PRAISE FOR ATHENAZE

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- Short passages from Classical and New Testament Greek in virtually every chapter
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MAURICE BALME and GILBERT LAWALL

Second Edition
ATHENAZE

An Introduction to Ancient Greek

Second Edition
Book I

Maurice Balme
and
Gilbert Lawall
with drawings by Catherine Balme
PREFACE

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

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

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

—Maurice Balme and Gilbert Lawall
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INTRODUCTION

Part I:
About This Course

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

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

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

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

The experiences of the family of Dicaeopolis at the beginning of the Peloponnesian War in Chapters 21–23 are based on the accounts of the war written by the historian Thucydides. When the son Philip is left behind in Athens to further his education, we hear something of Plato's views on education (Chapter 24) and then read stories from a book of Herodotus's histories that Philip's teacher gives to him (Chapters 25–28). These are some of the most famous tales from Herodotus, including those dealing with Solon the Athenian and his encounter with Croesus, king of Lydia. In Chapter 28 you will
read the account by the lyric poet Bacchylides of Croesus's miraculous rescue from the funeral pyre. Chapter 29 returns us to the Peloponnesian War with Thucydides’s descriptions of naval battles and the brilliant victories of the Athenian general Phormio. The course concludes with extracts from Aristophanes showing us Dicaeopolis the peacemaker. From there you will be ready to go on to read any Greek author of your choice with considerable confidence in your ability to comprehend what the ancient Greeks had to say.

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

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

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

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

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

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

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

Finally, at the end of almost every chapter and sometimes in the middle of a chapter you will find passages from a wide variety of Classical Greek authors and from the gospels of Luke and John in the New Testament. These have been carefully chosen and are accompanied by glosses that will allow you to read the passages at the points in the course where they are located. We have also included sayings of the seven wise men of Archaic Greece at various points throughout Book 1. You will thus be reading authentic Greek from the very beginning of the course and gaining access to the wisdom and the style of writing and thinking of the ancient Greeks and of the writers of the gospels. This is the icing on the cake, and we hope that you will enjoy it thoroughly and learn much from it.
Many of the letters of the Greek alphabet will already be familiar to you.
Long Vowel Digraphs

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

<table>
<thead>
<tr>
<th>Digraphs</th>
<th>Words</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>€I</td>
<td>0&quot;</td>
<td>as the sound in they</td>
</tr>
<tr>
<td>øu</td>
<td>οῦςςςς</td>
<td>as the sound in mood</td>
</tr>
</tbody>
</table>

Iota Subscript

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

Paired Consonants

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

Exceptions are γγ, κκ, and ϊ (where the first γ is pronounced as the ng in sing), as in διγγελος, messenger, and διγκυρα, anchor.

Double Consonants

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

- ζ = σ + ι
- τ = ι + σ or γ + σ or χ + ι
- ψ = ι + σ or β + σ or θ + σ

Aspirated Consonants

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

- θ = an aspirated τ
- φ = an aspirated ρ
- χ = an aspirated κ

Consonant Sounds

<table>
<thead>
<tr>
<th>Consonant Sounds</th>
<th>Nasals</th>
<th>Liquids</th>
<th>Spirant</th>
<th>Stops Followed by σ</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>μ, ν, γ</td>
<td>λ, ρ, θ</td>
<td>σ</td>
<td>Labial: β or γ or ρ, when followed by σ, becomes ψ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Dental: θ or θ or τ, when followed by σ, is lost</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Velar: γ or ρ or χ, when followed by σ, becomes ξ</td>
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Punctuation

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

Accents

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

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

Note the following standard transliteration of Greek into English letters:

- \( \alpha = a \)
- \( \beta = b \)
- \( \gamma = g \)
- \( \delta = d \)
- \( \epsilon = e \)
- \( \zeta = z \)
- \( \eta = \theta \)
- \( \iota = i \)
- \( \kappa = k \)
- \( \lambda = l \)
- \( \mu = m \)
- \( \nu = n \)
- \( \xi = x \)
- \( \omicron = o \)
- \( \pi = p \)
- \( \rho = r \)
- \( \sigma = s \)
- \( \tau = t \)
- \( \upsilon = v \)
- \( \phi = f \)
- \( \chi = k \)
- \( \psi = p \)
- \( \chi = ch \)
- \( \nu = n \)
- \( \omega = w \)

Remember the following: \( \gamma = ng \), \( \chi = nk \); \( \xi = nx \), and \( \chi = nh \); \( \alpha \), \( \epsilon \), \( \eta \), \( \omicron \), \( \nu \), \( \upsilon \), \( \omega \), but when \( \upsilon \) is not in a diphthong it is usually transliterated as \( y \). And note that \( \theta \), \( \eta \), and \( \phi \) are transliterated \( \theta \), \( \theta \), and \( \phi \), to distinguish them from the short diphthongs, \( \alpha \), \( \epsilon \), and \( \omicron \), transliterated \( \alpha \), \( \epsilon \), and \( \omicron \).


**Part III:**

**Writing Greek Letters**

Certain conventions may be observed in writing Greek letters. With practice one can write them with ease and speed. There should be no difficulty in imitating the printed forms of the capitals; the small letters may be written as indicated below. A small "n" indicates the point where each letter should be begun ("s1", "s2", etc., are used if it is necessary to lift the pen or pencil), and an arrowhead (\( \rightarrow \)) indicates the direction in which the pen or pencil should move. For convenience, the letters may be divided into four groups:

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

\[
\begin{array}{cccc}
B & Z & \Xi & \Psi \\
\beta & \zeta & \xi & \psi
\end{array}
\]

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


### Part IV:

**Practice in Pronunciation and Writing**

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

1. αἵνεμα 11. δόγμα 21. μάθημα 31. ρέμα
2. ἄξιωμα 12. δράμα 22. μίσμα 32. στιγμα
3. ἄρωμα 13. ἐμβλήμα 23. νόμισμα 33. σύμπτωμα
4. ἀσθμα 14. ξεύγμα 24. ὄνομα 34. σύστημα
5. γράμμα 15. θέμα 25. πλάσμα 35. σχήμα
6. δέρμα 16. θεώρημα 26. πνεύμα 36. σχήμα
7. διάδραμα 17. ἱδίωμα 27. πράγμα 37. σῶμα
8. διάφραγμα 18. κίνημα 28. ποίημα 38. φλέγμα
10. δίπλωμα 20. κόμμα 30. πρόβλημα 40. χρώμα

---

**Introduction**

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

The Twelve Olympians

Zeús "Αρτέμις "Ηραίος
"Ηρᾶ Ποσειδών "Αρης
'Αθηνᾶ 'Αφροδίτη Διόνυσος
'Απόλλων 'Ερμῆς Δημήτρη

The Nine Muses

Κλεώ Μελπομένη Πολύμνια
Εὐμέτρη Τερψιχόρα Οὐρανία
Θάλεια 'Ερατώ Καλλιόπη

The Three Graces

'Αγαλάδ Εὐφροσύνη Θάλεια

The Three Fates

Κλοθώ Δάχεσις "Ατροπος

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

"ο Ἰδιαίτερας 'Αθηναίος ἔστιν: οἰκεὶ δὲ ὁ Δικαιώτατος οὐκ ἐν ταῖς Ἀθηναῖς ἀλλὰ ἐν τοῖς ἀγροῖς: αὐτοῦργος γὰρ ἔστιν. γεωργεῖ οὖν τὸν κλῆρον καὶ ποιεῖ ἐν τοῖς ἀγροῖς. χαλέπος δὲ ἔστιν ὁ βίος: ὁ γὰρ κλῆρος ἔστι μικρός, μακρός δὲ ὁ πόνος. ἀδεὶ οὖν ποιεῖ ὁ Δικαιώτατος καὶ πολλάκις στηνάζει καὶ λέγει: "ὁ Ζεὺς, χαλέπος ἔστιν ὁ βίος: ἀπέραντος γὰρ ἔστιν ὁ πόνος, μικρός δὲ ὁ κλῆρος καὶ οὐ πολὺν σῖτον παρέχει." ἀλλὰ ἵσχυρὸς ἔστιν ὁ ἄνθρωπος καὶ ἄκοντος-πολλάκις οὖν χαιρεί· ἐλεύθερος γὰρ ἔστι καὶ αὐτοῦργος· φιλεῖ δὲ τὸν οἶκον. καλὸς γὰρ ἔστιν ὁ κλῆρος καὶ σῖτον παρέχει οὐ πολὺν ἀλλὰ ἱκανὸν.
Part V: Date Chart

BRONZE AGE
Ca. 1220 B.C. Minos, king of Crete; Theseus, king of Athens
Sack of Troy by Agamemnon of Mycenae

DARK AGE
Ca. 1050 B.C. Emigration of Ionians to Asia Minor

RENAISSANCE
Ca. 850 B.C. Formation of city states (Sparta, Corinth, etc.)
First Olympic Games
Ca. 750-500 B.C. Trade and colonization
Ca. 725 B.C. Composition of Iliad and Odyssey by Homer (Ionia)
Ca. 700 B.C. Composition of Works and Days by Hesiod (Boeotia)
Ca. 657-625 B.C. Cypselus, tyrant of Corinth
Ca. 594 B.C. Solon's reforms in Athens

PERSIAN INVASIONS
546 B.C. Defeat of Croesus of Lydia and Greeks in Asia Minor by Cyrus of Persia
507 B.C. Foundation of democracy in Athens by Cleisthenes
490 B.C. Expedition sent against Athens by Darius of Persia; battle of Marathon
480 B.C. Invasion of Greece by Xerxes: Thermopylae (480), Salamis (480), Plataea (479)

IMPERIAL ATHENS
478 B.C. Foundation of Delian League, which grows into Athenian Empire
472 B.C. Aeschylus's Persians
461-429 B.C. Pericles dominant in Athens: radical democracy and empire
War between Athens and Sparta
446 B.C. Thirty Years Peace with Sparta
Parthenon and other buildings
Herodotus, History

PELOPONNESIAN WAR
431 B.C. Outbreak of war between Athens and the Peloponnesian League
430-429 B.C. Plague at Athens; death of Pericles
425 B.C. Aristophanes' Acharnians
421 B.C. Temporary peace between Athens and Sparta
415 B.C. Athenian expedition to Sicily
413 B.C. Sicilian expedition defeated; war between Athens and Sparta
404 B.C. Surrender of Athens
Thucydides, Histories


**VOCABULARY**

**Verbs**

- ἔστι(ν), he/she/it is
- λέγει, he/she says; he/she tells; he/she speaks
- οἶκει, he/she lives; he/she dwells
- ποιεῖ, he/she works
- φιλεῖ, he/she loves
- χαίρει, he/she rejoices

**Nouns**

- ἄγρος, field
- ἀνθρώπος, man; human being; person
- ἄειας, house; home; dwelling
- ζώον, animal
- πόλις, city; town
- ὕπος, grain; food

**Adjectives**

- καλός, beautiful
- μεγάλος, great; large
- μικρός, small
- πολύς, much; pl., many

**Prepositional Phrase**

- ἐν ταῖς Ἀθηναῖς, in Athens

**Adverbs**

- οὖς, very, much, many
- ὀν, a connecting adverb, post-positive
- ὀς, so (i.e., because of this); then (i.e., after this)

**Conjunctions**

- ἀλλὰ, but
- γάρ, postpositive
- καὶ, and

**Particle**

- δὲ, postpositive
- **καταγορία**

**Proper Names and Adjectives**

- Ἀθηναίοις, Athenian
- Δικαιόπολις, Dicaeopolis

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

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

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

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

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

GRAMMAR

1. Verb Forms: Stems and Endings

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td>1st</td>
<td>I</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>you</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>he/she, it</td>
</tr>
</tbody>
</table>

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

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

Stem: λύ-, loosen, loose
3rd singular λύ-ει he/she loosen, is loosening, does loosen

Stem: φιλέ-, love
3rd singular φιλέ-ει > φιλεί he/she loves, is loving, does love

Note that > means "becomes."

Stem: εί, be
3rd singular εί-ει he/she/it is

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

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

a. Grammatical Gender

Greek nouns are usually masculine or feminine or neuter (neither masculine nor feminine) in gender. Some words such as Δικαίοποις, which is masculine, have natural gender; the gender of other words such as ἄγρος is not determined by the gender of the thing referred to. Such words have what is called grammatical gender, this one being masculine. In learning vocabulary, always learn the article with the noun; this will tell you its gender: ὁ for masculine; ἡ for feminine; and τὸ for neuter. In this chapter all the nouns listed in the Vocabulary are masculine and are therefore accompanied by the masculine definite article, ὁ.

b. Stems, Endings, and Cases

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

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

Stem: κληρό-, farm

Nominative Ending: -ς. κληρό- + -ς > κληρός. This case is used for the subject of the verb and the complement after the verb "is," e.g.:

Subject Verb Complement

ὁ κληρός ἔστι μικρός.
The farm is small.

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

Subject Verb Direct Object

ὁ ἅθερώκος γεωργεῖ τὸν κληρόν.
The man cultivates the farm.

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

c. Agreement

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

ὁ καλὸς ἄγρος: masculine singular nominative
tὸν μικρὸν ὄψων: masculine singular accusative
3. **Labeling Functions of Words in Sentences**

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

\[
\text{S IV}
\]

δὲ Δικαίοπολις οἰκεῖ ἐν τοῖς ἄγροις.

Note that the complement can be either an adjective as in the sentence

δὲ κλῆρος ἐστι μετρὸς ἄνωθεν or a noun as in the following sentence:

\[
\text{S C LV}
\]

δὲ Δικαίοπολις αὐτονομής ἐστιν.

4. **Use of the Definite Article**

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

δὲ ἄνθρωπος γεωργεῖ τὸν κληρὸν.

*The man cultivates his farm.*

**Exercise 1a**

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

1. δὲ πάνω ἐστι μοιρὰς.
2. καλὸς ἐστιν ὁ οἶκος.
3. δὲ Δικαίοπολις τὸν οἶκον φιλεῖ.
4. πολὺν σῖτον παρέχει ὁ κλῆρος.
5. δὲ ἄνθρωπος οὐ ποιεῖ ἐν τοῖς ἄγροις.

---

**The Athenian Farmer**

Dicaeopolis lives in a village in Attica called Cholleidae, about ten miles or sixteen kilometers north of Athens. Although Athens and its port, the Piraeus, formed a very large city by ancient standards, the majority of the Athenian people lived and worked in the country. The historian Thucydides (2.14) says that when Attica had to be evacuated before the Peloponnesian invasion of 431 B.C. "the evacuation was difficult for them since the majority had always been accustomed to living in the country."

Most of these people were farmers like Dicaeopolis. Their farms were small; ten to twenty acres would be the average size. What they grew on their farms would depend partly on the district in which they lived. On the plain near Athens, it is likely the staple products would have been vegetables and grain, but most of Attica is hilly; this poorer land would be more suitable for grape vines, olive trees, sheep, and goats (cows were not kept for milk). All farmers aimed at self-sufficiency, but few would have attained it (two-thirds of the grain consumed by the Athenians was imported). If they had a surplus, e.g., of olive oil or wine, they would take it to the market in Athens for sale and buy what they could not produce themselves.

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

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

---

Scenes of plowing and sowing on a Greek vase
WORD BUILDING

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

1. οίκειον
2. πονέας
3. γεωργίς
4. φίλος

GRAMMAR

5. Accents

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

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

χαλέπις + ἐν τῷ becomes χαλέπις ἐν τῷ.

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

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

οίκος + ἐν τῷ becomes οίκος ἐν τῷ.

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

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

ἀνθρώπος + ἐν τῷ becomes ἀνθρώπος ἐν τῷ.

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

πόνος + ἐν τῷ remains πόνος ἐν τῷ.

The enclitic keeps its accent.

οίκος + ἐν τῷ becomes οίκος ἐν τῷ.

An acute accent is added to οίκος, and the enclitic loses its accent.
Exercise 1β

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

1. ὁ Δικαίωτας οὐκ οἰκεῖ ἐν ταῖς Ἀθήναις.
   The farmer walks to the field.
2. μακρὸς ἦσσιν ὁ ἄγρος.
   The house is small.
3. ὁ αὐτοφυής ἦσσιν ἰσχύρος.
   Dicaeopolis is a farmer.
4. ὁ κλίμαρος πολὺν στὸν παρέχει.
   The man carries the big stone.
5. ὁ ἄνθρωπος τὸν στὸν παρέχει.
   Dicaeopolis lifts the small stone.

O ΚΛΗΡΟΣ

Read the following passage and answer the comprehension questions:

μακρὸς ἦσσιν ὁ κόσμος καὶ χιλιετός. ὁ δὲ αὐτοφυής οὐκ ὄνει ἄλλ' ἀεὶ γεωργεῖ τὸν κλῖμαρον. καλὰς γάρ ἦσσιν ὁ κλίμαρος καὶ πολὺν στὸν παρέχει. χαίρει σὺν ὁ ἄνθρωπος· ἰσχύρος γάρ ἦστι καὶ οὐ πολλάκις κάμνει.

[shirks, shirks]

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

Exercise 1γ

Translate into Greek:

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

ο μὲν Δικαιόπολος ἐξεβαίνει τὸν βοῦν, ο ὁ δὲ δοῦλος φέρει τὸ ἀρτοὺν.

VOCABULARY

Verbs

ἐβαίνει, he/she steps out; he/she comes out
ἐλαύνει, he/she drives
καθεύδει, he/she sleeps
καλεῖ, he/she calls
πάρεσις(ν), he/she/it is present; he/she/it is here; he/she/it is there
σπεύδει, he/she hurries

Nouns

τὸ ἀρτοὺν, plow
ὁ δοῦλος, slave

Pronoun

ἐγώ, I

Adjective

ἀγρύς, lazy

Adverbs

οὗτος, before consonants, αὐτοῦ, so, thus
μὴ, not; + imperative, don’t...! τί, why?

Particles

μὲ...δὲ..., postpositive, on the one hand... and on the other hand... on the one hand... but on the other hand

Proper Name

ὁ Ξανθίας, Xanthias

WORD STUDY

1. What do despotic and chronology mean? What Greek words do you find embedded in these English words?

2. What does a dendrologist study?

3. Explain what a heliocentric theory of the universe is.

4. What is a chronometer? What does τὸ μέτρον mean?

GRAMMAR

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

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

ελαύνω τοὺς βοῦς. I am driving the oxen.
τί καθεύδεις. Why are you sleeping?

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

Stem: λα-, loosen, loose

1st singular λα-ο
you loosen, are loosening, do loosen
2nd singular λα-εις
he/she loosens, is loosening, does loosen
3rd singular λα-ει

Stem: φιλε-, love

1st singular φιλε-ω
you love, am loving, do love
2nd singular φιλε-εις
he/she loves, is loving, does love
3rd singular φιλε-ει

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

\[ \text{ἐλάβω} = \text{I drive.} \]
\[ \text{ἐλάβως} = \text{you drive.} \]
\[ \text{ἐλάβετε} = \text{he/she/it is driving.} \]

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

\[ \text{ἐγὼ μὲν ποιῶ, ὦ δὲ κοιμάσθης. I am working, but you are sleeping.} \]

Exercise 2a

Read aloud and translate into English:

1. \[ \text{τὸν δοῦλον καλὰ.} \]
2. \[ \text{ὁ δοῦλος ἐν τῷ οἴκῳ ποιεῖ.} \]
3. \[ \text{τι ὁ σπείρεις;} \]
4. \[ \text{οὐκ εἰμὶ ἄργος.} \]
5. \[ \text{ἰσχύρος εἰ.} \]
6. \[ \text{τὸ ἀρσενόφων φέρει.} \]
7. \[ \text{πρὸς τὸν ἀργὸν σπείρει.} \]
8. \[ \text{τι καλεῖς τὸν δοῦλον;} \]
9. \[ \text{ὁ δοῦλος οὐκ ἔστιν ἄργος.} \]
10. \[ \text{ὁ δοῦλος ἐκφαίνεται ἐκ τοῦ οἴκου.} \]

Exercise 2b

The negative adverb \( 	ext{o̱, o̱κ, o̱ς} \) is called a proclitic. Proclitics normally do not have accents but "lean forward" onto the following word (cf. enclitics, page 4), e.g., \( 	ext{τι ὁ σπείρεις;} \) (Exercise 2a, no. 3, above). When the proclitic \( 	ext{o̱, o̱κ, o̱ς} \) is followed by the enclitic \( 	ext{εἰμὶ} \) (1st person singular), the enclitic retains an accent on its second syllable, e.g., \( 	ext{οὐκ εἰμὶ ἄργος.} \) (Exercise 2a, no. 4, above). When \( 	ext{o̱κ} \) is followed by the enclitic \( 	ext{ἔστιν} \) (3rd person singular), the enclitic receives an acute accent on its first syllable, e.g., \( 	ext{ὁ δοῦλος οὐκ ἔστιν ἄργος.} \) (Exercise 2a, no. 9, above).

Exercise 2b

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

1. He/she is not hurrying.

Slavery

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

Slaves had no legal rights and were the property of the state or individuals. The fourth-century philosopher Aristotle describes them as "living tools." They were either born into slavery or came to the slave market as a result of war or piracy. They were nearly all barbarians, i.e., non-Greek (a document from 415 B.C. records the sale of fourteen slaves—five were from Thrace, two from Syria, three from Caria, two from Illyria, and one each from Scythia and Colchis). It was considered immoral to enslave Greeks, and this very rarely happened.
The whole economy of the ancient world, which made little use of machines, was based on slave labor. Slaves were employed by the state, e.g., in the silver mines; they worked in factories (the largest we know of was a shield factory, employing 120 slaves); and individual citizens owned one or more slaves in proportion to their wealth. Every farmer hoped to own a slave to help in the house and fields, but not all did. Aristotle remarks that for poor men “the ox takes the place of the slave.”

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

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

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

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

Greek Wisdom

See page 70

μίσθον ἀριστον.  
Κλέσσουλος (of Lindos)

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

VOCABULARY

Verbs

άγω, I lead; I take
eισάγω, I lead in; I take in
βαίνω, I step; I walk; I go
βλέπω, usually intransitive,
I look; I see
λαμβάνω, I take
συλλαμβάνω [= συν-, with
+ λαμβάνω], I help

ο ἰδικαίοπολις λέγει: "σπεῦδε, ὃ Ξανθία, καὶ φέρε μοι τὸ ἄροτρον."

Nouns

ὁ βοῦς, ox
τὸ δέντρον, tree
ὁ διασπόρης, master

Preposition

eἰς + ἀκ., into; to; at

Adverbs

βραδέως, slowly
ἐπείται, then, thereafter

θῆπ, already; now

WORD BUILDING

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

βαίνει, he/she walks, steps
eἴσοβαίνει, he/she steps out

Deduce the meaning of the following compound verbs:

1. προσφέρει
2. ἐκφέρει
3. προσελαύνει
4. προσβαίνει
5. ἐκφαίλει
6. εἰσελαύνει

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

[ὅ κατάρατε, you cursed creature τὸ σπέρμα, the seed ἀκολουθεῖ, follows τὴν δήμητρα, Demeter (goddess of grain) ἔλεγες, graciously κληθήνε, multiply τὸ κέντρον, the goad κεντεῖ, goads ἔλεγετ, drag ἄροτρε, plow]
4. Articles, Adjectives, and Nouns; Singular, All Cases

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ο καλλις</td>
<td>ο καλλιον</td>
</tr>
<tr>
<td>Genitive</td>
<td>το καλλιον</td>
<td>ἀγριον</td>
</tr>
<tr>
<td>Dative</td>
<td>τη καλλιον</td>
<td>ἀγριον</td>
</tr>
<tr>
<td>Accusative</td>
<td>τον καλλιον</td>
<td>ἀγριον</td>
</tr>
<tr>
<td>Vocative</td>
<td>ο* καλλι</td>
<td>ἄγρι</td>
</tr>
</tbody>
</table>

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

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

5. Uses of the Cases

The subject of the sentence and the complement of the verb "to be" are in the nominative case, e.g., ὁ ἄγρις καλλιον ἀδῶνον = The field is beautiful. ὁ Διακιοπολις ἀνθοφορος ἀδῶνον = Dicapeolis is a farmer.

The genitive case is at present used only after certain prepositions, including those that express motion from a place, e.g., ἐπὶ τον οίκον = He/She steps/came out of the house.

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

The accusative case indicates the direct object of a transitive verb (e.g., καλλι τῶν δοῦλων) and is used after certain prepositions, including those that indicate motion toward someone or something, e.g., πρὸς τῶν οἴκων ὁδοῖται = He/She walks toward the house.

The vocative case is used when addressing a person, e.g., έλθε δεῖφο, ὁ δοῦλος = Come here, slave! It is usually preceded by ὁ, which need not be translated.

6. Persistent Accent of Nouns and Adjectives

The accents of nouns and adjectives are persistent, i.e., they remain as they are in the nominative case unless forced to change because of one of several rules. One such rule is that nouns and adjectives such as those in the chart above, if they are accent in the nominative with an acute on the final syllable, change their accent to a circumflex on the final syllable in the genitive and dative cases. Note how this rule applies to the adjective καλλις καλλιον and to the noun ἄγριον above. (Of course, the adjective καλλις καλλιον as written above in the nominative, accusative, and vocative cases has changed its acute to a grave because of the nouns immediately following.) Note also that the definite article follows a similar rule and has a circumflex accent on the genitive and dative.

Exercise 2b

Give the correct form of the article to complete the following phrases; be careful with the accents:
1. τιν ὑμιλον
2. ἐν τῷ ἄγρι
3. ἐν τῷ ὁμιλος
4. ἐν τῷ ὁμιλον
5. τῷ ὁμιλον
6. ὑπὸ τον ἀδῶνον
7. ἐν τῷ ὁμιλον

Exercise 2c

Complete the following sentences by giving correct endings to the verbs, nouns, and adjectives, and then translate the sentences into English:
1. ὁ δοῦλος στέλλει πρὸς τὸν ἀγρόν.
2. ὁ Διακιοπολις τὸν ἀργόν δοῦλον καλον.
3. ἐλθε δεῖφο και συλλαμβάνεται.
4. ἐγὼ ἔλατο τοὺς μού ἐκ τοῦ ἄγρον.
5. μὴ χαλεπ λαμβάνω ὁ δοῦλος ὁ δοῦλος.

7. Recessive Accent of Verbs

More will be said about accents on verbs later in this course (e.g., Chapter 5, Grammar 2, pages 58-57), but for now observe that the forms ἔλατον, ἔλατοντες, and ἔλατοντερ have accents on the next to the last syllable, when the final syllable has a long vowel or diphthong. When the final syllable is short, as in the imperative, the accent recedes to the third syllable from the end, thus, ἔλατον. In the second paragraph of story β, find six verbs accented on the third syllable from the end.

Exercise 2d

Translate the following pairs of sentences:
1. ὁ δοῦλος σύν ἔστιν Ἀθηναῖος.
   Xanthias is not strong.
2. ὁ Διακιοπολις ἐκβιβασι: ἐκ τοῦ οἴκου καὶ καλλι τὸν δοῦλον.
   The slave hurries to the field and carries the plow.
Read the following passage and answer the comprehension questions:

The man is not working but walking to the house.

Come, slave, and lead in the oxen.

Don't sleep, man, but work in the field.

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

ο μὲν Δικαίοπολίς ἔλαυνε τοὺς βοῦς, οἱ δὲ βόες τὸ ἄροτρον ἔλκουσιν.

VOCABULARY

Verbs

μένα, I stay (in one place); I wait; I wait for
πέπτω, I fall
προσφέρω + dat., I go toward, approach
φησὶν(ν), postpositive enclitic, he/she says

Noun

ὁ λίθος, stone

Pronouns

αὐτό, it
αὐτῶν, him; it

Adjectives

ἀφίτος, responsible (for); to blame

πρὸς τὸ ἄροτρον, καὶ ἱδοῖ, λίθος ἐμποδίζει αὐτὸ. ὁ οὖν Δικαίοπολίς λαμβάνει τὸν λίθον ἀλλ' οὐκ αἰρεῖ αὐτόν· μέγας γὰρ ἔστιν. καλεῖ οὖν τὸν δούλον καὶ, ἐλθεὶ δέωρο, ὁ Ξανθίας, φησὶν, "καὶ συλλαμβάνει: λίθος γὰρ μέγας τὸ ἄροτρον ἐμποδίζει, οἱ δὲ βόες μένουσιν."
WORD STUDY

1. What does lithograph mean? What does ypacpro mean?
2. What is a monolith? What does ~6vo<; mean?
3. What does megalithic mean?
4. What is a megaphone? What does ę phonę mean?

GRAMMAR

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

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

      Stem: λύ-, loosen, loose
      3rd plural λύ-ναι(ν) they loosen, are loosening, do loosen

      Stem: φιλέ-, love
      3rd plural φιλέ-ναι(ν) > φιλέω(ν) they love, are loving, do love

      Stem: ε-, be
      3rd plural εισ(ν)* they are

   *enclitic

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

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

      σκέπεσε hurry!
      φίλεσε love!
      ισθή be!
      ἔλθες come! go!

Note the accent of ἔλθες, which is irregular.

   In the reading at the beginning of this chapter you have met plural forms of the imperative (see also Chapter 25, lines 15–16), used to address a command to more than one person (or animal!). The plurals of the imperatives given above are:

      σκέπεσετε
      φιλέ-σετε > φιλέιτε
      ἔστε
      ἔλθετε

Note the accent of ἔλθετε; compare ἔλθε above.

   Exercise 3α

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

1. οἱ βόες ὕπαρξατε ἔλκονυ τὸ ἄρτον.
2. ὁ τὸ δικαίωμα τὴν dδύλασ Ὺαυμαχία καὶ βλέψατε πρὸς τὸ ἄρτον.
3. ὁ δικαίωμα, ἦδον, φησίν - ἁβις κήρυκα τὸ ἄρτον ἐμποδίζειν.
4. "οἶν τὸν ἄρτον καὶ ἐκφέρε ἐκ τοῦ ἕρμου."
5. ὁ δὲ δοῦλος, ἦδον, φησίν - μέγας ἔστιν ὁ λίθος - ὁ δυνάμεν ἔστιν αἱρεῖν αὐτὸν.
6. ὁ τὸ δικαίωμα τὴν ἄρτον ἔρισεν καὶ ἐκφέρα τὸν ἕρμον τοῦ ἕρμου.
7. μὴ μένετε, ὅ βασις, ἀλλὰ σκέπεστε.
8. οἱ βόες ὑπάρξατε μένοσαν ἀλλὰ τὸ ἄρτον ἐλκονυ ἔλκονυ.

   Exercise 3β

Translate into Greek:

1. The oxen are sleeping in the field.
2. Come here and drive out (use ἐξελάνω)* the oxen, slaves (ὁ δοῦλοι).**
   * i.e., use the correct form of the word given in parentheses.
   ** i.e., use the words given in parentheses without changing them.
3. They take the goad (τὸ κέντρον) and slowly approach the oxen (τοὺς βοσάτις).
4. Hurry, oxen; don’t sleep in the field.
5. It is not possible to drive out (use ἔξελαφεν) the oxen; for they are strong (ἰσχυροῖ; begin your clause with this word).

The Deme and the Polis

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

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

Attica and surroundings
O ΑΡΟΤΟΣ (β)

"οὐ δυνατόν ἔστιν, ὃ δέσπουνα, τοσοῦτοις λίθοις ἔκφερεν."

VOCABULARY

Verbs

λείπει, I leave
λάμα, I loosen, loose

Nouns

tὸ δείπνον, dinner
ὁ ή παῖς (ὁ παῖ), boy; girl; son; daughter; child
ὁ πατήρ (ὁν πατέρα, ὁ πάτερ), father

Pronoun

σύ, sing., you

Adjectives

ἀνδρείος, brave

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

Preposition

ἐν + dat., in; on

Adverb

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

Conjunction

ἐπεί, when

Proper Name

ὁ Φίλιππος, Philip

WORD BUILDING

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

1. ἐκλαμψε
2. ἐκείσθε
3. εἰσάγῃ
4. προσάγο
5. προσβλέπο

GRAMMAR

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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ὁ καλὸς ἄρος</td>
<td>τὸ καλὸν δένδρον</td>
</tr>
<tr>
<td>Genitive</td>
<td>τοῦ καλοῦ ἄρου</td>
<td>τοῦ καλοῦ δένδρου</td>
</tr>
<tr>
<td>Dative</td>
<td>τῷ καλῷ ἄρῳ</td>
<td>τῷ καλῷ δένδρῳ</td>
</tr>
<tr>
<td>Accusative</td>
<td>τὸν καλὸν ἄρον</td>
<td>τὸν καλὸν δένδρον</td>
</tr>
<tr>
<td>Vocative</td>
<td>ὁ καλῷ ἄρε</td>
<td>ὁ καλὸν δένδρον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ὁ καλὸς ἄροι</td>
<td>τὸ καλὸν δένδρα</td>
</tr>
<tr>
<td>Genitive</td>
<td>τοῦ καλοῦ ἄρου</td>
<td>τοῦ καλοῦ δένδρον</td>
</tr>
<tr>
<td>Dative</td>
<td>τῷ καλῷ ἄρῳ</td>
<td>τῷ καλῷ δένδρῳ</td>
</tr>
<tr>
<td>Accusative</td>
<td>τὸν καλὸν ἄρον</td>
<td>τὸν καλὸν δένδρον</td>
</tr>
<tr>
<td>Vocative</td>
<td>ὁ καλῷ ἄροι</td>
<td>ὁ καλὸν δένδρα</td>
</tr>
</tbody>
</table>
3. Athenaze: Book I

Note:

1. In the neuter singular the nominative, accusative, and vocative all end in -ov; in the plural these cases all end in -a. The other neuter case endings are the same as for the masculine.

2. The genitive and dative, singular and plural, of the definite article have circumflex accents.

3. When adjectives and nouns of the type seen above are accented on the final syllable in the nominative case (e.g., ἐκάλος and ὄχρος), they change that accent to a circumflex in the genitive and dative, singular and plural (see Chapter 2, Grammar 6, page 20).

Exercise 37

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

1. ὁ ἄνθρωπος
2. ὁ δοῦλος
3. ἐν ... οἶκος
4. ἐκ ... ἄργῳ
5. πρὸς ... δήνδρα
6. Ἀθηναῖοι
7. ἄρτι
8. χρόνον
9. ... πόνοι
10. ... δοῦλος

Exercise 38

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

1. ὁ δοῦλος ... ἐπὶ τοῦ ἄγρᾳ.
2. ὁ ἄνθρωπος ... πρὸς τὸν οἶκον.
3. τὸ ἱερός κοίμησι καὶ ὁ δοῦλος ... ἐπὶ τῷ ἄγρᾳ.
4. λέγει τῷ ἄρτῳ, ὁ δοῦλος, ἐπὶ τῷ ἄγρᾳ.
5. σῆμεν τοὺς λίθους καὶ ἑκάστη ἐπὶ τοῦ ἄγρᾳ.
6. ὁ δυνατὸς ἄτι, τοὺς λίθους σάλφε καὶ ἑκάστη.

Exercise 39

Translate the following pairs of sentences:

1. ὁ μὲν Δικαιώτατος ἔλεγεν τοὺς βοῦς, ὦ δὲ βοῦς ὑμῖν ἔλεγεν τῷ ἄρτῳ.
2. ἔλεγε τῷ ἄρτῳ καὶ τοῖς βους, ἐξέβαλε τὸ καλόν καὶ συμμετέχει.

The master calls the slaves, but the slaves do not drive the oxen.

Don’t stay in the fields, boys, but walk to the house and sleep.

The slaves are lazy; for they are no longer working.

Loosen the oxen, slaves, and leave the plows in the field.
5. μὴ ὀκνεῖτε (shirk), ὦ παιδεὺς, ἀνδρεῖοι ἔστε. Don't wait, boys. Don't be so lazy.

ΟΙ ΒΟΗΣ

Read the following passage and answer the comprehension questions:


[ἀπὸ τῶν, them κ χ ντεί, he goes ὁ δέ, and they]

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

Exercise 35

Translate into Greek:

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

New Testament Greek

Luke 6.46

Early in his ministry Jesus said to his disciples:

“Ὁ δέ με καλεῖτε, ‘κύριε, εὖσε,’ καὶ ὃ ποιεῖτε ἡ λέγει;”
[ὁ, me κύριε, Lord ποιεῖτε, you do ἡ, (the things) that, what]

The passage continues with the contrast between the man who hears Jesus’ words and acts on them, like a man who builds a house with solid foundations, and the man who hears and does not act, like a man who builds his house without foundations.
4 PROS THI KRHNH (α)

VOCABULARY

Verbs
άκοντο I listen; + gen. of person, acc. of thing, I listen to; I hear
έθελα + infin., I am willing; I wish
έχω, I have; I hold
θεωρώ, I watch; I see
παιδί, I make; I do
χαίρω, I rejoice
χαίρε; πλ., χαίρετε, greetings!

Adjectives
ἀργός [= ἀργός = ἄργος, not + ἐργ-, work], ἄργον, *not working, idle, lazy
φίλος, φίλη, φίλον, dear; as noun, ὁ φίλος or ἡ φίλη, friend

Prepositions
άπο + gen., from
άπο-, as a prefix in compound verbs, away
πρός + dat., at, near, by,** + acc., to, toward

Adverbs
ίδιο, look!
καλ, even; also, too
μάλα, very
μόνος, with difficulty; scarcely; reluctantly
πρῶτον, first
ταχέας, quickly, swiftly

Particle
ὅρα: introduces a question

Expression
ἐν νῷ ἐχω + infin., I have in mind; I intend

Proper Names
τὰ Διονύσια, the festival of Dionysus
τὰ Διονύσια ποιή, I celebrate the festival of Dionysus
ἡ Μέλιττα [= bee], Melissa (daughter of Diceaopolis and Myrrhine)
ἡ Μυρρίνη [= myrtle, a shrub or tree], Myrrhine (wife of Diceaopolis)

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

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

τῇ δὲ ωστεραίᾳ ἐπεὶ πρῶσον ἄνατέλλει ὁ ἥλιος, ἡ γυνὴ τὸν ἄνδρα καλεῖ καὶ ἑστραφθεὶς ἐπιστρέφει σεαυτὸν ὁ ἄνδρας ἄνατέλλει, ὁ δὲ δουλός ἡ θυγάτηρ ὑστεραίᾳ ἔστραφθη ὑστεραίᾳ, ἐπιστρέφει καὶ ἡ γυνὴ τὸν ἄνδρα καὶ ἑστραφθεὶς ἐπιστρέφει τὸν ἄνδρα. ἡ δὲ Μυρρίνη καὶ ἡ Μέλιττα πρὸς τὴν κρήνην βαδίζουσιν (ἡ Μέλιττα θυγάτηρ ἐστιν, κόρη μάλα καλῆ). ἢ τέ οὖν μήτηρ καὶ ἡ θυγάτηρ βραδεὺς βαδίζουσιν: ὑδάτιδα γάρ φέρουσιν οὕτως μεγαλύτερον ἐστιν καὶ ἐν τῷ δυνατόν ἐστιν σπέυδεῖν.

κόρη, girl: get up! κάμιν, is tired έαυτον, himself

ὁ μὲν οὖν Δικαιώματος μόλις ἐπείρα τεσσάρων καὶ βαδίζει πρὸς τὸν ἄγρον, ἡ δὲ Μυρρίνη καὶ ἡ Μέλιττα πρὸς τὴν κρήνην βαδίζουσιν (ἡ Μέλιττα θυγάτηρ ἐστιν, κόρη μάλα καλῆ). ἢ τέ οὖν μήτηρ καὶ ἡ θυγάτηρ βραδεὺς βαδίζουσιν: ὑδάτιδα γάρ φέρουσιν μεγαλύτερον ἐστιν καὶ ἐν τῷ δυνατόν ἐστιν σπέυδεῖν.

κόρη, girl: so that

ἐπεί δὲ τῇ κρήνῃ προσχωροῦσιν, ιδοῦ, ἄλλα γυναικές ἥδη πάρεισαι καὶ τὰς ὑδάτιδας πληροῦσιν. ἡ οὖν Μυρρίνη τὰς γυναικές καλεῖ καὶ ἑστραφθεὶς ἐπιστρέφει. ἡ δὲ clearTimeout();

κόρη, girl: so that

αἱ δὲ ἔλεγονον: "χαίρει καὶ σοῦ, ναί, ἡ ἄνεμος πληροῦσιν τὰς ὑδάτιδας· γάρ γάρ πάρεσαν. ἀλλ' ἔλθε ἔθερον ταχέας καὶ ἄκουεν: ἄργος ἄργος ἄργος ἄργος οὖν ἀπὸ τοῦ ἀστείου· λέγει δὲ ὅτι ἤρθαν καὶ τὰ Διονύσια ποιοῦσιν. ἡμεῖς 20
WORD STUDY

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

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

GRAMMAR

1. Verb Forms: All Persons, Singular and Plural

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

<table>
<thead>
<tr>
<th>Stem: λι-, loosen, loose</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>1st</td>
</tr>
<tr>
<td>2nd</td>
</tr>
<tr>
<td>3rd</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1st</td>
</tr>
<tr>
<td>2nd</td>
</tr>
<tr>
<td>3rd</td>
</tr>
</tbody>
</table>

*Endicite

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

<table>
<thead>
<tr>
<th align="left">1. e + ε &gt; ε</th>
<th align="left">2. ε + ει &gt; ει</th>
<th align="left">3. ε + ει &gt; ει</th>
</tr>
</thead>
</table>

The reading passage above contains the following -ε- contract verbs: καλει, προσγραμματις, and θεωρειν. Locate all examples of these verbs in the reading.

The reading passage also contains examples of a contract verb of another type, with stem ending in -ε-, namely, the verb πληροω, I fill. Locate three examples of this verb in the reading. For another example of a verb with its stem in -ε-, see ἀναφέρει (23:16). There are few verbs of this type, and their forms need not be learned now but will be presented in Chapter 15.
A third type of contract verb, with stem ending in -ας, e.g., τιμάω, I honor, will be presented in Chapter 5.

Exercise 4a
Make two photocopies of the Verb Chart on page 282 and fill in the present indicative, imperative, and infinitive forms of ἄξω and θηρίζω. Keep these charts for reference.

2. Declensions of Nouns and Adjectives

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

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

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

3. Feminine Nouns and Adjectives of the 1st Declension

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

Type 1: ἡ κρήνη

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

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ καλὴ κρήνη</td>
<td>αἱ καλαὶ κρήναι</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς καλῆς κρήνης</td>
<td>τῶν καλῶν κρήνων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ καλῇ κρήνῃ</td>
<td>ταῖς καλαῖς κρήναις</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὴν καλὴν κρήνην</td>
<td>τὰς καλὰς κρήνας</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὧν καλὴ κρήνη</td>
<td>ὧν καλαὶ κρήναι</td>
</tr>
</tbody>
</table>

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

Type 2: ἡ ὁδός

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ ὁδός</td>
<td>αἱ ὁδίαι</td>
<td>τῶν ὁδίων</td>
<td>ταῖς ὁδίαις</td>
<td>ὧν ὁδίδω</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς ὁδίας</td>
<td>τῶν ὁδίων</td>
<td>ταῖς ὁδίαις</td>
<td>τὰς ὁδίδεις</td>
<td>ὧν ὁδίζω</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ ὁδίᾳ</td>
<td>ταῖς ὁδίαις</td>
<td>ταῖς ὁδίαις</td>
<td>τὸν ὁδίζων</td>
<td>ὧν ὁδίσω</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὴν ὁδίν</td>
<td>τὰς ὁδίδεις</td>
<td>τὰς ὁδίδεις</td>
<td>τὸν ὁδίζων</td>
<td>ὧν ὁδίσω</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὧν ὁδίν</td>
<td>ὧν ὁδίδω</td>
<td>ὧν ὁδίζω</td>
<td>ὧν ὁδίσω</td>
<td>ὧν ὁδίζω</td>
</tr>
</tbody>
</table>

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

Type 3: ἡ μέλιττα

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ μέλιττα</td>
<td>αἱ μέλιτται</td>
<td>τῶν μέλιττων</td>
<td>ταῖς μέλιτταις</td>
<td>ὧν μέλιτταν</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς μέλιττας</td>
<td>τῶν μέλιττων</td>
<td>ταῖς μέλιτταις</td>
<td>τὰς μέλιττας</td>
<td>ὧν μέλιτταν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ μέλιττᾳ</td>
<td>ταῖς μέλιτταις</td>
<td>ταῖς μέλιτταις</td>
<td>τὸν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὴν μέλιτταν</td>
<td>τὰς μέλιττας</td>
<td>τὰς μέλιττας</td>
<td>τὸν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὧν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
<td>ὧν μέλιτταν</td>
</tr>
</tbody>
</table>

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

Note:
1. The genitive and dative, singular and plural, of the feminine definite article have circumflex accents, just as do those forms of the masculine and neuter (see Chapter 3, Grammar 2, pages 31-32).
2. When adjectives and nouns of the 1st declension are accented on the final syllable in the nominative case (e.g., καλή), they change that accent to a circumflex in the genitive and dative, singular and plural (again, see Chapter 3, Grammar 2, pages 31-32, for the same thing with masculine and neuter adjectives and nouns).
3. The accent of nouns and adjectives is persistent (see Chapter 2, Grammar 3, page 32). However, in any Greek word, when the next to the last syllable is long and receives the accent and the final syllable is short, the next to the last syllable will have a circumflex instead of an acute accent (see Chapter 3, Grammar 3, page 32). The nominative plural ending -ων, although a diphthong, is counted as short in determining the accent, thus κρήνη has a circumflex accent.

Remember that the nominative plural ending of masculine nouns and adjectives of the 2nd declension, -ον, is also counted as short (see Chapter 3, Grammar 3, page 32).

4. The genitive plural of all 1st declension nouns has a circumflex accent on the final syllable; the original -ον ending contracted to -ον.
Type 4: ἡ μάχαιρα

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

Nom.  ἡ μάχαιρα  οἱ μάχαιραι
Gen.  τῆς μαχαίρας  τῶν μαχαίρων
Dat.  τῇ μαχαιρῇ  ταῖς μαχαιραῖς
Acc.  τὴν μαχαιρὰν  τὰς μαχαίρας
Voc.  ὁ μάχαιρα  ὁ μάχαιραι

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

PRACTICE: Write complete sets of the forms of ἡ ἑορτή, festival; ἡ ὀίκη, house; ἡ θάλασσα, sea; and ἡ μοῖρα, fate.

Exercise 4b

Give the genitive of the following phrases:
1. ἡ λειπρίνη
2. ἡ Μέλιττα
3. ἡ καλῆ ὀδὴ
4. ἡ καλῆ ηὗτη
5. ἡ καλῆ κρήνη
6. ὁ μακρὸς κόσμος
7. ὁ μακρὸς κόσμος
8. τὸ κάλον δέντρον

Exercise 4c

Supply the correct form of the definite article in the following phrases:
1. __ καλὰ γυναικές
2. ἐν __ ἄγρῳ
3. πρὸς __ κρήνη
4. __ ἄλλων ἄνδρῶν
5. ἐκ __ γῆς (earth)
6. ἐν __ δάφνεσσ
7. __ μεγάλα δέντρα
8. __ ἄγγελοι

Exercise 4d

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

1. ἡ κόρη ὐσεῖ τὴν φίλην ἐκ τοῦ ἄγροι.
2. ἡ δούλη τὴν ὀδηγῖαν φέρει πρὸς τὴν κρήνην.
3. καλὰ ἐστὶν ἡ κόρη: ὁρ' ὁκ ἐθέλεις αὐτὴν (her) καλεῖν;
Your business will be to stay indoors and help to dispatch the servants who work outside, while supervising those who work indoors. You will receive incoming revenue and allocate it to any necessary expenditure; you will be responsible for any surplus and see that the allocation for the year's expenses is not spent in a month. When wool is delivered to you, you will see that garments are made for those who need them, and you will take care that the dried grain is kept fit for consumption. And there is another of your duties that I'm afraid may seem to you rather thankless—you will have to see that any of the servants who is ill gets proper treatment. \(\text{Oikonomikos 7.35-37}\)

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

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

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

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

The gods made her of honey, and blessed is the man who gets her. His property flourishes and is increased by her. She grows old with a husband she loves and who loves her, the mother of a handsome and reputable family. She stands out among all women, and a godlike beauty plays around her. She takes no pleasure in sitting among women where they tell stories about love. \(\text{Semonides 7.83-91}\)
ΠΡΟΣ ΤΗΙ ΚΡΗΝΗΙ (β)

Προς θην κρηνην (β)

佲 Μελίττα, "ονοι αυτη εγω," οφειν- "μεγαλη γαρ εστιν η ουδρια."

VOCEBULARY

Verbs

- πειθω, I persuade
- στεναξω, I groan

Noun

- γη, land; earth; ground
- οδος, road; way; journey

Adjectives

- αλλος, άλλη, άλλο, other, another
- ρήδιος, ρήδια, ρήδιον, easy

Adverbs

- αει, always
- μαλλιστα, most, most of all; very much; especially
- οικαδε, homeward, to home

Expressions

- ηρθη σαιδω, I celebrate a festival
- τι; adv., why? pronoun, what?

WORD BUILDING

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

1. οικαδε
2. άλλη
3. το αραπον

GRAMMAR

4. Masculine Nouns of the 1st Declension

Some nouns of the 1st declension are masculine in gender and end in
-ης or -ας in the nominative singular, in -οι in the genitive singular, and in -α or -ας (or sometimes -η) in the vocative singular. The ending -ας occurs after stems ending in η, ι, or ρ. Otherwise they have the same endings as κρήνη and ουδρια. As examples, we give ο δεσποτης in the singular and plural and ο Σανθιας in the singular:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ο δεσποτης</td>
<td>οι δεσποται</td>
<td>ο Σανθιας</td>
</tr>
<tr>
<td>Gen. του δεσποτου</td>
<td>των δεσποτων</td>
<td>του Σανθιαυ</td>
</tr>
<tr>
<td>Dat. τη δεσποτη</td>
<td>των δεσποτων</td>
<td>τη Σανθια</td>
</tr>
<tr>
<td>Acc. τον δεσποτην</td>
<td>τους δεσποτας</td>
<td>τον Σανθιαν</td>
</tr>
<tr>
<td>Voc. ο δεσποτα</td>
<td>οι δεσποται</td>
<td>ο Σανθια</td>
</tr>
</tbody>
</table>

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

6. 1st and 2nd Declension Adjectives

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

<table>
<thead>
<tr>
<th>Singular M.</th>
<th>F.</th>
<th>N.</th>
<th>Plural M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. καλός</td>
<td>καλή</td>
<td>καλόν</td>
<td>καλός</td>
<td>καλή</td>
<td>καλόν</td>
</tr>
<tr>
<td>Gen. καλοῦ</td>
<td>καλῆς</td>
<td>καλοῦ</td>
<td>καλοῦ</td>
<td>καλῆς</td>
<td>καλοῦ</td>
</tr>
<tr>
<td>Dat. καλῷ</td>
<td>καλῇ</td>
<td>καλῷ</td>
<td>καλῶν</td>
<td>καλῇ</td>
<td>καλῶν</td>
</tr>
<tr>
<td>Acc. καλῶν</td>
<td>καλήν</td>
<td>καλῶν</td>
<td>καλῶν</td>
<td>καλήν</td>
<td>καλῶν</td>
</tr>
<tr>
<td>Voc. καλῆ</td>
<td>καλῆ</td>
<td>καλῶν</td>
<td>καλῆ</td>
<td>καλῆ</td>
<td>καλῶν</td>
</tr>
</tbody>
</table>

Exercise 46
Locate all examples of the adjectives μέγας and πολύς in the stories in Chapters 1, 2, 3, and 4.
7. Formation of Adverbs

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

καλῶν > καλῶς, beautifully; well

Exercise 41

Find five adverbs ending in -m, in the reading passage on pages 46-47.

8. The Definite Article as Case Indicator

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ</td>
<td>ὁ</td>
<td>ἡ</td>
<td>τὰ</td>
</tr>
<tr>
<td>τῆς</td>
<td>τῆς</td>
<td>τῆς</td>
<td>τὰς</td>
</tr>
<tr>
<td>τῶν</td>
<td>τῶν</td>
<td>τῶν</td>
<td>τὰς</td>
</tr>
<tr>
<td>τῶν</td>
<td>τῶν</td>
<td>τῶν</td>
<td>τὰς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dat.</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τῷ</td>
<td>τῷ</td>
<td>τῷ</td>
<td>τᾶς</td>
</tr>
<tr>
<td>τῇ</td>
<td>τῇ</td>
<td>τῇ</td>
<td>τῶς</td>
</tr>
<tr>
<td>τοῖς</td>
<td>τοῖς</td>
<td>τοῖς</td>
<td>τοὺς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τῷ</td>
<td>τῷ</td>
<td>τῷ</td>
<td>τὰς</td>
</tr>
<tr>
<td>τῇ</td>
<td>τῇ</td>
<td>τῇ</td>
<td>τῶς</td>
</tr>
<tr>
<td>τοῖς</td>
<td>τοῖς</td>
<td>τοῖς</td>
<td>τοὺς</td>
</tr>
<tr>
<td>τῶν</td>
<td>τῶν</td>
<td>τῶν</td>
<td>τὰς</td>
</tr>
</tbody>
</table>

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

Exercise 4x

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

1. τῶν βαινεόντων 6. τὸν βασιλέα 11. οἱ κόινοι
2. τῆς μητρὸς 7. τῆς πόλεως 12. τῆς μητρὸς
3. τοῦ παιδί 8. τοῦ διαστήματος 13. τοῖς παισῳ
4. τῆς νοῦν 9. τοῖς γυναικὶ(ς) 14. τὸν πατέρα
5. ὅ πατερ 10. τοῦ κυνός 15. ὅ γίνοι
Exercise 41.

Translate into Greek:

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

Classical Greek

Callimachus

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

διαδέχεται τὸν καὶδὰ πατήρ ἀπὸθήκης Φίλιππος
ἀνθάδε, τὴν πολλὴν ἐλπίδα Νικοτέλην.

[διαδέχεται, twelve year old ἀπὸθήκης, laid to rest ἀνθάδε, here ἐλπίδα, hope]

New Testament Greek

Luke 6.45

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

"ο ἀγαθὸς ἀνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν,
καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν."

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

Jesus concludes: "For his mouth speaks from the abundance of his heart."
VOCABULARY

Verbs

- ἀπείμη, ἑμένομαι, ἑμένω, ἑμείσθω, ἑμεῖσθη (I am away (from))
- ἄφαθον, ἄφαθος, ἄφαθος (I am alone)
- διαδύναμον, διεπάνομαι, διαπόνομαι (I push, drive)
- ζητέω, ἵνα ἥξισθαι, ἥξισθη (seek, look for)
- ἔχθεω, ἔχθος, ἔχθος (I wait, wait for)
- ἔπλοισθα (I sail, sail on)
- σήκια, σήκω (I raise, lift)
- φεύγω, φεύγω, φεύγω (I escape, flee)
- φυλάσσω, ἱμέρων, ἱμέρος (I guard, keep)

Nouns

- ὁ πάπας, ἀργός, ἀργόν, ἀργόν (grandfather, pl., sheep)
- ὁ κύκλος, ὁ κύκλος, ὁ κύκλος (circle)
- ὁ λαγός, ὁ λαγός, ὁ λαγός (hare)
- ὁ λύκος, ὁ λύκος, ὁ λύκος (wolf)
- ὁ ἄγκος, ὁ ἄγκος, ὁ ἄγκος (house; dwelling)
- ὁ ἄρης, ὁ ἄρης, ὁ ἄρης (mountain; hill)

Adjective

- ἀργός, ἀργός, ἀργός (shining, bright)
- ἀργός, ἀργός, ἀργός (swift)

Conjunctions

- καί, καί, καί (and, but, so)
- καί, καί, καί (and, but, so)
- καί, καί, καί (and, but, so)
- καί, καί, καί (and, but, so)
- καί, καί, καί (and, but, so)

Proper Name

- ὁ Ἅρης, Ἁργας (name of a dog; cf. ἄρης, ἄρης, ἄρης; shining; swift)
WORD STUDY

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

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

GRAMMAR

1. Contract Verbs in -ά-

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

<table>
<thead>
<tr>
<th>Stem: τιμά-, honor</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative</strong></td>
</tr>
<tr>
<td>1st</td>
</tr>
<tr>
<td>2nd</td>
</tr>
<tr>
<td>3rd</td>
</tr>
</tbody>
</table>

Plural

| 1st | τιμά-ομεν > τιμῆμεν |
| 2nd | τιμά-ετε > τιμάτε |
| 3rd | τιμά-οντις(ν) > τιμῶντις(ν) |

The following rules for these contractions may be observed:

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

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

2. Recessive Accent of Finite Verbs

While the accents of nouns and adjectives are persistent (see Chapter 2, Grammar 6, pages 20–21), the accents of finite forms of verbs (i.e., forms limited by person and number) are recessive (see Chapter 2, Grammar 7, page 21). This means that the accent of these forms recedes to the third syllable from the end of the word if the final syllable is short, but only to the second syllable from the end of the word if the final syllable is long.

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

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

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

Exercise 5α

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

Exercise 5β

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

1. τιμάτε (2 ways) 5. κοινομέν
2. φιλόσοφ(ν) 6. βοῶσ(ν)
3. ὀρόμεν 7. ὀράτε (2 ways)
4. οἰκείτε (2 ways) 8. κοινοῦσ(ν)

Exercise 5γ

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

1. τιμᾶ 5. βοῶς
2. φιλῆς 6. οἰκεῖ
3. ἠτίτω 7. φίληι
4. ὀρῶ 8. τιμᾶ
Exercise 56

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

1. ὁ κόσμον τὸν λαγὸν ὅρη καὶ δίωκε πρὸς ἄκρον τὸ ὄρος.
   Father shouts loudly (μέγα) and calls the slave out of the house.

2. ἄρ' ὀρᾶτε τὸν λαγὸν; τί οὖ λάθεται τὸν κόσμον;
   What are you doing, friends? Why are you silent (use στιγμά)?

3. οὔτω κοφός (σφεδρ) ἔτην ὁ ἄνθρωπος ἀνέκοψεν.
   The boy is so brave that we honor him greatly (μέγα).

4. εὐς ἐξιστάμενος ἔτη τὸ ὄρος καὶ ζήτει τὸν κόσμον.
   Don't be so difficult, grandfather; for I am not to blame.

3. Article at the Beginning of a Clause

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

ὁ μὲν οὖν Ἀργος ἄλατησε καὶ δίωκε τὸν λαγὸν, ὁ δε φηκέ ώς άλα τὸ ὄρος.
And so Argus barks and pursues the hare, but it (i.e., the hare) flees up the hill.

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

ὁ κατήρ τὴν κόρην καλεῖ, ἤ δὲ τεχνάζει προσχορεί.
The father calls the girl, and she approaches quickly.

4. Elision

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

ἀργα ἱθαλεῖς > ἀρ' ἱθαλεῖς
ὁλλα ἴδιο > ὀλλ' ἴδιο

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

άπο Ἑλλάδος (from Greece) > ἀπ' Ἑλλάδος
μετὰ ἡμᾶς (with us) > μεθ' ἡμᾶς
κατὰ ημέραν (by day = day by day, daily) > καθ' ημέραν
κατὰ ἄλογον (on the whole, in general) > καθ' ἄλογον or καθόλου, which gives English catholic, “comprehensive, universal.”

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

ἀνα- + αἴρω > ἀναίρω
ἐπι- + αἴρω > ἐπαίρω
παρα- + εἰμι > πάρειμι
κατα- + ὀρᾶω > καθοράω

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

Gods and Men

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

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

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

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

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

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

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

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

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

Verbs
άποφεύγω, I flee away, escape
γνωστέχω, I get to know, learn
 Cf. Latin cogitasse and English know
ήκα, I have come
θαυμάζω, intransitive, I am amazed; transitive, I wonder at; I admire
πάσχω, I suffer; I experience туπτω, I strike, hit
Noun
ο μύθος, story
Pronouns
θες, we
θες, pl., you
Adjectives
άγαθος, -η, -όν, good
άγριος, -α, -ον, savage; wild;
πρώτος, -η, -όν, first

έκει δὲ το ἀτλήσοντος ἐκ τοῦ Φίλιππος καὶ ὁ πάππος,
pολλοί ψόφοι ὁκύουσιν· ὑλακτεῖ γὰρ ἀγρίος ὁ "Αργος, τὰ δὲ πρὸβατα πολλὸν θάρυσον ποιεῖ.

γνωσθεὶν τι πάσχει τὰ πρὸβατα. πρῶτος οὖν πάρεσθι ὁ παῖς, καὶ ἦδο, ὁ μὲν "Αργος μὲνεψκρός τῷ ὄδυσ ὁμήρῳ, καὶ ἀγρίως ὑλακτεῖ καταβαίνει
dὲ ἐκ τοῦ ρούς πρὸς τὸ αὐλὸν λύκος μέγας. ὃ μὲν οὖν Φίλιππος μέγα βοῦ καὶ λιθοῦς ἀμμάβας καὶ βάλλει τὸν λύκον· ὃ δὲ "Αργος ὀρμᾷ ἐπ’ αὐτὸν καὶ οὕτως ἀγρίως ἐμπίπτει ὅσον ἀναστρέφει ὁ λύκος καὶ ἀποφεύγει.

διακεῖ μὲν οὖν ὁ κύων, ὃ δὲ Φίλιππος σπεύδει μετ’ αὐτὸν.

[γόνον, noise, θόρυβον, uproar βολάνται, they want βάλλει, πέτος ὀρμᾷ, rushes ἐμπίπτει (καὶ πέτο), falls upon, attacks ἀναστρέφει, turns back μετ’ αὐτὸν, after him]

ὁ δὲ πάππος ἦδη ἕκει καὶ τὸν λύκον ὁδὼ καὶ ἄρκτος, οἷος ἔρχεται καὶ κατέχει, ὃ δὲ Φίλιππος αὐτός ἦδη πάρεται καὶ τὴν μάχην παιμάβας καὶ τόπτε τὸν λύκον.

[δακτ., with his teeth κατέχει, holds (καὶ) fast τὴν μάχην, his knife ὀσάπτει, struggles]

ἐνταῦθα δὴ προσοχεῖται ὁ πάππος καὶ τὸν λύκον ὅρα ἐκ τῇ γῇ κειμένον. θεωρεῖ οὖν καὶ, "εὖ γε, ὁ παῖς," φησίν· "μᾶλλα ἀνδρείος ὁ ἄρτι μέγας γὰρ ἔστι τὸς λύκος καὶ ἄρης. σὺ δὲ, ὁ "Αργε, ἄγαθος εἰ κύων ἔτι τὰ πρόβατα φτιάκτης, νῦν δὲ, ὁ Φίλιππε, οἴκωδε σπεύδει· ὅ γὰρ μὴπρὶ δήποτε ἑθελεῖ γνωσθεῖν τούτῳ καὶ τῇ πάσχειν."

[κειμένον, lying εὖ γε, well done! εὖ well ὀσάπτει, suppose]

ἐκεῖ δὲ τῇ οἰκίᾳ προσοχοῦσιν τῆς μνήμης ὁρῶσιν. ὃ μὲν οὖν πάππος σπεύδει πρὸς αὐτὸν καὶ πάντα λέγει. ἦ δὲ, "ἄρα τὰ ἄλλητι λέγεις," φησίν. "εὖ γε, ὁ παῖς· μᾶλλα ἀνδρείος ὁ ἄλλοι ὀδοῖ—προσοχεῖται ἡ Μελίττα ἀπὸ τῆς κρήνης. ἐλθὲ δεύρο, ὁ Μελίττα, καὶ ἀκούει· ὁ γὰρ Φίλιππος λύκον ἀπέκτενον." ὃ μὲν οὖν πάππος πάντα σῶθις λέγει, ἦ δὲ Μελίττα μᾶλλα θεωρεῖ καὶ λέγει ὅτι καὶ ὁ "Αργε καὶ ὁ Φίλιππος μᾶλλα ἀνερχομαι εἰς καὶ ἑσύροι.
WORD BUILDING

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

1. ἀλλάω  
2. τῆτομαι  
3. ἐρρέω (I rush)  
4. νικάω (I defeat; win)  
5. τελευτάω (I end; die)

GRAMMAR

5. Agreement of Subject and Verb

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

τὰ πρόβατα πολὺν θύρωσαν σοι.  
ta iouba ta polun thurosan soi.

Translate the examples above.

6. Personal Pronouns

In previous chapters you have met the nominative singular personal pronouns ἐγὼ, ἦ, and σὺ, you, and you have met the accusative singular pronouns αὐτόν, him or it, αὐτῆς, her or it, and αὐτό, it. Personal pronouns in the genitive and dative cases (μου and δέ) appear in the next to the last paragraph of the reading passage above (locate five personal pronouns in that paragraph).
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Exercise 5e
Look back through story α in Chapter 3 and story β in Chapter 5 and locate
at least eight examples of personal pronouns and forms of αὐτὸς in each
story.

7. Attributive and Predicate Position

a. Attributive Position

Note the position of the adjective in the following phrases:

*ἡ καλὴ οἰκία*

*ἡ οἰκία ἡ καλὴ*

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

b. Predicate Position

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

*καλὴ ἡ οἰκία.*

*ἡ οἰκία καλὴ.*

8. Possessives

The following possessive adjectives correspond to the personal pro-
nouns above:

<table>
<thead>
<tr>
<th>1st Person Singular</th>
<th>1st Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμός, -ή, -όν</td>
<td>ἡμέτερος, -οῦ, -ῶν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Person Singular</th>
<th>2nd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>σὸς, -ή, -όν your, yours</td>
<td>ἡμέτερος, -οῦ, -ῶν your, yours</td>
</tr>
</tbody>
</table>

Here are some examples:

*ὁ μὲν ἔμος κύος τὸν λύκον διώκει, ὁ δὲ κύος ὁ σὸς πρὸς τῇ ὅδῃ καθίζει.*

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

*ὁ μὲν ἡμέτερος κατὴρ πονεῖ ἐν τῷ ἄγρῳ, ὁ δὲ ἡμέτερος ἄργος ἐστὶν.*

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

*ὁ κύος ἔμος ἐστιν, οὐ σὸς.*

*The dog is mine, not yours.*

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

5. ὁ ἰγκός (§)

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

| Masculine | αὐτὸς of him, his; of it, its |
| Feminine | αὐτῆς of her, her; of it, its |
| Neuter | αὐτῶν of it, its |
| M., F., N. (Plural) | αὐτῶν of them, their |

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

*ὁ πᾶσας πρὸς τὸν παῖδα τρέχει, ὁ δὲ τὴν μάχαν αὐτὸν λαμβάνει.*

*Grandfather runs to the boy, and he (the boy) takes his (the grandfa-
ther's) knife.*

*ἡ κόρη μάλα κάμνει: ἡ οὖν μήτηρ τὴν ὁδιὰν αὐτῆς φέρει.*

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

*οἱ μὲν παῖδες ἐν τῷ ἄγρῳ μένουσαν, οἱ δὲ πατέρες τοὺς κόνις αὐτῶν ἀφένει ἄγαυον.*

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

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

*"οὐ εἰ ὁ υἱὸς μου ὁ ἀγαπητὸς." (Luke 3.22; see page 23) |

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

*ὁ Φίλιππος τὸν μάχαραν λαμβάνει καὶ τόπιετ τὸν λύκον.*

*Philip takes his knife and strikes the wolf.*

__Exercise 5ζ__

Read aloud and translate:

1. ἦλθε δεόσα, ὁ παῖ: ὁ γὰρ ἡμέτερος δεσπότης ἡμᾶς καλεῖ.
2. τί ποιεῖτε, ὁ δαυλός; ἐγὼ μὲν γὰρ ἡμᾶς καλεῖ, ἡμεῖς δὲ σῶκ ἀκούετε.
3. ἃρ’ ὁδὲ ἀκούετε μοι: φέρετε μοι τὸ ἄροτρον.
4. ἀλλ’, ὁ δέσποτα, τῶν φέρομεν αὐτό σου.
5. ἦμιν προσεγκαίρη, ὁ παῖ, καὶ λέγε μοι τί πάσχεις.
6. τὸν ἔμον κύον ζητῶ, ὁ παῖτε: ὁ δὲ φεύγει ἀνὰ τὴν ὄδον καὶ σῶκ ἐθέλει ἐπανέλθει (to come back).
9. The Adjective αὐτός, -ή, -ό

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

μάλα ἀνηρείν ἵπποι αὐτοῖ. You yourselves are very brave.

Here are all of its forms:

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>αὐτός</td>
<td>αὐτή</td>
<td>αὐτό</td>
</tr>
<tr>
<td>Gen.</td>
<td>αὐτοῦ</td>
<td>αὐτῆς</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>αὐτῷ</td>
<td>αὐτῇ</td>
<td>αὐτῷ</td>
</tr>
<tr>
<td>Acc.</td>
<td>αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτόν</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>αὐτοὶ</td>
<td>αὐταῖ</td>
<td>αὐτά</td>
</tr>
<tr>
<td>Gen.</td>
<td>αὐτοῖ</td>
<td>αὐταῖ</td>
<td>αὐτοῖ</td>
</tr>
<tr>
<td>Dat.</td>
<td>αὐτοῖ</td>
<td>αὐταῖ</td>
<td>αὐτοῖ</td>
</tr>
<tr>
<td>Acc.</td>
<td>αὐτοῖ</td>
<td>αὐταῖ</td>
<td>αὐτοῖ</td>
</tr>
</tbody>
</table>

There is no vocative.

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

ὅ δοῦλος πάρειστι· αὐτός αἴρετι τὸν λίθον.

_The slave is present; he _himself _lifts the stone._

ὅ πάππος τὸν λύκον αὐτόν ὑρά.

_The grandfather sees the wolf itself._

5. Ο ΛΥΚΟΣ (β)

αἱ μὲν κόραι τῆς δόριδος πληροῦσιν, αἱ δὲ γυναῖκες αὐταί οὖν.

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

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

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

τὸν αὐτὸν λύκον _the same wolf_

αἱ αὐταί γυναῖκες _the same women_

δίς ἐς τὸν αὐτὸν πατόμον οὐκ ἔνεμαίς.

_You couldn’t step into the same river twice._ —Heraclitus

Exercise 5η

Read aloud and translate:

1. αὐτός ὁ πάππος ἡμᾶς κλείει (orders) σπεύδειν πρὸς τὸ αὐτίλιον· ὁ γὰρ αὐτός λύκος καταβαίνει ἀπὸ τῶν ὄρων.

2. τὸν κύνα αὐτοῦ καλεῖ: ἀνρηθεὶς γὰρ ἐστι καὶ τὰ πρόβατα εἰς φολάττεν.

3. σπεύδετε, ὁ παῖς; τὰ πάππος αὐτὸν τὸν λύκον ὑρά καὶ πολὺν θόρυβον ποιεῖν.

4. ὁ κύνας οὖν διακόι τὸν λύκον ἄλλα αὐτὸς ἀποφεύγει· ἀγρίας γὰρ ἔστιν ὁ λύκος καὶ μέγας.

5. νῦν δὲ ὁ αὐτός κύων τὸν λύκον διακόι· ὁ δὲ ἀποφεύγει πρὸς τὸ ὄρος.

Ο ἈΡΓΟΣ ΤΑ ΠΡΟΒΑΤΑ ΣΩΙΖΕΙ

Read the following passages and answer the comprehension questions:

ὅ τε Φίλιππος καὶ ὁ κατήρ βραδέας βαδίζοντων ἄνα τὴν θάλασσαν γάρ τὰ πρόβατα. ἐπεὶ δὲ εἰς ἄκρα τὸ ὄρος ἤκουσαν, τὰ πρόβατα ὁρᾶν: μὲνε γὰρ τὰ πρόβατα πρὸς τὴν ὕδη καὶ πολὺν θόρυβον ποιεῖν. ὁ οὖν Δακιάπολες, "τί πάσχει τὰ πρόβατα," φησιν· "παρείσθε κατὰ τὴν θάλασσαν, ὅ παῖς, καὶ γῆν σαν τούτον θόρυβον ποιεῖν." ὁ οὖν Φίλιππος αὐτὸς σπεύδει κατὰ τὴν θάλασσαν. ἐπεὶ δὲ τῶν προβάτων ἀ προσαγαγεῖ, μέγαν λύκον ὑρά· τοῦ οὖν πάτερα καλεῖ καὶ βοή· "ἔλθε βοήτωρ, ὁ πάτερ, καὶ βοηθήση μέγας γὰρ λύκος πάρειστι καὶ μᾶλλον τῶν προβάτων ἀμείβετέν τις." [bothe, come to the rescue! come for (my) aid!]

1. What are Philip and his father seeking?
2. When do they see the flocks? What are the flocks doing?
3. What does Philip see when he approaches the flocks?
4. What does he urge his father to do?
5. What does Dicaeopolis do?

6. Does Philip obey his father?

7. What does Argus do? With what result?

8. What do Philip and his father do at the end of the story?

Exercise 59

Translate into Greek:

1. We no longer see many wolves in the hills, and they rarely come down into the fields.

2. So we are amazed that Philip has killed a wolf.

3. The same boy guards the flocks well, but he does not always speak the truth.

4. So we ourselves intend to hurry to the hill and look for the body.

Greek Wisdom

The Seven Wise Men

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

- Θαλῆς (of Miletus) page 111
- Σίλαος (of Athens) page 230
- Περίσταρος (of Corinth) page 127
- Κλεόβουλος (of Lindos) page 16
- Χελων (of Sparta) page 61
- Βίος (of Priene) page 211
- Ποπακές (of Mitylene) page 45

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

μακαρίζομεν σε, τέττις,

ὅτε δενδρίων ἐπὶ ἀκραν

όλγην δρόσον πεπαγόμης

βασιλεὺς ὅπως ἄδειες.

שומר ἔστι κεῖνα πάντα,

όπως ἐλέκτος ἐν ἄρτοις

χῶπος φέροντις ἄλατοι.

[μακαρίζομεν, we regard X as blessed ὅτε, when, δενδρίων = δέντρων ἐπὶ (1) + gen., on, ἐν δέντρον δρόσον, a little dew, πεπαγόμης, after drinking, βασιλεὺς ὅπως, like a king ἄδειες, you sing κεῖνα πάντα, ὁπως, all those things, as many as χῶπος = καὶ ὀφθαλμος, and as many as ἄλατοι, the woods]

New Testament Greek

Luke 4.22 and 24

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

“οὗτος ὁ λέγειν Ἰωσήφ οὗτος.”

[οὗτος, emphatic on, ὁ, ὁ, son Ἰωσήφ, of Joseph οὗτος, this man, subject of the sentence]

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

“ἐὰν λέγατε ὅτι εὐθείας προφῆτης δικτάς ἐστιν ἐν τῷ πατρὶδι αὐτοῦ.”

[ἐὰν, in truth οὕτως, νο προφήτης, prophet δικτάς, acceptable τῷ πατριδί αὐτοῦ, his own country]
Vocabulary

Verbs

άποκτείνω, I kill
άφικνεύομαι (= ἀπο- + ἀφίκνομαι), I arrive; + εἰς + acc., I arrive at
βασιλεύω, I rule
βοθέω, I come to the rescue; + dat., I come to X's aid;
I come to rescue X's aid
βούλομαι + infin., I want; I wish
γίγνομαι, I become
γίγνεσθαι, he/she/it becomes; it happens
δέχομαι, I receive
ἐκφέρω, I flee out, escape
ἔρχομαι, I come; I go
ἀπέρχομαι (= ἀπο- + ἔρχομαι), I go away
καθίσομαι + dat., I obey
κέιμαι, I send
πέλαγος, I sail
σῶζω, I save
φοβέομαι, intransitive, I am frightened, am afraid; transitive, I fear, am afraid of
(something or someone)

Nouns

ὁ βασιλεύς, king
ὁ ἐπίταξος, comrade, companion
ἡ ἡμέρα, day
ἡ νύξ (ἡ νύξ, τῇ νύξ, τῆν νύξ), night
ἡ νήσος, island
ἡ νήσος, inland
ὁ πάππας (ὁ πάππα), papa
οἱ πάπποι, grandfather
ὁ παρθένος, maiden; girl

Adjective

dεινός, -ή, -όν, terrible

Preposition

μετά + gen., with; + acc., after

Adverb

ἐκεί, there

Proper Names

αἱ Ἀθῆναι, Athens
ὁ Αἰγέας, Aegeus (king of Athens)

Ὁ ΜΥΘΟΣ (α) 6

ὁ Μίνως οἰκεῖ ἐν τῇ Κρήτῃ: βασιλεύς δὲ ἔστι τῆς νῆσου. καὶ ἐν τῇ τοῦ Μίνωος οἴκη τῇ ἐστὶν ὁ λαβόρινθος· ἐκεῖ δ' ὀικεῖ ὁ Μινώταυρος, θηρίον τι δεινόν, τὸ μὲν ἡμιοῦ ἄνθρωπος, τὸ δὲ ἡμίου ταῦτος. ὁ δὲ Μινώταυρος ἐσθίει ἄνθρωπος. ὁ οὖν Μίνως ἀναγκάζει τοὺς Ἀθηναίους ἐπὶ τε νεανίδας περιμεῖναι καὶ κατὰ παρθένους κατ’ έτος πρὸς τὴν Κρήτην καὶ παρέχει αὐτοῖς τῷ Μινώταυρῳ ἐσθίειν.

6. Ο ΜΥΘΟΣ (α) 73

ὁ Αριάδνη, Ariadne (daughter of King Minos)
ὁ Κρήτη, Crete
ὁ Μίνως (τοῦ Μίνωο), Μίνω
(κing of Crete)
ὁ Θησεύς (τοῦ Θησεα, ὁ Θησεύ),
Theseus (son of King Aegeus)
ὁ Μινώταυρος, Minotaur

“ὁ Μίνως οἰκεῖ ἐν τῇ Κρήτῃ: βασιλεύς δὲ ἔστι τῆς νῆσου. καὶ ἐν τῇ τοῦ Μίνωος οἴκη τῇ ἐστὶν ὁ λαβόρινθος· ἐκεῖ δ' ὀικεῖ ὁ Μινώταυρος, θηρίον τι δεινόν, τὸ μὲν ἡμιοῦ ἄνθρωπος, τὸ δὲ ἡμίου ταῦτος. ὁ δὲ Μινώταυρος ἐσθίει ἄνθρωπος. ὁ οὖν Μίνως ἀναγκάζει τοὺς Ἀθηναίους ἐπὶ τε νεανίδας περιμεῖναι καὶ κατὰ παρθένους κατ’ έτος πρὸς τὴν Κρήτην καὶ παρέχει αὐτοῖς τῷ Μινώταυρῳ ἐσθίειν.

[la] λαβόρινθος, the labyrinth. Θηρίον τι, a certain beast. τὸ... ἡμίου, half. ταῦτα, half thus. ἐσθίει, eats. ἀναγκάζει, compels. ἔπαυσε, seven. νεανίδας, youths. κατ’ έτος, each year. παρέχει, hands over. τῷ Μινώταυρῳ, to the Minotaur.

“ἐν δὲ ταῖς Ἀθηναίαις βασιλεύει ὁ Αἰγέας: ἔστι δὲ αὐτῷ παῖς τις ὁ νόμοι Ἱσραήλ. ὁ δὲ ἐπεί πρωτόν ἡμᾶς, τοὺς έταιροὺς οἰκτίρει καὶ βουλεύται βοηθεῖν αὐτούς. ἐπισκοπεῖ ὅπως τὸ πατρί καὶ, ἀνάμεσα φίλη, ζητεῖ, καὶ τοὺς έταιροὺς οἰκτίρει καὶ βουλεύει σάβειν. πέμπε με ὀνο μετὰ τῶν έταιρών πρὸς τὴν Κρήτην. ὁ δ' Ἀιγέας μάλα φοβεῖται ἀλλ' ὀμος πιθεῖται αὐτῷ, πολλαπλασιάζει τὰ πρὸς τῇ Κρήτῃν. ὁ δ' Θησεύς συνάχθηκε καὶ παρελθεῖτο τῷ Αριάδνῳ αὐτῷ καὶ τῇ Θησείᾳ καὶ τῷ Μινώταυρῳ καὶ τῷ Μίνωῃ τῷ Θήσει ἔφεσεν. ἔδωκεν αὐτοῦ τῇ Κρήτῃ πόλις, καὶ ἀπεξέρχετο τὸν Ἀθηναίον καὶ τὸν Θησείον καὶ τῷ Αριάδνῳ καὶ τῷ Μινώῃ τῷ Θήσει ἐφαίητον. ἐν τῇ Κρήτῃ πόλει ἔσβην.
WORD STUDY

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

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

GRAMMAR

1. Verb Forms: πλέω

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

<table>
<thead>
<tr>
<th>Stem</th>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>πλέ-, sail</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>πλέ-ο &gt;</td>
<td>πλέο</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>πλέ-ει &gt;</td>
<td>πλέε</td>
<td>πλέ-ε &gt; πλεί</td>
</tr>
<tr>
<td>3rd</td>
<td>πλέ-ει &gt;</td>
<td>πλεί</td>
<td>πλέ-ε &gt; πλεί</td>
</tr>
<tr>
<td>Plural</td>
<td>πλέ-ομεν &gt;</td>
<td>πλέομεν</td>
<td>πλέ-ετε &gt; πλείτε</td>
</tr>
<tr>
<td></td>
<td>πλέ-ετε &gt;</td>
<td>πλείτε</td>
<td>πλέ-ετε &gt; πλείτε</td>
</tr>
<tr>
<td></td>
<td>πλέ-ουσιν &gt;</td>
<td>πλέουσιν(v)</td>
<td></td>
</tr>
</tbody>
</table>

2. Verbs: Voice

a. Active Voice

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

- ὁ Μινωταύορος ἀδελφὸς ἰδραῖος.
- The Minotaur eats men.

b. Passive Voice

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

- Men are eaten by the Minotaur.

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

c. Middle Voice

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

- Active: ὁ παῖς τὸν κόσμον ἱερέτη.
  - The boy washes the dog.
- Middle: ὁ παῖς λαμπρατά.
  - The boy washes himself or The boy washes.

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

Here is another set of similar examples:

- Active: ἡ Μυρρίνη τὸν ἄνδρα ἱερέτη.
  - Myrrhine wakes up her husband.
- Middle: ὁ Δικαέπολις ἱερέτην ἱερέτη.
  - Dicaeopolis wakes himself up/wakes up.

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

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

- Active: ὁ παῖς τὸν ἄρτον ἱερέτη.
  - The boy carries the plow.
Middle: ὁ παις τὸ ἄλθον φέρεται.
The boy carries off the prize for himself.
The boy wins the prize.

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

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

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

Active: ὁ παις λύει τοὺς βούς.
The boy looses/frees the oxen.

Middle: ὁ εκτήρ τὴν παῖς λέται.
The father causes his son to be set free.
The father ransoms his son.

3. Verb Forms: Middle Voice

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

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

<table>
<thead>
<tr>
<th>Stem: λύ-, loosen, loose</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύ-ο-μαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύ-ε-σαι &gt; λόει* or λόη</td>
<td>λύ-ε-σο &gt; λόνυ</td>
<td></td>
</tr>
<tr>
<td>λύ-ε-ται</td>
<td></td>
<td></td>
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<tr>
<td>Plural</td>
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</tr>
<tr>
<td>λύ-δ-μεθα</td>
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<td></td>
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<tr>
<td>λύ-ε-σθε</td>
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<td></td>
</tr>
<tr>
<td>λύ-α-νται</td>
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<table>
<thead>
<tr>
<th>Stem: φιλε-, love</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλέ-ο-μαι</td>
<td></td>
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</tr>
<tr>
<td>φιλέ-ε-σαι &gt; φιλεύμαι</td>
<td></td>
<td></td>
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<tr>
<td>φιλέ-ε-σθε &gt; φιλεύθη</td>
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<tr>
<td>φιλέ-ε-νται &gt; φιλεύνται</td>
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</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Stem: τιμα-, honor</th>
<th>Imperative</th>
<th>Infinitive</th>
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</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
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</tr>
<tr>
<td>τιμά-ο-μαι</td>
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<tr>
<td>τιμά-ε-σαι &gt; τιμάμαι</td>
<td></td>
<td></td>
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<tr>
<td>τιμά-ε-ται &gt; τιμάται</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Stem: τιμά-, honor</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμά-έ-σθαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιμά-έ-ται &gt; τιμάσθαι</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Plural

\[
tιματ-ό-μεθα > τιμώμεθα \\
tιμά-ε-σθε > τιμάσθε \\
tιμά-υ-νεται > τιμώνεται\]

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

Explain the accents in each of the forms above. Remember that the diphthong \(āt\) is counted as short in these forms.

4. Deponent Verbs

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

\[
\begin{align*}
εἰσίθεμαι, & \text{ I arrive; } \text{ἐίσ&thsp;θεμαι; I arrive at} \\
εἰσίθεμαι, & \text{ I become} \\
καίεται, & \text{ he/she/it becomes; it happens} \\
εἰσίθεμαι, & \text{ I receive} \\
ἐπιστρέφω, & \text{ I come; I go} \\
περιστρέφω, & \text{ I go away}
\end{align*}
\]

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

Exercise 6a

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

Exercise 6b

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

1. \(τῶν \) κύκλων λιοντάς (wash). \\
2. \(μη' \) μητήρ τὸν κόλπα ἐγείρει (wakes up). \\
3. \(ὁ \) παῖς ἐγείρεται. \\
4. \(ὁ \) διακόπτης τὸν δίχολον τοῦ πόνου παύει (stops from + gen.). \\
5. \(ὁ \) διάλογος τὸς λόγον εἰρεί. \\
6. \(ὁ \) διάλογος ἐγείρεται καὶ ἐπαίρει ἑαυτὸν (himself).

Exercise 6c

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

1. τὸ ὁμίλει τοὺς βοῦς. \\
2. τῷ ἄρσον μοι φέρεται. \\
3. τῷ νεκρίνει τὸ δῆλον φέρεται. \\
4. τῷ πατρὶ τοὺς νεκρίνει αἴρει. \\
5. τῷ πατρὶ καὶ ἔλθει τοὺς Ἀθηναίους λάειν. \\
6. τῷ πατρὶ καὶ ἔλθει τοὺς Ἀθηναίους λέει.
Exercise 6h
Change the following forms to their corresponding singulars and translate the singulars:
1. λέοδε (2 ways) 3. βουλοντα 5. φοβούμεθα
2. πειδώμεθα 4. ἀφικνεύσθε (2 ways) 6. ἀφικνοῦνται

Exercise 6η
Read aloud and translate the following sentences containing dependent verbs:
1. ὅ τε θησαυρο ἡ ὀ ἐγκαρχεῖ ἀπὸ τῶν Ἀθηναίων ἀποσκέψει καὶ δὲ ἕλεγθον εἰς τὴν Κρήτην ἀφικνοῦνται.
2. ὅ τε βασιλεῖς αὐτοῖς ἔπεισα αὐτοῖς δέχονται.
3. αἱ μὲν παράδοσα μᾶλλα φοβοῦμεν, ὅ δὲ θησευτικὸς ὁ φοβηται.
4. ἀρ' ὃ φοβεῖ τὸν Μινώταυρον; θηρίον γὰρ δεινὸν ἐστὶν.
5. ὁ βουλίζεται εἰς τὸν λαβηρίνον εἰσίν (to go into).
6. ἄνδρεία γίνεσθαι. ἐγὼ γὰρ βούλομαι ἔμας ὑπεξεῖ.
7. ἐξει νής γίνεσθαι, ἢ Ἀριάδνη πρὸς τὸ δεσμωτήριον προσέρχεται.
8. ἐξει δὲ απεκεφαλίσθη, τὸν Θησάων καλεῖ. ἁρωμενοὶ γὰρ αὐτῶν σφέξεσιν.
10. ὁ θησαυρός τὸ ξίφος δέχεται καὶ ἀνήρια εἰς τίν πληρώσα φάτερχαται.

Exercise 6θ
Translate into Greek:
1. We want to stay. 4. Don't be frightened, friends.
2. I am not afraid of you. 5. They are becoming lazy.
3. They arrive at the island.

Myth

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

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

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

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

Athena decks out Pandora before sending her to Epimetheus.
Before this men lived on earth free from troubles and hard toil and the grievous diseases that bring destruction.

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

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

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

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

The myth of Odysseus and the Cyclops (Chapter 7) is taken from Homer's Odyssey, which is mainly concerned with the adventures of Odysseus during his journey home to Ithaca from Troy. It illustrates a third strand often found in Greek myth: folk tale. The story of the little man who outwits a one-eyed man-eating giant is found in the folk tales of many other peoples, and the whole structure of the story as told by Homer shows the symmetry common in folk tales.

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

Verbs

εξέρχομαι + ēk + gen., I come out of; I go out of
ήγομαι + dat., I lead
μάχομαι, I fight
παρέσω, I hand over; I supply, provide
πορεύομαι, I go; I walk;
Ι march; I journey
προσχέδω, I go forward; I come forward, advance
 Cf. προσχέδω + dat., I approach
φασί(ν), postpositive enclitic, they say

Noun

οι πάλαι, pl., double gates

Adverbs

οὐδαμῶς, in no way, no
πολλάκις, many times, often
οὖς, in exclamations, how...!

Particles

gε, postpositive enclitic; restrictive, at least; intensive, indeed
δή, postpositive; emphasizes that what is said is obvious or true, indeed, in fact

"Επεί δὲ ημέρα γίγνεται, οἱ Μίνας ἔχεισι τὸ δεσμωτήριον καὶ καλεῖ τὸν τῆς Θησείας καὶ τοῦ ἔταιρος καὶ ἀγίη αὐτοῦς πρὸς τὸν λαβόρινθον. Επεὶ δὲ ἀφικνοῦται, οἱ δοῦλοι ἀνοίγουσι τὰς πύλας καὶ τοὺς Ἀθηναίους εἰσέλαβον. Ἔπειτα δὲ τὰς πύλας κλείσουσι καὶ ἀνέρχονται· οὕτω γὰρ τὸ Μιναταύρῳ σῖτον παρέχουσιν εἰς πόλεις ἡμέρας. Οἱ μὲν οὖν ἔταιροι μᾶλλος φοβοῦνται, ο Ὁσεύς, "μὴ φοβεῖσθε, ὦ φίλοι," φησίν. "Εγὼ γὰρ ὄμος σάββα. ἔσπευσα μοι ὁ ἄνδρεσις," οὕτω λέγει καὶ ἡγεῖται αὐτοῦς εἰς τὸν λαβόρινθόν.

[ἀνοίγουσι, open, κλείσουσι, they shut εἰς πόλεις ἡμέρας, for many days σάββα, I will save ἔσπευσα μοι, follow me!]

"ο μὲν οὖν Θησεύς εἰς μὲν τῇ ἄριστη ἐξέτο τὸ λίβος, ἐν δὲ τῇ δεξιᾷ τὸ δίσος, καὶ προχαρεὶ εἰς τὸν σκότον. οἱ δὲ ἔταιροι μᾶλλος φοβοῦνται, ἀλλὰ ὁμοί έπονται· ἢ γὰρ ἀνάγκη αὐτοῦς ἔχει. Μακρὰν οὖν οὐδὲν πορεύεται καὶ πολλάκις μὲν τρέπονται, πολλάκις δὲ ψύχους δεινοὺς ἀκούοντιν· ὁ γὰρ Μιναταύρος διακεῖ αὐτοὺς εἰς τὸ σκότος καὶ μᾶλλα δεινῶς βροχᾶται. Ἔνταῦθα δὴ τὸν τῶν ποδῶν ψόφον ἀκούοντι καὶ τὸ τοῦ θηρίου πνεῦμα ὁσφαιροῦνται, καὶ ιδοὺ, ἐν τῇ οὐρανῷ πάρεστιν οἱ Μιναταύροι, δεινῶς δὴ βροχᾶται καὶ εἰς τὸν Θησεύν ὀρμᾶται.

[τῇ ἄριστῃ, the left hand τῇ δεξιᾷ, the right hand τὸν σκότον, the darkness ὡς ἀνάγκη, necessity τρέπονται, they turn ψύχους, noises βροχᾶται, roars τῶν ποδῶν, of feet τὸ τοῦ θηρίου πνεῦμα, the breath of the beast ὁσφαιροῦνται, they smell ὀρμᾶται, rushes]
WORD BUILDING
Describe the relationship between the words in the following sets. From your knowledge of the words at the left, deduce the meaning of those on the right:

1. οὐκόμοις ηδονή
2. φίλος ηδονή
3. θεός ηδονή
4. ἐπίθρος ἡδονή
5. οἰκεῖος ἡδονή

GRAMMAR
5. Middle Voice: Meaning

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

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

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

φθανόμαι, middle voice, intransitive = I am frightened, am afraid

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

tρέπονται (12) = they turn

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

tρέπομαι, middle voice, intransitive, reflexive with accusative sense = I turn myself; I turn

δρομάτων (17) = rushes

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

This verb may also be intransitive in the active voice:

δρώμα, active voice, intransitive = I start; I rush

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

Exercise 6.

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

1. οἶκος τινὰς βαθίζει έπειτα βουλόμεθα.
2. οὐ νεότιοι καὶ οὐ παρθένοι ἐν τῷ λαμπρίθῳ μέγα φοβοῦνται.
3. ἄργος γέρων, δ 'δοῦλε.
4. εἰς τὴν Κρήτην ἀφικνούμεθα.
5. ὁ βασιλεύς ἡμᾶς δέχεται.
6. ὁ πόλεως ἐς τὸν λόκον ὁρμάτως.
7. αἱ γυναῖκες πρὸς τῇ κρήτῃ καθίζονται.
8. ὁ θησαυρὸς τοῦ ξίφους λαμβάνεται.
9. ἥν' οὖν ἔθελες τὸν πατέρα πείθεσθαι;
10. μὴ φοβεῖσθε τὸν λόκον, ὦ παιδές.
6. Some Uses of the Dative Case

a. The indirect object of verbs of giving, showing, and telling is in the dative case, e.g., οὗτος γὰρ τῷ Μινώταυρῳ σίτιον παρέχοντι = In this way they supply food to the Minotaur or In this way they supply the Minotaur with food. Here the word σίτιον is the direct object of the verb παρέχωντι, and the words τῷ Μινώταυρῳ are the indirect object.

b. The dative case may be used with linking verbs, such as εἰσί (is) and γένεται, to indicate the person who possesses something, e.g., ἐστὶν αὐτῷ καὶ τῇ ὅμως θηρείᾳ, λίτ., there is for him a child. . . . This is called the dative of the possessor.

c. The Greek sentence in b above shows another use of the dative case, the dative of respect: ἄνυμα τε θερείᾳ, λίτ. Theseus with respect to his name = called Theseus. ὁ Μινώταυρος δεινός ἐστιν ὑπερ' ου καὶ φανή = The Minotaur is terrible with respect to his frightening appearance and voice.

d. The dative case may be used to indicate the means or instrument by which an action is carried out, e.g., τῇ μέν γὰρ ἀριστερᾷ λαμβάνεται τῆς τοῦ θηρίου κεφαλῆς, τῇ δὲ δεξιᾷ τοῦ στῆθος τύπτει = with his left hand he takes hold of the head of the beast, and with his right hand he strikes its chest.

e. The dative case may be used to indicate the time when an action takes place, e.g., τῇ ὑστεροτεί = on the next day. Note that the Greek does not use a preposition here.

f. The dative case is used after certain prepositions, especially those that indicate the place where someone or something is or something happens, e.g., εἰς τὴν ἀριστερὰ καὶ πρὸς τῇ νῆλ.

g. The dative case is used with certain verbs, e.g., οἱ βοῶς τῷ ἀγρῷ προσερχόμεθα = the oxen approach the field.

Your English translation will use a direct object in the accusative case, e.g., ὁ Αἰγαλείς πείθεται αὐτῷ = Aegeus obeys him; εἴποντες μοι ἀνδρείας = follow me bravely; and ἴπποι τοῖς παντὶ: on the last occasion = he leads them into the labyrinth.

Verbs that take the dative case:
εἰσομαι, I follow
βοσκῶ, I come to (someone's) aid
ἡγομαι, I lead
πεθομαι, I obey
προσχωρεῖ, I go toward, approach
συλλαμβάνω, I help

Exercise 6α:
Locate at least twenty words or phrases in the dative case in reading passages α and β and identify each use of the dative case.

Exercise 6β:
Read aloud, translate, and identify each use of the dative case:

1. ὁ αὐτῷ ὑμῖν οὐ πεθέναι. Dc = -
2. πείθοντες μοι, ὁ παῖς. Dc = -
3. παρέχει μοι τὸ ἄρτος. Dc = -
4. τὸν μὴν τῇ πατί λέγει. Dc = -
5. ἐστὶν τῷ σταυρῷ ἄρτος. Dc = -
6. ὁ σταυρῷς. Διακόπτοισιν ὄνοματι, τοῖς βουνών εἰς τὸν ἄρτον ἱέραιται. Dc = -
7. ὁ παῖς τῶν λόφων λίθοις βάλλεις (pelle). Dc = -
8. ἡ γῆν τῷ ἄνδρι πολύν σίτιον παρέχει. Dc = -
9. ὁ δησπότης τῶν δόλων τοσοῦτος βοή καλεῖ ὁπότε ροθοῦταν. Dc = -
10. ἐστὶν τῇ πατί καλῶς χίαιν. Dc = -

7. Prepositions

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

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

With dative: ἐν, in; ἐπί, upon, on; πρὸς, at, near, by; ἐκ, under

With accusative: ἀνά, up; εἰς, into; τῇ, at; ἐπί, at; against; κατά, down; μετά, after; πρὸς, to, toward; ἐκ, under

Exercise 6δ:
Write out the following sentences, putting the nouns in the correct case, and then translate the sentences:

1. πρὸς (ὁ ἄρχος) ἐργάζεται.
2. πρὸς (ἡ ὠφέλος) καθίζονται.
3. ἐκ (ἡ οἰκία) συνάνθη.
4. ἐπί (ἡ Ἑρμῆς) κλέασθαι.
5. κατά (ὁ ἄλογος) πορεύεται.
6. μετά (οἱ ἑπαύγασι) σφήνα.
7. ἐν (ὁ λαβρόνεμος) μένει.
90

Exercise 6v

Translate into Greek:

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

Exercise 6t

Translate the following pairs of sentences:

1. ἐνεχθῆ ἡμῖν πρὸς (ἡ κρήνη).
2. ὁ λβὖδος μάχης ἀνά (ἡ ὥδε).
3. αἱ παρθένοι καθίζονται ὑπὸ (τὸ δέντορον).
4. ὁ κύων ὑρμητεῖ ἐπὶ (ὁ λόχος).
5. ὁ ἐκάρος εἰς (ὁ λαβῷνθος) εἰσέρχονται.

Read the following passages and answer the comprehension questions:

1. Where do Theseus and his comrades sail first?
2. What do they do first when they arrive there?
3. Why does Theseus not sleep?
4. What does Theseus say to his men when he awakens them?
5. What does Ariadne see when she wakes up?
6. What does she shout?

Exercise 60

Translate into Greek:

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

Classical Greek

Marriage

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

γάμος, κράτιστος, ἀλίτως ὁ ἄρδη σώμοροι
τρόφον γυναῖκος θησάμον ἔνον λαμβάνειν·
αὐτὴ γὰρ ὁ προῖς αὐτῶν σφέτει μόνη... 

sovereign σύνος ἀντὶ διασανής ἔχει
ἐναείν, βεβαιαν εἰς ἄπαντα τὸν βιόν.

[γάμος, marriage | κράτιστος, best (translate, The best marriage ... is to take ...) | ἀνδρὶ σώμοροι, for the prudent man | τρόφον γυναῖκος θησάμον, the good character of a woman | ἐναείν, (as) a wedding gift | αὐτὴ ... ὁ προῖς, this dowry μόνη, alone συνεργῶν, helpmate σύνος, this man ἀντὶ διασανής, instead of a tyrant ἐναείν, well-disposed βεβαιαν, reliable εἰς ἄπαντα τὸν βιόν, for all his life]

New Testament Greek

Luke 13.10–16

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

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

"Ὡς ἡμέρας εἰσὶν ἐν αἷς δεῖ ἐργάσεσθαι: ἐν σοῦτις ὁνὸν ἐκχύομεν θεραπεύσει καὶ μὴ τῇ ἡμέρᾳ τοῦ συμβάτου.” ἀπεκρίθη δὲ αὐτῷ ὁ κήρυς καὶ εἶπεν, “ὑποκριταὶ, ἐκαστὸς ὁμοὶ τῷ σαββάτῳ οὗ λέει τὸν μοῦ σαῦτόν ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἐπαγαγόν ποτίζεις;”

[Ὡς, six ἐν αἷς, in which δεῖ ἐργάσεσθαι, (we) should work ἐκχύομεν, going θεραπεύσει, work your cures ἀπεκρίθη, answered ὁ κήρυς, the Lord εἶπεν, said ὑποκριταὶ, hypocrites ἐκαστὸς, each ὁ, or τὸν ὄνον, his ass τῆς φάτνης, the stall ἐπαγαγόν, having led (it) away ποτίζει, give (it) water]

Jesus concludes: "And this woman, a daughter of Abraham, whom Satan bound for eighteen years, should she not have been freed from this bond on the sabbath day?"
Identify the Greek stems in the English words below and give the meanings of the English words:

1. Myth
2. Mythology
3. Polytheist (what does o- mean?)
4. Pantheist (what does o- mean?)
5. Monotheist (what does mono- mean?)
6. Atheist (what does a- mean?)
7. Theology

WORD STUDY

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

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7. Theology

GRAMMAR

1. Substantive Use of Adjectives

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

   *En de tē idō polla kai dhimou. We see many (men) on the road.*
   
   *Πολλα tē idō pollla kai dhimou. Many (women) are carrying water jars to the spring.*
   
   *En de tē idō pollla kai dhimou. On the journey they suffer many terrible (things).*

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

2. Nouns: Declensions

   As you have seen, Greek nouns are divided into three large groups or declensions. You have already studied nouns of the 1st or alpha declension (e.g., ἡ κρήνη, ἡ ὕδρα, ἡ μέλιττα, ἡ μάχα, ὁ διδάσκαλος, ὁ Σωθήτης, and ὁ νεανίας) and of the 2nd or omicron declension (e.g., ὁ ἄγνος and τὸ δένδρον). Nouns of the 1st declension are feminine, except for those whose nominatives end in -ος or -ας, such as ὁ διδάσκαλος, ὁ Σωθήτης, and ὁ νεανίας; most nouns of the 2nd declension are masculine (e.g., ὁ ἄγνος), a few are feminine (e.g., ἡ ὕδρα, ἡ νήσος, and ἡ παρθένος), and some are neuter (e.g., τὸ δένδρον).

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

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

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

   **1st Declension:**
   - ἡ κρήνη, ὑδρα, ὕδρα, spring
   - ἡ μελίττα, μελίττα, bee
   - ἡ μάχα, μαχαίρα, knife
   - ὁ διδάσκαλος, τῶν διδάσκαλων, master
   - ὁ νεανίας, τοῦ νεανίατος, young man

   **2nd Declension:**
   - ὁ ἄγνος, τοῦ ἄγνοι, field
   - ὁ ὕδρα, τῆς ὕδρας, water jar
   - ὁ Διδάσκαλος, τοῦ Διδάσκαλου, master

   **3rd Declension:**
   - ὁ or ἡ παῖς, to or τῆς παιδός, boy; girl; son; daughter; child
   - ἡ πόλις, τῆς πόλεως, city

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

   The stems of many 3rd declension nouns end in consonants. You find the stem by dropping the -ος ending from the genitive singular. The 3rd declension endings shown in the chart of forms below are then added to the stem.
### a. Stems ending in a velar (γ, κ, χ)

<table>
<thead>
<tr>
<th>Stem: φυλακ-, guard</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>φυλακ-ς &gt; φυλαξ</td>
<td>φυλακ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>φυλακ-ς</td>
<td>φυλακ-ς</td>
</tr>
<tr>
<td>Dat.</td>
<td>φυλακ-ι</td>
<td>φυλακ-ι盛</td>
</tr>
<tr>
<td>Acc.</td>
<td>φυλακ-α</td>
<td>φυλακ-α盛</td>
</tr>
<tr>
<td>Voc.</td>
<td>φυλακ-ς &gt; φυλαξ</td>
<td>φυλακ-ς盛</td>
</tr>
</tbody>
</table>

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

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

### PRACTICE: Write the complete set of the forms of η αίε, της αίεθε, αίγ-ς, goat.

Stem: αίγ-, goat

<table>
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</tr>
</tbody>
</table>

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

### b. Stems ending in a dental (δ, θ, ρ)

<table>
<thead>
<tr>
<th>Stem: παιδ-, boy; girl; son; daughter; child</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>παιδ-ς &gt; παις</td>
<td>παιδ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>παιδ-ς</td>
<td>παιδ-ς</td>
</tr>
<tr>
<td>Dat.</td>
<td>παιδ-ι</td>
<td>παιδι盛</td>
</tr>
<tr>
<td>Acc.</td>
<td>παιδ-α</td>
<td>παιδ-α盛</td>
</tr>
<tr>
<td>Voc.</td>
<td>παιδ-ς &gt; παις</td>
<td>παιδ-ς盛</td>
</tr>
</tbody>
</table>

Remember that in neuter nouns the nominative, accusative, and vocative singular forms are identical, as are the corresponding plural forms, which end in -οι as do 2nd declension neuters. Third declension neuter nouns do not add η to the stem in the nominative singular as do masculine and feminine velar and dental stem nouns. Instead, the η of the stem is lost (see above), as it also is before the ι of the dative plural ending. The vocative singular is the stem without the ι (cf. φ παι).
4. Reflexive Pronouns

In Chapter 4 Myrrhine says to Dicaeopolis έπαυε σεαυτόν, ο ἵππον = Lift yourself, husband! or Get up, husband! Later ὁ δικαίωτως μόλις ἐπαύει σεαυτόν, Dicaeopolis reluctantly lifts himself (= gets up). The reflexive pronouns σεαυτόν, yourself, and ἵππον, himself, are called reflexive since they are used to refer to or reflect the subject of the verb. Usually in English we use a word ending in -self to translate reflexive pronouns, but note the following example in lines 21-22 of the first story in this chapter: δόθηκαν όν τῶν ἅπασιν κελεύει ἵππον ἐπαύει, and so he orders twelve of his companions to follow him.

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

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

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Feminine</td>
<td>Masculine</td>
</tr>
</tbody>
</table>

Exercise 7α

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

1. ἁπρόφ | 4. χειμῶνας
2. ἀνόματι | 5. αἰγόν
3. Ἀγαμέμνονος | 6. αίγας

Exercise 7β

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

Give the meaning of each of the following:

δ ὀδός, τοῦ ὀδοῦ | δ βασιλεύς, τοῦ βασιλέως
δ ο ὁ παιδίς, τοῦ ορ τῆς παιδίδος* | δ νοῦς, τῆς νοοῦς
δ γήρη, τοῦ γυνηρῆς | δ νύξ, τῆς νυκτὸς
δ ἄνδρος, τοῦ ἄνδρος | δ Αἰγέας, τοῦ Αἰγείως
ἡ γυναῖκα, τῆς γυναικάδος | δ θησαύρος, τοῦ θησαυροῦς
ἡ γυνητήρ, τῆς γυνητρίδος | τὸ ὄνομα, τοῦ ὄνοματος*
ἡ μήτηρ, τῆς μητρότος | ἡ πόλις, τῆς πόλεως
δ ο ο κόινος, τοῦ ορ τῆς κοινᾶς | δ Ἀγαμέμνονον, τοῦ Ἀγαμέμνονον
τὸ ὄνομα, τοῦ ὄνομας (ο ὄνομας) | τὸ ὄνομα, τοῦ ὄνομας

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

1. καῦν (2 ways)
   - τὸ καῦν
2. πατράσιν
   - τὸν πατράσιν
3. ἄνδρα
   - τὸν ἄνδρα
4. ὀδοὺτε
   - τὸ ὀδοὺτε
5. ἄνοματα
   - τὰ ἄνοματα
6. μητέρας
   - τὴν μητέρας
7. γυναικῆς
   - τὴν γυναικῆς
8. ἄνδραν
   - τὸν ἄνδραν
9. νυκτὶ
   - τὴν νυκτὶ
10. νυκτὶ
    - τῇ νυκτὶ

Exercise 7γ

Read aloud and translate the following sentences:

1. ἔγινε ἵππον ἐπαύει. τί σοι σεαυτόν οὐκ ἐπαύεις?
2. η παίει ἵππον ἐπαύει.
3. ἵππον ἐπαύει.
4. ὁμιλί, αὐτός ἐπαύει.
Achilles' prize, a captive girl whom he loves. Thus insulted, Achilles refuses to fight any longer and stays by his ships, with disastrous consequences for the Greek host, quarrel at an assembly of the army. Agamemnon takes away both himself and the rest of the Greeks. Iliad, 900 books varying in length from 450 to 900 lines. They tell stories about the age of the heroes, and both center upon the Trojan War.

After besieging Troy for nine years, Achilles and Agamemnon, leader of the Greek host, quarrel at an assembly of the army. Agamemnon takes away Achilles' prize, a captive girl whom he loves. Thus insulted, Achilles refuses to fight any longer and stays by his ships, with disastrous consequences for both himself and the rest of the Greeks. Without his help the Greeks suffer heavy losses and are driven back to their ships. Achilles still refuses to fight but is at last persuaded to allow his closest friend, Patroclus, to lead his men into battle. Only when Patroclus has been killed by Hector, the greatest of the Trojan heroes, does Achilles turn his anger from Agamemnon and fight against the Trojans. To avenge the death of Patroclus, he leads his men into battle, causing terrible carnage. He sweeps the Trojans back into the city and kills Hector in single combat before the walls of Troy, even knowing that with Hector's death his own death is imminent. He then ties the corpse of Hector behind his chariot and drags it in front of the walls of Troy before the eyes of Hector's father, Priam, and his mother and wife. Achilles' anger does not cease until the aged Priam, alone and at night, makes his way through the Greek camp to Achilles' tent and begs him to return the body of Hector for burial. Achilles, overcome by pity for the old man, consents and allows a truce for his burial.

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

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

The Greeks attributed both of these great poems to Homer. Scholars have shown that the poems are in fact the culmination of a long tradition of oral poetry, that is, in an age when writing had just been reintroduced to Greece. The internal evidence of the Iliad suggests that it was composed between 750 and 700 B.C. in Ionia. Modern scholars are not agreed on whether the Odyssey was composed by the same poet; there are considerable differences in style and tone between the two poems. Both poems show characteristics of oral poetry that make them very different from literary poetry. They were composed to be recited or sung aloud to the accompaniment of the lyre. The stories themselves, the recurring themes, and a large proportion of the actual lines are traditional, but the structure of the poems, the clear and consistent characterization of the leading figures, and the atmosphere of each poem, tragic in the Iliad, romantic in the Odyssey, are the creation of a single poet.

Homer
VOCABULARY

Verbs

- ἀποκρίνομαι (answer)
- βάλλω (I throw; I put; I pelt; I hit, strike)
- γένομαι, γίνομαι (I am about (to); I am destined (to); I intend (to))
- ορίζω (I set X in motion; active, transitive)
- ορίζω (I start; I rush; middle, intransitive)
- σταύρω (I set myself in motion; I start; I rush; I hasten)
- σταῦρου (I stop X; middle, intransitive)
- σταῦρος (I stop doing X; + gen.; I cease from)

Adjectives

- δύο, των (two)
- ταχύ, ταχύς (fast)
- πάν (nom. pl. masc., acc. pl. masc., gen. pl., naut.; neuter, naut.)
- αέρις (air)
- πάλιν (all; every)
- ολόκληρος (whole)
- σωφρόνος (wise)
- χρυσός (gold)

Adverbs

- εδώδεις (here; hither; there; thither)
- πόθεν (from where? whence?)
- πώς (how?)

Proper Names

- Ὄδυσσεις, τοῦ Ὀδυσσέα, Κύκλως
- Κύκλως (one-eyed monster)
- Κλύταμας (sea)
- Κλυταμάτης (sea)

7. Ο ΚΥΚΛΩΨ (β)

μυχὸν φεύγοντιν. ὁ δὲ γύτας πρῶτον μὲν τὰ πρόβατα καὶ τὰς αίγας εἰς τὸ ἄντρον εἰσελάβετε, ἐπεὶ δὲ πάντα ἐνδοὺς ἔστιν, λίθον μέγιστον αἴρει καὶ εἰς τὴν τοῦ ἄντρου εἰσοδον βαλλεῖ· εὐταύθα δὴ πρῶτον μὲν τὰς αίγας ἀμέλειξε, ἐπείτα δὲ πῦρ κάει. οὕτω δὴ τὸν τ’ Ὀδυσσέα καὶ τοὺς ἐταίρους ὅρξι καὶ ὁ ἥξων, βοᾷ, 'τίνες ἐστέ καὶ πόθεν πλεῖτε;

[φῶνον, noise, γύτας φόβερος, a terrifying giant μέσα τῷ μετόχῳ, the middle of his forehead τὸν τοῦ ἄντρου μυχὸν, the far corner of the cave τὴν . . . εἴσοδον, the entrance ἀμέλειξε, milks καὶ λίθος, lights]

"ὁ δ’ Ὀδυσσέας, ἡμεῖς Ἀχαϊοί ἔστεμεν,' φησίν, ‘καὶ ἀπὸ τῆς Τροίας σκάδων φέρομεν. χειμών δὲ ἡμᾶς ἐνδοῖδε ἐλαύνειν.'

"ὁ δὲ Κύκλως οὐδὲν ἀποκρίνεται ἀλλὰ ὀρμᾶτι· ἔπεις τοὺς Ἀχαιοὺς· τὸν ἐταίρον δὲ δύο ἀρκαζεί καὶ κόπτει πρὸς τὴν γῆν· ὁ δὲ ἐγκέφαλος ἐκρέπει καὶ δεῦε τὴν γῆν."

[ἀρπάζει, he seizes κόπτει, he strikes, bashes πρὸς τὴν γῆν, onto the ground . . . ἐγκέφαλος ἐκρέπει, their brains flow out δεῦε, well]

ἥ δὲ Μέλιττα, "παῦε, ὁ Φίλιππε, φησίν, "παῦε· δεῖνός γὰρ ἐστίν ὁ μῦθος. ἀλλὰ ἐκείνον, πάντα ἐκφέρει· ὁ Ὀδυσσέας· ἄρα πάντως τοὺς ἐταίρους ἀποκτείνει· ὁ Κύκλως;"

[iēi, tell]

ὁ δὲ Φίλιππος, "οὐδαμῶς" φησίν· "οὖ πάντως ἀποκτείνει ὁ Κύκλως, ὁ γὰρ Ὀδυσσέας ἐστιν ἀνὴρ πολύμητος. πρῶτον μὲν οὖν πόλιν οἰνόν τοῦ Κύκλωπε περιέχει, ὡστε δὴ ἄλλον μάλα μεθύει. ἐπεὶ δὲ καθέδρι οἱ Κύκλωοι, μοχλὸν μέγιστον ὁ Ὀδυσσέας εὑρίσκει καὶ τοὺς ἐταίρους κελεύει θερμαίνειν αὐτῷ ἐν τῷ πυρί. ἐπεὶ δὲ μέλλει ἄνεσθαι ὁ μοχλὸς, ὁ Ὀδυσσέας αἴρει αὐτὸν ἐν τῷ πυρί καὶ ἐλαύνει ἑνὶ τοῦ ἔνας ὀφθαλμὸς τοῦ Κύκλωπος. σίζεῖ δὲ ὁ ὀφθαλμὸς αὐτοῦ.

[πολύμητος, cunning μεθύει, is drunk μοχλὸν, stake θερμαίνειν, to heat ἄνεσθαι, to catch fire ἀκεῖ, hisses]

"ὁ δ’ ἄναστικός καὶ δεῖνός κλάζει. ὁ δ’ Ὀδυσσέας καὶ οἱ ἐταίροι εἰς τὸν ἄντρον μυχὸν φεύγουσιν. ὁ δὲ Κύκλως οὐ δύναται αὐτοῦς ὅρξιν, τυφλὸς γὰρ ἐστίν."
Athenaze: Book I

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[ἀναπηδή, leaps up, κλάζει, shrieks; οὗ δέναια, is not able, cannot; τυφλός, blind]

ἡ δὲ Μέλιττα, "ὡς σοφός ἐστιν ο Ὀδυσσεύς. ἀλλὰ πῶς ἐκφεύγουσιν ἐκ τοῦ ἄντρου?"

[σοφός, cliser]

ὁ δὲ Φίλιππος, "ἡ ὑστεραική, ἐπὶ πρόσων ἀνατέλλει ὁ ἥλιος, ὁ Κύκλως τὸν λίθον ἔξαψε ἐκ τῆς τοῦ ἄντρου εἰσόδου καὶ πάντα τὰ τε πρόβατα καὶ τὰς ἀίγες ἐκέμπησε. ὁ οὖν Ὀδυσσεύς τοὺς μὲν ἔταφοις κρύπτει ὑπὸ τῶν προβάτων, ἐκατον δὲ ὑπὸ κρυτοῦ μεγάλου. οὔτε δὴ ὁ Κύκλως ἐκπέμπει τοὺς Ἀχαιοὺς μετὰ τῶν προβάτων καὶ τοῦ κρυτοῦ, οἱ δὲ πάντα τὰ πρόβατα πρὸς τὴν ναῦν ἔλαυνοισαν καὶ ἀποκλέουσιν."

[tῇ ὑστεραικῇ, on the next day, ἀνατέλλει, ὑστερηται, lifts out, κρύπτει, hides, ὑπὸ + gen., under, κρυτός, dim]

WORD BUILDING

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

1. ἡ παρασκευή

2. τὸ δύομα

3. τὸ θαῦμα

4. τὸ ἔργον (work)

GRAMMAR

5. 3rd Declension Consonant Stem Nouns: Nasal Stems

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

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

Some 3rd declension nouns have stems ending in labials (β, π, and φ), e.g., ὁ κλαφ, τοῦ κλαφ-ος, dative plural, τοις κλαφιτ(v), thief, and in liquids (λ, and ρ), e.g., ὁ ῥήτορ, τοῦ ῥήτορ-ος, dative plural, τοις ῥήτορις(v), orator. See Forms, pages 288 and 289.

7. 3rd Declension Adjective: σῴφρων, σῷφρων, of sound mind; prudent; self-controlled

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

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

- χειμών, τοῦ χειμών-ος, storm; winter:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. &amp; F.</td>
<td>N.</td>
</tr>
<tr>
<td>Nom. σῷφρων</td>
<td>σῷφρων</td>
</tr>
<tr>
<td>Gen. σῷφρων-ος</td>
<td>σῷφρων-ος</td>
</tr>
<tr>
<td>Dat. σῷφρων-ι</td>
<td>σῷφρων-ι</td>
</tr>
<tr>
<td>Acc. σῷφρων-α</td>
<td>σῷφρων</td>
</tr>
<tr>
<td>Voc. σῷφρων</td>
<td>σῷφρων</td>
</tr>
</tbody>
</table>

Note that adjectives such as σῷφρων, σῷφρων, which have only 3rd declension forms, have one set of forms for masculine and feminine and
one for neuter, thus ὑσφήν αὐθροος and ὑσφήν κόρη, but τὸ ὑσφήν τέκνον (child).

Exercise 7ε
Translate into English (1-5) and into Greek (6-10):
1. Ἐπεο, δναι. Κεδ οτατ; ἄτου ἀπεις; ἀδ δουλι, καὶ αὐτὸν ταῖς αἰξὶ παρέχετε.
2. Ἐναὶ ὄγοι τὰς φύλαξας ταῦτα βοηθῶν.
3. Ἐκραί τὸν τευμανα φοβεῖτε, καὶ φιλοι;
4. ὁ ἄνωυγος τοὺς κυσίν ἤγετάς πρὸς τὸν ἄγον.
5. Σὲ ἐστιν ἐπιβεβηκέν ἐγείρας πρὸς τὸν ἄγον.
6. Σὲ ἔρχομεν τοὺς τινάς βουξιεῖν τοὺς υπὸ τὴν ῤόδον.
7. Σὲ ἔρχομεν τοὺς βουξιεῖν τοὺς λευκαὶ ἀνδραίς.
8. Σὲ ἔρχομεν τοὺς τινάς πρὸς τὸν ἄγον.
9. Σὲ ἐὰν μεθύσων βούλεσθε ἀποκράτη, καὶ μάθησιν;
10. Σὲ ἔρχομεν τοὺς βουξιεῖν τοὺς ῥίπον ποιεῖν.

Exercise 7ζ
Read aloud and translate. Identify any interrogative pronouns or adjectives and any indefinite pronouns or adjectives.
1. τὶ ποιοῦσαν οἱ ἄνδρες;
2. ὁ ἄνὴρ μᾶθδον τινὰ τῇ καιδὶ λέγει.
3. παιδεῖς τίνες τοὺς κύνες εἰς τοὺς ἄγροις ἐλάχησαν.
4. βοίλας ἔγνωσαν τινὰς ἐν τῇ ἄνεργῃ ὀικεί.
5. τίνες μᾶθδον βούλεσθε ἀποκράτη, καὶ μάθησιν;
6. μᾶθδον τινὰς βουλόμεθα ἀποκράτη περὶ γῆιναντος τοῖς.
7. τίνι ἤρενθε πρὸς τὸν ἄγον, καὶ παιδεῖς;
8. ἐξὸς ἐτίνες ἀποκράτη, καὶ κέταρ.
9. τίνος προβητα τοσοῦτον ψόφον ποιεῖ;
10. τίνι μάθεις παρέχειν τὸ ἄρτοςον;

Exercise 7η
Read aloud and translate:
1. τὶς ἐν τῇ ἄνεργῃ εἰς τῇ γῆιναντος ἐν τῇ ἄνεργῃ ὀικεί.
2. τίς ἐν τῇ ὀικεί ὀρός; γνώρικα τινὰς ἐν τῇ ὀικεί ὀρό.
3. τίνι εἰς τὴν καλλίν ἁγια; δούλαις ποιεῖς εἰς τὴν καλλίν ἄγια.
4. τίνος ἄρτορος πρὸς τὸν ἄγον φέρεις; τὸ ἐρέμον τινὸς ἄρτορον φέρει.
5. τίνι ἐντὸς ὀδοῖ (κήλο) ὁ κήλος; Ξίτι τῇ ἐμῇ πατρί.
O TOY ΘΕΣΕΩΣ ΠΑΤΗΡ
APOΘΕΝΗΣΕΙ

Read the following passages and answer the comprehension questions:

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

Exercise 70
Translate into Greek:

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

Classical Greek

Sophocles

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

ὡς ἐς τοὺς γλυκήν, ταῦτα ὑμῖν ἀνακαλοῦμαι
καὶ σοι θυσίαν θυσιοῦμεν τοῖς σκότοις τοῦ
ὁιδαμένον σου. θυσίαν γάρ μεθαύρισε, ἡμῖν
σὺν τοῖς συγγενεῖσιν. στὸν σήμερον μέρος, ἔτειν
καὶ τὸν θάνατον, μὴ ἐνίκη χιλέος. διὸς
τοῖς ὑπερήφανοις, συνέργει, ἕνωσεν. . .

Greek Wisdom

γνώθι σεαυτόν. Θεόλς (of Miletus)

(ἐν ... τούτῳ, meanwhile τῷ χήρῳ, the garden ἡσύχαζε, rest! κάμων, I am tired)

όκοι ὁ δὲ ἡ τῷ Μυρρίνη καὶ ἡ Θυγάτηρ πέπλον ὑφαίνουσαν· ἐν ὃς δὲ οὐφαίνουσαν, διαλέγονται ἀλλήλαις. δὲ ὁλίγον δὲ ἡ μίτη τὸν τε ἀνδρα καὶ τὸν δοῦλον καὶ τὸν πάππον ὅρα ἐς τὴν αὐθίνην ἀρισκομένους. παύεται οὖν ἐργαζόμενος καὶ σπεύδει πρὸς τὴν θόραιν καὶ, "χαιρε, ο άνερ," φησίν, "καὶ άκουε. ὁ τὸ γὰρ Φίλιππος καὶ ο Άργος λύκον ἀπεκτόνασιν." ὁ δὲ, "Ἀρα τὰ ἀληθὴ λέγεις; εἰπὲ μοι τί ἐγένετο." ἡ μὲν οὖν Μυρρίνη πάντα ἐξεγείται, ο δὲ γανάζει καὶ λέγει: "ἐὰν γε ἀνδρείας ἐστίν ὁ πάτης καὶ ἑαυτός. ἀλλὰ εἶπε μοι, τὸ ἐστίν: θυελόμενος γὰρ τῆς μᾶν τὸν λυκοκτόνον μέλλον ἄφησεν αὐτὸν." καὶ ἐν νῷ ἤρχεται ἐξετεῖν τὸν παίδα. ἡ δὲ Μυρρίνη, "ἀλλὰ μένε, ο φίλε," φησίν, "καὶ ἀνδρείας ἐστίν. ἐγγέλος τὸ γὰρ ἦκε ἀπό τοῦ ἀνθρώπου· λέγει δὲ ὅτι ο Ἀθηναίοι τὰ Διόνυσσα ποιοῦνται. ἀρα ἐθέλει εμὲ τῇ καὶ τοῦ ἐπάθας πρὸς τὴν ἑορτὴν ἠτείνει; ὁ δὲ, "ἀλλὰ οὐ δυνάταν ἐστίν, ο γὰρ ποικίλη ἐστίν. ἐγάλημα ἀνάμεσα ἐστίν ἐργάσεως. ὁ γὰρ λιμίος τῷ άρχαν ἀνδρὶ ἐπεταύχησεν, ἄστερ ἐλέγεται ὁ ποιητὴς: εἶς ἐργον ἀνάρθεις 'πολλοῦ ἑφθαίνει τε' γηγονοῦσαν."
WORD STUDY

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

1. politics
2. politburo
3. metropolis
4. necropolis
5. cosmopolitan

GRAMMAR

1. Participles: Present or Progressive: Middle Voice

In addition to the indicative mood, the imperative, and the infinitive, which you have studied so far in this course, verbs have adjectival forms known as participles (verbal adjectives). These may be used in several ways:

a. Participles may describe some circumstance that accompanies the main action of the sentence, e.g.:

The slave, following his master, carries the plow.

b. Participles in the attributive position (see Chapter 5, Grammar 7a, page 66) may simply modify nouns or pronouns like any other adjective, agreeing in gender, number, and case. When so used, they are called attributive, e.g.:

The farmers working in the field are very tired.

c. Participles may be used to complete the meaning of a verb, e.g.:

The slave does not stop working.

This use is called supplementary, since the participle fills out or completes the meaning of the verb. The participle agrees with the stated or implied subject of the verb in gender, number, and case.

Present participles do not refer to time as such but describe the action as in process, ongoing, or progressive. The sentences above contain participles of deponent verbs, which have their forms in the middle voice. The following charts give the full sets of forms of present/progressive middle participles. Each form has a stem, a thematic vowel (ο), the suffix -ένος, and an ending. The endings, which indicate gender, number, and case, are the same as those of 1st and 2nd declension adjectives such as καλός, -ή, -όν (see page 48).

<table>
<thead>
<tr>
<th>Stem</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>άνθρωπος</td>
<td>άνθρωπος</td>
<td>άνθρωπος</td>
<td>άνθρωπος</td>
</tr>
<tr>
<td>σκέψεως</td>
<td>σκέψεως</td>
<td>σκέψεως</td>
<td>σκέψεως</td>
</tr>
<tr>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
</tr>
<tr>
<td>άνθρωπος</td>
<td>άνθρωπος</td>
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<tr>
<td>σκέψεως</td>
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<td>σκέψεως</td>
</tr>
<tr>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
<td>εργαζόμενος</td>
</tr>
</tbody>
</table>

Recite all the forms of the present participle of εργαζόμενος.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλόσοφος</td>
<td>φιλόσοφος</td>
<td>φιλόσοφος</td>
<td>φιλόσοφος</td>
</tr>
<tr>
<td>φιλογραφούσα</td>
<td>φιλογραφούσα</td>
<td>φιλογραφούσα</td>
<td>φιλογραφούσα</td>
</tr>
<tr>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
</tr>
<tr>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
</tr>
<tr>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
</tr>
<tr>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
<td>φιλολόγος</td>
</tr>
</tbody>
</table>

This use is called circumstantial; the participle is in the predicate position (see Chapter 5, Grammar 7b, page 66), and it agrees with the noun it modifies in gender, number, and case.
Athenaze: Book I

Nom., Voc. φιλούμενοι φιλούμενα φιλούμενα
Gen. φιλούμενον φιλούμενον φιλούμενον
Dat. φιλούμενοι φιλούμενος φιλούμενος
Acc. φιλούμενος φιλούμενος φιλούμενος

Nom. τιμά·μεν·ος > τιμάμενος etc.

When the accent is on the second of two vowels that contract, the diphthong that results from contraction receives an acute accent, thus φιλε·δέ·μενος > φιλούμενος (see Chapter 6, Grammar 3, page 78).

Recite all the forms of the present participle of ἱγέως and all the forms of τιμάμενος.

Exercise 8a

Fill in the present participles on the three Verb Charts on which you entered forms for Exercise 6b. Keep these charts for reference.

Exercise 8b

Read aloud and translate the following sentences. Identify and explain the gender, number, and case of each participle:

1. οἱ γυναῖκες πάραντα ἐργαζόμεναι.
2. ὁ Φιλιππός τὸν πατέρα ὥρας ἐξῆς τὴν οἰκίαν ἀφικνούμενον.
3. βουλώμενος τὴν ἔσοδον δέχομαι, πρὸς τὸ ἔσω σπείρομεν.
4. ἃρ' ἴσως τῆς κοιλῆς τοῦ κάλαθος παρθένοις ἐπιμένως.
5. ἀθὶ παρθένοι μάλα φιλούμενοι ὡς τάχιστα (as quickly as possible) όλοκαθάριζον.
6. ἃρ' ἰσοτῆς τῶν γυναικῶν ἐν τῇ οἰκίᾳ ἀλληλεῖς διαλεγομένων;
7. οἱ παιδίς τῇ πατρί ἔχοντα πρὸς τὸ ἔσω πορευόμενος.
8. ἡ κύια τὸν λύκον φιλούμενή ἀποφεύγει.
9. ἡ κύια ἔπε τὸν λύκον ἀρμοῦμένη ἄργος ὀλικτεῖ (barks).
10. ὁ αὐτοκυρίς τὰς πράσινα εὐρίσκει ἐν τοῖς ὄξις πλανώμενα (wandering).

Exercise 8γ

Translate into Greek:

1. Do you see the boys fighting in the road?
2. Dicaeopolis stops working and drives the oxen home.
3. Stop following me and go away (ἀπελθεῖ)! 
4. Obeying Myrrhine, Melissa stays at home.
5. Bravely leading his comrades, Theseus escapes out of the labyrinth.
6. The men rejoice, journeying to the island.

Athens: A Historical Outline

1. The Bronze Age

Athens grew around the Acropolis, the rocky hill that rises precipitously in the middle of the later city. Archaeologists have shown that in the Bronze Age the Acropolis was fortified and was crowned by a palace, which was no doubt the administrative center of the surrounding district, like the palaces at Mycenae and Pylos. Tradition says that Theseus united Attica in the generation before the Trojan War, but in the Iliad there is scant mention of Athenian heroes, and this suggests that Athens was not an important center in the Bronze Age.

2. The Dark Age

Bronze Age civilization collapsed soon after the end of the Trojan War, about 1200 B.C. In the troubles that ensued, the so-called Dorian invasions, Athens, according to tradition, was the only city not sacked. Certainly, in this period Athens grew in size, and we are told that the emigration (ca. 1050 B.C.) that peopled the islands and coast of Asia Minor with Greeks was from Athens, which later claimed to be the mother city of all Ionian settlements.

3. The Renaissance of Greece (ca. 850 B.C.)

As Greece slowly recovered from the Dark Age, population increased, and other states sent out colonies that peopled much of the Mediterranean coast from southern France to the Black Sea (750–500 B.C.). Athens played no part in this movement and seems not to have experienced those problems that led to emigration from other parts of Greece.

The Acropolis of Athens
4. The Reforms of Solon

Monarchy had been succeeded by the rule of the nobles, who oppressed the farmers until revolution threatened. In this crisis the Athenians chose an arbitrator named Solon (chief archon in 594/593 B.C., but his reforms may date to twenty years later), who worked out a compromise between the conflicting interests of the nobles and farmers. Solon was not only a statesman but a poet, and in a surviving fragment (5) of his poetry he defends his settlement:

To the people I gave as much power as was sufficient,
Neither taking from their honor nor giving them excess;
As for those who held power and were envied for their wealth,
I saw that they too should have nothing improper.
I stood there casting my sturdy shield over both sides
And allowed neither to conquer unjustly.

His settlement included important economic reforms, which gave the farmer a new start, and constitutional reforms, which paved the way for the later democracy. It was he who divided the citizens into four classes according to property qualifications and gave appropriate rights and functions to each; in this way, wealth, not birth, became the criterion for political privilege, and the aristocratic monopoly of power was weakened.

5. Tyranny—Pisistratus

Solon’s settlement pleased neither side, and within half a generation, a tyrant, Pisistratus, seized power and ruled off and on for 33 years (561-528 B.C.). Under his rule Athens flourished; the economy improved, the city was adorned with public buildings, and Athens became a greater power in the Greek world. His son, Hippias, succeeded him but was driven out in 510 B.C.

6. Cleisthenes and Democracy

Three years later Cleisthenes put through reforms that made Athens a democracy, in which the Assembly of all male citizens was sovereign. The infant democracy immediately faced a crisis. Hippias had taken refuge with the King of Persia, whose empire now reached the shores of the Aegean and included the Greek cities of Ionia. In 499 the Ionians revolted and asked the mainland cities for help. Athens sent a force, which was highly successful for a short time, but the revolt was finally crushed in 494 B.C.

7. The Persian Wars

In 490 B.C. the Persian king Darius sent an expedition by sea to conquer and punish Athens. It landed on the east coast of Attica at Marathon. After an anxious debate, the Athenians sent their army to meet the Persians and won a spectacular victory, driving the Persians back to their ships. Athens alone defeated this Persian expedition; it was a day the Athenians never forgot, and it filled the new democracy with confidence. (See map, page 230.)

8. The Delian League and the Athenian Empire

Ten years later Darius's son, Xerxes, assembled a vast fleet and army with the intention of conquering all Greece and adding it to his empire. The Greeks mounted a holding operation at Thermopylae (August, 480 B.C.), before abandoning all Greece north of the Peloponnesus, including Attica. Athens was evacuated and sacked by the Persians, but in September the combined Greek fleet, inspired by the Athenian general Themistocles, defeated the Persian fleet off the island of Salamis. Xerxes, unable to supply his army without the fleet, led a retreat to Asia, but he left a force of 100,000 men in the north of Greece under the command of Mardonius with orders to subdue Greece the following year. In spring, 479 B.C., the Greek army marched north and met and defeated the Persians at Platea; on the same day, according to tradition, the Greek fleet attacked and destroyed the remains of the Persian navy at Mycale in Asia Minor.

These victories at the time seemed to the Greeks to offer no more than a respite in their struggle against the might of the Persian Empire. Many outlying Greek cities, including the islands and the coasts of the Aegean, were still held by the Persians. In 478 B.C. a league was formed at the island of Delos of cities that pledged themselves to continue the fight against Persia under Athenian leadership.

The Delian League under the Athenian general Cimon won a series of victories and only ceased fighting when the Persians accepted humiliating peace terms in 449 B.C. Meanwhile what had started as a league of free and independent states had gradually developed into an Athenian empire in which the allies had become subjects. Sparta was alarmed by the growing power of Athens, and these fears led to an intermittent war in which Sparta and her allies (the Peloponnesian League) fought Athens in a series of indecisive actions. This first Peloponnesian war ended in 446 B.C., when Athens and Sparta made a thirty years’ peace.
9. Pericles and Radical Democracy

In this period Pericles dominated Athens; from 443 until he died in 429 he was elected general every year. At home he was responsible for the measures that made Athens a radical democracy. In foreign policy he was an avowed imperialist, who reckoned that the Athenian Empire brought positive benefits to its subjects that outweighed their loss of independence.

After the Thirty Years' Peace, Athens embarked on no more imperial ventures. She controlled the seas, kept a tight hand on her empire, and expanded her economic influence westwards. Sparta and its allies had good reason to fear Athenian ambitions, and Corinth, whose prosperity and very existence depended on her trade, was especially alarmed by Athenian expansion into the western Mediterranean. There were dangerous incidents, as when Corfu, a colony of Corinth, made a defensive alliance with Athens and an Athenian naval squadron routed a Corinthian fleet (434 B.C.). In the autumn of 432 B.C. (when our story of Dicaeopolis and his family begins) there was frantic diplomatic activity, as both sides prepared for war.

A reconstruction of two semi-detached houses in Athens

Archilochus

Archilochus (fl., 650 B.C.), the earliest lyric poet of whom anything survives, proudly claims to be both a warrior and a poet (poem no. 1):

eim δ' ἐπὶ θεράπαις μὲν ἔννοιαλος ἀνακτός
καὶ Μουσάτων ἔρατόν δέρουν ἐπιστάμενος.

[θεράπαις, servant 'Εννοιαλος ἀνακτός, of lord Enyalios (the god of war)
ἔρατός δέρουν, the lovely gift ἐπιστάμενος, knowing, skilled in]

New Testament Greek

Luke 5.20–21

When Jesus was teaching, some men wanted to carry a paralyzed man to him to be cured; when they could not get near, they let him down through the roof. Jesus is the subject of the clause with which our quotation begins.

καὶ ἰδὼν τὴν πίστιν αὐτῶν ἔλεγεν, “ἀνθρωπε, ἀφεῖναι σοι αἱ ἁμαρτίαι σου.”

[ἰδὼν, seeing τὴν πίστιν, the faith εἶλεν, said ἀφεῖναι σοι αἱ ἁμαρτίαι σου, your sins have been (= are) forgiven you]

The scribes and Pharisees began to debate, saying:

“τὶς ἄποις ὁς λαλεῖ κλασμηθῇ: τὶς δόναις ἁμαρτίαις ἀφεῖναι εἰ μὴ μόνος ὁ θεός.”

[ὁς δὲ ὁς, this (man) who λαλεῖ, speaks δόναις, is able, can ἀφεῖναι, to for-
give εἰ μὴ, unless, except μόνος, only, alone]
ΠΡΟΣ ΤΟ ΑΣΤΥ (β)

ο Δικαιόπολις σκονθήν ποιομένον
τὸν Δία εὐχέται σφέζει πάντας.

VOCABULARY

Verbs

- ἀναβαίνω, I go up, get up; + επι, + acc., I climb, go up onto
- έγείρω, active, transitive, I wake X up; middle, intransitive, I wake up
- εὔχομαι, I pray; + dat., I pray to; + acc. and infin., I pray (that)
- καθίζω, active, transitive, I make X sit down; I set
- I place, active, intransitive, I sit; middle, intransitive, I seat myself, sit down
- κολίτης, τοῦ κολίτου, citizen
- θεία, τῆς θείρος, hand

Preposition

- ὑπὲρ + gen., on behalf of, for
- τέλος, in the end, finally
- ἐπί ... τοῖς, meanwhile
- τῇ ὕστερᾳ, on the next day

Proper Names

- Ἡ Ἀκρόπολις, τῆς 'Ἀκροπόλεως, the Acropolis (the citadel of Athens)
- δ Ζεὺς, τοῦ Δίας, τοῦ Διά, τοῦ Δία, δ Ζεὺς, Zeus (king of the gods)
- δ Παρθενών, τοῦ Παρθενώνος, the Parthenon (the temple of Athena on the Acropolis in Athens)

Nouns

- ἡ ἀγορά, τῆς ἀγορᾶς, agora, city center, market place
- ὁ βωμός, τοῦ βωμοῦ, altar
- ὁ νεανίας, τοῦ νεανίου, young man

τῇ οὖν ὑστεραῖς, ἐπεὶ πρῶτον ἡμέρα γίγνεται, εὑρετέται τι ἡ Μυρρίνη καὶ τὸν ἄνδρα ἐγείρει καὶ, ἑπεὶ σεαυτὸν, ἐὰν ἐνεργεῖ ὑποτεθηκέναι: καὶ ἴδιος γὰρ ἐστὶ πρὸς τὸ ἁστον πορεύεσθαι. ὦ οὖν ἀνήρ ἐκεῖνος ἐναυτὸν καὶ πρῶτον τὸν Σανθίαν καλεῖ καὶ κειεῖ αὐτὸν μὴ ἄργον εἶναι μηδὲ παρέσχεται ἐργαζόμενον.
WORD BUILDING

The following sets contain words expressing ideas of place where, place to which, and place from which. You already know the meanings of the words in boldface; deduce the meanings of the others.

Copy the chart carefully onto a sheet of paper and write the meanings of the words in the appropriate slots (note that sometimes the same word can express ideas of place where and place to which, depending on the context):

<table>
<thead>
<tr>
<th>Place Where</th>
<th>Place to Which</th>
<th>Place from Which</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. πού</td>
<td>where?</td>
<td>πού or πόσο</td>
</tr>
<tr>
<td>2. δόρος</td>
<td>there</td>
<td>δόρος</td>
</tr>
<tr>
<td>3. ἐνθάδε</td>
<td>there</td>
<td>ἐνθάδε</td>
</tr>
<tr>
<td>4. ἐνθάδε</td>
<td>there</td>
<td>ἐνθάδε</td>
</tr>
<tr>
<td>5. ἐνθάδε</td>
<td>there</td>
<td>ἐνθάδε</td>
</tr>
<tr>
<td>6. ἐκέλε</td>
<td>there</td>
<td>ἐκέλε</td>
</tr>
<tr>
<td>7. οἴκος</td>
<td>there</td>
<td>οἴκος</td>
</tr>
<tr>
<td>8. ἀλόγος</td>
<td>there</td>
<td>ἀλόγος</td>
</tr>
<tr>
<td>9. πανταχός</td>
<td>there</td>
<td>πανταχός</td>
</tr>
<tr>
<td>10. Ἀθηναίος(ν)</td>
<td>there</td>
<td>Ἀθηναίος(ν)</td>
</tr>
</tbody>
</table>

GRAMMAR

2. 3rd Declension Consonant Stem Nouns: Stems in -ρ-

The endings of these nouns are the same as those you learned for 3rd declension nouns in Chapter 7, but each of these nouns has four stems, as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>πατέρ-</td>
<td>μητέρ-</td>
<td>θυγατέρ-</td>
<td>ἀνήρ-</td>
<td>ἄνθρωπος</td>
</tr>
<tr>
<td>πατέρ-</td>
<td>μητέρ-</td>
<td>θυγατέρ-</td>
<td>ἀνήρ-</td>
<td>ἄνθρωπος</td>
</tr>
<tr>
<td>πατέρ-</td>
<td>μητέρ-</td>
<td>θυγατέρ-</td>
<td>ἀνήρ-</td>
<td>ἄνθρωπος</td>
</tr>
<tr>
<td>πατέρ-</td>
<td>μητέρ-</td>
<td>θυγατέρ-</td>
<td>ἀνήρ-</td>
<td>ἄνθρωπος</td>
</tr>
</tbody>
</table>

In the following chart, locate the forms with each of these stems:

3. Two Important Irregular Nouns: ἡ γυνή, τῆς γυναικός, woman;wife, and ἡ κυρῖν, τῆς κυρίας, hand

For ἡ γυνή, note that the nominative is not formed from the stem plus -ς, as is usual with velar stem nouns such as φιλάς-ς > φίλας; the accent in the genitive and dative, singular and plural, falls on the final syllable; and the vocative singular consists of the stem minus the final η, since all step consonants are lost in word-final position. For ἡ κυρῖν, note the shortened stem in the dative plural.

Singular:

<table>
<thead>
<tr>
<th>Stem</th>
<th>woman; wife</th>
<th>Stem</th>
<th>hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ γυνή</td>
<td>ἡ κυρῖν</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς γυναικός</td>
<td>τῆς κυρίας</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ γυναικί</td>
<td>τῇ κυρίᾳ</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>τῆς γυναικός</td>
<td>τῆς κυρίας</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ γέναιος</td>
<td>ὁ κυρίες</td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Stem</th>
<th>woman; wife</th>
<th>Stem</th>
<th>hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>οι γυναῖκες</td>
<td>οι κυρίες</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>τῶν γυναικῶν</td>
<td>τῶν κυρίων</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ταῖς γυναῖκαῖς</td>
<td>ταῖς κυρίαις</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>τῶν γυναῖκων</td>
<td>τῶν κυρίων</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>οἱ γέναιοι</td>
<td>οἱ κυρίες</td>
<td></td>
</tr>
</tbody>
</table>

PRACTICE: Write complete sets of forms of ὁ δεινός ἄνθρωπος, the terrible man; ἡ φίλη μητέρα, the dear mother; and ἡ σοφή γυνή, the prudent woman.
4. 1st/3rd Declension Adjective πᾶς, πᾶσα, πᾶν, all; every; whole

You have met a number of forms of this adjective in the readings. Here are all of its forms. Note that in the masculine and neuter it has 3rd declension endings and that in the feminine it has endings like those of the 1st declension noun μέλλητα (including the circumflex on the final syllable of the genitive plural; see Chapter 4, Grammar 3, page 41).

Stems: παντ- for masculine and neuter; πᾶσ- for feminine

Singular:

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πάντ-ς &gt; πάς</td>
<td>πᾶσ-α</td>
</tr>
<tr>
<td>Gen.</td>
<td>παντ-ός</td>
<td>πάσ-ος</td>
</tr>
<tr>
<td>Dat.</td>
<td>πάντ-ι</td>
<td>πάσ-αν</td>
</tr>
<tr>
<td>Acc.</td>
<td>πάντ-α</td>
<td>πάσ-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>πάντ-ς &gt; πάς</td>
<td>πᾶσ-α</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πάντ-ες</td>
<td>πάσ-αι</td>
</tr>
<tr>
<td>Gen.</td>
<td>παντ-εν</td>
<td>πάσ-εν</td>
</tr>
<tr>
<td>Dat.</td>
<td>πάντ-ει(ν) &gt; πάσι(ων)</td>
<td>πάσ-αις</td>
</tr>
<tr>
<td>Acc.</td>
<td>πάντ-ας</td>
<td>πάσ-ας</td>
</tr>
<tr>
<td>Voc.</td>
<td>πάντ-ες</td>
<td>πάσ-αι</td>
</tr>
</tbody>
</table>

For the nominative and vocative masculine singular forms, the -ντ at the end of the stem is lost because of the ς, and the stem vowel lengthens. Remember that all stop consonants in word-final position are lost; thus the stem παντ- gives πάν in the neuter nominative, accusative, and vocative singulars with loss of the ς; the stem vowel was probably lengthened because of the masculine πάς and the feminine πᾶσα. In the dative plural the -ντ is lost before the ς of the ending -σι(ν), and the stem vowel lengthens. Note the following uses of this adjective:

Predicate position: πάντες οἱ θεοὶ οί θεοὶ πάντες = all the gods

πάντα η ναῦς η ναῦς πᾶσα = the whole ship, i.e., all of its parts

Attributive position (rare): η πᾶσα πόλις = the whole city (regarded collectively as the sum total of its parts)

Without definite article: πᾶς ἄνδρ = every man

κάντες = all people, everyone

κάντα (n. pl.) = all things, everything

*See Chapter 7, Grammar 1, page 96.

Exercise 88

Translate into Greek:

1. The mother tells (orders) her daughter to hurry to the spring.
2. But the daughter walks to the field and looks for her father.
3. And she finds her father working in the field with other men.
4. And she says to her father.
5. And her father says.
6. And her mother says.
7. And at the spring the daughter sees many women; they are all carrying water jars.
8. So she says to the women.
9. And when she arrives home, she tells her mother everything.
10. And her mother says.

Exercise 89

Read aloud and translate:

1. πᾶσι αἱ γυναῖκες πρὸς τὴν κρήνην σπούδοισιν. 2. αἱ γυναῖκες μὲν τὸν θυγατέρα τηλεόρασιν. 3. ἔστι δὲ εἰς τὴν κρήνην ἀφείνοντα, οὐκ ἔστιν πάρεισιν αἱ θυγατέρες. 4. οἶκαὶ σῶν τρέχουσιν αἱ γυναῖκες καὶ τοῖς ἀνθρώποις πάντα λέγουσιν. 5. οἱ οὐν ἄνδρες πρὸς τοὺς ἄνθρωπος ὀρμῶσιν. μέλλειν γιὰ τὸν θυγατέρας ἐκείνην.

8. ἀφικύμενοι (having arrived) δὲ εἰς τοὺς ἄνθρωπος, οἱ πατέρες τοὺς θυγατέρας ὀρᾶσι νεάνις τοῖς διαλεγομένοις.


Greek Wisdom

μελετή τὸ πάν. Παρισσόφρος (of Corinth)
5. Numbers

The cardinal adjectives in Greek from one to ten are:

1 εἷς, μία, ἕν
2 δύο
3 τρία
4 τέσσαρα
5 πέντε
6 εξά
7 ἑπτά
8 οκτά
9 ἑννέα
10 δέκα

The numbers from five to ten are indeclinable adjectives; that is, they appear only in the forms given above no matter what gender, case, or number the noun is that they modify. For the number one, there is a full set of forms in the singular, given at the left below, with the masculine and neuter showing 3rd declension endings, and the feminine showing 1st declension endings similar to those of μάρτυς (see Chapter 4, Grammar 3, page 42). Compare the declension of πᾶς, πᾶν, πᾶν above. The word οὐδέν, οὐδεμία, οὐδέναι or μηδείς, μηδεμία, μηδὲν means no one; nothing as a pronoun and nothing as an adjective.

Stems: ἑν- for masculine and neuter; μ- for feminine

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἑν- &gt; εἷς</td>
<td>μ- &gt; ἕν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἑν-ός</td>
<td>μ-ός</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑν-ι</td>
<td>μ-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἑν-α</td>
<td>μ-α</td>
</tr>
</tbody>
</table>

Note the accents of the genitives and datives.

The declensions of δύο, τρεῖς, and τέσσαρα are as follows:

<table>
<thead>
<tr>
<th>M. F. N.</th>
<th>M. F. N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δύο</td>
<td>τρεῖς</td>
</tr>
<tr>
<td>δύον</td>
<td>τριάν</td>
</tr>
<tr>
<td>δύον</td>
<td>τριαίν(v)</td>
</tr>
<tr>
<td>δύο</td>
<td>τρεῖς</td>
</tr>
</tbody>
</table>

The ordinal adjectives (first, second, third, etc.) are as follows:

| πρῶτος, -η, -ον | Δέκατος, -η, -ον |
| δεύτερος, -α, -αν | Έβδοματος, -η, -αν |
| τρίτος, -η, -αν | Ογδοσ, -η, -αν |
| τέταρτος, -η, -αν | Δέκατος, -η, -ον |

6. Expressions of Time When, Duration of Time, and Time within Which

Ordinal adjectives are used in expressions of time when with the dative case (see Chapter 6, Grammar 6e, page 88), and cardinal adjectives are used in expressions of duration of time with the accusative case, e.g.:

Time when: τῇ πρώτῃ ἡμέρᾳ = on the first day
Duration of time: δύο ἡμέρας = for two days
Cardinal adjectives are also used in phrases expressing time within which with the genitive case, e.g.:

Time within which: πάντα ἡμέραν = within five days.

Compare the genitives ἡμέρας, by day, and νυκτός, at/ by night.

Exercise 8c

Read aloud and translate:

1. αὐτοῦργῇ εἶναι τρία πάθη, δύο μὲν υἱὰς (σοι), μία δὲ θυγατρὶ.
2. οἱ μὲν πάθη πάσαν τὸν ημερῶν ἐν τῷ ἄγρῳ ποιοῦσαν, ὡς δὲ θυγατρὶς οὐκ ἔμενε καὶ τῇ μητρὶ συλλαμβάνει. νυκτὸς δὲ πάντας ἐν τῷ οἴκῳ καθέδρου.
3. τῇ δ’ ὀδοτρίᾳ η ἡμέρᾳ τῇ θυγατρὶ, "οὔ πολὺ ὅπως ὕστερον ἐν τῇ ημέρᾳ: δυοῖν ἡμέραν οὐδὲν ἐξέρχεται (see will have). ὑπὸ αὐτὸν καὶ φέρε μοι ὅσον."
4. ἀρχικολεύων (having arrived) 8’ εἰς τὴν κρήνην, ἡ κατ’ ἑτερας γυναικῶν ὁδὸν ἢ ἑτέρας πλησιάζουσα (filling).
5. ἡ πρῶτη γυνὴ, "χαίρε, οἱ σήμερα," φησίν. "ἐλθέ δύο καὶ τὴν ὑδραν πλήρου (fills)."
6. ἡ δὲ δεύτερα ἡμέρα τῇ θυγατρὶ, "τι οὐκ ἔχεις εἰς τὴν κρήνην; τί ποιεῖς οὐκ ζεῖσθαί;"
7. ἡ δὲ κατ’ ἀποκρίθη λέγει "οὐκ ἡμέρα, φησίν, "περίεργος (busy) ἑστίν: πέντε γὰρ πέλας Ὀρακλέους ὕψιν (is weaving)."
8. ἡ δὲ τρίτη γυνὴ, "σπειδεῖς, ὃ ἄργε καὶ οὕς;" φησίν. "ἡ γὰρ μητρὶ σε μένεις."
9. ἡ δὲ τετάρτη γυνὴ, "μὴ οὖσα χολετῇ γαθί, φησίν. "Μὴ γὰρ κατὰ ἓδο σπειδεῖς."
10. ἡ οὖν παῖς τὴν πάσαν ὑδραν ταχέως πληρω (fills) καὶ οἶκαδε σπειδεῖς.

Exercise 8d

Read aloud and translate:

1. οἱ θυγατέρες τῇ μητρὶ πειθοῦμέν τοι πατέρα ἐγείρομαι καὶ πειθοῦσιν αὐτῶν Ἀθηναῖα πορεύομαι.
2. οὗ πατήρ τούτων μὲν πάθης οὐκ ἔχει, ταῖς δὲ θυγατριτίνι Ἀθηνάξ ἦγεταί.
3. μακρὰ οὖ ὄνομα καὶ χολετῇ τῇ δὲ δεύτερᾳ ἡμέρᾳ ἐκείς ἀρκεύεται.
4. πολλοὶς ἀνθρώποις ὀρθῶν διὰ (through) τῶν δόνων κατόρθωσα σκέφ-
      τοντος (hurrying).
5. ἐπέλευσε δὲ εἰς τὴν ἄγραν ἀρκεύεται, πολὺν χρόνον μένουσι πάντα θεοῦ
6. δύο μὲν ἡμέρας τὰ (the things) ἐν τῷ ἄγρῳ θεοῦνται, τῇ δὲ τρίτῃ ἐπὶ τὴν Ἀκρόπολιν ἀναβάνοντον.
7. ἑννέα μὲν ἡμέρας Ἀθηναῖα μένουσιν, τῇ δὲ δεύτερῃ οὐκεία ὄρμισθαι.
Read the following passage and answer the comprehension questions:

Odyssæus kai O Aiolos

Odyssæus tells how he sailed on to the island of Aëolus, king of the winds, and almost reached home:

ἐκεῖ δὲ ἐκ τοῦ ἄντρου τοῦ Κύκλωπος ἐκφεύγεμεν, ἐπανερχόμεθα ταχέος πρὸς τοὺς ἑπάρχους. οἱ δὲ, ἐπὶ ἡμᾶς ὑπαίροντας, χαίροντας. τῇ δ' ὀστεραίᾳ κελεύω ἁπάντος εἰς τὴν ναῦν ἀνήκον ἑσαρβαίνων. οὐσὶς οὖν ἀπολογεῖμεν.

[tou ἄντρῳ, the cave ἐπανερχόμεθα, we return]

1. What do Odyssæus and his men do when they escape from the cave of the Cyclops?
2. What does Odyssæus order his men to do the next day?
3. Where do Odyssæus and his men arrive next?
4. How long do Odyssæus and his men stay with Aëolus?
5. What does Aëolus give Odyssæus at his departure?
6. What wind was not in the bag?
7. How long do Odyssæus and his men sail?
8. When they come within sight of their fatherland, what does Odyssæus do?
9. What do his comrades think is in the bag?
10. What happens when the men open the bag?
11. How does Odyssæus react when he wakes up?
12. Where do the winds carry the ship?

Exercises

Translate into Greek:

1. When we arrive at the island, I go to the house of Aëolus.
2. And, when he sees me, is very amazed and says: “What is the matter (= what are you suffering? Why are you here again?)”
3. And I answer: “My comrades are to blame. For they loosed (ἐλέσαν) the winds. But come to our aid, friend.”
4. But Aëolus says: “Go away (πάντως) from the island quickly. It is not possible to come to your aid. For the gods surely (δῆσαν) hate (ἀγαμήσατε) you.”

Classical Greek

Sappho: The Deserted Lover: A Girl’s Lament

These lines are quoted by a writer on Greek meter (Hephaestion, 2nd century A.D.) without giving the author. Some scholars ascribe them to Sappho of Lesbos (seventh century B.C.), the greatest female poet of Greek literature. The passage (D. A. Campbell, Greek Lyric Poetry, page 52) is given at the left as it is quoted by Hephaestion in the Attic dialect and then at the right with Sappho’s Aeolic forms restored.
9. Η ΠΑΝΗΓΥΡΙΣ (α)

VOCABULARY

Verbs
- αὐτή: pl., ἀγετε, come on!
- ἐκανόρχουσαι [= ἐκανό- + ἐρχομαι], infinitive, ἐκανό- ἐρχομαι, I come back, return; + εἰς + πρός + acc., I return to
- κάμνα, I am sick; I am tired
- πίνα, I drink

Adjective
- κάλλιστος, -ης, -ον, most beautiful; very beautiful

Preposition
- διά + gen., through
- εἰς + dat., upon, on; + acc., at; against; onto

Proper Names
- Η 'Αθηνά, τής 'Αθηνᾶς, τή Αθήνα, τήν Αθήναν, η 'Αθηνά, Athena (daughter of Zeus)
- Η Νίκη, τής Νικής, Nike (the goddess of victory)
- Η Παρθένος, τής Παρθένου, the Maiden (= the goddess Athena)
- Ο Θείδας, τοῦ Θείδου, Pheidias (the great Athenian sculptor)

οὕτως οὖν πορευόμενοι ἀφικνύονται εἰς τὴν ἀγοράν. Ἐκεί δὲ τοσοῦτος ἡ θέσις ὃ ὁμιλοὺς ὁστε μόλις προχωροῦσι πρὸς τὴν Ἀκρόπολιν. τέλος δὲ τῇ Δικαιοσύνῃ ἐπόμενοι εἰς στοὰν τινα ἀφικνύονται, καὶ καθεξής μοινον θεώνται τοὺς ἀνθρώπους σπευδόντας καὶ βοῶντας καὶ θύρων ποιοῦντας.

[ὁ δῆμος, the crowd στοὰν, portico, colonnade θέρσιον, an uproar]

ἡδὲ δὲ μάλα πεινώνιοι οἱ παιδεῖς. ὁ δὲ Φίλιππος ἀλλαντοπόλην ὅρα διὰ τοῦ ὁμίλου ἄθιξομενον καὶ τὰ ἄνινα βοῶντα. τὸν οὖν πατέρα καλεῖ καὶ, "ὁ πάππα φίλε," φησίν, "ιδοῦ, ἀλλαντοπόλης προσχωρεῖ. ἄρ’ οὐκ ἐθέλεις σῖτον ἀνείσαθι; μάλα γὰρ πεινώμενον." ὁ οὖν Δικαιοσύνης τοῦ ἀλλαντοπόλης καλεῖ καὶ σῖτον ἀνείσατι. οὕτως οὖν ἐν τῇ στοᾷ καθίζονται ἀλλάντας ἐσθίοντες καὶ οἶνον πίνοντες.

[πεινᾶν, are hungry ἀλλαντοπόλη, a sausage-seller ἄθιξομεν, pushing τὰ ἄνια, his wares ἀνείσαθι, to buy ἀλλάντας, sausages]

μετὰ δὲ τὸ δείπνον ὁ Δικαιοσύνης, "ἀγετε," φησίν, "ἄρ’ οὐ βουλέσθω ἐπὶ τὴν Ἀκρόπολιν ἀναβαίνειν καὶ τὰ ἱερὰ θείασθαι;" ὁ μὲν πάππος μάλα κάμει καὶ οὐκ ἐθέλει ἀναβαίνειν, οἱ δ’ ἄλλοι
In the masculine and neuter and the suffix -tut.

In the reading passage at the beginning of this chapter you have met many forms of the present, progressive particle in the middle voice, e.g., σκέφτοντας, παρατηρώντας, δεικνύοντας, which has the same endings for case, number, and gender as the adjective καλός, καλή, καλόν.

In the last chapter you learned the forms of the present, progressive particle in the middle voice, e.g., λύοντας, λυόμενη, λύομενον, which has the same endings for case, number, and gender as the adjective καλός, καλή, καλόν.

The people): 4. endemic

Identify the Greek stems in the English words below and give the meanings of the English words (δήμος = the people):

1. democracy (what does τὸ κράτος mean?) 4. endemic
2. demagogue 5. epidemic
3. demography 6. pandemic

GRAMMAR

1. Participles Present or Progressive: Active Voice

In the last chapter you learned the forms of the present, progressive particle in the middle voice, e.g., λύοντας, παρατηρώντας, δεικνύοντας, which has the same endings for case, number, and gender as the adjective καλός, καλή, καλόν.

In the reading passage at the beginning of this chapter you have met many forms of the present active participle, e.g., σκέφτοντας, παρατηρώντας, δεικνύοντας, making. Present active participles, like present middle participles, do not refer to time as such but describe the action as in process, ongoing, or progressive.

Present active participles, like the adjective πάς, πᾶσα, πᾶ (Chapter 8, Grammar 4, page 126) have 3rd declension endings in the masculine and neuter and 1st declension endings in the feminine. They have the suffix -ov- in the masculine and neuter and the suffix -ov- in the feminine. There is no -v in the nominative masculine singular. The τ is lost in the masculine and neuter nominative and vocative singulars, since all stop consonants are lost in word-final position, and in the masculine the ο is lengthened to ω; thus for the verb ἔφη the masculine participle (stem, ἔφη-) is ἔφη and the neuter is ἔφε. In the masculine and neuter dative plural, the ν is lost before the σ, with a resulting spelling of ἐστιν(v). Present active participles are declined as follows:
The verb *eimi*:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom., Voc.</strong></td>
<td><em>ont &gt; ón</em></td>
<td><em>ont &gt; ón</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>ont-ος</em></td>
<td><em>ont-ος</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>ont-ι</em></td>
<td><em>ont-ι</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>ont-α</em></td>
<td><em>ont-αν</em></td>
</tr>
</tbody>
</table>

The verb *λέω*:

<table>
<thead>
<tr>
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<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom., Voc.</strong></td>
<td><em>λέ-ον</em></td>
<td><em>λέ-ουσα</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>λέ-οντος</em></td>
<td><em>λέ-οντι</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>λέ-οντι</em></td>
<td><em>λέ-οντι</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>λέ-οντα</em></td>
<td><em>λέ-οντα</em></td>
</tr>
</tbody>
</table>

For the participles of contract verbs, we show how the contractions work in the nominative singular but then give only contracted forms:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom., Voc.</strong></td>
<td><em>φιλέ-ον</em></td>
<td><em>φιλέ-ουσα</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>φιλονύτος</em></td>
<td><em>φιλονύτης</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>φιλονύτη</em></td>
<td><em>φιλονύτη</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>φιλονύτα</em></td>
<td><em>φιλονύτα</em></td>
</tr>
</tbody>
</table>

The verb *μιμά*:  

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom., Voc.</strong></td>
<td><em>τιμά-ον</em></td>
<td><em>τιμά-ουσα</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>τιμάντος</em></td>
<td><em>τιμάστης</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>τιμάτι</em></td>
<td><em>τιμάσθη</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>τιμάτα</em></td>
<td><em>τιμάσαν</em></td>
</tr>
</tbody>
</table>

Exercise 9a:

1. Locate twelve present active participles in the reading passage at the beginning of this chapter, identify the gender, case, and number of each, and locate the noun, pronoun, or subject of a verb that each participle modifies.

2. Fill in the present participles on the four Verb Charts on which you entered forms for Exercises 4a and 5a.

Exercise 9b:

Write the correct form of the present participle of the verb given in parentheses, and then translate the sentence:

1. οἱ παῖδες (τρέχω) 2. τῷ ἄνδρὶ (βαδίζω) 3. τοῖς νεανίσκοις (τύμπανος) 4. τοῖς νεανίσκοις (εἰμί) 5. τοῖς νεανίσκοις (μάθομαι) 6. τὰς γυναῖκας (λέγω) 7. τοὺς λυκόσκολους (ἐγγυμάζω) 8. τοῖς δοῦλοις (κοινών) 9. αἱ παρθέναι (ἀκοῦσι) 10. τοῖς ἀγέλεοι (βοῶσι) (leading).  

Exercise 9c:

Complete each of the following sentences by adding the correct form of a participle to translate the verb in parentheses, and then translate the sentence:


Exercise 9d:

Translate the following pairs of sentences:

1. οἱ παῖδες ἐν τῷ ἄγαρ καθέζονται οὖν πάντας. (The slaves hurry home, driving the oxen.) 2. οἱ ἄνδρες τῆς παρθένου εἰς τὸ ἑρών σεπεδόοντος. 3. τῶν νεανίσκοι τοῦ ἀλλαγοπολίου τὰ δῶνα βοῶσι. (The foreigner sees the boys running into the agora.) 4. No one hears the girl calling her mother.
4. οἱ ἄνδρες τῆς γυναικὸς λείποντιν ἐν τῷ οίκῳ τὸ δείσαν παρασκευα­
ζόοντος.
The boy finds his father waiting in the agora.

5. ὁ νεανίας τὴν παρθένου φιλεῖ μάλα καλλίν ὁσάν.
The father honors the boy who is (= being) very brave.

The Piraeus and Athens in the time of Pericles

The City of Athens

The city to which Dicaeopolis and his family journeyed was largely built
after the battle of Salamis, since the earlier city and its temples were de­
stroyed when the Persians occupied and sacked Athens. A visitor coming by
sea would arrive at the Piraeus, the greatest port in Greece and perhaps its
finest natural harbor. The fortification of the Piraeus was begun by Themis­
tocles in 493–492 B.C. It was completed after the Greek victory at Plataea,
when the city of Athens was rebuilt and connected to the Piraeus by the Long
Walls, making Athens virtually impregnable as long as she controlled the
seas.

Leaving the harbor quarter, visitors would have made their way through
the marketplace and town of Piraeus to the road that led between the Long
Walls, and then they would have walked the seven miles or ten kilometers to
Athens through continuous traffic of mules and ox-carts carrying goods to
and from the city. From a distance they would have seen the Parthenon dom­
ninating the Acropolis and perhaps the spear of the great statue of Athena in
full armor, which stood outside the Parthenon.

Entering the city, they would see on their left close to the city wall the
Pnyx, a large open slope where the Assembly met (see map, page 132). They
would then pass between the Areopagus (Hill of Ares), a bare outcrop of rock
of immemorial sanctity, and the Acropolis into the agora. This was the center
of Athens. On the left stood the Strategion or Generals’ Headquarters (to the
left of and not shown in the model on the facing page) and then (see model) the
Tholos (the round magistrates’ clubhouse), the Metroon (Archive), the temple
of Apollo Patroos, and the stoa of Zeus; behind the Metroon stood the Bouleu­
terion (Council Chamber); on the right (not shown in the model) were the law
courts. On the hill behind the Bouleuterion there still stands the temple of
Hephaestus, the best preserved of all Greek temples. In the agora itself were
also fine marble colonnades (stoa), where people could rest and talk in the
shade.

The agora was not only the seat of government but also the market and
mercantile center of Athens. Here you could buy anything, as a comic poet of
this time wrote:

You will find everything sold together in the same place at Athens: figs,
witnesses to summonses, bunches of grapes, turnips, pears, apples, givers
of evidence, roses, modlars, porridge, honeycombs, chickpeas, lawsuits,
puddings, myrtle, allotment-machines, irises, lambs, waterclocks, laws,
indictments.

Pushing their way eastwards through the crowds of people conducting
business or strolling in conversation, our visitors would reach the Pan­
thenaic Way, which led to the Acropolis (see map, page 132, and illustrations,
page 141). As they climbed to the top of the steep road, they would see on their
right the little temple of Athena Nike, built to commemorate victory over the
Persians (see model, page 141, and photograph, page 280). They would then enter the great monumental gateway, the Propylaea, designed by Mausolus to balance the Parthenon but never completed, since work was interrupted by the outbreak of war in 431 B.C. Even so, it was a beautiful and impressive building, which included a picture gallery.

On leaving the Propylaea, our visitors face the Parthenon and in front of it the great bronze statue of Athena Promachos. The temple takes the traditional form of a cela, in which stood the statue of the goddess, surrounded by a peristyle of Doric columns. The architect, Ictinus, incorporated many subtleties in the basically simple design, and these give the temple a unique grace and lightness, despite its great size. The sculptures that adorned the two pediments, the 92 metopes, and the frieze running around the cela were designed by Pericles' friend Pheidias. On the frieze was depicted the great Panathenaic procession, in which every fourth year representatives of the whole people of Athens brought the offering of a new robe to their patron goddess. Inside the cela was the great statue of Athena, standing in full armor, made of ivory and gold, so awe-inspiring that none could look on it without fear and admiration (see reconstruction, page 132).

To the north of the Parthenon stood the Erechtheum, sacred to Erechtheus, the founder-king of Athens, and to Poseidon and Athena. The temple is irregular in plan, having three porticoes, each in a different style; it stood on the site of the most ancient shrine on the Acropolis. Here could be seen the sacred olive tree that Athena had given to the people of Athens and the sacred serpent, which embodied the spirit of Erechtheus.

Crossing to the southern edge of the Acropolis, behind the Parthenon, our visitors would look down on the precinct of Dionysus (see photograph, page 144). There was the theater (not built in stone until the following century) and the temple of Dionysus.

All these buildings, and others, were part of Pericles' master program. They were paid for by the tribute of the subject allies. His political opponents said, "The treasure contributed for the necessity of war was being squandered on the city, to gild her all over and adorn her like a harlot, with precious stones and statues and temples." Pericles answered that the people were not obliged to give any account of the money to the allies, provided that Athens maintained their defense and kept off the Persians. His program gave employment to an army of workmen and artists and made Athens a worthy center of her empire, "an education to Greece."
H ΠΑΝΗΓΥΡΙΣ (β)

VOCABULARY

Nouns
- ωδές, τοῦ ωδέως, old man
- θήμον, τοῦ θήμου, the people
to τῆς προσωπικής, sacrificial victim

Verbs
- αὐξάλω, I increase
- καίτω or κάθω, καίει, κάιει, κάιαν, κάηται, κάησιν, active, transitive, I kindle, burn; middle, intransitive, I burn, am on fire
- στήσω, I am silent

Adjectives
- ἀριστος, -η, -ον, best; very good; noble
- γέρων, γερόντος, old
- ἑταίρος, -η, -ον, ready

Proper Name
- θύρωμα, τοῦ θύρου, the entrance
- θυρίων, τοῦ θυρίου, the sacrifices

⚠️ Please note that due to the nature of the text, some words may not be accurately translated and should be understood as part of the original Greek language.

ἐντάθη δὴ τὴν πομην ὀρθά προσχοροῦσαν. ἤγονταί μὲν οἱ κηρύκοισι; ἐπείτη δὲ παρθένοι κάλλιστα βαδίζοισι κανά φέρονται βοτριχῶν πλῆρη. ἔπονται δὲ αὐταίς πολλοί τε πολλοί, τοῦ διονύσου ιερεῖς καὶ ίμ᾽ αὐτῷ νεανίαι ἱεροί τοι τοῦ Διονύσου εἰκόνα φέροντες. τελευταίοι δὲ οἱ ὑπηρέται ἔρχονται τὰ ιερεῖα ἔγοντες.

[κανά, baskets βοτριχῶν πλῆρη, full of grapes άσκοδὸν οίνου, skins (full) of wine μετούξοι, matic (resident aliens) σκάφος, tray (of offerings) ἄμφι, αὐτῷ, together with him τελευταίοι, last in order οἱ ὑπηρέται, the attendants]

πάντες οὖν χαίροντες τῇ πομῇ ἔπονται πρὸς τὸ θεοῦ τέμενος. ἔπει δὲ ἀφικνοῦται, ὁ μὲν ιερεὺς καὶ οἱ νεανίαι τὴν τοῦ θεοῦ εἰκόνα ἔγοντες τὰ ιερεῖα πρὸς τὸν βασιλέα ἔγοντες. ἔπειτα δέ οἱ κηρύξ τὸ ἔδρον κρήτων, "ἐφυμημέτε, ὁ πολέμηται," φησίν. στήξαν πάξι διήλθοντο καὶ ήσυχος μένει.

[κρήτων, proclaiming εἴσημετε, keep holy silence! ἤσυχος, quietly]

ὁ ιερεύς τὰς χειρὰς πρὸς τὸν υπόθνον ἄλοιπον, "ὁ ἄναξ Ιεχωνίας," φησιν, ἄκουεν μοι εὐχομένοι. Βρόμας, τὴν την θυσίαν δέχοντας καὶ θεον θαυματοποίησεν καὶ ἔδρον ἔστω τὸν βασιλέα ἐν κολωνιαῖς ὅποτε παρέχετο ἡμῖν τὸν οἶνον.

[Ἰανάς, lord τὴν...θυσίαν, the sacrifice τὰς...ἀμπέλους, the vines]

οἱ δὲ πάντες πάντες βοῶσιν. ἐκλέες, οὐο, οὐο, Βρόμας, ἔδρον τοὺς τοῦ βόρυνας ἀχάζει καὶ παρέχει ἡμῖν τὸν οἶνον." ἔπειτα δὲ οἱ ιερεῖς σφάττε τὰ ιερεῖα οἱ δὲ ὑπηρέται ἔστιν ὑπηρέταις λαμβανομένοι αὐτά καὶ κατατείμην. καὶ τὸ μὲν τῆς θεοῦ παρέχεσθαι ἐν τῷ βασιλείᾳ κατά τὰς παρούσια διαρροῆς. ἔπειτα ἐστὶν αὐτὰ πάντα, ὁ ιερεύς οἶνον κατάζει καὶ τῷ βασιλεῖ εὐχείται. ἐντάθη δὴ πάντες τὸν τοῦ οἶνον πίνουσι καὶ τὰ κρέα ἐσθίουσι τὰ δαίμονες τερπομένους.

[ἐκλέες, οὐο, οὐο, untranslatable ritual chants σφάττε, slughters κατα- τείμησιν, cut up τὰ μὲν...τὰ δὲ, some (parts) ...other (parts) διαρροῆς, they divide σπάνει, pours...as a libation τὰ κράτα, the flesh τῇ δαίμονι, the feast]

μέσῃ νυξ, νυν ἔστιν, τὸν δὲ παρόντων πολλοὶ μεθύνοντες.
WORD BUILDING

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

1. Ἢ πώλις  ὁ πόλες  πολιτικός  ἦ  ὁν
2. Ἦ ναῦς  ὁ ναύς  νυατικός  ἦ  ὁν
3. ποίεις  ὁ ποιητικός  ποιητικός  ἦ  ὁν

GRAMMAR

2. 3rd Declension Nouns with Stems Ending in -ντη

In Vocabulary 99 you had the noun ὁ γέρων, τοῦ γέροντος, old man; as adjective, old. Nouns and adjectives such as this with stems ending in -ντη decline the same as present active participles such as λόγον, λόγοντος (see Grammar 1, pages 135–136). PRACTICE: Write all the forms of ὁ γέρων, τοῦ γέροντος.

3. 3rd Declension Nouns with Stems Ending in a Vowel: Ἡ πόλις and τὸ ἄστυ

Stems: πόλι-,πολι-, city

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ἡ πόλις  αἱ πόλεις &gt; πόλεις</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς πόλεος ως τῶν πόλεων  ως</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ πόλει τις τῶν πόλεων (v)</td>
</tr>
<tr>
<td>Ace.</td>
<td>τὴν πόλιν τὰς πόλεις</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ πόλις ἡ πόλεις &gt; πόλεις</td>
</tr>
</tbody>
</table>

Stems: ἄστι-, ἄστε-, city

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τὸ ἄστυ  τὰ ἄστει ως ἄστης</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ἄστεως ως τῶν ἄστεων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ἄστει τις τῶν ἄστεων (v)</td>
</tr>
<tr>
<td>Ace.</td>
<td>τὸ ἄστυ  τὰ ἄστει ως ἄστης</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ ἄστυ  ἡ ἄστει ως ἄστης</td>
</tr>
</tbody>
</table>

Note that the stems appear as πόλι- and ἄστε- in the nominative, accusative, and vocative singulars and as πολι- and ἄστε- in the other cases. Note the -ως ending instead of -ος in the genitive singular and -ντη in the accusative singular of πόλις. Contraction takes place in five of the forms.

Note that nouns of this type, as well as a few other words such as ἄλειξ, propitious, accent the third syllable from the end in the genitive singular and plural even though the final syllable is long. Originally the genitive singular was πόλης, and this became πόλεσ by quantitative metathesis, with the original accent retained. The genitive plural πόλες, accented its first syllable in imitation of the singular.

PRACTICE: Write the complete sets of the forms of ὁ μάντις, τοῦ μάντεως, seer, and of ὁ πίθης, τοῦ πίθεως, forearm.
4. 3rd Declension Nouns with Stems Ending in Diphthongs or Vowels: ὁ βασιλεύς and the Irregular Nouns ἡ ναύς and ὁ βοῦς

Stems: βασιλεύ-βασιλεύ-, king

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ βασιλεύ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῶν βασιλεύ-ων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοῖς βασιλεύ-τοις</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν βασιλεύ-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ βασιλεύ</td>
</tr>
</tbody>
</table>

The stem βασιλεύ- is used before consonants, and the stem βασιλεύ-, before vowels. The words ὁ θεός and ὁ λεων are declined the same as ὁ βασιλεύς.

The stems of ναύς and βοῦς were originally ναφ- and βογ-. The letter ε (digamma) represented a ϊ sound (compare Latin navis and bovis). This sound and letter were lost in the development of the Greek language.

Stems: ναυ-να-νή-, ship

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ ναύ-ς</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῶν ναύ-ων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοῖς ναῦ-τοις</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν ναῦ-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ ναῦ</td>
</tr>
</tbody>
</table>

PRACTICE: Write complete sets of ὁ μέγας βασιλεύς, the great king, ἡ καλὴ ναῦς, the beautiful ship, and ὁ λυγρὸς βόος, the strong ox.

Exercise 9ε

In each of the following phrases put the noun and adjective into the correct forms to agree with the article:

1. αἷ (μακρός) (ναύς)
2. τοῦ (καλός) (ἀστυ)
3. τῶν (μέγας) (βασιλεύς)
4. τῶν (μέγας) (βοῶς)
5. τῆς (μέγας) (πόλις)
6. τοῖς (μέγας) (ἀστυ)
7. πάντων (μεγαλύτερος) (βασιλεύς)
8. τῆς (πάντων) (πόλις)
9. τοῖς (πάντων) (οίκοι)
10. τοῖς (μεγαλύτερος) (βοῦς)
11. τῶν (μεγαλύτερος) (βασιλεύς)
12. τῆς (μεγαλύτερος) (πόλις)
13. τοῖς (μεγαλύτερος) (οίκοι)
14. τῶν (οίκοι) (βασιλεύς)

9. Ἡ ΠΑΝΗΓΥΡΙΣ (β)

5. Uses of the Genitive Case

a. The genitive is frequently used to show possession, e.g., ὁ τοῦ καθοδός κῦκάν = the boy's dog, the dog of the boy. Note that the genitive is usually placed in the attributive position between the article and the noun (see Chapter 5, Grammar 7a, page 66) or after the repeated article: ὁ κύκλον ὁ τοῦ κυκλός. Exception: the possessive genitives αὐτοῦ, αὐτής, and αὐτῶν, of him/ of it, of her, and of them occupy the predicate position (see Chapter 5, Grammar 7b, page 66), e.g., ὁ κύκλον αὐτοῦ, his dog.

b. The genitive is used to express the whole of which some part is mentioned; this is the genitive of the whole or the partitive genitive, e.g., τῶν καρπῶν πολλά = many of those present.

c. The genitive case is used after certain prepositions, often (but by no means always) expressing ideas of place from which, e.g., ἐπί, from; διὰ, through, ἐκ, ἐξ, out of; ὑπό, with; and ὡς, on behalf of, for.

d. The genitive is used with certain verbs, e.g.: ἡ Ἀριάδνη, ἔπι ἀπὸ τὴν θεάν, ἔπι αὐτοῦ. Ariadne, when she first sees Theseus, loves him.

ὁ θεός τῆς ἀναστρέφει, ὑπέφερε τῆς τοῦ ἀνδρός κεφαλῆς. Theseus takes hold of the head of the beast with his left hand.

e. For the genitive of time within which, see Chapter 8, Grammar 6, page 128.

Exercise 9ε

Translate the following:

1. ἔστι τὸ τοῦ ἄνδρος ὄνομα;
2. ὁ βασιλεύς δέχεται τὸν τῶν Ἀθηναίων ἄγγελον.
3. ἄφινομιθεὶς εἰς τὸν τὸν κατορθόν ἄγγελον.
4. ὁ παῖς κατὰ τὴν θέλει διδάσκει τὴς τοῦ κατορθοῦ χειρὸς ἔχει.
5. οἱ πολίται τοῦ ἄγγελου ἀκούσαντι βουλόμενοι γινώσκειν τοὺς τοῦ βασιλέως λόγους (words/proposals).
6. θεαὶ ἡ μητέρα τοῦ μητέρα τῆς λέξεως.
7. Αἰ καὶ ἡ μητέρα τοῦ πατήρ τοῦ αμήνα τοῦ ἀγίου.
8. Φάραξ λέγεται τῆς τοῦ πατρὸς χειρὸς ἔχει.
9. θεαὶ τῆς τοῦ μητέρα τοῦ μητέρα τῆς λέξεως.
10. The mothers take hold of the messenger and lead him to the king.
11. Many of the women want to go to the city with their husbands.
6. Some Uses of the Article

a. You have already met the following uses of the article (see Chapter 5, Grammar 3, page 58):

\[ \theta \delta \varepsilon = \text{and}/\text{but he} \quad \eta \delta \varepsilon = \text{and}/\text{but she} \]
\[ \iota \delta \varepsilon = \text{and}/\text{but they} \quad \iota \iota \varepsilon = \text{and}/\text{but they} \]
\[ \omega \iota \iota \varepsilon \mu \nu \ldots \omega \nu \varepsilon = \text{the one} \ldots \text{the other} \]
\[ \omega \sigma \alpha \tau \eta \varepsilon \mu \nu \ldots \omega \sigma \alpha \tau \varepsilon = \text{some} \ldots \text{others} \]

b. The article + an adjective can form a noun phrase, e.g.:

Adjunctives: Noun Phrases:
\[ \alpha \nu \theta \rho \varepsilon \omega \varepsilon \ldots -\sigma = \text{brave} \quad \iota \alpha \nu \theta \rho \varepsilon \omega \varepsilon = \text{the brave men} \]
\[ \sigma \rho \rho \varepsilon \theta = \text{brave women} \quad \iota \sigma \rho \rho \varepsilon \theta = \text{the brave women} \]
\[ \varphi \iota \varepsilon \omega \ldots -\sigma = \text{prudent} \quad \iota \varphi \iota \varepsilon \omega = \text{the prudent women} \]
\[ -\sigma = \text{hostile} \quad \iota \varepsilon \sigma \alpha \rho \delta \varepsilon = \text{the friends} \]

The article + an adverb, prepositional phrase, or genitive can form a noun phrase, e.g.:

\[ \iota \nu \varepsilon = \text{the now men} \quad \iota \nu \varepsilon = \text{the men of old} \]
\[ \iota \nu \varepsilon = \text{the women in the agora} \quad \iota \nu \varepsilon = \text{the women at the spring} \]
\[ \iota \nu \varepsilon = \text{the inside} \quad \iota \nu \varepsilon = \text{the things (i.e., the affairs) of the city} \]
\[ \iota \nu \varepsilon = \text{the (son) of the king} \quad \iota \nu \varepsilon = \text{the king's son} \]

There are several cases where the article is used as an abstract noun, e.g.:

\[ \tau \alpha \nu \lambda \varepsilon = \text{beauty; virtue; honor} \quad \tau \alpha \nu \lambda \varepsilon = \text{justice} \]
\[ \tau \alpha \nu \lambda \varepsilon = \text{hostile} \quad \tau \alpha \nu \lambda \varepsilon = \text{the prudent women} \]
\[ \tau \alpha \nu \lambda \varepsilon = \text{the present generation} \quad \tau \alpha \nu \lambda \varepsilon = \text{the present generation} \]
\[ \tau \alpha \nu \lambda \varepsilon = \text{the enemy} \quad \tau \alpha \nu \lambda \varepsilon = \text{the enemy} \]

The article + a participle forms a noun phrase that may be translated by a relative clause in English, e.g.:

\[ \iota \varepsilon \rho \varepsilon \varepsilon \varphi \rho \varepsilon \varepsilon = \text{the one being present} \quad \iota \varepsilon \rho \varepsilon \varepsilon \varphi \rho \varepsilon \varepsilon \varphi \varepsilon \varepsilon = \text{the men who are working in the field} \]
\[ \iota \nu \varepsilon \varphi \varepsilon \varepsilon = \text{the priest who is making the sacrifice} \]

These participles are said to be attributive, serving as simple adjectives; see Chapter 8, Grammar 1b, page 115.

Exercise 9η

Read aloud and translate:

1. ὁ πατὴρ τὸν παῖδα κελεύει ἐν τῇ ἦστῃ μένειν· ὁ δὲ οὗ πεθαίνεται αὐτῆς.
2. τὸν πολέμον οὐ μόνον ἐκείνος ἐπικέρασθηκεν, ὁ δὲ μένουσι τὴν πομήν θεοῦ.
3. τὸν παρθένον οὐ μόνον πρὸς τῇ κρήνῃ μένουσιν, ὁ δὲ μετὰ τὸν μητέραν ἤδη ἐκείνος ἐπικέρασθηκεν.
4. αἱ παρθένοι αἱ τὰ κοινὰ φέρουσιν· κάλλιστα εἶναι.
5. οἱ τοὺς χορὸς θεοῦμεν μᾶλλα χαράζονται.
6. ἀρ’ ὁρᾶς τοὺς ἐν τῷ ἄγρῳ ποιοῦντας;
7. οἱ σοὶ φίλοι βούλονται τὰ τῆς πόλεως γνωσθῆναι.
8. οἱ νεάνιαι οἱ πρὸς τὸν ἀγρόν σπείροντος μέλλουσιν τῷ πατρὶ συλλαμβάνειν.
9. μὴ ταῦτα (this) μοι λέγει· ἀργοῖς (you do not know) γὰρ τὰ τῆς πόλεως.
10. πάντες οἱ νῦν τιμῶσιν τοὺς τὴν πόλιν φιλοῦντας;
11. οἱ σοὶ φίλοι βούλονται γνωσθῆναι τὸ ἐστὶ τὸ δίκαιον;
12. αἱ ἐν τῇ οἰκίᾳ διαλέγονται ἀλλήλαις παρὶ τῷ καλῶς.
13. σέξε τοὺς ἐν τῇ γῇ· ἐν μεγίστῃ ὡς κυνηγόν εἰσιν.

Ὁ ΟΔΥΣΣΕΥΣ ΚΑΙ Ἡ ΚΙΡΚΗ

Read the following passages and answer the comprehension questions:

Odysseus comes to the island of Aeaee, where the witch Circe lives:

ἔπει δὲ ἡμᾶς ἀποκτείνει ὁ Ἄλας, ἀποκτέομεν λύποιμαι καὶ δι’ ὅλου ἀφικνούμεθα εἰς τὴν νήσον Αἰανίαν· ἔπει δὲ οἰκεῖ ἡ Κιρκή, θεῖς οὐδεὶς διανείμη· ἐγὼ δὲ τοὺς ἐκεῖροι πρὸς τῇ μητρὶ λέειν ἐπὶ δρός τοῖς ἀνοίωντες νηπίων ἀνοίωντες εἰς τὰς ἄνθρωπος εἰς τῇ νήσῳ οἰκεῖ. ἐπεῖ δὲ εἰς ἄκρον τὸ δρός ἀφικνοῦμαι, κατάνυν ὅρδο πρὸς τὸν οὐρανὸν φερόμενον, ὡς τὴν ναῦν σὺν ἐπικέρασθη καὶ τῶν ἑόρθον τοῖς σ μένοι κελεύοντο πρὸς τῇ νήσῳ μένειν, τοὺς δὲ κελέων πρὸς μέσυν τὴν νήσον πορευομένους γνωσθῆναι τὶς ἔκει οἰκεῖ. ὃ δὲ Εὐρίσκος αὐτοῖς ἢγετείται.

[κύαομεν, grieving εἰς τις, if any κανένα, smoke φερόμενον, rising Εὐρίσκος, Eurycleus]

1. With what feelings do Odysseus and his men set sail?
2. How is Circe described?
3. Why does Odysseus climb the hill?
4. What does he see from the top of the hill?
5. With what purpose in mind does Odysseus send some of his men to the middle of the island?
6. Who leads them?
7. What do the men see around Circe's house?
8. What feeling prompts the men to wait at Circe's door rather than going in?
9. What do they hear?
10. Why does Circe come out of the door?
11. Who follow her in?
12. Why does Eurylochus not go in?
13. What three things does Circe hand over to the men to eat and drink?
14. How does Circe change the men into pigs?
15. What does she now hand over to them to eat and where does she leave them?

Exercise 96

Translate into Greek:
1. When Eurylochus sees what is happening, he flees and runs to the ship.
2. But I, when I hear everything, go to Circe's house, wishing to save my comrades.
3. And Circe hands over to me food and wine; then, striking (use 
4. But I do not become a pig (ό σῶς); and she, being very afraid, is willing to free (λέγω) my comrades.

Classical Greek

Simonides

The following is an epigram (no. LXXVI, Campbell) written by Simonides of Ceos (late sixth to early fifth century B.C.) on sailors lost at sea; they were taking spoils of war (υἱοθεία) from Sparta to Delphi as an offering to Apollo (ὁ θεὸς). Since the men were lost at sea and the hull of their ship was their tomb, the verb ἐκτεπέω is used ironically.

[τούσδε, these men ποταὶ, once τέλλαγος (τέ), sea σκέφος, hull of a ship ἐκτεπαὶ, buried with due honors (τί κτέπα, funeral gifts, honors)]

New Testament Greek

Luke 6.31-33

The Sermon on the Mount

"καὶ καθὼς θέλετε ἵνα ποιοῦν ὑμῖν οἱ ἄνθρωποι, τοῦτο ἄντι σοῦ ἔχετε, καὶ οἱ ἁγιασμένοι τοῖς ἁγιασμένοις ὑμῖν κόλα ἐκλέγονται, καὶ γὰρ οἱ ἀμαρτωλοὶ τοῖς ἁγιασμένοις ἁγιασμένοι καὶ ἄνθρωπος ἁγιασμένος τοῖς ἁγιασμένοις ὑμῖν κόλα ἐκλέγονται, καὶ οἱ ἀμαρτωλοὶ τοῦ ἐκτρέφοντος... καὶ οἱ ἀμαρτωλοὶ τοῦ ἐκτρέφοντος..." (καθὼς, as ἔθελε = ἔθελεν ἵνα ποιοῦν ἄνθρωποι, that men should do to you ἄμεθος, likewise el, if ἐγκαθέτητε, you lose τοῖς ἁγιασμένοις, those who love (those loving) κόλα... ἡμῖν, what thanks? ἀμαρτωλοὶ, sinners ἰδον, if)

Concluded in Chapter 10α
## REVIEW OF VERB FORMS

The following are full sets of the forms of λέω, φιλέω, τιμάω, and εἰμί that you have met so far in this course:

### λέω: Active Voice

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέω</td>
<td>λευιν</td>
<td>λέων,</td>
<td></td>
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<tr>
<td>λέεις</td>
<td>λευι</td>
<td>λέουσα,</td>
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<tr>
<td>λέει</td>
<td>λευιον</td>
<td>λέου,</td>
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<tr>
<td>λέειμν</td>
<td>λευιε</td>
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<tr>
<td>λέετε</td>
<td>λευιε</td>
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</tr>
<tr>
<td>λέεονισ(v)</td>
<td>λευιε</td>
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</tbody>
</table>

### λέω: Middle Voice

<table>
<thead>
<tr>
<th>Indicative</th>
<th>λέεθαι</th>
<th>λέώμενος, -η, -ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέομαι</td>
<td></td>
<td></td>
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<tr>
<td>λέει στ η</td>
<td>λέου</td>
<td></td>
</tr>
<tr>
<td>λέεται</td>
<td>λέεσθε</td>
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<tr>
<td>λέεσθε</td>
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<tr>
<td>λέεσται</td>
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### φιλέω: Active Voice

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<tbody>
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<td>φιλών,</td>
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<td>φιλεί</td>
<td>φιλούσα,</td>
</tr>
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<td>φιλεί</td>
<td>φιλεί</td>
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<td>φιλείτε</td>
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<tr>
<td>φιλείτε</td>
<td>φιλείτε</td>
<td></td>
</tr>
<tr>
<td>φιλείσσαι(v)</td>
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### φιλέω: Middle Voice

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<th>φιλείσθαι</th>
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<td>φιλεί στ φη</td>
<td>φιλέον</td>
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<tr>
<td>φιλείται</td>
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<td></td>
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<tr>
<td>φιλούμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλείσθε</td>
<td>φιλείσθε</td>
<td></td>
</tr>
<tr>
<td>φιλούνται</td>
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### τιμάω: Active Voice

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<th>Participle</th>
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<td>τιμάων</td>
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</tr>
<tr>
<td>τιμάς</td>
<td>τιμάον</td>
<td>τιμάονος, -η, -ον</td>
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<tr>
<td>τιμάται</td>
<td>τιμάται</td>
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</tr>
<tr>
<td>τιμάν</td>
<td>τιμάνον</td>
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<tr>
<td>τιμάνισ(v)</td>
<td>τιμάνισε</td>
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### τιμάω: Middle Voice

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<tbody>
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<td></td>
</tr>
<tr>
<td>τιμάται</td>
<td>τιμάμεθα</td>
<td></td>
</tr>
<tr>
<td>τιμάσθε</td>
<td>τιμάνται</td>
<td></td>
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</tbody>
</table>

### εἰμί: Active Voice Only

<table>
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<tr>
<th>Indicative</th>
<th>ειμαί</th>
<th>είναι</th>
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</thead>
<tbody>
<tr>
<td>εἰ</td>
<td>εἰβολι</td>
<td>είναι</td>
</tr>
<tr>
<td>εἰστί(v)</td>
<td></td>
<td></td>
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<tr>
<td>εισίν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>εστέ</td>
<td>εστε</td>
<td></td>
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<tr>
<td>εσίσι(v)</td>
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</tbody>
</table>

Odyseus threatens Circe

(a grotesque representation in the Boeotian Cabiran style)
PREVIEW OF NEW VERB FORMS

Most of the verbs in the stories up to now have been in the present tense. In the stories in the remainder of this course you will also meet verbs in the imperfect, future, aorist, perfect, and pluperfect tenses.

The following is a brief overview of the Greek verbal system. It will give you a framework within which you will be able to place the various new verb forms. Note that only active voice forms are shown in the lists below.

First we give sample forms of λύω, which is typical of many Greek verbs that have past tense formations called sigmatic 1st aorists:

**Present:** λύω = I loosen, am loosening, do loosen
**Imperfect or Past Progressive:** ε-λυον = I was loosening
**Sigmatic Future:** λύω-σω = will loosen, will be loosening
**Sigmatic 1st Aorist:** ε-λυσα = I loosened, did loosen
**Sigmatic 1st Aorist Imperative:** λύσον = loosen!
**Sigmatic 1st Aorist Infinitive:** λύσαι = to loosen
**Sigmatic 1st Aorist Participle:** λύσας = having loosened, after loosening, sometimes, loosening

Some verbs have past tense formations without a σ as in the aorists above but with a thematic vowel (ο or ε) between the stem and the endings. These are called thematic 2nd aorists; here are the present and aorist tenses of such a verb (note the different stem in the 2nd aorist; see Chapter 11, Grammar 1, page 176):

**Present:** λαξω = I leave, am leaving, do leave
**Thematic 2nd Aorist:** ε-λαξον = I left, did leave
**Thematic 2nd Aorist Imperative:** λαξον = leave!
**Thematic 2nd Aorist Infinitive:** λαξον = to leave
**Thematic 2nd Aorist Participle:** λαξας = having left, after leaving, sometimes, leaving

Notes on the lists above:

1. The imperfect or past progressive (e.g., ε-λαξον) is formed with the prefix ε- or by lengthening the initial vowel, e.g., ἑρω > ἑρω-ν. Augmenting in one of these two ways signals past time. (For the imperfect or past progressive tense, see Chapter 13.)

2. The future tense is usually formed by adding -σά to the stem and adding the same endings as for the present: e.g., λύσσασαι. (See Chapter 10.)

3. The sigmatic 1st aorist (e.g., ε-λύσασαι) is formed with the suffix -σά and with augment, which shows past time and appears only in the indicative mood. (See Chapter 12.) Augment is absent from the aorist imperative (λύσον), which does not refer to past time, from the infinitive (λύσαι), which usually does not refer to past time, and from the participle (λύσασαι), which usually describes an action that was completed prior to the action of the main verb but may describe an action without reference to time (further details in Chapters 11 and 12).

4. In thematic 2nd aorists (e.g., ε-λάξον) there is a change in the stem of the verb, a thematic vowel (ο or ε), and no -σά suffix. (See Chapter 11.)

**Aspect**

Aspect or the way an action is looked upon is very important in Greek. There are three aspects: (1) progressive, of action in process or ongoing, e.g., "John runs," "is running," "was running"; (2) aorist, of simple action, sometimes in past time, e.g., "John ran," and sometimes not, e.g., "Run, John!"; and (3) perfective, with emphasis on the enduring result of a completed action, e.g., "John has won the race" = "John won the race and is now the winner."

**Voice**

In Chapter 6 you learned that there are three voices in Greek, active, middle, and passive. In the present, imperfect, perfect, and pluperfect tenses, middle and passive forms are spelled the same and are distinguishable only by the context in which they are used (see Chapter 16). In the future and aorist there are different forms for the passive (see Chapter 17, Book II).

**Verb Stems and Principal Parts**

In many verbs the stem of the present tense is different from the stem or stems from which the other tenses are formed, as in the verb φέρω, I carry:

- **Present tense**, φέρω: stem, φέρ-
- **Future tense**, φέρον: stem, φέρ-
- **Aorist**, φέραμαι: stem, φέρ-
- **Perfective**, φέραω: stem, φέρ-

In order to make it easier for you to learn the principal parts of Greek verbs, i.e., the forms that you need to know in order to make the various tenses, we will give in subsequent vocabulary lists the stem or stems when they are different from what is seen in the present tense, e.g.:

- **φέρω**, [φέρ-] φέρω, [φέρ-] φέρω, I carry

We will not give stems when they are the same in the other tenses as they are in the present.

Greek verbs normally have six principal parts, but in the vocabulary lists in the remainder of Book I we will give only the first three, as above. They should be memorized carefully.
VOCABULARY

Verb

- ἀφινέομαι [ῥα- + ἄφημα], [ἐκ-] ἁπλοῖομαι, ἁπλικάμαι, I arrive; + εἰς + ἀκόμη, I arrive at
- γίνομαι, [γεν-] γένησομαι, γένος, ἔγερσις, I become
- ἐσφραγίζω, ἐσφραγίζομαι, ἐσφραγίζων or ἐσφραγίζον, I find

- θέασομαι, θεάσομαι (note that because of the ε the a lengthens to ο instead of η), θεάσαμην, I see, watch, look at
- νικάω, νικήσαμη, νικήσαμι, i de- feat; I win

Adverb

- καλῶς, well

Interjection

- φεῦ, often used with gen. of cause, alas!

WORD STUDY

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

1. He found fulfillment in an agonistic way of life.
2. She is studying macroeconomics.
3. He suffers from xenophobia.
4. He is a dangerous pyromaniac.
5. She is an ophthalmic surgeon.
GRAMMAR

1. Verb Forms: Verbs with Sigmatic Futures

Most verbs form the future tense by adding the suffix -σ- and adding the same endings as in the present tense, e.g.:  

<table>
<thead>
<tr>
<th>Future Active</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λή-σ-ω, I will loosen</td>
<td>λή-σ-εν, to be</td>
<td>λή-σ-ον, about to loosen</td>
</tr>
<tr>
<td>λή-σ-ες, you will loosen</td>
<td>λή-σ-έσσα</td>
<td>λή-σ-ον, about to loosen</td>
</tr>
<tr>
<td>λή-σ-ει, he/she will loosen</td>
<td>λή-σ-εσσα</td>
<td>λή-σ-ον, about to loosen</td>
</tr>
<tr>
<td>Future Middle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λή-σ-ο-μαν, I will ransom</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
</tr>
<tr>
<td>λή-σ-ε-ναι, you will ransom</td>
<td>λή-σ-ε-ναι</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
</tr>
<tr>
<td>λή-σ-ε-ναί, he/she will ransom</td>
<td>λή-σ-ε-ναί</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
</tr>
<tr>
<td>Future Active</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λή-σ-ο-μαν, I will ransom</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
<td>λή-σ-ο-μαν, to be about to ransom</td>
</tr>
</tbody>
</table>

There is no future imperative. 

The diphthong αι in the endings is counted as short for purposes of accentuation.

In the following, note what happens when the stem of the verb ends in a consonant instead of a vowel, as does λή-ω above:

a. If the stem ends in a labial (β, π, φ), the labial + the future suffix -σ- produces the combination of sounds represented by the letter ψ, e.g.:

βήσ-ω, I look; I see, βλέψω/μαι
πήσ-ω, I send, πέψω/μαι
γήσ-ω, I write, γράψω/μαι

b. If the stem ends in a velar (γ, κ, χ), the velar + the future suffix -σ- produces the combination of sounds represented by the letter η, e.g.:

λέγ-ω, I say; I tell, λέξο
δίσ-ω, I purse, δίσω
φυλάσ-ω, I guard, φυλάσω
δέξ-ομαι, I receive, δέξω/μαι

Note: εχ-ω, I have; I hold, has two future forms: έχω (irregular), I will have, and [σχέσις, I will get.

2. Verb Forms: The Asigmatic Contract Future of Verbs in -εω

If the present tense form of a verb ends in -εω, its future stem ends in -ει-εω, e.g. κοιμ-εω, future stem, κοιμ-εω. The future suffix -ς- is lost between the vowel at the end of the stem and the vowels of the personal endings. The verbs then contract as in the present tense of -σ- contract verbs such as φιλ-εω. We call futures formed this way asigmatic contract futures, e.g.:

κοιμ-σω, I bring; I take, κοιμ-σω-μαν > κοιμ-σω, κοιμ-σώτα, κοιμ-σιμαι, etc.
κοιμ-σω-μαν, I get for myself, acquire, κοιμ-σω-μαν > κοιμ-σιμαι, κοιμ-σιμαι, κοιμ-σιμαι, etc.

3. Verb Forms: The Sigmatic Future of Contract Verbs

Contract verbs lengthen the final stem vowel and then add -σ- e.g.:

φιλ-εω, I love, φιλίσω, φιλίσιμα, φιλόσω, etc.

Exception: καλ-εω, I call, καλ-εω, καλ-ει, καλ-ει, etc. (an asigmatic contract future with no difference in spelling between the present and the future)

ηέ-ει, I lead, εηέσω, εηέσω, εηέσω, εηέσω, εηέσω, εηέσω, etc.

τμ-ει, I honor, τμίσω, τμίσω, τμίσω, etc.

Note: τέαςω, I see, watch, look at, τεαςω, (note that because of the e the α lengthens to α rather than η)

A few verbs lengthen the e of one form of their stem and add -σ- e.g.:

γένω, I become, γεν-σω, γεν-σιμαι, γεν-σέω, etc.

εθέλω, I am willing, I wish, [εθελ-εσω, εθελ-σω, εθελ-σω, etc.

4. Verb Forms: Verbs with Deponent Futures

Some verbs, active in the present tense, have futures that are middle in form but active in meaning (i.e. deponent), often with a different stem, e.g.:

- ἀκούω, I hear, ἀκούσω
- μάθω, I learn, μάθω, μάθω, μάθω, μάθω, μάθω, etc.
Exercise 10α
1. Make four photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of βλέπω, φυλάττω, σπεύδω, and κοιμάω that you have learned to date.
2. Make seven copies of the Verb Chart on page 283 and fill in the future indicatives, infinitives, and participles of the verbs for which you entered forms for Exercises 4a, 5a, and 6β. Keep all charts for reference.

Exercise 10β
Give the 1st person singular of the future of the following verbs:
1. νικάω
2. τέχνω
3. πάω
4. παρασκευάζω
5. πέμπω
6. ἠγοράζω
7. βοώ
8. φιλάττω
9. παίζω
10. ἠγαπώ

Exercise 10γ
Give the corresponding future form of the following:
1. πέμπω
2. ἠγοράζω
3. πάω
4. φιλάττω
5. ἠγαπώ
6. παίζω
7. βοώ
8. παρασκευάζω

Exercise 10δ
Read aloud and translate:
1. ἡγοράζω σοι πρὸς τὸ δέατρον.
2. τὸν παπάντον κελαμένον οἰκίας σπεύδειν.
3. ὁ βασιλεὺς ἄγγελον πέμψει πρὸς τὸ ἄστυ.
4. τοὺς νεανίας φιλάζομεν ἐν τῷ δεσμώτηρι (prison).
5. ἡ Ἀριάδνη τῷ Ἰθακεῖ βοήθησε.
6. δὲ ὁλίγον ἐπιτέλεσθαι, ἄλλῳ ὠς καυσόμεθα ἐργαζόμεθα.
7. πρὸς τὸ δάστρο σπεύδομεν καὶ τοὺς χοροὺς θεάσομεθα.
8. τὸς ἴδιον βοήθησε: δὲ ὁλίγον γὰρ ἐν κυνήγῳ ἐσώμεθα.
9. τὸν πατέρα σοὶ πεσέτες ἴλιν πρὸς τὸ δάστρο ἡγεῖσθαι.
10. αἱ παρθένοι τέργονται τοὺς χοροὺς θεάσομεν.

Exercise 10ε
Translate into Greek:
1. We will send a messenger to the king.
2. The king will hear the messenger and will come to our aid.
3. What will you do, boys? You will soon be in danger.
4. We will obey father and hurry home.
5. The young men will lead us, and we will follow them.
Festivals

In the course of his praise of the democracy, Pericles says in his funeral oration: "We provide more recreations for the mind from toil than any other state, with competitions and sacrifices throughout the year." There were in fact over sixty days in the year that were holidays in Athens, when festivals were held in honor of the gods. These involved all members of the population, citizens and metics, men and women, children and slaves. Many festivals entailed processions, and most culminated in public sacrifice, followed by a feast in which all present joined.

The greatest of all the processions is represented on the Parthenon frieze. Here we see all classes of Athenians playing a part. The knights are shown, at first preparing for parade, then moving off, and later entering the procession at a canter. Stewards are portrayed, marshaling the procession. Next comes a group of elders, led by lyre players and fluteists. Ahead of them are young men bearing jugs of holy water and others with trays of offerings. Girls carry wine jars, bowls for pouring libations, and incense burners. The victims are led toward the central scene on the east side, where in the middle stand the priestess and a magistrate with the robe that has been offered to Athena. On either side of them are seated larger figures, looking outward toward the procession; these are the twelve Olympian gods, watching and enjoying the procession.

Sacrifice was performed at the altar, which stood outside every shrine, in accordance with a set ritual. Priest and victims wore garlands. There was a call for holy silence. The altar and participants were sprinkled with water. The greatest of all the processions is represented on the Parthenon frieze. On either side of them are seated larger figures, looking outward toward the procession; these are the twelve Olympian gods, watching and enjoying the procession.

Every festival had its own ritual. Many, perhaps all, were celebrated with music and dancing. At some there were athletic competitions, notably at the Panathenaeae. At the most important festival of Dionysus, the Greater Dionysia, the ten tribes into which the Athenian people were divided each put on a chorus, five of men and five of boys, which sang and danced in competition. Later in the festival, which lasted six days in all, there were three days of drama. On each of these days, three tragedies were performed in the morning, followed in the afternoon by a satyr play (an old form of drama in which the chorus consisted of satyrs, half-man, half-goat) and a comedy. The theater held between 17,000 and 20,000 people, so that a large proportion of the citizens could be present.

Classical Greek

Theognis

Theognis (fl., 550 B.C.) was a noble of Megara; he was exiled when there was a democratic revolution. Several of Theognis's poems, such as the following (lines 567-570) lament the transience of youth and the imminence of death. Indeed, such thoughts are characteristic of much Greek literature.

New Testament Greek

Luke 6:35-36

The Sermon on the Mount

"πάντες ἄγαπάτε τούς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀκαλπητέοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσται καὶ ὑμῶν ἡμέρα προσώπων ἐκ τοῦ θανάτου καὶ τοῦ κράτους· γίνεσθε δικαιομενοὶ καθὼς ὁ πατὴρ ὑμῶν ὁ θεός ἐστιν."
10. Η ΣΥΜΦΟΡΑ (β)


[ἀδριν, tomorrow οἱ τραγῳδίας, the tragedies ἄθλος, brother τοῦ κλῆρος, the farm πεινήσουσιν (from πεινάω), will be hungry κατ’ (κατὰ) εὐθὺς, probably]

οἱ μὲν οὖν παιδεῖς τῷ πατρὶ πειθόμενοι πρὸς τὰς πύλες σπεύδοντες. ο δὲ πάππος, “φεῦ, φεῦ,” φησίν: “βουλομαι τὸς τραγῳδίας θεάσθαι. ὑμεῖς μὲν οὖν οὐκέδεκα σπεύδετε, ἐγὼ δὲ ἐν τῷ ἄστε μενόμεν οὐκέτι τὰς τραγῳδίας θεάσομεν.” ἦδὲ Μυρρίνη, “μὴ φλα¬


[ἀς... θεσομένος, to see φλαρέι, talk nonsense δεινολογομένῳ, complaining loudly]


[κατάπληκτος (from πλήκτος), they have drunk μεθύομαι, they are drunk τὴν μάχην, the fight τὸν τλῆμον, the poor man πολυπράμους; do you interfere? ἄκλπητος, motionless]
WORD BUILDING

Study the relationships between the words in the following sets, and give definitions of each word:

1. μάχομαι  
   η μάχη  
   η νόσος  
   νοσεά

2. ή θέλω  
   ή θέλη  
   η πάρις  
   παρεδώ

3. ο ἀφήνω  
   σαφρένειον  
   ἡ ὀργή  
   ὀργιζμαί

GRAMMAR

5. Verb Forms: The Asigmatic Contract Future of Verbs with Liquid and Nasal Stems

If the stem ends in a liquid (l, ρ) or a nasal (μ, ν), an ε is added to the stem, the future suffix -(σ)- is lost between this vowel and the vowel of the endings, and contraction takes place, e.g., μέν-ε-σ(σ)-ω > μένω. This is an asigmatic contract future like the future of verbs in -ίζω (page 159).

Here are the present and the future active forms of μένω.

Present Active

Stem: μένε-  
stay; wait; wait for

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω</td>
<td>μένε</td>
<td>μένον, μένος, μένον, gen., μένοντος, etc.</td>
</tr>
<tr>
<td>μένει</td>
<td>μένετε</td>
<td>μένετε</td>
</tr>
<tr>
<td>μένομαι</td>
<td>μένομαι</td>
<td>μένομαι</td>
</tr>
</tbody>
</table>

Future Active

Stem: μένε-  

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένε-σ(σ)-ω</td>
<td>μένω</td>
<td>μένων, μένος, μένον, gen., μένοντος, etc.</td>
</tr>
<tr>
<td>μένε-σ(σ)-είς</td>
<td>μενείς</td>
<td>μενείς</td>
</tr>
<tr>
<td>μένε-σ(σ)-εί</td>
<td>μενεί</td>
<td>μενεί</td>
</tr>
<tr>
<td>μένε-σ(σ)-ομαι</td>
<td>μενομαι</td>
<td>μενομαι</td>
</tr>
<tr>
<td>μένε-σ(σ)-ομεῖ</td>
<td>μενομαι</td>
<td>μενομαι</td>
</tr>
<tr>
<td>μένε-σ(σ)-ομεῖτε</td>
<td>μενομαι</td>
<td>μενομαι</td>
</tr>
<tr>
<td>μένε-σ(σ)-ομοι</td>
<td>μενομαι</td>
<td>μενομαι</td>
</tr>
</tbody>
</table>

The present and future of liquid and nasal verbs are thus distinguished only by the circumflex accent in the future, except in the 1st and 2nd persons plural and most forms of the participle, where contraction produces a different spelling as well. The future middle forms of liquid and nasal verbs are also contract forms; see κάμω below.

In most liquid and nasal verbs, however, the stem not only has an ε but is spelled differently in the future, e.g.:

| αἴρω, I lift, άρω | ἀποκρίνομαι, I answer, άποκρίνομαι |
| αἴόνω, I kill, άινω | άποκτείνω, I kill, [κτείνω-] άποκτείνω |
| βάλλω, I throw, [βαλλω-] βαλλω | έγειρω, I wake X up; middle, I wake up, [γειρε-] έγειρω |
| κάμω, I am sick; I am tired, [καμω-] καμωμαι |

The verb μάχομαι, although not a liquid or nasal stem verb, also has an asigmatic contract future: μάχομαι, I fight, μαχομαι, μαχεί, μαχείται, etc.

The verb ἔλαπω, I drive, is a nasal stem verb but is irregular in the future: ἔλα, ἔλαξ, ἔλα, etc. Compare the present of -α- contract verbs.
Exercise 10α
Make two photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of ἀποκτείνει and of ἀποκρίνομαι that you have learned to date.

Exercise 10η
Read aloud and translate:
1. ἔρα μενοῦμεν ἐν τῷ ἄτει ἢ (or) οἶκα διοριστέμεθα;
2. οἱ παῖδες τὸν πάπαν ἐπετέλεσον; δι' ὅλιγον γὰρ ὁμοπάλιμα.
3. ὁ αὐτοφυῆς τὸν λόκον λίθος βολεῖ.
4. ἐπέστη δὲ ὅλιγον γενήσατο. ὁ αὐτοφυῆς τὸ ἀτερον ἄρει καὶ οἶκα διείρεται (future of φέρω).
5. οἱ δοῦλοι τούτος βοῶς λέσσασιν καὶ οἰκεῖα ἐξουσίαν.
6. ὁ Θησεύς, ἀνδρείας ἢ, τὸν Μινόστορον ἀποκτείνει.
7. οἱ παῖδες οἴκον μενοῦσιν, ἡμῖν δὲ πρὸς τὸ ἄτευμ σχέσιν.
8. ἄρ' οὐκ ἐγέρεται τὸν πάπαν; ὑψὶ γὰρ εἰς τὸ θέρεν ἀριστομέθεα.

6. The Irregular Verb εἰμί
The verb εἰμί in the indicative refers to future time and means I will go. In Attic Greek it is used as the future of ἐρχομαι. Thus: ἔρχομαι, ἐλθω; I come; εἰμί, I will come; εἰμι, I will go.

Here are the forms of εἰμί. Note that the verb has a long-vowel stem εἰ- (compare Latin ire) and a short-vowel stem ει-:

Stems: ει-/ει-, come; go
Compare the verb to be:

εἰμί, I will come; I will go
eἰμι, I am
eἰ
eἰσιν(v)
ἰμὲν
tε
tῶσιν(v)

As noted above, the indicative forms of εἰμί refer to future time. The imperative, infinitive, and participle, however, are used in Attic Greek in place of the corresponding present forms of ἐρχομαι; the infinitive and participle usually refer to present time, the imperative always. The imperative, infinitive, and participle of ἐρχομαι are not used in Attic Greek.

Exercise 10θ
Here are six common compounds of the verb ἐρχομαι:

ἀπέρχομαι, I go away, ἀπειμ: εἰσέρχομαι + εἰς + acc., I come in(to); I go in(to), εἰσεμ: ἐξέρχομαι + εξ + gen., I come out of; I go out of, ἐξεμ: ἐπανέρχομαι, I come back, return; + εἰς or πρὸς + acc., I return to, ἐπάνεμι: προσέρχομαι + dat. or πρὸς + acc., I approach, πράσεμι

Exercise 10θ

1. θεῖ, δή, ὁ παῖ, καὶ τῇ μητρί εἰπέ ὅτι πρὸς τῇ θόραι μενῶ.
2. πρὸς τὸν ἄγνων ἢμὲν καὶ τὸν κύνα ἐπιθύμησον. ἔξω
3. τὸν κόμα δράμειν χρὴς τὰ πρᾶξειμα προσώπητα.
4. ὁ καθήμεν ὡς κελέσαι ὀρθὰ ἐπεκαλέατο.
5. αἱ παρθένου εἰς τὸ ἄτευμ ἔδωκεν, ἔλθον, ἐπέλθον, ἔδωκεν.
6. ἔτος, οἱ παρθένοις; ὁ καθήμεν ἢμὲν εἰς τὸ ἄτευμ ἐγέρθησαι.
7. ἡ μήτηρ πρὸς τὴν κρήτην ἐστὶν, τὰς ἡ παρθένους κελέσαι ἐκείνης συλλαμβάνειν.
8. αἱ παρθένους πρὸς τὴν κρήτην ἤλθασεν μεγάλες ἄρεις φίλισθαι.
9. αἱ γυναῖκες αἱ πρὸς τῇ κρήτην ὄραν καὶ τὰς προσώποις.
10. "χαίρετε, δο παρθένοι," φασίν. "πότε (when) πρὸς τὸ ἄτευμ ἔτος;"
7. Future Participle to Express Purpose

The future participle may be used to express purpose, often preceded by ὧς. In English we use a simple infinitive, e.g.:

ἐν τῷ ἄστη μὲν ὡς τὰς τραγῳδίας θεάσομεν,
lit. I will remain in the city as being about to watch the tragedies.

I will remain in the city to watch the tragedies.

Exercise 10b

Read aloud and translate:

1. ἄγγελον πέριμοιν ὡς τοῖς πολίταις πάντα λέζοντα.
2. οἱ πολῖτες ἀπὸ τὴν ἁγιά πρὸς σπεύδονταν ὡς τὸν ἀγέλαν ἀκουσόμενοι.
3. εἰς τὸ ἄστη παρεῖναι ὡς τῇ δορῇ παρεσκόμενοι.
4. παρασκευάζοντας ὡς μαχομένοιν.
5. ὁ θεσπίς πρὸς τὴν Κρήτην πλέο ὡς σώσον τοὺς ἑταίρους.

8. Impersonal Verbs

Greek has a number of verbs that are used in the 3rd person singular with an impersonal subject, often an infinitive or infinitive phrase. They are often translated into English with it as subject.

Impersonal verb with infinitive phrase as subject:

ἐστιν ἀνέμου ἐν τῷ ἄστη μέγεν:
Is to stay in the city allowed/possible for us?
May/Can we stay in the city?

Impersonal verb with accusative and infinitive phrase as subject:

ἐστιν ἀνέμου ἐν τῷ ἄστῃ 
Is it allowed/possible for us to stay in the city?
It is necessary for us to stay in the city?
We must be there before night.

Exercise 10c

Translate the following pairs of sentences:

1. καφός ἐστιν ἐκανέναι: δεί ἡμᾶς κύδους ὁμάθασιν.
Don't wait; we must hurry.
2. ἄρ' οὖς ἔστιν ἡμῖν τὰς τραγῳδίας θεάσομαι;
Can't I stay in the city?
3. οὐ δέ τε σύπτειν τὸν νεάνιον.
We must carry the boy to the spring.

9. Review of Questions

_repo; introduces a question

1. ὧς: where to? whither?
2. ὧς: where from? whence?
3. ὧς: when?
4. ὧς: who?
5. ὧς: how?

Exercise 10d

Read aloud and translate:

1. ὁδώρα: introduces a question

1. ὡς: how?
2. ὡς: where?
3. ὡς: when?
4. ὡς: where?

Exercise 10e

Read the following passages and answer the comprehension questions:

ὁ δὲ Ὀδυσσέας πολλὰ ἐπὶ καὶ δεινὰ πάσχει σπεύδον εἰς τὴν πατρίδα γῆν νοστεῖν. τῆς γὰρ Σικυοῦ μόδις φειγομένι, καὶ παρὰ τὴν Σκύλλην πλέον εἰς τὸν μέγατον κάγιόν ὑμένι ἐμπεσε. ὦνθὲν μὲν ἀγέλαν ἡ Σκύλλη, τέρας δεινὸν, ἡς κεφαλάς ἔχουσα, ἡ ἐς ἄντρον τυνῦν ὄρμωμεν τοὺς παραπλεύοντας ἀρπάζει καὶ ἐστὶν: ὀνθὲν δὲ ἡ Χαρύβδης, δὴν μάλα φοβερὰ, ἡ πάντα καταστίκηται. ὁ δὲ Ὀδυσσέας τὴν Χαρύβδην φειγομένην παρὰ τὴν Σκύλλην παραπλεῦει: ἡ δὲ ἐς τὸ ἄντρο ὄρμωμεν ἐς τοὺς ἑταίρους ἀρπάζει: τοὺς δὲ ἄλλους σφήξει ὁ Ὀδυσσέας.

[τὴν πατρίδα γῆν, his fatherland] νοστεῖν, to return home [tā... Σικυόν, the Sirens parā τὴν Σκύλλην, along/past Sicily] ἐμπεσείτε = ἐν... πάπτει ἐνθὲν... ἐνθὲν, on one side... on the other side [ἡ Σκύλλη, Scylla (a monster formed of a woman and six dogs)] τέρας, a monster [ἡ, which ἄντρον, cave] ἀρπάζει, snatches [ἡ Χαρύβδης, Charybdis δὴν, a whirlpool] φοβερά, frightening [ὁ, which καταστίκηται, drinks/gulps down]
Odysseus wants to return home and to see his wife and child.

10. H ΣΥΜΦΟΡΑ (β)

From The Shield (417–418)

εν μη γαρ ημερῃ
tον ευτυχη τηθηι δυστυχη θεως.

[εν εστυφη, the fortunate man τηθηι, makes δυστυχη, unfortunate]

Archilochus

For Archilochus, see page 121. In the following poem he says that his whole life depends on his spear (poem no. 2):

ἐν δορὶ μὲν μὰς μεμαγμένη, ἐν δορὶ δ’ ὁ νόος Ἰσμαρίας, πῦνὸς ἐν δορὶ κεκλιμένος.

[ἐν δορὶ: supply is, is, and translate it, depends: met: take as possessive with δορὶ μας μεμαγμένη, my kneaded bread Ἰσμαρίας, Ismaric (from Ismarus, in Thrace) κεκλιμένος, leaning]

Archilochus

New Testament Greek

Luke 5:30–32

Jesus had called Levi, a tax collector (τελώνης), to follow him, and Levi had entertained Jesus, his disciples, many tax collectors, and others in his house. The scribes and Pharisees then murmured against Jesus' disciples.

καὶ ἔγραψαν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, "διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἔσθετε καὶ πίνετε?" καὶ ἀποκρίθησεν οἱ Ἰησοῦς εἶπαν πρὸς αὐτούς, "οὐ χειλῶν ἔχουσα οἱ ἀγαπήσαντες ἱατρὸν ἀλλὰ οἱ κακῶν ἔχοντες, οὐκ ἠληλούθη τελώνη δικαίως ἄλλα ἀμαρτωλῶς εἰς μετάνοιαν;"

[ἐγράφοντο, were murmuring οἱ γραμματεῖς, the scribes τοὺς μαθητὰς, the disciples διὰ τί, why ἀμαρτωλῶν, sinners ἀποκρίθησε, answering εἶπαν, he said χειλῶν, need οἱ ἀγαπήσαντες, the healthy ἱατρὸν, of/for a doctor, οἱ κακῶν ἔχοντες, those who are sick ἠληλούθη, I have come κεκλιμένος, to call δικαίως, righteous (people) ἀμαρτωλῶς, sinners μετάνοιαν, repentance]
11. Ο ΙΑΤΡΟΣ (α)

Conjunction
el, if; in indirect questions, whether

Expressions
καλός, εχόω, I am well
πάς, εχόω; How are you?

η δὲ Μυρρίνη, ἐπεὶ ἤμαθεν ὅτι τυφλὸς ἦσσιν ὁ παῖς, διακρίνεια τῷ ἀνδρὶ, “οἱ Ζεῦ,” ἐφή, “τί δει ἡμᾶς ποιεῖν; ὁ ἄνερ, τοὺς θεοὺς εὐχοῦ βοηθήσει τιμῆν.” ὁ δὲ Δικαιόπολις, “ἀλλὰ δει ἡμᾶς τὸν παιδὸ φέρειν παρὰ ἑαυτὸν τινα,” ἐφή. “ἀλλὰ νῦς δι᾽ ἄλλου γενέσθαι, νῦν οὖν δει πρὸς τὴν τοῦ ἄδελφου οἰκίαν σπεύδειν καὶ αἰτεῖν αὐτὸν ἡμᾶς δέχεσθαι. αὐτὸν δὲ ζητήσομεν ἑαυτὸν.”

[διακρίνεια, bursting into tears]


[ἔλθαν, having come, after coming, coming ίδων, having seen, after seeing, seeing εἰσέλθετε, tell γέγονεν, has become, is]

οὕτως εἰπὼν εἰσήγαγεν αὐτοῦς εἰς τὴν οἰκίαν. ὁ δὲ πάντα τὰ γεγονόμενα εἶπον αὐτῷ. ὁ δὲ τὴν γυναῖκα καλέσας, “ἐλθε δεῦρο, ὃ γυνεῖ,” ἐφή- “πάρεστι γὰρ ὁ τὸ Δικαιόπολις καὶ ἡ Μυρρίνη.” ὁ δὲ Φιλίππας δεινὸν ἐπικαθόρισεν τυφλὸς γὰρ γέγονεν, κόμιζε οὖν αὐτὸν τε καὶ τὰς γυναικὰς εἰς τὸν γυναικῶνα. ἧμηχισάμεθα γὰρ ἐκεῖ. σὺ δέ, ὁ πάππα καὶ ἄδελφε, ἔλθετε δεῦρο. ὁ δὲ οὖν Δικαιόπολις καὶ ὁ ἄδελφος καὶ ὁ παῖς εἰς τὸν ἄνδραν εἰσέλθησαν πολλά διαλέγοντο σκοποῦντες τί δὲ ποιεῖν. τέλος δὲ ὁ ἄδελφος, “Ἄλης
WORD STUDY
Identify the Greek stems in the English words below and give the meanings of the English words:
1. logic 2. dialogue 3. monologue 4. prologue 5. eulogy

GRAMMAR
1. Verb Forms: Past Tense: The Aorist

Both English and Greek have several different past tenses, e.g., "I was coming," "I came," "I have come," "I had come." The term aorist (= a- without ὑστός, boundary) means without boundaries, without limits and is used to describe forms of verbs that express simple action, in contrast, for example, with the present tense, which expresses progressive, ongoing action. In the indicative mood, aorist forms usually express simple action in past time, e.g., ἦδον, I came or I went = the simple past tense in English.

There are two ways of forming the aorist in Greek, corresponding to two ways of forming the simple past tense in English:
1. A suffix is added to the verb stem, e.g.:
   - Present: λύω, I loosen
   - Sigmatic 1st Aorist: ελα-ω, I loosened

2. The verb stem is changed, e.g.:
   - Present: λέω, I leave
   - Thematic 2nd Aorist: ελι-ο-ν, I left

Most Greek verbs have sigmatic 1st aorists, some have thematic 2nd aorists, and a few have both.

In the aorist indicative an ε is placed before the stem of verbs that begin with consonants. This is called an augment, and it indicates past time. If the stem of the verb begins with a vowel, the stem is augmented by lengthening the vowel, e.g., the aorist stem of ἔγνω, namely ἐγγεν-, is augmented to ἐγγεν- (see Grammar 8, pages 190–191). Note in the lists of forms below that the augment is not present in the forms of the imperative, infinitive, and participle.

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2. Verb Forms: The Thematic 2nd Aorist

Thematic 2nd aorists have thematic vowels (ο or ε) between the stem and the ending in the indicative. The personal endings for the thematic 2nd aorist indicative active are slightly different from those for the present indicative. The present endings are called primary, and the thematic 2nd aorist endings are called secondary. The latter should be memorized as follows:

Secondary: -ν, -ε, -μεν, -τε, -ν

The endings for the active and middle thematic 2nd aorist imperative, infinitive, and participle are similar to those you have learned for the present tense.

The aorist middle indicative has secondary endings, four of which are different from the primary ones you have learned for the present middle indicative. Memorize both the primary and the secondary middle endings as follows:

Primary: -μαι, -σαι, -ται, -μεθα, -σθε, -νται
Secondary: -μν, -αο, -το, -μεθα, -σθε, -ντο

Thematic 2nd Aorist Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ε-λικ-ο-ν, I leave</td>
<td>λικ-εν</td>
<td>λικ-αν</td>
<td>ε-λικ-ο-ν, I left</td>
</tr>
<tr>
<td>ε-λικ-ο-ν, I left</td>
<td>λικ-εν-ε</td>
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<td></td>
</tr>
<tr>
<td>ε-λικ-ο-ν</td>
<td>λικ-εν-εν</td>
<td></td>
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</tbody>
</table>

Thematic 2nd Aorist Middle

<table>
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<tr>
<th>Indicative</th>
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<th>Infinitive</th>
<th>Participle</th>
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</thead>
<tbody>
<tr>
<td>ε-γεν-ο-μεν, I became</td>
<td>γενθο</td>
<td>γενθο-ν</td>
<td>ε-γεν-ο-μεν</td>
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<tr>
<td>ε-γεν-ο-μεν, I became</td>
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<td>γενθο-ν</td>
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<tr>
<td>ε-γεν-ο-μεν, I became</td>
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<td>γενθο-ν</td>
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<tr>
<td>ε-γεν-ο-μεν, I became</td>
<td>γενθο-ν</td>
<td>γενθο-ν</td>
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<tr>
<td>ε-γεν-ο-μεν, I became</td>
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<td>ε-γεν-ο-μεν, I became</td>
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<td></td>
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<tr>
<td>ε-γεν-ο-μεν, I became</td>
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<td>γενθο-ν</td>
<td>γενθο-ν</td>
<td></td>
</tr>
</tbody>
</table>
| ε-γε

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1. Thematic vowels come between the stems and the endings in many of these forms, just as in the present middle forms (see Chapter 6, Grammar 3, pages 76-77).
2. Note the accents of the active infinitive and participles. Compare the accents of the present active infinitive and participles (see page 152).
3. The accent of the singular aorist middle imperative is irregular: γενότε.
4. Note that thematic 2nd aorist middle infinitives are always accented on the next to the last syllable, e.g., γενώθει. Compare the present and future middle infinitives, λέεισθαι and λέοντος.

Exercise 11α
In the reading passage at the beginning of this chapter, locate two examples of an aorist of the verb πάραξ and two aorist forms of the verb γίγνομαι.

Exercise 11β
1. Make photocopies of the Verb Charts on pages 282 and 283 and copy the aorist active forms of λέεισθαι given above on the second chart. Then fill in the present active and future active forms of this verb that you have learned to date.
2. On the chart that you filled out with the future forms of γίγνομαι (Exercise 10α.2), fill in the aorist indicative, imperative, infinitive, and participle of this verb. Be sure to keep all of your charts for reference.

Exercise 11γ
1. Make two photocopies of the Verb Charts on pages 282 and 283 and fill in the present, future, and aorist active forms of σάρκα (aorist ἐσάρκων) that you have learned to date.
2. On your second set of charts fill in the present and aorist middle forms of λαμβάνωμαι, I take hold of, ἐ-λαβὼν-δὴ, that you have learned to date. Keep these charts for reference.

3. Aspect

a. Indicatives

Notice that the indicatives in the charts on the previous page are translated I left, you left, etc. In the indicative mood the aorist usually designates simple action in past time.
Occasionally the aorist indicative is used to express general truths and is translated with a present tense. This is called the gnomonic aorist (cf. αἱ γνώμαι, maxims, aphorisms), e.g.:
Here are further examples of aorist participles:

ο δε ἀδέλφος πρὸς τὴν θρόνον ἔδηλθαν καὶ τὸν Δικαίοκλον ἰδέαν, "μαρτίρον, ὁ ἀδέλφος," έψη.

And his brother, having come/after coming/coming to the door and having seen/after seeing/seeing Dicaeopolis, said, "Greetings, brother."

Here the actions described by the aorist participles clearly took place before the brother greeted Dicaeopolis, and so we may translate them having come/after coming and having seen/after seeing. But they are simple actions and so may also be translated simply coming and seeing. Present, progressive participles would be inappropriate here because the actions are not continuous or ongoing.

4. Thematic 2nd Aorist Active and Middle Participles

The thematic 2nd aorist active participle has the same endings as the present active participle (see Chapter 9, Grammar 1, page 136, but it differs in accent:

| Nom., Voc. | λει-όν | λει-όσια | λει-όν |
| Gen.       | λει-όντος | λει-όσις | λει-όντος |
| Dat.       | λει-όντι | λει-όσι | λει-όντι |
| Acc.       | λει-όντα | λει-όσιον | λει-όντα |

| Nom., Voc. | λει-όντες | λει-όσσαί | λει-όντα |
| Gen.       | λει-όντον | λει-όσσι | λει-όντον |
| Dat.       | λει-όσσιον | λει-οσσίς | λει-όσσον |
| Acc.       | λει-όσσον | λει-όσσον | λει-όντα |

The thematic 2nd aorist middle participle has the same endings as the present middle participle (see Chapter 8, Grammar 1, page 115):

<table>
<thead>
<tr>
<th>Nom. λει-ό-μεν-ός</th>
<th>λει-ό-μεν-ή</th>
<th>λει-ό-μεν-ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. Verb Forms: Common Verbs with Thematic 2nd Aorists

Learn the following verbs, paying particular attention to the difference between the verb stems in the present tense and those in the future and aorist. Remember that some verbs that have active forms in the present tense are deponent in the future (see Chapter 10, Grammar 4, pages 159-160). We give the aorist participles here and in the vocabulary lists in the remainder of Book 1 in order to remind you that the augment occurs only in the indicative forms. Remember that stems beginning with vowels or diphthongs augment in the aorist indicative by lengthening the initial vowel (see Grammar 8, pages 190-191).

10. Ο ΙΑΤΡΟΣ (α)

| λαυ-βαν-ο, I take, | λαβ-βανοι, | λαβ-βον, λαβ-βόν |
| λαβ-βον, λαβάβον, | [λαβ-] λαβον, λαβάν |
| λαμαθ-ον, | I learn, | [λαμαθ-] λαμαθον, λαμαθ-ον |
| λαμαθ-ον, λαμαθάν, λαμαθ-άν | λαμαθ-ον, λαμαθ-άν |

Give the forms of the future indicatives, aorist indicatives, and aorist participle of the compound verb παρέξε. Note that the aorist imperative singular of ἐγω [aorist stem ἐγ-] is ἐγε and that the aorist imperative of παρέξε is παράξεστε.

Exercise 115

Give the 2nd person singular and the 2nd person plural of the future and the aorist of the following verbs:

1. πάντω
2. βάλλω
3. λείπω
4. δοξωμένου
5. λαβεινον
6. μενθάνω
7. άγω

8. εὕρησα
9. έχω
10. γίνομαι
11. πάσχω
12. φεύγω
13. ὑποδησκο
14. παρέξω
Exercise 11e
Give the corresponding future and aorist forms of the following:

1. ἀκοθήσεκαν
2. εἰρέσκομεν
3. πέπτειν
4. μανθάνομεν (v) (2 ways)
5. βάλλειν
6. φεύγει
7. ἀφενοῦμενός
8. ἔγειν
9. γίνομαι
10. ἔχομεν
11. πάσχαν
12. λαμβάνω
13. παρέχομαι (v) (2 ways)
14. λείπειν

Exercise 11f
Read aloud and translate. Identify all aorist indicatives, aorist participles, and present participles. For each participle, explain why the aorist or the present is being used in the sentence.

1. ἵπποι, μακρύτερα δα κυμαλό θηγένεται ὁ παῖς, τῇ ἀνδρὶ, ἰὸς Ζεὺς, ἔηρ, "τί δει ἡμᾶς ποιέων;"
2. ἀφικόμενοι εἰς τὴν τοῦ ὀδόλου οἰκίαν εἶπον αὐτῷ τί ἐπεσθεν ὁ παῖς.
3. οἱ ἄνδρες τὰς γυναῖκας ἐν τῇ ἁγίᾳ λείψεις τὸν παῖδα πρὸς τὸν ἱερόν ἤγαγον.
4. ὁ ἀστυνομείρος τὸν κάινα πρὸς τὸ ὄρος ἁγαῖον τῶν ἱππῶν τῷ τῆς προβολῆς ἐμπεσοῦμενον (ἐν + πίπτω).
5. ἡ μῆτρ τοῦ σιτῶν ὑπὶ παρακολουθεῖσα κελεύει αὐτόν σπεύδειν πρὸς τὸν ἁγόραν.
6. εἰς τὸν ἄγραν ἁρικακόμονος τῷ πατρὶ τὸ δείπνον παρέδοσεν.
7. ὁ πατὴρ τὸ ἄρτον ἐν τῷ οἶκῳ ὀλίβου τὸ δείπνον ἐλαβεν.
8. ὁ μὲν παῖς τῶν ἱππῶν ἔβαλεν, ὁ δὲ φοβοῦμενος ἔραγεν.
9. οἱ νεκροί αὐξάνοντο ἕως τῆς πόλεως μαχόμενοι.
10. τενά παντότες οὐκ ἔφυγον ἄλλα ἔπεσον ἀνδρείας μαχόμενοι.

Exercise 11g
Translate into Greek:
1. We left grandfather sitting in the agora.
2. The boys pelted the wolf with stones.
3. Did you learn what happened?
4. The doctor soon arrived at the city.
5. Having left the plow in the field, the farmer led the oxen home.
6. The women, having learned what had happened, fled.
7. The boy fell from the tree and suffered terribly (= terrible things).
The man whom the Greeks looked upon as the founder of medical science belonged to the next century. This was Hippocrates (fl. 430 B.C.), who founded a famous medical school on the little island of Cos (see map, page 272). To him is ascribed a large collection of writings that cover all aspects of medicine including anatomy, physiology, prognostics, dietetics, surgery, and pharmacology. They include a book of precepts on how doctors should behave toward their patients and the famous Hippocratic oath, which was taken by all students of medicine:

I will pay the same respect to my master in the science as to my parents and share my life with him and pay all my debts to him. I will regard his sons as my brothers and teach them the science, if they desire to learn it, without fee or contract. . . . I will give treatment to help the sick to the best of my ability and judgment. . . . I will not give lethal drugs to anyone if I am asked. . . . nor will I give a woman means to procure an abortion. . . . Whatever I see or hear that should not be spoken to any person outside, I will never divulge. . . .

The oath both gives an insight into how the medical schools were organized (a system of apprenticeship) and also shows the ethical principles to which ancient Greek doctors subscribed.

None of the writings can be confidently ascribed to Hippocrates himself, but many, perhaps most, were written in the fifth century and contain some strikingly enlightened features. The case histories recorded in the Hippocratic writings are particularly interesting, showing the close observation and careful recording on which all sound diagnosis must depend. For instance:

At Thasos, Pythion had a violent rigor and high fever as the result of strain, exhaustion, and insufficient attention to his diet. Tongue parched, he was thirsty and bilious and did not sleep. Urine rather dark, containing suspended matter, which did not settle. Second day: about midday, chilling of the extremities. . . . (Epidemics 3.2, case 3)

The patient’s condition and symptoms continued to be recorded until the tenth day, when he died.

Greek doctors did not claim to be able to effect cures in many cases. Their remedies were simple. Drugs, usually purgatives, were used sparingly. Surgery made steady advances, although anatomy was held back by reluctance to perform dissection of the human body. Bloodletting was a common remedy, and great importance was attached to diet and exercise. Despite its limitations, Greek medicine was rational in all aspects and rejected the belief that sickness was caused by evil spirits, still current in the Palestine of New Testament times. If a Greek doctor could not cure a patient, the only recourse for the patient was to visit one of the healing sanctuaries, where a combination of medical care and faith healing resulted in some remarkable cures, if the tablets put up by patients are to be believed.

Theogonis

Theogonis (see page 163) traveled to Sicily, Euboea, and Sparta during his exile but always longed for his native Megara. The following are lines 783–788:

[...]

New Testament Greek

Luke 6.20–21

The Beatitudes

The following comes from the beginning of the Sermon on the Mount:

καὶ ἀνότις ἢκάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεην,

ʿμακράριοι οἱ πατέρες,

ὅτι ἤμετρα ἔπαθν οἱ βασιλεῖαι τοῦ θεοῦ.

μακράριοι οἱ πεινόντες νῦν,

ὅτι χρωσθήσονται.

μακράριοι οἱ κλαίοντες νῦν,

ὅτι γελάσετε.’

[οἶνος: i.e. Jesus ἢκάρας lifting up τοὺς μαθητὰς, the disciples ἔλεην, he was saying μακράριοι, blessed οἱ πατέρες, the beggars ὦτι, because, for ἡ βασιλεία, the kingdom οἱ κλαίοντες, those who are hungry χορηγήσετε, you will be filled οἱ κλαίοντες, those who weep γελάσετε, you will laugh]
O ΙΑΤΡΟΣ (β)

Verbs

- Participles of thematic 2nd aorist verbs are given to remind you that the augment regularly occurs only in the indicative.
- Recomend verbs: [augment retained], [irregular augment], [irregular].
- For example: [augment retained], [irregular augment], [irregular].

- οὐδὲν, οὐδὲν (irregular augment), I see
- Φασάμε, άφάλεσαι, άφάλεσαι, I help; I benefit

Preposition

- πρὸς + dat., at, near, by; + acc., to, toward; against
- Ομοιός, note the accent, alias!

Proper Names

- ο Ασκληπιός, του Ασκληπιάνος, Asclepius (the god of healing)
- ο Επίδαυρος, του Επίδαυρον, Epidaurus

VOCABULARY

Verbs

- ο οὐδέν, ο οὐδέν (irregular augment), οὐδέν, I see
- Φασάμε, άφάλεσαι, άφάλεσαι, άφάλεσαι, I help; I benefit

Preposition

- πρὸς + dat., at, near, by; + acc., to, toward; against

Proper Names

- ο Ασκληπιός, του Ασκληπιάνος, Asclepius (the god of healing)
- ο Επίδαυρος, του Επίδαυρον, Epidaurus

with the accent,

I recommend that you consult the glossary at the end of the book for a complete list of Greek vocabulary.
Three types of nouns are commonly formed from verb stems:

1. First declension masculine nouns ending in -oucos (e.g., λέγων, λέγων (irregular augment), λέγων (augment retained))
2. Second declension feminine nouns ending in -ais (e.g., παίζων, παίζων (irregular augment), παίζων (augment retained))
3. Third declension neuter nouns ending in -ais (e.g., παίζων, παίζων (irregular augment), παίζων (augment retained))

WORD BUILDING

Three types of nouns are commonly formed from verb stems:

1. First declension masculine nouns ending in -oucos: λέγων, λέγων (irregular augment), λέγων (augment retained)
2. Second declension feminine nouns ending in -ais: παίζων, παίζων (irregular augment), παίζων (augment retained)
3. Third declension neuter nouns ending in -ais: παίζων, παίζων (irregular augment), παίζων (augment retained)

GRAMMAR

6. Verbs with Thematic 2nd Aorists from Unrelated Stems

The thematic 2nd aorists you have studied so far use stems that are related etymologically to the stem seen in the present tense, e.g., λαμβάνω and ἔλαβαν, like English take and took. A few Greek verbs form their aorists from a completely different root, etymologically unrelated to that seen in the stem used for the present tense, as does English with, for example, I go (present) and I went (past). The following are the most common such verbs in Greek, and you have already seen some of their aorist imperatives and participles in the readings:

- άπαθος, I take, ἀφίσω, [ἀλ-] ἐλέον (irregular augment), ἐλέον
- ἔφημος, I come; I go, [ἐλ-] ἐλέον (irregular), [ἐλθ-] ἐλέον, ἐλέον
- λέγω, I say; I tell, Ἀξίω, [ε-] ἐλέον (irregular augment), εὐλόν (augment retained)
- ὑπέρσης, I see, [ὑ-] ἐλέον (irregular augment), ἑλέον
- ἐργάζομαι, I run, [ἐργα-] ἐργάζομαι, [ἐραμ-] ἐργάζομαι, ἐργάζομαι
- φέρω, I carry; of roads, ἡλεясь, [ἐγένε-] ἐγένεσαι, ἐγένεσαι

Note that the accent of compound verbs never recedes beyond the augment, thus the aorist of ἐπανερχόμενος is ἐπαναλλόθυμον.

Exercise 1B

1. Make photocopies of the Verb Charts on pages 282 and 283 and fill in the forms of ἐρχόμενος, future, εἶμι, and aorist, ἔδωκα, that you have learned to date.
2. On your charts with the future of ἔγω and ὑπέρσης (Exercise 1A.2), fill in the aorist forms that you have learned to date.

7. Accents on Thematic 2nd Aorist Active Imperatives

The aorist imperatives of most verbs with thematic 2nd aorists have regular recessive accents, e.g., λάπε, λάπετε (see Grammar 2, page 177). The accents of the aorist imperatives of ἔρχομαι, λέγω, ὑπέρσης, and λαμβάνω, however, are irregular in the singular that they are not recessive. In the plural the accents of all five of these words are recessive:

- ἐρχομένοι, ἐρχομένοι (irregular augment), ἐρχομένοι (augment retained)
- ἐρχομένης, ἐρχομένης (irregular augment), ἐρχομένης (augment retained)
- ἐρχομένοις, ἐρχομένοις (irregular augment), ἐρχομένοις (augment retained)
- ἐρχομένον, ἐρχομένον (irregular augment), ἐρχομένον (augment retained)
Augment the following stems:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλείπτω</td>
<td>ἀλείπτω</td>
</tr>
<tr>
<td>ἀσθένω</td>
<td>ἀσθένω</td>
</tr>
<tr>
<td>ἀπεκδέχομαι</td>
<td>ἀπεκδέχομαι</td>
</tr>
</tbody>
</table>

11. O ΙΑΤΡΟΣ (β)

1. ἰβίζω/ ἰβίζω (5 lengthens to ū)
2. ἀφιλέο/ ἀφιλέο (no change)

Diphthongs:

<table>
<thead>
<tr>
<th>Diphthong</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰτέω</td>
<td>ἠτίησα</td>
</tr>
<tr>
<td>συζήτα</td>
<td>σύζητα</td>
</tr>
<tr>
<td>οἶκεο</td>
<td>οἶκεο</td>
</tr>
</tbody>
</table>

Remember that the thematic 2nd aorist stems of στέλεω, λέγει, and ὁρῶ, namely, ἐλ-, ἐκ-, and ἑ- augment irregularly to εἰ, giving εἰσαν, εἰσαν, and εἰσαν and that εἰσαν retains its augment in its imperative, εἰσέκαστε, infinitive, εἰσέκαστε, and participle, εἰσάν (see Grammar 6, page 189). Some other verbs may also augment ε to εἰ, e.g., γράφω, I work, aorist, ἐγράφαμεν or ἐγράφαμεν.

Exercise 11k

Augment the following stems:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>κελεύ-</td>
<td>κελεύ-</td>
</tr>
<tr>
<td>ἐθελ-</td>
<td>ἐθελ-</td>
</tr>
<tr>
<td>ὀρθ-</td>
<td>ὀρθ-</td>
</tr>
<tr>
<td>μαθ-</td>
<td>μαθ-</td>
</tr>
</tbody>
</table>

Exercise 11d

Turn the following forms into corresponding forms of the aorist and translate both forms:

<table>
<thead>
<tr>
<th>Form</th>
<th>Aorist</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαμβάνει</td>
<td>λαμβάνει</td>
<td>take, receive</td>
</tr>
<tr>
<td>μαθάνει</td>
<td>μαθάνει</td>
<td>learn</td>
</tr>
<tr>
<td>πάσχομαι(ν)</td>
<td>πάσχομαι(ν)</td>
<td>suffer</td>
</tr>
<tr>
<td>λέπτο</td>
<td>λέπτο</td>
<td>stretch</td>
</tr>
<tr>
<td>πιέτον</td>
<td>πιέτον</td>
<td>pour</td>
</tr>
<tr>
<td>γηγομέθα</td>
<td>γηγομέθα</td>
<td>grow, become</td>
</tr>
</tbody>
</table>

Exercise 11u

Read aloud and translate:

1. ἀυτοῦργη ἐγὼ ἐν τῷ ὄργῳ εἰσελθόντων τὴν θυγατέρα εἶδον ὑπὸ τοῦ δένδρῳ καθίζομένην.
2. προσέβληθεν οὖν καὶ ἔπειν ὡς καθίζεται ὑπὸ τοῦ δένδρου δακρύσσουσα, δ θύγατερ.
Read the following passage (based on Herodotus 3.129-130) and answer the comprehension questions:

3. ή δὲ εἶπεν: "τὸ δεῖπνον οὐαὶ φρέσκια, δὲ κάτερ, ἐν τῇ ὀδῷ κατέπεσεν καὶ τὸν πόδα (foot) ἔξελανα (I hurt)."
4. δὲ, ἢ λέει διότι, φησιν, "δεῖ με τὸν οὖν πόδα σκοτείνην."
5. τὸν οὖν πόδα αὐτῆς σκοτεὶ καὶ ἰδοὺ ὃς οὖν νοσεῖ, "θάρησε (cheer up), ὃ θύγατερ, ἦσος: "οὖν κακῶν (bad) ἔπαθες, παράσκευες οὖν μου τὸ δεῖπνον καὶ σικάδε ἐπάνελθε."
6. ή εὖν παρθένος τὸ δεῖπνον τῷ πατρὶ παρασχόμενο σικάδε βραδέας ἀπῆλθεν.

Exercise 11v
Translate into Greek:
2. Where did you see the oxen? Did you leave them in the field?
3. After suffering much (= many things: use neuter plural adjective) by sea, they finally arrived at the land.
4. After seeing the dances, the boys went home and told their father (dative case) what happened.
5. Falling (use aorist participle) into the sea, the girls suffered terribly (= terrible things).

O ΔΗΜΟΚΗΘΗΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΑΤΡΕΥΕΙ

Read the following passage (based on Herodotus 3.129-130) and answer the comprehension questions:

εἶδε δὲ ὄρεθρον ὁ Πολυκράτης, οἱ Πέρσαι τοῖς τῷ Ἑλληνικῷ θεράποντι τοῦ Πολυκράτους λαβόντες καὶ τὸν Δημοκηθῆς εἰς τὸ Σοῦδα ἐκόμισον. δὲ ἔλεγεν δὲ ὁ βασιλεὺς κακῶν τι ἐπιθέντο ἀπὸ τοῦ ἄλαι ὡς παιδόν τὸν πόδα ἔχλανεν. οἱ δὲ ἱερεῖς οὐκ ἐδόθησαν αὐτοῦ ὕφελεν. μαθὼν δὲ δὲ ἱερεῖς τὰς Ἑλληνικὰς παρέστησιν ἐν τοῖς δούλοις, τοὺς θεράποντας ἐξελέφη τὸν Δημοκηθῆς παρ' ἑαυτὸν ἀγαγεῖν. οἱ δὲ τὸν Δημοκηθῆς εἰς μέσον ἠλθέντες, πέδας τὴν ἑκάστην καὶ ἔρρεες φοβημένος. οἱ δὲ βασιλεὺς ἱερεῖς οὐκ οἰκεόμενοι ἐφικάμεσας καὶ ἱερεῦς εἰ δίδοετο τὸν πόδα ἱερεῦς. οἱ δὲ Δημοκηθῆς φοβημένοις εἶπεν ὅτι οὐκ ἔθησαν ἱερεὺς σοφὸς ἀλλ' ἐθέλει περιθώριον, ἐντούτῳ δὲ Ἑλληνικὴ ἴατρα ἐναντίον τὸν πόδα τοις ἴατροις ἱερεῦς. οὕτως οὖν φίλος ἐγείρετο τὸ βασιλεῖ, δὲ πολὺ ἀγαθῶν αὐτῶν περάζετε καὶ μέγα ἐξελέφη.

[Ἡ Πολυκράτης, τοῦ Πολυκράτους, Polyocrates (tyrant of Samos, sixth century B.C.; he was captured and put to death by the Persians) οἱ Πέρσαι, the Persians θεράπονται, σερβίτου τοῦ Δημοκηθῆς, Ἑλληνικὸς, Democedes τοῦ Σοῦδα, neuter acc. pl., Σοῦδα ἔχλανεν, brought κακῶν τι, something bad τοῦ ἕποτα, his horse τὸν κόντα, his foot ἔσωνεν, he hurt ἐφίκησαν, were able Ἑλληνικὸς, Greek ἴατροί, he ordered πέδας ... ἑκάστην, dragging his shackles ἱερεῦς.

Exercise 11v
Translate into Greek:
1. The king, falling (use aorist participle) from his horse, suffered something bad, but the doctors said that they could not (οἱ δὲ νομοῦσαν, use this present tense form) help him.
2. Having learned that there was (use present tense) another doctor among the slaves, the servants said: "It is necessary to bring this doctor (τοὺς τὴν ἱερεῦς) to you."
3. And when the doctor arrived, the king said, "Is it possible to heal my foot?"
4. The doctor said that he was willing (use present tense) to try (περιθώριον).
5. And when the doctor cured (ἵατρος) his foot, the king became very friendly to him.

New Testament Greek

Luke 6.27-29
The Sermon on the Mount

Jesus is speaking:

"Ἀλλὰ ὡς μὲν λέγει τοῖς ἀκούσασιν, ἀναπέταξε τοὺς ἐχθρούς ὑμῶν, κολάξιον ποιεῖ τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταραμένους ὑμᾶς, προσευχόμεθα περὶ τῶν ἐκπραξοῦνταν ὑμᾶς. τῇ τότε ἐν ἑαυτῆς ὑμῶν ἐπέλεξα καὶ τὴν ἐξήλθαν." ἐγγαμάζω, love! τοὺς ἐχθρούς, the enemies τοῖς μισοῦσιν, those hating εὐλογεῖτε, bless! τοὺς καταραμένους, those cursing περὶ τῶν ἐκπραξοῦνταν, for those mistreating/insulting [ἐν τὴν σιγάγα, on the cheek]"
12
ΠΡΟΣ ΤΟΝ ΠΕΙΡΑΙΑ (α)

κροσσήρησαν ἀνήρ τις ἁμαζαν ἐλάτων.

VOCABULARY

Verbs

All aorist participles are now given.

ἀπορεώ, ἀπορήσω, ἐπάρησα, ἀπορίσαμαι; ἦμαι ἀτάλατος.

φροντίζω. [φροντίζω-] φροντίζα, φροντίσσα.

Adjectives

κακός, -η, -ά, bad; evil
δρόδος, -η, -ά, swift; right, correct

Adverbs

tάχιστα, most quickly; most swiftly

Conjunction

καί, or

Expression

χαίρειν κελώ + acc., I bid X farewell, I bid farewell to X

Nouns

ο ἡμίανος, τοῦ ἡμίανου, mule

ὅδε ἡμέρα, τοῦ ἡμέραν, harbor

ὁ ἡμίλος, τοῦ ἡμίλου, crowd
tὸ τείχος, τοῦ τείχους, wall

τῇ δ' ὀστεραίᾳ ἔπει πρῶτον ἡμέρα ἐγένετο, ὁ Δικαίωμας πάντας ἐκέλευσε παρασκεύαζεσθαι. οἱ μὲν οὖν ἄλλοι εὐθὺς παρα-

σκεύαστον βουλόμενοι ὡς τάχιστα πορεύεσθαι καὶ δι' ἱλίγου ἐτοιμοὶ ἦσαν. ὁ δὲ πάπας οὐκ ἠθέλησε πορεύεσθαι· αὐτῷ γὰρ γεραιός ἦν ὡστε οὐκ ἔδυνατο μακρὰν βαδίζειν· ὁ δὲ Μέλιττα αὐτῶ

μακρὰν τῇ προσεραίᾳ βαδίσασα ὑπέρκοκος ἦν· ἐδοξοῦν οὖν τῇ μητρὶ καταλιπτεῖν αὐτήν οὐκετὶ μετὰ τοῦ πάππου. ἔπει δὲ παρῆσαν οἱ ἄλλοι, ὁ Δικαίωμας ἠγηγήμανος αὐτοῖς εἰς τὴν αὐλὴν τῇ βομβῷ προσεχώρησε καὶ ποιήσαμεν τὸν Δία ἥξιοτα σύζειν πάντας τοσοῦτον ὁδὸν ποιομένους.

[ἐξέλευσα, ordered, παρασκεύασαν, prepared themselves ἦσαν (imperfect), they were ἠθέλουν, wished ἦν (imperfect), he was ἔδυνατο (imperfect), he was able μακρὰν, a long (way) τῇ προσεραίᾳ, the day before βαδίσασα, having walked ὑπέρκοκος, exhausted ἠγηγήμανος, having led τὴν αὐλὴν, the courtyard προσεχώρησε, he approached ποιήσαμεν, a libation ποιομένους, after making ἥξιοτα (from ἥξιοι), they prayed]

τὸν τ' οὖν πάππον καὶ τὴν Μέλιτταν χαίρειν κελώσαντες ἠρμήσαν, καὶ δι' ἱλίγου, εἰς τὰς πόλεις πάλαις ἀφικόμενοι, τὴν πρὸς τὸν ιμένα ὁδὸν εἶλοντο. ὠρθὴ δ' ἦν ἡ ὁδὸς (διὰ τῶν μακρῶν τείχων) φέρομεν· πολλοὶ δὲ ἄνθρωποι ἔνεισαν, πολλαὶ δὲ ἀμαξαὶ, πολλοὶ δὲ καὶ ἡμέραι φορτία φέροντες ἥρας την πόλιν ἢ ἀπὸ τῆς πόλεως πρὸς τὸν ιμένα. δὲ δικαιώμαλης σπείρει διὰ τοῦ ὁμίλου βουλόμενος ὡς τάχιστα ἀφίκεσθαι. δὲ δὲ Φίλιππος καὶ πίπτῃ τῆς τοῦ πατρὸς χειρὸς ἐχόμενος ἔπταται καὶ πρὸς τὴν γῆν κατέτεθεν. ἢ δὲ μήτηρ βοηθᾶσα, "ο Bros καὶ, ἔφη, "τή ἐπαθεῖς," καὶ πρό-

φρονεῖμαι ᾧ λυπῶντος. δὲ δὲ ἡμέρας καὶ θανῶν, "μή φροντίζεις, ὃς μήτηρ," ἔφη: "καὶ πίπτῃ γὰρ πεσὼν ἐγὼ καλὸς ἔχω." ἢ δὲ μήτηρ ἐτὶ φρόνειται καὶ τοῦ παῖδος σκοτεί. χαίρειν

[ἀρίστωσαν, they set out εὔλογοι, τοῦτο, they chose ἀμαξαὶ, wagons τα φορτία, bur-
dens, cargoes ἐχόμενος + gen., holding ἔπταται, stumbling βοήθων, shouting, i.e., in a loud voice τάχιστον, wretched, poor προσδραμοῦσα, having run toward (him)]

ἐν δὲ πάντες περιμένοντες ἀποροῦντες τί δει ποιεῖν, προσεχώρησαν ἀνήρ τις ἁμαζαν ἐλάτων. οἱ δὲ αὐτοῖς ἐν τῇ ὁδῷ περιμένοντας καὶ ἀποροῦντας, τὸν ἡμέραν ἔπτατε καὶ, "ἐκεῖτε μοι, τί πάσχετε, ὁ φίλος," ἔφη, "τί οὕστα περιμένετε; ἃρα κακὸν τί ἐπαθεῖς ὁ παῖς," οἱ μὲν οὖν πάντα ἐξηγήσαντο, δὲ δὲ, "ἐλθε δεῦρο, ὁ παῖς," ἔφη, "καὶ ἄναβεθι ἐπὶ τὴν ἁμαζαν. καὶ σύ, ὃ γίνεις, εἰ τῷ ἄνδρι δοκεῖ, ἀνάβηθι. καὶ ἐγὼ γὰρ πρὸς τὸν ιμένα πορεύομαι." οἱ δὲ ἐδέχαντο
WORD STUDY
Identify the Greek stems in the English words below and give the meanings of the English words:
1. mathematics
2. polymath
3. orthodoxy (what must οὗτος mean?)
4. orthodontist (what must ὁλοκληρωτικός mean?)
5. orthopedics

GRAMMAR
1. Verb Forms: Past Tense: The Sigmatic 1st Aorist

Most Greek verbs have sigmatic 1st aorists, rather than the thematic 2nd aorist formations studied in the last chapter. Sigmatic 1st aorists are formed by adding the suffix -αα to the verb stem, e.g., ἄμα-αα. (In certain types of verbs the α is lost and one finds only -α and not -αα; these asigmatic 1st aorist formations will be studied in the second half of this chapter.) As with the thematic 2nd aorists, the verb stem is augmented only in the indicative. Compare the forms below with those of the thematic 2nd aorist (see Chapter 11, Grammar 2, page 177).

Sigmatic 1st Aorist Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλα-σα-α, I loosen</td>
<td>ἔλα-σα-α,</td>
</tr>
<tr>
<td>ἔλα-σα-α-ς</td>
<td>ἔλα-σα-α,</td>
</tr>
<tr>
<td>ἔλα-σα-α-μεν</td>
<td>ἔλα-σα-α,</td>
</tr>
<tr>
<td>ἔλα-σα-α-τε</td>
<td>ἔλα-σα-α,</td>
</tr>
<tr>
<td>ἔλα-σα-α-ντο</td>
<td>ἔλα-σα-α,</td>
</tr>
</tbody>
</table>

Note:
1. The letter α is characteristic of sigmatic and asigmatic 1st aorists, and it occurs in all forms except the 3rd person singular of the active indicative (Ἐλάεις) and the singular imperative (Ἐλάς).
2. Sigmatic and asigmatic 1st aorist active infinitives are always accented on the next to the last syllable, e.g., λόσαι and κελέσαι (the diphthong -αι is short here for purposes of accentuation).
3. The -α of sigmatic and asigmatic 1st aorist middle infinitives is also counted as short, and the accent may thus stand on the third syllable from the end, e.g., λόσασαι (compare γενέσαι, Chapter 11, Grammar 2, page 177, λέσασαι, Review of Verbs, page 152, and λέσασαι, Chapter 10, Grammar 1, page 158).

When the stem ends in a consonant, the same rules apply as in the formation of the sigmatic future (see Chapter 10, Grammar 1, pages 158–159). Here are the present, future, and aorist of the same verbs given as examples of the future in Chapter 10, Grammar 1, pages 158–159:

a. If the stem ends in a labial (β, χ, φ), the labial + -σα- produces the combination of sounds represented by the letter ψ in the future and aorist, e.g.:

βλέπω, I look; I see, βλέψαι, ἰβλέψα

βέλτιστον, I send, βέλτιστο, ἰβελτίστο

ἔχω, I write, ἐγράφω, ἐγραφα

b. If the stem ends in a velar (γ, η, Ϲ), the velar + -σα- produces the combination of sounds represented by the letter ς in the future and aorist, e.g.:

λέγω, I say; I tell; I speak, λέξαι, ἰλέξα

διέχω, I pursue, διέχομαι, διέχωσα

φυλάσσω, I guard, φυλάξαι, ἰφυλάκα

δέχομαι, I receive, δέχομαι, δέχομαι

c. If the stem ends in a dental (δ, θ, ρ) or ς, the dental or ς is lost before the -σα- of the future and aorist, e.g.:

σπεύδω, I hurry, σπέπως, ἰσπεύδωσα
Exercise 12a

In the second and third paragraphs of the reading passage at the beginning of this chapter, locate eight sigmatic 1st aorist verb forms. Identify each form (mood, person, and number for finite verbs; gender, case, and number for participles).

Exercise 12b

1. On the second pages of the sets of Verb Charts that you filled out for Exercise 10a.1, fill in the aorist forms that you have learned to date of the four verbs, βλέπω, φιλέω, παρασκευάζω, and κοιμάω.

Exercise 12c

2. On your charts for θεωρέω, βοισί, όρινώσαι, and ορμώμει, fill in the aorist forms that you have learned to date.

Exercise 12y

Give the future indicative and the aorist indicative, 1st person singular, of the following verbs:

1. διακρίνω
2. βλέπω
3. ἔρισθαι
4. ἀκούσω
5. δέχομαι
6. διάμαχομαι
7. νικάω
8. σκέπασμαι
9. κοιμάσθω
10. γεμίζω
11. βοηθάω
12. ἐθέλω
13. παίω
14. φυλάττω
15. πέμπω

2. Sigmatic 1st Aorist Active and Middle Participles

The sigmatic 1st aorist active participle is declined like the adjective πᾶς, πᾶσα, πᾶν (see Chapter 8, Grammar 4, page 126), except for the accent:

Stems: λέοντ- for masculine and neuter; λέοντ- for feminine

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. λέοντ-ς &gt; λόντις</td>
<td>λέοντ-ας</td>
<td>λέοντ-αν &gt; λόντιν</td>
</tr>
<tr>
<td>Gen. λέοντ-ος</td>
<td>λέοντ-άση</td>
<td>λέοντ-άς</td>
</tr>
<tr>
<td>Dat. λέοντ-ι</td>
<td>λέοντ-άση</td>
<td>λέοντ-ί &gt; λόντιν</td>
</tr>
<tr>
<td>Acc. λέοντ-α</td>
<td>λέοντ-άν</td>
<td>λέοντ-αν &gt; λόντιν</td>
</tr>
</tbody>
</table>

Plural:

| Nom. λέοντ-ες > λόντιν | λέοντ-ας | λέοντ-αν |
| Gen. λέοντ-ον | λέοντ-άση | λέοντ-άν |
| Dat. λέοντ-ίν(υ) > λόντιν(υ) > λέοντ-ίν(υ) |
| Acc. λέοντ-ας | λέοντ-άν | λέοντ-α |

The sigmatic 1st aorist middle participle has the same endings as the present middle participle (see Chapter 8, Grammar 1, page 115):

| Nom. λέοντ-ες | λέοντ-άση | λέοντ-αν |
| Gen. λέοντ-ν | λέοντ-άση | λέοντ-άν |
| Dat. λέοντ-ίν(υ) > λόντιν(υ) > λέοντ-ίν(υ) |
| Acc. λέοντ-ας | λέοντ-άση | λέοντ-α |

Exercise 12c

Write the forms of the aorist active participles of βλέπω and κοιμέω.
Trade and Travel

In the late Bronze Age the Achaeans traded extensively throughout the eastern Mediterranean. The Dark Age that followed (ca. 1100–800) was generally a period of isolation, in which there was little overseas trade and dur-

ing which contacts with the East were broken. Early in the eighth century B.C., two Greek settlements were being made specifically for trade, the first in the East at Al Mina at the mouth of the Orontes River in Syria, the second in the West on the island of Ithaca outside the Bay of Naples about 775 B.C. Both were probably made for trade in metals, essential for manufacturing arms (copper and tin from the East; copper, tin, and iron from Etruria in the West). Al Mina was strategically placed to tap trade both inland up the Orontes to Mesopotamia and down the coast to Phoenician cities and Egypt. Its foundation was followed by a flood of Eastern imports into Greece, not only metals and artefacts, but also craftsmen and ideas, notably the alphabet, adapted by Greeks from Phoenician script about 750 B.C. The period was one of rapid change and development in Greece, a kind of renaissance. The polis (city-state) developed from unions of villages. Aristocracy replaced monarchy in most states. There was a revolution in warfare: hoplites (heavy armed infantry fighting in close line) replaced cavalry as the main fighting force. Growth in population led to emigrations; cities sent out colonies that peopled the coasts of the Mediterranean wherever there was no strong power to keep them out. These colonies, though founded primarily to provide land for surplus population, soon grew into prosperous, independent cities (e.g., Syracuse, founded in 733 B.C. by Corinth) and further stimulated trade, especially in grain, to supply the increasing population of the mainland. Italy from the Bay of Naples south and almost the entire coast of Sicily were studded with Greek colonies, and the area was known as Greater Greece. The leading states in this movement were Chalkis and Eretria in Euboea, Aegina, and Corinth. Milos and other East Greek states were active in the north of the Aegean and the Black Sea.

The story of Colaeus of Samos, who voyaged out through the Straits of Gibraltar and landed at Tartessus in the Bay of Cadiz, was told by Herodotus and is given at the end of this chapter; it shows the enterprise of these traders. The new market in the West opened up by Colaeus was developed by another Ionian state, Phocaea, located on the western coast of Asia Minor (see map, page 272). Phocaeans founded Massilia (Marseilles) about 600 B.C. and soon after entered into profitable trade with the king of Tarshus. This western expansion of Greek trade was curtailed by the Carthaginians, who succeeded in pushing back the Greeks and monopolizing the route through the Straits of Gibraltar to Spain, Britain, and Britain.

Trade with Egypt developed in the seventh century, encouraged by a friendly pharaoh, Psammetichus I (664–610 B.C.). From Egypt the Greeks imported grain; their exports were olive oil, wine, perhaps silver, and certainly mercenary soldiers. Psammetichus employed a regular force of Greek hoplites, and two reigns later his grandson, Psammetichus II still used Greek mercenaries. A Greek settlement was made at the mouth of the Nile and was named Naucratis. It was given a charter by the pharaoh Amasis (570–525 B.C.). Naucratis developed into the largest port in Egypt, a flourishing center of trade and tourism. Egypt, with a culture of immemorial antiquity, fascinated the Greeks, and many visited it out of curiosity as well as for
trade. When the family members of the poet Sappho were exiled from their native Lesbos, she went to Sicily, but her brother went to Egypt, where he fell in love with the most famous courtesan of the day and spent his fortune on her. Sappho's contemporary, the poet Alcuneus, also went to Egypt during his exile, but his brother Antimenesias served as a mercenary in the army of Nebuchadnezzar, king of Babylon, and took part in the campaign that culminated in the capture of Jerusalem (587 B.C.) and the exile of the Jews. Antimenesias became the army's champion and slew the enemy's Goliath.

At the time of our story, the Piraean was the greatest port in Greece and, indeed, in the whole Mediterranean. In Chapter 14 we will explain how Athens came to take the lead from Corinth as a naval and mercantile power. The harbor must have been always crowded with ships both Athenian and foreign, both Greek and barbarian. The most important single item of import was grain, which came from the great grain producing areas of the ancient world: Egypt, Sicily, and the steppes of south Russia (Scythia). Athens had treaties with the princes of Scythia that gave her a monopoly of this trade. Shipbuilding timber was imported in large quantities both for building merchantmen and for the great Athenian navy.

Although commerce and far-flung trade thrived, we should not forget that only a minority of the people were involved in it. The farmers stuck to their farms, and the attitude of Dicaeopolis to seafaring may have been not unlike that of Hesiod three centuries before. The only voyage he ever made was to cross the straits between Boeotia and Euboea to take part in a poetry contest with the princes of Boeotia. The poets tried to out all competitors by producing any metals except for silver from the mines at Laurium. The harbor must have been always crowded with ships both Athenian and foreign, indeed, in the whole Mediterranean.

In classical Greece, the Four Best Things in Life were considered to be: immortality, wisdom, honor, and wealth. In the New Testament, the Four Best Things in Life are: to be healthy; this and the infinitive in the second line are the subjects of their clauses; subject, supply tErt in each clause: are, mortal, a, accusative of respect, in physical; to, the third (best) thing; subject, supply tErt; to, be rich, with, without, treacherly, honestly at, to be young.

The Four Best Things in Life

Classical Greek

Scolion

The Four Best Things in Life

The following is an example of a type of Greek poetry called scolia, songs sung during the drinking after dinner parties. The author is unknown. The lines (Campbell, no. 890) incorporate traditional Greek sentiments.

New Testament Greek

Luke 15.3-7

The Parable of the Lost Sheep

eipen de pròs autòvs tìn parabóllan tautìn légon: "tìn euórhoos ex òmwn eixen ekatòn pròbeta kai asklèdasi ex autòn en oú katalélke tìn enkúnnonta ènna eìn th èrìm i kai porónteta eì stò asklalòs òwos eúth n autò; kai eúth h ékisththen en tois òmous autòv chóran kai elabàsen eìn th ékwn skugxalai tois filwos kai tois xistovn lègan autòv: 'sugkhrwtei mva, ùti eixen to pròbeta to sto asklalèlì, ston òmòs légou men ùti oútois xwria en th ànàndhnav ìstoi: eì pánta òmàraçmali metanòuven kai eì enenúngkhen ànna déukalioi oýtines ùti xeiðevn ùxovn metanòiai."

eipen: Jesus is the subject pròs autòvs, i.e., to the Pharisees and scribes who complained that Jesus was associating with tax collectors and sinners: subject, supply òti; object, supply ènna, ninety-nine: the desert: òtì, after to asklalèlì, the lost (one): òwos, until eúth, subjunctive, he finds: enkúnnonta, he puts (it) on tois òmous, shoulders: autòv = tous tois xistovn, his neighbors: sugkhrwtei (from sugkhrw): that, because xwria: òti, over, at òmàraçmali, sinner: metanòuven, repenting: ù, than, (more) than òmàraçmali, just/righteous (men): oýtines, who xeiðevn, need metanòiai, off (for repentance).
VOCABULARY

Verbs

εξηγάζομαι [ek- + ἤγομαι], I explain, explain
εξηγήσωμαι, εξηγήσαμεν, I relate, explained
ἐργατός, ἐργατικός, ἔργησα, I work
ἐργασίας, of [ἐργαςία] ἔργον, work
σαίνω, I ask
σαίνομαι, [sāν-] saínomaí (aorist to be presented later), I appear

Nouns

ὁ ἰμπορός, τοῦ ἰμποροῦ, merchant
ὁ ναύκληρος, τοῦ ναυκλήρου, ship's captain

Adjectives

ἀλληλονεβλεῖν, alternative forms for either masculine or feminine, neutral
μετὰ, greatly; loudly
tότε, then

Expression

ekátheian, for how much?
αἰτεῖα ἁπτρέψατο· ὅ δὲ ἀδελφὸς αὐτῆ ἡ γῆ ἀρχή ʻΑθηναζ ἀπαρθυνή.

[ἀκροβάτα, bursting into tears ἁλίκας, dearest ἀθάνατε, cheer up! σὺν θεῷ, with god's help νοεῖσθαι, return home ὑγιής, sound, healthy ἀπετρέψατο, she turned herself away]

WORD BUILDING

The prefix ἄ- (ἄ-privative) may be attached to the beginning of many verbs, nouns, and adjectives (ἄ- is prefixed to words beginning with vowels) to negate or reverse their meaning or to express a lack or absence, e.g., δυνάμες, possible, ἄδυνατος, impossible. Compare moral and amoral ("without morals"; compare immoral) in English.

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

1. αἰτεῖα, -α-, -ον (worthy) ἀνακριτεῖα, -α-, -ον
2. ἀσκία, -ία, -ον (just) ἀδικία, -ον
3. ἀφόθους, -οθος, -ον (from ὁ ἀφότο, τοῦ ἀφότος) ἀναπάθος, -ον

Note that adjectives compounded with ἄ-privative have no separate feminine forms; the masculine forms are used with either masculine or feminine nouns.

The Piraeus, from the southeast

The large landlocked harbor to the northwest was Cantharus, the main commercial port; the smaller harbors to the south, Zea (left) and Munychia (right), were for warships.

GRAMMAR

3. Verb Forms: The Asigmatic 1st Aorist of Verbs with Liquid and Nasal Stems

You will recall that verbs with stems ending in a liquid (l, r) or a nasal (m, n) have asigmatic contract futures with stems often different from the stem seen in the present tense (see Chapter 10, Grammar 6, pages 166-167). In the aorist of those verbs ε is not added to the stem as it is in the future, and the ο of the -ον aorist suffix is lost; this causes the stem vowel (seen in the future) to lengthen (if it is not long already). Because of the loss of the ο, we call these asigmatic 1st aorists.

αἰρέω, I lift, [ἀρέ-] ἄρο, [ἀρ-] ἄρ-α (ο of the stem does not change)
ἀποκρινόμαι, I answer, [κρινε-] ἄποκρινομαι, [κριν-] ἄποκριν-α-μον

(as lengths to τι)

ἀσκετεῖνας, I kill, [κτεινε-] ἀσκετεῖνος, [κτειν-] ἀσκετεῖν-α

(ε lengths to ει)

ἐγκριβό, I wake (someone) up; middle, I wake up, [ἐγκρέ-] ἐγκριβό,

[ἐγκρει-] ἐγκριβή (ε lengths to ει)

μέναι, I stay, I wait, [μενε-] μενός, [μεν-] ἐμεν-α (ε lengths to ει)

φανούμαι, I appear, [φανε-] φανομαι, [φανερ-] ἐφανερ-ά-μον (ε lengths to τι)

As an example, we give the verb αἰρέω, I lift, which in the middle voice may mean I carry off for myself; I win (e.g., a prize).

Asigmatic 1st Aorist Active

Present: αἰρέω, I lift; Aorist Stem: ἄρ-

Indicative | Imperative | Infinitive | Participle
---|---|---|---
ἲρ-α, I lifted | ἄρ-ον, lift! | ἄρ-α-μιν, | ἄρ-α-κτινα, to lift
ἲρ-α-ς | | | ἄρ-α-κτινα
ἲρ-α-τε | ἄρ-α-τε, | ἄρ-α-μιν, | ἄρ-α-κτινα
ἲρ-α-ν | ἄρ-α-ν | ἄρ-α-μιν | ἄρ-α-κτινα

Asismatic 1st Aorist Middle

ἲρ-α-μιν, I carried off | ἄρ-α-μιν, | ἄρ-α-μιν-α, | ἄρ-α-μιν-α, to carry off
ἲρ-α-ς > ἲρω, | ἄρ-α-ς | ἄρ-α-μιν-α | ἄρ-α-μιν-α
ἲρ-α-το | ἄρ-α-το | ἄρ-α-μιν-α | ἄρ-α-μιν-α
ἲρ-α-μεθα | ἄρ-α-μεθα | ἄρ-α-κτινα | ἄρ-α-κτινα
ἲρ-α-σθε | ἄρ-α-σθε | ἄρ-α-κτινα | ἄρ-α-κτινα
ἲρ-α-ντο | ἄρ-α-ντο | ἄρ-α-κτινα | ἄρ-α-κτινα
4. Irregular Sigmatic 1st Aorists

Learn the future and aorist of the following verbs, which are irregular:

Exercise 12k

Read aloud and translate. Identify liquid, nasal, and irregular aorists:
1. ἐλέειν
2. ἐγέρειν
3. μένειν
4. ἀποκρίνεται
5. φανόμενος
6. μένειν
7. ἀποκτείνειν
8. ἀφαιρεῖται
9. ἀποκρίνεται
10. ἀφαιρεῖται
11. ἔγερειν
12. ἀποκρίνεται
13. φανόμενος
14. ἀπόκτεινεον
15. ἀποκτείνεον
(2 ways)

5. Verb Forms: Augment of Compound Verbs

Verbs with prepositional prefixes attach the syllabic augment to the stem of the simple verb. Observe βάλλω (aorist ἐβάλλω) with the following prefixes, and note the changes in the spelling of some of the prefixes in the combined forms:

Exercise 12i

Give the aorist indicative, 1st person singular, of the following verbs:
1. προσομολογέω
2. ἐκπείπειο
3. ἀπορέτησο
4. ἀποκρίνομαι
5. εἰσίσκεψις
6. προσομολογέω
7. εἰσάγω
8. συνεχέομαι
9. συναντάμενο

*N.B. The accent of compound verbs never recedes beyond the augment.
Read the following passages (based on Herodotus 1.163 and 4.152) and answer the comprehension questions:

1. Who were the first Greeks to arrive at Tartessus?
2. To what country did Colaeus set out to sail?
3. What happened that made him sail westward?
4. What did he sail through before arriving at Tartessus?
5. Where did the natives take Colaeus?
6. What did Argathonius ask Colaeus and his men?
7. What did Colaeus answer?
8. How did Argathonius receive Colaeus and his men and what did he give them?

Exercise 12v

Translate into Greek:

1. When Colaeus returned home, he told the Greeks what happened.
2. All were amazed, and many, having heard that Argathonius was very wealthy, wanted to sail to Tartessus.
3. They decided to set out immediately; and having prepared four ships they sailed away.
4. After suffering many terrible things, they finally arrived at Tartessus.
5. The king received them kindly and handed over to them much silver and tin (use the catapéretos).
6. Then the Greeks for a long time were carrying on trade with the citizens of Tartessus.

Greek Wisdom

παθητικά κακοί.

Bias (of Priene)

An ancient shipwreck; an overturned ship and men in the sea, one being eaten by a fish
stragγάλη ἦν ἡ ναῦς. ὁ μεγάλη ὁδὸς τὰ τέχνητα ἀλλὰ βεβαία, ἡ φορτία ἄνευ πρὸς τὰς νήσους. σῖτος τε γὰρ ἐν ᾗ καὶ οἶνος καὶ ὕλη καὶ 10 πρόβατα. πολλοὶ δ’ ἐνῆσαν ἀνθρώποι, ἀγροκοι ὄντες, οὐ τὰ φορτία ἐν ταῖς Ἀθηναῖαι πολλοῖς ὀικεῖοι ἐπανῆσαν ἔλαιος ἐς πάρα τοὺς ὀικείους ἐπορεύοντο, οἱ ἐν ταῖς νήσους ὄχυροι πάντες ἐν τρόπον ἐλέοντες—οὐρο ἡν ὁ ἄνεμος καὶ λάμπρος ὁ ἠλιος—καὶ ἠ 15 διελέγοντο ἀλλήλοις ἢ μὲλή ἢδων.

WORD STUDY
Identify the Greek stems in the English words below and give the meanings of the English words. Give the meanings of the Greek words in parentheses:
1. nautical
2. cosmonaut (ὁ κόσμος, τοῦ κόσμου)
3. aeronaut (ὁ ἀέρις, τοῦ ἀέριος)
4. astronaut (τὸ ἀστρον, τοῦ ἀστρον)
5. cosmology
6. astrology

GRAMMAR
1. Verb Forms: The Imperfect or Past Progressive Tense
   a. Regular and Contract Verbs:
   For regular and contract verbs, the imperfect or past progressive tense is formed by augmenting the verb stem as found in the present tense and adding the thematic vowels and the secondary personal endings. Compare the formation and endings of the thematic 2nd aorist, which is similar except that it is based on a different stem. The imperfect tense has forms only in the indicative; there are no imperfect imperatives, infinitives, or participles.
Imperfect Active

- I was loosening, I used to loosen
  \[\epsilon\lambda\delta\sigma\nu\]
- you were loosening, you used to loosen
  \[\epsilon\lambda\delta\epsilon\zeta\]
- he/she was loosening, he/she used to loosen
  \[\epsilon\lambda\delta\nu\nu\]
- we were loosening, we used to loosen
  \[\epsilon\lambda\delta\epsilon\tau\tau\]
- you were loosening, you used to loosen
  \[\epsilon\lambda\delta\epsilon\nu\nu\]
- they were loosening, they used to loosen
  \[\epsilon\lambda\delta\nu\nu\]

Imperfect Middle

- I was ransoming, I used to ransom
  \[\epsilon\lambda\delta\sigma\nu\]
- you were ransoming, you used to ransom
  \[\epsilon\lambda\delta\epsilon\si\]
- he/she was ransoming, he/she used to ransom
  \[\epsilon\lambda\delta\nu\eta\]
- we were ransoming, we used to ransom
  \[\epsilon\lambda\delta\epsilon\tau\tau\]
- you were ransoming, you used to ransom
  \[\epsilon\lambda\delta\epsilon\nu\nu\]
- they were ransoming, they used to ransom
  \[\epsilon\lambda\delta\nu\nu\]

Contract Verbs

Contract verbs follow the rules given above for the formation of the imperfect tense and the rules for contraction given on pages 39 and 56:

Active

- I carry
  \[\epsilon\pi\lambda\sigma\nu\]
- I carry
  \[\epsilon\pi\lambda\epsilon\zeta\]
- \[\epsilon\pi\lambda\epsilon\tau\tau\]
- I carry
  \[\epsilon\pi\lambda\epsilon\nu\nu\]
- I carry
  \[\epsilon\pi\lambda\nu\nu\]

Middle

- I carry
  \[\epsilon\pi\lambda\sigma\nu\]
- I carry
  \[\epsilon\pi\lambda\epsilon\zeta\]
- \[\epsilon\pi\lambda\epsilon\tau\tau\]
- I carry
  \[\epsilon\pi\lambda\epsilon\nu\nu\]
- I carry
  \[\epsilon\pi\lambda\nu\nu\]

Imperfect of \[\epsilon\mu\], I am:

- I or \[\epsilon\nu\]
- you were
  \[\epsilon\nu\]
- he/she/it was
  \[\epsilon\nu\]
- we were
  \[\epsilon\nu\]
- you were
  \[\epsilon\nu\]
- they were
  \[\epsilon\nu\]

Imperfect of \[\epsilon\iota\], which serves as the future of \[\epsilon\rho\omega\mu\]

Note that in the imperfect the \[\epsilon\] of the long vowel stem (\[-\iota\-\]) is augmented to \[\eta\] and that the \[\iota\] becomes subscript. Note that the iota subscript occurs in all the forms of the imperfect of \[\epsilon\mu\] but in none of the forms of the imperfect of \[\epsilon\iota\].

Note:

Present, \[\epsilon\rho\omega\mu\], I come; I go

Future: \[\epsilon\mu\, \epsilon\iota\omega\]

Aorist: \[\epsilon\rho\omega\mu\, \iota\]

For the compounds of \[\epsilon\rho\omega\mu\], see Chapter 10, Grammar 6, page 169.

c. Irregular Augment:

\[\epsilon\rho\omega\mu\] becomes \[\epsilon\rho\omega\nu\]

In the imperfect:

\[\epsilon\rho\omega\mu\]

In the aorist:

\[\epsilon\rho\omega\nu\]

Exercise 13a

In the first two paragraphs of the reading passage at the beginning of this chapter locate:

1. Seven imperfects of regular verbs
2. Three imperfects of contract verbs
3. Four imperfects of \[\epsilon\iota\] (including compound verbs)
4. One imperfect of \[\epsilon\mu\] (compound)
2. Aspect

The imperfect or past progressive indicative usually looks on the action of the verb as an ongoing process in past time, just as the present tense looks on the action as an ongoing process in present time; note that these two tenses use the same stem. The aorist indicative, on the other hand, usually looks on the action as a simple action or event in past time. Note the following uses of the imperfect or past progressive:

a. The imperfect tense usually indicates continuous or incomplete action in past time. When so used it can be translated by the English imperfect, e.g.: έπειτα προσέχομεν, οἱ φύλακες τάς πύλας ἔκλεισαν. When we entered, the guards shut the gates.

b. The imperfect may also be used to indicate the beginning of an action in past time, e.g.: εἰς τὸν ἄγριν εἰσῆλθον εὐκόνον. Entering the field, they began to work.

c. The imperfect may also be used to indicate an attempt to do something in past time, e.g.: τὸν πατέρα ἐπείσαμεν οἵκεδε ἐπονεῖλθεν. We tried to persuade father to return home, but he did not want to.

Exercise 13β

Fill in the imperfect forms on all of the Verb Charts on which you have entered forms to date. Keep these charts for reference.

Exercise 13γ

Identify the tense and form (indicative, participle, infinitive, imperative) of the underlined verbs, translate the verb, and explain why each tense is used (see the information given in the discussions of aspect in Chapter 11, Grammar 3, pages 178–180, and in Grammar 2 above. Then translate the sentences.

1. ὁ παῖς τοὺς βοῦς οἰκᾶς ἦν, καταβαίνον ἐκ τοῦ κόρα ἔβλασεν (from βλάστω, I harm, hurt).
2. καὶ, ἐπέκεισαν τὸν ἄγ’ ἐμμενον, τέλος ὁ οἰκᾶ ἀφροπόμπα θῆκεν. The oxen used to stay/were accustomed to staying in the field.
3. οἱ παρθένοι ἀπὸ τῆς κρήτης ἔμενον διαλείμματα, τοῦτος δὲ παιδὸς ἐλεγεῖτο προσηγωγούμενος ἀβέβαιον. This use is called the conative imperfect from the Latin verb conor, "I try, attempt."

Exercise 13δ

Change the following forms first into the corresponding forms of the imperfect, then of the future, and then of the aorist. Watch out for verbs that have deponent futures and ones that have sigmatic 1st aorists or thematic 2nd aorists.

1. λύομεν 6. ἄκοπτες 11. ἀφενεῖται
2. λύονται 7. ἤτι 12. νικάμενον
3. παύων(ς) 8. γενόμεθα 13. βρέχει
4. φάλλει 9. πέμπομεν 14. πάτει
5. λαμβάνει 10. εὐχόνται 15. λέιπο

We persuaded father.

This use is called the conative imperfect from the Latin verb conor, "I try, attempt."

Contrast the aorist:

τὸν πατέρα ἐπείσαμεν.

We persuaded father.
Exercise 13e

Translate into Greek:

1. The young men were running very quickly to the agora.
2. When the boy returned home, the girl was waiting by the door.
3. He was already sailing through the straits (τὰ στεῖφα) to the harbor.
4. I was staying at home, but you were journeying to the city.
5. When we arrived at the island, no one was willing to come to our aid (use βοηθέω + dat.).
6. What were you doing, boy, when I saw you in the harbor?
7. Were you watching the ship sailing out (use εκπληκτόω) to sea?
8. The captain was shouting loudly, but we were not afraid of him.

The Rise of Persia

The events that led to the sudden emergence of Persia as a world power are complex, involving the fall of three ancient empires in quick succession. Until the sixth century, the Persians were a wandering mountain tribe, the name of which occasionally crops up in contemporary records as the tribe gradually worked its way southeast from Russia down the mountains of western Iran. By 550 B.C. the Persians were settled east of the mouth of the Tigris as a vassal kingdom of Media. To understand their rapid rise to power it is necessary to go back to the middle of the seventh century, a turning point in the history of the ancient world.

By 550 B.C. the Assyrian Empire, which had ruled Mesopotamia, Egypt, and Syria, began to crumble. In Egypt Psammetichus led a national revival and threw off the Assyrian yoke with the help of Greek mercenaries (ca. 650 B.C.). The Medes, united under King Phraortes (675-653 B.C.), became a formidable power, extending their kingdom on all sides. In Lydia, Gyges (685-667 B.C.) founded a new dynasty and expanded westward to Ionia, where he defeated some of the Ionian Greeks, and eastward to the river Halys (the northeastern border of the Lydian Empire as marked on the map). Babylon, which a thousand years earlier had ruled all of Mesopotamia, revolted from Assyria about 625 B.C. and made an alliance with the Medes. In 612 B.C. the Babylonians and Medes took the Assyrian capital Nineveh, and in 605 B.C. the Assyrians were defeated by the Babylonians under Nebuchadnezzar (556 B.C.). On these borders the Medes fought several battles with Lydians, the last of which (28 May 585 B.C.) was broken off when the eclipse of the sun predicted by Thales occurred.

The stage was now set for the rise of Persia. In 556 B.C. Cyrus, king of the Persians, defeated the Medes and became king of the Medes and Persians, founding the dynasty of the Achaemenids, who were to rule the greatest empire the world had ever seen, until they were overthrown by Alexander the Great two hundred years later.

Croesus, king of Lydia, alarmed by the growing power of Cyrus, decided to make a pre-emptive strike. He consulted the oracle of Apollo at Delphi, which answered that if he crossed the river Halys, he would destroy a great empire. Thus encouraged, he led his army over the river and was met by Cyrus near the city of Pteria, about 60 miles or 100 kilometers east of the Halys. A bloody but indecisive battle followed, after which Croesus led his troops back to Sardis, intending to invade again the following year with larger forces. Cyrus, however, pursued him hotfoot, defeated him, and took the city of Sardis (546 B.C.). Many of the Greek cities of Asia Minor submitted at once. Those that did not were reduced the following year by the general whom Cyrus left behind when he returned to Persia.

When Cyrus had consolidated his empire in Iran, he was ready to move against Babylon, which was suffering from discord. He came as a liberator, for example, of the Jews: "Comfort ye, comfort ye, my people, saith God. . . . Comfort Jerusalem, for her time of humiliation is ended"—so prophesied Isaiah (xl), welcoming the coming of Cyrus as the savior sent by God. Babylon fell in 539 B.C., and there followed a peaceful and orderly occupation. Cyrus was proclaimed king of Babylon the following year: "I am Cyrus, king of the
world, the Great King, the legitimate king, king of Babylon, king of Sumer and Akkad, king of the four corners of the earth" reads an inscription found on a cylinder at Babylon. One of his first decrees allowed the Jews to return to Jerusalem and rebuild the Temple. He died in 530 B.C., much lamented; he had been no mere conqueror but the father of his people.

His son Cambyses consolidated Persian power in the Levant and invaded and defeated Egypt (525 B.C.). In March of 522 B.C., shortly before he died, there was a rebellion led by a Persian who called himself Bardiya, son of Cyrus. By July most of the empire acknowledged him, but in September a conspiracy was formed by seven great Persian nobles, who maintained that Bardiya was a pretender. They murdered him and set on the throne one of their number: Darius. Darius had to put down revolts all over the empire before his position was secure. He consolidated the empire and extended it in the East from Afghanistan into India (the Punjab) and opened up a sea route from the mouth of the Indus to the Persian Gulf and Egypt.

Darius then turned his attention northwest. In 513 B.C. he led his army into Europe across the Hellespont, subdued most of Thrace, and marched north to the mouth of the Danube. He crossed the river by a bridge of boats, built by his Greek engineers, and he disappeared into the steppes of Russia, to deal with the nomad Scythians, who were harassing the northern borders of his empire. He was gone for over sixty days, and the Greeks who were guarding the bridge discussed whether they should break up the bridge and leave him to his fate but decided it was wiser to remain at their post. Eventually he returned with the survivors of his army, having accomplished little against the hit-and-run tactics of the Scythians. He returned to Persia, leaving a general to complete the conquest of Thrace. This was accomplished in one campaign, which brought the Persians up to the borders of Macedonia. By now most of the islands of the Aegean Sea were held by the Persians. The threat to mainland Greece was uncomfortably close.

In 499 B.C. the Ionian Greeks revolted, expelling the tyrants whom the Persians had installed to control them. The revolt was led by Aristagoras, tyrant of Miletus, who was in trouble with the Persian authorities. Aristagoras visited the mainland to beg for support. At Sparta, King Cleomenes refused, but at Athens the assembly of the newly founded democracy was won over by his appeal and voted to send an expedition of twenty ships. These joined the Ionian forces at Ephesus, and the allies marched up country and took and destroyed the city. They then landed on the coast of Attica at Marathon. After heated debate, the Athenian Assembly at the urging of Miltiades decided to send their army out to meet the Persians at Marathon rather than to shut themselves up in the city. The Athenians, though greatly outnumbered, faced the Persians alone (apart from a small contingent sent by their ally Plataea). Sparta sent a force to help, but it arrived too late for the battle. By brilliant tactics, the Athenians routed the Persian force and pursued them to the sea, inflicting heavy casualties for small losses (490 B.C.). This day was never forgotten. To have fought at Marathon was an Athenian's proudest boast. Aeschylus, the great tragic poet, makes no mention of his poetry in his epitaph; he simply says: "Of his glorious courage the groves of Marathon could speak, and the long-haired Mede, who knew it well." The dead were buried beneath a great mound still to be seen on the site of the battle.

Darius' preparations to take revenge on the Greeks were thwarted first by a revolt in Egypt and then by his death. It was not until 483 B.C. that his successor, Xerxes, began to assemble the vast force that was intended finally to settle Persia's score with Greece.

Aegaeum, landed near Eretrea in Euboea (Eretrea had sent five ships to help the Ionians), and took and destroyed the city. They then landed on the coast of Attica at Marathon. After heated debate, the Athenian Assembly at the urging of Miltiades decided to send their army out to meet the Persians at Marathon rather than to shut themselves up in the city. The Athenians, though greatly outnumbered, faced the Persians alone (apart from a small contingent sent by their ally Plataea). Sparta sent a force to help, but it arrived too late for the battle. By brilliant tactics, the Athenians routed the Persian force and pursued them to the sea, inflicting heavy casualties for small losses (490 B.C.). This day was never forgotten. To have fought at Marathon was an Athenian's proudest boast. Aeschylus, the great tragic poet, makes no mention of his poetry in his epitaph; he simply says: "Of his glorious courage the groves of Marathon could speak, and the long-haired Mede, who knew it well." The dead were buried beneath a great mound still to be seen on the site of the battle.

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ΠΡΟΣ ΤΗΝ ΣΑΛΑΜΙΝΑ (β)

(διό, τὰ στενὰ ἐν ὑπὸ πρὸς τῶν βασιλέων ἐμαχέμεθα.)

VOCABULARY

Verbs

ἀλογαῖα, [ἀμυν] ἀμφίβολος, [ἀμφί] ἄμεσος, active, transitive, I ward off X (acc.) from Y (dat.), middle, transitive, I ward off X (acc.); I defend myself against X (acc.)

ὁμηρίζομαι, ἀφηγοῦμαι, no aorist middle, I grow angry; I am angry; + dat., I grow angry at; I am angry at

Nouns

ὁ ἄρρητος, ὁ ἄρρητος, beginning
ὁ βαρβάρος, τοῦ βαρβάρου, barbarian

ὁ ἔλευθερος, τῆς ἔλευθερίας, freedom
tὸ κύμα, τοῦ κύματος, wave

ὁ μάχη, τῆς μάχης, fight; battle
tὸ ναυτικόν, τοῦ ναυτικοῦ, fleet
tὰ στενὰ, τῶν στενῶν, pl., narrow, straits; mountain pass

ἡ τριήρης, τῆς τριήρος, trireme (a warship)

Pronoun and Adjective

μὴ δέ, μηδέν, μηδέν, used instead of obōs with imperatives and infinitives, no one, nothing; no

Relative Pronouns

διὰ, ὅ, ὅ, who, whose, whom, which, that

ὅσσον, ὅσον (note the accent), ὅσο, emphatic forms, who, whose, whom, which, that

Adjectives

ἀλλοθές, ἀλλοθές, true
tὰ ἀληθῆ, τῶν ἀληθῶν, the truth

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that; pl., those

Note the predicate position: ἐκεῖνον ἡ μάχη or ἡ μάχη ἐκεῖνη, that battle

Expression

ὡς δοκεῖ, as it seems

Preposition

tῷ ὅτι, in truth

Proper Names

Ἡ Ἑλλάς, τῆς Ἑλλάδος, Hellas, Greece

ὁ Ποσείδων, τοῦ Ποσείδωνος, Poseidon

ἐπεὶ δὲ ὁλίγον χρῶν ἐκλευσα, δέκα νής μακραὶ ἐφίνοντο, αἲ πρὸς τὸν Πειραια ἐπορεύοντο ἀπὸ τῶν νήσων ἐπανευθαίρετα. πάντες σὺν τὰς τριήρεις ἔθεναι, αἲ ταχεῖα διὰ τῶν κυμάτων ἔστεπον. οἱ γὰρ ἐρείδο γενεστη κελευόμενοι τὴν θάλασσαν ὡμα ἄττυπα. ἐπεὶ δὲ ὁλίγον τὰς τριήρεις, μεῖζόν μὲν ἐγίνετο ὁ ἄνεμος, ὁ δὲ ἡθέλατα ἐκκείμεναι. οἱ δὲ ἄνθρωποι οὐκέτε ἐπέτροφον, ἀλλ' οἱ μὲν ἄνδρες ἐσάγον, αἱ γυναῖκες μέγα ἐκλασαν εὐχήμεναι τὸν Ποσείδωνα σφέν χαλατες τῆς λιμνῆς.

[ὁλίγον, small, short νής μακραὶ, long ships = warships οἱ... ἐπέτρα, rowers τὸ κελευόστοι, boatswain (the heat the time for the rowers) μεῖζον, larger, greater ἐκκείμενοι, inchoative, was becoming rough ἔκλεισαν, inchoative, began to shrill]

ἀνήρ δὲ εἰς ταῖς δεητοῦ τοῦ Δικαιόπολίδος, ἐκεῖθεντα ταῖς δεητοῖς καὶ βοήσας, ὁργίζεται ἤμισυ ἐθήνη, ὁ Ποσείδων, ὡς δοκεῖ, κακῶν γὰρ ἄνθρωπον ἐν τῇ νησὶ φθέρομεν, δὲν δὲ ἐπέτραν ἔστεπεν τὴν θάλασσαν... καὶ τοὺς παρόντας ἐπιθυμοῦν ἐσάκεισα, δὲ γὰρ πρὸς τὸν Φίλιππον ἐσάκεισαν... ὁ άνθρωπος, ἐθήνη· ὁ δὲ κύμα ἐκεῖνο ὁ ἄνεμος καὶ οὐκέτε ταυτότητα κυμαίνει ήθθαλασσὰ. καθήκετε οὖν καὶ ἢσύγχρον ἐσέλθη... τρεῖς... δὲ πρὸς τὸν Φίλιππον, μὴν δὲν φοβοῦμαι, δὲ ποίημα, ἐθήνη... δὲν ὁλίγον γὰρ εἰς τὴν Σαλαμίνα ἐφίσμεθα. ἐθήνη γὰρ πλέον διὰ τῶν στενῶν πρὸς τὸν λιμένα. Ἰδοῦ, ὁ Δικαιόπολις, ταῖς στεναῖς, ὡς τὰς τῶν βασιλέων ναυτικῶν ἐμαχόμενοι ὡς τῆς Ἑλλάδος κάτωθες ἠμφίσμενοι [τῆς ἔλευθερίας] μαχόμενοι

[ἀνάστηθι, stand up ἐκκείνη, to throw ἐπιθυμοῦσι, maliciously, malignantly τοποῦ, so ἢσύγχρον ἐκεῖ, keep quiet!]

ὁ δὲ Δικαιόπολις, "τί λέγεις, ὁ γέρων," ἐθήνη. "ὁρᾶ τὰ κείνη τῇ μάχῃ παρῆλθε," ὁ δὲ γέρων, "μάλιστα γε, ἐθήνη, ἢσύγχρον, νεανίας"
WORD BUILDING

Give the meanings of the words in the following sets:

1. Ἀνάκτορας - a fort
2. Αὐτοκτόνος - self-murderer

GRAMMAR

3. Relative Clauses

You have now seen a number of relative clauses in the reading passages, e.g.:

a. δέκα νίτσες μακρόι ἐφαίνοντο, αὕτη πρὸς τὸν Πειραιά όρεσθοντο.
   Ten warships were visible, which were going to the Piraeus.

b. κακόν ἄνθρωπον ἐν τῇ νησί βέβαιον, δὲ δεὶ ἑπτευον εἷς τὴν βάλασταν.
   We are carrying an evil man in the ship, whom it is necessary to throw into the sea.

Relative clauses are adjectival or descriptive clauses that are introduced by relative pronouns, of which English has the forms who, whose, whom, which, and that. In Greek the relative pronoun may appear in any of the following forms:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ ᾧ ὁ</td>
<td>οὗ ὁ ὧν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁς ἄν</td>
<td>ἰδίων ἰδίων ἰδίων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὧν ὧν ὧν</td>
<td>ὧν ὧν ὧν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ὧν ὧν ὧν</td>
<td>ὧν ὧν ὧν</td>
</tr>
</tbody>
</table>

Be careful not to confuse relative pronouns with definite articles. You may wish to compare the forms and accents of relative pronouns with those of the definite article (Chapter 4, Grammar 8, page 50). Note that the relative pronoun never begins with the letter α. feminine nominative singular and plural definite articles do not have accents.

Note the following rule: the relative pronoun, which introduces the relative clause, agrees with the noun, noun phrase, or pronoun to which it refers in the main clause (i.e., its antecedent) in gender and number, but its case is determined by its function in the relative clause.

Thus, in sentence a above, the noun phrase δέκα νίτσες μακρόι (feminine plural) is the antecedent of the relative pronoun, which must accordingly be feminine and plural. The relative pronoun is the subject of the verb in its own clause (ἐφαίνοντο) and must accordingly be in the nominative case; the correct form is therefore ὧν (feminine, plural, nominative).

In sentence b above, the noun phrase κακόν ἄνθρωπον is the antecedent of the relative pronoun, which must accordingly be masculine and singular. The relative pronoun is the object of ἑπτευον in its own clause and must accordingly be accusative; the correct form is therefore ὧν (masculine, singular, accusative).

The suffix -τέρω may be added to the forms of the relative pronoun given above for emphasis.

Exercise 13a

In the first two paragraphs of reading passage β, locate five relative clauses. Identify the antecedent of each relative pronoun, and explain why the relative pronoun is in its gender, number, and case. Two of the five examples have already been analyzed above.

Exercise 13b

Read aloud and translate into English. Explain the gender, number, and case of each relative pronoun:

1. οἱ Ἐξοροι, οἱ ἐν ἐκείνῃ τῇ νησί Ἐκλογ. τοῦ κόσμῳ ὡς ἐφοβοῦντο.
2. ὁ ναυπηγός, ὃς τὸ δρυμών παρήγαγε, ἦν θρήνῳ εἰς τὴν νησί.
3. οἱ ἄνθρωποι, οίς ἐν τῷ ὄρει ἔστησεν, στὶς Ἀδηνοὺς ἔφρουν.
4. ἦκέντοι δὲ ἰδίων πάντων ἐκείνων ἄπε ἐκέλευσεν ὁ δισσάτερος.
5. οἱ γυναικεῖς, αἱ διελέγομενα, αὐτοὶ ἥλεγον τὸ ἀλήθεια.
6. πάντων ἔτην ἀπέραν ἐπὶ τῆς διελέγομεν ἐκέλευσε.
7. ἦκέντοι ἡ ναός, ἦν ἄκω ὥσπερ οὐκ ἠπείποισαν, στὶς ἔφρουν ἀπὸ τοῦ Πόντου (the Black Sea).
8. οἱ ἄγγελοι, οἱ ἐν τῇ ἐκείνῃ ἡμέρᾳ ἠκούσαν, ὡς ἥλεγον τῷ γενέσθαι.
9. ἄρ' ὡς ἐφοβεῖτο τοὺς θαλάσσιους, οἱ δὲ ἔφρουν ἐπὶ τῇ Ἑλλάδα ἔρχοντα.
10. ἄρ' ἐκείνῃ ἔτην τὴν παρθένων, ἦς οὕτως ἄργυρον ὁ γέρων;
Exercise 130

Translate into Greek:

1. Those young men were journeying to certain friends who live in the city.
2. The young men, whom you saw on the mountains, were looking for their sheep all day.
3. The captain received the money that I handed over to him.
4. He was sailing through the straits, in which the Greeks defeated the barbarians.
5. That priest, with whom we were conversing, was telling lies.
6. The ship, in which he was sailing, arrived at the harbor within four days.
7. I was listening to the women, who were working in the house at night.
8. On the next day the sailors did all that the captain ordered.
9. Weren't you afraid of that old man, who was shouting so loudly?
10. The foreigners, although hurrying, helped the old man, who was looking for the oxen.

4. 3rd Declension Nouns and Adjectives with Stems in -ea-

Some 3rd declension nouns and adjectives have stems ending in -ea-, from which the -a- is lost before the endings, allowing the e of the stem to contract with the vowels of the endings, e.g., τὸ τείχος (stem τείχεα-). The usual contractions occur, as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. τὸ τείχος</td>
<td>τὰ τείχεα-α &gt; τείχη</td>
</tr>
<tr>
<td>Gen. τοῦ τείχεα-ος</td>
<td>τῶν τείχεα-ον &gt; τείχων</td>
</tr>
<tr>
<td>Dat. τῶν τείχεα-ι &gt; τοῖς τείχεα-ιν(v) &gt; τείχεαι(v)</td>
<td></td>
</tr>
<tr>
<td>Acc. τὰ τείχεα-α &gt; τείχη</td>
<td></td>
</tr>
<tr>
<td>Voc. ὁ τείχος</td>
<td>ὁ τείχεα-α &gt; τείχη</td>
</tr>
</tbody>
</table>

Neuters with stems in -ea- have -ος in the nominative, accusative, and vocative singular.

So also τὸ ἄρος, τὸν ἄρον, mountain; hill

STEM: τείχεα-, wall

| Nom. ἡ τείχης | ἄρα τείχεα-ες > τείχεας |
| Gen. τῆς τείχεα-ος > τείχεας τῶν > τείχεας-αν > τείχεας |
| Dat. τῆς τείχεα-ι > τείχει τοῖς τείχεα-ιν(v) > τείχεαι(v) |
| Acc. τῶν τείχεα-α > τοῖς τείχεα-αν(v) > τείχεαι(v) |
| Voc. ὑ τείχης | ὑ τείχεα-ες > τείχεας |

The genitive plural borrows its accent from the other forms, and the accusative plural borrows its form from the nominative plural.

The adjective ἀλθής (stem ἀλθεω-) has only two sets of forms, the first to go with masculine or feminine nouns and the second to go with neuter nouns. It also loses the e of the stem before the endings and shows the same contractions as the noun above:

STEM: ἀλθεω-, true

| Nom. ἀλθής | ἀλθεῦς |
| Gen. ἀλθεω-ος > ἀλθεῦς > ἀλθεω-ον > ἀλθεῦς |
| Dat. ἀλθεω-ι > ἀλθεῖ > ἀλθεω-ιν > ἀλθεῖν |
| Acc. ἀλθεω-α > ἀλθή | ἀλθεῦς |
| Voc. ἀλθεῦς | ἀλθεῦς |

So also ἀλθής, ἀλθεῦς, false

PRACTICE: Write all the forms of τὸ μέγα ἄρος, the big mountain. Write the forms of ὁ Σωκράτης, Socrates, in the singular. Write all the forms of the following phrases: ἡ ἀλθεύη ἱέρα, the true temple; and τὸ γενεῖς ἱός, the false name.

5. 1st/3rd Declension Adjective with 3rd Declension Stems in -ν- and -ε-

As does the adjective πός, κάσα, κάν (Chapter 8, Grammar 4, page 128), the adjective ταχύς, ταχεία, ταχύ, quick, swift, has masculine and neuter forms that are 3rd declension, while the feminine is 1st declension (with -α, because the stem ends in -υ, compare the declension of μέγα, Chapter 4, Grammar 3, page 42). For the 3rd declension forms, compare the declensions of πόλεως and ἀνα, Chapter 9, Grammar 3, page 145.
Read the following passages (based on Herodotus)

1. What did Xerxes wish to do?
2. What did he prepare?
3. What did he order his generals to build? With what purpose in mind?
4. What happened?

5. How did Xerxes react to what had happened?
6. What did he order his slaves to do?
7. To what do the slaves address their speech?
8. What justification is cited for the punishment of the Hellespont?
9. What will Xerxes do?

O ΞΕΡΗΣ ΤΟΝ ΕΛΛΗΣΠΟΝΤΟΝ

Read the following passages (based on Herodotus 7.33-35 and 44) and answer the comprehension questions:

10. When Philip was sailing to Salamis, the old sailor said that he was present at the battle (лат. without a preposition).
11. And Philip, who was very amazed, said, “Unless (ئلا) you are..."
telling lies, you are very old."
3. And the sailor answered: "I was a young man then and was rowing in the fleet.
4. "If you want to listen, I am willing to tell you what happened.
5. "But it's a long story, which I must tell from the beginning."

**Greek Wisdom**

μηδεν άγαν.

Σόλον (of Athens)

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For Archilochus, see pages 121 and 173. After seeing an eclipse of the sun (648 B.C.), he declares that nothing is impossible (fragment 122, Gerber).

χρημάτων ἀλεπτων οὐδέν ἔστιν οὐδ’ ἀκήμονον οὐδὲ θαυμάσιον, ἐπειδή Ζεὺς πατὴρ Ὄλυμπον ἐκ μεσαμβρίας ἔθηκε νόετ’, ἀποκρύψας φῶς ἠλπίον λάμποντος, ἄγαν δ’ ἠλπίζεται ἀνθρώποις δέος.  

χρημάτων...οὐδέν, nothing of things = nothing at all, ἀλεπτων, unexpected ἀκήμονον, to be sworn impossible ἐπειδή, since μεσαμβρίας, midday ἔθηκε, made ἀποκρύψας, hiding (th) φῶς, the light λάμποντος, shining ἠλπίν, moist, clammy (we print this emendation instead of the unmetrical λῷπ., baseful, of the transmitted text) δέος, fear.

**New Testament Greek**

Luke 21.1-4
The Widow’s Mite

ἀναβλέψως δὲ εἶδεν τὸν βάλλοντας εἰς τὸ γαζουλάκιαν τὰ δόρα αὐτῶν πλούσιον. εἶδεν δὲ ταῦτα ἡγεμόνας γένειας καὶ ἦσαν ἀυτὴ ἢ ἐποίησαν πάντων ἔβαλεν· πάντες γὰρ αὐτοῖς ἐξ ἡμῶν παρεξελέφθείται αὐτῶν ἐξ ἀιώνας, αὐτὴ δὲ ἐκ τοῦ ἔστεριμος αὐτῆς πάντα τὸν βίον ἐν εἷς ἔβαλεν."

[ἀναβλέψως: Jesus is the subject γαζουλάκιαν, treasury τὰ δόρα, the gifts πλούσιον, wealthy ἡγεμόνας, widows γένειας, poor ἔβαλεν, small coins αὐτὴ (take with ἀυτή), οὖν ἐποίησαν, the poor (one) πάντων, more than all αὐτοῖς, these (men) τὸν ἔστεριμος αὐτῆς, the more than enough for them, their abundance αὐτὴ, this (woman) δαπανημένος, need, poverty τὸν βίον, the livelihood]
14. ἙΝ ΤΑΙΣ ΘΕΡΜΟΠΥΛΑΙΣ ΜΑΧΗ (α)

oi Ἑλλήνες ἀνδρεύσατα μαχόμενοι τοὺς βαρβάρους ἠμῶν.

VOCABULARY

Verbs

ἐλπίζω, ἐλπίζω, ἐλπίζω. ἦλπισα, ἦλπισος, ἦλπιζα I hope; I expect; I suppose
ἐπιμέμφομαι, ἐπιμέμφομαι, ἐπιμέμφομαι. I send against; I send in
πράττω, πράττω, πράττω. I come together
προσβάλλω, προσβάλλω, προσβάλλω. I send, I strike, I hit
συμβάλλω (= σω- + βάλλω), συμβάλλω, συμβάλλω, συμβάλλω + dat., I attack
συνέρχομαι. συνέρχομαι, συνέρχομαι. I come together

etc., χρῆσαιμαι (note that the a changes to η even after the p), εχθροπαίνω, εχθροπάτων + dat., I use; I enjoy (14a)

Nouns

ὁ ὀμπλέτης, τοῦ ὀμπλέτου, hoplite (heavily-armed foot soldier) τὸ ἑλικόν, τοῦ ἑλικοῦ, number, multitude
ὁ στόλος, τοῦ στόλου, expedition, army; fleet
ὁ στρατιώτης, τοῦ στρατιώτου, soldier
ὁ στρατός, τοῦ στρατοῦ, army

Adjectives

dλίγος, -η, -ά, small; pl., few
οὗτος, αὕτη, τότε, this; pl., these

Note the predicate position: τοῦτο τὸ ἐπὶγράμμα or τὸ ἐπὶγράμμα τοῦτο, this inscription

14. ἙΝ ΤΑΙΣ ΘΕΡΜΟΠΥΛΑΙΣ ΜΑΧΗ (α) 333

στενός, -η, -όν, narrow
 Cf. τὰ στενά, narrow;
straits; mountain pass
Conjunction
ἡ, with comparatives, than
Expressions
ἐν μέσῳ + gen., between
κατὰ γῆν, by land
Proper Names
ὁ Ἑλληνας, τοῦ Ἑλληνος, Greek; pl., the Greeks
ἡ Εὐβοια, τῆς Εὐβοίας, Euboea

ai Ἑρμούπολις, τῶν ᾿Ερ-
μούπολις, Thermopylae
ἡ Κόρινθος, τῆς Κορινθοῦ,
Corinth
ὁ Ακαδαιμόνιοι, τῶν Ἀκα-
δαιμόνιοι, the
Laucedemonians, Spartans
ὁ Λεωνίδας, τοῦ Λεωνίδου,
Leonidas
ὁ Ἡρώδης, τοῦ Ἡρώδου, Xerxes
ὁ Πέρσας, τῶν Πέρσων, the
Persians

“ἐπὶ ὁ Ἡρώδης, βασιλεὺς ὁν τῶν Πέρσων, τὸν στόλον παρεσκεύασα. ἐν νῷ ἔχον τάσαν τὴν ᾿Ελλάδα καταστρέψασθαι, ὁ τῶν ᾿Ελλήνων πρῶτοι συνήθησαν εἰς τὴν Ὀρέωνα καὶ ἐκκόψαν τι δει πράξειν. πολλὸς δὲ χρόνον ἠπόρησα. μείζονα χάρα στρατὸν εἶχεν ο Ἡρώδης ἡ πάντες οἱ ᾿Ελλήνες καὶ πλέονας ναβίς. τέλος δὲ ἔδωκεν 5 αὐτοῖς τοὺς βαρβάρους ἀμφίβολον εἰς τάς Θερμοπολίας· εἰκαί γὰρ κατὰ μὲν τὸν ὀρέον ὑπήκοος πρόκειται τῇ ταλαίπωρᾳ ὡς τὸ θάλασσος πρὸς πολλοὺς δύνανται μάχεσθαι, κατὰ δὲ θάλατταν πόροι εἰς στενοὺς εἰς μέσα τῆς τοῦ Εὐβοίας καὶ τῆς ἱπείρου. μαθόνες οὖν οἱ ᾿Ελλήνες ὅτι ὁ Ἡρώδης ἦη πρός τὴν ᾿Ελλάδα παρεσκεύασε καὶ δε ὀλίγον εἰς τὰς Θερμοπολίας ὁ Πέρσας παρίσταται, τὸν Λεωνίδα ἔγχειμαν, βασιλεύ οὐτα τῶν Ἀκαδαιμονίων, ἐπακισχύλως ἔχοντα ὀμπλήτας. οὗτοι δὲ ἀφίκομενοι εἰς τὰς Θερμοπολίας παρεσκεύασαν ἀμφίβολον τοὺς βαρβάρους τῇ ᾿Ελλάδι.
'ἀθανάτους' ἐκάλει, ἀνδρευτάτους ὄντος τῶν στρατιωτῶν, ἐλπίζων τούτους γε ὁδίοις νικήσειν τοὺς "Ἐλλήνας." ἐπεὶ δὲ καὶ οὗτοι συνέβαλον, οὐδὲν ἔμεινεν ἐπράττων ἢ οἱ ἄλλοι, ἐν τοῖς στενοῖς μαχόμενοι καὶ οὐ δυνάμενοι τῷ πλήθει χρήσατα. βασιλεὺς δὲ τὴν μάχην θεώμενος τρίς ἄνδρεωσεν, ὡς λέγουσιν, ἐκ τοῦ θρόνου, ἡ φοβομένους ὑπὲρ τοῦ στρατοῦ."

[Ἡλικία... τοῖς "Ἐλλήνας ἀποφεύγεσθαι, he was hoping that the Greeks would flee...]

**WORD STUDY**

Using your knowledge of Greek, explain the meaning of the following fore­names:
1. Philip
2. George
3. Theodore (τὸ δῶρον = gift)
4. Sophie
5. Dorothea
6. Ophelia

**GRAMMAR**

1. **Comparison of Adjectives**

   Adjectives have three degrees, e.g., "beautiful" (positive), "more beautiful" (comparative), and "most beautiful" (superlative) or "brave" (positive), "braver" (comparative), and "bravest" (superlative).

   In Greek the comparative and superlative of adjectives are regularly formed by adding -tēpos, -tēpa, -tēpōv and -tatos, -tatē, -tatov to the stem of the positive:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνδρείος, -α, -ov, brave</td>
<td>ἀνδρείο-τερος, -α, -ov</td>
<td>ἀνδρείο-τατος, -η, -ov</td>
</tr>
<tr>
<td>Stem: ἀνδρείο</td>
<td>ἀνδρείο</td>
<td>ἀνδρείο-τατος, -η, -ov</td>
</tr>
</tbody>
</table>

   Note that in 1st and 2nd declension adjectives as in the examples above, the o at the end of the stem of the positive is lengthened to ο if the syllable preceding it is regarded as short (e.g., contains a short vowel).

2. **Irregular Comparison of Adjectives**

   Some adjectives are irregular in their formation of comparatives and superlatives and show forms ending in -tov (masculine and female) and -tov (neuter) for the comparative and -tatos, -tatō, -tatov for the superlative. The comparatives are declined like ὀρόσπολος, ὀρόσπων (see Chapter 7, Grammar 7, page 107), with some alternative forms that will be presented later.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁγαθός, -η, -ov</td>
<td>ἁγαθόν, ἁγαθόν</td>
<td>ἀριστός, -η, -ov</td>
</tr>
<tr>
<td>good</td>
<td>best</td>
<td></td>
</tr>
<tr>
<td>κακός, -η, -ov</td>
<td>κακῶν, κακῶν</td>
<td>κακόστος, -η, -ov</td>
</tr>
<tr>
<td>bad</td>
<td>worst</td>
<td></td>
</tr>
<tr>
<td>καλός, -η, -ov</td>
<td>καλλίων, καλλίων</td>
<td>καλλιτος, -η, -ov</td>
</tr>
<tr>
<td>beautiful</td>
<td>most beautiful</td>
<td></td>
</tr>
<tr>
<td>μέγας, μεγάλη, μέγα</td>
<td>μεγάλων, μεγάλων</td>
<td>μεγίστος, -η, -ov</td>
</tr>
<tr>
<td>big, large, great</td>
<td>biggest, largest, greatest</td>
<td></td>
</tr>
<tr>
<td>άλγος, -η, -ov</td>
<td>άλγος, άλγος</td>
<td>άλγιστος, -η, -ov</td>
</tr>
<tr>
<td>small; pl., few</td>
<td>smallest (in number); pl., fewest</td>
<td></td>
</tr>
<tr>
<td>πολύς, πολλή, πολύ</td>
<td>πολλά, πολλά</td>
<td>πολλότερος, -η, -ov</td>
</tr>
<tr>
<td>much; pl., many</td>
<td>most; very great; pl., very many</td>
<td></td>
</tr>
</tbody>
</table>

   **PRACTICE:** Write the forms of ἁγαθόν γνή and of τὸ ἁμένον τέκνον (child).
3. Comparison of Adverbs

As you learned in Chapter 4 (Grammar 7, page 50), the positive degree of an adverb is regularly the same in spelling and accent as the genitive plural of the corresponding adjective, but with τίνα instead of τον at the end, e.g., adjective, gen., pl., ἀργόν > adverb, ἀργῶς. The comparative degree of the adverb is the neuter singular of the comparative adjective, and the superlative degree of the adverb is the neuter plural of the superlative adjective, e.g.:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀνδρεύως</td>
<td>ἀνδρεύσατον</td>
<td>ἀνδρεύσατα</td>
</tr>
<tr>
<td>bravely</td>
<td>more bravely</td>
<td>most bravely</td>
</tr>
<tr>
<td>ἀληθῶς</td>
<td>ἀληθεύσατον</td>
<td>ἀληθεύσατα</td>
</tr>
<tr>
<td>truly</td>
<td>more truly</td>
<td>most truly</td>
</tr>
<tr>
<td>Irregular:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>εὖ</td>
<td>ἀμείνον</td>
<td>ἄριστα</td>
</tr>
<tr>
<td>well</td>
<td>better</td>
<td>best</td>
</tr>
<tr>
<td>adverb corresponding to ἀγαθός</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κακῶς</td>
<td>κάκων</td>
<td>κάκιστα</td>
</tr>
<tr>
<td>badly</td>
<td>worse,</td>
<td>worst</td>
</tr>
<tr>
<td>πολύ</td>
<td>πλέον</td>
<td>πλείστα</td>
</tr>
<tr>
<td>much</td>
<td>more</td>
<td>most</td>
</tr>
<tr>
<td>μάλλα</td>
<td>μάλλον</td>
<td>μάλλιστα</td>
</tr>
<tr>
<td>very</td>
<td>more; rather</td>
<td>most, most of all; very much; especially</td>
</tr>
</tbody>
</table>

Note the use of μᾶλλον ὥ, rather than:

ὁ κάποιος ἤμπορευε ἐν τῷ ἄστι μενεν μᾶλλον ὥ σκότιος ἐπανειδήθην.

Grandfather was wanting to stay in the city rather than to return home.

4. Uses of Comparatives and Superlatives

a. Comparatives

μεῖζονα στρατόν ἔχειν ὁ Ἑλληνς ἢ πάντες οἱ Ἑλληνες.

Xerxes had a bigger army than all the Greeks.

Here the conjunction ὥ, than, is used; in this construction the two things being compared (underlined in the examples above and below)

are in the same case. Here is another example:

ὁ νεανίς τῶν Ἑλληνων ἀγριότερον ἔτρεψεν ἢ τῶν ἄλλων νεάνιων.
The young man hit Philip more fiercely than (he hit) the other young man.

The following examples show how the genitive case (genitive of comparison) may be used instead of the conjunction ὥ:

ὁ ἄνήρ μεῖζον ἐκεῖ τοῦ καπνὸς.
The man is bigger than the boy.

οἱ ὄδοντοι ὄδοντος ἐμείνον ἐπάττων τῶν ἄλλων.
The Immortals were faring no better than the others.

b. Superlatives

ὁ λεωνίδας πάντων τῶν στρατιωτῶν ἄριστος ἦν.
Leonidas was the best of all the soldiers.

The genitive used with superlatives, as above, is a partitive genitive.

c. Strengthened Comparisons

An adjective in the dative case may be used to enhance a comparison, e.g.:

καλλιφακρῆ μεῖζονα στρατόν ἔχειν ὁ Ἑλλής ἢ πάντες οἱ Ἑλληνες.

Xerxes had a much bigger army than all the Greeks.

This is called the dative of degree of difference; lit., bigger by much/by far. An adverb may also be used, e.g.:

ὁ λεωνίδας πάντων τῶν στρατιωτῶν πολλῷ ἄριστος ἦν.
Leonidas was by far the best of all the soldiers.

d. Superlatives with ὥς

Note the following:

ὡς τάχιστα, as quickly as possible
ὡς ἀνδρεύσατα, as bravely as possible
ὡς πλείστον, as many as possible

e. Special Meanings of Comparatives and Superlatives

Sometimes comparatives are used when no explicit comparison is being made; the comparative softens the statement, e.g.:

ἡ ἄλοιπη ἄνδρα ἀνδρεύσατο οὖν.
The barbarians are rather somewhat brave.

Sometimes superlatives are used to indicate a very high degree of a quality when no explicit comparison is being made, e.g.:
Exercise 14a
Locate six comparatives/superlatives in the reading passage at the beginning of this chapter and explain the constructions in which they occur.

Exercise 14b
Translate into English:
1. The Persians had (use imperfect of ἔγω) a bigger army than we, but we were fighting more bravely.
2. The best soldiers of Xerxes attacked most fiercely but were faring no better than the others.
3. Old men are not always wiser than young men.
4. The hoplites attacked the Persians even more fiercely.
5. We decided to return home rather than to stay in the city.
6. The messenger, whom we heard in the agora, spoke more truly than you.

The Rise of Athens

Athens played no part in the colonizing movement of the eighth and seventh centuries; she controlled a larger area than any other Greek state except Sparta and so had less need to send out colonies. She was also at this time somewhat backward. An attempt was made to establish a tyranny at Athens by Cylon (632 B.C.), but he failed to win popular support.

Forty years later in the 590s, the discontent of the farmers threatened to lead to civil war in Attica, and Solon was appointed arbitrator to find a solution (see page 118). Although his legislation pleased neither farmers nor nobles, his reforms had a lasting and profound effect both constitutionally and economically. Athens enjoyed a new prosperity. She began to export both olive oil and fine pottery; Attic black-figure pottery, which had begun to appear about 600 B.C., gradually drove out Corinthian ware, and achieved a monopoly throughout the Greek world and beyond.

A renewed threat of civil war allowed Pisistratus to establish a tyranny, but Athens continued to grow in prosperity and power throughout his tyranny (546–527) and that of his son, Hippias. Hippias was driven out in 510, and three years later Cleisthenes put through the reforms that established a democracy. Immediately Athens was attacked by enemies on every side. The Spartan king Cleomenes led the army of the Peloponnesian League against her but turned back at the border, because the Corinthians refused to fight in an unjust war. Meanwhile the Boeotians had invaded Attica from the north and the Chalcidians from the east. As soon as Cleomenes had turned back, the Athenian army hurried north, defeated the Boeotians and then crossed to Euboea and inflicted a crushing defeat on the Chalcidians, taking and destroying their city.

When Aristagoras arrived in Athens to ask for help in the Ionian revolt against Persia, the Athenian people were confident enough to accept his appeal (see page 220). Since Hippias had taken refuge with the Persians, their motives were not entirely disinterested. Less than ten years later, Athens faced the might of Persia alone at Marathon, and her victory there filled the democracy with boundless pride and confidence.

Although Athens was now powerful by land, her navy was still inconsiderable. The founder of Athenian sea power was Themistocles, the victor of Salamis, who foresaw that the future of Athens lay by sea and who, as archon in 493/492 B.C., had begun the fortification of the Piraeus. Ten years later an exceptionally rich vein of silver was found in the state mines at Laurium. It was proposed to divide this windfall up among the citizens, but Themistocles persuaded the Assembly to use the money to build a new fleet. Two years later at Salamis we find that Athens had a fleet of 200 triremes, more than half the whole Greek force of 350 ships. Themistocles as admiral of the Athenian contingent had the greatest influence in the allied councils and devised the tactics that won victory at Salamis in 480 B.C. If Sparta remained the greatest land power among the Greeks, from now on there could be no doubt that Athens would take the lead by sea.

When representatives of the thirty-one loyal Greek states had met at Corinth in 481 B.C. to plan resistance to Xerxes' imminent invasion, the allies agreed without dispute to give Sparta command by both land and sea. News of Xerxes' preparations must have reached Greece a good time before this. He had summoned contingents from all over his empire and spent the winter of 481/480 at Sardis assembling and preparing his invasion force. According to Herodotus, his navy consisted of 1,207 ships and his army of...


1,700,000 fighting men. The figure for the navy may be approximately correct, but that for the army is absurd. It may have numbered 200,000. To bring this great host into Europe, Xerxes' engineers constructed two bridges of boats across the Hellespont (480 B.C.). When they were destroyed by a storm, two new and stronger bridges were built, and the army crossed the Hellespont and proceeded along the coast, supplied by the navy. At Mount Athos, off which the Persian fleet had been wrecked in 492 B.C., a canal had been dug across the promontory, one and a half miles or two and a half kilometers long, to forestall a similar disaster (see map, page 230). The invading force continued inexorably through Macedonia and into Thessaly. There was no resistance; the Greeks had abandoned any idea of making a stand anywhere north of Thermopylae, the only place where geography made it possible to hold off the Persians by a combined operation by sea and land. The next defensible point was the Isthmus of Corinth, but withdrawal to this would mean abandoning Attica. Even the wall across the Isthmus would not provide effective defense, if the position could be circumvented by a landing of the Persian fleet south of the Isthmus.

Around the outside of this cup four Athenian warships are being rowed, with dolphins leaping beside their prows. They are not triremes, which with 170 oarsmen were too complicated for any artist to draw on a vase. They are penteconters, which had fifty oarsmen. Note the helmsmen holding the steering oars, the high platform in the bows where the lookout stood, and the bronze beaks that were used for ramming the enemy.

New Testament Greek

Luke 10.25-29

The Good Samaritan

και ἢδη νομικός τις ἀνάστη ἐκπειράζειν αὐτὸν λέγων, "διδάσκαλε, τί πυθής ἰδος αἶνον κληρονομοῦσας;" ὁ δὲ εἶπεν πρὸς αὐτόν, "ἐν τῷ νόμῳ τί γέγραπται; πάς ἀναγινώσκεται;" ὁ δὲ ἀποκρίθης εἶπεν, "ἀναγίνωσκες κύριων τὸν θεόν σου ἐξ ὅλης κορδάσῃς σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ λοιπῇ τῇ σου καὶ ἐν ὅλῃ τῇ δικαίωσίς σου, καὶ τὸν πλῆθος σου ὡς σπανίτων;" εἶπεν δὲ αὐτῷ, ἀπεκρίθης τούτῳ ποιεῖς καὶ ἤσος; ὁ δὲ θέλων δικαίωσαι αὐτὸν εἶπεν πρὸς τὸν Ἰησοῦν, "καὶ τὰ τούτων μοι πληρῶν;"

Ἰουνικός, lawyer ἀνάστη, stood up ἐκπειράζειν, testing αὐτόν, i.e., Jesus διδάσκαλε, teacher ζωής, life αἶνον, eternal κληρονομοῦσας, will I inherit τὸ νόμῳ, the law γέγραπται, has been/is written ἀναγίνωσκες = ἀναγινώσκεις, ἀναγινώσκεις, do you read ἀποκρίθης, orist passive participle with active meaning, answering ἀναγινώσκεις, you will love κύριον, the Lord ὅλης, whole κορδάσῃς, heart ἐν, here best translated with τῇ ψυχῇ, the soul τῇ λοιπῇ, the strength τῇ δικαίωσίς, the mind πλῆθος, adv. or prep. + gen., near; τὸν πλῆθος σου = your neighbor ζησε (from *ζήσε, you will live δικαίωσαι, to justify μοι πληρῶν = δό καταλέγων you, the one near me, my neighbor"

Concluded at the end of the chapter
VOCABULARY

Verbs

άγγέλλω, [ἄγγελ-] άγγελά, [ἄγγελ-] άγγελια, άγγελας, I announce; I tell
άναχωρέω, άναχωρήσω, άναχωρήσησα, I retreat, withdraw
άντίχαρα [- αντι- + ἀρά], imperfect, ἀντίχαρα (irregular augment),
άνταξον (irregular), [ανταξ-]
άνττεχον, άνττεχαν + dat., I resisted
γράφω, γράψα, ἔγραψα, γράφας, I write
dιέσχομαι [- διε- + ἐχομαι],
[διε-] διέμει, [ἐδέ] διέβλομ, διέβλομ, I come through; I go through

Nouns

ὁ πόλεμος, τοῦ πολέμου, war
αἱ πύλαι, τῶν πολέμων, pl., double gates; pass (through the mountains)

Adjectives

ἀκάς, ἀκάςα, ἀκαν, all; every; whole
ὅδε, ἥδε (note the accent), ὥδε, this here; pl., these here
Note the predicate position:
ὅδε ὁ ἄνθρωπος or ὁ ἄνθρωπος ὥδε, this man here

πολέμιος, -α, -ον, hostile; enemy
οἱ πολέμειοι, τῶν πολέμιων, the enemy

Note the predicate position:
οἱ ὁ πολέμος or ὁ πολέμος ὥδε, this man here

τῇ προτεραιᾷ, on the day before

Proper Names

tοῦ Ἁρσενίσιον, τοῦ Ἁρσενίσιον, Artemision

tῆς Ἀττικής, τῆς Ἀττικῆς, Attica

Names

Φήμη τῆς Βοιωτίας Βοιωτίας

οἱ Βοιωτικοὶ, τῶν Ἑφίλτων, Ephialtes

ὁ Πελοπόννησος, τῆς Πελοποννήσου, the Peloponnesus

ὁ Σκαράτας, τοῦ Σκαράταν, a Spartan

ὁ Φάληρος, τοῦ Φάληρου, Phalerum (the old harbor of Athens)

“τῇ δ’ ὀστεραίᾳ οἱ βάρβαροι αὐτῆς προσβαλόντες οὐδὲν άμεινον ἐπράττον ἢ τῇ προτεραιᾷ. ὡς οὖν ἤπειροι οἱ Ζέρξες, προοίηθε πρὸς αὐτὸν ἀνήρ τῆς Ἑλλήνων, Ἑφίλτα τόν, ἑράτο τὸν ἄτραπον τὴν δία τῶν ὄρων φέροισαν εἰς τὰς Θερμοπολάς. ταῦτα δὲ μαθὼν οἱ Ζέρξες τῶν θανατόσ ρατίτη ἐπέμενον, κελεύον αὐτοὺς ἑκτὸς τοῦ ὄστρεθος λαβεῖν τοὺς Ἑλλήνας. οἱ δὲ Ἑλλήνες μαθόντες τί γίγνεται πρῶτον μὲν ἠπόρον τοῦ δει περάτης, τέλος δὲ ἔδεξε τῇ Λεώνθη τοὺς μὲν ἄλλους ἀποκείμενα πρὸς τὴν Ἀττικήν, αὐτος δὲ ἔμενεν ἐν ταῖς Θερμοπολάς τριάκοσιοι ἔχον Σκαράτας ἐν νῇ ἔχον τὰς πύλας ἑιλατέες.

[τε, and the ἄτραπον, the path φέροισαν, leading ταύτη, this way ἐκ τῶν ὄστρεθων, from the rear τριάκοσιοί, three hundred]

“οἱ μὲν οὖν βάρβαροι προσβαλον, οἱ δὲ Σκαράτας ἔμαχον πρὸς πολεμίους πολλαπλασίως ὄντας καὶ ἀνέκτηναν τῶν Ἑλλήνων ἄλλοι τοὺς πολλοὺς ἔπεσον καὶ αὐτοὶ οἱ Λεώνθης, ἀνήρ ἄριστος γενόμενος. τέλος δὲ οἱ Πέρσαι οἱ διὰ τῶν ὄρων διελθόντες παρενέργοντο καὶ ἕκ τοῦ ὄστρεθος προσβαλον. τότε δὲ οἱ Σκαράτας ἐδιδοῦ τῇ στενῇ τῆς ὄδοι ἀνεκόρος καὶ ἑναπόθη ἐμαχον ἔσος ἀκάντες ἔπεσον.

[πολλαπλασίους, many times their number]

“οἱ δὲ Ἑλλήνες μετὰ τὸν πολέμον τοὺς τριάκοσιοι ἔθαγαν ὅπου ἔπεσον καὶ μνημεῖον ἐποίησαν τῇ Λεώνθῃ, λέοντα λίθον, δὲ καὶ νῦν ἑκάστην ἑδεῖν. καὶ τοῦτο τὸ ἐπίγραμμα ἐν στήλῃ λιθίνη ἔγραψαν:

οἱ Βοιωτικοὶ τῆς Βοιωτίας Βοιωτίας

ὁ Εφίλτης, τοῦ Εφίλτου, Ephialtes

ὁ Πελοπόννησος, τῆς Πελοποννήσου, the Peloponnesus

ὁ Σκαράτας, τοῦ Σκαράταν, a Spartan

ὁ Φάληρος, τοῦ Φάληρου, Phalerum (the old harbor of Athens)
everywhere except in the genitive plural; and the neuter
keiména, tois keivan rhamasi peibómenoi.

[Δε&varepsilon;an, they buried ektýrama, inscription stíla, tombstone Δε&varepsilon;an = Δ ε&varepsilon;an àγγέλλειν: infinitive used as imperative τιθέ, here keiména, we lie tois keivnas rhamas, their words]

"ἐν δὲ τούτῳ κατὰ θάλασσαν οἱ "Ελληνες πρὸς τῇ Ἀρτεμίσια μένοντες τὰ στενὰ ἐφύλαττον καὶ γεφυράδουντες τοὺς βαρβάρους ἐνίκησαν καὶ πλέοντας ὄντας καὶ ἤμυναν. ὡς δὲ οἱ βαρβαροί τὰς θεριστικὰς ἐλέγον, οἱ "Ελληνες οὐκείοι ἐφύλαττον τὰ στενὰ ἄλλα πρὸς τὴν Σαλαμίνα τἀς ναυσὶς ἀνεχθοῦν. κατὰ δὲ γῆν οὐκείοι ἔδοντο ἀνέχεντο τοὺς βαρβάροις ἄλλα ἔφευρον πρὸς τὴν Πελοπόννησον, τὴν τῇ Βοιωτίᾳ καὶ τὴν Ἀττικῇ τοῖς πολεμίοις καταλιπόντες. οὐτὰς οὖν οἱ βαρβαροὶ κατὰ μὲν γῆν προσχωρήσαντες εἰς Αἰθίνας προσβαλέειν ἐν νῷ εἶχον, κατὰ δὲ θάλασσαν εἰς τὸ θάλαμον πλεύσαντες ἐν τῷ λιμένι ὄρμιον."

[ναυμαχίσεις, fighting at sea, τας ναυσιων, with their ships ἔδοντες, they were able ἄρρητοι (from ārreō, came to lie at anchor)

WORD BUILDING
Deduce the meanings of the words in the following sets:

1. ὁ στρατάς ὁ στρατάτης στρατεύει (ομαί) τὸ στράτευμα
2. ὁ στρατηγός στρατηγήσεω στρατηγικός, ἄν, ἄντ το στρατηγικός
3. ὁ πόλεμός κολέμως, ἄν, ἄντ το πολεμικός, ἄν, ἄντ το πολεμικός

GRAMMAR
5. Demonstrative Adjectives

Here are three demonstrative adjectives, used when pointing to particular things (cf. the Latin dēmānstrō, "I point out"): oūtou, αὐθή, τότο, this
ἐκείνου, ἐκείνη, ἐκέινο, that
οὗτος, ἀυτή, τότο, this here

In the chart below, note that the demonstrative adjective oūtou begins with t everywhere the definite article does; the feminine has -αυτο- instead of -αυτη- everywhere except in the genitive plural; and the neuter plural nominative and accusative have -αυτο-:

<table>
<thead>
<tr>
<th>Singular</th>
<th>F.</th>
<th>N.</th>
<th>Plural</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>oūtou, αὐτή, τότο, this</td>
<td>oυτοivant</td>
<td>αυτη</td>
<td>τοτο</td>
<td>oυτοivant</td>
<td>αυτη</td>
</tr>
<tr>
<td>Nom.</td>
<td>oυτος</td>
<td>αυτη</td>
<td>τοτο</td>
<td>oυτο</td>
<td>αυτα</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοτου</td>
<td>τατης</td>
<td>τοτου</td>
<td>τοτουν</td>
<td>τοτουν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοτοπ</td>
<td>τατηρ</td>
<td>τοτος</td>
<td>τατης</td>
<td>τοτος</td>
</tr>
<tr>
<td>Acc.</td>
<td>τοτου</td>
<td>τατην</td>
<td>τοτου</td>
<td>τατης</td>
<td>τοτου</td>
</tr>
<tr>
<td>ἐκείνου, ἐκείνη, ἐκέινο, that</td>
<td>ἐκείνον</td>
<td>ἐκείναι</td>
<td>ἐκέινον</td>
<td>ἐκεί̃ναι</td>
<td>ἐκεί̃νον</td>
</tr>
<tr>
<td>Nom.</td>
<td>ἐκείνου</td>
<td>ἐκείνη</td>
<td>ἐκέινο</td>
<td>ἐκέι̃νου</td>
<td>ἐκέι̃νη</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐκεί̃νου</td>
<td>ἐκεί̃νης</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νης</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐκεί̃νος</td>
<td>ἐκεί̃νης</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νης</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐκεί̃νου</td>
<td>ἐκεί̃νης</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νον</td>
<td>ἐκέι̃νης</td>
</tr>
</tbody>
</table>

The demonstrative adjective οὗτος is formed from the definite article plus -δε.
οὗτος, ἀυτή, τότο, this
ηδέ, ἢδε, τόδε, this here

Exercise 14δ
Give the correct form of the demonstrative to fit the following phrases:
1. (οὗτος) το λευκών | 6. (οוטος) το βάραβας | 10. (ουτος) το στρατηγότο
2. (ἐκείνου) το δευτέρον | 7. (ἐκείνου) το στρατόπεδον | 14. ἡ οὐράνια
3. (ουτος) το αὐτήσ | 8. (ουτός) τη χώρας | 15. τω χωρίς
4. (δε) των νεόνων | 9. (δε) τη χρόνος | 144
5. (ουτος) της καρδιάς |
Exercise 14e

Translate:

1. ἔκεινο τὸ δένδρον μέχριστον ἐστὶν: οὐδὲκος (never) εἰδὸν δένδρον μείζον.
2. ἔτι ὡς τοῦτος τοῦ πάντως: ἕκεινον τὴν κύκλον διάκοσσιν;
3. τοῦτο μαθῆσαι οἱ γυναῖκες εἴθης τοὺς ἄνδρας ἐκκλασαν;
4. τί οὖν ἐθελεῖ τὰ ἀρέτη τοιχὴ χρήσαται: Ἰδίειν γὰρ ἔτι ἔκεινον.
5. τὶ καὶ ἡ πόλις: ἄρα τούτῃ τῇ γυναικείᾳ διαλέγει;
6. οἱ Ἐλλήνες ἀνδρεύστηκεν ἥραν τῶν Περσῶν.
7. οἱ Ἐναρκτῶν, κατὰς ἀπόθεμαν ἀνθρεφτεῖτα αἰσχύνουν.
8. Τοῦτο ἡ ὀδός πιοίς τι ἔστω, τοῦτοι ναύαται: ἐν ὑπὲρ καὶ οἱ ναύαται.
9. τεῖσθαι, ναύατε: ἅρα κακῶς τι πάσχετε;
10. πολὺ ἢ ἡνίκη: ἂν ἄνερ: ἢ ἄνερ ἢ ἄνερ ἢ ἄνερ ἢ ἄνερ...
11. ἡ ὁδὸς ἤνοιξιν ἐν νὺξ ἐξίς εἰς τὸ ὄστο ἔλανεν; δὴ ὁ λίθος τοπὸ ἐκεῖνο ἔλανεν ἐν νὺξ.
12. πῦρ τοῦτο ἐκοίμησας: τοῦτο ἐποίησα τεχνίκας (skillfully) πώς.
13. τοῖς ἄνδρος: τὸ ἄνδρος ἀνίκητος, ὡς ἄνερα μὲν, ὡς ἄνδρες ἡμεῖς πολλοί τις ἀργότερα.

These indefinite adverbs cannot stand first in their clause, and they attach themselves to some important word as enclitics.

If an enclitic is followed by another enclitic, the first receives an accent but the second does not, e.g.: δεῦτον ἐστὶ τοῖς, it is ever possible. (Remember that ἐστὶ is enclitic.) If an enclitic is followed by more than one enclitic, all but the last receive acute accents, e.g.: δεῦτον ἐστὶ τοῖς, it is ever possible for you.

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6. Interrogative and Indefinite Pronouns, Adjectives, and Adverbs

In Chapter 7 (Grammar 8 and Grammar 9, pages 108–109) you learned the interrogative pronoun τι, who? what? and the corresponding indefinite adjective τί, meaning a certain, a, or an. The interrogative pronoun always has an acute accent, while the indefinite adjective is enclitic. Interrogative adverbs also have corresponding indefinite, enclitic forms:

<table>
<thead>
<tr>
<th>Interrogative Adverbs</th>
<th>Indefinite Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ποῦ; where?</td>
<td>ποῦ; somewhere, anywhere</td>
</tr>
<tr>
<td>ἀπό; from where? whence?</td>
<td>ἀπὸ; from somewhere</td>
</tr>
<tr>
<td>τοῖς; to where? whither?</td>
<td>τοῖς; to somewhere</td>
</tr>
<tr>
<td>ὠς; when?</td>
<td>ὠς; at some time, at one time, once, ever</td>
</tr>
<tr>
<td>πῶς; how?</td>
<td>πῶς; somehow, in any way</td>
</tr>
</tbody>
</table>

These indefinite adverbs cannot stand first in their clause, and they attach themselves to some important word as enclitics.

Exercise 14f

Translate into English. Locate indefinite adjectives and adverbs and explain why the accents are used that accompany them. Consult Enclitics and Preclitics, page 286, if necessary.

1. τινὲς ἔλαφον τὸ ρυγίος; γεροντὸς τινὲς αὐτοῦς ἔλαφονυν.
2. ποῖς πορεύεται ὁ βασιλεὺς; ὁ βασιλεὺς πορεύεται ποῖς τὰ βρή.
3. ποῖς εἶσθιν οἱ ναύανται; ἐν τῷ λαῷ ποῖς οἱ ναύανται.
4. τί πάσχετε, ναύανται; ἀρα κακῶς τι πάσχετε;
5. πολὺς ἢ ἡνίκη; ἢ ἄνερ: ἢ ἄνερ ἢ ἄνερ ἢ ἄνερ ἢ ἄνερ...
6. πῦρ τοῦτο ἐκοίμησας: τοῦτο ἐποίησα τεχνίκας (skillfully) πώς.
7. ποῦ μένει ὁ ἄνδρος; ὡς ἄνδρος μένει πολίς τις ἀργότερα.

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**ΘΕΜΑΣΤΕΙ ΤΑ ΥΠΕΡ ΘΕΡΜΟΠΥΛΩΝ**

Read the following passages (based on Herodotus 7.215-219) and answer the comprehension questions:

1. What had Xerxes learned? Whom did he send?
2. When did they set out?
3. Where did the path begin?
4. How long did the Persians march?
5. Who were guarding the top of the mountain?
6. Where did the path end?
7. How did Xerxes wish them?
8. Why was it ever possible for you?

---

**ΟΙ ΠΕΡΣΑΙ ΤΑ ΥΠΕΡ ΘΕΡΜΟΠΥΛΩΝ**

ΣΤΕΝΑ ΑΙΡΟΥΣΙΝ

(14. Η ΕΝ ΤΑΙΣ ΘΕΡΜΟΠΥΛΑΙΣ ΜΑΧΗ (5) 247)

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**ΘΕΜΑΣΤΕΙ ΤΑ ΥΠΕΡ ΘΕΡΜΟΠΥΛΩΝ**

Read the following passages (based on Herodotus 7.215-219) and answer the comprehension questions:

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4. How long did the Persians march?
5. Who were guarding the top of the mountain?
6. Where did the path end?
7. How did Xerxes wish them?
8. Why was it ever possible for you?
12. What did the Persians do?

11. What was the response of the Greeks?

10. What did Hydarnes do?

9. Why were the Persians surprised to see the Greeks?

8. What did the Greeks do immediately?

7. How did they learn of the Persians’ arrival?

6. Why didn’t the Greeks see the Persians approaching?

5. The Peloponnesians

3. The Athenians, having sent the women and children and old men to

2. The Greeks retreated both by land and by sea, leaving (behind) Attica

Exercise 14η

Translate into Greek:

1. When the Persians had taken (use aorist) Thermopylae, they went toward (use προσεύχομαι) Attica.

2. The Greeks retreated both by land and by sea, leaving (behind) Attica to the enemy.

3. The Athenians, having sent the women and children and old men to the Peloponnesus and Salamis, were preparing to fight by sea.

4. So they asked the other Greeks to sail to Salamis as quickly as possible.

5. The Peloponnesians (οι Πελοποννήσιοι), who were making a wall across (δύν + gen.) the Isthmus (use ο Ισθμός), were not willing to come to aid the Athenians, but nevertheless sent their ships to Salamis.

New Testament Greek

Lake 10.30-37

The Good Samaritan (concluded)

υπολαβόντων ὁ Ἰησοῦς εἶπεν, “ἀνθρωπίνως τις κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ἰεριχώ καὶ λῃσταὶ περίεραγον, οί καὶ ἐκδόθησαν αὐτόν καὶ πληγῆς ἐπέθεσαν ἄπηλθόν ἄφέντες ἡμιθανήν. Kατὰ συγκυρίαν δὲ λεπις τὰς κατέβαινεν ἐν τῇ δόξῃ ἐκείνῃ καὶ ἠδόν αὐτὸν ἀντικαρπῆθην· ἡμιθανή δὲ καὶ λευτής κατὰ τὸν πόλον ἠδόν καὶ ἠδόν ἀντικαρπῆθηκεν. Σαμαριτηνὶ δὲ τις ὄντων ἠδόν οὐκ αὐτὸν καὶ ἠδόν ἐκπλαγγίζων, καὶ προσέλθαντι κατεδέων τὰ τραύματα αὐτοῦ ἐπέκεισθαν ἦλασαν καὶ οὖν, ἐκπλαγμένοι δὲ αὐτὸν ἐπὶ τὸ ἄδον κυνὸς ἠγράφαν αὐτὸν εἰς πανδοξεῖον καὶ ἐπεμελήθη αὐτὸν. τις τούτων τις πρῶτον πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεδόντος εἰς τούς λῃστάς;” ὁ δὲ εἶπεν, “ὁ κοινός τοῖς ἔλεος μετ’ αὐτοῦ.” εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, “κορεῖν αὐτοῦ καὶ σοὶ ποιεῖ οἰκεῖον.”

[προσέλθων, answering λῃστάς, thieves ἐκδόθησαν, having stripped πληγῆς ἐπέθεσαν, having put blues on him ἄφεντες (from ἁρπαξα) ἡμιθανήν, having left (him) half dead κατὰ συγκυρίαν, by chance ἀντικαρπῆθην, went past on the other side ἡμιθανής, likewise κατὰ τὸν πόλον, to the place ἀδών, journeying, on a journey ἐκπλαγγίζω, was filled with pity κατεδέων, he bound up τὰ τραύματα, the wounds ἐπέκεισθαν, pouring on ἦλασαν, olive oil ἐκπλαγμένοι, hav­ing mounted τὸ ἄδον κυνὸς, his own beast πανδοξεῖον, in ἐκπλαγμένοι + gen., he cared for (ὁ) πλησίον... τοῦ ἐμπεδόντος, the neighbor of the one who fell among γεγονέναι, to have been ὁ κοινός τοῖς ἔλεος, the one who had (lit., who made) pity on ἐνετά, on]
VOCABULARY

Verbs
- αναγκάζω, αναγκάσω, I compel
- διαφθείρω, [θέρω] διαφθείρω, I destroy
eίκα, είθα, είθα (no augment), I yield

Nouns
- ἁπορία, τῆς ἁπορίας, perplexity; difficulty; the state of being at a loss
- ἀναφέρομαι, τοῦ ναυάρχου, admiral

15. H EN THI ZALAMINI MAXH (α)

"οἱ μὲν οὖν Ἀθηναῖοι ἐν ἀπορίᾳ ἦσαν πλείστη. ὁ δὲ Θεμιστοκλῆς ἔστησεν αὐτούς μὴ εἰκεῖν τοῖς βαρβάροις ἀλλὰ ὑπὲρ τῆς ἑλευθερίας μάχεσθαι. τὰς τ’ οὖν γυναίκας καὶ τοὺς παιδάς καὶ τοὺς γέροντας εἰς τὴν τε Πελοπόννησον καὶ τὴν Σαλαμίνα ἐκοίμησαν, τὴν τ’ Ἀττικὴν καὶ τὴν πόλιν τοὺς πολέμους καταλιπόντες, αὐτοῦ δὲ εἰς τὰς ναύς εἰσβάντες πρὸς τὴν Σαλαμίνα προσέπελευσαν καὶ παρεσκευάζοντο ὡς κατὰ θάλασσαν μαχομένοι.

[i.e., having gotten into, having embarked upon]

"ἐν δὲ τούτῳ οἱ μὲν τῶν Ἐλλήνων στρατηγοὶ ἐν τῇ Σαλαμίνι συνελθόντες οὕτως εφορμύνον ὅστε ἀποφυγεῖν ἐβουλοῦντο πρὸς τὴν Πελοπόννησον· ὁ δὲ Θεμιστοκλῆς ἐν τῷ συνεδρίῳ ἀναστάς εἰςεῖν ὑπὶ οὗτοι καὶ νῦν δόνονται τοὺς πολέμους νικήσαι· ἐν γὰρ τοῖς στενοῖς μαχομένοις οὐ δυνόμενοι οἱ διόνυσοι τῷ πλῆθει χρῆσθαι· δεὶ οὖν ἀναγκάσασαι αὐτοὺς ἀκέιν συμβαλεῖν.

[tῷ συνεδρίῳ, the council ἀναστάς, having stood up δόνονται, they were (lit., are) obliged]

"οὕτως εἰπών οὐ μόνον τοὺς ἄλλους στρατηγοὺς ἔπεισε μάχεσθαι, ἄλλα καὶ ἄγγελον παρὰ τὸν Ξέρξην ἐκέμψε μάθησα, οὐκ λέγετον ὅτι οἱ Ἐλληνες παρασκευάζονται εἰς φυγήν. ὁ οὖν Ξέρξης, ὡς ἔγγος ὅτι ἀποφυγεῖν ἐν νῷ ἔχοσιν οἱ Ἐλληνες, βουλόμενοι αὐτοὺς ὡς τάξιστα διαφθείρατε, διέγνω αὐτοὺς ἀναγκάσατο ἐν Σαλαμίνι μάχεσθαι· τῶν οὖν νεον τὰς μὲν ἐκέμψε περὶ τὴν νῆσον, κελεύσας τοὺς ναυάρχους τοὺς ἐκπλάστες, τάς δὲ ἐκέμψεις 20 φυλάσσειν τὰ στενά ὅτε μπετέι ἐξεῖναι τοὺς Ἐλληναν ἀποπλεῖν.

[ὁ λόγος, secretly εἰς + acc., for ἔγγος, he learned διέγγο, decided τῶν . . . νεον τὰς μὲν . . . τὰς δὲ, some of the ships . . . others τοὺς ἐκπλάστας, the escape routes]
WORD STUDY
Identify the Greek stems in the English words below and give the meanings of the English words:
1. monogamy (what does γαμέω mean?)
2. monologue
3. monochrome (what does χρώμα mean?)
4. monosyllable (what does συλλαβή mean? From what verb is this noun formed?)
5. monograph

GRAMMAR
1. Athematic 2nd Aorists
The following common verbs form their aorist indicatives, imperatives, and infinitives by adding the appropriate endings directly to a long-vowel stem without a thematic vowel in between. The participles are formed on the short-vowel stem. We call these athematic 2nd aorists.

The aorist of ἔγνων is used only in compounds in Attic Greek:

Exercise 15a
In the reading passage at the beginning of this chapter, locate four instances of the above verbs or compounds of them; identify each form.

Exercise 15b
Read aloud and translate:
1. ἐστίν; ἐστίν
2. ἐστίν
3. ἐστιν
4. ἐστιν
5. ἐστιν
6. ἐστιν
7. ἐστιν
8. ἐστιν
9. ἐστιν
10. ἐστιν

The participles of ἔγνων and ἔστην are declined the same as sigmatic 1st aorist participles (see Chapter 12, Grammar 2, page 199). The participle of ἔγνων is declined the same as the present participle of εἰμί (see Chapter 9, Grammar 1, page 136), except for the masculine nominative singular.

Note the meanings of the following words:

ἔγνων, I went up
ἀνέβη, to go up
ἀνέβη, to go up
ἔγνω, I came to know; I perceived; I learned
γνώθι, know!
γνώθι, to know; to perceive; to learn
γνώςαν, having learned, after learning, sometimes, learning
ἔστη, I stood; I stopped
στή, stand! stop!
στή, to stand; to stop
στάς, having stood, after standing, sometimes, standing:

having stopped, after stopping, sometimes, stopping
Exercise 15γ

Translate into Greek, using athematic aorist verbs from page 252 with the prepositional prefixes de-, el-, ek-, and en- as appropriate (check the vocabularies at the end of the book as necessary). Participles and infinitives when compounded with prefixes retain the accent of their uncompounded forms, but the accent of compound indicatives and imperatives is recessive.

1. After going into the house, the women were sitting talking to one another.
2. Be silent, boy; stand up and help me.
3. Having gone into the temple, the priest stood and prayed to the god.
4. After climbing the mountain, we stood and were looking at the city.
5. The old man told the boys to stand up and listen.
6. Having learned what had happened (use aorist), the boy went out of the house to look for his father.
7. The women want to know why they must leave their homes behind.
8. Having learned that the barbarians were approaching (use present tense), the women embarked on the ships.
9. The soldiers, whom Xerxes sent, climbed the mountain very quickly.
10. When they arrived at the top (τὸ ἄκρον), they saw the Greeks, who did not stand bravely but fled away.

2. More 3rd Declension Nouns with Stems in -εα-

In Chapter 13, Grammar 4, pages 226–227, you learned the declension of nouns with stems in -εα- such as τὸ τείχος (stem τειχε-) and ἡ γυναῖκα (stem γυναι-). The noun ἡ θεμιστοκλῆς, ὁ θεμιστοκλῆς also has a stem in -εα-, but with a preceding ε so that the following contractions occur:

Stem: θεμιστοκλῆς-εα-, Themistocles

Nom. ὁ θεμιστοκλῆς
Gen. τοῦ θεμιστοκλῆς-εα-ος > θεμιστοκλῆς ὁ
Dat. τῷ θεμιστοκλῆς-εα-ι > θεμιστοκλῆς ἡ
Acc. τῶν θεμιστοκλῆς-εα-α > θεμιστοκλῆς ὧν
Voc. ὁ θεμιστοκλῆς-εα- > θεμιστοκλῆς

As usual, the intervocalic ε is lost. The last two vowels then contract in the usual ways, except that after ε the vowels ε + α > ο, and not η, thus τὸν θεμιστοκλῆς. The names Ἴπποκλῆς, Περικλῆς, and Σφοκλῆς are declined the same way.

Aeschylus's Persae

Aeschylus, the first of the three great Athenian writers of tragedy, had fought at the battle of Marathon and probably also at Salamis. He certainly saw the battle, and he has left us an eyewitness account of it. Eight years after the battle, he entered his play The Persians (Ἰππαῖον) in the dramatic contest at the festival of Dionysus in 472 B.C. This is our earliest extant Greek tragedy, and it is unique in that it has an historical theme; all other extant tragedies draw their plots from myth. For Aeschylus, human events were interwoven with the divine; he saw the defeat and humiliation of Xerxes as the supreme example of hubris (human pride) punished by Nemesis (Divine Vengeance).

The scene of the play is Susa, the Persian capital, where the Elders anxiously wait for news of Xerxes' expedition. Since he left, they have heard nothing, and their hearts are heavy with foreboding as they wonder what has happened to the host that went forth in pride to cast the yoke of slavery on Greece. As they speculate gloomily, they see Atossa, the Queen-mother, approaching. She tells them that ever since her son left, she has been troubled by dreams and that now she has had a dream of unmistakable significance: she saw Xerxes yoke two women to his chariot, one in Asian dress, the other in Greek. The Asian woman was proud of her harness and was obedient to the reins, but the Greek struggled, tore the harness from the chariot, threw off the bridle, and broke the yoke. When Atossa woke and went to the altar to pray for deliverance from evil, she saw another terrible omen: an eagle (the king of birds = Xerxes) flew to Apollo's altar, pursued by a falcon (= the Greeks), which clawed at its head, while it cowered unresisting.

As the Elders attempt to calm and comfort Atossa, a messenger is seen approaching in haste, who without preamble reveals the news they have dreaded: "Cities of all the lands of Asia, by one blow your great prosperity has been destroyed and the flower of the Persians is fallen and gone; the whole host has perished."

While Atossa is stunned to silence, the Elders lament wildly until the queen recovers and with quiet dignity asks the messenger how it could have happened since the Persians surely outnumbered the Greeks. The messenger replies (337–347, tr. Podlecki):

Be sure of this, that in a matter of sheer numbers,
The ships on our side would have conquered, for the Greeks'
Entire total of ships was only three hundred ten ....
But the multitude of ships in Xerxes' fleet—I know
The facts—were no less than a thousand, those in speed
Surpassing, two hundred seven. This is the total sum.
Was it here you think we were surpassed when battle came?
No, not by numbers, but some Spirit crushed the host,
Threw in an evil fate against us in the scales.
The gods are keeping the Goddess Pallas' city safe.

The messenger then describes the battle as follows (386–430, tr. Podlecki):

H ΕΝ ΗΙ ΣΑΛΑΜΙΝΙ ΜΑΧΗ (α)
But when the white-horse chariot of dawn appeared
And filled the entire earth with radiance to behold,
The first thing was a sound, a shouting from the Greeks,
A joyful song, and to it, making shrill response,
From the island rocks about there came an antiphony
Of echoes; fear stood next to each one of our men,
Tripped up in their hopes: for not as if in flight
Were the Greeks raising then a solemn pace-strain,
But rushing into battle with daring confidence;
A trumpet, too, blazed over everything its sound.

At once, with measured stroke of surge-dipped oar,
They struck the brine and made it roar from one command,
And quickly all of them were visible to sight.
Their right wing first, in order just as they had been
Immediately ship struck its brazen-plated beak
Of course, the son of Greeks, go on,

And it snapped off from one of the Phoenicians the whole
Filled as it was with shipwrecks and the slaughter of men.

A trumpet, too, blazed over everything its sound.
Immediately ship struck its brazen-plated beak
Of course, the son of Greeks, go on,
"κάσαι ὁν ὁν τὴν νύκτα οἱ βάρβαροι ἔνθα καὶ ἕνθα ἤρεσσαν τὸ τε στενὰ φυλάττοντες καὶ τοὺς ἐκπλους, οἱ δὲ Ἕλληνες ἡγούσαν παρασκευαζόμενοι μάχεσθαι. ἐπεὶ δὲ πρῶτον ἡμέρα ἐγένετο, προὐχόρων οἱ βάρβαροι εἰς τὰ στενὰ, πιστεύοντες ὡς ῥήδιος γ' μέλλουσι νικήσει τοὺς Ἕλληνας, ἐξαιρήθη δὲ βοήν μεγάστην ἤκουσαν ὡστε μάλα ἐφοβοῦντο. οἱ γὰρ Ἕλληνες, κόσμῳ χρόνων εἰς μάχην προὐχόρων καὶ ἐπὶ τοὺς βαρβάρους πλέοντες τὸν παῖδαν ἔβριον.

[Ἅνθα καὶ ἔνθα, this way and that ἐξαιρήθη, suddenly τὸν παιᾶν, the battle song]

"οὔτω δὲ ὁ Ἀισχύλος ὁ ποιητής, ὡς καὶ αὐτὸς τῇ μάχῃ παρῆν, τοὺς Ἕλληνας ποιεὶ ἐπὶ τοὺς βαρβάρους ἐπικλέοντας· τὸ δεξίον μὲν πρῶτον ἐντάκτοις κέρας ἤγειτο κόσμον, δεύτερον δὲ ὁ πάς στόλος ἐπέξεχορει, καὶ παρῆν ὁμοί κλέειν πολλὴν βοήν, ὧ δ παῖδες Ἕλληνον ἔτε."
“οὔτας οὖν οἱ "Ἐλληνες τῷ Περσικῷ στρατῷ προσεβάλλον καὶ ἐν τοῖς στενοῖς συμπιέστοντες ἐνυμάχουσιν ὁλῖγοι πρὸς πολλοὺς. οἱ δὲ βαρβάροι, κατέπερ πλείστας ἔχοντες ναύς, οὐκ ἔδοντο πάσας ταῖς ναυσίς ἁμαρθηκαί. καὶ οἱ μὲν "Ἑλληνες τὰς πρότας τῶν βαρβάρων ναύς ἢ ἐβλασίων ἢ κατέδυσαν τοσοῦτοι σπουδή προσβάλλοντες ὡστε οἱ βαρβάροι μᾶλλον φοβούμενοι ἐτρέποντο καὶ ἐπείροντο ἐκφευγεῖν. ἐναύσηθα δὴ πλεῖστος ἐγένετο ἁρμοῖς, ἀγαθός ἄγαθον ἄνθρωπον ἡμῖν, ἀλλὰ ἐν τῷ μέγας ναυαγίῳ, παντοποιοῦσα τοὺς μὲν ἀνακάμπτη καὶ πανταχοῦ δὲ νεκροί, ὡστε τὴν ἄλλαταν ὑπόκειτο ἐξίδειν. οὕτως οὖν ἐμάχοντο ἐος νῦν ἐγένετο.

[ἀδύνατον, were able κατεδυσαν, sank ναυαγία, shipwreck]

"ἐν δὲ τούτῳ οἱ Ἑλλήνες ἐκαθίσετο ἐπὶ ὄχθη τινὶ ἐγγὺς τῆς βαλαντίτης τῆς μάχης θεωμένοις· ἐπιστευε τό ἡρῴος νικησάντων οἱ Περσαῖι ἤγγεις γὰρ τὰ τῆς τύχης οὐδ’ ἔγνα τι ἐν νυ ἐχοῦσιν οἱ θεοὶ ἀλλ’ ἁλὶ ἱδρεῖ ἔρχοτο."

[συμβίων, hill ἠγνοεῖ, he was ignorant of τὰς τύχας, the (things) of chance, i.e., that chance rules human affairs ὑδρα, insolence, pride]

"γνοὺς δὲ ὅτι νικήσοι μὲν οἱ "Ἑλληνες οἱ δὲ βαρβάροι ἀπουρφάζουσιν, ἀνέστη καὶ τοὺς πέπλους ἐρρήσεν. ἐν ἀπορία γὰρ μεγαλῆ ἦν ἀπόλυσας γὰρ τὸ ναυτικὸν ὑπόκει ἐδύνατο ὅτι παρέχει τῷ πεζῷ στρατῷ μεγίστον ὄντι. τοὺς μὲν οὖν στρατηγούς ἔκέλευσε τὸν πεζὸν στρατὸν ἀγένει κατὰ γῆν πρὸς τὴν 'Ασίαν, αὐτὸς δὲ ἀπέφυγεν ὄδορομένους."

[ἐφηκαν (from ἀγόμα, πόρος ἀπολέσας (from ἀπόλλομι), having lost ὄδορομένους, lamenting]

"οὕτως οὖν οἱ "Ἑλληνες τοὺς Πέρσας νικήσαντες τὴν Ἑλλάδα ἠλευθέρωσαν. καὶ δὴ καὶ ἐν τούτῳ τῷ ἔργῳ οἱ Ἀθηναῖοι πλεῖστας τὰς ναύς παρέσχον τὸν Ἑλλήνων καὶ πλεῖσταν ἐδήλωσαν ἀρετῆν, ὥστε ἔξεστιν ἀλήθως λέγειν ὅτι οἱ Ἀθηναίοι τὴν Ἑλλάδα ἔσωσαν, καὶ οὐκ ἥκιστα ο θεομοσκόλης, ὅστε στρατηγὸς ὄν Ἀθηναίοις μάλιστα αἴτεος ἦν τῆς νίκης."

[καὶ δὴ καί, and in particular, and what is more ἥκιστα, least]

"τούτῳ τὸ ἐπίγραμα τοῖς Αθηναίοις τοῖς ἐν τούτῳ τῷ πολέμῳ ἀποθαναυσόμενον ἔγραψαν ὁ Σμονιδῆς, ποιητῆς ὄν ἀριστος: εἰ τὸ καλὸς θυσίας ἀρετῆς μέρος ἐστὶ μέγατον, ἤμιν ἐκ πάντων τούτων ἀπένειμεν Τύχης. Ἑλλάδι γὰρ σπεύδοντες ἑλευθερίαν περιθέθεινα "κελευθερεύοντας ὑπογράφοις ἐνδολήτη."

[τὸ ἐπίγραμα, epigram τὸ καλὸς θυσίας, to die well (this infinitive phrase is the subject of the sentence) ἀπέστειλεν (from ἀσπείλωμα), bestowed, gave περιπέθεινα (from περιπέθημα), to put around, to put X (acc.) on Y (dat.), as one would put a garland or a crown on someone’s head κελευθερεύοντες κελευθερεύοντας ἐνδολήτη, praise, eulogy]

WORD BUILDING

In the following pairs of words, deduce the meaning of the nouns and the adjective in the nouns and the adjective: Note the change in vowels from in the verbs to in the nouns and the adjectives:

1. λέγει ὁ λόγος 4. μένοι ἠμοί
2. τρίκαλα ἡ τρικάλη 5. σπεύδοι ἡ σπευδή
3. πείμαν ἡ ποιησία 6. λείποι λοιπῶν, ἄ, ὁ, ὁν

GRAMMAR

3. Contract Verbs in -ο-

In the vocabulary list and reading passage above, you have seen examples of two contract verbs with stems ending in -ο- instead of in -ο- or
-α-, namely, δηλώ, δηλόσω, ἐδήλωσα, and ἑλευθερῶ, ἑλευθερῶσα. Verbs in -ο- contract as follows:

**Stem:** δηλ-, show

### Present Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>δηλ-ω&gt;</td>
<td>δηλώ</td>
<td>δηλ-εν</td>
<td>δηλ-ν</td>
</tr>
<tr>
<td>δηλ-ει&gt;</td>
<td>δηλεῖ</td>
<td>δηλ-εσ</td>
<td>δηλ-έσ</td>
</tr>
<tr>
<td>δηλ-ειων&gt;</td>
<td>δηλεῖων</td>
<td>δηλ-εσσα</td>
<td>δηλ-έσσα</td>
</tr>
<tr>
<td>δηλ-ετε&gt;</td>
<td>δηλεῖτε</td>
<td>δηλ-ετειν</td>
<td>δηλ-ετειν</td>
</tr>
<tr>
<td>δηλ-εευς(v) &gt; δηλειντι(v) &gt; δηλοιντι</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Present Middle**

Shown here in contracted forms only

<table>
<thead>
<tr>
<th>δηλοιντι</th>
<th>δηλοιντι</th>
<th>δηλοιντινον, -ην, -ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>δηλοιτα</td>
<td>δηλοι</td>
<td>δηλοιτα</td>
</tr>
<tr>
<td>δηλοιμεθα</td>
<td>δηλοιτε</td>
<td>δηλοιμεθα</td>
</tr>
<tr>
<td>δηλοισθα</td>
<td>δηλοισθα</td>
<td>δηλοισθα</td>
</tr>
<tr>
<td>δηλοιντα</td>
<td>δηλοιντα</td>
<td>δηλοιντα</td>
</tr>
</tbody>
</table>

### Imperfect Active

| ε-δηλ-ον > | εδηλον | εδηλ-ο-μν > | εδηλομεν |
| ε-δηλ-ες > | εδηλες | εδηλ-ε-σ > | εδηλεσ |
| ε-δηλ-ετη > | εδηλετη | εδηλ-ετο > | εδηλετο |
| ε-δηλ-ομεν > | εδηλομεν | εδηλ-ο-μιθα > | εδηλομεθα |
| ε-δηλ-οτ > | εδηλοτ | εδηλ-ο-ον > | εδηλοντο |

### Imperfect Middle

| εουειν > | εουειν | εουιν > | εουιν |
| εουειν > | εουειν | εουιν > | εουιν |

The following rules for these contractions may be observed:

1. συνά = νοο-ς > νος
2. νοον > νον
3. νοον > νον
4. νοον > νον
5. νοον > νον
6. νοον > νον
7. νοον > νον

### Exercise 15ε

Make two photocopies of the Verb Charts on pages 282 and 283 and on one set fill in the forms of δηλω that you have learned to date in the active voice and on the other, in the middle voice.

### 4. Contract Nouns of the 2nd Declension

A few nouns of the 2nd declension with stems ending in -οο- show the same process of contraction as is seen in the verbs above.

**Stem:** νοο-, mind

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| Nom. | νοο-ς > νος | νοι > νο
| Gen. | νοον > νον | τον > νον |
| Dat. | νοον > νον | τοι > νον |
| Acc. | νοον > νον | τοι > νον |
| Voc. | νον > νον | νον > νον |

### Exercise 15υ

Read aloud and translate:

1. ὁ ὀρατής τὰ ἄλληθ γνώς κάντα τῷ δήμῳ δηλοί.
2. οἱ καλῶσι τὴν κόραν ἀδελφές τοῦ ἐνοκλους (inhabitants) δουλοῦν.
3. κατὰ ἄνδρες μισήσατο, ὁ ἄνδρες, καὶ ἑλευθερῶν τὴν πατρίαν.
4. τὴν ἀρετὴν δουλάτην ἣν ἴδεν ἔδηλον οἱ πρόγονοι.
5. οἱ ἐλεύθεροι, ταῦτα γνώντες, τοὺς καλώμεις προσέβαλεν καὶ πλείστην ἀρετήν δουλάτην τὴν κόραν ἑλευθερώσαν.
6. τῷ ἐν νῷ ἔχει ὁ Σέρχης ὁ ἐν νῷ ἔχει τόπον τὴν Ἐλλάδα δουλοῦν.
7. τοῖς Ἐλληνισ ἐδώξε τοὺς τοῖς διδόμοις ὁμόνως καὶ τὴν ἀρετὴν ἑλευθερώσατο.

### 5. More Numbers

You have already learned the cardinals 1–10 and the ordinals 1st–10th (see Chapter 8, Grammar 5, page 128). You should learn to recognize the following cardinals and ordinals, including the cardinals on page 264:

| 11 | ενδέκατα | 11th | ενδέκατος, -ης, -ον |
| 12 | δεκατα | 12th | δεκάτος, -ης, -ον |
| 20 | είκοσι(v) | 20th | εἰκοστός, -ης, -ον |
| 100 | ἕκαστον | 100th | ἕκαστος, -ης, -ον |
| 1,000 | χίλιοι, -αι, -α | 1,000th | χίλιοτος, -ης, -ον |
| 10,000 | μίλια, -αί, -α | 10,000th | μίλιοτος, -ης, -ον |
| 13, etc. = τρεῖς καὶ δέκα, etc. 21, etc. = εἴς καὶ εἴκοσι(v), etc. |
The numbers 30 to 90 are formed from the cardinal numbers for 3 to 9 -κοινα (with some variations in spelling): τρίακόντα, τεταρτάκοντα, πεν- τάκοντα, έβδομάκοντα, εξάκοντα, ἑξάκοντα, ἑπτάκοντα, ἑξάκοντα, ἑνήκοντα.

The numbers 200 to 900 are formed from the cardinal numbers for 2 to 9 -κοινα, -αι, -α (with some variations in spelling): διακόντα, τριακόσια, τετρακόσια, πεντάκοσια, έξικοσία, ἑπτάκοσια, ἑξακοσία, ἑνεκοσία, ἕνηκοσία.

The word μηδέν, -α, -α is used in the general sense of numberless, countless; note the different accent from that of μέδι, -α, -α, 10,000, on the previous page.

6. Uses of ἀς and Its Compounds

a. As Adverbs

Exclamatory (how): “οἱ άσπιδοί,” φασίν, “ἀς ἄνθρειοι εἰς.” (6b:22)

Introducing a parenthetical comment (just as): ἄπειρος λέγει ὁ κοινὴς.

Expressing purpose with future participle (to): “ἐγὼ δὲ ἐν τῷ ἀστίτι μεν ἂς τὰς τροφηδίας θεαμάνομεν.” (10f:13–14 and 10 Gr 7)

With superlatives (as... as possible): οἱ μὲν οὐко ἐπαίδευσαν παρεκάθισαν ἂς τάς πόλεις παρεκτέσαν. (12a: 2–3 and 14 Gr 4d)

Introducing a parenthetical comment (as, cf. ἄπειρος above): ἀργῆται οὕτω,” ἔριπη, ἓν Ποσειδών, ὡς δόκει. (13b:10)

b. As Conjunctions

Expressing result (that): οὕτω δὲ ταξιδεῖς τάξισθαι ἂςτε δι’ ἄλλην οὐδὲν δύνατον ἂστιν ὕπερ οὗτος τόν κόσμον οὗτος τόν ἄλλον. (5a:7–8)

Expressing time (when): ἂς οἶνοι ἠμέρης Ἀπερειπέθε θάς σαίνει ἄπαν ἄλλην τις τῶν Ἑλλήνων. (14f:2–3)

Introducing an indirect statement (that): προφῆφων οἱ βαρβάροι εἰς τα στενά, παρεσύροντες ἂς ἠμίθως μέλλοντας νικήσωσι τοῖς Ἑλλήνας. (15f:4–5)

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ ΑΙΡΟΥΣΙΝ

Read the following passages (based on Herodotus 8.51–53) and answer the comprehension questions:

οἱ Πέρσαι αἱροῦσιν ἔρμου τὸ ἄστι, καὶ τινὲς εὑρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἱερῷ άντας, ταξιδεῖς ταῖς ἱεραῖς καὶ πέντες ἄνθρωποι, ἀφότεροι τοὺς Ἀκροπόλιν ἄνδρον ἂν ἲπτὸν τὸν ἔρμον τὸν ἱερὸν τὴν ἴεραν τῆς Ἀκροπόλεως, ἢ οἱ Ἀθηναίοι καλούσι τοῖς Ἀρείοπαγος, ἐδοξοῦσιν, ἐκδόθησιν.

[ἔρμον, deserted, ταξιδεῖς, ταξιδεῖς, ταξιδεῖς, ταξιδεῖς, poor, ἄμειον, having barred, ἐκάτον ἐν, upon the hill, ἐναντίον + gen., opposite]

15. Η ΕΝ ΘΗΙ ΣΑΛΑΜΙΝΙ ΜΑΧΗ (β)

Αρείοπαγος, the Areopagus (Hill of Ares, the god of war) ἐπολύορκησιν, were besieging

1. When the Persians take the city, whom do they find in the temple?
2. What had these people done, and what were they doing?
3. How did the Persians situate themselves to besiege the Acropolis?
4. How were the Athenians faring and what were their intentions?
5. Why was it possible for the Persians finally to scale the Acropolis?
6. What did the Athenians do when they saw the Persians coming up?
7. What did the Persians do that showed their ignorance of or lack of respect for customary forms of Greek behavior?

Exercise 15η

Translate into Greek:

1. When the Athenians learned that the Persians were advancing (use present tense) toward Attica, they sent messengers to Delphi (use ἅλαροι).
2. These, having gone into the temple, asked the god what the Athenians must (ὅτι) do.
3. The god, answering (use aorist participle), said: “Athena is not able (οὐ τὸν δύνεται) to save you. The barbarians will take Athens. Only the wooden wall of Athena will be unscathed (οὐ πάντως, -ον.)
4. The messengers wrote these words and having returned to Athens announced them to the people (dative).
5. Themistocles, having stood up, said: “Hear, Athenians, what the oracle (τὸ χρηστήμα) means (κάθετος); the ships of the Athenians are the wooden wall; for these will save the city.”
6. Having spoken thus, he persuaded the Athenians not to yield to the barbarians but to fight by sea.
16. META THN EN THI SALAMINI MAXHN (α)

VOCABULARY

Verbs

dōnumai, imperfect, ἄδωναίμην, δώσουμι, aorist to be presented later, I am able; I can ἐπιστῇμαι, imperfect, ἐπιστῇμαι, ἐπιστῇμαι, no aorist middle, I understand; I know καταλαμβάνω, [λαμβ.-] καταλήγωμαι, [λαβ.-] κατέλαβον, καταλαβών, I overtake, catch κείμαι, imperfect, ἐκείμην, ἐκέστημι, no aorist, I lie κατάκειμαι, I lie down στρατεύομαι, στρατέστημαι, ἐστρατεύομαι, ἐστρατεστῆσα, active or middle, I wage war, campaign; + ἐκί + acc, I campaign (against) συναγερθ�始, [ἀγερ.-] συναγερθήσα, συναγερθήσα, active, transitive, I gather X, middle, intrasitive, I gather together τελευτάω, τελευτήσα, ἐτελευτήσα, τελευτήσα, I end, I die

Nouns

ὁ ἐνοικιος, τοῦ ἐνοικίου, inhabitant ὁ σύμμαχος, τοῦ συμμάχου, ally ἡ μυστική, τῆς μυστικῆς, mis-fortune; disaster

Adjectives

dιακόσιοι, -α, -α, two hundred ἐκατόν, indeclinable, a hundred πόσος; πόσον; πόσου; how much? pl, how many?

Preposition

ὑπὸ + gen., under; of agent, βυς + dat., under; + acc., under

Adverbs

οὖνδαμος, nowhere πολλάχος, to many parts ὀστερον, later

expressions

καὶ δὲ καὶ, and in particular; and what is more ποῦ γῇ; where (in the world)?

proper names

For the proper names in this reading, see the vocabulary at the end of the book.

The preposition ὑπὸ + the genitive case, meaning by, will often be found with verbs in the passive voice, e.g., ὑπὸ τῶν βαρβάρων ἐν εἷς ἔστων, they were still being held by the barbarians. In the present and imperfect tenses the passive voice, introduced in this chapter, has the same forms as the middle voice, which you have seen since Chapter 6. In the following reading you will find a number of verbs with middle voice endings, with which you are familiar, but being used in the passive voice. The context will tell you whether the verb is being used as middle or passive; if it is accompanied by a prepositional phrase with ὑπὸ + the genitive case, it is most likely passive.

οὔτως οὖν περάνας τὸν λόγον ὁ ναύτης κατέκειτο ἐπὶ τῷ καταστραμμάτῳ, ὁ δὲ Λιτακίακος καὶ ὁ Φίλιππος ἔστην, πάντα ἐκατερώνοντες ἔπερ εἶπεν. τέλος δὲ ὁ Φίλιππος, ὡς ἀνδρείας ἤμεν, "ἐμάχεστον οἱ Ἑλλήνες, ὡς λαμπρός τοὺς συμμάχους ἤγετον ὁ Ἀθηναῖοι. οὐ δὲ τὰ ἐποίεις μετὰ τὸν πόλεμον; Ἐδῶ ἐμπυρος 5 γενόμενος ἐν ὀλίγαις ἐκλείπεις;" ὡς ὁ ὑπὸ ἐπεφανήσθησαν ὁ πόλεμος, ἄλλα πολὺν ἐπὶ χρόνον ἔδω ἀρχῆς τοῖς βαρβάροις μάχασθαι. πάσα τε τὰ ἄρα εἶναι καὶ πᾶσα ἡ Ἰονία ὑπὸ τῶν βαρβάρων ἐπὶ ἐκεῖνον.

καταστραμμάτων (ὑπὸ παροιμίας), having finished the καταστραμμάτων, deck ἄκασιν, merchant ships]

ὁ δὲ Φίλιππος, "ἄλλα πόσον χρόνον ἔδω μάχασθαι; ἔδω πολλάξις 10 παρησία μάχασιν;"

ὁ δὲ ναύτης, "μάλιστα γε, ὁ παῖ, ἤμεν, πλείστα τοις μάκας παρην καὶ πολλαχοσε τῆς γῆς ἔπελον μετὰ τῶν συμμάχων. ἀνεῖ μὲν γὰρ ὁ βαρβάροι εἰμάχαστον, ἀνεῖ ἐπὶ ἐκεῖνον;" ἦν ταῦτα ἀλήθειας

ὁ δὲ Φίλιππος, "ἄλλα ποῦ γῇς ἐμάχασθε;"

ὁ δὲ, "κράτον μὲν ἦν ἱμαί ἄρχουμεν οἱ Ἰονεῖς ὑπὸ ἡμῶν ἐλευθεροθύρευσαν: πλεύσαντες γὰρ ἐκεῖνον ναυτα πρὸς τὴν Σάμον καὶ τὸ τῶν βαρβάρων ναυτικὸν εἰς τὴν Μυκαλίνα διασώασαν, οὐτοὶ προθῆκας αὐτοῖς προσβάλλομεν ὡςτε νικαὶ τὸ στρατός αὐτῶν καὶ διαφθείρεται τὸ ναυτικὸν. οἱ δὲ Ἰονεῖς, ὡς ἤπισταν ὃτι οἱ βαρβάροι 20 ἦν
Word study

How are the following words derived from the Greek verb òνομαί and the related noun òνομα;?

1. dynamic
2. dynamo
3. dynamite
4. dynasty
Exercise 16β
Read aloud and translate. Identify all passive verb forms (both indicatives and participles):

1. οἱ βασιλεῖς πρὸς τὸν ἄγριον βραδεῖας ἐλατῶντας ὑπὸ τοῦ αὐτοπροσώπου.
   The kings, turned against each other, were alarmed by the danger approaching.
2. κατὰ τὴν ἔριμον ἐπὶ τὸν αὐτοπροσώπου, τῷ ἥλιῳ κατατριβόμενος (κατατριβή, I wear out).
   When the summer came, they were all alarmed by the sun setting.
3. ἐγέρσε ἐκ ἐσπερίας γέγονετι, ὁ αὐτοπροσώπος παύεσται ἐγερομένος. οἱ δὲ βασιλεῖς σανίσεμεν καὶ τὸ ἄροσθον ἐν τῇ ἁρπῇ λεπτότερα.
   (suddenly) When the dawn broke, they were alarmed by the soldiers suddenly appearing.
4. ἐν τῇ δὲ οἴκῳ ἡλιονοῦντοι οἱ βασιλεῖς ὑπὸ τοῦ δούλου, ὁ αὐτοπροσώπος μᾶλλον κάμων κρός τῇ ὁδῷ ἐκοιμηθέντες.
   Among the cities, they were alarmed by the human being being mistaken, more people asleep on the road.
5. ἔρχοντας (suddenly) δὲ βοῆς ἐξερέσθαι καὶ τῶν παῖδων ἀκούει ἠκούειν ὄκολοντκαν.
   (suddenly) When they heard the children, they were alarmed by the sound.
6. ἐβδέλυγα, ὁ πάτερ, καὶ ἐφείλα: διακόημεν γὰρ ὑπὸ λόγου.
   Father, I am alarmed and pray: we are alarmed by the word.
7. οἱ παῖδες ὑπὸ τοῦ λόγου διακόημενοι μᾶλλον ἐφοβοῦντο.
   The children, alarmed by the word, were more alarmed.
8. ζημνυθεῖτα, ὁ παῖς, ὑπὸ γὰρ ἐξαπατεῖτο ὑπὸ τοῦ λόγου.
   Son, I was alarmed, because I was deceived by the word.
9. οὕτως εἰπαν, τὸν κύκλον Ἐλλησπόντος ὁ δὲ λόγος ἦν τοῦ κύκλου διακόημενος ἀπέφευγεν.
   They said, the circle of the Eupont was the word of the circle was avoided.
10. οὕτως οὖν σβίζονται οἱ παῖδες καὶ μετά τοῦ πατρός καθαίρεσιν.
    Thus, the children were alarmed by the father and after the father's decision.

Exercise 16γ
Translate the following pairs of sentences:

1. οἱ βασιλεῖς πρὸς τὸν ἄγριον βραδεῖας ἐλατῶντας ὑπὸ τοῦ αὐτοπροσώπου.
   The kings, turned against each other, were alarmed by the danger approaching.
2. οἱ Ἑλληνες κατατριβὸς ὑπὸ τοῦ ἑρμοτοκλέους πεθάνονται μὴ ἔπαινεν τὸς βαρβάρους.
   The Greeks, turned against the sea, were all alarmed by the servant.
3. ἄναγκαζομένοι ἐν τοῖς στένοις μάχεσθαι σὺν ἐδόνοντο πάσαις ταῖς ναυσὶ χωθήκα.
   They were being pursued by the Greeks, and all their ships were either being damaged or destroyed.
4. διακαύσας ἐν τῆς γινόμενος ἐπέκειτο ὑπὸ τὸ ἄστυ κομικεσθαι.
   Philip was pursued by a certain big wolf.
5. τῷ χείμαρρῳ ἄναγκαζομένῳ εἰς τὸν λιμένα ἐπανεκλῆθεν.
   We are ordered by our father to disembark from the ship.

The Athenian Empire
During the invasion of Xerxes, the loyal Greeks had accepted without question the leadership of Sparta by both land and sea; for she was still the dominant power in Greece. In spring of 479 B.C., the allied fleet, led by a Spartan general, was based at Delos and, invited by the Samians, sailed to Ionia, defeated the Persians at Mycale, and liberated the Ionians, who revolted from their Persian masters (see map, page 230). The following year the allied forces were led by Pausanias, the Spartan commander at Plataea. In a brilliant campaign he first liberated most of Cyprus from Persian rule and then sailed north and took Byzantium, the key to the Black Sea. Here he fell victim to hubris; he adopted Persian dress, intrigued with the Persian authorities, and alienated the allies by his outrageous and tyrannical behavior. In consequence, the allies appealed to the Athenians for protection, and Pausanias was recalled to Sparta and later executed.

Meanwhile the Athenians took over the leadership of the allies. Representatives met at Delos and agreed to form a voluntary league (the Delian League) to carry on the war against Persia under the leadership of Athens. Each member state was to provide ships or money in proportion to its means, of which an assessment was made. The representatives threw lumps of lead on the sphere and forced it back into the League on terms that made it a subject of Athens. This was the first step of the Athenians on the road to empire.
As time went by, more and more members ceased to provide ships and contributed money instead, and soon only three large and wealthy islands (Lesbos, Chios, and Samos) were independent members contributing ships. The rest had become tributary allies, in whose internal affairs Athens began to interfere. In 454 B.C., a highly significant step was taken when the treasury of the League was transferred from Delos to Athens, ostensibly because the defeat of the Athenian expeditionary force in Egypt in 456 B.C. left the Aegean exposed to danger.

A number of inscriptions carved on stone have been found in Athens that throw much light on the development and organization of the Empire in these years. These include records of the annual tribute paid by each member from 454 B.C., when the treasury of the League was moved to Athens, until 415 B.C. We find that the Empire included nearly all the Aegean Sea and stretched from the coast of the Black Sea to the south of Asia Minor. In 449 B.C., the Athenians made peace with Persia; the purpose of the Delian League had come to an end. The following year the tribute list is very short; many members must have refused to pay. We then find a decree that introduced measures for tightening up the collection of the tribute, and the next year's tribute list is long; recalcitrant members had been forced to pay up. At the same time, evidence accumulates of Athenian interference in the internal affairs of League members. Uniform coinage, weights, and measures are imposed by decree; democracies are installed in some cities under the supervision of Athenian officials; garrisons of Athenian troops are stationed at some danger points; settlements of Athenian citizens are made on allied territory; and judicial cases involving an Athenian and an ally are referred to Athenian courts. All such measures infringed the sovereignty of "independent" allies, who were being reduced to the status of subjects in what the Athenians now openly called their Empire (ἡ ἀρχή).

These developments were inspired by Pericles, who dominated the Athenian democracy for nearly thirty years, until his death in 429 B.C. They were largely responsible for the great war between Athens and the Peloponnesian League led by Sparta, for the Peloponnesians not only feared the ever-growing power of Athens but also condemned the "enslavement" of fellow Greeks. The final ultimatum sent by Sparta to Athens said: "The Spartans want peace; and there would be peace, if you let the Greeks be independent." Even at Athens not all approved of the Empire, despite the economic and military advantages it brought. Not even Pericles himself sought moral justification for it. In a speech to the people shortly before his death, he said: "The Empire you hold is a tyranny, which you may think it was wrong to acquire, but it is dangerous to give it up."
META THN EN THI SALAMINI MAXHN (β)

ὁ δὲ ναύτης, "ξηκιστά γε," ἔφη: "οὐδὲν γὰρ ἐδόνατο τὸν τῶν Ἀθηναίων θημὼν καθαίρετιν. δι᾽ ὅλην τὸν Κύπρον ἔχθησαμεν, τοὺς Πέρας αὐτοὺς ἦν ἀντίθεν, αὐτὸς δὲ πάλιν τινὲς πολυρχοὺς ἀπέβαλεν. ἤµεις οὖν λυπούμενοι οἶκας ἀπελεύθησαμεν. τὸ δὲ ἐπιγγυμούν ἐτεί σπονδαὶ ποιοῦσα ὑπὸ τοῦ δήμου πρὸς τοὺς Πέρας· τοσαῦτα οὖν εἰργασάμεθα πρὸς τοὺς βαρβάρους μοχρόνοι. ἂν γὰρ οὖν μέγιστος πρόκειται σοι, ὁ παῖ- δεί γὰρ σὲ ἀξίον γίγνεσθαι τῶν πατέρων."

[καθαίρετιν, to reduce τῷ ... ἐπιγγυμούν ἐτεί, the next year πρὸς + acc., with πρόκειται σοι, lies before you]

ὁ δὲ Φίλιππος, "ἀλλὰ λέγεις, οἱ γέροντες," ἔφη: "ἐὰν δὲ ἡλεοῦς ἢ ὁ θεός, ἐγὼ ἀνὴρ ἄγαθος γίγνεσθαι πειράσομαι, ἄξιος τῶν πατέρων. ἀλλὰ τί ἐστε σὺ ἐν τῇ εἰρήνῃ?"

[ἐὰν ... ἢ ... εἰ]

ὁ δὲ γέρον, "σοῦτε νεάνιάς ἢν ἔγω," ἔφη, "οὐδὲ τοσαῦτα ῥώμη ἐχθρώμη ὡστε ἐν τῷ ναυτικῷ ἐξῆκασιν. μισθοφόροι οὖν ἐν ὅλασιν πολλαχῶς τῆς τῆς ἐπελευ. εἰς τὸ γάρ τὴν Σικελίαν ἥθην, οὕπερ τὸ Αἰτναῖον ὄρος εἶδον ποιμανὶς πυρὸς πρὸς τὸν ὄρανον ἐκβάλλων, καὶ εἰς τὴν Σκυθίαν ἐπελευσάμεθα, οὕπερ τοῦ χειμῶνος τοσαῦτα ἐστὶν τῷ ψύχῳ ὡστε ἐπηγνωθαι καὶ τὴν θάλασσαν. νῦν δὲ μᾶλλον γεραίος ἄν πλοὺς τινῶν μικρῶν ποιοῦμαι περὶ τῶν νῆσων, καὶ θάνατον ἑκάκοιλος προσδέχομαι."

[ὑοῆγ], strong μισθοφόρον, hiring myself out ὀπέρ, where τοῦ χειμῶνος, in winter τῷ ψύχῳ, the frosts πηγνωθῆναι (present passive infinitive of εἰπήνη, I make solid, make stiff, freezes φλωρίς, voyages ἑκάκοιλος, contentedly) προσδέχομαι, I await]

ὁ δὲ Φίλιππος, "πολλὰ μὲν εἶδος, οἱ γέροντες," ἔφη: "ἐν τῷ μακρῷ βίῳ, πολλὰ δὲ καὶ ἐπαθεῖς. οὐ γὰρ αὐτὸς ὁ Ὁδοσεύς πορφυρέω ἐπιλαμάντα ὑ σοῦ." [καννέω, further ἐπιλάμαντα (from καλλάω, I lead X astray, make X wander; passive, I wander), was used to wandering]

ὁ δὲ γέρον πρὸς τὴν τὴν βλέπεις ἄνεστι καὶ, "ιδοὺ," ἔφη, "ἄπω γὰρ ἡ ναῦς ἄνεμοι οὐρίφομεν τῷ λιμένι προσχωρεῖ. χαίρετε οὖν."

[οὐρίφω, favorably]
ουτος εισεν ἀπεβη προς την προφαν, οι δε ἔμενον πάντα ενθύμοιμεν ὅπερ εἶπεν.

[την προφαν, the bow of the ship  ἐνθύμοιμεν, thinking about, pondering]

οἱ δ᾽ ὦτε δὴ λιμένος πολυβενθὸς ἐντὸς ἢκοντο, ἱστια μὲν στείλαντο, θέσαν δ᾽ ἐν νη ἁμαλήν ἀπόθημαίμος, τὴν δ᾽ εἰς ὄρμον προέρχεσαι ἔρετμος.

[πολυβενθὸς, gen. sing., very deep ἐντὸς + gen., within ἢκοντο (unaugmented aorist in Homer), they arrived στείλαντο (unaugmented aorist in Homer; from στῆλα, I make ready; I send; of sails, I take down, furl) they took down θέσαν (unaugmented aorist in Homer), they put μελαίνη, black καρπαλίμως, quickly τὴν, it, i.e., the ship ὄρμον, anchorage προέρχεσαι ἔρετμος (unaugmented aorist in Homer), they rowed... forward with the oars (The quotation is from Iliad 1.432, 433, and 435.)

WORD BUILDING

The following adjectives, verbs, and nouns are related to the word ἄθυμα, spirit, with the prefixes α-, not, εὐ-, good, and προ-, before; forth (often indicating readiness). Deduce the meaning of the following compounds:

1. ἀθήμα, -ον ἀθήματος  ἥ ἁθήματα
2. εὐθήμα, -ον εὐθήματος  ἦ ἐυθήματα
3. προθήμα, -ον προθήματος  ἥ προθήματα

GRAMMAR

2. Verbs with Atheticmic Presents and Imperfects: δύναμαι, κείμαι, and ἐπισταμαι

The following common deponent verbs add personal endings directly to the stem with no thematic vowel between the stem and the ending (note that intervocalic ο remains except in the two alternative imperfect forms). The verbs δύναμαι and ἐπισταμαι do not have aorist middle forms; their aorists will be introduced in Chapter 17 at the beginning of Book II. The verb κείμαι was not used in the aorist.
Read aloud and translate:

1. Xerxes, the Persians appointed their army and its vessels at the Hellespont. (See Chapter 14B, page 244.)
2. As Xerxes realized he was about to lose both land and sea, he decided to return to Asia. (See Chapter 14B.)
3. He then ordered Mardonius to immediately return to Asia with as much of his army as possible. (See Chapter 14B.)
4. Xerxes himself took a smaller army and sailed to Thrace to search for his lost fleet. (See Chapter 14B.)
5. After Xerxes arrived, he ordered Mardonius to secure the Hellespont and meet him in Thrace. (See Chapter 14B.)

Read the following passage (adapted from Herodotus, Book I, pages 1-10): After the defeat at Salamis, Xerxes accompanied his army and the treasury northwards. In Thessaly, he left a large army under Mardonius to renew the attack the following year. Herodotus gives two versions of the rest of his journey home, of which this is the second.

Exercise 16c

Read the following passage (adapted from Herodotus Book I, pages 278-279): Xerxes, the Persians appointed their army and its vessels at the Hellespont. (See Chapter 14B, page 244.)

Comprehension questions:
1. In this second version of the story of Xerxes’ return to Asia, what did he do with his army and what did he do himself?
2. What happened during the voyage?
3. What did Xerxes ask his helmsman?
4. On what did the helmsman say their salvation depended?

Exercise 16d

Translate into Greek:

1. After the battle, Xerxes and his generals, having stayed a certain few days in Attica, set out (use aerist action) toward Boeotia.
2. The king ordered Mardonius (use μαρδονίας) (on the one hand) to stay in Thessaly (use θεσσαλία) during the winter, and (on the other hand) at the beginning of spring (ἐν τῇ άρχῇ τοῦ Φθινοποιίου) to advance against the Peloponnesus.
3. When they arrived in Thessaly, Mardonius (on the one hand) selected (εξέλεξε) the best of his soldiers, (on the other hand) Xerxes leaving them there marched as quickly as possible to the Hellespont.
4. We cannot trust the other story that they tell about the return (οἵτινες ταῦτα δεδομένα παραπομπῶν) of Xerxes.
5. Those who understand the truth say that retreating to Asia by land he arrived at the Hellespont within forty-five (πέντε καὶ τεσσάρους) (indeclinable) days (use genitive).
Classical Greek

Sappho: Love's Power

The following two fragments (47 and 130, Campbell) of Sappho's poetry describe how love ("Eros") affected her once in the past and how it affects her again in the present. For Sappho, see pages 131 and 202. The dialect is Aeolic.

"Eros δ' ἐτώναξε μοι
φρένας, ὡς ὄνεμοι κἀκε ὥς ἐρύμεν ἐμπέτων.
[ἐτώναξε, shook: take as possessive with φρένας. φρένας, heart. ὡς: as. κἀκε: as, and. ὥς: ὥς, as] ἐρύμεν = ἐρύμεν + dat, falling on]

"Ερός δεσπότης μ' ὅ λεομέλεις δόνησε
γλυκύπτερον ὄμφαγον ὄρεστον.
[δόνησε = δὴ ἄλοι, again. δὸ λεομέλης, the limb-relaxing (lit., relaxing the limbs, τὰ μέλη) δόνης, shadew, excites γλυκύπτερον, bitter-sweet (lit., sweet-bitter). ὄμφαγον = ὄμφαγον, against whom or which one cannot fight; irresistible ὄρεστον = ὄρεστον, creature]

The following two fragments (47 and 130, Campbell) of Sappho's poetry describe how love ("Eros") affected her once in the past and how it affects her again in the present. For Sappho, see pages 131 and 202. The dialect is Aeolic.

You have already read two epitaphs that Simonides wrote for the Athenians who died in the war against the Persians (pages 244 and 261); see also the epitaph on page 151. He wrote the following epitaph (no. IX, Campbell) for the Spartans who died at Plataea, where the Greeks defeated the Persian land army in 479 B.C. and ended Xerxes' attempt to conquer Greece.

Simonides

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New Testament Greek

Luke 2.15-20

The Birth of Jesus (concluded)

καὶ ἐγένετο ὡς ἐπιλήφθη ἀπ' αὐτῶν εἰς τὸν ὀσοφόν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλον πρὸς ἀλλήλους, "διήλθομεν δὴ ἐς τὸν θηλείαν καὶ ἔδουμεν τὸ ἢμα τοῦτο τὸ γεγονός δ ὅ ἐστι τῷ γεγονός εἰς μνήμην ἂν. καὶ ἡλίκια σπεύσασιν καὶ ἁγίωσιν τὴν τινὰ 

καὶ ἡμεῖς πάντες συνετέχομεν τὸ ἢμα τοῦτο τοῦ λαληθέντος αὐτοῦ περὶ τοῦ παιδίου τοῦτού. καὶ πάντες οἱ 

ποιμένες ἁγίωσαν τὴν τινὰ τοῦ παιδίου τοῦτού τοῦ λαληθέντος αὐτοῦ καὶ ἀνέστρεφαν τὸ πᾶσαν τοιαύταν τῶν ἔκ πᾶσιν οἷς ἔστωσαν καὶ ἐδώκαν ἑλληστὶ πρὸς αὐτούς.

οἱ ἄγγελοι, the angels οἱ ποιμένες, the shepherds ἔλαλον, were saying διήλθομεν, subjunctive, let us go ἐς τὸ, to ἔδουμεν, subjunctive, let us see τὸ ἢμα, saying, event, happening γεγονός, having happened, that has happened δ ὅ ἐστι, the Lord ἤγαραισε, made known ἡλίκια... ἀνέστρεφαν ἡλίκια... ἀνέστρεφον τῷ βρέφος, baby, infant τῇ σάταν, manger, feeding-trough λαληθέντος, that had been spoken τῷ παιδίῳ, child, infant συνετέχομεν, was keeping, remembering συμμάλλουσα, thinking about, pondering τῇ καρδίᾳ, the heart ὑπεστάθησαν, turned back, returned home δοξάζοντες, glorifying συνεντέρποντες, praising ἐκ πᾶσιν οἷς, for all the things that καθὼς, just as ἐλληστὶ, they had been spoken]

Temple of Athena Nike on the Acropolis

The Athenians built this temple in 427–424 B.C. to commemorate their victories in the Persian Wars.
## VERB CHART: PRESENT AND IMPERFECT

**Principal Parts of Verb:**

**Exercise Number:**

<table>
<thead>
<tr>
<th>Present</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
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**Imperfect**

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For participles, fill in the nominative singular, masculine, feminine, and neuter and the genitive singular masculine of participles having 3rd and 1st declension forms.

For middle voice participles, give the masculine nominative singular and the feminine and neuter endings.

## VERB CHART: FUTURE AND AORIST

**First Principal Part of Verb:**

**Exercise Number:**

<table>
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<tr>
<th>Future</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
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<table>
<thead>
<tr>
<th>Aorist</th>
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</table>
SYLLABLES AND ACCENTS

A Greek word has as many syllables as it has vowels and diphthongs, e.g.: ἀν-θρώπως.

In dividing words into syllables, single consonants go with the following vowel (note -ος in ἀν-θρώπως above); a group of consonants that cannot stand at the beginning of a word is divided between two syllables (note how the consonants φθ are divided in ἀν-θρώπως above); and double consonants are divided between syllables, e.g., θι-λευτα.

The final syllable is called the ultima, the next to the last, the penult, and the third from the end, the antepenult. These terms are useful in discussing the placement of accents.

A syllable is said to be long (1) if it contains a long vowel or diphthong or (2) if it contains a short vowel followed by two or more consecutive consonants or by one of the double consonants ζ, ζ, or ψ. Exceptions to these rules are the diphthongs αυ and ου, which are regarded as short when they stand as the final element in a word (except in the optative mood, to be studied in Book II). Note that η and ω are long vowels, ε and ο are short vowels, and ι, τ, and ξ may be either long or short—when long they are marked with a macron in this book.

For the three types of accents, see Introduction, page xv. The acute accent can stand on any of the last three syllables of a word; the circumflex can stand on either of the last two syllables; and the grave can stand only on the ultima. The grave accent replaces an acute on the ultima when that word is followed immediately by another word with no intervening punctuation, except when the following word is an enclitic (see below). The accent on finite forms of verbs is recessive, i.e., it is placed as far to the right as is allowed by the rule in d1 below. The accent on a noun, adjective, or participle is persistent, i.e., it remains as it is in the nominative case unless forced to change by one of the rules in d1 and d2 below. The placement of the accent in the nominative must be learned by observation, e.g.: ἀν-θρώπως, θι-λευτα, λῆ-δε-υς, λῆ-νη, and λῆ-νον.

Placement of Accents

a. On the antepenult:
   Only an acute accent may stand on the antepenult, e.g.: ἀν-θρώπως.

b. On the penult:
   If the penult is accented, it will have a circumflex if it contains a diphthong or a long vowel and if the vowel or diphthong of the final syllable is short, e.g.: οῖ-κος, οί-κος.

   Otherwise, it will have an acute, e.g.: ἀν-θρώπως, κό-κος.

c. On the ultima:
   If the ultima is accented, its accent will be an acute (changed to a grave as noted above) or a circumflex (by special rules, particularly in contract verbs).

d. Shifts and changes of accent
   1. The acute cannot stand on the antepenult if the ultima is long. Therefore, ἀν-θρώπως becomes ἀν-θρώπως in the genitive case.
   2. Since the circumflex can stand on the accented penult only if the vowel or diphthong of the ultima is short, the circumflex on οῖ-κος changes to an acute in the genitive case (οικος).

ENCLITICS AND PROCLITICS

Endclitics lean upon the preceding word, and the two words taken together are accepted to some extent as if they were one word. Enclitics are marked by monosyllabic pronouns, e.g.: οίκος, οίκος, οίκος; and the indefinite pronoun and adjective τις, τις, the indefinite adverbs ποις, ποις, κατά, κατά, καθώς, and τοι; the particle γε; the conjunction τε; and the forms of εἰςι and ἐν σει in the present indicative (except for the 2nd person singular).

a. An acute accent on the ultima of a word preceding an enclitic does not change to a grave, and the enclitic has no accent, e.g.: ἀγρός τις, ἀγρός τις.

b. If a circumflex stands on the ultima of a word preceding an enclitic, the enclitic has no accent, e.g.: ἀγρός τις.

c. A word with an acute on its penult does not change its accent when followed by an enclitic, but a diphthong enclitic will require an accent on its ultima (an acute accent if the ultima is short and a circumflex if it is long), e.g.: ἀγρός τις, ἀγρός τις, ἀγρός τις

   The acute on the ultima of the enclitic will, of course, change to a grave if the enclitic is followed by another word with no intervening punctuation.

d. A word with an acute on its antepenult will need to add an acute to its ultima to support an enclitic, e.g.: ἀγρός τις, ἀγρός τις, ἀγρός τις.

   The enclitics need no accents.

e. If a word has a circumflex on its penult, an acute accent is added to its ultima to support a following enclitic, e.g.: ἀγρός τις, ἀγρός τις, ἀγρός τις.

f. If an enclitic is followed by another enclitic, the first receives an acute accent but the second does not, e.g.: ἀγρός τις, ἀγρός τις.

   If an enclitic is followed by more than one enclitic, all but the last receive acute accents, e.g.: ἀγρός τις, ἀγρός τις, ἀγρός τις, ἀγρός τις.

g. The enclitic ἐνίκος receives an acute accent on its penult:
   1. When it stands at the beginning of its sentence or clause, e.g., ἐνίκος λόγος κατά.
   2. There's a wolf there.
   3. When it follows ὅσον, e.g., ὅσον ἐνίκος κατά.
   4. There isn't a wolf there.
   5. When it means it is possible, e.g., ὅσον ἐνίκος ἐνίκος κατά.
   6. Hurry, father; for it's not possible to drive the wolf away.

   Note: the other enclitic forms of ἐνίκο retain their accents when they follow ὅσον, and the proclitic has no accent, e.g.: ὅσον ἐνίκο κατά. I am not lazy. See next page.
Proclitics

Proclitics are words of a single syllable that normally do not have accents, e.g., οὐ and εἰ. The following words are proclitics: the adverbs οὐ, οὐχ, οὐχί; the definite articles ὁ, ἡ, ὧν, and ἕν; the prepositions ἐν, ἐκ, ἐν, and ἐν; the conjunctions καί and ὅτι; and the adverb ὅσος. When followed by enclitics, they must be accented, e.g.:

οὗ τῆς

Exceptions: οὗ follows by an enclitic form of εἰ, e.g., οὗ εἰ ἄργος. I am not lazy. See the previous page for οὗ followed by ἐν. Here is how the six forms of εἰ are accented with οὗ:

οὗ εἰμί
οὗ ἐστιν
οὗ εἰσίν

1. THE DEFINITE ARTICLE (see page 50)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>Ν.</td>
<td>ὁ</td>
</tr>
<tr>
<td>G.</td>
<td>τὸς</td>
</tr>
<tr>
<td>D.</td>
<td>τῇ</td>
</tr>
<tr>
<td>A.</td>
<td>τὸν</td>
</tr>
</tbody>
</table>

2. NOUNS OF THE 1ST DECLENSION

Feminine (see pages 40–42)

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Ν.</td>
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</tr>
<tr>
<td>G.</td>
<td>τῆς</td>
</tr>
<tr>
<td>D.</td>
<td>τῇ</td>
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<tr>
<td>A.</td>
<td>τῷ</td>
</tr>
<tr>
<td>Λ.</td>
<td>τῇ</td>
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</tbody>
</table>

Masculine (see pages 47–48)

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Ν.</td>
<td>ὁ</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
</tr>
<tr>
<td>A.</td>
<td>τῶν</td>
</tr>
<tr>
<td>Λ.</td>
<td>τῷ</td>
</tr>
</tbody>
</table>

*Irregular accent. Normally the accent is persistent as with the noun ὁ κολίτης, vocative, ὁ κολίτι. 

Greek warrior attacking a Persian archer
3. NOUNS OF THE 2ND DECLENSION

<table>
<thead>
<tr>
<th>Masculine (see page 31)</th>
<th>Neuter (see page 31)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>N. ὁ ἄγρος</td>
<td>ὁ ἄγροι</td>
</tr>
<tr>
<td>G. τοῦ ἄγρου</td>
<td>τῶν ἄγρων</td>
</tr>
<tr>
<td>D. τῷ ἄγρῳ</td>
<td>τοῖς ἄγροις</td>
</tr>
<tr>
<td>A. τῶν ἄγρων</td>
<td>τοῖς ἄγροις</td>
</tr>
<tr>
<td>V. ὁ ἄγρος</td>
<td>ὁ ἄγροι</td>
</tr>
</tbody>
</table>

**Feminine:** e.g., ἡ δίδος (see page 48)

**Contract:** Masculine (see page 263):

<table>
<thead>
<tr>
<th><strong>Attic Declension</strong></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
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</thead>
<tbody>
<tr>
<td>N. ὁ νοῦς</td>
<td>ὁ νοι</td>
<td>τὸ λαγύ</td>
</tr>
<tr>
<td>G. τοῦ νοῦ</td>
<td>τῶν νῶν</td>
<td>τοῦ λαγύ</td>
</tr>
<tr>
<td>D. τῷ νῷ</td>
<td>τοῖς νοῖς</td>
<td>τῷ λαγῷ</td>
</tr>
<tr>
<td>A. τῶν νοῦν</td>
<td>τοῖς νοῖς</td>
<td>τῶν λαγών</td>
</tr>
<tr>
<td>V. ὁ νοῦ</td>
<td>ὁ νοι</td>
<td>τὸ λαγύ</td>
</tr>
</tbody>
</table>

**Nasal Stems** (v; see pages 106–107)

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>N. ὁ ἱερός</td>
<td>ὁ ἱερός</td>
</tr>
<tr>
<td>G. τοῦ ἱεροῦ</td>
<td>τῶν ἱερῶν</td>
</tr>
<tr>
<td>D. τῷ ἱερῷ</td>
<td>τοῖς ἱεροῖς</td>
</tr>
<tr>
<td>A. τῶν ἱερῶν</td>
<td>τοῖς ἱεροῖς</td>
</tr>
<tr>
<td>V. ὁ ἱερός</td>
<td>ὁ ἱερός</td>
</tr>
</tbody>
</table>

**Nouns of G**

Stems in -ντ- (see page 145)

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>N. ὁ γέρων</td>
<td>ὁ γέρων</td>
</tr>
<tr>
<td>G. τοῦ γέρωντος</td>
<td>τῶν γέρωντων</td>
</tr>
<tr>
<td>D. τῷ γέρωντι</td>
<td>τοῖς γέρωντις</td>
</tr>
<tr>
<td>A. τῶν γέρωντα</td>
<td>τοῖς γέρωντας</td>
</tr>
<tr>
<td>V. ὁ γέρων</td>
<td>ὁ γέρων</td>
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</tbody>
</table>

**Forms**

<table>
<thead>
<tr>
<th><strong>Dental Stems</strong> (δ, θ, ς; see page 99)</th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὁ παῖς</td>
<td>ὁ παῖς</td>
<td>τὸ ὄνομα</td>
<td>τὰ ὄνομα</td>
<td>ὁ χειμών</td>
</tr>
<tr>
<td>G. τοῦ παιδός</td>
<td>τῶν παιδῶν</td>
<td>τοῦ ὄνοματος</td>
<td>τῶν ὄνοματον</td>
<td>τοῦ χειμώνα</td>
</tr>
<tr>
<td>D. τῷ παιδί</td>
<td>τοῖς παιδίοις</td>
<td>τῷ ὄνοματι</td>
<td>τοῖς ὄνοματι</td>
<td>τῷ χειμώναι</td>
</tr>
<tr>
<td>A. τῶν παιδῶν</td>
<td>τοῖς παιδίοις</td>
<td>τῶν ὄνομα</td>
<td>τῶν ὄνομα</td>
<td>τῶν χειμώνα</td>
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<tr>
<td>V. ὁ παῖς</td>
<td>ὁ παῖς</td>
<td>τὸ ὄνομα</td>
<td>τὰ ὄνομα</td>
<td>ὁ χειμών</td>
</tr>
</tbody>
</table>

**Liquid Stems** (ο, ρ; see page 107)

<table>
<thead>
<tr>
<th><strong>Nasal Stems</strong> (v; see pages 106–107)</th>
<th><strong>Singular</strong></th>
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</thead>
<tbody>
<tr>
<td>N. ὁ ρήτορ</td>
<td>ὁ ρήτορ</td>
<td>ὁ χειμών</td>
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<tr>
<td>G. τοῦ ρήτορος</td>
<td>τῶν ρήτορων</td>
<td>τοῦ χειμώνος</td>
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<tr>
<td>D. τῷ ρήτορι</td>
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<td>τῷ χειμώνι</td>
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<td>τοῖς ρήτορας</td>
<td>τῶν χειμώνα</td>
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<td>V. ὁ ρήτορ</td>
<td>ὁ ρήτορ</td>
<td>ὁ χειμών</td>
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Stems in -π- (see pages 124–125)

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>N. ὁ ἀνήρ</td>
<td>ὁ ἀνήρ</td>
</tr>
<tr>
<td>G. τοῦ ἀνδρὸς</td>
<td>τοῦ ἀνδρὸς</td>
</tr>
<tr>
<td>D. τῷ ἀνδρὶ</td>
<td>τῷ ἀνδρὶ</td>
</tr>
<tr>
<td>A. τῶν ἀνδρῶν</td>
<td>τῶν ἀνδρῶν</td>
</tr>
<tr>
<td>V. ὁ ἀνθρώπος</td>
<td>ὁ ἀνθρώπος</td>
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**Velar Stems** (γ, κ, χ; see page 98)

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</thead>
<tbody>
<tr>
<td>N. ὁ φίλας</td>
<td>ὁ φίλας</td>
</tr>
<tr>
<td>G. τοῦ φιλακοῦ</td>
<td>τῶν φιλακῶν</td>
</tr>
<tr>
<td>D. τῷ φιλακὶ</td>
<td>τοῖς φιλακίς</td>
</tr>
<tr>
<td>A. τῶν φιλακῶν</td>
<td>τοῖς φιλακίς</td>
</tr>
<tr>
<td>V. ὁ φίλας</td>
<td>ὁ φίλας</td>
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</tbody>
</table>

**Plural**

| N. ὁ ἀνδρὲς | ὁ ἀνδρὲς | ὁ μετέρας | ὁ μητέρας |
| G. τῶν ἀνδρῶν | τῶν ἀνδρῶν | τῶν μητέρων | τῶν μητέρων |
| D. τοῖς ἀνδρὶς | τοῖς ἀνδρὶς | τοῖς μητρὶς | τοῖς μητρὶς |
| A. τῶν ἀνδρῶν | τοῖς ἀνδρῶν | τῶν μητέρων | τῶν μητέρων |
| V. ὁ ἀνδρὲς | ὁ ἀνδρὲς | ὁ μητέρας | ὁ μητέρας |
### Stems in -Ea- (see pages 226–227)

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N. τὸ τείχος</td>
<td>τὰ τείχη</td>
</tr>
<tr>
<td>G. τοῦ τείχους</td>
<td>τῶν τείχων</td>
</tr>
<tr>
<td>D. τῷ τείχει</td>
<td>τοῖς τείχεσιν</td>
</tr>
<tr>
<td>A. τὸ τείχος</td>
<td>τὰ τείχη</td>
</tr>
<tr>
<td>V. ὁ τείχος</td>
<td>ὧ τείχη</td>
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**Also ὁ θεμιστοκλῆς (see page 254)**

<table>
<thead>
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<tbody>
<tr>
<td>N. ὁ θεμιστοκλῆς</td>
<td>ὧ θεμιστοκλῆς</td>
</tr>
<tr>
<td>G. τοῦ θεμιστοκλέους</td>
<td>τῶν θεμιστοκλέων</td>
</tr>
<tr>
<td>D. τῷ θεμιστοκλεί</td>
<td>τοῖς θεμιστοκλείσιν</td>
</tr>
<tr>
<td>A. τὸν θεμιστοκλῆα</td>
<td>τὸν θεμιστοκλῆα</td>
</tr>
<tr>
<td>V. ὁ θεμιστοκλᾶς</td>
<td>ὧ θεμιστοκλῆς</td>
</tr>
</tbody>
</table>

### Stems Ending in a Vowel (see page 145)

<table>
<thead>
<tr>
<th>Singular</th>
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<tbody>
<tr>
<td>N. ἡ πόλις</td>
<td>αἱ πόλεις</td>
</tr>
<tr>
<td>G. τῆς πόλεως</td>
<td>τῶν πόλεων</td>
</tr>
<tr>
<td>D. τῇ πόλει</td>
<td>τοῖς πόλεσιν</td>
</tr>
<tr>
<td>A. τὴν πόλιν</td>
<td>ταῖς πόλεσιν</td>
</tr>
<tr>
<td>V. ὡς χόλι</td>
<td>ὡς πόλει</td>
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</tbody>
</table>

### Stems in Diphthongs or Vowels (see page 146)

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>N. ὁ βασιλέας</td>
<td>ὧ βασιλῆς</td>
</tr>
<tr>
<td>G. τοῦ βασιλέα</td>
<td>τῶν βασιλέων</td>
</tr>
<tr>
<td>D. τῷ βασιλεί</td>
<td>τοῖς βασιλείσιν</td>
</tr>
<tr>
<td>A. τοῦ βασιλέα</td>
<td>τοῦ βασιλέα</td>
</tr>
<tr>
<td>V. ὁ βασιλεύ</td>
<td>ὧ βασιλῆς</td>
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</tbody>
</table>

### Irregular (see page 125)

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N. ἡ γυνὴ</td>
<td>αἱ γυναῖκες</td>
</tr>
<tr>
<td>G. τῆς γυναικὸς</td>
<td>τῶν γυναικῶν</td>
</tr>
<tr>
<td>D. τῇ γυναικὶ</td>
<td>τοῖς γυναικίσιν</td>
</tr>
<tr>
<td>A. τῇ γυναικί</td>
<td>τῷ γυναικί</td>
</tr>
<tr>
<td>V. ἡ γυναῖκα</td>
<td>ἡ γυναῖκα</td>
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**Irregular (see page 125)**

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>N. καλὸς</td>
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<tr>
<td>G. καλὸν</td>
<td>καλῆς</td>
</tr>
<tr>
<td>D. καλῆ</td>
<td>καλῆς</td>
</tr>
<tr>
<td>A. καλὸν</td>
<td>καλὴ</td>
</tr>
<tr>
<td>V. καλὲ</td>
<td>καλῶν</td>
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</tbody>
</table>

### 5. ADJECTIVES AND PARTICLES OF THE 1ST AND 2ND DECLENSIONS

#### Adjectives (see pages 48–49)

<table>
<thead>
<tr>
<th>Singular</th>
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<tbody>
<tr>
<td>N. ἀκρός</td>
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</tr>
<tr>
<td>G. ἀκρόν</td>
<td>ἀκρῆς</td>
</tr>
<tr>
<td>D. ἀκρῷ</td>
<td>ἀκρῆς</td>
</tr>
<tr>
<td>A. ἀκρὸν</td>
<td>ἀκρὴ</td>
</tr>
<tr>
<td>V. ἀκρᾶ</td>
<td>ἀκρῶν</td>
</tr>
</tbody>
</table>

### Present or Progressive Middle Participles (see pages 115–116 and 262)

#### Masculine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λοφέος</td>
<td>λοφέων</td>
</tr>
<tr>
<td>G. λοφέων</td>
<td>λοφέης</td>
</tr>
<tr>
<td>D. λοφέᾳ</td>
<td>λοφέτοις</td>
</tr>
<tr>
<td>A. λοφέόν</td>
<td>λοφέά</td>
</tr>
<tr>
<td>V. λοφέω</td>
<td>λοφέων</td>
</tr>
</tbody>
</table>

#### Feminine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λοφέα</td>
<td>λοφέων</td>
</tr>
<tr>
<td>G. λοφέων</td>
<td>λοφέης</td>
</tr>
<tr>
<td>D. λοφέᾳ</td>
<td>λοφέτοις</td>
</tr>
<tr>
<td>A. λοφέόν</td>
<td>λοφέά</td>
</tr>
<tr>
<td>V. λοφέω</td>
<td>λοφέων</td>
</tr>
</tbody>
</table>

#### Neuter

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λοφέον</td>
<td>λοφέων</td>
</tr>
<tr>
<td>G. λοφέων</td>
<td>λοφέης</td>
</tr>
<tr>
<td>D. λοφέᾳ</td>
<td>λοφέτοις</td>
</tr>
<tr>
<td>A. λοφέόν</td>
<td>λοφέά</td>
</tr>
<tr>
<td>V. λοφέω</td>
<td>λοφέων</td>
</tr>
</tbody>
</table>
### 6. ADJECTIVES OF IRREGULAR DECLENSION (see page 49)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>M.</strong></td>
<td><strong>F.</strong></td>
</tr>
<tr>
<td>N. μέγας</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>G. μεγάλου</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>D. μεγάλον</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>A. μέγαν</td>
<td>μεγάλον</td>
</tr>
<tr>
<td>V. μεγάλοι</td>
<td>μεγάλη</td>
</tr>
<tr>
<td><strong>N.</strong></td>
<td><strong>F.</strong></td>
</tr>
<tr>
<td>V. πολύς</td>
<td>πολλής</td>
</tr>
<tr>
<td>G. πολλοῦ</td>
<td>πολλῆς</td>
</tr>
<tr>
<td>D. πολλῆς</td>
<td>πολλής</td>
</tr>
<tr>
<td>A. πολλοῦ</td>
<td>πολλής</td>
</tr>
<tr>
<td>V. none</td>
<td></td>
</tr>
</tbody>
</table>

### 7. ADJECTIVES OF THE 3RD DECLENSION

#### Adjectives with Stems in -ov- (see pages 107–108)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>M. &amp; F.</strong></td>
<td><strong>N.</strong></td>
</tr>
<tr>
<td>N. σῶρον</td>
<td>σῶρον</td>
</tr>
<tr>
<td>G. σωροῦς</td>
<td>σωροῖς</td>
</tr>
<tr>
<td>D. σωροῦ</td>
<td>σωροῦ</td>
</tr>
<tr>
<td>A. σωροῦς</td>
<td>σωροῦς</td>
</tr>
<tr>
<td>V. σῶρον</td>
<td>σῶρο</td>
</tr>
</tbody>
</table>

Irregular comparative adjectives, such as ἀκμήν, ἀκμῆν (see page 235), are declined like σῶρον, σῶρον, but have some alternative forms that will be presented in Book II.

#### Adjectives with Stems in -ε- (see page 227):

<table>
<thead>
<tr>
<th><strong>M. &amp; F.</strong></th>
<th><strong>N.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἀληθῆς</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>G. ἀληθοῦς</td>
<td>ἀληθοῦς</td>
</tr>
<tr>
<td>D. ἀληθεί</td>
<td>ἀληθεί</td>
</tr>
<tr>
<td>A. ἀληθῆ</td>
<td>ἀληθῆ</td>
</tr>
<tr>
<td>V. ἀληθῆς</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>N. ἀληθής</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>G. ἀληθῶν</td>
<td>ἀληθῶν</td>
</tr>
<tr>
<td>D. ἀληθειῶν</td>
<td>ἀληθειῶν</td>
</tr>
<tr>
<td>A. ἀληθεῖς</td>
<td>ἀληθεῖς</td>
</tr>
<tr>
<td>V. ἀληθῆς</td>
<td>ἀληθῆς</td>
</tr>
</tbody>
</table>

#### Adjectives and Participles of 1st and 3rd Declensions

<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>πᾶς, πᾶσα, πᾶν, all; every; whole (see page 126)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>N.</strong></td>
<td><strong>V.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. πᾶς</td>
<td>πᾶσα</td>
<td>πᾶν</td>
<td></td>
</tr>
<tr>
<td>G. παντός</td>
<td>πάσας</td>
<td>παντός</td>
<td></td>
</tr>
<tr>
<td>D. παντί</td>
<td>πᾶσα</td>
<td>παντί</td>
<td></td>
</tr>
<tr>
<td>A. πάντα</td>
<td>πᾶσαν</td>
<td>πάντα</td>
<td></td>
</tr>
<tr>
<td>N. πάντας</td>
<td>πάντας</td>
<td>πάντα</td>
<td></td>
</tr>
</tbody>
</table>
### Present or Progressive Active Participles

#### Masculine | Feminine | Neuter
---|---|---
N. ταχύς | ταχεία | ταχύ
G. ταχύς | ταχείας | ταχύς
D. ταχεί | ταχεία | ταχεί
A. ταχόν | ταχείαν | ταχόν
V. ταχύ | ταχεία | ταχύ
N. ταχείς | ταχειαί | ταχείς
G. ταχείς | ταχειαίας | ταχείς
D. ταχείς(v) | ταχειαίς | ταχείς(v)
A. ταχείς | ταχειαί | ταχεί
V. ταχείς | ταχειαί | ταχεία

### Sigmatic 1st Aorist Active Participles (see page 199)

#### Masculine | Feminine | Neuter
---|---|---
N. V. λόσας | λόσα | λόσα
G. λόσατος | λόσατος | λόσατος
D. λόσατ | λόσατη | λόσατ
A. λόσατα | λόσαταν | λόσατα
N. V. λόσατες | λόσατες | λόσατες
G. λόσατον | λόσατον | λόσατον
D. λοσάτον | λοσάτον | λοσάτον
A. λόσαται | λόσαταν | λόσατα

### Thematic 2nd Aorist Active Participles (see page 180)

#### Masculine | Feminine | Neuter
---|---|---
N. V. λιπόν | λιπόν | λιπόν
G. λιπόντος | λιπόντος | λιπόντος
D. λιπόντι | λιπόντη | λιπόντι
A. λιπόντα | λιπόνταν | λιπόντα
N. V. λιπόντες | λιπόντες | λιπόντες
G. λιπόντον | λιπόντον | λιπόντον
D. λιπόντον | λιπόντον | λιπόντον
A. λιπόνται | λιπόνταν | λιπόντα
9. COMPARISON OF ADJECTIVES

Positive  Comparative  Superlative

Regular (see pages 234-235)

1st and 2nd Declension
- ándres  ándrestes
- xalpés  xalpeístes

3rd Declension
- álphes  álphéstes
- sýphron  sýphronéstes

Irregular (see page 235)
- ómptes, - ò, -òn
- kállos, - ò, -òn
- méga, - megálle, - méga
- ólitos, - ò, -òn
- polês, políkh, poló

Superlative
- itvopeténtes
- xauteíntes
- sýphronéstes

10. DEMONSTRATIVE ADJECTIVES

óyto, óyta, tôto, this (see pages 244-245)

Singular  Plural

M.  F.  N.  M.  F.  N.
N.  óyto  óyta  tôto  óytoo  óytaa  tôtoo
G.  óytoo  óytaa  tôtoo  óytooa  óytaaa  tôtooa
D.  tôtoo  tôtaa  tôtoo  tôtaaa  tôtooaa  tôtooaa
A.  tôtooa  tôtaaa  tôtooa  tôtaaa  tôtooaa  tôtooaa

óyto, óyta, tôto, that (see page 245):

Singular  Plural

M.  F.  N.  M.  F.  N.
N.  ókêvno, ókêvna, ókêvno, ókêvna
G.  ókêvnoa, ókêvnaa, ókêvnoa, ókêvnaa
D.  ókêvnoa, ókêvnaa, ókêvnoa, ókêvnaa
A.  ókêvnoa, ókêvnaa, ókêvnoa, ókêvnaa

óyto, óyta, tôto, this here (see page 245):

Singular  Plural

M.  F.  N.  M.  F.  N.
N.  óde  óde  tôde  óde  óde  tôde
G.  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo
D.  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo
A.  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo  tôdeo

11. THE ADJECTIVE ávto, -h, -s, -self, -selves; same (see pages 68-69)

Masculine  Feminine  Neuter

<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>N.</td>
<td>ávto</td>
<td>ávth</td>
<td>ávtò</td>
<td>G.</td>
<td>ávto</td>
</tr>
<tr>
<td>D.</td>
<td>ávto</td>
<td>ávth</td>
<td>ávtò</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>ávto</td>
<td>ávth</td>
<td>ávtò</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

12. THE INTERROGATIVE ADJECTIVE (see page 108)

<table>
<thead>
<tr>
<th>M. &amp; F.</th>
<th>N.</th>
<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>tìs</td>
<td>tì</td>
<td>ti</td>
</tr>
<tr>
<td>G.</td>
<td>tìnos</td>
<td>tìnos</td>
<td>tìnos</td>
</tr>
<tr>
<td>D.</td>
<td>tìni</td>
<td>tìni</td>
<td>tìni</td>
</tr>
<tr>
<td>A.</td>
<td>tìnia</td>
<td>tìnia</td>
<td>tìnia</td>
</tr>
</tbody>
</table>

13. THE INDEFINITE ADJECTIVE (see page 109)

<table>
<thead>
<tr>
<th>M. &amp; F.</th>
<th>N.</th>
<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>G.</td>
<td>nvo</td>
<td>nvo</td>
<td>nvo</td>
</tr>
<tr>
<td>D.</td>
<td>nvi</td>
<td>nvi</td>
<td>nvi</td>
</tr>
<tr>
<td>A.</td>
<td>nvia</td>
<td>nvia</td>
<td>nvia</td>
</tr>
</tbody>
</table>

14. NUMERICAL ADJECTIVES (see pages 128 and 263-264)

Cardinals

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>elh, mh, èn</td>
<td>11</td>
<td>èndèkèa</td>
</tr>
<tr>
<td>2</td>
<td>dòo</td>
<td>12</td>
<td>dàdèkèa</td>
</tr>
<tr>
<td>3</td>
<td>tòrai, trài</td>
<td>13</td>
<td>tòrai (trài) kai dèkèa sto triàsiaiàdèkèa</td>
</tr>
<tr>
<td>4</td>
<td>tèttara, tèttara</td>
<td>14</td>
<td>tèttara (tèttara) kai dèkèa</td>
</tr>
<tr>
<td>5</td>
<td>khènta</td>
<td>15</td>
<td>khèntakàiàdèkèa</td>
</tr>
<tr>
<td>6</td>
<td>èxs</td>
<td>16</td>
<td>èkxiàdèkèa</td>
</tr>
<tr>
<td>7</td>
<td>èxto</td>
<td>17</td>
<td>èxtoàiàdèkèa</td>
</tr>
<tr>
<td>8</td>
<td>kónta</td>
<td>18</td>
<td>kóntakàiàdèkèa</td>
</tr>
<tr>
<td>9</td>
<td>ènì</td>
<td>19</td>
<td>ènìkàiàdèkèa</td>
</tr>
<tr>
<td>10</td>
<td>dèkà</td>
<td>20</td>
<td>dèkà (dèkà)</td>
</tr>
</tbody>
</table>
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21 eli και εξόσον(ν)
100 ἐκατὸν
1,000 χίλιοι, -αι, -α
10,000 μίλιοι, -αι, -α

M. F. N.
N. eli μία ἕν
G. ενδέχεσται μίξης ἕν
D. ἕντι μίξις ἕν
A. ἕνα μίξαν ἕν

M. F. N. M. F. N. M. F. N.
N. δύο τρεῖς τρία τέταρτος τεττάρτακε τεττάρτας
G. δισάριον τρισάριον τριάδα τέταρτα τεττάρτα τεττάρτας
D. δισάριον τρισάριον τριάδα τέταρτα τεττάρτα τεττάρτας
A. δισάριον τρισάριον τριάδα τέταρτα τεττάρτας

Ordinals
1st πρῶτος, -η, -ών 9th ἐκατότος, -η, -ών
2nd δεύτερος, -α, -ων 10th δέκατος, -η, -ων
3rd τρίτος, -η, -ων 11th ενδέκατος, -η, -ων
4th τέταρτος, -η, -ων 12th δεκατέταρτος, -η, -ων
5th πέμπτος, -η, -ων 20th εἰκοστός, -η, -ων
6th ἕξος, -η, -ων 100th εἰκοσάκτος, -η, -ων
7th ἑξάχτικος, -η, -ων 1,000th χίλιος, -η, -ων
8th ἑξάδες, -η, -ων 10,000th μίλιος, -η, -ων

15. PERSONAL PRONOUNS (see pages 64–65)

1st Person Singular
N. ἴμα I
G. ἴμοι ὑμείς of me
D. ἴμι to or for me
A. ἴμι μέ me

1st Person Plural
N. ἴμις you
G. ἴμοι ὑμεῖς of you
D. ἴμι to or for you
A. ἴμι μέ you

2nd Person Singular
N. σύ you
G. σοί σοι of you
D. σοί σοι to or for you
A. σί σε you

2nd Person Plural
N. σοί you
G. σοί σοι of you
D. σοί σοι to or for you
A. σί σε you

16. REFLEXIVE PRONOUNS (see pages 100–101)

1st Person
Masculine Feminine Neuter
G. ἰμαυτός ἰμαυτής ἰμαυτός
D. ἰμαυτή ἰμαυτήν ἰμαυτή
A. ἰμαυτήν ἰμαυτήν ἰμαυτήν

Feminine
Masculine Feminine Neuter
G. ἰμαυτή μου ἰμαυτήν τοι ἰμαυτή
D. ἰμαυτήν μου ἰμαυτήν τοι
A. ἰμαυτήν μου ἰμαυτήν τοι

17. THE RECIPROCAL PRONOUN

Masculine Feminine Neuter
G. ἀλλάθεσαι ἀλλάθεσαι ἀλλάθεσαι
D. ἀλλάθεσαι ἀλλάθεσαι ἀλλάθεσαι
A. ἀλλάθεσαι ἀλλάθεσαι ἀλλάθεσαι

18. POSSESSIVES (see pages 66–67)

Possessive Adjectives

Singular Plural
1st Person ἡ, -η, -ών, my, mine ἡμετερός, -α, -ον, our, ours
2nd Person σος, -α, -ων, your, yours
Possessive Pronouns (used for 3rd person possessives)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>αὐτός</td>
</tr>
<tr>
<td>Feminine</td>
<td>αὐτής</td>
</tr>
<tr>
<td>Neuter</td>
<td>αὐτόν</td>
</tr>
</tbody>
</table>

19. THE INTERROGATIVE PRONOUN

For the interrogative pronoun τίς, τί, who? what? see page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. THE INDEFINITE PRONOUN

For the indefinite pronoun κανένας; κανένος, someone; something; anyone; anything, see page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. THE RELATIVE PRONOUN (see pages 224–225)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>Τό</td>
<td>Τῆ</td>
</tr>
<tr>
<td>G.</td>
<td>Τός</td>
</tr>
<tr>
<td>D.</td>
<td>Τῷ</td>
</tr>
</tbody>
</table>

Verbs

23. COMPARISON OF ADVERBS (see page 236)

For the comparative adverb the neuter singular of the comparative adjective is used, and for the superlative the neuter plural of the superlative adjective:

Regular

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνθρείος</td>
<td>ἀνθρείοτερον</td>
</tr>
<tr>
<td>χαλεπός</td>
<td>χαλεπότερον</td>
</tr>
<tr>
<td>άλογός</td>
<td>άλογότερον</td>
</tr>
<tr>
<td>σωφρόνος</td>
<td>σωφρόνωτερον</td>
</tr>
</tbody>
</table>

Irregular

εῶ | ἅμενον | ἄριστα |
κακός | κάκιον | κακίστα |
πόλις | πόλεος | πλείστα |
μάλλος | μάλλων | μάλλιστα |

24. VERBS WITH THEMATIC PRESENTS, SIGMATIC FUTURES, AND SIGMATIC 1ST AORISTS

λέω, λέον, λέει, I speak, speak; middle, I ransom

PRESENT ACTIVE (THEMATIC) (see pages 38 and 136)

Indicative | Imperative | Infinitive | Participle |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>λέω</td>
<td>λέω</td>
<td>λέω</td>
<td>λέων,</td>
</tr>
<tr>
<td>λέει</td>
<td>λέει</td>
<td>λέει</td>
<td>λέον, λέον,</td>
</tr>
<tr>
<td>λέον</td>
<td>λέον</td>
<td>λέον</td>
<td>λέον, λέον,</td>
</tr>
<tr>
<td>λέετε</td>
<td>λέετε</td>
<td>λέετε</td>
<td>λέετε,</td>
</tr>
<tr>
<td>λέονις(ν)</td>
<td>λέονις(ν)</td>
<td>λέονις(ν)</td>
<td>λέονις(ν),</td>
</tr>
</tbody>
</table>

PRESENT MIDDLE/PASSIVE (THEMATIC) (see pages 77 and 115)

λέμει | λέμει | λέμει | λέμει | λέμει |
| λέως | λέως | λέως |

IMPERFECT ACTIVE (THEMATIC) (see page 214)

ἐλέον | ἐλέος | ἐλέος | ἐλέος | ἐλέος |
| ἐλέον | ἐλέος | ἐλέος | ἐλέος | ἐλέος |

FORMATION OF ADVERBS (see page 50)

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final v changed to ω:

Adjective καλός (genitive plural, καλῶν) > adverb καλῶ
Adjective ἄφρος (genitive plural, ἄφρων) > adverb ἄφρων
Adjective ἀληθής (genitive plural, ἀληθῶν) > adverb ἀληθῶ
Adjective ταχύς (genitive plural, ταχῶν) > adverb ταχῶ
**IMPERFECT MIDDLE/PASSIVE (THEMATIC)** (see page 214)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἥλδόμην</td>
<td>ἥλδομαι</td>
<td>ἥλδον</td>
</tr>
<tr>
<td>ἥλδος</td>
<td>ἥλδον</td>
<td>ἥλδον</td>
</tr>
<tr>
<td>ἥλδοςα</td>
<td>ἥλδονα</td>
<td>ἥλδονα</td>
</tr>
<tr>
<td>ἥλδομεθα</td>
<td>ἥλδομεθα</td>
<td>gen., ἥλδομεθα</td>
</tr>
<tr>
<td>ἥλδεθε</td>
<td>ἥλδον</td>
<td>ἥλδον</td>
</tr>
<tr>
<td>ἥλδοντο</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SIGMATIC FUTURE ACTIVE (THEMATIC)** (see page 155; for consonant-stem verbs, see pages 158–159)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>λόσσω</td>
<td>λόσσον</td>
<td>λόσσον</td>
</tr>
<tr>
<td>λόσσης</td>
<td>λόσσον</td>
<td>λόσσον</td>
</tr>
<tr>
<td>λόσσει</td>
<td>λόσσον</td>
<td>λόσσον</td>
</tr>
<tr>
<td>λόσσομεθα</td>
<td>λόσσομεθα</td>
<td>gen., λόσσομεθα</td>
</tr>
<tr>
<td>λόσσεθε</td>
<td>λόσσον</td>
<td>λόσσον</td>
</tr>
<tr>
<td>λόσσονται</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SIGMATIC FUTURE MIDDLE (THEMATIC)** (see page 158; for consonant-stem verbs, see pages 158–159)

| λόσσωμαι | λόσσομαι | -η, -ον |
| λόσσησθαι | λόσσομε, -η, -ον |
| λόσσεται | λόσσον |
| λόσσομεθα | λόσσομεθα |
| λόσσεθε | λόσσον |
| λόσσονται | | |

**SIGMATIC 1ST AORIST ACTIVE** (see page 196; for consonant-stem verbs, see pages 197–198)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
</tr>
<tr>
<td>ἔλεγας</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
</tr>
<tr>
<td>ἔλεγαν</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
<td>ἔλεγα</td>
</tr>
</tbody>
</table>

**SIGMATIC 1ST AORIST MIDDLE** (see page 197; for consonant-stem verbs, see pages 197–198)

| ἔλεγαμαι | ἔλεγαμαι | -η, -ον |
| ἔλεγα | ἔλεγα | ἔλεγα |
| ἔλεγα | ἔλεγα | ἔλεγα |

25. **VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS** (see pages 276–277)

- δύναμαι, δύναμα, I am able; I can

**PRESENT**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>δύναμα</td>
<td>δύναμα</td>
<td>δύναμα</td>
<td>δύναμα</td>
</tr>
<tr>
<td>δύναμαι</td>
<td>δύναμαι</td>
<td>δύναμαι</td>
<td>δύναμαι</td>
</tr>
<tr>
<td>δύναμεθα</td>
<td>δύναμεθα</td>
<td>δύναμεθα</td>
<td>δύναμεθα</td>
</tr>
<tr>
<td>δύναμε</td>
<td>δύναμε</td>
<td>δύναμε</td>
<td>δύναμε</td>
</tr>
</tbody>
</table>

**IMPERFECT**

| εδύναμην | εδύναμχν | εδύναμχν | εδύναμχν |
| εδύναμεστα | εδύναμεστα | εδύναμεστα | εδύναμεστα |
| εδύναμστε | εδύναμστε | εδύναμστε | εδύναμστε |
| εδύναμστα | εδύναμστα | εδύναμστα | εδύναμστα |

κέιμαι, κέιςμαι, I lie

**PRESENT**

| κέιμαι | κέιμαι | κέιμαι | κέιμαι |
| κέισα | κέισα | κέισα | κέισα |
| κέιστα | κέιστα | κέιστα | κέιστα |
| κέιστα | κέιστα | κέιστα | κέιστα |

**IMPERFECT**

| έκέιμην | έκέιμην | έκέιμην | έκέιμην |
| έκειστα | έκειστα | έκειστα | έκειστα |
| έκειστα | έκειστα | έκειστα | έκειστα |
| έκειστα | έκειστα | έκειστα | έκειστα |

ἐπιστωμαι, ἐπιστήμαμαι, I understand; I know

**PRESENT**

| ἐπιστωμα | ἐπιστωμα | ἐπιστωμα | ἐπιστωμα |
| ἐπιστασαι | ἐπιστασαι | ἐπιστασαι | ἐπιστασαι |
| ἐπιστασαι | ἐπιστασαι | ἐπιστασαι | ἐπιστασαι |

Forms
### Athenaze: Book I

#### Imperfect

**Indicative**

<table>
<thead>
<tr>
<th>(\varepsilon\kappa\iota\sigma\tau\acute{\alpha} \tau\varepsilon\delta)</th>
<th>(\varepsilon\kappa\iota\sigma\tau\acute{\alpha} \varepsilon\tau\delta)</th>
<th>(\varepsilon\kappa\iota\sigma\tau\acute{\alpha} \varepsilon\tau\dlifetime)</th>
</tr>
</thead>
</table>

**Future Active**

- \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) (see page 169)
- \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\), etc., like \(\lambda\delta\sigma\omega\) above

**Future Middle**

- \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) (see page 169)
- \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\), etc., like \(\lambda\delta\sigma\omega\) above

**Aorist Active**

- \(\varepsilon\phi\lambda\lambda\rho\sigma\), etc., like \(\dot{\theta}\lambda\delta\sigma\omega\) above

**Aorist Middle**

- \(\varepsilon\phi\lambda\lambda\rho\sigma\), etc., like \(\dot{\theta}\lambda\delta\sigma\omega\) above

### Contract Verbs

#### Φιλέω, οιλήσω, οιλήσα, Ι love

**Present Active**

(see pages 39 and 136)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\phi\lambda\delta)</td>
<td>(\phi\lambda\delta)</td>
<td>(\phi\lambda\delta)</td>
<td>(\phi\lambda\delta)</td>
</tr>
<tr>
<td>(\phi\lambda\rho\acute{\alpha})</td>
<td>(\phi\lambda\rho\acute{\alpha})</td>
<td>(\phi\lambda\rho\acute{\alpha})</td>
<td>(\phi\lambda\rho\acute{\alpha})</td>
</tr>
<tr>
<td>(\phi\lambda\rho\acute{\alpha}\mu\acute{\epsilon})</td>
<td>(\phi\lambda\rho\acute{\alpha}\mu\acute{\epsilon})</td>
<td>(\phi\lambda\rho\acute{\alpha}\mu\acute{\epsilon})</td>
<td>(\phi\lambda\rho\acute{\alpha}\mu\acute{\epsilon})</td>
</tr>
<tr>
<td>(\phi\lambda\rho\acute{\alpha}\varepsilon\tau\acute{\alpha} )</td>
<td>(\phi\lambda\rho\acute{\alpha}\varepsilon\tau\acute{\alpha} )</td>
<td>(\phi\lambda\rho\acute{\alpha}\varepsilon\tau\acute{\alpha} )</td>
<td>(\phi\lambda\rho\acute{\alpha}\varepsilon\tau\acute{\alpha} )</td>
</tr>
</tbody>
</table>

**Present Middle/Passive**

(see pages 77 and 115–116)

| \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) |
| \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) |
| \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) |
| \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) | \(\phi\lambda\rho\acute{\alpha}\omicron\mu\acute{\epsilon}\) |

**Imperfect Active**

(see page 214)

<table>
<thead>
<tr>
<th>(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta)</th>
<th>(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta)</th>
<th>(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta)</th>
<th>(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta)</th>
</tr>
</thead>
</table>

**Imperfect MIDDLE/PASSIVE**

(see page 214)

| \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) | \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) | \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) | \(\varepsilon\phi\lambda\delta\mu\acute{\alpha}\theta\eta\) |

### Forms

#### ἐρωτάω, ἐρωτήσω, ἐρωτήσα, ἐρωτήσα, I ask

**Present Active**

(see pages 56 and 136–137)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
</tbody>
</table>

**Present Middle/Passive**

(see pages 77–78 and 116)

<table>
<thead>
<tr>
<th>(\tau\mu\acute{\alpha})</th>
<th>(\tau\mu\acute{\alpha})</th>
<th>(\tau\mu\acute{\alpha})</th>
<th>(\tau\mu\acute{\alpha})</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
<td>(\tau\mu\acute{\alpha})</td>
</tr>
</tbody>
</table>

**Imperfect Active**

(see page 214)

| \(\varepsilon\tau\mu\acute{\alpha}\) | \(\varepsilon\tau\mu\acute{\alpha}\) | \(\varepsilon\tau\mu\acute{\alpha}\) | \(\varepsilon\tau\mu\acute{\alpha}\) |

<table>
<thead>
<tr>
<th>(\varepsilon\tau\mu\acute{\alpha})</th>
<th>(\varepsilon\tau\mu\acute{\alpha})</th>
<th>(\varepsilon\tau\mu\acute{\alpha})</th>
<th>(\varepsilon\tau\mu\acute{\alpha})</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
</tr>
<tr>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
<td>(\varepsilon\tau\mu\acute{\alpha})</td>
</tr>
</tbody>
</table>
IMPERFECT MIDDLE/PASSIVE (see page 214)

- ἐµήµην
- ἐµέω
- ἐµήµηθα
- ἐµήµηθε
- ἐµήµήντο

FUTURE ACTIVE (see page 159)

τύµήσω, etc., like λύσω above

FUTURE MIDDLE (see page 159)

τύµήσουμαι, etc., like λύσομαι above

AORIST ACTIVE (see page 198)

ἐνήµησα, etc., like ἔλαθω above

AORIST MIDDLE (see page 198)

ἐνήµησαν, etc., like ἔλαθον above

δὴλώ, δῆλον, δῆλον, I show

PRESENT ACTIVE (see page 262)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δῆλο</td>
<td>δῆλον</td>
</tr>
<tr>
<td>δῆλος</td>
<td>δῆλον</td>
</tr>
<tr>
<td>δῆλο</td>
<td>δῆλον</td>
</tr>
<tr>
<td>δηλοφέον</td>
<td>δηλοφέον</td>
</tr>
<tr>
<td>δηλοθέτε</td>
<td>δηλοθέτε</td>
</tr>
</tbody>
</table>

PRESENT MIDDLE/PASSIVE (see page 262)

| δηλοθεύμαι | δηλοθεύθαι δηλοθεύμενος, -η, -ον |
| δηλοί | δηλοῦ |
| δηλοῦται | δηλοῦται |
| δηλοθεύνθη | δηλοθεύθε |
| δηλοθεύται | δηλοθεύται |

IMPERFECT ACTIVE (see page 262)

- ἐδῆλον
- ἐδῆλος
- ἐδῆλον

IMPERFECT MIDDLE/PASSIVE (see page 262)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
</table>
| ἐδηλοῦμαι | ἐδηλοῦν 
| ἐδηλοῦσθε | ἐδηλοῦν |

FUTURE ACTIVE (see page 262)

δηλοῖσω, etc., like λύσω above

FUTURE MIDDLE (see page 262)

δηλοῖσομαι, etc., like λύσομαι above

AORIST ACTIVE (see page 262)

ἐδηλόσω, etc., like ἔλαθω above

AORIST MIDDLE (see page 262)

ἐδηλόσαμαι, etc., like ἔλαθον above

27. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ξω (see page 159)

κοµίζω, κοµίζει, κοµίζεται, I bring; I take; middle, I get for myself, acquire

FUTURE ACTIVE

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>κοµίζω</td>
<td>κοµίζων</td>
<td></td>
</tr>
<tr>
<td>κοµίζει</td>
<td>κοµίζον</td>
<td></td>
</tr>
<tr>
<td>κοµίζεται</td>
<td>κοµίζον</td>
<td></td>
</tr>
</tbody>
</table>

FUTURE MIDDLE

κοµίζομαι
κοµίζει κοµίζεται
κοµίζον, κοµίζον

gen., κοµίζοντος, etc.
28. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see pages 166–167)

**μένω, μενά, ἡμένα, intransitive, I stay (in one place); I wait; transitive, I wait for**

<table>
<thead>
<tr>
<th>Future Active</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>μενέω</td>
<td>μενέων</td>
<td>μενέων</td>
</tr>
<tr>
<td>μενέις</td>
<td>μενέοςια</td>
<td>μενέοςια</td>
</tr>
<tr>
<td>μενεῖτο</td>
<td>μενέων</td>
<td>gen., μενεύσωνος, etc.</td>
</tr>
<tr>
<td>μενεῖτε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κάμνω, καμοῦμαι, ἔκαμνυ, I am sick; I am tired</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

29. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see page 207)

**αφίω, ἀφίω, ἤφια, I lift; with reflexive pronoun, I get up**

<table>
<thead>
<tr>
<th>Aorist Active</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤφιοι</td>
<td>ἤφιοις</td>
<td>ἤφιοις</td>
<td>ἤφιοις</td>
</tr>
<tr>
<td>ἤφιος(ς)</td>
<td>ἤφιοσα</td>
<td>ἤφιοσα</td>
<td>ἤφιοσα</td>
</tr>
<tr>
<td>ἤφιεν(α)</td>
<td>ἤφιαν</td>
<td>ἤφιαν</td>
<td>ἤφιαν</td>
</tr>
<tr>
<td>ἤφιεται</td>
<td>ἤφιεται</td>
<td>ἤφιεται</td>
<td>ἤφιεται</td>
</tr>
<tr>
<td>ἤφιον</td>
<td>ἤφιον</td>
<td>ἤφιον</td>
<td>ἤφιον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aorist Middle</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤφιαθαι</td>
<td>ἤφιαθαι</td>
<td>ἤφιαθαι</td>
<td>ἤφιαθαι</td>
</tr>
<tr>
<td>ἤφιω</td>
<td>ἤφιω</td>
<td>ἤφιω</td>
<td>ἤφιω</td>
</tr>
<tr>
<td>ἤφιαι</td>
<td>ἤφιαι</td>
<td>ἤφιαι</td>
<td>ἤφιαι</td>
</tr>
</tbody>
</table>

30. THEMATIC 2ND AORISTS (see pages 177–178)

**λείσαω, λείσμα, ἔλεισων, I leave**

<table>
<thead>
<tr>
<th>Aorist Active</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεισαω</td>
<td>ἔλεισαως</td>
<td>ἔλεισαως</td>
<td>ἔλεισαως</td>
</tr>
<tr>
<td>ἔλεισες</td>
<td>ἔλεισασα</td>
<td>ἔλεισασα</td>
<td>ἔλεισασα</td>
</tr>
<tr>
<td>ἔλεισεν(α)</td>
<td>ἔλεισαν</td>
<td>ἔλεισαν</td>
<td>ἔλεισαν</td>
</tr>
<tr>
<td>ἔλεισεται</td>
<td>ἔλεισεται</td>
<td>ἔλεισεται</td>
<td>ἔλεισεται</td>
</tr>
<tr>
<td>ἔλεισων</td>
<td>ἔλεισων</td>
<td>ἔλεισων</td>
<td>ἔλεισων</td>
</tr>
</tbody>
</table>

**γίνομαι, γενόμαι, ἔγενομαν, I become**

<table>
<thead>
<tr>
<th>Aorist Middle</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγένομαν</td>
<td>ἐγένομαν</td>
<td>ἐγένομαν</td>
<td>ἐγένομαν</td>
</tr>
<tr>
<td>ἐγένετο</td>
<td>ἐγένετο</td>
<td>ἐγένετο</td>
<td>ἐγένετο</td>
</tr>
<tr>
<td>ἐγένισθα</td>
<td>ἐγένισθα</td>
<td>ἐγένισθα</td>
<td>ἐγένισθα</td>
</tr>
<tr>
<td>ἐγένοντο</td>
<td>ἐγένοντο</td>
<td>ἐγένοντο</td>
<td>ἐγένοντο</td>
</tr>
</tbody>
</table>

31. ATHEMATIC 2ND AORISTS (see pages 252–253)

**βαίνω, βῆσμα, ἐβήν, I step, walk, go**

<table>
<thead>
<tr>
<th>Active</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐβήν</td>
<td>ἐβής</td>
<td>ἐβής</td>
<td>ἐβής</td>
</tr>
<tr>
<td>ἐβης</td>
<td>ἐβήσι</td>
<td>ἐβήσι</td>
<td>ἐβήσι</td>
</tr>
<tr>
<td>ἐβήν</td>
<td>ἐβήστε</td>
<td>ἐβήστε</td>
<td>ἐβήστε</td>
</tr>
<tr>
<td>ἐβήσαν</td>
<td>ἐβήσαι</td>
<td>ἐβήσαι</td>
<td>ἐβήσαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>γνώσομαι</td>
<td>γνώσομαι</td>
</tr>
<tr>
<td>γνῶσις</td>
<td>γνῶσις</td>
</tr>
<tr>
<td>γνῶς</td>
<td>γνῶς</td>
</tr>
<tr>
<td>γνώσαμεν</td>
<td>γνώσαμεν</td>
</tr>
<tr>
<td>γνώσατε</td>
<td>γνώσατε</td>
</tr>
<tr>
<td>γνώσαμαι</td>
<td>γνώσαμαι</td>
</tr>
</tbody>
</table>
3. THE IRREGULAR VERB εἰμί, I am

**ACTIVE**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί</td>
<td>εἰμι</td>
</tr>
<tr>
<td>εστί</td>
<td>εστί</td>
</tr>
<tr>
<td>ἔσται</td>
<td>ἔσται</td>
</tr>
<tr>
<td>ἔστη</td>
<td>ἔστη</td>
</tr>
<tr>
<td>ἔστησαν</td>
<td>ἔστησαν</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμαι</td>
<td>εἰμώ</td>
</tr>
<tr>
<td>εστάω</td>
<td>εστάω</td>
</tr>
<tr>
<td>ἔσται</td>
<td>ἔσται</td>
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<tr>
<td>ἔστη</td>
<td>ἔστη</td>
</tr>
<tr>
<td>ἔστησαν</td>
<td>ἔστησαν</td>
</tr>
</tbody>
</table>

**Imperative**

| εἰμ | εἰμι |

**Infinitive Participle**

| εἰματ | εἰματ |

**Imperfect (see page 215)**

| ἦ     | ἦ     |
| ἦσα     | ἦσα     |
| ἦν     | ἦν     |
| ἦμεν     | ἦμεν     |
| ἦτε     | ἦτε     |
| ἦσαν     | ἦσαν     |

**Future (see page 160)**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσματ</td>
<td>ἐσματ</td>
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<tr>
<td>ἐστι</td>
<td>ἐστι</td>
<td></td>
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<tr>
<td>ἐστιν</td>
<td>ἐστιν</td>
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</tr>
<tr>
<td>ἐσεμθα</td>
<td>ἐσεμθα</td>
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<tr>
<td>ἐσεθε</td>
<td>ἐσεθε</td>
<td></td>
</tr>
<tr>
<td>ἐσονται</td>
<td>ἐσονται</td>
<td></td>
</tr>
</tbody>
</table>

**Future Present (see pages 168–169)**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
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<tbody>
<tr>
<td>εἰμί</td>
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<td>εἰμί</td>
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**Future Present (see pages 168–169)**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
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<td>εἰμί</td>
</tr>
</tbody>
</table>

**Imperfect (see page 215)**

| ἢ     | ἢ     |
| ἢσα     | ἢσα     |
| ἢν     | ἢν     |
| ἢμεν     | ἢμεν     |
| ἢτε     | ἢτε     |
| ἢσαν     | ἢσαν     |

**Forms**

33. THE IRREGULAR VERB εἰμί, I will go

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Usually Present</th>
<th>Usually Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί</td>
<td>εἰμι</td>
<td>εἰμί</td>
<td>εἰμί</td>
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<td>εἰμι</td>
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<td>εἰμί</td>
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</tbody>
</table>

**Future Present (see pages 168–169)**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί</td>
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<td>εἰμί</td>
<td>εἰμί</td>
<td>εἰμί</td>
</tr>
</tbody>
</table>

**Imperfect (see page 215)**

| ἢ     | ἢ     |
| ἢσα     | ἢσα     |
| ἢν     | ἢν     |
| ἢμεν     | ἢμεν     |
| ἢτε     | ἢτε     |
| ἢσαν     | ἢσαν     |
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We do not give principal parts of contract verbs except when they are irregular.

For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form and with their aorist participles.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g. ἀμένιοςμαι = ἀμέν-ιονοίμαι.

Note: Ββ means that the vocabulary item appears in the vocabulary list in the second half of Chapter 5, i.e., in 6β. A notation such as "14 Gr 2" refers to footnote 14, Chapter 2.

Sample principal parts of contract verbs:

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with διότι, διότι, διότι, διότι, διότι, διότι, διότι, διότι,

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with διότι, διότι, διότι, διότι, διότι, διότι, διότι, διότι,
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ελεγξαν, διαλεξαμενος + dat., I talk to, converse with (8a)

διασφειρα, [διαφειρα] διασφειρα, [διαφειρα] διασφειρα, διασφειρα, I destroy (15a)

dιεσφειρα (= διω + εσφειρα), I come through, I go through (14b)

Δικαιοποιος, Δικαιοποιος, δ. τη Δικαιοσυνες, τω Δικαιοσυνος, δ. Δικαιοσυνες (10a)

διακιασο, -α, -ω, Just

dι' δίλυγον, soon (9a)

Διονυσια, Διονυσιαν, τά, the festival of Dionysus (4a)

τά Διονυσιαν τωστουσοιμαι, I celebrate the festival of Dionysus (9a)

Διονυσιας, Διονυσιαν, δ, Dionysus (8a)

διδαχα, διδαχαι, διδαξα, διδαξα, I teach, pursue (5a)

δοκει, imperfect, [δοκ:ει] δοκει, δοκει, it seems; it seems good (10a)

δοκει, imperf., [δοκιμα] δοκει, δοκει, it seems good to me; I think it best (11a; + dat. and infin., eg., δοκει αυτοις απειδειν, it seems good to them to hurry, they decide to hurry (11b)

δοκει, -α, -ω, as slave (13b)

δολος, δολον, δ, slave (2a)

δολος, I enslave

δραμειν (aorist infin. of στρεξα), to run

δραχμα, δραχμα, δ, drachma (a silver coin worth six obols) (11b)

δναμαι, imperf., ενανα, ενανα, σουνα,

ναυτας, -ναυτας, όνων, I come to know; I perceive; I learn (5, 15 Gr 1)

τραγα, τραγανα, τραγανα, I write (14b)

εμπιστοσ, indeclinable, seventy (15 Gr 5)

εμπιστοσ, -ον, seventy (8 Gr 5)

επιθησθη, I give hand over X as security (for a loan); I borrow (money)

εγς, adv., nearly

εγις, prep. + gen., near (13b)

ευρεια, [ευρεια] ευρεια, ευρεια, to say; to tell

ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, I wake up X; middle and passive, intran-

ευρεια, [ευρεια] ευρεια, ευρεια, to say; to tell

ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, I wake up X; middle and passive, intran-

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ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, ευρέω, I wake up X; middle and passive, intran-

ευρεια, [ευρεια] ευρεια, ευρεια, to say; to tell
εἰς καὶ ἐκ εἴκοσιν, twenty-one (15 Gr 5)
ἐλεύθερον, I can; I can go; to go (38a)
ἐλεύθεροι, I can; I can go; to go (38b)
ἐλεύθερον, I can; I can go; to go (38c)
ἐλεύθερον, I can; I can go; to go (38d)
ἐλεύθερον, I can; I can go; to go (38e)
ἐλεύθερον, I can; I can go; to go (38f)
ἐλεύθερον, I can; I can go; to go (38g)
ἐλεύθερον, I can; I can go; to go (38h)
ἐλεύθερον, I can; I can go; to go (38i)
ἐλεύθερον, I can; I can go; to go (38j)
ἐλεύθερον, I can; I can go; to go (38k)
ἐλεύθερον, I can; I can go; to go (38l)
ἐλεύθερον, I can; I can go; to go (38m)
ἐλεύθερον, I can; I can go; to go (38n)
ἐλεύθερον, I can; I can go; to go (38o)
ἐλεύθερον, I can; I can go; to go (38p)
ἐλεύθερον, I can; I can go; to go (38q)
ἐλεύθερον, I can; I can go; to go (38r)
ἐλεύθερον, I can; I can go; to go (38s)
ἐλεύθερον, I can; I can go; to go (38t)
ἐλεύθερον, I can; I can go; to go (38u)
ἐλεύθερον, I can; I can go; to go (38v)
ἐλεύθερον, I can; I can go; to go (38w)
ἐλεύθερον, I can; I can go; to go (38x)
ἐλεύθερον, I can; I can go; to go (38y)
ἐλεύθερον, I can; I can go; to go (38z)
ἐλεύθερον, I can; I can go; to go (38aa)
ἐλεύθερον, I can; I can go; to go (38ab)
ἐλεύθερον, I can; I can go; to go (38ac)
ἐλεύθερον, I can; I can go; to go (38ad)
ἐλεύθερον, I can; I can go; to go (38ae)
ἐλεύθερον, I can; I can go; to go (38af)
ἐλεύθερον, I can; I can go; to go (38ag)
ἐλεύθερον, I can; I can go; to go (38ah)
ἐλεύθερον, I can; I can go; to go (38ai)
ἐλεύθερον, I can; I can go; to go (38aj)
ἐλεύθερον, I can; I can go; to go (38ak)
ἐλεύθερον, I can; I can go; to go (38al)
ἐλεύθερον, I can; I can go; to go (38am)
ἐλεύθερον, I can; I can go; to go (38an)
ἐλεύθερον, I can; I can go; to go (38ao)
ἐλεύθερον, I can; I can go; to go (38ap)
ἐλεύθερον, I can; I can go; to go (38aq)
ἐλεύθερον, I can; I can go; to go (38ar)
ἐλεύθερον, I can; I can go; to go (38as)
ἐλεύθερον, I can; I can go; to go (38at)
ἐλεύθερον, I can; I can go; to go (38au)
ἐλεύθερον, I can; I can go; to go (38av)
ἐλεύθερον, I can; I can go; to go (38aw)
ἐλεύθερον, I can; I can go; to go (38ax)
ἐλεύθερον, I can; I can go; to go (38ay)
ἐλεύθερον, I can; I can go; to go (38az)
ἐλεύθερον, I can; I can go; to go (38aa)
ἐλεύθερον, I can; I can go; to go (38ab)
ἐλεύθερον, I can; I can go; to go (38ac)
ἐλεύθερον, I can; I can go; to go (38ad)
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ἐλεύθερον, I can; I can go; to go (38ag)
ἐλεύθερον, I can; I can go; to go (38ah)
ἐλεύθερον, I can; I can go; to go (38ai)
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Koprós, Kopròs, h, Cypress
Kourhýn, Kourhýn, h, Cyrene
Kýnōn, vóch, h, dog (5a)
Kýmá, kúmá, kúmá, kúmá, kúmá, I am rough (of the sea)

Kai'the, Kai'the, probably
Kata'mai, I come down; I go down
Kata'mbállai, I throw down; I drop
Kata'kérrai, I lie down (18a)
Kata'labámmia, I overtake, catch (16a)
Kata'lêkta, I leave behind, desert (10b)
Kata'leptai, I fall down
Kata'dó, -ov, cursed
Kai'the, Kai'the, probably
Kai'titeros, kai'titeros, d, tin
ekémai, imperfect, -ekémai, keísemai, kaísemai, no morit, I lie (16a and 16 Gr 2)
keíno = ékéno
kélaos, kélásos, éléknos, kélásos + acc. and inf., I order, tell (someone to do something) (7a)
képpal, keppalh, h, head (10b)
kíno, kénnos, d, garden
Kíroú, kêroú, d, head (3b, 4 Gr 6, and 14 Gr 2)
Kíron, Kínon, d, Crete
kíndvónos, kínthvón, d, danger (9a)
Kírrh, Kírrh, h, Crete
Kláros, Klároos, d, farm
Klárous, Klárou, h, Knossos (6a)
kálá, kálás, kálás, kálás, kálás, I punish
kóriē, [kou'te]-covina, [kou'ta]-covini, -covina, I bring; I take (11a)
kóito, [kóito]-covina, -covina, I strike; I knock on (a door) (11a) vep
kómpo, kómpo, h, girt
Kóronvós, Kórounvo, h, Crete (6a)
Kou'nevith, kou'nenvth, d, steersman
Kúklakan, Kúklakan, d, Cycllops (one-eyed monster) (7b)
kúma, kúmato, tó, wave (13b)
kúmán, kúman- kúman- kúman-, kúman- ekúman, kúman, I am rough (of the sea)
Lábróýnikos, lábróýnikos, d, labyrinth
Lagós, d, acc., tón karén, hare (5a)
Lakédaémávnoi, lakédaémávnoi, of, the Lacedaemonians, Spartans (14a)
Lamðína, [lámý]-lámínoi, [lámý]-lámínoi, I am rough (of the sea)
Lánov, lánoi, I take (23); middle
+ gen., I seize, take hold of (11a)
Lánpor, -ó-, -ó-, bright; brilliant (13a)
Lánporoi, adv., brightly; brilliantly
Léno, lénno or [érno] ép. Léno, [léno] gr [éno] tó no (irregular noun-
infinitive), vínvo (augment retained); I say; I tell; I speak (1a, 11b)
Lénva, lénnova, [lénva]-lánxov, h, I leave (3β, 11a, 11 Gr 2, and 11 Gr 4)
Lénv, lénnos, d, lion
Lénnvth, lénnvon, d, Leonidas (11a)
Lénnv, -ov, of stone, made of stone
Lénn, lénn, d, stone (3a)
Lénn, lenno, h, harbor (12a)
Lénn, lénn, d, hunger
Lénn, lénn, tó, thread
Lénnv, lénnov, d, word; story (11a); reason
Lókko, lókko, d, wolf (5a)
Lókko, I grieve, vex, cause pain to X; passive, I am grieved, distressed (16b)
Lókko, lókko, Eíkko, Eíkko, I loosen, loosen (5, 4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, and 13 Gr 1)
Lókko, I ransack (6 Gr 2a, 6 Gr 8, 8 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, and 13 Gr 1)

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M
mákos, -á-, -ov, long; large (1a)
mákos, adv., very (4a and 14 Gr 3)
mállon, adv., more; rather (14 Gr 3)
mállon, h, rather than (14 Gr 3)
mállósa, adv., most, most of all; very much; especially (4a and 14 Gr 3)
mállóvte, certainly, indeed (12b)

Mauðáva, [máu'-] máuðósmoi, [máu'-] muðmévon, I learn; I understand (11a)
máxhai, máxhai, h, knife (4 Gr 3)
máxh, máxh, h, fight; battle (13b)
máxhómoi, [máxh-o-] máxhómoi, éxamplómoron, máxhómoron, I fight (6b) + dat. I fight against
máxhómen, máxhómen, big, large, great (8a, 4 Gr 6, and 14 Gr 2)
máxh, adv., greatly; loudly (12b)
máxhain, máxhoin, bigger, larger; greater (14 Gr 2)
máxhoi, -ov, biggest, largest; greatest (7a and 14 Gr 2)
máxhain, only present and imperfect, I am drunk
máxhain, máxhoin, bigger, larger; greater (14 Gr 2)
máxh, máxh, máxh, black
mélata, meléta, h, practice
Mélata, Mélaites, h, bee (4 Gr 3)
Mélata, Mélaites, h, [= bee], Melaina (daughter of Dicteopolis and Myrrhine) (4a)
méllon, [mél-] méllhso, émllhso, émllhso + infin., I am about (to); I am destined (to); I intend (to) (7b)
Mérmos, Mérrmos, Mérmos, h, Memphis (16c)
pén... . . . . . . . . , postpositive particles, on the one hand ... and on the other hand ... or on the one hand ... but on the other hand (2a)
méno, [méno]-, méno, [méno]-, emniva, méuno, intraverive, I stay in (one place);
I wait; transitive, I wait for (3a, 10b, and 10 Gr 5)
mérhos, mérhos, tó, part (15b)
méros, -ô-, -ov, middle (of) (5b)
én méno + gen., between (14a)
metá, prep. + gen., with (60); + acc., of time or place, after (60)
metor, métor, tó, measure; due measure, proportion
ph, adv., not; + imperative, don't ... ! (2a)
ep, unless
mēth, mēth, mēth, mēth, used instead of ódēn with imperatives and infinitives, no one, nothing; no (13b)
mēthai, adv.; + imperative, don't ... any longer! (3b) + infin., no longer (15a)
mētho, mētho, h, mother (4a and 8 Gr 2)
ríkos, -ó-, -ov, small (1a)
Míno, Mína, d, Mínos (king of Crete) (6a)
Mínapóron, Mínapóros, d, Minotaur (6a)
míthos, mithod, h, reward; pay (11b)
mnēmion, mnēmion, tó, monument
mías, adv., with difficulty; scarcely; reluctantly (4a)
mínos, -ov, alone; only (15a)
mínos, adv., only (15a)
om, no more ... all, not only ... but also (15a)
móchos, móchos, h, calf
móchos, móchos, h, cowl
móchos, métho, h, stake
móchos, métho, h, story (6b)
Mykálh, Mykálh, h, Mycale
mírio, -ai, -a, 10,000 (15 Gr 5)
mórhos, -ô-, -ov, numberless, countless (15 Gr 5)
móros, -ô-, -ov, ten thousand (15 Gr 6)
Myrðnha, Myrðnha, h, [= myrtle], Myrrhine (wife of Dicteopolis) (4a)
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\[ \text{Greek to English Vocabulary} \]

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<td>far corner</td>
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<td>ναυάρχος, ναύαρχον, d.</td>
<td>admiral</td>
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<tr>
<td>ναυάρχος, ναυαρχόν, d.</td>
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<td>ναυς, νῆσος, h.</td>
<td>ship (Gr 6a and 9 Gr 4)</td>
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<td>ναυτσή, ναυτίου, σ.</td>
<td>sailor (12 Gr 4)</td>
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<td>ναυτικόν, ναυτικόντος, το,</td>
<td>fleet (13 Gr 4)</td>
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<td>νευλός, νευλόντος, σ.</td>
<td>young man (4 Gr 4 and 8a)</td>
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<td>Νείλος, Νείλου, σ.</td>
<td>Nile</td>
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<td>νεκρός, νεκροῦ, σ.</td>
<td>corpse (15 Gr 4)</td>
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<td>νήσος, νῆσον, το,</td>
<td>island (4 Gr 5 and 8a)</td>
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<td>νίκαι, I defeat; i win (10a)</td>
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<td>νίκη, νίκης, η, νίκη, τις</td>
<td>victory (15 Gr 4)</td>
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<td>Νίκη, Νίκης, h.</td>
<td>Nike (the goddess of victory) (9a)</td>
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<td>νοείμαι, I return home</td>
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<td>νοῦς, νοὸς, το,</td>
<td>mind (15a and 15 Gr 4)</td>
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<td>νῦν, adv., now (55a)</td>
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<td>νῦν, νῦσσα, της,</td>
<td>nymph (7a)</td>
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<tr>
<td>νῦν, adv., now (55a)</td>
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<td>νῦξ, νοςτός, το,</td>
<td>night (6a)</td>
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<td>Ξ</td>
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<td>Ξανθίας, Ξανθίου, σ.</td>
<td>Xanthias (2a and 4 Gr 4)</td>
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<td>ξένος, ξένου, σ.</td>
<td>foreigner; stranger (7a)</td>
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<td>ξένος, ύπον</td>
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<td>ξένος = ξένος</td>
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<td>ξέργης, ξεργίου, το,</td>
<td>Xerxes (14a)</td>
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<td>ξέφως, ξεφίου, το, sword</td>
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<td>Ο</td>
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<td>ο, η, το,</td>
<td>the (4 Gr 8)</td>
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<td>ο, η, το, and he</td>
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<tr>
<td>οδαλίς, οδαλίου, σ.</td>
<td>slave (a coin of value 113 Gr 4)</td>
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<tr>
<td>οδύσκοκτονα, indeclinable, eighty (15 Gr 4)</td>
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<td>οδύταιος, -ης, -ον, eighth (8 Gr 5)</td>
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<td>οίκειος, οίκείου, το,</td>
<td>home, dwelling (4 Gr 8)</td>
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<td>οίκος, οίκου, σ.</td>
<td>house; home; dwelling (5a)</td>
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<td>οικάριον, οικαρίων, το,</td>
<td>house; home (1a and 3 Gr 3)</td>
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<tr>
<td>κατί οίκον, at home (16a)</td>
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<td>οίκου, note the accent, adv., at home (8a)</td>
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<td>οίμοι, note the accent, interjection, alas! (11b)</td>
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<td>οίνος, οίνου, σ.</td>
<td>wine (7a)</td>
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<td>οίνους, οίνους, τα,</td>
<td>wine (7a)</td>
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<tr>
<td>οίνω, I drink</td>
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<td>οικτάκοιτοι, -αι, -αι, 80 Gr 5</td>
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<td>οικτάποκτος, -ης, -ον, eight (8 Gr 5)</td>
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<td>οίκτος, οίκτου, το,</td>
<td>house; home (14 Gr 4 and 14 Gr 2)</td>
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<tr>
<td>οικτότροφος, -ον, smaller; pl., fewer (14 Gr 2)</td>
<td></td>
</tr>
<tr>
<td>οικτόστορος, -ης, -ον, smallest; pl., fewer (14 Gr 2)</td>
<td></td>
</tr>
<tr>
<td>οίκκας, οίκκοδος, σ.</td>
<td>merchant ship (15 Gr 5)</td>
</tr>
<tr>
<td>ολομπηίας, ολομπηεύν, οι,</td>
<td>the Olympic games</td>
</tr>
<tr>
<td>ολτος, ολτού, σ.</td>
<td>crowd (12a)</td>
</tr>
<tr>
<td>ομα, conj., nevertheless (8a)</td>
<td></td>
</tr>
<tr>
<td>ονομα, ονόματος, το,</td>
<td>name (1a and 3 Gr 3)</td>
</tr>
<tr>
<td>οδύσσευσθαι, adv. or prep. + gen., behind</td>
<td></td>
</tr>
<tr>
<td>εκ τοι οδύσσευθαι, from the rear</td>
<td></td>
</tr>
<tr>
<td>οδυσσείτης, οδυσσείτος, το,</td>
<td>hoplite (heavily-armed foot soldier) (14a)</td>
</tr>
<tr>
<td>οδύσφοιτος, οδύσφοιτα, adv., where (14b)</td>
<td></td>
</tr>
<tr>
<td>οδύσφος, imperfect, οδύσφοε (double augment), [—] οδυσφο, [—] οδυσφων (irregular augment), Ibdw, (I) see (8a)</td>
<td></td>
</tr>
<tr>
<td>οργίσματι, [ωργίςτ] οργίσματι, το,</td>
<td>anger, I am angry at</td>
</tr>
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πειθα, πεία, ἐκείνα, πέδας, I persuade (4a)
πεθομα, πέθομαι + dat., I obey (6a)
Πετράττες, Πετράττα, ἐ, ὧν Πετραττ, τὸν Πετραττ, τὸν Πετραττ (the port of Athens) (13δ)
pεταρό, πετάρω (note that because of the τ o a lengthens to a rather than η), ἑπετάρω, πετάρως, active or middle, I try, attempt (13δ)
Πελοπόννησος, Πελοπόννησος, ἡ, the Peloponnesus (14β)
κέρμος, -η, -ον, fifth (8 Gr 5) κέρμο, κέρμμα, κέμμα, κέμματα, I send (6a)
πεντατέκατος, -α, -ον, 500 (15 Gr 5) πέντε, indeclinable, five (8 Gr 5)
πενήντακοντα, indeclinable, fifty (15 Gr 5)
πέλας, πέλυς, δ, robe; cloth (15β)
πέρι, prep. + gen., about, concerning (70a); + acc., around (70a)
Πέρσας, Περσόν, ὁ, the Persians (14α)
Περσικός, -ή, -όν, Persian (15β)
πεστεῖν (aorist infinitive of πεστεύω), to fall πεστείον, -ίου, -ίου, I drink (9a)
πέτατος, πέτομα (irregular), ἔπετα, ἔπετον, I fall (3a)
πετάτος, πετῶ, εἰπτοὺς, εἰπτούσας + dat., I trust, am confident (I believe; + ος or οἶνος, I believe (that) (15δ)
πλέκτος, -η, -ον, most; very great; pl, very many (12β and 14 Gr 2)
πλέκτα, adv., most (14 Gr 3)
πλέκων/κλέων, alternative forms for either masculine or feminine, πλέκων, neuter, more (12β and 14 Gr 2)
πλεκτος/κλεκτος, adv., most (14 Gr 3)
πλεκτός/κλεκτός, alternative forms for either masculine or feminine, πλεκτός, neuter, more (12β)
πλέκων, adv., more (14 Gr 3)
πλεκτός/κλεκτός, alternative forms for either masculine or feminine, πλεκτός, neuter, more (12β)
πλέκων, adv., more (14 Gr 3)
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πλέκων, adv., more (14 Gr 3)
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<td>φαιτ(ν), postpositive enclitic, they say (6b)</td>
</tr>
<tr>
<td>Φεδίδας, Φεδίου, b, Pheidias (the great Athenian sculptor) (9a)</td>
</tr>
<tr>
<td>φέρω, [sc. -] ον (jenye) - ηγεκα, ενέκα or ηγεκον, ενέκω, I carry (13b, lead)</td>
</tr>
<tr>
<td>φέρω, intersection, often used with gen. of cause, alas! (10a)</td>
</tr>
<tr>
<td>φέναι, σενίσια [sc. -] ὕπνον, ύπνοιν, if I cease (5a)</td>
</tr>
<tr>
<td>φωτιν(α), postpositive enclitic, he/she says (3a)</td>
</tr>
<tr>
<td>ἐφι, he/she said</td>
</tr>
<tr>
<td>φύλαξ, I love (1a, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, and 13 Gr 1)</td>
</tr>
<tr>
<td>Φίλιππος, Φίλικου, b, Philip (39b)</td>
</tr>
<tr>
<td>φίλος, -ν., -ν. dear (4a)</td>
</tr>
<tr>
<td>φίλος, φίλου, ο ὁ φίλις, φίλης, ẑ, friend (4a)</td>
</tr>
<tr>
<td>φαλάρια, I talk nonsense</td>
</tr>
<tr>
<td>φοβείμαι, imperfect, usually used for fearing in past time, φοβομαι, φο­ βοσαμαι, no sorit middle, intransitive, I am frightened, am afraid; transitive, I fear, am afraid of (something or someone) (6a)</td>
</tr>
<tr>
<td>φοβομαις, -α., -ευ, terrifying, frightening</td>
</tr>
<tr>
<td>φοβία, φοβίσιν, τα, cargoes; burdens</td>
</tr>
<tr>
<td>φράζω, φράσιν, φράσσω, φράσας, I show; I tell (of); I explain (14b)</td>
</tr>
<tr>
<td>φροντίζω, [sc. -] φροντίς, [sc. -] ἐφρονίζω, ἐφρονίζομαι, I worry; I care (12a)</td>
</tr>
<tr>
<td>φυγή, φυγής, h, flight (15a)</td>
</tr>
<tr>
<td>φύλαξ, φύλακος, b, guard (7 Gr 3)</td>
</tr>
<tr>
<td>φύλάττω, [sc. -] φύλάζω, φύλάζομαι, I guard (5a)</td>
</tr>
<tr>
<td>χαίρω, [sc. -] χαίρομαι, εχαίρισιν, χαίρως, I rejoice (1a and 4a)</td>
</tr>
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</table>
ENGLISH TO GREEK VOCABULARY

This English to Greek vocabulary is provided merely as a reminder of Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English Vocabulary and the readings and grammar sections in the various chapters of this book.

A
a (certain), τις
able, I am, δύναμαι
about, κερί
about (to), I am, μέλλω
accomplish, I, ἔργαζομαι
Achaeans, 'Αχαιοί
Acropolis, Ἀκρόπολις
admiral, ναύαρχος
admire, I, θαυμάζω
advance (against), I, προ- ερχόμενον
Aegaeus Sea, Αἰγαίος Πόντος
Aegaeus, Αἰγαίος
Aeolus, Αἰώλος
Aeschylus, Αἰσχύλος
afraid (of), I am, φοβο- μαι
after, μετά
again, ξανά
against, επί, πρὸς
Aegyptos, Ἀγγέλως-μανος
again, ξανά
alas! σῶμα, πεθ
all, οἱ, οίς
all right! έτοιμα
allowed, it is, έξετασθαν
already, ἤδη
also, καὶ
altar, βωμός
although, καίρερ
always, ἄει
am, εἰμί
amused, I am, θαυμάζω
among, ἐν
at, τις
ancestor, πάγωνος
and, δει, καὶ
answer, I, ἀποκρίμαι
appear, I, φαίνομαι
arrive (at), I, ἐρχόμενον
Ares, Ἀργος
Ariadne, Ἀριάδνη
arm, στόμακα, στρατός
around, περὶ
around, ἐτοιμασθαν
Artémis, Ἀρτέμις
away, I am, ἔξερχομαι
at least, τε
at once, εὐθὼς
at one time, τοτέ
at some time, τοτέ
at that very moment, ἐν- ταύτα δέ
Athena, 'Αθήνα, Παρθένος
Athenian, 'Ἀθηναῖος
Athens, 'Αθῆναι
Athens, at, 'Ἀθηναίοι
attack, I, ἐμπόλισθα
attempt, I, περίκλην, πε- ρίκλην
attendant, θεράπαν
beautiful, καλὸς
beauty, θηλή
become, I, γίνομαι
bee, μέλιτα
before, πρὸ
Greeks, grieve,
greetings!

grandfather,
greatly,
goddess,
go up (onto), I,
go toward, I,
go through, I,
go on board ship, I,
go away, I,
go down, I,
go toward, I,

girl,
get up, I,
gather (together), I,
get (myself) up, I,

G

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English to Greek Vocabulary

intend (to), I, in νήματι
mêllô
into, εἰς
Iouia
Ionians, 'Ιωνες
in, in χολῆς, in(l)y
inland, νῆσος
it, αὐτόν, αὐτήν, αὐτό
it is necessary, δεί
itself: see ἑαυτός

J
jar, water, δόρη
join battle (with), I,

K
keep quiet, I,

K
kindle, I, καίον
killed, ἀπεκτείνω

K
look for, I,

L
labyrinth, λαβρόνικος
Lacedaemonians, the, Λακεδαιμονίωνοι
land, on or by, κατὰ γῆ
large, μεγάλος, μέγα
largest, μέγιστος
later, εἰσέρχομαι
lax, ἄγρια
lead, I, ἀγα, ἄγαμο
lead in, I, εἰσάγω
led out, I, ἔξαγω
leaders, πλ. τῶν ἀρχιτῶν
learn, I, γινώσκω, μαθαίνω
leave all, ἵπποια ὑπερ
leave behind, I, καταλίπω

M
made of stone, λίθος
maiden, παρθένος
Maiden, the, Παρθένος
make, I, καίεω
make X sit down, I, καθίζω
man, ἀνήρ, ἄνδρος

N
name, ὄνομα
name, by, ὅνωμαι
Athenaeus: Book I

narrow, στενός
narrowes, στενά
near, ἐγγὺς, πρὸς
necessary, τὸ, ἐνδοχέα
neither... nor, οὐδὲ... οὐδὲν
nevertheless, δὲνοσ

O
obey, I, πειθομαι
obedience, οἰκοδομία
obstinate, Ι, ἀκοδιζω
Odysseus, "Οδυσσέας"
of one another, ἀλλικώς
of sound mind, ὑστάμων
often, συνάλλατι
old, γεραιός, γέρων
old man, γεραίον
on, εν, κατα, πρὸς
on behalf of, ὑπὲρ
on fire, Ι, καίλουμαι,
κάμαι
on foot, ποδός

P
pain to X, cause, I, λα╮η️σον
parents, πατέρων
part, μέρος
Partophenon, Παρτέρενθαν
particular, and in, καὶ δ珥 η
parts, to many, κολλαζόσας
pass (through the mountains), κόλλα
pass, παρά
path, ἀπέρα
pay, μισθός
day, ἡμέρα
peace, εἰρήνη
treaty, συνάντηση
Peloponnesian, the, Πελοπόννησος
people, the, δῆμος
perceive, I, γνῶσις
perplexity, ἀπόρια
Persian, Περσικὸς

Pereus, the, Περεύς
persecute, I, πειθῶ
Phalerum, Φάλαιρον
Phidias, Φιδίας
Pollux, Φίλιππος
pity, σοφός
Piraeus, the, Πυραίιος
place, I, καθίζω
plow, ἀστροπό
plow, I, ἀζώ
plowing, ἀστροπός
poet, κατηγόρης
Pondus, Πόντος
poor, τῆλμων
posidon, Ποσειδών
possible, δυνατὸν
possible, it is, ἔστειλέν
praise, I, ἀνάφερομαι
praise (to), praise (that), I, εὔχομαι
present (at), I am, πάρειμι
priest, ἱερεὺς
pronunciation, ποτήρι
Ptolemais, the, Πτολεμαῖος
Pythian, Πυθικός
quiet, ἀθοῦς
quiet, I, ἰναγείμα
return (to), I, ἐκατέρωμαι
rather, μᾶλλον
rather than, μᾶλλον ἂν
day, ἦμι
reason, διαθέων
reason, of the, διαθέων
receive, I, δέχομαι
reload, I, ἐξεπελέγομαι
relax, I, ξαίρομαι
reward, I, ἐξεπελέγομαι
revel, I, καρδίαμαι
reward, I, μηδείς
right, δίκαιος, θρόδος
right hand, δεξιὰ
right time, καθὸς
right time, just at the, εἰς
carnal, ταρατσάρος
road, ὀδός
rope, κέλλος
rough, I am, ἀθοῦς
route, ἀφθονία
run toward, Ι, ἀπειρομαι
run, I, ἐλέφαμαι
run toward, I, προσφερόμαι
rush, I, ὁρμώμαι, ὁρμαῖ

S
sacrificial victim, ἱερατον
said, he/she, ἤσθη
said, he/she, ἦσθη
said, he/she, ἦσθη
salt, I, λάλλο
salt against, I, ἐπικέλευσα
salt along, I, παρακαλῶ
salt along, I, ἐκατέρωμαι
salt away, I, ἀποκόμισα
salt by, I, παρακαλῶ
seven, ἑπτάνωμαι
sheep, πρόβατα
ship, πρόβατος
ships, παλαιὸς
ship, σκάφος
ship, σκάφος
shoals, ναῦς
shout, ὕψος
shout, I, βαίνω
slaves, σώμα
slave, ἀνήλικος
slave, μικρός
slave, πανταχος
slave, περίτεχνος
slave, περίστεκτος
slave, σκύλος
slow, μακρῶς
slow, περίτεχνος
slow, περίστεχος
slowly, περίπτεχος
small, μικρὸς, ἄθλος
smaller, ἔλλατινός, μικρὸς
smallest, μικρῶς, ἄθλος
some, τοιοῦτον
somehow, τοιοῦτον
someone, something, τις... μιαν
something, τοιοῦτον
something bad, τοιοῦτον
somewhere, τοιοῦτον
somewhere, τοιοῦτον
so, οὕτως
so do, τοιοῦτον
so many, πλ. τοιοῦτον
so much, τοιοῦτον
soldier, στρατιώτης
some, τοιοῦτον
soon, ἀν' ἔληλυγο
soon, Ι, ἐκεῖνος
spear, Ποταμός
spite, νιπτόμαι
spite, παρετρέχω
speed, ἀθλέω
speed, πρὸς
speed, πρὸς
sphinx, Πτολεμαῖος
sphinx, σκύλος
spin, παλαῖν
spoke, I, παρακαλῶ
spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
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spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
spell, I, ὅρμωμαι
spell, I, ὅρμω}
understand, I, ἐπιστήμων, μαθήματος
that, ἀδελφῶν, μαθηματικῶν
unless, εἰ μή
unmoved, ἀκόντων
until, ἕως
up, ἀνά
upon, ἐπὶ, πρὸς
upright, ὅρμους
us, ἡμῶν, ἡμῖν, ἡμᾶς
use, ἐργαζόμενος

\[
\begin{align*}
\text{take (someone to do something),} & \quad 
\text{tell (someone to do something),} \\
\text{take (of),} & \quad 
\text{tell (of),} \\
\text{take across, to,} & \quad 
\text{tell!} \\
\text{take (of),} & \quad 
\text{talk nonsense, I,} \\
\text{take (for),} & \quad 
\text{talk}, I, \\
\text{take (of),} & \quad 
\text{stand up!} \\
\text{take (for),} & \quad 
\text{stand/stood,} \\
\text{take (of),} & \quad 
\text{stand up!} \\
\end{align*}
\]
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