– (-ει- is the augmented form).

<table>
<thead>
<tr>
<th></th>
<th>Active Present</th>
<th>Active Imperfect</th>
<th>2nd aorist Present</th>
<th>2nd aorist Imperfect</th>
<th>Middle Present</th>
<th>Middle Imperfect</th>
<th>2nd aorist Present</th>
<th>2nd aorist Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1st</td>
<td>ἱημι</td>
<td>ἱην</td>
<td>-ηκα</td>
<td>ἱέμαι</td>
<td>ἱέμην</td>
<td>-ειμη</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>2nd</td>
<td>ἱης</td>
<td>ἱεις</td>
<td>-ηκας</td>
<td>ἱεσαι</td>
<td>ἱεσο</td>
<td>-εισο</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>3rd</td>
<td>ἱησι</td>
<td>ἱει</td>
<td>-ηκε</td>
<td>ἱεται</td>
<td>ἱετο</td>
<td>-ειτο</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>Pl. 1st</td>
<td>ἱεμεν</td>
<td>ἱεμεν</td>
<td>-ειμεν</td>
<td>ἱεμεθα</td>
<td>ἱεμεθα</td>
<td>-ειμεθα</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
<td>2nd</td>
<td>ἱετε</td>
<td>ἱετε</td>
<td>-ειτε</td>
<td>ἱεσθε</td>
<td>ἱεσθε</td>
<td>-εισθε</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
<tr>
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<td>ἱεσι</td>
<td>ἱεσια</td>
<td>-εισια</td>
<td>ἱενται</td>
<td>ἱεντο</td>
<td>-ειντο</td>
<td>-κ- is dropped</td>
<td>-κ- is dropped</td>
</tr>
</tbody>
</table>

Infinitive: ἱεναι / ειναι
Participle: ειει / εει
Special Peculiarities of ἵημι

ἵημι has the stem ἡ/ἐ which is reduplicated to ἵη-μι (present stem, ἡ/ἐ). Again, the diphthong (-ει) is found in the imperfect and in the aorist infinitive.

The Reduplicating Class of -μι Verbs: Review

Although you need to study the verbs of the reduplicating class carefully to learn their individual peculiarities, the following summary of their similarities may be useful:

1. All of them end in -ημι or -ωμι in the first form.
2. All have a long and a short form of the stem (the short form being used in the present and imperfect plural, in the present infinitive, and throughout the middle). The long form is usually the stem vowel in its long form, but sometimes a diphthong is substituted (ου for ω and ει for η).
3. A syllable (originally a reduplication) is added to each to form the present stem. This extra syllable occurs throughout the present system and only there.
4. δίδωμι, ἵημι, and τίθημι have irregular second aorists, with -κα, -κας, -κε and the long form of the stem in the singular, but -μεν, -τε, -σαν with the short form in the plural.

The Active Participles of -μι Verbs

The active participles of -μι verbs are declined in the same way as those of other verbs, but are formed with the characteristic vowel of the verb.

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Present</th>
<th>Second Aorist</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>δείκνυμι</td>
<td>δεικνύς, -ύσα, -ύν</td>
<td>δεικνυντ-</td>
<td></td>
</tr>
<tr>
<td>ἵημι</td>
<td>ἱείς, ἱεῖσα, ἱέν</td>
<td>ἱεντ-</td>
<td></td>
</tr>
<tr>
<td>δίδωμι</td>
<td>διδούς, -ούσα, -όν</td>
<td>διδοντ-</td>
<td></td>
</tr>
<tr>
<td>τίθημι</td>
<td>τιθείς, -είσα, -έν</td>
<td>τιθεντ-</td>
<td></td>
</tr>
</tbody>
</table>

These participles are not difficult if you bear in mind that the characteristic active participial ending (-ντ-) is added to the stem of the verb (short form, except when compensatory lengthening takes place). Form the aorist participles of δίδωμι, τίθημι, ἵημι from the aorist stem rather than from the principal parts with the intrusive -κ-.
The Participles Declined

1. δείκνυμι

<table>
<thead>
<tr>
<th>Present</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>δεικνύς</td>
<td>δεικνύσα</td>
<td>δεικνύν</td>
</tr>
<tr>
<td></td>
<td>δεικνύντος</td>
<td>δεικνύσης</td>
<td>δεικνύντος</td>
</tr>
<tr>
<td></td>
<td>δεικνύντι</td>
<td>δεικνύντι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>δεικνύντα</td>
<td>δεικνύντα</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>δεικνύντες</td>
<td>δεικνύντες</td>
<td>δεικνύντα</td>
</tr>
<tr>
<td></td>
<td>δεικνύντων</td>
<td>δεικνύντων</td>
<td></td>
</tr>
<tr>
<td></td>
<td>δεικνύνται</td>
<td>δεικνύνται</td>
<td></td>
</tr>
</tbody>
</table>

2. ἱστημι

<table>
<thead>
<tr>
<th>Present</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἱστάς</td>
<td>ἱστᾶσα</td>
<td>ἱστάν</td>
</tr>
<tr>
<td></td>
<td>ἱστάντος</td>
<td>ἱστάσης</td>
<td>ἱστάντος</td>
</tr>
<tr>
<td></td>
<td>ἱστάντι</td>
<td>ἱστάντι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἱστάντα</td>
<td>ἱστάντα</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>ἱστάντες</td>
<td>ἱστάντες</td>
<td>ἱστάντα</td>
</tr>
<tr>
<td></td>
<td>ἱστάντων</td>
<td>ἱστάντων</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἱστάνται</td>
<td>ἱστάνται</td>
<td></td>
</tr>
</tbody>
</table>

3. δίδωμι

<table>
<thead>
<tr>
<th>Present</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>διδοῦς</td>
<td>διδοῦσα</td>
<td>διδόν</td>
</tr>
<tr>
<td></td>
<td>διδόντος</td>
<td>διδόντος</td>
<td></td>
</tr>
<tr>
<td></td>
<td>διδόντι</td>
<td>διδόντι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>διδόντα</td>
<td>διδόντα</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>διδόντες</td>
<td>διδόντες</td>
<td>διδόντα</td>
</tr>
<tr>
<td></td>
<td>διδόντων</td>
<td>διδόντων</td>
<td></td>
</tr>
<tr>
<td></td>
<td>διδόνται</td>
<td>διδόνται</td>
<td></td>
</tr>
</tbody>
</table>
4. τίθημι

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>2nd aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m. f.</td>
<td>n.</td>
</tr>
<tr>
<td>Sg. N</td>
<td>τιθείς</td>
<td>τιθεῖσα</td>
</tr>
<tr>
<td></td>
<td>τιθέντος</td>
<td>τιθείσης</td>
</tr>
<tr>
<td>D</td>
<td>τιθέντι</td>
<td>τιθείση</td>
</tr>
<tr>
<td>A</td>
<td>τιθέντα</td>
<td>τιθείσαι</td>
</tr>
<tr>
<td>Pl. N</td>
<td>τιθέντες</td>
<td>τιθείσας</td>
</tr>
<tr>
<td></td>
<td>τιθέντων</td>
<td>τιθείσων</td>
</tr>
<tr>
<td>D</td>
<td>τιθείσι</td>
<td>τιθείσαι</td>
</tr>
<tr>
<td>A</td>
<td>τιθεῖσι</td>
<td>τιθείσαι</td>
</tr>
</tbody>
</table>

Note that for each verb the present and aorist participles are declined exactly alike, the only difference being that the present participle has one more syllable than the aorist.

Deponent Verbs of the -μι type

There are a number of deponent verbs of the athematic type, but these usually present no difficulty, since the middle voice is regular. For example, δύναμαι be able, ἔπισταμαι (impf. ἠπιστάμην) understand keep -α- before their endings throughout the present system. Similarly, κάθημαι sit and κεῖμαι lie retain their stem vowels η or ει.

Irregular Second Aorist

A few verbs of the -ω conjugation have athematic second aorists. For example:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Present</th>
<th>Aorist</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>γίγνωσκω</td>
<td>ἔγνων</td>
<td>γίγνησκοα</td>
<td>ἔγνην</td>
<td>γίγνωσκον</td>
</tr>
<tr>
<td>ἀλίσκομαι</td>
<td>ἔάλων</td>
<td>ἀλίσκομαι</td>
<td>ἔάλων</td>
<td>ἀλίσκομαι</td>
</tr>
<tr>
<td>πέτομαι (fly)</td>
<td>ἔπτην</td>
<td>πέτωμαι</td>
<td>ἔπτην</td>
<td>πέτομαι</td>
</tr>
</tbody>
</table>
These are inflected like second aorists of -μι verbs, by adding the personal endings directly to the stem.

Examples:

<table>
<thead>
<tr>
<th>βαίνω</th>
<th>Plural</th>
<th>γιγνώσκω</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>έβην 1st</td>
<td>έβημεν</td>
<td>έγνων 1st</td>
<td>έγνωμεν</td>
</tr>
<tr>
<td>έβης 2nd</td>
<td>έβητε</td>
<td>έγνως 2nd</td>
<td>έγνωσε</td>
</tr>
<tr>
<td>έβη 3rd</td>
<td>έβησαν</td>
<td>έγνω 3rd</td>
<td>έγνωσαν</td>
</tr>
</tbody>
</table>

Infinitive: βήναι

Participle: βάς, βάσα, βάν
(stem βαντ-)

Vocabulary

αλίσκομαι, (imperf. ἡλισκόμην) be caught (passive in meaning; for active use forms of αἱρέω)
αλύνω, ἡλύνω, ἡλύωka open; pass.: be open, stand open (the simple verb οἴγνυμι/οἴγω is much less common in prose)
βαίνω, βήσομαι, έβην, βέβηκα walk, step, go
συμβαίνω meet, come to pass, happen, result
δεικνυμι, δείξω, δειέξα, show, explain
δέδειχαι, δειδειγμα, δειείξθην exhibit, display
δύναμαι, δυνήσομαι, be able, be strong enough (to do) (+ inf.)
give, grant

αποδίδωμι give up or back, concede; mid.: sell
( + gen. of price)

προδίδωμι betray, give up

ἐπίσταμαι (imperf. ἡπιστάμην), understand
ἐπιστήμον, ἡπιστήμη, ἡ understanding, knowledge

ἵημι, -ήσω, -ήκα, -εῖκα, -εῖμαι, -είθην send, release, throw

ἀφίημι send forth; release from (+ partitive gen.)
ἵστημι, στήσω, ἔστησα, ἔστην, ἔστηκα, (ἔστηκαί), ἔστάθην  
transitive, causal (act. pres., impf., fut., aor. 1 act. & mid.): make to stand, set, establish, appoint
intransitive (aor. 2, perfect, and passive): stand, halt

ἀφίστημι  
causal: put away, cause to revolt
intransitive: stand away, revolt from

καθίστημι  
causal: set down, establish, restore
intransitive: set oneself down, settle

κάθημαι, ἐκαθήμην  
(in present system only) sit, lie idle, reside
οἱ καθήμενοι  
those who sit, the court, the audience

κείμαι, κείσομαι  
(no other principal parts) lie, lie down to rest, be situated

ὀλλυμι (or ὀλλύω), ὀλῶ, ὀλέσα, ὀλόμην, ὀλόλεκα, ὀλωλα  
transitive (active, 1 aor. & 1 perf.): kill, destroy
intransitive (middle, 2 aor. & 2 perf.): be destroyed, perish

ἀπόλλυμι  
transitive: destroy utterly, kill
intransitive: perish, die; fall into ruin

(both simple verbs, ὀλλυμι is found only in poetry and late prose.)

πίμπλημι, πλήσω, ἐπλήσα, πέπληκα, πέπλησμαι, ἐπλήσθην  
fill (+ gen., fill full of; + dat. fill with)

ῥήγνυμι, ῥήξω, ἔρρηξα, ἔρρωγα, —, ἔρράγην  
break, shatter, tear

τίθημι, θήσω, ἔθηκα, τέθηκα, τεθειμαι, ἐτέθην  
set, place, put, make

ἀνατίθημι  
lay upon, refer, dedicate, attribute, set up

Exercises

1. Write the following synopses.

1. ἀνατίθημι: 1st sg.  
2. ἐπιδείκνυμι: 2nd sg.  
3. προδίδωμι: 3rd sg.  
4. δύναμαι: 1st pl.  
5. καθίστημι: 2nd pl.  
6. ἀφίημι: 3rd pl.
2. Parse.

1. εἶναι 35. δεικνύμενος 68. δυνήσεται
2. τιθέντων 36. ἐδωκας 69. ἐστῶς
3. δοθέντα 37. δύναται 70. καθεστάναι
4. ἀποδούς 38. ἀφείναι 71. ἐβη
5. ἀναθήσεις 39. ἀπείναι 72. ἰστάσι
6. δόντες 40. ἀποστήσαντες 73. ἀπέστην
7. βάντος 41. δοῦναι 74. προῦδωκε
8. τίμιλήσι 42. ἰστάντα 75. ἐπιδείκνυντος
9. ἀνέθηκε 43. στάντι 76. θέσθαι
10. ἀνοίγνυται 44. θέντος 77. θείης
11. ιάσι 45. προὐδίδους 78. ἀπεδιδοὺς
12. κεῖται 46. ἐδόμην 79. στήσαι
13. ἐδίδοσαν 47. ἐπεδείκνυ 80. καταστήσαι
14. ἀλώσασαι 48. ἱστάσασα 81. στήγαι
15. ὁφέστηκα 49. καθημένη 82. ἰστάσαν
16. ἐάλωσε 50. ἵπποσταντο 83. ἰστάναι
17. ἵππος 51. τιθεῖσα 84. κειμέθα
18. ἀνέφεξε 52. ἀφέντες 85. ἀποστάντος
19. ἀφάση 53. Ιέντα 86. θέν
20. ἀνατιθέναι 54. γνώναι 87. προδοθέν
21. εἶναι 55. ἀνατεθήναι 88. θείης
22. δείκνυσι 56. Ιέντος 89. ἐκάθησο
23. ἐάλωσαν 57. ἀφίεσαν 90. ἐδείκνυσαν
24. ἀπεδίδοτο 58. δόσθαι 91. δόντα
25. ἐπιστάμενα 59. στάσις 92. διδούσαν
26. ήσ 60. καταστήναι 93. δώσοντα
27. ἔκειντο 61. ὁφίς 94. ἔφασαν
28. ἐδείκνυν 62. κατέστην 95. ἀνεωγμένος
29. ἐδώσαντα 63. ἐπιδείκνυν 96. θήρεις
30. ἡλισκόμεθα 64. κειμένοις 97. ἐπίθην
31. ἄφηκα 65. στηρόμεθα 98. ἐβησαν
32. ἐπιστάμεθα 66. ἡθα 99. γνοῦσα
33. διδόναι 67. ἐδυνήθη 100. καθιστάναι
34. βέβηκα

3. Translate (some special meanings of the verbs are in brackets).

1. οἱ ἐχθροὶ θανάτῳ ἑάλωσαν.
2. τοῦτο πράττων ἑάλως.
3. ἀπαινόντες οὐχ ἁλωσόμεθα.
4. ὁ ποιητὴς ταῖς σοφαῖς τὸ ἑαυτοῦ βιβλίον ἀνέθηκε.
5. τῇ θεᾷ ταῦτα τὰ δῶρα ἀναθήσομεν.
6. τοῖς θεοῖς οἱ πολῖται ἀνέθεσαν τάδε.
7. οὐ γὰρ σοὶ ἀνατιθέαι τὴν αἰτίαν τῆς συμφορᾶς.
8. οὐκ ὁρᾷ τὰς Ἅιδου πύλας ἀνεῳγμένας [αἱ Ἅιδου πύλαι the gates of Hades]
9. αὐτὸν ἀνοιγνύαι τὰς πύλας τὰς τῆς οἰκίας νομίζω.
10. τί οὐκ ἀνοίγνως τὴν θυράν; [θύρα, -ας, ἡ door]
11. ταῖς φίλας χάριτας ἀπεδίδοσαν.
12. οὐκ αἰσχύνει τὴν ἐπιστήμην ἀποδιδόμενος;
13. τὸν τοῦ φίλου βίον ἀπέδοτο.
14. οἱ κακοὶ τῶν κινδύνων ἀφίσταντο.
15. ὁ ἄρχων τῆς ἀρχῆς ἀπέστη.
16. οἱ σοφοὶ τοὺς πολίτας ἀπὸ τοῦ τυράννου ἀπέστησαν.
17. χαλεπῶς ἐστι ἔργων καὶ κινδύνων καὶ πόνων ἀποστῆναι.
18. ὁ γάρ βασιλέως τὸν τυράννον στίχηκεν οὐ βουλόμενος τὴν ἡγεμονία αὐτοῦ ἔχειν.
19. ὁ δὲ γέρων ἀφίει δάκρυα. [δάκρυ, -υος, τὸ tear]
20. ὁ τυράννος ἀπέστησεν τοὺς πολίτας ἀπὸ τοῦ τυράννου.
21. τοῖς σοις λόγοις κινδύνου ἀφιέμεθα.
22. ταύτα ὁ χρόνος δείξει.
23. ἐδεικνύσαν πόλειν ντεσ/ἀγαθαὶ οὖσαι.
24. πολλὰ ο θεὸς ἡμῖν δεῖκνυσιν.
25. τὴν ἡγεμονίαν δεῖξομεν.
26. εἰς τὴν ἀγορὰν βαίνεις;
27. βαίνομεν γε ὡς ὅψόμεθα τὰ θαύματα.
28. ἐβίβασαν φεύγοντες.
29. τί μοι δίδοις;
30. οὗτος ὁ ἄνδρας τοῖς σοῖς βασιλέως ἡμῶν ἀφεῖται.
31. οἱ γαμοῦντες τοῖς σοῖς νάσαντες ἀφεῖται.
32. ταῦτα ὁ χρόνος δείξει.
33. ἐδείκνυσαν φίλοις ὅτι ἀγαθαὶ οὖσαι.
34. πολλὰ ὁ θεὸς ἡμῖν δείκνυσιν.
35. ταῦτα ὁ χρόνος δείξει.
36. οἱ φεύγοντες τοῖς διώκουσιν ἐκεῖνοὺς ἔδοχον.
37. ταύτα ἀφεῖται ὑπὸ τῶν γερόντων.
38. δύνασαι ταύτα πράττειν; δύναμαι μὲν, ἐθέλω δ' οὔ.
39. Ζεὺς ἅπαντα δύναται.
40. τί μοι δίδωσι;
41. εἰς τὸν βασιλέα ἠκούσαν ἰδίον.
42. ταύτα γὰρ πολλὰ καὶ ἀκροβατικά δώσομεν.
43. τὰ διώκομεν οὐ βουλόμεθα λαβεῖν.
44. δίκην διδοσιν ὁ ἄδικος.
45. ὁ βασιλεὺς τὸν τυράννον ἀφεῖται εἰς τὸν τυράννον ἀπεδείκνυσι.
46. ἐπεδείκταται δικαίαν ἀνὴρ ἀδικών οὖσαν.
47. οἱ θεοὶ τοῖς δικαίοις τὴν νίκην διδοῦσιν.
48. τὰ διδόμενα οὐ βουλόμεθα λαβεῖν.
49. ὁ τύραννος τὴν αὐτοῦ δύναμιν ἐπεδείκνυσι.
50. ἐπεδείκταται ὁ σοφὸς ἀνὴρ ἀδικών οὖσαν.
51. τοῖς ξένοις πᾶσαν τὴν πόλιν ἐπιδείκταται.
52. τὸν τὺν ἀδικοῦντα δικαίον ληφθή τὸν ἡγεμόνα ὡς ἄκουσαν.
53. οἱ λίθοι ἐφ' ἡμῖν ἤρθαν.
54. τοῖς ἵπποις ἔστησαν ἐν τῷ πεδίῳ.
55. τοῖς ἵπποις ἔστησαν τὸν τυράννον τὸν ἄδικον.
57. οὐδὲν γὰρ λέγοντες κάθησθε.
58. ὑμεῖς οἱ καθήμενοι με κρινεῖτε.
59. ἐπὶ τῶν ἦππων ἐκάθηντο.
60. οἱ πολῖται δημοκρατίαν καθιστάναι ἐβούλοντο.
61. χαλεπόν ἐστὶ νόμους καθιστάναι.
62. κατέστη ἡ χαλέπι.
63. τὰ άνθος ἐκάθησαν [άνθος, -ους, τό flower]
64. ὁ θάνατος χαλέπι ἐκάθησαν ὑπὸ τῶν χαλέπων κειμένος νόμων.
65. ἡ καθιστάναι τῶν θεῶν καθιστάναι.
66. ἡ πολίτης καθιστάναι τὸ νόμον καθιστάναι.
67. ἡ καθιστάναι τὸ νόμον καθιστάναι.
68. ἡ καθιστάναι τὸ νόμον καθιστάναι.
69. ἡ καθιστάναι τὸ νόμον καθιστάναι.
70. ἡ καθιστάναι τὸ νόμον καθιστάναι.
71. ἡ καθιστάναι τὸ νόμον καθιστάναι.
72. ἡ καθιστάναι τὸ νόμον καθιστά

4. a. Translate into Greek.
   1. The citizens made [i.e., set / put for themselves] good laws.
   2. Are you able to know the future?
   3. The gods reveal all things to men during the night. [IX]
   4. We were caught telling many lies.
   5. You have given me the greatest of gifts.
   6. It is good to understand all things.
   7. We are not always able to live well.
   8. The poet attributed all things to the gods.
   9. Do wives stand beside their husbands?
   10. After they had been victorious [having won] the soldiers set up their shields to the gods.

4. b. Compose sentences using the following words.
   1. ἵστημι (as causal)
   2. ἵστημι (as intransitive)
   3. ἵημι
   4. βοίνω
   5. προδίδομαι
Readings

1. πάντα τύχη καὶ μοῖρα, Περίκλεεις, ἀνδρὶ δίδωσιν.
—Archilochus

2. εἶπεν ὁ Σωκράτης· ἑνὶ Δί, ὦ Καλλία, τελέως ἡμᾶς ἐστιάς, οὐ γὰρ μόνον δεῖπνον ἀμεμπτον παρέθηκας, ἀλλὰ καὶ θεάματα καὶ ἀκρόαμα ἥδιστα παρέχεις.
—Xenophon, Symposium

3. πρὸς τὸν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.
—Euripides, Alcestis

4. Κροῖσος Ἅλυν διαβὰς μεγάλην καταλύσει.
—Herodotus

5. ὁμως δ’ ὀνάγχηκε πημονάς βροτοίς φέρειν θεῶν διδόντων.
—Aeschylus,

6. ἁρχῇ ἄνδρα δείκνυσιν.
—Diogenes Laertius, quoting Pittacus

7. Αἰσχίνου δὲ εἰπόντος, ‘πένης εἰμὶ καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δὲ σοι ἐμαυτόν, ἄρ’ οὖν,’ εἶπον, ἵππου αἰσθάνῃ τα μέγιστα μοι δίδους.’
—Diogenes Laertius on Socrates

8. θέλομεν καλῶς ζῆν πάντες ἀλλ’ οὐ δυνάμεθα.
—Menander

9. ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ’ ὡς δυνάμεθα.
—Menander

10. ὡς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν.
—Menander

11. τούτοις πεποιθῶς εἰμὶ καὶ ξυστήσομαι αὐτός· τις ἄλλος μάλλον ἐνδικότερος ἄρχοντι τ’ ἄρχον καὶ κασιγνήτω κάσις, ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ’ ὡς τάχος κυμίδος σάρμας καὶ πέτρων προβλήματα.
—Aeschylus, Seven against Thebes
[Eteocles announces he will fight his brother. έμι I will go. ξυστήσομαι (ξυν- = συν-) < συνίσταμαι stand with (here, stand to face in battle). ἐνδίκος, -ov having right. κατάγνησθος, -ου, o brother. κάσσος, -ους, o brother. άπερ' = φερ' bring (imperative). ος τάξος with all haste. κνημίς, -ιδος, -η δρε (leg-armor). αίζημι, -ης, ἤ spear. πέτρος, -ου, o stone. πρόβλημα, -άτος, το defense against (+ gen.)]

12. Λάιος ὁ Θηβαίος βασιλέας γήμας ἤ Ιοκάστην τὴν Κρέοντος, καὶ χρόνον ἰκανὸν ἢπαις ὅν, ἢρητίσηται τὸν θεὸν περὶ τέκνων γενέσεως. τῆς ὑπὸ Πυθίας δοῦσης χρησμὸν αὐτῷ μὴ συμφέρετι γενέσθαι τέκνα (τὸν γώ ἦς αὐτοῦ τεκνοθέντα παιδὰ πατροκτόνον ἐσεθάναι καὶ πᾶσαν τὴν οἰκίαν πληρώσειν μεγάλοις ἀτυχημάτοις), ἐπιλαθόμενος τοῦ χρησμοῦ καὶ γεννήσας υἱόν, ἐξεθήκε τὸ βρέφος διαπερνήσας αὐτοῦ τὰ σφυρὰ σιδήρῳ. δι'-ὴν αἰτίαν Οἰδίπος ύστερον ὀνομάσθη.

[Θήβαι, -ου, οι Thebes. τὴν Κρέοντος daughter of Creon. ἰκανός, -η, ov sufficient, long. ἢπαις childless. ἐπερωτάω consult, question. τέκνων, -ου, το child. Πυθία The Pythia (prophetess of Apollo at Delphi). χρησμός, -ου, η oracle. συμφέρον be useful. τεκνόω bear, beget. πατροκτόνος, -ου murder one's father. πλήρωται fill. ἀτύχημα, -αΤο the misfortune. ἐπιλαθόμενος forget. κατοχήτωσι express. βρέφος, -ους, το infant. διαπερνάω pierce through. σφυρόν, -ου, το ankle. The name Oidipous (Oedipus) is taken to mean "swollen foot."]

οἱ δ' οἶκείται λαβόντες τὸ παιδίων ἐκθεῖναι μὲν οὐκ ἠθέλησαν, ἐδωρήσαντο δὲ τῇ Πολυμήν γυναῖκι, οὐ δυναμένη γεννήσας παιδεῖς. μετα δὲ ταῦτα ἀνδροθέντος τοῦ παιδός, ο νέος Λάιος ἐκρίνει ἐπερωτήσας τὸν θεὸν περὶ τοῦ βρέφος τοῦ ἐκτεθέντος, ὁ δὲ Οἰδίπος μαθὼν παρὰ τινὸς τὴν καθ' ἑαυτὸν, ἐπηρώτησε τὸν θεὸν περὶ τέκνων γενέσεως. τῆς δὲ Πυθίας ἐπιχειρεῖται ἐπερωτήσασθαι τὴν Πυθίαν περὶ τῶν κατ' ἀλήθειαν γονέων. κατὰ δὲ τὴν Φοικίδα τούτου ἄλληλοις ἀπαντησάντων, ὁ μὲν Λάιος ὑπερήφανος ἐκχωρεῖν τὴς ὄδοι προσέταττεν, ὁ δ' Οἰδίπους ὀργισθεὶς ἀπέκτεινεν τὸν Λάιον, ἔρνον ὅτι πατήρ ἦν αὐτοῦ.

—Diodorus Siculus

[οἰκέτες, -ου, o servant. δωρέω give. ἀνάρτω in pass, become a man, reach manhood. ὑποβολή, -ης, -ης (alligation of) substitution (i.e., of being a supposititious child, not the child of Polybus and his wife). ἐπιχειρεῖον try. γονεὺς, -εώς, -ος father; pl. parents. Φοικίς, -ίδος, -ης Ποχις. ἀπαντάω meet. ὑπερευθάνος arrogantly. ἐκχωρεῖον get out of the way. προστάτεω order. ὀργίζω provoke. ἀγνοεῖον not know, be ignorant.]


—Diogenes Laertius, on Diogenes

[Ἀλέξανδρος is Alexander the Great. ἐφήσημα set/stand over.]

14. ὅμιλον ἑκατόν ποτε ὅτι πονηρὸν ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, ’οὐ τὸν τρόπον," εἶπεν, ’ἄλλα τὸν ἀνθρώπον ἤλεγχα,"

—Diogenes Laertius, on Aristotle

[ἐλεημοσύνη, -ης, λημόσιν, άλεημοσύνη aor. of ἔλεεο have pity on.]

15. τότ’ ἐφη τὰς πόλεις ἀπόλλυται, ὅτι μὴ δύνονται τοὺς φαύλους ἀπὸ τῶν σπουδάιων διακρίπτειν.

—Diogenes Laertius, on Antisthenes

[ὅταν μὴ δύνονται whenever they cannot. ὁμολογίας, -ης ov mean, petty. σπουδαίος, -α, ov serious, good. διακρίνον separate, distinguish.]
16. συνιστάντος τινὸς αὐτῷ υἱὸν ἤτησε πεντακόσιας δραχμάς· τοῦ δὲ εἰπόντος ἵνα ἄνθρωπον ὠνήσασθαι, ἵνα ἐφη, ἵνα καὶ ἐξεῖς δύο.

—Diogenes Laertius, on Aristippus

[συνιστήμι set together, introduce (as a student). πεντακόσιοι five hundred.
*τοσοῦτος, -ούς, -οῦ so great, so much; τοσοῦτοι for that much. ἄνδράποδον, -ου, τὸ slave. ἀνέγνωμαι buy. πρίω aor. imper. buy.]

17. Ion: οὐ γὰρ σε ἀποκρυψάμενος ἐρῶ. ἐγὼ γὰρ ὅταν ἐλεεινόν τι λέγω, δακρύων ἐμπίμπλανταί μου οἱ ὀφθαλμοὶ· ὅταν τε φοβερὸν οὐδ᾿ ἔρω, ὀρθὰ αἱ τρίχες ἵστανται ὑπὸ φόβου καὶ ἡ καρδία πηδᾷ.

—Plato, Ion

[ἀποκρύπτω hide from, conceal. ἐρῶ I will tell. ὅταν whenever. ἐλεεινός, -ή, -όν pitiful. δάκρυ, -υος, τὸ tear. ἐμπίμπλημι fill up with (+ gen.). ὁρθός, -ῆ, -όν straight, on end. αἱ τρίχες hair. καρδία, -ας, ἡ heart. πηδάω leap, throb.]

tὸν ὅταν ἔχω τὸν λύκον, οὔτε ἔχειν, οὔτε ὀφεῖνα δυνάμαι.

I have the wolf by the ears: I can neither hold him nor let him go.

—Greek proverb

ΔΙΟΓΕΝΗΣ, the Cynic Philosopher

(In the words of Diogenes Laertius)

λύχνον μεθ’ ἡμέραν ἅψας περιῄει λέγων ᾧ ἄνθρωπον ζῆτω.’

He lit a lamp and went around in broad daylight asserting, “I’m looking for a human being.”

Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπών, ‘παιδίον με νενίκηκεν εὔπελείᾳ.’

Once he saw a small child drinking with his hands. He threw the cup from his pack with the words, “A child has surpassed me in simplicity.”

συνελογίζετο δὲ καὶ οὕτως τῶν θεῶν ἐστὶ πάντα φίλοι δὲ οἱ σοφοί τοῖς θεοῖς κοινὰ δὲ τὰ τῶν φίλων. πάντα’ ἄρα ἐστὶ τῶν σοφῶν.

This is one of his syllogisms: All things belong to the gods. The wise are friends of the gods. Possessions of friends are shared in common. Therefore all things belong to the wise.

Πλάτωνος ὁρισαμένου Ἀνθρώπος ἐστι ζῷον δίπου ἄπτερον’ και εὔδοκιμοίνος, τίλλει ἀλκετρύνων εἰσήγγεικεν αὐτὸν εἰς τὴν σχολήν καὶ φησίν, ὁ οὕτως ἐστιν ὁ Πλάτωνος Ἀνθρώπος.’ ὅθεν τῷ ὀρῷ προσετέθη τὸ πλατυώνυχον.
When Plato came up with the definition, “A human being is a two-footed animal without feathers,” and was applauded for it, he plucked a rooster, brought it into the school, and said, “Here’s Plato’s human being.” From this the phrase with broad nails [a pun on “Platonic”] was added [to the definition].

The Cynics were called “dogs,” allegedly because they did in public the sorts of things that dogs do, some of which are now considered committing a nuisance or even indecent exposure.

In this epitaph from the Greek Anthology, the passerby is imagined addressing the monument (as is common), which depicts a dog. The dog answers.

εἰπέ, κύον, τίνος ἄνδρος ἔφεστώς σήμα φυλάσσεις;
toῦ κυνώς ἄλλα τίς ἦν οὕτως ἄνηρ ὁ κύων;
Διογένης, γένος εἰπέ. Σινωπεύς, ὃς πίθον ὄκει;
καὶ μάλα νῦν ὥθεθαν ἄστέρας ὀἶκον ἔχει.

Tell me, dog, on whose memorial do you stand guard?
The Dog’s. Well, who was this man, the Dog?
Diogenes. Where was he born? In Sinope. The one who lived in a jar [pithos]?
Yes indeed, but now that he’s dead his home is in the stars.

A pithos is a very large storage jar, equivalent to a modern packing crate or appliance carton in which homeless people sometimes find shelter.
The Subjunctive and Optative Moods

The subjunctive and optative are two moods expressing degrees of unreality (as opposed to the indicative mood, which, generally speaking, expresses a statement of fact). Mood, you may remember, indicates the manner (or mode) in which the speaker/writer conceives of the assertion made by the verb. The use of the subjunctive or optative implies that this assertion is not strictly factual: an intention, a wish, an order, a maybe, or a might have been is implied.

SUBJUNCTIVE

The subjunctive is found in the present, aorist, and perfect tenses. It has no future, but the basic idea of the subjunctive is future. The tenses of the subjunctive have no time value, but express aspect. The present is used for an action going on, the aorist for a single action, the perfect for a completed action or a present state. The most commonly used tenses of the subjunctive are the present and the aorist. The subjunctive, having no time value, is never augmented.

Forms: Present, Aorist, Perfect

Formation of the Subjunctive

The subjunctive is formed by lengthening the thematic vowel. The indicative has ο/ε, the subjunctive ο/η:
Primary endings are always used for the subjunctive, which refers to the future and is associated with primary tenses. Even the aorist subjunctive uses primary endings. Most athematic verbs, by analogy with -ω verbs, also use these endings with the long thematic vowel. Contract verbs follow their rules for contraction. The perfect subjunctive usually consists of the perfect participle and the subjunctive of εἰμί.

### Subjunctive Forms of εἰμί

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<td>ἦ</td>
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Each tense of the subjunctive, optative, etc. is formed from the corresponding tense stem (from the appropriate principal part).

### Subjunctive forms of λύω

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<th></th>
<th>Present</th>
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<tr>
<td>Active Sg. 1st</td>
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<td>λύονται</td>
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<td>λελυμένοι ὤσι</td>
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Note that in the compound forms the participle must agree with the subject of the verb in number and gender so that if the subject is feminine or neuter λελυκυῖα ὦ, ἤς, ᾖς or λελυκός ᾖ is used. For the perfect active subjunctive there is another set of forms: λελύκω, λελύκης, λελύκη, λελύκωμεν, λελύκητε, λελύκωσι, which is less common than the periphrastic form given above.

The aorist passive is inflected as a contract verb. The short form of the aorist passive stem in θε- (or ε-) is used for the subjunctive (and the optative); the ε- is then absorbed before the long vowel of the endings.

2nd Aorist Subjunctive of λείπω: ἔλιπον, aor. stem, λιπ-

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<td>λίπησθε</td>
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<tr>
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<td>λίπωσι</td>
<td>3rd</td>
<td>λίπηται</td>
<td>λίπωνται</td>
</tr>
</tbody>
</table>

Present Subjunctive of Contract Verbs

Review of Contractions Used for Subjunctive

-αω: α + o-sound becomes ω. α + e-sound becomes α.

-εω: ε is absorbed before a long vowel.

-οω: ο + η or ω contracts to ω. ο + any ι-diphthong yields οι.

<table>
<thead>
<tr>
<th>Active Sg. 1st</th>
<th>-αω</th>
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Subjunctive of -μι Verbs

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Reduplicating verbs

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<td>θῶ</td>
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<tr>
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<td>ιστῶσι</td>
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Middle/Middle-Passive

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<td>*Ιστημι Pres.</td>
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<td>ιστῶμαι</td>
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<td>Pl.</td>
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</tbody>
</table>

*There is no second aorist middle of ἴστημι.

Review of the Subjunctive Forms

Characteristics of the Subjunctive:
1. Long thematic vowel
2. Primary endings

Nearly all the subjunctive forms have the same set of endings, the primary endings with the long form of the thematic vowel. Even the -μι verbs are for the most part inflected in the same way as the others and are accented like the e-contracts (the stem vowel contracting with the long thematic vowel). The exceptions are (1) α-contracts whose sub-
Some Uses of the Subjunctive

The subjunctive in general refers to the future. Among its uses are exhortations, commands, expressions of purpose, and conditions. In most of these uses, the idea of futurity can still be seen: a command refers to the future, a purpose is future relative to another action. In conditions, the subjunctive refers either directly to the future, or to an indefinite time (it is never strictly present).

Independent Uses of the Subjunctive

The three most common uses of the subjunctive in the main clause are:

1. Hortatory

The first person (usually plural) of the subjunctive is used in exhortations. The negative is μή.

ιδώμεν Let us (Let's) see!
μή ταὐτα ποιώμεν Let us not do these things!

2. Prohibitive

A negative command is expressed by the aorist subjunctive in the second person with μή (or by the present imperative with μή: XIV).

μή ποιήσῃς τοῦτο Do not do that!

3. Deliberative

The first person of the subjunctive is used in questions in which a person asks himself/herself what he/she is to do. The negative is μή.

τί εἶπω; What am I to say?
ταῦτα ποιώμεν; Are we to do these things?
The Subjunctive in Conditions

1. Future More Vivid Conditions

When a hypothetical future case is stated distinctly and vividly (that is, as likely to occur) the subjunctive is used with ἐάν (also spelled ἄν or ἤν) in the protasis, the conditional (or if) clause, and the future indicative (or its equivalent) is used in the apodosis, the conclusion (or then) clause. The negative in the protasis is μή, in the apodosis, οὐ.

Protasis: ἐάν + subjunctive Apodosis: future indicative

ἐάν εἴπῃ τι, αὐτοῦ ἀκούσομεθα. If he says anything, we will hear him.
ἐάν μὴ ἔλθῃ, ταῦτα οὐ ποιήσομεν. If he does not come, we shall not do these things.

2. Present General Conditions

This type refers to a customary or repeated action or to a general truth. The time is indefinite.

Protasis: ἐάν + subjunctive Apodosis: present indicative

ἐάν ἔλθῃ τις, ταῦτα ποιοῦμεν. If (ever) anyone comes, we (always) do these things.
ἐάν εἴπῃς τι, οὐκ ἀκούομεν. If (ever) you say anything, we do not listen.

Relative Conditions

Conditions may also be expressed with a relative pronoun (who, etc.) or a relative adverb (when, etc.). The subjunctive relative conditions follow the patterns for their simple counterparts.

1. Future (More Vivid)

Protasis: relative word + ἐάν + subj. Apodosis: future indicative

ὅταν ἔλθῃ ταῦτα ποιήσομεν. When he comes, we will do these things.
(ὅταν = ὅτε + ἄν)

2. Present General

Protasis: relative word + ἐάν + subj. Apodosis: present indicative

ὅταν τις ἔλθῃ, ταῦτα ποιοῦμεν. Whenever anyone comes, we do these things.

Other uses of the subjunctive will be treated in the final section of this lesson.
Exercise A

1. Form and conjugate the following subjunctives.
   1. Present active and middle of δοκέω
   2. Aorist active, middle, and passive of τίθημι
   3. All the subjunctive forms of παιδεύω

2. Fill in the subjunctive forms of the synopses given in Lessons IX, X, XI, and XII.

3. Parse the following forms.
   1. εἴπω
   2. δοκῶμεν
   3. ἐλθοῦσι
   4. τιμῶνται
   5. ἁξίωσθε
   6. θῶ
   7. παυθῆτε
   8. ἐλωμαι
   9. γράψωμεν
   10. τεθνηκότες ὦσι
   11. διδῶς
   12. λίποσι
   13. ἔρχῃ
   14. δεικνύῃς
   15. βάλωμαι
   16. βουλεύσις
   17. γένηται
   18. ἀγάγωσι
   19. ἀβαλωσι
   20. κληθῇς

4. Read/Translate the following sentences.
   1. τί ποιῶμεν;
   2. ἀλλήλας ἀγαπῶμεν
   3. μὴ τούτῳ πιστεύσητε
   4. μηδὲν ποιήσῃς
   5. ἐὰν μοι ταῦτα διδῶς, φιλήσω σε.
   6. ἐὰν τὴν πατρίδα προδώσῃ, οὐδείς ὑμᾶς τιμήσῃ.
   7. τί βουλευόμεθα;
   8. τούτου τοῦ σοφοῦ ἀκούωμεν.
   9. ἐὰν τὴν χώραν λίπῃς, οὐ μενοῦμεν.
   10. ἐὰν ἀπράξια ὁ ἀδελφός, βουλέωμεθα αὐτὸν θάψαι.
   11. τὸν τοῦ ἀδελφοῦ νεκρὸν ἀνθρώπωμα.
   12. τῷ δὲ τῶν θεῶν νόμῳ πειθώμεθα.
   13. μηδὲν αἰσχρὸν εἴπωμεν.
   14. ἐὰν τὴν ἐσθλὴν ἀδελφὴν εἰναι κακὴν καὶ αἰσχρὰν μὴ νομίσῃς.
   15. ἐὰν ἀποθάνῃ ὁ ἀδελφός, βουλόμεθα αὐτὸν θάψαι.
   16. τοῦ τοῦ βασιλέως νόμου σχῶμεν, εἰς τὰς νῆσους κατὰ θάλασσαν ἐλευθεροῦμεθα.
   17. τοῦ τοῦ βασιλέως νόμων σχῶμεν.
   18. ἐὰν ἀποθάνῃ τὸν νεκρόν, ἀποφεύγω.
   19. ἐὰν ζητῇς τι, εὑρήσεις.
   20. ὅταν οὖν ξένοι ἔλθωσιν, αὐτοὺς ἑκοῦσαι δεχόμεθα.
Readings

1. βίον καλὸν ζῇς, ἂν γυναῖκα μὴ ἔχῃς.
   —Menander

2. ἐὰν δ’ ἔχομεν χρήμαθ’, ἐξομεν φίλους.
   —Menander

3. καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῆ.
   —Ignatius

4. ἀλλ’ ἰομεν ἁγαθὴ τύχη...
   —Plato, Laws

5. ἐὰν ἦς φιλομαθής, ἐσεὶ πολυμαθής.
   —Isocrates

6. οἷον ἱέρεια οὐκ εἴα τὸν υἱὸν δημηγορεῖν· ἐὰν μὲν γάρ,
   τὰ δίκαια λέγῃς, οἱ ἄνθρωποι σε μισήσουσι,
   ἐὰν δὲ τὰ ἁδικα, οἱ θεοὶ. δει μὲν οὖν δημηγορεῖν·
   ἐὰν μὲν γάρ τὰ δίκαια λέγης, οἱ θεοὶ σε φιλήσουσιν,
   ἐὰν δὲ τὰ ἁδικα οἱ ἄνθρωποι.
   —Aristotle, Rhetoric

7. ἐὰν κακῶς μου τὴν γυναίχ’ οὕτω λέγῃς,
   τὸν πατέρα καὶ σὲ τούς τε σοὺς ἐγὼ πλυνῶ.
   —Menander

8. νῦν ἰομεν καὶ ἀκούσωμεν τοῦ ἀνδρός.
   —Plato, Protagoras

9. εἴπωμεν ἢ σιγῶμεν;
   —Euripides, Ion

10. ὡς οὐδέν ἢ μάθησις, ἂν μὴ νοῦς παρῇ.
    —Menander

11. ὑπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμιον.
    —Menander

12. γελᾷ δ’ ὁ μῶρος, κἂν τι μὴ γέλοιον ἦ.
    —Menander
13. ἃ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.
—Menander

[ψέγω blame, μιμέομαι imitate.]

14. ἢν ἔγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θύησειν.
—Euripides, Alcestis

[*ἔγγυς (adv.) near.*]

15. Ἰσμήνη: ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει
Antigone: τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς, ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.
—Sophocles, Antigone

[ἡ introduces a question. σφ' = σφε him. ἀπόρρητος forbidden.]

16. ἄρετῇ δὲ κἂν θάνη τις οὐκ ἀπόλλυται.
—Euripides (fragment)

17. ὡς ἢδυ κάλλος, ὅταν ἔχῃ νοῦν σώφρονα.
—Menander

18. ἐροτηθεὶς τί περιγίγνεται κέρδος τοῖς ψευδομένοις, ἢτοι, ἐφι ή, 'λέγομεν ἀληθής, μὴ πιστεύεσθαι.'
—Diogenes Laertius, on Aristotle

[περιγίγνομαι (περιγίνομαι) survive, result.]

19. τὸ φρικώδέστατον οὖν τῶν κακῶν, οὐθὲν πρὸς ἡμᾶς, ἐπειδήπερ ἤτοι μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν· ὅταν δ' ὁ θάνατος παρῇ τοτ' ἡμεῖς ὦμεν.
—Diogenes Laertius, on Epicurus

[φρικώδης, -ες awful, horrible. οὐθέν = οὐδέν. ἐπειδήπερ since really. τοτ' = tote.]

20. ἀεὶ καλὸς πλοῦς ἐστὶν, ὅταν φεύγῃς κακά.
—Sophocles, Philoctetes

[πλοῦς, ὁ a sailing voyage.]

21. μισώ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον.
—Menander

22. πατρὶς γάρ ἐστιν πᾶσ' ἵνα πράττῃ τις εὖ.
—Greek proverb

[ἵνα (relative adv.) where.]

23. ἤτοι γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει ο ὁθεώς οὐ χάρις ὑμῖν, εἰ ἀγαπάτε τοὺς ἀγαπῶντας ἡμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπάτε τοὺς ἐχθρούς καί τοὺς μισοῦντας ἡμᾶς· τάτα ὅταν ἀκούσωσιν, ἀρχιμαζέουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος· ἢτοι δὲ ἴδοςαν ὅτι οὐ μόνον τοὺς μισούντας ἡμῶν ἀγαπῶμεν ἀλλ' ὅτι οὐδὲ τοὺς ἀγαπῶμεν, καταγελάωσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.
—Clement of Rome

[ὑπερβολή, -ῆς an excess. ἀγαθότης, -τητος, στητος goodness. καταγελάω laugh at (+ gen.). βλασφημέω blaspheme, revile.]
OPTATIVE

The **optative** is found in the present, future, aorist, and perfect tenses. It is a somewhat vaguer mood than the subjunctive; some of its uses will be discussed below. The tenses of the optative usually refer to aspect rather than time. There is, however, one exception to this generalization: namely in indirect statement (see below). The future optative is not common and is used only in indirect statement, to represent the future indicative.

The optative is not augmented.

There are two forms of the optative (i.e., two sets of endings).

1. The **ι-**type: used for -ω verbs, -νυμι verbs, and all middles (and generally in the plural of the active).

2. The **-ιη-**type: for the present of contract verbs (and liquid futures), for the present and aorist of -μι verbs (except -νυμι verbs), and for the aorist passive.

Thus one characteristic of the optative is the presence of ι. Another is that the optative has secondary endings and is often associated with past tenses.

**Forms: Present, Future, Aorist, Perfect**

I. **ι-type**

Present, Future, and Second Aorist

**Formation:** Tense stem + thematic vowel -ο- + ι + endings:

<table>
<thead>
<tr>
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<tr>
<td>Sg.</td>
<td>01 -μι</td>
<td>01 -μην</td>
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<tr>
<td></td>
<td>01 -ζ</td>
<td>01 -ο (&lt; 01σο)</td>
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<td>01 -</td>
<td>01 -το</td>
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<tr>
<td>Pl.</td>
<td>01 -μεν</td>
<td>01 -μεθοα</td>
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<td></td>
<td>01 -τε</td>
<td>01 -σθε</td>
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<tr>
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<td>01 -εν</td>
<td>01 -ντο</td>
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</tbody>
</table>
Present and future optative of λύω; second aorist of λείπω

<table>
<thead>
<tr>
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<th>2nd Aorist</th>
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</thead>
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<td>Middle Sg. 1st</td>
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<td>λιποίμεθα</td>
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<td>3rd</td>
<td>λυοίντο</td>
<td>λυσοίντο</td>
<td>λιποίντο</td>
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</tbody>
</table>

First Aorist Optative

**Formation:** 1st aor. stem (in -α-) + 1 + endings

<table>
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<th>Active</th>
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<th>Middle</th>
<th>Plural</th>
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<td>λυσαιμέθα</td>
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<tr>
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<td>λυσαίο</td>
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<td>3rd</td>
<td>λυσαιντο</td>
</tr>
</tbody>
</table>

The forms given in parentheses are the more common ones in prose, and it is recommended that you learn to recognize them.

Note that the -οι and -αι of the optative third person singular (as in λύοι, λύσαι, λίποι, and λύσαι) are considered long for the purposes of accent.

The present optative of δείκνυμι is formed by adding the endings in -οι to the stem δεικνυ-: δεικνύοιμι, δεικνύοις, etc.

II. The ιη-type

**Formation:** Singular, stem + ιη + endings; plural, stem + ι or ιη+ endings

<table>
<thead>
<tr>
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<tbody>
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<td>-ιη-ν</td>
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</tr>
<tr>
<td>-ιη-ς</td>
<td>2nd</td>
</tr>
<tr>
<td>-ιη-</td>
<td>3rd</td>
</tr>
</tbody>
</table>

The ιη endings are used in the singular, but are seldom found in the plural. The ι type is used throughout the middle.
Present Optative of εἰμί

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<tbody>
<tr>
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<tr>
<td></td>
<td>εἰή</td>
<td>3rd</td>
<td>εἶεν</td>
</tr>
</tbody>
</table>

The **perfect optative** is formed by using the perfect participle (active or middle) with the optative of εἰμί: λελυκὼς εἴην (active), λελυμένος εἴην (middle-passive).

Present Optative of Contract Verbs and Liquid Futures

The thematic vowel ο, joined with η (or ι), contracts with the stem vowel:

\[
\alpha + \omega(\eta) \rightarrow \omega(\eta)
\]

\[
\epsilon + \omega(\eta) \rightarrow \omega(\eta)
\]

\[
\omega + \omega(\eta) \rightarrow \omega(\eta)
\]

These two types have the same form in the optative, though it results from different contractions.

Examples:

<table>
<thead>
<tr>
<th></th>
<th>νικάω</th>
<th>φιλέω</th>
<th>δηλόω</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>Sg. 1</td>
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<tr>
<td></td>
<td>Pl. 1</td>
<td>νικάομεν</td>
<td>φιλοίομεν</td>
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<td>(νικάομεν)</td>
<td>(φιλοίομεν)</td>
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<td>νικάοτε</td>
<td>φιλοίοτε</td>
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<td>(νικάοτε)</td>
<td>(φιλοίοτε)</td>
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<td>3</td>
<td>νικάον</td>
<td>φιλοίον</td>
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<tr>
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<td></td>
<td>(νικάοσαν)</td>
<td>(φιλοίοσαν)</td>
</tr>
<tr>
<td>Middle-Passive</td>
<td>Sg. 1</td>
<td>νικάημην</td>
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<tr>
<td></td>
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<td>νικάμο</td>
<td>φιλοίμο</td>
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<tr>
<td></td>
<td>3</td>
<td>νικάμο</td>
<td>φιλοίμο</td>
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<tr>
<td></td>
<td>Pl. 1</td>
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<tr>
<td></td>
<td>2</td>
<td>νικάσθε</td>
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<tr>
<td></td>
<td>3</td>
<td>νικάστο</td>
<td>φιλοίστο</td>
</tr>
</tbody>
</table>

The liquid futures follow the paradigm for φιλέω in the optative. Monosyllabic stem verbs like πλέω, δέω, which contract only before ε or η, show the ι-type optative: πλέοιμι, πλέοις, πλέοι, etc.
The Present and Aorist Optative of -μι Verbs

-μι verbs use the short form of the stem before ι of the optative. The vowel before the ι depends on the stem vowel of the verb.

ἵστημι

<table>
<thead>
<tr>
<th></th>
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<th>Aorist</th>
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<tbody>
<tr>
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<tr>
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<td>ἵσταίης</td>
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<td>σταίη</td>
</tr>
<tr>
<td>Pl. 1st</td>
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<td>σταίμεν (καίμεν)</td>
</tr>
<tr>
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<td>ἵσταίτε (ἵσταίτε)</td>
<td>σταίτε (καίτε)</td>
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<td>σταίεν (καίσαν)</td>
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<td>Middle-Passive</td>
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<td>2nd</td>
<td>ἵσταίο</td>
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<td>ἵσταίσθε</td>
<td></td>
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<tr>
<td>3rd</td>
<td>ἵσταίντο</td>
<td></td>
</tr>
</tbody>
</table>

Other -μι verbs

δίδωμι τίθημι ἵημι

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
<th>Active</th>
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<td>ιείην</td>
<td>ιείμην</td>
</tr>
<tr>
<td>Aor.</td>
<td>δοίην</td>
<td>δοίμην</td>
<td>θείην</td>
<td>θείμην</td>
<td>-είην</td>
<td>-είμην</td>
</tr>
</tbody>
</table>

For full conjugation of these and other verbs, see Appendix I.

The Aorist Passive Optative

**Formation:** Stem + θε + ιη + endings

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθείην</td>
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<td>λυθείμεν (λυθείσαν)</td>
</tr>
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<td>λυθείης</td>
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<td>λυθείτε (λυθείτε)</td>
</tr>
<tr>
<td>λυθείη</td>
<td>3rd</td>
<td>λυθείν (λυθείσαν)</td>
</tr>
</tbody>
</table>
The Future Passive Optative

**Formation:** Stem + θη + σο + ι-type endings in the middle

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
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<td>λυθησοίμην</td>
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<tr>
<td>λυθησοιο</td>
<td>2nd</td>
<td>λυθησοισθε</td>
</tr>
<tr>
<td>λυθησοιτο</td>
<td>3rd</td>
<td>λυθησοιντο</td>
</tr>
</tbody>
</table>

Some Uses of the Optative

The Optative in Independent Clauses

1. The Potential Optative

The optative with ἄν expresses a future possibility. This use corresponds to the English potential forms using such auxiliaries as *may, can, might, could, would.*

εἴθε ἄν.  *He may/might/could/would come.*

The negative used with the potential optative is οὔ.

2. Optative of Wish

The Optative Optative: the name *optative* is derived from the Latin “opto,” wish. A future wish is expressed by the optative; εἴθε or εἰ γάρ, *if only, would that* may be used with this construction. The negative is μή.

εἴθε ἄν.  *May he/she come!*

μὴ ἄν.  *May he/she not come!*

Wishes that refer to the past are expressed by the secondary tenses of the indicative (imperfect or aorist) with εἴθε or εἰ γάρ (which cannot be omitted). The negative is μή.

εἴθε ἦρχετο.  *If only he were coming!*

εἴθε ἦλθεν.  *If only he had come!*

262 Lesson XIII
Conditions: Past General, Future Less Vivid

1. Past General Conditions

For a customary or repeated action, or for a general truth in past time, use εἰ with the optative in the protasis and (usually) the imperfect indicative in the apodosis.

- **Protasis:** εἰ + optative
- **Apodosis:** imperfect indicative

εἰ ἔλθοι τίς, ταῦτα ἐποιοῦμεν. If (ever) anyone came, we (always) did/used to do/would do these things.

A relative word may be substituted for εἰ:

ότε ἔλθοι τίς, ταῦτα ἐποιοῦμεν. Whenever anyone came, we did these things.

2. Future Less Vivid Conditions

When the future condition is stated less distinctly (that is, as less likely to occur) the optative is used in both clauses. Compare this with the English **should-would** condition: If I should go (or if I went, were to go), I would do these things.

- **Protasis:** εἰ + optative
- **Apodosis:** optative + ἄν (cf. potential opt.)

εἰ ἔλθομι, ταῦτα ἂν ποιήσωμι. If I should come, I would do these things.

This can also be expressed as a relative condition:

ότε ἔλθομι, ταῦτα ἂν ποιήσωμι. Whenever I should come, I would do these things.

**Exercise B**

1. a. Give all the optative forms of παύω: pres. act. and m.-p.; fut. act., mid., and pass.; aor. act., mid., and pass.; perf. act and m.-p.
   b. Give present optative of τιμάω and ποιέω.
   c. Give present and aorist optative of ἀποδίδωμι, ἀφίστημι, ἀνατίθημι.

2. Fill in the optative forms in the synopses given in Lessons IX, X, XI, and XII.
3. Parse.

1. γένοιτο
2. βάλοιμι
3. τιθείν
4. τιμήσειαν
5. λαμβάνοιτε
6. ζῷν
7. λάβοιεν
8. γένοιο
9. ἀγαπῷμεν
10. ἀποκτείναιμεν
11. δοίεν
12. δοκοίης
13. εἴησαν
14. βάλλοισθε
15. βουλεύσαιντο
16. τεθήσοιο
17. πέμψοις
18. λειφθεῖεν
19. ἀκουσοίμην
20. βουληθείῃ

4. Translate.

1. πάντες τήνδε τὴν γυναῖκα ἂν τιμήσειαν.
2. εἰ γὰρ νικοῦμεν.
3. μὴ γένοιτο.
4. εἴποι ἄν ταῦτα.
5. καλῶς ἔχοιτε.
6. οὐκ ἂν εἴη ἄλογον εἰ τούτῳ τῷ ἀνδρὶ πιστεύοιτε;
7. τίς ἂν ὑμῖν πείθοιτε;
8. εἰ τις ψευδῆ εἴποι, οὐκ ἐπιστεύετο.
9. ὑμῖν βίον μακρὸν καὶ εὐτυχῆ θεοὶ δοῖεν.
10. αἰσχρόν γάρ ἂν εἴη εἰ ταῦτα ποιῆσαιμεν.
11. εἰρήνην ἢγοιτε ἀεὶ.
12. ἢδέως ἂν μάθοιμι καὶ ἢδέως διδάσκοιμι.
13. ἢδέως ἂν σε ἴδοιμι.
14. τί ἂν ἔχειν βούλοιο;
15. εἰ τι ποιεῖν δύναιντο, ἐποίουν.
16. τί ἂν εἴη ἢ ἀρετή;
17. εἰ σωτὲν ἢδοιμεν, ἀπηρχόμεθα.
18. εἰ γὰρ καλὸς κἀγαθὸς γένοιο.
19. οὐ ταῦτα ποιῆσαιν ἂν.
20. εἰ γάρ μοι χρήματα πολλὰ εἴη.

Readings

1. A Prayer to Pan

ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε θεοὶ, δοίητέ μοι καλὸι γενέσθαι τἄνδοθεν· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναί μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν· τὸ δὲ χρυσὸν πλῆθος εἴη μοι ὅσον μήτε φέρειν μήτε ἄγειν δύναιτο ἄλλος ἢ ὁ σώφρων.

—Plato, Phaedrus

2. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

—Sophocles, Ajax

3. εἴθε φίλος ἤμιν γένοιο.

—Xenophon
4. ἄτοπον γὰρ ἂν εἴη εἰ τις φαίη φιλεῖν τὸν Δία.
—Aristotle, Magna Moralia
[ἄτοπος, -ov strange. φαίη pres. opt. of φημί.]

5. ἄρετή ἂν εἴη κάλλος ψυχῆς.
—Plato, Republic

6. δοῦλοι γὰρ καὶ δεσπόται οὐκ ἂν ποτὲ γένοιτο φίλοι.
—Plato, Laws

7. εἰ μὴ ἔστι ζῷον ὁ ἄνθρωπος, λίθος ἂν εἴη ἢ ξύλον. οὐκ ἔστι δὲ λίθος ἢ ξύλον· ἐμψυχον γὰρ ἐστι καὶ εἰς αὐτὸ κινεῖται· ζῷον ἂρα ἔστιν.
—Diogenes Laertius, on Plato

8. καὶ μὴν καὶ τὸ πᾶν ἄρα καὶ δεσπόται οὐκ ἂν ποτὲ γένοιτο φίλοι.
—Diogenes Laertius, quoting Epicurus
[kαὶ μὴν καὶ and truly also. τοιούτον . . . οἶον such . . . as. οὐθέν = οὐδέν.]

9. ἔπειτα εἰ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ἢ τὸ καθόλου βίαιόν τι πάσχοντα μὴ ῥύσαιτο δυνατὸς ὤν, θανάτῳ περιπεσεῖν θανάτῳ περιπέθεῖν ὤφείλεται.
—Diodorus Siculus

10. εἰ δέ γ ̓ ἐστιν ἐπιστήμη τις ἡ ἀρετή, δῆλον ὅτι διδακτὸν ἂν εἴη.
—Plato, Meno
[δῆλον ὅτι it is clear that. διδακτός, -ón taught, teachable.]

11. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοὶ.
—Aeschylus, Seven against Thebes

12. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.
—Aeschylus, Seven against Thebes
[ἐκφύγοις < ἐκ + φεύγω.]

13. Prometheus: νοσοῖμ ̓ ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
Hermes: εἰς φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς.
Prometheus: ὦμοι.
Hermes: ὥμοι; τόδε Ζεὺς τοῦπος οὐκ ἔπισταται.
Prometheus: ἄλλ' ἐκείδιασκει πανθ' ὁ γηράσκων χρόνος.
—Aeschylus, Prometheus

νόσημα, -ατος, τὸ = νόσος. στυγέω hate. φορητός, -ov bearable. ὦμοι a cry of distress. τοῦπος = τὸ ἔπος. ἔκ + διδάσκω. γηράσκω grow old.]
14. ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν.
   —Homer, Iliad
   [ἐκπέρσαι aor. inf. of ἐκπέρθω destroy utterly. Πριάμοιο = Πριάμου of Priam.]

15. οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;
   —Plato, Phaedo
   [ἀλογία, -ας, ἡ lack of reason, folly. *τοιοῦτος, τοιαύτης, τοιούτον such, of such a kind.]

16. Creon: ἀλλ᾽ ἐν χρόνῳ γνώσει τάδ᾽ ἀσφαλῶς ἐπει ἡμέρας ἄνθρωπον ἄνδρα δείκνυσιν μόνον:
   κακὸν δὲ κἂν ἐν ἡμέρᾳ γνῶσις μιᾷ.
   —Sophocles, Oedipus Tyrannus
   [ἀσφαλῶς firmly. γνῶσις aor. opt. of γιγνώσκω.]

17. Watchman: τὰ δὲ άλλα σιγῶ · βοῦς ἐπὶ γλώσσῃ μέγας βέβηκεν· οἶκος δὲ, εἰ φθογγὴν λάβοι,
   σαφέστατι ἄν λέξεις ἄς ἐκῶν ἐγὼ μαθοῦσιν αὐδῶ κόμα μαθοῦσι λήθοιμαι.
   —Aeschylus, Agamemnon
   [βοῦς, βοός, ὁ bull, cow, ox. φθογγή, -ῆς, ἡ voice. σαφῆς, -ές clear. αὐδάω speak. κοῦ = κοιύ. λήθομαι = ἔπλανθανομαι forget.]

18. εὖ γὰρ ἴστε, ἐὰν ἔμε ἀποκτείνητε τοιοῦτον ὁντα οἶδα οἷον ἐγὼ λέγω, οὔκ ἔμε μεταφεύετε ἡ ὑμᾶς αὐτοὺς· ἐμὲ μὲν γὰρ ἐμὲ βλάψετε ἢ ἐμὸς ἤματος ὡς ἐμὸς ἄν ?>:</
   —Plato, Apology
   [ίστε imperative of οἶδα be assured. θεμιτός, -όν lawfull, in the scheme of things. μεταφέω = μεταφέω. ἐμέλασις aor. opt. οἴκημα de-prive of civic rights. ἀποκτείνω = ἀποκτείνω.]
in the main clause. The subjunctive, you will remember, has primary endings and is associated with primary tenses of the indicative. The optative has secondary endings and is used, as a rule, with secondary tenses of the indicative.

<table>
<thead>
<tr>
<th>Primary Tenses</th>
<th>Secondary Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>present</td>
<td>imperfect</td>
</tr>
<tr>
<td>future</td>
<td>aorist</td>
</tr>
<tr>
<td>perfect, future perfect</td>
<td>pluperfect</td>
</tr>
<tr>
<td>subjunctive (all tenses)</td>
<td>optative (all tenses)</td>
</tr>
</tbody>
</table>

Some examples:

1. Purpose Clauses

Purpose clauses express the purpose of the action of the verb. They take the subjunctive if the tense of the main verb is primary, the optative if it is secondary. ἵνα or ὡς (in order that / that) is used in this construction. The negative is μή.

ἔρχομεθα ἵνα ταύτα ποιῶμεν/ποιήσωμεν.  
We are coming so that we may do these things.

ἠλθομεν, ἵνα ταύτα ποιοῖμεν/ποιήσαιμεν.  
We went so that we might do these things.

2. Object Clauses with μή after verbs of fearing

After verbs of fearing, μή introduces a construction in which the subjunctive is used if the main verb is in a primary tense, the optative if it is secondary. μή in this type of clause means that, lest. The negative is μὴ οὐ.

φοβούμεθα μὴ αὐτὸν ἱδώμεν.  
We fear that we may see him.

φοβούμεθα μὴ οὐκ αὐτὴν ἱδώμεν.  
We fear that we may not see him.

ἐφοβούμεθα μὴ οὐκ αὐτὸν ἱδοίμεν.  
We feared that we might not see him.

The Optative in Indirect Statement after ἦντι or ὡς

After secondary tenses (of the verb of saying), a tense of the optative is usually substituted for the same tense of the indicative after ἦντι or ὡς in indirect statement. The indicative may be retained for a vivid recreation of the tense of the original. This construction is the only common use of the future optative, which is used as a substitute for the future indicative.
Examples:

εἶπεν ὅτι ταῦτα ποιεῖ./ εἶπεν ὅτι ταῦτα ποιοῦν.
He said that he was doing these things. (ταῦτα ποιῶ)

εἶπεν ὅτι ταῦτα ποιῆσει./ εἶπεν ὅτι ταῦτα ποιήσον.
He said that he would do these things. (ταῦτα ποιῆσω)

εἶπεν ὅτι ταῦτα ἐποίησεν./ εἶπεν ὅτι ταῦτα ποιῆσαι/ποιήσειεν.
He said that he did/had done these things. (ταῦτα ἐποίησα)

εἶπεν ὅτι ταῦτα πεποίηκεν./ εἶπεν ὅτι ταῦτα πεποιηκὼς εἴῃ.
He said that he had done these things. (ταῦτα πεποίηκα)

Exercise C

1. Write in Greek.

1. Oh, may that wicked man not come!
2. Let us go so that we may see the philosopher. [wise man / wise woman]
3. I would like to see her. [I would gladly . . .]
4. If you should leave this place, you would not see them.
5. If you leave this place, you will not see them.
6. It would be difficult to know all things well.
7. We went to the philosopher’s house in order that we might learn many fine things.
8. A wise and just man would not say the things which you are saying.
9. If (ever) a man speaks the truth, he is (always) believed by good men.
10. We wrote letters to our absent friends so that we might tell them that these things had taken place.
11. She said that she would write. (Two forms)
12. We feared that something bad might happen.

Readings

1. καὶ ὃς εἶπεν· ὅ πατὴρ ἐπιμελοῦμενος ὡς παῖς ἄνηρ ἀγαθὸς γενοίμην, ἦναγκασέ
με πάντα τὰ Ὁμήρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἃν Ἰλιάδα ὅλην καὶ
Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν.
—Xenophon, Symposium

[ὁς εἶπεν he said. ἐπιμελέομαι take care of, pay attention to. ἄναγκαζο compel.
ἄπο στόματος from the mouth, by heart.]

2. πρὸς τὸ φλυαροῦν μειράκιον, ‘διὰ τοῦτο,’ εἶπε, ‘δύο ὡς ἐχομεν, στόμα δὲ
ἐν, ἵνα πλείονα μὲν ἀκούσωμεν, ἥττονα δὲ λέγωμεν.’
—Diogenes Laertius, on Zeno

[φλυαρέω babble, talk nonsense. μειράκιον, -οu, το adolescent, teenager. ὡς, ὡς
το ear.]
3. Deianeira: ταῦτ οὖν φοβοῦμαι μή πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ.
—Sophocles, Trachinian Women
[pόσις (no gen.), ὁ husband, spouse.]

4. λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παιδὸν ἐννέα βούλει ζην, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς. τί δὲ εἰς Θετταλίαν αὐτοὺς ὀραγών θερέψῃς τε καὶ παιδεύσῃς, ξένους ποιήσας, ἵνα καὶ τούτο ἀπολαύσωσιν; ἢ τούτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ξύνοντος βέλτιον θρέψῳ ταῖς καὶ παιδεύσωσι, μὴ ξυνόντος σοῦ αὐτοὺς; οἱ γὰρ ἐπιτίθειν οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον εἶν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσωσι, εἶν δὲ εἰς Ὀιδοῦ ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται;
—Plato, Crito
[The laws (νόμοι) speak to Socrates. ποῦ where? ἀλλὰ ὅ δῆ oh, but. ἐννέα (with a preceding gen.) for the sake of. ἐκτρέψῃς < ἐκτρέφω rear, bring up. Θετταλία, -ας Thessaly. ἀπολαύσω enjoy, profit. αὐτοῦ here. θρέψῳ ταῖς καὶ παιδεύσῳ future middles used in a passive sense. ἐπιμελέομαι (+ gen.) take care of. ἐπιτίθειν, -ον, ὁ close friend. εἰς Ὀιδοῦ to the house of) Hades. ἀποδημέω go abroad.]

5. ἠρώτησέ τις αὐτὸν εἰ λήθοι θεοὺς ἄνθρωπον ἀδικῶν· ἀλλ' οὐδὲ διανοούμενος,' ἐφη.
—Diogenes Laertius, on Thales
[λήθω = λανθάνω.]

6. πρὸς τὸν πυθόμενον τί πρότερον γεγόνοι, νὺξ ἢ ἡμέρα, 'ἡ νύξ,' ἐφη, 'μιᾷ ἡμέρᾳ πρότερον.'
—Diogenes Laertius, on Thales
[πρότερον earlier.]

7. ἔλεγε τε τοὺς μὲν ἄλλους ἄνθρωπους ζῆν ἵνα ἐσθίειν· αὐτὸς δὲ ἐσθίειν ἵνα ζῇ.
—Diogenes Laertius, on Socrates
[ἐσθίω eat.]

ьтеς μὲν οὐχ ὤρατε, ἐγὼ δ' ὤρα.
ἐλαύνομαι δὲ κοὐκέτ' ἄν μείναι μὲ γώ.
You do not see them, but I see them.
I am hounded and cannot stay any longer.
—Aeschylus, Libation Bearers
Heraclitus, one of the Ionian philosophers, was born in Ephesus, a major city on the west coast of what is now Turkey, and was in his prime toward the end of the 6th century B.C.E. His philosophy centers around the Logos, according to which all things happen, and for this reason he is credited with being the first of the Greek philosophers to concern himself with what is beyond the physical. He is ranked with Parmenides as one of the two most significant philosophers before Socrates.

Heraclitus believed in the unity of all things:

Frag. 50 οὐκ ἐμοῦ ἀλλὰ τοῦ λόγου ακούσαντας ὁμολογεῖν σοφόν ἓν πάντα εἶναι.

It is wise for those listening, not to me, but to the Logos to agree that all things are one.

And in the unity of opposites:

Frag. 60 ὁδὸς ἄνω κάτω μία καὶ καὶ ὀπωτή.
The road up and down is one and the same.

Frag. 67 ὁ θεός ἡμέρη εὐφρόνη, χειμών θέρος, πόλεμος εἰρήνη, κόρος λιμός. . . .

God is day-night, winter-summer, war-peace, satiety-famine. . . .

Change is real and there is unending war (or strife) between opposites to maintain balance in the universe:

Frag. 53 πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς. . . .

War [strife] is the father of all and king of all.

On change and the river:

Frag. 218 (Plato, Cratylus 402a) λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ ὀυδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὡς δὶς ὅτι ἐμβαίης.

Somewhere Heraclitus says that everything is in motion and nothing stays put, and comparing existing things to the flow of a river he says that you cannot step into the same river twice.

The world is eternal fire:

Frag. 220 κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἦν ἀεὶ καὶ ἐστι· πῦρ ἀείζωον, ἁπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.

Neither god nor man created this world-order, but it was always, is, and will be: everlasting fire, kindling in measures and dying out in measures.

It is not easy to know:

Frag. 54 φύσις κρύπτεσθαι φιλεῖ.

Nature has a tendency to hide itself.

The Greek shop sign was photographed in the 1990s outside a boutique in Athens. Besides being a tribute to the great philosopher was it an invitation to passersby to come in and see what is new or an optimistic reference to the flow of merchandise? One wonders if the shop is still there.
LESSON XIV

Imperative Mood, Vocative Case

In this lesson you will learn how to address other people with the imperative mood and the vocative case. Among other useful things, you will learn to pray for rain.

IMPERATIVE

One last mood of the Greek verb remains to be studied, the imperative. Its meaning is simple enough: it gives a command or issues a prohibition. It is found in three tenses: present, aorist, and perfect. All commands refer to future time, and so, once more, the tenses of the imperative refer to aspect rather than time. The imperative is not augmented.

Present Imperative:  Do it: keep on doing, be doing!
Aorist Imperative:  Do it (once)!
Perfect Imperative:  Get it done!

The perfect imperative expresses a command that is meant to be decisive or permanent. (It is very rare.)

The imperative is found in the second and third persons: (you) do it; let him/her/it do it; let it be done. There is no first person imperative, the hortatory subjunctive (let’s do it) being used instead.

The negative used with the imperative is μή. But μή with the aorist subjunctive is used instead of the aorist imperative. That is to say, for a prohibition use:

μή + the present imperative or μή + the aorist subjunctive

The future indicative can also be used to express a command that is familiar in tone; the negative is οὐ. This is common in New Testament Greek (for commandments) but is also used in classical Greek.
Forms of the Imperative

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*The 2nd sg. endings need to be memorized individually: -ε, -ου, -[σ]ον, -[σ]αι.

Imperatives of -ω verbs

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Note: the 2nd singular aorist active imperative of several common verbs has an accent shift: εἰπέ (εἶπον); ἰδέ (ὁράω); ἐλθέ (ἔρχομαι); λαβέ (λαμβάνω); εὑρέ (εὑρίσκω).

The periphrastic forms of the perfect active imperative are the ones in general use.

Imperatives of contract verbs follow the rules for contraction. The endings with thematic vowel, as given with the present of λύω, are the ones to be used to form the present imperative of contract verbs.
Present Imperative of Contract Verbs

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The Present Imperative of εἰμί

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Imperatives of -μι verbs

-νυμι Present Imperatives

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Reduplicating -μι Present and 2nd Aorist Imperatives

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Notes on the imperative

The only forms of the imperative which will present any difficulty are the second person singular forms. The others are easily recognizable from their distinctive endings which are added with the thematic vowel in thematic tenses, or directly to the stem in non-thematic forms. The second plural of the present is identical to the second plural indicative, but in most instances the context will tell which is intended.

The second person singular. Active and passive: The original ending is -θι which is retained in some -μι verbs and in the aorist passive (where it changes to -τι after -θη). The thematic tenses of -ω verbs (present and second aorist) have only the thematic vowel -ε as ending. The -εω verbs have -ει (ε-ε > ει), but the accent will be on the penult: δοκεί seems; δοκει think!, seem! The first aorist active has -ον. A mnemonic device for the first aorist imperative is ἐλέησον (as in Κύριε ἐλέησον, Kyrie Eleison, part of the Christian liturgy and a popular song). Middle or m.-p.: the ending is -σο. In the thematic tenses -σ- drops out: -εσο > -εο > -ου. The -μι verbs usually retain the -σ-. The first aorist has -σαι.

An imperative (or hortatory subjunctive) may be strengthened by having ἄγε, φέρε, ἰθι (the present active second singular imperatives of ἁγω, φέρω, εἶμι go) precede it. They are translated come! or come on! and may be used with 2nd or 3rd person singular or plural.

VOCATIVE

The vocative case is used for direct address and in exclamations. In conversation, ὦ is added for politeness, but usually need not be translated.

The first declension -η or -α types, all neuters, and all plurals (of any declension) have vocatives like the nominative.

Ὅ ἄνδρες Ἀθηναῖοι gentlemen of Athens!
Ὡ Μοῦσα Oh Muse!
Ὅ δόξα, δόξα Ah, reputation, reputation!
Ὅ Σώκρατες, Ὅ Σωκρατίδιον Socrates, my dear (little) Socrates
—Aristophanes, Clouds

The first declension masculines in -της or -ας have vocative singular in -α. (Those in -της have short -α: most others have long -ά.)

Ὅ πολίτα (-ά) Ὅ νεανία (-ά)
The second declension nouns in -ος have vocative in -ε.

ὦ ἄνθρωπε  

Sir!

The third declension vocative singular presents some variety. It is sometimes the same as the nominative and sometimes the same as the base.

Most nouns ending in a mute (except those in -ιδ-), in a nasal, or a liquid (if accented on the ultima) have vocative like the nominative.

ὦ φύλαξ  ὦ ποιμήν

Most others have vocative like the base:

ὦ δαίμον  (δείμων)
 الوحλπί  (ἐλπίς)  (base ἐλπιδ-)
ὦ παι  (παιδ-)
ὦ πολι  (πόλις)  (base πολι-)  
ὦ Σώκρατες  (Σωκράτης)
ὦ πάτερ  (πατήρ)
ὦ ἄνερ  (ἀνήρ)

VERBALS IN -τέος AND -τέον

Verbal adjectives ending in -τέος and -τέον are derived from verb stems. Most are formed from the aorist passive stem, omitting the -θη; but some are developed from the present stem.

ποιητέος  (ἐποιήθην)
ἀκουστέος  (ἠκούσθην)

They express necessity and are used with the dative of agent. The neuter is used as an impersonal.

ἐμοὶ ἀκουστέον It is necessary for me to hear
ποιητέον It must be done
Exercises

1. Fill in the imperative forms of the synopses given in Lessons IX, X, XI, and XII.

2. Form all the imperatives.
   1. παύω
   2. ὁράω
   3. ποιέω

Readings

1. ἢ λέγε τι σιγῆς κρεῖττον ἢ σιγὴν ἔχε.
   —Menander

2. φέρε δή μοι ἀπόκριναι, ἐφι' ἐστίν ὃ τι ἐπίστασας; πάνυ γε ἦν δ' ἐγώ, καὶ πολλά, σμικρά γε.
   —Plato, Euthydemus
   [The subject of ἐφη is Euthydemus; ἐγώ refers to Socrates. ἦν δ' ἐγω I said. σμικρός = μικρός.]

3. ὑπολάβοι δὲν ὁν τὶς ὑμῶν ἴσως; ἀλλ', ὃ Σώκρατες, τὸ σῦν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί σοι σὺν σέ τυχών γεγόνασιν; . . . λέγε οὖν ἦν τιν ἐπὶ σύν, ἢν μή ἣμείς... ταυτί μοι ὑπάρχειν ἄλλην ἄλλην ἔχειν, κύριο ἦν ὑμῖν πειράσομαι ἄποδείξοι, τι ποτ' ἐστιν τούτῳ ὃ ἐμοὶ πεποίηκε τὸ τε ὄνομα καὶ τὴν διαβολήν. ἀκούετε δή, καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν, εὔ μὲντοι ἵστε, πᾶν ὑμῖν τίν ἄλληθείαν ἔρω. ἐγὼ γὰρ, ὃ ἅνδρες Ἀθηναῖοι, δι' οὐδέν ἄλλ' ἣ διὰ σοφίαν τινά τούτο τὸ ὄνομα ἔσχηκα.
   —Plato, Apology
   [ὑπολαμβάνω = suppose, interpose. *πόθεν (from) where. *διαβολή, -ῆς, ἡ slander. αὐτοσχεδίᾳζω jump to conclusions. ταυτί = an emphatic form of ταῦτα. *πειράομαι try. παίζω play, joke, kid. ἵστε imperative of οἶδα. *ἐρῶ I will tell.]

4. άρκτου παρούσης ἴχνη μὴ ζήτει.
   —Bacchylides
   [άρκτος, -ou ὁ/ἡ bear. ἴχνος, -ους τό track, footprint.]

5. Eteocles: μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ δίδους ἠλθον. τί χρή δρᾶν; ἀρχέτω δὲ τις λόγου.
   —Euripides, Phoenician Women

6. πιστεύω γάρ δίκαια εἶναι ἡ λέγω καὶ μηδείς ὑμῶν προσδοκησάτω ἄλλως.
   —Plato, Apology
   [προσδοκάω expect, think.]

7. φεῦγε, φεῦγε κριθή σε διώκει.
   —A charm to cure sties.
   [Take nine barley-corns and prick the sty with each as you chant. κριθή, -ῆς, ἡ barley.]
8. ὅσον, ὅσον, ὦ φίλε Ζεῦ,
katá τῆς ἀρούρας τῆς Ἀθηνῶν
kai katá τῆς Πεδιῶν.
—Folk Song

[ὅσον aor. imperative of ὑπεῖ it is raining. ἀρούρα, -ας, ἡ farmland. Πεδιῶν the plain (called The Plains) of Attica.]

9. ὑπὸ παντὶ λίθῳ σκορπίον, ὦ ’ταίρε, φυλάσσεο.
—Praxilla

[ʼταίρε = ἑταίρε. σκορπίος, ἡ scorpion. φυλάσσεο = φυλάττου.]

10. ἀλλ’ εἰπὲ πᾶν τάληθες.
—Sophocles, Trachinian Women

11. ἐστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἑκόντα παρὰ τὸν νόμον.
—Aristotle, Rhetoric

12. μέμνησο, μή φόβος σε νικάτω φρένας.
—Aeschylus, Eumenides

[ʼφόβος, -ou, ὁ fear. ʼφρήν, φρενός, ἡ heart, mind; wits, senses.]

13. καὶ βάδιζε μετ’ εἰρήνης.
—Eusebius

[βαδίζω go, walk.]

14. ύμείς δὲ ἀγαπᾶτε τοὺς μισοῦντας ύμᾶς, καὶ οὐχ ἔξετε ἐχθρόν.
—Διδαχή (Teaching of the Twelve Apostles)

15. ἢ μὲν οὔν ὁδὸς τῆς ζωῆς ἐστιν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε,
dεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαί σοι, καὶ σὺ ἅλλῳ μὴ ποιεῖ.
—Διδαχή

[The future can be used for a command that is personal in tone. ʼὁ πλησίον (όν) one’s neighbor.]

16. ὃ παῖδες Ἐλλήνων ἴτε
ἐλευθεροῦτε πατρίδ’, ἐλευθεροῦτε δὲ
παίδας, γυναίκας, θεῶν τε πατρῴων ἔδη
θῆκας τε προγόνων, νῦν ὑπὲρ πάντων ἁγών.
—Aeschylus, Persians

[ἴτε imperative of ἐἰμι go. ἐλευθερῶμαι set free. πατρόδος, -ας, -ov off from one’s father. ʼἐδοχέω, -ου, ὁ seat, abode. θῆκη, -ης, ἡ grave. πρόγονος, -ou, ὁ ancestor.]

17. σκόπει δὲ μὲ εξ ἐμαυτοῦ.
—Diogenes Laertius, quoting Bion

[ʼσκοπέω look for.]
18. ὦ ξεῖν', ἀγγειλον Λακεδαιμονίοις ὅτι τῇδε κείμεθα, τοῖς κείνων ρήμασι πειθόμενοι.
—Simonides

[In memory of the Spartans who died at Thermopylae. ξεῖν' = ξένε. τῇδε here, in this place. *κείνων = ἐκείνων. ρήμα, -ατος, τό word.]

19. χάριτας δικαίας καὶ δίδου καὶ λάμβανε.
—Menander

20. μέμνησο νέος ὡς γέρων ἔσῃ ποτὲ.
—Menander

["ποτὲ some day."]

21. ἄνδρον δὲ φαύλων ὄρκον εἰς ὦδωρ γράφε.
—Menander

["φαῦλος, -η, -ον cheap, petty, bad. ὄρκος, -ου, ὁ oath."]

22. ζεὺ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῷζε με.
—Menander

["σωτήρ, -ῆρος, ὁ savior, deliverer."]

23. εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, 'ἄνδρε Μύνδιοι, ἐφη, 'κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.'
—Diogenes Laertius, on Diogenes the Cynic

[θεάομαι look at/upon. πύλη, -ης, ἡ gate. κλείω close.]

24. βασιλεὺς βασιλέων Ὀσυμανδύας εἰμί. εἰ δέ τις εἰδέναι βούλεται πηλίκος εἰμί καὶ ποῦ κεῖμαι, νικάτω τι τῶν ἐμῶν ἔργων.
—Diodorus Siculus

["Look upon my works, ye mighty, and despair." πηλίκος, -η, -ov how great.]

25. τὸ γνῶθι σαυτόν ἐστιν, ἃν τὰ πράγματα εἰδῆς τὰ σαυτοῦ καὶ τί σοι ποιητέον.
—Menander

[eἰδῆς subjunctive of οἶδα.]

—Sophocles, Oedipus Tyrannus

[деινόν, τό terror, danger. κάγωγ' = καί ἐγὼγε.]

27. ἄλλα καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον, ἃ ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε, βιάζεσθαι δὲ οὐχ ὄσιον μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἑτε ἤτον τὴν πατρίδα;
—Plato, Crito

["δικαστήριον, -ου, τό court (of justice). πανταχοῦ everywhere, ἤ in what way. βιάζεσθαι do violence to. ὅσιος, -α, -ov sanctioned by the law of nature."]

28. ήδη σοι τέλος ἐχέτω ὁ λόγος.
—Plato, Phaedrus
δός που στῶ καὶ τὴν γῆν κινήσω.
Give me a place to stand and I will move the earth.
—Archimedes

Translate the following, and rejoice:
τὸ δὲ τέλος μέγιστον ἁπάντων.
—Aristotle, Poetics

Two Women Poets

Sappho, a lyric poet of the sixth century B.C.E., was born on the island of Lesbos. Of her Byron wrote:

The isles of Greece, the isles of Greece
where burning Sappho loved and sung. . . .

Almost nothing is known for certain about her life, and of her nine volumes of poetry very little, and most of that tattered, is extant. Still, it is enough to show us why she was so admired that she was called ἡ δεκάτη Μοῦσα, the tenth Muse. Ancient critics praised her most for her skillful arrangement of sounds, “the natural kinships and combinations of her letters” (in the words of Dionysius of Halicarnassus). A few examples must suffice here, but read them aloud.

160 τάδε νῦν ἐταίραις
taiz émaiz térpna κάλως ἀείσω

[1-2 τάδε τέρπνα < τερπνός delightful. 1 ἐταίραις = ἑταίραις: the Aeolic dialect drops rough breathings. 2 κάλως = καλῶς: in the Aeolic dialect the accent is recessive. ἀείσω < ἀείδω sing. ]

168B δέδυκε μὲν ἀ σελάννα
cαι Πληθες: μέσαι δὲ
νύκτες, παρὰ δ' ἐρχετ' ὥρα,
ἐγω δὲ μόνα κατεύδω.

[1 δέδυκε < δύω sink, set. ἀ σελάννα = ἡ σελήνη the moon. 2–3 μέσαι νύκτες the middle of the night, midnight. 3 παρὰ δ' ἐρχετ' = παρέρχεται < παρέρχομαι go by, pass. 4 μόνα = μόνη. κατεύδω = καθεύδω sleep, lie down in bed, pass the night.]
Praxilla, a lyric poet of the fifth century B.C.E. from Sicyon, was best known for her drinking songs and hymns. In this poem, the dying Adonis laments the things he will miss. The poem was famous for its supposed bathos: “more vapid than Praxilla’s Adonis” became proverbial. But one person’s bathos is another’s pathos. Individual details of everyday life make popular songs appealing. The poem survives because Zenobius (second century C.E.) quotes it in explaining the proverb ἠλιθιώτερος τοῦ Πραξίλλης Ἀδώνιδος. ἠλίθιος silly.

κάλλιστον μὲν ἐγὼ λείπω φῶς ἡλίου,
δεύτερον ἀστρα φαεινὰ σεληναίης τε πρόσωπον
ηδὲ καὶ ὁραίους σικύους καὶ μῆλα καὶ ὄγχνας.

[1 φῶς ἡλίου = φῶς ἡλίου. 2 φαεινά (φανός) radiant, shining. σεληναίης = σελήνης < σελήνη. 3 ηδὲ καὶ and also. ὁραίος timely, ripe. σικύος cucumber. μῆλον apple. ὄγχυς pear.]
## APPENDIX I: PARADIGMS

### 1. ARTICLE

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### 2. NOUNS

#### 1st Declension

-η type (f.)

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#### -ov- type -ovt- type neuters in -μα

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<th>V</th>
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### Syncopated Nouns

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<td>πατρός</td>
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<td>ἀνδρός</td>
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### Irregular Noun

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</tr>
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3. ADJECTIVES

1st–2nd Declensions

-ος, -η, -ον

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-ος, -α, -ον

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2nd Declension

-ος, -ον

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1st–2nd Declensions: contracted adjectives

χρυσοῦς (< χρύσεος), χρυσῆ, χρυσοῦν *made of gold*

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3rd Declension

-ης, -ες

άληθῆς, άληθές *true*

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<td>άληθές</td>
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<td>D</td>
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<td>άληθεί</td>
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<td>A</td>
<td>άληθῆ</td>
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<tr>
<td>V</td>
<td>άληθές</td>
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</table>

-ων, -ον

εὐδαίμονων, -ον *happy*

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### 1st and 3rd Declension

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### Irregular

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<td>πασῶν</td>
<td>πάντων</td>
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### μέγας, μεγάλη, μέγα big, great

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<td>μεγάλους</td>
<td>μεγάλας</td>
<td>μεγάλα</td>
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### πολύς, πολλή, πολύ much, pl. many

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## 4. PARTICIPLES

**Present Active Participle of εἰμί: ὄν being**

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<td>ὄν</td>
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<td>ὄντα</td>
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**Present Active Participle of λύω: λύων releasing**

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**Future Active Participle of λύω: λύσων in order to release, about to release**

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**First Aorist Active Participle of λύω: λύσας having released, after releasing**

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<tbody>
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<td>λύσασα</td>
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</table>
Recognizing Participles

-ντ- is the sign for active participles (except the perfect active) and the aorist passive participle in m. and n. [VII, X]

-οντ-, f. -ουσ- for the thematic tenses (present, future, 2nd aorist) and for present and aorist of δίδωμι [VII, XII]

-ουντ-, f. -ουσ- for ε-contracts and o-contracts and for liquid futures [XI]

-ωντ-, f. -ωσ- for α-contracts [XI]

-αντ-, f. -ασ- for the 1st aorist and for the present and 2nd aorist of ἰστημι [XII]
-εντ-, f. -εισ- for the aorist passive and for the present and 2nd aorist of τίθημι and ἵημι [X, XII]
-υντ-, f. -υσ- for present of -νυμι verbs [XII]
-οτ-, f. -οι- is the sign for the perfect active participle [VIII]
-μενος, -ης, -ον is used for middle and middle-passive participles and for the future passive [VII, X]
-όμενος for thematic tenses (present, future, 2nd aorist, future passive) and for present and aorist of δίδωμι. [VII, XII]
-όμενος for ε-contracts and o-contracts and for liquid futures [XI]
-όμενος for the 1st aorist and for the present of ἵημι [VII, XII]
-εμονος for the present and 2nd aorist of τίθημι and ἵημι [XII]
-όμενος for present of -νυμι verbs [XII]
-μένος (note accent) for perfect middle-passive [IX]

5. PRONOUNS AND ADVERBS

A. Types and Forms

1. Relative [II]

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<td>ἦν</td>
<td>ὅ</td>
<td>οἷς</td>
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Who, which, that

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2. Demonstratives [III]

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### ὅδε, ἥδε, τὸδε this

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### ἐκεῖνος, ἐκεῖνη, ἐκεῖνο that

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### 3. Reciprocal [VIII]

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### 4. Interrogative [VIII]

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<td></td>
</tr>
<tr>
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<td>τίς</td>
<td>τί</td>
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<td>τίνα</td>
</tr>
<tr>
<td>G</td>
<td>τίνος (τοῦ)</td>
<td>τίνον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>τίνι (τῷ)</td>
<td>τίσι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>τίνα</td>
<td>τί</td>
<td>τίνας</td>
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### 5. Indefinite [VIII]

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<td></td>
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<tr>
<td>N</td>
<td>τις</td>
<td>τι</td>
<td>τινές</td>
<td>τινά</td>
</tr>
<tr>
<td>G</td>
<td>τινός (του)</td>
<td>τινόν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>τινί (το)</td>
<td>τισί</td>
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<tr>
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<td>τι</td>
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6. Relative Indefinite [VIII]

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<tr>
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<tr>
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<td>ἦτινι</td>
<td>ὕτινι (ὕτω)</td>
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<td>ἦντινα</td>
<td>ὁ τι</td>
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<tr>
<td><strong>Pl.</strong></td>
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<td>αὐτινες</td>
<td>αὐτινα ( ตุα)</td>
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<td>αὐτινα (/yyyyα)</td>
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7. Personal [IX]

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<td>ἐμοῦ, μου</td>
<td>ἡμῶν</td>
</tr>
<tr>
<td></td>
<td>ἐμοί, μοι</td>
<td>ἡμῖν</td>
</tr>
<tr>
<td></td>
<td>ἐμέ, με</td>
<td>ἡμᾶς</td>
</tr>
<tr>
<td><strong>G</strong></td>
<td>σύ</td>
<td>ὑμεῖς</td>
</tr>
<tr>
<td></td>
<td>σοῦ, σου</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td></td>
<td>σοί, σοι</td>
<td>ὑμῖν</td>
</tr>
<tr>
<td></td>
<td>σέ, σε</td>
<td>ὑμᾶς</td>
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</tbody>
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αὐτοῦ, αὐτῆς, αὐτοῦ/αὐτῶν

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<th>f.</th>
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<td>αὐτῶν</td>
<td>αὐτῶν</td>
<td>αὐτῶν</td>
</tr>
<tr>
<td></td>
<td>αὐτῷ</td>
<td>αὐτή</td>
<td>αὐτῷ</td>
<td>αὐτοῖς</td>
<td>αὐταῖς</td>
<td>αὐτοῖς</td>
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<tr>
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<td>αὐτό</td>
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<td>αὐτά</td>
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8. Intensive [IX]

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<tbody>
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<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>αὐτός</td>
<td>αὐτή</td>
</tr>
<tr>
<td>G</td>
<td>αὐτοῦ</td>
<td>αὐτῆς</td>
</tr>
<tr>
<td>D</td>
<td>αὐτῷ</td>
<td>αὐτήν</td>
</tr>
<tr>
<td>A</td>
<td>αὐτόν</td>
<td>αὐτήν</td>
</tr>
</tbody>
</table>

9. Reflexive [IX]

εμαυτοῦ, εμαυτῆς/ἡμῶν αὐτῶν  myself/ourselves

**First Person Reflexive  myself, ourselves**

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</thead>
<tbody>
<tr>
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<tr>
<td>G</td>
<td>ἐμαυτοῦ</td>
<td>ἐμαυτῆς</td>
</tr>
<tr>
<td>D</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
</tr>
<tr>
<td>A</td>
<td>ἐμαυτόν</td>
<td>ἐμαυτήν</td>
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σεαυτοῦ σεαυτῆς/ὑμῶν αὐτῶν  yourself/yourselves

**Second Person Reflexive  yourself, yourselves**

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</tr>
<tr>
<td>D</td>
<td>σεαυτῷ</td>
<td>(σεαυτῶ)</td>
</tr>
<tr>
<td>A</td>
<td>σεαυτόν</td>
<td>(σεαυτῶν)</td>
</tr>
<tr>
<td>Pl.</td>
<td>G</td>
<td>ὑμῶν αὐτῶν</td>
</tr>
<tr>
<td>D</td>
<td>ὑμῖν αὐτοῖς</td>
<td>ὑμῖν αὐτᾶς</td>
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<tr>
<td>A</td>
<td>ὑμᾶς αὐτούς</td>
<td>ὑμᾶς αὐτάς</td>
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</tbody>
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ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ  him-/her-/it-self/themselves

**Third Person Reflexive  him-/her-/it-self, themselves**

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</thead>
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<tr>
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<td>(αὐτοῦ)</td>
</tr>
<tr>
<td>D</td>
<td>ἐαυτῷ</td>
<td>(αὐτῶ)</td>
<td>ἐαυτῇ</td>
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<td>(αὐτοῦ)</td>
<td>ἐαυτήν</td>
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<tr>
<td>Pl.</td>
<td>G</td>
<td>ἐαυτῶν</td>
<td>(αὐτῶν)</td>
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<tr>
<td>D</td>
<td>ἐαυτοῖς</td>
<td>(αὐτοῖς)</td>
<td>ἐαυταῖς</td>
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10. Negative [X]

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<th>no one, nothing, no</th>
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</thead>
<tbody>
<tr>
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<tr>
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<td>οὐδεμία</td>
</tr>
<tr>
<td>G οὐδενός</td>
<td>οὐδεμιᾶς</td>
</tr>
<tr>
<td>D οὐδενί</td>
<td>οὐδεμιᾶ</td>
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<td>A οὐδένα</td>
<td>οὐδεμιαν</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>μηδεὶς, μηδεμία, μηδέν</th>
<th>no one, nothing, no</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
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<tr>
<td>μηδεὶς</td>
<td>μηδεμία</td>
</tr>
<tr>
<td>G μηδενός</td>
<td>μηδεμιᾶς</td>
</tr>
<tr>
<td>D μηδενί</td>
<td>μηδεμιᾶ</td>
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<td>A μηδένα</td>
<td>μηδεμιαν</td>
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B. Correlatives (Pronouns and Adverbs)

I. Pronouns that correspond to each other in form and meaning:

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<th>Indefinite</th>
<th>Demonstrative</th>
<th>Relative</th>
<th>Indefinite Relative</th>
<th>Indefinite Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίς, τι</td>
<td>τίς, τι</td>
<td>ὁδείς; ὁδότος</td>
<td>ὅς, ἢ, ὃ</td>
<td>ὅστις</td>
<td>anyone who</td>
</tr>
<tr>
<td>who, what?</td>
<td>someone,</td>
<td>this, that</td>
<td>who, which</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>anyone</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>ποτέρος</td>
<td>ποτέρος</td>
<td>ἕτερος</td>
<td>ὀπότερος</td>
<td></td>
<td>anyone who</td>
</tr>
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<td>which of two?</td>
<td>one of two</td>
<td>one or the other of two</td>
<td>whichever of the two</td>
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<td></td>
</tr>
<tr>
<td>πόσος</td>
<td>ποσός</td>
<td>τοσόσδε</td>
<td>ὁσός</td>
<td>ὁπόσος</td>
<td>of whatever size/number</td>
</tr>
<tr>
<td>how much/</td>
<td>of some</td>
<td>so much/many</td>
<td>as much/many as</td>
<td></td>
<td></td>
</tr>
<tr>
<td>many?</td>
<td>amount</td>
<td></td>
<td>number</td>
<td></td>
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<tr>
<td>ποῖος</td>
<td>ποῖος</td>
<td>τοῖοσδε; τοῖοσδε;</td>
<td>ὅος</td>
<td>ὅποιος</td>
<td>of whatever sort</td>
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<td>of some sort</td>
<td>such</td>
<td>of which sort</td>
<td></td>
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<td>ἦλικος</td>
<td>ὅηπηλίκος</td>
<td>of whatever age/size</td>
</tr>
<tr>
<td>how old/large?</td>
<td>of some age/size</td>
<td>so old/young,</td>
<td>of which age/size</td>
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<td></td>
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</table>
II. Adverbs that correspond to each other in form and meaning:

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<tr>
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<th>Demonstrative</th>
<th>Relative</th>
<th>Indefinite Relative/Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Place</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ποῦ where?</td>
<td>που somewhere</td>
<td>ἐνθάδε, ἐνταῦθα, ἐκεῖ there</td>
<td>οὗ where</td>
<td>ὅπου wherever</td>
</tr>
<tr>
<td>ποθεν where from?</td>
<td>ποθεν from some place</td>
<td>ἐνταῦθα, ἐκεῖθεν from there</td>
<td>οθεν from where</td>
<td>ὅποθεν wherever from, from whatever place</td>
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<td>ποι where to?</td>
<td>ποι to some place</td>
<td>ἐνταῦθα, ἐκεῖσε to that place</td>
<td>οἱ to which place</td>
<td>ὅποι to whatever place</td>
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<td><strong>Time</strong></td>
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<td>πότε when?</td>
<td>ποτε some time</td>
<td>τότε then</td>
<td>ὅτε when</td>
<td>ὅπότε whenever</td>
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<tr>
<td><strong>Way and Manner</strong></td>
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<td>πῆ how? which way?</td>
<td>πῆ somehow, some way</td>
<td>τῆς; ταῦτη this way</td>
<td>ἦ in which way; as</td>
<td>ὅπη in which way; as</td>
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<tr>
<td>πῶς how?</td>
<td>πως somehow</td>
<td>ὡς, οὖτως, ἐκεῖνως thus, so, in this/that way</td>
<td>ὤς how</td>
<td>ὅπως how</td>
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</table>

6. PREPOSITIONS

A. The Prepositions with basic meanings, the cases used with them, and their meanings in compounds.

G = with the genitive
D = with the dative; (D) = with the dative only in poetry
A = with the Accusative
neg. = negative
intens. = intensive (very, completely, thoroughly)
### Prep. Cases Basic Meaning Meaning in Compounds

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<th>Basic Meaning</th>
<th>Meaning in Compounds</th>
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<tbody>
<tr>
<td>ἀμφί</td>
<td>G A</td>
<td>on both sides</td>
<td>about, on both sides, in two ways</td>
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<tr>
<td>ἀνά</td>
<td>A (D)</td>
<td>up</td>
<td>up, back, again</td>
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<tr>
<td>ἀντί</td>
<td>G</td>
<td>in the face of, opposite to</td>
<td>against, in opposition to, in return, instead</td>
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<tr>
<td>ἀπό</td>
<td>G</td>
<td>off</td>
<td>from, off, in return, back; neg., intens.</td>
</tr>
<tr>
<td>διά</td>
<td>G A</td>
<td>through</td>
<td>through, apart; intens., indicating endurance and rivalry</td>
</tr>
<tr>
<td>εἰς, ἐς</td>
<td>A</td>
<td>into, to</td>
<td>into, to, in</td>
</tr>
<tr>
<td>ἐν</td>
<td>D</td>
<td>in, on</td>
<td>in, at, on, among</td>
</tr>
<tr>
<td>ἐξ, ἐκ</td>
<td>G</td>
<td>from within</td>
<td>out, from, away, off; intens.</td>
</tr>
<tr>
<td>ἐπί</td>
<td>GDA</td>
<td>upon</td>
<td>upon, after, toward, to, over, against, besides</td>
</tr>
<tr>
<td>κατά</td>
<td>G A</td>
<td>down</td>
<td>down, against; intens.</td>
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<tr>
<td>μετά</td>
<td>G(D)A</td>
<td>amid, among</td>
<td>with, after; change</td>
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<tr>
<td>παρά</td>
<td>GDA</td>
<td>alongside</td>
<td>beside, along, by, wrongly</td>
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<tr>
<td>περί</td>
<td>GDA</td>
<td>around, about</td>
<td>around, about, over</td>
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<td>πρό</td>
<td>G</td>
<td>before</td>
<td>before, for, in preference</td>
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<td>πρὸς</td>
<td>GDA</td>
<td>in front of, at, by</td>
<td>to, toward, against, besides</td>
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<tr>
<td>σὺν, ξύν</td>
<td>D</td>
<td>with</td>
<td>with, together, altogether</td>
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<tr>
<td>ὑπέρ</td>
<td>G A</td>
<td>over</td>
<td>over, above, beyond, in defense of</td>
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<tr>
<td>ὑπό</td>
<td>GDA</td>
<td>under</td>
<td>under, gradually</td>
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### B. The prepositions arranged according to the cases used with them. The basic meaning is in capitals.

1. **With genitive only:**
   - ἀντί: OPPOSITE TO, in the face of, for, instead of, in return for
   - ἀπό: OFF, from, off from, away from
   - ἐξ, ἐκ: OUT, from, out of, from within
   - πρό: BEFORE, in front of, in defense of, in preference to

2. **With dative only:**
   - ἐν: IN, at, near, on, by, among, during (of time)
   - σὺν, ξύν: WITH, along with, with the help of

3. **With accusative only:**
   - ἀνά: UP, up to, up along, over, through [ἀνά is used in poetry with the dative for upon]
   - εἰς: INTO, TO, against, up to, until

4. **With genitive and accusative:**
   - ἀμφί: ON BOTH SIDES
     - with genitive: about, concerning (of cause)
     - with accusative: about (of place), towards (of time), with (of attendance on a person)
διά \hspace{1cm} THROUGH
with genitive: through and out of, through (of place and time), by (means or agency)
with accusative: through, over, because of, on account of

κατά \hspace{1cm} DOWN
with genitive: down from, down toward, under, against
with accusative: down, throughout, during, for the purpose of, according to, about (approximately)

μετά \hspace{1cm} AMID, AMONG
with genitive: among, together with, amid, in accordance with
with accusative: into the midst of, after, next to
[in epic, with dative amid (locative)]

ὑπέρ \hspace{1cm} OVER
with genitive: from over, in defense of, concerning
with accusative: over, beyond, exceeding

5. With genitive, dative, and accusative:

ἐπί \hspace{1cm} UPON
with genitive: upon (of place), in the time of
with dative: on, by (proximity), in addition to, on condition of, because of
with accusative: to (of a goal), against, for (time or purpose)

παρά \hspace{1cm} ALONGSIDE
with genitive: from (separation or source)
with dative: with, by the side of
with accusative: to (of persons), along, by, past, throughout (of time), in consequence of, depending on, in comparison to, beyond, contrary to

περί \hspace{1cm} AROUND, ABOUT
with genitive: about, concerning
with dative: about (of place or cause)
with accusative: around, about (of position), approximately (of time), engaged in, connected with

πρός \hspace{1cm} IN FRONT OF, AT, BY
with genitive: facing, from, from the point of view of
with dative: at, near (of place rather than persons), in addition to, in the presence of
with accusative: to, towards, against, with, for (purpose), with reference to, in consequence of

ὑπό \hspace{1cm} UNDER
with genitive: out from under, by (agent)
with dative: under, beneath, subjected to
with accusative: under, to (a place) under, toward (of time)
### 7. VERBS

**λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην unbind**

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Middle / Middle-Passive of λύω

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### Contract Verbs : Present System

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## Infinitive

νικάν, νικάσθαι, φιλεῖν, φιλεῖσθαι, δηλοῦν, δηλοῦσθαι

## Participle

νικῶν, νικῶμεν, φιλῶν, φιλούμεν, δηλῶν, δηλοῦμεν
### Liquid Future (κρίνω *judge*)

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| **Middle** |          |          |
| Sg.        | κρινοί/κρινοῖ  | κρινοῦμι/κρινοῦμι |
| 2          | κρινοῖς/κρινοῖς | κρινοῖσθε |
| 3          | κρινοῖται/κρινοῖτο |    |
| Pl.        | κρινοῖμεθα/κρινοῖσθα | κρινοῖσθε |
| 2          | κρινοῖσθε/κρινοῖσθε |    |
| 3          | κρινοῖσται/κρινοῖστο |    |

### -ΜΙ Verbs

-νμι Verbs: Present System of δείκνυμι *show*

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| **M.-P.** |          |          |
| Sg.        |            |          |
| 1          | δείκνυμαι  | ἐδείκνυμη |
| 2          | δείκνυσαι  | ἐδείκνυσο |
| 3          | δείκνυστα  | ἐδείκνυστο |
| Pl.        | δείκνυμεθα | ἐδείκνυμεθα |
| 2          | δείκνυσθε  | ἐδείκνυσθε |
| 3          | δείκνυσται | ἐδείκνυσται |
|            | δείκνυστε | ἐδείκνυστε |

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| **M.-P.** |          |          |
| Sg.        |            |          |
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| 2          | δεικνύοις  | δεικνύοι |
| 3          | δεικνύοι  | δεικνύοι |
| Pl.        | δεικνύομεθα | δεικνύομεθα |
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### ἱστημι  
*cause to stand, stand*

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τίθημι  put, place, give

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### Infinitive

τιθέναι  
τιθεῖσαι  
θεῖναι  
θέσθαι

### Participle

τιθείς  
τιθείτως  
θεῖς  
θέμενος

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**δίδωμι** *give*
### Optative

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### Irregular Verbs

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8. PRINCIPAL PARTS OF VERBS

Definition of principal parts

The principal parts of verbs show the type of verb (active, deponent, thematic, etc.), the changes in stem for different forms, what kind of future, aorist, perfect a verb has, and whether it has all the usual tenses and voices. For example, is it deponent or does it have a deponent future? Is it thematic or athematic? Is its aorist first or second? Is it missing some tenses or voices?

The principal parts are given in first person singular forms:

I Present: active indicative; middle indicative
II Future: active indicative; middle indicative
III Aorist: active indicative; middle indicative
Tense systems and the endings of principal parts

Present (1st Principal Part [PP]) for present and imperfect active, middle, and passive
- thematic verbs, active -ω
- thematic verbs deponent -ομαι
- contract verbs -αω, -εω, -οω
- athematic verbs -μι
- athematic deponent -μαι

Future (2nd PP) for future active and middle
- active -σω
- deponent -σομαι
- contract -ῶ, -οῦμαι

Aorist (3rd PP) for aorist active and middle
- first aorist (sigmatic) -σα, (liquid/nasal) -α, -αμην
- second aorist -ον, -ομην
- irregular (athematic) aorist -ν

Perfect Active (4th PP) for perfect, pluperfect, future perfect active
- first perfect -κα
- second perfect -α

Perfect Middle (5th PP) for perfect, pluperfect, future perfect middle and passive
- vowel stems (vowel) -μαι
- consonant stems -μαι, -γμαι, -σμαι

Aorist Passive (6th PP) for aorist and future passive
- first passive -θην
- second passive -ην

Regular Principal Parts
- ω λύω, λύσω, ἔλυσα, λέλυμαι, ἐλύθην unbind
- αω τιμάω, τιμήσω, ἔτιμησα, τετίμημαι, ἐτιμήθην honor
- εω ποιέω, ποιήσω, ἐποίησα, πεποίημαι, ἐποιήθην make, do
- οω ἀξιόω, ἀξιώσω, ἠξίωσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην deem worthy, ask

Irregular (Unpredictable) Principal Parts

The most important are marked with an asterisk (*). If unclear from the indicative, aorist stems are given in parentheses. Imperfects and pluperfects are given only if irregular. A Roman numeral refers to the lesson in which the verb or the form is treated.
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### 8. Principal Parts of Verbs

- **Announce**: announce
- **Lead**: lead
- **Sing**: sing
- **Respect, feel shame**: respect, feel shame
- **Take, mid. choose**: take, mid. choose
- **Raise**: raise
- **Perceive**: perceive
- **Disgrace, mid. feel ashamed**: disgrace, mid. feel ashamed
- **Hear**: hear
- **Be captured**: be captured
- **Err**: err
- **Open**: open
- **Die**: die
- **Answer**: answer
- **Kill**: kill
- **Destroy**: destroy
- **Fasten, kindle, bind**: fasten, kindle, bind
- **Begin, rule**: begin, rule
- **Arrive**: arrive
- **Will, wish**: will, wish
- **Become, be**: become, be
- **Know**: know
- **Write**: write
- **Ask; need, lack, mid. ask; it is necessary**: ask; need, lack, mid. ask; it is necessary
- **Think, perceive**: think, perceive
Appendix I: Paradigms

*διαφθείρω, διαφθείρω, διέφθειρα, διέφθαρκα and διέφθαρμαι, διεφθάρην corrupt, destroy; 2 pf. be ruined
dιδάσκω, διδάδω, διδάχθην teach
*διδόμε [XII], δώσω, δέδωκα, (aor. pl.) δέδωκεν, δέδωκα, δέδομαι, δέδοιην give
dιώκω, διώξω or διώξαμαι, διώξα, διώξαμα, διώξαθην pursue, prosecute
*δοκέω, δόξω, δόξα, διώξαμα -δοξάθην think, seem
dράω, δράσω, δέδρακα, δέδραμαι, δέδρασθην do
*ένω, -ένω, -ένοσα and -ένον, -ένοια, -ένοια, -ένοιον enter, go down

E
*έώ (imperf. είον), εόσο, είσας, είσαι, είσαι, είάθην permit, let alone
*έθέλω (θέλω), εθελήσω, ήθελήσα, ήθελήκα wish, be willing
eίδον saw (see under ἕρω)
*εἰμί, είσαι be
*εἰμι will go
*εἶπον said (see under λέγω)
ελαύνω, ελῶ [XI], ἠλαύσα, ἠλαύσα, ἠλάθην drive
*έοικα [VIII] seem
επιλανθάνομαι (<?, λανθάνω), επιλήσω, ἠπιλήσαι, ἠπιλήκα, ἠπιλήθην forget
*ἐπισκοπέω, ἐπισκέψομαι, ἐπεσκεψάμην, ἐπέσκεμμαι look over
eπίσταμαι (imperf. ἠπιστάμην), ἠπιστήσαμαι, ἠπιστήθην understand
ἐπομαι (imperf. εἰπόμην), ἔφωμαι, ἔσωμαι (aor. stem σρ-) follow
έρω (imperf. ἦρων), aor. ἡράσθην love
eρρήθην was said (see under λέγω)
*ἐρχομαι, ἐλευσόμαι, ἥθον, ἥλυθα come, go
εσθίω (imperf. ἠςθιον), ἠδομαι, ἠθηρον, ἠθήδοκα, ἠθεδοσμαι, ἠθέδοθην eat
*εὐρίσκω, εὐρίσχω, ἦρον/ἐύρων, ἠπιρίκα/εὔρηκα, εὔρηκαι, εὔρεθην find
εὐχομαι, εὐχομαι, εὐξαμαι, εὐξαμην pray, boast
*ἐξω (imperf. εἴχων), εξω and σχήσω, ἔσχον (aor. stem σρ-), ἔσχηκα, ἔσχηκα, ἔσχηκα have

Z
ζάω, ζήσω/ζήσουμαι, ζήσα, ζήσκα live

H
ἡδομαι, ἡσθεσμαι, ἡσθην be pleased
ηκο (imperf. ἦκον), ἦξο have come, be here

Θ
θάπτω, θάμω, ἔθαγα, τέθαμαι, ἐτάφην bury
θαυμάζω, θαυμάσω, θαυμάζῃς, τάθεσμαι, ἠθαυμάσθηθην wonder, admire
θέω, θέουσμαι (other tenses from τρέχω) run
θήνησω (see under ἀποθήνησα) die
θύω, θύσω, θυσία, τέθυκα, τέθυμαι, ἐτύθην sacrifice

I
*ἵμι [XII], -ήσω, -ήκα, εἴκα, εἴμαι, εἴθην send
ικνέωμαι (see under ἀφικνέομαι) come
8. Principal Parts of Verbs

καθέξωμαι or καθίζωμαι (impf. ἐκαθεξώμην), καθεδώμαι or καθιζήσομαι, ἐκαθιζήσων sit
κάθημαι (< ἤμαι) (impf. ἐκαθήμην) sit
καίω, καύω, ἐκάψω, -κέκαψα, κέκαψαι, ἐκαύσῃ burn
*καλέω, καλῶ [XI], ἐκάλεσα, κέκλημαι, ἐκκληθῆναι call
*κεῖμαι, κεῖσομαι [XII] lie
κελεύω, κελεύσω, ἐκέλευσα, κεκελεύσαμαι, ἐκελεύσθην command
κλέπτω, κλέψω/κλέψομαι, ἐκλέψα, κέκλεμμαι, ἐκλάπην steal
κοιμῶ, κοιμᾶ, ἐκοιμᾶ, κεκοιμημένα, ἐκοιμήθην care for, carry
κόπτω, κόψω, ἐκκόπω, -ἐκκόπην cut
*κρίνω, κρίνω, ἐκρίνω, κέκριμα, ἐκρίθην judge
κρύστῃ, κρύψω, κέκρυσμαι, ἐκρύφθην hide
*κτάμαι, κτάσω, ἐκτάσαμαι, κέκτημαι acquire, pf. possess
κτείνω (see under ἀποκτείνω) kill

λαμβάνω, λήψαι, ἐλαβὼν, εἶληφα, εἴλημαι, ἐληφθῆναι take
λανθάνω, λήσο, ἐλαθον, λέληθα escape notice, lie hidden
*λέγω, λέξω and ἐρῶ, ἐλέξα and εἰπών, εἰρήκτην, λέξαμαι and εἰρήκτην, εἴληθην and ἐρρήθην say
λέγω, -λέξα, -ἐλέξα, -ἐλέκημα and -λέγωμαι, -ἐλέγην collect, count
*λέιπω, λείπω, λείπων, λέλοιπα, λέλειμαι, ἐλείφθην leave

μαίνομαι, ἐμήνα, μέμηνα, ἐμάνην be mad
*μανθάνω, μαθήσομαι, ἐμαθῶν, μεμάθηκα learn
μάγωμαι, μαχομαι, ἐμαχασάμεναι, μεμάχημαι fight
μέλει, μελήσῃ, ἐμέλησαι, μεμέλεσαι it is a care
*μελλω, μελλήσω, ἐμέλλησα intend, be about to
*μένω, μένω, ἐμείνα, μεμένηκα remain
μιμνῄσκω, -μνήσω, -ἐμνήσια, μέμνημαι, ἐμνήθην remind, mid. remember

νέωμαι, νεμω, ἐνεμα, νενέμηκα, νενέμημαι, ἐνεμήθην distribute
*νομίζω, νομά, νόμος, νενόμα, νενόμιμαι, ἐνομίσθην believe, think

οίγνυμι (see under ὁίγνυμι) open
*οἴδα [VIII] plpf. ἤδη, εἶδομαι know
*οἶμαι (1st person: οἴμα, impr. ὀίμην), οἴσομαι, ὀήθην think
όλλωμε (see under ἄπολλωμε) destroy
*ὀράω (impr. ὦραω), ἐξόμαι, εἰδών (aor. stem ἱδ-), ἐώρακα/ἐώρακα, ἐώραμαι/ ὀρραμαι, ὀφθην see
ὀφείλω, ὧφειλήσω, ὧφειλησα, 2 aor. ὦφελον (would that, if only!), ὧφειλησα owe
Appendix I: Paradigms

Π
*pάσχω, πείσομαι, ἐπαθον, πέπονθα suffer, experience
*πείθω, πείσω, ἐπείσα (2 aor. ἐπίθουν), πέπεικα/πέποιθα (trust), πέπεισμαι,
ἐπειθήν persuade, mid. obey
πειράσομαι, πειράσομαι, ἐπειρασάμην, πεπείραμαι, ἐπειράθην try
*πέμπω, πέμψω, ἐπεμψα, πέπομαι, ἐπέμψαθν send
πέπνεω, πέπνεω, πέπνευσα, πέπνευμαι, -πνεύσαμην, -πνεύσαμαι, -πνεύσηθαν fill
πίνω, πίνα, πίνω, πίνομαι, -πόθην drink
*πίπτω, πεσοῦμαι, ἐπεσον, πέπτωκα fall
πλέω [XI], πλέοσομαι/πλεύσομαι, ἐπλέον, πλέπουν, πλέπουσα, sail
πνέω, πνευσάμαι/πνεύσαι, ἐπνεύσα, -πνεύσαμαι breathe
*πράττω, πράξω, ἐπράξα, πέπραγκα, πέπραγμα, ἐπράχθην do
*πυνθάνομαι, πεύσομαι, ἐπυνθόμην, πέπυσμαι learn, inquire

Ρ
ρήγνυμι, -ρήξομαι, ἐρρηξα, -ἐρρηξάμην break
ριπτω, ρίγω, ἔρρησα, ἔρρησμαι, ἔρρηθην throw
ρύμαι, ρύσομαι, ἔρρησκήμαι rescue, defend

Σ
σιγάω, σιγήσομαι, ἐσίγησα, σεσίγηκα, σεσίγηκαι, ἐσιγήθην be silent
σκέδάννυμι, -σκέδω, -σκέδασαι, ἐσκέδασαι, ἐσκέδασθην scatter
*σκέπτομαι/σκοπέω, σκέψομαι, ἐσκεψήθην, ἐσκεψάμην view
*στελλω, στελέω, ἐσταλκα, ἐσταλκα, ἐστάλην send
*στρέφω, -στρέψω, ἔστρεψα, ἔστρεψε, ἐστραμμα, ἐστραμματηθήν/ἐστράφην turn
σφώξω, σφώξα, ἔσωσα, ἔσωσίκαι, ἔσώσαμαι, ἐσώσθην save

Τ
τάττω, τάξω, ἐτάξα, τέταχα, τέταχμαι, ἕταχθην arrange
tεινω, τεινό, -τεινα, τέταχα, τέταχμαι, -τάχθην stretch
tέμνω, τεμώ, ἔτεμων, -τήμηκα, τέτημαι, ἔτηθην cut
*τίθημι, ὅθησα, ἔθηκα (pl. ἔθεμεν), τέθηκα, τέθειμαι, ἔθεθην put
*τίκτω, τέταμαι, ἔτεκα, τέτοκα bring forth
tιτρώσκω, τρώσω, ἔτρωσα, τέτρωμαι, ἔτρωθην wound
*τρέπω, τρέψω, ἔτρεψα, ἔτραπόμην (2 aor. mid.), τέτρωφα, τέτραμαι, ἔτρεφθην/ἐτρέφθην turn, mid. flee
*τρέψω, ἔθρεψα, τέθραμμα, ἔθραμμα, ἔθρηθην/ἐθράφθην nourish
τρέχω, ἐρρυσάμην, ἐπερρυσηθήν, ἐπερρύσσαμαι, ἐπερρύσσαμαι, ἐπερρύσθην run
τρίβω, τρίψω, ἔτριψα, τέτριψα, τέτριμμαι, ἐτρίψθην/ἐτρίβθην rub
*τυχάνω, τεύξομαι, ἔτυχον, τετύχηκα happen, hit, obtain

ϒ
ὑπισχόμαι, ὑποσχόμαι, ὑπεσχόμαι, ὑπέσχημαι promise

Φ
*φαίνω, φανό, ἔφηνα, πέφηκα/πέφηνα, πέφαιμαι, ἐφάνηθην/ἐφάνην show
*φέρω, ὁλαό, ἴνηγκα, ἱνηγκά, ἱνήγκα, ἱνήγκαι, ἴνήχθην carry, bear
*φεύγω, φεύξομαι/φεύξοιμα, ἔφυγον, πέφυγα flee
*φησί, φησί, ἔφησα say
φθάνω, φθήσομαι, ἐφθάσα, ἐφθηκα anticipate
φθείρω (see under διαφθείρω)  corrupt
*φοβέομαι, φοβήσομαι, πεφόβημαι, ἑφοβήθην  fear
φράζω, φράσω, ἔφρασα, πέφρασα, ἐφράσθη έν tell, mid. devise
*φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαξα, πεφύλαγμαι, ἐφυλάχθην  guard
*φύω, φύσω, ἔφυσα/ἔφυν, πέφυκα  produce; 2 aor. grew, was; pf. be by nature

Χ
χαίρω, χαίρήσω, κεχάρηκα, ἔχάρην  rejoice
χέω, fut. χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην  pour (mostly in compounds)
*χράομαι, χρήσομαι, ἐχρῆσαμην, κέχρημαι, ἐχρήσθην  use
χράω, χρήσω, ἐχρησάκα, κέχρηκα  utter an oracle, mid. consult an oracle
χρή (subj. χρη, opt. χρεῖν, inf. χρῆναι)  impf. χρῆν or ἔχρην  it is necessary

Ψ
ψεύδω, ψεύσω, ἐψεύσα, ἐψευσμαι, ἐψεύσθην  deceive, mid. lie

Ω
ώνεσμαι (impf. ἐωνούμην), ὄνησομαι, ἔωνημαι, ἐωνήθην  buy
Appendix II: Syntax

1. Cases

Most of the examples are from Euripides’ Alcestis and Plato’s Euthyphro.

Nominaive

Most Common Nominative Endings

First declension: -η, -α, -[τ]ης, -ας, -αι
Second declension: -ος, -ον, -οι, -α
Third declension: -ς [-ζ, ψ], -ων, -ος, -[μ]ως, -ες [-εις], -α [-η]

Uses of the Nominative Case

a. Subject: the subject of a finite verb is nominative. A finite verb is one in which the ending defines the subject, as opposed to an infinitive.

Examples:
ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. We are all lost, not she only.
—Alcestis 825
ἔσται, τὰ δὲ ἔσται. These things will be, (they) will be
—Alcestis 327

b. Predicate nominative: a nominative is used in the predicate after verbs meaning be, become, appear, be named and the like, in agreement with the subject. A few of these verbs in Greek are εἰμί, γίγνομαι, φαίνομαι, δοκέω, αἱρέομαι (be chosen), καλέομαι (be called), λέγομαι (be said, be called).

Examples:
μαθητὴς δὴ γέγονα σός . . . I have, then, become your pupil.
—Euthyphro 5a
οὐχ ὁμολογήσω ἄκλητος ἥκειν. I shall not admit that I have come uninvited.
—Plato, Symposium 174d

Genitive

Most Common Genitive Endings

First declension: -ης, -ας, -ου, -ῶν
Second declension: -ου, -ων
Third declension: -ος [-ους, -ως], -ων

Uses of the Genitive Case

Most uses of the genitive come under two headings: the defining (or adjectival) genitive, which is used for one noun depending on another; and the ablative genitive, used for separation.

a. Possession: The genitive (in the attributive position) is used for possession and other close relationships.

Examples:

γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε. Rather the wife of Admetus is dead, stranger.
—Alcestis 821

τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρων, ἐοίκεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. The things said by you, Euthyphro, seem to me of our ancestor, Daedalus (i.e., seem to belong to our ancestor, Daedalus; this is also called the predicate genitive of characteristic).
—Euthyphro 11c

b. Partitive Genitive: (in the predicate position) used for the whole from which a part is taken. It can be used with nouns, adjectives, and verbs.

Examples:

οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων. For you know if anyone else of men [does].
—Euthyphro 15d

This genitive is common with verbs of touching, remembering, and forgetting.

ἔθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν. You have touched my soul, you have touched my senses. [ἔθιγες < θιγγάνω touch; ψυχᾶς = ψυχῆς]
—Alcestis 109
c. **Genitive of Comparison:** used with comparative adjectives and adverbs and with verbs implying comparison.

   **Example:**
   ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον. *For nothing is more precious than life.*
   —*Alcestis* 301

d. **Genitive of Agent:** the one by whom something is done is expressed by ὑπὸ (by) with the genitive.

   **Example:**
   φιλεῖται ὑπὸ θεῶν πάντων. *It is loved by all the gods.*
   —*Euthyphro* 10d

e. **Genitive of Cause:** verbs of emotion take a genitive of the cause of the feeling.

   **Examples:**
   οὗ δὴ χολωθεὶς τέκτονας Δίου πυρὸς / κτείνω Κύκλωπας.
   Angered at which, I killed the Cyclopes, workers of Zeus’ fire.
   —*Alcestis* 5–6

   This genitive is often used in exclamations.
   ἰώ μοι τύχας [= τύχης]. *Ah me for my [ill] fortune.*
   —*Alcestis* 398

f. **Genitive of Source:** with verbs of hearing, the genitive is used for the person or thing heard; the sound heard is accusative.

   **Example:**
   ἀλλὰ ἀκούε μου. *But hear me.*
   —*Alcestis* 781

g. **Genitive with verbs:** Verbs of ruling take the genitive, which depends on the nominal idea of the verb (e.g., βασιλεύω be king of).
   Verbs of reaching and obtaining take a genitive of the thing attained.

   **Examples:**
   πολλῶν μὲν ἄρχεις. *You rule over many.*
   —*Alcestis* 687
   ὡσιοῦ γὰρ ἄνδρος, ὡσιος ὄν ἐτύχαω. *Being holy I met with a holy man.*
   —*Alcestis* 10
h. **Genitive of Separation** (ablatival use): the genitive is used with verbs, adjectives, adverbs, and prepositions implying separation from.

**Examples:**

ἐσθλῆς γάρ, οὐδεὶς ἀντεστὶ, καὶ σοφρονὸς/γυναικὸς ἡμάρτηκας. For you have lost a noble—no one will deny it—and chaste wife.

—Alcestis 615–16

ἀλλὰ σμικροῦ τινὸς ἐπὶ ἐνδείκτι εἰμί. But I am still in need of a little something.

—Euthyphro 12e

i. **Genitive of Time within which:** The genitive is used of the period of time within which something happens.

**Example:**

ταῦτα τῆς ἡμέρας ἐγένετο. These things happened during the day.

—Xenophon, Anabasis 7.4.14

j. **Genitive Absolute:** a participial clause (noun/pronoun and participle) in the genitive gives attendant circumstances of the main action.

**Example:**

τόδε δὲ σου ἐνενόησα ἅμα λέγοντος. While you were speaking, I was thinking about this.

—Euthyphro 9c

k. **Other uses of the Genitive:** subjective, objective, material.

**Examples:**

The subjective genitive is used for the subject of a feeling. τῶν βαρβάρων φόβος, the barbarians’ fear (the fear that they feel)

—Xenophon, Anabasis 1.2.17

The objective genitive is used for the object of a feeling or action. τοῦ ὕδατος ἐπιθυμία desire for water

—Thucydides 2.52

The genitive is used for material or contents. ἐρκος ὀδόντων the barrier of teeth (i.e., consisting of teeth)

—Homer, Iliad 4.850, etc.

### Dative

**Most Common Dative Endings**

First declension: -η, -ος, -αις [-ασι]
Second declension: -ω, -οις [-οσι]
Third declension: -ι, -σι [v]
Uses of the Dative Case

The dative is used for the party interested (including the indirect object, the dative of advantage, and the dative of possession, to, for, of), for the instrument (means or manner, by, with), and for the locative (place where and time when, in, on, at).

a. Indirect object: the person or thing indirectly affected by the verb goes into the dative.

Example:

θάψεις δ’ αὐτὸς ὃν αὐτῆς φονεύς/δίκας τε δώσεις σοισι κηδεσταῖς ἔτι.
You will bury her though you are yourself her murderer and you will still pay the penalty to your in-laws.
—Alcestis 730–1

b. Dative with Verbs: many intransitive and impersonal verbs take the dative: verbs meaning benefit, obey, serve, assist, please, satisfy, advise, and their opposites; and those expressing friendliness, hostility, blame, anger, reproach, likeness, accompaniment, and agreement. Compounds in συν- and some in προς-, παρα-, ἐν- and ἐπι- take the dative.

Examples:

οὐκ ἤρεσκέ σοι μόρον Ἀδμήτου / διακωλῦσαι; Wasn’t it enough for you to have prevented the death of Admetus?
—Alcestis 32
καὶ τοῖοδε γ’ οἶκοις ἐκδίκως προσωφελεῖν. And to help this house unjustly.
—Alcestis 41
οὐχ ἔπομαι, ὦ Σώκρατε, τοῖς λεγομένοις. I do not follow the things being said, Socrates.
—Euthyphro 12a

c. Dative with Adjectives: the dative is used with adjectives expressing friendliness, hostility, likeness, and meanings similar to those of verbs in b.

Example:

σοί δ’ εἰ παλαιός δεσπότης ἐμοῖς φίλος. You are a friend of long standing to my masters.
—Alcestis 212

d. Dative of Advantage/Disadvantage: The person or thing to whose advantage or disadvantage something is or is done is in the dative and is usually translated with the English preposition for.

Example:

πάσαις δ’ ἐθηκεν εὐκλεέστατον βιον/γυναῖξιν, ἔργον τλάσα γενναίον τόδε. She has made life most glorious for all women, having undergone this noble deed.
—Alcestis 623–4
The **Ethical** dative is a special type of the dative of advantage / disadvantage, in which a personal pronoun in the dative has the force of *for my sake, for your sake*, etc.

**Example:**

όὐ γὰρ ἔθελουσι σοι μένειν, ὡς καὶ αὐτῷ σοι δοκεῖ. *For they are not willing to stand still for you, as it seems to you yourself.*

—*Euthyphro* 11c

e. **Dative of Possession:** with εἰμί and γίγνομαι, the dative is used of the possessor, with the thing possessed in the nominative.

**Example:**

μόνος γὰρ αὐτοῖς ἦσθα, κοὔτις ἐλπὶς ἦν / σοῦ κατθανόντος ἄλλα φιτεύσειν τέκνα. *For you were alone to them (you were their only child) and there was no hope (they had no hope)—once you were dead—to produce more children.*

—*Alcestis* 293–4

f. **Dative of Agent:** used with the perfect and pluperfect passive (and rarely with other passive tenses).

**Example:**

πολλαὶ θεραπεῖαι τοῖς ἰατροῖς ἦρυχθην. *Many cures have been found by the doctors.*

—*Isocrates* 8.39.

g. **Instrumental Dative:** cause, manner, and means are expressed by the dative.

**Examples:**

οὐδ ̓ ἁλίσκεται τέχνῃ. . . . *And it is not grasped by art. . . .*

—*Alcestis* 786

The **Dative of Respect** is a form of the dative of manner.

λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι. *For they were friends in word, not in deed.*

—*Alcestis* 339

The **Dative of Degree of Difference** is a form of the dative of manner used with comparatives.

κινδυνεύω ἄρα, ὦ ἑταῖρε ἐκείνου τοῦ ἀνδρὸς δεινότερος γεγονέναι τὴν τέχνην, τοσοῦτοι δοσι μὲν τὰ αὐτοῦ μόνα ἔποιει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἐμαυτοῦ, ὡς ἐοικε, καὶ τὰ ἄλλατρα. *I am likely, then, my friend, to be more clever than that man, insofar as [by so much as] he made only his own [creations] not to stay put, but I, as it seems, in addition to my own, also [make] other people's [not to stay put].*

—*Euthyphro* 11d
h. **Locative Dative:** The dative is used for place where (with a preposition) and time when (with or without a preposition).

**Examples:**

*Ἄδμητον ἐν δόμοισιν* \(\text{κιγχάνω}\); Do I find Admetus in the house?
—*Alcestis* 477

*θάπτειν τιν’ ἐν τῇ ἡμέρᾳ μέλλω νεκρόν.* I am going to bury a dead person on this day.
—*Alcestis* 513

**Accusative**

**Most Common Accusative Endings**

First declension: -ην, -αν; -ας
Second declension: -ον; -ους, -α
Third declension: -ν, -α, -ος, -μα, -ας, -εις, -α

**Uses of the Accusative Case**

The accusative is used for the direct object, for the end of motion (terminal, *to, toward*), as subject of an infinitive, and in various adverbial relationships.

a. **Direct Object:** the direct object is in the accusative. Two accusatives may be used with one verb.

**Examples:**

*ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγὼ οἶμαι [= ἐγὼ οἶμαι], Μέλητον.* They call him, I think, Meletus.
—*Euthyphro* 2b

*τί δῆτα σ’ [= σε] ἡδίκησα;* What wrong have I done you?
—*Alcestis* 689

b. **Cognate Accusative** (internal object): the cognate accusative repeats the meaning already contained in the verb and can be used with both transitive and intransitive verbs.

**Example:**

καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἁμένοιν βιωσόμην. And in particular that I will live the rest of my life better.
—*Euthyphro* 16a

b. **Subject of Infinitive:** the accusative is used as the subject of an infinitive.

**Example:**

*φησὶ γάρ με ποιητὴν εἶναι θεῶν.* For he says that I am a maker of gods.
—*Euthyphro* 16a
d. **Terminal Accusative**: the place to which (usually with a preposition, εἰς, πρός, παρά, etc., but in poetry often without a preposition) is accusative.

   **Example:**
   εἰς Ἅιδου δόμους *into the house of Hades*
   —Alcestis 25

  e. **Accusative of respect**: an adverbial accusative that tells in what respect something is true.

   **Example:**
   οὔτ᾿ εἶδος ἄλλος ἐκπρεπεστάτη γυνή *nor a woman in form otherwise most beautiful*
   —Alcestis 333

f. **Extent of Time or Space** is in the accusative.

   **Example:**
   ἡδὺ γὰρ φίλους/κἀν νυκτὶ λεύσσειν, ὅντιν᾿ ἂν παρῇ χρόνον. *For it is sweet to see loved ones even at night for whatever time he/she is there.*
   —Alcestis 355–6

g. **Accusative Absolute**: used instead of the genitive absolute when the participle represents an impersonal verb.

   **Example:**
   θνῄσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν. *I am dying, it being possible [although it is possible] for me not to die on your behalf.*
   —Alcestis 284


**Vocative**

**Most Common Vocative Endings**

First declension: -η, -α; -αι same as nominative
Second declension: -ε, -ον; -οι, -α
Third declension: like nominative or like base

**Use of the Vocative Case**

**Direct Address**: the vocative is used for direct address either with or without ὦ, oh!

   **Example:**
   ΑΔ. χαῖρ’, ὦ Διός παῖ Περσέως τ’ ἄφ’ αἵματος.
   ΗΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.
   Admetus: Hello, son of Zeus of the blood of Perseus.
   Heracles: Admetus, hello to you too, king of the Thessalians.
   —Alcestis 509–10
2. VERB CONSTRUCTIONS

Examples have been taken from Plato’s *Crito* unless otherwise noted.

**Conditions**

**Present General**

\[ \text{ἐάν} [\text{ἂν}, \text{ἂν}] + \text{SUBJUNCTIVE} – \text{PRESENT INDICATIVE} \]

44d ὁι τε ἐν ὑποθήκαις ἔλεγεν διαβεβλημένος ἀνυγμένος. The many are able to do no slight harm, if anyone is slandered among them.

47a–b τὸν νοῦν προσέχει . . . δὲ ἂν πτωγάνῃ ἱατρὸς ἢ παιδοτρίβης ἢν; Does he pay attention to [only the one] who happens to be a doctor or a personal trainer?

**Past General**

\[ \text{εἰ} + \text{OPTATIVE} – \text{IMPERFECT INDICATIVE} \]

50e ή πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἦν τὸ δίκαιον . . . ὡστ’ ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖται . . . it was not right for you to do in return to your father whatever you happened to suffer . . .

**Future More Vivid**

\[ \text{ἐάν} [\text{ἂν}, \text{ἂν}] + \text{SUBJUNCTIVE} – \text{FUTURE (or equivalent)} \]

Relative (pronoun or adverb) + ἂν + SUBJUNCTIVE – FUTURE (or equivalent)

44a τῇ γὰρ ποὺ ὑπεραία ἔδει με ὑποθήκαις ὡς ἂν ἔλεγεν τὸ πλοῖον. For I am to be put to death on the day after (that on which) the ship comes.

44b ἐὰν σὺ ἀποθάνῃς . . . ἄτι δὲ καὶ πολλοὶ δύκατο. . . . If you die, I will seem to many . . .

45b–c πολλαχοῦ καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπάται σε. Also in many other places, wherever you go they will love you.

54d ἐὰν λέγεις παρὰ ταῦτα, μάτην ἐρέω. If you say [anything] besides this, you will speak in vain.

**Future Less Vivid**

Present: \[ \text{εἰ} + \text{OPTATIVE} – \text{OPTATIVE} + ἂν \]

should–would

*Phaedo* 69b οὐ πολλὴ ἂν ἄλογος εἴπη, εἰ δοθῇ τὸν θάνατον ὁ τοιοῦτος; Wouldn’t it be a great absurdity if such a person should fear death?
Contrary to Fact

Present: εἰ + Imperfect – Imperfect + ἀν
were – would be

52b οὐ γὰρ ἀν ποτε . . . ἐν αὐτῇ ἐπεδήμεις, εἰ μή σοι διαφερόντως ἠρεσκε . . . for you would not continue to stay in it, if it were not pleasing to you more than to others. . . .

Past: εἰ + Aorist – Aorist + ἀν (or Pluperfect)
had – would have

Apology 36a νῦν δ’, ὡς έοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀποπεφεύγη ἀν. But now, as it appears, if only thirty of the votes had been cast differently, I would stand acquitted.

Infinitive Constructions

Articular Infinitive

The infinitive used as a noun (like a gerund). The article allows the use of different cases of the infinitive.

43a διὰ τὸ πολλάκις δεῦρο φοιτᾶν on account of coming here often
47e ἐκτὸς εἰ τοῦ μέλλειν ἀποθνῄσκειν αὔριον. You are outside the likelihood of being put to death tomorrow.
49d τὸ γὰρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει for to treat people badly is no different from doing injustice

Indirect Statement (Infinitive Construction)

Verb of Saying/Thinking: (Subject Accusative) | Infinitive

43d οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον. In fact I think it will not come today.
47d ὑπὸ τῶν οἰομένων τι λέγειν by those who think they are saying something

πρίν with the Infinitive

The use of before before an affirmative clause

46d πρίν μὲν ἐμὲ δεῖν ἀποθνῄσκειν καλῶς ἐλέγετο, νῦν δὲ. . . . before it was necessary for me to die it was well said, but now. . . .

Result clauses (Indicative or Infinitive)

Actual Result ὡστε + Indicative

48a ὡστε πρῶτον μὲν ταύτη οὐκ ὅρθως εἰσηγεῖ. . . . so that first you are not correctly introducing (an argument) in this way. . . .
Natural Result ὡστε + INFINITIVE
45c ἄσφαλεύειν σοι παρέξονται ὡστε σε μηδένα λυπεῖν τῶν κατὰ Θεσσαλίαν. They will provide you security so that no one of all those in Thessaly would harass you.

Particiles and Verbals

Future Participle of Purpose
51b ἐάν τ’ εἰς πόλεμον ἄγῃ προθυμομένον ἢ ἀποθανομένον... if it leads (you) into war, to be wounded or killed.

Genitive Absolute
A noun or other substantive in the genitive with a participle in the genitive shows the circumstances (time, cause, concession, condition) surrounding or attending the main action.

NOUN/PRONOUN – PARTICIPLE IN GENITIVE
43d ἢ τὸ πλοῖον ἀφικται ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθναίναι με; Or has the ship arrived from Delos, which, when it arrives (at the arrival of which) I must die?
44c ἡμῶν προθυμομένου (though) we are eager
48b μὴ ἀφεντῶν Ἀθηναίων if the Athenians do not permit (it)

Accusative Absolute
Impersonal verbs go into the accusative absolute rather than the genitive absolute.
45c ἐξὰν σωθῆναι it being possible to be rescued
45d οὖς σοι ἐξὰν καὶ ἐκθρέψαι καὶ ἐκπαιδεύσαι οἰχήσει καταλίπων. it being possible for you to rear and educate them, you will leave them in the lurch.

Verbals in -τέον
it is necessary, one must
46b σκοπείσθαι οὖν χρῆ ἡμᾶς εἴτε ταύτα προκτέον εἴτε μή. We must consider whether it is necessary to do these things or not.
47b ταύτην ἄρα αὐτῶ προκτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον In this way, he must act and exercise and eat and drink
Subjunctive: Independent Uses

Deliberative Subjunctive

*are we to* ...

52d τί δοκεῖ πρὸς ταύτα, ὦ Κρίτων; *What are we to say to this, Crito?*

Prohibitive Subjunctive

In second person and less commonly in third person (Smyth 1800b): *Don’t, let not*

54d ἀλλὰ μὴ σε πείσῃ Κρίτων ποιεῖν ὁ λέγει μᾶλλον ἡ ἡμεῖς. *But let not Crito convince you to do what he says rather than [what] we [say].*

Hortatory Subjunctive

*Let’s*

54e καὶ πράττωμεν ταύτῃ, ἐπειδὴ ταύτῃ ὁ θεὸς ὑφηγεῖται. *And let us do [it] this way, since the god guides [us] this way.*

Subjunctive of Doubtful (Cautious) Assertion

“The present Subjunctive with μὴ may express a doubtful assertion, with μὴ οὐ a doubtful negation. . . . A touch of irony often marks this use which is chiefly Platonic.” (Smyth 1801)

48c μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ἔτων . . . I’m wondering if maybe these might really be the considerations of those who . . .

48c μὴ οὐδὲν ἄλλο σκεπτέον ἃ maybe nothing else should be considered

48d μὴ οὐ δέῃ ἄν maybe it isn’t necessary

Optative: Independent Uses

Optative of Wish

*Phaedrus 279c πλούσιον δὲ νομίζοιμι τὸν σοφὸν. And may I believe the wise man wealthy.*

Potential Optative

The optative with ἄν shows possibility: may, might, would, could.

43b καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελεῖς εἶν . . . and really, Crito, it would be out of tune. . . .

43c ἦν ἐγὼ . . . ἐν τοῖς βαρύτατοι ἄν ενέγκαμι which I of all of them would bear most grievously.

44c καίτοι τίς ἄν αἰσχίσιον εἴπ ταύτης δόξα; And yet what reputation could be more disgraceful than this?

48a ὥσιν γ’ ἄν τίς someone might say
Subjunctive or Optative: Sequence of Moods

The usage of the subjunctive versus the optative in some constructions depends on the sequence of moods:

1. If the leading verb is primary, use the subjunctive [MAY] in the subordinate clause.
   
   **Primary Verb Tenses**: present, future, perfect, future perfect

2. If the leading verb is secondary, use the optative [MIGHT] in the subordinate clause.

   **Secondary Verb Tenses**: imperfect, aorist, pluperfect

See also Conditions.

Object Clause After A Verb Of Fearing

After a verb of fearing: μὴ (that, lest); μὴ οὐ (that . . . not) + the subjunctive or optative

44e ἄρα γε μὴ ἐμοῦ προμηθεῖ καὶ τῶν ἄλλων ἐπιτηδείων, μὴ . . . οἱ συκοφάνται ἡμῖν πράγματα παρέχωσιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν . . .

Do not then worry about me and your other friends, that the informers may cause us trouble on the ground that we sneaked you out [of prison], and we be compelled to. . . .

Purpose Clauses

Used with the subjunctive or optative following ἵνα, ὡς, ὅπως, ὅτι, to, in order that.

Subjunctive if the introductory verb is present, future or perfect.

Optative if the introductory verb is imperfect, aorist, or pluperfect.

ἵνα, ὡς, ὅπως — **SUBJUNCTIVE, OPTATIVE**

47c ἵνα μὴ πάντα διίωμεν so that we do not go over everything

After a secondary tense the subjunctive is used in place of the optative to set “forth a person’s previous purpose in the form in which he/she conceived his/her purpose” (Smyth 2197a, gender inclusiveness added).

43b καὶ ἐπιτηδές σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διάγῃς. And on purpose I did not wake you, so that you may continue spending your time as pleasantly as possible.

Other

Neuter plural subject takes a singular verb

44e ταῦτα μὲν δὴ οὕτως ἐχέτω. Let these things be so.
Philosophical Imperfect

The results of a previous argument spread over time

\[ \lambda\omega\beta\sigma\omicron\mu\epsilon\theta\alpha \delta \tau \mu\nu \delta\iota\kappa\alpha \iota \beta\epsilon\lambda\tau\iota\nu \varepsilon\tau\omicron \dot{\epsilon} \gamma\iota\nu\nu\epsilon \tau\omicron \dot{\iota}, \tau\delta \delta \acute{\dot{\alpha}} \acute{\acute{\iota}} \acute{\acute{\kappa}} \acute{\acute{\lambda}} \acute{\acute{\lambda}} \omicron \omicron \omicron \omicron, \]  

We will do harm to the very thing which [according to our argument] was becoming better through justice but was being corrupted by injustice.
GREEK–ENGLISH VOCABULARY

Asterisks indicate verbs listed in the Principal Parts List, 309–13

蕄, -η, -ον good, well-born, brave, capable, serviceable

ta ἀγαθά goods, wealth

ἀγαθότης, -τητος, η goodness

ἀγάπη, -ης, η love, brotherly love, alms, charity

ἀγαπάω love, greet with affection, desire

ἀγηγητός, -ον unborn, uncreated

ἀγγέλλω announce, bring news

ἀγνοέω not to perceive, be ignorant

ἀγνοία, -ας, η ignorance

ἀγορά, -ᾶς, η assembly, market-place, agora

ἀγραφος, -ον unwritten

ἄγω lead, drive, bring, carry

ἄγων, ἀγωνος, ο gathering, assembly, place for contests, contest, struggle

ἀγωνίζομαι contend for a prize, struggle

ἀγεδονιζομαι contend for a prize, struggle

ἀδελφή, -ῆς, η sister

ἀδελφός, -οῦ, ο brother

ἀδηλός, -ον unknown, ignoble, unseen

ἀδηλότης, -τητος, η uncertainty

ἀδικέω be unjust

ἀδικεω do wrong (with participle of particular charge of wrong-doing)

ἀδικος, -ον unjust

ἀδικεω unjustly

ἀδικω be unable, lack ability

ἀδύνατος, -ον unable, impossible

το ἀδύνατον impossibility

ἀξί always, ever

*ἀξίω (ἀξιόω) sing, sing of, chant

ἀετός, -οῦ, ο eagle

ἀηρ, ἀέρος, ο/ἡ mist, haze, lower air; air; pl.: climates

ἀθανατός, -ον immortal, deathless, everlasting

οἱ ἀθανατοί the immortals

Ἀθήναζε to/towards Athens

Ἀθῆναι, Ἀθηνῶν, αἱ the city of Athens

Ἀθηναῖος, -α, -ον Athenian

ἀθλιος, -α, -ον struggling, unhappy, wretched, sorry

ἀθῆνα, ὁ unpunished

αἰανῆς, -ές everlasting, wearisome

*aἰδέομαι be ashamed, respect

'Αδης, -ον, ο (ᾅδης) Hades

αἴμα, αἵματος, τό blood

αἰνιγμα, -ετος, τό dark saying, riddle

*aἱρέω take, prove; mid.: choose

*aἱρω (ἀείρω) lift, raise up

*aἰσθάνομαι perceive, apprehend by the senses; understand, learn

αἰσθησις, -εως, η sense-perception, sensation

αἰσχρός, -ά, -όν shameful, base, causing shame; ugly
αἰσχύνη, -ης, ἡ  shame, disgrace
αἰσχύνομαι  be dishonored, be ashamed
*αἰσχύνον ṭa make ugly, disfigure
αιτέω  ask, claim
αιτία, αἰτίας, ἡ  responsibility, guilt, blame, cause, motive, credit
αιτίαομαι  accuse, censure
αιτιατικός, -ης, -όν causal
ἡ αἰτιατική  ἑπτώσις) accusative case
αιτιατικός, -ης, -όν causal
αιτιώμενος  blamable, guilty
αἴτιος, -α, -ον  blameable, guilty
αἰχμή, -ῆς, ἡ  the point of a spear, spear
αἰών, αἰῶνος, ὁ  lifetime, age, generation, epoch (eon)
ἄκαιρος, -ον  ill-timed, unseasonable; importunate
ἀκήρυκτος, -ον  unannounced, unproclaimed, undeclared
ἀκμάζω  be in full bloom
ἀκουσίως  involuntarily
*ἀκούω  hear, listen  (with acc. of thing heard; gen. of person heard from)
ἀκριβής, -ες  exact, accurate, precise
ἀκρόαμα, -ματος, τό  anything heard; a play, musical piece
ἀκρόπολις, -εως, ἡ  upper city
ἄκων, ἄκουσα, ἆκον (ἀκοντ-)  involuntary, unwilling(ly)
ἀλγέω, -ήσω  feel pain, suffer
ἀλήθεια, ἀληθείας, ἡ  truth, reality, sincerity
ἀλήθιος, -ες  true
*ἀλίσκομαι  be caught (used as the passive of αἱρέω)
ἄλα (άλλ') but
ἄλλα  elsewhere, somewhere else
ἄλλα  each other, one another
ἄλλος, -ης, -ον  other, another
ἄλεος  elsewhere
ἄλλοτριός, -α, -ον  of/belonging to another
ἄλλος  otherwise, at random, in vain
ἄλογος, -αγος, ἡ  want of reason, folly, contempt
ἄλογος, -ον  irrational, unreasoning, without speech
ἄλοιπον, -ου, τό  barley, one's daily bread
ἄμα  at once, at the same time
ἀμαθής, -ες  ignorant, stupid
ἀμάξα, -ας, ἡ  wagon
*ἀμαρτάνω  miss (the mark), fail, go wrong, err
ἀμαρτία, -ας, ἡ  failure, error, sin
ἀμείβω  change, exchange
ἀμείνων, -ον  better (irregular comparative of ἀγαθός)
ἀμελέω  neglect, be careless
ἀμεμπτός, -ον  blameless
ἀμπέχω  surround, cover, enclose, embrace; mid.: put around oneself
ἀμφί  on both sides (+ gen.: about, concerning; + acc.: about)
ἀμφοτέρος, -α, -ον  both of two
ἄν = ἐάν  if
ἀν  conditional particle
ἀνά  up (+ dat.: upon; + acc.: up, throughout)
ἀναγιγνώσκω  know well, perceive, read
ἀναγκάζω  force, compel, constrain
ἀναγκαῖος, -α, -ον  constraining, necessary, connected by blood
ἀνάγκη, -ης, ἡ  necessity, force, constraint, tie of blood
ἀναράξιος, -α, -ον  unworthy
ἀναρχία, -ας, ἡ  anarchy
ἀναφαίρετος, -ον  not to be taken away
ἀναφύω  produce again; pass.: grow up
ἀνακορεύω  begin a choral dance, celebrate in the chorus
ἀνάρπασμός, -οῦ, ὁ  enslaving, selling into slavery
ἀνάρπασμον, -ον, ὁ  slave
ἀνδρεία, -ας, ἡ  manliness, manly spirit; pl.: brave deeds
ἀνδρεῖος, -α, -ον belonging to a man, manly
ἀνδρόω rear up into manhood; pass.: become a man
ἀνελεύθερος, -ον not free, slavish
ἀνευρίσκω find out, discover
ἀνεύρετος, -ον undiscovered
ἀνήρ, ἀνδρός, ὁ a man, husband
ἄνθος, -ους, τό flower, bloom
ἀνθρώπινος, -η, -ον of, from or belonging to a human being; human
ἄνθρωπος, -ου, ὁ/ἡ man, human being; pl.: mankind, people
ἀνίστημι make to stand up, set up; stand up
ἄνοια, -ας, ἡ lack of understanding; folly
*ἀνοίγνυμι (= ἀνοίγω) open; pass.: be open, stand
open
ἀνόσιος, -α, -ον unholy
ἀντασπάζομαι welcome, greet in return
ἀντί over against, opposite (+ gen.)
ἀντιβολέω meet, entreat; partake of (+ gen.)
ἀντιλέγω speak against, contradict, dispute
ἀντωνυμία, -ας, ἡ pronoun
ἀξιομνημόνευτος, -ον worthy of mention
ἄξιος, -α, -ον worthy, deserving, counterbalancing
ἄξιος think/deem worthy of, think fit, expect, consent, dare, make a claim
ἀπάγχω strangle, throttle; mid.: hang oneself; pass.: be hanged
ἀπαίδευτος, -ον ignorant, uneducated
ἅπας, ἁπᾶσα, ἅπαν quite all, everyone, the whole
ἁπλῶς singly, in one way, simply, generally
ἄπειμι away, depart
ἄπειμι (˂ *εἰμί) go away, depart
ἀπευθύνω make straight, restore, direct, correct
ἀπλος singly, in one way, simply, generally
ἀπό from, off from, away from (+ gen.)
ἀποβλέπω look away from, gaze steadily, regard
ἀποδείκνυμι point out, show forth, bring forward, prove
ἀποδημέω go abroad
ἀποδίδωμι give up or back, return, pay, assign, concede, allow; mid.: sell
*ἀποθνῄσκω die, be killed
ἀποκρίνομαι answer
ἀποκρύπτω hide from, keep hidden, conceal
*ἀποκτείνω kill, slay, put to death
ἀπολλυμι act.: destroy utterly, kill, lose; mid.: perish, die, fall into ruin
ἀπολογία speech in one's defense
ἀπολύω loose from; mid. release for oneself, redeem
ἀπονέμω, ἀπονεμῶ portion out, assign
ἀποπέματος, ἀποπέματο portion out, assign
ἀπορέω be at a loss
ἀπορία, -ας, ἡ difficulty (of passing), perplexity, embarrassment, lack of resources, question for discussion
ἀπορρητος, -ον forbidden, not to be spoken
ἀποστέλλω (< *στέλλω) send away, banish; pass.: go away, depart
ἀποστρέφω (< *στρέφω) turn back or away, avert
ἀποτελέω bring to an end, complete, produce, accomplish
ἀποτέμνω cut off
ἀποτέμνω (< *τέμνω) turn away from, dissuade from
ἀποθέματα, -ατος, τό a thing uttered, terse saying
ἀπρεπής unseemly, unbecoming
*ἀπτω fasten; kindle; mid.: grasp, undertake, touch upon
ἄρα (postpos. particle denoting interest or surprise) then, therefore, so it seems, of course
ἀρα (interrog. particle which leaves the question open)

ἀρά, -άς, ἢ prayer, curse

ἀργύριον, -ου, τό a piece of silver, a coin

ἀργύριον, -ου, τό a piece of silver, a coin

ἄργυρος, -ου, ὁ white metal, silver

ἀρέτη, -ῆς, ἡ goodness, excellence, moral virtue

ἀρήγω aid, succor

ἄρθρον, -ου, τό joint; connecting word; the article (grammar)

ἀριθμός, -ου, ὁ number

ἄριστος, -η, -ον best, noblest, bravest

ἄρκτος, -ου, ὁ/ἡ bear

ἀρνέομαι, -ήσομαι deny, disown

ἀρούρα, -ας, ἡ tilled land, corn land

ἀσθενής, -ές weak, feeble, poor

ἀσθενής, -ές weak, feeble, poor

ἀσπάζομαι welcome, greet

ἀσπίς, ἀσπίδος, ἡ shield

ἀστήρ, ἀστέρος, ὁ star; flame, fire

ἄτηρ, -άς, ἡ beginning, first principle; rule, office, empire

*ἄρχω begin; rule (+ gen.)

ἄρχων, -οντος, ὁ archon, ruler

ἀσεβής, -ές ungodly, unholy, profane

ἀσθενής, -ές weak, feeble, poor

ἀστήρ, ἀστέρος, ὁ star; flame, fire

ἀσφαλής, -ές safe, steadfast, sure

ἄτερ absolutely, simply

ἄτερ absolutely, simply

ἀτεχνῆς, -άτος, τό misfortune, mishap

ἀτιμία (i.e., deprive of civil rights)

ἀτιμόω dishonor, punish with ἀτιμία (i.e., deprive of civil rights)

ἀτομικός, -ή, -όν male; of masculine gender

ἀτιμόω dishonor, punish with ἀτιμία (i.e., deprive of civil rights)

ἀτιμόω dishonor, punish with ἀτιμία (i.e., deprive of civil rights)

ἀτιμία (i.e., deprive of civil rights)

ἀτιμών (adv.) tomorrow

αὐτικά at once, immediately

αὐτικά at once, immediately

αὐτόθι on the very spot, there

αὐτόματος (-/ὔυῳᾅῷἰὶ η) -ον acting of one’s own will, self-moving; without cause, accidental

αὐτός, -η, -ό —self; with article: same; in oblique cases: him, her, it, etc.

αὐτοσχεδιάζω act/speak offhand, improvise; judge unadvisedly

αὐτός, ᾧτής = ἑαυτὸς, ἑαυτῆς (of) himself, herself

αὐτός, ᾧτής = ἑαυτὸς, ἑαυτῆς (of) himself, herself

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αὐτός, ᾧτής = ἑαυτὸς, ἑαυτῆς (of) himself, herself

*βάλλω throw, hit
barbarous, non-Greek, foreign

all non-Greek-speaking peoples

heavy, tiresome, oppressive

king

be king, rule, reign (+ gen.)

queen

bramble

firm, steady, steadfast, durable, sure

best (irreg. superl. of ἀγαθός)

better (irreg. comp. of ἀγαθός)

force, do violence to

live, pass one's life

life, livelihood, mode of life

life, means of living

live, pass one's life

harm, damage, hurt

disable, hinder, harm, hurt, damage

blaspheme, speak profanely

disable, hinder, harm, hinder, damage

see, have the power of sight, look

cry aloud, shout, roar, howl

assist, come to the rescue

a bulbous plant

food

grass, pasture

plan, take counsel, deliberate

counsel, will, determination; Senate

be as hungry as an ox

wish, be willing, be used to (doing something)

bull, cow, ox; pl.: cattle

slow, heavy, late

short, brief

ewborn baby

thunder; impers.: it thunders

mortal man

the depth, bottom, abyss

land, country, earth (poetic for γῆ)
in-law, any connection by marriage

marry (act. of the man, mid. of the woman)

wedding, marriage, wedlock

for (postpos. particle)

at least, indeed; yes (postpos. particle)

laugh, laugh at, sneer at

absurd, laughable, humorous

laughter

be full, be laden (only pres. and impf.)

origin, source, birth, descent, generation

off belonging to the γέως, typical

genitive case

noble, generous

beget; mid.: create

race, birth, offspring, stock, clan

gift of honor, prize, prerogative

old man

farmer

earth (land and sea); land, country

old age

grow old

become, be born, be, come into being

know (by observation), come to know, perceive

the little owl, Athene noctua

sweet, pleasant

tongue, language

genuine, legitimate, true

thought, opinion; means of knowing, organ by which one perceives; intelligence

practical maxims

make known, gain knowledge of

a making known; a getting to know

father; pl.: parents

knee

at least then, at any rate

that which is drawn, letter

knowing one's letters
ALCHEMY.

γραμματική  grammar
ὁ γραμματικός  grammarian; teacher of reading and writing
γραφή, ἡ  criminal charges, indictment
γραφικός, -ή, -όν  of painting, drawing, or writing
γράφω  scratch, draw, write
γυμνός, -ή, -όν  naked; unarmed
γυναικεῖος, -α, -ον  of/belonging to women, feminine
γυνή, γυναικός, ἡ  woman, wife
Δαίμων, δαίμονος, ὁ  divinity
δάκρυ, δάκρυος, τό  tear, drop
δασύς, -εῖα, -ύ  hairy, shaggy; hoarse, aspirated
δέ  but, and (postpos. conjunction)
δέομαι  need, ask
δέος  fear, alarm, awe, reverence
δέος, δέους, τό  fear, terror; object of fear
δέους  fear, terror; object of fear
δέιδω  fear
δείκνυμι  show, bring to light, explain
δείλος  visible, clear, manifest, evident
δή  of course, indeed, quite (postpos.)
δηλάδη  clearly, manifestly (adv.)
δήλω  make visible, show, reveal
δημιουργέω  be a public orator, harangue the people
δημοκρατία, -ας, ἡ  democracy, popular government
δήμος, δήμου, ὁ  district, common people, popular assembly
δήπου  probably, doubtless, I presume; οὐ δήπου certainly not, is it not so?
δήτα  indeed, truly; then, certainly, of course
διά  through; through, over, in the midst of (+ gen.); because of, for the sake of (+ acc.)
διαβαίνω  stand firm, step across or over, cross over
διαβάλλω  throw or carry over or across, set against; bring discredit; attack, slander
διάθεσις, διαθέσεως, ἡ  arrangement, composition, delivery, condition
διάρροια, διαρρέως, ἡ  division, a dividing
διαρέω  take apart, divide, distinguish, determine
διακοσμέω  divide, arrange
διακριβόω  portray exactly, examine with precision
διακρίνω  separate, divide, distinguish
διαλέγω  pick out
διαλέγομαι  talk, hold conversation with, talk back and forth
διαλεκτικός, -ή, -όν  skilled in discourse
διαλεκτική  the art of debating
διάλογος, -ου, ὁ  dialogue, conversation
διάλυω  lose, part; reconcile
διανίστημι  awaken, arouse; stand up, rise
διανοέομαι  be minded, intend, have in mind, think
διάνοια, -ας, ἡ (also διάνοια)  thought, intellect, mind, intention, belief
διασπαίζο  jest
διαπερονάω  pierce through
διατρήβη, ἥ pastime, pursuit, way of life
διατρίβο (⇐ *τρίβω) rub between, rub away; waste, spend time
διαφερόντως differently from, extremely, especially
διαφέρο (< *φέρω) carry over or across, differ, surpass
όυδὲν διαφέρει it makes no difference
διαφεύγω flee through, get away, escape
*διαφθείρω destroy utterly, corrupt; pass.: be destroyed
διαφορά, -άς, ἡ difference
διάφορος, -ον different; superior
διδακτός, -ή, -όν taught; teachable
διδάσκαλος, -ου, ὁ teacher, master
*διδάσκω instruct, teach
*δίδωμι give, grant
διέρχομαι (< *ἔρχομαι) go or pass through
διίστημι (< *ἵστημι) set apart, separate; stand apart, be divided
δικάζω judge, decide, determine
δίκαιος, -α, -ον just
δικαιοσύνη, -ης, ἡ righteousness, justice
dικαίως justly
dικαστήριον, ὁ, τό court (of law)
dικαστής, -ου, ὁ judge, juryman, juror
dίκη, -ης, ἡ justice, order, right; lawsuit, trial, indictment, penalty
dιό wherefore, therefore
dιορίζω draw a boundary through, distinguish, define, separate
dιπλοῦς, -ῆς, -οῦν twofold, double
dίς twice, doubly
dιπθέρα, -ας, ἡ leather, leather garment worn by peasants
dιπθογγος, -ον with two sounds
ἡ διπθογγος diphthong
dιορος, -ου, ὁ chariot-board, seat, couch, stool
dιχρονος, -ον of two quantities
dιψάω thirst, be thirsty, thirst after (+ gen.)
*διόκω pursue, chase
dόγμα, -ατος, τό opinion, resolution, decree
*δοκέω expect, think, suppose, imagine

δοκῶ μοι I seem to myself, I am determined, I think
δοκεῖ it seems, it seems best to (+ dat.)
dολιχός, -ή, -όν long
dόμος, -ου, ὁ house, temple, room (often in the plural for one house)
dοξα, -ης, ἡ expectation, opinion, estimation; glory
*δοτικός, -ης, -όν inclined to give
ἡ δοτική (πτῶσις) dative case
dουλεύω be a slave
dουλος, -ου, ὁ slave
dουλώ δοῦλο enslave
dράκων, δράκοντος, ὁ snake, serpent
dραχμή, -ῆς, ἡ drachma
*δράω do, accomplish
dοικός, -ης, -όν dual
*dύναμαι be able, be strong enough (to do + inf.)
dύναται it is possible
dύναμις, -έως, ἡ power, might, ability, influence, authority
dύναστεια, -ας, ἡ power, lordship; pl.: mighty deeds
dύναστεύω hold power or lordship, be lord over (+ gen.)
dύνατος, -ης, -όν strong, mighty, possible
dύο two
dοξόδαιμον, δοξοδαιμόν ill-fated
dοσιμαθής, -ές slow at learning
dοστυχής, -ές unfortunate, unlucky
dοσχερής, -ές hard to take in hand, troublesome
dώδεκα twelve
dομία, -ατος, τό house; chief room, hall
dωρέω give, present
dωρον, -ου, τό gift

Ε
έαν (ήν) if (used in future more vivid and present general conditions)
έανπερ if indeed
αυτόν, αυτής (αυτοῦ, αυτῆς) (of) himself, herself
*έαω allow, permit (+ acc. & inf.), let alone
έγγυς near, nearly, like
ἐγκώμιον, -οῦ, ὁ  hymn of praise, encomium
ἐγώ  I (first person pronoun)
ἐγώ < ὁ ὁμια [οἷος think]
ἐδοξ., -ους, τό  seat, abode (esp. of a god)
*ἐθέλω  wish, be willing, consent
*ἐθνος, -ους, τό  nation, tribe
*ἐθνος, -ους, τό  nation, tribe
ἐι  if, whether
ἐιδέναι  think
ἐῖδον  I/they saw (used as the 2nd aorist of ὁράω)
*ἐίδος, -ους, τό  form, appearance, shape
*ἐιλέω  wish, be willing, consent
*ἐίπερ  even if; if indeed
*ἐίπον  said (used as the 2nd aorist of λέγω)
*ἐιρήνη, -ης, ἡ  peace, time of peace
*ἐίς  into, to (+ acc.)
*ἐίς, μία, ἕν  one
*ἐισάγω  lead in or into, bring in, bring before
*ἐισβάλλω  throw or cast out, produce, put forth
*ἐικότως  fairly, reasonably, suitably
*ἐικών, -όνος, ἡ  likeness, image
*ἐιμαρμένος: see μείρομαι
*ἐιμί  be, exist
*ἐιμί  will go (used in prose as the future of ἔρχομαι)
*ἐίπερ  even if; if indeed
*ἐίπον  said (used as the 2nd aorist of λέγω)
*εἰρήνη, -ης, ἡ  peace, time of peace
*ἐἰς  into, to (+ acc.)
*ἐίται  then, after, and so on, indeed?
*ἐίτε  whether
*ἐίτε  . . . είτε  whether . . . or
*εἰθα  be accustomed
*ἐκ  out of, from (+ gen.)
*ἐκαστος, -ης, -ον  every, every one, each one
*ἐκαστοτε  (adv.) on each occasion, each time
*ἐκάτερος, -ας, -ον  each of two, either, each singly
*ἐκάτῳμβη, -ης, ἡ  an offering of a hundred oxen; sacrifice
*ἐκαστοντάπολος, -ον  hundred-gated
*ἐκβάλλω  throw out, disembar
*ἐκβάλλω  throw or cast out, produce, put forth
*ἐκείνοις  be born of (+ gen.)., be born to (+ dat.), come into being
*ἐκέξωμα  be born of (+ gen.)., be born to (+ dat.), come into being
*ἐκδίδασκο  teach thoroughly
*ἐκεῖ  there, in that place;
*ἐκεῖνος, ἐκεῖνη, ἐκεῖνο  that person or thing
*ἐκεῖσι  there, to that place
*ἐκθρόνω  amazed, astounded
*ἐκθρωσκό  leap out of
*ἐκκλησία  assembly
*ἐκκλησία  assembly
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*ἐκεῖνοις  be born of (+ gen.)., be born to (+ dat.), come into being
*ἐκδίδασκο  teach thoroughly
*ἐκεῖνος, ἐκεῖνη, ἐκεῖνο  that person or thing
*ἐκεῖσι  there, to that place
*ἐκθρόνω  amazed, astounded
*ἐκθρωσκό  leap out of
*ἐκκλησία  assembly
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*ἐκεῖσι  there, to that place
*ἐκθρόνω  amazed, astounded
*ἐκθρωσκό  leap out of
Ἑλλάς, Ἑλλάδος, ἡ Hellas, Greece
"Ἑλλήν, Ἑλλήνος, ὁ a Greek man
ἐλληνιζω speak Greek
Ἑλληνικός, -ή, -όν Greek, Hellenic
ta Ελληνικά the history of Greek affairs; Greek literature
Ἑλλήν, Ἑλλήνος, ὁ a Greek man
ἐλπίς, ἐλπίδος, ἡ hope, expectation
ἐμαυτοῦ, -ῆς (of) myself
ἐμένω abide by, stand by
ἐμός, -ή, -όν my, mine
ἐμπειρία, -ας, ἡ practice, experience
ἐμπίπλημι (πίμπλημι) fill quite full, fill full of (+ gen.)
ἔμπροσθεν in front
ἔμπροσθεν in front
ἔμψυχος, -ον having life in one, animate; vivid
ἐν in, among (+ dat.)
ἐναντίος, -α, -ον opposite, face to face
ἐνδεής, -ές wanting, lacking, in need of
ἕνδεκα eleven
ἔνδικος, -ον according to right, legitimate
ἔνδοθεν from within, within (+ gen.)
ἔνδον within, at home (+ gen.)
ἐνειμι (= εἰμι) be among, be present in a place; be possible
ἐνεκά for the sake of, on account of (+ gen.)
ἐνενήκον sixty
ἐνδεής, -ές wanting, lacking, in need of
ἕνδεκα eleven
ἐναντίος, -α, -ον opposite, face to face
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ἐνδεής, -ές wanting, lacking, in need of
ἕνδεκα eleven
ἐναντίος, -α, -ον opposite, face to face
ἐνδεής, -ές wanting, lackin
ἐπίγειος, -ον  on or of the earth
ἐπιγιγνωσκω (< *γιγνώσκω) observe, witness; find out, discover, learn, know; find out too late
ἐπιδείκνυμι (< *δείκνυμι) exhibit as a specimen, exhibit, display
ἐπιθυμεω set one's heart (θυμός) upon a thing, long for, desire (+ gen.)
ἐπιθυμητής, -οῦ, ὁ one who longs for, lover, follower
ἐπιθυμία, -ας, ἡ desire, longing, lust
ἐπικρατέω rule over, govern, prevail, conquer
ἐπικτήτος, -ον gained in addition, acquired
ἐπιλανθάνω (< *λανθάνω) escape notice, mid.: forget; pass.: be forgotten
ἐπιμελέομαι take care of, pay attention to
ἐπιορκέω swear falsely
ἐπίπονος, -ον painful, toilsome, laborious
ἐπίρρημα, -ατος, τό that which is said afterward; adverb
ἐπισκοπέω look over
ἐπίσταμαι know how (to do), understand
ἐπιστάμενος, -η, -ον knowing, understanding, skillful
ἐπιστήμη, -ης, ἡ understanding, skill, knowledge
ἐπιστολή, -ῆς, ἡ anything sent by a messenger: message, order, letter
ἐπισφαλής, -ές prone to fall, unsteady, precarious
ἐπιτάττω (< *τάττω) put upon one as a duty, enjoin, order, place next to or beside
ἐπιτήδειος, -α, -ον suitable, useful
τὰ ἐπιτήδεια supplies, provisions
ὁ ἐπιτήδειος close friend
ἐπιτρέπω turn to, transfer, refer to, leave to
ἐπινυχία hit the mark, meet (+ gen.)
ἐπιχειρέω put one's hand to, try, attempt
*ἐράω love, be in love with
*ἐργάζομαι work, do, make
ἐργαστέον it must be done, one must do it
ἐργον, -ου, τό deed, work
ἐρημία, -ας, ἡ a solitude, desert, wilderness, desolation
ἐρήμος, -η, -ον lone, lonely, desert
ἐρομαι ask, inquire
ἐρρήθην I was said (used as the aor. pass. of εὐφον)
*ἐρξομαι come, go
ἐρύ (ἔρεω) I will say, tell, or speak (fut. with no pres.)
ἐρως, ἔρωτος, ὁ love, desire
ἐρωτάω ask (with two accusatives), question
*ἐσθιω eat
ἐσθλός, -ή, -όν noble, good, brave
ἐσθλός, -ή, -όν noble, good, brave
ἐστε until
ἐστία, -ας, ἡ hearth, fireplace
ἐτεός, -ά, -όν true, genuine
ἐτεός, -ά, -όν true, genuine
ἐτεή, ἡ reality; ἐτεῇ in reality
ἐτεός, -ά, -όν one or the other of two
ἐτι yet, still, besides, already
ἐτοιμάζω get ready, prepare
ἐτοιμός, -η, -ον ready
ἐτος, -ους, τό year
ἐδικτείον, -ας, ἡ fair weather
εὐγενής, -ές well-born, noble-minded, generous
εὐδαιμονία, -ας, ἡ prosperity, good fortune, happiness
εὐδαιμονία, -ας, ἡ prosperity, good fortune, happiness
εὐδαίμων, εὐδαιμόνιον lucky, happy, wealthy
εὐδαιμονία, -ας, ἡ fair weather
εὐδαιμονία, -ας, ἡ prosperous, fortunate
εὐεξία, -ας, ἡ good habit of body, good health or condition
εὐεξία, -ας, ἡ good habit of body, good health or condition
εὐεργεσία, -ας, ἡ service, good deed
εὐεργεσία, -ας, ἡ service, good deed
εὐκλεής, -ές glorious, of good fame, famous
εὐκλεής, -ές glorious, of good fame, famous
εὐκλής, -ευκλής, -ος, ὁ benefactor, do-gooder
εὐκλής, -ευκλής, -ος, ὁ benefactor, do-gooder
εὐκλής, -ευκλής, -ος, ὁ benefactor, do-gooder
εὐκλής, -ευκλής, -ος, ὁ benefactor, do-gooder
εὐκλής, -ευκλής, -ος, ὁ benefactor, do-gooder
εὐκολοσ, -ον  good-natured; of good digestion
εὐκταίος, -α, -ον  offer prayer, votive; prayed for, desired
εὐλάβεια, -ας, η  caution
εὐλαβέομαι  be cautious, be discreet, beware of
εὐμαθης, -ές  quick at learning, easy to learn, well-known
εὖν, -ής, η  bed, lair; marriage bed, wedlock
εὖνοια, -ας, η  good-will, favor
εὐπληθής, -ές  ready to obey, obedient, compliant
Εὐριπίδης, Εὐριπίδου, ο  Euripides
εὐρίσκω  find
εὐρύς, εὐρέα, εὐρύ广  wide, spacious, far-reaching
εὐσεβεία, -ας, η  reverence toward the gods, piety
εὐσεβής, -ές  pious, religious
εὐτυχέο  be prosperous
εὐτυχής, -ές  lucky, fortunate, successful
εὐτυχία, -ας, η  good luck, success, prosperity
εὐχομαι  pray (for), vow
εὑρίσκω  find by chance, discover
εὑρέθηκα  drag after one, lead, bring on, attract
εὐθεία, -ας, η  good-natured; of good digestion
ζάω  live, pass one’s life
εὐθυμία, -ας, η  guide, leader, chief
ζωή  life, one’s substance, property; life, existence
ζώον, -ου, τό  a living being, animal
ός  or
ό...ό  either...or
ό  surely, in truth (affirmative); is it that? (interrog.)
βαίνω  be young, be in the prime of life
γεμίω, -ον, ο  guide, leader, chief
γέμοια  go before, lead the way, command; believe
δε  and
δή  already, by this time
*δομαι  enjoy oneself, be glad (+ participle)
δονυή, -ής, η  enjoyment, pleasure
δύς, δώδεκα, δόδω  sweet, pleasant
θεύκος, -ον  moral, showing moral character
θοαυς, -ους, τό  an accustomed place (pl.: haunts, abodes); custom, usage (pl.: manners); character
ηκίστα  least
ήκο  have come, be present
ήλιος, ἡλίου, ο  sun, sunlight; pl.: sunbeams
ημαρ, -ατος, τό  day (cf. ἡμέρα)
ημέρα, -ας, η  day, time
ημέτερος, -ας, ον  our
ημισος, ημίσεια, ημισυ  half
ήνιακα  at the time when
ήπαρ, ηπατος, τό  liver
ήπερ  in which way, as (adv.)
Πράκλειος (-ας), -ον  of Heracles
ησσων, ησσονιτων, ηττον  worse, less, weaker
ησυχία, -ας, η  stillness, rest, quiet, silence
θαλασσα  sea
θάνατος, -ου, ο  death
*θάπτω  honor with funeral rites, bury, cremate
θάρσος, -ους, τό  courage, confidence
θαυμα, -ατος, τό  marvel
*θαυμάζω  wonder at, marvel
θαυμαστός, -ον  wondrous, admirable
θεό, θεάς, η  goddess
θέασα, -ατος, τό  sight, spectacle
θέαμαι  gaze at, view, look at
θέατρον, -ου, τό place for seeing, theater
θείος, -α, -ον off from the gods, divine
θελκτήριον, -ου, τό charm, spell
θέλω (= *ἐθέλω) wish, be willing, consent
θέμις, θέμιστος/θέμιτος, ἡ what is lawful, right
θεμιτός, -ή, -όν lawful
θεός, θεοῦ, ὁ/ἡ god, goddess (voc. θεός)
θεοφιλής, -ές dear to the gods, loving the gods
θεραπεύω be an attendant, do service, pay court to
θεράπων, θεράποντος, ὁ henchman, companion in arms, attendant, servant
θερμός, -ή, -όν hot; n.: heat
θεσμοθέτης, -ου, ὁ lawgiver
Θετταλία (‑ς‑ς‑ας, ἡ Thessaly
*θέω run
θήκη,‑ης, ἡ box, chest, grave, vault
θηλυκός,‑ή,‑όν like the female, feminine
θῆλυς, θήλεια, θῆλη female, feminine, of or belonging to a woman, soft, gentle, effeminate
θῆλυς,‑ή,‑όν female, feminine, of or belonging to a woman, soft, gentle, effeminate
θησαυρός,‑οῦ, ὁ treasure, treasury, safe
θνῄσκω = *αποθνῄσκω die
θνητός,‑ή,‑όν mortal
θούριος,‑α,‑ον rushing, impetuous, furious
θρίξ, τριχός, ἡ hair
θυγάτηρ, θυγατρός, ἡ daughter
θυμός,‑οῦ, ὁ spirit
θυμόω make angry
θύννος,‑ου, ὁ tunny-fish, tuna
θύρα,‑ας, ἡ door; pl.: double or folding doors
*θύω sacrifice
I
ιαμβικός,‑ης,‑ον iambic
ιατρεύω treat medically, cure, practice medicine
ιατρός,‑οῦ, ὁ physician
ιδιός,‑ή,‑όν one's own, private, peculiar
ιδιότης, ιδιότητος, ἡ peculiar nature or property, special character
ιδιός peculiarly; as a proper noun
ιδοῦ behold! look!
ιέρεια,‑ας, ἡ priestess
ιερεύς, ιερεύς, ὁ priest
ιεροπρεπής,‑ές sacred, holy
τὰ ιερά offerings, rites
*ἴημι release, let go; utter; throw, hurl, send; mid.: hasten, desire to
ικάνος,‑ης,‑όν becoming, befitting, sufficient, able, enough
ικάνον, ἵκανον, ὁ come, reach, attain to
ικάνως sufficiently
ικτεύω approach as a suppliant, supplicate, beseech
*ικνέω come
ιλός, ιλός, ἡ mud, slime, dirt
ιματίον,‑ου, τό outer garment, cloak, mantle
ιμερτός,‑ης,‑όν longed for, lovely
ίνα where; that, in order that
ιππεύς, ιππέως, ὁ rider, horseman, knight
ιππεύω be a horseman; ride
ιππος,‑ου, ὁ horse
ισόθεος,‑ον equal to the gods, godlike
ισός,‑ης,‑ον equal
*ίστημι intrans.: stand, halt, stand firm; trans.: make to stand, set up
ισχυρός,‑ά,‑όν strong, mighty, powerful
ισχύς,‑ύος, ἡ strength, might, power
ισχύω be strong
ισχω keep back, restrain, hold fast, conceive
ισος equally; probably, perhaps
ιχνος,‑ους, τό track, trace, clue
K
καθά just as
καθαίρω cleanse, purify
καθάπερ as, exactly as, like, as if
*καθέζομαι sit down, take up a position
*κάθημαι be seated, sit, lie idle; reside
*καθίζω make to sit down, seat
καθίστημι (< *ιστήμι) trans.: set down, establish, restore; intrans: set oneself down, settle, stand before
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>καθόλου</td>
<td>on the whole, in general</td>
</tr>
<tr>
<td>καί</td>
<td>and; even, also, just</td>
</tr>
<tr>
<td>καί...καί</td>
<td>not only...but also; both...and</td>
</tr>
<tr>
<td>καινός, -ή, -όν</td>
<td>new, fresh, novel</td>
</tr>
<tr>
<td>καίνεο</td>
<td>kill, slay</td>
</tr>
<tr>
<td>καίπερ</td>
<td>even, although</td>
</tr>
<tr>
<td>καιρός, -οῦ, ὁ</td>
<td>due measure, proportion, exact time, critical time, opportunity</td>
</tr>
<tr>
<td>καιτοῖ</td>
<td>and indeed, and yet, although</td>
</tr>
<tr>
<td>κακία, -άς, ἡ</td>
<td>badness, cowardice; pl.: defects</td>
</tr>
<tr>
<td>κακός, -ή, -όν</td>
<td>bad, evil, base, cowardly, ugly, worthless</td>
</tr>
<tr>
<td>κακοδαίμων, -ον</td>
<td>ill-starred</td>
</tr>
<tr>
<td>κακός</td>
<td>bad, evil, base, cowardly, ugly, worthless</td>
</tr>
<tr>
<td>καλέω</td>
<td>call, summon, invoke; pass.: be called</td>
</tr>
<tr>
<td>Καλλίμαχος, -ου, ὁ</td>
<td>Callimachus (Hellenistic poet and librarian)</td>
</tr>
<tr>
<td>κάλλος, -ους, τό</td>
<td>beauty; pl.: beautiful things</td>
</tr>
<tr>
<td>καλός, -ή, -όν</td>
<td>good, fine, fair, beautiful</td>
</tr>
<tr>
<td>κἀν = καί ἐν</td>
<td>= καί ἐάν</td>
</tr>
<tr>
<td>καρατομέω</td>
<td>behead</td>
</tr>
<tr>
<td>καρδία, -ας, ἡ</td>
<td>heart</td>
</tr>
<tr>
<td>καρπός, -οῦ, ὁ</td>
<td>fruit, profit, returns</td>
</tr>
<tr>
<td>καρτερός, -ά, -όν</td>
<td>strong, staunch</td>
</tr>
<tr>
<td>κασίγνητος, -ου, ὁ</td>
<td>brother; any blood relative</td>
</tr>
<tr>
<td>κάσις</td>
<td>brother, sister</td>
</tr>
<tr>
<td>κατά</td>
<td>down; + gen.: down from, down upon, against; + acc.: down along, over, through, during, according to, against, opposite</td>
</tr>
<tr>
<td>καταγελάω</td>
<td>laugh at, mock</td>
</tr>
<tr>
<td>καταγιγνώσκω</td>
<td>remark or observe against; condemn, lay as a charge against (+ gen. of person, acc. of crime)</td>
</tr>
<tr>
<td>καταθνῄσκω</td>
<td>die away, be dying</td>
</tr>
<tr>
<td>κατακαίω</td>
<td>burn, burn down, consume</td>
</tr>
<tr>
<td>κατακλείω</td>
<td>shut in, enclose</td>
</tr>
<tr>
<td>κατακλύζω</td>
<td>deluge, inundate, overwhelm</td>
</tr>
<tr>
<td>καταλαμβάνω</td>
<td>seize upon, lay hold of, catch, overtake</td>
</tr>
<tr>
<td>καταλείπω</td>
<td>leave behind</td>
</tr>
<tr>
<td>καταλύω</td>
<td>dissolve, destroy</td>
</tr>
<tr>
<td>καταπίνω</td>
<td>gulp, swallow down or drink up</td>
</tr>
<tr>
<td>καταργέω</td>
<td>make barren or useless; pass.: be abolished, be set free</td>
</tr>
<tr>
<td>κατασκευάζω</td>
<td>equip, furnish, construct, build</td>
</tr>
<tr>
<td>καταψεύδομαι</td>
<td>tell lies against, speak falsely of</td>
</tr>
<tr>
<td>καταψηφίζομαι</td>
<td>vote against or in condemnation of; pass.: be condemned</td>
</tr>
<tr>
<td>κατευθύνω</td>
<td>make or keep straight, guide, direct</td>
</tr>
<tr>
<td>κατέχω</td>
<td>hold back, withhold</td>
</tr>
<tr>
<td>κατήγορος, -ου, ὁ</td>
<td>accuser</td>
</tr>
<tr>
<td>κατοικτίζω</td>
<td>have compassion for</td>
</tr>
<tr>
<td>*κεῖμαι</td>
<td>lie, be laid down, be set up; lie sick, lie buried, be situated</td>
</tr>
<tr>
<td>*κείνος = ἐκείνος</td>
<td></td>
</tr>
<tr>
<td>*κελεύω</td>
<td>urge, drive on; exhort, bid</td>
</tr>
<tr>
<td>κεν</td>
<td>empty, void (+ gen.)</td>
</tr>
<tr>
<td>τὸ κενόν</td>
<td>the void</td>
</tr>
<tr>
<td>κεφαλή</td>
<td>head</td>
</tr>
<tr>
<td>κέρδος, -ους, τό</td>
<td>gain, profit</td>
</tr>
<tr>
<td>κεράννυμι</td>
<td>mix, blend</td>
</tr>
<tr>
<td>κερδαίνω</td>
<td>gain, make a gain or profit from</td>
</tr>
<tr>
<td>κέρδιστος, -η, -ον</td>
<td>most cunning or crafty; most profitable</td>
</tr>
<tr>
<td>κέρδος, -ους, τό</td>
<td>gain, profit</td>
</tr>
<tr>
<td>κεφάλη, -ής, ἡ</td>
<td>head</td>
</tr>
<tr>
<td>κήρυξ, κήρυκος, ὁ</td>
<td>herald, public messenger, envoy, crier</td>
</tr>
<tr>
<td>κίβισις</td>
<td>pouch, wallet</td>
</tr>
<tr>
<td>κινδυνεύω</td>
<td>run the risk, be likely to</td>
</tr>
<tr>
<td>κιννουέω</td>
<td>run the risk, be likely to</td>
</tr>
<tr>
<td>κινέω</td>
<td>move, set in motion</td>
</tr>
<tr>
<td>κλείω</td>
<td>shut, close</td>
</tr>
<tr>
<td>κλέος, τό</td>
<td>rumor, report, fame (only nom. and acc., sg. and pl.)</td>
</tr>
<tr>
<td>*κλέπτω</td>
<td>steal</td>
</tr>
<tr>
<td>κλητικός, -η, -όν</td>
<td>of or for invitation; ἡ κλητική (πτῶσις) vocative</td>
</tr>
</tbody>
</table>
κλύζω  wash, dash over, wash away, purge
κλώψ, κλωπός, ὁ  thief
κνημίς, κνημῖδος, ἡ  greave
κοιμάω  lull, put to sleep; m.-p.: go to sleep
κοινός, -ή, -όν  common, public; shared in common
κοιρανέω  be lord or master; rule, command
κοίτη, -ῆς, ἡ  bed
κολάζω  check, chastise, punish
κομίζω  carry, convey; take care of, provide for, conduct, bring back; mid.: get back
κόπρος, -ου, ἡ  dung, dirt
κόπτω  smite, cut off, chop off
κόρος, -ου, ὁ  satiety, surfeit; insolence
κοσμέω  embellish
κόσμιος, -α, -ον  well-ordered, moderate, regular, modest
κόσμος, -ου, ὁ  order, good order, discipline; ornament, honor, credit; world-order, universe
κοῦφος, -η, -ον  light, nimble
κρατέω  be strong, rule, prevail against
κράτιστος, -ή, -ον  strongest, best (irreg. superl. of ἀγαθός)
κράτος, -ους, τό  strength, might, power, rule
κρείττων, -ον  better, stronger (irreg. comp. of ἀγαθός)
κριθή, -ῆς, ἡ  barley
κρίνω  judge, distinguish, separate, decide, choose, give judgment
κρίσις, κρίσεως, ἡ  a separating, decision, judgment, trial
Κρόνος, -ους, τό  anything gotten, a piece of property, a possession
κτήσις, κτίσεως, ἡ  acquisition
κτήμα, κτίματος, τό  anything gotten, a piece of property, a possession
κυβερνάω  act as pilot or helmsman
κύκλος, -ου, ὁ  ring, circle
κύκνος, -ου, ὁ  swan
κύλιξ, κύλικος, ἡ  cup, wine-cup
κυνῆ, -ῆς, ἡ  dog's skin, helmet
κόριος, -α, -ον  having power or authority over (+ gen.); lawful
ὁ κύριος  lord, master, guardian
ὁι κύριοι  those in authority
κύων, κυνός, ὁ/ἡ  dog, Cynic (voc.: κυόν)
κυλίσσω  hinder, prevent (with inf., hinder from)
Λ
λάας, λᾶος, ὁ  stone (dat.: λᾶα; acc.: λᾶον)
λάθρα  secretly, by stealth; unknown to (+ gen.)
Λακεδαίμονιος, -α, -ον  Spartan, Lacedaemonian
Λακεδαίμων, -ων, ἡ  Sparta, Lacedaemon
λαλέω  talk, chat, prattle, speak
λαμβάνω  take, seize, receive
λάθρα  secretly, by stealth; unknown to (+ gen.)
Λακεδαιμόνιος, -α, -ον  Spartan, Lacedaemonian
λαός, -ου, ὁ  men, people
λάρναξ, λαρνακος, ἡ  box, ark
λέγω  say, mean
λείπω  leave, quit, leave behind, spare
λέξις, λέξεως, ἡ  speech, word, diction, style
λευκός, -ή, -όν  white; light, bright, brilliant
λεύκων, λευκόντος, ὁ  lion
λήγω  allay, abate
λήθομαι  forget
λίαν  too much
λίθος, -ου, ὁ  stone
λιμήν, -ένος, ὁ  harbor, haven, retreat
λιμός, -ου, ὁ  hunger, famine
λιπαρός, -ά, -όν  oily, shiny, fatty; sleek, rich, easy
λοβός, -ου, ὁ  lobe (of ear or liver)
λογισμός, -ον, ὁ  calculation, counting
λοιπός, -ή, -όν  remaining over
και τὰ λοιπά (κτλ.)  et cetera (etc.)
λυπέω  give pain; pain, grieve, annoy
λέγω  say, mean
λύπη  pain, grief
λυς, -ης, ἡ  light, lamp
λύω  free, loosen, untie, release, destroy, break
μάγειρος, -ου, ὁ cook
μάθημα, -ατος, τό that which is learned; lesson, knowledge
μάθημα, μαθήσεως, ἡ act of learning, acquiring information
μαθητής, μάθεσθι, -ατος, τό that which is learned; lesson, knowledge
μάθησις, μαθήσεως, ἡ act of learning, acquiring information
μαθητής, μαθητοῦ, ὁ a learner, pupil, disciple
μαίνομαι rage, be furious, be mad
μακαρίζω call or consider happy; bless
μακάριος, -α, -ον blessed, happy
μακρολόγος, -ον speaking at length
μακρός, -ά, -όν long, large, great
μάλα very, exceedingly; yes, certainly
μάλιστα especially; yes, of course
μᾶλλον more
μανθάνω understand, learn (esp. by study, but also by practice or experience)
μανία, μανίας, ἡ madness
μάντις, μάντεως, ὁ/ἡ seer, prophet
μάτην in vain
μάχη, μάχης, ἡ battle
μάχομαι fight, fight with (+ dat.)
Μέγαρα, -ων, τά Megara
μέγας, μεγάλη, μέγα big, great
μεθίημι (<_ *ἵημι) let go, hand over
μεθόδος, μεθόδου, ἡ pursuit, investigation, method, system
μεθέρμησα make drunk, intoxicate; pass.: get drunk (aor. pass.: ἐμεθύσθην)
μεθίωμαι smile
μείζων, μείζων bigger, greater, taller (irreg. compar. of μικρός or ὀλίγος)
μικρός, μικρή, μικρόν small, little, petty, trivial; young
μέν . . . δέ on the one hand . . . on the other hand; postpos. conj. used for contrast
μέντοι yet, nevertheless, of course
*μένω remain, wait (for); stand fast (in battle) (no mid. or pass.)
μέρος, μέρους, τό share, portion, heritage, lot, destiny
μεσημβρία, -ας, ἡ midday
μέσος, -η, -ον middle, in the middle
μετά + gen.: in the midst of, among; + acc.: in pursuit of, after (of place or time)
μεταβάλλω (<_ *βάλλω) throw into a different position, change
μεταβολή, -ῆς, ἡ change, transition
μετάγω (<_ *ἀγω) convey from one place to another; change one's course
μετατίθημι (<_ *τίθημι) place among; change; change one's mind
μεταφορικός metaphorically
μετέχω (<_ *ἔχω) partake of ( + gen.), share
μετοχή, μετοχῆς, ἡ sharing, participation; participle
μετρίως moderately, modestly, on fair terms
μέτρον, -ου, τό measure; due measure, limit, proportion
μέχρι up to, as far as
μή not
μή οὐ not (used after verbs of hindering)
μήτηρ, μητρός, ἡ mother
μήτοι in no way
μία: see εἷς, μία, ἕν
μίγνυμι, μίξω, ἔμιξα mix
μικρολόγος, -ον mean, stingy
μικρός, -ά, -όν small, little, petty, trivial; young
μιμέωια  imitate, mimic, copy
μίνω (= μένω)  remain, stay, wait
μιμήσκεω  act; remind; m.-p.: call to mind, remember
μισέω  hate
μνήμα, μνήματος, τό  remembrance, memory; memorial, mound
μνήμη, -ης, ἡ  memory, remembrance
μνημονεύω  call to mind, remember, think
μνημονικός, -ον  of memory, of good memory
μοίρα, -ας, ἡ  a part, portion, division, political party; lot, share, destiny
μοιχεύω  commit adultery
μοναρχία, -ιας, ἡ  monarchy, government by a single ruler
μόνος (-ης), -ον  staying in one’s place, stationary, lasting, stable, steadfast
μόνος, -ης, -ον  alone, solitary, only, single
μόριον, -ου, τό  piece, portion, constituent part, member
μόρσιμος, -ον  appointed by fate, doomed, destined
μορφή, -ης, ἡ  form, shape, figure; beauty, appearance
Μοῖσα, Μούσης, ἡ  Muse; music, song
μοχθέω  be weary with toil, suffer greatly
μοχθηρία, -ας, ἡ  wretchedness; badness, wickedness
μυθέομαι  say, speak, tell, name
μύλος, -ου, ὁ  mill
μυρίζω  rub with ointment; mid.: anoint oneself
μυρίος, -ας, -ον  countless
μύρον, -ου, τό  sweet oil, unguent, perfume
μῦν (μή ὁνίμων)  question particle that expects the answer “no”
μωρός, -ας, -ον/μωρός  dull, heavy, stupid, foolish

*νέμω  deal out, distribute; graze
νέος, -ας, -ον  new, young; strange, unexpected
νέοτης, -ητώς, ἡ  youth, youthful spirit, rashness
νῦν  (particle of strong affirmation)
νῦν τοις θεοῖς  yes, by the gods!
νῆσος, νῆσου, ἡ  island
νικάω  conquer, prevail, win
νίκη, -ης, ἡ  victory
νιν (= μιν)  him, her, them
νόεω  perceive, observe, think, intend
νομίζω  think, believe
νομοθετέω  make law
νομοθέτης, -ου, ὁ  lawgiver
νόμος, -ου, ὁ  usage, custom, law
κατά νόμον  according to law
παρά νόμον  contrary to law
νόος, νοοῦ, ὁ  (= νοῦς, νοῦ)  mind
νοσέω  be sick, suffer
νόσημα, -ατος, τό  disease
νόσος, -ου, ὁ  disease, sickness
νοστέω  return, come back home
νοθετέω  put in mind, admonish, warn, advise
νοῦς, νοοῦ, ὁ  (= νοῦς, νοῦ)  mind
νύμφη, -ης, ἡ  bride
νοῦν  then (enclitic particle)
νόον  now, as it is
νύξ, νυκτός, ἡ  night

Ξ
ξενίζω  receive or entertain as a guest
ξένος, -ου, ὁ  stranger, guest-friend, foreigner
ξηράς, -άς, -ον  dry, parched
ξίφος, -ους, τό  sword
ξύλον, -ους, τό  wood
ξύν (= σύν)  with
ξύμπας (= σύμπας)  all together, all at once; whole

Ο
ὁ, ἡ, τό  the (definite article)
όδε, ἡδε, τόδε  this, that
ὁδηγέω  show the way, lead the way, guide
ὁδός, ὁδοῦ, ἡ road, street, way; manner
ὁδόντος, ὀδόντος ὀ tooth
ὁδύνη, ὁδυνη, ἡ pain, grief
ὁξίον, ὥξιον smell
ὁθεν whence, from which
ὁ ὁπεῖ where (to which place)
ὁγνυμι/ὁγω (= ἀνοίγνυμι) open
ὁιδαknow (by reflection)
ὁικέτης, ὁικέτου, ὁ a house-slave, servant; pl. one's family
ὁικέω inhabit, colonize; live, dwell
ὁικία, ὁικίας, ἡ a building, house, dwelling; household
ὁικονομέω be a householder, manage, order, arrange
ὁικεῖος, ὁικείου, ὁ one's own, private
ὁικος, ὁικοῦ, ὁ house
ὁικτρός, ὁικτρῶν, ὁ pitiable
ὁιμα (= ὀιμαι) think, believe (+ inf.)
ὁιος, ὠιος, ὠιον wine
ὁignore such as, for example
ὁκταμηνιαῖος, ὁκταμηνιαίου, ὁ eight months old
ὁκτώ eight
ὁλίγος, ὁλιγῆς, ὁλίγον little; pl. few
ὁλίγου δεῖν almost, all but
ὁλλαμι (= ἀπόλλαμι) destroy, make an end of, kill; perish
ὁλος, ὀλη, ὀλον whole, entire, complete
κατὰ ὀλον on the whole
ὁλος wholly, altogether, on the whole
ὁμβρος, ὁμβρῶν, ὁ storm of rain, thunderstorm, heavy rain
ὁμιλέω be in company with, consort with, speak to
ὁμία, ὁμιῶ, ὁτος an eye
ὁμόμοιος, ὁμομοίω, ὁμοσα swear
ὁμοιός in like manner
ὁμολογέω speak together, allow, admit
ὁμοῦ together, along with; near, almost
ὁμος still, nevertheless, all the same
ὁνειδίζω impute blame, reproach
ὁνειδος, ὁνειδοῦς, τό reproach, censure, blame
ὁνομα, ὁνοματις, ὁτο name, fame
ὁνομάζω speak or call by name; name
ὁξίς, ἐξίς, ὁ sharp, keen
ὁπάσον, ὁπᾶσα make to follow; send with one; give
ὁπίσο, ὁπίσω, ὁπίσα (adv.) backward, back, hereafter
ὁπλιζω equip, arm
ὁπλος tool, armor
ὁπότε when
ὁπότερος, ὁπότερος, ὁπότερα, ὁπότερον which of two, one of two
ὁπος, ὁπός how, in what way, in order that
ὁράω see, look
ὁργή, ὁργής, ἡ natural impulse, temperament, anger
ὁργια, ὁργίας, τό secret rites, orgies, mysteries
ὁργίζω provoke, make angry; mid.: be angry
ὁρθος, ὁρθῆς, ἡ straight, upright; ἡ ὀρθή (πτῶσις) nominative case
ὁρκος, ὁρκοῦ, ὁ oath; the object by which one swears
ὁρνης, ὠριθος, ὁ/ἡ bird; omen
Ὀρόντας, Ὀρόντα, ὁ Orontas
ὁρος, ὁροῦς, τό mountain, hill
ὁρος, ὁροῦ, ὁ boundary, limit, frontier; rule, standard
ὁρχέομαι dance
ὁς, ἥ, τό who, which
ὁσιος, ὁσιᾶς, ἡ sanctioned by the law of nature; pious, devout, scrupulous
ὁσιότης, ὁσιότητης, ἡ piety
ὁσίος piously
ὁσιος, ὁσιᾶς, ὁσιῶν, ὁσίων, ὁσίον as great as, how great, as long as, how long, as much as, as many as, how much, how many
ὁσπερ, ἑσπερ, ὑπερ the very one who, the very thing which
ὁστις, ὁτις, ὁ τι whoever, whatever, anyone who, anything which
ὁστιος, ὁτιος, ὁτιάν, ὁτιόν anybody (anything) whatsoever
ὁταν whenever, when
ὁτε when, at the time when
παρθένος, -ου, ἥ maiden, girl, marriageable young woman
παρέσθεια, -ου, τά tonsils, inflammation of the tonsils
παρότι (<τόστι) place beside, by; stand beside
παρόδος (παρ' ὃ) wherefore
παρουσία, -ας, ἡ presence, arrival, occasion
πάς, πάσα, πάν sg.: every; pl.: all; + article: all, the whole
*πάσχω suffer, be affected
πατήρ, πατρός, ὁ father
πατρικός, -ής, -ον hereditary, belonging to one's father
 ή πατρική (οὐσία) patrimony
πατρίς, πατρίδος, ἡ fatherland, country
πατροκόμος, -ον murder one's father, parricide
πατρός, (-ας), -ον of or from a father, hereditary
παύλα, -ης, ἡ rest, pause
παύω stop, bring to an end, check; mid.: cease
πειθάρχω obey one in authority, be obedient
πειθάρχω persuade; m.-p.: obey, trust in
Πειθό Petrho, the goddess Persuasion
πεινάω be hungry
πειραματίζω obey one in authority, be obedient
*πειθό persuade; m.-p.: obey, trust in
πεμπτον (<πέμπω) throw round, embrace; mid.: put on
περιγίγνομαι (<γίγνομαι) be superior, survive, result from
περίεμι (<εἴμι) go around, go about
περίέχω (<έχω) encompass, surround, embrace, excel
περιμένω (<μένω) wait for, await, expect, wait, abide
περιμετρών, -ου, τό circumference
περιπατέω walk around, walk; live
περιπύπτω (<πίπτω) fall around, fall foul of, fall into
περισσόμενος (τόνος) the circumflex (from περισσάω, draw around)
περισσότερος, -ής, -ον oversize, excessive
πέτομαι fly
πέτρα, -ας, ἡ rock, cliffs
πέτρος, -ου, ὁ piece of rock, stone
πηγή, -ης, ἡ running water, source, fount
πηδάω spring, leap, throb
πηλίκος, -ας, ὁ pithos, large wine jar
πηλίκος, -ας, ὁ pointed, sharp; pungent, bitter
πειράω, -ης, ἡ suffering
πηνίκα (adv.) at what point in time? at what hour?
πεθανός, -ής, -ον persuasive, plausible
πέθανος, -ου, ὁ pithos, large wine jar
περιπάτης, -άς, -άν pointed, sharp; pungent, bitter
περίπληκτος, -ον most (superl. of πολύς)
περιπλούω, πλέον more (comp. of πολύς)
περίπλος sail, go by sea
περιπλούω, πλέον multitude, mass, populace, mob, size
πληθυντικός, -ή, -όν plural
πλήν except (+ gen.)
πλήρης, -ές full (of), infected
πληρώσει fill, make full
πλησιόν near
οἱ πλησιόν (όν) one's neighbor
πλοῦς (πλάος), ὁ a sailing, voyage
πλούσιος, -α, -ον wealthy, opulent
πλούτωσε be rich, wealthy
πλούτος, πλούτου, ὁ wealth, riches
Πλούτος Plutus, god of wealth
πλύω wash, beat
πνεῦμα, πνεύματος, το blast, wind, breath, breathing, spirit
*πνέεω blow, breathe, smell of something
ποδισίας, -α, -ον a foot long, high, or broad
πόθεν whence, from what place?
ποι where (to), to what place?
ποιέω make, produce, cause
περὶ πολλῶν/πλείονων ποιοῦμαι consider of great/greater importance
ποιήμα, -ατος, τό anything made or done; poem, act, deed
ποιητής, -οῦ, ὁ poet, author
ποίος, -α, -ον of what kind or sort? what? which?
πολεμέω be at war, wage war with, fight, attack
πολέμιος, -α, -ον of or belonging to war, of or like an enemy, hostile
οἱ πολέμιοι the enemy
πόλεμος, πόλεος, ἡ war
πόλις, πόλεως, ἡ city-state
πολιτεύω be a citizen, administer a state; pass.: be governed
πολίτης, πολίτου, ὁ citizen
πολιτικός, -ή, -όν of, for, or relating to citizens; civic, political
πολλάκις often, many times
πολλαστός, -ή, -όν long (of time)
πολυμεθός, -ές knowing much
πολυμαθία, -ας, ἡ much learning
πολύς, πολλή, πολύ many, much
ἐπὶ τὸ πολὺ for the most part
πονηρός, -ά, -όν oppressed by toils; wicked, worthless
πόνος, πόνου, ὁ toil, labor, hard work; trouble, pain
πορεύομαι bring, carry; mid.: go, walk, march
πορίζω bring about, provide; mid.: furnish oneself with, procure
πόρος, -ου, ὁ means of passing; way or means of achieving
πόσις, ὁ husband, spouse (no gen. in Attic; dat. πόσει, voc. πόσι)
ποτέ at some or any time, some day
πότερον... ἢ whether (whether... or) πότερος, -α, -ον which of two
ποῦ anywhere
ποῦ where?
πούς, ποδός, ὁ foot (acc. ποδός, dat. pl. ποσί)
práγμα, πράγματος, τό deed, act, occurrence, thing, concrete reality; pl.: affairs, circumstances
πράγματικός busy oneself, be engaged in business, undertake, elaborate
πράξις, -εις, ἡ action, transaction
*πράττω/πράσσω do, make, achieve, fare, suffer
πρεσβεύω be elder, rank before; represent, urge
πρέσβυς, -εος, ὁ old man, elder; as adj.: old
πρεσβύτης, -οῦ, ὁ old man
πρὶν until, before
πρό before, on behalf of, in preference to (+ gen.)
προβάτων, -ου, τό sheep
πρόβλημα, -ατος, τό anything that juts out, barrier, defense
πράγματος, -ατος, τό thing, concrete reality; pl.: affairs, circumstances
προβάτων, -ου, ὁ ancestor
προδίδωμι (< *δίδωμι) betray, give up, give beforehand
προειδον (aor. of προοράω) foresee, portend
πρόβεσις, -εις, ἡ placing in public, placing first; preposition
προδήμιος zealously, readily, actively
προιή, προικός, ἡ gift, dowry
πρόνοια, -ας, ἡ foresight
προοράω (< ὁρῶ) foresee
προπέτεια, -ας, ἡ rashness, reckless haste
πρός + gen.: from; + dat.: at, near, by; + acc. to, toward

προσέχω (< *déχωμα) accept, receive, expect
προσδοκάω expect, think
πρόσεμι (< *eíμι) be added to, belong to, be present as well
προσεπιτρέπω assign over and above
προσέρχομαι (< *ἐρχομαι) come or go to, approach
προσευκή, ἡ, ἤ prayer
προσέχω hold toward, direct, offer
προσηγορία, -ας, ἡ friendly greeting, familiarity; common noun
προσήκει have come to, be at hand; impers.: προσίστηκε it concerns, befits, has reference to
προστίθημι nail, rivet, fix to
πρόσδεχομαι = προσέχω = προείχομαι = προσέρχομαι = πρόσαρξομαι before
προσίσχω (= προσέχω) hold against
προσκεύαλαίον, -ου, τό cushion, pillow
προσέπμαι send to
προστάτικον (< *τάττο) place or post, assign, order
προστήθημι (< *τίθημι) put to, hand over, add, impose, give besides
πρόσωπον, -ου, τό face, mask, character, person
πρότερος, -ας, -ον, τό before, in front, former, earlier
πρότερον (… πρίν) adv. before, earlier than
προοέρα (< *φέρα) bring before or forward, propose, publish; throw in one’s teeth
προφητεύς, -ου, ὁ interpreter, prophet
πρόβαν late, just now, not long ago, the day before yesterday
πρότος, -ης, -ον foremost, first
πτέρυξ, πτέρυγος, ἡ wing
πτήνος, ἡ, -ον flying, winged
πτώσις, πτόσεως, ἡ falling, fall; mode, modification, case
πτωτικός, -ης, -ον capable of inflection
πύλη, ἡ, -ον gate

*πυθάνομαι learn (by hearsay or inquiry)
πῦρ, πυρός, τό fire (not used in pl.)
tά πυρά (dat. πυροίς) watch-fires
πώς somehow, in any way, at all
πώς how?

P

ῥάβδος, -ου, ἤ rod, wand, staff
ῥάδος, -ας, -ον easy, ready; easy-going
ῥαθυμία, -ας, ἤ easiness of temper, relaxation, indifference
ῥαψίδω recite/perform poems
ῥαψίδος, -ου, ὁ reciter of Epic poems, professional reciter
ῥέο flow, run, stream, gush

*ῥήγωνμι break, shatter, rend
ῥήμα, ῥήματος, τό word, saying; phrase; verb
ῥήτορ, ῥήτορος, ὁ public speaker
ῥίς, -ης, ἡ root
ῥίπτω throw, fling
ῥόδον, -ου, τό rose

*ῥύουμαι rescue, deliver, protect
ῥύμη, -ης, ἤ bodily strength, might

Σ

σάμα, -ατος, τό Doric for σῆμα
σάτυρος, -ου, ὁ satyr
σαντω, -ης/σαντών, -ης yourself
σάφα clearly, plainly, truly
σαφής, -ης, -ατος clear, plain, distinct
σαφής, -ης, -ον clear, plain, distinct
σέληνος, -ης, ἡ moon
σεμινόθεσι, οἱ Druids
σημειών, -ου, τό sign, token, omen, signal
σήμα, -ατος, τό sign, mark, omen; mound, cairn, tomb
σημαίνω show, indicate, signify

*σιγάω keep silence, keep secret
σιγῆ, -ης, ἡ silence
σιδηρος, -ου, ὁ iron; tool, sword, knife
σίτος, -ου, ὁ food
σιλαό keep silent, keep secret
σκεπτέον one must reflect/consider
σκηνή, -ης, ἡ tent, stage
σκηνογραφία, -ας, ἡ scene-painting
σκιά, -ας, ἡ shadow, reflection, image, phantom
Σκιοναίος, -α, -ον Scionean, of Scione (a city in Macedonia)
συγγραφέω 
behold, contemplate, examine, look to

συγκρίζω, -ου, ἥ 
scorpion

Σκύθης, -ου, ὁ 
Scythian; (at Athens) police

μικρός (= μικρός) 
small

σός, σῆ, σὸν 
your (sg.)

σοφός, -ας, ἥ 
cleverness, skill, practical wisdom, learning

σοφός, -ης, -ον 
clever, learned, wise, skilled (in any handicraft or art)

σπαργανόω 
wrap in swaddling bands

σπευδόω 
hasten, seek eagerly, strive after

σπουδαίος, -ας, -ον 
serious, grave, earnest, good

σπουδῆς, -ης, ή 
haste, speed, eagerness, seriousness

στάσεις, -εος, ἥ 
placing, setting, position; party, faction

στέλλω 
send

στενάζω 
groan, moan, bemoan, bewail

στέψω 
sigh, groan, moan

στέρω 
love, be fond of, like, be content or pleased

στέρεω 
deprive, rob; pass.: be deprived of

στέφανος, -ου, ὁ 
crown, wreath

στεφάνω 
crown, wreath

στοά, -ας, ἡ 
stoa, roofed colonnade; the Stoic school (of philosophy)

στόλος, -ου, ὁ 
equipment for war; expedition, journey, army

στόμα, -ατος, τό 
mouth

στρατηγεύω 
be general

στρατηγός, -ου, ὁ 
general, commander of an army

στρατιώτης, -ου, ὁ 
soldier

στρατόπεδον, -ου, τό 
camp, encampment; army

στρέφω 
turn; m.-p.: turn oneself, be engaged in

συνέχεω 
hate

σῦ, σοῦ, σοι, σέ 
you (sg.)

συγγνώμη, -ης, ἡ 
fellow-feeling, pardon, forgiveness, excuse

συγγραμμα, -ατος, τό 
a written paper, book, prose-work

συγγραφεύς, -εος, ὁ 
historian, prose writer

συγγράφω (< ἀγράφω) 
write or note down; compose

συγκαίω (< *καίω) 
set on fire with, burn up, inflame; συγκεκαμένον perf. m.-p. part.

σύγκειμαι (< *κείμαι) 
lie together; be composed of

συγγέζω (< ἄγεω) 
pour together, confound, obliterate

συμβάλλω (< *βάλω) 
meet, come to an agreement; happen, result

συμβολαιον, -ου, τό 
mark, sign, contract, covenant

συμβουλεύω 
advise; mid.: take counsel with

συμμαχεύω 
be an ally, be in alliance with, help, succor (+ dat.)

συμμαχία, -ας, ἡ 
alliance

συμφέρο < φέρω) 
bring together, collect; be useful

συμφέρον (part. of συμφέρω) 
useful, expedient, fitting, profitable

συμφεύγω (< φεύγω) 
flee along with, take refuge

συμφορά, -ας, ἡ 
mishap, misfortune; event, circumstance

συμφώνω (< φωνάω) 
make to grow together; pf. & pass.: grow together, grow into one

σύμφωνος, -ου 
agreeing in sound; n. pl.: the consonants

σύν ( = ζύν) 
with, in company with

συναποδημέω 
go abroad, travel with

συναπολείπω < λείπω) 
leave behind along with

συνάκτεω 
tie, join together, unite; mid.: take part with

σύνδεσμος, -ου, ὁ 
that which binds; conjunction

σύνειμι (< εἰμί) 
be with, live, have dealings with

συνεξήθεις, -ες (ἐξην-) 
holding together; continuous, successive

συνήθαι 
be young together

συνήθεια, -ας, ἡ 
acquaintance, intimacy, habit, custom

συνήθης, -ες 
dwelling or living together; intimate, accustomed

συνήσμι < ισμι) 
bring, set, or come together; perceive, understand

συνίστημι (< ιστημι) 
place together, introduce, recommend; stand together

συνοράω (< ὀράω) 
be able to see, see, comprehend

συνουσία, -ας, ἡ 
a being with, intercourse

συντάσσω (συντάττω) 
put in array, arrange

συντεταγμένος 
arranged carefully, in set terms
συντεταμένω = earnestly, eagerly, vigorously
συντόμω = concisely, shortly
σῦς (= ής), συός, ὁ/ἡ = swine
συστεφανηφορέω = wear a crown with
σφαίρα, -ας, ἡ = ball, globe, sphere
σφαλερός, -ά, -όν = slippery, perilous, uncertain, precarious
σφόδρα = very, very much, exceedingly
σφοδρός, -ά, -όν = vehement, excessive, violent
σφυρόν, -οῦ, τό = ankle
σχεδόν = near, almost, nearly, about
σχῆμα, -ατος, τό = form, shape, appearance, figure (in dance: steps), pretense, fashion
σχολάζω = be at leisure
σχολή, -ῆς, ἡ = leisure, rest, ease
σῴζω = save; pass. : be saved, escape
σῶμα, -ατος, τό = body
σωτήρ, -ῆρος, ὁ = savior, deliverer
σωτηρία, -ας, ἡ = deliverance, preservation, safe return, survival
σωφρονέω = be sound of mind, practice self-control, be discreet, be temperate
σωφροσύνη, -ῆς, ἡ = soundness of mind, prudence, discretion, moderation, self-control
σώφρων, σώφρον = of sound mind, discreet, temperate, prudent, self-controlled

Τ

ταμίας, -ου, ὁ = steward, dispenser, treasurer
*τάττω (ταγ-) = arrange, station, set, appoint
ταῦρος, ταύρου, ὁ = bull
ταύτῃ = in this way, thus, so
ταύρος, -ου, ὁ = funeral rites; grave, tomb
tάχα = quickly, soon
tάχα ἄν = probably, perhaps
tάχος, -ος, τό = speed, quickness
ός τάχος = with all speed
tαχύς, ταχεία, ταχύ = swift, fast
tέ = and (enclitic)
*τείνω = stretch, tend, extend, direct
tεῖχος, τείχους, τό = a wall, esp. a city wall

τεκμήριον, -ου, τό = sure sign, proof, evidence, demonstration
τέκνον, -ου, τό = child
tεκνώ = furnish with children, beget; mid.: bear
tεκτάνομαι = frame, devise, plan
tέκτον, -ον, ὁ/ἡ = carpenter, craftsman, workman, master in any art
tελευτάω = bring to pass, accomplish, fulfill, finish; die; pass.: be fulfilled; happen; come to an end
tελέω = fulfill, accomplish; pay; initiate
tελέως = completely, perfectly
tέλος, τέλους, τό = a coming to pass, fulfilment, result, end
*τέμνω = cut
tερπόν, -ου, τό = enjoyment
tερπόν, -ου, ὁ/ἡ = pleasant, delightful
tέρπω = delight; m.-p.: be cheered, enjoy oneself
tέτταρες = four
τεχνίτης, -ου = artist, craftsman

τηνικάδε = at this time; so early
τηλικόσδε, -ήδε, -όνδε = of such an age
τήμερον (< ἡμέρα) = today (adv.)
tί δή ποτε; why ever? why in the world? what do you mean?
*τίθημι = set, place, put, set up, establish, make, institute, order, dispose
*τίκτω = bring forth, bear, beget
τιμάω = honor, esteem, revere, value; estimate
tιμή, -ῆς, ἡ = honor, esteem, dignity; office, worth, value
τίμημα, -ατος, τό = worth, price, value; penalty
τιμωρία, -ατος, ἡ = help, aid, vengeance, retribution, torture
tίνο = pay a price, penalty, or debt
tίς, τί = who? what? (pronoun or adjective)
tίς, τί = any one, any thing; some one, some thing; any, some
*τιτρώσκω = wound, hurt
τλάω (aor. ἐκλήσ) endure, dare
τοι (enclitic particle) let me tell you; you know
τοιγάρ so then, wherefore, therefore
τοινν well then, well, now then, again
τοῖς, -α, -ον such
τοίσδε, τοιάδε, τοιόνε of such a kind or quality
τοιούτος, τοιαύτη, τοιότο such, such as this
τοιοῦτος ... οἷος such as
τολμάω undertake, dare, endure, bring oneself to do
τόνος, -ου, οἱ that which can be stretched; pitch, accent
τόπος, -ου, οἱ place, region
τοσόδε, -ήδε, -όνδε so great, so large
τοσόνδε (adv.) so very, so much, to such a degree
τοσοῦτος, τοσαύτη, τοσοῦ such, so great, so much
τότε at that time, then, next
οἱ τότε men of that time
τραγικός, -ή, -όν tragic, stately
τράγος, -ου, οἱ goat
τρεῖς, τρία three
τρέπω turn; flee
τρέφω nourish, feed; cherish, foster; rear for oneself; pass.: grow (up)
tρέχω run
τριακοσίοι, -αι, -α three-hundred
τρίβω rub
τρίπους, (gen. -ποδος) three-footed; as noun: tripod
τρίτος, -η, -όν third
τρόμος, -ου, ὁ trembling, quaking
τρόπος, -ου, ὁ turn, direction, way, manner
τροφή, -ης, ἡ nourishment, food, nurture, rearing
τροφός, -οῦ, ὡ/η feeder, rearer, nurse
τρυχάνω happen; meet (+ gen.); attain, obtain
τύπτω beat, strike
τυραννίς, -ίδος, ἡ monarchy, sovereignty, tyranny
τυράννος, -ου, ὁ absolute ruler, monarch, tyrant
τυφλός, -ή, -όν blind
τῦφος, -ύφῳ ὁ ὡ/υ smoke, mist, cloud, conceit, vanity
τύχη, -ης, ἡ fortune, fate, chance, success; ill fortune
Υ
ὑβρις, ὑβρεως, ἡ hubris, violence, insolence, lust, rape
ὑγιαίνω be healthy
ὑγίεια, -ας, ἡ health
ὑγιής, -ές healthy
ὑδρωπικός, -ης, -όν suffering from edema
ὑδρο, ὑδάτος, τό water
ὑεί (impers. of ὑω) it is raining
ὑετός, -οῦ, ὁ rain
ὑός, -οῦ, ὁ son (also in third declension as τ-stem)
ὑλη, -ης, ἡ forest, woodland; material, stuff
ὑπαί (ὑπό) poetic
ὑπάρχω begin, exist, belong to, accrue, be, become, be sufficient for
ὑπείκω yield
ὑπέρ + gen.: over; in defense of; + acc.: over, beyond
ὑπερβάλλω (ὑπερβαλλω) throw over or beyond a mark, overshoot, outdo, surpass, exceed; cross
ὑπερβολή, -ῆς, ἡ a throwing beyond, excess, excessive praise
ὑπερηφάνως arrogantly, magnificently
ὑπερμεγέθης, -ές excessively large, enormous
ὑπεύθυνος, -ον liable to give account, accountable, responsible
οἱ ὑπήκοοι subjects
ὑπισχνέομαι promise, profess
ὑπό + gen.: under, by, through; + dat.: beneath, under, below; + acc.: under, to (a place) under, toward
ὑποβολή, -ῆς, ἡ a throwing under, substitution by stealth, suggestion; foundation
ὑποδείκνυμι (< ἔδεικνυμι) show secretly, mark out; make a display
ὑποδέω (ὑποδείκνυμι) bind under, shoe
ὑποκριτής, -οῦ, ὁ one who answers; actor, player, hypocrite
ὑπολαμβάνω (< ὑπολαμβάνω) take up by getting under, take up, seize; interpret, understand, accept, believe
ὑπομαίνομαι be somewhat mad
ὑπομένω (< μένω) stay behind, remain alive, abide, submit, bear, dare

ὑποστένω be suspicious, suspect; pass. be suspected

ὑποτίθημι (< *τίθημι) place under, suggest, propose; mid.: instruct

ὑπερος, -α, -ον latter, next, last

ὑστερος, -α, -ον latter, next, last

ὑφίστημι (< *ἵστημι) place or set under; stand under, sink; promise, submit; undertake

ὑψηλος, -ή, -όν high, lofty

Φ

φαίνω bring to light; pass.: appear, seem

φανερός (< -ά), -όν visible, shining, illustrious, conspicuous

φαρμακοπώλης, -ου, ὁ druggist, apothecary

φαῦλος, -η, -ον cheap, easy, mean, bad, petty

φαῦλως πράττειν be in a sorry plight

φείδομαι spare; pay heed to

φέρω bring, carry, bear

φεῦ alas, woe

φεύγω flee, take flight, avoid, escape

φημί say

φθάνω be beforehand, outstrip (+ part.)

φθαρτός, -ή, -όν corruptible, destructible, mortal, transitory

φθογγή, -ῆς, ἡ voice, cry

φθόνος, -ου, ὁ envy, grudge, ill-will

φθορά, -ᾶς, ἡ destruction, ruin, seduction

φίλα, -ας, ἡ friend, loved one (including family)

φίλος, -ας, -αν friend, loved one; compar. φιλότερος superl.

φίλοτος

φιλότεκνος, -ον loving one’s children or offspring

φιλότιμος, -ον loving honor, ambitious

φιλοφροσύνη, -ης, ἡ friendliness, kindliness, welcome

φιλοχωροσύνη, -ης, ἡ friendliness, kindliness, welcome

φιλογοπός, -ον fiery-looking, flaming red

φιλομαθής, -ές fond of learning, eager for learning

φίλη, -ης, ἡ/φίλος, -ον, ὁ friend, loved one (including family)

φίλος, -ας, -αν friend, loved one; compar. φιλότερος superl.

φιλότος

φιλότος, -ον loving one’s children or offspring

φιλότιμος, -ον loving honor, ambitious

Φωκίς, -ίδος, ἡ Phocis

φωνέω produce a sound or tone, speak, tell of

φωνή, -ης, ἡ voice, sound

φωνίεις, -σσα, -σευ endow with speech, vocal

φως light, daylight

Χ

χαίρω rejoice

χαλεπάνω be hard, angry

χαλεπός, -ον difficult, hard to bear, painful
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>χαλινός, -οῦ, ὁ</td>
<td>bridle, bit</td>
</tr>
<tr>
<td>χαλκοῦς, -ῆς, -οῦν</td>
<td>of copper or bronze</td>
</tr>
<tr>
<td>χαρακτήρ, -ῆρος, ὁ</td>
<td>distinctive mark, type, character</td>
</tr>
<tr>
<td>χαρίεις, -εσσα, -εν</td>
<td>graceful, pleasant, lovely</td>
</tr>
<tr>
<td>χαρίς, χάριτος, ἡ</td>
<td>grace, favor</td>
</tr>
<tr>
<td>χάριεις</td>
<td>grace, lovely</td>
</tr>
<tr>
<td>χάρις, ἡ</td>
<td>grace, favor</td>
</tr>
<tr>
<td>χέω</td>
<td>pour</td>
</tr>
<tr>
<td>χέρι, χειρός, ἡ</td>
<td>hand</td>
</tr>
<tr>
<td>χειροτονία, -ας, ἡ</td>
<td>extension of the hand, voting by show of hands</td>
</tr>
<tr>
<td>χέω</td>
<td>pour</td>
</tr>
<tr>
<td>χόρος, -ποτος, ἡ</td>
<td>earth, land, country</td>
</tr>
<tr>
<td>χορεύω</td>
<td>dance, set dancing</td>
</tr>
<tr>
<td>χράομαι</td>
<td>use (+ dat.)</td>
</tr>
<tr>
<td>χράω</td>
<td>proclaim (an oracle); mid.: consult an oracle</td>
</tr>
<tr>
<td>χρεία, -ας, ἡ</td>
<td>need, want (of + gen.)</td>
</tr>
<tr>
<td>χρή</td>
<td>it is necessary</td>
</tr>
<tr>
<td>χρήσιμος, -η, -ον</td>
<td>useful, serviceable</td>
</tr>
<tr>
<td>χρηστός, -ή, -όν</td>
<td>useful, good, honest; n. pl.: benefits</td>
</tr>
<tr>
<td>χρόνος, -ων, ὁ</td>
<td>time, tense</td>
</tr>
<tr>
<td>χρυσός, -οῦ, ὁ</td>
<td>gold</td>
</tr>
<tr>
<td>χρύσιον, -ου</td>
<td>gold</td>
</tr>
<tr>
<td>χρυσός, -οῦ, ὁ</td>
<td>of gold, golden</td>
</tr>
<tr>
<td>χώρα, χώρας, ἡ</td>
<td>space, place; land, country</td>
</tr>
<tr>
<td>χωρέω</td>
<td>make room for another, go, come, advance</td>
</tr>
<tr>
<td>χώριον, -ου</td>
<td>place, spot, country</td>
</tr>
<tr>
<td>χώρις</td>
<td>separately, apart, without, apart from (+ gen.)</td>
</tr>
</tbody>
</table>

**Συντονισμός**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ψέγω</td>
<td>blame, find fault with</td>
</tr>
<tr>
<td>ψευδής, -ης, -ές</td>
<td>false, lying, untrue</td>
</tr>
<tr>
<td>ψευδοπροφήτης, -ου, ὁ</td>
<td>false prophet</td>
</tr>
<tr>
<td>ψεύδω</td>
<td>deceive; mid.: lie</td>
</tr>
<tr>
<td>ψηφηγορία, -ας, ἡ</td>
<td>vote by ballot</td>
</tr>
<tr>
<td>ψιλός, -ης, -όν</td>
<td>bare, bald, smooth</td>
</tr>
<tr>
<td>ψόγος, -ου, ὁ</td>
<td>blame, censure</td>
</tr>
<tr>
<td>ψυχή, -ῆς, ἡ</td>
<td>life, soul</td>
</tr>
<tr>
<td>ωνέομαι</td>
<td>buy, purchase</td>
</tr>
<tr>
<td>ύφιστα</td>
<td>it is time</td>
</tr>
<tr>
<td>ύστερος</td>
<td>in the same way, just so</td>
</tr>
<tr>
<td>ύστερος</td>
<td>as if, as though, just as</td>
</tr>
<tr>
<td>ύστερος, -ιας, ἡ</td>
<td>help, assistance</td>
</tr>
</tbody>
</table>

**Ω**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐ</td>
<td>oh!</td>
</tr>
<tr>
<td>οὖ</td>
<td>in this way, so, thus; hither, here</td>
</tr>
<tr>
<td>οἶδη, -ης, ἡ (αοιδή)</td>
<td>song</td>
</tr>
<tr>
<td>οίνοθα</td>
<td>buy, purchase</td>
</tr>
<tr>
<td>οῖρα, οῖρας, ἡ</td>
<td>season, time of day, hour (any fixed period)</td>
</tr>
<tr>
<td>ο ipairs [έπιστι]</td>
<td>it is time</td>
</tr>
<tr>
<td>ός</td>
<td>as, as if; how; prep.: to (+ acc.)</td>
</tr>
<tr>
<td>όσοντος</td>
<td>in the same way, just so</td>
</tr>
<tr>
<td>όστη</td>
<td>as if, as though, just as</td>
</tr>
<tr>
<td>όστη</td>
<td>just as, even as</td>
</tr>
<tr>
<td>οὔτε</td>
<td>so that, so as to, and so</td>
</tr>
<tr>
<td>ώσπερ</td>
<td>help, aid, benefit, be of service to</td>
</tr>
<tr>
<td>ώσπερ</td>
<td>help, assistance</td>
</tr>
<tr>
<td>ώσπερ</td>
<td>helpful, useful</td>
</tr>
</tbody>
</table>
For translation exercises
Asterisks indicate verbs listed in the Principal Parts List, 309–13

A
about περί + gen.
ascent use the ptcpl. of ἀπεμι
admire θαυμάζω
aforesaid, the ταῦτα
after (use the aor. ptcpl. [VII])
all πᾶς, πᾶσα, πᾶν [VI]
alone μόνος, -η, -ον
although καί, καίπερ (with ptcpl. [VII])
and καί
anyone τις [VIII]
anyone who ὁ, ὑπάρχει [VIII]
anything τι [VIII]
anything which ὁ, τι [VIII]
archon ἀρχων, ἀρχοντός, ὁ [V]
attribute ἀνατίθημι [XII] (princ. pts. follow τίθημι*)
avoid φεύγω*

be willing ἐθέλω*
beautiful καλός, -η, -όν
become γίγνομαι*
before πρὶν [VI]
begin ἄρχω*, + gen.; + ptcpl. [VII]
believe νομίζω*, πιστεύω
best ἄριστος, -η, -ον
the best of men οἱ ἄριστοι
better ὁμοίων, ἀντίθετων [X]

bird ὄρνις, ὄρνιθος, ὁ/ἡ [V]
both . . . and καί . . . καί
brave ἀγαθός, -ή, -όν; ἐσθλός, -η, -όν
bring φέρω*, ἄγω*
brother ἀδελφός, -οῦ, ὁ
business ἔργον, -ου, τó
it is the business of ἔργον ἐστί + gen.
but ἄλλα; δέ (postpos.)
by dat. of means [I]; agent: ὑπό + gen. [III]

C
carry φέρω*
catch αἰρέω*
be caught ἀλησκομαι*

cease, (i.e., stop oneself) παύομαι
certain (a certain one) τις, τι [VIII]
child παιδίον, -ου, τό; παῖς, παιδός, ὁ/ἡ [V]
citizen πολίτης, -ου, ὁ [III]
city πόλις, πόλεως, ἡ [V]
come ἐρχομαι
come into being γίγνομαι
common, in common κοινός, -ῆς, -ῶν
concerning περὶ (+ gen.)
confident, be πέποιθα + dat.
consent θέλω
 corrupt διασκέδαιον
court δικαστήριον, δίκη

to take someone to court ἠγεῖν πρὸς τὴν δίκην

D
dare τολμάω
death θάνατος, -ου, ὁ
deed ἔργον, -ου, τὸ
deny οὐ ψημι
destroy λῶ, ἀπόλλυμι

die ἀποθνῄσκω

difficult χαλεπός, -ῆς, -ῶν
divinity δαιμόν, -ονος, ὁ/η [V]
do πράττω, ποιέω [XI]

E
each other ἀλλήλων [VIII]
educate παιδεύω

have (someone) educated παιδεύμα

either . . . or ἤ . . . ἤ

enemy ἐχθρός, -ου, ὁ

as adj., hostile, hated ἐχθρός, -ος, ὁ, ὁν
evil κακός, -ῆς, -ῶν; πονηρός, -ος, -ῶν

the evils τὰ κακά

F
father πατίρ, πατρός, ὁ [V]
fear δέδια, δέδοικα [VIII], φοβέομαι [XI]
find εὑρίσκω
fine καλός, -ῆς, -ῶν
flee φεύγομαι

following, the τάδε

for (conj.) γάρ (postpos.); (prep.) use dative
forever ἄει, εἰς ἄει
former times in expression οἱ ἄτικες men of former times

free λῶ
friend φίλος, -ου, ὁ; φίλη, -ῆς, ἡ
friendship φιλία, -ος, ὁ
future τὰ μέλλοντα, ὁ μέλλον χρόνος

G
gain κέρδος, -ους, τὸ
gift δώρον, -ου, τὸ
give δίδωμι [XII]
gladly ἡδέως
go ἐρχομαι*, εἰμι

god θεός, -ου, ὁ/η; δαιμόν, -ονος, ὁ/η

goddess θεά, -ᾶς, ἡ; θεός, -ου, ἡ
good ἀγαθός, -ῆς, -ῶν; καλός, -ῆς, -ῶν; ἀθλός, -ῆς, -ῶν; χρηστός, -ῆς, -ῶν

good things τὰ ἀγαθὰ
good men οἱ ἀγαθοὶ
greatest μέγιστος, -ῆς, -ῶν

Greece Ἑλλάς, -άδος, ἡ [V]
ground as in the expression on the ground that ὁς + ptcpl. [VII]
guest ξένος, -ου, ὁ
guilty, be ἀδικέω

H
happen γίγνομαι*, συμβάινω [XII], τυγχάνω [VII]
have ἔχω*

have (someone) educated παιδεύμα (mid. of παιδεύω)

hear ἀκούω* + gen. (of person heard from), + acc. (of thing heard)

heaven(s) οὐρανός, -οῦ, ὁ
help (be ally to) συμμαχέω + dat. [XI]
her oblique cases of αὐτοῦ, -ῆς, -οῦ in fem. [IX];
her(self), as refl., ἑαυτής, -ῆς, -ῆν [IX]; her, as possessive, use article [I], ἑαυτής [IX], ἑαυτῆς
here ἑνθάδε, ἑνταῦθα
herald κήρυξ, -ος, ὁ [V]
him oblique cases of αὐτοῦ, -ῆς, -οῦ in masc. [IX]; himself, as emphatic, αὐτός [IX]; as refl., ἑαυτοῦ [IX]; his, use article [I], ἑαυτοῦ [IX], ἑαυτῆς
hit βάλλω*; hit with, + dat. of means

honest (just) δίκαιος, -ας, -ον
honor (n.) τιμή, -ῆς, ἥ (vb.) τιμάω [XI]
host ξένος, -ου, ὁ
house οἶκος, -ας, ἡ [III]
hurt βλάπτω*
husband ἀνήρ, ἀνδρός, ὁ

I
I étow [IX]; unless emphatic, expressed by first person verb ending in the singular
if εἰ, εάν (conditions [VI, XIII])
immortal οὐκάνατος, -ον [II]
in loc. prep., ἐν + dat., as dat. or acc. of respect [II]
in common (common) κοινός, -ή, -όν [II]
into εἰς + acc.
is ἐστι = he/she/it is, there is [II]
island νῆσος, -ου, ἡ
it is necessary ἀνάγκη (ἐστι), δεῖ, χρή

J
judge (n.) δικαστής, -οῦ, ὁ (vb.) κρίνω
justice δίκη, δικαιοσύνη

K
keep silence σιγάω, σιωπάω
kill ἀποκτείνω*
be killed ἀποθνῄσκω*
king βασιλεύς, βασιλέως, ὁ
know γνώσκω*, οἶδα* [VIII], ἐπίσταμαι* [XII]

L
law νόμος, -ου, ὁ
lead τίθημι* [XII]; make for oneself, τίθεμαι (mid.), λαμβάνω*
learn μανθάνω*
leave λείπω*
letter (epistle) ἐπιστολή, -ῆς, ἡ
letters of the alphabet τὰ γράμματα
lie (n.) πευτές, τό; (vb.) κείμαι
life βίος, -ου, ὁ
listen to ἀκούω* (+ gen.); listen
heed, obey πείθομαι + dat.
little μικρός, -ας, -όν; ὀλίγος, -ης, -ον; a little (adv.) ὀλίγος, ὀλίγον
live ζάω* [XI]
love ἀγαπάω, φιλέω, ἐρώ [XI]

M
make τιθημι* [XII]; make for oneself, τίθεμαι (mid.), λαμβάνω*
man ἀνθρώπος, ἀνήρ [V]
many πολλοί, -α, -ά (pl. of πολύς [VI])
master δεσπότης, -ου, ὁ [III]
me oblique cases of étow [IX]
men of former times οἱ τότε
money χρήματα, -ων, τά (pl. of χρῆμα, [V])
mother μήτηρ, μητρός, ἡ
much πολύς, πολλή, πολύ [VI]
my ἐμός, -ή, -όν [IX], μου, ἐμοῦ [IX], ἐμαυτῆς, -οῦ [IX]
myself as emphatic, οὐτός, σαυτή [IX]; refl., ἐμαυτῆς, -οῦ [IX]

N
native land πατρίς, -ίδος, ἡ [V]
necessary, it is ἀνάγκη (ἐστι), χρή, δεῖ
never οὔποτε, οὐ . . . ποτε
night νύξ, νυκτός, ἡ
during the night νυκτός
no one οὐδείς, οὐδεμία; μηδείς, μηδεμία [X]
not οὐ (οὐκ, οὐχ); μη
nothing οὐδέν, μηδέν [X]

O
obey πείθομαι (mid. of πείθω*) + dat.
observe as in the expression, without being observed [VII] λανθάνω*
of use genitive case
old man γέρων, γέροντος, ὁ [V]
on ἐν + dat., ἐπί + gen. or dat.; on, with expression of time use dat. [IX]
on account of διά + acc.
on the ground that ὥς + ptcpl. [VII]
one another ἄλλος, ἄλλη, ἄλλον [VIII]
opinion γνώμη, -ῆς, ἡ
or ἡ
ourselves ἡμῶν αὐτῶν [IX]
over as in rule over ἄρχω + gen.

**P**
peace εἰρήνη, -ῆς, ἡ
live in peace εἰρήνην ἄγειν
people ἄνθρωποι, οἱ
persuade πείθω* 
person ἄνθρωπος, ὁ/ἡ
philosopher σοφὸς, -οῦ, ὁ; σοφή, -ῆς, ἡ
place χώρα, -ας, ἡ; τόπος, -ου, ὁ
plan βουλεύω
plan for oneself βουλεύομαι
poet ποιητής, -οῦ, ὁ
philosopher σοφός, -οῦ, ὁ; σοφή, -ῆς, ἡ
plan βουλεύω
plan for oneself βουλεύομαι
possessions τὰ + gen. (e.g., the possessions of the wise = τὰ τῶν σοφῶν)
present use ptcpl. of πάρειμι be present πάρειμι (cf. εἰμί*)
profit κέρδος, -ους, τό it is profitable κέρδος ἐστί [V]
receive λαμβάνω*
release λύω
remain μένω*
reveal ἐπιδείκνυμι [XII]
road ὁδός, -οῦ, ἡ
rule ἄρχω
rule over ἄρχω + gen.

**R**
sacrifice θύω
sacrifice to θύω + dat.
same αὐτὸς, αὐτή, αὐτό (in attributional position [IX])
save σώζω*
say λέγω*, φημί* [IV], εἶπον* (said)
sea θάλασσα (θάλαττα), -ῆς, ἡ [III]
by sea κατὰ θάλασσαν
see ὁράω* [XI]
seek ζητέω [XI]
send πέμπω*, στέλλω*
servant θεράπων, θεράποντος, ὁ [V]
set up τίθημι*, ἀνατίθημι [XII]
shield ἀσπίς, -ιδος, ὁ [V]
silence σίγη, -ῆς, ἡ
keep silence σιγάω, σιωπάω
sister ἀδελφή, -ῆς, ἡ
small μικρός, -ά, -όν [III]
so οὕτω/οὕτως
soldier στρατιώτης, -ου, ὁ [III]
some τις [VIII]
some . . . others οἱ/αἱ/τὰ μέν . . . οἱ/αἱ/τὰ δέ
someone τις [VIII]
something τι [VII]
soul ψυχή, -ῆς, ἡ
speak λέγω*
stand ἵστημι* [XI]
stone λίθος, -ίδος, ἡ
stop παύω
stop oneself (cease) παύομαι
sun ἡλιος, -ου, ὁ

**T**
take λαμβάνω*, σιρέω*
take away ἀπάγω (ἄγω*)
take place γίγνομαι*
tall μέγας, μεγάλη, μέγα [VI]
teach παιδεύω, διδάσκω*
tell λέγω*
than gen. of comparison; ἡ [X]
that ἐκεῖνος, -ης, -α; οὗτος, αὕτη, τοῦτο [III]
that (in order that) ἃς + fut. ptcpl. [VII]; ἵνα + subj. or opt. [XIII]
that (introducing indirect statement) IV, VII, XIII
the ὁ, ἡ, τό [I]
the one . . . the other ὁ/ἡ/τό μέν . . . ὁ/ἡ/τό δέ [II]
their article [I]; not refl., αὐτῶν [IX]; refl., ἔαντών [IX]
them oblique cases of αὐτός, αὐτή, αὐτό in plural [IX]
there is ἕστι; there are, εἰσι; there was, ἦν; there were, ἦσαν
thing expressed by neuter of adj.; χρήμα, -ατος, τό
think νομίζω*
think worthy ἀξιόω
this οὗτος, αὐτή, τοῦτο; ὁδε, ἣδε, τοδε [III];
this man οὗτος
time χρόνος, ὥρα
it is time ὥρα [εστί] + inf.
to dat. case without prep.; εἰς + acc.; πρός + acc.; (vb.) infinitive
trust πιστεύω + dat.; πείθομαι (mid. of πειθω*) + dat.
think/deem worthy ἀξιόω [XI]
this man οὗτος
this this οὗτος, αὕτη, τοῦτο; ὥδε, ἥδε, τόδε [III];
this time χρόνος, ὥρα [ἐστί] + inf.
trust πιστεύω + dat.; πείθομαι (mid. of πειθω*) + dat.
truth ἀλήθεια, -άς, ἡ; ἀληθῆ, τά [VI]
time χρόνος, ὥρα [ἐστί] + inf.
trust πιστεύω + dat.; πείθομαι (mid. of πειθω*) + dat.
truth ἀλήθεια, -άς, ἡ; ἀληθῆ, τά [VI]
two δύο
tyranny τυραννίς, -ίδος, ἡ
unjust ἄδικος, -ον
unjust men οἱ ἄδικοι
understand ἐπίσταμαι* [XII], μανθάνω*
until πρὶν [VI]
used to use impf. tense [II]

V
victorious, be νικάω [XI]
virtue ἀρετή, -ῆς, ἡ

W
wait μενο*
want βούλομαι*
war πόλεμος, -ου, ὁ
we ήμείς [IX]; implied in μενο, μεθα endings
wealth πλοῦτος, -ου, ὁ
well εὖ, καλὸς
what (= that which: rel.) ὃς, ἥ, ὅ [II]
what (interrog.) τίς, τί [VIII]
AUTHORS OF THE READINGS

Dates are B.C.E. unless noted.

Aeschines, philosopher, 5th–4th c., Athens
Aeschylus, tragic poet, 5th c., Athens
Amphis, comic poet, 4th c., Athens
Anaximenes, philosopher, 6th c., Miletus
Apollodorus, author of Bibliotheca, a handbook on mythology, ?1st–2nd c. C.E.
Appian, historian, 2nd c. C.E., Rome (born in Alexandria)
Archilochus, lyric poet, 7th c., Paros
Aristophanes, comic poet, 5th–4th c., Athens
Aristotle, philosopher, scientist, 4th c., Athens (born at Stagira in Thrace)
Athenaeus, author of Deipnosophistae, a miscellany, ca. 200 C.E., from Naucratis in Egypt
Bacchylides, lyric poet, 6th–5th c., Ceos (Kea)
Callias, comic poet, 5th c., Athens
Callimachus, poet and librarian, 3rd c., Alexandria (born in Cyrene)
Cleanthes, Stoic philosopher, 4th–3rd c., from Assos in Asia Minor
Clement, letters, ?1st c. C.E., ?Rome
Demetrius, philosopher, literary critic, reputed author of On Style, 4th c., from Phalerum
Democritus, philosopher (atomist), 5th c., from Abdera in Thrace
Demosthenes, orator, 4th c., Athens
Didache, Teaching of the Twelve Apostles, anonymous, ?1st c. C.E., ?Syria
Diodorus Siculus, historian, 1st c., Sicily
Dionysius Thrax, grammarian, 2nd–1st c., Alexandria
Dionysius of Halicarnassus, historian, 1st c., Rome
Euripides, tragic poet, 5th c., Athens
Eusebius, Church historian, author of Ecclesiastical History, 3rd c. C.E., Caesarea
Greek Anthology (see Palatine Anthology)
Heraclitus, philosopher, 6th–5th c., Ephesus
Herodotus, historian, 5th c., Halicarnassus
Hesiod, didactic poet, ca. 700, Boeotia
Homer, epic poet, 8th or 7th c., Ionia
Ignatius, bishop, letter writer, 1st c. C.E., Antioch
Isocrates, rhetorician, 5th–4th c., Athens
John, evangelist, 1st c. C.E., Galilee
Libanius, rhetorician, 4th c. C.E., Antioch
Luke, evangelist, 1st c. C.E., Antioch
Lysias, rhetorician, 5th–4th c., Athens
Marcellus Empiricus, physician, writer of *On medicines* in Latin, 4th or 5th c. C.E., Gaul
Marcus Aurelius, Roman emperor, *Meditations*, 2nd c. C.E.
Matthew, Evangelist, 1st c. C.E., Capernaum
Menander, comic poet, 4th–3rd c., Athens, *monostichoi* (one-liners from his comedies)
Musaeus, poet, semi-mythical, Athens
Palatine Anthology (Pal. Anth., also called Greek Anthology, *Anthologia Graeca*), collection of poems from 7th c. B.C.E. to about 1000 C.E.
Pindar, epinician poet, 6th–5th c., Boeotia (near Thebes)
Plato, philosopher, 5th–4th c., Athens
Posidippus, poet, 3rd c., Alexandria (born in Pella)
Praxilla, lyric poet, 5th c., Sicyon
Protagoras, philosopher, 5th c., Abdera
Sappho, Lyric poet, 6th c., Lesbos (Mytilene)
Septuagint, Greek translation of the Old Testament, 3rd–1st c.
Sextus Empiricus, physician, philosopher, ?2nd/3rd c. C.E.,? Alexandria, Rome
Simonides, lyric poet, 6th–5th c., Ceos (Kea)
Sophocles, tragic poet, 5th c., Athens
Strabo, geographer, 1st c.
Thucydides, historian, *History of the Peloponnesian War*, 5th c., Athens
Xenophanes, poet, philosopher, 6th–5th c., Colophon
Xenophon, historian, philosopher, memoirist, 5th–4th c., Athens
Zeno, Stoic philosopher, 4th–3rd c., Citium in Cyprus
For a list of standard abbreviations and editions of authors and works, see LSJ (Abbreviations and Reference Works). For online searchable texts in Greek (with language helps), browse The Perseus Digital Library at http://www.perseus.tufts.edu/.

Abbreviations used in this list:
DL  Diogenes Laertius
Diels  Fragmente der Vorsokratiker, H. Diels, ed.
frg.  Fragment
K  Comicorum Atticorum Fragmenta, T. Kock, ed.
M, m  Meander monostichoi, or one-liners, A. Meineke, Fragmenta Comicorum Graecorum
Pal. Anth.  Palatine Anthology or Greek Anthology (also called Anthologia Graeca)

**Introduction pp. 11–12, 19**
Callias, *Alphabet Tragedy* (cited in Athenaeus, *Deipnosophistae* x. 453d)
Dionysius Thrax, selections from *Grammar* 6, 11, 12, 13, 15

**Lesson I pp. 40–1**
1. Gospel of John 1.1
2. Genesis (Septuagint) 1.1
3. *Didache* 1
4. DL 1.77
5. Eusebius, 5.1.52
7. M, m 74
9. Menander 719K
10. M, m 339
11. Hesiod frg. 272
12. Sophocles, *Ajax* 802
13. Plato, *Meno* 73d

**Lesson II pp. 58–60**
1. Plato, *Phaedrus* 279c
2. Euripides, *Bacchae* 881
3. Amphis 8K
4. Democritus 247
5. Homer, *Odyssey* 8.214
6. Callimachus frg. 358
7. Athenaeus 3.72
8. M, m 523
9. M, m 577
10. M, m 150
11. M, m 9
12. Menander 776K
14. DL 7.187
15. DL 4.48
16. DL 3.102
17. DL 3.80
18. Plato, *Phaedrus* 244a
19. Pal. Anth. 7.575
20. Plato, *Hippias Major* 304e
21. Xenophon, *Memorabilia* 2.9.1
22. Aristotle, *Rhetorica ad Alexandrum* 1.2.18

**Lesson III pp. 78–80**
1. Heraclitus frg. 30
2. M, m 11
3. M, m 753
4. M, m 400
5. M, m 52
7. Demetrius 11.122
8. Libanius, *Epistulae* 910.3
10. Aristophanes frg. 642K
11. Aeschylus, *Seven Against Thebes* 592
12. Menander 125K
13. Pal. Anth. 7.256
14. M, m 451
15. Aeschylus, *Agamemnon* 1404–6
16. Herodotus 7.49
17. Appian, *Foreign Wars* 12.83
18. Demetrius 2.70

**Lesson IV pp. 101–2**
Plato, *Meno* 77b–c, 78a–b, and c–e

**Lesson V pp. 116–19**
1. Thucydides 1.1.1
2. DL 1.41
3. M, m 701
4. Plato, *Republic* 460a
5. Proverb: *Comica Adespota* 672
6. Thucydides 7.77.7
7. *Fragmenta Comicorum Graecorum* 5, p. 668
   A. Meineke, ed.
8. Menander 517K
9. M, m 29
10. M, m 67
11. Aeschylus, *Persians* 14–15
12. DL 7.187
13. Aeschylus, *Persians* 200
14. M, m 26
16. M, m 276
17. Protagoras Diels 11 p. 219
18. Sophocles frg. 13
19. Sophocles frg. 811
20. Plato, *Meno* 82b
21. Posidippus 28K
22. Plato, *Protagoras* 328d
23. Pindar, *Olympian* 1.1
24. Isocrates, *Nicocles* 21
25. Plato, *Timaeus* 22b

**Lesson VI pp. 129–32**
1. Homer, *Odyssey* 8.74
2. Sophocles frg. 938
3. Demetrius 4.238
4. Plato, *Laws* 1.626a
5. M, m 89
7. Anaximenes 2
8. Menander 612K
9. M, m 33
10. Homer, *Odyssey*, 17.218
12. DL 6.68
13. DL 5.18
14. DL 10.39
15. DL 5.18
16. M, m 162
17. M, m 449
18. M, m 617
19. Aeschylus, *Eumenides* 990–1
20. Greek Anthology (Pallados) 10.72
21. Greek Proverb (Strabo, *Geography* 8.8.1, etc.)
22. DL 7.183
23. Aeschylus, *Seven Against Thebes* 662–63
24. Plato, *Gorgias* 516e
25. Euripides, *Alcestis* 280–1
26. Xenophon, *Hellenica* 1.1.29
27. Euripides, *Suppliants* 252
7. Ignatius, *Epistulae* 1.13.2
8. Plato, *Apology* 30d
9. Greek Anthology 11.176 (Lucilius)
10. DL 1.36
11. DL 7.143
12. DL 6.12
13. DL 1.49
14. DL 1.35
15. M, m 107
16. M, m 143
17. Menander 657K
18. M, m 275
19. Aeschylus, *Prometheus* 818
20. Aeschylus, *Prometheus* 768
21. DL 1.88
22. Sophocles, *Oedipus Tyrannus* 93–4
23. Plato, *Apology* 39 a–b
24. M, m 751
25. Musaeus (in Aristotle, *Politics*)

[B] pp. 210–11
2. Eusebius 1.2.9
3. Aeschylus, *Eumenides* 677
4. DL 7.23
5. DL 6.54
6. DL 6.54
7. DL 5.19
8. DL 5.20
9. DL 2.72
10. DL 1.87
11. Aristotle, *On the Soul* 411a8
12. M, m 34
13. DL 9.51–2
14. Diodorus Siculus 1.27.4

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1. Euripides, *Heracles* 261–62
2. Plato, *Republic* 330c
3. M, m 699
4. Philemon 27
5. M, m 75
6. M, m 528

Lesson XII pp. 244–46
1. Archilochus 8
2. Xenophon, *Symposium* 2.2
3. Euripides, *Alcestis* 57
4. Herodotus 1.53.91
5. Aeschylus, *Persians* 293–94
6. DL 1.77
7. DL 2.34
8. M, m 236
9. M, m 190
10. M, m 752
11. Aeschylus, *Seven Against Thebes* 672–75
12. Diodorus Siculus 4.64.3
13. DL 6.68
14. DL 5.17
15. DL 6.5
16. DL 2.72
17. Plato, *Ion* 535c
Lesson XIII [A] pp. 256–57
1. M, m 78
2. M, m 165
3. Ignatius 1.15.1
4. Plato, Laws 1.625c
5. Isocrates, To Demonicus 18
6. Aristotle, Rhetoric 2.23.15
7. Menander 608K
8. Plato, Protagoras 314b
9. Euripides, Ion 758
10. M, m 557
11. M, m 516
12. M, m 108
13. M, m 5
14. Euripides, Alcestis 671–72
15. Sophocles, Antigone 45–7
16. Euripides frg. 734
17. M, m 555
18. DL 5.17
19. DL 10.124
20. Sophocles, Philoctetes 641
21. Menander 767K
22. Aristophanes, Wealth 1151
23. 2 Clement 13.4

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1. Plato, Phaedrus 279b–c
2. Sophocles, Ajax 550
3. Xenophon, Hellenica 4.1.38
4. Aristotle, Magna Moralia 1208b30
5. Plato, Republic 444d
6. Plato, Laws 757a
7. DL 3.54
8. DL 10.39
9. Diodorus Siculus 1.77.3
10. Plato, Meno 87c
11. Aeschylus, Seven Against Thebes 422
12. Aeschylus, Seven Against Thebes 719
13. Aeschylus, Prometheus 978–982
14. Homer, Iliad 1.18
15. Plato, Phaedo 69b
16. Sophocles, Oedipus Tyrannus 613–15
17. Aeschylus, Agamemnon 36–9
18. Plato, Apology 30c–d

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1. Xenophon, Symposium 3.5
2. DL 7.23
3. Sophocles, Trachiniae 550–51
4. Plato, Crito 53e–54b
5. DL 1.36
6. DL 1.36
7. DL 2.34

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1. M, m 208
2. Plato, Euthydemus 293b
3. Plato, Apology 20c
5. Euripides, Phoenissae 446–47
6. Plato, Apology 17c
7. Charm in Marcellus Empiricus, 279 (Lyra Graeca 3.544, J. Edmonds, ed.)
8. Folk song in Marcus Aurelius, Meditations 5.7 (Lyra Graeca 3.517, J. Edmonds, ed.)
9. Praxilla 4
10. Sophocles, Trachiniae 453
11. Aristotle, Rhetoric 1.9.10
12. Aeschylus, Eumenides 88
13. Eusebius 7.15.4
14. Didache 3
15. Didache 2
16. Aeschylus, Persians 402–5
17. DL 4. 46–7
18. Simonides 92d
19. M, m 748
20. M, m 354
21. M, m 25
22. Menander 692K
23. DL 6.57
24. Diodorus Siculus 1.47.4
25. Menander 307K
26. Sophocles, Oedipus Tyrannus 1169–70
27. Plato, Crito 51c
28. Plato, Phaedrus 276b
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