C.A.E. Luschnig

AN INTRODUCTION TO ANCIENT GREEK
A Literary Approach

Second Edition
Revised by C.A.E. Luschnig and Deborah Mitchell

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

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

—KARELLA HARTIGAN, Professor of Classics, University of Florida

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

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

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

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

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

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

C.A.E. Luschnig is Professor Emerita of Classics, University of Idaho.
AN
INTRODUCTION
TO
ANCIENT GREEK

A Literary Approach

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

The Book’s Approach

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

Languages, Living and Dead

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

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

A Traditional Approach

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

For the Second Edition

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

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

WorldWideGreek

For online help, supplements, interactive forums, useful links, and study guides, visit the official Web site: http://www.worldwidegreek.com/.

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

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

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

**Recommended Grammars and Lexicon**


# The Greek Alphabet and the Structure of Greek

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

## Alphabet and Sounds of Greek

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

## The Alphabet

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

**Punctuation**

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

**Attic Greek**

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

**Exercise A**

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

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

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

   1. ψυχή 5. μικρός 9. ποσαμός 13. βάρβαρος
   2. ξένος 6. θεός 10. ἀγορά 14. ζώον
   3. δένδρον 7. λόγος 11. φίλος
   4. δράμα 8. σκηνή 12. ὁρχή

3. Pronounce the following and write English derivatives.

   1. ἀλφάβητος 5. συμβίωσις 9. μητρόπολις 13. ἄνθρωπος
   2. βαρβαρισμός 6. πυρύκερως 10. τεχνολογία 14. ἀδελφός
   3. ζωδιακός 7. ἐτυμολογία 11. ἐπιτομή 15. γυμνάσιον
   4. ὅρθογραφία 8. Κύκλωψ 12. ἀποθέωσις 16. ἰσοσκελής

Ἐν ἀρχῇ ἦν ὁ λόγος.

In [the] beginning was the word.

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

1. Vowels

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

2. Diphthongs (δίφθογγοι) and Vowel Combinations

A diphthong is a combination of vowel sounds that starts as one vowel and, within the same syllable, changes gradually to another vowel. The diphthongs in Greek are:

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

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

3. The Long Diphthongs: Iota-subscript

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

Note on ι-subscript

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

**Breathings**

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

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

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

**Note on the Breathings**

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

The rough breathing is pronounced and transliterated as the letter h; the smooth breathing is not heard and is not transliterated.
Ὀρέστης Orestes Ὀμηρὸς Homer

*Note: in English the endings of personal names are often dropped.

The rough breathing is also used over an initial ρ, to indicate that it is aspirated. We represent this by trilling the ρ and transliterating ρ as rh: ῥήτωρ (rhetor), orator.

Classification of Consonants

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

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

The following chart shows the two classifications:

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

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

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

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

Note on the Aspirated Consonants

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

**Nasal \( \gamma \):** when \( \gamma \) occurs before another palatal (i.e., \( \gamma, \kappa, \chi \), or \( \xi \)), it is pronounced \( ng \) (as in sing):

<table>
<thead>
<tr>
<th>Example</th>
<th>Translation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>άγγελος</td>
<td>messenger (angel)</td>
<td>( \gamma \gamma ) as in anger</td>
</tr>
<tr>
<td>άνάγκη</td>
<td>necessity</td>
<td>( \gamma \kappa ) as in ink, ankle</td>
</tr>
<tr>
<td>σύγχορος</td>
<td>partner in the chorus</td>
<td>( \gamma \kappa ) as in sink-hole, Bankhead</td>
</tr>
<tr>
<td>Σφίγξ</td>
<td>Sphinx</td>
<td>( \gamma \xi ) as in inks, Sphinx</td>
</tr>
</tbody>
</table>

The Liquids are \( \rho \) and \( \lambda \).

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

The Double Consonants (\( \deltaιπλά \): \( \zeta, \xi \), and \( \psi \), are each two consonant sounds represented by one letter.

Labial mutes combine with sigma to become \( \psi: \pi, \beta, \) or \( \phi + \sigma > \psi \). Palatal mutes combine with sigma to become \( \xi: \kappa, \gamma, \) or \( \chi + \sigma > \xi \).

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

**Exercise B: Diphthongs, etc.**

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

   1. δαίμων 6. ψευδής 11. Σφίγξ 16. ίππος
   2. αἰθήρ 7. άγγελος 12. ήπηρκα 17. οὐρανός
   3. εἰρήνη 8. εἰρωνεία 13. χαρακτήρ 18. οἶκος
   5. φαινόμενον 10. αὐστηρός 15. ἐγκώμιον 20. ὑποκριτής

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

   1. Άισωπος 9. Ἡρα 17. Ἡσίοδος 25. Αἴγυπτος
   2. Ἀγαμέμνων 10. Κάδμος 18. Σωκράτης 26. Οἰδίπους
   3. Εὐκλείδης 11. Ὀλυμπός 19. Μήδεια 27. Ἀθήνα
   4. Ἰφιγένεια 12. Αριστοφάνης 20. Ἡρακλῆς 28. Κλειστώνηστρα
   5. Ἀθηνᾶ 13. Διογένης 21. Ἀισχύλος 29. Ἀριστοτέλης
   6. Ἐκτόρ 14. Σοφοκλῆς 22. Δελφοί 30. Ἐπίκουρος
   7. Βάκχος 15. Ρόδος 23. Εὐριπίδης 31. Ζεύς
   8. Ῥωμόιδης 16. Ἀλκιβιάδης 24. Ἀπόλλων 32. Αριστοτέλης
Ἀνθρώπος φύσει πολιτικὸν ζώον.
A human being [is] by nature [a] political/social animal.

—Aristotle, Politics

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

Accents (τόνοι)

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

There are three accent marks in Greek:

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

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

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

Accent Rules

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

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

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

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

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

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνθρώπος, ἄνθρωποι</td>
<td>man, men</td>
</tr>
<tr>
<td>παιδίον, παιδία</td>
<td>child, children</td>
</tr>
<tr>
<td>θεός, θεοὶ</td>
<td>god, gods</td>
</tr>
<tr>
<td>δώρον, δῶρα</td>
<td>gift, gifts</td>
</tr>
<tr>
<td>Ἀθηναῖος, Ἀθηναῖοι</td>
<td>Athenian, Athenians</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνθρώπου man’s, παιδίου child’s, δώρου of a gift, ὡρετή goodness, θεοῦ god’s.</td>
<td></td>
</tr>
</tbody>
</table>

These rules will be treated again when we deal with the declension and accent of nouns.
Notes on the Accents

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

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

Syllables

1. For each separate vowel or diphthong in a Greek word there is a syllable (i.e., there are no silent vowels in Greek).

2. A syllable consists of a vowel or diphthong alone or with one or more consonants.

3. Some rules for syllabification:
   a. A single consonant between two vowels in one word goes with the second vowel (e.g., ἀ-φω-να, φαι-νό-με-νον).
   b. Any group of consonants that can begin a word in Greek goes with the following vowel, as does a mute before μ or ν (e.g., πρᾶ-γμα, μη-τρός, τύ-πτω).
   c. If the group of consonants cannot begin a word, it is divided, as are double consonants (e.g., ἀν-θος, ἐλ-πίς, ἄγ-γε-λος, ἵπ-πος).
**Exercise C: Accents**

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

1. a. ἄνθρωπος  
   b. ἄνθρωποι  
   c. ἄνθρωπος  

2. a. πλοῦτος  
   b. πλοῦτος  
   c. πλοῦτος  

3. a. περίπομενος  
   b. περιστομενος  
   c. περιστομενος  

4. a. λόγος  
   b. λόγος  
   c. λόγος  

5. a. τὸ δῶρον  
   b. τὸ δῶρον  
   c. τοῦ δῶρου  

6. a. ἀρετή  
   b. ἀρετή  
   c. ἀρετή  

7. a. δῖς  
   b. δῖς  
   c. δῖς  

8. a. Θουκυδίδης  
   b. Θουκυδίδης  
   c. Θουκυδίδης  

9. a. δαίμον  
   b. δαίμον  
   c. δαίμον  

10. a. τὸν θεόν  
   b. τὸν θεόν  
   c. τοῦ θεόν  

11. a. μάχη  
   b. τὴν καλὴν ψυχὴν  
   c. κάμαι  

12. a. ἄθανατος  
   b. ἄθανατοι  
   c. ἄθανατους  

13. a. ροδον  
   b. ροδον  
   c. ροδον  

14. a. ἄθανατος  
   b. ἄθανατοι  
   c. ἄθανατον  

15. a. καλὸς καὶ ἀγαθός  
   b. καλὸς καὶ ἀγαθός  
   c. καλὸς καὶ ἀγαθός  

**Vocabulary**

**Numbers**

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

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

<table>
<thead>
<tr>
<th>Value</th>
<th>Name</th>
<th>Value</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>α’</td>
<td>εἷς, μία, ἐν</td>
<td>ζ’</td>
<td>ἐπτά</td>
</tr>
<tr>
<td>β’</td>
<td>δύο</td>
<td>η’</td>
<td>ὀκτώ</td>
</tr>
<tr>
<td>γ’</td>
<td>τρεῖς, τρία</td>
<td>θ’</td>
<td>ἐννέα</td>
</tr>
<tr>
<td>δ’</td>
<td>τέτταρες, τέτταρα</td>
<td>ι’</td>
<td>δέκα</td>
</tr>
<tr>
<td>ε’</td>
<td>πέντε</td>
<td>ια’</td>
<td>ἐνδέκα</td>
</tr>
<tr>
<td>ζ’</td>
<td>ἐξ</td>
<td>ιβ’</td>
<td>δώδεκα</td>
</tr>
<tr>
<td>ξ’</td>
<td>6</td>
<td>κ’</td>
<td>εἴκοσι</td>
</tr>
</tbody>
</table>

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

The Alphabet Song of Callias

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

τὸ ἄλφα, βῆτα, γάμμα, δέλτα, θεοῦ γὰρ εἶ
ζητ’, ἤτα, θῆτ’, ιῴτα, κάππα, λάβδο, μῦ,
νῦ, ξεῖ, τὸ οῦ, πει, ρῶ, τὸ σίγμα, ταῦ, τὸ ψεῖ
παρὸν φεὶ χεὶ τε τῷ ψεὶ εἰς τὸ ϒ.

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

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

The Grammar of Dionysius Thrax

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

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

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

[ίστιν (he/she/it is), (they/there) are. τέσσαρα = τέτταρα. ἀπὸ from. τοῦ the (gen.). μέχρι to.]
2. Vowels: τούτων φωνήεντα μέν ἐστιν ἑπτά α ε η ι ο υ ω.

3. φωνήεντα δὲ λέγεται ὅτι φωνήν ἀφ ἑαυτῶν ἀποτελεῖ.

4. Longs/shorts: τῶν δὲ φωνηέντων μακρὰ μέν ἐστι δύο, η καὶ ω, βραχέα δύο, ε καὶ ο, διάρροια τρία, α, ι, υ.

5. Diphthongs: δίφθογγοι δέ εἰσιν ἕξ· αι αυ ει ευ οι ου.

6. Consonants: σύμφωνα δὲ τὰ λοιπὰ ἑπτακαίδεκα· β γ δ ζ θ κ λ μ ν ξ π ρ σ τ φ χ ψ.

7. σύμφωνα δὲ λέγεται ὅτι αὐτὰ μὲν καθ’ ἑαυτὰ φωνὴν οὐκ ἔχει, συντασσόμενα δὲ μετὰ τῶν φωνηέντων φωνὴν ἀποτελεῖ.

8. Mutes: ἄφωνα δέ ἐστιν ἐννέα· β γ δ κ π τ θ φ χ.

9. Unvoiced, aspirated, voiced mutes: τούτων ψιλὰ μέν ἐστι τρία, κ π τ, δασέα τρία, ά ον, μέσα δὲ τούτων τρία β γ δ.

10. Double consonants: ἐτι δὲ τῶν συμφώνων διπλὰ μὲν ἐστὶ τρία ζ ξ ψ.

Notes on the Alphabet

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

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

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

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

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

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

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

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

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

**Note**

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

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

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

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

- **Nominative** (ὁρθή) for the subject of the sentence
- **Genitive** (γενική) for one noun depending on another noun in relationships for which we use the preposition of (such as possession or origin); or the preposition from (for separation)
- **Dative** (δοτική) for the indirect object and other relations for which we use to and for; for the locative (the place at which a thing is located: by, at, in, on, etc.); for the instrumental (the means by which, the manner in which)
- **Accusative** (αἰτιατική) for the direct object of the verb; for the end of motion (to, into).

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

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

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

- **Masculine** (m.), ἀρσενικόν
- **Feminine** (f.), θηλυκόν
- **Neuter** (n.), οὐδέτερον, *neither*

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

There are three grammatical numbers (ἀριθμοί) in Greek:

- **Singular**, ἕνικος, for *one*
- **Dual**, δικός, for *two*
- **Plural**, πληθυντικός, for *more than two*

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td></td>
</tr>
<tr>
<td>Durative</td>
<td>Present</td>
</tr>
<tr>
<td></td>
<td>Imperfect</td>
</tr>
<tr>
<td></td>
<td>Aorist</td>
</tr>
<tr>
<td>Momentary</td>
<td>Perfect</td>
</tr>
<tr>
<td></td>
<td>Pluperfect</td>
</tr>
<tr>
<td>Completed</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

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

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

The possible forms of a (full) verb:

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

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

**Definition of principal parts**

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

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

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

[τοῦ λόγου of speech, μέρη plural of μέρος part.]

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

[Zeno the Stoic offers a shorter list (in Diogenes Laertius). προσηγορία proper noun as opposed to ὄνομα name, common noun.]

3. Nouns: ὄνομα ἐστι μέρος λόγου πτωτικόν, σῶμα ἢ πρᾶγμα σημαίνον, σῶμα μὲν οἷον λίθος πρᾶγμα δὲ οἷον παιδεία, κοινῶς τε καὶ ἰδίως λεγόμενον, κοινῶς μὲν οἰον ἄνθρωπος ἰππος, ἰδίως δὲ οἰον Σωκράτης.

[“A noun is a part of speech with case declension (πτωτικόν), signifying an object (σῶμα body) or an abstraction (πράγμα action, deed), object such as stone (λίθος), abstraction such as education (παιδεία), called common and proper, common such as human being (ἄνθρωπος), horse (ἵππος), proper such as Socrates.”]


[oùn then, therefore, in fact.]


[ὁ the (article, nom. sg. masc.). Ὅμηρος Homer. τῶ the (nom. dual masc.). οἱ the (nom. pl. masc.)]


[πτώσεις cases (literally, fallings). ὀνομάτων of nouns.]


[πρόσωπα pl. of πρόσωπον person, face, mask. πρῶτον, δεύτερον, τρίτον first, second, third. ἀφ ὃ o from whom. ὁ λόγος the speech, the word. πρὸς ὃν to whom. περὶ ὃ about whom.]

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

[λέξις word, μετέχουσα sharing (+ gen.). τῆς . . . ἰδιότητος (gen.) the peculiarity.]

κύριε, ἀγαθὸν νοῦν χάρισαί μοι, ἵνα μαθῶ τὰ γράμματα καὶ νικῶ τοὺς ἑταίρους μου.

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

—Eustratius
Reading Signs

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

On the sign above, from the modern town of Delphi, the Street of the Philhellenes is named. Philhellenism, admiration for classical Greek culture, was a 19th-century movement in Britain and America that supported the Greek struggle for independence from the Ottoman Empire. Closer to home, survivals of the Philhellenic fashion are seen in the Greek letters of college fraternities and sororities.
LESSON I

Verbs and Nouns

In this lesson you will learn the present tense of verbs (the first principal part), the declensions of the article and nouns, important vocabulary, and how to read simple sentences. Most important, you will expand your understanding of the concepts of grammatical voice (the relation of subjects to verbs) and case (the relation of nouns to other words in a sentence). Learn these and the rest of Greek will be easier.

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

Characteristics of Verbs: Definitions, Forms

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

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

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

Uses of the Voices: Examples

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

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

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

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

4. Other examples:
   1. \(\gammaρά\phiω\) I write; \(\gammaρά\phiομα\) I write for myself, i.e., I write something down for my own use (e.g., of taking notes).
   2. \(\piέ\mu\rhoο\) I send; \(\piέ\mu\rhoο\μα\) I send for.
   3. \(\phi\nuω\) I bear or carry; \(\phi\nuο\μα\) I carry or bring (with me for my own use).
   4. \(\alpha\rho\chi\rhoο\) I make a beginning; the middle voice, \(\alpha\rho\chi\rhoο\μα\), is used where personal action is emphasized.
   5. \(βουλε\υω\) I plan; \(βουλε\υο\μα\) I take counsel with myself, make plans for myself.

**Note**

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

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

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

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

## Formation of Present Indicative and Infinitive

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Endings with thematic vowel</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ω</td>
<td>1st -ω -μαι</td>
<td>I</td>
</tr>
<tr>
<td>-εις</td>
<td>2nd -ει/-η [&lt; -ε-σαι]</td>
<td>you</td>
</tr>
<tr>
<td>-ει</td>
<td>3rd -ε -ται</td>
<td>he/she/it</td>
</tr>
<tr>
<td></td>
<td>Pl.</td>
<td></td>
</tr>
<tr>
<td>-ο -μεν</td>
<td>1st -ο -μεθα</td>
<td>we</td>
</tr>
<tr>
<td>-ε -σε</td>
<td>2nd -ε -σθε</td>
<td>you</td>
</tr>
<tr>
<td>-ουσι(ν)</td>
<td>3rd -ο -νται</td>
<td>they</td>
</tr>
<tr>
<td>-ειν</td>
<td>Inf. -ε -σθαι</td>
<td>to</td>
</tr>
</tbody>
</table>

**Notes**

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

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

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

Example: λύω in the Present Indicative and Infinitive: Present Stem, λυ-
Active Middle-Passive

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl.</td>
<td>λύομεν</td>
<td>λύομεθα</td>
</tr>
<tr>
<td></td>
<td>λύετε</td>
<td>λύεσθε</td>
</tr>
<tr>
<td></td>
<td>λύονται(ν)</td>
<td>λύονται</td>
</tr>
<tr>
<td>Infinitive</td>
<td>λύειν</td>
<td>λύεσθαι</td>
</tr>
</tbody>
</table>

**Accent**

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

**Deponent Verbs**

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

**Vocabulary**

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

The present stem of the verb is found by removing the first person ending, -ω or -ομαι. Examples: λύω: stem, λυ‑; λείπω: stem, λει‑; ἔρχομαι: stem, ἔρχ‑; γίγνομαι: stem, γίγ‑.

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

→ Which of the verbs below are deponent?

**Verbs**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγω</td>
<td>lead, drive, bring (paedagogue, παιδαγωγός)</td>
</tr>
<tr>
<td>ἀρχω</td>
<td>begin; rule (+ gen.) (archaeology; anarchy)</td>
</tr>
<tr>
<td>βουλεύω</td>
<td>plan (+ inf., resolve to do) (βουλευτήριον, council chamber)</td>
</tr>
<tr>
<td>βούλομαι</td>
<td>wish, want (+ inf.) (cf. Lat. volo, Ger. wollen, Eng. will)</td>
</tr>
</tbody>
</table>
γίγνομαι  
become, be born, be, turn out to be (+ nom.) (the root of this word is γεν-, γν-, > γένεσις)

γράφω  
write (epigraphy, palaeography)

ἐθέλω  
wish, be willing (+ inf.) (not found in m.-p.)

ἔρχομαι  
come, go

ἔχω  
have, hold, keep

κρίνω  
judge; decide, separate (critic)

λέγω  
say, speak, mean (cf. Lat. lego; Greek, λόγος word)

λείπω  
leave (eclipse, ellipse)

λύω  
free, loosen, release; destroy, break; mid. ransom (catalyst, analysis)

μένω  
remain, wait (not found in m.-p.)

νομίζω  
think, believe (< νόμος)

παιδεύω  
educate, train (< παίς, παιδός child)

παύω  
do, make; mid. exact for oneself (as a fee) (practical, pragmatic)

φέρω  
bring, carry, bear (cf. Lat. fero, Eng. bear)

Conjunctions / Adverbs

καί  
and, even, also, too, actually

καί . . . καί  
both . . . and

ή  
or

ή . . . ή  
either . . . or

Vocabulary Notes

1. ἄρχω means be first, whether of time (begin, make a beginning) or of place or station (govern, rule). The word ἄρχων, the present participle of ἄρχω, is used in the masculine as a noun to mean ruler, commander, archon, and is the title of the top administrative magistrates in ancient Athens and many other city-states.

2. βούλομαι and βουλεύω are related. From βούλομαι (wish) comes the noun βουλή, which means (1) will, determination, and (2) the Council or Senate of Athens, referring to the Council of Five Hundred, established by Cleisthenes in 507 B.C.E. From the noun βουλή is derived the verb βουλεύω, take counsel, deliberate, be a member of the βουλή.
3. βούλομαι and ἐθέλω both mean wish, but βούλομαι implies choice or preference (εἰ βούλει, . . . if you please, if you like), and ἐθέλω is used of consent rather than desire: εἰ βούλει, ἐγώ ἐθέλοι: if you want to, I am willing to go along (εἰ if, ἐγώ I).

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

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

Learning by Rote

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

Exercise A

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

2. Conjugate (i.e., write out all the forms you have learned so far, in the order given; including infinitives) in the pres. act. (where it exists) and m.-p.
   1. ἀγω  4. ἔρχομαι  7. ἔχω  9. παύω
   2. βούλομαι  5. γράφω  8. φέρω  10. πέμπω
   3. γίγνομαι  6. λειπω
3. a. Parse the following (i.e., identify them grammatically) and then translate them. (e.g., πέμπεσθαι: pres. m.-p. inf. of πέμπω; meaning to send for, to be sent; ἄγετε: pres. act. ind., 2nd pers. pl. of ἄγω; meaning you lead, are leading.)

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

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

   1. φέρεσθαι
   2. ἀρχόμεθα
   3. βούλει
   4. ἐθέλεις
   5. πέμπομεν
   6. ἄγομεν
   7. ἔχετε
   8. γίγνεται
   9. βούλεύεσθε;
   10. ἐρχονται

   11. ἔρχεται
   12. νομίζουσιν
   13. γράφεσθαι
   14. γράφεσθε
   15. λέγεσθαι

   16. πιστεύεις
   17. πανομεθα
   18. μένει
   19. λειτέται
   20. ἔχειν
   21. φέρεις και ἄγεις.
   22. βουλευομεθα και κρινομεν.
   23. τί πράττεις; (τί what?)
   24. βουλεύουσι γράφειν.
   25. λύετε ἢ λύεσθε;
   26. βούλεται ἔρχεσθαι ἢ μένειν;
   27. τί βούλονται γράφεσθαι;
   28. τίνι πείθεσθε; (τίνι [to] whom?, dat.)
   29. βούλει λύεσθαι;
   30. βούλομαι ἄρχειν. ἑθέλεις ἄρχεσθαι;

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

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

Characteristics of Nouns

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

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

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

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

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

### Noun Endings

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

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

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

**Examples:**

<table>
<thead>
<tr>
<th>η γνώμη thought</th>
<th>ὁ πόνος toil</th>
<th>τὸ μέτρον measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>Pl.</td>
<td>Sg.</td>
</tr>
<tr>
<td>N</td>
<td>γνώμη</td>
<td>γνώμαι</td>
</tr>
<tr>
<td>G</td>
<td>γνώμης</td>
<td>γνώμαι</td>
</tr>
<tr>
<td>D</td>
<td>γνώμης</td>
<td>γνώμαις</td>
</tr>
<tr>
<td>A</td>
<td>γνώμην</td>
<td>γνώμαις</td>
</tr>
<tr>
<td>V</td>
<td>-πόνε</td>
<td></td>
</tr>
</tbody>
</table>
The Definite Article

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

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

Remarks on the Article

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

Uses of the Article

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

Nouns declined with the article

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

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

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ δίκη</td>
<td>αἱ δίκαι</td>
<td>ἡ ἀρετή</td>
<td>αἱ ἀρεταῖ</td>
</tr>
<tr>
<td>τῆς δίκης</td>
<td>τῶν δικῶν</td>
<td>τῆς ἀρετῆς</td>
<td>τῶν ἀρετῶν</td>
</tr>
<tr>
<td>τῇ δίκῃ</td>
<td>ταῖς δίκαις</td>
<td>τῇ ἀρετῇ</td>
<td>ταῖς ἀρεταῖς</td>
</tr>
<tr>
<td>τὴν δίκην</td>
<td>τὰς δίκας</td>
<td>τὴν ἀρετὴν</td>
<td>τὰς ἀρετάς</td>
</tr>
</tbody>
</table>

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

The examples below show the different accents and genders.

Examples: -ος type

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ λόγος</td>
<td>ἡ ὁδός</td>
<td>ὁ πλοῦτος</td>
<td>ὁ ἄνθρωπος</td>
</tr>
<tr>
<td>τοῦ λόγου</td>
<td>τῆς ὁδοῦ</td>
<td>τοῦ πλουτου</td>
<td>τοῦ ἄνθρωπου</td>
</tr>
<tr>
<td>τῷ λόγῳ</td>
<td>τῷ ὁδῷ</td>
<td>τῷ πλούτῳ</td>
<td>τῷ ἄνθρωπῳ</td>
</tr>
<tr>
<td>τὸν λόγον</td>
<td>τὴν ὁδὸν</td>
<td>τὸν πλοῦτον</td>
<td>τὸν ἄνθρωπον</td>
</tr>
<tr>
<td>λόγε</td>
<td>ὁδέ</td>
<td>πλοῦτε</td>
<td>ἄνθρωπε</td>
</tr>
</tbody>
</table>

Examples: -ον type

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ ἔργον</td>
<td>τὰ ἔργα</td>
<td>τὸ δῶρον</td>
<td>τὰ δώρα</td>
</tr>
<tr>
<td>τοῦ ἔργου</td>
<td>τῶν ἔργων</td>
<td>τοῦ δώρου</td>
<td>τῶν δώρων</td>
</tr>
<tr>
<td>τῷ ἔργῳ</td>
<td>τοῖς ἔργοις</td>
<td>τῷ δώρῳ</td>
<td>τοῖς δώροις</td>
</tr>
<tr>
<td>τοὺς λόγους</td>
<td>ταῖς ὁδοῖς</td>
<td>τοὺς πλούτους</td>
<td>τοὺς ἄνθρωπους</td>
</tr>
</tbody>
</table>
Remarks on the endings

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

The endings for the -οι type and the -ον type are the same except for the nominative singular and the nominative and accusative plural. Neuters always have the same ending in the nominative and accusative.

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

Noun Accents

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

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

Some Accent Rules

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

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

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

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

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

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

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

Vocabulary

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

Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄνάγκη, ἄνάγκης, ἡ</td>
<td>necessity</td>
</tr>
<tr>
<td>ἄνθρωπος, ἄνθρωπου, ὁ/ἡ</td>
<td>person, human being, man, with article; humankind; of individuals and generically (anthropomorphic)</td>
</tr>
<tr>
<td>ἀρετή, ἀρετῆς, ἡ</td>
<td>goodness, excellence, virtue</td>
</tr>
<tr>
<td>ἀρχή, ἀρχῆς, ἡ</td>
<td>beginning, origin; power, empire, office; first principle (cf. the meanings of ἀρχω)</td>
</tr>
<tr>
<td>βίος, βίου, ὁ</td>
<td>life, livelihood (macrobiotic)</td>
</tr>
<tr>
<td>βουλή, βουλῆς, ἡ</td>
<td>will, determination; Council, Senate</td>
</tr>
<tr>
<td>γνώμη, γνώμης, ἡ</td>
<td>thought, opinion (gnomic)</td>
</tr>
<tr>
<td>δίκη, δίκης, ἡ</td>
<td>justice, order, right; lawsuit, trial</td>
</tr>
<tr>
<td>δῶρον, δόρου, τό</td>
<td>gift (Pandora)</td>
</tr>
<tr>
<td>εἰρήνη, εἰρήνης, ἡ</td>
<td>peace (Irene)</td>
</tr>
<tr>
<td>εἰρήνην ἄγειν</td>
<td>live in peace</td>
</tr>
<tr>
<td>ἔργον, ἔργου, τό</td>
<td>deed, work (erg, energy)</td>
</tr>
<tr>
<td>ἥλιος, ἥλιου, ὁ</td>
<td>sun (helium; Helius, the sun god)</td>
</tr>
<tr>
<td>θάνατος, θανάτου, ὁ</td>
<td>death (euthanasia, thanatopsis)</td>
</tr>
</tbody>
</table>
Particles

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

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

δέ and, but, postpos. conjunction

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

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

εἰς  into, to, + acc.: (terminal acc., place to which)
ἐν  in, on, + dat.: (locative dat., place where)
παρά  alongside, by, near (used of persons) + gen., dat., acc.
  + gen. from the side of, from beside, from
  + dat. by the side of, beside, with, near
  + acc. to the side of, to, along; in addition to, contrary to
σύν  with; along with, by means of (of accompaniment or means)
  + dat. (older Attic spelling ξύν)

Vocabulary Notes

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

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

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

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

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

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

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

Exercise B

1. Decline (i.e., give all the cases, in the order given in the paradigms).
   1. η νῆσος 4. ά ουρανός 7. τό μέτρον 9. ά ά θάνατος
   2. ά ήλιος 5. τό παιδίον 8. ή γνώμη 10. ά φίλος
   3. ά βίος 6. ή βουλή

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

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

   1. ἀ νθρώπους 9. ἀ χη 17. λόγος 24. εἰρήνας
   2. νόμι 10. ἀ ρετής 18. ἀ νάγκη 25. ά ά
   3. χρόνου 11. δόρα 19. ἀ χένος 26. ά έν
   4. φίλου 12. ά δόν 20. λίθῳ 27. μέτρα
   5. βουλῆ 13. παιδίον 21. πολέμους 28. ξένους
   6. ξένε 14. νήσον 22. βίους 29. ψυχαί
   7. πλούτου 15. θανάτου 23. θανάτους 30. πόνοις
   8. γνωμῶν 16. οὐρανός
Syntax

Study the following points before doing the translation exercises.

1. Instrumental Dative: Besides being used for the indirect object, and with many prepositions (e.g., ἐν, in; παρά, by the side of) denoting place where (locative), and with the preposition σὺν (with) denoting accompaniment, the dative is also commonly used for means or manner: the instrumental dative.

   A. Dative of Means
      The means by which anything is or is done is in the dative case. (It answers the question: “with what?”):

      τοὺς θεοὺς πείθομεν δώροις. “We persuade the gods by means of gifts.”
      ὁρῶμεν τοῖς ὀφθαλμοῖς. “We see with our (the) eyes.”

   B. Dative of Manner
      The manner in which anything is done is in the dative case. (It answers the question: “How, in what way?”):

      τῇ ἐμῇ γνώμῃ in my opinion
      δρόμῳ on the run
      σιγῇ in silence

2. Verbs of ruling such as ἄρχω take the genitive case.
3. The verb πιστεύω and the verb πείθω in the middle (πείθομαι) take the dative case.
4. A neuter plural subject takes a singular verb: the neuter plural is thought of collectively. It’s like spaghetti: you would never say “spaghetti are.”

Exercise B (continued)

3. a. Translate the following,

1. ἡ μὲν εἰρήνη φέρει τὸν βίον, ὁ δὲ πόλεμος θάνατον.
2. ὁ ἤλιος τοῖς ἀνθρώποις τὴν ἀρχὴν τοῦ βίου φέρει.
3. ὁ πλοῦτος τὴν τοῦ ἀνθρώπου ψυχὴν λύει.
4. ἄνάγκη μέτρον ἔχειν. [ἄναγκη (ἐστί) + inf.: it is necessary]
5. τὸ παιδίον ἐθέλει παιδεύεσθαι.
6. ὁ δὲ χρόνος παιδεύει τὸ παιδίον.
7. ὁ ἄνθρωπος παιδεύεται τὸ παιδίον.
8. τὰ παιδία εἰς τὴν νῆσον πέμπεται.
9. τοῖς γὰρ θεοῖς ἀνάγκη τὰ δώρα ἄγειν.
10. οἱ μὲν ἄνθρωποι τῷ νόμῳ πείθονται· τὰ δὲ παιδία τοῖς φίλοις πείθεται.
11. ὁ λόγος ἐστὶ παρὰ τῶν θεῶν. [ἐστί is]
12. τὰ γὰρ δόρα ἄγομεν παρὰ τοὺς θεοὺς.
13. σὺν ταῖς φίλαις ἔρχονται.
14. εἰς ἀνθρώπος λέγει ὁ θεός. [eis here: before]
15. σὺν θεῷ εἰρήνην πράττετε. [πράττω bring about]
16. ὁ μὲν ἄνθρωπος λέγει, ὁ δὲ θεὸς πράττει.
17. τὸν πόνον λείπομεν.
18. οἱ ἐν ταῖς νῆσοι ἄνθρωποι ἡμῶν ἄρχουσιν. [ἡμῶν is; gen.]
19. παρὰ τοῖς φίλοις βούλομεθα μένειν.
20. παρὰ τῇ ὁδῷ τὸν φίλον λείπετε;

3. b. Translate. Change appropriate nouns and verbs to the opposite number. (1–10 into the plural; 11–24 into the singular.)

1. η μὲν ὁδὸς ἄγει εἰς τὸν θάνατον, η δὲ εἰς τὸν βίον. [η μὲν . . . η δὲ . . ., the one . . . the other . . .]
2. ὁ ἄνθρωπος τὸ παιδίον λύεται τῷ δώρῳ.
3. ὁ μὲν θεὸς ἄρχει τοῦ ἄνθρωπου, ὁ δὲ ἄνθρωπος ἄρχεται ὑπὸ τοῦ θεοῦ. [ὑπό + gen. by]
4. ὁ ἄνθρωπος ἄρχει τοῦ φίλου εἰς δίκην παρὰ νόμον.
5. εἰς λόγους ἔρχομαι τῷ ξένῳ. [εἰς λόγους ἔρχεσθαι + dat. enter into speech with]
6. ὁ ἄνθρωπος ἐθέλει φίλος γίγνεσθαι.
7. ἡ ψυχὴ κρίνεται ἐν οὐρανῷ.
8. ὁ μὲν φίλος ἄρχει τοῦ ἄνθρωπου, ὁ δὲ ἄνθρωπος ἄρχεται ὑπὸ τοῦ θεοῦ.
9. τοῖς φίλοις εὐπλοῦμεν. [Εὐπλοῦσθαι is; + gen. by]
10. τοῖς μὲν τῶν θεῶν λόγοις πιστεύομεν· τοῖς δὲ τῶν ἄνθρωπων νόμων πειθόμεθα.

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

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

1. τὸ δῶρον, ἐν, θεός, οὐρανός, φέρω
2. ἡ γνώμη, γράφω, ὁ φίλος
3. ὁ ἀνθρώπος, κρίνω, καὶ, τὸ ἔργον, ὁ λόγος, φίλος
4. βουλομαι, βίος, εἰρήνη, ἔχω, καὶ
5. μέν, δὲ, ἔθελοι, βουλομαι, ἔρχομαι, μένειν, εἰς, ἡ νῆσος

Elision

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

μι’ ἐστιν for μία ἐστιν δ’ ἔργοις for δὲ ἔργοις

Readings

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

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

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

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

5. ὁ θεὸς ὅνομα οὐκ ἔχει ὡς ἀνθρώπος.
   —Eusebius, Ecclesiastical History
   [ὅνομα name (acc.). οὐ, οὐκ, οὐχ not. ὡς as.]
6. πόνος πόνῳ πόνον φέρει.
πά πά
πά γάρ οὖκ ἔβαν ἐγώ;
—Sophocles, Aias (Ajax)
[πά Doric for πῇ where. οὖξ ἔβαν. have I not gone? (The chorus is searching for Aias, fearing the worst.)]

7. βίος βίου δεόμενος οὐκ ἔστιν βίος.
—Menander
[δεόμενος lacking, in need of (+ gen.). ἔστιν is. Both meanings of βίος are used.]

8. ἐστι γὰρ [ἡ ψυχὴ] οἶον ἀρχὴ τῶν ζῴων.
—Aristotle, περὶ ψυχῆς (On the Soul)
[ἡ ψυχή is bracketed because it is supplied from previous sentences. οἶον such as, as if, as it were. ζῷον, -ou, τό living being, animal.]

9. εἰρήνη γεωργὸν κἀν πέτραις τρέφει καλῶς,
καὶ πολέμος δὲ κἀν πεδίῳ κακῶς.
—Menander
[γεωργός, -οῦ, ὁ farmer (γῆ + ἐργον). κἀν = καὶ ἐν. πέτραις (dat. pl.) rocks, rocky terrain (πέτρα, -ας, ἡ rock). τρέφω nourish. καλῶς well. κακῶς badly. πεδίον, -ou, τό plain (the best land).]

10. μί' ἐστιν ἀρετὴ τὸν ἄτοπον φεύγειν ἀεί.
—Menander
[μί' = μία. τὸν ἄτοπον the wicked (person). φεύγειν flee, avoid. ἀεί always.]

11. δῶρα θεοὺς πείθει.
—Greek Proverb

12. θάνατον ἢ βίον φέρειν;
—Sophocles, Ajax

13. ἡ γὰρ δικαιοσύνη, ὦ Σώκρατες, ἀρετὴ ἐστίν.
—Plato, Meno
[δικαιοσύνη justice. (ὦ) Σώκρατες, voc. of Socrates.]

14. Πυλάδη, σε γὰρ δὴ πρῶτον ἀνθρώπων ἐγώ πιστὸν νομίζω καὶ φίλον ζένον τ’ ἐμοί.
—Euripides, Electra
[Πυλάδη Pylades, a name in the vocative. The speaker is Orestes. σε you (acc.). γάρ: in the context the speaker uses the particle to say, “[I’m saying this] because. . . .” ἐγὼ I, nom. subj. πιστὸν faithful, loyal, agrees with σε. τ’ and for τε. καὶ . . . τε both . . . and. Translate τε before the word it follows. καὶ A B τε means “both A and B.” ἐμοί to me, translate after πιστὸν.]
Conversation

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

From Menander, The Misogynist:
Α. χαῖρ’ ὦ Γλυκέριον. Hello, Glycerium.
Γλ. καὶ σύ. Same to you.
Α. πολλοστῷ χρόνῳ ὁρῶ σε. Long time, no see.

νόμῳ ψυχρόν, νόμῳ θερμόν, ἐτέη δὲ ἄτομα καὶ κενόν.
By convention hot, by convention cold, in reality atoms and void.
—Democritus

“AND”

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

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

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

Καί is used for plus in numbers and addition (for example, fifteen is πεντεκαίδεκα; one plus two is ἕν καὶ δύο. The only common English word using καί is triskaidekaphobia, “the fear of the number thirteen.” Καί is still used in modern Greek, pronounced ke.
Lesson II

Verbs, Adjectives, Relative Pronoun

In this lesson you will learn the imperfect tense, how to augment verbs, the verb to be, adjectives, and the relative pronoun. The most important concepts you will learn are agreement, predication, and the definition of a pronoun.

Imperfect Active and Middle-Passive; ἐμί

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

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

The Augment

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

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Imperfect</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύω</td>
<td>λυ‑</td>
<td>ἐλυ‑</td>
<td>imperfect</td>
</tr>
<tr>
<td>λείπω</td>
<td>λειπ‑</td>
<td>ἐλειπ‑</td>
<td>imperfect</td>
</tr>
<tr>
<td>βούλομαι</td>
<td>βουλ‑</td>
<td>ἐβουλ‑</td>
<td>imperfect</td>
</tr>
</tbody>
</table>

Note: verbs beginning with ρ double the ρ after the augment:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Imperfect</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>πιπτω</td>
<td>ριπτ‑</td>
<td>ἐριπτ‑</td>
<td>imperfect</td>
</tr>
</tbody>
</table>

43
2. **Temporal Augment.** Verbs beginning with a vowel or diphthong are usually augmented by lengthening the initial vowel according to the following pattern:

<table>
<thead>
<tr>
<th>*α → η</th>
<th>*ε → η</th>
<th>ο → οι</th>
<th>ι → ι</th>
<th>υ → υ</th>
</tr>
</thead>
<tbody>
<tr>
<td>αι → η</td>
<td>ει → η</td>
<td>οι → ο</td>
<td>ι → ι</td>
<td>υ → υ</td>
</tr>
</tbody>
</table>

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

**Note**

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

### Formation and Meaning of Imperfect

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

<table>
<thead>
<tr>
<th>Endings with Thematic Vowel</th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>-ο-ν</td>
<td>-ο-μην</td>
</tr>
<tr>
<td>1st</td>
<td>ἐλύομην</td>
<td>I</td>
</tr>
<tr>
<td>-ε-ζ</td>
<td>-ου &lt; [-ε-σο]</td>
<td>you</td>
</tr>
<tr>
<td>2nd</td>
<td>-ε-το</td>
<td>he/she/it</td>
</tr>
<tr>
<td>-ε-(v)</td>
<td>-ε-το</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>-ε-σθε</td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>-ο-μεν</td>
<td>-ο-μεθα</td>
</tr>
<tr>
<td>1st</td>
<td>-ο-μεθα</td>
<td>we</td>
</tr>
<tr>
<td>-ε-τε</td>
<td>-ε-σθε</td>
<td>you</td>
</tr>
<tr>
<td>2nd</td>
<td>-ο-ντο</td>
<td>they</td>
</tr>
<tr>
<td>-ο-ν</td>
<td>-ο-ντο</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>ἐλύοτο</td>
<td></td>
</tr>
</tbody>
</table>

There is no imperfect infinitive.

**Example:**

λύω in the imperfect active and middle-passive:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἐλύον</td>
<td>ἐλυόμην</td>
</tr>
<tr>
<td></td>
<td>ἐλυεζ</td>
<td>ἐλύου</td>
</tr>
<tr>
<td></td>
<td>ἐλυε(ν)</td>
<td>ἐλύετο</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἐλύομεν</td>
<td>ἐλυόμεθα</td>
</tr>
<tr>
<td></td>
<td>ἐλύετε</td>
<td>ἐλύεσθε</td>
</tr>
<tr>
<td></td>
<td>ἐλύον</td>
<td>ἐλύοντο</td>
</tr>
</tbody>
</table>
Translation of the imperfect: ἔλυον may be translated in the following ways: *I was freeing, I used to free, I kept on freeing.* (It also sometimes has the meaning *I tried to free.* This is known as the conative imperfect.)

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

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

→ Explain the accent of ἔχον and ἔγον.

Irregular Verb: ἔιμι, Present and Imperfect Indicative

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

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἔιμι</td>
<td>3rd ἦστα</td>
</tr>
<tr>
<td></td>
<td>εἶ</td>
<td>2nd ἦσθα</td>
</tr>
<tr>
<td></td>
<td>ἐστί(ν)</td>
<td>3rd ἦν</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἐσμέν</td>
<td>1st ἦμεν</td>
</tr>
<tr>
<td></td>
<td>ἐστε</td>
<td>2nd ἦτε</td>
</tr>
<tr>
<td></td>
<td>ἐσι(ν)</td>
<td>3rd ἦσαν</td>
</tr>
<tr>
<td>Pres. Inf.</td>
<td>ἐίναι</td>
<td>to be</td>
</tr>
</tbody>
</table>

Accenting Enclitics

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

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

ānθρωπός εἰμι, ἄνθρωπος: acute on the antepenult
dώρον ἔστι, δῶρον: circumflex on the penult

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

ξένοι εἰσίν but ξένος τίς

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

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

θεός ἐστιν, θεοὶ εἰσίν
θεῶν πινον, θεοῦ πινος

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

eἰ ποὺ τίς πινο ἰδοί ἐχθρόν
—Thucydides

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

Exercise A

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

   1. ἐβουλοῦ 8. εἰχε 15. ξένοι ἐσμεν
   2. ἐγραφον 9. ἐβουλευετο 16. βουλης τινος
   3. ἠρχομεθα 10. ἐφεροντο 17. θεοι ἐστε
   4. ἐμενετε 11. λογοι τινες 18. ἀνθρωπου τινος
   5. ἐπιστευομεν 12. ἔστιν ἄνθρωπος 19. δωρον τι
   6. ἠγιγνεσθε 13. ἄνθρωπος ἐστιν 20. θεον τις
   7. ηθελες 14. βουλη τις

2. a. Form and conjugate the imperfect.

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

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

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

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκρίνου</td>
<td>judged</td>
</tr>
</tbody>
</table>
| γίγνεσθε | be
| ἐβουλευόμεθα | made a decision |
| βούλονται | want |
| Ἰσαν | think |
| ἐκφέρετε | brought |
| ἐφέρετε | brought |
| ἐφέρετε | brought |
| ἐφείθετο | happened |
| ἐθέλεις | want |
| ἐθέλεις | want |
| ἤσαν | were |
| ἤσαν | were |
| ἤσθα | was |
| ἤσθα | was |
| ἤρχοντο | happened |
| ἤρχοντο | happened |
| ἤρχοτο | happened |
| ἤρχοτο | happened |

4. Translate.

1. ἤγομεν τὰ δῶρα εἰς τὴν νῆσον.
2. οἱ ἄνθρωποι ἐνόμιζον τὸν ἥλιον εἶναι θεόν.
3. τοὺς γὰρ φίλους παρὰ τῇ ὁδῇ ἐλείπομεν.
4. σὺν τοῖς φίλοις εἰς τὴν νῆσον ἔρχεσθαι ἐβούλοντο.
5. οἱ μὲν θέλον ἐρημηθῆναι ἄγειν, οἱ δὲ ἐβουλεύοντο πόλεμον ποιεῖν.
6. ἡ τοῦ πλούτου ὁδὸς ἔφερε θάνατον τῇ ψυχῇ.
7. ἔλεγε τοὺς τῶν θεῶν λόγους ἐν ἀνθρώποις.
8. οἱ ἐν τῷ οὐρανῷ θεοὶ ἔφερον τὴν δίκην τοῖς ἀνθρώποις.
9. ὁ ἄνθρωπος πόνους εἶχεν.
10. τοὺς θεοὺς δῶροις ἐπείθησαν.
11. οἱ ξένοι φίλοι ἦσαν καὶ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις.
12. θεὸς μὲν ἦν ὁ πλοῦτος, φίλος δ' οὔ.
13. ἐβούλεσθαι ἄρχειν μὲν, ἄρχεσθαι δ’ οὗ;
14. ὁδοι ἦσαν δύο· ἡ μὲν ἦσαν εἰς τὴν ἀρετήν, ἡ δὲ εἰς τὸν πλοῦτον.
15. τὰ δῶρα ἦν παρὰ τῶν φίλων.
16. τὰ παιδία δώροις ἐλύοντο. τὰ παιδία δώροις ἐλύετο.
17. καὶ λόγοι καὶ ἔργοι φίλοι ἦτε.

5. Write in Greek.

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

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The soul is the cause and the first principle of the living body.

—Aristotle, περὶ ψυχῆς (On the Soul)
ADJECTIVES: -ος, -η, -ον
AND -ος, -ον TYPES

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

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

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

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

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

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

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>καλός</td>
<td>καλή</td>
</tr>
<tr>
<td>G</td>
<td>καλοῦ</td>
<td>καλής</td>
</tr>
<tr>
<td>D</td>
<td>καλὼ</td>
<td>καλῆ</td>
</tr>
<tr>
<td>A</td>
<td>καλόν</td>
<td>καλήν</td>
</tr>
<tr>
<td>V</td>
<td>καλέ</td>
<td></td>
</tr>
</tbody>
</table>

   *Adjectives will be given in the vocabulary in the three genders: as καλός, καλῆ, καλόν, and thus will be easily recognizable. Some adjectives, mostly compounds, have only two sets of endings, -ος and -ον, with -ος serving for both masculine and feminine, e.g., ὁθάνατος, ὁθάνατον immortal, deathless. They are declined in the same way as καλός, omitting the feminine (-η) endings:*
Of this same type are ἄλογος, ἄλογον and ἄδικος, ἄδικον.

The Position of Adjectives

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

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

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

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

ὁ ἄνθρωπος ὁ καλὸς the good man

or the first article may be omitted:

ἄνθρωπος ὁ καλὸς the good man
κατὰ γνώμην τὴν ἐμήν in my opinion

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

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

Adjectives and Genitive

ἡ ψυχή  
the soul

ἡ ἀθάνατος ψυχή  
the immortal soul

ἡ τοῦ ἀνθρώπου ψυχή  
the soul of man

tὰ καλὰ παιδία  
the good children

tὰ τοῦ ἀνθρώπου παιδία  
the person’s children

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

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

—Plato

Adverbs

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

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

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

Phrases

ὁ ἐξ ὁδοῦ ἄνθρωπος  
the man from the street

ὁ ἐν ἐμῇ ψυχῇ πλοῦτος  
the wealth in my soul (Xenophon)
The second position the adjective may occupy (i.e., not directly following the 
article) is the predicate position. A predicate adjective may precede the article 
or follow the noun and its article.

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

σοφὸς ὁ ἄνθρωπος | the man is wise
ὁ ἄνθρωπος σοφός

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

Adjectives Used as Nouns

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

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

ἡ ἀριστή the best woman (the best of women)
ὁ σοφός the wise man
ἡ σοφή the wise woman
τὰ καλά good things
τὰ κακά evils

Note: in the plural the masculine is used for common gender, as in oἱ σοφοί, 
the wise. This is called the generic masculine. In tragedy even a woman speak-
ing of herself in the plural will use the masculine.

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

τὸ καλὸν the beautiful, beauty
τὸ ἄδικον injustice

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

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

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

The Articular Infinitive

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

<table>
<thead>
<tr>
<th>Articular Infinitive</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ λυπεῖν</td>
<td>to hurt; hurting</td>
</tr>
<tr>
<td>ἔνεκα τοῦ λαβεῖν</td>
<td>for the sake of gain</td>
</tr>
<tr>
<td>τὸ μὴ δύνασθαι</td>
<td>not to be able</td>
</tr>
</tbody>
</table>

The negative used with the articular infinitive is μή.

The Relative Pronoun

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

<table>
<thead>
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</tr>
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<tbody>
<tr>
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</tr>
<tr>
<td>N</td>
<td>ὁς</td>
<td>ἥ</td>
</tr>
<tr>
<td>G</td>
<td>οὗ</td>
<td>ἡς</td>
</tr>
<tr>
<td>D</td>
<td>ὁ</td>
<td>ἡ</td>
</tr>
<tr>
<td>A</td>
<td>ὅν</td>
<td>ἦν</td>
</tr>
</tbody>
</table>

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

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

ὁ ἄνθρωπος ὁ γράφεις ἐρχεται.

*the man* is the antecedent and *(to) whom* is the relative pronoun.
The relative pronoun agrees with its antecedent in number and gender, but its case depends on the part it plays in its own clause. In our example, *the man* is masculine singular, and nominative, since it is the subject of the main clause: ὁ ἄνθρωπος. *(To) whom* will therefore be masculine and singular, but in its own clause it is the indirect object, and so is dative: ὧ.

Be careful not to confuse the forms of the relative with the definite article.

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

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

Vocabulary
Adjectives

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

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός, ἀγαθῆ, ἀγαθόν</td>
<td>good</td>
<td>good</td>
</tr>
<tr>
<td>ἀδικός, ἀδικήν</td>
<td>unjust</td>
<td>unjust</td>
</tr>
<tr>
<td>ἀθάνατος, ἀθάνατον</td>
<td>immortal, deathless (&lt; θάνατος)</td>
<td>immortal</td>
</tr>
<tr>
<td>ἀλογός, ἀλογόν</td>
<td>irrational (&lt; λόγος)</td>
<td>irrational</td>
</tr>
<tr>
<td>ἀριστός, ἀριστή, ἀριστόν</td>
<td>best (superlative of ἀγαθός) (aristocrat)</td>
<td>best</td>
</tr>
<tr>
<td>δεινός, δεινή, δεινόν</td>
<td>fearful, terrible; clever (dinosaur)</td>
<td>fearful, terrible</td>
</tr>
<tr>
<td>Ἑλληνικός, -ή, -όν</td>
<td>Greek (Journal of Hellenic Studies)</td>
<td>Greek</td>
</tr>
<tr>
<td>ἐσθλός, ἐσθλῆ, ἐσθλόν</td>
<td>noble, good, brave</td>
<td>noble, good, brave</td>
</tr>
<tr>
<td>κακός, κακῆ, κακόν</td>
<td>bad, evil (cacophony)</td>
<td>bad, evil</td>
</tr>
<tr>
<td>καλός, καλῆ, καλόν</td>
<td>good, fine, fair, beautiful (calligraphy)</td>
<td>good, fine, fair, beautiful</td>
</tr>
<tr>
<td>κοινός, κοινή, κοινόν</td>
<td>common, public (koinē)</td>
<td>common, public</td>
</tr>
<tr>
<td>μόνος, μόνη, μόνον</td>
<td>alone, only (monotheistic)</td>
<td>alone, only</td>
</tr>
<tr>
<td>ὅλος, ὅλη, ὅλον</td>
<td>whole, entire, complete (holograph)</td>
<td>whole, entire, complete</td>
</tr>
<tr>
<td>πρῶτος, πρώτη, πρῶτον</td>
<td>first, foremost (protocol)</td>
<td>first, foremost</td>
</tr>
<tr>
<td>σοφός, σοφῆ, σοφόν</td>
<td>wise, clever, skilled (sophisticated)</td>
<td>wise, clever, skilled</td>
</tr>
<tr>
<td>χαλέπις, χαλεπῆ, χαλεπόν</td>
<td>hard, difficult</td>
<td>hard, difficult</td>
</tr>
<tr>
<td>χρηστός, χρηστῆ, χρηστόν</td>
<td>good</td>
<td>good</td>
</tr>
</tbody>
</table>
Nouns

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

Adverbs, Pronouns, Prepositions, Conjunctions

diά prep., through
+ gen. through, by means of
+ acc. because of, on account of
 ei if
νῦν now; as it is (also, enclitic νυν, νυ, which does not have temporal significance)
kai νῦν even so
oi νῦν men of the present day
δος, ἡ, ὁ who, which, that (relative pronoun)
δοςπερ, ἡπερ, ὁπερ the very one who (accented like δος, ἡ, ὁ)
oú (οὐκ, οὐχ, οὐχί, οὐ) not (οὐκ before smooth breathing; οὐχ before rough breathing; οὐχί emphatic; οὐ with accent, as last word or as answer, No!)
oúδε but not, not even, nor
péρi preposition, about, around
+ gen. about, concerning
+ dat. about (mostly poetic)
+ acc. about, around, near (of place or time)
πρός preposition expressing direction, on the side of, in the direction of
+ gen. from
+ dat. at, near, besides, in addition to
+ acc. to, towards, with respect to
tότε at that time
Vocabulary Notes

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

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

Εσθλός is equivalent to ἀγαθός, in all its senses, but is mainly poetic.

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

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

Exercise B

1. Decline in full, paying some attention to accents, the following adjectives, in all genders.

1. ἀγαθός 4. ἀριστός
2. ἄριστος 5. πρῶτος
3. χαλεπός

2. Noun-adjective combinations: translate into Greek and decline.

1. the wise man 4. the immortal soul
2. the only opinion 5. the beautiful island
3. the difficult child 6. the irrational
3. Parse the following words. (Examples: adjective: ἀγαθός, dative singular masculine or neuter of ἀγαθός, good; pronoun: ἡ, dative singular feminine of ὁς, relative pronoun, to whom.)

1. ὁν 7. αἰ 13. ὑ 19. τά
2. ὅλη 8. τοῖς 14. ὁ 20. τόν
3. μόνω 9. κοινά 15. αἰ 21. τῷ
4. δεινοῖς 10. ἀδικοὶ 16. ὃδον 22. ἠ
5. κακοῦς 11. ἐσθλόν 17. νῆσου 23. οὗ
6. Ἑλληνικοῦ 12. σοφῆς 18. ἀλογα 24. ὦ

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

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

**Accusative and Dative of Respect**

1. **Accusative of Respect**

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

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

- ἀγαθός γνώμην: good in intellect
- ἀγαθή ἐστιν πᾶσαν ἀρετήν: she is good in every (πᾶσαν) virtue
- βουλὴν κακός ἐστιν: he is bad in council

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

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

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

Examples:

λόγῳ μὲν φίλοι εἰσίν, ἔργῳ δ’ οὐ.
They are friends in word, but not in deed.

ἀγαθός ἦστι πολέμω.
He is good at war.

Exercise B (continued)
5. Translate.
1. οἱ μὲν ἦσαν ἀγαθοί, οἱ δὲ κακοί.
2. ἀγαθαὶ ἦτε γνώμην;
3. πλοῦτος ἁδίκος ἔφερε τόχην κακὴν.
4. ἀθάνατος ἦ ὁ ἄνθρωπος.
5. ὁ ἀνθρώπος ὃς ἑσύχασεν ἐξ ὁδῶν ὄντος.
6. ἔγραψα ἐν τῷ χρυσῷ ἀνθρώπου παύειν τὸν πόλεμον. [ἔγραψα ἐστὶ + gen. it is the business of]
7. οὐκ εἶχον ὃ ἔβουλοντο.
8. καλὴ γὰρ ἦν ἡ νῆσος εἰς ἣν ἠγομεν τὰ δώρα.
9. καλὸς καὶ ἄγαθος ὃς ἑσύχασεν ἀνθρώπος.
10. ἔγραψαν ὃς ἑσύχασεν ἀνθρώπος.
11. ὁ ἀγαθὸς ἐβουλευότοι τοὺς κακοὺς φίλους ἄγειν πρὸς τὴν δίκην.
12. ἀδίκος ἦν πλοῦτον, ἔχειν παρὰ νόμον.
13. ὁ ὅπος ἐβουλεύετο ἡ δίκην.
14. κακὸς ἦστι ὃς ἔβουλεν τῆς δίκης.
15. ἔγραψαν ὃς ἔβουλεν τῆς δίκης.
16. τὰς μὲν ἀγαθὰς ἔλυον, τοὺς δὲ κακοὺς ἠγομεν τὰς δίκης.
17. οἱ θεοὶ ἔφερον τὰ καλὰ δῶρα τοῖς ἀνθρώποις.
18. οἱ τότε ἔργον εἰς τὴν νήσον.
19. οἱ ἀνθρώποι τὸν νόμον ἐμπαιδεύοντο τοὺς τῶν σοφῶν λόγοις καὶ ταῖς γνώμαις.
20. οἱ τοῖς ἔγραψαν ἐν ὁδῶν.
21. οἱ κακοὶ τῷ νόμῳ ἐπειθότοι, οἱ δὲ νῦν πείθονται τοῖς φίλοις.
22. ὁ ἀδίκος ἦν δεινὸς ἔβουλεν. [δεινὸς ἔβουλεν clever at speaking]
23. οἱ ἀριστοὶ ἠγομεν τῶν ἀνθρώπων.
24. οἱ ἀνθρώποι ὧν ἔπιστεύσαν ἠγομεν φίλοι.
25. ὁ ἡλίος ὃς ἔφερε τὸν βίον τοῖς ἀνθρώποις θεοῖς ἐνομίζετο.
26. εἶχεν ὁ θεὸς μόνον παιδίον.
27. ἐν τοῖς πρῶτοις λόγοις ἔλεγε πολλὰ καὶ καλὰ καὶ ἀγαθά. [πολλὰ many things]
28. χαλεπῶν ἦστι τὰς γνώμας ταῖς τῶν σοφῶν λύουν.
29. καλοὶ μὲν οἱ τῶν σοφῶν γνώμαι, χαλεπῶν δὲ οἱ λόγοι.
30. ὁ σοφὸς ἔλεγεν ὅτι ὁ βίος ἐστὶ χαλεπόν. [ὅτι that; χαλεπόν is neuter: a difficult thing]
31. οἱ ἰατροὶ σὺν τοῖς φίλοις ἤρχοντο παρὰ τὴν ὁδόν.
32. ὁ ἀγαθὸς ὃς τῷ νόμῳ ἐπείθετο εἶχε τοὺς θεοὺς ὡς φίλους. [ὡς as]
33. ὁ σοφὸς ἔγραφε πέντε βιβλία περὶ ψυχῆς.
34. ἀγαθοὶ οἱ νόμοι οἱ περὶ τοὺς γάμους.
35. πρὸς δὲ πλούτῳ φίλους ἔχειν ἐβουλόμεθα.

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

Readings

1. κοινὰ τὰ τῶν φίλων.
   —Plato
   [τὰ + gen. of possession the possessions of:]

2. ὁ τι κοιλὸν φίλον ἅει.
   —Euripides
   [ὅ τι whatever, anything which: understand is. ἅει always:]

3. ἀθάνατος ὁ θάνατός ἐστιν.
   —Amphis (a comic writer)

4. ψυχῆς ἀγαθῆς πατρίς ὁ ξύμπας κόσμος.
   —Democritus
   [πατρίς homeland, country. ξύμπας whole:]

5. πάντα γὰρ οὐ κακὸς εἰμι.
   —Homer, Odyssey
   [πάντα: acc. of respect, in everything, all things (n. nom./acc. pl.).]

6. μέγα βιβλίον, μέγα κακόν.
   —Callimachus
   [μέγα big (n. nom./acc. sg.).]
7. Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ.
—Athenaeus

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

8. ὑπνὸς δεινὸν ἀνθρώποις κακόν.
—Menander

[λύπης λύπης, -ῆς, ἡ pain, grief.]

9. λύπης ἵππος ἔστιν ὁ χρηστὸς φίλος.
—Menander

[λύπης λύπης, -ῆς, ἡ pain, grief.]

10. ἐν νυκτὶ βουλή τοῖς σοφοίσι γίνεται.
—Menander

[ἐν νυκτὶ in the night. σοφοίσι = σοφοῖς. γίνεται = γίγνεται.]

11. ἄδικον τὸ λυπέιν τοὺς φίλους ἑκουσίως.
—Menander

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

12. λέγεις, ὅ δὲ λέγεις ἐνεκα τοῦ λαβεῖν λέγεις.
—Menander

[ἐνεκα τοῦ λαβεῖν for the sake of gain.]

13. τότ' ἦν ἐγώ σοι πάνθ' ὁτ' ὥστε φαύλως ἔπραττες.
—Menander

[πάνθ' (= πάντα) all things. φαύλως badly. ὥστε when. σοι to you (dat.). ἦν I (nom.).]

14. εἴ τίς ἔστιν ἐν Μεγάροις, οὐκ ἔστιν ἐν Ἀθήναις. ἄρα ἀνθρώπος ἐκτός.
—Diogenes Laertius (quoting a paradox of Chrysippus)

[τίς anyone (masc. nom. sg.). Μέγαρα, -ον, τά Megara (a city). Ἀθήναι, -ῶν, αἱ Athens. ἄρα therefore.]

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

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

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

[τῶν ὄντων of the things that exist. οὐδέτερος neither, neut.]

17. τῶν ἀγαθῶν ἐστὶ τοῖς μὲν ἐν ψυχῇ, τὰ δὲ ἐν σώματι, τὰ δὲ ἐκτός.
—Diogenes Laertius (quoting Plato)

[σώματι body (dat. of σώμα). ἐκτός outside (an adverb).]
18. τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίγνεται διὰ μανίας.
—Plato, Phaedrus

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

19. τῶν ἀγαθῶν οὐ δεχόμεσθα κόρον.
—Greek Anthology

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

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

21. χαλεπὸν ὁ βίος.
—Xenophon

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

[δίκαιος just.]

**Conversation**

A. τί ἐστι καινόν;
B. οὐδὲν καινότερον.

A. What’s new?
B. Nothing (newer).

A. πῶς ἔχεις;
B. ἔχω κακῶς.

A. How are you?
B. I’m ill.

A. τί πᾶσχεις, ὦ φίλε;
B. ἀλγῶ τὴν κεφαλήν; ἔχω κακῶς.

A. What’s wrong, my friend?
B. I have a headache. For I got drunk yesterday.

**Some Sayings on the Art of Drinking**

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

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

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

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

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

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

The Bacchus Bar

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

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

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

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

—E. R. Dodds, in his edition of the Bacchae.
Future, First Declension Variations, Demonstrative Pronouns

In this lesson you will learn the future (active and middle: second principal part), the variations of the first declension, and the demonstrative pronouns.

FUTURE ACTIVE AND MIDDLE: THE SECOND PRINCIPAL PART

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

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

Formation of Future

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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>λύσω</td>
<td>λύσομαι</td>
</tr>
<tr>
<td></td>
<td>λύσεις</td>
<td>λύσει ου λύση</td>
</tr>
<tr>
<td></td>
<td>λύσει</td>
<td>λύσεται</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύσομεν</td>
<td>λύσομεθα</td>
</tr>
<tr>
<td></td>
<td>λύσετε</td>
<td>λύσεσθε</td>
</tr>
<tr>
<td></td>
<td>λύσουσι(ν)</td>
<td>λύσουσθαι</td>
</tr>
<tr>
<td>Inf.</td>
<td>λύσειν</td>
<td>λύσεσθαι</td>
</tr>
</tbody>
</table>
Orthographic Changes for Verbs with Mute Stems

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

- a labial \((\pi, \beta, \phi) + \sigma \rightarrow \psi\)
- a palatal \((\kappa, \gamma, \chi) + \sigma \rightarrow \xi\)
- a dental \((\tau, \delta, \theta)\) drops out before \(\sigma\)

Examples:

<table>
<thead>
<tr>
<th>Type</th>
<th>Verb</th>
<th>Stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>πέμπω</td>
<td>πεμπ-μ</td>
<td>πέμψω</td>
</tr>
<tr>
<td>Palatal</td>
<td>ἀγω</td>
<td>ἀγ-γ</td>
<td>ἀξω</td>
</tr>
<tr>
<td>Dental</td>
<td>πείθω</td>
<td>πειθ-θ</td>
<td>πείσω</td>
</tr>
</tbody>
</table>

→ Form the futures of the following:

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

Principal Parts

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>βούλομαι</td>
<td>βουλήσομαι</td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>γενήσομαι</td>
</tr>
<tr>
<td>ἐθέλω</td>
<td>ἐθελήσω</td>
</tr>
<tr>
<td>ἔχριμαι</td>
<td>ἐλέυσομαι</td>
</tr>
<tr>
<td>ἔχω</td>
<td>σχήσω (I shall get), ἔξω (I shall have)</td>
</tr>
<tr>
<td>πράττω</td>
<td>πράξω (stem: πραγ-)</td>
</tr>
<tr>
<td>φέρω</td>
<td>οίσω</td>
</tr>
</tbody>
</table>
Deponent Futures

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

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

These futures are translated as if they were active.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔσομαι</td>
<td>1st ἔσομαι</td>
</tr>
<tr>
<td>ἔσει or ἔσῃ</td>
<td>2nd ἔσεσθε</td>
</tr>
<tr>
<td>ἔσται</td>
<td>3rd ἔσται</td>
</tr>
<tr>
<td>Inf.: ἔσεσθαι</td>
<td></td>
</tr>
</tbody>
</table>

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

Vocabulary

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

Verbs

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

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

Adverbs, Conjunctions

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

Exercise A

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

2. Conjugate in full (all voices and tenses that you have learned).
   1. παύω
   2. πέμπω
   3. φέρω
   4. ἔχω
   5. γίγνομαι
   6. έλαμβανον
   7. ἔβουλεύετο
   8. ἔλαμβανον
   9. πράξω
   10. ἐπαύοντο
   11. ἐβουλεύετο
   12. έσται
   13. έσομαι
   14. έλειπεν
   15. ἔσται
   16. ἠθέλει
   17. ἔσομαι
   18. ἔλαμβανον
   19. ἔκρινεν
   20. ἐπαύοντο
   21. έσται
   22. σχήσεις
   23. ἔλειπεν
   24. ἔσθε
   25. ἔλευσόμεθα
   26. ἔπασχον
   27. ἔκρινεν
   28. ἔλειπεν
   29. ἔθυε
   30. μαθήσεται
   31. λέξονται
   32. δέχεσθαι
   33. μαθήσεται
   34. ἔσθε
   35. ἔσθε
   36. μαθήσεται
   37. λέξονται
   38. ἔσθε
   39. μαθήσεται
   40. ἔσομαι

3. Parse the following, then change them to the opposite number where applicable. (Remember: the infinitive does not have number.)
   1. ἔσται
   2. οἶσουσι
   3. άξομαι
   4. ληψόμεθα
   5. οἴσειν
   6. ἐβουλεύετο
   7. ἔλειπεν
   8. ἔσομαι
   9. έσται
   10. ἔκρινεν
   11. ήθελεν
   12. ἔλαμβανον
   13. ἐλάμβανον
   14. ἔσται
   15. ἔπασχε
   16. ἔρχον
   17. ἔστιν
   18. έσομαι
   19. έσθε
   20. έστιν
   21. ἔσται
   22. ἔσται
   23. μαθήσεται
   24. μαθήσεται
   25. μαθήσεται
   26. μαθήσεται
   27. μαθήσεται
   28. μαθήσεται
   29. μαθήσεται
   30. μαθήσεται
   31. λέξονται
   32. δέχεσθαι
   33. λέξονται
   34. δέχεσθαι
   35. λέξονται
   36. δέχεσθαι
   37. λέξονται
   38. δέχεσθαι
   39. λέξονται
   40. δέχεσθαι

4. Translate.
   1. ὁ χρόνος ἀξεῖ τοὺς κακοὺς καὶ ἀδίκους πρὸς τὴν δίκην.
   2. ἡ δίκη τοὺς τῶν ἀνθρώπων βίους κρίνει.
   3. ὁ μὲν ἀδίκος ἀνθρώπος σχήσει πλοῦτον, ὁ δὲ ἀγαθὸς ἔξει ἀρετὴν καὶ φίλους.
   4. ὁ γὰρ ἀνθρώπος ὁ ἀγαθὸς οὐ βουλήσεται ἔχειν ἀδίκου πλοῦτον.
   5. τὸ γὰρ ἀδικον ἔσται ἀδίκον ἀεὶ.
   6. ἐν ὑπνῷ φαίνεται ὁ θεός.
   7. ἄγγελλεις πόλεμον;
8. ἀκουσόμεθα τοὺς λόγους τῆς σοφῆς.
9. οἱ καλοὶ καὶ ἀγαθοὶ ἀπέθνῃσκον ὑπὸ τῶν κακῶν καὶ ἄδικων.
10. ἔβάλλετε τοὺς ξένους τοῖς λίθοις;
11. ὁ ἀγαθὸς ἄνθρωπος οὐ θύσει τὸ παιδίον τοῖς θεοῖς.
12. οἱ ἄδικοι λήψονται τὰ τῶν φίλων παρὰ νόμον. [τά + gen. the possessions of]
13. τὰ γὰρ δῶρα δεξόμεθα.
14. ἐβάλετε τοὺς ξένους τοῖς λίθοις.
15. ὁ ἀγαθὸς ἄνθρωπος οὐ θύσει τὸ παιδίον τοῖς θεοῖς.
16. οἱ ἄδικοι λήψονται τὰ τῶν φίλων παρὰ νόμον.
17. τὰ δῶρα δεξόμεθα.
18. ἔβαλατε τοὺς ξένους τοῖς λίθοις;
19. ἐβάλετε τοὺς ξένους τοῖς λίθοις;
20. οἱ καλοὶ καὶ ἀγαθοὶ ἀπέθνῃσκον ὑπὸ τῶν κακῶν καὶ ἄδικων.
21. ἐβάλετε τοὺς ξένους τοῖς λίθοις;
22. ἔβαλε τόπον ἡμᾶς τοῖς θεοῖς.
23. τὰ δῶρα δεξόμεθα.
24. ἀκουσόμεθα τοὺς λόγους τὴς σοφῆς.
25. οἱ καλοὶ καὶ ἀγαθοὶ ἀπέθνῃσκον ὑπὸ τῶν κακῶν καὶ ἄδικων.

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

ἀεὶ κολοιῶς παρὰ κολοιῶν ἵζάνει.

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

—Democritus
FIRST DECLENSION NOUNS

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

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

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

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

Summary of Endings

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th>(1)</th>
<th>(2)</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>δίκη justice</td>
<td>μοίρα fate</td>
<td>χώρα land</td>
</tr>
<tr>
<td>Sg. N</td>
<td>ἡ δίκη</td>
<td>ἡ μοίρα</td>
<td>ἡ χώρα</td>
</tr>
<tr>
<td>G</td>
<td>τῆς δίκης</td>
<td>τῆς μοίρας</td>
<td>τῆς χώρας</td>
</tr>
<tr>
<td>D</td>
<td>τῇ δίκη</td>
<td>τῇ μοίρα</td>
<td>τῇ χώρα</td>
</tr>
<tr>
<td>A</td>
<td>τὴν δίκην</td>
<td>τὴν μοίραν</td>
<td>τὴν χώραν</td>
</tr>
<tr>
<td>Pl. N</td>
<td>αἱ δίκαι</td>
<td>αἱ μοίραι</td>
<td>αἱ χώραι</td>
</tr>
<tr>
<td>G</td>
<td>τῶν δικῶν</td>
<td>τῶν μοιρῶν</td>
<td>τῶν χώρων</td>
</tr>
<tr>
<td>D</td>
<td>ταῖς δίκαις</td>
<td>ταῖς μοίραις</td>
<td>ταῖς χώραις</td>
</tr>
<tr>
<td>A</td>
<td>τὰς δίκας</td>
<td>τὰς μοίρας</td>
<td>τὰς χώρας</td>
</tr>
</tbody>
</table>
Besides these nouns, the adjectives with bases ending in ε, ι or ρ have -ά in the feminine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>Plural</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>δίκαιος</td>
<td>δικαία</td>
<td>δίκαιον</td>
<td>δίκαιοι</td>
<td>δίκαια</td>
<td>δίκαιος</td>
<td>δίκαια</td>
</tr>
<tr>
<td>G</td>
<td>δικαίου</td>
<td>δικαίας</td>
<td>δικαίου</td>
<td>δικαίων</td>
<td>δικαίων</td>
<td>δικαίους</td>
<td>δικαίας</td>
</tr>
<tr>
<td>D</td>
<td>δικαίω</td>
<td>δικαία</td>
<td>δικαίω</td>
<td>δικαίας</td>
<td>δικαίας</td>
<td>δικαίως</td>
<td>δικαία</td>
</tr>
<tr>
<td>A</td>
<td>δικαιόν</td>
<td>δικαιάν</td>
<td>δικαιόν</td>
<td>δικαιάς</td>
<td>δικαιάς</td>
<td>δικαιάς</td>
<td>δικαια</td>
</tr>
<tr>
<td>V</td>
<td>δίκαιο</td>
<td>δίκαια</td>
<td>δίκαιο</td>
<td>δίκαια</td>
<td>δίκαια</td>
<td>δίκαια</td>
<td>δίκαια</td>
</tr>
</tbody>
</table>

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

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

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

**Observations**

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

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>ὅδε</td>
<td>ἥδε</td>
</tr>
<tr>
<td>G</td>
<td>τοῦδε</td>
<td>τῆσδε</td>
</tr>
<tr>
<td>D</td>
<td>τῶδε</td>
<td>τῆδε</td>
</tr>
<tr>
<td>A</td>
<td>τοῦδε</td>
<td>τήνδε</td>
</tr>
</tbody>
</table>

**Observations**

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

2. The fact that -δε is enclitic explains the accent of ἥδε, τῆδε, τοῦσδε, etc., which according to the rule should be circumflexed.

3. Meanings: ὅδε points with emphasis at someone or something. It also generally refers to what is near. It is sometimes used to mean the following. ὅδε may be used to call attention to the presence or approach of a person and in this sense should be translated here or there: Πλάτων δ’ ὅδε . . . but Plato here . . . (and the speaker, Socrates in this case, would point to Plato).
Observations
1. ἐκείνος has the same endings and accents as οὗτος.
2. ἐκείνος sometimes appears as κεῖνος (especially in Herodotus and in poetry).
3. Meanings: that, ἐκείνος, generally refers to what is remote in place, time, or thought. Thus it can mean the former, and sometimes refers to what is to follow, as being unfamiliar and therefore remote.

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

οὗτος ὁ πολίτης or ὁ πολίτης οὗτος this citizen

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

Vocabulary

Nouns

ἀλήθεια, ἀληθείας, ἡ truth, reality
γλῶττα, γλώττης, ἡ tongue, language (polyglot, glottology)
also: γλῶσσα
δέσποινα, δεσποίνης, ἡ mistress, lady (fem. form of δεσπότης)
dεσπότης, δεσπότου, ὁ master (despot)
δημοκρατία, δημοκρατίας, ἡ democracy
dικαστής, δικαστοῦ, ὁ judge, juryman
Εὐριπίδης, Εὐριπίδου, ὁ Euripides
ήμερα, ἡμέρας, ἡ day (ephemeral)
ἡσυχία, ἡσυχίας, ἡ rest, quiet, stillness
θάλαττα, θαλάττης, ἡ
also: θάλασσα, θαλάσσης

θεά, θεᾶς, ἡ
goddess

μοίρα, μοίρας, ἡ
fate, part, portion, lot

Μούσα, Μούσης, ἡ
Muse

ναύτης, ναύτου, ὁ
sailor (cf. Latin nauta, -ae, m.)

νεανίας, νεανίου, ὁ
youth, young man (< νέος)

οίκια, οίκιας, ἡ
house, dwelling (economic)

test, trial, attempt (empiric)

ποιητής, ποιητοῦ, ὁ
poet (maker)

πολίτης, πολίτου, ὁ
citizen (politics, < πόλις city-state)

πολιτεία, πολιτείας, ἡ
citizenship (politics, state)

σκηνή, σκηνῆς, ἡ
tent, stage (scene)

στρατιώτης, στρατιώτου, ὁ
soldier (strategy)

συμφορά, συμφορᾶς, ἡ
misfortune (< φέρω)

ταμίας, ταμίου, ὁ
steward, dispenser, treasurer

τιμή, τιμῆς, ἡ
honor, esteem, office (timocracy)

τάξις, τάξιος, ὁ
title, grade, rank

τιμοῦσα, τιμοῦσας, ἡ
title, rank

ὑγίεια, ὑγιείας, ἡ
health (hygiene)

φιλία, φιλίας, ἡ
friendship (< φίλος)

χώρα, χώρας, ἡ
land, country; place, position, (one’s) post, station

ὥρα, ᾠρας, ἡ
time (any fixed period), season, hour

it is time to . . .

Adjectives

αἰσχρός, αἰσχρά, αἰσχρόν
shameful, ugly

ἄξιος, ἄξια, ἄξιον
worthy (axiom) (ἄξιος εἰμι, I deserve to)

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

μικρός, μικρά, μικρόν
small (microwave)

νέος, νέα, νέον
new, young (Neoplatonic)

παλαιός, παλαιά, παλαιόν
ancient, old (palaeography)

πονηρός, πονηρά, πονηρόν
wicked (< πόνος)

φίλιος, φιλία, φιλίον
friendly (to + dative)

ἐκεῖνος, ἐκείνη, ἐκεῖνο
that

ὁδε, ἤδε, τόδε
this

ὄντως, αὐτή, τοῦτο
this, that

Prepositions

ἀπό
+ gen., away from, from

ἐκ
+ gen., out of, from
Vocabulary Note

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

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

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

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

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

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

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

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

**Exercise B**

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

2. Decline.

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

1. πολίται  
   a. καλός  
   b. καλαί  
   c. καλοί  

2. θάλατταν  
   a. κακήν  
   b. κακάν  
   c. κακάς  

3. ταμίᾳ  
   a. ἀξία  
   b. ἀξίᾳ  
   c. ἀξίῳ  

4. θεᾶς  
   a. τῆς  
   b. τᾶς  
   c. τοῦ  

5. σκηνήν  
   a. νεόν  
   b. νέην  
   c. νέαν  

6. δεσπότου  
   a. ταύτης  
   b. τοῦτου  
   c. τούτου  

7. ποιητῆς  
   a. ποιηρός  
   b. ποιηρῆς  
   c. ποιηρά  

8. πείρα  
   a. ταύτη  
   b. αὔτη  
   c. ταύτα  

9. νεανίας  
   a. ταύτης  
   b. τοῦτου  
   c. τούτους  

10. ναύταις  
    a. αἰσχραῖς  
    b. αἰσχρῷ  
    c. αἰσχροῖς  

11. συμφοράν  
    a. ἄδικαν  
    b. ἄδικον  
    c. ἄδικην  

12. δικασταί  
    a. ταί  
    b. αἱ  
    c. οἱ  

13. ὁδός  
    a. παλαιός  
    b. παλαιόν  
    c. παλαιά  

14. γλώττης  
    a. φιλίας  
    b. φιλίης  
    c. φιλίου  

15. Εὐριπίδῃ  
    a. αἰσχρᾷ  
    b. καλῷ κἀγαθῷ  
    c. ἀδίκῃ  

16. Μουσῶν  
    a. τούτων  
    b. ταυτῶν  
    c. αὕτων  

4. Translate and decline in Greek.

1. this citizen  
   4. the immortal goddess  

2. that misfortune  
   5. the shameful tongue  

3. the small tent  
   6. the dishonest (unjust) treasurer  

Genitives of Separation and Agent; ὑπό

1. Genitive of Separation

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

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

Cf. also παρά and πρός with the genitive.

2. The Genitive of Agent with ὑπό

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

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

With gen. of place: under, from under

ὑπὸ γῆς  
under the earth

τὰ ὑπὸ γῆς  
the things under the earth

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

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

ὑπὸ νύκτα  
at nightfall

ὑπὸ τὴν εἰρήνην  
at the time of peace

Exercise B (continued)

5. Translate.

1. ὁ σοφὸς βουλεῖται τὴν ἀλήθειαν λέγειν ἀεί.
2. οὗτος ὁ ἄνθρωπος οὐ μὲν σοφὸς ἐστι, γλώσσῃ δὲ δεινὸς.
3. ὁ δὲ κόσμος ἤρχετο ὑπὸ τῆς θεᾶς;
4. ὁ δεσπότης καὶ ὁ δοῦλος οὐκ ἔσονταί ποτε φίλοι.
5. ὁ σοφὸς βουλεῖται τὴν ἡμέραν εἰς ἐκείνην τὴν μικρὰν νῆσον.
6. ὁ ναύτης ἔχει τὸν βίον ἐκ τῆς θαλάττης.
24. ὁ γὰρ νόμος καὶ ἡ βουλή ἄρχουσι τῶν πολιτῶν ἐν δημοκρατίᾳ.
25. ἡ μὲν ἡμέρα ἦδε ἄγαθον ἢ κακὸν ὑστερεῖ;
26. οἱ ποιηταὶ ἐλέγοντο τῶν Μουσῶν ταμίαι. [ἐλέγοντο were said to be, were called]
27. ὁ σοφὸς ἄνθρωπος· ταμίας τῆς γνώμης καὶ τῆς γλώσσης.
28. οἱ ποιηταὶ ἐλέγοντο τῶν Μουσῶν ταμίαι. [ἐλέγοντο were said to be, were called]
29. οἱ θεοὶ καὶ αἱ θεαὶ οὗθεν ὑστερεῖν
30. ὁ κακὸς στρατιώτης λείπει τὴν χώραν.
31. τὸ δίκαιον διορίζει τὰ καλὰ καὶ τὰ αἰσχρά.
32. οἱ πολῖται οὓς ἀπεκτείνατε οὐκ ἦσαν ἄξιοι θανάτου.
6. Translate into Greek.
   1. It is time to go to that small island. (Ex. 5.38)
   2. This man will not be a friend to his master.
   3. The work of the good poet will be immortal forever.
   4. On that day we were bringing gifts to the gods. (Ex. 5.11)
   5. Will you sacrifice to the goddess who is killing the young men?
   6. The good citizen will never have unjust wealth.
   7. The wise [woman] said this [the aforesaid], but the poet said the following.
   8. The opinion of the wise man will have honor.
   9. The good soldier will never leave his place. (Ex. 5.37)
   10. Do you wish to have the friendship of these people, but not of the gods?
   11. This [woman] who is freeing that [man] is worthy of honor.

7. Make up sentences in Greek using the following words.
   1. ἀγαθός, ἡμέρα, ὁδε, φέρω
   2. θεά, θύω, ὁς/ἡ/ὁ, ἄδικος, ἡδε/ἡδε/τόδε
   3. ἀλήθεια, ἀγαθός, λέγω
   4. ἄνθρωπος, ὄρον, ἐκεῖνος, οὔτος, φέρω
   5. ἄνθρωπος, βουλεύω, ὁρα

Crasis

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

- τάγαθα for τά ἀγαθά
- καλὸς κάγαθος for καλὸς καὶ ἀγαθός
- ὀρίστε for ὥ ἄριστε
- τάνθρωπον for τὰ ἄνθρωπον
- ἄνθρωποι for οἱ ἄνθρωποι

Readings

1. κόσμον τόνδε οὔτε τις θεῶν οὔτε ἄνθρωπων ἐποίησεν, ἀλλ’ ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ.
   —Heraclitus

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

3. ὁρα τὰ πάντα τοῦ βίου κρίνει καλώς.
   — Menander
   [τὰ πάντα all things (acc.). καλώς adverb (-ως = -ly).]

4. ξένους ξένιζε, καὶ σὺ γὰρ ξένος γ’ ἔσῃ.
   —Menander
   [ξένιζε entertain! (2nd sg. imper.). σύ you (nom.). γ’ = γε at least.]

5. ἀνήρ δίκαιος πλοῦτον οὐκ ἔχει ποτέ.
   —Menander
   [ἀνήρ man (masc. nom. sg.).]

6. θάλασσα κλύζει πάντα τὰ ἄνθρωπων κακά.
   —Euripides
   [κλύζει washes (3rd sg. pres.). πάντα all (n. nom./acc. pl.). τὰ ἄνθρωπων = τὰ ἄνθρωπον.]

7. οὐδὲν κακὸν μικρὸν ἐστίν.
   —Demetrius (On Style)
   [οὐδέν nothing (neut. nom./acc. sg.).]

8. ὁ νέος ἔσται νέος.
   —Greek Proverb

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

10. θύειν με μέλλει καὶ κελεύει βῆ λέγειν.
    —Aristophanes
    [με me (m./f. acc. sg.). μέλλω be about to, intend to (+ inf.). κελεύσω order, bid. βῆ ba-a-a.]

11. οὐ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἶναι θέλει.
    —Aeschylus
    [δοκεῖν to seem (infinitive). θέλει = ἔθελει.]

12. ὁν οἱ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
    —Menander
    [φιλοῦσιν (they) love (3rd pl.).]

13. χαῖρε, θάλασσα φίλη.
    —Greek Anthology
    [χαῖρε hail, hello.]
14. πρὸς υἱόν ὀργήν οὐκ ἔχει χρηστὸς πατήρ.
—Menander

[υἱός, -οῦ, ὁ son. ὀργή, -ῆς, ἡ anger; πατήρ father (m. nom. sg.).]

15. οὗτος ἐστιν Αγαμέμνων, ἐμός πόσις, νεκρός δὲ τήσδε δεξιάς χερός ἐργὸν δικαίας τέκτονος. τάδ’ ὧδ’ ἔχει.
—Aeschylus, Agamemnon

[Clytemnestra over Agamemnon’s dead body. ἐμός πόσις my husband (nom. sg.). νεκρός corpse (nom. sg.). δεξιός, -ά, -όν right. χερός (= χειρός) hand (gen.). τέκτονος worker (m./f. gen. sg.). τάδ’ ὧδ’ ἔχει this is how it is.]

16. αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκὶ ἀνθρώποι τῶν συμφορῶν.
—Herodotus

[οὐκὶ = οὐχί. ἀνθρώποι = οἱ ἄνθρωποι.]

17. αἱ συμφοραὶ ποιοῦσι μακρολόγους.
—Appian

[τε and (enclitic). ποιοῦσι make (3rd pl.). μακρολόγους = μακρός (long) + λόγος.]

18. πάντα μὲν τὰ νέα καὶ καλά ἐστιν.
—Demetrius (On Style)

[πάντα see readings 3 and 6 above.]

19. ὁ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθὸν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν.
—Luke

[θησαυρός, -οῦ, ὁ treasury. προφέρω bring forth. καρδία, ας, ἡ heart.]

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

καλεῖ σε Εὐδαίμων δειπνῆσαι ἐν τῷ γυμνασίῳ ἐπὶ τῷ στέψει τοῦ ἕτος αὐτοῦ Νείλου τῇ ἁ ἀπὸ ὥρας η.

Eudaimon invites you to dine in the gymnasium at the crowning of his son Neilos on the 1st starting at 2:00 p.m. [Lit. from the eighth hour].

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

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

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

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

Aorist Active and Middle, Aspect, Indirect Statement

In this lesson you will learn the aorist active and middle (the third principal part), the concept of aspect, and the syntactical construction of indirect statement. Most important, you will be ready for your first extended reading, from Plato’s Meno.

AORIST ACTIVE AND MIDDLE: THE THIRD PRINCIPAL PART

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

Imperfect  ἐλυον  I was releasing, used to release, kept on releasing, tried to release
Aorist  ἐλυσα  I released

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

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

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

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

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

Formation and Conjugation of the First Aorist

1. Vowel and Mute Stems (Sigmatic Aorist)

Vowel Stems

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

| First Aorist Endings |
|----------------------|-----------------|-----------------|-----------------|
|                      | Active          | Middle          |                 |
| Sg.                  | -σ-α            | 1st             | -σ-αμην         |
|                      | -σ-αζ           | 2nd             | -σω<[-σ-ασο]    |
|                      | -σ-ε(ν)         | 3rd             | -σ-απο          |
| Pl.                  | -σ-αμεν         | 1st             | -σ-αμεθα        |
|                      | -σ-ατε          | 2nd             | -σ-ασθε         |
|                      | -σ-αν           | 3rd             | -σ-αντο         |
| Inf.                 | -σ-αι           |                 | -σ-ασθαι        |

Note

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

Example: λύω, aorist ἔλυσα

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἔλυσα</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἔλυσαζ</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἔλυσε(ν)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἔλυσαμεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἔλυσατε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἔλυσαν</td>
<td>3rd</td>
</tr>
<tr>
<td>Inf.</td>
<td>λύσαι</td>
<td>λύσασθαι</td>
</tr>
</tbody>
</table>
Note: the first aorist infinitive active is accented on the penult: λῦσαι, βουλεῦσαι, γράψαι.

Mute (Consonant) Stems

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

a labial (π, β, or φ) + σ becomes ψ

πέμπω: ἐπέμψα (future, πέμψω)

γράφω: ἐγράψα (future, γράψω)

a palatal (κ, γ, or χ) + σ becomes ξ

ἀρχω: ἤρξα (future, ἀρξῶ)

πράττω: ἐπράξα (future, πράξω) (stem: πραγ‑)

a dental (τ, δ, or θ) drops out before σ (ζ also drops out)

πείθω: ἐπείσα (future, πείσω)

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

2. The Liquid/Nasal First Aorist

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

Note on the stem of the liquid first aorist

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

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

<table>
<thead>
<tr>
<th></th>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω</td>
<td>μεν‑</td>
<td>ἐμείνα</td>
</tr>
<tr>
<td>ἀγγέλλω</td>
<td>ἀγγελ‑</td>
<td>ἡγείλα</td>
</tr>
<tr>
<td>φαίνω</td>
<td>φαν‑</td>
<td>ἔφηνα</td>
</tr>
<tr>
<td>κρίνω</td>
<td>κριν‑</td>
<td>ἐκρίνα</td>
</tr>
</tbody>
</table>

These are conjugated in the same way as ἐλυσα.
<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td></td>
</tr>
<tr>
<td>ἠγγειλα</td>
<td>1st</td>
</tr>
<tr>
<td>ἠγγεῖλας</td>
<td>2nd</td>
</tr>
<tr>
<td>ἠγγεῖλε(ν)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
</tr>
<tr>
<td>ἠγγεῖλαμεν</td>
<td>1st</td>
</tr>
<tr>
<td>ἠγγεῖλατε</td>
<td>2nd</td>
</tr>
<tr>
<td>ἠγγεῖλαν</td>
<td>3rd</td>
</tr>
<tr>
<td>Inf.</td>
<td></td>
</tr>
<tr>
<td>ἀγγεῖλαι</td>
<td></td>
</tr>
</tbody>
</table>

### Exercise A

1. a. Fill in the accent.
   b. Parse and translate.
   c. Give each in the opposite number.

   1. ἠγγεῖλας
   2. ἠκουσαμεν
   3. ἀπεκτειναν
   4. ἠρξαντο
   5. ἐπεισω
   6. ἐτειναμεν
   7. ἐβουλευσαμεθα
   8. ἐδεξαμην
   9. ἐπεμψασθε
   10. ἐπαυσε
   11. ἐπεισω
   12. ἐμεινα
   13. ἠθελησατε
   14. ἐθυσαμεθα
   15. ἐκρινασθε
   16. ἐνομισαντο
   17. ἐλεξαν
   18. ἐφηνα
   19. ἐκριναν
   20. ἐπαυσαν
   21. ἐτειναμεν*
   22. ἐστειλασθε
   23. ἡθελησε
   24. ἐλεξεν
   25. ἐρξαν
   26. ἐκριναν
   27. ἐπαυσαν
   28. ἐλυσω
   29. ἐφησαι
   30. ἴσω

* τείνω stretch; στέλω send

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

   1. ἁκουσαι
   2. ἀρξαι
   3. βουλευσαι
   4. λυσαι
   5. παυσαι
   6. παιδευομαι
   7. κριναι
   8. στελλαι
   9. νομιζει
   10. πεμψει
   11. νομιζει
   12. γραψε
   13. δεχεται
   14. ἀγγελλει
   15. ἀρχονται

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

Example: λύεις — impf. ἐλυεις, fut. λύεις, aor. ἐλυσας

   1. λύετε
   2. δέχει
   3. μένεις*
   4. παποκτείνω*
   5. λύετε
   6. νομιζειν*
   7. γράφουσι
   8. δεχεσθαι
   9. ἀγγέλλειν*
   10. πείθεται
   11. παύομαι
   12. φαίνομεν*
   13. πέμπεσθε
   14. βουλεύσθε
   15. ἄρχονται

*omit future
Formation and Conjugation of The Second Aorist

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

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

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

The Second Aorist Stem

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

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

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

Examples:

<table>
<thead>
<tr>
<th></th>
<th>Aorist Stem</th>
<th>Second Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>ἀγαγ-</td>
<td>ἠγαγον</td>
</tr>
</tbody>
</table>

A reduplication (doubling) of the present stem ἀγ- to ἠγαγ-. 
Aorist Stem    Second Aorist

 esposon
This stem is related to that of the future σχήσω.

ηνεγκον.
This is also a reduplication, but unrelated to the present; a comparison could be made between this verb and the English verb go, went, in which the parts are taken from different verb stems.

ηλθον
Note that the second aorist of this verb is active in form as well as in meaning, and has a different root from the present.

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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ἐλιπον</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἐλιπες</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἐλιπε(ν)</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἐλιπομεν</td>
<td>1st</td>
</tr>
<tr>
<td></td>
<td>ἐλιπετε</td>
<td>2nd</td>
</tr>
<tr>
<td></td>
<td>ἐλιπον</td>
<td>3rd</td>
</tr>
<tr>
<td>Inf.</td>
<td>λιπειν</td>
<td></td>
</tr>
</tbody>
</table>

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

Exercise A (continued)

4. a. Fill in the accent.
b. Translate.
c. Change to the opposite number.

1. ήγαγοντο  4. ἐλαβεσθε  7. ἐγενετο
2. ήλθομεν  5. ἠνεγκον  8. ἐλιπου
3. ἐσχον  6. ἐλιπες  9. ἐμαθον

5. a. Fill in the accent.
b. Give corresponding present and future forms.

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

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

## Principal Parts

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Imperfect</th>
<th>Future</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>ἄγγελῶ</td>
<td>ἤγγειλα</td>
<td>ἠγγελῶ</td>
</tr>
<tr>
<td>ἄγω</td>
<td>ἀξῶ</td>
<td>ἠγαγόν (ἀγαγ-)</td>
<td>ἄγαγ‑</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>ἀκούσομαι</td>
<td>ἰκουσα</td>
<td>ἠκούσα</td>
</tr>
<tr>
<td>ἀποθνῄσκω</td>
<td>ἠθανοῦμαι</td>
<td>ἀπέθανον</td>
<td>ἠθανοῦν</td>
</tr>
<tr>
<td>ἀποκτείνω</td>
<td>ἀπέκτεινα</td>
<td>ἀπέκτεινα</td>
<td>ἀπόκτεινα</td>
</tr>
<tr>
<td>ἄρχω</td>
<td>ἄρξω</td>
<td>ἦρξα</td>
<td>ἀρξα</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βαλῶ</td>
<td>ἔβαλον</td>
<td>ἐβάλον</td>
</tr>
<tr>
<td>βουλεύω</td>
<td>βουλεύσω</td>
<td>ἐβουλεύσα</td>
<td>ἐβουλεύσα</td>
</tr>
<tr>
<td>βούλομαι</td>
<td>βουλήσομαι</td>
<td>βουλήσομαι</td>
<td>(passive aorist [X])</td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>γενήσομαι</td>
<td>ἐγενόμην</td>
<td>ἐγενήσομαι</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
<td>ἔγραψα</td>
<td>ἐγράψα</td>
</tr>
<tr>
<td>δέχομαι</td>
<td>δέξομαι</td>
<td>ἐδεξάμην</td>
<td>ἐδέξομαι</td>
</tr>
<tr>
<td>*ἐθέλω</td>
<td>ἐθελήσω</td>
<td>ἡθέλησα</td>
<td>ἐθελήσω</td>
</tr>
<tr>
<td>*ἐρχομαι</td>
<td>ἐρέξομαι</td>
<td>ἐρέξα (ἔρθ-)</td>
<td>ἐρέξομαι</td>
</tr>
<tr>
<td>ἐρχομαι</td>
<td>ἐξο / σχήσω</td>
<td>ἐσχοχ (σχ-)</td>
<td>ἐξο / σχήσω</td>
</tr>
<tr>
<td>θύω</td>
<td>θύσω</td>
<td>ἔθυσα</td>
<td>ἐθύσα</td>
</tr>
<tr>
<td>*κρίνω</td>
<td>[κρινό]</td>
<td>ἐκρίνα</td>
<td>ἐκρίνα</td>
</tr>
<tr>
<td>*λαμβάνω</td>
<td>λάβομαι</td>
<td>ἐλαβον</td>
<td>ἐλαβον</td>
</tr>
<tr>
<td>λέγω</td>
<td>λέξω</td>
<td>ἔλεξα (εἶπον)</td>
<td>ἔλεξα (εἶπον)</td>
</tr>
<tr>
<td>*λείπω</td>
<td>λείψω</td>
<td>ἐλιπον</td>
<td>ἐλιπν</td>
</tr>
<tr>
<td>λύω</td>
<td>λύσω</td>
<td>ἐλυσα</td>
<td>ἐλυσα</td>
</tr>
<tr>
<td>*μανθάνω</td>
<td>μαθήσομαι</td>
<td>ἐμαθον</td>
<td>ἐμαθον</td>
</tr>
<tr>
<td>*μένω</td>
<td>[μενό]</td>
<td>ἐμεινα</td>
<td>ἐμεινα</td>
</tr>
<tr>
<td>νομίζω</td>
<td>[νομιό]</td>
<td>ἐνομίσα</td>
<td>ἐνομίσα</td>
</tr>
<tr>
<td>παιδεύω</td>
<td>παιδεύσω</td>
<td>ἐπαιδεύσα</td>
<td>ἐπαιδεύσα</td>
</tr>
<tr>
<td>πάσχω</td>
<td>παίσομαι</td>
<td>ἐπαθον</td>
<td>ἐπαθον</td>
</tr>
<tr>
<td>πάπω</td>
<td>παύσω</td>
<td>ἐπαύσα</td>
<td>ἐπαύσα</td>
</tr>
<tr>
<td>πείθω</td>
<td>πείσω</td>
<td>ἐπεισα</td>
<td>ἐπεισα</td>
</tr>
<tr>
<td>πέμπω</td>
<td>πέμψω</td>
<td>ἐπεμψα</td>
<td>ἐπεμψα</td>
</tr>
<tr>
<td>πιστεύω</td>
<td>πιστεύσω</td>
<td>ἐπίστευσα</td>
<td>ἐπίστευσα</td>
</tr>
<tr>
<td>*πράττω (πραγ-)</td>
<td>πράξω</td>
<td>ἐπραξα</td>
<td>ἐπραξα</td>
</tr>
<tr>
<td>*παίνω</td>
<td>[φονό]</td>
<td>ἐφηνα</td>
<td>ἐφηνα</td>
</tr>
<tr>
<td>*φέρω</td>
<td>οίσω</td>
<td>ἤνεγκον (ἐνεγκ-), ἰνεγκα</td>
<td>ἤνεγκον (ἐνεγκ-), ἰνεγκα</td>
</tr>
</tbody>
</table>
**Note on finding the aorist stem**

The aorist stem is found by removing the augment and the personal ending. You have to know what the form looks like without its augment to form and recognize infinitives and the other dependent moods, and to recognize at a glance what verb a particular aorist is from. You may have some difficulty recognizing augmented forms beginning with η, which represents lengthened ε or α. In most cases it can be determined whether an η represents an augmented ε or α from the relationship of the aorist to the present. For example: ἤρξα, first aorist of ἀρχω, will have ἄρξ- as its aorist stem because the η simply represents a lengthened α. Similarly ἠγγείλα (ἀγγειλ-) from ἀγγέλλω; ἡκουσα (ἀκουσ-) from ἁκοῦω; ἡγαγον (ἀγαγ-) from ἀγα; ἡθέλησα (ἐθελησ-) from ἑθέλω. The only real difficulty arises in aorists that bear little or no resemblance to the other principal parts, such as ἤγεικον (ἐνεγκ-), aorist of φέρω; or ἤκουσα (ἐλθ-) from ἔρχομαι. In such cases, the aorist stem is given in the vocabulary along with the aorist indicative.

**Notes on Time and Aspect**

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

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

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

*A linguistic note*

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

**Compound Verbs**

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

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

- ἄφαιρέω  take down, take away  ὑπό + αἱρέω
- καθίστημι  set down  κατά + ἵστημι
- ἐφίημι  send to  ἐπί + ἵημι
- μεθίστημι  change  μετά + ἵστημι
- υφαρπάζω  filch, snatch away from under  ὑπό + ἁρπάζω

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

- ἐκβάλλω  throw, put out  aorist, ἐξέβαλον
- ἐκφέρω  bring forth  future, ἐξοίσω
3. ἐν, σύν before a labial (π, β, φ) become ἐμ- and συμ-:

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

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

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

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

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

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

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

**Exercise B**

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

   1. ἠγαγε
   2. ἠγαγενομεν
   3. ἠγαγετε
   4. ἠλπομεν
   5. ἠλπεισθε
   6. ἠνεκεσθε
   7. ἠλιπον
   8. ἠβαλε
   9. ἠπεθανον
   10. ἠλαβομεθα
   11. ἠγαγομεθα
   12. ἠπεισα
   13. ἠγαγομεθα
   14. ἠλαβομεθα
   15. ἠγαγομεθα
   16. ἠλπομεν
   17. ἠγαγεσθαι
   18. ἠλαβομεθα
   19. ἠγαγεται
   20. ἠλπομεν
   21. ἠγαγε
   22. ἠλπομεν
   23. ἠγαγε
   24. ἠγαγομεν
   25. ἠλαβομεθα
   26. ἠγαγε
   27. ἠλπομεν
   28. ἠγαγε
   29. ἠλαβομεν
   30. ἠγαγε

2. Parse.

   1. λαβείν
   2. σχείν
   3. ἀγαγείν
   4. μαθέσθαι
   5. γενέσθαι
   6. ἐνεγκεῖν
   7. βαλείν
   8. ἐλθεῖν
   9. βαλέσθαι
   10. ἐμαθεῖν
   11. λαβέσθαι
   12. παθεῖν
   13. μαθέιν
   14. ἀμαθείν
   15. ἐνεγκέσθαι
   16. ἐμαθεῖν
   17. ἐπεισα
   18. ἐλιπομεν
   19. ἠγαγε
   20. ἠλπομεν
   21. ἠγαγε
   22. ἠλπομεν
   23. ἠγαγε
   24. ἠγαγομεν
   25. ἠλαβομεθα
   26. ἠγαγε
   27. ἠλπομεν
   28. ἠγαγε
   29. ἠλαβομεν
   30. ἠγαγομεν
INDIRECT STATEMENT

Irregular Verb, φημί say

Principal Parts: φημί, φήσω, ἔφησα

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

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

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

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

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

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

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

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

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

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

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

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

   αὕτη γράφει, this woman is writing
   νομίζω ταύτην γράφειν, I think that this woman is writing

   ὁ πολίτης ἐστὶ καλός, the citizen is good
   νομίζω τὸν πολίτην εἶναι καλόν, I think that the citizen is good

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

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

Exercise C

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

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

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

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

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

1. ἐφη 16. ἐβουλεύσαμεθα 31. ἐπράξατε 46. βάλλειν
2. ἤρχον 17. λείπειν 32. ἐλύσαντο 47. πέμψουσι
3. ἐφερεν 18. γράψαι 33. ἤρχετο 48. ἐλεύσεται
4. μείναι 19. ἐπράξατε 34. σχῆσε 49. φησί
5. λυεις 20. νομίσαι 35. ἐλύσεσθαι 50. ἐξέφερεν
6. ἐλύσω 21. ἐπράξατε 36. γενήσεσθαι 51. δέξασθαι
7. λιπεῖν 22. νομίσαι 37. φῆναι 52. φαίνεται
8. λήψει 23. νομίζειν 38. ἠμέρασθαι 53. ἔσεσθαι
9. βαλεῖν 24. ἀπέκτειναν 39. πάσχομεν 54. εἶναι
10. φέρεις 25. ἠμέρασθαι 40. ἔλευσεν 55. ἐκρίναμεν
11. πεῖσαι 26. ἀκοῦσαι 41. ἔθυσαν 56. ἐκρίναμεν
12. γράψει 27. ἀπέκτειναν 42. ἔρχεται 57. ὕσιν
13. ἔφηναν 28. ἐδέξαντο 43. φῆναι 58. ὕσιν
14. ἐφηναν 29. ἔδεξαν 44. κρίνομεν 59. ἐπιθύμησαν
15. πείσειν 30. ἀρχονται 45. εἶ 60. ἐφασαν

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

1. σοφή ἐστιν.
   νομίζουσι τήνδε εἶναι σοφήν.
2. οὗτος ὁ πολίτης ἐστὶ ἀγαθός.
   νομίζω τοῦτον τὸν πολίτην εἶναι ἀγαθόν.
3. ἐκεῖνος ὁ νεανίας ἐστὶ ποιητής.
   ἐκεῖνος ὁ νεανίας νομίζει εἶναι ποιητής.
   νομίζεις ἐκεῖνον τὸν νεανίαν εἶναι ποιητήν.
4. ἐλευσόμεθα εἰς τὴν νῆσον.
   ἐνομίζομεν ἐλεύσεσθαι εἰς τὴν νῆσον.
   ἔφαμεν ταύτας εἰς τάσδε τὰς νήσους ἐλεύσεσθαι.
5. ὁ λίθος ἔχει ψυχήν.
   ὁ σοφὸς νομίζει τὸν λίθον ἔχειν ψυχήν.
   ἔφη τὸν λίθον ἔχειν ψυχήν.
6. οἱ ποιηταὶ ἐπαίδευον τοὺς πολίτας.
   ἔνομισαν τοὺς ποιητὰς παιδεύειν τοὺς πολίτας.
7. ἐλύσατο αὕτη τὸ παιδίον.
   ἔφασαν ταύτην λύσασθαι τὸ παιδίον.

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

1. The children will bring stones.
   We think that the children will bring stones.
2. We went to that island.
   We think that we went to that island.
3. The soul of man is immortal.
   The poets say that the soul of man is immortal.
4. That wise man was put to death \([\text{ἀποθνῄσκω}, \text{active voice}]\) by the unjust citizens.
   I thought that the wise man had been put to death by the unjust citizens.
5. This man whom they wish to kill speaks the truth.
   They denied that this man whom they wished to kill was speaking the truth. \([\text{deny} = \text{say not} = \text{où φημι}]\)
6. Write the following as indirect statements, using forms of \textit{φημί} or \textit{νομίζω}.
   1. \(\text{oσφός ἀνθρώπος λέγει τὴν ἀλήθειαν ἀεί}\).
   2. \(\text{ὁ ἄγαθος δικαστὴς οὐκ ἔλαβε τὰ ἄδικα δώρα}\).
   3. \(\text{οἱ χρηστοὶ ἤνεγκον τιμὰς τοῖς φίλοις}\).
   4. \(\text{ὁ ἄγαθος στρατιώτης οὐ λείψει τὴν χώραν}\).
7. Translate.
   1. \(\text{ἤγγειλεν ὁ ἄγγελος πόλεμον; [ὁ ἄγγελος the messenger]}\)
   2. \(\text{ἠγάγομεν τὰ δῶρα ταῖς θεοῖς, αἳ ἔχουσι τὰς οἰκίας ἐν οὐρανῷ}\).
   3. \(\text{ἤκουσα τοῦ σοφοῦ, ὃς τὴν ἀλήθειαν ἔλεγεν}\).
   4. \(\text{ἐπέθεσαν οἱ ἁγαθοὶ στρατιώται ὑπὸ τῶν ἄδικων πολιτῶν}\).
   5. \(\text{oὐτοὶ γὰρ ἐκείνους ἀπέκτειναν λίθοις παρὰ νόμον}\).
   6. \(\text{oἱ θεοὶ ἦρχον τοῦ κόσμου}\).
   7. \(\text{oἱ ξένοι ἔβαλον τοὺς πολίτας λίθοις}\).
   8. \(\text{ὁ μὲν ποιητὴς ἔφη τὴν ἀλήθειαν λέγειν. οἱ δὲ πολῖται οὐκ ἐπείσαντο αὐτῷ. [αὐτῷ = him, dat.]}\)
   9. \(\text{ἐκείνῃ τῇ ἡμέρᾳ ἐβουλεύσαμεν. [dative of time when: on, at]}\)
   10. \(\text{ὕγρασας τὸ φίλον;}\)
   11. \(\text{ἐδεξάμην τοὺς ξένους οἳ ἔφερον τὰ καλὰ δῶρα}\).
   12. \(\text{λιπεῖν μὲν Ἑλλάδα ἠθελήσαμεν· μεῖναι δὲ ἐβούλου. [Ἑλλάδα Greece, acc.]}\)
   13. \(\text{εἰς λόγους τοῖς πολίταις ἠθελῶν οἱ ξένοι.}\)
   14. \(\text{ἐνόμισαν μὲν τούτων τὸν ποιητὴν πλούτων σχεῖν· ἔσχε δὲ οὐ.}\)
   15. \(\text{ἐφασαν τοὺς πολίτας παθεῖν ὑπὸ τῶν ἁγάθων λόγων.}\)
   16. \(\text{οὐκ ἐκρίναν· οὐ γὰρ κρίνεσθαι ἐβούλοντο}\).
   17. \(\text{ἄρχει τῇ ἡμέρᾳ ἐθελεῖν ἐπείσαντο. [τῇ ἡμέρᾳ τῇ ἡμέρα, dative of time when: on, at]}\)
   18. \(\text{οἱ μὲν ἄνθρωποι ἔθυσαν καλὰ δῶρα τοῖς θεοῖς· οὗτοι δ’ οὐκ ἤκουσαν ὁμολόγους.}\)
   19. \(\text{ὁ νόμος ἔπαυσε τὸν δικαστὴν τῶν κακῶν ἔργων.}\)
   20. \(\text{ὁ ταμίας ἔπραξεν ἀγαθά.}\)
   21. \(\text{ἀεὶ ἔφην τὴν ἀρετὴν ὁ σοφός.}\)
   22. \(\text{τὰ παιδία ἔμαθεν ἐσθιόλιν ἐπὶ ἐσθιόλων.}\)
   23. \(\text{οἱ χρηστοὶ ἐπαιδεύσαμεν τὰ παιδία ἐπὶ τῶν ποιητῶν.}\)
   24. \(\text{ὁ ἥλιος ἤνεγκε τὸν βίον.}\)
   25. \(\text{ἡ αἰσχρὰ ἔπεμψε κακὰ δῶρα πρὸς τὴν βασίλειαν ἣν ἑκείνης ἐθελεῖν ἐπείσαντο.}\)
   26. \(\text{ὁ νόμος ἔπαυσε τὸν δικαστὴν τῶν κακῶν ἔργων.}\)
   27. \(\text{ὁ ἤλιος ἔπεμψε κακὰ δῶρα πρὸς τὴν βασίλειαν ἣν ἑκείνης ἐπείσαντο.}\)
   28. \(\text{ὁ ἤλιος ἔπεμψε κακὰ δῶρα πρὸς τὴν βασίλειαν ἣν ἑκείνης ἐπείσαντο.}\)
Vocabulary

ἀλλά (ἀλλ')  
but, but rather

ἀλλος, ἄλλη, ἄλλο  
other, another (declined like ἐκεῖνος)  
(τι ἄλλο, what else)

γε  
at least (postpos., enclitic particle,  
used to emphasize a word; sometimes  
attached to the word: ἐμοιγε, to me at  
least. In conversation it is often to be  
translated yes.)

γιγνώσκω, γνώσομαι  
know (cf. γνώμη) (aor. [XII])

dή  
of course, indeed, quite (postpos.  
emphatic particle)

dήπου  
probably, doubtless, I presume (often with  
a touch of irony) (οὐ δήπου certainly not,  
is it not so)

dικαιοσύνη, -ης, ἡ  
righteousness, justice

dικαίως  
justly (adv. of δίκαιος)

ἀδίκως  
unjustly (adv. of ἄδικος)

dοκεῖ  
it seems, he/she seems (from δοκέω [XI])  
(δοκοῦσι ν they seem; δοκεῖν to seem;  
δοκεῖ μοι it seems to me)

eἶπον  
said (aorist, defective vb. for present  
λέγω)

μάλιστα  
especially; an emphatic yes, of course

μή  
not (to be further explained)

οἴμοι  
think

οἶς, ὦ, οἶν  
such, what a

οἶς τέ εἴμι  
be able

οῖον  
as, such as

οὖν  
therefore, then, in fact, at all events (post-  
pos. particle)

σωφροσύνη, -ης, ἡ  
soundness of mind, discretion, moderation,  
self-control

τε  
and (postpos. enclitic, follows the word  
it is connecting) (. . . τε . . . καὶ both . . .  
and; . . . τε . . . τε both . . . and)

τοιοῦτος, τοιαύτη, τοιοῦτον  
such, of such a kind, such as this

χαίρω  
rejoice (+ dat., rejoice in, enjoy; χαίρε  
(sg.), χαίρετε (pl.), hello)
Exercise C (continued)

8. Translate.
   1. οἱ ἄνθρωποι οὐκ ἐπιθυμοῦσι τῶν κακῶν. [-οῦσι, 3rd pl. ending of contract verb, ἐπιθυμέω desire, + gen.]
   2. οὐκ οἴομαι τὰ κακὰ ἀγαθὰ εἶναι.
   3. οἱ μὲν ἐπιθυμοῦσιν τῶν ἀγαθῶν, οἱ δὲ τῶν κακῶν.
   4. εἶπεν ὁ Μένων ὦτὶ ἡ ἀρετὴ ἔστι βούλεσθαι τὰ ἀγαθά.
   5. ἑνόμισε τὰ ἀγαθὰ εἶναι ὑγίειν τε καὶ πλοῦτον.
   6. οἱ ἄνθρωποι βούλονται τὰ ἀγαθὰ γενέσθαι αὐτοῖς. [γενέσθαι + dat., to belong, αὐτοῖς to them, dat.]
   7. οὐ γιγνώσκομαι τὰ κακὰ ὅτι κακὰ ἐστὶ.
   8. ὁ ἄδικος οὐχ οἷός τε ἐπορίζεσθαι τὰ ἀγαθὰ. [οἷός τε εἶναι to be able; πορίζω provide; mid. procure]
   9. οὐδεὶς βούλεται κακὸς εἶναι. [οὐδεὶς no one]
   10. ὁ ποιητὴς ἐφη τὴν ἀρετὴν εἶναι καλοῖς χαίρειν.

Vocabulary For Readings

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

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

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

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

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

Meno: Μάλιστα γε.

[καθάπερ just as. καλοῖσι = καλοίς. δύνασθαι to be capable (of it). ἐπιθυμοῦντα (participle, m. acc. sg.) desiring; with τὸν the one who desires (+ gen.). δυνατὸν εἶναι to be able (to).]

Socrates: Ἀρα ὡς ὄντων τινῶν ὧν ὅτι τῶν κακῶν ἐπιθυμοῦσιν, ἑτέρων δὲ ὧν τῶν ἀγαθῶν; οὐ πάντες, ὧριστε, δοκοῦσι σοι τῶν ἀγαθῶν ἐπιθυμεῖν;

Meno: Οὐκ ἔμοιγε.

[ὡς ὄντων τινῶν (assuming) that there are some. . . πάντες all (people: m. nom. pl.). ὧριστε = ὦ ὧριστε (voc.) my good man.]

Socrates: Ἀλλὰ τινὲς τῶν κακῶν;

Meno: Ναι.

[τινὲς (encl.) some (people: m./f. nom. pl.). Understand ἐπιθυμοῦσι. ναι = yes.]

Socrates: Οἱ ὁμοιοῦν τὰ κακὰ ἀγαθὸν εἶναι, λέγεις, ἥ καὶ γιγνώσκοντες οἴτι κακὰ ἔστιν, ὡς ἐπιθυμοῦσιν αὐτῶν;

[οἱ ὁμοιοῦν thinking (participle, m. nom. pl.). γιγνώσκοντες (participle, m. nom. pl.). αὐτῶν them (gen. pl.).]
Meno: Ἀμφότερα ἔμοιγε δοκεῖ.

[Ἀμφότερα both (things).]

Socrates: Ἡ γὰρ δοκεῖ τίς σοι, οὗ Μένων, γιγνώσκων τὰ κακὰ ὅτι κακὰ ἔστιν ὁμος ἐπιθυμεῖν αὐτῶν;

Meno: Μάλιστα.

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῶν;

Meno: Μάλιστα.

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῶν;

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

Socrates: Τί ἐπιθυμεῖν λέγεις; ἦ γενέσθαι αὐτῶν;

Meno: Μάλιστα.

[τις anyone (m. nom. sg.). γιγνώσκων (participle m. nom. sg.).]
Socrates: Ἀλλὰ κακίαν.

[κακία, -ας, ἡ (opp. of ἀρετή).

Meno: Πάντως δήπου.

[πάντως absolutely, altogether.

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

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

Σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.
Syntax is the death of me.

—Palladas

Meno and Mathematics

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

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

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

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

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

THIRD DECLENSION NOUNS

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Base</th>
<th>Labial</th>
<th>Palatal</th>
<th>Dental (1)</th>
<th>Dental (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>κλω‑</td>
<td>κλω‑</td>
<td>ἐλπ‑</td>
<td>ὄρν‑</td>
<td></td>
</tr>
<tr>
<td>κυλ‑</td>
<td>κυλ‑</td>
<td>ἐλπ‑</td>
<td>ὄρν‑</td>
<td></td>
</tr>
<tr>
<td>ὀ‑</td>
<td>ὀ‑</td>
<td>ὀ‑</td>
<td>ὀ‑</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sg.</th>
<th>G</th>
<th>D</th>
<th>A</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>κλώψ</td>
<td>κυλίξ</td>
<td>ἐλπίς</td>
<td>ὄρνις</td>
<td></td>
</tr>
<tr>
<td>κλω‑κυλ‑</td>
<td>ἐλ‑ρ‑</td>
<td>ὄρ‑θ‑</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl.</th>
<th>G</th>
<th>D</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>κλῶψ</td>
<td>κυλίκ‑</td>
<td>ἐλπ‑δ‑</td>
<td>ὄρ‑ν‑</td>
</tr>
<tr>
<td>κλω‑κυλ‑</td>
<td>ἐ‑ρ‑θ‑</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rules</th>
<th>1, 2</th>
<th>1, 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuter dental</td>
<td>1, 2, 4</td>
<td>1, 2, 4</td>
</tr>
</tbody>
</table>

Notes on the Consonant Bases

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

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

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>δαίμων</td>
<td>δαίμων-</td>
</tr>
<tr>
<td>ἄρχον</td>
<td>ἄρχοντ-</td>
</tr>
<tr>
<td>ῥήτωρ</td>
<td>ῥήτωρ-</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Base</th>
<th>Acc. sg.</th>
<th>Accent on -ι-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλπίς</td>
<td>ἐλπιδ-</td>
<td>ἐλπίδα</td>
<td>yes</td>
</tr>
<tr>
<td>BUT:</td>
<td>ὄρνις</td>
<td>ὄρνιθ-</td>
<td>ὄρνιν</td>
</tr>
<tr>
<td></td>
<td>χάρις</td>
<td>χαριτ-</td>
<td>χάριν</td>
</tr>
</tbody>
</table>

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

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

**Exercise A**

1. Parse and give form of article to agree with each.
   1. κλῶπα
   2. ὄνοματι
   3. ἄρχοντος
   4. δαίμονες
   5. ὄρνιν
   6. ἐλπιδα
   7. ἄρχοντι
   8. κύλικος
   9. ἐλπίδι
   10. ὄρνιθος
   11. ὄνομα
   12. δαίμοσι
   13. ἄρχουσι
   14. ῥήτορες
   15. κλωπῶν
2. Decline with the article.

1. θεράπων, θεράποντος ὁ, attendant
2. ἀσπίδος, ἀσπίδος, ἡ, shield
3. θαύμα, θαύματος, τό, marvel
4. χάρις, χάριτος, ἡ, grace
5. νύξ, νυκτός, ἡ, night
6. ὕδωρ, ὕδατος, τό, water
7. Ἕλλην, Ἕλληνος, ὁ, Greek

Third Declension Vowel Bases

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

Sg. N  βασιλεὺς  πόλις  ἄστυ  γένος
G  βασιλέως  πόλεως  ἀστεως  γένους
D  βασιλεί  πόλει  ἀστει  γένει
A  βασιλέα  πόλιν  ἄστυ  γένος
V  βασιλεῦ  πόλι

Pl. N  βασιλεῖς/-ῆς  πόλεις  ἄστη  γένη
G  βασιλέων  πόλεων  ἀστεων  γενών
D  βασιλεῖσι  πόλεσι  ἀστεσι  γένεσι
A  βασιλεάς  πόλεις  ἀστη  γένη

Syncopated Nouns

<table>
<thead>
<tr>
<th>ὁ πατήρ father</th>
<th>ὁ ἀνήρ man</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Pl. Sg. Pl.</td>
<td>Sg. Pl.</td>
</tr>
<tr>
<td>N  πατήρ  πατέρες  ἀνήρ  ἀνδρες</td>
<td></td>
</tr>
<tr>
<td>G  πατρός  πατέρων  ἀνδρός  ἀνδρῶν</td>
<td></td>
</tr>
<tr>
<td>D  πατρί  πατράσι  ἀνδρί  ἀνδράσι</td>
<td></td>
</tr>
<tr>
<td>A  πατέρα  πατέρας  ἀνδρα  ἀνδρας</td>
<td></td>
</tr>
<tr>
<td>V  πάτερ  ἀνερ</td>
<td></td>
</tr>
</tbody>
</table>

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

Notes for Vowel Bases and Syncopated Nouns

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

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>G</th>
<th>D</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>[γένεσος → γένος]</td>
<td>→ γένους</td>
<td>→ γένει</td>
<td>γένος</td>
</tr>
<tr>
<td></td>
<td>[γένεσι → γένε‑ι]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>[γένεσα → γένα‑α]</td>
<td>→ γένη</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[γενέσων → γενέων]</td>
<td>→ γενών</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[γενέσ‑σι]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[γένεσι]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

**Exercise A (continued)**

3. Decline.
   1. ἵππεύς, ἵππεως, ὁ horseman
   2. τέλος, τέλους, τό end
   3. θυγάτηρ, θυγατρός, ἡ daughter
   4. ὁμίς, ὁμεώς, ἡ vision
   5. ἱερεύς, ἱερέως, ὁ priest
   6. ἔτος, ἑτούς, τό year
## Vocabulary

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

### Nouns and Verbs Derived from Nouns

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνήρ, ἀνδρός, ὁ</td>
<td>man, husband (polyandry)</td>
</tr>
<tr>
<td>ἀρχων, ἄρχοντος, ὁ</td>
<td>archon, ruler</td>
</tr>
<tr>
<td>ὁσπίς, ὁσπίδος, ἡ</td>
<td>shield (aspidistra)</td>
</tr>
<tr>
<td>ἄστυ, ἄστεως, τό</td>
<td>city, town (Astyanax)</td>
</tr>
<tr>
<td>βασιλεύς, βασιλέως, ὁ</td>
<td>king (Basil)</td>
</tr>
<tr>
<td>γένος, γένους, τό</td>
<td>race, birth (genealogy, genesis)</td>
</tr>
<tr>
<td>γέρων, γέροντος, ὁ</td>
<td>old man (geriatrics) (γέρον, voc. sg.)</td>
</tr>
<tr>
<td>γυνή, γυναικός, ἡ</td>
<td>woman, wife (gynecocracy)</td>
</tr>
<tr>
<td>δαίμων, δαίμονος, ὁ</td>
<td>divinity (eudaemonism)</td>
</tr>
<tr>
<td>δράκων, δράκοντος, ὁ</td>
<td>snake, serpent (Draco, a constellation)</td>
</tr>
<tr>
<td>ἔθνος, ἔθνους, τό</td>
<td>nation, tribe (ethnic)</td>
</tr>
<tr>
<td>εἰκών, εἰκόνος, ἡ</td>
<td>image (icon)</td>
</tr>
<tr>
<td>Ελλάς, Ελλάδος, ἡ</td>
<td>Greece (Hellas)</td>
</tr>
<tr>
<td>Ἕλλην, Ἕλληνος, ὁ</td>
<td>Greek (man) (Hellenic, Hellene)</td>
</tr>
<tr>
<td>Ἕλληνις, Ἕλληνίδος, ἡ</td>
<td>Greek (woman)</td>
</tr>
<tr>
<td>ἔπος, ἔπους, τό</td>
<td>word (epic)</td>
</tr>
<tr>
<td>ἔτος, ἔτους, τό</td>
<td>year (Etesian)</td>
</tr>
<tr>
<td>θαύμα, θαύματος, τό</td>
<td>marvel (thaumaturgy, thaumatology), magic tricks, wonder at</td>
</tr>
<tr>
<td>θεράπων, θεράποντος, ὁ</td>
<td>attendant, servant (therapeutic)</td>
</tr>
<tr>
<td>θεραπεύω</td>
<td>wait on, attend, serve, treat, tend</td>
</tr>
<tr>
<td>θυγατήρ, θυγατρός, ἡ</td>
<td>daughter</td>
</tr>
<tr>
<td>θεράπω</td>
<td>priest (hieratic, hierarchy)</td>
</tr>
<tr>
<td>θεραπεύω</td>
<td>horse</td>
</tr>
<tr>
<td>κάλλος, κάλλους, τό</td>
<td>beauty (from κάλλος; calligraphy)</td>
</tr>
<tr>
<td>κέρδος, κέρδους, τό</td>
<td>gain, profit</td>
</tr>
<tr>
<td>κήρυξ, κήρυκος, ὁ</td>
<td>herald (kerygma)</td>
</tr>
<tr>
<td>κλέος, τό</td>
<td>fame, glory (only nom. &amp; acc.)</td>
</tr>
<tr>
<td>κλέπτω</td>
<td>steal</td>
</tr>
<tr>
<td>κτήμα, κτήματος, τό</td>
<td>possession</td>
</tr>
<tr>
<td>κύλιξ, κύλικος, ἡ</td>
<td>drinking cup (kylix)</td>
</tr>
</tbody>
</table>
λέων, λέοντος, ὁ

μάθημα, μαθήματος, τό

μαθητής, μαθητοῦ, ὁ

μάρτις, μάρτιος, ὁ/ἡ

μέρος, μέρους, τό

μήτηρ, μητρὸς, ἡ

νύξ, νυκτός, ἡ

όδος, ὁδόντος, ὁ

όμμα, ὀμμάτος, τό

όνομα, ὀνόματος, τό

όρνις, ὀρνίθος, ὁ/ἡ

όρος, ὀρους, τό

πάθος, πάθους, τό

παῖς, παιδός, ὁ/ἡ

πατήρ, πατρὸς, ὁ

πατρίς, πατρίδος, ἡ

πνεῦμα, πνεύματος, τό

πόλις, πόλεως, ἡ

πός, ποδός, ὁ

πράγμα, πράγματος, τό

πῦρ, πυρός, τό

ῥήτωρ, ῥήτορος, ὁ

στόμα, στόματος, τό

σώμα, σώματος, τό

στόχος, στόχους, τό

τεἰχος, τείχους, τό

τυραννίς, τυραννίδος, ἡ

τύραννος, τυράννου, ὁ

ὕδωρ, ὕδατος, τό

υἱός, ὑιοῦ, ὁ

φύλαξ, φύλακος, ὁ

χάρις, χάριτος, ἡ

χείρ, χειρός, ἡ

χρήμα, χρήματος, τό

λέων, λέοντος, ὁ

μάθημα, μαθήματος, τό

μαθητής, μαθητοῦ, ὁ

μάρτις, μάρτιος, ὁ/ἡ

μέρος, μέρους, τό

μήτηρ, μητρὸς, ἡ

νύξ, νυκτός, ἡ

όδος, ὁδόντος, ὁ

όμμα, ὀμμάτος, τό

όνομα, ὀνόματος, τό

όρνις, ὀρνίθος, ὁ/ἡ

όρος, ὀρους, τό

πάθος, πάθους, τό

παῖς, παιδός, ὁ/ἡ

πατήρ, πατρὸς, ὁ

πατρίς, πατρίδος, ἡ

πνεῦμα, πνεύματος, τό

πόλις, πόλεως, ἡ

πός, ποδός, ὁ

πράγμα, πράγματος, τό

πῦρ, πυρός, τό

ῥήτωρ, ῥήτορος, ὁ

στόμα, στόματος, τό

σώμα, σώματος, τό

στόχος, στόχους, τό

τεἰχος, τείχους, τό

τυραννίς, τυραννίδος, ἡ

τύραννος, τυράννου, ὁ

ὕδωρ, ὕδατος, τό

υἱός, ὑιοῦ, ὁ

φύλαξ, φύλακος, ὁ

χάρις, χάριτος, ἡ

χείρ, χειρός, ἡ

χρήμα, χρήματος, τό

lion (Leo) (λέων, voc. sg.)

lesson, learning, knowledge (mathematics, polymath)

learner, pupil, disciple (cf. ἔμαθον, aorist of μανθάνω)

seer (praying mantis, mantic)

mother (metropolis)

night (Mod. Gk. καληνύχτα; nyctophobe)

tooth (orthodontist)

eye (ommatophore)

name, noun (onomatopoeia, -onym words)

name, call by name

bird (ornithology)

mountain (orogeny, orology)

experience, suffering (pathos, pathology)

(cf. ἔπαθον, aorist of πάσχω)

child, slave (orthopedics, pediatrics)

(f. pl. παιδῶν, voc. sg. παῖ)

father (patronymic)

native land, country

breath, breeze (pneumonia)

the Holy Spirit

city-state (politics)

foot (tripod, Oedipus)

deed, affair, thing (pragmatism) (cf. πράττω, stem πρα‑)

fire (pyromaniac) (pl. τὰ πυρά, dat. πυροῖς: declined in 2nd decl., watch fires)

orator (rhetoric)

mouth (stomatopod)

body (psychosomatic)

wall (teichoscopy)

end (teleology) (acc. as adv., τέλος finally)

tyrrant

water (dehydrated)

son

watchman (phylactery)

grace, favor (charisma) (acc. sg. χάριν)

hand (chiropractor) (dat. pl. χερσί)

thing, pl. money (chrematismo)
Adverbs and Conjunctions

ἔτι  
still, yet, besides (adv.)

ὅτι  
that (conj.); because

οὕτως  
in this way, thus, so (οὐ̄τω, before consonants)

ὡς  
as (rel. adv.)

ὥσπερ  
just as, even as (adv.)

Vocabulary Notes

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

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

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

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

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

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

**Exercise B**

1. Go over the vocabulary and determine to which paradigm (if any) each noun conforms.
2. Parse the following, giving the proper form of the article.

1. τυραννίδα 20. γένει 39. ἐλπίδι 58. πόλιν
2. ἀσπίσι 21. έθνη 40. βασιλεῖς 59. τυραννίδες
3. ιερέως 22. Ἑλλάδι 41. κήρυξιν 60. ὀρνίθος
4. γύναι 23. θαύματα 42. γένεσι 61. πρᾶγμα
5. ἄνδρας 24. ἔτει 43. πόλεων 62. ῥήτορες
6. ἄστυ 25. θεράποντος 44. μαθητοῦ 63. πάθη
7. πατέρες 26. ἄστει 45. ἄνδρας 64. χάριν
8. γένους 27. ἄστει 46. δαιμόνων 65. πυρός
9. χερσί 28. ἀνδρῶν 47. μάντιν 66. πυρός
10. τέλους 29. ἀνδρῶν 48. ἔθους 67. πνεύματα
11. βασιλέα 30. κάλλος 49. μητρός 68. τεῖχος
12. γυναιξί 31. κλώπα 50. νυκτί 69. πατρίδα
13. δαίμονι 32. γένη 51. ὄνομα 70. ὄρνιν
14. γέρουσιν 33. κύλικι 52. ὀνόμασι 71. χειρός
15. ἀνδρί 34. μέρους 53. πυρά 72. χρήματα
16. ἀρχοντες 35. ἄνδρας 54. πατρίδα 73. παίδων
17. βασιλέας 36. κέρδους 55. παίδων 74. θεοί
18. πατράσι 37. κέρδους 56. παισί 75. πάθη
19. ἀσπίδα 38. γυναίκα 57. πάθει

3. Translate.

1. οὐκ ἔστιν ὑγίεια ἐν τυραννίδι.
2. κήρυκες ἦσαν οἱ ἄγγελοι οἱ τῶν θεῶν καὶ τῶν ἀνδρῶν.
3. ὁ στρατιώτης ἀπέβαλε τὴν ἀσπίδα, οὐ γὰρ χρηστὴ ἦν.
4. ἔφη ὁ ποιητὴς τὸν νόμον εἶναι τὸν πάντων βασιλέα.
5. ὁ δὲ σοφὸς ἔφη πόλεμον εἶναι πάντων βασιλέα.
6. ὁ πονηρὸς λέγεται ἄρχων τοῦ κόσμου τούτου.
7. οἱ στρατηγοὶ ἦσαν ἄνθρωποι, οὐ δὲ ἄνδρες.
8. Ζεύς ἐστι πατὴρ ἀνδρῶν τε θεῶν τε.
9. ἤλθομεν τότε ἐξ ἄστεως εἰς θάλατταν.
10. ὁ παῖς ἐστι Ἕλλην γένος.
11. ἀθάνατον τὸ τῶν θεῶν γένος.
12. τῶν γερόντων ἔργον ἐστὶ συμβουλεύειν.
13. τί τῶν βασιλέων ἐργαί εἶναι; τί?
14. οὐ θεοὶ μέν, οὐκ ἄνθρωποι δὲ οἱ δαίμονες.
15. σὺν δαίμονι ἑξομεν εἰρήνην.
16. τοὺς λόγους τοὺς ἐκείνου τῶν ἀνδρῶν εἰς ὕδωρ γράψω.
17. λεγέται ὁ Ζεύς εἶναι βασιλεῖς τῶν θεῶν τε καὶ τῶν δαιμόνων.
18. σφερή ἡ γης οὐκ ἐπιλίδας εἴχεν ὁ κακός ἄνήρ.
19. ἐλπίς ἐστι μοι σχήσειν τὰ χρήματα.
20. ἔτος εἰς ἔτος οἱ ἄνδρες ἀποκτείνουσιν ἄνδρας.
21. τοὺς ποιητὰς φασὶ θεράποντας εἶναι Μουσῶν.
22. θεράποντες τῶν θεῶν οἱ ιερεῖς, οἱ θύσαι καὶ χάριν φέρουσι τοῖς θεοῖς καὶ ταῖς θεῖς.
23. ὁ ἀγαθὸς ἀνὴρ οὔποτε βούλεται ἐκ πονηροῦ πράγματος κέρδος λαβεῖν.
24. κέρδος ἐστὶ μοι μανθάνειν τοὺς τῶν σοφῶν λόγους.
25. ἡ ἀρετὴ λέγεται κάλλος τῆς ψυχῆς.
26. τὸ ταύτης τῆς γυναικὸς κλέος εἰς οὐρανὸν ἐρχεται.
27. ἐκ μικρῶν ἔργων ἔρχεται μικρὸν κλέος.
28. ὁ χρόνος κλώψ ἐστὶ τῶν ἐν βίω ἀγαθῶν.
29. τούτῳ τῷ ἀνθρώπῳ ἄνθρωπος ὄνομα ἐστὶν Οὔτις. [οὔτις no one; as a name, accented Οὔτις]
30. ὁ ἀγαθὸς οὐκ ἐβούλετο μαθεῖν τὰ τῶν πονηρῶν ἤθη.
31. βιβλίον ἀγαθὸν ἐστὶ κτῆμα εἰς ἀεί.
32. ἡ ἡμέρα ἐστὶν ἡ τῆς νυκτὸς θυγάτηρ.
33. λέγει ἡ μάντις τὴν τῶν θεῶν καὶ δαιμόνων βουλήν.
34. τὸ ταύτης τῆς γυναικὸς κλέος εἰς οὐρανὸν ἐρχεται.
35. ὁ παῖς τῆς νυκτός ἐστὶν ὕπνος.
36. ἡ πόλις ἐστὶν οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ οἱ παιδείς.
37. τέλος δὲ εἰς τὴν κοινὴν πατρίδα πάντες ἐλευσόμεθα.
38. πρᾶγμα ἐστὶ μοι ἀρετὴν μανθάνειν.
39. ἐφ᾽ ὁ ποιητὴς τὸ ὕδωρ εἶναι ποταμοῦ σῶμα, καὶ τὴν ἡλίου εἶναι πῦρ ἀθάνατον.
40. ὁ Ἀθηναῖος συνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων.

4. Translate into Greek.

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

Readings

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

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

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

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

5. τοῦ πατρὸς τὸ παιδίον.
   —Greek Proverb
   ["A chip off the old block."]

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

7. γέρων γέρων τὸ Περσῶν ἀφικνεῖται.
   —Aeschylus, The Persians
   [κοὔτε = καὶ οὔτε. τις any. ἄφικνεῖται arrives at, reaches (3rd sg., contract verb [XI].)]

8. δίς ταῖς τις ἀγγελοφοροῦσα τελεῖ τέλος καλόν.
   —Menander
   [δίς twice.]

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

10. βίου δικαίου γίνεται τέλος καλόν.
    —Menander
    [γίνεται = γίγνεται.]
13. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.
—Aeschylus,

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

14. ἀνδρὸς χαρακτῆρ ἐκ λόγου γνωρίζεται.
—Menander

[γνωρίζω make known.]

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

[ἡμᾶς us (acc., subj. of inf.). δῆμος the popular assembly, τὰ ἱερά offerings, rites, κατασκεύη construction, condition, συμμαχία, ἥ alliance, συμβόλαιον mark, contract, δῆμος the popular assembly, ἄλλας πόλεις συμμαχιῶν καὶ συμβολαίων περὶ πολέμων περὶ εἰρήνης περὶ πόρου χρημάτων.]

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

17. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος.
—Protagoras

[πάντων of all (m./n. gen. pl.).]

18. ἄνθρωπος ἐστι πνεῦμα καὶ σκιὰ μόνον.
—Sophocles

[σκιά, -ᾶς, ἡ shadow.]

19. ὅρκος γυναικός εἰς ὕδωρ γράφω.
—Sophocles

[ὁρκος, -ου, ὁ oath.]

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

[ἐλληνίζω speak Greek.]

21. σύ μὲν ἄπτικίζεις, οἱ δὲ Ἐλληνες ἑλληνίζομεν.
—Posidippus (comic poet)

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

22. ἔτι ἐν αὐτοῖς εἰσιν ἐλπίδες, νέοι γάρ.
—Plato, Protagoras

[αὐτοῖς them (dat.).]

23. ἄριστον μὲν ὕδωρ.
—Pindar
24. φυλακὴν ἀσφαλεστάτην ἡγοῦ τοῦ σώματος εἶναι τὴν τε τῶν φίλων ἄρετήν καὶ τὴν τῶν πολιτῶν εὔνοιαν καὶ τὴν σαυτοῦ φρόνησιν.
   —Isocrates

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

25. ‘Ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε, γέρων δὲ Ἕλλην οὐκ ἔστιν.’ Ακούσας οὖν, Ἐλλῆν, τί λέγεις; φάναι.
   ‘Νέοι ἐστέ,’ εἶπεν, ‘τὰς ψυχὰς πάντες ’....
   —Plato, Timaeus

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

A passage for reading in class:

ΘΕΡΑΠΑΙΝΑ
   [woman servant]: κόσμος γ’ ἑτοιμός, ὅ σφε συνθάπτει πόσις.
ΧΟΡΟΣ [chorus]: ίστω νυν εὐκλεής γε κατθανουμένη
   γυνὴ τ’ ἀριστή τῶν υφ’ ἀλλ’ ἀλάτω μακρῷ.
ΘΕΡΑΠΑΙΝΑ: πῶς δ’ οὐκ ἀρίστη; τίς δ’ ἑναντιώσεται;
   τί χρή λέγεσθαι τὴν ὑπερβεβλημένην
   γυναῖκα; πῶς δ’ ἐν μᾶλλον ἔνθειξαιτό τις
   πόσιν προτιμῶσ’ ἢ θέλουσ’ ὑπερθανεῖν;
   καὶ ταῦτα μὲν δὴ πῶς ἑπίστηται πόλις;
   ἂ δ’ ἐν δόμοις ἐδράσει θεωμάς κλίων.

   —Euripides, Alcestis

[149: ἑτοιμός ready. σφε his/her. συνθάπτει bury along with (somebody), as of grave gifts. πόσις husband. 150: ίστω ... εὐκλεής γε κατθανουμένη let her know that she will die in good renown. 151: μακρῷ by far. 152: πῶς how. τίς who? ἑναντιώσεται, fut. of ἑναντιόομαι oppose. 153: ὑπερβεβλημένην pf. pass. participle of ὑπερβάλλω surpass. 154–5: How could anyone better show that she puts her husband first than by willingly dying for him? 156: πῶς = πᾶσα whole (f. nom. sg.). ἑπίστηται he/she knows. 157: δόμος house (often in the pl. for a single house). ἐδράσει aor. of ἐδρᾶω do. κλίων hearing, participle with θεωμάς.]

ūβρις φυτεύει τύραννον.
Hubris produces the tyrant.

—Sophocles
COLORS: χρώμα, χρώματος, τὸ color

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

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

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

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

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

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

χλωροτέρα δὲ ποίας
ἐμμυ. . .

—Sappho, fragment 31.14–5.

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

Third Declension Adjectives, Result and Temporal Clauses

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

THIRD DECLENSION ADJECTIVES

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

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

Types and Forms

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

   ἀληθὴς, ἀληθές (base ἀληθες-) true

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<td></td>
<td>m./f. n. m./f. n.</td>
<td>m./f. n. m./f. n.</td>
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<tr>
<td>N</td>
<td>ἀληθῆς</td>
<td>ἀληθύς</td>
</tr>
<tr>
<td>G</td>
<td>ἀληθοῦς [ἐ-ος]</td>
<td>ἀληθοῦς</td>
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<td>D</td>
<td>ἀληθεὶ</td>
<td>ἀληθεὶ</td>
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<tr>
<td>A</td>
<td>ἀληθῆ [ἐ-α]</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>V</td>
<td>ἀληθές</td>
<td></td>
</tr>
</tbody>
</table>

121
The masculine-feminine accusative plural (ἀληθεῖς) takes the form of the nominative (as also happens with πόλις and some other types of third-declension nouns).

2. -ων, -ον type. Review δαίμων:

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<tr>
<th>Singular</th>
<th>m./f.</th>
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<th>m./f.</th>
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<tbody>
<tr>
<td>N</td>
<td>εὐδαίμων</td>
<td>εὐδαίμων</td>
<td>εὐδαίμονες</td>
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<td>G</td>
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<td>D</td>
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<td>εὐδαίμονι</td>
<td>εὐδαίμοσι</td>
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<tr>
<td>A</td>
<td>εὐδαίμονα</td>
<td>εὐδαίμονα</td>
<td>εὐδαίμονος</td>
<td>εὐδαίμονα</td>
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<tr>
<td>V</td>
<td>εὐδαίμον</td>
<td></td>
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</table>

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

### THIRD/FIRST DECLENSION ADJECTIVES

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

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

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<tr>
<th>Singular</th>
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<th>n.</th>
<th>Plural</th>
<th>m.</th>
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<tbody>
<tr>
<td>N</td>
<td>εὐρύς</td>
<td>εὐρεία</td>
<td>εὐρύ</td>
<td>εὐρείας</td>
<td>εὐρέα</td>
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<tr>
<td>G</td>
<td>εὐρέος</td>
<td>εὐρείος</td>
<td>εὐρέος</td>
<td>εὐρείον</td>
<td>εὐρέον</td>
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<tr>
<td>D</td>
<td>εὐρέι</td>
<td>εὐρεία</td>
<td>εὐρέι</td>
<td>εὐρέσι</td>
<td>εὐρέας</td>
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<tr>
<td>A</td>
<td>εὐρύν</td>
<td>εὐρείαν</td>
<td>εὐρύ</td>
<td>εὐρείας</td>
<td>εὐρέα</td>
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<tr>
<td>V</td>
<td>εὐρύ</td>
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</tbody>
</table>
2. Bases in -ντ-: a few adjectives and many participles [VII] have bases in -ντ-.

A very common adjective of this sort is πᾶς, πᾶσα, πᾶν all, with the base παντ-(ν and τ dropping out before σ). The feminine is of the α/η type (like θύλαττα, θαλάττης sea [III]):

πᾶς, πᾶσα, πᾶν all

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<tr>
<td>m.</td>
<td>f.</td>
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<tr>
<td>N</td>
<td>πᾶς</td>
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<tr>
<td>G</td>
<td>παντός</td>
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<tr>
<td>D</td>
<td>παντί</td>
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<tr>
<td>A</td>
<td>πάντα</td>
</tr>
</tbody>
</table>

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

Vocabulary

Adjectives

άληθής, άληθές true

ἀπας, ἀπασα, ἀπαν quite all, everyone (cf. πᾶς)

ἀσθενής, ἀσθενές weak, feeble, poor (cf. σθένος, strength)

ἀσφαλής, ἀσφαλές safe, steadfast, sure (asphalt)

βαρύς, βαρεία, βαρύ heavy, tiresome, oppressive (baritone)

βραχύς, βραχεῖα, βραχύ short, brief (brachycephalic)

γλυκύς, γλυκεῖα, γλυκύ sweet, pleasant (glucose)

δυστυχής, δυστυχές unfortunate, unlucky (cf. τύχη)

εὐτυχής, εὐτυχές lucky, fortunate, successful

εὐγενής, εὐγενές well-born, generous (cf. γένος, γίγνομαι)

εὐδαίμων, εὐδαιμον lucky, happy, wealthy (cf. δαίμων)

δυσδαίμων, δύσδαιμον ill-fated

εὐκλεής, εὐκλεές glorious, of good fame, famous (cf. κλέος)

εὐρύς, εὐρεῖα, εὐρύ wide, spacious, far-reaching (eurypterid)

ἡδύς, ἡδεῖα, ἡδύ sweet, pleasant (cf. English sweet, Latin suavis)

ἡμίσυς, ἡμίσεια, ἡμίσυ half (hemisphere, cf. Latin semis)

θῆλυς, θήλεια, θῆλυ female, feminine, soft, effeminate (epithelium)

ομισός (or ομισος), ομίσαι, ομίσον like, resembling, equal (homeopathy)

ὀξύς, ὀξεῖα, ὀξύ sharp, keen (oxytone, oxygen)
πᾶς, πᾶσα, πᾶν every (sg.), all, with art. all, whole (pandemonium)

σαφής, σαφές clear, plain, distinct

tαχύς, ταχεία, ταχύ swift, fleet (tachygraphy)

ύγις, ύγιες healthy, sound (cf. ύγιεινα)

ψευδής, ψευδές false, lying, untrue (pseudo-)

μέγας, μεγάλη, μέγα* big, large, great (megaton, omega)

πολύς, πολλή, πολύ* much, pl. many (polygamy)

**Nouns**

καιρός, καιροῦ, ὁ proportion, critical time, opportunity

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

**Prepositions, Adverbs**

κατά down (prep. with gen. and acc.)

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

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

οὐκέτι no more, no longer, not now

*These irregular adjectives are declined below.

**IRREGULAR ADJECTIVES**

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

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<td>m.</td>
<td>f.</td>
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<tr>
<td>N</td>
<td>μέγας</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>G</td>
<td>μεγάλου</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>D</td>
<td>μεγάλω</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>A</td>
<td>μέγαν</td>
<td>μεγάλην</td>
</tr>
<tr>
<td>V</td>
<td>μεγάλε</td>
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</tbody>
</table>

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

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<th>Singular</th>
<th>Plural</th>
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<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>πολύς</td>
<td>πολλή</td>
</tr>
<tr>
<td>G</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
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<td>D</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
</tr>
<tr>
<td>A</td>
<td>πολύν</td>
<td>πολλήν</td>
</tr>
<tr>
<td>V</td>
<td>(no voc.)</td>
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</tbody>
</table>

**Exercise A**

1. Decline in all genders and numbers.

1. ἀπας  4. γλυκύς
2. θῆλυς  5. δυσδαιμόν
3. ψευδής

2. Which is the proper adjective form to agree with the following article-noun groups?

1. τῷ _______ ἁνδρί  a. εὐγένῳ  b. εὐγενῆς  c. εὐγενεῖ
2. τὴν _______ ψυχὴν  a. θήλειαν  b. θῆλυν  c. θηλεῖν
3. τοῖς _______ μαθηταῖς  a. ὀξαῖς  b. ὀξέσι  c. ὀξείαις
4. τῷ _______ δόρων  a. ἡδὸν  b. ἡδόν  c. ἡδῶν
5. τῇ _______ πάσῃ  a. πάση  c. πάσα
6. τοῖς _______ μαθηταῖς  a. ἡμίσονα  b. ἡμίσεον  c. ἡμῖσον
7. τὴν _______ ψυχὴν  a. ἠθεῖαν  b. ἠθεῖας  c. ἠθεῖα
8. τῷ _______ βασιλεύς  a. μέγους  b. μεγάλως  c. μεγάλου
9. τὸν _______ δαίμονα  a. ἡμίσονα  b. ἡμίσεον  c. ἡμῖσον
10. τὰς _______ χάριτας  a. ἀληθείας  b. ἀληθείες  c. ἀληθήν
11. τοῖς _______ πολέμους  a. ἡμίσονα  b. ἡμίσεον  c. ἡμῖσον
12. τῇ _______ γυναικί  a. ἡμίσονα  b. ἡμίσεον  c. ἡμῖσον
13. τοῖς _______ πολέμους  a. μέγους  b. μεγάλως  c. μεγάλου
14. τοῖς _______ ξένοις  a. ἀπαντοί  b. ἀπαντες  c. ἀπασοί
15. τοῖς _______ πολέμους  a. ἄληθειας  b. ἄληθειες  c. ἄληθή

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

3. Decline the following groups for review.

1. ὁ ὀγαθύς βασιλεύς  6. τὸ βραχὺ μέτρον
2. ἡ ψευδής μάντις  7. ὁ ἡδὺς ποιητής
3. τὸ εὐδαιμόνιον γένος  8. ἡ εὐγενὴς γυνή
4. ὁ πάς Ἐλλην  9. τὸ ἀσθενὲς σῶμα
5. ἡ ἀληθής ὁδός  10. ἡ μεγάλη θάλασσα
4. Compose Greek sentences using the following word groups (add appropriate verbs, articles, pronouns, etc. to make sentences).

   1. ἅπας παῖς 7. πόλις ύγιής
   2. βασιλεὺς χεῖρ 8. λόγοι ψευδεῖς
   3. ἡ ὁδὸς ἡ ἀσφαλής 9. ὁ βίος ὁ δυστυχής
   4. ὕπνος γλυκύς 10. οὐρανὸς εὐρύς
   5. ἀληθῆς λόγος 11. ἡ ἀρίστη γυνὴ
   6. βασιλεὺς ὁ μέγας

5. Translate.

   1. οὐκ αἰσχρὸν τὸ ἀληθὲς εἰπεῖν ἀεὶ.
   2. αἵδε γὰρ αἱ γυναῖκες ἃς ἐκρίνατε ἦσαν εὐκλεεῖς.
   3. ἥδε ἡ ὁδὸς ἀσφαλὴς ἦν γυναιξὶ καὶ παισίν.
   4. ἐν βραχεῖ εἶπον μακρὸν λόγον.
   5. κατὰ βραχύ μαθάνωμεν τὸ ἀληθὲς. [κατὰ βραχὺ little by little]
   6. ὅποις γὰρ βούλεται εὐδαιμονεῖν εἶναι καὶ εὔ πράττειν.
   7. γλυκύ ἐστι πολλὰ μαθάνειν.
   8. δυστυχὴς ὁ τοῦ χρήματι ἀσθενοῦς βίος.
   9. ἐνομίζωμεν τὰς Αθήνας εἶναι πόλιν μεγάλην καὶ εὐδαιμονα.
   10. αἱ γλαύκες ὄρνιθες εὐγενεῖς εἰσίν. [γλαύξ, -κός,ἡ owl]
   11. τὸ τοῦτο τοῦ ἀνδρὸς κλέος εἰς εὐρὺν οὐρανὸν ἔρχεται.
   12. οἱ δικασταὶ κατὰ τῶν νόμων κρίνουσιν.
   13. ὁ ὕπνος ἡδύς ἐστι πᾶσι ἀνθρώποις.
   14. ἡ νέα γυνὴ ἔσχεν εὐράπεις ἐλπίδας.
   15. ἡ γῆ ἐστι μεγάλη μήτηρ τῶν θεῶν τε καὶ τῶν ἀνθρώπων.
   16. ὁ βασιλεὺς ὁ μέγας ἦρχε πάντων τῶν βαρβάρων.
   17. ταχὺν ἄγγελον ἔπεμψας.
   18. γλυδεῖς λόγοι οὐκ εἰσὶ τῆς ὑγείας ψυχῆς.
   19. νέος μὲν καὶ ὀξύς εἰ· γέρων δὲ καὶ βραδύς εἰμι. [βραδύς slow]
   20. λίθους ἔβαλλον κατὰ τοῦ τείχους.
   21. ἐκεῖνος ὁ νεανίας ἐθέλει ἀφετέρῳ δικαιῶν πολιτῶν.

SYNTAX

Result Clauses

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

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

Examples:
1. τὸ ἀληθὲς λέγει ὥστε πιστεύεται.
   *He tells the truth with the (actual) result (so that, and so) he is trusted.*
2. τὸ ἀληθὲς λέγει ὥστε πιστεύσεθαι.
   *He tells the truth so as to be trusted (so that it is natural for him to be trusted).*
3. οὕτως αἰσχρός ἐστιν ὥστε τὸν ξένον ἀπέκτεινεν.
   *He is so shameless that he killed his guest.*
4. ο:hostς αἰσχρός ἐστιν ὥστε τὸν ξένον ἀποκτεῖναι.
   *He is so shameless that he would kill his guest. (He is shameless enough to do it; but there is no implication that he actually did it. The indicative, on the other hand, emphasizes the actual occurrence of the result.)*

Some examples from Greek authors:

πάν ποιοῦσιν ὥστε δίκην μὴ διδόναι.
*They do everything so as not to be punished.*
—Plato, Gorgias

οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι;
*Are you so witless that you (actually) expect them to become good?*
—Demosthenes

**Temporal and Causal Clauses**

A temporal clause is introduced by a conjunction of time:

- ὅτε when
- ἕως as long as, until
- ἐπεὶ after, when
- ἐπειδή after, when
- πρίν before, until

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

Examples of temporal clauses:
1. τὴν πόλιν ἐλίπομεν ἐπειδή (ἐπεὶ) ἔλαβον τὰ δώρα.
   *We left the city when they took the gifts.*
2. ὅτε τὸ ἀληθὲς ἐμάθομεν, τοὺς ἀδίκους ἐκρίναμεν.
   *When we had learned the truth, we judged the guilty.*
3. ἐμείναμεν ἕως Ἑλλάδα ἐλίπετε.
   *We waited until you left Greece.*
ἐπεὶ and ἐπειδῆ also have a causal sense:

γράφω ἐπειδῆ (ἐπεὶ) γράφειν οὐκ ἐθέλεις.
I am writing since you do not wish to write.

πρὶν before, until:
1. After a negative clause, πρὶν means until and takes the indicative (of a definite time), in the aorist or imperfect.
2. After an affirmative clause, πρὶν means before and takes the infinitive.

Examples:
1. οὐκ ἔλθομεν πρὶν Ἑλλάδα ἐλίπετε.
   We did not come until you left Greece.
2. Ἑλλάδα ἐλίπομεν πρὶν τῶν σοφῶν ἀκούειν.
   We left Greece before hearing the philosophers.

Conditions

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

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

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

1. Translate.
   1. οὗτος ὁ ἀνὴρ οὕτως κακὸς ἦν ὡστε μὴ ἔχειν φίλους.
   2. πολλοίς δὲ φίλους ἔχει ὡστε εὐτυχής ἔστιν.
   3. οὕτως σοφὸς εἰ ώστε πάντα ἐπίστασθαι. [ἐπίστασθαι to know: pres. inf.]
   4. ἐκεῖνος ὁ βασιλεὺς ἦν οὕτως αἰσχρὸς ὥστε τὴν καλὴν θυγατέρα τοῖς θεοῖς τούτῳ πολέμου ἐθυσεν.
   5. ἐκεῖνος ὁ πολίτης οὕτως ἐστι δεινὸς λέγειν ὥστε πάντας πείσαι.
   6. οἱ δικασταὶ οἴδε οὕτως ἔπεσαν ἄδικοι ὥστε παρὰ νόμον πολλὰ καὶ ἄδικα δῶρα ἔλαβον.
   7. ἐπειδή ὦκ ἦθελες, οὐκ ἠλθομεν εἰς τὴν μικρὰν σκηνήν.
   8. εὐτυχεὶς ἐστε ἕως ἕτοι οἴτε ἔτη.
   9. ἐπειδή τούτην τὴν χώραν ἔλιπον, κατὰ θάλαττα πρὸς τὰς νῆσους ἠλθον.
   10. οὐκ ἤθελες, οὐκ ἔστω σκηνήν.
   11. οἱ δικασταὶ οὐκ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
   12. οἱ πολίται ἐβουλεύσαντο πρὶν κρίνειν.
   13. ἐπειδή ἦσαν ἄδικοι ὥστε παρὰ νόμον πολλὰ καὶ ἄδικα δῶρα ἔλαβον.
   14. οἱ δικασταὶ οὐκ ἔκριναν πρὶν τὴν ἀλήθειαν ἔμαθον.
   15. οἱ πολίται ἐβουλεύσαντο πρὶν κρίνειν.
   16. ἐπειδή τῷ δικαστῇ ἂν ἦν ἄνδρας δίκας εἶναι.

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

Readings

1. κλέος οὐρανὸν εὐρὺν ἵκανε.
   —Homer, Odyssey
   [ἱκανε reached (3rd sg. impf.)]
2. μικροῦ δ’ ἀγῶνος οὐ μέγ’ ἔρχεται κλέος.
—Sophocles
[ἀγών, ἀγῶνος, ó contest, struggle.]

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

4. ἦν γὰρ καλοῦσιν οἱ πλεῖστοι τῶν ἀνθρώπων εἰρήνην, τούτ’ εἶναι μόνον ὄνομα,
τῷ δ’ ἐργῳ πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον κατά φύσιν εἶναι.  
—Plato, Laws
[kαλοῦσι (they) call. πλεῖστος, -η, -ov most. πάσαις: understand póleis. ἀκήρυκτον unheralded, undeclared. κατά φύσιν according to nature.]

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

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

7. ὅλον τὸν κόσμον πνεῦμα καὶ ἀὴρ περιέχει.
—Anaximenes
[ἀήρ air.]

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

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

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

11. ὁμοίον ὁμοίω φίλοιν.
—Greek Proverb

12. τὴν παιδείαν εἶπε τοῖς μὲν νέοις σωφροσύνην, τοῖς δὲ πρεσβυτέροις παραμυθίαν, τοῖς δὲ πένησι πλούτου, τοῖς δὲ πλουσίοις κόσμον εἶναι.  
—Diogenes Laertius (the subject is Diogenes)
[πρεσβυτέρος, -α, -ov elder. παραμυθία, -ας, ἡ consolation. πένης, πένητος, ὁ poor man, pauper.]
13. τῆς παιδείας ἔφη τὰς μὲν ῥίζας εἶναι πικράς, τὸν δὲ καρπὸν γλυκύν.
—Diogenes Laertius (a saying of Aristotle)

[ῥίζα, -ης, ἡ root, πικρός, -ά, -όν bitter, καρπός, -οῦ, ὁ fruit.]

14. ἀλλὰ μὴν καὶ τὸ πᾶν ἐστι σώματα καὶ κενόν.
—Diogenes Laertius (quoting Epicurus)

[ἀλλὰ μὴν yet truly, κενός, -ή, -όν empty, n. as a noun void.]

15. ἔρωτηθεις τί γηράσκει ταχύ, 'χάρις ἐφη.
—Diogenes Laertius (a saying of Aristotle)

[ἔρωτηθεις asked, having been asked (aor. pass. ptcpl.), τί γηράσκει what grows old? ταχύ (as adv.) quickly.]

16. ἑλευθέρου γάρ ἐστι τάληθη λέγειν.
—Menander

[ἑλευθέρος, -α, -ον free (as noun in m., free man), ἑλευθέρου predicate genitive of characteristic.]

17. πολλῶν ὁ καιρὸς γίνεται διδάσκαλος.
—Menander

[διδάσκαλος teacher.]

18. μήτηρ ἁπάντων γαῖα καὶ κοινὴ τροφός.
—Menander

[γαῖα, -ας, ἡ earth, τροφός, -οῦ, ὁ nurse.]

19. ἐκ τῶν φοβερῶν τὸν τόνδε προσώπων μέγα κέρδος ὁρῶτοι κηδεῖ τοῖσδε πολίταις.
—Aeschylus, Eumenides

[φοβερός, -ά, -όν fearful, πρόσωπον, -ου, τό face, mask, ὅραω I see.]
24. εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φής, οὐκ ἂν ποτε ταῦτα ἔπασχον.
—Plato, Gorgias

25. Ἀδμηθ', ὅρα τῷ πάρτῳ πράγμαθ' ὡς ἔχει,
λέει τέλο σοι πρὶν θανεῖν ἀνθυλομαι.
—Euripides, Alcestis

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

26. ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ.
—Xenophon

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

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

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

ἐάν ᾖς φιλόμαθης, ἔσει πολυμαθῆς.
If you are a lover of learning, you will be learned.
—Isocrates, To Demonicus

Ἄνθος, -ους, τὸ flower, pl. ἄνθη

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

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

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

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

I sent thee late a rosy wreath,
Not so much honouring thee
As giving it a hope that there
It could not wither’d be;
But thou thereon didst only breathe,
And sent’st it back to me;
Since when it grows, and smells, I swear,
Not of itself but thee!
In this lesson you will learn the forms and uses of participles (present, future, aorist active, and middle or middle-passive). Because Greek is φιλομέτοχος (fond of participles), use of participles is an important form of subordination.

**PARTICIPLES:**
PRESENT, FUTURE, AORIST ACTIVE
AND MIDDLE/MIDDLE-PASSIVE

**Definition**

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

Some examples of the uses of participles in English:

1. As adjective (Attributive Use)
   - The established Church
   - The ruling class
   - The missing link

2. In a descriptive clause or phrase (Circumstantial Use)
   - The soup is on the stove, boiling away.
   - The Greek troops, led by Agamemnon, defeated Troy in ten years’ time.

3. Objective and Supplementary
   - He stopped talking.

4. Treatment of participles in forming compound tenses, such as “I wasn’t talking”; “I have never done that”—since this use is so well known—will be omitted.
It is important to keep in mind that participles are adjectives derived from verbs. A participle can thus have tense, as is evident in the first two examples above: established is a past participle while ruling is present. Greek has present, future, aorist, and perfect participles. The participle also has voice; of the previous examples, established is passive and ruling active. Greek has separate forms for active, middle/middle-passive, and—in the aorist and future tenses—passive participles.

**Forms**

Review ὁ ἄρχων [V] and πᾶς πᾶσα πᾶν [VI] for the declension.

All tenses of participles are formed from the corresponding tense stem. Thus, the present participle of λύω is formed by adding the proper participial endings to the present stem λυ-. Likewise the future participle is formed from the future stem λυσ- (from λύσω); the aorist from the stem λυσ(α)- (from ἔλυσα: participles are not augmented). Review the principal parts of the verbs you have studied so far (p. 89).

**Active Participles**

All active participles (except the perfect, VIII) have bases in -ντ-. Thematic tenses (present, future, and second aorist) form active participles in -οντ- (cf. ἄρχων). The first aorist, with its characteristic α, has -αντ- (as in πᾶς, base παντ-). The masculine and neuter are declined in the third declension, the feminine in the first.

a. Participles of λύω: present, future, first aorist

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<tr>
<th>Stem</th>
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<tbody>
<tr>
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<td>λύσουσα</td>
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<td>1st Aorist</td>
<td>λυσ-α</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λῦσαν</td>
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b. of λείπω: second aorist (ἔλιπον):

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<tbody>
<tr>
<td>2nd Aorist</td>
<td>λιπ-</td>
<td>λιπών</td>
<td>λιπούσα</td>
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Paradigms

Present Active Participle of λύω: λύον releasing

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<td>λυούσα(v)</td>
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<td>A</td>
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Future Active Participle of λύω: λύσων being about to release, in order to release

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<td>λυσούσας</td>
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First Aorist Active Participle of λύω: λύσας having released, after releasing

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<tbody>
<tr>
<td>Sg.</td>
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<td>λυσάσα(v)</td>
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<td>λυσάσας</td>
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Second Aorist Active Participle of ιλιπων: λιπων having left, after leaving

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<tbody>
<tr>
<td>Sg.</td>
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<td>Pl.</td>
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<td>λιπούσαι</td>
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<td>λιπούσι(ν)</td>
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Present Active Participle of εἰμί: ὄν being

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<td>Sg.</td>
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<td>οὔσας</td>
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This paradigm acts as a review of the endings of the participles in -οντ-. Note that the accent of the second aorist participle is like that of εἰμί.

Middle and Middle-Passive Participles

The middle and middle-passive participles are formed quite simply by adding -μενος, -η, -ον to the appropriate stem: -ομενος to the thematic tense stems; -αμενος to the first aorist.

<table>
<thead>
<tr>
<th>λύω</th>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
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<td>(m)</td>
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<tr>
<td>m.</td>
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<td>λυσάμενος</td>
<td>λιπόμενος</td>
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<tr>
<td>f.</td>
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<td>λιπομένη</td>
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<td>n.</td>
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<td>λυσόμενον</td>
<td>λυσάμενον</td>
<td>λιπόμενον</td>
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<tr>
<td>ransoming;</td>
<td>in order</td>
<td>having ransomed,</td>
<td>having left</td>
<td>being freed</td>
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</tbody>
</table>
Participles: Present, Future, Aorist Active and Middle/Middle-Passive

Example: Present Middle-Passive Participle of λύω: λυόμενος.

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<td>Sg.</td>
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<tr>
<td>A</td>
<td>λυομένους</td>
<td>λυομένας</td>
<td>λυόμενα</td>
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Participles are not so very difficult once you recognize the logic of them and understand what they are: adjectives derived from verbs. The word “participle” comes from the Latin word *participium* (a sharing or partaking), which is a direct translation of the Greek word *μετοχή*. The Greeks thought of the participle as a separate part of speech, but as the name implies they recognized clearly enough that it shared the characteristics of two other parts of speech. We do not usually think of the participle as a separate part of speech, but we should realize that the parts of speech are not necessarily mutually exclusive.

**Exercise A**

1. a. Practice in the forms of the participles. Review verbs on p. 89 and translate these phrases, using the nom. sg. form, m., f., n.
   
   Example: after learning—μαθών, μαθοῦσα, μαθόν
   
   1. after announcing 7. planning for oneself
   2. in order to lead 8. in order to write
   3. in order to hear 9. being thrown
   4. dying 10. ransoming
   5. after killing 11. after judging
   6. being ruled 12. having become

1. b. Translate (for present participles use “-ing” / “being”; for future “in order to”; for aorist “after –ing”). After reading the section on uses of participles, see if you can identify the use of each participle in these sentences.
   
   1. Πεμψάμεναι οὖν τὰ νέα βιβλία ἐμείναμεν.
   2. ἀκούοντες τῶν γε πολίτων οἱ ξένοι ἦσαν εὐτυχεῖς.
   3. ἔρχεται γὰρ εἰς τὴν νῆσον ἀκουσομένη τῆς σοφῆς λεγούση περὶ τοῦ κόσμου.
   4. ἐπαύσαντο δῶρα πέμποντες.
   5. ἤγαγε δὲ οὗτος τὰ παιδία εἰς τὴν νῆσον πεμπόμενα.
   6. βουλεύσαντες ἐκριναν.
   7. ταύτα πράττοισα ἐν [well] πράξει.
Uses of Participles

There are in general three ways of using participles.

General Usage

1. **Attributive.** The participle is used as an adjective, modifying the noun in the same way as the adjective does, often with the article (e.g., a moving vehicle, a dangling participle).

2. **Circumstantial.** The participle, used without the article, in agreement with a noun or pronoun (expressed or implied) and introducing a clause which defines the circumstances of an action (i.e., an action as expressed by the main verb). “He went home, disgusted at the behavior of his colleagues.” Under this heading also comes the genitive absolute.

3. **Supplementary.** The participle is used to complete the idea expressed by the verb; there are a number of Greek uses that differ from English usage. Under this heading we may also place the use of the participle after verbs of perception and in indirect statement. Examples: “Stop doing that!” or “Keep on going!” or “He finished eating,” all of which correspond to Greek usage.

Examples of the Uses of Participles in Greek

1. **Attributive (as adjective)**

   a. Used with a noun and usually with an article:

   ὁ παρών χρόνος, the present time (παρών, present participle of πάρειμι, being present)

   Many English participles do not lend themselves to this use, and for this reason, many of the Greek participles must be paraphrased in the English translation either by a relative clause or by an adjective or noun; this is especially true of the attributive participle used as a noun (b).

   b. Like the adjective, the participle may be used as a noun with the article (the man, woman, or thing being omitted; cf. οἱ ἀγαθοὶ, the good: the masculine gender makes it clear that the good people is implied).

   Examples:

   οἱ φεύγοντες those who flee/are fleeing; the fugitives, the exiles
   ὁ διώκων and ὁ φεύγων the one who pursues and the one who flees: in a courtroom context, the prosecutor and the defendant
   ὁ ἄρχων the one who rules, originally a participle from ἀρχέω (the ruling man), hence the ruler, so common that it is considered a noun.
τὸ ἄρχον in the neuter, that which rules (the ruling thing
can best be translated as the ruling party.)

ἡ θανούσα the [woman who] died, the dead woman

μὸν τὴν θανούσαν ὥσπερ εἰς τι προσδοκάς;
Do you expect to benefit the dead woman in any way?
—Euripides, Alcestis

Interesting too are the uses of the neuter participles of ἐιμί: τὸ ὄν and τὰ ὄντα that which/is/exists; those things which are/exist (lit. existing things) respectively; but both may be translated as the universe. Cf. also τὰ πάροντα the present circumstances.

οἱ ἔχοντες and οἱ οὐκ ἔχοντες those who have and those who do not have, i.e., the rich and the poor, or the haves and the have-nots.

c. Remember that the participle is a verbal form and so can take an object: ὁ ταῦτα εἰπών (lit. the one having said these things) the one who said these things.

Exercise A (continued)

2. a. Study the examples and translate these sentences.

1. οἱ γὰρ διώκοντες τὴν φεύγουσαν ἔλαβον.
2. ἡ γε ἀποθανοῦσα οὐ λέξει.
3. οἱ ἐν ταύτῃ τῇ πόλει ἄρχονται ὑπὸ τῶν ἀρχόντων.
4. ὁ ταῦτα ἀγγείλας ἀπῆλθεν.
5. εἶπες οὖν τοῖς τοῦ ποιητοῦ ἀκούσας;
6. τοὺς δὲ οὐκ ἔχοντες ἐπέμψασθε;

2. b. Make up sentences using the following.

1. οἱ γραφόμεναι 4. ἡ πείθασα
2. τὰ πάροντα 5. ὁ βουλόμενος
3. τὰ βουλευόμενα 6. οἱ λύοντες

2. Circumstantial

The circumstantial participle defines the circumstances surrounding the action of the main verb and may express time, manner/means, cause, condition, concession: that is, when, in/by, since/because, if, although. It can also be merely descriptive. The context (or sense) of the sentence will usually tell you which is intended, though sometimes more than one of these relations may be implied. These different types of the circumstantial participle do not differ from one another except in context; therefore you need not make sharp distinctions among them. When translating them, first translate them literally, even though it may be awkward in English (having done, doing, having been done, etc.), and
then as the whole sentence becomes clearer, you may add an appropriate word, such as if, when, although. There are, to be sure, clues which will sometimes make the meaning clearer (e.g., whether οὐ or μή is used, and a number of particles).

A. Time (when, after): Temporal

In narration, the participle is very common for a series of events. The use of participles can extend the sentence indefinitely, as you will see when you read long passages from Thucydides and Isocrates.

In English, when narrating a series of events, we tend to use a series of finite verbs in separate clauses, whether coordinate or subordinate. We may say, for example, “After killing the man, he got away,” or “He killed the man and got away,” or “After he killed the man, he got away.” The first uses a participle, the second two coordinate clauses, and the third a subordinate clause. In Greek the verb of the first clause would be expressed by a participle in the aorist, that of the second by a finite verb:

τὸν ἄνθρωπον ἀποκτείνας, ἔφυγεν.

There are other ways of expressing this in Greek, but this would be the most common and the easiest.

Note that in translating an English phrase or clause introduced by the word after, it is best to use the aorist participle.

Another example:

φεύγοντες ἀπέθανον fleeing (while they were fleeing) they were killed.

Participles used with temporal particles:

<table>
<thead>
<tr>
<th>Participle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅμα</td>
<td>at once, at the same time</td>
</tr>
<tr>
<td>αὐτίκα</td>
<td>at once</td>
</tr>
<tr>
<td>μεταξύ</td>
<td>in the midst of, while</td>
</tr>
</tbody>
</table>

B. Causal (because, since)

Example:

πολλὰ εἶπε, βουλόμενος τὸν βασιλέα πείσαι.

He said many things because he wished to persuade the king.
The causal particles that can be used with participles are:

<table>
<thead>
<tr>
<th>Particle</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅτε</td>
<td>inasmuch as, seeing that, since</td>
</tr>
<tr>
<td>ὡς, ὡσπέρ</td>
<td>as causal particles give an alleged cause for which the speaker/writer does not wish to take credit. They may be translated as as if, as though, as thinking, on the grounds that.</td>
</tr>
</tbody>
</table>

Example:

ὅτε τὰ χρήματα ἔχων
seeing that he has the money

θαυμάζονται ὡς σοφοὶ ὄντες
They are admired as if (on the grounds that) they are wise.

δεδίασι τὸν θάνατον ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστὶ.
They fear death as though they know well that it is the greatest of evils.

—Plato, Apology

C. Manner and Means (*in, by*)

τὴν ἀσπίδα ἀποβαλών, ἔφυγε τὸν θάνατον.
By throwing away his shield, he escaped death. (means)

—Xenophon

ήκει τὰ χαλεπὰ φερόμενα.
The troubles have come with a rush. (manner) (lit. The troubles have come being carried. An idiomatic use of the middle–passive participle of φέρω.)

D. Conditional (*if*)

ταῦτα λέγων, οὐκ ἂν τὴν ἀλήθειαν ἔλεγες.
If you were saying these things, you would not be speaking the truth. (lit. Saying these things you would not be speaking the truth.)

The negative in the participial clause (which represents the if-clause or protasis of the condition) is μή; this will give you a hint to translate it as a condition, since most other uses of the participle take οὐ as negative.

σοφοὶ μὴ ὄντες, οὐχ ἔξετε μαθητάς.
If you are not wise, you will not have pupils. (lit. Not being wise, you will not have pupils.)

E. Concession (*although*)

πολλὰ χρήματα ἔχων, οὔκ εἰμι εὐτυχής.
Although I have much money, I am not happy.

The particles καίπερ and καί (although, even though) can also be used with the circumstantial participle of concession.
F. Purpose (to, in order to) is usually expressed by the future participle, sometimes with ὡς.

أحدثο...λυσόμενος τε θύγατρα (= θυγατέρα)
He came to ransom his daughter.
—Iliad I.13
ὁ ἡγησόμενος οὐδεὶς ἔσται.
There will be no one to lead/who will lead [us].
—Xenophon

G. Description

�件...φέρων (or ἔχων)
He came bearing many gifts.

The participles ἔχων, φέρων, ἄγων, λαβών are often used idiomatically and may be translated as with.

ἔρχεται τὸν υἱὸν ἔχουσα.
She comes bringing her son, or she is coming with her son.
—Xenophon

The Genitive Absolute

The genitive absolute is a special use of the circumstantial participle. A noun or pronoun and a participle are put into the genitive case in an absolute construction (so called because it does not agree with any other words in the sentence, and stands by itself, grammatically). It is translated by a clause and can be used to express any of the attendant circumstances a circumstantial participle does. In English we have a similar construction, called the nominative absolute (English being severely limited in the number of its cases): for example (from Eric Partridge, Usage and Abusage), “On the door being opened, she perceived a couch.” The clause in italics is an absolute construction: grammatically it stands outside the main clause. On the other hand, had we written “Upon opening the door, she perceived the couch,” the participial clause would be a descriptive, adjectival one agreeing with she. Common expressions in English using a nominative absolute are “other things being equal” and “that said.” In the absolute construction, then, the participial clause which describes the circumstances stands outside the main sentence grammatically. The genitive absolute in Greek (like the ablative absolute in Latin) is very common and very versatile, owing to the many forms and uses of the Greek participle. It can express time, manner, means, cause, condition, concession, purpose, and description. It can be used plain or with any of the particles that can accompany the participles.
Examples:

καὶ τῶν φίλων τὴν χώραν λιπόντων, ἐμείναμεν.
*Although our friends left the place, we remained.*

tῆς φίλης μὴ ἐλθούσης, ἐλίπομεν ἂν τὴν χώραν.
*If our friend had not come, we would have left the place.*

tῶν πολιτῶν δικαίων ὄντων, δικαία ἐστὶν ἡ πόλις.
*Because the citizens are just, the city is just.*

tοῦ πατρὸς οὐ βουλομένου, ταῦτα οὐ πράξομεν.
*Since father does not wish it, we will not do these things.*

λόγων γενομένων, ἀπῆλθον οἱ νεανίδες καὶ οἱ γυναῖκες.
*The conversation having taken place (after the conversation), the young men and the women departed.*

Some examples from Greek authors:

1. καὶ Πολυφόντου κελεύοντος ἐκχωρεῖν,...
_And when Polyphontes ordered [him] to get out of the way, Oedipus killed both Polyphontes and Laius._
—Apollodorus

2. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι).
*If the Athenians should experience this same thing, I think their power would be estimated as double._
—Thucydides

3. πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν;
*If justice exists, how is it that Zeus has not perished?*
—Aristophanes

Note: A rarer construction is the **accusative absolute**, which is used in the same way as the genitive absolute, but is restricted to the participles of impersonal verbs: these are put into the accusative in the neuter singular, παρόν μοι, *it being possible for me*; δέον ἦμιν ἀπιέναι, *it being necessary for us to depart*. δέον is the neuter accusative participle of the impersonal verb δέι.
Exercise A (continued)

3. a. Study the examples of circumstantial participles and translate. For the genitive absolute it may help to begin: with + the noun + the verb + -ing (e.g., “with poets be-ing present”) and then try to make it more elegant as you understand the context (“because/ when/ if poets are present”).

1. τῶν ποιητῶν ἀκούσασα ἦλθον ὡς ἀκουσομένη τῆς σοφῆς.
2. καὶ τὸν πατέρα ἀποκτείνας ἑκείνης τῆς πόλεως βασιλεὺς ἐγένετο.
3. τὴν δὲ μητέρα ἀποκτείναντες ἔφυγον ἐκ τῆς πατρίδος.
4. ταύτα ἔπραξα ὡς ὄντα δίκαια.
5. τῶν παιδῶν ἀποθανόντων ἢ μήτηρ ἐφυγεν εἰς τὴν πόλιν.
6. δώρα φέροντες ἔρχομεθα ὡς τὸν βασιλέα πείσοντες.
7. ὁ γέρων ἠλθε ὡς τὴν παῖδα λυσόμενος.
8. τοῦ πολέμου παρόντων εἰρήνην ἄγειν οὖν τ’ ἔσται.
9. ξένον ἐλθόντων οὐκ ἐν ἐλίπομεν.

3. b. Make up sentences using the following words.

1. λυσόμενη
2. ὡς ὄν
3. λέγοντες μεταξύ
4. ἀκούουσα
5. παρόντων
6. ἀποθανόντος

3. Supplementary

The supplementary participle is more closely related to the verb: it is used to complete the meaning of the verb, and without it the idea is incomplete. The supplementary participle may go with either the subject or the object of the verb, for example:

παύω (active): παύω τὸν ἄνδρα λέγοντα
I stop the man (from) speaking.

παύομαι (middle): παύομαι λέγων/λέγουσα
I stop (myself) speaking or I cease speaking.

This construction is found with verbs meaning begin, continue, stop (cf. in English “keep on keeping on”), and with those meaning repent, be weary, be pleased or displeased, allow.

ἄρξομαι λέγων I shall begin speaking.
παύσω τοῦτο γιγνόμενον I shall stop this from happening.

—Plato
Some of these verbs may take both the supplementary participle and the supplementary infinitive constructions, but with different meanings:

- αἰσχύνομαι I am ashamed
- αἰσχύνομαι λέγων / λέγουσα I am ashamed speaking, I speak with shame
- αἰσχύνομαι λέγειν I am ashamed to speak (and so, do not speak)

In the first example, the participle speaking (λέγων / λέγουσα) implies that I am actually speaking, ashamed or not; in the second, the infinitive to speak (λέγειν) implies that my shame prevents me from speaking. This subtle difference in construction makes a great deal of difference in meaning.

There are several verbs in Greek which take a supplementary participle in a way that seems odd to us at first, because it differs from English usage. In these sentences the participle tells what the main action is, while the main verb tells something about how the action is occurring.

- τυγχάνω happen (we use the infinitive, Greek uses the participle):
  - τυγχάνει δίκαιος ὤν, He happens to be (lit. being) honest or He really is honest. (Often forms of τυγχάνω are used to emphasize that something is indeed true.)

- λανθάνω escape the notice of (we usually translate the participle by a finite verb and express the form of λανθάνω by an adverb, unawares, without being observed):
  - οὐ λανθάνει κακὸς ὤν lit. He does not escape notice being wicked
  - ἔλαθον ἐσελθόντες They got in secretly.
  —Thucydides

- φθάνω anticipate, come/do/be first or before (the action in which one is ahead of somebody else is expressed by the participle):
  - ἐφθάσαν τοὺς φίλους ἐλθόντες lit. They anticipated their friends having come. Or, They got there before their friends / They got the jump on their friends . . . .

Other uses of the supplementary participle:

In Indirect Statement: with verbs of knowing (and the opposite, those meaning be ignorant, forget) and showing, and with verbs of sense perception (see, hear, feel) the participle is used in indirect statement.
Examples:

ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα.
It is apparent that the soul is immortal (i.e., it really is immortal).
—Plato

ὁρῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε.
We see that everything you say is true.
—Xenophon

ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα.
He heard that Cyrus was in Cilicia.
—Xenophon

With **verbs of perception**, the participle not in indirect statement can be used to modify the object of the verb, as in these English sentences: “I saw Mommy kissing Santa Claus,” or “I hear him coming”; compare with “I hear that he is coming.”

The verbs ἀκούω and αἰσθάνομαι take their object in the genitive case (except in indirect statement). Consider the following examples:

ἀκούω τοῦ σοφοῦ λέγοντος. I hear the wise man speaking. (That is, I actually hear him.)

ἀκούω τὸν σοφὸν λέγοντα. I hear that the wise man is speaking.

**Exercise A (continued)**

4. Translate.
   1. τυγχάνομεν οὖσαι δίκαιαι γυναῖκες.
   2. πράττοντες ὄδικα οὐκ ἐλάνθανον.
   3. ἐφθασαν δόρα ἐνεγκοῦσαι.
   4. φθάνουσιν ἑκείνας φεύγοντες.
   5. ἥρξετε βουλευόμενοι.
   6. ταύτα λέγοντες οὐκ αἰσχύνεσθε;

**Tenses of the Participle**

The tenses of the participle (except in indirect statement) represent time only as relative to the main verb. The **present** refers to an action at the same time as that of the main verb (while); the **aorist** refers to time previous to that of the main verb (after, having). The **future** participle is used for expressing purpose or intention, and is rarely used otherwise.
In indirect statement, however, the participle’s tense represents the same tense as that of a finite verb, that is, the tense of the original statement, as in the infinitive construction [IV].

**Notes on Participles**

1. “There is but one difference between the supplementary and circumstantial participles. It lies in the fact that the circumstantial participle is an additional statement and does not form an essential part of the verbal notion of the principal verb [as does the supplementary participle]. The circumstantial participle may be removed and the sentence will not bleed.” (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* [New York: Hodder & Stoughton, Doran, 1914] p. 1124)

2. The Greeks, as mentioned before, were φιλομέτοχοι (fond of participles), and Greek has a rich system of participles, richer than Latin or English, for example. Latin has no present passive nor perfect active participles. And English must resort to long periphrases to translate some of the participles (notably the future participle). It may be said that wherever a participle is possible, Greek has one. This wealth of participles gives a great deal of flexibility to the language, as you will see, the more you read.

3. The dangling participle: For most of us our introduction to participles in our own language—if in fact we are introduced to them at all—is usually in connection with the problem of the dangling participle. This is a problem that does not occur in Greek.

→ Consider why not.

*I saw the Grand Canyon* driving *through Arizona*, contains an example of a dangling participle in English. Actually we know what this means, that I saw it while I was driving, because the grammatically correct alternative, that the Grand Canyon was driving, is absurd or the result of sampling the local hallucinogens. On the other hand, if, in the sentence *I saw that man* driving *my car*, I mean I saw him while I was driving, I do not say so, because, by the placement of the words, *driving* goes with *that man*. In the first example the intended meaning is clear, and a speaker of this sentence would only risk not understanding the hearers’ laughter. In the second, carelessness could lead to confusion, because in English the placement of words is very important. In Greek there is no confusion about what words the participle goes with because it will be in the same case and gender as these words. If it goes with the subject it will be nominative. If it goes with the object it will be accusative. Its place in the sentence does not matter. Thus, if I saw that man while *I* was driving, *driving* is nominative to agree with *I*. If I saw him actually in the driver’s seat of my car with his foot on the gas, *driving* is accusative to agree with the object of *saw*. 
### Vocabulary

#### Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσθάνομαι, αἰσθήσομαι</td>
<td>perceive, sense, understand, learn, hear (+ gen.) (aesthetic)</td>
</tr>
<tr>
<td>ἡσόμην</td>
<td>be ashamed (cf. αἰσχρός, also in act. αἰσχύνω, to disgrace)</td>
</tr>
<tr>
<td>βασιλεύω (reg. prin. pts.)</td>
<td>be king, rule (+ gen., cf. βασιλεύς)</td>
</tr>
<tr>
<td>βλέπω, βλέψομαι, ἔβλεψα</td>
<td>come to know, perceive, know (aor. will be given later, cf. γνώμη)</td>
</tr>
<tr>
<td>διώκω, διώξω, ἐδίωξα</td>
<td>pursue; chase</td>
</tr>
<tr>
<td>διωδέρω (see φέρω)</td>
<td>carry over/ across; differ, surpass</td>
</tr>
<tr>
<td>εἶδον</td>
<td>saw (2nd aor., stem ἱδ‑: part. ἱδών, inf. ἱδεῖν, related to Latin video)</td>
</tr>
<tr>
<td>εὑρίσκω, εὑρήσω, ἕυρον</td>
<td>find (pf. ἐὕρηκα Eureka!; heuristic)</td>
</tr>
<tr>
<td>κελεύω, κελεύσω, ἐκέλευσα</td>
<td>urge, exhort, bid, order</td>
</tr>
<tr>
<td>λανθάνω, λήσω, ἔλαθον</td>
<td>escape notice (+ part., cf. λήθη Lethe)</td>
</tr>
<tr>
<td>μέλλω, μελλήσω, ἐμέλλησα</td>
<td>be about to, intend, delay (+ fut. inf.)</td>
</tr>
<tr>
<td>πυνθάνομαι, πεύσομαι</td>
<td>learn</td>
</tr>
<tr>
<td>τυγχάνω, τεύξομαι, ἔτυχον</td>
<td>happen (+ part.), meet (+ gen., cf. τύχη)</td>
</tr>
<tr>
<td>ύπάρχω</td>
<td>begin, exist, belong to (cf. ἄρχω)</td>
</tr>
<tr>
<td>φεύγω, φεύξομαι</td>
<td>flee, take flight, avoid, escape (cf. Latin fugio, Engl. fugitive)</td>
</tr>
<tr>
<td>φθάνω, φθήσομαι, ἔφθασα</td>
<td>be/do first, outstrip, anticipate (+ part.)</td>
</tr>
</tbody>
</table>

#### Compounds of εἰμί: conjugated like εἰμί

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπειμί</td>
<td>be away, be absent</td>
</tr>
<tr>
<td>ἐξεστι (v)</td>
<td>it is possible</td>
</tr>
<tr>
<td>πάρειμι</td>
<td>be present, be near, stand by</td>
</tr>
<tr>
<td>πάρεστι + dat. (impersonal)</td>
<td>it depends on</td>
</tr>
<tr>
<td>πρόσειμι</td>
<td>be added to, belong to</td>
</tr>
<tr>
<td>σύνειμι</td>
<td>be with, live with, have dealings with</td>
</tr>
</tbody>
</table>

#### Noun

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ζεύς, Δίος, ó; dat. Δία, acc. Δία, voc. Ζεῦ</td>
<td>Zeus</td>
</tr>
<tr>
<td>μά τὸν Δία</td>
<td>by Zeus!</td>
</tr>
</tbody>
</table>
Particles (used with participles)

 ámba  at once, at the same time as
 ámbē  since, inasmuch as
 αὐτίκα  at once
 μεταξύ  in the midst of, while
 ὡς  as if, as, on the ground that

Exercise B

1. Review the verbs you have had so far, and form the participles for each. For a complete verb there will be six participles (so far; there are more yet to come). Remember that the participle is not augmented.

2. Form and decline the following participles.
   1. Present active of ἔχω
   2. Aorist active of βάλλω
   3. Future active of φέρω
   4. Aorist active of παύω
   5. Future middle of γίγνομαι

3. Parse the following. Example: λύσαντα—aorist active participle of λύω, masc. acc. sg. or neuter nom./acc. pl.

Recognizing participles

1. -οντ- tells you that it is an active participle of one of the thematic tenses: future, present, or second aorist.
   a. most futures will have σ before the -οντ-.
   b. the second aorist is usually accented on the o-sound of the participial ending.

2. -αντ- tells you that you are dealing with the first aorist participle.
3. -ομενος is the sign of the middle/middle-passive of a thematic tense.
4. -αμενος is the sign of the middle of the first aorist.

4. Translate these sentences and identify the use of each participle.

1. ὁ γέρων ἦλθεν ἔχων πολλὰ δῶρα.
2. πάρεστιν ἡ γυνὴ ἄγουσα τὸν παῖδα.
3. οἱ φεύγοντες ὑπὸ τῶν διωκόντων διώκονται.
4. ὁ ἄρχων ἄρχει τῶν ἀρχομένων.
5. ὁ κόσμος ἐλέγετο τὸ ὄν καὶ τὰ ὄντα.
6. ὁ γάρ ἵππος ἦλθεν ὡς λυσόμενος τὴν θυγατέρα πολλοῖς χρήμασιν.
7. ἀλλ' ὁ βασιλεὺς ἐθέλων τὴν γυναῖκα ἔχειν,
8. τὴν χώραν λιπόντες κατὰ θάλασσαν πρὸς τὰς νῆσους ἠλθομεν.
9. τῶν παιδίων ὡς τὰ αὐτὰ ἐλεφαίναν.
5. a. Translate into Greek.
   1. He did not kill his mother without being observed.
   2. I happen to be speaking to the citizens about war and peace.
   3. Although the poets were present, we listened to the philosophers.
   4. I heard that that woman was in Greece.
   5. He came to find an honest man.
   6. We admired this man on the ground that he was brave and just.
   7. After killing the old man, he became king.
   8. The one who said these things was the father of the poet.

5. b. Compose some sentences using the following expressions.
   1. τυγχάνω + a participle of ἔρχομαι
   2. παύω or παύομαι + a participle of βλέπω
   3. αἰσθάνομαι + a participle of εἰμί
   4. a genitive absolute using a participle of ἄπειμι

Readings

1. ἡ δὲ μνήμη τοῦ γενομένου. τὸ δὲ παρόν ὅτε πάρεστιν, οὐδεὶς ἂν φαίη μνημονεύειν.
   —Aristotle, περὶ μνήμης
   [μνήμη, -ῆς, ἡ memory. Understand ἔστι. γενόμενον that which has been, the past. οὐδεὶς no one (m. nom. sg.). θαύτη (with ὥν) would say from φημί (3rd sg. opt.). μνημονεύω remember.]

2. τοῦ δὲ νῦν ἐν τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται καὶ πρότερον, ἀλλὰ τοῦ μὲν παρόντος αἴσθησις, τοῦ δὲ μέλλοντος ἐλπίς, τοῦ δὲ γενομένου μνήμη.
   —Aristotle, περὶ μνήμης
   [καθάπερ as. εἴρηται (it) has been said. πρότερον before. αἴσθησις, ἐς ὁ feeling, perception (cf. αἰσθάνομαι). διό and therefore. ὅσα as many as (n. nom./acc. pl.). ζώον, -ου, τὸ animal.]

3. πρώτων μὲν οὖν σκεπτέον τί τῶν βασιλευόντων ἐργὸν ἔστιν.
   —Isocrates
   [σκεπτέον it is necessary to consider.]

4. μὴ σπεύδετε πλουτεῖν μᾶλλον ἢ χρηστοὶ δοκεῖν εἶναι, γιγνώσκοντες ὅτι καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων οἱ μεγίστοι ἐπ᾽ ἀρετῇ δόξας ἔχοντες πλείστων ἄγαθων δεσπόται καθίστανται.
   —Isocrates, Nicocles
   [μὴ... ἢ do not be eager to be wealthy rather than. δοκεῖν to seem (pres. inf.). δόξα, ἐς ἡ reputation. βαρβάροι those who are not "Ἑλλήνες. μεγίστος, -ῆς, -ον biggest, greatest. πλείστως, -ῶν most. καθίστανται are established, become, are appointed.]

5. πάντων χρημάτων μέτρον ἔστιν ἄνθρωπος, τῶν μὲν ὄντων ὡς ἐστίν, τῶν δὲ οὐκ ὄντων ὡς οὐκ ἔστιν.
   —Protagoras
6. ἂνθρωπος ὄν μέμνησο τῆς κοινῆς τύχης.
   —Menander
   [μέμνησο remember! (imperative + gen.).]

7. ὅστις στρατηγεῖ μὴ στρατιώτης γενόμενος, ὅτεος ἑκατόμβην ἔξαγει τοῖς πολεμίοις.
   —Menander
   [ὅστις whoever, anyone who (m. nom. sg.), στρατηγέω be general (-ei, 3rd sg.), ἑκατόμβη, -ης, -η hecatomb, sacrifice. ἔξαγει ἐκ + ἄγω. πολέμιος, -α, -ov hostile, oi polémioi the enemy.]

8. μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο.
   —Apollodorus
   [μιᾶς, gen. sg. of εἷς, μία, ἕν one. κόπτω chop off. κεφαλή, -ῆς, η head. ἀνεφύοντο, impf. m.-p. of ἀναφύω grow up/back.]

9. θνῄσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἠθελον καὶ δῶμα ναίειν ὄλβιον τυραννίδι.
   —Euripides, Alcestis
   [θνῄσκω = ἀποθνῄσκω. παρόν: acc. abs. σέθεν = σου (gen. sg.), you. Θεσσαλῶν of the Thessalians. δῶμα, δώματος, τό home. ναίειν to dwell in, to live in. ὄλβιος, -α, -ον wealthy, prosperous.]

10. The story of Deucalion (the Greek Noah):
    Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμεῖ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν θεοὶ πρώτην γυναῖκα.
    ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν ἠθέλησε γένος, ἑπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν ἠθέλησε γένος, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη.
    Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη.
    [Deucalion: son of Prometheus, husband of Pyrrha (daughter of Epimetheus and Pandora). Προμηθέως gen. of Prometheus. τόπος, -ου, ὁ place, region. ἔπλασαν: aor. of πλάττω. πλάττω (πλάσσω) make, form. γαμεῖ he marries. ἀφανίζω destroy. ὑποθέμενος having instructed. τεκτηνάμενος: aor. partic. of τεκταίνω build. λάρναξ, -ακος, ης, ἡ ark. ἐπιτήδειος, -α, -ov suitable. τὰ ἐπιτήδεια provisions. ἐνθέμενος having put in. εἰσέβη went into, embarked (3rd sg.). υετός, -οῦ, ὁ rain. χέας having poured (m. nom. sg.). πλεῖστος most. κατακλύζω inundate, flood. διαφθαρῆναι to be destroyed. ὄλχος, -ης, -ον few. χορίς except (+ gen.). σύν + ὑετός. πλῆσιον nearby, near (adv.). υψηλός, -ης, -ον high.]
ὡς συῶν καὶ χεῖρας χαλκᾶς ἔβλατν ἔποιουν Ἱσος -η, -ον equal ἀποτμηθείσης + acc. ὡς ψυκτικῶς metaphorically (αοις adv.); ὠνομάσθησαν were named (from ὄνομα, ὃνομα). λάμας stone.

11. Perseus and the Gorgons:
[Περσεύς] πετόμενος εἰς τὸν Ὄκεανον ἦκε καὶ κατέλαβε τὰς Γοργόνας κοιμομένας, ἦσαν δὲ αὐταὶ Σθένω Ἐιρύάλη Μέδουσα. μόνη δὲ ἦν θητή Μέδουσα: διὰ τούτο ἐπὶ τὴν τινής κεφαλῆς Περσεύς ἐπήμφη, ἐποίουν δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων, ὀδόντας μεγάλους ὡς συών καὶ χεῖρας χαλκάς, καὶ πτέρνας χρυσᾶς, δι’ οὖν ἐπέτοντο. τοὺς δὲ ἵδοντας ὀροποιεῖν.

[The story of Perseus’ decapitation of Medusa. Ὄκεανος, -οῦ, ὁ Oceanus. πετόμενος fly. ἦκε have come. κατά + λαμβάνω catch. κοιμάω put to sleep. in mid. fall asleep. θητής -η, -ην mortal. ἐπήμφη (aor. pass.) (he) was sent. περιεσπειραμένος coiled around. ἐπί + acc. for, after (of purpose). φολίς, -ίους, -ης scale. αὐτώς, αὐτή, αὐτό (in oblique cases) he, she, it. σῦς, σῦς, σῦ, ὁ, ἥ swine. χαλκοῦς of bronze. πτέρυξ, πτέρνας, ἡ wing. χρυσός golden. ἔποιουν they made (3rd pl. impf.).]

ἐπιστάς οὖν αὐτός ὁ Περσεύς κοιμομένας, κατευθυνούσης τὴν χείρα Αθηνᾶς, ἀπεστραμμένος καὶ βλέπων εἰς ἀσπίδα χαλκῆν, δι´ ἦς τὴν εἰκόνα τῆς Γοργόνος ἐβλεπεν, ἐκαταρτόμησεν αὐτήν. ὄποιμηθείσης δὲ τῆς κεφαλῆς ἐκ τῆς Γοργόνος ἐξέθηρε Πήγας τηνύς ἱπποκ, καὶ Χρυσάωρ ὁ Γηρυόνος πατήρ τούτους δὲ ἐγέννησεν ἐκ Ποσειδώνος. ὁ μὲν οὖν Περσεύς ἐνθέμενος εἰς τὴν κίμβην τὴν κεφαλὴν τῆς Μέδουσῆς ὀπίσω πάλιν ἔχωρε, αἱ δὲ Γοργόνες ἐκ τῆς κοίτης ἀναστάσα τοῦ Περσέα ἐδίωκον, καὶ συνιδεῖν αὐτῶν οὐκ ἦδοναν διὰ τὴν κυνήν. ἀπεκρύπτει μὰρ ὑπ´ αὐτής.

—Apollodorus

[ἐπιστάς standing over (aor. part., m. nom. sg.). κατευθύνω guide, direct. ἀπεστραμμένος turned away (pf. part). ἐκαταρτόμησεν he behaved (3rd sg. aor. act.). ὄποιμηθείσης having been cut off (gen. abs.). ἐξέθηρε, aor. of ἔχωρε, leap out of. πτηνός, -ήν, -ήν winged. Chrysaor, son of Medusa and Poseidon, was born holding a golden sword (as his name signifies). He became the father of Geryon, the three-bodied giant. ἐγέννησεν (she) bore. ἐνθέμενος having put in (aor. mid. part.). κίβισις, -εως, -ης pack. ὀπίσω back (adv.). πάλιν back, again (adv.). ἔχωρε (he) was going (3rd sg. impf.). κοίτη, -ῆς, -ῆς sleep. ἀναστάσα having gotten up. συνιδεῖν to see. ηδοναντ (they) were [not] able. κυνή, -ῆς, -ῆς, -ής helmet. ἀπεκρύπτει conceal, hide.]

ὁργός γὰρ οúdeis ὥθες ἔχων ἀνὰ στόμα βιὸν ἤδονατ’ ἄν ξυλλέγειν ἄνευ πόνου.
A lazy lout with the gods on his lips cannot eke out a livelihood without hard work.

—Euripides, Electra
Gorgon Stories

What happened next to the Gorgon’s severed head? Medusa’s head was ultimately fixed to Athena’s shield or in the middle of her aegis, a grim medallion. It remained an image of horror because of its ability, even after the decapitation, to turn anyone who looked at it into stone. In John Barth’s *Chimera*, it figures in the foundation of a sculpture museum.

In Euripides’ *Alcestis* it is a symbol of revulsion to Admetus who says (1118), when he is asked to receive a new woman after his wife has died for him:

*Καὶ δὴ προτείνω, Γοργόν’ ὡς καρατομῶν*

Then, I reach out my hand, as if to behead a Gorgon,

only to discover a moment later that the woman is his wife, returned from the grave. In Euripides’ *Electra*, the Gorgon appears on Achilles’ shield in a choral ode and is later (855–8) referred to when Orestes brings his sister the head of Aegisthus (their father’s murderer and the usurper of his throne). Whether the head is still attached to the body is a subject of debate among critics:

*ἔρχεται δὲ σοι*
*κάρα ἑπείξων οὐχὶ Γοργόνος φέρων,*
*ἀλλ’ ὃν στυγεῖς Αἴγισθον.*

*[Orestes] is coming now*
*bringing not the Gorgon’s head to show you,*
*but Aegisthus whom you hate.*

At the end of the play Orestes is told to go to Athens, where Athena will protect him from the Furies by shaking the Gorgon face at them.

In *Phoenician Women*, a later play of Euripides, the Gorgon figures again as a symbol of hatred and lack of communication in that most dysfunctional of families, the household of Oedipus, when Jocasta says to her son Eteocles, who is set on killing his brother Polynices (455–6):

*οὐ γὰρ τὸ λαμότμητον εἰσορὰς κάρα*
*Γοργόνος, ἀδελφὸν δ’ εἰσορὰς ἥκοντα σὸν.*

*You are not looking at the Gorgon’s severed head*
*but at your brother who has come here.*
LESSON VIII

Pronouns; Perfect, Pluperfect, and Future Perfect Active; Aspect

In this lesson you will learn more pronouns, the perfect active (the fourth principal part), and more about aspect. You will also begin writing synopses which help you see a verb in all its glory at a glance and practice six verbs in the time of one.

PRONOUNS:
INTERROGATIVE, INDEFINITE, RELATIVE INDEFINITE, RECIPROCAL

The interrogative pronoun who?, what? is τίς, τι in Greek. It always takes the acute on the first syllable (and this never changes to the grave).

The indefinite pronoun anyone, someone, anything, something is enclitic, but otherwise is spelled in the same way as the interrogative. Both are declined in the third declension with the base τιν-. 

Interrogative m./f. n. | Sg. | Indefinite m./f. n.
---|---|---
τίς | τι | τις | τι
τίνος (του) | G | τινός (του)
τίνι (τω) | D | τινί (τω)
τίνα | A | τινά | τι

τίνες | τίνα | N | τινές | τινά
τίνων | G | τινών
τίσι | D | τισί
τίνος | τίνα | A | τινός | τινά
The alternate forms given in parentheses are fairly common. You should be aware of them, and use the context to distinguish τοῦ and τῷ from the forms of the article that look the same. The accent and punctuation will help you to distinguish the interrogative from the indefinite.

The interrogative τίς and the indefinite τις may be used as either pronouns or adjectives:

τίς ἐρχεται; or τίς ὁνὴ ἐρχεται;
Who is coming? or What man is coming?

λέγει τις or λέγει γυνὴ τις
Someone says. or Some woman says.

The indefinite is sometimes equivalent to the English indefinite article (a, an):

eἶδον ἄνθρωπον τινα. I saw a man (or, a certain man).

The relative indefinite pronoun ὅστις (whoever, whatever, anyone who, anything which) consists of the relative pronoun (ὁς, ἥ, ὅ) and the indefinite pronoun (τις, τι) combined into one word (except for ὅ τι, the nominative and accusative neuter singular), in which both elements are declined. Note that the accent of the relative is retained throughout the relative indefinite.

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The short forms are common in verse, but rarely found in Attic prose. ὦ τι is written as two words in modern texts to distinguish it from ὅτι, the conjunction meaning that, because.

Example of ὅστις:

οὐκ ἔστιν ὅστις βουλεται κακῶς πράττειν.
There is not anyone who wishes to do badly.

The indefinite relative is usually used in indirect questions:

οὐ μανθάνω ὅ στι λέγεις. I do not understand what you mean.
θαυμάζω ὅστις ἐστίν ὁ βασιλεὺς ὁ τῆς χώρας τῆς.
I wonder who is king of this land.

Example of ὅστις:

οὐκ ἔστιν ὅστις βουλεται κακῶς πράττειν.
There is not anyone who wishes to do badly.
The reciprocal pronoun ἀλλήλων, (of) each other is used only in the oblique cases of the plural (and dual). The plural (perhaps derived from ἄλλος doubled: ἄλλ-αλλο-) is declined as follows:

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<td>ἀλλήλους</td>
<td>ἀλλήλας</td>
<td>ἄλληλα</td>
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οἱ ξένοι δώρα πρὸς ἀλλήλους ἐπέμψαν. 
The strangers sent gifts to each other.

Vocabulary

The fourth principal part is included with new verbs.

Pronouns

ἀλλήλων  (of) each other (reciprocal pronoun)  
(parallel)

ὅστις, ἥτις, ὁ τι  anyone who, anything which, whoever, whatever (indefinite relative)

τίς, τί  who?, what? (interrogative pronoun)

dιὰ τί, τί (acc. of respect)  why?

tις, τι  someone, something, anyone, anything; a, a certain (indefinite pronoun; enclitic)

Nouns, Verbs, Adverbs

αἰτία, αἰτίας, ἡ  cause, responsibility; guilt, blame; credit  
(aetiology)

ἀμαρτάνω, ἀμαρτήσομαι, ἡμάρτον, ἡμάρτηκα  miss (the mark) + gen.; fail, go wrong; err

ἐνθάδε  (adv.) to this/that place, hither, thither

κύων, κυνός, ὁ/ἡ  dog; Cynic philosopher (voc. κύον)

φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαξα  keep watch, guard, defend

φύσις, φύσεως, ἡ  nature, origin (physics)

χθών, χθονός, ἡ  earth (poetic word) (chthonic)
Exercise A

Remember that τις, τι (some, any, a certain) is enclitic and does not come first in the sentence. E.g., a certain woman γυνὴ τις; some men ἄνδρες τινές; I saw some gifts δῶρα τινα εἶδον.

1. Fill in (pronouns).
   1. Whom εἶδες;
   2. To whom ταῦτα λέγεις;
   3. Who ἐρχεται;
   4. What εἶπεν;
   5. ἐρχεται anyone;
   6. Anyone who ταῦτα λέγει, οὐκ ἄληθες λέγει.
   7. What πράττετε;
   8. Who ἐρχονται;
   9. Whom ἀκούεις;
  10. What βούλει;
  11. What gift φέρεις;
  12. τοὺς ἵππους ἄγουσι some men.
  13. Who οὐ βούλεται ἀγαθὰ ἔχειν;
  14. What ἤγγειλεν ὁ ἄγγελος;
  15. οὐκ ἔρχεται anyone who οὐ βούλεται ἀγαθὰ ἔχειν.
  16. οὐ λέγω anything ἀδίκον.
  17. ἐστιν anyone who οὐ νομίζει τὴν ψυχὴν εἶναι ἀθάνατον;
  18. ἴσχυμεν something.
  19. ὁ σοφὸς βούλεται φεύγειν anything σισχρόν.
  20. What λέγων αἰσχύνεται;
  21. λέγει anyone τὴν ἀλήθειαν ἀεί;
  22. οὗτος ὁ λόγος ἔχει ἀλαχὸν something.
  23. ἀνάγκη ἐστὶν εὑρέσιν ἄξιον someone.
  24. ἔκουσι ἀπαντα whatever βουλονται.
  25. νομίζω some of the women ἀπείναι.
  26. ἐστιν anyone who ἀποθνῄσκειν ἄξιον;
  27. Whom ἀπέκτεινον;
  28. ἐξήλθεν τοῦ σοφοῦ λέγοντος something περὶ ἀρετῆς.
  29. What πράττον ἄρχομαι καὶ what λέγων παῦσαμαι;
  30. Why νομίζεις τινὴν τὴν ἀρχὴν ἐκεῖναι ἀρίστην;
  31. ἔχον someone ἡ ἀσφαλῆς;
  32. Whoever ἔχει ἀσφαλὴν ὁδόν οὐκ ἔστιν ἁπάντως.
  33. What to whom λίθους ἔβγειλεν;
  34. Whose ἀρχὴν ἀρετῆς ἐστὶ τὸ βαρὺ βιβλίον;
  35. Whom ταῦτα λέγεις;
  36. What βασιλεὺς ἔγγει βιον εὐδαιμόνων;
  37. ἔβγειλεν ἄλλην anything;
  38. Which/what ἔστι ἡ βραχεία ὁδὸς;
  39. Whom ἔγγειται πρὸς γάμον;
  40. A certain γέρων ταῦτα γιγνώσκει.
  41. αἱ γυναῖκες to each other ἔγραφον.
42. οἱ ξένοι each other ἐδέχοντο.
43. Who διώκει τὴν δικαιοσύνην;
44. From one another μανθάνομεν.
45. A certain δαίμονα οἱ θεοὶ ἔβαλον ἐκ τοῦ οὐρανοῦ.
46. What ἐστὶ ὅνομα ἔκεινη τῇ γυναικὶ;
47. To whom χάριν φέρετε;
48. By whom ἀπέθανον οἱ φεύγοντες;
49. Whom οἱ παῖδες πείσονται;
50. οἱ πολλοὶ εἰρήνην πρὸς each other ἐχοντες χαίρουσιν.

Readings

1. μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει.
   —Menander
   [μακάριος -α, -ον happy, blessed. οὐσία, -ας, η property. νοῦς, νοῦ, ο mind (dat. νοῦ, acc. νοῦν).]

2. ἄνελευθερός πᾶς ὅστις εἰς δόξαν βλέπει.
   —Cleaneles, the Stoic
   [ἀνελευθερος, -ον not free, slavish. δόξα, -ης, η opinion, reputation.]

3. οὐκ ἐστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλον.
   —Menander
   [The double negative reinforces the negative idea. οὐδεὶς no one (m. nom. sg.). αὐτῷ to himself.]

4. περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἡ φύσις αὐτῶν καὶ τίνι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῶα, καὶ περὶ τοῦ ἀναμιμνήσκεσθαι, τί ἐστι καὶ πῶς γίνεται καὶ δίᾳ τίν' αἰτίαν εἴρηται.
   —Aristotle, περὶ μνήμης
   [μνήμη, -ης, η memory. μνημονεύω call to mind. αὐτῶν their. ἀναμιμνήσκω recall, remember, recollect. πῶς how? εἴρηται it has been said.]

5. ἄργυρου πηγή τις αὐτοῖς ἐστι, θησαυρὸς χθονός.
   —Aeschylus, Persians
   [ἄργυρος, -ου, ο silver. πηγή, -ης, η source, fount. αὐτοῖς to them (i.e., they have). θησαυρός, -ου, ο treasury.]

6. ἔρωτόμενος διὰ τί ὅλιγος ἔχει μαθητάς, ἐφι 'ὅτι ἄργυρεα αὐτοὺς ἐκβάλλω ράβδῳ.'
   —Diogenes Laertius (quoting Antisthenes)
   [ἔρωτόμενος asked (pres. m.-p. part.). ὅλιγος, -η, -ov little, in pl. few. αὐτοῖς them. ἐκ + βάλλω, ράβδος, ὁ rod, staff, cane.]

7. ἐστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι;
   —Plato, Apology
   [βλάπτω harm.]
τίς δὲ βίος, τί δὲ τερπνὸν ἀτερ χρυσῆς Ἀφροδίτης;
What life, what joy is there without golden Aphrodite?
—Mimnermus, an elegiac poet

PERFECT ACTIVE:
THE FOURTH PRINCIPAL PART

The fourth principal part is the perfect active, first person singular. The perfect active stem is used only for the perfect and pluperfect active, there being another stem for the perfect middle-passive (the fifth principal part). You need to learn the fourth principal part to master the perfect active system.

Use of the perfect: The Greek perfect is a primary tense: it refers to present, not to past time. It expresses a present state resulting from a past act. For example, τέθνηκε he has died or he is dead. The perfect is used for a completed action with the effect of the action still continuing in the present. Often it stresses the lasting result of an action rather than the action itself, as in πέποιθα (perfect of πείθω) I am confident.

Aspect: Remember that Greek tenses show aspect (character of the action) as well as time.

The present and imperfect are used for ongoing, continuous action, the aorist for simple action, the perfect for completed action, for action that is finished in present time, or for a present state; the pluperfect is used for action finished in past time; and the future perfect (which is rare) for action to be finished in future time or for a future state.

<table>
<thead>
<tr>
<th></th>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td>Aorist</td>
<td></td>
<td>Future</td>
</tr>
<tr>
<td>Progressive</td>
<td>Imperfect</td>
<td>Present</td>
<td></td>
</tr>
<tr>
<td>Perfective</td>
<td>Pluperfect</td>
<td>Perfect</td>
<td>Future Perfect</td>
</tr>
</tbody>
</table>

Formation of the Perfect Active System

The perfect stem is formed by reduplication.
First Perfect

**Formation:** Reduplication + stem + κ + perfect endings.

<table>
<thead>
<tr>
<th>Perfect Endings:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>-α</td>
<td>-αμεν</td>
</tr>
<tr>
<td>-αζ</td>
<td>-ατε</td>
</tr>
<tr>
<td>-ε(v)</td>
<td>-ασι(ν)</td>
</tr>
</tbody>
</table>

Infinitive: -έναι
Participle: -ώς, -υῖα, -ός (m./n. base, -οτ-)

Second Perfect

**Formation:** Reduplication + stem + perfect endings (which are the same as the first perfect, above).

The perfect of many verbs (especially mute and liquid stems) is formed without κ; this is called the second perfect. The same endings are used. The perfect stem of these verbs is also formed by reduplication, but the stem often shows a vowel change (often to -ο-), as λείπω, perfect λέλοιπα. Sometimes the final mute appears in its rough form (π, β → ϕ; κ, γ → χ) (a dental or a nasal will often be dropped and a first perfect formed). Examples: πέμπω, pf. πέπομφα; πείθω, first pf. πέπεικα, second pf. πέποιθα.

How to Reduplicate

1. For verbs beginning with a single consonant or a mute and a liquid, double the first consonant with ε: λύω, pf. λέλυκα; γράφω, pf. γέγραφα; θησκο, pf. θέθυκα. (An aspirated consonant reduplicates with its unaspirated form, θύω, perfect θέθυκα.)

2. Verbs beginning with a vowel usually lengthen the vowel: ἀγγέλλω, pf. ἠγγέλκα; ἄγω, pf. ἦχα. (Note the aspirated final consonant for the second perfect).

3. Verbs beginning with two or more consonants (unless a mute and a liquid), a double consonant (ψ, ζ, ξ), or with ρ, reduplicate with ε (ρ is doubled):

<table>
<thead>
<tr>
<th>Perfect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>στέλλω (send)</td>
<td>ἐστάλκα</td>
</tr>
<tr>
<td>ῥίππω (Throw)</td>
<td>ἐρρίφα</td>
</tr>
<tr>
<td>ζητέω (seek)</td>
<td>ἐζήτηκα</td>
</tr>
</tbody>
</table>

Do not confuse this with the augment. The reduplication is part of the perfect stem and is retained throughout the perfect system, including the infinitive, the participle, and all moods.
The Perfect Active of λύω: λέλυκα, I have released

**Formation:** λε + λυ + κ + endings

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυκα</td>
<td>1st</td>
</tr>
<tr>
<td>λέλυκας</td>
<td>2nd</td>
</tr>
<tr>
<td>λέλυκεν(v)</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: λελυκέναι

Participle: λελυκός, λελυκύια, λελυκός

The base of the pf. part. m. and n. is in -οτ-, gen. λελυκότος, see below.

The inflection of the second perfect is no different.

The Second Perfect of πέμπω: πέπομφα, I have sent

**Formation:** πε + πομφ + endings

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέπομφα</td>
<td>1st</td>
</tr>
<tr>
<td>πέπομφας</td>
<td>2nd</td>
</tr>
<tr>
<td>πέπομφαι(v)</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: πεπομφέναι

Participle: πεπομφώς, πεπομφύια, πεπομφός

The Perfect Participle

The perfect participle is formed by adding the endings -ώς, -ύια, -ός to the perfect stem. It is declined in the third declension with base in -οτ- in the masculine and neuter. The feminine is in the first declension with base in -υια:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>N</td>
<td>λελυκός</td>
<td>λελυκύια</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>λελυκότος</td>
<td>λελυκύιας</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>λελυκότι</td>
<td>λελυκύιας</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>λελυκότα</td>
<td>λελυκύιαν</td>
</tr>
<tr>
<td>Pl.</td>
<td>N</td>
<td>λελυκότες</td>
<td>λελυκύιαι</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>λελυκότων</td>
<td>λελυκυιων</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>λελυκόσιν(v)</td>
<td>λελυκυιας</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>λελυκότας</td>
<td>λελυκύιας</td>
</tr>
</tbody>
</table>
The Pluperfect Active

The **pluperfect** is used for a completed action in past time. The pluperfect is less common in Greek than in Latin or English, because in Greek the aorist tense is used for a verb in a subordinate clause that is more past than another verb. Since the pluperfect is rare, you need not memorize it now but should learn to recognize it and include it in your synopses (Ex.B4, p. 169).

Meaning of the pluperfect:

- γέγραφα (pf.)  I have written, i.e., my writing is now finished.
- ἐγεγράφη (plpf.)  I had written, i.e., my writing was finished at some time in the past.

The pluperfect is a secondary tense and so is augmented. Like the imperfect, the pluperfect has only the indicative mood.

**Formation:** Augment + perfect stem (incl. reduplication) + endings.

<table>
<thead>
<tr>
<th>Pluperfect Endings:</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1st</td>
<td>-εμεν</td>
</tr>
<tr>
<td>-η</td>
<td></td>
<td>-εμεν</td>
</tr>
<tr>
<td>-ης</td>
<td>2nd</td>
<td>-ετε</td>
</tr>
<tr>
<td>-ει(ν)</td>
<td>3rd</td>
<td>-εσαν</td>
</tr>
</tbody>
</table>

Example: pluperfect of λύω: ἐλελύκη, *I had released*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλελύκη</td>
<td>1st</td>
</tr>
<tr>
<td>ἐλελύκης</td>
<td>2nd</td>
</tr>
<tr>
<td>ἐλελύκει(ν)</td>
<td>3rd</td>
</tr>
</tbody>
</table>

The Future Perfect Active

Even rarer is the **future perfect**, which is used for an action to be completed in future time. For most verbs there is no special form for the future perfect, a periphrastic construction of the perfect participle and ἔσομαι (the future of εἰμί) being used instead.

Example: fut. pf. of λύω: λελυκώς/-υία ἔσομαι, *I shall have released*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκώς ἔσομαι</td>
<td>1st</td>
</tr>
<tr>
<td>λελυκώς ἔσει</td>
<td>2nd</td>
</tr>
<tr>
<td>λελυκώς ἔσται</td>
<td>3rd</td>
</tr>
</tbody>
</table>
The participle must agree in gender and number with the subject of the verb. Verbs with a special future perfect are:

<table>
<thead>
<tr>
<th>Future Perfect</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ἀπο)θνῄσκω</td>
<td>τεθνήξω I shall be dead</td>
</tr>
<tr>
<td>ἱστημι [XII]</td>
<td>ἑστήξω I shall stand</td>
</tr>
</tbody>
</table>

The Fourth Principal Part (Irregular)

The following verbs have irregularly formed perfects:

- ἀγγέλλω ἤγγελκα
- ἄγω ἦχα
- ἀκούω ἀκήκοα
- ἀποθνῄσκω τέθνηκα
- ἀποκτείνω ἀπέκτονα
- ἄρχω ἰρχα
- βάλλω βεβληκα
- γίγνομαι γέγονα; note perfect active of deponent; pf. pt. γεγώς
- γράφω γέγραφα
- ἐθέλω ηθεληκα
- ἔρχομαι ἐληλυθα
- εὐρίσκω ηὕρηκα or εὑρηκα
- ἑχω εγένηκα (regular reduplication for stem in σχ‑)
- κομίζω κεκομικα
- κρίνω κεκρικα
- λαμβάνω εἴληφα
- λανθάνω λέληθα
- λέγω εἰρηκα (cf. εἶπον, used as aorist of λέγω)
- λείπω λέλοιπα
- μανθάνω μεμάθηκα
- μένω μεμένηκα
- νομίζω νενόμικα
- πάσχω πέπονθα
- πείθω πέπεικα (I trust, i.e., have put confidence in); also πέπεικα (I have persuaded)
- πέμπω πέπομφα
- πράττω πέπραχα (I have done); also πέπραγα (I have fared)
- στέλλω ἐσταλκα (send)
- τείνω τέτοακα (stretch)
- τυγχάνω τετύχηκα
- φαίνω πέφηνα (I have shown) and πέφηνα (I have appeared)
- φέρω ἐνήνοχα
- φεύγω πέφευγα
**Verb stems and vowel gradation**

As has been noted in previous lessons, many verbs show vowel gradation (or a change in the stem vowel from one form to another).

1. The second aorist usually shows a shortening of the stem vowel; this is known as the **weak** grade. The present and future have the normal or full grade (often in ε) as does the first perfect; but the second perfect often has ο.  
   Examples:
   - λείπω, λείψω present and future have -ει-
   - ἔλιπον aorist has ι (weak or zero grade)
   - λέλοιπα perfect οι (o-grade)

2. Another common grade can be seen in the liquid and nasal stems which often show -α- in the perfect.
   Examples:
   - στέλλω pf. ἔσταλκα (send)
   - τείνω pf. τέτακα (stretch)

3. Some of the other irregularities can be explained by stem variations: many verbs add to the stem to form the present.
   a. -λ added to form the present:
      - Present: ἀγγέλλω  Stem: ἀγγελ‑
      - βάλλω  βα‑
      - στέλλω  στα‑
   b. Many verbs add -ι‑ to form the present stem:
      - Present: φαίνω  Stem: φαν‑, φην‑
      - τείνω  τε‑
      - ἀποκτείνω  κτε‑, κτο‑
      - ἁρ‑
   c. Some verbs add -ν‑ or -αν‑ to form the present:
      - Present: μανθάνω  Stem: μαθ‑
      - λαμβάνω  λα‑
      - λανθάνω  λα‑
      - τυγχάνω  τυ‑
      - φθάνω  φθα‑
   d. Some add -σκω (or -ισκω)
      - Present: ἀποθνῄσκω  Stem: θν‑, θα‑
Irregular Verbs

The verb ὤιδα (know) is an irregular second perfect in form with a present meaning. (It is related to εἶδον I saw, and to the Latin verb video.) The perfect form is translated as a present, the pluperfect as an imperfect.

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ὤιδα 1st</td>
<td>ἤδηδη</td>
</tr>
<tr>
<td></td>
<td>ὦσθα (ὁιδας) 2nd</td>
<td>ἤδησθα</td>
</tr>
<tr>
<td></td>
<td>ὦδε (ν) 3rd</td>
<td>ἤδει (ν)</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἵσμεν 1st</td>
<td>ἤσμεν</td>
</tr>
<tr>
<td></td>
<td>ἱστε 2nd</td>
<td>ἤστε</td>
</tr>
<tr>
<td></td>
<td>ἵσασι (ν) 3rd</td>
<td>ἤσαν</td>
</tr>
</tbody>
</table>

Infinitive: εἰδέναι
Participle: εἰδός, εἰδύια, εἰδός

The future is εἰσομαι (a deponent future form).

The verb δέδια / δέδοικα (fear) is a second perfect used in a present sense. First perfect forms are also found for some persons (first perfect infinitive and participle are in parentheses):

<table>
<thead>
<tr>
<th></th>
<th>Second perfect</th>
<th>First perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>δέδια 1st</td>
<td>δέδοικα</td>
</tr>
<tr>
<td></td>
<td>δέδιας 2nd</td>
<td>δέδοικας</td>
</tr>
<tr>
<td></td>
<td>δέδεσι (ν) 3rd</td>
<td>δέδοικε (ν)</td>
</tr>
<tr>
<td>Pl.</td>
<td>δέδιμεν 1st</td>
<td>δέδοικε (ν)</td>
</tr>
<tr>
<td></td>
<td>δέδιτε 2nd</td>
<td>δέδοικασι (ν)</td>
</tr>
</tbody>
</table>

Infinitive: δεδίναι (δεδοικέναι)
Participle: δεδιῶς, δεδυία, δεδίως (δεδοικός, δεδοικυία, δεδοικός)

Vocabulary

δέδια / δέδοικα  fear (pf. with pres. meaning)
διδάσκω, διδάξω,  instruct, teach (didactic)
ἔδίδαξα, ἔδειδαχα  be like, look like (+ dat.); seem (+ inf.) (pf. with pres. meaning)
ἔοικα  impersonal, it seems
ἔοικε  blame, censure (aorist to be given later)
μέμφομαι, μέμψομαι  know (pf. with pres. meaning) (with part., know that; with inf., know how to)
Exercise B

1. Form the (regular) perfects.
   1. βουλεύω 4. πιστεύω
   2. θύω 5. παύω
   3. παιδεύω

2. a. Conjugate in the perfect active with infinitive and participle.
   1. ἄγω 4. μανθάνω
   2. φέρω 5. κρίνω
   3. ἔρχομαι

2. b. Conjugate in the pluperfect.
   1. γράφω
   2. ἀγγέλλω

2. c. Conjugate in the future perfect.
   πάσχω

3. Form the perfect active participles of all and decline any two.
   1. ἀκούω 5. ἔθελω 8. λαμβάνω
   2. ὁποθνήσκω 6. ἐχο 9. λείπω
   3. ἡχο 7. νομίζω 10. πράττω
   4. βάλλω

4. Synopses: to give a synopsis, list together all the forms for a given person (all tenses, moods, and voices).
   Write the following synopses:
   1. λύω: 2nd person sg.  2. ἐχω: 3rd person pl.  3. λαμβάνοι: 1st person sg.

   Note: if a verb lacks certain forms, leave the spaces for those forms blank: e.g., λαμβάνω lacks a future active. Write down the principal parts first. Omit forms you have not had, but leave space to fill them in later.

A sample synopsis: πάω in 3rd sg.

   Principal parts: πάω, πάσω, ἐπανσα, πέπανκα, πεπανμαι [IX], ἐπαύθην [X]
### Active

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>IND</td>
<td>παύει</td>
<td>ἔπαυε</td>
<td>παύσει</td>
<td>ἔπαυσε</td>
<td>πέπαυκε</td>
<td>ἐπεπαύκει</td>
</tr>
<tr>
<td>INF</td>
<td>παύειν</td>
<td>—</td>
<td>παύσειν</td>
<td>παῦσαι</td>
<td>πεπαυκέναι</td>
<td>—</td>
</tr>
<tr>
<td>PART</td>
<td>παύων</td>
<td>—</td>
<td>παύσων</td>
<td>παύσας</td>
<td>πεπαυκώς</td>
<td>—</td>
</tr>
</tbody>
</table>

### Middle / Middle-Passive

<table>
<thead>
<tr>
<th></th>
<th>Pres. (m.-p.)</th>
<th>Impf. (m.-p.)</th>
<th>Fut. (m)</th>
<th>Aor. (m)</th>
<th>Pf.</th>
<th>Plpf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>IND</td>
<td>παύεται</td>
<td>ἔπαυετο</td>
<td>παύσεται</td>
<td>ἔπαυσατο</td>
<td>[IX]</td>
<td>[IX]</td>
</tr>
<tr>
<td>INF</td>
<td>παύσθαι</td>
<td>—</td>
<td>παύσασθαι</td>
<td>παῦσασθαι</td>
<td>[IX]</td>
<td>—</td>
</tr>
<tr>
<td>PRT</td>
<td>παυόμενος</td>
<td>—</td>
<td>παυσόμενος</td>
<td>παυσάμενος</td>
<td>[IX]</td>
<td>—</td>
</tr>
</tbody>
</table>

(Passive: Future, Aorist [X])

5. a. Parse.
   b. Change to the opposite number (except inf.).

1. ἠδεί
2. νενομίκατε
3. πεπωκότα
4. εἰδέναι
5. δεδιέναι
6. πεπόμφατε
7. εἰρήκασιν
8. εἰρήκασιν
9. εἰρήκασιν
10. τέθνηκεν
11. ἐμεμαθήκεσαν
12. πεπονθὼς ἔσομαι
13. οἶδεν
14. γέγραφε
15. πέποιθας
16. πεφευγέναι
17. ίσασιν
18. εἰδυῖαι
19. πεπιστεύκασι
20. ἐνήνοχας
21. λέλοιπε
22. ἐγεγράφει
23. ἐγεγράφα
24. ἐλήλυθας
25. λέληθε
26. τεθνηκότες
27. πεπράχαμεν
28. ἐνήνοχας
29. ἐμεμαθήκη
30. ἐγεγράφειν
31. ἐγεγράφα
32. ἐμεμαθήκη
33. ἐλήλυθας
34. ἐγεγράφα
35. ἐγεγράφειν
36. ἐμεμαθήκη

6. Translate.

1. τί ἀκηκόατε; ἀκηκόαμεν μὲν ὡς Σωκράτης παιδεύει ἀνθρώπους· ἴσμεν δὲ τοῦτο ὡς ὄν ἀληθές.
2. οἶδα ὅ τι πέπονθας.
3. γέγραφεν ὁ ἀνὴρ ἐκεῖνα.
4. ἴσασιν οἱ θεοὶ πάντα.
5. οἱ σοφοὶ θάνατον οὐ δεδίασιν.
6. τί γέγραφας; γέγραφα λόγους τινάς. ἐφι γέγραφαντι τούς λόγους τούσδε.
7. μεμαθήκατέ τι; ναί, πολλὰ μεμαθήκαμεν. [ναί yes]
8. σοφὸς ὁ ἄνθρωπος ὃς πολλὰ καὶ ἀγαθὰ μεμάθηκε;
9. ὁ σοφὸς ἄνηρ τὴν ἀληθῆ γνώμην οἶδεν.
10. οἱ τότε ἔχειν αἴσθησιν τοὺς τεθνηκότας ἐνόμιζον.
11. ἀκηκόατε γὰρ τοὺς λόγους· ὥρα δ' ἐστὶ βουλεύεσθαι καὶ κρίνειν.
12. οὐκ ὁδε δεδιέναι.
13. οἶδα τοῦτος ὅτα κἄδικος.
14. ἐκείνη ἡ γυνὴ θεαῖς ἔοικε κάλλος καὶ σοφίαν.
15. ὁ τότε ἔχειν αἴσθησιν τοὺς τεθνηκότας ἐνόμιζον.
16. οὐκ οἶδε δεδιέναι.
17. οἴδα τούτους ἀδίκους.
18. ἐκείνη ἡ γυνὴ θεαῖς ἔοικε κάλλος καὶ σοφίαν.
19. ὁ τότε ἔχειν αἴσθησιν τοὺς τεθνηκότας ἐνόμιζον.
20. τίνα πέπομφας; πέπομφα γυναῖκά τινα ὡς τὴν παῖδα διδάξομαι.

7. Write in Greek.
   a. Compose sentences using perfects.
   1. λαμβάνω
   2. ἀκούω
   3. βάλω
   4. λείπω
   5. πέμπω
   b. Translate into Greek.
   1. Has the wise old man died?
   2. I have found what I wanted.
   3. You have heard many poets speaking.
   4. In whom are you confident?
   5. What do you fear? Whatever I do not know.
   6. I have not done these things.
   7. She said that she had not done these things.

Readings

1. ἄλλα γὰρ οὔτε τούτων οὐδὲν ἔστιν, οὔδὲ γʼ εἰ τινος ἀκηκόατε ὡς ἐγὼ παθεῖν ἐπιστεύω ἀνδρόπους καὶ χρήματα πράττομαι, οὐδὲ τούτο ἀληθὲς.
   —Plato, Apology
   [ἄλλα γὰρ but in fact. ἐπιστεύω I try (+ inf.). οὐδὲν nothing (n. nom./acc. sg. of οὐδείς, cf. εἷς, μία, ἕν one). A double negative confirms the negative.]

2. ὡς δὲ εἰδομεν πίνοντα καὶ πεπωκότα, οὐκέτι οἰός τε ἦν κατέχειν.
   —Plato, Phaedo
   [οἰος τε ἦν < idiom: οἰός τε εἶναι be able. κατέχω hold back.]

3. Σωκράτης γὰρ ἤγετο πάντα θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ τὰ πραττόμενα καὶ τὰ σιγῆ βουλεύεσθαι.
   —Xenophon, Memorabilia
   [ἡγεῖτο (he) thought (3rd sg. impf. of ἡγεῖμαι). σιγῆ, -ῆς, -ῆ silence.]
4. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδέν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα. δοκεῖν γάρ εἰδέναι ἐστίν ἢ οὐκ οἴδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδὲ εἰ τυγχάνει τὸ ἀνθρώπω πάντων μέγιστον ὃν τῶν ἄγαθῶν, δεδίσαι δ᾿ ὡς εὖ εἰδότες ὃτι μέγιστον τῶν κακῶν ἐστὶ.
—Plato, Apology

[toi you know, for your information. ἢ than. δοκεῖν to seem.]

5. δεδιδαχεν δὲ μᾶλλον Ὅμηρος καὶ τοὺς ἄλλους ψευδῆ λέγειν ὡς δεῖ.
—Aristotle, Poetics

[δεῖ it is necessary.]

6. πολλοὶ γοῦν μέτρα ἰαμβικὰ λαλοῦσιν οὐκ εἰδότες.
—Demetrius

[γοῦν = γε + οὖν. μέτρα ἰαμβικά iambic meter (iambics). λαλοῦσι speak, talk (3rd pl. of λαλέω).]

7. Davus: εἰρήκα τὸν γ´ ἐμὸν λόγον.
Syriscus: εἴρηκεν;
Smicrines: οὐκ ἠκούσας; εἴρηκεν.
—Menander, Arbitrants

[εἴρηκα τὸν γ´ ἐμὸν λόγον.]

8. οὐκ ἔστιν ὅστις τὴν τύχην οὐ μέμφεται.
—Menander

9. καὶ ἐὰν ταῦτα ποιῆτε δίκαια πεπονθὸς ἐγὼ ἔχομαι υφὸς ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.
—Plato, Apology

[ἔαν ποιῆτε if you do. υφὸς = ὑπό. υἱεῖς = υἱοί.]

10. ἀπεκρίθη ὁ Πιλᾶτος. ὃ γέγραφα, γέγραφα.
—Gospel of John

[ἀπεκρίθη he answered (aor. of ἀπεκρίνομαι). ὁ Πιλᾶτος Pontius Pilate.]

11. ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα.
—Aeschines

[ἤδη already, by this time. βεβίωκεν, pf. of βιώω live. ἐνενήκοντα ninety.]

12. παῦσομαι κατηγορῶν ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε. δικάζετε.
—Lysias

[κατηγορέω accuse. ἑωράκα, pf. of ὑπό see. δικάζετε imperative of δικάζω judge.]
13. ἅτε οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοὶ, καὶ ξυντεταγμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ ἐμπεπλήκασιν ὑμῶν τὰ ὄντα καὶ πάλαι καὶ νῦν σφοδρῶς διαβάλλοντες.

—Plato, Apology

[φιλότιμος, -ον ambitious. σφοδρός, -ά, -όν vehement. πιθανῶς persuasively. ἐμπεπλήκασιν (pf. ἐμπέπληκα) fill full of. ἔμοι of you, your (gen. pl.). οὖς, ὦτός ὁ το. πάλαι long ago. διαβάλλοντες slander.]

14. πολλάκις ἀκῆκοα σου λέγοντος, ὅτι ταῦτα ἀγαθὸς ἕκαστο ἡμῶν, ἅπερ σοφὸς, ὁ δὲ ἁμαθῆς, ταῦτα δὲ κακός.

—Plato, Laches

[πολλάκις often. ταῦτα: review acc. of respect. ἕκαστος, -η, -ον each, every. ἡμῶν of us (gen. pl.). ἁμαθῆς, -ές ignorant.]

15. ὁ τι μὲν ὑμεῖς, ή ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ ὁδα.

—Plato, Apology

[ὑμεῖς you (nom. pl.). ἐμός, -ή, -όν my (adj.). κατήγορος, -ου, ὁ accuser.]

16. ἐξήκοα, ἀκηκόατε, ἔχετε, κρίνατε.’

—Aristotle, Rhetoric

[κρίνατε aor. imperative. An appropriate ending for a speech.]

17. εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες αἴσθησιν εἶχον, ἄνδρες ὡς φασίν τινες, ἀπηγξάμην ἄν ὡστ’ ἰδεῖν Εὐριπίδην.

—Greek Anthology (Philemon)

[ἀληθείαισιν = ἀληθείαις sense perception. ἀπηγξάμην, aor. mid. of ἀπάγχω strangle; review conditions (VI).]

18. πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί.

—Δίδαχη (Teaching of the Twelve Apostles)

[ποιεῖ he does/practices.]

19. ἐνεστὶ γὰρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.

—Aeschylus, Prometheus

[ἐνεστὶ be present in. πως somehow. νόσημα, -ατος, τό disease.]

20. τίς οὐ τέθνηκε;

—Aeschylus, Persae

[Atossa, not daring to ask directly if her son Xerxes is still alive.]

21. διδάξω καὶ διδάξομαι λόγους.

—Euripides, Andromache

[Menelaus speaking.]
22. τοιοῖσδε χρησμοῖς ἄρα χρὴ πεποιθέναι;
κεῖ μὴ πέποιθο, τοῦργον ἐστ’ ἐργαστέον.
—Aeschylus, Choephoroe

[χρησμός, -οῦ, ὁ oracle. κεῖ = καὶ εἰ. τοῦργον = τὸ ἔργον. ἐργαστέον it must be done. Orestes speaking.]

ὅς ὤδει τὰ τ’ ἐόντα τὰ τ’ ἐσσόμενα πρὸ τ’ ἐόντα.
_He knew the things that are, that will be, and that were before._
—Homer, Iliad

### Navel of the Earth

After their friendly greetings [III] in Euripides’ Medea, Medea asks Aigeus (visiting king of Athens): _What brings you to this country?_

**AIGEUS:** _I have just come from the time-honored oracle of Phoebus Apollo._

**MEDEA:** _And why did you visit the oracular navel of the world?_

**ΜΗΔ.** πόθεν γῆς τῆς ἐπιστρωθείν πέδον;
**ΑΙΓ.** Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

**ΜΗΔ.** τί ὀμφαλὸν γῆς θεσπισθῆν ἐστάλης;

Delphi, the site of the most important oracle (χρηστήριον) of Apollo was considered the navel (ὀμφαλός) of the earth. Votive omphaloi (of monumental size) are found at Delphi. There the god Apollo often spoke to humans in riddles through his priestess, the Pythia (or Pythias). In classical times the sounds of the Pythia were interpreted by priests.

A brief history of the oracle opens Aeschylus’ _Eumenides_, in which its origin as a chthonic site (belonging to Gaia) is stressed, but the common story of Apollo’s slaying of the monster Πυθών is omitted. The Delphic oracle was visited by Laius of Thebes concerning his fathering of a child and later by Oedipus concerning his parentage.

Besides its prominence in Greek legends, Delphi had a political importance, being visited by both Greeks and foreigners on matters of state, such as colonization, law-making, and war. The ambiguous oracle to Croesus is one of the most famous: “If Croesus crosses the river Halys, he will destroy a mighty empire.”
LESSON IX

Pronouns, Perfect Middle-Passive

In this lesson you will learn the personal and reflexive pronouns, expand your understanding of possession, add the perfect middle-passive (the fifth principal part), and learn more about the assimilation of consonant sounds.

PRONOUNS: PERSONAL AND REFLEXIVE; POSSESSIVE ADJECTIVES

Personal Pronouns

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<td>σέ, σε</td>
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The unaccented forms are unemphatic and enclitic; they are generally not used after prepositions. The nominative of the personal pronoun is usually omitted (since it is supplied by the verb ending) unless it is emphatic (for contrast or emphasis). For the personal pronoun of the third person, forms of αὐτός (given below) are used in the oblique cases (that is, cases other than the nominative).

The genitive of the personal pronouns goes in the predicate position (the possessive genitives of other pronouns and of nouns usually take the attributive position):

ἡ μήτηρ μου my mother but ἡ τοῦ παιδὸς μήτηρ the child’s mother
αὐτός, αὐτή, αὐτό: Forms and uses

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αὐτός has three uses:

1. In all cases it can be used as an intensive adjective-pronoun, ‘-self.’ With this meaning it is found with another pronoun, as ἐγὼ αὐτός I myself, or with a noun, in the predicate position, αὐτός ὁ ἀνήρ the man himself. αὐτός, αὐτή, αὐτό in the nominative may be used without another pronoun to agree with the subject (as expressed in the verb ending): αὐτός ἔφη (cf. Latin ipse dixit) he himself said [it].

2. In all cases, when preceded by the article (i.e., in the attributive position), αὐτός means the same: ὁ αὐτός ὁ ἀνήρ the same man. (Note: αὐτός often unites by crasis with the article: αὑτός, αὑτή, ταῦτα or ταῦταν the same.)

3. In the oblique cases (all except the nominative), the forms of αὐτός are the usual personal pronouns of the third person, him, her, it, them, etc. (Note that the nominative is not so used because the nominative, if used strictly as a pronoun, is used as the intensive, -self.)

εἶδον αὐτόν I saw him

Reflexive Pronouns

The reflexive pronouns are compounded from the stems of the personal pronouns (first ἐμ-, second σε-, third ἑ-) and the oblique cases of αὐτός. In the plural of the first and second persons, the two forms are declined separately (the personal pronoun and the form of αὐτός). There is no nominative of the reflexive pronoun. The reflexive pronoun refers back to the subject of its clause (or sometimes in a dependent clause it refers to the subject of the main clause).

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Second person reflexive *yourself, yourselves*

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Third person reflexive *him/her/itself, themselves*

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To avoid confusing the alternate forms of the reflexive with forms of ἀυτός, notice the difference in breathing.

Οἰδίπους τὸν ἑαυτοῦ πατέρα ἀπέκτεινε. *Oedipus killed his own father.*

Note: The ἑ- prefix is the root of the third person personal pronoun, of which only the dat. sg. (οἷ) and pl. (σφίσι) are common in Attic prose. Instead of this pronoun, the demonstratives are used for the nominative and the forms of ἀυτός in the other cases.

**Possessive Adjectives**

The **possessive adjectives** *my, your, and our* are derived from the personal pronouns:

- ἐμός, ἐμή, ἐμὸν *my*
- σός, σή, σόν *your (sg.)*
- ἡμέτερος, -α, -ον *our*
- ἡμέτερος, -α, -ον *your (pl.)*

These are declined like other adjectives in -ος, -η, -ον or -ος, -α, -ον; and like any adjective they must agree with their noun in gender, number, and case. (That is, they agree with the thing possessed, not with the possessor.)

*For his, her, its, their*, the genitive forms of ἀυτός are used: ἀυτοῦ (*his, its*), ἀυτῆς (*her*), ἀυτῶν (*their*). These are not adjectives but pronouns and so agree in gender and number with the possessor; their case is the genitive (of possession).
The possessive adjectives and the genitive of the reflexive pronoun go into the attributive position:

ὁ ἐμὸς πατήρ  
ἡ ἐμὴ μήτηρ  
ὁ ἐμαυτοῦ/ἐμαυτῆς πατήρ  
ἡ ἐμαυτοῦ/ἐμαυτῆς μήτηρ

my father  
my mother  
my own father  
my own mother

But the possessive genitive of the personal pronoun goes into the predicate position:

ὁ πατήρ μου  
ὁ πατήρ αὐτοῦ/αὐτῆς

my father  
his/her father

Vocabulary

Pronouns and Possessive Adjectives

αὐτός, αὐτή, αὐτό  
ἔαντο, ἐαυτής, ἐαντοῦ  
ἐγώ, ἐμοῦ (μου), κτλ.  
ἐμαυτοῦ, ἐμαυτῆς  
ἐμός, ἐμή, ἐμόν  
ἡμείς, ἡμῶν, κτλ.  
σεαυτοῦ, σεαυτής  
σύ, σοῦ (σου) κτλ.  
ὑμείς, ὑμῶν, κτλ.  
σοῦ, σή, σόν  
σός, σή, σόν  
σέαυτος, ἑαυτής, ἑαυτοῦ  
σός, σή, σόν  
σύ, σοῦ (σου) κτλ.  
ὑμείς, ὑμῶν, κτλ.  
ὑμετέρος, ὑμετέρα, ὑμετέρον  
ὑμετέρος, ὑμετέρα, ὑμετέρον  
ὑμετέρος, ὑμετέρα, ὑμετέρον  
ὑμετέρος, ὑμετέρα, ὑμετέρον

1 -self (intens. pron.); 2 same (with art. in attrib. pos.); 3 him, her, it, them (pers. pron.)

(of) himself, herself, itself (reflexive)

I, of me, etc.

(of) myself (reflexive)

my (poss. adj.)

we, of us, etc.

our (poss. adj.)

(of) yourself (reflexive)

your (sg.: poss. adj.)

you, of you (sg.: pers. pron.)

you, of you, etc. (pl.: pers. pron.)

your (pl.: poss. adj.)

General Vocabulary

ἀγάπη, ἀγάπης, ἡ  
βλάπτω, βλάψω, ἔβλαψα, βέβλαψα, βέβλαψαι  
δεῖ  
δυαβάλλω  
δόξα, δόξης, ἡ

love, charity (Agape)

hinder (from, + gen.); harm, hurt

impersonal, there is need, it is necessary (+ acc. of pers. and inf.) (ἔδει, impf.)

throw over/across; attack, slander (< βάλλω)

expectation, estimation, repute, opinion
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>δύναμις, δυνάμεως, ἡ</td>
<td>power, ability, influence; forces (for war) (dynamic)</td>
</tr>
<tr>
<td>ἐκαστος, -η, -ον</td>
<td>each, every (in pred. pos., if used with art.)</td>
</tr>
<tr>
<td>ἐπιστολή, ἐπιστολῆς, ἡ</td>
<td>message, letter (anything by messenger); pl. may be used of one letter (epistle)</td>
</tr>
<tr>
<td>ἡδη</td>
<td>already, by this time, now</td>
</tr>
<tr>
<td>μέλλω, μελλήσω,</td>
<td>be likely, be destined, be about to (+ inf.); delay (usually + fut. inf.)</td>
</tr>
<tr>
<td>ἐμέλλησα</td>
<td>prepart., with, among; as a prefix shows change in the midst of, with poetic, between, among, with after</td>
</tr>
<tr>
<td>μετά</td>
<td>throw into a different position, change change, transition</td>
</tr>
<tr>
<td>μεταβάλλω</td>
<td>remembrance, memorial; memory</td>
</tr>
<tr>
<td>μνήμα, μνήματος, τό</td>
<td>memory (mnemonic)</td>
</tr>
<tr>
<td>μνήμη, μνήμης, ἡ</td>
<td>make a reproach, reproach (usually with acc. reproach, blame)</td>
</tr>
<tr>
<td>ὀνείδιως, ὀνείδισα, ὀνείδισκα</td>
<td>of thing, dat. of person</td>
</tr>
<tr>
<td>ὀνείδος, ὀνείδους, τό</td>
<td>reproach, blame</td>
</tr>
<tr>
<td>οὔπω</td>
<td>not yet</td>
</tr>
<tr>
<td>παρέχω</td>
<td>furnish, supply (cf. ἔχω)</td>
</tr>
<tr>
<td>περί</td>
<td>prep., round about about, concerning mostly poetic, around, about, concerning (of place or cause) about, near</td>
</tr>
<tr>
<td>πολλάκις</td>
<td>often, many times</td>
</tr>
<tr>
<td>πῶς</td>
<td>how?</td>
</tr>
<tr>
<td>ύπέρ</td>
<td>prep., over over, beyond over, in defense of</td>
</tr>
<tr>
<td>χρή</td>
<td>impers., it is necessary (impf. ἔχρη, inf. χρήνα/χρήν)</td>
</tr>
<tr>
<td>χρήσιμος, -η, -ον</td>
<td>useful (also -ος, -ον)</td>
</tr>
</tbody>
</table>

### Syntax: Dative of Possession

With the verbs εἰμί and γίγνομαι (and similar verbs), the dative may be used to denote the **possessor**. The thing possessed is then in the nominative.

Example: *I have friends* may be expressed as

- ἔχω φίλους. or ἐμοὶ εἰσί φίλοι.
When the dative is used for the possessor, it emphasizes the interest of the possessor in the thing he/she possesses. Cf. this example from Thucydides:

ἄλλοις μὲν χρήματα ἐστὶ πολλά, ἡμῖν δὲ ξύμμαχοι ἀγαθοί.
Others have a lot of money, but we have good allies.

**Exercise A**

1. Translate.
   1. τίς σε βλάπτει ἀγάπης;
   2. εἰ μεγάλη ἦν ἡ πόλις ἡμῶν, ἡμῖν ἂν πολλοὶ πόλεμοι ἐγίγνοντο.
   3. τίνα πατρίδα φυγόντες ἤλθετε παρ’ ἡμᾶς;
   4. τὰ τέτο χώραν λείπειν ἡμᾶς ἂν.
   5. έμελλόν γε παρεῖναι τὸν βασιλέα δύναμιν.
   6. οὐκ ἔχειν ὑμῖν δίκαιον ὅτι ἐν πόλεμοιν ἄμεσα ἄρετον ἄφησον.
   7. οὐκ ἔχαμεν ἡμῖν ἁγιασμὸν ἐν τὴν ἡμέρᾳ τῆς θυσίας.
   8. δεῖ γὰρ τούς ἄνθρωπους ἀρετής ἐκδώκειν.
2. Fill in.
   1. We μὲν ἔχομεν χρήματα, you δὲ οὐκ ἔχετε.
   2. εἶδομεν him/her.
   3. οὗ γιγνώσκομεν ourselves.
   4. τι you πεπόνθατε;
   5. I myself ἐθέλα εἶναι to you φιλία.
   6. οἱ ἄρχοντες (over) us ἄρχουσιν. [What case follows ἄρχο;]
   7. Them οὐκ ἐπίστευσαν. [What case is used with verbs of trusting?]
   8. (He) himself τάδε ἐφη. (She) herself ἐκεῖνα ἐγραφεν.
   9. ἐπιστολὰς to us ἐπεμψεν.
   10. αὕτη ἐστιν my mother.
   11. εὕρομαι (that) he/she παρεῖναι.
   12. ἀκηκόαμεν you λέγοντος.
   13. ἐπιστολὰς to me;
   14. ἐπιστολὰς to me;
   15. οὐ πείθεται υπὸ them.
   16. ὁ same πολίτης ταῦτα ἐπραξεν.
   17. The poet himself ἔγραψε τάδε.
   18. ἐπιστολὰς to me;
   19. They themselves ἐπέκτειναν τοὺς ξένους.
   20. τυχάνω ἰδούσα these same (things).  
   21. The god himself ἔφαησε.
   22. οἱ γέροντες you καὶ them πεπαιδεύκασιν, us δ’ οὖ.
   23. to me;

3. a. Write in Greek.
   1. He killed his (someone else’s) father.
   2. He killed his own father without knowing (it).
   3. This is my mother. [Express my in two ways]
   4. I saw my (own) mother doing these things.
   5. The same man came to find me.
   6. We ourselves are hurting each other.
   7. Who knows himself/herself?
   8. The king himself did not wish to rule over us.
   9. I myself happened to be present.
   10. You are not a friend to yourself.

3. b. Compose sentences using the following.
   1–3 The reflexive pronoun of each person.
   4–6 The three uses of αὐτοῦ.

3. c. Write each of the following in two ways.
   7–8 We had fine houses, but you did not.
   9–10 They have much money, but we have good friends.
Readings

Beginning with this lesson, important vocabulary will be marked with an asterisk.

1. ἥδ’ ἡμέρα φύσει σε καὶ διαφθεῖ.
   —Sophocles, Oedipus Tyrannus
   [διαφθεῖ fut. 3rd sg. of διαφθείρω destroy utterly. Teiresias is speaking.]

2. οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ αὐτῶ;
   —Plato, Protagoras

3. Socrates: ἐθελήσεις οὖν καὶ σύ ἐμοι εἰπεῖν περὶ τῆς ἄρετῆς;
   Meno: ἔγογε.
   —Plato, Meno

4. τὸ γνώθι σαυτὸν πᾶσιν ἐστὶ χρήσιμον.
   —Menander

5. τί κέρδος ἢν αὐτῷ διαβάλλειν ἐμὲ πρὸς ύμᾶς οὕτω προθύμως;
   —Lysias
   [προθύμως zealously.]

6. περὶ τῆς ἐμαυτοῦ ψυχῆς οὐ πολλὰς ἐλπίδας ἐπαύσατο, ἐπεὶ ἔσχε τὴν αὐτῆς φύσιν.
   —Dionysius of Halicarnassus

7. καὶ πολλὰς μεταβολὰς μεταβαλοῦσα ἡ τραγῳδία ἐπαύσατο, ἐπεὶ ἔσχε τὴν αὐτῆς φύσιν.
   —Aristotle, Poetics

8. ἀνδρὸς καὶ γυναικὸς ἡ αὐτὴ ἄρετή.
   —Diogenes Laertius, on Antisthenes

   —Aristotle, On the Soul
   [ἔκεινος refers to Democritus. ἀπλῶς simply. ταῦτα often occurs instead of ταῦτο (ὁ ταῦτα). νοῦν acc. of νοῦς [XI] mind.]

10. τῶν δὲ φυσικῶν τὰ μὲν ἐξει ζωῆν, τὰ δ’ οὐκ ἐξει: ζωῆν δὲ λέγομεν τὴν δι’ αὐτοῦ τροφῆν τε καὶ αὔξησιν καὶ φθίσιν.
    —Aristotle
    [ζωή life. τροφή nurture. αὐξησις growth. θήσις decay.]

11. φίλος με βλάπτων οὐδὲν ἐχθροῦ διαφέρει.
    —Menander
    [ἐχθρός -ά, -όν hated, hostile; as a noun ἐχθρός, -οῦ, ὁ enemy.]

12. Ἐμπεδοκλέους δὲ εἰπόντος αὐτῷ ὅτι ἀνεύρετός ἐστιν ὁ σοφός, ἐφ’ ἑκότως, ἐφ’ ἑσον γὰρ εἶναι δεῖ τὸν ἐπιγινώσκομεν τὸν σοφόν.’
    —Diogenes Laertius, on Xenophanes
13. **αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.**
—Homer, *Odyssey*

14. Socrates: ἀλλὰ ἐκείνο μὴν δοκεῖ σοι, ὅστις γε ἄγαθὸς ραψῳδός, καὶ στρατηγὸς ἄγαθος εἶναι;
Ion: πάνυ γε.

15. **μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν;**

16. **ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστιν αὕτη.**
—Διδαχὴ (Teaching of the Twelve Apostles)

17. **ἐστιν ὁ φίλος ἄλλος αὐτός.**
—Aristotle, *Nichomachean Ethics*

18. Teiresias: Κρέων δὲ σοι πῆμα ὀὐδέν; ἀλλά αὐτός σὺ σοι.
—Sophocles, *Oedipus Tyrannus*

19. **ἐστι δὲ δικαιοσύνη μὲν ἀρετὴ διὰ ἣν τὰ αὑτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος, ἀδικία δὲ διὰ ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ νόμος.**
—Aristotle, *Rhetoric*
20. Clytemnestra: τὴν παίδα τὴν σὴν τὴν τ’ ἐμὴν μέλλεις κτενεῖν;  
—Euripides, Iphigenia at Aulis  
[κτενεῖν fut. inf. of ἀπο-κτείνω.]  

21. οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.  
—Greek proverb about pedants  
[Understand: λέγουσι.]  

νεκρὸν ιατρεύειν καὶ γέροντα νουθετεῖν ταύταν.  
To cure a corpse and to advise an old man: it is the same thing.  
—Greek proverb

PERFECT MIDDLE-PASSIVE:  
THE FIFTH PRINCIPAL PART

The perfect and pluperfect middle-passive are formed by adding the middle endings to the reduplicated stem. Complications arise because these endings are added directly to the stem: no thematic vowel is used in the perfect.

Forms: Perfect, Pluperfect, Future Perfect

Perfect

Formation: reduplicated stem + primary endings:

<table>
<thead>
<tr>
<th>Primary Endings</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-μαι</td>
<td>1st</td>
<td>-μεθαι</td>
</tr>
<tr>
<td>-σαι</td>
<td>2nd</td>
<td>-σθε</td>
</tr>
<tr>
<td>-ται</td>
<td>3rd</td>
<td>-νται</td>
</tr>
</tbody>
</table>

Infinitive: -σθαι  
Participle: -μένος (accent on the penult)
Pluperfect

**Formation:** augment + reduplicated stem + secondary middle endings:

<table>
<thead>
<tr>
<th>Secondary Middle Endings</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>‑μην</td>
<td>1st</td>
<td>‑μεθα</td>
</tr>
<tr>
<td>‑σο</td>
<td>2nd</td>
<td>‑σθε</td>
</tr>
<tr>
<td>‑το</td>
<td>3rd</td>
<td>‑ντο</td>
</tr>
</tbody>
</table>

Perfect and Pluperfect Middle-Passive of λύω, λυ‑
λέ‑λυ‑μαι I have ransomed / I have been released
ἐ‑λε‑λύ‑μην I had ransomed / I had been released

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>λέλυμαι</td>
<td>ἐλελύμην</td>
</tr>
<tr>
<td></td>
<td>λέλυσαι</td>
<td>ἐλελύσο</td>
</tr>
<tr>
<td></td>
<td>λέλυται</td>
<td>ἐλέλυτο</td>
</tr>
<tr>
<td>Plural</td>
<td>λελύμεθα</td>
<td>ἐλελύμεθα</td>
</tr>
<tr>
<td></td>
<td>λέλυσθε</td>
<td>ἐλελύσθε</td>
</tr>
<tr>
<td></td>
<td>λέλυνται</td>
<td>ἐλέλυντο</td>
</tr>
</tbody>
</table>

Infinitive: λελύσθαι
Participle: λελυμένος -η -ον

Since these endings are added directly to the verb stem, without a thematic vowel, certain orthographic changes occur in verbs with consonant stems:

<table>
<thead>
<tr>
<th>Before</th>
<th>Labials become</th>
<th>Palatals become</th>
<th>Dentals become</th>
<th>Nasals become</th>
</tr>
</thead>
<tbody>
<tr>
<td>μ</td>
<td>-μ</td>
<td>-γ</td>
<td>-σ</td>
<td>-σ</td>
</tr>
<tr>
<td>σ</td>
<td>-ψ</td>
<td>-ξ</td>
<td>drops out</td>
<td>—</td>
</tr>
<tr>
<td>τ</td>
<td>-π</td>
<td>-κ</td>
<td>-σ</td>
<td>-ν</td>
</tr>
<tr>
<td>θ *σθε, σθαι</td>
<td>-φ</td>
<td>-χ</td>
<td>-σ</td>
<td>-ν</td>
</tr>
</tbody>
</table>

*σ between two consonants is dropped in the endings -σθε and -σθαι.

The endings of the third plural -νται and -ντο are not used, but rather periphrastic forms consisting of the perfect middle participle (in the nominative plural, masculine or feminine) and the third plural of the verb εἰμι (that is, εἰσί or ἦσαν).

Liquid stems drop -σ- between two consonants and use the periphrastic form of the third plural, but undergo no other changes.
### Perfect and Pluperfect of Consonant Stems

<table>
<thead>
<tr>
<th></th>
<th>Labial γράφω</th>
<th>Palatal ὁγὸ</th>
<th>Dental πέιθο</th>
<th>Nasal φαίνω</th>
<th>Liquid ἀγγέλλω</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>γέγραμμαι</td>
<td>ἤγμαι</td>
<td>πέπεισμαι</td>
<td>πέφασμαι</td>
<td>ἦγγελμαι</td>
</tr>
<tr>
<td>2</td>
<td>γέγραψαι</td>
<td>ἤξοι</td>
<td>πέπεισαι</td>
<td>πεφασμένος</td>
<td>ἦγγελσαι</td>
</tr>
<tr>
<td>3</td>
<td>γέγραπται</td>
<td>ἤκται</td>
<td>πέπεισται</td>
<td>πέφανται</td>
<td>ἦγγελται</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>γεγράμμεθα</td>
<td>ἤγμεθα</td>
<td>πεπεισμέθα</td>
<td>πεφάσμεθα</td>
<td>ἦγγέλμεθα</td>
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<tr>
<td>2</td>
<td>γεγραφθε</td>
<td>ἤχθε</td>
<td>πεπεισθε</td>
<td>πεφάνθε</td>
<td>ἦγγέλθε</td>
</tr>
<tr>
<td>3</td>
<td>γεγραμμένοι</td>
<td>ἤγμενοι</td>
<td>πεπεισμένοι</td>
<td>πεφασμένοι</td>
<td>ἦγγελμένοι</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td></td>
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<tr>
<td></td>
<td>γεγράφθαι</td>
<td>ἤχθαι</td>
<td>πεπείσθαι</td>
<td>πεφάνθαι</td>
<td>ἦγγέλθαι</td>
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<td>γεγραμμένος</td>
<td>ἤγμενος</td>
<td>πεπεισμένος</td>
<td>πεφασμένος</td>
<td>ἦγγελμένος</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Labial γράφω</th>
<th>Palatal ὁγὸ</th>
<th>Dental πέιθο</th>
<th>Nasal φαίνω</th>
<th>Liquid ἀγγέλλω</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>1</td>
<td>ἐγεγράμμην</td>
<td>ἤγμην</td>
<td>ἐπεπείσμην</td>
<td>ἐπεφάσμην</td>
<td>ἦγγελμην</td>
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<tr>
<td>2</td>
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<td>ἤξο</td>
<td>ἐπεπείσο</td>
<td>πεφασμένος</td>
<td>ἦγγελσο</td>
</tr>
<tr>
<td>3</td>
<td>ἐγέγραπτο</td>
<td>ἤκτο</td>
<td>ἐπεπείστο</td>
<td>ἐπέφαντο</td>
<td>ἦγγελτο</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ἐγεγράμμεθα</td>
<td>ἤγμεθα</td>
<td>ἐπεπεισμέθα</td>
<td>ἐπεφάσμεθα</td>
<td>ἦγγέλμεθα</td>
</tr>
<tr>
<td>2</td>
<td>ἐγέγραφθε</td>
<td>ἤχθε</td>
<td>ἐπεπεισθε</td>
<td>ἐπεφάνθε</td>
<td>ἦγγελθε</td>
</tr>
<tr>
<td>3</td>
<td>γεγραμμένοι</td>
<td>ἤγμενοι</td>
<td>πεπεισμένοι</td>
<td>πεφασμένοι</td>
<td>ἦγγελμένοι</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
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<tr>
<td></td>
<td>ἐγεγράφθαι</td>
<td>ἤχθαι</td>
<td>πεπείσθαι</td>
<td>πεφάνθαι</td>
<td>ἦγγέλθαι</td>
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<tr>
<td></td>
<td>γεγραμμένος</td>
<td>ἤγμενος</td>
<td>πεπεισμένος</td>
<td>πεφασμένος</td>
<td>ἦγγελμένος</td>
</tr>
</tbody>
</table>

**Note:** If the verb stem ends in μπ (as πέμψω), drop the π before μ of the ending; otherwise π is retained, according to the rule for labial stems.

**Example:** πέμπω -perfect middle stem πεπέμπ-, πέπεμμαι.

### Singular vs. Plural

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πέπεμμαι</td>
<td>1st πεπέμμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πέπεμψαι</td>
<td>2nd πεπεμφθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πέπεμπται</td>
<td>3rd πεπεμμένοι εἰσί</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Infinitive: πεπέμφθαι
Participle: πεπεμμένος, -η, -ον
Future Perfect

The future perfect is formed by adding -σομαι to the perfect tense stem: reduplicated stem + σ + o/ε (thematic vowel) + primary middle endings.

Examples:

λύω λελύσομαι
γράφω γεγράψομαι
λείπω λελείψομαι
πράττω πεπράξομαι

The future perfect usually has a passive meaning: I shall have been released, I shall be released.

Syntax: Dative of Agent

The dative that denotes the person interested (cf. the dative of possession and dative of interest) also appears as the dative of agent with the perfect and pluperfect passive (that is, instead of υπό with the genitive, we find the dative without a preposition).

ταῦτα πέπρακται αὐτῷ. These things have been done by him.
ἐμοὶ καὶ τούτοις πέπρακται. It has been done by me and these men.
—Demosthenes

Fifth Principal Part

→ Fill in the blanks (which are regular).

ἀγγέλλω ἤγγελμαι
ἀγω ἤγμαι ἢγμαι
ἄρχω ἢργμαι
βάλλω βέβλημαι
βουλεύω βεβουλήμαι
βουλομαι βεβουλήμαι
γίγνομαι γεγένημαι
γιγνώσκω ἔγνωσμαι (acts as a dental)
γράφω γεγραμμαι
δέχομαι δέδεγμαι
εὑρίσκω ἡὕρημαι
ἔχω ἔσχημαι
θύω τέθυμαι
κομίζω κεκόμισμαι (ζ acts as a dental)
κρίνω  κέκριμαι (some nasal stems drop the nasal and
form a vowel stem pf. mid.)
λαμβάνω  εἴλημαι (cf. pf. act. εἴληφα)
λέγω   (λέλεγμαι) εἴρημαι (cf. εἴρηκα and εἶπον)
λείπω    λέλειμμαι
λύω
νομίζω   νενόμισμαι (acts as a dental)
pαιδεύω
παύω
πείθω  πέπεισμαι
πέμπω  πέπεμμαι
πιστεύω
πράττω (stem πραγ‑)  πέπραγμαι
πράττω  ἔσταλμαι
πράττω  ἑγμαι
πράττω  ἐνήνθεμαι
χαίρω  κεχάρημαι, κέχαρμαι

Recognizing Stem Types

If the perfect middle has a vowel before -μαι, then it is a vowel stem, to be con-
jugated like λύω in the perfect middle. If it ends in -μμαι, then it is a labial stem,
to follow the pattern of γράφω: γέγραμμαι. If it ends in -γμαι, then it is a palatal
stem and follows ἄγω: ἑγμαι. Finally, if it ends in -σμαι, it can be either a dental
or a nasal stem. Usually you can determine which it is (and so, which pattern
to follow) by going back to the original stem.

Syntax: Time Constructions

1. Genitive of time within which:
   ταῦτα τῆς ἡμέρας ἐπραττον. They were doing these things during the day.
   πέντε ἡμερῶν γράψω. I shall write within five days.
   νυκτός during the night

2. Dative of time when:
   ταῦτῃ τῇ ἡμέρᾳ γράψω. I shall write on this day.
   τῷ αὐτῷ ἐτεὶ ἀπέθανεν. He died in the same year.
   Often ἐν is used when there is no modifying word, as ἐν νυκτί, at night.

3. Accusative of extent of time or space:
   ταῦτα τὴν ἡμέραν ἐπραττον. They were doing these things throughout the day.
   πέντε ἡμέρας ἐμεῖναμεν. We remained for five days.
Vocabulary

Verbs
(A dash indicates a form does not exist for that verb.)

θάπτω, θάψω, έθαψα, —, honor with funeral rites (by burial or cremation)
κόλω, hinder, prevent
μαίνομαι, —, μέμηνα, rage, be furious, be mad
μεμάνημαι
μιμνήσκω, μνήσω, ἔμνησα, act., remind; m.-p., call to mind, remember
—, μέμνημαι (pf. with pres. meaning) (+ gen.)
στρέφω, στρέψω, ἔστρεψα, turn; m.-p. turn oneself, be engaged in
—, ἔστραμμαι
ἀποστρέφω, turn back/away, avert

Exercise B
1. Conjugate in the perfect middle.
   1. παύω  4. φαίνω  6. κρίνω
   2. λαμβάνω  5. δέχομαι  7. νομίζω
   3. λείπω

2. Fill in the perfect and pluperfect middle of the synopses from Lesson VIII.
   New Synopses:  1. φέρω: 3rd sg.  2. ἀγω: 1st pl.  3. πέμπω: 2nd pl.

3. Parse.
   1. λελείφθαι  17. πεπαίδευται  33. ἤφερθε
   2. γεγενήθαι  18. τέθαπται  34. πέπεισθε
   3. πεπραγμένων  19. εἴρηται  35. ἐνηνέχθαι
   4. βεβληκότας  20. πέφανθε  36. ἐκεκόμιστο
   5. γεγενημένων  21. πεπραγμένον  37. νενομίσθαι
   6. γεγόνασι  22. ἔστραψαι  38. ἐπεπέμμην
   7. γεγραμμένας  23. τέθαμμαι  39. ἐπεπέισθε
   8. γέγραπται  24. κεκόμισαι  40. τέθυται
   9. βεβλήκασιν  25. ἐστράψαι  41. ἐγέγραψο
   10. εἴληφν  26. ἤκται  42. κέκρηται
   11. εἰρημένα  27. πεπρᾶχθαι  43. λέλειψε
   12. εἰρημένας  28. νενομίσται  44. βεβλημένη
   13. εἰρημένα  29. ἔστραψα  45. ἐκεκόμιστο
   14. ἐσχήκασιν  30. ἔγγελμεθα  46. δεδεγμένοι ἦσαν
   15. ἐπεπιστεύται  31. ἔδεξεν  47. πεφασμένοι εἰσί
   16. μεμνημένος  32. ἀπεστράμμεθα  48. ἐσταλμένοι εἰσίν
4. Translate.

1. μέμνηται τῶν φίλων καὶ παρόντων καὶ ἀπόντων.
2. μεμάνηται γὰρ αἱ τῆς πόλεως γυναῖκες τῷ θεῷ.
3. τῶν φίλων τὸ σῶμα αὐτοῦ ὑπὸ θεοῦ στρέφεται.
4. τῶν ἀγαθῶν βουλεύει τὸ σῶμα αὐτοῦ οὐχ εὑρόντων.
5. τῶν ἀγαθῶν τὸ σῶμα αὐτοῦ οὐξ εὑρόντων, ὁ αὐτὸς ὁ άνήρ οὐκ ἐτέθαπτο.
6. ὁ κόσμος οὐκ αὐτὸς στρέφει ἑαυτόν, ἀλλ' ὑπὸ θεοῦ στρέφεται.
7. τί πέπαυσαι γράφων ἐπιστολὰς τῇ μητρί;
8. τὸν θάνατον βεβλαμένον τὴν ψυχήν ἐπαύσατο γράφων.
9. οἱ νόμοι τῷ σοφῷ γεγραμμένοι ἦσαν.

Readings

1. φαίνεται μὲν ὁ ἥλιος ποδιαῖος, πεπίστευται δ` εἶναι μείζων τῆς οἰκουμένης.
   —Aristotle, περὶ ψυχῆς
   [ποδιαῖος a foot high/wide/long, μείζων bigger (+ gen., than), οἰκουμένη, the inhabited world.]

2. φησὶ δ` Ἡρακλείδης ἐν μὲν τοῖς δόγμασι Πλατωνικὸν εἶναι αὐτόν, διαπαίζειν δὲ τὰ διαλεκτικά · ὥστε Ἀλεξίνου ποτὲ ἐρωτήσαντος εἰ πέπαυται τὸν πατέρα τύπτων, ’ἀλλ´ οὔτ ̓ ἔτυπτον, ’ φάναι, ’οὔτε πέπαυμαι.
   —Diogenes Laertius, on Menedemus
   [δόγμα, -ατος, τό opinion, διαπαίζω joke, play, τὰ διαλεκτικά dialectics, ἔρωτήσας aor. part. of ἐρωτάω [XI].]

3. ἀλλά βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἄτι ὥρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλη. τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ δ` ἔτι περιμενοῦμεν ἀδύνατος καὶ οὐκέτι οἷόν τε. ἄλλα παντὶ τρόπῳ, οὐ Ἡρακλείδης, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.
   —Plato, Crito
   [βουλεύου pres. mid. imperative, ἐπιούσης pres. partic. of ἔπειμι come (on), περιμενοῦμεν fut. of περιμένω wait around, ἀδύνατος -ος, -ος impossible.]

4. τὸ τε τὸν θάνατον μηδὲν εἶναι πρὸς ἡμᾶς εἴρηται μὲν ἴσως τῷ Σώφρονι, ἀποδείκται δὲ Ἐπικούρῳ, καὶ ἐστὶν οὐ τὸ εἰπεῖν ἄλλα τὸ ἀποδείξαι θαυμαστόν.
   —Sextus Empiricus
   [μηδὲν nothing, ἴσως equally; perhaps, ἀποδείκται pf. mid., ἀποδείξαι aor. act. inf. of ἀποδείκνυμι [XII] prove. θαυμαστός, -ος, -ος amazing, to be wondered at.]

5. πρὸς τὸν μικρολόγον πλούσιον, ’οὐχ οὗτος,’ ἐφη, ’τὴν οὐσίαν κέκτηται, ἀλλ´ η οὐσία τούτων.’
   —Diogenes Laertius, on Bion
   [μικρολόγος, -ος stingy, οὐσία, -ας, η substance, property, κέκτηται pf. mid. of κτάω possess.]
6. πέπεισμαι ἑκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ύμᾶς τοῦτο οὐ πείθω· ὑμῖν δὲ ὑπὲρ πολλὰς ἐπείσθητε ὡς οὖν δ’ ὑμῖν δ’ οὐράδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι.

—Plato, Apology

[ἔκων εἶναι willingly, intentionally, μηδένα no one (acc. sg). ἀδικεῖν inf. of ἀδικέω [XI] do wrong. διειλέγμεθα pf. mid. of διαλέγομαι converse with. ἐγὼ = ἐγὼ οἶμαι. ἐπείσθητε aor. pass. [X] of πείθω. διαβολῆ, -ῆς slander.]

7. πάλιν γέγραπται· οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

—Matthew

["πάλιν again. ἐκπειράζω tempt. κύριος, -ou lord."]

gέγραπται· οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

It is written: a human being shall not live by bread alone.

—Matthew

Σωκράτης was a citizen of Athens, son of a sculptor, probably a sculptor himself, married to Xanthippe, father of three sons, hoplite in the army. In his early adulthood he was interested in the scientific ideas of his time, but gave that up to become an eccentric. He devoted his life to a mission which involved annoying his fellow residents of Athens with questions and more questions in a self-appointed (or divinely commissioned) quest for the right way to live. He compares himself to a gadfly (μύωψ) and is hardly surprised when his fellow citizens decide they would be better off swatting him (κρούσαντες ἄν με) so they can sleep away the rest of their lives (Plato, Apology 30e–31a).

Because he left no writings, we know about his life and thought from his younger contemporaries, especially Plato, Xenophon, and Aristophanes. His mission is described in Plato’s version of his words —for it impossible to say where Socrates ends and Plato begins—as “every day making words about virtue (περὶ ἀρετῆς) and the other matters about which you have heard me conversing and examining both myself and others—for the unexamined life is not worth living for a human being: ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπω” (Apology 38a). Socrates is the protagonist of most of Plato’s dialogues.

In 399 B.C.E. he was prosecuted on the charges of not believing in the gods of the city, introducing strange gods, and corrupting the youth: ὡς οὖς μὲν ἡ πόλις νομίζει θεούς οὐ νομίζοι, ἔτερα δὲ καὶνά διαμόνια εἰσφέροι καὶ τοὺς νέους
διωφθείροι (Xenophon, *Apology* 9). He was convicted and put to death. Plato’s *Crito* and *Phaedo* take place in his prison cell.

Socrates was a familiar enough figure about town that the comic poet Aristophanes in the *Clouds* represents him as being head of a school, the Φροντιστήριον (*Think Tank*), dedicated to scientific speculation. The hero of the play, Strepsiades, plans to enroll in this *phrontisterion* in order to learn how to argue so that he can avoid paying his debts. He goes inside and during a conversation with one of Socrates’ μαθηταί he sees someone swinging around in a basket:

Στρ.: φέρε, τίς γὰρ οὖτος οὐπὶ τῆς κρεμάθρας ἄνηρ;  
Μαθ.: αὐτὸς. Στρ.: τίς αὐτός; Μαθ.: Σωκράτης.  
Στρ.: ὁ Σώκρατες, ἢ οὗτος, ἀναβόησον αὐτὸν μοι μέγα.  
Μαθ.: αὐτὸς μὲν οὖν σὺ κάλεσον. οὐ γὰρ μοι σχολή.  
Στρ.: ὁ Σώκρατες, ὁ Σωκρατίδιον. Μαθ.: τί με καλεῖς; ὁ ἄνθρωπος;  
Στρ.: πρῶτον μὲν ὅ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.  
Σωκ.: ἄρεοβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

*Str.*: Tell me, who is that suspended in the basket?  
*Str.*: Hey, Socrates. C’mon, call up to him in a loud voice.  
*Stu.*: Call him yourself. I’m busy.  
*Str.*: Socrates, my sweet little Socrates. *Soc.* Why do you call me, mortal?  
*Str.*: First, tell me, please, what are you doing?  
*Soc.*: I tread on air and contemplate the sun.

Socrates returns the compliment by quoting from these lines in the speech he makes in his defense (the *Apology*). Socrates keeps current in Maxwell Anderson’s *Barefoot in Athens*, I. F. Stone’s *The Trial of Socrates*, at the *Socrates Cafe* and in Christopher Phillips’ book by the same name.
LESSON X

Comparison of Adjectives, Adverbs; Future, Aorist Passive

In this lesson you will learn how to add more and most to all types of adjectives, how to construct adverbs, how to make comparisons, and how to say nobody and nothing. You will also fill in the last tenses and voices of verbs with the future and aorist passive and complete the principal parts.

COMPARISON OF ADJECTIVES, ADVERBS

In English, adjectives are compared (1) by adding -er for the comparative and -est for the superlative (with spelling changes when necessary): nice, nicer, nicest; big, bigger, biggest; lovely, lovelier, loveliest. Or (2) by putting more or most before the adjective (this is common for words of more than two syllables): beautiful, more beautiful, most beautiful. (3) Some adjectives are compared irregularly, among them the very common: good, better, best; bad, worse, worst.

In Greek the most common method of comparison is:
(1) For the comparative, add -τερος, -τέρα, -τέρον to the masculine base of the adjective. And for the superlative, add -τατος, -τάτη, -τατον. These are declined regularly, the comparative like δίκαιος, the superlative like ἄριστος.

Notes
If the penult of an adjective in -ος is short (in the positive degree), -o-is lengthened to -ω- for both comparative and superlative. The syllable is long if it contains a long vowel or diphthong, two or more consonants, or a double consonant (ζ, ξ, or ψ).

The masculine base of -ος adjectives is found by removing -ς from the masculine nominative.

Adjectives in -ης, -ες have their bases in -εσ- to which the regular -τερος/ -τατος is added.

On the analogy of these, -εστερος/ -εστατος is added to adjectives in -ων (base in -ov).
Examples:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ος type, long penult</td>
<td>-ος type, long penult</td>
<td>-ος type, long penult</td>
</tr>
<tr>
<td>δεινός, -η, -όν</td>
<td>δεινότερος, -α, -όν</td>
<td>δεινότατος, -η, -όν</td>
</tr>
<tr>
<td>terrible</td>
<td>more terrible</td>
<td>most terrible</td>
</tr>
<tr>
<td>ἐσθλός, -η, -όν</td>
<td>ἐσθλότερος, -α, -όν</td>
<td>ἐσθλότατος, -η, -όν</td>
</tr>
<tr>
<td>noble</td>
<td>nobler</td>
<td>noblest</td>
</tr>
<tr>
<td>-ος type, short penult</td>
<td>-ος type, short penult</td>
<td>-ος type, short penult</td>
</tr>
<tr>
<td>σοφός, -η, -όν</td>
<td>σοφότερος, -α, -όν</td>
<td>σοφότατος, -η, -όν</td>
</tr>
<tr>
<td>wise</td>
<td>wiser</td>
<td>wisest</td>
</tr>
<tr>
<td>ὁξιός, -α, -όν</td>
<td>ὁξιώτερος, -α, -όν</td>
<td>ὁξιώτατος, -η, -όν</td>
</tr>
<tr>
<td>worthy</td>
<td>worthier</td>
<td>worthiest</td>
</tr>
<tr>
<td>-ης, -ες type (base in -ες-)</td>
<td>-ης, -ες type (base in -ες-)</td>
<td>-ης, -ες type (base in -ες-)</td>
</tr>
<tr>
<td>ἀληθής, ἀληθές</td>
<td>ἀληθέστερος, -α, -όν</td>
<td>ἀληθέστατος, -η, -όν</td>
</tr>
<tr>
<td>true</td>
<td>truer</td>
<td>truest</td>
</tr>
<tr>
<td>-ων, -ον type (base in -ων-)</td>
<td>-ων, -ον type (base in -ων-)</td>
<td>-ων, -ον type (base in -ων-)</td>
</tr>
<tr>
<td>εὐδαίμων, -ον</td>
<td>εὐδαίμονεστερος, -α, -όν</td>
<td>εὐδαίμονεστατος, -η, -όν</td>
</tr>
<tr>
<td>lucky</td>
<td>luckier</td>
<td>luckiest</td>
</tr>
</tbody>
</table>

(2) Adjectives in -υς and a few in -ρος have a different comparison. For the comparative, add -ιον to the root. For the superlative, add -ιστος, -ιστη, -ιστον:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡδύς, ἡδεῖα, ἡδύ</td>
<td>ἡδίων, ἡδιον</td>
<td>ἡδίστος, ἡδίστη, ἡδίστον</td>
</tr>
<tr>
<td>sweet</td>
<td>sweeter</td>
<td>sweetest</td>
</tr>
<tr>
<td>αἰσχρός, -ά, -όν</td>
<td>αἰσχρόν, -ον</td>
<td>αἰσχρόστος, -ιστή, -ιστον</td>
</tr>
<tr>
<td>base</td>
<td>baser</td>
<td>basest</td>
</tr>
</tbody>
</table>

The -ιων, -ιον type of comparative is a two-termination adjective (-ιων for m. and f., -ιον for n.) of the third declension (review -ον, -ον type in Lesson VI). It is declined like εὐδαίμων but has some alternate shorter forms.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>m./f.</td>
<td>n.</td>
</tr>
<tr>
<td>N</td>
<td>αἰσχίων</td>
</tr>
<tr>
<td>G</td>
<td>αἰσχίωνος</td>
</tr>
<tr>
<td>D</td>
<td>αἰσχίονι</td>
</tr>
<tr>
<td>A</td>
<td>αἰσχίωνα</td>
</tr>
<tr>
<td>V</td>
<td>αἰσχίων</td>
</tr>
</tbody>
</table>
(3) Irregular Comparison
Several of the most important adjectives are compared irregularly. In some cases there are several comparisons for one positive. (Most of the following are of the -ιων, -ιστος type, though in many cases the -ι of the comparative has been lost.)

1. ἀγαθός, -ή, -όν good

<table>
<thead>
<tr>
<th>better</th>
<th>best</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμείνων, ἀμείνον</td>
<td>ἀρίστος, ἀρίστη, ἀρίστον (able, brave)</td>
</tr>
<tr>
<td>βελτίων, βέλτιον</td>
<td>βέλτιστος, βελτίστη, βέλτιστον (virtuous)</td>
</tr>
<tr>
<td>κρείττων, κρείττον</td>
<td>κράτιστος, κρατίστη κράτιστον (strong)</td>
</tr>
</tbody>
</table>

2. κακός, -ή, -όν bad

<table>
<thead>
<tr>
<th>worse</th>
<th>worst</th>
</tr>
</thead>
<tbody>
<tr>
<td>κακίων, κάκιον</td>
<td>κάκιστος, κακίστη, κάκιστον (cowardly)</td>
</tr>
<tr>
<td>χείρων, χείρον</td>
<td>χείριστος, χειρίστη, χειρίστον (lacking, less good)</td>
</tr>
<tr>
<td>inferior, less</td>
<td>least</td>
</tr>
<tr>
<td>ἡττων, ἡττον</td>
<td>ἡκίστος, ἡκίστη, ἡκίστον (weak)</td>
</tr>
</tbody>
</table>

3. καλός, -ή, -όν fine

<table>
<thead>
<tr>
<th>finer</th>
<th>finest</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλλίων, κάλλιον</td>
<td>κάλλιστος, καλλίστη, κάλλιστον</td>
</tr>
</tbody>
</table>

4. μέγας, μεγάλη, μέγα great

<table>
<thead>
<tr>
<th>greater</th>
<th>greatest</th>
</tr>
</thead>
<tbody>
<tr>
<td>μείζων, μείζον</td>
<td>μέγιστος, μεγίστη, μέγιστον</td>
</tr>
</tbody>
</table>

5. μικρός, μικρά, μικρόν small

<table>
<thead>
<tr>
<th>smaller</th>
<th>smallest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλάττων, ἐλαττόν, μείων, μείον</td>
<td>ἐλαχίστος, ἐλαχίστη, ἐλαχίστον</td>
</tr>
</tbody>
</table>

6. ὀλίγος, -η, -ον little; pl. few

<table>
<thead>
<tr>
<th>fewer</th>
<th>fewest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλάττων/μείων</td>
<td>ὀλιγίστος, ὀλιγίστη, ὀλιγίστον</td>
</tr>
</tbody>
</table>

7. πολύς, πολλή, πολύ much; pl. many

<table>
<thead>
<tr>
<th>more</th>
<th>most</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλεῖων, πλεῖον</td>
<td>πλείστος, πλείστη, πλείστον</td>
</tr>
</tbody>
</table>
8. ῥᾴδιος, ῥᾴδια, ῥᾴδιον *easy*

<table>
<thead>
<tr>
<th>easier</th>
<th>easiest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ῥᾶων, ῥᾶον</td>
<td>ῥᾶστος, ῥᾶστη, ῥᾶστον</td>
</tr>
</tbody>
</table>

9. ταχύς, ταχεῖα, ταχύ *swift*

<table>
<thead>
<tr>
<th>swifter</th>
<th>swiftest</th>
</tr>
</thead>
<tbody>
<tr>
<td>θάττων, θάττον</td>
<td>τάχιστος, τάχιστη, τάχιστον</td>
</tr>
</tbody>
</table>

### Adverbs: Formation and Comparison

**Adverbs of manner** are generally formed from adjectives by changing the -ων of the masculine genitive plural to -ως.

For example:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Genitive Plural</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίκαιος</td>
<td>δικαίων</td>
<td>δικαίως</td>
</tr>
<tr>
<td>σοφός</td>
<td>σοφῶν</td>
<td>σοφώς</td>
</tr>
<tr>
<td>ἡδύς</td>
<td>ἡδέων</td>
<td>ἡδέως</td>
</tr>
<tr>
<td>ἀληθής</td>
<td>ἀληθέων</td>
<td>ἀληθώς</td>
</tr>
<tr>
<td>εὐδαίμων</td>
<td>εὐδαιμόνων</td>
<td>εὐδαιμόνως</td>
</tr>
<tr>
<td>μέγας</td>
<td>μεγάλων</td>
<td>μεγάλως</td>
</tr>
<tr>
<td>πᾶς</td>
<td>πάντων</td>
<td>πάντως</td>
</tr>
<tr>
<td>ἀλλος</td>
<td>ἀλλων</td>
<td>ἀλλος</td>
</tr>
</tbody>
</table>

There are many other adverbial endings, but they can be learned as they come up. The -ως type forms the largest class.

Adverbs of manner are compared in the following way:

For the comparative, use the neuter singular accusative of the comparative of the adjective (-τερον, -ον). For the superlative, use the neuter plural accusative of the superlative of the adjective (-τατα, -ιστα).

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίκαιος</td>
<td>δικαίότερον</td>
<td>δικαίότατα</td>
</tr>
<tr>
<td><em>justly</em></td>
<td><em>more justly</em></td>
<td><em>most justly</em></td>
</tr>
<tr>
<td>σοφός</td>
<td>σοφότερον</td>
<td>σοφότατα</td>
</tr>
<tr>
<td><em>wisely</em></td>
<td><em>more wisely</em></td>
<td><em>most wisely</em></td>
</tr>
<tr>
<td>ἡδύς</td>
<td>ἡδιόν</td>
<td>ἡδιστά</td>
</tr>
<tr>
<td><em>sweetly</em></td>
<td><em>more sweetly</em></td>
<td><em>most sweetly</em></td>
</tr>
<tr>
<td>ἀληθής</td>
<td>ἀληθέστερον</td>
<td>ἀληθέστατα</td>
</tr>
<tr>
<td><em>truly</em></td>
<td><em>more truly</em></td>
<td><em>most truly</em></td>
</tr>
<tr>
<td>ῥᾴδιος</td>
<td>ῥᾴον</td>
<td>ῥᾴστα</td>
</tr>
<tr>
<td><em>easily</em></td>
<td><em>more easily</em></td>
<td><em>most easily</em></td>
</tr>
</tbody>
</table>
Syntax

1. *Than* is expressed in two ways in Greek.
   a. By the conjunction ἤ, *than*. In this construction the two words compared are in the same case.

   οὗτος ὁ υἱὸς ἐστι νεώτερος ἢ ὁ ἀδελφός.
   *This son is younger than his brother.*

   νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφότερον ἢ τὸν πατέρα.
   *I think that this man is wiser than his father.*

   b. Instead of ἤ, the genitive of comparison may be used.

   οὗτος ὁ υἱὸς ἐστι νεώτερος τοῦ ἀδελφοῦ.
   *This son is younger than his brother.*

   νομίζω τοῦτον τὸν ἄνδρα εἶναι σοφότερον τοῦ πατρός.
   *I think that this man is wiser than his father.*

2. The degree of difference between the two things compared is in the dative case: How much younger is the boy than his brother? How much wiser is this man than his father?

   οὗτος ὁ υἱὸς ἐστι πέντε ἔτεσι νεώτερος τοῦ ἀδελφοῦ.
   *This son is five years younger than his brother.*

   νομίζω τοῦτον τὸν ἄνδρα εἶναι πολλῷ σοφότερον τοῦ πατρός.
   *I think that this man is much wiser than his father.*

3. The Partitive Genitive (or Genitive of the Whole): The whole of which a part is taken is in the genitive. This genitive is used with nouns, adjectives, and verbs, and is especially common with superlatives and indefinite pronouns.

   πολλοὶ τῶν ποιητῶν  
   many of the poets

   οἱ σοφοὶ τῶν ἀνθρώπων  
   the wise of/among human beings, 
   people who are wise

   πάντων τῶν πολιτῶν σοφότατος  
   wisest of all the citizens

   θεῶν τις  
   one of the gods

The partitive genitive goes into the predicate position.
Further Notes on Adjectives and Adverbs

1. The superlative may be used absolutely (that is, with no comparison implied) to mean very.

σοφότατος ὁ Σωκράτης. Socrates is very wise.

As opposed to:

ὁ Σωκράτης ἦν ὁ σοφότατος πάντων. Socrates was the wisest of all.

2. ὡς with the superlative forms a super-superlative, meaning as . . . as possible.

ὡς τάχιστα as quickly as possible

3. Adjectives may also be compared by using μᾶλλον and μάλιστα with the positive:

μᾶλλον σοφός more wise
μάλιστα κακός most bad
μᾶλλον ἑκόν more willing(ly)

ἑκόν has no regular comparison; this is the only way to compare it.

4. Adverbs with ἔχω:

ἔχω with an adverb is often used as an equivalent to an adjective with εἰμί.

καλῶς ἔχει it is going well
ὡς ἔχε as he/she/it was

Declension of Numerals

One is naturally declined only in the singular.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>εἷς</td>
<td>μία</td>
<td>ἕν</td>
</tr>
<tr>
<td>G</td>
<td>ἑνός</td>
<td>μιᾶς</td>
<td>ἑνός</td>
</tr>
<tr>
<td>D</td>
<td>ἑνί</td>
<td>μιὰ</td>
<td>ἑνί</td>
</tr>
<tr>
<td>A</td>
<td>ἑνα</td>
<td>μιᾶν</td>
<td>ἕν</td>
</tr>
</tbody>
</table>

εἷς, μία, ἕν, one
Two is declined in the dual only (‑οίν being a common dual ending for gen. and dat.). δύο is often treated as indeclinable.

<table>
<thead>
<tr>
<th></th>
<th>m. / f. / n.</th>
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<tbody>
<tr>
<td>δύο</td>
<td>δύο</td>
</tr>
<tr>
<td>δυοῖν</td>
<td>δυοῖν</td>
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<tr>
<td>δύο</td>
<td>δύο</td>
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</tbody>
</table>

Three and four are both declined in the plural only. They belong to the third declension and are of the two-termination type.

<table>
<thead>
<tr>
<th></th>
<th>m. / f.</th>
<th>n.</th>
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</thead>
<tbody>
<tr>
<td>τρεῖς</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
<tr>
<td>τριῶν</td>
<td>τριῶν</td>
<td>τριῶν</td>
</tr>
<tr>
<td>τρισίν</td>
<td>τρισίν</td>
<td>τρία</td>
</tr>
<tr>
<td>τρεῖς</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
</tbody>
</table>

Declension of οὐδείς and μηδείς

The words for no one, nothing, οὐδείς, μηδείς, are declined like εἷς, μία, ἕν. (Which of them should be used depends on whether οὐ or μή is the suitable negative.)

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐδείς</td>
<td>οὐδείς</td>
<td>οὐδεμία</td>
<td>οὐδέν</td>
</tr>
<tr>
<td>G</td>
<td>οὐδενός</td>
<td>οὐδεμιᾶς</td>
<td>οὐδενός</td>
</tr>
<tr>
<td>D</td>
<td>οὐδενί</td>
<td>οὐδεμιᾶ</td>
<td>οὐδενί</td>
</tr>
<tr>
<td>A</td>
<td>οὐδένα</td>
<td>οὐδεμίαν</td>
<td>οὐδέν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>μηδείς</td>
<td>μηδείς</td>
<td>μηδεμία</td>
<td>μηδέν</td>
</tr>
<tr>
<td>G</td>
<td>μηδενός</td>
<td>μηδεμιᾶς</td>
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<td>μηδενί</td>
<td>μηδεμιᾶ</td>
<td>μηδενί</td>
</tr>
<tr>
<td>A</td>
<td>μηδένα</td>
<td>μηδεμίαν</td>
<td>μηδέν</td>
</tr>
</tbody>
</table>
Vocabulary

άδελφη, ἀδελφῆς, ἥ sister
ἀδελφὸς, ἀδελφοῦ, ὁ brother
ἄλλος (adv.) otherwise, in vain, at random (ἄλλος)
ἄλλος τε καὶ... both otherwise and, ... especially
ἀμφότερος, -α, -ον both of two
βέβαιος, -ον firm, steady, steadfast, sure, certain
βροτός, -ου, ὁ mortal man (rare in prose) (ambrosial)
δεύτερος, -α, -ον second
ἐκάτερος, -α, -ον each (of two) (cf. ἕκαστος)
ἐκών, ἐκοῦσα, ἀκών readily, willing(ly), on purpose (base, ἐκοντ-)
ἀμφότερος, -α, -ον both of two
βέβαιος, -ον firm, steady, steadfast, sure, certain
βροτός, -ου, ὁ mortal man (rare in prose) (ambrosial)
δεύτερος, -α, -ον second
ἐκάτερος, -α, -ον each (of two) (cf. ἕκαστος)
ἐκών, ἐκοῦσα, ἀκών readily, willing(ly), on purpose (base, ἐκοντ-)
εὖ well (adv. of ἀγαθός)
κράτος, κράτους, τό strength, might, power, rule (autocrat)
μακρός, -ά, -όν long, large, great
ὄλιγος, ὁλίγη, ὁλίγον little (sg.), few (pl.)
ὁλίγον [ὁλίν] almost, all but
ὁλος, ὁλη, ὁλον whole, entire
ῥᾴδιος, ῥᾳδία, ῥᾴδιον easy, ready, easy-going
σώφρων, σῶφρον of sound mind, discreet, prudent, self-controlled
ὑβρίς, ὑβρεως, ἥ hubris, wanton violence, insolence, lust
ὑστερος, -α, -ον latter, next, later (hysteron-proteron: he put on his shoes and socks)

Exercise A

1. Compare (give comparative and superlative nominative).
   1. σώφρον 4. πονηρός* 7. νέος 9. φοβερός*
   2. μακρός* 5. ψευδής 8. βραχύς 10. γλυκύς
   3. ἀσφαλής 6. ἐσθλός
   *Note: these are compared regularly, with -τερος, -τατος.

2. Decline.
   1. ἡ ὕβρις 4. the comp. of μέγας 6. the comp. of καλός
   2. ἐκών 5. ταχύς (all genders) 7. σώφρον
   3. τὸ κράτος
3. Form and compare the adverbs of the following words.
   1. μέγας  3. δίκαιος  5. ράδιος  7. άξιος
   2. ἀγαθός  4. ἀληθής  6. εὐδαίμων  8. νέος

4. Choose the correct adjective form to agree with each of the following nouns.
   1. τοὺς πολίτας  a. ῥᾴους  b. ῥαδίονες  c. ῥᾴονε
   2. τὴν θάλασσαν  a. καλλιόνην  b. καλλίονα  c. καλλίοναν
   3. τὸν ξένον  a. μείζονα  b. μείζους  c. μεῖζον
   4. τὰ κράτη  a. κρατίστη  b. κρείττων  c. κρείττω

5. Translate.
   1. ἄλλως λέγεις λέγων ταῦτα.
   2. λίθους ἔβαλλεν ἀμφοτέραις χερσί.
   3. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
   4. ἄμεινόν ἐστι βεβαίους φίλους ἔχειν ἢ χρήματα.
   5. κρεῖττον τὸ κράτος τὸ τῆς ψυχῆς ἢ τὸ τοῦ σώματος.
   6. πάντες γὰρ βέβαιον ἀγαγεῖν εἰρήνην εἰρήνους.
   7. εἰρήνης οὐδέν ἐστι εὐδαιμονέστερον.
   8. οὐ βέβαιος ὁ βίος βροτῶν.
   9. ἑκοῦσα ταῦτα ἑκοῦσαι ἤγγειλα.
   10. οὔποτε ἕκων οὐδένα βέβλαφα.
   11. ταῦτα πράττοντες εὖ πράττετε.
   12. δευτέρᾳ ἡμέρᾳ ἄκοντες παρεσόμεθα.
   13. ἀλλαῖος λέγεις λέγων ταῦτα.
   14. λίθους ἔβαλλεν ἀμφοτέραις χερσί.
   15. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
   16. βροτοῖς θανάτου βεβαιότερόν ἐστι οὐδέν.
   17. τὸν τίνα κράτος ἔχει ὁ τῶν θεῶν βασιλεύς.
   18. νομίζω τὸ τοῦ θεοῦ κράτος κρεῖττον εἶναι ἢ τῶν ἀνθρώπων.
   19. ἔχεις ἡμείς ἢ οὐδένα βέβλαφα.
   20. ἑκοῦσα ταῦτα ἑκοῦσαι ἤγγειλα.
   21. τοῖς βίοις ὁ βίος βροτῶν.
   22. ἑκοῦσα ταῦτα ἑκοῦσαι ἤγγειλα.
   23. τοῖς βίοις ὁ βίος βροτῶν.
   24. ἐν ὀλίγῳ χρόνῳ παυσόμεθα.
   25. ἕκων οὐδένα βέβλαφα.
   26. ὅ ὁ ὁδός μέγας κράτος ἔχει.
   27. τοῖς βίοις ὁ βίος βροτῶν.
   28. τοῖς βίοις ὁ βίος βροτῶν.
   29. ἑκοῦσα ταῦτα ἑκοῦσαι ἤγγειλα.
   30. τοῖς βίοις ὁ βίος βροτῶν.
6. Write in Greek.
   1. There is no one who is more wicked than this man.
   2. Socrates is the wisest of all people, but he knows nothing.
   3. It is necessary to hurt our enemies, who are more wicked than we.
   4. He wrote not wisely but well.
   5. Some women are good, but others are better.
   6. It is easier to avoid death than wickedness.
   7. In no respect [in nothing] is he wiser than you.
   8. She is a little taller [bigger] than her sister.
   9. Not every man is taller than his wife. [*tall μέγας*]
  10. I myself wish to become better in all things.

   εἷς ἄνὴρ, οὐδεὶς ἄνὴρ.
   One man, no man.

—Greek proverb

Readings

1. ἐγὼ δὲ μεγίστην ἣγοῦμαι συμμαχίαν εἶναι καὶ βεβαιοτάτην τὸ τὰ δίκαια πράττειν.
   —Isocrates, Archidamus
   [*ἡγοῦμαι think + inf. συμμαχία alliance.*]

2. ἀναρχίας δὲ μείζον οὐκ ἔστιν κακὸν.
   —Sophocles, Antigone

3. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει . . .
   —Sophocles, Antigone
   [*κοὐδὲν = καὶ οὐδέν. πέλει is.*]

4. πάρεμι δ᾽ ἄκονοι οὐχ ἔκοψιν οἴδ᾽ ὅτι· στέργει γάρ οὐδεὶς ἀγγελόν κακῶν ἔργων.
   —Sophocles, Antigone
   [*στέργω love, be pleased with.*]

5. (οἷον) εἰ ὁ μέγιστος ἄνὴρ γυναικὸς τῆς μεγίστης μείζων καὶ ὅλως οἱ ἄνδρες τῶν γυναικῶν μείζους· καὶ εἰ οἱ ἄνδρες ὅλως τῶν γυναικῶν μείζους, καὶ ἄνὴρ ὁ μέγιστος τῆς μεγίστης γυναικὸς μείζων.
   —Aristotle, Rhetoric
   [*οἷον for example.*]

6. πειθαρχεῖν δεῖ θεῷ μᾶλλον ἡ ἀνθρώπωις.
   —Eusebius
   [*πειθαρχεῖν to obey.*]
7. οὐδὲν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.
   —St. Ignatius
   [καταργεῖται is abolished. ἐπουράνιος, -ον in heaven. ἐπίγειος, -ον on earth.]

8. οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι.
   —Plato
   [θεμιτός, -ή, -όν lawful, natural.]

9. πολλοὶ μαθηταὶ κρείσσονε διδασκάλων.
   —Greek Anthology
   [*διδάσκαλος, -ου, ὁ teacher.]

10. οὐδὲν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν.
    ‘σὺ οὖν,’ ἔφη τις, ‘διὰ τί οὐκ ἀποθνῄσκεις;’ 'ὅτι, ἔφη 'οὐδὲν διαφέρει.'
    —Diogenes Laertius, about Thales (and others)
    [διαφέρω + gen. of comparison differ from. οὐδὲν διαφέρει it makes no difference.]

11. τὸ γὰρ ζῷο τοῦ μὴ ζῴου κρεῖττον· οὐδὲν δὲ τοῦ κόσμου κρεῖττον· ζῷον ἀρ’ ὁ κόσμος.
    —Diogenes Laertius, quoting Zeno
    [*ζῶον, -ου, τό living thing, animal.]

12. κρεῖττον ἔλεγεν ἕνα φίλον ἔχειν πολλοῦ ἄξιον ἢ πολλοὺς μηδενὸς ἄξιος.
    —Diogenes Laertius, quoting Anacharsis

13. ἄνδρες Αθηναίοι, τῶν μὲν σοφῶτερος, τῶν δὲ ἀνδρειότερός εἰμι· σοφῶτερος μὲν τῶν τὴν ἀπάτην τοῦ Πεισιστράτου μὴ συνιέντων, ἀνδρειότερος δὲ τῶν ἐπισταμένων μὲν, διὰ δέος δὲ σιωπώντων.
    —Diogenes Laertius, quoting Solon
    [*ἀνδρεῖος, -α, -ον manly, brave. ἀπάτη deceit, strategem. συνιέντων pres. act. part. of συνίημι perceive, understand. ἐπισταμένων pres. mid. part. of ἐπισταμαι know. δέος, -ους, τό fear. σιωπόντων pres. act. part. of σιωπάω keep silent.]

14. φέρεται δὲ καὶ ἀποφθέγματα αὐτοῦ τάδε· πρεσβύτατον τῶν ὄντων θεός, ἀγενητός ἢ ἀγενητός γάρ, κάλλιστος κόσμοςς· ποίημα γάρ θεοῦ.
    —Diogenes Laertius, quoting Thales
    [φέρεται are recorded. ἀπόφθεγμα terse saying. πρέσβυς old man; as adj. old. ἀγενητός, -όν unborn. ποίημα poem, creation. τόπος place. χωρεί makes room for (3rd sg.). νοῦς mind. τρέχει run. ἰσχυρός, -ός, -ον strong. κρατεῖ is master of (3rd sg.). ἀνευρίσκοι < ἀνα (up, throughout) + εὑρίσκω.]
16. ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος.
—Menander

17. ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός· ἢ μὲν γὰρ αὐτῆς οίδεν οὖνθ’, ὁ δὲ οἴεται.
—Menander

[φιλότεκνος, -ov loving one's children. οὖνθ’ = οὖντα.]

18. κάλλιστόν ἐστι κτῆμα παιδεία βροτοῖς.
—Menander

19. σχολή δὲ πλεῖον ἡ θέλω πάρεστι μοι.
—Aeschylus, Prometheus

20. ἢ τέξεται γε παῖδα φέρτερον πατρός.
—Aeschylus, Prometheus

[τίκτω, τέξομαι bring forth, bear. φέρτερος better, mightier.]

21. οἱ πλειστοὶ κακοί.
—Diogenes Laertius, quoting Bias

22. ἐς πάντας αὐδα· τῶνδε γὰρ πλέον φέρω τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
—Sophocles, Oedipus Tyrannus

[ἐς = εἰς. αὐδα imperative of αὐδάω speak, tell. πένθος, -ους grief. τῶνδε (referring to the people of Thebes gathered as suppliants) and ψυχῆς depend on πέρι = περί (the accent shifts when the preposition follows the noun).]

23. ἄλλα μὴ οὐ τοῦτ’ ἢ χαλεπῶν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἄλλα πολὺ χαλεπότερον πονηρίαν· θάττον γὰρ θανάτου θεῖ, καὶ νῦν ἐγὼ μὲν ἄτε βραδύς ὄν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἑάλων, οἱ δ’ ἐμοὶ κατήγοροι ἅτε δεινοὶ καὶ ὀξεῖς ὑπὸ τοῦ θάττονος, τῆς κακίας, καὶ νῦν ἐγὼ μὲν ἁπειμὶ ύφ’ ὑμῶν θανάτου δικήν ὁφλόν, οὕτως δ’ ὑπὸ τῆς ἀληθείας ὁφλικότες μοχθηρίαν καὶ ἀδίκιαν. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ’ ὑμῶν θανάτου δίκην ὁφλόν, οὗτοι δ’ ὑπὸ τῆς ἀληθείας ὁφλικότες μοχθηρίαν καὶ ἀδίκιαν. καὶ ἐγώ τε τῷ τίμηματι ἐμμένω καὶ οὗτοι ταῦτα μέν που ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.
—Plato, Apology

[μὴ οὐ with the subjunctive of cautious negation: not. ἦ subjunctive of εἰμι (3rd sg.) is, may be. θεί runs. ἐάλον I have been caught. βραδύς, -εία, -ο slow. κατήγορος, -ου, ὁ accuser. κακία evil. ἁπειμί I will go away. ὁφλόν convicted of (aor. part.). ὁφλικότες convicted of (pf. part.) + acc. < ὀφλισκάνω incur a penalty, owe. μοχθηρία wickedness. τίμημα, -ατος, τό penalty. ἐμμένω abide by. μετρίως fairly; μετρίως ἔχειν be fair.]

24. χειμών μεταβάλλει ῥᾳδίως εἰς εὐδίαν.
—Menander

[χειμών -ώνως, ὁ winter, storm. εὐδίαια, -ας, ἡ fair weather.]

25. βροτοῖς ἡδίστον ἠείδειν.
—Musaeus

[ἀείδω sing.]
The Passive System

Aorist Passive

The First Aorist Passive

**Formation:** augment + stem + θη/θε + endings (a type of secondary ending)

θη is used for the indicative and infinitive. θε is used for the participle, the subjunctive, and the optative.

**Aorist Passive Endings:**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ν</td>
<td>1st</td>
<td>-μεν</td>
</tr>
<tr>
<td>-ζ</td>
<td>2nd</td>
<td>-τε</td>
</tr>
<tr>
<td>-</td>
<td>3rd</td>
<td>-σαν</td>
</tr>
</tbody>
</table>

Infinitive: -ναι

Participle: -είς, -είσα, -έν (base in -έντ-)

The Aorist Passive of λύω: ἐλύθην, *I was released*

Example: ἐ + λύ + θη + ν

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλύθην</td>
<td>1st</td>
<td>ἐλύθημεν</td>
</tr>
<tr>
<td>ἐλύθης</td>
<td>2nd</td>
<td>ἐλύθητε</td>
</tr>
<tr>
<td>ἐλύθη</td>
<td>3rd</td>
<td>ἐλύθησαν</td>
</tr>
</tbody>
</table>

Infinitive: λυθῆναι

Participle: λυθεῖς, λυθεῖσα, λυθέν (λυθεντ-)

AORIST AND FUTURE PASSIVE: THE SIXTH PRINCIPAL PART
Before -θ- consonant changes take place (as in the perfect middle) by assimilation:

\[
\pi, \beta, \rightarrow \phi \quad \kappa, \gamma, \rightarrow \chi \quad \tau, \delta, \theta, \zeta \rightarrow \sigma
\]

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέμπω</td>
<td>ἐπέμψθην</td>
</tr>
<tr>
<td>ἀγω</td>
<td>ἰχθην</td>
</tr>
<tr>
<td>πείθω</td>
<td>ἐπείσθην</td>
</tr>
<tr>
<td>νομίζω</td>
<td>ἐνομίσθην</td>
</tr>
</tbody>
</table>

The Second Aorist Passive

A second aorist passive is formed without -θ- (cf. the second perfect active without -κ-).

**Formation:** augment + stem (often with vowel gradation) + η/ε + endings

Both first and second aorist passive systems are conjugated in the same way.

Examples:

<table>
<thead>
<tr>
<th>Aorist passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>στέλλω</td>
</tr>
<tr>
<td>φαίνω</td>
</tr>
<tr>
<td>γράφω</td>
</tr>
</tbody>
</table>

The Aorist Passive Participle

The aorist passive participle is declined in the same way as the active participles with bases in -ντ- except that the base is in -ἐντ- rather than -οντ- or -αντ-. The masculine nominative singular and the dative plural masculine and neuter are in -ἐντ- and -ἐσι, formed by the lengthening of the vowel when -ντ- is dropped before -σ-. The feminine is declined in the first declension (like θάλαττα).

Example: λυθείς, base (m./n.) λυθεντ-; (f.) λυθεισ- (having been freed)

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λυθείς</td>
<td>λυθείσα</td>
<td>λυθέν</td>
</tr>
<tr>
<td>G</td>
<td>λυθεντος</td>
<td>λυθεσθης</td>
<td>λυθεντος</td>
</tr>
<tr>
<td>D</td>
<td>λυθεντι</td>
<td>λυθεση</td>
<td>λυθεντι</td>
</tr>
<tr>
<td>A</td>
<td>λυθεντα</td>
<td>λυθεσαν</td>
<td>λυθεν</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>λυθεντες</td>
<td>λυθεσαι</td>
<td>λυθεντα</td>
</tr>
<tr>
<td>G</td>
<td>λυθεντων</td>
<td>λυθεσων</td>
<td>λυθεντων</td>
</tr>
<tr>
<td>D</td>
<td>λυθεσι</td>
<td>λυθεσαις</td>
<td>λυθεσι</td>
</tr>
<tr>
<td>A</td>
<td>λυθεντας</td>
<td>λυθεσας</td>
<td>λυθεντα</td>
</tr>
</tbody>
</table>
The Future Passive

**Formation:** aorist passive stem (-η-form) + σ + o/ε + primary middle endings

The long form of the stem (in -θη or -η) is used throughout the future passive. Note that active endings are used in the aorist passive and that middle endings are used in the future passive.

**Future Passive of λύω: λυθήσομαι (I shall be released)**

Example: λυ + θη + σ + o + μαι

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθήσομαι</td>
<td>λυθησόμεθα</td>
</tr>
<tr>
<td>λυθήσει -η</td>
<td>λυθήσεσθε</td>
</tr>
<tr>
<td>λυθήσεται</td>
<td>λυθήσονται</td>
</tr>
<tr>
<td>Infinitive: λυθήσεσθαι</td>
<td></td>
</tr>
<tr>
<td>Participle: λυθησόμενος, -η, -ον</td>
<td></td>
</tr>
</tbody>
</table>

**Vocabulary**

διαφθείρω, διαφθερῶ, destroy utterly, corrupt
διέφθειρα, διέφθαρκα, διέφθαρμαι, δεισφάρην
έρρήθην, έχθρός, έχθρά, έχθρόν, hated, hateful, hostile
έχθρόζ, -ομαι, -ομήν (impf.), think, believe (+ inf.)
σέσω, σώσω, σέσωκα, σέσωκα, σέσωμαι, σέσώμενος, -η, -ον

The Sixth Principal Part: Aorist Passive

άγγελλω (stem ἁγγελ-)  
ἀγγέλθην  
ἄγω  
ἦρθην  
ἀκούω  
ἤρχομαι  
βάλλω (stems βαλ- and βλη-)  
ἐβουλεύομαι  
βούλομαι  
ἐγράφην  
γιγνώσκω  
ἐγνώσθην  
γράφω  
ἐγράφην


**Exercise B**

1. Form the future passive of the verbs given above.

2. a. Conjugate in the aorist passive.
   1. γράφω   4. πράττω
   2. νομίζω   5. λαμβάνω
   3. παιδεύω

2. b. Decline the aorist passive participle of the following words.
   1. βάλλω
   2. βούλομαι
   3. πέμπω

2. c. Conjugate in the future passive.
   1. ἀκούω
   2. παύω

3. Fill in the aorist passive and future passive in the synopses given in Lessons VIII and IX.
   New Synopses: 1. γράφω: 2nd sg.  2. παύω: 1st sg.  3. βούλομαι: 3rd sg.
5. Translate.

1. εἰς τήνδε τὴν χώραν ἐπέμφθημεν.
2. οὗτοι οἱ ἵπποι ἅμα λυθέντες ἔφυγον.
3. αὗται αἱ ἐπιστολαὶ ἐγράφησαν ὑφ' ἡμῶν.
4. τῶν ὑπὸ τῶν τότε λεχθέντων τὰ μὲν ἀληθῆ ἐστί, τὰ δὲ ψευδῆ.
5. ἐν δημοκρατίᾳ οὐκ ἤρχθησαν ὑπὸ τῶν ὀλίγων.
6. εἰς λίθους ἐγράφησαν οἱ νόμοι οἱ τῶν Ἑλλήνων.
7. ἐβουλήθημεν τοῦ σοφοῦ ἀκούειν.
8. ᾠήθησαν οἱ ποιηταὶ τὴν τοῦ ἀνθρώπου ψυχὴν εἶναι ἀθάνατον.
9. ὑφ' ἡμῶν ἐσώθητε.
10. ὁ φεύγων ὑπὸ τῶν δικαστῶν κριθήσεται.
11. ταῖς θεαῖς τὰ δῶρα ἐνεχθήσεται τῇδε τῇ ἡμέρᾳ.
12. ἰδίαν ἐν τῇ νήσῳ ὁ γέρων ἐλείφθη ὑπὸ τῶν ἐχθρῶν.
13. ἐπείσθητε τοῖς λόγοις τοῖς τῶν πολλὰ καὶ ψευδῆ λεγόντων;
14. καλὰ τὰ ὑπὸ ἡμῶν πραχθέντα.
15. τῇ θεᾷ ἡ καλλίστη θυγάτηρ ἡ τοῦ στρατηγοῦ ἐτύθη.
16. τὰ παιδία ἐπαιδεύθη ὑπὸ τῶν πατέρων καὶ τῶν μητέρων.
17. ἐπέμφθην ὡς οἴσουσα ὑμῖν ταῦτα.
18. σωθῆναι γὰρ οἱ κακοὶ ἀκούσαν χάριν εἰδέναι τινί.
19. διώκοντες ἠγγέλθησαν ὑπὲρ αὐτοῦ τοὺς νέους διαφθοράς.
20. τοῦ ἀδίκου ληφθέντος ἀκούσαν οὖν ὑμῖν εἰρήνην ἄγειν.
21. σωθῆσαι γὰρ οἱ κακοὶ ἀκούσαν φεύγοντες.
6. Write in Greek.
   1. By whom were you sent?
   2. We wished to be led to the king.
   3. What was written on the stones?
   4. By whom are the citizens ruled in this city?
   5. They thought that they had been saved.
   6. She happened to have been found in the same place.
   7. They were not persuaded by the gifts, but by the words and deeds of the just.
   8. Why were you left alone in this place?
   9. He was brought here by wicked men who wished to kill him, but he was saved by his friends.
  10. I was sent to find a just man.

Readings

1. Neoptolemus: οὐκ αἰσχρὸν ἡγεῖ δῆτα τὸ ψευδῆ λέγειν;
   Odysseus: οὐκ εἰ τὸ σωθήναι γε τὸ ψεῦδος φέρει.
   —Sophocles, Philoctetes
   [ἡγεῖ you think (< ἡγόμαι). *δῆτα then, indeed.]

2. εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή.
   —Eusebius
   [πρόσωπον face, person, mask.]

3. μένω ἀκοῦσαι πῶς ἀγών κριθήσεται.
   —Aeschylus, Eumenides
   [*πῶς how. ἀγών, -ῶνος -ον struggle, contest.]

4. ἐρωτηθεὶς τίς ἐστι φίλος, 'ἄλλος,' ἔφη, 'ἐγώ.'
   —Diogenes Laertius, on Zeno
   [ἐρωτηθείς asked, when [he was] asked (aor. pass. part.) < ἐρωτάω ask.]

5. ἐρωτηθεὶς ὑπό τινος, 'ποίος τίς σοι Διογένης δοκεῖ;' 'Σωκράτης,' εἶπε, 'μαινόμενος.'
   —Diogenes Laertius, on Diogenes the Cynic
   [ποίος, -α, -ov what sort of, what?]

6. ἐρωτηθεὶς ποῖον οἶνον ἡδέως πίνει, ἔφη 'τὸ ἄλλοτριον.'
   —Diogenes Laertius, on Diogenes the Cynic
   [ἄλλοτριος, -α, -ov of/belonging to another.]

7. ἐρωτηθεὶς τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, 'ὁσοῦ,' εἶπεν, 'οἱ ζῶντες τῶν τεθνεώτων.'
   —Diogenes Laertius, on Aristotle
   [ἀπαιδευμένος, -ov uneducated. ὁσοῦ, -η, -ov as much as, as much as. οἱ ζῶντες the living. τεθνεώτων perf. act. part. < θνῄσκω.]

210 Lesson X
8. ἐρωτηθεὶς τί ἐστι φίλος, ἔφη 'μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.'
   —Diogenes Laertius, on Aristotle
   [*ἐνοικοῦσα inhabiting (pres. act. part. of ἐνοικέω).]*

9. ἐρωτηθεὶς ὑπὸ τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, 'καὶ εἰ μηδὲν ἄλλο, 'εἶπεν, 'ἐν γοῦν τῷ θεάτρῳ οὐ καθεδέται λίθος ἐπὶ λίθῳ.'
   —Diogenes Laertius, on Aristippus
   [*γοῦν (γε + οὖν) at least then. θέατρον, -ου, τό theater. καθεδεῖται fut. of καθέζομαι sit.]*

10. ἐρωτηθεὶς τί γλυκὺ ἀνθρώποις, 'ἐλπίς,' ἔφη. 'ἥδιον ἔλεγε δικάζειν μεταξὺ ἐχθρῶν ἢ φίλων· τῶν μὲν φίλων πάντως ἐχθρὸν ἔσεσθαι τὸν ἕτερον, τῶν δὲ ἐχθρῶν τὸν ἕτερον φίλον.'
   —Diogenes Laertius, on Bias
   [*δικάζω judge.*]

11. Θαλῆς ᾠήθη πάντα πλήρη θεῶν εἶναι.
   —Aristotle, περὶ ψυχῆς
   [*πλήρης, -ες full of + gen.*]

12. ἀεὶ δ' ὁ σωθείς ἐστιν ἀχάριστος φύσει.
   —Menander
   [*ἀχάριστος, -ον thankless, ungrateful.*]

13. The Book Burning: καὶ ἀλλαχοῦ δὲ τοῦτον ἤρξατο τὸν τρόπον· 'περὶ μὲν τῶν θεῶν οὐκ ἔχω εἰδέναι οὐθ' ὡς εἰσίν, οὐθ' ὡς οὐκ εἰσίν· πολλὰ γὰρ τὰ κωλύοντα εἰδέναι, ἥ τε ἀδηλότης καὶ βραχὺς ὢν ὁ βίος τοῦ ἀνθρώπου.' διὰ ταύτην δὲ τὴν ἀρχὴν τοῦ συγγράμματος ἐξεβλήθη πρὸς Ἀθηναίων· καὶ τὰ βιβλία αὐτοῦ κατέκαυσαν ἐν τῇ ἀγορᾷ ὑπὸ κήρυκι ἀναλεξάμενοι παρ' ἑκάστου τῶν κεκτημένων.
   —Diogenes Laertius, on Protagoras
   [*ἄλλαχος elsewhere, somewhere else. ἐχώ + inf. be able. ἀδηλότης -ητος, ἦ uncertainty, obscurity. σύγγραμμα, -ατος, τό composition, writing, book. ἐξεβλήθη < ἐκ + βάλλω. κατέκαυσαν aor. of κατακαίω burn. ἀναλέγω gather up. κεκτημένων pf. m.-p. part. of κτάομαι possess; pf. have acquired.*]

14. ἐγὼ Ἰσίς εἰμι ἡ βασίλισσα πάσης χώρας, ἡ παιδευθεῖσα ὑπὸ Ἑρμοῦ, καὶ ὡσα ἐγὼ ἐνομοθέτησα, οὕτως αὐτὰ δύναται λύσασι. ἐγὼ εἰμι ἦ τοῦ νεωτάτου Κρόνου θεοῦ θυγάτηρ προσβιβάτη· ἐγὼ εἰμι γυνὴ καὶ ἀδελφὴ Ὀσίριδος βασιλέως· ἐγὼ εἰμι ἡ πρώτη καρπὸν ἀνθρώπων εὑροῦσα· ἐγὼ εἰμι μήτηρ Ὄρου τοῦ βασιλέως . . . χαίρε Αἴγυπτε ἡ θρέψασά με.
   —Diodorus Siculus (inscription on the stele of Isis)
   [*βασίλισσα = βασίλεια queen. νομοθέτησα make laws. δύναται is able (3rd sg.). καρπός, -ού, ὁ fruit, agricultural crops. θρέψασα < τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμι, ἐτράφην nourish, nurture.*]
The best soothsayer is the one who guesses well.
—Greek proverb

The theater at Epidaurus is one of the best preserved of the older Greek-style theaters. Dramas are still performed there every summer. Although modern productions take place at night with artificial lighting, in classical times the action was performed outdoors in broad daylight, in front of a temple or house (for tragedies, usually a palace, but sometimes a military hut, a cave, or even a farmer’s cottage).

The ὀρχήστρα (dancing floor) was the center of a Greek theater and perhaps the oldest part. Originally the orchestra was circular. Here the chorus did its routines (singing and dancing); some of the action also took place in the orchestra. It is very likely that an altar was a permanent fixture there.

At the back of the orchestra was the σκηνή (scene, stage building), a flat-roofed building (originally temporary), where actors changed costumes and masks and from which they made their entrances and exits. The top of the stage building (θεολογεῖον or “god-platform”) furnished another level of action. From here the gods and, occasionally, mortals delivered speeches. Two stage devices were used in classical times, the ἐκκύκλημα (eccyclema, “thing rolled out”): a device rolled out of the skene to reveal what had taken place in the house where most of the violent actions took place and the μηχανή (“flying machine” cf. deus ex machina): a crane used to fly in gods who took part in the plays.

The Greek tragedies and comedies were popular entertainment. Everybody went: men, women, children; free and slave; citizen and foreigner. Tickets were subsidized by the state. Wealthy citizens were called upon to finance the training of the chorus: this was a public service (λειτουργία) similar in importance to the fitting out of a warship. There is some dispute over whether women attended the theater, but the weight of the evidence suggests that they did.
Lesson XI

Contract Verbs

In this lesson you will learn the contract verbs and increase your vocabulary with many important new verbs, including several ways to say “I love you.”

Contract Verbs

In Attic Greek, ω-type verbs with stems ending in α, ε, or ο contract the stem vowel with the thematic vowel in the present system (present and imperfect tenses).

The rules for each type of contract verb should be memorized, since they apply to all the contracted forms of that type (with only a few exceptions).

Accent of Contract Verbs

1. If the accent does not fall on one of the original syllables of the contraction, it remains unchanged.

   ἐνίκα‑ον → ἐνίκων

2. If the accent falls on the first of the original syllables of the contraction, the contracted syllable receives the circumflex.

   νικά‑ουσι → νικῶσι

3. If the accent falls on the second, the contraction receives the acute.

   νικα‑όμενος → νικώμενος

The uncontracted forms of these verbs were not used in Attic Greek, but are found in other dialects.
Forms of -αω, -εω, -οω verbs

α-contracts (-αω)

Rules for contraction:

νικάω: stem, νικα-

1. An iota of the ending is written subscript.

   νικά‑εις ָνικ‑

2. α contracts with any o-sound (o, ω, ου, οι) to become ω (or ϕ for α-οι):

   νικά‑ομαι  →  νικώμαι  
   νικά‑ω    →  νικώ

3. α contracts with any e-sound (ε, η, ει, η) to become ἂ:

   ἐνίκα‑ε  →  ἐνίκᾱ  
   νικά‑ει  →  νικά  
   νικά‑ῃ  →  νικά

The one exception (in fact, only an apparent exception) is that the present active infinitive does not have ι-subscript: νικάειν becomes νικᾶν (not νικᾶν). The explanation of this is that the -ειν infinitive ending is itself a contraction for -ε‑εν, so that the ι was not originally part of the ending.

Present system of νικάω (conquer) (stem, νικα‑)

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th></th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>(νικά‑ω) νικώ 1st (νικά‑ομαι) νικώμαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(νικά‑εις) νικάς 2nd (νικά‑ει/‑η) νικά</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(νικά‑ει) νικά 3rd (νικά‑εται) νικάται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>(νικά‑ομεν) νικώμεν 1st (νικά‑όμεθα) νικώμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(νικά‑ετε) νικάτε 2nd (νικά‑εσθε) νικάσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(νικά‑ουσι) νικάσι 3rd (νικά‑ονται) νικάνται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive:</td>
<td>(νικά‑ειν) νικάν (νικά‑εσθαι) νικάσθαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle:</td>
<td>(νικά‑ον) νικόν (νικα‑όμενος) νικώμενος</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Imperfect

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. (ἐνικα‑ον)</td>
<td>ἐνικὼν 1st (ἐνικα‑όμην) ἐνικώμην</td>
</tr>
<tr>
<td>(ἐνικα‑ες)</td>
<td>ἐνικάς 2nd (ἐνικα‑ου) ἐνικό</td>
</tr>
<tr>
<td>(ἐνικα‑ε)</td>
<td>ἐνικά 3rd (ἐνικά‑ετο) ἐνικάτο</td>
</tr>
<tr>
<td>Pl. (ἐνικα‑ομεν)</td>
<td>ἐνικῶμεν 1st (ἐνικα‑όμεθα) ἐνικώμεθα</td>
</tr>
<tr>
<td>(ἐνικα‑ετε)</td>
<td>ἐνικάτε 2nd (ἐνικα‑εσθε) ἐνικάσθε</td>
</tr>
<tr>
<td>(ἐνικα‑ον)</td>
<td>ἐνικὼν 3rd (ἐνικα‑οντο) ἐνικόντο</td>
</tr>
</tbody>
</table>

Exception:

ζάω (live) contracts to -η- instead of -α-:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>1st</td>
</tr>
<tr>
<td>ἐζῆς</td>
<td>2nd</td>
</tr>
<tr>
<td>ἐζῇ</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>1st</td>
</tr>
<tr>
<td>ἐζήτε</td>
<td>2nd</td>
</tr>
<tr>
<td>ἐζῶσι</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: ἔζη
Participle: ἔζων, ἔζωσα, ἔζων

A few other verbs in -αω have -η rather than -α in the contracted forms. Among them are διψάω be thirsty, πεινάω be hungry, χράω give oracles, χράομαι use.

χράομαι (use) is thus conjugated:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>1st</td>
</tr>
<tr>
<td>χρή</td>
<td>2nd</td>
</tr>
<tr>
<td>χρήται</td>
<td>3rd</td>
</tr>
<tr>
<td>Pl.</td>
<td>1st</td>
</tr>
<tr>
<td>χρήσθε</td>
<td>2nd</td>
</tr>
<tr>
<td>χρώνται</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Infinitive: χρήσθαι
Participle: χρώμενος -η, -ον
ε-contracts (-εω)

Rules for contraction:

φιλέω: stem, φιλε-

1. ε + ε becomes ει

φιλε‑ετε → φιλειτε

2. ε + ο becomes ου

φιλε‑όμεθα → φιλούμεθα

3. ε before any long vowel or diphthong is absorbed

φιλέων → φιλών

Present system of φιλέω love (stem φιλε-)

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλε‑ω) φιλῶ</td>
<td>1st (φιλε‑ομαι) φιλούμαι</td>
</tr>
<tr>
<td></td>
<td>(φιλε‑εις) φιλεις</td>
<td>2nd (φιλε‑ει/‑η) φιλει/‑ή</td>
</tr>
<tr>
<td></td>
<td>(φιλε‑ει) φιλει</td>
<td>3rd (φιλε‑εται) φιλειται</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(φιλε‑ομεν) φιλομεν</td>
<td>1st (φιλε‑ομεθα) φιλομεθα</td>
</tr>
<tr>
<td></td>
<td>(φιλε‑ετε) φιλειτε</td>
<td>2nd (φιλε‑εσθε) φιλεισθε</td>
</tr>
<tr>
<td></td>
<td>(φιλε‑ουσι) φιλουσι</td>
<td>3rd (φιλε‑ουνται) φιλουνται</td>
</tr>
<tr>
<td><strong>Infinitive:</strong></td>
<td>(φιλε‑ειν) φιλειν</td>
<td></td>
</tr>
<tr>
<td><strong>Participle:</strong></td>
<td>(φιλε‑ων) φιλών</td>
<td>(φιλε‑ομενος) φιλομενος</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑ον) ἐφιλουν</td>
<td>1st (ἐφιλε‑ομην) ἐφιλουμην</td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑εις) ἐφιλεις</td>
<td>2nd (ἐφιλε‑ου) ἐφιλου</td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑ε) ἐφιλει</td>
<td>3rd (ἐφιλε‑ετο) ἐφιλειτο</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑ομεν) ἐφιλουμεν</td>
<td>1st (ἐφιλε‑ομεθα) ἐφιλουμεθα</td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑ετε) ἐφιλειτε</td>
<td>2nd (ἐφιλε‑εσθε) ἐφιλεισθε</td>
</tr>
<tr>
<td></td>
<td>(ἐφιλε‑οντο) ἐφιλουντο</td>
<td>3rd (ἐφιλε‑οντο) ἐφιλουντο</td>
</tr>
</tbody>
</table>

There are a few verbs of two syllables which have uncontracted forms: πλέω sail, δεω need, want, contract only before -ε or -ει.
### Present of πλέω:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλέω</td>
<td>1st</td>
</tr>
<tr>
<td>πλεῖς</td>
<td>2nd</td>
</tr>
<tr>
<td>πλεῖ</td>
<td>3rd</td>
</tr>
</tbody>
</table>

**Infinitive:** πλεῖν

**Participle:** πλέων, πλέουσα, πλέον

Other verbs of this type are: θέω *run*; ῥέω *flow*; πνέω *breathe*; χέω *pour*.

### o-contracts (-οω)

Rules for contraction:

- δηλόω: stem, δηλο-

1. **o + η or ω becomes ω**
   - δηλό-ω → δηλῶ

2. **ο + ε, ο, ου becomes ου**
   - δηλό-εσθε → δηλούσθε
   - δηλό-εται → δηλοῦται

3. **ο + any ι-diphthong becomes οι**
   - δηλό-εις → δηλοίς

Again the exception is that the present infinitive does not have οι: δηλό-ειν contracts to δηλοῦν (*not* δηλοίν).

### Present system of δηλόω *make visible, show* (stem δηλο-)

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(δηλό-ω)</td>
<td>δηλῶ 1st</td>
</tr>
<tr>
<td></td>
<td>(δηλό-εις)</td>
<td>δηλοίς 2nd</td>
</tr>
<tr>
<td></td>
<td>(δηλό-ει)</td>
<td>δηλοί 3rd</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(δηλό-ομεν)</td>
<td>δηλούμεν 1st</td>
</tr>
<tr>
<td></td>
<td>(δηλό-ετε)</td>
<td>δηλούτε 2nd</td>
</tr>
<tr>
<td></td>
<td>(δηλό-ουσι)</td>
<td>δηλοῦσι 3rd</td>
</tr>
<tr>
<td><strong>Infinitive:</strong></td>
<td>(δηλό-ειν)</td>
<td>δηλούν</td>
</tr>
<tr>
<td><strong>Participle:</strong></td>
<td>(δηλό-ον)</td>
<td>δηλῶν</td>
</tr>
</tbody>
</table>

Contract Verbs 217
The Present Active Participles of Contract Verbs

The participles of contract verbs follow the rules for contraction.

1. -αω

α-contracts have -ω- throughout the declension of the participle, resulting from α contracting with the o-sound (-ω, -ο-, -ου-) of the participial ending.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>νικών</td>
<td>νικώσα</td>
<td>νικών</td>
</tr>
<tr>
<td></td>
<td>νικώνος</td>
<td>νικώσης</td>
<td>νικώνος</td>
</tr>
<tr>
<td></td>
<td>νικώντι</td>
<td>νικώσις</td>
<td>νικώντι</td>
</tr>
<tr>
<td></td>
<td>νικώντα</td>
<td>νικώσαν</td>
<td>νικών</td>
</tr>
<tr>
<td>Pl.</td>
<td>νικώντες</td>
<td>νικώσαι</td>
<td>νικώντα</td>
</tr>
<tr>
<td></td>
<td>νικώντων</td>
<td>νικώσαν</td>
<td>νικώντων</td>
</tr>
<tr>
<td></td>
<td>νικώσι</td>
<td>νικώσας</td>
<td>νικώσι</td>
</tr>
<tr>
<td></td>
<td>νικώντας</td>
<td>νικώσας</td>
<td>νικώντα</td>
</tr>
</tbody>
</table>

2. -εω

ε-contracts have -ου- throughout (ε + o → ou) except that ε is absorbed before ω.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>φιλών</td>
<td>φιλούσα</td>
<td>φιλών</td>
</tr>
<tr>
<td></td>
<td>φιλούντος</td>
<td>φιλούσης</td>
<td>φιλούντος</td>
</tr>
<tr>
<td></td>
<td>φιλούντι</td>
<td>φιλούσι</td>
<td>φιλούντι</td>
</tr>
<tr>
<td></td>
<td>φιλούντα</td>
<td>φιλούσαν</td>
<td>φιλούν</td>
</tr>
<tr>
<td>Pl.</td>
<td>φιλούντες</td>
<td>φιλούσαι</td>
<td>φιλούντα</td>
</tr>
<tr>
<td></td>
<td>φιλούντων</td>
<td>φιλούσαν</td>
<td>φιλούντων</td>
</tr>
<tr>
<td></td>
<td>φιλούσι</td>
<td>φιλούσας</td>
<td>φιλούσι</td>
</tr>
<tr>
<td></td>
<td>φιλούντας</td>
<td>φιλούσας</td>
<td>φιλούντα</td>
</tr>
</tbody>
</table>
3. -οω

Present participles of o-contracts are declined like those of ε-contracts.
(o + o → ou, o + ω → ω)

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>N</td>
<td>δηλόνι</td>
<td>δηλοῦσα</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>δηλούντος</td>
<td>δηλοῦσης</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>δηλούντι</td>
<td>δηλοῦση</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>δηλούντα</td>
<td>δηλοῦσαν</td>
</tr>
<tr>
<td>Pl.</td>
<td>N</td>
<td>δηλούντες</td>
<td>δηλοῦσαι</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>δηλούντων</td>
<td>δηλοῦσών</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>δηλοῦσι</td>
<td>δηλοῦσας</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>δηλούντας</td>
<td>δηλοῦσας</td>
</tr>
</tbody>
</table>

**Principal Parts of Contract Verbs**

The principal parts of most contract verbs are regular.

1. α- and ε-contracts regularly lengthen α or ε to η in the principal parts.

   νικάω νικήσω ἐνίκησα νενίκηκα νενίκημαι ἐνικήθην
   φιλέω φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην

2. o-contracts regularly lengthen the o to ω.

   δηλόω δηλώσω ἐδηλώσα δεδηλώσας δεδηλώσας ἐδηλώθην

Not all contract verbs have regular principal parts; the irregular ones are given in the vocabulary and are learned the usual way.

Note that the contract verbs have contracted forms in the present system only. Their other tenses are conjugated regularly. There are some exceptions, such as καλέω, and γαμέω which have contracted futures (treated below).

**The Contract Futures**

1. **Liquid and Nasal Stems** (stems ending in λ, μ, ν, ρ) originally formed their futures by adding -εσ- + thematic vowel + endings. Between two vowels, -σ- drops out, resulting in an ε-contract future (contracted like the present of φιλέω).

Example:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω (stem, μεν-)</td>
<td>[μενέσω → μενέω] μενῶ</td>
</tr>
<tr>
<td>κρίνω (stem, κριν-)</td>
<td>κρινῶ</td>
</tr>
</tbody>
</table>
Often the verb stem appears in a simpler form in the future than in the present.

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω (stem, ἀγγελ-)</td>
<td>ἀγγελῶ</td>
</tr>
<tr>
<td>φαίνω (stem, φαν-)</td>
<td>φανῶ</td>
</tr>
<tr>
<td>τείνω (stem, τεν-)</td>
<td>τενῶ</td>
</tr>
</tbody>
</table>

The liquid aorists, which are also formed without -σ-, often appear in an extended form because of compensatory lengthening, e.g., μένω, aorist ἔμεινο; ἀγγέλλω, aorist ἰγγελλα.

2. **Verbs ending in -ίζω** in the present usually drop the ζ and form the future like the liquids and nasals.


3. **The Attic Future**: In Attic Greek, contraction is more prevalent than in other dialects. Certain types of verbs, which show the sigmatic future in other dialects, have contract futures in Attic. Among these are some ε-stem verbs, such as καλέω and γαμέω, which in Attic have futures identical to their presents. Like the liquid and nasal futures, these Attic Futures are ε-contract forms, and will present no difficulty. There are, however, certain -α- stems (not always immediately apparent as such) that have α-contract futures.

Example: ἐλαύνω, stem ἐλα- (aorist ἱλασα) which has the future [ἐλάσω → ἐλάω] → ἐλῶ. The few verbs of this sort will be identified in the following way: ἐλαύνο, ἐλῶ (-άω), ἱλασα, etc.

### Examples of the Liquid Future and Attic Future

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg.</td>
<td>κρινώ</td>
<td>κρινούμαι</td>
<td>1st</td>
<td>ἐλό</td>
</tr>
<tr>
<td></td>
<td>κρινεῖς</td>
<td>κρινεῖ/-η</td>
<td>2nd</td>
<td>ἐλάς</td>
</tr>
<tr>
<td></td>
<td>κρινεῖ</td>
<td>κρινεῖται</td>
<td>3rd</td>
<td>ἐλάτ</td>
</tr>
<tr>
<td>Pl.</td>
<td>κρινοῦμεν</td>
<td>κρινούμεθα</td>
<td>1st</td>
<td>ἐλόμεν</td>
</tr>
<tr>
<td></td>
<td>κρινεῖτε</td>
<td>κρινεῖσθε</td>
<td>2nd</td>
<td>ἐλότε</td>
</tr>
<tr>
<td></td>
<td>κρινοῦσι</td>
<td>κρινούνται</td>
<td>3rd</td>
<td>ἐλόσ</td>
</tr>
<tr>
<td><strong>Infinitive</strong>:</td>
<td>κρινεῖν, κρινεῖσθαι</td>
<td></td>
<td>ἐλόν, ἐλόσθαι</td>
<td></td>
</tr>
<tr>
<td><strong>Participle</strong>:</td>
<td>κρινῶν, κρινούμενος</td>
<td></td>
<td>ἐλῶν, ἐλόμενος</td>
<td></td>
</tr>
</tbody>
</table>
### Vocabulary

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω (&lt; ἀγάπη)</td>
<td>love, greet with affection</td>
</tr>
<tr>
<td>ἀδικέω</td>
<td>be ἄδικος, do wrong (often used with a part. giving the charge)</td>
</tr>
<tr>
<td>αἰρέω, αἰρήσω, εἶλον (էℓ-), ἡμικα, ἡμιμα, ἡμέθην</td>
<td>take, mid. choose</td>
</tr>
<tr>
<td>ὀξίος (&lt; ὀξίος)</td>
<td>think worthy, expect, claim</td>
</tr>
<tr>
<td>ἀφικνέομαι, ἀφικόμην</td>
<td>arrive at, come to, reach</td>
</tr>
<tr>
<td>δέω</td>
<td>lack, want, stand in need of</td>
</tr>
<tr>
<td>δέομαι</td>
<td>beg, ask</td>
</tr>
<tr>
<td>δεῖ</td>
<td>there is need, one ought (impers.)</td>
</tr>
<tr>
<td>δηλόω (&lt; δῆλος)</td>
<td>make visible, show, reveal</td>
</tr>
<tr>
<td>διανοέω, διανοήσομαι, ἤ, διανοήθην (&lt; νοῦς)</td>
<td>intend, have in mind, think</td>
</tr>
<tr>
<td>διάνοια, (διανοια) -ας, ἡ</td>
<td>thought, intellect, mind, intention, belief</td>
</tr>
<tr>
<td>δοκέω, δόξω, ἐδοξάω, —, δέδογμαι</td>
<td>expect, think (+ acc. and inf.), seem</td>
</tr>
<tr>
<td>δοκῶ μοι</td>
<td>I seem to myself, I am determined</td>
</tr>
<tr>
<td>δοκεῖ</td>
<td>impers., it seems, seems best; in formulas, it is decided by + dat.</td>
</tr>
<tr>
<td>δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην</td>
<td>do, accomplish</td>
</tr>
<tr>
<td>ἔλαύω, ἐλῶ (-αω), ἡλάσα, ἐλήλακα, ἐλήλαμαι, ἡλάθην</td>
<td>suffer, permit (+ acc. and inf.); let alone</td>
</tr>
<tr>
<td>ἐπιθυμέω</td>
<td>set one’s heart (θυμός) upon (a thing), long for, desire (+ gen.)</td>
</tr>
<tr>
<td>ἐφάω (impf. ἐιὼν)</td>
<td>love, be in love with (+ gen.) (only pres. and impf. in act.)</td>
</tr>
<tr>
<td>ἐρωτάω</td>
<td>ask (+ 2 acc.), question</td>
</tr>
<tr>
<td>ἔρωταω</td>
<td>seek, inquire, search into/after, demand</td>
</tr>
<tr>
<td>ξάω, ξήσω/ξήσομαι</td>
<td>live, pass one’s life (Ἐξήσα, Ἐξηκα late forms)</td>
</tr>
<tr>
<td>ἠγέομαι</td>
<td>go before, lead; believe</td>
</tr>
<tr>
<td>καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην</td>
<td>call, summon; invoke (act. or mid.); pass. be called</td>
</tr>
<tr>
<td>κατηγορέω</td>
<td>speak against, accuse</td>
</tr>
<tr>
<td>Greek Word</td>
<td>English Meaning</td>
</tr>
<tr>
<td>------------</td>
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</tr>
<tr>
<td>μισέω</td>
<td>hate</td>
</tr>
<tr>
<td>νικάω (&lt; νική)</td>
<td>conquer, prevail, win</td>
</tr>
<tr>
<td>νοέω</td>
<td>think, intend</td>
</tr>
<tr>
<td>όράω (impr. εώρον), δψομαι, ειδον (εω-), εόρακα (εώρακα), δμμαι (δώραμαι), δφθην</td>
<td>see, look, comprehend</td>
</tr>
<tr>
<td>ποιέω</td>
<td>make, produce, cause (ποιήτης)</td>
</tr>
<tr>
<td>σκοπέω/σκέπτομαι</td>
<td>contemplate, inspect, examine, look to honor, esteem, value</td>
</tr>
<tr>
<td>τιμάω</td>
<td>honor, esteem, value</td>
</tr>
<tr>
<td>φιλέω</td>
<td>love, kiss (show outward signs of love)</td>
</tr>
<tr>
<td>φοβέομαι, φοβήσομαι, πεφόβησαι, ἐφοβήθην (&lt; φόβος)</td>
<td>fear, be frightened; be afraid to (+ inf.)</td>
</tr>
<tr>
<td>φρονέω</td>
<td>be minded, be wise, + adv. be in such and such frame of mind</td>
</tr>
<tr>
<td>χράομαι (contracts to η)</td>
<td>use (+ dat), make use of, take part in proclaim (of oracles); mid. consult an oracle</td>
</tr>
<tr>
<td>χράω (contracts to η)</td>
<td></td>
</tr>
</tbody>
</table>

**Recognition Vocabulary**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>βοάω, βοήσομαι, ἐβόησα</td>
<td>cry aloud, shout, howl</td>
</tr>
<tr>
<td>γαμέω, γαμῶ, γημα, γεγάμηκα, γεγάμημαι</td>
<td>marry (act. of the man; mid. of the woman or the parents)</td>
</tr>
<tr>
<td>γεννάω</td>
<td>beget; mid. create (causal of γίγνομαι)</td>
</tr>
<tr>
<td>διψάω (contracts to η)</td>
<td>be thirsty (+ gen.), thirst after (dipsomaniac)</td>
</tr>
<tr>
<td>δουλάω (&lt; δοῦλος)</td>
<td>enslave</td>
</tr>
<tr>
<td>εὐτυχέω (&lt; εὐτυχής)</td>
<td>be prosperous</td>
</tr>
<tr>
<td>θέω, θεύσομαι</td>
<td>run (other forms are from τρέχω)</td>
</tr>
<tr>
<td>νοσέω (&lt; νόσος)</td>
<td>be sick</td>
</tr>
<tr>
<td>όικέω (&lt; οίκος)</td>
<td>inhabit, colonize; live, dwell</td>
</tr>
<tr>
<td>πεινάω (contracts to η)</td>
<td>be hungry</td>
</tr>
<tr>
<td>πλέω, πλεύσομαι, ἐπλέυσα, πέλευσκα, πέλευσμαι, ἐπλέυσθην</td>
<td>sail, go by sea</td>
</tr>
<tr>
<td>πνέω, πνεύσομαι, ἐπνεῦσα, πέννευκα, (πέννυμαι), ἐπνεύσθην (&lt; πνεύμα)</td>
<td>blow, breathe</td>
</tr>
<tr>
<td>ρέω (ῥυήσομαι, ἔρρυην, ἔρρυηκα)</td>
<td>flow, run</td>
</tr>
<tr>
<td>σιγάω</td>
<td>keep silence</td>
</tr>
<tr>
<td>σιωπάω</td>
<td>keep silence; keep secret</td>
</tr>
</tbody>
</table>
συμμαχέω: be an ally (to) (+ dat.)
tεκνόω: furnish with children; (of the man, act.) beget; (of the woman, mid.) bear
tελευτάω: bring to pass, come to an end (die); pass. happen
tελέω (< τέλος): accomplish, fulfill; pay; initiate
tολμάω: undertake; (+ inf.) dare, bring oneself (to do)
ύπισχνέομαι: promise (+ fut. inf.); profess (+ pres. inf.)

Contract Nouns

γῆ, γῆς, ἡ [γῆ, γῆν]: earth
νοῦς, νοῦ, ὁ: mind

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<thead>
<tr>
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<th>N</th>
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<th>D</th>
<th>A</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>νοῦς</td>
<td>νοῦ</td>
<td>νῷ</td>
<td>νοῦν</td>
<td>νοῦ</td>
</tr>
<tr>
<td>Pl.</td>
<td>νοὶ</td>
<td>νῶν</td>
<td>νοῖς</td>
<td>νοῦς</td>
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</tr>
</tbody>
</table>

Etymology of Contract Verbs: Denominatives
Most of the contract verbs are denominative, that is, derived from nouns.

1. The -αω verbs are often derived from -α (or -η) base nouns:
   - αω Verb       | Noun
   διψάω           | δίψα, δίψης, ἡ: thirst
   συγάω           | συγή, συγῆς, ἡ: silence
   νικάω           | νίκη, -ης, ἡ: victory
   τιμάω           | τιμή, -ῆς, ἡ: honor

2. The -εω verbs are sometimes derived from -ο bases:
   - εω Verb       | Noun
   φιλέω           | φίλος, -ου, ὁ: friend, friendly, dear
   οἰκέω           | οἶκος, -ου, ὁ: house
   γαμέω           | γάμος, -ου, ὁ: marriage
   μισέω           | μῖσος, -ους, τό: hate, hatred
   τελέω           | τέλος, -ους, τό: end

3. The -οω verbs are derived from nouns or adjectives in -ο.
   - οω Verb       | Noun
   δηλόω           | δῆλος, -ης, -ον: clear
   δουλόω         | δοῦλος, -ου, ὁ: slave
   ἀξιόω           | ἀξίος, -α, -ον: worthy
Exercises

1. Conjugate in full.
   1. ὁράω
   2. δοκέω
   3. οἰκέω
   4. ἀγαπάω

2. Conjugate in the present system only.
   1. ἀξιόω
   2. ἐράω
   3. πλέω
   4. τελέω
   5. τιμάω

3. Decline the present active participles of the following words.
   1. ποιέω
   2. τιμάω
   3. δέω
   4. δουλόω
   5. δέω

4. Synopses.
   1. ἐλαύνω: 1st pl.
   2. νομίζω: 2nd pl.
   3. βάλλω: 3rd pl.

5. Parse.
   1.  ὑπισχνεῖται
   2.  ἠξιοῦντο
   3.  ἠδίκεις
   4.  ἠξιοῦν
   5.  ἦξιούντο
   6.  ἦξιούν

6. Translate.
   1. oἱ πατέρες τὰ παιδία ἀγαπῶσι.
   2. οἱ μὲν τὰ χρήματα, οἱ δὲ τὴν ἀρετὴν ἀγαπῶσι.
   3. πᾶσαι τὸ ἀγαθὸν καὶ καλὸν ἀγαπῶμεν καὶ ζητοῦμεν.
   4. οὐ γὰρ τοῖς παροῦσιν ἀγαπᾷ. (ἀγαπάω + dat. be contented with)
   5. ταῦτα ποιῶν ἀδικεῖς.
   6. ὁ δικαστὴς ὁ ἄδικος πολλὰ ἠδίκει.
   7. οὐ νομίζοντες τοὺς θεοὺς ἀδικοῦσιν.
   8. ἀδικήσας οὐδὲν ἀξιόν θανάτου ἐλύθη ὑπὸ τῶν πολιτῶν.
   9. πολλὰ καὶ καλὰ πράξασιν οὐχ ἑαυτὰς κακοῦ τινος ἠξίουν.
   10. ἀξιῶ σε ἀληθῆ λέγειν.
   11. τὸ ἐκείνου τοῦ ἀνδρὸς κλέος εἰς οὐρανὸν ἀφικνεῖται.
   12. ἐβοῶμεν ἀλλήλοις μὴ φεύγειν.
   13. ἐβοῶμεν ἀλλήλοις μὴ γαλοῦν.
   14. ὁ πλοῦτος τὰς τῶν ἀνθρώπων ψυχὰς δουλοί.
   15. αἱ γυναῖκες ὑπὸ τῶν ἀνδρῶν ἐδουλοῦντο.
   16. ἱερατέα ἐγίνετο
   17. ὁ πλούτος τῶν ἀνθρώπων ἐγίνετο
   18. ὁ πλούτος τῶν ἀνθρώπων ἐγίνετο
   19. ἡ μὲν τεκνουμένη ἡ μήτηρ σου, ὁ δὲ γεννήσας ἔστι ὁ σὸς πατήρ.
22. αὐτὸν δηλώσω καλὸν καὶ ἀγαθὸν ὄντα.
23. τῷ πατρὶ ἐσθλὸς ὢν ἐβουλήθη δηλοῦν.
24. οἱ δίκαιοι δικαιοσύνης διψῶσι.
25. ζῷν καὶ ὄρον τὸν ἤλιον, οὐ παύσομαι τὴν ἀλήθειαν ζητῶν.
26. ταῦτα πράξομεν ὡς ἢμῖν δοκεῖ εἶναι ἄριστα.
27. ἐν ὑπνῷ τάδε ἰδεῖν ἔδόκουν.
28. οὐκ εἷμεν ἐξ ἐλθεῖν.
29. τῶν δικαιοσυνής ἄριστον τὸ ὄνομα.
30. οἱ δίκαιοι δικαιοσύνης διψῶσιν.
31. ζῶν καὶ ὁρῶν τὸν ἥλιον, οὐ παύσομαι τὴν ἀλήθειαν ζητῶν.
32. ταῦτα πράξομεν ὡς ἡμῖν δοκεῖ εἶναι ἄριστα.
33. ἐν ὑπνῷ τάδε ἰδεῖν ἐδόκουν.
34. οὐκ ἐμὲ ἐᾷ ἐλθεῖν.
35. πάντες οἱ ἄνθρωποι τῆς δικαιοσύνης ἐπιθυμοῦσιν.
36. ὁ δὲ ἀνὴρ ὁ δίκαιος τοῦ ἀδίκου πλούτου οὐκ ἐπιθυμεῖ.
37. ἐρωτῶμεν αὐτὸν τὸ ὄνομα.
38. ἐρωτῶμεν τίς εἶ καὶ τί ζητεῖς.
39. ἐρωμένη ὑπὸ τοῦ ἐρῶντος ἐρᾶται.
40. μὴ ζητῶν οὐχ εὑρήσεις.
41. ἐρωτῶμεν τίς εἶ καὶ τί ζητεῖς.
42. αὐτὴ τῆς κακῆς βουλῆς νικησάσης οἱ πολῖται τὸν πόλεμον οὐκ ἔπαυσαν.
43. ἡ μῆτηρ αὐτοῦ καλοῦμαι.
44. ὁμοῦσα ἐπὶ δεῖπνον ἐκάλουν.
45. ἐφíλε τοὺς αὐτοῦ καλοῦμαι.
46. τὰς συμφορὰς νικῶμαι.
47. ἐφíλε τοὺς αὐτοῦ καλοῦμαι.
48. ἐφíλε τοὺς αὐτοῦ καλοῦμαι.
49. ἐπὶ τῶν θεῶν ὁ θάνατος ἐμισεῖτο.
50. ἐν τῇ θαλάσσῃ πλέομεν.
51. ἐφíλε τοὺς αὐτοῦ καλοῦμαι.
52. ἐπὶ τῶν θεῶν ὁ θάνατος ἐμισεῖτο.
53. ἐφíλε τοὺς αὐτοῦ καλοῦμαι.
3. I think you worthy to receive these gifts.
4. The good help (are allies to) each other.
5. In silence (keeping silent) they dared to do many fine deeds.
6. Do you promise to finish these works?
7. We ourselves were seeking the same man, but we did not find him.
8. We do not see the soul, but we think it exists (is).
9. Good men honor each others’ opinions.
10. If you were doing these things, you would be doing well.

Readings

1. ἐμοῦ γὰρ ζῶντος οὐ κτενεῖς ποτε τοὺς Ἡρακλείους παῖδας.
   —Euripides, Heracles
   ['Ἡράκλειος, -α, -ov of Heracles.]
2. ὡσπερ . . . οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι.
   —Plato, Republic
   [ποίημα, -ατος, τό poem, creation.]
3. ἐλεύθερος πᾶς ἐνὶ δεδούλωται, νόμῳ.
   —Menander
   ['ἐλεύθερος, -α, -ov free.]
4. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ράδιον.
   —Philemon (a comic poet)
5. βέλτιον ἐστι σῶμα γ’ ἢ ψυχήν νοσεῖν.
   —Menander
6. φιλεῖ δ’ ἐαυτοῦ πλεῖον οὐδεὶς οὐδένα.
   —Menander
7. ὃν γὰρ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος.
   —Menander
8. λίαν φιλῶν σεαυτὸν οὐχ ἔξεις φίλον.
   —Menander
   [λίαν (adv.) too much.]
9. οὐδεὶς ὃ νοεῖς μὲν οἶδεν, ὃ δὲ ποιεῖς βλέπει.
   —Menander
10. μισῶ πένητα πλουσίῳ δωρούμενον.
    —Menander
    [πένης, -ητος, ὁ poor man. δορέω make gifts.]
11. ἔστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ᾽ ὀρᾶ.
   —Menander
   [*ὀφθαλμός, -οῦ, ὁ eye.*]

12. ὥρη ἔραν, ὥρη δὲ γαμεῖν, ὥρη δὲ πεπαύσθαι.
   —Dionysius (in Greek Anthology)
   [ὥρη = ὥρα.]

13. σοφία γὰρ ἐστι καὶ μαθεῖν ἃ μὴ νοεῖς.
   —Menander

14. ἡδύ γε δικαίους ἄνδρας εὐτυχεῖς ὀρᾶν.
   —Menander

15. τούτων ἀγαπᾷ καὶ περὶ αὐτὸν ἔχει.
   —Demosthenes

16. ἔρχεται τάληθες ἐς φῶς ἐνίοτε οὐ ζητούμενον.
   —Menander
   [ἐνίοτε at times, sometimes.]

17. καὶ μὴν ὀρᾶν μοι δύο μὲν ἡλίους δοκῶ.
   —Euripides, Bacchae

18. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίον, καὶ θεῷ καὶ άνθρώπῳ, ὅτι κακὸν καὶ αἰσχρὸν ἔστιν οἶδα.
   —Plato, Apology
   [ἀπειθέω disobey, be disobedient to.]

19. Socrates: σκόπει δή· οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν άνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ᾽ οὐ; τί φής; ταῦτα οὐχι καλῶς λέγεται;
   Crito: καλῶς.
   Socrates: οὐκόν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μὴ;
   Crito: ναί.
   Socrates: χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ αἱ τῶν ἀφρόνων;
   Crito: πὸς δ᾽ οὖ;  
   —Plato, Crito
   [σκόπει (imperative) consider. ικανός sufficiently. ορόνιμος, -on wise, prudent. ἀφρών, -ον (gen. ἀφρῶνος) mindless.]

20. ἀλλὰ καὶ ἄμη χρή, ὃ ἀνδρεῖς δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν τῷ τούτῳ διανοεῖσθαι ἄληθες, ὅτι οὐκ ἐστιν ἄνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τῇ τοῦτο πράγματα· οὔτε τὰ ἐμὶ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλον ἔστι τοῦτο, ὅτι ἴδε τεθνάναι καὶ ἀπηλλάχθαι πρεσβυόν βέλτιον ἢ νῦδο.
   —Plato, Crito
   [εὐέλπις of good hope, hopeful. ἀμελέω neglect, be careless about. ἀπό τοῦ αὐτομάτου by chance, out of the blue. ὅδηλος, -η -on clear. ἀπηλλάξθαι pf. m.-p. inf. of ἀπαλλάττω set free, release from.]
διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν τὸ σημεῖον, καὶ ἔγογε τοῖς καταγγείλοντες μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ’ οἴομεν βλάπτειν· τοῦτο αὐτῶις ἄξιον μεμψεσθαι.

[ἀποτρέπω turn away from. *σημεῖον, -ου, τό sign (Socrates’ personal daimon).
καταψηφίζομαι vote against.
χαλεπαίνω be angry.
καίτοι and yet.]

tοσόνδε μέντοι αὐτῶις δέομαι· τοὺς υἱεῖς μου, ἐπεὶ ἡβάωσι, τιμωρήσασθε, ἀλλὰ γὰρ ἤδη ἀπιέναι,

—Plato, Apology

[ἀπιέναι (inf.) to go away. 
βιόω live. 
ὁπότερος, ἀ, ἀν which of two. 
ἄδηλος, -ον unknown, uncertain. 
πλὴν ἢ except.]

21. φονεύς γὰρ εἶναι μητρὸς ἠξιώσατο.
—Aeschylus, Eumenides

[φονεύς, -ος, ὁ murderer.]

22. οὖλος ὁρᾷ, οὖλος δὲ νοεῖ, οὖλος δὲ τ’ ἀκούει.
—Xenophanes

[οὖλος Ionic for ὁλος. Supply as subject θεός.]

23. οὐ χαλεπὸν Ἀθηναίοις ἐν Ἀθηναίοις τελευτᾷ
—Aristotle, Rhetoric

[ἐπαινέω approve, praise.]

24. πρὸς τὸν εἰπόντα, ‘πολλοὶ σε ἐπαινοῦσι,’ ‘τί γὰρ,’ ἐφη, ‘κακὸν πεποίηκα;’
—Diogenes Laertius, on Antisthenes

25. ἐκ γαίης γὰρ πάντα καὶ εἰς γῆν πάντα τελευτᾷ.
—Xenophanes

[γαίη Ionic for γῆ/γαία.]

26. πάντα χρήσαται ἢν ὄμοι· εἴτε νοῦς ἔλθων αὐτά διεκόσμησε.
—Diogenes Laertius, quoting Anaxagoras

[ὀμοί together. εἴτε then. διακοσμέω separate, arrange in order.]

27. νοῦς ἐστί βασιλεὺς ἢμίν σώματοι τε καὶ γῆς.
—Plato, Philebus
28. εὐδαιμονία τούτ’ ἐστιν υἱὸς νοῦν ἔχων.
—Menander

[εὐδαιμονία, -ας, ἡ happiness.]

29. Darius: αὐτὴ γὰρ ή γῆ ξύμμαχος κείνοις πέλει.
Chorus: πῶς τούτ’ ἔλεξας, τίνι τροπώ δὲ συμμοιχεῖ;
—Aeschylus, Persians

[κείνοις = ἐκείνοις. πέλει is.]

30. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, ἅ ὁ ἱμάτιον καινόν χειμώνος,

—Diogenes Laertius on Stilpo

[‘πάλιν again. Κράτητα: acc. of Κράτης, the Cynic philosopher Krates. χειμῶν, -ωνος, ὁ winter, cold weather. συγκεκαυμένον pf. m.-p. part. of συγκαίω burn up with (used of both heat and cold). χρεῖα, -ας, ἡ need. ιμάτιον, -ou, τὸ cloak. καινοῦ or και νου? *καινός, -ή, -όν new.]

μία χελιδών ἐαρ οὐ ποιεῖ.

One swallow does not make a spring.
—Greek proverb

The speech of foreigners to the Greek ear was like the swallow’s twittering and the word χελιδών was actually used in Greek to mean βάρβαρος (non-Greek-speaking person), a double ethnic slur. In Aeschylus’ Agamemnon, Clytemnestra says of the captive Trojan princess and priestess Cassandra

ἀλλ’ εἴπερ ἐστὶ μὴ χελιδόνος δίκην ἀγνῶντα φωνὴ βάρβαρον κεκτημένην, ἐξω φρενῶν λέγουσα πείθω νιν λόγῳ. (1050–52)

Unless she is like a swallow with unintelligible foreign cry, I will persuade her by speaking within her understanding.

In early spring the children on Rhodes went trick-or-treating, pretending to be swallows and singing:

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The seasons in Greek besides spring are:

θέρος (< θέρο heat) summer
ὀπώρα late summer or autumn
χειμών winter
Lesson XII

Athematic Verbs:
The -ΜΙ Conjugation

In this lesson you will learn the other conjugation of Greek verbs, the -μι or athematic conjugation, which includes some of the most frequently used verbs in Greek.

-ΜΙ VERBS

A second type of Greek verb is the -μι or athematic conjugation. A characteristic of the -ω (or thematic) conjugation is the thematic vowel (ο/ε) before the personal endings (in certain tenses). The -μι verbs, on the other hand, have no thematic vowel in the present, imperfect, and second aorist: they add their endings directly to the stem in these tenses. Other tense systems of these verbs are usually of the same type as those of -ω verbs (whether thematic or not: for example, the future is a thematic tense, the first aorist, perfect, and aorist passive are not).

The -μι conjugation is so called because the first person singular, present active indicative ending is -μι (rather than -ω). The -μι verbs are divided into three categories.

1. **Irregular** (also called Root class), such as εἰμί, φημί.
2. The -νυμι type, in which the syllable -νυ- is inserted before the endings (in the present system only). The -νυμι class is the most regular type of the -μι verbs. Except for the present system, they follow the -ω conjugation.
3. **Reduplicating** class, so called because in the original form, the first consonant was reduplicated with ι in the present system. (These verbs are also called the -ωμι/-ημι type, because their first forms end in either -ωμι or -ημι.) Although there are a few irregularities in the verbs of this type, they do follow a pattern, which will be described below.
-μι Verb Endings

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<tr>
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<tr>
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<td>-σ(ν)</td>
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<tr>
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<td>-τε</td>
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<tr>
<td></td>
<td>-ασ(ν)</td>
<td>-σαν</td>
</tr>
<tr>
<td>Inf.</td>
<td>-ναι</td>
<td>-ναι</td>
</tr>
</tbody>
</table>

Note that the middle endings are the same as those for other verbs.

Verbs in -νυμι

One type of -μι verb is that in which the syllable -νυ- is added before the endings to form the present stem. In all other tense systems they are conjugated like -ω verbs. These are the most regular of the -μι verbs.

δείκνυμι (root δεικ-; principal parts δείξω, ἐδείξα, δεδειχα, δεδειγμαι, ἔδειχθην), show

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</tbody>
</table>

Infinitive: δεικνύναι
Participle: δεικνύς, δεικνύσσα, δεικνύν δεικνύμενος, -η, -ον

Reduplicating Class

The four most common verbs of the reduplicating class are: ἵστημι, δίδωμι, τίθημι, and ἵημι. The conjugations that follow are of the special athematic forms of these verbs.

I. ἵστημι stem: στη- / στα-, make to stand, stand.

Principal parts: ἵστημι, στήσω, ἔστησα (1st aor.), ἔστην (2nd aor.), ἔστηκα, ἔστησα, ἔστησην.
### -ΜΙ Verbs

#### Table of Active and Middle Synonyms

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<table>
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**Variable Stems**

One very important thing to remember about ἵστημι and the other verbs of its class is that the stem is variable, showing a long and a short form. The stem of ἵστημι is στη-/στα-. In the present, it is reduplicated. The original form was *σίστημι*, but initial σ often changes to the rough breathing, resulting in ἵστημι: present stem ἵστα-/ἵστα-.

Study the present, imperfect, and second aorist until their peculiarities are familiar. In the present system active, the long (-η) form of the stem is used in the singular, the short (-α) in the plural.

The middle voice of ἵστημι and the other verbs of its type is very simple: the middle endings are added to the short form of the stem.

**Special Peculiarities of ἵστημι**

1. ἵστημι has two aorist forms. A few verbs have both first and second aorists, and when they do, the two aorists usually have different meanings. So it is with ἵστημι. The first aorist is transitive, I made/caused to stand, I set up; the second aorist is intransitive, I stood. There is no second aorist middle. The transitive forms of ἵστημι (*make to stand, set, place*) and of its compounds, are the present, imperfect, future, and first aorist active. The intransitive forms (*stand, be set*) are the second aorist, the perfect and pluperfect (ἐστηκα, ἐστήκη), and the passive forms of the present, imperfect, and future.
Explanation of the principal parts

Reduplicated forms (present and perfect systems) have the rough breathing. The forms that are only augmented (aorists) have the smooth breathing.

Transitive and Causal:

ἵστημι I set/am setting, I place
στήσω I shall set
ἔστησα I set, brought to a stop, caused to stand

Intransitive and Passive:

ἵσταμαι I am standing, set for myself
ἔστην I stood (set myself), came to a stand
ἔστηκα I stand (have set myself), stand firm, am standing
eἰστήκη I stood, was standing
ἔστήξω I shall stand
ἔσταμαι I am set (rare, used in passive sense)
ἔστάθην I was placed, was set

The intransitive and passive forms can serve as a stronger form of εἶναι to be (in such and such state or place). Compounds of ἵστημι show the same distinctions of intransitive and transitive (or causal) forms.

2. There is a special form of the perfect (given above) and of the pluperfect:

<table>
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<th>Plural</th>
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</thead>
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<td>ἐστατε</td>
</tr>
<tr>
<td>εἰστήκει</td>
<td>ἐστασαν</td>
</tr>
</tbody>
</table>

3. ἵστημι is one of the few verbs that have a future perfect active, ἔστήξω.

II. δίδωμι stem: δω-/δο-, give.

Principal parts: δίδωμι, δώσω, ἐδώκα, δέδωκα, δέδωμαι, ἐδόθην.

The second aorist ἐδώκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is δω- / δο-.
Special Peculiarities of δίδωμι

δίδωμι has the stem δω/δο, which is reduplicated to δίδω-μι for the present system (giving the present stem διδω-/διδο-). Again, the long form is used in the singular (with the variation ου in the imperfect), the short form in the plural and throughout the middle voice.

III. τίθημι stem θη- / θε-, set, place.

Principal parts: τίθημι, θήσω, έθηκα, τέθηκα, τέθεμαι, έτέθην.

The second aorist έθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is θη- / θε-.

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<th>Present</th>
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<td>θέμενος</td>
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Special Peculiarities of τίθημι

tίθημι has the stem θη / θε, reduplicated for the present system to *θιθ-μι. But the initial aspirated consonant changes to its unaspirated form for ease in pronunciation before another aspiration, hence τίθημι (present stem, τιθή-/τιθε-). Note the use of the diphthong -ει for -η (as ου for ω in forms of διδωμι) in some forms of the imperfect and in the aorist infinitive.

IV. ἵημι stem: ἥ-/ἐ-, throw, send.

Principal parts: ἵημι, -ήσω, -ήκα, -είκα, -είμαι, -εἶθην. (The dash, -ήκα etc., indicates that the form is found only in compounds, such as ἄφηκα.)

The second aorist έθηκα is irregular. -κ- is dropped from all forms except the active singular. In all other forms of the aorist the stem is ἤ- / ἐ- (-ει- is the augmented form).

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</table>
Special Peculiarities of ἵημι

ἵημι has the stem ἦ/ἐ which is reduplicated to ἵ-μι (present stem, ἦ/ἱε). Again, the diphthong (-ει) is found in the imperfect and in the aorist infinitive.

The Reduplicating Class of -μι Verbs: Review

Although you need to study the verbs of the reduplicating class carefully to learn their individual peculiarities, the following summary of their similarities may be useful:

1. All of them end in -ημι or -ωμι in the first form.
2. All have a long and a short form of the stem (the short form being used in the present and imperfect plural, in the present infinitive, and throughout the middle). The long form is usually the stem vowel in its long form, but sometimes a diphthong is substituted (ου for ω and ει for η).
3. A syllable (originally a reduplication) is added to each to form the present stem. This extra syllable occurs throughout the present system and only there.
4. δίδωμι, ἵημι, and τίθημι have irregular second aorists, with -κα, -κας, -κε and the long form of the stem in the singular, but -μεν, -τε, -σαν with the short form in the plural.

The Active Participles of -μι Verbs

The active participles of -μι verbs are declined in the same way as those of other verbs, but are formed with the characteristic vowel of the verb.

<table>
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<th>Verb</th>
<th>Present Form</th>
<th>Aorist Form</th>
<th>Base Form</th>
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</tbody>
</table>

These participles are not difficult if you bear in mind that the characteristic active participial ending (-ντ-) is added to the stem of the verb (short form, except when compensatory lengthening takes place). Form the aorist participles of δίδωμι, τίθημι, ἵημι from the aorist stem rather than from the principal parts with the intrusive -κ-. 
The Participles Declined

1. δείκνυμι

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2. ιστημι

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3. δίδωμι

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4. τίθημι

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5. ἱημι

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Note that for each verb the present and aorist participles are declined exactly alike, the only difference being that the present participle has one more syllable than the aorist.

**Deponent Verbs of the -μι type**

There are a number of deponent verbs of the athematic type, but these usually present no difficulty, since the middle voice is regular. For example, δύναμαι be able, ἐπίσταμαι (impf. ἠπιστάμην) understand keep -α- before their endings throughout the present system. Similarly, κάθημαι sit and κεῖμαι lie retain their stem vowels η or ει.

**Irregular Second Aorist**

A few verbs of the -ω conjugation have athematic second aorists. For example:

- γίγνομαι (aorist γίγνομαι)
- ἀλίσκομαι (aorist ἀλίσκομαι)
- πέτομαι (fly)

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These are inflected like second aorists of -μι verbs, by adding the personal endings directly to the stem.

Examples:

<table>
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<tr>
<th>βαινω</th>
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<td>ἐβη</td>
<td>3rd</td>
<td>ἐγνω</td>
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<td>Infinitive: βηνα</td>
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<td>Infinitive: γνονα</td>
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<tr>
<td>Participle: βας, βασα, βαν</td>
<td>(stem βαντ-)</td>
<td>Participle: γνους, γνοσα, γνον</td>
<td>(stem γνοντ-)</td>
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**Vocabulary**

- ἂλίσκομαι, (imperf. ἡλισκόμην) — be caught (passive in meaning; for active use forms of αἱρέω)
- ἀνοίγω, ἀνοίξω, ἀνοίξα — open; pass.: be open, stand open (the simple verb οἴγνυμι/οἴγα is much less common in prose)
- βαίνω, βήσομαι, ἐβην, βέβηκα — walk, step, go
- συμβαινω — meet, come to pass, happen, result
- δείκνυμι, δείξω, δεδείξα — show, explain
- δείκνυμι — exhibit, display
- δυναμαί, δυνήσομαι, δεδυνήθη — be able, be strong enough (to do) (+ inf.)
- δίδωμι, δώσω, ἔδωκα — give, grant
- ἀποδίδωμι — give up or back, concede; mid.: sell (+ gen. of price)
- προδίδωμι — betray, give up
- ἐπίσταμαι (imperf. ἡπιστάμην) — understand
- ἐπιστήμη — understanding, knowledge
- ἴημι, -ήσω, -ήκα — send, release, throw
- ἀφιήμι — send forth; release from (+ partitive gen.)
ἵστημι, στήσω, ἔστησα, ἔστην, ἔστηκα, (ἔστημαι), ἔστάθην
transitive, causal (act. pres., impf., fut., aor. 1 act. & mid.): make to stand, set, establish, appoint
intransitive (aor. 2, perfect, and passive): stand, halt

ἀφίστημι
causal: put away, cause to revolt
intransitive: stand away, revolt from

καθίστημι
causal: set down, establish, restore
intransitive: set oneself down, settle

κάθημαι, impf. ἐκαθήμην
or καθήμην
οἱ καθήμενοι
keίμαι, keίσομαι
those who sit, the court, the audience

οἵλυμι (or ὀλλύω), ὀλῶ, ὀλέσα, ὀλόμην, ὀλόλεκα, ὀλωλα
transitive (active, 1 aor. & 1 perf.):
kill, destroy
intransitive (middle, 2 aor. & 2 perf.):
be destroyed, perish

ἀπόλλυμι
transitive:
destroy utterly, kill
intransitive:
die; fall into ruin
(the simple verb, ὀλλυμι, is found only in poetry and late prose.)

πίμπλημι, πλήσω, ἐπλήσα, πέπληκα, πέπλησμαι,
fill (+ gen., fill full of; + dat. fill with)

ῥῆγνυμι, ῥήξω, ἔρρηξα, ἔρρωγα, —, ἔρραγην
break, shatter, tear

τίθημι, θήσω, ἔθηκα, τέθηκα,
to rest, be situated

τίθημι, θήσω, ἔθηκα, τέθηκα,
to rest, be situated

ἀνατίθημι
lay upon, refer, dedicate, attribute, set up

Exercises

1. Write the following synopses.
   1. ἀνατίθημι: 1st sg.
   2. ἐπιδείκνυμι: 2nd sg.
   3. προδίδωμι: 3rd sg.
   4. δύναμαι: 1st pl.
   5. καθίστημι: 2nd pl.
   6. ἀφίημι: 3rd pl.
2. Parse.

1. εἶναι 35. δεικνύμενος 68. δινήσεται
2. τιθέντων 36. ἔδωκας 69. ἐστὸς
3. δοθέντα 37. δύναται 70. καθεστάναι
4. ἀποδοὺς 38. ἀφεῖναι 71. ἔβη
5. ἀναθήσεις 39. ἀπεδίδοντες 72. ἱστάσαι
6. δόντες 40. ἀποστήσαντες 73. ἀπέστην
7. βάντος 41. δοῦναι 74. προοίδωκε
8. πίμπλησι 42. ἱστάντα 75. ἐπιδείκνυντος
9. ἀνέθηκε 43. στάντι 76. θέσθαι
10. ἀνοίγνυται 44. θέντος 77. θείης
11. ιάσι 45. προοίδους 78. ἀπωθήκους
12. κείται 46. ἐδίδοσα 79. στήσα
13. ἐδίδοσαν 47. ἐπέδεικνυ 80. καταστήσασι
14. ἐδόσασι 48. ἱστάσαντα 81. στήσαν
15. ἀφάντητα 49. καθημένη 82. ἱστάσαν
16. ἐάλωσε 50. ἱπίσταντο 83. ἱστάναι
17. ἱεῖς 51. τιθεῖται 84. κείμεθα
18. ἀνείξε 52. ἀφέντες 85. ἀποστάτος
19. ἀφάνεις 53. ἱέντα 86. θέν
20. ἀνατιθέναι 54. γνώναι 87. προοίδωκε
21. εἶναι 55. ἀνατεθήκει 88. θείης
22. δεικνυσι 56. ἱέντος 89. ἐκάθησο
23. ἔάλωσαν 57. ἀφείσαν 90. ἐπεδέικνυσαν
24. ἀπεδίδοτο 58. δόθησαι 91. δόντα
25. ἐπιστάμενα 59. στάσεις 92. ἐπιδέικνυσαν
26. ἱς 60. καταστήσασι 93. δώσαντα
27. ἑκείντο 61. ἁφής 94. ἐφάσαν
28. ἐδείκνυσι 62. κατέστησαν 95. ἀνεῳγμένος
29. ἔδωκαν 63. ἐπέδειξαν 96. θείης
30. ἡλισκόμεθα 64. κεῖσαν 97. ἐπεδείκνυσαν
31. ἄφηκα 65. στηρίζεται 98. ἐβήσαν
32. ἐδέιδοσα 66. ἱστήκε 99. γνώσαν
33. διδόναι 67. ἐνυνηθῆ 100. καθιστάσαντα
34. βέβηκα

3. Translate (some special meanings of the verbs are in brackets).

1. οἱ ἐχθροὶ θανάτῳ ἑάλωσαν.
2. τοῦτο πράττων ἑάλως.
3. ἀδικοῦντες οὐχ ἁλωσόμεθα.
4. ὁ ποιητὴς ταῖς σοφαῖς τὸ ἑαυτοῦ βιβλίον ἀνέθηκε.
5. τῇ θεᾷ ταῦτα τὰ δῶρα ἀναθήσομεν.
6. οὐ γὰρ σοὶ ἀνατιθέασι τὴν αἰτίαν τῆς συμφορᾶς.
7. οὐχ ὁρᾷ τὰς Ἅιδου πύλας ἀνεῳγμένας. [αἱ Ἅιδου πύλαι the gates of Hades]
8. αὐτὸν ἀνοιγνύναι τὰς πύλας τῆς οἰκίας νομίζω.
9. τι οὐκ ἀναίγνυ νῦν τὴν θύραν; [θύρα, -ας, η door]
10. τοῖς φίλοις χάριτας ἀπεδίδοσαν.
11. οὐκ αἰσχύνει τὴν ἐπιστήμην ἀποδιδόμενος;
13. τὸν τοῦ φίλου βίον ἀπέδοτο.
14. οἱ κακοὶ τῶν κινδύνων ἀφίσταντο.
15. ὁ ἄρχων τῆς ἀρχῆς ἀπέστη [resigned/was deposed from]
16. ὁ πολίτης ἀπὸ τοῦ τυράννου ἀπέστησαν.
17. χαλεπόν ἔστι ἐργον καὶ κινδύνων καὶ πόνων ἀποστήναι.
18. ὁ γαρ βασιλέως τὸν ιερέα ἀφήκεν οὐ βουλόμενος τὴν θυγατέρα αὐτοῦ ἀφῆναι.
19. ὁ δὲ γέρων ἀφίει δάκρυα. [δάκρυν, -υος, τό tear]
20. ὁ θεὸς ἡμῖν δείκνυσιν. [divorced]
21. τοῖς σοίς λόγοις πολίτης ἀπέστησαν.
22. ἕστησαν φεύγοντες.
23. διδώμεθα λαβεῖν.
24. δίδωμι δίκην [pay the penalty]
25. ὁ βασιλεὺς θυγατέρας ζητεῖ ἀπὸ τοῦ βασιλέως.
26. ἀνὴρ ἀπέστηζεν τὴν τοῦ βασιλέως θυγατέρα την γυναῖκα ἀφηκέν.
27. διδομένη τοῖς δικαίοις τὴν νίκην διδούσιν.
28. τοῖς ξένοις πάντα ἐπιδείξουσιν.
29. διδώμεθα δίκην [pay the penalty]
30. οἱ πολίται ἀνὴρ ἀπέστησαν.
31. ἀπέστη τὴν αὐτοῦ γυναῖκα.
32. ἐδίδωσιν δίκην [pay the penalty]
33. ὁ πατὴρ καὶ ἡ μήτηρ τοῖς δικαίοις τὴν νίκην διδοῦσιν.
34. τοῖς ξένοις πάντα ἐπιδείξουσιν.
35. ἀνὴρ ἀπέστησεν τὴν τοῦ βασιλέως θυγατέρα την γυναῖκα.
36. ἐδίδωσιν δίκην [pay the penalty]
37. ἀνὴρ ἀπέστησεν.
38. τοῖς δικαίοις τὴν νίκην διδοῦσιν.
39. διδώμεθα δίκην [pay the penalty]
40. ἐπιδείξωσιν τοῖς ξένοις.
41. ἀνὴρ διδώσει δίκην.
42. ὁ βασιλεὺς ἡμῖν δείκνυσιν.
43. ὁ βασιλεὺς διδώσει δίκην.
44. ἀνὴρ διδώσει δίκην.
45. ἀνὴρ διδώσει δίκην.
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56. ἀνὴρ διdidώσει δίκην.
57. οὐδὲν γὰρ λέγοντες κάθησθε.
58. ὑμεῖς οἱ καθήμενοί με κρινεῖτε.
59. ἐπὶ τὸν ὑππόν ἐκάθηντο.
60. οἱ πολίται δημοκρατίαν καθιστάναι ἐβούλοντο.
61. χαλεπόν ἐστὶ καλοὺς νόμους καθιστάναι.
62. κατέστη ἡ θάλαττα.
63. τὰ ἀνθή ἐπὶ τῆς ὀδός κεῖται.
64. οἱ πολῖται δημοκρατίαν καθιστάναι ἐβούλοντο.
65. ἡ νῆσος ἐν μέσῃ τῇ θάλαττῇ κεῖται.
66. ἐν ταύταις ταῖς οἰκίαις κεῖται πολλὰ κτήματα.
67. ἀθαπτοὶ οἱ ἐν ἐκείνῳ τῷ πολέμῳ ἀποθανόντες κεῖνται.
68. φόβῳ πιμπλήμενοι ἐφύγομεν καὶ τὴν Ἑλλάδα προύδομεν.
69. ἐπίλησεν τὰς κύλικας οἴνου.
70. ὑπὸ τῶν φίλων προδοθέντες ἠλώσαν.
71. ἑνὸς ἐν ποιεῖται ἐδώκειν εἰς τὸν πόλεμον καὶ τὰ παιδία.
72. ἠθανάτοι οἱ ἐν τοῖς νόμοις τίθησιν ἀθανατῶν κατέστη.
73. οὐκ ἐν τῷ πολέμῳ ἀθανατῶν ἐδώκειν.
74. ἔν ἐν δημοκρατίᾳ ἐν τῷ τύραννῳ καθιστάναι.
75. ἐν δὲ τυραννίδι τοὺς νόμους τίθησιν ὁ τύραννος.
76. ὁ σοφὸς τοὺς ἀνθρώπους ἀφιέρωσεν ὁ θεὸς τῷ πολεμίῳ.
77. ἐν μὲν δημοκρατίᾳ οἱ πολῖται τοὺς νόμους τίθησιν.
78. ἔν δὲ τυραννίδι τοὺς νόμους τίθησιν ὁ τύραννος.
79. ἐν τῇ παιδί ἀγαθοῖς ἐθεσάν τῇ μήτῃ.
80. ἔπειτα μετὰ τοῖς νόμοις τίθησιν ὁ τύραννος.

4. a. Translate into Greek.
1. The citizens made [i.e., set/put for themselves] good laws.
2. Are you able to know the future?
3. The gods reveal all things to men during the night. [IX]
4. We were caught telling many lies.
5. You have given me the greatest of gifts.
6. It is good to understand all things.
7. We are not always able to live well.
8. The poet attributed all things to the gods.
9. Do wives stand beside their husbands?
10. After they had been victorious [having won] the soldiers set up their shields to the gods.

4. b. Compose sentences using the following words.
1. ἵστημι (as causal)
2. ἵστημι (as intransitive)
3. ἵημι
4. βαίνω
5. προδίδωμι
Readings

1. πάντα τύχη καὶ μοίρα, Περίκλεεις, ἀνδρὶ δίδωσιν.
   —Archilochus

2. εἶπεν ὁ Σωκράτης· ‘νὴ Δί, ὦ Καλλία, τελέως ἡμᾶς ἐστιάς, οὐ γάρ μόνον
dεῖπνον ἀμέμπτον παρέθηκας, ἀλλὰ καὶ θεάματα καὶ ἀκρόαμα ἥδιστα
παρέχεις.’
   —Xenophon, Symposium

3. πρὸς τὸν ἑγόρτον, Φοῖβε, τὸν νόμον τίθης.
   —Euripides, Alcestis

4. Κροῖσος Ἅλυν διαβὰς μεγάλην καταλύσει.
   —Herodotus

5. ὅμως δ ἀνάγκη πημονὰς βροτοῖς φέρειν θεῶν διδόντω.
   —Aeschylus,

6. ἀρχὴ ἄνδρα δείκνυσιν.
   —Diogenes Laertius, quoting Pittacus

7. Αἰσχίνου δὲ εἰπόντος, ‘πένης εἰμὶ καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δὲ σοὶ
ἐμαυτόν, ‘ἆρ  οὖν, ‘εἶπον, ‘οὐκ αἰσθάνῃ τὰ μέγιστα μοι δίδους;’
   —Diogenes Laertius on Socrates

8. θέλομεν καλῶς ζῆν πάντες ἀλλ’ οὐ δυνάμεθα.
   —Menander

9. ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ’ ὡς δυνάμεθα.
   —Menander

10. ὡς μέγα τὸ μικρὸν ἑστὶν ἐν καιρῷ δοθέν.
    —Menander

11. τούτοις πεποιθῶς εἰμὶ καὶ ξυστῆσομαι
    αὐτός· τίς ἄλλος μᾶλλον ἐνδικότερος;
    ἄρχοντι τ’ ἄρχον καὶ κασιγνήτω κάσις,
    ἐξόρος σὺν ἐχθρῷ στῆσαι. φερ’ ὡς τάχος
    κνημίδος σίχῳς καὶ πέτρων προβλήματα.
    —Aeschylus, Seven against Thebes
[Eteocles announces he will fight his brother. εἴμι I will go. ξυστήσομαι (ξυν- = συν-) < συνίστημι stand with (here, stand to face in battle). ἐνδικος-ov having right. κατίγνυτος-, -ου, o brother. κάσις-, -ους, o brother. ο 이렇- = ξηρά bring (imperative). ὡς τάξος with all haste. κνημίς-, -ίδος, ή greave (leg-armor). αἰμιμί-, -ής, ή spear. πέτρος-, -ου, o stone, rock. προβλήματα, -άτος, o defense against (+ gen.).]

12. Λάιος ο Θηβάν υποθέσει γήμας Ἰοκάστην τὴν Κρέοντος, και χρόνον ἤθελεν αὐτοῦ ὑποβολήν ἀνδρωθέντος τοῦ παιδός δὲ τῇ Πολύβου γυναικί, σπουδαίων διακρίνειν. 15. τότε ἔφη τὰς πόλεις ἀπόλλυσθαι
14. ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν πρὸς Ἀλέξανδρον ἐπιστάντα καὶ εἰπόντα
13. οἱ δ' οἰκέται λαβόντες τὸ παιδίον ἐκθεῖναι μὲν οὐδεὶς, ὑποθέτοντες τὸν θεὸν περὶ τῶν καθ' ἑαυτὸν ἀτυχημάτων τεκνωθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πᾶσαν τὴν οἰκίαν πληρώσειν δοῦσης χρησμὸν αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα (oī δ' οἰκέται λαβόντες τὸ παιδίον ἐκθεῖναι μὲν οὐδεὶς, ὑστερον ὄνομασθεν).
12. ἔφη τοῖς ἀτυχημαῖς τιμωρημένος τὸν θεὸν περὶ τῶν καθ' ἑαυτὸν ἀτυχημάτων τεκνωθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πᾶσαν τὴν οἰκίαν πληρώσειν δοῦσης χρησμὸν αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα.

oi δ' οίκεται λαβόντες τὸ παιδίον ἔκθειναι μὲν οὐκ ήθελον, ἐδωρήσαντο δὲ τῇ Πολύβου γυναικί, οὐ δυναμένη γεννήσαι παῖδας. μετὰ δὲ ταύτα ἄνδρῳ ἕσθη τὸν Λάιον ἐπιλαθόμενος τοῦ χρησμοῦ καὶ γεννήσας υἱόν ἔπηρότησα τὴν Πυθίαν περὶ τῶν καθ' ἑαυτὸν ἀτυχημάτων τεκνωθέντα παῖδα πατροκτόνον.

[Θῆβαι, οί Θῆβαις. Τὴν Κρέοντος δαυτὴρα τῆς Κρέοντος. Ίκανος, η, ο ὁ πάντων. Πυθία, η Πυθία. Αλέξανδρος, ο Αλέξανδρος. Θῆβαι, η, ο Θῆβαις. Λάιος, ο Λάιος. Χρησμός, ο Χρησμός. Πολύβου, η, ο Πολύβους. Πυθία, η, ο Πυθία. Οἰδίπος, ο Οἰδίπος. Δίοδος, ο, η Δίοδος. Διογένης. Αλέξανδρος. Θῆβαις.]
16. συνιστάντος τινὸς αὐτῷ υἱόν ἤτησε πεντακόσια δραχμάς· τοῦ δὲ εἰπόντος 'τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι,' 'πρίω,' ἐφη, 'καὶ ἥξεις δύο.'

—Diogenes Laertius, on Aristippus

[συνίστημι set together, introduce (as a student). πεντακόσιοι five hundred. *τοσούτος, -αύτη, -οῦτο so great, so much; τοσούτου for that much. ἀνδράποδον, -ου, τὸ slave. ὁνήσαμαι buy. πρίω aor. imper. buy.]

17. Ion: οὐ γὰρ σε ἀποκρυψάμενος ἐρῶ. ἐγὼ γὰρ ὅταν ἐλεεινόν τι λέγω, δακρύων ἐμπίμπλανται μου οἱ ὀφθαλμοί · ὅταν τε φοβερὸν ἢ δεινὸν, ὀρθὰ αἱ τρίχες ἱστανται ὑπὸ φόβου καὶ ἡ καρδία πηδᾷ.

—Plato, Ion

[ἀποκρύπτω hide from, conceal. ἐρῶ I will tell. ὅταν whenever. ἐλεεινός, -η, ὁν pitiful. δάκρυ, -υος, τὸ tear. ἐμπίμπλημι fill up with (+ gen.). ὀρθός, -ή, -όν straight, on end. αἱ τρίχες hair. καρδία, -ας, ἡ heart. πηδάω leap, throb.]

I have the wolf by the ears: I can neither hold him nor let him go.

—Greek proverb

ΔΙΟΓΕΝΗΣ, the Cynic Philosopher

(In the words of Diogenes Laertius)

λύχνον μεθ’ ἡμέραν ἅψας περιῄει λέγων ‘ἄνθρωπον ζητῶ.’

He lit a lamp and went around in broad daylight asserting, “I’m looking for a human being.”

Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπών, ‘παιδίον με νενίκηκε εὐτελείᾳ.’

Once he saw a small child drinking with his hands. He threw the cup from his pack with the words, “A child has surpassed me in simplicity.”

συνελογίζετο δὲ καὶ οὕτως τῶν θεῶν ἐστὶ πάντα φίλοι δὲ οἱ σοφοὶ τοῖς θεοῖς κοινὰ δὲ τὰ τῶν φίλων. πάντ’ ἄρα ἐστὶ τῶν σοφῶν.

This is one of his syllogisms: All things belong to the gods. The wise are friends of the gods. Possessions of friends are shared in common. Therefore all things belong to the wise.

Πλάτωνος ὁρισαμένου ‘Ἀνθρωπὸς ἐστι ζῷον δίτουν ἄπτερον’ καὶ εὐδοκιμοῦντος, τίλλας ἀλεκτρυόνα εἰσήνεγκεν αὐτὸν εἰς τὴν σχολὴν καὶ φησιν, ‘οὕτως ἐστιν ὁ Πλάτωνος ἀνθρωπός.’ ὥθεν τῷ ὀρῷ προσετέθη τὸ πλατυώνυχον.
When Plato came up with the definition, “A human being is a two-footed animal without feathers,” and was applauded for it, he plucked a rooster, brought it into the school, and said, “Here’s Plato’s human being.” From this the phrase with broad nails [a pun on “Platonic”] was added [to the definition].

The Cynics were called “dogs,” allegedly because they did in public the sorts of things that dogs do, some of which are now considered committing a nuisance or even indecent exposure.

In this epitaph from the Greek Anthology, the passerby is imagined addressing the monument (as is common), which depicts a dog. The dog answers.

εἰπέ, κύον, τίνος ἀνδρὸς ἐφεστῶς σήμα φυλάσσεις;
toῦ κυνός. ἄλλα τίς ἢν σῆμα ἀνήρ ὁ κύων;
Διογένης. γένος εἰπέ. Σινωπεύς. ὃς πίθον ὄκει;
kai μάλα νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

Tell me, dog, on whose memorial do you stand guard?
The Dog’s. Well, who was this man, the Dog?
Diogenes. Where was he born? In Sinope. The one who lived in a jar [pithos]?
Yes indeed, but now that he’s dead his home is in the stars.

A pithos is a very large storage jar, equivalent to a modern packing crate or appliance carton in which homeless people sometimes find shelter.
The Subjunctive and Optative Moods

The subjunctive and optative are two moods expressing degrees of unreality (as opposed to the indicative mood, which, generally speaking, expresses a statement of fact). Mood, you may remember, indicates the manner (or mode) in which the speaker/writer conceives of the assertion made by the verb. The use of the subjunctive or optative implies that this assertion is not strictly factual: an intention, a wish, an order, a maybe, or a might have been is implied.

SUBJUNCTIVE

The subjunctive is found in the present, aorist, and perfect tenses. It has no future, but the basic idea of the subjunctive is future. The tenses of the subjunctive have no time value, but express aspect. The present is used for an action going on, the aorist for a single action, the perfect for a completed action or a present state. The most commonly used tenses of the subjunctive are the present and the aorist. The subjunctive, having no time value, is never augmented.

Forms: Present, Aorist, Perfect

Formation of the Subjunctive

The subjunctive is formed by lengthening the thematic vowel. The indicative has ο/ε, the subjunctive ο/η:
Primary endings are always used for the subjunctive, which refers to the future and is associated with primary tenses. Even the aorist subjunctive uses primary endings. Most athematic verbs, by analogy with -ω verbs, also use these endings with the long thematic vowel. Contract verbs follow their rules for contraction. The perfect subjunctive usually consists of the perfect participle and the subjunctive of εἰμί.

### Subjunctive Forms of εἰμί

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Each tense of the subjunctive, optative, etc. is formed from the corresponding tense stem (from the appropriate principal part).

### Subjunctive forms of λύω

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<td>1st</td>
<td>λύσωμαι</td>
<td>λύσωμαι</td>
<td>λελυμένος ὦ</td>
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<td>λύσναι</td>
<td>λύσναι</td>
<td>λελυμένοι ὠσι</td>
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</table>
Note that in the compound forms the participle must agree with the subject of the verb in number and gender so that if the subject is feminine or neuter λελυκυῖα ὦ, ἥς, ἥ or λελυκός ὦ is used. For the perfect active subjunctive there is another set of forms: λελύκω, λελύκης, λελύκη, λελύκωμεν, λελύκητε, λελύκωσι, which is less common than the periphrastic form given above.

The aorist passive is inflected as a contract verb. The short form of the aorist passive stem in θε- (or ε-) is used for the subjunctive (and the optative); the ε- is then absorbed before the long vowel of the endings.

2nd Aorist Subjunctive of λείπω: ἔλιπον, aor. stem, λιπ-

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<th>Middle Singular</th>
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<td>λίπη</td>
<td>λίπωσι</td>
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<td>λίπηται</td>
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Present Subjunctive of Contract Verbs

Review of Contractions Used for Subjunctive

-αω: α + o-sound becomes ω. α + e-sound becomes α.
-εω: ε is absorbed before a long vowel.
-οω: o + η or ω contracts to ω. o + any i-diphthong yields οι.
Subjunctive of -μι Verbs

-νυμι verbs

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<th>Middle-Passive</th>
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<td>δεικνύωνται</td>
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Reduplicating verbs

Active

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Middle/Middle-Passive

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<td>Sg. 1st</td>
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<td>τιθώμαι</td>
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<td>θῆται</td>
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*There is no second aorist middle of ἵστημι.

Review of the Subjunctive Forms

Characteristics of the Subjunctive:
1. Long thematic vowel
2. Primary endings

Nearly all the subjunctive forms have the same set of endings, the primary endings with the long form of the thematic vowel. Even the -μι verbs are for the most part inflected in the same way as the others and are accented like the e-contracts (the stem vowel contracting with the long thematic vowel). The exceptions are (1) α-contracts whose sub-
junctive and indicative are identical; (2) o-contracts, which have -ω-
except where there is an i-subscript in the ending (in which case they
have -οι-); and (3) the -μι verb δίδωμι, which has -ω throughout the
present and aorist subjunctive (-ω supersedes any other vowel).

Some Uses of the Subjunctive

The subjunctive in general refers to the future. Among its uses are exhorta-
tions, commands, expressions of purpose, and conditions. In most of these
uses, the idea of futurity can still be seen: a command refers to the future, a
purpose is future relative to another action. In conditions, the subjunctive
refers either directly to the future, or to an indefinite time (it is never strictly
present).

Independent Uses of the Subjunctive

The three most common uses of the subjunctive in the main clause are:

1. Hortatory

The first person (usually plural) of the subjunctive is used in exhortations.
The negative is μή.

įδοωμεν  Let us (Let’s) see!
μη ταυτα ποιωμεν  Let us not do these things!

2. Prohibitive

A negative command is expressed by the aorist subjunctive in the second per-
son with μή (or by the present imperative with μη: XIV).

μη ποιησης τουτο  Do not do that!

3. Deliberative

The first person of the subjunctive is used in questions in which a person asks
himself/herself what he/she is to do. The negative is μη.

τι ειπω;  What am I to say?
tαυτα ποιωμεν;  Are we to do these things?
The Subjunctive in Conditions

1. Future More Vivid Conditions

When a hypothetical future case is stated distinctly and vividly (that is, as likely to occur) the subjunctive is used with ἐάν (also spelled ἂν or ἃν) in the protasis, the conditional (or if) clause, and the future indicative (or its equivalent) is used in the apodosis, the conclusion (or then) clause. The negative in the protasis is μή, in the apodosis, οὐ.

Protasis: ἐάν + subjunctive  
Apodosis: future indicative  

ἐάν εἶπῃ τι, αὐτοῦ ἀκουσόμεθα.  
If he says anything, we will hear him.  

ἐάν μὴ ἔλθῃ, ταῦτα οὐ ποιήσομεν.  
If he does not come, we shall not do these things.

2. Present General Conditions

This type refers to a customary or repeated action or to a general truth. The time is indefinite.

Protasis: ἐάν + subjunctive  
Apodosis: present indicative  

ἐάν ἔλθῃ τις, ταῦτα ποιοῦμεν.  
If (ever) anyone comes, we (always) do these things.  

ἐάν εἴπῃς τι, οὐκ ἀκούομεν.  
If (ever) you say anything, we do not listen.

Relative Conditions

Conditions may also be expressed with a relative pronoun (who, etc.) or a relative adverb (when, etc.). The subjunctive relative conditions follow the patterns for their simple counterparts.

1. Future (More Vivid)

Protasis: relative word + ἂν + subj.  
Apodosis: future indicative  

ὅταν ἔλθῃ ταῦτα ποιήσομεν.  
(ὅταν = ὅτε + ἂν)  
When he comes, we will do these things.

2. Present General

Protasis: relative word + ἂν + subj.  
Apodosis: present indicative  

ὅταν τις ἔλθῃ, ταῦτα ποιοῦμεν.  
Whenever anyone comes, we do these things.

Other uses of the subjunctive will be treated in the final section of this lesson.
**Exercise A**

1. Form and conjugate the following subjunctives.
   1. Present active and middle of δοκέω
   2. Aorist active, middle, and passive of τίθημι
   3. All the subjunctive forms of παιδεύω

2. Fill in the subjunctive forms of the synopses given in Lessons IX, X, XI, and XII.

3. Parse the following forms.
   1. εἴπω
   2. δοκῶμεν
   3. ἐλθοῦσι
   4. τιμῶνται
   5. ἀξιῶσθε
   6. θῶ
   7. παυθῆτε
   8. ἕλωμαι
   9. γράψωμεν
   10. τεθνηκότες ὦσι
   11. δίδος
   12. λίπωσι
   13. ἔρχῃ
   14. δεικνύῃς
   15. βάλωμαι
   16. βουλεύσσης
   17. γένηται
   18. ἀποθνῄσκῃ
   19. ἀγάγασι
   20. κληθῇς

4. Read/Translate the following sentences.
   1. τί ποιῶμεν;
   2. ἀλλήλας ἀγαπῶμεν.
   3. μὴ τούτῳ πιστεύσητε.
   4. μηδὲν ποιήσῃς.
   5. ἐάν μοι ταῦτα διδῶ, φιλήσα με.
   6. ἐάν τὴν πατρίδα προδώσῃ, οὐδεὶς ὑμᾶς τιμήσει.
   7. τιμῶνται
   8. διδῶσι
   9. βουλεύσαι
   10. ἀγάγασι
   11. ἀποθνῄσκῃ
   12. κληθῇς
   13. δεικνύῃς
   14. ἀγάγασι
   15. ἀποθνῄσκῃ
   16. τὰ τοῦ ποιῶμεν;
   17. ἀγαπῶμεν;
   18. παυθῆτε
   19. ἔρχῃ
   20. ἀξιῶσθε

Subjunctive 255
Readings

1. βίον καλὸν ζῇς, ἂν γυναῖκα μὴ ἔχῃς.
   —Menander

2. ἐὰν δ’ ἔχομεν χρήμαθ’, ἐξομεν φίλους.
   —Menander

3. καλὸν τὸ διδάσκειν, ἐὰν ο λέγων ποιῇ.
   —Ignatius

4. ἀλλ’, ἰώμεν ἁγαθὴ τύχη . . .
   —Plato, Laws

5. ἐὰν ἵς φιλομαθής, ἐσεὶ πολυμαθής.
   —Isocrates

6. οἶον ἱέρεια οὐκ εἴα τὸν υἱὸν δημηγορεῖν· ἐὰν μὲν γάρ,
   τὰ δίκαια λέγῃς, οἱ ἄνθρωποι σε μισήσουσι,
   ἐὰν δὲ τὰ ἄδικα, οἱ θεοί.
   —Aristotle, Rhetoric

7. ἔὰν κακῶς μου τὴν γυναίχ’ οὕτω λέγῃς,
   τὸν πατέρα καὶ σὲ τούς τε σοὺς ἐγὼ πλυνῶ.
   —Menander

8. νῦν ἰώμεν καὶ ἀκούσωμεν τοῦ ἀνδρός.
   —Plato, Protagoras

9. εἴπωμεν ἢ σιγῶμεν;
   —Euripides, Ion

10. ὡς οὔδεν ἡ μάθησις, ἂν μὴ νοῦς παρῇ.
    —Menander

11. ὑπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμιον.
    —Menander

12. γελάξ δ’ ὁ μῶρος, κἂν τι μὴ γέλοιον ἥ.
    —Menander
13. ἃ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.
—Menander
[ψέγω blame, μιμέομαι imitate.]

14. ἢν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν.
—Euripides, Alcestis
[ἐγγύς (adv.) near.]

15. Ismene: ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
Antigone: τὸν γοῦν ἐμόν καὶ τὸν σῶν, ἢν σὺ μὴ θέλῃς, ἀδελφόν· ὦ γὰρ δὴ προδοῦσ' ἀλώσομαι.
—Sophocles, Antigone
[ἡ introduces a question. σφ' = σφε him. ἀπόρρητος forbidden.]

16. ἀρετὴ δὲ κἂν θάνῃ τις οὐκ ἀπόλλυται.
—Euripides (fragment)

17. ὡς ἤδυ κάλλος, ὅταν ἔχῃ νοῦν σώφρονα.
—Menander

18. ἐρωτηθεὶς τί περιγίγνεται κέρδος τοῖς ψευδομένοις, ὅταν,' ἐφη, 'λέγομεν ἀληθῆ, μὴ πιστεύεσθαι.'
—Diogenes Laertius, on Aristotle
[περιγίγνομαι (περιγίνομαι) survive, result.]

19. τὸ φρικώδεστατον οὖν τῶν κακῶν, ὁ θάνατος, οὐθὲν πρὸς ἡμᾶς, ἀπειδήπερ ὅταν μὲν ἡμεῖς ὀὐκ ἐσμέν, ὁ θάνατος οὐ πάρεστιν· ὅταν δ' ὁ θάνατος παρῇ τοθ' ὅμοις οὐκ ἐσμέν.
—Diogenes Laertius, on Epicurus
[φρικώδες awful, horrible. οὐθέν = οὐδέν. ἀπειδήπερ since really. τοθ' = toto.]

20. ἀεὶ καλὸς πλοῦς ἐσθ' ὅταν φεύγῃς κακά.
—Sophocles, Philoctetes
[πλοῦς, ὁ a sailing voyage.]

21. μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον.
—Menander

22. πατρὶς γὰρ ἔστι πᾶσ' ἵν' ἀν πράττῃ τις εὖ.
—Greek proverb
[ἵνα (relative adv.) where.]

23. ὅταν γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει οἱ θεοὶ· οὐχ ἥκιν, εἰ ἀγαπάτε τοὺς ἀγαπῶντας ἡμᾶς, ἀλλὰ χάρις ἥκιν, εἰ ἀγαπάτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ἡμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἁγιότητος· ὅταν δὲ ἴδον ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν ἀλλ' ὅτι οὐδὲ τοὺς ἀγαπῶμεν, καταγελῶσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.
—Clement of Rome
[ὑπερβολή, -ῆς excess. ἁγιότης, -τητος, ἡ goodness. καταγελάω laugh at (+ gen.). βλασφημέω blaspheme, revile.]
OPTATIVE

The optative is found in the present, future, aorist, and perfect tenses. It is a somewhat vaguer mood than the subjunctive; some of its uses will be discussed below. The tenses of the optative usually refer to aspect rather than time. There is, however, one exception to this generalization: namely in indirect statement (see below). The future optative is not common and is used only in indirect statement, to represent the future indicative.

The optative is not augmented.

There are two forms of the optative (i.e., two sets of endings).

1. The -ι-type: used for -ω verbs, -νυμι verbs, and all middles (and generally in the plural of the active).

2. The -η-type: for the present of contract verbs (and liquid futures), for the present and aorist of -μι verbs (except -νυμι verbs), and for the aorist passive.

Thus one characteristic of the optative is the presence of ι. Another is that the optative has secondary endings and is often associated with past tenses.

Forms: Present, Future, Aorist, Perfect

I. ι-type

Present, Future, and Second Aorist

**Formation:** Tense stem + thematic vowel -ο- + ι + endings:

<table>
<thead>
<tr>
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<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>01 -μι</td>
<td>1st</td>
<td>01 -μην</td>
</tr>
<tr>
<td>01 -ζ</td>
<td>2nd</td>
<td>01 -ο (&lt; 01οσο)</td>
</tr>
<tr>
<td>01 -</td>
<td>3rd</td>
<td>01 -το</td>
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<tr>
<td>Pl.</td>
<td></td>
<td></td>
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<tr>
<td>01 -μεν</td>
<td>1st</td>
<td>01 -μεθα</td>
</tr>
<tr>
<td>01 -τε</td>
<td>2nd</td>
<td>01 -θε</td>
</tr>
<tr>
<td>01 -εν</td>
<td>3rd</td>
<td>01 -ντο</td>
</tr>
</tbody>
</table>
Present and future optative of λύω; second aorist of λείπω

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Sg. 1st</td>
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<td>λύοιμι</td>
<td>λίποιμι</td>
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<tr>
<td>2nd</td>
<td>λύοις</td>
<td>λύοις</td>
<td>λίποις</td>
</tr>
<tr>
<td>3rd</td>
<td>λύοι</td>
<td>λύοι</td>
<td>λίποι</td>
</tr>
<tr>
<td>Pl. 1st</td>
<td>λύοιμεν</td>
<td>λύοιμεν</td>
<td>λίποιμεν</td>
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<td>2nd</td>
<td>λύοιτε</td>
<td>λύοιτε</td>
<td>λίποιτε</td>
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<tr>
<td>3rd</td>
<td>λύοιεν</td>
<td>λύοιεν</td>
<td>λίποιεν</td>
</tr>
<tr>
<td>Middle Sg. 1st</td>
<td>λυοίμην</td>
<td>λυοίμην</td>
<td>λιποίμην</td>
</tr>
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<td>2nd</td>
<td>λυοίο</td>
<td>λυοίο</td>
<td>λιποίο</td>
</tr>
<tr>
<td>3rd</td>
<td>λυοίτο</td>
<td>λυοίτο</td>
<td>λιποίτο</td>
</tr>
<tr>
<td>Pl. 1st</td>
<td>λυοίμεθα</td>
<td>λυοίμεθα</td>
<td>λιποίμεθα</td>
</tr>
<tr>
<td>2nd</td>
<td>λυοίσθε</td>
<td>λυοίσθε</td>
<td>λιποίσθε</td>
</tr>
<tr>
<td>3rd</td>
<td>λυοίντο</td>
<td>λυοίντο</td>
<td>λιποίντο</td>
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</tbody>
</table>

First Aorist Optative

**Formation:** 1st aor. stem (in -α-) + 1 + endings

<table>
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<tr>
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<th>Middle</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Singular</td>
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<tr>
<td>Ιη-προσθήκη</td>
<td>1st</td>
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<td></td>
<td>3rd</td>
<td>λυσαίεν</td>
<td>λυσαίσαν</td>
</tr>
</tbody>
</table>

The forms given in parentheses are the more common ones in prose, and it is recommended that you learn to recognize them.

Note that the -οι and -αι of the optative third person singular (as in λύοι, λύσοι, λίποι, and λύσαι) are considered long for the purposes of accent.

The present optative of δείκνυμι is formed by adding the endings in -οι to the stem δεικνυ-: δεικνύοιμι, δεικνύοις, etc.

II. The η- type

**Formation:** Singular, stem + η + endings; plural, stem + ι or η+ endings

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<td>-η-ν</td>
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<td>-η-ζ</td>
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<tr>
<td>-η-</td>
<td>3rd</td>
</tr>
</tbody>
</table>

The η endings are used in the singular, but are seldom found in the plural. The ι type is used throughout the middle.
Present Optative of εἰμί

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>εἴην</td>
<td>εἶμεν or εἴημεν</td>
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<tr>
<td>2nd</td>
<td>εἴης</td>
<td>εἶτε or εἴητε</td>
</tr>
<tr>
<td>3rd</td>
<td>εἴη</td>
<td>εἴεν or εἴησαν</td>
</tr>
</tbody>
</table>

The **perfect optative** is formed by using the perfect participle (active or middle) with the optative of εἰμί: λελυκώς εἴην (active), λελυμένος εἴη (middle-passive).

Present Optative of Contract Verbs and Liquid Futures

The thematic vowel ο, joined with η (or ι), contracts with the stem vowel:

\[
\begin{align*}
\alpha + ο(\eta) & \rightarrow ω(\eta) \\
\varepsilon + ο(\eta) & \rightarrow ο(\eta) \\
ο + ο(\eta) & \rightarrow ο(\eta)
\end{align*}
\]

These two types have the same form in the optative, though it results from different contractions.

Examples:

<table>
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<tr>
<th></th>
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<th>φιλέω</th>
<th>δηλόω</th>
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<td>(φιλοίτε)</td>
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<tr>
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<tr>
<td>Pl.</td>
<td>νικώμεθα</td>
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<td>3</td>
<td>νικώντο</td>
<td>φιλοίντο</td>
<td>δηλοίντο</td>
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</tbody>
</table>

The liquid futures follow the paradigm for φιλέω in the optative.

Monosyllabic stem verbs like πλέω, δέω, which contract only before ε or ει, show the I-type optative: πλέοιμι, πλέοις, πλέοι, etc.
The Present and Aorist Optative of -μι Verbs

-μι verbs use the short form of the stem before ι of the optative. The vowel before the ι depends on the stem vowel of the verb.

ἵστημι

<table>
<thead>
<tr>
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<th>Aorist</th>
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</table>

Other -μι verbs

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<th>τίθημι</th>
<th>ἵημι</th>
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<td>δοίμην</td>
<td>θείην</td>
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</table>

For full conjugation of these and other verbs, see Appendix I.

The Aorist Passive Optative

**Formation:** Stem + θε + η + endings

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<tbody>
<tr>
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</tr>
<tr>
<td>λυθείη</td>
<td>3rd λυθείεν (λυθείεσαν)</td>
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</table>
The Future Passive Optative

**Formation:** Stem + θη + σο + i-type endings in the middle

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<td>λυθήσοισθε</td>
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<tr>
<td>λυθήσοιτο</td>
<td>3rd</td>
<td>λυθήσοιτο</td>
</tr>
</tbody>
</table>

Some Uses of the Optative

The Optative in Independent Clauses

1. The Potential Optative

The optative with ἄν expresses a future possibility. This use corresponds to the English potential forms using such auxiliaries as *may, can, might, could, would.*

> ἔλθοι ἄν. *He may/might/could/would come.*

The negative used with the potential optative is οὐ.

2. Optative of Wish

The Optative Optative: the name *optative* is derived from the Latin “opto,” *wish.* A future wish is expressed by the optative; εἴθε or εἰ γάρ, *if only, would that* may be used with this construction. The negative is μή.

> ἔλθοι. εἴθε ἔλθοι. *May he/she come!*
> μὴ ἔλθοι. εἴθε μὴ ἔλθοι. *May he/she not come!*

Wishes that refer to the past are expressed by the secondary tenses of the indicative (imperfect or aorist) with εἴθε or εἰ γάρ (which cannot be omitted). The negative is μή.

> εἴθε ἤρχετο. *If only he were coming!*
> εἴθε ἦλθεν. *If only he had come!*
Conditions: Past General, Future Less Vivid

1. Past General Conditions

For a customary or repeated action, or for a general truth in past time, use εἰ with the optative in the protasis and (usually) the imperfect indicative in the apodosis.

Protasis: εἰ + optative
εἰ ἔλθοι τις, ταῦτα ἐποιούμεν. If (ever) anyone came, we (always) did/used to do/would do these things.

Apodosis: imperfect indicative
ταῦτα ἐποιοῦμεν.

A relative word may be substituted for εἰ:

ὅτε ἔλθοι τις, ταῦτα ἐποιούμεν. Whenever anyone came, we did these things.

2. Future Less Vivid Conditions

When the future condition is stated less distinctly (that is, as less likely to occur) the optative is used in both clauses. Compare this with the English should-would condition: If I should go (or if I went, were to go), I would do these things.

Protasis: εἰ + optative
εἰ ἔλθομι, ταῦτα ἂν ποιήσωμι.

Apodosis: optative + ἄν (cf. potential opt.)
ταῦτα ἂν ποιήσωμι.

If I should come, I would do these things.

This can also be expressed as a relative condition:

ὅτε ἔλθομι, ταῦτα ἂν ποιήσωμι. Whenever I should come, I would do these things.

Exercise B

1. a. Give all the optative forms of παύω: pres. act. and m.-p.; fut. act., mid., and pass.; aor. act., mid., and pass.; perf. act and m.-p.
   b. Give present optative of τιμάω and ποιέω.
   c. Give present and aorist optative of ἀποδίδωμι, ἀφίστημι, ἀνατίθημι.

2. Fill in the optative forms in the synopses given in Lessons IX, X, XI, and XII.
3. Parse.

| 1. γένοιτο | 8. γένοιο | 15. βουλεύσαιντο |
| 2. βάλοιμι | 9. ἀγαπάμεν | 16. τεθήσοι |
| 3. τιθείν | 10. ἀποκτείναμεν | 17. πέμψοις |
| 4. τιμήσειαν | 11. δοίεν | 18. λειψθείν |
| 5. λαμβάνοιτε | 12. δοκοίης | 19. ἀκούσοιμην |
| 6. ζώνη | 13. εἴησαν | 20. βουληθείη |
| 7. λάβοιεν | 14. βάλλοισθε |

4. Translate.

1. πάντες τήνδε τὴν γυναίκα ἂν τιμήσειαν.
2. εἰ γὰρ νικῶμεν.
3. μὴ γένοιτο.
4. εἰποί ἄν τις τάδε.
5. καλῶς ἔχοιτε.
6. οὐκ ἂν εἰ ἃλλογον εἰ θύσι χὶ ἄνδρι πιστεύοιτε;
7. τὶς ἂν ὑμῖν πείθοιτο;
8. εἰ τὶς ἁσυνή εἰποί, οὐκ ἐπιστεύετο.
9. ὑμῖν βίον μακρὸν καὶ εὔπροοοθῇ θεοὶ δοίεν.
10. αἰσχρὸν γὰρ ἂν εἴη εἰ ταῦτα ποιήσαμεν.
11. εἰρήνην ἴδοιτε ἄει.
12. ἡδέως ἂν μάθοιμ· ἐαν καὶ ἡδέως διδάσκοιμι.
13. ἡδέως ἂν σε ἴδοιμι.
14. τὶ ἂν ἔχειν βούλοιο;
15. εἰ τι σοι ἄν ὑμῖν δοίεσθαι ἐποίουν.
16. τὶ ἂν εἰ ἃ ἁρετῷ;
17. εἰ αὐτὸν ἴδοιμεν, ἀπηρχόμεθα.
18. εἰ γὰρ καλῶς κἄγαθος γένοιο.
19. οὐ ταῦτα ποιήσαμεν ἄν.
20. εἰ γὰρ μοι ἄρηματα πολλὰ εἴη.

Readings

1. A Prayer to Pan

ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε τῇθεοί, δοίητε μοι καλῶ γενεσθαι τἀνδοθεν· ἔξωθεν δὲ ὅσα ἐχοίμεν, τοῖς ἐντὸς ἐμοῖς φίλια. πλούσιον δὲ νομίζοιμ τὸν σοφόν τὸ ἐντὸς πλῆθος εἴη μοι ὅσον μὴν φέρειν μὴν άγείν δύναιτο ἄλλος ἢ ὁ σωφρόν.

—Plato, Phaedrus

[ἐνδοθεν (from) within. ἔξωθεν (from) without. ἐντός inside. πλῆθος amount.
*όσος, -η, -ον as great as, as much as; pl. as many as.]

2. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

—Sophocles, Ajax

3. εἴθε φίλος ἤμιν γένοιο.

—Xenophon
4. ἄτοπον γὰρ ἂν εἴη εἰ τις φαίη φιλεῖν τὸν Δία.
   —Aristotle, Magna Moralia
   [ἄτοπος, -ov strange. φαίη pres. opt. of φημι.]

5. ἀρετὴ ἂν εἴη κάλλος ψυχῆς.
   —Plato, Republic

6. δούλοι γὰρ καὶ δεσπόται οὐκ ἂν ποτὲ γένοιτο φίλοι.
   —Plato, Laws

7. εἰ μὴ ἐστι ζῷον ὁ ἄνθρωπος, λίθος ἂν εἴη ἢ ξύλον. οὐκ ἔστι δὲ λίθος ἢ ξύλον· ἐμψυχον γὰρ ἐστι καὶ εξ αὑτοῦ κινεῖται· ξύλον ἄρα ἐστίν.
   —Diogenes Laertius, on Plato
   [Animal, vegetable, or mineral? ξύλον, -ου, τό wood. ἐμψυχος, -ον animate. κίνεω set in motion; mid. move. ἄρα therefore.]

8. καὶ μὴν καὶ τὸ πᾶν άει τοιοῦτον ἦν οἷον νῦν ἐστι, καὶ άει τοιοῦτον ἐσταί. οὐθὲν γὰρ ἐστίν εἰς δ ἡμεταβολή. παρὰ γὰρ τὸ πᾶν οὐθὲν ἐστιν, ὅ ἐν εἰς ἐπιτελθον εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιτο.
   —Diogenes Laertius, quoting Epicurus
   [καὶ μὴν καί and truly also. τοιοῦτον ... οἷον such ... as. οὐθὲν = οὐδέν.]

9. ἐπείτα εἰ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ἢ τὸ καθόλου βίαιόν τι πάσχοντα μὴ ῥύσαιτο δυνατὸς ὤν, θανάτῳ περιπεσεῖν ὤφειλεν.
   —Diodorus Siculus
   [A law of the Egyptians. φονεύω murder. καθόλου (adv.) in general. βίαιος, -α, -ον violent. ῥύομαι rescue, protect. περιπεσεῖν aor. inf. of περιπίπτω meet with (+ dat.). ὄφειλο owe, be obliged.]

10. εἰ δέ γ᾽ ἐστιν ἐπιστήμη τις ἡ ἀρετή, δῆλον ὅτι διδακτὸν ἂν εἴη.
    —Plato, Meno
    [*δῆλον ὅτι it is clear that. διδακτός, -ov taught, teachable.]

11. τοῦτο μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.
    —Aeschylus, Seven against Thebes

12. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.
    —Aeschylus, Seven against Thebes
    [ἐκφύγοις < ἐκ + φεύγω.]

13. Prometheus: νοσοὶ ἂν, εἰ νόσημα τούς ἐχθροὺς στυγεῖν.
    Hermes: εἰς φορητός οὐκ ἂν, εἰ πράσσοις καλός.
    Prometheus: ὄμοι.
    Hermes: ὑμεῖς τοῦτος οὐκ ἐπίσταται.
    Prometheus: ἀλλ᾽ ἐκδίδασκαι πανθ᾽ ὁ γηράσκων χρόνος.
    —Aeschylus, Prometheus
    [νόσημα, -ατος, τὸ = νόσος. στυγέω hate. φορητός, -ον bearable. ὄμοι a cry of distress. τοῦτος = τὸ ἔπος. ἐκ + διδάσκω. γηράσκω grow old.]
14. ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν.
—Homer, Iliad

[ἐκπέρσαι aor. inf. of ἐκπέρθω destroy utterly. Πριάμοιο = Πριάμου of Priam.]

15. οὐ πολλὴ ἄν ἄλογία εἰη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;
—Plato, Phaedo

[ἄλογια, -ας, ἡ lack of reason, folly. *τοιοῦτος, τοιαύτη, τοιοῦτον such, of such a kind.]

—Sophocles, Oedipus Tyrannus

[ἁσφαλῶς firmly. γνωσίς aor. opt. of γιγνώσκω.]

17. Watchman: τὰ δ′ ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας βεβήκεν· οἶκος δ′ αὐτός, εἰ φθογγὴν λάβοι, σαφέστατι ἂν λέξεις· ὡς ἑκὼν ἐγὼ μαθοῦσιν αὐδῶ καὶ μαθοῦσι λήθομαι.
—Aeschylus, Agamemnon

[βοῦς, βοός, ὁ / ἡ bull, cow, ox. φθογγή, -ῆς, ἡ voice. σαφής, -ές clear. αὐδάω speak. καὶ = καὶ ὁ. λήθομαι = ἐπιλανθάνομαι forget.]

18. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὑπὸ ἄλλων ὁμοίως ἐγώ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐκ ἁμένοις ἀποκτείνω Μέλητος οὔτε Άνυτος· οὐ δὲ γὰρ ἄνθρωπο ἀμείνοις ἀνδρὶ ἀποκτείνωντι· οὐδὲ γὰρ λήσω οὐδὲ ἀτιμῶσω· ἀλλὰ τάτα τὰ τοῦτος ἄλλας τοὺς μὲν ἰσοῖς οἰτέ τοῖς ποιεῖται καὶ ἄλλος ὅ τις ποιεῖται, ἐγὼ δ′ οὐκ ὁμοίως ἀλλὰ πολὺ μᾶλλον ποιεῖν ἀνείπωτος ἀνδρὸς ἀδίκως ἐπιχειρεῖν ἀποκτείνωνα.
—Plato, Apology

[ἴστε imperative of οἴδα be assured. θεμιτός, -όν lawful, in the scheme of things. μεντᾶν = μέντοι ὁ. ἐξελάσειν aor. opt. of ἐξ-ελαύνω. ἀτιμόω dishonor, deprive of civic rights. ἀποκτείνωμι = ἀποκτείνω.]

**SEQUENCE OF MOODS AND DEPENDENT CLAUSES**

### Sequence of Moods

In certain types of subordinate clauses, either the subjunctive or the optative may be used. Which mood is to be used depends upon the tense of the verb.
in the main clause. The subjunctive, you will remember, has primary endings and is associated with primary tenses of the indicative. The optative has secondary endings and is used, as a rule, with secondary tenses of the indicative.

<table>
<thead>
<tr>
<th>Primary Tenses</th>
<th>Secondary Tenses</th>
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<tbody>
<tr>
<td>present</td>
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<tr>
<td>future</td>
<td>aorist</td>
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<tr>
<td>perfect, future perfect</td>
<td>pluperfect</td>
</tr>
<tr>
<td>subjunctive (all tenses)</td>
<td>optative (all tenses)</td>
</tr>
</tbody>
</table>

Some examples:

1. Purpose Clauses

Purpose clauses express the purpose of the action of the verb. They take the subjunctive if the tense of the main verb is primary, the optative if it is secondary. ἵνα or ὅπως (in order that / that) is used in this construction. The negative is μή.

ἐρχόμεθα ἵνα ταῦτα ποιῶμεν/ποιήσωμεν. We are coming so that we may do these things.

ἡλθομεν, ἵνα ταῦτα ποιοῖμεν/ποιήσαιμεν. We went so that we might do these things.

2. Object Clauses with μή after verbs of fearing

After verbs of fearing, μή introduces a construction in which the subjunctive is used if the main verb is in a primary tense, the optative if it is secondary. μή in this type of clause means that, lest. The negative is μὴ οὐ.

φοβούμεθα μὴ αὐτὸν ἴδωμεν. We fear that we may see him.

φοβούμεθα μὴ οὐκ αὐτὴν ἴδωμεν. We fear that we may not see him.

ἐφοβούμεθα μὴ οὐκ αὐτὸν ἴδοιμεν. We feared that we might not see him.

The Optative in Indirect Statement after ὅπως or ὧς

After secondary tenses (of the verb of saying), a tense of the optative is usually substituted for the same tense of the indicative after ὅπως or ὧς in indirect statement. The indicative may be retained for a vivid recreation of the tense of the original. This construction is the only common use of the future optative, which is used as a substitute for the future indicative.
Examples:

εἶπεν ὅτι ταῦτα ποιεῖ. εἶπεν ὅτι ταῦτα ποιήσει.
He said that he was doing these things. (ταῦτα ποιῶ)

εἶπεν ὅτι ταῦτα ποιήσει. εἶπεν ὅτι ταῦτα ποιήσοι.
He said that he would do these things. (ταῦτα ποιῆσο)

εἶπεν ὅτι ταῦτα ἐποίησεν. εἶπεν ὅτι ταῦτα ποιήσειν.
He said that he did/had done these things. (ταῦτα ἐποίησα)

εἶπεν ὅτι ταῦτα πεποίηκεν. εἶπεν ὅτι ταῦτα πεποιηκὼς εἶη.
He said that he had done these things. (ταῦτα πεποίηκα)

Exercise C

1. Write in Greek.
   1. Oh, may that wicked man not come!
   2. Let us go so that we may see the philosopher. [wise man / wise woman]
   3. I would like to see her. [I would gladly . . .]
   4. If you should leave this place, you would not see them.
   5. If you leave this place, you will not see them.
   6. It would be difficult to know all things well.
   7. We went to the philosopher’s house in order that we might learn many fine things.
   8. A wise and just man would not say the things which you are saying.
   9. If (ever) a man speaks the truth, he is (always) believed by good men.
  10. We wrote letters to our absent friends so that we might tell them that these things had taken place.
  11. She said that she would write. (Two forms)
  12. We feared that something bad might happen.

Readings

1. καὶ ὃς εἶπεν· ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἤνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσσειαν ἂπο στόματος εἰπεῖν.
   —Xenophon, Symposium

   [ὁς εἶπεν he said. ἐπιμελέομαι take care of, pay attention to. ἀναγκάζω compel. ἂπο στόματος from the mouth, by heart.]

2. πρὸς τὸ φλυαροῦν μειράκιον, 'διὰ τοῦτο,' εἶπε, 'δύο ὦτα ἔχομεν, στόμα δὲ ἕν, ἵνα πλείονα μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.'
   —Diogenes Laertius, on Zeno

   [φλυαρέω babble, talk nonsense. μειράκιον, -ou, τό adolescent, teenager. ὦτα, ὦτος, τὸ ear.]
3. Deianeira: ταῦτα οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ᾽ ὄνηρ.
Sophocles, Trachinian Women

[πόσις (no gen.), ὁ husband, spouse.]

4. λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παίδων ἐνεκα βούλει ζῆν, ἵνα αὐτοὺς ἑκτρέψῃς καὶ παιδεύσῃς. τί δὲ εἰς Θετταλίαν αὐτοὺς ἄγγελον θρέψει τε καὶ παιδεύσεις, εἴναι δὲ καὶ τούτο ἀπολαύσωσιν; ἢ τούτο μὲν οὔ, αὐτοῦ δὲ τρεφόμενοι σοῦ ξυνόντος βέλτιον θρέψου τίνα καὶ παιδεύσου τίνα, μὴ ξυνόντος σοῦ αὐτοῖς; οἵ γὰρ ἐπιτήδειοι οἱ σοι ἑπιμελήσουσι αὐτῶν. πότερον έὰν εἰς Θετταλίαν ἀποδημήσῃς, ἑπιμελήσουν, εὰν δὲ εἰς Ἅιδου ἀποδημήσῃς, οὐχι ἑπιμελήσουν;
Plato, Crito

[The laws (νόμοι) speak to Socrates. ποῦ where? ἄλλα δὴ oh, but. ἐνεκα (with a preceding gen.) for the sake of. ἑκτρέψῃς < ἐκτρέψω: τρέψω, θρέψω, ἐθρέψα: rear, bring up. Θετταλία, -ας, ἡ Thessaly. ἀπολαύσω enjoy, profit. αὐτοῦ here. θρέψονται καὶ παιδεύσονται future middles used in a passive sense. ἑπιμελέομαι (+ gen.) take care of. ἐπιτήδειος, -ος, ὁ close friend. εἰς Αἴδου to (the house of) Hades. ἀποδημέω go abroad.]

5. ἠρώτησέ τις αὐτὸν εἰ λήθοι θεοὺς ἄνθρωπος ἀδικῶν· 'ἀλλά οὐδὲ διανοούμενος,' ἐφη.
Diogenes Laertius, on Thales

[λήθω = λανθάνω.]

6. πρὸς τὸν πυθόμενον τί πρότερον γεγόνοι, νύξ ἢ ἡμέρα, 'ἡ νύξ,' ἐφη, 'μιᾷ ἡμέρᾳ πρότερον.'
Diogenes Laertius, on Thales

[πρότερον earlier.]

7. ἔλεγέ τε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵνα ἐσθίοιεν· αὐτὸς δὲ ἐσθίειν ἵνα ζῶῃ.
Diogenes Laertius, on Socrates

[ἐσθίειν eat.]

ὑμεῖς μὲν οὐχ ὁρᾶτε, ἐγὼ δὲ ὁρῶ.
ἐλαύνομαι δὲ κοὐκέταν μείναι ἐγὼ.
You do not see them, but I see them.
I am hounded and cannot stay any longer.
Aeschylus, Libation Bearers
Heraclitus, one of the Ionian philosophers, was born in Ephesus, a major city on the west coast of what is now Turkey, and was in his prime toward the end of the 6th century B.C.E. His philosophy centers around the Logos, according to which all things happen, and for this reason he is credited with being the first of the Greek philosophers to concern himself with what is beyond the physical. He is ranked with Parmenides as one of the two most significant philosophers before Socrates.

Heraclitus believed in the unity of all things:

\[ \text{Frag. 50} \quad \text{oùk ἐμοῦ ἀλλὰ τοῦ λόγου ακούσαντας} \]
\[ \text{It is wise for those listening, not to me, but to the Logos to agree that all things are one.} \]

And in the unity of opposites:

\[ \text{Frag. 60} \quad \text{ὁδὸς ἄνω κάτω μία καὶ οὐντῇ.} \]
\[ \text{The road up and down is one and the same.} \]

\[ \text{Frag. 67} \quad \text{ὁ θεός ἡμέρη εὐφρόνη, χειμών θέρος, πόλεμος εἰρήνη, κόρος λιμός ἀ. ἀ.} \]
\[ \text{God is day-night, winter-summer, war-peace, satiety-famine.} \]

Change is real and there is unending war (or strife) between opposites to maintain balance in the universe:

\[ \text{Frag. 53} \quad \text{πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς ἀ. ἀ.} \]
\[ \text{War [strife] is the father of all and king of all.} \]

On change and the river:

\[ \text{Frag. 218 (Plato, Cratylius 402a) λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ ὀυδὲν μένει, καὶ ποταμοῦ ῥόη ἀπεικάζων τὰ ὄντα λέγει ὡς δὶς ὶς τὸν αὐτὸν ποταμὸν ὦκ ἄν ἐμβαίης.} \]
\[ \text{Somewhere Heraclitus says that everything is in motion and nothing stays put, and comparing existing things to the flow of a river he says that you cannot step into the same river twice.} \]

The world is eternal fire:

\[ \text{Frag. 220} \quad \text{κόσμον τὸν δὲ ὀὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἂν ἄει καὶ ἔστιν καὶ ἔσται: πῦρ ἀείζωον, ἄπτομεν μέτρα καὶ ἀποσβεννύμενεν μέτρα.} \]
\[ \text{Neither god nor man created this world-order, but it was always, is, and will be: everlasting fire, kindling in measures and dying out in measures.} \]

It is not easy to know:

\[ \text{Frag. 54} \quad \text{φύσις κρύπτεσθαι φιλεῖ} \]
\[ \text{Nature has a tendency to hide itself.} \]

The Greek shop sign was photographed in the 1990s outside a boutique in Athens. Besides being a tribute to the great philosopher was it an invitation to passersby to come in and see what is new or an optimistic reference to the flow of merchandise? One wonders if the shop is still there.
LESSON XIV

Imperative Mood, Vocative Case

In this lesson you will learn how to address other people with the imperative mood and the vocative case. Among other useful things, you will learn to pray for rain.

IMPERATIVE

One last mood of the Greek verb remains to be studied, the **imperative**. Its meaning is simple enough: it gives a command or issues a prohibition. It is found in three tenses: present, aorist, and perfect. All commands refer to future time, and so, once more, the tenses of the imperative refer to aspect rather than time. The imperative is not augmented.

- **Present Imperative**: Do it: keep on doing, be doing!
- **Aorist Imperative**: Do it (once)!
- **Perfect Imperative**: Get it done!

The perfect imperative expresses a command that is meant to be *decisive* or *permanent*. (It is very rare.)

The imperative is found in the second and third persons: (you) do it; let him/her/it do it; let it be done. There is no first person imperative, the hortatory subjunctive (let’s do it) being used instead.

The negative used with the imperative is μή. But μή with the aorist subjunctive is used instead of the aorist imperative. That is to say, for a prohibition use:

μή + the present imperative or μή + the aorist subjunctive

The future indicative can also be used to express a command that is familiar in tone; the negative is οὐ. This is common in New Testament Greek (for commandments) but is also used in classical Greek.
Forms of the Imperative

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<tr>
<th></th>
<th>Act. and Pass.</th>
<th>Middle</th>
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<td></td>
<td>Sg.*</td>
<td>Sg.*</td>
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<td>2nd</td>
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<td>-τε</td>
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<td></td>
<td>-ντων</td>
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*The 2nd sg. endings need to be memorized individually: -ε, -ου, -[σ]ον, -[σ]αι.

Imperatives of -ω verbs

<table>
<thead>
<tr>
<th></th>
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<th>2nd Aorist</th>
<th>Perfect</th>
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<tr>
<td>Active</td>
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<td>Sg.</td>
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<td>λῦσον</td>
<td>λῖπε</td>
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<td></td>
<td>3rd</td>
<td>λῦετω</td>
<td>λῦσάτω</td>
<td>λῖπετω</td>
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<td>Pl.</td>
<td>2nd</td>
<td>λῦετε</td>
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<td>Sg.</td>
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<td>λῦεσθω</td>
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<td>Pl.</td>
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<td>λῦεσθε</td>
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<td>Passive</td>
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<td>Sg.</td>
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Note: the 2nd singular aorist active imperative of several common verbs has an accent shift: εἰπέ (ἐἶπον); ἰδέ (ὁράω); ἐλθέ (ἔρχομαι); λαβέ (λαμβάνω); εὑρέ (εὑρίσκω).

The periphrastic forms of the perfect active imperative are the ones in general use.

Imperatives of contract verbs follow the rules for contraction. The endings with thematic vowel, as given with the present of λῶ, are the ones to be used to form the present imperative of contract verbs.
Present Imperative of Contract Verbs

<table>
<thead>
<tr>
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The Present Imperative of εἰμί

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Imperatives of -μι verbs

-νυμι Present Imperatives

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Reduplicating -μι Present and 2nd Aorist Imperatives

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Notes on the imperative
The only forms of the imperative which will present any difficulty are
the second person singular forms. The others are easily recognizable
from their distinctive endings which are added with the thematic
vowel in thematic tenses, or directly to the stem in non-thematic forms.
The second plural of the present is identical to the second plural in-
dicative, but in most instances the context will tell which is intended.

The second person singular. Active and passive: The original ending
is -θι which is retained in some -μι verbs and in the aorist passive
(where it changes to -τι after -θη-). The thematic tenses of -ω verbs
(present and second aorist) have only the thematic vowel -ε as end-
ing. The -εω verbs have -ει (ε-ε > ει), but the accent will be on the
penult: δοκεῖ seems; δοκει think!, seem! The first aorist active has -ον.
A mnemonic device for the first aorist imperative is ἐλέησον (as in
Κύριε ἐλέησον, Kyrie Eleison, part of the Christian liturgy and a pop-
ular song). Middle or m.-p.: the ending is -σο. In the thematic tenses -
s- drops out: -εσο > -εο > -ου. The -μι verbs usually retain the -σ-. The
first aorist has -σαι.

An imperative (or hortatory subjunctive) may be strengthened by
having ἁγε, φέρε, ἵθη (the present active second singular imperatives
of ἁγο, φέρω, εἶμι go) precede it. They are translated come! or come on!
and may be used with 2nd or 3rd person singular or plural.

VOCATIVE

The vocative case is used for direct address and in exclamations. In con-
servation, ὦ is added for politeness, but usually need not be translated.

The first declension -η or -α types, all neuters, and all plurals (of any de-
clension) have vocatives like the nominative.

ὦ ἄνδρες Ἀθηναίοι gentlemen of Athens!
ὦ Μούσα Oh Muse!
ὦ δόξα, δόξα Ah, reputation, reputation!
ὦ Σώκρατες, ὦ Σωκρατίδιον Socrates, my dear (little) Socrates
   —Aristophanes, Clouds

The first declension masculines in -της or -ας have vocative singular in -α.
(Those in -της have short -α: most others have long -ἀ.)

ὦ πολίτα (-ἀ) ὦ νεανία (-ἀ)
The second declension nouns in -ος have vocative in -ε.

*ὦ ἄνθρωπε*  
*sir!*

The third declension vocative singular presents some variety. It is sometimes the same as the nominative and sometimes the same as the base.

Most nouns ending in a mute (except those in -ιδ-), in a nasal, or a liquid (if accented on the ultima) have vocative like the nominative.

*ὦ φύλαξ*  
*ὦ ποιμήν*

Most others have vocative like the base:

*ὦ δαίμον*  
*ὦ ελπί*  
*ὦ παι*  
*ὦ πόλι*  
*ὦ Σώκρατες*  
*ὦ πάτερ*  
*ὦ ἄνερ*

**VERBALS IN -τέος AND -τέον**

Verbal adjectives ending in -τέος and -τέον are derived from verb stems. Most are formed from the aorist passive stem, omitting the -θη; but some are developed from the present stem.

*ποιητέος*  
*(ἐποιήθην)*

*ἀκουστέος*  
*(ἠκούσθην)*

They express necessity and are used with the dative of agent. The neuter is used as an impersonal.

*ἐμοί ἀκουστέον*  
*It is necessary for me to hear*

*ποιητέον*  
*It must be done*
Exercises

1. Fill in the imperative forms of the synopses given in Lessons IX, X, XI, and XII.

2. Form all the imperatives.
   1. παύω
   2. ὁράω
   3. ποιέω

Readings

1. ἧ λέγει τι σιγῆς κρείττον ἢ σιγήν ἔχε.
   —Menander

2. φέρε δὴ μοι ἀπόκριναι, ἐφή· ἐστίν ὁ τι ἐπίστασαί; πάνυ γε ἂν δ᾽ ἐγώ, καὶ πολλά, σμικρά γε.
   —Plato, Euthydemus
   [The subject of ἐφη is Euthydemus; ἐγώ refers to Socrates. ἂν δ᾽ ἐγώ I said. σμικρός = μικρός.]

3. ὑπολάβοι δὲν οὖν τις ὑμῶν ἴσως ὅ ἂν τούτον ἰσῶς σὺν ἰσάς, ὅ Σωκράτες, τὸ σύν τι ἐστι πράξις; πάθεν αἱ διαβολαί σοι αὐτές γεγόνασιν; . . . λέγε οὖν ἂν τις ἴσως σὺν ἰσάς, ἐνα μὴ ἴσως περὶ σοῦ αὐτοσχεδίαζομεν. ταυτί χαὶ δεικτά διέσειν ὁ λέγων, κάθω ὡς μὴν πειράζοι σοὶ ἠποδείξοι, τί ποτ᾽ ἐστιν τούτο ὁ ἐμοὶ πεποίηκε τὸ τι σόν καὶ τὴν διαβολὴν. ἄκοιτε δὴ, καὶ ἴσως μὲν δόξω τις ὑμῶν παίζειν, εὖ μέντοι ἴστε, πάσαν ὑμῶν τὴν ἀλήθειαν ἔρως 'εγώ γὰρ, ὃ ἀνδρεὺς Ἀθηναῖοι, δι᾽ οὐδέν ἄλλ᾽ ἂν διὰ σοφίας τινὰ τούτο τὸ σοῦ ὄνομα ἔσχηκα.
   —Plato, Apology [ὑπολαμβάνω suppose, interpose.* πάθεν (from) where. * διαβολή, -ῆς, ἡ slander. αὐτοσχεδίαζο jump to conclusions. ταυτί = an emphatic form of ταῦτα. *πειράζω try. παίζω play, joke, kid. ἴστε imperative of οἶδα. *ἐρω I will tell.]

4. ἄρκτου παρούσῃ ἴχνῃ μὴ ζήτει.
   —Bacchylides
   [ἀρκτος, -οῦ ὁ/ἡ bear. ἴχνος, -ούς track, footprint.]

5. Eteocles: μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ δίδους ἦλθον. τί χρὴ δρᾶν; ἄρχετο δὲ τις λόγουν.
   —Euripides, Phoenician Women

6. πιστεύω γὰρ δίκαια εἴναι ἃ λέγω καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλος.
   —Plato, Apology
   [προσδοκάω expect, think.]

7. φεῦγε, φεῦγε κριθή σε διώκει.
   —A charm to cure sties.
   [Take nine barley-corns and prick the sty with each as you chant. κριθή, -ῆς, ἡ barley.]
8. ὕσον, ὕσον, ὦ φίλε Ζεῦ, 
κατὰ τῆς ἄρούρας τῆς Αθηνῶν 
καὶ κατὰ τῆς Πεδιῶν.
—Folk Song

[ὕσον aor. imperative of ὑεῖ it is raining. ἄρούρα, -ας, ἡ farmland. Πεδιῶν the plain (called The Plains) of Attica.]

9. ὑπὸ παντὶ λίθῳ σκορπίον, ὦ ´ταίρε, φυλάσσεο.
—Praxilla

[´ταίρε = έταίρε. σκορπίος, ἡ scorpion. φυλάσσεο = φυλάττου.]

10. ἀλλ´ εἰπὲ πᾶν τάληθες.
—Sophocles, Trachinian Women

11. ἐστω δὴ τὸ ἄδικειν τὸ βλάπτειν ἑκόντα παρὰ τὸν νόμον.
—Aristotle, Rhetoric

12. μέμνησο, μὴ φόβος σε νικάτω φρένας.
—Aeschylus, Eumenides

[*φόβος, -ου, ὁ fear. *φρήν, φρενός, ἡ heart, mind; wits, senses.]

13. καὶ βάδιζε μετ´ ειρήνης.
—Eusebius

[βαδίζω go, walk.]

14. ύμείς δὲ ἀγαπᾶτε τοὺς μισοῦντας ύμᾶς, καὶ οὐ χεῖτε ἐχθρόν.
—Διδαχή (Teaching of the Twelve Apostles)

[The future can be used for a command that is personal in tone. ὁ πλησίον (ὁν) one’s neighbor.]

15. ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστι αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαί σοι, καὶ σὺ ἄλλῳ μὴ ποίει.
—Δίδαχη

[The future can be used for a command that is personal in tone. ὁ πλησίον (ὁν) one’s neighbor.]

16. ὁ παῖδες Ἐλλήνων ἴτε 
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ 
paideas, γυναίκας, θεῶν τε πατρών ἐδη 
θήκας τε προγόνων, νῦν ὑπὲρ πάντων ἁγών.
—Aeschylus, Persians

[ίτε imperative of *ἴμι go. ἐλευθερῶ set free. πατρός, -α, -ov off from one’s father. ἐδοξ, -ους, τὸ seat, abode. θηκη, -ης, ἡ grave. πρόγονος, -ου, ὁ ancestor.]

17. σκόπει δὲ με ἐξ ἐμαυτοῦ.
—Diogenes Laertius, quoting Bion

[*σκοπέω look for.]
18. ὦ ξεῖν’, ἄγγειλον Λακεδαιμονίοις ὅτι τῇδε κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.
   —Simonides
   
   [In memory of the Spartans who died at Thermopylae. ξεῖν’ = ξένε. τῇδε here, in this place. ῥήμα, -ατος, τό word.]

19. χάριτας δικαίας καὶ δίδου καὶ λάμβανε.
   —Menander

20. μέμνησο νέος ὡς γέρων ἔσῃ ποτέ.
   —Menander
   
   [*ποτέ some day.]

21. ἀνδρὸν δὲ φαύλων ορκὸν εἰς ὅδωρ γράφε.
   —Menander
   
   [*φαῦλος, -η, -ον cheap, petty, bad. ἐορκός, -ου, ὁ oath.]

22. Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῷζέ με.
   —Menander
   
   [*σωτήρ, -ῆρος, ὁ savior, deliverer.]

23. εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, 'ἄνδρες Μύνδιοι, ἔφη, 'κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.
   —Diogenes Laertius, on Diogenes the Cynic
   
   [θεάομαι look at/upon. πύλη, -ης, ἡ gate. κλείω close.]

24. βασιλεὺς βασιλέων Ὀσυμανδύας εἰμί. εἰ δέ τις εἰδέναι βούλεται πῆλικος εἰμὶ καὶ ποῦ κεῖμαι, νικάτω τι τῶν ἐμῶν ἐργῶν.
   —Diodorus Siculus
   
   [*Look upon my works, ye mighty, and despair.” πῆλικος, -η, -ov how great.]

25. τὸ γνῶθι σαυτόν ἐστιν, ἂν τὰ πράγματα εἰδῇς τὰ σαυτοῦ καὶ τί σοι ποιητέον.
   —Menander
   
   [εἰδῇς subjunctive of οἶδα.]

   —Sophocles, Oedipus Tyrannus
   
   [δεινόν, τὸ terror, danger. κάγωγ’ = καὶ ἐγωγε.]}

27. ἄλλα καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον, ἀ ἄν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἡ πείθειν αὐτήν ἢ τὸ δίκαιον πέφυκε, βιάζομαι δὲ οὐχ ὅσιον μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἦτον τὴν πατρίδα;
   —Plato, Crito
   
   [‘δικαστήριον, -ου, τὸ court (of justice). πανταχοῦ everywhere, ἢ in what way. βιάζομαι do violence to. ἰςος, -α, -ov sanctioned by the law of nature.]}

28. ἡδη σοι τέλος ἑχέτω ὁ λόγος.
   —Plato, Phaedrus
δός ποι στῶ και τήν γήν κινήσω.

*Give me a place to stand and I will move the earth.*

—Archimedes

Translate the following, and rejoice:

tὸ δὲ τέλος μέγιστον ἁπάντων.

—Aristotle, *Poetics*

**Two Women Poets**

Sappho, a lyric poet of the sixth century B.C.E., was born on the island of Lesbos. Of her Byron wrote:

> The isles of Greece, the isles of Greece
> where burning Sappho loved and sung. . . .

Almost nothing is known for certain about her life, and of her nine volumes of poetry very little, and most of that tattered, is extant. Still, it is enough to show us why she was so admired that she was called ἡ δεκάτη Μοῦσα, *the tenth Muse*. Ancient critics praised her most for her skillful arrangement of sounds, “the natural kinships and combinations of her letters” (in the words of Dionysius of Halicarnassus). A few examples must suffice here, but read them aloud.

160 τάδε νῦν ἐταίραις
ταῖς ἐμαῖς τέρπνα κάλως ἀείσω

[1-2 τάδε τέρπνα < τερπνός delightful. 1 ἐταίραις = ἐταίραις: the Aeolic dialect drops rough breathings. 2 κάλως = καλῶς: in the Aeolic dialect the accent is recessive. ἀείσω < ἀείδω sing.]

168B δέδυκε μὲν ἀ σελάννα
καὶ Πληδές· μέσαι δὲ
νύκτες, παρὰ δὲ ἑρχετ’ ὥρα,
ἐγὼ δὲ μόνα κατεύδω.

[1 δέδυκε < δύω sink, set. ἀ σελάννα = ἡ σελήνη the moon. 2-3 μέσαι νύκτες the middle of the night, midnight. 3 παρὰ δ’ ἑρχετ’ = παρέρχεται < παρέρχομαι go by, pass. 4 μόνα = μόνη. κατεύδω = καθεύδω sleep, lie down in bed, pass the night.]
Praxilla, a lyric poet of the fifth century B.C.E. from Sicyon, was best known for her drinking songs and hymns. In this poem, the dying Adonis laments the things he will miss. The poem was famous for its supposed bathos: “more vapid than Praxilla’s Adonis” became proverbial. But one person’s bathos is another’s pathos. Individual details of everyday life make popular songs appealing. The poem survives because Zenobius (second century C.E.) quotes it in explaining the proverb ἠλιθιώτερος τοῦ Πραξίλλης Ἀδώνιδος. ἡλίθιος silly.

κάλλιστον μὲν ἐγὼ λείπω φῶς ἡλίοιο,
δεύτερον ἀστρα φαεινά σεληναίης τε πρόσοπον
恓ὲ καὶ ώραιους σικύους καὶ μῆλα καὶ ὡρχνας.

[1 φῶς ἡλίου = φῶς ἦλιοι. 2 φαεινά (φανός) radiant, shining. σεληναίης = σελήνης < σελήνη. 3 ἰδὲ καὶ and also. ὰραιος timely, ripe. σικύος cucumber. μῆλον apple. ὡρχνα pear.]
## Appendix I: Paradigms

### 1. Article

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### 2. Nouns

#### 1st Declension

**-η type (f.)**

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3rd Declension

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-ον- type -οντ- type neuters in -μα

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### Vowel stems

**-ευς** | **-ι or -υ** | **neuters in -ος**
---|---|---
ο βασιλεύς | ή πόλις | τό ἄστυ | τό γένος
king | city | town | race

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# 3. ADJECTIVES

## 1st–2nd Declensions

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### δίκαιος, δικαία, δίκαιον

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### 1st–2nd Declensions: contracted adjectives

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- **χρυσοῦς** (< χρύσεος), χρυσῆ, χρυσοῦν *made of gold*

### 3rd Declension

- **-ης, -ες**

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- **ἀληθής, ἀληθές** *true*

- **-ων, -ον**

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- **εὐδαιμόνων, -ον** *happy*
### 1st and 3rd Declension

-υς, -εια, -υ

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#### εὐρύς, εὐρεία, εὐρύ

**wide**

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### Irregular

πᾶς, πᾶσα, πᾶν

**all**

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μέγας, μεγάλη, μέγα

**big, great**

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πολύς, πολλή, πολύ

**much, pl. many**

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4. **PARTICIPLES**

Present Active Participle of εἰμί: ὁν  *being*

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Present Active Participle of λύω: λύων  *releasing*

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Future Active Participle of λύω: λύσων  *in order to release, about to release*

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<td>λυσουσαι</td>
<td>λυσουσα</td>
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First Aorist Active Participle of λύω: λύσας  *having released, after releasing*

<table>
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<tbody>
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Second Aorist Active Participle of λείπω: λιπών

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<td>λιπόντα</td>
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<td>λιπόντων</td>
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Perfect Active Participle of λύω: λελυκώς

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Aorist Passive Participle of λύω: λυθείς

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<td>D</td>
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<td>λυθεῖση</td>
<td>λυθέντι</td>
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<td>λυθεῖσαν</td>
<td>λυθέν</td>
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<tr>
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<td>λυθέντες</td>
<td>λυθεῖσαι</td>
<td>λυθέντα</td>
</tr>
<tr>
<td>G</td>
<td>λυθέντων</td>
<td>λυθεῖσιον</td>
<td>λυθέντων</td>
</tr>
<tr>
<td>D</td>
<td>λυθεῖσι</td>
<td>λυθεῖσις</td>
<td>λυθεῖσι</td>
</tr>
<tr>
<td>A</td>
<td>λυθέντας</td>
<td>λυθεῖσις</td>
<td>λυθέντα</td>
</tr>
</tbody>
</table>

Recognizing Participles

-ντ- is the sign for active participles (except the perfect active) and the aorist passive participle in m. and n. [VII, X]
-οντ-, f. -ουσ- for the thematic tenses (present, future, 2nd aorist) and for present and aorist of δίδωμι [VII, XIII]
-ουντ-, f. -ουσ- for ε-contracts and o-contracts and for liquid futures [XI]
-ωντ-, f. -ωσ- for α-contracts [XI]
-αντ-, f. -ασ- for the 1st aorist and for the present and 2nd aorist of ἰστημι [XII]
-εντ-, f. -εισ- for the aorist passive and for the present and 2nd aorist of τίθημι and ἱημι [X, XII]
-ωντ-, f. -ωσ- for present of -νωμ verbs [XII]
-οτ-, f. -οι- is the sign for the perfect active participle [VIII]
-μενος, -η, -ον is used for middle and middle-passive participles and for the future passive [VII, X]
-ὁμενος for thematic tenses (present, future, 2nd aorist, future passive) and for present and aorist of διδωμι [VII, XII]
-εμενος for e-contracts and o-contracts and for liquid futures [XI]
-ὁμενος for thematic tenses (present, future, 2nd aorist, future passive) and for present and aorist of διδωμι [VII, XII]
-εμενος for present of -νωμ verbs [XII]
-μενος (note accent) for perfect middle-passive [IX]

5. PRONOUNS AND ADVERBS

A. Types and Forms

1. Relative [II]

<table>
<thead>
<tr>
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<tbody>
<tr>
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<td>n.</td>
</tr>
<tr>
<td>N</td>
<td>ὁς</td>
<td>ἥ</td>
</tr>
<tr>
<td>G</td>
<td>οὗ</td>
<td>ἦς</td>
</tr>
<tr>
<td>D</td>
<td>ὑ</td>
<td>ἦ</td>
</tr>
<tr>
<td>A</td>
<td>ὁν</td>
<td>ἦν</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>who, which, that</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>who, which, that</td>
</tr>
<tr>
<td>G</td>
<td>whose, of whom/which</td>
</tr>
<tr>
<td>D</td>
<td>to whom/which</td>
</tr>
<tr>
<td>A</td>
<td>whom, which, that</td>
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</tbody>
</table>

2. Demonstratives [III]

<table>
<thead>
<tr>
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<tr>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N</td>
<td>οὗτος</td>
</tr>
<tr>
<td>G</td>
<td>τούτου</td>
</tr>
<tr>
<td>D</td>
<td>τούτω</td>
</tr>
<tr>
<td>A</td>
<td>τούτων</td>
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### 5. Pronouns and Adverbs

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<td>ἦδε</td>
</tr>
<tr>
<td>G τούδε</td>
<td>τήσδε</td>
</tr>
<tr>
<td>D τόδε</td>
<td>τήδε</td>
</tr>
<tr>
<td>A τόνδε</td>
<td>τήνδε</td>
</tr>
</tbody>
</table>

| N ἐκεῖνος | ἐκείνη | ἐκεῖνο | ἐκεῖνοι | ἐκεῖναι | ἐκεῖνα |
| G ἐκείνου | ἐκείνης | ἐκείνου | ἐκείνων | ἐκείνων | ἐκείνων |
| D ἐκείνῳ | ἐκείνῃ | ἐκείνῳ | ἐκείνις | ἐκείναις | ἐκείνα |
| A ἐκεῖνον | ἐκείνην | ἐκεῖνο | ἐκείνους | ἐκείνας | ἐκεῖνα |

#### 3. Reciprocal [VIII]

αλλήλων each other

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
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<td>αλλήλων</td>
<td>αλλήλων</td>
<td></td>
</tr>
<tr>
<td>D αλλήλοις</td>
<td>αλλήλοις</td>
<td>αλλήλοις</td>
<td></td>
</tr>
<tr>
<td>A αλλήλους</td>
<td>αλλήλους</td>
<td>αλλήλα</td>
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</table>

#### 4. Interrogative [VIII]

τίς, τί who? what? why?

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<th>m./f.</th>
<th>n.</th>
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<tbody>
<tr>
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<td>τί</td>
<td>τίνες</td>
<td>τίνα</td>
<td></td>
</tr>
<tr>
<td>G τίνος (του)</td>
<td>τίνων</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D τίνι (τό)</td>
<td>τίσι</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A τίνα</td>
<td>τί</td>
<td>τίνας</td>
<td>τίνα</td>
<td></td>
</tr>
</tbody>
</table>

#### 5. Indefinite [VIII]

τις, τι someone, anyone, anything, something

<table>
<thead>
<tr>
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<th>m./f.</th>
<th>n.</th>
<th>m./f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N τις</td>
<td>τι</td>
<td>τινές</td>
<td>τινά</td>
<td></td>
</tr>
<tr>
<td>G τινός (του)</td>
<td>τινόν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D τινί (το)</td>
<td>τισί</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A τινά</td>
<td>τι</td>
<td>τινάς</td>
<td>τινά</td>
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</tbody>
</table>
6. Relative Indefinite [VIII]

<table>
<thead>
<tr>
<th>ὅστις, ἥτις, ὅ τι</th>
<th>anyone who, whoever, anything which, whatever</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>Sg.</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>ὅστις</td>
</tr>
<tr>
<td>G</td>
<td>ὁστινος (ὁτου)</td>
</tr>
<tr>
<td>D</td>
<td>ὕτινι (ὕτῳ)</td>
</tr>
<tr>
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<td>ὁντινα</td>
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<td>Pl.</td>
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<tr>
<td>D</td>
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7. Personal [IX]

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<tr>
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</tr>
<tr>
<td>G</td>
<td>ἐμοῦ, μου</td>
</tr>
<tr>
<td>D</td>
<td>ἐμοί, μοι</td>
</tr>
<tr>
<td>A</td>
<td>ἐμέ, με</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>σύ/ὑμεῖς</th>
<th>you/y'all</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>N</td>
<td>σύ</td>
</tr>
<tr>
<td>G</td>
<td>σοῦ, σου</td>
</tr>
<tr>
<td>D</td>
<td>σοι, σοι</td>
</tr>
<tr>
<td>A</td>
<td>σέ, σε</td>
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</table>

<table>
<thead>
<tr>
<th>ἀυτοῦ, ἀυτῆς, ἀυτοῦ/ἀυτῶν</th>
<th>him, her, it/them</th>
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</thead>
<tbody>
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<td>m.</td>
<td>f.</td>
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<tr>
<td>G</td>
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<tr>
<td>D</td>
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8. Intensive [IX]

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<td>n.</td>
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<table>
<thead>
<tr>
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<th>αὐτό</th>
<th>αὐτοί</th>
<th>αὐταί</th>
<th>αὐτά</th>
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<tr>
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<td>αὐτά</td>
</tr>
<tr>
<td>D αὐτῷ</td>
<td>αὐτήν</td>
<td>αὐτό</td>
<td>αὐτοῖς</td>
<td>αὐτάς</td>
<td>αὐτά</td>
</tr>
<tr>
<td>A αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτό</td>
<td>αὐτοῖς</td>
<td>αὐτάς</td>
<td>αὐτά</td>
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9. Reflexive [IX]

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<th>Second Person Reflexive</th>
<th>Third Person Reflexive</th>
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<tbody>
<tr>
<td></td>
<td>myself, ourselves</td>
<td>yourself, yourselves</td>
<td>him-/her-/it-self, themselves</td>
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</table>

<table>
<thead>
<tr>
<th></th>
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<th>f.</th>
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</thead>
<tbody>
<tr>
<td>G εμαυτοῦ</td>
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<td>ἡμῶν αὐτῶν</td>
</tr>
<tr>
<td>D εμαυτῷ</td>
<td>εμαυτή</td>
<td>ἡμῖν αὐτοῖς</td>
</tr>
<tr>
<td>A εμαυτόν</td>
<td>εμαυτήν</td>
<td>ἡμᾶς αὐτοῦς</td>
</tr>
</tbody>
</table>

<table>
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<th>f.</th>
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<td>σεαυτής</td>
</tr>
<tr>
<td>D σεαυτῷ</td>
<td>(σαυτῷ)</td>
<td>σεαυτή</td>
</tr>
<tr>
<td>A σεαυτόν</td>
<td>(σαυτόν)</td>
<td>σεαυτήν</td>
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</tbody>
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<table>
<thead>
<tr>
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<th>f.</th>
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</thead>
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<td>Pl. G ὑμῶν αὐτῶν</td>
<td>ὑμῶν αὐτῶν</td>
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</tr>
<tr>
<td>D ὑμῖν αὐτοῖς</td>
<td>ὑμῖν αὐταῖς</td>
<td></td>
</tr>
<tr>
<td>A ὑμᾶς αὐτοὺς</td>
<td>ὑμᾶς αὐτάς</td>
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<table>
<thead>
<tr>
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<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>(αὐτοῦ)</td>
<td>ἐαυτής</td>
<td>(αὐτής)</td>
</tr>
<tr>
<td>D ἐαυτῷ</td>
<td>(αὐτῷ)</td>
<td>ἐαυτή</td>
<td>(αὐτή)</td>
</tr>
<tr>
<td>A ἐαυτόν</td>
<td>(αὐτόν)</td>
<td>ἐαυτήν</td>
<td>(αὐτήν)</td>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
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</thead>
<tbody>
<tr>
<td>Pl. G ἐαυτῶν</td>
<td>(αὐτῶν)</td>
<td>ἐαυτῶν</td>
<td>(αὐτῶν)</td>
</tr>
<tr>
<td>D ἐαυτοῖς</td>
<td>(αὐτοῖς)</td>
<td>ἐαυτοῖς</td>
<td>(αὐτοῖς)</td>
</tr>
<tr>
<td>A ἐαυτοὺς</td>
<td>(αὐτοὺς)</td>
<td>ἐαυτοὺς</td>
<td>(αὐτούς)</td>
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10. Negative [X]

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing, no

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<tbody>
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<tr>
<td>G</td>
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<tr>
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<td>οὐδεμιᾶ</td>
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<tr>
<td>A</td>
<td>οὐδένα</td>
<td>οὐδεμίαν</td>
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μηδείς μηδεμία μηδέν no one, nothing, no

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<td>μηδεμίαν</td>
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B. Correlatives (Pronouns and Adverbs)

I. Pronouns that correspond to each other in form and meaning:

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<tr>
<th>Interrogative</th>
<th>Indefinite</th>
<th>Demonstrative</th>
<th>Relative</th>
<th>Indefinite Relative/Indirect Interrogative</th>
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<td>τίς, τι</td>
<td>ὁδε; ὁτος;</td>
<td>ὁς, ἢ, ὢ</td>
<td>ὁστίς anyone who</td>
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<tr>
<td>who, what?</td>
<td>someone,</td>
<td>this, that</td>
<td>who, which</td>
<td></td>
</tr>
<tr>
<td></td>
<td>anyone</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>πότερος</td>
<td>πότερος</td>
<td>ἐτερος</td>
<td>ὁπότερος</td>
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<tr>
<td>which of two?</td>
<td>one of two</td>
<td>one or the other</td>
<td>whichever</td>
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<tr>
<td>πόσος</td>
<td>ποσός</td>
<td>τοσόσδε</td>
<td>ὁσος</td>
<td></td>
</tr>
<tr>
<td>how much/m</td>
<td>of some</td>
<td>so much/many</td>
<td>as much/</td>
<td></td>
</tr>
<tr>
<td>many?</td>
<td>amount</td>
<td></td>
<td>many as</td>
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</tr>
<tr>
<td>ποῖος</td>
<td>ποῖος</td>
<td>τοιούδε; τοιοῦτος</td>
<td>ὁς</td>
<td></td>
</tr>
<tr>
<td>of what sort?</td>
<td>of some sort</td>
<td>such</td>
<td>of which</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>sort, as</td>
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</tr>
<tr>
<td>πηλίκος</td>
<td>πηλίκος</td>
<td>τηλικόσδε;</td>
<td>ἡλίκος</td>
<td></td>
</tr>
<tr>
<td>how old/large?</td>
<td>of some age/size</td>
<td>so old/young, so large</td>
<td>of which</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>age/size</td>
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</table>
II. Adverbs that correspond to each other in form and meaning:

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<th>Relative</th>
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</tr>
<tr>
<td>πού</td>
<td>που</td>
<td>ἐνθάδε, ἐνταῦθα,</td>
<td>οὗ</td>
<td>ὅπου</td>
<td>πού</td>
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<tr>
<td>where?</td>
<td>somewhere</td>
<td>ἐκεῖ</td>
<td>where</td>
<td>wherever</td>
<td></td>
</tr>
<tr>
<td>πόθεν</td>
<td>ποθέν</td>
<td>ἐνθένδε, ἐντεῦθεν,</td>
<td>οθεν</td>
<td>ὅπόθεν</td>
<td>ποθεν</td>
</tr>
<tr>
<td>where from?</td>
<td>from some place</td>
<td>ἐκεῖθεν from there</td>
<td></td>
<td>wherever from, from</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>whatever place</td>
<td></td>
</tr>
<tr>
<td>ποί</td>
<td>ποι</td>
<td>ἐνταῦθα, ἐκεῖσε</td>
<td>οὶ</td>
<td>ὅποι</td>
<td>ποι</td>
</tr>
<tr>
<td>where to?</td>
<td>to some place</td>
<td>to that place</td>
<td>to which</td>
<td>to whatever place</td>
<td></td>
</tr>
</tbody>
</table>

| Time          |                  |                     |          |                     |               |
| πότε          | ποτε             | τότε                | ὀτε      | ὀπότε              | ποτε          |
| when?         | some time        | then                | when     | whenever            |               |

| Way and Manner |                  |                     |          |                     |               |
| πῆ            | πῆ                | τῆδε; ταύτη         | ἡ        | ὅπη                | πη            |
| how?          | somehow, some way | this way            | in which way; as | in which way; as |               |
| πῶς          | πως               | ὦδε, ὦτως          | ὕς        | ὅπως              | πως           |
| how?          | somehow           | thus, so, in this/that way | how | how |               |

6. PREPOSITIONS

A. The Prepositions with basic meanings, the cases used with them, and their meanings in compounds.

- G = with the genitive
- D = with the dative; (D) = with the dative only in poetry
- A = with the Accusative
- neg. = negative
- intens. = intensive (very, completely, thoroughly)
<table>
<thead>
<tr>
<th>Prep.</th>
<th>Cases</th>
<th>Basic Meaning</th>
<th>Meaning in Compounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμφί</td>
<td>G A</td>
<td>on both sides</td>
<td>about, on both sides, in two ways</td>
</tr>
<tr>
<td>ἀνά</td>
<td>A (D)</td>
<td>up</td>
<td>up, back, again</td>
</tr>
<tr>
<td>ἀντί</td>
<td>G</td>
<td>in the face of; opposite to</td>
<td>against, in opposition to, in return, instead</td>
</tr>
<tr>
<td>ἀπό</td>
<td>G</td>
<td>off</td>
<td>from, off, in return, back; neg., intens.</td>
</tr>
<tr>
<td>διά</td>
<td>G A</td>
<td>through</td>
<td>through, apart; intens., indicating endurance and rivalry</td>
</tr>
<tr>
<td>εἰς, ἐς</td>
<td>A</td>
<td>into, to</td>
<td>into, to in</td>
</tr>
<tr>
<td>ἐν</td>
<td>D</td>
<td>in, on</td>
<td>in, at, on, among</td>
</tr>
<tr>
<td>ἐξ, ἐκ</td>
<td>G</td>
<td>from within</td>
<td>out, from, away, off; intens.</td>
</tr>
<tr>
<td>ἐπί</td>
<td>GDA</td>
<td>upon</td>
<td>upon, after, toward, to, over, against, besides</td>
</tr>
<tr>
<td>κατά</td>
<td>G A</td>
<td>down</td>
<td>down, against; intens.</td>
</tr>
<tr>
<td>μετά</td>
<td>G(D)A</td>
<td>amid, among</td>
<td>with, after; change</td>
</tr>
<tr>
<td>παρά</td>
<td>GDA</td>
<td>alongside</td>
<td>beside, along, by, wrongly</td>
</tr>
<tr>
<td>περί</td>
<td>GDA</td>
<td>around, about</td>
<td>around, about, over</td>
</tr>
<tr>
<td>πρό</td>
<td>G</td>
<td>before</td>
<td>before, for, in preference</td>
</tr>
<tr>
<td>πρός</td>
<td>GDA</td>
<td>in front of, at, by</td>
<td>to, toward, against, besides</td>
</tr>
<tr>
<td>σύν, ξύν</td>
<td>D</td>
<td>with</td>
<td>with, together, altogether</td>
</tr>
<tr>
<td>ὑπέρ</td>
<td>G A</td>
<td>over</td>
<td>over, above, beyond, in defense of</td>
</tr>
<tr>
<td>ὑπό</td>
<td>GDA</td>
<td>under</td>
<td>under, gradually</td>
</tr>
</tbody>
</table>

B. The prepositions arranged according to the cases used with them. The basic meaning is in capitals.

1. With genitive only:
   - ἀντί: OPPOSITE TO, in the face of, for, instead of, in return for
   - ἀπό: OFF, from, off from, away from
   - ἐξ, ἐκ: OUT, from, out of, from within
   - πρό: BEFORE, in front of, in defense of, in preference to

2. With dative only:
   - ἐν: IN, at, near, on, by, among, during (of time)
   - σύν, ξύν: WITH, along with, with the help of

3. With accusative only:
   - ἀνά: UP, up to, up along, over, through [ἀνά is used in poetry with the dative for upon]
   - εἰς: INTO, TO, against, up to, until

4. With genitive and accusative:
   - ἀμφί: ON BOTH SIDES
     - with genitive: about, concerning (of cause)
     - with accusative: about (of place), towards (of time), with (of attendance on a person)
διά  THROUGH
with genitive: through and out of, through (of place and time),
by (means or agency)
with accusative: through, over, because of, on account of
κατά  DOWN
with genitive: down from, down toward, under, against
with accusative: down, throughout, during, for the purpose of,
according to, about (approximately)
μετά  AMID, AMONG
with genitive: among, together with, amid, in accordance with
with accusative: into the midst of, after, next to
[in epic, with dative amid (locative)]
ὑπέρ  OVER
with genitive: from over, in defense of, concerning
with accusative: over, beyond, exceeding

5. With genitive, dative, and accusative:
ἐπί  UPON
with genitive: upon (of place), in the time of
with dative: on, by (proximity), in addition to, on condition of,
because of
with accusative: to (of a goal), against, for (time or purpose)
παρά  ALONGSIDE
with genitive: from (separation or source)
with dative: with, by the side of
with accusative: to (of persons), along, by, past, throughout (of
time), in consequence of, depending on, in comparison to, beyond,
contrary to
περί  AROUND, ABOUT
with genitive: about, concerning
with dative: about (of place or cause)
with accusative: around, about (of position), approximately (of
time), engaged in, connected with
πρὸς  IN FRONT OF, AT, BY
with genitive: facing, from, from the point of view of
with dative: at, near (of place rather than persons), in addition
to, in the presence of
with accusative: to, towards, against, with, for (purpose), with
reference to, in consequence of
ὑπό  UNDER
with genitive: out from under, by (agent)
with dative: under, beneath, subjected to
with accusative: under, to (a place) under, toward (of time)
7. VERBS

**λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην unbind**

<table>
<thead>
<tr>
<th>IND</th>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
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<td>λέλυκαμεν</td>
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Middle / Middle-Passive of λύω

<table>
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<td>ἐλύσει / η</td>
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| PT  | λελυσσόμενος | λυθείς | λυθησομενος |
|     | λελυσσόμενη | λυθείσα | λυθησομενη |
|     | λελυσσόμενον | λυθείν | λυθησομενон |

### 2nd Aorist of λείπω leave

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### -ΜΙ Verbs

-νυμι Verbs: Present System of δείκνυμι show

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**ἵστημι cause to stand, stand**

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## Appendix I: Paradigms

### ἵστας  ἵσταμενος  στάς  ἑστώς

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### τίθημι  put, place, give

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| Sg. | 1 | τίθει | τίθεσο | θές | θού |
|     | 2 |      |       |     |     |
|     | 3 | τίθέω | τίθέσθω | θέτω | θέσθω |
| Pl. | 1 | τίθέτε | τίθέσθε | θέτε | θέσθε |
|     | 2 |      |       |     |     |
|     | 3 | τίθέντων | τίθέσθων | θέντων | θέσθων |

### Infinitive

| τιθέναι | τιθεσθαι | θείναι | θέσθαι |

### Participle

| τιθείς | τιθέμενος | θείς | θέμενος |
| τιθείσα | τιθεμένη | θείσα | θεμένη |
| τιθέν | τιθεμένων | θέν | θέμενον |

### δίδωμι give

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| Sg. | 1 | δίδωμι | δίδομαι | ἔδωκα | ἐδόμην |
|     | 2 |      |       |     |     |
|     | 3 | δίδος | δίδοσαι | ἔδωκας | ἐδού |
| Pl. | 1 | δίδομεν | διδόμεθα | ἔδομεν | ἐδόμεθα |
|     | 2 |      |       |     |     |
|     | 3 | διδόσι | διδόσθε | ἔδοσαν | ἐδοντο |

#### Imperfect

| Active | M.-P. |

| Sg. | 1 | ἐδίδουν | ἐδιδόμην |
|     | 2 | ἐδίδος | ἐδίδοσο |
|     | 3 | ἐδίδου | ἐδίδοτο |
| Pl. | 1 | ἐδίδομεν | ἐδιδόμεθα |
|     | 2 | ἐδίδοτε | ἐδιδόσθε |
|     | 3 | ἐδιδόσαν | ἐδίδοντο |

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| Sg. | 1 | διδῶ | διδόμαι | δό | δόμαι |
|     | 2 |      |       |     |     |
|     | 3 | διδῶς | διδῶ | δῶς | δῶ |
| Pl. | 1 | διδόμεν | διδόμεθα | δόμεν | δόμεθα |
|     | 2 |      |       |     |     |
|     | 3 | διδόσι | διδόνται | δόσι | δόνται |
Appendix I: Paradigms

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Imperative

| Sg. | | |
| 2 | δίδου | δίδοσο | δός | δοῦ |
| 3 | διδότω | διδόσθω | δότω | δόσθω |
| Pl. | | |
| 2 | διδότε | διδόσθε | δότε | δόσθε |
| 3 | διδόντων | διδόσθων | δόντων | δόσθων |

Infinitive

| διδόναι | διδοσθαι | δούναι | δόσθαι |

Participle

| διδούς | διδόμενος | δούς | δούμενος |
| διδούσα | διδομένη | δούσα | δομένη |
| διδόν | διδόμενον | δόν | δόμενον |

Irregular Verbs

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INF: εἶναι ἔσεσθαι |

PT: ὁν ὀν ὅν ὅν ὅν ὅν ὅν
### 8. PRINCIPAL PARTS OF VERBS

**Definition of principal parts**

The principal parts of verbs show the type of verb (active, deponent, thematic, etc.), the changes in stem for different forms, what kind of future, aorist, perfect a verb has, and whether it has all the usual tenses and voices. For example, is it deponent or does it have a deponent future? Is it thematic or athematic? Is its aorist first or second? Is it missing some tenses or voices?

The principal parts are given in first person singular forms:

- **I Present**: active indicative; middle indicative
- **II Future**: active indicative; middle indicative
- **III Aorist**: active indicative; middle indicative

### εἰμί  go

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### φημί  say

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*Attic prose uses φάςκων*
Tense systems and the endings of principal parts

Present (1st Principal Part [PP]) for present and imperfect active, middle, and passive
- thematic verbs, active -\(\omega\)
- thematic verbs deponent -\(\sigma\)\(\omega\)\(\mu\)\(\alpha\)
- contract verbs -\(\omega\)\(\omega\), -\(\epsilon\)\(\omega\), -\(\omega\)\(\omega\)
- athetic verbs -\(\mu\)
- athetic deponent -\(\mu\)\(\alpha\)

Future (2nd PP) for future active and middle
- active -\(\sigma\)\(\omega\)
- deponent -\(\sigma\)\(\omega\)\(\mu\)\(\alpha\)
- contract -\(\omega\), -\(\omega\)\(\mu\)\(\alpha\)

Aorist (3rd PP) for aorist active and middle
- first aorist (sigmatic) -\(\sigma\)\(\alpha\), (liquid/nasal) -\(\alpha\), -\(\mu\)\(\eta\)\(\nu\)
- second aorist -\(\omega\), -\(\omega\)\(\mu\)\(\eta\)\(\nu\)
- irregular (athetic) aorist -\(\nu\)

Perfect Active (4th PP) for perfect, pluperfect, future perfect active
- first perfect -\(\kappa\)\(\alpha\)
- second perfect -\(\alpha\)

Perfect Middle (5th PP) for perfect, pluperfect, future perfect middle and passive
- vowel stems (vowel) -\(\mu\)\(\alpha\)
- consonant stems -\(\mu\)\(\alpha\), -\(\gamma\)\(\mu\)\(\alpha\), -\(\sigma\)\(\mu\)\(\alpha\)

Aorist Passive (6th PP) for aorist and future passive
- first passive -\(\theta\)\(\eta\)
- second passive -\(\eta\)\(\nu\)

Regular Principal Parts

- \(\omega\) λύω, λύσω, ἔλυσα, λέλυκα, ἔλυθην unbind
- -\(\omega\) τιμάω, τιμήσω, ἔτιμησα, τετίμηκα, ἔτιμηθήν honor
- -\(\epsilon\)\(\omega\) ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποίήθην make, do
- -\(\omega\) ἢξιόω, ἢξιόσω, ἢξιόσα, ἢξιώκα, ἢξιώμαι, ἢξιώθην deem worthy, ask

Irregular (Unpredictable) Principal Parts

The most important are marked with an asterisk (*). If unclear from the indicative, aorist stems are given in parentheses. Imperfects and pluperfects are given only if irregular. A Roman numeral refers to the lesson in which the verb or the form is treated.
8. Principal Parts of Verbs 309

A
*άγγέλλω, ἀγγελῶ, ἡγελλα, ἡγελκα, ἡγελμαι, ἡγέλθην announce
*άγγο, ἄγγο, ἡγγον (άγγ-), ἡγα, ἡγαι, ἡγηθην (άχθ-) lead
ἄδο (= ἄδιο), ἄδεια, ἄηα, ἄηαι, ἄηθην sing
adéōma, aìdéōma, ἰδέēma, ἰδέēθην respect, feel shame
*aιρέω, αίρηψα, εἶλον (ελ-), ἢρη, ἢρηαι, ἢρησθην take, mid. choose
*aíro, ἀρω, ἁρκα, ἁρμαι, ἁρηθην raise
*aισθάνομαι, αισθησίμαι, ἀηθημαι, ἀηθηθην perceive
αισχύνο, αἰσχυνω, ἰσχυνα, ἰσχύθην disprize, mid. feel ashamed
*άκουω, ἀκούσμαι, ἱκοουσα, ἀκηκοα (plpf. ἱκηκοπ / ἱκηκοπ), ἱκουθην hear
ἀλόσμαι, ἀλόμαι, ἀλόλω / ἀλων [XII], ἀλόλωκα / ἀλωκα be captured
ἀμεράνῳ, ἀμαρτίμαι, ἁμαρται, ἁμαρτηκαι, ἁμαρτήθην err
*ἀνεγνωμαι / ἀννεγαμαι (impf. ἀνεγαμαγαι), ἀννειξα, ἀνειξα, ἀνεψα / ἀνεψα,
ἀνεψημαι (fut. pf. ἀνεψημαι), ἀνεψηθην open [XII]
*ἀποθνησκο, ἀποθανοναι, ἀπεθανον, τεθηκα (fut. pf. τεθηκειο) die
*ἀποκρινομαι (< κρινο), ἀποκρινομαι, ἀποκριαμαι, ἀπεκριθην answer
*ἀποκειμαι, ἀποκειμαι, ἀπεκειμαι kill
*ἀπολλυμαι, ἀπολλα, ἀπολλεςα, ἀπολλομαι (2 aor. mid.), ἀπολλωλακα / ἀπολλωλα destroy [XII]
ἀπθα, ἄψα, ἄμα, ἄηθην fasten, kindle, mid. touch
ἀρακαι, ἀρακαμαι, ἂραισα, ἅραια, ἄραισαι, ἄραισθην snatch
*ἀρχω, ἀρξω, ἢρξα, ἢρξα, ἢρμαι, ἢρηθην begin, rule
*ἀφικνεομαι, ἀφικναι, ἀφικνηθην, ἀφικνημαι arrive

B
*βαινω, βῆμαι, ἐβην [XII], βεβηκαι go
*βάλλω, βαλω, ἐβαλον, βεβηλκα, βεβηλμα, ἐβεβηθην throw, hit
βλαστεω, βλάστω, ἐβλαστα, βεβλασμα, βεβλαταιμα, ἐβλαταιμεν/ἐβλαταιμη harm
βλέπω, βλέψωμαι, ἐβλεψην see
βοάω, βοησαι, ἐβοηθησαι shout
*βουλισαι, βουλυθησαι, βεβουλητα, ἐβουληθην will, wish

Γ
*γαμεω, γαμω, ἐγγημαι, γεγαμημαι marry (act. of a man, mid. of a woman)
γελω, γελόσμαι, ἐγελάσα, ἐγελάσθην laugh
γνακισω γα γνακισαι, γηγασαι, γηγασθη ον grow old
*γνυμαι, γεγνυμαι, ἐγνυμαι, γέγοναι (I am; pf. part. γεγος), γεγενηθαι,
(late: ἐγενηθην) become, be
*γνωςκαι, γνωσαι, ἐγνων [XII], ἐγνωμαι, ἐγνωθην know
*γραφω, γραφαι, ἐγραφα, ἐγραφαιμαι, ἐγραφηθεν write

Δ
déda or dêdoi < deído [VIII] fear
*déiknumi or deiknui, δεικω, ἐδεικου, δεικται, ἐδεικθην show [XII]
déxomai, δεξομαι, ἐδεξαιμαι, ἐδεξαιμαι, -ἐδεξαιθην receive, await
déo, δημα, ἐδησαι, δεημαι, δεημαι, δεηθην bind
*déo, δηηςω, ἐδηηςαι, δεηθηκαι, δεηθημαι, δεηθηθην need, lack, mid. ask; im-
pers. déi, (ἐδει impf.), δηηςει, ἐδηηθη it is necessary
*dianoéomai (<νοεω) diaphososai, diaphothen think, perceive
Appendix I: Paradigms

*διαφθείρω, διαφθείρω, διέφθειρα, διέφθαρκα and διέφθορα, διέφθαρμαι, διεφθάρην corrupt, destroy; 2 pf. be ruined
dιδάσκω, διδάξω, εδιδάχθημαι, εδιδάσκαμαι, εδιδάχθην teach
*διδάσκω [XII], δώσα, ἐδόσα, (aor. pl.) ἐδομεν, δέομαι, δεδομαι, ἐδόθην give
dιώκω, διώξω or διώξομαι, ἐδιώξα, ἐδιώκα, ἐδιώκθην pursue, prosecute
*δοκέω, δόξα, ἐδοξάμαι -ἐδοξήθην think, seem
dράω, δράσω, ἐδράσα, δεδράσα, ἐδράσθην do
dύναμαι, δυνήσομαι, δεδύνημαι, ἐδύνηθην be able
dύω, -δύω, -ἐδύσα and ἐδύν, δέδυκα, δέδυμαι, -ἐδύνθην enter, go down

Ε
*έαω (imperf. είον), ἐάσω, εἰάσα, εἰάκα, εἰάμαι, εἰάθην permit, let alone
*ἐθέλω (θέλω), ἑθέλησα, ἥθελησα, ἥθεληκα wish, be willing
εἴδον saw (see under ὅραω)
*εἰμι, ἐσομαι be
*εἰμι will go
*εἶπον said (see under λέγω)
ἐλαύνω, ἐλώ [XI], ἠλᾶσα, -ηλᾶσα, ἠλῆλαμαι, ἠλᾶθην drive
*ἐοικα [VIII] seem
ἐπιλευκάνομαι (< λαυκανό), ἐπιλέυκαμαι, ἐπιλευκόμαι, ἐπιλέυκησομαι forget
*ἐπισκόπεω, ἐπισκόπαμαι, ἐπισκόπησαμαι, ἐπισκόπησα look over
ἐπιστᾶμαι (imperf. ἡπιστάμην), ἐπιστῆσομαι, ἡπιστῆθην understand
ἐπιστῆμαι (imperf. εἰπτήμην), ἐπίστημαι, ἐπίστημῃν (aor. stem σπ-) follow
ἐρωτάμαι (imperf. ἠρωτάν), ἡρωτήθην love
ἐρρήθην was said (see under λέγω)
*ἐρχομαι, ἐλευσόμαι, ἠλθαν, ἠλῆλθα come, go
ἐσθίω (imperf. ἠσθίων), ἠδομαι, ἠφεσαν, ἠδηδοκα, -ἐδηθεσμαι, ἠδέθησαν eat
*ἐφαίνομαι, ἐφείνησα, ἠφεν/ἐφεν, ἠφενήσα, ἠφενήκα, ἠφενήκα, ἠφενήθην find
ἐφύχομαι, ἐφύχαμαι, ἠφύχηκα, ἠφύχηκα pray, boast
*ἐχω (imperf. εἴχων), ἐκχω and σκήσω, ἐσχον (aor. stem σχ-), ἔσχηκα, -ἔσχημα, ἔσχθηκα have

Ζ
ζάω, ζήσω/ζήσομαι, ἐζήσα, ἐζήκα live

Η
网约, ἤντω, ἠντόμαι, ἤνθην be pleased
ηκο (imperf. ἦκον), ἦξα have come, be here

Θ
θάπτω, θάνω, ἔθαψα, τέθουμαι, ἐτάφην bury
θαυμάζω, θαυμάζωμαι, ἠθαυμάζα, ταυμάζο, ἠθαυμάζῃν wonder, admire
θέω, θεύσομαι (other tenses from τρέχω) run
θύνσις (see under ἁπλοθνησκα) die
θύω, θύσω, θυσία, τέθυκα, τέθυμαι, ἐτύθην sacrifice

Ι
*ἰμι [XII], ἱμα, ἱκα, ἴκα, ἴμαι, ἴθην send
ἰκνεύομαι (see under ὁπικνεύομαι) come
8. Principal Parts of Verbs

*ιστημι [XII], στήσω, ἔστησα and ἔστην, ἔστηκα (plpf. εἰστήκη, fut. pf. ἔστηξω), ἔσταμαι, ἔστάθην  stand, make stand

K
καθέζομαι or καθίζομαι (impf. ἐκαθέζόμην), καθεδούμαι or καθιζόμαι, ἐκαθησάμην sit
κάθημαι (< ήμαι) (impf. ἐκαθήμην) sit
καίω, καύσω, ἔκασσα, -κέκαυσα, κέκαυμαι, ἐκαύθην burn
*καλέω, καλώ [XI], ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην call
*κείμαι, κείσομαι [XII] lie
cycle, κελέσω, ἐκέλευσα, κεκέλευκα, κεκέλευμαι, ἐκελέυσθην command
κλέπτω, κλέψω/κλέψουμαι, ἐκλέψα, κέκλεψα, κέκλεμμαι, ἐκλάπην steal
κοίμω, κοίμησα, -κέκοιμησα, κεκόμησαι, ἐκοιμήθην care for, carry
κόπτω, κόψω, -κέκόπην, κέκόπω, -κέκπησαι cut
*κρίνω, κρίνω, ἐκκρίνο, κέκρικα, κέκριμαι, ἐκρίθην judge
κρύστα, κρύπω, -κέκρυψα, κέκρυμμαι, ἐκρύφθην hide
*κτάσθαι, κτάσω, κτήσω, κέκτησα, κέκτημαι acquire, pf. possess
κτείνω (see under ἀποκτείνω) kill

Α
*λαμβάνω, λάβω, ἐλαβώ, εἶληψα, εἶλημαι, ἐλήφθην take
λανθάνω, λήσα, ἐλαθώ, λέληθα escape notice, lie hidden
*λέγω, λέξοι and ἐρώτα, ἐλέξα and εἰπόν, εἰρηκα, λέξεμαι and εἰρημαί, ἐλέχθην and ἐπρήθην say
λέγω, -λέξω, -λέξα, -ἐλεύθην, -ἐλέγμαι and -λέγημαι, -ἐλέγην collect, count
*λείπω, λείπω, ἐλιπόν, ἐλεύθης, ἐλεύσθην leave

Μ
μαίνομαι, ἐμίμηνα, μέμηνα, ἐμάνην be mad
*μανθάνω, μαθήσομαι, ἐμαθών, μεμάθηκα learn
μάγομαι, μαγοῖοι, ἐμαγεσίζην, μεμάγησαι fight
μέλει, μελήσει, ἐμέλησε, μεμέληκε it is a care
*μέλλω, μελλήσω, ἐμέλλησα intend, be about to
*μένω, μενώ, ἐμείνα, μεμένηκα remain
μεμνήσκω, -μνήσθης, ἐμεμνήσθη ἐμμνήσθην remind, mid. remember

Ν
*νέμω, νεμώ, ἐνεμίμη, νενέμηᾳ, νενεμίησα, ἐνεμήθην distribute
*νομίζω, νομίσω, ἐνομίσα, νενομίςκω, νενομίσθην, ἐνομίσθην believe, think

Ο
οἴγνυμι (see under ἀνοίγαμι) open
*οίδα [VIII] plpf. ἤδη, εἴδομαι know
*οἴμοι (1st person: οἶμαι, impf. οἴμην), οἴσομαι, ὅθην think
ὁλλυμαι (see under ἀπόλλυμι) destroy
*ὁράω (impf. ἐόρων), ὄρω, ἐδώ (aor. stem ὕδων), ἐόρακα/ἐόρακα, ἐόραμαι/ ὅρῳμαι, ὅθην see
ὁφείλω, ὁφείλήσω, ὁφείλθησα, 2 aor. ὁφελον (would that, if only!), ὁφείληκα owe
Appendix I: Paradigms

I

πάσχω, πείσωμαι, ἔπαθον, πέπονθα suffer, experience
πείθω, πείσω, ἐπείσα (2 aor. ἐπιθοῦ), πέπεικα/πέποιθα (trust), πέπεισμαι, ἐπείσθην persuade, mid. obey
πειράμαι, πειράσμαι, ἐπειράσμην, πεπείραμαι, ἐπειράθην try
πέμπω, πέμψω, ἐπέμψα, πέπομαι, ἐπέμψθην send
πίπτω, τρέχω, ἐτράπην
πόνος, πόνι, πόνω, -πόνημα, -πόνημαι, -πόλημα, -πόλημμα, -πόλημον fill
πίνω, πίνια, πίπα, πέπομαι, -πόνημα, -πόλημα, -πόλημον drink
πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα fall
πλέω [XI], πλεύσομαι/πλευσοῦμαι, ἐπέλυσα, πέπλευσα, πέπλευσμαι sail
πνέω, πνεύσομαι/-πνεύσομαι, ἐπνεύσα, -ππνεύσεικα breathe blow
πράττω, πράξω, ἐπείσθην, πέπραχα/πέπραγα, πέπραγμαι, ἐπράχθην do
πυνθάνομαι, πεύσομαι, ἐπυνθάνην, πέπυσα learn, inquire

Σ

σιγάω, σιγήσουμαι, ἐσιγήσα, σεσίγηκα, σεσιγήμαι, ἐσιγήθην be silent
σκεδάννυμι, -σκεδώ, -σκεδάδα, ἐσκεδάσαμαι, ἐσκεδάσθην scatter
σκέπασμαι/σκεπέω, σκέψομαι, ἐσκεπήθην, ἐσκεψάμην view
στέλλω, στέλο, ἐστελλα, ἐσταλλα, ἐστάλην send
στρέφω, στρέψω, ἐστρέψα, ἐστραμμαι, ἐστράφθην/ἐστράφθην turn
σάξω, σάξω, σάσω, σέσωκα, σέσωμαι, ἐσώθην save

Τ

tάττω, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην arrange
tείνω, τείνα, -τείνα, τέταχα, τέταμαι, -τεάθην stretch
tέμνω, τεμένω, ἐτεμένω, -τεμέσια, τέτμημαι, ἐτμήθην cut
*tίθημι, θήσω, ἐθήκα (pl. ἐθεμεν), τέθηκα, τέθειμαι, ἐτέθην put
tίκτω, τέχοιμαι, ἐτέκκοιτο, τέτακα bring forth
tετράςκιο, τρώσκω, ἐτρώσα, τέτρωμαι, ἐτρώθην wound
*tρέπω, τρέψω, ἐτρέψα, ἐτραπόμην (2 aor. mid.), τέτροφαι, τέτραμμαι, ἐτρέφθην/ἐτράπην turn, mid. flee
*tρέφω, θρέψω, ἐθρέψα, τέραμμα, ἐθρέψθην/ἐτράφθην nourish
tρέχω, δραμοῦμαι, έδραμον, -dedράμηκα, -dedράμημαι run
τρίβω, τρίψω, ἐτρίψα, τέτρωμαι, τέτρωθην/ἔτριβθην rub
*tυγχάνω, τεύξομαι, ἐτυχον, τετύχθηκα happen, hit, obtain

Υ

ὑπισχνέομαι, ὑποσχόμαι, ὑπεσχόμαι promise

Φ

φαίνω, φανώ, ἐφήνα, πέφαγκα/πέφηνα, πέφασμαι, ἐφάνηθην/ἐφάνην show
φέρω, οίςα, ἄγγελον/ἄγγελα, ἐνήνυχα, ἐνήνυξα, ἐνήχθην carry, bear
φεύγω, φεύξομαι/φευξοῦμαι, ἐφύγον, πέφευγα flee
φημι, φήνα, ἔφησα say
φθάνω, φθόνοιμαι, ἐφθάσα, ἐφθήνη anticipate
φθείρω (see under διαφθείρω) corrupt
*φοβέομαι, φοβήσομαι, πεφόβημαι, ἐφοβήθην fear
φράζω, φράσω, ἔφρασα, πέφρασα, ἐφράσθην tell, mid. devise
*φυλάττω, φυλάξω, ἐφυλάξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην guard
*φύω, φύσω, ἔφυσα ἐφύν, πέφυκα produce; 2 aor. grew, was; pf. be by nature

Χ
χαίρω, χαίρησω, κεχάρηκα, ἔχάρην rejoice
χέω, fut. χέω, ἔχεα, κέχυκα, κέχυμαι, ἔχύθην pour (mostly in compounds)
*χράομαι, χρήσομαι, ἐχρήσωμαι, κέχρημαι, ἐχρήσθην use
χράω, χρήσω, ἐχρήσα, κέχρηκα utter an oracle, mid. consult an oracle
χρή (subj. χρη, opt. χρείη, inf. χρῆναι) impf. χρήν or ἔχρην it is necessary

Ψ
ψεύδω, ψεύσω, ἐψεύσα, ἐψεύσομαι, ἐψεύσθην deceive, mid. lie

Ω
ὁνέωμαι (impf. ἐωνούμην), ὀνήσομαι, ἐώνημαι, ἐωνήθην buy
Appendix II: Syntax

1. CASES

Most of the examples are from Euripides’ Alcestis and Plato’s Euthyphro.

Nominaive

Most Common Nominative Endings

First declension: -η, -α, -[τ]ης, -ας, -αι
Second declension: -ος, -ον; -οι, -α
Third declension: -ς [-ξ, ψ], -ων, -ος, -[μ]α; -ες [-εις], -α [-η]

Uses of the Nominative Case

a. Subject: the subject of a finite verb is nominative. A finite verb is one in which the ending defines the subject, as opposed to an infinitive.

Examples:
ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. We are all lost, not she only.
—Alcestis 825
ἔσται, τά δέ έσται. These things will be, (they) will be
—Alcestis 327

b. Predicate nominative: a nominative is used in the predicate after verbs meaning be, become, appear, be named and the like, in agreement with the subject. A few of these verbs in Greek are εἰμί, γίγνομαι, φαίνομαι, δοκέω, αἱρέομαι (be chosen), καλέομαι (be called), λέγομαι (be said, be called).

Examples:
μαθητής δή γέγονα σός . . . I have, then, become your pupil.
—Euthyphro 5a
οὐχ ὁμολογήσω ἄκλητος ἥκειν. I shall not admit that I have come uninvited.
—Plato, Symposium 174d

Genitive

Most Common Genitive Endings

First declension: -ης, -ας, -ου, -ῶν
Second declension: -ου, -ων
Third declension: -ος, -ους, -ως, -ων

Uses of the Genitive Case

Most uses of the genitive come under two headings: the defining (or adjectival) genitive, which is used for one noun depending on another; and the ablative genitive, used for separation.

a. Possession: The genitive (in the attributive position) is used for possession and other close relationships.

Examples:

γυνὴ μὲν οὖν ὄλωλεν Ἄδμητου, ξένε. Rather the wife of Admetus is dead, stranger.
—Alcestis 821

tοῦ ἡμετέρου προγόνου, ὃ Εὐθύφρων, ἐοικεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. The things said by you, Euthyphro, seem to me of our ancestor, Daedalus (i.e., seem to belong to our ancestor, Daedalus; this is also called the predicate genitive of characteristic).
—Euthyphro 11c

b. Partitive Genitive: (in the predicate position) used for the whole from which a part is taken. It can be used with nouns, adjectives, and verbs.

Examples:

οἶσθα γὰρ εἴπερ τις ἄλλος ἰνθρώπων. For you know if anyone else of men [does].
—Euthyphro 15d

This genitive is common with verbs of touching, remembering, and forgetting.

ἐθίγες ψυχᾶς, ἐθίγες δὲ φρενῶν. You have touched my soul, you have touched my senses. [ἐθίγες = θιγγάνω touch; ψυχᾶς = ψυχῆς]
—Alcestis 109
c. **Genitive of Comparison:** used with comparative adjectives and adverbs and with verbs implying comparison.

*Example:*

ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον. *For nothing is more precious than life.*

—*Alcestis* 301

d. **Genitive of Agent:** the one by whom something is done is expressed by ὑπό (by) with the genitive.

*Example:*

φιλεῖται ὑπὸ θεῶν πάντων. *It is loved by all the gods.*

—*Euthyphro* 10d

e. **Genitive of Cause:** verbs of emotion take a genitive of the cause of the feeling.

*Examples:*

οὗ δὴ χολωθεὶς τέκτονας Δίου πυρὸς / κτείνω Κύκλωπας. *Angered at which, I killed the Cyclopes, workers of Zeus’ fire.*

—*Alcestis* 5–6

This genitive is often used in exclamations.

ἰώ μοι τύχας [= τύχης]. *Ah me for my [ill] fortune.*

—*Alcestis* 398

f. **Genitive of Source:** with verbs of hearing, the genitive is used for the person or thing heard; the sound heard is accusative.

*Example:*

ἀλλ’ ἄκουέ μου. *But hear me.*

—*Alcestis* 781

g. **Genitive with verbs:** Verbs of ruling take the genitive, which depends on the nominal idea of the verb (e.g., βασιλεύω be king of).

Verbs of reaching and obtaining take a genitive of the thing attained.

*Examples:*

πολλῶν μὲν ἀρχεῖς. *You rule over many.*

—*Alcestis* 687

ὁσίου γὰρ ἁγίου· ὁσίος δὲν ἔτύγχανον. *Being holy I met with a holy man.*

—*Alcestis* 10
h. **Genitive of Separation** (ablative use): the genitive is used with verbs, adjectives, adverbs, and prepositions implying separation from.

   **Examples:**
   ἐσθλῆς γάρ, οὐδεὶς ἀντερεῖ, καὶ σοφρονὸς/γυναικὸς ἡμάρτηκας. For you have lost a noble—no one will deny it—and chaste wife.
   —Alcestis 615–16
   ἀλλὰ σμικροῦ τινος ἐνδεής εἰμί. But I am still in need of a little something.
   —Euthyphro 12e

i. **Genitive of Time within which**: The genitive is used of the period of time within which something happens.

   **Example:**
   ταῦτα τῆς ἡμέρας ἐγένετο. These things happened during the day.
   —Xenophon, Anabasis 7.4.14

j. **Genitive Absolute**: a participial clause (noun/pronoun and participle) in the genitive gives attendant circumstances of the main action.

   **Example:**
   τόδε δὲ σοι ἐνενόησα ἅμα λέγοντος. While you were speaking, I was thinking about this.
   —Euthyphro 9c

k. **Other uses of the Genitive**: subjective, objective, material.

   **Examples:**
   The subjective genitive is used for the subject of a feeling. τῶν βαρβάρων φόβος, the barbarians’ fear (the fear that they feel)
   —Xenophon, Anabasis 1.2.17
   The objective genitive is used for the object of a feeling or action.
   τοῦ ὕδατος ἐπιθυμία desire for water
   —Thucydides 2.52
   The genitive is used for material or contents. ἐρυκός ὄδοντων the barrier of teeth (i.e., consisting of teeth)
   —Homer, Iliad 4.850, etc.

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**Dative**

**Most Common Dative Endings**

First declension: -η, -ω, -αι [-αισ]
Second declension: -ω, -ας [-ασι]
Third declension: -ι, -σι [v]
Uses of the Dative Case

The dative is used for the party interested (including the indirect object, the dative of advantage, and the dative of possession, to, for, of), for the instrument (means or manner, by, with), and for the locative (place where and time when, in, on, at).

a. Indirect object: the person or thing indirectly affected by the verb goes into the dative.

**Example:**

θάψεις δ' αὐτὸς ὃν αὐτῆς φονεύς/δίκας τε δώσεις σοίσι κηδεσταῖς ἔτι.
You will bury her though you are yourself her murderer and you will still pay the penalty to your in-laws.

—Alcestis 730–1

b. **Dative with Verbs:** many intransitive and impersonal verbs take the dative: verbs meaning benefit, obey, serve, assist, please, satisfy, advise, and their opposites; and those expressing friendliness, hostility, blame, anger, reproach, likeness, accompaniment, and agreement. Compounds in συν- and some in προς-, παρα-, ἐν- and ἐπι- take the dative.

**Examples:**

οὐκ ἤρεσκέ σοι μόρον Ἀδμήτου / διακωλὺσαι;
Wasn’t it enough for you to have prevented the death of Admetus?

—Alcestis 32

καὶ τοῖσδέ γ’ οἶκοις ἐκδίκως προσωφελεῖν. And to help this house unjustly.

—Alcestis 41

οὐχ ἕπομαι, οὐκ Ἐὐθυφρο, τοῖς λεγομένοις. I do not follow the things being said, Socrates.

—Euthyphro 12a

c. **Dative with Adjectives:** the dative is used with adjectives expressing friendliness, hostility, likeness, and meanings similar to those of verbs in b.

**Example:**

σὺ δ’ εἶ παλαιὸς δεσπόταις ἐμοῖς φίλος. You are a friend of long standing to my masters.

—Alcestis 212

d. **Dative of Advantage/Disadvantage:** The person or thing to whose advantage or disadvantage something is or is done is in the dative and is usually translated with the English preposition for.

**Example:**

πάσαις δ’ ἐθηκεν εὐκλεέστατον βίον/γυναιξίν, ἔφησα γενναῖον τόδε. She has made life most glorious for all women, having undergone this noble deed.

—Alcestis 623–4
The **Ethical** dative is a special type of the dative of advantage/disadvantage, in which a personal pronoun in the dative has the force of *for my sake, for your sake*, etc.

**Example:**

οὐ γὰρ ἐθέλουσι σοι μένειν, ὡς καὶ αὐτῷ σοι δοκεῖ. *For they are not willing to stand still for you, as it seems to you yourself.*

—Euthyphro 11c

e. **Dative of Possession:** with εἰμί and γίγνομαι, the dative is used of the possessor, with the thing possessed in the nominative.

**Example:**

μόνος γὰρ αὐτοῖς ἦσθα, κοὔτις ἐλπὶς ἦν / σοῦ κατθανόντος ἄλλα φιτεύσειν τέκνα. *For you were alone to them (you were their only child) and there was no hope (they had no hope)—once you were dead—to produce more children.*

—Alcestis 293–4

f. **Dative of Agent:** used with the perfect and pluperfect passive (and rarely with other passive tenses).

**Example:**

πολλαὶ θεραπεῖαι τοῖς ἰατροῖς ἠὕρηται. *Many cures have been found by the doctors.*

—Isocrates 8.39.

g. **Instrumental Dative:** cause, manner, and means are expressed by the dative.

**Examples:**

οὐδ’ ἠλισκεται τέχνη. . . . *And it is not grasped by art. . . .*

—Alcestis 786

The **Dative of Respect** is a form of the dative of manner.

λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι. *For they were friends in word, not in deed.*

—Alcestis 339

The **Dative of Degree of Difference** is a form of the dative of manner used with comparatives.

κινδυνεύω ἄρα, ὦ ἑταῖρε, ἐκείνου τοῦ ἄνδρος δεινότερος γεγονέναι τὴν τέχνην, τοσούτω ὅσῳ ὡς έοικε, καὶ τὰ ἀλλότρια. *I am likely, then, my friend, to be more clever than that man, insofar as [by so much as] he made only his own [creations] not to stay put, but I, as it seems, in addition to my own, also [make] other people’s [not to stay put].*

—Euthyphro 11d
h. **Locative Dative:** The dative is used for place where (with a preposition) and time when (with or without a preposition).

**Examples:**

'Ἄδμητον ἐν δόμοισιν κιγχάνω; Do I find Admetus in the house?
—Alcestis 477

θάπτειν τιν’ ἐν τῇ ἡμέρᾳ μέλλω νεκρόν. I am going to bury a dead person on this day.
—Alcestis 513

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**Accusative**

**Most Common Accusative Endings**

First declension: -ην, -αν; -ας
Second declension: -ον; -ους, -α
Third declension: -ν, -α, -ος, -μα; -ας, -εις, -α

**Uses of the Accusative Case**

The accusative is used for the direct object, for the end of motion (terminal, to, toward), as subject of an infinitive, and in various adverbial relationships.

a. **Direct Object:** the direct object is in the accusative. Two accusatives may be used with one verb.

**Examples:**

ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγώ οἶμαι [= ἐγὼ οἴμαι], Μέλητον. They call him, I think, Meletus.
—Euthyphro 2b

τί δῆτα σ’ [= σε] ἡδίκησα; What wrong have I done you?
—Alcestis 689

b. **Cognate Accusative** (internal object): the cognate accusative repeats the meaning already contained in the verb and can be used with both transitive and intransitive verbs.

**Example:**

καὶ δὴ καὶ τὸν άλλον βίον ὃτι ἄμεινον βιωσοίμην. And in particular that I will live the rest of my life better.
—Euthyphro 16a

c. **Subject of Infinitive:** the accusative is used as the subject of an infinitive.

**Example:**

φησὶ γάρ με ποιητήν εἶναι θεῶν. For he says that I am a maker of gods.
—Euthyphro 16a
d. **Terminal Accusative:** the place to which (usually with a preposition, εἰς, πρὸς, παρά, etc., but in poetry often without a preposition) is accusative.

   **Example:**
   εἰς Ἅιδου δόμους into the house of Hades
   —Alcestis 25

e. **Accusative of respect:** an adverbial accusative that tells in what respect something is true.

   **Example:**
   οὔτ᾿ εἶδος ἄλλως ἐκπρεπεστάτη γυνὴ nor a woman in form otherwise most beautiful
   —Alcestis 333

f. **Extent of Time or Space** is in the accusative.

   **Example:**
   ἡδὺ γὰρ φίλους/κἀν νυκτὶ λεύσσειν, ὅντιν᾿ ἂν παρῇ χρόνον. For it is sweet to see loved ones even at night for whatever time he/she is there.
   —Alcestis 355–6

g. **Accusative Absolute:** used instead of the genitive absolute when the participle represents an impersonal verb.

   **Example:**
   θνῄσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν. I am dying, it being possible [although it is possible] for me not to die on your behalf.
   —Alcestis 284

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**Vocative**

Most Common Vocative Endings

First declension: -η, -α; -αι same as nominative
Second declension: -ε, -ον; -οι, -α
Third declension: like nominative or like base

Use of the Vocative Case

**Direct Address:** the vocative is used for direct address either with or without ὦ, oh!

**Example:**

ΑΔ. χαῖρ’, ὦ Δίως παί Περσέως τ’ ἄψ’ αἵματος.

ΑΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.

Admetus: Hello, son of Zeus of the blood of Perseus.

Heracles: Admetus, hello to you too, king of the Thessalians.
—Alcestis 509–10
Examples have been taken from Plato’s *Crito* unless otherwise noted.

**Conditions**

**Present General**

εάν [ἀν, ἢν] + Subjunctive – Present Indicative

44d  οἷοί τ’ εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι... εάν τις ἐν αὐτοῖς διαβεβλημένος ἔσται. The many are able to do no slight harm, if anyone is slandered among them.

47a–b  τὸν νοῦν προσέχει... δὲ ἂν τυγχάνων ἰατρὸς ἢ παιδοτρίβης ἃν; Does he pay attention to [only the one] who happens to be a doctor or a personal trainer?

**Past General**

εἰ + Optative – Imperfect Indicative

50e  ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἦν τὸ δίκαιον... ὡστε ἄπερ πάσχοι ταῦτα καὶ ἀντιποιεῖται... it was not right for you to do in return to your father whatever you happened to suffer.

**Future More Vivid**

εάν [ἀν, ἢν] + Subjunctive – Future (or equivalent)

Relative (pronoun or adverb) + ἢ + Subjunctive – Future (or equivalent)

44a  τῇ γάρ που ὑστεραίᾳ δεῖ με ὑποθησίσκειν ἢ ἂν ἔλθῃ τὸ πλοῖον. For I am to be put to death on the day after (that on which) the ship comes.

44b  εἴον σοί ὑποθήνυμες... ἐτι δὲ καὶ πολλοὶς δόζω. ...If you die, I will seem to many.

45b–c  πολλαχοῦ καὶ ἄλλοσε ὅποι ἂν ἄφιξῃ ἐγιαπῆσοι σε. Also in many other places, wherever you go they will love you.

54d  εἴον λέγης παρὰ ταῦτα, μάτην ἐρείς. If you say [anything] besides this, you will speak in vain.

**Future Less Vivid**

Present: εἰ + Optative – Optative + ἢ should–would

*Phaedo* 69b  οὐ πολλῆ ἢν ἀλογία εἰπ, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; Wouldn’t it be a great absurdity if such a person should fear death?
Contrary to Fact

Present: εἰ + Imperfect – Imperfect + ὄν were – would be

52b οὐ γὰρ ὄν ποτε . . . ἐν αὐτῇ ἐπενήμευσε, εἰ μὴ σοι διαφερόντως ἔρεις . . . for you would not continue to stay in it, if it were not pleasing to you more than to others. . . .

Past: εἰ + Aorist – Aorist + ὄν (or Pluperfect) had – would have

Apology 36a νῦν δ', ὡς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ὑποπεθέντας εἰς ὄν. But now, as it appears, if only thirty of the votes had been cast differently, I would stand acquitted.

Infinitive Constructions

Articular Infinitive

The infinitive used as a noun (like a gerund). The article allows the use of different cases of the infinitive.

43a διὰ τὸ πολλάκις δεῦρο φοιτᾶν on account of coming here often
47ε ἐκτὸς εἰ τοῦ μέλλειν ὑποθήσεις αὐτῶν. You are outside the likelihood of being put to death tomorrow.
49d τὸ γὰρ ποιεῖν κακῶς ποιεῖν ἀνθρώπου τοῦ ἀδικεῖτο οὐδὲν διαφέρει for to treat people badly is no different from doing injustice

Indirect Statement (Infinitive Construction)

Verb of Saying/Thinking: (Subject Accusative) | Infinitive

43d οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον. In fact I think it will not come today.
47ὴ ὑπὸ τῶν οἰομένων τι λέγειν by those who think they are saying something

πρὶν with the Infinitive

The use of before before an affirmative clause

46d πρὶν μὲν ἐμὲ δεῖν ὑποθήσσειν καλός ἐλέγετο, νῦν δὲ. . . . before it was necessary for me to die it was well said, but now. . . .

Result clauses (Indicative or Infinitive)

Actual Result ὅστε + Indicative

48a ὅστε πρῶτον μὲν ταύτη οὐκ ὁρθῶς εἰσῆλθεί . . . so that first you are not correctly introducing (an argument) in this way. . . .
Natural Result ὡστε + INFINITIVE

45c ἀσφάλειαν σοι παρέξονται ὡστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν. They will provide you security so that no one of all those in Thessaly would harass you.

Participles and Verbals

Future Participle of Purpose

51b ἐάν τ’ εἰς πόλεμον ἄγῃ προθυσμένον ἢ ἀποθανούμενον ἢ ἀποθανούμενον . . . if it leads (you) into war, to be wounded or killed. . . .

Genitive Absolute

A noun or other substantive in the genitive with a participle in the genitive shows the circumstances (time, cause, concession, condition) surrounding or attending the main action.

NOUN/PRONOUN – PARTICIPLE IN GENITIVE

43d ἢ τὸ πλοῖον ἀφῖκται ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με; Or has the ship arrived from Delos, which, when it arrives (at the arrival of which) I must die?
44c ἡμῶν προθυσμένον (though) we are eager
48b μὴ ἀφιέντων Ἀθηναίων if the Athenians do not permit (it)

Accusative Absolute

Impersonal verbs go into the accusative absolute rather than the genitive absolute.

45c ἐξὸν σωθῆναι it being possible to be rescued
45d οὖς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεύσαι οἰχήσει καταλίπτων. . . it being possible for you to rear and educate them, you will leave them in the lurch. . . .

Verbals in -τέον

it is necessary, one must

46b σκοπείσθαι οὖν χρή ἡμᾶς εἴτε ταύτα προκτέον εἴτε μή. We must consider whether it is necessary to do these things or not.
47b ταύτῃ ἀρα αὐτῷ προκτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον In this way, he must act and exercise and eat and drink
**Subjunctive: Independent Uses**

**Deliberative Subjunctive**

*are we to...*

52d τί δοκεῖ πρὸς ταύτα, ὦ Κρίτων; What are we to say to this, Crito?

**Prohibitive Subjunctive**

In second person and less commonly in third person (Smyth 1800b): *Don’t, let not*

54d ἄλλα μὴ σε πείσῃ Κρίτων ποιεῖν ἀλλὰ μᾶλλον ἡ ἡμεῖς. But let not Crito convince you to do what he says rather than [what] we [say].

**Hortatory Subjunctive**

*Let’s*

54e καὶ πράττωμεν ταύτῃ, ἐπειδὴ ταύτῃ ὁ θεὸς ὑφηγεῖται. And let us do [it] this way, since the god guides [us] this way.

**Subjunctive of Doubtful (Cautious) Assertion**

“The present Subjunctive with μὴ may express a doubtful assertion, with μὴ οὐ a doubtful negation. . . . A touch of irony often marks this use which is chiefly Platonic.” (Smyth 1801)

48c μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ᾖ τῶν . . . I’m wondering if maybe these might really be the considerations of those who . . .

48c μὴ οὐδὲν ἄλλο σκέπτεον ᾖ may maybe nothing else should be considered

48d μὴ οὖ ὅδη perhaps it isn’t necessary

**Optative: Independent Uses**

**Optative of Wish**

*Phaedrus 279c πλούσιον δὲ νομίζομι τὸν σοφὸν. And may I believe the wise man wealthy.*

**Potential Optative**

The optative with ἄν shows possibility: may, might, would, could.

43b καὶ γὰρ ὃν, ὦ Κρίτων, πλημμελὲς εἶν . . . and really, Crito, it would be out of tune. . . .

43c ἦν ἐγὼ . . . ἐν τοῖς βαρύτατοι ὅν ἐνέγκαμι which I of all of them would bear most grievously.

44c καίτοι τίς ὃν αἰσχίου εἶν ταύτης δόξα; And yet what reputation could be more disgraceful than this?

48a δοκεῖ γ’ ὃν τίς someone might say
Subjunctive or Optative: Sequence of Moods

The usage of the subjunctive versus the optative in some constructions depends on the sequence of moods:

1. If the leading verb is primary, use the subjunctive [MAY] in the subordinate clause.

   **Primary Verb Tenses**: present, future, perfect, future perfect

2. If the leading verb is secondary, use the optative [MIGHT] in the subordinate clause.

   **Secondary Verb Tenses**: imperfect, aorist, pluperfect

See also **Conditions**.

Object Clause After A Verb Of Fearing

After a verb of fearing: μὴ (that, lest); μὴ οὐ (that . . . not) + the subjunctive or optative

44e άρα γε μὴ ἐμοῦ προμηθεῖ καὶ τῶν ἄλλων ἐπιτηδείων, μὴ . . . οἱ συκοφάνται ἡμῖν πράγματα παρέχοσιν ὡς σε ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν . . .

_Do not then worry about me and your other friends, that the informers may cause us trouble on the ground that we sneaked you out [of prison], and we be compelled to. . . ._

Purpose Clauses

Used with the subjunctive or optative following ἵνα, ὅπως, ὡς that, to, in order that. The negative is μή.

Subjunctive if the introductory verb is present, future or perfect.
Optative if the introductory verb is imperfect, aorist, or pluperfect.

ἵνα, ὅπως, ὡς — **SUBJUNCTIVE, OPTATIVE**

47c ἵνα μὴ πάντα διέμεν, so that we do not go over everything

After a secondary tense the subjunctive is used in place of the optative to set “forth a person’s previous purpose in the form in which he/she conceived his/her purpose” (Smyth 2197a, gender inclusiveness added).

43b καὶ ἐπίτηδες σε οὐκ ἰγειρον ἵνα ὡς ἡδοστο διέμεν. And on purpose I did not wake you, so that you may continue spending your time as pleasantly as possible.

Other

Neuter plural subject takes a singular verb

44e ταῦτα μὲν δὴ οὕτως ἔγέτο. Let these things be so.
Philosophical Imperfect

The results of a previous argument spread over time

47d λοβησόμεθα ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο. We will do harm to the very thing which [according to our argument] was becoming better through justice but was being corrupted by injustice.
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός, -ή, -όν</td>
<td>good, well-born, brave, capable, serviceable</td>
</tr>
<tr>
<td>τὰ ἀγαθά</td>
<td>goods, wealth</td>
</tr>
<tr>
<td>ἀγαθότης, -τητος, ἡ</td>
<td>goodness</td>
</tr>
<tr>
<td>ἄγαν</td>
<td>very much, too much</td>
</tr>
<tr>
<td>ἀγάπη, -ης, ἡ</td>
<td>love, brotherly love, alms, charity</td>
</tr>
<tr>
<td>ἀγαπάω</td>
<td>love, greet with affection, desire</td>
</tr>
<tr>
<td>ἀγένητος, -ον</td>
<td>unborn, uncreated</td>
</tr>
<tr>
<td>ἄγγελος, -ου, ὁ</td>
<td>messenger, envoy</td>
</tr>
<tr>
<td>ἀγγέλλω</td>
<td>announce, bring news</td>
</tr>
<tr>
<td>ἀγνοέω</td>
<td>not to perceive, be ignorant</td>
</tr>
<tr>
<td>ἄγνοια, -ας, ἡ</td>
<td>ignorance</td>
</tr>
<tr>
<td>ἀγορά, -ᾶς, ἡ</td>
<td>assembly, market-place, agora</td>
</tr>
<tr>
<td>ἀγράφος, -ον</td>
<td>unwritten</td>
</tr>
<tr>
<td>ἀγχω</td>
<td>press tight, strangle, hang</td>
</tr>
<tr>
<td>ἄγω</td>
<td>lead, drive, bring, carry</td>
</tr>
<tr>
<td>ἄγων, ἄγωνος, ὁ</td>
<td>gathering, assembly, place for contests, contest, struggle</td>
</tr>
<tr>
<td>ἄγωνιζομαι</td>
<td>contend for a prize, struggle</td>
</tr>
<tr>
<td>ἀδελφή, -ῆς, ἡ</td>
<td>sister</td>
</tr>
<tr>
<td>ἀδελφός, -οῦ, ὁ</td>
<td>brother</td>
</tr>
<tr>
<td>ἀδών, ἀδώνος, ὁ</td>
<td>gathering, assembly, place for contests, contest, struggle</td>
</tr>
<tr>
<td>ἀδήλιος, -ά, -ον</td>
<td>struggling, unhappy, wretched, sorry</td>
</tr>
<tr>
<td>ἀθῶος, -ον</td>
<td>unpunished</td>
</tr>
<tr>
<td>αἰανῆς, -ές</td>
<td>everlasting, wearisome</td>
</tr>
<tr>
<td>*αἰδέομαι</td>
<td>be ashamed, respect</td>
</tr>
<tr>
<td>Αἰανῆς, -ου, ὁ (ᾅδης)</td>
<td>Hades</td>
</tr>
<tr>
<td>αἰδώς, -οῦ, ὁ</td>
<td>respect, shame, modesty</td>
</tr>
<tr>
<td>αἷμα, αἵματος, τὸ</td>
<td>blood</td>
</tr>
<tr>
<td>αἰνιγμα, -ατος, τὸ</td>
<td>dark saying, riddle</td>
</tr>
<tr>
<td>*αιρέω</td>
<td>take, prove; mid.: choose</td>
</tr>
<tr>
<td>*αιρο (ἀείρω)</td>
<td>lift, raise up</td>
</tr>
<tr>
<td>*αἰσθάνομαι</td>
<td>perceive, apprehend by the senses; understand, learn</td>
</tr>
<tr>
<td>*αἰσθησις, -εως, ἡ</td>
<td>sense-perception, sensation</td>
</tr>
<tr>
<td>αἰσχρός, -ά, -όν</td>
<td>shameful, base, causing shame; ugly</td>
</tr>
</tbody>
</table>
**330 Greek–English Vocabulary**

αἰσχύνη, -ης, η shame, disgrace

αἰσχύνομαι be dishonored, be ashamed

*αἰσχύνω make ugly, disfigure

αἰτέω ask, claim

αἰτία, αἰτίας, η responsibility, guilt, blame, cause, motive, credit

αἰτίασαι accuse, censure

αἰτιατικός, -ή, -όν causal

ἡ αἰτιατική (πτῶσις) accusative case

αἴτιος, -α, -ον blamable, guilty

αἰχμή, -ῆς, η the point of a spear, spear

αἴτιος, -α, -ον blamable, guilty

άκαιρος, -ον ill-timed, unseasonable; importunate

ἀκήρυκτος, -ον unannounced, unproclaimed, undeclared

ἀκμάζω be in full bloom

ἀκουσίως involuntarily

*ἀκούω hear, listen (with acc. of thing heard; gen. of person heard from)

ἀκριβής, -ες exact, accurate, precise

ἀκρόαμα, -ματος, τό anything heard; a play, musical piece

ἀκρόπολις, -εως, η upper city

ἄκων, άκουσα, άκον (άκον-) involuntary, unwilling

ἀλγέω, -ήσω feel pain, suffer

ἀλήθεια, ἀληθείας, η truth, reality, sincerity

ἀληθής, -ές true

*ἁλίσκομαι be caught (used as the passive of αἱρέω)

ἄλλα (ἄλλοι) but

ἄλλαχος elsewhere, somewhere else

ἄλληλον each other, one another

ἄλλος, -η, -ον other, another

ἄλλος elsewhere

ἄλλότριος, -α, -ον of/belonging to another

ἄλλος otherwise, at random, in vain

ἀλογία, -ας, η want of reason, folly, contempt

ἀλογίατον, -ον irrational, unreasoning, without speech

ἄλοιπον, -ον, τό barley, one’s daily bread

ἄμα at once, at the same time

*ἀμαθής, -ές ignorant, stupid

ἄμαξα, -ας, η wagon

*ἀμαρτάνομαι miss (the mark), fail, go wrong, err

ἄμαρτια, -ας, η failure, error, sin

ἄμειβω change, exchange

ἄμεινον, -ον better (irregular comparative of ἀγαθός)

ἄμελεσω neglect, be careless

ἄμεμπτος, -ον blameless

ἀμφί on both sides (+ gen.: about, concerning; + acc.: about)

ἀμφισβητέω stand apart, disagree, dispute

οἱ ἀμισβητοῦντες the parties in a lawsuit

ἀμφότερος, -α, -ον both of two

ἄν = ἐάν if

ἄν conditional particle

ἀνά up (+ dat.: upon; + acc.: up, throughout)

ἀναγιγνώσκω know well, perceive, read

ἀναγκάζω force, compel, constrain

ἀναγκαῖος, -α, -ον constraining, necessary, connected by blood

ἀνάγκη, -ης, η necessity, force, constraint, tie of blood

ἀναρέω take up or away, destroy; mid.: gain, win

ἀναλέγω pick up, gather; read aloud

ἀναμμήνησκο remember; pass.: recall

ἀναμνηστικός, -ον able to call to mind readily

ἀνακτός, ὁ lord, master, king

ἀνάξιος, -α, -ον unworthy

ἀναρχία, -ας, η anarchy

ἀναρχίασος lay upon, refer, attribute, entrust, dedicate, set up, put back

ἀναφαίρετος, -ον not to be taken away

ἀναφυάω produce again; pass.: grow up

ἀναχορεύω begin a choral dance, celebrate in the chorus

ἀνάρπαστος, -ον, ὁ enslaving, selling into slavery

ἀνάρπαστος, -ον, ὁ slave

ἀνάρπαστος, -ον, ὁ manliness, manly spirit; pl.: brave deeds
ἀνδρεῖος, -α, -ον belonging to a man, manly
ἀνδρόω rear up into manhood; pass.: become a man
ἀνελεύθερος, -ον not free, slavish
ἀνεύω without (+ gen.)
ἀνεύρετος, -ον undiscovered
ἀνευρίσκω find out, discover
ἀνήρ, ἀνδρός, ὁ a man, husband
ἄνθος, -ους, τό flower, bloom
ἀνθρώπινος, -η, -ον of, from or belonging to a human being; human
ἄνθρωπος, -ου, ὁ/ἡ man, human being; pl.: mankind, people
ἀνίστημι make to stand up, set up; stand up
ἄνοια, -ας, ἡ lack of understanding; folly
ἀνοίγομαι open; pass.: be open, stand open
ἀνοίγνυμι (≈ ἀνοίγω) open
ἀνόσιος, -α, -ον unholy
ἀντασπάζομαι welcome, greet in return
ἀντί over against, opposite (+ gen.)
ἀντιβολέω meet, entreat; partake of (+ gen.)
ἀντιλέγω speak against, contradict, dispute
ἀντωνυμία, -ας, ἡ pronoun
ἀξιομνημόνευτος, -ον worthy of mention
ἀξιός, -α, -ον worthy, deserving, counterbalancing
ἀξίω think/deem worthy of, think fit, expect, consent, dare, make a claim
ἀπάγχω strangle, throttle; mid.: hang oneself; pass.: be hanged
ἀπαίδευτος, -ον ignorant, uneducated
ἀπαίζω (gen.) ἀπαίδος childless
ἀπαλλάσσω set free, release; mid.: be set free from
ἀπαντάω meet, encounter
ἀπανταχοῦ everywhere
ἀπαρνέομαι deny utterly, reject, refuse
ἀπας, ἀπάσα, ἀπαν quite all, everyone, the whole
ἀπατεύω cheat, deceive
ἀπάτη, ἂς, ἡ cheating, trickery, fraud, stratagem
ἀπεθέω be disobedient
ἀπεμ (≈ *εμ) be away, be far from, be absent
ἀπεμ (≈ *εμ) go away, depart
ἀπευθύνω make straight, restore, direct, correct
ἀπλος singly, in one way, simply, generally
ἀπό from, off from, away from (+ gen.)
ἀποβλέπω look away from, gaze steadily, regard
ἀποδείκνυμι point out, show forth, bring forward, prove
ἀποδημέω go abroad
ἀποδίδομι give up or back, return, pay, assign, concede, allow; mid.: sell
*ἀποθνήσκω die, be killed
ἀποκρίνομαι answer
ἀποκρύπτω hide from, keep hidden, conceal
*ἀποκτείνω kill, slay, put to death
ἀπολαύω enjoy, profit by
ἀπολέγω speech in one's defense
ἀπολύω loose from; mid.: release for oneself, redeem
ἀπονέμω portion out, assign
ἀπορέω be at a loss
ἀπορία, -ας, -ἡ difficulty (of passing), perplexity, embarrassment, lack of resources, question for discussion
ἀπορρήτος, -ον forbidden, not to be spoken
ἀποστέλλω (≈ *στέλλω) send away, banish; pass.: go away, depart
ἀποστρέφω (≈ *στρέφω) turn back or away, avert
ἀποτελέω bring to an end, complete, produce, accomplish
ἀποτέμνω cut off
ἀποτέμνω (≈ *τέμνω) turn away from, dissuade from
ἀποθέμενα, -ατος, τό a thing uttered, terse saying
ἀπρεπής, -ές unseemly, unbecoming
*ἀστω fasten; kindle; mid.: grasp, undertake, touch upon
ἀφα (postpos. particle denoting interest or surprise) then, therefore, so it seems, of course
ἀρα (interrog. particle which leaves the question open)

ἀρά, -άς, ἢ prayer, curse

ἀργύριον, -ου, τό a piece of silver, a coin

ἀργύρος, -ου, ὁ white metal, silver

ἀριθμός, -ου, ὁ number

ἀρίστος, -η, -ον best, noblest, bravest

ἀρκτός, -ου, ὁ/ἡ bear

ἀρνέομαι, -ήσομαι deny, disown

ἀρούρα, -ας, ἡ tilled land, corn land

ἀρσενικός, -ή, -όν male; of masculine gender

ἀρτι just, exactly, just now

ἀρτιος, -α, -ον complete, exactly fitted; active, ready

ἀρχαῖος, -α, -ον original, ancient, primitive

ἀρχή, -ῆς, ἡ beginning, first principle; rule, office, empire

ἀρχω begin; rule (+ gen.)

ἀρχων, -οντος, ὁ archon, ruler

ἀσεβής, -ές ungodly, unholy, profane

ἀσθενής, -ές weak, feeble, poor

ἀσπάζομαι welcome, greet

ἀσπίς, ἀσπίδος, ἡ shield

ἀστήρ, ἀστέρος, ὁ star; flame, fire

ἀστυ, ἀστεως, τό city, town

ἀσφαλής, -ές safe, steadfast, sure

ἀτεχνῶς simply, absolutely

ἀτιμόω dishonor, punish with ἀτιμία (i.e., deprive of civil rights)

ἀτιμία, -ατος, τό misfortune, mishap

ἀτομος, -ου, ὁ uncut, that cannot be cut

ἀτοπος, -ου out of place, strange, unnatural; bad

ἀττικίζω Atticize, speak in the Attic dialect

ἀτυχέω be unlucky
βάρβαρος, -οῦ ὁ barbarous, non-Greek, foreign
οἱ βάρβαροι all non-Greek-speaking peoples
βαρός, -οῦ ὁ heavy, tiresome, oppressive
βασιλεύς, βασιλέως, ὁ king
βασιλεῖον, ἡ ἡ rule, reign (+ gen.)
βασιλισσά, -ας, ἡ (= βασιλεία) queen
βάτος, -ου, ὁ bramble
βέβαιος, -ας, ὁ sure, assured
βέλος, -οῦ, ὁ spear, lance
βέλτιστος, -ης, -οῦ best (irreg. superl. of ἀγαθός)
βελτίων, ὁ, ἡ, τό better (irreg. comp. of ἀγαθός)
βία, βίας, βίασας, -ας, -ας, ἡ force, violence, violence
βίας ὑπερβόλως force, do violence to
βίαιος, -ας, -αις, ὁ forcible, violent, acting with violence
βιβλίον, τό, -οῦ, τὴν book
βίος, -ου, ὁ life, livelihood, mode of life
βιοτός, -ου, ὁ life, means of living
βίω live, pass one's life
βλάβη, -ης, ἡ harm, damage, hurt
*βλάπτω disable, hinder, harm, hurt, damage
βλάσφημῳ βλάσφημος, -οῦ, -οῖς, ὁ blasphein, speak profanely
*βλέπου see, have the power of sight, look
*βοῶ cry aloud, shout, roar, howl
βοηθέω assist, come to the rescue
βόλβος, -οῦ, ὁ a bulbous plant
βορᾶ, -ας, ἡ food
βοσκάν, -ης, ἡ grass, pasture
βουλεύω plan, take counsel, deliberate
βουλή, -ης, ἡ counsel, will, determination; Senate
βουλιμάω be as hungry as an ox
*βουλοίμα wish, be willing, be used to (doing something)
βοῦς, βοῦς, ὁ/ἡ bull, cow, ox; pl.: cattle
βραδύς, -εία, -α slow, heavy, late
βραχύς, -εία, -α short, brief
βράδες, -είας, τό new-born baby
βροντάω thunder; impers.: it thunders
βροτός, -οῦ, ὁ mortal man
βυθός, -ου, ὁ the depth, bottom, abyss

Γ
γαῖα, -ας (-ης), ἡ land, country, earth (poetic for γῆ)
γαμβρός, -οῦ, ὁ in-law, any connection by marriage
*γαμέω marry (act. of the man, mid. of the woman)
γάμος, -ου, ὁ wedding, marriage, wedlock
γάφω for (postpos. particle)
γε at least, indeed; yes (postpos. particle)
γέλαω laugh, laugh at, sneer at
γέλοιος, -οῦ, -ον absurd, laughable, humorous
γέλωτος, γέλωτος, ὁ laughter
γέμω be full, be laden (only pres. and impf.)
γένεσις, γενεσίως, ἡ origin, source, birth, descent, generation
γενικός, -ικός, -οῦ of/belonging to the γένος, typical
ἡ γενική (πτώσις) genitive case
γενναίος, -ας, -αν, -αν, -αν, τό noble, generous
γεννάω beget; mid.: create
γένος, γένους, τό race, birth, offspring, stock, clan
γέρας, γέρας, ὁ old man
γεεργός, -οῦ, ὁ farmer
γῆ, γῆς, ἡ earth (land and sea); land, country
γήρας, γηρας, τό old age
γηράω grow old
*γίγνομαι become, be born, be, come into being
*γινώσκω know (by observation), come to know, perceive
γλαύξ the little owl, Athene noctua
γλαυκός, -εία, -α sweet, pleasant
γλώσσα, -ης, ἡ / γλώττα, -ης, ἡ tongue, language
γνήσιος, -ικός, -οῦ genuine, legitimate, true
γνώμη, -ης, ἡ thought, opinion; means of knowing, organ by which one perceives; intelligence
aino genuinely
γνώμαι pl.: practical maxims

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γνωρίζω make known, gain knowledge of
γνώριστος, γνωρίστεος, ὁ a making known; a getting to know
γονέω, -έως, ὁ father; pl.: parents
γόνος, γόνας, τό knee
γοῦν (τι οὖν) at least then, at any rate
γράμμα, -ατος, τό that which is drawn, letter
γραμματικός, -οῦ, -ον knowing one's letters
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ γραμματική</td>
<td>grammar</td>
</tr>
<tr>
<td>ὁ γραμματικός</td>
<td>grammarian; teacher of reading and writing</td>
</tr>
<tr>
<td>γραφή, -ῆς</td>
<td>criminal charges, indictment</td>
</tr>
<tr>
<td>γραφικός, -ῆς, -όν</td>
<td>of painting, drawing, or writing</td>
</tr>
<tr>
<td>γραφική</td>
<td>the art of writing</td>
</tr>
</tbody>
</table>
*γράφω | scratch, draw, write |
| γυμνός, -ής, -όν | naked; unarmed |
| γυναικεῖος, -α, -ον | of/belonging to women, feminine |
| γυνή, γυναικός, ἡ | woman, wife |
Δ
| δαίμων, δαίμονος, Ὁ/Ἡ | divinity |
| δάκρυ, δάκρυος, τό (δάκρυον) | tear, drop |
| δασύς, -εῖα, -ύ | hairy, shaggy; hoarse, aspirated |
| δέ | but, and (postpos. conjunction) |
*δέδια (= δέδοικα) | fear (perfect in present sense) |
| δεῖ | ( <$> δέω) (impers.) there is need |
| δείδω | fear |
*δείκνυμι | show, bring to light, explain |
| δείμα, δείματος, τό | fear, terror; object of fear |
| δεινός, -ής, -όν | fearful, dreadful, terrible, awful |
| δείπνεω | make or take a meal, entertain |
| δείπνον, -ου, τό | meal, dinner, supper |
| δέκα | ten |
| δέμας, δέματος, τό | the body |
| διά | through; through, over, in the midst of (+ gen.); because of, for the sake of (+ acc.) |
| διαβαίνω (< βαίνω) | stand firm, step across or over, cross over |
| διαβάλλω (< βάλλω) | throw or carry over or across, set against; bring discredit; attack, slander |
| διάθεσις, διαθέσεως, ἡ | arrangement, composition, delivery, condition |
| διάρρηκτας, διαρρήκτες, ὁ | skilled in discourse |
| διάλεγω | pick out |
| δισαοκοσμέω | divide, arrange |
| δισειρήθηκεν | portrait exactly, examine with precision |
| διοικία (< κρίνω) | separate, divide, distinguish |
| διιάδεξος | pick out |
| διάλέγομαι | talk, hold conversation with, talk back and forth |
| διαλεκτικός, -ῆς, -όν | skilled in discourse |
| διαλεκτική | the art of debating |
| διάλογος, -ου, ὁ | dialogue, conversation |
| διαλύω | loose, part; reconcile |
| διανίστημι (< ἱστημι) | awaken, arouse; stand up, rise |
| διανοεῖμαι | be minded, intend, have in mind, think |
| διάνοια, -ας, ἡ (also διανοία) | thought, intellect, mind, intention, belief |
| διαπαιζο | jest |
| διαπερονάω | pierce through |
διατριβή, -ῆς, ἡ pastime, pursuit, way of life
διατρίβω (< *τρίβω) rub between, rub away; waste, spend time
διαφερόντως differently from, extremely, especially
διαφέρω (< *φέρω) carry over or across, differ, surpass
οὐδέν διαφέρει it makes no difference
διαφεύγω flee through, get away, escape
διαφθείρω destroy utterly, corrupt; pass.: be destroyed
διαφθείρα, -ας, ἡ difference
dιαφορά, -ας, ἡ difference
dιαφοροῦσα, -ας, ἡ difference
διαφορός, -ον different; superior
dιδακτός, -ή, -όν taught; teachable
dιδάκτωρ, -ου, ὁ teacher, master
*διδάσκω instruct, teach
dιδάσκαλος, -ου, ὁ teacher, master
διέρχομαι (< *ἔρχομαι) go or pass through
διίστημι (< *ἵστημι) set apart, separate; stand apart, be divided
δικάζω judge, decide, determine
δικάς, -α, -ον judge, juryman, juror
dικαιοσύνη, -ης, ἡ righteousness, justice
dικαίως justly
dικαστήριον, οὗ, τό court (of law)
dικαιώτερος, -ον, ὁ more just, righteous
δικτάτορ, -ου, ὁ ruler, master
διό wherefore, therefore
dιορίζω draw a boundary through, distinguish, define, separate
διπλοῦς, -ῆς, -ον twofold, double
dιπλάς, -α, -ων twice, doubly
dιφθέρα, -ας, ἡ leather, leather garment worn by peasants
dιφθέρα, -ας, ἡ diphthong
dίφθογγος, -ον with two sounds
διψάω thirst, be thirsty, thirst after (+ gen.)
dιψάω (to) thirst, be thirsty, thirst after (+ gen.)
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E

έαν (ήν) if (used in future more vivid and present general conditions)
έανπερ if indeed
έαυτός, ἐαυτῆς (αὐτός, αὐτῆς) of himself, herself
*έάω allow, permit (+ acc. & inf.), let alone
ἐγγύς near, nearly, like
ἐγκώμιον, -οῦ, ὁ  hymn of praise, encomium
ἐγώ 1 (first person pronoun)
ἐγώ < ὦ ὁμία [*ομία think]
ἐδος, -ους, τό  seat, abode (esp. of a god)
*ἐθέλω  wish, be willing, consent
ἐθνος, -ους, τό  nation, tribe
ἐθνος, -ους, τό  custom
ἐι  if, whether
ἐιδέναι < ὦ ὁμία  think (inf.)
ἐιδον  I/they saw (used as the 2nd aorist of ὁράω)
ἐιδος, -ους, τό  form, appearance, shape
εἰ  if, whether
εἰδεναι  know (inf.)
εἶδον  I/they saw (used as the 2nd aorist of ὁράω)
εἶδος, -ους, τό  form, appearance, shape
εἴδωλον, -ου  phantom, reflected image
εἴθε  introduces a wish: if only!
εἶεν  (particle) well, so far so good, okay
εἴκοσι  twenty
εἰκότως  fairly, reasonably, suitably
εἴκον, -όνος, ἡ  likeness, image
εἱμαρμένος: see ἐμεῖμαι
εἰμί  be, exist
εἶμι  will go (used in prose as the future of ἔρχομαι)
εἴπερ  even if; if indeed
εἶπον  said (used as the 2nd aorist of λέγω)
εἰρήνη, -ης, ἡ  peace, time of peace
εἷς, μία, ἕν  one
εἰσάγω  lead in or into, bring in, bring before
εἰσβάλλω  throw or cast out, produce, put forth
εἰσβάλλω  throw or cast out, produce, put forth
εἰσεράω  look into, behold, discern, look upon
εἴσω  into, within (+ acc.); inside
εἶτα  then, after, and so on, indeed?
εἴτε  whether
εἴτε . . . εἴτε  whether . . . or
εἰθα  be accustomed
ἐκ  out of, from (+ gen.)
ἐκαστος, -ης, -ον  every, every one, each, one
ἐκάστοτε  (adv.) on each occasion, each time
ἐκάτερος, -α, -ον  each of two, either, each singly
ἐκατόμβη, -ης, ἡ  an offering of a hundred oxen; sacrifice
ἐκατοντάπυλος, -ον  hundred-gated
ἐκβάλλω  throw or cast out, produce, put forth
ἐκβάλλω  throw or cast out, produce, put forth
ἐκβάλλω  throw or cast out, produce, put forth
ἐκέπειραν  tempt
ἐκπέιραν  tempt
ἐκτίθημι  set out, expose, exhibit
ἐκτίθημι  set out, expose, exhibit
ἐκτίθημι  set out, expose, exhibit
ἐκτός  without, outside (adv.); beyond, outside of (+ gen.)
ἐκτόσον  smaller, less
ἐκτόσον  smaller, less
ἐλαφρός, -ά, -όν  light, easy
ἐλεέω  have pity on, show mercy to; feel pity
ἐλεέω  have pity on, show mercy to; feel pity
ἐλαφρός, -ά, -όν  light, easy
ἐλεεινός, -ης, -όν  pitiable, pitied
ἐλεεινός, -ης, -όν  pitiable, pitied
ἐλεεινός, -ης, -όν  pitiable, pitied
ἐλεφθείρω  set free, deliver
ἐλεφθείρω  set free, deliver
ἐλεφθείρω  set free, deliver
ἐλεφθείρω  set free, deliver
ἐλκω, -ους, τό  wound, sore, ulcer
ἐλκω  drag, draw
Ἑλλάς, Ἑλλάδος, ἡ Hellas, Greece
"Ἑλλην, Ἑλληνος, ὁ a Greek man
ἐλληνίζω speak Greek
Ἑλληνικός, -ή, -όν Greek, Hellenic
tὰ Ἑλληνικά the history of Greek affairs; Greek literature
Ελληνίς, Ἑλληνίδος, ἡ a Greek woman
ἐλπίς, ἐλπίδος, ἡ hope, expectation
ἐμαυτοῦ, -ῆς (of) myself
ἐμένω abide by, stand by
ἐμός, -ή, -όν my, mine
ἐμπειρία, -ας, ἡ practice, experience
ἐμπίπλημι (πίμπλημι) fill quite full, fill full of (+ gen.)
ἔμπροσθεν in front
ἔμπροσθεν ἐνθάδε thither, hither
ἐνδεής, -ές wanting, lacking, in need of
ἕνδεκα eleven
ἔνδικος, -ον according to right, legitimate
ἔνθα where, there
ἐνθαδέξεσθαι to be present in a place; be possible
ἐνεκα for the sake of, on account of (+ gen.)
ἐνεκοντα sixty
ἐνοίκεω dwell in, inhabit
ἐνταύθα there, then
ἐντιθήμι (< *τιθήμι) put in, into, or on
ἐντολή, -ῆς, ἡ command, commandment
ἐξ (= ἐκ) out of, from (+ gen.)
ἐκ six
ἐξαγγέλλω (ἀγγέλλω) tell out, proclaim
ἐξάγω (ἄγω) lead out or away; bring out or forth
ἐξαμαρτάνω (ἀμαρτάνω) mistake utterly, err greatly; pass.: be mismanaged
ἐξεμίμηται (< *ἐμίμηται) come out
ἐξεν εἰμί it is possible
ἐξέρχομαι (ἐρχομαι) go or come out, go forth
ἐξοικεῖον it being possible: acc. abs.
ἐξελαυνόμεθα (< *ἐλελαυνόμεθα) drive out, chase out
ἐξεργάζομαι work out, accomplish, finish
ἐξέρχομαι I shall speak out, proclaim (future without a present form)
ἐξέρχομαι (< *ἐρχομαι) go or come out, go forth
ἐξήκοντα anniversary, year
ἀριθμὸς ἑνίκος the singular number (grammar)
ἐνεκα for the sake of, on account of (+ gen.)
ἐνεκοντα sixty
ἐνοίκεω dwell in, inhabit
ἐνταύθα there, then
ἐντιθήμι (< *τιθήμι) put in, into, or on
ἐντολή, -ῆς, ἡ command, commandment
ἐξ (= ἐκ) out of, from (+ gen.)
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ἐξέρχομαι (< *ἐρχομαι) go or come out, go forth

Greek–English Vocabulary
ἐπίγειος, -ον
on or of the earth

ἐπιγιγνώσκω (< *γιγνώσκω) observe, witness; find out, discover, learn, know; find out too late

ἐπιδείκνυμι (< *δείκνυμι) exhibit as a specimen, exhibit, display

ἐπιθυμέω set one's heart (θυμός) upon a thing, long for, desire (+ gen.)

ἐπιθυμητής, -οῦ, ὁ one who longs for, lover, follower

ἐπιθυμία, -ας, ἡ desire, longing, lust

ἐπικρατέω rule over, govern, prevail, conquer

ἐπίκτητος, -ον gained in addition, acquired

ἐπιλανθάνω (< *λανθάνω) escape notice, forget; mid.: pass.: be forgotten

ἐπιμελέομαι take care of, pay attention to

ἐπιορκέω swear falsely

ἐπίπονος, -ον painful, toilsome, laborious

ἐπίρρημα, -ατος, τό that which is said afterward; adverb

ἐπισκοπέω look over

ἐπίσταμαι know how (to do), understand

ἐπιστάμενος, -η, -ον knowing, understanding, skillful

ἐπιστήμη, -ης, ἡ understanding, skill, knowledge

ἐπιστολή, -ῆς, ἡ anything sent by a messenger: message, order, letter

ἐπισφαλής, -ές prone to fall, unsteady, precarious

ἐπιτάττω (< *τάττω) put upon one as a duty, enjoin, order, place next to or beside

ἐπιτήδειος, -α, -ον suitable, useful

ἐπιτήδεια supplies, provisions

ὁ ἐπιτήδειος close friend

ἐπιτρέπω turn to, transfer, refer to, leave to

ἐπιτυγχάνω hit the mark, meet (+ gen.)

ἐπιτάττω (< *τάττω) put one's hand to, try, attempt

*ἐραστής, -οῦ, ὁ lover, partisan

*ἐράω love, be in love with

*ἐργάζομαι work, do, make

*ἐργαστέον it must be done, one must do it

*ἐργον, -οῦ, τὸ deed, work

*ἐρήμια, -ας, ἡ a solitude, desert, wilderness, desolation

*ἐρήμος, -η, -ον lone, lonely, desert

*ἐρομαι ask, inquire

*ἐρρήθην I was said (used as the aor. pass. of εἶπον)

*ἐρχομαι come, go

ἐρώ I will say, tell, or speak (fut. with no pres.)

ἐρωτάω ask (with two accusatives), question

*ἐσθιω eat

ἐσθλός, -ή, -όν noble, good, brave

ἐστε until

ἐστία, -ας, ἡ hearth, fireplace

ἐτεός, -ά, -όν true, genuine

ἐτεῆ reality; ἐτεῇ in reality

ἐτεός, -α, -ον one or the other of two

ἐτι yet, still, besides, already

ἔτος year

εὖ well (adv. of ἀγαθός)

εὐγενής, -ές well-born, noble-minded, generous

εὐδαιμονία, -ας, ἡ prosperity, good fortune, happiness

εὐδαιμονικός, -ον lucky, happy, wealthy

εὐδαίμων, εὐδαιμονικός lucky, happy, wealthy

εὐδία, -ας, ἡ fair weather

εὐεξία, -ας, ἡ good habit of body, good health or condition

εὐεξία, -ας, ἡ good habit of body, good health or condition

εὐεργεσία, -ας, ἡ service, good deed

εὐεργέτης, -ου, ὁ benefactor, do-gooder

εὐκλεής, -ές glorious, of good fame, famous

εὐκλεία, -ας, ἡ service, good deed

εὐκλεής, -ές glorious, of good fame, famous

εὐκνήμις, (gen. -ίδος) well-greaved
εὐκολος, -ον  good-natured; of good digestion
εὐκατιος, -α, -ον  offer, prayer, votive; prayed for, desired
ευλαβεια, -ας, ἡ  caution
ευλαβεομαι  be cautious, be discreet, beware of
ευμαθης, -ες  quick at learning, easy to learn, well-known
ευνη, -ης, ἡ  bed, lair; marriage bed, wedlock
ευλαβεια, -ας, ἡ  caution
ευμαθεια, -ας, ἡ  piety
ευπιθης, -ες  ready to obey, obedient, compliant
Ευριπιος, Ευριπιον, ὁ  Euripides
εὑρίσκω  find
ευρυς, ευρεία, ευρυ  wide, spacious, far-reaching
ευσεβεια, -ας, ἡ  reverence toward the gods, piety
ευσεβης, -ες  pious, religious
ευτυχεω  be prosperous
ευτυχης, -ες  lucky, fortunate, successful
ευτυχια, -ας, ἡ  good luck, success, prosperity
εὑρίσκω  find
εὑρίσκω (<< ἕλκω)  drag after one, lead, bring on, attract
ἐφευρίσκω (< εὑρίσκω)  find by chance, discover
ἐφιπταμαι (< ἐπιπέτομαι)  fly to or toward, fly over
ἐφίστημι (< ∴ἵστημι)  set or place upon, stand upon or over
ἐχθρα, -ας, -ἡ  hatred, enmity
ἐχθρος, -ά, -όν  hated, hateful; noun: enemy
εχω  have, possess, keep, be able (+inf.)
εκος  until; while, so long as
Ζ
ζαω  live, pass one's life
ζυννυμι  yoke together
Ζευς, Διος, ὁ  Zeus (dat.: Δι; acc.: Δια); μᾶ Δια, by Zeus!
ζητεο  seek, ask for, search after or into, require
ζοιη, -ης, ἡ  living; one's substance, property; life, existence
ζωον, -ου, τὸ  a living being, animal
Η
η  or
η ... ἡ  either ... or
η  surely, in truth (affirmative); is it that? (interrog.)
ηβαω  be young, be in the prime of life
γεμιον, -ον, ὁ  guide, leader, chief
ηγεομαι  go before, lead the way, command; believe
ηδε  and
ηδη  already, by this time
ηδομαι  enjoy oneself, be glad (+ participle)
ηδονη, -ης, ἡ  enjoyment, pleasure
ηδους, ηδεια, ἡδο  sweet, pleasant
ηθικος, -ης, ον  moral, showing moral character
ηθος, -ους, τὸ  an accustomed place (pl.: haunts, abodes); custom, usage (pl.: manners); character
ηκιστα  least
ηκο  have come, be present
ηλιως, ηλιου, ὁ  sun, sunlight; pl.: sunbeams
ημαρ, -ατος, τὸ  day (cf. ημέρα)
ημερα, -ας, ἡ  day, time
ημέτερος, -α, -ον  our
ημισιν, ημισεια, ημισυ  half
ηνικα  at the time when
ηπαρ, ἡπατος, τὸ  liver
ηπερ  in which way, as (adv.)
Ἱράκλειος (-ος, -ον)  of Heracles
Ησσων, Ησσον/Ηττων, Ἡττον  worse, less, weaker
Ησυχια, -ας, ἡ  stillness, rest, quiet, silence
Θ
θαλαττα, θαλατης, ἡ (θαλασσα)  sea
θανος, -ου, ὁ  death
*θαυμαζο  wonder at, marvel
θαυμαστος, -ης, -ον  wondrous, admirable
θεα  θεα, ἡ  goddess
θεα, θεας, ἡ  goddess
θεαμα, -ατος, τὸ  sight, spectacle
θεαμαται  gaze at, view, look at
θεάτρον, -ου, τό  place for seeing, theater
θείος, -α, -ον  off from the gods, divine
θελκτήριον, -ου, τό  charm, spell
θέλω (= *ἐθέλω)  wish, be willing, consent
θέμις, θέμιστος/θέμιτος, ἡ  what is lawful, right
θεμιτός, -ή, -όν  lawful
θεός, θεοῦ, ὁ/ἡ  god, goddess (voc. θεός)
θεοφιλής, -ές  dear to the gods, loving the gods
θεραπεύω  be an attendant, do service, pay court to
θεράπων, θεράποντος, ὁ  henchman, companion in arms, attendant, servant
θερμός, -ή, -όν  hot; n: heat
θεσμοθέτης, -ου, ὁ  lawgiver
Θετταλία (‑σσ‑, ‑ας, ἡ  Thessaly
*θέω  run
θήκη, ‑ης, ἡ  box, chest, grave, vault
θηλυκός, -ή, -όν  like the female, feminine
θῆλυς, θηλεία, θῆλη  female, feminine, of or belonging to a woman, soft, gentle, effeminate
θησαυρός, ‑οῦ, ὁ  treasure, treasury, strong room, safe
θνῄσκω =*αποθνῄσκω
θήνω  release, let go; utter; throw, hurl, send; mid.: hasten, desire to
θκόν  come, reach, attain to
θκόν  sufficiently
κετεύω  approach as a suppliant, supplicate, beseech
*κνέω  come
ιλός, ἄλος, ἡ  mud, slime, dirt
ιμάτιον, ‑ου, τό  outer garment, cloak, mantle
ιμερτός, ὁ, ‑όν  longed for, lovely
ινα  where; that, in order that
ιππεύς, ιππέως, ὁ  rider, horseman, knight
ιππέω  be a horseman; ride
ιππος, ‑ου, ὁ  horse
ισόθεος, ‑ον  equal to the gods, godlike
ισός, ‑η, ‑ον  equal
*ιστημι  intrans.: stand, halt, stand firm; trans.: make to stand, set up
ισχυρός, ‑ά, ‑όν  strong, mighty, powerful
ισχύς, ‑ος, ἡ  strength, might, power
ισχύω  be strong
ισχω  keep back, restrain, hold fast, conceive
ισως  equally; probably, perhaps
ιχνος, ‑ους, τό  track, trace, clue
καθά  just as
καθαίρω  cleanse, purify
καθάπερ  as, exactly as, like if
*καθέζομαι  sit down, take up a position
*κάθημαι  be seated, sit, lie idle; reside
*κάθισμα  make to sit down, seat
κάθιστημι (< *καθήμι)  trans.: set down, establish, restore; intrans: set oneself down, settle, stand before
καθόλου on the whole, in general
καί and; even, also, just
καὶ ... καὶ not only ... but also; both ... and
καινός, -ή, -όν new, fresh, novel
καίνω kill, slay
καιπέρ even, although
καιρός, -οῦ, ὁ due measure, proportion, exact time, critical time, opportunity
καίτοι and indeed, and yet, although
κακία, -ας, ἡ badness, cowardice; pl.: defects
κακοδαίμων, -ον ill-starred
κακός, -ή, -όν bad, evil, base, cowardly, ugly, worthless
καλέω call, summon, invoke; pass.: be called
Καλλίμαχος, -ου, ὁ Callimachus (Hellenistic poet and librarian)
κάλλος, -ους, τό beauty; pl.: beautiful things
καλός, -ή, -όν good, fine, fair, beautiful
κἀν
κατά down; + gen.: down from, down upon, against; + acc.: down along, over, through, during, according to, against, opposite
καταγελάω laugh at, mock
καταγιγνώσκω remark or observe against; condemn, lay as a charge against (+ gen. of person, acc. of crime)
καταθνῄσκω die away, be dying
κατακαίω burn, burn down, consume
κατακλείω shut in, enclose
κατακλύζω deluge, inundate, overwhelm
καταλαμβάνω seize upon, lay hold of, catch, overtake
καταλείπω leave behind
καταλύω dissolve, destroy
καταπίνω gulp, swallow down or drink up
καταργέω make barren or useless; pass.: be abolished, be set free
κατασκευάζω equip, furnish, construct, build
κατασκευή preparation, construction, furniture, state, condition, constitution
καταξίζω shoot down (with bow and arrow)
καταφρονέω disdain, scorn, despise
καταψεύδομαι tell lies against, speak falsely of
καταψηφίζομαι vote against or in condemnation of; pass.: be condemned
κατευθύνω make or keep straight, guide, direct
κατέχω hold back, withhold
κατήγορος accuser
κατοικτίζω have compassion for
κεῖμαι lie, be laid down, be set up; lie sick, lie buried, be situated
κείνος = ἐκείνος
κελεύω urge, drive on; exhort, bid
κένος empty, void (+ gen.)
κέφαλή head
κῆρυξ, κήρυκος herald, public messenger, envoy, crier
κίβισις pouch, wallet
κινέω move, set in motion
κίνδυνος danger
κίνδυνεύω run the risk, be likely to
κινήσεως remark or observe against; condemn, lay as a charge against (+ gen. of person, acc. of crime)
κινδυνεύω run the risk, be likely to
κινδύνος, -ους, τό gain, profit
κεφαλή head
κήρυξ, κήρυκος, ὁ herald, public messenger, envoy, crier
κίβισις, -εως, ἡ pouch, wallet
κινδυνεύω run the risk, be likely to
κινδύνος, -ους, ὁ danger
κίνεω move, set in motion
κλείσις close
κλέος rumour, report, fame (only nom. and acc., sg. and pl.)
κλέος, τό rumor, report, fame (only nom. and acc., sg. and pl.)
κλέπτω steal
κλητικός, -η, -όν of or for invitation; ἡ κλητική (πτῶσις) vocative
κλύζω  wash, dash over, wash away, purge
κλώψ, κλωπός, ὁ  thief
κνημίς, κνημιδός, ἡ  greave
κοιμάω  lull, put to sleep; m.-p.: go to sleep
κοινός, -ή, -όν  common, public; shared in common
κοιρανέω  be lord or master; rule, command
κοίτη, -ῆς, ἡ  bed
κολάζω  check, chastise, punish
κομίζω  carry, convey; take care of, provide for, conduct, bring back; mid.: get back
κόπρος, -ου, ἡ  dung, dirt
κόπτω  smite, cut off, chop off
κόρος, -ου, ὁ  satiety, surfeit; insolence
κοσμέω  embellish
κόσμιος, -α, -ον  well-ordered, moderate, regular, modest
κόσμος, -ου, ὁ  order, good order, discipline; ornament, honor, credit; world-order, universe
κοῦφος, -η, -ον  light, nimble
κρατέω  be strong, rule, prevail against
κράτιστος, -η, -ον  strongest, best (irreg. superl. of ἀγαθός)
κράτος, -ους, τό  strength, might, power, rule
κρείττων, -ον  better, stronger (irreg. comp. of ἀγαθός)
κριθή, -ῆς, ἡ  barley
κρίνω  judge, distinguish, separate, decide, choose, give judgment
κρίσις, κρίσεως, ἡ  a separating, decision, judgment, trial
Κρόνος, -ους, τό  anything gotten, a piece of property, a possession
Κρῆσις, κρῆσεως, ἡ  acquisition
κυβερνάω  act as pilot or helmsman
κύκλος, -ου, ὁ  ring, circle
κύκνος, -ου, ὁ  swan
κύλις, κύλικος, ἡ  cup, wine-cup
κυνῆ, -ῆς, ἡ  dog's skin, helmet
κύριος, -α, -ον  having power or authority over (+ gen.); lawful
ὁ κύριος  lord, master, guardian
οἱ κύριοι  those in authority
κύων, κυνός, ὁ/ἡ  dog, Cynic (voc.: κῦον)
colúdo  hinder, prevent (with inf., hinder from)

Λ
λάας, λάος, ὁ  stone (dat.: λάος; acc.: λάον)
λάθρα  secretly, by stealth; unknown to (+ gen.)
Λακεδαιμόνιος, -α, -ον  Spartan, Lacedaemonian
Λακεδαίμων, -ονος, ἡ  Sparta, Lacedaemon
λαλέω  talk, chat, prattle, speak
λαμβάνω  take, seize, receive
λάθρα  secretly, by stealth; unknown to (gen.)
Λακταιμέας  procure for oneself, get, acquire; incur
κτῆμα, κτήματος, τό  anything gotten, a piece of property, a possession
κτῆσις, κτήσεως, ἡ  acquisition
κτήσις  anything gotten, a piece of property, a possession
καὶ τὰ λοιπά (κτλ.)  et cetera (etc.)
λαλέω  talk, chat, prattle, speak
λείπω  leave, quit, leave behind, spare
λέξις, λέξεως, ἡ  speech, word, diction, style
λευκός, -ῆ, -όν  white; light, bright, brilliant
λέων, λέοντος, ὁ  lion
λήγω  allay, abate
λίαν  too much
λίθος, -ου, ὁ  stone
λιμήν, -ένος, ὁ  harbor, haven, retreat
λιμός, -οῦ, ὁ  hunger, famine
λιπαρός, -ά, -όν  oily, shiny, fatty; sleek, rich, easy
λοβός, -ου, ὁ  lobe (of ear or liver)
λογισμός, -ονος, ὁ  calculation, counting
λοιπός, -ή, -όν  remaining over
λύς  free, loosen, untie, release, destroy, break
μάγειρος, -ου, ὁ cook
μάθημα, -ατος, τό that which is learned; lesson, knowledge
μάθησις, μαθήσεως, ἡ act of learning, acquiring information
μαθητής, μαθητοῦ, ὁ a learner, pupil, disciple
μάνια, -ας, ἡ madness
μάντις, μάντεως, ὁ/ἡ seer, prophet
μάτην in vain
μάχη, -ης, ἡ battle
μάχομαι fight, fight with (+ dat.)
Μέγαρα, -ων, τά Megara
μέγας, μεγάλη, μέγα big, great
μεθίημι (<_ *ἵημι) let go, hand over
μεθύσκω make drunk, intoxicate; pass.: get drunk (aor. pass.: ἐμεθύσθην)
μεθειοῦσα make drunk, intoxicate; pass.: get drunk (aor. pass.: ἐμεθύσθην)
μεθοδος, μεθοδοῦ, ἡ pursuit, investigation, method, system
μεθόδωσο, -ου, ἡ pursuit, investigation, method, system
μεθόδωσο, -ου, ἡ pursuit, investigation, method, system
μετά after, following (of time or place) μετάβαλλω throw into a different position, change
μεταβολή, -ῆς, ἡ change, transition
μετάγω (<_ *ἄγω) convey from one place to another; change one's course
μεταχειρίζομαι partake of (+ gen.), share
μεταφορικώς metaphorically
μετέχω (<_ *ἔχω) partake of (+ gen.), share
μετέχομαι partake of (+ gen.), share
μετέχω (<_ *ἔχω) partake of (+ gen.), share
μετέχω (<_ *ἔχω) partake of (+ gen.), share
μετέχω (<_ *ἔχω) partake of (+ gen.), share
μετεχεῖσθαι, μεθεμεία, μεθέν not one, not even one, nobody, nothing
μεθόδος, μεθόδου, τό measure; due measure, limit, proportion
μέχρι up to, as far as
μή not
μή οὐ not (used after verbs of hindering)
μήτηρ, μητρός, ἡ mother
μήτε in no way, not at all
μήτε (= οὔτε) and not
μήτε, μητέρῳ, μηθέν not one, not even one, nobody, nothing
μήτηρ, μητρός, ἡ mother
μήτοι in no way
μία: see εἷς, μία, ἕν
μίν mean, stingy
μίνος, τοῦ, ὁ Melian, inhabitant of Melos
μίν surely, truly, indeed, then
μήτερ, μητρός, ἡ mother
μήται in no way
μία: see εἷς, μία, ἕν
μίνος, τοῦ, ὁ Melian, inhabitant of Melos
μίν surely, truly, indeed, then
μήτερ, μητρός, ἡ mother
μήται in no way
μία: see εἷς, μία, ἕν
μίνος, τοῦ, ὁ Melian, inhabitant of Melos
μίν surely, truly, indeed, then
μήτερ, μητρός, ἡ mother
μήται in no way
μίμεομαι  imitate, mimic, copy
μίνω (= μένω)  remain, stay, wait
μιμήσκω  act: remind; m.-p.: call to mind, remember
μισέω  hate
μνήμα, μνήματος, τό  remembrance, memory; memorial, mound
μνήμη, -ής, -ης  memory, remembrance; memorial, mound
μνημονεύω  call to mind, remember, think
μνημονικός, -όν  of memory, of good memory
μοῖρα, -ας, -ἡ  a part, portion, division, political party; lot, share, destiny
μοιχεύω  commit adultery
μοῖρον, -ου, τό  piece, portion, constituent part, member
μόριον, -ου, τό  piece, portion, constituent part, member
μόρσιμος, -ον  appointed by fate, doomed, destined
μορφή, -ῆς, -ἡ  form, shape, figure; beauty, appearance
Μοῦσα, Μούσης, ἡ  Muse; music, song
μοχθέω  be weary with toil, suffer greatly
μοχθηρία, -ας, -ἡ  wretchedness; badness, wickedness
μυθέομαι  say, speak, tell, name
μύλος, -ου, ὁ  mill
μυρίζω  rub with ointment; mid.: anoint oneself
μυρίος, -α, -ον  countless
μύρον, -ου, τό  sweet oil, unguent, perfume
μῶν (μὴ οὖν)  question particle that expects the answer “no”
μωρός, -ά, -όν/μῶρος  dull, heavy, stupid, foolish
ναι  yes
νάρθηξ, -ηκος, ὁ  giant fennel
ναῦς, νεώς, ἡ  ship (νηί, ναῦν, pl. νῆες/ναῦς, νεῶν, ναυαῖς, ναυῶν/νήας)
ναύτης, ναύτου, ὁ  sailor
νεανίας, νεανίου, ὁ  youth, young man
νεανίσκος, -ου, ὁ  youth, young man (diminutive)
νεκρός, -οῦ, ὁ  corpse, body, dead person
νέμω  deal out, distribute; graze
νέος, -α, -ον  new, young; strange, unexpected
νέοτις, -ητος, ἡ  youth, youthful spirit, rashness
νῦν  (particle of strong affirmation)
νῦν τοὺς θεούς  yes, by the gods!
νῆσος, νήσου, ἡ  island
νικάω  conquer, prevail, win
νίκη, -ῆς, ἡ  victory
νόμος, -ου, ὁ  usage, custom, law
κατά νόμον  according to law
παρὰ νόμον  contrary to law
νομίζω  think, believe
νομοθετέω  make law
νομοθέτης, -ου, ὁ  lawgiver
νόμος, -ου, ὁ  usage, custom, law
νοσέω  be sick, suffer
νόσημα, -άτος, τό  disease
νόσος, -ου, ἡ  disease, sickness
νοστέω  return, come back home
νουθετέω  put in mind, admonish, warn, advise
νουχτός, ἡ  night
νύξ  night
ξενίζω  receive or entertain as a guest
ξένος, -ου, ὁ  stranger, guest-friend, foreigner
ξήρος, -ά, -όν  dry, parched
ξίφος, -ους, τό  sword
ξύλον, -ου, τό  wood
ξύν (σύν)  with
ξύμπας, σύμπας  all together, all at once; whole
οὗ, ἥ, τό  the (definite article)
οδε, ἤδε, τὸδε  this, that
ὁδήγεω  show the way, lead the way, guide
ὁδός, ὁδοῦ, ἥ  road, street, way; manner
ὁδοὺς, ὁδόντος, ὁ  tooth
ὁδόντης, ὁδοῦ, ἡ  pain, grief
ὀζο  smell
ἐθέν  whence, from which
ὁ  where (to which place)
ὁγνυμι/ὁγω  (= *ἀνοίγνυμι) open
οἶδα  know (by reflection)
οἰκέτης, -ου, ὁ  a house-slave, servant; pl. one's family
οἰκέω  inhabit, colonize; live, dwell
οἰκία, -ας, ἡ  a building, house, dwelling; household
οἰκονομέω  be a householder, manage, order, arrange
οἰκεῖος, -α, -ον  one's own, private
οἶκος, -ου, ὁ  house
οἰκτρός, -ά, -όν  pitiable
οἶμαι  ( = οἴομαι) think, believe (+ inf.)
οἶνος, -ου, ὁ  wine
οἷος, οἷα, οἷον  such, what a
οἷός τε εἰμί  be able
οἷον  such as, for example
οἷος  how, in what way, in order that
ὁμιλέω  be in company with, consort with, speak to
ὁμία, -ατος, ὁ  eye
ὁμομι, ὁμοίμα, ὁμοσα  swear
ὁμοίως  in like manner
ὁμόλογέω  speak together, allow, admit
ὁμοῦ  together, along with; near, almost
ὁμος  still, nevertheless, all the same
ὁνειδίζω  impute blame, reproach
ὁνειδίς, ὁνεύς, τό  reproach, censure, blame
ὁνωμα, -ατος, ὁ  name, fame
ὁνομάζω  speak or call by name; name
ὁξύς, -εῖα, -ύ  sharp, keen
ὀξύς  sharp, keen
ὁπάζω  aor. ὤπασα make to follow; send with one; give
ὁπίσω  (adv.) backward, back, hereafter
ὁπλίζω  equip, arm
ὁπλον  tool, armor
ὁπότε  when
ὁπτερος, -α, -ον  which of two, one of two
ὁπος  how, in what way, in order that
*ὁράω  see, look
ὁργή, -ῆς, ἡ  natural impulse, temperament, anger
ὁργία, -ίων, τά  secret rites, orgies, mysteries
ὁριζω  provoke, make angry; mid.: be angry
ὁρθός, -ή, -όν  straight, upright; ἡ ὀρθή (πτῶσις) nominative case
ὁρκος, -ου, ὁ  oath; the object by which one swears
ὄρνις, ὀρνιθος, ὁ/ἡ  bird; omen
Ὀρόντας, Ὀρόντα, ὁ  Orontas
ὄρος, -ους, τό  mountain, hill
ὄρος, -ου, ὁ  boundary, limit, frontier; rule, standard
ὄρχεομαι  dance
ὁς, θ, τό  who, which
ὁσίος, -ης, -ον  sanctified by the law of nature; pious, devout, scrupulous
ὁσίτης, -ητος, ἡ  piety
ὁσίος  piously
ὁσίος, -ης, -ον  as great as, how great, as long as, how long, as much as, as many as, how much, how many
ὁσιπερ, ἰσιπερ, ὅσιπερ  the very one who, the very thing which
ὄστις, ὅπος, ὁ τι  whoever, whatever, anyone who, anything which
ὄστισον, ὅποιον  anybody (anything) whatsoever
ὅταν  whenever, when
ὅτε  when, at the time when
οὐθείς  that, because
οὐθείς  Epic form for ὃθείς or ὃ τι
οὐ (οὐκ, οὐς, οὐκ, οὐσι)  not
οὐδαμοῦ  nowhere
οὐδαμῶς  in no way, by no means
οὐδέ  (μηδέ)  and not, but not, not even
οὐδεὶς, οὐδεμία, οὐδέν  no one, nothing, none, no
(adv.)
οὐδέτερος  not either, neither of the two; neuter
οὐδετέρος, -α, -ον  not either, neither of the two; neuter
οὐδετέρως  not either, neither of the two; neuter
οὐδέκα  nothing, none, no
οὐκοῦν  therefore, then, in fact, at all events (postpos.)
οὐνέκα  because, because of (+ gen.)
οὐποτε (οὐ...ποτε)  not ever, never
οὐποτα  (οὐ...ποτα)  not yet
οὐρανός, -ου, ὁ  heaven, sky
οὐς, ὁτός, το  ear
οὐσία, -ας, ή  that which is one's own, property; reality
οὔτε  and not
οὔτε...οὔτε  neither...nor
οὔτες (Οὔτες)  no one, nobody (Noman)
οὔτοι  indeed not
οὔτος, αὐτή, τοῦτο  this
οὔτος (= οὔτο)  in this way or manner, so, thus
*οφείλω  owe, have to pay, be obliged
οφθαλμός, -οῦ, ὁ  eye
οφλισκάνω  owe, have to pay, be obliged
οψαρτυσία  lose
παῖς  child, slave (gen. pl. παιδών, voc. sg. παι)
πάλαι  long ago, once upon a time
παλαιός, -ά, -άν  ancient, old
πάλιν  back, backward; again, in turn
παμμεγέθης, -ες  of enormous size
πανήγυρις, πανηγύρεως, ή  festival
πανόπτης, -ου, ὁ  all-seeing (one)
παντάπασι  all in all, altogether, wholly
πανταχοῦ  everywhere
πάντως  in all ways, in any case, by all means
πάνυ  altogether, by all means
παρά  + gen.: from the side of, from beside, from;
+ dat.: by the side of, beside; + acc.: to the side of,
along, past, beyond
παραδέχεμαι, -ατος, τό  pattern, model, plan,
exemplar, example
παραδίδωμι  give or hand over, deliver;
betray, hand down
παρακελεύω  exhort, recommend, advise
παρακελεύσαμαι  exhort, cheer, encourage by
shouting
παραλαμβάνω  receive from another,
succeed to, entertain
παραμυθία, -ας, ή  encouragement, reassurance,
consolation
παραπόθια, -ου, τά  an allergy to the Pythian games
(comic word)
παρασκευάζω  get ready, prepare, provide; mid.:
prepare for oneself
παρατίθημι  place beside or before,
provide, set before
παρατυγχάνω  happen to be by, be
present at
πάρεμι  be present, be near, stand by
πάρεστι  it depends on me
παρέχωμαι  pass away, pass
παρέχω  furnish, supply

Π
παῖς  (Doric for πη)  how, where? whither?
πάθος, πάθους, τό  that which happens to a person
or thing, experience, emotion, state, condition
παίγνιον, -ου, τό  plaything, toy, game
παιδεία, -ας, ή  the rearing of a child, education;
youth
παρθένος, -ου, ἡ maiden, girl, marriageable young woman

παρίσθμια, -ον, τὰ tonsils, inflammation of the tonsils

παρίστημι (< "ςτημι") place beside, by; stand beside

παρό (παρ' ὁ) wherefore

παρούσια, -ας, ἡ presence, arrival, occasion

πᾶς, πᾶσα, πᾶν sg.: every; pl.: all; + article: all, the whole

*πάσχω suffer, be affected

πείθω persuade; m.-p.: obey, trust in

Πειθώ Peitho, the goddess Persuasion

πείνα, πείνας, ἡ test, trial, attempt

*πειράομαι try, attempt

πέλας near, hard by (+ gen.)

οἱ πέλας one's neighbors

Πελοποννήσιοι, οἱ the Peloponnesians

Πελοπόννησος, -ου, ἡ the Peloponese (Πέλοπος νῆσος)

πέλω go, come, rise; be, become

*πέμπω send, conduct, escort

πενία poverty, need

πενίας, -ης, ἡ laborer, a poor man

πεννῆς, -ης, ἡ one who works for a living, laborer, a poor man

πενθος, -ου, τὸ grief, sorrow, mourning, misfortune

πεντακόσιοι, -αι, α five hundred

πέντε five

πέπλος, -ου, ὁ robe, pl.: robes, clothing

πέρην (= πέραν) on the other side of, across

περί + gen.: about, concerning; + dat.: about (poetic); + acc.: about, around, near

περιβάλλω (< *βάλλω) throw round, embrace; mid.: put on

περιγίγνομαι (< *γίγνομαι) be superior, survive, result from

περίειμι (< *εἶμι) go around, go about

περιέχω (περιέχω, περίεχω) encompass, surround, embrace, excel

περιμένω (< *μένω) wait for, await, expect, wait, abide

περιμετρον, -ου, τὸ circumference

περιπατέω walk around, walk; live

περιπίπτω (< *πίπτω) fall around, fall foul of, fall into

περισσός, -ή, -όν oversize, excessive

πέτομαι fly

πέτρα, πέτρας, ἡ rock, cliffs

πενθος, -ου, τὸ multitude, mass, populace, mob, size
πληθυντικός, -η, -όν  plural
πληθ. except (+ gen.)
πληρής, -ες  full (of), infected
πληρώω  fill, make full
πλησιον near
ο̣̃ς πλησιον (ο̣̃ν)  one’s neighbor
πλοῦς (πλόος), ο̣̃ς  a sailing, voyage
πλούσιος, -α, -ον  wealthy, opulent
πλούτεο be rich, wealthy
πλούτος, πλουτόν, ο̣̃ς  wealth, riches
Πλούτος  Plutus, god of wealth
πλύνω  wash, beat
πνεύμα, πνεύματος, τό  blast, wind, breath, breathing, spirit
*πνέω  blow, breathe, smell of something
ποδιαίος, -α, -ον  of, for, or relating to citizens; civic, political
ποδέματος, το̣̃ς  foot, (acc. ποδός, dat. pl. ποσί)
πόθεν whence, from what place?
ποί where (to), to what place?
ποιεω make, produce, cause
περὶ πολλοῦ/πλείονος ποιοῦμαι consider of
great/greater importance
ποιήμα, -ατος, τό  anything made or done; poem, act, deed
ποιητής, -ού, ὁ  poet, author
ποιος, -α, -ου  of what kind or sort? what? which?
πολέμεο be at war, wage war with, fight, attack
πολέμιος, -α, -ον  of or belonging to war, of or like an enemy, hostile
οἱ πολέμιοι  the enemy
πολέμος, πόλεως, ὁ  war
πόλις, πόλεως, ἡ  city-state
πολιτεύω  be a citizen, administer a state; pass.: be governed
πολίτης, πολίτου, ὁ  citizen
πολλικός, -η, -όν  of, for, or relating to citizens; civic, political
πολλάκις often, many times
πολλοστός, -η, -όν  long (of time)
πολυμαθής, -ες  knowing much
πολυμαθία, -ας, ἡ  much learning
πολύς, πολλή, πολύ  many, much
ἐπί τό πολύ  for the most part
πονηρός, -ά, -όν  oppressed by toils; wicked, worthless
πόνος, πόνου, ὁ  toil, labor, hard work; trouble, pain
πορεύο  bring, carry; mid.: go, walk, march
πορίζω  bring about, provide; mid.: furnish oneself with, procure
πόρος, -ου, ὁ  means of passing; way or means of achieving
πόσις, ὁ  husband, spouse (no gen. in Attic; dat. πόσει, voc. πόσι)
πότε at some or any time, some day
πότερος, -α, -ον  which of two
πού anywhere
πού where?
πούς, ποδός, ὁ  foot (acc. πόδα, dat. pl. ποσί)
πράγμα, πράγματος, τό  deed, act, occurrence, thing, concrete reality; pl.: affairs, circumstances
πραγματικός  busy oneself, be engaged in business, undertake, elaborate
πράξις, -εως, ἡ  action, transaction
*πράττω/πράσσω  do, make, achieve, fare, suffer
πρεσβεύω  be elder, rank before; represent, urge
πρέσβυς, -εως, ὁ  old man, elder; as adj.: old
πρεσβύτης, -ου, ὁ  old man
πρὶν  until, before
πρό before, on behalf of, in preference to (+ gen.)
πρόβατον, -οῦ, τό  sheep
πρόβλημα, -ατος, τό  anything that juts out, barrier, defense
πράγματος, -ου, ὁ  ancestor
προδίδωμι (< *διδομι)  betray, give up, give beforehand
προείδων (aor. of προοράω)  foresee, portend
πρόθεσις, -εως, ἡ  placing in public, placing first; preposition
προθύμω  zealously, readily, actively
προικός, προικώς, ἡ  gift, dowry
πρόνοια, -ας, ἡ  foresight
προοράω (< *οράω)  foresee
προπέτεια, -ας, ἡ  rashness, reckless haste
πρός + gen.: from; + dat.: at, near, by; + acc. to, toward

προσέχομαι (< *δέχομαι) accept, receive, expect

προσδέχομαι (προσδέχομαι) (πρός + dat.: at, near, by, + acc. to, toward) accept, receive, expect

προσδεξώ expect, think

πρόσειμι (< *εἰμί) be added to, belong to, be present as well

προσεπιμετρέω assign over and above

προσέρχομαι (< *ἔρχομαι) come or go to, approach

προσέχω hold toward, direct, offer

προσηγορία, -ῆς,ἡ friendly greeting, familiarity; common noun

προσήκω have come to, be at hand; imper.:

προσήκει it concerns, befits, has reference to

προσπέμπω send to

προσκεφάλαιον, -ου, τό cushion, pillow

προστάτω (προστάτω) place, post, assign, order

προστάτημι put to, hand over, add, impose, give besides

πρόσωπον, -ου, τό face, mask, character, person

πρόσεμπω (πρόσεμπω) before, in front, forward, earlier

πρόερχομαι(< *φέρω) bring before or forward, propose, publish; throw in one’s teeth

πρόφητας, -ου,ὁ interpreter, prophet

πρότερος, -α, -ον before, in front, former, earlier

πρότερον (πρότερον) adv. before, earlier than

προφέρω bring before or forward, propose, publish; throw in one’s teeth

προφήτης, -ου,ὁ interpreter, prophet

πρώην lately, just now, not long ago, the day before yesterday

πρώτος, -η, -ον foremost, first

πτέρυξ, πτέρυγος,ἡ wing

πτήσις, πτέρυγος,ἡ falling, fall; mode, modification, case

πτωτικός, -η, -ον capable of inflection

πύλη, -ης,ἡ gate

πως somehow, in any way, at all

πῶς how?

Ρ

ῥάβδος, -ου,ἡ rod, wand, staff

ῥᾳθυμία, ἡ easiness of temper, relaxation, indifference

ραψῳδέω recite/perform poems

ραψῳδός, -ου,ὁ reciter of Epic poems, professional reciter

ρέω flow, run, stream, gush

*ρήγνυμι break, shatter, rend

ρήμα, ρήματος, τό word, saying; phrase; verb

ρήτωρ, ῥήτορος,ὁ public speaker

ρίζα, -ης,ἡ root

*ρίπτω throw, fling

ρόδον, -ου, τό rose

*ρύομαι rescue, deliver, protect

ρώμη, -ης,ἡ bodily strength, might

Σ

σάμα, -ατος, τό Doric for σῆμα

σάτυρος, -ου,ὁ satyr

σαυτοῦ, -ῆς/σεαυτοῦ, -ῆς yourself

σάφα clearly, plainly, truly

σαφής, -ές clear, plain, distinct

σελήνη, -ης,ἡ moon

σημεῖον, -ου, τό mark, sign, token, omen, signal

σημαίνω show, indicate, signify

*σιγάω keep silence, keep secret

σιγή, -ης,ἡ silence

σίδηρος, -ου,ὁ iron; tool, sword, knife

σῖτος, -ου,ὁ food

σιωπάω keep silent, keep secret

σκεπτέον one must reflect/consider

σκηνή, -ῆς,ἡ tent, stage

σκηνογραφία, -ας,ἡ scene-painting

σκιά, -ᾶς,ἡ shadow, reflection, image, phantom

Σκιωναῖος, -α, -ον Scionean, of Scione (a city in Macedonia)
σοῦ, σοι, σοί, σέ you (sg.)
συγγνώμη, -ης, η fellow-feeling, pardon, forgiveness, excuse
συγγραφέως, -εως, ο historian, prose writer
συγγράφω (<&γράφω) write or note down; compose a work in writing
συγκαίω (<καίω) set on fire with, burn up, inflame; συγκεκριμένον perf. m.-p. part.
σύγκειμα (<κέιμαι) lie together; be composed of
συγγέγρω (<γέγρω) pour together, confound, obliterate
συμβαίνω (<βαίνω) meet, come to an agreement; happen, result
συμβόλαιον, -ου, τό mark, sign, contract, covenant
συμβουλεύω advise; mid.: take counsel with
συμμαχέω be an ally, be in alliance with, help, succor (+ dat.)
συμμαχία, -ας, η alliance
συμφέρω (<φέρω) bring together, collect; be useful
συμφέρον (part. of συμφέρω) useful, expedient, fitting, profitable
συμφέγγυο (<&φέγγυο) flee along with, take refuge
συμφορά, -ας, η mishap, misfortune; event, circumstance
συμφούω (<φόω) make to grow together; pf. & pass.: grow together, grow into one
σύμφωνος, -ου agreeing in sound; n. pl. the consonants
σύν (=ζύν) with, in company with
συναποδημέω go abroad, travel with
συναπολείπω (<απολείπω) leave behind along with
συνάπτω tie, join together, unite; mid.: take part with
σύνδεσμος, -ου, τό that which binds; conjunction
σύνειμι (<εἰμί) be with, live, have dealings with
συνεχής, -ες (ξύν-) holding together; continuous, successive
συνιέσθω be young together
συνήθεια, -ας, η acquaintance, intimacy, habit, custom
συνήθης, -ες dwelling or living together; intimate, accustomed
συνίμη (<ιμὴ) bring, set, or come together; perceive, understand
συνίστημι (<ιστημि) place together, introduce, recommend; stand together
συνοράω (<οράω) be able to see, see, comprehend
συνοισία, -ας, η a being with, intercourse
συντάσσω (συντάττω) put in array, arrange
συντεταγμένος arranged carefully, in set terms
συντεταμένως earnestly, eagerly, vigorously
συντόμως concisely, shortly
σῦς (= ὦς), σῦς, ὦ/ἡ swine
συστεφανισθέω wear a crown with
σφαῖρα, -ας, -ἡ ball, globe, sphere
σφαλερός, -ά, -όν slippery, perilous, uncertain, precarious
σφέ him, her, them (acc. sg. or pl.)
σφόδρα very, very much, exceedingly
σφοδρός, -ά, -όν vehement, excessive, violent
σφυρόν, -οῦ, τό ankle
σχέδόν near, almost, nearly, about
σχῆμα, -ατος, -τό form, shape, appearance, figure (in dance: steps), pretense, fashion
σχολάζω be at leisure
σχολή, -ῆς, -ἡ leisure, rest, ease
*σῴζω save; pass. be saved, escape
σῶμα, -ατος, -τό body
σωτήρ, -ῆρος, ὁ savior, deliverer
σωτηρία, -ας, -ἡ deliverance, preservation, safety, return, survival
σωφρονέω be sound of mind, practice self-control, be discreet, be temperate
σωφροσύνη, -ης, -ἡ soundness of mind, prudence, discretion, moderation, self-control
σώφρων, σώφρον of sound mind, discreet, temperate, prudent, self-controlled

Τ
tαμίας, -ου, ὁ steward, dispenser, treasurer
*τάττω (ταγ-) arrange, station, set, appoint
tαφος, ταφον, ὁ bull
tαύτη in this way, thus, so
tάφος, -ου, ὁ funeral rites; grave, tomb
tάχα quickly, soon
tάχα ἄν probably, perhaps
tάχος, -ος, τό speed, quickness
ώς τάχος with all speed
tαχύς, ταχεία, ταχύ swift, fast
tε and (enclitic)
*τείνω stretch, tend, extend, direct
τεῖχος, τείχους, τό a wall, esp. a city wall

τεκμήριον, -ου, τό sure sign, proof, evidence, demonstration
τέκνον, -ου, τό child
tεκνόω furnish with children, beget; mid.: bear
tεκταίνωμαι frame, devise, plan
tέκτον, -οντος, ὦ/ἡ carpenter, craftsman, workman, master in any art
tελευτάω bring to pass, accomplish, fulfill, finish; die; pass.: be fulfilled; happen; come to an end
tελέω fulfill, accomplish; pay; initiate
tελέος completely, perfectly
tέλος, τέλους, τό a coming to pass, fulfilment, result, end
*τέμνω cut
tερπνόν, -ου, τό enjoyment
tερπνός, -οντος, ὁ pleasant, delightful
tέρπσιο delight; m.-p.: be cheered, enjoy oneself
tέτταρες, τέτταρα (τέσσαρες, -α) four
τέχνη, -ης, -ἡ art, skill, craft; treatise
tεχνίτης, -ου, ὁ artist, craftsman
tηνικάδε at this time; so early
tηλικόσδε, -ηδε, -όνδε of such an age
tήματος (< ημέρα) today (adv.)
tί δή ποτε why ever? why in the world? what do you mean?
*τίθημι set, place, put, set up, establish, make, institute, order, dispose
*τίκτω bring forth, bear, beget
tιμήω honor, esteem, revere, value; estimate
tιμή, -ῆς, -ἡ honor, esteem, dignity; office, worth, value
τίμημα, -ατος, τό worth, price, value; penalty
τίμος, -ου, τό valued, esteemed, held in honor, precious
τίμωρεω help, avenge; mid.: punish
tιμωρία, -ας, -ἡ help, aid, vengeance, retribution, torture
τίνω pay a price, penalty, or debt
tίς, τί who? what? (pronoun or adjective)
tίς, τί any one, any thing; some one, some thing; any, some
*τιτρόσκω wound, hurt
τλάω (aor. ἔτλην) endure, dare

τοι (enclitic particle) let me tell you; you know

τοιγάρ so then, wherefore, therefore

τοινυν well then, now then, again

τοίος, -α, -ον such

τοίνυν well then, well, now then, again

τοῖος, τοία, -ον of such a kind or quality

τοιόσδε, τοιάδε, τοιόνδε such, such as this

τοιοῦτος, τοιαύτη, τοιοῦτο such, such as this

τοιοῦτος...οἷος such as

τολμάω undertake, dare, endure, bring oneself to do

τόνος, τόνου, ὁ that which can be stretched; pitch, accent

τόπος, τόπου, ὁ place, region

τοσόσδε, τοσήδε, τοσόνδε so great, so large

τοσοῦτος, τοσαύτη, τοσοῦτο so great, so large, so much

τότε at that time, then, next

οἱ τότε men of that time

τραγικός, τραγική, τραγικόν tragic, stately

τράγος, τράγου, ὁ goat

τρεῖς, τρία three

τρέπω turn; mid.: flee

τρέφω nourish, feed; cherish, foster; mid.: rear for oneself; pass.: grow (up)

τρέχω run

τριακοσίοι, τριακοσίων three-hundred

τρίβω rub

τρίπος, τρίποδος three-footed; as noun: tripod

τρίτος, τρίτη, τρίτον third

τρόμος, τρόμου, ὁ trembling, quaking

τρόπος, τρόπου, ὁ turn, direction, way, manner

τροφή, τροφῆς, ἡ nourishment, food, nurture, rearing

τροφός, τρόφου, ὁ/ἡ feeder, rearer, nurse

τρίχω happen; meet (+ gen.); attain, obtain

τύχη, τύχης, ἡ fortune, fate, chance, success; ill fortune

ıyor, übeer, übreos, ἤ hubris, violence, insolence, lust, rape

ὐγαίνω be healthy

ὐγίεια, -ας, ἤ health

ὐγιής, -ές healthy

ὑδροπικός, -ή, -όν suffering from edema

ὕδερ, ὑδατος, τό water

ὕει (impers. of ὕω) it is raining

ὕετος, ὕν, ὤ rain

ὐἱός, -οῦ, ὁ son (also in third declension as ἴ-stem)

ὐλη, ὑς, ἡ forest, woodland; material, stuff

ὑπαι (= ὑπό) poetic

ὑπαρχω begin, exist, belong to, accrue, be, become, be sufficient for

ὑπείκω yield

ὑπέρ + gen.: over; in defense of; + acc.: over, beyond

ὑπερβάλλω (<'βάλλω) throw over or beyond a mark, overshoot, outdo, surpass, exceed; cross

ὑπερβολή, ὑπερβολής, ἤ a throwing beyond, excess, excessive praise

ὑπερηφάνως arrogantly, magnificently

ὑπερμεγέθης, -ές excessively large, enormous

ὑπεύθυνος, ὑπεύθυνος, -ον liable to give account, accountable, responsible

ὑπήκοος, -ον giving ear, obedient, subject

οἱ ὑπήκοοι subjects

ὑπισχνέομαι promise, profess

ὑπισχύομαι voice, sing

ὑπό + gen.: under, by, through; + dat.: beneath, under, below; + acc.: under, to (a place) under, toward

ὑποβολή, ὑποβολής, ἤ a throwing under, substitution by stealth, suggestion; foundation

ὑποδείκνυμι (<'δείκνυμι) show secretly, mark out; make a display

ὑποδέω bind under, shoe

ὑποκριτής, ὑποκριτής, ὑποκριτῆς, -οῦ, ὁ one who answers; actor, player, hypocrite

ὑπολαμβάνω (<'λαμβάνω) take up by getting under, take up, seize; interpret, understand, accept, believe

ὑπομαινόμαι be somewhat mad
ὑπομένω (< μένω) stay behind, remain alive, abide, submit, bear, dare

ὑποπτεύω be suspicious, suspect; pass.: be suspected

ὑποτιθήμι (< *τιθήμι) place under, suggest, propose; mid.: instruct

ὑπερος, -α, -ον latter, next, last

ὑποτίθημι (< τίθημι) place under, suggest, propose; mid.: instruct

ὑψηλός, -ή, -όν high, lofty

Φ φαίνω bring to light; pass.: appear, seem

φανερός (‑ά), ‑όν visible, shining, illustrious, conspicuous

φάρμακοπώλης, -ου, ὁ druggist, apothecary

φαῦλος, -η, ‑ον cheap, easy, mean, bad, petty

φαῦλως πράττειν be in a sorry plight

φείδομαι spare; pay heed to

*φέρω bring, carry, bear

φεῦ alas, woe

*φεύγω flee, take flight, avoid, escape

*φημί say

*φθάνω be beforehand, outstrip (+ part.)

φθαρτός, -ή, ‑όν corruptible, destructible, mortal, transitory

φθείρω = διαφθείρω

φθίνω wither, perish, die

φθίνως πράττειν be in a sorry plight

φθογγή, ‑ῆς, ἡ voice, cry

φθόνος, ‑ου, ὁ envy, grudge, ill-will

φθορά, -ᾶς, ἡ destruction, ruin, seduction

φιλέω love, welcome, kiss

φιλία, ‑ας, ἡ friendship, affection

φίλος, -α, -ον friendly

φιλομαθής, ‑ές fond of learning, eager for learning

φίλη, ‑ῆς, ἡ/φίλος, -ου, ὁ friend, loved one (including family)

φίλος, ‑η, ‑ον dear, beloved, loving; as a noun, friend, loved one; compar. φίλτερος; superl. φιλτάτος

φιλότεκνος, ‑ον loving one's children or offspring

φιλότιμος, ‑ον loving honor, ambitious

φιλοφροσύνη, ‑ης, ἡ friendliness, kindliness, welcome

φιλογοσόφος, ‑ον fiery-looking, flaming red

φιλουρέω talk nonsense, trifle

*φοιβέομαι be seized with fear, be frightened

φοβερός, ‑ά, ‑όν fearful, afraid, timid

φολίς, ‑ίδος, ἡ scale (of a snake skin)

φονεύς, ‑έως, ὁ slayer, murderer

φονεύω murder, kill, slay

φορητός (‑ή), ‑ον borne, carried, bearable

*φράζω tell, declare, advise, bid, order

φράκτης (-ή), ὁ a shuddering

φρικώδης, ‑ες awful, horrible

φρόνιμος, ‑ον understanding, discreet, sensible, wise

φροντίζω think of, consider

φυγή, ‑ῆς, ἡ flight, escape

φύλαξ, φύλακος, ὁ watcher, guard, sentinel

*φυλάττω keep watch, guard, defend

φωκίς, ‑ίδος, ἡ Phocis

φωνέω produce a sound or tone, speak, tell of

φωνή, ‑ής, ἡ voice, sound

φωνείς, ‑εσσα, ‑εν endowed with speech, vocal

φωνητικά the vowels

φύς, φοτός, ὁ man

φῶς (＝ φάος), φωτός, τὸ light, daylight

Χ

*χαίρω rejoice

χαλεπάινω be hard, angry

χαλεπός, ‑ή, ‑ον difficult, hard to bear, painful
χαλινός, -οῦ, ὁ  bridle, bit
χαλκοῦς, -ῆ, -οῦν  of copper or bronze
χαρακτήρ, -ήρος, ὁ  distinctive mark, type, character
χαριέτας, -εσσα, -εν  graceful, pleasant, lovely
χάρις, χάριτος, ἡ grace, favor
χάριεις, -εσσα  graceful, pleasant, lovely
χάρις, ἡ grace, favor
χαμέλος, -ῶνος, ὁ winter, storm, tempest
χειρ, χειρός, ἡ hand
χειροτονία, -ας, ἡ extension of the hand, voting by show of hands
*χέο  pour
*χέω  pour
*χράομαι  use (+ dat.)
*χράω  proclaim (an oracle); mid.: consult an oracle
χρεία, -ας, ἡ need, want (of + gen.)
χρέων  it is necessary
*χρή  it is necessary
χρήμα, -ατος, τό thing, matter, affair; pl.: money
τί χρήμα why?
χρήσιμος, -η, -ον useful, serviceable
χρησιμός, -οῦ, ὁ oracular response, oracle
χρηστός, -ή, -όν useful, good, honest; n. pl.: benefits
χρόνος, -ῶνος, ὁ time; tense
Χρύσιππος, -ους, ὁ Chrysippus
χρυσός, -οῦ, ὁ gold
χρυσός, -ους, -η, -οῦν of gold, golden
χάρα, χάρας, ἡ space, place; land, country
χορέω  make room for another, go, come, advance
χώριον, -ου, τό  place, spot, country
χορις  separately, apart, without, apart from (+ gen.)
ψεύδω  deceive; mid.: lie
ψηφηγορία, -ας, ἡ vote by ballot
ψυχή, ψυχῆς, ἡ life, soul
ψυχρός, -ά, -όν cold
ENGLISH–GREEK VOCABULARY

For translation exercises
Asterisks indicate verbs listed in the Principal Parts List, 309–13

A
about περί + gen.
absent use the ptcpl. of ἀπειμί
admire θαυμάζω
aforesaid, the ταῦτα
after (use the aor. ptcpl. [VII])
all πᾶς, πᾶσα, πᾶν [VI]
alone μόνος, -η, -ον
although καί, καίπερ (with ptcpl. [VII])
and καί
anyone τις [VIII]
anyone who ὁστις [VIII]
anything τι [VIII]
anything which ὁ τι [VIII]
archon ἄρχων, ἄρχοντος, ὁ [V]
attribute ἀνατίθημι [XII] (princ. pts. follow τίθημι*)
avoid φεύγω*

be willing ἐθέλω*
beautiful καλός, -ή, -όν
become γίγνομαι*
before πρὶν [VI]
begin ἄρχω*, + gen.; + ptcpl. [VII]
believe νομίζω*, πιστεύω
best ἄριστος, -η, -ον
the best of men οἱ ἄριστοι
better ὁμείνων, βελτίων, κρείττων [X]
bird ὅρνις, ὅρνιθος, ὁ/ἡ [V]
both . . . and καί . . . καί
brave ἀγαθός, -ή, -όν; ἐσθλός, -ή, -όν
bring φέρω*, ἀγω*
brother ἀδελφός, -ου, ὁ
business ἔργον, -ου, τό
it is the business of ἔργον ἔστι + gen.
but ἀλλὰ; δέ (postpos.)
by dat. of means [I]; agent: ὑπὸ + gen. [III]

C
carry φέρω*
catch αἰρέω*

be caught ἀλίσκομαι*

cease, (i.e., stop oneself) παύομαι
certain (a certain one) τις, τι [VIII]
child παιδίον, -ου, τό; παιδός, παιδός, ὁ/ἡ [V]
citizen πολίτης, -ου, ὁ [III]
city πόλις, πόλεως, η [V]
honor (n.) τιμὴ, -ῆς, ἥ; (vb.) τιμάω [XI]
host ξένος, -ου, ὁ
house οἰκία, -ας, ἡ [III]
hurt βλάπτω*
husband ἄνδρος, ὁ

I
I ἐγώ [IX]; unless emphatic, expressed by first person verb ending in the singular
if εἰ, ἐάν (conditions [VI, XIII])
immortal ἀθάνατος, -ον [II]
in loc. prep., ἐν + dat., as dat. or acc. of respect [II]
in common (common) κοινός, -ή, -όν
into εἰς + acc.
is ἐστι = he/she/it is, there is [II]
is necessary ἄναγκη (ἐστι), δεῖ, χρή

J
judge (n.) δικαστής, -οῦ, ὁ; (vb.) κρίνω
justice δίκη, δικαιοσύνη

K
keep silence σιγάω, σιωπάω
kill ἀποκτείνω*
be killed ἀποθνῄσκω*
king βασιλεύς, βασιλέως, ὁ
know γνωσκω*, οἶδα* [VIII], ἐπίσταμαι* [XII]

L
law νόμος, -ου, ὁ
lead τίθημι* [XII]; make for oneself,
tίθεμαι (mid.), ποιέω [XI], πράττω*
learn μανθάνω*
leave λείπω*
letter (epistle) ἐπιστολή, -ῆς, ἡ
letters of the alphabet τὰ γράμματα
lie (n.) στηθός, τὸ; (vb.) κεῖμαι
life βιός, -ου, ὁ
listen to ἀκούω* (+ gen.); listen
heed, obey πείθομαι + dat.
little μικρός, -ά, -όν; ὀλίγος, -ῆς, ὀλίγον
live ζάω* [XI]
love ἀγαπάω, φιλέω, ἐρώτω [XI]
make τιθημι* [XII]; make for oneself, τίθεμαι
man ἄνθρωπος, ἄνδρος [V]
many πολλοί, -αί, -ά (pl. of πολύς [VI])
master δεσπότης, -ου, ὁ [III]
me oblique cases of ἐγώ [IX]
ment of former times οἱ τότε
money χρήμα, -τα, τά (pl. of χρῆμα, [V])
mother μήτηρ, μητρός, ἡ
much πολύς, πολλή, πολύ [VI]
my ἐμός, -ῆς, -όν [IX], μου, ἐμοῦ [IX], ἐμαυτῆς, -οῦ [IX]
myself as emphatic, αὐτός, αὐτή [IX]; refl., ἐμαυτῆς, -οῦ [IX]

N
native land πατρίς, -ίδος, ἡ [V]
necessary, it is ἄναγκη (ἐστι), χρή, δεῖ
never οὔποτε, οὐ . . . ποτε
night νύξ, νυκτός, ἡ
during the night νυκτός
no one οὐδείς, οὐδεμία; μηδείς, μηδεμία [X]
not οὐ (οὐκ, οὐχ); μή
nothing οὐδέν, μηδέν [X]

O
obey πείθομαι (mid. of πείθω*) + dat.
observe as in the expression, without being observed [VII] λανθάνω*
of use genitive case
old man γέρων, γέροντος, ὁ [V]
on ἐν + dat., ἐπι + gen. or dat.; on, with expression of time use dat. [IX]
on account of διά + acc.
on the ground that ὥς + ptcpl. [VII]
one another ἄλληλον [VIII]
opinion γνώμη, -ῆς, ἡ
or ἡ
ourselves ἡμῶν αὐτῶν [IX] over as in rule over ἄρχω + gen.

P
peace εἰρήνη, -ῆς, ἡ live in peace εἰρήνην ἄγειν people άνθρωποι, οἱ persuade πείθω* person άνθρωπος, ὁ/ἡ philosopher σοφός, -οῦ, ὁ; σοφή, -ῆς, ἡ place χώρα, -ας, ἡ; τόπος, -ου, ὁ; πόλις, -ας, ἡ; τόπος, -ου, ὁ plan βουλεύω plan for oneself βουλεύομαι poet ποιητής, -οῦ, ὁ [III] possessions τά + gen. (e.g., the possessions of the wise = τὰ τῶν σοφῶν) present use ptcpl. of πάρειμι be present πάρειμι (cf. εἰμί*) profit κέρδος, -ους, τὸ it is profitable κέρδος ἐστί [V]

R receive λαμβάνω* release λύω remain μένο* reveal ἐπιδείκνυμι [XII] road ὁδός, -οῦ, ἡ rule ἄρχω rule over ἄρχω + gen.

S sacrifice θυω sacrifice to θυω + dat. same αὐτός, αὐτή, αὐτό (in attributional position [IX]) save σώζω* say λέγω*, φημί* [IV], εἶπον* (said) sea θάλασσα (θάλαττα), -ῆς, ἡ [III] by sea κατὰ θάλασσαν see ὁράω* [XI] seek ζητέω [XI] send πέμπω*, στέλλω*

soul ψυχή, -ῆς, ἡ speak λέγω* stand ἵστημι* [XI] stone λίθος, -οῦ, ὁ stop παύω stop oneself (cease) παύομαι sun ἥλιος, -ου, ὁ

T take λαμβάνω*, σαρέω* take away ἀπάγω, ἀπάγω* take place γίγνομαι* tall μέγας, μεγάλης, μέγα [VI] teach παιδεύω, διδάσκω* tell λέγω* than gen. of comparison; ἥ, [X] that ἐκεῖνος, -η, -ο; οὕτως, οὕτως, τούτο [III] that (in order that) ᾧ + fut. ptcpl. [VII]; ἢνα + subj. or opt. [XIII] that (introducing indirect statement) IV, VII, XIII the ὁ, ἡ, τό [I] the one . . . the other ὁ/ἡ/τό μέν . . . ὁ/ἡ/τό δὲ [II] their article [I]; not refl., αὐτῶν [IX]; refl., ἐαυτῶν [IX] them oblique cases of αὐτός, αὐτή, αὐτό in plural [IX] there is ἐστί; there are, εἰσί; there was, ἦν; there were, ἦσαν
thing expressed by neuter of adj.; χρήμα, -ατος, τό
think νομίζω*
think worthy ἀξιόω

this οὗτος, αὕτη, τοῦτο; ὅδε, ἥδε, τόδε [III];
this man οὗτος
time χρόνος, ὥρα

it is time ὥρα [ΙΣΙ] + inf.
to dat. case without prep.; εἰς + acc.; πρός + acc.; (vb.) infinitive
trust πιστεύω + dat.; πείθομαι (mid. of πειθω)*
trust worthy ἀλήθεια, -άς, ἡ; ἀληθῆ, τά [VI]
two δύο

tyranny τυραννίς, -ίδος, ἡ [V]

U
unjust ἄδικος, -ον
unjust men οἱ ἄδικοι
understand ἐπίσταμαι* [XII], μανθάνω*
until πρίν [VI]
us oblique cases of ἡμείς [IX]
used to use impf. tense [II]

V
victorious, be νικάω [XI]
virtue ἄρετή, -ῆς, ἡ

W
wait μενω*
want βούλομαι*
war πόλεμος, -ου, ὁ
we ἡμείς [IX]; implied in –μεν, -μεθα endings
wealth πλουτός, -ου, ὁ
well εὖ, καλῶς
what (= that which: rel.) ὁς, ἢ, ὃ [II]
what (interrog.) τίς, τί [VIII]

whatever ὁσις, ἦτις, ὃ τι [VIII]
which (rel.) ὁς, ἢ, ὃ [II]
whichever ὁσις, ἦτις, ὃ τι [VIII]
who (rel.) ὁς, ἢ, ὃ [II]
who (interrog.) τίς [VIII]
whoever ὁσις, ἦτις [VIII]
whole ὅλος, -η, -ον; πᾶς, πάσα, πᾶν [VI]
why τί, διὰ τί
wicked κακός, -ῆς, ἡ; κακία, -άς, ἡ; τὸ κακόν
wife γυνή, γυναικός, ἡ [V]

willing ἐκόν, ἐκούσα, ἐκόν
be willing ἐθέλω*
win νικάω [XI]
wise σοφός, -ῆς, -ον
wise man ὁ σοφός
wisely σοφῶς
wish βούλομαι*, ἐθέλω*
with dat. of means; σύν + dat.; μετά + gen.
woman γυνή, γυναικός, ἡ [V]

word λόγος, -ου, ὁ
world κόσμος, -ου, ὁ
worthy ἄξιος, -α, -ον
think/deem worthy ἀξιόω [XI]
write γράφω*

Y
you sg. σύ, pl. ὑμεῖς [IX]
young νέος, -α, -ον
young man νεανίας, -ου, ὁ [III]
yourself as emphatic, αὐτός, -η, -ο [IX]; as refl., σεαυτός, σεαυτής; ὑμών αὑτῶν [IX]
AUTHORS OF THE READINGS

Dates are B.C.E. unless noted.

Aeschines, philosopher, 5th–4th c., Athens
Aeschylus, tragic poet, 5th c., Athens
Amphis, comic poet, 4th c., Athens
Anaximenes, philosopher, 6th c., Miletus
Apollodorus, author of Bibliotheca, a handbook on mythology, ?1st–2nd c. C.E.
Appian, historian, 2nd c. C.E., Rome (born in Alexandria)
Archilochus, lyric poet, 7th c., Paros
Aristophanes, comic poet, 5th–4th c., Athens
Aristotle, philosopher, scientist, 4th c., Athens (born at Stagira in Thrace)
Athenaeus, author of Deipnosophistae, a miscellany, ca. 200 C.E., from Naucratis in Egypt
Bacchylides, lyric poet, 6th–5th c., Ceos (Kea)
Callias, comic poet, 5th c., Athens
Callimachus, poet and librarian, 3rd c., Alexandria (born in Cyrene)
Cleanthes, Stoic philosopher, 4th–3rd c., from Assos in Asia Minor
Clement, letters, ?1st c. C.E., ?Rome
Demetrius, philosopher, literary critic, reputed author of On Style, 4th c., from Phalerum
Democritus, philosopher (atomist), 5th c., from Abdera in Thrace
Demosthenes, orator, 4th c., Athens
Didache, Teaching of the Twelve Apostles, anonymous, ?1st c. C.E., ?Syria
Diodorus Siculus, historian, 1st c., Sicily
Dionysius Thrax, grammarian, 2nd–1st c., Alexandria
Dionysius of Halicarnassus, historian, 1st c., Rome
Euripides, tragic poet, 5th c., Athens
Eusebius, Church historian, author of Ecclesiastical History, 3rd c. C.E., Caesarea
Greek Anthology (see Palatine Anthology)
Heraclitus, philosopher, 6th–5th c., Ephesus
Herodotus, historian, 5th c., Halicarnassus
Hesiod, didactic poet, ca. 700, Boeotia
Homer, epic poet, 8th or 7th c., Ionia
Ignatius, bishop, letter writer, 1st c. C.E., Antioch
Isocrates, rhetorician, 5th–4th c., Athens
John, evangelist, 1st c. C.E., Galilee
Libanius, rhetorician, 4th c. C.E., Antioch
Luke, evangelist, 1st c. C.E., Antioch
Lysias, rhetorician, 5th–4th c., Athens
Marcellus Empiricus, physician, writer of On medicines in Latin, 4th or 5th c. C.E., Gaul
Marcus Aurelius, Roman emperor, Meditations, 2nd c. C.E.
Matthew, Evangelist, 1st c. C.E., Capernaum
Menander, comic poet, 4th–3rd c., Athens, monostichoi (one-liners from his comedies)
Musaeus, poet, semi-mythical, Athens
Palatine Anthology (Pal. Anth., also called Greek Anthology, Anthologia Graeca), collection of poems from 7th c. B.C.E. to about 1000 C.E.
Pindar, epinician poet, 6th–5th c., Boeotia (near Thebes)
Plato, philosopher, 5th–4th c., Athens
Posidippus, poet, 3rd c., Alexandria (born in Pella)
Praxilla, lyric poet, 5th c., Sicyon
Protagoras, philosopher, 5th c., Abdera
Sappho, Lyric poet, 6th c., Lesbos (Mytilene)
Septuagint, Greek translation of the Old Testament, 3rd–1st c.
Sextus Empiricus, physician, philosopher, 2nd/3rd c. C.E., Alexandria, Rome
Simonides, lyric poet, 6th–5th c., Ceos (Kea)
Sophocles, tragic poet, 5th c., Athens
Strabo, geographer, 1st c.
Thucydides, historian, History of the Peloponnesian War, 5th c., Athens
Xenophanes, poet, philosopher, 6th–5th c., Colophon
Xenophon, historian, philosopher, memoirist, 5th–4th c., Athens
Zeno, Stoic philosopher, 4th–3rd c., Citium in Cyprus
LIST OF SOURCES FOR THE READINGS

For a list of standard abbreviations and editions of authors and works, see LSJ (Abbreviations and Reference Works). For online searchable texts in Greek (with language helps), browse The Perseus Digital Library at http://www.perseus.tufts.edu/.

Abbreviations used in this list:
DL Diogenes Laertius
Diels *Fragmente der Vorsokratiker*, H. Diels, ed.
frg. Fragment
K *Comicorum Atticorum Fragmenta*, T. Kock, ed.
M, m Meander monostichoi, or one-liners, A. Meineke, *Fragmenta Comicorum Graecorum*
Pal. Anth. Palatine Anthology or Greek Anthology (also called *Anthologia Graeca*)

Introduction pp. 11–12, 19
Callias, *Alphabet Tragedy* (cited in Athenaeus, *Deipnosophistae* x. 453d)
Dionysius Thrax, selections from *Grammar* 6, 11, 12, 13, 15

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2. Genesis (Septuagint) 1.1
3. *Didache* 1
4. DL 1.77
5. Eusebius, 5.1.52
7. M, m 74
9. Menander 719K
10. M, m 339
11. Hesiod frg. 272
12. Sophocles, *Ajax* 802
13. Plato, *Meno* 73d

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5. Homer, *Odyssey* 8.214
6. Callimachus frg. 358
7. Athenaeus 3.72
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9. M, m 577
10. M, m 150
11. M, m 9
12. Menander 776K
14. DL 7.187
15. DL 4.48
16. DL 3.102
17. DL 3.80
18. Plato, *Phaedrus* 244a
19. Pal. Anth. 7.575
20. Plato, *Hippias Major* 304e
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2. M, m 11  
3. M, m 753  
4. M, m 400  
5. M, m 52  
7. Demetrius 11.122  
8. Libanius, *Epistulae* 910.3  
10. Aristophanes frg. 642K  
11. Aeschylus, *Seven Against Thebes* 592  
12. Menander 125K  
13. Pal. Anth. 7.256  
14. M, m 451  
15. Aeschylus, *Agamemnon* 1404–6  
16. Herodotus 7.49  
17. Appian, *Foreign Wars* 12.83  
18. Demetrius 2.70  
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| Lesson IV pp. 101–2 | Plato, *Meno* 77b–c, 78a–b, and c–e  
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2. DL 1.41  
3. M, m 701  
4. Plato, *Republic* 460a  
5. Proverb: *Comica Adespota* 672  
6. Thucydides 7.77.7  
7. *Fragmenta Comiconum Graecorum* 5, p. 668  
A. Meineke, ed.  
8. Menander 517K  
9. M, m 29  
10. M, m 67  
11. Aeschylus, *Persians* 14–15  
12. DL 7.187  
13. Aeschylus, *Persians* 200  
14. M, m 26 |
| Lesson V pp. 116–19 | Homer, *Odyssey* 8.74  
2. Sophocles frg. 938  
3. Demetrius 4.238  
4. Plato, *Laws* 1.626a  
5. M, m 89  
7. Anaximenes 2  
8. Menander 612K  
9. M, m 33  
10. Homer, *Odyssey*, 17.218  
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14. DL 10.39  
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19. Aeschylus, *Eumenides* 990–1  
20. Greek Anthology (Pallados) 10.72  
21. Greek Proverb (Strabo, *Geography* 8.8.1, etc.)  
22. DL 7.183  
23. Aeschylus, *Seven Against Thebes* 662–63  
24. Plato, *Gorgias* 516e  
25. Euripides, *Alcestis* 280–1  
26. Xenophon, *Hellenica* 1.1.29  
27. Euripides, *Suppliants* 252 |

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3. Demetrius 4.238  
4. Plato, *Laws* 1.626a  
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8. Menander 612K  
9. M, m 33  
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5. Protagoras Diels 11 p. 219
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7. Menander 640K
8. Apollodorus 2.5.2
10. Apollodorus 1.7.2
11. Apollodorus 2.4.2

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3. M, m 407
4. Aristotle, *On Memory* 463b8
5. Aeschylus, *Persians* 238
6. DL 6.4
7. Plato, *Apology* 25c

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1. Plato, *Apology* 19e
2. Plato, *Phaedo* 117d
3. Xenophon, *Memorabilia* 1.1.19
4. Plato, *Apology* 29a
5. Aristotle, *Poetics* 24.18
6. Demetrius 43
7. Menander, *Epitrepontes* 75–6
8. M, m 621
10. Gospel of John 22
11. Aeschines 2.147
12. Lysias 12.100
13. Plato, *Apology* 23e
14. Plato, *Laches* 194d
15. Plato, *Apology* 17a
17. Greek Anthology 9.250
18. *Didache* 9.10
20. Aeschylus, *Persians* 296
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2. Plato, *Protagoras* 314d
3. Plato, *Meno* 75b
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5. Lysias 8.13
6. Dionysius of Halicarnassus 5.27
7. Aristotle, *Poetics* 4.15
8. DL 6.12
11. M, m 530
12. DL 9.20
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17. Aristotle, *Nichomachean Ethics* 1166a31
18. Sophocles, *Oedipus Tyrannus* 379
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4. Sextus Empiricus, *Against the Professors* 1.284
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6. Plato, *Apology* 37a
7. Gospel of Matthew 4.7

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5. Aristotle, *Rhetoric* 1.7.4
6. Eusebius 7.9.5 [Acts 5.24]
7. Ignatius, *Epistulae* 1.13.2
8. Plato, *Apology* 30d
9. Greek Anthology 11.176 (Lucilius)
10. DL 1.36
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19. Aeschylus, *Prometheus* 818
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25. Musaeus (in Aristotle, *Politics*)

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3. Aeschylus, *Eumenides* 677
4. DL 7.23
5. DL 6.54
6. DL 6.54
7. DL 5.19
8. DL 5.20
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10. DL 1.87
11. Aristotle, *On the Soul* 411a8
12. M, m 34
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14. Diodorus Siculus 1.27.4

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5. Aeschylus, *Persians* 293–94
6. DL 1.77
7. DL 2.34
8. M, m 236
9. M, m 190
10. M, m 752
11. Aeschylus, *Seven Against Thebes* 672–75
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7. Menander 608K
8. Plato, *Protagoras* 314b
9. Euripides, *Ion* 758
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12. M, m 108
13. M, m 5
16. Euripides frg. 734
17. M, m 555
18. DL 5.17
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20. Sophocles, *Philoctetes* 641
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2. Sophocles, *Ajax* 550
3. Xenophon, *Hellenica* 4.1.38
5. Plato, *Republic* 444d
6. Plato, *Laws* 757a
7. DL 3.54
8. DL 10.39
9. Diodorus Siculus 1.77.3
10. Plato, *Meno* 87c
11. Aeschylus, *Seven Against Thebes* 422
12. Aeschylus, *Seven Against Thebes* 719
14. Homer, *Iliad* 1.18
15. Plato, *Phaedo* 69b
17. Aeschylus, *Agamemnon* 36–9
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3. Plato, *Apology* 20c
5. Euripides, *Phoenissae* 446–47
6. Plato, *Apology* 17c
7. Charm in Marcellus Empiricus, 279 *(Lyra Graeca* 3.544, J. Edmonds, ed.)
9. Praxilla 4
10. Sophocles, *Trachiniae* 453
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21. M, m 25
22. Menander 692K
23. DL 6.57
24. Diodorus Siculus 1.47.4
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27. Plato, *Crito* 51c
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