ATHENAZE

An Introduction to Ancient Greek

Second Edition

Book II

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and

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INTRODUCTION

Part I:
Readings in Book II

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

Part II:
Greek Verbs

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

You are not expected to learn all of the forms in the charts on pages x-xiv and xvi-xvii right away. You should begin by locating the forms that were formally presented in Book I. These include all of the forms except those of the subjunctive and optative on the first four charts (pages x-xiii). In Chapter 16 you learned that middle and passive forms are identical in the present and imperfect tenses and that they are different in the future and aorist. Thus on
the second chart you will find the middle/passive forms of λόω in the present and imperfect tenses, but on the fourth chart you will find only the middle voice forms of λόω in the future and aorist. The fifth chart (page xiv) shows the passive forms of λόω in the future and aorist, and you will learn these forms in Chapter 17.

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

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

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

**Part III: Moods, Verbal Nouns, and Verbal Adjectives**

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

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

In Book II you will learn two new moods, the subjunctive and the optative. In main clauses these do not express simple statements or questions about reality or fact but instead fit into sentence patterns such as “What are we to do?” or “I wish I had my sight restored!” They are also used in various types of subordinate clauses. Subordinate clauses that require these moods will gen-
erally use the subjunctive if the verb of the main clause is in a primary tense (present, future, or perfect) and the optative if the verb of the main clause is in a secondary tense (imperfect, aorist, or pluperfect).

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

Part IV: Principal Parts

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

<table>
<thead>
<tr>
<th>present active</th>
<th>future active</th>
<th>aorist active</th>
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<tbody>
<tr>
<td>λύω</td>
<td>λύσω</td>
<td>ἔλυσα</td>
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<tr>
<td>perfect active</td>
<td>perfect middle/passive</td>
<td>aorist passive</td>
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<tr>
<td>λέλυκα</td>
<td>λέλυμαι</td>
<td>ἔλυθην</td>
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</table>

The other forms are constructed as follows:

The imperfect is constructed from the present stem: ἔ-λυ-ο-ν.
The present, future, and aorist middle are constructed from the corresponding active stems: λύ-ο-μαι, λύσ-ο-μαι, ἔ-λυσα-μην.
The future passive is constructed from the aorist passive stem: λυθή-σ-ο-μαί.

(continued on page xv)
# VERB CHART: PRESENT AND IMPERFECT

## Active Voice

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
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<td>ἀδω</td>
<td>ἀδοιμι</td>
<td>ἀδε</td>
<td>ἀδειν</td>
<td>ἀδον, ἀδονος</td>
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# VERB CHART: PRESENT AND IMPERFECT

## Present

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## Imperfect

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### VERB CHART: FUTURE AND AORIST

#### Active Voice

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## VERB CHART: FUTURE AND AORIST

### Passive Voice

#### Future

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#### Aorist

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</table>
The principal parts of many verbs follow simple patterns, so that if you know the first principal part (the present active indicative) you can construct the remaining principal parts according to rules, many of which you have already learned. Many verbs, however, follow more complex linguistic patterns, so that their principal parts cannot all be predicted on the basis of easy rules. In some verbs the stem appears in different forms in the different tenses; for example, in the forms of the verb λῶω given above you can see two slightly different stems, λῶ- and λῦ-.

A knowledge of stems is useful, as you already know from Book I. A few common verbs use etymologically unrelated stems to supply missing forms. For example, the verb αἰρέω does not have an aorist related to the stem αἰρε- but instead uses the unrelated stem ἑλ- to supply the missing aorist. The other principal parts of this verb are regular (except for ε instead of the expected η in the aorist passive):

αἰρέω  αἰρήσω  ἑλὼν  ἥρηκα  ἥρημων  ἥρέθην

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

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

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

### Active Voice

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative**</th>
<th>Infinitive</th>
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* or εἰμέν, εἶτε, εἴσαν

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

### Pluperfect

|         | ἐλελύκη    |          |          |          |          |          |
|         | ἐλελύκης   |          |          |          |          |          |
|         | ἐλελύκει   |          |          |          |          |          |
|         | ἐλελύκεμεν |          |          |          |          |          |
|         | ἐλελύκετε  |          |          |          |          |          |
|         | ἐλελύκεσαν |          |          |          |          |          |
# VERB CHART: PERFECT AND PLUPERFECT

**Middle/Passive Voice**

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*or εἴμεν, εἶπε, εἴπαν

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

## Pluperfect

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Greece and the Aegean Sea
ATHENAIZE

An Introduction to Ancient Greek
"ἐκελεύσθην ὑπὸ τοῦ ἱάτρου παρὰ τὸν Ἀσκληπιὸν ἴηναι. ἵσως γὰρ ὠφελήσει με ὁ θεός."

**VOCABULARY**

**Verbs**

- ἀρωμ, [ἀρο]- ἀρῶ, [ἀρ]- ἢρα, ἢρκα, ἢρμαι, ἢρθην, I lift; with reflexive pronoun, I get up
- ἀπέκχω [= ἀπο- + ἔχω], imperfect, ἀπεκχω (irregular augment), ἀφέκχω (irregular), ἀπέκχον, I am distant; + gen., I am distant from; middle + gen., I abstain from
- ἀφικνέμαι [= ἀπο- + ἰκνέμαι], [ἰκ]- ἀφίξομαι, ἀφίκομην, ἀφίγμαι, I arrive; + eἰς + acc., I arrive at
- γιγνώσκω, [γνω-] γνώσομαι, ἡγνω, ἡγνώκα, ἡγνώσμαι, ἡγνώσθην, I get to know, learn
- δέω, δήσω, ἐδήσα, δέδεκα, δέδεμαι, ἐδέθην, I tie, bind
- ἐπομαι, imperfect, εἰπόμην

(irregular augment), ἐψομαῖ, [ἐπ-] ἐσπόμην + dat., I follow
- κάθημαι [= κατα- + ἴμαι], present and imperfect only, I sit
- σίδα, perfect with present meaning, I know
- πλέω, [πλευ-] πλεύσομαι, ἐπλευσα, πέπλευκα, I sail
- τυχάνω, [τυχ-] τεύξομαι, τυχω, τυχοῦν, τυχε- τεύχηκα + gen., I hit; I hit upon; I get; + participle, I happen to be doing X

**Pronoun**

- ἐγώ, strengthened form of ἐγώ, I indeed

**Preposition**

- σὺν + dat., with

**Adverbs**

- ἵσως, perhaps
- ποτ; to where? whither?
οὔτας οὖν ἡ ναῦς εἰς τὸν λιμένα ἀφικομένη πρὸς τὸ χώμα ἐδέθη ὑπὸ τῶν ναυτῶν, οἱ δὲ ἐπιβάται ἐκελεύσθησαν ἐκβῆναι. οὐ δὲν Φιλιππος ὑπὸ τοῦ πατρὸς ἀγόμενος εἰς τὴν γῆν ἔξεβη. οὐ δὲ Δικαιόπολις, ἀγε δή, ὦ παῖ, ἔφη, "τί δεῖ ποιεῖν; ἄρα βουλεὶ οἰνοπόλιον ζητῆσαι καὶ δεῖπνον ἐλέσθαι;" οὐ δὲ, "μάλιστα γε, ὦ πάτερ," ἔφη. "πεινῶ γὰρ. σὺ μὲν οὖν ἡγοῦ, ἐγὼ δὲ ἔσομαι." οἰνοπόλιον οὖν εὐρόντες ἐγγὺς τοῦ λιμένος ἐκάθηντο οἰνὸν τε πίνοντες καὶ τοῖς παροῦσι διαλεγόμενοι.

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

tῶν δὲ παρόντων γυνὴ τις τὸν Δικαιόπολιν ἥρετο ποῖ πορεύεται, καὶ μαθοῦσα ὅτι πρὸς τὴν Ἐπίδαυρον πορεύεται, "καὶ ἐγώ," ἔφη, "πρὸς τὴν Ἐπίδαυρον πορεύομαι. νοσῶ γὰρ τὴν γαστέρα καὶ οὐδεὶς ἰάτρος δύναται με ὀφελεῖν. ἐκελεύσθη οὖν ὑπὸ τῶν ἰάτρων παρὰ τὸν Ἀσκληπιον ἴεναι· ὥσες γὰρ ὑπὸ τοῦ θεοῦ ὑφεληθῆσομαι. ἀλλ᾽ εἰπὲ μοι, πότε δὴ ἀποπλεῦσται ἡ ναῦς; πότερον τήμερον εἰς τὴν Ἐπίδαυρον ἀφιξόμεθα ἡ οὖ;" οὐ δὲ Δικαιόπολις, "οὐκ οίδα ἔγωγε· λέγουσι δὲ ὅτι οὐ πολὺ ἀπέχει ἡ Ἐπίδαυρος. ἔσως οὖν ἀριξόμεθα πρὸ τῆς νυκτὸς ἢ καὶ πρότερον. ἀλλ᾽ ἀκουε δή· δι᾽ ὅλιγον γὰρ γνωσόμεθα· ὑπὸ γὰρ τοῦ ναυκλήρου καλοῦμεθα. ἥρ᾽ οὐ ταχέως ἐπάνιμεν πρὸς τὴν ναῦν;"

[τὴν γαστέρα, with respect to my stomach ὑφεληθῆσομαι, I will be helped τήμερον, today]

ἀναστάντες οὖν πρὸς τὴν ναῦν ἔσπευδον. οὐ δὲ ναύκληρος ἤδην αὐτοῦς προσιόντας, βοήσας, "εἴσβητε ταχέως," ἔφη, "εὐθὺς γὰρ ὀρμησόμεθα· δεῖ γὰρ πρὸ τῆς νυκτὸς εἰς τὴν Ἐπίδαυρον ἀφικέσθαι." οὐ δὲ Δικαιόπολις, "πότε δή," ἔφη, "ἐκεῖσε ἀριξόμεθα;" οὐ δὲ ναύκληρος, "οὐρίου γε ἀνέμου τυχόντες σὺν θεοὶς ταχέως
πλευσόμεθα καὶ πρὸς ἐσπέραν παρεσόμεθα. ἀλλὰ σπεύδετε· εὐθὺς γὰρ λυθήσεται ἢ ναῦς.”

[οὔριον, favorable]

οἱ μὲν οὖν ταχέως εἰσέβησαν, ἢ δὲ ναῦς δι’ ὅλιγον ἠλύθη, καὶ ἐπεὶ ἥρθη τὰ ἱστία, ἀνέμω οὔριῳ διὰ τῶν κυμάτων ταχέως ἐφέρετο.

PRINCIPAL PARTS: Stems in -τα- and -αι-

λύω, λύσω, ἔλυσα, [λυ-] λέλυκα, λέλυμαι, ἔλυθην, I loosen, loose
δακρύω, δακρύσω, ἐδάκρυσα, δεδάκρυκα, δεδάκρυμαι (I am in tears),
I cry, weep
παύω, πάυσα, ἐπαύσα, πέπαινα, πέπαιμαι, ἐπαύθην, active, transitive,
I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from

WORD STUDY

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

1. psychologist (ἡ ψυχή, soul) 4. psychoanalyst
2. psychiatrist 5. psychic phenomena
3. analysis

GRAMMAR


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

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

**Stem**: \(\lambda\nu-\)

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
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<tr>
<td>(\varepsilon-\lambda\nu-\vartheta\eta-\zeta)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\iota)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\iota)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\iota)</td>
</tr>
<tr>
<td>(\varepsilon-\lambda\nu-\vartheta\eta)</td>
<td>(\lambda\nu-\vartheta\eta)</td>
<td>(\lambda\nu-\vartheta\eta)</td>
<td>(\lambda\nu-\vartheta\eta)</td>
</tr>
<tr>
<td>(\varepsilon-\lambda\nu-\vartheta\eta-\mu\varepsilon\nu)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon\nu)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon\nu)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon\nu)</td>
</tr>
<tr>
<td>(\varepsilon-\lambda\nu-\vartheta\eta-\tau\epsilon)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon)</td>
<td>(\lambda\nu-\vartheta\eta-\tau\epsilon)</td>
</tr>
<tr>
<td>(\varepsilon-\lambda\nu-\vartheta\eta-\sigma\alpha\nu)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here is a sentence with an aorist passive participle:

\(\eta\ \varv\alpha\varsigma\ \lambda\nu\theta\epsilon\sigma\alpha\ \upsilon\varpi\ \tau\omicron\ \nu\alpha\upsilon\tau\omicron\ \\epsilon\pi\lambda\iota\ \delta\iota\ \tau\alpha\kappa\nu\mu\alpha\tau\alpha\).  
*The ship, having been cast off (loosened) by the sailors, was sailing through the waves.*

The 1st aorist passive participle is based on the -\(\theta\eta\)- stem as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>(\lambda\nu\theta\epsilon\tau\varsigma) &gt; (\lambda\nu\theta\epsilon\varsigma)</td>
<td>(\lambda\nu\theta\epsilon\nu) &gt; (\lambda\nu\theta\epsilon\nu)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\nu)</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\nu)</td>
</tr>
<tr>
<td>Dat.</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\tau\alpha)</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\tau\alpha)</td>
</tr>
<tr>
<td>Acc.</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\si\nu(v))</td>
<td>(\lambda\nu\theta\epsilon\tau\omicron\si\nu(v))</td>
</tr>
</tbody>
</table>

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

\(\varepsilon\upsilon\theta\varsigma\ \gamma\alpha\rho\ \lambda\nu\theta\epsilon\sigma\tau\alpha\tau\iota\ \eta\ \varv\alpha\varsigma.\)  
*For the ship will be cast off (loosened) at once.*

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

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\lambda\nu-\theta\eta-\sigma-\omicron-\mu\alpha\iota)</td>
<td>(\lambda\nu-\theta\eta-\sigma-\epsilon-\sigma\theta\alpha\iota)</td>
<td>(\lambda\nu-\theta\eta-\sigma-\delta-\mu\epsilon\nu-\omicron-\varsigma,\ \eta,\ \omicron\nu)</td>
</tr>
</tbody>
</table>
Stems ending in β, π, γ, and κ aspirate the last consonant in forming the -θη- 1st aorist passive and the -θη- 1st future passive, e.g.:

- λαμβάνω, I take [ληβ-]
  - Aorist: ἔ-ληφ-θη-ν
  - Future: ληφ-θη-σ-ο-μαι
- πέμπω, I send
  - Aorist: ἔ-πέμψ-θη-ν
  - Future: πεμψ-θη-σ-ο-μαι
- λέγω, I say
  - Aorist: ἔ-λέξ-θη-ν
  - Future: λέξ-θη-σ-ο-μαι
- φυλάττω, I guard [φυλακ-]
  - Aorist: ἔ-φυλάχ-θη-ν
  - Future: φυλάχ-θη-σ-ο-μαι

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

- ψεύδω, I deceive
  - Aorist: ἔ-ψευσ-θη-ν
  - Future: ψευσ-θη-σ-ο-μαι
- πείθω, I persuade
  - Aorist: ἔ-πείσ-θη-ν
  - Future: πείσ-θη-σ-ο-μαι
- πάττω, I sprinkle [πατ-]
  - Aorist: ἔ-πάσ-θη-ν
  - Future: πάσ-θη-σ-ο-μαι
- κομίζω, I bring; I take
  - Aorist: ἔ-κομισ-θη-ν
  - Future: κομισ-θη-σ-ο-μαι
- παρασκευάζω, I prepare
  - Aorist: παρέ-σκευάζ-θη-ν
  - Future: παρα-σκευαζ-θη-σ-ο-μαι

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

- γιγνώσκω, I learn [γω-]
  - Aorist: ἔ-γνώ-σ-θη-ν
  - Future: γνώ-σ-θη-σ-ο-μαι
- κελεύω, I order; I tell
  - Aorist: ἔ-κελεύ-σ-θη-ν
  - Future: κελευ-σ-θη-σ-ο-μαι

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

- ϕιλέω, I love
  - Aorist: ἔ-φιλ-θη-ν
  - Future: φιλ-θη-σ-ο-μαι
- τιμάω, I honor
  - Aorist: ἔ-τιμ-θη-ν
  - Future: τιμ-θη-σ-ο-μαι
- δηλώω, I show
  - Aorist: ἔ-δηλω-θη-ν
  - Future: δηλω-θη-σ-ο-μαι

Note: βάλλω [βλαν-] > ἐβλήθην, ἐλλάνω [ἐλαν-] > ἠλάθην, εὐρίσκω [εύρ-] > εὑρέθην or ἐπιτεύχθην, ὑμέρω [ὑπ-] > ὑφεθήν.
Exercise 17α
1. In the reading passage above, locate ten passive verbs and identify each form fully.
2. Make four photocopies of the Verb Chart on page 275 and fill in the future and aorist passive forms of λαμβάνω, φιλέω, τίμω, and δηλόω that you have learned to date; keep with your Charts for Exercise 16α.

Exercise 17β
Give the corresponding passive forms of the following:

1. ἔπεμψε(n) 6. λέγουσι(n) 11. πράττουσι(n)
2. λύσαντες 7. φυλάξει 12. κομίζει
3. τιμήσουσι 8. πείσον 13. ἐτύμησας
4. φιλήσασσα 9. ἐκέλευσαν 14. παρεσκεύασε(n)
5. δουλώσαι 10. παρασκευάσουσι(n) 15. ἔπραξαν (πράκ-)

Exercise 17γ
Read aloud and translate:

1. οἱ παῖς ὑπὸ τοῦ αὐτοργοῦ ἐπείσθησαν τῷ πατρὶ συλλαβεῖν.
2. αἱ παῖς ὑπὸ τῆς μητρὸς πρὸς τὴν κρήνην πεισθέεισα τὰς υδρίὰς πληροῦσιν (fill).
3. ὁ μὲν Δικαιόπολις τοὺς βοῶς τοῦ ἀρότρου λυθέντας οὐκαδὲ ἡλαυνεῖ, ὁ δὲ δούλος ἐν τῷ ἀγρῷ ἐλείφθη.
4. αὕται αἱ νήσι ὑπὸ τῶν Ἀθηναίων ἐποιήθησαν.
5. οἱ βᾶρβαροι ὑπὸ τῶν Ἑλλήνων νικηθέντες πρὸς Ἀσίαν ἐπανῆλθον.
6. ὁ ἄγγελος ὑπὸ τοῦ βασιλέας πεισθεῖ τοὺς πολίτας ἕφεσιν ἐν τῇ ἄγρῳ μένοντας.
7. οἱ πολίται σιγῶν κελευσθέντες τοῦ ἄγγελου ἒκοιν.
8. τοῦ δὲ ἄγγελου ἀκούσαντες οὐκαδὲ ἐσπευδόν ὡς τὰ ἀγγελθέντα ταῖς γυναιξί λέξοντες/ἐρωύντες.
10. οἱ ἐν τῷ πολέμῳ ἀποθανόντες ὑπὸ πάντων τίμηθησόνται.

Exercise 17δ
Translate into Greek:

1. You were ordered to return home at once.
2. We were sent to the field to look for the ox.
3. The boy who did this (use participle, not relative clause) will be punished (use κολάξω).
4. The women left behind in the house were preparing dinner.
5. This ship was made by the sailors who had been pursued (use aorist passive) by pirates (use ὁ ληστής, τοῦ ληστοῦ).
According to legend, Asclepius was the son of Apollo, god of healing, and a mortal girl, Coronis, who was unfaithful to him. Apollo sent his sister Artemis to punish her with death, but, as she lay on the pyre and the flames flickered around her body, Apollo snatched from her womb the unborn baby, his son. He gave him to the wise old centaur Cheiron to bring up and told him to teach the child to heal men of their sicknesses.

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

(Pindar, Pythian 3.47–53).

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

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

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

\[ \gamma \nu \nu' \nu \chi \nu \nu' \nu \theta \nu \delta \nu \varepsilon \varsigma \nu \nu' \gamma \nu \nu' \nu \delta' \varepsilon \sigma \nu \varphi \nu \nu' \nu \delta \nu \varsigma . \]

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

Most of the buildings of which the remains can be seen today were built in the fourth century when the cult of Asclepius was at its height, but there would have been humbler versions of the most important buildings there when Philip visited the sanctuary. In the center stood the temple of Asclepius himself and close to it the \[ \alpha \beta \alpha \rho \nu \sigma \nu \], a long, narrow building in which patients seeking a cure had to sleep the night; opposite this was the \[ \theta \delta \lambda \varsigma \], a round building that was probably the home of the sacred serpents. To the west of the main
sanctuary lay the stadium, to the southeast the καταγώγιον, a large square
building, where the pilgrims stayed, and beyond this on the hillside the great
theater, for which Epidaurus is now most famous. Procession, choral dance,
and sacrifice took place throughout the year, and every four years there was a
great festival with athletic, dramatic, and musical competitions.

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

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

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

The inscription
reads:

ΑΣΚΛΗ ΠΙΩ ΚΑΙ ΥΓΕΙΑ ΤΥΧΗ ΕΥΧΑΡΙΣ ΘΡΙΩΝ

To Ascle­ pius
and
Health
Tyche (dedicates this)
(as a) thank
offering

Votive tablet dedicated for the cure of a leg
**VOCABULARY**

**Verbs**

Henceforth we give principal parts of contract verbs only when they show irregularities.

- ἄκαμπτο, ἄκόμη, ἄκεσάμην (note e instead of η), I heal
- ἐπιτρέπω, ἐπιτρέψω, ἐπέτρεψα, [τροπ-] ἐπιτρέφομαι, [τραπ-] ἐπιτραμμαί, ἐπετράπην, I entrust X (acc.) to Y (dat.)

**Nouns**

- ὁ ἰκέτης, τοῦ ἰκέτου, suppliant
- ὁ νόμος, τοῦ νόμου, law; custom
- τὸ τέμενος, τοῦ τεμένους, sacred precinct
- ὁ υπηρέτης, τοῦ υπηρέτου, servant; attendant
- ἡ ψυχή, τῆς ψυχῆς, soul

**Adjectives**

- ἱερός, -ά, -ών, holy, sacred
- καθαρός, -ά, -ών, clean, pure
- ὁσιος, -ά, -ον, holy, pious

**Preposition**

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

**Adverbs**

- ὅπε, late; too late
- πῶς, enclitic, somehow; in any way

**Expression**

- οὐ διὰ πολλοῦ, not much later, soon

**Proper Name**

- τὸ Ἀσκληπιεῖον, τοῦ Ἀσκληπιεῖου, the sanctuary of Asclepius

...
τις καὶ ἡγήσεται ἴμιν παρὰ τὸν ἱερέα.” οἷς οὖν Δικαίοπολις ἔκοψεν, ἐξελθὼν δὲ ὑπηρέτης τις οὐ διὰ πολλοῦ, “τις ὁν σῦ,” ἔφη, “κόπτεις τὰς πύλας την καῦτα τῆς ἡμέρας; πόθεν ἥλθες καὶ τί θυσίαί μου πάρεστε.” ὁ δὲ Δικαίοπολις, “γὰρ μὲν εἰμὶ Δικαίοπολις Ἀθηναίος οὖν, τὸν δὲ παίδα κομίζω, ἐάν πως ο θεὸς ἐθέλη τοὺς ὀφθαλμοὺς αὐτῷ ἀκείσθαι. τυφλὸς γὰρ γέγονεν. ἄρ’ οὐχ ἡγήσει ἴμιν παρὰ τὸν σὸν δεσπότην;”

[kαταγωγί, in] κεκλειμένας, shut την καῦτα τῆς ἡμέρας, at this time of day καὶ πως… ἔθελη, if somehow/in the hope that… is willing γέγονεν, has become, is


[ἀμειψάμενοι, having passed through αὐλήν, courtyard εὐμενῶς, kindly]

τῇ δὲ ὑστεραίᾳ ἐπει πρῶτον ἡμέρα ἐγένετο, προσελθὼν ὁ ὑπηρέτης τὸν Φίλιππον ἤγαγε παρὰ τὸν ἱερέα. οἱ δὲ εὐμενῶς δεξάμενος τὸν παῖδα, “ἀγα δῆ, ὦ παῖ,” ἔφη, “νῦν χρὴ σε παρασκευάζεσθαι· δει γὰρ
οσία τε φρονείν καὶ καθαρὸν εἶναι τὴν ψυχήν. ἀλλὰ μηδὲν φοβοῦν· φιλανθρωπότατος γὰρ ἔστιν ὁ Ἀσκληπιὸς τῶν θεῶν καὶ τοῖς καθαροῖς οὐσὶ τὴν ψυχήν ἀεὶ ἱλεός ἔστιν. Θάρρει οὖν.” οὔτω δ’ εἰπὼν τὸν παίδα εἰς τὸ ἱερὸν ἤγαγεν. ἐκεῖ δὲ πρῶτον μὲν ὁ Φίλιππος ἐκαθάρθη, ἐπείτα δὲ πάσαν τὴν ἡμέραν ἐν τῷ ἱερῷ ἔμενεν, ὁσία τε φρονῶν καὶ τὸν θεὸν εὐχόμενος ἐν τῷ ὑπνῷ ἐπιφανῆναι.

[ὅσια ... φρονείν, to have holy thoughts τὴν ψυχήν, with respect to your soul φιλανθρωπότατος, most benevolent ἐκαθάρθη, was purified ὑπνῷ, sleep ἐπιφανῆναι, -ν, 2nd aorist passive infin., to appear]


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

ἐνταῦθα δὴ ὁ ἱερεὺς τῷ παιδί εἰς τὸ ἄβατον ἡγησάμενος ἐκέλευσεν αὐτὸν ἐπὶ τῇ γῇ κείμενον καθεύδειν. ὁ οὖν Φίλιππος κατέκειτο, ἀλλὰ πολὺν δὴ χρόνον οὐκ ἔδυνατο καθεύδειν· μόνος γὰρ καταλειφθεὶς ἐν τῷ ἄβατῳ μάλα ἐφοβεῖτο· νῦξ γὰρ ἦν καὶ πανταχοῦ σκότος καὶ σίγη, εἰ μὴ σπανίως ἥκουε τῶν ἱερῶν ὁφεὼν ἥρμα σὺρριττόντων.

[τὸ ἄβατον, the holy place σκότος, darkness σίγη, silence εἰ μὴ, except σπανίως, occasionally ὁφεὼν ἥρμα σὺρριττόντων, snakes hissing gently]

**PRINCIPAL PARTS: Stems in -ευ-**

- πιστεύω, πιστεύσω, ἐπιστεύσα, κεκλείσκα, κεκλείσκαμαι, ἐπιστεύθην + dat., I trust, am confident (in); I believe; + ὁ, I believe (that)
- κελεύω, κελεύσω, ἐκελεύσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύθην + acc. and infin., I order, tell someone to do something
- πορεύομαι, πορεύομαι, ἐκπορεύσαμην, aorist middle only in compounds, πεπόρευμαι, ἐκπορεύθην (active in meaning), I go; I walk; I march; I journey
WORD BUILDING

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

1. τυχάνω (τυχ-)  ἥ τύχη εὑρισκόμεθα, -έσ, ἐπιστευόμεθα, -ές, δυστύχης, -ές
2. πιστέω  ἡ πίστις πιστοί, -ης, -όν ἀπιστος, -ον ἀπιστέω
3. δύναμις  ἡ δύναμις δύνατος, -ης, -όν ἀδύνατος, -ον
4. γιγνώσκω (γνω-)  ἡ γνώμη γνωστός, -ης, -όν ἀγνωστος, -ον
5. γράφω  ἡ γραφή γραπτός, -ης, -όν ἀγραπτος, -ον

GRAMMAR


Some verbs add -ηιε- instead of -θηε- to form their aorist passives and -ηε- instead of -θηε- to form their future passives; we call these -ηε- 2nd aorist passives and -ηε- 2nd future passives. The endings are the same as for the -θηε- 1st aorist and -θηε- 1st future passives. Here are some examples:

- γράφω, I write
  Aorist: ε-γράφ-η-ν
  Future: γραφ-η-σ-ο-μαι
- δια-φεερω, I destroy [φεερ-]
  Aorist: δι-ε-φεερ-η-ν
  Future: δια-φεερ-η-σ-ο-μαι
- φαίνομαι, I appear [φαεν-]
  Aorist: ε-φαεν-η-ν
  Future: φαεν-η-σ-ο-μαι

Note this example from the story above:

ο Φίλιππος . . . ἐν τῷ ἱερῷ ἔμενεν . . . τὸν θεόν εὐχόμενος ἐν τῷ ὕπνῳ ἔπιφανηναι. (41-43)

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

Exercise 17ε

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

3. Aorist of Deponent Verbs

Most deponent verbs have their aorist in the middle voice, e.g., γίνομαι, aorist ἔγενομην. These may be called middle deponents. A few deponent verbs, however, have aorists that are passive instead of middle in form, as does πορεύομαι in the list of verbs with their principal parts given above, aorist, ἔπορευθην, I marched, journeyed, and as does φαίνομαι
(Grammar 2 above), aorist ἔφανεν, I appeared. Here are some other deponent verbs that have their aorist in the passive voice:

βούλομαι, aorist, ἔθουλήθην, I wanted; I wished
dόναμαι, aorist, ἔδωνήθην, I was able
ἐπίσταμαι, aorist, ἠκιστήθην, I understood; I knew

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

διαλέγομαι, aorist middle, διελεξάμην, I talked to, conversed with,
aorist passive, διελέξθη, I talked to, conversed with

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

**Exercise 17ς**

*Read aloud and translate:*

1. οἱ δοῦλοι ὑπὸ τοῦ δεσπότου λυθέντες πρὸς τὸ ἄστυ ἔσπευδον.
2. οἱ πολίται ἐκελεύθησαν πρὸς τὸ ἄστυ πορευθῆναι.
3. οἱ νεανίαι πολὺν χρόνον τῷ γέροντι διαλεξθέντες οἴκας ἔπανῆλθον.
4. ὁ αὐτοφρόνος τῷ λίθῳ βληθείς ὁργίσθη καὶ τὸν παιδα ἐδίωκεν.
5. πάσαν τὴν ἡμέραν πορευθέντες τέλος εἰς τὸν λιμένα ὁρίκοντο.
6. ἡ ναῦς τῷ χειμώνι διεισάρθη καὶ πάντες οἱ ναῦται ἀπέθανον.
7. ὁ θεὸς τῷ παιδί καθεύδοντι ἐφάνη.
8. πρὸς τὴν Ἐπίδαυρον πορευθησόμεθα ὡς αἰτήσοντες τὸν θεόν ἡμᾶς ὕψελεῖν.
9. αὕτη ἡ ἐπιστολή (letter) ὑπὸ τοῦ ἐμοῦ πατρὸς ἐγράφη.
10. ἡ μήτηρ μάλα ὀργισθείσα τοὺς παιδας ἐκόλασεν (punished).

**Exercise 17η**

*Translate into Greek:*

1. The ships of the barbarians, after sailing into the straits, were destroyed by the Greeks.
2. Xerxes, seeing (use aorist participle) the barbarians defeated, was at a loss.
3. The women, having journeyed to the city with their husbands, watched the dances.
4. The girls did not want to talk to (use aorist of διαλέγομαι) the old men.
5. The ship will be destroyed by the storm.

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ
ΔΕΥΤΕΡΟΝ ΑΙΡΟΥΣΙΝ

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

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

άμα δὲ ἢρι ἄρχομένῳ ὁ Μαρδόνιος ὄρμωμενος ἐκ Θεσσαλίας ἤγε τὸν στρατὸν σπουδῇ ἐπὶ τὰς Ἀθήνας. προΐόντι δὲ αὐτῷ οὕδεις τῶν Βοιωτῶν ἀντείχεν, οὐδὲ ἐβοήθουν τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι. ἑρικόμενος δὲ εἰς τὴν 'Αττικὴν οὐχ ἦπρε τοὺς Ἀθηναίους ἀλλὰ ἐμαθαν ὅτι ἐν τῇ Σαλαμίνι οἱ πλεῖστοι εἰσὶ καὶ ἐν ταῖς ναυσίν ἡρέθη τῇ ἔρημῳ τῷ ἀστῳ. ἔπει δὲ ἐν ταῖς Ἀθηναίαις ἐγένετο, ἄγγελον ἐπέμψαν εἰς τὴν Σαλαμίνα, λόγους φέροντα ἐπιτηδείους: εἴπε γὰρ ὅτι ὁ βασιλεὺς τὴν τῇ Ἀττικῇ τοῖς Ἀθηναίαις ἀποδώσει καὶ συμμαχίαν ποιήσεται, ἐὰν τοῦ πολέμου παύσωσην. οἱ δὲ Ἀθηναίοι τοὺς λόγους οὐκ ἐδέξαντο ἀλλὰ τὸν ἄγγελον ἀπέρεμψαν.

[ἀμὰ ... ἢρι ἄρχομένῳ, with the beginning of spring ὁ Μαρδόνιος, Mardonius Θεσσαλίας, Thessaly σπουδῇ, adv., in haste προΐόντι, going forward, advancing τῶν Βοιωτῶν, of the Boeotians ἔρημον, deserted ἐπιτηδείους, friendly ἀποδώσει, would give back συμμαχίαν, alliance ἐὰν ... παύσωνται, if they ceased]

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

εἰς δὲ τὴν Σαλαμίνα διέβησαν οἱ 'Αθηναίοι διδέ: ἔως μὲν ἡλπίζον στρατὸν πεμφθέσσεθαι ὑπὸ τῶν Λακεδαιμονίων ὡς βοηθήσοντα, ἐμενον ἐν τῇ 'Αττικῇ: ἔπει δὲ οἱ μὲν Λακεδαιμόνιοι οὐκ ἐβοήθουν, ὁ δὲ Μαρδόνιος προίον εἰς τὴν Βοιωτίαν ἀφίκετο, ἐξεκόμισαν πάντα ἐκ τῆς 'Αττικῆς καὶ αὐτοὶ διέβησαν εἰς τὴν Σαλαμίνα. καὶ εἰς Λακεδαιμόνια ἐμευμόνον ἄγγελος ὡς μεμψιμένος τοῖς Λακεδαιμονίοις, διότι οὐκ ἐβοήθουν. ὡς δὲ ἀφίκοντο εἰς τὴν Λακεδαιμόνια οἱ ἄγγελοι, εἶπον τάδε, ἡμεῖς δὲ, κατὰ ἀδικοῦμενοι ὑφ'
6. What had the Athenians done as long as they hoped for help?
7. When did they cross to Salamis?
8. What message did they send to Sparta?

Exercise 178

Translate into Greek:

1. The Spartans, who were holding a festival at this time, were not willing to go out against the Persians but were still delaying.

2. And finally the messengers of the Athenians said: "On the one hand you, the Spartans, are betraying your allies, and on the other hand the Athenians, wronged by you, will make a peace treaty with the Persians.

3. "Then having made a peace treaty and having become allies of the Persians, we will wage war with them against the Peloponnesus.

4. "Then indeed you will learn by suffering (having suffered) that you ought not betray your allies."

5. And finally, fearing these words, the Spartans sent their army to Attica.

Classical Greek

Miracle Cures

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

Ἡραίεως Μυτιληναίος. οὕτως οὐκ εἶχε ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενείῳ παμπόλλας. αἰσχυνόμενος δὲ ὡς καταγελόμενος ὑπὸ τῶν ἄλλων ἐνεκάθευδε. τὸν δὲ θεὸς χρίσας φαρμάκῳ τὴν κεφαλὴν ἐποίησε τρίχας ἔχειν.

[ἱάματα, healings, cures Μυτιληναίος, from Mytilene τρίχας, hair γενείῳ, chin αἰσχυνόμενος, ashamed ὡς καταγελόμενος, as being laughed at, i.e., thinking that he was being laughed at ἐνεκάθευδε, slept (was sleeping) in (the abaton) χρίσας φαρμάκῳ, having anointed with an ointment]
New Testament Greek

John 1.1–2
The Beginning of the Gospel

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

[πρὸς, with]

John 1.14
The Incarnation

καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[σὰρξ, flesh ἐσκήνωσεν, tented ἐν, among]

John 1.29
John the Baptist Beholds Jesus

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

τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, “Ἰδε ὁ ἁμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου.”

[τῇ ἐπαύριον, on the next day τὸν Ἰησοῦν, Jesus ἐρχόμενον = ίόντα Ἰδε, behold! ὁ ἁμνὸς, the lamb ὁ αἴρων, the one lifting/taking away τὴν ἀμαρτίαν, the sin τοῦ κόσμου, of the world]

See Acknowledgments, page 376.
18

Ο ΑΣΚΛΗΠΙΟΣ (α)

VOCABULARY

Verbs

γελάω, γελάσομαι (note α instead of η), ἐγέλασα, ἐγέλασθην, I laugh

διδώμι [δω-/δο-], imperfect, ἐδίδουν, δώσω, ἔδωκα, infinitive, δοῦναι, participle, δοῦς, imperative, δὸς, ἔδωκα, ἐδομαί, ἐδόθην, I give

ἀποδίδωμι, I give back, return; I pay; middle, I sell

κινέω, I move

τίθημι [θη-/θε-], imperfect, ἔτιθην, θῆσω, θηκα, infinitive, θεῖναι, participle, θεῖς, imperative, θές, τίθηκα, (τέθειμαι; κείμαι usually used instead), ἔτεθην, I put, place

ἐπιτίθημι, I put X (acc.) on Y (dat.)

Nouns

ὁ ὑπνος, τοῦ ὑπνοῦ, sleep

ἡ χάρις, τῆς χάριτος, τὴν χάριν, thanks; gratitude

Adjectives

δήλος, -η, -ον, clear
eὐμενής, -ές, kindly
σεμνός, -ή, -όν, holy; august

Prepositions

περί + gen., about, concerning; around; + acc., around

ὑπέρ + gen., on behalf of, for; above; + acc., over, above

Expressions

δήλον ἐστιν(v), it is clear

χάριν ἀποδίδωμι + dat., I give thanks to; I thank

[βαθὺν, deep ἐπεφάνη, appeared βακτηρίαν, staff εἰλίπτετο (from εἰλίτω, I wind around), was curling itself ὅφις, serpent ἀβάτῳ, holy place ἕαν... ἱάσουμαι (from ἱάμαι), if I heal ἀστραγάλους, knucklebones (used as dice in gaming)]

té δ’ ὑπεραίς ἐπεὶ πρῶτον ἠμέρα ἐγένετο, ἥγερθη ὁ Φίλιππος καί, ἰδοὺ, βλέπειν ἐδύνατο· τὸν τε γὰρ οὐρανὸν εἶδε καὶ τὸν θλιον ὑπὲρ τοὺς λόφους ἀνίσχοντα καὶ τὰ δένδρα τῷ ἀνέμῳ κίνομενα· καί ἐτέρπετο θεώμενος· πάντα γὰρ αὐτῷ κάλλιστα δὴ ἐφαίνετο. ἔσπευδεν οὖν ὡς τὸν ἱερά ζητήσων. ὁ δὲ ἰδὼν αὐτὸν προσιόντα, “χοίρε, ὦ παῖ,” ἔφη, “δῆλον ἔστιν ὃτι ὁ θεὸς εὐμενῆς προσῆλθε σοι. χάριν οὖν τῷ θεῷ ἀπόδος. ἀλλ’ ἵνα ὡς τὸν πατέρα ζητήσων.”

[ἥγερθη: aorist passive of ἔγειρα ἀνίσχοντα (from ἀνίσχω, a variant of ἀνέχω, rising λόφους, crests of the hills ἀνίσχοντα (from ἀνίσχω, a variant of ἀνέχω), rising ἀνίσχοντα (from ἀνίσχω, a variant of ἀνέχω), rising ἀπόδος; aorist imperative of ἀποδίδωμι]

**PRINCIPAL PARTS: -ε- Contract Verbs**

φιλέω, φιλήσω, ἐφίλησα, περιληκα, πεφίλημαι, ἐφιλήθην, I love
dokéω, [dok-] δόξω, ἔδοξα, ἐδόξα, ἐδόξημαι, ἐδόξηθην, I seem; I think
caléω, καλῶ, ἐκάλεσα, [καλ-] κέκληκα, κέκλημαι (I am called),
ἐκλήθην, I call
pléω, [pleu-] πλεύσομαι or πλευσομαι, [pleu-] πλευσομαι, πλέυσα,
pέπλευκα, I sail
skopéω, [skex-] σκέψομαι, ἐσκεψάμην, ἐσκεμμαί, I look at, examine; I consider
WORD STUDY

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

1. autobiography
2. autograph
3. automatic
4. autonomous
5. autistic

GRAMMAR

1. The Verbs δίδωμι and τίθημι

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

δίδωμι: long-vowel stem δω--; short-vowel stem δω-
tίθημι: long-vowel stem θη--; short-vowel stem θε-
δί-δω-μι, δώ-σω, ἐδώκα, δέδωκα, δέδομαι, ἐδόθην, I give
tί-θη-μι, θή-σω, ἐθηκα, τέθηκα, (τέθιμαι; κείμαι usually used instead), ἔτεθην, I put, place

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

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

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

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

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

Greek Wisdom

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

σωφρονεῖν ἀρετή μεγίστη, καὶ σοφία ἀληθῆ λέγειν καὶ ποιεῖν κατὰ φύσιν. Fragment 112 Diels
δίδωμι: Present, Imperfect, Future, and Aorist, Active Voice

**Stems:** δω-/δο-

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>δι-δω-μι</td>
<td>δι-δω-ε &gt; διδου</td>
<td>δι-δο-ναι</td>
<td>δι-δούς,</td>
</tr>
<tr>
<td>δι-δω-ζ</td>
<td>δι-δω-σιν</td>
<td></td>
<td>δι-δούσα,</td>
</tr>
<tr>
<td>δι-δω-σιν</td>
<td>δι-δω-τε</td>
<td></td>
<td>δι-δόν,</td>
</tr>
<tr>
<td>δι-δο-μεν</td>
<td>δι-δο-τε</td>
<td></td>
<td>gen., δι-δόντ-ος, etc.</td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th>Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-δι-δο-ν &gt; ἐδιδουν</td>
</tr>
<tr>
<td>ἐ-δι-δο-ες &gt; ἐδιδους</td>
</tr>
<tr>
<td>ἐ-δι-δο-ε &gt; ἐδιδου</td>
</tr>
<tr>
<td>ἐ-δι-δο-μεν</td>
</tr>
<tr>
<td>ἐ-δι-δο-τε</td>
</tr>
<tr>
<td>ἐ-δι-δο-σαν</td>
</tr>
</tbody>
</table>

**Future:**

Regular sigmatic future: δῶσω, δῶσεις, δῶσει, etc.

<table>
<thead>
<tr>
<th>Aorist</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-δωκ-α</td>
<td>δο-ναι</td>
<td>δούς,</td>
</tr>
<tr>
<td>ἐ-δωκ-ας</td>
<td>δό-ς</td>
<td>δούσα,</td>
</tr>
<tr>
<td>ἐ-δωκ-εν</td>
<td></td>
<td>δόν,</td>
</tr>
<tr>
<td>ἐ-δο-μεν</td>
<td></td>
<td>gen., δόντ-ος, etc.</td>
</tr>
<tr>
<td>ἐ-δο-τε</td>
<td>δό-τε</td>
<td></td>
</tr>
<tr>
<td>ἐ-δο-σαν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

---

**Greek Wisdom**

*Heraclitus*

ἀνθρώποις πᾶσι μέταστι γιγανόσκειν ἑαυτοὺς καὶ σωφρονεῖν. Fragment 116 Diels
### δίδωμι: Present and Imperfect, Middle/Passive Voice

**Stem:** δο-

<table>
<thead>
<tr>
<th>Present</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>Imperative</td>
<td>Infinitive</td>
<td>Participle</td>
</tr>
</tbody>
</table>

### δίδωμι: Future and Aorist, Middle Voice

**Stem:** δω-

**Future**

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

<table>
<thead>
<tr>
<th>Stem:</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>Indicative</td>
<td>Imperative</td>
<td>Infinitive</td>
</tr>
</tbody>
</table>

### δίδωμι: Future and Aorist, Passive Voice

**Future**

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

**Aorist**

Regular -θη- aorist passive: ἔδόθην, ἔδόθης, ἔδόθη, etc.
Exercise 18α

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

Exercise 18β

Identify and translate the following forms:

1. ἔδιδον  6. δίδωσιν  11. δίδοσθαι (2 ways)
2. ἔδοσαν  7. ἔδιδοτε  12. δῶ
3. δὸς  8. ἀποδόμενος  13. ἀπέδοσθε
4. διδόσασιν  9. ἔδωκας  14. δοῦναι
5. διδοῦσα  10. ἀποδοῦναι  15. ἔδιδοντο (2 ways)

Exercise 18γ

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

1. ἔδιδον  6. ἔδομεθα  11. δοῦναι
2. διδόσασιν  7. δόμενος  12. ἔδοσαν
3. διδόντα  8. δόσθαι  13. ἔδωκα
4. διδόμενος  9. δοὺς  14. δόντες
5. διδόναι  10. δὸς  15. διδομέν

Exercise 18δ

Read aloud and translate:

1. ὁ γέρων οὐκ ἠθέλησε τὸ ἄργυρον τῷ ξένῳ δοῦναι.
2. οἱ παῖδες, ἐπεὶ η μήτηρ σίτον αὐτοῖς ἔδωκεν, εὐθὺς ἤσθιον.
3. ὁ δεσπότης τῶν δολίων ἔπεμψεν ὡς τὸ ἄργυρον ἡμῖν ἀποδώσοντα.
4. τί οὐκ ἠθέλεις τούτον τὸ κύνα μοι ἀποδόσθαι;
5. χάριν τῷ θεῷ ἀπόδος: ἔσωσε γάρ ἡμᾶς.
6. τῷ ἀργύριον τούτῳ τῷ γέρων ἔδίδος;
7. σὺ μὲν δὸς μοι τὸν σίτον, ἔγω δὲ δώσω σοι τὸν σίτον.
8. ὁ πατὴρ εὐμένως γελάσας τῷ παιδί τὸν κύνα ἔδωκεν.
9. οἱ ἱκέται πρὸς τῷ βωμῷ καθήμενοι χάριν τῷ θεῷ ἀπέδοσαν.
10. ὁ αὐτουργὸς εἰς τὴν ἁγορὰν ἀφικόμενος τοὺς βοῦς ἀπέδωσεν.

Exercise 18ε

Translate into Greek:

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

Sparta and Corinth

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

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

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

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

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

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

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

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

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

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

## Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμαρτάνω, [ἀμαρτ-] ἀμαρτήσωμαι, [ἀμαρτ-] ἡμαρτον, [ἀμαρτ-] ἡμάρτησε, ἡμάρτησαν, ἡμάρτησαν + gen.</td>
<td>I miss; I make a mistake, am mistaken</td>
</tr>
<tr>
<td>ἀνατίθημι, I set up; ἰδέω dedicate</td>
<td></td>
</tr>
<tr>
<td>ἐπιστρατεύω + dat. or ἐπι, + acc., I march against, attack</td>
<td></td>
</tr>
<tr>
<td>κρατέω + gen., I rule, have power over, control; I prevail</td>
<td></td>
</tr>
<tr>
<td>παραδίδωμι, I hand over; I give</td>
<td></td>
</tr>
<tr>
<td>τρέχω, [δραμε-] δραμοῦμαι</td>
<td></td>
</tr>
<tr>
<td>προστρέχω, I run toward</td>
<td></td>
</tr>
<tr>
<td>τολμάω, I dare</td>
<td></td>
</tr>
</tbody>
</table>

## Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ γνώμη, τῆς γνώμης, opinion; judgment; intention</td>
<td></td>
</tr>
<tr>
<td>ὁ ἔχθρος, τοῦ ἔχθρου, enemy</td>
<td></td>
</tr>
<tr>
<td>ἡ θυσία, τῆς θυσίας, sacrifice</td>
<td></td>
</tr>
<tr>
<td>τὸ κράτος, τοῦ κράτους, power</td>
<td></td>
</tr>
<tr>
<td>τὸ πράγμα, τοῦ πράγματος, matter; trouble</td>
<td></td>
</tr>
<tr>
<td>τὸ χρήματα, τῶν χρημάτων, things; goods; money</td>
<td></td>
</tr>
</tbody>
</table>

## Adjectives

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐχθρός, -ά, -ών, hateful; hostile</td>
<td></td>
</tr>
<tr>
<td>υγιής, -ής, -ες, healthy</td>
<td></td>
</tr>
<tr>
<td>φιλαίτερος, -ά, -ον and φιλαίτατος or φιλάτατος, -η, -ον, irregular comparative and superlatives of φιλός, -η, -ον, dearer; dearest</td>
<td></td>
</tr>
</tbody>
</table>

## Prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>διά + gen., through; + acc. because of</td>
<td></td>
</tr>
<tr>
<td>ἐπι + dat., at; of price, for; + acc., at; against; upon</td>
<td></td>
</tr>
</tbody>
</table>

## Adverbs

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡδέως, sweetly; pleasantly; gladly</td>
<td></td>
</tr>
<tr>
<td>μᾶλλον, more; rather</td>
<td></td>
</tr>
<tr>
<td>μᾶλλον ἢ, rather than</td>
<td></td>
</tr>
<tr>
<td>οὐκοῦν, certainly not</td>
<td></td>
</tr>
<tr>
<td>πάλαι, long ago</td>
<td></td>
</tr>
<tr>
<td>πάλαι εἰσί(ν), they have been for a long time now</td>
<td></td>
</tr>
</tbody>
</table>

## Conjunction

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>διότι, because</td>
<td></td>
</tr>
</tbody>
</table>

## Particle

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>μέντοι, certainly; however</td>
<td></td>
</tr>
</tbody>
</table>

## Expressions

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁρθῶς γιγνώσκω, I am right</td>
<td></td>
</tr>
<tr>
<td>πῶς ἔχει τὰ πράγματα; How are things?</td>
<td></td>
</tr>
<tr>
<td>τίνα γνώμην ἔχεις; What do you think?</td>
<td></td>
</tr>
</tbody>
</table>

τὸν δὲ Δικαιόπολιν ἠπόρον πρὸ τοῦ καταγωγῆς καθήμενον. ὃ δὲ ὢς εἴδε τὸν παῖδα βεβαιῶς βαδίζοντα καὶ βλέποντα, ἀνέστη καὶ προσδραμὼν ἡσπάζετο αὐτὸν καὶ, “ὁ φίλτατε παῖ,” ἔφη, “ἂρα ἀληθῶς ὁρῶ σε ύψη ὄντα; ἂρα ἀληθῶς ἦκέσατό σοι τοὺς ὀφθαλμοὺς ὁ θεὸς; δεῖ πλείστην χάριν τῷ 'Ασκληπιῷ ἀποδοῦναι.” καὶ πρὸς τὸν ἰερέα τρεψάμενος, “ἂρ’ ἔξεστι θυσίαν ποιεῖσθαι; ἂρ’
18. Ο ΑΣΚΑΗΠΙΟΣ (β)

εξεστι καὶ άγαλμα ἀναθείναι τῷ θεῷ;” ὁ δὲ ίερεὺς, “πῶς γὰρ οὔ; εξεστὶ σοι. ἄρα βούλει καὶ μνημεῖον τῆς ἀκέσεως ἀναθείναι ἐν τῷ
ιερῷ; σὺ μὲν γὰρ τρεῖς δραχμᾶς μοι παράδος, ἔγω δὲ θυσίαν ποιήσω
καὶ μνημεῖον ἀναθήσαμεν ὑπὲρ σοῦ.” ὁ δὲ Δικαιόπολις οἰμώξας, “τρεῖς
dραχμᾶς λέγεις; φεῦ τῆς δαπάνης;” ὁ δὲ ίερεὺς, “οὐδὲν λέγεις, ὃ
ἀνθρωπε; οὐ γὰρ μεγάλη ἡ δαπάνη. τὴν γὰρ θυσίαν ποιήσω ἐπὶ μιᾷ
δραχμῇ, τὸ δὲ μνημεῖον ἀναθήσω ἐπὶ δυοῖν. δός μοι οὖν τρεῖς
dραχμᾶς, εἰ βούλει με ταῦτα ποιήσαι.” ὁ δὲ Δικαιόπολις, „αλλὰ τρεῖς
δραχμᾶς οὐκ ἔχων άνήρ γὰρ πένης εἰμί. ἄρα δύο σοι ἄρκουσιν;” ὁ δὲ
ιερεὺς, „ἐστω. δύο ἄρκουσιν, εἰ μή πλέον ἔχεις;” ὁ μὲν οὖν
Δικαιόπολις δύο δραχμὰς παρέδωκεν, ὁ δὲ ίερεὺς τὸν ὑπηρέτην
cαλέσας ἐκέλευσεν ἀλεκτυώνα ἐνεγκεῖν καὶ ἡγησάμενος αὐτοῖς
πρὸς τὸν βομβὸν τὴν θυσίαν ἐποίησεν.

[toῦ καταγγέλου, the inn ἡπάξετο, greeted, embraced ἄγαλμα, gift, offering
(often a dedicatory statute) πῶς γὰρ οὔ; for how not? of course μνημείον τῆς
ἀκέσεως, memorial (tablet) of the cure οἰμώξας (from οἰμώξω), groaning φεῦ τῆς
δαπάνης, alas for the expense! πένης, poor ἄρκουσιν, are sufficient ἔστω, let it
be! all right! ἀλεκτυώνα, a cock ἐνεγκεῖν (from φέρω), to bring]

ὁ δὲ Φιλιππος, „αλλὰ δεῖ καὶ ἐμέ,” ἔφη, „δοῦναι τι. τῷ γὰρ θεῷ
εἴπον ὅτι τοὺς ἐμοὺς ἀστραγάλους δόσω. ἵδονε, τοῦτος λαβὼν
ἀνάθες τῷ θεῷ καὶ γράψων ἐν τῷ μνημείῳ, εἴ σοι δοκεῖ, ὅτι ὁ Φιλιππος
tοῦτος τοὺς ἀστραγάλους τῷ Άσκληπιῳ ἀνέθηκε μεγίστην χάριν
ἔχων.” ὁ δὲ ίερεὺς, „αλλὰ ἥδεως ταῦτα ποιήσω. χαίρησει γὰρ ὁ θεὸς
tοῦτος δεξαμενος. ἀλλὰ νῦν γε δεὶ ὡμᾶς οἴκαδε πορεύεσθαι. ἀγε
ὅς, ἀκολουθήσω ὡμῖν πρὸς τὰς πύλας.”

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

ἐν δὲ πρὸς τὰς πύλας ἐβάδιζον, ὁ ίερεὺς τῷ Δικαιοπόλιδι, „σὺ
μὲν,” ἔφη, „ἐν ταῖς Ἀθηναίοις νεώστι παρῆσθα: εἰπὲ μοι οὖν, πῶς ἔχει τὰ
πράγματα; πότερον πόλεμος ἔσται πρὸς τοὺς Λακεδαιμονίους ἢ
eἰρήνην δυνάσθησθε σφίζειν; δῆλον γὰρ ἐστίν ὅτι οἱ Κορίνθιοι τοὺς
Λακεδαιμονίους εἰς πόλεμον ὀτρύνουσιν, ἐχθροὶ ὄντες τοῖς
Ἀθηναίοις. τίνα οὖν γνώμην ἔχεις; ὁρὰ δίκας τῶν διαφορῶν
εθελήσουσι διδόναι ή πολέμω τάς διαφοράς διαλύσονται μάλλον ή λόγοις;

[lately διπλόνουσιν, are urging on δίκαις τῶν διαφοράν... διδόναι, to give (allow) arbitration of their differences τάς διαφοράς διαλύσονται, will re-
solve their differences]

ο δὲ Δικαιόπολις, “πάλαι μὲν ἔχθροι εἰσίν οἱ Κορίνθιοι καὶ ἡμῖν ἐπιβουλέουσιν, ὃμως δὲ πόλεμον οὐ ποιήσονται οἱ Λακεδαιμόνιοι. άεὶ γὰρ ἰσχυρίζοντι, τὸ τῶν Ἀθηναίων κράτος φοβούμενοι.” ο δὲ ἠρεύς, “ἄλλα οὖ δῆπον φοβοῦνται τοὺς Ἀθηναίους οἱ Λακεδαιμόνιοι. ἔστι γὰρ στρατὸς αὐτῶς καὶ τοῖς συμμάχοις μέγιστος δή, ὃπερ οὖ τολμῆσοντι οἱ Ἀθηναίοι ἀντέχειν κατὰ γῆν.” ο δὲ Δικαιόπολις ἀποκρινόμενος εἶπεν. “ἄλλα ἡμεῖς τῆς γε θαλάττης κρατοῦμεν, ὥστε πλέον ἔχουμεν τὸ τοῦ πολέμου πλείστα μὲν γὰρ χρήματα ἐστὶν ἡμῖν, πλεῖστα δὲ νῆς οὐκ οὖν δυνήσονται ἡμᾶς βλάπτειν οὐδὲ μακρὸν πόλεμον νικήσαι, οὐδ’ οὖν τολμῆσοντι ἡμῖν ἐπιστρατεύσαι.” ο δὲ γέρων, “σὺ μὲν δὴλος εἰ τῇ τε σῇ πόλει μάλα πιστεύων καὶ τῷ κράτει αὐτῆς. διὰ τούτο μέντοι, ὡς ἐμοίγε δοκεῖ, πόλεμον ποιήσονται οἱ Λακεδαιμόνιοι, διότι τὸ τῶν Ἀθηναίων κράτος φοβούμενοι οὐκ ἐθελήσουσι περιορᾶν αὐτῷ αὐξανόμενον. οἵμως δὲ χαίρησε δὲν σὺ μὲν ὀρθῶς γιγνώσκων φανῆς, ἐγὼ δὲ ἀμαρτάνων.”

[ἐπιβουλέουσιν + dat., are plotting against δῆπον, surely τὰ τοῦ πολέμου, re-
sources for war οὔδ’ οὖν, nor indeed ἐμοίγε, emphatic form, to me περιορᾶν, to overlook, disregard ἐὰν... φανῆς, if you are proved]

ἐδη δὲ εἶς τὰς πύλας παρῆσαν. χαίρειν οὖν τὸν γέρωντα κελεύσαντες ὁ τε Δικαιόπολις καὶ ὁ παῖς ἐπορεύοντο.

[ἐπορεύοντα, began their journey]

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

τιμάω, τιμῆσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, I honor
πειράω, πειράσω (note that because of the the a lengthens to α rather than η),
ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην, active or middle, I try, at-
tempt
θέαμαι, θέασομαι (note that because of the ε the α lengthens to Α rather than η),
ἐθεάσωμην, ἐθέαμαι, I see, watch, look at
χρόμαι (present and imperfect have η where α would be expected: χρόμαι, χρή.
χρήται, etc.), χρήσομαι (note that here the α changes to η even after the p),
ἐχρήσαμην, κέχρημαι, ἐχρήσθην + dat., I use; I enjoy; I consult (an oracle)
γελάω, γελάσωμαι (note α instead of η), ἐγέλασα, γεγέλασμαι, ἐγελάσθην,
I laugh

δηλώ, δηλώσω, εἶδηλωσα, δεδήλωκα, δεδηλωμαι, ἔδηλωθην, I show

WORD BUILDING

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

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

GRAMMAR

2. The Verb τίθημι

τί-η-μι, θήςω, έθηκα, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐκτίθην, I put, place

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

Stems: θη-/θε-

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>τι-θη-μι</td>
<td></td>
<td>τι-θε-ναι</td>
<td>τι-θείς</td>
</tr>
<tr>
<td>τι-θη-ς</td>
<td>τι-θε-ε &gt; τιθει</td>
<td></td>
<td>τι-θείςα,</td>
</tr>
<tr>
<td>τι-θη-σι(ν)</td>
<td></td>
<td></td>
<td>τι-θέν,</td>
</tr>
<tr>
<td>τι-θε-μεν</td>
<td>τι-θε-τε</td>
<td></td>
<td>gen., τι-θέντ-ος, etc.</td>
</tr>
<tr>
<td>τι-θε-τε</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τι-θε-οσι(ν)</td>
<td></td>
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<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Indicative</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>έ-τι-θη-ν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>έ-τι-θε-ες &gt; έτιθεις</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>έ-τι-θε-ε &gt; έτιθει</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>έ-τι-θε-μεν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>έ-τι-θε-τε</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>έ-τι-θε-σαν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Future

Regular sigmatic future: θήςω, θήςεις, θήςει, etc.

Aorist

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ε-θηκ-α</td>
<td></td>
<td>θει-ναι</td>
<td>θείς,</td>
</tr>
<tr>
<td>ε-θηκ-ας</td>
<td>θε-ζ</td>
<td></td>
<td>θείσα,</td>
</tr>
<tr>
<td>ε-θηκ-ε(υ)</td>
<td></td>
<td></td>
<td>θέν,</td>
</tr>
<tr>
<td>ε-θε-μεν</td>
<td></td>
<td></td>
<td>gen., θέντ-ος</td>
</tr>
<tr>
<td>ε-θε-τε</td>
<td>θε-τε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ε-θε-σαν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

τίθημι: Present and Imperfect, Middle/Passive Voice

Stem: θε-

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>τι-θε-μαι</td>
<td></td>
<td>τι-θε-σαι</td>
<td>τι-θε-σαν</td>
</tr>
<tr>
<td>τι-θε-σαι</td>
<td>τι-θε-σο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τι-θε-ται</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τι-θε-μεθα</td>
<td>τι-θε-σθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τι-θε-νται</td>
<td>τι-θε-σθε</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Stem: θη-

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
</table>

τιθημι: Future and Aorist, Middle Voice

Stem: θη-

Future

Regular sigmatic future: θήςουμαι, θήςεινη, θήςειναι, etc.
18. Ο ΑΣΚΑΗΠΙΟΣ (β) 31

Stem: θε-

<table>
<thead>
<tr>
<th>Aorist</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>έ-θέ-μην</td>
<td>έθε-σο &gt; έθου</td>
<td>θέ-σο &gt; θοῦ</td>
<td>θέ-σοαί</td>
</tr>
<tr>
<td>έ-θέ-σο</td>
<td>έθε-το</td>
<td>έ-θέ-μεθα</td>
<td>έ-θε-σοε</td>
</tr>
<tr>
<td>έ-θέ-ντο</td>
<td>έ-θέ-άλλον, έ-θέ-άλλην, έ-θέ-άλλην</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

τίθημι: Future and Aorist, Passive Voice

Future

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

Aorist

-θη- aorist passive: έτέθην, έτέθης, έτέθη, etc.

Exercise 18γ

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

Exercise 18η

Identify and translate the following forms:

1. έτίθην 6. θήσομεν 11. έτίθεντο (2 ways)
2. τίθεται (2 ways) 7. έθεσαν 12. έθέντο
3. άνάθες 8. τίθεις 13. θέσθε
4. θείναι 9. έτέθη 14. τίθης
5. τιθέσαι(ν) 10. τιθείσα 15. έθηκε(ν)

Exercise 18θ

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

1. τιθέναι 6. έθεσαν 11. τίθησι(ν)
2. τίθεσο 7. θείναι 12. θέντες
3. τιθέμεθα 8. θέσαν 13. θές
4. τιθέμενος 9. θεμένη 14. έτίθεις
5. τιθέσαι(ν) 10. έθέντο 15. έθηκε(ν)
Exercise 18g
Read aloud and translate:

1. οἱ παῖδες τοὺς βοῦς λύσαντες τὸ ἄρτοτρον ἐπὶ τὴν γῆν ἔθεσαν.
2. αἱ παρθένοι τὰς ὑδρίας ἐν τῇ οἰκίᾳ καταθέουσα τὴν μητέρα ἐκάλεσαν.
3. ἡ μῆτηρ πέπλους εἰς τὴν κυψέλην (chest) ἐτίθει, τῶν δὲ παρθένων ἀκούσασα ἔδραμε πρὸς αὐτάς.
4. ὁ ἱερεὺς ἱερεῖον ἐπὶ τὸν βωμὸν ἐπέθηκεν.
5. ἄρα βούλεσθε ἄγαλμα (offering) ἐν τῷ ἱερῷ ἀναθέτετε;
6. οἱ ἱερεῖ καὶ ἄγαλμα τῷ θεῷ ἀναθέντες οἴκαδε ἔσπευδον.
7. ὁ θεὸς τὰς χεῖρας τοῖς τοῦ Φιλίππου ὀρθαλμοῖς ἐπιθεῖς ἀπέβη.
8. σὺ μὲν τὰς κόπας εἰς τὴν ναῦν θέει, ἐγώ δὲ θήσω τὰ ἱστία.
9. τὰς ναύς παρασκευάσαντες τοῖς βαρβάροις ἐπιθησόμεθα (ἐπιτίθεμαι + dat., I attack).
10. τί ἐκέλευσας τὸν σὸν κόη τῷ ξένῳ ἐπιθέσθαι;

Exercise 18k
Translate into Greek:

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

Greek Wisdom
Heraclitus

Horaistai en antil apantai oii aristeoi, kleos aenavon thneton. Fragment 29 Diels

Η ΕΝ ΤΑΙΣ ΠΛΑΤΑΙΟΙΣ ΝΙΚΗ

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

ὁ δὲ Μαρδόνιος μαθὼν ὅτι οἱ Λακεδαιμόνιοι ἦδη στρατεύονται, τάς 'Αθηναῖς ἐμπρήσας καὶ πάντα τὰ τε οἰκήματα καὶ τὰ ιερὰ διαθείρας, εἰς τὴν Βοιωτίαν ὑπέειχορεί. οἱ μὲν οὖν Λακεδαιμόνιοι προϊόντες εἰς τὴν Ἀττικὴν ἄφικοντο, οἱ δὲ Ἀθηναῖοι διαβάντες ἐκ τῆς Σαλαμίνος τοῖς Πελοποννησίοις συνεμίγησαν.
1. What did Mardonius learn?
2. What three things did he then do in Athens? What did he do next?
3. What did the Lacedaemonians and Athenians do?

έπει δὲ εἰς τὴν Βοιωτίαν ἄφικοντα, ἔγνωσαν ὅτι οἱ βάρβαροι ἐπὶ τῷ Ἀσωπoksenτεὶ στρατοπεδεύονται· ἀντετάττοντο οὖν ἐπὶ λόφῳ τινί. ὅ ὁδ Μαρδόνιος ὡς οὖ κατέβαινον εἰς τὸ πεδίον οἱ Ἑλληνες, πάν τὸ ἱππικὸν ἐξέπεμψαν ἐπὶ αὐτοῦς. οἱ δὲ Ἑλληνες τὸ τε ἱππικὸν ἐώσαντο καὶ αὐτὸν τὸν στρατηγὸν ἀπέκτειναν, ὡστε ἐθάρρησαν πολλῷ μᾶλλον. μετὰ δὲ ταῦτα ἐδοξέων αὐτοῖς καταβήναι πρὸς τὰς Πλαταιὰς. οἱ δὲ βάρβαροι, μαθόντες ὧτι οἱ Ἑλληνες εἰσίν ἐν Πλαταιαῖς, καὶ αὐτοὶ ἐκεῖσε ἐπορεύοντο. ὅ δὲ Μαρδόνιος τὸν στρατὸν ἐτάξεν ὡς μαχοῦμενος.

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

ἐνδέκα μὲν οὖν ἡμέρας ἐμενὼν, οὔδετεροι βουλόμενοι μάχης ἥξιεν· τῇ δὲ δωδεκάτῃ τῷ Παυσανίῳ ἐδοξέων αὕθις μεταστῆναι· ἠμὰς μὲν γὰρ σῖτον ἐδέντο καὶ ύδατος, ἡμὰ δὲ κακά ἐπασχοῦν ὡκὸ τοῦ ἱππικοῦ ἀεὶ προσβάλλοντος. νῦκτα οὖν μείναντες ἐπορεύοντο. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ Μαρδόνιος ἐδίνε τῶν Ἑλλήνων στρατόπεδον ἔρημον οὖν τοὺς οὐν "Ἑλλήνας δρόμων ἐδίψακεν. καὶ πρῶτον μὲν οἱ βάρβαροι τοῦς Ἀθηναίοις κατέλαβον, οἱ ἀνδρεύσατα μαχοῦμεν το ἱππικὸν ἐώσαντο. ἔπειτα δὲ ὁ Μαρδόνιος τοῖς Λακεδαιμονίοις ἐνέπεσεν, καὶ καρπερὸν ἐγένετο μύχη. ἐπεὶ δὲ αὐτὸς ὁ Μαρδόνιος ἀπέθανεν, οἱ βάρβαροι τρεγάμενοι εἰς τὸ στρατόπεδον οὔδενι κόσμῳ ἔρυγον.

[οὐδέτεροι, neither side ἥξια (from ἥξω) + gen., to begin τῇ ... δωδεκάτῃ, on the twelfth (day) τῷ Παυσανίῳ, to Pausanias μεταστῆναι, to change his position ἐδέντο + gen., they were in need of ὡκὸ τοῦ ἱππικοῦ, by/at the hands of the cavalry τὸ στρατόπεδον, the camp ἔρημον, deserted δρόμῳ, adv., at a run, at full speed καρπερῷ, mighty]
9. What did Mardonius discover the next day? What did he do?
10. When the barbarians and Athenians engaged in combat, who fought most bravely and with what result?
11. What happened when Mardonius attacked the Lacedaemonians?
12. What did the barbarians do when Mardonius was killed?

**Exercise 181**

*Translate into Greek:*

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

   Ἐλλήνων ἄρχηγος (leader) ἐπεὶ στρατὸν ὠλέει (destroyed) Μήδων,
   Παυσανίας Φοίβο (to Phoebus Apollo) μνήμη' ἀνέθηκε τόδε.

   μνήμαι = μνημεῖον

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**Classical Greek**

*Miracle Cures*

Εὐφάνης Ἐπιδαύριος παῖς. οὗτος λιθών ἐνεκάθευδε· ἔδωκε δὴ αὐτῷ ὁ θεὸς ἐπίστας εἰπεῖν, “τί μοι δώσεις, εἰ σὲ ὑγίη ποιήσως;” αὐτὸς δὲ, “δέκα ἀστραγάλους,” ἔφη. ὁ θεὸς γελάσας ἐφησε νῦν παύσειν. ἡμέρας δὲ γενομένης ὑγίης ἐξῆλθε.

[λιθών, suffering from the stone ἐνεκάθευδε, slept (was sleeping) in (the abaton) ἐπίστας, standing near (him), appearing to (him) ἐὰν σὲ ὑγίη ποιήσω, if I make you well αὐτός δὲ ὑπνάω (about the stone) παύσειν, said that he would stop him (from suffering) ἡμέρας . . . γενομένης, when day came]

Πάνδαρος Θεσσαλὸς στίγματα ἔχων ἐν τῷ μετάπσῳ. οὗτος ἐγκαθεύδων ὑπίνει εἰς· ἐδόκει αὐτῷ ταυιὰ καταδίσας τὰ στίγματὰ ὁ θεὸς καὶ κελεύειν νῦν, ἐπεὶ ἐὰν ἔξω γενήται τοῦ ἄβατου ἀφελόμενον τὴν ταυιὰν ἀναθέθηκε εἰς τὸν ναὸν. ἡμέρας δὲ γενομένης ἐξανέστη καὶ ἀφεῖλε τὴν ταυιὰν, καὶ τὸ μὲν πρόσωπον κενὸν εἰς τὸν στιγμάτων, τὴν δὲ ταυιὰν ἀνέθηκε εἰς τὸν ναὸν, ἔχουσαν τὰ γράμματα τὰ ἐκ τοῦ μετάπσου.

[στίγματα, marks (these seem to have been letters, γράμματα, tattooed on his forehead, ἐν τῷ μετάπσῳ, perhaps indicating that he had been a slave) ὑπίνει, a vision ταυιὰ,
with a bandage (or fillet) καταδήσαι (from καταδέω), to bind νυν = αὐτόν ἐπεὶ 
ἀν . . . γένησαι, when he was ἔξω + gen., outside of ἄφελόμενον (from ἀφαίρέω, 
aorist middle, ἀφετελόμην), having taken off ναῦν, temple ἐξανέστη, he arose and 
departed πρόσωπον, face κενὸν + gen., empty, free from

New Testament Greek

John 1.32, 33, and 49
Pronouncements about Jesus

John the Baptist speaks in the presence of Jesus:

“τεθέαμαι τὸ πνεῦμα καταβαίνον ὡς περιστερᾶν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ ἀυτόν.”

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

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

“ἐφ’ ὄν ὅν ἴδης τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ’ αὐτόν, οὐτὸς ἐστιν ὁ ἑαυτίζων ἐν πνεῦματι ἅγιῳ.”

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

Nathanael says to Jesus:

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

[ῥαββί, rabbi, teacher, master ὁ υἱὸς, the son τοῦ Ἰσραήλ, of Israel]
tōn ἀνθρώπων ἥλιας συλλεγόντας, παῖς τις εἰς τὸ δένδρον ἀναβαίνει.

**VOCABULARY**

**Verbs**

- ἐσθίω, [ἐδ-] ἐδομαί, [φαγ-]
- ἔφαγον, [ἐδ-] ἔδηδοκα, I eat
- ἔστημι, imperfect, ἔστην, [στή-]
- στήσω, ἔστησα, I make X stand; I stop X; I am setting X
  (up)
- athematic 2nd aorist, ἔστην, intransitive, I stood
- κα 1st perfect, ἔστηκα, intransitive, I stand
- θη- 1st aorist passive,
  [στα-] ἔστάθην, I was set
  (up)
- ἀνίστημι [= ἀνα- + ἔστημι],
  when transitive, I make X stand up; I raise X; when intransitive, I stand up

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

**Nouns**

- ἡ ἥλια, τῆς ἥλιας, olive; olive tree
- ὁ νόστος, τοῦ νόστου, return (home)
- τὸ πεδίον, τοῦ πεδίου, plain
19. Ο ΝΟΣΤΟΣ (α)


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

ἀναστάντες οὖν ἐπορεύοντο, καὶ πράτον μὲν διὰ πεδίου ἦσαν, ἐν ὃ πολλὰ ἦν ἔργα ἀνθρώπων· πολλοὺς δὲ ἀνθρώπους ἔφρων ἐν τοῖς ἄγροις ἔργαζομένως, ὅτι οἱ μὲν τοὺς βοῶς ἥλαυνον ἀροῦντες τὴν ἄρουραν, οἱ δὲ τὰς ἐλάσσος συνέλεγον εἰς τὰ δένδρα ἀναβαίνοντες. ὡς δὲ τοῖς ὀρεσί προσεχόρουν, ἀμπελόνας ἔφρων, ἐν οἷς οἱ ἀνθρώποι τοὺς βότρυας συνέλεγον· καὶ τῶν βοτρύων τοὺς μὲν οἴκαδε ἔφερον ὅνοι ἐν μεγάλοις κανθηλίοις, τοὺς δὲ αἱ γυναικεῖς ἐπὶ τῇ γῇ ἐτίθεσαν ὥστε τῷ ἡλίῳ ἔξηραινεσθαι. ὁ οὖν Φίλιππος πολὺν χρόνον ἵστατο πάντα θεώμενος.

[ἔφρων, imperfect of ὀρᾷ ἀροῦντες, plowing τὴν ἄρουραν, the plowland ἀμπελόνας, vineyards τοὺς βότρυας, bunches of grapes ὄνοι, donkeys καν-
θηλίοις, baskets ξηραίνεσθαι, to become dry]

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

βλάπ-τω, [βλαβ-] βλάψω, ἐβλάψα, βεβλάφην oΓ εβλάβην, I harm, hurt
λείπω, λείψω, [λιπ-] ἕλπισσω, [λοιπ-] λέλοιπα, [λειπ-] λέλειμαι (I am left
behind; I am inferior), ἐλείφην, I leave
πέμπω, πέμψω, ἐπέμψα, [πομ-] πέπομψα, [πεμπ-] πέπεμμαι, ἐπέμφηθιν,
I send

WORD STUDY

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

1. aristocracy 4. theocracy
2. autocracy 5. bureaucracy
3. plutocracy (ὁ πλοῦτος = wealth) 6. technocracy (ἡ τέχνη, art; skill)
1. The Genitive Absolute

Examine the following sentence:

θάλποντος τοῦ ἥλιου, ὑπὸ ἐλαχ. ἐκάθηντο.

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

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

οὐδενὸς ὄντος ἡμῖν ἄργυρίου, ὡς ἔξεστιν ἡμῖν κατὰ θάλατταν οἰκαδε νοστεῖν.

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

ἡμέρας γενομένης, ὁ πατὴρ τὸν παιδὰ καλέσας ἔπεμψε ὡς ζητήσοντα τὰ πρόβατα.

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

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

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

With regard to aspect, the aorist participle in a genitive absolute expresses simple action (see Book I, Chapter 11, Grammar 3d, pages 179–180). Thus, the genitive absolute with its participle in the aorist in the sentence ἡμέρας γενομένης, ὁ πατὴρ τὸν παιδὰ καλέσας ἔπεμψεν ὡς ζητήσοντα τὰ πρόβατα may be translated simply When day came or even more simply, At daybreak. However, aorist participles in genitive absolute
lutes may often be translated into English so as to indicate time before the action of the main verb, e.g., *When day had come*, the father, calling his son, sent him to seek the sheep.

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

**Exercise 19α**

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

1. ἔσπερας γινομένης, οἱ ξένοι εἰς τὸ ἀστὺ ἀφίκοντο.
2. τοῦ γέροντος δρηγζομένου, ὁ παῖς ἐφοβεῖτο.
3. πάντων ἔτοιμων ἄντων, ὁ ἱερεὺς τὴν θυσίαν ἐποιήσατο.
4. τοῦ ἁνέμου μείζονος γενομένου, ἡ ναῖς, ὀλίγη οὕσα, ἐν κινδύνῳ ἦν.
5. καίπερ τῆς πόλεως πολὺ ἀπεχούσης, οὐκ ἐσπεύδομεν.
6. νυκτὸς γενομένης, ἔδοξεν ἡμῖν ἐν τῷ ἀστεί μένειν.
7. τῶν αὐτοῦργῶν ἐχθρῶν γενομένων, οἱ νεκροὶ τὸ πεδίον καταλιπόντες ἐπὶ τὸ ὄρος ἀνέβησαν.
8. καίπερ θόρυβον ποιοῦντων τῶν προβάτων, ὁ αὐτοῦργος οὐκ ἔσπευδεν.
9. τοῦ ἡλίου ἀνατέλλοντος (rising), ὁ παῖς ἤδη πρὸς τὸν ἄγρον ἤπει.
10. τοῦ ἡλίου κατάθλιπτος (having set), πᾶσαν τὴν ἡμέραν ἐργασάμενος ὁ παῖς οὐκαδὲ ἐπανιέναι ἐβοῦλετο.

2. **The Verb ἵστημι: Formation and Meaning**

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

**Στημι, στήσω, sigmatic 1st aorist, ἵστησα, athematic 2nd aorist, ἵστην, ἵστηκα, ἵσταθην, I make to stand; I stop; I set (up); athematic 2nd aorist, intransitive, I stood; I stood still; I stopped; perfect, intransitive, I stand**

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

**Formation of the Active:**

- Present: ι-στη-μι  
- Imperfect: ι-στη-ν  
- Future: στή-σω  

Sigmatic 1st aorist: ἵ-στη-σα  

Athematic 2nd aorist: ἵ-στη-ν

The present and imperfect are formed by putting ι- (reduplication: =  

σι-, cf. Latin *sistō*) before the stem and adding the personal endings, e.g.,
In the imperfect the i- augments to i-. In both the present and the imperfect, the long-vowel stem (στη-) is used in the singular, and in the plural, the short (στα-). Compare δί-δω-μι and τι-θη-μι.

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

Meaning of the Active:

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

- ὁ παῖς τὸν κύνα ἔστησε. The boy is stopping his dog.
- ὁ παῖς τὸν κύνα ἔστη. The boy was stopping his dog.
- ὁ παῖς τὸν κύνα στήσει. The boy will stop his dog.
- ὁ παῖς τὸν κύνα ἔστησεν. The boy stopped his dog.
- ὁ ναύτης τὸν ίστὸν ἔστησεν. The sailor set up the mast.

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

- ὁ κύων ἔστη. The dog stood still/stopped.
- ἢ γυνὴ πρὸς τῇ κρήνῃ ἔστηκεν. The woman stands near the spring.

Formation of the Middle:

Present: ἵ-στα-μαι
Imperfect: ἵ-στα-μην
Future: στη-σα-μαι
Sigmatic 1st aorist: ε-στη-σα-μην
Atheematic 2nd aorist: none

Meaning of the Middle:

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

- φῶλακας ἵσταμεθα. We are setting up, i.e., posting, guards.
- φῶλακας ἵσταμεθα. We were setting up, i.e., posting, guards.
- φῶλακας στησόμεθα. We will set up, i.e., post, guards.
- φῶλακας ἐστησόμεθα. We set up, i.e., posted, guards.

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

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

- ἵσταμεθα. We are standing/standing still/stopping.
- ἵσταμεθα. We were standing/standing still/stopping.
- στησόμεθα. We will stand/stand still/stop.
N.B.: The sigmatric 1st aorist middle is not used intransitively; the athematic 2nd aorist active is used instead, e.g.:

\[ \text{ἔστημεν} \quad \text{We stood/stood still/stopped.} \]

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

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

**Exercise 19β**

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Active Transitive</th>
<th>Middle Transitive</th>
<th>Intransitive</th>
<th>Passive</th>
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<tbody>
<tr>
<td>Present</td>
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<td>ἔσταμαι</td>
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<tr>
<td>Future</td>
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<td>στήσωσι</td>
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<td>σταθήσωσι</td>
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<tr>
<td>Aorist</td>
<td>ἔστησα</td>
<td>ἔστησάμη</td>
<td>ἔστην</td>
<td>ἔστάθην</td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td>ἔστηκα</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 19γ**

*Read aloud and translate:*

1. οἱ παιδεῖς τοὺς κύνας ἔστησαν.
2. ὁ αὐτοποιός ἐξαίφνης (suddenly) ἐν τῇ ἀγορᾷ ἔστη.
3. ὁ παῖς ἀνέστη.
4. ὁ πατὴρ τὸν παιδὰ ἀνέστησεν.
5. οἱ ναῦται τὸν λιμένα καταλύσαντες τὸν ἰστὸν (mast) ἔστησαν.
6. τοὺς Πέρσας νικῆσας ὁ Παυσανίας τροπαίον (a trophy) ἔστήσατο.
7. μὴ φεύγετε, ὡς φίλοι, ἀλλὰ στῆτε καὶ ἀνδρείας μάχεσθε.
8. ἐπεὶ τὸν ξένον εἴδομεν, στάντες ἥρομεθα καὶ ποί θεύετεί.
9. ὁ νεανίας τὸν κύνα ἔστησε καὶ τὴν ὄδον ἦμιν ἐδήλωσεν ἢ πρὸς τὸ ἄστυ ἔφερεν.
10. τοὺς πολέμιους φοβοῦμενοι, φύλακας ἔστησαντο.

**Greek Wisdom**

Heraclitus

ἐν τῷ σοφόν, ἐπιστάσθαι γνώμην ἢ τις ἐκμετάβησε πάντα διὰ πάντων. Fragment 41 Diels
On their return journey overland, Philip and his father visit the famous ruins of Mycenae, which were not far off their route. The lion gate to the citadel is shown here.

**Mycenae**

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

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

About 1450 B.C. the Achaeans, as the Greeks of the Mycenaean period were called, invaded Crete and destroyed all the Minoan palaces except Knossos, which they occupied. Succeeding to Minoan control of the seas, the Achaeans
now traded widely throughout the Eastern Mediterranean and made settle-
ments on the islands and in Asia Minor. The zenith of Mycenaean power
and prosperity was in the early thirteenth century; in this period were built
the walls, some of which still stand, and the lion gate. By about 1250 B.C.,
when the defenses were renewed and improved, there is evidence of
destruction outside the walls. Trade declined; a period of upheaval and
deterioration had begun. The Trojan War is thought to have occurred about
this time. The traditional date for the fall of Troy is 1184 B.C., but the
American archaeologist Blegen, who made the most complete recent
excavations and found clear evidence of a prolonged siege, dates the
destruction of Troy to about 1240 B.C. It looks as though the Trojan expedition
was the last united effort of the Achaeans.

Mycenae was subjected to three successive attacks in the following years.
In the first, the houses outside the walls were destroyed; in the second, the cit-
adel was sacked; in the third, it was finally destroyed and not reoccupied.
The other mainland palaces were all sacked around 1200 B.C., presumably
by bands of invading Dorians.
During the Dark Ages a new settlement was made on the site of Mycenae, which developed into a miniature polis; this sent a small contingent to fight at Plataea, but in 468 B.C. it was attacked and destroyed by Argos. When Philip visited it in our story, the site was abandoned; the massive walls and the lion gate still stood, but the rest was overgrown and undisturbed until Schliemann arrived in 1876.

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

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

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

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

Theognis

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

ἀφρονες ἄνθρωποι καὶ νήπιοι, οί’ τε θανόντας
κλαίοισι’, οὐδ’ ἥβης ἄνθος ἀπολλύμενον.

[ἀφρονες, foolish νήπιοι, childish οί’ τε = οί’ θανόντας = ἄποθανόντας, the dead κλαίοισι, weep for ἥβης, of youth ἄνθος, the flower ἀπολλύμενον, perishing, that perishes]

tέρπεό μοι, φίλε θυμέ· τάχ’ αὖ τινες ἄλλοι ἔσονται
ἀνδρες, ἔγω δὲ θανόν γαῖα μέλαιν’ ἔσομαι.

[τέρπεό = τέρπω, present imperative of τέρπομαι μοι: not the usual dative with τέρπομαι, but a special dative used to solicit the interest of the addressee; I beg you or please θυμέ, here, heart τάχ’ αὖ, soon again γαῖα, earth μέλαιν(α), black]
O ΝΟΣΤΟΣ (β)

VOCABULARY

Verbs

άγνοεώ, I do not know
άναπαθομαι, anapainomai, άναπαυσάμην, anape-
παυμαι, I rest
άφισταμαι [= ἀπο- + ἵσταμαι],
[στη-] ἀποστήσομαι, ἀπέ-
στην, I stand away from;
I revolt from
έντυγχάω + dat., I meet
καθίστημι [= κατα- + ἵστημι],
when transitive, I set X up;
I appoint X; + εἰς + acc., I put
X into a certain state; when
intransitive, I am appointed;
I am established; + εἰς + acc.,
I get/fall into a certain state;
I become
εἰς ἀπορών κατέστη, he
fell into perplexity, be-
came perplexed

παραίνεω [= παρα- + αἰνέω],
παραίνέσσω or παραίνέσο-
μαι, παρηνεσσα, παρηνεκα,


παρήνημαι, παρηνέθην
+ dat. and infin., I advise
someone to do something
Σημαίνω, [σημαν-] σημανδό,
[σημαν-] ἐσήμανα, [σημαν-]
σεσήμασαι, ἐσήμανθην,
I signal; I sign; I show

Nouns

ὁ ποιμήν, τοῦ ποιμένος, shepherd
ἡ ἡλι, τῆς ἡλις, woods, forest
ὁ φόβος, τοῦ φόβου, fear; panic
ὁ ὄμος, τοῦ ὄμου, shoulder

Adjectives

βαθός, -εία, -ύ, deep
dεινός, -ή, -όν, terrible; clever,
skilled; + infin. clever at,
skilled at
ἔρημος, -ον, deserted
τράχις, -εία, -ύ, rough

Adverbs

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


οὐ μέντοι διὰ πόλλον τὰ τῶν ἀνθρώπων ἔργα καταλιπόντες,
ἀνέβησαν ἐπὶ τὰ ὀρή. καὶ σπανίως ἦδι ἐνετύχαν ἀνθρώποις,
ποιμένας δὲ ὄλιγον ἔωρον οἳ τὰ πρόβατα ἔνεμον. ἦσαν δὲ διὰ
μεγάλον ὄλων, ἐν αἷς πολλαὶ τε δρύες ἦσαν καὶ πολλαὶ ἑλάται.
τραχεῖς δὲ γενομένης τῆς ὀδοῦ καὶ οὐ ραδίας εὑρεῖν, ὁ μὲν Δικαί-
όπολις εἰς ἀπορίαν κατέστη ἁγνωθὶ τὴν ὀδόν. ὁ δὲ Φίλιππος
ἀνθρωπὸν ἰδὼν προσεύοντα, “ἰδοὺ, ὦ πάτερ,” ἔφη, “δρα όργας ἐκεῖνον
τὸν ἀνδρα κατιόντα πρὸς ἡμᾶς; φαινεται κυνηγέτης εἶναι· κύων γὰρ
Λάκαινα ἔπεταί αὐτῷ. ἃρ’ οὗ βούλει στήσαι αὐτὸν καὶ ἔρεσθαι εἰ
αὕτη ἡ ὄδος πρὸς Κόρινθον φέρει;” ὁ δὲ Δικαιόπολις, “μάλιστα γε,”
ἔφη· “στήσωμεν αὐτόν.”

[ὑλακτεὶ, barks ἃρ' οἴσθα, do you know? ἄτραπδς, path τῶν ... ἐρμάτων, the stone heaps, cairns νυκτερεύοντες, spending the night πῶς ἔχετε τοῦ σῖτου, how are you off for food? λαγῶν, hare ῥόπαλον, club, hunter's staff θηρία, beasts, animals ἔκρεματο (from κρέμαμαι), were hanging λαγύ: nominative plural κυνηγητεῖν, to hunt (translate, hunting) εὐνυχοίτε, optative expressing a wish, may you be lucky! good luck to you!]

ἔσπέρας δὲ γιγνομένης ποιμένι τινὶ ἐνέτυχον, ὡς τὰ πρόβατα κατὰ τὴν ὄδον ἠλαυνεν. ὁ δὲ ἰδὼν αὐτοὺς προσιόντας εἰς φόβον καταστὰς ἔστησεν αὐτοὺς καὶ βοήσας, "τίνες ἔστε," ἔφη, "οἰ διὰ τῆς νυκτὸς πορεύεσθε; πόθεν ἠλθετε καὶ ποι ἔρχεσθε," ὁ δὲ Δικαιόπολις προσιὼν πάντα τὰ γενόμενα ἐξηγήσατο, ὁ δὲ ποιμήν εὔμενως δεξάμενος αὐτοὺς, "ἀλλὰ πάντες," ἔφη, "πρὸς Διός εἰσὶ πτωχοὶ τε ξεϊνοὶ τε. ἀλλὰ νυκτὸς ἢδη γιγνομένης παραίνω ὑμῖν μόνοις οὕσι μή
νυκτερεύειν ἐν τοῖς ὀρεσίν. ἀγετε δή, ἔλθετε μετ’ ἐμοῦ εἰς τὴν καλύβην, ἐν ἂ ἐξεστὶν χμῖν μένειν τὴν νύκτα.” οἱ δ’ οὖν τοὺς τοῦ ποιμένος λόγους ἀσμένως δεξάμενοι εἶποντο αὐτῷ εἰς ὁλίγην τινὰ καλύβην. ὁ δὲ ποιμήν, “ἰδοῦ· εἰσίτε. ἐγὼ μὲν τὰς τ’ ἀγας ἀμέλξω καὶ τὰ πρόβατα, όμεις δὲ τὰ σκεύη καταθέντες πῦρ καύσατε καὶ καθίζεσθε.”

[πρὸς Δίος, under the protection of Zeus παρά τε ξείνοι τε, δεσμοῖς τῇ καλύβῃ, μυτερά ἀσμένως, γλαύκη ἀμέλξα, εἰ τὰ σκεύη, ταξιδεύειι]

ὁ μὲν οὖν Φίλιππος πῦρ ἐκαυσεν, ὁ δὲ πατὴρ καθήμενος ἀνεπαύετο ἐκ τῆς μακρᾶς ὄδοι. ὁ δὲ ποιμὴν τὰ πρόβατα ἀμέλξας, ἐπαυνὼν δεῖπνον παρεσκεύαζε, σῖτόν τε καὶ τῦρὸν καὶ γάλα. ὁ δὲ Δικαιόπολις, “ἰδοῦ, ὁ φίλε,” ἔφη, “κυνηγῆτις τις, ὃ κατὰ τὴν ὁδὸν ἐνετύχομεν, τόνδε τὸν λαγόν ἡμῖν ἐδωκεν. ἀρ’ οὖν βούλει ὀπτάν αὐτὸν ἐπὶ δείπνῳ,” ὁ δὲ, “μάλιστα γε· οὕτω γὰρ ἡδίστα δειπνήσομεν· μετὰ δὲ τὸ δείπνον ὁ παῖς μέλη ἄσεται.” τὸν οὖν λαγόν ὀπτῆσαντες ἥδεως ἐδειπνήσαν· ἔπείτα δὲ ὁ μὲν Φίλιππος μέλη ἵδεν, ὁ δὲ ποιμὴν μύθους ἔλεγεν, ἔως πάντες οὕτως ἐκαμον ὡστε εἰς βαθὺν ὑπὸν ἔπεσον.

[τῦρον, cheese γάλα, milk ὀπτάν, to roast μέλη ἄσεται (from ἱδων, was singing]

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

κόπ-τω, κόψω, ἐκοψα, κέκοψα, κέκουμαι, ἐκόπην, ι στρε τ; ι κοκν α, ι κοκκα, ι κοκκαμαι, Ι κοκην, I strike; I knock on (a door)

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

γράψω, γράψω, ἐγραψα, γέγραφα, γέγραμμαι, ἐγράφην, I write

WORD BUILDING

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

1. ἀνά ἀνω 3. εκ, εξ εξω 5. κατά κατω
2. εις εισω 4. ἐν ἐνδων 6. πρός πρόσω
GRAMMAR

3. The Verb ἵστημι: Forms

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

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

Stems: στή-/στα-

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

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
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<tbody>
<tr>
<td>ἵ-στη-μι</td>
<td>ἵ-στη</td>
<td>i-στά-ναι</td>
<td>i-στάς,</td>
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<td>ἵ-στη-ς</td>
<td>ἵ-στη</td>
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<td>i-στάσα,</td>
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<td>ἵ-στη-σι(ν)</td>
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<td>i-στάν,</td>
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<td>ἵ-στα-μεν</td>
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<td>gen., i-στάντ-ος, etc.</td>
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<td>ἵ-στα-τε</td>
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<tr>
<td>ἵ-στα-σι(ν)</td>
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</tbody>
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Imperfect: transitive, I was making X stand; I was stopping X; I was setting X (up)

Indicative

| ἵ-στη-ν     |           |            |            |
| ἵ-στη-ς    |           |            |            |
| ἵ-στη       |           |            |            |
| ἵ-στα-μεν   |           |            |            |
| ἵ-στα-τε    |           |            |            |
| ἵ-στα-σαν   |           |            |            |

Future

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

Sigmatic 1st Aorist

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

Athematic 2nd Aorist: intransitive, I stood

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<th>Indicative</th>
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<tr>
<td>ἔστην</td>
<td></td>
<td>στή-ναι</td>
<td>στάς,</td>
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<td>ἔστης</td>
<td>στή-θι</td>
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<td>στάσα,</td>
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<tr>
<td>ἔστη</td>
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<td></td>
<td>στάν,</td>
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<td>ἔστημεν</td>
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<td>gen., στάντ-ος, etc.</td>
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<tr>
<td>ἔστητε</td>
<td>στή-τε</td>
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<tr>
<td>ἔστησαν</td>
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\textbf{Στημι: Present and Imperfect, Middle/Passive Voice}

\textbf{Stem: στα-}

\textbf{Present:} transitive, \textit{I am setting X (up) for myself}; intransitive, \textit{I stand}

\begin{tabular}{l|l}
\textbf{Indicative} & \textbf{Imparative} & \textbf{Infinitive} & \textbf{Participle} \\
\hline
ι-στα-μαι & ι-στα-σο & ι-στα-σθαι & ι-στα-μεν-ος, -η, -ον \\
ι-στα-σαι & ι-στα-σθε & ι-στα-μεθα & ι-στα-νται \\
ι-στα-ται & & & \\
ι-στα-μεθα & & & \\
ι-στα-σθε & ι-στα-σθε & & \\
ι-στα-νται & & & \\
\end{tabular}

\textbf{Imperfect:} transitive, \textit{I was setting X (up) for myself}; intransitive, \textit{I was standing}

\textbf{Indicative}

ι-στα-μην
ι-στα-σο
ι-στα-το
ι-στα-μεθα
ι-στα-σθε
ι-στα-ντο

\textbf{Στημι: Future and Aorist, Middle Voice}

\textbf{Stem: στη-}

\textbf{Future}

\textbf{Regular sigmatic future:} στήσωμαι, στήσει, στήσιται, etc., transitive, \textit{I will set X (up) for myself}; intransitive, \textit{I will stand}

\textbf{Aorist}

\textbf{Regular sigmatic 1st aorist:} ἔστησόμην, ἔστησω, ἔστησατο, etc., transitive, \textit{I set X (up) for myself}

\textbf{Greek Wisdom}

\textit{Heraclitus}

\textit{Ανθρώπους μένει ἀποδιανόντας ἢτινα οὐκ ἔλπονται οὐδὲ δοκοῦσιν. Fragment 27}

Diels
19. Ο ΝΟΣΤΟΣ (β) 51

Ιστημι: Future and Aorist, Passive Voice

Stem: στα-

Future

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

Aorist

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

Exercise 198

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

4. The Verbs καθίστημι and ἀφίσταμαι

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

Study the following examples carefully and translate them:

ὁ κύων τὸν ξένον εἰς φόβον κατέστησεν. (transitive)
ὁ ξένος εἰς φόβον κατέστη. (intransitive)
ὁ δήμος τῶν Περικλῆς στρατηγῶν κατέστησεν. (transitive)
ὁ Περικλῆς στρατηγὸς καθίσταται. (middle; intransitive)
ὁ Περικλῆς στρατηγῶς κατέστη. (intransitive)
oi Ἀθηναίοι νόμος κατεστήσαντο. (middle; transitive)

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

ὁ Ιωαννὸς ἀπὸ τῶν Περσῶν ἀφίσταται.
oi Ἰωαννὸς ἀπὸ τῶν Περσῶν ἀποστήσονται.
oi Ἰωαννὸς ἀπὸ τῶν Περσῶν ἀπέστησαν.

The Ionians are revolting/will revolt/revolted from the Persians.
Exercise 19ε

Identify and translate the following forms:

1. στήθε 
2. ιστάναι 
3. στήναι 
4. ιστασθε (2 ways) 
5. στήσασθαι 
6. ἐστησαν (2 ways) 
7. ἔστη 
8. στήσον 
9. στᾶς 
10. στησάμενος 
11. ἄφισταται 
12. καθίσταντο 
13. καταστήσονται 
14. στήσας 
15. ἄφιστασο 

Exercise 19ξ

Read aloud and translate:

1. οἱ Ἀθηναῖοι εἰς πόλεμον κατέστησαν.
2. οἱ πολέμιοι ἡμᾶς εἰς φυγήν καταστήσουσιν.
3. τίς σε κριθν (judge) ἡμῶν κατέστησεν;
4. ὁ θησεὺς βασιλεὺς τῶν Ἀθηναίων κατέστη.
5. οἱ Ἀθηναὶοι νόμους καταστήσαντο.
6. οἱ Ἑλληνες τοὺς Λακεδαιμονίους ἡγεμόνας (leaders) κατεστήσαντο.
7. οἱ στρατηγοὶ εἰς φόβον καταστάντες ἀποφεύγειν ἔβρολυντο.
8. τοσάτα παθόντες οὐδέποτε (never) εἰς πόλεμον αὕτης καταστησόμεθα.
9. οἱ Ἰωνεῖς ἀπὸ τῶν Περσῶν ἀποστήσονται.
10. οἱ Ἰωνεῖς ἀπὸ τῶν Περσῶν ἀποστάντες τοῖς Ἑλλησιν ἔβοηθησαν.

Exercise 19η

Translate into Greek:

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

ΟΙ ΕΛΛΗΝΕΣ ΤΟΥΣ ΠΕΡΣΑΣ ΚΑΤΑ ΘΑΛΑΤΤΑΝ ΔΕΥΤΕΡΟΝ ΝΙΚΩΣΙΝ

Read the following passages and answer the comprehension questions:

The battle of Mycale took place, according to tradition, on the same day as the battle of Plataea, in spring 479 B.C. The Greek victory eliminated the Persian fleet in the Aegean and was followed by a second revolt of the Ionians from Persia. The following passages are adapted from Herodotus 9.90–104.
όμως ήρα ἀρχομένη τὸ τῶν Ἐλλήνων ναυτικόν εἰς τὴν Αἴγυπταν συνελέγετο, νῆς ἄρηθμον δέκα καὶ ἐκατόν. ἐνετεύθην δὲ εἰς τὴν Δῆλον ἐπέλευσαν, βουλόμενοι τοὺς Ἰωάνας ἐλευθερώσαι. παράντοτος δὲ τοῦ ναυτικοῦ ἐν τῇ Δῆλῳ, ἦλθον ἀγγέλοι ἀπὸ τῆς Σάμου, οἳ ἦτοσαν αὐτοὺς πρὸς Σάμον πλεύσαντας τοῖς βαρβάροις ἐπιστρατεύσαι· "οἱ γὰρ βαρβάροι," ἐφασαν, "οὐ πολλὰς ναῦς ἔχουσιν, οἱ δὲ Ἰωάνες ἴδοντες εὐθὺς ἀποστήσαντα ἀπὸ τῶν Περσῶν. οὕτως οὖν ἔξεστιν ὁμίλιν καὶ ἀνδρας "Ἐλλήνας ἐλευθερώσαι καὶ ἀμόνει τοὺς βαρβάρους." οὐν στρατηγός ὁ τῶν Ἐλλήνων τούτους τοῖς λόγοις δεξάμενος ταῖς ναυσί πρὸς Σάμον ἤγείτο.

[άμα ἦρα ἀρχομένη, with the beginning of spring τὴν Ἀἴγυπταν, Ἁγίνα ἀριθμὸν, in number ἐνετεύθην, from there τὴν Δῆλον, Δελος τῆς Σάμου, Σάμος]

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

ὁς δὲ εἰς Σάμον ἀφικόμενοι παρεσκευάζοντο εἰς ναυμαχίαν, οἳ Πέρσαι εὐθὺς ἀπέπλευσαν πρὸς τὴν ἥπειρον. ἔδοξε γὰρ αὐτοῖς μὴ ναυμαχίαν ποιεῖσθαι. οὐ γὰρ ἀξιόμαχοι ἦσαν αἱ νῆς αὐτῶν. ἀποπλεύσαντες οὖν πρὸς τὴν Μυκάλην τὰς ναῦς ἀνείλκυσαν καὶ τείχος ἐποίησαν περὶ αὐτᾶς. οἱ δὲ Ἐλλήνες ταῦτα γνώντες ἐδίωκαν αὐτοὺς εἰς τὴν Μυκάλην. ὡς δὲ ἐγγὺς ἐγένοντο τοῦ τῶν πολεμίων στρατοπέδου καὶ οὐδεῖς ἐφαίνετο ἀναγόμενος ἄλλα ναῦς εἴδον ἀνειλκυμένας ἐσώ τοῦ τείχους, πρῶτον μὲν παραπλέοντες τοὺς Ἰωάνας ἐκάλεσαν, κελεύοντες αὐτοὺς ἀποστῆναι ἀπὸ τῶν Περσῶν, ἔπειτα δὲ εἰς τὴν γῆν ἐκβάντες τὸ τείχει προσβαλλον.

[eἰς ναυμαχίαν, for a battle at sea τὴν ἥπειρον, the mainland ἀξιόμαχοι, battle-worthy τὴν Μυκάλην, Μυκαλ άνειλκυσαν (from ἀνέλκυσαν, they beached toθ...στρατοπέδου, the camp ἀναγόμενος, putting out to sea ἀνειλκυμένας (perfect passive participle of ἀνέλκυσαν, I draw up), drawn up (on the shore), beached ἐσώ + gen., inside παραπλέοντες, sailing past ]

7. What did the Persians do when the Greeks arrived at Samos? Why?
8. How did the Persians protect their fleet?
9. How did the Greeks respond to this maneuver of the Persians?
10. When the Greeks saw that the Persians were not putting to sea and were continuing to protect their beached fleet, what two things did they do?
"Ελληνας νικῶντας, πρὸς αὐτούς αὐτομολῆσαντες τοῖς βαρβάροις ἐνέπεσον. οὕτως ὡς ὁ δεύτερον ἀπέστησαν οἱ Ἰωνεῖς ἀπὸ τῶν Περσῶν.

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

Exercise 196

Translate into Greek:

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

The death of Agamemnon
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖνος. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταί αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, "οἶνον οὐκ ἔχουσιν." λέγει αὐτῷ ὁ Ἰησοῦς, "τί ἐμοί καὶ σοί, γύναι; οὖν ἤκει ἡ ὠρα μου." [γάμος, a wedding τῆς Γαλιλαίας, of Galilee oi μαθηταί, the disciples ὑστερήσαντος οἴνου, when the wine gave out οὖν, not yet ή ὠρα, hour]


[τοῖς διακόνοις, to the servants ὅ τι ἂν λέγῃ, whatever he says λιθιναὶ, made of stone κατὰ τὸν καθαρισμὸν, for the purification τῶν Ἰουδαίων, of the Jews χωροῦσαι, holding ἄνα + acc., at the rate of, up to μετρήταις, measures (one μετρήτας = about nine gallons or thirty-four liters) γεμίσατε, fill X (acc.) with Y (gen.) ἄνω, up (i.e., full) ἀντλήσατε, draw X ἀρχιτρικίλινῳ, to the master of ceremonies ἤνεγκαν: asigmatic aorist of σέρω]

Concluded in Chapter 20

ὁ Ἰησοῦς, τοῦ Ἰησοῦ, τῷ Ἰησοῦ, τῶν Ἰησοῦ, ὁ Ἰησοῦ, Jesus οἱ Ἰουδαῖοι, τῶν Ἰουδαίων, the Jews

---

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

Verbs

άρέσκει, [άρε-] ἀρέσει, ἢρεσε, impersonal + dat., it is pleasing

dεικνύμι, imperfect, ἔδεικνυν,
[δεικ-] δείξω, ἔδειξα, δέδειχα, δέδειχθην, I show
καθοράω [= κατα- + ὄραω],
[ὄτ-] κατόψωμαι, [ἴδ-] κατ-εἶδον, I look down on

Nouns

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

Adjectives

ἀσφαλῆς, -ῆς, safe
λίθινος, -η, -ον, of stone, made of stone

Adverb or Preposition

ἔντος, adv., within, inside;
prep. + gen., within, inside

Adverbs

ἄνω, up; above
ἐξαίφνης, suddenly
κάτω, down; below

Particle

dήπου, doubtless, surely

Proper Names

αἱ Ἑρινύες, τῶν Ἑρινυῶν,
the Furies (avenging spirits)
αἱ Μυκήναι, τῶν Μυκηνῶν,
Mycenae

ἡμέρας δὲ γενομένης τὸν ποιμένα χαίρειν κελεύσαντες ἐπορεύοντο καὶ τέλος ἀφίκοντο εἰς ἄκρα τὰ ὄρη, ἂν κατείδον τὸ τε πεδίον κάτω κείμενον καὶ τείχη τινὰ ἐπὶ λόφου ἔστηκότα. ὅ δὲ Φίλιππος τὸν πατέρα στήσας, “πάππα,” ἔφη, “τείχη τινὰ μεγάλα ὅρῳ ἐπὶ ἐκείνου τοῦ λόφου ἔστηκότα. ἀλλ’ εἰπέ μοι, τίνα ἐστίν;” ὁ δὲ
Δικαιόπολις πολύν τινα χρόνον πρὸς τὰ τείχῃ βλέπων, "ἐκεῖνα ἐστίν, ὦ παῖ," ἔφη, "ὡς ἔμοι δοκεῖ, τὰ τῶν Μυκηνῶν τείχῃ." ὁ δὲ Φίλιππος, "ἀρα ἀληθῆ λέγεις;" ἔφη. "ἀρα ἐκεῖ ὄψησεν ὁ Ἀγαμέμνων; ἀρα βούλει δεικνύναι μοι τὰ τοῦ Ἀγαμέμνονος δῶματα; ἀρα ἔξεστιν ἦμῖν ἐκεῖσε καταβῆναι καὶ τὰ δῶματα θεωρεῖν;" ὁ δὲ Δικαιόπολις, "ἔξεστι καταβῆναι, εἰ σοι δοκεῖ. οὐ γὰρ μάλα πολὺ ἀπέχει τὰ τείχῃ τῆς ὄδου, καὶ—ὡς γὰρ ἐστίν—τὴν νῦκτα ἐντὸς τῶν τείχῶν ἄσφαλεῖς μενοῦμεν."

[Λόφου, crest of a hill ἐστηκότα, perfect participle, standing τὰ . . . δῶματα, the palace]

οὗτος εἰπὼν, τῷ παιδὶ κατὰ τὸ ὅρος ἡγήσατο. δι’ ὅλιγον οὖν τοῖς τείχεσι ἐπλησίαζον καὶ ἐπὶ τὸν λόφον ἀναβάντες εἰς τὰς πῦλας ἀφίκοντο. ὁ δὲ Φίλιππος τὰ τείχῃ θεώμενος τὸ μέγεθος ἐθαύμαζε καὶ, "ὁ πάτερ," ἔφη, "γίγαντες δὴπο ταῦτα τὰ τείχῃ φυκοδόμησαν· ἀνθρώποι γὰρ τοσοῦτος λίθους αἴρειν οὐκ ἐδύναντο." ὁ δὲ Δικαιόπολις, "ἀληθῆ λέγεις, ὁ τέκνον," ἔφη. "οἱ γὰρ Κύκλωπες, ἂς φάσιν, ταῦτα ἐποίησαν. ἀλλ’ ἵδο, ἔργον θαυμάσιον σοι δείξω· βλέπε ἄνω." ὁ δὲ Φίλιππος ἀναβλέπων δύο λέοντας λιθίνους εἰδε τὰς πῦλας φυλάττοντας. τοῦτος δὲ θεσάμενοι προὐχάρουν καὶ εἰς ἄκρον τὸν λόφον ἀφικόμενοι ἐν αὐτοῖς τοῖς δῶμασι τοῦ Ἀγαμέμνονος ἵσταντο, τὸ τε πεδίον καθόρωντες καὶ τὴν θάλατταν τῷ ἠλιῷ λαμπομένην.

[ἐπλησίαζον + dat., they were approaching γίγαντες, giants φυκοδόμησαν, built θαυμάσιον, wonderful, marvelous λαμπομένην, shining]

[ξφρτξεν (from φττω), shuddered κρυπτόν, icy δέξει + gen., it smells of παγκάκο, completely evil περιφοιτώσιν, wander about]

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

ἀγ-ω, ἀξω, [ἀγγ-] ἅγαγον, [ἀγ-] ἢκα, ἢγμα, ἢχθην, I lead; I take
φεῦ-ω, φεύξμαι, [φυ-] ἕφιγον, [φεῦ-] πέφευγα, I flee; I escape
πράττω, [πράκ-] πράξω, ἐπράξα, πέπραξα, πέπραγμα, ἐπράχθην, intransitive,
I fare; transitive, I do

WORD STUDY

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

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

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

GRAMMAR

1. The Verb δείκνυμι

Stem: δεικ-, show

dεικνυ-μι, δείξω, ἐδείξα, ἐδέειξα, ἐδείξαμαι, ἐδείχθην, I show

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

ζεῦγ-νυ-μι, ζεῦξω, ἐζεύξα, ἐζεύγμαι, ἐζεύχθην or ἐζύγην, I yoke
ἀνοίγ-νυ-μι [= ἀνο- + οίγ-νυ-μι], imperfect, ἀνέφυγον (double augment), ἀνοίξω, ἀνέφξα, ἀνέφυγα, ἀνέφγματ (I stand open), ἀνεφχθην,
I open
ῥήγ-νυ-μι, ῶξω, ἔρρηξα, ἔρρωγα (intransitive, I have broken out), ἔρράγην, aorist passive participle, ῶγείς, I break
σβέν-νυ-μι, [σβε-] σβέσα, ἐσβέσα, ἐσβήκα (intransitive, I have gone out), ἐσβέσθην, I put out, extinguish

Greek Wisdom

Heraclitus

ἲβριν χρῆ σβενύναι μᾶλλον ἥ πυρκαίαν. Fragment 43 Diels
## δείκνυμι: Active Voice

### Stems: \( \text{δείκνυ-} / \text{δείκνυ-} \)

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\( \text{Infinitive} \):
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\( \text{Participle} \):
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\( \text{Infinitive Participle} \):
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\( \text{Infinitive} \):
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- \( \text{δείκνυσθαι} \)

\( \text{Participle} \):
- \( \text{δείκνυμα} \)
- \( \text{δείκνυσα} \)
- \( \text{δείκνυσται} \)

## δείκνυμι: Middle /Passive Voice

### Stem: \( \text{δείκνυ-} \)

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### Imperfect

| \( \text{Indicative} \) |
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\( \text{Infinitive} \):
- \( \text{δείκνυσθαι} \)

\( \text{Participle} \):
- \( \text{δείκνυμα} \)
- \( \text{δείκνυσα} \)
- \( \text{δείκνυσται} \)

\( \text{Infinitive Participle} \):
- \( \text{δείκνυσται} \)
- \( \text{δείκνυσθαι} \)
Exercise 20 α

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

Exercise 20 β

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

1. δεικνύσαι(v) 6. δείζαι (2 ways) 11. ρήξωσι(v)
2. δείκνυσθαι (2 ways) 7. ἀνοίγνυτε (2 ways) 12. δείκνυσο (2 ways)
3. ἐδείκνυ 8. ἔρηξαν 13. ἀνοίξαντες
4. δεικνύσα 9. ζεύξας 14. ρηγνύναι
5. ἐδείκνυσο (2 ways) 10. ἀνέφηζε(ν) 15. ζεύγνυμεν

Exercise 20 γ

Read aloud and translate:

1. ὁ στρατηγὸς τὸν ἄγγελον ἐκέλευσε τὰς πύλας ἀνοίξαι καὶ τοὺς πρέσβεις (ambassadors) δέχεσθαι.
2. ὁ ἄγγελος τοὺς φύλακας (the guards) ἤρετο τί οὖν ἀνοιγνύσαι τὰς πύλας.
3. ὁ αὐτοῦργος τοὺς βοῶς ζεύξας ἀροῦν (to plow) ἤρξατο (began).
4. τὸν δοῦλον καλέσας λίθον μέγιστον ἐδείξαν αὐτῷ καὶ ἐκέλευσεν ἐκφέρειν ἐκ τοῦ ἁγροῦ.
5. λίθος τοσοῦτος τὸ ἁρωτρον ρήξει· δεὶ οὖν τὸν λίθον αἰρεῖν καὶ ἐκφέρειν.

War Clouds

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

This rebuff resulted in a volte-face in Athenian policy. As soon as Cimon returned (461 B.C.), an ostracism was held, and Cimon was sent into exile for ten years. Pericles emerged as the dominant statesman, a position he held until his death in 429 B.C. Under his leadership, Athens broke with Sparta,
made an alliance with Argos, and soon became involved in a sporadic war with Sparta and her allies, which lasted intermittently for fifteen years.

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

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

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

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

Corinth: the site of the ancient city, dominated by the remains of the temple of Apollo
**O ΝΟΣΤΟΣ (δ)**

**VOCABULARY**

**Verbs**

- δειπνέω, I eat (dinner)
- ἤμι, imperative, ἤι, infinitive, ἤναι, participle, ἤίς, imperfect, ἤν, [ἥ-] ἤςω, ἤκα, imperative, [ἦ-] ἤς, infinitive, ἤναι, participle, ἤίς, ἤκα, ἤμαι, ἤθην, I let go, release; I send; I throw; middle, ἤμαι, imperfect, ἤμυν, I hasten
- ἄφτημι [= ἀπ- + ἤμι], I let go, release; I send; I throw
- ἄφτημι [= ἐπι- + ἤμι], I throw; + ἐπι + acc., I throw at
- συνήμι + gen. of person, acc. of thing, I understand
- κρύπτω, [κρυ-] κρύνω, κρύνω, κρύστα, κρύσταμαι, κρύσταθην, I hide
- λανθάνω, [λανθα-] λήσω, [λαθα-] λάθον, [λαθα-] λέλθας + acc. and/or participle, I escape someone’s notice doing something = I do something without someone’s noticing; I escape the notice of someone
- οἰκτίρω, [οἰκταρ-] οἰκτίρω. [οἰκταρ-] ὄκταρα, I pity
- παρέρχομαι, I go past; I pass in, enter; I come forward (to speak)
- προέρχομαι, I go forward, advance

**Noun**

- ἡ ὀργή, τῆς ὀργῆς, anger

**Adjective**

- ἐνοί, -α, -α, some

**Adverb or Preposition**

- ἐξα, adv., outside; prep. + gen., outside

**Preposition**

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

**Adverbs**

- μή, with infin., not
- κολό, far, by far
- τήμερον, today

---

Édōxen oūn aútoίς μη ἐγγύς τῶν Μυκηνῶν νυκτερεύειν, ἀλλὰ τὰ τείχη καταλιπόντες ἔνει τῆς Κορίνθου. δι’ ὅλιγου, ἢδη καταδύντως τοῦ ἡλίου, εἰς κάμην τινὰ ἄφικοντο. ἐκεῖ δὲ αὐτουργός τις αὐτοῖς πρός τῇ ὄδῷ ἀναπαυμένος ἐντυχὼν φίκτηρε και οὐκαδε ἤγαγεν. ἡ μὲν οὖν γυνὴ αὐτοῦ σῖτον παρέσχε, ὁ δὲ αὐτουργός ἐκέλευσεν αὐτοὺς ἐγγύς τοῦ πυρὸς καθίσαι. ἐπεὶ δὲ ἐδείπνησαν, ὁ αὐτουργός ἤρετο αὐτοὺς ποῖ πορεύονται, καὶ ἀκούσας ὅτι πρὸς τὴν Κορίνθον πορεύονται, "ἡ Κόρινθος," ἔφη, "πολὺ ἀπέχει. οὐκ οὖν δύνασθε ἐκεῖσε ἀφικέσθαι τήμερον. ἀλλ’ εἰ δοκεῖ, ἐξεστὶν ὃμιν ἐνθάδε νυκτερεύειν." οἳ δὲ χάριν μεγίστην αὐτῷ ἀπέδοσαν καὶ ἔγγυς τοῦ πυρὸς κατέκειντο. τῇ δὲ ύστεραια, ἀνατέλλοντος τοῦ ἡλίου, τὸν
αὐτουργόν χαίρειν κελεύσαντες ἐπὶ τῆς Κορίνθου ἤντο. ἄλλα μακρὰ ἦν ἡ ὄδος, καὶ ἐσπέρας ἤδη γιγνομένης εἰς τὴν πόλιν ἀφίκοντο καὶ καταγόγιον ἔζητον.

[νυκτερεύειν, to spend the night καταδύνοντος, setting, having set κόμην, village ἀνατέλλοντος, rising καταγόγιον, inn]  

προσιόντες οὖν πρὸς ἀνδρὰ τινὰ ὡς διὰ τῆς ὁδοῦ παρῆει, ἥροντο ποὺ ἔστι καταγόγιον τι. ὁ δὲ δεινὸν ἑλέσκει καὶ εἰς ὁργὴν καταστάς, "πρὸς τῶν σιῶν," ἔφη, "Ἀθηναῖοι φαίνεσθε ἐόντες, τί βούλεσθε; τί δὲν πράττετε ἐν τῇ Κορίνθῳ;" τοῖς δὲ παροῦσι βοήσας, "δεῦρο ἔρπητε," ἔφη, "φίλοι. Ἀθηναῖοι τινὲς πάρεντιν· κατάσκοποι δὰ ποῦ ἐντίν, οἱ ἑνθον τὰ νεώρια κατασκεψόμενοι." ὁ δὲ Δικαίοπολίς, "τὶ λέγεις, ὃ ἀνθρωπε; οὐκ ἐσμέν κατάσκοποι ἄλλ' αὐτουργοί, οἴπερ ἀπὸ τῆς Ἔπιδαύρου Ἀθηνάζε ἡμεθα." ἀλλ' ἦδη συνήλθεν ὁμίλος Κορινθίων οἱ ἀγρίως ἐβόων· ἐνιοῦ δὲ καὶ λίθους ἐλάμβανον καὶ ἐπ' αὐτοὺς ἐφίσεαν.

[πρὸς τῶν σιῶν = Doric Greek for the Attic πρὸς τῶν ἡεῶν, by the gods! ἐόντες = Doric for ὄντες δὰ = Doric for δή τὰ = Doric for τῇ ἔρπητε = Doric for ἔλθητε πάρεντιν = Doric for πάρεσιν κατάσκοποι = Doric for δῆπος δὰποῦ ἐντίν = Doric for εἰσὶν ἡνθον = Doric for ἡλθον τὰ νεώρια, the docks κατα- σκεψόμενοι, about to spy on, to spy on]  

ὁ οὖν Δικαίοπολις εἰς φόβον καταστάς, "φύγε, Φίλιππε," ἔφη, "ὡς τάχιστα." οἱ μὲν οὖν ἑφυγον πρὸς τὰς πύλας, οἱ δὲ Κορινθοὶ διώκοντες λίθους ἐφίσαν. τρέχοντες δὲ ὁ τε Φίλιππος καὶ ὁ πατὴρ τοὺς διώκοντας ἑφυγον καὶ ἐλαθον ἐν τάφρῳ τινὶ κρυψάμενοι, ἐν ἵ ἀπάσαν τὴν νύκτα ἤμενον. ἡμέρας δὲ γενομένης εὐθὺς ἐπορεύοντο καὶ πάντας ἀνθρώπους ἐλαθον ταχέως ἤμενοι. ως δὲ τοῖς Μεγάροις προσεχόρουν, οὐκ εἰσήλθον εἰς τὴν πόλιν ἄλλα παρῆλθον ἔξω τῶν τειχῶν. οὕτως οὖν τέλος ἐλαθον εἰς τὴν Ἀττικὴν εἰσδέθοντες καὶ ἐπεὶ πρῶτον ἀφίκοντο εἰς τὴν Ἔλευσίνα, κεῖμενοι πρὸς τῇ ὁδῷ ἀνεπαύνοντο· πολλὰ γὰρ καὶ δεινὰ παθόντες μάλα ἔκαμον, ἀὕτε οὐκ ἐδύναντο προϊέναι.

[τάφρῳ, ditch τοῖς Μεγάροις, Megara]
PRINCIPAL PARTS: More Velar Stems (-κ-, -χ-)

διάκω, δίαξω or δίαξομαι, ἐδίωξα, δεδίωξα, ἐδιάχθην, I pursue, chase

φυλάττω, [φυλακ-] φυλάξω, ἐφύλαξα, κεφύλαξα, κεφύλαγμαι (I am on my guard), ἐφυλάχθην, I guard

δοκέω, [δοκ-] δόξω, ἔδοξα, δέδομαι, ἐδόχθην, I seem; I think
eὐχομαι, εὐξομαι, ηὔξάμην, ηὔγμαι, I pray; + dat., I pray to

WORD BUILDING

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

<table>
<thead>
<tr>
<th>Stem</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τιμα-</td>
<td>ἡ τιμή</td>
</tr>
<tr>
<td>2. ἀναγκα-</td>
<td>ἡ ἀνάγκη</td>
</tr>
<tr>
<td>3. ὄργα-</td>
<td>ὑ ὄργη</td>
</tr>
<tr>
<td>4. οἴκος/ε-</td>
<td>οἶκος</td>
</tr>
<tr>
<td>5. δοῦλο-</td>
<td>ὑ δοῦλος</td>
</tr>
<tr>
<td>6. κηρύκ-</td>
<td>ὑ κήρυξ</td>
</tr>
</tbody>
</table>

GRAMMAR

2. The Verb ἢμι

Stems: long-vowel stem ἢ-; short-vowel stem ἀ-, send

ἡμι, ἢςω, ἢκα, ἢικα, ἢιμαι, ἢιθν, I let go, release; I send; I throw; middle, I hasten (present and imperfect only)

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

ἡμι: Active Voice

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἢμι</td>
<td>ἢει</td>
<td>ἢέαι</td>
<td>ἢείς</td>
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<tr>
<td>ἢς</td>
<td>ἢει</td>
<td>ἢείς</td>
<td>ἢείςα</td>
</tr>
<tr>
<td>ἢσια</td>
<td>ἢει</td>
<td>ἢείν</td>
<td></td>
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<tr>
<td>ἢμεν</td>
<td>ἢετε</td>
<td>ἢετε</td>
<td>ἢέντας, etc.</td>
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<tr>
<td>ἢτε</td>
<td>ἢετε</td>
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<td>gen., ἢέντας, etc.</td>
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</tbody>
</table>
### Imperfect Indicative

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<tbody>
<tr>
<td>ἔθν</td>
<td>ἔσις</td>
<td>ἔει</td>
</tr>
<tr>
<td>ἔμεν</td>
<td>ἔτε</td>
<td>ἔσαν</td>
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</table>

**Future:** ἐσω, ἐσεις, ἐσει, etc.

### Aorist Indicative

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<tr>
<td>ἔκα</td>
<td>ἔκας</td>
<td>ἔκε(ν)</td>
</tr>
<tr>
<td>ἔμεν</td>
<td>ἔτε</td>
<td>ἔσαν</td>
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### Imperative

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<td>ἂν</td>
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<td>εἴ</td>
<td>εἰς,</td>
<td>εἰςα,</td>
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<td>ἔν</td>
<td>gen., ἔντος, etc.</td>
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### Infinitive

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<td>εἴναι</td>
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<td>εἰςα,</td>
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<td>gen., ἔντος, etc.</td>
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### Participle

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<tr>
<td>εἰςα,</td>
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<td></td>
<td>gen., ἔντος, etc.</td>
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</table>

### Present Indicative

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<tbody>
<tr>
<td>ἔμαι</td>
<td>ἔσαι</td>
<td>ἔσαι</td>
</tr>
<tr>
<td>ἔμαθα</td>
<td>ἔσθε</td>
<td>ἔνται</td>
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### Imperative

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<td>ἔσαι</td>
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### Infinitive

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<tbody>
<tr>
<td>ἔσθαι</td>
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<tr>
<td></td>
<td>ἔμενος, -η, -ον</td>
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### Participle

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### Imperfect Indicative

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<tbody>
<tr>
<td>ἔμην</td>
<td>ἔσο</td>
<td>ἔτο</td>
</tr>
<tr>
<td>ἔμεθα</td>
<td>ἔσθε</td>
<td>ἔντο</td>
</tr>
</tbody>
</table>

**Note:** ἔμην is a variant of ἔσαν, ἔτε, ἔσαν, etc.
**̂ηµι: Middle Voice**

**Future:** Ἰσοµαι, Ἰσεύη, Ἰσεται, etc.

### Aorist

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἴµην</td>
<td></td>
<td>ἐσθαί</td>
<td>ἐµενος, -η, -ον</td>
</tr>
<tr>
<td>εἴσο</td>
<td>οὐ</td>
<td></td>
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<tr>
<td>εἴτο</td>
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<tr>
<td>εἴµεθα</td>
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<td>εἴσθε</td>
<td>ἐσθε</td>
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<tr>
<td>εἴντο</td>
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</table>

**̂ηµι: Passive Voice**

**Aorist Passive:** εἴθην, εἴθης, εἴθη, etc.

**Future Passive:** εἴθησοµαι, εἴθησενη, εἴθησεται, etc.

For compounds of ̂ηµι, see page 62.

### Exercise 20δ

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

### Exercise 20ε

*Identify and translate the following forms of ἱµι, ἀφίµι, ἐφίµι, συνίµι, εἰµί, and εἰµι:

1. ἐσθαί (2 ways)  6. ἀφείσαν (2 ways)  11. ἀφοῦ
2. συνίσαν(v)     7. ἀφες       12. ἱέναι
3. ἰέμενος (2 ways)  8. ἀφείσθε  13. ἐφίέναι
4. ἀφήκεν(v)      9. ἐντό (2 ways)  14. ἑίναι
5. ἀφείς         10. συνήκας  15. ἑίναι

### Exercise 20ζ

*Read aloud and translate into English:

1. οἱ ἔµποροι πρὸς τὸν λιµένα ἰέµενοι ναῦν ἐξήτουν μέλλουσαν πρὸς τὰς Ἀθήνας πλεύσεσθαι.
2. οὕτως ὁ δοῦλος δεύτερο ἰέµενος ἦλθεν καὶ ἤµας ἐκ κινδύνου ἔσωσε.
3. οὐκάδε οὗν ἰέµενοι τὸν πατέρα ἤτίσαμεν αὐτὸν ἐλεύθερον ἀφείναι.*
3. Verbs That Take Supplementary Participles: λανθάνω, τυγχάνω, φθάνω, and φαίνομαι

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

ἔλαθον ἐν τάφρῳ τινὶ κρυψάμενοι.
They hid themselves in a ditch without anyone's noticing (that they were doing so).

πάντας ἀνθρώπους ἔλαθον ταχέως ἰέμενοι.
They quickly hurried, unobserved by everyone.

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

Here are two more examples:

ἔλαθον εἰσελθόντες.
They entered without being seen.

ἔλαθεν ἑαυτὸν τοῦτο ποιήσας.
He did this unawares.

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

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

ἔτυχον παρόντες οἱ πρέσβεις.
The ambassadors were present by chance.

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

ἔφθασαμεν ὑμᾶς ἀφικόμενοι.
We arrived before you.
Athenaze: Book II

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

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

ή γυνὴ φαίνεται σώφρων εἶναι.
The woman appears to be sensible.

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

ή γυνὴ σώφρων οὖσα φαίνεται.
The woman is shown being/to be sensible = is clearly sensible.

Exercise 20η

Read aloud and translate:

1. οἱ Κορίνθιοι ἔξθροι γίγνεσθαι ἐφαίνοντο.
2. οἱ Κορίνθιοι ἔξθροι ὄντες φαίνονται.
3. ἡγε, Φίλιππε, τοὺς διώκοντας λάθε ἐν ταύτῃ τῇ τάφρῳ κρυψάμενος.
4. ὁ Φίλιππος τὸν πατέρα ἔφθασε τὸ ὀρὸς καταβάς.
5. προσιόντος τοῦ ἄνδρος η γυνὴ ἔτυχε καθηκομένη ἐν τῇ αὐλῇ (courtyard).
6. "φαίνει ἄργος οὖσα, ὡ γύναι, ἔφη· "τί οὐκ ἐργάζεις;"
7. οἱ Πέρσαι τοὺς Ἐλλήνας ἔφθασαν ἀποπλεύσαντες πρὸς τὴν ἥπειρον (mainland).
8. οἱ Πέρσαι ἐφαίνοντο οὐ βουλόμενοι ναυμαχεῖν.
9. ὁ δεσπότης τυγχάνει καθεύδων.
10. ἔφθασαν τὸν χειμώνα εἰς τὸν λιμένα εἰσπλέοντες.

ΟΙ ΑΘΗΝΑΙΟΙ

/ ΤΟΥΣ ΛΑΚΕΔΑΙΜΟΝΙΟΥΣ

ΑΝΑΜΙΜΝΗΣΙΣΚΟΥΣΙΝ

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

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

λέγομεν ὅτι ἐν τῷ Μαραθῶνι μόνοι ἐκκινδύνευσαμεν τοῖς βαρβάροις μαχόμενοι, καὶ ἐπεὶ τὸ δεύτερον ἥλθον, οὐ δυνάμενοι κατὰ γῆν ἅμώνεσθαι, εἰσβάντες εἰς τὰς ναῦς πανδημεῖ ἐν Σαλαμίνι ἕναυμαχήσαμεν, ὥστε οὐκ ἔδοναντο
20. Ο ΝΟΣΤΟΣ (δ) 69

οἱ βάρβαροι κατὰ πόλιν ἐπικλέοντες τὴν Πελοπόννησον διαφθείρειν. τεκμήριον δὲ μέγιστον τούτον αὐτοὶ οἱ βάρβαροι ἐποίησαν ἕκει γὰρ ταῖς ναυσὶν ἐνίκησαμεν, κατὰ ἑκεῖνοι ὡς τάχιστα τῷ πλέονι τοῦ στρατοῦ ἀνεχώρησαν.

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

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

οἱ δὲ Ἀθηναῖοι ἐν τούτοις τρία τὰ ὀφελιμῶτα παρέσχομεν, ἀριθμόν τε νεῶν πλείστον, καὶ ἄνδρα στρατηγὸν συφῶτατον, καὶ προθύμων ἀοκνοτάτην. νεῶν μὲν γὰρ τὰ δύο μέρη τῶν πάσων παρέσχομεν, θεμιστοκλέα δὲ στρατηγὸν, ὡς ἔπεισε τοὺς ἄλλους στρατηγοὺς ἐν τοῖς στενοῖς ναυμαχήσαι, προθύμων δὲ τοσούτην ἐκδηλώσαμεν ὡστε ἐπεὶ ἡμῖν κατὰ γῆν οὔθεις ἐβοήθει, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, εἰσάβαντες εἰς τὰς ναῦς ἐκινδυνεύσαμεν. ἡμεῖς μὲν γὰρ ἐπεὶ ἐφοβεθέασαν ὑπὲρ ὑμῶν καὶ οὔχ ἡμῶν, ἐβοηθήσατε (ὅτε γὰρ ἦμεν ἐτὶ σῶοι, οὐ παρεγένεσθε) ἡμεῖς δὲ καὶ ἐκινδυνεύσαντες ἐσώσαμεν ὑμᾶς τε καὶ ἡμᾶς αὐτούς.

[tὰ ὀφελιμῶτα, the most useful things ἀριθμόν, number προθύμων, eagerness, spirit ἀοκνοτάτην, most unhesitating, resolute τὰ δύο μέρη, two-thirds ἐκλιπόντες, having left behind τὰ οἰκεῖα, our property, belongings ἐτί, still σῶοι, safe]

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

tοσαύτην τε προθύμων τότε δηλώσαντες καὶ τοσαύτην γνώμην, ἃς ἔχεις ἐσμέν, ὡς Λακεδαιμόνιοι, τοσαύτης ἐχθρὰς τῶν Ἑλλήνων διὰ τὴν ἄρχην ἦν ἔχομεν; καὶ γὰρ αὐτὴν τὴν ἄρχην ἐλάβομεν οὐ διασάμοις, ἀλλὰ ὑμῶν οὐκ ἐθελησάντων παραμείναι πρὸς τὰ υπόλοιπα τῶν βαρβάρων, ἡμῖν δὲ προσελθόντων τῶν συμμάχων καὶ αὐτῶν αἰτησάντων ἡμᾶς ἡγεμόνας καταστήσατε.

[ἐχθρᾶς, hatred τὴν ἄρχην, the empire βιασάμενοι, using force παραμείναι, to stand fast, stand your ground τὰ υπόλοιπα, the remnants, those remaining ἡγεμόνας, leaders]
10. What do the Athenians ask the Spartans?
11. How do the Athenians claim to have secured their empire?
12. Why did the allies of the Athenians choose the Athenians to be their leaders rather than the Spartans?

Exercise 20θ

Translate into Greek:

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

New Testament Greek

John 2.9–11

The Wedding at Cana (concluded)

ὡς δὲ ἐγέωσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ἦδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἦδεισαν οἱ ἡπτιλκότες τὸ ὕδωρ, φονεῖ τὸν νημφίον ὁ ἀρχιτρικλίνος καὶ λέγει αὐτῷ, “πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἁρτί.” ταῦτην ἔποιησεν ἄρχην τῶν σημείων ὁ Ἱησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἔφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

[ἐγέωσατο, tasted ὁ ἀρχιτρικλίνος, the master of ceremonies γεγενημένον, that had become ἦδει, he was aware (lit., was knowing) ἦδεισαν, were aware οἱ ἡπτιλκότες, the ones who had drawn φονεῖ, calls τὸν νημφίον, the bridegroom τίθησιν, serves (lit., puts, places) ὅταν μεθυσθῶσιν, when they are drunk τὸν ἐλάσσω, the inferior (wine) τετήρηκας (from τηρέω), you have saved ἁρτί, now τῶν σημείων, of his signs/miracles ἔφανέρωσεν, he showed τὴν δόξαν, the glory ἐπίστευσαν, ingressive aorist, came to believe εἰς, in οἱ μαθηταὶ, the disciples]
Classical Greek

Tyrtaeus

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

αὐτὸς δ’ ἐν προμάχοισι πεσὼν φίλον ὀδέσε ὑμῖν,
agnosti katai λαούς καὶ πατέρ’ εὐκλείσας . . .

tόν δ’ ὀλυφύρονται μὲν ὁμῶς νέοι ἤδε γέροντες,
ἀργαλέφ τε πόθῳ πᾶσα κέκηδε πόλις . . .
oúde δ’ ποτε κλέος ἐσθλὸν ἀπόλλυται οὔδ’ ὄνομ’ αὐτοῦ,
ἀλλ’ ὁπ’ ἂγ’ περ ἐδώ γίνεται ἀθάνατος.

[αὐτὸς δ’, and he (Tyrtaeus has been describing the ideal warrior, and he continues his description here) ἐν προμάχοισι, in the front line φίλον, here not dear, but his own (a Homeric usage) ὀδέσε (from ὀλλύμι, Attic, ἀπόλλυμι), gnomic aorist; translate as present, loses θυμόν, spirit; life λαοὺς, the people εὐκλείσας, bringing glory to + acc. τόν δ’, and him ὀλυφύρονται, lament δμῶς, alike νέοι, young men ἤδε, and ἀργαλέφ . . . πόθῳ, with grievous longing κέκηδε (from κήδω), perfect with present sense, mourns κλέος ἐσθλὸν, his good fame ἀπόλλυται, perishes περ, although ἐδώ = ἀν = γίνεται = γίνεται]
pös tìn Pókna speúdousin ìna eìs tìn ekklêsìán en kairoph paròsin.

VOCABULARY

Verbs

ἀγορεύω, I speak in the Assembly; more generally, I speak; I say

ἀναγιγνώσκω, [γνω-] ἀνα- γνώσομαι, ἀνέγνων, I read

βουλεύω, βουλεύσω, ἐβου- λεύσα, βεβούλευκα, βεβού- λευμαί, ἐβουλεύθην, active or middle, I deliberate; I plan

θύω, θόσω, θέσα, [θυ-] τέθυ- κα, τέθυμαι, ἔτύθην, I sacrifice

πολεμέω, I make war; I go to war

πρόκειμαι, προκείσομαι + dat., I lie before

ψηφίζομαι, [ψηφι-] ψηφιοῦμαι, [ψηφι-] ἐψηφισάμην, ἐψήφι- σομαι, I vote

Nouns

ἡ ἀρχή, τῆς ἀρχῆς, beginning; rule; empire

ἡ ἐκκλησία, τῆς ἐκκλησίας, assembly

ὁ πρέσβυς, τοῦ πρέσβεως, old man; ambassador; usually pl., οἱ πρέσβεις, τῶν πρέσβεων, ambassadors

ὁ ρήτωρ, τοῦ ρήτορος, speaker; politician

Adjectives

μύριοι, -αι, -α, 10,000

μύριοι -αι, -α, numberless, countless

νέοις, -α, -ον, young; new

Prepositions

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

Conjunctions

ἐάν + subjunctive, if

ἵνα + subjunctive, so that, in order to (expressing purpose)

Proper Names

οἱ Πελοποννησιοί, τῶν Πελο- ποννησίων, Peloponnesians

ἡ Πυκνός, τῆς Πυκνός, the Pnyx (the hill in Athens on which the Assemblies were held)
οὐ πολλῷ δὲ ὑπετέρων ἀναστάς ὁ Δικαιόπολις τῷ Φιλίππῳ,
“ἀνάστηθι, ὦ παῖ,” ἔφη· "καιρὸς γὰρ ἔστι πορεύεσθαι. εὖθες οὖν
σπεύδωμεν πρὸς τὴν πόλιν.” ὄρμησαντες οὖν δὲ ὀλίγου πολλοῖς
ἐνετύχανον αὐτοῦργοίς Ἀθηνάζε πορευομένοις. ὁ οὖν Δικαιόπολις
γέροντι τινὶ προσχωρῆσας, οὐ γὰρ αὐτὸν ἐβάδιζεν, ἥρετο τίνος
ἐνεκα τοσοῦτοι Ἀθηνάζε σπεύδουσιν. ὁ δὲ, “τί λέγεις, ὦ ἄνθρωπε;”
ἔφη· “ἄρα τοῦτο ἀγνοεῖς, ὅτι τήμερον ἐκκλησία γενήσεται; πάντες
οὖν πρὸς τὸ ἄστυ σπεύδουμεν τούτου ἕνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν
ῥητόρων ἀκούσωμεν. πράγματα γὰρ μέγιστά τῷ δήμῳ πρόκειται περὶ
ἀν χρὴ βουλεύσεσθαι.” ὁ δὲ Δικαιόπολις, “ἀλλὰ τίνα δὴ πρόκειται τῷ
dήμῳ, ὦ γέρων;” ὁ δὲ, “ἀλλὰ τίς τοῦτο ἀγνοεῖ, ὅτι χρὴ βουλεύσεσθαι
πότερον πόλεμον ποιησώμεθα πρὸς τοὺς Πελοποννησίους ἢ τὴν
εἰρήνην σῶσωμεν;”

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

ὁ δὲ Δικαιόπολις, “ἀλλὰ τί νέον ἐγένετο; πάλαι γὰρ ἔχθροι εἰσιν
οἱ Πελοποννησίοι ἀλλ’ οὓς εἰς πόλεμον κατέστημεν ἀλλὰ μένουσιν
αἱ σπονδαί. τί οὖν νῦν γε δεῖ περὶ τοῦ πολέμου διακρίνειν;” ὁ δὲ
γέρων, “ἀλλὰ καὶ τοῦτο ἀγνοεῖς, ὅτι πρέσβεις νεωτί ἐπεμψαν οἱ
Λακεδαιμόνιοι οἱ ταῦτα εἶπον. 'Λακεδαιμόνιοι βούλονται τὴν
eἰρήνην εἶναι: εἰρήνη δὲ ἔσται, ἐὰν τοὺς Ἰσλήνας αὐτονόμους
ἀφητε'; κελεύσωσιν οὖν ἡμᾶς τὴν ἁρχὴν ἀφιέναι. τοῦτο οὖν
βουλεύεσθαι τὸν πόλεμον τὴν ἁρχὴν ἀφῶμεν ἢ πόλεμον πρὸς τοὺς
Πελοποννησίους ποιησώμεθα.” ὁ δὲ Δικαιόπολις, “ὦ Ζεῦ,” ἔφη·
“τοῦτ’ ἔστιν ἔκεινο. νῦν γὰρ ἐπίσταμαι τί οἱ Κορίνθιοι εἰς ὅργην
καταστάντες λίθους ἔφ’ ἡμᾶς ἐφίεσαν, γνώντες ὅτι Ἰσλήναιοι ἐσμεν.
ἀλλὰ σπεύδωμεν, ὦ παῖ, ἵνα ἐν καιρῷ παρόμενον;”

[διακρίνειν, to decide νεωτί, recently αὐτονόμους, independent, free ἀφήτε
(from ἀφίημι), you let... go ἀφῶμεν (from ἀφίημι), we should let go, give up
παρόμεν (from πάρεω), we may be present]

εὖθυς οὖν ὀρμήσαν καὶ εἰς τὰς πύλας ἀφικόμενοι πρὸς τὴν
Πύκνα ἔτρεχον. ἐκεῖ δὲ ἦδη συνηγείρετο ὁ δήμος καὶ μῦριοι
parēsan, touc prutáneic μένοντες. δι' ὀλίγου δ' εἰσελθόντες οἳ τε πρυτάνεις καὶ ἡ ἐπιστάτης καὶ οἱ ἄλλοι βουλευταὶ ἑκάθιζον. ἔπειτα δὲ ἐστίγησαν μὲν οἱ παρόντες, ὁ δὲ ἱερεὺς πρὸς τὸν βωμὸν προσελθὼν τὸ τε ἱερεῖον ἔθουσε καὶ τοῖς θεοῖς ήὔζατο, ἵνα τῷ δήμῳ εἰμινεὶς δοσίν. ἐνταῦθα δὴ ὁ μὲν ἐπιστάτης τὸν κήρυκα ἐκέλευσε τὸ προβούλευμα ἀναγνώναι. ὁ δὲ κήρυξ τὸ προβούλευμα ἀναγνώσετο τὸν δήμον ἥρετο πότερον δοκεῖ εὐθὺς ψηφίζεσθαι ἢ χρὴ πρότερον βουλεύσεθαι περὶ τοῦ πράγματος. ὁ δὲ δήμος ἐχειροτόνησε, δηλῶν ὅτι πάντες βουλονται περὶ τοῦ πράγματος βουλεύσεθαι τοσοῦτο ὄντος. ἐνταῦθα δὴ ὁ κήρυξ εἶπεν: "τίς ἀγορεύειν βουλέτατι," τῶν οὖν ῥητόρων πολλοὶ πρὸς τὸ βῆμα παριόντες ἡγόρευον, ἄλλοι μὲν λέγοντες ὅτι χρῆ πολεμεῖν, ἄλλοι δὲ ὅτι οὔδεν χρῆ ἐμπόδιον εἶναι τῆς εἰρήνης.

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

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

σκέδω, σκεύσω, ἔσπευσα, ἔσπευκα, ἔσπευσμαι, I hurry
πείθω, πείσω, έπείσα, πέπεικα (I have persuaded) or [παθ-] πέποθα (+ dat., I trust), [παθ-] πέπειμαι, ἐπείσθην, I persuade; middle, present, imperfect, and future + dat., I obey

WORD STUDY

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

1. anthropology
2. philanthropy
3. anthropomorphous
4. anthropophagous
5. misanthrope
6. pithecanthropus

Greek Wisdom

Heraclitus

ἄνθρωπον ὁ σοφότατος πρὸς θεόν πίθηκος φανεῖται καὶ σοφία καὶ κάλλει καὶ τοῖς ἄλλοις πάσιν. Fragment 83 Diels
1. The Subjunctive Mood

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

a. εὐθὺς οὖν σπεύδομεν πρὸς τὴν πόλιν.
   Let us hurry immediately to the city.

b. σπεύδομεν τούτου ἐνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ἔθερων ἀκούσαμεν.
   We are hurrying for this reason, so that we may hear the speakers in the Assembly.

c. πότερον πόλεμον ποιησόμεθα πρὸς τοὺς Πελοποννησίους ἢ εἰρήνην σάσαμεν;
   Should we make war against the Peloponnesians or should we keep peace?

2. Forms of the Subjunctive

There are no imperfect or future subjunctives.

The subjunctive of εἰμί, I am, is as follows: ω, η-ς, η, ω-μεν, η-τε, ω-σι(v). These same letters are used to form other active subjunctives, as seen in the charts below.

### Present Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέω</td>
<td>λέ-ω</td>
</tr>
<tr>
<td>λέεις</td>
<td>λέ-η-ς</td>
</tr>
<tr>
<td>λέει</td>
<td>λέ-η</td>
</tr>
<tr>
<td>λογομεν</td>
<td>λό-ω-μεν</td>
</tr>
<tr>
<td>λάστε</td>
<td>λό-η-τε</td>
</tr>
<tr>
<td>λάσουσι(v)</td>
<td>λό-ω-σι(v)</td>
</tr>
<tr>
<td>φιλῶ</td>
<td>φιλέ-ω &gt; φιλῶ</td>
</tr>
<tr>
<td>φιλεῖς</td>
<td>φιλέ-η-ς &gt; φιλής</td>
</tr>
<tr>
<td>φιλεῖ</td>
<td>φιλέ-η &gt; φιλή</td>
</tr>
<tr>
<td>φιλομεν</td>
<td>φιλέ-ω-μεν &gt; φιλομεν</td>
</tr>
<tr>
<td>φιλεῖτε</td>
<td>φιλέ-η-τε &gt; φιλήτε</td>
</tr>
<tr>
<td>φιλοσι(v)</td>
<td>φιλέ-ω-σι(v) &gt; φιλωσι(v)</td>
</tr>
</tbody>
</table>
Note that the usual contractions take place. Note that -α- contract verbs have identical forms in the indicative and subjunctive, singular and plural, and that -ο- contract verbs have identical forms in the singular indicative and subjunctive.

### Present Middle
(Contracted Forms Only)

#### Indicative | Subjunctive
---|---
λόμαι | λώμαι | φιλοῦμαι | φιλώμαι
λέισ | λέη | φιλείσ | φιλή
λέεται | λήται | φιλείται | φιλήται
λόμεθα | λώμεθα | φιλούμεθα | φιλώμεθα
λόσθε | λήσθε | φιλέσθε | φιλήσθε
λόνται | λώνται | φιλούνται | φιλώνται

#### Indicative | Subjunctive
---|---
tιμώμαι | τιμώμαι | δηλώμαι | δηλώμαι
tιμά | τιμά | δηλοί | δηλοί
tιμάται | τιμάται | δηλουται | δηλώται
tιμώμεθα | τιμώμεθα | δηλώμεθα | δηλώμεθα
tιμάσθε | τιμάσθε | δηλούσθε | δηλώσθε
tιμώνται | τιμώνται | δηλούνται | δηλώνται

### Aorist Active and Middle Subjunctives

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

Sigtomic 1st Aorist (e.g., of λῶμαι):

##### Sigtomic 1st Aorist Active Indicative: ἐλῶσα, etc.

##### Sigtomic 1st Aorist Active Subjunctive:
λῶσα, λῶσης, λῶση, λῶσωμεν, λῶσητε, λῶσωσι(v)
Sigmatic 1st Aorist Middle Indicative: ἔλυσάμην, etc.
Sigmatic 1st Aorist Middle Subjunctive:
λύσωμαι, λύση, λύσηται, λύσώμεθα, λύσησθε, λύσονται
Asigmatic 1st Aorist of Liquid Verbs (e.g., of αἰρέω):
Asismatic 1st Aorist Active Indicative: ἠρέω, etc.
Asismatic 1st Aorist Active Subjunctive:
ἀρω, ἅρης, ἅρη, ἅρωμεν, ἅρητε, ἅρωσι(ν)
Asismatic 1st Aorist Middle Indicative: ἠράμην, etc.
Asismatic 1st Aorist Middle Subjunctive:
ἀρωμαι, ἅρη, ἅρηται, ἅρωμεθα, ἅρησθε, ἅρωνται
Thematic 2nd Aorist (e.g., of λείπω):
Thematic 2nd Aorist Active Indicative: ἔλιπον, etc.
Thematic 2nd Aorist Active Subjunctive:
λίπω, λίπης, λίπη, λίπωμεν, λίπητε, λίπωσι(ν)
Thematic 2nd Aorist Middle Indicative: ἔλιπόμην, etc.
Thematic 2nd Aorist Middle Subjunctive:
λίπομαι, λίπη, λίπηται, λιπώμεθα, λίπησθε, λίπονται
Athematic 2nd Aorist (e.g., of βαίνω):
Athematic 2nd Aorist Active Indicative: ἐβην, etc.
Athematic 2nd Aorist Active Subjunctive:
βῶ, βῆς, βῆ, βῶμεν, βῆτε, βῶσι(ν)

Aorist Passive Subjunctives

Verbs with -θη- 1st aorist passives (e.g., λάω):
-θη- 1st Aorist Passive Indicative: ἔλυθην, etc.
-θη- 1st Aorist Passive Subjunctive (note the -θε- stem and the accent; λυ-θέ-ω > λυθόω):
λυθῶ, λυθής, λυθῆ, λυθῶμεν, λυθῆτε, λυθόσι(ν)
Verbs with -η- 2nd aorist passives (e.g., γράφω):
-η- 2nd Aorist Passive Indicative: ἔγραφην, etc.
-η- 2nd Aorist Passive Subjunctive (note the -θε- stem and the accent; γραφ-έ-ω > γραφόω):
γραφῶ, γραφῆς, γραφῇ, γραφῶμεν, γραφῆτε, γραφόσι(ν)

Greek Wisdom
Heraclitus
μάχεσθαι χρή τοῦ δήμου ύπερ τοῦ νόμου ὠσπερ ϊτίχους. Fragment 44 Diels
Exercise 21a

Fill in the subjunctive forms on all Verb Charts completed for Book I except for the charts for Exercise 118. Keep the charts for reference.

3. Uses of the Subjunctive Mood

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

ονδρειως μαχομεθα. Let us fight bravely.

μη ευθυς ιαμεν. Let us not go immediately.

μη τουστο ποιησαιμεν. Let us not do such a thing.

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

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

τι ποιημεν; ποτερον μενομεν ἢ οικαδε επανισμεν;
What are we to do? Are we to stay or return home?

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

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

μη τοῦτο ποιησης. Do not do this.

d. The subjunctive is used in subordinate clauses introduced by ίνα, ὡς, or ὅς to express purpose, as in example b in Grammar 1 above (page 75). A negative purpose clause is introduced by ίνα μη, ὅπως μη, ὣς μη, or simply μη. The following are further examples:

ονδρειως μαχομεθα ίνα την πατριδα σώσωμεν.
We are fighting bravely so that we may save our fatherland (= to save our fatherland).

σπευδουσιν ὅπως μη ὡς ἀφικοναι.
They are hurrying so that they may not arrive late (= lest they arrive late = so as not to arrive late).

Note that several different translations are possible in English. Note also, however, that Attic Greek prose does not use a simple infinitive to express purpose as we most commonly do in English.
The subjunctive is used in some types of conditional clauses, e.g.:

εἰρήνη δ’ ἔσται, ἔδω τοὺς Ἑλλήνας αὐτονόμους ἀφῆτε.

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

Note the use of ἔδω (= εἰ + ἔδω).

### Exercise 21β

**Change the following to the subjunctive:**

| 1. λύομεν | 8. εἴλοντο | 15. ηὔξατο |
| 2. ἐλύσε(ν) | 9. ἐγένετο | 16. ἐλῦθησαν |
| 3. τίμα | 10. ἐφίλησας | 17. ἐγράφη |
| 4. δηλοῦμεν | 11. μαχόμεθα | 18. ἐβάλομεν |
| 5. λύνοντα | 12. ἀπέθανε(ν) | 19. ἐτμήθης |
| 6. ἐλύσάμην | 13. εἴδετε | 20. ἀφίκομέθα |
| 7. ἐλαβον (2 ways) | 14. ἔβουλεύσατο | 21. ἐφάνησαν |

### Exercise 21γ

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

1. στήτε, ὁ φίλοι· σκοπῶμεν τί ποιήσωμεν.
2. πότερον οἴκαδε ἐπανέλθωμεν ἢ ἐν τοῖς ὀρεσίν μένωμεν;
3. ἔσπερᾶς γιγνομένης, μὴ μένωμεν ἐν τοῖς ὀρεσίν ἄλλα οἴκατε σπεύδωμεν.
4. τῶς οἴκαδε ἀφικόμεθα; τὴν γὰρ ὅδὸν ἀγνοοῦμεν.
5. ἰδοὺ, ἔξεστιν ἐκείνων τὸν ποιμένα ἐρέσθαι τίνα ὅδὸν ἐλώμεθα.
6. μὴ ἀποφύγῃς, ὁ γέρον, ἀλλὰ εἰπὲ ἡμῖν τις ὅδὸς πρὸς τὸ ἄστυ φέρει.
7. μὴ ἔκεισε νῦν γε ὀρμήσῃτε· οὗ γὰρ ἀφίξεσθε πρὸ νυκτὸς.
8. τί ποιῶμεν, ὁ φίλοι; ὁ γὰρ ποιμὴν λέγει ὅτι σοὶ δυνάμεθα ἀφικέσθαι πρὸ νυκτὸς.
9. εἰς τὸ πεδίον καταβάντες οἰκίαν τινὰ ζητῶμεν ἵνα ἀναπαυάμεθα.
10. ἡμέρας δὲ γενομένης, εὐθὺς ὀρμήσωμεν.

### Exercise 21δ

**Translate into Greek:**

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

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

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

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

This photograph shows the Acropolis from the west with the Areopagus (the hill of Ares, god of war) in the foreground; here the ancient Council of the Areopagus met.
The ten new tribes formed the basic administrative and military units of the state. Each tribe (φυλή) provided fifty members (councilors, βουλευταί) to the Council (βουλή) of 500, which now replaced Solon’s Council of 400; every deme elected a fixed number of councilors in proportion to its size. The new Council had a key role; it prepared business for the Assembly in its probouleutic function and was also responsible as an executive committee of the Assembly for seeing that decisions of the people were carried out. In the military sphere, each tribe provided one brigade, which was commanded by one of the ten generals elected by the Assembly.

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

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

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

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

Verbs

ἁρχω, ἁρξω, ἁρξα, ἁργμαι, ἁρχθν + gen., active or middle, I begin; + gen., active, I rule
ἐπιβουλεω + dat., I plot against

νομίζω, [νομι-] νομιῶ, [νομι-]
ἐνόμισα, νενόμισα, νενόμισα, ἐνομισθν, I think

πληρῶ, I fill

προάγω, I lead forward

Adjectives

ἡ χῶρα, τῆς χῶρας, land

Adverbs

ἠχάνει, τῆς ἀνάγκης, necessity

ἡ δίκη, τῆς δίκης, custom; justice; right; lawsuit; penalty

ἡ δύναμις, τῆς δυνάμεως, power; strength; forces (military)

ὁ ἰδιώτης, τοῦ ἰδιῶτου, private person

ἡ στρατιά, τῆς στρατιᾶς, army

ὁ τίμη, τῆς τιμῆς, honor

ὁ τρόπος, τοῦ τρόπου, manner; way

Nouns

ἡ ανάγκη, τῆς ανάγκης, necessity

ἡ δίκη, τῆς δίκης, custom; justice; right; lawsuit; penalty

ἡ δύναμις, τῆς δυνάμεως, power; strength; forces (military)

οδιωτης, τοῦ ἰδιώτου, private person

ἡ στρατιά, τῆς στρατιᾶς, army

ἡ τιμή, τῆς τιμῆς, honor

ὁ τρόπος, τοῦ τρόπου, manner; way

Spelling

The following passage and the passage at the end of this chapter are adapted from the historian Thucydides. He used the Ionic spelling -ονο- in words that in Attic have -τιν-, e.g., πράσσειν for πράττειν; he used the Homeric and early Attic spelling ξύν (ξυν-) for σύν (συν-); and he used ἐς (ἐς-) instead of εις (εις-) and αἰεί instead of αἰεί. We have preserved these spellings in the passages from Thucydides. In Chapter 22 when the narrative returns to Dicaeopolis and his family, we use the Attic forms. Chapter 23, based on Thucydides, again uses his spellings. Chapter 24 on the education of Philip, which includes a passage adapted from Plato, uses the Attic forms. In chapters 25 and 26 the readings are based on Herodotus, and some features of his Ionic Greek are preserved, e.g., ἐς for εις and πράσσω for πράττω. More features of his Ionic Greek are preserved in the readings in chapters 27 and 28.
τέλος δὲ παρελθόν Περικλῆς ὁ Ξανθίπποι, ἀνήρ κατ’ ἐκείνον τὸν χρόνον πρῶτος Ἄθηναιῶν, λέγειν τε καὶ πρᾶσσειν δυνατότατος, παρήνει τοιάδε: "τῆς μὲν γνώμης, ὁ Ἄθηναιῶν, αἰεὶ τῆς αὐτῆς ἔχομαι, μὴ ἐίκειν Πελοποννησίοις. δὴλον γὰρ ἐστιν ὅτι οἱ Λακεδαιμόνιοι καὶ πρότερον καὶ νῦν ἡμῖν ἐπιβούλευσιν. ἐν μὲν γὰρ ταῖς ξυνθήκαις εἴρητο ὅτι χρῆ δίκας μὲν τῶν διαφόρων ἄλληλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἐκατέρους ἣ ἐχομεν· νῦν δὲ οὔτε δίκας αὐτοῖ δήτησαν οὔτε ἡμῶν διδόντων δέχονται, ἀλλὰ βούλοντα πολέμῳ μᾶλλον ἡ λόγοις τὰ ἐγκλήματα διαλύσθαι. πολλὰ τε γὰρ ἄλλα ἡμῖν ἐπιτάσσουσιν, καὶ οἱ τελευταίοι οὔτε ἱκοντες ἡμᾶς κελεύουσι τοὺς "Ελλήνας αὐτονόμους ἀφιέναι. ἐγὼ οὖν ἡμῖν παραινῶ μηδὲν εἶκειν ἀλλὰ τὴν ἀρχὴν σφόνειν καὶ πολεμεῖν παρασκεύαζεσθαι.

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

"ἐὰν δὲ ἐς πόλεμον καταστῶμεν, τὰ τοῦ πολέμου οὐκ ἀπθενέστερα ἔξομεν· γνώτε γὰρ ἀκούστες· αὐτοῦργοι γὰρ εἰσίν οἱ Πελοποννησίοι καὶ οὔτε ἰδίας οὔτε ἐν κοινῷ χρήματα ἔστιν αὐτοῖς. καὶ οἱ τους οὔτε ναῦς πληροῦν οὔτε πεξάς στρατιάς πολλάκις ἐκπέμπειν δύνανται· οὐ γὰρ ἐθέλουσιν ἀπὸ τῶν κληρῶν πολὺν χρόνον ἀπείναι, καὶ τὰ χρήματα δεὶ ἀπὸ τῶν ἐαυτῶν ἐσφέρειν. μάχη οὖν μιᾷ πρὸς ἀπαντὰς "Ελλήνας δυνατοί εἰσιν οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντέχειν, πόλεμον δὲ χρόνιον ποιεῖσθαι πρὸς ἡμᾶς ἀδύνατοι.

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

"ἡμεῖς γὰρ τῆς θαλάσσης κρατοῦμεν. καὶ ἐὰν ἐπὶ τὴν χώραν ἡμῶν πεζῆ ἱωσίν, ἡμεῖς ἐπὶ τὴν ἐκείνον πλευσόμεθα. μέγα γὰρ ἐστὶ τὸ τῆς θαλάσσης κράτος. πόλις γὰρ οἰκοῦμεν νήσῳ ὤμοιαν ἡν οὐδεὶς πολέμιος δύναται λαβεῖν. χρῆ οὖν τὴν μὲν γῆν καὶ τὰς οἰκίας ἀφεῖναι, τὴν δὲ θάλασσαν καὶ τὴν πόλιν φυλάσσειν.
“νῦν δὲ τοῦτοις ἀποκρινάμενοι ἀποτέμπωμεν ὅτι τὰς πόλεις ἀυτονόμους ἀφήσομεν ἐὰν καὶ ἐκεῖνοι ἀφώσι τὰς πόλεις ἆς ὑπηκόους ἔχουσιν, δίκαια τε ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρξομεν, εἰ δὲ ἄρξουσιν ἐκεῖνοι, ἀμυνούμεθα.

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

“ταύτα δὲ ἐπίστασθαι χρή, ὅτι ἀνάγκη ἐστὶ πολεμεῖν, καὶ ὅτι ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ἰδιώτῃ μέγιστα τίμαν περιγίγνονται. οἱ μὲν πατέρες ὑμῶν τοὺς τε βαρβάρους ἀπεόσαντο καὶ ἐς τὴν νῦν δύναμιν προῆγαγον τὴν πόλιν, ὃμᾶς δὲ οὐ χρή αὐτῶν κακίσεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνοσθαι καὶ τοῖς ἐπιγιγνομένοις τὴν πόλιν μὴ ἐλάσσονα παραδοῦναι.”

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

ὁ μὲν οὖν Περικλῆς τοιαύτα εἶπεν, οἱ δὲ Ἀθηναῖοι νομίσαντες αὐτῶν ἀρίστα παραίνειν, ἐψηρίσαντο ὧ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο κατὰ πάντα ως ἐφρασεν. οἱ δὲ πρέσβεις ἀπεχώρησαν ἐπὶ οἴκου καὶ οὐκέτι ὑστερον ἐπρεσβεύσαντο.

[kατὰ πάντα, point by point ἐπρεσβεύσαντο, were not coming as ambassadors]

—adapted from Thucydides 1.140–146

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

θαυμάζω, θαυμάσομαι, ἐθαυμάσα, τεθαυμάκα, τεθαυμάσμαι,
ἐθαυμάσθην, intransitive, I am amazed; transitive, I wonder at; I admire
φράζω, φράσω, ἐφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, I show; I tell
(of); I explain; middle and aorist passive in middle sense, I think about; I consider
κομίζω, κομιῶ τοι, κομιῶτ [κομι-] [κομι-] ἐκόμισα, κεκόμικα, κεκόμισμαι,
ἐκομίσθην, I bring; I take
ὀργίζομαι, [ὀργί-] ὀργιόδουμαι or [ὀργι-] ὀργισθήσομαι, ὀργισμαί,
ὀργίσθην, I grow angry; I am angry; + dat., I grow angry at; I am angry at

WORD BUILDING

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

1. ἡ δίκη; δίκαιος, -ά, -ον; ἡ δικαιοσύνη; ἄδικος, -ον; ἄδικεω; τὸ ἄδικημα
2. ἡ βουλή; βουλεύω; ὁ βουλευτής; τὸ βουλευμα; προβουλεύω; τὸ προβουλεύμα
4. The Subjunctive of -μ Verbs

εἰμί, I am
Present Active:
   ὁ, ἡς, ἦ, ὧμεν, ἢπε, ὤσι(v)

εἰμι, I will go
Present Active:
   ἦς, ἠς, ἦ, ὧμεν, ἢπε, ὤσι(v)

διδώμι
Present Active:
   διδῶ, διδᾶς, διδῷ, διδώμεν, διδῶτε, διδῶσι(v)
Present Middle/Passive:
   διδώμαι, διδᾶ, διδῶται, διδώμεθα, διδῶσθε, διδῶνται
Aorist Active:
   δῶ, δᾶς, δᾶ, δῶμεν, δᾶτε, δῶσι(v)
Aorist Middle:
   δῶμαι, δῶ, δῶται, δῶμεθα, δῶσθε, δῶνται
Aorist Passive:
   δοθῶ, δοθῆς, δοθῇ, δοθῶμεν, δοθῆτε, δοθῶσι(v)

τίθημι
Present Active:
   τίθω, τίθης, τίθη, τίθωμεν, τίθητε, τίθῶσι(v)
Present Middle/Passive:
   τίθωμαι, τίθη, τίθηται, τίθωμεθα, τίθήσθε, τίθῶνται
Aorist Active:
   θῶ, θῆς, θῆ, θῶμεν, θῆτε, θῶσι(v)
Aorist Middle:
   θῶμαι, θῆ, θῆται, θῶμεθα, θῆσθε, θῶνται
Aorist Passive:
   τεθῶ, τεθῆς, τεθῆ, τεθῶμεν, τεθῆτε, τεθῶσι(v)

ιστημι
Present Active:
   ιστῶ, ιστῆς, ιστῆ, ιστῶμεν, ιστῆτε, ιστῶσι(v)
Present Middle/Passive:
   ιστῶμαι, ιστῇ, ιστῆται, ιστῶμεθα, ιστῆσθε, ιστῶνται
Aorist Active:
   στῶ, στῆς, στῇ, στῶμεν, στῆτε, στῶσι(v)
Aorist Middle:
   στῶμαι, στῇ, στῆται, στῶμεθα, στῆσθε, στῶνται
Aorist Passive:
   σταθῶ, σταθῆς, σταθῇ, σταθῶμεν, σταθῆτε, σταθῶσι(v)

δείκνύμι
Present Active:
   δεικνύω, δεικνύης, δεικνύῃ, δεικνύωμεν δεικνύήτε, δεικνύωσι(v)
Present Middle/Passive:
   δεικνύομαι, δεικνύη, δεικνύονται, δεικνύωμεθα, δεικνύοσθε, δεικνύονται
Aorist Active:
   δείξω, δείξης, δείξη, δείξωμεν, δείξητε, δείξωσι(v)
Aorist Middle:
   δείξομαι, δείξη, δείξοται, δείξουμεθα, δείξουσθε, δείξουνται
Aorist Passive:
   δειχθῶ, δειχθῆς, δειχθῇ, δειχθῶμεν, δειχθῆτε, δειχθῶσι(v)

ἔημι
Present Active:
   ἔω, ἔης, ἔη, ἔωμεν, ἔητε, ἔωσι(v)
Present Middle/Passive:
   ἔωμαι, ἔη, ἔηται, ἔωμεθα, ἔησθε, ἔωνται
Aorist Active:
   οὕ, οὗς, οὗ, οὗμεν, οὗτε, οὕσι(v)
Aorist Middle:
   οὖμαι, οὗ, οὗται, οὖμεθα, οὗσθε, οὖνται
Aorist Passive:
   έθῶ, έθης, έθη, έθῶμεν, έθήτε, έθῶσι(v)

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

**Exercise 21ε**

*Fill in the subjunctive forms on all Verb Charts completed to date for Book II and on the charts for Exercise 11θ. Keep the charts for reference.*
Exercise 21ζ

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

1. δοθόμεν
2. διδόσθε
3. δός
4. τιθῇ (3 ways)
5. θώμεθα
6. τιθήσθε (2 ways)
7. ἵστωσι(ν)
8. σταθῆς
9. στῶ
10. δειξῆς
11. δειεξώμεθα
12. δεικνύῃ (3 ways)
13. ἦ (2 ways)
14. ἵστι(ν)
15. ἔθη

Exercise 21η

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

1. μὴ οὖχοι μένωμεν ἄλλα πρὸς τὸ ἀστυ ἵμμεθα ὡπως τῇ ἐκκλησίᾳ παρῶμεν.
2. εἰς τὴν Πύκνα ὦμεν ἵνα τῶν ῥητῶν ἀκούωμεν βουλευομένων τί ποιῆσωμεν.
3. οἱ γὰρ Πελοποννήσιοι πρέσβεις πεπόμφασι (have sent) λέξοντας ὅτι πόλεμος ἔσται ἐδών μὴ τὴν ἀρχὴν ἀφῶμεν.
4. ὁ Περικλῆς, “μὴ ἀφήτε τὴν ἀρχὴν,” φησίν.
5. τί οὖν ποιῆσωμεν; πότερον τὴν ἀρχὴν ἀφῶμεν ἢ ἐς πόλεμον καταστῶμεν;
6. τὰς υδρίας καταθῶμεν καὶ πρὸς τὸν ἄγρον σπεύδωμεν ἵνα τὸν κύνα ζητῶμεν.
7. καλὸν δῶρον (gift) τῇ παιδί δῶμεν τῇ τὸν κύνα εὑροῦσῃ.
8. μὴ δειξῆς τὴν ὄδον τῷ ἴμνῳ· ψευδὴ γὰρ λέγει.
9. ἀκουσον, ὦ παι, ἵνα συνήθης τί λέγει ὁ διδασκαλος.
10. μὴ ἀνοιξῆτε τὰς πύλας, ὦ φύλακες· οἱ γὰρ πολέμιοι προσχαροῦσιν.

Exercise 21θ

Translate into Greek:

1. If (ἐάν + subjunctive) you give us money, friends, we will help you.
2. Let us stop and look at the temple.
3. Let us go to the temple (in order) to put up an offering (use τὸ ἄγαλμα) to the god.
4. Are we to show (to) the priest the offering that we intend to give?
5. Let us revolt from the Persians and sail at once (in order) to come to aid the Greeks.
Read the following passage (adapted from Thucydides 2.14 and 16–17) and answer the comprehension questions:

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

Exercise 21

Translate into Greek

1. As the enemy was advancing into Attica (use genitive absolute), obeying Pericles we all went to the city.
2. We were very distressed (use βαρόνωμαι) (at) leaving (our) homes behind.
3. When (ἐπεί) we arrived at the city, no house was ready (use ὑπάρχω) for us.
4. And so at first we lived in a tower (use πύργος), but later we set up house (use κατασκευάζομαι) near the long walls.
5. But when (ἐπεί) the enemy withdrew, we returned to (our) homes.
Solon, besides being a statesman who saved the Athenian state from revolution by his reforms (see page 80), was a poet, who used his poetry as propaganda to warn and inform his fellow citizens. In the following lines (fragment 9), he warns them of the danger of tyranny. His warning was prescient; thirty years later Pisistratus became tyrant of Athens.

ἐκ νεφέλῆς πέλεται χιόνος μένος ἥδε χαλάζης,

βροντῆ δ' ἐκ λαμπρῆς γίγνεται ἀστεροπῆς·

ἀνδρῶν δ' ἐκ μεγάλων πόλεις ὀλλυται, ἐς δὲ μονάρχου

dήμος ἀδιξὴ δουλοσύνην ἔπεσεν.

λίθν δ' ἐξάραντ' οὐ ράδιον ἐστὶ κατασχεῖν

'ὑστερον, ἀλλ' ἡδη χρῆ τινα πάντα νοεῖν.

[νεφέλης, cloud πέλεται, comes χιόνος μένος ἥδε χαλάζης, the might of snow and hail βροντῆ, thunder ἀστεροπῆς, lightning ὀλλυται, perishes ἐς ... μονάρχου ... δουλοσύνην, under the slavery of a monarch ἀδιξὴ, through its folly ἔπεσεν: gnomic aorist; translate as present λίθν ... ἐξάραντ(α), if you raise (having raised) (a man) too high κατασχεῖν, to restrain (him) τινα, someone, one νοεῖν, to think about]

New Testament Greek

John 3.4–7

Nicodemus visits Jesus (concluded)

λέγει πρὸς αὐτὸν Νικόδημος, “πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ἃν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;” ἀπεκρίθη Ἰησοῦς, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὑδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἔστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἔστιν. μὴ θαυμάσῃς ὅτι εἰπόν σοι, ὅτι ὁμίας γεννηθῆναι ἄνωθεν.”

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

Verbs

- ἀνθίσταμαι (= ἀντι- + ἵσταμαι), [στη]- ἀντιστήσομαι, ἀντ- ἓστην, ἀνθέστηκα + dat., I stand up against, withstand
- ἀνίσταμαι (= ἀνα- + ἵσταμαι), [στη]- ἀναστήσομαι, ἀν- ἓστην, ἀνέστηκα, I stand up; I am forced to move; I move; I evacuate
- εἰσβάλλω + εἰς + acc., I invade
- λουώ, λουέω, λούει, λούμεν, λούστε, λουσί(ν), imperfect, ἔλουν, λούσομαι, ἔλουσα, λέλου- μαι, I wash; middle, I wash myself, bathe
- ὑπάρχω (= ὑπο- + ἄρχω), I am; I exist; I am ready

Nouns

- ἡ ἀνάστασις, τῆς ἀναστά- σεως, forced move; move; evacuation
- ἡ οἰκία, τῆς οἰκίας, dwelling
- ἡ φυλακή, τῆς φυλακῆς, guard; garrison

Relative Pronoun

- ὅστις, ἦτις (note the accent), ὁ ti, often in indefinite or general clauses with ὁ and subjunctive, anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever

Relative and Interrogative Adjective

- ὁσος, -η -ов, as great as; as much as; pl., as many as
- πάντες ὅσοι, all that, whatever; πάντα ὅσα, all that, whatever

Conjunctions

- ἐπειδή, when; since
- ἐπειδάν (= ἐπειδῆ + ὁ), in indefinite or general clauses with subjunctive, when (ever)
- πρὶν + indicative or + ὁ and subjunctive, until; + infin., before
22. Ἡ ἈΝΑΣΤΑΣΙΣ (α)  91

teleutησάσης δὲ τῆς ἐκκλησίας καὶ τῶν πολίτῶν ἀπιόντων, ὁ Δικαιόπολις, “ἄγε δή, ὦ παῖ,” ἔφη· “οὐκάδε σπεύδωμεν ἵνα τῇ μητρὶ ἀπαντᾷ τὰ γενόμενα ἐξηγώμεθα.” τάχιστα οὖν ἐπορεύοντο καὶ ἦδη νυκτὸς γενομένης εἰς τὴν οἰκίαν ἀφίκοντο. τοῦ δὲ Δικαιοπόλιδος κόψαντος τὴν θύραν, ἐξῆλθεν ἡ Μυρρίνη καὶ τὸν Φίλιππον ἰδούσα ὑγίᾳ τ’ ὄντα καὶ βλέποντα ἡσπάζετο καὶ χαίρουσα ἐδάκρυσεν. ὡς δ’ εἰσελθόντες ἠλούσαντο τε καὶ ἐδείπνησαν, ὁ μὲν Φίλιππος πάντα ἐξηγεῖτο ὅσα ἐγένετο ἐν τῇ ὀδῷ καὶ ἐν τῷ Ἀσκληπιείῳ· ἡ δὲ ἐτέρπετο ἀκούουσα.

[ἡσπάζετο, embraced]

ὁ δὲ Δικαιόπολις ἀπαντᾷ ἐξηγεῖτο ὅσα ἦκουσαν τῶν ῥητόρων ἐν τῇ ἐκκλησίᾳ ἀγορευόντων. “οὔτως οὖν,” ἔφη, “φοβοῦμαι μὴ δι’ ὀλίγου εἰς πόλεμον καταστώμεν. χρή δὲ ἡμᾶς τῷ Περικλεὶ πειθομένους ἀπαντᾷ παρασκευάζεσθαι ὡς εἰς τὸ ἀστυ ἀναστησιμένους· ἐπειδὰν γὰρ οἱ Πελοποννησίοι εἰς τὴν Ἁττικὴν εἰσβάλωσιν, ἀνάγκη ἔσται τὴν οἰκίαν καταλιπόντας Ἀθηναῖες ἀναστῆναι.” ἡ δὲ Μυρρίνη, “οἴμοι,” ἔφη· “τί λέγεις, ὦ ἄνερ; πῶς γὰρ δυνησόμεθα τὴν τε οἰκίαν καταλιπεῖν καὶ τὰ πράβατα καὶ τοὺς βοῶς; καὶ εἰς τὰς Ἀθηναίας ἀναστάντες ποῦ δὴ οἰκήσομεν; οὐδεμία γὰρ ἡμῖν ύπάρχει οἶκησις ἐν τῷ ἁστεί. ἀλλ’ οὐ δυνατὸν ἐστὶ ταῦτα πράξει.”

ὁ δὲ Δικαιόπολις, “ἀλλ’ ἀνάγκη ἔσται, ὦ γύναι, ταῦτα πράξει τούτων ἐνεκα· ἐπειδὰν γὰρ οἱ Πελοποννησίοι εἰς τὴν γῆν εἰσβάλοσιν, ἡμεῖς οὐ δυνησόμεθα αὐτοῖς μάχῃ ἀντιστῆναι τοσοῦτος ὦσίν· ἢςτε ὅστις ἄν ἔξω τῶν τειχῶν μένη, ἀποθανεῖται ύπὸ τῶν πολεμίων· συνελθόντες δὲ εἰς τὴν πόλιν, πάντες ἀσφαλεῖς ἐσόμεθα καὶ οὐδείς κίνδυνος ἔσται μὴ οἱ πολέμιοι ἡμᾶς βλάπτωσιν, τὴν μὲν γῆν ἀφέντας καὶ τὰς οἰκίας, τῆς δὲ θαλάττης καὶ πόλεως φυλακὴν ἔχοντας.”

[ἀποθανεῖται, will die, i.e., will be killed (ἀποθνήσχω = passive of ἀποκτείνω)]
PRINCIPAL PARTS: Liquid and Nasal Stems (-λ-, -ν-)

άγγέλλ-ω, [άγγελε-] ἀγγελῶ, [άγγειλ-] ἠγγειλα, [άγγελ-] ἠγγελκα,

ἡγελμαί, ἠγγέλθην, I announce; I tell

βάλλ-ω, [βάλε-] βάλω, [βαλ-] ἐβάλον, [βλη-] ἐβλήκα, ἐβλημαί,

ἐβλήθην, I throw; I put; I pelt; I hit, strike

φαίν-ω, [φανε-] φανῶ or φανόμαι, [φην-] ἡφηνα, [φαν-] πέφασμαι, I show

φαίν-ομαι, [φαν-] φανήσομαι (2nd future passive) or [φανε-] φανοῦμαι,

[φην-] πέφηνα, [φαν-] ἡφάνη + infin., I appear; I seem; + participle, I am
shown to be; I am proved to be; I am clearly

WORD STUDY

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

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

GRAMMAR

1. Clauses of Fearing

Examine these sentences from the reading passage above:

φοβοῦμαι μὴ δι’ ὀλίγου εἰς πόλεμον καταστῶμεν.
I am afraid that we will (may) soon get into war.

οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμιοι ἡμᾶς βλάπτωσιν.
There will be no danger that the enemy will (may) harm us.

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

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

ἐφοβοῦμην μὴ ἐν καιρῷ οὐκ ἄφικωμαι.
I was afraid that I would (might) not arrive in time.

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

φοβοῦμαι τοῦτο ποιήσαι.
I am afraid to do this.

Note that if the introductory verb or clause is in the present tense, we translate the subjunctive with will or may, but if the introductory verb or clause is in a past tense, we translate the subjunctive with would or might.
Exercise 22α

Read aloud and translate into English:

1. ἔρ' οὖ φωβείσθη μή κακῶν τι πάθωμεν;
2. κύνδυνός ἦστι μή χειμών δι' ὀλίγου γένηται.
3. καίπερ φοβούμενη μὴ χαλέπη γένηται ἡ ἀνάστασις, ἢ γυνὴ τῷ ἄνδρι πείθεται.
4. ὁ γέφρων ἐλπίσειτο, φοβοῦμενος μὴ οὐδέποτε (neuer) ἐπανίη.
5. φοβοῦμαι μὴ οἱ φύλακες (guards) οὐκ ἐθέλουσίν ἁνοίξα (to open) τὰς πύλας.
6. οἱ δοῦλοι ἔφοβοῦντο μὴ ὁ δεσπότης σφίσιν (at them) ὁργίζηται.
7. οὐ φοβοῦμεθα ἔξω τῶν τειχῶν μένειν.
8. οἱ παῖδες ἐφοβοῦντο τὰ ἄλληθή λέγειν.
9. φοβοῦμενοι νυκτὸς ἐπανείναι οἱ αὐτούργοι ἐν τῷ ἄστει ἔμενον.
10. ὁ ναύκληρος ἐφοβεῖτο μὴ ὁ χειμών τὴν ναῦν διαφθείρῃ.

Exercise 22β

Translate into Greek:

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

2. Indefinite or General Clauses

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

Relative: Definite:

πάντες ἐκεῖνοις τιμῶσιν οἱ ἐν Σαλαμῖνι ἐμαχέσαντο.
All honor the men who fought at Salamis.

Relative: Indefinite or General:

ὅστις ἂν ἔξω τῶν τειχῶν μένη, ἀποθανεῖται ὑπὸ τῶν πολεμίων.
Whoever remains outside the walls will be killed by the enemy.
(Present subjunctive = ongoing process)
Whoever does this is worthy of honor.

(Aorist subjunctive = simple action)

Temporal: Definite:

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

Temporal: Indefinite or General:

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

Temporal: Definite:

The Spartans were fighting until all fell.

After a negative main clause, πρὶν is usually used:

The women did not go away until the priest arrived.

Temporal: Indefinite or General:

Wait until father returns.

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

The women will not go away until the priest arrives.

Conditional: Definite:

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

Conditional: Indefinite or General:

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

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

Indefinite Relative Clauses:

Note that ὅστις, ὃς, δι, anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever, is commonly used with ἃν in indefinite relative clauses with the subjunctive, as in the second example in the list above. Both halves of the word decline, as follows (but note the alternative forms):
Masculine | Feminine | Neuter
---|---|---
Nom. | ὀστὶς | ἡτίς | ὃ τι
Gen. | ὀστινὸς or ὄτου | ἡστινὸς | ὄστινος or ὄτου
Dat. | ὄστινι or ὄτῳ | ἡστινι | ὄστινι or ὄτῳ
Acc. | ὀστινὰ | ἡστινὰ | ὃ τι
Nom. | ὀστίνες | ἀστίνες | ἀτίνα or ᾧτα
Gen. | ὀστινῶν | ἀστινῶν | ὀστινῶν
Dat. | ὀστισι(ν) | ἀστισι(ν) | ὀστισι(ν)
Acc. | ὀστισια | ἀστισια | ἀτίνα or ᾧτα

The word ὀσι, ὀσια, ὀσα, as many as, often reinforced by πάντες, πάσαι, πάντα, all, is also used with ὁν and the subjunctive to mean all that; whoever; whatever, e.g.:

ὁ πατήρ τῷ παιδὶ διδῶσιν πάντα ὀγ’ ὁν αἰτῇ.
*The father gives the child whatever he asks for.*

Indefinite Temporal Clauses:

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

ἐπειδὴν = ἐπειδῆ + ὁν
ὁταν = ὁτε + ὁν
ὅποταν = ὅποτε + ὁν

Aspect:

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

Future Time:

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

ὁστὶς ὁν ἕξο τῶν τεῖχῶν μένη, ἀποθανεῖται ὑπὸ τῶν πολεμίων.
*Whoever remains outside the walls will be killed by the enemy.*

ἐπειδὴν ἐπανέλθῃ ὁ πατήρ, πάντα μαθησόμεθα.
*When father returns, we will learn everything.*
μείνατε ἕως ὅλεθρος ὁ πατήρ.
Wait until father returns.

αἱ γυναῖκες οὖν ἀπίασι πρὶν ἄφικηται ὁ ἰερέας.
The women will not go away until the priest arrives.
(Remember that πρὶν instead of ἐώς is usually used after a negative main clause.)

ἐὰν οἶκάδε ἐπανέλθωμεν, πάντα μαθησόμεθα.
If we return home, we will learn everything.

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

εἰ τοῦτο ποιῆσεις, ἀποθανεῖ.
If you do this, you will die.

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

Exercise 22γ

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

1. ὁστὶς ὅλεθρος τοῦ τείχους μένῃ, ἐν κινδύνῳ ἔσται.
   Whoever arrives first will receive the money.

2. ἐπειδὴ γένηται ἡ ἐκκλησία, οἱ πολίται εἰς τὴν Πόλιν σπείρονται.
   Whenever the enemy invades the land, we all come together into the city.

3. μενοῦμεν ἐν τῇ ἄγορᾷ ἔως ὅλεθρος ὁ ἀγγέλος.
   We will not return home until day breaks (use γίγνομαι).

4. μὴ εἰσβητεις εἰς τὴν ναόν πρὶν ἄφικη ὁ ναύκληρος.
   Don't climb that mountain until spring (τὸ ἔαρ) begins (use γίγνομαι).

5. ἐὰν οἱ Πελοποννησοί ἐπὶ τὴν γῆν ἣμῶν πεζῷ ὤσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων ναυσὶ πλευσόμεθα.
   If the farmers hurry into the city, they will all be safe.

6. ὅσι ὅλεθρον οἱ παιδεῖς, πάντα ἡμῖν διδόναι ἐθέλουσιν.
   We must do whatever the king orders.

7. ἐπειδῆ ᾧ ἀντωργῆς τοὺς βοῦς εἰς τὸν ἄγρον εἰσήλασεν, διὰ ὁλίγου ἄροιν (to plow) ἤρξατο.
   When the boy (had) gone into the field, he immediately called (his) father.
The Assembly (ἡ ἐκκλησία) was sovereign. Consisting of all adult male citizens, it had forty regular meetings each year, four in each prytany (a period of time equal to one-tenth of a year). It met on the Pnyx (ἡ Πυξ), the slope of a hill opposite the Acropolis. All eligible citizens were expected and required to attend, but in fact an attendance of 6,000 (the legal quorum for an ostracism) out of a citizen body of about 50,000 was probably a respectable number for a routine meeting. It must be remembered that the majority of the people lived in the country and could not possibly have come into the city for every meeting. The Assembly decided all issues by direct vote, by a show of hands.

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

When the Assembly met, proceedings were opened by prayer and libation. Then the herald read out the preliminary decree (τὸ προβουλεύμα) and asked whether it should be accepted without debate or debated. If the people voted for a debate, the herald then asked "τίς ἀγορεύειν βούλεται;" and any citizen could come forward to the platform (τὸ βῆμα) and address the people. The Assembly did not tolerate the foolish or ill-informed, and in practice the
speakers were usually drawn from a limited number of politicians (οἱ ἰδιοτερεῖς). The regular meetings of the Assembly had a fairly standard agenda. At the first meeting of each prytany (i.e., of each one-tenth of a year) a vote was taken on whether to continue the magistrates in office or to depose any of them. Then the grain supply and security (especially the state of the navy) were discussed. At the second meeting of the prytany any citizen could bring up any topic of public or private interest (provided he had first introduced his proposal to the Council). At the third and fourth meetings current problems were dealt with under the headings of sacred affairs, foreign policy, and secular affairs. Besides the regular meetings, extraordinary meetings could be called by the Council in any emergency.

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

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

It is remarkable that the Athenian democracy worked so well, considering that all offices, except for military commands and offices entailing technical expertise, were filled by lot and that all important decisions were taken by direct vote in a large and emotional assembly. Its success in the Periclean period may be ascribed to the dominance of one outstanding statesman, who
could control and guide the Assembly by his eloquence and his known integrity: “it was (in Pericles’ time) in theory a democracy but in practice rule by the leading man” (Thucydides 2.65). Thucydides, however, overstates his case. Pericles could have been dropped at any time (he was in fact deposed for a short time in 430 B.C.), and credit must be paid to the average Athenians, who had the political acumen to follow a great leader. Thucydides says that Pericles’ successors as leaders of the people, because they did not have his influence and powers of persuasion and were motivated by personal ambition and the pursuit of private gain, gave the people what they wanted and made a series of political blunders that led to the downfall of Athens. Failures in the war certainly did result in the growth of an antidemocratic party (οἱ ὀλίγοι) and eventually to revolution and counterrevolution. After the war, however, the restored democracy continued to function throughout the fourth century without any outstanding leaders and with good success on the whole.

New Testament Greek

John 5.1–9
The Healing at the Pool Called Bethzatha

μετὰ ταύτα ἦν ἐορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἦστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἐπὶ πλήθους τῶν ἀσθενεύοντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δὲ τις ἀνθρώπως ἐκεῖ τριάκοντα ὁκτὼ ἐπὶ ἐξων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

[Ἡροσόλυμα, Jerusalem τῇ προβατικῇ (πόλῃ), the sheep gate κολυμβήθρᾳ, pool ἐπὶ πλήθους τῶν ἀσθενεύοντων, of the weak/sick χωλῶν, ξηρῶν, of the lame, of the withered/paralyzed πλήθος τριάκοντα, thirty ἐξων, intransitive here, being (with accusative of duration of time) τῇ ἀσθενείᾳ, weakness/sickness]


[ἔχει: supply ἐν τῇ ἀσθενείᾳ αὐτοῦ from the previous sentence; translate, he has been in his sickness θέλεις = ἔθλεις κύριε, lord; sir ταραχθῇ (from ταράσσω), is disturbed, is stirred up ἐγείρε, here, get up! κράβαττόν, bed, cot περιπάτει (from περιπάτεια), walk! εὐθέως, immediately]
VOCABULARY

Verbs
ένδίδωμι, I give in, yield
ζευγνυμί, ζεύξω, ζευύξα, εξευγμαί, εξεύχθην or εξύγην, I yoke
όδυρομαι, rare in tenses other than present, I grieve
προσδέχομαι, I receive, admit; I await, expect

Nouns
ἡ ἀμάξα, τῆς ἀμάξης, wagon
ἡ βουλή, τῆς βουλῆς, plan; advice; Council
tὸ ἐσρ, τοῦ ἠρος, spring
οἱ οἰκεῖοι, τῶν οἰκείων, the members of the household; family; relations
ὁ πύργος, τοῦ πύργου, tower

tὸ στρατόπεδον, τοῦ στρατο-πέδου, camp; army

Adjectives
tοσόσθε, τοσῦδε (note the acc.)
tοσόνδε, so great; pl., so many
= τοσοῦτος, τοσαύτη, τοσοῦτο, so great; pl., so many
cf. τοσοῦτος, τοσαύτη, τοσοῦτο, such; of this kind

Preposition
ἐκτὸς + gen., outside

Adverb
οὐδέποτε, never

Conjunction
ὅπως + subjunctive, so that, in order to

ταῦτα οὖν ἀκούσασα ἡ Μυρρίνη σῖγήσασα τῷ ἀνδρὶ ἐπείθετο, καίπερ φοβομένη μὴ χαλεπῇ γένηται ἡ ἀνάστασις. πάντα οὖν τὸν χειμῶνα παρεσκευάζοντο ὡς Ἀθήναξ ἀναστησόμενοι ἐπειδὴν εἰσβάλωσιν οἱ Πελοποννήσιοι. ἀμα δὴ ὅρχομένῳ ἅγγελος ἀπὸ τῶν Ἀθηνῶν ἀρίκετο λέγων ὅτι ἡδη συλλέγονται οἱ τε Λικεδαιμόνιοι καὶ οἱ σύμμαχοι εἰς τὸν Ἰσθμὸν. οὐ οὖν Δικαιόπολις τὸν Φίλιππον καὶ τὸν Ξανθίδαν ἔπεμψεν ὡς τὰ ποιμνία εἰς τὴν Εὐβοίαν κομιστὰς. ἐπειτα δὲ αὐτὸς τε καὶ ἡ Μυρρίνη τὴν ἄμαξαν ἐξαγαγόντες πάνθεὶ ὅσα φέρειν ἐδύναντο εἰσέθεσαν. πάντων δὲ ἑτοίμων ὄντων ὁ Δικαιόπολις τοὺς βοῦς ξεύξας τὸν πᾶππον πολλὰ ὀδύρομενον ἀνεβίβασεν. τέλος δὲ ἡ τε Μυρρίνὴ καὶ ἡ Μέλιττα αὐταὶ ἀνέβησαν. οὕτως οὖν ἐπορεύοντο διακρόνοντες καὶ ὀδύρομενοι, φοβοῦμενοι μὴ οὐδέποτε ἐπανώσιν.

[tα ποιμνια, the flocks ἀνεβιβασεν (from ἀναβιβάζω), put (him) onto (the wagon)]
μακρὰ δ’ ἦν ἡ ὁδὸς καὶ χαλεπῆ. ἐδει γὰρ κατὰ τὴν ἀμαξιτὸν ἱέναι, πολλοῖς δ’ ἐνετύχανον αὐτουργοῖς οἴπερ πρὸς τὴν πόλιν σπεύδοντες ἀλλήλοις ἐνεπόδιζον. τέλος δὲ ἐσπέρας ἤδη γεγομένης ἐς τὰς πύλας ἀφίκοντο, καὶ μόλις εἰσελθόντες τὴν νύκτα ἐν ἥραφῳ τινὶ ἐμείναν. τῇ δ’ ύστερᾳ ὦ Δικαιόπολις παρὰ τὸν ἄδελφον ἦλθεν ἵνα αἰτῇ αὐτὸν εἰ πως βοηθεῖν δύναται. ο’ δ’ ἄδελφος οὐκ ἐδύνατο αὐτοὺς εἰς τὴν οἰκίαν δέχεσθαι τοσοῦτος ἄντας ἀλλὰ πύργων τινὰ αὐτῷ ἔδειξεν ὡς πάντας χαρῆσει. ο’ οὖν Δικαιόπολις πρὸς τοὺς οἰκείους ἐπανελθὼν ἡγήσατο αὐτοῖς πρὸς τὸν πύργον, ἐν φ’ ἔμελλον διὰ παντὸς οἰκῆσειν, ἡς ο’ μὲν Πελοποννήσιοι ἄπιοιεν, αὐτοὶ δὲ πρὸς τοὺς ἄγρους ἐπανίοιεν.

[τὴν ἀμαξιτὸν, the wagon road ἀλλήλοις ἐνεπόδιζον, were getting in one another’s way ἴρφῳ, shrine of a hero χωρῆσει, would (lit., will) hold ᾧς . . . ἄπιοιεν . . . ἐπανίοιεν: the optative without ἄν is used in indefinite or general clauses when the verb in the governing clause is in the imperfect tense.]

—The following is adapted from Thucydides 2.12:

ἐν δὲ τοῦτῳ κήρυξ ἀφίκετο ἐς τὰς ῾Αθηνᾶς, πέμψαντος τοῦ ᾿Αρχιδάμου τῶν Λακεδαιμονίων βασιλέως: οἱ δὲ ᾿Αθηναῖοι οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὖδ’ ἐπὶ τὴν βουλὴν. ἦν γὰρ Περικλέους γνώμη κήρυκα καὶ πρεσβείαν μὴ δέχεσθαι Λακεδαιμονίων ἦδη στρατευμόμενον: ἄποπέμπουσιν οὖν αὐτὸν πρὶν ἄκουσαι καὶ ἐκέλευον ἐκτὸς ὅριον εἶναι αὐθημερὸν, ξυμπέμπουσι τε αὕτῳ ἄγωγος, ὡς μηδενὶ ξυγγένηται. ο’ δ’ ἐπειδή ἐπὶ τοῖς ὅριοις ἐγένετο καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι, ἢδε ἡ ἡμέρα τοῖς ᾿Ελλησι μεγάλων κακῶν ἄρξειν.” ὡς δὲ ἀφίκετο ἐς τὸ στρατόπεδον καὶ ἔγνω ὁ ᾿Αρχιδάμος ὅτι οἱ ᾿Αθηναῖοι οὐδὲν πω ἐνδόσουσιν, οὕτω δὴ ἄρας τὸ στρατὸ προὔχωρε ἐς τὴν γῆν αὐτὸν.

[πρεσβείαν, embassy πρὶν ἄκουσαι (πρίν + infin.), before to hear (him) διαλύσεσθαι, to part (from the escort) πω, at all ἄρας (from ἀρῇ, ἂρῳ, ἄρα), here intransitive, setting out / having set out τῷ στρατῷ, with his army]
PRINCIPAL PARTS: More Nasal Stems (-v-)

άποκτείν-ω, [κτενε-] ἀποκτενῶ, [κτεν-] ἀπέκτεινα, [κτον-] ἀπέκτινα, I kill
The passive of ἀποκτείνω is supplied by ἀποθηήκω, I die; I am killed.
κρίν-ω, [κρινε-] κρίνω, [κρίν-] ἐκρίνα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην,
I judge
ἀποκρίν-ομαι, [κρινε-] ἀποκρίνομαι, [κρίν-] ἀπεκρίναμην, [κριν-]
ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament), I answer
μέν-ω, [μενε-] μενῶ, [μεν-] ἐμείνα, [μενε-] μεμένηκα, intransitive, I stay (in
one place); I wait; transitive, I wait for

WORD BUILDING

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

Give the meanings of the words in the following sets:

1. πράττω ἡ πράξις το πράγμα πράκτικός, -ή, -όν
2. τάττω ἡ τάξις τό τάγμα τακτός, -ή, -όν τάκτικός, -ον
3. ταράττω ἡ ταραχή ἡ ἀπαραξία ἀπάρακτος, -ον
4. φυλάττω ὁ φυλάξ ἡ φυλακή

GRAMMAR

3. Indirect Statements and Questions

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

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

Direct Statement:
“ἡ ἔμη μήτηρ πρὸς τὴν κρήνην ἔρχεται.”
“My mother is going to the spring.”

Indirect Statement:
ἡ παρθένος εἶπεν ὅτι ἡ μήτηρ πρὸς τὴν κρήνην ἔρχεται.
The girl said that her mother was going to the spring.
(The present tense is retained in the indirect statement in Greek
but is changed to the past in English.)

Indirect questions may be introduced by the same words that intro­duce direct questions, e.g., τίς, who? Usually, however, certain indefinite
forms are used instead, as in the third row of the following chart:

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Direct Questions:
“πότε ἐπάνεισιν;”
“When will she return?”

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

Indirect Questions:

ο πατὴρ ἤρετο ὁπότε/πότε ἐπάνεισιν.
The father asked when she would return.
(The future indicative is retained in the indirect question in Greek but is changed to would return in English.)

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

Indirect Statement with Indirect Question:

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

Exercise 22δ

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

1. ὁ πατὴρ τὴν παρθένον ἤρετο ὁπότε/πόθεν ἤλθεν.
2. ἦ δὲ ἀποκριναμένη εἶπεν ὅτι ἠλθεν ἀπὸ τῆς οἰκίας καὶ δὲ ὁλίγου ἐκείσε ἐπάνεισιν.
3. ὁ ἄγγελος εἶπεν ὅτι οἱ πρέσβεις ἦδη προσχωροῦσι καὶ δὲ ὁλίγου παρέστονται.
4. ὁ δοῦλος εἶπεν ὅτι οὐ δυνατόν ἔστι λίθον τοσοῦτον αἴρειν.
5. ὁ δὲ δοῦλος εἶπεν ὅτι ἐὰν μὴ συλλαμβάνῃ ὁ δεσπότης, οὐ δυνήσεται αἴρειν τὸν λίθον.
6. οὔδεις ἤγνως ὅτι οἱ πολέμιοι δι’ ὁλίγου εἰς τὴν γῆν εἰσβαλοῦσιν.
7. ὁ Δικαιόσυλος τῇ γυναικὶ εἶπεν ὡς δὲ εἰς τὸ ἀστιĤ ἀναστήναι.
8. ἦ γυνὴ ἤρετο ὅποι/ποῦ εἰς τὸ ἀστιĤ ἀναστάντας οἰκήσουσιν.
9. ἀπεκρίνατο ὁ Δικαιόσυλος ὅτι ἐπειδὰν εἰσβάλωσιν οἱ πολέμιοι, ἐν τῷ ἀστεί ἀσφαλείς ἔσονται.
10. ἦ οὖν γυνὴ εἶπεν ὅτι πάντα ποιήσει ὅσ’ ἀν κελεύῃ ὁ ἀνήρ.
Read the following passages (adapted from Thucydides 2.47–48) and answer the comprehension questions:

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

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

1. What did the Peloponnesians do at the beginning of summer?
2. When did the plague begin in Athens?
3. How were the plague and its effects different in Athens from elsewhere?
4. Why were doctors of no help? Why did they, especially, perish?
5. To what avail were other human efforts?
6. Where is the plague said to have originated?
7. What countries had it already ravaged?
8. Where did the plague begin to ravage the Athenians?
9. What happened when the plague reached the upper city of Athens?
11. What two reasons does Thucydides give for why he is a reliable source of information about the plague?

**Exercise 22 ε**

*Translate into Greek:*

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

**Classical Greek**

*Solon*

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

δήμω μὲν γὰρ ἐδακα τόσον γέρας ὀσσον ἀπαρκεῖν
timής οὖτ' ἀφελῶν οὔτ' ἐπορεξάμενος·
oi δ' εἶχον δύναμιν καὶ χρήμασιν ἥσσων ἄγητοι,
cαὶ τοῖς ἐφρασάμην μηδὲν ἀεικές ἔχειν·
ἐστην δ' ἀμφιβαλλόν κρατερὸν σάκος ἀμφοτέροις,

νικᾶν δ' οὐκ εἰάσσει οὐδετέρους ἀδίκας.

τόσον γέρας, *as much privilege ὀσσον (= ὀσσον) ἀπαρκεῖν, as to be enough ἐπορεξάμενος* (from ἐπορέω), *giving too much οἴ δ(ε), and (for those) who ἄγητοι, admired καὶ τοῖς ἐφρασάμην, I contrived for them too μηδὲν ἀεικές, nothing improper ἀμφιβαλλῶν, having put around/over κρατερὸν σάκος, my mighty shield ἀμφοτέροις = ἀμφοτέροις, both εἶασ(α) (from εἶω), I allowed οὐδετέρους, neither (side) ἀδίκας, unjustly*

Solon’s reforms replaced the aristocracy (rule of the nobles) by a timocracy, in which political privilege was related to property; he divided the people into four property classes, each of which had appropriate political status.
23

Η ΕΣΒΟΛΗ (α)

Η Ἀττική γῆ τέμνεται ύπο τῶν πολεμίων.

VOCABULARY

Verbs

ἐπεξέρχομαι [= ἐπι- + ἐκ- + ἔρχομαι] + dat., I march out against, attack
καθέξομαι [= κατα- + ἔξομαι], [ἐδε-] καθεδούμαι, I sit down; I encamp
περιοράω, I overlook, disregard
tάττω (tássω), [τακ-] τάξω, ἔταξα, τέταχα, τέταγμαι, ἔτάχθην, I marshal, draw up in battle array; I station, post
tέμνω, [τεμε-] τεμῶ, [τεμ-] ἔτεμον, [τεμε-] τέτμηκα, τέτμημαι, ἔτιμηθην, I cut; I ravage

Nouns

ἡ αἰτία, τῆς αἰτίας, blame; responsibility; cause
ὁ δῆμος, τοῦ δῆμου, the people; township; deme
ἡ εἰσβολή (ἐσ-), τῆς εἰσβολῆς, invasion
ἡ πείρα, τῆς πείρας, trial; attempt; test

ἡ προσβολή, τῆς προσβολῆς, attack
tὸ φρούριον, τοῦ φρούριου, garrison
tὸ χωρίον, τοῦ χωρίου, place; district
ὁ χώρος, τοῦ χώρου, place

Adjective

ἐπιτήδειος, -ά, -ον, friendly; + infin., suitable for

Adverb

ἡπερ, where

Conjunctions

οπότε, when
οπόταν [= ὁπότε + ὁν] + subjunctive, when(ever)

Proper Names and Adjectives

αἱ Ἀχαρναὶ, τῶν Ἀχαρνῶν, Acharnae
οι Ἀχαρνῆς, τῶν Ἀχαρνέων, inhabitants of Acharnae, the Acharnians
ο δὲ στρατός τῶν Πελοποννησίων προίων ἀφίκετο τῆς 'Αττικῆς ἐς Οἰνόνην πρῶτον, ἤπερ ἐμελλόν ἐσβαλεῖν. καὶ ὡς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ; ἢ γὰρ Οἰνόν ὀύσα ἐν μεθορίοις τῆς 'Αττικῆς καὶ Βοιωτίας ἑτερεῖχοιτο, καὶ αὐτῷ φρούριοι οἱ 'Αθηναίοι ἔχραντο ὅποτε πόλεμος γένοιτο. τάς τε ὅν τρομοὶ προσβολὰς παρεσκευάζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτιὰν τε οὐκ ὀλίγην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ· οἱ γὰρ 'Αθηναίοι πάντα ἐσκομιζότον ἐν τῷ χρόνῳ τούτῳ.]

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

ἐπειδὴ μὲντοι προσβαλόντες τῇ Οἰνόνῃ καὶ [πᾶσαν ἰδέαν πειράσαντες] οὐκ ἐδύναντο ἔλειν, οἱ τε 'Αθηναίοι οὖδὲν ἐπεκπροκεύοντο, οὔτω δή ὁρμήσαντες ἀπ' αὐτῆς ἐσέβαλον ἐς τὴν 'Αττικήν ἡγεῖτο δὲ Ἀρχίδαμος Λακεδαιμονίων βασιλέως.

[iδέαν, sort; form; way ἐπεκπροκεύοντο, were sending ambassadors to make peace proposals]

καὶ καθεξόμενοι ἔτεμνοι πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θρίασιον πεδίον. ἐπείτα δὲ προύχωροι ἐσώς ἀφίκοντο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλομένων, καὶ καθεξόμενοι ἐς αὐτῷ στρατοπεδόν τε ἐποίησαντο χρόνον τε πολίν ἐμείναντες ἔτεμνον. λέγεται δὲ ὅτι γνώμη τοῖς ὁ Ἀρχίδαμος (περὶ τε τὰς Ἀχαρνὰς ὡς ἐς μάχην ταξάμενος ἐμείνε) καὶ ἐς τὸ πεδίον ἐκεῖνη τῇ ἐσβολῇ οὗ κατεβή ἥλπιζε γὰρ τοὺς 'Αθηναῖους ἐπεξείναι καὶ τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

[kαλομένων, so-called ἐς αὐτὸ· in it, i.e., there ἐμείναντες, remaining there ὡς ἐς μάχην, as for battle τοὺς Αθηναίους ἐπεξείναι, that the Athenians would march out against (him) τὴν γῆν . . . τεμνομένην, (the fact) that their land was being ravaged]
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ἐπειδὴ οὖν αὐτῷ ἐς Ἑλευσίνα καὶ [τῷ Θριάσιον πεδίον] οὐκ ἀπήντησαν, πείραν ἐποιεῖτο περὶ Ἀχαρνῶν καθήμενος εἰ ἐπεξήγαγεν. ἂμα μὲν γὰρ αὐτῷ ὁ χώρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεύσαι, ἂμα δὲ ἐνόμιζε τοὺς Ἀχαρνέως μέγα μέρος ὀντας τῆς πόλεως (τρισχίλιοι γὰρ ὀπλίται ἐγένοντο) οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα ἀλλὰ ὑμήσειν καὶ τοὺς πάντας ἐς μάχην.

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

—adapted from Thucydides 2.18-20

**PRINCIPAL PARTS: More Liquid Stems (-p-)**

αἵρω, [ἀρέ-] ἄρῳ, [ἀρ-] ἡρα, ἡρκα, ἡρμαί, ἡρθην, I lift, raise up; with reflexive pronoun, I get up; intransitive; I get under way, set out

dιαφθείρω, [ὑπερε-] διαφθεῦρῳ, [ὑπερ-] διάφθειρα, [ὑπαρ-] διάφθαρκα or [ὑπαρ-] διάφθαρσι, διάφθαρα, I destroy

ἐγείρω, [ἐγερε-] ἐγερῷ, [ἐγερ-] ἐγείρα, [thematic 2nd aorist middle; ἐγρ-] ἡγρόμην (I awoke), [ἐγρ-] ἐγρήγορα (I am awake), [ἐγρ-] ἐγγέρμαι, ἡγέρθην, active, transitive, I wake X up; middle and passive, intransitive, I wake up

**WORD STUDY**

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

1. politics 5. monarchy
2. demagogue 6. tyranny
3. rhetoric 7. ochlocracy (ὁ ὄχλος, mob)
4. democracy 8. autonomy

**GRAMMAR**

1. **Indirect Statements with Infinitives**

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

   a. When the subject of the infinitive is different from that of the leading verb it is in the accusative, e.g.:
The father said to me that the young man would help the old man.

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

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

ὁ νεανίς μοι ἔφη τῷ γέροντι συνελήφθαι.
The young man said to me that he would help the old man.

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

ὁ νεανίς μοι ἔφη οὗτος τῷ γέροντι συνελήφθαι.
The young man said to me that he himself would help the old man.

ὁ νεανίς μοι ἔφη οἴκας ἐπανειλθὼν τῷ γέροντι συνελήφθαι.
The young man said to me that having returned home he would help the old man.

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

ἐνόμιζε τοὺς Ἀχαρνέας οὐ περιόγησθαι τὸ σφέτερον διαφθειρόμενα. He was thinking that the Acharnians would not disregard (the fact) that their own property was being destroyed.

ἐπίστευε τοὺς Ἀχαρνέας ὁρμήσειν τοὺς πάντας ἐς μάχην. He was believing that the Acharnians would rouse everyone to battle.

ἔλπιζε τοὺς Ἀχαρνέας ὁρμήσειν τοὺς πάντας ἐς μάχην. He was hoping that the Acharnians would rouse everyone to battle.

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

Direct:
tῷ γέροντι οὐ βοηθήσω.
I will not come to the old man’s aid.
Indirect:
οὐχ ἔφη τῷ γέροντι βοηθήσειν.
He said that he would not come to the old man’s aid.
He denied that he would come to the old man’s aid.
Note that in the indirect statement the negative is placed before ἔφη.

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

ἡλπίζει τοὺς Ἀθηναίους τὴν γῆν μὴ περιώψεσθαι τεμνομένην.
He was hoping that the Athenians would not disregard (the fact) that their land was being ravaged.

ἐλπίδα ἔχει τοὺς Ἀθηναίους τὴν γῆν μὴ περιώψεσθαι τεμνομένην.
He was holding hope that the Athenians would not disregard (the fact) that their land was being ravaged.

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

Exercise 23α

Read aloud and translate:

1. ὁ παῖς τῷ νεανίᾳ ἔφη πρὸς τὸν ἄγρῳ ἵναι ὡς τὸν πατέρα ζητήσων.
2. ὁ δὲ νεανίας οὐκ ἔφη τὸν πατέρα αὐτοῦ ἐν τῷ ἄγρῳ ἱδεῖν.
3. ὁ παῖς ἔφη τὸν πατέρα ἐν τῷ ἀστεί ζητήσειν.
4. ἡλπίζει γὰρ ἐκεῖ εὑρήσειν αὐτὸν τὰ πρόβατα ἁποδιδόμενον.
5. ὁ νεανίας ἐπίστευε τὸν πατέρα αὐτοῦ ἡδή οὐκάδε ἐπανελθεῖν.
6. ὁ παῖς ἔφη αὐτῷς δι’ ὀλίγου οὐκάδε ἐπανιέναι.
7. ὁ Περικλῆς ἔφη ἄει τῆς αὐτῆς γνώμης ἔχεσθαι.
8. ἐνόμιζε γὰρ τοὺς Ἀθηναίους εἰς πόλεμον καταστάντας τοὺς Πελοποννησίους νίκησειν.
9. οὐκ ἔφη τοὺς Πελοποννησίους πόλεμον χρόνιον ποιεῖσθαι δύνασθαι.
10. ἔφη τοὺς πατέρας αὐτῶν ἀνδρείας μαχομένως τοὺς Πέρσας νίκησαι.
11. ἡλπίζειν αὐτοὺς μὴ κακιῶνας τὸν πατέρας γεννήσεσθαι.
12. οἱ Ἀθηναῖοι ἐνόμισαν τὸν Περικλῆ ἄριστα παραινέσαν.
13. ὁ Δικαιόπολις ἔφη ἀνάγκην εἶναι εἰς τὸ ἀστυ ἀναστήναι.
14. ἡ δὲ Μυρρίνη οὐκ ἔφη δυνατὸν εἶναι τοῦτο ποιεῖν.
15. τέλος δὲ ἔφη πάντα πράξειν ὅσα παραινεῖ ὁ Δικαιόπολις.
2. Indirect Statements with Participles

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

ογονται την γην τεμνομένην.
They will see that their land is being ravaged.

ογονται τα σφέτερα διαφθειρόμενα.
They will see that their own property is being destroyed.

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

ἐπιστανται εἰς μέγιστον κίνδυνον καταστάντες.
They know that they have gotten into the greatest danger.

οἶδα αὐτὸς μὲν ὄρθος γιγνώσκων, ἐκείνους δὲ ἀμαρτάνοντας.
I know that I myself am right, and that they are wrong.

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

Exercise 23β

1. ὁ αὐτόφυγός εἴδε τὸν δοῦλον ὑπὸ τῷ δένδρῳ καθεύδοντα.
2. ὁ δοῦλος ἔγνω τὸν δεσπότην μάλα ὀργιζόμενον.
3. αἱ γυναῖκες εἶδον λύκον μέγαν πρὸς τὴν κρήνην προσίοντα.
4. ἡ μήτηρ ἔγνω τὴν θυγατέρα τὸν λύκον μάλα φοβουμένην.
5. ἡ μήτηρ ἡπίστατο αὐτή μὲν ἀσφαλῆς οὖσα, τὴν δὲ θυγατέρα εἰς κίνδυνον ἐμπίπτουσαν.
6. δι᾽ ὄλιγου εἴδε τὸν λύκον τρεψάμενον πρὸς τὰ ὁρή ἀποφεύγοντα.
7. τὴν οὖν θυγατέρα καλέσασα, “ἐπάνελθε,” ἔφη. “ἀρ’ οὐκ οἴοσα τὸν λύκον ἤδη ἀπίστων;”
8. οἶδα τοὺς πολεμίους εἰς τὴν γῆν δι’ ὄλιγον εἰσιόντας.
9. οἱ αὐτούργοι ἡπίσταντο εἰς μέγιστον κίνδυνον καταστάντες.
10. ὁ ἰάτρος ἔγνω αὐτὸς τῇ νόσῳ ἀποθανούμενος.

Greek Wisdom

Heraclitus

ἐκ τῶν διαφερόντων καλλίστην ἀρμονίαν γίγνεσθαι ὁ Ἰράκλειτος φησιν. Fragment 8 Diels
The events that led up to the war are briefly outlined in Chapter 20, pages 60–61. Pericles was convinced that war was inevitable and, while observing the terms of the Thirty Years' Peace to the letter, he was not prepared to make any concessions to the Peloponnesians. He believed firmly that Athenian naval and financial superiority would bring victory in a war of attrition and that the war had better be fought now than later.

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

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

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

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

In 425 B.C. a minor operation nearly brought the war to an end. An Athenian fleet sailing around the Peloponnesus was forced by bad weather to land
at Pylos, on the west coast of the Peloponnesus. When the fleet continued on its way, it left behind a small force that fortified the promontory of Pylos and held it against Spartan attacks until reinforcements arrived. In the course of this operation, 420 Spartans were cut off on the island of Sphacteria. Eventually, the surviving 292 Spartans surrendered and were taken to Athens. The Spartan authorities in their eagerness to recover the prisoners sent an embassy to Athens to negotiate peace; the generous terms offered were rejected by the Assembly on the advice of Cleon, who had succeeded Pericles, who had died in 429 B.C., as the most influential speaker in the Assembly.

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

The Spartans were still eager for peace, and the Athenians were weary of the war. There was now a strong peace party, led by Nicias. In 423 B.C. a one-year truce was agreed upon, during which time negotiations for a permanent settlement were to go forward. When the truce ended, however, Cleon persuaded the Assembly to send him in command of an expedition to recover Amphipolis. He scored some initial successes, but then Brasidas attacked him outside the walls of Amphipolis. In the ensuing battle both he and Brasidas were killed.

With their deaths, the chief obstacles to peace were removed, and in 421 B.C. a treaty was negotiated between Athens and Sparta, which is known as the Peace of Nicias. Each side agreed to abandon nearly all the gains they had made in the war and to observe the peace for fifty years. The outcome of these ten years of costly and bitter struggle was thus a return to the position that had existed before the war. It proved to be a stalemate, nor were the prospects for long-term peace good. Nothing had been resolved. The basic reason for the war, the Peloponnesian fears of Athenian power, was still valid, nor, as events showed, was Athenian ambition quenched. Five years later the war was to start again, this time with consequences disastrous for Athens.

Greek Wisdom

Heraclitus

_eta pro anthrovon. Fragment 119 Diels
VOCABULARY

Verbs

- διαλῦω, I disband (an army);
- I disperse (a fleet);
- ἐάω, imperfect, εἶδον (irregular augment); ἐάσω (note a instead of η after the e);
- εἰάσα (irregular augment); εἴακα, εἰάμαι, εἰάθην, I allow, let be
- ἐμμένω [= ἐν- + μένω], I remain in
- ἐξαμαρτάνω [= ἐκ- + ἀμαρτάνοια], I miss; I fail; I make a mistake
- οὕμοι or οἶμαί, imperfect, φό-μην or φιμην, [oie-] οἴσομαι, φήθην, I think

Nouns

- ἥ ἑλπίς, τῆς ἑλπίδος, hope; expectation
- ἥ ἑξοδος, τῆς ἑξόδου, going out; marching forth; military expedition
- τὸ στάδιον, τοῦ σταδίου, pl., τὰ στάδια or τοί στάδιοι,
  stade (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer)

Adjective
- ἐκαστός, -η, -ον, each

Proper Name
- οἱ Βοιωτοί, τῶν Βοιωτῶν, Boeotians

'Αθηναίοι δὲ, μέχρι μὲν ὁ Οἰενόνακα καὶ τὸ Θριάσιον πεδίον οἱ στρατὸς ἦν, ἐλπίδα τινὰ εἶχον αὐτοὺς ἕκαστον τὸ ἐγγυτέρω μὴ προίχεται. ἐπειδὴ δὲ περὶ τὰς Ἀχαρνᾶς εἶδον τὸν στρατὸν ἐξῆκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχέτων ἐποιοῦντο, ἀλλὰ, τῆς γῆς τεμνομένης ἐν τῷ ἐμφανεί, δεινὸν αὐτοῖς ἐφαίνετο καὶ ἔδόκει τοῖς τε ἅλλοις καὶ μάλιστα τοῖς νεανίσις ἐπεξείναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τοῖς γιγνόμενοι ἐν πολλῇ ἐρίδι Ἦσαν, οἱ μὲν κελεύοντες ἐπεξέιναι, οἱ δὲ τινὲς οὐκ ἔδωτες. οἳ τε Ἀχαρνῆς οἱ ὅμωμοι αὐτοὶ μέγιστον μέρος εἶναι τῶν 'Αθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνήγον τὴν ἐξοδον μάλιστα.

[μέχρι . . . οὖ, as long as ἐς τὸ ἐγγυτέρω, closer ἀνασχέτων, tolerable ἐποιοῦντο, they were considering ἐν τῷ ἐμφανεί, visibly, within eyesight κατὰ ξυστάσεις . . . γιγνόμενοι, assembling into groups ἐρίδι, contention, strife ἐνήγον (from ἐν- + ἓγω, were urging]

παντὶ τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὅργῃ εἶχον, καὶ ἐκείνων ὃν παρῆνεσε πρότερον ἐμέμνηντο οὐδὲν, ἀλλ' ἐκάκιζον αὐτὸν ὃτι στρατηγὸς ὃν οὐκ ἐπεξάγει, αὐτίν τε ἐνόμιζον
aútōn éinai pántωn ón ἔπασχον. Περικλῆς δὲ ὅρων μὲν aútōus πρὸς
to parōn ὀργιζομένους καὶ οὐ τὰ ἄριστα φρονοῦντας, πιστεύον δὲ
ὁρθῶς γιγνώσκειν περὶ τοῦ µὴ ἐπεξείναι, ἐκκλησίαν οὐκ ἐποιεῖ οὐδὲ
ξύλλογον οὐδένα, ἵνα µὴ ὀργῇ µᾶλλον ἡ γνώμη ξυνελθόντες
εξαμάρτωσι τι, ἀλλὰ τὴν τε πόλιν ἐφύλασσε καὶ δι’ ἡσυχίας μάλιστα
όσον ἐδύνατο ἐίχεν.

[ἀνηρέθιστο (pluperfect passive of ἀνερεθίζω), had been stirred up, was excited
ἐμέμνητο + gen., they remembered ἐκάκιζον, they were abusing ὅτι, because
ἐπεξάγει, he was (not) leading (them) out against (the enemy) πρὸς τὸ παρὸν, at
the present state of affairs περὶ τοῦ µὴ ἐπεξείναι, about not going out to attack
ξύλλογον, gathering, meeting δι’ ἡσυχίας . . . ἐίχεν, he was keeping (it) quiet]

οἱ δὲ Πελοπόννησοι, ἐπειδὴ οὐκ ἐπεξήσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς
μάχην, ἀραντες ἐκ τῶν Ἀχαρνῶν ἔδησαν τῶν δήμων τινῶς ἄλλους
καὶ ἐμεινάντες ἐν τῇ Ἀττικῇ πολύν τινα χρόνον, ἀνεχώρησαν διὰ
Βοιωτῶν, οὐχ ἤπερ ἐσέβαλον. ἀφικόμενοι δὲ ἐς Πελοπόννησον
dιέλυσαν τὸν στρατόν καὶ ἐκαστοί ἐς τὴν ἐαυτῶν πόλιν ἐπανῆλθον.
[αὐτοῖς: dat. with ἐπεξήσαν ἔδησαν (from δησιόω), were laying waste, ravaging]

PRINCIPAL PARTS: Verbs with Present Stem Suffix -αν-
αὔξ-αν-ω, [αὔξε-] αὔξησω, ηὔξησα, ηὔξησκα, ηὔξησαι, ηὔξησην, I in-
crease
λαμβάν-αν-ω, [λαβ-] λήψομαι, [λαβ-] λαμβάνω, [λαβ-] εἴληψα, εἴληψαι,
ἐλήφθην, I take; middle + gen., I seize, take hold of
μανθ-αν-ω, [μαθ-] μαθήσομαι, [μαθ-] μαθάθων, [μαθ-] μεμάθηκα, I learn;
I understand

Note that λαμβάνω and μανθάνω have nasal infixes as well as the nasal suffix -αν-.

WORD BUILDING
Verbs and nouns are formed by adding suffixes to a stem. Give the meaning
of the verbs and nouns in the following sets:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>λεγ-</td>
<td>λέγ-ω</td>
<td>ὁ λόγο-ς</td>
</tr>
<tr>
<td>τρεπ-</td>
<td>τρέπ-ω</td>
<td>ὁ τρόπο-ς</td>
</tr>
<tr>
<td>γραφ-</td>
<td>γράφ-ω</td>
<td>ἡ γραφ-ή</td>
</tr>
<tr>
<td>μαχ-</td>
<td>μάχ-ομαι</td>
<td>ὡ μάχ-η</td>
</tr>
</tbody>
</table>
2. The following noun suffixes denote agent:

-τή (nominative -τής) ποιε-/ποιη- ποιέ-ω ὁ ποιη-τής
κρι-/κρή- κρί-νω ὁ κρι-τής
-εν (nominative -ενς) γραφ- γράφ-ω ὁ γραφ-εύς
gν-/γεν-/γον- γι-γν-ομαι ὁ γον-εύς
-τηρ (nominative -τηρ) σω- σφ-ζω ὁ σω-τήρ
δω-/δο- δι-δω-μι ὁ δο-τήρ
-τρό (nominative -τρός) ἱδα-/ ἱδ-ομαι ὁ ἱδ-τρός

3. The following noun suffixes denote action:

-σι (nominative -σις) λυ-/λυ- λύω ἡ λύσις
ποιε-/ποιη- ποιέ-ω ἡ ποιή-σις
κρι-/κρή- κρί-νω ἡ κρί-σις
-μη (nominative -μη) φη-/φα- φη-μι ἡ φή-μη
gνω-/γνο- γι-γνώ-σκω ἡ γνώ-μη

4. The following noun suffix denotes result of action:

-ματ (nominative -μας) ποιε-/ποιη- ποιέ-ω τὸ ποιή-μα
πράχ- πράττω τὸ πράγ-μα
γραφ- γράφ-ω τὸ γράμ-μα

The suffixes illustrated above are the most common ones, but there are many others.

GRAMMAR

3. Indirect Statements with ὡς, Infinitive, or Participle?

After

a. Verbs of saying:
   i. φημι o ἕφην
   ii. λέγω
   iii. εἶπον

b. verbs of thinking and believing
   δοκῶ, νομίζω, οἶμαι, πιστεύω

c. ἐλπίζω

d. verbs of knowing and learning
   γιγνώσκω, ἑπίσταμαι, μανθάνω, οἶδα

e. verbs of perceiving
   ἀκοῦω, ὁρῶ

Expect usually

infinitive
infinitive or ὡς
infinitive or sometimes ὡς
infinitive (negative usually μή)
participle or ὡς
participle or, of intellectual perception, ὡς
4. The Verb ϕημί

This verb shows a long-vowel stem ϕη- and a short-vowel stem ϕα-, which lengthens in the 3rd person plural of the present tense, e.g., 3rd person singular, he/she says = ϕησιον; 3rd person plural, they say = ϕασιον. Imperfect: he/she was saying/said, ἐϕη; they were saying/said, ἐϕασαν. Study the chart of this verb in the Forms section, page 307. The future and aorist are regular: φῆσω, ἐφησα (rare).

Exercise 23γ

Translate the following pairs of sentences. State which pattern in Grammar 3 above each sentence exemplifies.

1. ὁ ἀγγελος ἐφη τοις πρέσβεις ἣδη ἀφικέσθαι εἰς τὰς πύλας.
   The old man said that the boy had already returned home.

2. οἱ νεανίαι νομίζουσιν αὐτοὶ τοὺς πολέμιους ῥαδίως νικήσειν.
   We think that we ourselves will easily take the city.

3. οἱ παίδες εἶπον ὅτι/ὡς τὸν πατέρα ἐν τῇ ἁγορᾷ εἴδον.
   The foreigners said that they had found the money.

4. ὁ ὃμας πολλὰ καὶ κακὰ πάσχοντας.
   We see that they are mistaken.

5. χειμώνος γιγνομένοι οἱ ναῦται ἔγνωσαν ὅτι/ὡς μόλις εἰς τὸν λιμένα ἀφίξονται.
   The women perceived that they would get into great danger.

6. ὁ παρθένος ἔστο τὴν μητέρα πρὸς τῇ κρήνῃ ὠφεσθαι.
   The shepherd was thinking that he would find (his) dog by the river.

7. οἱ δούλοι ἧλπιζον τὸν δεσπότην σφίσαι (with them) μὴ ὅργεσθαι.
   We hope that the dog will not harm the sheep.

8. οἱ γυναικές ἠπιστήθησαν οὐδένα σίτον ἐν τῷ οἰκῷ σφίσιν (for them) ὑπάρχοντα.
   The farmers knew that there was no dwelling ready (use ὑπάρχω) for them in the city.

9. οἱ Ἀθηναῖοι ὄφον τοὺς ἐξθροῦς σφίσιν (against them) ἐκβουλεύειν.
   We were thinking that the foreigner was leading us to the temple.

10. ἡ γυνὴ ἐπίστευεν αὐτῇ μὲν ὅρθῳς γιγνώσκειν, τὸν δὲ ἀνδρὰ ἀμαρτάνειν.
    Each (man) was thinking that he was safe and the others in danger.
5. The Articular Infinitive

The infinitive can be used as a verbal noun in any case, simply by introducing it with the neuter of the definite article (the negative is μη), e.g.:

τοῦτο ἦστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν.

This is wrongdoing, seeking to have more than others. (Plato, Gorgias 483e)

(Here τὸ ἀδικεῖν is nominative, subject of ἦστι, and τὸ ... ζητεῖν is another nominative, in apposition to τοῦτο.)

ὁ Περικλῆς πιστεῦει ὁρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξεῖναι.

Pericles believes that he is right about not going out to attack.

τῷ ταχέως ἵππευεν ἐν καιρῷ ἀφίκοντο.

By riding fast they arrived on time.

dεῖ τοὺς νεανίας ἄγαθοὺς γίγνεσθαι εἰς τὸ λέγειν τε καὶ πράττειν.

The young men must become good for both speech and action/speaking and acting.

The infinitive may have its own subject in the accusative (see sentence no. 5 in Exercise 230 below) and its own complement (such as a direct object), e.g.:

τῷ ταχέως διάκειν τὸ θηρίον, δι᾽ ὀλίγου καταληψόμεθα.

By quickly pursuing the wild beast, we will soon catch (it).

---

Exercise 23δ

Read aloud and translate:

1. ὁ Θεμιστοκλῆς μᾶλλον αὕτιος ἦν τοῦ ἐν τοῖς στενοῖς ναυμαχῆσαι.
2. τί ἦστι τὸ δίκαιον; τὸ δίκαιον ἦστι τὸ τοῦ ἐν μὲν φίλους ὑφελεῖν, τοῦς δὲ ἐχθροῖς βλάπτειν.
3. πρὸς τὴν πόλιν προσβαλόντες ἐς ἑλπίδα ἤλθον τοῦ ἔλειν.
4. τῷ ζῆν ἦστι τι ἐναντίον (opposite), ὢσπέρ τῷ ἐγρηγορέαται (to be awake) τὸ καθεύδειν;
5. Περικλῆς δὲ στρατηγὸς ὅν περὶ τοῦ μὴ ἐπεξεῖναι τοὺς Ἀθηναίους τὴν ὀρθὴν γνώμην εἶχεν.

---

Greek Wisdom

Heraclitus

οὐ δεῖ ὁσπέρ καθέωδοντας ποιεῖν καὶ λέγειν. Fragment 73 Diels

συντομωτάτην ὀδὸν ἔλεγεν εἰς εὐδοξίαν τὸ γενέσθαι ἄγαθόν. Fragment 135 Diels
6. Relative Pronouns and Their Antecedents: Some Special Cases

a. Attraction of Relative Pronoun to the Case of Its Antecedent

Examine the following from pages 114–115, lines 11–14:

They were angry with Pericles and remembered nothing of those things that he had formerly advised... and they thought that he was responsible for all that they were suffering.

In this sentence the relative pronouns, which would normally be accusative, have been attracted into the case of their antecedents €κείνων and πάντων respectively.

Such attraction to the case of the antecedent often occurs when the relative pronoun would normally be in the accusative case and its antecedent is in the genitive or dative case. The attraction is optional.

b. Antecedent Incorporated into the Relative Clause

Sometimes the antecedent does not precede the relative pronoun but is incorporated into the relative clause, e.g.:

The general was marching with the (military) forces that he, had.

c. Omission of Antecedent

Where the antecedent is a demonstrative pronoun, it is frequently omitted and attraction takes place. For example, instead of

the antecedent would usually be omitted, as follows:

I praise you for what you say.

Exercise 23ε

Read aloud and translate. For each relative pronoun, give the form in which it would have been if attraction had not taken place, and give (where applicable) the omitted demonstrative pronoun antecedent.

1. μὴ πιστεύωμεν τοῖς πρέσβεσιν οἷς ἔπεμψαν οἱ Λακεδαιμόνιοι.
2. ἃξιοι ἔστε, ὡς ἄνδρες, τῆς ἐλευθερίας ἧς κέκτησθε (you have won).
3. δεῖ ὁμᾶς ἀφ' ὧν ἰστε (you know) αὐτοῖς τὰ πράγματα κρίναι (to judge).
4. ὁ στρατηγὸς ἄρικετο ἤγον ἀπὸ τῶν πόλεων ὧν ἔπεσε στρατιάν.
5. ἀμαθέστατοι (most ignorant) ἔστε ὧν ἐγὼ οἶδα ὑπὸ Ἑλλήνων.
7. Prepositional Prefixes and Euphony

Certain changes in spelling take place when prefixes are attached to verbs (see Book I, Chapter 5, Grammar 4, pages 58–59). Note what happens with prefixes that end in v:

Before β, π, φ, and ψ, v becomes μ, e.g., ἐν- + πίπτω > ἐμπίπτω (cf. ἐνέπεσον, ἐμπεσόν).

Before γ, κ, ζ, and χ, v becomes γ, e.g., συν- + γράφω > συγγράφω and ἐν- + καλέω > ἐγκαλέω.

Before λ or μ, v is fully assimilated, e.g., συν- + λέγω > συλλέγω and ἐν + μένω > ἐμμένω.

Ο ΠΕΡΙΚΛΗΣ

Read the following passages (adapted from Thucydides 2.65) and answer the comprehension questions:

The plague undermined Athenian morale. The people blamed Pericles for their sufferings and sent envoys to Sparta to discuss peace terms. Pericles made a speech to try to raise their spirits. Thucydides here summarizes the achievements of Pericles.

τοιαύτα, ἦ Περικλῆς λέγων ἐπειρατό τοὺς 'Αθηναίους τῆς ἐς αὐτὸν ὀργής παραλέθειν. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἐπείθουν καὶ οὕτε πρὸς τοὺς Λακεδαιμονίους πρέσβεις ἐτι ἐπεμπόν ἐς τὸν πόλεμον μᾶλλον ἄρμηντο, ιδίᾳ δὲ τοῖς παθήμασιν ἐλπίσκοντο. οὐ μέντοι πρῶτον γε ἐπικόσμας ἐν ὀργῇ ἐχοντες αὐτὸν πρὶν ἐξημίσασαν χρήμασιν. ὑστερον δὲ οὐ πολλῷ αὖθις στρατηγὸν αὐτὸν εἴλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν.

[ἐς + acc., against | παραλέθειν, to rid X (acc.) of Y (gen.) | δημοσίᾳ, publicly | οὔτε = οὐ | ἄρμηντο (pluperfect passive of ὀρμάω), they had been aroused, were in a state of eagerness | τοῖς παθήμασιν, sufferings | πρὶν, until | ἐξημίσασαν, they penalized, fined | χρήμασιν, dat. of χρήματα, money, with ἐξημίσασαν εἴλοντο, they chose]

1. What was Pericles attempting to do?
2. What three things did the Athenians publicly do in response?
3. What did they do in private?
4. What did the Athenians have to do before they could stop being angry at Pericles?
5. What did they do shortly thereafter?

ὁδον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἤγειτο καὶ ἁσφαλῶς ἐφύλαξεν αὐτήν, καὶ ἑγένετο ἐπ᾽ ἐκείνου μεγίστῃ. ἐπειδή τε πόλεμος κατέστη, φαίνεται ὁ Περικλῆς καὶ ἐν τούτῳ προγνοῦς τὴν δύναμιν αὐτῆς. ἐπεβιω
6. How did the city fare with Pericles in charge of it during peacetime?
7. When war came did Pericles appear to be right or wrong in his thinking about the city?
8. What was recognized even more after Pericles' death?

6. "When Pericles died, his successors (οἱ ὀστεροὶ) were not leading the citizens but were being led by them.

7. "For each wishing to be first said, "I will give the citizens all that (whatever) they want."

8. "But they made many mistakes (πολλὰ + ἄμαρτάνω) and sent away the expedition to Sicily (ἡ Σικελία), hoping that they would thus oblige (χαρίζομαι + dat.) the people."

9. "But when they heard that the generals were being defeated by the enemy, they did not send aid (ἡ βοήθεια)."
5. Competing (use ἀγωνιζόμαι) against each other about the leadership (use ἡ προστασία) of the people, they were being persuaded to neglect (use ἀμελέω + gen.) the war.

Classical Greek

Solon

Solon’s poems were not confined to political themes. The following lines come from a long poem in which he reflects on men’s desire to win wealth; ill-gotten gains earn punishment from Zeus. He here lists some ways in which men try to make a living (fragment 13.43-44, 47–50, 53–54):

σπεύδει δ’ ἀλλοθεν ἄλλος· ὁ μὲν κατὰ πόντον ἀλάται
eν νησιν χρῆζων οὐκαδε κέρδος ἀγειν... .
ἄλλος γὰρ τέμνων πολυδένδρεον εἰς ἐνιαυτόν
λατρεύει, τοῖσιν καμπύλ' ἀροτρα μέλει·
ἄλλος Ἀθηναίης τε καὶ Ἡραίηστου πολυτέχνεω
ἐργα δαιεῖς χειροῖν ξυλλέγεται βιότον... .
ἄλλου μάντιν ἔθηκεν ἀναξ ἐκάεργος Ἄπολλων,
ἔγνω δ’ ἀνδρί κακὸν τηλόθεν ἐρχόμενον.

[ἀλλοθεν ἄλλος, one man one way, one another κατὰ πόντον, over the sea ἀλάται, wanders νησιν = ναοῦν χρῆζων, longing κέρδος (τό), gain, wealth τέμνων, cutting πολυδένδρεον, with many a tree, tree-clad εἰς ἐνιαυτόν, year in, year out λατρεύει, slaves τοῖσιν, for whom καμπύλ(α), bent μέλει, are a concern Ἀθηναίης = Ἀθηνᾶς πολυτέχνεω (gen. of πολλένης), of many crafts (Hephaestus was the god of fire and crafts) δαιεῖς, knowing, skilled in χειροῖν, with his (two) hands βιότον, his livelihood μάντιν, a prophet ἔθηκεν, made ἀναξ ἐκάεργος, the Lord, the far-shooter (lit., far-worker) ἔγνω, gnomic aorist, he (the prophet) knows τηλόθεν, from afar]}

New Testament Greek

John 6.47–51
Jesus the Bread of Life

Jesus speaks to the Jews.

“ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἁρτος τῆς ζωῆς. οἱ πιστεῖς ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ κίνειν καὶ ἀπέθανον· οὕτως ἔστιν ὁ ἁρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ ἁρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβας· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτοῦ ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἁρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.”
Departure of a warrior
ΕΝ ΔΙΔΑΣΚΑΛΩΝ (α)

ἐν διδασκάλων· ἐπ’ ἀριστερὰ μὲν ὁ παῖς κιθαρίζειν διδάσκεται ὑπὸ κιθαριστοῦ· ἐπὶ δὲ δεξιᾷ κάθηται ὁ παιδαγωγὸς· μεταξὺ δὲ ὁ γραμματιστὴς τὰ γράμματα διδάσκει.

VOCABULARY

Verbs

διδάσκω, [διδα-,] διδάξω, ἐδίδαξα, δεδίδαξα, δεδιδάγμα, ἐδιδάξθην, I teach someone (acc.) something (acc.); passive, I am taught something (acc.)

*ξάω (unattested, hypothetical form) (ξῶ, ζῆς, ζή, etc.), infinitive, ζῆν, imperfect, ἐζῶν, ἐζῆς, ἐζή, etc., ζῆσον or ζῆσον, I live

μελετάω, I study; I practice

παιδεύω, παιδεύσω, ἐπαιδεύσα, πεπαιδευκα, πεπαιδευμαι, ἐπαιδεύθην, I educate

φοιτάω, I go; I visit

Nouns

tὸ γράμμα, τοῦ γράμματος, letter (of the alphabet); pl., writing

ὁ γραμματιστής, τοῦ γραμματιστοῦ, schoolmaster

ἡ γυμναστική, τῆς γυμναστικῆς, gymnastics

ὁ διδάσκαλος, τοῦ διδάσκαλοῦ, teacher

ὁ κιθαριστής, τοῦ κιθαριστοῦ,

lyre player

ἡ μουσική, τῆς μουσικῆς, music

ἡ παιδεία, τῆς παιδείας, education

ὁ σοφιστής, τοῦ σοφιστοῦ, wise man; sophist

ὁ τεκῶν, τοῦ τεκόντος, parent

ὁ νιός, τοῦ νιῶ, son

Adjectives

ἀδικος, -ος, unjust

αἰσχρός, -ἀ, -όν, shameful

ἀσμενος, -η, -ον, glad(ly)

δίκαιος, -ἀ, -όν, just

σμίκρος, -ἀ, -όν, small
Conjunction

οπως + subjunctive, so that, in
order to; + future indicative,
(to see to it) that

Expressions

καθ’ ήμέραν, every day
μέχρι μεν οὐ οἱ τε Πελοποννήσιοι ἐν τῇ Ἀττικῇ ἔμενον καὶ οἱ Ἀθηναῖοι ἐπολιορκοῦντο, ὁ Φίλιππος καθ’ ήμέραν ἤγετο ὑπὸ τῶν ἄνευσιών εἰς διδασκάλων. τά τ’ οὖν γράμματα ἑδιδάσκετο ὑπὸ τοῦ γραμματιστοῦ καὶ ὑπὸ τοῦ κιθαριστοῦ τὴν μουσικὴν· ἐφοίτα δὲ καὶ εἰς τὸ παιδοτρίβου ὅπως τὴν γυναικείαν μελητῇ. ἐπεί δ’ ἡγεῖλθη ὅτι οἱ Πελοποννήσιοι ἀπῆλθον, ἄπαντες οἱ αὐτουργοὶ φόβου λελυμένοι εἰς τοὺς ἄγροις ἐπανήσασιν. οἱ μὲν οὖν Δικαίοπολίς τὴν τε γυναίκα καί τοὺς παιδας ἐμελλεν οἵκακη κοιμεῖν, ὁ δὲ ἄδελφος ἤρετο αὐτόν εἰ ἠθέλει τὸν Φίλιππον παρ’ ἑαυτῷ λείπειν ἵνα μὴ παύηται παιδευόμενος. οἱ μὲν οὖν Δικαίοπολίς ταῦτα ἀσμένας δεξάμενος καὶ τὸν ιῶν τῷ ἄδελφῳ ἐπιτρέψας ἐπορεύετο, ὁ δὲ Φίλιππος καταλείφθεὶς ἔτι πλέονα ἐπαιδεύετο.

[μέχρι... οὖ, as long as τῶν ἄνευσιῶν, his cousins τοῦ παιδοτρίβου, trainer λελυμένοι, perfect passive participle + gen., freed from παρ’ ἑαυτῷ, at his house]

ὀποία δ’ ἂν αὐτὴ ἡ παιδευσίς δύναται τὶς γηγνώσκειν διάλογὸν τινα τοῦ Πλάτωνος σκοπῶν, ἐν δ’ σοφιστής τις, Πρωταγόρας ὅνοματι, ἐνδείκνυσθαι πειράται ὅτι διδακτόν ἐστὶν ἢ ἄρετή. ὁ γὰρ Πρωταγόρας λέγει ὅτι ἄπαντες οἱ τεκόντες τοῦτο περὶ πλείστου ποιοῦνται, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.

[ὀποία, of what sort διάλογὸν, dialogue ἐνδείκνυσθαι, to show, prove διδακτῶν, a teachable thing]

"ἐκ παῖδων σμίκρῶν," φησίν, "ἀρξάμενοι, μέχρι οὔπερ ἄν ζωσίν, καὶ διδάσκουσι καὶ νοοθετοῦσιν. ἐπειδὰν πρῶτον συνῆ τίς τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατὴρ περὶ τοῦτο διαμάχονται, ὅπως ὡς βέλτιστος ἐσται ὁ παῖς, παρ’ ἐκαστὸν ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδείκνυμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τόδε μὲν καλὸν, τόδε δὲ αἰσχρόν, καὶ τόδε
μὲν ὁσιον, τὸδε δὲ ἀνόσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἐὰν
μὲν πείθηται,— εἰ δὲ μὴ, ὀσπερ ξύλον διαστρεφόμενον καὶ
κραπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.”

[νοθετούσιν, warn, advise τὰ λεγόμενα, things being said, speech τροφὸς,
nurse παιδαγωγὸς, tutor διαμάχονται, strive hard ὡς βέλτιστος, as good as
possible παρ’ + acc., in respect of ἐνδεικνύομενοι, pointing out, showing τὸ μὲν
... τὸ δὲ ..., this is ... but that is ἀνόσιον, unholy ὀσπερ ξύλον διαστρε-
φόμενον καὶ καμπτόμενον, like a piece of bent and warped wood εὐθύνουσιν,
they straighten (him) out ἀπειλαῖς, with threats πληγαῖς, with blows]

—The last paragraph above is adapted from Plato, Protagoras 325c5–d7.

PRINCIPAL PARTS: More Verbs with Nasal Present Stem
Suffixes: -ν-, -νε-, and -νῦ/-νυ-

καμ-ν-ω, [καμε-] καμοδιμαι, [καμ-] ἐκαμον, [καμη-] κέκιμακα, I am sick; I am
tired
ἀφικ-νέ-ομαι, [ἀκ-] ἀφιξομαι, ἀφικόμην, ἀφίγμαι, I arrive; + εἰς + acc., I ar-
rive at
δείκ-νῦ-μι, [δεικ-] δείξω, δεδείξα, δεδείχα, δεδείγμαι, δεδείχθην, I show

WORD STUDY

See page 134.

GRAMMAR

1. Comparison of Adjectives

Review: Book I, Chapter 14, Grammar 1:

Adjectives have three degrees, e.g., “beautiful” (positive), “more
beautiful” (comparative), and “most beautiful” (superlative) or “brave”
(positive), “braver” (comparative), and “bravest” (superlative).

In Greek the comparative and superlative of adjectives are regularly
formed by adding -τερος, -τέρα, -τερον and -τατος, -τάτη, -τατον to the
stem of the positive:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνδρεῖος, -α, -ον, brave</td>
<td>ἀνδρεῖό-τερος, -α, -ον</td>
<td>ἀνδρεῖό-τατος, -η, -ον brave</td>
</tr>
<tr>
<td>Stem: ἀνδρεῖο-</td>
<td>braver</td>
<td>bravest</td>
</tr>
<tr>
<td>χαλεπός, -η, -ον, difficult</td>
<td>χαλεπώ-τερος, -α, -ον</td>
<td>χαλεπώ-τατος, -η, -ον most difficult</td>
</tr>
<tr>
<td>Stem: χαλεπο-</td>
<td>more difficult</td>
<td></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 ω if the syllable preceding it is regarded as short (e.g., contains a short vowel).

3rd Declension:

\[ \text{άλληθές, άλληθές, true} \]

**Stem:** \( \text{άλληθές-} \) \( \text{άλληθές-τερος, -ά, -ον} \) \( \text{άλληθές-τατος, -η, -ον} \)

**Truer**

**Truest**

Note what happens when the stem ends in -ον-:

\[ \text{σωφρον, σωφρον, of sound mind; prudent; self-controlled} \]

**Stem:** \( \text{σωφρον-} \) \( \text{σωφρον-ές-τερος, -ά, -ον} \) \( \text{σωφρον-ές-τατος, -η, -ον} \)

**More prudent**

**Most prudent**

The endings -ές-τερος, -ά, -ον and -ές-τατος, -η, -ον are constructed by analogy with \( \text{άλληθές-τερος, -ά, -ον} \) and \( \text{άλληθές-τατος, -η, -ον} \).

Remember that comparatives can mean rather/somewhat \( X \) and superlatives, very \( X \), e.g.

\[ \text{oι βάρβαροι άνδρειότεροι είσιν.} \]

\[ The barbarians are rather/somewhat brave. \]

\[ \text{oι άθανατοι άνδρειότατοι είσιν.} \]

\[ The Immortals are very brave. \]

2. **Irregular Comparison of Adjectives**

Review Book I, Chapter 14, Grammar 2, and then study the following:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός, -η, -όν</td>
<td>ἀμείνων, ἀμείνων</td>
<td>ἀριστός, -η, -όν</td>
</tr>
<tr>
<td>good</td>
<td>better</td>
<td>(stronger, braver, preferable, superior)</td>
</tr>
<tr>
<td>βελτίων, βέλτιων</td>
<td>better</td>
<td>βέλτιστος, -η, -όν</td>
</tr>
<tr>
<td>(more fitting, morally superior)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κραίττων, κραίττων</td>
<td>better, stronger</td>
<td>κράτιστος, -η, -όν</td>
</tr>
<tr>
<td>κακός, -η, -όν</td>
<td>κακίων, κάκιων</td>
<td>κάκιστος, -η, -όν</td>
</tr>
<tr>
<td>bad</td>
<td>worse</td>
<td>(morally inferior, more cowardly)</td>
</tr>
<tr>
<td>χείριων, χείριων</td>
<td>worse</td>
<td>χείριστος, -η, -όν</td>
</tr>
<tr>
<td>(inferior in strength, rank, or quality)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ήττων, ήττων</td>
<td>inferior; weaker; less</td>
<td></td>
</tr>
</tbody>
</table>
Exercise 24α

Read aloud and translate into English:

1. οἱ βάρβαροι, καίτερ πολλῷ πλέονες ὄντες, ἢτονες ἦσαν τῶν Ἑλλήνων.
2. οἱ γὰρ Ἑλλήνες εἰς τὰ στενὰ ἀνδρείτατα προχωροῦντες καὶ ἄριστα μοχόμενοι τοὺς βαρβάρους εἰς φυγὴν κατέστησαν.
3. οὕτως οὖν οἱ Ἑλλήνες τοὺς βαρβάρους νικήσαντες παντὶ τρόπῳ κρέιττονες ὄντες ἔφαντο.
4. ὁ Περικλῆς ἀνήρ ἄριστος ἦν ἐφάνη, τῇ γὰρ πόλει σωφρονέστατα ἦγείτο.
5. τῶν ἄλλων ῥητόρων πολλῷ βελτίων ἦν· ἐκεῖνοι γὰρ χείρονες ὄντες πλείστα ἦμάρτανον.
6. αὕτα αἱ γυναῖκες σωφρονέστεραι οὕσα τῶν ἄνδρων ἀμείνονα παρῆσαν.
7. οὕτως μὲν κακίων ἐστὶν, ἐκεῖνος δὲ κάκιστος.
8. πάντων τῶν διδάσκαλων οὕτως βέλτιστος ἐστὶν· τοὺς γὰρ παῖδας ἄριστα παιδεύει.
9. ἐκεῖνος δὲ διδάσκαλος χείριστός ἐστιν, τοὺς γὰρ παῖδας ὄφειν διδάσκει.
10. οἱ διδάσκαλοι οἱ ἄριστοι τοὺς παῖδας καθ' ἡμέραν βελτίωνας ποιοῦσιν.

3. ὁπῶς + Future Indicative in Object Clauses after Verbs Expressing Care or Effort

Note the use of ὁπῶς + future indicative in the following sentences:

διαμάχονται, ὁπῶς ὅς βέλτιστος ἔσται ὁ παῖς.

They strive hard (to see to it) that the child will be as good as possible.

The negative is ὁπώς μὴ, e.g.:

οἱ διδάσκαλοι πάντα πράττουσιν, ὁπῶς μὴ δέν κακὸν ποιήσουσιν οἱ παίδες.

The teachers do everything (to see to it) that the children will do nothing bad.

Exercise 24β

Read aloud and translate into English:

1. περὶ πλείστου ποιοῦ ὁπῶς ἄει τοὺς θεοὺς τίμησεις.
2. περὶ πολλοῦ ποιόμεθα ὁπῶς μὴ κικίνοις τῶν πατέρων γεννησόμεθα.
3. οἱ διδάσκαλοι διαμάχονται (strive hard), ὁπως μὴ ἀμαρτήσουσιν οἱ παίδες.
4. πάντα πράττωμεν, ὦ φίλοι, ὁπως μὴ ὑπὸ τῶν πολεμίων ληφθησόμεθα.
5. ὁ πατὴρ πάντα ἔπραττεν ὁπως εὗ παιδευθήσεται ὁ υἱός.
At the trainer’s: boys practice boxing, throwing javelins and the discus, and running

Exercise 24γ

Translate into Greek:

1. Do everything (to see to it) that you become better, boys.
2. Let us consider it of great importance (to see to it) that we not get/fall into danger.
3. The shepherds were striving hard (use διαμάχομαι) (to see to it) that they would guard the sheep well.
4. They were considering it of greatest importance (to see to it) that the sheep would not flee into the hills.
5. They were doing everything (to see to it) that they would kill the wolf that was attacking the sheep.

Greek Education

The Greeks divided education into “music” and “gymnastics.” Music meant everything concerned with the Muses, including literacy, literature, and music in our sense. Gymnastics meant physical training. It was commonly said that “music” educated the soul and “gymnastics” trained the body.

Girls did not, as far as we know, attend schools. Their education was at home and centered on the domestic arts but must have also included music and dancing. Boys went to school from about the age of seven and usually had three different teachers. The writing master (ὁ γραμματιστής) taught basic literacy, numbers, and literature, the latter consisting of the traditional poets, especially Homer. The music teacher (ὁ κιθαριστής) taught the lyre and sometimes also the double pipe, singing, and dancing. The trainer (ὁ παιδοτρίβης) taught exercises such as running, jumping, throwing the javelin and discus, and wrestling.
There were no state schools, though the state did pay for the education of some children, in particular the sons of those who had died fighting for the city. Other parents had to pay the teachers a small fee. A boy was usually accompanied by a slave called a παιδαγωγός, who was responsible for his safety on the way to and from school and for his good behavior.

It is impossible to say confidently how large a proportion of the citizens received this education or how widespread literacy was. It seems likely that the vast majority received schooling. The Athenian democracy functioned on the assumption that all male citizens were literate. Officers of state were selected by lot, and an illiterate could hardly have carried out the duties of a councilor, let alone act as chairman of the Assembly. Moreover, laws and decrees were displayed in public places for all to read, and at an ostracism it was assumed that every citizen could at least write on an ostracon the name of the politician he wished to see exiled.

The education we have described was elementary. There was no higher education until the sophists arrived on the scene (see below), and, as Protagoras says in the passages quoted in this chapter, the moral element in education was considered quite as important as the intellectual. In fact, the purpose of the educational system was not to train the intellect at all, but to impart basic skills that would be essential in adult life and, above all, to hand down the traditional values of piety, morality, and patriotism, which were enshrined in poetry, especially in Homer. Plato says of Homer: “This poet has educated Greece.” Boys learned extensive passages of the Iliad by heart and in so doing imbibed Homeric values.

With the development of democracy there arose a demand for a new sort of education. Birth was no longer the passport to political power. The aspiring politician needed the ability to persuade others, especially in the law courts and the Assembly. It was this ability that had given Pericles, for instance, his pre-eminence. This demand was met by the sophists, who were itinerant teachers who began to appear on the scene in the second half of the fifth century. They offered to the sons of the rich a form of higher education in return for large fees. Different sophists included different topics in their courses, but common to all was rhetoric, that is, the art of speaking persuasively, especially in public.

One of the earliest and greatest of the sophists was Protagoras, born in Abdera on the coast of Thrace about 485 B.C. He was extremely successful and had such a reputation that wherever he went rich and clever young men flocked to hear him. In Plato’s Protagoras, Socrates takes the young Hippocrates to meet Protagoras. When they arrive at the house where he is staying, they find Protagoras walking around in a portico accompanied by some of the richest and noblest young men of Athens, including two sons of Pericles. They see other famous sophists who have come to meet Protagoras, including one who is teaching astronomy. They then approach the great man, and Socrates explains the purpose of their visit: “Hippocrates here wishes to make a mark in the city and thinks he would be most likely to achieve this if he became your pupil; and so he would like to know what he will gain if he
comes to you." "Young man," replies Protagoras, "this is what you will gain, if you come to me; on the very day you join me you will go home a better man, and on the next day the same will happen, and every day you will continually progress toward the better." Socrates answers that this may well be so, but in what particular sphere will he become better? Protagoras replies that anyone who comes to him will not learn irrelevant subjects such as arithmetic, astronomy, or geometry, but will learn precisely the subject for which he has come, namely good judgment in managing both his personal affairs and the affairs of the city, so that he may be most capable in political action and speech. Socrates asks: "Do I follow what you are saying? I think you mean the art of politics (ἡ πολιτικὴ τέχνη) and profess to make men good citizens." "That," replies Protagoras, "is exactly what I do profess."

Protagoras accuses other sophists of teaching "irrelevant subjects," such as mathematics. Those who did teach such subjects would have said that they provided an intellectual training that was an essential preparation for further studies. The idea of training the intellect had come to stay.

The next century saw the foundation of institutes of higher education. Socrates' pupil Plato founded the Academy in 387 B.C. to train statesmen by teaching them philosophy; for only the philosopher knew what was really "good," and only one trained in philosophy could know what was good for the city. He believed in a rigorous intellectual training, based on the study of mathematics. Soon other schools were founded, such as Aristotle's Lyceum, which was a center for research in the sciences as well as a school of philosophy, and schools of rhetoric, such as that of Isocrates.

At school: (from left to right) a boy being taught to play the double pipe, a teacher examining a pupil's exercise, and a seated παιδαγωγός
VOCABULARY

Verbs
- ἐπιμελέσομαι, ἐπιμελήσομαι, ἐπιμελήθην
- ἐπιμελέσαμαι, ἐπιμελήθην (to care for; + διός + future indicative, I take care (to see to it that))
- ἡδομαι, ἡθήσομαι, ἡθηθ, I am glad, delighted; + participial or dat., I enjoy
tιθαρίζω, [κιθαρίς] -ιθαρίζω, [κιθαρίς] ἐκιθάρισσα, I play the lyre

Nouns
- ἡ ἀρμονία, τῆς ἀρμονίας, harmony
- τὸ βιβλίον, τοῦ βιβλίου, book
- ἡ διάνοια, τῆς διανοίας, intention; intellect
- ο ἐπαινός, τοῦ ἐπαίνου, praise
- ὁ μαθητής, τοῦ μαθητοῦ, pupil
- ἡ πονηρία, τῆς πονηρίας, fault; wickedness
- ἡ πράξις, τῆς πράξεως, deed
- ὁ ρυθμός, τοῦ ρυθμοῦ, rhythm
- τὸ σῶμα, τοῦ σώματος, body
- ἡ σωφροσύνη, τῆς σωφροσύνης, soundness of mind, prudence; moderation, self-control
- ἡ φωνή, τῆς φωνῆς, voice; speech

Adjectives
- ὡλίτοις, -α, -ον, happy; blest; prosperous
- παλαιός, -ά, -ῶν, old; of old
- χρήσιμος, -η, -ον, useful
- χρηστός, -η, -ον, useful; good

Prepositions
- ἐπί + gen., toward, in the direction of; on; + dat., at; of price, for; + acc., at; against; onto, upon
- πρὸς + dat., at; near; by; in addition to: + acc., to, toward; upon; against

Adverb
- αὖ, again

"μετὰ δὲ ταύτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον τοὺς διδασκάλους κελεύουσιν ἐπιμελεῖσθαι εὐκοσμίας τῶν παίδων ἡ γραμμάτων τε καὶ κιθαρίσεως. οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὰν αὐτὸ γράμματα μάθωσι καὶ μέλλωσί συνῆσιν τὰ γεγραμμένα ὡσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοὶ ἐπὶ τῶν βάθρων ἀναγιγώσκειν ποιητῶν ἁγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ μὲν νουθετήσεις ἔνεισιν, πολλοὶ δὲ ἐπαινοὶ παλαιῶν ἀνδρῶν ἁγαθῶν, ἴνα ὁ παῖς μίμηται καὶ βούληται τοιοῦτος γενέσθαι.

[εὐκοσμίας, good behavior κιθαρίσεως, lyre-playing τὰ γεγραμμένα, things written, writing παρατιθέασιν, they (i.e., the teachers) set X (acc., poιήματα) in front of Y (dat., αὐτοῖς) τῶν βάθρων, the benches poιήματα, poems ἐκμανθάνειν, to learn thoroughly νουθετήσεις, warnings, advice μίμηται, may imitate]
"οί τ' αὖ κιθαρίσται σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως μηδὲν κακουργήσουσιν οἱ νέοι. πρὸς δὲ τούτοις, ἐπειδὰν κιθαρίζειν μάθωσιν, ἄλλων αὖ ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι μελοποιῶν, εἰς τὰ κιθαρίσματα ἐντείνοντες, καὶ τοὺς ρυθμοὺς τε καὶ τὰς ἀρμονίας ἄναγκαζούσιν οἰκειοῦσαί, ταῖς ψύχαις τῶν παίδων, ἵνα ἠμερώτεροι τ' ὄσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι γιγνόμενοι χρήσιμοι ὅσιν εἰς τὸ λέγειν τε καὶ πράττειν.

[κακουργήσουσιν, (will) do wrong μελοποιῶν, of song writers (the word here stands in apposition to ἄλλων ... ποιητῶν ἀγαθῶν) εἰς τὰ κιθαρίσματα ἐν-τείνοντες (from τείνω, I stretch), setting them to the music of the lyre οἰκειοῦσαί + dat., to be made familiar to ἠμερώτεροι, gentler εὐρυθμότεροι, more rhythmical, orderly, graceful εὐαρμοστότεροί, better joined, more harmonious εἰς τὸ λέγειν τε καὶ πράττειν, for both speech and action]

"Ετί δὲ πρὸς τούτοις εἰς παιδοτρίβου τέμπουσιν, ἵνα τὰ σῶματα βελτίωνα ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὖσῃ, καὶ μὴ ἄναγκαζονταί ἀποδειλιάν διὰ τὴν πονηρίαν τῶν σωμάτων καὶ ἐν τοῖς πολέμοις καὶ ἐν ταῖς ἄλλαις πράξεσιν."

[eἰς παιδοτρίβου, to the trainer's βελτίωνα, better ὑπηρετῶσι + dat., they may serve ἀποδειλιάν, to play the coward] —adapted from Plato, Protagoras 325d8–326c3

toiaúta oûn ἐπαιδεύετο ὁ Φίλιππος, καὶ ταύτῃ τῇ παιδεύσει ἡδόμενος οὕτως ἀγαθός μαθητής ἐφαινετο ὡστε ο διδάσκαλος βιβλία τινά αὐτῷ ἔδωκεν ἵνα αὐτός πρὸς ἐαυτὸν ἄναγγελνάσκῃ. τούτων δὲ τῶν βιβλίων εὔ τινι μάλιστα ἡσθή, τῇ τοῦ Ἥρωδοτος συγγραφῇ, ἐν ἴ ὁ Ἦρώδοτος τὰ Μηδικά ἐξήγεται· ὁ γὰρ Ἡρώδοτος οὐ μόνον τὸν τε πρὸς τοὺς Μῆδους πόλεμον συγγράφει καὶ πάσας τὰς μάχας, ἀλλὰ καὶ τὰς αἰτίας τοῦ πολέμου ἀποδείκνυσιν, δηλών τίνι τρόπῳ οἱ Μῆδοι τὴν δύναμιν ἠξίζησαν καὶ τίνα ἔθνη ἐφεξῆς ἐνίκησαν· ἐν ὅς πολλὰ τέ ἄλλα λέγεται καὶ ὁ περὶ Κροίσου λόγος· ὁ γὰρ Κροίσος βασιλεὺς ἦν τῶν Λυδῶν, ἀνὴρ ὀλβιώτατος γενόμενος καὶ δυνατότατος, ὃς τοὺς μὲν Ἑλλήνας τοὺς ἐν Ἀσίᾳ κατεστρέψατο, αὐτὸς δὲ ὕπο τοῦ Κύρου, βασιλέως ὄντος τῶν Μῆδων, τέλος ἐνίκηθη.

[συγγραφῆ, history, book τὰ Μηδικὰ, Median affairs, i.e., the Persian Wars συγ-]
γράφει, writes about ἀποδείκνυσιν, reveals ἔθνη, nations, peoples ἐφεξῆς, in succession δυνατάτατος, very powerful κατεστρέψατο, overthrew

PRINCIPAL PARTS: Verbs in -(í)swo

ἀποθνῄ-σσω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θην-] τέθνηκα,
I die; perfect, I am dead
γιγνώ-σσω, [γνω-] γνώσομαι, ἐγνών, ἐγνωκα, ἐγνωσμαί, ἐγνώσθην,
I come to know; I perceive; I learn
eὐρ-ίσσω, [εὑρε-] εὑρίσσω, [εὑρ-] ἦδρον or εὑρόν, [εὑρε-] ἦδρηκα or εὑρηκα, ἦδρημαι or εὑρημαι, ἦδρέθην or εὑρέθην, I find

WORD STUDY

Give the Greek words from which the following English musical terms are derived:
1. music 4. orchestra 7. melody
2. harmony 5. chorus 8. chord
3. rhythm 6. symphony 9. diapason

WORD BUILDING

Many verbs are formed from the stems of nouns. They are called denomina­tive verbs.

Note the following six different types of formation and give the meaning of each noun and verb:

1. ἡ τιμή > τιμάω  3. ὁ δοῦλος > δουλόω  5. ἡ ἀνάγκη > ἀναγκάζω
2. ὁ οἶκος > οἰκέω  4. ὁ βασιλεύς > βασιλεύω  6. ἡ ὀργή > ὀργίζομαι

GRAMMAR

4. More Irregular Comparative and Superlative Adjectives

Four of the following were given in Chapter 14, and six are new:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσχρός,-ά,-όν</td>
<td>αἰσχτόν, αἰσχτον</td>
<td>αἰσχίστος, -η, -ον</td>
</tr>
<tr>
<td>shameful</td>
<td>more shameful</td>
<td>most shameful</td>
</tr>
<tr>
<td>ἐχθρός -ά,-όν</td>
<td>ἐχθίων, ἐχθητον</td>
<td>ἐχθιστος, -η, -ον</td>
</tr>
<tr>
<td>hateful; hostile</td>
<td>more hateful, more hostile</td>
<td>most hateful; most hostile</td>
</tr>
</tbody>
</table>


5. Declension of Comparative Adjectives

Note that comparatives have some alternative, contracted forms, shown in parentheses in the following chart:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M. &amp; F.</td>
<td>N.</td>
</tr>
<tr>
<td>Nom.</td>
<td>βελτίων</td>
<td>βέλτιον</td>
</tr>
<tr>
<td></td>
<td>(βελτίω)</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>βελτίονος</td>
<td>βελτίονος</td>
</tr>
<tr>
<td>Dat.</td>
<td>βελτίονι</td>
<td>βελτίονι</td>
</tr>
<tr>
<td>Acc.</td>
<td>βελτίονα</td>
<td>βέλτιον</td>
</tr>
<tr>
<td></td>
<td>(βελτίω)</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>βέλτιον</td>
<td>βελτίον</td>
</tr>
</tbody>
</table>
Exercise 24δ

Read aloud and translate into English:

1. ἐπιμελεῖν, ὥς φίλε, ὡς τῶν βελτίων κυθαριστῶν ἢ τοῦ ἀδελφοῦ.
2. οἱ χρηστοὶ οὐκ ἄει ὀλβιώτεροι γίγνονται τῶν πονηρῶν (the wicked) οὔδε ῥώον ἔσον.
3. φοβοῦμαι μή ταῖς πολεμίων νήσες θάττονες ὅσι τῶν ἡμετέρων.
4. ἕκατο τοῦτο ποιήσῃς, ἐχθριστός μοι γενήσῃ.
5. ὡς καὶ τῶν ἀγαθῶν ποιήτων ποιήματα ἀναγινώσκῃ, βελτίων γενήσεται.
6. οἱ Πέρσαι ναῦς μείζονας ἔχουσιν ἢ ἡμεῖς καὶ πλέονας.
7. ἡμεῖς, καίπερ ἐλάττονας ἔχοντες ναῦς, αὐτοὺς ῥήσαν νικήσομεν.
8. οἱ γὰρ ἡμέτεραι νήσες θάττονες εἰσίν.
9. τὰς οἰκεῖας μοί ἐστιν ἢ ἡ μήτηρ;
10. οὐδείς σου ἡδίων κυθαριζεί.

Ο ΗΡΟΔΟΤΟΣ ΤΗΝ ΙΣΤΟΡΙΑΝ ΑΠΟΔΕΙΚΝΥΣΙΝ

Read the following passages (adapted from Herodotus's introduction to his history—1.1–6) and answer the comprehension questions:

Ἡροδότου Ἀλικαρνασσέως ἱστορίας ἀποδείξεις ἐστίν ἢδε, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένεται, μήτε ἐργα μεγάλα τε καὶ θαυμαστά, τὰ μὲν ὑπὸ τῶν Ἑλλήνων, τὰ δὲ ὑπὸ τῶν βαρβάρων ἐργασθέντα, ἀκλεᾶ γένεται, τὰ τε ἄλλα καὶ δι᾽ ἑν αἰτίαν ἐπολέμησαν ἄλληλοις.

[Ἀλικαρνασσέως, of Halicarnassus ἱστορίας, of the inquiry ἀποδείξεις, display μήτε ... μήτε, neither ... nor ἐξίτηλα, faded θαυμαστά, wondrous ἀκλεᾶ, without fame δι᾽ ἑν αἰτίαν, for what reason]

1. What four words in the sentence above would best serve as a title for Herodotus's book?
2. For what two purposes is Herodotus publishing the results of his investigations?
3. What are at least four of the subjects that Herodotus indicates that he will treat in his work?

Herodotus first gives a semi-mythical account of the origin of the feud between Europe (the Greeks) and Asia (the barbarians, including the Persians). Persian chroniclers, according to Herodotus, said that first some Phoenician traders carried off a Greek princess (Io) to Egypt; in retaliation the Greeks stole a Phoenician princess (Europa); then Greeks, led by Jason, carried off Medea from Colchis. Finally, the Trojan prince Paris stole
Helen from Sparta and took her back to Troy; Agamemnon led the Greeks to Troy to recover her.

ουτω μὲν οἱ Πέρσαι λέγουσιν, καὶ διὰ τὴν Ἑλένην ἁλοσιν ἐφύσκουσι σφίσει οὐσαν τὴν ἄρχην τῆς ἐξήθρας τῆς ἑς τοὺς Ἐλλήνας. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὡς οὐσας ἡ ἄλλας πας ταῦτα ἐγένετο, δὲι ὁδα οὐτώς ἄρταντα ἄδικοιν ἐργον ἑς τοὺς Ἐλλήνας, περὶ τούτου ἐξήγησάμενος προβήσομαι ἑς τὸ πρόσω τοῦ λόγου.

τὴν ... ἁλοσιν, the sack ἰλίου, of Ilium, Troy σφίσει, lit., for themselves; translate with τῆς ἐξήθρας, of their hatred ἐς + acc., toward ἔρχομαι ἐρέων, I am going to say ἄλλας πας, in some other way προβήσομαι, I will go forward τὸ πρόσω, the further (part) + partitive gen.

4. What do the Persians say was the origin of their hatred of the Greeks?
5. Does Herodotus commit himself as to the truth of the Persian account?
6. How will Herodotus begin his own account?

Κροίσσος ἦν Λύσδος μὲν γένος, παῖς δὲ Ἀλυάττω, τύραννος δὲ ἐθνῶν τῶν ἐντὸς Ἀλυος ποταμοῦ. οὔτως ο Κροίσσος πρῶτος ἐκείνων οὗς ἡμεῖς ἤσμεν τοὺς μὲν Ἐλλήνων κατεστρέψατοι, τοὺς δὲ φίλους ἐποίησατο. κατεστρέψατο μὲν Ἰωνᾶς τοὺς ἐν Ἀσίᾳ, φίλους δὲ ἐποίησατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσσου ἄρχής πάντες Ἐλλήνες ἤσαν ἐλεύθεροι.

[Λύσδος, Lydian γένος, by race Ἀλυάττω, of Alyattes τύραννος, ruler ἐθνῶν, of the peoples Ἀλυος (gen. of Ἀλυος), Halys ἤσμεν, we know κατέστρέψατο, subdued ἄρχης, reign ἐλεύθεροι, free]

7. What four things do we learn about Croesus in the first sentence?
8. What was Croesus the first to do?
9. Whom did Croesus subdue and whom did he make his friends?
10. In what condition were the Greeks before the time of Croesus?

**Exercise 24 ε**

**Translate into Greek (these sentences are based on Herodotus 1.27):**

1. When his father died (genitive absolute), Croesus became king, who, waging war against (use στρατεύομαι + ἐπὶ + acc. throughout this exercise) the Greeks in Asia, subdued (use κατεστρέφομαι) (them).

2. When all the Greeks in Asia had been defeated (use genitive absolute with aorist passive participle), having built (made for himself) very many ships, he prepared to wage war against (ὡς + future participle) the islanders (use ὅ νησιώτης, τῶν νησιώτων).

3. But a certain Greek (man) having arrived at Sardis (τὰς Σάρδις) and having heard what Croesus was having in mind, said, "King, the is-
landers are gathering very many cavalry (ιππέας), to wage war (use ὃς + future participle or purpose clause) against you."

4. And Croesus, thinking that the Greek was speaking the truth, said, "I hope that the islanders will wage war against me; for they will clearly (σαφῶς) be defeated."

5. But the Greek answered these things, "Don't you think that the islanders hope that you will wage war against them (σφᾶς) by sea, believing that they will defeat you?"

6. So thus Croesus was persuaded not (μὴ) to wage war against the islanders but to make (them) friends.

Classical Greek

Hesiod

Hesiod (fl. 700 B.C.?) was a farmer in Boeotia who composed a long poem in which he intermingled practical advice on farming with moral homilies and myth. In the following lines (Works and Days 109–110, 112–118, ed., M. L. West) he gives an account of the Golden Age, which was followed by the Silver, Bronze, and Iron Ages, each worse than its predecessor:

χρόσεων μὲν πρῶτιστα γένος μερόσων ἀνθρώπων ἀθάνατοι ποίησαν 'Ολυμπία δώματ' ἔχοντες.

ὡς τε θεοὶ δ' ἔξων, ἀκηδέα θημόν ἔχοντες,

νόσφιν ἄτερ τε πόνου καὶ ὄζων· οὔδὲ τι δειλόν

γῆρας ἐπὴν, αἰεὶ δὲ πόδας καὶ χείρας ὁμοίοι
tέρποντ' ἐν θαλάσσῃ κακῶν ἐκτοσθεν ἀπάντων.

θνήσκον δ' ὀσθ' ὑπνὺς δεδημεύνοι· ἐσθλὰ δὲ πάντα
tοίσιν ἐν· καρπὸν δ' ἑφερε ξείδωρος ἄροιρα

αὐτομάτη πολλὸν τε καὶ ἄφθονον. . .

[χρόσεων, golden γένος, race μερόσων, of mortal speech ποίησαν = ἐποίησαν 'Ολυμπία δώματ(α), homes on Mount Olympus ὡςτε, like, as though ἔξων = ἔξων ἀκηδέα, free from sorrow θημόν, heart νόσφιν ἄτερ τε, away from and without ὄζων (gen. of ὄζως), woe, misery δειλόν / γῆρας, sad old age ἐπὴν, was present πόδας καὶ χείρας ὁμοίοι, the same in feet and hands τέρποντ' = ἐτέρποντο θαλάσσῃ = θαλάσσῃ, festivities ἐκτοσθεν + gen., outside of; far from θνήσκον = ἀκόψθνεσκον δεδημεύνοι (from δαμάζω), subdued, overcome ἐσθλὰ, good things τοίσιν = τοῖς = ἐκείνοις ἐν = ἐν καρπὸν, fruit ξείδωρος ἄροιρα, the bountiful earth αὐτομάτη, of its own accord (as in the Garden of Eden, earth produced food spontaneously) πολλὸν = πολῶν ἄφθονον, plentiful]
New Testament Greek

John 8.12
Jesus the Light of the World

Jesus speaks to the Pharisees.

πάλιν οὖν αὐτοῖς ἔλάλησεν ὁ Ἰησοῦς λέγων, “ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὖν μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.”

[πάλιν, again ἔλαλησεν, spoke τὸ φῶς, the light ὁ ἀκολουθῶν + dat., the one following οὖ μὴ περιπατήσῃ, will never walk τῇ σκοτίᾳ, the darkness]

John 8.31–32
The Truth Will Make You Free

Jesus speaks to Jewish believers.

ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “ἐὰν ὡμείς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μοί ἔστε καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.”

[πεπιστευκότας + dat., who had come to believe in τὴν ἀλήθειαν, the truth]

John 9.1–7
Jesus Heals a Man Born Blind

καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἤρατησαν αὐτὸν οἱ μαθηταί αὐτοῦ λέγοντες, “ῥοβῆ, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἢ οἱ τυφλοὶ γεννηθῆ;” ἀπεκρίθη Ἰησοῦς, “οὐτε οὗτος ἤμαρτεν οὗτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἢν φανερωθῇ τὰ ἔργα τοῦ ἱεροῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐφ’ ἡμέρα ἐστίν· ἔρχεται νῦν ὅτι ὀδύει δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ οὗ, φῶς εἰμὶ τοῦ κόσμου.”

[παράγων: the subject is Jesus, passing along γενετῆς, birth οἱ μαθηταί, the disciples ῥαββί, rabbi, teacher, master οἱ γονεῖς, the parents γεννηθῆ, he was born ἀλλ’ ἢν φανερωθῇ (from φανερῶ) but (he was born blind) so that X might be shown ἐξος, while]

ταῦτα εἰς ἐπισκέψεις χαμαί καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόσματος καὶ ἑπέχρισεν αὐτὸν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς καὶ εἶπεν αὐτῷ, “ἐπαγέ νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὁ ἐρμηνεύεται ἂνπεσταλμένος) ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν βλέπων.

[Ἐπισκέψεις, he spat χαμαί, on the ground πηλὸν, mud ἑπέχρισεν (from ἐπιχρίω), he smeared αὐτόι: take with τοὺς ὀφθαλμοὺς ὑπαγε, go νίψαι (from νίπτω, aorist middle imperative), wash yourself τὴν κολυμβήθραν, pool ἐρμηνεύεται, is translated ἂνπεσταλμένος, Having Been Sent ἐνίψατο, he washed himself]
25

Ο ΚΡΟΙΣΟΣ
ΤΟΝ ΣΟΛΩΝΑ ΕΞΕΝΙΖΕΙ (α)

VOCABULARY

Verbs

- ἀποδημέω, I am abroad; I go abroad
- θάπτω, [θαφ-] θάγω, ἔθανα, τέθαμαι, [ταφ-] ἔτάφην, I bury
- καταστρέφω, καταστρέψω, κατέστρεψα, [στραφ-] κατ-έστραμμαι, κατεστράφην, I overturn; middle, I subdue
- κρίνω, [κρινε-] κρινῶ, [κρίν-] ἐκρίνα, [κρι-] κέκρικα, κέ-κριμαι, ἐκρίθην, I judge
- ξενίζω, [ξενιέ-] ξενίδω, [ξενί-] ἡξένισα, ἡξένισθην, I entertain
- περιάγω, I lead around

Nouns

- ἡ βασιλεία, τῆς βασιλείας, kingdom
- τὰ βασιλεία, τῶν βασιλείων, palace
- ὁ θεράπων, τοῦ θεράποντος, attendant; servant
- ἡ θεωρία, τῆς θεωρίας, viewing; sight-seeing
- ὁ θησαυρός, τοῦ θησαυροῦ, treasure; treasury
- ἡ σοφία, τῆς σοφίας, wisdom
- ἡ τελευτή, τῆς τελευτῆς, end

Preposition

- κατά + acc., down; distributive, each, every; by; on; according to; of time, at; through

Adverb

- μετά, afterward; later

Expressions

- οἷός τε εἰμί, I am able

Proper Names

- ὁ Ἀλυάττης, τοῦ Ἀλυάττης
  (Ionic genitive), Alyattes
- αἱ Σάρδεις, τῶν Σάρδεων;
  Ionic, αἱ Σάρδεις, τῶν
  Σάρδιων, τὰς Σάρδις, Sardis
τελευτήσαντος δὲ Ἀλυάττεω, ἐδέξατο τὴν βασιλείαν Κροίσος ὁ Ἀλυάττεω, ἦτη γενόμενος πέντε καὶ τριάκοντα, ὡς δὴ τοῖς ἐν Ἀσίᾳ Ἐλλησί ἐπιστρατεύων ἐν μέρει κατεστρέψατο. ὡς δὲ τοὺς ἐν Ἀσίᾳ Ἐλληνας κατεστρέψατο, ἀφικνοῦνται ἐς τὰς Ἀρδίδις ἄλλοι τε ἐκ τῆς Ἐλλάδος σοφισταὶ καὶ δὴ καὶ ὁ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοις νόμους ποιήσας ἀπεδήμησε ἐτή δέκα, λόγῳ μὲν θεωρίας ἑνεκα εἰκπλεύσας, ἔργῳ δὲ ἵνα μὴ τίνα τῶν νόμων ἀναγκασθείη λύσαι ὧν ἔθετο. αὐτοὶ γὰρ οὐκ οἶδο τ’ ἡσαν τοῦτο ποιήσαι Ἀθηναῖοι· κατείχοντο γὰρ δέκα ἐτή χρήσεσθαι νόμους σύστινας σφίσι Σόλων θείτο. ἀποδημήσας οὖν ἐς Αἰγυπτὸν ἀφίκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Ἀρδίδις παρὰ Κροίσον. ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ Κροίσου. μετὰ δὲ, ἡμέρα τρίτη ἡ τετάρτη, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιήγον κατὰ τοὺς θησαυροὺς ἵνα δείξειαν πάντα ὄντα μεγάλα καὶ ὀλβία.

θεσάμενον δὲ αὐτὸν τὰ πάντα καὶ σκεψάμενον ἠρέτο ὁ Κροίσος τάδε· "ἐξεν Ἀθηναῖε, παρὰ ἡμᾶς περὶ σοῦ λόγου ἦκε πολὺς καὶ σοφίας ἑνεκα σῆς καὶ πλάνης, ὡς θεωρίας ἑνεκα γην πολλὴν ἐπελήλυθας. νῦν οὖν βούλομαι ἐρέσθαι σε τίς ἐστιν ὀλβιώτατος πάντων ὧν εἴδες." ὁ μὲν ἐλπίζον αὐτὸς εἶναι ὀλβιώτατος ταῦτα ἡρώτα, Σόλων δὲ οὐδὲν ὑποθωπεύσας ἄλλα τῷ ἄλθεῖ θρησάμενος λέγει· "ὁ βασιλεῦ, Τέλλος Ἀθηναῖος." θαυμάσας δὲ Κροίσος τὸ λεχθὲν, ἠρέτο, "πῶς δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;" ὁ δὲ εἶπε· "Τέλλω καὶ παίδες ἤσαν καλοὶ τε κἀγαθοὶ καὶ τοῖς παισὶ εἴδε τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, καὶ τελευτὴ τοῦ βίου λαμπρότατη ἐγένετο· γενομένης γὰρ Ἀθηναίοις μάχης πρὸς γείτονας ἐν Ἐλευσίνι, βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμιῶν ἀπέθανε κάλλιστα, καὶ αὐτὸν Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν ὅπου ἔπεσε καὶ ἐτίμησαν μεγάλως."

[σκεψάμενον (from σκοπέω), having examined πλάνης, wandering ἐπελήλυ-]
θάς, you have passed through ὑποθεσεύσας, flattering τὸ λέγθεν, what was said κάγαθοι = καὶ ἄγαθοι ἐκγενόμενα, being born (having been born) from/to + dat. παραμείναντα, surviving, remaining alive γείτονας, neighbors τροπὴν, rout δημοσίᾳ, publicly!

—adapted from Herodotus 1.26 and 29–30

PRINCIPAL PARTS: Three Deponent Verbs

dύνα-μαι, δυνῆσομαι, δεδόνησαι, ἔδυνήθην, I am able; I can
ἐπίστα-μαι, ἐπιστήσομαι, ἡπιστήθην, I understand; I know
κεῖ-μαι, κείσομαι, I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed

WORD STUDY

Give the Greek words from which the following English terms used in the study of history are derived:

1. history 4. genealogy
2. chronicle 5. paleography
3. chronology 6. archaeology or archeology

GRAMMAR

1. The Optative Mood Used to Express Wishes

The last mood of the Greek verb for you to learn is the optative, so called from its use in wishes and named from the Latin word for “to wish,” optāre. The suffixes for the optative mood are -τέ or -τή-, which combine with other vowels in the verb to give forms that are immediately recognizable by the diphthongs oi, ai, or οι or the long-vowel digraph ei, e.g., λοίμωμι, λόσσωμι, τυφήμι and λυθείμι.

One use of the optative in main clauses is to express wishes for the future (the negative is μή), e.g.:

ὁφελοῖ σε ὁ θεός, ὦ παῖ.

May the god help you, son.

μή εἰς κοικὰ πέσοιτε, ὦ φίλοι.

May you not fall into trouble, friends. I hope you don’t. . .

Both the present optative (ὁφελοῖ) and the aorist optative (πέσοιτε) refer to the future; they differ in aspect, not time.

The word εἰθε or the words εἰ γάρ, if only, oh that, are often used to introduce wishes with the optative, e.g.:

εἰθε/εἰ γάρ μὴ ὄργυς ἡμῖν ὁ δεσπότης.

If only the master would not be angry with us!
Exercise 25α

Read aloud and translate:
1. εἴθε ταχέως παραγένοιτο ἡ μήτηρ.
2. τούς πολέμιους νικήσασαι καὶ τὴν πατρίδα σώζομεν.
3. εἰ γάρ μὴ ἵδομεν τοὺς κακοὺς εὖ πράττοντας.
4. εἴθε μὴ διαφθαρεῖ ἡ ναῦς τῷ χειμῶνι.
5. κακῶς ἀποθάνοντεν πάντες οἱ τοιαῦτα πράττοντες.

2. The Potential Optative

The optative (present or aorist) with the particle ἄν in main clauses expresses a possibility or likelihood, sometimes dependent on a condition, stated or implied. This is called the potential optative; compare English statements with "would," "should," and "may," e.g.:

I would like to see the doctor (if I may).

The following examples illustrate some of the uses of the potential optative (the negative is οὐ):

οὐκ ἄν βοηθοῖν σοι. I wouldn't come to your aid.

Perhaps you would come to our aid.

We couldn't come to your aid.

χωροῖς ἄν εἶσο; Would you go in? = Please go in.

Exercise 25β

Read aloud and translate:
1. οὐκ ἄν βουλοίμην τὸ παιδίον βλάπτειν.
2. οὐκ ἄν δυναίμην τοῦτο ποιῆσαι.
3. ἠδέως ἄν ἀκούσαμι τί βούλεται ὁ νεκριάς.
4. ἠδέως ἄν ἀργύριον τι ήμιν δοίη ὁ βασιλεὺς.
5. μόλις ἄν πειθομέθα τῷ στρατηγῷ τοιαύτα κελεύοντι.
6. εἴποιτε ἄν μοι τί ἐγένετο;
7. τίς ἄν τοῦτο πιστεύοι, ὅπερ ἦμιν πολλάκις ἐγεύσατο;
8. οὐκ ἄν λάθοις τοὺς θεοὺς τοιοῦτο ποιῶν.
9. ἔχθροι δέντες οὐκ ἄν βούλωντο ἡμῖν συλλαμβάνειν.
10. δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίνης (from ἐμβαίνω, I step into).

(Heraclitus, as quoted by Plato, Cratylus 402a10)

3. The Optative Mood in Subordinate Clauses

a. In some subordinate clauses, the optative may be used as an alternative to the subjunctive. This option is available only if the verb of the main clause is in the imperfect, aorist, or pluperfect tense. The subordinate clause is then said to be in secondary sequence. (If the main
verb of the sentence is in the present, future, or perfect tense or in the present or aorist imperative, the subordinate clause is said to be in primary sequence.

In the following examples of sentences with subordinate clauses in secondary sequence, the optional optative verb forms are given after the slash. Note that the translation into English is the same regardless of whether the optative or the subjunctive mood is used in Greek; Greek authors seem to have used the subjunctive or optative indifferently in secondary sequence, with no difference in meaning.

Primary Sequence (Purpose Clause):

ο Σόλων ἀποδημεῖ ίνα μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι ὅν ἔθετο.
Solon goes abroad in order that he might not be compelled to repeal any of the laws that he enacted.

Secondary Sequence:

ο Σόλων ἀπεδήμησε ίνα μὴ τινα τῶν νόμων ἀναγκασθῇ/ἀναγκασθεῖ λύσαι ὅν ἔθετο.
Solon went abroad in order that he might not be compelled to repeal any of the laws that he had enacted.

Primary Sequence (Clause of Fearing):

οἱ πολίται φοβοῦνται μὴ οἱ πολέμιοι εἰς τὴν γῆν εἰσβάλωσιν.
The citizens are afraid the enemy may invade the land.

Secondary Sequence:

οἱ πολίται ἐφοβοῦντο μὴ οἱ πολέμιοι εἰς τὴν γῆν εἰσβάλωσιν/εἰσβάλοιεν.
The citizens were afraid the enemy would invade the land.

b. In secondary sequence, indefinite or general clauses regularly have their verbs in the optative without ἄν, e.g.:  

Primary Sequence (Indefinite or General Temporal Clause):

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ χρονίζουν, ὥποτεν πόλεμος γένοιται.
The Athenians use it as a garrison, whenever war occurs.

Secondary Sequence:

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ ἔχρωντο, ὥποτε πόλεμος γένοιτο.
The Athenians used to use it as a garrison, whenever war occurred.
Primary Sequence (Indefinite or General Relative Clause):

οἱ Ἀθηναῖοι κατέχονται χρήσθαι νόμοις οὐστινας ἃν σφίσι Σόλων θήται.

*The Athenians are constrained to use whatever laws Solon lays down for them.*

Secondary Sequence:

οἱ Ἀθηναῖοι κατείχοντο χρήσθαι νόμοις οὐστινας σφίσι Σόλων θείτο.

*The Athenians were being constrained to use whatever laws Solon laid down for them.*

4. The Forms of the Optative

The optative, associated with secondary sequence, uses secondary endings, -μήν, -σο, -το, -μέθα, -σθε, -ντο, in the present middle and passive and in the aorist middle; the σ of the 2nd person singular is lost between vowels. The optative suffixes -ιν or -ην- produce forms that are recognizable from the diphthongs οι, αι, or ω or the long-vowel digraph ει; be sure you can recognize person, tense, and voice markers.

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**Liquid Stems:**

| αἵροιμ | αἵροιμην | ἁραίμι | ἁραίμην | ἁρθείν |
| αἵροις | αἵροιο | ἁρειας (-αἰς) | ἁραίο | ἁρθείς |
| αἵροι | αἵροιτο | ἁρειας(ν) (-αί) | ἁραίτο | ἁρθεί | |
| αἵροιμαν | αἵροιμεθα | ἁραμεν | ἁραίμεθα | ἁρθείμεν |
| αἵροιτε | αἵροισθε | ἁραίτε | ἁραίσθε | ἁρθείτε |
| αἵροιν | αἵροιντο | ἁρειαν (-αιν) | ἁραίντο | ἁρθείν |

**Contract Verbs:**

<p>| φιλοίην | φιλοίην | φιλήσαι | φιλήσαιμην | φιληθείν |
| φιλοίης | φιλοίο | φιλήσειας (-σαίς) | φιλήσαιο | φιληθείς |
| φιλοί | φιλοίτο | φιλήσειας(ν) (-σαί) | φιλήσατο | φιληθεί | |
| φιλοίμεν | φιλοίμεθα | φιλήσαιμεν | φιληθαίμεθα | φιληθείμεν |
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<td>λίποιτο</td>
</tr>
<tr>
<td>λίπομεν</td>
<td>λίπομεθα</td>
</tr>
<tr>
<td>λίποιτε</td>
<td>λίποισθε</td>
</tr>
<tr>
<td>λίποιεν</td>
<td>λίποιντο</td>
</tr>
</tbody>
</table>

Thematic 2nd Aorists:

- Active
- Middle

Athematic 2nd Aorists:
- βαίνην, βαίνη, βαίνης, βαίνεν, βαίτε, βαίεν
- σταίνη, σταίνης, σταίνη, σταίνεν, σταίτε, σταίεν
- γνοίην, γνοίης, γνοίν, γνοίμεν, γνοίτε, γνοίεν

Future Active and Middle Optatives:

The future active and middle optatives are formed from the future indicative stem, and their endings are the same as those for the present optative of λέω, except for liquid stem verbs, which have the same endings in the future as -ε- contract verbs have in the present, e.g.:

λύσομι / λύσοιμην  
τιμήσομι / τιμήσοιμην  
ἀροίην / ἀροίμην

Future Passive Optatives:

λυθήσομην  
φιληθήσομην  
τιμηθήσομην  
δηλωθήσομην  
ἀρθησοίμην  
γραφήσοιμην

Exercise 25γ

Fill in the optative forms on all Verb Charts completed for Book I, except for the charts for Exercise 11θ. Keep the charts for reference.
Exercise 25 δ

Change the following indicative forms first to the subjunctive and then to the optative:

1. λύουσιν
2. λύεται
3. ἐλύσαμεν
4. ἐλύθη
5. βούλομαι
6. νίκῶμεν
7. φιλεῖ
8. ἐπούσαντο
9. εἴδετε
10. τιμᾷ
11. λύόμεθα
12. ἔλαβον (2 ways)
13. ἐγένετο
14. ἐφιλήσαμεν
15. ἀφίκοντο

Exercise 25 ε

Rewrite the following sentences, changing the main verbs to the designated past tenses and the subjunctives to optatives; then translate the new sentences:

1. ὁ νέος παιδεύονται (imperfect) ἵνα ἄγαθοι γένωνται.
2. ὁ Σόλων ἀποδημεῖ (aorist) ἵνα μὴ ἀναγκασθῇ τοὺς νόμους λύσαι.
3. οἱ παιδεῖς φοβοῦνται (imperfect) μὴ ὁ πατὴρ ὀργίζῃται.
4. οἱ ὅπλιται φοβοῦνται (imperfect) μὴ οὐκ ἀμύνωσι τοὺς πολεμίους.
5. ὁ Δικαίωμα πρὸς τὸ ἄστυ πορεύεται (aorist) ὡς τοὺς χοροὺς θέαται.
6. φοβοῦμενος τὸν κίνδυνον, τοὺς φίλους καλῶ (aorist) ὡς ὑμῖν βοηθῶσιν.
7. ἐν τῷ ἄστει μενοῦμεν (aorist) ἵνα τὰς τραγῳδίας θεώμεθα.
8. οἱ αὐτοῦργοι εἰς τὸ ἄστυ σπεύδουσιν (aorist) ἵνα μὴ ὑπὸ τῶν πολεμίων ληφθῶσιν.
9. φοβοῦμεθα (imperfect) μὴ οὐκ ἐν καιρῷ οὐκαδὲ ἐπανέλθωμεν.
10. ὁπόταν ἔστη γέννηται, οἱ ποιμένες τὰ πρόβατα πρὸς τὰ ὅρη ἐλαύνουσιν (imperfect).

Exercise 25 ζ

Translate into Greek:

1. The Greeks used to send their children to school to learn writing.
2. The children were always afraid that the teacher might be angry.
3. Whenever winter came, the shepherds were driving their flocks to the plain.
4. The slaves were always doing whatever (their) master ordered.
5. We hurried home to find our mother.
Herodotus was born at Halicarnassus, on the southern fringe of Ionia, some years before Xerxes' invasion of Greece. As a boy, he must have seen the queen of Halicarnassus, Artemisia, lead her fleet to join the invasion force. As a young man he joined the unsuccessful uprising against the tyrant Lygdamis, Artemisia's grandson, and after its failure went into exile in Samos. From there he embarked on his travels, which eventually took him around most of the known world. He visited Lydia, including Sardis, and Syria, from where he reached the Euphrates and sailed down the river to Babylon. From Babylon he went on to the Persian capital, Susa. In the North he sailed right around the Black Sea (Pontus Euxinus), stayed some time at Olbia at the mouth of the Dnieper (Borysthenes) and traveled up the river into the wild interior of Scythia. In the South, he visited Egypt twice, staying for several months, and sailed up the Nile as far as Elephantine. In the West he knew Sicily and south Italy. Whether he traveled as a merchant or, as Solon, simply for sightseeing (θεωρίας ἐνεκα), he continually amassed information, seeing and listening, gathering oral tradition, and studying records and monuments, all of which he was to use in his history.

During this period he settled in Athens for some time. He became a friend of the tragedian Sophocles, who wrote an ode to him when he left Athens to join the panhellenic colony of Thurii in south Italy (443 B.C.). Thurii became his home thereafter, though he continued to travel and returned to Athens to give recitations of his history in the 430s. He lived through the first years of the Peloponnesian War (he refers to events of 431–430 B.C.), and his history must have been published before 425 B.C., when Aristophanes parodies its introduction in the Acharnians.

He has rightly been called the "father of history." He had no predecessor except Hecataeus of Miletus (fl. 500 B.C.), who wrote a description of the earth in two books, one on Asia, the other on Europe. Herodotus knew this work and refers to it twice, when he disagrees with Hecataeus’s statements. It is hard for us, with books and libraries at hand, to imagine the difficulties that confronted a man who set out to write a history of events that took place a generation or more earlier. The only written sources he could consult were local records, e.g., temple lists and oracles, and in some cases official documents, e.g., he must have had access to some Persian records, such as the Persian army list. Otherwise he had to rely entirely on what he saw on his travels and what he heard from the people he met. He was a man of infinite curiosity with an unflagging interest in the beliefs and customs of foreign peoples. Free from all racial prejudice, he listened to what strangers had to tell him with an open mind, and he could never resist passing on a good story. Not that he believed all that he was told. He had a healthy scepticism: "I am obliged to report what people say, but I feel no obligation to believe it always; this principle applies to my whole history" (7.152).

He was a deeply religious man, and his interpretation of history is theological. He believed firmly that the gods did intervene in human affairs and
that no man could escape his fate. In particular, he believed that human pride (ἡμετέρα) resulted in divine vengeance (νεμές). This is clearly seen in the story of Croesus and on a larger scale in the whole treatment of the pride, defeat, and downfall of Xerxes. Dreams, signs, and oracles play an important part in his narrative. These are the means by which man might know his fate, which could not be changed but which might be postponed. Myth permeates his work. He moves in a world where mythical explanations of phenomena are commonplace; he is not a thoroughgoing sceptic, nor does he swallow the mythical tradition whole.

Before telling the story of Croesus, he goes back to give an account of the kings of Lydia, from whom Croesus was descended, and the whole section ends with the words ἂνδοι μὲν δὴ ὑπὸ Πέρσῃς ἐξεδούλωντο, “the Lydians had been enslaved by the Persians.” One of the major themes of the history is freedom and slavery.

There follows a description of the rise of Persia, including the subjugation of the Greeks in Asia Minor and the defeat and capture of Babylon, ending with the death of Cyrus. Book 2 opens with the accession of Cyrus’s son Cambyses, who invaded and conquered Egypt. The remainder of Book 2 is then taken up with a description and history of Egypt, the longest of Herodotus’s digressions from his main theme. Book 3 starts with the conquest of Egypt and Cambyses’ subsequent madness and death. After a digression on Polycrates of Samos, we have an account of the accession of Darius and the organization and resources of the Persian Empire. Book 4 is devoted to Darius’s invasions of Scythia and Cyrene; Book 5, to the reduction of Thrace and the Ionian revolt. The Persian menace is seen to be looming larger and larger over Greece. Book 6 centers on Darius’s expedition to punish the Athenians for helping the Ionians in their revolt, an expedition that culminates in the Marathon campaign. Book 7 opens with the accession of Xerxes and his decision to invade Greece. It ends with the Thermopylae campaign. Books 8 and 9 continue the story of the invasion and end with the battle of Mycale and the revolt of Ionia.

Within this broad framework, Herodotus continually makes digressions wherever a topic that interests him crops up. He is particularly fascinated by the strange customs and beliefs of the remoter peoples he met, but he also tells us a great deal about the earlier history of Greece, as occasion arises. The whole story moves in a leisurely and expansive way, not unlike Homer’s Iliad in this respect, and like Homer he also continually uses speeches to heighten the drama of events and to illuminate the characters of the leading actors. Despite the poetic qualities of his work, he is usually found to be correct on matters of historical fact where we can check them from any other source.
O KROIΣOS
TON SOLΩNA ΞΕΝΙΖΕΙ (β)

VOCABULARY

Verbs
- ἐλκω, imperfect, εἰλκον (irregular augment), ἐλξω, [ἐλκυ-]
- εἰλκυσα, εἰλκυκα, εἰλκυσαι, εἰλκύσθην, I drag
- καταφρονέω + gen., I despise

Nouns
- ή εὐθαμονία, τής εὐθαμονίας, happiness; prosperity; good luck
- εὔξα, τῆς εὐξας, prayer
- ο πλούτος, τοῦ πλούτου, wealth
- ή ῥώμη, τῆς ῥώμης, strength

Adjectives
- ἀμφότερος, -ά, -ον, both
- ικανός, -ή, -όν, sufficient; capable

Proper Name
- οἱ Δελφοί, τῶν Δελφῶν, Delphi

ώς δὲ ταύτα περὶ τοῦ Τέλλου ὁ Σόλων εἶπε, ὁ Κροίσος ἤρετο τίνα δεύτερον μετ’ ἐκείνων ὀλβίωτατον ἦδοι, νομίζων πάγχω δευτερεία οἴσεσθαι. ὁ δὲ, "Κλέοβιν τε καὶ Βίτωνα. τούτοις γὰρ ὅσι γένος Ἄργειος πλούτος τε ἦν ικανός καὶ πρῶς τοῦτο ῥώμη σώματος τοιάδε· ἀθλοφόροι τε ἀμφότεροι ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος· οὐσῆς ἔρτης τῇ Ἡρα τοῖς Ἀργείοις, ἐδει πάντως τὴν μητέρα αὐτῶν ζεῦγει κομισθήναι ἐς τὸ ιερὸν, οἱ δὲ βόες ἐκ τοῦ ἀγροῦ οὐ παρεγίγνοντο ἐν καιρῷ. οἱ δὲ νεάνιαι, ἵνα παραγένοιτο ἡ μήτηρ ἐν καιρῷ, αὐτοὶ εἶλκον τὴν ἀμαξαν, ἐπὶ δὲ τῆς ἀμάξης ἐφέρετο ἡ μήτηρ, σταδίους δὲ πέντε καὶ τεσσαράκοντα κομίσαντες ἀφίκοντο ἐς τὸ ιερόν.

[pάγχω, certainly δευτερεία (neut. pl.), second prize οἴσεσθαι (future middle infinitive of φέρω), he would carry (off) γένος, by race ἀθλοφόροι, prize winners (in athletic contests) πάντας, absolutely ζεῦγει, by means of a yoke of oxen σταδίους... πέντε καὶ τεσσαράκοντα, forty-five stades = about five miles or eight kilometers]

ταύτα δὲ αὐτοῖς ποιήσασι καὶ ὀφθεὶσι ὑπὸ τῶν παρόντων τελευτή τοῦ βίου ἀρίστη ἐγένετο, ἔδειξε τε ἐν τούτοις ὁ θεὸς ὅτι ἀμεινον εἴη ἀνθρόπωσ τεθνάναι μᾶλλον ἦ χίν. οἱ μὲν γὰρ Ἀργείοι περιστάντες ἐμακάριζον τῶν νεάνιων τὴν ῥώμην, αἱ δὲ Ἀργείαι τὴν μητέρα αὐτῶν
έμακαρίζον, διότι τοιούτων τέκνων ἐκύρησε. ἢ ἔ μητηρ στάσα ἄντιον τοῦ ἀγάλματος τῆς θεοῦ ἡμίχετο Κλεόβει τε καὶ Βίτωνι τοῖς ἑαυτῆς τέκνοις, οἱ αὐτῆς ἐτύμησαν μεγάλως, τὴν θεὸν δοῦναι ὃ τι ἄνθρωπῳ τυχεῖν ἄριστον εἶ. μετὰ δὲ ταύτην τὴν εὐχήν, ὡς ἐθύσαν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ νεᾶνίαι οὐκέτι ἀνέστησαν ἄλλ' οὕτως ἐτελεύτησαν. Ἄργειοί δὲ αὐτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐν Δελφοῖς, ὡς ἄνδρῶν ἄριστων γενομένων."

[ὀφθείσι: aorist passive participle of ὀρᾶω τεθνάναι, to have died = to be dead περιστάντες, standing around έμακαρίζον, called blessed, praised ἐκύρησεν + gen., obtained, ἄντιον τοῦ ἀγάλματος, in front of the statue εὐωχήθησαν (from εὐωχέω), had feasted κατακοιμηθέντες (from κατακοιμάω), having gone to sleep εἰκόνας, statues]

Σόλων μὲν οὖν εὐδαιμονίας δευτερεία ἐνείμε τούτοις, Κροίσος δὲ ἀργισθεῖς εἶπε· "ὅ ξέν' Ἀθηναίε, τῆς δὲ ἡμετέρας εὐδαιμονίας οὕτω καταφρονεῖς ὡστε οὐδὲ ἰδιωτῶν ἄνδρων ἀξίους ἡμᾶς ἐποίησας;"

[ἐνείμε (aorist of νέμω), gave ἰδιωτῶν (adjective here), private]

adapted from Herodotus 1.31–32

Κλέοβεις καὶ Βίτων
PRINCIPAL PARTS: Verbs that Augment to ει- in One or More Tenses

έαω, imperfect, είων, έάσω (note α instead of η after the ε), είάσα, είάκα, είάμαι, είάθην, I allow, let be
έλκω, imperfect, είλκον, έλξω, [έλκυ-] είλκυσα, είλκυκα, είλκυσμαί, είλκυθην, I drag
έγγαζομαι, imperfect, ήγγαζόμην or είγγαζόμην, έγγάζομαι, ήγγαζόμην or είγγαζόμην, είγγάζομαι, είγγάζομην, I work; I accomplish
έπομαι, imperfect, είπόμην, είπομαί, [σε-] είπόμην + dat., I follow
έχω, imperfect, είχον, έξω (irregular) (I will have) or [σε-] σχισω (I will get), [σε-] εσχον, [σε-] εσχηκα, εσχημαί, I have; I hold; middle + gen., I hold onto

WORD BUILDING

Nouns formed from the stem of another noun or of an adjective are called de­nominative nouns.

Give the meanings of the nouns in the following sets:

1. Suffixes -της and -εύς (nominative) denote the person concerned or occupied with anything, e.g.:

   ὁ πολί-της (ἡ πόλι-ς), ὁ ναῦ-της (ἡ ναῦ-ς)
   ὁ ἵππ-εύς (ὁ ἵππ-ος), ὁ ἱερ-εύς (ἱερ-ός, ἅ-, ὁν)

2. Abstract nouns denoting qualities are formed by adding suffixes to adjectives, e.g.,

   -ία/-ια (nominative) φίλος, -η, -ον  ἡ φιλία
   -όληθς, -ές  ἡ ἀλήθε-ια
   -σύνη (nominative) δικαίος, -α, -ον  ἡ δικαιο-σύνη
   σώφρον, σώφρον-ος  ἡ σοφο(ν)-σύνη
   -της (nominative) ἵσος, -η, -ον  ἡ ἰσό-της, τῆς ἰσότητος
   νέος, -α, -ον  ἡ νεό-της, τῆς νεότητος

3. Patronymics, i.e., nouns meaning “son of . . .,” “descended from . . .,” are most commonly formed with the suffix -ίδης (nominative), e.g., ὁ Ἀλκμέων-ίδης.

4. Various suffixes are added to nouns to express smallness; the resulting words are called diminutives. The most common are:

   -τον (nominative) τὸ παιδίον (ὁ παῖς, τοῦ παιδ-ός)
   -ίδιον τὸ οἰκ-ίδιον (ἡ οίκι-ά)
   -ίσκος ὁ παιδ-ίσκος (ὁ παῖς, τοῦ παιδ-ός)
   ὁ νεάν-ίσκος (ὁ νεάνι-άς)

   Diminutives can express affection, e.g., πατρίδιον, daddy dear, or contempt, e.g., ἀνθρώπιον, wretched little man.
5. The Optative of -μι Verbs

εἰμί, I am

Present:
εἰμι, εἰς, εἰ, εἶμεν/εἶμεν, εἰτε/εἴπε, εἶνε/εἴπαν

εἰμί, I will go

Present or Future:
ιομ/ιοίη, ιος, ιο, ιομεν, ιοε, ιοεν

δίδωμι

Present Active:
διδοίη, διδοίς, διδοί, διδοίμεν, διδοίτε, διδοίεν

Present Middle/Passive:
διδοίμεν, διδοίο, διδοίτο, διδοίμεθα, διδοίσθε, διδοίντο

Aorist Active:
δοίη, δοίς, δοί, δοίμεν, δοίτε, δοίεν

Aorist Middle:
δοίμεν, δοίο, δοίτο, δοίμεθα, δοίσθε, δοίντο

Aorist Passive:
δοθείη, δοθέη, δοθείμεν, δοθείτε, δοθείεν

τίθημι

Present Active:
tιθείη, τιθείς, τιθεί, τιθείμεν, τιθείτε, τιθείεν

Present Middle/Passive:
tιθείμεν, τιθείο, τιθείτο, τιθείμεθα, τιθείσθε, τιθείντο

Aorist Active:
θείη, θείς, θεί, θείμεν, θείτε, θείεν

Aorist Middle:
θείμεν, θείο, θείτο, θείμεθα, θείσθε, θείντο

Aorist Passive:
tεθείη, τεθείς, τεθεί, τεθείμεν, τεθείτε, τεθείεν

ιστημι

Present Active:
ισταίην, ισταίς, ισταίη, ισταίμεν, ισταίτε, ισταίεν

Present Middle/Passive:
ισταίμεν, ισταίο, ισταίτο, ισταίμεθα, ισταίσθε, ισταίντο
Aorist Active:
σταίνω, σταίσω, σταίσα, σταίσαμεν, σταίσε, σταίσε

Aorist Middle:
σταίμενω, σταίσα, σταίσαμε, σταίσαμεθα, σταίσασθε, σταίσατο

Aorist Passive:
σταίεθεν, σταίεσθαι, σταίεσθαι, σταίεσθαμεν, σταίεσθε, σταίεσθε

δεικνύω

Present Active:
δεικνύωμι, δεικνύοις, δεικνύοι, δεικνύομεν δεικνύοιτε, δεικνύοιεν

Present Middle/Passive:
δεικνύομεν, δεικνύοιο, δεικνύοιτο, δεικνύομεθα, δεικνύοισθε, δεικνύοιντο

Aorist Active:
δείξαμαι, δείξαυσης/δείξατα, δείξατη/δείξατο, δείξαμεθα, δείξασθε, δείξαντο

Aorist Middle:
δείξαμεν, δείξατο, δείξαντο, δείξαμεθα, δείξασθε, δείξαντο

Aorist Passive:
δείχθεν, δείχθεψης, δείχθεψη, δείχθεψαμεν, δείχθεψθε, δείχθεψεν

ἵππω

Present Active:
ἵππω, ἵππης, ἵππη, ὢμέν, ἵππε, ἵππεν

Present Middle/Passive:
ἵππωμεν, ἵππο, ἵπποι, ὢμεθα, ἵπποθε, ἵπποντο

Aorist Active:
ἵππω, ἱππης, ἱππη, ὢμεν, ἱππε, ἱππεν

Aorist Middle:
ἵππο, ἱππο, ἱππᾶ, ἵπποθε, ἵπποντο

Aorist Passive:
None

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<th>Future Middle</th>
<th>Future Passive</th>
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</table>
Exercise 25η

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

Exercise 25θ

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

<p>| | |</p>
<table>
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<tr>
<td>1. ει̣η</td>
<td>5. οι̣δοῖο (2 ways)</td>
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<tr>
<td>2. οι̣νετε</td>
<td>6. τιθείεν</td>
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<tr>
<td>3. δοι̣μεθά</td>
<td>7. τεθεῖεν</td>
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<tr>
<td>4. διδοῦν</td>
<td>8. ἔστηεν</td>
</tr>
<tr>
<td>5. διδοῖο (2 ways)</td>
<td>9. ισταῖτο (2 ways)</td>
</tr>
</tbody>
</table>

6. The Optative Mood in Indirect Statements and Indirect Questions

*In indirect statements and indirect questions the optative may be used as an alternative to the indicative in secondary sequence, or the indicative may be preserved. If the optative is used, its tense is the same as the tense of the verb in the direct statement or direct question. In the following examples, the optional optative is given after the slash (in the examples from Herodotus we do not use the movable ν).*

Direct Statement:

"ἄμεινον ἐστι ἄνθρωπος τεθνᾶναι μᾶλλον ἢ ζην."

*It is better for a man to be dead than to be alive.*

Indirect Statement, Primary Sequence:

"δείκνυσι ο θεὸς ὅτι ἄμεινον ἐστι ἄνθρωπος τεθνᾶναι μᾶλλον ἢ ζῆν."

*The god shows that it is better for a man to be dead than to be alive.*

Indirect Statement, Secondary Sequence:

"ἐδείξε ο θεὸς ὅτι ἄμεινον ἐστὶ/εἰη ἄνθρωπος τεθνᾶναι μᾶλλον ἢ ζῆν."

*The god showed that it was better for a man to be dead than to be alive.*

Direct Question:

"τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδες;"

*Whom did you see second most happy after him?*

Indirect Question, Primary Sequence:

"ὁ Κροῖσος ἐρωτᾷ τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε."

*Croesus asks whom he saw second most happy after him.*
Indirect Question, Secondary Sequence:

ο Κροίσος ἤρετα τίνα δεύτερον μετ’ ἐκείνου ὀλβιώτατον εἶδε/έδω.

Croesus asked whom he had seen second most happy after him.

Remember that it is only in secondary sequence that indicatives may be changed to optatives.

The only use of the future optative in Greek is as an alternative to the future indicative in indirect statements or indirect questions in secondary sequence, e.g.:

ο πατήρ εἶπεν ὅτι τοὺς παισίν πρῶς τὸ ἀστυ ἡγήσεται/ἡγήσοιτο.
The father said that he would lead his sons to the city.

οἱ παῖδες ἠροντο πότε οἴκαδε ἐπανίασιν/ἐπανίοιεν.
The sons asked when they would return home.

Note that ἐπανίοιεν is here regarded as future, substituting for the future ἐπανίασιν of the direct question.

Exercise 25ι

Rewrite the following sentences, making the leading verb aorist and changing the verbs in indirect statements from indicative to optative. Then translate the new sentences:

1. ἡ γυνὴ ἡμᾶς ἔρωται εἰ τῷ παιδί αὐτῆς ἐν τῇ ὅδῷ ἐνετύχομεν.
2. ἀποκρινόμεθα ὅτι οὐδένα ἄνθρωπων εἴδομεν ἄλλοι εὐθὺς ἐπάνιμεν ὡς αὐτὸν ζητήσοντες.
3. τῷ παιδὶ ἐντυχόντες λέγομεν ὅτι ἡ μήτηρ αὐτῶν ζήτει.
4. ὁ ἄγγελος λέγει ὅτι τῶν πολεμίων ἀπελθόντων τοῖς αὐτουργοῖς ἔξεστιν οἴκαδε ἐπανίναι.
5. ὁ Πρωταγόρας λέγει ὅτι τοῦτο περὶ πλείστου ποιοῦνται οἱ πατέρες, ὅπως ἄγαθοι γενῆσονται οἱ παῖδες.
6. ὁ Ἡρώδοτος ἔξηγεῖται ὅπως εἰς πόλεμον κατέστησαν οἱ τε βάρβαροι καὶ οἱ "Ἑλληνες".
7. ὁ Σόλων ἐπίσταται ὅτι οἱ Ἀθηναῖοι οὐ λύσουσι τοὺς νόμους.
8. ὁ Κροίσος τὸν Σόλωνα ἔρωτι τίνα ὀλβιώτατον εἶδεν.
9. ὁ Σόλων λέγει ὅτι οἱ νεκροί, τὴν μητέρά εἰς τὸ ἱερὸν κομίσαντες, ἀπέθανον.
10. οὕτω δεικνύσιν ὁ θεὸς ὅτι ἁμεινόν ἔστι ἀνθρώπῳ τεθνάναι μᾶλλον ἡ ζῆν.

Greek Wisdom

Heraclitus

(οἱ Ἑλληνες) διαμόνων ἀγάλμασιν εὑχονται οὐκ ἄκούουσιν, ὡσπερ ἄκούοιεν. Fragment 128 Diels
25. Ο ΚΡΟΙΣΟΣ ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (β) 157

Ο ΣΟΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΟΡΓΙΖΕΙ

Read the following passages (adapted from Herodotus 1.32-33) and answer the comprehension questions:

Solon explains to Croesus why he does not count him happy:

ο δὲ Σόλων εἶπεν· ἦδο Κροῖςε, ἔρωτῆς με περὶ ἄνθρωπινων πραγμάτων, ἐγὼ δὲ ἐπίσταμαι πᾶν τὸ θείον φθονερὸν ὅν καὶ ταραχῶδες. ἐν μὲν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστιν ἴδειν αὐτίκα τὸις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἐβδομηκοντὰ ἔτη ὠρὸν τῆς ζωῆς ἀνθρώπῳ τίθησι. ταῦτα δὲ ἔτη ἐβδομηκοντα ὄντα παρέχεται ἡμέρας διάκοσιάς καὶ ἐξακισιδιάς καὶ δισμυρίας. ἡ δὲ ἐτέρα αὐτῶν τῇ ἐτέρᾳ οὐδὲν ὑμίνοι προσάγει πράγμα.

[ἄνθρωπίνων, human τὸ θείον, divinity φθονερὸν, jealous ταραχῶδες (cf. ταράττω), troublemaking ὠρὸν, boundary, limit τῆς ζωῆς, of the life παρέχεται, offer διάκοσιάς, 200 ἐξακισιδιάς, 6,000 δισμυρίας, 20,000 ἡ ἐτέρα ... τῇ ἐτέρῃ, the one ... to the other προσάγει, brings]

1. What two realms does Solon distinguish?
2. How does he characterize divinity?
3. What do men see and experience in the length of their lives?
4. At how many years does Solon set the limit of a man’s life? At how many days?
5. What does each day bring?

"ἐμοί δὲ σὺ καὶ πλουτεῖν μέγα φαίνη καὶ βασιλεύς εἶναι πολλῶν ἄνθρωπων· ἐκεῖνο δὲ ὁ ἔρωταις με οὕτω σε λέγει, πρὶν ἄν σε τελευτήσαντα καλῶς βιόν μάθα. οὐ γὰρ ὁ μέγα πλούσιος ὀλβιώτερος ἐστι τοῦ ἐφ’ ἡμέραν βιῶν ἔχοντος, εἰ μὴ αὐτόν ἡ τύχη παραμείνει ὅστε ἐὰν τελευτησάτω τὸν βιόν. πολλοὶ γὰρ πλούσιοι ἄνθρωποι ἀνολβοί εἰσι, πολλοὶ δὲ μέτριον ἔχοντες βιῶν εὐτυχεῖς. σκοπεῖν δὲ χρῆ παντὸς χρήματος τὴν τελευτήν, πάς ἀποβήσαται. πολλοῖς γὰρ δὴ ὑποδείξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε.

[πλουτεῖν, to be rich μέγα, very οὕτω, not yet πρὶν ἄν ... μάθα, until I learn πλούσιος, rich τοῦ ἐφ’ ἡμέραν βιῶν ἔχοντος, gen. of comparison, than the one having livelihood for a day εἶ μὴ ... παραμείνει + dat., unless ... should stay with ἀνολβοί, unhappy μέτριον ... βιῶν, a moderate livelihood εὐτυχεῖς, lucky, happy παντὸς χρήματος, of every event ἀποβήσαται, it will turn out ὑποδείξας, having shown, having given a glimpse of ἥλβον, happiness προρρίζους, by the roots, root and branch ἀνέτρεψεν, overturned]

6. How does Croesus appear to Solon?
7. What does Solon need to know before he can answer Croesus’s question with certainty?
8. What, according to Solon, does the rich man need in order to be called truly happy?

9. With what Greek words does Solon describe the men whom he contrasts with the πλούσιοι?

10. What Greek word does Solon use as the opposite of ἄνολβοι?

11. When assessing men's lives, what, according to Solon, must be examined in each case?

12. What two things does Solon say that god often does to men?

ο Σόλων ταῦτα λέγων τῷ Κροίσῳ οὐκέτι ἐχαρίζετο, ἀλλὰ ο Κροίσος ἀποφέμπει αὐτὸν, δόξας αὐτὸν ἁμαθῇ εἶναι, ὡς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευτήν παντὸς χρήματος ὁρῶν ἐκέλευε.

[ἐχαρίζετο + dat., was finding favor with δόξας, thinking ἁμαθῇ, stupid μεθεῖς (aorist participle of μεθέημαι), letting go, ignoring]

13. What two things resulted from the "lecture" that Solon gave to Croesus?

14. What opinion of Solon did Croesus have?

15. What did Croesus think should be considered when judging a man's happiness?

**Exercise 25**

*Translate into Greek:*

1. Croesus was thinking that he was the happiest of men, but Solon said that he had seen others happier.

2. Croesus asked Solon why he judged that the others were (use infinitive) happier.

3. Solon answered that he called no one happy until he learned that he had ended his life well.

4. Croesus having grown angry at Solon, sent him away, thinking that he was stupid.

5. After this Croesus, having suffered terrible things, learned that Solon was right.

**Greek Wisdom**

*Heraclitus*

ὁ ἄναξ, ὁ δὲ τοῦ μαντεῖον ἔστι τὸ ἐν Δελφοῖς, οὕτε λέγει οὕτε κρύπτει ἀλλὰ σημαίνει.

*Fragment 93 Diels*
New Testament Greek

John 10.2-4, 9, and 11-16
The Parable of the Sheepfold

Jesus addresses the Pharisees.

“ό δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστιν τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἱδια πρόβατα φανεῖ κατ' ὅνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἱδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν περεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὡτι οἴδασιν τὴν φωνήν αὐτοῦ. ... ἐγὼ εἰμὶ ἡ θύρα· δι’ ἐμοῦ ἐὰν τις εἰσέλθῃ σωθήσεται καὶ εἰσελθὺται καὶ ἐξελύεται καὶ νομὴν ἐφρήσει. ... ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς καὶ οὐκ ὅν ποιμὴν, οὐκ οὐκ ἐστιν τὰ πρόβατα ἱδία, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος ἄρπαξει αὐτὰ καὶ σκορπίζει——ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμα καὶ γινώσκομαι με τὰ ἐμά, καθὼς γινώσκει με ὁ πατήρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἐχὼ οὐκ ἐστιν ἐκ τῆς αὐλῆς ταύτης. κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμήν.”

New Testament Greek uses ἐλέοςομαι as the future of ἔρχομαι, for which Attic Greek uses εἰμι. New Testament Greek also uses ἐρχόμενος as the present participle of ἔρχομαι, for which Attic Greek uses ἵνα.
VOCABULARY

Verbs

ἀπόλλυμι [= ἀπο- + ἀλλύμι], [ὀλε-] ἀπολώ, ἀπώλεσαι, I destroy; I ruin; I lose
Middle:
ἀπόλλυμαι, [ὀλε-] ἀπολοῦμαι, I perish
Perfect:
[ὀλε-] ἀπολώλεκα, I have ruined, [ὀλε-] ἀπόλωλα, I am ruined

δέομαι, [ἀει-] δεήσομαι, δέη-θην, I ask for X (acc.) from Y (gen.); + infin., I beg; + gen., I want
ἐφιστάμαι [= ἔπι- + ἵσταμαι], [στη-] ἐπέστην + dat., I stand near; of dreams, I appear to
καθαίρω, [καθαρε-] καθαρῶ, [καθηρ-] ἐκάθηρα, [καθαρ-] κεκάθαρμαι, ἐκαθάρθην, I purify

Nouns

ἡ ἀλήθεια, τῆς ἀληθείας, truth ὁ γάμος, τοῦ γάμου, marriage τὸ δῶρον, τοῦ δόρατος, spear ἡ νέμεσις, τῆς νεμέσεως, retribution τὸ οίκιον, τοῦ οίκιου, house; palace (often in plural for a single house or palace) ὁ ὅνειρος, τοῦ ὅνειρου, dream

Adjectives

ἄκων, ἄκουσα, ἄκον, unwilling(ly); involuntary(-ily)
καθεύδοντι γὰρ αὐτῷ ἐπέστη ὁνειρος, δὲ αὐτῷ τὴν ἀλήθειαν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παιδα. ἦσαν δὲ Κροίσφ δύο παίδες, ὅν ὁ μὲν ἔτερος κωφὸς ἦν, ὁ δὲ ἔτερος τῶν ἥλικων πολὺ πρώτος· ὅνομα δὲ αὐτῷ ἦν "Ἀτύς. τοῦτον οὖν τὸν "Ἀτύν σημαίνει τῇ Κροίσφ ὁ ὁνειρος ἀποθανεῖσθαι αἰχμή σιδηρέα βληθέντα. ὁ δὲ ἐπει ἐξηγήρηθη, φοβούμενος τὸν ὁνειρον, ἄγεται μὲν τῷ παιδὶ γυναῖκα, ἐπὶ πόλεμον δὲ οὐκέτι ἐξέπεμψεν αὐτὸν, ἀκόντια δὲ καὶ δόρατα καὶ πάντα οἷς χρῶταί εἰς πόλεμον ἄνθρωποι ἐκ τῶν ἀνδρεών ἐκκομισάς ἐς τοὺς θαλάμους συνένησε, μή τι τῷ παιδὶ ἐμπέσοι.

[κωφός, dumb, mute τῶν ἥλικων, of those the same age αἰχμή σιδηρέα, an iron spear point ἀκόντια, javelins τῶν ἀνδρεών, the men's chambers τοὺς θαλάμους, the storerooms συνένησε (from συννῦδα), he piled up]

ἐχόντος δὲ ἐν χερσί τοῦ παιδὸς τὸν γάμον, ἀφικνεῖται ἐς τὰς Σάρδις ἀνήρ οὐ καθαρὸς ὁν τὰς χείρας. παρελθὼν δὲ οὖς ἐς τὰ Κροίσου οἰκία καθαρσίαν ἐδέστε ἐπικυρήσαι· ὁ δὲ Κροίσος αὐτὸν ἐκάθηρεν. ἐπεὶ δὲ τὰ νομιζόμενα ἐποίησεν ὁ Κροίσος, ἐπυνθάνετο ὅποθεν τε ἦκοι καὶ τίς εἶ, λέγων τάδε· "ὁ ἄνθρωπε, τίς τ' ἢν καὶ πόθεν ἦκον εἰς τὰ ἐμὰ οἰκία παρεγένον;" ὁ δὲ ἀπεκρίνατο· "ὁ βασιλεύ, Γορδίου μὲν εἰμὶ παῖς, ὄνομαζομαι δὲ "Ἀδρηστος, φονεύσας δὲ τὸν ἐμαυτὸν ἀδελφὸν ἦκαν πάρειμι, ἐξεληλιμένος ὑπὸ τοῦ πατρός." ὁ δὲ Κροίσος ἀπεκρίνατο· "ἄνδρων τε φίλων ἐγγονος εἴ καὶ ἤκεις ἐς φίλους, ὅπου ἀμηχανήσεις οὐδένδος μένων ἐν τοῖς ἡμετέροις οἰκίοις. συμφορᾶν δὲ ταύτην παραίνω σοι ὡς κουφότατα φέρειν."
PRINCIPAL PARTS: Verbs with Present Reduplication

γί-γνωμαι, [γενε-] γενήσομαι, [γενε-] γενόμην, [γεν-] γέγονα, [γενε-] γεγένημαι, I become; I happen
γι-γνώ-σκω, [γνω-] γνώσομαι, ἐγνών, ἐγνώκα, ἐγνώσμαι, ἐγνώσθην, I come to know; I perceive; I learn
dι-δά-σκω, [διδα-] διδάξω, ἐδίδαξα, δεδίδαξα, δεδιδάγμαι, I teach someone (acc.) something (acc.); passive, I am taught something (acc.)
πί-πτω, πεσοῦμαι (irregular), ἐπέσον (irregular), [πτω-] πέπτωκα, I fall

WORD STUDY

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

1. epic 4. tragedy
2. lyric 5. comedy
3. drama 6. biography

What genre of modern literature is missing from this list?

GRAMMAR

1. Conditional Sentences

Conditional sentences, in both English and Greek, may be organized under two broad headings:

a. Simple conditions, in which nothing is implied as to whether the condition was, is, or will be fulfilled

These may be of two kinds:

i. Particular conditions

ii. General conditions, in which the conditional clause is a type of indefinite clause (see Chapter 22, Grammar 2, pages 93–96).

b. Contrary to fact and remote conditions, in which it is implied that the condition was not fulfilled, is not being fulfilled, or is not likely to be fulfilled in the future
a. Simple Conditions:

Past Particular:

If Philip said this, he was lying.

\[ \epsiloni \ \phi\varphi\lambda\nu\tau\omicron \omicron \rho\omicron \varsigma \omicron \tau\omicron \omicron \ έπην, \ ένευδετο. \]
(a past tense, i.e., imperfect, aorist, or pluperfect, of the indicative in both clauses)

Past General:

If Philip (ever) said this, he was (always) lying.

\[ \epsiloni \ \phi\varphi\lambda\nu\tau\omicron \omicron \rho\omicron \varsigma \omicron \tau\omicron \omicron \ λέγω, \ ένευδετο. \]
(\( \epsiloni \) + optative, aorist or present; imperfect indicative)

Present Particular:

If you believe Philip, you are foolish.

\[ \epsiloni \ \tau\omega \ \phi\varphi\lambda\nu\tau\omicron \omicron \rho\omicron \varsigma \omicron \tau\omicron \omicron \ \pi\iota\sigma\tau\epsilon\omicron\omicron \iota\iota\varsigma, \ \mu\omega\rho\omicron \ \epsiloni. \]
(present or perfect indicative in both clauses)

Present General:

If you (ever) believe Philip, you are (always) foolish.

\[ \epsilon\alpha\nu \ \tau\omega \ \phi\varphi\lambda\nu\tau\omicron \omicron \rho\omicron \varsigma \omicron \tau\omicron \omicron \ \pi\iota\sigma\tau\epsilon\omicron\omicron \iota\iota\varsigma, \ \mu\omega\rho\omicron \ \epsiloni. \]
(\( \epsilon\alpha\nu \) + subjunctive, aorist or present; present indicative)

Future Minatory:

If you do this, you will die.

\[ \epsiloni \ \tau\omicron\omicron \ \pi\iota\sigma\nu\sigma\epsilon\iota\iota, \ \acute{\alpha}\pi\omicron\theta\omicron\acute{\alpha}n\epsiloni. \]
(\( \epsiloni \) + future indicative; future indicative)
(Conditions with the future indicative in both clauses usually express threats and warnings, hence the term minatory.)

Future More Vivid (Particular or General):

Particular:

If the doctor does this, he will receive his pay.

General:

If the doctor (ever) does this, he will (always) receive his pay.

\[ \epsilon\alpha\nu \ \delta\acute{\alpha}\lambda\rho\omicron \ \tau\omicron\omicron \ \pi\iota\sigma\nu\sigma\eta, \ \tau\omicron \ \mu\omicron\theta\omicron\acute{\alpha}n \ \delta\acute{\epsilon}\zeta\epsilon\omicron\omicron \iota\iota. \]
(\( \epsilon\alpha\nu \) + subjunctive, aorist or present; future indicative)

The imperative may be used in the main clause, e.g.:

If you see father, tell him what happened.

\[ \epsilon\alpha\nu \ \tau\omicron\omicron \ \pi\acute{\alpha}\tau\epsilon\omicron\omicron \ \iota\delta\epsilon\varsigma, \ \epsiloni\pi\epsilon \ \alpha\omicron\upiota\varphi \ \tau\iota \ \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\omicron\omicron \iota. \]
b. Contrary to Fact and Remote Conditions:

Past Contrary to Fact:

*If the doctor had done this, he would have received his pay.*
(It is implied that he did not do this and did not receive his pay.)

\[ \text{εἰ ὁ ἰάτρος τοῦτο ἐποίησεν, ἔδεξατο ἄν τὸν μισθὸν.} \]
(aorist indicative; aorist indicative with ἄν)

Present Contrary to Fact:

*If our father were living, he would be coming to our aid.*
(It is implied that he is not living and is not coming to X's aid.)

\[ \text{εἰ ἔζη ὁ πατὴρ, ἦμῶν ἄν ἔδοῃθεῖ.} \]
(imperfect indicative; imperfect indicative with ἄν)

Future Remote or Future Less Vivid:

*If the doctor should do this, he would not receive his pay.*
(It is implied that the doctor is not likely to do this.)

\[ \text{εἰ ὁ ἰάτρος τοῦτο ποιήσειν, οὐκ ἄν δὲξατο τὸν μισθὸν.} \]
(εἰ + optative, aorist or present; optative, aorist or present, with ἄν)

In contrary to fact and remote or future less vivid conditions, the potential particle ἄν always appears near the beginning of the main clause, although not as the first word; it is often next to the verb. Note that in these clauses the aorist indicative refers to past time, the imperfect indicative to present time, and the optative to future time.

Note that the difference between aorist and present subjunctives and optatives in conditional clauses is in aspect, not time. The aorist subjunctive or optative is used when the action of the verb is looked on as a simple event, the present, when it is looked on as a process.

In all conditional sentences, the negative is μὴ in the conditional clause and οὐ in the main clause.

Exercise 26α

*Translate the following sentences and identify the type of condition each represents:*

1. εἰ ὁ μῆ περὶ εἰρήνης λέγητε, οὐκ ἀκούσσαμει ἢμῶν.
2. εἰ τὸς βασιλέα ἐνέκρισαμεν, πάντες ἄν ἐτύμησαν ἠμᾶς.
3. εἰ οἶκαδε σπεύδομεν, έσως ἄν ἀφικοίμηθα ἐν καιρῷ.
4. εἰ τῷ βασιλεί τὸν εἶπες, μόρος ἐσθα.
5. εἰ οὐκ ώμείνατε, οὐκ ἄν κατέστητε εἰς τοσοῦτον κίνδυνον.
Exercise 26β

Translate the following pairs of sentences:

1. ei ευθύς πρός τὸ ἀστυ σπεύδομεν, ἵσως ἢν ἀφικοίμεθα πρὶν γενέσθαι ἐσπέραν.
   If you should lead me, I would gladly follow.

2. ei μὴ τῷ ποιμένι ἐνετύχομεν, ἡμάρτομεν ἢν τῆς ὀδοῦ.
   If we had not hurried, we would have arrived home late.

3. ἐὰν μου ἀκούητε, πάντα δὴ ὀλίγου γνώσεσθε.
   If you (pl.) follow me quickly, we will arrive before (use πρὶν + infin.) night falls.

4. ei οἱ παῖδες τῷ πατρὶ ἐπείσθησαν, οὐκ ἢν κατέστησαν ἐς τοσοῦτον κινδύνον.
   If we had stayed at home, we would not have seen (use θέαομαι) the contests.

5. ei μὴ σοι ἐπίστευον, οὐκ ἢν ταῦτά σοι ἔλεγον.
   If father were here, he would be helping us.

6. ei μὴ ἐβοηθήσεν ὁ ποιμήν, ἀπέθανεν ἢν πάνα τὰ πρόβατα.
   If the shepherd had not hurried to the sheepfold (τὸ ἀβλιον), he would not have saved the sheep.

7. ἐὰν τὴν μητέρα ἐν τῇ ἁγορᾷ ὑδάς, αὔτησον αὐτῆς οἰκάδε σπεῦδειν.
   If mother does not come home soon, I will go myself to look for (use ὄς + future participle) her.

8. ei μὴ ὁ ἄδελφος κακὰ ἔπασχεν, οὐκ ἢν οὗτω ἐλύπουμην.
   If mother were here, she would know what we must (use δεῖ) do.

9. ἐὰν οἱ πολέμιοι ἐς τὴν γῆν ἐσβάλωσιν, οἱ αὐτουργοὶ ἢ τὸ ἀστυ ἀν- ἱστανται.
   If the farmers (ever) remove to the city, they are (always) safe within the walls.

10. ei προσβάλλουσιν οἱ Ἀθηναῖοι, οἱ πολέμιοι ἀνεχόρουν.
    If the Athenians (ever) withdrew, the enemy (always) attacked them.
Shame and Guilt

When Solon explained to Croesus why he would not call him the happiest man he had seen, he said: ἐπίσταμαι πάντα τὸ θείον φθόνερον ὑπὸ καταρχῶδες. When Solon had left Sardis, ἔλαβεν ἐκ τοῦ θεοῦ νέμμεσις μεγάλη Κροῖσον. Shortly after Solon's departure, Adrastus arrived ὡς καθαρὸς ὀν τὰς χείρας καὶ καθαρσίων ἔδεστο ἐπικυρῆσαι. The concepts in these passages from Herodotus are quite alien to our modes of thought but are central to the Greek view of man's relation to the gods and his place in the universe.

In the Iliad, there is a division between morality (man's relations with his fellow men) and religion (man's relations with the gods). The gods are not usually interested in how men behave toward each other but are very interested in how men behave toward themselves, the gods. They demand from men a proper honor (τιμή), just as a king demands honor from his nobles. The gods must receive prayer and sacrifice from mortals, accompanied by the appropriate rituals. Provided you fulfill these obligations, you may expect the gods to be well disposed toward you, although, of course, you cannot constrain them by any amount of prayer and sacrifice. The gods are often arbitrary in their behavior, and they, like men, are bound by the dictates of fate (μοῖρα), which even they cannot change. Nevertheless, in the Iliad men, though recognizing the power of the gods, do not generally go in fear of them, and religion shows little of the darker side that is prominent in Herodotus and the poets of his time.

Homeric heroes in their relations with their fellow men are motivated not by religious considerations but by what their peers think of them. The main-spring of their action is honor, which is literally dearer than life. Conversely, they avoid certain actions through fear of what others may say or think of them. They are restrained by αἰδώς (sense of shame, self-respect). So the whole plot of the Iliad turns on Achilles' refusal to fight when Agamemnon has insulted his honor. Life was a competition in which honor was the prize. Achilles' father told him: αἰὲν ὁριστεότειν καὶ υπείροχον ἔμμεναι ἄλλων, "always to be the best and to excel over others" (Iliad 11.784).

The honor ethic (a shame culture, as the anthropologists call it) persisted throughout Greek history, but in the time of Herodotus there was alongside it a very different ethic, which was based on a different view of the gods and the whole human predicament. According to this view, to court the preeminence that Achilles' father recommended to his son was positively dangerous and wrong. In Herodotus and the poets of his time, Zeus is the agent of justice (δίκη). Man is helpless before the power of the gods and the dictates of μοῖρα (one's allotted portion, fate), and all who offend must suffer. The surest way of offending the gods and bringing down νέμεσις (divine vengeance) on yourself is to become too prosperous or too great. Such excess leads to pride (ὕβρις), a condition in which you may think yourself more than mortal and so incur the jealousy (φθόνος) of the gods: φιλέει γὰρ ὁ θεὸς τὰ υπερέχοντα πάντα κολοσεῖν "for God is accustomed to cut down everything that excels (overtops others)" (Herodotus 7.10).
What of those who have not offended but still suffer? One answer was inherited or corporate guilt. If a righteous man suffers, he must be paying for the offense of one of his kin (so the family curse is a prominent theme in Greek tragedy, e.g., Aeschylus’s *Oresteia* or Sophocles’ *Antigone*). Such corporate guilt can infect not just one family but whole societies: “Often a whole city reaps the reward of an evil man who sins and plots wicked deeds” (Hesiod, *Works and Days* 240–241). So man is helpless (ικέτης) in a frightening and unpredictable world, governed by gods who are jealous and troublemaking.

What could man do to avoid disaster (συμφορά)? The only way was to refrain from offending the gods and if offense occurred, to seek purification, a cleansing of guilt. Purification (καθαρσίς) was a ritual washing away of pollution, as Christian baptism is a symbolic washing away of sin, and was regularly performed on all occasions that brought man into contact with the gods, e.g., before sacrifice or feasting (which was a meal shared with the gods). Rituals, of which we know little, were prescribed for various occasions, e.g., after childbirth.

The greatest pollution (μίσσαμα) was blood-guilt. Adrastus arrived at Croesus’s court ὧν καθαρός ὄν τὰς χείρας. He had involuntarily killed his own brother. Whether the act was voluntary or involuntary was beside the point as far as his family was concerned. He had to go into exile, since otherwise he would have infected the whole family with his μίσσαμα. He comes to Croesus as a suppliant (ἰκέτης), and Croesus, a god-fearing man, is bound to accept him. Such were the rules of supplication, which had its own ritual. Supplicants were under the protection of Zeus. Croesus, although he does not know Adrastus, at once understands the situation and purifies him, using the customary rites. We do not know precisely what these rites were, but they involved the sacrifice of a suckling pig, in the blood of which the guilty man was cleansed. Pollution could infect a whole people. In the opening scene of Sophocles’ *Oedipus the King*, the whole land of Thebes is devastated by plague. Oedipus sends Creon to Delphi to ask Apollo what he should do. Apollo’s answer is that they must drive out the pollution of the land (μίσσαμα χώρας); “By what sort of purification (ποίῳ καθάρμῳ?” asks Oedipus. The answer is “By driving out (the guilty man), or by exacting blood for blood.”

The society that accepted such ideas must have been suffering from a deep sense of guilt, all the more terrifying because one could not always know the cause of one’s pollution, nor, in the last resort, was there any way of escaping it. When Croesus had been saved by Apollo, he sent messengers to Delphi to ask why Apollo had deceived him. The answer came back: “It is impossible even for a god to escape his destined lot. Croesus has paid for the sin of his ancestor five generations back, who murdered his master and took the honor (i.e., the throne) which was not rightly his” (Herodotus 1.91). Zeus might be just, but it was a harsh justice.
VOCABULARY

Verbs

άποφαίνω, I show; I reveal;
I prove
μεθήμι [= μετα- + ἤμι], I set loose; I let go
μέλει, [μελε-] μελήσει, ἐμέλησε, ἐμεμέληκε, impersonal + dat., X is a care to; there is a care to X (dat.) for Y (gen.)
μεταπέμπομαι, I send for
χαρίζομαι, [χαρίζω-] χαρίσουμαι, [χαρί-] ἐχαρίσσημην, κεχάρισσημαι + dat., I show favor to; I oblige

Nouns

ἡ ἄγρα, τῆς ἄγρας, hunt; hunting
ἡ ἀθυμία, τῆς ἀθυμίας, lack of spirit; despair
ἡ δειλία, τῆς δειλίας, cowardice
tο θηρίον, τοῦ θηρίου, beast, wild beast

ὁ κύκλος, τοῦ κύκλου, circle
ἡ φήμη, τῆς φήμης, saying; report; voice; message
ὁ φόνος, τοῦ φόνου, murder
ὁ φύλαξ, τοῦ φύλακος, guard

Adjective

ποίος; ποία; ποίον; what kind of?

Preposition

πρὸς + gen., from (i.e., at the hand of); + dat., at; near; by; in addition to; + acc., to, toward; upon; against

Conjunction

ἐπεί, when; since

Proper Names

οἱ Μυσίοι, τῶν Μυσίων, Mysians
ὁ Ὀλυμπος, τοῦ Ὀλύμπου, Mount Olympus (here, a mountain in Mysia)

ὁ μὲν οὖν Ἄρδηστος διὰταν εἶχε ἐν Κροίσου, ἐν δὲ τῷ αὐτῷ χρόνῳ ἐν τῷ Ὀλυμπῷ τῷ ὄρει ὡς μέγας γίγνεται ὁ ὄρμωμενος δὲ οὕτως ἐκ τοῦ ὅρους τοῦτοῦ τά τῶν Μυσίων ἔργα διεφθείρε, πολλάκις δὲ οἱ Μυσίοι ἐπὶ αὐτὸν ἐξελθόντες ἐποίουν μὲν κακὸν οὐδέν, ἔπασχον δὲ κακά πρὸς αὐτοῦ. τέλος δὲ ἀφικόμενοι παρὰ τὸν Κροίσον τῶν Μυσίων ἀγγελοὶ ἔλεγον τάδε: "ὁ βασιλεῦ, ὡς μέγιστος ἄνεφαν ἡμῖν ἐν τῇ χώρᾳ, δς τὰ ἔργα διαφθείρει. τοῦτον προθύμομενοι ἐλεῖν οὐ δυνάμεθα. νῦν οὖν δεόμεθα σου τὸν παῖδα καὶ λογάδας νεάνιάς καὶ κόνας πέμυσαι ἡμῖν, ἵνα αὐτὸν ἐξέλωμεν ἐκ τῆς χώρας."

[διαταν εἶχε, he was having a mode of life, he was living ἐν Κροίσου, in Croesus's (palace) δς, a wild boar τά ... ἔργα, the tilled fields ἄνεφαν (from
Κροῖσος δὲ μεμνημένος τοῦ ὀνείρου τὰ ἐπὶ ἔλεγε τάδε: "τὸν παῖδα ὅτι ἐθέλω πέμψαι: νεόγαμος γὰρ ἐστὶ καὶ ταῦτα αὐτῷ νῦν μέλει. Ἀδῷν μέντοι λογάδας καὶ κύνας πέμψω καὶ κελεύσω τοὺς ἰόντας ἐξελείν τὸ θηρίον ἐκ τῆς χώρας."

[μεμνημένος, remembering τὰ ἔπη, the words νεόγαμος, newly married]

οἱ Μύσοι ἐπὶ τὸν ὄν ἐξελθόντες ἐποίοιν μὲν κακὸν οὐδὲν, ἐπασχον δὲ κακὰ πρὸς αὐτοῦ.

ὁ δὲ παῖς ἀκούσας ἄ εἴπεν Κροῖσος τοῖς Μύσοις, πρὸς αὐτὸν προσήλθε καὶ, "ὁ πάτερ," φησίν, "τί οὐκ ἐθέλεις με πέμψαι ἐς τὴν ἀγράν; ἀρα δειλίαν τινὰ ἐν ἐμοὶ εἴδες ἢ ἀθυμίαν;" ὁ δὲ Κροῖσος ἀποκρίνεται τοῖς: "ὁ παῖ, οὔτε δειλίαν οὔτε ἄλλο οὐδὲν ἄχαρι ίδὼν ποιῶ ταῦτα, ἄλλα μοι ὑπὸς ὀνείρου ἐν τῷ ὑπνῷ ἑπιστάσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέας ἀπολείσθαι." ἀποκρίνεται δὲ ὁ νεανίας τοῖς: "συγγνώμη μὲν ἐστὶ σοι, ὁ πάτερ, ἰδόντι οὖν ταὐτὴν περὶ ἐμὲ φυλακὴν ἔχειν. λέγεις δὲ ὅτι ὁ ὀνείρος ἔφη ὑπὸ αἰχμῆς σιδηρέας ἔμε τελευτήσειν· ὃς δὲ ποῖα τοῖς εἰσὶ χεῖρες, ποία δὲ αἰχμῆ σιδηρέα; ἐπεὶ οὖν οὐ πρὸς ἄνδρας ἡμῖν γίγνεται ἡ μάχη, μέθες με." ὁμείβεται Κροῖσος. "ὁ παῖ, νίκης με γνώμην ἀποφαίνων περὶ τοῦ ὀνείρου. μεταγιγνώσκω οὖν καὶ μεθιμίσι σε ἵναι ἐπὶ τὴν ἀγραῖν."

[ἄχαρι, unpleasant, objectionable ὑπὸς, sight, vision, apparition ὀλιγοχρόνιον, short-lived αἰχμῆς σιδηρέας, an iron spear-point συγγνώμη... ἐστὶ σοι, you have an excuse, you may be pardoned ὃς (gen. of ὃς), of a wild boar ὁμείβεται, answers μεταγιγνώσκω, I change my mind]
εἰπὼν δὲ ταῦτα ὁ Κροίσος τὸν Ἀδρηστον μεταπέμπεται καὶ αὐτῷ λέγει τάδε: "Ἀδρηστε, ἐγώ συ ἐκάθηρα καὶ ἐν τοῖς οἰκίοις ἐδεξάμην. νῦν οὖν φύλαξα τοῦ παιδὸς ἐμοῦ σε χρήζω γενέσθαι ἐς ἀγράν ὀρμωμένου." ὁ δὲ Ἀδρηστος ἀπεκρίνατο. "ἐπεί σοι σπεύδεις καὶ δεῖ μὲ σοι χαρίζεσθαι, ἔτοιμος εἰμί ποιεῖν ταῦτα, τὸν τε παίδα σον, ὃν κελεύεις φυλάσσειν, ἀσφαλῆ τοῦ φυλάσσοντος ἕνεκα προσδόκα σοι νοστήσειν."

[ἐχθρίζω, I want, need σπεύδεις, you are (so) earnest τῶν φυλάσσοντος ἕνεκα, as far as his guardian is concerned προσδόκα (imperative of προσδοκῶ), expect]

ἡσαν μετὰ ταῦτα ἐξηρτύμενοι λογάσι τε νεανίας καὶ κυσίν. ἀφικόμενοι δὲ ἐς τὸν Ὀλυμπὸν τὸ ὄρος ἔξητον τῷ θηρίῳ, εὐρόντες δὲ καὶ περιστάντες αὐτῷ κύκλῳ ἐσηκόντιζον. ἔνταθα δὴ ὁ ξένος, ὁ καθαρθεὶς τὸν φόνον, ἀκοντίζων τὸν ἐν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδὸς. ὁ μὲν οὖν βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὅνείρου τὴν φήμην, ἔτρεχε δὲ τις ὡς ἀγγελῶν τῷ Κροίσῳ τὸ γενόμενον. ἀφικόμενος δὲ ἐς τὰς Σάρδις τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον εἶπεν αὐτῷ.

[ἐξηρτύμενοι (perfect passive participle of ἐξαρτῶ), equipped ἐσηκόντιζον, they were throwing their javelins at (it) ὁ καθαρθεὶς τὸν φόνον, the man who had been purified with respect to murder ἀκοντίζων, throwing/aiming his javelin at ἐξέπλησε (from ἐκτίμησις), fulfilled τὸν ... μόρον, the fate, death]

—adapted from Herodotus 1.36–43

PRINCIPAL PARTS: Verbs with Three or Four Variations within Their Stems

[γν-] γί-γν-ο-μαί, [γεν-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα, [γενε-] γεγένησαι, I become; I happen διαφθείρω, [φθερε-] διαφθερᾶ, [φθειρ-] διαφθείρα, [φθαρ-] διαφθάρκα or [φθαρ-] διαφθάρα, [φθαρ-] διαφθάρμαι, [φθαρ-] διαφθάρην, I destroy ἐγείρω, [ἐγερ-] ἑγερῶ, [ἐγειρ-] ἐγείρα, [thematic aorist middle; ἐγρ-] ἡγρόμην (I awoke), [ἐγρ-] ἐγρήγορα (I am awake), [ἐγρ-] ἐγήγερμαι, ἡγέρθην, active, transitive, I wake X up; middle and passive, intransitive, I wake up λείπω, λείψω, [λιπ-] ἐλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμαι (I am left behind; I am inferior), ἐλείφθην, I leave
WORD BUILDING

Adjectives are formed by adding suffixes to verb or noun stems. Study the ways in which the following are formed and give their meanings:

1. λείπ-ω λοιπ-ός, -η, -όν
2. ἡδ-ομαι ἡδ-ύς, -εία, -ύ
3. ψενδ-ομαι ψενδ-ής, -ές
4. δό πόλεμ-ος πολέμ-ιος, -ά, -όν
5. ἡ δίκ-η δίκα-ιος, -ά, -όν
6. δό οἰκ-ος οίκε-ιος, -ά, -όν
7. δό πόλεμ-ος πολέμ-ιος, -ή, -όν
8. πράττω (πράκ-) πράκ-τικός, -ή, -όν
9. ὅ λιθ-ος λιθ-ινος, -η, -ον
10. ἡ μάχ-η μάχ-ιμος, -η, -ον
11. χρά-ομαι χρά-σιμος, -η, -ον
12. λάμπ-ω λάμπ-ρός, -ά, -όν
13. φοβέ-ομαι φοβε-ρός, -ά, -όν
14. ποιέ-ω ποιη-τός, -η, -όν
15. γράφ-ω γράφ-τός, -η, -όν
16. χρά-ομαι χρη-στός, -η, -όν

GRAMMAR

2. Adverbial Accusatives and the Accusative of Respect

The neuter accusative of adjectives is often used adverbially, e.g., the comparative adverb is the neuter accusative singular of the comparative adjective; thus, θάσσον = more quickly. The superlative adverb is the neuter accusative plural of the superlative adjective; thus, τόξοστα = most quickly, very quickly. The words μέγα, πολύ, ὀλίγον, οὐδέν, and τί are commonly used adverbially, e.g.:

μέγα βοή. He/she shouts loudly.
οὐδέν σε φοβεῖται. He/she does not fear you at all.
tί τούτο ποιεῖς; Why are you doing this?

Another kind of adverbial accusative is the accusative of duration of time or extent of space, e.g.:

ἐμείναμεν πέντε ἡμέρας.
We stayed five days.

tὸ ἅστυ πολλούς ἑταίρους ἀπέχει.
The city is many stades distant.

A new adverbial use of the accusative case is the accusative of respect, e.g.:

Κροίσος ἦν Λυδίος μὲν γένος...
Croesus was Lydia with respect to his race, i.e., by birth...

ὰνὴρ τις ἀρίσκετο οὐ καθαρὸς τὰς χεῖρας.
A man arrived impure with respect to his hands.

The accusative of respect is very similar to the dative of respect (see Book I, Chapter 6, Grammar 6c, page 88).
3. The Accusative Absolute

Another adverbial use of the accusative case is the *accusative absolute*, used with participles of impersonal verbs instead of the genitive absolute, e.g.:

δόξαν τὸν παῖδα ἐς τὴν ἄγραν πέμψαι, ὁ Κροίσος μᾶλλιστα ἐφοβεῖτο.

*When he had decided* to send his son to the hunt, Croesus was very afraid.
(The word δόξαν is the accusative neuter of the aorist participle of δοκεῖ = *it having seemed best* = *it having been decided.*)

ἐξὸν ἐς τὴν ἄγραν ἴναι, ὁ Ἀττὸς εὐθὺς ἁρμάται.

*Being allowed* to go to the hunt, Atys sets out at once.
(The word ἐξὸν is the accusative neuter of the participle of ἔστησεν = *it being possible, it being allowed.*)

δέον τῷ θηρίῳ αἰρεῖν, ὡς τῷ ὀροῖς ἔσπευδον.

*Since it was necessary* to take the beast, they hurried to the mountain.
(The word δέον is the accusative neuter of the participle of δεῖ = *it being necessary.*)

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**Exercise 26γ**

*Translate each sentence and explain the uses of the accusative case in the underlined words and phrases:*

1. ἀνὴρ τις, Φρύγιος τὸ γένος, ἐς τὰς Σάρδις ἄφικόμενος, τὸν Κροίσον κάθαρσιν ἤτησεν.
2. δόξαν καθήραι αὐτῶν, ὁ Κροίσος ἐπυνθάνετο πόθεν ἢκει καὶ τίνος πατρὸς ἐγένετο.
3. δέον τὸ ἀληθὲς εἰπεῖν, ὁ ξένος ἀπεκρίνατο. "Τορηδίου μὲν ἐγενόμην, ὡνομα δὲ μοί ἐστίν "Ἀδηρστος, φονεύσας δὲ τὸν ἐμαυτοῦ ἀδελφὸν ἄκουν πάρειμι."
5. ἀγγελαὶ τινες, Μύσιοι τὸ γένος, ἐς Σάρδις ἄφικόμενοι, "πέμψων ἡμῖν, ὦ βασιλεῦ," ἔφασαν, "τὸν σὸν παῖδα ἴνα μέγα θηρίον τῆς χώρας ἐξέλαψεν."
7. ἐξὸν οὖν ἐς τὴν ἄγραν ἴναι, ὁ Ἀττὸς εὐθὺς ᾱρμήσατο.  
8. μακρὰν οὖν ὀδὸν πορευθέντες καὶ τὸ θηρίον εὐρόντες, τῶν νεκριῶν οἱ μὲν αὐτῷ ἐδίωκον, οἱ δὲ περιστάντες κύκλῳ ἐσπευνιζοῦν.
4. The Verbal Adjective in -τέος

The suffix -τέος, added usually to the verbal stem of the aorist passive, may give a passive adjective, e.g., λυ-τέος, -α, -ον = to be loosed, which expresses obligation or necessity and is often used with the verb εἰμί, e.g.:

λυτέοι εἰσίν οἱ βόες.
The oxen are to be loosed.

The oxen must be loosed.

The person by whom the action must be performed is in the dative, e.g.:

ὁφελητέα σοι ἡ πόλις ἐστίν. (Xenophon, Memorabilia 3.6)
The city must be helped by you. You must help the city.

The person is often omitted in the Greek, although we prefer to express it in English, e.g.:

ἄλλας νῆς ἐκ τῶν ξυμμάχων μεταπεμπέατει εἰσίν.
Other ships must be summoned from the allies (by us).

We must summon other ships from the allies.

The verb εἰμί is often omitted, e.g.:

λυτέοι οἱ βόες.
The oxen must be loosed.

The neuter verbal adjective of intransitive verbs is used impersonally with an active sense, e.g.:

ίτεον ἕμυῖν.
It is necessary for us to go.

We must go.

The neuter plural is often used in this way instead of the singular, e.g.:

ἐμοί βαδιστέα ἐστίν πρὸς τὴν ἀγορᾶν.
It is necessary for me to walk to the agora.

I must walk to the agora.

The neuter verbal adjective of transitive verbs is also used impersonally with an active sense and an object, e.g.:

ἀληθειῶν γε περὶ πολλοῦ ποιητέων. (Plato, Republic 389b2)
It is necessary to consider the truth of great importance.

We must consider the truth of great importance.

Exercise 26δ

The following examples are all taken with minor omissions of words from Plato, Republic, Books 2–5, in which Plato is discussing (a) the education of the guardians of his ideal state (1–3), (b) the selection of the rulers from the guardian class (4), and (c) the education of women (5). Translate the sentences and see how far you can reconstruct Plato’s views on the education of his “guardians”: 
1. άρ' οὖν οὐ μουσικὴ πρότερον ἀρξόμεθα παιδεύοντες ἡ γυμναστικὴ; λόγοι (of stories) δὲ δύττων εἶδος (two sorts), τὸ μὲν ἄλληθ, ψεύδος (falsehood) δ' ἔτερον; παιδευτέον δ' ἐν ἄμφωτεροις; (376ε6–377α1)

2. οὗτοι οἱ λόγοι οὐ λεκτέοι εἰ τῇ ἡμετέρᾳ πόλει. (378α7–378β2)

3. μετὰ δὴ μουσικὴν γυμναστικὴν θρέπτει (from τρέφω, I rear, train) οἱ νεάνιαι. (403c9)

4. ἐκλεκτέον (from ἐκλέγω, I select) ἐκ τῶν ἄλλων φυλάκων τοιούτως ἀνδρας, οἱ ἀν μάλιστα φαίνονται, ὡς ἄν τῇ πόλει ἁγιάζονται συμφέρειν (to benefit + dat.), πάση προθυμίᾳ (eagerness) ποιεῖν. (412d9–412e2)

5. εἰ ταῖς γυναιξίν ἐπὶ τευτά (for the same purpose, i.e., for acting as guardians) χρησάμεθα καὶ (as) τοῖς ἀνδράσι, τευτά (= τά αὐτά) καὶ διδακτέον αὐτάς. (451ε)

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Ο ΑΔΡΗΣΤΟΣ ΕΑΥΤΟΝ ΣΦΑΖΕΙ

Read the following passages (adapted from Herodotus 1.44–45) and answer the comprehension questions:

The story of Croesus and Adrastus concluded:

ο δὲ Κροῖζος τῷ μὲν θανάτῳ τοῦ παῖδος συνταράξθη, ἐτι δὲ μᾶλλον ὠδήρετο διότι τὸν παῖδα ἀπέκτεινε ἐκεῖνος ὁν αὐτὸς φόνου ἐκάθηρε. λύπομένος δὲ τῇ συμφορᾷ δεινώς, ἐκάλει μὲν Δία καθάρσιον, μαρτυρώμενος ὃ ὑπὸ τοῦ ξένου ἐπαθεῖν, ἐκάλει δὲ Δία ἐφέστιον, διότι ἐν τοῖς οἰκίσεως δεξαμενοῖς τὸν ξένον ἐλάνθανε βόσκον τὸν φονέα τοῦ παιδός, ἐκάλει δὲ καὶ Δία ἐταιρείον, διότι φύλακα συμπέμψας αὐτὸν ηδὲρ πολεμιώτατον.

συνταράξθη (from συνταράττω), was thrown into confusion, confounded καθάρσιον, of purification (a title of Zeus) μαρτυρώμενος, calling (him) to witness ἐφέστιον, who presides over the hearth (εστία) and hospitality (a title of Zeus) βόσκων, feeding, sheltering τὸν φονέα, the murderer ἐταιρείον, presiding over companionship (a title of Zeus)
7. Who follows the corpse of Croesus's son?
8. With what gesture does Adrastus attempt to surrender to Croesus?
9. What does Adrastus order Croesus to do?
10. What reason does Adrastus give for ordering Croesus to do this?

Kροίσος δὲ ταύτα ἀκούσας τὸν τε Ἀδρηστον οἰκτίρει, καίπερ ὅν ἐν κακῷ οἴκειῳ τοσούτῳ, καὶ λέγει πρὸς αὐτὸν· ἡχω, ὁ ἱένε, παρὰ σοῦ πάσαν δίκην, ἐπείδη σεαυτοῦ καταδικάζεις θάνατον. οὐ σὺ μοι τοῦτο τοῦ κακοῦ αἵτως εἰ, ἀλλὰ θεόν τις, ὃς μοι πάλαι προεσήμαινε τὰ μέλλοντα ἐσεσθαι." Κροίσος μὲν οὖν ἔθαψε τὸν ἐαυτοῦ παῖδα, ὁ Ἀδρήστος δὲ, ὁ δυτικὸς δὴ ὁ φονεύς μὲν τοῦ ἐαυτοῦ ἀδελφοῦ, φονεύς δὲ τοῦ καθήραντος, ἐπεὶ οὐδεὶς ἀνθρώπων ἐγένετο περὶ τὸ σήμα, βαρυσυμφορώτατος ὁν, ἐπικατασφάζει τῷ τόμβῳ ἐαυτὸν.

[κακῷ, trouble oikeiō, of his own parά + gen., from katadikázei, you condemn someone (gen.) to some punishment (acc.) proesēmāine, foretold tó sēma, the tomb barusumporōtatos, very weighed down by his bad luck epikata-sfάζει, he slaughters X (acc.) over Y (dat.) tō tōmbō, the tomb]

11. Why is it surprising that Croesus pities Adrastus?
12. How does Croesus explain that he has received full justice from Adrastus?
13. Who, in Croesus's view, is responsible for what has happened?
14. What does Adrastus do at the end of the story?
15. What hints does Herodotus give in the last sentence as to why Adrastus did what he did?
16. Does Adrastus seem to have been able to accept Croesus's explanation of who was responsible for what happened?
17. Is there any indication in the story of Herodotus's own views as to who was responsible for what happened? Can Croesus himself be held responsible in any way? Look back at the beginning of the story at the beginning of this chapter.

Exercise 26ε

Translate into Greek:

1. A foreigner, Phrygian by race, arriving at Sardis with impure hands, asked Croesus to purify him.
2. When the Mysians asked Croesus for help (use bothetai; use two accusatives), at first Croesus was not willing to send his son.
3. But his son said, "Our (use dative of the possessor) battle is not against men; and so fear nothing but send me."
4. So Croesus was persuaded by these words, but, having sent for the foreigner, he told him to guard his son.
5. Being allowed to go, Atys, having set out immediately, arrived at the mountain on the third day.
6. When they found the boar, the foreigner threw his spear (use ἀκοντίζω) and missed the boar but hit Croesus’s son.

Classical Greek

Hesiod (concluded from Chapter 24)

Hesiod wishes that he had not been born in the Iron Age (Works and Days, 174–181). When the fifth, iron, age is destroyed, the world cycle will begin again with a new Golden Age; hence Hesiod’s wish to have been born later.

μηκέτ’ ἐπειτ’ ὠφελλον ἐγὼ πέμπτοις μετείναι ἀνδράσιν, ἄλλ’ ἡ πρόσθε θανεῖν ἢ ἐπειτα γενέαθαι. 

νῦν γὰρ ὃν γένος ἔστι σιδήρεον—οὐδὲ ποτ’ ἡμαρ παύσονται καμάτου καὶ οἰζός οὐδὲ τι νύκτωρ τειρόμενοι· χαλέπας δὲ θεοὶ δόσουσι μερίμνας.

ἄλλ’ ἐμπης καὶ τοίς μεμείζεται ἐσθλὰ κακοῖσιν.

Zeus δ’ ὀλέσει καὶ τούτο γένος μερόπων ἀνθρώπων,

ἐντ’ ἂν γεινόμενοι πολιοκρόταφοι τελέωσιν.

I wish I were not among . . . any longer πέμπτοις = πέμπτος πρόσθε, before θανεῖν = ἀποθανεῖν γένος, race σιδήρεον, of iron ἡμαρ, in the day καμάτου, from weariness οἰζός (gen. of οἰζός), woe, misery νύκτωρ, in the night τειρόμενοι, being distressed (supply παύσονται) μερίμνας, anxieties ἐμπης, all the same τοίς = τοῖς, for them μεμείζεται, rare future perfect passive, will have been mixed ἐσθλὰ, good things κακοῖσιν = κακοὶς ὀλέσει = ἀπολεῖ μερόπων, of mortal speech εντ(ε) ἂν = ἔπειδαν γεινόμενοι, being born, at birth πολιοκρόταφοι, gray-haired τελέ- 

θωσιν, they are]

Greek Wisdom

Heraclitus

πολυμαθία νοῦν ἠχεῖν οὐ διδάσκει· Ἡσίοδον γὰρ ὃν ἐδίδαξε καὶ Πυθαγόραν αὖθις τε Ξενοφόντη τε καὶ Ἐκαταίον. Fragment 40 Diels
New Testament Greek

John 11.1, 3–5, 17, 19–27, and 38–44
The Death and Resurrection of Lazarus

And having said this, she went away and called Mary her sister secretly, saying, "The Master is here, and he calls you." And when she heard this, she got up quickly and began to go to him. And Jesus had not yet come into the village, but was in the place where Martha had met him .... Then when Mary had come where Jesus was, having seen him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." Then when Jesus saw her weeping, ... he was deeply moved (ἐνεβρήθησεν) in his spirit and was troubled, and said, "Where have you laid him?"

They say to him, "Lord, come and see," Jesus burst into tears ....
'Ησσούς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἢν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ. λέγει ὁ Ἱσσούς, "Ἀρατε τὸν λίθον." λέγει αὐτῷ ἢ ἀδελφή του τετελευτηκότος Μάρθα, "κύριε, ἤδη ζει, τεταρταῖος γὰρ ἔστιν." λέγει αὐτῷ ὁ Ἱσσούς, "οὐκ εἰπόν σοι ὅτι ἐὰν πιστεύσῃς ὃη ἡν ἰδίᾳ τοῦ θεοῦ;" ἢραν οὖν τὸν λίθον. ὁ δὲ Ἱσσούς ἠρεν τοὺς φθαλήμοις ἄνω καὶ εἶπεν, "πάτερ, εὐχαριστῶ σοι ὅτι ἦκουσάς μου. ἕγω δὲ ἦδειν ὅτι πάντοτε μου ἄκουες, ἄλλα διὰ τὸν ὦλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπέστειλας." καὶ ταύτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, "Λάζαρε, δεῦρο ἔξω." ἐξῆλθεν ὁ τεβηνήκως δεδεμένος τοὺς πόδας καὶ τὰς χειρὰς κειρίας καὶ ἡ ψυγίς αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἱσσούς, "λάσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν."

[πάλιν, again ἐμβριμώμενος (from ἐμβριμάμομαι), being deeply moved σπήλαιον, a cave τοῦ τετελευτηκότος, of the one who had died ὄζει, he stinks τεταρταῖος, (dead) for four days εὐχαριστῶ, I give thanks ὅτι, because ἦδειν, I knew πάντοτε, always τὸν ὦλον, the crowd τὸν περιεστώτα, the one standing around ἀπέστειλας, you sent ἐκραύγασεν, he shouted ὁ τεβηνήκως, the one who had died, the dead man κειρίας, strips of cloth ἡ ψυγίς, his face σουδαρίῳ, handkerchief, cloth used to wrap the face of a dead person περιεδέδετο, had been bound around ἄφετε (from ἀφίημι), allow ὑπάγειν, to go, depart]
Herodotus’s Ionic Dialect

Herodotus wrote in a literary version of the Ionic dialect; in the preceding chapters we changed most of his Ionic forms to their Attic equivalents, preserving only ές (ές-), -σ-, and a few others, but from now on in the readings we leave more Ionic forms as Herodotus actually wrote them. Note the following:

1. Ionic has η where Attic has α after ε, ι, and ρ, e.g., Ionic ήμέρη = Attic ήμέρα; Ionic πρήξις = Attic πρᾶξις.
2. Contraction does not take place in Herodotus’s Ionic with verbs and nouns, the stems of which end in -ε-, e.g., Herodotus has φιλέω, φιλέεις, φιλέει, etc., instead of the Attic φιλάω, φιλέεις, φιλέει, etc. As examples of nouns, note that Herodotus has the uncontracted forms γένεος (= Attic γένους), γένεα (= Attic γένη), and Περσέων (= Attic Περσῶν). The noun νόος does not contract in Herodotus.
3. Herodotus has τών, τόσο, τόν for the present participle of the verb εἰμί.
4. Dative plurals of the 1st and 2nd declensions end in -ησι and -οισι, e.g., κρήνησι and ἀγροσι.
5. Occasionally Ionic has ει where Attic has ε and ου where Attic has ο, e.g., Ionic ξείνος (= Attic ξένος) and Ionic μούνος (= Attic μόνος).
6. Ionic has some pronouns not common in Attic prose, e.g., oi (dative, enclitic) to him/her/it, and μυ (accusative, enclitic) him/her.
7. Herodotus usually does not use the movable ν (see 27:14, 26, and 29).
VOCABULARY

Verbs

άγείρω, [άγερ-] άγερ-,
[άγερ-] ήγείρα, I gather
άγονίζομαι, [άγονι-] άγο-
νισθόμαι, [άγονι-] ήγονισά-
μη, ήγονισμαι, I contend
άντιδομαί, αντιώσομαι, ήντι-
ώθην + dat., I oppose
dιαβαίνω, I cross
έπέρχομαι [= επι- + ἑρχομαι],
I approach; + dat., I attack
cαταλύω, I dissolve; I Break
up; I destroy
μέρμοι, μέμψοι, μεμψά-
μην or μεμψιθον + dat. or
acc., I blame, find fault with
παρακάλεω, I summon
φωνέω, I speak

Nouns

tό ἀνάθημα, τοῦ ἀναθήματος,
temple offering
ο ἀριθμός, τοῦ ἀριθμοῦ, number
tό δώρον, τοῦ δώρου, gift
tό μαντεῖον, τοῦ μαντεῖου, or-
acle
tό μέτρον, τοῦ μέτρου, measure
tό ὃρκιον, τοῦ ὃρκίου, oath; pl.,
treaty
tό στράτευμα, τοῦ στρατεύ-
ματος, army
ἡ συμμαχία, τῆς συμμαχίας,
alliance
ὁ χρησμός, τοῦ χρησμοῦ, oracu-
lar response
tό χρηστήριον, τοῦ χρηστηρίου
(often pl. with sing. meaning), oracle (either the seat of
the oracle or the oracular re-
sponse)

Adjectives
καρπέρας, -άς, -όν, strong;
fierce
οὔδέτερος, -άς, -όν, neither

Prepositions
ἐπί + gen., toward, in the direc-
tion of; on; + dat., upon, on; at;
of price, for; + acc., at;
against; onto, upon; of direc-
tion or purpose, to; for; of time,
for
πρός + gen., from (i.e., at the
hand of); + dat., at, near, by;
in addition to; + acc., to, to-
ward; upon, onto; against;
with (i.e., in relation to)

Adverbs
ἀλλοθεία, to another place; to
other places
αὐτίκα, straightway, at once
πάνω, altogether; very; exceed-
ingly

Expressions
ἀλλοι ἀλλοσε, some to some
places . . . others to other
places

Proper Name
ἡ Πύθεια, τῆς Πύθιας, Pythia
(the Delphic priestess of
Apollo)

Κρούσος δὲ ἐπὶ δύο ἑτεα ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς
ἐστερημένος· μετὰ δὲ ταῦτα, ἐπεὶ ο Κύρος βασιλεὺς γενόμενος τῶν
Περσῶν τοὺς τε Μῆδοὺς ἐνίκησε καὶ τὰ τῶν Περσῶν πρήγματα
ηὔξανε, ἤθελε ὁ Κρούσος, εἰ πᾶς δύναται, τὴν δύναμιν αὐτῶν παύσαι
πρὶν μεγάλους γενέσθαι. ἔδοξε οὖν αὐτὸς χρῆσθαι τῷ μαντείῳ τῷ
ἀρίστῳ, ἵνα μάθοι εἰ δέοι ἐπὶ τοὺς Πέρσας στρατεύεσθαι· πρῶτον
27. Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (α) 181

μέντοι ἐδει γιγνώςκειν τί μαντεῖον ἐστὶ ἀριστον. πάντων οὖν τῶν μαντείων ἀπεπειράτο, ἄγγελους πέμψας, τοὺς μὲν ἐς Δωδώνην, τοὺς δὲ ἐς Δελφοὺς, ἄλλους δὲ ἄλλοσκε. τοὺς δὲ ἄγγελους ἐκέλευε τῇ ἐκατοστῇ ἡμέρῃ ἀφ' ἢς ἀν ὀρμηθώσι ἐκ Σαρδίων, χρῆσθαι τοῖς χρηστηρίοις, ἐρωτόντας ὃ τι ποιῶν τυχάνοι ὁ Λύδων βασίλευς Κροίσος, καὶ ὁ σὰ ἀν λέγῃ τὰ χρηστήρια γράψαντας ἀναφέρειν παρ' ἑαυτὸν.

[πένθει, sorrow ἐστερημένος (perfect passive participle of στερέω) + gen., having been bereft of ἀπεπειράτο + gen., made trial of τοὺς δὲ ἄγγελους ἐκέλευε: the infinitives with the construction are χρῆσθαι (10) and ἀναφέρειν (12) ἐκατοστῇ, hundreeth χρῆσθαι + dat., to consult (an oracle) ἀναφέρειν, to bring back, report]

ὁ τι μὲν τὰ ἀλλα χρηστήρια ἔθεσπισε οὐ λέγεται ὑπ' οὐδενός, ἐν δὲ Δελφοῖσι ἐπεὶ τάχιστα εἰσῆλθον οἱ Λύδοι χρησόμενοι τῷ θεῷ, ἡ Πυθίη λέγει τάδε:

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμόν καὶ μέτρα θαλάσσης,
καὶ καρφοῦ συνίμι, καὶ οὐ φωνεύντος ἁκούω.

ὁδημὴ μ' ἐς φρένας ἠλθε κραταιρίνοιο χελώνης
ἐγομένης ἐν χαλκῷ ὡμ' ἀρνείοισι κρέεσσιν.

[ἔθεσπισε, prophesied ἐπεὶ τάχιστα, as soon as ψάμμου, of the sand(s) καρφοῦ
gen. with συνίμι), dumb, mute συνίμι = συνίμι, with short i, as is usual in dactylic verse φωνεύντος = Ionic for φωνοῦντος ὀδημῆ, smell μ' = μοι φρένας, mind κραταιρίνοιο χελώνης ἐγομένης ἐν χαλκῷ ὡμ' ἀρνείοισι κρέεσσιν, of a hard­shelled tortoise being boiled in a bronze (kettle) along with the flesh of a lamb]

ταύτα θεσπισάσθης τῆς Πυθίης, οἱ Λύδοι γράψαντες ἀπῆλθον ἐς τὰς Σάρδις. ὡς δὲ καὶ οἱ ἄλλοι οἱ περιπεμβέντες παρῆσαν φέροντες τοὺς χρησμοῦς, ὁ Κροίσος πάντα τὰ γεγραμμένα ἀνεγίγνωσκε. τῶν μὲν οὖν ἄλλων οὐδὲν ἥρεσκε οἷ, ὡς δὲ τὸ ἐκ Δελφῶν ἥκουσε, αὐτίκα ἤχετο καὶ ἔδεξατο, νομίζας μοῦνον εἶναι μαντεῖον τὸ ἐν Δελφοῖσι, διότι ἐξήπυρε ὁ αὐτός ἐποίησε.

[τὰ γεγραμμένα, perfect passive participle, the things that had been written]

μετὰ δὲ ταύτα ὁ Κροίσος τὸν ἐν Δελφοῖσι θεόν ἔτιμῳ, Λύδοὺς τε πάντας ἐκέλευε θύειν ὃ τι ἔχοι ἐκαστος. καὶ πλείστα καὶ κάλλιστα δώρα ἐπεμψε ἐς Δελφοὺς καὶ τοὺς ἄγειν μέλλοντας ἐκέλευε ἐρωτάν
τὰ χρηστήρια εἰ δέοι Κροίσον στρατεύεσθαι ἐπὶ Πέρσας. ὡς δὲ ἀφικόμενοι οἱ Αὐδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρήσαντο τοῖς χρηστηρίοις. ἢ δὲ Πυθία τάδε ἀπεκρίνατο, ὅτι ἐὰν στρατεύηται Κροίσος ἐπὶ Πέρσας, μεγάλην ἀρχήν καταλύσει. ἔπει δὲ τὸν χρήσμον ἐπύθετο ὁ Κροίσος, ἥσθη, πάνω ἐλπίσας καταλύσειν τὴν Κύρου ἀρχήν. οὕτως οὖν ἐλπίσας ἐστρατεύετο ἐς τὴν Περσέων ἀρχήν. καὶ ὡς ἀφίκετο ἐς τὸν "Ἀλυν ποταμὸν διαβὰς σὺν τῷ στρατῷ τῶν Περσῶν ἐιλὲ τὴν πόλιν.

Κύρος δὲ ἀγείρας τὸν ἑαυτοῦ στρατὸν ἤντιουτο Κροίσῳ. μάχης δὲ καρτέρης γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν νυκτὸς ἐπελθόντης. καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτως ἤγονότατο. Κροίσος δὲ μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑαυτοῦ στρατεύμα (ὅν γὰρ οἱ στρατὸς πολλῷ ἐλάσσων ἢ ο Κύρου), τούτῳ μεμφθεὶς, ὡς τῇ ύστεραιῇ οὖν ἐπειρατῷ ἐπὶ ὁ Κύρος, ἀπῆλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχον τοὺς τε Αἰγυπτίους παρακαλεῖν κατὰ τὸ ὄρκιον (ἐποίησατο γὰρ πρὸς "Ἀμάςιν βασιλεύοντα Αἰγύπτου συμμαχίην) καὶ μεταπέμψασθαι τοὺς Βαβυλωνίους (καὶ γὰρ πρὸς τούτοις αὐτῷ ἐπεποίητο συμμαχίη), καλέσας τε ἡ τούτους καὶ τὴν ἑαυτοῦ συλλέξας στρατιν, ἐν νόῳ εἴχε ἀμα τῷ ἢρι στρατεῦειν ἐπὶ τοὺς Πέρσας.

[daeisstesavn, they parted tā...stratopedā, here, the armies katā tō plēbos, with regard to its size oi, to/for him, his apēlauve, intransitive, he was marching away autō, by him epesoihto, pluperfect, had been made]

—adapted from Herodotus 1.46–50, 53–54, and 76–77

Greek Wisdom
Heraclitus

ἀνθρώπος γίγνεσθαι ὡσα θέλουσιν οὐκ ἄμεινον. Fragment 110 Diels
PRINCIPAL PARTS: Verbs from Unrelated Stems

αἰρέω, αἱρήσω, [ἰ-] εἶλον (irregular augment), [αἵρε-] ἱρῆκα, ἱρῆμα, ἱρῆθην, I take; middle, I choose
ἐρχομαι (present indicative only in Attic), I come; I go

Stems grouped for convenience with ἐρχομαι:

[i-]: present subjunctive, ἵω, present or future optative, ἵομι or ἱον; present imperative, ἵν; present or future infinitive, ἱέναι; present or future participle, ἱώ
[ει-]: imperfect, ἰα
[ει-/ι-]: future indicative, ἵμι
[ἰθ-]: aorist, ἱατον
[ἔλθ-]: perfect, ἔλθητα (for the Attic reduplication, see page 235)

Note: Ionic and New Testament Greek use ἔλθομαι for the future.

τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἄδραμον, [δραμε-] δεδράμηκα, δε-δράμημαι, I run; I sail

WORD STUDY

From what Greek words are the following English philosophical terms derived:

1. philosophy 4. epistemology
2. logic 5. metaphysics
3. ethics 6. political theory

Explain the meaning of the terms with reference to their Greek stems.

GRAMMAR

1. The Perfect Tense: Middle/Passive Participles

The perfect tense has the same forms for middle and passive voices, just as do the present and the imperfect. Deponent verbs are, of course, in the middle voice; the context will tell whether other verbs are being used as middle or passive.

You have met a number of perfect passive participles in the stories. In the Greek sentences quoted below, all perfect passive participles are in boldface; they all have one of the following:

a. Reduplication: repetition of the first consonant of the stem + ε, e.g., κκλει-, shut, reduplicates to κκκλει-.
b. Temporal augment: e.g., ἐλκυ-, drag; draw, augments to εἰλκυ-.
c. Syllabic augment: e.g., στερε-, deprive; bereave, augments to ἄστερε-.
Note the perfect *passive* participles in the following sentences:

> ηὗρον τὰς πύλας κεκλειμένας. (17β:7)
> They found the gates *having been closed* = closed.

They found that the gates *had been closed*.

> οἱ Ἐλληνες . . νοῦς εἶδον ἄνειλκυσμένας ἐσῳ τοῦ τείχους. (19 tail:12–15)
> The Greeks saw the ships *having been drawn up* (on the shore) = beached inside the wall.

The Greeks saw that the ships *had been beached* inside the wall.

> Κροίσος . . ἐν πένθει μεγάλῳ ἐκάθετο τοῦ παιδὸς ἐστερημένος. (27α:1–2)
> Croesus was sitting in great grief, *having been bereft* of his son.

Croesus was sitting in great grief, *since he had been bereft* of his son.

The actions described by these participles in the perfect tense were necessarily completed *prior* to the action of the main verb. When the main verb is in a past tense, the perfect participles can often best be translated with the word “had” in English, as in the second translations of the examples above.

Here are sentences with a perfect *middle* participle of the deponent verb ἀφικνέομαι (with temporal augment: ικ- augments to ικ-, which becomes ἵγ- in ἀφιγμένας):

> ὀρῶσι τὰς νοῦς ἤδη εἰς τὸν λιμένα ἀφιγμένας.
> They see that the ships *have already arrived* at the harbor.

> εἶδον τὰς νοῦς ἤδη εἰς τὸν λιμένα ἀφιγμένας.
> They saw that the ships *had already arrived* at the harbor.

### 2. Perfective Aspect

Perfect participles describe enduring states or conditions resulting from completed actions. Let us say that the gates *were closed* by the gatekeeper at one moment in time; Greek would use the *aorist tense* here for simple action in past time. When Dicaeopolis and Philip arrived at Epidaurus, they found the gates *closed* (κεκλειμένας, the enduring condition produced by the action of the person who shut them); Greek uses the *perfect tense* to describe this enduring result of a completed action.

Greek thus distinguishes clearly between progressive, aorist, and perfective aspects:

While *closing* the gates, the gatekeeper slipped and fell.

(*Closing* would be translated with a present, progressive participle in Greek.)
Having closed/After closing/Closing the gates, the gatekeeper went home.

(Having shut/After shutting/Shutting would be translated with an aorist participle in Greek, expressing a simple action, here one that took place just prior to the gatekeeper’s departure for home.)

Dicaeopolis and Philip found the gates having been closed/closed.

(Having been closed/closed would be translated with a perfect passive participle in Greek, expressing the enduring result of the action completed by the gatekeeper.)

The term perfect comes from a Latin verb meaning “to complete.” The reduplication or augment in the perfect tense indicates that the verb expresses the enduring result of an action completed in the past.

Here is an example that you are familiar with of a perfect active verb:

οὐδὲν ὁρῶ ὁ Φίλιππος· τυφλὸς γάρ γέγονεν. (10β:34)

Philip sees nothing; for he has become = he is blind.

3. The Perfect Tense: Middle/Passive: Indicative, Subjunctive, Optative, Imperative, and Infinitive

a. Perfect Indicative Middle (Deponent):

η ναῦς εἰς τὸν λιμήνα ἦδη ἀφίκται.

The ship has already arrived at the harbor.

b. Perfect Indicative Passive:

πάντα τῷ Κροίσῳ ἦδη βεβούλευται.

Everything has already been planned by Croesus.

c. Perfect Subjunctive Middle (Deponent):

φοβοῦμαι μὴ η ναῦς εἰς τὸν λιμήνα οὐκ ἦδη ἀφίγιμον ἦ.

We are afraid that the ship has not already arrived at the harbor.

d. Perfect Subjunctive Passive:

φοβοῦμαι μὴ πάντα τῷ Κροίσῳ καλῶς οὐ βεβούλευμένα ἦ.

We are afraid that everything has not been well planned by Croesus.

e. Perfect Optative Middle (Deponent):

ὁρεῖν εἰ η ναῦς εἰς τὸν λιμήνα ἦδη ἀφίγιμον εἰη.

He asked whether the ship had already arrived at the harbor.

f. Perfect Optative Passive:

ὁρεῖν εἰ πάντα τῷ Κροίσῳ ἦδη βεβούλευμένα εἰη.

He asked whether everything had already been planned by Croesus.
g. **Perfect Imperative:**

Very rare in either middle or passive.

μέμνησο. *Remember!* μὴ πεφόβησθε. *Don’t be afraid!*

The perfect imperative is so rare that forms are not given in the chart below.

h. **Perfect Infinitive Middle (Deponent):**

λέγει τὴν ναὸν εἰς τὸν λιμένα ἢδη ἁφίχθαι.

*He says that the ship has already arrived at the harbor.*

i. **Perfect Infinitive Passive:**

ἐφη πάντα τῷ Κροῖσῳ ἢδη βεβουλεύθαι.

*He said that everything had already been planned by Croesus.*

---

4. **The Perfect Tense: Middle/Passive Forms**

To form the perfect middle/passive of λάω, reduplicate the stem (i.e., put the first consonant + ε before the stem, which appears here with short υ), and add the primary middle/passive endings with no thematic vowel (ο or ε) between the stem and the ending.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέ-λυ-μαι</td>
<td>λε-λύ-σαι</td>
<td>λε-λυ-μένος, -η, -ον</td>
</tr>
<tr>
<td>λέ-λυ-σαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέ-λυ-ται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λε-λύ-μεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέ-λυ-σθε</td>
<td></td>
<td></td>
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<tr>
<td>λέ-λυ-νται</td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυμένος ὁ</td>
<td>λελυμένος εἴην</td>
</tr>
<tr>
<td>λελυμένος ἵς</td>
<td>λελυμένος εἴης</td>
</tr>
<tr>
<td>λελυμένος ἦ</td>
<td>λελυμένος εἴη</td>
</tr>
<tr>
<td>λελυμένοι ὑμεν</td>
<td>λελυμένοι εἴμεν/εἴημεν</td>
</tr>
<tr>
<td>λελυμένοι ἓτε</td>
<td>λελυμένοι εἶτε/εἴπτε</td>
</tr>
<tr>
<td>λελυμένοι δῴα(n)</td>
<td>λελυμένοι εἶν/εἴησαν</td>
</tr>
</tbody>
</table>

The above forms may be either middle or passive in sense, according to the context, e.g., λέλυμαι may mean either *I have ransomed* (middle sense) or *I have been loosed* (passive sense).

Note:
1. There is no thematic vowel (ο/ε) between the stem and the ending.
2. The reduplication is retained in all forms.
3. The accents of the infinitive and participle are always on the next to the last syllable.
4. The perfect middle/passive subjunctive and optative are per-
iphrastic, that is, they are formed from the perfect middle/passive participle plus the subjunctive and optative of the verb εἰμί.

Note that contract verbs lengthen the stem vowel, e.g.:

φιλέ-ω > πεφιλή-μαι  
τιμά-ω > τετίμη-μαι  
δηλό-ω > δεδήλω-μαι

(For φιλε- reduplicating to πεφιλε-, see Grammar 8, page 196.)

5. The Pluperfect Tense: Indicative Only

Look at these examples from the stories:

έν μὲν γὰρ ταῖς ξυνθήκαις εὑρήτω ὅτι χρὴ δίκαις μὲν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἕκατέροις ὁ ἔχομεν.  (21β:5–7, with pluperfect of εἰρω, I say; for principal parts, see page 195)

For in the treaty it had been stated that (we) must give and accept arbitration of our differences, and that each side should keep what we hold.

ἡ γὰρ Οινόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο.  (23α:4–5)

For Oenoe, being on the borders of Attica and Boeotia, had been fortified.

καὶ γὰρ πρὸς τούτοις ἀυτῷ ἐπεποίητο συμμαχίη.  (27α:47)

For an alliance had been made by him with them, too.

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote: ἔλελυμην = I was free (at some time in the past) as a consequence of having been freed (at some earlier time) = I had been freed = I was free. Only indicative forms appear in the pluperfect tense; there are no pluperfect subjunctives, optatives, imperatives, infinitives, or participles.

6. The Pluperfect Tense: Middle/Passive Forms

To form the pluperfect middle/passive indicative of λῦω, augment the reduplicated stem and add the secondary middle/passive endings with no thematic vowels. Again, the same forms serve as middle or passive.

Indicative

ἐ-λε-λῦ-μην
ἐ-λε-λῦ-σο
ἐ-λε-λῦ-το
ἐ-λε-λῦ-μεθα
ἐ-λε-λῦ-σθε  
ἐ-λε-λῦ-ντο
Contract verbs:
φιλέω > ἐπεφιλήμην
τιμάω > ἐτετιμήμην
δηλώω > ἐδεδηλώμην

The augment here indicates past time. The perfect tense describes an action as completed as of the present: I have come; the pluperfect describes an action as completed as of some time in the past: I had come.

Verbs that augment in the perfect do not add an additional augment for the pluperfect, thus, στερέω, I deprive; I bereave; perfect middle/passive, ἐστέρημαι, pluperfect middle/passive, ἐστερήμην.

7. The Dative of Agent with Perfect and Pluperfect Passives

Note that with perfect and pluperfect passive verbs the dative case without a preposition is usually used to designate the person or agent by whom the action is carried out, instead of the preposition ὑπὸ with the genitive case, as is usual with passive verbs in other tenses, e.g.:

ἐργα μεγάλα τὰ μὲν τοῖς Ἑλλησι, τὰ δὲ τοῖς βαρβάροις εὕροσται.

Great deeds have been done, some by the Greeks, others by the barbarians.

Compare 24 tail:2–3, where the aorist passive and ὑπὸ + gen. is used.

Exercise 27a

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of τὸπαινοῦμαι (middle voice) and of φιλέω, τιμάω, and δηλώ (middle/passive). Keep these sheets for reference.

Exercise 27b

Change the following present forms to the corresponding perfect forms:
1. λῶνται  3. ποιεῖται  5. παιδευόμεθα  7. αἱροῦμενος
2. λῶμενος  4. νικᾶσθαι  6. οἰκεῖσθαι  8. δίδοται [δο-]

Exercise 27γ

Change the following present forms to the corresponding pluperfect forms:
1. λήται  3. νικᾶται  5. βουλεῦται
2. ποιοῦνται  4. αἱρεῖται  6. ἀγγέλλεται
Exercise 27δ

Read aloud and translate into English (remember that the pluperfect is a secondary tense and that dependent subjunctives may be changed to optatives; see Chapter 25, Grammar 3a, page 144):

1. ὁ αὐτουργὸς εἰς τὸν ἄγρον ἀφῆγμένος τοὺς βοῦς ἐξευξένεν.
2. τῶν βοῶν ἐξευγμένων τὸν ἄγρον ἠροσεν (plowed).
3. τοῦ ἕργου πεπαυμένου οἶκαθε ἐπανίεναι ἐμελλέν.
4. οἱ βόες τῷ δοῦλῳ λελυμένοι ἐκ τοῦ ἄγροῦ ἠλαύνοντο.
5. ὁ αὐτουργὸς αὐτὸς ὑπὲρ νενικημένος πρὸς τῇ ὁδῷ ἐκάθευδεν.
6. τῷ Κροίσῳ ἐβεβούλευτο γιγνώσκειν τί μαντεῖον εἰς ἠριστον.
7. οἱ ἔγγελοι τῇ Πυθίᾳ κεχρημένοι εἰς Σάρδις ἄπῆλθον.
8. ὁ θεὸς ὁ ἐν Δελφοῖς τῷ Κροίσῳ τετίμηται.
9. συμμαχίᾳ τοῖς Λόδοις ἑπετοίητο πρὸς τὸν Ἀμασίν.
10. ὁ Κροίσος τῷ μαντεῖῳ ἐπηρμένος (from ἐπαίρω, I raise; I induce) ἐπὶ τὸν Κῦρον στρατεύεσθαι ἐμελλέν.

Exercise 27ε

Translate into Greek (note that the perfect is a primary tense and that dependent subjunctives do not change to optatives; see Chapter 25, Grammar 3a, page 144):

1. Freed (use λύω) by (their) master, the slaves were all delighted.
2. We have journeyed to the city to see the dances.
3. Have you used the plow that I gave you?
4. Many ships had been built (made) by the Athenians.
5. The general told us what had been planned (= the having been planned things; use neuter plural definite article + perfect passive participle).

The Pythia sits on the sacred tripod, veiled and holding in one hand a bowl of lustral water and in the other a branch of laurel. The suppliant who is consulting Apollo is separated from her by a pillar.
The Charioteer of Delphi

**Signs, Dreams, and Oracles**

In a world that was dangerous and controlled by gods who were arbitrary, the Greeks needed means of ascertaining the will of the gods. There were several ways of trying to do this. First, the gods were thought to send signs to men, particularly in the behavior of birds and in dreams. Interpretation of these signs was open to anyone, but throughout Greek history there were always prophets who were especially gifted in this sphere. In the second book of the *Odyssey* Telemachus, Odysseus's son, addressed an assembly of the people of Ithaca, complaining of the behavior of Penelope's suitors:

Zeus sent two eagles from the top of the mountain, which flew down close to each other on the breath of the wind. And when they reached the middle of the meeting place, they wheeled around and flapped their wings. They went for the heads of all who were there, and they foreboded death, tearing with their talons at their cheeks and necks; then they flew off on the right over the houses and city. The people were amazed at the birds when they saw them and wondered in their hearts what was destined to happen. The old hero Halitherses spoke to them, for he excelled all his generation in understanding birds and expounding omens: "Listen to me, men of Ithaca, I speak particularly to the suitors. Great trouble is rolling toward you, for Odysseus will not be long away..." (*Odyssey* 2.146-164)
Such prophets were not always believed; on this occasion the leader of the suitors, Eurymachus, replied:

"Old man, go home and prophesy to your children, in case they get into trouble. I can make a much better prophecy on this than you; lots of birds fly under the rays of the sun and not all bring omens: Odysseus died far away, and you should have died with him." (Odyssey 2.178–184)

Dreams were also thought to be sent by the gods. In the first book of the Iliad, when the Greeks are struck by plague, Achilles called a meeting and said: "Let us consult a prophet (μάντις) or a priest (ἱερέας) or an interpreter of dreams (for dreams also come from Zeus), who may tell us why Apollo is so angry with us" (Iliad 1.62–64). In the story of Adrastus, Croesus was warned by a dream, which revealed the truth of the disaster that was going to strike his son.

If either states or individuals were in some serious dilemma and needed to know what to do, they had recourse to oracles. There were many oracles in Greece, but by far the most prestigious and wealthy at this time was Apollo's oracle at Delphi. It was consulted by inquirers from all over the Greek world and beyond. Apollo, god of light, music, poetry, healing, and prophecy, was a comparative latecomer to the Greek pantheon. He seems to have arrived at Delphi early in the eighth century, and his oracle rapidly acquired a high reputation. Grateful states and individuals showered gifts upon it, and by the sixth century the sanctuary was an elaborate complex. The Sacred Way wound up the hill toward the great temple. On either side of the way stood treasuries (little temples in which states stored their offerings) and dedications of statues and tripods. Above the temple was the theater, and high above this again was the stadium. Every four years games second in importance only to those of Olympia were held in honor of Apollo. The wealth and beauty of the sanctuary in its remote and awe-inspiring site on the slopes of the foothills of Mount Parnassus must have made a deep impression on all visitors.

There were full-time priests or prophets (προφηταί) at Delphi. The priestess (Ἡ Πυθία) was chosen from an ordinary family, a woman past middle age and of blameless life. She received no special training, since, when she prophesied, she was simply the mouthpiece of Apollo. The procedure for consulting the oracle was elaborate. Consultations were held only nine times a year. There were consequently always many state embassies and individuals waiting for their turn. At dawn the Pythia purified herself in the water of the Castalian spring. The priest then prepared to sacrifice a goat and tested the omens by sprinkling it with water. If the omens were satisfactory, the day was declared auspicious, and the Pythia was admitted to the inner sanctuary of the temple. There she drank sacred water and may have chewed laurel leaves (the laurel was sacred to Apollo) before ascending the sacred tripod.

Inquirers purified themselves in the water of Castalia and offered a sacred cake on the altar outside the temple. On entering the temple they
sacrificed a goat on the inner hearth where the eternal fire burned. They were then conducted to the inner sanctuary. They were told “to think holy thoughts and speak well-omened words.” The priest put the inquirer’s question to the Pythia and brought back the answer, usually in verse form. The Greeks believed that when the Pythia sat on the sacred tripod, after completing the rituals, she was possessed by Apollo and “filled with god” (ἐνθιζόμενος). Descriptions certainly suggest that she fell into some kind of trance, in which her voice changed, like modern spiritualist mediums.

It is probably true to say that the vast majority of Herodotus’s contemporaries believed firmly in the Delphic oracle and that in a serious crisis they would choose to consult it, if they were rich enough to afford the procedure. Individuals went for advice on religious questions, cult and pollution, and on practical questions, “Should I marry?” “Should I go abroad?” These individuals must have far outnumbered the deputations from the cities, but it is of the latter that we hear most in our sources. One of the most famous was the deputation sent by the Athenians when Xerxes’ invasion was threatening. The moment the deputies had taken their seat in the inner sanctuary, before their question had been put, the Pythia exclaimed: “Unhappy men, why do you sit here? Leave your homes and flee to the ends of the earth. . . . For fire and war strike you down. . . . Be gone from my shrine, and steep your hearts in woe.” The deputies were aghast, but, on the advice of a prominent Delphian, they went for a second consultation as suppliants and said: “Lord, give us a better answer about our country, respecting our suppliant branches.” The second reply was ambiguous:

“Pallas Athena cannot propitiate Olympian Zeus, though she prays to him with many words and all her skill. All else will be taken, . . . but far-seeing Zeus grants to Athena that only the wooden wall will be unsacked. Do not wait for the host of cavalry and infantry that come from the mainland but turn your backs and flee; yet some day you will face them. O divine Salamis, you will destroy the sons of women, when the grain is scattered or gathered in.” (Herodotus 7.140–141)

The answer was brought back to Athens, and a debate followed in which its meaning was discussed. Some of the older men said that the wooden wall meant the wall with which the Acropolis had once been fortified. Others said it meant their ships, and this view prevailed when Themistocles argued that the last two lines foretold the death not of Athenians but of their enemies, for Salamis is called “divine Salamis.” If the oracle foretold their own destruction, it would have said “unhappy Salamis.” This story illustrates the difficulty of interpreting some of Apollo’s oracles correctly and the seriousness with which the oracles were treated. It is impossible for us to distinguish which oracles quoted by Herodotus are genuine and which forged later to suit past events (the first oracle given the Athenians in the case above certainly rings true). In any case the prestige of Delphi survived, and states and individuals consulted Apollo throughout Greek history until the oracle was closed in A.D. 390 by a Roman emperor in the name of Christianity.
New Testament Greek

John 20.11–18

Jesus, Risen from the Dead, Appears to Mary Magdalene

Μαριά δὲ εἰστήκη πρὸς τὸν μνημείον καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξιμένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοὺς πόσιν, ὅπου ἐκείνο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἑκείνοι, "γύναι, τί κλαίεις;" λέγει αὐτοίς ὅτι "ἠραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν." ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὄπισω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἦστιν. λέγει αὐτῇ Ἰησοῦς, "γύναι, τί κλαίεις; τίνα ξηπεῖς;" ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἦστιν λέγει αὐτῷ, "κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγώ αὐτόν ἁρώ." λέγει αὐτῇ Ἰησοῦς, "Μαριάμ." στραφεῖσα ἐκείνη λέγει αὐτῷ 'Εβραϊστί, "Ῥαββουνί" (ὅ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς, "μή μου ἢπτου, σὺ πω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδέλφους μου καὶ εἰπὲ αὐτοῖς, "ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν." ἔρχεται Μαριάμ ἡ Μαγδαληνή ἀγγέλλουσα τοῖς μαθηταῖς ὅτι "ἐὼρακα τὸν κύριον," καὶ ταῦτα εἶπεν αὐτῇ.

[eιστήκει, pluperfect, was standing μνημεία, tomb κλαίουσα, weeping παρέκυψεν, she stooped to look ἄγγελος, angels λευκοῖς, white (garments) τοῖς πόσιν (from ποὺς, ποδός), the feet ἐστράφη, she turned εἰς τὰ ὄπισω, around (lit., to the things in back) ἐστῶτα, perfect participle, standing οὐκ ἤδει (see οἶδα), she was not aware (was not knowing) ὁ κηπουρός, the gardener ἐβάστασας (from βαστάζω), you took away κἀγώ = καὶ ἐγώ 'Εβραϊστί, in Hebrew Ῥαββουνί = ῥαββί, rabbi, teacher, master λέγεται, is said, means ἢπτου (from ἢπτομαί) + gen., touch οὐκ, not yet ἀναβέβηκα, I have gone up ἐὼρακα (perfect of ὀράω), I have seen]
Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ
ΣΤΡΑΤΕΥΕΤΑΙ (β)

VOCABULARY

Verbs

άναστρέφω, I turn around
άνέχομαι (= ἀνα- + ἔχομαι), imperfect, ἔνεχομην (double augment), ἁνέξομαι, [ἡχ-]
ἡνεχόμην, I endure; I am patient

ιππέω, ιππεύω, ἵππευσα, active or middle, I am a horseman; I ride a horse
κτείνω, usually compounded with ὀπο- in Attic prose,
[κτεν-] κτενῶ, [κτειν-]
ἐκτείνα, [κτον-] ἐκτονα, I kill
προσάττω, I command
φείδομαι, φείσσομαι, ἕφεισά-μην + gen., I spare

Nouns

tό ἔθνος, τοῦ ἔθνους, tribe; people
tό ἵππικόν, τοῦ ἵππικοῦ, cavalry
ό ἵππος, τοῦ ἵππου, horse
ἡ ἵππος, τῆς ἵππου, cavalry
ἡ κάμηλος, τῆς καμήλου, camel
ὁ πεζός, τοῦ πεζοῦ, infantry

Adjectives

ἀχρηστος, -ον, useless
dειλός, -ή, -όν, cowardly

Preposition and Adverb

ὁπίσθε(ν), adv. or prep. + gen., behind
ὁπίσω, backward

Expression

κατά τάχος, quickly

Κύρος δὲ αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτερίῃ, ἐπιστάμενος ὡς ἀπελάσσας μέλλοι Κρούσος διασκεδάζει τῶν στρατῶν, ἐβουλεύσατο ἐλαύνειν ὡς τάχιστα δύνατο ἐπὶ τὰς Σάρδις. ὡς δὲ οἱ ταύτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος· ἐλάσσας γὰρ τῶν στρατῶν ἐς τὴν Λῦδίην αὐτὸς ἄγγελος ἦλθε Κρούσῳ. ἐνταῦθα Κρούσος ἐς ἀπορίην πολλήν ἀφίγμενος, ὁμοὶ Τοῦς Λῦδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τούτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἁσίῃ οὔτε ἀνδρείότερον οὔτε ἄλκιμότερον τοῦ Λῦδίου. ἦ δὲ μάχη αὐτῶν ἦν ἄφ' ἵππων καὶ αὐτοὶ ἂν ἐπεύεσθαι ἄγαθοι.

[ἄπελαύνοντος, marching away διασκεδάζει (from διασκεδάζων), to disperse ἐλαύνειν, to march καὶ ἐποίεε, he also began to do (it) ἄλκιμότερον, more stalwart]

ἐς δὲ τὸ πεδίον συνελθόντων αὐτῶν τὸ πρὸ τού ἀστεως, ὁ Κύρος ὡς εἶδε τούς Λῦδοὺς ἐς μάχην τασσομένους, φοβούμενος τὴν ἵππον,
ἐποίησε τοιόνδε: πάσας τὰς καμήλους, αἱ τὸν τε σῖτον ἔφερον καὶ τὰ σκεύεα, προσέταξε πρὸ τῆς ἄλλης στρατικῆς προϊόντας πρὸς τὴν Κροίσου ἵππον, ταῖς δὲ καμήλοις ἐπεσήκα τὸν πεζὸν ἐκέλευε. ὅπισθε δὲ τὸν πεζὸν ἔταξε τὴν πᾶσαν ἵππον. ὡς δὲ πάντες τεταγμένοι ἦσαν, παρήνεσε αὐτοῖς τῶν μὲν ἄλλων Λύδων μὴ φειδομένοις κτείνειν πάντας, Κροίσον δὲ αὐτὸν μὴ κτείνειν. τὰς δὲ καμήλους ἔταξε ἀντίον τῆς ἱπποῦ τῶν ἐνέκα: κάμηλον γὰρ ἵππος φοβεῖται καὶ οὐκ ἀνέχεται οὔτε τὴν ἱδέαν αὐτῆς όρων οὔτε τὴν ὁσμὴν ὀσφραινόμενος. ταύτα οὖν ἐσεσόφιστο ἵνα τῷ Κροίσῳ ἀχρῆστον ἢ τῷ ἵππικόν. ὡς δὲ καὶ συνήσαν ἐς τὴν μάχην, ἐνταῦθα ὡς τάχιστα ὀσφροντο τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον, διέφθαρτο τε τῷ Κροίσῳ ἢ ἔλπις.

[ἡν ἤππον, i.e., of Croesus σκεύεα, baggage τῆς ἄλλης στρατικῆς, the rest of his army ἀντίον + gen., opposite τὴν ἱδέαν, the form, appearance τὴν ὁσμὴν ὀσφραινόμενος, smelling its smell ἐσεσόφιστο (pluperfect of σοφίζομαι), he had devised ὡς τάχιστα, as soon as ὀσφροντο (from ὀσφραίνομαι) + gen., they caught the scent of, smelled]

οὐ μέντοι οὐ̄ γε Λύδοι δειλοὶ ἦσαν. ἄλλ᾽ ὡς ἔμαθον τὸ γηγόμενον, ἀποθορόντες ἀπὸ τῶν ἤππων πεζοὶ τοῖς Πέρσησι συνέβαλλον. χρόνῳ δὲ πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λύδοι καὶ κατειληθέντες ἐς τὸ τείχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

[ἀποθορόντες (from ἀποθρόσκω), having leaped off ἐτράποντο (thematic aorist middle of τρέπω), turned tail κατειληθέντες (from κατειλέω), cooped up]

—adapted from Herodotus 1.79–80

PRINCIPAL PARTS: Three Verbs of Saying

I say; I tell; I speak:

λέγω λέξω ἐλέξα λέλεγμαι ἐλέξθην
ἐπο* εἶπον

εἴρω** [ἐρε-] ἐρῶ [ἠ-] εἴρηκα εἴρημαι ἐρρήθην

N.B. The boldface forms are used in Attic.

*very rare; not Attic
**Homeric
WORD BUILDING

If you know the meaning of each part of a compound word, you can usually deduce the meaning of the word as a whole. Give the meaning of each part of the following compound words and then the meaning of the whole:

Compound words formed by prefixing an adverb or α-private:
1. εὐγενῆς, -ές 3. ἐτυχής, -ές 5. ἅμαθής, -ές
2. δυσγενῆς, -ές 4. ἄτυχής, -ές 6. ἀείμνηστος, -ον

Note that compound adjectives have the same form for masculine and feminine.

Compound words formed by combining the stem of an adjective with another word:
1. φιλάνθρωπος, -ον 3. φιλότιμος, -ον 5. μεγαλόψυχος, -ον
2. φιλόσοφος, -ον 4. ὀλιγοχρόνιος, -ον 6. ὁ ψευδόμαντις

Compound words formed by combining the stem of a noun with another word:
1. ἡ ναυμαχία 3. ἡ δημοκρατία 5. ὁ παιδαγωγός
2. ὁ ναυβάτης 4. θαλασσοκρατέω

GRAMMAR

8. Perfect Reduplication and Augment

Most verbs form their perfect and pluperfect by reduplication or augment as described in Grammar 1 above, but note the following:

a. If the verb starts with one of the aspirated stops, φ (labial), θ (dental), or χ (velar), the reduplication uses the unaspirated equivalents of these consonants, namely, π, τ, and κ, e.g.:

φιλέω > περιφέρομαι
θάπτω > τέθαμμαι
χράομαι > κέχρημαι

b. If the verb starts with a vowel or double consonant (ζ, ξ, or ψ), it does not reduplicate but augments, e.g.:

ἀγγέλλω > ἡγελέμαι
ἀφικνόμαι [ικ-] > ἀφίγμαι
οίκεω > οἶκημαι
ἐντέω > ἐντήμαι
ξενίζω > ἐξενίσμαι
ψευδόμαι > ἐψευσμαί

The augment, just as the reduplication, is retained in all forms, e.g.: ἡγελέμενος, ἡγελέθαι, ἐψευσμένος.
c. If the verb starts with two consonants, in most cases the first is reduplicated, e.g.:

γράφω > γέγραμμαι
βλάπτω > βέβλαμμαι

In some combinations, there is augment instead of reduplication, e.g.:

σκ- σκοπέω [σκεπ-] > ἔσκεμμαι
γν- γιγνώσκω [γνω-] > ἐγνώσμαι
σπ- σπεύδω > ἔσπευσμαι
στ- στερέω > ἔστερημαι

Κροίσος... ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἐστερημένος. (27α:1–2)

Croesus was sitting in great grief, bereft of his son.

d. For Attic reduplication, see the list of principal parts on page 235.

9. Perfect and Pluperfect Middle/Passive of Verbs with Stems Ending in Consonants

When the stem of the verb ends in a consonant, sound and spelling changes take place. The 3rd person plural of the indicative and all the subjunctives and optatives are periphrastic and consist of a perfect middle/passive participle and a form of the verb “to be.” The extremely rare perfect imperative is not given in the charts below. Be sure you are able to identify the markers for voice, mood, person, and number of these forms when you see them.

<table>
<thead>
<tr>
<th>Labial Stems</th>
<th>Dental Stems</th>
<th>Velar Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-β, -π, -φ)</td>
<td>(-δ, -θ, -τ and ζ)</td>
<td>(-γ, -κ, -χ)</td>
</tr>
<tr>
<td>λείπω</td>
<td>πείθω</td>
<td>δέχομαι</td>
</tr>
<tr>
<td>Stem: λείπ-</td>
<td>Stem: πείθ-</td>
<td>Stem: δέκ-</td>
</tr>
</tbody>
</table>

**Perfect**

**Indicative**

λέλειμμαι | πέπεισμαι | δέδεγμαι |
λέλειψαι | πέπεισαι | δέδεξαι |
λέλειπται | πέπεισται | δέδεκται |
λελείμμεθα | πεπείσμεθα | δεδεγμέθα |
λέλειφθε | πέπεισθε | δεδεχθε |
λελείμμενοι εἰσί(ν) | πεπείσμενοι εἰσί(ν) | δεδεγμένοι εἰσί(ν) |

**Subjunctive**

λελείμμενος ὁ | πεπείσμενος ὁ | δεδεγμένος ὁ |
etc. | etc. | etc.
### Optative

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελειμμένος εἶν</td>
<td>πεπεισμένος εἶν</td>
<td>κεκριμένος εἶν</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>Διδηγιμένος εἶν</td>
<td>δεδηγιμένος εἶν</td>
<td>δεκριμένος εἶν</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

### Infinitive

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελειψθαι</td>
<td>πεπείσθαι</td>
<td>κεκρίθαι</td>
</tr>
</tbody>
</table>

### Participle

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελειμμένος, -η, -ον</td>
<td>πεπεισμένος, -η, -ον</td>
<td>δεδηγμένος, -η, -ον</td>
</tr>
</tbody>
</table>

### Pluperfect

#### Indicative

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλελειμμην</td>
<td>ἐπεπείσμην</td>
<td>ἐδεδηγμην</td>
</tr>
<tr>
<td>ἐλελείψο</td>
<td>ἐπέπεισο</td>
<td>ἐδέδεξο</td>
</tr>
<tr>
<td>ἐλελειπτο</td>
<td>ἐπέπειστο</td>
<td>ἐδέδεκτο</td>
</tr>
<tr>
<td>ἐλελείμμεθα</td>
<td>ἐπεπείσμεθα</td>
<td>ἐδεδηγμεθα</td>
</tr>
<tr>
<td>ἐλελείψθε</td>
<td>ἐπεπείσθε</td>
<td>ἐδεδεχθε</td>
</tr>
<tr>
<td>λελειμμένοι ἦσαν</td>
<td>πεπεισμένοι ἦσαν</td>
<td>δεδηγμένοι ἦσαν</td>
</tr>
</tbody>
</table>

#### Liquid Stems

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-λ, -ρ)</td>
<td>(-μ, -ν)</td>
<td></td>
</tr>
<tr>
<td>ἀγγελω</td>
<td>φαίνω</td>
<td>Κρίνω</td>
</tr>
</tbody>
</table>

#### Nasal Stems

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-μ, -ν)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stem: αγγελ-</td>
<td>Stem: φαν- (v retained)</td>
<td>Stem: κρι- (v dropped)</td>
</tr>
</tbody>
</table>

#### Perfect

#### Indicative

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡγγελμαί</td>
<td>πέφασμαι</td>
<td>κέκριμαι</td>
</tr>
<tr>
<td>ἡγγελσαί</td>
<td>πεφασμένος εἶ*</td>
<td>κέκρισαι</td>
</tr>
<tr>
<td>ἡγγελται</td>
<td>πέφανται</td>
<td>κέκριται</td>
</tr>
<tr>
<td>ἡγγέλμεθα</td>
<td>πεφάσμεθα</td>
<td>κεκριμεθα</td>
</tr>
<tr>
<td>ἡγγελθε</td>
<td>πέφανθε</td>
<td>κέκρισθε</td>
</tr>
<tr>
<td>ἡγγελμένοι εἰσί(ν)</td>
<td>πεφασμένοι εἰσί(ν)</td>
<td>κεκριμένοι εἰσί(ν)</td>
</tr>
</tbody>
</table>

#### Subjunctive

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡγγελμένος ὡ</td>
<td>πεφασμένος ὡ</td>
<td>κεκριμένος ὡ</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

#### Optative

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡγγελμένος εἶν</td>
<td>πεφασμένος εἶν</td>
<td>κεκριμένος εἶν</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

*hypothetical form
Exercise 27α

Locate four perfect or pluperfect verb forms in the reading above, translate the sentences in which they occur, identify each element of each verb form, and explain why each form is used in its context.

Exercise 27β

Make two photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of λαμβάνω in the middle/passive (εἴλημμαι, perfect stem, ηβ) on one chart and the forms of πράττω in the middle/passive (πέπραγμα, perfect stem, πράκ) on the other. Keep these charts for reference.

Exercise 27γ

Change the following present forms to the corresponding perfect forms:

1. δέχονται
2. ἀγγελλόμενα
3. ἀφικνείσθαι
4. διοικέμενοι
5. γράφεται
6. λείπεσθε
7. πράπτονται
8. ἀγγέλλεται
9. νομίζεται
10. ψεύδεσθε
11. πείθομαι
12. πέμπονται

Exercise 27δ

Change the following present forms to the corresponding pluperfect forms:

1. πέμπεσθε
2. δέχονται
3. πείθη
4. ἀγομαι
5. ἀφικνεῖται
6. παρασκευάζομαι
**Exercise 27κ**

*Read aloud and translate into English:*

1. συμμαχία πρὸς τοὺς Βαβυλωνίους ἐπεποίητο τῷ Κροίσῳ.
2. οἱ ὀπλίται ἐν τῷ πεδίῳ τεταγμένοι τοὺς πολεμίους ἔμενον.
3. πάντα τὸ στρατηγὸν ἦδη ἐβεβουλευτο.
4. ὁ Κροίσος τῷ χρησμῷ ἐπέπειστο ἐς τὴν τοῦ Κύρου ἀρχὴν εἰσβαλεῖν.
5. οἱ Λαδὸι εἰς μάχην ἔξηγησαν ἢσαν ἢνα τοὺς πολεμίους ἀμύνοιεν.
6. οἱ πύλαι ἀνεφιγμέναι εἰσίν· ἐσέλθωμεν οὖν ταχέως.
7. ἅρα πέπεισα τῷ ἱάτρῳ τῶν παῖδα ἐς Ἐπίδαουρον κομίζειν;
8. ἅρα συνήσῃ τὰ γεγραμμένα· ἐγὼ γὰρ δύναμαι αὐτὰ συντέναι.
9. ὁ ἐμπορὸς οὐκ ἔφη τῷ ἀργύριον δεδέχθαι.
10. οἱ παῖδες οἱ ἐν τῷ ἄστει τοῖς πατράσι λελειμμένοι ἐς διδασκάλων καθ’ ἥμερῶν ἐφοιτῶν.

**Exercise 27λ**

*Translate into Greek:*

1. The children, left at home, were distressed.
2. The ambassadors had already arrived at the gates.
3. The messenger said that the king had been persuaded to spare (φείδεσθαι + gen.) the old man.
4. We have been sent to tell (use ὅς + future participle) you that the ship has already arrived at the harbor.
5. Have you received the money that I sent you?

---

**H ΛΑΒΔΑ ΣΩΙΖΕΙ ΤΟ ΠΑΙΔΙΟΝ**

*Read the following passages (adapted from Herodotus 5.92) and answer the comprehension questions:*

The following story from Herodotus is concerned with events a hundred years before the time of Croesus. In the seventh century a family called the Bacchiadai ruled Corinth. They received an oracle that the child born to Labda, wife of Eetion, would overthrow them. They decided to kill the child as soon as it was born. The child survived and became tyrant of Corinth about 650 B.C.

.aws δὲ ἐτεκε ἦ Λάβδα, οἱ Βακχιάδαι πέμπουσι δέκα ἄνδρας ἐς τὸν δῆμον ἐν ὃ ἀφεῖ δὲ Ἡπτίων, ὡς ἀποκτενόντας τὸ παιδίον. ἀφικόμενοι δὲ οὗτοι καὶ παρελθόντες ἐς τὴν συλήν, τὴν Λάβδαν ἤτεον τὸ παιδίον. ἡ δὲ οὐκ ἐπιστημανεῖ τι ἢλθον καὶ δοκέουσα αὐτοὺς φίλους εἶναι τοῦ ἄνδρος, φέρουσα τὸ παιδίον ἔδωκε αὐτῶν ἐνί. τοῦτο δὲ ἐβεβουλευτο ἐν τῇ ὀδῷ τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον
27. O ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (β) 201

ἀποκτεῖναι. ἐπεὶ οὖν Λάβδα φέρουσα ἔδωκε, τὸ παιδίον θεὶ τόχῃ προσεγέλασε τὸν λαβόντα τῶν ἀνδρῶν· ὃ δὲ οἰκτίρας οὐκ ἔδοντο αὐτῷ ἀποκτεῖναι, ἀλλὰ τῷ δευτέρῳ παρέδωκεν, ὃ δὲ τῷ τρίτῳ οὕτω τε διεξῆλθε διὰ πάντων παραδιδόμενον, οὐδενὸς βουλομένου τὸ ἔργον ἐγράφασανθα.

[Έτεκε (from τίκτω), gave birth ἣ Λάβδα, Labda οἱ Βακχιάδαι, the Bacchiadae ὁ Ἡετίων, Eetion τὸ παιδίον, the baby τὴν αὐλήν, the courtyard τοίσι, dative plural pronoun in Herodotus, by them ἐβεβοδέλευτο (from βολεύω), it had been planned that + acc. and infin. θεὶ, divine προσεγέλασε (from προσγελάω), smiled at διεξῆλθε, passed through]

1. What do the Bacchiadae send men to do?
2. What do the men do when they enter the courtyard of Labda’s house?
3. What does Labda know of the men’s purpose?
4. What had the men agreed upon among themselves?
5. What did the baby do when one of the men took it?
6. To what does Herodotus attribute the baby’s action?
7. Why was the man not able to kill the baby?
8. What did he do with it?
9. When they left the house, where did the men stop to talk?
10. Whom did they especially accuse?
11. What did the men decide to do now?
12. What did Labda hear and why was she able to hear it?
13. What did she do with the baby? Why did she do it?
14. What did the men do when they returned into the house?
15. What did they decide to tell those who had sent them?
16. Why was the child named Cypselus?
Exercise 27μ

Translate into Greek:

1. Cyrus has already arrived at Sardis. We must prepare to fight (use ὃς + future participle).
2. The army of the enemy, having been drawn up by Cyrus, is waiting on the plain before the city.
3. The camels have been drawn up before the rest of the army. Why has this been done by the Persians?
4. The horses, overcome (use perfect passive participle of νικάω) by fear, are fleeing; we must fight on foot (use πεζός).
5. We have fought bravely, but we have been defeated by Cyrus's trick (use τὸ σφίσμα).

Classical Greek

Xenophanes of Kolophon

Xenophanes of Kolophon in Ionia (fl. 550 B.C.) was a philosopher who wrote in verse. He attacked the anthropomorphism of contemporary religion in pronouncements such as the following (fragment 23 Diels):

εἰς θεός, ἐν τε θεοίσι καὶ ἀνθρώποισι μέγιστος, οὕτι δέμας θυντούσιν ὀμοίος οὐδὲ νόημα.

[δέμας, with respect to his body θυντοίσιν, mortals ὀμοίος = ὀμοίος νόημα, with respect to his thought/mind]

He makes his point again in the following hypothetical conditional statement (fragment 15 Diels):

ἀλλ᾽ εἰ χειρας ἔχων βόες ἵπποι τ᾽ ἥ λέοντες
ἡ γράψαι χειρεσσὶ καὶ ἔργα τελεῖν ἀπερ ἄνδρες,
ἵπποι μὲν θ᾽ ἵπποισι βόες δὲ τε βουσιν ὀμοίας
καὶ κε θεάν ἱδέας ἔγραφον καὶ σώματ᾽ ἐποίον
τοιαύθ᾽ οὖν περ καύτοι δέμας εἴχον ἐκαστοι.

[εἰ ... ἔχων (= εἴχον), introducing a present contrary to fact condition, if they had ἦ = ἢ, or γράψαι, here, to draw; with this and the next infinitive (τελεῖν), repeat εἰ ἔχων from line 1, here in the sense if they were able χειρεσσὶ = χερσὶ τελεῖν, to accomplish ἰπποῖοι ... κε (= ἢν) ... ἔγραφον, horses would draw ἱδέας, the shapes τοιαύθ᾽ (= τοιαῦτα) οὖν περ, such as καύτοι = καὶ αὐτοί δέμας, the body]
Homeric Greek

Homer, Iliad 1.1–7

μηνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
суλωμένην, ἡ μορί' Ἀχαίοις ἁλγε' ἔθηκε,
pολλάς δ' ἣφθιμοις ψυχάς "Αιδί προϊσσέν
ηρῶν, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖς τε πάσι, Διίς δ' ἐπελείετο Βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ατρείδης τε ἀναξ ἅνδρῶν καὶ δίος Ἀχιλλεύς.

[μηνιν, wrath ἄειδε, uncontracted = Attic ᾣδε, sing Πηληϊάδεω, Homeric gen. of Πηληϊάδης, son of Peleus Ἀχιλῆος, Homeric gen. of Ἀχιλ(λ)εύς, Achilles σουλωμένην = ὁλωμένη, destructive ἁλγε'(α), woes ἰφθίμους, mighty "Αιδί, to Hades προϊσσέν (from προϊσσω), sent forth ἡρῶν (from ἡρω), of heroes ἐλώρια, neuter pl.; translate as sing., prey τεῦχε = ἔτευχε (Homer often omits the augment), was making, causing Χ to be κύνεσσιν= κυσίν οἰωνοῖς = οἰωνοῖς, for birds ἐπελείετο (uncontracted imperfect passive of τελέω), was being accomplished ἐξ οὗ δὴ, from which very time τὰ πρῶτα, adverbial, first διαστήτην = διεστήτην, dual number, the two of them stood apart ἐρίσαντε (aorist nominative dual participle of ἐρίζω), the two of them having quarreled/quarreling 'Ατρείδης, the son of Ατρεύς (i.e., Αγαμέμνον) ἀναξ, king; lord δίος, bright, shining; noble, illustrious]
### VOCABULARY

**Verbs**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλίσκομαι,[άλο-] ἀλώσομαι, ἐάλων or ἡλων, ἐάλωκα or ἡλωκα,</td>
<td>I am caught; I am taken</td>
</tr>
<tr>
<td>ἄναρέομαι [= ἀνα- + αἰρέομαι],</td>
<td>I take up; I pick up</td>
</tr>
<tr>
<td>διαφέρει, impersonal + dat., (it)</td>
<td>makes a difference to</td>
</tr>
<tr>
<td>ἐπιβαίνω + gen., I get up on,</td>
<td>mount; + dat., I board</td>
</tr>
<tr>
<td>κατακαίω or κατακάω, [καν-] κατακάυσο, κατέκαυσα, κατακέκαυσκα, κατα- κέκαυμαι, κατεκάύθην,</td>
<td>I burn completely</td>
</tr>
<tr>
<td>καταπαύω, I put an end to</td>
<td></td>
</tr>
<tr>
<td>προλέγω, I proclaim</td>
<td></td>
</tr>
</tbody>
</table>

**Nouns**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ ἀκρόπολις, τῆς ἀκροπόλεως,</td>
<td>citadel</td>
</tr>
<tr>
<td>ὁ δαίμων, τοῦ δαίμονος, spirit; god; the power controlling</td>
<td></td>
</tr>
<tr>
<td>ὁ δεός, τοῦ δέους, fear</td>
<td></td>
</tr>
<tr>
<td>ἡ ζωή, τῆς ζωῆς, life</td>
<td></td>
</tr>
<tr>
<td>ὁ ἱππεύς, τοῦ ἵππεως, horse- man; cavalrmyman</td>
<td></td>
</tr>
<tr>
<td>ἡ πυρᾶ, τῆς πυρᾶς, funeral</td>
<td></td>
</tr>
<tr>
<td>pyre</td>
<td></td>
</tr>
</tbody>
</table>

**Preposition**

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>κατά + acc., down; distribu- tive, each, every; by; on; ac- cording to; of time, at; through; with regard to; after</td>
<td></td>
</tr>
</tbody>
</table>

**Conjunction**

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἴτε ... εἴτε, note the accent, either ... or</td>
<td></td>
</tr>
</tbody>
</table>

Σάρδιες δὲ ἐάλωσαν ὀδε· ἐπειδὴ τεσσερεσκαίδεκάτη ἐγένετο ἡμέρη πολιορκεομένη Κροίσφ, Κύρος τῇ στρατῇ τῇ ἑαυτοῦ διαπέμψας ἵππεὺς προεῖπε τῷ πρῶτῳ ἐπιβάντι τοῦ τείχους δῶρα δῶσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς στρατιῆς, ὡς οὗ προεχώρει, ἐνταῦθα τῶν ἄλλων πεπαυμένων ἀνήρ τις, Ὡροιάδης ὄνόματι, ἐπειράτο προσβαίνων κατὰ τοῦτο τῆς ἀκροπόλεως ὅπου οὐδεὶς ἑτετακτο φύλαξ· ἀπότομος τε γὰρ ἐστὶ ταύτη ἡ ἀκρόπολις καὶ ἁμαχος. ὁ δὲ Ὡροιάδης οὗτος, ἰδὼν τῇ προτεραίῃ τινὰ τῶν Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλεως καταβάντα ἐπὶ κυνήν ἄνωθεν κατακυλισθείσαι καὶ ἄνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ αὐτὸς τε ἀνεβεβήκει καὶ κατ’ αὐτὸν ἄλλοι Περσεών.
καὶ αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς τὰ μὲν ἄλλα ἐπιεικῆς, ἄφωνος δὲ. ἀλλισκομένου δὴ τοῦ τείχεος ἦν τῶν τις Περσῶν ὡς Κροῖσον ἀποκτενέαν· καὶ οἱ μὲν Κροῖσος ὄρεων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οuplicate τι οἱ διέφερε ἀποθανεῖν. ὁ δὲ παῖς οὕτως ὁ ἄφωνος, ὡς εἰδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέος ἐρρῆξε φωνῆν, εἶπε δὲ· "οὗ ἄνθρωπε, μὴ κτείνε Κροῖσον." οὕτως μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο, μετὰ δὲ τοῦτο ἡδὴ ἐφώνει τὸν πάντα χρόνον τῆς ᾿Ζωῆς.

οἱ δὲ Πέρσαι τὰς τε Σάρδις ἔσχον καὶ αὐτὸν Κροῖσον ἔξωγρησαν, ἀρξαντα ἔτεα τεσσερεσκαίδεκα καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριον τὸν καταπαύσαντα τὴν εὐαυτοῦ μεγάλην ἄρχην. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἦγαγον παρὰ Κῦρον. ὁ δὲ ποιῆσας μεγάλην πυρὴν ἄνεβιβασε ἐπὶ αὐτὴν τὸν Κροῖσὸν τε ἐν πέδησι δεδεμένον καὶ δὶς ἐπὶ Λύδῶν παρ' αὐτὸν παίδας, εἶτε ἐν νῷ ἔχων αὐτοὺς θεῶν τινὶ θύσειν, εἶτε πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα τούδε εἴνεκα ἄνεβιβασε ἐπὶ τὴν πυρῆν, βουλόμενος γιγνώσκειν εἰ τις αὐτὸν δαιμόνων σώσει ὡστε μὴ ζῶντα κατακαυθῆναι.

—adapted from Herodotus 1.84–86.2
PRINCIPAL PARTS: Another Verb from Unrelated Stems

φέρω, [οι-] ὁσσω, [ἐνεχθε] ἰνεγκα or ἰνεγκον, [ἐνεκθε] ἐν-ἤνοχα (see pages 211 and 235), ἐν-ἤνοχ-ματ, ἱνέχθην, I carry; of roads, lead

WORD STUDY

In what branches of medicine do the following specialize?

1. gynecologist
2. pharmacologist
3. physiotherapist
4. pediatrician
5. gerontologist
6. anesthetist

Give the Greek stems from which these words are formed.

GRAMMAR

1. The Perfect Active

   a. Indicative:

      οἱ δοῦλοι τοὺς βοῦς ἦδη λελύκασιν.

      The slaves have already loosed the oxen.

   b. Subjunctive:

      φοβοῦμεθα μὴ οἱ δοῦλοι τοὺς βοῦς οὐκ ἦδη λελυκότες ὅσιν.

      We are afraid that the slaves have not already loosed the oxen.

   c. Optative:

      ἦρετο εἰ οἱ δοῦλοι τοὺς βοῦς ἦδη λελυκότες εἶεν.

      He asked whether the slaves had already loosed the oxen.

   d. Imperative:

      Very rare; Achilles, addressing the body of Hector, whom he has just slain, uses the perfect imperative, τέθναθη, be dead! (Iliad 22.365).

      The forms of the perfect imperative are not given in the chart below.

   e. Infinitive:

      λέγει τοὺς δοῦλους τοὺς βοῦς ἦδη λελυκέναι.

      He says that the slaves have already loosed the oxen.

   f. Participle:

      εἶδε τοὺς δοῦλους τοὺς βοῦς ἦδη λελυκότας.

      He saw that the slaves had already loosed the oxen.
All these perfect verb forms describe states or conditions existing as a result of completed actions. The state or condition described is ongoing or permanent: οἱ δοῦλοι τοὺς βοῦς ἠδη λελύκασιν; this sentence states that the slaves have already loosed the oxen and that the oxen are still loose now, in present time.

In indirect questions and indirect statements when the leading verb is in a past tense, the perfect tense forms will be translated with “had” in English to show completion of the action prior to the time of the leading verb (see the third and last examples above).

2. The -κα 1st Perfect Active: Forms

Some verbs have -κα in the perfect active, and some have only -α (see below, Grammar 7, pages 210–211). We call the former -κα 1st perfect active and the latter -α 2nd perfect active. Both types reduplicate or augment the stem, as does the perfect middle/passive (see Chapter 27, Grammar 1, pages 183–184, and Grammar 8, pages 196–197). Perfects in -κα then have endings as shown below. Remember that the perfect stem of λῶω has a short υ, and note the accent of the infinitive. The perfect imperactive is rare and is not shown in the chart below.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέ-λυ-κα</td>
<td>λέ-λυ-κέναι</td>
<td>λέ-λυ-κώς,</td>
</tr>
<tr>
<td>λέ-λυ-κας</td>
<td></td>
<td>λέ-λυ-κύια,</td>
</tr>
<tr>
<td>λέ-λυ-κε(ν)</td>
<td></td>
<td>λέ-λυ-κός,</td>
</tr>
<tr>
<td>λέ-λύ-καμεν</td>
<td></td>
<td>gen., λέ-λυ-κότ-ος, etc.</td>
</tr>
<tr>
<td>λέ-λύ-κατε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέ-λύ-κασι(ν)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Subjunctive or very rarely

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκῶς ὁ</td>
<td>λελυκῶς εἶην</td>
</tr>
<tr>
<td>λελυκῶς ἦς</td>
<td>λελυκῶς εἶης</td>
</tr>
<tr>
<td>λελυκῶς ἦ</td>
<td>λελυκῶς εἶη</td>
</tr>
<tr>
<td>λελυκότες διμεν</td>
<td>λελυκότες εἶμεν or εἶμεν</td>
</tr>
<tr>
<td>λελυκότες ἦτε</td>
<td>λελυκότες εἶτε or εἶητε</td>
</tr>
<tr>
<td>λελυκότες δοσι(ν)</td>
<td>λελυκότες εἶν or εἶησαν</td>
</tr>
</tbody>
</table>

Optative or occasionally

<table>
<thead>
<tr>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκῶς εἶην</td>
</tr>
<tr>
<td>λελυκῶς εἶης</td>
</tr>
<tr>
<td>λελυκῶς εἶη</td>
</tr>
<tr>
<td>λελυκότες εἶμεν or εἶμεν</td>
</tr>
<tr>
<td>λελυκότες εἶτε or εἶητε</td>
</tr>
<tr>
<td>λελυκότες εἶν or εἶησαν</td>
</tr>
</tbody>
</table>

Optative

<table>
<thead>
<tr>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκοιμι</td>
</tr>
<tr>
<td>λελυκοις</td>
</tr>
<tr>
<td>λελυκοι</td>
</tr>
<tr>
<td>λελυκοιμεν</td>
</tr>
<tr>
<td>λελυκοιτε</td>
</tr>
<tr>
<td>λελυκοιεν</td>
</tr>
</tbody>
</table>
Note: εὐρίσκω may either retain εὐ- or augment to η-, thus giving either εὐρηκα or ηῷρηκα for the perfect active.

The declension of the -κα 1st perfect active participle is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>λελυκός</td>
<td>λελυκυία</td>
<td>λελυκός</td>
</tr>
<tr>
<td>Gen.</td>
<td>λελυκότος</td>
<td>λελυκυίας</td>
<td>λελυκότος</td>
</tr>
<tr>
<td>Dat.</td>
<td>λελυκότι</td>
<td>λελυκυίς</td>
<td>λελυκότι</td>
</tr>
<tr>
<td>Acc.</td>
<td>λελυκότα</td>
<td>λελυκυιάν</td>
<td>λελυκός</td>
</tr>
</tbody>
</table>

| Nom., Voc. | λελυκότες  | λελυκυίατα  | λελυκότα    |
| Gen.    | λελυκότον  | λελυκυίών   | λελυκότον    |
| Dat.    | λελυκόσι(ν) | λελυκυίας(ν) | λελυκόσι(ν) |
| Acc.    | λελυκότας  | λελυκυίας    | λελυκότα    |

3. The Perfect Tense: Stems

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

τιμά-ω > τετίμη-κα
φιλέ-ω > πεφίλη-κα
δηλό-ω > δεδήλω-κα

Consonant stems:

a. Verbs with stems ending in dentals (δ, θ) and ζ drop the final consonant, e.g.:

δείδ-ω > δέ-δοι-κα
πειθ-ω > πέ-πει-κα

ομιζ-ω > νε-νόμι-κα

b. Some verbs with stems ending in liquids (λ, ρ) and nasals (μ, ν) drop the final consonant of the stem, e.g.:

κρίν-ω > κέ-κρι-κα

Others extend the stem with an ε, which is lengthened to η in the perfect, e.g.:

εὐρίσκω: [εὐρ- > εὑρε-] ηῷρη-κα
μέν-ω: [μεν- > μενε-] με-μένη-κα
τρέχω: [δραμ- > δραμε-] δε-δράμη-κα

So also μανθάνω: [μαθ- > μαθε-] με-μάθη-κα
c. Note the following:

\[ \text{απο-θνήσκω: [θνη-] τέ-θνη-κα} \]
\[ \text{βάλλω: [βλη-] βέ-βλη-κα} \]
\[ \text{καλέω: [κλη-] κέ-κλη-κα} \]

4. **Aspect**

The perfect tense denotes or records a state that is the result of an action completed in the past (see Chapter 27, Grammar 2, page 184) and thus describes a present state. Many verbs in the perfect tense can therefore best be translated with the present tense in English, e.g.:

\[ \text{απο-θνήσκω: perfect [θνη-] τέθνηκα (no prefix in the perfect tense) = I have died and therefore I am dead} \]
\[ \text{οι τεθνηκότες = the dead} \]
\[ \text{ιστημίω: perfect [στη-] ἔστηκα = I have stood up and therefore I stand} \]
\[ \text{βαίνω: perfect [βη-] βέβηκα = I have taken a step, made a stand, and therefore I stand; I stand firm; I am set} \]

5. **The Pluperfect Tense: Indicative Only**

\[ \text{oι δοῦλοι τούς βούς ἔλελόκεσαν πρὶν καταδύνα τὸν ἥλιον.} \]

*The slaves had loosed the oxen before the sun set.*

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote. It will normally be translated with “had” in English.

Note the following sentences with verbs in the pluperfect from the reading passage at the beginning of this chapter:

\[ \text{τότε δὲ δὴ αὐτὸς τε ἀνεβεβήκει καὶ κατ’ αὐτόν ἄλλοι Περσέων ἄν- ἐβαινον. (11–12)} \]

*And then indeed he himself had climbed up, and others of the Persians were climbing up after him.*

(The action of Hyroeades was completed before the others ascended, and hence the pluperfect ἀνεβεβήκει is appropriate, but sometimes, as here, the pluperfect is used to describe a past action that occurs so suddenly as to be almost simultaneous with another or other past actions. Thus, the others climbed up almost at the same moment at which Hyroeades had made his ascent.)

\[ \text{καὶ ὁ μὲν Κροίσος ὄρεων αὐτὸν ἐπιώντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδὲ τί οἱ διέφερε ἀποθανεῖν. (16–18)} \]

*And Croesus, seeing him coming against (him), because of his present misfortune had gotten into a state of heedlessness = was paying no heed, nor was it making any difference to him at all whether he died.*
(The pluperfect παρημελήκει implies that Croesus had gotten into a state of heedlessness by the time he was attacked; therefore at that moment in time he was not caring whether he died or not.)

6. The -κη 1st Pluperfect Active: Forms

Verbs that reduplicate the stem in the perfect are augmented with ε to form the pluperfect:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Contract Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-λε-λύ-κη</td>
<td>ἐπεφιλήκη, etc.</td>
</tr>
<tr>
<td>ἐ-λε-λύ-κης</td>
<td>ἐτετιμήκη, etc.</td>
</tr>
<tr>
<td>ἐ-λε-λύ-κεῖ(ν)</td>
<td>ἐδεδηλώκη, etc.</td>
</tr>
<tr>
<td>ἐ-λε-λύ-κεμέν</td>
<td></td>
</tr>
<tr>
<td>ἐ-λε-λύ-κέτε</td>
<td></td>
</tr>
<tr>
<td>ἐ-λε-λύ-κεσαν</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 28α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of βάλλω, φιλέω, τιμάω, and δηλόω in the active voice. Keep these charts for reference.

7. The -α 2nd Perfect Active and the -η 2nd Pluperfect Active

Some verbs in the perfect and pluperfect active do not have the κ that appears in all the forms given above; we call these -α 2nd perfects and -η 2nd pluperfects. Here are examples:

-α 2nd perfect active and -η 2nd pluperfect active:

Present: γράφ-ω
-α 2nd perfect active: γέ-γραφ-α
-η 2nd pluperfect active: ἐ-γε-γράφ-η

Present: ἔρχομαι
-α 2nd perfect active: ἔληλυθ-α
-η 2nd pluperfect active: ἐληλύθ-η (rare)

The endings for the -α 2nd perfect and the -η 2nd pluperfect are the same as for the -κα 1st perfect and the -κη 1st pluperfect given in Gram-
mar 2 and Grammar 6 above. The periphrastic forms of the subjunctive and optative are, with few exceptions, the only ones used.

Most verbs with stems in labials (β, π, φ) and velars (γ, κ, χ) form -α 2nd perfects and -η 2nd pluperfects and usually aspirate the final consonant of the stem if it is not already aspirated, e.g.:

\[
\begin{align*}
\text{κρύπ-ω: } & [\text{κρυφ-}] \quad \text{κέ-κρυφ-α} \\
\text{άγ-ω: } & [\text{αγ-}] \quad \hat{\text{η}}-\alpha \\
\text{τάττω: } & [\text{ταγ-}] \quad \text{τέ-ταχ-α} \\
\text{δείκνυμι: } & [\text{δεικ-}] \quad \text{δέ-δειχ-α}
\end{align*}
\]

Note the change of vowel from ε to ο or from ει to οι or ο in verbs with -α perfects and -η pluperfects, e.g.:

\[
\begin{align*}
\text{πέμπ-ω > πέπομφ-α} \\
\text{τρέπ-ω > τέτροφ-α} \\
\text{λείπ-ω > λέλοιπ-α} \\
\text{κτείν-ω > έκτεν-α}
\end{align*}
\]

Note: for φέρ-ω, the perfect stem ἐνεκ- gives perfect ἐνήνυχ-α (for the Attic reduplication, see page 235).

**Exercise 28β**

1. Make one photocopy of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of γίγνομαι, perfect, γέγονα. Keep this chart for reference

2. Make ten photocopies of the Verb Chart for the perfect and pluperfect on page 276, choose five verbs from previous charts for which you have not filled in perfect and pluperfect forms and fill in active and middle/passive perfect and pluperfect forms of those five verbs.

**Exercise 28γ**

Change the following present forms to the corresponding perfect forms:

1. λάουσιν(v)  5. ἀποθλήσκει  9. δείκνυάσιν(v)  
2. λάοντες  6. ἀγετε  10. λεύπειν  
3. μανθάνειν  7. δηλοὺμεν  11. γράφουσα  
4. πέμπεις  8. νικῶντες  12. πείθομεν

**Greek Wisdom**

Heraclitus

ἀοιδοίς πείθονται καὶ διδασκάλω χράνται ὁμίλῳ σὺν εἰδότες ὃτι "οἱ πολλοὶ κακοί, ὀλίγοι δὲ ἄγαθοι." Fragment 104 Diels
Exercise 28 δ

Change the following present forms to the corresponding pluperfect forms:

1. λόγων
2. τιμᾷ
3. ἰγουσία
4. πείθεις
5. πέμπουσιν

Exercise 28 ε

Read aloud and translate:

1. ἀδρα πεποιήκας πάνθ’ ὡσα κεκέλευκεν ὁ πατήρ;
2. ἄρα πέπεικε σε ἡ μήτηρ οὐκοι μένειν;
3. οἱ Ἀθηναῖοι ἐς μέγιστον κίνδυνον καθεστήκασιν.
4. οἱ τε ὀπλίται ὑπὸ τῶν πολεμίων νενίκηται καὶ αὐτὸς ὁ στρατηγὸς τεθνηκέν.
5. οἴ ἐν τῇ μάχῃ τεθνηκότες ὑπὸ τοῦ δήμου τετίμηται.
6. οἱ δῶλοι τοὺς βοῶς λελυκότες οἴκαδε ἠλαυνον.
7. τὶ τὸ ἄρτοφρον ἐν τῷ ἁγρῷ λελοίπατε;
8. ἐγὼ νεανίσκος τότε ὃν ὦσσα ἐμμαθήκη τὴν γεωμετρίαν.
9. νῦν δὲ σοφιστής τις πάντα τὰ μαθηματικά με δεδίδαχεν.
10. ὁ Ἀρχιμήδης ἐν τῷ λουτρῷ (bath) καθήμενος, ἔξαίφνης βοήσας, “εὑρήκα,” ἔφη.

Exercise 28 ζ

Translate into Greek:

1. The slaves have loosed the oxen and have led (use ἄγω) them home.
2. We have sent the women and children to the islands.
3. The woman is standing by the door, waiting for her husband.
4. Why have you done this? The teacher has shown you what you ought to do.
5. It is better to be dead than to live shamefully.

Rationalism and Mysticism

In the essay on Greek science and medicine (Chapter 11), we saw that the Ionian cosmologists attempted to explain the world in terms of natural causation. This intellectual revolution involved rejection of the old mythical explanations of phenomena and led inevitably to criticism of the traditional religion, to agnosticism, and to atheism. The criticism was not all destructive. For instance, the poet and philosopher Xenophanes, born ca. 570 B.C., attacked the immorality of the gods as they are portrayed in myth: “Homer and Hesiod attributed to the gods all that is a shame and a rebuke to men, theft, adultery, and deceit” (Kirk and Raven, The Presocratic Philosophers, Cambridge,
1964, page 169). He criticizes anthropomorphism: "The Ethiopians say that their gods are snub-nosed and black, the Thracians that theirs are blue-eyed and red-haired. . . . There is one god, like mortals neither in body nor in thought" (ibid., pages 171 and 173). (See the Classical Greek readings on page 202.)

An example of the agnostic is provided by Protagoras, the first and greatest of the sophists (see essay, Chapter 24), who begins his work On the Gods as follows: "Concerning the gods, I am unable to discover whether they exist or not, or what they are like in form" (Protagoras, fragment 4).

The clearest surviving statement of the atheist's position is a fragment from a play by Critias (born ca. 460 B.C.):

There was a time when the life of men was disorderly and beast-like. . . . Then, as I believe, man laid down laws to chastise, and whoever sinned was punished. Then when the laws prevented men from open deeds of violence but they continued to commit them in secret, I believe that a man of shrewd and subtle mind invented for men the fear of the gods, so that there might be something to frighten the wicked even if they acted, spoke, or thought in secret. From this motive he introduced the conception of divinity. (Translated by Guthrie, The Sophists, Cambridge, 1971, pages 82 and 243)

The sixth century saw the development of religious ideas that were to have profound influence on Western thought, including Christian theology. The central tenet of this new mysticism was the duality of body and soul. The soul was conceived as a spiritual entity that existed before its confinement in the body and that survives the body's dissolution. This teaching was attributed to a poet-prophet named Orpheus, who was said to have lived in Thrace; his followers were called Orphics. Little is known about their beliefs. We are on firmer ground with Pythagoras, who seems to have incorporated Orphic beliefs into his teaching. Born ca. 550 B.C. in Samos, he settled in southern Italy, where he founded a religious community of men and women. He is best remembered today as a mathematician, but he also taught a way of life that was based on the belief that our present life is but a preparation for a further life or lives. The soul is divine and immortal; in successive reincarnations it is imprisoned in the body, and in its lives it must try to rid itself of bodily impurity by living as well as possible. Eventually it may be freed from the cycle of life and death and return to its divine origins.

The beliefs we have outlined were those of a limited circle of intellectuals, but the ordinary Greeks, who adhered to the traditional religion, could also find comfort in mysteries. There were various mystery cults in different parts of Greece, of which the most important were the Eleusinian mysteries. Starting as an ancient agrarian cult in honor of Demeter, goddess of grain, these mysteries by the middle of the seventh century offered initiates a blessed afterlife, from which the uninitiated were excluded: "Blessed is the man among mortals on earth who has seen these things. But he who has not taken part in the rites and has no share in them, he never knows these good
things when he is dead beneath the grim darkness” (Homeric Hymn to Demeter, ca. 625 B.C.).

The mysteries were open to all, men and women, Athenians and foreigners, slave and free. On the first day of the festival, the sacred herald made a proclamation, inviting all who wished to be initiated to assemble; they were warned that they must be of pure hands and “have a soul conscious of no evil and have lived well and justly.” After three days of sacrifice and preparation, the initiates (μύσται), numbering over 10,000, made their pilgrimage of fourteen miles or twenty-two and a half kilometers from Athens to Eleusis, led by the officials of the Eleusinian cult. The last day was spent in fasting and sacrifice. In the evening the rites were performed in the Hall of the Mysteries. The rites were secret, and all who participated took a vow of silence, so that we know very little of what happened. At the climax of the ceremony, in the darkness of the night, the ἱεροφάντης (reveal of holy things) appeared in a brilliant light and revealed the holy objects. We are told that these included a sheaf of grain, which may have had symbolical significance, offering the hope of resurrection.

The cult of Eleusis, with its emphasis on moral as well as ritual purity and with the hope it offered the initiates of a blessed life hereafter, answered a deep spiritual need. The mysteries were celebrated with unbroken continuity from the archaic age until the site at Eleusis was finally devastated by Alaric the Goth in A.D. 395. “In a civilization where official religion did little to support the soul, Eleusis provided some comfort to those who faced the anxieties of this world and the next” (Parke, Festivals of the Athenians, London, Thames & Hudson, 1977, page 71).
Homeric Greek

Homer, Odyssey 1.1–10

The Sirens sing to Odysseus as he sails by.
Ο ΑΠΟΛΛΩΝ
ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (β)

VOCABULARY

Verbs

αἰρέομαι, I choose
ἀναμιμήσκω, [μνη-] ἀνα-

μνήσω, ἀνέμνησα, I remind
someone (acc.) of something
(acc. or gen.)

μέμνημαι (perfect middle =
present), I have reminded
myself = I remember

μνησθήσομαι (future passive
in middle sense),
I will remember

ἔμνήσθην (aorist passive in
middle sense), I remem-
bered

ἀναστενάξω, I groan aloud

ἐνθυμέομαι, ἐνθυμήσομαι,
ἐντεθύμημαι, ἐνθυμήθην,
I take to heart; I ponder

ἐπικαλέω, I call upon; middle,
I call upon X to help

μεταγιγνώσκω, I change my
mind; I repent

παρίσταμαι [= παρα- + ἵστα-

-μαι], παρέστην, παρέστηκα
+ dat., I stand near, stand by;
I help

Nouns

ἡ ἱσυχία, τής ἱσυχίας, quiet-
ness

ἡ νεφέλη, τῆς νεφέλης, cloud

ὁ ὀλβος, τοῦ ὀλβου, happiness,
bliss; prosperity

ἡ σιγή, τῆς σιγῆς, silence

Adjectives

ἀνόητος, -ov, foolish

ἐσχατος, -η, -ov, furthest; ex-
treme

Preposition

ἀντι + gen., instead of; against

Expression

περὶ οὐδενὸς ποιούμαι, I con-
sider of no importance

ο μὲν Κύρος ἐποίεε ταῦτα, ὁ δὲ Κροίσος ἐστηκὼς ἐπὶ τῆς πυρῆς,
καὶ περ ἐν κακῷ ἔων τοσούτῳ, ἐμνήσθη τὸν τοῦ Σόλωνος λόγον, ὃτι
οὐδὲς τῶν ζῶντων εἶν ὀλβιος. ὡς ὑ τότῳ ἐμνήσθη ἀναστενάξας ἐκ
πολλῆς ἱσυχίης τρίς ἀνόμαςε, "Σόλων." καὶ Κύρος ἀκούσας
ἐκέλευσε τοὺς ἐρμηνεύας ἐρέσθαι τὸν Κροίσον τίνα τοῦτον
ἐπικαλέσθαι. Κροίσος δὲ πρῶτον μὲν στίγην εἶχεν ἑρωτώμενος,
tέλος
de ὡς ἱναγκάζετο, εἰπὲ ὅτι ἤλθε παρ᾽ ἐαυτὸν ὁ Σόλων ἐκὸν Ἀθηναῖος,
cαι θεσάμενος πάντα τὸν ἑαυτοῦ ὀλβον περὶ οὐδενὸς ἐποιήσατο,
cαι αὐτὸ πάντα ἀποβεβήκοι ήπερ ἑκείνος εἰπε.

[ἐστηκώς, standing τρίς, three times τοὺς ἐρμηνεύας, interpreters ἀποβεβήκοι
(perfect optative of ἀποβαίνω), had turned out]
ο μὲν Κροίσος ταύτα ἐξηγήσατο, τής δὲ πυρῆς ἥδη ἀμέμνης ἐκαίετο τὰ ἔσχατα. καὶ ὁ Κύρος ἄκοισάς τῶν ἐρμηνέων ἃ Κροίσος εἶπε, μεταγνοῦς τε καὶ ἐνθυμεόμενος ὅτι καὶ αὐτὸς ἄνθρωπος ἔως ἄλλον ἄνθρωπον, γενόμενον ἑαυτοῦ εὐδαιμονίᾳ οὐκ ἔλασσονα, ζώντα πυρῇ διδοῖ, καὶ ἐπιστάμενος ὅτι οὐδὲν εἶπά τον ἐν ἄνθρωποις ἀσφαλέσ, ἐκέλευσε σβεβνύναι ὡς τάχιστα τὸ καιόμενον πῦρ καὶ καταβιβάζειν Κροίσον τε καὶ τοὺς μετὰ Κροίσου. καὶ οἱ πειράμενοι οὐκ ἔδυναντο ἐτί τοῦ πυρὸς ἐπικρατήσαι.

[ἀμέμνης (perfect passive participle of ἀκαίεω, I fasten; I set on fire), kindled, lit σβεβνύναι (from σβεβνύμι, (his men) to put out καταβιβάζειν, to bring down ἐπικρατήσαι + gen., to master, get control of)]

ἐνταῦθα λέγεται ὑπὸ τῶν Λύδων τὸν Κροίσον, μαθόντα τὴν Κύρου μετάγνωσιν, βοήσας τὸν Ἀπόλλωνα, καλέοντα παραστῆναι καὶ σῶσαι μίν ἐκ τοῦ παρεόντος κακοῦ· τὸν μὲν δακρύοντα ἐπικαλέσθαι τὸν θεόν, ἐκ δὲ αἰθρίης καὶ νηνεμίης συνδραμεῖν ἐξαίφνης νεφέλας, καὶ χειμώνα τε γενέσθαι καὶ πολὺ ὕδωρ, σβεβθήναι τε τὴν πυρήν. οὔτω δὴ μαθόντα τὸν Κύρον ὡς εἶν ο Κροίσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθός, ἐρέσθαι τάδε: "Κροίσε, τις σε ἄνθρωπον ἐπείσε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντὶ φίλου ἐμοὶ καταστήναι;" ο δὲ εἶπε· "ὁ βασιλεὺς, ἐγὼ ταῦτα ἐπρηξά τῇ σῇ μὲν εὐδαιμονίᾳ, τῇ δὲ ἐμαυτοῦ κακοδαιμονίᾳ· αὕτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς ἐπάρας ἐμὲ στρατεύεσθαι. οὔδεις γὰρ οὔτω ἀνόητος ἔστι οὕτως πόλεμον πρὸ εἰρήνης αἱρέεται· ἐν μὲν γὰρ τῇ εἰρήνῃ οἱ παϊδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ πολέμῳ οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμονι που φίλον ἥν οὔτω γενέσθαι.“ ὁ μὲν ταῦτα ἔλεγε, Κύρος δὲ αὐτὸν λύσας καθεῖστε τε ἐγγὺς ἑαυτοῦ καὶ μεγάλως ἐτίμα.

[μετάγνωσιν, change of mind μιν, him αἰθρίης... νηνεμίης, clear sky... windless calm σβεβθήναι (from σβεβνύμι, aorist passive infinitive in indirect statement), was put out θεοφιλῆς, dear to the gods οὔτω δ... τὸν Κύρον... ἐρέσθαι, still indirect statement, reporting what was said καταστήναι, to become τῇ... εὐδαιμονίῃ, τῇ... κακοδαιμονίῃ: datives of accompanying circumstances or manner, with good luck for you... κακοδαιμονίῃ, bad luck ἐπάρας (from ἐπαίρω), having raised; having induced ὅστις = ὅστε πρὸ, in prefer-
ence to ποι, perhaps, I suppose καθείσε (= ἔκαθιςε, aorist of καθιζω), made X sit down

—adapted from Herodotus 1.86.3–88.1

**PRINCIPAL PARTS: Verbs Adding ε to Stem**

| ΒΟΥΛΟΜΑΙ | βουλήσομαι | βεβούλημαι, ἐβουλήθην + infin., I want; I wish |
| ΘΕΛΩ | θέλω, imperfect, ἥθελον, [桓θελε]- ἡθελήσω, ἡθελήσα, ἡθέληκα + infin., I am willing; I wish |
| ΜΑΧΟΜΑΙ | μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι, I fight; + dat., I fight against |
| ΧΑΙΡΩ | χαίρομαι, χαίρησο, [χαρε-] κεχάρηκα, [χαρ-] τχάρην (I rejoiced), I rejoice; + participle, I am glad to |

**WORD BUILDING**

The following verbs have present reduplication, i.e., in the present and imperfect only, the first consonant of the stem + 1 are prefixed to the verb stem:

| δι-δω-μι | (δω-/δω-) | γι-γν-ομαι | (γν-/γεν-/γον-)
| τι-θη-μι | (θη-/θε-) | γι-γνώ-σκω | (γνώ-/γνο-)
| ι-στη-μι | (στη-/στα-) | ἀνα-μι-μνή-σκω | (μνη-/μνα-)

Give the meaning of the following sets formed from these verbs. Note that nouns and adjectives formed from such verbs are formed from the verb stem proper, not the reduplicated form:

1. δω-/δω- ἡ δόσις τὸ δώρον προ-δο- > ὁ προδότης ἡ προδοσία
2. θη-/θε- ἡ θέσις ὁ νομο-θέτης ἡ ὑπό-θεσις
3. στη-/στα- ἡ στάσις προ-στα- > ὁ προστάτης ἡ προστασία
4. γεν-/-γον- τὸ γένος ἡ γένεσις ὁ πρόγονος
5. γνω-/-γνο- ἡ γνώμη ἡ γνώσις γνωστός, -η, -ον
6. μνη-/-μνα- ἡ μνήμη τὸ μνήμα τὸ μνημεῖον ἅει-μνηστος, -ον

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**Greek Wisdom**

Heraclitus

τὸ μὲν θεό καλὰ πάντα καὶ ἄγαθα καὶ δίκαια, ἀνθρώποι δὲ ἃ μὲν ἄδικα ὑπειλήφασιν ἃ δὲ δίκαια. Fragment 102 Diels
8. Verbs Found Most Commonly in the Perfect and Pluperfect Tenses

The following verbs are found most commonly in the perfect tense with present meanings. The pluperfect of these verbs is translated as imperfect in English. The present forms given below in parentheses do not occur in Attic Greek:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(δείδω, I fear)</td>
<td>ἔδειχσα, I feared</td>
<td>δέδοικα, I am afraid</td>
</tr>
<tr>
<td>(ἐθω, I am accustomed)</td>
<td></td>
<td>ἐφώθα, I am accustomed to + infin.</td>
</tr>
<tr>
<td>(ἐἰκω, I am like; I seem likely)</td>
<td></td>
<td>ἔσοικα, I am like; I am likely to ὅς ἔσοικε(ν), as it seems</td>
</tr>
<tr>
<td>(ἰδ-, see)</td>
<td></td>
<td>οἶδα, I know</td>
</tr>
<tr>
<td>φύω or φύω, I produce</td>
<td>ἐφύσα, I produced</td>
<td>πέφυκα, I am by nature</td>
</tr>
</tbody>
</table>

Keep in mind also that the perfect tense forms μέμνημαι and ἔστηκα have present meanings, I remember and I stand.

Exercise 28η

Read aloud and translate into English:
1. οὐκ οἶδα γυναίκα σαφρονεστέραν· βούλομαι οὖν γαμεῖν (to marry) αὐτήν.
2. ὁ παῖς εὑρίσκειν εἰς διδάσκαλον καθ’ ἡμέραν φοιτάν.
3. ἄλλ’ οὐκ ἀεὶ μέμνημαι ὅσα λέγει ὁ διδάσκαλος.
4. ὁ Κραῖσσος ἐμνήσθη πάνθε’ ὅσα εἶπεν ὁ Σόλων.
5. ὁ Αθηναῖων οἱ πολλοὶ (the majority) ἐν τοῖς ἀγροῖς οἰκεῖν εἰδοθεῖσαν.

9. The Verb οἶδα

The verb οἶδα is an irregular -α 2nd perfect (see above, Grammar 8) formed from the stem ἰδ- (originally ϕιδ-, pronounced wid, cf. Latin video, "I see"), which appears also in εἶδον, I saw. The verb οἶδα means I have found out = I know, and is present in meaning. The corresponding pluperfect ἦδη or ἦδειν means I had found out = I was aware, was knowing; I knew, and is imperfect in meaning. As seen in the chart below, the
subjunctive, infinitive, and participle are formed regularly from the stem εἰδ-; the indicative and imperative are irregular and must be carefully learned.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-α 2nd Perfect (present in meaning), I know</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>οἶδα</td>
<td>εἰδῶ</td>
<td>εἰδεύν</td>
<td>εἰδέναι</td>
<td>εἰδώς</td>
<td>εἰδῶν</td>
</tr>
<tr>
<td>οἶθα</td>
<td>εἰθῆς</td>
<td>εἰθείς</td>
<td>ισθι</td>
<td>εἰθία</td>
<td>εἰθός</td>
</tr>
<tr>
<td>οἶδε (v)</td>
<td>εἰδῆ</td>
<td>εἰδείς</td>
<td>εἰδέναι</td>
<td>εἰδώς</td>
<td>εἰδοτός, etc.</td>
</tr>
<tr>
<td>ἱσμεν</td>
<td>εἰσίμεν</td>
<td>εἰσίμεν</td>
<td>εἰσίμεν</td>
<td>gen., εἰδότος, etc.</td>
<td></td>
</tr>
<tr>
<td>ἱστε</td>
<td>εἰσίτε</td>
<td>εἰσίτε</td>
<td>ἱστε</td>
<td>gen., εἰδότος, etc.</td>
<td></td>
</tr>
<tr>
<td>ἵσσει (v)</td>
<td>εἰσίσσει (v)</td>
<td>εἰσίσσει</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

-η 2nd Pluperfect (imperfect in meaning), I was aware, was knowing; I knew

| ἴδη | or | ἴδεν |
| ἴδησθα | or | ἴδεσθα |
| ἴδει (v) | | |
| ἴσμεν | or | ἴσμεν |
| ἴστε | or | ἴστε |
| ἵσαν | or | ἵσαν |

The future, εἰσομαι, I will know, is regular (like λύσομαι).

**Exercise 280**

*Read aloud and translate into English:*

1. ἡρ' οἶσθα ὄποθεν ἐλπίζουσιν οἰ ξένοι;  
2. οὐδελε ἵδει ὅποι ἐπέλευσαν οἱ ἐμπροσα.  
3. οὐδέποτε ἑόρακα τοιούτων θόρυβον. ἡρ' ἱστε τί γέγονεν;  
4. ὁ ἀντιπρόσωπος, οὐκ εἰδὼς τί βούλεται ὁ ξένος, ἦπερ ὁ δεῖ ποιῆσαι.  
5. οὐτοὶ οὖτε ἱσάσαν πότε γενήσεται ὁ ἐκκλησία ὡστε βούλονται εἰδέναι.  
6. ὃ κάκιστα, εἰ ἤσθι κακὰ πεισόμενος, οὔτω κακὰ πράξεις.  
7. οἱ πολιτικοὶ οὐκ ἰδεσαν τὸν ῥήτορα γενόθη εἰπόντα.  
8. οἱ ἁγγελοὶ ἀπῆλθον πρὶν εἰδέναι πότερον ἡμεῖς τοὺς λόγους δεξόμεθα ἢ οὐ.  
9. μείνατε ὡς ἐν εἰδήτε τί βουλόμεθα.  
10. οἱ γονακές, εἰδοθεὶς τοὺς ἀνδρας ἐς κίνδυνον καταστάντας, μάλα ἐφοβοῦντο.

**Exercise 281**

*Translate into Greek:*

1. Be assured (= Know well) that the king is becoming angry.
2. Do you know where the children have gone?
3. I wish to know why you did this.
4. Knowing well what had happened, the woman told her husband (dative) the truth.
5. Not knowing when the ship would arrive, they were waiting all day at (ἐν) the harbor.

O ΚΡΟΙΣΟΣ ΓΙΓΝΩΣΚΕΙ ΤΗΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ

Read the following passages (adapted from Herodotus 1.90–91) and answer the comprehension questions:

ό δὲ Κύρος τὸν Κροίσον θαυμάζων τῆς σοφίας εἰνέκα ἐκέλευε αὐτὸν αἰτεῖν ἣντινα ἢν δόσιν βούληται. ὦ ἂν Κροίσος εἰπεν: "ὦ δέσποτα, χαριέ μοι μάλιστα, ἐάν με ἐς τὸν θεὸν τῶν Ἐλλήνων, ὃν ἐγώ ἐτέμησα μάλιστα, ἐρέσθαι εἰ ἐξεπατήν τοὺς ἐν ποιέοντας νόμος ἐστί οἱ." Κύρος δὲ ἤρετο τί τούτῳ αἰτεῖε. Κροίσος δὲ πάντα οἱ ἐξηγεῖτο, τάς τε ἀποκρίσεις τῶν χρηστηρίων διεξῆν καὶ τὰ ἀναθήματα ὃ ἐς Δελφοὺς ἐπέμψε καὶ ὅπως ἐπάρθεις τῷ μαντείῳ ἐσπρατεύσατο ὑπὸ τοῦς Πέρσας. Κύρος δὲ γελάσας εἶπεν: "καὶ τούτῳ τεῦξει παρ’ ἐμοῦ καὶ ἄλλου παντὸς οὐ ἢν δέῃ.”

[dόσιν, gift ἐξαπατᾶν, to deceive oi, dative of possession, for him, his oi, indirect object, to him τάς . . . ἀποκρίσεις, the answers διεξῆν (from διείχρομαι), going through in detail, relating ἐπάρθεις (from ἐπαίρω), having been raised; having been induced τεῦξει = τεῦξεi (future of τυγχάνω) + gen., you will get]

1. Why does Cyrus admire Croesus?
2. What does Cyrus order Croesus to do?
3. What does Croesus want to ask the Greek god in Delphi?
4. What three things does Croesus recount to Cyrus?
5. What is Cyrus’s reaction and response?

ὡς δὲ ταῦτα ἠκούσε ὁ Κροίσος πέμπων ἀγγέλους ὡς Δελφοὺς ἐκέλευε αὐτοὺς τιθέντας τάς πέδας ἐν τῷ ιερῷ τὸν θεὸν ἐρωτάν εἰ οὐ τί ἐπαισχύνεται τοῖς μαντεύοις ἐπάρθεις Κροίσον στρατεύεσθαι ἐπὶ Πέρσας.

[τάς πέδας, the shackles (that Croesus wore when he was bound on the pyre) ἐπαισχύνεται, he is ashamed]

6. What did Croesus order the messengers to do first when they arrived in Delphi?
7. What were the messengers to ask the god?

ἀφικομένοις δὲ τοῖς Αἰγόις καὶ λέγουσι τὰ ἐντεταλμένα ἡ Πυθία ἐίπε τάδε: "τὴν πεπρωμένην μοίραν ἀδύνατον ἐστὶ ἀποφυγεῖν καὶ θεβ. κατὰ δὲ τὸ μαντεῖον τὸ γενόμενον, οὐκ ὀρθῶς Κροίσος μέμφεται· προηγόρευε γάρ ὁ Ἀπόλλων, ἐὰν
Athenaze: Book II

8. What does the Pythia say is impossible?
9. Does the Pythia agree with Croesus's criticism of the oracle?
10. What, exactly, had the oracle said?
11. What should Croesus have asked in addition?
12. What words suggest that the Pythia thinks that Croesus was not sufficiently cautious?
13. Whom does Croesus finally blame?

Exercise 28κ

Translate into Greek:

1. Croesus has sent messengers to Delphi to ask the god why he has betrayed (use προδίδωμι) him (ἐαυτόν).
2. The messengers have arrived at Delphi, and, standing in the temple, have consulted the oracle.
3. The Pythia has interpreted (use ἔξηγέομαι) the oracle of Apollo; the god blames Croesus for (= as, use ὃς) not being prudent.
4. Croesus, having heard (use ἀκούω, perfect ἀκήκω) the oracle, comes to know that he himself was wrong.
5. “Alas, alas,” he says, “how foolish (use ἄνόητος, -ov) I was! I myself, as it seems, have destroyed my own empire.”

Apollo enthroned in his temple
The nine Muses
The lyric poet Bacchylides was born on the island of Ceos ca. 524 B.C. None of his poetry was known to us until 1896, when a papyrus was found in Egypt containing the remains of fourteen odes in honor of victors in the great games and four odes in honor of Dionysus. All Bacchylides' poems belong to the genre called "choral lyric," that is to say, poems written for public performance, usually on religious occasions, by a chorus that sang the poem to the accompaniment of flute and lyre and expressed the drama of the poem through dance. Such performances had been a central part of Greek festivals since the Bronze Age and took place everywhere in Greece.

The lines below are part of a poem commissioned to celebrate the victory of Hieron, tyrant of Syracuse, in the chariot race at the Olympic Games of 468 B.C. This was the most prestigious of all victories in the games and would have been celebrated on Hieron's return to Syracuse at a religious festival.

The dialect of choral lyric by tradition had a Doric coloring, most clearly seen in the predominance of long α, e.g., ἀρχαγέταν = ἀρχιγέτην (as an aid in reading, Attic equivalents are given for words glossed in the notes with Doric spellings). Other features of the genre are swift changes of direction in thought or scene, the abbreviated form in which mythical examples are given (it is assumed that the story is known to the audience, and the poet concentrates on the dramatic moments), and the free use of colorful compound adjectives, often coined for the particular context.

In choral odes the central feature is often a myth, which is more or less closely connected with the main subject of the poem. Croesus was an historical figure, but his story is here told as a myth. In Bacchylides' version Croesus builds the pyre himself and ascends it with his family in order to commit suicide and so avoid slavery. Apollo rescues him and takes him and his family to live with the Hyperboreans, a legendary people who live in the far North. The connection with Hieron is that both were exceptionally generous to Delphi and both were rewarded for their generosity.

VOCABULARY

1. ἐκεῖ, for καὶ, even δαμασίππου, horse-taming
2. ἀρχαγέταν (= ἀρχιγέτην), ruler
3. εὖς, when
4. τὰν πεπρωμέναν (= τὴν πεπρωμένην) ... κρίσιν (4), the fated judgment
5. Ζηνὸς τελέσαντος = Διὸς τελέσαντος, Zeus having brought to pass
6. Περσὰν = Περσῶν ἀλίσκοντο = ἡλίσκοντο
7. οὐροσῷορος ... Ἀπόλλων (7), Apollo of the golden sword
8. φύλαξζ = ἐφύλαξζ ἀελπον ἀμαρ (= ἡμαρ), the unexpected day
9. μολὼν, having come πολυδάκρυον ... δουλοσύναν (9), tearful slavery
10. μίνειν (= μένειν), to wait for
11. χαλκοτειχεῖσς ... αὐλᾶς, the bronze-walled courtyard
12. προκαροθέν + gen., before, in front of
ἐπεί ποτε καὶ δαμασίππου
Λιδίας ἀρχαγέταν,
εὔτε τὰν πεπρωμέναν
Ζηνὸς τελέσσαντος κρίσιν
5 Σάρδιες Περσῶν ἀλήσκοντο στρατῷ,
Κροίσον ὁ χρυσάρος

φύλαξ Ἁπόλλων. ὁ δὲ έξ άελπτων ἢμαρ
μολὼν πολυδάκρυων ὡκ ἔμελλε
μίμησιν ἐτὶ δουλοσύναν· πυρὰν δὲ
10 χαλκοτειχέως προπάροιθεν αὔλας
11 ναήσατ (= ενάήσατο; from νηώ), he heaped up ένθα, where
άλοχο ... κεδνή, his dear wife
12 εύπλοκάμοις (with θυγατράσι, 13), fair-haired
άλαστον, inconsolably
13 δύρομέναις = δύρομέναις χέρας = χείρας
14 αἰπίνω αἰθέρα, the high air
σοφετάρα, his αέρας = ἄρας
15 γέγανεν (perfect with present sense) he calls aloud
ὑπέρβιε, mighty
17 Αὐτοίδας (= Λητοίδης) ἄναξ, lord son of Leto (i.e., Apollo, whose mother was

18 ἔρρουσιν, are gone, have vanished
19 Ἀλοαττά δόμοι = Ἀλοαττό δόμος, the house of Alyattes
20 ἀμοιβά (= ἀμοιβή) + gen., return for
21 Πυθανόθεν, from Delphi (Pytho was the old name for Delphi)
22 πέρθουσοι = πορθοῦσι
23 δοράλατον, taken by the spear
24 ἑρευθέσαται, is reddened, runs red
25 χρυσοδινάς (= χρυσοδίνης) Παχταλός, the Pactolus eddying with gold (the river

26 τά πρόσθεν εχθρὰ φιλά, what was hateful before (is now) dear
27 γλύκιστον, (is) sweetest (the subject is θανείν)
28 τὸσ(α), so much; this
29 ἄροβατάν (= ἄροβατην), delicately-stepping (servant)
30 κέλευσεν = κέλευσεν
31 ἀπειλεῖν, to light the wooden pyre (lit., structure, house)
32 ἐκλαγον, were shrieking
33 ἀνά ... ἔβαλλον (29) = ἀνέβαλλον φίλας, their own ματρί = μητρί
34 προφανῆς, clear beforehand, foreseen
35 θάνατοίσιν (= θανατάι), for mortals
36 ἐξιστόστοις, most hateful φόνον, of deaths
37 λαμπρόν ... μένος, the bright strength
38 διάτισσαν (= διήτισσαν), was rushing through (the pyre)
39 εἰκιστάσας (= εἰκιστάσας), having set above
40 αἰσθήματας, the care, providence
41 κατένασσε (aorist of καταναλώ), settled
42 εὐσεβείαν, his piety ὅτι, because
43 θνατῶν (= θνητῶν), of (all) mortals
44 αἰγαθέαν ... Πυθώ, holy Pytho (Delphi)
νάήσατ’, ἐνθα σὺν ἀλόχῳ τε κεδνῇ
σὺν εὐπλοκόμοις τ’ ἐπέβαιν’ ἀλαστὸν
θυγατράσι δὐρομέναις· χέρας δ’ ἔς
αἰτῶν αἰθέρα σφετέρας ἀείρας

15 γέγονεν· "ὑπέρβιε δαίμον,
pοῦ θεῶν ἔστιν χάρις;
pοῦ δὲ Λατοίδας ἀναξ;
ἐρρουσιν Ἀλυάττα δόμοι,
tίς δὲ νῦν δόρων ὁμοιβası μὴριῶν
φαίνεται Πῦθωνόθεν;

πέρθουσι Μῆδοι δοριάλωτον ἄστυ,
ἐρεύθεται αἵματι χρύσοδίνας
Πακτωλός, ἀεικελίας γυναίκες
ἔξ εὑκτίας μεγάρων ἄγονται.

20 τὰ πρόσθεν ἐχθρὰ φίλα· θανεῖν γλύκιστον."
τὸς’ εἶπε, καὶ ἄβροβάταν κέλευσεν
ἀπτειν ξύλινον δόμον. ἐκλαγον δὲ
παρθένοι, φίλας τ’ ἀνὰ μάτρι χεῖρας

ἐβαλλον· ὁ γὰρ προφανὴς θνα-
τοῖσιν ἐχθιστος φόνων·
ἄλλ’ ἐπεὶ δεινοῦ πορὸς
λαμπρόν διὰίσσεν μένος,
Ζεὺς ἐπιστάσας μελαγκευθὲς νέφος
σβέννυεν ξανθὰν φλόγα.

30 ἀπιστον οὔδέν, ὦ τι θεῶν μέριμνα
τεύχει· τότε Δάλογενῆς Ἀπόλλων
φέρον ἐς Ὑπερβορέους γέροντα
σὺν τανισφύροις κατένασσε κούραις

ἄτι’ εὐσέβειαν, ὦτι μέγιστα θνατῶν
ἔς ἀγαθέαν ἀνέπεμψε Πῦθῳ.

Bacchylides 3.23–62
In this chapter we return to excerpts from Thucydides’ account of the Peloponnesian War. That war has been described as a struggle between an elephant and a whale; the Athenians could not face the Peloponnesian army in the field, and the Peloponnesians could not risk a naval battle against the Athenian fleet. In this chapter we give Thucydides’ accounts of two naval victories achieved by the Athenian admiral Phormio against heavy odds in the summer of 429 B.C. These victories were decisive; the Peloponnesians were forced to acknowledge the naval supremacy of the Athenians not only in the Aegean but also here in the Gulf of Corinth (Κρίσοιος κόλπος), and they made no attempt to challenge the Athenians by sea throughout the rest of the Archidamian War, i.e., until the truce of 421 B.C.
VOCABULARY

Verbs

έκπνέω, [πνευσ-] ἐκπνεύ-  
σομαί and [νευ-] ἐκπνεύ-  
σομαί, ἐξεπνευσα, ἐκπε-  
pνευκα, I blow out; I blow  
from  
ἐπιγνομαι, I come after  
ἐπιτίθεμαι, [ὁ-] ἐπιθήσομαι,  
[θε-] ἐπεθέμην + dat., I attack  
ἐπιχειρέω + dat., I attempt;  
I attack  
παραπλέω, I sail by; I sail  
past; I sail along  
στέλλω, [στελε-] στελώ,  
[στελ-] ἑστειλα, [σταλ-]  
ἔσταλκα, ἑσταλμαί, ἑστά-  
λην, I send; I equip; I take  
down (sails)  
συνάγω (Συνάγω), I bring to-  
gether; I compress  
φρουρέω, transitive, I guard;  
intransitive, I am on guard  

Nouns

ἡ ἑως, τῆς ἑως, dawn  
ἡ ἡπείρος, τῆς ἡπείρου, land;  
mainland  

ὅ κόλπος, τοῦ κόλπου, lap; gulf  
ἡ ναυμαχία, τῆς ναυμαχίας,  
naval battle  
tὸ πλοῖον, τοῦ πλοίου, boat  
tὸ πνεῦμα, τοῦ πνεῦματος,  
breeze  
ἡ πρόμην, τῆς πρόμηνς, stern  
(of a ship)  
ἡ πρόφατα, τῆς πρόφατας, bow (of a  
ship)  
ἡ τάξις, τῆς τάξεως, rank; po- 

tion  
ἡ ταραχή, τῆς ταραχῆς, confu- 
sion  

Adverb

eἰσω (ἐσω), inward  

Conjunction

μήτε, and not  
μήτε . . . μήτε, neither . . .  
nor  

Expressions

ἐπὶ τὴν ἑως, at dawn  
kατὰ μέσον . . . , in the middle  
of . . .  

In the summer of 429 B.C. a Corinthian fleet of forty-seven ships tried to  
slip through Phormio’s blockade and take reinforcements to their allies  
fighting in Acarnania in northwest Greece (see map, page 228).  

οἱ δὲ Κορίνθιοι καὶ οἱ ἄλλοι ξύμμαχοι ἔκακασθησαν περὶ τὰς  
αὐτὰς ἡμέρας ναυμαχήσαι πρὸς Φορμίωνα καὶ τὰς ἕκοσι ναυς τῶν  
Ἀθηναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα- 
πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρη, βουλόμενος ἐν τῇ  
eὐρυχωρίᾳ ἐπιθέσθαι.
oî de Κορινθίοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὖς ὡς ἐπὶ ναυμαχίᾳ ἀλλὰ στρατιωτικότερον παρεσκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ οἴομενοι τοὺς Ἀθηναίους ἀν τολμήσαι ναυμαχίαν ποιήσασθαι· παρὰ γῆν σφῶν μέντοι κομιζόμενοι τοὺς Ἀθηναίους ἀντιπαραπλέοντας ἐώραν καὶ, ἔπει ἐκ Πατρών τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας ἥπειρον διέβαλλον, εἰδον τοὺς Ἀθηναίους ἀπὸ Χαλκίδος προσπλέοντας σφίσιν· οὕτω δή ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμὸν.

καὶ οἱ μὲν Πελοποννήσιοι ἔτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον οἷοὶ τ’ ἦσαν, τὰς πρόφρας μὲν ἔξω, ἔσω δὲ τὰς πρύμνας, καὶ τὰ λεπτὰ πλοῖα ἥξυνέπλει ἐντὸς ποιοῦνται. οἱ δὲ Ἀθηναίοι κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνήγον ἐς ὀλίγον, ἐν χρῷ αἰεὶ παραπλέοντες· προεἰρητοὶ δ’ αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν αὐτὸς σημῆνη. ἥλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ἀλλὰ τὰς ναῦς ξυμπεσεῖσθαι πρὸς ἀλλήλας καὶ τὰ πλοῖα ταραχῆν παρέξειν· εἰ τ’ ἐκπνεύσειν ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ εἰσθεὶ γίνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἤσυχασεν αὐτοὺς.

—adapted from Thucydides 2.69 and 2.83.2–84.2
PRINCIPAL PARTS: ὄραω and οἶδα, Seeing and Knowing

ὅραω, imperfect, ἔρον (note the double augment in this and some of the following forms), [ὁν-] ὄσομαι, [ἰδ-] ἱδον (irregular augment), [ὁρα-] ἄρακα or ἱδράκα, ἣραμαι or [ὁν-] ἠμα, ἀφθην, I see

The stem ἵδ- (seen in ἱδον above) and its variants οἰδ- and εἰδ- also give οἶδα (perfect with present meaning), I know, ἤδη or ἤδειν (pluperfect with imperfect meaning), I was aware, was knowing; I knew, and ἵσομαι, I will know. See Chapter 28, Grammar 9, pages 219–220.

WORD STUDY

From what Greek words are the following theological terms derived:

1. theology 3. dogma 5. heresy
2. Bible 4. orthodoxy 6. ecclesiastical

Thucydides

Thucydides was born about 455 B.C. of a noble Athenian family, probably related to that of the aristocratic Cimon. Little is known about his life. He suffered from the plague (2.48). He was general in 424 B.C. and was exiled for failing to prevent Brasidas from taking the strategic city of Amphipolis (4.105–106 and see page 113 above). He returned to Athens in 404 B.C. after the end of the war and died there about 400 B.C. In the introduction to his history (1.1), he says that he began writing it as soon as war broke out, feeling certain that it would be the most important war in history up to his time. He died before completing it, breaking off abruptly in his account of 411 B.C.

Unlike Herodotus, Thucydides was writing the history of events through which he had lived and at many of which he had himself been present. Even so, he is well aware of the difficulty of getting the facts right. In his introduction (1.22) he discusses this problem:

With regard to the factual reporting of the events in the war, I did not think it right to give the account of the first man I happened to meet, nor to give my personal impressions, but I have examined each question with a view to the greatest possible accuracy both in events at which I was present myself and in those of which I heard from others. But it was a laborious business to find the truth, because eyewitnesses at each event did not give the same report about it, but their reports differed according to their partiality to either side or their powers of memory.

It should be remembered that his sources were not only Athenian. His long exile gave him the chance of making inquiries on the other side. He says (1.22) that the absence of the storytelling element (τὸ μῦθος) may make his history less attractive to his audience:
I shall be satisfied if those who want to examine an accurate account of events that happened in the past and that are likely to be repeated some time in the future in similar form, human nature being what it is, find my history useful. It is composed to be a possession forever (κτήμα ἐς αἰεῖν), not a performance to please an immediate public.

So there are lessons to be learned from his history, especially by statesmen. Although Thucydides restricts his history to military and political events, it is human nature, as revealed in both individual and social psychology, that most interests him. When, for instance, he has given a clinical account of the physical symptoms and effects of the plague (2.49—51), he goes on to discuss its psychological effects on the Athenian people (2.52—53).

Such passages of explicit analysis are rare. More often Thucydides uses speeches to show motives, underlying causes of events, and principles at stake. These speeches are placed at key points throughout most of the history. For example, when the Spartans send their final ultimatum, the Athenians debate their reply (see Chapter 21). Of this debate, Thucydides quotes one speech only, that of Pericles (1.140—44). In his speech, which extends to five printed pages, Pericles not only gives reasons for rejecting the Spartan ultimatum but also outlines the military and economic resources of each side and the strategy on which they should conduct the war, which he considered inevitable. The following narrative shows this strategy put into practice. The speech enables the reader to understand why the Athenians acted as they did.

Although fewer than thirty years separate the publication of Herodotus's history from that of Thucydides, there is a great gulf between them, which is not to be explained simply by the personalities of the authors. Herodotus was a child of the old order, accepting traditional values and beliefs. Thucydides is a product of the sophistic movement. He always searches for rational explanations of events, is sceptical in matters of religion, discounts oracles, and is austere in intent. Despite the austerity of his narrative, which appears impartial and impersonal even when he is writing of himself, his deep feelings are apparent from the way he tells the story, notably, for instance, in his description of the defeat of the Athenian fleet in the Great Harbor of Syracuse, which sealed the fate of the expedition to Sicily and ultimately led to the downfall of Athens.

Greek Wisdom

Socrates

The Pythian priestess at Delphi is said to have made the following pronouncement about Socrates (Scholiast, Aristophanes, Clouds 144, and see Diogenes Laertius 2.37 and Plato, Apology 21a):

σοφός Σωφροκλῆς, σοφότερος δ’ Εὐρυπίδης,
ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος.
MEGA TO TΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (β)

VOCABULARY

Verbs

- ἀποστέλλω, I send off
- ἐξαρτώ [ἐκ + ἀρτόω], ἐξαρτό-, ἐξάρτω-, ἐξάρτα, ἐξάρτυμα, ἐξηρτύθην,
  I equip
- καταδύω, καταδύσω, κατ--
  -έδυσα, [δυ-] καταδεδυκα, καταδέδυμα, κατεδύθην,
  transitive, I sink; athematic aorist, κατέδυν, intransitive,
  I sank; of the sun, set
- προσπίπτω + dat., I fall against;
  I fall on
- ταράττω (ταράςσω), [ταράχ-]
  ταράξω, έταραξα, τετά-
  -ραγμαί, έταράχθην,
  I confuse
- χωρέω, I go; I come

Nouns

- ἡ παρασκευή, τῆς παρα-
  -σκευῆς, preparation
- τὸ τρόπαιον, τοῦ τροπαίου, tro-
  -phy

...
29. MEGA TO THES ALASSHE KRATEOS (β) 235

πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμβούλους ἐπὶ τὰς ναῦς, κελεύοντες ἄλλην ναυμαχίαν βελτίων παρασκευάζεσθαι καὶ μὴ ὑπ’ ὀλίγων νεῶν εἰργεσθαι τῆς θαλάσσης. οὐ γὰρ ἰὸντο σφῶν τὸ ναυτικὸν λείπεσθαι ἄλλα γεγενησθαί τινα μαλακίαν· ὅργῃ οὖν ἀπέστελλον τοὺς ξυμβούλους. οἱ δὲ μετὰ τὸν Κνήμον ἀφικόμενοι ἄλλας τε ναῦς μετεπέμψαντο τοὺς ξυμμάχους παρακαλοῦντες βοηθεῖν καὶ τὰς προϋπαρχοῦσάς ναῦς ἠξηρτύσαντο ὡς ἐπὶ μάχην.

[eúðus, here, straight (with ἐκ τῆς Δόμης ... ἐς Κυλλήνην) ταῖς περιλοίποις, with the rest Κυλλήνην, Cyllene, about fifty-six miles or ninety kilometers southwest of Patrae (see map, page 228) Λευκάδος, Leucas, an island off the coast of Acarnania (see map, page 228) Κνήμος: Chneus was the Peloponnesian commander-in-chief, based in Leucas ἐκείνων, i.e., of the Leucadians ξυμβούλους, advisers εἰργεσθαι (from εἰργα) + gen., to be shut out from θοντο (from οἶομαι), they were thinking σφῶν, of themselves, their λείπεσθαι, to be deficient μαλακίαν, softness, cowardice ὑργῇ, adv., in anger τὰς προϋπαρχοῦσάς, the (ships) already there]

πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθηνᾶς ἄγγελος τὴν τὴν παρασκευὴν αὐτῶν ἄγγελούντας καὶ περὶ τῆς ναυμαχίας ἦν ἐνίκησαν φράσοντας, καὶ κελεύων αὐτοὺς ἐαυτῷ ναῦς ὡς πλείστας ταχεῶς ἀποστείλαι, ὡς καθ’ ἡμέραν ἐλπίδος ύσις ναυμαχήσειν. οἱ δὲ Ἀθηναῖοι πέμπουσιν εἰκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι, ἣν ξυμμάχοις τις ἐκεῖ βοηθοῖ.

[προσεπέστειλαν (from προσεπιστέλλω) + dat., they instructed in addition]

—adapted from Thucydides 2.84.3–85.5

PRINCIPAL PARTS: Verbs with Attic Reduplication

ἀκούω, ἀκοῦσμαι, ἠκουσσα, [ἀκό-] ἄκ-ήκο-α, [ἀκόυ-] ἡκούσθην, intransitive, I listen; transitive + gen. of person, acc. of thing, I listen to; I hear ἐλαύνω, [ἐλα-] ἐλάω, ἐλᾶς, ἐλᾶ, etc., ἡλασσα, ἐλ-ἡλα-κα, ἐλ-ἡλα-μαι, ἡλάθην, transitive, I drive; I march (an army); intransitive, I march ἐσθίω, [ἐδ-] ἐδομαι, [φαγ-] ἐφαγον, [ἐδ-] ἐδ-ἡδο-κα, I eat

In verbs that have Attic reduplication, the initial vowel and consonant of the stem on which the perfect is based are repeated, and what was originally the initial vowel is lengthened, thus ἀκο- > ἄκ-ήκο-α.
WORD BUILDING

Give the meanings of the following words:

1. ἡ δίκη
2. δίκαιος, -ά, -ον
3. δικαίω
4. ὁ δικαστής
5. δικαστικός, -ή, -όν
6. ἀδίκος, -ον

MEΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (γ)

VOCABULARY

Verbs

κατέχω, I hold back
ὀρμίζω, I bring (a ship) into harbor; middle, I come to anchor
παρακελεύομαι, I encourage, exhort

Nouns

ἡ εὐρυχωρία, τῆς εὐρυχωρίας, broad waters

ἡ ἡττα (ἡσσα), τῆς ἡττης, defeat
tὸ πάθος, τοῦ πάθους, experience, misfortune

Adjective

πρόθυμος, -ον, eager

Adverb

όπου, where

οἱ δὲ ἐν Κυλλήνῃ Πελοποννήσιοι, ἐν ὧν ὁ Ἀθηναῖοι περὶ τὴν Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαίκον, οὔπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσεβεβοηθήκει. παρέπλευσε δὲ καὶ ὁ Φορμίον ἐπὶ τὸ 'Ρίον τὸ Μολυκρίκον, καὶ ὀρμίσσετο ἔξω αὐτοῦ ναυσίν εἴκοσι, οἴσπερ καὶ ἑναυμάχησεν. ἐπὶ οὖν τῷ 'Ρίῳ τῷ Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ὀρμίσαντο καὶ αὐτοὶ ναυσίν ἐπτὰ καὶ ἐβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἴδον.

[Πάνορμον, Panormus Ἀχαϊκόν, Achaean προσεβεβοηθήκει (from προσβοηthetai, had come to their aid Μολυκρίκον, Molycrian]

καὶ ἐπὶ μὲν ἐξ ὧν ἡ ἡττα ἡμέρας ἀνθώρμουν ἄλληλοις, μελετῶντες τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν Πελοποννήσιοι μὴ ἐκπλεῖν ἔξω τὸν Ἱππον ἐς τὴν εὐρυχωρίαν, φοβοῦμεν τὸ πρότερον πάθος, οἱ δὲ Ἀθηναίοι μὴ ἐσπλεῖν ἔς τὰ
στενά, νομίζοντες πρός ἑκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. Ἐπείτα ὁ Κνήμος καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι ταχέως τὴν ναυμαχίαν ποιῆσαι, πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας, καὶ ὅρωντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἤσσαν φοβουμένους καὶ οὐ προθύμους ὅντας παρεκελεύσαντο.

[ἀνθόρμον (from ἀνθορμέω) + dat., they were lying at anchor opposite πρὸς ἑκείνων, in their (i.e., the Peloponnesians') favor τι... ἐπιβοηθῆσαι, any aid came]

—Adapted from Thucydides 2.86
MEGA TO TΗΣ
ΘΑΛΑΣΣΗΣ ΚΡΑΣΟΣ (δ)

Map of the second battle

VOCABULARY

Verbs
δάναγομαι (= ἀνα- + ἀγομαι),
I put out to sea
ἀπολαμβάνω, I cut off, intercept
ἀφαιρέομαι (= ἀπο- + αἱρέομαι),
I take away for myself; I save
dιαφεύγω, I escape
ἐπεισβαίνω (ἐπεισβαίνω)
[= ἐπι- + εἰσ/ἐσ- + βαίνω], I go into
ἐπιβοηθεῖν + dat., I come to aid
ἐπιστρέφω, 2nd aorist passive,
active and intransitive in meaning, ἐπειστράφην, I turn around
ὁρμέω, I lie at anchor
παραβοηθεῖν + dat., I come to (X's) aid

ὁπεκφεύγω (= ὑπο- + ἐκ- +
φεύγω), I escape

Nouns
τὸ κέρας, τοῦ κέρας, wing (of a fleet or army)
tὰ ὀπλα, τῶν ὀπλῶν, weapons
tὸ σηµεῖον, τοῦ σηµείου, sign

Adjective
κενός, -ή, -όν, empty

Prepositions
παρά + dat., at the house of;
+ acc., of persons only, to;
along, past; in respect of
περὶ + gen., about, concerning;
around; + dat., concerning;
+ acc., around

Expression
ἄµα ἔφ, at dawn
οἱ δὲ Πελοποννήσιοι, ἑπειδὴ αὐτοὶσ οἱ Ἀθηναῖοι οὐκ ἔπελεον ἐς τὸν κόλπον, βουλόμενοι ἀκοντας ἔσω προαγαγεὶν αὐτοὺς, ἀναγαγόμενοι ἁμα ἐφ ἔπλεον ἐπί τοῦ κόλπου, ἐπὶ τεσσάρων ταξάμενοι τᾶς ναῦς, δεξιῶ κέρα ἤγουμένω, ὡσπερ καὶ ὄρμουν· ἐπὶ δὲ τούτῳ τῷ κέρα εἰκοσι ἔταξαν τὰς ναῦς τὰς ἀριστὰ πλεούσας, ἵνα, εἰ ὁ Φορμίων, νομίσας ἐπὶ τὴν Ναυπάκτον αὐτοὺς πλεῖν, ἐπιβοθθῶν ἐκεῖσε παραπλέοι, μὴ διαφύγοιεν τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι, ἄλλα αὕται αἱ νῆςε περικλήσειαν.

[ἐπὶ τεσσάρων, four deep (they were drawn up at anchor four deep; when they weighed anchor, they turned right and sailed in column four abreast, with their twenty fastest ships leading) τὸν ἐπίπλουν, the attack σφῶν, of them, their περικλήσειαν (from περικλήσιον), would shut (them) in, trap (them)]

ὁ δὲ Φορμίων, ὅπερ ἑκεῖνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χώρῳ ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγαμένους αὐτοὺς, ἀκον καὶ κατὰ σπουδὴν ἐμβιβάσας, ἔπλει παρὰ τὴν γῆν· καὶ ὁ πεζὸς στρατὸς ἁμα τῶν Μεσσηνίων παρεβοθθεί. ἱδόντες δὲ οἱ Πελοποννήσιοι αὐτοὺς κατὰ μίαν παραπλέοντας καὶ ἡδὴ ὅντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μᾶλιστα, ἀπὸ σημείου ἕνος εὐθὺς ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον ὡς τάχιστα ἐπὶ τοὺς Ἀθηναίους, καὶ ἡλπίζον πάσας τὰς ναῦς ἀπολήψεσθαι.

[kατὰ σπουδὴν, hastily ἐμβιβάσας (from ἐμβιβάζω), having embarked ἁμα: adverbial here τῶν Μεσσηνίων: genitive with ὁ πεζὸς στρατὸς (Messenian refugees from the Peloponnese had been settled at Naupactus by the Athenians in 459 B.C.) κατὰ μίαν, in single file πρὸς τῇ γῇ, near the land μετωπηδὸν, with their fronts forward, in close line (i.e., they turned left and advanced four deep toward the north)]

τῶν δὲ Ἀθηναίων νεῶν ἐνδεκα μὲν αὔτηρ ἤγουντο ὑπεκφεύγουσι τὸ κέρας τῶν Πελοποννησίων· τὰς δὲ ἄλλας καταλαβόντες οἱ Πελοποννήσιοι ἐξέωσαν τε πρὸς τὴν γῆν ὑπεκφευγούσας καὶ διέφθειραν· ἀνδρας τε τῶν Ἀθηναίων ἀπέκτειναν όσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινας ἀναδούμενοι ἐλκον κενὰς (μιᾶν δὲ αὐτοίς ἀνδράσιν ἔλιον ἡδῆ), τὰς δὲ τινας οἱ Μεσσηνίοι, παραβοηθήσαντες καὶ ἐπεσβαίνοντες ξὺν τοῖς ὀπλοῖς ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἡδῆ.
[ἐξέσσαν (from ἐξωθέω), pushed out ὑπεκφευγόμενος, as they (tried to) escape διέφθειραν, not destroyed, but disabled ἐξένευσαν (from ἐκνέω), swam out, swam to shore ἀναδούμενοι (from ἀναδέωμαι), fastening with a rope, taking in tow αὐτοῖς ἀνδράσιν, with the men themselves τῶν καταστροφάτων, the decks]

—adapted from Thucydides 2.90

**PRINCIPAL PARTS:** ἀναμμηνήσκω and μέμνημαι

 ἀναμμηνήσκω, [μνη-] ἀναμνήσω, ἀνέμνησα, I remind someone (acc.) of something (acc. or gen.)
 μέμνημαι (perfect middle = present), I have reminded myself = I remember
 μνησθήσομαι (future passive in middle sense), I will remember
 ἐμνήσθην (aorist passive in middle sense), I remembered

**WORD STUDY**

*The following passage contains twenty words derived from Greek; list them and explain their derivation and meaning. Then try to rewrite the passage without using these Greek derivatives.*

The philosopher in his study can analyze political situations logically; he can propose hypotheses and produce ideal solutions to problems. The politician, however, agonizes in the sphere of the practical; he is beset by a recurring cycle of crises, for which the therapy is empirical. Whatever his ideology, in the event, he is guided not by dogma or theoretical analysis but by pragmatic considerations.

Plan of the reconstructed trireme *Olympias*
The Downfall of Athens

The essay in Chapter 23 carried the story of the Peloponnesian War as far as the Peace of Nicias, concluded by Sparta and Athens in 421 B.C., when both sides were physically and economically exhausted by the ten years' war. There was little hope of the peace holding. It was not accepted by Corinth and Boeotia, and at Athens a rival to the peace-loving Nicias appeared in the person of Alcibiades, a cousin and ward of Pericles, rich, handsome, unscrupulous, and ambitious. Opposing Nicias, who did all he could to preserve peaceful relations with Sparta, Alcibiades initiated a policy of backing Argos, Sparta's old rival in the Peloponnesus, and forming a coalition of states that were dissatisfied with Spartan leadership. In 419 B.C. a sporadic war broke out, in which Athens was halfheartedly involved as the ally of Argos, but in 418 B.C. Sparta inflicted a crushing defeat on Argos and re-established her hegemony in the Peloponnesus, while the Athenians became interested in other imperial ventures.

In the winter of 416/415 B.C. the Athenians made the fateful decision to add Sicily to their empire. They were given a pretext for intervention by the arrival of ambassadors from a small Sicilian city, which asked for help against a neighboring city, which was backed by the greatest city in the West, Syracuse. When the matter was debated in the Assembly, Nicias advised caution, but Alcibiades argued strongly in favor of the venture. His view prevailed. In a burst of enthusiasm, the people voted for an expedition and for all the resources that the generals in command (Nicias, Alcibiades, and Lachmus) required.

The expedition departed in midsummer 415 B.C.: "It was," says Thucydides, "the most costly and splendid force that ever sailed from one Greek city." It was dogged by disaster. No sooner had it arrived in Sicily than Alcibiades was recalled to stand trial on a charge trumped up by his political enemies, but he jumped ship and fled to Sparta, where he advised the authorities to send help to Syracuse, which the Athenians were by now besieging. Just as the Athenians were about to complete an encircling wall around Syracuse, a Spartan relief force arrived and saved the city (winter 414 B.C.). Nicias decided to lift the siege and retire by sea, but the Syracusans blocked the entrance to the Great Harbor, and in the battle that followed the Athenian fleet suffered a crushing defeat. Nicias decided to destroy what was left of the fleet and retreat over land; his army was split up into two halves. Both were ambushed and annihilated:

This was the greatest action which took place in this war, . . . the most brilliant for the victors and the most disastrous for the conquered; for they were utterly defeated at all points and after undergoing the extremities of suffering were completely annihilated, infantry, ships, and all. Few of the many returned home.

(Thucydides 7.87)

Despite this terrible loss, the Athenians immediately began to build a new
fleet and fought on for another nine years. This last phase of the war was quite different from what had gone on before. It was a war of movement, fought all over the Aegean. The Spartans, who bartered away the freedom of the Ionian Greeks for Persian gold, built a fleet and roused most of the Athenian Empire to revolt. In 411 B.C. Athens, reduced to desperate straits, underwent an oligarchic revolution. This was fostered by Alcibiades, who had now fled from Sparta to the Persians and undertook to win Persian support for Athens if the Athenians would modify their extreme democracy and recall him. The people agreed that the franchise should be limited to the 5,000 richest citizens and that for the moment there should be a provisional government formed by a council of 400. No sooner were the 400 in power than they tried to make their position permanent and began to negotiate peace terms with Sparta. A counterrevolution followed. The Assembly deposed the 400 and instituted the moderate democracy originally proposed, government by the 5,000. Alcibiades was elected general in his absence and won a brilliant victory at Cyzicus, annihilating the Spartan fleet. This was followed by the restoration of the radical democracy at Athens and a series of operations in which Athens recovered most of her empire in the north Aegean. In 407 B.C. Alcibiades returned to Athens and received a hero's welcome.

A new Spartan commander, Lysander, was soon to change the situation. With Persian support, he rebuilt the Spartan fleet and defeated a squadron of Alcibiades' fleet. Alcibiades, although he was not present at the battle, fearing the volatility of the demos, fled to a castle, which he had prepared as a refuge in the Hellespont. The following year (405 B.C.) the Athenians won another major victory at Arginusae, destroying over half the Spartan fleet. In 405 B.C., however, Lysander, again in command, made a surprise attack on the Athenian fleet when it was beached at Aegospotami and annihilated it.

This was the end for Athens. When the news reached the Piraeus, "A wail of lamentation spread from the Piraeus through the Long Walls to the city; and on that night not a man slept" (Xenophon, Hellenica 2.2.3). The Spartans now controlled the seas. They did not attack Athens but proceeded to starve her into submission. At last, when the people were desperate, they sent envoys to Sparta to discuss terms of surrender. The Peloponnesian League was summoned to discuss the issue. The majority voted for the utter destruction of Athens and the enslavement of the whole population, but Sparta resisted these savage terms. Eventually it was settled that Athens should surrender her whole empire; the entire fleet except for twelve triremes was to be handed over; all exiles were to return, and Athens should become an ally of Sparta.

### Greek Wisdom

Socrates

έλεγε δὲ καὶ ἐν μόνον ἀγαθὸν εἶναι, τὴν ἐπιστήμην, καὶ ἐν μόνον κακόν, τὴν ἀμαθίαν· πλοῦτον δὲ καὶ εὐγένειαν οὐδὲν σεμνὸν ἔχειν· πάν δὲ τούναντίον κακόν.

Diogenes Laertius 2.31
Hera and Athena shake hands.

Hera was the patron goddess of Samos. After the Athenian defeat at Aegospotami, all the subject states of the Athenian Empire except Samos revolted. In gratitude for this loyalty, the Athenians passed a decree praising the Samians and making them Athenian citizens. In 403 B.C. this marble stele was set up on the Acropolis with the decree inscribed below the figures of Hera and Athena.

Greek Wisdom

Socrates

οὐκ ἔστιν ἄνδρι ἀγαθῷ κακὸν οὐδὲν οὐτε ζῶντι οὐτε τελευτῆσαντι. Plato, Apology 41d
MEGA TO TΗΣ ΘΑΛΑΣΣΗΣ KRATOS (ε)

VOCABULARY

Verbs

ἐπιδιώκω, I pursue
καταφεύγω, I flee for refuge
περιμένω, I wait for
σφάξω and σφάττω, [σφάγ-]
σφάξω, ἔσφαξα, ἔσφαγμαι, ἔσφάγην, I slay
ὑπομένω, I await (an attack);
I stand firm
θάνω, [θή-] θήσωμαι, [θά-]
ἔφθασα or [φή-] ἔφθην + acc. and/or participle, I anticipate; I do something before someone else

Nouns

ἡ ἀταξία, τῆς ἀταξίας, disorder
ἡ βοήθεια, τῆς βοήθειας, help; aid
ἡ κόπη, τῆς κόπης, oar
tο ναύαγιον, τοῦ ναύαγίου, wrecked ship

ἡ ὀλκάς, τῆς ὀλκάδος, merchant ship
ἡ τροπη, τῆς τροπῆς, turn; turning; rout (of the enemy)

Adjective

ἄτακτος, -οι, disordered
ἐναντίος, -α, -ον, opposed; opposite; hostile; as noun, the enemy

Prepositions

πλήν + gen., except, except for
ὑπό + gen., under; of agent, by; because of; + dat., under;
+ acc., of motion, under; of time, at

Adverbs

ἄτακτος, in disorder
δὴν, from where, whence
δὲνπερ: -περ added for emphasis

ταύτη μὲν οὖν οἱ Πελοποννήσιοι ἔκράτουν τε καὶ διεφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἶκοσὶ νῆς αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκεν τὰς ἔνδεκα ναῦς τῶν Ἀθηναίων αὔτερ ὑπεξέφυγον τὴν ἐπιστροφὴν. καὶ φθάνουσιν αὐτοὺς πλὴν μιᾶς νεῶς καταφυγοῦσι εἰς τὴν Ναῦπάκτον, καὶ σχούσατε ἀντίπρωφοι παρεσκευάζοντο ἀμόμονομοι, ἐν τῇ τῆν γῆν ἐπὶ σφᾶς πλέωσιν οἱ Πελοποννήσιοι. οἱ δὲ παραγενόμενοι ἐπαινίζον ὡς νενίκηκότες· καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων. ἔτυχε δὲ ὀλκὰς ὀρμοῦσα μετέωρος, περὶ ἥν ἡ Ἀττικὴ ναῦς περιπλεύσασα τῇ Λευκαδίᾳ διωκοῦσι ἐμβάλλει μέση καὶ καταδύει.

[τὴν ἐπιστροφὴν, their turning movement
φθάνουσιν . . . καταφυγοῦσι, they (i.e., the eleven Athenian ships) anticipate (them) fleeing for refuge (i.e., they flee for]
refuge before they could be caught) σθούσαι (aorist participle of ἔχω, here intransitive), facing ἀντίπρωροι, with prongs toward the enemy σφάς, them ἐπαίανίζον, raised the victory song (παιάν, paean) ὑπόλοιπον, remaining μετέφρος, raised off the ground, at sea ἐμβάλλει + dat., strikes with its ram (ἐμβολος).]

toίς μὲν οὖν Πελοποννήσιοις γενομένου τοῦτον ἀπροσδοκήτου φόβος ἐμπίπτει, καὶ ἀτάκτως διάκοντες αἱ μὲν τινες τῶν νεῶν καθείσαι τὰς κόπας ἐπέστησαν τοῦ πλοῦ, βουλόμενοι τοὺς ἄλλους περιμείναι, αἱ δὲ ἐς βραχέα ὁκείλαν. οἱ δὲ Ἄθηναιοι ἰδόντες ταῦτα γιγνόμενα ἐθάρσουν τε καὶ βοήσαντες ἐπʼ αὐτοὺς ὠρμήσαν. οἱ δὲ διὰ τὴν παροῦσαν ἀταξίαν ὅλιγον μὲν χρόνον ὑπέμειναν, ἐπειτα δὲ ἑτρόποντο τε τὸν Πάνορμον ὅθενπερ ἀνηγάγοντο.

[ἀπροσδοκήτου, unexpected καθείσαι (aorist participle of καθίσαι), dropping ἐκέστησαν τοῦ πλοῦ, they stopped sailing ἐς βραχέα (from βραχός, βραχία, βραχύ, short), onto the shallows ὁκείλαν (from ὁκέλλω), ran aground ἐθάρσουν = ἐθάρσουν ἑτρόποντο (thematic aorist middle of τρέπω), they turned, fled]

ἐπιδιόκοντες δὲ οἱ Ἄθηναιοι τὰς τε ἐγγύς οὐσίας ναύς ἔλαβον εξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἄς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες ἀνεδήσαντο· ἀνδρας τοὺς μὲν ἀπέκτειναν, τινάς δὲ ἐξώγρησαν. ἐπὶ δὲ τῆς Λευκαδίας νεώς, ἣ περὶ τὴν ὀλκάδα κατέδυ, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναῦς διεφθείρετο, ἐσφαξεν ἑαυτόν, καὶ ἐξέπεσεν ες τὸν Ναυπάκτιον λιμένα.

[ἐγγύς, adv., nearby ἀνεδήσαντο (from ἀναδέσωμαι), they fastened with ropes, took in tow ἐξώγρησαν (from ἔγρησον), they took alive, took captive ἐξέπεσεν, fell out (of the sea), was cast ashore]

ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαίον ἔστησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια, ὡς πρὸς τῇ ἑαυτῶν γῇ ἤν, ἀνείλοντο, καὶ τοῖς ἑαυτίοις τὰ ἑκεῖνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαίον ὡς νενίκηκότες τῆς τροπῆς τῶν νεῶν ἃς πρὸς τῇ γῇ διεφθείραν. μετὰ δὲ ταῦτα φοβοῦμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς τὸν κόλπον τῶν Κρίσαίων καὶ Κόρινθον ἀπαντες πλὴν Λευκαδίων.

[ὑπόσπονδα, under truce]

—adapted from Thucydides 2.91–92
PRINCIPAL PARTS: Verbs with -av-/v- That Take Supplementary Participles

λα-ν-θ-άν-ω, [λαθɔ ] λήσω, [λαθɔ ] έλαθων, [λαθɔ ] λέλεθα + acc. and/or participle, I escape someone’s notice doing something = I do something without someone’s noticing; I escape the notice of someone

tυ-γ-χ-άν-ω, [τυγɔ ] τεῦχομαι, [τυχε-] ἔτυχον, [τυχε-] τετύχηκα + gen., I hit; I hit upon; I get; + participle, I happen to be doing X

φθα-ν-ω, [φθε-] φθήσομαι, [φθα-] ἐφθασα or [φθη-] ἐφθην + acc. and/or participle, I anticipate; I do something before someone else

WORD BUILDING

Explain how the words in the following sets are formed and give their meanings:

stem: παιδ-               stem: λεγ-/λογ-
1. ὁ οὐ ἔπας               1. λέγω
2. τὸ παιδίον               2. ἡ λέξις
3. παιδικός, -η, -όν       3. λεκτικός, -ή, -όν
4. παῖς                   4. ὁ λόγος
5. εὐπαίς                   5. λογικός, -ή, -όν
6. ἀπαίς                   6. λογίζομαι
7. παιδεύω                 7. ὁ λογιστής
8. ἡ παιδευσίς               8. ἄλογος, -ον
9. ὁ παιδαγωγός               9. ἡ εὐλογία
10. παιδαγωγικός, -η, -όν  10. ὁ λογογράφος

N.B. ὁ λόγος = word; story; speech; account; calculation; reasoning

Greek Wisdom

Socrates Addresses the Jurors at His Trial

τυγχάνει μέγιστον ἄγαθὸν ὄν ἄνθρώπῳ τούτῳ, ἐκάστης ἡμέρας περὶ ἀρετῆς τοῦ λόγου ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὃν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτόν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ βιωτός ἄνθρώπῳ. Plato, Apology 38a
1. Complex Sentences in Indirect Statement: Primary Sequence

When complex sentences (i.e., sentences containing a main clause and a subordinate clause) are stated indirectly after a leading verb in the present, future, or perfect tense (primary sequence), no changes in the tenses or moods of the verbs in the original sentence are made except to substitute an infinitive or participle for the finite verb in the main clause of the original sentence, as required by the introductory verb, e.g.:

a. Direct statement:

\[ \text{εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἔψευδετο.} \]  
If Philip said this, he was lying.

Indirect Statement with λέγει + ὁ or ὁς:

\[ \text{λέγει ὁν/ος εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἔψευδετο.} \]  
He/She says that if Philip said this, he was lying.

Indirect statement with φησὶ(ν) + infinitive:

\[ \text{τὸν Φίλιππον φησὶ ψεύδεσθαι, εἰ τὸῦτο εἶπεν.} \]  
He/She says that Philip was lying, if he said this.

Indirect statement with οἶδε and participle:

\[ \text{οἶδε τὸν Φίλιππον ψευδόμενον, εἰ τὸῦτο εἶπεν.} \]  
He/She knows that Philip was lying, if he said this.

(Note that the imperfect indicative ἔψευδετο of the original statement remains unchanged after ὁν and is replaced by a present infinitive and a present participle after φησὶ and οἶδε respectively. The present infinitive and participle represent progressive, continuous, ongoing action and so can substitute here for the imperfect indicative of the direct statement.)

b. The particle ὁν must be retained with the infinitive and participle constructions as well as with the indicative construction in indirect speech, e.g.:

Direct statement:

\[ \text{εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἔψευδετο ὁν.} \]  
If Philip said this, he would be lying.

Indirect Statement with λέγει + ὁ or ὁς:

\[ \text{λέγει ὁν/ος εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἔψευδετο ὁν.} \]  
He/She says that if Philip said this, he would be lying.

Indirect statement with φησὶ(ν) + infinitive:

\[ \text{τὸν Φίλιππον φησὶ ψεύδεσθαι ὁν, εἰ τὸῦτο ἔλεγεν.} \]  
He/She says that Philip would be lying, if he said this.
Indirect statement with oide and participle:
'oide toin Filippou neoudoremen on, ei tou to eileven.
He/She knows that Philip would be lying, if he said this.

Exercise 29a

Translate the following sentences and then put them into indirect statement:

1. oit poidec ouc on katésthsan eis kinóunon, ei eivhis oikade épavnélthon.
   a. ó patíer légei Ṃti . . .
   b. ó patíer fhsi . . .
   γ. ó patíer oide . . .
2. ó ágyelos, épei eis tó ástov áfíketo, eis tìn ágoràn èspewsev.
   a. oí ándreis légyousin Ṃti . . .
   b. oí ándreis fási . . .
   γ. oí ándreis ísáas . . .
3. h gnìh ouc oíkei mevei, éws ou épanélthi ó ánhr.
   a. ó poais légei Ṃti . . .
   b. ó poais fhsi . . .
   γ. ó poais oide . . .
4. ei oí sómmachoi hmine botheioen, ouc ouv fboi'metha tòus pòleimous.
   a. panteis légyousin Ṃti . . .
   b. panteis fásin . . .
   γ. panteis ísáasin . . .
5. ei ó patíer ézí, svnelambanev on tois poaisín.
   a. h gnìh légei Ṃti . . .
   b. h gnìh fhsi . . .
   γ. h gnìh oide . . .

Nike erecting a trophy
Aristophanes and Old Comedy

In 486 B.C. a prize was first offered for a comedy in the dramatic competition at the Greater Dionysia, which until then had been for tragedies only. At the time of Aristophanes' first play (427 B.C.), three comedies were put on every year at the Lenaea, a festival of Dionysus held in January, and three at the Greater Dionysia, held in March.

The theater of Dionysus, in which both tragedies and comedies were performed, consisted of a circular dancing place (δρυστροπά) about sixty-six feet or twenty meters in diameter (see illustration, page 258). Behind it was the auditorium, rising in concentric rows up the south slope of the Acropolis. In front of it was the stage (σκηνή), a permanent set representing a building with two doors. The stage was raised slightly above the level of the orchestra. In both tragedy and comedy the chorus played a leading role. In comedy they numbered twenty-four. Whereas the actors spoke their dialogue, the chorus sang their lyrics to the accompaniment of the lyre and flute.

Aristophanes' first play, the Banqueters, was produced in 427 B.C., his last extant play, Wealth, in 388 B.C. Eleven of his comedies survive, the earliest being the Acharnians, which won first prize at the Lenaea in 425 B.C. When this play was produced, Athens had been at war for more than five years. The people had suffered terribly from the plague, and the war seemed a stalemate. The farmers suffered the most, abandoning their farms every year when the Peloponnesians invaded in late spring, living in the city under appalling conditions during the invasions, and returning home to find their crops destroyed and their vines cut down. The heroes of several of Aristophanes' plays, including Dicaeopolis in the Acharnians, are war-weary farmers.

We last saw the family of Dicaeopolis when Philip was left behind in Athens to continue his schooling (Chapter 24). The rest of the family returned to the country when the Peloponnesians withdrew from Attica, only to return to the city every year when the Peloponnesians invaded in late spring. In reading the words of Dicaeopolis in the Acharnians you will hear the voice that Aristophanes gave him. He dreams of peace, and after being rebuffed in the normal course of political activity in the Assembly, he makes his own separate peace with Sparta. At the end of the selections from the play that you will read in this chapter, he joyfully assembles his family and celebrates his private peace with a sacred procession and a song in honor of Dionysus.
### VOCABULARY

#### Verbs

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<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Notes</th>
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<tbody>
<tr>
<td>δάκνω</td>
<td>I hate</td>
<td></td>
</tr>
<tr>
<td>δέχομαι</td>
<td>I receive</td>
<td></td>
</tr>
<tr>
<td>ἠράο, imperfect, ἢρον + gen.</td>
<td>I love</td>
<td></td>
</tr>
<tr>
<td>λαλέω, I talk; I chatter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λοιδορέω, I abuse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>οἴνημα, future and aorist passive, ὄινηθομαι, ὄινηθήν</td>
<td>I cause pain; passive, I suffer pain</td>
<td></td>
</tr>
<tr>
<td>ποθέω, I long for</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Nouns

<table>
<thead>
<tr>
<th>Noun</th>
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</thead>
<tbody>
<tr>
<td>ἵππος</td>
<td>racehorse</td>
<td></td>
</tr>
<tr>
<td>οἴος</td>
<td>horse</td>
<td></td>
</tr>
<tr>
<td>οἴνος</td>
<td>wine</td>
<td></td>
</tr>
<tr>
<td>οὐναξίων</td>
<td>high</td>
<td></td>
</tr>
<tr>
<td>οὐναξίας</td>
<td>highness</td>
<td></td>
</tr>
</tbody>
</table>

#### Adjectives

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>αὐτὸς</td>
<td>self</td>
<td></td>
</tr>
<tr>
<td>ἰδέα</td>
<td>idea</td>
<td></td>
</tr>
</tbody>
</table>

#### Adverbs

<table>
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<td>highness</td>
<td></td>
</tr>
</tbody>
</table>

1. ὅσα δὴ δέξημαι, how much I've been stung, lit., as to how many things; ὅσα, ἵππος... ἰδέα, τέταρα (2), and ἰδέα (3) are adverbial accusatives.
2. ἰδέα, few things (accusative with ἵππος = I have had few pleasures)
3. ψαμμίκοστογάρφαρα, sand-hundred-heaps, a typical Aristophanic coinage
4. oίς... ἐκθετήν (7): translate the genitive absolute as concessive, although...
5. ἐκθετήν, at dawn, the usual time for an Assembly to begin
6. αὐτῆς, this here, the suffix -ες adds demonstrative force and often suggests that the actor points with his finger.
7. oί δ', but they, i.e., the people κάνω = καὶ ἐκάνει (a vowel or diphthong at the end of a word sometimes coalesces with a vowel or diphthong at the beginning of the next word; this is called crasis; note that crasis is marked by a breathing)
8. τὸ σχοινίον... τὸ μεμιλταμένον, the red rope, i.e., a rope covered with red ochrous iron ore used to round up and drive loiterers from the agora to the Pnyx for assemblies; those marked with the red would be fined.
9. ἀδρός, adv., too late
10. ἀστιοῦνταί... ἀλλήλοις (12), will jostle each other
11. πῶς δοκεῖς, lit., how do you think? = you can't think how, astonishingly, like mad
12. ξύλου, wood = bench, seat
13. ἄδροι, all together καταρρέοντες, flowing down, streaming in
14. εἰρήνη δ' ὄπως... οὐδέν (14): = οὐδέν προτιμᾶσι (= they don't care a bit)
15. νοστῶν, coming
16. καὶ τῆς, crisis, see line 8
17. κέχυναι, σκορδινώμαι, πέρφομαι, I yawn, stretch, fart
18. παρατίλλωμαι, I pluck out my hairs
19. λογίζομαι, I count; I make calculations
20. ἀτεχνάζω, take with παρεσκευασμένος
21. ὑποκροθεῖν, to interrupt
The opening scene is set on the Pnyx where there is to be a meeting of the Assembly. Dicaeopolis sits alone, waiting for the people to assemble and the prytaneis to arrive. While waiting, he complains that it has been a terrible year, in which almost nothing has occurred that gave him any pleasure.

**ΔΙΚΑΙΟΠΟΛΙΣ (soliloquizing)**

1. ὥσα δὴ δεδηγμαί τὴν ἐμαυτοῦ καρδίαν,
2. ἢσθην δὲ βαιά, πάνυ δὲ βαιά, τέτταρα.
3. ἢ δ’ ὀδυνήθην, ψαμμακοσιογάργαρα. . . .
4. ἄλλ’ οὐδεπώπτον . . .
5. οὕτως ἑδήχθην . . .
6. ὡς νῦν, ὡπὸς οὕσης κυρίας ἐκκλησίας ἐωθινής ἔριμος ἢ πνυξ αὕτη,
7. οἱ δ’ ἐν ἀγορᾷ λαλοῦσι κάνω καὶ κάτω
tὸ σχοινῖον φεύγουσι τὸ μεμιλτωμένον.
8. οὐδ’ οἱ πρωτάνεις ἡκουσιν, ἄλλ’ ἀφρίαν
9. ἡκοντες, ἕτα δ’ ὁστιοῦνται πᾶς δοκεῖς
10. ἐλθόντες ἄλληλοισι περὶ πρώτου ξύλου,
11. ἀθρόοι καταρρέοντες· εἰρήνη δ’ ὅπως
12. ἔσται προτιμῶς οὔδέν· ὡ πόλις, πόλις.
13. ἐγὼ δ’ ἀεὶ πρῶτιστος εἰς ἐκκλησίαν
14. νοστῶν κάθημαι· κῆτ’ ἐπειδὰν ὁ μόνος,
15. στένω, κέχηνα, σκορδινῶμαι, πέρδομαι,
16. ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,
17. ἀποβλέπων εἰς τὸν ἀγρόν, εἰρήνης ἐρῶν,
18. στυγῶν μὲν ἅστυ, τὸν δ’ ἐμὸν δῆμον ποθῶν. . .
19. νῦν οὖν ἀτεχνώς ἢκω παρεσκευασμένος
20. βοῶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,
24 ἀλλ' οἱ πρυτάνεις γὰρ οὕτωι, But (look!) for the prytaneis (are) here
μεσημβρινοὶ, at midday
25 οὐκ ἡγόρευον; Didn't I tell you?
tοῦτ' ἐκεῖν' οὗγα ἁγεν: = τοῦτο (ἐπιτιν) ἐκεῖνο ὁ ἐγὼ ἠλεγον: οὐγά: crasis,
see line 8; οὐγά ἁγεν: an ε at the beginning of a word following a word
ending in a long vowel or diphthong is sometimes elided; this is called prodeli-
sion
26 τὴν προεδρίαν, the front seat
ἀστιζέται, pushes and shoves, jostles

ΑΧΑΡΝΗΣ (β)

VOCABULARY

Verbs

άδικεω, intransitive, I do
wrong; transitive, I wrong;
I injure
αισθάνομαι, αἰσθήσομαι,
ἠσθημαι, ἠσθημαί + gen. or
acc., I perceive; I learn; I ap-
prehend
ἀχθομαι, ἀχθέσομαι, ἠχθε-
σθην + dat., I am vexed (at);
'I am grieved (by)
ἡγέμοι + dat., I lead; I think,
consider
οἴχομαι, present in perfect
sense, I have gone, have de-
parted; imperfect in pluperfect
sense, I had gone, had de-
parted
προσδοκάω, I expect

Nouns

ὁ or ἡ ἁλαζών, τοῦ or τῆς
ἀλαζόνος, imposter, charla-
tan, quack
ἡ ἁσπίς, τῆς ἁσπίδος, shield
ἡ βία, τῆς βίας, force; violence
ὁ μήν, τοῦ μηνός, month

Adjectives

ὁ or ἡ ἄρνις, τοῦ or τῆς ἄρνθος,
bird
τὸ χρυσόν, τοῦ χρυσίου, gold
coin; money; jewelry

Adjectives

ἀθάνατος, -ον, immortal
κακοδαίμονος, κακοδαίμονος,
having an evil spirit, having
bad luck
ὁλος, -η, -ου, whole, entire
χρυσοῦς, -η, -ου, golden

Preposition

παρά + gen., from; + dat., at the
house of; + acc., of persons
only, to; along, past; in respect
of

Adverbs

πρόσθεν(ν), before (of time or
place)
πάτοτε, ever
σαφῶς, clearly

Expressions

eἰς τὸ πρόσθεν, forward
ναὶ μᾶ Δία, yes, by Zeus!
oἴμοι κακοδαίμον, poor devil!
oh misery!

28 ὦς ἀν = ἰνα
καθάρματος, the purified area. Before the Assembly began, a suckling pig was
sacrificed and carried around the boundaries of the meeting place to purify it.

ΑΜΘΙΘΕΟΣ: the name means something like divine on both sides of his family.

29 τῆς ἀγορέων βούλεται; = the formula for throwing open a motion to debate
(see essay in Chapter 22)
30. ΑΧΑΡΝΗΣ (β) 253

23 εἶν τις ἀλλο πλὴν περὶ εἰρήνης λέγη.
24 (seeing the prytaneis arrive) ἀλλ’ οἱ πρωτάνεις γὰρ
       οὕτοι μεσημβρινοί.
25 οὐκ ἠγόρευον; τοῦτ’ ἐκεῖν’ οὕγῳ ’λεγον’.
26 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὡστίζεται.

ἐρημὸς ἡ πνῦξ

27 ΚΗΡΥΣ (addressing the people who are milling around the edge of
    the area of assembly) πάριτ’ ἐς τὸ πρόσθεν,
28 πάριθ’, ὡς ἄν ἐντὸς ἤτε τὸν καθάρματος.
29 ΑΜΦΙΘΕΟΣ (running in breathless) ἡδη τὶς ἐπε; ΚΗΡ.
    (ignoring Amphitheus and opening the Assembly with a
    formal question) τὶς ἀγορεύειν βουλεταῖ.
34 ἀδάνατος δὲν: translate the participle as concessive, although being...

35 οἱ τοξόται, archers. Scythian archers (see illustration below) were used as police. It was considered improper to use a citizen in this capacity.

36 ἄνδρες = ὁ ἄνδρες, crasis, see line 8

38 κρεμάσατι τὰς ἀσπίδας, to hang up our shields; shields were usually hung on the wall when they were out of use.

39 σίγα, be quiet, lit., quietly; σίγα is an adverb (the imperative of σιγάω is σίγα, as in line 44).

40 ἢν = ἢν, unless

42 ποίον βασιλέως: Dicaeopolis’s indignant question is occasioned by the finery of the Persian ambassadors. They are peacocks (τοῖς ταῦτα, 43), who are likely to prove imposters (τοῖς ἀλαζονεύμασιν, 43, impostures, abstract noun for concrete).

43 ταῦτα: the Athenians pronounced the word with aspiration before its second syllable.

45 ἐπέμψατ' = ἐπέμψατε, you (the people) sent us ὥς + acc., to
The first item on the agenda of the Assembly is a report from ambassadors who were sent to Persia to ask the King to help in the war against the Peloponnesians. These ambassadors were dispatched from Athens in 437/436 when Euthymenes was archon, eleven years before this play was staged! They bring with them envoys from Persia, dressed in Oriental splendor (i.e., as peacocks).

41 ΚΗΡ. (formally announcing the arrival of the ambassadors) οἱ πρέσβεις οἱ παρὰ βασιλέως.

42 ΔΙΚ. ποίου βασιλέως; ἀχθομαί ἥ ὁ πρέσβεσιν

43 καὶ τοῖς ταῦται τοῖς τ' ἀλαζονεύμασιν.

44 ΚΗΡ. σῦγα. . . .

45 ΠΡΕΣΒΥΣ (addressing the Assembly) ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν
256 Athenaze: Book II

47 ἐπ' Ἐθνομένους Ἀρχόντος, in the time of Euthymenes being archon. Year
dates are given by the name of the eponymous archon. The archon list shows
that this was the year 437/6.

48 ὅμων δραχμῶν: genitive of exclamation, oh my, (those) drachmas!

49 πόδες βίαις, forcibly, perforce; the ambassadors had to, were forced to drink

50 ἄκρατον, unmixed, i.e., undiluted with water. Wine was normally mixed with
water, unless the drinker intended to get drunk.

Δ Κραναάδ πόλις, O Cranian city. Κραναάδ was the most ancient name for
Athens, and the word suggests the adjective κραναώς, rocky, rugged, and the
proper noun Κραναάς, the name of a mythical king of Athens. Dicaeopolis al­
ludes to the good old days, now replaced by the effeminate luxury of the am­
bassadors.

51 τῶν κατάγελων, the mockery, i.e., how the ambassadors mock you

52 κατασφαγείν (thematic aorist infinitive of κατεσφαίνω), to eat

53 ἄσπαζότων, latrine

54 καίχεζον = καί ἡχεζον, crasis, see line 8, and he was shitting

55 πάονοüh...χρόνου, within what time, τῶν πρακτῶν, his ass

ζυγυαμεν; did he close?

56 τῇ πανσελήνη, at the full moon (σελήνη)

κάτ' = καί ετα, crasis, see line 8

57 κριβάνω, a ceramic oven (for baking a loaf of bread)

58 τῶν ἀλαζονεματῶν, what humbug! (for the genitive, see line 47 above; for
the word, see line 43)

59 τρικλάσιον Κλεονύμου, three times as big as Cleonymus. Aristophanes fre­
quently poked fun at Cleonymus for having thrown away his shield to escape
from battle, for being a glutton and a perjurer, and, as here, for the huge bulk of
his body.

60 φενάξ, cheat, with a pun on the word φοίνιξ, the fabled Oriental phoenix; trans­
late cheatiebird

61 ταύτ'...ἐφενάκιζες, this is how you were cheating (us)

62 Ψευδαράβαν, Falseartabas. The second half of the name rings true. Xerxes
had an uncle named Artabanes (see Herodotus 7.10).

63 τῶν βασιλέως Ὀρθαλμόν, the King’s Eye is the actual title of the Persian
king’s intelligence official (see Herodotus 1.114).

64 έκκόψωιε γε/κόραξ πατάξας, may a raven (κόραξ), having struck (πατάξας)
it, knock it out (έκκόψωιε)

65 τὸν ἅνα ἂνα, and yours too, the ambassador’s

66 ἄναξ Ἀράκλας = ὁ ἄναξ Ἀράκλας, crasis, see line 8, O Lord Heracles—an
exclamation expressing disgust

67 σὺ βασιλές... Ἄθηναίοισιν (70): = σὺ ὑγεύσον ἄττα (= ὑγεύσα) βασιλεὺς
ἀπεμψίς σε λέξοντα Ἀθήναιοισιν
προς βίαν ἐπίνομεν

ἐξ ὑαλίνων ἐκπαιμάτων καὶ χρύσιδῶν

ἀκράτων οἶνον ἥδων. ΔΙΚ. ὁ Κραναὰ πόλις,

ἀρ’ αἰσθάνει τὸν κατάγελων τῶν πρέσβεων;

ΠΡΕ. (continuing to ignore Dicaeopolis) οἱ βάρβαροι γὰρ

ἀνδρας ἠγούνται μόνους

τοὺς πλείστα δυναμένους καταφαγεῖν καὶ πιεῖν. . .

ἐτεί τετάρτῳ δ’, εἰς τὸ βασίλει’ ἤλθομεν.

ἀλλ’ εἰς ἀπόστατον ψχετο στρατιὰν λαβὼν,

κάσεξεν ὅκτῳ μήνας ἐπὶ χρύσῶν ὅραν.

ΠΡΕ. (continuing his speech) κατ’ ἀπήλθεν οἰκαδε.

εἰτ’ ἐξένιζε παρετίθει θ’ ἡμῖν όλους

ἐκ κριβάνου βοῶς. ΔΙΚ. καὶ τὶς εἰδε πώποτε

βοῦς κριβανίττας; τῶν ἀλαξζουμμάτων.

ΠΡΕ. (ignoring Dicaeopolis) καὶ ναὶ μὰ Δί’ ὅρνιν τριπλάσιον

κλεονύμου

παρέθηκεν ἡμῖν· ὄνομα δ’, ἤν αὐτῷ φέναξ.

ΔΙΚ. ταῦτ’ ἄρ’ ἔφενάκιζες σὺ δύο δραχμὰς φέρων.

ΠΡΕ. (ignoring Dicaeopolis) καὶ νῦν ἄγοντες ἥκομεν

Ψευδαρτόβαν,

τῶν βασιλέως Ὀρθαλμῶν. ΔΙΚ. ἐκκοψεῖε γε

κόραξ πατάξας, τὸν γε σὰν τού πρέσβεως.

ΚΗΡ. (formally presenting Pseudartabas to the Assembly)

ὁ βασιλέως Ὀρθαλμῶς. ΔΙΚ. ἄναξ Ἰράκλεις . . .

ΠΡΕ. (to Pseudartabas) ἀγε δὴ σὺ βασιλεὺς ἄττα σ’ ἀπέπεμψεν

φράσον
Athenaze: Book II

71 “Comic Persian, suggesting King (Arta)xerxes and Pissuthnes, satrap of Sardis” (Henderson, page 69).

72 ξυνήκαθ = ξυνήκατε = συνέτε (aorist of συνίμα), Did you understand? 
γώ = εγώ, prodelision, see line 25

74 μείζον, louder

75 This time Pseudartabas speaks a sort of pidgin Greek, of which sense of a sort can be made: No getty goldy, wide-assed Ioni.

76 δαι: colloquial for δή

77 λέγει, he calls + two accusatives

79 ἀχάνας, bushels; ἡ ἀχάνη can mean either a basket for provisions or the Greek name for a Persian measure.

δέ ἔσ: the words suggest that the ambassador has hold of the King's Eye and is trying to make him say his piece again.

83 εἰς τὸ πρυτανείον, to the Prytaneum (for a public banquet)

ταῦτα δήτ’ οὐκ ἄγχονη; well, isn’t this a hanging (matter)? i.e., enough to make you hang yourself

85 ἀτιν = ἰτιν, prodelision, see line 25

πάρα = πάρεμι

87 ποιησαί: singular aorist middle imperative μόνος: take with ἔμοι (86)

88 τοῖσι παῖδισσι, for my young children 

τῇ πλάτιδι, for my wife

89 πρεσβευέσθε, be ambassadors!

κεχήνατε: perfect (with present meaning) imperative of χάσκω, I gape; the use of the perfect may suggest that their mouths are always hanging open, either because they are naive fools or because they are always half asleep (yawning).

The theater of Dionysus in the second half of the fifth century
30. ΑΧΑΡΝΗΣ (β) 259

70 λέξοντ' Ἀθηναίοισιν, δὲ Ψευδαρτάβα.
71 ΨΕΥΔΑΡΤΑΒΑΣ (making his announcement to the Assembly)
72 ΠΡΕ. (to the Assembly) ξυνήκαθ' ὃ λέγει; ΔΙΚ. μὰ τὸν
73 ΠΡΕ. (to the Assembly) πέμψειν βασιλέα φησίν ὅμιν χρυσίον.
74 (to Pseudartabas) λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ
75 χρυσίον.
76 ΔΙΚ. οὗμοι κακοδαίμον ὡς σαφῶς. ΠΡΕ. τί δαί λέγει;
77 (standing up and shouting to the ambassador)
78 ὅ τι; χαυνοπρώκτους τοὺς Ἰαὼνας λέγει,
79 ΠΡΕ. (answering Dicaeopolis) οὔκ, ἀλλ' ἀχάννας ὀδε γε χρυσίον
78 λέγει.
79 ΔΙΚ. (to the ambassador) ποίδας ἀχάννας; σὺ μὲν ἀλαξίων εἶ
78 μέγας. . .
80 ΚΗΡ. (to Dicaeopolis) σίγα, κάθιζε.
81 (to the Assembly) τὸν βασιλέας Ὑφαλλήμον ἡ βουλή
82 καλεῖ
83 εἰς τὸ πρωτανεῖον. ΔΙΚ. (refusing to sit down and
84 thoroughly disgusted with the ambassador's announcement)
85 ταῦτα δὴ τ' οὐκ ἄγχονη; . . .
86 (aside) ἀλλ' ἔργασομαι τι δεινὸν ἔργον καὶ μέγα.
87 (calling out) ἀλλ' Ἀμφίθεός μοι ποὺ 'στιν; ΑΜΦ.
88 οὔτοσὶ πάρα.
89 ΔΙΚ. (to Amphitheus) ἐμοὶ σὺ ταυτᾶσθ' λαβὼν ὁκτὼ δραχμὰς
88 σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνον
89 καὶ τοῖς παιδίοις καὶ τῇ πλάτιδι.
90 (to the ambassadors) ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνατε. . .
91 (Amphitheus rushes off to begin his trip to Sparta.)
ΑΧΑΡΝΗΣ (γ)

VOCABULARY

Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνακράζω, ἀνέκραγον</td>
<td>shout</td>
</tr>
<tr>
<td>σπένδω, σπείσω, ἐσπείσα</td>
<td>pour a libation; middle, I make a treaty; I make peace (by pouring a libation with the other party)</td>
</tr>
</tbody>
</table>

Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ ἀμπελοῦς, τῆς ἄμπελου</td>
<td>grapevine</td>
</tr>
<tr>
<td>τὸ στόμα, τοῦ στόματος</td>
<td>mouth</td>
</tr>
</tbody>
</table>

Adjective

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>μιαρός, -ά, -όν</td>
<td>defiled; foul; villainous</td>
</tr>
</tbody>
</table>

90 ἀλλ'... γὰρ, but (look), for . . .
91 δῆ, this here, i.e., here he is
93 σπονδάς: the word can mean truces or the wine poured in libations to sanctify a truce or the libations themselves. Aristophanes cleverly plays on these meanings in this passage.
94 ἀσφροντο (from ἄσφρανυμαι), smelled (the wine) πρεσβύται, old men
95 στιπτοί, trodden down; of old men, tough, sturdy χρύσιννοι, oaken
96 ἀστεράμονες, unsoftened, hard, tough
97 σαφῆναι, fighters at the Battle of Marathon
98 ἀνέκραγον: ingressive aorist, they began to shout
99 κας = καί κεί, crasis, see line 8
100 ἐφογον... ἐφικευομαι καβών: ingressive aorist and inchoative imperfects καβών = καί ἐβόω, crasis, see line 8
101 βοώται: 3rd person plural imperative, let them shout
102 γεύματα, tastes; here, vintages
103 αύταί: the antecedent is τὰς σπονδὰς (101).
104 αἰμοί, ugh (an expression of disgust) ὅτι, because
105 ἄδειασα + gen., they smell of
106 ἀπέντειος, ten years old; for ten years
107 ξάπται = καί αὔται, crasis, see line 8, this too; if a truce were made for only ten years, both sides would be sending ambassadors to other cities to gain allies, preparing for the next war.
108 δέξιατων, very sharply
The Assembly continues, with more interruptions from Dicaeopolis. Just as proceedings are coming to an end, Dicaeopolis sees Amphitheus rushing in breathless, having returned from Sparta. He brings with him three specimen truces, which are in the form of wine for libations contained in wine skins.

90 ΔΙΚ. ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφιθεος ὁ ὅδι.
91 χαίρ' Ἀμφιθεος. ΑΜΦ. (still running) μῆπα γε πρὶν γ' ἄν στῶ τρέχων.

(looking behind himself with trepidation)
92 δεῖ γὰρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
93 ΔΙΚ. τί δ’ ἔστ’; ΑΜΦ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων
94 ἔσπευδον· οἱ δ’ ὀφροντο πρεσβύται τινες
95 Ἀχαρνικοί, στιπποὶ γέροντες, πρίνινοι,
96 ἀτεράμονες, Μαραθωνιαχαι, σφενδάμνινοι.
97 ἔπειτ’ ἀνέκραγον πάντες· “ὡ μιαράτοτε,
98 σπονδὰς φέρεις τῶν ἀμπέλων τετμημένων;”
99 κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
100 ἐγὼ δ’ ἐφευγὼν· οἱ δ’ ἐδίωκον κἀβδών.
101 ΔΙΚ. (reassuring Amphitheatheus) οἱ δ’ οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις;
102 ΑΜΦ. (holding up the wine skins for Dicaeopolis to see) ἔγωγ’έ, φήμι,
103 (holding out one of the wine skins) αὕται μὲν εἰσι πεντέτεις.
104 ΔΙΚ. (taking the skin and smelling the wine) αἴβοι. ΑΜΦ. τί ἐστιν; ΔΙΚ. οὔκ ἄρεσκουσίν μ’ ὅτι
105 οὕτως πῖττης καὶ παρασκευῆς νεῶν.
106 ΑΜΦ. (offering another wine skin) σὺ δ’ ἀλλὰ τάσδι τὰς
dekέτεις γεύσαι λαβών.
107 ΔΙΚ. (taking the second wine skin and smelling the wine)
108 ὃς οὕτως χαῦται πρέσβεων εἰς τὰς πόλεις
109 τριάκοντα ημιδές, thirty years old; for thirty years
110 ὅ διονύσια, O festival of Dionysus!
111 ἀμβροσίας καὶ νέκταρος: ambrosia was the food of the gods, and nectar was their drink.
112 καὶ = καὶ ἐν, crasis, see line 8
113 ὅπη, where
114 καταφέρων κελεύων παλλά, bidding a long farewell to, i.e., wishing to have nothing to do with
115 ἀπαλλαγές = ἀπαλλαγές, crasis, see line 8, and I will drink it off
116 καὶ = καὶ ἐκκίνουμαι, crasis, see line 8, and I will drink it off
117 τὰ κατ᾽ ἀγροῦς . . . Διονύσια, οἱ Διονύσιοι, going into (my house); we are no longer on the Pnyx but outside Dicaeopolis’s house in the country. Such changes of scene, indicated only by the actors’ words, are common in comedy.

A The great altar
D-D Drainage
M Choregic
O Odeon of Pericles
S Long stoa
T1 Early temple
T2 Later temple

Plan of the theater of Dionysus in the mid fourth century
30. ἈΧΑΡΝΗΣ (γ)

109 ΑΜΦ. (offering the third wine skin) ἀλλ' αύταί σπονδαὶ

tριακοντούτιδες

110 κατὰ γῆν τε καὶ θάλατταν. ΔΙΚ. (taking the third wine

skin and smelling the wine) ὁ Διονύσια,

111 αὕται μὲν ὡξοῦσ' ἀμβροσίας καὶ νέκταρος . . .

112 (tasting the wine) κάν τῷ στόματι λέγουσι· "βαίν' ὑπὶ

θέλεις."

(clutching the wine skin, pouring a libation, and drinking
deeper of the wine)

113 ταῦτας δέχομαι καὶ σπένδομαι κάκπίσμαι,

114 χαίρειν κελεύων πολλὰ τοῦς Ἀχαρνέας.

(running off stage)

115 ΑΜΦ. ἓγὼ δὲ φευξόμαι γε τοὺς Ἀχαρνέας.

116 ΔΙΚ. ἓγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς

117 ἄξω τὰ κατ' ἄφινες εἰσιῶν Διονύσια.

(exiting into the house)

Statuette of a comic Heracles
AXARNHS (δ)

VOCABULARY

Verbs

- ήδω, ἡσομαι, ἡσα, ἡσαι, ἡσην, I sing
- ἀκολουθεῖα + dat., I follow
- ἀπάρχομαι, I begin
- εὐφημέω, I keep holy silence
- καταχέω, καταχέω, κατέχεο, κατακέχυκα, κατακέχυμαι, I pour
- εἰπέω, εἰπον, εἰπον, εἰπτο, I inform

Nouns

- ἡ εὐφημία, τῆς εὐφημίας, call for holy silence
- οἱ οἰκέται, τῶν οἰκετῶν, household

Adjective

- μακάριος, -ά, -αν, blessed;
- happy

Adverb or Preposition

- εὔποσθε(ν) + gen., behind

Adverbs

- μήν or καὶ μήν, truly, indeed
- σφόδρα, very much

119 ὁδοιπόροι, wayfarers, passers-by
121 ἀξίον (ἑστι) + dat. and infin., it is fit, i.e., it is worth while for X to do Y
122 οὖσα... γῆς, where in the world
123 τέτραπαται (perfect of τρέω), has turned, has gone
124 ξυλλαβεῖν (from συλλαβάνω), here + acc., to seize, apprehend, arrest
125 φρουδός, gone, fled, vanished
126 Βαλλήνας: a comic coinage punning on the verb βάλλω, I pelt, and the name of an Attic deme, Παλλήνη, + suffix -δε = toward; translate toward Pelting, Peltingard.
127 γῆν πρὸ γῆς, through land (acc. of extent of space) after land (πρὸ + gen. usually means before, but in a few idioms it has the sense of further, forward, onward)
128 ἐμπλήμην (2nd aorist passive optative of ἐμπλήμην, I fill full; passive, I sate myself), potential optative, I could never have my fill of
129 λίθοις: take with βάλλων
132 θαλλόν, phallus-pole, an image carried in Dionysiac processions
133 στησάτω: 3rd person singular imperative, let him (i.e., Xanthias) stand X up
The chorus of old Acharnian men rush in, armed with stones, in pursuit of Amphitheus.

118 ΧΟΡΟΣ τὴ δὲ πᾶς ἔπου, δίωκε καὶ τὸν ἄνδρα πυνθάνου
119 τὸν ὀδοπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον
120 ἄνελαβεῖν τὸν ἄνδρα τοῦτον. (to the audience) ἀλλὰ μοι μηνύσατε,
121 εὐ τὶς οἶδ’ ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
122 ἐκπέφευγ’, οἴχεται φρούδος. . .
123 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδέ
124 καὶ διώκειν γῆν πρὸ γῆς, ἔως ἂν εὑρεθῇ ποτὲ.
125 ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

As the chorus search fruitlessly for Amphitheus, Dicaeopolis is heard from within the house calling for holy silence.

126 ΔΙΚ. εὐφημεῖτε, εὐσφημεῖτε.
127 ΧΩΡ. (addressing its own members) σίγα πᾶς. ἥκουσατ’, ἄνδρες, ἀρα τῆς εὐφημίας;
128 οὕτως αὐτὸς ἑστιν ὃν ζητοῦμεν. (retiring to one side of the stage) ἀλλὰ δέυρο πᾶς
129 ἐκποδόων· θύσων γὰρ ἀνήρ, ὡς ἔσκι, ἐξέρχεται.

As the members of the chorus withdraw, Dicaeopolis, carrying a pot, leads his family out of his house—his wife, his daughter, who carries a sacred basket, and Xanthias and a second slave, who carry a phallus-pole.

130 ΔΙΚ. εὐφημεῖτε, εὐφημεῖτε.
131 (to his daughter) πρόθ’ εἰς τὸ πρόσθεν ὄλιγον, ἦ καννηφόρος.
132 (referring to his slave Xanthias) ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω.
133 'to xanov, basket; the daughter sets the basket down near the altar.
134 tìn ëtvìrovui, soup-ladle
135 ëtvoc, soup, made of peas or beans and contained in the pot that Dicaeopolis carries
toilatìros = toû ëlatìros, crasis, see line 8, broad, flat cake; the daughter takes one of these cakes from the basket, places it on the altar, and pours the soup over it.
136 kai ìhû ... ã(e), and indeed. . .
137 kekharismévos (adverb formed from the perfect participle of òporíçomai) + dat., acceptably, in a manner pleasing to èmü ... ãagèein (139) ... tàs spoudàs (140) ... ëvenenekeíin (141; see note below); the infinitives express prayers, (grant) that I may conduct the Rural Dionysia . . . and (grant) that this truce may turn out well. . .
139 tyxìpìoc, with good fortune, with good luck
140 ákaìlìaxhènta + gen. (see line 115 above), rid of
141 ëvenenekeíin (aorist infinitive of ñìmmìfìseí, it is useful, it is profitable), with kàlòc, may turn out well
tì̀aìkontòùtìòcíc, of/lasting thirty years
142 òpoc, (see to it) that. . .
143 blèpoucìa thìmbròphàgòv, looking as if you have eaten savory (the eating of the bitter herb, savory, would pucker the lips up, and give a prim, demure look to the girl's face - W. W. Merry)
144 òpòseí, will marry (the Greek verb is from a root meaning nourish, maintain)
145 kàv = kài èn, crasis, see line 8
tòìxìlò = tò òxìlò, crasis, see line 8, the crowd
phulìttìcìtì (infinitive for imperative), watch out!
146 periìtràgì (from periìtràgò, aorist, periìtràgòv), nibble at, i.e., steal
tà ëroùcìa, your golden jewelry
147 ñìvòv, dual, by the two of you èstìv ... èktnèc/e ò ñàllòc (verbal adjective from ëxò, see Chapter 26, Grammar 4, page 173), the phallus-pole must be held
150 òài: singular imperative of òàiòcìmai
tòû tègnouc, the roof
pròbì = pròbìth
151 Baxìcìou, of Bacchus
152 ëktnè, sixth
s' = se

Dionysus with a panther at his altar
(to his daughter) κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν’ ἀπαρξάμεθα.

ΘΥΓΑΘΡὸς μὴτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν,

ἵν’ ἔτνος καταχέω τούλατήρος τουτοῦ.

∆ΙΚ. (addressing Dionysus, at his altar on the stage)

καὶ μὴν καλόν γ’ ἔστ’. ὦ Διὸνυσε δέσποτα,

κεχαρισμένως σοι τὴν τὴν πομην ἐμὲ

πέμυσαντα καὶ θόσαντα μετὰ τῶν οἰκετῶν

ἀγαγείν τυχηρῶς τὰ κατ’ ἀγροὺς Διονύσια,

στρατίᾶς ἀπαλλαχθέντα, τὰς σπονδᾶς δέ μοι

καλῶς ξυνενεγκείν τὰς τριάκοντατίδας.

(addressing his daughter and arranging the procession)

ἀγ’, ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς

οἴσεις βλέπουσα θυμβροφάγον. ὡς μακάριος

ὁςτις σ’ ὅποισει...

(urguing his daughter to lead the procession forward, into the audience) πρόβαινε, κἀν τὰχλῳ φυλάττεσθαι σφόδρα

μὴ τις λαθὼν σου περιτράγη τὰ χρύσια.

(urguing Xanthias and the second slave to perform their duty properly) ὦ Ξανθία, σφῶν δ’ ἐστὶν ὅρθος ἐκτέος

ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου·

ἐγὼ δ’ ἀκολουθῶν ἐξομαί τὸ φαλλικὸν·

(senting his wife to watch from the roof) σὺ δ’, ὦ γυναῖ, θείώ

μ’ ἀπὸ τοῦ τέγους. (urging on his daughter) πρόβαλ.

Dicaeopolis celebrates his own Rural Dionysia by singing the following joyous song to Phales, Dionysiac god of the phallus, in honor of the peace he has made:

Φαλῆς, ἐταίρε Βακχίου, ...

ἔκτῳ σ’ ἔτει προσεῖπον εἰς

tὸν δῆμον ἐλθὼν ἄσμενος,

σπονδᾶς ποιησάμενος ἐμαυ-
156 ἀκαλλαγεῖς: see lines 115 and 140.
158 ξυμπίης, drink with
ἐκ κραίπόλης, in (lit., from) a drinking-bout
159 ἔωθεν, from earliest dawn
ῥοφήσει (from ῥοφέω, fut., ῥοφήσομαι), you will gulp down; you will drain dry,
will empty
τρύβλιον, cup
160 φεσάλφ, chimney
κρεμήσεται, will be hung (cf. line 38)
30. ΑΧΑΡΝΗΣ (δ)

155 τῷ, πράγμάτων τε καὶ μαχῶν
156 ... ἀπαλλαγεῖς...
157 Φαλής Φαλής,
158 ἔαν μεθ' ἡμῶν ξυμπίθης, ἐκ κρατάλης
159 έωθεν εἰρήνης ῥοθήσει τρύβλιον.
160 ἡ δ' ἁστίς ἐν τῷ φευγάλῳ κρεμήσεται.

Warrior with shield
PRINCIPAL PARTS: Verbs in -μι

δεῖκνυμι, δείξω, δείξεια, δείξεια, δείκσμα, δείκσμα, I show
ξεύγνυμι, ξεύξω, ξεύξα, ξεύγμα, ξεύγμα or ξεύγνυ, I yoke
άνοιγνυμι (= άνα+ ογνυ-μι), imperfect, άνέγγυν (double augment),
άνοιξα, άνέψα, άνέψα, άνέψμα (I stand open), άνέψμα, I open
ρήγνυμι, ρήξω, ρημη, ρημα (I am broken), ρησάνην, aorist passive participle, ρηξει, I break
σβέννυμι, [σβε-] σβέσα, σβεσα, σβηκα (I have gone out), σβέ-σθη, I put out, extinguish

δισωμι [δω-δο-], imperfect, διδονμ, δώσα, δέωκα, infinitive, δούμα, participle, δούς, imperative, δός, δέωκα, δόμα, δόθη, I give
ειμι [εσ-], imperfect, ή or ήν, έσσμαι, I am
ελμι [ει-/ε-], imperfect, ήλα or ήλειν, I will go

εμι, imperative, ει, infinitive, ενα, participle, είς, imperfect, ίν, [η-] ήσω, ήκα, imperative, [ε-] εκ, infinitive, ενα, participle, εις, εικα, ειμαι, εύθην, I let go, release; I send; I throw; middle, ειμα, imperfect, ειμι, I hasten

ςτημι, imperfect, ιστην, [στη-] ιστησα, ιστησα, I make X stand; I stop X; I am setting X (up)
athematic 2nd aorist, ιστην, intransitive, I stood
-κα- 1st perfect, ιστηκα, intransitive, I stand
-θη- 1st aorist passive, [στα-] ιστάθην, I was set (up)

τιθημι [θη-/θε-], imperfect, έτθην, θήσω, έθηκα, infinitive, θεία, participle, θείς, imperative, θές, τέθηκα, (θέω; θέω usually used instead), έτθην, I put, place

The fertile valley of the river Eurotas, in which Sparta lay, with the Taygetus range of mountains behind
GRAMMAR

1. Complex Sentences in Indirect Statement: Secondary Sequence

If the introductory verb is in a past tense (imperfect, aorist, or pluperfect), the following rules for secondary sequence apply:

a. An indicative verb in the main clause of the direct statement may be retained or may be changed to the corresponding tense of the optative when the indirect statement is introduced by ὅτι or ὅς in secondary sequence (see Chapter 25, Grammar 6, pages 155–156), e.g.:

Direc Statement:
eī ὁ Φίλιππος τούτο εἶπεν, ἔψεόςατο.  (past particular condition)
*If Philip said this, he lied.*

Indirect Statement:
eἶπεν ὅτι/ὅς εἰ ὁ Φίλιππος τούτο εἶπεν, ἔψεόςατο/ψεόςατο.
*He/She said that if Philip said this, he lied.*

Note, however, that an indicative with ἄν in the main clause of contrary to fact conditions is retained after ὅτι or ὅς, e.g.:

Direct Statement:
eī ὁ Φίλιππος τούτο εἶπεν, ἔψεόςατο ἄν.  (past contrary to fact condition)
*If Philip had said this, he would have lied.*

Indirect Statement:
eἶπεν ὅτι/ὅς εἰ ὁ Φίλιππος τούτο εἶπεν, ἔψεόςατο ἄν.
*He/She said that if Philip had said this, he would have lied.*

With ἔφη and ἦδει this sentence would be as follows:

ἔφη τὸν Φίλιππον ψεόςασθαι ἄν, εἰ τούτο εἶπεν.
*He/She said that Philip would have lied, if he had said this.*

ηδεῖ τὸν Φίλιππον ψεόωμενον ἄν, εἰ τούτο εἶπεν.
*He/She knew that Philip would have lied, if he had said this.*

b. Secondary tenses of the indicative in the subordinate clause of the direct statement remain unchanged in mood and tense when put into indirect statements. See the examples above, in which the verbs in the subordinate clauses remain unchanged.

c. Primary tenses of the indicative in the subordinate clause of the direct statement may be retained or may be changed to the optative, e.g.:

Direct Statement:
eἰ ὁ Φίλιππος τούτο λέγει, ψεόδεται.  (present particular condition)
*If Philip says this, he is lying.*
Indirect Statement:
He/she said that if Philip was saying this, he was lying.
(Note that we switch to the past tense in English, where Greek keeps the present tense; and note that [pel]dei could have been changed to [pel]deto according to rule a above.)

d. All subjunctives (with or without ãv) in the subordinate clause of the direct statement may be retained or may be changed to the corresponding tenses of the optative (éâv becomes ei, õtav becomes öte, [p]riv âv becomes [p]riv, etc., i.e., the âv drops out when the subjunctive is changed to optative). Greek writers often chose not to make the optional changes to the optative but to retain the original indicatives or subjunctives for the sake of vividness.

Direct Statement:
If Croesus wages war against the Persians, he will destroy a great empire.

Indirect Statement without Changes:
(27â:32–33)  
And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.
(The éâv + subjunctive in the original subordinate clause and the future indicative in the original main clause are here retained in the indirect statement. See rules a and d above.)

Indirect Statement with Changes:
And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.
(Optatives are here substituted in both clauses, with éâv changing to eî. Again, see rules a and d above.)

e. All optatives in the direct statement remain unchanged in mood and tense after öti or öç.

Direct Statement:
If Philip should say this, he would be lying.

Indirect Statement:
He/she said that if Philip should say this, he would be lying.
(Both optatives are retained, along with ἄν.)

With ἔφη and ἴδει this sentence would be as follows:

ἐφη τὸν Φιλίππον ἡεῦδεσθαι ἄν, εἰ τούτῳ εἴποι.

ἵδει τὸν Φιλίππον ἡεὐδόμενον ἄν, εἰ τούτῳ εἴποι.

He/She said/knew that Philip would be lying, if he should say this.

(The optative of the main clause changes to the same tense of the infinitive after ἔφη and to the same tense of the participle after ἴδει, with ἄν retained. The optative of the original subordinate clause remains unchanged.)

Note that ἄν with an infinitive or participle in indirect statement may also represent a direct statement with a potential optative, e.g.:

Direct Statement:

βουλοίμην ἄν τὸν ἱάτρον ἱδεῖν. (potential optative)

I would like to see the doctor.

Indirect Statements:

οἴομαι τὸν Φιλίππον ἄν βούλεσθαι τὸν ἱάτρον ἱδεῖν.

I think that Philip would like to see the doctor.

οἶδα τὸν Φιλίππον ἄν βουλόμενον τὸν ἱάτρον ἱδεῖν.

I know that Philip would like to see the doctor.

Exercise 30α

Translate the following pairs of sentences and explain each change that has been made in the versions in indirect statement, with reference to the rules above.

1. ἔδεν στρατεύοντα ὁ Κροίσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.
   ἡ Πυθία ἔφη τὸν Κροίσον μεγάλην ἀρχὴν καταλύσειν, εἰ στρατεύοιτο ἐπὶ Πέρσας.

2. οἱ παῖδες πάντα ἐποίησαν ὡς ἐκέλευσεν ὁ πατήρ.
   οἱ παῖδες εἴπον ὅτι πάντα ποιήσειαν ὡς ἐκέλευσεν ὁ πατήρ.

3. ὁ ποιμὴν τὰ πρόβατα φυλάξει έως ἄν νῦξ γένηται.
   ἦσμεν τὸν ποιμένα τὰ πρόβατα φυλάξοντα έως νῦξ γένοιτο.

4. ὀστίς ἄν έξω τῶν τειχῶν μένη, ὅπο τῶν πολεμίων ἀποθανεῖται.
   ὁ Δικαίωσας εἶπεν ὅτι ὀστίς έξω τῶν τειχῶν μένοι, ὅπο τῶν πολεμίων ἀποθανεῖται.

5. οἱ παῖδες, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον κατέστησαν.
   ὁ πατήρ ἔφη τούς παῖδας, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον καταστήσαι.
# VERB CHART: PRESENT AND IMPERFECT

Principal Parts of Verb: ________________________________

<table>
<thead>
<tr>
<th>Exercise Number:</th>
<th>Voice:</th>
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<tbody>
<tr>
<td>Present</td>
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### Present

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### Imperfect

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</table>

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: ________________  Voice: ________________

**Future**

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<th>Participle</th>
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**Aorist**

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## VERB CHART: PERFECT AND PLUPERFECT

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<th>Voice:</th>
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### Perfect

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### Pluperfect

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*Very rare and not given in charts*
1. THE DEFINITE ARTICLE (see Book I, page 50)

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</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
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<tr>
<td>A.</td>
<td>τῶν</td>
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2. NOUNS OF THE 1ST DECLENSION

**Feminine** (see Book I, pages 40–42)

<table>
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<td>τῶν</td>
<td>κρήνων</td>
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<tr>
<td>D. τῇ</td>
<td>κρήνη</td>
<td>ταῖς</td>
<td>κρήναις</td>
</tr>
<tr>
<td>A. τὴν</td>
<td>κρήνην</td>
<td>τὰς</td>
<td>κρήνας</td>
</tr>
<tr>
<td>V. ὃ</td>
<td>κρήνη</td>
<td>ὣ</td>
<td>κρήναι</td>
</tr>
</tbody>
</table>

| N. ἡ μέλιττα | αἰ     | μέλιτται | ἦ    | μάχαιρα | αἰ   | μάχαιραι |
| G. τῆς μέλιττης | τῶν    | μέλιττῶν | τῆς  | μαχαίρας | τῶν  | μαχαίρων |
| D. τῇ μέλιττη | ταῖς   | μέλιτταις | τῇ   | μαχαίρα | ταῖς | μαχαίραις |
| A. τὴν μέλιττάν | τὰς   | μέλιττάς | τὴν  | μάχαιραν | τὰς | μαχαίρας |
| V. ὃ μέλιττα | ὣ     | μέλιτται | ὃ    | μάχαιρα | ὃ   | μάχαιραι |

**Masculine** (see Book I, pages 47–48)

<table>
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<th>Singular</th>
<th>Plural</th>
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<tbody>
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<td>δεσπότης</td>
<td>οἱ</td>
<td>δεσπόται</td>
</tr>
<tr>
<td>G. τοῦ</td>
<td>δεσπότου</td>
<td>τῶν</td>
<td>δεσπότων</td>
</tr>
<tr>
<td>D. τῷ</td>
<td>δεσπότη</td>
<td>τοῖς</td>
<td>δεσπόταις</td>
</tr>
<tr>
<td>A. τῶν</td>
<td>δεσπότην</td>
<td>τοὺς</td>
<td>δεσπότας</td>
</tr>
<tr>
<td>V. ὃ</td>
<td>δεσποτα*</td>
<td>ὃ</td>
<td>δεσποτά</td>
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</table>

*Irregular accent. Normally the accent is persistent as with the noun ὁ πολίτης, vocative, ὁ πολίτα.
3. **NOUNS OF THE 2ND DECLENSION**

**Masculine** (see Book I, page 31)  
**Neuter** (see Book I, page 31)

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<th>Singular</th>
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<td>N.</td>
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<td>οἱ  ἀγροῖ</td>
<td>тὸ  δένδρον</td>
<td>тὰ  δένδρα</td>
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<tr>
<td>G.</td>
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<td>τῶν  ἀγρῶν</td>
<td>τοῦ  δένδρου</td>
<td>τῶν  δένδρων</td>
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<tr>
<td>D.</td>
<td>τῷ  ἀγρῷ</td>
<td>τοῖς ἀγροῖς</td>
<td>τῷ  δένδρῳ</td>
<td>τοῖς δένδροις</td>
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<tr>
<td>A.</td>
<td>τὸν ἀγρῶν</td>
<td>τοὺς ἀγροὺς</td>
<td>τὸ  δένδρον</td>
<td>τὰ  δένδρα</td>
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<tr>
<td>V.</td>
<td>ὁ  ἀγρέ</td>
<td>ὁ  ἀγροῖ</td>
<td>ὁ  δένδρον</td>
<td>ὁ  δένδρα</td>
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</table>

**Feminine:** e.g., ἡ ὅδος (see Book I, page 48)

**Contract:** Masculine Declension  
(see Book I, page 263):

**Attic Declension**

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<tbody>
<tr>
<td>N.</td>
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<td>οἱ  νοῖ</td>
<td>ὁ</td>
<td>λαγός</td>
<td>οἱ  λαγῷ</td>
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<tr>
<td>G.</td>
<td>τοῦ  νοῦ</td>
<td>τῶν  νῶν</td>
<td>τοῦ</td>
<td>λαγό</td>
<td>τῶν  λαγῶν</td>
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<tr>
<td>D.</td>
<td>τῷ  νῷ</td>
<td>τοῖς νοῖς</td>
<td>τῷ</td>
<td>λαγῷ</td>
<td>τοῖς λαγῆς</td>
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<td>τοὺς νοῦς</td>
<td>τὸν</td>
<td>λαγῶν/ὁ</td>
<td>τοὺς λαγῶς</td>
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<tr>
<td>V.</td>
<td>ὁ  νοῦ</td>
<td>ὁ  νοῖ</td>
<td>ὁ</td>
<td>λαγῶς</td>
<td>ὁ  λαγῆ</td>
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**Contract Neuter:** τὸ κανοῦν (rare; not formally presented in this course; for an example, see κανῦ, 9β:6)

4. **NOUNS OF THE 3RD DECLENSION**

**Labial Stems** (β, π, φ; see Book I, page 107)

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<tr>
<td>G.</td>
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<td>τῶν κλῆσιν</td>
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<tr>
<td>D.</td>
<td>τῷ  κλῆσι</td>
<td>τοῖς κλῆσι     (v)</td>
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<tr>
<td>A.</td>
<td>τὸν κλῆσα</td>
<td>τοὺς κλῆσας</td>
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<tr>
<td>V.</td>
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**Velar Stems** (γ, κ, χ; see Book I, page 98)

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<tbody>
<tr>
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<td>ὁ</td>
<td>αἴξ</td>
<td>οἱ  αἴγες</td>
</tr>
<tr>
<td>G.</td>
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<td>τῶν φῦλακων</td>
<td>τοῦ</td>
<td>αἴγος</td>
<td>τῶν αἴγων</td>
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<tr>
<td>D.</td>
<td>τῷ  φῦλακι</td>
<td>τοῖς φῦλακι(v)</td>
<td>τῷ</td>
<td>αἴγι</td>
<td>τοῖς αἴξι(v)</td>
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<td>τοὺς φῦλακας</td>
<td>τὸν</td>
<td>αἴγα</td>
<td>τοὺς αἴγας</td>
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<tr>
<td>V.</td>
<td>ὁ  φῦλαξ</td>
<td>ὁ  φῦλακες</td>
<td>ὁ</td>
<td>αἴξ</td>
<td>ὁ  αἴγες</td>
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Dental Stems (δ, θ, τ; see Book I, page 99)

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<tr>
<td>D. τῷ παιδί</td>
<td>τοῖς παισι(v)</td>
<td>τῷ ὄνόματι</td>
<td>τοῖς ὄνόμασι(v)</td>
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<tr>
<td>V. ὁ παῖ</td>
<td>ὁ παῖδες</td>
<td>ὁ ὄνομα</td>
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Stems in -ντ- (see Book I, page 145)

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<td>οἱ γέροντες</td>
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<tr>
<td>G. τοῦ γέροντος</td>
<td>τῶν γερόντων</td>
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<tr>
<td>D. τῷ γέροντι</td>
<td>τοῖς γέρουσι(v)</td>
</tr>
<tr>
<td>A. τόν γέροντα</td>
<td>τοὺς γέροντας</td>
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<tr>
<td>V. ὁ γέρον</td>
<td>ὁ γέροντες</td>
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Liquid Stems (λ, ρ; see Book I, page 107) Nasal Stems (ν; see Book I, pages 106–107)

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<td>οἱ χειμώνες</td>
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<td>τοῦ χειμῶνος</td>
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<td>τῷ χειμῶνι</td>
<td>τοῖς χειμῶσι(v)</td>
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<td>τοὺς ρήτορας</td>
<td>τὸν χειμῶνα</td>
<td>τοὺς χειμῶνας</td>
</tr>
<tr>
<td>V. ὁ ρήτωρ</td>
<td>ὁ ρήτορες</td>
<td>ὁ χειμών</td>
<td>ὁ χειμώνες</td>
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Stems in -ρ- (see Book I, pages 124–125)

<table>
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<td>N. ὁ ἀνήρ</td>
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<td>G. τοῦ ἀνδρός</td>
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<tr>
<td>D. τῷ ἀνδρί</td>
</tr>
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<td>A. τόν ἀνδρα</td>
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<td>V. ὁ ἀνερ</td>
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<table>
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<tr>
<td>G. τῶν ἄνδρων</td>
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<tr>
<td>D. τοῖς ἄνδρασι(v)</td>
</tr>
<tr>
<td>A. τοὺς ἄνδρας</td>
</tr>
<tr>
<td>V. ὁ ἄνδρες</td>
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</table>
## Athenaze: Book II

### Stems in -ες- (see Book I, pages 226–227)

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<td>αἱ τριήρεις</td>
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<td>G. τοῦ τείχους</td>
<td>τῶν τειχῶν</td>
<td>τῆς τριήρους</td>
<td>τῶν τριήρων</td>
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<tr>
<td>D. τῷ τείχει τοῖς τείχεσιν</td>
<td>τῷ τριήρει</td>
<td>τοῖς τριήρεσιν</td>
<td>τῶν τριήρων</td>
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<tr>
<td>A. τὸ τείχος</td>
<td>τὰ τείχη</td>
<td>τὴν τριήρη</td>
<td>τὰς τριήρεις</td>
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<tr>
<td>V. ὁ τείχος</td>
<td>ὁ τείχη</td>
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Also ὁ Θεμιστοκλῆς (see Book I, page 254)

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<td>D. τῷ Θεμιστοκλεί</td>
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### Stems Ending in a Vowel (see Book I, page 145)

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<td>τῶν πόλεων</td>
<td>τοῦ ἀστεως</td>
<td>τῶν ἀστεων</td>
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<tr>
<td>D. τῇ πόλει</td>
<td>τοῖς πόλεσιν</td>
<td>τῷ ἀστει</td>
<td>τοῖς ἀστεσιν</td>
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<tr>
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<td>τὰς πόλεις</td>
<td>τὸ ἀστυ</td>
<td>τὰ ἀστη</td>
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<tr>
<td>V. ὑ πόλι</td>
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### Stems in Diphthongs or Vowels (see Book I, page 146)

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<td>τῶν βασιλέων</td>
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<tr>
<td>D. τῷ βασιλεὶ τοῖς βασιλεῖσιν</td>
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<tr>
<td>A. τοῦ βασιλέα τοὺς βασιλέας</td>
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<td>V. ὁ βασιλεῦ</td>
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### Irregular

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<td>τῶν βοῶν</td>
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### Irregular (see Book I, page 125)

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<td>D. τῇ</td>
<td>γυναικὶ</td>
<td>ταῖς</td>
<td>γυναιξί(ν)</td>
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<td>γυναῖκας</td>
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<td>V. ὁ</td>
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### 5. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 2ND DECLENSIONS

#### Adjectives (see Book I, pages 48–49)

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<tr>
<td>G. καλόθ</td>
<td>καλῆς</td>
</tr>
<tr>
<td>D. καλῷ</td>
<td>καλῆ</td>
</tr>
<tr>
<td>A. καλὼν</td>
<td>καλῆν</td>
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<tr>
<td>V. καλέ</td>
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<td>G. ῥάδίον</td>
<td>ῥάδιας</td>
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<td>D. ῥάδιφ</td>
<td>ῥάδίῳ</td>
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<td>A. ῥάδιον</td>
<td>ῥάδιαν</td>
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<td>V. ῥάδιε</td>
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#### Present or Progressive Middle Participles (see Book I, pages 115–116, and 262)

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<td>λύομένη</td>
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<tr>
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<td>λύομένους</td>
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<td>φιλούμενον</td>
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<tr>
<td>G. φιλουμένου</td>
<td>φιλουμένης</td>
<td>φιλουμένου</td>
</tr>
<tr>
<td>D. φιλουμένη</td>
<td>φιλουμένη</td>
<td>φιλουμένη</td>
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<tr>
<td>A. φιλουμένον</td>
<td>φιλουμένην</td>
<td>φιλουμένον</td>
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<tr>
<td>V φιλούμενε</td>
<td>φιλουμένη</td>
<td>φιλούμενον</td>
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### Plural

| N., V. φιλούμενοι | φιλούμεναι | φιλούμενα |
| G. φιλουμένων | φιλουμένων | φιλουμένων |
| D. φιλουμένοις | φιλουμέναις | φιλουμένοις |
| A. φιλουμένους | φιλουμένας | φιλουμένα |

### Exempli gratia:

- N. τίμωμενος τίμωμενη τίμωμενον
- N. δηλούμενος δηλουμένη δηλούμενον

---

### Sigmatic 1st Aorist and Thematic 2nd Aorist Middle Participles

(see Book I, pages 199 and 180)

### Exempli gratia:

- N. λοσάμενος λοσαμένη λοσάμενον
- N. γενόμενος γενομένη γενόμενον

---

6. **ADJECTIVES OF IRREGULAR DECLENSSION** (see Book I, page 49)

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<td>μεγάλον</td>
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<td>A. μεγάν</td>
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<td>μέγα</td>
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<td>V. μεγάλε</td>
<td>μεγάλη</td>
<td>μεγάλοι</td>
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<td>πολλών</td>
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<td>A. πολύν</td>
<td>πολλῆν</td>
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<td>V. none</td>
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<td>μεγάλος</td>
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<td>V. μεγάλαι</td>
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<td>πολλά</td>
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<td>D. πολλοίς</td>
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<td>V. none</td>
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7. **ADJECTIVES OF THE 3RD DECLENSION**

Adjectives with Stems in **-ov** (see Book I, pages 107-108)

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<td>A.</td>
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Comparative Adjectives with Stems in **-ov** (see Book II, page 135)

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<td>G.</td>
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<td>(βελτίω)</td>
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Adjectives with Stems in **-εσ** (see Book I, page 227):

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<td>G.</td>
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Plural

<table>
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<tr>
<td>V.</td>
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<td>ἀληθῆ</td>
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</table>
**Adjectives**

πᾶς, πᾶσα, πᾶν, *all; every; whole* (see Book I, page 126).

**Singular**

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<td>πάση</td>
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**Plural**

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<td>G.</td>
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<td>πάσων</td>
<td>πάντων</td>
</tr>
<tr>
<td>D.</td>
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<td>πάσαις</td>
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<tr>
<td>A.</td>
<td>πάντας</td>
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<td>πάντα</td>
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ταχύς, ταχεία, ταχύ, *quick, swift* (see Book I, pages 227–228)

**Singular**

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**Plural**

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<tr>
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**Present or Progressive Active Participles**

εἰμί (see Book I, page 136):

**Singular**

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δηλὼ (see Book I, page 262; declined like φιλῶν above; we give only the nominative):

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### Sigmatic 1st Aorist Active Participles (see Book I, page 199)

### Singular

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### Thematic 2nd Aorist Active Participles (see Book I, page 180)

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### -θη- 1st Aorist Passive Participles (see Book II, page 5)

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### Forms

#### Plural

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<td>G.</td>
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-η- 2nd Aorist Passive Participles (see Book II, page 13)

Exempi gratia:

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-κα 1st Perfect Active Participles (see Book II, page 208)

#### Singular

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<td>λελυκυία</td>
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#### Plural

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<td>λελυκυίας</td>
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-α 2nd Perfect Active Participles (see Book II, pages 210–211)

Exempi gratia:

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9. COMPARISON OF ADJECTIVES (see Book II, pages 126–128 and 134–135)

#### Positive

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<th>Superlative</th>
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Regular (see Book II, pages 126–127)

1st and 2nd Declension

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<th></th>
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<th>ἀνδρείότερος, -α, -ον</th>
<th>ἀνδρείότατος, -η, -ον</th>
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</thead>
<tbody>
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<td>χαλεπός, -ή, -ον</td>
<td>χαλεπύτερος, -α, -ον</td>
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3rd Declension

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<td>σάρφων</td>
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Irregular (see Book II, pages 127–128 and 134–135)

<table>
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<th>ἀμείνων, ἀμείνων</th>
<th>ἀριστός, -η, -ον</th>
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</thead>
<tbody>
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<td>βελτίων</td>
<td>βελτίστου, -η, -ον</td>
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<tr>
<td>κρείττων, κρείττον</td>
<td>κράτιστος, -η, -ον</td>
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10. **DEMONSTRATIVE ADJECTIVES**

οῦτος, αὐτή, τοῦτο, *this* (see Book I, pages 244–245)

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<td>G. τοῦτον</td>
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<td>D. τοῦτοφ</td>
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<td>A. τοῦτον</td>
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ἐκείνος, ἐκείνη, ἐκεῖνο, *that* (see Book I, page 245):

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<td>G. ἐκείνου</td>
<td>ἐκεῖνης ἐκείνου</td>
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<tr>
<td>D. ἐκείνῳ</td>
<td>ἐκεῖνη ἐκείνῳ</td>
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<tr>
<td>A. ἐκείνον</td>
<td>ἐκεῖνην ἐκείνον</td>
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οδὲ, ἥδε, τόδε, *this here* (see Book I, page 245):

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<td>ἥδε τόδε</td>
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<tr>
<td>G. τοῦδε</td>
<td>τῆδε τοῦδε</td>
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<tr>
<td>D. τόδε</td>
<td>τήδε τόδε</td>
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<td>A. τόνδε</td>
<td>τὴνδε τόδε</td>
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11. THE ADJECTIVE αὐτός, -ή, -ό, -self, -selves; same (see Book I, pages 68–69)

Singular

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<td>αὐτή</td>
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Plural

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12. THE INTERROGATIVE ADJECTIVE (see Book I, page 108)

Singular

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<td>τί</td>
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<td>G.</td>
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<td>τίνα</td>
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<td>τίνι</td>
<td>τίνα</td>
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<td>A.</td>
<td>τίνα</td>
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Plural

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<td>τίσι(ν)</td>
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13. THE INDEFINITE ADJECTIVE (see Book I, page 109)

Singular

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Plural

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<td>τινά</td>
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<td>G.</td>
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<td>τινά</td>
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<tr>
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<td>τισί(ν)</td>
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</table>

14. NUMERICAL ADJECTIVES (see Book I, 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>εἷς, μία, ἕν</td>
<td>11</td>
<td>ἐνδεκά</td>
</tr>
<tr>
<td>2</td>
<td>δύο</td>
<td>12</td>
<td>δώδεκα</td>
</tr>
<tr>
<td>3</td>
<td>τρεῖς, τρία</td>
<td>13</td>
<td>τριάς (τρία) καὶ δέκα στρεισκαίδεκα</td>
</tr>
<tr>
<td>4</td>
<td>τέτταρες, τέτταρα</td>
<td>14</td>
<td>τέτταρες (τέτταρα) καὶ δέκα</td>
</tr>
<tr>
<td>5</td>
<td>πέντε</td>
<td>15</td>
<td>πεντεκαίδεκα</td>
</tr>
<tr>
<td>6</td>
<td>ἕξ</td>
<td>16</td>
<td>ἑκαίδεκα</td>
</tr>
<tr>
<td>7</td>
<td>ἑπτά</td>
<td>17</td>
<td>ἑπτακαίδεκα</td>
</tr>
<tr>
<td>8</td>
<td>ὄκτω</td>
<td>18</td>
<td>ὀκτακαίδεκα</td>
</tr>
<tr>
<td>9</td>
<td>ἐννέα</td>
<td>19</td>
<td>ἐννεακαίδεκα</td>
</tr>
<tr>
<td>10</td>
<td>δέκα</td>
<td>20</td>
<td>ἕκκοσι(ν)</td>
</tr>
</tbody>
</table>
Ordinals

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>πρῶτος, -η, -ον</td>
<td>τρείς</td>
<td>τρία</td>
</tr>
<tr>
<td>2nd</td>
<td>δεύτερος, -η, -ον</td>
<td>τριάδων</td>
<td>τεττάρων</td>
</tr>
<tr>
<td>3rd</td>
<td>τρίτος, -η, -ον</td>
<td>τρισίς(v)</td>
<td>τετταρσίς(v)</td>
</tr>
<tr>
<td>4th</td>
<td>τέταρτος, -η, -ον</td>
<td>τρεῖς</td>
<td>τεττάρας</td>
</tr>
<tr>
<td>5th</td>
<td>πέμπτος, -η, -ον</td>
<td>τριάδων</td>
<td>τεττάρων</td>
</tr>
</tbody>
</table>

15. PERSONAL PRONOUNS (see Book I, pages 64–65)

<table>
<thead>
<tr>
<th>1st Person Singular</th>
<th>1st Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἐγώ</td>
<td>ἡμεῖς</td>
</tr>
<tr>
<td>G. ἐμοῦ, μου of me</td>
<td>ἡμᾶς, of us</td>
</tr>
<tr>
<td>D. ἐμοί, μοι to or for me</td>
<td>ἡμῖν, to or for us</td>
</tr>
<tr>
<td>A. ἐμέ, με me</td>
<td>ἡμᾶς, us</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Person Singular</th>
<th>2nd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. σύ, σοῦ, σου you</td>
<td>ἡμεῖς, you</td>
</tr>
<tr>
<td>G. σοῦ, σοῦ of you</td>
<td>ἡμᾶς, of you</td>
</tr>
<tr>
<td>D. σοῖ, σοῖ to or for you</td>
<td>ἡμῖν, to or for you</td>
</tr>
<tr>
<td>A. σὲ, σὲ you</td>
<td>ἡμᾶς, you</td>
</tr>
</tbody>
</table>
16. **REFLEXIVE PRONOUNS** (see Book I, pages 100–101)

<table>
<thead>
<tr>
<th><strong>1st Person</strong></th>
<th><strong>2nd Person</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G. αὐτόν</td>
<td>αὐτής</td>
</tr>
<tr>
<td>D. αὐτῷ</td>
<td>αὐτή</td>
</tr>
<tr>
<td>A. αὐτὸς</td>
<td>αὐτάς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. ημῶν αὐτῶν</td>
<td>ημῶν αὐτῶν</td>
</tr>
<tr>
<td>D. ημῖν αὐτοῖς</td>
<td>ημῖν αὐτοῖς</td>
</tr>
<tr>
<td>A. ημᾶς αὐτοὺς</td>
<td>ημᾶς αὐτᾶς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>3rd Person</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G. εαυτόν</td>
<td>εαυτής</td>
</tr>
<tr>
<td>D. εαυτῷ</td>
<td>εαυτή</td>
</tr>
<tr>
<td>A. εαυτὸς</td>
<td>εαυτήν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. εαυτῶν</td>
<td>εαυτῶν</td>
</tr>
<tr>
<td>D. εαυτοῖς</td>
<td>εαυτοῖς</td>
</tr>
<tr>
<td>A. εαυτοῦς</td>
<td>εαυτάς</td>
</tr>
</tbody>
</table>

17. **THE RECIPROCAL PRONOUN**

<table>
<thead>
<tr>
<th><strong>M.</strong></th>
<th><strong>F.</strong></th>
<th><strong>N.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. ἀλλήλων</td>
<td>ἀλλήλων</td>
<td>ἀλλήλων</td>
</tr>
<tr>
<td>D. ἀλλήλοις</td>
<td>ἀλλήλοις</td>
<td>ἀλλήλοις</td>
</tr>
<tr>
<td>A. ἀλλήλους</td>
<td>ἀλλήλας</td>
<td>ἀλλήλα</td>
</tr>
</tbody>
</table>
18. **POSSESSIVES** (see Book I, pages 66–67)

**Possessive Adjectives**

<table>
<thead>
<tr>
<th>1st Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἐμῶς, ἐ-ή, ἐ-όν,</td>
<td>ἡμέτερος, -ά,</td>
</tr>
<tr>
<td></td>
<td><em>my, mine</em></td>
<td>-ον, <em>our, ours</em></td>
</tr>
<tr>
<td>2nd Person</td>
<td>σῶς, -ή, σ-όν, *</td>
<td>ὅμέτερος, -ά,</td>
</tr>
<tr>
<td></td>
<td>your, <em>yours</em></td>
<td>-ον, your, <em>yours</em></td>
</tr>
</tbody>
</table>

**Possessive Pronouns** (used for 3rd person possessives)

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
</tr>
<tr>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M., F., N.</td>
</tr>
</tbody>
</table>

19. **THE INTERROGATIVE PRONOUN**

For the interrogative pronoun τίς, τί, *who? what?* see Book I, page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. **THE INDEFINITE PRONOUN**

For the indefinite pronoun τις, τί, *someone; something; anyone; anything,* see Book I, page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. **THE RELATIVE PRONOUN** (see Book I, pages 224–225)

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
</tr>
<tr>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
</tr>
<tr>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
</tr>
</tbody>
</table>

22. **FORMATION OF ADVERBS** (see Book I, page 50):

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final ν changed to ζ:

- Adjective καλός (genitive plural, καλῶν) > adverb καλῶζ
- Adjective σωφρόνων (genitive plural, σωφρόνων) > adverb σωφρόνωζ
- Adjective ἀληθής (genitive plural, ἀληθῆων) > adverb ἀληθῆωζ
- Adjective ταχύς (genitive plural, ταχέων) > adverb ταχέωζ
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>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνδρείως</td>
<td>ἀνδρειότερον</td>
<td>ἀνδρειότατα</td>
</tr>
<tr>
<td>χαλεπῶς</td>
<td>χαλεπώτερον</td>
<td>χαλεπώτατα</td>
</tr>
<tr>
<td>ἀληθῶς</td>
<td>ἀληθέστερον</td>
<td>ἀληθέστατα</td>
</tr>
<tr>
<td>σωφρόνως</td>
<td>σωφρονέστερον</td>
<td>σωφρονέστατα</td>
</tr>
</tbody>
</table>

### Irregular

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>εὖ</td>
<td>ἀμείνον</td>
<td>ἄριστα</td>
</tr>
<tr>
<td>κακῶς</td>
<td>κάκιον</td>
<td>κάκιστα</td>
</tr>
<tr>
<td>πόλυ</td>
<td>πλέον</td>
<td>πλέιστα</td>
</tr>
<tr>
<td>μάλα</td>
<td>μᾶλλον</td>
<td>μάλιστα</td>
</tr>
</tbody>
</table>
### Verbs

24. VERBS WITH THEMATIC PRESENTS, SIGMATIC FUTURES, SIGMATIC 1ST AORISTS, -κα 1ST PERFECTS, -κη 1ST PLUPERFECTS, -θη- 1ST AORIST PASSIVES, AND -θη- 1ST FUTURE PASSIVES

**λόω, λόσω, ἔλυσα, λέλυκα, λέλυμαι, ἔλύθην, I loosen, loose; middle, I ransom**

PRESENT ACTIVE (THEMATIC) (see Book I, pages 38 and 136, and Book II, pages 75 and 145)

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>λόω</td>
<td>λόω</td>
<td>λόουμι</td>
<td>λόειν</td>
<td>λόων,</td>
<td></td>
</tr>
<tr>
<td>λύεις</td>
<td>λύης</td>
<td>λύοις</td>
<td>λόε</td>
<td>λύουσα,</td>
<td></td>
</tr>
<tr>
<td>λύει</td>
<td>λύη</td>
<td>λύοι</td>
<td>λύον,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύομεν</td>
<td>λύομεν</td>
<td>λύομεν</td>
<td></td>
<td>gen., λύοντος, etc.</td>
<td></td>
</tr>
<tr>
<td>λύετε</td>
<td>λύητε</td>
<td>λύοτε</td>
<td>λύετε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύουσιν</td>
<td>λύουσιν</td>
<td>λύοιν</td>
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</table>

PRESENT MIDDLE/PASSIVE (THEMATIC) (see Book I, pages 77 and 115, and Book II, pages 76 and 145)

<table>
<thead>
<tr>
<th>λύομαι</th>
<th>λύομαι</th>
<th>λύομεν</th>
<th>λύομενος,</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύειη</td>
<td>λύη</td>
<td>λύοιο</td>
<td>λύου, -η,</td>
</tr>
<tr>
<td>λύειται</td>
<td>λύηται</td>
<td>λύοιτο</td>
<td>λύου -ον</td>
</tr>
<tr>
<td>λύομεθα</td>
<td>λύομεθα</td>
<td>λύομεθα</td>
<td></td>
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<tr>
<td>λύοσθε</td>
<td>λύοσθε</td>
<td>λύοσθε</td>
<td>λύοσθε</td>
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<tr>
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</tr>
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</table>

IMPERFECT ACTIVE (THEMATIC) (see Book I, page 214)

<table>
<thead>
<tr>
<th>ἔλυον</th>
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<th>ἔλυεν</th>
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<tbody>
<tr>
<td>ἔλύει</td>
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</tr>
<tr>
<td>ἔλύέτε</td>
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<tr>
<td>ἔλύον</td>
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</tr>
</tbody>
</table>

IMPERFECT MIDDLE/PASSIVE (THEMATIC) (see Book I, page 214)

<table>
<thead>
<tr>
<th>ἔλυομην</th>
<th>ἔλυου</th>
<th>ἔλυε</th>
<th>ἔλυομεθα</th>
<th>ἔλυεσθε</th>
<th>ἔλυοντο</th>
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</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>
### SIGMATIC FUTURE ACTIVE (THEMATIC)

<table>
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<tbody>
<tr>
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<td>λύσων.</td>
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<tr>
<td>λύσεις</td>
<td>λύσοις</td>
<td>λύσουσα</td>
<td>λύσων.</td>
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<td>λύσης</td>
<td>λύσοι</td>
<td>λύσον.</td>
<td></td>
</tr>
<tr>
<td>λύσομεν</td>
<td>λύσομεν</td>
<td>λύσουσα, gen., λύσοντος, etc.</td>
<td></td>
</tr>
<tr>
<td>λύσετε</td>
<td>λύσοιτε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσονσι(ν)</td>
<td>λύσοιν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### SIGMATIC FUTURE MIDDLE (THEMATIC)

| λύσομαι | λύσοιμην | λύσεσθαι | λύσόμενος. |
| λύσευ | λύσοι | - η. |
| λύσεται | λύσοιτο | - ον |
| λύσομεθα | λύσοιμεθα | |
| λύσεσθε | λύσοιοθε | |
| λύσονται | λύσοντο | |

### -θη- 1ST FUTURE PASSIVE (THEMATIC)

| λυθήσομαι | λυθήσοιμην | λυθήσεσθαι | λυθήσομενος |
| λυθήσευ | λυθήσοι | - η. |
| λυθήσεται | λυθήσοιτο | - ον |
| λυθήσομεθα | λυθήσοιμεθα | |
| λυθήσεσθε | λυθήσοισθε | |
| λυθήσονται | λυθήσοιντο | |

### SIGMATIC 1ST AORIST ACTIVE

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>έλύσα</td>
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<td>λύσαμι</td>
<td>λύσαι</td>
<td>λύσας,</td>
<td></td>
</tr>
<tr>
<td>έλύσας</td>
<td>λύης</td>
<td>λύσαιας</td>
<td>λύσον</td>
<td>λύσαςα,</td>
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</tr>
<tr>
<td>έλύσε(ν)</td>
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<td>λύσει</td>
<td>λύσαν,</td>
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<td></td>
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<tr>
<td>έλύσαμεν</td>
<td>λύσαμεν</td>
<td>λύσαιαν</td>
<td>gen., λύσαντος, etc.</td>
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<td>έλύσατε</td>
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<td>λύσατε</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>έλύσαν</td>
<td>λύσαν(ν)</td>
<td>λύσαν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### SIGMATIC 1ST AORIST MIDDLE

| έλύσαμαι | έλυσαμαι | έλυσαμην | έλυσαθαι | έλυσάμενος, |
| έλύσω | έλυση | λύσαιο | λύσαι, |
| έλύσατο | λύσηται | λύσατο | - ον |
| έλυσάμεθα | έλυσαμεθα | λύσαμεθα | |
| έλύσαθε | λύσαθε | λύσαθε | |
| έλύσατο | λύσατο | λύσατο | |
**-θη 1ST AORIST PASSIVE** (see Book II, pages 5, 77, and 145)

<table>
<thead>
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<tbody>
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<td>λυθῆτι</td>
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<tr>
<td>ἐλόθηθε</td>
<td>λυθήθη</td>
<td>λυθεῖ</td>
<td>λυθὴν</td>
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<td></td>
</tr>
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<td>ἐλόθηθμεν</td>
<td>λυθῆμεν</td>
<td>λυθεῖμεν</td>
<td></td>
<td></td>
<td>gen., λυθέντος</td>
</tr>
<tr>
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<td>λυθήτε</td>
<td>λυθεῖτε</td>
<td>λυθὴτε</td>
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<td></td>
</tr>
<tr>
<td>ἐλόθησαν</td>
<td>λυθῶσαν</td>
<td>λυθεῖεν</td>
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<td></td>
</tr>
</tbody>
</table>

**-κα 1ST PERFECT ACTIVE** (see Book II page 207; for alternative forms of the subjunctive and optative, see Book II, page 207)

| ἔλευκα | ἔλευκάς | ἔλευκάς | ἔλευκέναι | ἔλευκας, |       |
| ἔλευκας | ἔλευκάς | ἔλευκάς | ἔλευκα, |       |       |
| ἔλευκατε | ἔλευκάτε | ἔλευκάτε | ἔλευκατε |       |       |
| ἔλευκάσι(ν) | ἔλευκάσι(ν) | ἔλευκάσι(ν) | ἔλευκασι(ν) |       |       |

**PERFECT MIDDLE/PASSIVE (ATHEMATIC)** (see Book II, page 186)

| ἔλευμαι | ἔλευμαν | ἔλευμαν | ἔλευμα | ἔλευμαν, | -η, |
| ἔλευσαι | ἔλευσαν | ἔλευσαν | ἔλευσα |       | -ον |
| ἔλευσαι | ἔλευσαν | ἔλευσαν | ἔλευσα |       |       |
| ἔλευσα | ἔλευσα | ἔλευσα | ἔλευσα |       |       |
| ἔλευσα | ἔλευσα | ἔλευσα | ἔλευσα |       |       |
| ἔλευσα | ἔλευσα | ἔλευσα | ἔλευσα |       |       |

**-κη 1ST PLUPERFECT ACTIVE** (see Book II, page 210)

| ἔλελύκη | ἔλελύκη |       |       |       |       |
| ἔλελύκης | ἔλελύκης |       |       |       |       |
| ἔλελύκει | ἔλελύκει |       |       |       |       |
| ἔλελύκειμεν | ἔλελύκειμεν |       |       |       |       |
| ἔλελύκετε | ἔλελύκετε |       |       |       |       |
| ἔλελύκεσαν | ἔλελύκεσαν |       |       |       |       |
PLUPERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 187)

Indic.

έλελύμην
έλέλυσο
έλέλυσε
έλελύμηθα
έλελύσθε
έλελύστο

For the perfect and pluperfect middle/passive of verbs with stems ending in consonants, see Book II, pages 197–199.

25. VERBS WITH -η- 2ND FUTURE PASSIVES AND -η- 2ND AORIST PASSIVES

γράφω, γράψω, ἐγράφα, γέγραφα, γέγραμμαι, ἐγράφην, I write

-η- 2ND FUTURE PASSIVE (see Book II, pages 13 and 146)

<table>
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<tr>
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<tbody>
<tr>
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<td>γραφησοθαί</td>
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<td>γραφήσοιτο</td>
<td></td>
<td>-ον</td>
</tr>
<tr>
<td>γραφησόμεθα</td>
<td>γραφησοίμεθα</td>
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<td></td>
</tr>
<tr>
<td>γραφήσεσθε</td>
<td>γραφήσοσθε</td>
<td></td>
<td></td>
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<tr>
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<td>γραφήσοιντο</td>
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<td></td>
</tr>
</tbody>
</table>

-η- 2ND AORIST PASSIVE (see Book II, pages 13, 77, and 145)

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<td>γραφῶ</td>
<td>γραφεῖν</td>
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<td>γραφῆς</td>
<td>γραφεῖς</td>
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<td>γραφεῖ</td>
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<td>γραφεῖμεν</td>
<td></td>
<td></td>
<td>gen., γραφέντος,</td>
</tr>
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<td>γραφῆστε</td>
<td>γραφεῖστε</td>
<td>γράφηστε</td>
<td></td>
<td>etc.</td>
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<td></td>
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</tr>
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</table>

26. VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS (see Book I, pages 276–277)

δύναμαι, δυνῆσομαι, ἐδυνήθην, I am able; I can

PRESENT

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<td>δύναμη</td>
<td>δύναω</td>
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<td>δύνασαι</td>
<td>δύνη</td>
<td>δύνασται</td>
<td>δύναμο</td>
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<td>-η,</td>
</tr>
<tr>
<td>δύναται</td>
<td>δύνη</td>
<td>δύναται</td>
<td>δύνασθε</td>
<td></td>
<td>-ον</td>
</tr>
<tr>
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<td>δυνάμεθα</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>δύνασθε</td>
<td>δύνασθε</td>
<td>δύνασθε</td>
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<td></td>
</tr>
<tr>
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<td>δύνανται</td>
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</tbody>
</table>
IMPERFECT

Indic.
εδυνάμην
εδύνασο or εδύνω
εδύνατο
εδύνάμεθα
εδύνασθε
εδύναντο

κείμαι, κείσομαι, I lie

PRESENT

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<td>-ον</td>
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<tr>
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<td>κέοιτο</td>
<td>keίσθε</td>
<td>keίσθε</td>
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<td>κέωμεθα</td>
<td>κεοίμεθα</td>
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<td>κέοιντο</td>
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</tbody>
</table>

IMPERFECT

εκείμην
εκείσο
εκείτο
εκείμεθα
εκείσθε
εκείντο

ἐπισταμαι, ἐπιστήσομαι, ἡπιστήθην, I understand; I know

PRESENT

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<td>-ον</td>
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<td>ἐπιστασθεσθε</td>
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<td>ἐπισταντο</td>
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</tbody>
</table>

IMPERFECT

ἡπιστάμην
ἡπιστάσο or ἡπίστω
ἡπιστάτο
ἡπιστάμεθα
ἡπιστασθε
ἡπισταντο
### 27. CONTRACT VERBS

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, *I love*

**Present Active (see Book I, pages 39 and 136, and Book II, pages 75 and 145)**

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<td>φιλῶν</td>
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<tr>
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<td>φιλῆς</td>
<td>φιλῆς</td>
<td>φιλεῖ</td>
<td>φιλεῖ</td>
<td>φιλοῦσα</td>
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<td>φιλῆ</td>
<td>φιλῆ</td>
<td>φιλεῖ</td>
<td>φιλεῖ</td>
<td>φιλοῦν</td>
</tr>
<tr>
<td>φιλοῦμεν</td>
<td>φιλοῦμεν</td>
<td>φιλοῦμεν</td>
<td></td>
<td>gen., φιλοῦντας, etc.</td>
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</tr>
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</table>

**Present Middle/Passive (see Book I, pages 77 and 115–116, and Book II, pages 76 and 145)**

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<td>φιλῆ</td>
<td>φιλοῖ</td>
<td>φιλοῦ</td>
<td>-η</td>
<td>-ον</td>
</tr>
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<td></td>
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</tr>
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<td>φιλοῦμεθα</td>
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**Imperfect Active (see Book I, page 214)**

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</table>

**Imperfect Middle/Passive (see Book I, page 214)**

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<td>ἐφιλοῦντο</td>
</tr>
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</table>

**Future Active (see Book I, page 159)**

φιλῆσω, etc., like λῶσαι above

**Future Middle (see Book I, page 159)**

φιλῆσομαι, etc., like λῶσομαι above
FUTURE PASSIVE (see Book II, page 6)
φιληθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)
ἐφίλησα, etc., like ἠλύσα above

AORIST MIDDLE (see Book I, page 198)
ἐφιληθήμην, etc., like ἠλύθην above

AORIST PASSIVE (see Book II, page 6)
ἐφιλήθην, etc., like ἠλύθην above

PERFECT ACTIVE (see Book II, page 208)
πεφιληκα ρνετ, like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)
πεφιλημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)
ἐπεφιλήκη, etc., like ἤλελύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)
ἐπεφιλήμην, etc., like ἤλελύμην above

tιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, I honor

PRESENT ACTIVE (see Book I, pages 56 and 136–137, and Book II, pages 76 and 146)

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<td>τιμάμεν</td>
<td>gen., τιμῶντος, etc.</td>
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<td>τιμάτε</td>
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<td>τιμᾶσι(ν)</td>
<td>τιμᾶσι(ν)</td>
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PRESENT MIDDLE/PASSIVE (see Book I, pages 77–78 and 116, and Book II, pages 76 and 146)

| τιμᾶμαι | τιμᾶμαι | τιμᾶμην | τιμᾶσθαι | τιμᾶμενος, |
| τιμᾶ | τιμᾶ | τιμᾶ | τιμῶ | τιμῶν | -η, |
| τιμᾶται | τιμᾶται | τιμῶτο | | | -ον |
IMPERFECT ACTIVE (see Book I, page 214)

**Indic.**

<table>
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<tr>
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<td>τιμῶνται</td>
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IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

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</table>

FUTURE ACTIVE (see Book I, page 159)

| τιμήσω, etc., like λύσω above |

FUTURE MIDDLE (see Book I, page 159)

| τιμήσομαι, etc., like λύσομαι above |

FUTURE PASSIVE (see Book II, page 6)

| τιμηθόμαι, etc., like λυθόμαι above |

AORIST ACTIVE (see Book I, page 198)

| τίμησα etc., like ἔλυσα above |

AORIST MIDDLE (see Book I, page 198)

| τίμησάμην, etc., like ἔλυσάμην above |

AORIST PASSIVE (see Book II, page 6)

| τίμηθην, etc., like ἔλυθην above |

PERFECT ACTIVE (see Book II, page 208)

| τετίμηκα, etc., like λέλυκα above |
PERFECT MIDDLE/PASSIVE (see Book II, page 187)
τετήμαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)
ἐτετήμηκη, etc., like ἑλεύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)
ἐτετήμημην, etc., like ἑλεύμην above

δηλώ, δηλάσσω, ἔδηλωσα, διδήλωσα, διδήλωμαι, ἐδηλάθην, I show

PRESENT ACTIVE (see Book I, page 262, and Book II, pages 76 and 146)

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PRESENT MIDDLE/PASSIVE (see Book I, page 262, and Book II, pages 76 and 146)

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</table>

IMPERFECT ACTIVE (see Book I, page 262)

ἐδήλουν
ἐδηλοЙ
ἐδήλου
ἐδηλουμεν
ἐδηλουτε
ἐδηλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 262)

ἐδηλουμεν
ἐδηλοЙ
ἐδηλοЙτο
ἐδηλουμεθα
ἐδηλουσθε
ἐδηλουντο
FUTURE ACTIVE (see Book I, page 262)
δηλώσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 262)
δηλώσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)
δηλωθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 262)
ἐδήλωσα, etc., like ἑλύσα above

AORIST MIDDLE (see Book I, page 262)
ἐδηλωσόμην, etc., like ἑλύσόμην above

AORIST PASSIVE (see Book II, page 6)
ἐδηλώθην, etc., like ἑλύθην above

PERFECT ACTIVE (see Book II, page 208)
δεδήλωσα, etc., like λέλυσα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)
δεδηλωσόμην, etc., like λέλυσόμην above

PLUPERFECT ACTIVE (see Book II, page 210)
ἐδεδηλώκη, etc., like ἐλελυκή above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)
ἐδεδηλόμην, etc., like ἐλελύμην above

28. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ιζω (see Book I, page 159)
κομιζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισσαι, ἐκομίσθην, I bring; I take; middle, I get for myself, acquire

FUTURE ACTIVE

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<td>κομιούμεν</td>
<td>κομιούμεν</td>
<td>gen., κομιοῦντος, etc.</td>
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### FUTURE MIDDLE

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<tr>
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</table>

29. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, pages 166–167, and Book II, page 146)

μένω, μενό, ἐμείνα, μεμένηκα, intransitive, I stay (in one place); I wait; transitive, I wait for

**FUTURE ACTIVE**

| μενό | μενοίην | μενείν | μενόν, |
| μενείς | μενοίς | μενούσα, |
| μενει | μενόη | μενοῦν, |
| μενούμεν | μενοίμεν | gen., μενούμενος, | etc. |
| μενεῖτε | μενοῖτε | | |
| μενούσι(ν) | μενοῖν | | |

κάμνω, καμοδματι, ἕκαμν, κέκμηκα, I am sick; I am tired

**FUTURE MIDDLE**

| καμοδματι | καμοίην | καμείσθαι | καμούμενος, |
| καμειῆ | καμοίο | -η, | -ον |
| καμείται | καμοίτο | | |
| καμούμεθα | καμούμεθα | | |
| καμείσθε | καμοίσθε | | |
| καμονται | καμοίντο | | |

30. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, page 207, and Book II, pages 77 and 145)

αὔρω, ἀρω, ἡρα, ἡρκα, ἡρμα, ἡρῆν, I lift, raise up; with reflexive pronoun, I get up; intransitive, I get under way, set out

**AORIST ACTIVE**

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<td>etc.</td>
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AORIST MIDDLE

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31. THEMATIC 2ND AORISTS (see Book I, pages 177–178, and Book II, pages 77 and 146)

λείπω, λείψω, λέλιπον, λέλοιπα, λέλειμμαι (I am left behind; I am inferior), λέλειψθην, I leave

AORIST ACTIVE

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γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, I become

AORIST MIDDLE

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32. ATHEMATIC 2ND AORISTS (see Book I, pages 252–253, and Book II, pages 77 and 146)

βαίνω, βήσομαι, βῆν, βέβηκα, I step; I walk; I go

AORIST ACTIVE

| βῆν | βῶ | βαίνω | βηναί | βάς, |
| βῆς | βῆς | βαίν | βηθί | βάσα, |
| βῆ | βῆ | βαίν | βη | βάν |
| βῆμεν | βῶμεν | βαίμεν | | gen., βάντος, etc. |
| βήτε | βήτε | βαίτε | βήτε | | |
| βῆςαν | βῶσι(ν) | βαίεν | | | |
AORIST ACTIVE

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33. THE IRREGULAR VERB εἰμί, I am

εἰμί, ἔσομαι, I am

PRESENT (see Book I, pages 39 and 136, and Book II, pages 75 and 153)

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<td>εἰνε/εἰήσαν</td>
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</table>

IMPERFECT (see Book I, page 215)

ἡ or ἴν
ἡθα
ἡν
ἡμεν
ἡτε
ἡσαν
Forms  

**307**

**34. THE IRREGULAR VERB ἔλθω, *I will go***

**FUTURE/PRESENT** (see Book I, pages 168–169, and Book II, pages 85 and 153)

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</table>

**IMPERFECT** (see Book I, page 215)

- ἔκδοσαι: for charts, see Chapter 18, Grammar 1, pages 21–22.
- For the subjunctive, see Chapter 21, Grammar 4, page 85.
- For the optative, see Chapter 25, Grammar 5, page 153.

- τίθημι: for charts, see Chapter 18, Grammar 2, pages 29–31.
- For the subjunctive, see Chapter 21, Grammar 4, page 85.
- For the optative, see Chapter 25, Grammar 5, page 153.

- ἔστημι: for charts, see Chapter 19, Grammar 3, pages 49–51.
- For the subjunctive, see Chapter 21, Grammar 4, pages 85–86.
- For the optative, see Chapter 25, Grammar 5, pages 153–154.

- δείκνυμι: for charts, see Chapter 20, Grammar 1, page 59.
- For the subjunctive, see Chapter 21, Grammar 4, page 86.
- For the optative, see Chapter 25, Grammar 5, page 154.
36. THE VERB φημί, φήσω, ἐφησα, I say

PRESENT

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<td></td>
<td>gen., φάντος, etc.</td>
</tr>
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<td>φατέ</td>
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<td>φάτε</td>
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<td>φῶσί(ν)</td>
<td>φαίνεν</td>
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</table>

IMPERFECT

ἐφην
ἐφησθα or ἐφῆς
ἐφή
ἐφομεν
ἐφατε
ἐφασαν

37. NEW VERB FORMS IN BOOK II

Aorist and Future Passive: see Chapter 17, Grammar 1, pages 4–6 and Grammar 2, page 13.

Subjunctive: see Chapter 21, Grammar 2, pages 75–77 and for -μι verbs, see Grammar 4, pages 85–86.

Optative: see Chapter 25, Grammar 4, pages 145–146 and for -μι verbs, see Grammar 5, pages 153–154.

Perfect Active: see Chapter 28, Grammar 2, pages 207–208 and Grammar 7, pages 210–211.

Perfect Middle/Passive: see Chapter 27, Grammar 4, pages 186–187 and Grammar 9, pages 197–199.

Pluperfect Active: see Chapter 28, Grammar 6, page 210 and Grammar 7, pages 210–211.

Pluperfect Middle/Passive: see Chapter 27, Grammar 6, pages 187–188 and Grammar 9, pages 197–199.

The verb οἶδα: see Chapter 28, Grammar 9, pages 219–220.
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GREEK TO ENGLISH VOCABULARY

We do not give principal parts of contract verbs except when they are irregular.

We do not give principal parts of compound verbs except when the uncompounded verb is not used in Attic Greek, e.g., ἀφικνέομαι. For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of all other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g., ἀφικνέομαι [= ἀφο- + ικνέομαι].

Note: 5β means that the vocabulary item appears in the vocabulary list in the second half of Chapter 5, i.e., in 5β. A notation such as 14 Gr 2 refers to Chapter 14, Grammar 2. A notation such as 22 α PP means that the verb appears in the list of Principal Parts after the reading in Chapter 22 α. H or S accompanied by a page number means that the word or the meaning is needed only for a Greek Wisdom reading on that page (H = Heraclitus; S = Socrates).

Principal parts of model contract verbs:

- filéω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίληκα, ἐφίληθην (5β, 14 Gr 2)
- týμω, τιμήσω, τιτίμησα, τετίμηκα, τετίμηκα, ἐτίμηθην (9β, 14 Gr 2, and 24 Gr 2)
- δηλώω, δηλόσω, ἐδηλόσα, ἐδηλόσα, δεδήλωμαι, ἐδηλώθην

A

ἀγαθός, -ή, -όν, good (5β and 14 Gr 2)

ἀμείνων, ἀμείνων, better (14 Gr 2 and 24 Gr 2)

ἀριστος, -η, -όν, best; very good; noble (9β, 14 Gr 2, and 24 Gr 2)

See 24 Gr 2 for other comparatives and superlatives of ἀγαθός.

ἀγαλμα, ἀγάλματος, τό, statue (of a god) (H., p. 156)

Ἄγαμέμνων, Ἀγαμέμνονος, ο, Agamemnon (7α)

ἄγγελα, [ἀγγελε-] ἄγγελῳ, ο, messenger (4α)

ἄγονοι, άγονος, ο, messager (9α)

ἄγριος, adv., savagely; wildly; fiercely

ἀγρός, ἄγρος, ο, field (1α and 3 Gr 2)

ἐν τοῖς ἄγροις, in the country

ἄξω, ἄξω, [ἀγα-] ἡγαγον, [ἄγ-]

ἐχα, ἡγαμα, ἡχθην, I lead; I lead (2β, 20y PP)

ἄγε, pl., ἄγετε, come on! (9α)

ἄγων, ἄγωνος, ο, struggle; contest (15β)

ἄγωνιζομαι, ἄγωνιζομαι, [ἀγωνι-] ἡγωνιζόμαι, ἡγωνιζόμαι, I contend (27α)
Greek to English Vocabulary 319

αδελφός, αδελφοῦ, ὁ, ὁ ἀδελφός, brother (11α)

ἀδικά, intransitive, 1 do wrong; transitive, I wrong; I injure (30β)

ἀδίκος, -ον, unjust (24α)

"Ἀδράτος, Ionia, ("Ἄδραστος, Attic), Ἀδράτος, ὁ, Adrastus (26α)

ἀδύνατος, -ον, impossible; incapable (21β)

ἄδω, ἄσωμαι, ἂσα, ἂσαι, ἂσθην, I sing (306)

ἀεί, adv., always (4β)

ἀένας, -ον, ever-flowing; everlasting (Ἡ., p. 30)

ἀθάνατος, -ον, immortal (30β)

Ἀθήνας, ἄθανάτων, ὁ, the Immortals

Ἀθηναὶ, Ἀθηνᾶν, αἱ, Athens (6α) Ἀθήνησι, at Athens ἐν ταῖς Ἀθηναῖς, in Athens (1α)

Ἀθηνᾶ, Ἀθηνᾶς, ἡ, ἡ Ἀθηνᾶ, ἡ Αθηνᾶ, Athena (daughter of Zeus) (9α)

Ἀθηναῖος, -α, -ον, Athenian (1α) Ἀθηναῖοι, Ἀθηναίων, αἱ, the Athenians

Ἀθήνησι, at Athens

ἄθωμα, ἄθωμᾶς, ἡ, lack of spirit; des-pair (26β)

Ἀγαλήος πόντος, Αγαλίου πόντου, ὁ, Aegean Sea

Ἀγίας, Ἀγίας, ὁ, Aegaeus (king of Athens) (6α)

Ἀγίοιτοι, Ἀγιοπτίων, oi, Egyptians

Ἀγίοπτος, Ἀγίπτου, ὁ, Egypt (16α)

ἀεί = ἀεὶ

αίμα, αἵματος, τὸ, blood (20γ)

αἴξ, αἰγός, ὁ or ἡ, goat (7α and 7 Gr 3α)

Ἀλολος, Ἀλόλου, ὁ, Aeolus

αἰρέω, αἱρήσω, [ἔλ-] εἶλον (irregular augment), [αἱρε-] ἱρκα, ἱρκαῖ, ἱρέθην, I take (7α, 11β, and 27α PP); middle, I choose (28β)

αἴτω, [ἄρ-] ἄρω, [ἀρ-] ἡρα, ἡρκα,
unwilling; involuntary (26a)

an imposter, charlatan

truth (26a)

true (13~)

truer (24 Gr 1)

truest (24 Gr 1)

truly (14 Gr 3)

more truly (14 Gr 3)

most truly (14 Gr 3)

to, the truth

to another place; to other places (27 a)

my mistake, am mistaken (18 β)

mistake (26a)

Amasis, Amasis, η', mistake (25a)

Amenein, Αμεινον, better (14 Gr 2, 24 Gr 2)

adv., better (14 Gr 3)

I milk

I milk (30γ)

I ward off X (acc.) from Y (dat.); middle, transitive, I ward off X (acc.) (13β)

I defend myself against X (acc.) (13β)

I am caught; I am taken (28 a)

but (1α)

sausage-seller

of one another (13α)

other, another (4β)

some ... others

some to some places ... others to other places (27 a)

adv., to another place; to other places (27 a)

I read (21a)

I compel (15α)

I put out to sea (29β)

offering (27a)

to, temple offering (27a)

I take up; I pick up (28a)

shout (30γ)

I remind someone (acc.) of something (acc. or gen.)

I have reminded myself = I remember

I will remember
sense), I remembered (28β and 296 PP)

ἄνακαῦσμαί, ἀνακαύσσομαι, ἀνακαύσαμαι, ἀνακαυσάμην, ἀνακαύσαμι, I rest (19β)

ἄναξ, ἄνακτος, ὁ, lord; master (H., p. 158)

ἄναστασις, ἄναστάσσωσις, ἡ, forced move; move; evacuation (22α)

ἀναστενάξω, I groan aloud (28β)

ἀναστέφω, I turn around (27β)

ἀνατίθημι, I set up; I dedicate (18β)

ἀναχωρέω, I retreat, withdraw (14β)

ἀνδρεῖος, -ᾶ, -ov, brave (3β, 14 Gr 1, and 24 Gr 1)

ἀνδρείας, adv., bravely (14 Gr 3)

ἀνεμός, ἀνέμου, ὁ, wind (13α)

ἀνεξάταστος, -ον, not searched out, not inquired into, unexamined (S., p. 246)

ἀνέρχομαι, I go up

ἀνέσεωμι [= ἀνε- + ἐσεομ], imperfect, ἦνεσεομ (double augment), ἀν- ἐσεομ (irregular), [σχ-] ἦνεσκό- 

μην, I endure; I am patient (27β)

ἀνήρ, ἀνδρός, ὁ, man; husband (4α and 8 Gr 2)

ἀνθίστρωμι [= ἀντ- + ἵστρωμ], [στή-] ἀνθίστρωσιμαι, ἀνθίστρωσαι, ἀνθίστρωσα + dat., I stand up against, withstand (22α)

ἀνθρόπος, ἀνθρόπου, ὁ, man; human being; person (1α and 3 Gr 3)

ἀνίστημι [= ἀνα- + ἵστημι], ἀνα- 

στήσα, ἀνάστησα, transitive, I make X stand up; I raise X (19α)

ἀνίσταμαι [= ἀνα- + ἵσταμαι], [στή-] ἀναστάσσομαι, ἀνα- ἕστησιν, ἀνά ἕστησα, I stand up; I am forced to move; I move; I evacuate (22α)

ἀνόητος, -ον, foolish (28β)

ἀνοιγνυμι [= ἀν- + ὁμνυμ], imperfect, [οιν-] ἀνόηγον (double augment), ἀνοίξω, ἀνέφη, ἀνέφα, ἀν- 

ἐφιμαί (I stand open), ἀνεφχθην, I open (20 Gr 1 and 30β PP)

ἀντέχω [= ἀντι- + ἐχω], imperfect, ἀντέχον (irregular augment), ἀνθέ- 

ἑξω (irregular), [σχ-] ἀντέχον + dat., I resist (14β)

ἀντί, prep. + gen.; instead of; against (28β); in preference to, above (H., p. 32)

ἀντίδομαι, ἀντίδοσμαι, ἡντίδωθην 

+ dat., I oppose (27α)

ἀντρον, ἄντρον, τό, cave

ἀνω, adv., up; above (20γ)

ἀξιος, -ί, -ον, worthy; + gen., worthy of (16β)

ἀοιδός, ἀοιδός, ὁ, singer; bard (H., p. 211)

ἀπάγα, I lead away

ἀπάρχωμαι, I begin (30δ)

ἀπάς, ἀπάςα, ἀπαν, all; every; whole (14β)

ἀπειμ = [ἀπο- + ειμι], I am away (from) (5α)

ἀπελαύνω = [ἀπο- + ἐλαύνω], transitive, I drive away; intransitive, I march away

ἀπέρχομαι = [ἀπο- + ἐρχομαι], I go away (6α)

ἀκέχω = [ἀπο- + ἐχω], imperfect, ἀπεκέχω (irregular augment), ἀφέξω (irregular), [σχ-] ἀπέκέχω, I am distant; + gen., I am distant from; middle, + gen., I abstain from (17α)

ἀπό, prep. + gen., from (4α)

ἀπό- as a prefix in compound verbs, away (4α)

ἀποβαίνω, I go away

ἀποβλέπω, I look away

ἀποδημῶ, I am abroad; I go abroad (25α)

ἀποδίδωμι, I give back, return; I pay; middle, I sell (18α)

ἀχριν ἄποδίδωμι + dat., I give thanks to; I thank (18α)

ἀποθνῄσκω, ἡ[θανε-] ἄποθανομαι, ἡ[θαν-] ἄπεθανον, ἡ[θη-] τεθνηκα, I

die; perfect, I am dead (11a and 24β PP)

Sometimes ἀποθνῄσκω supplies the passive of ἀποκτέινω and means I am killed.

ἀποκρίνομαι, [κρίνε-] ἀπο-κρινόμαι, [κρίν] ἀπεκρινάμην, [κρίν-] ἀποκρίμαι, [κρί-] ἀπ-εκρίθην (New Testament Greek regularly uses the aorist passive and not the aorist middle), I answer (7 β and 22 β PP)

ἀποκτείνω, [κτείνε-] ἀποκτενῶ, [κτείνε-] ἀπεκτείνω, [κτείν-] ἀπ-έκτωνα, I kill (6a, 10β, and 22β PP)

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

ἀπολαμβάνω, I cut off, intercept (29δ)

ἀπολέμημι (= ἀπο- + ἔλομι), [ὁλέ-] ἀπολέμησα, I destroy; I ruin; I lose

Middle: ἀπολέμημι, [ὁλέ-] ἀπ-ολομήμι, [ὁλ-] ἀπολόμην, I perish

Perfect: [ὁλέ-] ἀπολόμελα, I have ruined, [ὁλ-] ἀπολόμαι, I am ruined (26α)

'Ἀπόλλων, Ἀπόλλωνος, ὁ, Apollo ἀποσκέπασα, I send away ἀποκλέω, I sail away ἀπορεό, ἢ ἰ ἐ ἰ στί ἐ ἰ στί ρ σ, ἢ, perplexity; difficulty; the state of being at a loss (15α)

ἀποστέλλω, I send off (29β)

ἀποφαίνω, I show; I reveal; I prove (26β)

ἀποφεύγω, I flee away, escape (5β and 10β)

ἀποχορέω, I go away ἀρα, particle; introduces a question (4a and 10 Gr 9)

'Ἀργείος, -ἄ, -ον, Arge (25β)

"Ἀργη, "Ἀργης, ἢ, Arge (name of a dog) (19β)

"Ἀργος, "Ἀργοῦ, ὁ, Argus (name of a dog; cf. ἀργός, -ή, -όν, shining; swift) (5α)

ἀργός [= ἀργός = ἀ-, not + ἑργ-, work], -όν, not working, idle, lazy (2α and 4α)

ἀργυρίον, ἅργυριος, ὁ, silver; money (11β)

ἀρέσκει, [ἀρ-] ἀράετε, ἢραετε, impersonal + dat., it is pleasing (20γ)

ἀρετή, ἀρετής, ἡ, excellence; virtue; courage (15β)

ἀριθμός, ἀριθμός, ὁ, number (27α)

ἀριστερά, ἀριστεράς, ἡ, left hand (9α)

ἀριστος, -η, -ον, best; very good; noble (9β)

ἀριστα, adv., best (14 Gr 3)

ἀρμονία, ἀρμονίας, ἡ, harmony (24β)

ἀρτοτροφος, ἀρτοτροφός, ὁ, plow (2α)

ἀρθος, I plow Ἄρτεμις, Ἄρτεμισιος, ὁ, Artemisium (14β)

ἀρτέω, ἀρτόω, ἡρτύσα, ἡρτύκα, ἡρτύμαι, ἡρτύθην, I arrange, make ready

ἀρχή, ἀρχής, ἡ, beginning (13β); rule; empire (21α)

'Ἀρχιδάμος, Ἀρχιδάμου, ὁ, Archida mus (22β)

'Ἀρχιμήδης, Ἀρχιμήδου, ὁ, Archimedes (28β)

ἀρχω, ἀρξω, ἡρξα, ἡργαί, ἡρξην + gen., active or middle, I begin; + gen., active, I rule (21β)

'Ασία, 'Ασίας, ἡ, Asia (i.e., Asia Minor) (15β)

'Ἀσκληπιεῖον, 'Ἀσκληπιεῖον, τό, the sanctuary of Asklepius (17β)

'Ἀσκληπιός, Ἀσκληπιότος, ὁ, Asclepius (the god of healing) (11β)

ἀσκός, ἀσκός, ὁ, bag

ἀσμενος, -η, -ον, glad(ly) (24α)

ἀσίς, ἀσίδος, ἡ, shield (30β)

ἀστράγαλος, ἀστραγάλου, ὁ, knucklebone (used as dice in gaming)

ἀστυ, ἀστεας, τό, city (8α and 9 Gr 3)

ἀσφαλής, -ες, safe (20γ)
Greek to English Vocabulary

**άτακτος, -ov, disordered (29e)**

**άτακτος, in disorder (29e)**

**άτακτία, átaktiás, ή, disorder (29e)**

**άτεχνς, adv., simply; really (30a)**

**άτραπός, átrapó, ή, path**

'Άττική, 'Αττικής, ή, Attica (14β)

'Αττικός, -ή, -όν, Attic (29e)

'Ατύχικ, 'Ατύχικος, ο, Atys (28α)

αδ, adv., again (24β)

άδης, adv., again (3α); in turn (H., p. 176)

αυλιον, αυλίου, τό, sheepfold

αδάνω, [αδέν-] αδήσω, ηδήσα, ηδήσια, ηδήσιν, I increase (9β and 23β PP)

αὔριον, adv., tomorrow (11α)

αὔτικα, adv., straightforward, at once (27α)

αὕτος, -ή, -όν, intensive adjective, -self, -selves; adjective, same; pronoun in gen., dat., and acc. cases, him, her, it, them (5β, 5 Gr 6, and 5 Gr 9)

αὐτούργος, αὐτούργος, ὁ, farmer (1α)

ἀφαιρέομαι [= ἀπό- + αἱρέομαι], I take away for myself; I save (29β)

ἀφέμι [= ἀπό- + ἐμι], I let go, release; I send; I throw (20δ)

ἀφικνέομαι [= ἀπό- + ἁκνέομαι], [ἐκ-] ἀφίκωμαι, ἀφίκομην, ἀφίγμα, I arrive; + εἰς + acc., I arrive at (6α, 10α, 17α, and 24α PP)

ἀφίσταμαι [= ἀπό- + ἀστίσμαι], [στή-] ἀποστίστημαι, ἀπέκτησα, I stand away from; I revolt from (19β and 19 Gr 4)

'Αχαία, 'Αχαίας, ή, Achaea (29α)

'Αχαίκος, -ή, -όν, Achaeon (29γ)

'Αχαιόι 'Αχαιῶν, οἱ, Achaeans; Greeks (7α)

'Αχαρναί, 'Αχαρνῶν, αἱ, Acharnae (23α)

'Αχαρνης, 'Αχαρνέων, οἱ, inhabitants of Acharnae, the Acharnians (23α)

'Αχαρνικός, -ή, -όν, Acharnian

άχθομαι, [ἀχθε-] ἀχθέομαι, ἡχθέομαι + dat., I am vexed (at); I am grieved (by) (30β)

άχρηστος, -ov, useless (27β)

Β

Βαβυλώνιοι, Βαβυλωνίων, οἱ, Babylonians (27α)

βαδίζω, [βαδε-] βαδιθομαι, [βαδι-] ἐβάδισα, ἐβεβαδίσκα, I walk; I go (1β)

βαθός, -εία, -ό, deep (19β)

βαίνω. [βη-] βάσσομαι, ἔβην, ἔβηκα, I step; I walk; I go (2β and 15 Gr 1)

βάλλω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βη-] βέβληκα, βέβληται, ἐβλήθην, I throw; I put; I pelt; I hit, strike (7β and 22α PP)

βάρβαρος, βαρβάρου, ὁ, barbarian (13β)

βασιλεία, βασιλείας, ή, kingdom (25α)

βασιλεια, βασιλείαν, τά, palace (25α)

βασιλεύς, βασιλέως, ὁ, king (6α and 9 Gr 4)

βασιλεύω, βασιλεύωσ, ἐβασιλεύσα, I rule (6α)

βέβαιος, -ά, -ov, firm (13α)

βέλτιστος, -η, -ov, best (24 Gr 2)

βέλτιων, βέλτιον, better (24 Gr 2 and 24 Gr 5)

βία, βίας, ή, force; violence (30β)

βιβλίον, βιβλίου, τό, book (24β)

βίος, βίου, ὁ, life (16β)

Βίτων, Βιτανός, ὁ, Biton (25β)

βιωτός, -όν, to be lived; worth living (S., p. 246)

βλάπτω, [βλαβ-] βλάψω, ἐβλάψα, ἐβλάφθην or ἐβλάβην, I harm, hurt (16β and 19α PP)

βλέπω, βλέψωμαι, ἐβλέψα, usually intransitive, I look; I see (2β)

βοάω, βοήσομαι, ἐβόησα, I shout (5α)

βοή, βοῆς, ή, shout (10β)
Athenaze: Book II

130 I come to the rescue; + dat., I come to X’s aid; I come to rescue/aid X

192 I come to the rescue; + dat., I come to X’s aid; I come to rescue/aid X

196 I come to the rescue; + dat., I come to X’s aid; I come to rescue/aid X

202 I come to the rescue; + dat., I come to X’s aid; I come to rescue/aid X
Greek to English Vocabulary

δηλόν εστὶν(v), it is clear (18α)

δηλώω, I show (15β, 15 Gr 3, 17 Gr 1, 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 3 and 6)

δημοκρατία, δημοκρατίας, η, democracy

δήμος, δήμου, δ, the people (9β);
township; dème (23α)

δήπου, particle, doubtless, surely (20γ)

διά, prep. + gen., through (9α); + acc., because of (18β)

δι' δλίγου, soon (5α)

διαβάινω, I cross (27α)

διαβάλλω, I pass over, cross

διαβιβάσαι (aorist infin. of διαβιβάζω),
to take across, transport

διακομίζω, I bring over; I take across

διάκόσιοι, -αι, -ας, 200 (15 Gr 5 and 16α)

διαλέγομαι, διαλέξομαι or δια-
λεξήσομαι, διελέξημαν, δι-
elεγμαι, διελέξην + dat., I talk to,
converse with (8α)

διαλέξω, I send X (acc.) through Y
(dat.)

διὰ τολλοῦ, after a long time

διαφέρει, impersonal + dat., (it) makes a
difference to (28α)

διαφέροντα, διαφερόντων, τά, things carrying in different direc-
tions; opposites (H., p. 111)

διαφεύγω, I escape (298)

διαφέρων, [φθερ-] διαφερών,
[φθερ-] διαφέρων, δι-
έφθαρκα or [θαρ-] διεφθόρα,
[θαρ-] διεφθόρα, διεφθάρην, I
destroy (15α, 23α PP, and 26β PP)

διδάσκαλος, διδασκάλου, ο, teacher (24α)

διδάσκω, [διδαχ-] διδάξω, εδι-
dάξω, δεδιδάχα, δεδιδαγμαι,
δεδιδαχθην, I teach someone (acc.)
something (acc.); passive, I am taught something (acc.) (24α and 26α PP)

διδώμι [δω-δο-], imperfect, ἐδίδουν, δόσις, ἔδωκα, infinitive, δοῦναι, participle, δοίς, ἔδωκα, δέσκομαι, ἔδειθην, I give (18α, 18 Gr 1, 21 Gr 4, 25 Gr 5, and 308 PP)

διέρχομαι [= δια- + ἔρχομαι], I come through; I go through (14β)

διάσταμαι, [σήμε-] διαστῆσομαι, διέστην, διεστήκα, intransitive, I separate, part

Δικαίοπολις, Δικαιοπόλις, ὁ, τὸ Δικαίοπολὶ, τὸν Δικαίοπολίν, ὃ Δικαίοπολὶ, Dicaeopolis (1α)

δίκαιος, -α, -ον, just (24α)

δίκη, δίκης, ἡ, custom; justice; right; lawsuit; penalty (21β)

δι' ὀλγου, soon (5α)

Διονύσια, Διονύσιων, τά, the festival of Dionysus (4α)

τὰ Διονύσια ποιητ/ποιοῦμαι, I celebrate the festival of Dionysus (4α)

Διονύσιος, Διονύσιου, ὁ, Dionysus (8α)

διότι, conj., because (18β)

διάκω, διάκως or διάξομαι, ἐδίκαξα, δεδιώχθην, I pursue, chase (5α and 205 PP)

δοκέω, [δοκ-] δόξω, ἔδοξα, δέ- δογμαί, ἔδοξος, ἔδοξον, I seem; I think (18α PP and 205 PP); I expect; I imagine (H., p. 50)

δοκεί, [δοκ-] δόξει, ἔδοξει, ἔδοξε(v), δέδοκα, impersonal, it seems (good); + dat., e.g., δοκεί μοι, it seems good to me; I think it best (11α); + dat. and infin., e.g., δοκεί αὐτοίς σκέψεσθαι, it seems good to them to hurry, they decide to hurry (11β)

ὡς δοκεῖ, as it seems (13β)

δόρυ, δόρατος, τὸ, spear (26α)

δοῦλος, δοῦλον, ὁ, slave (2α)

douλώ, I enslave

dραμεῖν (aorist infin. of τρέχω), to run

δραχμή, δραχμῆς, ἡ, drachma (a silver coin worth six obols) (11β)

Δόμη, Δόμης, ἡ, Dyme (29β)

δύναμαι, [νην-] δυνήσομαι, ἐδύνηθην, I am able; I can (16α, 16 Gr 2, and 25α PP)

δύναμις, δυνάμεως, ἡ, power; strength; forces (military) (21β)

δυνατός, -ή, -αν, possible (3α); capable (21β); powerful

δύο, two (7β and 8 Gr 5)

δώδεκα, indeclinable, twelve (15 Gr 5)

δωδέκατος, -ή, -ῶν, twelfth (15 Gr 5)

Δωδώνη, Ionic, (Δωδώνα, Attic, Δωδώνης, ἡ, Dodona (27α)

δῶματα, δωμάτων, τά, Homeric word, palace

δῶρον, δώρου, τό, gift (27α)

Ε

ἐάν, conj. + subjunctive, if (21α)

ἐρ, ἥρος, τό, spring (22β)

εὐαυτός; see ἐμαυτόν

ἐάνα, imperfect, εἶναι (irregular augment), ἐάνα (note that because of the ε the a lengthens to a rather than η), ἐάνα (irregular augment), ἐάκα, ἐάμαι, εἴδηθην, I allow, let be (23β and 25β PP)

ἐβδομήκοντα, indeclinable, seventy (15 Gr 5)

ἐβδομος, -ή, -ον, seventh (8 Gr 5)

ἐγγύς, adv., nearly; nearby

ἐγγύς, prep. + gen., near (13β)

ἐγείρω, [ἐγείρ-] ἐγερώ, [ἐγείρ-]

ἡγερα, [thematic 2nd aorist middle; ἐγ-] ἡγρομον (I awoke), [ἐγ-]

ἐγρήγορα (I am awake), [ἐγ-]

ἐγκήγερμαι, ἡγέρθην, active, transitive, I wake X up; middle and passive, intransitive, I wake up (8β, 23α PP, and 26β PP)

ἐγώ, ἐμοῦ or μου, I (2α and 5 Gr 6)
εγώε, strengthened form of εγώ, I indeed

έδραμον: see τρέχω

ἐθέλω or θέλω, imperfect, ἦθελον, [ἐθελε-] ἦθελησα, ἦθελησα, ἦθελησα + infin., I am willing; I wish (4 α and 286 PP)

εθνος, ἔθνους, το, tribe; people (27β)
ei, conj., if; in indirect questions, whether (11α)
eι γάρ, if only; oh, that (25α)
eι μή, unless; except
ειςος, if somehow, if perhaps εἰδότες: participle of οἶδα

εἴθε, note accent, if only; oh, that (25α)

εἴκοσιν (v), indeclinable, twenty (15 Gr 5)
eἰκοστός, -ἡ, -όν, twentieth (15 Gr 5)
eἰκώ, εἰκώ, εἰκό (no augment) + dat., I yield (15α)
eἰκών, εἰκόνος, ἡ, statue

εἶλων: see αἰρέω
eἵμι [εἰ-], imperfect, ἡ or ἢν, ἔσομαι, I am (1α, 4 Gr 1, 10 Gr 1, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 308 PP)

εὐς τ' εἴμι, I am able (25α)
eἵμι [εἰ-/ ], imperfect, ἡα or ἦνεν, I will go (10 Gr 6, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 308 PP)

εἶνεα: Ionic for ἐνεκα
εἶλον (aorist of λέγω), I said; I they told; I they spoke

εἰρήνη, εἰρήνης, ἡ, peace (16β)
eἰς, prep. + acc., into; to; at (2β); of time, for; onto; against; of purpose, for
eἰς ἀπορίαν κατέστη, he fell into perplexity, became perplexed (19β)
eἰς καῖρον, at just the right time
eἰς τὸ πρόσθεν, forward (30β)
eἰς, μία, ἕν, one (7β and 8 Gr 5)
eἰς καὶ εἰκοσιαν (v), twenty-one (15 Gr 5)

εἰσάγω, I lead in; I take in (2β and 11α)

εἰσβαίνω, I go in; I come in
εἰσβάντες, having embarked

εἰς ναὸν εἰσβαίνω, I go on board ship, embark

εἰσβάλλω + εἰς + acc., I invade (22α)
eἰσβολή, τῆς εἰσβολῆς, ἡ, invasion (23α)

εἰσελάβο, I drive in

εἰσέρχομαι, I come in(to); I go in(to)
eἰσηγέρομαι + dat., I lead in

εἰσηκονίζω, I throw a javelin at εἰσκαλέω, I call in(to)
eἰσκομίζω, I bring in; I take in εἰσόδος, εἰσόδου, ἡ, entrance εἰσκέπτω, I fall (up)on εἰσπλέω, I sail in(to)
eἰστίθμι, I put in εἰσφέρω, I bring in(to)
eἴσια, adv., inward (29α)
eἴται, adv., then, next (30α)

εἴτε... εἴτε, note the accent, either...
or (28α)

εἴσωθα, perfect with present meaning, I am accustomed to (288, 28 Gr 8)
ἐκ, εξ, before words beginning with vowels, prep. + gen., out of (3α)

ἐκ τοῦ δισθε(v), from the rear

ἐκαστός, -η, -ον, each (23β)
ἐκατέρος, -α, -ον, each (of two) (21β)
ἐκατόν, indeclinable, 100 (15 Gr 5 and 16α)

ἐκατστός, -ἡ, -όν, hundredth (15 Gr 5)

ἐκβαίνω, I step out; I come out (2α)

ἐκβαίνω ἐκ τῆς νεός, I disembark

ἐκβάλλω, I throw out

ἐκδίδομι, I give (in marriage)

ἐκεῖ, adv., there (6α)

ἐκείθεν, adv., from that place, thence
eκείνος, ἡκείνη, ἡκείνο, that; pl., those (13β and 14 Gr 6)

ἐκείσα, adv., to that place, thither (8α)
ἐκκαλέω, I call out

ἐκκλησία, ἐκκλησίας, ἡ, assembly (21α)

ἐκκομίζω, I bring, carry out

ἐκπέμπω, I send out

ἐκπίπτω, I fall out
Athenaze: Book II

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έκπλέω, I sail out
έκπλος, έκπλος, ὁ, escape route
έκπνεω, I blow out; I blow from (29α)
έκτοσος, -ον, out of the way, unusual
έκτος, prep. + gen., outside (22β)
έκτος, -ης, -ον, sixth (8 Gr 5)
έκ τοι ὑπίσθεν, from the rear
έκφερω, I carry out
έκφυγω, I flee (out), escape
έλαδα, ἐλάδα, ἡ, olive; olive tree (19α)
έλάττων, έλαττων, smaller, pl., fewer (14 Gr 2 and 24 Gr 4)
έλαυνον, [έλα]- ἔλαυν, ἔλαυς, ἔλαυ, etc., ἡ λάυα, ἔλαυκα, ἔλλαμαι, ἡ λάθην, transitive, I drive (2α); I march (an army); intransitive, I march (29β) PP)
έλάχιστος, -ης, -ον smallest; least; pl., fewest (24 Gr 4)
έλεωθερία, ἐλεωθερίας, ἡ, freedom (13β)
έλεοθερος, -ας, -ον, free
έλεοθερών, I free, set free (15β)
'Ελευσίς, ἨΕλευσίνος, ἡ, Eleusis (20δ)
ἐλκω, imperfect, ἐλκόν (irregular augment), ἐλξω, [ἐλκο]- ἐλκοσσα (irregular augment), ἐλκοκα, ἐλκοσαι, ἐλκοσθην, I drag (25β and 25β) PP)
'Ελλάς, ἨΕλλάδος, ἡ, Hellas, Greece (13β)
"Ελλάν, ἨΕλλήνος, ὁ, Greek; pl., the Greeks (14α)
'Ελλησπόντος, ἨΕλλησπόντου, ὁ, Hellespont
ἐλπίζω, [έλπις]- ἐλπισθαι, [έλπις]- ἡ λεπίσσα, I hope; I expect; I suppose (14α)
ἐλπὶς, ἐλπίδος, ἡ, hope; expectation (23β)
ἐλπομαι, ἩΕλπομαί, I hope; I expect; I suppose (Η., p. 50)
ἐμαυτοῦ, σεαυτοῦ, ἡ αυτοῦ, of myself; of yourself; of him-, her-, itself, etc. (7α and 7 Gr 4)
ἐμβάλλω + dat., I strike with a ram (ἐμβολος)
ἐμμένω [= ἐν- + μένω], I remain in (23β)
ἐμός, -ης, -ον, my, mine (5 Gr 8)
ἐμπειρος, -ον + gen., skilled in or at
ἐμπίττω [= ἐν- + πίπτω] + dat., I fall into; I fall upon; I attack (15β)
ἐμποδίζω [ἐν- + ποδός, ποδός, ὁ, foot), [ἐμποδι-] ἐμποδιόω, no aorist, I obstruct
ἐμπορος, ἐμπόρου, ὁ, merchant (12β)
ἐν, prep. + dat., in, on (3β); among
ἐν διδακτάλων, at school
ἐν μέσῳ + gen., between (14α)
ἐν ψυ χω + infinit., I have in mind; I intend (4α)
ἐν ταίς 'Αθήναις, in Athens (1α)
ἐν ... τούτῳ, meanwhile (8β)
ἐν ὁ, while (8α)
ἐνακόσιον, -αι, -α, 900 (15 Gr 5)
ἐναντίος, -α, -ον, opposed; opposite; hostile; as noun, the enemy (29ε)
ἐναυτός, -ης, -ον, ninth (8 Gr 5)
ἐνδεκα, indeclinable, eleven (15 Gr 5)
ἐνδέκατος, -ης, -ον, eleventh (15 Gr 5)
ἐνδιόμαι, I give in, yield (22β)
ἐνδον, adv., inside
ἐνεμί, ἩΕνεμί, I am in
ἐνεκκα, prep. + preceding gen., for the sake of; because of (21α)
ἐνενήκοντα, indeclinable, ninety (15 Gr 5)
ἐνθάδε, adv., here; hither; there; thither (7β)
ἐνθυμέομαι, ἐνθυμήσομαι, ἐνθυ­θημένηθην, I take to heart; I ponder (28β)
ἐντοί, -αι, -α, some (20δ)
ἐννέα, indeclinable, nine (8 Gr 5)
ἐνοικος, ἐνοίκοι, ὁ, inhabitant (16α)
ἐνσπλίγος, -ον, in armor, fully armed
ἐνταῦθα, adv., then; here; hither; there; thither (5β)
ἐνταῦθα δῆ, at that very moment, then (5β)
έντεθεν, adv., from this place
έντος, adv., within, inside (20γ)
έντος, prep. + gen., within, inside (20γ)
έντωγγάνο + dat., I meet (19β)
ε: see ε
εξ, indeclinable, six (8 Gr 5)
εξάγω, I lead out
έξαρτω (= ἐκ + αρτίω), I take out, remove
έξαιρω, prep.
έξαιρω, perfect with present meaning,
έξαρτω (= ἐκ + αρτίω), I equip (29β)
έξεγείρω (= ἐκ + εγείρω), I wake X up
έξελαύνω, I drive out
έξερχομαι + ἐκ + gen., I come out of; I go out of (6β)
έξεστιν, impersonal + dat. and infin., it is allowed/possible
έξεστιν ἡμῖν μένειν, we are allowed to stay, we may stay; we can stay (10β and 10 Gr 8)
έξετάζω, I examine; I question closely (S., p. 246)
έξευρίσκω, I find out
έξηγόμαι [ἐκ- + ἡγόμαι], I relate (12β)
έξηκοντα, indeclinable, sixty (15 Gr 5)
έξοδος, ἐξόδου, ἡ, going out; marching forth; military expedition (23β)
έξώπισθεν (v), adv., behind (305)
έξώπισθεν (v), prep. + gen., behind (308)
έξω, adv., outside (20β)
έξω, prep. + gen., outside (20δ)
έσκα, perfect with present meaning, I am like; I am likely to (28β and 28 Gr 2)
ὁς ἐσκέετ(ν), as it seems (28 Gr 8)
ἐκρήτη, ἐκρήτης, ἡ, festival (4α)
ἐκρήτην ποιῶ/ποιούμαι, I celebrate a festival (4β)
ἐκαίνως, ἐπαίνου, ὁ, praise (24β)
ἐκαίρο [ἐκ- + αἰρω], I lift, raise (7α); I induce
ἐκαίρο ἐμαυτόν, I get (myself) up (7α)
ἐπανέρχομαι (= ἐπι- + ἀνα- + ἔρχομαι), I come back, return; + εἰς or πρὸς + acc., I return to (9α)
ἐκεί, conj., when (3β), since (26β)
ἐκεῖθε, conj., when; since (22α)
ἐκείδαν (= ἐκείθε + ἄν), conj., in indefinite or general clauses with subjunctive, when(ever) (22α)
ἐπεισβαίνω (= ἐπι- + εἰς- + βαίνω), I go into (29δ)
ἐκείνα, adv., then; thereafter (2β)
ἐπεξέρχομαι (= ἐπι- + ἐκ- + ἔρχομαι) + dat., I march out against, attack (23α)
ἐπέρχομαι (= ἐπι- + ἔρχομαι), I approach; + dat., I attack (27α)
ἐπι, prep. + gen., toward, in the direction of (20δ); on (24β); + dat., upon, on (5β); of price, for (18β); of purpose, for; + acc., at (5β, 29α); against (5β); onto, upon (9α); of direction or purpose, to, for (26α); of time, for (27α)
ἐπι τὴν ἥδ, at dawn (29α)
ἐπιβαίνω + gen., I get up on, mount; + dat., I board (28α)
ἐπιβοηθεῖν + dat., I come to aid (29δ)
ἐπιβουλεύω + dat., I plot against
ἐπιγίνομαι, I come after (29α)
'Επίδανορας, 'Επίδαφος, ἡ, Epi-daurus (11β)
ἐπιδιώκω, I pursue (29ε)
ἐπικαλέω, I call upon; middle, I call upon X to help (28β)
ἐπίκειμαι + dat., I lie near, lie off (of islands with respect to the mainland)
ἐπιλαμβάνομαι, [λαμ-] ἐπιλήσομαι, [λαθ-] ἐπελευθέρων, [λη-] ἐπιλέξομαι + gen., I forget
ἐπιμελέσομαι, ἐπιμελήσωμαι,
 ἐπιμελέσωμαι, ἐπιμελήθην + gen., I take care for; + ὁμοίο + future indicative, I take care (to see to it that) (24β)
ἐπικέμα, I send against; I send in (14α)
ἐπιπλέω + dat. or + εἰς + acc., I sail against (15β)
ἐπισταμαι, [ἐπιστη-] ἐπιστήσομαι,
 ἡπιστήθην, I understand; I know
Athenaze: Book II

(16α, 16 Gr 2, and 25α PP)

επιστήμη, επιστήμης, ἦ, knowledge
(S., p. 242)

ἐκπράτευον + dat. or ἐπὶ + acc., I
march against, attack (18β)

ἐκπρέφω, I turn around (29δ)

ἐπιθέσιος, -ά, -ον, friendly; + infin.,
suitable for (23α)

ἐπιθέμη, I put X (acc.) on Y (dat.)
(18α)

ἐπιθέμαι, [θη-] ἐπιθέσομαι,
[θη-] ἐπιθέμην + dat., I attack
(29α)

ἐπιτρέφω, I entrust X (acc.) to Y (dat.)
(17β)

ἐπιτρέφω + dat., I attempt; I attack
(29α)

ἐπομαί, imperfect, εἰσόμην (irregular
augment), ἐσόμαι, [πτ-] ἐσόμην +
dat., I follow (8α, 17α, and 25β PP)

ἐπτά, indeclinable, seven (8 Gr 5)

ἐπτακόσιον, -αι, -α, 700 (15 Gr 5)

ἐραώ, imperfect, ἵππον, ἐρασθομαι,
ἡράσθην + gen., I love (30α)

ἐργάζομαι, imperfect, ἐργαζόμην or
eἰργαζόμην, ἐργάζομαι, ἐργα-
σάμην or εἰργασάμην, εἰργά-
σαμαι, εἰργάσθην, I work; I accom-
plish (8α and 25β PP)

ἐργον, ἐργον, τό, work; deed (8α)

ἐργα, τά, tilled fields

ἐργά, in fact

ἐρέσσαο, no future, [ἐρέτ-.] ἔρεσα, I row
(13α)

ἐρέτης, ἐρέτου, ὁ, rower

ἐρήμος, -ον, deserted (19β)

Ἐρύννας, Ἐρύννων, αἱ, the Furies
( avenging spirits) (20γ)

ἐρμυνεῦς, ἐρμυνεύος, ὁ, interpreter

ἐρχομαι, [εἰ-/-] εύμι (irregular),
[ἐλθό-] ἠλθὼν, [ἐλθόθ-] ἠλήλυθα, I
come; I go (6α, 11β, and 27α PP)

ἐρῶ: see λέγω

ἐρωτᾶμ, ἐρωτήσω, ἡρώτησα or
[ἐρό-,] ἡρόμην, ἡρώτηκα, I ask (12β)

ἐς = εἰς

ἐσβάλλω = εἰσβάλλω

ἐσθία, [ἐδ-] ἔδομαι, [φαγ-] ἔφαγον,
[ἐδ-] ἔδηδοκα, I eat (9α, 19α, and 29β
PP)

ἐσπέρα, ἐσπέρας, ἦ, evening (8α); the
west

ἐστα, let it be so! all right!

ἐσχάτος, -ῆ, -ον, furthest; extreme
(28β)

ἐσω: see εἰσώ

ἐταῖρος, ἐταίρος, ὁ, comrade, compa-
nion (6α)

ἐτερος, -α, -ον, one or the other (of
two) (26α)

ὁ μὲν ἐτερος . . . ὁ δὲ ἐτερος,
the one . . . the other (26α)

ἐτι, adv., still (3α)

ἐτοιμος, -η-, -ον, ready (9β)

ἐτος, ἔτους, τό, year (16β)

ἐὖ, adv., well (8α and 14 Gr 3)

ἀμείνουν, adv., better (14 Gr 3)

ἀριστα, adv., best (14 Gr 3)

ἐὖ γε, good! well done! (8α)

Ἐβυδία, Ἐβυδίας, ἦ, Euboea (14α)

ἐὐγένεια, ἐὐγενεῖας, ἦ, nobility of
birth (S., p. 242)

ἐὐδοξία, ἐὐδοξίας, ἦ, good reputa-
tion, fame (H., p. 118)

ἐὐδαιμονία, ἐὐδαιμονίας, ἦ, hapпи-
ness; prosperity; good luck (25β)

ἐὐθύς, ἐὐθεία, ἐὐθύ, straight

ἐὐθύς, adv., straightway, immediately,
at once (10β); straight

ἐὐμενής, -ῆς, kindly (18α)

ἐὐμενῶς, adv., kindly

ἐὐρίσκω, [ἐφε-] εὐρήσαω, [ἐφε-]
ἡρον or εὐρον, [ἐφε-] ἡρήκα or
εὐρήκα, ἡρημαι or ἐυρημαι,
ἡρήθην or εὐρήθην, I find (7α, 10α,
and 24β PP)

Εὐρυμέδανος ποταμός, Εὐρυμέ-
δόντος ποταμοῦ, ὁ, the Eurymedon
River

ἐὐρυχωρία, ἐὐρυχωρίας, ἦ, broad
waters (29γ)

ἐὐφημέω, I keep holy silence (30δ)
εὐφημία, εὐφημίας, ἡ, call for holy silence (30β)
εὐχή, εὐχής, ἡ, prayer (25β)
εὐχομαι, εὐχόμαι, ἡ ὑγάμην, ἡ ὑγ-μαί, I pray; + dat., I pray to; + acc. and infin., I pray (that) (ββ and 20δ PP)
ἐφαγων: see ἐσθῶ
ἐφη, he/she said (11α)
ἐφασαν, they said
'Εφιάλτης, 'Εφιάλτου, ὁ, Ephialtes (14β)
ἐφίμι [= ἐπι- + ἰμι], I throw; + ἐπι- + acc., I throw at (20δ)
ἐφίσταμαι [= ἐπι- + ἰσταμαι], [ἰστ-] 
ἐκέσπην + dat., I stand near; of dreams, I appear to (26α)
ἐκθρόνος, ὁ. ὁν, hateful; hostile (18β and 24 Gr 4)
ἐκθρόνος, ἐκθρόνοδ, ὁ, enemy (18β and 24 Gr 4)
ἐκθέναν, ἔκθέναν, more hateful, hostile (24 Gr 4)
ἐκθεστος, -η, -ον, most hateful, hostile (24 Gr 4)
ἐκχω, imperfect, ἐκχων (irregular augment), ἐκχω (irregular) (I will have) and [σχε-] σχήσω, (I will get), [σχ-] 
ἐκχον, [σχε-] ἐκχέκκα, ἐκχεκμαί, I have; I hold; middle + gen., I hold onto (4α, 25β PP)
καλὸς ἔχω, I am well (11α)
πῶς ἔχει τὰ πράγματα; How are things? (18β)
πῶς ἔχεις; How are you? (11α)
ἐχώ, ἔχω, ἡ, dawn (29α)
ἐμα ἔρω, at dawn (29β) 
ἐπὶ τὴν ἔω, at dawn (29α)
ἐχώ, conj. + indicative (14β), + subjunctive (22α and 22 Gr 2), until

Ζ
*κάω (unattested, hypothetical form)
(κά, κάς, κάς, etc.), infinitive, κάνω, imperfect, κάων, κάς, κάς, etc., κάνω or κάνομαι, I live (24α)
καλὸνβαμι, καλόχω, καλεύα, καλεύ-μαι, καλεύχην or καλύγην, I yoke (20 Gr 1, 22β, and 30δ PP)
Ζεύς, ὁ, τοῦ Διός, τῶ Διός, τῶ Δία, ὁ 
Ζεῦς, Zeus (king of the gods) (3α and 8β)
μὰ Δία, by Zeus

ναι μὰ Δία, yes, by Zeus! (30β)
ζητέω, I seek, I look for (5α)
ζωή, ζωής, ἡ, life (28α)
ζῶν, ζωον, τό, animal

Η
ἡ, conj., or (12α)
ἡ ... ἡ, conj., either ... or (12α)
ἡ, conj., with comparatives, than (14α)
ἡγεμονι + dat., I lead (6β); I think, consider (30β)
ἡδη, adv., already; now (2β)
ἡδομαι, [ἡοθε-] ἡθησομαι, [ἡοθ-] 
ηθην, I am glad, delighted; + participle or dat., I enjoy (24β)
ἡδύς, ἡδεία, ἡδύ, sweet; pleasant (24 Gr 4)
ἡδίων, ἡδιον, sweeter; more pleasant (24 Gr 4)
ἡδιστος, -η, -ον, sweetest; most pleasant (24 Gr 4)
ἡδέας, adv., sweetly; pleasantly; gladly (18β)
ἡδιον, adv., more sweetly; more pleasantly; more gladly 
ἡδίστα, adv., most sweetly; most pleasantly; most gladly (19β)
ἡθος, ἡθος, τό, character, disposition; moral character (H., p. 113)
ἡκιστα, adv., least
ἡκιστά γε (the opposite of μάλιστα γε), least of all, not at all (16β)
ἥκω, I have come; imperfect, ἥκων, I had come; future, ἥξω, I will have come (5β)
ἥλιος, ἥλιον, ὁ, sun (1β)
ἡμείς, ἡμῶν, ἡ (5β and 5 Gr 6)
ἡμέρα, ἡμέρας, ἡ, day (6α)
καθ' ἡμέραν, every day (24α)
ἡμέτερος, -α, -ον, our (5 Gr 8)
ἡμίονος, ἡμίονου, ὁ, mule (12α)
οὐ τεοῖς, God willing, with luck (17α)
θεράπων, θεράποντος, ὁ, attendant; servant (25α)
θερμοτύλαι, θερμοπυλῶν, αἱ, Thermopylae (14α)
θεσπίζω, I prophesy
θεσπέω, I watch; I see (4α)
θεορία, θεορίας, ἡ, viewing; sight-seeing (25α)
θηρίον, θηρίου, τὸ, beast, wild beast (26β)
θησαυρός, θησαυροῦ, ὁ, treasure; treasury (25α)
θησεύς, θησέως, ὁ, Theseus (son of King Aegeus) (6α)
θονήσαω, [θανε-] θανοῦμαι, [θαν-] ἔθανον, [θην-] τέθνηκα (I am dead), I die
θαντός, -ῆ-, -όν, mortal (H., p. 30)
θορυβός, θορύβον, ὁ, uproar, commotion (15β)
θράσιος, -α-, -ον, Thriasian (23α)
θυγατήρ, θυγατρός, ἡ, daughter (4α and 8 Gr 2)
θομός, θομοῦ, ὁ, spirit (16β)
θορᾶ, θορᾶς, ἡ, door (8α)
θυσία, θυσίας, ἡ, sacrifice (18β)
θῶ, θᾶ, ζῆσα, ἐζησα, [θου-] τέθνηκα, τέθνηκα, ἐτύθην, I sacrifice (21α)

I
ιατρεύω, ιατρεύω, ιατρεύσα, I heal
ιατρός, ιατρόν, ὁ, doctor (11α)
ἰδίς, adv., privately (21β)
ὁ ἰδίωτης, ὁ τοῦ ἰδιώτου, private person (21β)
ἰδοῦ, adv., look! (4α)
ἰερεύον, ἱερεύον, τὸ, sacrificial victim (9β)
ἰερεύς, ἱερεὼς, ὁ, priest (9β)
ἰερόν, ἱεροῦ, τὸ, temple (9α)
ἰερός, -ά-, -όν, holy, sacred (17β)
ἵμα, imperative, ἵ, infinitive, ἱέμα, participle, ἵεις, imperfect, ἵν, [ἵ-] ἵσω, ἵκα, imperative, [ἵ-] ἵς, infiniti-
tive, εἶναι, participle, εἶκα, εἶμαι, εἶθαι, I let go, release; I send; I throw;
middle, εἶμαι, imperfect, εἶμην, I hasten
(20δ, 20 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP)

ικανός, -ή, -όν, sufficient; capable
(25β)

ικέτης, ικέτου, ὁ, suppliant (17β)

ίλεως, acc., Όλεων, propitious (9β)

ίππος, ἱπποῦ, ὁ, horse, cavalry (27β)

ιππείων, ἵππεισα, active or middle, I am a horseman; I ride a horse
(27β)

ιππικόν, ἵππικοῦ, τὸ, cavalry (27β)

ἵππος, ἵπποῦ, ὁ, horse (27β)

ἵππος, ἵπποῦ, ἡ, cavalry (27β)

Ἰσιθύμος, Ἱσιθύμος, ὁ, the Isthmus of Corinth (22β)

ἥσιμοι, imperfect, ήσιν, [στενός] ἱστήμω, έστησα, I make X stand; I stop X; I am setting X (up)
-athematic 2nd aorist, έστην, intransitive, I stood
-κα 1st perfect, έστηκα, intransitive, I stand
-θη- 1st aorist passive, [στενός] έστάθην, I was set (up)
(15 Gr 1, 19α, 19 Gr 2 and 3, 21 Gr 4, 25 Gr 5, and 30δ PP)

ἵστια, ἱστίων, τὰ, sails (13α)

ἱσχύος, -ά, -όν, strong (1β)

ἱσχὼς, adv., perhaps (17α)

Ἰωνες, Ἰώνων, ol, Ionians
Ἰωνία, Ἰωνίας, ἡ, Ionia

K

καθαρός, [καθαρές] καθαρό, [καθηρός] ἐκάθηρα, καθαρεύω, καθαρίζων, I purify (26α)

καθάρος, -ά, -όν, clean, pure (17β)

καθάρσις, καθάρσεως, ἡ, purification

καθέξωμαι [= κατα- + έξωμαι]. [έδε-]

καθεδοῦμαι, I sit down; I encamp
(23α)

καθέλκω, I drag down, launch (a ship)

καθεύδω [= κατα- + έυδέω], imperfect, καθεύδον or καθηδόν. [έυδε-]

καθεύδησον, I sit in Attic Greek, I sleep
(2α)

κάθημαι [= κατα- + ήμαι], present and imperfect only, I sit
(17α)

καθ' ἡμέραν, every day

καθίζω [= κατα- + ήζω], [καθε-] καθέω, [καθε-] ἐκάθισα, active, transitive, I make X sit down; I set; I place; active, intransitive, I sit (1β); middle, intransitive, I seat myself; sit down (8β)

καθίστημι [= κατα- + ἰστήμι], when transitive, I set X up; I appoint X; + εἰς + acc., I put X (acc.) into a certain state; when intransitive, I am appointed; I am established; + εἰς + acc., I get/fall into a certain state; I become
(19β and 19 Gr 4)

καθοράω [= κατα- + ήράω], [ὁπ-]

κατόγομαι. [ὁπ-] κατείδον, I look down on (20γ)

καί, adv., even; also, too (4α)

καί μὴν, truly, indeed (30δ)

καί, conj., and (1α)

καί δὴ καί, and in particular; and what is more (16α)

καί ... καί, conj., both ... and (5β)

καίπερ + participle, although

καιρός, καιρὸς, ὁ, time; right time (4α)

εἰς καιρὸν, just at the right time

καὶ οὐ καὶ, κέις, κὰς, κάμεν, κάτε, κάουσα(ν), [καῦ-] καῦσα, ἐκαυσά, κέκαιμα, ἐκάθην, active, transitive, I kindle, burn; middle, intransitive, I burn, am on fire (9β)

κακοδαίμων, κακοδαίμονος, having an evil spirit, having bad luck (30β)

οὕμοι κακοδαίμων, poor devil! oh misery! (30β)

κακός, -ή, -όν, bad; evil (12α, 14 Gr 2, and 24 Gr 2)
κακίων, κάκιον, worse (14 Gr 2 and 24 Gr 2)
κακίστος, -η, -ον, worst (14 Gr 2 and 24 Gr 2)
See 24 Gr 2 for other comparatives and superlatives of κοκχος.
κακός, adv., badly (14 Gr 3)
κάκιον, adv., worse (14 Gr 3)
κάκιστα, adv., worst (14 Gr 3)
κακά, τά, evils
κακόν τι, something bad
καλέω, καλώ, ἐκάλεσα, [κλη]-
κέκληκα, κέκλημαι (I am called),
ἐκλήθην, I call (2a and 18a PP)
κάλλος, κάλλους, τό, beauty (H., p. 74)
καλός, -η, -όν, beautiful (1a, 3 Gr 2, 4 Gr 3, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
καλλίων, κάλλιον, more beautiful (14 Gr 2 and 24 Gr 4)
καλλιστος, -η, -ον, most beautiful (9a, 14 Gr 2, and 24 Gr 4)
καλὸς, adv., well (10a)
κάλλιον, adv., better
cαλλιστα, adv., best
καλός ἔχω, I am well (11a)
κάμηλος, καμήλου, ἡ, camel (27β)
κάμνω, [καμ-] καμοῦμαι, [καμ-]
ἐκαμν, [κα-] κέκμηκα, I am sick; I am tired (9a and 24a PP)
καρδία, καρδιάς, ἡ, heart (30α)
καρτερός, -ά, -όν, strong; fierce (27α)
κατά, prep. + acc., down (5α); distributive, each, every (24α); by (11β); on; according to (17β); of time, at (21β);
through (25α); along; with regard to (26α); after (28α)
καθ' ἦμέραν, every day (24α)
κατὰ γῆν, by land (14α)
κατὰ θάλασσαν, by sea (11β)
κατὰ μέσον . . . , in the middle of . . . (29α)
κατά τάχος, quickly (27β)
κατ' εἰκός, probably
καταβαίνω, I come down; I go down
καταβάλλω, I throw down; I drop
καταγγέλλω, καταγγέλλω<sub>ια</sub>, τό, in<sub>n</sub> καταδείκνυ, καταδείκνυα, κατεδέξω,
[δω]- καταδείκνυ, καταδείξω<sub>μα</sub>, κατεδέξων, transitive, I sink; athe­matic 2nd aorist, κατεδέκων, intransitive, I sank; of the sun, set (29β)
κατακαίω or κατακάω, I burn com­pletely (28α)
κατάκειμαι, I lie down (16α)
καταλαμβάνω, I overtake, catch (16α)
καταλείπω, I leave behind, desert (10β)
καταλέγω, I dissolve; I break up; I destroy (27α)
καταπαύω, I put an end to (28α)
καταπίπτω, I fall down
κατάρατος, -ον, cursed
καταστρέφω, I overturn; middle, I sub­due (25α)
κατατίθημι, I set down
καταφεύγω, I flee for refuge (29ε)
καταφρονέω + gen., I despise (25β)
καταχέω, I pour X (acc.) over Y (gen.) (30δ)
κατ' εἰκός, probably
κατέρχομαι, I come down
κατέχω, I hold back (29γ)
κατιτερος, κατιτέρου, ὁ, tin
κάτο, adv., down; below (20γ)
κέιμαι, κείσομαι, I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed (16α, 16 Gr 2, and 25a PP)
κελεύω, κελεύσα, ἐκέλευσα, κεκέ­λευκα, κεκέλευσαμαι, ἐκελεύσθην + acc. and infin., I order, tell (someone to do something) (7α and 17β PP)
κενός, -η, -όν, empty (29β)
κέρας, κέρως, τό, wing (of a fleet or army) (29δ)
κέφαλή, κεφαλής, ἡ, head (10β)
κήπος, κήπου, ὁ, garden
κήρυξ, κήρυκος, ὁ, herald (9β)
κιθαρίζω, [κιθαρίζω] κιθαρίω.<ref>
[κιθαρίζω] ἐκιθάρισα, I play the lyre (24β)
Greek to English Vocabulary

κιθαριστής, κιθαριστός, b, lyre player (24α)
Κύμων, Κύμωνος, ὁ, Cimon
κινδύνεω, κινδύνεος, ἑκινδύνεος, το, run/take a risk
κινδύνον, κινδύνου, ὁ, danger (9α)
κινέω, I move (18α)
Κλέοβις, Κλέοβεας, ὁ, Cleobis (25β)
kλέας, κλέας, τό, fame (H., p. 30)
κλήρος, κληρόν, ὁ, farm
Κνήμος, Κνήμου, ὁ, Cnemus (29α)
κνωσός, Κνωσοῦ, ὁ, Knossos (6a)
κοινός, -ἡ, -ὁν, common
κολάζω, κολάζων, ἑκολάζων, κεκόλαζμαι, ἑκολάζημαι, I punish
κόλιος, κόλιον, ὁ, lap; golf (29α)
κομιζω, κομιδά, κομίδαι, κεκομίζομαι, ἑκόμισθημαι, I bring; I take (11α and 21β PP); middle, I get for myself, acquire
κόπτω, κόπω, ἐκκοπα, κέκοπαι, κέκοπημαι, ἑκόπημαι, I strike; I knock on (a door) (11α and 19β PP)
κόρη, κόρης, ἡ, girl
Κορίνθιος Κορίνθου, η, Corinth (18β)
Κορίνθης Κορίνθου, ἡ, Corinth (14α)
κόσμος, κόσμου, ὁ, good order (15β); world (H., p. 69)
κόσμῳ, ἐν ὀργῇ (15β)
κρατέω + gen., I rule, have power over, control; I prevail (18β)
κράτιστος, -η, -ον, best; strongest (24 Gr 2)
κράτος, κράτους, τό, power (18β)
κρέπτων, κρέπτον, better; stronger (24 Gr 2)
κρήνη, κρήνης, ἡ, spring (4α and 4 Gr 3)
Κρήτη, Κρήτης, ἡ, Crete (6a)
κρίνω, κρίνων, κρίνων, ἐκκρίνω, τό, κρίνω, κέκριμαι, ἐκκρίθημα, I judge (22β PP, 25α, and 27 Gr 9)
Κρίσιος, -ᾶ, -ον, Crisean (Crisa was a city in Phocis near Delphi) (29α)
Κροίσος, Κροῖσου, ὁ, Croesus (24β)
κρύπτω, τό, κρύψω, ἐκρύψα, κέκρυμαι, ἐκκρύθην, I hide (205)
kτείνα, usually compounded with ἀπο- in Attic prose, [κτεν-] κτενῶ, [κτεν-] ἐκτείνα, [κτον-] ἐκτόνα, I kill (27β)
κυβερνέω, I steer (H., p. 41)
κυβερνήτης, κυβερνήτου, ὁ, steersman
κύκλος, κύκλου, ὁ, circle (26β)
Κύκλωψ, Κύκλωπος, ὁ, Cyclops (one-eyed monster) (7β)
Κυλλήνη, Κυλλήνης, ἡ, Cyllene (29β)
κύμα, κύματος, τό, wave (13β)
κύματω, κύματα, κύματα, κύματα, κύματα, ἐκόμισθημαι, ἑκόμισθημαι, I am rough (of the sea)
κυνηγήτης, κυνηγότου, ὁ, hunter
Κύρος, Κύρου, ὁ, Cyrus
Κυρήνη, Κυρήνης, ἡ, Cyrene
κύριος, -ᾶ, -ον, having authority; legitimate; regular (30α)
Κύρος, Κύρου, ὁ, Cyrus (24β)
κύων, κυνός, ὁ ἢ ὁ, dog (5α)
κυμάζω, κυμάζα, ἑκόμισσα, I revel κόπη, κόρης, ἡ, oar (29ε)
Λ
λαβόρινθος, λαβορίνθου, ὁ, labyrinth
λαγώς, ὁ, acc., τὸν λαγόν, hare (5α)
Λακεδαιμόνιοι, Λακεδαιμόνιοι, oi, the Lacedaemonians, Spartans (14α)
Λακεδαιμόνιος, -ᾶ, -ον, Lacedaemonian, Spartan
λαλώ, I talk; I chatter (30α)
λαμβάνω, [ληβ-] λήψωμαι, [λαβ-] ἐλαβον, [ληβ-] εἶληψα, εἶληψα, εἶληψα, εἶληψα, ἐληφθην, I take (2β); middle + gen., I seize, take hold of (11α and 23β PP)
λαμπρός, -ᾶ, -ῶν, bright; brilliant (13α)
λαμπρός, adv., brightly; brilliantly
λανθάνω, [λαθ-] λήσω, [λαθ-
ἔλαθον, [λαθ-] λάθησα + acc. and/or participle, I escape someone's notice doing something = I do something without someone's noticing; I escape the notice of someone (205 and 29E PP)

λέγω, λέξω or [ἐρέ-] ἔρω, ἔλεξα or [ἐπ-] ἔλεκον (irregular augment), [ἡ-] ἐξήρηκα, [λεγ-] λέγεμαι or [ἡ-] ἐξήματι, [λεγ-] ἔλέξθην or [ἡ-] ἔρρήσαι, I say; I tell; I speak (1a, 11β, and 27β PP)

λείπω, λείψω. [λει-] λείπον, [λοι-] λέλοιπα, [λει-] λέλειμαι (I am left behind; I am inferior), ἐλείφθην, I leave (3β, 11a, 11 Gr 2, 11 Gr 4, 13 Gr 9, 19a PP, 26β PP, and 27 Gr 9)

Λευκάδιος, -α, -ον, Leucadian (29e)
Λευκάς, λευκάδος, ἦ, Leucas (29β)
λέαν, λέαντος, ὁ, lion (20γ)
λεωνίδης, λεωνίδου, ὁ, Leonidas (14α)

λιθίνως, -η, -ον, of stone, made of stone (20γ)
λίθος, λίθου, ὁ, stone (3α)
λιμήν, λιμένος, ὁ, harbor (12α)
λίμος, λιμοῦ, ὁ, hunger
λίνον, λίνου, τό, thread

λογάδες, λογάδων, οἱ, picked, selected men

λόγος, λόγου, ὁ, word; story (11α); reason

λόγος, in word, ostensibly

λοίδορέω, I abuse (30α)

λούω, λούεις, λούει, λούμεν, λούετε, λούν(h), imperfect, ἔλουν, λούσομαι, ἔλουσα, λέλουμαι, I wash; middle, I wash myself, bathe (22α)

Λοῦδια, Λοῦδιας, ἦ, Lydia (27β)
Λοῦδοι, Λοῦδων, οἱ, Lydians (24β)
Λοῦδοις, -α, -ον, Lydia (27β)
λύκος, λύκου, ὁ, wolf (5α)

λπέω, I grieve, vex, cause pain to X; passive, I am grieved, distressed (16β)

λῶ, λύσα, έλυσα, [λο-] λέλυκα, λέλυμαι, ἐλύθην, I loosen, loose (3β, 4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, 13 Gr 1, 17α PP, 17 Gr 1, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 2 and 6)

λόσμαι, I ransom (6 Gr 2c, 6 Gr 3, 8 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, 13 Gr 1, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 2 and 6)

M
μαθήματικά, μαθηματικῶν, τά, mathematics
μαθητής, μαθητοῦ, ὁ, pupil (24β)
μακάριος, -ά, -ον, blessed; happy (30δ)
μακρός, -ά, -όν, long; large (1α)
μάλα, adv., very (4α and 14 Gr 3)

μάλλον, adv., more; rather (14 Gr 3 and 18β)
μάλλον ἢ, rather than (14 Gr 3 and 18β)
μάλιστα, adv., most, most of all; very much; especially (4β and 14 Gr 3)

μάλιστα γε, certainly, indeed (12β)

μανθάνω, [μαθ-] μαθήσομαι, [μαθ-] ἐμαθων, [μαθ-] μεμάθηκα, I learn; I understand (11 α and 22β) PP

μαντεῖον, μαντείου, τό, oracle (27α)

μάχαιρα, μάχαιρας, ἦ, knife (4 Gr 3)
μάχη, μάχης, ἦ, fight; battle (13β)
μάχομαι, [μαχ-] μάχοσμαι, μάχασθαι, μέμφεσθαι, μεμάχημαι, I fight; + dat., I fight against (6β and 28β PP)

Μέγαρα, Μεγάρων, τά, Megara (20δ)

μέγας, μεγάλη, μέγα, big, large; great (3α, 4 Gr 6, 14 Gr 2, and 24 Gr 4)

μείζων, μείζον, bigger, larger; greater (14 Gr 2 and 24 Gr 4)

μέγιστος, -η, -ον, biggest, largest; greatest (7α, 14 Gr 2, and 24 Gr 4)
μέγα, adv., greatly; loudly (12β)
μεγάλως, adv., greatly

μεγέθος, μεγέθους, τό, size (20γ)
Greek to English Vocabulary

**μεθίμιμι** [μετα- + ημιμι], I set loose; I let go (26β)

**μέθος**, only present and imperfect, I am drunk

**μείζον, μεῖζον**, bigger, larger; greater (14 Gr 2 and 24 Gr 4)

**μέλας, μέλαινα, μέλαν**, black

**μέλεια, μελέσθι, μέλθησε, μελέθηκε**, impersonal + dat., X is a care to; there is a care to X (dat.) for Y (gen.) (26β)

**μελετάω, I study; I practice** (24α)

**μέλισσα, μελίτης, μέλισσα,** daughter of Dicaeopolis and Myrrhine (4α)

**μέλλω, [μελλε-] μελλήσω, μελλήσσα** + present or future infin., I am about (to); I am destined (to); I intend (to) (7β); without infinitive or with present infinitive, I delay

**μέμνημαι, perfect middle = present, I have reminded myself; I remember** (28β and 298 PP)

**Μέμφις, Μέμφεως ορ Μέμφιδος ορ Μέμφιος, η, Memphis** (16α)

**μεμφομαι, μεμφώμαι, ἕμεμφώμαι** or ἕμεμφώθην + dat. or acc. I blame, find fault with (27α)

**μέν ... δε... postpositive particles, on the one hand... and on the other hand... or on the one hand... but on the other hand...** (2α)

**μέντοι, particle, certainly; however (18β)

**μένω, [μενε-] μενῶ, [μεν-] ἡμείνα, [μενε-] μεμένικαι, intransitive, I stay (in one place); I wait; I wait for** (3α, 10β, 10 Gr 5, and 22β PP)

**μέρος, μέρος, τό, part** (15β)

**μέσος, -η, -ον, middle (of)** (9β)

**ἐν μέσῳ + gen., between** (14α)

**κατά μέσον... in the middle of...** (29α)

**Μεσσήνιοι, Μεσσήνιών, οί, Messe­ni­ans** (296)

**μετά, prep. + gen., with (6α); + acc., of time or place, after (6α)**

**μετά, adv., afterward; later (25α)**

**μεταγιγνώσκω, I change my mind; I repent (28β)**

**μετασκέμοιμαι, I send for** (26β)

**μέτεστιν(v), impersonal + dat. and infinit. as subject, for X there is a share in, a claim to; X has the capacity to do Y (H., p. 21)**

**μέτρον, μέτρου, τό, measure** (27α)

**μέχρι οὗ, as long as**

**μή, adv., not; + imperative, don't...! (2α); + infinit., not (20δ)

**εἰ μή, unless**

**μηδείς, μηδείμα, μηδέν, used instead of οὐδείς with imperatives and infinitives, no one, nothing; no (13β)**

**Μηδικός, -η, -όν, Median** (24β)

**Μῆδα, Μῆδον, οί, Medes (Persians)** (24β)

**μηκέτι, adv., + imperative, don't... any longer! (3β); + infinitive, no longer (15α)**

**μήν, adv., truly, indeed (30δ)**

**μῆν, μηνός, ο, month** (30β)

**μηνύω, μηνύσα, ἐμηνύσα, μεμήνυμαι, ἐμηνύθην, I inform** (30δ)

**μήτε, conj., and not (29α)

**μήτε... μήτε, conj., neither... nor (29α)**

**μήτηρ, μητρός, η, mother** (4α and 8 Gr 2)

**μιαρός, -ά, -ών, defiled; foul; villainous (30γ)**

**μίκρος, -ά, -όν, small (1α)**

**Μίνας, Μίνω, ο, Minos (king of Crete)** (6α)

**Μινώταυρος, Μινωταύρου, ο, Mino­taur (6α)**

**μισθός, μισθοῦ, ο, reward; pay** (11β)

**μηνημείον, μηνημείου, τό, monument**

**μηνημήσομαι, future passive in middle sense, I will remember** (28β and 29δ PP)
μόλις, adv., with difficulty; scarcely; reluctantly (4α)
Μολύκρειος, Μολυκρέιος, τό, Molykreion (29β)
μόνος, -η, -ον, alone; only (15α)
μόνον, adv., only (15α)
οὖ μόνον... ἀλλὰ καί, not only... but also (15α)
μόσχος, μόσχου, ὁ, calf
Μονισίκη, μονισίκης, ἡ, music (24α)
μοχλός, μοχλοῦ, ὁ, stake
μύθος, μύθου, ὁ, story (5β)
Μυκαλή, Μυκαλῆς, ἡ, Mycale
Μυκηναί, Μυκηνῶν, αἱ, Mycenae (20γ)
μύριοι, -α, -α, 10,000 (15 Gr 5 and 21α)
μύριοι-α, -α, numberless, countless (15 Gr 5 and 21α)
μύριστος, -η, -όν, ten thousandth (15 Gr 5)
Μυρρίνη, Μυρρίνης, ἡ [= myrtle], Myrrhine (wife of Dicaeopolis) (4α)
Μύσοι, Μύσων, οἱ, Mysians (26β)
μυχός, μυχοῦ, ὁ, far corner
μάρτος, -α, -ον, foolish
N
ναὶ μᾶ Δία, yes, by Zeus! (30β)
ναυάγιον, ναυάγιου, τό, wrecked ship (29ε)
ναύαρχος, ναυάρχου, ὁ, admiral (15α)
ναύκληρος, ναυκλήρου, ὁ, ship’s captain (12β)
ναυμαχέω, I fight by sea (15β)
ναυμαχή, ναυμαχῆς, ἡ, naval battle (29α)
Ναυάκτιοι, Ναυάκτιων, οἱ, inhabitants of Naupactus (29ε)
Ναυάκτος, Ναυάκτου, ὁ, Naupactus (29α)
ναύς, ναύα, ἡ, ship (6α and 9 Gr 4)
ναύτης, ναύτου, ὁ, sailor (12β)
ναυτικόν, ναυτικοῦ, τό, fleet (13β)
νεανίας, νεανίου, ὁ, young man (4 Gr 4 and 8β)

Neίλος, Νείλου, ὁ, Nile
νεκρός, νεκροῦ, ὁ, corpse (15β)
νέμεσις, νεμέσεως, ἡ, retribution (26α)
νέμω, [νεμε-] νεμῶ, [νεμε-] νεμέω, νεμέων, νεμέων, ἦν, I distribute
νέος, -ά, -ον, young; new (21α)
νεφέλη, νεφέλης, ἡ, cloud (28β)
νῆσος, νῆσου, ἡ, island (4 Gr 5 and 6α)
ντκάμι, I defeat; I win (10α)
νίκη, νίκης, ἡ, victory (15β)
Νίκη, Νίκης, ἡ, Nike (the goddess of victory) (9α)
νομίζω, [νομε-] νομίζω, [νομε-] νομίζω, νομίζων, νομίζων, I think (21β)
νόμος, νόμου, ὁ, law; custom (17β)
νοσέω, I am sick, ill (11β)
νόσος, νόσου, ἡ, sickness, disease; plague
νοστέω, I return home (19α)
νόστος, νόστου, ὁ, return (home) (19α)
νοῦς, νοῦ, ὁ, mind (15α and 15 Gr 4)
ἐν νῷ ἔχω + infin., I have in mind; I intend (4α)
νυκτερεύω, νυκτερεύω, ἐνυκτερεύω, I spend the night
νύμφη, νύμφης, ἡ, nymph; bride
νῦν, adv., now (5β)
νῦς, νυκτός, ἡ, night (6α)
Ξ
Ξανθίας, Ξανθίου, ὁ, Xanthias (2α and 4 Gr 4)
Ξανθίππος, Ξανθίππου, ὁ, Xanthippus (21β)
Ξενίκης, [Ξεν-] Ξενίκης, [Ξεν-] ἕξενικης, ἐξενικήθην, I entertain (25α)
Ξένος, Ξένου, ὁ, foreigner; stranger (7β)
Ξέινος = Ξένος
Ξενοφάνης, Ξενοφάνους, ὁ, Zeno-
**Greek to English Vocabulary**

**phanes (early Greek poet and philosopher)**

εφέξης, εφέξους, ὁ, Xerxes (14a)
ξίφος, ξίφους, τό, sword

**O**

ὁ, ἡ, τό, the (4 Gr 8)
ὁ δὲ, and he
ὁβολός, ὁβολοῦ, ὁ, obol (a coin of slight worth) (11β)
ὁγδοήκοντα, indeclinable, eighty (15 Gr 5)

δεξος, -ης, -ον, eighth (8 Gr 5)
δε, ηδε (note the accent), τόδε, this here; pl., these here (14β and 14 Gr 5)

δυνάμα, δυνηθήσομαι, δυν-νήθην, I cause pain; passive, I suffer pain (30α)

δύσρομαι, rare in tenses other than present, I grieve (22β)

'όδυσσεύς, ὁ, Odysseus (7α)

ἄξω, [άξε-] ἄξησα, ἄξησα + gen., I smell of

ἀθεν, adv., from where, whence (29ε)

ἀθενερ: περ added for emphasis (29ε)

οἶδα, perfect with present meaning, I know (17α, 28 Gr 8 and 9, and 29α PP)

οἶκαδε, adv., homeward, to home (4β)

οἰκεῖοι, οἰκεία, oi, the members of the household; family; relations (22β)

οἰκείος, -α, -ον, of one’s own

οἰκέται, οἰκετῶν, oi, household (30δ)

οἰκέω, I dwell (1α)

οἰκησις, οἰκήσεως, ἡ, dwelling (22α)

οἰκία, οἰκιάς, ἡ, house; home; dwelling (5α)

οἰκίων, οἰκίου, τό, house; palace (often in plural for a single house or palace) (26α)

οἴκος, οἶκου, ὁ, house; home; dwelling (1α and 3 Gr 3)

κατ’ οἶκον, at home (16α)

οἶκοι (note the accent), adv., at home (8α)

οἰκτίρω, [οἰκτίρε-] οἰκτιρῶ, [οἰκτίρ-]

φιτίρα, I pity (20δ)

οἶμοι, note the accent, interjection, alas! (11β)

οἶμοι κακοδαμίων, poor devil! oh misery! (30β)

Οἰνόη, Οἰνόης, ἡ, Oinoe (23α)

οἰνοπόλιον, οἰνοπόλιον, τό, wine-shop, inn

οἶνος, οἶνου, ὁ, wine (7β)

οἶμαι or οἶμαι, imperfect, φόμην or φήμην, [οι-] οἰήσομαι, φήθην, I think (23β)

οἶος τ’ εἰμι, I am able (25α)

οἶχομαι, present in perfect sense, I have gone, have departed; imperfect in plural, perfect sense, I had gone, had departed (30β)

ὀκνεω, I shirk

ὀκτακόσιοι, -ας, -α, 800 (15 Gr 5)

ὀκτώ, indeclinable, eight (8 Gr 5)

ὀλίβος, -α, -ον, happy; blessed; prosperous (24β)

ὁλβος, ὁλβου, ὁ, happiness, bliss; prosperity (28β)

ὁλίγος, -ης, -ον, small; pl., few (14α, 14 Gr 2, and 24 Gr 4)

ἐλάττων, ἠλαττων, smaller, pl., fewer (14 Gr 2 and 24 Gr 4)

ὁλίγιστος, -ης, -ον, smallest, pl., fewest (14 Gr 2 and 24 Gr 4)

ἐλάχιστος, -ης, -ον smallest; least; pl., fewest (24 Gr 4)

ὁλκάς, ὁλκάδος, ἡ, merchant ship (29ε)

ὁλος, -ης, -ον, whole, entire (30β)

"Ὀλυμπιόν, Ὀλυμπίων, oi, the Olympian gods

"Ολυμπος, Ὀλυμπόων, ὁ, Mount Olympus (a mountain in Mysia) (26β)

ὁμίλος, ὁμίλου, ὁ, crowd (12α)

ὁμοιος, -α, -ον + dat., like (21β)

ὁμας, conj., nevertheless (8α)

ὁνειρος, ὁνείρου, ὁ, dream (26α)
ονομα, ονόματος, τό, name (7α and 7 Gr 3)

ονόματι, dative, by name, called (7α)
ονομάζω, ονόμαζο, ονόμασα, ονόμασα, ονόμασμα, ονομάθην, I name; I call (26α)
οπιοθε(ν), adv., behind (27β)
οπιοθε(ν), prep. + gen., behind (27β)
έκ τοῦ οπιοθε(ν), from the rear (14α)
οπίσω, adv., backward (27β)
οκλα, οκλων, τά, weapons (29α)
οκλήτης, οκλήτου, ὁ, hoplite (heavily-armed foot soldier) (14α)
οπόθεν, indirect interrogative adv., whence from, where (26α)
οπότε, conj., when (23α)
οπόταν (= οπότε + ὁ), conj. + subjunctive, when(ever) (23α)
οπού, adv., where (14β and 22 Gr 3)
οπως, conj. + subjunctive, so that, in order to (22β); + future indicative, (to see) that (24α)
οράω, imperfect, ἔρων (note the double augment in this and some of the following forms), [ὁρά-] ὁρόμαι, [ἱρά-] εἰδον (irregular augment), [ὅρα-] ἔρακα or ἔράκα, ἔφαμαι or [ὁρά-] ἔμμαι, ἐφθήνω, I see (5α, 11β, and 29α PP)
οργή, ὀργής, ἡ, anger (205)
οργίζω, ὀργίζομαι, I make X angry ὀργίζομαι, ὀργίζομαι ὀργίζομαι or ὀργιστήσομαι, ὀργίσομαι, ὀργίσθην, I grow angry; I am angry; + dat., I grow angry at; I am angry at (21β PP)
ορθός, -ῆ, -όν, straight; right, correct (12α)

ορθάς, γεγυνώσκω, I am right (18β)
ὁρια, ὀρίων, τά, boundaries ὁρκίον, ὁρκίου, τό, oath; pl., treaty (27α)
ὁρκος, ὁρκου, ὁ, oath ὀρμάω, active, transitive, I set X in motion; active, intransitive, I start; I rush; middle, intransitive, I set myself in motion; I start; I rush; I hasten (7β)
ὅρμεω, I lie at anchor (29β)
ὅρμηζα, I bring (a ship) into harbor; middle, I come to anchor (29γ)
ὁρνίς, ὁρνίθος, ὁ or ἃ, bird (30β)
ὁρος, ὁροῦς, τό, mountain; hill (5α)
ὁς, ἡ, ὁ, relative pronoun, who, whose, whom, which, that (13β and 13 Gr 3)
ὑστερ, ἕτερ, ἑτερ, relative pronoun, emphatic forms, who, whose, whom, which, that (13β)
ὁσίος, -ά, -ον, holy, pious (17β)
ὁσος, -η, -ον, as great as; as much as; pl., as many as (22α)
πάντα ὅσα, all that, whatever (22α)
πάντες ὅσοι, all that, whoever; (22α)
οστις, ὅτις, note the accent, ὁ τί, often in indefinite or general clauses with ὅ and subjunctive, anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever (22α)
ὑταν + subjunctive, when(ever) (22 Gr 2)
ὅτε, adv., when (13β)
ὁτι, conj., that (5β); because ὅ, ὅκ, ὅχ, ὅχτι, adv., not (1α)
ὁ ἄδικον, κόλπον, not much later, soon (17β)
ὁ ὑπόνοι . . . ἀλλὰ καὶ, not only . . . but also (15α)
ὑπακούο, adv., nowhere (16α)
ὑπακομος, adv., in no way, no (6β)
ὑπέδε, conj., and . . . not; nor; not even (5α)
ὑπεδεις, ὑπεδείμα, ὑπεδέν, pronoun, no one; nothing; adjective, no (7α and 8 Gr 5)

ὑπέδεν, adv., nothing, no ὑπέκοτε, adv., never (22β)
ὑπεκόποτε, adv., never yet (30α)
ὑπεδέκτερος, -ά, -ον, neither (27α)
ὑπεκτεί, adv., no longer (3α)
ὑπόκουν, adv., certainly not (18β)
ὑπόν, a connecting adverb, postpositive, so
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(i.e., because of this); then (i.e., after this) (1α)
οὔκερ, adv., where (29γ)
οὐρανός, οὐρανοῦ, ὁ, sky, heaven (9β)
οὔτε ... οὔτε, note the accent, conj.,
neither ... nor (5α)
οὔτος, αὕτη, τοῦτο, this; pl., these
(14α and 14 Gr 5)
οὔτως, adv., before consonants,
thus (2α)

παθος, πάθους, τό, experience; mis-
fortune (29γ)
παιδευς, παιδεύσεως, ἡ, education
(24α)
παιδεύω, παιδεύσω, ἐπαιδεύσα, πεκαιδευκα, πεκαιδευμα, ἐπαιδεύθην, I educate (24α)
παις, παιδός, ὁ or ἡ, boy; girl; son;
daughter; child (3β and 7 Gr 3b)
πάλαι, adv., long ago (18β)
πάλαι εἰσίν(ι), they have been for a
long time now (18β)
παλαιός, -ά, -όν, old; of old (24β)
πανήγυρις, πανηγύρεως, ἡ, festival
Πάνορμος, Πανόρμου, ὁ, Panormus
(29γ)
πάντα, everything
πανταχόσε, adv., in all directions
πανταχοῦ, adv., everywhere (15β)
πάντες οὗτοι, all that, whoever; πάντα ὅσα, all that, whatever (22α)
πάνυ, adv., altogether; very; exceedingly
(27α)
πάππας, πάππου, ὁ, ὁ πάππα, papa
(6α)
πάππος, πάππου, ὁ, grandfather (5α)
παρά + gen., from (30β); + dat., at the
house of (24α); + acc., of persons only,
to (11α); along, past (29δ); in respect of
(24α)
παραθεοθεῶ + dat., I come to X’s aid
(29δ)
παραγίγνομαι, I arrive (14β)
παραδίδωμι, I hand over; I give (18β)
παρακάτω, παρακάτω, παράκαινάω, ἑπ, late; too late (17β)
πάρα' το, αὐτό, τούτο, this;
pl., these
πάρα' τοί, αὐτοί, τοίτοι, these
παρακάλεω, I summon (27α)
παρακελέσωμαι, I encourage, exhort
(29γ)
παράλλα, I sail by; I sail past; I sail
along (29α)
παρασκευάζω, I prepare (7α)
παρασκεύη, παρασκευής, ἡ, prepara
tion (29β)
παρατίθημι, I put beside, serve
πάρειμι [παρα- + εἰμ], I am present; I
am here; I am there (2α); + dat., I am
present at
παρέρχομαι, I go past; I pass in, enter; I
come forward (to speak) (20δ)
παρέχω = [παρα- + ἔχω], [σχε-] παρα-
σχήσω, παρέσχον, imperative,
παράσχες, [σχε-] παρέσχηκα, παρ-
σχήμαι, I hand over; I supply; I pro-
vide (6β)
παρθένος, -ον, virgin, chaste
παρθένος, παρθένου, ἡ, maiden,
girl (6α)
Παρθένος, Παρθένου, ἡ, the
Maiden (= the goddess
Athena) (9α)
Παρθενών, Παρθενώνος, ὁ, the
Parthenon (the temple of Athena on the
Acropolis in Athens) (8β)
παρέστημαι = [παρα- + ἔστημαι],
παρέστησα, παρέστησαμαι + dat., I
stand near, stand by; I help (28β)
πᾶς, πᾶσα, πᾶν, all; every; whole (7β
and 8 Gr 4)
πάντα ὅσα ἄν, all that, whatever
(22α)
πάντες ὅσοι ἄν, all that, whoever
(22α)
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πάσχω, [πενθ]- πέισομαι, [παθ-]

ἔκαθον, [κονθ-] ἀπόκαθα, I suffer; I experience (5β and 11α)

πατήρ, πατρός, ὁ, father (3β and 8 Gr 2)

Πάτραι, Πατρᾶν, οἱ, Patrae (29α)

πατρίς, πατρίδος, ἡ, fatherland (15β)

Παυσανίας, Παυσανίου, ὁ, Pausanias

παῦσα, παῦσα, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, active, transitive, I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from (7β and 17α PP)

παῦε, stop! (7β)

πεδίον, πείδιον, τὸ, plain (19α)

πεζός, η-, -ῶν, on foot (15β)

πεζῇ, adv., on foot (21β)

πεζός, πεζόθ, ὁ, infantry (27β)

πειθω, πείσω, ἔπεισα, πέπεικα (I have persuaded) or [ποθ-] πέποιθα (+ dat., I trust), [πεθ-] πέπεισμαι, ἐπείσθην, I persuade; middle, present, imperfect, and future + dat., I obey (4β, 6α, 21β PP, and 27 Gr 9)

πείρα, πειράς, ἡ, trial; attempt; test (23α)

Πειραιῶς, Πειραιῶς, ὁ, τῶ Πειραιῶ, τὸν Πειραιᾶ, the Piraeus (the port of Athens) (11β)

πειράω, πειράσα (note that because of the ρ the α lengthens to α rather than η), ἐπειράσα, πειράσα, πειράματι, ἐκειράθην, active or middle, I try, attempt (15β and 18β PP)

Πελοποννήσιοι, Πελοποννησίων, οἱ, Peloponnesians (21α)

Πελοπόννησος, Πελοποννήσου, ἡ, the Peloponnesus (14β)

πέμπτος, η-, -ῶν, fifth (8 Gr 5)

πέμπω, πέμψα, ἔπεμψα, [πομπ-] πέπομφα, [πεμφ-] πέπεμμαι, ἐκέμμεθην, I send (6α and 19α PP)

πέντε, indeclinable, five (8 Gr 5)

πεντήκοντα, indeclinable, fifty (15 Gr 5)

πέπλος, πέπλον, ὁ, robe; cloth (15β)

περί, prep. + gen., about, concerning (7α); around (18α); + dat., concerning (29β); + acc., around (7α)

περὶ ὁδόν τοῦ ποιοῦμαι, I consider of no importance (28β)

περὶ πολλοῦ ποιοῦμαι, I consider of great importance (24α)

περὶ πλείστου ποιοῦμαι, I consider of greatest importance (24α)

περιάγω, I lead around (25α)

περισταμαι, περιστῆσομαι, περι-έστην, I stand around

Περικλῆς, Περικλέους, ὁ, Pericles (21β)

περιμένω, I wait for (29ε)

περιοράω, I overlook, disregard (23α)

περιπέμπω, I send around

περιπλέω, I sail around

Πέρσαι, Περσῶν, οἱ, the Persians (14α)

Πέρσης, Πέρσου, ὁ, Persian (28α)

Περσικός, -ῆ-, -ῶν, Persian (15β)

πεσεῖν (aorist infin. of πέπεσα), to fall

πέφυκα, perfect with present meaning, I am by nature (28 Gr 8)

πιθηκος, πιθήκου, ὁ, ape; monkey (H., p. 74)

πίνω, [πι-] πίναμαι, [πι-] ἔπινον, [πω-] πέποκα, [πο-] πέπομαι, ἐπόθην, I drink (9α)

πίκτω, πεσοῦμαι (irregular), ἔπεσον (irregular), [πτώ-] πέπτωκα, I fall (3α and 26α PP)

πιστεύω, πιστεύω, ἐπίστευσα, πειστεύκα, πειστεύμαι, ἐπιστεύθην + dat., I trust, am confident (in); I believe; + ὡς or infin., I believe (that) (15β and 17β PP)

Πλάτων, Πλάτωνος, ὁ, Plato (24α)

πλείστος, η-, -ῶν, most; very great; pl., very many (12β, 14 Gr 2, and 24 Gr 4)

κλείστα, adv., most (14 Gr 3)
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πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, more (12β and 24 Gr 4)
πλέον, adv., more (14 Gr 3)
πλέω, [πλευ-] πλέοσμαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἐπλευσα, πέλευκα, I sail (6α, 6 Gr 1, and 18α PP)
πλῆθος, πλῆθος, τό, number, multitude (14α); size
πλήν, prep. + gen., except, except for (29ε)
πληρόω, I fill (21β)
πλοῖον, πλοῖον, τό, boat (29α)
πλούσιος, -ά, -ον, rich
πλούτος, πλούτου, ὁ, wealth (25β)
πνεῦμα, πνεῦματος, τό, breeze (29α)
πνέω, [πνευτ-] πνευσοῦμαι or [πνευ-] πνεύσομαι, πνεύκα, I blow
Πνῦξ, Πυκνός, ἡ, the Pnyx (the hill in Athens on which the Assemblies were held) (21α)
πόθεν; adv., from where? whence? (7β, 10 Gr 9, and 14 Gr 6)
ποθέν, enclitic, from somewhere (14 Gr 6)
ποθέω, I long for (30α)
ποί; to where? whither? (10 Gr 9, 14 Gr 6, and 17α)
ποι, enclitic, to somewhere (14 Gr 6)
ποιέω, I make; I do (4α)
περὶ οὐδὲνς ποιεῖμαι, I consider of no importance (28β)
περὶ πολλοῦ ποιεῖμαι, I consider of great importance (24α)
περὶ πλείστου ποιεῖμαι, I consider of greatest importance (24α)
ποίημα, ποίηματος, τό, poem
ποιητής, ποιητοῦ, ὁ, poet (8α)
ποιμῆν, ποιμένος, ὁ, shepherd (19β)
ποῖος; ποία; ποῖον; what kind of? (26β)
ποίος, -ά, -όν, enclitic, of some kind
πολέμεω, I make war; I go to war (21α)

πολέμιος, -ός, -ον, hostile; enemy (14β)
πολέμιοι, πολεμίων, οἱ, the en·emy (14β)
πόλεμος, πολέμου, ὁ, war (14β)
πολιορκέω [= πόλις, city + ἔρκος, wall], I besiege (16β)
πόλις, πόλεως, ἡ, city (7α and 9 Gr 3)
πολίτης, πολίτου, ὁ, citizen (8β)
πολλάκις, adv., many times, often (6β)
πολλαχός, adv., to many parts (16α)
πολυμαθής, πολυμαθές, ὁ, much learning (H., p. 176)
πολύς, πολλή, πολό, much (1α, 4 Gr 6, and 14 Gr 2); pl., many (3β)
διὰ πολλοῦ, after a long time
περὶ πολλοῦ ποιεῖμαι, I consider of great importance (24α)
πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, more (12β, 14 Gr 2, and 24 Gr 4)
πλείστος, -η, -ον, most; very great; pl., very many (12β, 14 Gr 2, and 24 Gr 4)
περὶ πλείστου ποιεῖμαι, I consider of greatest importance (24α)
πολύ, adv., much (14 Gr 3), far, by far (20δ)
πλέον, adv., more (14 Gr 3)
πλείστα, adv., most (14 Gr 3)
πομηή, πομηῆς, ἡ, procession (9β)
πονέω, I work (1α)
πονηρία, πονηρίας, ἡ, fault; wickedness (24β)
πόνος, πόνου, ὁ, toil, work (1α)
Πόντος, Πόντου, ὁ, Pontus, the Black Sea
πορθεύμαι, πορεύσομαι, ἐπορευ·

sámyn (only in compounds), πεπό·

reúmαι, ἐπορεύθην (active in meaning), I go; I walk; I march; I journey (6β and 17β PP)
πορθέω, ἐπορεύθην (active in meaning), I go; I walk; I march; I journey (6β and 17β PP)
πορθέω, I sack (28α)
Ποσειδών, Ποσειδώνος, ὦ, Poseidon
(13β)
πόσος; πόση; πόσον; how much? pl., how many? (16α)
ποσός, ποσή, ποσόν, enclitic, of some size
ποταμός, ποταμῷ, ὦ, river (16β)
πότε; adv., when? (10 Gr 9 and 14 Gr 6)
ποτέ, enclitic, at some time, at one time, once, ever (10β and 14 Gr 6)
πότερος, -ά, -ον, which (of two)?
πότερον ... ἢ, (whether ...) or (17α)
ποῦ; adv., where? (5α and 14 Gr 6)
ποῦ, enclitic, somewhere, anywhere (10 Gr 9 and 14 Gr 6); perhaps, I suppose
ποῦ γῆς; where (in the world)? (16α)
ποῦς, ποδός, ὦ, foot
πότερον ... ἢ, conj., (whether ...) or (17α)
πράγμα, πράγματος, τό, matter; trouble (18β)
πῶς ἔχει τὰ πράγματα; How are things? (18β)
πράξεις, πράξεως, ἡ, deed (24β)
πράξις, πράξιως, ἡ, deed (14α)
περάγα, περάγαμα, ἐπέραγα, intransitive, I fare; transitive, I do (14α
and 20γ PP)
πρέσβες, πρέσβεως, ὦ, old man; ambassador (21α)
oi πρέσβεις, τῶν πρέσβεων, ambassadors (21α)
πρών, conj., + indicative or + ὅν and subjunctive, until; + infinitive, before (22α)
πρό, prep. + gen., of time or place, before (10β); in preference to (21β)
προάγα, I lead forward (21β)
προβαίνω, imperfect, προβαίνον, προβῆσομαι, προβήθην, I go forward
προβάτα, προβάτων, τά, sheep (5α)
πρόγονος, προγόνου, ὦ, ancestor (15β)
προέρχομαι, I go forward, advance (20β)
προθυμία, προθυμίας, ἡ, eagerness, spirit
πρόθυμος, -ον, eager (29γ)
πρόκεισομαι + dat., I lie before (21α)
προλέγω, I proclaim (28α)
πρός, prep. + gen., from (i.e., at the hand of) (26β); + dat., at, near, by (4α); in addition to (24β); + acc., to, toward (1β);
on, onto; against (11β); with (i.e., in relation to) (27α); in comparison with (H., p. 74)
προσβαίνω, I approach
προσβάλλω + dat., I attack (14α)
προσβολή, προσβολῆς, ἡ, attack (23α)
προσδέχομαι, I receive, admit; I await, expect (22β)
προσδοκάω, I expect (30β)
προσέρχομαι + dat. or πρός + acc., I approach (11β)
πρόσθε(ν), adv., before (of time or place) (30β)
eἰς τὸ πρόσθε(ν), forward (30β)
προσκιτω + dat., I fall against; I fall on (29β)
προσπλέω, I sail toward
προστάτω, I command (27β)
προστρέχω, I run toward (18β)
προσχωρέω + dat., I go toward, approach (3α)
πρότερος, -ά, -ον, former
προτεραία, τῇ, on the day before (14β)
πρότερον, adv., formerly, before, earlier; first (17α)
προχωρέω, I go forward; I come forward, advance (6β); + ἐπί + acc., I advance against
πρόμην, πρόμηνης, ἡ, stern (of a ship) (29α)
προτάνεις, προτάνεων, oi, prytaneis = presidents (see essay in Chapter 22) (30α)
πρόβολος, πρόβολας, ὑ, bow (of a ship) (29α)
Προταγόρας, Προταγόρου, ὁ, Protagoras (24α)
πράτος, -η, -ον, first (5β and 8 Gr 5)
πράτοι, πράτοι, οἱ, the leaders πράτον, adv., first (4α)
τὸ πράτον, at first
Πετρία, Πετρίας, ἥ, Pteria (27β)
Πετρίοι, Πετρίον, οἱ, Petrians (27α)
Πυθία, Πυθίας, ἥ, Pythia (the Delphic priestess of Apollo) (27α)
Πυθαγόρας, Πυθαγόρου, ὁ, Pythagoras (early Greek philosopher) (H., p. 176)
πύλη, πύλης, ἥ, gate πύλαι, πυλῶν, οἱ, pl., double gates (6β); pass (through the mountains) (14β)
κυνθάνομαι, [πευθ-] κυσόμαι, [πευθ-] ἐπιθύμημαι, πέμπομαι, I inquire; I learn by inquiry; I hear; I find out about X (acc. from Y gen.) (26α)
πῦρ, πυρός, τὸ, fire (7β)
πυρά, πυρᾶς, ἥ, funeral pyre (28α)
πυραμίς, πυραμίδος, ἥ, pyramid πύργος, πύργου, ὁ, tower (22β)
πυρκατά, πυρκατᾶς, ἥ, conflagration (H., p. 58)
πώπος, adv., ever (30β)
πῶς; adv., how? (7β, 10 Gr 9, and 14 Gr 6)
πῶς ἔχει τὰ πράγματα; How are things? (18β)
πῶς ἔχεις; How are you? (11α)
πῶς, enclitic adv., somehow; in any way (14 Gr 6 and 17β)

Ρ
ράβδος, ράβδου, ὁ, wand ράβδος, -ά, -όν, easy (4β, 4 Gr 6, and 24 Gr 4)
ράβδων, ρᾶδον, easier (24 Gr 4)
ράβδος, -ν, -ον, easiest (24 GR 4)
ράβδομος [≡ ρᾶδ, easily + θύμος, spirit], -ον, careless (5α)
ρήγνυμι, [ῥηγ-] ῥῆξω, ἐφρήξα, [ῥηγ-] ἐφράγα (intransitive, I have broken out), [ῥηγ-] ἐφράγνη, I break (20 Gr 1 and 305 PP)
ῥήμα, ῥήματος, τὸ, word ῥήτωρ, ῥήτορος, ὁ, speaker; politician (21α)
Ῥίν, Ῥῖον, τὸ, Headland (29β)
ῥυθμός, ῥυθμοῦ, ὁ, rhythm (24β)
ῥώμη, ῥώμης, ἥ, strength (25β)
Σ
Σαλαμίς, Σαλαμίνος, ἥ, Salamis (13α)
Σάμος, Σάμου, ἥ, Samos Σάρδεις, τῶν Σάρδεων; Ionic, ἅ, Σάρδεις, τῶν Σάρδεων, τὰς Σάρδες, Sardis (25α)
σαφῆς, adv., clearly (30β)
σβέννυμι, [σβ-] σβέσω, ἔσβεσα, ἔσβηκα (intransitive, I have gone out), ἔσβεθην, I put out, extinguish (20 Gr 1 and 305 PP)
σειαυτῷ: see ἐμαυτῷ
σεμνός, -η, -όν, holy; august (18α); worthy of respect; honorable (H., p. 243)
σμαίνω, [σμαν-] σμανῶ, [σμαν-] σμαμαί, ἐσμανθῆνην, I signal; I sign; I show (19β)
σμείουν, σμείου, τό, sign (29δ)
στγάω, I am silent (9β)
σίγη, σίγης, ἥ, silence (28β)
Σικελία, Σικελίας, ἥ, Sicily Σικυονίδης, Σικυονίδου, ὁ, Simonides (15β)
σῖτος, σῖτου, ὁ, pl., τὰ σῖτα, grain; food (1α)
σκοπέω, [σκεπ-] σκόπουμαι, ἐσκοπέω, ἐσκοπεμαι, I look at, examine; I consider (11α and 18α PP)
σκότος, σκότου, ὁ, darkness Σκυθία, Σκυθίας, ἥ, Scythia σκότιρος, -ά, -όν, small (24α)
Σόλων, Σόλωνος, ὁ, Solon (25α)
Athenaze: Book II

σός, -ή, -όν, your, sing. (5 Gr 8)
σοφία, σοφίας, ή, wisdom (25a)
σοφιστής, σοφιστοῦ, ὁ, wise man;
sophist (24a)
σοφός, -ή, -όν, skilled; wise; clever (11a)

Σπαρτιάτης, Σπαρτιάτου, ὁ, a Spartan (14β)

σπείρω, [σπερ-] σπερω, [σπερ-] ἔσπειρα, [σπαρ-] ἔσπαρμαι, ἔσπαρνη, I sow
σπένδω, [σπε-] σπέσω, ἔσσεισα, ἔσσεισμαι, I pour a libation; middle, I make a treaty; I make peace (by pouring a libation with the other party) (30γ)
σπέρμα, σπέρματος, τό, seed
σπεῦδω, σκέψω, ἐσπευσα, ἐσπευσμαι, I hurry (2α and 21α PP)

σπονδή, σπονδῆς, ἡ, libation (drink offering) (16β)
σπονδαί, σπονδῶν, αἱ, peace treaty (16β)
σπονδᾶς κοιοῦμαι, I make a peace treaty
σπονδὴν κοιοῦμαι, I make a libation

σπουδή, σπουδῆς, ἡ, haste; eagerness (15β)

τὸ στάδιον, τοῦ σταδίου, πλ., τὰ στάδια or τὸ στάδιον, stade (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer) (23β)
στέλλω, [στελ-] στελῶ, [στελ-] ἔστελλα, [σταλ-] ἔσταλκα, ἔσταλμαι, ἔστάλην, I send; I equip; I take down (sails) (29α)
στενάξω, [στεναγ-] στενάξω, ἕστεναξά, I groan (4β)
στενὸς, -ῆ, -ον, narrow (14α)
στενά, στενῶν, τὰ, narrow, straits; mountain pass (13β)
στοά, στοάς, ἡ, colonnade
στόλος, στόλου, ὁ, expedition; army; fleet (14α)

στόμα, στόματος, τό, mouth (30γ)
στράτευμα, στρατεύματος, τό, army (27α)
στρατεύω, στρατεύσω, ἑστράτευ‐

σα, ἑστράτευκα, ἑστράτευμαι, active or middle, I wage war, campaign; + ἐπί + acc., I campaign (against) (16α)

στρατηγός, στρατηγοῦ, ὁ, general (15α)

στρατιά, στρατιάς, ἡ, army (21β)
στρατιάτης, στρατιώτου, ὁ, soldier (14α)

στρατόπεδον, στρατοπέδου, τό, camp; army (22β)
στράτος, στρατοῦ, ὁ, army (14α)
στρέφω, στρέψω, ἑστρεψα, [στραφ-] ἐστραμμαί, ἑστράφην, I turn
στρογγύλος, -ῆ, -ον, round
στυγέω, I hate (30α)

σύ, σοῦ or σου, you, sing. (β and 5 Gr 6)

συγκαλέω, I call together

συλλαμβάνω [= συν- + λαμβάνω], I help (2β); + dat., I help X (6 Gr 6g)

συλλέγω [= συν- + λέγω, I pick up, gather; I say, tell, speak], συλλέξω, συνέλεξα, [λεγ-] συνέλεξα, συνέλεγμαι, συνέλεγην, I collect, gather (19α)

συμβάλλω [= συν- + βάλλω], I join battle; + dat., I join battle with (14α)

σύμβουλος, συμβούλου, ὁ, adviser
συμμαχία, συμμαχίας, ἡ, alliance (27α)

σύμμαχος, συμμάχου, ὁ, ally (16α)

συμπέμπω, I send with

συμπέπτω [= συν- + πέπτω], I clash; + dat., I clash with (15β)

συμπλέω, I sail with

συμφορά, συμφορᾶς, ἡ, misfortune; disaster (16α)

σῶν, prep. + dat., with (17α)

σῶν θεοῖς, God willing; with luck (17α)

συναγείρω, active, transitive, I gather X;
middle, intransitive, I gather together
(16α)
sυνάγω, I bring together; I compress
(29α)
sυνέρχομαι, I come together (14α)
sυνθήκη, συνθήκης, ἡ, compact
συνήμι + gen. of person, acc. of thing, I understand (20δ)
σύντομος, -ον, cut short; short (H., p. 118)

συντρέχω, I run together
σφάξω or σφάττω, [σφα-] σφάξω, ἔσφαξα, ἔσφαγμαι, ἔσφάγνην, I slay (29ε)
Σφίνξ, Σφιγγός, ἡ, Sphinx
σφόδρα, adv., very much (308)
σφέω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἔσωθην, I save (6α)
σῶμα, σώματος, τό, body (24β)
σωφρονῶ, I am of sound mind, prudent, moderate, self-controlled (H., pp. 20 and 21)
σωφροσύνη, σωφροσύνης, ἡ, soundness of mind, prudence; moderation, self-control (24β)
σωφρόνον, σωφρόνω, of sound mind; prudent; self-controlled (7β, 7 Gr 7, 14 Gr 1, and 24 Gr 1)

τ ἀξίς, τάξις, τάξις, ἡ, rank; position (29α)
tαράττω (ταράσσω), [τάραχ-]
tαράξω, ἔταράξα, τεταράγμαι, ἐταράχθην, I confuse (29β)
tαραχή, ταραχής, ἡ, confusion (29α)
tαύτη, adv., in this way; here (14 Gr 5)
tάττω, [ταχ-] τάτω, ἔτακα, τάτακα, τέταγμαι, ἐτάθην, I marshal, draw up in battle array; I station, post (23α)
tάφρος, τάφρον, ἡ, ditch
tάχος, τάχους, τό, speed
κατά τάχος, quickly (27β)
tαχύς, ταχεῖα, ταχύ, quick, swift (13α, 13 Gr 5, and 24 Gr 4)
θάττων, θάττων, quicker, swifter (24 Gr 4)

τάχιστος, -η, -ον, quickest, swiftest (24 Gr 4)
tαχέως, adv., quickly, swiftly (4α)
θάττων, adv., more quickly, more swiftly
tάχυστα, adv., most quickly, most swiftly (12α)
ἀς τάχυστα, as quickly as possible (12α)
tε... καὶ or τε καὶ, the te is postpositive and enclitic, particle and conjunction, both... and (3α)
teίχισμα, τείχισματος, τό, wall; fort
tείχος, τείχος, τό, wall (12α and 13 Gr 4)
tέκνον, τέκνον, τό, child (20γ)
tεκόν, τεκόντος, δ, parent (24α)
tελευταῖος, -α, -ον, last
tελευτάω, I end; I die (16α)
tελευτήτης, ἡ, end (25α)
Tέλλος, Tέλλους, ὁ, Tellus (25α)
tέλος, adv., in the end, finally (8β)
tέμενος, τεμένους, τό, sacred precinct (17β)
tέμνω, [τεμ-] τεμῶ, [τεμ-] ἔτεμων, [τεμ-] τέτμηκα, τέτμημαι, ἔτεμήθην, I cut; I ravage (23α)
tέρπομαι, τέρπομαι, ἐτερψάμην, τερψάμενος, I enjoy myself; + dat., I enjoy X; + participle, I enjoy doing X (9β)
tέταρτος, -η, -ον, fourth (8 Gr 5)
tεταρκόσιος, -αι, -α, 400 (15 Gr 5)
tετταράκοντα, indeclinable, forty (15 Gr 5)
tέτταρες, τέτταρα, four (8 Gr 5)
tῆδε, adv., in this way; here (14 Gr 5)
tῆμερον, adv., today (20δ)
tῇ προτεραιᾷ, on the day before (14β)
tῇ υστεραιᾷ, on the next day (8β)
tί; adv., why? (2α and 10 Gr 9)
tί; pronoun, what? (4β and 10 Gr 9)
tίθημι [θη-/θη-], imperfect, ἔτιθην, θήσω, ἔθηκα, infinitive, θέιω, participle, θει-, imperative, θές, τέθηκα, (τέθημα; κείμαι usually used instead),
ετέθην, I put, place (18α, 18 Γρ 2, 21 Γρ 4, 25 Γρ 5, and 306 PP); I make
tιμάω, I honor (5α, 5 Γρ 1, 6 Γρ 3, 8 Γρ 1, 9 Γρ 1, 13 Γρ 1, 17 Γρ 1, 18β PP, 21 Γρ 2, 25 Γρ 4, 27 Γρ 4 and 6, 28 Γρ 3 and 6)
tιμή, τιμής, ἦ, honor (21β)
Τιμοκράτης, Τιμοκράτου, ὁ, Timocrates (29ε)
tίς; τί; gen., τίνος; interrogative adjective, which . . . ? what . . . ? (7α and 7 Γρ 8)
tίς; τί; gen., τίνος; interrogative pronoun, who? what? (7α, 7 Γρ 8, and 10 Γρ 9)
tίς, τι, gen., τίνος, enclitic indefinite adjective, a certain; some; a, an (7α and 7 Γρ 9)
tίς, τι, gen., τίνος, enclitic indefinite pronoun, someone; something; anyone; anything (7α and 7 Γρ 9)
tίνα γνώμην ἔχεις; What do you think? (18β)
tλήμων, τλήμονος, poor; wretched
tοίόδε, τοίάδε, note the accent, τοίόνδε, such (as the following) (21β)
tοιότος, τοιαύτη, τοιοῦτο, such (21β)
tολμάω, I dare (18β)
tοξίτης, τοξίτου, ὁ, archer
tόκος, τόκου, ὁ, place (20γ)
tοσόδε, τοσήδε, note the accent, τοσόνδε, so great; pl., so many (22β)
tοσοῦτος, τοσαύτη, τοσοῦτο, so great; pl., so great; so many (3β)
tοσύναντιον = τό ἑσυνάντιον (S., p. 242)
tοῦτο, ἐν, meanwhile (8β)
tότε, adv., then (12β)
tραγῳδία, τραγῳδίας, ἥ, tragedy
tράχυς, -εία, -ύ, rough (19β)
tρεῖς, τρία, three (8 Γρ 5)
tρεῖς καὶ δέκα, thirteen (15 Γρ 5)
tρέφω, τρέψω, ἔτρεψα, [τρέφω] - τέρπομαι, τέρπομαι, [τρέψω] - τεθραμμαί, ἐτράπην, I support; I nourish
tρέχω, [δραμε-] δραμοῦμαι, [δραμα-] δραμαμαί, δεδράμηκα, δεδράμηκα, I run; I sail (5α, 18β, and 27α PP)
tριάκοντα, indeclinable, thirty (15 Γρ 5)
tριακόσιοι, -αί, -α, 300 (15 Γρ 5)
tριήρης, τριήρους, ἦ, trireme (a warship) (13β and 13 Γρ 4)
tρίτος, -η, -ον, third (8 Γρ 5)
Τροία, Τροίας, ἦ, Troy (7α)
tρόπαιον, τροπαίον, τό, trophy (29β)
tροπή, τροπής, ἦ, turn; turning; rout (of the enemy) (29ε)
tρόπος, τρόπου, ὁ, manner; way (21β)
tυγχάνω, [τυχ-] τεύχομαι, [τυχ-] ἔτυχον, [τυχ-] τετύχηκα-γεν, I hit; I hit upon; I get; + participle, I happen to be doing X (17α, 20 Γρ 3, and 29ε PP)
tύπτω, [τυπτε-] τυπτήσω, no other principal parts of this verb in Attic, I strike, hit (19β PP)
tυφλός, -ή, -όν, blind (11α)
tύχη, τύχης, ἦ, chance; luck; fortune (15β)
tῷ ὁντι, in truth (13β)

Y

ὑβρίς, ὑβρεως, ἦ, wanton violence; insolence; arrogance; pride (H., p. 58)
ὑγιής, -ῆς, healthy (18β)
ὑδρία, ὑδρίας, ἦ, water jar (4α and 4 Γρ 3)
ὑδώρ, ὑδατος, τό, water (10β)
υίος, υιοῦ, ὁ, son (24α)
ὑλακτέω, I bark
ὑλή, ὑλῆς, ἦ, woods, forest (19β)
ὑμεῖς, ὑμῶν, you, pl. (5β and 5 Γρ 6)
ὑμέτερος, -α, -ον, your, pl. (5 Γρ 8)
ὑμνώ, I hymn, praise
ὑπάρχω [= ὑπο- + ἀρχω], I am; I exist; I am ready (22α)
ὑπειλήφασιν (perfect indicative, 3rd
Greek to English Vocabulary

person pl. of ὑπολαμβάνω, have supposed, suppose (H. p. 218)

ὑπεκφεύγω [= ὑπο- + ἐκ- + φεύγω], I escape (295)

ὑπέρ, prep. + gen., on behalf of, for (8β); over, above; + acc., over, above (16α)

ὑπηρέτης, ὑπηρέτου, ὁ, servant; attendant (17β)

ὑπνός, ὑπνοῦ, ὁ, sleep (18α)

ὑπό, prep. + gen., under; of agent, by (16α); because of; + dat., under (5β); + acc., of motion, under; of time, at (29ε)

ὑποκροῦω, I interrupt

ὑπομένω, I await (an attack); I stand firm (29ε)

ὑποκρῶ, I retire

Ὑροιάδης, Ὕροιάδου, ὁ, Hyro-ades (28α)

δζ, δός, ὁ, wild boar

ὑστερά, τῇ, on the next day (8β)

ὑστερον, adv., later (16α)

ὑφαίνω, I weave

Φ

φαγεῖν: aorist infinitive of ἐσθίω

φαίνω, [φαμε-] φανῶ or φανοῦμαι, [φαν-] ἔφηνα, [φαν-] πέφασμαι, I show (22α PP and 26α)

φαίνομαι, [φαμε-] φανήσομαι

(2nd future passive) or [φαμε-] φανοῦμαι, [φαν-] ἐφαίνην + infinitive, I appear; I seem; + participle, I am shown to be; I am proved to be; I am clearly (12β, 20 Gr 3, 22α PP, and 27 Gr 9)

Φάληρον, Φάλήρου, τὸ, Phalerum

(τὸ old harbor of Athens) (14β)

φᾶσιν, postpositive enclitic, they say (6β)

Φείδις, Φείδιος, ὁ, Phidias (the great Athenian sculptor) (9α)

φείδομαι, φειδόμαι, ἐφεισάμην + gen., I spare (27β)

φέρω, [οἰ-] οἶσμα, [ἐνεκ-] ἠνεκχα or ἠνεγκον, [ἐνεκ-] ἐνεχα, ἐνή-

νεγμα, ἡνεχθην, I carry (1β); of roads, lead (28α PP)

φέβω, interjection, often used with gen. of cause, alas! (10α)

φεύγω, φεῦξομαι, [φυν-] ἔφυγον.

[φυν-] πέφευγα, I flee; I escape (5α and 20γ PP)

φημη, φήμης, ἡ, saying; report; voice; message (26β)

φημι, postpositive enclitic, imperfect,

ἔφην, φῆσα, ἔφησα, Ι say (3α and 23 Gr 4)

φθάνω, [φθη-] φθήσομαι, [φθα-]

ἔφθασα or [φθη-] ἔφθην + acc. and/or participle, I anticipate; I do something before someone else (20 Gr 3, 29ε, and 29εe PP)

φιλέω, I love (1α, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, 13 Gr 1, 17 Gr 1, 18α PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)

Φίλιππος, Φίλίππου, ὁ, Philip (3β)

φίλος, -η, -ov, dear (4α and 24 Gr 4)

φιλαίτερος, -ά, -ov, dearer (18α and 24 Gr 4)

φιλαίτατος, -η, -on or φίλτατος, -η, -ov, dearest (18β and 24 Gr 4)

φίλος, φίλου, ὁ or φίλη, φίλης, ἡ, friend (4α)

φλιδάρεα, I talk nonsense

φοβεῖμαι, imperfect, usually used for fearing in past time, ἐφοβοῦμι,

φοβήσομαι, πεφόβημαι, ἐφοβήθην, intransitive, I am frightened, am afraid; transitive, I fear, am afraid of (something or someone) (6α)

φοβερός, -ά, -ov, terrifying, frightening

φόβος, φοβου, ὁ, fear; panic (19β)

φοιτάω, I go; I visit (24α)

φονέως, φονέως, ὁ, murderer

φονεύω, φονεύσω, ἐφόνευσα, πε-φόνευκα, πεφόνευμαι, ἐφονεύθην, I slay (26α)

φόνος, φόνου, ὁ, murder (26β)

Φορμίων, Φορμίωνος, ὁ, Phormio (29α)
Athenaze: Book II

I show; I tell
I explain; in middle sense, I think about; I consider
I think; I am minded
Worry, care
I guard; on guard
Guard; garrison
I produce
I rejoice; in participle, I am glad
I bid farewell
good
Lengthy
golden
go; I come
Place; district

Greek to English

χάρις, χάριτος, ή, thanks; gratitude
χάριν ἀποδίδωμι + dat., I give thanks to; I thank
χειμών, χειμώνας, ὁ, storm; winter
χείρ, χειρός, ἡ, hand
χειριστός, -η, -ον, worst
χείρων, χείρων, worse
χέω, χέω, ἑκατόν, [χῦ-] κέχυκα, kéchymaí, kéchýtn, I pour
χίλιοι, -αι, -α, 1,000
χιλιοστός, -η, -όν, thousandth
χορός, χορός, ὁ, dance; chorus
χράομαι (present and imperfect have η where a would be expected: χρῶμαι, χρήματα, etc.), χρήσομαι (note that here the α changes to η even after the ρ), χρήσαμην, κέχυμαι, χρήσθην + dat., I use; I enjoy; I consult (an oracle) (14α and 18β PP)
χρή, impersonal, imperfect, χρήν + infin. or acc. and infin., it is necessary; ought, must
χρήσατα, χρημάτων, τά, things; goods; money
χρήσιμος, -η, -ον, useful
χρησμός, χρησμοῦ, ὁ, oracular response
χρηστήριον, χρηστηρίου, τό (often pl. with sing. meaning), oracle (either the seat of the oracle or the oracular response) (27α)
χρηστός, -η, -όν, useful; good
χρόνιος, -ά, -ον, lengthy
χρόνος, χρόνου, ὁ, time
χρύσιον, χρύσιου, τό, gold coin; money; jewelry
χρύσος, -η, -ον, golden
χάρα, χάρας, ἡ, land
χαρέω, I go; I come
χαρίον, χαρίου, τό, place; district
χάρος, χάρου, ὁ, place

ψ
ψευδής, -ές, false
ψευδή, ψευδών, τά, lies (13β)
ψεύδομαι, ψεύδομαι, ἐψευσάμην, ἐψευμα, I lie
ψηφίζομαι, [ψηφε-] ψηφιοῦμαι, [ψηφι-] ἐψηφισάμην, ἐψηφισμα, I vote (21α)
ψόφος, ψοφοῦ, ὁ, noise
ψυχή, ψυχῆς, ἥ, soul (17β)

Ω
ὁ, interjection, introducing a vocative
Ὡς Ζεύς, O Zeus (3α)
ὡς, adv., thus
ὅ, ἄν, while (8α)
ὅθενομαι, no future or aorist, I push
ὅμος, ὅμου, ὁ, shoulder (19β)
ὅν, ὠδα, ὅν, participle of εἰμί, being (9 Gr 1)
ὅνια, ὠνίων, τά, wares

ὡς, adv., in exclamations, howl (6β and 15 Gr 6α)
ὡς, adv. + future participle to express purpose, to (10 Gr 7 and 15 Gr 6α)
ὡς, adv. + superlative adjective or adverb, e.g., ὡς τάχιστα, as quickly as possible (12α, 14 Gr 4d, and 15 Gr 6α)
ὡς, adv., as (13β and 15 Gr 6α)
ὡς δοκεῖ, as it seems (13β and 15 Gr 6α)
ὡς, conj., temporal, when (14β and 15 Gr 6b)
ὡς, conj., that (15β and 15 Gr 6b)
ὡςπερ, note the accent, adv., just as (8α and 15 Gr 6a)
ὡςτε, note the accent, conj. + indicative or infinitive, introducing a clause that expresses result, so that, that, so as to (5α and 15 Gr 6b)
ὡςελέω, I help; I benefit (11β)
This English to Greek vocabulary is provided merely as a reminder of approximate Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English vocabulary and the readings and grammar sections in the various chapters of this book.
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<td>Argus (name of a dog), &quot;Αργος&quot;</td>
<td>Αργος</td>
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<tr>
<td>army, στόλος, στράτευμα, στρατός, στρατιά, στρατόπεδον</td>
<td>στόλος, στράτευμα, στρατός, στρατιά, στρατόπεδον</td>
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<td>around, περί</td>
<td>περί</td>
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<td>arrange, ἱπτάμενον, παραγίγνομαι</td>
<td>ἱπτάμενον, παραγίγνομαι</td>
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<td>Artemision, Ἀρτεμίσιος</td>
<td>Αρτεμίσιος</td>
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<td>as, ώς</td>
<td>ώς</td>
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<td>as great as, ωσάς</td>
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<td>as it seems, ὡσπόσα</td>
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<td>as long as, ὡσαπό</td>
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<td>as many as, ὡσάς</td>
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<td>as much as, ὡσάς</td>
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<td>as quickly as possible, ὡσάποτα</td>
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<td>Asclepius, Ἀσκληπιός</td>
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<td>ASIA (Minor), Ἀσία</td>
<td>Ἀσία</td>
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<td>ask, ἢμαίνομαι, ἢμαίνουμαι</td>
<td>ἢμαίνομαι, ἢμαίνουμαι</td>
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<td>ask for, ἢμαίνομαι</td>
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<td>ask for X from Y, ἐπικάλομαι</td>
<td>ἐπικάλομαι</td>
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<td>assembly, ἐκκλησία</td>
<td>ἐκκλησία</td>
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<td>at, εἰς, ἐπί, κατά, πρὸς, ὑπό</td>
<td>εἰς, ἐπί, κατά, πρὸς, ὑπό</td>
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<td>at a loss, ἵμα</td>
<td>ἵμα</td>
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<td>at dawn, ἀνάμεσα, ὑπέρ</td>
<td>ἀνάμεσα, ὑπέρ</td>
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<td>at first, ἀρχή</td>
<td>ἀρχή</td>
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<td>at home, κατ' οίκον, οἰκοί</td>
<td>κατ' οίκον, οἰκοί</td>
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<td>at just the right time, εἰς καιρόν</td>
<td>εἰς καιρόν</td>
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<td>at least, ἕως</td>
<td>ἕως</td>
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<td>at once, αὐτίκα, εὐθὸς, τὴν ἑώς</td>
<td>αὐτίκα, εὐθὸς, τὴν ἑώς</td>
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<td>at one time, ποτέ</td>
<td>ποτέ</td>
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<td>at school, ἐν δίδασκαλών</td>
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<td>at some time, ποτέ</td>
<td>ποτέ</td>
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<td>at that very moment, ἐν ταθᾶ δὴ</td>
<td>ἐν ταθᾶ δὴ</td>
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<td>at the house of, παρά</td>
<td>παρά</td>
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<td>at the same time, ὡμᾶ</td>
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</tbody>
</table>
both... and, καὶ... καὶ
both, ἀμφότερος
bow (of a ship), πρόφρα
boy, παις
brave, ἀνδρείος
bravely, ἀνδρεύος
bread, σῖτος
break, ἔργημι
break up, ἐκταλάω
breeze, άνεμος
bride, νυφή
bridge, πόλαι
bright, έλαφρος
brilliant, σωφρός
bring, ἴπτομαι
bring (a ship) into harbor, ἐκταλάω
bring in(to), ἔφεσομαι
bring out, ἐκκομίζω
bring over, ἐπικομίζω
bring to an end, ἐκταλάω
bring together, ἐφέσομαι
broad waters, ἐπικεφαλία
brother, αδελφός
burn, ἐκτέλεσθαι
burn completely, ἐκτάσθαι
bury, θάπτω
but, ἀλλά, δὲ
by, κατά, πρὸς, ὑπὸ
by far, πολὺ
by land, κατὰ γῆν
by nature, ἵππος
by night, νυκτός
by sea, κατὰ θάλασσαν
C
call, μόσχος
call, ἴπτομαι, ὄνομάζω
call for holy silence, ἐνοφημίται
call for holy silence, ἐνοφημεῖον
call in(to), ἐσκαλάω
call out, ἐκκαλέω
call together, ἴπτομαι, συγκαλέω
call upon, ἐπικαλέω
call upon X to help, ἴπτομαι, ἐπικαλέομαι
called, ὄνοματι
came, κάμηλος
camp, στρατόπεδον
campaign, ἵπτομαι
campaign (against), ἴπτομαι
can, ἴπτομαι
capable, δυνατός, ἵπτομαι
captain: see ship's captain
care, ἴπτομαι
cause, ἴπτομαι, εὐτύχη
cause pain, ἴπτομαι, εὐτύχη
cause pain to, ἴπτομαι, εὐτύχη
careful, πάθημος
carry, ἴπτομαι, ἐκκομίζω
carry out, ἴπτομαι, ἐκκομίζω
catch, ἴπτομαι, ἐκκομίζω
certain, ἴπτομαι, εὐτύχη
choose, ἴπτομαι
chorus, μισθός
Cimon, Κιμών
circle, κύκλος
citadel, ἄκροπολις
citizen, πολίτης
city, δήμος, πόλις
city center, ἀγορά
cloak (with), ἱματίσσω
clean, καθαρός
clear, δήλος
clear, ἐπιλέγω
comely, σοφός
comely, σοφός
come, ἴπτομαι
come after, ἴπτομαι
come back, ἴπτομαι
come down, καταβαίνω
come forward, ἴπτομαι
come forward (to speak), καταβαίνω
come forward, κατέρχομαι
come in(to), εἰσβαίνω, εἰσέρχομαι
come on! ἄγε
come out (of), ἴπτομαι, εἰσβαίνω, εἰσέρχομαι
come through, ἴπτομαι
come to aid X, ἴπτομαι
chase, διώκω
chatter, ἴπτομαι
cheer up! θάρρει
child, παις, τέκνον
choose, ἴπτομαι
chorus, χορός
Cimon, Κιμών
circle, κύκλος
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come through, ἴπτομαι
come to aid X, ἴπτομαι
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<thead>
<tr>
<th>English</th>
<th>Greek</th>
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<tbody>
<tr>
<td>Council, bouλή</td>
<td>βοηθήμ, παραβοηθήμ</td>
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<tr>
<td>countless, μυρίοι</td>
<td>χρόμαι</td>
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<td>country, in the, εν τοίς</td>
<td>παραβοηθήμ</td>
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<tr>
<td>áγροις</td>
<td>διατυπωμένοι</td>
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<tr>
<td>country, to the, εἰς τοὺς</td>
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<td>áγροις</td>
<td>διατυπωμένοι</td>
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<td>courage, ἀρετή</td>
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<td>cowardly, δειλία</td>
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<td>Crete, Κρήτη</td>
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<td>Crisean, Κρίσιας</td>
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<td>Croesus, Κροίσιος</td>
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<td>cross, διαβάσαμεν, διαβάλλω</td>
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<td>crowd, ὁμλογος</td>
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<td>cry, δακρύω</td>
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<td>cursed, κατάρατος</td>
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<td>custom, δίκη, νόμος</td>
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<td>cut off, ἀπολαμβάνω</td>
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<tr>
<td>cut, ἔμμον</td>
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<td>Cyclopes, the, Κύκλωπες</td>
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<td>Cyclops, Κύκλωπ</td>
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<td>Cyrene, Κυρήνη</td>
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<td>deed, ἕργον, πράξεις</td>
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<td>deep, βαθύς</td>
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<td>defeat, ήττα</td>
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<td>defeat, νικάω</td>
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<td>defend myself (against X), I, ἀμφότεροι</td>
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<td>deified, μιαρός</td>
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<td>deliberate, I, βουλεύομαι</td>
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<td>delighted, I am, ἡδομαι</td>
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<td>Delphi, Δέλφοι</td>
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<td>deme, δήμος</td>
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<td>democracy, δημοκρατία</td>
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<td>deny, I, ὁ φημή</td>
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<td>departed, I have, οἶχομαι</td>
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<td>desert, I, καταλέπω</td>
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<td>deserted, ἐρημός</td>
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<td>despaired, ἀθωμα</td>
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<td>despine, I, καταφρονέω</td>
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<td>destined (to), I am, μέλλω</td>
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<td>destroy, I, ἀπόλλουμι, διαφέρει, καταλῦμ</td>
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<td>Dicaeopolis, Δικαιοπολις</td>
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<td>die, I, ἀποθησκευ, τελετάω</td>
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<td>difference to, it makes a, διαφέρει</td>
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<td>difficult, χαλεπός</td>
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<td>difficulty, ἀπορία</td>
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<td>difficulty, with, μόλις</td>
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<td>dinner, δεῖπνον</td>
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<td>Dionysus, Διόνυσος</td>
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<td>direction of, in the, ἐπὶ</td>
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<td>directions, in all, πανταχὸς</td>
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<td>disaster, συμφορά</td>
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<td>disembark, I, ἐκβαίνω ἐκ τῆς νεάς</td>
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<td>disorder, ἀταξία</td>
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<td>disorder, in, ἀτάκτως, οὐδενὶ κόσμῳ</td>
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<td>disregarded, ἀτάκτως</td>
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<td>dispense, I, διαλῶ</td>
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<td>disregard, I, περιμοράω</td>
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<td>dissolve, I, καταλῶ</td>
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<td>distant (from), I am, ἀπ-</td>
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English to Greek Vocabulary
distressed, I am, βαρύνομαι, λύσιμοι

distribute, I, νέμω
district, χωριον
do, I, ἐγράφομαι, ποιεω, πράττω
do (something) before (someone else), I, φθάνω
do wrong, I, ἀδικέω
doctor, ἰάτρος
Dodona, Δωδώνη
dog, κύων
don't, μή

don't ... any longer, τελείω

don't be afraid! τάρρει

door, θύρα
double gates, πύλαι
doubtless, ἀδήστω

down, κατά, κάτω
drachma, δραχμή
drag, ἁλκω

draw up in battle array, I, τάττω
dream, ὁνειρος
drink, I, πίω
drive, I, ἔλαυνω
drive away, I, ἀκέλαυνω
drive in, I, εἰσελαυνῶ
drive out, I, ἐξελαυνῶ
drop, I, καταβάλλω
drunk, I am, μεθυω
dwell, I, οἶκεω
dwelling, οἰκησις, οἰκία, οἶκος
Dyme, Δύμη

each, ἐκαστος, κατά
each (of two), ἐκάτερος
each other, ἀλλὰ ἱλαν

eager, πρόθυμος
eagerness, προθυμία, σκουδή
earlier, πρότερον
earth, γῆ
easier, ἠλιθων
easist, ἡστος
easily, ἕρδιως
easy, ἔρδιος
eat, I, δειπνῶ, ἐσθίω
educate, I, παιδεύω
education, παιδείας
Egypt, Αἰγύπτος
Egyptians, Αἰγύπτιοι
eight, ὀκτώ
eight hundred, ὀκτακόσιοι
eighth, ὀχτώς
eighty, ὀκτώντα
either ... or, εἴτε...
either, ἐνδῶς
Elexis, 'Ελεύσις
eleven, ἐνέδεκα
eleventh, ἐνδέκατος
embark, I, εἰς ναῦν
eisβαίνω
eire
empire, ἀρχή
eempty, κενός
encamp, I, καθέζομαι, στρατοπεδεύω
encourage, I, παρακελεύομαι
e end, τελευτή

e end, I, τελευτάω

e end, in the, τέλος

e end to, I put an, κατακάτω

e endure, I, ἀνέχομαι
enemy, ἐχθρός, πολέμιος
enemy, the, ἐναντίοι, πολέμιοι
enjoy, I, ἡδομαι, χράομαι
enjoy (myself), I, τέρπομαι
enslave, I, δουλῶ
enter, I, παρέχομαι
entertain, I, ξενίζω
entire, ὅλος
entrance, εἴσοδος
entrust X to Y, I, κατατρέπω
Ephialtes, Ἔφιαλτῆς
Epidaurus, Ἑπιδαύρως
equip, I, ἑκατοτόμω, στέλλω
err, I, ἀμαρτάνω, ἐξ- αμαρτάνω
escape (from), I, ἀποφεύгω, διαφεύγω, ἐκφεύγω, ὑπεκ- φεύγω, φεύγω
escape the notice of, I, λανθάνω
especially, μάλιστα
Euboea, Εὔβοια
Eurymedon River, the, Εὐρυμέδων ποταμὸς
evacuate, I ἀνίσταμαι
evacuation, ἀνάστασις
even, καὶ
evening, ἔσπερα
ever, ποτὲ, πάσοτε
every, ἐκάθαρς, πᾶς, κατά
every day, καθ' ἡμέραν
everything, πάντα
 everywhere, πανταχοῦ
evil, κακὸς
examine, I, σκοπέω
exceedingly, πάνω
excellence, ἀρετή
except, ei μη
except (for), πλῆν
exhort, I, παρακελεύομαι
exist, I, υπάρχω
expect, I, δοκέω, ἐλπίζω, προσδέχομαι, προσδοκάω
expectation, ἐλπίς
expedition, στόλος
experience, πάθος
experience, I, πάσχω
explain, I, φράζω
extinguish, I, σβήνω
extreme, ἐσχατὸς
eye, ὀφθαλμὸς

fail, I, ἐξαμαρτάνω
fall, I, πτετω
fall against, I, προσπίπτω
fall down, I, καταπίπτω
fall into, I, ἐμπίπτω
fall into a certain state, I, καθίσταμαι
fall (of evening, etc.), γίνεται
fall out, I, ἐκπίπτω
fall (upon), I, εἰσπίπτω, ἐμπίπτω, προσπίπτω
false, ψευδής
family, οἰκείοι
far, οὖν
farm, ἀγρός
farmer, ἀγρότης
fate, ζῆλος
father, πατήρ
fatherland, πατρίς
fault, ἐλάττων
fear, πόνος
festival, προτερωτικός
festival of Dionysus, Διονύσιος
few, πλοῖος
fewer, πλοῖον
fewest, πλοῖον
field, ἀγρός
fierce, ἀγρίος, καρτερός
defercely, ἀγρίως
fifth, πέμπτος
fifty, πενήντα
fight, μάχη
fight (against), I, μάχομαι
fight by sea, I, ναυμαχεῖον
fill, I, πληρῶ
finally, τέλος
find, I, εὑρίσκω
find fault with, I, μεμφομαι
find out, I, ἐξευρίσκω
find out about from Y, I, εὑρίσκω ἀπὸ τὸν
fire, πῦρ
fire, I am on, καίομαι, κάομαι
firm, Βέβαιος
first, πρότερον, πρῶτον, πρῶτος
first, at, τὸ πρῶτον
five, πέντε
five hundred, πεντακόσιοι
flee, I, φεύγω
flee (away), I, ἀποφεύγω
flee for refuge, I, καταφεύγω
flee (out), I, ἀποφεύγω
fleet, πλοῖον
flight, πτήσις
flow in, I, εἰσέβαλλο
follow, I, παρελθόμεν
food, ποτό
foolish, άτυχός, μάχομαι
foot, πόδι
foot, ἐπάνω
for, ἐπί
for the sake of, ἐπί
force, βία
forced move, ἀνάστασις
forced to move, I, ἀν-ίσταμαι
forces (military), δύναμις
foreigner, ξένος
forest, πεύκη
forget, I, ἐπιλαμβάνομαι
former, πρότερος
formerly, πρότερον
fortune, τύχη
forty, τεταρτάκοντα
forward, εἰς τὸ πρόσθεν
foul, μισρὸς
four, τέταρτος
four hundred, τετρακόσιοι
fourth, τέταρτος
free, ἐλευθερός, ἐλευθερία
friend, φίλη, φίλος
friendly, ἐπιτήδειος
frightened, I am, φοβέομαι
frightening, φοβερός
frightfully, δεινῶς
found, ἀπό, παρά, πρὸς
from somewhere, ποθέν
from that place, ἐκεῖθεν
from the rear, ἐκ τοῦ
from this place, ἐντεῦθεν
from where, ὅτεν, ὅπως
from where? ὅτεν;
fully armed, ἐνόπλιος
funeral pyre, πυρᾶ
Furies, the, Ἕρινθας
furthest, ἐσχάτος
G
garden, κήπος
garrison, προστοιχία, φυλακή
gates, double, πύλαι
gather, I, ἀγείρω, συλλέγω, συναγείρω
gather together, I, συναγείρομαι
general, στρατηγὸς
geometry, γεωμετρία
get, I, τυχάνω
get (into a certain state), I, καθίσταμαι
get (myself) up, I, see αἴρομαι, ἐκαίρω
get under way, I, ἀναβαίνω
get up on, I, ἀναβαίνω
get up on, I, εἰπαίνω
get up on, I, ἐπιβαίνω
giant, γίγας
gift, δῶρον
girl, κόρη, παις, παρθένος
give, I, δίδωμι, παραδίδωμι
give back, I, ἀποδίδωμι
give in, I, ἐνδίδωμι
give in (in marriage), I, ἐκ-δίδωμι
give thanks to, I, χάριν
ἀποδίδωμι
glad, ἀσμένως
glad, I am, ἦδομαι
glad to, I am, χαίρω
gladly, ἀσμενᾶς, ἦδέως
go! θὰ
go, I, βαδίζω, βαίνω,
ἐρχομαι, πορεύομαι, φοιτῶ, χωρέω
go, I will, εἰμί
go, to, ἔναι
go away, I, ἀπέρχομαι, ἀποβάινω, ἀποχωρέω
go down, I, καταβάινω
go forward, I, προερχομαι, προβαίνω, προχωρέω
go in(to), I, εἰσβάινω, εἰσέρχομαι, ἐπεισβαίνω
go on! θὰ
go on board ship, I, εἰς ναῦν εἰσβαίνω
go out against, I, ἐπεξ-ἐρχομαι
go out (of), I, ἐκβαίνω, ἐξέρχομαι
go over, I, ἐπέρχομαι
go past, I, παρέρχομαι
go through, I, διερχομαι
go to war, I, πολεμῶ
go toward, I, προσχωρέω
go up, I, ἀνέρχομαι
go up (onto), I, ἀνα-βαίνω
goat, αἴξ
God willing, σὺν θεοῖς
god, δαίμων, θεός
goddess, θεία
going out, ξύσοδος
gold coin, χρυσόν
golden, χρυσός
gone, I have, οἶχομαι
good, ἀγαθός, χρηστός
good! ἔδει
good luck, εὐδαιμονία
good order, κάσμος
goods χρήματα
gordias, Γορδίης
grain, σίτος
grandfather, πάππος
grapes, βότρυς
grapevine, ἄμπελος
gratitude, χάρις
great, μέγας
greater, μεῖζων
greatest, μέγατος
greatly, μέγα, μεγάλως
Greece, Ἕλλας
Greek(s), Ἕλλην(ες)
Greeks, Ἀχαιοί
greetings! χαῖρε
grieve, I, λυπέω, δύσρομαι
grieved (by), I am, ἄχοομαι
groan, I, αὐτῇ αὐτῷ
groan aloud, I, ἀυτῇ αὐτῷ
ground, γῆ
grow angry (at), I, ἰργίζομαι
guard, ϕυλακή, ϕύλαξ
guard, I, φρουρέω, φυ-λάττω
gulf, κόλπος
gymnastics, γυμναστική

H
Halys River, "Αλυς
hand, χείρ
hand over, I, παραδίδωμι, παρέχω
happen (to be doing X), I, τυχάνω
happens, it, γίνεται
happiness, εὐδαιμονία, ὀλβος
happy, μακάριος, ὀλβίος
harbor, λιμήν
hate, λυγάς
harm, I, βλάττω
harmony, ἀρμονία
haste, σκοπή
hasten, I, ὑμᾶσαι, ἱμαί
hate, I, στυγέω
hateful, ἐχθρός
have, I, ἔχω
have come, I, ἔκω
have departed/gone, I, οἴχομαι
have in mind, I, ἐν νῷ
ἔχω
have power over, I, κρατέω
having authority, κρίτιος
he, and, ὁ δὲ
head, κεφαλή
headland, ἄτο
heal, I, ἀκέμοια, ἑατρεῦω
healthy, ὑγιής
hear, I, ἀκούω, πυνθανοῦμαι
heart, καρδία
heaven, οὐρανός
Hellas, Ἕλλας
Hellespont, Ἕλλησποντος
help, βοήθεια
help, I, παρίσταμαι, συλλαβάνω, ὀφελέω
her, αὐτήν
Hera, Ἡρα
herald, κῆρυξ
here, δεῖμο, ἐνθάδε, ἐνταῦθα, ταύτη, τῇ δὲ
here, I am, πάρεμι
Herodotus, Ἡρόδωτος
herself, of: see ἐμαυτὸς
hide, I, κρύπτω
hill, ὄρος
him, αὐτὸν
himself, of: see ἐμαυτὸς
hit, I, βάλλω, τυγχάνω, τύπτω
hit (upon), I, τυγχάνω
hither, δεῦρο, ἐνθάδε, ἐνταῦθα
hold out against, I, ἀντ-ἔχω
hold, I, ἔχω
hold back, I, κατέχω
hold onto, I, ἔχομαι
holy, ἱερὸς, ὁσιὸς, σε-μνὸς
<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
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<tbody>
<tr>
<td>home, oh:ia, olleo; home, at, kat' oikov, oikoi</td>
<td>οίκια, οίκος</td>
</tr>
<tr>
<td>home, to, oikade</td>
<td>οίκαδε</td>
</tr>
<tr>
<td>homeward, oikad;</td>
<td>οίκαδ;</td>
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<tr>
<td>honor, I, timaw</td>
<td>ιτιμή</td>
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<tr>
<td>hope, ελπίς</td>
<td>ελπίς</td>
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<tr>
<td>hope, I, ελπίζω</td>
<td>ελπίζω</td>
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<tr>
<td>hoplite, ὄκλησ</td>
<td>ὄκλησ</td>
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<td>horse, ἕρσος</td>
<td>ἕρσος</td>
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<tr>
<td>horseman, ἵππος</td>
<td>ἵππος</td>
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<tr>
<td>horseman, I am a, ἵππου</td>
<td>ἵππου</td>
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<tr>
<td>hostile, ἐναντίος</td>
<td>ἐναντίος</td>
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<tr>
<td>house, oikia, oikos, oikion</td>
<td>οἴκια, οίκος, οἴκιον</td>
</tr>
<tr>
<td>house, of the, oikeio</td>
<td>οἴκειο</td>
</tr>
<tr>
<td>how, ως</td>
<td>ως</td>
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<tr>
<td>how? πῶς;</td>
<td>πῶς;</td>
</tr>
<tr>
<td>How are things? πῶς;</td>
<td>πῶς;</td>
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<tr>
<td>How are you? πῶς;</td>
<td>πῶς;</td>
</tr>
<tr>
<td>How are you off for food? πῶς;</td>
<td>πῶς;</td>
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<tr>
<td>how many? pl. of πόσος;</td>
<td>πόσος;</td>
</tr>
<tr>
<td>how much? πόσος;</td>
<td>πόσος;</td>
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<tr>
<td>however, μέντοι</td>
<td>μέντοι</td>
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<tr>
<td>human being, ἄνθρωπος</td>
<td>ἄνθρωπος</td>
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<td>hundred, a, ἕκαστον</td>
<td>ἕκαστον</td>
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<tr>
<td>hundredth, ἐκαστότος</td>
<td>ἐκαστότος</td>
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<tr>
<td>hunger, λιμός</td>
<td>λιμός</td>
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<tr>
<td>hunting(ing), ἀγρά</td>
<td>ἀγρά</td>
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<tr>
<td>hurry, I, σπεύδω</td>
<td>σπεύδω</td>
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<td>hurt, βλέπω</td>
<td>βλέπω</td>
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<td>husband, ἄνδρ</td>
<td>ἄνδρ</td>
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<td>Hyroeades, Ὅμοιάδης</td>
<td>Ὅμοιάδης</td>
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<td>hymn, I, ὑμνέω</td>
<td>ὑμνέω</td>
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<td>I</td>
<td>I</td>
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<tr>
<td>I, ἐγώ; emphatic, ἐγώγε</td>
<td>ἐγώ;</td>
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<tr>
<td>I am, εἰμί</td>
<td>εἰμί</td>
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<tr>
<td>idle, ἄργος</td>
<td>ἄργος</td>
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<tr>
<td>if, εἰ, εάν</td>
<td>εἰ, εάν</td>
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<tr>
<td>if only, εἰ γάρ, εἰθε</td>
<td>εἰ γάρ, εἰθε</td>
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<tr>
<td>if perhaps, εἰ πως</td>
<td>εἰ πως</td>
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<tr>
<td>if somehow, εἰ πως</td>
<td>εἰ πως</td>
</tr>
<tr>
<td>ill, I am, νοσε</td>
<td>νοσε</td>
</tr>
<tr>
<td>immediately, ἐνθούς</td>
<td>ἐνθούς</td>
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<tr>
<td>immortal, ἀθάνατος</td>
<td>ἀθάνατος</td>
</tr>
</tbody>
</table>

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Ionia, Ἰωνία | Ionia, Ἰωνία |

Ionians, Ἰόνες | Ionians, Ἰόνες |

is, he/she/it, ἕστιν | is, he/she/it, ἕστιν |

island, νῆσος | island, νῆσος |

Isthmus of Corinth, Ἰσθμός | Isthmus of Corinth, Ἰσθμός |

it, αὐτόν, αὐτήν, αὐτό | it, αὐτόν, αὐτήν, αὐτό |

it is necessary, δεί | it is necessary, δεί |

itself, of: see ἐμαυτό | itself, of: see ἐμαυτό |

J | J |

jar, water, ὄδρια | jar, water, ὄδρια |

jewelry, χρυσόν | jewelry, χρυσόν |

join battle (with), I, συμ-βάλλω | join battle (with), I, συμ-βάλλω |

K | K |

keep holy silence, I, ἐφημέω | keep holy silence, I, ἐφημέω |

keep quiet, I, ἡσυχάζω | keep quiet, I, ἡσυχάζω |

kill, I, ἀποκτέω, κτεῖνο, kindle, I, κατεῖνο, | kill, I, ἀποκτέω, κτεῖνο, kindle, I, κατεῖνο, |

kindly, εὐμένης, εὐ-μενᾶς | kindly, εὐμένης, εὐ-μενᾶς |

king, βασιλεύς | king, βασιλεύς |

kingdom, βασιλεία | kingdom, βασιλεία |

knife, μάχαιρα | knife, μάχαιρα |

knock on (a door), I, κόπτω | knock on (a door), I, κόπτω |

Knossos, Κνωσός | Knossos, Κνωσός |

know, I, ἐπισταμαι, οἶδα | know, I, ἐπισταμαι, οἶδα |

know, I do not, ἀγνωσ | know, I do not, ἀγνωσ |

know, come to, I, γινώ-σκω | know, come to, I, γινώ-σκω |

knucklebone, ἀστράγα-λος | knucklebone, ἀστράγα-λος |

L | L |

labyrinth, λαβύρινθος | labyrinth, λαβύρινθος |

Lacedaemonians, the, Λακεδαίμονει | Lacedaemonians, the, Λακεδαίμονει |
lack of spirit, ἀθωμία
Laconian, Λακαίνος
land, γῆ, ἡ πειρος, χώρα
land, on or by, κατὰ γῆν
lap, κόλπος
large, μακρός, μέγας
larger, μεῖζων
largest, μέγιστος
last, τελευταίος
late, ὀψ
later, μετά, ὀστερον
later, not much, οὐ διὰ πολλοῦ
laugh I, γελάω
law, νόμος
lawsuit, δίκη
lazy, ἀργὸς
lead, Ι, ἄγω, ἡγεμοί; (of roads) σφέρω
lead around I, περιάγω
lead away I, ἀπάγω
lead forward, I, προάγω
lead in I, εἰσάγω, εἰσ-ηγεῖοι
lead out I, ἔξαγω
leaders, πράτοι
learn, I, αἰσθάνομαι, γινομάκα, μανθάνω
learn by inquiry, I, πανθονομαι
least, ἐλάχιστος, ἡ κιστά
least of all, ἡ κιστά γε
leave, I, λείπω
leave behind I, καταλείπω
left hand, ἀριστερὰ
legitimate, κῆριος
lengthy, χρόνιος
Leonidas, Λεωνίδης
less, ἵππον
let be I, ἔσω
let go I, ἀφίημι, ζημι, μεθημι
let it be so! ἔστω
letter (of the alphabet), γράμμα
Leucadian, Λευκάδιος
Leucas, Λευκάς
libation, σπονδή
lie, I, κεῖμι, ψεύδομαι
lie at anchor, I, ὁ ρμέω
lie before I, πρόκειμαι
lie down I, κατάκειμαι
lie near I, ἐκίκειμαι
lie off I, ἐπίκειμαι
lies, ψευδή
life, βίος, ζωή
lift, ἑιρίω, ἑπιρίω
light, ἱαίω, καίω
like, ὁμοίως
like, I am, ἔοικα
likely to I am, ἔοικα
lion, λέων
listen I, ἀκοῦω
live, I, ἔξω, οἶκεω
long, μακρὸς
long ago, πάλαι
long (of time), πολὺς
long time, after, διὰ πολλοῦ
look! ἰδοῦ
look I, βλέπω
look at I, θεάμαι, σκο-τεω
look away I, ἀποβλέπω
look down on I, καθοράω
look for I, ἦτεω
look up I, ἀναβλέπω
loose/loosen I, λὼ
lose I, ἀπόλλυμι
loss I am at, ἀπορέω
loss, state of being at, ἀπορία
lot, δαίμον
louderly, μέγα
love, I, ἐρῶ, φιλέω
luck, τύχη
luck, with, σὺν θεοὶς
Lydia, Λυδία
Lydian, Λύδιος
Lydians, Λυδοῖς
lyre player, κιθαριστής
M
made of stone, λίθινος
maiden, παρθένος
Maiden, the, Παρθένος
mainland, ἡ πειρος
make I, ποιεω
make a libation, I, σπον-δὴν ποιομαι
make a mistake, I, ἁμαρ-τανω, ἐξαμαρτάνω
make a (peace) treaty, I, σενδομαι, σπονδάς ποιομαι
make peace I, σπένδο-μαι
make ready I, ἄρτεω
make war I, πολεμεω, πολέμων ποιομαι
make X angry, I, ὀργίζω
make X sit down I, καθ-ίζω
make X stand up I, ἄνιστημι, ἔστημi
makes a difference to it, διαφέρει
man, ἀνήρ, ἁνθρωπός
man, young, νεανίας
manner, τρόπος
many, pl. of πολὺς
many times, πολλάκις
march I, ἔλαφων, πο-ρεύομαι
march against I, ἐπι-στατεύω
march away I, ἀ-ελαόνω
march out against I, ἐπι-εξέρχομαι
marching forth, ἔξοδος
market place, ἀγορά
marriage, γάμος
marshal, I, τάττω
master, διστάτης
mathematics, μαθημα-τικά
matter, πράγμα
may, ἔξεστιν me με
meal, δεῖπνον
meanwhile, ἐν . . . τοῦτο
measure, μέτρου
Medes, Μῆδοι
Median, Μηδικός
meet, meet, I, ἐντυγχάνω
Megara, Μέγαρα
Melissa, Μέλισσα
members of the household, οἰκεῖοι
Memphis, Μέμφις
merchant, ἐμπορός
merchant ship, ὅλκας
message, φήμη
messenger, ἀγγέλος
Messenians, Μεσσηνίαι
middle (of), ἐξοδός
middle of, in the, ἐντῷς
middle (of), ἐξοδός
military expedition, ἐκστρατεύειν
mind, νοῦς
mind, have in, ἐν νῷ ἐχω
minded, ἐν νῷ ἐχω
mine, ἐμός
Minos, Μίνως
Minotaur, Μινωταῦρος
misfortune, ἀπορία
miss, I, ἐκπληστάω
mistake, I make a, ἐκπληστάω
mistaken, I, ἐκπληστάω
moderation, σωφροσύνη
Molycreon, Μόλυκρεων
money, ἀργίριον, χρήματα, χρυσίον
month, μήν
monument, μνημείον
more, μᾶλλον, πλείαν, πλέον
more, and what is, καί δὴ καί
most, μᾶλλον, πλείστα, πλείστος
most of all, μᾶλλον
most swiftly/quickly, τάχιστα
mother, μήτηρ
motion, set in, ὁ, ὁμιῶ
motionless, ἀκίνητος
mount, I, ἐπιβάινω

Mount Olympus, "Ο-λυμπος
mountain, ὁρός
mountain pass, στενά
mouth, στόμα
move, ἀνάστασις
move, I, ἀνίσταμαι, κινεῖ
much, πολύ, πολύς
mule, ἡμίονος
multitude, πλῆθος
murder, φόνος
music, μουσική
must, δεῖ, χρή
my, ἐμός
Mycale, Μυκαλή
Mycenea, Μυκήναι
Myrrhine, Μύρρηνη
Mysians, Μυσίαι
myself, of, ἐμνυσίον

N
name, ὄνομα
name, ὄνοματι
name, I, ὄνομάζω
narrow, στενὸς
narrow, στενά
nature, φύσις
nature, I am by, πέφυκα
Naupactus, Ναυπάκτος
naval battle, ναυμαχία
near, ἐγγὺς, πρὸς
nearly, ἐγγὺς
necessary, it is, ἄναγκη
necessary, I am by, πέφυκα
neither ... nor, μήτη ... μήτη, οὕτε ... οὕτε
neither, οὐδέτερος
never, οὐδέποτε
never yet, οὐδεπότε
nevertheless, οὕμως
new, νέος
next, ἔτσι
next day, on the, τῇ ὀστεραίᾳ
night, νύξ
Nike, Νίκη
Nile, Νείλος

nine, ἐννέα
nine hundred, ἐνακόσιον
ninety, ἐνενήκοντα
ninth, ἐνατος
no, μηδείς, οὔδαμως,
oūdeis, οὐδέν, οὐχί
no longer, μηκέτι, οὔκ-έτι
no one, μηδείς, οὔδεις
noble, ἀριστος
nor, μηδείς, μήτε, οὗδέ
not, μή, οὒ, οὔκ, οὐχ, οὐχί
not and, μηδείς, οὔδε
not at all, ἐκείστα γε
not even, οὔδέ
not much later, οὔ διὰ πολλοῦ
not only ... but also, οὐ μόνον ... ἀλλὰ καὶ
not working, ἀργὸς
nothing, μηδὲν, οὐδὲν
now, ἦδην, νῦν
nowhere, οὐδαμοῦ
number, ἀριθμὸς, πλῆθος
numberless, μῦριοι
nymph, νόμη

O
O, ὁ
oar, κάπη
oath, ὄρκιον, ὄρκος
obey, πείθομαι
obligé, I, χαρίζομαι
obol, ὀβολός
obstruct, I, ἐμποδίζω
Odysseus, Ὀδυσσέας
of one another, ἀλλὰς
of some kind, ποῖς
of some size, ποσὶς
of sound mind, σωφρός
of stone, ἀκινήτως
offering, temple, ἀνάθημα
often, πολλάκις
oh, that, εἰ γάρ, εἴθε
oh misery! οὕμοι κακο-δαίμων
Oinoe, Οἰνώ
old, γεραιός, γέρων
old, (ος), παλαιός
old man, γέρων
olive, ἐλάδα
olive tree, ἐλάδα
on, ἐν, ἐπί, κατά, πρὸς
on behalf of, ὑπὲρ
on fire, I am, καίομαι, κάιομαι
on foot, πεζῆ, πεζός
on guard, I am, φρουρέω
on the day before, πρὸς
on the next day, τῇ
on the one hand ... and on
the other hand ... ; on
the one hand ... but on
the other hand ..., μὲν ...
once, ποτέ
one, εἷς
one another, of, ἀλλήλων
one or the other (of two), ἕτερος
only, μόνον, μόνος
onto, εἰς, ἐπὶ, πρὸς
open, I, ἀνοίγωμι
opinion, γνώμη
courage, I, ἀντίσταμαι
opposed, ἐναντίος
opposite, ἐναντίον
or, ἢ
oracle, μαντεῖον, χρηστήριον
oracular response, χρησμός
order, I, κελεύω
other, ἄλλος
ought, χρῆ
our, ἡμέτερος
out of, ἐκ, ἐξ
out of the way, ἐκτόπος
outside of, ἐκτὸς, ἐξω
over, ὑπὲρ
overlook, I, περιοράω
overtake, I, καταλάμβάνω
overturn, I, καταστρέφω
ox, βοῦς
P
pain to X, cause, I, λαμβάνω
palace, βασίλεια, σι-κίον
panic, φόβος
Panormus, Πάνορμος
papa, πάππας
parent, τεκόν
part, μέρος
part, I, διήταμαι
Parthenon, Παρθενών
particul, and, καὶ δὲ καὶ
parts, to many, πολλαχός
pass in, I, παρέχομαι
pass over, I, διαβάλλω
pass (through the moun-
tains), πύλαι
past, παρά
path, ἄρα
patient, I am, ἀνέχομαι
Patrae, Πάτραι
Pausanias, Παύσανιάς
peace, εἰρήνη
peace treaty, συνθήκη
Peloponnesians, Πελο-
πονήσιοι
Peloponnesus, the, Πελο-
πονήσιος
pelt, I, παλάμη
penalty, δίκη
people, άνθρωπος
people, the, δῆμος
perceive, I, αἰσθάνομαι,
γιγνώσκω
perhaps, τάσις, ποθ
Pericles, Περικλῆς
perish, I, ἀπόλλυμαι
perplexity, ἀκορία
Persian, Περσικός
Persians, the, Πέρσαι
person, ἀνθρώπος
persuade, I, πείθω
Phalerum, Φάληρον
Phedias, Φειδίας
Philip, Φίλιππος
Phormio, Φόρμιον
Phrygian, Φρυγικός
pick up, I, ἀναίρεομαι
pious, ὓστερος
Piraeus, Πειραιαῖος
pity, I, αἰκτίρω
place, τόπος, χώριον,
χώρος
place, I, καθίζω, τίθημι
place, to another, ἄλλος
place, to this, ἑνάδε
plague, νόσος
plain, πεδίον
plan, βουλή
plan, I, βουλέομαι,
βουλέω
Plato, Πλάτων
play the lyre, I, κιθαρίζω
pleasant, ἱδέα
pleasantly, ἱδέως
pleasing, it is, ἀρέσκει
plot against, I, ἐπι-
βουλέω
plow, I, ἀρόω
plow, ἀροτρόν
Phyx, the, Πυξ
poet, ποιητής
politician, ρήτωρ
ponder, I, ἐνθυμέομαι
Pontus, Πόντος
poor, τλήμων
poor devil! οὗμοι κακο-
δαίμον
Poseidon, Ποσείδών
position, τάξις
possible, δυνατός
possible, it is, ἕξεστι
post, I, τάττω
pour, I, χέω
pour a libation, I, σπένδω
pour X over Y, I, κατα-
χέω
power, δύναμις, κρά-
tος
power controlling one's
destiny, δαίμων

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power over, I have, κράτεω
powerful, δυνατός
practice, I, μελετάω
praise, ἐπαίνος
praise, I, ομονόω
prayer, εὐχή
pray that, I, εὐχομαι
pray (to), I, εὐχομαι
precinct, sacred, τέμνονς
preparation, παρασκευή
prepare, I, παρασκευάζομαι, παρασκευάζω
present (at), I am, εἰστι
presidents, πρωτάνεις
prevail, I, νιώθω
priest, ἱερεύς
prison, ἱματισμός
private person, ἰδιώτης
privately, ἰδίᾳ
probably, κατ’ εἰκός
procession, πομή
proclaim, I, προδέχομαι
produce, I, φύω
propitious, ἀποτιμῶ
prosperity, εὐδαιμονία, ὀλίβος
prosperous, ὀλβιος
Protagoras, Πρωταγόρος
prove, I, ἀποφαίνω
proved to be, I am, φαίνομαι
provide, I, παρέχω
prudence, σοφοσύνη
prudent, σοφός
Pteria, Πτερία
Pterians, Πτερίοι
punish, I, κολάζω
pupil, μαθητής
pure, καθαρός
purify, I, καθαίρω
pursue, I, διέχω, ἐπιδίωκω
push, I, ὀθιζομαι
put, I, βάλλω, τίθημι
put an end to, I, καταπαύω
put in, I, εἰστίθημι
put out, I, σβέννυμι
put out to sea, I, ἄν-άγομαι
put X into a certain state, I, καθίστημι
put X onto Y, I, προφαίνω
Pythia, the, Πυθία
Q
quack, ἀλάξων
quick, ταχύς
quickly, κατά τάχος, ταχέος
quickly, most, τάχιστα
quiet, κηρύξω
quiet, keep, I, ἰσχυρός, ἲσχύς
quietness, ἰσχύς
R
race, γένος
raise (up), I, αὐρω, ἀν-ιστήμι, ἐπαίρω
rank, τάχις
ransom, I, λιτομαι
rather, μᾶλλον
rather than, μᾶλλον ἢ
ravage, I, τέμνω
read, I, ἀναγινώσκω
read, ἔτοιμος
ready, I am, ὑπάρχω
really, ἀειχρός
rear, from the, ἐκ τοῦ διπλοσθε(ν)
reason, λόγος
receive, I, δέχομαι
regard to, with, κατά
regular, κάριος
rejoice, I, τέρκομαι, χαίρω
relate, I, ἐξήγομαι
relations, σχέσεις
release, I, φήμη, ἱθυμι
reluctantly, μόλις
remain, I, παραμένω
remain in, I, ἐμένω
remember, I, μεμνημαι
remind, I, ἀναμνήσκω
removal, ἀνάστασις
remove, I, ἔξαιρέω
remit, I, μεταγινώσκω
report, φημή
resist, I, ἀντέχω
responsibility, αἰτία
responsible (for), αἴττος
rest, I, ἀναπαύομαι,
ἡσυχάζω
rest (of), ἀλλος
tire, I, ὑποχαρέω
retreat, I, ἀναχαρέω
retribution, νέμεσις
return, I, ἀναχαρέω,
ἀποδίδομι, ἐπαν-έρχομαι
return (home), νόστος
return home, I, νοστέω
revel, I, κωμᾶς
reveal, ἀποφαίνω
revolt from, I, ἀφ-ισταμαι
reward, μισθὸς
Rhion, Ῥήω
rhythm, ρθμὸς
ride a horse, I, ἱππεῖος
right, δεξιός, δίκη,
ὁθός
right, I am, ὁθός
γιγαντόκο
right hand, δεξιά
right time, καιρός
right time, just at the, εἰς καιρόν
river, ποταμός
road, ὁ δόξ
robe, πέπλος
rough, τραχύς
rough, I am, κυμαίνω
round, στρογγύλος
route, τροχή
row, I, ἐρέσσω
rower, ἐρήτης
ruin, I, ἀπάλλημι
rule, ἀρχή
rule, I, ἄρχο, βασιλεύω, κρατέω
rule (over), I, βασιλεύω
run, I, τρέχω
run together, I, συντρέχω
run toward, I, προσ-τρέχω
rush, I, ὁ μυάμαι, ὁ μάω

S
sack, I, πορθέω
sacred, ἵερος
sacred precinct, τέμενος
sacrificial victim, ἱερεῖον
sacrifice, θυσιά
sacrifice, I, θυσιά
said, I, λέγομαι
said, he/she, ἦς
said, I/they, εἴπον
said, they, ἔφασαν
sail, I, πλῆω
sail against, I, ἐπιπλέω
sail along, I, παραπλέω
sail around, I, περιπλέω
sail away, I, ἀποπλέω, ἐκπλέω
sail by, I, παραπλέω
sail in(to), I, εἰσπλέω
sail out, I, ἐκπλέω
sail past, I, παραπλέω
sail toward, I, προπλέω
sail with, I, συπλέω
sailor, ναύτης
sails, ἱατία
Salamis, Σαλαμίς
same, αὐτός
same time, at the, ἡ αὐτῇ
Samos, Σάμος
sanctuary of Asclepius, Ἀσκληπείον
Sardis, Σάρδης
sausage-seller, ἀλλαγωνίτης
savage, ἄγριος
savagely, ἄγριατα
save, I, ἀφαιρέομαι, σφῶ
say, I, ἀναγερόω, λέγω, φημί
say, they, φησί(n)
saying, φήμη
says, he/she, φησί(n)
scarcely, μόλις

schoolmaster, γραμματίστης
Scythia, Σκυθία
sea, θάλαττα
sea, by, κατὰ θάλατταν
sea battle, ναυμαχία
seat myself, I, καθίζομαι
second, δεύτερος
second prize, δευτερεία
second time, a, (τὸ) δὲ δυ-τερον
see, I, βλέπω, θεάομαι,
θεωρέω, ὁμάω
seed, σπέρμα
seek, I, ζητέω
seem, I, δοκέω,
φαίνομαι
seems, as it, ὡς δοκεῖ
seems (good), it, δοκεῖ
seems good to me, it,
δοκεῖ μοι
seize, I, λαμβάνομαι
-self, -selves, αὐτός
self-controlled, σώφρον
self-control, σωφροσύνη
sell, I, ἀποδίδομαι
send, I, ἀφίημι, ἦμι,
έμμω, στέλλω
send around, I, ἐπιπέμπω
send against, I, ἐπιπέμπω
send, I, ἀποκέμπω,
ἀφίημι
send for, I, μετα-
έμμω
send in, I, ἐπιπέμπω
send off, I, ἀποστέλλω
send out, I, ἐκπέμπω
send with, I, συμπέμπω
send X through Y, I, δια-
πέμπω
separate, I, διείσταμαι
servant, θεράπων, ὑπη-
ρέτης
set, I, καθίζω
set down, I, κατατίθημι
set free, I, ἐλευθερόω
set loose, I, μεθύτημι
set myself in motion, I,
ὁμάομαι

set out, I, αὐρω, ὁ ῥμάο-
μαι, ὁ ῥμάω
set up house, I, κατα-
σκευάζομαι
set X down, I, κατα-
τίθημι
set X in motion, I, ὁ ῥμάω
set X up, I, ἀνατίθημι,
ἀνατίθημι, ἡττημι,
καθίστημι
seven, ἕκτα
seven hundred, ἕκτα-
κόσιοι
seventh, ἐβδομος
seventy, ἐβδομήκοντα
shameful, αἰσχρός
sheep, πρόβατα
sheepfold, αὐλόν
shepherd, ποιμήν
shield, ἀσπίδα
ship, ναῦς
ship, merchant, ὀλκάς
ship's captain, ναῦ-
κηρός
shirk, I, ὁκνέω
shoulder, ὁμος
shout, βοή
shout, I, ἀνακράξω,
βοῶ
show, I, ἀποφαίνω,
δείκνυμι, δηλόω,
σημαίνω, φαινόω,
φράζω
show favor to, I,
χαρίζομαι
shown to be, I, φαί-
νομαι
Sicily, Σικελία
sick, I, am, κάμω,
nοσέω
sight-seeing, θεορία
sign, σημεῖον
sign, I, σημαίνω
signal, I, σημαίνω
silence, στῆ
silent, I am, στη
copper, ἀργυρίον
Simondes, Σιμόνιδες
simply, ἀτεχνῶς
since, ἐκεῖ, ἐπειδῆ
English to Greek Vocabulary

somewhere, to, ποι
som, παις, υός
soon, δι’ ὀλίγου, οὐ διὰ πολλοῦ
sorrows, σωφροσύνη
soul, ψυχή
soundness of mind, σωφροσύνη

six, ἁξικόσιοι
sixth, ἕκτος
sixty, είκοσι
size, μέγεθος, πλήθος
skilled, σοφός
skilled (at), δείνω
skilled in or at, εἰμιντος
sky, οὐρανός
slave, δοῦλος
slay, ἀκούω
sleep, ἔπαθο
sleep, ἔπαθον
slow, (μάντεων)
slowly, ἀκούω
small, μικρός, ὁλίγος
smaller, ἐλάττων, μικρότερος
smallest, ἐλάχιστος, μικρότατος, ὁλίγιστος
so, οὖν, οὕτως
so as to, ἄστε
so great, τοσός, τοσότος
so many, pl. of τοσός, τοσότος
so that, ἃνα, δικας, ἄστε
so that ... not, ἃνα μὴ
soldier, στρατιῶτης
Solon, Σόλων
some, ἕνιοι, τις
some ... others, ἄλλοι ...
... ἄλλοι
some to some places ...
... others to other places, ἄλλοι ἄλλοσε
somehow, πῶς
someone, something, τις, τι
sometime, ποτέ
somewhere, ποῦ
somewhere, from, ποθέν
step out, ἐκβαίνω
stem (of a ship), πρόμην
still, ἔτι
sting, ἄκνω
stone, λίθος
stone, of, λίθινος
stop X, ἓστημι, πάω
stop (doing X), I, παύομαι
storm, χειμών
story, λόγος, μυθος
straight, εὐθύς, ὁρθός
straightway, αὐτίκα, εὐθύς
strait, στενά
stronger, λεγόμενος
strength, δύναμις,
strongest, λεγόμενος
strike, ἐπιτίθημι,
strike with a ram, I, ἐμίβαλλω
strong, καρπέρος, ἀχυρός
stronger, κρείττων
strongest, κράτιστος
struggle, ἀναπνοή
study, ἔμελετω
stupid, ἀμαθής
subdue, I, καταστρέψω
such as the following, τοῦτος
such, τοιοῦτος, τοιό
so suddenly, ἢζαρεν
suffer, ἐπαθῶ
suffer pain, I, ὀδυνᾶμαι
sufficient, ἄκανθος
suitable for, ἓπιτιθέων
summon, ἕστημι
sun, ήλιος
suppliant, ἵκτης
supply, ἔπικος, ποῦ
surely, δῆπο
survive, ἔπικον
sweet, ἡδός
sweetly, ἡδέως
swift, ταχύς
swiftly, ταχέως
sword, ξίφος

T
take, I, ἄγω, αἰρέω, κο-μίζω, λαμβάνω
take across, I, διακομίζω
take away for myself, I, ἀφαίρομαι
take care (for), I, ἐπιμέλεομαι
take down (sails), I, ἐπέλεομαι

T
take hold of, I, λαμβάνο-μαι
take in, I, ἔπαγω
take to heart, I, ἐκτίθεμαι
take to the field, I, στρατεύω
take up, I, ἀναμέλεομαι
taken, I, ἐλευθορία
talk nonsense, I, ἐλάλησα
talk to, I, ἔεπαίρεσα
talk to heart, I, ἐνθυμέομαι
talk to the field, I, στρατεύω
talk up, I, ἀναπληροῦμαι
take for myself, I, ἐναλλάξω
take in, I, ἐπαίρεσα
take away for myself, I, ἐπιμέλομαι

T
tell, I, τιθήμαι, ἐφημοῦσα
tell (0£), I, τιθήκα
tell (someone to do some-thing), I, ἐκεινός
Thais, θησαυρός
thief, κλέφτης

T
think, I, θυμάμαι
thought, δύναμιν
thoughts, ἔχεις
thought?, What do you, ἔχεις
thing, ἄρτα
things, μεταφράζω
thing, μεταφράζω
think, I, γνώρισα
third, τρίτος
third, παρά
three, τρία
three hundred, τριάκοσιοι
three in a row, ἀριστερά
thirty, τριήμερος
thirty, τριήμερος
thirty, τριήμερος
through, διὰ, κατά
throw, I, ἀφήμι, ἔμι

T
throw a javelin at, I, εἰσ-ηκονύμιζω
throw (at), I, ἐφήμι
throw down, I, κατα-
βάλλω
throw out, I, ἐκβάλλω
Thunderer, θυρμός
thus, οὕτως
tie, I, δέο

T
tilled fields, τὰ ἐργα

time, χρόνος
time, (right), καιρός
Timocrates, Τίμοκράτης
tin, κατάπερος
tired, I, ἐκμοῦ

to another place, ἄλλος
to Athens, Ἀθήνας
to blame (adj.), αἴτιος
to home, οἴκαδε

to many parts, πολλα-
χόσε

to other places, ἄλλος
to school, εἰς διδασκά-
λαν

T
(to see to it) that, ὅπως
to somewhere, ποί

to that place, ἔκεισε

to where? ποίο

today, τήμερον
together (with), ἀμα
toil, πάνος
told, οἱ θεοί, εἶπον
tomorrow, αὔριον
too, καί
too late, ὅψε

top (of), άκρος
toward, ὑπό, πρός
tower, σῶρος
township, δήμος

tragedy, τραγῳδία
treasure, θησαύρος
treasury, θησαυρός
treaty, ὀρκία
tree, δένδρον
trial, πείρα
tribe, ἔθνος
trireme, τριήρης
trophy, τροπάιον
trouble, πράγμα
Troy, Τροία
true, ἀληθῆς
truely, ἀληθῶς, καὶ
μὴν, μὴν
trust, πίστεω
truth, ἀλήθεια, ἀλήθη
truth, in, τῷ ὀντὶ
try, I, πειράματι, πειράμα
turn, I, στρέφω, τρέξω
turn around, I, ἀναστρέφω, ἐπιστρέφω
turn(ing), τροπή
turn (myself), I, τρέπομαι
twelfth, δώδεκατος
twelve, δώδεκα
twentieth, δέκατος
twenty, δέκα
twenty-one, δέκατος
two, δύο
two hundred, διάκόσιοι
U
under, υπὸ
understand, I, συνίημι, ἐπίσταμαι, μανθάνω
unjust, ἄδικος
unless, εἰ μὴ
unmoved, ἀκίνητος
until, ἕως, ἕως ἄν, πρὶν, πρὶν ἄν
unusual, ἐκτόςος
unwilling(ly), ἀκων
up, ἀνά, ἄνω
upon, ἐπί, πρὸς
uproot, θύρωβος
us, ἡμᾶς, ἡμῖν, ἡμᾶς
use, I, χρήσω
useful, χρήσιμος, χρήσιμος
useless, ἄχρηστος
V
very, μάλα, πάνω
very big, μέγιστος
very good, ἄριστος
very great, πλείστος
very many, pl. of πλείστος
very much, μάλιστα, σφόδρα
vex, I, λικέω
vexed (at), I am, ἄχθομαι
victin, sacrificial, ἵερεῖον
victory, νίκη
viewing, θεωρία
villainous, μιαρός
violence, βία
virtue, ἀρετή
visit, I, φοιτάω
voice, φῆμη, φωνή
vote, I, ψηφίζω
W
wage war, I, στρατεύομαι, στρατεύω
wagon, ἄμαξα
wait (for), I, μένω, περιμένω, ὑκομένω
wake up, I, ἐγείρομαι
wake X up, I, ἐγείρω, ἐξεγείρω
walk, I, βαδίζω, βαίνω, πορεύομαι
wall, τεῖχος
wand, ράβδος
want, I, βούλομαι, δέομαι
war, πόλεμος
war, I go to, πολεμέω
war, I make, πολεμέω
ward off, I, ἀμύνω
ward off X from myself, I, ἀμύνομαι
wares, ὀνία
wash X, I, λούω
wash, I, θεάματι, θεωρέω
water, ὄδρα
water jar, ὅδρῖα
wave, κῦμα
way, ὅδος, τρόπος
way, in any, πος
way, in this, ταύτη
we, ἡμεῖς
weaker, ὑπόνω
wealth, πλοῦτος
weapons, ἄπλα
weep, I, δακρύω
well, εὖ, καλάς
well, I am, καλῶς ἔχω
well done! εὖ γε
what? τί; τίς;
What do you think? τίνα
γνώμην ἔχεις;
whatever, ὁ τί ἂν,
(πάντα) ὁσσά ἂν
when, ἐκεί, ἐκείδη, ὑπότε, ὑπὲ, ὡς
when? πότε;
whence, ὅθεν, ὁ πόθεν
whence? πόθεν;
whenever, ἐπειδὰν, ὅταν, ὅτιν
where, ἕπερ, ὅκου, ὅπερ
where? ποῦ;
where, from, πόθεν;
where (in the world)? ποῦ ἦς;
where to? ποτε;
whether, εἰ
(whether) ... or, πότερον ... ἢ
which, ὁς, ὁ σφερ
which? τί; τίς;
which (of two)? πότερος
while, ἐκ φῆς, ἐκ ᾗς
whether? πού;
who? τίς;
who, whose, whom,
which, that, ὁς, ὁ σφερ
whoever, ὁστὶς ἂν,
ὅσοι ἂν, πάντες
ὅσοι ἂν,
whole, ἅπας, ὅλος, πᾶς
why? τί;
wickedness, πονηρία
wife, γυνῆ
wild, ἀγριος
wildly, ἄγρίως
wild beast, θηρίον
will go, I, εἶμι
willing, I am, ἐθέλω
win, I, νικάω
wind, ἀνεμος, πνεῦμα
wine, οἶνος
wine-shop, οἶνοπόλιον
wing, κέρας
winter, χειμών
wisdom, σοφία, σοφο-σώνη
wise, σοφός
wise man, σοφιστής
wish, I, βούλομαι, ἐθέλω
with, μετά, σὺν
with difficulty, μόλις
with luck, σὺν θεσίς
with regard to, κατά
withdraw, I, ἀναχωρέω
within, ἐντός
withstand, I, ἀνθίσταμαι
wolf, λύκος
woman, γυνή
wonder at, I, θαυμάζω
woods, ὄλη
word, λόγος
work, ἔργον, πόνος
work, I, ἐργάζομαι, πονέω
worry, I, φροντίζω
worse, κάκτον, κακίων
chείρων
worst, κάκιστα, κάκιστος, χείριστος
worthy (of), ἄξιος
wrecked ship, ναυάγιον
wretched, τλήμων
write, I, γράφω
writing, γράμματα
wrong X, I, ἀδικέω

X
Xanthias, Ξάνθιας
Xanthippus, Ξάνθιππος
Xerxes, Ξέρξης

Y
year, ἔτος
yield, I, εἴκω, ἐνδίδωμι
yoke, I, ξεόγυνμι
you, pl., ὑμεῖς
you, sing., σὺ
young man, νεανίας
young, νέος
your, pl., ὑμέτερος
your, sing., σός
yourself, of, σεαυτόν

Z
Zeus, Ζεὺς
Zeus, by, μᾶ Δία
Zeus, O, ὁ Ζεὺς
Zeus, yes by, ναὶ μᾶ Δία
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