From Alpha to Omega
A Beginning Course in Classical Greek
Fourth Edition

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Table of Contents

Preface ix
Lesson 1 Introduction: The Greek Alphabet 1
Lesson 2 The Greek Accents 9
Lesson 3 Ω-Verbs: Present Active Indicative, Present Active Infinitive, Present Active Imperative 13
Lesson 4 First Declension: Feminine Nouns, Part 1 21
Lesson 5 First Declension: Feminine Nouns, Part 2 27
Lesson 6 Ω-VERBS: Future Active Indicative, Future Active Infinitive 31
Lesson 7 Second Declension: Masculine Nouns 37
Lesson 8 Second Declension: Neuter Nouns; Adjectives: First/Second Declension 43
Lesson 9 First Declension: Masculine Nouns; Substantives 51
Lesson 10 Ω-Verbs: Imperfect Active Indicative; Correlatives 57
Lesson 11 Ω-Verbs: Middle/Passive Voice; Prepositions 63
Lesson 12 εἰµί; Enclitics 71
Lesson 13 Demonstratives 77
Lesson 14 Personal Pronouns 83
Lesson 15 Contract Verbs (-άω, -έω, -όω); Contracted Futures 87
Lesson 16 Third Declension: Stop, Liquid, and Nasal Stems 95
Lesson 17 Third Declension: Sigma Stems; Adjectives: Third Declension 101
Lesson 18 Ω-Verbs: First Aorist Active and Middle Indicative, First Aorist Active and Middle Infinitives First Aorist Active and Middle Imperative 107
Lesson 19 Ω-Verbs: Second Aorist Active and Middle Indicative, Second Aorist Active and Middle Infinitives, Second Aorist Active and Middle Imperative; Reflexive Pronouns 115
Lesson 20 Ω-Verbs: Perfect Active Indicative, Perfect Active Infinitive, Pluperfect Active Indicative 123
Lesson 21 Interrogative τίς and Indefinite τις 131
Lesson 22 Ω-Verbs: Perfect Middle/Passive Indicative, Perfect Middle/Passive Infinitive; Pluperfect Middle/Passive Indicative 137
Lesson 23 Relative Pronouns; πᾶς; Expressions of Time 145
Lesson 24  Ω-Verbs: Present Active Participle, Future Active Participle, First and Second Aorist Active Participles, Perfect Active Participle 153
Lesson 25  Ω-Verbs: Present Middle/Passive Participle 163
Future Middle Participle, First and Second Aorist Middle Participles, Perfect Middle/Passive Participle
Lesson 26  Direct and Indirect Questions; Alternative Questions 171
Lesson 27  Ω-Verbs: Aorist Passive Tense 181
Lesson 28  Ω-Verbs: Future Passive Tense; Future Perfect Active and Middle/Passive Tenses; οἶδα 189
Lesson 29  Third Declension: Vowel Stems and Syncopated Stems 195
Lesson 30  Deponent Verbs; Genitive Absolute; εἰς, οὖν εἰς/μηδείς 203
Lesson 31  Adverbs: Positive Degree; Result Clauses 211
Lesson 32  Comparative and Superlative Degrees 219
Genitive of Comparison; Partitive Genitive
Lesson 33  Adjectives and Adverbs: Irregular Comparative and Superlative Degrees; -ως, -εια, -υ Adjectives; Dative of Degree of Difference 227
Lesson 34  Numerals 235
Lesson 35  Subjunctive Mood: Present, Aorist, Perfect Tenses 243
Active, Middle, Passive Voices; Independent Uses of the Subjunctive (Hortatory, Prohibitive, Deliberative)
Lesson 36  Optative Mood: Present, Future, Aorist, Perfect Tenses 253
Active, Middle, Passive Voices; Independent Uses of the Optative (Wishes, Potentiality)
Lesson 37  Conditions 263
Lesson 38  Conditional Relative Clauses; Relative Adverbs 271
Lesson 39  Purpose Clauses 279
Lesson 40  εἶμι; Indirect Discourse (διί/ώς) 285
Lesson 41  φημί; Indirect Discourse (with infinitive) 295
Lesson 42  Indirect Discourse (with participle) Crasis 303
Lesson 43  More Uses of the Infinitive; πρὶν 313
Lesson 44  Verbal Adjectives in -τέος & -τός 321
Lesson 45  Clauses of Effort and Fear 329
Lesson 46  ΜΙ-Verbs (δίδωµι, ἴστηµι) 337
Lesson 47  ΜΙ-Verbs (τίθηµι, ἵστηµι) 347
Lesson 48  ΜΙ-Verbs (δείκνῡµι) Unattainable Wishes 355
Lesson 49  βαίνω, γιγνώσκω; Directional Suffixes; Accusative of Respect 363
Lesson 50  Redundant µή; Uses of µη ό & οὐ µή 371
Attraction of Relative Pronouns
Grammatical Appendix
  Nouns 381
  Definite Article 385
Pronouns 385
Adjectives 389
Numerals 394
Adverbs 396
Verbs 397
Word Lists 439
English-to-Greek Glossary 455
Greek-to-English Glossary 483
Index 517
Preface

When I set out to write *From Alpha to Omega* during my sabbatical in 1990-91, I was motivated by the desire to produce an elementary Greek textbook that would fit the St. Olaf College calendar, the St. Olaf College student, and the vigorously traditional St. Olaf College Classics curriculum. This meant that the book had to be divided into no more than fifty chapters, half of them to be completed each semester; that every grammatical concept had to be explained clearly and carefully, in language neither too simple nor too sophisticated; and that the readings for each lesson had to be selected with a view toward preparing students to read Plato in their third semester of Greek. Because we have only three class meetings per week, I limited the number of exercises in each chapter to ten Greek-to-English translation sentences, five English-to-Greek translation sentences, and (beginning in Lesson 5) one short reading. I also restricted to ten or so the number of vocabulary words to be memorized per lesson.

In a society no longer inclined to value a Classical education, those motivated enough to study ancient Greek need all the encouragement they can get. For this reason I strove to make the textbook as pleasant and accessible as possible without sacrificing its rigor. The sentences to be translated in each chapter are designed to help students learn the vocabulary words and constructions introduced in that lesson, while reviewing familiar ones. The readings give students experience in translating whole paragraphs of more or less “real” Greek, in which new vocabulary and syntax are mixed with old. I drew the readings for Lessons 5-25 from Aesop’s most amusing and curious fables. For Lessons 26-50 I chose what I thought were interesting as well as instructive passages, usually spread over two or more lessons, from the New Testament, Demosthenes, Xenophon, Thucydides, Lysias, Arrian, Aristotle, and Plato. Although I was wary of overwhelming the students with too many glosses and explanatory notes, I did try in each reading to retain as much as I could of the original Greek.

At the back of the textbook are chapter-by-chapter word lists, followed by Greek-to-English and English-to-Greek glossaries containing all vocabulary words and all other words found in the readings, along with the number(s) of the lesson(s) in which they appear. The book concludes with an appendix of paradigms (including the dual forms not explicitly taught in the textbook) and an index. It has been a happy surprise to me to discover that the book’s format suits other academic schedules as well as St. Olaf’s. For example, all fifty lessons have been covered successfully in one and a half semesters by a class that meets four times per week, in two ten-week trimesters by a class that meets five times per week, and in a nine-week summer intensive course. When pressed for time, some teachers have preferred to assign only the sentences, not the reading, in each lesson; others have continued to assign all the readings but only half or so of the sentences. Students are free to use the skipped exercises for additional practice or for review before a quiz or examination.
From Alpha to Omega would never have seen the light of day without the wise counsel and support of my St. Olaf colleagues, particularly Professor James May, and without the talents of the obliging staff at Focus Publishing. I am also grateful to my colleagues at other schools who were daring enough to test a brand-new textbook and with their eagle eyes spotted scores of typos and other errors that I had missed. Let me single out for special thanks Professors John Gibert (University of Colorado), Clara Shaw Hardy (Carleton College), John Lenz (Drew University), Leslie Mechem (Skidmore College), and Richard Wevers (Calvin College). Finally, I wish to thank all the dedicated students who struggled cheerfully and patiently through one of the earlier versions of the book and succeeded in learning Greek even from its flawed pages. I hope that they will be pleased with this final version of a textbook created not only for them but, to a large extent, by them.

ἐκ παιδών σεμικρῶν ἀρξάενοι, μέχρι οὕπερ ὄν ζῶσιν, καὶ διδάσκουσι καὶ νουθετοῦσιν.

From early childhood, their whole lives through, people teach and admonish them. — Plato’s Protagoras 325c

Preface to the Fourth Edition

The most obvious change in the fourth edition is its updated look: the new layout and formatting are designed to highlight the main points of each lesson. Many of the grammatical explanations have been rewritten to make them easier to follow. The glossaries have been moved to a more convenient location, just before the index. Finally, to accompany the textbook, there are online resources available at courses.pullins.com. I have no room to thank everyone who has helped me complete this latest revision, but I am especially grateful to Ron Pullins and Allen Cooper of Focus Publishing for their constant encouragement.
Lesson 1

Introduction

The Greek Alphabet

ἀρχὴ δέ τοι ἠμισον παντός (Well begun is half done)
—one of Pythagoras’ sayings, quoted by Iamblichus in Pythagoras 162

1. Greek belongs to a large and colorful family of Indo-European languages, all thought to be descended from a very old, now extinct language spoken by people who roamed over the Eurasian continent during prehistoric times. Other prominent members of the family are the Italic (including Latin and the Romance languages), Germanic (including English), Celtic, Baltic, Slavic (including Russian), Armenian, Iranian, and Indic languages.

2. The Greek language has been in continuous use for more than three thousand years; its vocabulary, grammar, and pronunciation have been evolving gradually over the centuries. There is a great deal of difference between, say, Greek of the seventh century BCE and Greek of the first century CE, even though they are both “ancient” from our point of view. Moreover, each geographical region of Greece had its own dialect. Some authors wrote in their native dialect; others, working within an established literary genre, wrote in the dialect(s) that tradition demanded.

The ancient Greek taught in this book is Classical in date. It is the sort of Greek that would have been used by educated people during Greece’s Classical age, roughly the fifth and fourth centuries BCE. These were glory days for Athens, artistically and intellectually as well as militarily. Much of the literature surviving from the Classical period is written in Attic, the dialect of the Athenians. (Attica is the name of the district that includes Athens.) The philosopher Plato, the orators Lysias and Demosthenes, the historians Thucydides and Xenophon, the comic playwright Aristophanes—to name just a few of Athens’ most famous authors—all wrote in Attic.

Once you are familiar with Attic, you will find it relatively easy to learn ancient Greek’s other literary dialects.

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Used in works such as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Epic</td>
<td>Homer’s Iliad and Odyssey</td>
</tr>
<tr>
<td>Ionic</td>
<td>Herodotus’ Histories</td>
</tr>
<tr>
<td>Doric</td>
<td>choral songs in Attic tragedies</td>
</tr>
<tr>
<td>Aeolic</td>
<td>poems by Sappho</td>
</tr>
</tbody>
</table>

2
Knowledge of Classical Greek also equips you to read Greek of the Hellenistic age, the period following the Classical age. The local dialects gradually died out and were replaced by Koine (the name means “common”), a dialect derived in large part from Attic and used from the third century BCE to the sixth century CE throughout the Greek-speaking world. The New Testament of the Bible is written in a literary form of Koine.

In 403 BCE, after years of using their own alphabet, the Athenians officially adopted the more precise alphabet used by speakers of the Ionic dialect, a close relative of Attic. This Ionic alphabet became standard for Greek; in later centuries the Coptic, Gothic, Armenian, and Cyrillic alphabets were derived from it. The Latin alphabet, by the way, goes back to the Greek inhabitants of Chalcis in Euboea, who spoke an Attic-Ionic dialect. When they colonized parts of Italy, they passed on their alphabet to the Etruscans, from whom the Romans acquired it.

Of the Greek alphabet’s twenty-four letters, the first nineteen were adapted from letters in the Phoenician alphabet and thus have Semitic names; the last five were invented by the Greeks. Only the large, capital forms of the letters existed in antiquity. It was not until the ninth century CE that scribes devised cursive forms that could be written quickly; these evolved into the small letters now in use.

The pronunciations suggested below are those thought by scholars to have been used during the Classical age. Alternative pronunciations are enclosed in square brackets.
The Alphabet of Classical Greek

<table>
<thead>
<tr>
<th>Greek letter</th>
<th>English equivalent</th>
<th>Name of letter</th>
<th>Pronounced like the italicized letter(s) in the English word</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>α α</td>
<td>αὐλφα</td>
<td>ah</td>
</tr>
<tr>
<td>B</td>
<td>β β</td>
<td>βῆτα</td>
<td>better gamblе; before γ, κ, μ, ξ, χ = nasalized n [or gamblе; before γ, κ, χ (not before μ) = nasalized n]</td>
</tr>
<tr>
<td>Γ</td>
<td>γ G g</td>
<td>γάμμα</td>
<td>gamblе; before γ, κ, μ, ξ, χ = nasalized n [or gamblе; before γ, κ, χ (not before μ) = nasalized n]</td>
</tr>
<tr>
<td>Δ</td>
<td>δ D d</td>
<td>δέλτα</td>
<td>delete</td>
</tr>
<tr>
<td>E</td>
<td>ε E e</td>
<td>ϵιλόν</td>
<td>etч</td>
</tr>
<tr>
<td>Z</td>
<td>ζ Z z</td>
<td>ζητα</td>
<td>wisdom [or gadzooks]</td>
</tr>
<tr>
<td>H</td>
<td>η Ė Ė</td>
<td>ἦτα</td>
<td>erroг [or ace]</td>
</tr>
<tr>
<td>Θ</td>
<td>θ Th th</td>
<td>θητα</td>
<td>sweetеheart [or author]</td>
</tr>
<tr>
<td>I</td>
<td>ι I i</td>
<td>ιωτα</td>
<td>pizza [or ι = pit; ι = pizza]</td>
</tr>
<tr>
<td>K</td>
<td>κ K k or C c</td>
<td>κάππα</td>
<td>candy</td>
</tr>
<tr>
<td>Λ</td>
<td>λ L l</td>
<td>λάμбδα</td>
<td>lantern</td>
</tr>
<tr>
<td>Μ</td>
<td>μ M m</td>
<td>μυ</td>
<td>music</td>
</tr>
<tr>
<td>Ν</td>
<td>ν N n</td>
<td>νυ</td>
<td>nuclear</td>
</tr>
<tr>
<td>Ξ</td>
<td>ξ X x</td>
<td>ξι</td>
<td>taxi</td>
</tr>
<tr>
<td>Ο</td>
<td>ο O o</td>
<td>χι</td>
<td>omicron</td>
</tr>
<tr>
<td>Π</td>
<td>π P p</td>
<td>πι</td>
<td>pillow</td>
</tr>
<tr>
<td>R</td>
<td>ρ R r</td>
<td>ρδω</td>
<td>rolled r [or rocky]</td>
</tr>
<tr>
<td>Σ</td>
<td>σ, ζ S s</td>
<td>σίγμα</td>
<td>signal; before β, γ, δ, μ = z</td>
</tr>
<tr>
<td>Τ</td>
<td>τ T t</td>
<td>ταυ</td>
<td>tardy</td>
</tr>
<tr>
<td>Υ</td>
<td>υ Y y or U u</td>
<td>υψιλόν</td>
<td>French u [or υ = foot; υ = boot]</td>
</tr>
<tr>
<td>Φ</td>
<td>φ Ph ph</td>
<td>φι</td>
<td>uphill [or telephone]</td>
</tr>
<tr>
<td>Χ</td>
<td>χ Kh kh or Ch ch</td>
<td>χι</td>
<td>backhand [or candy or German ch]</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ Ps ps</td>
<td>ψι</td>
<td>tipsy</td>
</tr>
<tr>
<td>Ω</td>
<td>ω Ω ο</td>
<td>ομέγα</td>
<td>omega aw [or oh]</td>
</tr>
</tbody>
</table>

After epsilon used to come digamma, ϝ (sounding like w), until it fell out of use.

Sigma has the form ζ only when it is the last letter in a word; otherwise it appears as σ. Some scholars, especially those who work with fragmentary manuscripts, prefer to use ς, a “lunate” sigma; it has the same shape regardless of where in a word it occurs. Its capitalized form is Σ.
4. **Vowels.** Of Greek’s seven vowels (α, ε, η, ι, ο, υ, ω), ε and ο are always short; η and ω are the long versions of ε and ο; α, ι, and υ are sometimes short, sometimes long. “Short” and “long” refer to the vowel’s quantity, i.e., the duration of its sound. In the Classical age long vowels were held out about twice as long as short ones. Apparently the quality, i.e., the sound, of α, ι, and υ, did not change much when those vowels were held out; η and ω, on the other hand, were not only longer but also more open in pronunciation than their short counterparts, ε and ο.

5. A diphthong is two vowels combined in pronunciation; the sound of the first either merges with or glides into the sound of the second. The two vowels together form one long syllable.

Classical Greek has eleven diphthongs. The first eight listed below are called “proper diphthongs” because, in each of them, both vowels continued to be pronounced. The last three in the list are called “improper diphthongs” because the second letter (iota) in each of them eventually became silent. In the Classical age, however, the iota was still pronounced.

<table>
<thead>
<tr>
<th>Diphthongs</th>
<th>Pronounced like the italicized letter(s) in the English word:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Proper</strong></td>
<td></td>
</tr>
<tr>
<td>ΑΙ</td>
<td>Αι</td>
</tr>
<tr>
<td>ΑΥ</td>
<td>Αυ</td>
</tr>
<tr>
<td>ΕΙ</td>
<td>Ει</td>
</tr>
<tr>
<td>ΕΥ</td>
<td>Ευ</td>
</tr>
<tr>
<td>ΗΥ</td>
<td>Ηυ</td>
</tr>
<tr>
<td>ΟΙ</td>
<td>Οι</td>
</tr>
<tr>
<td>ΟΥ</td>
<td>Ου</td>
</tr>
<tr>
<td>ΥΙ</td>
<td>Υι</td>
</tr>
<tr>
<td><strong>Improper</strong></td>
<td>Pronounced like the italicized letter(s) in the English word:</td>
</tr>
<tr>
<td>ΑΙ</td>
<td>Αι</td>
</tr>
<tr>
<td>ΗΙ</td>
<td>Ηι</td>
</tr>
<tr>
<td>ΩΙ</td>
<td>Ωι</td>
</tr>
</tbody>
</table>

In an improper diphthong the iota may be written either next to the other vowel or beneath it. When it is written next to it, the iota is called an iota adscript; when it is written beneath it, it is called an iota subscript. The ancient Greeks always wrote the iota as an adscript; the subscript did not come into use until the eleventh or twelfth century. Today the iota is still written as an adscript if the α, η, or ω is capitalized. If both vowels are in lower-case letters, the practice varies, but a subscript is far more common. This textbook prints the iota as a subscript unless the iota is combined with a capitalized vowel.

During the Classical period the letters omicron, omega, epsilon, and upsilon had the names οὖ, ὦ, εἶ, and ὖ. The expanded names they now have (meaning “small o,” “big o,” “plain e,” and “plain u”) were created for clarity’s sake by grammarians in the Byzantine age. By then the
Lesson 1 • 5

pronunciation of Greek had changed so much that “small” ο had become indistinguishable from “big” ω and the diphthong αι had become identical in sound with the “plain” vowel ε, while the diphthong οι had become identical in sound with the “plain” vowel υ, creating confusion.

6. **Breathings.** Many Greek words begin with an h-sound followed by a vowel; this h-sound (called “aspiration”) is indicated not by a letter but by a mark (῾) called a rough breathing, which is placed above the vowel (e.g., ᾧσ). If the word does not begin with an h-sound, a smooth breathing (᾿) is used instead (e.g., Ᾱς). Every vowel that begins a word must have a breathing to show whether it is aspirated (rough) or unaspirated (smooth).

If a word begins with a proper diphthong, the breathing goes above the second vowel (e.g., αϊ-, αι-). If the word begins with an improper diphthong, the breathing goes above the first vowel, never above the iota (e.g., ᾧτ-, ᾧτ-, ᾠτ-).

When the consonant rho occurs at the beginning of a word, it too has a breathing—always rough (῾ρ)—and is transliterated as rh rather than r.

If the initial vowel or rho is capitalized, the breathing should be written to the left of the capital letter (e.g., ᾦΗ-, ᾦΕ-, ᾦΡ, improper diphthong ᾦΑϊ-). In the case of a capitalized proper diphthong, the breathing mark remains in its usual place, above the second vowel (e.g., Αϊ-).

There are no words in Classical Greek that begin with upsilon and smooth breathing, so a word with an initial upsilon will always have rough breathing (e.g., υ-, υι-).

7. **Consonants.** Of Greek’s seventeen consonants, nine are stops (also called mutes); these are further classified as labials (π, β, φ), dentals (τ, δ, θ), or palatals (κ, γ, χ). Two are liquids (λ, ρ); two are nasals (μ, ν); one is a sibilant (σ); three are double consonants: ζ (= σδ, later δσ), ξ (= κσ, γσ, or χσ), ψ (= πσ, βσ, or φσ). A Greek word is not permitted to end in any consonant except ν, ρ, ζ, ξ, or ψ. The words ᾳκ and ᾳκ, both ending in kappa, are the only exceptions to this rule.

8. **Pronunciation.** If one stop (π, β, φ, τ, δ, θ, κ, γ, χ) is followed by a different stop or by a liquid (λ, ρ) or a nasal (μ, ν), they are usually pronounced together (e.g., φθ, βδ, κτ, θλ, χρ, γμ, πν). If one liquid or nasal is followed by a different liquid or nasal or by a stop, they are pronounced separately (e.g., ρλν, λλθ, μπτ; μν is an exception). Repeated consonants are also always pronounced separately (e.g., λλκ, ππρ, ρρσιτά, κκθ, γγμ, ππν). A Greek word has as many syllables as it has vowels and diphthongs (e.g., θε-αϊ = two syllables). If a vowel or diphthong is separated from the next vowel or diphthong by a single consonant or by two or more consonants pronounced together, the break between the syllables comes immediately after the vowel or diphthong (e.g., φυ-λα, ᾧκρον, οι-στρος [here σ is
regarded as part of the consonant cluster]. If the two consonants following
the vowel or diphthong are separately pronounced, the syllabic break
comes between those two consonants (e.g., φύλ-λα, ἄρ-χων, ἄν-θραξ, οἶσ-
tρος [here σ is regarded as separate from the consonant cluster]). Since it
is impossible to show the break in a double consonant, just put a hyphen
immediately after the vowel or diphthong (e.g., τά-ξις).

9. **Punctuation.** Greeks in the Classical age used little, if any, spacing or
punctuation. Later, four punctuation marks were devised: the comma (,)
and the period (.), exactly like their English counterparts; the colon or high
dot (;), corresponding to a semi-colon or colon in English; and the question
mark (?), equivalent to an English question mark. There are no special
marks to indicate exclamations or quotations; some publishers of ancient
Greek texts now use modern quotation and exclamation marks for their
readers’ convenience.

It is customary to capitalize the first letter of a proper name, of a word
beginning a quotation, and of a word beginning a long section (e.g., a
paragraph or a chapter), but not of a word beginning an ordinary sentence.

In this textbook a **macron** (“long mark”) is printed above a vowel if there would
otherwise be no way to tell that the vowel is long: ă, ă, ă. You will never see a
macron above η or ω since both are always long, nor above ε or ο since both are
always short. Macra were not used by the ancient Greeks and are seldom used
today except in textbooks and lexica.

Greek accents will be explained in the next lesson. For now, simply stress the
syllable over which an accent (´, `, or ἀ) appears.

10. **Exercises**

A. Divide into syllables and pronounce each of the following words
(famous names from Greek history and mythology). Then transliterate
each word, i.e., replace each Greek letter or breathing with its English
equivalent (refer to the table Alphabet of Classical Greek earlier in the
lesson).

Rough breathing is transliterated as h.

Kappa may be transliterated as either k or c, chi as either kh or ch.

Rho at the beginning of a word is transliterated as rh, otherwise as r.

Upsilon is transliterated as u if it follows a vowel (and thus is the second letter in
a diphthong), as y if it follows a consonant.

Do not be alarmed if some of the famous names seem to be slightly misspelled
in your English transliterations. Many Greek words have come to us through
Latin, and their Latin spelling, not their original Greek spelling, is often the one
that English has preserved.
B. Read aloud the following little story (Aesop's Fable 119) for practice in pronouncing the Greek letters. Pay close attention to the breathings and stress the syllables that have an accent. A translation is provided for your enjoyment.

**Zeus Cuts the Camel Down to Size**

Κάμηλος θεᾶσαμένη ταύρον ἐπὶ τοῖς κέρασιν ἀγαλλόμενον φθονήσασα αὐτῷ ἰδιότι τῶν ἰσων ἐφίκεσθαι. διόπερ παραγενομένη πρὸς τὸν Δία τούτου ἐδέετο, ὅπως αὐτῇ κέρατα προσνείμῃ. καὶ ὁ Ζεὺς ἀγανακτήσας κατ’ αὐτῆς, εἴη ἀρκεῖται τῷ μεγέθει τοῦ σώματος καὶ τῇ ἰσχύι, ἀλλὰ καὶ περισσοτέρων ἐπιθυμεῖ, οὐ μόνον αὐτῇ κέρατα οὐ προσέθηκεν, ἀλλὰ καὶ μέρος τι τῶν ὅτων ἀφείλετο. οὕτω πολλοὶ διὰ πλεονεξίαν τοῖς ἄλλοις ἐποφθαλμῶντες λανθάνουσι καὶ τῶν ἰδίων στεροῦμενοι.

**Translation**

A camel, observing a bull glorying in his horns, became envious of him and wanted to get an equally fine set of horns for herself. So, going up to Zeus, she begged him to grant her some horns. And Zeus, annoyed at her since she was not content with the size and strength of her body but desired greater dimensions, not only did not give her horns but even took away a portion of her ears. Thus do many people [and animals!], eyeing others jealously out of greed, unwittingly lose what is their own.
Lesson 2
The Greek Accents

δεινὸν δ' ἐστὶν ἡ μὴ 'μπερίᾳ (Inexperience is a dreadful thing)
—comment by a woman in Aristophanes’ Ecclesiazusae 115

In the last lesson we asked you to give extra stress to the accented syllables, and that, in fact, is what most teachers and students do when they pronounce ancient Greek. In reality, however, the marks were designed to indicate raising or lowering of the pitch of the speaker’s voice and have nothing to do with stress. Over time the original pitch accents were lost and replaced with the stress accent now heard in Modern Greek.

Greeks of the Classical period had no need for accent marks because they knew by heart which syllables had a change in pitch. The marks are said to have been invented by Aristophanes of Byzantium in the third century BCE, when non-native speakers of Greek required help in learning the language’s pitch accents.

The accents of Greek words occasionally make a difference in what the words mean, so learning them is helpful for understanding what the text says, as well as for pronouncing the words as accurately as possible.

Types of Accents. There are three types of accent marks (usually referred to simply as “accents”): acute (‘), grave (‘), and circumflex (‘). The acute denotes a gliding up of pitch, the grave a gliding down, the circumflex a gliding up followed by a gliding down.

If a syllable is to be accented, an accent is placed above the vowel or diphthong in that syllable; if a breathing also belongs there, it is written to the left of an acute or a grave, and beneath a circumflex (‘, ‘, ‘, ‘, ‘). Like the breathings, the accents always go above the second vowel of a proper diphthong (e.g., εὖ), above the first vowel of an improper diphthong (e.g., οἶ, ὦι), and to the left of a capital letter (e.g., Α, Ἄ). In a capitalized proper diphthong, the breathing and accent remain in their usual place, above the second vowel (e.g., Αἵ).

There is much scholarly debate about the grave accent. The mark perhaps shows, not that the pitch should glide down, but simply that it should not glide up (i.e., it could remain steady).

Position of Accents. In most Greek words one (and only one) syllable is marked with an accent, and that syllable is always one of the last three
syllables; an accent mark never appears earlier than that in a word. In φιλόσοφος, for example, the acute is as far left as the rules of accenting allow; it could never appear above φι. Traditionally, the last syllable in a word is called the ultima (Latin for “last”); the next-to-last syllable is called the penult (“almost last”); the syllable before the penult is called the antepenult (“before the almost last”). A word’s ultima, penult, and antepenult are the only syllables in it that can ever be accented.

A few words in Greek have no accent, and under certain circumstances a word may receive a second accent. This will all be explained in later lessons.

The acute and grave accents are found above diphthongs, long vowels, and short vowels; the circumflex is found only above diphthongs or long vowels. (This is logical since the brief sound of a short vowel would not allow enough time for the pitch to glide both up and down.) Thus, whenever you see a circumflex, you automatically know that the vowel beneath it is long; a macron to indicate the quantity of the vowel would be superfluous.

The acute can appear on the antepenult (e.g., θάλαττα), the penult (e.g., χώρα), or the ultima (e.g., θεό). The circumflex can appear on the penult (e.g., μοῖρα) or the ultima (καλῶς) but never as far back as the antepenult.

The grave appears only on the ultima and only under these circumstances: if a word that would have had an acute on its last syllable is followed directly by another word, with no intervening punctuation mark, the acute switches to a grave (e.g., ἀγαθὴ τύχη). If there is a punctuation mark immediately after the word, the acute remains unchanged (e.g., ἀγαθή· τύχη).

The regular substitution of a grave for an acute on the ultima suggests that a gliding up in pitch at the end of a word happened only when a break in thought followed; if there was no break, the pitch evidently glided down or stayed the same.

In some Greek words the position of the accent (i.e., whether it belongs on the antepenult, the penult, or the ultima) is unpredictable; you will simply have to memorize where to put the accent in each of those words. In many other Greek words, however, the position of the accent is totally predictable and does not need to be memorized.

Right now there are just two general principles for you to learn; both assume that you already know “where the accent wants to be” in a particular word. (How to determine the position of the accent will be covered in future lessons.) The first principle will tell you whether an acute on the antepenult can remain there; the second will tell you whether an accent on the penult should be a circumflex or an acute.

To understand these important principles, you must first know how to recognize whether a syllable is long by nature, long by position, or short:

A syllable is long by nature when it contains a naturally long vowel (e.g., χόρα, κλένη) or a diphthong (e.g., μοῖρα). One important exception: the proper diphthongs αι and οι are regarded as short when they are the very last letters in a word (e.g., οἰ is short in ἵπποι, but long in ἵπποις).
You will discover an exception to this exception in Lesson 36, but until then you will be safe if you assume that final αι and οι are short.

A syllable is long by position when its vowel or diphthong is followed by two consonants separately pronounced or by a double consonant (e.g., ἄρ-χι, ήτ-τον, λεί-ψο, φύ-λαξ). Notice that the length of the vowel or diphthong is not changed by its position; in φύλαξ, for example, the alpha is still naturally short even though the syllable is long by position. In λείψω the syllable is both naturally long (because it contains the diphthong ει) and long by position.

A syllable is short when it contains a naturally short vowel followed by no consonant (e.g., θε-ός) or by a single consonant (e.g., θύ-ρᾱ).

A syllable is short when it contains a naturally short vowel followed by two or more consonants pronounced together (e.g., ἄ-κρον; see Lesson 1). This holds true for Attic prose; in Greek verse, however, the poet may choose to pronounce the consonants separately and treat the syllable as long by position.

**Two General Principles of Accenting**

1. [Assume that the accent wants to be on the antepenult.]
   General Principle: The acute can stay on the antepenult only if the ultima is short (i.e., if it has a short vowel not followed by a double consonant, or if it ends in -αι or -οι; e.g., διδάσκαλος, διδάσκαλοι). If the ultima is long by nature or position, the acute must move to the penult, i.e., one syllable to the right (e.g., διδασκάλου, διδασκάλοις).

2. [Assume that the accent wants to be on the penult.]
   General Principle: If the penult is naturally long and the ultima has a short vowel or ends in -αι or -οι, the accent on the penult will be a circumflex (e.g., δῶρον, κῆρυξ, παῦε, ἐκεῖναι). If the penult is not naturally long, or the ultima does not have a short vowel or end in -αι or -οι, the accent on the penult will be an acute (e.g., τότε, ἵπποι, παύεις, ἐκείνας).

**Exercises**

A. The following are all genuine Greek words transliterated into English. Transliterate them back into Greek with proper breathings and accents. (If you need a reminder about how to transliterate, see §3 and §10 of Lesson 1.)

1. harmoniā, acute on penult
2. ainigma, acute on antepenult, proper diphthong
3. glōtta, circumflex on penult
4. mēchanē, acute on ultima
5. rhapsōidia, acute on penult, improper diphthong
6. symptōma, acute on antepenult
7. ichthys, acute on ultima
8. thlīpsis, circumflex on penult
9. exangeliā, acute on penult, use gamma for n-sound
10. kinēsis, acute on antepenult
11. syllogismos, acute on ultima
12. zōion, circumflex on penult, improper diphthong
13. autarkeia, acute on antepenult
14. haima, circumflex on penult, proper diphthong
15. basileus, acute on ultima

B. Two of the words in each group are incorrectly accented. Pick out the only form that does not violate one of the general principles of accenting.

1. κάμηλος κάμηλον καμήλοις
2. ἐπιθύμηει ἐπιθύμει ἐπίθυμει
3. σώματος σώματων σώματος
4. ἀφείλετο ἀφείλετο ἀφείλετο
5. ἰδιος ἰδιοι ἰδιοις
6. προσνεῖμη πρόσνειμη προσνείμη
7. αὐτή αὐτη αὐται
8. τότου τοῦτοις τοῦτον
9. ἐφικέσθαι ἐφικεσθαι ἐφικεσθαι
10. ταύρος ταύρον ταύρῳ
Lesson 3

Ω-Verbs
Present Active Indicative, Present Active Infinitive, Present Active Imperative

σπεῦδε βραδέως (Make haste slowly)
—one of Augustus’ sayings, quoted by Suetonius in Augustus 25

17. Greek has eight parts of speech: nouns, pronouns, adjectives, verbs, adverbs, conjunctions, prepositions, and particles. In this chapter we focus on verbs. Some of the grammatical terminology may be intimidating at first, but you should not let it scare you. Many of the terms are traditional and come from Latin; once you understand them, you will find them convenient to use. After all, they were designed to be helpful, not horrifying!

18. This section presents an overview of Greek verbs for those who would like to have “the big picture” from the very beginning. You may find it helpful to return to the section and re-read it as you proceed through the textbook. For now it is enough if you merely familiarize yourself with the terminology.

Verbs. Verbs are words that denote actions or states of being. Like English verbs, Greek verbs have the properties of person, number, voice, mood, and tense. Related to tense are the grammatical concepts of aspect and time.

Person. A Greek verb has one of three possible persons: first, second, or third.

The verb is in first person if its subject is the person speaking (“I” or “we”).

The verb is in second person if its subject is the person being spoken to (“you”).

The verb is in third person if its subject is someone or something other than the person speaking or the person being spoken to (“he,” “she,” “it,” or “they”).

Number. A Greek verb has one of three possible numbers: singular, dual, or plural.
The singular denotes that the subject is just one person, thing, or abstract idea.

The dual denotes that the subject is a pair of people, things, or abstract ideas.

The plural denotes that the subject is more than one person, thing, or abstract idea.

**Voice.** A Greek verb has one of three possible voices: active, passive, or middle.

A verb has active voice if its subject performs an action (e.g., “I teach,” “I teach the children”).

A verb has passive voice if its subject is acted upon by someone or something else (e.g., “the children are taught by me”).

A verb has middle voice if the subject performs an action for itself or on someone or something of special interest to it (e.g., “I teach [for myself].” “I have the children taught [because of my interest in them]”; the words in brackets are implied by the verb’s middle voice, but do not actually appear in the Greek sentence).

Verbs with active or middle voice may be either transitive (i.e., combined with a direct object that identifies who or what is being acted upon; e.g., “I teach the children,” “I have the children taught”) or intransitive (i.e., with no direct object appearing in the sentence; e.g., “I teach,” “I teach [for myself].” A passive sentence is the equivalent of a transitive active sentence; e.g., “The children are taught by me” describes the same situation as “I teach the children.” In both sentences it is the children who experience the teaching, but the idea is expressed in two different ways: first with “children” as the direct object of an active verb, then with “children” as the subject of a passive verb.

**Mood.** A Greek verb has one of four possible moods: indicative, imperative, subjunctive, or optative.

The mood of a verb reflects the speaker’s estimate of how real the action is:

Indicative mood suits statements of fact or discussions of reality and actual occurrences (e.g., a statement—“you are here”; a question—“are you here?”).

Imperative mood is appropriate for commands, i.e., requests to change reality (e.g., “be here!”).

Subjunctive and optative moods are associated with a variety of actions that are all only contemplated or imagined (e.g., a wish—“would that you were here!”; fear or doubt—“you may be here”; a possibility—“you might be here”).

**Tense.** When it comes to Greek, the notion of “tense” can be problematic, but because the term is traditional and still commonly
used, we include it in this textbook. The danger of using the term is that, on the basis of English, students may simply equate it with time and not realize that Greek makes an important distinction between time and aspect.

The number of possible tenses in Greek depends on the mood of the verb:

A Greek verb in the imperative, subjunctive, or optative mood has one of three possible tenses: present, aorist, or perfect.

A Greek verb in the indicative mood has one of seven possible tenses: present, imperfect, future, aorist, perfect, pluperfect, or future perfect.

There is a logical explanation for the higher number of tenses in the indicative: the imperative, subjunctive, and optative moods use tense to show aspect, while the indicative mood uses tense to show not only aspect but also time.

**Aspect.** Aspect is the type or quality of the action, as perceived by the speaker. A Greek verb has one of three possible aspects: imperfective, aoristic, or perfective.

- Imperfective aspect: the speaker perceives the action as a process continuing or repeated over time.
- Aoristic aspect: the speaker perceives the action as a one-time occurrence, neither continuing nor completed.
- Perfective aspect: the speaker perceives the action as completed and having an enduring result.

In the imperative, subjunctive, and optative moods each tense matches one of the three aspects:

- present tense: imperfective aspect
- aorist tense: aoristic aspect
- perfect tense: perfective aspect

**Time.** A Greek verb in the indicative mood has one of three possible times: present, past, or future. (A verb in the imperative, subjunctive, or optative mood never denotes time; the one exception, the future optative, is discussed in Lesson 40.)

The indicative mood combines time and aspect in the following ways:

- present tense: present time, imperfective or aoristic aspect
- imperfect tense: past time, imperfective aspect
- future tense: future time, imperfective or aoristic aspect
- aorist tense: past time, aoristic aspect
- perfect tense: present time, perfective aspect
- pluperfect tense: past time, perfective aspect
- future perfect tense: future time, perfective aspect
The four tenses of the indicative mood that denote present or future time (present, future, perfect, future perfect) are called primary (or principal) tenses.

The three tenses of the indicative mood that denote past time (imperfect, aorist, pluperfect) are called secondary (or historical) tenses.

19. Every Greek verb alters or inflects (“bends”) its form to indicate changes in its person, number, voice, mood, and tense. Inflecting a verb means adding suffixes and (sometimes) prefixes to one of its six stems; this process is known as conjugating (“joining together”).

**Conjugations.** All the verbs that are conjugated in the same way are grouped together and said to belong to the same conjugation. Greek has two main conjugations, a large one to which all the ω-verbs belong, and a small one to which all the μι-verbs belong. This book does not explain the features of μι-verbs systematically until all the forms of ω-verbs have been introduced.

20. The present tense of the indicative mood denotes an action happening in the present time. It may be an action happening now and only now, or it may be one that goes on all the time, including now. Most often it is viewed as a continuing, repeated, or habitual process; if so, the verb has imperfective aspect. Sometimes it is viewed as a one-time occurrence; if so, the verb has aoristic aspect. Although there is no difference in appearance between a present-tense Greek verb with imperfective aspect and one with aoristic aspect, the context generally makes clear which aspect the author of the sentence had in mind.

The verb παιδεύω (“teach”) will serve as a paradigm (i.e., a model) for the conjugation of ω-verbs in the indicative mood, present tense, active voice. Each Greek word in the paradigm is followed by two examples of how it might be translated into English.

English has multiple ways to convey the sense of the present indicative, each with a different nuance (e.g., “I teach,” “I do teach,” “I am teaching,” “I continue teaching,” “I keep teaching”). Since Greek uses just one form, broad enough to cover all of these nuances, there is no simple formula for translating the Greek present indicative into English. You must rely on the context to help you choose a suitable translation.

Because the dual is seldom used in Attic Greek (the plural generally takes its place), it has been omitted from the paradigms that appear in the lessons. All of the dual forms, however, are listed for reference in the appendix of the textbook.

**Present Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>παιδεύω -ω (“I teach/am teaching”)</td>
</tr>
<tr>
<td>2nd person</td>
<td>παιδεύεις -εις (“you [sg.] teach/are teaching”)</td>
</tr>
<tr>
<td>3rd person</td>
<td>παιδεύει -ει (“he/she/it teaches/is teaching”)</td>
</tr>
</tbody>
</table>
Plural
1st person  παιδεύοµεν (“we teach/are teaching”) -οµεν
2nd person  παιδεύετε (“you [pl.] teach/are teaching”) -ετε
3rd person  παιδεύουσιν(ν) (“they teach/are teaching”) -ουσι(ν)

Present Stem. To form the present tense, you must first find the present stem. When you look up a Greek verb in a lexicon, you will be confronted with six principal parts. The first of these will be the first-person singular present active indicative; if it ends in -ω (e.g., παιδεύω), the verb must belong to the ω-conjugation. Dropping the -ω from the first principal part will give you the present stem.

Endings. Each ending is actually a combination of a thematic vowel (a mark of the present tense — usually ε, but ο is used before μ or ν) and a personal ending: -ω = ο + lengthening, -εις = ε + σι (σ dropped out), -ει = ε + σι (σ dropped out), -οµεν = ο + μεν, -ετε = ε + τε, -ουσι = ο + νσι (ν dropped out; ο lengthened to ου). It is good to be aware that these phonetic changes have occurred, but you need only memorize the endings in their final form, keeping in mind that the first letter of each is a thematic vowel.

Movable Nu. The ν in the third-person plural ending is called a movable ν. It is added to a word ending in -σι whenever the following word begins with a vowel or whenever the -σι word falls at the end of a sentence.

Finite Forms. Verb forms that have personal endings are referred to as “finite” because the action is confined to a specific person—first, second, or third—and to a specific number—singular or plural. Finite forms do not need to be supplemented with personal pronouns (“I,” “we,” “you,” “he,” “she,” “it,” “they”) to clarify who is doing the action; the endings already make that clear. Personal pronouns are added only for emphasis.

Recessive Accent. The accent of most finite forms is recessive, i.e., it wants to move as far to the left in the word as possible. Thus, if the word has only two syllables, the accent will recede to the penult (and be either a circumflex or an acute, according to general principle #2 in §15 of Lesson 2). If the word has three or more syllables, the accent will recede to the antepenult and stay there unless it is forced back to the penult by general principle #1 (e.g., the acute recedes to the antepenult in παιδεύοµεν, but the long ultima draws it back to the penult in παιδεύω).

21. Infinitive. An infinitive is a special form that in English always appears as the word “to” followed by a verb (e.g., “to write”). In both English and Greek, it has the ability to function in either of two ways: as a verb, complementing the main verb in the sentence (e.g., “I wish to write”), or as a noun (e.g., “to write is difficult”; in this example the infinitive is the subject of the sentence). Some scholars argue that the infinitive, when it functions as a verb, should be classified as a mood. This textbook prefers to see infinitives as constituting their own category.

The infinitive in Greek is built on a verbal stem, and as its name implies, it is non-finite: its action is not limited to a particular person or number. It has no mood, but it does have tense (which shows only aspect, not time—exceptions will be discussed in later lessons) and voice.

Here is the infinitive of παιδεύω in the present tense, active voice:
Present Active Infinitive

παιδεύειν ("to teach")

The present active infinitive is formed by adding -ειν (= thematic vowel ε + εν [the two epsilons contract into the diphthong εί]) to the present stem, with recessive accent. Despite its name a present infinitive does not signify an event taking place right now; rather, it implies an on-going or habitual action. Thus its tense is not an indication of present time, but of imperfective aspect. You may prefer to translate the present infinitive in a way that emphasizes the on-going nature of the action (e.g., “to be engaged in teaching” or “to continue teaching” or “to keep teaching”).

22. The imperative mood, used for giving commands, has person (but not first person), number, voice, and tense. Tenses in this mood show only aspect, not time. The present imperative has imperfective aspect and denotes an action that the speaker wishes to see happening for a while or repeatedly.

Here are the forms of παιδεύω in the imperative mood, present tense, active voice:

**Present Active Imperative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person</td>
<td>παιδευε</td>
</tr>
<tr>
<td>3rd person</td>
<td>παιδευέτω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person</td>
<td>παιδεύετε</td>
</tr>
<tr>
<td>3rd person</td>
<td>παιδευόντων</td>
</tr>
</tbody>
</table>

The present active imperative is built on the present stem. Its endings are combinations of the thematic vowel ε/ο and the personal endings —, -τω, -τε, -ντων. As you would expect with finite verb forms, the accent is recessive. The second-person plural present imperative is identical in appearance to the second-person plural present indicative. The context will help you distinguish the two.

In English there is no difference in form between a second-person singular command, addressed to one person, and a second-person plural command, addressed to more than one person. In Greek, however, the singular command has a different ending from the plural (-ε instead of -ετε).

The third-person imperative is an order addressed to one or more persons who are neither the one(s) speaking nor the one(s) being spoken to. Because English has no exact equivalent for this sort of command, a construction with “let” is normally used. Notice that this translation can be misleading: “let” may seem to mean “allow,” and the word that is the subject of the Greek verb confusingly appears in the objective case in English; e.g., the “they” subject of παιδευόντων turns into “them” in the translation “let them teach.” Translating “may they teach” would solve that problem but at the same time introduce another by transforming the command into a wish. There is no perfect solution.

Since the present imperative has imperfective aspect, you may prefer a translation that emphasizes the on-going nature of the action (e.g., “continue teaching!” for παιδευε or “let them keep teaching!” for παιδευόντων).
23. **Negative Adverbs.** In the indicative mood the normal negative adverb is οὐ; the usual place to put οὐ is right before the verb (e.g., οὐ παιδεύεις, “you are not teaching” or “you do not teach”).

A prohibition or negative command is signaled by μή (“not”); the usual place to put μή is right before the imperative form of the verb (e.g., μὴ παίδευε, “don’t teach!”).

24. **Vocabulary**

Words are grouped according to their part of speech and presented in this order: verbs, nouns, pronouns, adjectives, adverbs, prepositions, conjunctions, particles. Within each category the order is alphabetical. English derivatives are printed in italics and placed in square brackets at the end of each entry.

If a verb can be used with an infinitive, the vocabulary item will begin with (+ infinitive), and the meanings that are appropriate when the infinitive is used will have the word to following them in parentheses. The parentheses indicate that the verb may be used either with an infinitive or without one.

If a word in the vocabulary list has an acute accent on its ultima, do not assume that that accent can never change. Whenever the word is used in a sentence and another word follows it with no intervening punctuation, the accent will switch to a grave (as explained in §14 of Lesson 2). It is for simplicity’s sake that the word is printed with an acute accent whenever it is quoted out of context.

- γράφω write, draw [cf. autograph]
- ἐθέλω (+ infinitive) be willing (to), wish (to)
- θῶ offer sacrifice, sacrifice, slay
- κλέπτω steal [cf. kleptomania]
- παιδεύω teach, educate [cf. propaedeutic]
- σπεύδω (+ infinitive) hasten (to), strive (to), be eager (to)
- φυλάττω stand guard, guard, protect, preserve [cf. prophylactic]
- μή (negative adverb used with imperative mood) not
- οὐ (οὐκ, οὐχ) (negative adverb used with indicative mood) not

οὐ is a proclitic, a type of word that “leans ahead” to the word following it and has no accent of its own; there are ten such words in Greek. οὐ is unique in that it does receive an accent (acute) if it comes at the end of a clause (οὔ). Before a word with smooth breathing, οὐ becomes οὐκ; before a word with rough breathing, οὐ becomes οὐχ. οὐκ and οὐχ are exceptions to the rule that a Greek word can end only in a vowel, ν, ρ, ζ, ξ, or ψ.

καί (conjunction) and; (adverb) also, even
καί...καί (correlative conjunctions) both...and

As a conjunction, καί (“and”) connects parallel words (e.g., two finite verbs, two infinitives, two nouns). If the sentence seems to have a superfluous καί in it, καί is either an adverb, stressing the word that immediately follows it, or a correlative conjunction paired with another καί. In a vocabulary list it is conventional to show the first correlative with its acute accent changed to grave, since another word would most likely follow it with no intervening punctuation.
25. Exercises

Greek-to-English Sentences

1. παιδεύεις καὶ οὐ κλέπτεις.
2. μὴ γράφε· σπεῦδε φυλάττειν.
3. καὶ θυόντων καὶ παιδευόντων.
4. ἐθέλετε κλέπτειν; οὐκ ἐθέλουσιν.
5. σπεύδει παιδεύειν· μὴ κλεπτέω.
6. ἐθέλομεν καὶ θειεν καὶ γράφειν.
7. μὴ κλέπτε· φυλάττει.
8. σπεύδουσι καὶ γράφειν; γραφόντων.
9. παιδεύω· θύετω.
10. φυλάττομεν· μὴ σπεύδετε κλέπτειν.

English-to-Greek Sentences

1. Offer sacrifice (pl.) and do not steal!
2. Also hasten (sg.) to teach!
3. Is he willing to stand guard? Let him not continue drawing!
4. She is not writing; she is both educating and sacrificing.
5. Let them steal! We do not wish to guard.
Lesson 4
First Declension
Feminine Nouns, Part 1

καλὸν ἡσυχία (Leisure is a fine thing)
—one of Periander’s sayings, quoted by Diogenes Laertius 1.97

26. A noun is a word naming or signifying a person, thing, or abstract idea. Greek nouns are less formidable than Greek verbs but still challenging. Like verbs, they too are inflected.

Declensions. Inflecting a verb is called conjugating; inflecting a noun is called declining. Verbs are classified by their conjugation; nouns are classified by their declension. This chapter introduces the first of Greek’s three declensions.

27. Unlike a Greek verb, which has six stems, a Greek noun usually has just one. Endings that are added to the stem indicate gender, number, and case.

Gender. The gender of a noun may be masculine, feminine, or neuter. The gender of nouns denoting male persons is almost always masculine, and the gender of nouns denoting female persons is almost always feminine, but the gender of sexless objects, contrary to what you might expect, is not almost always neuter; it is just as often feminine (like the Greek word for “marketplace”) or masculine (like the Greek word for “river”). For such nouns the gender has nothing to do with their “sex”; it is simply a grammatical trait (comparable to a blood-type), which has to be memorized along with the stem and the endings. Each Greek noun is “born” with a particular gender, and that gender never changes.

Number. The number of a noun is similar to the number of a verb; it may be singular, dual, or plural, depending on how many people, things, or abstract ideas the speaker has in mind. Since the dual (implying a pair) is rarely used in Attic Greek, it is relegated to the appendix of this textbook.

Case. The case of a noun is a clue to how the noun is functioning in its sentence. It is often difficult for English-speakers to grasp the notion of cases because English uses the position of a noun in a sentence, not the form of the noun, to indicate its function. In “the dog chases the cat,” we know that “dog” is the subject because it is placed before the verb, while “cat” is shown to be the object by its placement after the verb. If the positions of
“dog” and “cat” in the sentence are reversed, “dog” becomes the object, “cat” becomes the subject, and the sentence means the opposite of what it originally did.

In Greek the position of a noun does not dictate how it is functioning in the sentence; this is shown instead by the noun’s case. The idea of the dog chasing the cat could be expressed in Greek with any of the following arrangements of words: “the dog chases the cat,” “the cat chases the dog,” “the dog the cat chases,” “the cat the dog chases,” “chases the dog the cat,” “chases the cat the dog.” In none of the Greek versions would there be any doubt that the dog is doing the chasing; the noun for “dog” would be in the case appropriate for the subject of a sentence, while the noun for “cat” would be in the case appropriate for the object. The speaker would be free to choose whether to put the nouns before, after, or on either side of the verb; the decision would depend on which words the speaker wished to emphasize or which grouping of sounds was most pleasing to the ear.

Greek nouns have five cases: nominative, genitive, dative, accusative, and vocative. It is traditional to list them in that order, with the last four cases seeming to “decline” or fall from the nominative (the word case comes from the Latin word for “a falling”). The next section gives an overview of the cases and their uses.

28. **Nominative**: The nominative case designates the subject of the sentence. In a sentence that has a “linking verb” connecting the subject with a predicate noun, both the subject and the predicate noun will be in the nominative case (e.g., “we are friends,” “you have become a nuisance,” “they will be chosen as delegates”). Unlike a direct object, which is acted upon by the subject, a predicate noun is equated with the subject and therefore must be identical with it in case.

**Genitive**: The genitive case designates a noun that is being used to modify another noun in the sentence. The relationship between the two nouns can usually be conveyed in English with the preposition of (e.g., “the grapes of wrath,” “love of life,” “the book of the student”; in the last example the phrase shows possession and could be expressed alternatively as “the student’s book”). The genitive also functions as a substitute for Indo-European’s ablative case, of which only a few traces are left in Greek. Thus the genitive is the appropriate case for nouns denoting a source or point of origin (“away from,” “out of”).

**Dative**: The dative case designates a noun that has some relationship to the action but is not the subject or direct object of the sentence. Often the best way to translate a dative is with the preposition to or for (e.g., “give the prize to the winner”; “for ducks, the weather is perfect”). The dative also functions as a substitute for Indo-European’s instrumental and locative cases, both of which have nearly vanished in Greek. Thus the dative is the appropriate case for nouns denoting means, accompaniment, location, or time (“by,” “with,” “in,” “at”).
Accusative. The accusative case designates the sentence’s direct object, the noun that is being directly acted upon by the subject. It is also used for nouns that denote a destination or goal or an extent of time or space (“into,” “to,” “toward,” “for”).

Vocative. The vocative case designates a person, either real or imaginary, who is being addressed. It is common in Greek to personify things and call out to them as well as to human beings (e.g., “farewell, Socrates!”; “O death, where is thy sting?”).

First-declension nouns can be divided into two groups: feminines and masculines. The feminines are discussed here and in the next lesson, the masculines in Lesson 9.

Originally all first-declension feminine nouns had stems ending in -ᾱ; this remained so in the Doric and Aeolic dialects. In Attic, however, -ᾱ was replaced by -η (e.g., σκηνή) in all cases of the singular, except when -ᾱ was preceded by ε, τ, or ρ (e.g., θεᾱ, ἥσυχᾱ, χώρᾱ). This meant that, in Attic, there were two different types of first-declension feminines, ᾱ-stems and η-stems:

First-Decension Feminine Nouns, ᾱ-Stems & η-Stems

<table>
<thead>
<tr>
<th>Singular</th>
<th>(“goddess”)</th>
<th>(“leisure”)</th>
<th>(“place”)</th>
<th>(“tent”)</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>θεᾱ</td>
<td>ἥσυχᾱ</td>
<td>χώρᾱ</td>
<td>σκηνή</td>
<td>-ᾱ -η</td>
</tr>
<tr>
<td>Genitive</td>
<td>θεᾱς</td>
<td>ἥσυχᾱς</td>
<td>χώρᾱς</td>
<td>σκηνής</td>
<td>-ᾱς -ης</td>
</tr>
<tr>
<td>Dative</td>
<td>θεᾳ</td>
<td>ἥσυχα</td>
<td>χώρα</td>
<td>σκηνή</td>
<td>-ᾳ -η</td>
</tr>
<tr>
<td>Accusative</td>
<td>θεἀν</td>
<td>ἥσυχαν</td>
<td>χώραν</td>
<td>σκηνήν</td>
<td>-ἀν -ην</td>
</tr>
<tr>
<td>Vocative</td>
<td>θεᾰ</td>
<td>ἥσυχα</td>
<td>χώρα</td>
<td>σκηνή</td>
<td>-ᾰ -η</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>(“goddess”)</th>
<th>(“leisure”)</th>
<th>(“place”)</th>
<th>(“tent”)</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>θεᾰί</td>
<td>ἥσυχαι</td>
<td>χώραι</td>
<td>σκηναί</td>
</tr>
<tr>
<td>Genitive</td>
<td>θεᾱν</td>
<td>ἥσυχαιν</td>
<td>χώραιν</td>
<td>σκηναίν</td>
</tr>
<tr>
<td>Dative</td>
<td>θεᾰξ</td>
<td>ἥσυχαξ</td>
<td>χώραξ</td>
<td>σκηναξ</td>
</tr>
<tr>
<td>Accusative</td>
<td>θεᾱς</td>
<td>ἥσυχας</td>
<td>χώρας</td>
<td>σκηνας</td>
</tr>
<tr>
<td>Vocative</td>
<td>θεᾰί</td>
<td>ἥσυχαι</td>
<td>χώραι</td>
<td>σκηναί</td>
</tr>
</tbody>
</table>

As you can see, first-declension feminines all have the same endings in the plural: -αι, -ων, -αις, -ας, -αι. The singular endings are -ᾱ, -ᾱς, -ᾰ, -ᾰς, -ᾰι only if the preceding letter is ε, τ, or ρ; otherwise they are -η, -ης, -η, -ην, -η. Notice that the nominative and the vocative forms are identical. You will soon discover that the nominative and vocative are identical in the plural of every declension (though not always in the singular).

Persistent Accent. The accent of these and all other Greek nouns is persistent, i.e., the location of the accent in the nominative singular shows where the accent wants to stay or “persist.” “Location” refers not to antepenult, penult, etc., but to the actual letters making up the accented syllable; in the nominative singular of χώρᾱ, for example, the accented syllable is χω-, and the acute accent tries to remain with that particular group of letters. (Notice that this is different from the accent of finite verbs, which wants simply to recede.) When the case-ending changes, the general principles of accenting (see §15 of Lesson 2) may force the noun’s accent to move to another syllable or to change its form (e.g., χώρᾱ becomes χῶρα). It is vital for you to memorize the location of the accent in the nominative singular.
There are two peculiarities in the accenting of first-declension feminine nouns:
1. If the accent falls on the ultima in the genitive and dative, singular and plural, it changes from acute to circumflex. Example: One would expect to see θεά, θεᾶς, θεᾷ since there is no general principle forcing accents on the ultima to change from acute to circumflex; nevertheless the correct inflection is θεα, θεᾶς, θεᾷ.

2. In the genitive plural of first-declension nouns, the syllable that receives the accent is always the ultima. Example: One would expect to see χώρων since there is no reason for the accent to move from its preferred spot above χω-; nevertheless the correct form is χωρῶν. For this second peculiarity there is a logical explanation: the original ending of the genitive plural in first declension was -ῶν, but as time went by, the long alpha and the omega contracted, producing -ῶν; the circumflex is a sign that there has been a contraction of two vowels into one.

Both Greek and English use a definite article (“the”) to indicate that someone or something is definite, previously mentioned, or well-known. Greek’s definite article changes its form to match the gender, number, and case of the noun that it modifies. In this lesson only the feminine forms of the article are necessary for you to learn. They closely resemble the endings of first-declension feminine nouns.

### Definite Article, Feminine Forms

<table>
<thead>
<tr>
<th>Singular</th>
<th>Feminine</th>
<th>Plural</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἡ</td>
<td>Nominative</td>
<td>αἱ</td>
</tr>
<tr>
<td>Genitive</td>
<td>τῆς</td>
<td>Genitive</td>
<td>τῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>τῇ</td>
<td>Dative</td>
<td>ταῖς</td>
</tr>
<tr>
<td>Accusative</td>
<td>τήν</td>
<td>Accusative</td>
<td>τὰς</td>
</tr>
</tbody>
</table>

The nominatives ἡ and αἱ are proclitics (like οὐ) and thus have no accent. No vocatives exist because a definite article would be superfluous in a direct address. This applies to English too; we say, e.g., “O goddess, listen!”, not “O the goddess, listen!”.

When you see a definite article in a Greek sentence, do not assume that you should include “the” in your translation: Greek uses “the” in more ways than English does. In Greek, for instance, it is customary to put a definite article with an abstract noun if the speaker is thinking of the concept as a whole: e.g., πέμπε τὴν ἡσυχίαν (“send leisure [all of it]!”), as opposed to πέμπε ἡσυχίαν (“send [some/any] leisure!”). In a different context, however, πέμπε τὴν ἡσυχίαν might mean “send the leisure [i.e., the particular sort of leisure that the speaker has in mind]!”; it would then be accurate to include “the” in your translation. It is also more normal in Greek than in English to add a definite article to a proper name (e.g., “the Socrates,” “the Zeus,” “the Greece”). If “the” sounds awkward in your English translation, feel free to omit it.

### Indirect Object

One of the most frequent uses of the dative case is to designate the indirect object in a sentence concerned with giving (the word dative comes from the Latin verb meaning “give”). In such a sentence the subject gives, offers, presents, dedicates, entrusts, or promises someone or something (= direct object, accusative case) to someone or something else (= indirect object, dative case). The indirect object and/or the direct object may be omitted. Examples:
θώω τὴν βοῦν τῇ θεᾷ.  “I sacrifice the cow to the goddess.”
θώω τὴν βοῦν.  “I sacrifice the cow.”
θώω τῇ θεᾷ.  “I sacrifice to the goddess.”
θώω.  “I sacrifice.”

With verbs of sending, writing, or saying—as opposed to giving—, the speaker has the choice of using an indirect object (dative case, no preposition) or a prepositional phrase (i.e., a preposition meaning “to” followed by a noun in the accusative case). As the object of the preposition, the recipient is viewed as a destination or goal, the point toward which the action is directed. The indirect object generally has a more personal flavor: the recipient is viewed as the beneficiary of the subject’s action.

32. Vocabulary

Greek lexica always give a noun’s nominative and genitive singular and the appropriate definite article (in the nominative singular). The noun’s declension is shown by the first two forms, its gender by the article (e.g., ἡ = feminine). This is the way nouns will be presented in the vocabulary at the end of each lesson.

Recall that the words are listed according to their part of speech: verbs, nouns, pronouns, adjectives, adverbs, prepositions, conjunctions, particles.

πέµπω  send [cf. propempticon]
ἀγορά, -ᾶς, ἡ  marketplace, market [cf. agoraphobia]
ἐπιστολή, -ῆς, ἡ  letter, message [cf. epistle]
ἡσυχία, -ᾶς, ἡ  leisure, stillness, tranquillity
θεά, -ᾶς, ἡ  goddess
σκηνή, -ῆς, ἡ  tent [cf. scene]
χώρα, -ᾶς, ἡ  land, country, countryside, space, position
εἰς (ἐξ)  (preposition + object in accusative case) into, to
ἐκ (ἐξ)  (preposition + object in genitive case) out of (ἐξ is used before words starting with a vowel) [cf. eclectic, ecstasy]

Like οὐκ and οὐχ, ἐκ violates the rule that a Greek word can end only in a vowel, v, ρ, ζ, ξ, or ψ. There are no other exceptions to the rule.

ἐν  (preposition + object in dative case) in [cf. entropy, enzyme]

εἰς, ἐκ, and ἐν are proclitics; like οὐ, ἡ, and αἱ, they have no accent. A Greek preposition, like an English preposition, is usually placed in front of the noun that serves as its object. ἐκ and εἰς imply that someone or something is moving out of one environment and into another; ἐν implies that someone or something is in a certain environment, neither entering it nor moving out of it.
ὦ (interjection used with a noun in the vocative) O!

ὦ and the vocative used with it normally come in the interior of a sentence, but they may be placed at the start of a sentence for emphasis. When addressing someone, it is more customary to add ὦ than to leave it out; since ὦ is far more familiar-sounding in Greek than “O!” is in English, it is often best to omit “O!” from your translation. ὦ is not equivalent to our surprised “oh!”; it is never used alone as an exclamation.

Exercises

Greek-to-English Sentences

If you see a noun that can serve as the subject, substitute that noun for the “he,” “she,” “it,” or “they” that you would have used if the sentence had had no noun in the nominative case and you had had to rely solely on the verb-ending. Your sentence should not read, for example, “The goddess she is eager.”

1. μὴ πεμπέτω τὰς ἐπιστολὰς ἐκ τῆς σκηνῆς.
2. ἐν τῇ ἀγορᾷ φυλάττειν οὐ σπεύδομεν.
3. πέμπε, ὦ θεά, τῇ χώρᾳ τὴν ἡσυχίαν.
4. ἐκ τῶν σκηνῶν καὶ εἰς τὴν ἁγορὰν σπεύδουσιν.
5. καὶ τῇ θεᾷ γράφεις τὴν ἐπιστολήν;
6. φυλάττετε, ὦ θεαι, ἐν ταῖς σκηναῖς τὰς ἐπιστολὰς.
7. ἐκ τῆς ἁγορᾶς κλέπτετε καὶ τὰς σκηνὰς;
8. τὰς ἐπιστολὰς τῶν θεῶν πέμπει εἰς τὴν χώραν.
9. ἡ θεά καὶ τὴν ἁγορὰν καὶ τὴν χώραν φυλάττει.
10. σπεύδω ταῖς θεαις θεέιν· τὴν ἡσυχίαν πέμπουσιν αἱ θεαι.

English-to-Greek Sentences

1. We are writing, and we wish to send the message into the country.
2. Do you (sg.) sacrifice also to the goddess of the marketplace?
3. He is not guarding the tents in the countryside.
4. Let them not steal the letters out of the marketplaces!
5. Tranquillity, hasten into the land of the goddess!
Lesson 5
First Declension
Feminine Nouns, Part 2

ἀλλὰ καὶ ὥρη / εὕδειν (But there is also a time for sleeping)
—comment by Odysseus in Homer’s *Odyssey* 11.330-331

34. In the Attic dialect a short alpha was allowed to creep into the nominative, accusative, and vocative singular endings of some ἀ-stem and some η-stem nouns, thus creating two relatively small (but still important) subcategories of first-declension feminine nouns:

<table>
<thead>
<tr>
<th>First-Declension Feminine Nouns, α/ᾱς &amp; α/ης Subcategories</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Accusative</td>
</tr>
<tr>
<td>Vocative</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
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<tr>
<td>Accusative</td>
</tr>
<tr>
<td>Vocative</td>
</tr>
</tbody>
</table>

The plurals of these nouns are no different from the plurals of the nouns in Lesson 4. The singulars are not difficult if you keep in mind that a short alpha in the nominative dictates that the accusative and vocative singular will also have a short alpha. In a noun like μοῖρα the circumflex over the penult confirms that the alpha in the nominative singular ending is short (the accent would be acute if the α were long, as it is, for example, in the genitive singular ending: μοῖρας). If a noun’s genitive singular ending has an eta, but its nominative singular ending has an alpha (e.g., θαλάττα, -ης), you can be sure that the α in the nominative singular ending is short.

Nouns in these subcategories have persistent accent with the two peculiarities characteristic of first declension (i.e., circumflexes on the ultima of genitive and dative singular and plural, if accented; genitive plural always accented on the ultima). Notice how the acute in θάλαττα is
“pulled” from the antepenult to the penult when the case-ending is a long syllable (e.g., \(\theta\alpha\lambda\alpha\tilde{t}\eta\zeta\)).

35. **Reflexive Use of the Definite Article.** The definite article is often used in a reflexive sense to indicate someone or something that belongs to the subject, has some relation to it, or is a physical part of it. Thus, when the Greek literally says, “Teachers earn the salaries,” “Do you love the father?”, “We are washing the hands,” it may actually mean, “Teachers earn their salaries,” “Do you love your father?”, “We are washing our hands.” The context will make clear when the article has this reflexive sense. Example: 

\[ \eta \text{ δέσποινα κελεύει τάς θεραπαίνας.} \]

“The lady commands her own servants.”

36. **Vocabulary**

- **ἀκούω** (+ genitive or accusative) hear, listen, listen to [cf. acoustics]

  The genitive case is used if it is a person who is being heard, the accusative case if it is an actual sound that is being heard. This makes sense since a person could be the source of a sound, but never the sound itself.

- **βλάπτω** harm, hurt

- **κελεύω** (with accusative or dative + infinitive) order (to), command (to), urge (to)

  The person who receives the order to do something may appear in either the accusative or the dative case. If the speaker regards the person as the subject of the infinitive (i.e., as the doer of the commanded action), then the accusative case is appropriate—a grammar point that will be discussed in later lessons. If the speaker thinks of the person as the recipient of the order, then the dative case (designating an indirect object) is preferable. You have the option to use whichever of the two cases you wish; your choice will not affect the basic meaning of the sentence.

- **δέσποινα, -ης, ἡ** mistress (of the household), lady, Lady (title for a goddess)

- **θάλαττα, -ης, ἡ** sea [cf. thalassocracy]

- **θεράπαινα, -ης, ἡ** servant (female), maid

- **κλίνη, -ης, ἡ** couch, bed [cf. clinic]

- **μοῖρα, -ᾱς, ἡ** destiny, fate; Μοῖρα = Destiny or Fate (personified as a goddess)

- **ὥρᾱ, -ᾱς, ἡ** season, hour; (with accusative or dative + infinitive) it is time (to) [cf. horoscope, hour]

  When ὥρᾱ is combined with an infinitive, you will very often find that the sentence appears to have no main verb. Actually it is just that the speaker has chosen to leave out the word for “is,” assuming that you will supply it. The best way to translate the idiom into English is to begin with “it is” (“it is the hour to...” or, more simply, “it is time to...”). The person who
is expected to do the action is put into the accusative or the dative case, depending on the speaker’s point of view (see the note above on κελεύω). Example: ὥρᾳ τὴν θεράπαιναν [or τῇ θεραπαίνῃ] θύειν (“it is time for the maid to offer sacrifice”).

έπει or ἐπειδή (conjunction) when, after, since, because
έπει and ἐπειδή are virtually synonymous: each introduces a subordinate adverbial clause that tells when or why the main action of the sentence occurs. The context will show whether the clause is temporal (indicating the time at which something happens) or causal (indicating the reason for its happening).

37. **Exercises**

**Greek-to-English Sentences**
1. ὥρᾳ κελεύειν τὰς δεσποίνας θύειν τὰς θεάς;
2. ἐκ τῆς θαλάττης σπεύδουσι καὶ κλέπτουσι τὰς σκηνὰς.
3. ἡ Μοῖρα μὴ ἐθελέτω κλέπτειν τὴν ἡσυχίαν ἐκ τῆς χώρας.
4. ἐπεὶ ἡ δέσποινα παιδεύει, σπεύδομεν ἀκούειν.
5. μὴ βλάπτε, ὦ Μοῖρα δέσποινα, τὰς θεραπαίνας.
6. οὐκ ἐθέλω γράφειν τὴν ἐπιστολὴν τῇ δεσποίνῃ.
7. φύλαττε, ὦ θεὰ τῆς χώρας, τὰς σκηνὰς ἐν τῇ ἡσυχίᾳ.
8. γράφεις, ὦ θεράπαινα, ἐν τῇ κλῖνῃ; οὐχ ὥρᾳ πέμπειν ἐπιστολὰς.
9. ἀκουε τῆς θεᾶς ἐπειδὴ κελεύει· σπεύδε ἐκ τῆς κλῖνης.
10. καὶ τὰς θεραπαίνας πέμπουσιν εἰς τὴν χώραν.

**English-to-Greek Sentences**
1. Also order (pl.) the maids to hasten out of their beds.
2. Mistress, do you wish to send a message to the countryside?
3. Since they are guarding the market, we are writing in the tent.
4. It is time to sacrifice to Lady Destiny; I hear the goddess.
5. Let the sea not harm the (female) servants!
Reading

A Fowl Plan Backfires
(Aesop’s Fable 55)

Ἐπειδὴ ἡ δέσποινα ἀκούει τοῦ ἀλεκτρυόνος, κελεύει τὰς θεραπαίνας σπεύδειν ἐκ τῶν κλίνων καὶ πονεῖν. αἱ θεράπαινας οὐκ ἐθέλουσι πονεῖν· θόουσι τὸν ἀλεκτρυόνα. ἡ δέσποινα, ἐπειδὴ οὐκ ἀκούει τοῦ ἀλεκτρυόνος, ἀγνοεῖ τὴν ὥραν καὶ ἐννυχέστερον κελεύει τὰς θεραπαίνας πονεῖν. τὸ ἰδιον βούλευμα τὰς θεραπαίνας βλάπτει.

Vocabulary Help for the Reading

toῦ ἀλεκτρυόνος (line 1)  the rooster (genitive singular of ἀλεκτρυόνος, a third-declension masculine noun, preceded by the definite article)
πονεῖν (line 2)  from πονέω: work, labor (a contract verb—the rationale for its accent will be explained in a later lesson)
tὸν ἀλεκτρυόνα (line 3)  the rooster (accusative singular)
ἀγνοεῖ (line 4)  from ἀγνοέω: not know, be ignorant of (another contract verb with an accent to be explained later)
ἐννυχέστερον (line 5)  (adverb) earlier in the morning (literally, “more in the night”)
tὸ ἰδιον βούλευμα (lines 5-6)  their own plan (literally, “the personal plan”; nominative singular of βούλευμα, a third-declension neuter noun, preceded by the definite article and an adjective)
Lesson 6

Ω-VERBS

Future Active Indicative

Future Active Infinitive

δειπνήσειν μέλλομεν, ἢ τί; (Are we going to have dinner, or what?)
—question asked by Euelpides in Aristophanes’ Birds 464

38. The future tense (active voice) of the indicative mood uses the same endings as the present tense (active voice): -ω, -εις, -ει, -ομεν, -ετε, -ουσι(ν). Remember that each of these is actually a combination of a thematic vowel (ε/ο) and a personal ending. These six endings are added to the future stem, which is ordinarily just the present stem + the tense-marker σ:

Future Active Indicative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ραιδεύσω</td>
<td>“I shall teach/shall be teaching”)</td>
<td>-σ-ω</td>
</tr>
<tr>
<td>ραιδεύσεις</td>
<td>“you [sg.] will teach/will be teaching”)</td>
<td>-σ-εις</td>
</tr>
<tr>
<td>ραιδεύσει</td>
<td>“he/she/it will teach/will be teaching”)</td>
<td>-σ-ει</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ραιδεύσομεν</td>
<td>“we shall teach/shall be teaching”)</td>
</tr>
<tr>
<td>ραιδεύσετε</td>
<td>“you [pl.] will teach/will be teaching”)</td>
</tr>
<tr>
<td>ραιδεύσουσι(ν)</td>
<td>“they will teach/will be teaching”)</td>
</tr>
</tbody>
</table>

Notice that the accent is recessive, as expected in finite forms, and that movable ν is added to the third-person plural. While the present tense is much more likely to have imperfective than aoristic aspect, the future tense is just as likely to have aoristic aspect (e.g., “we shall eat dinner when we are hungry”) as it is to have imperfective aspect (e.g., “we shall be eating dinner for an hour”). The future tense may be translated with “shall,” “will,” or “am/are/is going to.”

**Euphony.** If the present stem ends in a vowel or a diphthong, adding a sigma to form the future stem presents no complications. If the present stem ends in a consonant, however, the collision between the consonant and the sigma produces either a double consonant (ψ, ξ) or a phonetic change of some sort, designed to avoid roughness in sound. The ancient Greeks always strove for euphony, a pleasing blend of sounds, in their language.

Here is a summary of the euphonic changes that take place when the future stem is formed:
Stem ending in a labial: -π, -β, -φ + σ = ψ
Stem ending in a palatal: -κ, -γ, -χ + σ = ξ
Stem ending in a dental: -τ, -δ, -θ + σ = σσ; one σ drops out = σ
Stem ending in πτ: -πτ + σ = πτσ; τ drops out; π + σ = ψ
Stem ending in ττ: -ττ + σ = ξ

You may wonder why stems ending in ττ use ξ rather than σ for the future tense. Contrary to their appearance, these stems are not dental but palatal: they actually end with κ, γ, or χ, followed by a consonantal ι (γ-sound). For euphonic reasons Attic Greek replaces κι, γι, and χι with ττ (other dialects, including Koine, replace them with σσ).

What happens when a stem ends in a liquid (λ, ρ), a nasal (μ, ν), or ζ will be explained in a later lesson.

Second Principal Part. Many Greek verbs are irregular in the future tense. This means that knowing how a verb’s future should theoretically look is no guarantee that it will look that way. Fortunately the lexicon will always give you the first-person singular future active indicative (e.g., παιδεύσω) as the verb’s second principal part. Dropping the personal ending -ω will leave you with the future stem.

From now on, whenever a verb is introduced, you will need to learn not just one but two principal parts. The list below contains the first two principal parts of each of the verbs in Lessons 3-5; being able to recognize euphonic changes should help you memorize the forms:

<table>
<thead>
<tr>
<th>verb form</th>
<th>future stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>κλέψω</td>
</tr>
<tr>
<td>μέλλω</td>
<td>μέλλησω</td>
</tr>
<tr>
<td>βλάπτω</td>
<td>βλάψω</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
</tr>
<tr>
<td>ἐθέλω</td>
<td>ἐθελήσω</td>
</tr>
<tr>
<td>θύω</td>
<td>φυλάξω</td>
</tr>
<tr>
<td>κελεύω</td>
<td>κελεύσω</td>
</tr>
</tbody>
</table>

During the Classical age the future tense of ἀκούω always had the endings for middle voice, even when its meaning was active. Future active endings (ἀκούσω, ἀκούσεις, etc.) did not come into use for that verb until late antiquity. You will not be asked to translate or compose sentences with the future tense of ἀκούω until you have learned the middle voice (Lesson 11).

ἐθέλω forms its future stem by adding both a lengthened thematic vowel (ε becomes η) and a sigma to its present stem: ἐθελήσω. One of the verbs introduced in this lesson, μέλλω, forms its future stem in the same way: μέλλήσω.

39. From a logical standpoint, it would seem that Greek should not need a future infinitive: its three other infinitives (present, aorist, perfect) should be sufficient to indicate aspect (imperfective, aoristic, or perfective). While, as a rule, Greek infinitives do not indicate time, there are important exceptions. In certain instances (to be discussed in later lessons), infinitives can show time relative to that of the main verb; in such cases a future
infinitive is needed to denote an action occurring subsequent to the time of
the main verb.

**Future Active Infinitive**

παιδεύσειν (“to be going to teach/be teaching”)

The future active infinitive is made by adding the ending -ειν (thematic vowel ε + εν; ε + ε → ει) to the future stem; its accent is always on the penult. It is possible for a future infinitive to have either aoristic aspect (e.g., “to be going to teach on one occasion”) or imperfective aspect (e.g., “to be going to be teaching for a while”). The context will show which aspect is intended.

**Use of μέλλω.** In the vocabulary list at the end of each lesson, the notation (+ infinitive) indicates that a present infinitive, an aorist infinitive, or, rarely, a perfect infinitive—but not a future infinitive—may be used to complete the idea expressed by the verb. The only verb in this textbook that ever takes a future infinitive as its complement is μέλλω (“I am about,” “I intend”), and even with μέλλω the present infinitive is a common substitute for the future infinitive. Saying μέλλω παιδεύσειν or μέλλω παιδεύειν (“I am about to teach” or “I intend to teach”) is the rough equivalent of saying παιδεύσω (“I am going to teach”). Notice that when you translate the future infinitive with μέλλω, you should drop the words “be going to” to avoid the awkwardness of “I am about to be going to teach.”

If μέλλω is used alone or is complemented with a present infinitive, it may mean “I delay” or “I hesitate,” implying that the speaker intends to do something but has qualms about doing it. Examples: μη μέλλε, “don’t delay!”; μέλλω παιδεύειν, “I hesitate to teach.” Thus, while μέλλω + future infinitive will always mean “I am about/intend to,” the meaning of μέλλω + present infinitive (either “I am about/intend to” or “I delay/hesitate to”) will depend on the context.

**Vocabulary**

- ἀλλάττω, ἀλλάξω change, alter [cf. parallax]
  ἀλλάττω does not mean “I change” in the sense of “I become different”; rather, it means “I make something or someone change.” Thus, in the active voice, it always has a direct object with it; i.e., it is always transitive.

- διώκω, διώξω pursue, chase, hunt, drive away, banish

- ἔχω, ἕξω/σχήσω have, hold, possess; (+ infinitive) be able (to) [cf. cathexis]
  ἔχω has imperfective aspect (“I shall possess [for a period of time]”), while σχήσω has aoristic aspect (“I shall get hold of [on a particular occasion]”).

- μέλλω, μελλήσω (+ future infinitive) be about (to), intend (to); (+ present infinitive) delay (to), hesitate (to)

- κόρη, -ης, ἡ maiden, girl, daughter; Κόρη = Maiden (another name for Persephone, daughter of the goddess Demeter) [cf. hypocorism]
  κόρη is an exception to the rule that, in Attic, α after ρ never changes to η.
οἰκία, -ᾶς, ἡ  house, household

ἔτι  (adverb) still, yet, longer

μηκέτι  (adverb) no longer, no more

οὐκέτι  (adverb) no longer, no more

μηκέτι is used wherever μή would be appropriate (e.g., with imperative mood), οὐκέτι wherever οὐ would be appropriate (e.g., with indicative mood).

πάλιν  (adverb) back, backwards, again, once more [cf. palimpsest, palindrome]

ἄλλα (ἄλλ')  (conjunction) but (ἄλλ' is written before a vowel)

A Greek word ending in a short vowel is usually elided (i.e., the final vowel is dropped and no longer pronounced) when it comes before a word starting with a vowel. These elisions are often taken for granted and left unmarked in manuscripts, but in a few common words that are frequently elided, it is conventional to mark the elision with an apostrophe; ἄλλα is one of those words.

41. Exercises

Greek-to-English Sentences

1. μέλλεις πάλιν θύσειν τῇ θεᾷ; φυλάξο μεν τὴν σκηνήν.
2. παιδεύσω καὶ κελεύσω, ἀλλ' οὐκ ἐθελήσεις ἀκούειν.
3. μὴ μέλλε τὰς θεραπαίνας εἰς τὴν οἰκίαν πάλιν πέμπειν.
4. ἐν τῇ σκηνῇ ἔχω γράφειν τὰς ἐπιστολὰς, ἀλλὰ θέειν οὐκ ἔχω.
5. κελευέτω ἡ δέσποινα ταῖς θεραπαίναις ἐτι φυλάττειν τὴν οἰκίαν.
6. ἐπεὶ ὧρᾳ γράφειν τὴν ἐπιστολὴν τῇ κόρῃ, οὐ μελλήσω γράφειν.
7. αἱ θεαὶ ἐκ τῆς χώρας καὶ εἰς τὴν θάλατταν σπεύσουσιν.
8. μέλλει διώξειν τὰς κόρας; οὐκέτι ἔξομεν τὴν ἡσυχίαν.
9. ἄκουε τῆς θεραπαίνης, ὦ δέσποινα, καὶ μηκέτι βλάπτε.
10. ἐκ τῆς ἀγορᾶς πάλιν κλέψειν μέλλετε τὰς κλῖνάς;

English-to-Greek Sentences

1. Shall we pursue the maids into the market?
2. I intend to educate the girls, mistress, since I still have leisure.
3. They will guard the tents, but they will not write the letters.
4. Will you (sg.) be able to change your destiny in the countryside?
5. It is time to sacrifice to the goddess; let them not hesitate to hasten out of the house.
Lesson 6 • 35

Reading

Old Habits Never Die
(Aesop’s Fable 50)

’Ἡ Ἀφροδίτη γαλῆν εἰς κόρην ἀλλάττει. τὴν κόρην νεάνιας
γαμεῖ. ἄλλ’ ἢ θεᾶ μέλλει τῆς κόρης πειράσειν. τοὺς τρόπους τῆς
γαλῆς ἐτι ἐξεί η κόρη; ἢ Ἀφροδίτη μὴν πέμπει εἰς τὴν οἰκίαν τῆς
κόρης. τὸν μὴν ἡ κόρη διώξει; μὴ δίωκε, ὦ κόρη· γαλῆ οὐκέτι εἰ.

5 ἄλλ’ ἡ κόρη τὸν μὴν διώκει. ἢ θεᾶ τὴν κόρην εἰς γαλῆν πάλιν
ἀλλάττει. οὐκ ἐξεί καὶ ἡ Ἀφροδίτη ἀλλάττειν τοὺς τρόπους.

Vocabulary Help for the Reading

Ἀφροδίτη (line 1) from Ἀφροδίτη, -ης, ἡ: Aphrodite, goddess of love
γαλῆν (line 1) from γαλῆ (contracted from γαλέη), -ῆς, ἡ: weasel
νεάνιας (line 1) young man (nominative singular of a first-declension
masculine noun)
γαμεῖ (line 2) from γαμέω, γαμῶ (a contract verb): take to wife, marry
πειράσειν (line 2) from πειράω, πειράσω (another contract verb) (+
genitive): test, make trial (of)
tοὺς τρόπους (line 2) the habits, character (accusative plural of
τρόπος, a second-declension masculine noun, preceded by the
definite article)
μῦν (line 3) mouse (accusative singular of μῦς, a third-declension
masculine noun; used with the definite article later in the line)
eἶ (line 4) you are (second-person singular present active indicative of
the irregular verb meaning “be”)
Lesson 7
Second Declension
Masculine Nouns

ὑπὸ παντὶ λίθῳ σκορπίον, ὦ ἑταῖρε, φυλάσσεο
(Beware, comrade, of a scorpion under every stone)
—Praxilla, fragment 4

42. **Second Declension.** We are not quite finished with the first declension (its masculine subgroup remains to be discussed in Lesson 9), but we are going to put it aside temporarily and devote the next two chapters to the second declension. Nouns in this declension can be divided into two groups: masculines and neuters. The masculines are covered in this lesson, the neuters in Lesson 8. You will be glad to learn that the second declension has fewer complications than the first.

43. All second-declension masculines have the same set of endings; there are no variations caused by features of the Attic dialect. The endings resemble those of the first declension, but with ο, not ᾱ or η, as the stem-vowel. Here are two typical ο-stem masculine nouns:

**Second-Declension Masculine Nouns**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἄνθρωπος</td>
<td>ποταμός</td>
<td>-ος</td>
<td>-ον</td>
<td>-ε</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἄνθρωπυ</td>
<td>ποταμοῦ</td>
<td>-ου</td>
<td>-ον</td>
<td>-ε</td>
</tr>
<tr>
<td>Dative</td>
<td>ἄνθρωπῳ</td>
<td>ποταμῷ</td>
<td>-ῳ</td>
<td>-ον</td>
<td>-ε</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἄνθρωπον</td>
<td>ποταμόν</td>
<td>-ον</td>
<td>-ον</td>
<td>-ε</td>
</tr>
<tr>
<td>Vocative</td>
<td>ἄνθρωπε</td>
<td>ποταμέ</td>
<td>-ε</td>
<td>-ον</td>
<td>-ε</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἄνθρωποι</td>
<td>ποταμοί</td>
<td>-οι</td>
<td>-οι</td>
<td>-οι</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἄνθρωπον</td>
<td>ποταμῶν</td>
<td>-ον</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
<td>Dative</td>
<td>ἄνθρωποις</td>
<td>ποταμοῖς</td>
<td>-οισ</td>
<td>-οισ</td>
<td>-οισ</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἄνθρωπος</td>
<td>ποταμοῦς</td>
<td>-ους</td>
<td>-ους</td>
<td>-ους</td>
</tr>
<tr>
<td>Vocative</td>
<td>ἄνθρωποι</td>
<td>ποταμοί</td>
<td>-οι</td>
<td>-οι</td>
<td>-οι</td>
</tr>
</tbody>
</table>

Notice that the accent is persistent, remaining above the same letters as in the nominative case unless a long ultima forces it to move (e.g., ἄνθρωπος but ἄνθρωπον).

Just as in the first declension, the singular and plural endings of the genitive
and dative, if accented, have a circumflex. Unlike first-declension nouns, however, second-declension nouns do not invariably put a circumflex above the genitive plural ending; instead the accent remains, if it can, in its preferred position. The reason for this is that the -ων of first declension still reflects its origin as a contraction (-attachment) while the -ων (originally -όων) of second declension does not.

In first-declension feminine nouns the nominative singular and vocative singular are identical; in second-declension masculine nouns they are not (e.g., nominative ἄνθρωπος but vocative ἄνθρωπε). (As noted in §29 of Lesson 4, the nominative plural and vocative plural will always be identical.)

The masculine forms of the definite article look very much like the endings of second-declension masculine nouns:

<table>
<thead>
<tr>
<th>Definite Article, Masculine Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Accusative</td>
</tr>
</tbody>
</table>

The nominatives ὁ and οἱ are proclitics (like οὐ, εἰς, ἐκ, ἐν, ἡ, and αἱ) and thus have no accent. As with the feminine forms of the article, there is no vocative case.

44. Gender. Occasionally a noun will have o-stem endings but be feminine instead of masculine. Its unusual gender will be shown, not by the form of the word itself, but by the form of the words that modify it (e.g., a definite article or an adjective). In ὁ λόγος and ἡ ὁδός, for example, the articles reveal that λόγος is masculine, while ὁδός is feminine.

To complicate matters further, some second-declension nouns are variable in their gender: they may be either masculine or feminine—often with a major difference in meaning: ὁ ὀνόματος (“man”), ἡ ὀνόματος (“woman”); ὁ θεός (“god”), ἡ θεός (“goddess”—a synonym for θεό). Such words are called “epicene” and are said to have common gender. In a vocabulary list an epicene noun will always be accompanied by two definite articles (ὁ, ἡ).

45. Dative of Means & Dative of Manner. A noun in the dative case may indicate the means or the instrument by which something is done (e.g., σπεύδωμεν τῇ ὁδῷ, “we are hastening by means of the road”; βλάπτεις τὸν ἴππον λίθοις, “you are hurting the horse with stones”). It may also show the manner or the way in which something is done (e.g., παιδεύω χαρᾷ, “I teach with joy” or “I teach joyfully”). The dative of means is usually translated with the preposition with or by; the dative of manner is usually translated with the preposition with or with an adverb formed from the noun and ending in -fy. In Greek no preposition is required for either the dative of means or the dative of manner.
47. Vocabulary

χαίρω, χαιρήσω  
be happy; (+ dative) rejoice (in), take delight (in)

Like ἐθέλω and μέλλω, χαίρω forms its future by adding both η and σ to its present stem. The imperatives χαιρέ and χαιρετε are frequently used as greetings (“be happy!”—i.e., “hello!”) or as parting words (“be happy!”—i.e., “farewell!”).

ἀδελφή, -ῆς, ἡ  
sister

ἀδελφός, -οῦ, ὁ  
brother (voc. sg. ἄδελφε has recessive accent; voc. pl. ἄδελφοι is regular) [cf. Philadelphia]

ἄνθρωπος, -ου, ὁ, ἡ  
(masc.) human being, person, man, mankind, humankind; (fem.) woman, womankind [cf. anthropology, philanthropic]

ὁ ἄνθρωπος in its generic sense (“mankind” or “humankind”) can, and usually does, include both men and women; ἡ ἄνθρωπος in its generic sense (“womankind”) never includes men. Likewise οἱ ἄνθρωποι means either “men” or “people,” whereas αἱ ἄνθρωποι means “women” exclusively. In the vocative the word often has a harsh ring; e.g., ἀκούεις, ἄνθρωπε; (“are you listening, man?”).

θεός, -οῦ, ὁ, ἡ  
god; (fem.) goddess (voc. sg. θεός or θεέ)  
[cf. theology, atheist]

During the Classical age the gods were invoked using the vocative plural (θεοί); the vocative singular, either θεός or θεέ, does not begin to be used until the period of Koine Greek.

ἵππος, -ου, ὁ, ἡ  
horse; (fem.) mare [cf. hippodrome, Philip]

λίθος, -ου, ὁ  
stone [cf. paleolithic, monolith]

λύπη, -ῆς, ἡ  
pain, grief

ὁδός, -ου, ἡ  
way, path, road, journey [cf. exodus, method]

ποταμός, -ου, ὁ  
river [cf. hippopotamus, Mesopotamia]

χαρά, -ᾶς, ἡ  
joy, delight

ἀπό (ἀπ’, ἀφ’)  
(preposition + genitive) away from (ἀπ’ before smooth breathing, ἀφ’ before rough breathing) [cf. apocalypse, apogee, apology]

Unlike ἐκ, which indicates movement from the interior of one region into another, ἀπό indicates movement that begins at the edge of a place: “The fish are jumping out of (ἐκ) the river.” “The horse is galloping away from (ἀπό) the river.”
48. Exercises

Greek-to-English Sentences

1. μὴ μέλλετε πέμπειν τὰς θεραπαίνας ἀπὸ τῆς ὁδοῦ.
2. ἐπεὶ οὐκέτι ἀκοὔει, μηκέτι γράφε τῇ ἀδελφῇ τὴν ἐπιστολήν.
3. οἱ θεοὶ ἔχουσιν ἀλλάττειν καὶ τὰς ὥρας καὶ τοὺς ἀνθρώπους.
4. τοῖς λίθοις, ὦ ἀδελφε, μέλλεις βλάπτειν τὰς οἰκίας;
5. ἀκούετε, ὦ θεοὶ· φυλάττετε τὰς κόρας καὶ ἐν τῇ ὁδῷ καὶ ἐν τῇ ἀγορᾷ.
6. κελεύσω τὸν ἵππον σπεύδειν ἀπὸ τοῦ ποταμοῦ καὶ εἰς τὴν ἀγοράν.
7. χαίρε, ὦ δέσποινα, τῇ μοίρᾳ· ἡ θεῦς χαρὰς πέμψει εἰς τὴν οἰκίαν.
8. ὥρα τοὺς ἀδελφοὺς τοῖς ἵπποις πάλιν σπεύδειν εἰς τὴν χώραν.
9. θυόντων χαρὰς τῷ θεῷ καὶ διωκόντων τὴν λύπην ἀπὸ τῶν οἰκίων.
10. κλέπτεις, ὦ ἄνθρωπε, λίθοις ἐκ τῆς ἀγορᾶς· ἐθέλεις βλάπτειν τὰς ὁδοὺς;

English-to-Greek Sentences

1. Hello, brothers! Are you no longer taking delight in your journey?
2. Stones cannot harm a god, but a god can hurt a human being.
3. Listen, man! Send your sisters away from the house!
4. O gods, is grief once again going to chase joy out of the land?
5. When we shall command, let the horse hasten joyfully into the river.

Reading

Fleeting Joys and Fleeing Fish
(Aesop’s Fable 13)

Ἀλιεῖς τὴν σαγήνην ἔλκουσιν ἐν τῷ ποταμῷ. ἐπειδὴ μέλλουσι σχῆσειν πολλοὺς ἰχθύς, χαίρονται καὶ ὀρχοῦνται. ἀλλ’ ἐπεὶ εἰς τὴν σαγήνην βλέπουσιν, οὐχ ὥρα χαίρειν· ἔχουσι λίθους, οὐκ ἰχθύς. οὐκέτι χαίρονται· οὐκέτι ὀρχοῦνται ἐν τῇ ὁδῷ. ἀλλ’ ἡ ἐμπειρία παιδεύσει τοὺς ἀλιεῖς. οἱ θεοὶ τοῖς ἀνθρώποις χαρὰς πέμπουσιν, ἀλλὰ καὶ λύπας. ἡ λύπη ἀδελφή τῆς χαρᾶς ἐστίν.
Vocabulary Help for the Reading

ἁλιεῖς (line 1) fishermen (nominative plural of ἁλιεύς, a third-declension masculine noun)

σαγήνη (line 1) from σαγήνη, -ης, ἡ: net (for fishing)

ἕλκουσιν (line 1) from ἕλκω, ἕλξω: drag

πολλοὺς ἵχθυς (line 2) many fish (accusative plural of ἵχθυς, a third-declension masculine noun, modified by an adjective)

ὀρχοῦνται (line 2) they dance (third-person plural present middle indicative of ὀρχέομαι, a deponent verb—to be explained later)

βλέπουσιν (line 3) from βλέπω, βλέψομαι: look

ἐµπειρία (line 5) from ἐμπειρία, -ας, ἡ: experience

ἐστιν (line 6) is (third-person singular present indicative of the verb “be”; it has no accent because it is an enclitic—to be explained later)
Lesson 8

Second Declension

Neuter Nouns

Adjectives

First/Second Declension

καὶ σὺ, τέκνο; (Even you, child?)
—Caesar’s dying words to Brutus, quoted by Suetonius in *Julius Caesar*

49. Like second-declension masculines, second-declension neuters are o-stem nouns. They differ from masculines only in the nominative (singular and plural), the vocative (singular and plural), and the accusative plural:

Second-Declension Neuter Nouns

<table>
<thead>
<tr>
<th>Case</th>
<th>&quot;Gift&quot;</th>
<th>&quot;Plant&quot;</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>δῶρον</td>
<td>φυτόν</td>
<td>-ον (cf. masc. -ος)</td>
</tr>
<tr>
<td>Genitive</td>
<td>δῶρον</td>
<td>φυτοῦ</td>
<td>-οῦ</td>
</tr>
<tr>
<td>Dative</td>
<td>δῶρῳ</td>
<td>φυτῷ</td>
<td>-ῳ</td>
</tr>
<tr>
<td>Accusative</td>
<td>δῶρον</td>
<td>φυτόν</td>
<td>-ον</td>
</tr>
<tr>
<td>Vocative</td>
<td>δῶρον</td>
<td>φυτόν</td>
<td>-ον (cf. masc. -ε)</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>&quot;Gift&quot;</th>
<th>&quot;Plant&quot;</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>δῶρα</td>
<td>φυτά</td>
<td>-α (cf. masc. -οι)</td>
</tr>
<tr>
<td>Genitive</td>
<td>δῶρων</td>
<td>φυτῶν</td>
<td>-ον</td>
</tr>
<tr>
<td>Dative</td>
<td>δῶροις</td>
<td>φυτοῖς</td>
<td>-οις</td>
</tr>
<tr>
<td>Accusative</td>
<td>δῶρα</td>
<td>φυτά</td>
<td>-α (cf. masc. -οις)</td>
</tr>
<tr>
<td>Vocative</td>
<td>δῶρα</td>
<td>φυτά</td>
<td>-α (cf. masc. -οι)</td>
</tr>
</tbody>
</table>

Just as in o-stem masculines, the accent of o-stem neuters is persistent, the genitive and dative (both singular and plural) have a circumflex if accented on the ultima, and the ultima of the genitive plural does not invariably receive an accent (see §43 of Lesson 7).

In second-declension neuters (in fact, in every neuter noun in Greek), not only are the nominative, accusative, and vocative identical in the singular, but the same three cases are identical in the plural as well. While this decreases the number of endings that you need to memorize, it complicates the translation process: if you see an o-stem neuter ending in ον or α, you cannot immediately tell, on the basis of the form alone, how the word is
being used. You must look at the rest of the sentence to ascertain whether
the noun is the subject, the direct object, or the addressee. Compare the
following sentences:

τὸν ὄπον διώκει τέκνον. “A child is chasing the horse.”
ὁ ὄπος διώκει τέκνον. “The horse is chasing a child.”
τὸν ὄπον δίωκε, τέκνον. “Chase the horse, child!”

It requires logic to deduce how the neuter noun τέκνον (“child”) is
functioning in each sentence. In the first sentence, since “the horse” is
accusative, it must be the direct object, and τέκνον must be the subject of
the indicative verb διώκει. In the second sentence, since “the horse” is
nominative, it must be the subject, and τέκνον must be the direct object.
In the third sentence, “the horse” is accusative and thus the direct object,
but since the verb is in the imperative mood (δίωκε), the sentence is a
command, and τέκνον is not the subject (nominative case) but rather the
person being addressed (vocative case).

50. The neuter forms of the definite article resemble the endings of second-
declension neuter nouns (as usual, there is no vocative):

<table>
<thead>
<tr>
<th>Definite Article, Neuter Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Accusative</td>
</tr>
</tbody>
</table>

You now know all the forms of the definite article. They are traditionally
listed in the order masculine, feminine, neuter:

<table>
<thead>
<tr>
<th>Definite Article, All Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Accusative</td>
</tr>
</tbody>
</table>

51. Plural Subject with Singular Verb. When a neuter noun (of any declension,
not just second) is used in the plural as the subject of a sentence, Greek
does something that seems illogical: it puts the main verb of the sentence
into the singular. Thus the Greek version of the sentence “The children
have horses” (τὰ τέκνα ἔχει ὄπον) literally means “The children has
horses.” Once in a while, to stress that the subject consists of more than one
individual, a plural verb may be used, but most of the time a neuter plural
subject is regarded as a single collective unit, requiring a singular verb.
When translating sentences into Greek, you should assume that a neuter
plural subject and its verb do not agree in number.

52. Adjectives. This is a good time to introduce another of Greek’s eight parts
of speech. Adjectives are words that modify (i.e., describe) nouns. Unlike
nouns, they are not “born” with a particular gender; each is merely a
genderless stem waiting for an ending that will give it gender as well as
number and case.

There are two types of adjectives in Greek, those with the same endings
as first- and second-declension nouns and those with the same endings as
third-declension nouns. In this lesson we are concerned with the first type
only. Here are paradigms of two first/second-declension adjectives, ἄξιος,
-ᾱ, -ον (“worthy”) and ἀγαθός, -ή, -όν (“good”):

First/Second-Declension Adjectives

Adjectives with stems ending in ε, ι, or ρ

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἄξιος</td>
<td>ἄξια</td>
<td>ἄξιον</td>
<td>ἄξιοι</td>
<td>ἄξιαι</td>
<td>ἄξια</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>ἄξιον</td>
<td>ἄξιας</td>
<td>ἄξιου</td>
<td>ἄξιον</td>
<td>ἄξιον</td>
<td>ἄξιον</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>ἄξιῳ</td>
<td>ἄξιᾳ</td>
<td>ἄξιῳ</td>
<td>ἄξιοις</td>
<td>ἄξιαις</td>
<td>ἄξιας</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>ἄξιον</td>
<td>ἄξιαν</td>
<td>ἄξιον</td>
<td>ἄξιον</td>
<td>ἄξιας</td>
<td>ἄξια</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td>ἄξιε</td>
<td>ἄξια</td>
<td>ἄξιον</td>
<td>ἄξιοι</td>
<td>ἄξιαι</td>
<td>ἄξια</td>
<td></td>
</tr>
</tbody>
</table>

Adjectives with stems not ending in ε, ι, or ρ

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἀγαθός</td>
<td>ἀγαθή</td>
<td>ἀγαθόν</td>
<td>ἀγαθοί</td>
<td>ἀγαθαί</td>
<td>ἀγαθά</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>ἀγαθοῦ</td>
<td>ἀγαθῆς</td>
<td>ἀγαθὸ</td>
<td>ἀγαθὸν</td>
<td>ἀγαθον</td>
<td>ἀγαθόν</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>ἀγαθῷ</td>
<td>ἀγαθῇ</td>
<td>ἀγαθῷ</td>
<td>ἀγαθοῖς</td>
<td>ἀγαθαῖς</td>
<td>ἀγαθαὶ</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>ἀγαθὸν</td>
<td>ἀγαθὴν</td>
<td>ἀγαθὸν</td>
<td>ἀγαθοῦς</td>
<td>ἀγαθαῖς</td>
<td>ἀγαθά</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td>ἀγαθέ</td>
<td>ἀγαθή</td>
<td>ἀγαθόν</td>
<td>ἀγαθοῦ</td>
<td>ἀγαθαί</td>
<td>ἀγαθά</td>
<td></td>
</tr>
</tbody>
</table>

Summary of First/Second-Declension Adjective Endings

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-ος</td>
<td>-ά/-η</td>
<td>-ον</td>
<td>-οι</td>
<td>-αι</td>
<td>-α</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ου</td>
<td>-α/-ης</td>
<td>-ου</td>
<td>-ου</td>
<td>-ους</td>
<td>-ας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-φ</td>
<td>-ά/-η</td>
<td>-φ</td>
<td>-οις</td>
<td>-αις</td>
<td>-οις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ον</td>
<td>-άν/-ην</td>
<td>-ον</td>
<td>-ους</td>
<td>-ας</td>
<td>-α</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ε</td>
<td>-ά/-η</td>
<td>-ον</td>
<td>-οι</td>
<td>-αι</td>
<td>-α</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These adjective endings are a combination of the endings of second-declension
masculine nouns, first-declension feminine nouns, and second-declension neu-
ter nouns—all of which you already know. Adjectives with stems ending in ε, ι,
or ρ have ἄ rather than η in the feminine singular, as you would expect on the
model of first-declension nouns.

Like nouns, adjectives have persistent accent: the preferred location for the accent
is shown by the neuter nominative singular. In first/second-declension adjectives
an accented ultima in the genitive and dative always has a circumflex, as in first-
and second-declension nouns. The ultima is accented, however, only if it is the
preferred location for the accent; thus, in the feminine genitive plural, the accent
does not always appear on the ultima, as it would in a first-declension noun.

Greek lexica do not tell you explicitly that a word is an adjective; instead they
simply list its three nominative singular forms in an abbreviated way: e.g.,
ἀγαθός, -η, -όν.
A noun and its adjective must agree with each other. This does not mean that the two words must have the same ending. It means only that the adjective’s ending must indicate the gender, number, and case of the noun. In ἄξιος ἵππος the noun and adjective happen to have identical endings (since the ending that ἄξιος, -ᾱ, -ον uses to denote masculine nominative singular is the same as the nominative singular ending of ἵππος), but in ἀγαθὴ ὁδός the two endings are not identical (since the ending that ἀγαθός, -ή, -όν uses to denote feminine nominative singular is not the same as the nominative singular ending of ὁδός). Notice that an adjective’s ending is a clue to the gender of the noun that it modifies.

In both English and Greek an adjective is classified as attributive if it identifies an attribute, or trait, that a noun already possesses (e.g., “the good child is sleeping”; here “good” is an attribute of the child, and the position of the adjective between the definite article and the noun helps make that clear). An attributive adjective and its noun together form a noun phrase, which can function as the subject or the object of the sentence or in any other way in which the noun by itself can.

A predicate adjective, in both English and Greek, differs from an attributive adjective in being part of the verbal idea (i.e., what is being predicated) in the sentence. The predicate adjective works with a linking verb to describe the subject (e.g., “the child is good”; here the linking verb “is” equates the subject with the predicate adjective).

Attributive Position. In English, if the person or thing in the speaker’s mind is definite or known, the proper place to put an attributive adjective is between the definite article and its noun (e.g., “the good child”). In Greek this is just one of three possible positions for the attributive adjective:

- τὸ ἀγαθὸν τέκνον “the good child”
- τὸ τέκνον τὸ ἀγαθὸν “the good child” (literally, “the child—the one that’s good”)
- τέκνον τὸ ἀγαθὸν “the good child” (literally, “a child—the one that’s good”)

The first arrangement of words shown above, with the adjective before the noun, is the most common and puts emphasis on the adjective. It is not unusual, however, to find an attributive adjective placed after the noun that it modifies; in such circumstances a second definite article—identical to the one in front of the noun—must be added in front of the adjective. With this word order the speaker can give greater emphasis to the noun. Occasionally, as in the third example, the speaker will begin with an indefinite noun (i.e., one not modified by a definite article) but then use the definite article and attributive adjective to clarify the thought.

Predicate Position. If an adjective modifies a definite noun (i.e., a noun modified by one or more definite articles) and does not come immediately after any of the definite articles that agree with that noun, the adjective has predicate position. Here are two examples:
Although the predicate adjective most often follows the noun that it modifies, it may be placed before it for emphasis. Greek frequently omits the linking verb when it is a form of “be,” so, as you can see from the examples, a complete sentence may consist of just an article, a noun, and a predicate adjective. In contrast, the result of combining a definite noun with an attributive adjective is always a mere phrase, never a complete sentence.

If both the noun and the adjective are indefinite, i.e., neither is modified by a definite article, then you must rely on the context to show whether the speaker intends the words as a noun phrase (with an attributive adjective) or as a complete sentence (with a predicate adjective). Changing the word order (adjective-noun, noun-adjective) will affect the emphasis but not the basic meaning:

\[ \text{ἀγαθὸν τέκνον} \] or \[ \text{τέκνον ἀγαθόν} \]

In English the word \textit{a} or \textit{an} has to be added before a singular noun to make it indefinite; in Greek this is unnecessary: to make any noun indefinite, you simply omit the definite article.

55. **Predicate Nouns.** A linking verb may equate the subject with a predicate noun rather than with a predicate adjective. A predicate noun always has the same case (nominative) as the subject since the two nouns are parallel to each other, but it retains its own gender and number. In Greek it is customary not to use a definite article with a predicate noun (e.g., \textit{οἱ ἵπποι δῶρον}, “the horses are a/the gift”). The absence of the article helps to distinguish the predicate noun from the subject, but it also leaves ambiguous whether a definite or indefinite person or thing is meant.

56. **Vocabulary**

\begin{itemize}
  \item \textit{εὑρίσκω, εὑρήσω} find, find out, discover [cf. \textit{eureka}]
  \item \textit{λείπω, λείψω} leave, leave behind [cf. \textit{eclipse}, \textit{ellipsis}]
  \item \textit{βίος, -ου, ὁ} life, lifetime, livelihood [cf. \textit{biology}]
  \item \textit{δῶρον, -ου, τό} gift [cf. \textit{Dorothy}, \textit{Theodore}]
  \item \textit{ἔργον, -ου, τό} work, task, occupation, deed [cf. \textit{ergometer}]
  \item \textit{θησαυρός, -οῦ, ὁ} treasure, treasury, storehouse [cf. \textit{thesaurus}]
\end{itemize}
τέκνον, -ου, τό | child, offspring
φυτόν, -οῦ, τό | plant, tree (something that is grown in a garden or an orchard) [cf. neophyte]
ἀγαθός, -ή, -όν | good (at doing something), brave, (morally) good, virtuous [cf. Agatha]
ἀξιός, -ᾱ, -ον | (+ genitive or infinitive) worthy (of, to), deserving (of, to) [cf. axiom]
καλός, -ή, -όν | beautiful, handsome, fair (of appearance), (morally) good, fine, noble [cf. calisthenics, kaleidoscope]

Exercises

Greek-to-English Sentences
1. μηκέτι πέμπετε λύπας, ὦ θεοί, τοῖς ἀγαθοῖς ἀνθρώποις.
2. τὰ φυτὰ τὰ καλὰ ἐθέλω κλέπτειν ἐκ τῆς χώρας.
3. λειπέτω τὴν οἰκίαν τῆς ἀξίας δεσποίνης καὶ σπευδέτω εἰς τὴν ἀγοράν.
4. μέλλεις, ὦ Μοῖρα, ἀλλάξειν τὸν βίον τῆς ἀνθρώπου τῆς ἀγαθῆς;
5. τὰ τέκνα ἀπὸ τῆς οἰκίας σπεύδει καὶ οὐκέτι φυλάττει τὸν θησαυρόν.
6. μὴ μέλλε, ὦ ἄνθρωπε, διώκειν τὸν καλὸν ἱππὸν ἐκ τῆς ὁδοῦ.
7. ἤρα παιδεύειν, ἀλλ’ οὐκ ἔχειν εὑρίσκειν ἐν τῇ σκηνῇ τὰ τέκνα.
8. ἐν τῇ οἰκίᾳ εὑρήσουσιν αἱ κόραι τὰς κλῖνὰς τὰς καλὰς.
9. αἱ ἀγαθαὶ θεράπαιναι ἄξιαι καὶ τῶν δώρων καὶ τῶν χαρῶν.
10. χαῖρε, ὦ ἄδελφε· ἡ χώρα καλή· καλὸς ὁ βίος· ἡ ἡσυχία θησαυρός.

English-to-Greek Sentences
1. The handsome brothers possess beautiful trees and fine horses.
2. Let him once more send worthy gifts to his noble sister.
3. Leave behind your work, fair maid, and take delight in life.
4. When I shall find the good road, I shall hasten joyfully into the countryside.
5. Are you still intending to abandon your children, man?
Reading

The Treasure Hunt
(Aesop’s Fable 42)

Γεωργὸς άξιος μέλλει ἀπολέιψειν τὸν βίον καὶ ἐθέλει τῶν
tέκνων πειρᾶν. Τὸν βίον ἀπολέιψω, ὦ τέκνα, ἀλλ’ ἐν τῇ ἀμπέλῳ
εὑρήσετε θησαυρόν. χαίρετε. ἐπεὶ ὁ γεωργὸς ὁ ἄγαθός τὸν βίον
ἀπολείπει, οἱ ἀδελφοὶ σπεύδουσιν ἐν τῇ ἀμπέλῳ σκάπτειν. οὐκ
5 ἔχουσιν εὑρίσκειν τὸν καλὸν θησαυρόν, ἀλλὰ τῷ ἄξιῳ ἐργῷ
ποιοῦσι τὰ φυτὰ τῆς ἀμπέλου καλά. τοῖς τέκνοις οὐ δῆλον τὸ
ἀγαθὸν δώρον τοῦ γεωργοῦ· τὸ ἐργὸν θησαυρός τοῖς ἄνθρωποις.

Vocabulary Help for the Reading

γεωργὸς (line 1) from γεωργός (a compound of γῆ “earth” + ἔργον),
-οῦ, ὁ: farmer (literally, “one who works the earth”)

πειρᾶν (line 2) pres. act. infin. of the contract verb πειράω, -άω (+
gen.): test, make trial (of)

ἀμπέλῳ (line 2) from ἄμπελος, -ου, ἡ: vineyard, vine

σκάπτειν (line 4) from σκάπτω, σκάψω: dig

ποιοῦσι (line 6) from the contract verb ποιέω, ποιήσω: make

δῆλον (line 6) from δηλος, -η, -ου: clear, visible, evident
Lesson 9
First Declension
Masculine Nouns
Substantives

εἶς ἔστι δοῦλος οἰκίας ὁ δεσπότης
(The master is a slave to his household.)
—Menander, Fragment 716

58. We now return to the first declension. Besides the feminine ᾱ-stem and η-stem nouns and their subcategories (Lessons 4 & 5), there exist masculine ᾱ-stem and η-stem nouns. Their endings match those of the feminine first-declension nouns except in the singular of the nominative, genitive, and vocative cases:

First-Declension Masculine Nouns, ᾱ-Stems & η-Stems

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>(“student”)</th>
<th>(“youth”)</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>μαθητής</td>
<td>νεανίας</td>
<td>-ης</td>
<td>-ᾱς</td>
</tr>
<tr>
<td>Genitive</td>
<td>μαθητός</td>
<td>νεανίων</td>
<td>-ο</td>
<td>-ον</td>
</tr>
<tr>
<td>Dative</td>
<td>μαθητῇ</td>
<td>νεανία</td>
<td>-η</td>
<td>-ά</td>
</tr>
<tr>
<td>Accusative</td>
<td>μαθητήν</td>
<td>νεανίαν</td>
<td>-ν</td>
<td>-άν</td>
</tr>
<tr>
<td>Vocative</td>
<td>μαθητά</td>
<td>νεανία</td>
<td>-α/η</td>
<td>-ά</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>(“student”)</th>
<th>(“youth”)</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>μαθηταί</td>
<td>νεανίαι</td>
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<td>-αι</td>
</tr>
<tr>
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<td>νεανίαων</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
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<td>μαθηταίς</td>
<td>νεανίαίς</td>
<td>-αις</td>
<td>-αις</td>
</tr>
<tr>
<td>Accusative</td>
<td>μαθηταῖς</td>
<td>νεανίασ</td>
<td>-ας</td>
<td>-ας</td>
</tr>
<tr>
<td>Vocative</td>
<td>μαθηταί</td>
<td>νεανία</td>
<td>-αι</td>
<td>-αι</td>
</tr>
</tbody>
</table>

As you can see, the first-declension masculine nouns resemble first-declension feminine nouns in having persistent accent, in using a circumflex in the genitive and dative if the accent falls on the ultima, and in always accenting the ultima of the genitive plural. The masculines are like the feminines, too, in keeping their original ᾱ after ε, ι, or ρ, but otherwise changing it to η.

In the nominative singular the masculine nouns have -ς added to ᾱ or η; in the genitive singular they have -ου (borrowed from second declension) substituting for -ᾱς or -ης. The vocative singular of masculine ᾱ-stems always ends in a long alpha. The vocative singular of masculine η-stems ends in a short alpha if the nominative ends in -ης (e.g., μαθητής) or if the word is a compound (e.g., βροσόδεψης; see the reading for this lesson) or the name of a nationality (e.g., Πέρσης, “Persian”); otherwise the vocative ends in -η.
If the nominative singular of an η-stem masculine noun ends in -της, the word identifies the agent or the doer of an action (e.g., μαθητής = “one who learns,” i.e., “student”) or a person concerned with or involved in something (e.g., οἰκέτης = “one involved in the household,” i.e., “family member”). Nouns ending in -της are therefore similar to English nouns ending in -er (e.g., “learner,” “householder”).

59. **Two-ending adjectives.** In the vocabulary for this lesson there are two adjectives of the first/second declension that have no special set of endings to indicate the feminine gender: ὁθάνατος, -ον ("immortal") and ἀνάξιος, -ον ("unworthy"). These and others like them are called two-ending adjectives (as opposed to the three-ending adjectives presented in Lesson 8). They use masculine endings to modify both masculine and feminine nouns: e.g., ὁ ἄναξιος νεᾱνίᾱς and ἡ ἀνάξιος κόρη. Many (but not all) such adjectives are compounds of ἀ- (ἀν- before a vowel) and a stem. Like the prefix un- in English, the alpha privative is a rough equivalent of “not”; it implies the absence or lack of a particular trait (e.g., ὁθάνατος = “without death,” “undying”).

60. **Substantives.** In both English and Greek the noun modified by an adjective may be omitted from the sentence. Speakers do this for various reasons, sometimes because of their desire to avoid unnecessary words, sometimes because of the stylistic effectiveness of leaving the noun up to the reader’s (or audience’s) imagination. In *The Star-Spangled Banner*, for example, “the land of the free and the home of the brave” has more punch (not to mention better rhyme with the preceding line!) than, e.g., “the land of the free voters and the home of the brave citizens.”

If a noun is omitted, the adjective modifying it becomes what is called a substantive, a word that undertakes the role of a noun, even though it is not a noun by nature. Substantives are used much more frequently in Greek than in English. Since a Greek adjective always has an ending specifying gender, number, and case, it has the ability, by itself, to convey the ideas expressed by the nouns meaning “man,” “men,” “woman,” “women,” “thing,” “things.” A speaker of Greek will avoid using one of those nouns when the adjective ending is sufficiently explicit: e.g., ἄγαθος = “a good [man]”; ἄξιος = “a worthy [woman],” κακά = “evil [things],” i.e., “evils.”

61. In Lesson 8 the difference between attributive and predicate position was explained in connection with adjectives. What was said there is equally applicable to **prepositional phrases.** Although a prepositional phrase is naturally adverbial, it can also act as an adjective or even as a noun. Compare these four sentences:

- οἱ ἄνθρωποι ἐν τῇ σκηνῇ θύουσιν. “The people are sacrificing in the tent.”
- οἱ ἐν τῇ σκηνῇ ἄνθρωποι θύουσιν. “The people in the tent are sacrificing.”
- οἱ ἄνθρωποι οἱ ἐν τῇ σκηνῇ θύουσιν. “The people in the tent are sacrificing.”
οἱ ἐν τῇ σκηνῇ θυσίν.

“The people in the tent are sacrificing.”

In the first sentence the prepositional phrase has predicate position (i.e., it does not come immediately after the definite article that agrees with ἄνθρωποι); it functions as an adverb, modifying the verb and answering the question “Where are the people sacrificing?”.

In the second and third sentences the prepositional phrase has attributive position (i.e., it comes immediately after one of the definite articles that agree with ἄνθρωποι) and forms part of a noun phrase: “the in-the-tent people.” In both sentences the prepositional phrase functions as an attributive adjective, modifying the noun and answering the question “Which people are sacrificing?”.

In the fourth sentence the prepositional phrase again has attributive position, but the bland noun that it modified in the preceding sentences has been omitted; the prepositional phrase and the article together form a substantive (“the in-the-tent [people]”), which functions as a noun and answers the question “Who are sacrificing?”.

In the last three sentences a negative adverb (οὐ or μή) could be inserted between the article and the prepositional phrase to make the expression mean “the not in-the-tent people.” οἱ οὐκ ἐν τῇ σκηνῇ would imply that the speaker has in mind particular people who are not in the tent; οἱ μὴ ἐν τῇ σκηνῇ would be a generic reference to the people (whoever they are) who are not in the tent.

62. **Genitive of possession.** To indicate the possessor of something or someone, English uses an apostrophe (“the master’s house”) or the preposition of (“the house of the master”). Greek never uses an apostrophe to show possession; instead it puts the noun identifying the possessor into the genitive case. This possessive genitive may either follow or precede the noun that it modifies. Here, for example, are two different ways to write “the master’s house” in Greek:

(1) η ὡκία τοῦ δεσπότου
(2) τοῦ δεσπότου ἡ ὡκία

It is also common to place the genitive of possession in the attributive position. This indicates that the speaker regards the possessive genitive as an attribute of the modified noun (“the of-the-master house”). Here, then, are two other possible ways to write “the master’s house” in Greek:

(1) τοῦ δεσπότου ὡκία
(2) ὡκία τοῦ δεσπότου

Notice that Greek does not mind having two—or even three—definite articles in a row, as long as they are not identical (e.g., ὡ τοῦ is fine, but τοῦ τοῦ would not be).
Vocabulary

δουλεύω, δουλεύσω (+ dative) be a slave (to), serve

δεσπότης, -ου, ὁ master (of the household), lord, despot (voc. sg. δέσποτα has recessive accent; voc. pl. δεσπόται is regular)

µαθητής, -οῦ, ὁ student, disciple

νεανίας, -ου, ὁ young man, a youth; (pl.) youth (collectively)

οἰκέτης, -ου, ὁ servant (of the household), family member

οἰκέτης may mean a slave owned by a δεσπότης or a δέσποινα and attached to his or her household; it may also mean a member of the immediate family of the δεσπότης or δέσποινα, i.e., the very opposite of a slave. The context will show whether it is one of the “domestics” or one of the family members who is meant.

ἀθάνατος, -ον immortal, undying [cf. Athanasius]

ἀνάξιος, -ον worthless; (+ genitive or infinitive) unworthy (of, to), undeserving (of, to)

δοῦλος, -η, -ον enslaved; δοῦλος, -ου, ὁ = slave (male); δούλη, -ης, ἡ = slave (female)

The nouns δοῦλος and δούλη are in fact just the masculine and feminine forms (respectively) of the adjective δοῦλος, -η, -ον, used substantively.

ἐλεύθερος, -ᾱ, -ον (+ genitive) free (of), free (from)

κακός, -ή, -όν ugly, bad (at doing something), cowardly, (morally) bad, evil, wicked [cf. cacophony]

πρότερος, -ᾱ, -ον former, earlier

Exercises

Greek-to-English Sentences

1. κακὴ ἡ τῶν ἀναξίων μαθητῶν μοῖρα. οἱ ἀθάνατοι τῆς λύπας, οὐ τὰς χαρὰς πέμψειν μέλλουσιν.

2. οὐκέτι αἱ δοῦλαι ἀκούουσι τῆς δεσποίνης τῆς ἀγαθῆς.

3. ἐπεὶ ὥρᾳ φυλάττειν τὴν σκηνήν, λείπετε, ὦ καλοὶ νεανίαι, τὴν θάλατταν.

4. πέμπε, ὦ δοῦλε, τὴν ἐπιστολὴν καὶ τὸ δῶρον τῷ προτέρῳ δεσπότῃ.

5. καὶ ἐλευθέρα καὶ οὖκ ἀξία δουλεύειν ἡ κόρη.

6. οἱ ἐν τῷ ποταμῷ λίθοι βλάψουσι τὰ τέκνα καὶ τὰς θεραπαίνας.

7. σπεύδε, ὦ ἄξιε μαθητά, εἰς τὴν τοῦ δεσπότου οἰκίαν.

8. ἐθέλομεν τῇ ἁγαθῇ καὶ ἰδανάτῳ θεῷ πάλιν δουλεύειν.

9. ἀπὸ τῶν οἰκετῶν, ὅ νεανιὰ κακὲ, κλέψεις τὸν καλὸν θησαυρόν;

10. οἱ δοῦλοι μὴ λειπόντων τὰ ἔργα: οἱ ἐλευθεροὶ μὴ μελλόντων σπεύδειν τοῖς ὑποῖς εἰς τὴν ἁγοράν.
English-to-Greek Sentences

1. Can the women in the marketplace teach the deserving student?
2. I am going to chase the fine horses out of the road. Farewell, master!
3. O former slaves, since we no longer serve the wicked despot, it is time to abandon the house.
4. The lives of those in the country are free from unworthy deeds. Let the children rejoice in the tranquillity.
5. Young man, order the servants to hasten back into the tents and to sacrifice to the immortal goddesses.

Reading

Asinine Behavior
(Aesop’s Fable 190)

Ὄνος κηπουρῷ δουλεύει. ἐπειδὴ ἐκ τοῦ ἔργου πολλὰς λύπας ἔχει, τοῖς ἀθανάτοις εὐχεται. Ὁ δεσπότης κακός. οὐκέτι ἐθέλω τῷ κηπουρῷ δουλεύειν. τὸν ὄνον οἱ θεοὶ κελεύουσι κεραµεῖ δουλεύειν. ἀλλὰ πάλιν, ἐπειδή ἔτι τῶν λύπων οὐκ ἔλεύθερος ὁ ὄνος, τοῖς ἀθανάτοις εὐχεται. τὸν ὄνον οἱ θεοὶ βυρσοδέψῃ πέμπουσιν. ὁ ὄνος, ἐπειδή βλέπει τὸ τοῦ δεσπότου ἔργον, τοὺς προτέρους δεσπότας ποθεῖ. μὴ σπεύδετε, ὦ οἰκέται, ἀλλὰ τειν τοὺς δεσπότας.

Vocabulary Help for the Reading

ὀνος (line 1) from ὄνος, -ου, ὁ: donkey
κηπουρῷ (line 1) from κηπουρός (a compound of κῆπος “garden” + οὖρος “watcher”), -οῦ, ὁ: gardener
πολλὰς (line 1) many (fem. acc. pl. of the adjective πολύς)
eὐχεται (line 2) he prays (third-pers. sg. pres. mid. indic. of the deponent verb εὔχομαι, εὔξομαι)
κεραµεῖ (line 3) potter (dat. sg. of κεραµεύς, a third-declension masculine noun)
βυρσοδέψῃ (line 5) from βυρσοδέψης (a compound of βύρσᾱ “hide” + δέψω “soften”), -ου, ὁ: tanner
βλέπει (line 6) from βλέπω, βλέψομαι: see
ποθεῖ (line 7) from a contract verb ποθέω, ποθήσω: long for, miss, regret
Lesson 10
Ω-Verbs
Imperfect Active Indicative
Correlatives

ὀ τι καλὸν φίλον ἄει (A thing of beauty is a joy forever)
—sung by the chorus in Euripides’ Bacchae 881

65. You are already familiar with two tenses of the indicative mood (active voice): present and future. The present tense is built on the present stem, found in the verb’s first principal part; the future tense is built on the future stem, found in the verb’s second principal part. Present and future are two of Greek’s four primary (or principal) tenses. This lesson introduces the imperfect tense, one of Greek’s three secondary (or historical) tenses. For a reminder see §18 of Lesson 3.

66. Imperfect Tense. The imperfect tense of the indicative mood shows an action that was occurring at some time in the past. As its name suggests, the imperfect tense has imperfective aspect; i.e., the action is perceived as a process that continued or was repeated over time. In English this idea is most clearly expressed by was/were and -ing (e.g., “we were studying for years”), but it may also be represented by English’s simple past tense (“we studied for years”). Sometimes the context shows that the verb would be better translated as, e.g., “We were trying to study,” “We were starting to study,” or “We used to study.” While the present and future tenses may have either imperfective or aoristic aspect, the imperfect tense always has imperfective aspect.

67. Like the present tense, the imperfect tense is built on the present stem. Thus the first principal part supplies the stem for both the present tense and the imperfect tense. (Be glad you have no new principal part to learn!)

Unlike the present tense, the imperfect tense has an augment (either syllabic or temporal) and secondary endings.

Augment. An augment is a prefix that increases (“augments”) the length of the word; it signals that the verb is in a secondary tense. If the present stem begins with a consonant, an epsilon with smooth breathing (ē-) is prefixed to it (e.g., παιδευ- becomes ἐπαιδευ-). This is called a syllabic augment because it adds another syllable to the word. When a verb begins with ὁ, a second rho is always inserted after the syllabic augment (e.g., ῥῑπτ- becomes ἐρῥῑπτ-).
If the present stem begins with a vowel or a diphthong, a different sort of augment is used: the vowel or diphthong at the start of the stem is lengthened. This is called a temporal augment because it increases the time (tempus = Latin word for “time”) it takes to pronounce the first syllable.

**Lengthenings for Temporal Augment**

<table>
<thead>
<tr>
<th>Original</th>
<th>Lengthening</th>
<th>Original</th>
<th>Lengthening</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>η</td>
<td>αι</td>
<td>ηι</td>
</tr>
<tr>
<td>ε</td>
<td>ηι</td>
<td>ειυ</td>
<td>ηιυ</td>
</tr>
<tr>
<td>ι</td>
<td>ιι</td>
<td>ου</td>
<td>οιυ</td>
</tr>
<tr>
<td>υ</td>
<td>υι</td>
<td>ευυ</td>
<td>ηυυ</td>
</tr>
<tr>
<td>ο</td>
<td>οι</td>
<td>οιυυ</td>
<td>οιυυυ</td>
</tr>
</tbody>
</table>

As the chart shows, the lengthenings result in ηι, ιιυ, οιυ, ηυι, and οιυυ. No augment is needed if the present stem already begins with one of those long vowels or diphthongs. An initial αι is usually changed to ηι, and αιυ becomes ηιυ. Initial οιυ is left unchanged. No Greek verb begins with the diphthong υι.

Being one of the secondary (historical) tenses, the imperfect tense has secondary endings. These differ somewhat from the primary endings you learned earlier:

**Imperfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings</th>
<th>Singular</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπαίδευον</td>
<td>-ον</td>
<td>ἐπαίδευες</td>
<td>-ες</td>
</tr>
<tr>
<td>(&quot;I was teaching&quot;)</td>
<td></td>
<td>(&quot;you [sg.] were teaching&quot;)</td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευε(ν)</td>
<td>-ε(ν)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(&quot;he/she/it was teaching&quot;)</td>
<td>[cf. primary -ω]</td>
<td></td>
<td>[cf. primary -εις]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Endings</th>
<th>Plural</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπαίδευομεν</td>
<td>-ομεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(&quot;we were teaching&quot;)</td>
<td>[same as primary]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευετε</td>
<td>-ετε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(&quot;you [pl.] were teaching&quot;)</td>
<td>[same as primary]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευον</td>
<td>-ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(&quot;they were teaching&quot;)</td>
<td>[cf. primary -ουσι(ν)]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Like the primary endings, secondary endings are combinations of a thematic vowel (ε/ο) and a personal ending: -ον = ο + μ (μ changed to ν); -ες = ε + ζ; -ετε = ε + τε; -ομεν = o + μεν, -ον = o + ντ (τ dropped out). Notice that the first-person singular and the third-person plural are identical in appearance. The accent in these finite forms is, as expected, recessive.

You now know the other major use of movable ν: besides being added to -σι words, it is added to the third-person singular verb-ending -ε, but only when the word comes at the end of a sentence or when the following word begins with a vowel.

In compound verbs the augment usually comes between the prefix and the stem. The last letter of the prefix, if it is a vowel, generally drops out; e.g., the imperfect of ἀπολείπω is ἀπέλειπον.

All of the verbs in Lessons 3-10 form their imperfects regularly except for ἔχω, whose imperfect is εἶχον, not ἦχον. The imperfect of εὑρίσκω is either εὑρίσκον or ἦὑρίσκον.
Correlatives. The ancient Greeks were very conscious of parallelism in their sentences. Words that “correlate” parallel words or clauses by drawing a connection between them are called correlatives. You already know the correlative conjunctions καὶ...καὶ (“both...and”).

Among the most popular correlatives in Greek are μὲν...δέ. Both are postpositives, i.e., they prefer not to be the first word in their clause. Instead they like to come right after the first word. By itself μὲν is a particle (a word whose primary function is to add a certain nuance to the sentence) meaning “indeed” or “certainly.” By itself δέ is a conjunction meaning “and” or “but” (weaker than ἀλλά). It is frequently found after the first word of a sentence, where it helps to smooth the transition from the preceding sentence.

When used as correlatives, μὲν and δέ point out the parallelism of two ideas: “on the one hand...on the other hand.” The presence of μὲν in a sentence should alert the reader to the possibility that the speaker may already have in mind a balance or a contrast between this first thought and a second one, which will have δέ with it. You may decide to leave μὲν untranslated and to translate δέ simply as “and” or “but” since an English sentence with “on the one hand...on the other hand” lacks the elegance of a Greek sentence with μὲν...δέ.

In correlated clauses the words that are parallel tend to be put first so that they can be emphasized by the μὲν and δέ following them; e.g., θῶ μὲν τοῖς θεοῖς, φεύγω δὲ τοὺς κινδύνους (“I sacrifice [on the one hand] to the gods, and I escape [on the other hand] the dangers”). If the second clause begins with οὐ or μή, make δέ the third word in that clause; e.g., write οὐ φεύγω δέ, not οὐ δὲ φεύγω. Otherwise οὐ δέ and μὴ δέ could be confused with οὐδέ and μηδέ, two correlative conjunctions that you will learn in Lesson 22.

When determining whether or not a word is in the attributive position, you should disregard the presence of μὲν or δέ. In the phrase ὁ μὲν ἄξιος μαθητῆς, for example, ἄξιος is still considered to come immediately after the article and to occupy the attributive position, even though μὲν has insinuated itself between the article and the adjective.

Definite articles may be combined with μὲν and δέ to mean “this one (he, she, it)...that one (he, she, it),” “the one...the other,” or “some...others.” No noun or adjective is needed: the form of the article suffices to show the gender, number, and case, while the correlatives convey the idea of balance or contrast. Examples:

ὁ μὲν παιδεύει, ἡ δὲ γράφει.  “He is teaching; she is writing.”

ἡ μὲν ἐπαιδεύεται, ἡ δὲ ἔγραφεν.  “One woman taught; the other wrote.”

οἱ μὲν παιδεύουσιν, οἱ δὲ οὐ.  “Some will teach; others will not [teach].”
The definite article was originally a demonstrative pronoun meaning “this one” or “that one.” When combined with μὲν and δέ, it regains its old significance.

It is common to leave out the verb in the second part of a μὲν…δέ construction if it would have been a duplicate of the verb in the first part. The third example above illustrates this practice; remember that οὔ receives an accent when it ends a sentence.

69. Vocabulary

λέγω, ἔρω/λέξω  say, speak, tell [cf. dialect, dyslexia, prolegomenon]

In the Attic dialect ἔρω (the contracted future tense of εἴρω, another verb meaning “say”) is much preferred to λέξω, but until you have been introduced to contracted futures (Lesson 15), you should use λέξω.

πράττω, πράξω  do, act [cf. practice, praxis]

φεύγω, φεύξοµαι  flee, avoid, escape, be in exile

The future φεύξοµαι has middle endings even when it is active in meaning. You will not be asked to form the future of φεύγω until you have learned the middle endings (Lesson 11).

ἀλήθεια, -ας, η  truth; τῇ ἀληθείᾳ = in truth, truly, really

θάνατος, -ου, ὁ  death; Θάνατος = Death (personified as a god) [cf. euthanasia, thanatopsis]

κίνδυνος, -ου, ὁ  danger, risk

φίλος, -η, -ον  (+ dative) dear (to); φίλος, -ου, ὁ = friend (male); φίλη, -ης, ἡ = friend (female) [cf. bibliophile, hemophiliac, philatelist]

δέ (δ’) (postpositive conjunction) and, but (δ’ before a vowel)

μὲν  (postpositive particle) indeed

μὲν…δέ (correlatives) on the one hand...on the other hand

ὁ μὲν…ὁ δέ (correlatives) this one...that one; the one...the other; (pl.) some...others

οὖν  (postpositive particle) therefore, then

70. Exercises

Greek-to-English Sentences

1. οἱ μὲν τὰ ἔργα ἔπρᾱττον τῇ χαρᾷ, οἱ δ’ οὔ.

2. αἱ δ’ ὁδοὶ καὶ λίθους καὶ κινδύνους ἔχουσι φεύγον μὲν οὖν τῷ ποταμῷ.

3. μὴ λεγέτω ἢ θεράπαινα ἢ ἀξία τῇ ἀναξίᾳ δεσποῖνη τὴν ἀλήθειαν.

4. τὰ μὲν τέκνα τὰ ἀπὸ τῆς οἰκίας ἐδίωκε τοὺς ἵππους εἰς τὴν ὅδον, τὰ δὲ ἐν τῇ οἰκίᾳ ἔβλαπτε τὰς καλὰς κλίνας.
5. τὰ δὲ κακὰ ἔργα, ὦ νεανίαι, ἐμέλλετε ἀλλάξειν εἰς ἀγαθὰ;  
6. δούλος μὲν ὁ ἀδελφός, ἐλευθέρα δ’ ἡ φίλη ἀδελφή.  
7. ἐπειδή οἱ φίλοι κινδύνους ἐν τῇ θαλάττῃ ἠφίσκον, ἔσπευδον θοῦειν τοὺς ἀθανάτους καὶ φεύγειν τὸν θάνατον.  
8. ἢ μὲν φυλάξει τὸ καλὸν φυτὸν, ὁ δὲ κλέψει τὸν θησαυρόν.  
9. ἐπεὶ τὰ ἀγαθὰ λέγω, ὁ κακὸ μαθητά, οὐκ ἀκούεις. τῇ οὖν ἀληθείᾳ οὐκ ἔχο παιδεύειν.  
10. μὴ σπεύδε, ὦ Θάνατε, κλέπτειν τὸν βίον ἀπὸ τῶν ἀνθρώπων.

English-to-Greek Sentences

1. Some were rejoicing in their fine houses; others were in exile and could not speak to their friends.
2. On the one hand, the student was striving; on the other hand, he was not willing to do his work.
3. When we were serving our dear master, the children used to chase the beautiful mares away from dangers.
4. The gods can escape Death but not Destiny; truly, therefore, even the immortals are not free.
5. Listen, young man! Do you wish to do a good deed? Then tell the truth.
Reading

The Bear Tells All
(Aesop’s Fable 66)

Δύο φίλοι τῇ ὁδῷ τῇ εἰς τὴν χώραν ἔσπευδον. ἐπεί ἄρκτον βλέπουσιν, ὁ μὲν φεύγει καὶ ἐν φυτῷ τὴν σωτηρίαν εὑρίσκει, ὁ δ’ οὐκ ἔχει φεύγειν. ἔπραττεν οὖν τὰ τοῦ θανάτου. ὀσφραίνεται μὲν ἦ ἄρκτος τὸ τοῦ ἀνθρώπου οὖς, ἀπολείπει δὲ. ὁ μὲν χαίρει καὶ ἐκ τοῦ φυτοῦ σπεύδει, ὁ δ’ οὐ χαίρει. τῷ φίλῳ λέγει, Ὁ φίλος, ἐπεί ἐν τοῖς κινδύνοις τὸν φίλον λείπει, οὐ τῇ ἀληθείᾳ φίλος. τοῦθ’ ἡ ἄρκτος ἔλεγεν, ὦ ἀνάξιε, ἐπεί τὸ οὖς ὀσφραίνετο.

5 Vocabulary Help for the Reading

dύο (line 1) two (nom. case of the numeral δύο—same form for all genders)
ἀρκτον (line 1) from ἄρκτος, -ου, ἡ: bear
βλέπουσιν (line 2) from βλέπω, βλέψω: see
σωτηρίαν (line 2) from σωτηρία, -ίας, ἡ: safety
tὰ τοῦ θανάτου (line 3) the things of death, i.e., things associated with death (in this case, falling onto the ground and not moving)
ὀσφραίνεται (line 3) sniffs at (third-pers. sg. pres. mid. indic. of the deponent verb ὀσφράινομαι, ὀσφρήσομαι)
οὖς (line 4) ear (acc. sg. of the third-declension neuter noun οὖς)
tοῦθ’ (line 6) = τοῦτο this (refers to the statement in the preceding sentence; τοῦτο = neut. sg. acc. of the demonstrative pronoun οὗτος)
ὀσφραίνετο (line 7) third-pers. sg. imperf. mid. indic. of ὀσφράινομαι
Lesson 11

Ω-Verbs

Middle/Passive Voice

Prepositions

τὸν καλὸν ἄγωνα ἠγώνισα (I have fought the good fight)
—2 Timothy 4:7

71. The verb forms taught thus far have all had active voice; this lesson introduces the endings for middle and passive voice. It may be helpful to re-read the brief discussion of voice in §18 of Lesson 3.

To begin, it is important to realize that a verb’s tense and mood are not affected by a change in its voice. Regardless of whether the voice is active, middle, or passive, the present indicative will always denote an action in present time and have either imperfective or aoristic aspect. A future indicative will always denote an action in future time and have either imperfective or aoristic aspect. An imperfect indicative will always denote an action in past time and have imperfective aspect.

Just as there are two sets of active endings (primary and secondary) in the indicative mood, so there are two sets of middle/passive endings (primary and secondary) in the indicative mood. The best way to learn them is to study the paradigms of παιδεύω in the present middle/passive, the future middle, and the imperfect middle/passive. If the endings can signify either middle or passive voice, translations for the middle voice are printed first, followed by translations for the passive voice. For comparison’s sake the corresponding active endings are provided in brackets.

Present Middle/Passive Indicative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings (primary)</th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύομαι (“I teach/am teaching for myself,” “I am taught/am being taught”)</td>
<td>-ομαι [cf. active -ω]</td>
</tr>
<tr>
<td>παιδεύη/-ει (“you teach/are teaching for yourself,” “you [sg.] are taught/are being taught”)</td>
<td>-η/-ει [cf. active -εις]</td>
</tr>
<tr>
<td>παιδεύεται (“he/she/it teaches/is teaching for him/her/itself,” “he/she/it is taught/is being taught”)</td>
<td>-εται [cf. active -ει]</td>
</tr>
</tbody>
</table>
Plural
παιδεύωμεθα (“we teach/are teaching for ourselves,” -ομεθα
“we are taught/are being taught”) [cf. active -ομεν]
παιδεύουσθε (“you teach/are teaching for yourselves,” -εσθε
“you [pl.] are taught/are being taught”) [cf. active -ετε]
παιδεύουνται (“they teach/are teaching for themselves,” -ονται
“they are taught/are being taught”) [cf. active -ονται]

Future Middle Indicative

Singular

παιδεύσομαι (“I shall teach/
be teaching for myself”) -σομαι
[cf. active -σω]
παιδεύση/-σει (“you [sg.] will teach/
be teaching for yourself”) -ση/-σει
[cf. active -σεις]
παιδεύσεται (“he/she/it will teach/
be teaching for him/her/itself”) -σεται
[cf. active -σεται]

Plural

παιδευσόµεθα (“we shall teach/
be teaching for ourselves”) -σοµεθα
[cf. active -σοµεν]
παιδεύσεσθε (“you [pl.] will teach/
be teaching for yourselves”) -σεσθε
[cf. active -σετε]
παιδεύσονται (“they will teach/
be teaching for themselves”) -σονται
[cf. active -σονται]

Future Middle Indicative

Singular

ἐπαιδεύωμην (“I was teaching for myself,” -οµην
“I was being taught”) [cf. active -ον]
ἐπαιδεύουσον (“you were teaching for yourself,” -ου
“you [sg.] were being taught”) [cf. active -ες]
ἐπαιδεύουστο (“he/she/it was teaching for
him/her/itself,” -το
“he/she/it was being taught”) [cf. active -ετο]

Plural

ἐπαιδευσόµεθα (“we were teaching for ourselves,” -ομεθα
“we were being taught”) [cf. active -ομεν]
ἐπαιδεύουσθε (“you were teaching for yourselves,” -εσθε
“you [pl.] were being taught”) [cf. active -ετε]
ἐπαιδεύουντο (“they were teaching for themselves,” -οντο
“they were being taught”) [cf. active -οντο]

Imperfect Middle/Passive Indicative

Singular

ἐπαιδευσόµην (“I was teaching for myself,” -οµην
“I was being taught”) [cf. active -ον]
ἐπαιδεύουσον (“you were teaching for yourself,” -ου
“you [sg.] were being taught”) [cf. active -ες]
ἐπαιδεύουστο (“he/she/it was teaching for
him/her/itself,” -το
“he/she/it was being taught”) [cf. active -ετο]

Plural

ἐπαιδευσόµεθα (“we were teaching for ourselves,” -ομεθα
“we were being taught”) [cf. active -ομεν]
ἐπαιδεύουσθε (“you were teaching for yourselves,” -εσθε
“you [pl.] were being taught”) [cf. active -ετε]
ἐπαιδεύουντο (“they were teaching for themselves,” -οντο
“they were being taught”) [cf. active -οντο]

As you might expect, the present and future indicative use primary endings attached to the present and future stems, while the imperfect indicative uses secondary endings attached to the augmented present stem. Middle/passive endings show more clearly than active endings that they are combinations of a thematic vowel (ε/ο) and a personal ending. Primary:
-οµαι = ο + µαι; -η/-ει = ε + σαι (σ dropped out, and εαι contracted to η; in Attic the contracted form is often spelled ει); -εται = ε + ται; -οµεθα = ο +
μεθα; -εσθε = ε + σθε; -οντα = ο + ντα. Secondary: -ομην = ο + μην; -ου = ε + σο (σ dropped out, and εο contracted to ου); -ετο = ε + το; -ομεθα = ο + μεθα, -εσθε = ε + σθε; -οντο = ο + ντο. All of these indicative forms, since they are finite, have recessive accent.

In the present and imperfect tenses the endings can denote either middle voice (when the subject not only acts but also has a special interest in the action) or passive voice (when the subject is acted upon by someone or something else); thus we speak of “present middle/passive” and “imperfect middle/passive.” It is incorrect, however, to speak of “future middle/passive” since in Greek the future middle and the future passive are two distinct forms. While the future middle is based on the second principal part, the future passive is based on the sixth principal part—which you will not encounter until Lesson 27. In the meantime be careful not to translate the future middle as a future passive by mistake.

Next come the present middle/passive infinitive and the future middle infinitive.

**Present Middle/Passive Infinitive**

παιδεύεσθαι (“to teach for oneself”/“to be taught”)  [cf. active -ειν]

The present middle/passive infinitive attaches the thematic vowel ε and the middle/passive personal ending -σθαι to the present stem. Its accent is always on the antepenult.

Depending on the context, the infinitive may have either middle voice or passive voice. Like the present active infinitive, it denotes only imperfective aspect, not present time. You may prefer a translation that emphasizes the on-going nature of the action: e.g., “to continue teaching for oneself” or “to keep being taught.”

**Future Middle Infinitive**

παιδεύεσθαι (“to be going to teach for oneself”)  [cf. active -σεται]

The future middle infinitive attaches the thematic vowel ε and the middle personal ending -σθαι to the future stem. Its accent is always on the antepenult.

Depending on the context, the future middle infinitive may have either imperfective aspect (e.g., “to be going to be teaching for oneself for a while”) or aoristic aspect (“to be going to teach for oneself on one occasion”).

The future passive infinitive, formed from the sixth principal part, will not be learned until Lesson 27.
In the imperative mood the present middle/passive of παιδεύω is conjugated as follows:

### Present Middle/Passive Imperative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύου</td>
<td>-ου [cf. active -ε]</td>
</tr>
<tr>
<td>παιδεύεσθω</td>
<td>-εσθω [cf. active -ετω]</td>
</tr>
<tr>
<td>or “let him/her/it teach for him/her/itself!”</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύεσθε</td>
<td>-εσθε [cf. active -ετε]</td>
</tr>
<tr>
<td>παιδεύεσθων</td>
<td>-εσθων [cf. active -οντων]</td>
</tr>
<tr>
<td>“let them teach for themselves!” or “let them be taught!”</td>
<td></td>
</tr>
</tbody>
</table>

The present middle/passive imperative uses the present stem. Each middle/passive ending is a combination of the thematic vowel ε and a personal ending: -ου = ε + σο (σ dropped out, and εo contracted to ου); -εσθω = ε + σθω; -εσθε = ε + σθε; -εσθων = ε + σθων. Since they are finite, all middle/passive imperative forms have recessive accent.

Notice that the second-person plural present middle/passive indicative and the second-person plural present middle/passive imperative are identical. παιδεύεσθε, for example, could be either a statement (“you are teaching for yourselves”)/“you are being taught”) or a command (“teach for yourselves!”/“be taught!”). The context will reveal which mood is meant.

Like the present active imperative, the present middle/passive imperative shows only imperfective aspect, not present time. You may prefer a translation that emphasizes the on-going nature of the action: e.g., “continue teaching for yourself!” or “keep being taught!” for παιδεύου; “let them continue teaching for themselves!” or “let them keep being taught!” for παιδευέσθων.

### Genitive of Personal Agent

In a passive sentence the person doing the action (i.e., the agent) may or may not be identified; e.g., “I am taught by my brother” or simply “I am taught.” To identify the agent, Greek often uses the preposition ὑπό (“by”) and a noun in the genitive case; e.g., παιδεύομαι ὑπὸ τοῦ ἀδελφοῦ. This construction is called the genitive of personal agent. Be sure to distinguish the genitive of personal agent (a human being) from the dative of means (an instrument or tool):

βλάπτομαι ὑπὸ τῶν νεανίων. “I am being hurt by the young men.”

βλάπτομαι τοῖς λίθοις. “I am being hurt by the stones.”

To help you determine the voice of a verb with a middle/passive ending, here are two clues:

1. The presence of a genitive of agent is a sign that the verb’s voice must be passive, not middle (since, in a sentence with middle voice, the subject itself—and not a noun in the genitive—is the agent).
(2) The presence of a direct object is a sign that the verb’s voice must be middle, not passive (since, in a passive sentence, the subject—and not a direct object—receives the action).

75. **Special Senses of the Middle Voice.** In some verbs the middle voice shows a reflexive relationship: the action is done directly to the subject, not for it. τρέπω (“I turn”), for example, is reflexive in the middle voice (τρέπομαι = “I betake myself” or “I move”). In other verbs the middle voice may have a special meaning in addition to the one you would expect it to have. This is the case with four of the verbs you already know:

- ἀλλάττομαι “I change for myself” or “I take [something] in exchange for [something]”
- γράφομαι “I write for myself” or “I indict [someone]”
- παιδεύομαι “I teach for myself” or “I have [someone] taught”
- φυλάττομαι “I guard for myself” or “I am on guard against [something/someone]”

In its special sense each of these four verbs may be combined with an accusative direct object. ἀλλάττομαι may also have a second object in the genitive; e.g., ἀλλάττομαι τὸν ἴππον τῆς ἁμάξης (“I take the horse in exchange for the cart”).

76. You are already familiar with prepositions whose object is always in the genitive case (e.g., ἀπό, ἐκ), those whose object is always in the dative case (e.g., ἐν), and those whose object is always in the accusative case (e.g., εἰς). There are other Greek prepositions whose object can be in the genitive, the dative, or the accusative case, and whose meaning changes (sometimes only slightly, sometimes considerably) when the case of its object changes.

One such preposition is ὑπό. As you know from §74, ὑπό often means “by,” but its basic meaning is “under.” When used with the genitive, ὑπό implies motion out of or away from a source or origin (point A in the diagram below); when used with the accusative, it implies motion toward a goal or destination (point C). When used with the dative, it implies that someone or something is at a particular location (point B) and is neither leaving it nor approaching it.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genitive</td>
<td>Dative</td>
<td>Accusative</td>
</tr>
</tbody>
</table>

Compare ὑπὸ τῆς ἁμάξης φεύγω (“I flee from under the wagon”), ὑπὸ τῆς ὑμαξῆς εὑρίσκομαι (“I am found under the wagon”), and ὑπὸ τὴν ὑμαξῆν σπεύδω (“I hasten under [= to a place under] the wagon”). The genitive of personal agent with ὑπὸ identifies the human source from which the action springs; e.g., φυλάττομαι ὑπὸ τῶν θεῶν = “I am guarded by [under the agency of] the gods.”
From now on, the names of cases, parts of speech, etc. will be abbreviated to save space. The notation (\textit{mid.}) indicates that the following definition is applicable only when the verb is in the middle voice. In addition to the new words in the vocabulary list, you should learn the special middle meanings of \textit{ἀλλάττοµαι}, \textit{γράφοµαι}, \textit{παιδεύοµαι}, and \textit{φυλάττοµαι} (as explained in §75).

\textbf{πείθω, πείσω} (with acc. + infin.) persuade (to); (\textit{mid.} + dat.) obey 
\textit{πείθω}, like the comparable verb \textit{κελεύω} (Lesson 5), often governs an infinitive; the person persuaded is put into the accusative case. \textit{πείθοµαι} (middle voice) has the special sense of “I obey” (from the notion of persuading oneself); the person or thing obeyed is put into the dative case.

\textbf{τρέπω, τρέψω} turn; (\textit{mid.}) betake oneself, move [cf. \textit{protreptic}]
\textit{τρέπω} does not mean “I turn” in the sense of “I turn myself around” or “I become”; rather, it means “I make something or someone turn” (cf. \textit{ἀλλάττω} in Lesson 6). Thus in the active voice the verb always has a direct object with it; i.e., it is always transitive. In the middle voice the verb is reflexive (the subject puts itself into motion); therefore no direct object is needed with \textit{τρέποµαι}.

\textbf{άμαξα, -ης, ἥ} cart, wagon
\textbf{λίµνη, -ης, ἡ} marsh, lake, pond [cf. \textit{limnology}]
\textbf{τόπος, -ου, ὁ} place, passage (\textit{in a book}) [cf. \textit{topic, topography, utopia}]
\textbf{τρόπος, -ου, ὁ} turn, way, manner, habit; (\textit{pl.}) character [cf. \textit{trope, entropy, heliotropic, trophy}]
\textbf{µακρός, -, -όν} long, long-lasting [cf. \textit{macrocosm, macron}]
\textbf{µῑκρός, -ά, -όν} small, little [cf. \textit{microphone, microscope}]
\textbf{πόρρω} (\textit{adv.}) far, far off; (\textit{prep.} + \textit{gen.}) far away from
\textbf{ὑπό (ὑπ’, ὑφ’)} (\textit{prep.} + \textit{gen.}) from under, by (\textit{under the agency of}); (\textit{prep.} + \textit{dat.}) under; (\textit{prep.} + \textit{acc.}) under, to a place under [cf. \textit{hypocrisy, hypodermic, hypotenuse, hypothesis}]

The omicron of \textit{ὑπό} is elided before a word beginning with a vowel, and the elision is usually marked with an apostrophe (\textit{ὑφ’}). If the following word has rough breathing, the pi before the apostrophe is “roughened” into phi (\textit{ὑφ’}).

\section{Exercises}

\textbf{Greek-to-English Sentences}

1. \textit{ἐν τῷ τόπῳ τῷ ἐλευθέρῳ κινδνων παιδευόµεθα τὰς µῑκρὰς κόρας}.
2. \textit{ἐκ δὲ τῆς σκηνῆς ἐκλέπτοντο ὑπὸ τῶν οἰκετῶν οἱ καλοὶ ἵπποι}.
3. \textit{ἀλλάξονται οἱ θεοὶ τὰ τῶν ἀνθρώπων δῶρα τῆς ἡσυχίας}.
4. μηκέτι πείθεσθε τῇ ἁναξίῳ δεσποίνη, ὦ ἄξιαι θεράπαιναι, ἀλλὰ τρέπεσθε τῇ μακρῇ ὁδῷ εἰς τὴν χώραν.
5. ἐπείθου τῷ προτέρῳ δεσπότῃ ἐπειδὴ ἐκέλευεν; οὐκ ἐπειθόμην.
6. μὴ τρέπου, ὦ τέκνο, ὑπὸ τὴν ἁμαξαν. ἔχε τὸν πρότερον τόπον.
7. γράψῃ (or γράψει) τοὺς νεανίας ἐπεὶ τὴν ἵππον βλάπτουσι τοῖς λίθοις;
8. αἱ μακραὶ λύπαι τοῖς δούλοις μὴ πεμπέσθων ὑπὸ τῆς Μοίρας.
9. ἠθελε πείθειν τοὺς νεανίας ἐκ τῆς λίμνης τρέπεσθαι, ἀλλ’ οὐκ ἔκουσον.
10. τὰ μικρὰ φυτὰ ὑπὸ τῶν θεραπαινῶν φυλάττεται πόρρω τῆς οἰκίας.

English-to-Greek Sentences

1. Move out of the house, dear brothers! We shall offer sacrifice for ourselves far away from the servants.
2. To some, small gifts were sent by the noble lady; to others, long letters were written.
3. Will they obey their master? Let them turn the wagon away from the pond and leave (it) under the tree!
4. Are you going to have your daughter taught in the place? Be on guard against dangers, man!
5. Because he was not truly harmed by his former friends, we do not intend to indict the youth.
Reading

An Ill-Fated Frog
(Aesop’s Fable 70)

Δύο βάτραχοι φίλοι ἦσαν. ὁ μὲν λίμνην πόρρω τῆς ὁδοῦ εἶχεν, ὁ δὲ μικρὸν ὕδωρ ἐν τῇ ὁδῷ. ὁ δὲ ἐν τῇ ὁδῷ ὑπὸ τοῦ ἐν τῇ λίμνῃ ἐκελεύετο· Ἀπόλειπε τὴν κακὴν ὁδόν, ὦ φίλε, καὶ τρέπου εἰς τὴν καλὴν λίμνην. ἄλλαττε τοὺς τρόπους καὶ φεῦγε τοὺς κινδύνους τοὺς ἐν τῇ ὁδῷ. ἄλλα, ὦ φίλος οὐκ ἐπείθετο· Μηκέτι πεῖθε, ὦ βάτραχε. μακρὰ μὲν ἡ εἰς τὴν λίμνην ὁδός, μικρὸς δὲ εἰμί. καὶ οὐκ ἐθέλω τρέπεσθαι ἐκ τοῦ φίλου τόπου. τὴν οὖν ὁδὸν οὐ μέλλω ἀπολείψειν. ἐν δὲ τῇ ὁδῷ εὑρίσκει ὁ βάτραχος τὸν θάνατον ὑφ’ ἁμάξῃ. μὴ μέλλετε, ὦ ἄνθρωποι, ἐπεὶ ἔχετε τρέπειν τὰ κακὰ εἰς καλὰ.

Vocabulary Help for the Reading

dύο (line 1) two (nom. case of the numeral δύο—same form for all genders)
βάτραχοι (line 1) from βάτραχος, -ου, ὁ: frog
ἡσαν (line 1) they were (third-pers. pl. imperf. act. indic. of the verb "be")
eἶχεν (line 2) here the verb ἔχω means "inhabit"
ὕδωρ (line 2) water (acc. sg. of the third-decl. neut. noun ὕδωρ)
eἰμί (line 7) I am (first-pers. sg. pres. act. indic. of the verb "be")
Lesson 12
εἰμί
Enclitics

ἐν ἀρχῇ ἦν ὁ λόγος (In the beginning was the Word)
—John 1:1

79. The verb εἰμί means “I am” or “I exist.” Because it belongs to the μι-verb conjugation, it has endings that differ slightly from the endings of ω-verbs. Moreover, some of its endings are irregular, even for μι-verbs! (Compare the English verb be, which appears as am, are, is, was, were, etc.) Because εἰμί is such a useful word, we are having you learn it now, long before you learn the rest of the μι-verbs.

Here are the present, future, and imperfect tenses of εἰμί in the indicative mood:

Conjugation of εἰμί

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Present Active</th>
<th>Future Middle</th>
<th>Imperfect Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>Indicative</td>
<td>Indicative</td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>εἰμί (“I am”)</td>
<td>ἐσομαι (“I shall be”)</td>
<td>ἦ/ἦν (“I was”)</td>
<td></td>
</tr>
<tr>
<td>ἐστί (“you [sg.] are”)</td>
<td>ἐσθαι/ἔσει (“you [sg.] will be”)</td>
<td>ἦσοθα (“you [sg.] were”)</td>
<td></td>
</tr>
<tr>
<td>ἐστίν(ν) (“he/she/it is”)</td>
<td>ἐσταί (“he/she/it will be”)</td>
<td>ἦν (“he/she/it was”)</td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐσμέν (“we are”)</td>
<td>ἐσομεθα (“we shall be”)</td>
<td>ἦμεν (“we were”)</td>
<td></td>
</tr>
<tr>
<td>ἐστέ (“you [pl.] are”)</td>
<td>ἐσθε (“you [pl.] will be”)</td>
<td>ἦτε/ήστε (“you [pl.] were”)</td>
<td></td>
</tr>
<tr>
<td>ἐστίν(ν) (“they are”)</td>
<td>ἐσονται (“they will be”)</td>
<td>ἦσαν (“they were”)</td>
<td></td>
</tr>
</tbody>
</table>

Present Active Infinitive

ἐῖναι (“to be”)

Future Middle Infinitive

ἐσεσθαι (“to be going to be”)

Present Active Imperative

<table>
<thead>
<tr>
<th>Singular</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵσθι (“be!”)</td>
<td></td>
</tr>
<tr>
<td>ἵστο (“let him/her/it be!”)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵστε (“be!”)</td>
<td></td>
</tr>
<tr>
<td>ἵστων (“let them be!”)</td>
<td></td>
</tr>
</tbody>
</table>
The basic stem of εἰμί is εσ-, to which are added primary active endings to form the present indicative, primary middle endings to form the future indicative, and secondary active endings (with εσ- augmented to ησ-) to form the imperfect indicative. Thematic vowels (ε/ο) are used in the future forms (except ἔσεσθαι) but not in the present and imperfect forms. The σ of the stem usually drops out before μ, ν, or another σ (ἐσμέν is an exception), and ε is lengthened to ει to compensate for the loss of the sigma (a phenomenon called compensatory lengthening); e.g., εἰμί (from ἐσ-μι), εἶναι (from ἐσ-ναι). Notice that ἐστί and εἰσί both have movable ν.

**Future Deponent Verbs.** As you can see from the paradigms, the present and imperfect tenses of εἰμί never have middle/passive endings; the future tense of εἰμί, on the other hand, never has active endings. When you translate the future forms, pretend that their middle endings are active; e.g., translate ἔσομαι as “I shall be,” not as “I shall be for myself.” εἰμί is just one of many Greek verbs that are deponent in at least one tense; i.e., in that particular tense they are always active in meaning but middle or passive in appearance. The term “deponent” comes from the Latin verb for “put aside” and refers to the putting aside of active endings and replacing them with middle or passive.

Like εἰμί, the verbs ἀκούω and φεύγω are deponent in the future tense: ἀκούσομαι = “I shall hear”; φεῦξομαι = “I shall flee.” There is no way to say “I shall hear for myself” or “I shall flee for myself” because the middle endings in the future tense of these verbs must be translated as if they were active endings.

**Enclitics.** The accent of εἰμί is persistent in its two infinitives (remaining on the penult in εἶναι, on the antepenult in ἔσεσθαι) and recessive in the future and imperfect indicative and the present imperative. In the present indicative the second-person singular εἰ has a circumflex because it is a contraction of ἐστί (both sigmas dropped out). The other five forms in the present indicative are enclitics, words that “lean upon” the preceding word so closely that they often give up their accent to it and are left with no accent of their own. (Compare proclitics, which “lean forward” to the following word and have no accent of their own.)

All the enclitic forms of “be” have two syllables each, but there are other enclitics such as γε (a particle meaning “at least”; see the vocabulary for this lesson) that have just one syllable. (Compare proclitics, which are all monosyllabic.)

The accent of an enclitic will either vanish, be given to the ultima of the preceding word, or appear on the ultima of the enclitic. Here are three possible scenarios:
Lesson 12 • 73

Scenario 1
If the preceding word already has an accent (either circumflex or grave) on its ultima, the accent of the enclitic will vanish; the preceding word will remain unchanged except that its accent, if grave, will become acute; e.g., ὑπὸ σκηνῆς εἰσί or μίκρὸς γε. The switch to acute is necessary because a grave can be used only on a final syllable, and an ultima followed by an enclitic is not regarded as a final syllable. (The enclitic is considered an extension of the preceding word, even though the two are not physically attached.) The following diagram may make this scenario easier to visualize:

```
Last 3 syllables of preceding word + 2-syllable enclitic or 1-syllable enclitic
...  _____  _____  ˘  _____  _____  _____  
...  _____  _____  ˘  _____  _____  _____  
```

Scenario 2
If the preceding word has an acute on its antepenult or a circumflex on its penult, the accent of the enclitic will vanish, but the preceding word will receive a second accent (acute) on its ultima; e.g., ἄνθρωπος ἐστι or δῶρόν γε. If the preceding word is another enclitic or a proclitic, it too will receive an accent (acute) on its ultima (e.g., ἄνθρωποί ἐστέ γε or οὔκ ἐσε). As in the first scenario, an ultima followed by an enclitic is not regarded as a final syllable; thus a grave cannot be used there.

```
Last 3 syllables of preceding word + 2-syllable enclitic or 1-syllable enclitic
...  ˘  _____  _____  ˘  _____  _____  _____  
...  ˘  _____  _____  ˘  _____  _____  _____  
2-syll. enclitic  _____  ˘  _____  _____  _____  _____  
proclitic/1-syll. enclitic  ˘  _____  _____  _____  _____  
```

Scenario 3
If the preceding word has an acute on its penult, the accent of a one-syllable enclitic will vanish (e.g., φίλη γε), but a two-syllable enclitic will be accented on its ultima; the accent will be an acute if it is above a short vowel, a circumflex if it is above a long vowel or diphthong, (e.g., φίλη εἰμί or φίλων τινῶν—see Lesson 21 for the enclitic τις). An acute on the enclitic’s ultima behaves predictably and becomes a grave if there is no punctuation between the enclitic and the next word (e.g., φίλη εἰμὶ τοῖς θεοῖς).

```
Last 3 syllables of preceding word + 2-syllable enclitic or 1-syllable enclitic
...  _ ˘  _____  _____  ˘  short vowel  _____  
...  _ ˘  _____  _____  ˘  long vowel or diphthong  _____  
```

You may wonder why the third scenario is different from the second: why does a word with an acute on its penult not receive a second acute on its ultima? The answer is that it is not permissible to have two acute
accents—i.e., two rising pitches—in a row, for that would allow no time for the speaker’s pitch to descend between the rises. You may also wonder why the accent of the two-syllable enclitic does not simply vanish like the accent of the one-syllable enclitic. If it did, the preceding word would end in a sequence of three unaccented syllables (ultima + the enclitic’s two syllables); since Greek expects one of the last three syllables in a word to be accented, the two-syllable enclitic has no choice: it must receive an accent.

There is one other situation in which a two-syllable enclitic must be accented: if the preceding word is elided (e.g., δ′ ἐστί). This rule theoretically applies to one-syllable enclitics as well, but there are no one-syllable enclitics that begin with a vowel except the indirect reflexive third-person singular pronouns οὗ, οἷ, ἕ, and they are not taught in this textbook.

81. Vocabulary

εἰµί, ἔσοµαι be, exist; (third-pers. sg. + acc. & infin.) it is possible (to)

The third-person singular of εἰµί (in any tense) may show possibility. If so, the subject is usually an infinitive, and the person for whom the action is/was/will be possible appears in the accusative case: e.g., οὐκ ἦν τὴν κόρην φεύγειν = “it was not possible for the girl to escape” or “the girl could not escape.”

The present third-person singular ἔστι(ν) sometimes stops behaving like an enclitic and, for greater emphasis, takes an acute accent on its penult: ἔστι(ν). This happens whenever it is the first word in a sentence, when it means “there exists” or “it is possible,” and when it is preceded by ἀλλ’, καί, μή, or οὐκ; e.g., οὐκ ἔστιν.

λῶω, λύσω loosen, release, destroy [cf. analysis]

ἀρχή, -ῆς, ἡ beginning, power, rule, political office [cf. archetype, monarchy]

eἰρήνη, -ης, ἡ peace [cf. Irene, irenic]

λόγος, -ου, ὁ word, speech, story, argument, reasoning [cf. logic]

πόλεµος, -ου, ὁ war [cf. polemic]

ἐχθρός, -ἄ, -όν hateful (to), hostile (to); (as a substantive) enemy (personal)

πολέµιος, -ᾱ, -ον at war (with), hostile (to); (as a substantive, usually plural) enemy (in war)

διά (δι’) through, throughout; (prep. + gen.) on account of (δι’ before a vowel) [cf. diagnosis, diameter]

γε (γ’) (enclitic particle) at least, at any rate (γ’ before a vowel)

γε calls attention to a single word or clause and restricts the applicability of the statement to that word or clause (e.g., τήν γ’ εἰρήνην ἐχοµεν = “we
have peace at any rate [even if nothing else]”; ὁ βίος καλὸς ἐπεί γε τὴν εἰρήνην ἔχομεν = “life is beautiful, at least when we have peace”). γε is generally put after the word that it emphasizes (but between an article and its noun). If it affects a whole clause, it is put after the conjunction at the start of that clause. It often has an ironic nuance.

82. Exercises

Greek-to-English Sentences

1. οἱ μὲν λόγοι τοῦ νεανίου ἄξιοί εἰσιν, οἱ δὲ τρόποι ἀνάξιοι.
2. διὰ τὸν πόλεμον ἐν κινδύνῳ ἐσμὲν καὶ μέλλομεν διὰ τῆς χώρας φεύξεσθαι.
3. ἐν μὲν γε τῇ ἀρχῇ τοῦ πολέμου φίλος ἦσθα, οὐκέτι δὲ εἶ.
4. μακρὰ ἐσταὶ ἡ οἰκία, ἀλλ' ἐπειδή γε τὴν θάλατταν εὑρήσομεν, ἐλεύθεροι πάλιν ἔσομεν καὶ τὴν εἰρήνην ἔχομεν.
5. ὁ δ' ἐχθρὸς ἐτρέπετο εἰς τὴν οἰκίαν καὶ ἔλῡε τὰς κλῖνας.
6. ἀλλ' ἡ ἵππος καλὴ ἐστιν. μὴ λῡέσθω ὑπὸ τῶν πολεμίων.
7. οὐκ ἔσται τοὺς γ' οἰκέτας ἐχεῖν τὴν ἀρχὴν ἐκείνην.
8. ἐπεὶ τῶν κινδύνων ἐλεύθεροι ἦσαν.
9. σπεύδετε φίλοι τῷ δεσπότῃ εἶναι; ἔστε οὖν ἀγαθοὶ καὶ μὴ πράττετε ἔργα ἐχθρά.

English-to-Greek Sentences

Be sure to use the nominative case (not the accusative case) for predicate adjectives and predicate nouns.

1. Farewell, dear country! The war will be long, and I shall flee through the rivers and the marshes.
2. Our friends at least will listen to the gods, but our enemies will not obey the words of the immortals.
3. When the youth was being educated, he used to say, “You are truly noble, master. Am I worthy to be a student?”
4. In the beginning I wished to destroy my brother, but we are no longer enemies. Therefore, let there be peace.
5. On account of the dangers it is not possible for the servants to do their tasks far away from the house.
A Sheepish Mistake
(Aesop’s Fable 158)

Λύκοι μὲν πρόβατα κλέπτειν ἥθελον, κύνες δ’ ἐφύλαττον. οἱ οὖν λύκοι τοῖς προβάτοις λέγουσιν Ἑστῶ ἡ εἰρήνη. τοῖς μὲν γε προβάτοις οὐκ ἔσμεν ἐχθροὶ, τοῖς δὲ κυσίν. ἐπειδὴ τοὺς κύνας ἀποπέμψετε, φίλοι τῶν προβάτων ἐσόμεθα. τὰ δὲ πρόβατα τοῖς τῶν λύκων λόγοις πείθεται καὶ ἀποπέμψει τοὺς κύνας. οἱ δὲ λύκοι οὐ μέλλουσι εἰς τὸν τόπον τρέπεσθαι καὶ τὰ πρόβατα λύειν.

μὴ ἀποπέμψετε, ὦ ἀνθρώποι, τοὺς φίλους διὰ τοὺς λόγους τῶν πολεμίων.

Vocabulary Help for the Reading

λύκοι (line 1) from λύκος, -ου, ὁ: wolf
πρόβατα (line 1) from πρόβατον -ου, τό: sheep
κύνες (line 1) dogs (nom. pl. of the masc./fem. third-decl. noun κύων)
κυσίν (line 3) dat. pl. of κύων
κύνας (line 3) acc. pl. of κύων
ἀποπέμψετε (line 4) ἀπο- + πέμψετε
Demonstratives

τόδ' ἐκεῖνο (This is what I said before)
— the nurse in Euripides’ Medea 98 recalls her earlier words

83. Demonstratives are words that point out or call attention to particular persons or things. A demonstrative is by nature an adjective, but it becomes a pronoun (i.e., a substitute for a noun) when used substantively. In the sentence “I like that book,” for example, that is a demonstrative adjective modifying the noun book; if book is omitted from the sentence, that becomes a demonstrative pronoun (“I like that”), and the book is identified not as a book, but only as a thing that the speaker singles out for attention. The term “demonstratives” is convenient because it includes both demonstrative adjectives and demonstrative pronouns.

84. As you learn the demonstrative adjectives, you will also be learning the demonstrative pronouns since they are identical in form.

1. ὅδε, ἥδε, τόδε (“this,” “these”)
Points out someone or something very close to the speaker or points to what will follow in the next sentence.

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</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ὅδε</td>
<td>ἥδε</td>
<td>τόδε</td>
<td>οἵδε</td>
<td>αἵδε</td>
<td>τάδε</td>
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<td></td>
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<tr>
<td>Genitive</td>
<td>τοῦδε</td>
<td>τῆσδε</td>
<td>τοῦδε</td>
<td>τῶνδε</td>
<td>τῶνδε</td>
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<tr>
<td>Dative</td>
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<tr>
<td>Accusative</td>
<td>τόνδε</td>
<td>τήνδε</td>
<td>τόδε</td>
<td>τούσδε</td>
<td>ταύσδε</td>
<td>τάδε</td>
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</tbody>
</table>

This odd adjective is a combination of the definite article (which was originally a demonstrative itself) and the suffix -δε, indicating closeness (“this right here”). Each form is accented as if it were two separate words, an article (with its normal accent) and an enclitic (-δε). Thus, in ὅδε, ἥδε, οἵδε, and αἵδε, the proclitics ὁ, ἡ, οἱ, and αἱ receive acute accents from -δε. Since -δε acts like an enclitic, not like a typical ultima, the rule that a naturally long penult followed by a short ultima has a circumflex does not apply: ἥδε, οἵδε, αἵδε, τήνδε, τοῦσδε, and τάδε all have acutes, not circumflexes. There is no vocative. The final ε of each form is elided before a word beginning with a vowel.

2. οὗτος, αὐτή, τοῦτο (“this,” “these”—but sometimes a better translation in English will be “that,” “those”)
Points out someone or something close to the speaker or points to what
was said in the preceding sentence or labels someone or something as well-known or means “the latter.”

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</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>οὗτος</td>
<td>αὕτη</td>
<td>τοῦτο</td>
<td>οὗτοι</td>
<td>αὕται</td>
<td>ταῦτα</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>τοῦτον</td>
<td>ταύτης</td>
<td>τούτου</td>
<td>τούτων</td>
<td>τούτων</td>
<td>τούτων</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>τοῦτῳ</td>
<td>ταύτῃ</td>
<td>τούτῳ</td>
<td>τούτοις</td>
<td>ταύταις</td>
<td>ταῦτα</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>τοῦτον</td>
<td>ταύτην</td>
<td>τοῦτο</td>
<td>τούτους</td>
<td>ταύτας</td>
<td>ταῦτα</td>
<td></td>
</tr>
</tbody>
</table>

Like the definite article, οὗτος, αὕτη, τοῦτο has rough breathing in the nominative masculine and feminine singular and plural, elsewhere an initial τ. The stem has -ου- except when the ending contains an η or an α; then the stem has -αυ-. The accent is persistent. There is no vocative, but the nominative οὗτος may be used as a form of address equivalent to “you there”: e.g., οὗτος, σπεύδε (“you there, hurry!”).

τοῦτο and ταῦτα are usually elided and written as τοῦτ’ and ταῦτ’ before an initial vowel with smooth breathing, as τοῦθ’ and ταῦθ’ before an initial vowel with rough breathing. After τοῦτ’, ἐστί is accented on the penult (ἔστι), just as it is after οὐκ, μή, καί, and ἀλλ’. After ταῦτ’ and all the other demonstrative pronouns, however, ἐστί behaves like a normal enclitic.

3. ἐκεῖνος, ἐκείνη, ἐκείνο (“that,” “those”)

Points out someone or something far away from the speaker or labels someone or something as well-known or means “the former” (as opposed to “the latter”).

Position of Demonstratives. In Greek a demonstrative adjective may come either before or after the noun with which it agrees, but since it does not show a trait or characteristic—it simply calls attention to the person or thing—, it is never used in the attributive position. In other words, Greek does not say “the this person” or “the things the those,” placing the demonstrative adjective immediately after one of the noun’s definite articles; instead it gives the adjective predicate position: “this the person” or “the things those.” The noun modified by the demonstrative adjective normally has a definite article with it, since omitting the word “the”—the regular practice in English—would make the person or thing seem indefinite in Greek. When you translate, you should omit the definite article: e.g., οὗτος ὁ μαθητής = “that student”; ἡ κόρη ἡδε = “this maiden.”

The genitive of possession (cf. §62 of Lesson 9) often relies on a demonstrative phrase (= a demonstrative adjective + its noun) or a demonstrative pronoun. In Greek this construction requires not only that the demonstrative phrase or word be in the genitive case, but also that it
be in the attributive position. Because this arrangement of words sounds bizarre if translated literally into English, it is best not to translate the genitive with “of” but to substitute a possessive form. Examples:

τὸν τούτου τοῦ νεᾱνίου ἵππον κλέπτουσιν.
“They steal this young man’s horse.”
Literal version: “They steal the of this the young man horse.”

τὸν τούτου ἵππον κλέπτουσιν.
“They steal this person’s horse.”
or
“They steal his horse.”
Literal version: “They steal the of this (person) horse.”

Notice that in the first example the demonstrative adjective τούτου still has predicate position in respect to the noun with which it agrees (νεᾱνίου) even though the whole genitive phrase has attributive position in respect to the noun ἵππον (i.e., the phrase comes immediately after the noun’s definite article τόν).

85. Vocabulary

βλέπω, βλέψοµαι see, behold; (with εἰς + acc.) look (at)
If it means “see” or “behold,” βλέπω may take a direct object (e.g., βλέπω τὴν οἰκίαν, “I see the house”). If it means “look (at),” it will be combined with a prepositional phrase such as εἰς + accusative (e.g., βλέπω εἰς τὴν οἰκίαν, “I look at the house”). The future form βλέψοµαι, like ἀκούσοµαι, ἔσοµαι, and φεύξοµαι, is deponent; see §79 of Lesson 12.

σοφίᾱ, -άς, ἡ wisdom
φιλοσοφία, -άς, ἡ philosophy
ἐκεῖνος, -η, -ο (dem. adj./pron.) that, those, the well-known, the former (as opposed to “the latter”)
οὗτος, αὕτη, τοῦτο (dem. adj./pron.) this, these, the following
οὗτος, αὕτη, τοῦτο (dem. adj./pron.) this, these, that, those, the aforesaid, the well-known, the latter; οὗτος! = you there!
σοφός, -ή, -όν wise [cf. sophist, sophomore]
φιλόσοφος, -ον philosophical; (as a substantive) philosopher
νῦν (adv.) now, at this time
τότε (τότ’, τόθ’) (adv.) then, at that time (τότ’ before smooth breathing, τόθ’ before rough breathing)
γάρ (postpositive conjunction introducing an explanation) for, for indeed
86. **Exercises**

**Greek-to-English Sentences**

1. ἐσπεύδομεν φεύγειν, τότε γὰρ ἐν τῷ τόπῳ τῷ τόπῳ κίνδυνοι ἦσαν.
2. οὗτος, τρέπου εἰς τὴν ἐκείνην οἰκίαν καὶ βλέπε εἰς ταῦτας τὰς καλὰς κλίνας.
3. μέλλουσι φεύξεσθαι τὸν φιλόσοφον, τοὺς γὰρ νεὰνιᾶς ἐκεῖνος βλάπτει.
4. οὐ πόρρω τούδε τοῦ ποταμοῦ εὑρήσετε ταῦτα τὰ μικρὰ φυτά.
5. τοῖς λίθοις τούτοις τάσσε τὰς κόρας βλάψει τὸ κακὸν τέκνον;
6. ἐπει τοὺς πολεμίους βλεψόμεθα, φευξόμεθα εἰς τὴν λίμνην.
7. τότ’ ἐκείνῳ τῷ βασιλείς ἐδούλευεν, ἀλλὰ νῦν ἐλεύθερα ἐστίν.
8. καὶ αἱ κόραι καὶ οἱ νεὰνιαι ἀγαθοὶ εἰσί, ἐκεῖνοι μὲν γὰρ τοῖς θεοῖς θεοὶ θύουσιν, οὕτω δὲ τὴν ἀγορὰν φυλάττουσιν.
10. χαίρε τοῖς δώροις, ὦ φιλόσοφε, τούτων γὰρ ἄξιος εἰ τῇ ἀληθείᾳ.

**English-to-Greek Sentences**

1. I shall say to the servant the following (things): “You there, send this letter to the well-known despot!”
2. Philosophy is dear to these students, for they are now being taught by a noble philosopher.
3. Some were wise, others were not. The latter used to harm beautiful horses; the former did not.
4. After we shall look at the wagons of this enemy [use a plural noun], we shall destroy those (wagons).
5. At that time at least, the aforementioned youth was striving to be good, for he was doing brave deeds.
Reading

Sticking Together
(Aesop’s Fable 53)

Γεωργοῦ τὰ τέκνα ἐστασίαζεν. ὁ δὲ πατὴρ οὐκ εἶχε λόγοις πείθειν ἑκείνους τοὺς νεάνιας πάλιν τρέπεσθαι εἰς φίλους. ῥάβδους οὖν εὑρίσκει καὶ ἐκ τούτων δέσμην ποιεῖ. τοῖς δὲ τέκνοις κελεύει τήνδε τὴν δέσμην θλᾶν. ἐπεὶ οὖτοι οὐκ ἔχουσιν ἑκείνο πράττειν, ὁ πατήρ τὴν δέσμην λύει καὶ τοῖς νεάνιας κελεύει κατὰ μίαν τὰς ῥάβδους θλᾶν. τούτο νῦν ῥάδιος πράττουσιν. ὁ δὲ φιλόσοφος πατήρ τότε λέγει τάδ’. Ὁὐκ ἔστι τοὺς φίλους ὑπὸ τῶν ἐχθρῶν βλάπτεσθαι, ἥ γὰρ ὀμόνοια φυλάττει τούτους. ἔστε οὖν σοφοὶ, ὧ τέκνα, καὶ μηκέτι στασιάζετε.

Vocabulary Help for the Reading

gεωργοῦ (line 1) from γεωργός, -οῦ, ὁ: farmer
ἔστασίαζεν (line 1) from στασιάζω, στασιάσω: quarrel
πατήρ (line 1) father (nom. sg. of the irreg. third-decl.masc. noun
ποιεῖ (line 3) third-pers. sg. pres. act. indic. of the contract verb ποιέω, ποιήσω: make
θλᾶν (line 4) pres. act. infin. of the contract verb θλάω, θλάσω: crush
κατὰ μίαν (line 6) one by one (κατὰ “by” is a preposition; μίαν “one” is a fem. acc. sg. adj. agreeing with an implied ῥάβδον)
ῥάδιος (line 6) easily (adv.)
ὀμόνοια (line 8) from ὀμόνοια, -ῶς, ἡ: concord
Lesson 14

Personal Pronouns

ἕτερος γὰρ αὐτὸς ὁ φίλος ἐστίν (A friend is another self)
—Aristotle, Nicomachean Ethics 1170b6-7

87. Personal pronouns distinguish the one speaking (first person) from the one spoken to (second person) and the one spoken about (third person). Here are the first- and second-person pronouns in ancient Greek:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἐγώ</td>
<td>ἡ μεῖς</td>
<td>ἡ μῶν</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἐμοῦ/μου</td>
<td>ἡ μῶν</td>
<td>ἡ μῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>ἐμοὶ/μοι</td>
<td>ἡ μῖν</td>
<td>ἡ μῖν</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἐμέ/με</td>
<td>ἡ μᾶς</td>
<td>ἡ μᾶς</td>
</tr>
</tbody>
</table>

Second-Person Singular

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>σύ</td>
<td>ὑμεῖς</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>Genitive</td>
<td>σοῦ/σου</td>
<td>ὑμῶν</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>σοί/σοι</td>
<td>ὑμῖν</td>
<td>ὑμῖν</td>
</tr>
<tr>
<td>Accusative</td>
<td>σέ/σε</td>
<td>ὑμᾶς</td>
<td>ὑμᾶς</td>
</tr>
</tbody>
</table>

When two forms are listed, the first (with persistent accent) is emphatic, the second is an enclitic and less emphatic. For objects of prepositions, the emphatic forms are preferred. Although nominative personal pronouns are not strictly necessary, they are often added to a sentence to make it more forceful or striking.

Greek originally had a third-person pronoun, but it fell out of use in the Attic dialect. As a substitute for it in the nominative case, any one of the demonstrative pronouns is acceptable (e.g., ὁδὲ or οὗτος or ἐκεῖνος = “he”; ἥδε or αὐτή or ἐκείνη = “she”). In cases other than the nominative, the adjective/pronoun αὐτός, -ή, -ό serves as the usual substitute. αὐτός, -ή, -ό is declined just as ἐκεῖνος, -η, -ο is, but with an accent on its ultima:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>αὐτός</td>
<td>αὐτή</td>
<td>αὐτό</td>
</tr>
<tr>
<td>Genitive</td>
<td>αὐτοῦ</td>
<td>αὐτῆς</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>Dative</td>
<td>αὐτῷ</td>
<td>αὐτὴν</td>
<td>αὐτῶ</td>
</tr>
<tr>
<td>Accusative</td>
<td>αὐτόν</td>
<td>αὐτὴν</td>
<td>αὐτό</td>
</tr>
</tbody>
</table>
Uses of αὐτός, -ἡ, -ὁ. This remarkably versatile word has three distinct meanings, each of which is associated with a particular use:

1. When modifying any noun (either expressed or implied) and standing in the attributive position, it is an adjective meaning “same”; e.g., ἡ αὐτὴ κόρη τῷ αὐτῷ φίλῳ τὰ αὐτὰ βιβλία πέμπει ("the same maiden sends the same books to the same friend"); ἡ αὐτὴ τῷ αὐτῷ τὰ αὐτὰ πέμπει ("the same [woman] sends the same [things] to the same [man/person]").

2. When modifying an expressed noun in any case, or an implied noun in the nominative, and standing in the predicate position, it is an intensive adjective meaning “-self” or “very”; e.g., αὐτὸς ὁ νεᾱνίας τῇ φίλῃ αὐτῇ τὰ βιβλία αὐτὰ πέμπει ("the youth himself sends the books themselves to the friend herself" or “the very youth sends the very books to the very friend”); αὐτὸς τὰ βιβλία πέμπει ("[he] himself sends the books" or “the very [man] sends the books”); αὐτὴ τὰ βιβλία πέμπει ("[she] herself sends the books" or “the very [woman] sends the books”).

3. When acting as a noun in the genitive, dative, or accusative case, it is a substitute for the third-person pronoun, meaning “him,” “her,” “it,” or “them”; e.g., αὐτοῖς αὐτό πέμπω ("I send it to them"); αὐτοῦ και αὐτῆς ἀκούω ("I hear him and her"); ἀπ’ αὐτοῦ αὐτοὺς διώκω ("I chase them away from him/it").

If you see a form of αὐτός in the nominative case, it cannot be the third-person pronoun; it must mean either “-self” or (in the attributive position) “same.”

88. Dative of Possession. To show possession, Greek often uses a third-person form of εἰμί, a noun in the dative case identifying the possessor(s), and a noun in the nominative case identifying the thing(s) possessed; e.g., ὁ ἵππος ἐμοί ἐστι ("the horse is [i.e., belongs] to me") = ἔχω τὸν ἵππον ("I possess the horse").

89. Vocabulary

πλήττω, πλήξω strike (with a direct blow) [cf. apoplexy]
This verb is often compounded with a prefix. ἐπιπλήττω means “strike at” or “rebuke”; it takes an object in the dative case.

φέρω, οἴσω bear, bring, carry [cf. metaphor, periphery]
The future οἴσω is borrowed from οἴω, another verb meaning “bear.”

βιβλίον, -ου, τό book [cf. bibliography]
βιβλίον literally means “little papyrus” or “roll of papyrus.” Ancient writing paper was made from fibers of papyrus, a plant common in Egypt.

ἔματιον, -ου, τό cloak; (plural) clothes

ἐγώ (personal pronoun) I, me
ἐγώ γε and ἐμοί γε are usually written and accented as if they were single
words, ἔγωγε and ἐμογε, because the enclitic is so closely connected with the pronoun. Neither ἐμοῦ γε nor ἐμέ γε, however, is written or accented that way.

ἡµεῖς (personal pronoun) we, us
σὺ (personal pronoun) you (sg.)
ὑµεῖς (personal pronoun) you (pl.)
αὐτός, -ή, -ό (adjective) same; (intensive adjective) -self, very;
(personal pronoun) him, her, it, them [cf. autocratic, autonomy, autopsy]
ἐπί (ἐπ’, ἐφ’) (prep. + gen.) upon, on (the surface of), in the time of;
(prep. + dat.) on, at, by (location); (prep. + acc.)
to, against (ἐπ’ before smooth breathing, ἐφ’ before rough breathing) [cf. epiglottis, epitaph]

The basic sense of ἐπί is “upon,” but it has many possible shades of meaning. What was said in Lesson 11 (§76) about the significance of the cases is still applicable: the dative with ἐπί pinpoints a location (e.g., ἐπὶ τῇ θαλάττῃ, “by the sea”); the accusative with ἐπί implies motion toward a destination (e.g., ἐπὶ τὴν θάλατταν, “to the sea”). Although the genitive with ἐπί does not imply motion away from a source, it does identify the source from which support comes; e.g., if a ship is sailing ἐπὶ τῆς θαλάττης (“on the sea”), it derives physical support from the sea beneath it.

90. Exercises

Greek-to-English Sentences

1. ἐγὼ μὲν εἰμί μαθητής, σὺ δ’ εἶ οἰκέτης, ἀλλ’ ἡµῖν οἱ αὐτοὶ τρόποι εἰσίν.
2. κίνδῡνοι καὶ ἐν ταῖς ὁδοῖς ἔσονται, ἀλλ’ οἱ θεοὶ αὐτοὶ ἡµᾶς φυλάξουσι καὶ οἴσουσιν ἐπὶ τὸν ποταμόν.
3. ἡµεῖς μὲν μακρὰς ἐπιστολὰς ἐγράφομεν, ἐκεῖνοι δ’ οὐκ ἠθελον ἡµῖν αὐτὰς φέρειν.
4. ἐπειδὴ τῇδε τῇ θεραπαίνῃ μικρὰ κόρη ἐστί, παιδεύσει αὐτὴν αὐτῆν;
5. βιβλία μὲν καλὰ, ἰµάτια δὲ κακὰ ἦν ἐκείνῳ τῷ φιλοσόφῳ.
6. τοῦτο τὸ βιβλίον οὐκ ἄξιόν ἐστι πλήττεσθαι· μηκέτι βλάπταυτό.
7. μὴ ἐπιπλήττετε τοὺς μαθηταίς, αὐτοῖς γὰρ ἡ σοφία ἐστίν.
8. οὐκ ἔστι σε πάλιν πείθειν ἐμὲ γε, σοῦ γὰρ οὐκέτι ἄκουσοιμαι.
9. ἐπὶ μὲν τῆς εἰρήνης φίλοι τοὺς ἐπὶ τῇ θαλάττῃ ἦµεν, ἐπὶ δὲ τοῦ πολέμου αὐτῶς πολέμιοι ἔσοµεθα.
10. λέγε µοι, οὗτος, τὴν ἀλήθειαν. τόδε τὸ ἴµατιον κλέψειν μέλλεις; διὰ τούτῳ ἔχθρος ἔµοιγ’ ἐσεῖ.

διὰ τούτῳ (“on account of this”) or διὰ ταῦτα (“on account of these things”) is the equivalent of οὖν (“therefore”).
English-to-Greek Sentences

1. I myself have that man’s cloak, but do you yourselves have this woman’s books?
2. It is not possible for the same horse to carry both him and her to that river.
3. Hear us, O gods! Send peace itself to us and do not strike us with grief!
4. In the time of the war these very youths will hasten against the enemy (pl.) and destroy them.
5. You there, will you (sg.) look at me when I speak to you? Do you have a wagon? Bring it to me!

Reading

Blame It On Mom
(Aesop’s Fable 216)

Τέκνον βιβλίον κλέπτει καὶ τῇ φίλῃ μητρὶ φέρει. ἐπεὶ σὰρη οὐκ ἐπιπλήττει, τὸ τέκνον ἰμάτιον κλέπτει καὶ τῇ αὐτῇ φέρει. ἐπεὶ δ’ αὐτὴ πάλιν οὐκ ἐπιπλήττει, τὸ τέκνον σπεύδει τὰ μεῖζονα κλέπτειν. ὅλλ’ ἐπειδὴ νεανίάς γίγνεται καὶ ἐτὶ κλέπτει, διὰ τὰ κακὰ ἔργα πέμπεται εἰς τὸν θάνατον. ἐν δὲ τῇ ὀδῷ, ἐπεὶ ἐκεῖνος τὴν μητέρα βλέπει, ἀντὶ λέγει· Διὰ σὲ γ’ αὐτῆς, ὦ μήτερ, ἐμοὶ ἥδ’ ἡ μοίρα ἐστίν. ἐν γὰρ τῇ ἁρχῇ, ἐπεὶ βιβλία καὶ ἰμάτια ἐγὼ ἐκλεπτον, ἐδει σε ἐπιπλήττειν μοι.

μὴ οὖν μέλλετε, ὦ ἄξιαι μητέρες, τοῖς ἀναξίοις τέκνοις ἐπιπλήττειν.

Vocabulary Help for the Reading

μητρὶ (line 1) dat. sg. of the third-decl. fem. noun μήτηρ: mother
μεῖζονα (line 3) greater things (neut. pl. acc. of μείζων, comparative degree of the adjective μέγας)
γίγνεται (line 4) becomes (pres. deponent indic. of γίγνομαι, γενήσομαι)
μητέρα (line 6) acc. sg. of μήτηρ
ἐδει (line 8) it was necessary for (third-pers. sg. imperf. act. indic. of the impersonal contract verb δεῖ, with acc. of person + infinitive)
μητέρες (line 9) voc. pl. of μήτηρ
Lesson 15
Contract Verbs (-άω, -έω, -όω)
Contracted Futures

 Quéν οί θεοὶ φιλοῦσιν ἀποθνῄσκει νέος (Whom the gods love dies young)
—Menander, fragment 111

91. **Contract Verbs.** A contract verb is a verb whose present stem ends in -α, -ε, or -ο. Whenever the regular endings for present tense or imperfect tense are added to such a stem, its final vowel contracts with the initial vowel of each ending.

Verbs whose present stem ends in a vowel other than -α, -ε, or -ο do not undergo contraction (e.g., λῶω, παύω, παιδεύω, ἀκούω, ἐσθίω, παίω, κλείω).

92. Here is a summary of all the contractions that occur in verbs whose present stem ends in -α, -ε, or -ο:

**Contractions Found in Contract Verbs**

<table>
<thead>
<tr>
<th>α + ε</th>
<th>=</th>
<th>α</th>
<th>ε + ε</th>
<th>=</th>
<th>ει</th>
<th>o + ε</th>
<th>=</th>
<th>ου</th>
</tr>
</thead>
<tbody>
<tr>
<td>α + ει</td>
<td>=</td>
<td>αι</td>
<td>ε + ει</td>
<td>=</td>
<td>ει</td>
<td>o + ει</td>
<td>=</td>
<td>οι</td>
</tr>
<tr>
<td>α + η</td>
<td>=</td>
<td>α</td>
<td>ε + η</td>
<td>=</td>
<td>η</td>
<td>o + η</td>
<td>=</td>
<td>ω</td>
</tr>
<tr>
<td>α + ηι</td>
<td>=</td>
<td>αι</td>
<td>ε + ηι</td>
<td>=</td>
<td>ηι</td>
<td>o + ηι</td>
<td>=</td>
<td>οι</td>
</tr>
<tr>
<td>α + ω</td>
<td>=</td>
<td>φ</td>
<td>ε + ω</td>
<td>=</td>
<td>ου</td>
<td>o + ω</td>
<td>=</td>
<td>ου</td>
</tr>
<tr>
<td>α + οι</td>
<td>=</td>
<td>φ</td>
<td>ε + οι</td>
<td>=</td>
<td>οι</td>
<td>o + οι</td>
<td>=</td>
<td>οι</td>
</tr>
</tbody>
</table>

**General Principles for Contracting Vowels**

1. The result of every contraction is either a long vowel (ᾱ, η, ω) or a diphthong (ᾱι, ηι, φι, ει, οι, ου).

2. An ο/ω-sound prevails over an α/ᾱ-sound or an ε/η-sound, regardless of which of the two sounds comes first (e.g., α + ο = ω, not ᾱ).

3. When an α/ᾱ-sound combines with an ε/η-sound, the first of the two sounds prevails (e.g., α + ε = ᾱ, not η).
4. The iota in a diphthong is never lost through contraction, but it is written as a subscript if the new diphthong begins with a long vowel (e.g., \( \alpha + \epsilon \iota = \acute{\alpha} \)).

5. Two epsilons contract to \( \epsilon \iota \), not \( \eta \); two omicrons contract to \( \omicron \upsilon \), not \( \omega \); epsilon and omicron, regardless of their order contract to \( \omicron \upsilon \), not \( \omega \). Thus, if a contraction involves only epsilons, only omicrons, or only an epsilon and an omicron, a diphthong rather than a long vowel will be the result.

**Accents in Contractions.** The long vowel or diphthong resulting from a contraction takes an acute if the second of the contracting letters would have had an acute (by the rules for recessive accent) in the uncontracted form (e.g., \( \tau \iota \mu \alpha \theta \omicron \) from \( \tau \iota \mu \alpha \epsilon \iota \alpha \omicron \).

If the first of the contracting letters would have had an acute, the long vowel or diphthong takes a circumflex (e.g., \( \tau \iota \mu \alpha \epsilon \iota \epsilon i \) from \( \tau \iota \mu \alpha \epsilon \iota \epsilon i \)).

If neither of the contracting vowels or diphthongs would have had an accent, the word is accented exactly as it would have been in the uncontracted form (e.g., \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \) from \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \)).

Contract verbs contract only in the tenses built on the present stem, i.e., in the present and the imperfect. In the other tenses, the final vowel of the stem is lengthened (\( \alpha \rightarrow \acute{\alpha} \) if \( \epsilon, \iota, \) or \( \rho \) precedes, otherwise \( \eta; \epsilon \rightarrow \eta; \omicron \rightarrow \omicron \omega \)), and then the normal endings are added (e.g., \( \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \), \( \tau \iota \mu \alpha \epsilon \iota \epsilon i \epsilon i \), \( \phi i \iota \lambda \epsilon \omega \), \( \phi i \iota \lambda \omega \), \( \delta \iota \lambda \omega \), \( \delta \iota \lambda \omega \omega \)).

The first principal part of a contract verb is left uncontracted to show which vowel ends the stem, but when the first-person singular present active indicative is used in a sentence or in any context other than a list of principal parts, it should always be contracted (e.g., \( \tau \iota \mu \alpha \omega \) should be written as \( \tau \iota \mu \omega \)).

If you understand the principles of contraction, you should have no need to memorize the endings of contract verbs, but, for your convenience, here are the paradigms of \( \tau \iota \mu \alpha \omega \) ("honor"), \( \phi i \iota \lambda \omega \) ("love"), and \( \delta \iota \lambda \omega \) ("show"):

| \( \tau \iota \mu \alpha \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \epsilon i \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \omega \) |
| \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \epsilon i \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \omega \) | \( \epsilon \tau \iota \mu \alpha \epsilon \iota \epsilon i \omega \omega \) |
Present Active Infinitive

τῑμᾶν (-άειν)

τῑμᾶν seems to be an exception since one expects τῑμᾶν (α + ει = αί), but the ει in -ειν developed from ε + ε, not ε + ι. It is therefore treated, not as a diphthong, but as if it were a single epsilon (α + ε = αί).

<table>
<thead>
<tr>
<th>Present Mid./Pass. Indicative</th>
<th>Imperfect Mid./Pass. Indicative</th>
<th>Present Mid./Pass. Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τῑμάµαι (-άµαι)</td>
<td>ἑττίµὰµην (-αµῆν)</td>
<td>τῑµῶ (-άου)</td>
</tr>
<tr>
<td>τῑµῆ (-άη/-άει)</td>
<td>ἑττίµῶ (-άου)</td>
<td></td>
</tr>
<tr>
<td>τῑµάται (-άεται)</td>
<td>ἑττίµᾶτο (-άετο)</td>
<td>τῑµάσθω (-αέσθω)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τῑµῶµεθα (-αµεθα)</td>
<td>ἑττίµῶµεθα (-αµεθα)</td>
<td></td>
</tr>
<tr>
<td>τῑµάσθε (-άεσθε)</td>
<td>ἑττίµᾶσθε (-άεσθε)</td>
<td>τῑµάσθε (-άεσθε)</td>
</tr>
<tr>
<td>τῑµάται (-άεται)</td>
<td>ἑττίµᾶτο (-άετο)</td>
<td>τῑµάσθων (-αέσθων)</td>
</tr>
</tbody>
</table>

Present Mid./Pass. Infinitive

τῑµᾶσθαι (-άεσθαι)

φιλέω

Present Active Indicative

<table>
<thead>
<tr>
<th>Present Active Indicative</th>
<th>Imperfect Active Indicative</th>
<th>Present Active Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλῶ (-έω)</td>
<td>ἑφίλουν (ἐφίλεον)</td>
<td>φιλεῖ (φίλεε)</td>
</tr>
<tr>
<td>φιλεῖς (-έεις)</td>
<td>ἑφίλεις (ἐφίλεες)</td>
<td></td>
</tr>
<tr>
<td>φιλεῖ (-έει)</td>
<td>ἑφίλει (ἐφίλεε)</td>
<td>φιλεῖτω (-εέτω)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλοῦµεν (-έοµεν)</td>
<td>ἑφίλουµεν (-έοµεν)</td>
<td></td>
</tr>
<tr>
<td>φιλεῖτε (-έετε)</td>
<td>ἑφίλειτε (-έετε)</td>
<td>φιλεῖτε (-εέτε)</td>
</tr>
<tr>
<td>φιλοῦσι(ν) (-έουσι)</td>
<td>ἑφίλουν (ἐφίλεον)</td>
<td>φιλοῦσιν (-εέσθων)</td>
</tr>
</tbody>
</table>

Present Active Infinitive

φιλεῖν (-έειν)

<table>
<thead>
<tr>
<th>Present Mid./Pass. Indicative</th>
<th>Imperfect Mid./Pass. Indicative</th>
<th>Present Mid./Pass. Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλοῦµαι (-έοµαι)</td>
<td>ἑφίλοµην (-έοµην)</td>
<td></td>
</tr>
<tr>
<td>φιλῆ (-έη/-έει)</td>
<td>ἑφίλῳ (-έου)</td>
<td>φιλοῦ (-έου)</td>
</tr>
<tr>
<td>φιλεῖται (-έεται)</td>
<td>ἑφίλειτο (-έετο)</td>
<td>φιλεῖσθω (-εέσθω)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φιλοῦµεθα (-έοµεθα)</td>
<td>ἑφίλοµεθα (-έοµεθα)</td>
<td></td>
</tr>
<tr>
<td>φιλεῖσθε (-έεσθε)</td>
<td>ἑφίλεισθε (-εέσθε)</td>
<td></td>
</tr>
<tr>
<td>φιλοῦσινται (-έουσιν)</td>
<td>ἑφίλουσιντο (-εύντο)</td>
<td></td>
</tr>
</tbody>
</table>
### Present Mid./Pass. Infinitive

| φιλεῖσθαι
| δηλῶ

<table>
<thead>
<tr>
<th>Present Active Indicative</th>
<th>Imperfect Active Indicative</th>
<th>Present Active Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δηλῶ (-όω)</td>
<td>ἔδηλουν (ἔδηλουν)</td>
<td>δήλου (δήλος)</td>
</tr>
<tr>
<td>δηλοῖς (-έεσθαι)</td>
<td>ἔδηλους (ἔδηλους)</td>
<td>δήλου (δήλος)</td>
</tr>
<tr>
<td>δηλοῖ (-έει)</td>
<td>ἔδηλου (ἔδηλους)</td>
<td>δηλοῦτω (-οέτω)</td>
</tr>
</tbody>
</table>

### Present Mid./Pass. Indicative

| δηλοῦμεν (-όμεν)         | ἔδηλομεν (-όμεν)           | δηλοῦσι(-όου)             |
| δηλοῦτε (-όετε)          | ἔδηλομεν (-όμεν)           | δηλοῦμεν (-όμεν)          |
| δηλοῦσι(ν) (-όουν)       | ἔδηλουν (ἔδηλουν)         | δηλοῦσιν (ὄοντων)         |

### Present Active Infinitive

| δηλοῦν (-όειν)          |
| δηλοῦν seems to be an exception since one would expect δηλοῦν (ο + ει = οι), but the ει in -ειν developed from ε + ε, not ε + ι. It is therefore treated, not as a diphthong, but as if it were a single epsilon (ο + ε = ου). |

### Present Mid./Pass. Imperative

| δηλοῦσθαι (-όεσθαι)    |

### Contracted Futures

When we introduced the future tense in Lesson 6, we did not tell you how to form the future of verbs whose stems end in a liquid (λ, ρ), a nasal (μ, ν), or ζ. These often have a future that looks like the present tense of an -έω contract verb. βάλλω, βαλῶ (“throw”) is a typical liquid verb with a contracted future:

| βάλλω |
| βαλῶ (βαλέω) |
| βαλλομαι |
| βαλλομαί |
| βαλλεις |
| βαλεις (βαλέεις) |
| βαλλη/-ει |
| βαλη/-εί |
| βαλλει |
| βαλει (βαλέει) |
| βαλλεται |
| βαλείται |
| βαλλεται |
| βαλείται |
| βαλλεται (βαλέεται) |

| 94. Contracted Futures |

94. Contracted Futures

When we introduced the future tense in Lesson 6, we did not tell you how to form the future of verbs whose stems end in a liquid (λ, ρ), a nasal (μ, ν), or ζ. These often have a future that looks like the present tense of an -έω contract verb. βάλλω, βαλῶ (“throw”) is a typical liquid verb with a contracted future:
Plural

βάλλομεν  βαλόμεν (βαλέομεν)  βαλλόμεθα  βαλούμεθα (βαλέομεθα)
βάλλετε  βαλέτε (βαλέετε)  βαλλεσθε  βαλέσθε (βαλέεσθε)
βάλλονσι(ν)  βαλόσι(ν) (βαλέουσι)  βαλλόνται  βαλέονται (βαλέεσθαι)

Infinitive

βάλλειν  βαλείν (βαλέειν)  βάλλεσθαι  βαλέσθαι (βαλέεσθαι)

The basic stem of βάλλω is βαλ-; the λ is doubled to make the present stem. (Such stem changes are common in the present tense of liquid and nasal verbs.) The future tense is built on the basic stem with -εσ- + primary endings; σ then drops out, and ε contracts with the following vowel: βαλ-έ[σ]-ω → βαλῶ. Many liquid and nasal verbs have a contracted future of this sort.

Verbs in -ζω all form their futures by adding σ to the present stem; the ζ then acts like a dental and drops out before the σ (e.g., ἁρπάζ-σω → ἁρπάσω). But besides that, in some -ζω verbs, an ε is inserted after the σ, the σ itself drops out, and contraction occurs (e.g., κομίζ-σω → κομίσω → κομισέω → κομίσω → κομιόρω).

If a verb’s second principal part ends in -ῶ, you can assume that the circumflex represents a contraction of -έω. In the rare event that it represents -άω (never -όω), there will be a note pointing this out.

95. Vocabulary

From now on, you should use ἐρῶ, the contracted future of λέγω, rather than λέξω.

ἀρπάξω, ἁρπάσω  seize, snatch, plunder [cf. Harpies]
βάλλω, βαλῶ  throw, hit (with a thrown weapon), shoot [cf. ballistics, parable]

γελάω, γελάσοµαι  laugh; (with ἐπί + dat.) laugh (at), ridicule

The future of γελάω is deponent (like the futures of ἀκούω, βλέπω, εἰμί, and φεύγω), so it will always have middle endings but active meanings. It is also an exception to the rule that α in the present stem becomes η in the future stem. When translating “ridicule” into Greek, be sure to include ἐπί in your sentence.

δηλόω, δηλώσω  make clear, show, explain
κομίζω, κομιῶ  care for, carry, escort; (mid.) acquire

The various meanings of κομίζω are all connected with the notion of caring for someone—by showing hospitality, carrying or escorting the person to another place, carrying the person back to safety, etc. The middle κομίζομαι has the special sense of “I acquire” (literally, “I carry off [something] for myself”).

τιμάω, τιμήσω  honor, value

φιλέω, φιλήσω  love, kiss; (+ infin.) be fond of (doing), be accustomed (to) [cf. bibliophile, hemophiliac, philologist]
96. Exercises

Greek-to-English Sentences

1. ἁρπάσεις, ὦ ἀγαθὲ φίλε, τὰ μάτια ἐκ τῆς τῶν πολεμίων σκηνῆς αὐτῆς; stop picking on us, son, take a look at those eyes of theirs.

2. ὃμιν ἐρῶ τὴν δήλην ἀλήθειαν· τοὺς μὲν οἱ θεοὶ ωφελοῦσι, τοὺς δ’, οὔ. I long for the visible truth; the gods benefit some, but not others.

3. ἐκεῖνοι οἱ αὐτοὶ δεσπόται ὑφ’ ἡ μῶν καὶ ἐφιλοῦντο καὶ ἐτίμωντο. Those same young men are hitting the house with stones and showing their bad character.

4. οὐ μέλλομεν ἡμεῖς γε βαλεῖν τὸν τῆς διαθήκης φίλον. I shall not escort you, O despot.

5. ἐπὶ τοῖς φιλοσόφοις τούτοις οὐ φιλοῦμεν γελᾶν, αὐτοὺς γὰρ τὴν τιμήν. I do not wish to laugh at philosophers, for they are loved by their students.

6. οὐ μέλλομεν ἡμεῖς βαλεῖν λίθοις τοὺς ἵππους, οὐ γὰρ διὰ τοῦτο κοιμῇ τημῆν. I do not wish to escort you, O despot, for I at least no longer honor you.

7. ὑπὸ τοῦ ἀδελφοῦ καὶ κοιμῶνται ἐκ τῶν κινδύνων. The virtuous philosopher was acquiring honor and being loved by his students.

8. ὑπὸ τοῦ ἀδελφοῦ καὶ κοιμῶνται ἐκ τῶν κινδύνων. The virtuous philosopher was acquiring honor and being loved by his students.

English-to-Greek Sentences

1. Then the girl used to laugh at her little brother, but now she is fond of helping him.

2. O gods, snatch us out of this long war; let peace be visible to us.

3. Those same young men are hitting the house with stones and showing their bad character.

4. At that time the virtuous philosopher was acquiring honor and being loved by his students.

5. I shall not escort you, O despot, for I at least no longer honor you.
Reading

Mighty Mouse
(Aesop’s Fable 155)

Λέων μῦν ἀρπάζει καὶ ἐσθίειν αὐτὸν ἔθελε. Μὴ ἐσθίε με, λέγει ὁ μῖκρός μῦς, ἐπεὶ γὰρ ἐν κινδύνῳ ἔσει, ἔσται με ὀφελεῖν σε. ὁ δὲ λέων γέλα: Οὐκ ἔστι σέ, ὦ μῦ, ὀφελεῖν ἐμέ. ἀλλ᾿ οὐκέτι ἔθελον ἐσθίειν σε. χαίρε.

ἀλλ᾿ ἐπειδὴ ὁ λέων ὑπὸ κυνηγετῶν ἀρπάζεται, ὁ αὐτὸς μῦς τὸ δίκτυον αὐτὸ τρώγει καὶ τὸν λέοντα λάμει. Μηκέτι γέλα ἐπ᾿ ἐμοίγε, λέγει ὁ μῦς, τῦμη γὰρ καὶ μυσίν ἔστιν.

οὗτος ὁ λόγος δηλοῖ τάδε: τῦμὰτε καὶ τοὺς μῖκροὺς, ἐν γὰρ κινδύνῳ ἔκεινοι ὑμᾶς ἐκ θανάτου κομιοῦσιν.

Vocabulary Help for the Reading

λέων (line 1) nom. sg. of the third-declension noun λέων, -οντος, ὁ: lion
μῦν (line 1) acc. sg. of the third-declension noun μῦς, μυός, ὁ: mouse
ἐσθίειν (line 1) from ἐσθίω, ἔδομαι: eat
μῦ (line 3) voc. sg. of μῦς (see note above on μῦν in line 1)
κυνηγετῶν (line 5) from κυνηγέτης, -ου, ὁ: hunter
dίκτυον (line 6) from δίκτυον, -ου, τό: net (for hunting)
tρώγει (line 6) from τρώγω, τρώξομαι: gnaw
λέοντα (line 6) acc. sg. of λέων (see note above on λέων in line 1)
μυσίν (line 7) dat. pl. of μῦς (see note above on μῦν in line 1)
Lesson 16

Third Declension
Stop, Liquid, and Nasal Stems

τέκνον, ἢ ταύταν ἢ ἐπὶ ταύτας
(Child, come home either holding that shield or on it)
—instructions from the mother of a Spartan soldier,
quoted by Plutarch in *Moralia* 241f

97. The third declension is also called the consonant declension because it consists of nouns whose stems end in a consonant—or in a vowel that behaves like a consonant by not contracting with other vowels. Unlike first-and second-declension nouns, third-declension nouns are not categorized according to their gender. Instead they are grouped according to the type of consonant (or vowel) at the end of their stem. This lesson concerns nouns whose stems end in a stop, a liquid, or a nasal.

The gender of a third-declension noun is relatively unpredictable, so be sure to take note of the definite article accompanying each noun in the vocabulary list.

98. **Determining the Stem of a Third-Declension Noun.** The easiest way to determine the stem of a third-declension noun is to drop the -ος ending from the genitive singular. Determining the stem from the nominative singular is trickier since the stem appears there in an altered form. Many third-declension nouns have stems ending in a dental (τ, δ, θ), a labial (π, β, φ), or a palatal (κ, γ, χ). Examples: ἀσπίς, -ίδος, ἡ (“shield”), χάρις, -ιτος, ἡ (“grace”), λέων, -οντος, ὁ (“lion”), ὄνομα, -ατος, τό (“name”), κλώψ, κλωπός, ὁ (“thief”), φύλαξ, -ακος, ὁ (“guard”), etc. Others have stems ending in a liquid or a nasal. Examples: ρήτωρ, -ορος, ὁ (“orator”), ἀγών, -ωνος, ὁ (“contest”). Since there are no μ-stem nouns and only one λ-stem noun (ἄλας, ἀλλός, ὁ “salt”) in Greek, “liquid-stem” and “nasal-stem” essentially mean ρ-stem and ν-stem.
Here are the third-declension endings, followed by paradigms of the eight nouns mentioned above:

### Endings of the Third Declension

<table>
<thead>
<tr>
<th></th>
<th>Masculine &amp; Feminine Nouns</th>
<th>Neuter Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Nominative</td>
<td>— or -ς</td>
<td>-ες</td>
</tr>
<tr>
<td>Genitive</td>
<td>-ος</td>
<td>-ον</td>
</tr>
<tr>
<td>Dative</td>
<td>-ι</td>
<td>-σι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>-α or -ν</td>
<td>-ας</td>
</tr>
<tr>
<td>Vocative</td>
<td>— or -ς</td>
<td>-ες</td>
</tr>
</tbody>
</table>

**Third-Declension Nouns: Stems Ending in a Stop**

<table>
<thead>
<tr>
<th></th>
<th>ἀσπίς, -ίδος, ἡ (“shield”)</th>
<th>χάρις, -ίτος, ἡ (“grace”)</th>
<th>λέων, -οντος, ὁ (“lion”)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ἀσπίς</td>
<td>χάρις</td>
<td>λέων</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἀσπίδος</td>
<td>χάριτος</td>
<td>ὁνόματος</td>
</tr>
<tr>
<td>Dative</td>
<td>ἀσπίδι</td>
<td>χάριτι</td>
<td>ὁνόματι</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἀσπίδα</td>
<td>χάριν</td>
<td>ὁνόμα</td>
</tr>
<tr>
<td>Vocative</td>
<td>ἀσπί</td>
<td>χάρι</td>
<td>ὁνόμα</td>
</tr>
</tbody>
</table>

**Third-Declension Nouns: Stems Ending in a Liquid or a Nasal**

<table>
<thead>
<tr>
<th></th>
<th>ῥήτωρ, -ορος, ὁ (“orator”)</th>
<th>ἀγών, -οντος, ὁ (“contest”)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ῥήτωρ</td>
<td>ἀγών</td>
</tr>
<tr>
<td>Genitive</td>
<td>ῥήτορος</td>
<td>ἀγώνος</td>
</tr>
<tr>
<td>Dative</td>
<td>ῥήτορι</td>
<td>ἀγώνι</td>
</tr>
<tr>
<td>Accusative</td>
<td>ῥήτορα</td>
<td>ἀγῶνα</td>
</tr>
<tr>
<td>Vocative</td>
<td>ῥήτορ</td>
<td>ἀγών</td>
</tr>
</tbody>
</table>

### Special Features of the Third Declension

1. The nominative singular looks irregular, but there is logic behind it; knowing how it is formed can help you remember it. Masculine/feminine nouns with stems ending in a stop add -ς (a labial or palatal then combines with -ς to form ψ or ξ, while a dental drops out; e.g., ἀσπίδος → ἀσπίς); masculine/feminine nouns with stems ending in a liquid or a nasal lengthen the stem’s final vowel but do not add an
ending (e.g., ῥῆτορ- → ῥήτωρ; if a stem ends in -οντ, the tau drops out, and the omicron is lengthened; e.g., λέοντ- → λέον). Neuter nouns use their pure stem (i.e., the stem in its pure state, with no addition of an ending or lengthening of its final vowel) as the nominative singular but drop any final consonant that is not allowed at the end of a Greek word (e.g., ὄνοματ- loses its final dental and becomes ὄνομα).

2. The vocative singular is usually identical with the nominative singular, but there are two exceptions: masculine/feminine nouns with stems ending in a dental (e.g., ἀσπίς, -ίδος, ἡ) and masculine/feminine nouns with stems ending in an unaccented vowel + a liquid or a nasal (e.g., ῥῆτωρ, ὀρος, ὁ; ἀγών, -ωνς does not fall into this category, because its -ων is accented) use their pure stem as the vocative singular. If the pure stem ends in a consonant other than ν, ρ, ς, ξ, or ψ, that consonant simply drops out; e.g., the vocative of ἀσπίς is ἀσπί, not ἀσπίδ. The vocative plural is always identical with the nominative plural.

3. To form the accusative singular, masculine/feminine nouns usually add -α (e.g., ἀσπίδα, κλῶπα, φύλακα), but if the stem of the noun ends in an unaccented dental, that dental drops out, and -ν is added instead (e.g., χάριν [stem = χάριτ-]). The ending of the accusative plural (-ας) has a short alpha (unlike the first declension’s -ᾱς). The accusative of all third-declension neuter nouns is identical with the nominative, in both singular and plural.

4. The dative plural ends in -σι(ν). The σ unites with π, β, or φ to form ψ, or with κ, γ, or χ to form ξ. Before σ, dentals and ν drop out (e.g., ὀνόματσι → ὀνόμασι; ἀγώνσι → ἀγώσι). When the stem ends in -ντ, both letters drop out, and the ο of the stem lengthens to ου (e.g., λέοντσι → λέουσι). Movable ν is added to the dative-plural ending -σι (-ψι, -ξι) just as it is to the verb-ending -σι.

5. Greek has no labial-stem, palatal-stem, or nasal-stem neuter nouns and only a few liquid-stem neuter nouns (none of which is regular enough to present as a paradigm), but it has many dental-stem neuter nouns.

6. The accent of third-declension nouns is generally persistent (i.e., the syllable accented in the nominative singular is accented in the other cases too), but nouns with monosyllabic stems are always accented on the ultima in the genitive and dative, singular and plural (with a circumflex above long vowels or diphthongs, otherwise with an acute; e.g., κλωψ, κλωπός, κλωπί; κλωψί[ν]).

**Vocabulary**

- ποιέω, ποιήσω make, create, do [cf. poem, poet]
- ἀγών, -ῶνος, ὁ contest, competition; ἀγώνα ἔχειν = hold a contest [cf. agony, antagonist, protagonist]
- ἀσπίς, -ίδος, ἡ shield
κλώψ, κλωπός, ó  thief
λέων, -οντος, ó  lion
ὄνομα, -ατος, τό  name [cf. onomatopoeia, anonymous]
ῥήτωρ, -ορος, ó  orator, speaker [cf. rhetoric]
φύλαξ, -ακος, ó  guard, guardian
χάρις, -ιτος, ἡ  grace, favor, gratitude; χάριν ἔχειν (+ dat.) = be grateful (to) [cf. charisma, Eucharist]

Combining χάριν (direct object) with a form of ἔχω is a way of expressing the idea “be grateful (to)”; the recipient of the gratitude is put into the dative case. Example: ὑμῖν ἔχομεν χάριν “we were grateful to you” (literally, “we had gratitude to you”). In idioms like this one, the verb can take virtually any form, but in a vocabulary list it will always appear as an infinitive (cf. ἀγῶνα ἔχειν above).

χάριν  (postpositive prep. + gen.) for the sake of, on account of

The accusative singular of χάρις can act as a preposition and form a phrase with a noun in the genitive case: when χάριν has this function, it is postpositive and should be placed after the noun that serves as its object (e.g., ἐμοὶ χάριν = “for the sake of me” or “for my sake”).

ἡ  (conjunction) or
ἠ…ἡ  (correlative conjunctions) either...or

101. Exercises

Greek-to-English Sentences

1. κελεύω σοι, ὦ ἀγαθὲ νεᾱνία, τὴν ἀσπίδα ἁρπάζειν καὶ διώκειν τὸν λέοντα ἐκ τῆς χώρας.
2. τὰ μὲν ἐκείνων τῶν τέκνων ὀνόματα μακρὰ ἦν, τὰ δὲ τέκνα αὐτὰ μικρὰ.
3. τούτοις τοῖς αὐτοῖς λίθοις οἱ οἰκέται ποιοῦντως ἢ οἰκίας ἢ ὁδούς.
4. ἠμόν χάριν, ὦ ἄξιε ῥῆτορ, γράψεις τοῖς πολεμίοις ἐπιστολὴν καὶ πείσεις αὐτοὺς ποιεῖν εἰρήνην;
5. ἔμοιγ’ οἱ μαθηταὶ εἰχον χάριν, τότε γὰρ ἐπαιδεύοντο ὑπ’ ἐμοῦ.
6. τοῖς μὲν κλωψὶ λίθοι, τοῖς δὲ φύλαξιν ἀσπίδες εἰσίν.
7. ἐν τοῖς ἄγωσιν ἢ κοιμεῖ τίμην καὶ καλὸν ὀνόμα ἢ εὐρήσεις θάνατον.
8. αἱ δὲ θεράπαινες γελῶσιν ἐπὶ τοῖς ῥήτορσι καὶ αὐτοὺς οὐ τίμωσιν.
9. ὁ δεσπότης ἐγράφωτο καὶ τοὺς κλώπας καὶ τοὺς κακοὺς φύλακας.
10. τόνδε τῶν μαθητῶν χάριν ὁ ῥήτωρ ἐποίει μακροὺς λόγους ἐν τῇ ἀγορᾷ.
English-to-Greek Sentences

1. The same despot used to hold a competition for the orators and honor them with gifts.
2. It is not possible, at least for the students, either to say the long names or to explain the passages.
3. Be grateful to your guardian, young man, for he protected you with his shield.
4. O noble guards, do you intend to throw this worthless thief into the river or the lake?
5. For the sake of the children, we ourselves shall be on guard against those lions.

Reading

Where To Draw the Lion
(Aesop’s Fable 279)

Τέκνον φίλον γέρων ἔχει· ἀλλὰ φοβεῖται· Κίνδυνοι ἐν τῇ χώρᾳ εἰσίν. ἔστι γάρ σε, ὦ τέκνον, λύσθαι ύπο λέοντος ἐπεὶ ἐκ τῆς οἰκίας τρέπῃ. ἐν οὖν τῇ οἰκίᾳ κελεύω σε μένειν διὰ τοῦ βίου. φύλαξ δ’ ἐγὼ αὐτὸς ἐσομαι.

ἐν ἀρχῇ μὲν τὸ τέκνον χαρὰς εἶχεν ἐν τῇ οἰκίᾳ, ἐπεὶ δ’ ὁ γέρων λέοντα γράφει εἰς τὸν τοῖχον, τὸ τέκνον λύπην ἔχει· Σοῦ χάριν, ὦ κακὲ λέον, οὐκέτι ἔχω λείπειν τὴν οἰκίαν. διὰ τοῦτο βλάψω σε. τὸ δὲ τέκνον ἐπὶ τὸν λέοντα τὴν χεῖρα βάλλει. ἀλλὰ σκόλοψ ἐκ τοῦ τοίχου τὴν χεῖρα βλάπτει, καὶ τὸ τέκνον διὰ πυρετὸν ἀπολείπει τὸν βίον. τοῦτο δὲ τὸ τρόπῳ λύειται ύπο λέοντος.

οὐκ ἔστιν, ὦ ἄνθρωποι, φεύγειν τὴν μοῖραν.

Vocabulary Help for the Reading

γέρων (line 1) from γέρων, -οντος, ὁ: old man
φοβεῖται (line 1) from φοβέω, φοβήσω: frighten
μένειν (line 3) from μένω, μενώ: remain, stay
eἰς (line 6) here = “on” (to amuse his son, the father was drawing pictures of animals on the wall)
tοῖχον (line 6) from τοίχος, -ος, -ου, ὁ: wall (of a house or enclosure)
χεῖρα (line 8) from χείρ, χειρός, ἥ: hand
σκόλοψ (line 8) from σκόλοψ, -οπος, ὁ: thorn
πυρετόν (line 9) from πυρετός, -οῦ, ὃ: fever
Lesson 17
Third Declension
Sigma Stems
Adjectives
Third Declension

ἀνδρες γάρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί
(A city is its men, not its walls or empty ships)
—Nicias encourages his troops in Thucydides’ Peloponnesian War 7.77

102. Many third-declension nouns have stems ending in a vowel (ε, α, or ο) + sigma. In the great majority of these nouns, the stem-vowel is an epsilon. The few having alpha as their stem-vowel all happen to be neuter. The only noun with omicron as its stem-vowel is οἰδώς, -οῦς, ἡ (“shame”).

Sigma-stem nouns use the same endings as stop-, liquid-, and nasal-stem nouns, but whenever an ending beginning with a vowel is added to a σ-stem, the sigma drops out (a common phenomenon when a sigma is “intervocalic,” i.e., placed between two vowels); this brings the stem-vowel into contact with the initial vowel of the ending, prompting the two of them to contract.

The principles of contraction are identical with those presented in Lesson 15 (Contract Verbs). Some of the vowel combinations will be unfamiliar to you because they are not ones that appear in contract verbs: α + α = α: α + ι = αι; ε + α = η (since the ε/η sound comes first); ε + ι = ει; ο + α = ω (since the ο/ω sound always dominates); ο + ι = οι. Here is the chart from Lesson 15, supplemented:

Contractions Found in Sigma-Stem Nouns

<table>
<thead>
<tr>
<th>Combination</th>
<th>Contracted Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>α + α</td>
<td>α</td>
</tr>
<tr>
<td>α + ε</td>
<td>ε</td>
</tr>
<tr>
<td>α + ει</td>
<td>ει</td>
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<td>α + η</td>
<td>η</td>
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<td>α + ηι</td>
<td>ηι</td>
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<td>ι</td>
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<td>α + ο</td>
<td>ο</td>
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<td>α + οι</td>
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<td>α + ω</td>
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<td>ε + α</td>
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<td>ο + ι</td>
<td>οι</td>
</tr>
<tr>
<td>ο + ω</td>
<td>οι</td>
</tr>
<tr>
<td>ο + οι</td>
<td>οι</td>
</tr>
<tr>
<td>ο + ου</td>
<td>οι</td>
</tr>
<tr>
<td>ο + ουι</td>
<td>οι</td>
</tr>
<tr>
<td>ο + ω</td>
<td>ω</td>
</tr>
</tbody>
</table>
### Endings of Sigma-Stem Nouns

<table>
<thead>
<tr>
<th></th>
<th>εσ-stem (m./f.)</th>
<th>εσ-stem (n.)</th>
<th>ασ-stem (n.)</th>
<th>οσ-stem (f.)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>-ης (stem, ε → η)</td>
<td>-ος (pure stem)</td>
<td>-ας (pure stem)</td>
<td>-ως (stem, ο → ω)</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ους (-ε[σ]ος)</td>
<td>-ους (-ε[σ]ος)</td>
<td>-ως (-ε[σ]ος)</td>
<td>-ους (-ο[σ]ος)</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ει (-ε[σ]ι)</td>
<td>-ει (-ε[σ]ι)</td>
<td>-αι/-αι (-α[σ]ι)</td>
<td>-ωι (-ο[σ]ι)</td>
</tr>
<tr>
<td>Acc.</td>
<td>-η (-ε[σ]α)</td>
<td>-ος (pure stem)</td>
<td>-ας (pure stem)</td>
<td>-ως (stem, ο → ω)</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ες (pure stem)</td>
<td>-ος (pure stem)</td>
<td>-ας (pure stem)</td>
<td>-ως (stem, ο → ω)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>-εις (-ε[σ]ες)</td>
<td>-η (-ε[σ]α)</td>
<td>-εις (-ε[σ]ες)</td>
<td>-η (-ε[σ]α)</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ων (-ε[σ]ων)</td>
<td>-ων (-ε[σ]ων)</td>
<td>-ων (-ε[σ]ων)</td>
<td>-ων (-ε[σ]ων)</td>
</tr>
<tr>
<td>Dat.</td>
<td>-εσι(ν) (-ε[σ]σι)</td>
<td>-εσι(ν) (-ε[σ]σι)</td>
<td>-εσι(ν) (-ε[σ]σι)</td>
<td>-εσι(ν) (-ε[σ]σι)</td>
</tr>
<tr>
<td>Acc.</td>
<td>-εις (copies nom.)</td>
<td>-η (-ε[σ]α)</td>
<td>-εις (copies nom.)</td>
<td>-η (-ε[σ]α)</td>
</tr>
<tr>
<td>Voc.</td>
<td>-εις (-ε[σ]ες)</td>
<td>-η (-ε[σ]α)</td>
<td>-εις (-ε[σ]ες)</td>
<td>-η (-ε[σ]α)</td>
</tr>
</tbody>
</table>

#### Paradigms of Sigma-Stem Nouns

1. The ending -ᾱ in the dative singular of γέρας is illogical (α should be short); nevertheless it is often used. The genitive plural of τριήρης should logically be τριηρῶν (contracted from τριηρέων); nevertheless τριήρων is preferred. αἰδώς, the only οσ-stem noun, is not used in the plural.

### Paradigms of Sigma-Stem Nouns

<table>
<thead>
<tr>
<th>Σωκράτης,</th>
<th>τριήρης,</th>
<th>τείχος,</th>
<th>γέρας,</th>
<th>αιδώς,</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ους, ὁ</td>
<td>-ους, ἡ</td>
<td>-ους, τό</td>
<td>-ους, τό</td>
<td>-ους, ἡ</td>
</tr>
<tr>
<td>(“Socrates”)</td>
<td>(“trireme”)</td>
<td>(“wall”)</td>
<td>(“prize”)</td>
<td>(“shame”)</td>
</tr>
</tbody>
</table>

#### Singular

- **Nominative**: Σωκράτης, τριήρης, τείχος, γέρας, αιδώς.  
- **Genitive**: Σωκράτους, τριήρους, τείχους, γέρας, αιδώς.  
- **Dative**: Σωκράτει, τριήρει, τείχει, γέραναι/-ᾱ ἀιδών.  
- **Accusative**: Σωκράτη, τριήρη, τείχος, γέρας, αιδώς.  
- **Vocative**: Σωκράτες, τριήρες, τείχος, γέρας, αιδώς.  

#### Plural

- **Nominative**: no plural  
- **Genitive**: no plural  
- **Dative**: τριήρεσιν(ν) τείχεσιν(ν) γέρασιν(ν)  
- **Accusative**: τριήρες, τείχη, γέρας  
- **Vocative**: τριήρες, τείχη, γέρας

The ending -ᾱ in the dative singular of γέρας is illogical (α should be short); nevertheless it is often used. The genitive plural of τριήρης should logically be τριηρῶν (contracted from τριηρέων); nevertheless τριήρων is preferred. αιδώς, the only οσ-stem noun, is not used in the plural.

### Special Features of Sigma-Stem Nouns

1. The stem is less obvious in σ-stem nouns than it is in stop-, liquid-, and nasal-stem nouns. An -ους ending in the genitive singular (where -ος would be expected) shows that there has been a contraction, either -ε[σ] ος or -ο[σ]ος. Since αιδώς is the only οσ-stem noun in Greek, you can be certain that every other noun with an -ους ending in the genitive singular is an εσ-stem noun.
2. For the nominative singular, all σ-stems use their pure stem, but masculine/feminine εσ-stems and αἰδώς also lengthen their stem-vowel, while neuter εσ-stems switch to a variant of their pure stem, in which o has replaced e.

3. Masculine εσ-stems are all proper names and thus are seldom found in the plural. Since their nominative singular ends in -ης, it is easy to confuse these nouns with first-declension masculines like δεσπότης, -ου; be sure to check the genitive singular. τριήρης is the only feminine εσ-stem.

4. In the accusative singular -εσα contracts to -η, -οσα to -ω. You would expect the accusative plural of masculine/feminine εσ-stems to end in -ης (-ε[σ]ας), but instead the ending -εις (-ε[σ]ες) is borrowed from the nominative plural. The accusative of all neuter σ-stems is identical with the nominative, in both singular and plural.

5. The vocative singular of σ-stem nouns is identical with the nominative singular except in masculine/feminine εσ-stems nouns, which use their pure stem (e.g., vocative of τριήρης, -ους, ἡ = τριῆρες).

6. As with contract verbs, the accent of σ-stem nouns is determined by where the words would have been accented in their uncontracted forms (see §92 of Lesson 15). Since they are nouns, their original accents would have been persistent. The one exception is the vocative singular of masculine εσ-stems, which has a recessive accent (e.g., Σώκρατες).

Adjectives with Third-Declension Nasal-Stem and εσ-Stem Endings

<table>
<thead>
<tr>
<th></th>
<th>Masculine/ Feminine</th>
<th>Neuter</th>
<th>Masculine/ Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>εὐδαίμονος</td>
<td>εὐδαίμονα</td>
<td>ἀληθῆς</td>
<td>ἀληθές</td>
</tr>
<tr>
<td>Genitive</td>
<td>εὐδαίμονος</td>
<td>εὐδαίμονος</td>
<td>ἀληθοῦς</td>
<td>ἀληθῶς</td>
</tr>
<tr>
<td>Dative</td>
<td>εὐδαίμονι</td>
<td>εὐδαίμονι</td>
<td>ἀληθεῖ</td>
<td>ἀληθεῖ</td>
</tr>
<tr>
<td>Accusative</td>
<td>εὐδαίμονα</td>
<td>εὐδαίμονα</td>
<td>ἀληθῆ</td>
<td>ἀληθές</td>
</tr>
<tr>
<td>Vocative</td>
<td>εὐδαίμονος</td>
<td>εὐδαίμονα</td>
<td>ἀληθές</td>
<td>ἀληθῆ</td>
</tr>
<tr>
<td>Plural</td>
<td>εὐδαίμονες</td>
<td>εὐδαίμονα</td>
<td>ἀληθεῖς</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>Genitive</td>
<td>εὐδαίμονον</td>
<td>εὐδαίμονον</td>
<td>ἀληθῶν</td>
<td>ἀληθῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>εὐδαίμονος(ν)</td>
<td>εὐδαίμονος(ν)</td>
<td>ἀληθεῖς(ν)</td>
<td>ἀληθεῖς(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>εὐδαίμονας</td>
<td>εὐδαίμονα</td>
<td>ἀληθεῖς</td>
<td>ἀληθῆ</td>
</tr>
<tr>
<td>Vocative</td>
<td>εὐδαίμονες</td>
<td>εὐδαίμονα</td>
<td>ἀληθεῖς</td>
<td>ἀληθῆ</td>
</tr>
</tbody>
</table>
These two-ending adjectives have no distinct set of endings for the feminine gender; one ending covers both masculine and feminine (cf. ὁθάνατος, -ον, ἀνάξιος, -ον, and φιλόσοφος, -ον). The accent in the masculine/feminine vocative singular and in the neuter nominative/accusative/vocative singular of adjectives like εὐδαίμων is unusual in being recessive (εὔδαιμον); all the other forms have persistent accent, based on the location of the accent in the masculine/feminine nominative singular.

106. Vocabulary

αἰδώς, -οῦς, ἡ  
γέρας, -ως, τό  
δαίμον, -ονς, ὁ, ἡ  
Σωκράτης, -ους, ὁ  
τεῖχος, -ους, τό  
τριήρης, -ους, ἡ  
ἀληθής, -ές  
eὐδαίμων, -ον  
eὖ (adv.)  
κακῶς (adv.)  
πρός (prep. + gen.)

shame (either good or bad sense), modesty, respect  
prize, privilege  
divine being, guardian spirit [cf. demon]  
Socrates  
wall (of a city)  
trireme (warship with three banks of oars)  
true, real, sincere  
happy, fortunate, prosperous [cf. eudaemonism]  
well, kindly; εὖ ἔχειν/πράττειν = fare well  
badly, wickedly; κακῶς ἔχειν/πράττειν = fare badly  
from, by (in oaths); (prep. + dat.) at, near; (prep. + acc.) to, toward, against (basic meaning of πρός = in the direction of, facing) [cf. prosody, prosthesis]

When a person is viewed as the source rather than the agent of an action, πρός + genitive replaces ὑπό + genitive (e.g., ἐπέμπετο πρὸς ἐμοῦ, “it was sent from me”; ἐπέμπετο ὑπ’ ἐμοῦ, “it was sent by me”). πρός in an oath is best translated as “by”; among the most common oaths in Greek is πρὸς θεῶν (“by the gods!”). Many verbs have προσ- as their prefix: e.g., προσβάλλω, προσβαλῶ (+ dat.) “attack”; προσποιέω, προσποιήσω “add to”; (mid. + infin.) “pretend (to).”

107. Exercises

Greek-to-English Sentences

1. ἐν μὲν τοῖς ὄγῳσι γέρᾳ ἐκομίζου, ἐν δὲ τῇ ἀγορῇ ἐτίμω ὑπὸ τῶν ῥητόρων. διὰ ταῦτ’ εὐδαίμων ἦσθα.
2. προσποιῆσα εὖ ἔχειν, ὦ Σώκρατες, ἄλλα τῇ ἀληθείᾳ κακῶς ἔχεις. ἵσθι ἀληθῆς καὶ δήλου μοι τὰς λύπας.
3. εὖ φιλάττετε τὰ τείχη, ὦ φύλακες, καὶ μὴ ἀπολείπετε τὰς χώρας.
4. ἧδ’ ἡ κόρη ἔχει τὴν αἰδώ, οὗ γὰρ γελά ἐπὶ ταῖς ὀθανάτοις δαίμοσιν.
5. ἐπεὶ πρὸς τῇ θαλάττῃ ἐσμέν, ἔχομεν βλέπειν εἰς τὰς καλὰς τριήρεις.
6. πρὸς σὲ τὰ αὐτὰ ὄνοματα τὰ κακὰ οὐ βαλῶ, ἡ γὰρ αἴδος ἔμοι ἐστίν.
7. μὴ πέμπε, ὦ δαίμον, εὐδαιμόνια βίον ἐκείνοις τοῖς ἄναξίοις κλωψίν.
8. φεύγετε, πρὸς θεῶν, φεύγετε, ὦ γὰρ λέων μέλλει προσβαλεῖν ἡμῖν.
9. οἱ μαθηταὶ φιλοῦσι παιδεύεσθαι ὑπὸ τοῦ Σωκράτους, ἀληθεῖς γὰρ λόγους πρὸς αὐτοῦ ἀκούουσιν.
10. τὴν ἀσπίδα νῦν ἁρπαζέτω ὁ φύλακ καὶ τρεπέσθω πρὸς τὸ τεῖχος.

English-to-Greek Sentences

1. The shields are being sent to us from the despot; we shall carry them against the enemy.
2. Let this trireme hasten through the sea, for it is going to attack that trireme.
3. Some were doing real tasks near the wall; others were pretending to do them.
4. In the contests I shall either fare badly and find death or fare well and acquire prizes.
5. By the gods, Socrates, you have a fortunate life, for you obey your guardian spirit and speak with modesty.
Ἐν γήρᾳ οὐκ εἶχε λέων ζῷα διώκειν καὶ ἁρπάζειν. ἐτρέπετο οὖν εἰς σπήλαιον καὶ προσεποιεῖτο ἑαυτῷ ἐν λύπῃ. Οἶμοι, ἔλεγεν ὁ λέων, κακῶς ἔχω. μέλλω ἀπολείψειν τὸν βίον. χαίρετε, φίλοι. ὃμᾶς γὰρ πάλιν οὐ βλέψομαι.

ἐπεὶ τὰ ζῷα τοῦ λέοντος ἀκούει, πόλλ᾽ εἰς τὸ σπήλαιον σπεύδει καὶ ύπ’ τοῦ λέοντος ἐσθίεται. ἀλλ’ ἡ ἀλώπηξ οὐκ ἔθελεν πρὸς τὸν λέοντα τρέπεσθαι. κελεύει ὁ λέων· Σπεῦδε, ὦ ἀγαθὴ ἀλώπηξ, εἰς τὸ σπήλαιον. ἐγὼ γὰρ κακῶς πράττω καὶ σοὶ γ’ οὐ προσβαλῶ. Ἐγώ γε πρὸς σέ, ὦ λέον, οὐ τρέψομαι, τὰ μὲν γὰρ τὸν ζῷον ἴχνη βλέπω τὰ εἰς τὸ σπήλαιον, τὰ δ᾽ ἐκ τοῦ σπήλαιου οὖ.

ἔπειδὴ δῆλα τὰ ἴχνη ἐστίν, ὃ ἀνθρωποι, μὴ μέλλετε φεύγειν τοὺς κινδύνους.

Vocabulary Help for the Reading

- γήρᾳ (line 1) from γῆρας, -ως, τό: old age
- ζῷα (line 1) from ζῷον, -ου, τό: animal
- σπήλαιον (line 2) from σπῆλαιον, -ου, τό: cave
- οἴμοι (line 2) woe is me! (exclamation of distress)
- πόλλ᾽ (line 5) = πολλά: many (neut. nom. pl. of the adj. πολύς; accent moves to penult when πολλά is elided)
- ἐσθίεται (line 6) from ἐσθίω, ἔδομαι: eat
- ἀλώπηξ (line 6) from ἀλώπηξ, -εκος, ἡ: fox
- ἴχνη (line 10) from ἴχνος, -ους, τό: footstep, track
Lesson 18

Ω-Verbs

First Aorist Active and Middle Indicative

First Aorist Active and Middle Infinitives

First Aorist Active and Middle Imperative

νίψον ὄνόμημαι μὴ μόναν ὄψιν (Wash off your sin, not only your face)
—palindrome on a font in the cathedral of Hagia Sophia, Istanbul

108. Lessons 18 and 19 introduce you to the third principal part of Greek verbs. The stem supplied by this principal part is used to form the aorist tense in the active and middle voices. A different stem (supplied by the sixth principal part) is used to form the aorist passive. (Compare the similar situation with the second principal part, which supplies the stem for future active and middle, but not for future passive.) Until you have learned the sixth principal part (Lesson 27), you will not be asked to put any verbs into the aorist passive.

109. **Aoristic Aspect.** You have already encountered the term aoristic in connection with the aspect of a verb. An aoristic action is one that the speaker perceives not as an activity continuing over time, but as a mere occurrence or event. It may happen in the present, past, or future. Since the aoristic aspect does not specify whether the action is/was/will be prolonged, repeated, or finished, the name ἀόριστος, “undefined” (ἀ-privative + ὁρίζω “mark a boundary” or “define”), is appropriate.

Like the imperfect tense, the aorist tense shows an action that occurred in the past, but the aspect of that action is aoristic, not imperfective. Thus more precise names for the imperfect tense and the aorist tense would be past imperfective and past aoristic. Like the imperfect, the aorist is a secondary tense; it therefore has secondary endings and an augment.

**First (Sigmatic) Aorist.** The majority of Greek verbs have what is called a first aorist (otherwise known as a sigmatic aorist or a weak aorist); some Greek verbs have what is called a second aorist (otherwise known as an asigmatic aorist or a strong aorist). A few Greek verbs have both a first aorist and a second aorist. The verbs presented in this lesson all have first aorists; the verbs presented in Lesson 19 have second aorists or both first and second aorists.
Here is the paradigm of παιδεύω in the first aorist, active and middle:

### Indicative Mood

<table>
<thead>
<tr>
<th></th>
<th>First Aorist Active</th>
<th>First Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευσα</td>
<td>ἐπαίδευσάμην</td>
<td></td>
</tr>
<tr>
<td>(&quot;I taught&quot;)</td>
<td>(&quot;I taught for myself&quot;)</td>
<td></td>
</tr>
<tr>
<td>ἐπαιδεύσας</td>
<td>ἐπαίδευσός</td>
<td></td>
</tr>
<tr>
<td>(&quot;you [sg.] taught&quot;)</td>
<td>(&quot;you taught for yourself&quot;)</td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευσε(ν)</td>
<td>ἐπαίδευσάτο</td>
<td></td>
</tr>
<tr>
<td>(&quot;he/she/it taught&quot;)</td>
<td>(&quot;he/she/it taught for him/her/itself&quot;)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπαιδεύσαμεν</td>
<td>ἐπαιδεύσαμεθα</td>
<td></td>
</tr>
<tr>
<td>(&quot;we taught&quot;)</td>
<td>(&quot;we taught for ourselves&quot;)</td>
<td></td>
</tr>
<tr>
<td>ἐπαιδεύσατε</td>
<td>ἐπαιδεύσασθε</td>
<td></td>
</tr>
<tr>
<td>(&quot;you [pl.] taught&quot;)</td>
<td>(&quot;you taught for yourselves&quot;)</td>
<td></td>
</tr>
<tr>
<td>ἐπαίδευσαν</td>
<td>ἐπαίδευσάντο</td>
<td></td>
</tr>
<tr>
<td>(&quot;they taught&quot;)</td>
<td>(&quot;they taught for themselves&quot;)</td>
<td></td>
</tr>
</tbody>
</table>

### Infinitives

<table>
<thead>
<tr>
<th></th>
<th>First Aorist Active</th>
<th>First Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύσαι</td>
<td>παιδεύσασθαι</td>
<td></td>
</tr>
<tr>
<td>(&quot;to teach&quot;)</td>
<td>(&quot;to teach for oneself&quot;)</td>
<td></td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th></th>
<th>First Aorist Active</th>
<th>First Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>παίδευσον</td>
<td>παίδευσαι</td>
<td></td>
</tr>
<tr>
<td>(&quot;teach!&quot;)</td>
<td>(&quot;teach for yourself!&quot;)</td>
<td></td>
</tr>
<tr>
<td>παιδεύσατο</td>
<td>παιδεύσασθε</td>
<td></td>
</tr>
<tr>
<td>(&quot;let him/her/it teach!&quot;)</td>
<td>(&quot;let him/her/it teach for him/her/itself!&quot;)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>παιδεύσατε</td>
<td>παιδεύσασθε</td>
<td></td>
</tr>
<tr>
<td>(&quot;teach!&quot;)</td>
<td>(&quot;teach for yourselves!&quot;)</td>
<td></td>
</tr>
<tr>
<td>παιδεύσασθαντον</td>
<td>παιδεύσασθαν</td>
<td></td>
</tr>
<tr>
<td>(&quot;let them teach!&quot;)</td>
<td>(&quot;let them teach for themselves!&quot;)</td>
<td></td>
</tr>
</tbody>
</table>
Summary of First-Aorist Endings

Indicative Mood

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>-σα</td>
<td>-σάμην</td>
</tr>
<tr>
<td>-σας</td>
<td>-σω (-σα[σ]ο)</td>
</tr>
<tr>
<td>-σε(ν)</td>
<td>-σατο</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>-σαμεν</td>
<td>-σάμεθα</td>
</tr>
<tr>
<td>-σατε</td>
<td>-σασθε</td>
</tr>
<tr>
<td>-σαν</td>
<td>-σαντο</td>
</tr>
</tbody>
</table>

Infinitives

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>-σαι</td>
<td>-σασθαι</td>
</tr>
</tbody>
</table>

Imperative Mood

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>-σον</td>
<td>-σαι</td>
</tr>
<tr>
<td>-σατω</td>
<td>-σασθω</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>-σατε</td>
<td>-σασθε</td>
</tr>
<tr>
<td>-σαντων</td>
<td>-σασθων</td>
</tr>
</tbody>
</table>

As you can see, most of the first-aorist endings are combinations of the letters σα and the secondary personal endings; there is no intervening thematic vowel (ο/ε). A predictable contraction occurs in the second-person singular middle indicative (-σα[σ]ο → -σω). In the first-person singular active indicative, σα used to be σμ (sigma by itself was the original sign of the aorist tense), but the μ changed to α, producing the σα that then insinuated itself into almost all the other aorist forms. It did not insinuate itself into the third-person singular active, where the final ε is an ending borrowed from the perfect tense.

To signify past tense, augments are added to all aorist indicative forms, but not to aorist infinitives or imperatives. This is logical since infinitives and imperatives show only aspect (in this case aoristic), not time. Augmenting is done exactly as in the imperfect tense: a temporal augment is used if the word begins with a vowel; otherwise a syllabic augment (ἐ-) is used.

The -αι of the active infinitive is an old dative ending (infinitives originated as nouns in the dative case). Scholars are unsure how the endings of the second-person imperatives came to be -ον and -αι. Notice that the only difference in form between the active infinitive (παιδεσαι) and the second-person singular middle imperative (παίδευσαι) is accent: the aorist active infinitive is always accented on the penult, while the middle imperative has
recessive accent (as do all the other finite forms of the aorist). The aorist middle infinitive has persistent accent on the antepenult.

If the present stem ends in a consonant, adding σα to it produces euphonic changes that should be familiar to you from the future tense:

- labial (-π, -β, -φ) or -πτ + σα = ψα
- dental (-τ, -δ, -θ) or -ζ + σα = σα
- palatal (-κ, -γ, -χ) or -ττ + σα = ξα

Contract verbs, as you would expect, lengthen their final vowel (α → η or, after ε, ι, or ρ, σ; ε → η; ο → ο) before adding σα. Liquid and nasal verbs either add η (a lengthened ε) + σα to their present stem or add σα, drop σ, and lengthen their stem-vowel (α → η or, after ι or ρ, σ; ε → ει). Examples:

- φιλέω → ἐφίλησα
- μέλλω [basic stem = μελλ-] → ἐμέλλησα
- ἀγγέλλω [basic stem = ἀγγελ-] → ἠγγειλ[σ]α → ἠγγειλα

If, as in ἀγγέλλω, the present stem is an expansion of an even simpler stem, use that simpler, basic stem to construct the aorist.

110. Of the verbs you already know, the following thirty have first aorists.

- ἀκούω ἀκούσωμαι ἠκουσα
- ἀλλάττω ἀλλάξω ἡλλαξα
- ἀρπάζω ἀρπάσω ἡρπασα
- βλάπτω βλάψω ἐβλαψα
- βλέπω βλέψωμαι ἐβλέψα
- γελάω γελάσομαι ἐγέλαισα
- γράφω γράψω ἐγραψα
- δηλόω δηλάσω ἐδηλασα
- διόκω διώκω ἐδιώκα
- δουλεύω δουλεύσω ἐδούλευσα
- ἐθέλω ἐθελήσω ἠθέλησα
- θύω θύσω ἑθύσα
- κελεύω κελεύσω ἐκέλευσα
- κλέπτω κλέψω ἐκλεψα
- κομίζω κομίδω ἐκόμισα
- λύω λύσω ἐλύσα
- μέλλω μελλήσω ἐμέλλησα
- παιδεύω παιδεύσω ἐπαιδεύσα
- πείθω πείσω ἐπείσα
- πέμπω πέμψω ἐπέμψα
- πλήττω (ἐπιπλήττω) πλήξω (ἐπιπλήξω) ἐπλήξα (ἐπέπληξα)
Third Principal Part. From now on, you must memorize three principal parts for every verb. The third principal part is always the first-person singular aorist active indicative.

111. Genitive of Value. The genitive of value (in a context of buying or selling, it is also called genitive of price) is a common construction in Greek; e.g., whenever you combine a genitive with ἄξιος, -ᾱ, -ον, you are using the genitive of value to indicate what someone or something is worth. The words δραχµή (“drachma”) and ὀβολός (“obol”) occur often in the genitive to indicate the price of an object; e.g., τὴν ἀσπίδα πωλῶ δραχµῆς (“I am selling the shield for a drachma”).

112. Vocabulary

announce, report

λ is added to the basic stem ἀγγελ- to make the present stem. εσ is added to ἀγγελ- to form the future, but the σ drops out, and contraction occurs. The first aorist’s σ also drops out, and the stem-vowel is lengthened (ε → ει) to compensate.

ask, question

The question being asked and the person being questioned both go into the accusative case (e.g., τοῦτο σ’ ἐρωτῶ). This is called a double accusative.

sell [cf. monopoly]

messenger [cf. angel, evangelism]

drachma (unit of money & weight = 6 obols)

obol (small unit of money & weight)

alone, only [cf. monograph, monolithic, monotheism, monk]

little, few [cf. oligarchy]
πολύς, πολλή, πολό

(īreg. adj.—no voc. sg.) much, many;

οἱ πολλοί = the many, the people [cf. polygraph, polymer, polyphony, polytheism]

πολύς is irregular in the masculine singular, nominative and accusative (πολύς, πολύν) and the neuter singular, nominative and accusative (πολό, πολά). Otherwise its stem is πολλ-, and it has normal -ος, -η, -ον endings. It is not used in the vocative singular. All forms are accented on the ultima. πολλά is usually elided before a vowel; its accent then shifts to the penult (πόλλ'). See the appendix for a full paradigm.

μόνον

(neut. sg. acc. of μόνος used as adv.) only

οὐ μόνον...ἄλλα καὶ

(correlatives) not only...but also

πολό or πολλά

(neuter sg. or pl. acc. of πολύς used as adv.) much

περί

(prep. + gen.) about, concerning; (prep. + dat.) around; (prep. + acc.) around (basic meaning of περί = around) (never elided)

[cf. period, peripatetic, periphery, periscope]

περί + accusative is much more common than περί + dative. The dative is used mostly in descriptions of clothing “around” a person’s body or with verbs that express care or anxiety centered “around” someone or something.

Exercises

Greek-to-English Sentences

1. ἡρώτησάν με τόδε· Πολλῶν ὀβολῶν ἐπώλησας τὰ βιβλία ταῦτα;
2. πρὸς θεῶν, ὦ φύλακες, σπεύσατε ἐπὶ τὸ τεῖχος, ὥρᾳ γὰρ φυλάξαι.
3. τοῖς μὲν ῥήτορσι πολλαὶ δραχμαὶ ἦσαν, τοῖς δ’ ἀγγέλοις ὀλίγαι.
4. ἐρωτησάτω ὁ φιλόσοφος αὐτοὺς τόδε· Μόνοι ὤμεῖς ἄξιοι εἶναι μαθηταί;
5. ἐπειδὴ ἠκούσα με ταῦτα, πολὺ ἐπεπλήξα μεν τοῖς ἀγγέλοις.
6. ἐπὶ μὲν τοῦ πολέμου τοῖς πολλοῖς πολύς κίνδυνος, ἐπὶ δὲ τῆς εἰρήνης πολλὴ ἡσυχία.
7. τρέψαι εἰς τὴν ἀγορὰν καὶ πώλησον τὰς ἀσπίδας, οὐ μόνον τὰς καλὰς ἀλλὰ καὶ τὰς ὀλίγης τιμῆς.
8. πόλλ’ ἦμιν ἤγειρεν ὦδ’ ὁ αὐτὸς ἀγγελός περί ἐκείνου τοῦ πολέμου.
9. τοὺς οὐκ ὀβολοῦ ἀξίους κλῶπας ἐδίωξας περί τὰ τείχη καὶ ἠπτάσας.
10. οὐ μόνον πολλὰ γέρα ἐκομίσω ἐν τῷ ἀγῶνι, ἀλλὰ καὶ πολλὴν τιμῆν.
English-to-Greek Sentences

1. Dear messenger, you alone are accustomed to be sincere; report the truth about the contest.
2. We sold the fine books for many drachmas, the ugly clothes for a few obols.
3. That evil thief not only stole the shield but also destroyed it.
4. The people ridiculed Socrates much and sent him to death.
5. I asked them this: “Did you stand guard in the same position or move around the walls?”
Reading

Hermes Finds Himself a Bargain
(Aesop’s Fable 90)

Ἑρµῆς ὁ τῶν θεῶν ἄγγελος ἔσπευδεν εὑρίσκειν ἐν πόσῃ τιµῇ ἐστιν. ἐκείνος οὖν ἔτρεψατο εἰς τὸ ἄγαλματοποιοῦ ἐργαστήριον. ἐβλεψεν εἰς ἄγαλμα Διός καὶ τὸν ἄγαλματοποιόν ἠρώτησε· Πόσου τόδε τὸ ἄγαλμα πωλήσαι εἴθελεις; Ὅβιολοῦ. ἐπεὶ ταύτην τὴν ὀλίγην τιµὴν ἠκούσεν, ὃ Ἑρµῆς ἐγέλασε καὶ ἠρώτησε· Πόσῳ τόδε τὸ τῆς Ἥρας; Δραχµῆς. Ὄδη γὰρ ἠρώτησε· Πόσου τόδε τὸ τοῦ Διὸς σοι πωλήσω καὶ πρὸς αὐτοῖς τόδε τὸ τοῦ Ἑρµοῦ τὸ ἄγαλμα δώρον σοι ποιήσω.

μὴ ἔστε κενόδοξοι, ὃ ἀνθρωποί, ἡ γὰρ ἀλήθεια ἡ περὶ ὑμῶν δήλη ἔσται.

Vocabulary Help for the Reading

Ἑρµῆς (line 1) from Ἑρµῆς, -οῦ, ὁ: Hermes, one of the Olympian gods; he is often depicted as a trickster and a bit of a rascal
ἐν πόσῃ τιµῇ ἐστιν (lines 1-2) how much honor he had (literally, “in how much honor he is”; indirect question)
πόση (line 1) from πόσος, -η, -ον: how much? (interrogative adj/pronoun)
ἄγαλματοποιοῦ (line 2) from ἄγαλματοποιός, -οῦ, ὁ: sculptor
ἐργαστήριον (line 2) from ἐργαστήριον, -ου, τό: workshop
ἄγαλμα (line 3) from ἄγαλμα, -ατος, τό: statue
Διός (line 3) from Ζεύς, Διός, ὁ: Zeus, king of the Olympian gods (this third-decl. noun has an odd nominative singular; you would expect Δίς)
πόσου (line 4) at what price? (literally, “of how much?”; genitive of value)
"Ἡρᾶς (line 6) from Ἡρᾶ, -ᾶς, ἡ: Hera, queen of the Olympian gods
πρός (line 9) here = “in addition to”
κενόδοξοι (line 12) from κενόδοξος, -ον: conceited
Lesson 19

Ω-Verbs

Second Aorist Active and Middle Indicative, Second Aorist Active and Middle Infinitives, Second Aorist Active and Middle Imperative

Reflexive Pronouns

γνῶθι σαυτόν (Know thyself)
—one of Thales’ sayings, quoted by Diogenes Laertius 1.40 and said to have been inscribed on Apollo’s temple at Delphi

114. **Second (Asigmatic) Aorists.** Second aorists (also known as asigmatic or strong aorists) lack the distinctive σα of first aorists. Of the verbs you have learned so far, only the following five (and their compounds) have second aorists:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>βάλλω</td>
<td>βαλόω</td>
<td>ἐβαλόν</td>
<td>προσέβαλον</td>
</tr>
<tr>
<td>εὑρίσκω</td>
<td>εὑρήσω</td>
<td>εὑρόν/ηὗρον</td>
<td></td>
</tr>
<tr>
<td>ἔχω</td>
<td>ἔξω/σχῆσω</td>
<td>ἔχον</td>
<td></td>
</tr>
<tr>
<td>λείπω</td>
<td>λείψω</td>
<td>ἐλιπον</td>
<td>ἀπέλιπον</td>
</tr>
<tr>
<td>φεύγω</td>
<td>φεύξοι</td>
<td>ἐφὐγον</td>
<td></td>
</tr>
</tbody>
</table>

Notice that either spelling, εὑρόν or ηὗρον, can be used for the aorist of εὑρίσκω. ἐσχον, the aorist of ἔχω, means “I got hold of”; cf. the imperfect εἶχον (“I had, I possessed”).

Two verbs from previous lessons have both a second aorist and a first aorist:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέγω</td>
<td>ἐρῶ/λέξω</td>
<td>ἐπον/ἐλέξα</td>
<td></td>
</tr>
<tr>
<td>φέρω</td>
<td>οἴσω</td>
<td>ἡνεγκά/ἡνεγκον</td>
<td></td>
</tr>
</tbody>
</table>

There is no difference in meaning between first and second aorist in either verb. Attic Greek much prefers ἐπον to ἐλεξα (which is why we put ἐπον first). ἡνεγκα is missing its σ, but in all other respects is conjugated like a regular first aorist.
Here is the conjugation of βάλλω in the second aorist, active and middle:

### Indicative Mood

<table>
<thead>
<tr>
<th>Second Aorist Active</th>
<th>Second Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>ἔβαλον</td>
<td>ἔβαλαμην</td>
</tr>
<tr>
<td>(“I threw”)</td>
<td>(&quot;I threw for myself&quot;)</td>
</tr>
<tr>
<td>ἔβαλες</td>
<td>ἔβαλον</td>
</tr>
<tr>
<td>(“you [sg.] threw”)</td>
<td>(-ε[σ]ο) (&quot;you [sg.] threw for yourself&quot;)</td>
</tr>
<tr>
<td>ἔβαλε(ν)</td>
<td>ἔβάλετο</td>
</tr>
<tr>
<td>(“he/she threw”)</td>
<td>(&quot;he/she threw for him/herself&quot;)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>ἔβαλομεν</td>
<td>ἔβαλομεθα</td>
</tr>
<tr>
<td>(“we threw”)</td>
<td>(&quot;we threw for ourselves&quot;)</td>
</tr>
<tr>
<td>ἔβάλετε</td>
<td>ἔβαλεσθε</td>
</tr>
<tr>
<td>(“you [pl.] threw”)</td>
<td>(&quot;you [pl.] threw for yourselves&quot;)</td>
</tr>
<tr>
<td>ἔβαλον</td>
<td>ἔβαλοντο</td>
</tr>
<tr>
<td>(“they threw”)</td>
<td>(&quot;they threw for themselves&quot;)</td>
</tr>
</tbody>
</table>

### Infinitives

<table>
<thead>
<tr>
<th>Second Aorist Active</th>
<th>Second Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαλεῖν (-εν)</td>
<td>βαλέσθαι</td>
</tr>
<tr>
<td>(“to throw”)</td>
<td>(&quot;to throw for oneself&quot;)</td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th>Second Aorist Active</th>
<th>Second Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>βάλε</td>
<td>βαλοῦ (-ε[σ]ο)</td>
</tr>
<tr>
<td>(“throw!”)</td>
<td>(&quot;throw for yourself!&quot;)</td>
</tr>
<tr>
<td>βαλέτω</td>
<td>βαλέσθω</td>
</tr>
<tr>
<td>(“let him/her throw!”)</td>
<td>(&quot;let him/her throw for him/herself!&quot;)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>βάλετε</td>
<td>βάλεσθε</td>
</tr>
<tr>
<td>(“throw!”)</td>
<td>(&quot;throw for yourselves!&quot;)</td>
</tr>
<tr>
<td>βαλόντων</td>
<td>βαλέσθων</td>
</tr>
<tr>
<td>(“let them throw!”)</td>
<td>(&quot;let them throw for themselves!&quot;)</td>
</tr>
</tbody>
</table>
### Summary of Second-Aorist Endings

**Indicative Mood**

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>-ον</td>
<td>-οµην</td>
</tr>
<tr>
<td>-ες</td>
<td>-ου (-ε[σ]ο)</td>
</tr>
<tr>
<td>-ε(ν)</td>
<td>-ετο</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>-οµεν</td>
<td>-οµεθα</td>
</tr>
<tr>
<td>-ετε</td>
<td>-εσθε</td>
</tr>
<tr>
<td>-ον</td>
<td>-οντο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitives</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td><strong>Middle</strong></td>
</tr>
<tr>
<td>-είν (-εεν)</td>
<td>-έσθαι</td>
</tr>
</tbody>
</table>

**Imperative Mood**

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>-ε</td>
<td>-οῦ (-ε[σ]ο)</td>
</tr>
<tr>
<td>-ετω</td>
<td>-εσθω</td>
</tr>
<tr>
<td>-ετε</td>
<td>-εσθε</td>
</tr>
<tr>
<td>-οντων</td>
<td>εσθων</td>
</tr>
</tbody>
</table>

In the second aorist the accent invariably falls on the ultima of the active infinitive (-είν), on the ultima of the second-person singular middle imperative (-οῦ), and on the penult of the middle infinitive (-έσθαι). All other second-aorist forms have recessive accent.

Three verbs, εἶπον, εὗρον, and ἔλαβον, irregularly accent the ultima in the second-person singular aorist active imperative (εἰπέ, εὑρέ, λαβέ). Their other aorist imperative forms, however, have normal recessive accent.

Second aorists, with their augment, thematic vowel (ε/ο), and secondary endings, look much like imperfects. What marks them as aorists is their stem, which is built on the root or basic stem of the verb. It is often the case that one or more letters have been added to the root to construct the present stem. If so, you can recover the root simply by removing those additional letters from the present stem; e.g., βαλλ- = βαλ- + λ; εὑρισκ- = εὑρ- + ισκ.

**Vowel gradation.** Second aorists like ἔλιπον (from λείπω), ἔφυγον (from φεύγω), and ἔσχον (from ἔχω—originally σέχω) give the impression of having lost the epsilon still visible in their present stem. The real reason for this “loss” is a phenomenon called vowel gradation. Just as a strong verb in English may have a different vowel in each of its principal parts (e.g., sing, sang, sung), so a Greek verb may have a variable vowel that appears either as an epsilon (ε-grade), as an omicron (ο-grade), or—in its most reduced state—not at all (zero-grade). The ε-grade is characteristic of the present

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Lesson 19 • 117
stem; the zero-grade is characteristic of the root and of the second aorist stem. From this you can infer that whenever a verb’s present stem has an epsilon, the second aorist stem of that verb will probably not have one.

The second aorists of φέρω and λέγω are odd. ἤνεγκον is based on ἐνκ-, a zero-grade stem (ε-grade = ἐνεκ-); the ἐν was doubled to give ἐνενκ-, and v before k turned into γ, producing ἐνεγκ-. εἶπον goes back to a root that began with a digamma: ἐνεπ-. The first two letters were doubled (ἐνενεπ-) to make the aorist stem. When ἐ ceased to be pronounced and fell out of use, the two epsilons contracted into the diphthong ει. Augmenting this ει does not change it to η.

116. A reflexive pronoun is one that “reflects” or directs attention back to the subject of the sentence, but is not the subject itself. It occurs only in the genitive, dative, and accusative cases.

**Reflexive Pronouns**

<table>
<thead>
<tr>
<th>First-Person Singular</th>
<th>First-Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμαυτοῦ, -ης</td>
<td>ἡμῶν αὐτῶν, -ῶν (&quot;of myself&quot;)</td>
</tr>
<tr>
<td>ἐμαυτῷ, -η</td>
<td>ἡμῖν αὐτοῖς, -αῖς (&quot;to/for myself&quot;)</td>
</tr>
<tr>
<td>ἐμαυτόν, -ήν</td>
<td>ἡμᾶς αὐτοῦς, -άς (&quot;myself&quot;)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second-Person Singular</th>
<th>Second-Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>σεαυτοῦ, -ης [σαυτοῦ, -η]</td>
<td>ὑμῶν αὐτῶν, -ῶν (&quot;of yourself&quot;)</td>
</tr>
<tr>
<td>σεαυτῷ, -η [σαυτῷ, -η]</td>
<td>ὑμῖν αὐτοῖς, -αῖς (&quot;to/for yourself&quot;)</td>
</tr>
<tr>
<td>σεαυτόν, -ήν [σαυτόν, -ήν]</td>
<td>ὑμᾶς αὐτοῦς, -άς (&quot;yourself&quot;)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third-Person Singular</th>
<th>Third-Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκαυτοῦ, -ῆς, -ῦ [ἀυτοῦ, -ῆς, -ῦ]</td>
<td>ἐκαυτῶν, -ῶν, -ῶν (&quot;of him/her/itself&quot;)</td>
</tr>
<tr>
<td>ἐκαυτῷ, -ῆ, -ο [ἀυτῷ, -ῆ, -ο]</td>
<td>ἐκαυτοῖς, -αῖς, -άς (&quot;to/for him/her/itself&quot;)</td>
</tr>
<tr>
<td>ἐκαυτόν, -ήν, -ἄ [ἀυτόν, -ήν, -ἄ]</td>
<td>ἐκαυτοῦς, -άς, -ά (&quot;him/her/itself&quot;)</td>
</tr>
</tbody>
</table>

Each form combines a personal pronoun or ἐ- with the intensive adjective αὐτός (in the proper case, number, gender). αὐτός is physically attached to the pronoun or ἐ- in all forms except the first- and second-person plural. In the first and second persons, no neuter endings are needed since the subject to which the pronoun refers must be someone either speaking ("I," "we") or spoken to ("you"), who would naturally refer to him- or herself as masculine or feminine. In the second- and third-person singular, contracted forms (printed in brackets) are common. Watch out for look-alikes such
as αὐτήν ("her," personal pronoun referring to someone other than the subject) and αὑτήν ("herself," reflexive).

Reflexive pronouns can function in whatever ways personal pronouns can, i.e., as direct objects, indirect objects, objects of prepositions—with the exception that a reflexive pronoun is never the subject of a sentence. In the third person the difference in meaning between personal and reflexive pronouns is great: e.g., ἀυτοὺς τίμωσι means "they honor them [i.e., people other than themselves]," while ἑαυτοὺς τίμωσι means "they honor themselves." In the first and second persons, however, the personal pronouns can be used just as if they were reflexives; e.g., ἐμὲ τίμω ("I honor me") means essentially the same thing as ἑμαυτήν τίμω ("I honor myself"). Faced with a choice between ἐμὲ and ἑμαυτήν, an author might select ἑμαυτήν because it, unlike ἐμὲ, reveals the gender of the subject.

It is important to keep in mind the difference between reflexive pronouns and intensive adjectives. In the sentence "I myself honor myself," the first myself is an intensive adjective (expressed in Greek by αὐτός or αὐτή) modifying the subject; the second is a reflexive pronoun serving as the sentence's direct object.

117. **Genitive of possession.** In §84 of Lesson 13 you learned that demonstratives can be used in the genitive case to show possession, i.e., to identify the person(s) to whom something belongs. Reflexive pronouns and personal pronouns can be used in the same way. In this construction a reflexive pronoun, like a demonstrative, will always have attributive position, while a personal pronoun, even if it is in first or second person and has reflexive sense, will always have predicate position. Examples:

1. Reflexive Pronoun (first person)
   τὸ ἑμαυτοῦ ὄνομα λέγω. “I speak my own name.”
   Literal version: “I speak the of myself name.”
   Reflexive Pronoun (third person)
   τὸ ἑαυτοῦ ὄνομα λέγει. “He speaks his own name.”
   Literal version: “He speaks the of himself name.”

2. Personal Pronoun (used reflexively)
   τὸ ὄνομα μου λέγω. “I speak my own name.”
   Literal version: “I speak the name of me.”
   Personal Pronoun (not reflexive)
   τὸ ὄνομα αὐτοῦ λέγει. “He speaks his [not his own] name.”
   Literal version: “He speaks the name of him.”
118. Vocabulary

Don’t forget to learn the second aorists of βάλλω, εὑρίσκω, ἔχω, λέγω, λείπω, φέρω, and φεύγω (see §114).

λαμβάνω, λήψοµαι, ἔλαβον take, receive, grasp, understand [cf. epilepsy, syllable]

The root is λαβ-. In the present tense, the nasal -μ- and the suffix -αν are added; in the deponent future tense, the stem-vowel is lengthened. λαμβάνω may be compounded with the prefix συν- (“together”; see the note on σύν below): συλλαμβάνω, συλλήψοµαι, συνέλαβον “gather together,” “collect,” “arrest.”

μένω, μενῶ, ἑμείνα remain, stay; (+ acc) wait for

This nasal verb has a contracted future. In the aorist the sigma drops out, and the stem-vowel (ε) lengthens to ει (cf. ἤγγειλα in Lesson 18 Vocabulary).

αἰτίᾱ, -ᾱς, ἡ blame, guilt, responsibility, accusation, charge, cause [cf. aetiological]

ἐαυτοῦ, -ῆς, -οῦ (reflexive pronoun) himself, herself, itself, themselves

ἐμαυτοῦ, -ῆς, -οῦ (reflexive pronoun) myself

σεαυτοῦ, -ῆς, -οῦ (reflexive pronoun) yourself

σεαυτοῦ, -ῆς, -οῦ (reflexive pronoun) yourselves

Since reflexives lack the nominative case, it is customary to present them in the genitive. Contractions αὐτοῦ, -ῆς, -οῦ and σεαυτοῦ, -ῆς are common.

αἴτιος, -ᾱ, -ον blameworthy; (+ gen.) guilty (of), responsible (for)

μετά (μετ’, μεθ’)(prep. + gen.) among, with, together with; (prep. + acc.) after (μετ’ before smooth breathing, μεθ’ before rough breathing) [cf. metabolism, metamorphosis, meteor, method]

As a prefix, μετα- means “among” or “after” or indicates a change.

σύν (prep. + dat.) with, together with, with the help of [cf. syllogism, symbol, symmetry, synchronic, synod, system, syzygy]

Both μετά and σύν may be used to express accompaniment (“together with”). σύν may also be added to a dative of means or a dative of manner to strengthen it (e.g., σύν ἵππωσ). σύν- appears often as a prefix meaning “together” or “with”: if the letter following the prefix is σ or ζ, σύν- becomes συν-, if the following letter is a labial, συν- becomes συμ-, if the following letter is a palatal, συν- becomes συγ- (the γ is nasalized); if the following letter is λ, μ, or ρ, the ν of συν- likens itself to that letter (a phenomenon called “assimilation”). The English derivatives listed above illustrate these changes.
Exercises

Greek-to-English Sentences

1. διὰ τὴν ἑαυτοῦ αἰτίαν ὁ κλὼψ ἔφυγε καὶ ἐβαλεν ἑαυτὸν εἰς τὴν λίμνην.
2. λάβετε τὰς ἀσπίδας, ὦ ἀγαθοὶ νεᾱνίαι, καὶ μείνατε τοὺς πολεμίους·
3. ἐπώλησαν μὲν πολλὰ βιβλία, συνέλαβον δὲ πολλὰς δραχμὰς.
4. ἔχεις αὐτὴ ἐνεγκεῖν τὸ σαυτῆς τέκνον τὸ μῑκρὸν εἰς τὴν οἰκίαν ἡμῶν;
5. ἑπεὶ ἠγγείλα μεν τὸν θάνατον τοῦ δεσπότου τῷ ἐκείνου ἀδελφῷ, εἶπε· Μακρὸς αὐτοῦ ὁ βίος ἦν.
6. τὴν ταύτης τῆς κόρης ἐπιστολὴν λήψεσθε καὶ οἴσετε σὺν αὐταῖς;
7. αἰτίοι ἦσαν τοῦ δεσπότου ἀναξίους ἔβαλον εἰς τὴν λίμνην.
8. σὺν τῷ φίλῳ δαίμονι τῷ ἐμαυτοῦ εὗρον τὸν θησαυρὸν ὑπὸ τῷ λίθῳ.
9. μετὰ τῶν αὐτῶν μαθητῶν ἔμειναν οἱ φιλόσοφοι αὐτοὶ ἐν τῇ ἀγορᾷ.
10. μετὰ τοῦ θησαυροῦ ἐμεῖσαν ἐβαλον ἐπὶ τὸν Σωκράτη.

English-to-Greek Sentences

1. They threw themselves into his wagon, for they did not wish to remain in their own land.
2. After that we said to ourselves, “Since the enemies are among us, it is time to flee.”
3. I asked myself this: “Did I abandon my own horse in the road?”
4. The guilt of those servants is clear: they are blameworthy, for they took her treasure.
5. With the gods’ help, you found peace and brought joy to yourself.
Reading

Chat with a Cat

(Aesop’s Fable 16)

Αἴλουρος ἀλεκτρυόνα ἔλαβε καὶ ἔμελλεν αὐτὸν ἔδεσθαι.
toίσδε τοῖς λόγοις εἶπεν· Ἐν αἰτίᾳ σε, ὦ ἀλεκτρυών ἀνάξιε,
ἔξω, νυκτὸς γὰρ κράζεις καὶ οἱ ἄνθρωποι διὰ τούτων οὐκ ἔχουσιν
ὕπνον εὑρεῖν. ἀλλ’ ὁ ἀλεκτρυών εἶπεν· Οὐ λέγεις σὺν τῇ σοφίᾳ,
ὁ αἴλουρος κακέ, τούτῳ γὰρ τῷ τρόπῳ του ἀνθρώπους ὥφελο.
ἐπειδή ἐμοῦ ἀκούουσιν, ἐπὶ τὰ ἐαυτῶν ἔργα σπεύδουσιν.

ὁ δ’ αἴλουρος εἶπεν· Ἀλλὰ σε ἔτι ἐν αἰτίᾳ ἔχο, τῇ γάρ μητρὶ
kai tois sautoi adelphiain prosbálllein philieis. ὁ δ’ ἀλεκτρυών
eipe· Ἐπειδὴ αὐταῖς προσβάλλω, τοὺς ἄνθρωπους πάλιν ὥφελο,
diā γάρ τὸν φόβον πόλλα· φά αἱ ἄδελφαι καὶ ἡ μήτηρ mou tiktoσυν.
metà toûth’ ὁ αἴλουρος εἶπε· Μηκέτι λέγε, tois γαρ λόγοις οὐκ ἔστι
se phugein me. ἀδειπνος οὐ μενῶ. τότε δὲ τὸν ἀλεκτρυόνα ἐφαγεν.

ἐπειδή ἐχθρὸς μέλλει λύσειν se, σοῦ γάρ πολὺ ἀκούσεται.

Vocabulary Help for Reading

αἴλουρος (line 1) from αἴλουρος (αἰόλος “rapid” + ὄυρα “tail”), -ου,
ὁ, ἡ: cat
ἀλεκτρυόνα (line 1) from ἀλεκτρυῶν, -όνος, ὁ: rooster
ἔδεσθαι (line 1) from ἐσθίω, ἔδομαι, ἔφαγον: eat
ἐν αἰτίᾳ σε· ἔξω (lines 2-3) i.e., “I consider you worthy of blame”
νυκτός (line 3) at night (gen. of time within which; νύξ, νυκτός, ἡ: night)
κράζεις (line 3) from κράζω, κεκράξομαι, ἐκράζω: crow
ὑπνόν (line 4) from ὑπνός, -οῦ, ὁ: sleep
μητρὶ (line 7) dat. sg. of irreg. third-decl. noun μήτηρ, μητρός, ἡ: mother
φόβον (line 10) from φόβος, -ου, ὁ: fear
φά (line 10) from φῶν, -οῦ, τό: egg
tίκτουσι (line 11) from τίκτω, τέξω, ἐτεκον: give birth to, lay (eggs)
ἀδειπνος (line 12) from ἄδειπνος, -ον: unfed (literally, “dinnerless”)
ἐφαγεν (line 13) from ἐσθίω, ἔδομαι, ἐφαγον: eat
Lesson 20

Ω-Verbs
Perfect Active Indicative, Perfect Active
Infinitive, Pluperfect Active Indicative

ἐκβέβληκέ με / ὁ φίλος ὁ χρηστός σου
(That fine friend of yours has thrown me out of the house)
—Chrysis shocks her neighbor with this news in Menander’s Samia 407-408

120. We come now to the fourth principal part, which supplies the stem for
the perfect and pluperfect tenses in the active voice. (The fifth principal
part supplies the stem for the middle and passive voices of these tenses.)
Compared with the other tenses, the pluperfect is not much used, but you
still need to be familiar with it. Perfect imperatives, on the other hand, are
so rare in Attic Greek that we do not expect you to take time now to learn
them; their forms can be found in the appendix.

121. The perfect and pluperfect tenses both have perfective aspect, i.e., the
actions they denote are already completed (perfected). The perfect tense
describes a state that exists in the present as the result of a completed action
(e.g., “I have won,” which implies that I am now in the state of being a
winner); the pluperfect tense describes a state that existed in the past as
the result of a completed action (e.g., “I had won,” which implies that I was
then in the state of being a winner). As you can see from the examples,
English uses the auxiliary verb have/has for the perfect tense, had for the
pluperfect.

Reduplication. The perfect is one of Greek’s primary (present and future)
tenses and thus has primary endings, while the pluperfect is a secondary
(past) tense with secondary endings. Both, however, use reduplication—the
doubling of sound at the start of a word—as a sign of their perfective aspect.

To produce a verb’s perfect stem, you reduplicate its basic stem in one of
two ways:

1. If the basic stem begins with just one consonant (not ρ) or with a stop
(π, β, φ, τ, δ, θ, κ, γ, χ) + a liquid or a nasal (λ, ρ, μ, ν), you reduplicate
the stem by adding a two-letter prefix: the stem’s initial consonant
followed by an epsilon.
Examples:
παιδεύω reduplicated prefix = πε-
γράφω reduplicated prefix = γε-

If the basic stem’s initial consonant is an aspirated stop (φ, θ, χ), the corresponding smooth stop (π, τ, κ) is used in place of it as the first letter of the prefix; this avoids the roughness of having two consecutive syllables each beginning with an aspirated consonant. Example:
θω reduplicated prefix = τε- (to avoid θεθ-)

2. In all other cases (i.e., if the basic stem begins with a vowel or with ρ or with a double consonant or with two or more consonants that are not stop + liquid or nasal), reduplicating the stem is identical with augmenting it. Examples:
ἐρωτάω reduplicates by lengthening ἐ- to ἠ-
ῥίπτω reduplicates by adding ε- and doubling the ρ
ζητέω reduplicates by adding ε-

122. Here is the conjugation of παιδεύω, παιδεύσω, ἐπαίδευσα, πεπαιδευκα in the perfect and pluperfect active indicative:

**Perfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>πεπαιδεύκα</td>
<td>πεπαιδεύκακαΜεν</td>
</tr>
<tr>
<td>πεπαιδεύκας</td>
<td>πεπαιδεύκατε</td>
</tr>
<tr>
<td>πεπαιδεύκε(ν)</td>
<td>πεπαιδεύκασι(ν)</td>
</tr>
</tbody>
</table>

**Pluperfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπεπαιδεύκη</td>
<td>ἐπεπαιδεύκεμεν</td>
</tr>
<tr>
<td>ἐπεπαιδεύκης</td>
<td>ἐπεπαιδεύκετε</td>
</tr>
<tr>
<td>ἐπεπαιδεύκει(ν)</td>
<td>ἐπεπαιδεύκεσαν</td>
</tr>
</tbody>
</table>

**Perfect Active Infinitive**

πεπαιδεύκεναι (“to have taught”)
Summary of Perfect and Pluperfect Active Endings

<table>
<thead>
<tr>
<th>Perfect Active Indicative</th>
<th>Pluperfect Active Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>-[κ]α</td>
<td>-[κ]αμεν</td>
</tr>
<tr>
<td>-[κ]ας</td>
<td>-[κ]ατε</td>
</tr>
<tr>
<td>-[κ]ε(ν)</td>
<td>-[κ]ᾱσι(ν)</td>
</tr>
<tr>
<td></td>
<td>-[κ]εσαν</td>
</tr>
</tbody>
</table>

**As you can see,** the letter κ is characteristic of the perfect and pluperfect tenses in the active voice. We have printed the kappa in brackets, however, because often it is missing: whenever the reduplicated stem ends in a labial or a palatal consonant, κ is omitted, and, along with that, there may be a change in the labial/palatal consonant or in the stem-vowel or in both. A verb that is ε-grade in the present stem often becomes ο-grade in the perfect active stem: e.g., λείπω → λέλοιπα.

**First and second perfects/pluperfects.** Forms with κ are called first perfects or first pluperfects; forms with no κ are called second perfects or second pluperfects. Most Greek verbs have either a first perfect or a second perfect; if a verb has both types, the two perfects usually differ in meaning.

Perfect endings resemble first aorist endings (without the σ) except in the third-person plural. Pluperfect endings likewise resemble first aorist endings (without the σ), but α is contracted with or replaced by ε. The pluperfect uses the same stem as the perfect, but augments it. If a verb reduplicates by adding ἐ- or by lengthening its initial vowel, its perfect stem will already have augmented form and can serve as the pluperfect stem with no further change.

Notice that only the third-person plural endings reveal that perfect endings are primary and that pluperfect endings are secondary.

Movable ν is added to the third-person singular (-ε) and third-person plural (-σι) of the perfect and even to the third-person singular of the pluperfect (-ει) —which one might not expect, given that movable nu is never added to the -ει third-person singular ending of -έω contract verbs.

The perfect active infinitive shows aspect (perfective), not time. It has no augment, but it does have the reduplication characteristic of perfective aspect. Its accent is persistent, always on the penult.

Here are the first four principal parts of every verb introduced so far. The fourth principal part is always the first-person singular form of the perfect active indicative.
Verbs with First Perfects

Verbs with basic stem ending in a vowel: κ is added; contract verbs lengthen their stem-vowel.

δηλόω  δηλώσω  ἐδήλωσα  δεδήλωκα
δουλεύω  δουλεύσω  ἐδούλευσα  δεδούλευκα
ἔρωτάω  ἔρωτήσω  ἔρωτησα  ἔρωτηκα
ἔχω  ἔξω/σχήσω  ἔσχον  ἔσχηκα  (stem = σχε-)
θύω  θύσω  θύσα  τέθυκα
κελεύω  κελεύσω  ἐκέλευσα  κεκέλευκα
λύω  λύσω  ἔλῡσα  λέλυκα
παιδεύω  παιδεύσω  ἐπαιδεύσα  πεπαιδευκα
ποιέω  ποιήσω  ἐποίησα  πεποίηκα
προσποιέω  προσποιήσω  προσποιήσα  προσπεποίηκα
πωλέω  πωλήσω  ἐπώλησα  πεπωλήκα
τιτιάω  τιτιάσω  ἐτιτιάσα  τετιτιάκα
φιλέω  φιλήσω  ἐφίλησα  πεφιλήκα
ὀφελέω  ὀφελήσω  ὀφελήσα  ὀφελήκα

Verbs with basic stem ending in a dental or ζ: κ is added; the dental or ζ drops out.

ἁρπάζω  ἁρπάσω  ἥρπασα  ἥρπακα
κομίζω  κομίζω  ἐκομίσα  κεκόμικα
πείθω  πείσω  ἐπείσα  πεπείκα/πεποίθα

The first perfect and the second perfect of πείθω differ in meaning: πέπεικα “I have persuaded” (+ accusative and/or infinitive); πέποιθα “I trust” (+ dative and/or infinitive).

Verbs with basic stem ending in a liquid or a nasal: κ is added; sometimes η (= a lengthened ε) is inserted between the liquid or nasal and the κ.

άρπάζω  ἀρπάσω  ἠρπασα  ἠρπακα
κομίζω  κομίζω  ἐκομίσα  κεκόμικα
πείθω  πείσω  ἐπείσα  πεπείκα/πέποιθα

εὐρήκα = ἐφέρηκα; the digammas dropped out, and ε was lengthened to οι to make up for the loss of the consonants—a linguistic phenomenon known as “compensatory lengthening.”

μένω  μενῶ  ἐμείνα  μεμένηκα
χαίρω  χαῖρησω  ἐχαίρησα  κεχάρηκα
Verbs with Second Perfects

Verbs with basic stem ending in a labial or -πτ (τ drops out, leaving the stem ending in -π): no κ is added; if the labial is π or β, it is often roughened into φ.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>βλάπτω</td>
<td>βλάψω</td>
<td>ἐβλάψα</td>
<td>βέβλαφα</td>
</tr>
<tr>
<td>βλέπω</td>
<td>βλέψω</td>
<td>ἔβλεψα</td>
<td>βέβλεφα</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
<td>ἔγραψα</td>
<td>γέγραφα</td>
</tr>
<tr>
<td>κλέπτω</td>
<td>κλέψω</td>
<td>ἐκλέψα</td>
<td>κέκλοφα</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>λήψω</td>
<td>ἔλαβον</td>
<td>εἶληφα</td>
</tr>
</tbody>
</table>

εἶληφα = σέσληφα; when the sigmas dropped out, ε was lengthened to ει.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>συλλαμβάνω</td>
<td>συλλήψω</td>
<td>συνέλαβον</td>
<td>συνείληφα</td>
</tr>
<tr>
<td>λείπω</td>
<td>λείψω</td>
<td>ἔλιπον</td>
<td>λέλοιπα</td>
</tr>
<tr>
<td>ἀπολείπω</td>
<td>ἀπολείψω</td>
<td>ἀπέλιπον</td>
<td>ἀπολέλοιπα</td>
</tr>
<tr>
<td>πέμπω</td>
<td>πέμψω</td>
<td>ἔπεμψα</td>
<td>πέπομφα</td>
</tr>
<tr>
<td>τρέπω</td>
<td>τρέψω</td>
<td>ἔτρεψα</td>
<td>τέτροφα</td>
</tr>
</tbody>
</table>

Verbs with basic stem ending in a palatal or -ττ (= κι, γι, or χι): no κ is added; if the palatal is κ or γ, it is often roughened into χ.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλάττω</td>
<td>ἀλλάξω</td>
<td>ἤλλαξα</td>
<td>ἤλλαχα</td>
</tr>
<tr>
<td>διώκω</td>
<td>διώξω</td>
<td>ἐδίωξα</td>
<td>δεδίωχα</td>
</tr>
<tr>
<td>πλήττω</td>
<td>πλήξω</td>
<td>ἐπλήξα</td>
<td>πέπληγα</td>
</tr>
<tr>
<td>ἐπιπλήττω</td>
<td>ἐπιπλήξω</td>
<td>ἐπέπληξα</td>
<td>ἐπιπέπληγα</td>
</tr>
<tr>
<td>προττω</td>
<td>προττω</td>
<td>ἐπράξα</td>
<td>πέπράγα/πέπραχα</td>
</tr>
</tbody>
</table>

Either spelling (πέπραγα or πέπραχα) may be used for the perfect, with no change in meaning.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>φεύγω</td>
<td>φεύξω</td>
<td>ἤνεγκα</td>
<td>ἤνεγκον</td>
</tr>
<tr>
<td>φυλάττω</td>
<td>φυλάξω</td>
<td>ἐφύλαξα</td>
<td>πεφύλαχα</td>
</tr>
</tbody>
</table>

Verbs with basic stem ending in a digamma: no κ is added; f drops out.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>ἀκούσω</td>
<td>ἤνεγκα/ἡνεγκόν</td>
<td>ἤνήνοχα</td>
</tr>
<tr>
<td>σπεύδω</td>
<td>σπεύσω</td>
<td>ἐσπεύσα</td>
<td></td>
</tr>
</tbody>
</table>

Verbs with no fourth principal part: these verbs never appear in the perfect tense, active voice.

<table>
<thead>
<tr>
<th>Verb</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>γελάω</td>
<td>γελάσω</td>
<td>ἐγέλασα</td>
<td>—</td>
</tr>
<tr>
<td>μέλλω</td>
<td>μελλήσω</td>
<td>ἐμέλλησα</td>
<td>—</td>
</tr>
<tr>
<td>σπεύδω</td>
<td>σπεύδω</td>
<td>ἐσπεύδα</td>
<td>—</td>
</tr>
</tbody>
</table>
124. **Vocabulary**

- ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα: seek, search for, investigate; (+ infin.) seek (to)

- οὐρανός, -οῦ, ὁ: sky, heaven; Οὐρανός = Sky (personified) [cf. uranic, Uranus]

- Ελληνικός, -ή, -όν: Hellenic, Greek

- κατά (κατ’, καθ’): (prep. + gen.) down from, against; (prep. + acc.) down, down along, in accordance with, according to, by (in various idioms) (κατ’ before smooth breathing, καθ’ before rough breathing) [cf. cataclysm, catalyst, catastrophe]

- ύπέρ: (prep. + gen.) over, above, on behalf of; (prep. + acc.) over, to a place over, beyond [cf. hyperbole, hyperborean, hypermetric]

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125. **Exercises**

**Greek-to-English Sentences**

1. ὑπὲρ τῶν Ἑλλήνων πόλλ’ οὐ μόνον εἰρήκασιν ἀλλὰ καὶ πεπρῶσθεν.

2. αὐτοὶ μὲν ἐσπεύδομεν κατὰ θάλατταν, ὡμεῖς δὲ κατὰ γῆν ἔρρῑψαν καὶ ἔφυγον.

3. ἐπεὶ τοῦτ’ ἤκηκόεσαν, τὰς ἑαυτῶν ἀσπίδας ἔρρῑψαν καὶ ἔφυγον.

4. ὡς κατὰ τοὺς λόγους σου, ὡς δέσποτα, τὴν ἐπιστολὴν γέγραψεν, ἡ δ’ οὕ.

5. πέποιθας ἐκείνοις τοῖς κλωψὶ τὰ γέρα σου φέρειν; ταῦτα κλέψουσι καὶ ἐπὶ σοι γελάσονται.

6. ἡ Μοίρα ἠθελήκειν ὄφελήσαι τὴν Ἑλλάδα καὶ τοῖς Ἑλλησὶ τὴν εἰρήνην κατ’ οὐρανοῦ ἐπεπόμφειν.
7. λέοντα ὑπὸ τῷ δένδρῳ βέβλεφαμεν καὶ λίθους πρὸς αὐτὸν ἔρρίφαμεν.
8. ἐπεὶ τὰ τέκνα εὖ πεπαίδευκας, πολλὰ δῶρα λήψει πρὸς ἡμῶν γε.
9. ζητῶ ἐρωτῆσαι σε, ὦ Σώκρατες, περὶ τῆς αἰτίᾶς τῆς κατὰ σοῦ. εἰπέ μοι βέβλαφας τοὺς νεανίας, ἢ οὔ;
10. ὁ φιλόσοφος λέγεται εὑρηκέναι τὴν ἀλήθειαν καὶ εἰρηκέναι, Εὐρηκα.

**English-to-Greek Sentences**

1. O wise Greeks, I have found true words in your books; therefore I shall seek to make my life Hellenic.
2. According to Socrates, he has remained in Greece on our behalf and has honored the guardian spirits of this earth.
3. We have escorted our friends down the long road and have sent them over the river.
4. Many have hurled charges against Socrates, but you at least, O students, have not abandoned him.
5. In the sky above the trees she had seen the handsome messenger of the gods and had rejoiced.
Reading

All Caw, No Caution
(Aesop’s Fable 126)

Κόραξ κρέας ἦρπάκει καὶ ἐπὶ δένδρου αὐτὸ ἐφύλαττεν. ἀλώπηξ δ’ ὑπὸ τῷ δένδρῳ ἦν. τῷ κόρακι αὕτη εἶπε· Καλὸς μὲν εἶ, ὁ κόραξ, καὶ τὰ πτερά σου μακρά, τὴν δὲ φωνήν οὐκ ἀκήκοα. εἰπέ μοι· σοὶ καὶ καλὴ φωνὴ ἔστιν; ἐπειδὴ ὁ κόραξ τούτους τοὺς λόγους ἠκούσε, τὸ κρέας κατὰ τὸ δένδρου ἔρρῑψε καὶ πολὺ ἐκεκρὰγε, τὴν γὰρ ἑαυτοῦ φωνὴν ἐζήτει δηλοῦν. ἐπειδὴ ἡ ἀλώπηξ τὸ κρέας εἰλήφειν, ἐγέλασε· Πρὸς θεῶν, ὦ κόραξ, ἡ μέν γε φωνή σου πολλή, ἡ δὲ σοφία ὀλίγη.

ἐπεὶ πεποίθατε, ὦ ἄνθρωποι, τοῖς τῶν κολάκων λόγοις, κακῶς πράττετε.

Vocabulary Help for the Reading

κόραξ (line 1) from κόραξ, -ακος, ὁ: crow
κρέας (line 1) from κρέας, -ως, τό: flesh, meat
ἀλώπηξ (line 2) from ἀλώπηξ, -εκος, ἡ: fox
πτερά (line 3) from πτερόν, -οῦ, τό: feather, wing
φωνή (line 3) from φωνή, -ῆς, ἡ: voice
ἐκεκράγει (line 5) from κράξω, κράξω, ἐκράξα, κέκραγα: caw (perf. tense is used as if it were pres. tense, pluperf. as if it were imperf.)
kολάκων (line 9) from κόλαξ, -ακος, ὁ: flatterer
Lesson 21

Interrogative τίς and Indefinite τις

τίς εἶ; τίν' ὅψιν σήν, γύναι, προσδέρκομαι;
(Who are you, madam? What face do I behold?)
—Menelaus begins to recognize his wife in Euripides’ Helen 557

126. τίς is a small but significant word. When modifying a noun, it is an interrogative adjective meaning “what?” or “which?”. When used without a noun, i.e., as a substantive, it is an interrogative pronoun meaning “who?” or “which person?” or “what?” or “which thing?”. τίς has third-declension endings, one set for masculine and feminine, one set for neuter:

<table>
<thead>
<tr>
<th>Interrogative τίς</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative τίς</td>
<td>(&quot;what?&quot;)</td>
<td>τί (&quot;what?&quot;)</td>
</tr>
<tr>
<td>Genitive τίνος (τοῦ)</td>
<td>(&quot;of whom?&quot;)</td>
<td>τίνος (τοῦ)</td>
</tr>
<tr>
<td>Dative τίνι (τῷ)</td>
<td>(&quot;to/for whom?&quot;)</td>
<td>τίνι (τῷ)</td>
</tr>
<tr>
<td>Accusative τίνα</td>
<td>(&quot;whom?&quot;)</td>
<td>τί (&quot;what?&quot;)</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative τίνες</td>
<td>(&quot;what?&quot;)</td>
<td>τίνα (&quot;what?&quot;)</td>
</tr>
<tr>
<td>Genitive τίνων</td>
<td>(&quot;of whom?&quot;)</td>
<td>τίνων (&quot;of what?&quot;)</td>
</tr>
<tr>
<td>Dative τίσι(ν)</td>
<td>(&quot;to/for whom?&quot;)</td>
<td>τίσι(ν) (&quot;to/for what?&quot;)</td>
</tr>
<tr>
<td>Accusative τίνας</td>
<td>(&quot;whom?&quot;)</td>
<td>τίνα (&quot;what?&quot;)</td>
</tr>
</tbody>
</table>

The accents on τίς and τί remain forever acute even when they should, according to the general principles of accenting, change to grave (e.g., τίς ἵππος, not τὶς ἵππος; τί δῶρον, not τὶ δῶρον). The contracted forms of the genitive and dative singular, τοῦ (= τίνος) and τῷ (= τίνι), are common in Attic Greek; they look exactly like the genitive and dative masculine/neuter singular forms of the definite article. τίνα is written as τίν’ before a word beginning with a vowel, but τί and τίνι are never elided. Movable ν is added to the dative plural (τίσιν).

When used as an adjective, τίς must agree with its noun in gender, number, and case (e.g., τίν’ ἐπιστολὴν πέμπεις; “What/Which letter are you sending?”). When used as a pronoun, τίς takes masculine/feminine endings to indicate a human being, neuter endings to indicate an inanimate object (e.g., τίνα πέμπεις; “What person/Whom are you sending?” or “What
things/What are you sending?”; τί πέμπεις; “What thing/What are you sending?”).

The neuter singular accusative τί is frequently found as an adverb meaning “why?” (literally, “in respect to what?”). The context will show whether τί has this adverbial sense or means simply “what?”.

Many speakers of English no longer pay attention to the distinction between who (in the subjective case, equivalent to Greek’s nominative case) and whom (in the objective case, equivalent to Greek’s genitive, dative, and accusative cases), but you will endear yourself to your Greek teacher if you use who and whom correctly in your English translations. Examples: “Who is coming?”; “By whom were you invited?”; “To whom did you send the invitation?”; “Whom did you invite?”.

The indefinite adjective/pronoun τις has the same forms as interrogative τίς, but they are enclitics and thus are accented differently:

### Indefinite τις

<table>
<thead>
<tr>
<th>Indefinite τις</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>τις (“someone”)</td>
<td>τι (“something”)</td>
</tr>
<tr>
<td>Genitive</td>
<td>τινός (του) (“of someone”)</td>
<td>τινός (του) (“of something”)</td>
</tr>
<tr>
<td>Dative</td>
<td>τινί (τυ) (“to/for someone”)</td>
<td>τινί (τυ) (“to/for something”)</td>
</tr>
<tr>
<td>Accusative</td>
<td>τινά (“someone”)</td>
<td>τι (“something”)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>τινές (“some people”)</td>
<td>τινά (ἄττα) (“some things”)</td>
</tr>
<tr>
<td>Genitive</td>
<td>τινῶν (“of some people”)</td>
<td>τινῶν (“of some things”)</td>
</tr>
<tr>
<td>Dative</td>
<td>τισί(ν) (“to/for some people”)</td>
<td>τισί(ν) (“to/for some things”)</td>
</tr>
<tr>
<td>Accusative</td>
<td>τινάς (“some people”)</td>
<td>τινά (ἄττα) (“some things”)</td>
</tr>
</tbody>
</table>

Being an enclitic, τις prefers a position just after the word that it qualifies. The only occasion for it to come first in its clause is when its forms are combined with μέν and δέ to mean “some...others” (e.g., τινὲς μὲν...τινὲς δέ; cf. οἱ μὲν...οἱ δέ). The genitive plural τινῶν, when accented, has a circumflex since the omega is naturally long (see §80 in Lesson 12). The neuter plural τινά has an alternate form, ἄττα, which is not an enclitic. τινά is written as τιν’ before a word beginning with a vowel, but τι, τινί, and ἄττα are never elided. Movable ν is added to the dative plural (τισίν).

Greek has no word that precisely corresponds to English’s indefinite article a/an, but τις, when used as an indefinite adjective, comes close; it may mean “a,” “an,” “a certain,” “some,” or “any.” As an adjective, τις must agree with its noun in gender, number, and case. When used as an indefinite pronoun, τις takes masculine/feminine endings to indicate a human being (“someone,” “anyone”), neuter endings to indicate an inanimate object (“something,” “anything”). Examples: κλωπά τινα βλέπω (“I see a thief”); βλέπω τινά (“I see someone” or “I see some things”); βλέπω τι (“I see something”).
Possessive adjectives. You already know how to show possession with a personal pronoun, a reflexive pronoun, or a demonstrative in the genitive case. Possession may also be shown with a possessive adjective:

- ἐμός, ἐμή, ἐμόν ("my," "mine," "my own")
- ἡμέτερος, ἡμέτερος, ἡμέτερος ("our," "ours," "our own")
- σός, σή, σόν ("your," "yours," "your own" [one person’s])
- ὁμέτερος, ὁμέτερος, ὁμέτερος ("your," "yours," "your own" [more than one person’s])

Attic Greek has no adjectives meaning "his," "his own," "her," "her own," "its," "its own," or "their." σφέτερος, -ᾱ, -ον ("their own") is occasionally used, but not in this textbook. (See further in the appendix.)

A possessive adjective agrees in gender, number, and case with the noun that it modifies. As always, the position of the adjective affects the meaning:

1. Possessive Adjective in Attributive Position
   - τὸ ἐμὸν βιβλίον  "my book" / "my own book"
   - τὸ βιβλίον τὸ ἐμὸν  "my book" / "my own book"

2. Possessive Adjective in Predicate Position
   - ἐμὸν βιβλίον  "a book of mine" / "a book of my own"
   - ἐμὸν τὸ βιβλίον  "The book is mine." / "The book is my own."

129. In Lesson 19 you learned that the reflexive pronouns ἡμῶν αὐτῶν and ὁμῶν αὐτῶν can be used in the attributive position to show possession. This is true, but a much more common (not to mention more elegant) way to express the notion of "our own" or "your [more than one person’s] own" is to replace ἡμῶν or ὁμῶν with the possessive adjective ἡμέτερος, -ᾱ, -ον or ὁμέτερος, -ᾱ, -ον while retaining αὐτῶν (as if ἡμῶν or ὁμῶν were still there for αὐτῶν to modify). Examples: τὸ ἡμέτερον αὐτῶν βιβλίον = "our own book"; τὸ ὁμέτερον αὐτῶν βιβλίον = "your own book."

Vocabulary

- ἀποθνῄσκω, ἀποθανοῦµαι, ἀπέθανον, τέθνηκα  die, be killed

The basic stem of ἀποθνῄσκω is θαν-, altered to θνη- in the first and fourth principal parts; the suffix -ισκ- is attached to θνη- in the present and imperfect tenses. ἀπο- is normally added as a prefix in all the tenses except perfect and pluperfect. Notice that the future is contracted and deponent. This verb is always active (or, in the future tense, middle) in form, but it may be either active ("die") or passive ("be killed") in meaning. Clues in the context (e.g., genitive of agent = sign of passive voice) will show which sense is intended.
ἀποκτείνω, ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα

kill

κτείνω has the prefix ἀπο- in the perfect and pluperfect, and usually in the other tenses as well. Notice that the future is contracted and built on the basic stem κτεν-. The first aorist ἀπέκτεινα lost its sigma but lengthened its stem-vowel in compensation. The second perfect ἀπέκτονα uses the o-grade stem. This verb is invariably active, in both form and meaning. To say “is/was/will be/has been killed,” the Greeks used a different verb, ἀποθνῄσκω.

φοβέω, φοβήσω, ἐφόβησα, πεφόβηκα

(act.) frighten; (mid./pass. + acc.) be frightened (of), be afraid (of), fear

φόβος, -ου, ὁ

fear, fright [cf. agoraphobia]

τίς, τί

(interrog. adj.) what? which?; (interrog. pron.) who? what?

τις, τι

(indef. adj., enclitic) a, an, a certain, some, any; (indef. pron., enclitic) someone, something, anyone, anything, some, any

τινὲς µὲν...τινὲς δέ

(correlatives) some...others

ἐµός, -ή, -όν

(poss. adj.) my, mine, my own

ἡµέτερος, -ά, -ον

(poss. adj.) our, ours, our own

σός, σή, σόν

(poss. adj.) your, yours, your own (one person’s)

ὁµέτερος, -α, -ον

(poss. adj.) your, yours, your own (more than one person’s)

τί

(neut. sg. acc. of τίς used as adv.) why?
Exercises

Greek-to-English Sentences

1. τίς πέπληγε καὶ ἀπέκτονε τὸν ἐμὸν λέοντα τὸν καλὸν καὶ πολλοῦ ἄξιον;
2. τινὲς μὲν τὸτ' ἀπέθανον κατὰ τὴν μοῖραν, τινὲς δ' ἔφυγον θάνατον.
3. τίς φιλόσοφος δηλώσει ὡμίν τὴν ἀληθῆ αἰτίαν τοῦ ὅμετέρου πολέμου;
4. κλωτὶ τῷ ἐπεπωλήκεσαν οὐ μόνον τὰ βιβλία ἄλλα καὶ τὰ ἴμάτια.
5. τίνον χάριν ἐποιήσας ταῦτας τὰς ὁδοὺς; τίνας ἠθέλησας ὕψυξαι;
6. τὰ μικρὰ τέκνα ἡρώτησέ με τόδε· Τί δῶρα ἤμιν οὐκ ἐνήνοχας;
7. ἐπὶ τοῦ πολέμου ἀπεκτείναμεν τοὺς ἡμετέρους αὐτῶν ἀδελφοὺς.
8. ἐπεὶ σῇ ὡς καλὴ τέθνηκεν ὑπὸ τινων, πολλὴν λύπην ἔχεις.
9. Μὴ φοβεῖσθε, ὦ φίλοι, εἶπεν ὁ ἄγγελος, ὡμίν γὰρ χαρὰν ἔχειςandler.
10. ἐμοί γάρ πολλὸς ἐστι, μετὰ γὰρ πολλῶν κινδύνων κακῶς ἔχω.

English-to-Greek Sentences

1. What dangers are you afraid of, my daughter? Who has frightened you with these stories?
2. Socrates is a friend of ours; therefore we shall not command anyone to kill him.
3. Many Greeks died in the time of the war, but now Greece has peace.
4. Some, on account of fear, have fled to certain places; others have remained in their houses.
5. Why have you cast aside your shields, youths? When the enemies will attack, you will be killed by someone.
Reading

Out of the Frying Pan, Into the Nile
(Aesop’s Fable 32)

Ἄνθρωπόν τις ἀπέκτεινε καὶ ύπὸ τῶν ἐκείνου συγγενῶν ἔδιώκετο κατὰ τὸν Νεῖλον ποταμόν. λέων δ’ ἐκ τῆς χώρας ἔσπευσε καὶ ἐκείνον ἐφόβησεν. διὰ τὸν πολὺν φόβον τοῦ λέοντος ὁ φονεύς ἐπεφεύγει εἰς δένδρον τι καὶ ἐν τούτῳ μένειν ἤθελεν. ἀλλ’ ἐπεὶ δράκοντα ἐν τῷ αὐτῷ δένδρῳ ὑπὲρ ἑαυτοῦ ἔβλεψε, πάλιν ἐφοβεῖτο καὶ τὴν σωτηρίαν ἔζητε. ἔρρῑψεν οὖν ἑαυτόν εἰς τὸν ποταμόν αὐτόν. ἐν δὲ τούτῳ ὑπὸ κροκοδείλου ἀπέθανεν.

τί δηλοῖ, ὦ μαθηταί, οὗτος ὁ ἐμὸς λόγος: ἐπεὶ ἄνθρωπον ἀπέκτονας, καὶ ἡ γῆ καὶ ὁ οὐρανὸς καὶ τὸ ὕδωρ ζητήσουσιν ἀποκτεῖναί σε.

Vocabulary Help for the Reading

**συγγενῶν** (line 1) from συγγενής, -ές: related; (as a substantive) relative
**Νεῖλον** (line 2) from Νεῖλος, -ου, ὁ: the Nile, river in Egypt
**φονεύς** (line 3) from φονεύς, -έως, ὁ: murderer (an ευ-stem 3rd-decl. noun)
**δράκοντα** (line 5) from δράκων, -οντος, ὁ: snake
**σωτηρίαν** (line 6) from σωτηρία, -ίας, ἡ: safety
**κροκοδείλου** (line 7) from κροκόδειλος, -ου, ὁ: crocodile
**ὕδωρ** (line 9) from ὕδωρ, ὑδάτος, τό: water
Lesson 22

Ω-Verbs

Perfect Middle/Passive Indicative

Perfect Middle/Passive Infinitive

Pluperfect Middle/Passive Indicative

πεφόβημαι / πτηνής ὡς ομμα πελείας
(I’m as fearful as the eye of a dove on the wing)
—nervous words from the chorus in Sophocles’ Ajax 139-140

132. Fifth principal part. The fifth principal part of a Greek verb supplies the stem for the perfect middle/passive tense and the pluperfect middle/passive tense. For verbs whose basic stem ends in a vowel, the fifth principal part is easily derivable from the fourth principal part. For verbs whose basic stem ends in a consonant, the fifth principal part is less predictable: its stem-vowel may differ from the stem-vowel in the fourth principal part. Moreover, when the middle/passive ending is added, the collision of letters may cause the consonant at the end of the stem to drop out or change into a different letter, according to the principles of euphonics.

133. Verbs with basic stem ending in a vowel. These verbs form the perfect middle/passive indicative by dropping the κ from their perfect active stem and adding the primary middle/passive endings (-μαι, -σαι, -ται, -μεθα, -σθαι, -νται) with no intervening thematic vowel. They form the pluperfect middle/passive indicative by augmenting their perfect active stem, dropping the κ, and adding the secondary middle/passive endings (-μην, -σο, -το, -μεθα, -σθε, -ντο) with no thematic vowel. To create the perfect middle/passive infinitive, they drop the κ from their perfect active stem and add the ending -σθαι with no thematic vowel; the accent of this infinitive is persistent, always on the penult.

Perfect Middle/Passive Indicative: Basic Stem Ending in a Vowel

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>πεπαιδευμαι</td>
<td>(“I have taught for myself” or “I have been taught”)</td>
</tr>
<tr>
<td>πεπαιδευσαι</td>
<td>(“you have taught for yourself” or “you [sg.] have been taught”)</td>
</tr>
<tr>
<td>πεπαιδευται</td>
<td>(“he/she/it has taught for him/her/itself” or “he/she/it had been taught”)</td>
</tr>
</tbody>
</table>
Plural

πεπαιδεύμεθα (“we have taught for ourselves” or “we have been taught”)
πεπαιδεύσθε (“you have taught for yourselves” or “you [pl.] have been taught”)
πεπαιδεύνται (“they have taught for themselves” or they had been taught”)

Pluperfect Middle/Passive Indicative: Basic Stem Ending in a Vowel

Singular

ἐπεπαιδεύμην (“I had taught for myself” or “I had been taught”)
ἐπεπαιδεύσο (“you had taught for yourself” or “you [sg.] had been taught”)
ἐπεπαιδεύντο (“he/she/it had taught for him/her/itself” or “he/she/it has been taught”)

Plural

ἐπεπαιδεύμεθα (“we had taught for ourselves” or “we had been taught”)
ἐπεπαιδεύσθε (“you had taught for yourselves” or “you [pl.] had been taught”)
ἐπεπαιδεύντο (“they had taught for themselves” or “they had been taught”)

Perfect Middle/Passive Infinitive

πεπαιδεῦσθαι (“to have taught for oneself” or “to have been taught”)

134. Here are the first five principal parts of all the verbs you now know whose basic stem ends in a vowel. The fifth principal part is always the first-person singular form of the perfect middle/passive indicative.

Principal Parts of Verbs with Basic Stem Ending in a Vowel

| γελάω   | γελάσομαι | ἐγέλασα | — | — |
|——-|——-|——|——|——|
| δηλώω   | δηλάσο | ἐδηλάσα | δεδηλώκα | δεδηλωμαΙ |
| δουλεύω  | δουλεύσο | ἐδουλεύσα | δεδουλεύκα | δεδουλεύμαι |
| ἐρωτάω  | ἐρωτήσο | ἐρωτήσα | ἐρωτήκα | ἐρωτήμαι |
| έχω    | ἔχο/στήσο | ἔσχον | ἔσχηκα | ἔσχημα |
| ζητέω  | ζητήσο | ζητήσα | ζητήκα | ζητήμαι |
| θέω     | θύσο | θύσα | τέθυκα | τέθυμα |
| κελεύω  | κελεύσο | ἐκέλευσα | κεκέλευκα | κεκέλευμα |

κελεύω and a few other verbs insert a sigma before the middle/passive ending.
Verbs with basic stem ending in a consonant. As you know from Lesson 20, these verbs often lose their final consonant or change it in the process of forming their perfect active stem. The fifth principal part of consonant-stem verbs is built on the same reduplicated stem as the fourth principal part, but if a consonant has been lost or changed at the end of that stem, the consonant must be restored or put back into its original form before the perfect middle/passive endings are added. If a κ has been added to make the fourth principal part, it must be dropped to make the fifth. If the stem-vowel has changed from ε to ο in the fourth principal part, it usually returns to ε in the fifth.

Examples of how to change a perfect active stem into a perfect middle/passive stem:

δεδίωξα (basic stem = διωκ-) → δεδιωκ-
ήρπακα (basic stem = ἁρπαζ-) → ήρπαζ-
λέλοιπα (basic stem = λειπ-) → λελειπ-

But the changes do not stop there: if the consonant at the end of the perfect middle/passive stem collides with the first letter of the middle/passive ending in a way that sounds harsh, the Greeks’ desire for euphony requires the consonant either to transform itself into a different letter (μ, γ, σ, φ, χ, π, κ) that more closely matches the sound of the next letter, or to unite with the next letter and create a double consonant (ψ, ξ), or simply to disappear. The possibilities can be summarized as follows.

Euphonic changes in perfect and pluperfect middle/passive:

1. Before μ (-μαι, -μεθα): 
   - labial (π, β, φ) + μ = μμ
   - palatal (κ, γ, χ) + μ = γμ
   - dental (τ, δ, Θ), ζ, ν + μ = σμ
   - λ, ρ + μ = λμ, ρμ
2. Before σ (-σαι, -σο): 
   - labial (π, β, φ) + σ = ψ
   - palatal (κ, γ, χ) + σ = ξ
   - dental (τ, δ, Θ), ζ + σ = σ
   - λ, ρ, ν + σ = λσ, ρσ, νσ
3. Before σθ (-σθε, -σθαι): 
   - labial (π, β, φ) + σθ = φθ
   - palatal (κ, γ, χ) + σθ = χθ
   - dental, ζ + σθ = σθ
   - λ, ρ, ν + σθ = λθ, ρθ, νθ
4. Before τ (-ται, -το): 
   - labial (π, β, φ) + τ = πτ
   - palatal (κ, γ, χ) + τ = κτ
   - dental (τ, δ, Θ), ζ + τ = στ
   - λ, ρ, ν + τ = λτ, ρτ, ντ
5. Before ν (νται, ντο):
Verbs with stems ending in a consonant do not use the endings -νται and -ντο. Rather than trying to beautify the sound of a consonant colliding with -ν, the Greeks expressed third-person plural in a “periphrastic” (roundabout) way: they used a perfect middle/passive participle with εἰσί (perfect) or ἦσαν (pluperfect). You will not be asked to construct these forms until you have studied participles.

To illustrate the euphonic changes outlined above, here are the paradigms of four consonant-stem verbs in the perfect and pluperfect middle/passive:

<table>
<thead>
<tr>
<th>Labial Stem</th>
<th>Palatal Stem</th>
<th>Dental Stem</th>
<th>Liquid Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>λείπω (λειπ-)</td>
<td>διώκω (διωκ-)</td>
<td>ἁρπάζω (ἁρπαζ-)</td>
<td>ἀγγέλλω (ἀγγελ-)</td>
</tr>
</tbody>
</table>

**Perfect Middle/Passive Indicative: Basic Stem Ending in a Consonant**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλειμμαι</td>
<td>λελείμμεθα</td>
</tr>
<tr>
<td>λέλειψαι</td>
<td>λελειψθε</td>
</tr>
<tr>
<td>λέλειπται</td>
<td>λελειμμένοι εἰσι(ν)</td>
</tr>
</tbody>
</table>

**Pluperfect Middle/Passive Indicative: Basic Stem Ending in a Consonant**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλελείμμην</td>
<td>ἐλελείμμεθα</td>
</tr>
<tr>
<td>ἐλέλειψιο</td>
<td>ἐδεικτήθε</td>
</tr>
<tr>
<td>ἐλέλειπτο</td>
<td>ἐλελειμμένοι ἦσαν</td>
</tr>
</tbody>
</table>

**Perfect Middle/Passive Infinitive: Basic Stem Ending in a Consonant**

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελείψθαι</td>
</tr>
</tbody>
</table>

136. Here are the first five principal parts of all the verbs you now know whose basic stem ends in a consonant. The fifth principal part is always the first-person singular form of the perfect middle/passive indicative.

**Principal Parts of Verbs with Basic Stem Ending in a Dental**

| ἁρπάζω | ἁρπάσω | ἠρπάσα | ἠρπάκα | ἠρπασμαί |
| κομίζω | κομίζο | ἐκόμισα | ἐκομίκα | ἐκομίσμαι |
| πείθω | πείσω | ἐπισείσα | ἐπισείακα/πείσθαι | πείσθαι |
| σπεύδω | σπεύδω | ἐσπεύσα | — | — |
### Principal Parts of Verbs with Basic Stem Ending in a Liquid or a Nasal

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Present Active</th>
<th>Present Passive</th>
<th>Pluperfect Active</th>
<th>Pluperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>ἀγγελῶ</td>
<td>ἤγγειλα</td>
<td>ἤγγελ</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>ἀποθνῄσκω</td>
<td>ἀποθανοῦ</td>
<td>ἀπέθανον</td>
<td>ἀπέθαν</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βαλῶ</td>
<td>ἐβάλον</td>
<td>βέβληκα</td>
<td>βέβλη</td>
<td>—</td>
</tr>
<tr>
<td>ἐθέλω</td>
<td>ἐθελήσω</td>
<td>ἠθέλησα</td>
<td>ἠθέληκα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>εὑρίσκω</td>
<td>εὑρήσω</td>
<td>εὗρον/ηὗρον</td>
<td>εὑρῆ</td>
<td>εὑρημαι</td>
<td>εὑρημαι</td>
</tr>
<tr>
<td>λέγω</td>
<td>ἐρῶ/λέξω</td>
<td>ἐλέξα</td>
<td>ἐλέευ</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>μέλλω</td>
<td>μελλῆσω</td>
<td>ἐμέλλησα</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>μένω</td>
<td>μενό</td>
<td>ἔμενα</td>
<td>μεμένηξα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>χαίρω</td>
<td>χαιρήσω</td>
<td>ἐχαίρησα</td>
<td>κεχάρηκα</td>
<td>κεχάρη</td>
<td>—</td>
</tr>
</tbody>
</table>

### Principal Parts of Verbs with Basic Stem Ending in a Labial

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Present Active</th>
<th>Present Passive</th>
<th>Pluperfect Active</th>
<th>Pluperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>βλάπτω</td>
<td>βλάψω</td>
<td>ἔβλαψα</td>
<td>βέβλαφα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>βλέπω</td>
<td>βλέψο</td>
<td>ἔβλεψα</td>
<td>βέβλεφα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
<td>ἔγραψα</td>
<td>γέγραφα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>κλέπτω</td>
<td>κλέψω</td>
<td>ἔκλεψα</td>
<td>κέκλοφα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>λαβάνω</td>
<td>λήψω</td>
<td>ἔλαβον</td>
<td>εἴληφα</td>
<td>εἴλημαι</td>
<td>εἴλημαι</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>λήψομαι</td>
<td>ἔλαβον</td>
<td>εἴλημαι</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>λαμβανόμαι</td>
<td>συλλήψομαι</td>
<td>συνέλαβον</td>
<td>συνείλημαι</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>λείπω</td>
<td>λείψω</td>
<td>ἔλιπον</td>
<td>λέλειμαι</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>μελείπω</td>
<td>ἀπολείπω</td>
<td>ἀπέλιπον</td>
<td>ἀπολέλειμαι</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>πέμπω</td>
<td>πέμψω</td>
<td>ἔπεμψα</td>
<td>πέπομφα</td>
<td>πέπομμα</td>
<td>—</td>
</tr>
<tr>
<td>ρίπτω</td>
<td>ῥίπτο</td>
<td>ἔρριπα</td>
<td>ἔρρίπεμαι</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>τρέπω</td>
<td>τρέψω</td>
<td>ἔτρεψα</td>
<td>τέτρα</td>
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<td>—</td>
</tr>
</tbody>
</table>

### Principal Parts of Verbs with Basic Stem Ending in a Palatal

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Present Active</th>
<th>Present Passive</th>
<th>Pluperfect Active</th>
<th>Pluperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλάττω</td>
<td>ἀλλάξω</td>
<td>ἤλλαξα</td>
<td>ἤλλαξα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>διώκω</td>
<td>διώξω</td>
<td>ἐδίωξα</td>
<td>δεδίωχα</td>
<td>δεδίωμαι</td>
<td>δεδίωμαι</td>
</tr>
<tr>
<td>πλήτω</td>
<td>πλήξω</td>
<td>ἔκληξα</td>
<td>κέκλεξα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>ἐπιπλήττω</td>
<td>ἐπιπλῆξω</td>
<td>ἐπεπλῆξα</td>
<td>ἐπιπέπληξα</td>
<td>ἐπιπέπλημαι</td>
<td>—</td>
</tr>
<tr>
<td>πράττω</td>
<td>πράξω</td>
<td>ἐπράξα</td>
<td>πεπράγα/ἀχα</td>
<td>πεπράγαι</td>
<td>—</td>
</tr>
<tr>
<td>φέρω</td>
<td>φέρο</td>
<td>ἐφέρα</td>
<td>ἐφέρεμαι</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Present Active</th>
<th>Present Passive</th>
<th>Pluperfect Active</th>
<th>Pluperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐνήνεγμαι</td>
<td>ἐνηνέγμην</td>
<td>ἐνήνεγμαι</td>
<td>ἐνήνεγμαι</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

### Principal Parts of Verbs with Basic Stem Ending in Digamma

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Present Active</th>
<th>Present Passive</th>
<th>Pluperfect Active</th>
<th>Pluperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>ἀκούσο</td>
<td>ἠκούσα</td>
<td>ἠκούσα</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

**Dative of personal agent.** With perfect and pluperfect passive verbs, the dative of personal agent (with no preposition) is often used to identify the person responsible for the action. In all other tenses, however, the genitive of personal agent with ὑπό is preferred (e.g., ἐμοὶ τοῦτο πέπράκτει “This has been done by me”; ὑπ’ ἐμοὶ τοῦτ’ ἐπράπτετο “This was being done by me”).
Vocabulary

ἀγω, ἀξω, ἠγαγον, ἠχα, ἠμμαί lead; βίον ἄγειν = lead a life [cf. pedagogue]

ἠγαγον is reduplicated (ἀγ-αγ-) and then augmented. This happens in the aorist of a few verbs; cf. ἠνεγκα, from ἐν-ενκ-, the aorist of φέρω.

νόμος, -ον, ο law, custom [cf. autonomy, metronome]
ψυχή, -ῆς, ἡ spirit, soul, life [cf. psychedelic, psychology]

ἄλλος, -η, -ο other, another; οἱ ἄλλοι = the others, the rest [cf. allegory, allergy, allomorph]

ἄλλος is declined like αὐτός, οὗτος, ὅδε, and ἐκεῖνος, with -ο (not -ον) as the neuter nominative and accusative singular ending.

ζῷον, -ου, τό animal [cf. protozoa, zodiac, zoology]
παρά (παρ') (prep. + gen.) from, from the side of; (prep. + dat.) at, at the side of, beside, at the house of; (prep. + acc.) to, to the side of, contrary to (παρ’ before a vowel) [cf. paradigm, paradox, parasite, parish]

Like πρός (Lesson 17), παρά may be used with the genitive to show the person who is the source of an action (similar to ὑπό + genitive of personal agent).

τε (τ’, θ’) (enclitic conj.) and (τ’ before smooth breathing, θ’ before rough breathing)

τε...καί or τε...τε (correlatives) both...and

Unlike καί, τε never functions as an adverb meaning “even” or “also.” When it appears by itself, it means simply “and,” but its most common use is as a correlative, combined with καί or another τε to mean “both... and.” As an enclitic, τε prefers to come right after the word it connects (e.g., ἐγώ τε καὶ σύ), but between closely related words like an article and its noun (e.g., ὅ θ’ ἵππος τά τ’ ἄλλα ζῷα).

οὐδέ (μηδέ) (conj.) and not, nor; (adv.) not even (οὐδ'/ μηδ' before a vowel)

οὐδέ (μηδέ)

... οὐδέ (μηδέ) (correlatives) neither...nor

οὐτε (μήτε) (conj.) and not, nor (οὐτ'/μήτ' before smooth breathing, οὐθ'/μήθ' before rough breathing)

οὐτε (μήτε)

... οὐτε (μήτε) (correlatives) neither...nor

οὐδέ (μηδέ)... οὐδέ (μηδέ) correlate clauses, while οὐτε (μήτε)... οὐτε (μήτε) correlate either clauses or single words. The forms compounded with μη- are used wherever μη- rather than οὐ is appropriate, e.g., with imperatives.
139. Exercises

**Greek-to-English Sentences**

1. τί άλλο Ἑλληνικὸν ζώον παρὰ τῶν Ἑλλήνων πέπεμπται πρὸς ἐμὲ;
2. παρὰ τὸν νόμον τούτους τε τοὺς σοφοὺς ρήτορας καὶ τούσδε τοὺς ἁγαθοὺς μαθητὰς ἀπέκτονεν ἐκεῖνος ὁ δεσπότης.
3. μήτε κατὰ θάλατταν μήτε κατὰ γῆν σπεῦδε, ἀλλὰ μένε ἐν τῇ Ἐλλάδι.
4. πρὸς θεῶν, τί κακὸν ἔργον πέπρᾱκται σοί, ὦ ἄναξι κλώψ, καθ’ ἡμῶν;
5. τοῖς μὲν φιλοσόφοις πόλλ’ εἴρηται περὶ τῆς ψῡχῆς, ἐμοὶ δ’ οὐκ ἔστι δήλη ἡ ἀλήθεια.
6. πεφόβησαι διὰ τοὺς τῶν σεαυτῆς οἰκετῶν λόγους; ῥῖψον τὸν σὸν φόβον.
7. οὐδ’ ἐπέπληκτο ὁ νεᾱνίας τοῖς πολεμίοις οὐδ’ ἐν τινὶ τρόπῳ ἐβέβλαπτο.
8. παρὰ μὲν σοὶ πολὺς θησαυρός ἐστι, παρὰ δ’ ἐμοὶ οὐδὲ μίκρα κλῖνη.
9. τοῖς τριήρεσιν ἐνήνεχθε εἰς ἄλλην τινὰ χώραν καὶ τοῖς θεοῖς ὄφελησθε.
10. μετὰ τῶν τε τέκνων τῶν τε δούλων μου εὐδαίμονα βίον ἡχα ἐπ’ εἰρήνης.

**English-to-Greek Sentences**

1. Concerning the soul, I have been taught well by both Socrates and the rest.
2. Neither had we acted contrary to the laws, nor had we led a bad life in any manner.
3. A messenger has been sent from the enemy; he is both leading animals and bearing other gifts.
4. Fear not, child, for you have been abandoned neither by me nor by your guardian spirit.
5. Guards, by whom have you been ordered to remain at my house? My life is not in danger.
Reading

Monkeying Around
(Aesop’s Fable 83)

Ἐν συνόδῳ τῶν ζῴων πίθηκος εὖ ὄρχησατο. διὰ τούτο τὰ ἄλλα ζῷα ἢθελε ποιήσασθαι ἐκείνον βασιλέα. ἄλωπηξ δ᾿ αὐτῷ ἐφθόνει· Σοφὴ τε καὶ καλὴ εἰμι. τί οὖν οὔτε τίμαις οὔτε γέρᾳ κεκόμισαι ἐγὼ αὐτῇ; τῷ γὰρ πιθήκῳ οὔδε σοφία ἐστίν. ἄλλα τὴν ἄληθῆ ψῦχην αὐτοῦ δηλώσω.

ἐν τινὶ πάγῃ κρέας ἡ ἄλωπηξ εὐρήκειν. πρὸς τὸ κρέας τὸν πίθηκον αὐτῇ ἤγαγε καὶ εἶπε τάδ᾿ ὁ νόμος κελεύει με τὸν βασιλέα τῶν ζῴων τίμᾶν. τόδ᾿ οὖν τὸ κρέας εὐρηται καὶ πεφύλακται ἐμοὶ σοῦ χάριν. λαβὲ αὐτό.

ἐπεὶ δὲ τὸ κρέας ἱρπαστο τῷ πιθήκῳ, οὐκ ἦν αὐτὸν φυγεῖν ἐκ τῆς πάγης. ἢ δ᾿ ἄλωπηξ ἐγέλασεν ἐπὶ αὐτῷ. Τίνα ψῦχην ὁ βασιλεὺς ἡμῶν ἔχει; οὐ σοφήν γε.

τί τούτῳ τῷ λόγῳ δεδήλωται; τοῖς σοφοῖς οὐ μόνον τὸ κρέας ἄλλα καὶ ἡ πάγη δήλη ἔσται.

Vocabulary Help for the Reading

συνόδῳ (line 1) from σύνοδος, -ου, ἡ: meeting
πίθηκος (line 1) from πίθηκος, -ου, ὁ: monkey
ὄρχησατο (line 1) from ὀρχέομαι, ὀρχήσωμαι, ὀρχησάμην, —, — (deponent verb, always in the middle voice but with active meaning): dance
βασιλέα (line 2) acc. sg. of βασιλεύς, -έως, ὁ: king (ev-stem 3rd-decl. noun)
ἄλωπηξ (line 2) from ἄλωπηξ, -εκος, ἡ: fox
ἔφθονε (line 3) from ἔφθονεω, ἔφθονήσω, ἔφθονήσαμαι, ἔφθονήκα, ἔφθόνημαι (+ dat.): envy
πάγη (line 6) from πάγη, -ῆς, ἡ: trap, snare
κρέας (line 6) from κρέας, -ως, τό: flesh, meat
Lesson 23

Relative Pronouns

Expressions of Time

μὴ τοῖνυν δι’ ἥ πάλαι παρὰ πάντα τὸν χρόνον ἡ πόλις εὐδοξεῖ, ταῦτ’ ἀνέλητε νῦν
(Don’t ruin our city’s age-old claims to fame)
—Demosthenes appeals to the Athenian jurors in Against Leptines 142

140. A relative clause is a subordinate clause that plays the role of an attributive adjective, modifying a particular noun or pronoun in the sentence. The modified noun or pronoun functions as the antecedent of the clause. Every relative clause is introduced by a relative pronoun that “relates” the clause to its antecedent.

Here are a few examples of relative clauses in English:

I see students who are reading. [antecedent = students; relative pronoun = who]
I see those who are reading. [antecedent = those; relative pronoun = who]
I see students whom I know. [antecedent = students; relative pronoun = whom]
I see a book that is on the table. [antecedent = book; relative pronoun = that]
I see your book, which is on the table. [antecedent = book; relative pronoun = which]

Relative pronouns. In Greek a relative pronoun can appear in the singular or plural number, in the masculine, feminine, or neuter gender, and in any case except the vocative:

<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ὁ</td>
<td>ἡ</td>
<td>ὁ</td>
<td>ὅ</td>
<td>ὀ</td>
<td>ἀ</td>
<td>ἁ</td>
</tr>
<tr>
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<td>ἡ</td>
<td>ὁ</td>
<td>ὅ</td>
<td>ὀ</td>
<td>ἀ</td>
<td>ἁ</td>
</tr>
<tr>
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<td>ἡ</td>
<td>ὁ</td>
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As you can see, the forms of the relative pronoun resemble those of the definite article, with the initial τ dropped and replaced by rough breathing.
The nominative forms ἥ, ὅ, οἵ, and αἵ differ from ἡ, ὁ, οἱ, and αἱ only in having an accent; ὅς, unlike ὁ, has both an accent and a final ς.

A relative pronoun in Greek always has the same gender and number as its antecedent; its case, however, is determined not by the case of the antecedent, but by the function of the relative pronoun in the relative clause. Example:

πέφευγεν ὁ κλὼψ ὃν συνελάβο μεν. “The thief whom we arrested has escaped.”

This sentence combines two ideas: πέφευγεν ὁ κλὼψ (“the thief has escaped”—main idea) and τὸν κλῶπα συνελάβο μεν (“we arrested the thief”—subordinate idea). The relative pronoun ὃν (“whom”) acts as a hinge between the main idea and the subordinate one. If κλὼψ had been repeated in the relative clause, it would have been in the accusative case as the direct object of “we arrested”; the relative pronoun that substitutes for κλῶπα must therefore be not only masculine and singular but also in the accusative case (= English’s objective case—whom, not who).

In English the normal place for an antecedent is right before the relative clause that modifies it (in fact, the Latin-derived term antecedent literally means “going before”). In Greek an antecedent may be placed either before or after the relative clause, depending on which words the speaker wishes to stress. Example:

The English sentence “The maiden to whom I sent the gifts is noble” loses much of its sense if it is rearranged as “To whom I sent the gifts the maiden is noble.” In Greek, however, either word order would be acceptable:

ἡ κόρη ᾗ τὰ δῶρα ἔπεμψα καλή ἐστιν. [with ἡ κόρη before the relative clause]

or

ἡ τὰ δῶρα ἔπεμψα ἡ κόρη καλή ἐστιν. [with ἡ κόρη after the relative clause]

The first arrangement of words puts emphasis on the maiden, the second on the notion of her having been sent the gifts, but the two sentences mean essentially the same thing.

It is common for a demonstrative pronoun to serve as the antecedent of a relative clause. Examples:

ἄξιός ἐστιν ὅδ’ ὃς θεῖεi. “This (man) who is sacrificing is worthy.”

αἷς δουλεύεις ἐκεῖνας τίμας. “You honor those (women) whom you serve.”

πράττουσι ταῦθ’ ὃ ἐθέλομεν; “Are they doing those (things) that we wish?”

It is also not unusual for an antecedent to be omitted altogether, if it can be understood from the context. The gender of the relative pronoun will make clear whether the absent antecedent is a human being (= masculine or feminine) or an inanimate object (= neuter), singular or plural. Examples:
ἓξιός ἐστιν ὃς θεῖον ὕποιει. “(The man) who is sacrificing is worthy.”
αῖς δουλεύεις τίμιὰς. “You honor (the women) whom you serve.”
πράττουσιν ὃ ἐθέλομεν; “Are they doing (the things) that we wish?”

141. πᾶς, πᾶσα, πᾶν (“all, every, whole”). This versatile adjective is declined with third-declension endings in the masculine and neuter genders, but with first-declension endings in the feminine gender:

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The masculine/neuter stem παντ- loses -ντ- in the masculine nominative singular (πᾶς) and in the masculine/neuter dative plural (πᾶσι); it loses -τ- in the neuter nominative/accusative singular (πᾶν). To compensate for the loss of the consonant(s), the α in the stem is lengthened.

Since παντ- is monosyllabic, you might expect the accent to jump to the ultima in the genitive and dative, singular and plural (following the rules for third-declension nouns with monosyllabic stems; see §99.6 in Lesson 16), but it does so only in the singular of the genitive and dative (παντός, παντί), remaining above the alpha in the plural (πάντων, πᾶσι). The endings attached to the feminine stem πᾶσ- are identical with those of a noun like θάλαττα, -ῆς. In the feminine genitive plural the accent is the same as that of first-declension nouns, which always have a circumflex on the ultima (πᾶσῶν).

The uses of πᾶς correspond to the uses of all, every, and whole in English:

1. When modifying a noun with an article and standing in the predicate position, πᾶς means “all.” Examples:
   πᾶσα ἡ τριήρης “all the trireme” or “the trireme, all of it”
   αἱ τριήρεις πᾶσαι “all the triremes” or “the triremes, all of them”

2. When modifying a noun without an article and standing in the predicate position, πᾶς means “every (conceivable)” or “all (conceivable).” Examples:
   τριήρης πᾶσα “every trireme”
   πᾶσαι τριήρεις “all triremes”

3. When standing in the attributive position, πᾶς means “whole” or “entire.” Examples:
   ἡ πᾶσα τριήρης “the whole trireme”
   ἡ τριήρης ἡ πᾶσα “the whole trireme”
4. When used by itself, πᾶς is a substantive. Examples:

- πᾶς: “everyone”
- πάντες: “all people”
- πάντα: “all things”

142. In the vocabulary for this lesson are the words for “day” (ἡμέρα, ἡ), “night” (νύξ, νυκτός, ἡ), “year” (ἔτος, τό), and “time” (χρόνος, ὁ). They and other words like them are frequently found in expressions of time.

**Genitive of time within which.** The genitive case may be used to establish the time period within which a particular action takes place. It implies that the action occurs at some point within the time period but does not go on continuously throughout it. Example:

πωλήσω τὸ βιβλίον ταύτης τῆς ἡμέρας. “I shall sell the book (at some point) during that day.”

**Dative of time when.** The dative case may be used to date a particular action or specify the moment at which it takes place. Often the preposition ἐν is added. In the example below the speaker views the whole day as a single point in time, not as a stretch of 24 hours. Example:

πωλήσω τὸ βιβλίον ταύτῃ τῇ ἡμέρᾳ. “I shall sell the book on that day.”

or

πωλήσω τὸ βιβλίον ἐν ταύτῃ τῇ ἡμέρᾳ. “I shall sell the book on that day.”

**Accusative of extent of time.** The accusative may be used to indicate how long a particular action lasts. It implies that the action extends over the entire time period and goes on continuously throughout it. Example:

πωλήσω τὸ βιβλίον πολλάς ἡμέρας. “I shall be offering the book for sale for many days.”

143. **Vocabulary**

ὁράω (imperf. ἑώρων), ὄψομαι,

ἐἶδον (imper. ἰδέ—irreg. accent in
sg. [cf. εἰπέ, εὑρέ, λαβέ]), ἑόρᾶκα

or ἑόράκα, ἑόράμαι or ὁμμαί see, behold, look (at); (pass.) be seen, appear [cf. idea, optic, panorama]

ὁράω has three different basic stems: ἱφ- (1st, 4th, 5th principal parts), ἱδ- (3rd principal part), and ὅπ- (2nd & alternative 5th principal part). The original digammas in ἱφ- and ἱδ- have dropped out, leaving behind unusual-looking forms (ὁφ- → ὁρ-; ἑφ- → ἑόρ-, ἱδ- → ἱδ-). ἱφρον, ἱφράκα, and ἱφράμαι were augmented or reduplicated with ἱφ- rather than ἑφ-; then metathesis (transference of quantity) occurred, ἵ becoming short, o becoming long.

ἔτος, -ους, τό year [cf. etesian]
ἡµέρᾱ, -άς, ἡ
day [cf. ephemeral, hemeralopia]
νύξ, νυκτός, ἡ
night [cf. nyctalopia, nycitropism]
χρόνος, -οῦ, ὁ
time [cf. chronology, diachronic]
ὁς, ἥ, ὁ
(relative pronoun) who, which, that
πᾶς, πᾶσα, πᾶν
all, every, whole, entire [cf. diapason, pandemonium, pantheon, pantograph]
tήµερον
(indeclinable adverb) today
ἀµφί (ἀµφ’)
(prep. + gen.) about, concerning; (prep. + acc.) around (basic meaning = on both sides of)
(ἀµφ’ before a vowel); [cf. amphibious, amphitheater, amphora]
ἀµφί with accusative may indicate the attendants or followers of a person (e.g., οἱ ἀµφὶ τὸν Σωκράτη “those around Socrates”).
ἀνά (ἀν’)
(prep. + acc.) up, up along, by (in various idioms)
(ἀν’ before a vowel) [cf. anachronism, anagram, analogy, anaphora]
When they show direction of movement, ἀνά and κατά are opposites, but in other senses they may be synonymous (e.g., ἀνὰ πᾶσαν ἡµέραν and κατὰ ἡµέραν both mean “day by day” or “daily”). As a prefix, ἀνα- may have the sense of “up,” “back(wards),” “again,” or “in accordance with.”
ἕως
(subordinating conjunction) while, as long as
ἕως has another meaning and function that you will learn later. When it means “while” or “as long as,” it introduces an adverbial clause whose action takes place at the same time as the main action of the sentence (e.g., ἔως ἔλεγον, ἠκούομεν “While they spoke, we listened”), whereas the action in an adverbial clause introduced by ἐπεί usually occurs earlier than the main action (e.g., ἐπεὶ εἶπον, ἀπελίπομεν “After they spoke [or had spoken—Greek prefers the aorist here, even though the pluperfect tense might seem more logical], we departed”).
144. Exercises

**Greek-to-English Sentences**

1. μηδὲ πείθου τούτῳ τῷ ἀναξίῳ ἀγγέλῳ μηδὲ πράττε πάντα ἃ κελεύει.
2. πάντες οἱ ἀμφὶ σὲ καὶ σὺ αὐτός, ὦ Σώκρατες, ὃς μεθύει τὸν ἐμὸν ἰδίων ὃς ἀξιός ἐστιν ὁρᾶσθαι.
3. οἵ τὴν ἀληθῆ εἰρήνην εὐρήκασιν οἷοί οἱ ἄνθρωποι εὐδαιμονές εἰσιν.
4. πολλὰς ἡμέρας ἐξητήκαμεν τὰ ζῶα ὃ ἡ ἡμέρας δεσπότης ἐθέλει ἐχεῖν.
5. τί εἶδες ἐπεὶ ἐτρέψω εἰς τὴν ἀγορὰν; εἰπὲ τὸν πάντα λόγον ἕως ἀκούω.
6. ἕως ἑώρᾳ αὕτη ᾗ δουλεύω, οὐκ εἶχον αὐτήν κλέψαι ὀβολοὺς τίνας.
7. ὃλιγον χρόνου ἐρρήφεσαν εἰς τὴν ἀμαξίαν πάντα τὰ γέρα ὃ τότε ἑως ἄνδρα ὃ.
8. κατ’ ἐμὸν τε καὶ σοῦ αἰτίαι τινὲς τὴν ἀγορὰν ἔχειν ὑπὸ τοῦτοι τοῦ ῥήτορος ὃς ἡμῖν βεβλαπται.
9. ἀνὰ πᾶν ἡμὸν λελύκασιν οἱ πολέμιοι τὴν γῆν ὃν ὅμοιον ἦν ἑλληνικήν ἀλλ’ ὁ Ἑλλάδα,
10. τῇ αὐτῇ νυκτὶ παρὰ τοὺς νόμους ἔλησεν τὰς ἑαυτῶν τέκνα ἐκ τῶν οἰκίων καὶ τοὺς ἱπποὺς ἔφυγεν κατὰ τὸν ποταμὸν.

**English-to-Greek Sentences**

1. For many days she has remained in this house that you see, for all the roads around it have dangers.
2. While they were stealing the horses, we saw those thieves and chased them up the river.
3. Not even the long years of grief have changed your good character, which everyone much loves.
4. At night I fear the evil things that I have not feared during the whole day.
5. Within the same time he not only killed every enemy in Greece, but also was killed himself.
Lesson 23 • 151

Reading

Bat, Bush, & Bird
(Aesop’s Fable 181)

Νυκτερίς καὶ βάτος καὶ αἴθυια φίλαι ἦσαν καὶ πάσαι ἣθελον ἐμπορικὸν βίον ἀγείν. ἡ μὲν νυκτερίς πολλὰς δραχμὰς παρὰ δανειστῶν τινων συνέλαβεν, ἡ δὲ βάτος ἴματια μεθ' ἑαυτῆς ἐλαβεν, ἡ δ' αἴθυια πολὺν χαλκὸν. τότε διὰ τῆς θαλάττης ἐσπευσαν. ἀλλὰ τὴν τε ναῦν ἐν ᾗ αὐταὶ ἐφέροντο καὶ πάντα τὸν θησαυρὸν αὐτῶν ἐλύσεν. ἃπ' ἐκείνου τοῦ χρόνου ἡ μὲν νυκτερίς τὸς δανειστας φοβεῖται καὶ οὖν τὴν ἡμέραν οὐκ ὁρᾶται, ἡ δὲ βάτος τὰ τῶν παριόντων ἴματια ἀρπάζει, ἡ δ' αἴθυια παρὰ τῇ θαλάττῃ μένει καὶ ἀνὰ πᾶσαν ἡμέραν τὸν χαλκὸν ζητεῖ.

ὁ λόγος δηλοῖ τὸδε: σπεύδομεν ταῦτα πάλιν ἔχειν, ὁ πρότερον εἰχομεν.

Vocabulary Help for the Reading

νυκτερίς (line 1) from νυκτερίς, -ίδος, ἡ: bat
βάτος (line 1) from βάτος, -ου, ἡ: bramble bush
αἴθυια (line 1) from αἴθυια, -ᾱς, ἡ: seagull
ἐµπορικὸν (line 2) from ἐµπορικός, -ή, -όν: having to do with trade;
ἐµπορικὸς βίος = “a merchant’s life”
δανειστῶν (line 3) from δανειστής, -οῦ, ὁ: money-lender
χαλκόν (line 4) from χαλκός, -οῦ, ὁ: copper, copper money
ναῦν (line 5) acc. sg. of ναῦς, νεώς, ἡ: ship (an αο-stem 3rd-decl. noun)
χειμών (line 6) from χειμών, -ῶνος, ὁ: storm
ἀπ’ ἐκείνου τοῦ χρόνου (line 6) from that time forth
παριόντων (line 8) of the ones passing by (pres. act. participle of πάρειμι)
πρότερον (line 11) earlier (adverb from πρότερος, -ᾱς, -ον)
Lesson 24

Ω-Verbs

Present Active Participle, Future Active Participle, First and Second Aorist Active Participles, Perfect Active Participle

τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε
(Willingly he led her willingly back to his house)

Clytemnestra succumbs to the charms of her lover Aegisthus,
as described by Nestor in Homer’s Odyssey 3.272

A participle is a verbal adjective, i.e., an adjective built on the stem of a verb. It is thus a hybrid: part-verb, part-adjective. Like a verb, it has tense and voice, can take an object, and can be modified by adverbs and prepositional phrases, but by itself it cannot be the main verb in a sentence. Like an adjective, it modifies a noun or, when the noun is omitted, functions as a substantive.

Both English and Greek use participles, but the system of participles is far more elaborate in Greek. Here, for example, are all of the participles that can possibly be made from the verb teach in English:

- teaching
- being taught
- having taught
- having been taught
- going to teach
- going to be taught

As you can see, the ending -ing is characteristic of English participles. They change their form to reflect voice (active, passive) and tense (present, past, future), but not to reflect the gender, number, and case of the noun being modified.

Greek participles, on the other hand, change their form not only to reflect voice (active, middle, passive) and tense (present, future, aorist, perfect), but also to reflect the gender, number, and case of the noun they are modifying. The ancient Greeks loved the elegant succinctness of participles.
and filled their sentences with them. Learning how to form and manipulate participles is therefore an essential task for every student of Greek. This lesson introduces you to all the active participles and describes two ways in which they are used.

146. Here are paradigms of all the active participles of παιδεύω (present, future, first aorist, and perfect tenses), followed by the paradigm of the second aorist active participle of βάλλω.

**Present Active Participle** (“teaching”)

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**Future Active Participle** (“going to teach”)

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**First Aorist Active Participle** (“teaching” or “having taught”)

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Perfect Active Participle (“having taught”)

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<td>Dative</td>
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<td>πεπαιδευκύιά</td>
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<tr>
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<td>πεπαιδευκύιας</td>
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</tbody>
</table>

Second Aorist Active Participle (“throwing” or “having thrown”)

<table>
<thead>
<tr>
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<th>Neuter</th>
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<tr>
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<td>βαλόντας</td>
<td>βαλούσας</td>
<td>βαλόντα</td>
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</tbody>
</table>

147. Mixed declension of active participles. Like the adjective πᾶς, πᾶσα, πᾶν, all of the active participles have a mixed declension: they use third-declension endings for their masculine and neuter forms, first-declension endings for their feminine forms. The feminines have endings like those of θάλασσα, -ης or, if the letter before the ending is an ι, like those of μοῖρα, -ας.

In the present, future, and second aorist, the participial suffix is -οντ- (a combination of the thematic vowel ο + ντ); in the feminine forms, this suffix appears as -ουσ- (a contraction of οντ + semivocalic ι). In the first aorist, σα replaces the thematic vowel in -οντ-, creating the suffixes -σαντ- and -σασ-. In the perfect, the participial suffix is -οτ- (originally -ϝοτ-) for masculine and neuter forms, -υι- (a contraction of υσ + semivocalic ι) for feminine forms, -ωι- (a contraction of ωσ + semivocalic ι) for feminine forms.

Adding the ending -σι (dative plural) to -οντ- or -σαντ- causes the ντ to drop out and the preceding vowel to lengthen, producing -ουσι or -σάσι; in the perfect active participle, the τ of -οτ- drops out before -σι, but the vowel remains an omicron (-οσι). In the masculine nominative singular, the participial suffix loses its τ (in the first aorist its ν also) and has a long vowel (-ον); the first aorist and the perfect also add ζ (-σάζ, -ωζ). In the neuter nominative singular, the τ of the suffix drops out, leaving -ον or -σαν; the perfect also adds -ζ (-ωζ).
The vocative forms of the active participles are always identical with their nominative forms. Movable ν is added to the masculine and neuter dative plural.

**Distinguishing features of active participles.** Like infinitives, participles are never augmented. The only difference between the present active participle and the future active participle is the tense-marker -σ- added to the stem to make the future tense. The first aorist active participle is distinguished by its -σα-, the second aorist by the same special stem (zero-grade) that it has in its finite forms. The perfect has the reduplicated stem characteristic of the perfect tense. First perfects, as usual, attach a κ to the end of that stem. Second perfect participles have exactly the same endings as first perfect participles, but their stems end in a letter other than a kappa (e.g., λελοιπός, λελοιπυῖα, λελοιπός).

Active participles all have the persistent accent typical of adjectives. In the present, future, and first aorist, the accent remains on the final syllable of the stem, i.e., on the syllable just before the participial suffix, unless a long ultima forces it to move to the right. In the perfect and second aorist, the accent remains on the participial suffix itself. This helps to distinguish the second aorist active participle from the present active participle (e.g., βάλλων, βαλών). In the feminine genitive plural, the accent jumps to the ultima, as it does in the adjective πᾶς, πᾶσα, πᾶν and in all first-declension nouns.

148. The present participle of εἰμί (“being”) is nothing more than the suffixes/ endings of the present active participle, written with accents and smooth breathings:

<table>
<thead>
<tr>
<th>Present Participle of εἰμί (“being”)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
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<td><strong>Plural</strong></td>
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<td>Nominative/Vocative</td>
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<tr>
<td>Genitive</td>
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<tr>
<td>Dative</td>
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</tbody>
</table>

Like the accents of the other active participles, the accent of ὤν, οὖσα, ὄν is persistent; it remains above the participial suffix except in the feminine genitive plural, where it jumps to the ultima. You might expect it to jump to the ultima in the masculine/neuter genitive and dative, singular and plural, on the model of third-declension nouns with monosyllabic stems (see §99.6 in Lesson 16); in active participles with monosyllabic stems, however, that does not happen.
149. **Participles of contract verbs.** The present active participle of a contract verb is formed in the same way as the present active participle of a regular verb. Predictable contractions occur when the -ε, -α, or -ο of the stem makes contact with the -ω or -ο of the participial suffix (-εω, -αω, -οω, -αο → -ω; -εο, -οο → -ου). Full paradigms for the three types of contract verbs are presented in the appendix.

150. **Aspect of participles.** The tense of a participle, like the tense of an infinitive, is associated with a particular aspect. Present tense implies imperfective aspect; aorist tense implies aoristic aspect; perfect tense implies perfective aspect. Future tense implies that the action is intended or expected.

Notice that Greek has no imperfect or pluperfect participles. If they did exist, they would be redundant since the present and perfect participles are sufficient to show imperfective and perfective aspect.

**Relative time of participles.** While a participle’s tense primarily indicates aspect, it is also a clue to the relative time of the action, i.e., whether it takes place earlier than, at the same time as, or later than the action of the main verb. Here is the significance that each tense most often has:

- **Present Participle:** action contemporaneous with that of the main verb  
  **Example:** γράφουσα εἶδε (or ἔβλεψε) τὸν λέοντα.  
  Literal translation: “Writing, she saw the lion.”  
  Expanded translation: “While she was writing, she saw the lion.”

- **Aorist Participle:** action prior to that of the main verb  
  **Example:** ἰδοῦσα (or βλέψασα) τὸν λέοντα, ἔφυγεν.  
  Literal translation: “Seeing/having seen the lion, she fled.”  
  Expanded translation: “When/after she saw/had seen the lion, she fled.”

- **Perfect Participle:** state contemporaneous with the action of the main verb, but the result of an earlier action now completed  
  **Example:** τῑμῶμέν σε εὖ πεπαιδευκότα τὰ τέκνα.  
  Literal translation: “We honor you, having finished teaching the children well.”  
  Expanded translation: “We honor you because you have taught the children well.”

- **Future Participle:** action that, at the time represented by the main verb, is still in the future but already anticipated  
  **Example:** τῑμήσομέν σε εὖ πεπαιδεύσοντα τὰ τέκνα.  
  Literal translation: “We shall honor you, going to teach the children well.”  
  Expanded translation: “We shall honor you if you will teach the children well.”

A future participle may express the purpose or motivation behind an action, especially when the participle is combined with a verb of motion (e.g., “go,” “come,” “send,” “summon”).

**Example:** ἔπεμψάν με παιδεύσοντα τὰ τέκνα.  
Literal translation: “They sent me, going to teach the children.”  
Expanded translation: “They sent me to teach the children.”
Since the tense of the participle is a more reliable indicator for aspect than for relative time, you should be on the lookout for adverbs (e.g., νῦν and τότε) and other words in the sentence that will clarify the time relationship between the participle and the main verb.

Example: δοῦλοι τότε ὄντες, ἐλεύθεροι νῦν εἰσίν.

Literal translation: “Being slaves then, they are free now.”

Expanded translation: “Although they were slaves then, they are free now.”

Translating a participle accurately requires considering the context and deciding which nuance the author intended the participle to convey.

Every Greek participle can be categorized as attributive, circumstantial, or supplementary, according to its use in a particular sentence. Supplementary participles will not be introduced until the next lesson. In the discussion below, the term “participial clause” refers to the word-group formed by the participle and any modifiers and objects that accompany it.

Attributive participles. An attributive participle modifies a noun, agreeing with it in gender, number, and case, and stands in the attributive position. Its purpose is the same as that of an attributive adjective or a relative clause: to characterize the noun that it modifies. It is often advisable to translate an attributive participial clause with a relative clause. Example: ὁ δοῦλος ὁ ἄγων καθ’ ἡμέραν τὰ τέκνα φίλος ἐστίν is literally “the slave daily leading the children is dear,” but it could also be rendered as “the slave who daily leads the children is dear.”

In the example just given, the participle comes immediately after one of the definite articles modifying δοῦλος and thus is clearly in the attributive position. A participle is also considered to be in the attributive position if the only words between it and the preceding article are the participle’s own modifiers (adverbs, prepositional phrases) or objects; e.g., the words in the example could be rearranged as ὁ τὰ τέκνα καθ’ ἡμέραν ἄγων δοῦλος without changing their meaning. (Putting the words in the order ὁ δοῦλος τὰ τέκνα καθ’ ἡμέραν ἄγων or ὁ δοῦλος ἄγων τὰ τέκνα καθ’ ἡμέραν would shift the participle into the predicate position and change the meaning of the clause.)

Like any attributive adjective, an attributive participle may function as a substantive if the noun that it modifies is omitted. Examples: ὁ τὰ τέκνα καθ’ ἡμέραν ἄγων “the (man) who daily leads the children”; ἡ τὰ τέκνα καθ’ ἡμέραν ἄγονσα “the (woman) who daily leads the children”.

Circumstantial participles. A circumstantial participle modifies a noun, agreeing with it in gender, number, and case, and stands in the predicate position. Its purpose is not to characterize the noun but to join with it to describe the circumstances under which the sentence’s main action takes place.

Just as an attributive participial clause is a condensed version of an adjectival (relative) clause, so a circumstantial participial clause is a
condensed version of an adverbial clause. Exactly which type of adverbial clause it represents must be deduced from the context. Example: ὁ δοῦλος ἄγων τὰ τέκνα ἔλεγεν is literally “(under the circumstances of) leading the children, the slave was talking,” but, depending on the context, this could be understood as “while he was leading...” (temporal clause) or “although he was leading...” (concessive clause) or “because he was leading...” (causal clause) or “if he was leading...” (conditional clause).

Particles used with participles. Conjunctions like ἐπεί (“after,” “when,” “since,” “because”) and ἕως (“while”) are used only to introduce adverbial clauses with finite verbs; they are never combined with participles. To clarify the connection in thought between a circumstantial participle and the rest of the sentence, a particle such as καίπερ (“although”), ὅτε (“because”), or ὡς (“as if”) may be placed in front of the participle or at the start of the participial clause.

152. Vocabulary

καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκληµαι

call, summon, invite, name [cf. Paraclete]

dείπνον, -ου, τό

meal, dinner

ἐλπίς, -ίδος, ἡ

hope (+ gen. or infinitive)

θύρᾱ, -ᾱς, ἡ

door [cf. thyroid]

ξενίᾱ, -ᾱς, ἡ

hospitality, guest-friendship

ξένος, -ου, ὁ

stranger, guest, host [cf. xenon, xenophobia]

ἀνευ

(prep. + gen.) without

ὅτε

(particle + partcpe.) because

καίπερ

(particle + ptcple.) although (enclitic -περ makes the accent acute)

ὡς

(particle + ptcple.) as, as if, with the avowed intention of, on the grounds that; (conj.) as, since, because, after, when [= ἐπεί]

As a particle, ὡς implies that the participle gives someone’s professed reason for an action (which may or may not be the real reason). ὡς is used most often with future participles since they show intention or purpose. Like εἶς, ἐκ, ἐν, ὁ, ἡ, οἱ, οἱ, and οὐ, ὡς is a proclitic and thus has no accent. After ὡς (just as after καί, ὥσ, ὀλλ’, μη, or τοῦτ’), ἐστι(ν) is accented on its penult.
Exercises

Greek-to-English Sentences

1. oĩ têde tê ìmêra ìliaîntes têvê xôrâv eniên oûtê anêu élplidôs oûtê anêu fôbou.
2. taûtê tê oïkîa, ìte pòllâz òûrâz kai klînâz exouzîa, polû xairomen.
3. ekeînôv tôn filôsofofôn tôn pânata tâ âauntô ìmâtia polêsanta eîdez.
4. tînâz xênouz, oì dêspoiwà, eîpî tô deîpînôv kêklîkâs òzês âauntôz tîmîsouwà.
5. ò ágâdös dêsîpôtêz âpôthânôv pâsâz tâz élplidâz ìmôwîn kêklôfev.
6. òrâh ìmâz, têkna oûkêtê oûntaç, êcheîn xárin toîças ìmâz exê pepeîdeukouzîn.
7. oûk anêu tînôz tôn en ôûranô òthêwê exoumîsâmîn tâde tâ xêrâ aî vûn òrâçêz.
8. kata tôn tôn 'Ellînîwôn nûmon tîmâ xênîâ te dôrôi te tôn tâd' ìggelikôta.
9. ìmîn mên, rîítosoiw oûsî, pòllâz xharâz eîsî, soî dé, dôûlê ouzîs, òlîgai.
10. tî oûk ákîkôâz mou, ò anâçîe oîkêta, kâiper se tû ònômâti kalouûntoz;

English-to-Greek Sentences

1. O gods, attack those who, contrary to the laws of hospitality, have killed (use perfect or aorist participle) a guest upon the couch.
2. With the avowed intention of inviting (use future participle) you (sg.) to dinner, I have betaken myself to your house today.
3. Because they had been leading (use present participle) a happy life for many years, they were not willing to change their ways.
4. The child, being little, fears all the guards although they carry (use present participle) only shields.
5. We are not without some hope of seeing (use infinitive) the trireme that has remained (use perfect or aorist participle) in Greece.
Lesson 24 • 161

Reading

Dinner Goes to the Dogs
(Aesop’s Fable 283)

Ἄνθρωπός τις ἐκάλει ἐπὶ τὸ δεῖπνον τοὺς ἑαυτοῦ ξένους, ὁ δὲ τούτου κύων ἄλλον κύων ἐκάλει, λέγων· Ἐὖ δειπνήσεις, ὦ φίλε, παρ’ ἐμοί. ὁ δὲ ἄλλος εἰς τὴν οἰκίαν σπεύσας καὶ ἰδὼν τὸ καλὸν δεῖπνον, εἶπε· Βαβαί, πολλαί χαραί μοι ἔσονται ἐν ταύτῃ τῇ νυκτί. χαίρων οὖν καὶ σείων τὴν κέρκον, χάριν ἐδήλωσε πρὸς τὸν φίλον τὸν κεκληκότα ἐπὶ τὸ δεῖπνον.

ἀλλ’ ὁ μάγειρος ἰδὼν τὴν ἑκείνου κέρκον, αὐτὸν ἦρπασε καὶ ἔρρῑψε διὰ τῆς θύρας. οἱ δ’ ἄλλοι κύνες αὐτὸν ἱδόντες ἥρπασαν. Πῶς ἐδείπνησασ; καὶ οὗτος, ὁ ἅλλος ἰδὼν τὰ ἁλήθη εἰπεῖν, εἶπε·

Τὴν ὁδὸν ἰδεῖν οὐκ εἰξον ἄτε πολὺ πεπωκώς.

ὁ λόγος τόδε δηλοῖ· καίπερ κακῶς πρὸξαντες, οἱ ἄνθρωποι φιλοῦσι προσποιεῖσθαι εὖ πεπρᾶγέναι.

Vocabulary Help for the Reading

κύων (line 2) from κύων, κυνός, ὁ, ἡ: dog
dειπνήσεις (line 2) from δειπνέω, δειπνήσω, ἐδείπνησα, δεδείπνηκα, δεδείπνημαι: dine
βαβαί (line 4) wow! (exclamation of surprise or amazement)
σείων (line 5) from σείω, σείσω, ἔσεισα, σέσεικα, σέσεισμαι: shake, wag
κέρκον (line 5) from κέρκος, -ου, ἡ: tail
μάγειρος (line 7) from μάγειρος, -ου, ὁ: cook
πῶς (line 9) how? (interrogative pronoun)
πεπωκώς (line 10) from πῶς, πῶμαι, ἐπιον, πέπωκα, πέπομαι: drink
Lesson 25

Ω-Verbs

Present Middle/Passive Participle
Future Middle Participle, First and Second
Aorist Middle Participles, Perfect
Middle/Passive Participle

γηράσκω δ’ αἰεὶ πολλὰ διδασκόμενος
(The older I grow, the more I learn)
—one of Solon’s sayings, quoted by Plutarch in Solon 31

154. This lesson introduces the middle/passive participles: the present middle/passive, future middle, aorist middle, and perfect middle/passive. As you would expect, participles built on the stems from the first and fifth principal parts have either middle or passive voice, while those built on the stems from the second and third principal parts have only middle voice.

The aorist passive participle and the future passive participle both use the stem from the sixth principal part; you will not be asked to learn them until Lessons 27 and 28.

All of the participles presented in this lesson are formed with the same suffix (-μεν-) and have regular -ος, -η, -ον adjectival endings. They differ from one another only in their stems. (The perfect middle/passive participle is also distinctive in its accent.)

155. Here are paradigms of all the middle/passive and middle participles of παίδευω (present, future, first aorist, and perfect tenses), followed by the paradigm of the second aorist middle participle of βάλλω.

Present Middle/Passive Participle (“teaching for oneself”/“being taught”)

<table>
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<tr>
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<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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</tbody>
</table>

**Future Middle Participle** ("going to teach for oneself")

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<th>Case</th>
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<th>Plural</th>
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<tbody>
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</table>

**First Aorist Middle Participle** ("teaching for oneself"/"having taught for oneself")

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<td>Nominative</td>
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<td>Genitive</td>
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<td>Dative</td>
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<td>Nominative/Vocative</td>
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<td>Dative</td>
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<td>παιδευσαμέναις</td>
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<tr>
<td>Accusative</td>
<td>παιδευσαμένους</td>
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</table>

**Perfect Middle/Passive Participle** ("having taught for oneself"/"having been taught")

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<tr>
<th>Case</th>
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<tbody>
<tr>
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<td>Masculine</td>
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<tr>
<td>Nominative</td>
<td>πεπαιδευμένος</td>
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<td>Dative</td>
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<td>Nominative/Vocative</td>
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<td>πεπαιδευμέναι</td>
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<tr>
<td>Genitive</td>
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<tr>
<td>Accusative</td>
<td>πεπαιδευμένους</td>
<td>πεπαιδευμένας</td>
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</tbody>
</table>
**Second Aorist Middle Participle** ("throwing for oneself"/"having thrown for oneself")

<table>
<thead>
<tr>
<th>Case</th>
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<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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</thead>
<tbody>
<tr>
<td>Nominative</td>
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<td>βαλομένη</td>
<td>βαλόμενον</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>βαλομένου</td>
<td>βαλομένης</td>
<td>βαλομένου</td>
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</tr>
<tr>
<td>Dative</td>
<td>βαλομένῳ</td>
<td>βαλομένη</td>
<td>βαλομένῳ</td>
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<tr>
<td>Accusative</td>
<td>βαλόμενον</td>
<td>βαλομένην</td>
<td>βαλόμενον</td>
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<tr>
<td>Vocative</td>
<td>βαλόμενε</td>
<td>βαλομένη</td>
<td>βαλόμενον</td>
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<tr>
<td>Plural</td>
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<tr>
<td>Nominative/Vocative</td>
<td>βαλόμενοι</td>
<td>βαλομέναι</td>
<td>βαλόμενα</td>
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<tr>
<td>Genitive</td>
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<tr>
<td>Dative</td>
<td>βαλομένοις</td>
<td>βαλομέναις</td>
<td>βαλομένοις</td>
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</tr>
<tr>
<td>Accusative</td>
<td>βαλομένους</td>
<td>βαλομένας</td>
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</tbody>
</table>

156. Like all other participles, these middle/passive and middle participles have no augments. The present, future, and second aorist participles add a thematic vowel (ο) before the participial suffix (-μεν-); the first aorist participle replaces that thematic vowel with σα.

If the perfect middle stem ends in a consonant, a euphonic change may be required when the stem and the participial suffix (-μεν-) meet.

Euphonic changes in perfect middle/passive participles:

- labial + μ = μμ  
  Example: λελειμμένος, -η, -ον from λείπω
- palatal + μ = γμ  
  Example: δεδιωγμένος, -η, -ον from διώκω
- dental + μ = σμ  
  Example: ἡρπασμένος, -η, -ον from ἁρπάζω
- ν + μ = σμ  
  Example: πεφασμένος, -η, -ον from φαίνω
  or  
  ν drops out before μ  
  Example: κεκριμένος, -η, -ον from κρίνω

No euphonic change is necessary if the stem ends in λ or ρ.

Middle/passive and middle participles all have the persistent accent typical of adjectives. In the present, future, and aorist the accent remains, if possible, on the syllable just before the participial suffix (-μεν-,-σαμεν-,-σάμεν-); in the perfect it remains on the suffix itself (-μεν-). The feminine genitive plural of middle/passive and middle participles has a regular persistent accent; it is only in active participles that the accent of the feminine genitive plural jumps to the ultima.

157. The future participle of εἰμὶ uses middle endings since ἔσομαι is a middle deponent (i.e., always middle in form, active in meaning). The literal translation of ἔσομαι, -η, -ον is “going to be.”

158. In the present middle/passive participle of a contract verb, the stem-vowel contracts in a predictable way with -ομεν- (-οο → -ο; -εο, -οο → -οο). Full paradigms for the three types of contract verbs are presented in the appendix.
159. **Supplementary participles.** A supplementary participle resembles a circumstantial participle in that it modifies a noun, agreeing with it in gender, number, and case, and stands in the predicate position. The purpose of a supplementary participle, however, is not to describe the circumstances surrounding the main action in the sentence, but to complete (“supplement”) the idea of the main verb. While a circumstantial participle is an optional item in a sentence, a supplementary participle is essential: the point of the sentence would be lost if it were removed.

Supplementary participles tend to appear only with certain verbs. They are often combined with forms of εἰμί to express a verbal idea in a periphrastic (roundabout) way: εἰσί(ν) and ἦσαν, for example, are used with the perfect middle/passive participle (agreeing in gender, number, and case with the subject of the sentence) to make the third-person plural perfect and pluperfect middle/passive indicative of consonant-stem verbs (e.g., πεπεμμένοι εἰσί “they have been sent”—literally, “they are having being sent”); πεπεμμένοι ἦσαν “they had been sent”—literally, “they were having being sent”). The participle and the finite verb that it supplements need not be next to each other in the sentence.

The vocabulary for this lesson includes παύω, which means “stop” in the active voice, “cease” in the middle voice. This verb is well suited for use with a supplementary participle (e.g., παύω αὐτοὺς γράφοντας “I stop them from writing”—γράφοντας modifies the object; παύομαι γράφων “I cease to write”—γράφων modifies the subject). Verbs of emotion may also be supplemented with a participle (e.g., χαίρω γράφουσα “I take delight in writing” or “I am happy to write”—γράφουσα modifies the subject). A literal translation is often not the best way to convey the sense of a supplementary participle.

160. You have now been introduced to most of the major prepositions in Greek. Those you have learned can be conveniently summarized.

**Summary of prepositions**

<table>
<thead>
<tr>
<th>Type</th>
<th>Example Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genitive:</td>
<td>ἄνευ, ἀπό, ἐκ, πόρρω, χάριν</td>
</tr>
<tr>
<td>Dative:</td>
<td>ἐν, σύν</td>
</tr>
<tr>
<td>Accusative:</td>
<td>ἀνά, εἰς</td>
</tr>
<tr>
<td>Genitive or Accusative:</td>
<td>ἄμφι, διά, κατά, μετά, ὑπέρ</td>
</tr>
<tr>
<td>Genitive, Dative, or Accusative:</td>
<td>ἐπί, παρά, περί, πρός, υπό</td>
</tr>
</tbody>
</table>
161. Vocabulary

- διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγµαι: teach (often with double acc. of person & thing) [cf. didactic]
- παῦω, παύσω, ἐπαύσα, πέπαυκα, πέπαυµαι: (act.) stop, bring to a stop; (mid.) stop, come to a stop, cease [cf. pause]
- διδάσκαλος, -ου, ὁ, ἡ: teacher, dramatist
- δόξα, -ης, ἡ: opinion, reputation, fame, glory [cf. doxology, orthodox, paradox]
- παιδίον, -ου, τό: young child, little child
- παῖς, παιδός, ὁ, ἡ: child, son, daughter [cf. pediatrics]
- σῶµα, -ατος, τό: body (opposite of ψῡχή) [cf. chromosome, psychosomatic]
- μέγας, μεγάλη, μέγα: big, large, great, tall [cf. megalomania, megalopolis, megaphone]

- διδάσκαλος, -ου, ὁ, ἡ
- παῖς, παιδός, ὁ, ἡ
- σῶµα, -ατος, τό
- μέγας, μεγάλη, μέγα


Since παῖς is a third-declension noun with a monosyllabic stem, its persistent accent would be expected to shift to the ultima in the genitive and dative, singular and plural (see §99.6 in Lesson 16). It does do this in the genitive singular (παιδός) and in the dative, singular and plural (παιδί, παιδί), but not in the genitive plural (παιδίων).

- ἄει (adv.) always, ever
- μέγα or μεγάλα (neut. acc. sg./pl. of μέγας used as adv.) greatly, much
- πολλάκις (adv.) many times, often

162. Exercises

Greek-to-English Sentences

1. μεγάλα μὲν βιβλία ἄει φιλοῦσιν οἱ διδάσκαλοι, μῖκρὰ δ’ οἱ μαθηταί.
2. τῷ τῆς νυκτὸς πολλάκις φοβουμένῳ ἔηπον ἐγὼ τάδε: Τίνας φοβῆ: 
3. παῦσαι ῥῆτορον ἐκείνους τοὺς μεγάλους λίθους, ὃ παῖ, ἡμᾶς γὰρ βλάψεις.
4. ἦ παῖς καίπερ ἐπὶ τὸ δεῖπνον κεκλημένη ἀπὸ ταύτης τῆς θύρας ἔσπευσεν.
5. εἰς τὴν ὁδὸν ἦγεν ὁ κλὼψ τὸν μέγαν ἵππον, ώς κατὰ γῆν φευξόμενος.
6. περὶ τοῦ τε σώματος καὶ τῆς ψυχῆς πολλὰ τοὺς παιδάς μου δεδίδαχεν ἢδ’ ἡ διδάσκαλος ἡ πάντα τὰ γέρα κοιμισμένη.
7. ἐπεὶ παύσονται ἀποκτείνοντες ἄλλους δόξης χάριν, ἢ εἰρήνη ἔσται.
8. μέγα βεβλαμμέναι εἰσίν οὐ μόνον τοῖς λόγοις ὑμῶν ἄλλα καὶ τοῖς ἔργοις.
9. κατὰ τὴν σὴν δόξαν ἐστὶ τὸ παιδίον, ἀτε καλὸν ὃν, ἀξίον δόρου τινός;
10. οίς μεγάλη ἐλπὶς ἦν σοφίαν ἀληθῆ εὑρεῖν, οὕτωι ἔχαιρον διδασκόμενοι.

English-to-Greek Sentences

1. In the marketplace I often saw the young child who had been taught by me.
2. Did the teacher laugh at you because you feared the big children?
3. Having betaken themselves to Socrates, they asked him this: “What is your opinion about the fate of the body?”
4. Neither have we ourselves ceased to seek glory, nor have we stopped others from seeking it.
5. The despot has always been honored greatly, as if he were going to be a god after his death.
Reading

A Hare-Raising Experience
(Aesop’s Fable 143)

Οἱ λαγωοὶ ἑαυτοῖς εἶπον· Κακὸς παντὶ τρόπῳ ἐστὶν ἡμῶν ὁ βίος, τὰ γὰρ ἄλλα ξῶα ἢ διώκει ἡμᾶς ἢ ἐφ’ ἡμῖν γελᾶ. τοῖς ἄει φοβουμένοις καὶ καθ’ ἡμέραν φεύγουσι τίς ἐλπίς ἐστιν; ἡμᾶς οὖν αὐτοὺς ρίγουμεν εἰς τὴν λίμνην καὶ ἀποθανοῦμεθα.

5 ταῦτ’ εἰπόντες, ἐπὶ τινα κρηµνόν ἔσπευσαν ὡς ἀποθανοῦμενοι. πάντες δ’ οἱ βάτραχοι, τοὺς λαγωοὺς ἰδόντες καὶ τὸν μέγαν κτύπον αὐτῶν ἀκούσαντες καὶ τὸν μὲν κρηµνον κτύπον τοῦ κρηµνοῦ ἀκούσαντες, κατὰ τοῦ κρηµνοῦ ἀρτοῦς ἐρρῆσαν διὰ τὸν φόβον. τότε τις τῶν λαγωῶν εἶπε· Παύεσθε, ὦ φίλοι, ἐθέλοντες ἀποθανεῖν· νῦν γάρ, ὡς ὁρᾶτε, εὐρήκαμεν ξῶα ἡμῶν δειλότερα.

10 τί οὕτος ὁ λόγος ἡμῶν, ὦ μαθηταί, διδάσκει; καίπερ κακῶς πράττοντες, εὐδαιμονές ἐστε πρὸς ἄλλους τινάς γε.

Vocabulary Help for the Reading

λαγωοῖ (line 1) from λαγώος, -οῦ, ὁ: rabbit
κρηµνόν (line 5) from κρηµνός, -οῦ, ὁ: overhanging bank
βάτραχοι (line 6) from βάτραχος, -ου, ὁ: frog
κτύπον (line 7) from κτύπος, -ου, ὁ: loud noise
ἡµῶν δειλότερα (line 10) more cowardly than we are (gen. of comparison + comparative degree of δειλός, -ή, -όν: cowardly, miserable)
πρός (line 12) here = “in comparison with”
Lesson 26

Direct and Indirect Questions

Alternative Questions

"ὢ τάλας ἐγώ, ἀρ' εἰ μίμα ντις;"
(O wretched me, am I a soothsayer?)
—Creon divines his son’s death in Sophocles’ Antigone 1211-1212

163. You already know the simplest way of forming a direct question in Greek: by placing a question mark (?) at the end of a sentence that would otherwise be a declarative statement. No change in word order is required.

Compare the following sentences:

ἔχεις ἵππον. “You have a horse.” [declarative statement]
ἔχεις ἵππον; “Do you have a horse?” [direct question]

Interrogative adverbs. In both English and Greek, a direct question is often signaled not just by a question mark at its end but also by an interrogative word at or near its start. Besides the interrogative adjective/pronoun τίς, which you learned in an earlier lesson, there are the following interrogative adverbs in Greek:

πόθεν "from where?" “whence?"
ποί "to where?" “whither?"
πότε (ποτ', ποθ') "when?"
πού "where?"
πῶς "how?"

Just as τίς changes from an interrogative adjective/pronoun to an indefinite one when accented as an enclitic, so these five adverbs become indefinite in meaning (and therefore no longer introduce questions) when accented as enclitics:

ποθέν "from somewhere"
ποι "to somewhere"
ποτέ (ποτ', ποθ') “sometime,” “sometimes,” “ever,” “once”
που "somewhere"
πῶς "somehow"

164. Interrogative particles. Greek, unlike English, may use an interrogative particle to introduce a direct question that would otherwise be signaled only by a question mark at its end. The particle has no grammatical function.
except to indicate emphatically that the sentence is a question. It can either be omitted in your English translation or represented by an adverb like “really” or “surely.”

The most common interrogative particle in Attic Greek is ἆρα (ἆρα'); it is actually a contraction of ἦ (another interrogative particle) + ἄρα (an inferential particle meaning “therefore”). Here is an example:

ἆρα ἕχεις ἵππον;
"Do you have a horse?"

**Questions expecting a particular answer.** When a direct question begins with ἆρ' οὐ or ἆρα μή, with οὐκοῦν (a combination of οὐκ + οὖν) or μῶν (a contraction of μὴ + οὖν), or with simple οὐ or μή, a particular answer to the question is expected:

ἆρα οὐ or οὐκοῦν or οὐ expects the answer “yes”
ἆρα μή or μῶν or μή expects the answer “no”

Compare the following sentences:

ἆρ' οὐκ ἔχεις ἵππον;
"Don’t you have a horse?" or “You do have a horse, don’t you?” [expects “yes”]

μῶν ἔχεις ἵππον;
"Then you don’t have a horse, do you?” [expects “no”]

Notice that, in English, it is the structure of the sentence, not the presence of any special word in it, that indicates the speaker’s expectation of a certain answer.

165. In both English and Greek, a direct question may be incorporated into another sentence and function as its direct object or (less frequently) as its subject. When the question functions as a direct object, the main verb of the sentence is usually a verb of asking, but it may also be a verb of saying, thinking, or perceiving.

**Indirect questions.** The speaker may opt to quote the direct question exactly or to transform it into an indirect question. Here are some English examples illustrating how a sentence incorporating a direct question differs from a sentence incorporating an indirect question.

**Main verb in present (or future) tense**

I ask (will ask), “Do you have a horse?” [direct question functioning as direct object]

I ask (will ask) whether you have a horse. [indirect question functioning as direct object]

I ask (will ask), “Did you have a horse?” [direct question functioning as direct object]

I ask (will ask) whether you had a horse. [indirect question functioning as direct object]
I ask (will ask), “Will you have a horse?” [direct question functioning as direct object]

I ask (will ask) whether you will have a horse. [indirect question functioning as direct object]

“Do you have a horse?” is (will be) my question. [direct question functioning as subject]

Whether you have a horse is (will be) my question. [indirect question functioning as subject]

**Main verb in past tense**

I asked, “Do you have a horse?” [direct question functioning as direct object]

I asked whether you had a horse. [indirect question functioning as direct object]

I asked, “Did you have a horse?” [direct question functioning as direct object]

I asked whether you had had a horse. [indirect question functioning as direct object]

I asked, “Will you have a horse?” [direct question functioning as direct object]

I asked whether you would have a horse. [indirect question functioning as direct object]

“I have a horse?” was my question. [direct question functioning as subject]

Whether you had a horse was my question. [indirect question functioning as subject]

Notice that if the main verb in the sentence is in the past tense, there is a difference between the tense of the verb in the direct question (e.g., “will have”) and the tense of the verb in the indirect question (“would have”). English, unlike Greek, requires that the verb in an indirect question adjust its tense to match the “pastness” of the main verb.

**Guidelines for forming indirect questions in Greek**

1. Both the mood and the tense used in the direct question are retained in the indirect question. (Under certain circumstances the speaker has the option to change the mood, but you need not worry about that now.)

2. The verb in the direct question may have to be put into a different person in the indirect question. This happens in English as well as Greek, whenever a first (“I/we”) or second (“you”) person in a quoted question is no longer appropriate in the question’s indirect form. Compare the following sentences:
Direct question: We ask them, “What are you doing?”
Indirect question: We ask them what they are doing.

3. If the direct question has no interrogative word introducing it, the conjunction εἰ (“whether”) should be added at the beginning of the indirect question.

4. If the direct question begins with ἀρα, ἀρ’ οὐ, οὐκοῦν, οὐ, ἀρα μή, μήν, or μή, the indirect question should begin with the same word or combination.

5. If the direct question begins with a form of τίς or one of the interrogative adverbs, that word may be retained, or—more often—an indirect equivalent may be substituted for it. Here are the indirect equivalents of τίς, πόθεν, ποί, πότε, ποῦ, and πῶς. The words in parentheses are alternate forms.

Indirect Interrogative Adjective/Pronoun

<table>
<thead>
<tr>
<th>Indirect Interrogative Adjective/Pronoun</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅστις, ἥτις, ὅ τι (adj.) “what?” “which?”; (pron.) “who?” “what?”</td>
<td>ὅστις</td>
<td>ὅστινα</td>
</tr>
<tr>
<td>Nominative</td>
<td>ὅστις</td>
<td>ὅστινα</td>
</tr>
<tr>
<td>Genitive</td>
<td>ὅστινος (ὁτου)</td>
<td>ὅστινος (ὁτου)</td>
</tr>
<tr>
<td>Dative</td>
<td>ὅστινοι (ὁτω)</td>
<td>ὅστινοι (ὁτω)</td>
</tr>
<tr>
<td>Accusative</td>
<td>ὅστινα</td>
<td>ὅστινα</td>
</tr>
<tr>
<td>Plural</td>
<td>ὅστινα</td>
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<tr>
<td>Nominative</td>
<td>ὅστινος</td>
<td>ὅστινος</td>
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<tr>
<td>Genitive</td>
<td>ὅστινον (ὁτον)</td>
<td>ὅστινον (ὁτον)</td>
</tr>
<tr>
<td>Dative</td>
<td>ὅστινου (ὁτος)</td>
<td>ὅστινου (ὁτος)</td>
</tr>
<tr>
<td>Accusative</td>
<td>ὅστινας</td>
<td>ὅστινας</td>
</tr>
</tbody>
</table>

As you can see, the indirect interrogative adjective/pronoun is made by combining the relative pronoun (ὅς, ἥ, ὅ, etc.) and the indefinite adjective/pronoun (τίς, τι, etc.) into one compound word and declining each part; the dative plural has a movable ν.

For the purposes of accenting, each compound word is treated as if it were still two separate words—a relative pronoun, with its usual accent, followed by an enclitic. This explains why some of the forms appear to violate the general principles of accenting; e.g., ὅστινον should not be allowed to have a circumflex on its antepenult, but it is accents as if it were ὅν τινον; one would expect ἥτις to have a circumflex, not an acute, on its penult, but it is accents as if it were ἥ τις. All of the alternative forms (which are common in Greek poetry and inscriptions) have an acute accent on their penult.

ὁ τι is always written as two words to distinguish it from the conjunction ὅτι, which you will learn later.

ὁντινα, ἡντινα, and ἄτινα are written as ὅντιν', ἡντιν', and ἄτιν' before a vowel.

Indirect Interrogative Adverbs

<table>
<thead>
<tr>
<th>Indirect Interrogative Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅποθεν</td>
<td>“from where?” “whence?”</td>
</tr>
<tr>
<td>ὅποι</td>
<td>“to where?” “whither?”</td>
</tr>
<tr>
<td>ὅποτε (ὅποτ', ὅποθ')</td>
<td>“when?”</td>
</tr>
</tbody>
</table>
The indirect interrogative adverbs are simply the direct interrogative adverbs with a prefixed ὅ-; each form has an acute accent on its penult.

6. Since an indirect question is not a quotation, its first word is never capitalized.

**Comparison of Direct and Indirect Questions**

If direct question has no interrogative word introducing it:

**Direct Question**

ἐρωτά αὐτούς, Ἔχετε ἵππον;
Ask them, “Do you have a horse?”

**Indirect Question**

ἐρωτά αὐτούς εἰ ἔχουσιν ἵππον.
Ask them whether they have a horse.

If direct question begins with an interrogative particle:

**Direct Question**

ἐρώτα αὐτοὺς, Ἀρ’ εἶχετε ἵππον;
Ask them, “Did you really have a horse?”

**Indirect Question**

ἐρωτά αὐτοὺς ἁρ’ εἶχον ἵππον.
Ask them whether they really had a horse.

If direct question begins with a negative adverb:

**Direct Question**

ἐρωτήσω αὐτήν, Οὐκ ἔχεις ἵππον;
I shall ask her, “You do have a horse, don’t you?”

**Indirect Question**

ἐρωτήσω αὐτήν εἰ οὐκ ἔχει ἵππον.
or
ἐρωτήσω αὐτήν τίν’ ἵππον ἔχεις.
I shall ask her whether she does (doesn’t she?) have a horse.

If direct question begins with an interrogative adjective:

**Direct Question**

ἠρωτήσα μέ νεις, Τίν’ ἵππον ἔχεις;
We asked you, “What horse do you have?”

**Indirect Question**

ἠρωτήσα μέ νεις ὅντιν’ ἵππον ἔχεις.
or
ἠρωτήσα μέ νεις τίν’ ἵππον ἔχεις.
We asked you what horse you had.

If direct question begins with an interrogative adverb:

**Direct Question**

ἐρωτᾷ με, Ποῦ ἔστιν ὁ ἵππος;
He asks me, “Where is the horse?”

**Indirect Question**

ἐρωτᾷ με ὅπου ἔστιν ὁ ἵππος.
or
ἐρωτᾷ με ποῦ ἔστιν ὁ ἵππος.
He asks me where the horse is.

**Alternative questions.** An alternative question, as its name suggests, is a double question that presents alternatives.

In direct alternative questions, Greek uses the correlatives πότερον (or πότερα)…ἦ (“either…or”). Example:

[πότερον] φεύξει ἢ μενεῖς; “[Either] will you flee, or will you remain?”
The brackets show that Greek, like English, often omits the word for “either” in direct alternative questions.

In indirect alternative questions, Greek uses either the correlatives πότερον (or πότερω)...ή or the correlatives εἴτε (εἴτ’, εἵθ’)....εἴτε (εἴτ’, εἵθ’) (“whether... or”). Example:

εἴπε με εἴτε φεύξει εἴτε μενεῖς. “Tell me whether you will flee or remain.”

167. Vocabulary

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀφθαλμός, -ου, ο</td>
<td>eye [cf. ophthalmology]</td>
<td>(indirect interrogative adj/pron.) (adj.)</td>
</tr>
<tr>
<td>ὀστίς, ἓτις, ὦ τι</td>
<td>(indirect interrogative adj/pron.) (adj.)</td>
<td></td>
</tr>
<tr>
<td>πόθεν</td>
<td>(direct interrog. adv.) from where? whence?</td>
<td></td>
</tr>
<tr>
<td>ποῦ</td>
<td>(direct interrog. adv.) to where? whither?</td>
<td></td>
</tr>
<tr>
<td>πότε (πότ’, πόθ’)</td>
<td>(direct interrog. adv.) when? (πότ’ before smooth breathing, πόθ’ before rough breathing)</td>
<td></td>
</tr>
<tr>
<td>ποῦ</td>
<td>(direct interrog. adv.) where?</td>
<td></td>
</tr>
<tr>
<td>πῶς</td>
<td>(direct interrog. adv.) how?</td>
<td></td>
</tr>
<tr>
<td>ὁπόθεν</td>
<td>(indirect interrog. adv.) from where? whence?</td>
<td></td>
</tr>
<tr>
<td>ὁποί</td>
<td>(indirect interrog. adv.) to where? whither?</td>
<td></td>
</tr>
<tr>
<td>ὁπότε (ὁπότ’, ὁπόθ’)</td>
<td>(indirect interrog. adv.) when? (ὁπότ’ before smooth breathing, ὁπόθ’ before rough breathing)</td>
<td></td>
</tr>
<tr>
<td>ὁποῦ</td>
<td>(indirect interrog. adv.) where?</td>
<td></td>
</tr>
<tr>
<td>ὁπος</td>
<td>(indirect interrog. adv.) how?</td>
<td></td>
</tr>
<tr>
<td>ποθέν</td>
<td>(enclitic adv.) from somewhere</td>
<td></td>
</tr>
<tr>
<td>ποι</td>
<td>(enclitic adv.) to somewhere</td>
<td></td>
</tr>
<tr>
<td>ποτέ (ποτ’, ποθ’)</td>
<td>(enclitic adv.) sometime, sometimes, ever, once (ποτ’ before smooth breathing, ποθ’ before rough breathing)</td>
<td></td>
</tr>
<tr>
<td>ποου</td>
<td>(enclitic adv.) somewhere</td>
<td></td>
</tr>
<tr>
<td>ποως</td>
<td>(enclitic adv.) somehow</td>
<td></td>
</tr>
<tr>
<td>ει</td>
<td>(conj. introducing an indirect question)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>whether</td>
<td></td>
</tr>
</tbody>
</table>

ει is a proclitic like εις, ἐξ, ἐν, ὡ, ὦ, οἱ, οῆ, and ὡς; it has no accent. Like ἀλλ’, καί, μή, οὐκ, ὡς, and τοῦτ’, it causes a following ἔστι to be accented on its penult.

εἴτε (εἴτ’, εἵθ’)....εἴτε (εἴτ’, εἵθ’) (correlatives introducing alternative indirect questions) whether...or (εἴτ’ before smooth breathing, εἵθ’ before rough breathing)
πότερον (or πότερα)…ἡ (correlatives introducing alternative questions, direct or indirect) either...or; whether...or

ἄρα (ἄρ’)

(contraction of interrogative particle ἢ + inferential particle ἄρα) introduces a question not expecting a particular answer (ἄρ’ before a vowel)

ἄρ’ οὐ or οὐκοῦν

[= οὐκ + οὖν] or οὐ introduces a question expecting the answer “yes”

ἄρα μή or μῶν

[= μή + οὖν] or μή introduces a question expecting the answer “no”

168. Exercises

Greek-to-English Sentences

1. πότερα τὸν μέγαν θησαυρὸν φυλάξει τὰ παιδία ἢ ἐκ τῆς οἰκίας κλέψει;
2. ὁ φιλόσοφος ἠρώτησεν εἴ ποτ’ ἔχομεν τοὺς ὀφθαλμοῖς τοὺς θεοὺς ἰδεῖν.
3. ποῖ ἐσπευδες, ὦ παῖ; οὐκ ἑώρας οἵτινες κίνδυνοι ἐν τῇ ὁδῷ εἰσιν;
4. μῶν μέλλετε ἐρωτήσειν ἡμᾶς ὅ τι πράττετο; πᾶσι γὰρ δῆλόν ἐστι τὸ ἔργον ἡ πράττομεν.
5. ἐρώτησον τούτους τοὺς ξένους τοὺς ἡμᾶς ὅ τι πράττετο ἐθέλω; αὐτοῖς εἴρηκα πολλάκις τὸ ἐκείνου ὄνομα.
6. καίπερ δέ ἐκτὸς τοὺς δεσπότας, αὐτοὺς νῦν φοβοῦμεθα καὶ ἐρωτῶμεν εἴτε πόλεμον ποιήσουσιν εἴτε εἰρήνην.
English-to-Greek Sentences

1. Some asked, “Where is that trireme?”; others (asked), “How can we pursue the enemy without it?”

2. This long book will not somehow harm the eyes of the students who often take delight in it, will it?

3. Having summoned the teacher, the despot ordered her to say which opinions she was teaching and whether they were true.

4. Won’t you (sg.) ever find out whether the servant has led the horse that you (sg.) greatly love?

5. (Either) have I now made clear who the stranger is, or shall I also announce what name he has?

Reading

Healing of the Man Born Blind – Part 1
(adapted from John 9:11-17)

The passage below is the first part of a three-part story about an incident in the life of Jesus. You should find the Greek fairly easy to translate because Koine, the dialect of the New Testament, is similar to Attic; moreover, its sentences tend to be short and syntactically simple.

Background to the story: On the Jewish sabbath-day (during which no work was supposed to be done), Jesus performs a miracle by giving sight to a man who has been blind since birth. Those who knew the man earlier are amazed to find that he can now see. They ask him what has happened; he answers them as follows.

Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἔχρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι, Νίψαι· καὶ νιψάμενος ἔβλεψα. καὶ οἱ ἄλλοι εἶπον αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα. ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους. πάλιν οὖν ἤρωτον αὐτὸν καὶ οἱ Φαρισαῖοι ὅπως ἔβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Ἐκεῖνος πηλῷ ἐχρισάμενος ἔνειψεν, καὶ ἐν ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν τῶν Φαρισαίων τινές, Ἁμαρτωλὸς τάδε τὰ σημεῖα ποιεῖ; καὶ σχίσαμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν τῷ ποτε τυφλῷ πάλιν, Τί λέγεις περὶ τούτου ὃς ἀνέῳξέ σου τοὺς ὀφθαλμοὺς; ὁ δὲ εἶπε, Προφήτης ἔστιν.
Vocabulary Help for the Reading

ὁ λεγόμενος (line 1) the one called
Ἰησοῦς (line 1) from Ἰησοῦς, -οῦ, -οῦ, -οῦν, -οῦ, ὁ: Jesus (Hebrew name)
πηλόν (line 1) from πηλός, -οῦ, ὁ: mud
ἐχρίσε (line 1) from χρίω, χρίσω, ἔχρισα, —, κέκριμαι: anoint
νίψαι (line 2) from νίζω, νίψω, ἐνιψα, —, νένιμμαι: wash
οἶδα (line 3) I know (literally, “I have seen”—perf. act. indic. of οἶδα, an irregular verb that occurs only in the perf., pluperf., and fut. perf.)
Φαρισαίους (line 4) from Φαρισαίος, -ον, οἱ: Pharisees, a sect of Jews who believed in strict obedience to the law of Moses
ὁ δ' (line 5) = οὗτος δέ
σάββατον (line 8) from σάββατον, -ου, τό: sabbath, sabbath-day
τηρεῖ (line 8) from τηρέω, τηρήσω, ἐτήρησα, τετήρηκα, τετήρημαι: pay attention to, observe
ἁµαρτωλός (line 9) from ἁµαρτωλός, -όν: sinful
σηµεῖα (line 9) from σηµεῖον, -ου, τό: sign, miracle
σχίσµα (line 9) from σχίσµα, -ατος, τό: schism, division of opinion
τυφλῷ (line 10) from τυφλός, -ή, -όν: blind
ἀνέῳξε (line 11) from ἀνεῴξω, ἀνεῴξω, ἀνέῳξα, ἀνεῷχα, ἀνεώγμαι: open up
ὁ δ' (line 11) = οὗτος δέ
προφήτης (line 11) from προφήτης, -ου, ὁ: prophet
Lesson 27
Ω-Verbs
Aorist Passive Tense

ἀπεκρίθη...τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικόν
(The Greek nation was set apart from the barbarian)
—Herodotus in *The Histories* 1.60 praises the Greeks as a special breed

169. We come now to the sixth principal part of the Greek verb, which supplies
the stem for both the aorist passive tense and the future passive tense. This
lesson deals exclusively with the aorist passive; the future passive is not
discussed until Lesson 28.

170. Every Greek verb has either a first aorist passive or a second aorist passive
(occasionally both). All verbs whose basic stem ends in a vowel, as well as
many verbs whose basic stem ends in a consonant, have a first aorist passive.

**First Aorist Passive**

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>ἐπαιδεύθην</td>
<td>-θην</td>
</tr>
<tr>
<td>ἐπαιδεύθης</td>
<td>-θης</td>
</tr>
<tr>
<td>ἐπαιδεύθη</td>
<td>-θη</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>ἐπαιδεύθημεν</td>
<td>-θημεν</td>
</tr>
<tr>
<td>ἐπαιδεύθητε</td>
<td>-θητε</td>
</tr>
<tr>
<td>ἐπαιδεύθησαν</td>
<td>-θησαν</td>
</tr>
<tr>
<td><strong>Infinitive</strong></td>
<td></td>
</tr>
<tr>
<td>παιδευθῆναι</td>
<td>-θηναι</td>
</tr>
<tr>
<td><strong>Imperative Mood</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>παιδευθητι</td>
<td>-θητι</td>
</tr>
<tr>
<td>παιδευθητω</td>
<td>-θητω</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>παιδευθητε</td>
<td>-θητε</td>
</tr>
<tr>
<td>παιδευθηντων</td>
<td>-θηντων</td>
</tr>
</tbody>
</table>
Participle ("being taught" or "having been taught")

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative/Vocative</td>
<td>παιδευθείς</td>
<td>παιδευθείσα</td>
<td>παιδευθέν</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>παιδευθέντος</td>
<td>παιδευθείσις</td>
<td>παιδευθέντος</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>παιδευθέντι</td>
<td>παιδευθείση</td>
<td>παιδευθέντι</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>παιδευθέντα</td>
<td>παιδευθείσαν</td>
<td>παιδευθέν</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative/Vocative</td>
<td>παιδευθείτες</td>
<td>παιδευθείσαι</td>
<td>παιδευθείτα</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>παιδευθείστων</td>
<td>παιδευθείσαι</td>
<td>παιδευθείστων</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>παιδευθείσι(ν)</td>
<td>παιδευθείσαι(ς)</td>
<td>παιδευθείσι(ν)</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>παιδευθείτας</td>
<td>παιδευθείσας</td>
<td>παιδευθείτα</td>
<td></td>
</tr>
</tbody>
</table>

The first aorist passive is formed by adding the suffix -θη- or -θε- to the verb’s basic stem and then attaching the personal ending; no thematic vowel (ο/ε) is inserted.

Contract verbs lengthen their vowel (α, ε → η; ο → ω) before the -θη-/-θε- (e.g., δηλόω → ἐδηλώθην).

Verbs whose stem ends in a dental (δ, ζ, θ) drop the dental and add a sigma (e.g., πείθω → ἐπείσθην).

Verbs whose stem ends in β or π “roughe[n]” the labial to φ to match the “roughness,” i.e., the aspirated sound, of the θ that follows (e.g., πέμπω → ἐπέμφθην).

Verbs whose stem ends in γ or κ roughen the palatal to χ (διώκω → ἐδιώκθην).

If the syllable before -θη-/-θε- happens to begin with θ, the first theta must change to a tau to avoid having two consecutive syllables each beginning with theta (e.g., θδών → ἑτύθην, not ἐθύθην). This principle applies in reverse to the second-person singular of the aorist passive imperative: the personal ending is actually -θι, but to avoid -θηθι, the second theta always changes to a tau (-θητι).

You would expect the first aorist passive to use secondary passive endings (-μην, -σο, -το, -μεθα, -σθε, -ντο, etc.), but instead, defying logic, it uses secondary active endings: -ν, -ζ, -μεν, -τε, -σαν, etc. Augments are added to the six indicative forms (since they show past time), but not to the infinitives, imperatives, or participles.

All of the indicative and imperative forms have recessive accent. The infinitive and the participle are accented persistently, with the accent remaining, if possible, on the syllable that begins with θ.

The first aorist passive participle is of mixed declension: its feminine forms have first-declension endings (with the genitive plural always accented on the ultima); its masculine and neuter forms have third-declension endings. The participial stem is composed of -θε- + -ντ-; in the nominative singular, -θεντας becomes -θεις; -θεντ + semivocalic ι + α become -θεισα; -θεντ becomes -θεν. In the masculine and neuter dative plural, -θεντσι becomes -θεισι (with movable ν).
171. **Second aorist passive.** Certain verbs whose basic stem ends in a consonant form their aorist passive without a θ; the suffix they add is simply -η- or -ε- (e.g., indic. ἔγραφην, infin. γραφῆναι, imper. γράφητι, ptcple. γραφείς). Except for the lack of θ and, in some verbs, a change in the stem-vowel, these second aorist passives are identical with first aorist passives.

In the imperative mood of a second aorist passive there is no need for the second-person singular ending -θι to change to -τι (since the stem lacks the theta that, in first aorist passives, creates the problem of having two consecutive syllables each beginning with theta); thus -θι remains in its original form (e.g., κλάπηθι).

Whether a verb has a first or a second aorist passive must be learned from the sixth principal part. Interestingly, a verb with a second aorist active will always have a first aorist passive (e.g., λείπω → 2nd aor. act. ἔλιπον, but 1st aor. pass. ἐλείφθην).

The sixth principal part will also reveal whether a verb with a second aorist passive changes its stem-vowel (e.g., κλέπτω → ἐκλάπην). It is not unusual for simple verbs and their compounds to differ in the aorist passive: πλήττω, for example, has a second aorist passive (ἐπλήγην), yet its compound ἐκπλήττω has a first aorist passive (ἐπεπλήχθην), and its compound καταπλήττω (“strike down”) has a second aorist passive with alpha, not eta, as its stem-vowel (κατεπλάγην).

Some verbs (e.g., ἀλλάττω, βλάπτω, λέγω, τρέπω) have both a first and a second aorist passive. Either form may be used, with no difference in meaning.

In certain verbs the aorist passive has a special reflexive or middle sense in addition to its regular passive sense; e.g., depending on the context, ἐτράπην (or ἐτράπην) may mean “I was turned,” “I betook myself,” or “I moved.”

172. The sixth (and final) principal part of a verb is its first-person singular aorist passive indicative. For your convenience, we have listed below all the principal parts of all the verbs you now know. The verbs are grouped in categories according to the type of letter that comes at the end of the basic stem used to form the aorist passive. Second aorist passives are printed in boldface.

**Principal Parts of All Verbs from Previous Lessons**

**Basic stem ending in a vowel** (-ω, -ευ, -ου, -υ; contract verbs; verbs with a consonant-stem in some tenses but a vowel-stem in the aorist passive)

<table>
<thead>
<tr>
<th>παύω</th>
<th>παύσω</th>
<th>ἐπαύσα</th>
<th>πέπαυκα</th>
<th>πέπαυμαι</th>
<th>ἐπαύςθην</th>
</tr>
</thead>
<tbody>
<tr>
<td>δούλεύω</td>
<td>δουλεύσω</td>
<td>ἐδούλευσα</td>
<td>δεδούλευκα</td>
<td>δεδούλευμαι</td>
<td>ἐδούλεύθην</td>
</tr>
<tr>
<td>κέλεύω</td>
<td>κέλεύσω</td>
<td>ἐκέλευσα</td>
<td>κεκέλευκα</td>
<td>κεκέλευμαι</td>
<td>ἐκέλευθην</td>
</tr>
</tbody>
</table>

σ is inserted before -θη-/-θε- in the aorist passive of κέλεύω.
παιδεύω παιδέωσι παιδέευσα πεπαιδεύματι ἐπαιδεύθην
άκούω ἀκούσμαι ἥκουσα ἀκήκοα — ἡκούσθην
σ is inserted before -θη-/θε- in the aorist passive of ἀκούω.
θύω θύσω έθύσα τέθυκα τεθυμαί ἐτύθην
λύω λύσω ἐλύσα λέλυκα λέλυμαι ἐλύθην
γελάω γελάσμαι ἐγέλασα — ἐγελάσθην
σ is inserted before -θη-/θε- in the aorist passive of γελάω; the short α in ἐγελάσθην is an exception to the rule that contract verbs lengthen their vowel before -θη-/θε-.
ἐρωτάω ἐρωτήσω ἠρώτησα ἠρώτηκα ἠρώτη ἐρωτήθην
τίμω τιμήσω ἠτίμησα τετίμημα ἠτίμηθην
ζητέω ζητήσω ἐζήτησα ἐζήτημαι ἐζητήθην
καλέω καλά ἐκάλεσα κέκλημα κέκληθην
πιστεύω πιστεύσω ἠπιστεύσα ἠπιστεύκα ἠπιστεύθην
προσποιέω (same as ποιέω)
πωλέω πωλήσω ἐπώλησα ἐπώληκα ἐπώληθην
φιλέω φιλήσω ἠφιλήσα ἠφιλήκα ἠφιλήθην
δηλόω δηλώσω ἐδηλώσα ἐδηλώκα ἐδηλώθην
εὑρίσκω εὑρίσθην ἑὑρίσκησα/εὑρίσκησα/εὑρέθην/
ἐπιστέλλω (same as ποιέω)
βάλλω βάλλειν βέβλημαι ἐβλήθην
προσβάλλω (same as βάλλω)
To form the aorist passive, εὑρίσκω uses the basic stem εὑρε-.
ἐχω ἐχεσθήσω ἐσχήν ἐσχήματι ἐσχέθην
To form the aorist passive, ἐχω uses the basic stem σχε-.
βάλλω βαλλό ἐβαλλον βεβλημαι ἐβλήθην
To form the aorist passive, βάλλω and its compounds use the basic stem βη-.
Basic stem ending in a dental (-δ, -ζ, -θ)

σπεύδω σπεύσω ἐσπεύσα — — —
ἀρπάζω ἀρπάσω ἧρπασα ἧρπακα ἧρπασμαι ἧρπάσθην
κομίζω κομίσα ἐκόμισα κεκόμικα κεκόμισμαι ἐκομίσθην
πείθω πείσω ἐπείσα πέπεικα/ πέπεισμαι ἐπείσθην

Basic stem ending in a labial (-π, -β, -φ)

ἀπολείπω (same as λείπω)

βλέπω βλέψω ἐβλέψα βέβλεφα βέβλεμμαι ἐβλέφθην
κλέπτω κλέψω ἐκλέψα κέκλεφμαι ἐκλάπθην
λείπω λείσα ἐλέισα λέλειμμαι ἐλείφθην
ὁράω ὁράσω ἐκόρακα/ ἐκόραμαι ὀφθην

Greek

Basic stem ending in a palatal (-κ, -γ, -χ)

διώκω διώξω ἐδιώξα δεδίωκα δεδίωκμαι ἐδιώχθην
φεύγω φεύξω ἐφύλαξα/ ἐνήγκα/ ἐνήνεγκα ἐνήχθην

Greek

To form the aorist passive, ὁράω uses the basic stem ὀπ-.

πεμπω πέμψω ἐπεμψα πέπεμμαι ἐπέμφθην
ρέπτω ρέψω ἐρρήψα ἐρρήμμαι ἐρρώθην
τρέπτω τρέψω ἐτρέψα ἐτράπθην/ ἐτράπην

Basic stem ending in a palatal (-κ, -γ, -χ)

διώκω διώξω ἐδιώξα δεδίωκα δεδίωκμαι ἐδιώχθην
φεύγω φεύξω ἐφύλαξα/ ἐνήγκα/ ἐνήνεγκα ἐνήχθην

Greek

To form the aorist passive, φεύγω uses the basic stem ἐνεκ-.

ἄγω ἄξω ἦγαγον ἦχα ἦγαμαι ἦχθην
ἀλλάττω ἀλλάξω ἦλλαξα ἦλλαχα ἦλλαχμαι ἦλλαχθην/ ἦλλαχην

Greek

To form the aorist passive, φεύγω uses the basic stem ἐνεκ-.

ἔπιπλήττω ἐπιπλήξω ἐπιπλήξα ἐπιπλήξα ἐπιπλήξαμαι ἐπιπλήξθην
λέγω λέξω λέξην λέξης/ λέξηα ἐρρηθην/ ἐλέχθην

Greek

To form the aorist passive, πλήττω uses the basic stem ἐνεκ-.
173. Vocabulary

ἀνοίγω or ἀνοίγνῡµι

(impf. ἀνέῳγον), ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγµαι, ἀνεὠχθην

open, open up

This compound verb with the prefix ἀνα- is much more common than the simple verb οἴγω “open.” ἀνοίγνῡµι, an alternate form of the present tense, belongs to the μι- conjugation and will not be used until later in the textbook. Like ὁράω, οἴγω originally began with a digamma and was augmented and reduplicated with an eta: ἠ- + ϝοιγον, ϝοιξα, ϝοιχα, ϝοιγµαι, ϝοιχθην. When the digamma was lost, ō became short, and oi became long (by the principle of quantitative metathesis), producing the bizarre-looking forms ἔῳγον, ἔῳξα, ἔῳχα, ἔ输卵αι, ἐ输卵ην.

κρίνω, κρινῶ, ἐκρίνα, κέκρικα, κέκριµαι, ἐκρίθην

separate, choose, judge, decide (a contest or dispute) [cf. crisis, critic]

κρίνω often takes ἀπο- as a prefix. The compound ἀποκρίνω, ἀποκρινῶ, ἀπέκρῑνα, ἀποκέκρικα, ἀποκέκριµαι, ἀπεκρίθην may be synonymous with κρίνω, but in the middle voice it also has the special meaning of “answer” or “reply.” The person to whom the answer is given goes into the dative case.

ἡλικία, -ᾱς, ἡ

age, prime of life; ἡλικίαν ἔχειν or ἐν ἡλικίᾳ ἐίναι = be of age, be grown up

υἱός, -οῦ, ὁ

son

νέος, -ῶν, ὁν

young, new [cf. neon, neophyte]

παλαιός, -ῶν, ὁν

old, ancient [cf. paleography, Paleozoic]

τυφλός, -ῆς, -όν

blind

ἄρτι (adverb) just now

ῃδη (adverb) already

πάλαι (adverb) long ago
174. Exercises

Greek-to-English Sentences

1. πᾶσαι αἱ δραχμαὶ αἰ ὑπὸ τοῦ ῥήτορος πάλαι συλληφθείσαι ἐκλάψασι τὴμερον ὑπὸ τοῦ ύιοῦ τοῦ δεσπότου.
2. ἀνοιξίσατε τοὺς ὀφθαλμοὺς, ὦ μαθηταί, καὶ ἀποκρίνασθε τῷ διδασκάλῳ.
3. οὐ μόνον τοῖς νέοις ἀλλὰ καὶ τοῖς παλαιοῖς ἤδη ἐστὶ πολὺς φόβος περὶ τοῦ πολέμου.
4. ἐπεὶ ἡ μεγάλη θύρᾳ ἀνεῴχθη, ὁ τυφλὸς ξένος ὤφθη καὶ ἔκοψε εἰς τὴν οἰκίαν ὑπὸ τῶν θεραπαινῶν.
5. τραπέντες εἰς ἐκείνην τὴν τριήρην, ἤνεχθης μεν εἰς τὴν καλής θαλάττης.
6. τινὲς μὲν τῶν ἐμῶν υἱῶν ἐθέλουσιν ὑπ’ ἐμοῦ ὠφεληθῆναι, τινὲς δ᾽ οὐ.
7. ἐκελεύσθης τοὺς τ’ ἀγάθους καὶ τοὺς κακοὺς κρίναι κατὰ τοὺς νόμους.
8. τι ἐρωτᾷς, ὦ υἱεῖ μου, ὑπὸ τίνος κρίνεσται ὁ ἀγών; ἄρ’ οὐκ ἔδηλθη ἄρτι σοι ὁ κρίνων; μόν οὐκ τυφλὸς εἰ.
9. ἀτε ἐν τῇ ἡλικίᾳ ἤδη οὕσα, οὐκέτι ἐθέλω καὶ μένειν. ὁ τι πράξωντες ὃς οὖν ἐσπεύσατε;

English-to-Greek Sentences

1. She asked me whether my sons were already grown up, and I replied, “They are still young.”
2. Because the contest was judged badly, we, although being worthy, did not acquire any prizes.
3. Let the blind stranger be honored; I order him to be invited to dinner by all.
4. Just now the doors were opened, and the children were led out of the house by the slaves.
5. Which animals were sacrificed to the immortal gods long ago in this ancient place?
Reading

Healing of the Man Born Blind — Part 2
(adapted from John 9:19-21, 24-27)

Suspecting that the man is lying to them about the healing of his eyes, the Pharisees summon his parents and interrogate them.

καὶ οἱ Φαρισαῖοι ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὃς τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οὗτός ἐστιν ὁ υἱὸς ἡμῶν ὃς τυφλὸς ἐγεννήθη· ὅπως δὲ νῦν βλέπει οὐκ ἴσμεν, ἡ ὁστις ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ ἴσμεν. αὐτὸν ἔρωτήσατε, ἥλικίαν γὰρ ἔχει· αὐτὸς περὶ ἑαυτοῦ ἀποκρινεῖται.

ἐκάλεσαν οὖν οἱ Φαρισαῖοι τὸν ἄνθρωπον πάλιν, καὶ εἶπον αὐτῷ, Δόξα τῷ Θεῷ. ἡ ἡμεῖς ἴσμεν τὴν ἀλήθειαν· ὁ Ἰησούς ἁμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος αὐτοῖς, Οὐκ οἶδα εἰ ἁμαρτωλός ἐστιν, ἀλλὰ τόδ' οἶδα· τυφλὸς πόλλ' ἔτη ὢν ἄρτι βλέπω. ἠρώτησαν οὖν αὐτόν, Πῶς ἀνεῴχθησάν σου ὀφθαλμοί; ἀπεκρίθη αὐτοῖς, Εἶπον ὃμι滓 καὶ ὡκούσατε· τί πάλιν ἐθέλετε ἀκούειν; μὴ καὶ ὡμοίς ἐθέλετε αὐτοῦ μαθηταὶ γενέσθαι;

Vocabulary Help for the Reading

Φαρισαῖοι (line 1) from Φαρισαῖοι, -ων, οἱ: Pharisees, a sect of Jews who believed in strict obedience to the law of Moses

ἐγεννήθη (line 2) from γεννάω, γεννήσω, ἐγέννησα, γεγέννηκα, γεγέννημαι, ἐγεννήθην: give birth to, bear

ἀπεκρίθησαν (line 2) they answered (Classical Greek would use the aorist middle, ἀπεκρίνασαν, but Koine Greek uses the aorist passive)

γονεῖς (line 3) nom. pl. of γονεῦς, -εως, ὁ: parent (eu-stem 3rd-decl. noun)

ἰςμεν (line 5) we know (literally, “we have seen”—perf. act. indic. of οἴδα, which occurs only in the perf., pluperf., and fut. perf.)

Ἰησοῦς (line 8) from Ἰησοῦς, -οῦ, -οῦ, -οῦν, -οῦ, ὁ: Jesus (Hebrew name)

ἀμαρτολός (line 9) from ἀμαρτολός, -όν: sinful

οἶδα (line 9) I know (perf. act. indic.; see note on ἴςμεν in line 5)

γενέσθαι (line 13) from γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι: become (translate middle deponent γενέσθαι actively)
Lesson 28

Ω-Verbs
Future Passive Tense
Future Perfect Active and Middle/Passive Tenses

οἶδα

—I don’t assume that I know whatever I don’t know
—Socrates demonstrates his wisdom in Plato’s *Apology* 21d

175. The future passive tense uses the same stem as the aorist passive, but without the augment. To this stem it adds a sigma, a thematic vowel (ε/ο), and primary passive endings. The future passive participle has the same suffix (-μεν-) and endings (-ος, -η, -ον) as the present and perfect middle/passive participles and the future and aorist middle participles. The accent is recessive in the indicative; the accent of the infinitive is always on -θη-; the accent of the participle persists, if possible, on the syllable before the suffix -μεν-.

### Future Passive

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>ιδεωθήσοµαι</td>
<td>-θησοµαι</td>
</tr>
<tr>
<td>ιδεωθήσει (-η)</td>
<td>-θησει (-η)</td>
</tr>
<tr>
<td>ιδεωθήσεται</td>
<td>-θησεται</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>ιδεωθήσοµεθα</td>
<td>-θησοµεθα</td>
</tr>
<tr>
<td>ιδεωθήσεσθε</td>
<td>-θησεσθε</td>
</tr>
<tr>
<td>ιδεωθήσονται</td>
<td>-θησονται</td>
</tr>
<tr>
<td><strong>Infinitive</strong></td>
<td></td>
</tr>
<tr>
<td>ιδεωθήσεσθαι</td>
<td>-θησεσθαι</td>
</tr>
<tr>
<td><strong>Participle</strong></td>
<td></td>
</tr>
<tr>
<td>ιδεωθήσοµενος, -η, -ον</td>
<td>(going to be taught)</td>
</tr>
</tbody>
</table>

If the verb has a second aorist passive (e.g., ἐγράφην), the stem of the future passive will not have a theta (γραφησόµενος).
176. Future perfect. You now know how to form the active, middle, and passive voices of six tenses in the indicative mood: present, imperfect, future, aorist, perfect, and pluperfect. There is still one more tense in Greek, the future perfect; this indicates an action that will have been completed by some point in the future. Since the future perfect is relatively rare, we do not expect you to spend time learning it or working with it in the exercises, but you should be able to recognize it if it occurs in a reading.

The idea of the future perfect is usually expressed periphrastically, i.e., with two words instead of one. The future tense of εἰμί is simply combined with either the perfect active participle or the perfect middle/passive participle, and the participle is made to agree with the subject. Here are two examples:

Future Perfect Active Indicative
πεπαιδευκυία ἔσται ("she will have taught")

Future Perfect Middle/Passive Indicative
πεπαιδευμένοι ἐσόμεθα ("we shall have taught for ourselves" or "we shall have been taught")

An alternative method is to add a sigma + a thematic vowel (ε/ο) + primary endings to the perfect active stem (e.g., τεθνήξω, -εις, -ει, -ομεν, -ετε, -οστι) or to the perfect middle/passive stem (e.g., λελῡσόμενος, -η/-ει, -εται, -ομεθα, -εσθε, -ονται). If the letter before the sigma is a consonant, it combines with the sigma (e.g., τεθνήξω); if it is a short vowel, it becomes long (e.g., λελῡσόμενος).

To create the future perfect active, the periphrastic method is strongly preferred; in fact, ἄποθνῄσκω (fut. perf. act. τεθνήξω “I shall have died” = “I shall be dead”) is one of only two Greek verbs whose future perfect active is not periphrastic (the other is ἱστημι, fut. perf. act. ἑστήξω, introduced in Lesson 46). To create the future perfect middle/passive, the speaker may choose between the periphrastic method and the non-periphrastic method.

Infinitives (non-periphrastic) and participles occasionally appear in the future perfect (e.g., fut. perf. act. infin. τεθνήξειν “to be going to have died” = “to be going to be dead”; fut. perf. act. ptcple. τεθνήξον “going to have died” = “going to be dead”; fut. perf. mid./pass. infin. λελῡσεσθαι “to be going to have been released”; fut. perf. mid./pass. ptcple. λελῡσόμενος, -η, -ον “going to have been released”).

177. The irregular verb οἶδα “I know” (literally, “I have seen”) is always active in meaning and occurs only in the perfect tense (translated like a present), pluperfect tense (translated like an imperfect), and future perfect tense (translated like a future). It looks odd because it belongs to the μι- conjugation and because its stem (which is also the stem of εἶδον “I saw”) may be either οἰδ-, εἰδ(ε)-, or εἰδ-.

The forms of οἶδα are presented below. Notice that many of them are similar to bracketed forms of εἰμί (included here for the sake of comparison); in fact, the perfect imperative of οἶδα and the present imperative of εἰμί are
identical in the second-person singular. Moreover, the first-person singular pluperfect indicative (ἠδη) closely resembles the adverb ἤδη (“already”). Because οἶδα is a very common verb, it is important for you to memorize all the forms, no matter how vexing they may be!

**Perfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Pluperfect Active Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>οἶδα (“I know”)</td>
<td>ἠδη (“I knew”)</td>
</tr>
<tr>
<td>οἰσθα (“you [sg.] know”)</td>
<td>ἠδησθα (“you [sg.] knew”)</td>
</tr>
<tr>
<td>οἰδε(ν) (“he/she/it knows”)</td>
<td>ἠδει(ν) (“he/she/it knew”)</td>
</tr>
</tbody>
</table>

| Plural | οἴσθα (“you [pl.] know”) | ἠδησθα (“you [pl.] knew”) |
| οἰδε(ν) (“he/she/it knows”) | ἠδει(ν) (“he/she/it knew”) |

**Future Perfect Middle Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἴσομαι (“I shall know”)</td>
<td>εἰσόμεθα (“we shall know”)</td>
</tr>
<tr>
<td>εἰση (-ει) (“you [sg.] will know”)</td>
<td>εἰσήσθε (“you [pl.] will know”)</td>
</tr>
<tr>
<td>εἰσέται (“he/she/it will know”)</td>
<td>εἰσονται (“they will know”)</td>
</tr>
</tbody>
</table>

**Perfect Active Imperative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵσθι (“know!”)</td>
<td>ἵστε (“he/she/it know!”)</td>
</tr>
<tr>
<td>ἵστω (“let him/her/it know!”)</td>
<td>ἵστων (“let them know!”)</td>
</tr>
</tbody>
</table>

**Perfect Active Infinitive**

εἰδέναι (“to know”) [cf. εἶναι]

**Perfect Active Participle**

εἰδός, εἰδύα, εἰδός (“knowing”)  
εἰδός, εἰδύα, εἰδός is declined like a regular perfect active participle, but without the kappa (e.g., gen. sg. = εἰδότος, εἰδύατος, εἰδότος; dat. pl. = εἰδόςιν, εἰδύατιν, εἰδόςιν). Be sure to distinguish it from the aorist active participle of εἰδον: ἰδὼν, ἰδοῦσα, ἰδὸν ("seeing").
178. Vocabulary

ἁµαρτάνω, ἁµαρτήσοµαι, ἡµαρτον, ἡµάρτηκα, ἡµάρτηµαι, ἡµαρτήθην — make a mistake, fail, err, sin; (+ gen.) miss (a target), miss out on

γεννάω, γεννήσω, εγέννησα, γεγέννηκα, γεγέννηµαι, γεγενήθην — beget, give birth to, bear

οἶδα (pluperf. ἔδη), εἴσοµαι, —, —, —, — — know; (+ infin.) know how (to)

πιστεύω, πιστεύσω, ἐπίστευσα, πεπιστεύκα, πεπιστεύµαι, ἐπιστεύθην (+ dat. or with prepositions such as εἰς + acc.) believe (in), trust (in), have faith (in)

ἀµαρτία, -άς, η — mistake, failure, error, sin

κόσµος, -ου, ὁ — order, adornment, world, universe [cf. cosmetic, cosmic]

κύριος, -ά, -ον — having authority; (as a substantive) (masc.) lord, master, (fem.) lady, mistress

οὐποτε (οὐποτ', οὐποθ')/μήποτε (μήποτ', μήποθ') — (adverb) never (οὐποτ'/μήποτ’ before smooth breathing; οὐποθ'/μήποθ’ before rough breathing)

οὔπω/µήπω — (adverb) not yet

ὅτι (never elided) (subordinating conj.) because, since

As a conjunction introducing a causal (adverbial) clause, ὅτι is equivalent to ἐπει, ἐπειδή, or ὡς. A clause beginning with ὅτι may be anticipated by an expression like διὰ τοῦτο (e.g., διὰ τοῦτ’ ἐσμὲν εὐδαιµονες, ὅτι ἔχοµεν δαιµονα “on account of this we are happy, [namely,] because we have a guardian spirit”).

179. Exercises

Greek-to-English Sentences

1. ὁ δ’ οἰκέτης ἀπεκρίνατο, Οὔπω οἶδα εἴθ’ ὁ κύριος γέραι τινὶ τίµηθησεται εἰτε ταύτης τῆς τίµης ἁµαρτήσεται.

2. διὰ τοῦτο πιστευθήση υφ’ ἡµῶν, ὅτι οὐποθ’ ἡµᾶς σὺ βέβλαφας εἴθελων.
1. ποῦ ἐν τῷ κόσμῳ ἐγεννήθης, ὦ ἀνάξιε κλώψ, καὶ τί κακὸν ζῷόν σε ἐγέννησεν;
2. ἀρ' οὔποθ' ἐξομεν ἁγειν εὐδαίμονα βίον ἄνευ ἁμαρτιῶν, ὦ Σώκρατες;
3. καίπερ τὰ ἄλληθη εὐ εἰδότες, οὔπω αὕτα πάντα ἁγγελούμεν τοῖς πολλοῖς ἀτε μέγα φοβηθησομένοις.
4. ἠθι σοφός, ὦ νιε μου, καὶ ἐκεί ζήτει εἰδέναι οὐ πόλλ', ἀλλὰ πολὺ.
5. οὐχ ἡμάρτομεν τῆς ὅδου ὅτι ἡ εὐ δεδιδαγμένη κύρια ἴδειν ὑπὸν ἐστίν.
6. μὴ πιστεύετε τοῦτο ὕψος τῷ φύλακι, μέλλει γὰρ τραπήσεσθαι (reflexive sense) ἀπὸ τῆς χώρας.
7. τί σὺ, ἱδών με, οὐκ ἁνέφραξας τὴν θύραν; πρὸς θεῶν, ὦ δοῦλε, ἠμάρτηται.
8. ὁ ἐκ τοῦ θεοῦ γεγεννημένος ἔσπευσε διὰ τοῦ κόσμου καὶ ἠρώτησε τοὺς τυφλοὺς ἀδελφούς, ὅτι ἴσασι εὑρεῖν ἐκεῖνον νὸν τόπον.

**English-to-Greek Sentences**

1. I asked my son, “You won’t be frightened by your new teacher, will you?” He replied, “I don’t know yet.”
2. On account of this we shall never be chosen, because we were born neither handsome nor wise.
3. The little girl fled, not trusting the people whom she did not know.
4. O lord of the universe, will our words be heard by you, although you know our sins (use participle)?
5. Even the ancient orators sometimes erred and often did not know how to stop the great wars.

**Reading**

*Healing of the Man Born Blind — Part 3*  
(adapted from John 9:28-39)

*The Pharisees are both baffled and offended by the man’s answers.*

καὶ ἐλοιδόρησαν αὐτὸν λέγοντες, Σὺ μαθητής εἶ ἐκείνου, ἥμεις δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί. τὸν Ἰησοῦν οὐκ ἴσμεν ὅποθεν ἐστίν. ἀπεκρίθη οὗ ἁνθρωπός, Θαυμάζω ὅτι οὐκ ἴστε ὑπὸν ἐστίν. ἴσσεμ γὰρ τὸδ’ οἱ ἁμαρτωλοὶ οὐποτ’ ἀκούσθησονται ὑπο
τοῦ Θεοῦ, ἀλλ' ὁ θεοσεβὴς ἀκουσθήσεται. τίς ἐκ τοῦ αἰῶνος ἀνέψευ τοὺς ὀφθαλμοὺς τυφλοῦ γεγεννημένου; ὃς ἔχει τοῦτο ποιεῖν, οὕτως οὐκοῦν ἐστι para τοῦ Θεοῦ; ἀπεκρίθησαν αὐτῷ. Ἐν ἁμαρτίαις σὺ ἐγεννημένης. διδαχθησόμεθα ὑπὸ σοῦ; καὶ ἐξέβαιλον αὐτὸν.

ὁ δ' Ἰησοῦς εὗρὼν αὐτὸν εἶπε, Ἑν αἱμαρτίαις εἰς τὸν κόσμον τοῦ ἁμαρτωλοῦ; ἠθεοσεβὴς ἐκεῖνος, Τίς ἐστι, Κύριε; εἶπεν ὁ Ἰησοῦς, Καὶ ἐξέβαιλον αὐτὸν. Πιστεύω, Κύριε, καὶ προσκύνησαν αὐτῷ. καὶ ἐξέβαιλον ὁ Ἰησοῦς, εἰς κρίμα ἐγὼ ἐντὸς τοῦ κόσμου τοῦτον ἔλθον· οἱ δὲ βλέποντες γενήσονται.

Vocabulary Help for the Reading

ἐλοιδόρησαν (line 1) from λοιδορέω, λοιδορήσω, ἐλοιδόρησα, λελοιδόρηκα, λελοιδόρησαι, ἐλοιδορήθην: reproach
Μωϋσέως (line 2) from Μωϋσῆς, -έως, -εῖ, -ῆν, ὁ: Moses (Hebrew name)
Τοῦ Ἰησοῦ (line 2) from Ἰησοῦς, -οῦ, -οῦ, -οῦν, -οῦ, ὁ: Jesus (Hebrew name)
θαυμάζω (line 3) from θαυμάζω, θαυμάσομαι, ἐθαυμάσω, ἐθαυμάκα, τεθαυμάκα, ἐθαυμάσθην: be surprised (ὅτι after θαυμάζω = “that”)
ἀμαρτωλοί (line 4) from ἁμαρτωλός, -όν: sinful
θεοσεβῆς (line 5) from θεοσεβής, -ές: worshipping God, pious
ἐκ τοῦ αἰῶνος (line 5) from the dawn of the age, i.e., since human history began (αἰών, -ῶνος, ὁ: span of time, age)
ἐξέβαιλον (line 8) from ἐκβάλλω: throw out
ὁ δ’ (line 10) = οὗτος δὲ
προσεκύνησαν (line 13) from προσκυνέω, προσκυνήσω, προσεκύνησα, προσεκύνησα, προσεκυνήσαμαι, προσεκυνήθην (+ dat.): worship
εἰς κρίμα (line 14) for judgment (κρίμα, -ατος, τό: judgment)
ἡλθον (line 14) from ἔρχομαι, ἐλεύσομαι, ἠλθον, ἠλθήθα, —, —: come
γενήσονται (line 15) from γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —: become (translate the middle deponent form actively)
Lesson 29

Third Declension

Vowel Stems and Syncopated Stems

ἔγημα Μεγακλέους... / ἀδελφιδῆν ἄγροικος ὁν ἐξ ἄστεως
(I, a country boy, married Megacles’ niece, a city girl)
—Strepsiades reminisces in Aristophanes’ Clouds 46-47

180. Some nouns of the third declension have stems ending in a single vowel (-ι, -υ) or a diphthong (-ευ, -αυ, -ου). Since these nouns use regular third-declension endings, you may wonder why they merit special attention. The reason is that their stem-vowel or stem-diphthong is subject to phonetic change and may vary as the noun is declined, particularly in the Attic dialect.

Here are the paradigms for masculine/feminine nouns whose stems end in -ι, neuter nouns whose stems end in -υ, and masculine nouns whose stems end in -ευ.

Paradigms of Third-Declension Vowel-Stem Nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>πόλις, -εως, ἡ</th>
<th>ἄστυ, -εως, τό</th>
<th>βασιλεύς, -έως, ὁ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>πόλις</td>
<td>ἄστυ</td>
<td>βασιλεύς</td>
</tr>
<tr>
<td>Genitive</td>
<td>πόλεως</td>
<td>ἄστεως</td>
<td>βασιλέως</td>
</tr>
<tr>
<td>Dative</td>
<td>πόλει</td>
<td>ἄστει</td>
<td>βασιλεῖ</td>
</tr>
<tr>
<td>Accusative</td>
<td>πόλιν</td>
<td>ἄστον</td>
<td>βασιλέα</td>
</tr>
<tr>
<td>Vocative</td>
<td>πόλι</td>
<td>ἄστο</td>
<td>βασιλέω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>πόλεις, -εων</th>
<th>ἄστη</th>
<th>βασιλής or βασιλεύς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom./Voc.</td>
<td>πόλεις</td>
<td>ἄστη</td>
<td>βασιλής or βασιλεύς</td>
</tr>
<tr>
<td>Genitive</td>
<td>πόλεων</td>
<td>ἄστεων</td>
<td>βασιλέων</td>
</tr>
<tr>
<td>Dative</td>
<td>πόλεσι(ν)</td>
<td>ἄστεσι(ν)</td>
<td>βασιλεύσι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>πόλεις</td>
<td>ἄστη</td>
<td>βασιλέας</td>
</tr>
</tbody>
</table>

Special Features of Third-Declension Vowel Stems

1. In all of these nouns the accent is persistent and remains (if possible) above the same letter as in the nominative singular.
2. In all of these nouns the vocative singular is the pure stem with no ending attached. If the stem ends in an accented diphthong, the accent will be a circumflex, not an acute (βασιλεў). 

3. In ι-stem and υ-stem nouns, η replaces the stem-vowel in the genitive singular; then, by the principle of quantitative metathesis, η becomes short, and o becomes long (πόλη-ος → πόλεως; ἄστη-ος → ἄστεως). Since the shift in vowel quantity changes the ultima from a short syllable to a long, one would expect the acute to move from the antepenult to the penult, but instead it violates the general principles of accenting and remains in its original position. 

4. In ι-stem and υ-stem nouns, ε replaces the stem-vowel in the dative singular and in all the plural forms; in the nominative plural the epsilon also contracts with the vowel of the ending: πόλε-ες (→ πόλεις) and ἄστε-α (→ ἄστεις). In the accusative plural of ι-stem nouns, one would expect to find πόλε-ας → πόλης, but the ending -εις, borrowed from the nominative plural, is used instead. The accent of the genitive plural remains in its original position on the antepenult, by analogy with the genitive singular. 

5. Originally, ευ-stem nouns used ηυ (not ευ) as their stem-diphthong in every form except the vocative singular; in the Attic dialect, however, all of the ηυ diphthongs were transformed when they came into contact with the endings. Exactly what happened to each diphthong depended on whether the ending began with a consonant or a vowel: 

If the letter after ηυ was a consonant, η was shortened to ε (βασιλήυ-ς → βασιλεύς; βασιλήυ-σι → βασιλεῦσι).

If the letter after ηυ was a vowel, υ first became ϱ, then later dropped out. In the genitive plural, η was shortened to ε after the loss of the digamma (βασιληψ-ων → βασιλεψων). In the rest of the forms, the loss of the digamma was followed by quantitative metathesis: βασιλής-ος → βασιλέως; βασιλής-ι → βασιλέι; βασιλής-α → βασιλεί; βασιλής-ες → βασιλείς; βασιλής-ας → βασιλείς.

βασιλέες, an alternative spelling of the nominative plural βασιλής (as if the word were a contraction of βασιλέες rather than βασιλείς), became common after the Classical age. 

Greek also has neuter nouns with stems ending in -ι (e.g., πέπερι, -εως, τό “pepper”), masculine/feminine nouns with stems ending in -υ (e.g., ἰχθυς, -υος, ὁ “fish”), and masculine/feminine nouns with stems ending in -ου (e.g., βούς, βούς, ἡ “ox”/“cow”), but this textbook does not require you to learn any of them. A feminine noun whose stem ends in -αυ (γραύς, γραύς, ἡ “old woman”) will be introduced in Lesson 42. 

181. You already know how to decline third-declension nouns whose stems end in a liquid (e.g., ρήτωρ, -ερος, ὁ “pepper”). There is a small but important subcategory of these nouns with stems ending in -ερ. What makes them distinctive is that their stem-vowel is sometimes lengthened (ηρ) and sometimes even omitted (-ρ); a stem that has lost its vowel is said to be syncopated. 
Among the nouns with syncopated stems are three that designate family members ("father," "mother," "daughter"). These are illustrated below.

### Paradigms of Third-Declension Syncopated-Stem Nouns

<table>
<thead>
<tr>
<th></th>
<th>πατήρ, -τρός, ὁ</th>
<th>μήτηρ, -τρός, ἡ</th>
<th>θυγάτηρ, -τρός, ἡ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>&quot;father&quot;</td>
<td>&quot;mother&quot;</td>
<td>&quot;daughter&quot;</td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>πατήρ</td>
<td>μήτηρ</td>
<td>θυγάτηρ</td>
</tr>
<tr>
<td>Genitive</td>
<td>πατρός</td>
<td>μητρός</td>
<td>θυγατρός</td>
</tr>
<tr>
<td>Dative</td>
<td>πατρί</td>
<td>μητρί</td>
<td>θυγατρί</td>
</tr>
<tr>
<td>Accusative</td>
<td>πατέρα</td>
<td>μητέρα</td>
<td>θυγατέρα</td>
</tr>
<tr>
<td>Vocative</td>
<td>πάτερ</td>
<td>μήτερ</td>
<td>θύγατερ</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom./Voc.</td>
<td>πατέρες</td>
<td>μητέρες</td>
<td>θυγατέρες</td>
</tr>
<tr>
<td>Genitive</td>
<td>πατέρων</td>
<td>μητέρων</td>
<td>θυγατέρων</td>
</tr>
<tr>
<td>Dative</td>
<td>πατράσι(ν)</td>
<td>μητράσι(ν)</td>
<td>θυγατράσι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>πατέρας</td>
<td>μητέρας</td>
<td>θυγατέρας</td>
</tr>
</tbody>
</table>

### Special Features of Third-Declension Syncopated Stems

1. The stem -ἐρ is used for the accusative singular, vocative singular, nominative/vocative plural, genitive plural, and accusative plural; the vocative singular has no ending.
2. The lengthened stem -ηρ, with no ending attached, is used for the nominative singular.
3. The syncopated stem -ρ is used for the genitive singular, dative singular, and dative plural. In the dative plural an alpha is inserted between rho and sigma (-ρσι → -ρασι).
4. Because of their syncopated stems, these nouns are irregularly accented. It may help if you imagine the accent as wishing to remain above the stem-vowel; if that vowel disappears (as it does in a syncopated stem), the accent goes instead above the vowel that follows the ρ of the stem. There are still, however, two exceptions: in the nominative singular of μήτηρ and θυγάτηρ (but not of πατήρ), the penult is accented; in the vocative singular of all three nouns, the accent is recessive.
182. Vocabulary

άστυ, -εως, τό  

city [cf. Astyanax]

βασιλεύς, -έως, ὁ  

king [cf. basil, basilica]

ἐσπέρα, -άς, ἡ  

evening [cf. Hesperia]

θόρυβος, -ου, ὁ  

up roar, confusion (opposite of ἡσυχία)

θυγάτηρ -τρός, ἡ  

daughter

μήτηρ, -τρός, ἡ  

mother

πατήρ, -τρός, ὁ  

father

πόλις, -εως, ἡ  

city-state, city, state [cf. acropolis, metropolis]

πόλις is a broader term than ἄστυ. While ἄστυ usually means “city” in the sense of a physical place, πόλις often goes beyond that to designate the community of citizens who live there. πόλις is also the word applied to each independent state that grew up around a city in Classical Greece. Both πόλις and ἄστυ may be used as opposites of χώρα (“countryside”).

πρύτανις, -εως, ὁ  

prytanis (one of the 50 members of a tribe chosen by lot to run the administration of Athens for a month)

στρατηγός, -οῦ, ὁ  

general (one of the 10 officials elected annually to run Athens’ army and navy) [cf. strategy]

183. Exercises

Greek-to-English Sentences

1. εἶπέ μοι, ὦ μῆτερ, ὅπως ἡμάρτηκα, ἡ γὰρ ἡμαρτία οὐ δήλη ἐμοί ἐστιν.

2. οὐ πιστεύεις τοῖς τε στρατηγοῖς καὶ τοῖς πρυτάνεσι τῆς σεαυτοῦ πόλεως;

3. διὰ τί ἦν οἱ μέγας θόρυβος ἐν τῷ ἄστει; μὸν ἐφοβοῦντο ὁι πολλοὶ ἐκεῖνον τὸν νέον βασιλέα;

4. διὰ τούτ’ εὐδαίμον εἰμί, ὅτι τῇ δὲ ἐσπέρα ἐμοὶ γέγενται ἄρτι θυγάτηρ, ἡν ιδοὺσα ἥδη φιλῶ.

5. οὐ μόνον τοὺς πατέρας ἀλλὰ καὶ τὰς μητέρας τίματε, ὅ παίδες, ὃμοι γὰρ ἐγέννησαν καὶ οὕποτε πέπαυνται ὠφελοῦντες.

6. μηκέτι πεπέτω τὰ δώρα τῷ ἀναξίῳ βασιλεῖ τῷ οὐκ εἰδότι βιόν εὐ ἄγειν.

7. ἐπειδὴ ἄνέφεξεν ὁ ἄγγελος τὰς θύρας, εἶδε τοὺς πρυτάνεις ἐπὶ τῶν κλῖνῶν.

8. ὁ δὲ σοφὸς στρατηγὸς ἐκεκελεύκει τοὺς νεανίας φυλάττειν τὰ τείχη.
9. ποῦ καὶ πότε ποιηθήσονται οἱ ἄγωνες οὖς ὅ πατὴρ αὐτοῦ μέλλει κρινεῖν;

10. τῆς αὐτῆς ἑσπέρας ὁ ἱππὸς ὁ τῆς θυγατρός μου ἐκλάπη ὑπὸ τινος.

English-to-Greek Sentences

1. I have already received letters from my mother; therefore I urge you also, father, to write to me.

2. Let the philosophers speak to the king, for, although being wise, he himself is not able to know all (things).

3. O prytanis, was not a great uproar heard in the marketplace of the city on the same evening?

4. We asked our young daughter whether she had been taught well or badly by that teacher.

5. When they were unwilling to make peace, these generals whom you just now saw destroyed the entire state.
Reading

Athens Reacts to Bad News — Part 1
(adapted from Demosthenes’ *De Corona* 168-169)

The passage below is the first half of an excerpt from On the Crown, a famous speech made by Demosthenes, the great Athenian orator and statesman, in c. 330 BCE. In the speech Demosthenes vigorously defends himself against charges brought by his rival, Aeschines, who opposed the bestowal of an honorary crown on Demosthenes.

As he reviews and compares the services rendered to Athens by Aeschines and by himself, Demosthenes recalls the fateful evening in 339 when the Athenians learned that Philip II, the king of Macedonia, along with his formidable army, had occupied Elatea, a town strategically located at the intersection of several trade routes 70 miles northwest of Athens.

Other Φίλιππος ἔχων τὴν δύναμιν τὴν Ἐλάτειαν κατέλαβεν. ἀλλὰ τὸν τότε συμβάντα ἐν τῇ πόλει θόρυβον ἴστε μὲν πάντες, μικρὰ δ’ ἀκούσατε ὁμώς αὐτὰ τὰ ἀναγκαιότατα.

Ἑσπέρας μὲν γὰρ ἦν, ἤλθε δ’ ἀγγέλλων τις πρὸς τοὺς πρυτάνεις, Ἐλάτεια κατείληπται. καὶ μετὰ τοῦ θυρών τῶν κατὰ τὴν Áγοράν ἐξείρησαν, οἱ δὲ τοὺς στρατηγοὺς καὶ τὸν σαλπιγκτὴν ἐκάλουν, καὶ θορύβου πλήρης ἦν ἡ πόλις.

τῇ δ’ ὑστεραιᾷ τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον, ὡμεῖς δὲ εἰς τὴν ἐκκλησίαν ἐτρέπεσθε.
Vocabulary Help for the Reading

Φίλιππος (line 1) from Φίλιππος, -ου, ὁ: Philip II, king of Macedonia

dύναµιν (line 1) from δύναμις, -εως, ἥ: military force, troops

Ἑλάτειαν (line 1) from Ἑλάτεια, -ᾶς, ἡ: Elatea, town in central Greece

κατέλαβεν (line 1) seized (the prefix κατα- strengthens the verb)

συµβάντα (line 2) masc. acc. sg. aor. act. ptcple. from συµβαίνω, συµβήσομαι, συνέβην, συµβέβηκα, συµβέβαµαι, συνεβάθην: happen

µίκρά (line 3) for a little while (neut. acc. pl. of adjective used as adverb)

ὁµως (line 3) nevertheless (particle)

αὐτά (line 3) here = “just”

ἀναγκαιότατα (line 3) from ἀναγκαιότατος, -η, -ον: most necessary (i.e., the bare essentials of the story, not all the details)

ἦλθε (line 4) from ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, —, —: come

eὐθύς (line 5) immediately (adv.)

tοὺς ἐκ τῶν σκηνῶν (line 6) i.e., vendors operating out of stalls (“tents”)

κατά (line 6) here = “throughout”

ἐξεῖργον (line 7) from ἐξείργω, ἐξείρξω, —, —, —, —: drive out

µετεπέµποντο (line 7) sent after, summoned (verb is usually in middle voice)

σαλπιγκτήν (line 7) from σαλπιγκτής, -οῦ, ὁ: trumpeter

πλήρης (line 8) from πλήρης, -ες: full (of) (+ gen.)

ὑστεραίᾱ (line 9) from ὑστεραῖος, -ᾱ, -ον: following, next

βουλήν (line 9) from βουλή, -ῆς, ἡ: council

βουλευτήριον (line 10) from βουλευτήριον, -ου, τό: council-chamber

ἐκκλησίαν (line 10) from ἐκκλησία, -ᾶς, ἡ: assembly (of citizens)
Lesson 30

Deponent Verbs; Genitive Absolute; εἷς, οὐδείς/μηδείς

εἷς ἀνήρ οὐδείς ἀνήρ (One man is no man)
—proverb quoted by the sophist Dio Chrysostom in In Contione 11

184. You have already encountered ten verbs (ἀκούω, ἁμαρτάνω, ἀποθνῄσκω, βλέπω, γελάω, εἰμί, λαμβάνω, οἶδα, ὁράω, φεύγω) that use future middle endings to express a future active meaning. These verbs are said to be partially deponent (from the Latin participle dēpōnēns “putting aside”); they cast off their active endings, but only in the future tense.

Deponent verbs. There are other verbs in Greek that are deponent not just in one principal part, but in all of their principal parts. Although their form is always middle or passive, their sense is always active. It is easy to spot a verb that is completely deponent: any principal part that normally has an active ending will either have a middle/passive ending or be missing altogether. Here are two examples:

ἀφικνέομαι, ἀφίξομαι, ἀφίκομην, —, ἀφίγμαι, —  “arrive (at)"

βούλομαι, βουλήσομαι, —, —, βεβούλημαι, ἐβουλήθην  “wish”

The first verb, ἀφικνέομαι, is called a middle deponent because it has an aorist middle; the second, βούλομαι, is called a passive deponent because it has an aorist passive. Whether a deponent verb has an aorist middle or an aorist passive must be learned from its principal parts.

Since a passive deponent has a sixth principal part, it is capable of forming a future passive as well as a future middle. Usually the future middle is preferred, but if both forms are in use, they differ only in aspect; e.g., βουλήσομαι = “I shall be wishing” (imperfective); βουληθήσομαι = “I shall wish” (aoristic). Most passive deponents denote mental actions.

185. In the preceding lessons you were introduced to the various Greek participles and shown how they could be used in attributive, circumstantial, and supplementary ways. There is one further use of the circumstantial participle that we have not yet discussed; it is known as the genitive absolute.
Genitive absolute. To demonstrate how this grammatical construction works, we begin with a sentence in which there is no genitive absolute:

Example 1: ἀνοίγων τὴν θύραν, τὸν θησαυρὸν εἶδον.
Literal translation: “Opening the door, I saw the treasure.”
Expanded translation: “As I opened the door, I saw the treasure.”

In this example the circumstantial participle modifies the subject (“I”) of the main clause and agrees with it in gender, number, and case (nominative). In contrast, each of the next four examples has a circumstantial participle modifying a noun or pronoun in the genitive case; the word modified by the participle is not a part of the main clause at all but just floats there next to it, grammatically separate (hence the name absolute, which literally means “loosened” or “freed from”).

Example 2: τοῦ οἰκέτου ἀνοίγοντος τὴν θύραν, τὸν θησαυρὸν ὄψομαι.
Literal translation: “With the servant opening the door, I shall see the treasure.”
Expanded translation: “When the servant opens the door, I shall see the treasure.”

Example 3: σοῦ ἀνοίξοντος τὴν θύραν, τὸν θησαυρὸν ὄψομαι.
Literal translation: “With you going to open the door, I shall see the treasure.”
Expanded translation: “Since you intend to open the door, I shall see the treasure.”

Example 4: τῆς θύρας ὑπὸ σοῦ ἀνοιχθείσης, τὸν θησαυρὸν εἶδον.
Literal translation: “With the door having been opened by you, I saw the treasure.”
Expanded translation: “After the door was opened by you, I saw the treasure.”

Example 5: καίπερ τῆς θύρας ἀνεῳγμένης, τὸν θησαυρὸν οὐχ ὁρῶ.
Literal translation: “Although with the door having been opened, I do not see the treasure.”
Expanded translation: “Although the door has been opened, I do not see the treasure.”

In all five examples the participle describes the circumstances under which the main action (i.e., seeing the treasure) occurs. As you learned in Lesson 24, every circumstantial participial clause is a condensed version of an adverbial clause; the only thing that makes the genitive absolute different is that its subject (i.e., the noun or pronoun that would have been the subject of the adverbial clause) has no function in the main clause and thus is put into the genitive case to keep it distinct.

The participle in a genitive absolute may have its own objects and modifiers in whatever cases are appropriate for them: in the second and third examples above, τῆς θύρας is the accusative direct object of the participles; in the fourth example ὑπὸ σοῦ is a prepositional phrase modifying ἀνοιχθείσης.

A clarifying particle like καίπερ, ἅτε, or ὡς (but never a subordinating conjunction like ἐπεί, ἐσο, or ὅτι) may be placed at the start of a genitive
absolute: in the last example above, καίπερ adds the notion of “although” to the participial clause. If there is no particle, you must rely on the context to help you decide whether the genitive absolute has a temporal, causal, concessive, or other sort of relationship with the main clause.

What was said in §150 of Lesson 24 about the aspect and relative time of participles applies equally to participles used in genitive absolutes:

- Present participles have imperfective aspect and (usually) show action contemporaneous with that of the main verb.
- Aorist participles have aoristic aspect and (usually) show action prior to that of the main verb.
- Perfect participles have perfective aspect and (usually) show a state contemporaneous with that of the main verb.
- Future participles imply that the action is intended or expected.

186. The adjective εἷς, μία, ἕν (“one” — as a substantive it means “one person” or “one thing”) is of mixed declension: its masculine and neuter forms use third-declension endings, while its feminine forms use first-declension endings (with short alpha in nominative and accusative). The word does not occur in the vocative case or in the plural.

Paradigm for εἷς, μία, ἕν

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>εἷς</td>
<td>μία</td>
<td>ἕν</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>ἐνός</td>
<td>μίας</td>
<td>ἑνός</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>ἐνί</td>
<td>μίᾳ</td>
<td>ἑνί</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>ἐνα (elided as ἕν’)</td>
<td>μίαν</td>
<td>ἕν</td>
<td></td>
</tr>
</tbody>
</table>

Although the masculine/neuter stem ἑν- looks quite different from the feminine stem μι-, they both go back to an original σεμ-. In the feminine forms, σεμ- was syncopated to σμ-, and the initial sigma dropped out. Masculine nominative ἐνα lost its nu and compensated for the loss by lengthening ἑ- to εἷ-.

The accent is persistent, but it jumps to the ultima in the genitive and dative of all three genders. This is in accordance with the rule for third-declension monosyllabic stems (see §99.6 in Lesson 16); here, though, the rule is extended to first-declension monosyllabic stems as well.

Negative compounds. It is extremely common in Greek to attach the adverbs οὐδέ and μηδέ (“not even”) to εἷς, μία, ἕν and create the compound words οὐδεὶς, οὐδεμία, οὐδέν and μηδεὶς, μηδεμία, μηδέν. As adjectives, these negative compounds mean “none” or “no”; as substantives they mean “no one” or “nothing.” Although there is a subtle difference in sense between οὐδεὶς (“[actually] no one”) and μηδεὶς (“[thought of as] no one”), in general you will be correct if you simply use οὐδεὶς wherever οὐ is appropriate, and μηδεὶς wherever μη is appropriate.
Paradigm for οὐδείς, οὐδεμία, οὐδέν (μηδείς, μηδεμία, μηδέν)

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>οὐδείς (μηδείς)</td>
<td>οὐδεμία (μηδεμία)</td>
<td>οיצב (μηδέν)</td>
</tr>
<tr>
<td>Genitive</td>
<td>οὐδενός (μηδενός)</td>
<td>οὐδεμιᾶς (μηδεμιᾶς)</td>
<td>οיצבος (μηδενός)</td>
</tr>
<tr>
<td>Dative</td>
<td>οὐδενί (μηδενί)</td>
<td>οὐδεμιᾶ (μηδεμιᾶ)</td>
<td>οיצבι (μηδενί)</td>
</tr>
<tr>
<td>Accusative</td>
<td>οὐδένα (μηδένα)</td>
<td>οὐδεμίαν (μηδεμίαν)</td>
<td>οיצב (μηδέν)</td>
</tr>
</tbody>
</table>

Except for an acute instead of a circumflex in the masculine nominative, the negative compounds have the same accents as εἷς, μία, ἕν. Both οὐδείς and μηδείς are sometimes found in the plural (e.g., οὐδένες, μηδένες), meaning “no people” or “nobodies.”

Double negatives. In Greek two negatives often appear in the same sentence. If the first negative is a compound (e.g., a form of οὐδείς or μηδείς) and the second is a simple οὐ or μή, the two cancel each other out, making a positive statement. Example:

οὐδέν οὐκ οἶδα.
Literal translation: “I do not know nothing.”
Fluent translation: “I know everything.”

If the οὐ or μή comes before the compound negative, or if both negatives in the sentence are compounds, the second simply emphasizes the negativity of the first. Examples:

οὐκ οἶδα οὐδέν.
Literal translation: “I don’t know not even one thing.”
Fluent translation: “I don’t know anything.”

οὐδείς οὐδέν οἶδεν.
Literal translation: “No one knows not even one thing.”
Fluent translation: “No one knows anything.”

Vocabulary

ἀφικνέοµαι, ἀφίξοµαι, ἀφῐκόµην, —, ἀφῑγµαι, — (with ἐπί or εἰς + acc.) arrive (at), come (to)

βούλοµαι, βουλήσοµαι, —, —, βεβούληµαι, ἐβουλήθην (+ infin.) wish (to), desire (to), prefer (to)

ἐθέλω and βούλοµαι can both mean “wish,” but ἐθέλω implies consent or willingness, while βούλοµαι implies desire or preference.

ἀνήρ, ἀνδρός, ὁ man, husband [cf. android, philander]

ἀνήρ is declined like πατήρ, but its stem (ἀνερ-) is syncopated in every form except the nominative singular and vocative singular; in the syncopated forms, δ is added between v and ρ: ἀνήρ, ἀνδρός, ἀνδρί, ἀνδρα, ἀνερ; ἀνδρες, ἀνδρῶν, ἀνδρόσι(v), ἀνδρας. The accent falls on the penult in the majority of the forms but on the ultima in the nominative singular, genitive singular, dative singular, and genitive plural.
Lesson 30 • 207

βουλή, -ῆς, ἡ
plan, counsel, council (a group of 500 citizens, 50 from each of the 10 tribes, chosen by lot to serve as Athens’ senate for a year)

ἐκκλησία, -ᾶς, ἡ
assembly (from ἐκκαλέω because the citizens were “called forth” to assemble) [cf. ecclesiastic]

κῆρυξ, -ύκος, ὁ
herald

πατρίς, -ίδος, ἡ
fatherland, native country

φωνή, -ῆς, ἡ
voice, sound [cf. phonetics, phonograph, symphony, telephone]

eἷς, µία, ἕν
one; (as a substantive) one person, one thing [cf. henotheism]

κοινός, -ῆς, -όν
(+ dat. or gen.) common (to) [cf. cenobite]

µηδείς, µηδεµία, µηδέν
none, no; (as a substantive) no one, nothing

οὐδείς, οὐδεµία, οὐδέν
none, no; (as a substantive) no one, nothing

The preposition κατά (“in accordance with”) is often combined with the accusative of eἷς, µία, ἕν: καθ’ ἕνα, κατὰ µίαν, καθ’ ἕν = one by one, singly

Exercises

Greek-to-English Sentences

1. τοῦ βασιλέως κελεύσαντος ἡµᾶς εὑρεῖν τὴν κόρην, ἵπποι ἐζητήθησαν.
2. καίπερ ἑνὸς υἱοῦ ἀγαθοῦ ὄντος, ὁ ἄλλος οὔτε τοῦ πατρὸς οὔτε τῆς πατρίδος ἄξιοί εἰσιν.
3. οἱ πολέμιοι μὴ ἀποκτεινόντων µηδέν’ ἄνδρα ἐν ταύτῃ τῇ παλαιᾷ πόλει.
4. οὐκοῦν σὺ βούλῃ εἰπεῖν τῇ βουλῇ, ὁ πρύτανι, περὶ τοῦ κινδύνου τοῦ κοινοῦ πᾶσιν ἡµῖν;
5. οὐδείς οὐκ οἶδεν ὅπου εἰσὶν οἱ κήρυκες οἱ ἅρτι ἀφίκοντο εἰς τόδε τὸ ἁστυ.
6. πάντων τῶν ἀνδρῶν βουλοµένων τότε θύσαι, µέγας ἢν ὁ θόρυβος.
7. εἰς τὴν ἐκκλησίαν κληθήσονται καθ’ ἕν’ οἱ ῥήτορες ὑπὸ τοῦ κήρυκος.
8. ἃρ’ άκούεις τὴν φωνὴν ἐκείνου τοῦ βεβλαμένου λέοντος;
9. ἀτε τῶν στρατηγῶν ἦδη ἂφιγμένων, ὥρα σπεύδειν εἰς τὴν τριήρη.
10. ἐγὼ μὲν ἐβουλήθην ἐχειν εἰρήνην, οἱ δ’ άλλοι μιὰ φωνὴ ἐκρίναν πόλεμον.

English-to-Greek Sentences

1. No one does not love the herald, for he has a fine voice and always speaks true words in the assembly.
2. When my husband was not yet born (use genitive absolute), war came to Greece and brought much grief.
3. Although the council preferred to trust that king (use genitive absolute), one of the generals greatly feared him.
4. Because the immortal gods are not far off (use genitive absolute), our native country is fortunate.
5. You yourselves don’t know anything about the common laws of this state, do you?

Reading

Athens Reacts to Bad New — Part 2
(adapted from Demosthenes’ De Corona 170-173)

After the council-members had prepared the agenda for the special meeting, they left the council-chamber and joined the rest of the Athenian citizens sitting on the Pnyx, a small hill west of the Acropolis.

καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα ἑαυτοῖς. ἦρωτά μὲν ὁ κήρυξ. Τίς ἀγορεύειν βούλεται; ἀνίστατο δ’ οὐδείς. πολλάκις δὲ τοῦ κήρυκος ἑρωτώντος, ἀνίστατο οὐδείς, πάντων μὲν τῶν στρατηγῶν παρόντων, πάντων δὲ τῶν ῥητόρων, καλούσης δὲ τῆς κοινῆς τῆς πατρίδος φωνῆς τὸν ἐροῦντα ὑπὲρ σωτηρίας· ἡ γὰρ φωνὴ τοῦ κήρυκος νομίζεται εἶναι φωνὴ κοινὴ τῆς πατρίδος.

ἀλλ’ ἐκείνος ὁ καιρός καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὖνου καὶ πλούσιον ἄνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἄρχῆς, καὶ συλλελογισμένον ὀρθῶς τίνος χάριν ταῦτ’ ἐπράττεν ὁ Φίλιππος καὶ τί βουλόμενος.
ἐφάνην οὖν οὗτος ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγὼ, καὶ παρελθὼν εἶπον εἰς ὅμᾶς.

Conclusion: Demosthenes made a speech urging the Athenians to send an embassy to Thebes, a rival city-state in Boeotia (the region adjoining Attica), to secure an alliance with the Thebans. His proposal was accepted, and Demosthenes himself went along as one of the ambassadors. The following year (338 BCE) the Athenians and the Thebans fought together against Philip at the battle of Chaeronea but were badly defeated.

Vocabulary Help for the Reading

ἀπήγγειλαν...προσηγγελµένα (line 1) the prefixes ἀπο- and προσ- specify the direction (ἀπαγγέλλω “report back”; προσαγγέλλω “announce to”)

ἀγορεύειν (line 2) from ἀγορεύω, ἀγορεύσω, ἠγόρευσα, ἠγόρευκα, ἠγόρευμαι, ἠγορεύθηθη: speak in the assembly

ἀνίστατο (line 2) stood up (imperf. mid. of ἀνίστημι, ἀναστήσω, ἀνέστησα, ἀνέστηκα, ἀνέστασαι, ἀνεστάθην: make stand up)

παρόντων (line 4) from πάρειμι (imperf. παρῆν), παρέσωμαι, —, —, —,—: be present (translate ptcple. with concessive sense, as if it had καίπερ with it)

ῥητόρων (line 4) supply παρόντων καλούσης δὲ τῆς...φωνῆς (lines 4-5) and although the voice...kept summoning the man who would speak

σωτηρίᾱς (line 5) from σωτηρία, -άς, ἡ: safety

νομίζεται (line 6) from νομίζω, νομιῶ, ἐνόμισα, νενόμικα, νενόμισαμαι, ἐνομίσθην: think, consider (νομίζεται εἶναι = “is considered to be”)

καιρός (line 7) from καιρός, -οῦ, ὁ: critical moment

εὖνουν (line 7) masc. acc. sg. of εὖνοιος, -ουν (contracted adj.): well-intentioned

πλούσιον (line 8) from πλοῦσιος, -ᾶς, -ον: wealthy

παρηκολουθηκότα (line 8) from παρακολούθηκα, παρακολούθηκα, παρηκολούθησα, παρηκολούθηκα, —, —: follow closely

πράγμασιν (line 9) from πράγμα, -ατος, τό: thing, affair; (pl.) matters of state

συλλελογισµένον (line 9) from συλλογίζομαι, συλλογίσομαι, συνελογισµήν, —, συλλελόγισμαι, —: reckon together, infer

ὁρθῶς (line 9) rightly (adv.)

Φίλιππος (line 10) from Φίλιππος, -ου, ὁ: Philip II, king of Macedonia
ἐφάνην (line 11)  I appeared (aor. pass. of φαίνω, φανῶ, ἔφηνα, πέφαιγκα or πέφηνα, πέφασμαι, ἐφάνθην or ἐφάνην: make appear)
οὗτος (line 11)  predicate noun ("as that man" or "as such a one")
παρέλθων (line 11)  coming forward to speak (aor. act. ptcple. of παρέρχομαι, πάρειμι, παρῆλθον, παρελήλυθα, —, —: pass by)
Lesson 31

Adverbs

Positive Degree

Result Clauses

οὐκ ἂνδριαντοποιός εἰμ’, ὡστ’ ἐλεινόσοντα ἐργάζεσθαι ἁγάλματα
(I’m not cut out to be a sculptor, to make statues that stand still)
—Pindar in Nemea 5.1 prefers to be a poet

189. This chapter is a formal introduction to Greek adverbs, some of which you already know from previous lessons. While adjectives modify nouns, adverbs modify verbs (e.g., “this is a book that I understand well”), adjectives/participles (e.g., “this is a well understood book”), or other adverbs (“this is a fairly well understood book”). Only the positive degree of adverbs is presented here; the comparative and superlative degrees are covered in the next lesson.

190. In English, an adverb showing the manner in which something is done may be created by adding a suffix, usually -ly, to an adjective: e.g., fair → fairly. A Greek adverb of manner may be derived from an adjective in a similar way: the final ν of the masculine genitive plural is simply changed to ζ, and the accent of the genitive plural is retained in the adverb (e.g., masc. gen. pl. = ἐλευθέρων; adverb = ἐλευθέρως; masc. gen. pl. = κακῶν; adverb = κακῶς).

With some adjectives, Greek prefers to use the neuter accusative, either singular or plural, as if it were an adverb of manner. This corresponds to the flexibility of certain English adjectives that may function as adverbs with no change of form (e.g., “a fast horse”; “the horse runs fast”). In the following list, those adjectives whose neuter accusative (or a different word altogether) usually acts as a substitute for the expected adverb are grouped together at the end. Forms in brackets are less common.

- ἀθάνατος, -ον → ἀθανάτως “immortally”
- αἰτιος, -ᾱ, -ον → αἱτίως “responsibly,” “guiltily”
- ἀληθής, -ές → ἀληθῶς “truly”
- ἀνάξιος, -ον → ἀναξίως “undeservedly,” “worthlessly”
- ἄξιος, -ᾱ, -ον → ἄξιως “deservedly”
On the basis of gen. pl. τούτων, one would expect the stem to be τοντ-, but οὑτ is used instead.

παλαιός, -ά, -άν → παλαιώς
“in an old way”

πᾶς, πᾶσα, πάν → πάντως
“entirely,” “in all respects”

πολέμιος, ο-, -ον → πολεμίως
“in a hostile way”

σοφός, -ή, -όν → σοφῶς
“wisely”

τυφλός, -ή, -όν → τυφλῶς
“blindly”

φίλος, -η, -ον → φίλως
“in a friendly way”

φιλόσοφος, -η, -ον → φιλοσόφως
“in a philosophic way”

ἄγαθός, -ή, -όν → ἄγαθος
[or ἄγαθώς]
“well,” “kindly”

eὖ is the adverbial form of ἐΰς, ἠΰ, “good,” an adjective found only in epic poetry.

δῆλος, -η, -όν → δήλον or δήλος
[or δήλως]
“clearly”

μακρός, -ά, -όν → μακρόν or μακρά
[or μακρός]
“at length”

μέγας, μεγάλη, μέγα → μέγαα or μεγάλα
[or μεγάλως]
“greatly”

μικρός, -ά, -όν → μικρόν or μικρά
[or μικρός]
“a little,” “for a little while”

μόνος, -η, -ον → μόνον
[or μόνως]
“only”

νέος, -ά, -ον → νέον
[or νέως]
“recently”

ὁδε, ἥδε, τόδε → ὧδε
“in this way,”
“so,” “thus”

ὁλίγος, -η, -ον → ὁλίγον or ὁλίγα
[or ὁλίγως]
“a little,” “for a little while”

πολύς, πολλά, πολύ → πολύ or πολλά
“much”

πρότερος, -ά, -ον → πρότερον
“formerly,”
“earlier”
The adverb πολλάκις (“often”) is formed from the adjective stem πολλ- (“many”) + the adverbial suffix -ακις (“times”).

Like English, Greek also has many adverbs that are not derived from adjectives and whose form is relatively unpredictable. Of these, you already know ἕκατον, ἅρπτι, ἠδη, καί (“even”), μή and its compounds, νῦν, ὅποθεν, ὅποι, ὅποτε, ὅπως, ὅπως, ὅπως, πόθεν, πότε, ποῦ, πώς, and τότε. The adverb τήμερον is derived from the noun ἠμέρα.

Result clauses (also called consecutive clauses) are adverbial clauses introduced by the conjunction ὥστε (“so as,” “so that”). Often the main clause will have a demonstrative like οὕτως (“so,” “thus”), τοιοῦτος (“of such a sort,” “such”), or τοσοῦτος (“so great,” “so much”) that anticipates the result clause and functions as a correlative with ὥστε.

Result clauses come in two varieties:

1. **Natural result clause.** The result described by a natural result clause is one that would naturally follow from, or be likely to follow from, the action of the main verb, but whether that result ever actually occurs is left unspecified. Examples:

   εἶχον ἔγω τριήρεις ὥστε προσβαλεῖν τοῖς πολεμίοις.
   “I had triremes so as to attack the enemy.”

   ὁ θόρυβος τοσοῦτος ἦν ὥστε τοὺς ἐν τῇ οἰκίᾳ ἀκούειν.
   “The uproar was so great as those in the house might hear.”

   οὕτω κακῶς διδάσκουσιν ὥστε τίμᾶσθαι ὑπὸ μηδενός.
   “So badly do they teach as to be honored by no one.”

   The verb in a natural result clause is always an infinitive. The subject of the infinitive is left understood if it is identical with the subject of the main verb (see the first example); otherwise it appears as a noun or pronoun in the accusative case (see the second example).

   A negative natural result clause uses μή or its compounds (see the third example).

   The best translation for ὥστε is often “so as.”

   The infinitive in a natural result clause shows only aspect, not time. If the infinitive has an accusative subject, translating it literally will not work (e.g., “The uproar was so great as those in the house to hear”); in such cases you should use an English auxiliary verb like “might,” “could,” or “would” to express the idea conveyed by the infinitive.
Actual result clause. The result described by an actual result clause is one that actually was produced, is being produced, or will be produced by the action of the main verb. Examples:

εἶχον ἑγὼ τριήρεις ὥστε προσέβαλον τοῖς πολεμίοις.
“I had triremes so that I attacked the enemy.”

ὁ θόρυβος τοσοῦτος ἦν ὥστε οἱ ἐν τῇ οἰκίᾳ οὖν.
“The uproar was so great that those in the house heard.”

οὕτω κακῶς διδάσκουσιν ὥστε τίμωνται υπ’ οὐδενός.
“So badly do they teach that they are honored by no one.”

The verb in an actual result clause must be finite and in the indicative mood, signifying that the result is one that does or did or will in fact occur. Any tense of the indicative may be used, not just the three (aorist, imperfect, and present) that are found in the examples above.

The subject of an actual result clause is always in the nominative case.

A negative actual result clause uses οὐ or its compounds (see the third example).

The best translation for ὥστε is often “so that.”

Vocabulary

ζάω, ζήσω, —, —, —, —
live

ζάω occurs only in the active voice. In its contracted forms, it has an η everywhere you would expect an ο: pres. act. indic. ζῶ, ζῆς, ζῇ, ζῶμεν.

τοιόσος, —, —, —

τοιόσος, τοιαύτη, τοιοῦτον

(= τοῖος, —, — + -ν) of such a sort, such

τοιοῦτος, τοιαύτη, τοιοῦτον

(= τοῖος, —, — + οὗτος, αὐτή, τοῦτο; Attic often adds -v to τοιοῦτο) of such a sort, such

τοσόσος, τοσήδε, τοσόνδε

(= τόσος, —, — + οὗτος, αὐτή, τοῦτο; Attic often adds -v to τοσοῦτο) so great, so much; (pl.) so many

τοσοῦτος, τοσαύτη, τοσοῦτον

(= τόσος, —, — + οὗτος, αὐτή, τοῦτο; Attic often adds -v to τοσοῦτο) so great, so much; (pl.) so many

In Attic these four compounds are more common than their simple equivalents, τοῖος, —, — and τόσος, —, —. τοιόσος and τοσόσος, like ὥστε,
point to something very close or to what follows; τοιούτος and τοσοῦτος,
like οὗτος, point to something close or to what has preceded or to a result
clause. τοιούτος, τοσόδε, and τοσοῦτος use the neut. acc. sg. or pl. as an
adverb; τοσόδε uses τοιώδε. The penult is always accented; -δε affects
the accent as if it were a separate enclitic.

οὗτος (adv.) in this way, so, thus (οὗτος
before a vowel; οὗτω and έκ
are the only two Greek words
with a movable sigma)

δώδε (adv.) in this way, so, thus

ός (adv.; modifies an adv. or an adj.
in an exclamation) how!

ὡςτε (conj. + infin.) so as; (conj. +
finite verb in indic. mood) so
that (accented as if-τε were a
separate enclitic)

194. Exercises

Greek-to-English Sentences

1. μικρός ὁ κίνδυνος ἔσται καὶ τοιούτῳ ὡςτε φοβῆσαι μηδένα
tὸν παίδιον.
2. ὡς ῥάδιος, ὦ ξένε, ἔρρῑφας ἐκεῖνον τὸν λίθον, καίπερ ὄντα
tοσόδε, ὑπὲρ τὸ τοῦ ἀστεῶς τεῖχος.
3. πολλῶν ύιῶν ἠδή γεννηθέντων, οὐκοῦν βούλῃ ἔχειν καὶ
μίαν θυγατέρα;
4. νῦν κελεύομεν ὡμίν, ἄτε αἰσχρῶς ἀποκτείνασι τὸν ἀγαθὸν
ἄγγελον, φυγείν ἐκ τῆς πόλεως.
5. τοιαύτη ἦν ἡ πρώτα δέσποινα ἐμὸν ὡςτε ὑπὸ πάσων τῶν
ἄλλων θεραπαινῶν μέγα ἐφιλεῖτο.
6. οὐδενὸς ἀληθῶς εἰπόντος, οἱ πρυτάνεις οὐκ ἦσαν ὅστις ἔστιν
αἴτιος τοῦ τῆς καλῆς ἱππείας.
7. ἐγὼ δ’ οὕτως εὐδαιμόνως ἤδη ὡςτε καθ’ ἡμέραν ἔθῡον αὐτὸς
τῷ δαίμονι ὁ μεγάλην χάριν ἔχων.
8. τοσοῦτος ἔστιν ὁ ἐν τῇ ἁγορᾷ θόρυβος, ὦ κυρία, ὡςτε σὲ γε
μηδ’ ἔχειν τὴν σεαυτῆς φωνήν ἀκούειν.
9. πάλλε’ ἢτοι ὁ βασιλεὺς ὁ ποίησας τε τούσδε τοὺς σοφοὺς
νόμους καὶ ὅδε τιμήσας πάντας τοὺς θεοὺς.
10. καίπερ τῆς μητρὸς πολλάκις ἔρωσόσης εἰ ὁ πατὴρ ἀφίκται εἰς
τὴν οἰκίαν, οὐδείς ποτ’ ἀπεκρίνετο.
English-to-Greek Sentences

1. How disgracefully every contest was judged by that wicked king, whom no one trusts!
2. So beautiful was the evening that they all desired to remain in the marketplace, looking at the sky.
3. Your words, dear husband, are such as to send hope into the very souls of the (people) listening.
4. Because the gods have so commanded, we live blindly, not knowing when Death shall arrive.
5. Thus spoke my daughter: “So great is your honor, worthy mother, as nothing easily could destroy it.”

Reading

Why Epigenes Should Shape Up — Part 1
(adapted from Xenophon’s Memorabilia 3.12)

The passage below is the first third of an excerpt from the Memorabilia, Xenophon’s reminiscences of his friend and teacher, Socrates, who had been condemned to death by the Athenians in 399 BCE. Written about twenty years after Socrates’ trial, the Memorabilia include a number of dialogues (as remembered and reconstructed by Xenophon) between Socrates and various people.

Here Socrates launches into a conversation with Epigenes on the benefits of keeping fit.

Ἐπιγένην δέ τινα, νέον τ’ ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδόν, ὁ Σωκράτης εἶπεν, Ὡς ἰδιωτικῶς τὸ σῶμα ἔχεις, ὦ Ἐπίγενες. καὶ ἐκεῖνος ἀπεκρίνατο, Ἑἰδώτης γὰρ εἰμι, ὦ Σώκρατες. Οὐδὲν γε μᾶλλον, εἶπεν ὁ Σωκράτης, τὸν ἐν Ολυμπίᾳ μελλόντων ἐγωνιεῖσθαι: ἦ δοκεῖ σοι μὴν εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἐγώ, ὥσπερ ἄλλοι οἱ Ἀθηναίοι φιλοδοξοὶ ποιεῖν; καὶ οὐκ ἄλλοι καὶ διὰ τὴν τοῦ σώματος κακεξίαν ἀποθνῄσκουσιν ἐν τοῖς πολεμίοις κινδύνοις, πολλοὶ δὲ δι’ αὐτὸ τοῦτο ξοντές θ’ ἀλίσκονται καὶ ἄλλοι διὰ τοῦ βίου ἐκτίνουσι τοσαύτας δραχμὰς ὥστε ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακῶς πράττοντες ξοσί: πολλοὶ δὲ διὰ τοῦτο αἰσχρῶς κοιμόταται διὰ τὴν τοῦ σώματος κακεξίαν ἀδοξοῦσιν ἐπιτίμημα τῆς κακεξίας τοῦτον, καὶ ῥᾴδιως φέρεις τὰ τοιαῦτα;
Vocabulary Help for the Reading

Ἐπιγένην (line 1) from Ἐπιγένης, -ους, ὁ: Epigenes, a young Athenian
(Ἐπιγένην, borrowed from first decl., is used as acc. sg. in place of the expected Ἐπιγένη)

ἐχόντα (line 1) here = “maintaining”

ιδιωτικῶς (line 2) in the manner of a private citizen (from ἰδιωτικός, -ῆ, -όν: private), i.e., unprofessionally, not like a trained athlete

ἐχεῖς (line 2) here = “you are maintaining”

ιδιώτης (line 3) from ἰδιώτης, -ου, ὁ: private citizen, a non-professional

οὐδέν...μᾶλλον (lines 3-4) [you are] not at all more [non-professional], i.e., as an Athenian citizen, who may be called upon to fight in time of war, you are no less professional an athlete than (+ gen.) (οὐδέν = acc. neut. sg. used as adv.; μᾶλλον “more” = comparative degree of the adv. μάλα “much”)

Ὀλυμπιά (line 4) from Ὀλυμπίᾱ, -ᾶς, ἡ: Olympia, sanctuary of Zeus in southern Greece, site of the ancient Olympic Games

ἀγωνιεῖσθαι (line 5) from ἀγωνίζομαι, ἀγωνιοῦμαι, ἡγωνισάμην, —, ἡγώνισμαι, ἡγωνίσθην: compete

δοκεῖ (line 5) from δοκέω, δόξω, ἔδοξα, —, δέδογμαι, ἐδόχθην: seem (the subject of δοκεῖ is ἀγών in line 6)

εἶναι (line 5) complementary infinitive with δοκεῖ

Ἀθηναῖοι (line 6) from Ἀθηναῖος, -ᾱς, -ον: Athenian

καχεξίαν (line 6) from καχεξία, -ᾱς, ἡ: bad condition

ἁλίσκονται (line 9) from ἁλίσκομαι, ἁλώσομαι, ἑλὼν, ἑλθα, —, —: be captured

ἐκτίνουσι (line 9) from ἐκτίνω, ἐκτείσω, ἐξετείσα, ἐκτέτεισαι, ἐκτετείσθην: pay out (for their ransom)

ἐνδεεῖς (line 10) from ἐνδεῖ, ἐνδεῖς, ἐνδεύσαμαι, ἐνδεύσατο, ἐνδεύσθην: lack, be in want (of)

ἀναγκαίων (line 10) from ἀναγκαῖος, -ᾱς, -ον: necessary; (as a plural substantive) necessities

ἀποδειλιᾶν (line 12) from ἀποδειλιῶν, ἀποδειλιάσω, —, —, —: be a coward

καταφρονεῖς (line 12) from καταφρονέω, καταφρονήσω, καταφρόνησα, καταφρόνησαι, καταφρόνηθην (+ gen.): think little (of)

ἐπιτίμιον (line 13) from ἐπιτίμιον, -ου, τό: penalty

tοῦτον (lines 12-13) goes with τῶν ἐπιτίμιων (line 8)
Lesson 32
Comparative and Superlative Degrees of Adjectives and Adverbs
Genitive of Comparison
Partitive Genitive

αἱ δεύτεραι πως φροντίδες σοφώτεραι
(The second thoughts are somehow wiser)
—Phaedra’s nurse reconsiders in Euripides’ *Hippolytus* 436

195. Up to now, all of the Greek adjectives and adverbs presented to you have been in the positive degree, i.e., in their basic form (e.g., wise, wisely). The comparative degree is a form of the adjective or adverb indicating a higher or a rather high degree of what is denoted by the basic form (e.g., wiser, more wise, rather wise, more wisely, rather wisely). The superlative degree is a form of the adjective or adverb indicating the highest or a very high degree of what is denoted by the basic form (e.g., wisest, most wise, very wise: most wisely, very wisely).

It is important to observe that in English the comparative and superlative degrees are used only in contexts of comparison (-er, -est, more, most), whereas in Greek they can also be used to show the degree of intensity (rather, very), with no comparison implied.

196. Forming comparative and superlative degrees by adding an adverb. Like English, Greek may form the comparative degree of an adjective or an adverb by modifying it with an adverb meaning “more” (μᾶλλον), the superlative degree by modifying it with an adverb meaning “most” (μᾶλλον). The modified adjective or adverb remains in the positive degree. Examples:

- μᾶλλον σοφός, -ή, -όν “more wise” or “rather wise”
- μᾶλλον σοφῶς “more wisely” or “rather wisely”
- μᾶλλον σοφός, -ή, -όν “most wise” or “very wise”
- μᾶλλον σοφῶς “most wisely” or “very wisely”

This is the regular method for forming the comparative and superlative degrees of a participle (e.g., μᾶλλον βεβλαμμένοι “more harmed” or “rather harmed”; μᾶλλον βεβλαμμένοι “most harmed” or “very harmed”).
Forming comparative and superlative degrees by adding a suffix. For an adjective that is not a participle, the preferred method for forming comparative and superlative degrees is to add a special suffix to the adjective’s basic stem (if the adjective has different stems for masculine and feminine, the masculine is used), followed by regular first-/second-declension endings. The comparative degree adds the suffix -τερ- with -ος, -ᾱ, -ον endings; the superlative degree adds the suffix -τατ- with -ος, -η, -ον endings. The accent persists, if possible, on the syllable before -τερ- or -τατ-.

In first/second-declension adjectives a vowel must be inserted between the basic stem and the comparative or superlative suffix. The inserted vowel is an omicron if the preceding syllable has a diphthong, a naturally long vowel, or a short vowel followed by two consonants (e.g., κοινότερος, κοινότατος; δηλότερος, δηλότατος; μακρότερος, μακρότατος). It is an omega if the preceding syllable has a short vowel not followed by two consonants (e.g., σοφότερος, σοφότατος).

Third-declension adjectives whose stems end in a sigma do not insert a vowel between their stem and the comparative or superlative suffix; they simply let the -σ of the stem and the τ- of the suffix stand side by side (e.g., ἀληθέστερος, ἀληθέστατος).

Third-declension adjectives whose stems end in a nasal add -εσ- before adding -τερ-/τατ- and the endings. In other words, they first make themselves look like sigma-stem adjectives and then form their comparative and superlative degrees in the same way sigma-stem adjectives do (e.g., εὐδαιμόνεστερος, εὐδαιμόνεστατος).

The preferred way to create comparative and superlative adverbs is simply to use the neuter accusative singular of the corresponding comparative adjective (e.g., κοινότερον, δηλότερον, μακρότερον, σοφότερον) and the neuter accusative plural of the corresponding superlative adjective (e.g., κοινότατα, δηλότατα, μακρότατα, σοφότατα).

Listed below are all the previously introduced adjectives that form their comparative and superlative degrees predictably. You can assume that the adverb derived from each of these adjectives is likewise predictable, ending in -τερον if comparative, in -τατα if superlative.

| ἀθάνατος, -ον | ἀθανατώτερος, -ᾱ, -ον | ἀθανατώτατος, -η, -ον |
| αἰτίος, -α, -ον | αἰτιώτερος, -ᾱ, -ον | αἰτιώτατος, -η, -ον |
| ἀληθής, -ης | ἀληθέστερος, -ᾱ, -ον | ἀληθέστατος, -η, -ον |
| ἀνάξιος, -ον | ἀναξιώτερος, -ᾱ, -ον | ἀναξιώτατος, -η, -ον |
| ἄξιος, -α, -ον | ἄξιώτερος, -ᾱ, -ον | ἄξιώτατος, -η, -ον |
| δῆλος, -ης, -ον | δηλότερος, -ᾱ, -ον | δηλότατος, -η, -ον |
| δούλος, -ης, -ον | δουλότερος, -ᾱ, -ον | δουλότατος, -η, -ον |
| ἐλευθέρος, -α, -ον | ἐλευθερώτερος, -ᾱ, -ον | ἐλευθερώτατος, -η, -ον |
| Ἑλληνικός, -ης, -ον | Ἑλληνικώτερος, -ᾱ, -ον | Ἑλληνικώτατος, -η, -ον |
| εὐδαιμόν, -ον | εὐδαιμόνεστερος, -α, -ον | εὐδαιμόνεστατος, -η, -ον |
The following adjectives form their comparative and superlative degrees with -τερος, -ᾱ, -ον and -τατος, -η, -ον, but drop the preceding omicron:

<table>
<thead>
<tr>
<th>Greek</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>παλαιός, -ᾱ, -όν</td>
<td>παλαίτερος, -ᾱ, -ον</td>
<td>παλαίτατος, -η, -ον</td>
</tr>
<tr>
<td>φίλος, -η, -ον</td>
<td>φίλτερος, -ᾱ, -ον</td>
<td>φίλτατος, -η, -ον</td>
</tr>
</tbody>
</table>

The adjective πρότερος, -ᾱ, -ον ("former," "earlier") is actually a comparative, derived from the adverb πρό ("before"); its superlative is πρῶτος, -η, -ον ("first," "earliest").

Adjective/pronouns such as αὐτός, εἷς, ἐκεῖνος, ὅδε, οὗτος, πᾶς, τοιόσδε, τοιοῦτος, τοσόσδε, and τοσοῦτος and adverbs that are not derived from adjectives (μή, νῦν, οὐ, πότε, τότε, etc.) rarely, if ever, occur in the comparative or superlative degree.

198. Greek has two different ways to say “A more than B.” The first is similar to the method used in English: the conjunction ἤ ("than") is placed after a comparative adjective or comparative adverb, and the case of the nouns or pronouns in the “B” half of the comparison is made to match the case of the nouns or pronouns in the “A” half. In the following example τις and ὁ Σωκράτης are both in the nominative case:

**Comparison with ἤ**

βόυλομαι εἰδέναι εἴ τις ἦν σοφώτερος ἢ ὁ Σωκράτης.

“I wish to know whether anyone was wiser than Socrates.”

Alternatively, the conjunction ἤ can be omitted, and the words that would have followed it can be put into the genitive case. This construction, called the genitive of comparison, leaves it up to the reader to deduce (from the presence of a comparative adjective or comparative adverb nearby in the sentence) that the words in the genitive case are the “B” half of the comparison. In the following example τις is in the nominative case, but τοῦ Σωκράτους is in the genitive case:

**Genitive of comparison**

βόυλομαι εἰδέναι εἴ τις ἦν σοφώτερος τοῦ Σωκράτους.

“I wish to know whether anyone was wiser than Socrates.”
199. **Partitive genitive.** A noun or pronoun in the genitive case is often added to an adjective or adverb in the comparative or superlative degree to identify the whole group from which a part is being singled out: e.g., ὁ ἴμων ἡ σοφωτερά (“the wiser [one] of you”); οἱ σοφώτατοι τῶν Ἑλλήνων (“the wisest of the Greeks”). This partitive genitive also appears with pronouns, substantives, and numerals (e.g., τίς ἴμων “which of us?”; ὁλίγοι τῶν ῥήτορων “few of the orators”; ἐν τούτοις τῶν δώρων “one of these gifts”). A partitive genitive may come either before or after the word it modifies, but it is normally not in the attributive position.

200. Placing the particle ὡς or ὅτι in front of a superlative adjective or adverb makes it express the highest degree possible: e.g., ὡς σοφωτάτη ἐστὶν ἡ βουλή (“the plan is the wisest possible”); ὑπαίτι ὅτι σοφώτατα (“live as wisely as possible!”).

201. **Vocabulary**

γίγνομαι, γενήσομαι,

ἐγένομην, γέγονα, γεγένημαι, — be born, become, happen

You would not expect a middle deponent verb to have any active forms, but γίγνομαι does have one: the perfect active γέγονα, which is virtually synonymous with the perfect middle γεγένημαι (“I have been born” or “I am”). Both τὰ γεγονότα and τὰ γεγενημένα can mean “the past” (literally, “the things having happened”). Forms of γίγνομαι are frequently combined with a predicate noun/adjective (e.g., γίγνεται βασιλεύς “he is [born] a king”; γενοῦ εὐδαίμων “be[come] happy!”). Notice that the translation “be” may be preferable to the literal rendering “be born” or “become.”

σῴζω, σώσω, ἑσώσα, σέσωσμαι, σέσωσοµαι, ἑσώθην

or σέσωσαι, ἑσώθην

save, bring safely (to) [cf. creosote]

dεινός, -ή, -όν
terrible, dreadful, marvelous, clever [cf. dinosaur, dinother]

λοιπός, -ή, -όν

remaining, rest; τοῦ λοιποῦ

(χρόνου) = in the future; καὶ
tὰ λοιπὰ (abbreviated κτλ.) = etc.; (no comp. or superl.)

(adv. λοιπὸν “as for the rest”)

πρῶτος, -η, -όν

(superl. adj.) first, earliest (adv. πρῶτον/πρῶτα) [cf. protocol, proton, protoplasm]

μάλιστα

(superl. adv.) most

μᾶλλον

(comp. adv.) more, rather

ἡ

(conf. following a comparative) than
µήν (postpositive particle) surely, yet, however

The combinations ἀλλὰ µήν (“but yet”) and καὶ µήν (“and surely” or “and yet,” depending on the context) are used to introduce a new point or topic.

ώς or ὅτι (particle preceding and strengthening a superlative)
as...as possible

202. Exercises

Greek-to-English Sentences

1. πῶς σωθήσεται τὰ λοιπὰ δένδρα, ὦ ἄνδρες, τὰ ἢδη γεγονότα παλαίτερα;

2. ἐπεὶ ἐγένου εἰς τῶν πρυτάνεων, ὥφιλτατε ἀδελφε, μὼν ἡλλαξας καὶ τοὺς σεαυτοῦ τρόπους τοὺς ἀγαθοὺς;

3. τῆς ὡς ὡς ἐσπέρας τοσοῦτος θόρυβος ἐγένετο ἐν τῷ άστει ὡστε αἰσχρῶς ἔφυγεν, οὐκ ἀκούοντες οὐδενός.

4. εὖ διδαχθείς, ἠρώτησέ τις τῶν νέων µαθητῶν τοιάδε· Τοῦ λοιποῦ έξομεν διδασκάλους σοφωτέρους ἢ τοὺς πρώτους;

5. ἄλλα µὴν οἴδα τόδ’ ἐκείνου τοῦ λέοντος οὐδὲν θόν δεννότερον ἐστίν.

6. καίπερ ζῶντες ὅτι Ἐλληνικάτατα, οὕποτ’ ἀληθῶς ἐςομεθα ὰρρός Ἐλλῆνες.  

7. καὶ µὴν τίνες ἔλευθερώτερον ξάσιν ἢ ὁμιλείς, ὅπο τῶν θεῶν ἄει φιλούμενοι µᾶλλον τῶν άλλων ἀνθρώπων;

8. ὡς βραδίως, ὥ ρήτορ, σέσωκας τούτοις τοὺς σοφοῖς λόγους τὴν πόλιν τὴν τε παλαιτάτην καὶ μάλιστα πεφιλημένην ἤµιν.

9. τῶν λοιπῶν εἰς πατρίδα σωθέντων, ὁ µακρότερος πόλεμος ἐπαύθη.

10. τῆς ἀξιωτέρα σου, ὥ µήτερ, γίγνεται; οὐδεµία ἐµοιγε φιλαιτέρα ποτ’ ἐσται.
English-to-Greek Sentences

1. No one of the earliest philosophers is dearer than Socrates, for he knew how to live as sincerely as possible.

2. And yet, although very dreadful things are happening in the city (use genitive absolute), hope of a happier day remains.

3. Bring our daughter safely back to Greece, O most honored gods, and in the future do not send her away from us!

4. They asked the wisest (pl.) of the heralds whether the rather old roads were longer than the new (roads).

5. Have you become blinder than a stone, my husband? So clear is your mistake that I myself see it.

Reading

Why Epigenes Should Shape Up — Part 2
(adapted from Xenophon’s Memorabilia 3.12)

Socrates’ dialogue with Epigenes turns into a full-blown lecture on the advantages of staying in shape and the disadvantages of not.

καὶ μὴν ύγιεινοτέρα τε καὶ εἰς τὰ ἄλλα χρησιμωτέρα ἐστὶν ἡ εὐεξία τῆς καχεξίας. ἤ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς; καὶ γὰρ υγιαίνουσιν οἱ τὰ σῶματα εὖ ἔχοντες καὶ ἵσχύουσιν· καὶ πολλοὶ μὲν διὰ τούτ’ ἐκ τῶν πολεμίων ἀγώνων σφάζονται τ’ εὐσχημόνως καὶ τὰ δεινὰ πάντα φεύγουσι, πολλοὶ δὲ τοὺς τε φίλους καὶ τὴν πατρίδα ὦφελοῦσι καὶ δόξαν μεγάλην κομίζονται καὶ τὸν τε λουπὸν βίον ὅτι εὐδαιμονέστατα ζῶσι καὶ τοῖς ἑαυτῶν παισὶ καλὰς ἀφορμὰς εἰς τὸν βίον καταλεύωσιν. πρὸς πάντα γὰρ ἅ πράττουσιν ἀνθρώποι χρῆσιμον τὸ σῶμα ἐστὶν ἐν πᾶσαις δὲ ταῖς τοῦ σῶματος χρείαις πολὺ διαφέρει ή εὐεξία τοῦ σῶματος. καὶ γὰρ ἐν τῷ διανοεῖσθαι, ἐν ὧ μικρότατη σῶματος χρεία ἐἶναι φαίνεται, πολλοὶ μεγάλα σφάλλονται διότι τὰ σῶματα κακῶς ἔχουσιν.
Vocabulary Help for the Reading

ὑγιεινοτέρᾱ (line 1)  from ὑγιεινός, -ῆ, -όν: healthy
εἰς (line 1)  here = “for”
χρησιμωτέρα (line 1)  from χρήσιμος, -η, -ον: useful
eὐεξία (line 2)  from ἑυεξία, -ας, ἡ: good condition
καχεξίας (line 2)  from καχεξία, -ας, ἡ: bad condition
καταφρονεῖς (line 3)  from καταφρονέω, καταφρονήσω, κατεφρόνησα, κατεφρόνηκα, καταφρονήθην (+ gen.): think little (of)
ὑγιαίνουσιν (line 3)  from ὑγιαίνω, ὑγιανῶ, ἡγίανα, —, —, —: be healthy
ἐχοντες (line 3)  here = “maintaining”
ἰσχυσιν (line 4)  from ἰσχύω, ἰσχύσω, ἰσχύσα, ἰσχύκα, —, —: be strong
eὐσχημόνως (line 5)  from εὐσχήμων, -ον: dignified, respectable
ζῶσι (line 7)  here = “live out” (takes τόν...λοιπὸν βίον as its direct object)
ἀφορμὰς (line 8)  from ἀφορμή, -ῆς, ἡ: starting-point, resource
εἰς (line 8)  here = “for”
kataléipousin (line 8)  leave behind, bequeath
πρός (line 9)  here = “in regard to”
χρεῖας (line 10)  from χρεία, -ας, ἡ: use, function
diaφέρει (line 10)  from διαφέρω (= δια- + φέρω): differ, make a difference
τῷ διανοεῖσθαι (line 11)  the process of thinking (verbal noun made by combining the definite article with the infinitive of διανοέομαι, διανοήσομαι, —, —, διανοήθην: think)
φαίνεται (line 12)  from φαίνω, φανῶ, ἔφηνα, πέφηνα or πέφαγκα, πέφασα, ἐφάνην or ἐφάνθην: show; (mid.) appear
σφάλλονται (line 12)  from σφάλλω, σφαλῶ, ἔσφηλα, ἔσφαλκα, ἔσφαλμα, ἔσφάλην: trip up (in wrestling), overthrow
διότι (line 12)  contraction of διὰ τοῦθ’ ὅτι
ἐχουσιν (line 13)  here = “they maintain”
Lesson 33

Irregular Comparative and Superlative Degrees of Adjectives and Adverbs; -υς, -εια, -υ Adjectives; Dative of Degree of Difference

ὡς οὐδὲν γλύκιον ἢς πατρίδος οὐδὲ τοκήων / γίγνεται
(Nothing is sweeter than one’s own country or parents)
—Odysseus speaks from experience in Homer’s Odyssey 9.34-35

203. Certain Greek adjectives form their comparative and superlative degrees irregularly. Not only do they use a different stem from that of the positive degree, but they also add different suffixes: -ῑων, -ῑον (or -ων, -ον) for the comparative (with the endings of a third-declension nasal-stem adjective), -ιστος, -η, -ον for the superlative (with the endings of a first/second-declension adjective).

To save space, the list below includes just one or two possible translations for each adjective; do not be afraid to translate the comparative degree with rather (e.g., βελτίων, -ιον “rather good”) or the superlative degree with very (e.g., βέλτιστος, -η, -ον “very good”) if that sense is supported by the context.

Adjectives with irregular comparative and superlative degrees

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός, -ή, -όν</td>
<td>βελτίων, -ίον</td>
<td>βέλτιστος, -η, -ον</td>
</tr>
<tr>
<td>“good”</td>
<td>“better (morally)”</td>
<td>“best (morally)”</td>
</tr>
<tr>
<td>or</td>
<td>ὁμοίων, -ον</td>
<td>ἀριστος, -η, -ον</td>
</tr>
<tr>
<td>or</td>
<td>“better (in ability/worth)”</td>
<td>“best (in ability/worth)”</td>
</tr>
<tr>
<td>or</td>
<td>κρατίττων, -ον</td>
<td>κράτιστος, -η, -ον</td>
</tr>
<tr>
<td>or</td>
<td>“better (in might), “stronger”</td>
<td>“best (in might), “strongest”</td>
</tr>
</tbody>
</table>
κακός, -ή, -όν
“bad”
κακιόν, -ίον,
“worse (morally)”
kακιστός, -η, -ον
“worst (morally)”
χειρίων, -ον
“worse (in ability/worth)”
χειρίστος, -η, -ον
“worst (in ability/worth)”
ήπτων, -ον
“worse (in might), “weaker,”
ήκιστος, -η, -ον
“worst (in might), “least”,
“less”

κακιστός, -η, -ον
“worst (in ability/worth)”
κακιστός, -η, -ον
“worst (in ability/worth)”
κακιστά (“least of all”) is
common.
καλός, -ή, -όν
καλλιόν, -ίον
“beautiful,” “fine”
καλλιστός, -η, -ον
“most beautiful,” “finest”
καλλιέρα, καλλιέρα
καλλιέρα, -ίον
“more beautiful,” “finer”
καλλιερίστος, -η, -ον
“most beautiful,” “finest”
μέγας, -άχλη,
μείζων, -ον
“great,” “large”
μέγατα (“most”, “largest”
μεγάλης, μεγάλης,
μεγάλερα, μεγάλερα
“greater,” “larger”
μεγάλεστα (“most”, “largest”
πολύς, πολλή,
πλείον (or πλέον), -ον
“more”
πλείστος, -η, -ον
“most”
πολύς, -η, -ον
πλείον (or πλέον), -ον
“more”
πλείστος, -η, -ον
“most”
“much,” “many”
μικρός, -ά, -όν
μικρότερος, -α, -ον
μικρότατος, -η, -ον
“small”
μεγάλων, -ον
μεγαλεριάτος, -η, -ον
“smaller”
μεγαλεριάστος, -η, -ον
“smallest”
ελάπτων, -ον
ελάπτιστος, -η, -ον
“little,” “few”
“less,” “fewer”
ελάπτιστος, -η, -ον
“least,” “fewest”
ῥοδιός, -ά, -όν
ῥόδιων, -ον
“easy”
ῥόδιστος, -η, -ον
“easiest”
“easier”

Some of the irregular comparatives that now lack an iota originally had
one: e.g., ἀμεν-ῑων → ἀμείων; κρετ-ῑων → κρείττων; ἡκ-ῑων → ἥττων; χερ-
ῑων → χείρων; μεγ-ίων → μείζων; ελαχ-ῑων → ελάπτων.

Adjectives whose positive degree ends in -ρος, -ρᾰ, -ρον drop the ρ (returning to their basic stem) before adding -ῑων, -ῑον and -ιστος, -η, -ον to
form the comparative and superlative degrees:
αισχρός, -ά, -όν
αισχίων, -ίον
“shameful”
“more shameful”
“most shameful”
ἐχθρός, -ά, -όν
ἐχθίων, -ίον
“hateful”
“more hateful”
“most hateful”

Adverbs corresponding to irregular comparative and superlative adjectives
are derived in predictable ways: the neuter accusative singular of the
comparative adjective serves as the comparative adverb (e.g., κάλλιον
“more beautifully” or “rather beautifully”); the neuter accusative plural of
the superlative adjective serves as the superlative adverb (e.g., κάλλιστα
“most beautifully” or “very beautifully”).

The adverbs μᾶλλον (“more”) and μάλιστα (“very”), which can be
combined with the positive degree of adjectives and adverbs to create
comparatives and superlatives, are themselves the irregular comparative and superlative forms of μάλα, an adverb meaning “very” or “much.”

204. All of the irregular comparative adjectives listed above are declined like εὐδείμον, -ον, but contractions are common. In the following paradigm using βελτίων, -ίον, contracted forms are given in parentheses.

**Paradigm for adjectives with irregular comparative degree**

<table>
<thead>
<tr>
<th></th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>βελτίων</td>
<td>βελτίον</td>
</tr>
<tr>
<td>Genitive</td>
<td>βελτίονος</td>
<td>βελτίονος</td>
</tr>
<tr>
<td>Dative</td>
<td>βελτίονι</td>
<td>βελτίονι</td>
</tr>
<tr>
<td>Accusative</td>
<td>βελτίονα (βελτίω)</td>
<td>βελτίον</td>
</tr>
<tr>
<td>Vocative</td>
<td>βελτίον</td>
<td>βελτίον</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>βελτίονες (βελτίους)</td>
<td>βελτίονα (βελτίω)</td>
</tr>
<tr>
<td>Genitive</td>
<td>βελτίόνων</td>
<td>βελτίόνων</td>
</tr>
<tr>
<td>Dative</td>
<td>βελτίσιν(ν)</td>
<td>βελτίσιν(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>βελτίονας (βελτίους)</td>
<td>βελτίονα (βελτίω)</td>
</tr>
</tbody>
</table>

As you can see, there are just two contracted endings to remember: -ω (= -ονα) and -ος (= -ονες; the masc./fem. acc. pl. borrows the contracted ending -ος from the masc./fem. nom./voc. pl. rather than contracting -ονες). The accent in the masc./fem. voc. sg. and the neuter nom./acc./voc. sg. is unusual in being recessive; all the other forms have persistent accent, based on the location of the accent in the masc./fem. nom. sg. When contraction occurs, the accent stays where it was in the uncontracted form.

205. You have already met adjectives of mixed declension (e.g., the aorist passive participle, all active participles, and πᾶς, πᾶσα, πᾶν). Adjectives in -υς, -εια, -υ also fall into this category: their masculine/neuter forms have third-declension endings, while their feminine forms have first-declension endings. One of the most common of these adjectives is ἡδύς, -εῖα, -υ (“sweet”).

**Paradigm for adjectives in -υς, -εια, -υ**

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>ἡδύς</td>
<td>ἡδεία</td>
<td>ἡδύ</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἡδέος</td>
<td>ἡδείας</td>
<td>ἡδέος</td>
</tr>
<tr>
<td>Dative</td>
<td>ἡδεῖ</td>
<td>ἡδεία</td>
<td>ἡδεῖ</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἡδόν</td>
<td>ἡδείαν</td>
<td>ἡδό</td>
</tr>
<tr>
<td>Vocative</td>
<td>ἡδό</td>
<td>ἡδεία</td>
<td>ἡδό</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>ἡδεῖς</td>
<td>ἡδείας</td>
<td>ἡδέα</td>
</tr>
<tr>
<td>Genitive</td>
<td>ἡδείων</td>
<td>ἡδείων</td>
<td>ἡδέων</td>
</tr>
<tr>
<td>Dative</td>
<td>ἡδείσι(ν)</td>
<td>ἡδείσι(ν)</td>
<td>ἡδείσι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἡδεῖς</td>
<td>ἡδείας</td>
<td>ἡδέα</td>
</tr>
<tr>
<td>Vocative</td>
<td>ἡδεῖς</td>
<td>ἡδεία</td>
<td>ἡδέα</td>
</tr>
</tbody>
</table>
In the masculine and neuter forms, the stem-vowel varies between υ and ε. The masc. nom./voc. pl. is a contracted form (ἡδεῖς → ἡδεῖς), which the masc. acc. pl. simply borrows (rather than contracting ἡδέας).

In the feminine forms, the original ἡδευ- became ἡδεϝ-, to which -ια was added; later the digamma disappeared.

Adjectives like ἡδύς often have comparatives in -ῑων, -ῑον and superlatives in -ιστος, -η, -ον:

ἡδύς, -εῖα, -ύ (“sweet”)  ἡδίων, -ῑον (“sweeter”)  ἡδιστος, -η, -ον (“sweetest”)

The corresponding adverbs are formed predictably:

ἡδέως (“sweetly”)  ἡδίον (“more sweetly”)  ἡδιστα (”most sweetly”)

**206. Dative of degree of difference.** When a comparison is being drawn, there are two possible ways to show the degree of difference between the items being compared: either with an adverb modifying the comparative word (e.g., πολὺ ἡδίων σοῦ εἰ “I am much sweeter than you”) or with a dative of degree of difference, i.e., a noun (or a neuter singular adjective used substantively) in the dative case, added to the sentence to make the comparison more precise (e.g., πολλῷ ἡδίων σοῦ εἰ “I am [by] much sweeter than you”; πολλαῖς ἡμέραις πρότερον ἀφικόμην “I arrived [by] many days earlier”).

**207. Vocabulary**

- ἀγαθός, -ή, -όν; comp. βελτίων, -ίον; superl. βέλτιστος, -η, -ον good (morally), virtuous
- ἀγαθός, -ῆ, -όν; comp. ἀμείνων, -ων; superl. ἀριστος, -η, -ον good (in ability/worth)
- ἀγαθός, -ή, -όν; comp. κρείττων, -ων; superl. κράτιστος, -η, -ον good (in might), strong
- αἰσχρός, -ά, -ών; comp. αἰσχρός, -ων; superl. αἰσχιστος, -η, -ον shameless, disgraceful
- ἐχθρός, -ή, -όν; comp. ἐχθρός, -ων; superl. ἐχθιστος, -η, -ον hateful, hostile
- ἡδύς, -εῖα, -ύ; comp. ἡδίων, -ῑον; superl. ἡδιστος, -η, -ον sweet, pleasant
- κακός, -ῆ, -όν; comp. κακίων, -ων; superl. κακιστος, -η, -ον bad (morally), wicked
- κακός, -ῆ, -όν; comp. χείρων, -ων; superl. χείριστος, -η, -ον bad (in ability/worth)
- κακός, -ῆ, -όν; comp. ἥττων, -ων; superl. ἥκιστος, -η, -ον bad (in might), weak (superl. adv. ἥκιστα “least of all”)
Lesson 33 • 231

καλός, -ή, -όν; comp. καλλίστος, -η, -ον  beautiful, fine
μέγας, μεγάλη, μέγα; comp. μείζων,  great, large
μικρός, -ά, -άν; comp. ἐλάττων,  small, little
ολίγος, -η, -όν; comp. ἐλάττων,  little; (pl.) few
πολύς, πολλή, πολύ; comp. πλείστος,  much; (pl.) many
ράδιος, -ᾶ, -ον; comp. ῥᾷστος,  easy
μάλα (adv); comp. μᾶλλον; superl. μάλιστος,  very, much

208. Exercises

Greek-to-English Sentences

1. τοῦ μακρὸ πολέμου παυθέντος, ὅτι μάλιστα χαίρομεν τῇ ἡδείᾳ εἰρήνῃ.
2. ἐν τῇ ἄλλῃ χώρᾳ, ὦ φίλτατε υἱέ, ὄψῃ κάλλιστά τε φυτὰ καὶ ἐμίστα ζῷα.
3. δι’ ἐκεῖνο τὸ αἰσχιστὸν ἔργον οἱ μάλα κακοὶ δεσπόται γεγένην ἡ μῖν ἐχθροντες (or ἐχθροῖς).
4. ἄρ’ οὔκ εἰ μι εὐδαιμονεστέρα τοῦ ἀδελφοῦ μου ὃ ὀλίγιστοι φίλοι εἰσίν;
5. οὕτως ἡδέως λέγουσιν οἱ ῥήτορες ὥστε ἐχεῖν παύεσθαι ἀκούοντα.
6. καίπερ σοῦ πολλῷ ἀσέινον ὄντος, παρὰ δόξαν στρατηγὸς ἐκρίθην.
7. οὐδεὶς ἔστιν ἀξιώτερος θανάτου ἢ ὁ ἀποκτείνᾱς τὸν ἀριστέρον ἀρίστους ἄνδρας.
8. ἡμέις ἐπὶ τὴν μειζονα (or μεῖζω) πόλιν ἁρικόμεθα ὀλίγαις ἡμέραις πρότερον τῶν λοιπῶν.
9. πολὺ ῥόμον διδάσκοι τοὺς ὑπ’ ἐμοῦ διδάσκεσθαι βουλομένους μαθητάς.
10. ὁδ’ ὁ θησαυρός, ὥτε ὀλίγῳ μικρότερος τῶν ἄλλων ὄν, ἐλάττων τίμαται.
English-to-Greek Sentences

1. The gods have sent to us no sweeter gift than a very good friend.
2. Do not fear that most evil thief, for the guard pursuing him is (use a form of γίγνομαι) much stronger than he.
3. I said to the assembly, “No one is worse than this general, and the deeds of no one are more shameful.”
4. Was the orator who had more drachmas and a better house a little worthier or greater than the rest?
5. They asked the best philosopher, “How shall we live so as to be hurt least of all and by as few enemies as possible?”

Reading

Why Epigenes Should Shape Up — Part 3
& Why a Walk to Olympia Is No Sweat
(adapted from Xenophon’s Memorabilia 3.12-13)

Below is the conclusion to Socrates’ chat with Epigenes, followed by another bit of Socratic wisdom from the next section in the Memorabilia.

μὴ δ’ αἰσχρῶς γήρασκε, ὦ Ἐπίγενες, διὰ τὴν ἀμέλειαν. ἄρ’ οὐ βούλῃ κάλλιστον καὶ κράτιστον τὸ σαυτοῦ σώμα ιδεῖν; τούτο δ’ οὐκ ἔχεις ἰδεῖν ἀμελῶν· οὔδὲν γὰρ τοιοῦτον γίγνεται αὐτόματον. [End of Conversation]

5  Φοβουμένου δὲ τινὸς τὴν εἰς Ὀλυμπιάν ὁδὸν, Τί, ἀπεκρίνατο ὁ Σωκράτης, φοβῆ τὴν μακρὰν πορείαν; οὐ γὰρ σχεδὸν πάσαν τὴν ἡμέραν περιπατεῖς καὶ οἶκοι καὶ ἐκεῖσθι πορευόμενος; περιπατήσας ἄριστας, περιπατήσας δειπνεῖς καὶ ἀναπαύῃ. ἐκτείνων οὖν πάντας τοὺς περιπάτους οὐς Αθήνησιν ἐν πέντε ἡ ἑξῆ ἡμέρας περιπατεῖς, ῥαδίως Ἀθήνηθεν εἰς Ὀλυμπιάν ἀφίξῃ. καὶ μὴν ἦδιον ἔσται ἐξορμμαν πρῶτον ἡμέρας μιᾷ ἡ ύστερίζειν. μὴ μὲν οὖν μήκους μακρότερον τοῦ μετρίου τὰς ὀδοὺς, πορεύου δὲ μιᾷ ἡμέρᾳ πλείονας ὀδοὺς. κρείττον γὰρ ἔσται ἐν τῇ ὁρμῇ σπεύδειν ἡ ἐν τῇ ὁδῷ.
Vocabulary Help for the Reading

γήρασκε (line 1) from γηράσκω, γηράσομαι, ἐγήρασα, γεγήράκα, —, —: grow old

Ἐπίγενες (line 1) from Ἐπιγένης, -ους, ὁ: Epigenes

ἀµέλεια (line 1) from ἀμέλεια, -ἀς, ἡ: negligence

ἀµελῶν (line 3) from ἀμελέω, ἀμελήσω, ἠμέλησα, ἠμέληκα, ἠμέλημαι, ἠμελήθην: be negligent (participle with conditional force—“if”)

αὐτόµατον (line 4) from αὐτόµατος, -η, -ον: self-acting, automatic (predicate adjective that may be translated as if it were an adverb)

Ὀλυµπίαν (line 5) from Ὀλυµπίᾱ, -ᾱς, ἡ: Olympia

πορεύεσθαι (line 7) from περιπατέω, περιπατήσω, περιεπάτησα, περιεπατήκα, περιεπατήμαι, περιεπατήθην: walk around

περιπάτους (line 9) from περίπατος, -ου, ὁ: a walking around, a walk

οὕς (line 9) cognate accusative with περιπατεῖς in line 7 ("the walks that you walk [i.e., that you take]")

Ἀθήνης (line 9) at Athens (adv.)

πέντε (line 9) five (indeclinable numeral)

ἕξ (line 10) six (indeclinable numeral)

Ἀθήνηθην (line 10) from Athens (adv.)

ἡδίν (line 11) agrees with the subject, ἔξορμαν, a (neuter) infinitive

ἔξορμαν (line 11) from ἔξορμω, ἔξορμησα, ἔξωρμησα, ἔξωρμηκα, ἔξωρμησαι, ἔξωρμηθην: start out

ὑστερίζειν (line 11) from ὑστερίζω, ὑστεριῶ, ὑστέρισα, —, —, —: be late, i.e., have to rush

μήκυνε (line 12) from μηκύνω, μηκυνῶ, ἐμήκυνα, —, μεμήκυσμαι, ἐμηκύνθην: lengthen
μετρίου (line 12) from μέτριος, -ᾱ, -ον: moderate, tolerable (here = a neut. sg. substantive, “what is tolerable”)

ὁδούς (line 12) here ὁδός = “a single-day journey”

πορεύοντο (line 12) construe with the following ὁδούς, “go (i.e., make) single-day journeys”

κρεῖττον (line 13) agrees with the subject, σπεύδειν, a (neuter) infinitive

ὁρµῆ (line 13) from ὁρµή, -ῆς, ἡ: a starting out
Lesson 34
Numerals

καὶ δὶς γάρ τοι καὶ τρίς φάσι καλὸν εἶναι τὰ καλὰ λέγειν
(It’s a fine thing, they say, to say fine things over and over again)
—Socrates repeats himself in Plato’s Gorgias 498e

209. Numerals fall into two types: cardinals (one, two, etc.) are adjectives used for counting; ordinals (first, second, etc.) are adjectives used for putting items in order. Every cardinal has a corresponding numerical adverb (once, twice, thrice, four times, etc.).

In English, numerals are generally indeclinable although they can add -s to become plural substantives (tens, hundreds, thousands, etc.). In Greek, all of the ordinals and some of the cardinals must be declined.

210. Every Greek ordinal is an adjective with regular first/second-declension endings; you already know πρῶτος, -η, -ον (“first”). The cardinals denoting 1000 (χίλιοι, -αι, -α), 10,000 (μισταῖοι, -αι, -α), and multiples of 100, 1000, and 10,000 also have regular first/second-declension endings.

The mixed-declension adjective εἷς, μία, ἕν (“one”), which you learned in Lesson 30, serves as the first cardinal. Each of the cardinals from 2 to 4 is an adjective with third-declension endings (see the paradigms below). The rest of the cardinals are either indeclinable adjectives or combinations of adjectives; the combinations may include one of the inflected cardinals from 1 to 4 (e.g., τρεῖς/τρία καὶ δέκα “thirteen”; εἴκοσιοι εἷς/μία/ἐν “twenty-one”).

Here are the paradigms for δύο (“two”), τρεῖς, τρία ("three"), and τέτταρες, τέτταρα (“four”). The words do not occur in the vocative case.

δύο (“two”)  [stem = δυ-]

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine/Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>δύο</td>
</tr>
<tr>
<td>Genitive</td>
<td>δυοῖν</td>
</tr>
<tr>
<td>Dative</td>
<td>δυοῖν</td>
</tr>
<tr>
<td>Accusative</td>
<td>δύο</td>
</tr>
</tbody>
</table>
τρεῖς, τρία (“three”) [stem = τρι-/τρε-]

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
<tr>
<td>Genitive</td>
<td>τριῶν</td>
<td>τριῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>τρισί(ν)</td>
<td>τρισί(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
</tbody>
</table>

tέτταρες, τέτταρα (“four”) [stem = τετταρ-]

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>τέτταρες</td>
<td>τέτταρα</td>
</tr>
<tr>
<td>Genitive</td>
<td>τεττάρων</td>
<td>τεττάρων</td>
</tr>
<tr>
<td>Dative</td>
<td>τέτταρσι(ν)</td>
<td>τέτταρσι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>τέτταρας</td>
<td>τέτταρα</td>
</tr>
</tbody>
</table>

The endings of δύο (“two”) look odd because they are dual in number. In the declension of δύο and τρεῖς, the accent shifts to the ultima in the genitive and dative, following the rule for third-declension words with monosyllabic stems (see §99.6 in Lesson 16). The masc./fem. nominative of τρεῖς is a contraction of τρέες, which the masc./fem. accusative borrows (rather than contracting τρέας).

From the following lists, you need to memorize only the numerical adverbs ἅπαξ, δίς, and τρίς, the cardinal numerals for 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 20, 100, 1000, and 10,000, and the corresponding ordinals. All other Greek numerals can be derived from these.

Deciphering unfamiliar numerals is a simple process if you know what to look for: a stem denoting a multiple of 10 (-κοντα/-κοστ-), 100 (-κοσι-/-κοσιοστ-), 1000 (-χιλι-/χιλιοστ-), or 10,000 (-μυρι-/μυριοστ-), and/or the adverbial suffix -κις (“times”).

In compound forms, the smaller numeral may come either before or after the larger; if it comes after, καί may be omitted. Example: the number 24 may be expressed as τέτταρες καὶ εἴκοσι (“four and twenty”), εἴκοσι καὶ τέτταρες (“twenty and four”), or εἴκοσι τέτταρες (“twenty-four”), but not as τέτταρες εἴκοσι (“four-twenty”)—similar to the practice in English.

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
<th>Numerical Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>εἷς, μία, ἕν</td>
<td>πρῶτος, -η, -ον</td>
</tr>
<tr>
<td>2</td>
<td>δύο</td>
<td>δεύτερος, -α, -ον</td>
</tr>
<tr>
<td>3</td>
<td>τρεῖς, τρία</td>
<td>τρίτος, -η, -ον</td>
</tr>
<tr>
<td>4</td>
<td>τέτταρες, τέτταρα</td>
<td>τέτταρος, -η, -ον</td>
</tr>
<tr>
<td>5</td>
<td>πέντε</td>
<td>πέμπτος, -η, -ον</td>
</tr>
<tr>
<td>6</td>
<td>ἕξη</td>
<td>ἕξη, -η, -ον</td>
</tr>
<tr>
<td>7</td>
<td>ἑπτά</td>
<td>ἑπτάκις, -η, -ον</td>
</tr>
<tr>
<td>8</td>
<td>ὀκτώ</td>
<td>ὀκτάκις, -η, -ον</td>
</tr>
<tr>
<td>9</td>
<td>ἐννέα</td>
<td>ἐννέα, -η, -ον</td>
</tr>
<tr>
<td>10</td>
<td>δέκα</td>
<td>δέκας, -η, -ον</td>
</tr>
<tr>
<td>11</td>
<td>ἑννέκα</td>
<td>ἑννέκας, -η, -ον</td>
</tr>
<tr>
<td>12</td>
<td>δώδεκα</td>
<td>δώδεκας, -η, -ον</td>
</tr>
<tr>
<td>13</td>
<td>τρεῖς/τρία καὶ δέκα</td>
<td>τρίτος καὶ δέκατος</td>
</tr>
</tbody>
</table>
Partive genitive with numerals. The partitive genitive (see §199 of Lesson 32) is often used with numerals. Occasionally the preposition ἀπό or ἐκ is added (e.g., πέντε ἐκ τῶν παίδων “five [out] of the children”).

Two systems of numbering. Instead of Roman or Arabic numerals, the ancient Greeks used letters. They had both an alphabetic system, in which a number was symbolized by a particular letter of the Greek alphabet (e.g., δ´ = 4), and an acrophonic system, in which a number was represented by the first letter of the word standing for that number (e.g., Δ [from δέκα] = 10). Doing computations with either system would have been a major challenge; it is easy to see why people generally relied on the abacus and finger-counting!
212. Vocabulary

άριθµός, -οῦ, ὁ

number [cf. arithmetic]

dύο

two [cf. duopsony, dyad]

tρεῖς, τρία

three [cf. tripod]

tέτταρες, τέτταρα

four [cf. tetragram, tetralogy]

πέντε

five [cf. Pentateuch, Pentateuch]

ἐξ

six [cf. hexamerous, hexathlon]

ἐπτά

seven [cf. heptarchy, Heptateuch]

ὀκτώ

eight [cf. octagon, octopus]

ἐννέα

nine [cf. ennead]

dέκα

ten [cf. decade, decalogue]

ἐνδεκά

eleven [cf. hendecasyllabic]

dώδεκα
	
twelve [cf. Dodecanese, dodecaphonic]

eἰκοσι(ν)

twenty [cf. icosahedron]

ἐκατόν

eone hundred [cf. hecatomb, hectare]

χίλιοι, -αι, -α

one thousand [cf. chiliast]

μύριοι, -αι, -α

ten thousand [cf. myriad]

dεύτερος, -ά, -ον

second [cf. Deuteronomy, deutoplasm]

τρίτος, -η, -ον

third [cf. tritanopia, tritium]

tέταρτος, -η, -ον

fourth

πέμπτος, -η, -ον

fifth

εξάτος, -η, -ον

sixth

εξάδους, -η, -ον

seventh [cf. hebdomad]

διήκονος, -η, -ον

eighth

ἐννατος, -η, -ον

ninth

dέκατος, -η, -ον

tenth

dευδέκατος, -η, -ον

eleventh

dωδέκατος, -η, -ον
	
twelfth

άπαξ

(Adv.) once [cf. hapax legomenon]

dίς

(Adv.) twice [cf. diphthong, diptych]

τρίς

(Adv.) thrice [cf. triglyph, trisoctahedron]

213. Exercises

Greek-to-English Sentences

1. τὰ τρία παιδία δεινῶς ἐφοβήθη διὰ τὸν τοσοῦτον ἀριθµὸν τῶν τριήρων.

2. ἀπαξ ἅμαρτών, δο πρύτανι, μή ἅμαρταν δίς τῃς αὐτῆς ἅμαρτιάν.

3. ἑγὼ μὲν ἤγαγον δύο τῶν πέντε ἵππων, ὁ δ’ ἁδελφὸς τοὺς ἅλλους τρεῖς.
4. τρὶς εὐδαίμιον ἡ μήτηρ τούτων τῶν τριῶν κορῶν ἢς οὔδεὶς οὐ τίμᾷ.
5. ὡς ἡδίως τὰς μεγάλας θύρας ἀνέφεξεν ὁ ξένος, ὃν κρείττον ἢ ἐξ ἄνδρες.
6. τὸ μὲν ἕνατον ἐκ τῶν δέκα δώρων ὑλίγω κάλλιον τοῦ ὀγδόου, τὸ δὲ δέκατον κάλλιστον πάντων ἤν.
7. τῶν κινδύνων μεγίστων γενομένων, οἱ εἴκοσι φύλακες τοῖς θεοῖς οὐκ ἐπαύοντο ἑπτὰ ἢ ὀκτὼ ἡμέρας.
8. καίπερ ἴδοὺ ἱδούσα χίλιους λέοντας, οὕτω φιλῶ αὐτοὺς ὥστε βουλομαι ὁρᾶν μῦρίους πλείονας.
9. τοῖς δυοῖν θυγατράσι καὶ τέτταρσιν υἱοῖς μου πλείστας ἐπιστολὰς πέπομφα, ἀλλ’ οὔποτε παρ’ οὐδενὸς ἐκείνων εἴληφα πλείους ἢ μίαν.
10. καὶ μὴν πολλῷ ἀμείνω βουλὴν ἔχει ὁ ἐκτὸς στρατηγὸς ἢ ὁ πέμπτος.

English-to-Greek Sentences

1. Although three books have been destroyed (use genitive absolute), we shall teach the students with the remaining two.

2. Four of the nine orators spoke so disgracefully that they were thrown out of the assembly by the guards.

3. The fifth horse is much smaller than the sixth; the seventh is a little older than the eighth.

4. I asked my mistress thrice whether she wished to invite twelve or twenty guests to dinner.

5. With many thousands of stones, a hundred men were making a second wall and a large number of houses.
Below is the first part of a selection from Book 6 of Thucydides’ Peloponnesian War. Athens and Sparta had already been fighting each other for sixteen years when, in 415 BCE, the Athenians decided to send an expedition to Sicily, responding to a plea for help from the people of Egesta (allies of Athens), who felt threatened by the pro-Spartan cities of Sicily, especially Syracuse. But the Athenians’ real purpose, according to Thucydides, was to conquer Sicily and add that rich island to their empire.

In the following passage Thucydides describes the size and splendor of the expedition as it prepared to depart from Athens’ harbor, the Piraeus.

αὕτη γὰρ ἡ παρασκευὴ ἦν πολυτελεστάτη τε καὶ εὐπρεπεστάτη τῶν εἰς ἐκεῖνον τὸν χρόνον ἐκπλευσασῶν μιᾶς Ἑλληνικῆς πόλεως. ἀριθμῷ δὲ τριήρων καὶ ὁπλιτῶν ἦν μετὰ Περικλέους παρασκευή οὐκ ἐλάττων ἦν· τετράκις χιλιοί ὁπλῖται τῶν Ἀθηναίων καὶ τριακόσιοι ἱππῆς καὶ τριήρεις ἑκατόν, καὶ τῶν συμμάχων πεντήκοντα τριήρεις συνέπλευσαν. ἀλλ’ ὁ στόλος, ὡς μακρὸς ἐσόμενος, μεγάλαις δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐξηρτθῆ. ἡ μὲν πόλις δραχμὴν τῆς ἡμέρᾶς παντὶ ναύτῃ ἔδωκε καὶ παρεσκεύασε κενῶς τριήρεις ἡμέρας τῆς πολεμίους παρασκευὴ ἐγένετο ἐπίδειξις εἰς τοὺς ἄλλους Ἕλληνας.
Vocabulary Help for the Reading

παρασκευή (line 1) from παρασκευή, -ῆς, ἡ: military force

πολυτελεστάτη (line 1) from πολυτελής, -ές: expensive, extravagant

εὐπρεπεστάτη (line 2) from εὐπρεπής, -ές: impressive-looking

εἰς (line 2) here = “up to”

tῶν...ἐκπλευσάσων (line 2) supply the noun παρασκευῶν

ἐκπλευσόσων (line 2) from ἐκπλέω, ἐκπλεύσο: sail out (from)

ἀριθµῷ (line 3) in respect to the number (dative of respect)

ὁπλ.PackageManager: hoplite, heavy-armed foot-soldier

Περικλέους (line 4) from Περικλῆς, -έους, ὁ: Pericles, Athenian general who had invaded southern Greece during the first year of the war

Ἀθηναίων (line 5) from Ἀθηναῖος, -α, -ον: Athenian

ιππῆς (line 5) from ἵππευς, -έως, ὁ: cavalryman

συμµάχων (line 6) σύμμαχος, -ου, ὁ: ally

συνέπλευσαν (line 6) συμπλέω: sail together (like ἐκπλέω, line 2)

στόλος (line 7) from στόλος, -ου, ὁ: expedition

δαπάναις (line 7) from δαπάνη, -ης, ἡ: expense

τριηράρχων (line 8) from τριήραρχος, -ου, ὁ: trierarch, rich Athenian citizen who paid for the outfitting of a trireme as his public service

ἐξηρτύθη (line 8) from ἐξαρτῶ: fit out, equip

τῆς ἡµέρας (lines 8-9) here = “per day”

ναύτη (line 9) from ναύτης, -ου, ὁ: sailor

ἔδωκε (line 9) third-pers. sg. aorist of δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην: give

παρεσκεύασε (line 9) from παρασκεύαζω, παρασκευάσω, παρεσκεύασα, παρεσκεύασα, παρεσκεύασαι, παρεσκευάσθην: provide, furnish

κενός (line 9) from κενός, -ή, -όν: empty, i.e., just the hulls

ὀπληταγωγοῦσαν...ναῦς (line 10) transport ships (ὀπληταγωγός, -όν: carrying hoplites; ναῦς, νεώς [acc. pl. = ναύς], ἡ: ship)

ὑπηρεσίας (line 10) from ὑπηρεσία, -άς, ἡ: crew of rowers

ἐπιφορᾶς (line 11) ἐπιφορά, -άς, ἡ: addition, bonus

ἐδοσαν (line 11) third-pers. pl. aorist of δίδωμι (see note on ἔδωκε, line 9)
θρᾱντις (line 12) from θρᾱντης, ου: thranite, rower who sat in the top level of benches and guided the strokes of the two rowers beneath him

εὐπρεπεστέρας (line 13) see note on εὐπρεπεστάτη (line 1)

ἐπί (line 13) here = “against”

ἐπίδειξις (line 14) from ἐπίδειξις, -εως, η: display

eις (line 14) here = “for”
Lesson 35

Subjunctive Mood
Present, Aorist, Perfect Tenses
Active, Middle, Passive Voices
Independent Uses of the Subjunctive
(Hortatory, Prohibitive, Deliberative)

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ
(And lead us not into temptation, but deliver us from evil)
—Matthew 6:13

214. In general, Greek verbs are put into the subjunctive mood to indicate that the action is a conceivable one (in the mind of the speaker) but not an actual occurrence. Subjunctives are usually translated with auxiliary verbs (e.g., may, might, would), but it is best not to try to equate each form with a particular translation. The precise meaning always has to be determined from the context.

A subjunctive verb may be in the present, aorist, or perfect tense; the tenses show aspect, not time. Because the perfect subjunctive is much less common than the present or aorist subjunctive, you need only be able to recognize it; you will not be drilled on it in the exercises.

215. The subjunctive mood uses regular primary endings, but the thematic vowel is lengthened wherever possible (e → η, o → ω). Aorist subjunctives, because they do not show past time, are never augmented. No infinitives or participles exist in the optative mood.

Subjunctive Mood
Present Active Subjunctive (indicative = παιδεύω)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>παιδεύω</td>
<td>-ω</td>
</tr>
<tr>
<td>παιδεύης</td>
<td>-ης</td>
</tr>
<tr>
<td>παιδεύη</td>
<td>-η</td>
</tr>
</tbody>
</table>

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ
(And lead us not into temptation, but deliver us from evil)
—Matthew 6:13
Plural
παιδεύωμεν -ωμεν
παιδεύητε -ητε
παιδεύωσι(ν) -ωσι(ν)

**Present Middle/Passive Subjunctive** (indicative = παιδεύομαι)

Singular
παιδεύωμαι -ωμαι
παιδεύη -η
παιδεύηται -ηται

Plural
παιδεύωμεθα -ωμεθα
παιδεύησθε -ησθε
παιδεύωνται -ονται

**First Aorist Active Subjunctive** (indicative = ἐπαίδευσα)

Singular
παιδεύσω -σ-ω
παιδεύσῃς -σ-ῃς
παιδεύσῃ -σ-ῃ

Plural
παιδεύσωμεν -σ-ωμεν
παιδεύσητε -σ-ητε
παιδεύσωσι(ν) -σ-ωσι(ν)

**First Aorist Middle Subjunctive** (indicative = ἐπαιδεύσάμην)

Singular
παιδεύσωμαι -σ-ωμαι
παιδεύη -σ-η
παιδεύηται -σ-ηται

Plural
παιδεύσωμεθα -σ-ωμεθα
παιδεύησθε -σ-ησθε
παιδεύσωνται -σ-ονται

**First Aorist Passive Subjunctive** (indicative = ἐπαιδεύθην)

Singular
παιδεύθω -θέ-ω
παιδεύθης -θέ-ης
παιδεύθη -θέ-η

Plural
παιδεύθωμεν -θέ-ωμεν
παιδεύθητε -θέ-ητε
παιδεύθωσι(ν) -θέ-ωσι(ν)
### Second Aorist Active Subjunctive (indicative = ἔβαλον)

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>βάλω -ω</td>
</tr>
<tr>
<td></td>
<td>βάλης -ης</td>
</tr>
<tr>
<td></td>
<td>βάλη -η</td>
</tr>
<tr>
<td>Plural</td>
<td>βάλωμεν -ομεν</td>
</tr>
<tr>
<td></td>
<td>βάλητε -ητε</td>
</tr>
<tr>
<td></td>
<td>βάλωσι(ν) -ωσι(ν)</td>
</tr>
</tbody>
</table>

### Second Aorist Middle Subjunctive (indicative = ἐβαλόμην)

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>βάλομαι -ομαι</td>
</tr>
<tr>
<td></td>
<td>βάλη -η</td>
</tr>
<tr>
<td></td>
<td>βάληται -ηται</td>
</tr>
<tr>
<td>Plural</td>
<td>βαλώμεθα -ωμεθα</td>
</tr>
<tr>
<td></td>
<td>βάλησθε -ησθε</td>
</tr>
<tr>
<td></td>
<td>βάλωνται -ονται</td>
</tr>
</tbody>
</table>

### Second Aorist Passive Subjunctive (indicative = ἐγράφην)

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>γραφῶ -έ-ω</td>
</tr>
<tr>
<td></td>
<td>γραφῆς -έ-ης</td>
</tr>
<tr>
<td></td>
<td>γραφή -έ-η</td>
</tr>
<tr>
<td>Plural</td>
<td>γραφῶμεν -έ-ομεν</td>
</tr>
<tr>
<td></td>
<td>γραφῆτε -έ-ητε</td>
</tr>
<tr>
<td></td>
<td>γραφῶσι(ν) -έ-ωσι(ν)</td>
</tr>
</tbody>
</table>

**Contract Verbs: -άω**

### Present Active Subjunctive (indicative = τῑμῶ)

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>τίμω -ά-ω</td>
</tr>
<tr>
<td></td>
<td>τίμης -ά-ης</td>
</tr>
<tr>
<td></td>
<td>τίμη -ά-η</td>
</tr>
<tr>
<td>Plural</td>
<td>τίμωμεν -ά-ομεν</td>
</tr>
<tr>
<td></td>
<td>τίμητε -ά-ητε</td>
</tr>
<tr>
<td></td>
<td>τίμωσι(ν) -ά-ωσι(ν)</td>
</tr>
</tbody>
</table>
Contract Verbs: -άω
Present Middle/Passive Subjunctive (indicative = τῑμῶμαι)

Singular
τῑμῶµαι -ά-ωµαι
τῑµῆ -ά-η
τῑµάται -ά-ηται

Plural
τῑμώµεθα -α-ώµεθα
tῑµᾶσθε -ά-ησθε
tῑµῶνται -ά-ωνται

Contract Verbs: -έω
Present Active Subjunctive (indicative = φιλῶ)

Singular
φιλῶ -έ-ω
φιλῆς -έ-ης
φιλῆ -έ-ή

Plural
φιλῶµεν -έ-ωµεν
φιλήτε -έ-ήτε
φιλῶσι(ν) -έ-ωσι(ν)

Contract Verbs: -όω
Present Middle/Passive Subjunctive (indicative = φιλοῦµαι)

Singular
φιλῶµαι -έ-ωµαι
φιλῆ -έ-η
φιλήται -έ-ηται

Plural
φιλῶµεθα -ε-ώµεθα
φιλῆσθε -έ-ησθε
φιλῶνται -έ-ωνται

Contract Verbs: -όω
Present Active Subjunctive (indicative = δηλῶ)

Singular
δηλῶ -ό-ω
δηλοῖς -ό-ης
δηλοῖ -ό-η

Plural
δηλῶµεν -ό-ωµεν
δηλῶτε -ό-ητε
dηλῶσι(ν) -ό-ωσι(ν)
Contract Verbs: -όω

Present Middle/Passive Subjunctive (indicative = δηλοῦμαι)

<table>
<thead>
<tr>
<th>Form</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>δηλόµαι</td>
<td>-ό-ωµαι</td>
</tr>
<tr>
<td>δηλοῖ</td>
<td>-ό-η</td>
</tr>
<tr>
<td>δηλόται</td>
<td>-ό-ηται</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>δηλόµεθα</td>
<td>-ο-ώµεθα</td>
</tr>
<tr>
<td>δηλόσθε</td>
<td>-ό-σθε</td>
</tr>
<tr>
<td>δηλόνται</td>
<td>-ό-νται</td>
</tr>
</tbody>
</table>

All subjunctives have recessive accent; those that seem to have persistent accent are contractions, formed according to the principles listed in §92 of Lesson 15.

Some of the subjunctive forms are identical with indicative forms (e.g., παιδεύσω = future active indicative & first aorist active subjunctive). To decide which mood is meant, you must consider the context.

The verb εἰµί may be used in the subjunctive mood but only in the present tense. The forms are nothing more than the regular endings for the present active subjunctive, with the addition of accents.

Present Active Subjunctive of εἰµί

<table>
<thead>
<tr>
<th>Form</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὦ</td>
<td>ὦµεν</td>
</tr>
<tr>
<td>ᾖς</td>
<td>ᾖτε</td>
</tr>
<tr>
<td>ῖ (v)</td>
<td>ωσι(v)</td>
</tr>
</tbody>
</table>

The subjunctive forms of εἰµί are occasionally combined with perfect active participles and perfect middle/passive participles to create periphrastic perfect subjunctives (e.g., perfect active subjunctive = πεπαιδευκὼς ὦ, perfect middle/passive subjunctive = πεπαιδευµένος ὦ). Once in a great while, subjunctive endings are added directly to the perfect active stem (e.g., πεπαιδεύκω).

The subjunctive of οἶδα is εἰδῶ.

216. The subjunctive mood may be used for the main verb in the sentence (i.e., the verb of the independent clause) or for the verb in one or more of the sentence’s subordinate (dependent) clauses. Only the independent uses are of concern in this chapter; the dependent uses will be described in later lessons.

It was because the ancient grammarians associated the mood with dependent clauses that they gave it the name subjunctive, which comes from the Latin word for “subordinate.”
Independent uses of the subjunctive mood

1. Hortatory
   A subjunctive in the first person (usually plural) may have the sense of an imperative: the speakers urge themselves to do something. μή makes the exhortation negative. The difference between present and aorist is one of aspect; e.g., φιλῶμεν τὴν μητέρα (“let us [continue to] love our mother!”); μὴ ὁκούσωμεν τῆς μητρός (“let us not listen [on this occasion] to our mother!”).

2. Prohibitive
   An aorist subjunctive in the second or third person, preceded by μή, is the equivalent of a negative imperative. The Greeks preferred to use the present imperative rather than the present subjunctive for a prohibition with imperfective aspect; on the other hand, they preferred the aorist subjunctive to the aorist imperative for a prohibition with aoristic aspect; e.g., μὴ βλάπτε τὸν ἵππον (“do not [continue to] harm the horse!”); μὴ βλάψῃς τὸν ἵππον (“do not [start to] harm the horse!”); μηδεὶς βλάψῃ τὸν ἵππον (“let no one be hurt [on this occasion]!”).

3. Deliberative
   A subjunctive, in the first person, in a question may indicate the perplexity of the speaker(s) about what to do or say; the negative form of the question has μή. The difference between present and aorist is one of aspect; e.g, τί διδάσκω μεν; (“what are we to teach [habitually]?”); πῶς ὠφελήσω σε; (“how am I to help you [on this occasion]?”); μὴ εἴπω; (“should I not [start to] speak?”).

217. Vocabulary

μάχομαι, μαχοῦμαι,
ἐμαχεσάµην, —, μεµάχηµαι, — (+ dat.) fight (against)
παρασκευάζω, παρασκευάσω, παρασκευάσα, παρεσκεύακα, παρεσκεύασµαι, παρεσκευάσθην prepare, provide, furnish
φαίνω, φανῶ, ἔφηνα, πέφαγκα or (intr.) πέφηνα, πέφασµαι, ἐφάνθην
or (intr.) ἐφάνην make appear, show; (mid. & intrans. forms) appear [cf. diaphanous, phenomenon]

In the perfect and pluperfect middle/passive of φαίνω, nu changes to sigma whenever the ending begins with mu (see §135 of Lesson 22); e.g., πεφάν-μεθα becomes πεφάσµεθα, and ἐπεφάν-μην becomes ἐπεφάσµην.

ἄργυρος, -ου, ὁ silver [cf. argyric]
μάχη, -ῆς, ἡ battle, fight [cf. logomachy]
παρασκευή, -ῆς, ἡ
preparation
χρῆµα, -ατος, τὸ
thing; (pl.) goods, property, money
χρῡσός, -ου, ὁ
gold [cf. chrysalis, chrysanthemum]
The diminutives χρῡσίον, -ου, τὸ “piece of gold” and ἀργύριον, -ου, τὸ “piece of silver” in the plural often mean “money” or “cash.”
σύµµαχος, -ον
(+ dat.) allied (to); (as a substantive) ally
φανερός, -όν
visible, evident, open [cf. phanerogam]

218. Exercises

Greek-to-English Sentences

1. καίπερ βουλόµενοι ἔχειν τὴν εἰρήνην, καλὸµεν πάντας τοὺς συµµάχους καὶ παρασκευάζωµεν τὰς τριήρεις.
2. ὀλίγῳ µὲν φανερωτέρα ἢ ἐνάτη οἰκία τῆς ὁγδόης ἐστί, φανερωτάτη δὲ πᾶσῶν ή δεκάτη φαίνεται εἶναι.
3. µὴ λάσµετε τοὺς λέοντας τοὺς οὐποτὲ µεµαχηµένους οὐδὲν ἀνθρώπῳ.
4. τρεψώµεθα εἰς τὴν σκηνὴν καὶ ἰδοµεν τὸν χρῡσὸν καὶ τὸν ἀργυρὸν καὶ τὰ ἄλλα χρήµατα τοῦ τεθνηκότος βασιλέως.
5. µὴ παύοµαι λέγουσα; οὐδεὶς γὰρ τῶν ἐν τῇ ἐκκλησίᾳ ἐκαµῇ ἐµοὶ.
6. µετὰ δύο δεινῶς µάχας ἐγενόµεθα σύµµαχοι τοῖς προτέροις πολεµίοις.
7. τί ποιήσω; ποί φύγω; σώσατε τὴν ψῡχήν µου, ὦ θεοί; µὴ ἀποκτείνητε µε.
8. τῶν χρηµάτων κλαπέντων, ὦ ἄδελφε, µὴ αἰσχρῶς λίπῃς τὴν παλαιὰν µητέρα ἡµῶν· µὴ ἐκείνη δίς βλαφθῇ.
9. ἡµῖν ἐφάνη αὕτη ἡ µάχη οὕτω µακρὰ εἶναι ὡστε µήποτε παῦσασθαι.
10. πότερον ἐρωτῶ τὴν δέσποιναν περὶ τῆς παρασκευῆς τοῦ δείπνου, ὢ µή;
From Alpha to Omega

English-to-Greek Sentences

1. Do not fight (aorist) a third battle, my sons, for your first was dreadful, and your second was much worse!
2. Let us openly ask the ten generals this: “Why was the preparation of our allies so bad?”
3. How am I to provide as fine a dinner as possible without both money and servants?
4. The three thieves snatched so much gold and silver that they appeared to have left nothing in the storehouse.
5. Let him not fight (aorist) against his friend for the sake of property.

Reading

The Athenians Go Too Far — Part 2
(adapted from Thucydides’ Peloponnesian War 6.34)

When unconfirmed reports of the Athenian expedition reach Syracuse, an assembly is convened to discuss the situation. Hermocrates, one of the speakers at the assembly, insists that the threat from the Athenians is real and gives the following advice to his fellow Syracusans.

Θαρροῦντες οὖν τά τ’ αὐτοῦ παρασκευαζόμεθα καὶ εἰς τοὺς Σικελοὺς πέμποντες πρέσβεις φιλίαν καὶ συμμαχίαν πειρώμεθα ποιεῖσθαι, εἰς τὴν άλλην Σικελίαν πέμπομεν πρέσβεις, δηλούντες ως κοινὸς ὁ κίνδυνός ἐστιν. ἐρωτῶμεν δὲ καὶ τοὺς Ἰταλιώτας εἰτε συμμαχίαν ποιήσονται ἡμῖν εἰτε γε σύμμαχοι τῶν Ἀθηναίων οὐ γενήσονται. καὶ οἱ Καρχηδόνιοι, φοβούμενοι τοὺς Ἀθηναίους, ἔστωσαν τὸν ἐν τῇ Ἑλλάδι πόλεμον κῑνήσουσιν. δυνατοὶ δ’ εἰσὶ μάλιστα, χρῡσὸν γὰρ καὶ ἄργυρον πλεῖστον ἔχουσιν. πέμπομεν δὲ πρέσβεις καὶ εἰς τὴν Λακεδαιμονίαν καὶ εἰς Κόρινθον, ἐρωτῶντες εἰ ἡμᾶς ὀφελήσουσι καὶ τὸν ἐν τῇ Ἑλλάδι πόλεμον κῑνήσουσιν.

Πείθεσθε οὖν καὶ ὅτι τάχιστα εἰς τὸν πόλεμον παρασκευάζομεν τῶν γὰρ μετὰ φόβου παρασκευῶν ὕσφαλεστάτων οὐσῶν, χρησιμώτατον ἔσται ως ἐπὶ κινδύνου πράττειν. οἱ δ’ Ἀθηναίοι ἐν πλῷ ἤδη εἰσὶ τοῦτ’ εὖ οἶδα.
Vocabulary Help for the Reading

**θαρροῦντες** (line 1) from θαρρέω, θαρρήσω, ἐθάρρησα, τεθάρρηκα, τεθάρρημαι, ἐθαρρήθην: take heart, be encouraged
tά...αὐτοῦ (line 1) with regard to the things here in Syracuse (αὐτοῦ: “at the very place”)
παρασκευαζόμεθα (line 1) here = “make preparations”
**Σικελοῦς** (line 2) from Σικελός, -ή, -όν: Sicilian (refers to the native people of Sicily, as opposed to the Greeks who had settled there later)
πρέσβεις (line 2) from πρέσβυς, -εως, ὁ: ambassador (declined like πόλις but with ο instead of i in the nom., acc., and voc. sg.)
φιλίαν (line 2) from φιλία, -άς, ἡ: friendship (dir. obj. of ποιεῖσθαι)
**συµµαχίαν** (line 2) from συµµαχία, -άς, ἡ: alliance
πειρώµεθα (line 3) from πειράω, πειράσω, ἐπείρασα, πεπείρακα, πεπείρα: try (often in middle voice)
**άλλην** (line 3) here = “the rest of”
**Σικελίαν** (line 3) from Σικελίᾱ, -άς, ἡ: Sicily, large island just south of the Italian peninsula
**ὡς** (line 4) here = “that”
**Ἰταλιώτας** (line 5) from Ἰταλιώτης, -ου, ὁ: Greek inhabitant of Italy (as opposed to a native Italian)
**Ἀθηναῖοι** (line 6) from Ἀθηναῖος, -ᾱ, -ον: Athenian
**Καρχηδόνιοι** (line 6) from Καρχηδόνιος, -ᾱ, -ον: Carthaginian, inhabitant of Carthage, a city on the North African coast opposite Sicily
κρύφα (line 7) secretly (adv.)
**ἐξ** ἑνός γε τινος τρόπου (line 8) in some one way at least
**δυνατοί** (line 8) from δυνατός, -ή, -όν: able (here = “able to help us”)
**Λακεδαίµονα** (line 10) from Λακεδαίμων, -ονος, ἡ: Sparta, city in Greece
**Κόρινθον** (line 10) from Κόρινθος, -ου, ἡ: Corinth, city in Greece
**κῑνήσουσιν** (line 11) from κῑνέω, κῑνήσω, ἐκκῑνησα, κεκῑνήκα, κεκῑνημαι, ἐκκῑνήθην: set in motion, stir up
tάχιστα (line 12) from ταχύς, -εῖα, -ύ: fast, quick, swift
eίς (line 12) here = “for”
**παρασκευάζεσθε** (line 13) here = “make preparations”
**άσφαλεστάτων** (line 13) from ἀσφαλής, -ές: safe
**χρησιµώτατον** (line 14) from χρήσιμος, -η, -ον: useful, advantageous (pred. adj. agreeing with πράττειν, the subject of ἔσται)
**ὡς** (line 14) here = “as if”
**ἐν πλῆ** (lines 14-15) under sail (πλοῦς [-όος], -οῦ, ὁ: sailing-voyage)
Lesson 36
Optative Mood
Present, Future, Aorist, Perfect Tenses
Active, Middle, Passive Voices
Independent Uses of the Optative
(Wishes, Potential Optative)

εἴ μοι γένοιτο φθόγγος ἐν βραχύσι / καὶ χερσὶ καὶ κόμαις καὶ ποδῶν βάσει
(Would that my arms, hands, hair, and feet could speak!)
—Hecuba pleads for Agamemnon’s help in Euripides’ Hecuba 836

216. The optative mood is appropriate whenever the speaker conceives of a future event as something that may or can or should happen, not as something that will happen. Like subjunctives, optatives are usually translated with auxiliary verbs (e.g., may, might, can, should, would), but the exact meaning will always depend on the context.

An optative verb may be in the present, future, aorist, perfect, or future perfect tense; the tenses show aspect, not time. Because the perfect optative and future perfect optative are rare, you need only be able to recognize them; you will not be drilled on them in the exercises.

The two uses of the optative introduced in this lesson do not apply to the future (or future perfect) optative. Although you should learn the forms of the future optative now, they will not appear in the exercises until Lesson 40, when their special grammatical function will be explained.

220. The optative mood uses secondary endings (except for the primary active ending -μι in first-person singular, borrowed from μι-verbs). Between the stem and the ending comes a thematic vowel (most often ο, sometimes α or ε), followed by the vowel(s) characteristic of the optative: most often ι, sometimes η or ε. Aorist optatives, because they do not show past time, are never augmented. No infinitives or participles exist in the optative mood.
Optative Mood

Present Active Optative (indicative = παιδεύω)

Singular
- παιδεύομι -ο-ί-μι
- παιδεύοις -ο-ί-ς
- παιδεύοι -ο-ί

Plural
- παιδεύομεν -ο-ί-μεν
- παιδεύοιτε -ο-ί-τε
- παιδεύοιεν -ο-ί-νε

Present Middle/Passive Optative (indicative = παιδεύομαι)

Singular
- παιδευόμην -ο-ί-μην
- παιδεύοιο -ο-ί-ο (-οι[α]ο)
- παιδεύοιτο -ο-ί-το

Plural
- παιδεύομεθα -ο-ί-μεθα
- παιδεύοισθε -ο-ί-σθε
- παιδεύοιντο -ο-ί-ντο

Future Active Optative (indicative = παιδεύω)

Singular
- παιδεύσομι -σ-ο-ί-μι
- παιδεύσοις -σ-ο-ί-ς
- παιδεύσοι -σ-ο-ί

Plural
- παιδεύσομεν -σ-ο-ί-μεν
- παιδεύσοιτε -σ-ο-ί-τε
- παιδεύσοιεν -σ-ο-ί-νε

Future Middle Optative (indicative = παιδεύομαι)

Singular
- παιδευσοίμην -σ-ο-ί-μην
- παιδεύσοιο -σ-ο-ί-ο (-σοι[α]ο)
- παιδεύσοιτο -σ-ο-ί-το

Plural
- παιδευσοίμεθα -σ-ο-ί-μεθα
- παιδεύσοισθε -σ-ο-ί-σθε
- παιδεύσοιντο -σ-ο-ί-ντο

Future Passive Optative (indicative = παιδευθήσομαι)

Singular
- παιδευθησοίμην -θη-σ-ο-ί-μην
- παιδευθησοῖο -θη-σ-ο-ί-ο (-θησοι[α]ο)
- παιδευθησοῖτο -θη-σ-ο-ί-το
### Plural
- **παιδευθησοίμεθα** - θη-σ-ο-ί-μεθα
- **παιδευθησοίσθε** - θη-σ-ο-ί-σθε
- **παιδευθησοίντο** - θη-σ-ο-ί-ντο

#### First Aorist Active Optative (indicative = ἐπαίδευσα)

**Singular**
- **παιδεύσαιμι** - σα-ῑ-μι
- **παιδεύσαις or παιδεύσαις** - σειας/-σα-ι-ς
- **παιδεύσαιε(ν) or παιδεύσαι** - σειε(ν)/-σα-ῑ

**Plural**
- **παιδεύσαμεν** - σα-ι-μεν
- **παιδεύσατε** - σα-ι-τε
- **παιδεύσαιν or παιδεύσαιεν** - σειαν/-σα-ιε-ν

#### First Aorist Middle Optative (indicative = ἐπαιδευσάμην)

**Singular**
- **παιδευσάίμην** - σα-ι-μήν
- **παιδεύσαιο** - σα-ι-ο (-ι[σ]ο)
- **παιδεύσαιτο** - σα-ι-το

**Plural**
- **παιδευσάμεθα** - σα-ι-μεθα
- **παιδεύσασθε** - σα-ι-σθε
- **παιδεύσαστο** - σα-ι-ντο

#### First Aorist Passive Optative (indicative = ἐπαιδεύθην)

**Singular**
- **παιδευθείην** - θε-η-ν
- **παιδευθείς** - θε-η-ς
- **παιδευθείη** - θε-η

**Plural**
- **παιδευθείμεν** - θε-η-μεν
- **παιδευθείτε** - θε-η-τε
- **παιδευθείσαν** - θε-η-σαν

#### Second Aorist Active Optative (indicative = ἔβαλον)

**Singular**
- **βάλοιμι** - ο-ι-μι
- **βάλοις** - ο-ι-ς
- **βάλοι** - ο-ι

**Plural**
- **βάλοιμεν** - ο-ι-μεν
- **βάλοιτε** - ο-ι-τε
- **βάλοιεν** - ο-ιε-ν
Second Aorist Middle Optative (indicative = ἐβαλόµην)

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Second Aorist Passive Optative (indicative = ἐγράφην)

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Contract Verbs: -άω

Present Active Optative (indicative = τῑµῶ)

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Contract Verbs: -άω

Present Middle/Passive Optative (indicative = τῑµῶµαι)

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### Contract Verbs: -έω

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### Contract Verbs: -έω

**Present Middle/Passive Optative** (indicative = φιλούμαι)

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### Contract Verbs: -όω

**Present Active Optative** (indicative = δηλῶ)

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### Contract Verbs: -όω

**Present Middle/Passive Optative** (indicative = δηλούμαι)

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<td>δηλοίσθε</td>
<td>(-ο-ο-ί-σθε)</td>
</tr>
<tr>
<td>δηλοίντο</td>
<td>(-ο-ο-ί-ντο)</td>
</tr>
</tbody>
</table>
All optatives have recessive accent; those seeming to have persistent accent are contractions. The optative mood is exceptional in the way it treats -αι and -οι: whenever those diphthongs are the last two letters in a word, they are considered to be long, not short. Thus, if an optative word ends in -αι or -οι, its accent can recede no farther back than the penult (e.g., παιδεύοι, not παιδεύοι).

The first aorist active forms ending in -σειας, -σειε(ν), and -σειαν are more common than those ending in -σαις, -σαι, and -σαιν.

As you can see, there are two possible ways to create the present active optative of a contract verb: the first way (adding thematic vowel ο and the letters ιη) is preferred in the singular; the second way (adding thematic vowel ο and the letter ῑ) is preferred in the plural. No matter which method is used, the stem-vowel (α, ε, or ο) will contract with οι to produce the final form of the word.

Verbs with contracted futures have a future optative identical with the present optative of φιλέω.

The verb εἰµί may be used in the optative mood but only in the present and future tenses. The present optative of εἰµί is built on the stem ἐσ-; when the letters ιη, ι, or ie are added to the stem, the sigma drops out, and secondary active endings are added.

**Present active optative of εἰµί**

- εἴην (ἐ[σ]-ίη-ν) εἴμεν (ἐ[σ]-ί-μεν) εἴή ον (ἐ[σ]-ί-η-ον)
- εἴης (ἐ[σ]-ίη-ς) εἴτε (ἐ[σ]-ίτε) εἴητε (ἐ[σ]-ίτε)
- εἴη (ἐ[σ]-ίη) εἴν (ἐ[σ]-ί-ν) εἴνα (ἐ[σ]-ία)

The future optative of εἰµί is deponent (like the future indicative ἔσομαι); it uses the stem ἐσ-, to which the thematic vowel ο and the letter ι are added, followed by secondary middle endings.

**Future middle (deponent) optative of εἰµί**

- ἐσοίμην ἐσοίμεθα
- ἐσοίο ἐσοίσθε
- ἐσοίτο ἐσοίντο

The present optative of εἰµί may be combined with a perfect active participle or a perfect middle/passive participle to create a periphrastic perfect optative (e.g., perfect active optative = πεπαιδευκός εἴην, perfect middle/passive optative = πεπαιδευμένος εἴην). Occasionally, optative endings are added directly to the perfect active stem (e.g., πεπαιδεύκοιμι). Very rarely, the future optative of εἰµί is combined with a perfect participle to create a periphrastic future perfect optative (e.g., future perfect active optative = πεπαιδευκός ἐσοίμην, future perfect middle/passive optative = πεπαιδευμένος ἐσοίμην).

The optative of οἶδα is εἰδείην (inflected like εἴην).
Like the subjunctive mood, the optative mood has both dependent and independent uses. Only the independent uses are of concern in this chapter; the dependent uses will be described in later lessons.

Independent uses of the optative mood

1. **Wishes**

An optative may express a wish (or a curse) directed toward the future. The wish may or may not be one that is capable of being fulfilled. It is often introduced by the words εἴθε or εἰ γάρ (“if only,” “would that”). μὴ makes the wish negative. The difference between present and aorist is one of aspect: e.g., μὴ ζῶεν (“may they not [continue to] live!”); εἴθε φίλος γένοιο (“if only you would [start to] become a friend!”); εἰ γὰρ ἰδομί σε (“would that I might see you [on this occasion]!”).

The notion of making a wish is reflected in the name of the mood: *optative* comes from the Latin word meaning “having to do with wishing.”

2. **Potential Optative**

An optative with the particle ἄν indicates something that has the potential to happen, i.e., something that may, might, can, should, or would happen. οὐ makes the statement negative. ἄν generally comes right after the verb, but it may also (and often does) follow an emphatic word like a negative or an interrogative. The difference between present and aorist is one of aspect: e.g., λέγοι μι ἄν τάδε (“I may [continue to] say the following”); ὑπ’ οὐδενὸς ἄν τίμω (“you would be honored [habitually] by no one”); οὔποτ’ ἄν βλάψειάν με (“they can never [start to] harm me”).

Vocabulary

χράοµαι, χρῆσοµαι, ἐχρῆσάµην, —, κέχρηµαι, ἐχρήσθην (+ dat.) use, be subject to, experience [cf. chrestomathy]

Sometimes, as here, a verb that is otherwise a middle deponent (active in meaning) will also have a regular aorist passive (passive in meaning). Like ζάω, χράοµαι contracts to an η instead of an α: pres. indic./subj. χρῶ, χρῆ, χρῆθαι, χρώµεθα, χρῆσθαι, χρῶνται; pres. opt. χρῶµην, etc.; pres. imper. χρῶ, χρῆσθω, χρῆσθε, χρήσθων; pres. infin. χρῆσθαι; pres. ptc. χρῆµενος, -ης, -ον; imperative. indic. ἐχρῶ, ἐχρῆσθαι, ἐχρῆσθε, ἐχρῆσθαι; ἐχρῆσθε, ἐχρῶντο.

νίκη, -ης, ἡ victory [cf. Eunice, Nike]

στρατιά, -άς, ἡ army

στρατιώτης, -ου, ὁ soldier

στρατόπεδον, -ου, τό camp
στρατός, -οῦ, ὁ

army [cf. stratocracy]

Although στρατός is the basic word for “army” (or any large group), its synonym στρατιά is often used instead.

έτοιμος, -η, -ον
(+ infin.) ready (to)

ίκανός, -ἡ, -όν
(+ infin. or dat.) sufficient (to, for), enough (to, for)

χρήσιμος, -η, -ον
useful, advantageous

ἄν
particle used with potential optative

εἴθε (εἴθ’) or εἰ γὰρ
(introducing a wish); εἴθ’ before a vowel

223. Exercises

Greek-to-English Sentences

1. εἰ γὰρ ἡ νίκη γένοιτο τοῖς ὑπὲρ τῆς πόλεως εὖ μαχημένοις στρατιώταις.

2. ἀλλ’ οὐδεὶς ἂν γελῴη ἐπὶ σοὶ καίπερ ἔχοντι ὀλίγον χρημάτων.

3. ἑτοίμη εἴη ἡ θυγάτηρ μου φέρειν τε τὰ κάλλιστα μάτια εἰς τὴν ἀγοράν καὶ διὰ τῆς ἡμέρας πωλεῖν αὐτὰ.

4. εἴθ’ εγὼ, ἐν τῇ χώρᾳ χρήσιμα φυτά, μηδὲ βλαβεῖν μηδ’ ὑπὸ μηθενὸς ζῷου ἀποθάνοιμι.

5. ἄρ’ ἔχεις ικανὰ δῶρα πέμψει ἐν ἡ δύο ἢ τρία παντὶ ἄγαθῳ μαθητῇ;

6. σπεύσωμεν ἐπὶ τὰ τείχη, ἰδοιμὲν γὰρ ἂν τὸν μέγαν στρατόν.

7. εἴθ’ α’ τε μητέρες ο’ τε πατέρες σοφὶ χρόνον τοὺς παιδας διδάσκοντες.

8. τὸ μὲν δεύτερον στρατόπεδον πολλῷ μείζον ἦν τοῦ πρώτου, τῷ δὲ τρίτῳ ἦν ὁ χρησιμότατος τόπος.

9. οἱ παλαίτεροι πρωτάνεις παρασκευάσειν ἂν μίκρῷ ἡδίων δείπνων.

10. μὴ παύσῃς τοὺς ῥήτορας λέγοντας, ἀληθῶς γὰρ δηλοῦσι τὰς ἀμαρτίας.

English-to-Greek Sentences

1. May our army experience sweet victory, and may the gods preserve the lives of our soldiers!

2. Let us provide enough gold and silver to persuade our allies to remain in the camp!

3. If only you would open those books once or twice and thus be ready to answer the teacher, my son!
4. Three couches appear to be sufficient for the dinner, mistress, but a fourth may be very useful.

5. Because the journey is rather long (use genitive absolute), I would not wish to delay one day longer.

Reading

The Athenians Go Too Far — Part 3
(adapted from Thucydides’ Peloponnesian War 6.68)

The Syracusans, still unsure about whether to believe the reports of an Athenian attack, nevertheless readied themselves for war. Meanwhile the Athenians sailed to Sicily, landed, and prepared to fight near Syracuse. Before the battle, Nicias, the Athenian general, gave a pep talk to his army.

Ἄλλοτε μέν, ὦ ἄνδρες, χρῄζειν ἂν μακρὰ παραινέσει, τήνδε δὲ τὴν μάχην οὐδεὶς ὡμόν οὖχ ἔτοιμός ἐστι μάχεσθαι: αὕτη γὰρ ἡ παρασκευὴ ἰκανωτέρα ἐστὶ παρέχειν θάρρος ἢ καλῶς λεχθέντες λόγοι μετ’ ἀσθενοὺς στρατοῦ. μετὰ γὰρ τοιόνδε καὶ τοσόνδε συμμάχων, πῶς τις μεγάλην ἐλπίδα τῆς νίκης οὐκ ἂν ἔχοι; καὶ μὴν μαχῶμεθα στρατιώταις πανδημεί τ’ ἀμύνομενοι καὶ οὐ κριθεῖσιν. ὑπερφρονοῦσι μὲν οἱ Σικελιώται ἡμᾶς. πολὺ τ’ ἀπὸ τῆς ἱκανωτέρας αὐτῶν γῆς ἕσμεν καὶ πρὸς γην οὐδεμία φιλία. οἱ μὲν πολέμιοι λέγοιεν ἂν τάδε· Περὶ πατρίδος ἔσται ὁ ἀγών. ἐγὼ δ’ ἂν λέγω· Οὐκ ἐν πατρίδι ἔσται ὁ ἀγών· διὰ τοῦτ’ ἢ εὑρήσω καὶ ἄν. τῆς τ’ οὖν ἱκανωτέρας αὐτῶν δόξης μνησθέντες προσβάλετε προθύμως, ἡ γὰρ ἀπορία πολλῷ δεινοτέρᾳ τῶν πολεμίων.

Vocabulary Help for the Reading

ἄλλοτε (line 1) at another time (adv.)

παραινέσει (line 1) from παραίνεσις, -εως, ἡ: exhortation

παρασκευή (line 3) here = “military force,” i.e., the impressive-looking army that has been assembled by the Athenians

ἰκανωτέρα (line 3) here = “more capable (of doing something)”

παρέχειν (line 3) from παρέχω: offer, produce

θάρρος (line 3) from θάρρος, -ους, το: boldness, courage
ἀσθενοῦς (line 4) from ἀσθενῆς, -ές: weak
πανδηµεί (line 6) in a mob, en masse (adv.)
ἀµῡνοµένοις (line 6) from ἀµῡνω, ἀµυνῶ, ἢµύνα, —, —, —: ward off;
(mid.) defend oneself
κριθεῖσιν (line 7) here = “elite”
ὑπερφρονοῦσι (line 7) from υπερφρονέω, υπερφρονήσω,
ὑπερφρόνησα, υπερφερόνηκα, υπερφερόνμαι,
ὑπερφρονήθην: look down at, scorn
Σικελιωτάς (line 7) Σικελιώτης, -ου, ὁ: Greek inhabitant of Sicily
τραπήσονται (line 7) here = “will be put to flight”
διότι (line 8) = contraction of διὰ τοῦθ’ ὅτι
ἐπιστήµη (line 8) from ἐπιστήµη, -ῆς, ἡ: knowledge, skill (in fighting)
tόλµης (line 8) from τόλµη, -ῆς, ἡ: daring
φιλίᾱ (line 9) from φίλιος, -ᾱ, -ον: friendly
μνησθέντες (line 13) from μνηµήσκω, μνήσω, ἔµνησα, —, μέµνημαι,
ἔµνησθην: remind; (aor. pass. with mid. sense) (+ gen.) recall
προθµως (line 13) from πρόθµος, -ον: eager
ἀπορία (line 13) from ἀπορία, -ᾶς, ἡ: difficulty, desperate situation
Lesson 37

Conditions

eἰ μὴ τὸ τ’ ἐπόνουν, νῦν ὅν οὐκ εὐφραινόμην
(If I had not suffered then, I would not be enjoying myself now)
—Philemon, fragment 140

224. A condition is an “if-then” statement composed of a premise or protasis (πρότασις, -εως, ἡ “that which is put forward”) and a conclusion or apodosis (ἀπόδοσις, -εως, ἡ “that which is given back”). Logically, the action of the protasis (“if” clause) comes before that of the apodosis (“then” clause), but the speaker is free to put the clauses in whatever order is stylistically pleasing. The ancient Greeks were very fond of expressing their ideas in conditional form.

225. There are four basic types of conditions in Greek: simple particular (present and past), contrary to fact (present and past), general (present and past), and future (most, more, and less vivid). They are distinguished by the moods and tenses of their verbs and by the presence or absence of the particle ἄν.

A. Simple Particular
This condition refers to a definite, particular event in present or past time; it does not imply anything about whether or not the event is real or probable.

<table>
<thead>
<tr>
<th>Protasis</th>
<th>Apodosis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Present</strong></td>
<td></td>
</tr>
<tr>
<td>εἰ + present (or perfect) indicative</td>
<td>present (or perfect) indicative</td>
</tr>
<tr>
<td>εἰ ὁ Σωκράτης τόδε λέγει,</td>
<td>τοὺς νεανίας βλάπτει.</td>
</tr>
<tr>
<td>“If Socrates is saying this,”</td>
<td>he is harming the youth.”</td>
</tr>
<tr>
<td><strong>2. Past</strong></td>
<td></td>
</tr>
<tr>
<td>εἰ + past indicative</td>
<td>past indicative</td>
</tr>
<tr>
<td>εἰ ὁ Σωκράτης τόδ’ ἔλεγε,</td>
<td>τοὺς νεανίας ἔβλαπτεν.</td>
</tr>
<tr>
<td>“If Socrates was saying this,”</td>
<td>he was harming the youth.”</td>
</tr>
</tbody>
</table>

“Past indicative” means any past tense of the indicative mood: imperfect, aorist, or pluperfect.
B. Contrary to Fact

This condition refers to an event that could be happening now but is not, or to one that could have happened but did not. The apodosis has the particle ἄν.

<table>
<thead>
<tr>
<th>Protasis</th>
<th>Apodosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present</td>
<td>imperfect indicative + ἄν</td>
</tr>
<tr>
<td>εἰ ὁ Σωκράτης τόδ' ἔλεγε,</td>
<td>τοὺς νεανίας ἐβλαπτεν ἄν.</td>
</tr>
<tr>
<td>“If Socrates were saying this,</td>
<td>he would be harming the youth.”</td>
</tr>
<tr>
<td>2. Past</td>
<td>aorist indicative + ἄν</td>
</tr>
<tr>
<td>εἰ ὁ Σωκράτης τόδ' εἶπε,</td>
<td>τοὺς νεανίας ἐβλάψεν ἄν.</td>
</tr>
<tr>
<td>“If Socrates had said this,</td>
<td>he would have harmed the youth.”</td>
</tr>
</tbody>
</table>

In proper English, a contrary-to-fact apodosis always has the auxiliary verb *would* or *would have*, while a contrary-to-fact protasis has *were* or *had*.

C. General

This condition refers to a general, customary, or repeated event in present or past time. The protasis of the present general condition has εἰ ἄν, which is normally contracted to ἐπε, ἦν, or ἄν. The protasis of the past general condition has εἰ without ἄν.

A subjunctive/optative verb in a general condition may be either present (= imperfective aspect) or aorist (= aoristic aspect) in tense.

<table>
<thead>
<tr>
<th>Protasis</th>
<th>Apodosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present</td>
<td>present indicative</td>
</tr>
<tr>
<td>ἐὰν (ἦν, ἄν) + subjunctive</td>
<td>τοὺς νεανίας βλάπτει.</td>
</tr>
<tr>
<td>ἐὰν ὁ Σωκράτης τόδε λέγῃ,</td>
<td>he harms the youth.”</td>
</tr>
<tr>
<td>“If Socrates (ever) says this,</td>
<td></td>
</tr>
<tr>
<td>2. Past</td>
<td>imperfect indicative</td>
</tr>
<tr>
<td>εἰ + optative</td>
<td>τοὺς νεανίας ἐβλαπτεν.</td>
</tr>
<tr>
<td>εἰ ὁ Σωκράτης τόδε λέγοι,</td>
<td>he harmed the youth.”</td>
</tr>
<tr>
<td>“If Socrates (ever) said this,</td>
<td></td>
</tr>
</tbody>
</table>

D. Future

This condition refers to an event that has not yet happened but will or might. The form of the condition depends on how vividly the speaker imagines the event or foresees its likelihood of happening. For threats and warnings the future most vivid is appropriate. The future more vivid is less emotional than the most vivid and has ἐὰν, ἦν, or ἄν in its protasis. English often uses the present tense (instead of the more logical future tense) in the protasis of a future most/more vivid condition.

The future less vivid is suitable for hypothetical cases or suppositions; its apodosis always has ἄν because the verb in the conclusion of the condition is regarded as a potential optative. Unlike Greek, English has four different ways to express a future less vivid condition, all using the auxiliary verb *would* in the apodosis: “should..would” (with no sense of obligation in *should*) or “would..would” or “were to..would” or simply a past tense in the protasis and *would* in the apodosis.
A subjunctive/optative verb in a future condition may be either present (= imperfective aspect) or aorist (= aoristic aspect) in tense.

### Protasis vs. Apodosis

1. **Most Vivid**
   - **Protasis**
     - ei + future indicative
     - ei ὁ Σωκράτης τόδ’ ἔρει, "If Socrates will say this,
     - or “If Socrates says this,
   - **Apodosis**
     - future indicative
     - τοὺς νεᾶνιάς βλάψει, he will harm the youth.”
   - or he will harm the youth.”

2. **More Vivid**
   - ei ἢν (ἤν, ἦν)+ subjunctive
   - ἢν ὁ Σωκράτης τόδε λέγη, “If Socrates will say this,
   - or “If Socrates says this,
   - future indicative
   - τοὺς νεᾶνιάς βλάψει, he will harm the youth.”
   - or he will harm the youth.”

3. **Less Vivid**
   - ei + optative
   - ei ὁ Σωκράτης τόδε λέγοι, “If Socrates should say this,
   - or “If Socrates would say this,
   - or “If Socrates were to say this,
   - or “If Socrates said this,
   - optative + ἄν
   - τοὺς νεᾶνιάς βλάπτοι ἄν, he would harm the youth.”
   - or he would harm the youth.”
   - or he would harm the youth.”

### Vocabulary

- ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδικήθην be unjust, do wrong, injure
  - An accusative direct object may be used with ἀδικέω to identify the injured person(s) or the injury itself. The noun ἀδικία (see below) often serves as direct object; e.g., ἀδικίαν ἡδικηκα “I have done a wrong.” This is a good example of a cognate accusative, a noun closely related to the main verb in both form and meaning.

226. Regardless of the type of condition, a negative protasis will always have μή. A negative apodosis will have οὐ unless the expected verb form in it has been replaced by an imperative or by another expression that requires μή.

In the apodosis of a condition, substitutes for the indicative are common. A present imperative, for instance, may replace a present indicative in the apodosis of a simple condition; e.g., ei ὁ Σωκράτης τόδε λέγει, ὅ νεᾶνια, μή ἀκούετε (“if Socrates is saying this, young men, do not listen!”). A circumstantial participle may replace the protasis in any type of condition; ei and ἄν are then omitted (e.g., ὁ Σωκράτης τόδε λέγει, τοὺς νεᾶνιας βλάψει—future more vivid). Just as a negative protasis always has μή, a participle replacing a negative protasis always has μή. The use of μή with a circumstantial participle is proof that the participle is conditional (i.e., it is representing an “if” clause) since all other negative circumstantial participles (temporal, causal, concessive, etc.) use οὐ.

227. Vocabulary

- ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδικήθην be unjust, do wrong, injure
διαφθείρω, διαφθείρο, διέφθειρα, διέφθαρκα or διέφθορα (no diff. in meaning), διέφθαρμαι, διέφθαρην
νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκηκαι, ἐνίκηθην

conquer, win

injustice, wrong

justice, right, penalty, punishment,
lawsuit; δίκην λαμβάνειν παρά τινος = to punish someone [cf. Eurydice, syndicate, theodicy]

justice, right, penalty, punishment,
lawsuit; δίκην λαμβάνειν παρά τινος = to punish someone [cf. Eurydice, syndicate, theodicy]

just, right

(+ dat.) equal (to); fair, impartial
[cf. isobar, isosceles, isotope]

(adv. of ἴσος, -η, -ον) fairly, perhaps, probably

(conj. introducing protasis of a condition) if

(conj. + neg. introducing protasis of a condition) if not, unless

particle used with subjunctive in protasis of present general or future more vivid condition, with indicative in apodosis of contrary-to-fact condition, or with optative in apodosis of future less vivid condition

contracts of εἰ ἂν

unjust, wrong

Athenian

natural [cf. Monophysite, physiognomy]
Exercises

Greek-to-English Sentences

1. εἰ οἱ πολέμιοι ἡμᾶς νίκησεν ἐν μάχῃ, οὐκέτι ἂν ἔλευθεροι εἴμεν οὐδ᾿ ἵσοις νόμοις χρώμεθα.

2. παρὰ τούτων τῶν ἀναξίων οἰκετῶν, ἢν τοὺς ἱπποὺς μὴ παύσονται ἄδικοι, οὐ λήψη δίκην;

3. εἰ ἡ ἐκείνου τοῦ στρατηγοῦ φύσις ἀμείνων ἦν, ὑπὸ πάντων τῶν στρατιωτῶν ἵσως ἐφιλέιτο ἃν.

4. τούτων τῶν ἄνω, ἀφίκομενόν ὕποτ’ εἰς τὴν πόλιν, ὁ δεσπότης μου σπεύδει καλεῖν ἐπὶ δεῖπνον.

5. ἀλλ᾿ εἰ ἐλάττως ἡ εἰκοσὶ ἄσπιδας ἐπώλησας, οὐκ ἂν ἔσχες ἱκανὸν ἀριθμὸν δραχμῶν.

6. ἀλλὰ μὴν τοὺς νεὰνίας διαφθείρεις, ὦ διδάσκαλε, μὴ δηλῶν αὐτοῖς τὸ τέλεον ἀκοῦσαι καὶ τὸ ἄδικον.

7. εἰ οἱ θεοὶ ἐβουλήθησαν ἐχεῖν δίκην ἐν τῷ κόσμῳ, ἐποίησαν ἂν ἄνδρας πολλῷ δικαιοτέρους.

8. ἐν τοῖς ἀγώσι δικαίως νίκησε, ἢ Ἀθηναῖοι, ἡ γὰρ ἀδικία αἰσχίστη ἐστίν.

9. εἰ ποτ’ ἴδοιεν λέοντα ἢ ἄλλο τι δεινὸν ζῷον, οἱ παῖδες ἐφοβοῦντο.

10. εἴ νῦν τοῖς ἀγῶσι δικαίως νίκησες, πολὺν ἄργυρον καὶ χρύσον κομιεῖ.

English-to-Greek Sentences

1. O Athenians, if you arrive at the wall before the others, you will win and will be greatly honored.

2. We would be very happy if we had fair laws, but that dreadful despot never ceases to injure us.

3. If the gods should leave heaven and move to earth, would life become more just?

4. If you are willing, Socrates, let us now investigate the nature of both justice and injustice.

5. If I had not been taught well by my mother and my father, perhaps I would have been corrupted by the philosophers.
After Nicias’ speech, the Athenians defeated the Syracusans in battle, but, lacking cavalry, were unable to pursue them into Syracuse and capture the city. They spent the rest of the winter collecting more troops, horses, money, and provisions in preparation for a spring campaign.

Meanwhile both the Athenians and the Syracusans sent embassies to the Sicilian city of Camarina to try to win the Camarinaeans as allies. Hermocrates, one of the Syracusan ambassadors, spoke first. Below is an excerpt from his speech to the people of Camarina.

Δειλία δ’ ἵσως τὸ δίκαιον θεραπεύσετε, λέγοντες· ἡμῖν πρὸς Ἀθηναίους. ἀλλὰ ταύτην γε τὴν συμμαχίαν ἐποιήσασθε μέλλοντες όφελήσειν τοὺς Ἀθηναίους ἢν τις τῶν ἐχθρῶν προσβάλλῃ. νῦν δ’ αὐτοὶ ἀδίκοσιν. ὡς ἄδικον εἰ δὲν εἰ ὑμεῖς τὰ ἐνδυομένα χρήσετε, τοὺς δ’ ἐπὶ μᾶλλον φύσει συγγενεῖς μετὰ τῶν ἐχθρῶν διαφθείραι. καὶ μὴν μὴ φοβεῖσθε τὴν παρασκευὴν Ἀθηναίων· οὐ γάρ, ἢν ἡμεῖς συμμαχόμεθα πάντες, δεινὴ ἐστιν.

καὶ εἰ νίκησουσιν ἡμᾶς Ἀθηναίοι, ταῖς μὲν ὑμετέραις γνώμαις νίκησουσι, τῷ δ’ αὐτῶν ὄνοματι τιμηθήσονται, καὶ τῆς νίκης οὐκ ἀλλο τι θλὸν ἢ τοὺς τὴν νίκην παρασχόντας λήψονται· καὶ εἰ αὖ ἡμεῖς νικήσωμεν, παρ’ ὑμῶν, ἀτε τῆς αἰτίας τῶν κινδύνων ὄντων, τὴν δίκην ληψόμεθα. κρίνεσθε οὖν ἢ τὴν ὑπ’ Ἀθηναίων δεσποτῶν δουλείαν ἢ τὴν πρὸς ἡμᾶς συμμαχίαν.
Vocabulary Help for the Reading

δειλία (line 1) from δειλία, -ας, ἡ: cowardice; here = “through cowardice” (dative of cause)

θεραπεύσετε (line 1) from θεραπεύω, θεραπεύσω, ἐθεράπευσα, τεθεράπευκα, τεθεράπευμαι, ἐθεραπεύθην: serve; here = “give lip service to the just thing,” i.e., claim that you are acting out of concern for what is just

συμμαχία (line 1) from συμμαχία, -ας, ἡ: alliance

πρός (line 2) here = “with” (literally, “toward [in a friendly sense]”)

ὡς ἄδικον εἴη (line 4) impersonal usage: “how unjust it would be...!”

εὐλόγῳ (line 5) from εὔλογος, -ον: well-reasoned (the Camarinaeans are trying to create the impression that they are motivated by reason when in fact, says Hermocrates, they are motivated by timidity)

προφάσει (line 5) from πρόφασις, -εως, ἡ: excuse

τοὺς...φύσει πολεµίους (line 5) i.e., the Athenians

τοὺς...έτι μᾶλλον φύσει συγγενεῖς (line 6) i.e., the other Sicilians

συγγενεῖς (line 6) from συγγενής, -ές: related, kin

μετά (line 6) here = “with the help of”

ἐχθίστων (line 6) i.e., the Athenians

παρασκεύην (line 7) here = “military force”

συμμαχώµεθα (line 8) from συμμάχοµαι: fight together

ταῖς...µετέραις γνώµαις (lines 9-10) i.e., thanks to what you made up your minds to do (dative of cause)

γνώµαις (line 10) from γνώµη, -ης, ἡ: judgment, opinion

τῷ...ὀνόµατι (line 10) in the name (dative of respect)

ἀθλον (line 11) from ἀθλον, -ου, τό: prize

τούς τὴν νίκην παρασχόντας (line 11) i.e., the Camarinaeans (whom the victorious Athenians will subjugate, regarding them as a prize)

παρασχόντας (line 11) from παρέχω: furnish

αὖ (line 12) again, on the other hand (adv.)

ὁντων (line 13) connects ὁµῶν with τῆς αἰτίας (which is in the genitive because it is being equated with ὁµῶν)

δουλείαν (line 14) from δουλεία, -ας, ἡ: slavery

πρός (line 14) here = “with” (literally, “toward [in a friendly sense]”)
Lesson 38

Conditional Relative Clauses

Relative Adverbs

ёнан γὰρ εὐτυχήσωμεν, τότε / χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως
(Once we succeed, you can laugh and rejoice all you want)
—in Sophocles’ Electra 1299-1300, Orestes warns his sister not to celebrate yet

Any relative clause that refers to an indefinite person or thing is considered to have conditional force, i.e., it is regarded as the equivalent of a protasis (e.g., “whoever does this” = “if anyone does this”; “whatever/whichever happens” = “if anything happens”). The mood and tense appropriate for the verb in the protasis are also appropriate for the verb in the conditional relative clause; if ἄν is needed in the protasis, it is needed also in the conditional relative clause.

A conditional relative clause may begin either with an indefinite relative pronoun (“whoever,” “whatever,” “whichever”) or with an ordinary relative pronoun (“[any]one who” = “whoever”; “[any]thing that” = “whatever” or “whichever”). Indefinite relatives are combinations of the ordinary relative pronouns (ὅς, ἥ, ὅ, etc.) + τις, τι; thus they are identical with the indirect interrogatives that you learned in Lesson 26 (ὅστις, ἥτις, ὅ τι, etc.). The preferred place for the particle ἄν is immediately after the relative pronoun.

If a clause begins with an indefinite relative, you can be sure that the clause is conditional. If a clause begins with an ordinary relative pronoun, the clause will be conditional only if the antecedent is an indefinite “anyone” or “anything” (usually just implied); otherwise it will be an ordinary relative clause, whose function is to describe some definite person or thing, not to express a condition.

Like a negative protasis, a negative conditional relative clause always has μὴ, not οὐ. The use of μὴ is therefore a clue that the relative clause is conditional.
Conditional relative clauses (each introduced by its equivalent condition)

A. Simple Particular

1. Present
   εἴ τις τόδε λέγει, τοὺς νεᾱνίάς βλάπτει.
   “If any one is saying this, s/he is harming the youth.”
   ὅστις (ὃς/ἣ) τόδε λέγει τοὺς νεᾱνίας βλάπτει.
   “Whoever is saying this is harming the youth.”

2. Past
   εἴ τις τόδ’ ἔλεγε, τοὺς νεᾱνίας ἔβλαπτεν.
   “If anyone was saying this, s/he was harming the youth.”
   ὅστις (ὁς/ἣ) τόδ’ ἔλεγε τοὺς νεᾱνίας ἔβλαπτεν.
   “Whoever was saying this was harming the youth.”

B. Contrary to Fact

1. Present
   εἴ τις τόδ’ ἔλεγε, τοὺς νεᾱνίας ἔβλαπτεν ἄν.
   “If anyone were saying this, s/he would be harming the youth.”
   ὅστις (ὁς/ἣ) τόδ’ ἔλεγε τοὺς νεᾱνίας ἔβλαπτεν ἄν.
   “Whoever were saying this would be harming the youth.”

2. Past
   εἴ τις τόδ’ εἶπε, τοὺς νεᾱνίας ἔβλαψεν ἄν.
   “If anyone had said this, s/he would have harmed the youth.”
   ὅστις (ὁς/ἣ) τόδ’ εἶπε τοὺς νεᾱνίας ἔβλαψεν ἄν.
   “Whoever had said this would have harmed the youth.”

C. General

1. Present
   ἐὰν τις τόδε λέγῃ, τοὺς νεᾱνίας βλάπτει.
   “If any one (ever) says this, s/he harms the youth.”
   ὅστις (ὁς/RelativeTo) τόδε λέγῃ τοὺς νεᾱνίας βλάπτει.
   “Whoever (ever) says this harms the youth.”

2. Past
   εἴ τις τόδε λέγοι, τοὺς νεᾱνίας ἔβλαπτεν.
   “If anyone (ever) said this, s/he harmed the youth.”
   ὅστις (ὁς/RelativeTo) τόδε λέγοι τοὺς νεᾱνίας ἔβλαπτεν.
   “Whoever (ever) said this harmed the youth.”
D. Future

1. Most Vivid
   εἴ τις τόδ’ ἐρεῖ, τοὺς νεανίας βλάψει.
   “If anyone will say this, s/he will harm the youth.”
   or “If anyone says this, s/he will harm the youth.”
   ὅστις (ὅς/ἤ) τόδ’ ἐρεῖ τοὺς νεανίας βλάψει.
   “Whoever will say this will harm the youth.”
   or “Whoever says this will harm the youth.”

2. More Vivid
   ἐὰν τις τόδε λέγῃ, τοὺς νεανίας βλάψει.
   “If anyone will say this, s/he will harm the youth.”
   or “If anyone says this, s/he will harm the youth.”
   ὅστις (ὅς/ἤ) ἄν τόδε λέγῃ τοὺς νεανίας βλάψει.
   “Whoever will say this will harm the youth.”
   or “Whoever says this will harm the youth.”

3. Less Vivid
   εἴ τις τόδε λέγοι, τοὺς νεανίας βλάπτοι ἄν.
   “If anyone should say this, s/he would harm the youth.”
   or “If anyone would say this, s/he would harm the youth.”
   or “If anyone were to say this, s/he would harm the youth.”
   or “If anyone said this, s/he would harm the youth.”
   ὅστις (ὅς/ἤ) τόδε λέγοι τοὺς νεανίας βλάπτοι ἄν.
   “Whoever should say this would harm the youth.”
   or “Whoever would say this would harm the youth.”
   or “Whoever were to say this would harm the youth.”
   or “Whoever said this would harm the youth.”

230. Relative adverbs. Not all relative clauses begin with relative pronouns; many begin with relative adverbs (“from where,” “to where,” “where,” “when,” “how,” etc.) or with indefinite relative adverbs (“from wherever,” “to wherever,” “wherever,” “whenever,” “howsoever,” etc.). The antecedent of a relative adverb is often just implied (e.g., “I visited [the place] where you live”; “will you be ready [at the time] whenever I come?”; “[the way] how they will survive is unclear”).

You already know five indefinite relative adverbs because they are identical with the indirect interrogative adverbs (ὅποθεν, ὥποι, ὥπου, ὥποτε, ὥπως) presented in Lesson 26. The ordinary relative adverbs to which they correspond are ὅθεν, οἷ, οὗ, ὅτε, and ὡς.

To make this clearer, here is a chart of relative adverbs, showing the indefinite relative adverbs (= the indirect interrogative adverbs) that are parallel to them in form and meaning.
### Relative Adverbs

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Relative Adverbs</th>
<th>Indefinite Relative Adverbs</th>
<th>Indirect Interrogative Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅθεν</td>
<td>“from where”</td>
<td>ὅποθεν</td>
<td>“from wherever” or “from where?”</td>
<td></td>
</tr>
<tr>
<td>οί</td>
<td>“to where”</td>
<td>ὅποι</td>
<td>“to wherever” or “to where?”</td>
<td></td>
</tr>
<tr>
<td>οὖ</td>
<td>“where”</td>
<td>ὅπου</td>
<td>“wherever” or “where?”</td>
<td></td>
</tr>
<tr>
<td>ὅτε</td>
<td>“when”</td>
<td>ὅπότε</td>
<td>“whenever” or “when?”</td>
<td></td>
</tr>
<tr>
<td>ὡς</td>
<td>“how,” “as”</td>
<td>ὅπως</td>
<td>“howsoever” or “how?”</td>
<td></td>
</tr>
</tbody>
</table>

Conditional relative clauses introduced by adverbs function in the same way as those introduced by pronouns. The preferred place for the particle ἄν is immediately after the relative adverb; the final epsilons of ὅτε and ὅπότε are elided before ἄν, and the adverb and particle are then written together as a single word:

- ὅτε + ἄν → ὅταν
- ὅπότε + ἄν → ὅπόταν

### Conditional Temporal Clauses

Just as a relative clause may function as the protasis of a condition, so too may a temporal clause (i.e., an adverbial clause of time, telling when something happened). This is particularly common when a temporal clause is introduced by ἐπεί or ἐπειδή. The preferred place for the particle ἄν is immediately after the subordinating conjunction; ἐπεί and ἐπειδή contract with the ἄν that follows them:

- ἐπεί + ἄν → ἐπάν or ἐπήν
- ἐπειδή + ἄν → ἐπειδάν

**Examples of conditional temporal clauses**

ἐπεί τις τόδε λέγοι, τοὺς νεᾶνιας ἔβλαπτεν.

“When [= if (ever)] anyone said this, s/he harmed the youth.”

[= past general condition]

ἐπειδάν τις τόδε λέγῃ, τοὺς νεᾶνιας βλάψει.

“When [= if] anyone will say this, s/he will harm the youth.”

[= future more vivid condition]

### Vocabulary

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρχω, ἄρξω, ἄρξα, ἄρχα, ἄργμαι, ἄρχθην</td>
<td>(+ gen.) rule; (+ gen.) make begin; (mid. + gen., infin., or ptcple.) begin [cf. archangel]</td>
<td></td>
</tr>
</tbody>
</table>

The basic meaning of this verb is “be first” (in power or time). A partitive genitive may be added to show the group that someone is in charge of or the event that someone is making start (active voice) or is at the start of (middle voice).

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρχων, -οντος, ὁ</td>
<td>archon (one of the nine chief magistrates chosen each year in Athens)</td>
</tr>
</tbody>
</table>
θῡµός, -οῦ, ὁ
spirit, soul, heart, passion (usually courage or anger)

ψῡχή “spirit” is the breath or life in a person, while θῡµός “spirit” is the inner force that drives a person to feel emotion or take action.

προθῡµία, -άς, ἡ
eagerness, goodwill

ὁστις, ἥτις, ὁ τι
(indef. rel. pron.) whoever, whatever, whichever

πρόθῡµος, -ον (+ gen. or infin.) eager (for, to); (+ dat. or εἰς + acc.) well-disposed (toward)

ὁθεν (rel. adv.) from where, whence

ὁ (rel. adv.) to where, whither

ὁτε (rel. adv.) when (ὁτ´ before smooth breathing, ὡθ´ before rough breathing);

οὐ (rel. adv.) where

ὡς (rel. adv.) how, as

You now know several uses of ὡς: as a relative adverb (“how,” “as”), as an exclamatory adverb (“how…!”), as a particle combined with participles (“as if,” “with the avowed intention of,” “on the grounds of”), as a particle combined with superlatives (“as...as possible”), and as a conjunction (“as,” “since,” “because,” “after,” “when”).

ὁπόθεν (indef. rel. adv.) from wherever, whencesoever

ὁποι (indef. rel. adv.) to wherever, whithersoever

ὁπότε (indef. rel. adv.) whenever (ὁπότ´ before smooth breathing; ὡθ´ before rough breathing); ὡπότε + ὁν = ὡπόταν

ὁπου (indef. rel. adv.) wherever

ὁπως (indef. rel. adv.) howsoever, as ever

ἐπάν or ἐπήν contraction of ἐπει + ὁν

ἐπειδιάν contraction of ἐπειδῆ + ὁν

You now know several uses of ὡς: as a relative adverb (“how,” “as”), as an exclamatory adverb (“how...!”), as a particle combined with participles (“as if,” “with the avowed intention of,” “on the grounds of”), as a particle combined with superlatives (“as...as possible”), and as a conjunction (“as,” “since,” “because,” “after,” “when”).

Exercises

Greek-to-English Sentences

1. ὅταν ἡ θυγάτηρ σου ἑτοίμη ἄνη, ἄγαγε αὐτὴν εἰς τὴν οἰκίαν οὗ αἱ ἄλλαι κόραι προθύμως μένουσιν.

2. ὅστις ἂν δικαίως ἄρχῃ καὶ τὸν νόμον τίμῃ, ἄει φιλεῖται ὑπὸ τῶν πολλῶν.

3. ὡστινος διδάσκοιεν οἱ φιλόσοφοι, βέλτιστα ζῶει, καὶ ἦτοι ἐκεῖν δὲν καὶ ξητοῖεν ἂν τὴν δίκην.

4. ὡπόταν ἵδωσιν ἐκεῖνοι οἱ παῖδες τὰ κάλλιστα δένδρα, προθύμοι εἰσὶ λίθοις βάλλειν ταῦτα.

Exercises

233.
5. ὃς ἂν μὴ κριθῇ ("chosen as") ἄρχων μὴ ἀρξήται εἰπεῖν αἰσχροὺς λόγους ἐπὶ τὸν κριθέντα.
6. ἐπειδὰν ὁ δεινότατος πόλεμος παύῃται, οἱ βίοι ἢμῶν πολλῷ ἡδίονες τε καὶ εὐδαιμονέστεροι γενήσονται.
7. εἴθε πάντες οἱ νέοι στρατιῶται θύμῳ φυλάττοιεν τὰ τείχῃ καὶ τρέποιεν τοὺς πολεμίους ἀπὸ τῆς πόλεως.
8. τί εἶπο ἢ τίσι λόγοις χρώμαι; οὐ γὰρ οἶδα, ὦ θεοί, ἱκανῶς τίμᾶν ὑμᾶς.
9. καίπερ οὐδενὸς προθύμου τῆς μάχης οὖντος, ἡ Μοῖρα κελεύει ἡμᾶς ὑμᾶς οὐκ ἐθέλοντας μάχεσθαι τοῖς Ἀθηναίοις.
10. ὅποι ἂν πέμψῃς ἢμᾶς, προθυμία σπεύσω, ἀλλὰ βουλήσεσθε ἃν φέρειν τήν ἐπιστολὴν πρὸς τὸν βασιλέα αὐτόν.

English-to-Greek Sentences
1. Let whoever is willing to help our city-state begin to seek soldiers and to prepare a very large army.
2. Wherever the archon saw injustice, he was eager both to help those being injured and to punish those injuring.
3. If only you might know how to rule your spirit, child, and (if only you might) live so wisely as never to sin!
4. Whenever a better teacher than I speaks about the nature of the universe, many students eagerly listen.
5. Take (sg.) whichever shields will be useful to you; we shall sell whichever you do not wish to take.

Reading

The Athenians Go Too Far — Part 5
(adapted from Thucydides’ Peloponnesian War 6.82-86)

When Hermocrates finished his speech, Euphemus, the Athenians’ representative, responded. Selections from his speech follow.

Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὕςς συμμαχίας ἀνανεώσει, τοῦ δὲ Συράκοσίου ἄρτι προσβαλόντος, ἔρούμεν καὶ περὶ τῆς ἄρχης ἢν δικαίως ἔχομεν. ἄξιοι γὰρ οὖντες ἄρχομεν, ὅτι ναυτικῷ πλείστῳ καὶ προθυμίᾳ ὑφελούμεν τοὺς ἄλλους Ἐλλήνας ἐπειδὰν ἐν κινδύνοις ὤσιν.
καὶ μὴν ἡμῖν χρῆσιμον ἢν εἴη ὡφελεῖν ὑμᾶς. σφοξομένων γὰρ ὑμῶν καὶ οὕτως ἐχόντων ἀντέχειν τοῖς Συράκοσίοις, ἦτον ἢν ὕπο τούτων τινὰ στρατιὰν ἐφ’ ἡμᾶς πεμψάντων βλαπτούμεθα. ἄνδρὶ δὲ τυράννῳ ὡς ἡ πόλει ἄρχην ἐχούσῃ σώκειν ὠφελεῖν ὑμᾶς.

καὶ οἱ Συράκοσιοι ὥστε στρατοπέδῳ, πόλει δὲ μείζονι τῆς ἡμετέρας στρατιᾶς ἢμῖν ἂεὶ τ’ ἐπιβουλεύουσι καὶ, ὅταν καιρὸν λάβωσιν, οὐκ ἀνιᾶσιν. εἰ οὖν τῷ ὑπόπτῳ τὴν ἡμετέραν στρατιὰν ἐκβαλεῖτε, τοῦ λοιποῦ βουλήσεσθε, κακῶς πράττοντες, καὶ ὀλίγιστον κατηγορίαν αὐτῆς ἰδεῖν.

Conclusion: After the speeches of Hermocrates and Euphemus, the Cama-rinaeans decided that it would be safest for them to remain neutral. They later changed their minds and sent troops (as did the Spartans) to help the Syracusans. In a momentous naval battle against the combined forces of Sicily (413 BCE), the Athenians were disastrously defeated. Only a tiny remnant of the huge fleet ever returned to Athens.

Vocabulary Help for the Reading

ἐπί (line 1) here = “on the matter of,” “in regard to” (+ dat.)
πρότερον οὖσης (line 1) here = “existing earlier,” i.e., previous
συμμαχίας (line 1) from συμμαχία, -ας, ἡ: alliance
ἀνανεώσει (line 2) from ἀνανέωσις, -εως, ἡ: renewal
Συράκοσιος (line 2) from Συράκοσιος, -ος, -ον: Syracusan (in line 2 Euphemus is referring to Hermocrates)
ἀρχῆς (line 3) here = “empire”
ναυτικῷ (line 4) from ναυτικός, -ῆ, -όν: naval; (as a neut. substantive) navy
χρῆσιμον (line 6) predicate adjective modifying the subject, ὡφελεῖν
ἀντέχειν (line 7) from ἀντέχω (+ dat.): hold out (against), resist
τυράννῳ (line 9) τύραννος, -ου, ὁ: tyrant (one who seizes power rather than inheriting it—not necessarily a cruel or wicked ruler)
ἀρχήν (line 9) here = “empire”
ἄλογον (line 9) from ἄλογος, -ον: illogical (here = “an illogical thing to do”)
στρατοπέδῳ, πόλει (line 11) dative of means (i.e., the Syracusans are more of a threat since they are a whole city, not just a campful of soldiers)
δμῖν (line 12)  dative with ἐπιβουλεύουσι
ἐπιβουλεύουσι (line 12)  from ἐπιβουλεύω, ἐπιβουλεύσω,
ἐπεβουλεύσα, ἐπιβεβούλευκα, ἐπιβεβούλευμαι, ἐπιβουλεύθην
(+ dat.): plot (against)
καιρόν (line 12)  from καιρός, -οῦ, ὁ: right time, opportunity
ἀνῑᾶσιν (line 13)  third-pers. pl. pres. act. indic. of ἀνῆμι, ἀνήσω,
ἀνήκα, ἀνείκα, ἀνείμαι, ἀνείθην: let go, pass up
ὑπόπτῳ (line 13)  from ὕποπτος, -ον: suspicious; (as a neut. substantive)
suspicion (here = dative of cause)
ἐκβαλεῖτε (line 14)  from ἐκβάλλω: throw out, reject
µόριον (line 15)  from µόριον, -όυ, τό: small portion (i.e., so desperate
will you be that you’ll be glad for any help, no matter how small,
from us)
Purpose Clauses

καὶ γὰρ βασιλεύς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται,
ἀλλὰ ἵνα καὶ οἱ ἑλόμενοι δι’ αὐτὸν εὖ πράττωσιν
(A king is chosen to benefit his choosers, not to help himself)
—Socrates advises a newly elected general
in Xenophon’s Memorabilia 3.2.3

234. You already know that a future participle (especially when combined with
a verb of motion) may show the purpose behind an action (e.g., ὄψόμενος
tὴν τριήρη, σπεύδω ἐπὶ τὴν θάλασσαν “going to see [i.e., with the aim of
seeing] the trireme, I am hastening to the sea”).

Another way to express purpose is with an adverbial purpose clause (also
called a final clause) introduced by the subordinating conjunction ἵνα, ὅπως,
or ὡς (“in order that”). Negative purpose clauses, used when the intention
is not to accomplish something but to keep something from happening,
are introduced by ἵνα μὴ, ὅπως μὴ, ὡς μὴ, or just μὴ (“in order that...not,”
“lest”).

The subjunctive is the normal mood for the verb in a purpose clause,
provided that the main verb in the sentence is in a primary tense (present,
future, perfect, or future perfect indicative; if the main verb is subjunctive,
optative, or imperative in mood, it is regarded as primary, no matter what
its tense happens to be); e.g., σπεύδω ἐπὶ τὴν θάλασσαν ἵνα ἴδω τὴν τριήρη
(“I am hastening to the sea to see [literally, ‘in order that I may see’] the
trireme”).

If the main verb is in a secondary tense (imperfect, aorist, or pluperfect
indicative), the optative is the normal mood for the verb in the purpose
clause, but the speaker may choose to use the subjunctive for greater
vividness; e.g., ἔσπευδον ἐπὶ τὴν θάλασσαν ἵνα ἴδοι [or, more vividly,
ἵδοι] τὴν τριήρη (“I was hastening to the sea to see [literally, ‘in order that I
might see’] the trireme”).

The tense of the verb in the purpose clause shows aspect, not time.

When translating a purpose clause, you should feel free to use an infinitive
(“to...”) since, in English, an infinitive is a concise, normal way to express
purpose. When translating such an infinitive into Greek, however, you should
ordinarily use a purpose clause or a future participle, not an infinitive.
A purpose clause implies that a person has a goal in mind and is undertaking a specific action to achieve it, while a result clause implies only that a result actually occurs, or naturally would occur, because of what someone or something is or does, not necessarily because anyone wants it to occur.

**Comparison of result clauses with purpose clause**

**Actual result clause**

ἦν μεγάλη φωνὴ τῷ ἀγγέλῳ ὥστε πάντες ἤκουον.

“The messenger had a loud voice so that all heard.”

*The messenger did not necessarily intend to be heard, but was.*

**Natural result clause**

ἦν μεγάλη φωνὴ τῷ ἀγγέλῳ ὥστε ὑπὸ πάντων ἀκούεσθαι.

“The messenger had a loud voice so as to be heard by all.”

*The messenger did not necessarily intend to be heard, but that would have resulted naturally from his loud voice.*

**Purpose clause**

μεγάλη φωνῇ ἔλεγον ὁ ἄγγελος ἵνα ὑπὸ πάντων ἀκούοιτο (or, more vividly, ἀκούηται).

“The messenger was speaking loudly in order to be heard by all.”

*The messenger wanted to be heard; the sentence does not reveal whether he actually was.*

**Optative option.** The indirect questions in preceding chapters all had verbs in the indicative mood; from now on, however, you will encounter many indirect questions with verbs in the optative mood. Whenever the sentence’s main verb is in a secondary tense (imperfect, aorist, or pluperfect indicative), there are two possibilities for the mood in the indirect question: the speaker has the option of either retaining the mood from the direct question or changing it to the optative; opting for the optative is actually more common than retaining the original mood.

Remember that the tense of the verb in the indirect question will always be the same as it would have been in the direct question, even if the mood is different.

**Examples of optative option in indirect questions**

ἦρωτον σε ὧ τι λέγοις (or, more vividly, λέγεις).

“I kept asking you what you were saying.”

ἦρωτησά σε ὧ τι εἶποις (or, more vividly, εἶπες).

“I asked you what you had said.”
Lesson 39 • 281

236. Vocabulary

βοάω, βοήσομαι, ἐβόησα, —, —, —
cry, cry out, shout

γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην
take (a woman) as a wife, marry

(μιδ. + dat.) give oneself in marriage (to a man), marry (a man)

ἐπομαι (imperf. εἰπόμην).

ἐψομαι, ἐσπόμην, —, —, —
(+ dat.) follow

The present stem ἑπ- was originally σεπ-. To form the aorist, the zero-grade stem (σπ-) was augmented with σε- (σεσπ- → ἑσπ-). Aorist subjunctive = σπῶμαι; aorist optative = σποίμην; aorist imperative = σποῦ; aorist infinitive = σπέσθαι; aorist participle = σπόμενος, -ή, -ον.

βοή, -ῆς, ἡ

shout

γάμος, -ου, ὁ

marriage, wedding; ποιεῖν γάμον = hold a wedding [cf. monogamous, polygamy]

γυνή, γυναικός, ἡ

woman, wife [cf. androgynous, gynecology]

One might expect the nominative singular to be γύναιξ (stem = γυναικ-), but γυνή is used instead; in the vocative singular the stem loses its final kappa (γύναι). The accent shifts to the ultima in the genitive and dative, singular and plural, as if the word had a monosyllabic stem: γυνή, γυναικός, γυναικί, γυναίκα, γύναι, γυναίκες, γυναικόν, γυναιξί(ν), γυναίκας.

κλίμαξ, -ακος, ἡ

ladder, staircase [cf. climax]

ὕστατος, -η, -ον

(later, last

(absolute)

(absolute; no positive degree exists) later, next; (adv.) ὑστερον = later

ἄνω (adv.)

up, upwards

κάτω (adv.)

(down, downwards

ἵνα or ὡς or ὁς

(conj. introducing purp. cl.) in order that

ἵνα μή or ὡς μή or ὁς μή or μή

(conj. introducing neg. purp. cl.) in order that...not, lest
Greek-to-English Sentences

1. μεγίστω οὖν θύμῳ μαχώμεθα, ὦ στρατιώται, ἵνα Ἰδεῖα νίκη ἕμιν ἐπηται.
2. ὅπόταν γυναῖκα καλὴν καλὸς ἄνὴρ γαμῆ, τῷ γάμῳ πάντες χαῖρον.
3. οὐ μὲν ἤδη ὅπου βοὐλοιο ποιεῖν τὸν γάμον, ἐτοίμη δ᾽ ἢ ἐπεσθαί ὅποι βοῦλοιο ἀγεθεὶ ἐμέ.
4. βοῇ ἐσπευσεν ὁ νιὸς κατὰ τῆς κλῆμακος ὅπως εἶποι τῷ ἐαυτοῦ πατρὶ ἀρτὶ σωθέντι ἐκ τοῦ μακροῦ πολέμου.
5. τῇ ὑστάτῃ ἡμέρᾳ ἑθύσα τοῖς ἀθανάτοις θεοῖς ἵνα μὴ λάβοιεν δίκην παρ᾽ ἐμοῦ, οὐ γὰρ ἐθέλον ἢμαρτον ἠγογε.
6. κάλεσον τὴν ἐμὴν γυναῖκα, ὦ θεράπαινα, ὅπως παύσῃ τὸ παιδίον βοῶν.
7. διὰ τί ἂνον βλέπεις, ὦ μαθητά; εἰ τρέψεις κάτω τοὺς ὀφθαλμοὺς, ἤδη ὁ θυμὸς ἐν τὰ βιβλία ἢ ἐλίπες ὑπὸ τῇ κλῆμακι.
8. οὔτως ἀδίκως ἀρχεῖς τῆς πόλεως ὅστε μηδὲν έθέλειν σοι εἰς τὴν μάχην ἐπεσθαί μήτε νῦν μήθ’ ὑστερον.
9. εἰ γὰρ γημαίμην ἀνδρὶ ἄξιωτάτῳ ἵνα πᾶσαι αἱ ἄλλαι γυναῖκες με ἔμφασιν.
10. ταῖς τρισὶ γυναιξίν εὔπεπτο ὁ κλῶψ ὅπως εὔροι θ᾽ ὅπου ἡ οἰκία ἐη καὶ ὑστερον κλέψειε πάντα τὰ ἀργύρια ἐξ αὐτῆς.

English-to-Greek Sentences

1. Whenever they attack, the soldiers fight with great shouts in order to frighten the enemy and win.
2. We held the wedding later in order that all the guests might have enough time to arrive.
3. Your fame, O king, is such as to be shouted up and down by all who know you.
4. Why are you crying, daughter? Are you not eager to marry the last young man whom we saw?
5. Do not follow me down (from) the staircase, my wife, lest you, who are dearest of all (women) to me, be hurt.
Reading

Justifiable Homicide? — Part 1
(adapted from Lysias’ On the Murder of Eratosthenes 6-11)

Lysias (c. 459-380 BCE) was a renowned λογογράφος, or speech-writer, in Athens. Litigants who had to speak on their own behalf in court would hire Lysias to write speeches for them. It was up to Lysias to make the style of each speech suit the person who would be delivering it.

The excerpt that follows is from a speech written by Lysias for a defendant named Euphiletus, who was on trial for having killed a man whom he found in bed with his wife. When the passage begins, Euphiletus is describing the chain of events that led to the murder.

Ἐγὼ γάρ, ὦ Ἀθηναίοι, ἐπειδὴ ἔδοξέ μοι γῆς, γυναῖκα ἠγαγόμην εἰς τὴν οἰκίαν. ἐπίστευον δὲ πάντα τά ἐμαυτοῦ ἐκεῖνη, ἐν γὰρ τῷ πρώτῳ χρόνῳ, ὦ Ἀθηναίοι, πᾶσων ἦν βελτίστη, οὔσα οἰκονόμος δεινή καὶ φειδωλή, ἐπειδὴ δ’ ἡ μήτηρ μου ἀπέθανεν, ἡ ἐμὴ γυνὴ, ἐπ’ ἐκφορὰν ἐμοὶ σπομένη, ὑπὸ τούτου τοῦ ἄνθρωπου ὀφθη καὶ χρόνῳ διαφθείρεται.

ἔστι μοι οἰκίδιον διπλοῦν, ἵσα ἔχον τὰ ἀνω τοῖς κάτω. ἐπειδὴ δὲ τὸ παιδίον ἐγένετο ἡμῖν, ἡ μήτηρ αὐτὸ ἐθήλαζεν· ἵνα δὲ μὴ κινδύνευῃ κατὰ τῆς κλῆσις καταβαίνουσα, ἐγὼ μὲν ἄνω διητόμησα, αὐτὲ δὲ γυναίκες κάτω. καὶ πολλάκις νυκτός ἡ γυνὴ κατέβαινεν ἵνα θήλαζοι τὸ παιδίον καὶ μὴ βοῴη, καὶ ταῦτα πολὺν χρόνον οὔτως ἐγίγνετο, καὶ ἐγὼ οὐποθ’ ὑπώπτευσα. χρόνῳ δ’ ὑστέρῳ ἀφῄμην ἀπροσδοκήτως ἐξ ἀγροῦ, μετὰ δὲ τὸ δεῖπνον τὸ παιδίον ἐβόῳ, ὑπὸ τῆς θεραπαίνης πληττόμενον, ἵνα ταῦτα ποιήσῃ ὁ γὰρ ἄνθρωπος ἐνδον ἦν.

Vocabulary Help for the Reading

ἔδοξέ μοι (line 1) (impersonal usage) it seemed good to me, i.e., I decided (from δοκέω, δόξω, ἔδοξα, —, δέδοχθην: seem, seem good)

γυναῖκα ἠγαγόμην (lines 1-2) I led for myself (i.e., introduced) a wife

ἐπίστευον (line 2) here = “entrusted”

οἰκονόμος (line 4) from οἰκονόμος, -ου, ἦ: manager (of the household)
φειδωλή (line 4) from φειδωλός, -ή, -όν: thrifty
ἐκφοράν (line 5) from ἐκφορά, -άς, ἡ: funeral
tούτου τοῦ ἀνθρώπου (line 5) i.e., Eratosthenes
χρόνῳ (line 6) in time, i.e., eventually
οἰκίδιον (line 7) from οἰκίδιον, -οῦ, τό: little house (diminutive of οἰκία)
διπλοῦν (line 7) from διπλοῦς (= -όος), -ῆ, -οῦν: double (here = “two-story”)
tὰ ἄνω (line 7) the upstairs (as opposed to τὰ κάτω, “the downstairs”)
ἐθήλαζεν (line 8) from θηλάζω, θηλάσω, ἐθήλασα, τεθήλασα, τεθήλασμα, ἐθηλάσθην: nurse (a baby)
κινδύνευθη (line 9) from κινδύνευω, κινδύνεύσω, κεκινδύνευκα, κεκινδύνευμαι, κεκινδύνεύθην: run a risk, be in danger
καταβαίνουσα (line 9) from καταβαίνω, καταβήσομαι, κατέβην, καταβέβηκα, καταβέβαιον: go down
dιητώµην (line 10) from διαιτάω (imperf. διῄτων), διαιτήσω, διῄτησα, δεδιῄτηκα, δεδιῄτηθην: (act.) support; (mid./pass.) lead a life, live
κάτω (line 10) the women’s quarters would normally have been upstairs
νυκτός (line 10) even though the women and baby were living downstairs, Euphiletus’ wife still spent each night upstairs with her husband
βοῇ (line 11) subject = τὸ παιδίον
ὑπώπτευσα (line 12) from ὑποπτεύω, ὑποπτεύσω, ὑπώπτευσα, ὑπώπτευμα, ὑπωπτεύθην: be suspicious, suspect
ἀπροσδοκήτως (line 13) unexpectedly (adv. from ἀπροσδόκητος, -ον)
ἀγροῦ (line 13) from ἀγρός, -οῦ, ὁ: countryside (Euphiletus owned a farm)
ἵνα ταῦτα ποιῇ (lines 14-15) subject = τὸ παιδίον (the baby was deliberately made to cry so that Euphiletus’ wife would have an excuse to leave her husband’s bed and could spend the night with her lover downstairs)
ἔνδον (line 15) inside (adv.) (Eratosthenes, thinking that Euphiletus would not be home, had come for a rendezvous and was hiding in the house)
Lesson 40

εἴμι; Indirect Discourse (ὅτι/ὅς)

δείξομεν...ός μετερχόμεθα τούς τὰ τοιαύτα καθ' ἡμῶν διεξιόντας
(We’ll show how we pay back the backbiters)
—in Lucian’s *Zeus the Tragedian* 24, Poseidon recommends killing Damis, an Epicurean philosopher, for denying that the gods exist.

238. The basic word for “go” or “come” in ancient Greek is the semi-deponent verb ἔρχομαι (stem = ἐρχ-, ἐλεύσομαι (stem = ἐλευθ-, ἦλθον (stem = ἐλθ-), ἐλήλυθα (stem = ἐλυθ- with Attic reduplication; cf. ἐνήνωχα, the fourth principal part of φέρω), —, —. For certain tenses and moods, however, the writers of Attic prose preferred not to use ἔρχομαι. Instead they borrowed forms from a synonym, εἴμι.

Like εἰμί and οἶδα, εἴμι is an irregular verb belonging to the μι- conjugation; its stem may be ι- or ει-. It has just one principal part (the first) and appears only in the active voice. Its present indicative has the sense of a future indicative (e.g., εἴμι = “I shall go,” not “I go”); its present optative, present infinitive, and present participle may have either a present or a future sense, depending on the context.

This chart shows the forms of ἔρχομαι that are usually replaced in Attic Greek by forms of εἴμι.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Original Form</th>
<th>Replacement Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future indicative</td>
<td>ἐλευσομαι</td>
<td>εἴμι</td>
</tr>
<tr>
<td>Imperfect indicative</td>
<td>ἢρχόμην</td>
<td>ἤσα/ἡσειν</td>
</tr>
<tr>
<td>Present imperative</td>
<td>ἔρχου</td>
<td>ίθι</td>
</tr>
<tr>
<td>Present subjunctive</td>
<td>ἔρχωμαι</td>
<td>ίω</td>
</tr>
<tr>
<td>Present optative</td>
<td>ἔρχομην</td>
<td>ίομι/ιοίην</td>
</tr>
<tr>
<td>Future optative</td>
<td>ἐλευσοῦμην</td>
<td>ίομι/ιοίην</td>
</tr>
<tr>
<td>Present infinitive</td>
<td>ἔρχεσθαι</td>
<td>ίέναι</td>
</tr>
<tr>
<td>Future infinitive</td>
<td>ἐλεύσεσθαι</td>
<td>ίέναι</td>
</tr>
<tr>
<td>Present participle</td>
<td>ἔρχομενος, -ης, -ον</td>
<td>ίόν, ιούσα, ιόν</td>
</tr>
<tr>
<td>Future participle</td>
<td>ἐλευσοῦμενος, -ης, -ον</td>
<td>ίόν, ιούσα, ιόν</td>
</tr>
</tbody>
</table>
Paradigm of εἶμι (‘go, come, travel’)

**Present Active Indicative (with future sense)**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἶμι</td>
<td>ἕμεν</td>
</tr>
<tr>
<td>εἰ</td>
<td>ἔτε</td>
</tr>
<tr>
<td>εἰσι(ν)</td>
<td>ἔσι(ν)</td>
</tr>
</tbody>
</table>

**Imperfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>ἤσα/ᾖσθαι/ἐσι</td>
<td>ἤμεν</td>
</tr>
<tr>
<td>ἤσα/ᾖσθαι/ἐσι</td>
<td>ἤτε</td>
</tr>
<tr>
<td>ἤσα/ἐσι</td>
<td>ἤσαν/ἔσαν</td>
</tr>
</tbody>
</table>

**Present Active Subjunctive**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὢω</td>
<td>ὢμεν</td>
</tr>
<tr>
<td>ὢς</td>
<td>ὢτε</td>
</tr>
<tr>
<td>ὢ</td>
<td>ὢσι(ν)</td>
</tr>
</tbody>
</table>

**Present Active Optative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὢοι/ἰοίην</td>
<td>ὢοιμεν</td>
</tr>
<tr>
<td>ὢς</td>
<td>ὢοτε</td>
</tr>
<tr>
<td>ὢ</td>
<td>ὢοιεν</td>
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</tbody>
</table>

**Present Active Imperative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὢθι</td>
<td>ὢτε</td>
</tr>
<tr>
<td>ὢω</td>
<td>ὢντων</td>
</tr>
</tbody>
</table>

**Present Active Infinitive**

ὁέναι

**Present Active Participle**

ὁῶν, ὢῦσα, ὀῦν

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ὢν</td>
<td>ὢσα</td>
<td>ὀν</td>
</tr>
<tr>
<td>Genitive</td>
<td>ὄντος</td>
<td>ὄσης</td>
<td>ὄντος</td>
</tr>
<tr>
<td>Dative</td>
<td>ὄντι</td>
<td>ὄση</td>
<td>ὄντι</td>
</tr>
<tr>
<td>Accusative</td>
<td>ὄντα</td>
<td>ὄσαν</td>
<td>ὀν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Accusative</td>
</tr>
</tbody>
</table>
Notice that εἶμι resembles εἰμί and οἶδα in many of its forms; in fact, its second-person singular present indicative (εἶ) is identical to that of εἰμί, and its third-person plural imperfect (ᾖσαν) is identical to that of οἶδα. The normal recessive accent in εἶμι and εἰσί helps to distinguish those forms from the otherwise identical enclitics εἰμί and εἰσί.

239. You already know what is involved in transforming a direct question into an indirect question in Greek. Transforming a direct statement, thought, belief, or perception into indirect discourse is more complicated because three different methods are available. The method to be followed in any given sentence depends on the nature of its main verb. Some verbs call for a particular method; others offer the speaker a choice between two; still others allow the speaker to choose any one of the three. For now, you need learn only the first method, which closely resembles that used to create indirect questions.

**Indirect discourse with ὅτι/ὡς.** When the main verb in a sentence is a verb of saying, the preferred type of indirect discourse is a ὅτι/ὡς clause. Verbs that regularly introduce this type of indirect discourse include ἀγγέλλω, ἀποκρίνομαι, γράφω (writing being the equivalent of speaking), and above all λέγω, provided that the “saying” has no special connotation. For the optional use of ὅτι/ὡς with verbs of showing, knowing, and perceiving, see Lesson 42.

The reported discourse is placed in a clause containing a finite verb and introduced by the subordinating conjunction ὅτι (“that”) or ὡς (“that” or “how”); the ὅτι/ὡς clause functions as the sentence’s direct object or (less frequently) as its subject. Whatever tense would have been used in the direct discourse is retained in the indirect discourse; the original mood may or may not be retained, as explained in the next paragraph.

**Optative option.** In a sentence whose main verb is in a secondary tense, the speaker has the option to switch to the optative mood for the verb in the indirect discourse. You have already encountered this optative option in connection with indirect questions (see §235 of Lesson 39). The tense of the optative reflects what the tense in the direct discourse would have been.

<table>
<thead>
<tr>
<th>Finite Verb in Direct Discourse</th>
<th>Finite Verb in Indirect Discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>present/imperfect indicative</td>
<td>present optative</td>
</tr>
<tr>
<td>or present subjunctive</td>
<td></td>
</tr>
<tr>
<td>aorist indicative or aorist subjunctive</td>
<td>aorist optative</td>
</tr>
<tr>
<td>perfect/pluperfect indicative</td>
<td>perfect optative</td>
</tr>
<tr>
<td>or perfect subjunctive</td>
<td>future optative</td>
</tr>
<tr>
<td>future indicative</td>
<td>future perfect optative</td>
</tr>
<tr>
<td>future perfect indicative</td>
<td></td>
</tr>
</tbody>
</table>
These are nearly the only circumstances under which the future optative or the (very rare) future perfect optative (= perfect participle + ἐσοίμην) is ever used.

Examples of indirect discourse with ὅτι/ὡς

1. **Direct discourse — present indicative**
   “Socrates is harming the youth.” Ὁ Σωκράτης τοὺς νεανίας βλάπτει.
   **Indirect discourse**
   “They say that Socrates is harming the youth.”
   λέγουσιν ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάπτει.
   “They said that Socrates was harming the youth.”
   ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάπτει.
   or ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάπτοι. [optative option]

2. **Direct discourse — imperfect indicative**
   “Socrates was harming the youth.” Ὁ Σωκράτης τοὺς νεανίας ἔβλαπτεν.
   **Indirect discourse**
   “They say that Socrates was harming the youth.”
   λέγουσιν ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας ἔβλαπτεν.
   “They said that Socrates had been harming the youth.”
   ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας ἔβλαπτεν.
   or ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάπτοι. [optative option]

3. **Direct discourse — aorist indicative**
   “Socrates harmed the youth.” Ὁ Σωκράτης τοὺς νεανίας ἔβλαψεν.
   **Indirect discourse**
   “They say that Socrates harmed the youth.”
   λέγουσιν ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας ἔβλαψεν.
   “They said that Socrates had harmed the youth.”
   ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας ἔβλαψεν.
   or ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάψειεν. [optative option]

4. **Direct discourse — future indicative**
   “Socrates will harm the youth.” Ὁ Σωκράτης τοὺς νεανίας βλάψει.
   **Indirect discourse**
   “They say that Socrates will harm the youth.”
   λέγουσιν ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάψει.
   “They said that Socrates would harm the youth.”
   ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάψει.
   or ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βλάψοι. [optative option]

5. **Direct discourse — perfect indicative**
   “Socrates has harmed the youth.” Ὁ Σωκράτης τοὺς νεανίας βέβλαφεν.
   **Indirect discourse**
   “They say that Socrates has harmed the youth.”
   λέγουσιν ὅτι/ὡς ὁ Σωκράτης τοὺς νεανίας βέβλαφεν.
“They said that Socrates had harmed the youth.”
ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεᾱνίᾱς βέβλαφεν.
or ἔλεγον ὅτι/ὡς ὁ Σωκράτης τοὺς νεᾱνίᾱς βεβλαφώς εἴη (or
βεβλάφοι). [optative option]

240. Restrictions on optative option. It is common for indirect discourse to involve one or more dependent clauses as well as an independent clause; e.g., the reported statement may be a condition with both a protasis (dependent clause) and an apodosis (independent clause). After a secondary main verb the speaker has the option to change the mood of all verbs in the indirect discourse to optative (if a subjunctive + ἄν becomes optative, the ἄν is dropped). To avoid ambiguity, there are two important exceptions: (1) indicative + ἄν in indirect discourse can never be changed to optative + ἄν, and (2) in a dependent clause in indirect discourse, a verb in a secondary tense of the indicative can never be changed to optative.

These restrictions on the optative option apply to indirect questions as well as to indirect discourse.

Examples of restricted optative option

1. Indirect discourse containing past contrary-to-fact condition
   “They were saying that Socrates, if he had said this, would have harmed the youth.”
   ἔλεγον ὅτι ὁ Σωκράτης, εἰ τόδ’ εἶπε [exception (2) forbids optative εἴποι], τοὺς νεᾱνίᾱς ἔβλαψεν ἄν [exception (1) forbids optative βλάψειεν ἄν].

2. Indirect question containing past contrary-to-fact condition
   “They asked which youths Socrates would have harmed if he had said this.”
   ἠρώτησαν οὕστινας νεᾱνίᾱς ὁ Σωκράτης, εἰ τόδ’ εἶπε [exception (2) forbids optative εἴποι], ἔβλαψεν ἄν [exception (1) forbids optative βλάψειεν ἄν].

3. Indirect question containing past simple particular condition
   “They asked which youths Socrates was harming when he was saying this.”
   ἠρώτησαν οὐστινας νεᾱνίας ὁ Σωκράτης, ὅτε τόδ’ ἔλεγε [exception (2) forbids optative λέγοι], ἔβλαπτεν or βλάπτοι [optative option not restricted here].
αἱρέω, αἱρήσω, εἵλον (*stem = ἑλ-),

*ἀρηκα, ἀρηµαι, ἀρέθην* take; (*mid.*) choose [cf. heresy]

ἀρηθὴν βασιλεύς = “he was chosen [as] king”; αὐτόν βασιλέα εἴλοντα = “they chose him [as] king.” In **factive sentences** like these, no word for “as” is needed.

εἶµι, —, —, —, —
go, come, travel

The imperative ἴθι usually just strengthens a following imperative (e.g., ἴθι ἐλθέ “Come on now, go!”). *ἄγε* and *φέρε* often function in this way, too.

ἐρχοµαι, ἐλεύσοµαι, ἠλθον (*imper.*

ἐλθέ—irreg. accent in sg. [cf. εἰπέ,

εὑρέ, ἢδε, λαβέ]), ἐλήλυθα, —, —
go, come, travel

πάσχω, πεῖσοµαι, ἔπαθον,

πέπονθα, —, —
suffer, experience; κακῶς/εὖ πάσχειν = be treated badly/well, fare badly/well

This verb has three different stems: πενθ-, πονθ-, and παθ-. The present stem πασχ- is derived from παθ-σκ- (θ drops out, κ is roughened). Note that the deponent future of πάσχω (= πείσοµαι “I shall suffer”) and the middle future of πείθω (= πείσοµαι “I shall obey”) are identical in form.

φράζω, φράσω, ἐφρασα, τεφρακα, τεφρασµαι, τεφράσθην

*ἐπιτήδειος, -ᾱ, -ον* necessary; (as a masc./fem.

*εὐθύς* immediately

*ὁτι* (conj. introducing indir.

*ώς* (conj. introducing indir.

εἶνδον (adv.) inside [cf. *endocrine*, *endomorph*]

ἐξω (adv.) outside [cf. *exosphere*, *exotic*]

εὐθούς (adv.) immediately

*ὅτι* (conj. introducing indir. *discourse*) that

*ώς* (conj. introducing indir. *discourse*) that, how; (prep. + acc.; only with persons as its object) to
242. Exercises

Greek-to-English Sentences

1. ἔφρασεν ἡ γυνὴ ὅτι ὁ ἀνὴρ ἔνδον εἶπῃ καὶ παρασκευάζοι τὸ δείπνον.
2. ἐγεγράφη ὅτι αἱρησοίμην ἐν τῶν δώρων καὶ αὐτὸ φέρων ὡς σὲ ὕστιμι.
3. εἶπεν ὅτι εἰ Σωκράτης βασιλεύς αἱρεθῇ, οἱ φιλόσοφοι ἄρξοιεν.
4. ως τὴν γυναῖκα ἐλθὼν, ἡρώτησα αὐτὴν ὑφ᾽ οὗτος οὕτω κακῶς πάσχει.
5. ἵθι ἐλθὲ ἐξο, ὥς σὺ ἐπὶ μοι πάντα τὰ ἔνδον γενόμενα.
6. ἀπεκρῖναμι ὅτι αὐτοὺς στρατιώτας ἄνθησα, εἰ αὐτοὶ ἔσχον ἴππους.
7. τί λέγεις ὡς ἄνευ ἐπιτηδείων εἶ; ἰδοὺς γὰρ πολλὰ χρήσατα, οὐ πείθομαι.
8. βούλονται ἰέναι κατὰ τὸν ποταμὸν ἵνα ἴδωσι τὰ αὐτὰ δένδρα ἢ ὕστιμον ἔσσαν πρότερον ὀλίγες ἠμέραις.
9. εἶμι καὶ εὕθυς ἄγγελῳ τοὺς ἐπιτηδείοις ὅτι πάλιν τ’ ἐλήλυθεν ἡ εἰρήνη τῇ πόλει καὶ οὐκέτι οἱ πολλοὶ κακὰ πείσονται.
10. ἠλθομεν ὡς τὸν ἄρχοντα φράσοντες ὅτι οὐκ ἐθέλομεν μάχεσθαι οὐδενί.

English-to-Greek Sentences

1. The soldiers announced that they had been treated badly and did not have sufficient provisions.

2. Choose either to come down immediately from that ladder, son, or to suffer a very bad fate.

3. I replied that my wife was inside but that she would neither appear at the door nor come outside.

4. You (sg.) said that you would not have gone to the king if the gods had not commanded you to go.

5. Going to her father, I declared that I wished to marry his daughter and to hold the wedding immediately.
Reading

Justifiable Homicide? — Part 2
(adapted from Lysias’ On the Murder of Eratosthenes 18-26)

Even after the incident with the crying baby (which Euphiletus had not understood at the time), he did not suspect that anything was wrong in his house. Later, however, he received a secret message from a woman who had been one of Eratosthenes’ earlier conquests and now wanted to see him punished; she mentioned Eratosthenes by name and accused him of having seduced both herself and Euphiletus’ wife. Flabbergasted, Euphiletus hurried home to interrogate his wife’s maid and find out whether there was any truth to the woman’s allegations.

The maid chose the latter alternative. She confessed all and agreed to inform Euphiletus the next time Eratosthenes came to the house. This happened four or five days later, at night.

Conclusion: Claiming that he was acting in the name of the law, Euphiletus then killed Eratosthenes on the spot! Although Athenian law did permit a husband to kill a man whom he discovered in bed with his wife, the murder was legal only if it was spontaneous and unplanned. Thus Euphiletus had to prove that he had not premeditated Eratosthenes’ murder. We do not know whether his defense was successful.
Vocabulary Help for the Reading

οἴκαδε (line 1)  home(wards) (adv.)

τινα (line 2)  Euphiletus wants this person to be a witness

ὁπότερον (line 4)  from ὁπότερος, -ά, -ον: which(ever) (of two)

µαστίγωθεῖσαν (line 4): from µαστίγω, µαστίγωσα, ἐµαστίγώσα, µεµαστίγωσα, µεµαστίγώσαµαι, ἐµαστίγώθην: whip (modifies implied σέ)

παύσασθαι…παθεῖν (lines 5-6)  each infinitive phrase describes one of the possible fates for the maid (subject of both infinitives = implied σέ)

συγγνώµης (line 6)  from συγγνώ, -ης, ἡ (+ gen.): pardon (for), forgiveness (of)

τυχεῖν (line 6)  from τυγχάνω, τεύξοµαι, ἔτυχον, τετύχηκα, —, — (+ gen.): chance upon, obtain

Ἐρατοσθένης (line 7)  from Ἐρατοσθένης, -ους, ὁ: Eratosthenes

ἄνδρες (line 7)  gentlemen (referring to the jurors)

εἰσέρχεται (line 7)  εἰσ- + ἔρχεται

ἐπεγείρασα (line 8)  from ἐπεγείρω, ἐπεγερῶ, ἐπήγειρα, ἐπεγήγερκα, ἐπεγήγερerre, ἐπηγέρθην: awaken

σῖγῇ (line 8)  from σῖγη, -ῆς, ἡ: silence

ἐξέρχοµαι (line 9)  ἐξ- + ἔρχοµαι

τὸν καὶ τὸν (line 9)  this man and that man

ἐπιδηµοῦντας (line 10)  from ἐπιδηµέω, ἐπιδηµήσω, ἐπεδήµησα, ἐπιδεδήµηκα, —, —, —: be at home

δᾶδας (line 10)  from δᾶς (contracted from δαίς), δᾶδος, ἡ: torch

εἰσιόντες (line 12)  εἰσ- + ἰόντες

γυµνόν (line 12)  from γυµνός, -ῆ, -όν: naked

κατακείµενον (line 12)  from κατάκειµαι, κατακείσοµαι, —, —, —: lie down, be lying down

ὁτι (line 13)  ὁτι can act like a quotation mark; in such cases it is left untranslated in English

eἰς (line 15)  here = “against”
Lesson 41

φηµί; Indirect Discourse
(with infinitive)

οὐ φηµὶ Ὀρέστην σ’ ἐνδίκως ἀνδρηλατεῖν
(I assert that you are banishing Orestes unjustly)
—Apollo tries reasoning with the Furies in Aeschylus’ *Eumenides* 221

243. This lesson introduces φηµί, φήσω, ἐφησα, —, —, — (“say”), another irregular μι-verb similar to εἰµί, εἶµι, and οἶδα. Like λέγω, it means “say,” but unlike λέγω, it usually implies that the words being spoken are an assertion or a claim that something is true. Although λέγω can have that sense, too, it is frequently used without any suggestion that what is being said is an expression of belief.

The stem of φηµί is either φα- or φη-. In the present active indicative, all six forms are enclitics except the second-person singular φῄς (just as with the present active indicative of εἰµί). The verb appears only in the active voice.

In the paradigm below, rare or poetic forms are enclosed in square brackets.

**Paradigm of φηµί (“say”)**

**Present Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>φηµί</td>
<td>φαµέν</td>
</tr>
<tr>
<td>φῆς</td>
<td>φάτε</td>
</tr>
<tr>
<td>φησί(ν)</td>
<td>φᾶσι(ν)</td>
</tr>
</tbody>
</table>

**Imperfect Active Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔφην</td>
<td>ἔφαµέν</td>
</tr>
<tr>
<td>ἔφησα or ἔφης</td>
<td>ἔφατε</td>
</tr>
<tr>
<td>ἐφη</td>
<td>ἐφασαν</td>
</tr>
</tbody>
</table>

**Present Active Subjunctive**

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>φῶ</td>
<td>φῶµεν</td>
</tr>
<tr>
<td>φῆς</td>
<td>φῆτε</td>
</tr>
<tr>
<td>φῆ</td>
<td>φᾶσι(ν)</td>
</tr>
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</table>
### Present Active Optative

<table>
<thead>
<tr>
<th></th>
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<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>φαίην</td>
<td>φαῖ</td>
<td>[φαίημεν]</td>
</tr>
<tr>
<td>φαίης</td>
<td>φαίτε</td>
<td>[φαίτε]</td>
</tr>
<tr>
<td>φαίη</td>
<td>φαίειν</td>
<td>[φαίησαν]</td>
</tr>
</tbody>
</table>

### Present Active Imperative

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>φαθί or φάθι</td>
<td>φάτε</td>
<td>φάντων</td>
</tr>
<tr>
<td>φάτω</td>
<td>φάναι</td>
<td></td>
</tr>
</tbody>
</table>

### Present Active Infinitive

φάναι

### Present Active Participle

φάσκων, -ουσα, -ον  
[φάς, φᾶσα, φάν]  
φη μί ordinarily borrows the participle φάσκων from φάσκω (“say often”).

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244. **Indirect discourse with infinitive.** When the main verb in a sentence is a verb of thinking or believing, the second type of indirect discourse is preferred. What would have been the finite verb in the direct discourse is changed into a present, aorist, perfect, future, or future perfect infinitive:

<table>
<thead>
<tr>
<th>Finite Verb in Direct Discourse</th>
<th>Infinitive in Indirect Discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>present/imperfect indicative</td>
<td>present infinitive</td>
</tr>
<tr>
<td>or present subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>aorist indicative</td>
<td>aorist infinitive</td>
</tr>
<tr>
<td>or aorist subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>perfect/pluperfect indicative</td>
<td>perfect infinitive</td>
</tr>
<tr>
<td>or perfect subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>future indicative</td>
<td>future infinitive</td>
</tr>
<tr>
<td>future perfect indicative</td>
<td>future perfect infinitive</td>
</tr>
</tbody>
</table>

The transformation from a finite verb to an infinitive works well as far as aspect goes (present infinitive = imperfective aspect, aorist infinitive = aoristic aspect, perfect infinitive = perfective aspect), but since verbs in the indicative mood have both aspect and time, transforming them into infinitives may leave unclear the time relationship between the verb in the indirect discourse and the sentence’s main verb. In the chart below you will see that there are two possible time relationships (the one enclosed in brackets is far less likely) for each of the first three infinitives:
Type of Infinitive | Relative Time Shown by Infinitive
--- | ---
present infinitive | action happening at the time of the main verb [or prior to it]
aorist infinitive | an action prior to the time of the main verb [or contemporaneous with it]
perfect infinitive | action complete at the time of the main verb [or prior to it]
future infinitive | action subsequent to the time of the main verb
future perfect infinitive | action complete at a time subsequent to the time of the main verb

Only with the future infinitive and the (very rare) future perfect infinitive (= perfect participle + ἔσεσθαι) will the relative time be self-evident. With the present, aorist, and perfect infinitives, look for clues in the context to help you decide whether the action is contemporaneous with that of the main verb or prior to it; e.g., if the indirect discourse has a present infinitive, the presence of an adverb like πρότερον (“earlier”) will be a clue that the infinitive shows an action happening prior to the time of the main verb.

Subject of the infinitive. In the second type of indirect discourse, the noun that would have been the subject of the finite verb in the direct discourse becomes the subject of the infinitive and is put into the accusative case. Any words agreeing with the subject of the infinitive, including what would have been predicate nouns or adjectives in the direct discourse, are also put into the accusative.

There is one important exception to this rule: the subject of the infinitive is omitted if it is identical with the subject of the main sentence. Any words agreeing with that omitted subject are put into the nominative case because they must modify both the subject of the sentence and the omitted subject of the infinitive.

Optative option. If there are dependent clauses in the indirect discourse, their verbs remain finite; only what would have been the main verb in the direct discourse becomes an infinitive. Since there is no way to make an infinitive optative, the optative option does not apply to it. On the other hand, when the main verb of the sentence is in a secondary tense, the speaker does have the usual option of changing the mood of any dependent verbs in the indirect discourse (except those in a secondary tense of the indicative) to optative.

Just as in the first type of indirect discourse, so too in the second type all the negatives and particles, including ὅπως, that would have been used in the direct discourse are retained in the indirect. Both types of indirect discourse also have this exception to the rule: ὅπως is dropped whenever, after a secondary main verb, subjunctive + ὅπως is changed to optative in a dependent clause of the indirect discourse.
Of the verbs you already know, κρίνω, πιστεύω, and, above all, φημί call for indirect discourse with the infinitive. For stylistic reasons, the speaker may choose to use an infinitive rather than a ὅτι/ὡς clause, even with a verb of saying (especially with ἀγγέλλω and ἀποκρίνομαι and with λέγω when it refers to what “is said” to be true), or a ὅτι/ὡς clause rather than an infinitive, even with a verb of thinking or believing (especially with νομίζω; see the vocabulary for this lesson).

Because an infinitive phrase in indirect discourse is the equivalent of a ὅτι/ὡς clause, it is generally better not to translate it literally, but to expand it into a clause with a finite verb. Study the following examples.

Examples of indirect discourse with infinitive

1. Direct discourse — present indicative
   “Socrates is harming the youth.” Ὁ Σωκράτης τοὺς νεᾶνίας βλάπτει.

   Indirect discourse
   “They say that Socrates is harming the youth.”
   τὸν Σωκράτη φάσι τοὺς νεᾶνίας βλάπτειν.
   “They said that Socrates was harming the youth.”
   τὸν Σωκράτη ἔφασαν τοὺς νεᾶνίας βλάπτειν.

2. Direct discourse — imperfect indicative
   “Socrates was harming the youth.” Ὁ Σωκράτης τοὺς νεᾶνίας ἔβλαπτεν.

   Indirect discourse
   “They say that Socrates was harming the youth.”
   τὸν Σωκράτη φάσι τοὺς νεᾶνίας (πρότερον) βλάπτειν.
   “They said that Socrates had been harming the youth.”
   τὸν Σωκράτη ἔφασαν τοὺς νεᾶνίας (πρότερον) βλάπτειν.

3. Direct discourse — aorist indicative
   “Socrates harmed the youth.” Ὁ Σωκράτης τοὺς νεᾶνίας ἔβλαψεν.

   Indirect discourse
   “They say that Socrates harmed the youth.”
   τὸν Σωκράτη φάσι τοὺς νεᾶνίας βλάψαι.
   “They said that Socrates had harmed the youth.”
   τὸν Σωκράτη ἔφασαν τοὺς νεᾶνίας βλάψαι.

4. Direct discourse — future indicative
   “Socrates will harm the youth.” Ὁ Σωκράτης τοὺς νεᾶνίας βλάψει.

   Indirect discourse
   “They say that Socrates will harm the youth.”
   τὸν Σωκράτη φάσι τοὺς νεᾶνίας βλάψειν.
   “They said that Socrates would harm the youth.”
   τὸν Σωκράτη ἔφασαν τοὺς νεᾶνίας βλάψειν.
5. Direct discourse — perfect indicative
   “Socrates has harmed the youth.” ὦ Σωκράτης τοὺς νεάνιας βέβλαφεν.

Indirect discourse
   “They say that Socrates has harmed the youth.”
   τὸν Σωκράτη φᾶσι τοὺς νεάνιας βεβλαφέναι.
   “They said that Socrates had harmed the youth.”
   τὸν Σωκράτη ἔφασαν τοὺς νεάνιας βεβλαφέναι.

245. Vocabulary

- ἀγαπάω, ἀγαπήσω, ἡγάπησα, ἡγάπηκα, ἡγαπήθην
  love; (+ infin. or suppl. ptcple.) be fond of (doing), be content (to)

- νομίζω, νομιῶ, ἐνόμισα, ἐνόμισκα, ἐνομίσθην
  think, consider, believe

- φημί, φήσω, ἔφησα, —, —, —
  say, assert; οὐ φημι = deny [cf. prophet]

- ἀγάπη, -ῆς, ἡ
  love

- ἑταῖρᾱ, -ᾶς, ἡ
  comrade (female), companion

- ἑταῖρος, -ου, ὁ
  comrade (male), companion (male)

- μνᾶ, -ᾶς, ἡ
  mina, a weight or a sum of money equal to 100 drachmas

The forms of this noun are all contractions of μνᾶ- with the first-declension ᾱ-stem endings: μνᾶ, μνᾶς, μνᾷ, μνᾶν, μναῖ, μνῶν, μναῖς, μνᾶς.

- τάλαντον, -ου, τὸ
  talent, a weight or a sum of money equal to 60 minas

- φιλίᾱ, -ᾶς, ἡ
  friendship

- βραδύς, -εῖα, -ῦ
  slow (comp. βραδύτερος, -ᾶ, -ον; superl. βραδύτατος, -ῆ, -ον)
  [cf. bradycardia]

- ταχύς, -εῖα, -ῦ
  fast, quick, swift (comp. θάττων, -ον; superl. τάχιστος, -ῆ, -ον)
  [cf. tachygraphy, tachymeter]
246. Exercises

Greek-to-English Sentences

1. I believe that my husband, although he asserts that he loves me, loves that courtesan more.

2. You deny that you are slow, comrade, but I consider all the others to be much faster than you.

3. Do they say that the trireme was sold for one hundred minas or for one talent of silver?

4. I thought that our wives would remain in the house while we went to the marketplace.

5. We judged that they had a marvelous friendship, for whithersoever this one went, that one also went.
Lesson 41 • 301

Reading

Not What Darius Expected — Part 1
(adapted from Arrian’s Anabasis 2.25)

Our most reliable extant source on the exploits of Alexander the Great is the history of his campaigns written by Arrian in the second century CE. In the Anabasis (“expedition up from the coast”), Arrian describes Alexander’s amazing march from Greece to India and his conquest of that entire region, including all of the Persian Empire.

The following incident happened while Alexander was besieging the city of Tyre in Lebanon (332 BCE). In the preceding year, the mother, wife, and children of Darius, king of the Persians, had been captured by Alexander during the battle of Issus in Assyria. Darius himself had fled when his troops were badly defeated.

ἀφίκοντο δὲ παρὰ Δαρείου πρέσβεις ὡς Ἀλέξανδρον, ἀπαγγέλλοντες μύρια μὲν τάλαντα ὑπὲρ τῆς μητρός τε καὶ τῆς γυναικὸς καὶ τῶν παίδων πέμψαι εἴθελεν Ἀλέξανδρον· τὴν δὲ χώραν πάσαν τὴν ἐντὸς Εὐφράτου ποταμοῦ ἐπὶ θάλασσαν τὴν Ἐλληνικὴν Ἀλεξάνδρου εἶναι· γῆμαντα δὲ τὴν Δαρείου παίδα Ἀλέξανδρον φίλον τ’ εἶναι Δαρείῳ καὶ σύμμαχον. καὶ τούτων ἐν τῷ συλλόγω τῶν ἑταίρων ἀπαγγελθέντων, Παρμενίωνοι μεν λέγουσιν Ἀλέξανδρον εἴπειν ὅτι αὐτὸς ἂν, Ἀλέξανδρος ὄν, ἐπὶ τούτων ηγάπησε παύσαν τὸν πόλεμον Ἀλέξανδρον δὲ Παρμενίωνι ἀποκρίνασθαι ὅτι καὶ αὐτὸς ἂν, εἰ Παρμενίους ἄν, οὔτως ἔπραξεν, ἐπεὶ δ’ Ἀλέξανδρὸς ἄντιν, ἀποκρινεῖται Δαρεῖῳ ἃ ἀπεκρῖνατο. ἔφη δὲ Χρῆματον δείθησαι παρὰ Δαρείου οὔτε τῆς χώρας, εἶναι γὰρ αὐτοῦ τά τε χρήματα καὶ τὴν χώραν πάσαν· γῆμαί τ’ εἰ εἴθελοι τὴν Δαρείου παίδα, γῆμαι ἂν, καὶ οὐκ ἐθέλοντος Δαρείου. τοὐθ’ ὑπότ’ ἠκούσε Δαρεῖος, ἐν παρασκευῇ τοῦ πολέμου αὕθις ἄν.

Vocabulary Help for the Reading

Δαρείου (line 1) from Δαρείος, -ου, ὁ: Darius, king of Persia
πρέσβεις (line 1) from πρέσβυς, -εως, ὁ: ambassador (declined like πόλις but with ο instead of ι in the nom., acc., and voc. sg.)
Ἀλέξανδρον (line 1) from Ἀλέξανδρος, -ου, ὁ: Alexander (the Great), king of Macedonia, son of Philip II
ἀπαγγέλλοντες (line 2) ἀπό + ἀγγέλλω (prefix just strengthens the verb)

ὑπέρ (line 2) he will pay a ransom “on behalf of” them, i.e., for them

πέµψαι ἐθέλειν...Δαρεῖον (line 3) Δαρεῖον is the subject of ἐθέλειν in indirect discourse; πέµψαι is a complementary infinitive with ἐθέλειν

τὴν...χώραν...Ἀλεξάνδρου εἶναι (lines 4-5) that the land...be Alexander’s (this infinitive phrase is a direct object of ἐθέλειν...Δαρεῖον in line 3)

ἐντός (line 4) within, on this side (of) (prep. + gen.); here = “west (of)”

Εὐφράτου (line 4) from Ἔφρατης, -ου, ὁ: the Euphrates River

θάλατταν τὴν Ἑλληνικήν (lines 4-5) i.e., the Aegean Sea

γῆµαν...Ἀλέξανδρον...εἶναι (lines 5-6) that Alexander...be a friend; γῆµαν modifies Ἀλέξανδρον (this infinitive phrase is another direct object of ἐθέλειν...Δαρεῖον in line 3)

tοῦτον (line 6) i.e., the offers from Darius

συλλόγῳ (line 7) from σύλλογος, -ου, ὁ: gathering, meeting

ἑταίρων (line 7) the “companions” here are Alexander’s elite cavalry

Παρµενίωνα (line 7) from Παρµενίων, -ωνος, ὁ: Parmenion, a Macedonian noble and general, Alexander’s second-in-command

λέγουσιν (line 8) subject = people in general, an indefinite “they”

Ἀλέξανδρος ὤν (line 8) represents the protasis of a condition

ἐπὶ τούτοις (lines 8-9) on these terms

Ἀλέξανδρον...Παρµενίωνι ἀποκρινάσθαι (lines 9-10) indirect discourse continues (still depends on the main verb λέγουσιν in line 8)

ἀποκρινεῖται...ἀ ἀπεκρινατο (line 11) he would give the answer that in fact he did give (that answer follows in lines 12-14)

δείσθαι (line 12) from δεόμαι, δεήσομαι, —, —, δεδέημαι, ἐδεήθην: need, have need (of) (+ gen.)

αὐτοῦ (line 13) his own (i.e., they now belonged to him)

αὖθις (line 15) again (adv.) (i.e., Darius gave up his attempt to negotiate)
Lesson 42
Indirect Discourse (with participle)
Crasis

ἐπιλελήσμεσθ' Ἦδεως / γέροντες ὄντες
(We have gladly forgotten that we are old)
—Cadmus and Tiresias kick up their aged heels
to worship the god Dionysus in Euripides’ *Bacchae* 188-189

247. **Indirect discourse with participle.** When the main verb in a sentence is a verb of knowing, showing, or perceiving, the third type of indirect discourse is preferred. What would have been the finite verb in the direct discourse is changed into a supplementary participle in the present, aorist, perfect, future, or future perfect tense.

<table>
<thead>
<tr>
<th>Finite Verb in Direct Discourse</th>
<th>Participle in Indirect Discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>present/imperfect indicative</td>
<td>present participle</td>
</tr>
<tr>
<td>or present subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>aorist indicative</td>
<td>aorist participle</td>
</tr>
<tr>
<td>or aorist subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>perfect/pluperfect indicative</td>
<td>perfect participle</td>
</tr>
<tr>
<td>or perfect subjunctive/optative</td>
<td></td>
</tr>
<tr>
<td>future indicative</td>
<td>future participle</td>
</tr>
<tr>
<td>future perfect indicative</td>
<td>future perfect participle</td>
</tr>
</tbody>
</table>

Transforming an indicative verb into a participle presents the same difficulty as the transformation from an indicative verb into an infinitive: while aspect remains clear (present participle = imperfective aspect; aorist participle = aoristic aspect; perfect participle = perfective aspect), the relative time of the action may become hazy. The chart below is similar to the one for infinitives in indirect discourse; there are two possible time relationships (the one enclosed in brackets is far less likely) for each of the first three participles:
<table>
<thead>
<tr>
<th>Type of Participle</th>
<th>Relative Time Shown by Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>present participle</td>
<td>action happening at the time of the main verb [or prior to it]</td>
</tr>
<tr>
<td>aorist participle</td>
<td>an action prior to the time of the main verb [or contemporaneous with it]</td>
</tr>
<tr>
<td>perfect participle</td>
<td>action complete at the time of the main verb [or prior to it]</td>
</tr>
<tr>
<td>future participle</td>
<td>action subsequent to the time of the main verb</td>
</tr>
<tr>
<td>future perfect participle</td>
<td>action complete at a time subsequent to the time of the main verb</td>
</tr>
</tbody>
</table>

Only with the future participle and the (rare) future perfect participle will the relative time be self-evident. With the present, aorist, and perfect participles, look for clues in the context (e.g., adverbs like πρότερον) to help you decide whether the action is contemporaneous with that of the main verb or prior to it.

**Subject of the participle.** In the third type of indirect discourse, the noun that would have been the subject of the finite verb in the direct discourse becomes the participle’s subject (also called its “head”) and is put into the accusative case; any words agreeing with that subject, including what would have been predicate nouns or adjectives in the direct discourse, are also put into the accusative.

There is one important exception to this rule: the subject of the participle is omitted if it is identical with the subject of the main sentence. Any words agreeing with that omitted subject are put into the nominative case because they must modify both the subject of the sentence and the omitted subject of the participle.

**Optative option.** If there are dependent clauses in the indirect discourse, their verbs remain finite; only what would have been the main verb in the direct discourse becomes a participle. Since there is no way to make a participle optative, the optative option does not apply to it. On the other hand, when the main verb of the sentence is in a secondary tense, the speaker does have the usual option of changing the mood of any dependent verbs in the indirect discourse (except those in a secondary tense of the indicative) to optative.

In this third type of indirect discourse, as in the other two that you have learned, all the negatives and particles, including ἂν, that would have been used in the direct discourse are retained in the indirect. There is also the same exception to the rule: ἂν is dropped whenever, after a secondary main verb, subjunctive + ἂν is changed to optative in a dependent clause of the indirect discourse.

Of the verbs you already know, ἀκούω, βλέπω, δηλόω, εὑρίσκω, οἶδα, ὁράω, and φαίνω are ones that, by their nature, call for indirect discourse with a participle. It frequently happens, however, that the speaker chooses,
for the sake of clarity or style, to use a ὅτι/ὡς clause rather than a participle, even with a verb of knowing, showing, or perceiving. The next paragraph describes certain circumstances under which a ὅτι/ὡς clause might be preferable to a participle.

If you see a participle combined with a verb of perceiving, it may or may not be in indirect discourse. If the perception is physical, there is no indirect discourse involved, only a supplementary participle collaborating with the main verb to make a statement (e.g., εὗρον τὸ παιδίον βοῶν “I found the child crying”). If the perception is intellectual, the supplementary participle not only collaborates with the main verb but is also in indirect discourse, for it represents the thought that went through the perceivers’s mind (e.g., εὗρον τὸ παιδίον βοῶν “I found that the child was crying”). To clarify that the perception is intellectual, a speaker may opt for a ὅτι/ὡς clause rather than the ambiguous participle (e.g., εὗρον ὅτι τὸ παιδίον βοῶν [or βοῴη—optative option] “I found that the child was crying”).

Preferences for the three types of indirect discourse can be summarized as follows (the method enclosed in brackets is less common):

<table>
<thead>
<tr>
<th>Main Verb of saying</th>
<th>Preferred Method of Indirect Discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅτι/ὡς clause</td>
<td>[or infinitive]</td>
</tr>
<tr>
<td>infinitive</td>
<td>[or ὅτι/ὡς clause]</td>
</tr>
<tr>
<td>participle</td>
<td>[or ὅτι/ὡς clause]</td>
</tr>
</tbody>
</table>

With ἀγγέλλω and ἀκούω, any of the three methods of indirect discourse may be used, with virtually no difference in meaning.

As you know, ἀκούω takes the genitive case when someone physically perceives the source of a sound; e.g., ἀκούω τοῦ παιδίου βοῶντος (“I hear the child crying”). If the participial type of indirect discourse is used with ἀκούω, the participle and its subject should be put into the accusative case (e.g., ἀκούω τὸ παιδίον βοῶν “I hear that the child is crying”) to distinguish the intellectual perception from the physical.

Because a participial phrase in indirect discourse is the equivalent of a ὅτι/ὡς clause, it is generally better not to translate it literally, but to expand it into a clause with a finite verb.

**Examples of indirect discourse with participle**

1. **Direct discourse — present indicative**
   “Socrates is harming the youth.” Ὅ Σωκράτης τοὺς νεανίας βλάπτει.

   **Indirect discourse**
   “I know that Socrates is harming the youth.”
   τὸν Σωκράτη οἶδα τοὺς νεανίας βλάπτοντα.
   “I knew that Socrates was harming the youth.”
   τὸν Σωκράτη ᾔδη τοὺς νεανίας βλάπτοντα.
2. **Direct discourse — imperfect indicative**
   “Socrates was harming the youth.” Ὅ Σωκράτης τοὺς νεὰνιάς ἔβλαπτεν.

   **Indirect discourse**
   “I know that Socrates was harming the youth.”
   τὸν Σωκράτη οἶδα τοὺς νεὰνιάς (πρότερον) βλάπτοντα.
   “I knew that Socrates had been harming the youth.”
   τὸν Σωκράτη ᾔδη τοὺς νεὰνιάς (πρότερον) βλάπτοντα.

3. **Direct discourse — aorist indicative**
   “Socrates harmed the youth.” Ὅ Σωκράτης τοὺς νεὰνιάς ἐβλαψεν.

   **Indirect discourse**
   “I know that Socrates harmed the youth.”
   τὸν Σωκράτη οἶδα τοὺς νεὰνιάς βλάψαντα.
   “I knew that Socrates had harmed the youth.”
   τὸν Σωκράτη ᾔδη τοὺς νεὰνιάς βλάψαντα.

4. **Direct discourse — future indicative**
   “Socrates will harm the youth.” Ὅ Σωκράτης τοὺς νεὰνιάς βλάψει.

   **Indirect discourse**
   “I know that Socrates will harm the youth.”
   τὸν Σωκράτη οἶδα τοὺς νεὰνιάς βλάψοντα.
   “I knew that Socrates would harm the youth.”
   τὸν Σωκράτη ᾔδη τοὺς νεὰνιάς βλάψοντα.

5. **Direct discourse — perfect indicative**
   “Socrates has harmed the youth.” Ὅ Σωκράτης τοὺς νεὰνιάς βέβλαφεν.

   **Indirect discourse**
   “I know that Socrates has harmed the youth.”
   τὸν Σωκράτη οἶδα τοὺς νεὰνιάς βεβλαφότα.
   “I knew that Socrates had harmed the youth.”
   τὸν Σωκράτη ᾔδη τοὺς νεὰνιάς βεβλαφότα.

248. You are already familiar with the the concept of elision, when a short vowel at the end of a Greek word drops out before a word beginning with a vowel. The elided letter may be deleted and an apostrophe written in its place—the conventional practice with common words like ἀλλά (ἀλλ ') and δέ (δ')—, or the elided letter may be left in the text, with the elision only implied.

**Crasis.** When a Greek word ends in a vowel or a diphthong that is normally not elided, the whole word may merge itself with a following word that begins with a vowel or a diphthong; this phenomenon is called crasis (κράσις, -εως, ἡ “mixing”). The words must be two that naturally belong together (e.g., an article + its noun). The vowel/diphthong ending the first word either contracts with the vowel/diphthong starting the second or (if contracting would cause confusion by obscuring the identity of the second, more important word) simply drops out. Usually the vowel or diphthong created by crasis is marked with a coronis (κορωνίς, -ίδος, ἡ “hook”), which looks just like a smooth breathing.
Examples of crasis

τὰ ἄλλα → τὰλλα
τὸ ὄνομα → τοῦνομα
τὸ ἱμάτιον → θοιμάτιον (τ becomes θ before the rough breathing)
ἐγὼ οἶδα → ἐγῴδα
καὶ ἐγὼ → καγὼ (weak ἐ drops out; α and ε then contract)
tοῦ αὐτοῦ → τ αὐτοῦ (ου of τοῦ drops out so that αυ-sound prevails)
ὁ ἀνήρ → ἀνήρ (ο drops out so that α-sound prevails; no coronis is used since there would seem to be two different breathings on one vowel)

All you need to be able to do is to recognize crasis when you see it. Do not worry about using it when you are translating sentences from English to Greek.

Vocabulary

αἰσθάνοµαι, αἰσθήσοµαι, ἀἰσθόµην, —, ἀἰσθήµαι, — (+ acc. or gen.) perceive, sense [cf. anesthesia, aesthetic]

πυνθάνοµαι, πεύσοµαι, ἐπυθόµην, —, πέπυσµαι, — (+ gen.) inquire (of someone); (+ gen. or acc.) learn (by inquiry), learn (by inquiry) about, hear, hear about

αἰσθάνοµαι and πυνθάνοµαι (when it means “learn” or “hear” rather than “inquire”) are verbs of perception and may take an object in either the genitive or the accusative case: αἰσθάνοµαι tends to favor the accusative, πυνθάνοµαι the genitive. Both verbs may be followed by indirect discourse if the perception is regarded as intellectual. As with ἀγγέλλω and ἀκούω (see §247), any of the three types of indirect discourse—ὅτι/ὡς clause, infinitive, participle in accusative case—may be used, with no difference in meaning.

μανθάνω, μαθήσοµαι, ἔµαθον, μεµάθηκα, —, — learn (by study), understand; (+ infin.) learn how (to) [cf. mathematics, polymath]

Indirect discourse with μανθάνω may be of the participial or the ὅτι/ὡς variety, as you would expect with a verb of perceiving/knowing. When an infinitive is used, there is no indirect discourse involved, and the verb’s meaning changes from “learn” to “learn how (to).” Compare the similar change in meaning of οἶδα from “know (that)” (+ indirect discourse with participle or ὅτι/ὡς) to “know how (to)” (+ an infinitive not in indirect discourse).

γέρων, -οντος, ὁ old man [cf. gerontocracy, gerontology]
γραῦς, γρᾶός, ἥ
This third-declension noun has a stem ending in the diphthong -αυ (see §180 of Lesson 29), but υ drops out whenever the ending begins with a vowel. Because the stem is monosyllabic, the word’s accent shifts to the ultima in the genitive and dative, singular and plural (see §99.6 of Lesson 16): γραῦς, γρᾶός, γραί, γραῦ, γρᾶες, γρᾶον, γραυσί(v), γραῦς.

πράγμα, -ατος, τό
deed, affair, thing; (pl.)
circumstances, matters of state, trouble [cf. pragmatic]

σωφροσύνη, -ης, ἥ
prudence, discretion, temperance, self-control

χείρ, χειρός, ἥ
hand [cf. chirography, chiromancy, chiropodist, chiropractic, surgery]
Since the stem χειρ- is monosyllabic, the accent shifts to the ultima in the genitive and dative, singular and plural (see §99.6 in Lesson 16); in the dative plural ι drops out: χερσί(ν).

σώφρων, -ον
prudent, discreet, temperate, self-controlled

αὖ or αὖθις (adv.) again, further, on the other hand, in turn

250. Exercises

Greek-to-English Sentences

1. ἔσθοντο οἱ διδάσκαλοι τοὺς μαθητὰς οὐκέτι ἀγαπῶντας μανθάνειν.
2. ἐγὼ δ’ εἰ σῶφρον ἦσθα, οὐκ ἂν ἄδικον ἄναθαν τάς ἀγαθὰς γραῦς.
3. ἦρ’ ἐπύθον τοὺς σαυτοῦ ἑταίρους τὰς χερὰς κλέψαντας τὰ χρήματα;
4. ὁρῶ μ’ ἄνθρωπον πολλὰς πολλὰς μνᾶς ἐχειν, ἀλλ’ οὐ τὴν σωφροσύνην.
5. κἀγὼ μανθάνω ἑλέσθαι τὰ ἄριστα τῶν ἐν τῇ ἄγορᾳ πωλουμένων.
6. αἰσθάνομαι τοὺς ἀνθρώπους ἐθέλοντας ἐθέλοντας πολλὰ πάσχειν φιλίας χάριν.
7. πεύσητε ὁ βασιλεὺς τῆς γραῦς κακῶς πασχούσης ύπὸ τῶν χειρῶν σου.
8. ἔμαθον οἱ γέροντες δίκην κρείττω τε καὶ βελτίω τῆς ἀδικίας ἄει υἱὸσαν.
9. ἀὖθις ἀκούω τὸν Σωκράτη οὐ φάσκοντα τοὺς νεᾶνιᾶς διαφθείρειν.

10. εὑρὼν οὐδεμίαν γυναίκα σώφρονα οὖσαν, ἐγὼ γὰρ οὐκ ἤθελον αὖ γαμεῖν.

English-to-Greek Sentences
1. They sense that the old woman is more discreet than the old man, but they do not know the true circumstances.
2. Having learned that there was a thief inside, she slowly opened the door and saw two hands stealing money.
3. Having learned how to speak to the philosophers, he was no longer afraid to inquire of them further.
4. You all understood that self-control was best, but you were led by your passion into a sea of trouble.
5. Announce quickly whatever you (sg) intend to say, for we hear that our comrades have already gone outside.
Another story recorded by Arrian illustrates the respect Alexander gave to Darius' mother, wife, and daughters while they were his prisoners.

Καὶ λέγουσι φυγόντα ἐλθεῖν παρὰ Δαρείον τὸν εὐνοὺχον τὸν φύλακα αὐτῷ τῆς γυναικός, καὶ τούτον ὡς εἶδε Δαρείος, πρῶτα μὲν ἐπύθετο εἰ ζῶσιν αὐτῷ αἱ παῖδες καὶ ἡ γυνὴ τε καὶ ἡ μήτηρ. ὡς δὲ ἐπύθετο αὐτάς ζώσας τε καὶ ὅτι ἡ θεραπεία ἀμφ' αὐτάς ἐστίν ἤτις καὶ παρὰ Δαρείῳ ἦν ἄμφ' αὐτάς, αὖ ἐπύθετο εἰ σωφρονεῖ αὐτῷ ἡ γυνὴ ἔτι. ὡς δὲ ἐπύθετο αὐτήν σωφρονοῦσαν, αὖθις ἡρώτησεν εἰ Ἀλέξανδρος εἰς αὐτὴν ὑβρίζει· καὶ ὁ εὐνούχος ἔφη ὅτι, Ὅι βασιλεῦ, οὐτοὶ ἔχει ἡ σή γυνὴ ὡς ἐλίπες, καὶ Ἀλέξανδρος ἀνδρῶν ἀριστός τ' ἐστι καὶ σωφρονέστατος.

ἐπὶ τοῖσδε λέγεται Δαρείος ἀνατεῖναι εἰς τὸν οὐρανὸν τὰς χεῖρας καὶ εὔξασθαι ὅδε: Ὅι Ζεῦ βασιλεῦ, ὡς νέμεις τὰ βασιλείων πράγματα ἐν ἀνθρώποις, σὺ μὲν ἐμοὶ φύλαξον Περσῶν τε καὶ Μήδων τὴν ἄρχην· εἰ δὲ νῦν βούλεις ἐμὲ παύσασθαι ὅντα βασιλεά τῆς Ἀσίας, σὺ μηδενὶ ἄλλῳ ἢ Ἀλεξάνδρῳ παράδος τοῦμὸν κράτος.

οὔτως οὖν ὑπὸ τῶν πολεμίων ἀμελεῖται σώφρονα ἔργα.
Lesson 42 • 311

Vocabulary Help for the Reading

Δαρεῖον (line 1) from Δαρεῖος, -ου, ὁ: Darius, king of Persia
εὐνοῦχον (line 1) from εὐνοῦχος, -ου, ὁ: eunuch (one of Darius’ servants whose job it had been to protect the king’s wife; the eunuch had been captured by Alexander, but escaped); εὐνοῦχον = subj. of ἐλθεῖν
αὐτῷ (line 2) dative of possession (“belonging to him,” “his”)
ώς (line 2) here = “as” or “when”
θεραπεία (line 4) from θεραπεία, -ᾱς, ἡ: service, treatment
σωφρονεῖ (line 5) from σωφρονέω, σωφρονήσω, ἐσωφρόνησα, σεσωφρόνηκα, σεσωφρόνησα, ἔσωφρονήθην: be self-controlled (here = “be chaste”)
Ἀλέξανδρος (line 7) from Ἀλέξανδρος, -ου, ὁ: Alexander the Great
ὐβρίζει (line 7) from ὑβρίζω, ὑβριῶ, ῥήβρισα, ὑβρικα, ὑβρισμαί, ὑβρῖσθην (with eἰς + acc.): commit an outrage (against)
ὁτι (line 7) the equivalent of a quotation mark (do not translate)
ἐξε (line 8) here = “is”
οὕτως…ὡς ἔλιπες (line 8) thus…as you left, i.e., just the way you left [her]
ἐπὶ τοῖσδε (line 10) upon these things, i.e., thereupon, then
ἀνατείναι (line 10) from ἀνατείνω, ἀνατενῶ, ἀνέτεινα, ἀνατέτακα, ἀνατέταμαι, ἀνετάθην: lift up
εὐξασθαι (line 11) from εὔχομαι, εὐξομαι, ηὐξάμην, —, ηὔγμαι, —: pray
Ζεῦ (line 11) from Ζεύς, Διός, ὁ: Zeus, king of the Olympian gods
νέμεις (line 11) from νέμω, νεμῶ, ἔνειμα, νενέμημα, νενέμημαι, ἐνεμήθην: put in order, manage
Περσῶν (line 12) from Πέρσης, -ου, ὁ: a Persian
Μῆδον (line 13) from Μῆδος, -ου, ὁ: a Mede (the Median empire had been incorporated into the Persian empire back in the sixth century BCE)
Ἀσίας (line 14) from Ἀσία, -ᾶς, ἡ: Asia
παράδει (line 14) second-pers. sg. aor. act. imper. of παραδίδω, παραδέδωκα, παραδέδομαι, παραδέδωκα, παραδέδοκα, παραδέδομαι, παραδέδομαι: hand over, transfer
κράτος (line 14) from κράτος, -ους, τό: power
ἀμελεῖται (line 15) from ἀμελέω, ἀμελῆςω, ἡμέλησα, ἡμέληκα, ἡμέλησα, ἡμέληθην: neglect, overlook
Lesson 43

More Uses of the Infinitive; πρίν

τι οὖν ἐστιν...τοῖς φίλοις ἀρήγειν κάλλῑον;
(What is nobler than to help one’s friends?)
—Cyrus addresses his army in Xenophon’s *Cyropaedia* 1.5.13

251. This section summarizes the uses of the infinitive that you have already encountered and compares complementary infinitives with object and subject infinitives.

1. **Infinitive + adjective**
   Defines the meaning of a particular adjective such as ἀνάξιος, -ον (“unworthy”), ἀξιος, -ᾱ, -ον (“worthy”), ἐτοιμος, -η, -ον (“ready”), ἱκανός, -η, -όν (“sufficient”), and πρόθυμος, -ον (“eager”).

2. **Infinitive in natural result clause**
   Introduced by ὥστε.

3. **Infinitive in indirect discourse**
   Found most often after verbs of thinking and believing, sometimes after verbs of saying.

4. **Complementary infinitive**
   Completes the sense of verbs like ἀγαπάω (“be fond of”), αἱρέομαι (“choose”), ἀρχομαι (“begin”), βούλομαι (“wish”), ἐθέλω (“be willing”), ἔχω (“be able”), ζητέω (“seek”), μαθάνω (“learn how”), μέλλω (“intend,” “hesitate”), οἶδα (“know how”), προσποιέομαι (“pretend”), σπεύδω (“be eager”), φιλέω (“be fond of”), φοβέομαι (“be afraid”).
   The subject of a complementary infinitive is assumed to be identical with the (nominative) subject of the sentence; thus there is no need to repeat it as the accusative subject of the infinitive. This is parallel with the practice in English; e.g., “I begin to speak,” not “I begin me to speak.”

5. **Object infinitive**
   An object infinitive is the equivalent of an indirect command; it serves as the direct object of a verb of willing (e.g., κελεύω “order”; πείθω “persuade”) or wishing (e.g., βούλομαι “wish”), indicating
what the subject of the sentence wants or desires to have done. If a
verb of saying (e.g., λέγω “say”; φράζω “tell”) has the sense of a
verb of commanding, it too may be followed by an object infinitive.
The subject of an object infinitive is never omitted, even if it
is identical with the nominative subject of the sentence; this
distinguishes the object infinitive from the complementary
infinitive. To illustrate the difference, here are two examples
using βούλομαι, a verb that can introduce either construction:

1. βούλομαι σε λέγειν (“I wish you to speak” or “I wish
    that you would speak”) = object infinitive
   βούλομαι λέγειν (“I wish to speak”) = complementary
   infinitive

2. βούλομαι με τίμᾶσθαι ύπο σοῦ (“I wish myself to be
    honored by you” or “I wish that I might be honored
    by you”) = object infinitive
   βούλομαι τίμᾶσθαι ύπο σοῦ (“I wish to be honored
    by you”) = complementary infinitive

Notice that an object infinitive may be translated literally or with
a subordinate clause introduced by that; the clause will have a
finite verb with an auxiliary word like would, should, or might.
It is common for the subject of the object infinitive to appear in
the dative or genitive case rather than the expected accusative; this
happens whenever the subject of the infinitive is also the person(s)
to whom the command is being addressed (e.g., λέγω ὑμῖν ἰέναι
“I tell you to go” or “I say to you that you should go”). To avoid
repeating the personal pronoun (e.g., λέγω ὑμῖν ὑμᾶς ἰέναι), the
Greeks leave out the accusative, assuming that the reader will infer
it from the word in the dative or genitive case.

6. **Subject infinitive**

   You already know that the combination of ἔστι with an infinitive
   means “it is possible.” This is an example of a subject infinitive,
an infinitive acting as the subject of an impersonal verb. In English
the impersonal verb may appear to have “it” as its subject, but
the real subject is the infinitive that appears later in the sentence.
The vocabulary for Lesson 43 includes two impersonal verbs
(δεῖ “it is necessary”; ἔξεστι “it is possible”) that occur only in
the third-person singular and typically have subject infinitives.

A predicate adjective is often joined to a subject infinitive by a
linking verb (e.g., ὑπερὶ ἐστί φιλεῖν “to love is easy” or “it is easy
to love”). The adjective agrees in gender, number, and case with the
infinitive, which is regarded as a neuter singular nominative noun.
A linking verb may also connect a predicate noun with a subject
infinitive; this is common with ἐλπίς, ὥρα, ἀνάγκη, and χρή (for
the last two, see the vocabulary for this lesson).
Since a subject infinitive is considered a noun (more precisely, a verbal noun or a gerund) in the nominative case, you may wonder whether an infinitive can ever be declined and used in the genitive, dative, or accusative case. The answer is yes. Interestingly, the form of the infinitive itself does not change; instead its case is revealed by the definite article placed in front of it.

Articular infinitive. An infinitive modified by a definite article is called an articular infinitive; in all other respects, it behaves exactly like a normal infinitive: its tense denotes aspect, and its negative is formed with μή. It may have its own subject (in the accusative case) and its own objects and be modified by adverbs and prepositional phrases. All of those subjects, objects, and modifiers may be placed between the article and the infinitive. No matter how long and involved the infinitive phrase happens to be, it is considered to be a single verbal noun (gerund) and to have the case shown by the definite article introducing it.

Here are the articular infinitives of παιδεύω in the active voice; forms with middle and/or passive voice are omitted to save space. In English the form of the gerund remains the same (“–ing”) regardless of its aspect, so no translation of the Greek is entirely adequate.

The future articular infinitive, which emphasizes the future nature of the action rather than its aspect, is printed in brackets because it is relatively rare in Classical Greek and mostly confined to sentences expressing hope or despair (e.g., “I have a hope of teaching”).

Articular infinitives of παιδεύω in the active voice

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Perfect</th>
<th>[Future]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τὸ παιδεύειν</td>
<td>τὸ παιδεύσαι</td>
<td>τὸ πεπαιδευκέναι</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ παιδεύειν</td>
<td>τοῦ παιδεύσαι</td>
<td>τοῦ πεπαιδευκέναι</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ παιδεύειν</td>
<td>τῷ παιδεύσαι</td>
<td>τῷ πεπαιδευκέναι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸ παιδεύειν</td>
<td>τὸ παιδεύσαι</td>
<td>τὸ πεπαιδευκέναι</td>
</tr>
</tbody>
</table>

In the nominative and accusative cases, the definite article is often not needed since it may already be obvious that the sentence has a subject infinitive or an object infinitive. The article is useful when the speaker wishes to mark the infinitive clearly as the subject or the object or to show that the whole infinitive phrase is functioning as a single verbal noun (e.g., τὸ τοὺς Ἀθηναίους μὴ τοῖς νόμοις πείσασθαι ἀγγέλλω “I announce the fact that the Athenians did not obey the laws”). Notice how remarkably concise and elegant the articular infinitive can be.

253. Infinitive + πρίν. One final use of the infinitive is with the subordinating conjunction πρίν. In a positive sentence, πρίν means “before” and is
followed by an infinitive that may have its own subject, objects, and modifiers. Example:

ἔθῡσα πρὶν τὸν Σωκράτη εἰς τὴν οἰκίαν ἀφικέσθαι.
“I sacrificed before Socrates came to the house.”

[The choice of infinitive depends on the aspect, not the time, of the action.]

In a negative sentence, πρὶν means “until” and is followed by a finite verb. If the sentence anticipates an event, the finite verb will be subjunctive + ἃν (which may be changed to the optative after a secondary main verb); if the sentence looks back at an event, the finite verb will be past indicative. Examples:

i. ὃν θύσω πρὶν ὁ Σωκράτης εἰς τὴν οἰκίαν ἀφικήσεται ἃν.
“I shall not sacrifice until Socrates comes to the house.”
[The full sentence resembles a future more vivid condition: “I shall not sacrifice if Socrates does not come/unless Socrates comes to the house.”]

ii. ὃν ἔθῡσα πρὶν ὁ Σωκράτης εἰς τὴν οἰκίαν ἀφικέτο.
“I did not sacrifice until Socrates came to the house.”
[The full sentence resembles a past simple particular condition: “I did not sacrifice if Socrates did not come/unless Socrates came to the house.”]

254. **General Observations about Infinitives**

The tense of an infinitive always shows aspect, not time (present tense = imperfective; aorist tense = aoristic; perfect tense = perfective), except when the infinitive is in indirect discourse; then it shows relative time as well.

The negative used with an infinitive is always μή or one of its compounds, except when the infinitive is in indirect discourse; then whichever negative (οὐ or μή) would have been used in the equivalent direct discourse is retained.

255. **Vocabulary**

δεῖ, δεήσει, ἐδέησε(ν), —, —, —
(+ gen.) there is need (of); (+ acc. & infin.) it is necessary (to), one must

δοκέω, δόξω, ἔδοξα, —, δέδογμαι, ἔδοξηθαι
think; (+ complem. infin.) seem (to); (third-pers. sg. impersonal + subject infin.) it seems (to), it seems good (to)

When it means “think,” δοκέω takes indirect discourse with the infinitive. When it means “seem,” the personal usage (e.g., δοκῶ νίκῆσαι “I seem to have won”) is preferred to the impersonal (δοκεῖ με νίκησαι “it seems me to have won,” i.e., “it seems that I won”).
ἔξεστι(ν), ἔξέσται, —, —, — (+ dat. & finin.) it is possible (to)

Besides ἔξεστι and ἔξέσται, this impersonal verb occurs only in the third-
person sg. imperfect (ἐξῆν), present subjunctive (ἐξῇ), future optative
(ἐξέσοιτο), present infinitive (ἐξεῖναι), present participle (ἐξόν), future
participle (ἐξεσόμενον), and present imperative (ἐξέστο).

χρή  
(indecl. noun) necessity; (+ understood ἐστί & acc. +
infin.) [there is] need (to), [it is] necessary (to), one ought (to)

Although it is actually a noun, χρή is virtually a verb because it never ap-
pears without a form of the verb “be” either implied or expressed. In fact, χρή physically unites with the third-person forms of εἰμί to produce com-
posite words: imperfect (χρῆν or ἐχρῆν), future indicative (χρῆσται), pres-
ent subjunctive (χρῇ), present optative (χρείη), present infinitive (χρῆναι),
and an indeclinable participle (χρεὼν). In the present indicative χρή is
used by itself, with ἐστί merely understood.

χρή implies a moral obligation, while δεῖ and ἀνάγκη usually do not.

ἀνάγκη, -ῆς, ἡ necessity; (+ ἐστί & dat. or acc. +
infin.) there is need (to), it is necessary (to), one must

ἀρετή, -ῆς, ἡ virtue, excellence

πολίτης, -οῦ, ὁ citizen [cf. political, politics]

σχολή, -ῆς, ἡ leisure, discussion, school;

σχολῆν ἀγεῖν = have leisure;

σχολῇ = in a leisurely way, at

one’s leisure [cf. scholastic, school]

ἀναγκαῖος, -ά, -ον necessary

πρίν  
(conj. + infin.) before; (conj. +
subjunctive + ἄν or + past
tense of indicative) until

256. Exercises

Greek-to-English Sentences

1. πῶς ἐξέσται σοὶ εὑρεῖν χρόνον ἰκανὸν αἰσθάνεσθαι τὰς τῶν
   πολιτῶν ἀρετὰς;

2. δεῖ με μαθεῖν πολλὰ περὶ τοῦ εὖ λέγειν πρὶν γενέσθαι ἄγαθὸν
   ῥήτορα.

3. ἀναγκαῖον ἔστι κελεύσειν τοῖς πολίταις μὴ χρῆματα
   προθυμόσεις ἡ φιλίαν ζητεῖν.

4. δοκοῦσι μὲν οἱ πολίται ἄξειν σχολήν, οὔπω δὲ πεπυσμένοι
eἰσὶ τῶν ἐν τῇ πόλει πράγματον.
5. μὴ καλέσῃς με εἰς τὴν ἑκκλησίαν, ὦ πολίται βέλτιστε, πρὶν ἂν ἔτοιμος ὦ.
6. διὰ τὸ πολλοὺς ἀνθρώπους πολλάκις ἀμαρτάνειν, δεῖ δικαίων θεών.
7. δοκεῖ μοι χρῆναι τὸν Σωκράτη τίμᾶσθαι τῷ τὴν πόλιν δεῖπνα αὐτῷ παρασκευάζειν.
8. κἀγὼ ἠθελον φράσαι τοῖς μαθηταῖς μὴ σχολή τὰ ἑαυτῶν ἔργα πράττειν.
9. οὐκ ἀνάγκη ἢν αὐτοὺς ἰέναι εἰς τὰς τριήρεις πρὶν ὁ στρατηγὸς ἔκελευσεν.
10. ἄρ’ ἣσθου σὺ γε τοὺς ἐπιτηδείους κακῶς πάσχοντας ὑπὸ τοῦ δεσπότου;

English-to-Greek Sentences
1. For the sake of winning (use articular infinitive as the object of a preposition), it is necessary to make clear your virtue.
2. We ought to command the prudent citizens to come back into the city before the night arrives.
3. I will not write any letters to my mother or my father until I have sufficient leisure for writing.
4. Is it necessary to send the soldiers into such great danger that they will either be harmed or die?
5. It is possible for you to honor your old teacher, students, but you do not seem to be willing.

Reading

Aristotle Contemplates Contemplation
(adapted from Book 10 of Aristotle’s Nicomachean Ethics 1177b)

Aristotle, after studying and working with Plato for twenty years, went on to found his own Peripatetic school of philosophy. Hired as tutor for the teenaged Alexander the Great, he exerted a lasting influence on the future king of Macedonia.

In Nicomachean Ethics (a moral treatise named after his own son Nicomachus), Aristotle investigates the human pursuit of happiness. True happiness, he concludes, must be the contemplation of truth because that is the activity in which we exercise our highest virtue, wisdom.

The passage below comes from near the end of the work. Aristotle is summing up what makes contemplation the best of all activities.
Δόξαι τ’ ἂν θεωρία μόνη δι’ αὐτὴν ἀγαπᾶσθαι· οὐδὲν γὰρ ἀπ’ αὐτῆς γίγνεται παρὰ τὸ θεωρῆσαι, ὡς ὑδε τῶν πράκτικῶν ἢ πλεῖον ἢ ἐλάττων περιποιούμεθα παρὰ τὴν πράξιν. δοκεῖ θ’ ἢ εὐδαιμονία ἐν τῇ σχολῇ εἶναι· ἀσχολούμεθα γὰρ ἵνα σχολὴν ἅγωμεν, καὶ πολεμοῦμεν ἑκάτην ἕρημην ἅγωμεν. τῶν μὲν πράκτικῶν ἀρετῶν ἐν τοῖς πολιτικοῖς ἢ ἐν τοῖς πολεμικοῖς πράγμασιν ἢ ἐνέργεια: αἱ δὲ περὶ ταῦτα πράξεως δοκοῦσιν ἀσχολοῦσιν ἐπὶ νῦν. ἂν δὲ καὶ τὸ πολιτικὸν πράξεως ἀσχόλος, καὶ παρὰ τὸ πολιτεύεσθαι περιποιεῖται τίμις ἢ τὴν γ’ εὐδαιμονίαν αὐτῷ καὶ τοῖς πολίταις. ἂλλ’ εἰ τῶν μὲν κατὰ τὰς ἀρετὰς πράξεων αἱ πολιτικαὶ καὶ πολεμικαὶ κάλλει καὶ μεγέθει προέχουσιν, αὕτη δ’ ἀσχολοῦσιν ἐπὶ νῦν καὶ εἰ ὑπ’ αὐτὰς αἱροῦνται, ἢ δὲ τοῦ νῦν ἐνέργεια σχολῆ πρόκειται δοκεῖ καὶ παρ’ αὐτὴν οὐδὲν περιποιεῖσθαι, αὐτῇ οὖν ἡ τελεία εὐδαιμονία ἂν εἴη ἀνθρώπου.

Vocabulary Help for the Reading

δόξαι (line 1) aorist optative of δοκέω
θεωρία (line 1) from θεωρέω, θεωρήσω, ἐθεώρησα, τεθεώρηκα, τεθεώρημαι, ἐθεωρήθην: contemplate
δι’ αὐτὴν (line 1) on account of itself, i.e., for its own sake
θεωρῆσαι (line 2) from θεωρέω, θεωρήσω, ἐθεώρησα, τεθεώρηκα, τεθεώρημαι, ἐθεωρήθην: contemplate
πράκτικῶν (line 2) from πράκτικός, -ή, -όν: practical (here = a substantive, “practical pursuits”)
περιποιούμεθα (line 3) from περιποιέω: aim at getting
παρά (line 3) here = “beyond” or “in addition to”
πράξεως (line 3) from πράξις, -εως, ἡ: action, pursuit
εὐδαιμονία (line 4) from εὐδαιμονία, -ᾶς, ἡ: happiness
ἀσχολούμεθα (line 4) from ἀσχολέω, ἀσχολήσω, ἐασχολήσα, ἐασχολήσθη, ἐτασχολήσθη: engage in business
πολεμοῦμεν (line 5) from πολέμω, πολεμήσω, ἐπολέμησα, πολεμοῦμαι, ἐπολεμήθην: make war
eἰρήνην ἅγωμεν (line 5) = εἰρήνην ἅγωμεν
τῶν...ἀρετῶν...ἡ ἐνέργεια (lines 5-7) these words go together; supply ἂς τοῖς πολιτικοῖς (line 6) from πολιτικός, -ῆ, -ῶν: political
πολεµικοίς (line 6) from πολεµικός, -ή, -όν: military
ἐνέργεια (line 7) from ἐνέργεια, -ας, -ᾱ: activity, exercise
ἄσχολοι (line 7) from ἄσχολος, -ον: unleisured
tοῦ πολιτικοῦ (line 8) here = masculine, i.e., the politician
πολιτεύεσθαι (line 9) from πολιτεύω, πολιτεύσω, ἐπολιτεύσα, πεπολιτεύκα, πεπολιτεύμαι, ἐπολιτεύθην: be a citizen; (mid.) participate in politics
tῶν...κατὰ τὰς ἄρετὰς πράξεων (lines 10-11) of those pursuits in conformity with the virtues, i.e., among the pursuits that display people’s virtues
κάλλει (line 11) from κάλλος, -ους, τό: beauty, nobility
μεγέθει (line 12) from μέγεθος, -ους, τό: size, grandeur
προέχουσιν (line 12) from προέχω: stand out
νοῦ (line 13) from νοῦς, νοῦ, ὁ: mind
τελείᾳ (line 14) from τέλειος, -ᾶ, -ον: complete, perfect
Lesson 44

Verbal Adjectives in -τέος & -τός

(Whoever wishes to be happy must pursue and practice self-control)
—Socrates advocates a disciplined life in Plato’s Gorgias 507c

In Lesson 43 you learned that the idea of necessity or obligation can be expressed by combining ἄναγκαῖον, ἄνάγκη, δεῖ, or χρή with an infinitive. Another way is with the verbal adjective in -τέος.

To create this adjective, most Greek verbs add -τέος, -τέᾱ, -τέον to their aorist passive stem with its augment and the suffix -θη- removed. Some, however, add the endings to their present or future stem instead. The verbal adjective will be listed along with a verb’s principal parts only if it is unpredictable, i.e., if it is built on a stem other than the aorist passive.

Regardless of the stem, the accent of the verbal adjective will always be on its penult (τέ-).

Here are a few examples of verbal adjectives in -τέος, grouped according to their stem; the euphonic changes that occur when consonants collide should be familiar to you by now. Each form can be translated as “needing to be ‘d” or simply “to be ‘d.”

Examples of verbal adjectives in -τέος built on aorist passive stem

Aorist passive stem ending in a vowel

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύω</td>
<td>ἐπαιδεύθην</td>
<td>παιδευτέος</td>
<td>“to be taught”</td>
</tr>
<tr>
<td>φιλέω</td>
<td>ἐφιλήθην</td>
<td>φιλητέος</td>
<td>“to be loved”</td>
</tr>
<tr>
<td>λέγω</td>
<td>ἔρρήθην</td>
<td>ῥητέος</td>
<td>“to be said”</td>
</tr>
<tr>
<td>αἰσθάνομαι</td>
<td>[αἰσθη-]</td>
<td>αἰσθητέος</td>
<td>“to be perceived”</td>
</tr>
</tbody>
</table>

Although αἰσθάνομαι is not used in the aorist passive, its verbal adjective is built on what would be its aorist passive stem.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>μανθάνω</td>
<td>[μαθη-]</td>
<td>μαθητέος</td>
<td>“to be understood”</td>
</tr>
</tbody>
</table>

Although μανθάνω is not used in the aorist passive, its verbal adjective is built on what would be its aorist passive stem.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>θύω</td>
<td>ἐτύθην</td>
<td>θυτέος</td>
<td>“to be sacrificed”</td>
</tr>
</tbody>
</table>

θυ- had become τυ- to avoid θυτη- in the aorist passive; it now returns to θυ-.
From Alpha to Omega

Aorist passive stem ending in a consonant

γράφω  
→  γραπτέος  
"to be written"

γραφ- becomes γραφ- to match the smooth τ following it.

πέμπω  
→  πεμπτέος  
"to be sent"

πεμπ- had become πεμπ- to match the rough θ of the aorist passive; it now returns to πεμπ-.

κλέπτω  
→  κλεπτέος  
"to be stolen"

κλεπ- had become κλεφ- to match the rough θ of the aorist passive; it now returns to κλεφ-; although Attic Greek prefers the second aorist ἐκλάπην, the verbal adjective of κλέπτω is built on the stem from the first aorist passive.

λέγω  
→  λεκτέος  
"to be said"

λεγ- had become λεχ- to match the rough θ of the aorist passive; it now becomes λεκ- to match the smooth τ following it.

Examples of verbal adjectives in -τέος built on present stem

εἶμι (ἰ-)  
→  ἰτέος  
"to be traveled"

φημί (φα-)  
→  φατέος  
"to be said"

φεύγω  
→  φευκτέος  
"to be escaped"

(φευγ- becomes φευκ- to match the smooth τ following it)

Examples of verbal adjectives in -τέος built on future stem

φέρω  
→  οἰστέος  
"to be carried"

παύω  
→  παυστέος  
"to be stopped"

πυνθάνομαι  
→  πυστέος  
"to be learned"

σῴζω  
→  σωστέος  
"to be saved"

μένω  
→  μεντέος  
"to be awaited"

μάχομαι  
→  μαχέτεος  
"to be fought"

ἐκχῶ  
→  σχετέος  
"to be held"

(σχε- had been lengthened to σχη- to form the future; it now returns to σχε-)

ἐχω  
→  ἐκτέος  
"to be held"

(ἐχ- becomes ἐκ- to match the smooth τ following it)

The verbal adjective of οἶδα is ἰστέος ("to be known"); it is built on the perfect stem ἰδ-, which becomes ἰσ- when τ is added.

There are no comparative or superlative degrees of verbal adjectives in -τέος.

Uses of the verbal adjective in -τέος

When it has attributive position, a verbal adjective in -τέος functions as a substantive; e.g., τὰ πρᾶκτέα = "the things [needing] to be done" or "the things that have to be (must be) done."

When it has predicate position, a verbal adjective in -τέος works in conjunction with a form of the verb εἰμί, either expressed or implied, to convey the idea that an action must be done or ought to be done to someone
or something. If the someone or something is the subject of the sentence, the verbal adjective agrees with the subject in gender, number, and case. Whoever must or ought to do the action is designated by a dative of personal agent (see §137 of Lesson 22), never by ὑπό + genitive.

**Examples of verbal adjective showing necessity — personal subject**

i. οἱ παιδεὺς παιδευτέοι εἰσίν ἡμῖν.
   “The children are [needing] to be taught by us.”
   “The children have to be taught by us.”
   “We have to (must, ought to) teach the children.”

ii. τῷ βασιλεῖ ἦν αἱρετέα ἡ ὁδός.
   “The road was [needing] to be chosen by the king.”
   “The road had to be chosen by the king.”
   “The king had to (was obligated to) choose the road.”

A sentence with a verbal adjective in -τέος may also be designed so that its subject is the impersonal notion of something’s being necessary. The verbal adjective is then put into the neuter singular or neuter plural (it makes no difference which one), and the recipients of the action are treated as if they were the direct objects—even though the verbal adjective is passive and logically should not be able to have a direct object. The agents are designated by the dative case (occasionally by the accusative instead).

**Examples of verbal adjective showing necessity — impersonal subject**

i. τῶν παιδῶν παιδευτέων (ορ παιδευτέω) ἐστὶν ἡμῖν.
   “Teaching the children is [needing] to be done by us.”
   “Teaching the children has to be done by us.”
   “We have to (must, ought to) teach the children.”

ii. τῷ βασιλεῖ ἦν αἱρετέα τὴν ὁδόν.
   “Choosing the road was [needing] to be done by the king.”
   “Choosing the road had to be done by the king.”
   “The king had to (was obligated to) choose the road.”

Notice that an impersonal verbal adjective, even though it has a passive sense in Greek, can be translated into English with a gerund in the active voice (“teaching”/“choosing”).

In Greek the impersonal use of the verbal adjective in -τέος is always possible, but the personal use is possible only if the active equivalent of the passive sentence has a direct object in the accusative case. Consider these two examples.

i. “The orator will need to be heard by you.”

This passive idea could be expressed impersonally as τοῦ ῥήτορος ἀκουστέαν (ορ ἀκουστέω) ἔσται σοί (“there will need to be hearing of the orator by you”), but not personally as ὁ ῥήτωρ ἀκουστέας ἔσται σοί. Why not? Because in the active equivalent (“you will need to hear the orator”), the words for “the orator” must be in the genitive case (ἁκοίων takes genitive of the person being heard), not accusative. Since τοῦ ῥήτορος does not directly receive the action of the verb, it cannot serve
as the nominative subject when the sentence is transformed into the passive voice.

ii. “Going into the city must be done by her.”

This passive idea could be expressed impersonally as ἐκείνη ἰτέον (or ἰτέα) ἐστὶν εἰς τὴν πόλιν (= “there is need to be going into the city by her”), but not personally as ἐκείνη ἰτέῖ ἐστὶν εἰς τὴν πόλιν. Why not? Because in the active equivalent (“she must go into the city”), there is no direct object in the accusative case; in fact, there is no direct object at all (“go” is an intransitive verb). Thus there is no word that can serve as the nominative subject in the corresponding passive sentence. To put it another way, neither Greek nor English permits you to say, “She must be gone’ed into the city.”

258. Greek has one other type of verbal adjective. It is built on the same stem as the verbal adjective in -τέος, but it ends in -τός, -τή, -τόν (accent generally on the ultima).

Verbal adjectives in -τός can show capability or possibility (e.g., ὁρᾶτός “able to be seen,” i.e., “visible”), or they can have the sense of perfect passive participles (e.g., παιδευτός “[having been] educated”). Look for clues in the context to help you translate them accurately. A dative of agent (rather than ὑπό + genitive) is normal with verbal adjectives in -τός, just as with those in -τέος.

**Example of the verbal adjective in -τός**

οἶδα τὰ ζῷα φιλητά σοι εἶναι.

Two possible translations:

“I know that the animals are beloved by you.”

“I know that the animals are capable of being loved (have the possibility to be loved) by you.”

Unlike verbal adjectives in -τέος, verbal adjectives in -τός are capable of being made comparative and superlative. The comparative degree can be formed either with μᾶλλον or with -ο/ω- + -τερος, -ᾱ, -ον; the superlative can be formed either with μάλιστα or with -ο/ω- + -τατος, -η, -ον.
Vocabulary

αἰσχύνω, αἰσχυνῦ, ἠσχῦνα
—, —, ἠσχύνθην
disgrace; (mid.) feel ashamed, be ashamed

The future middle αἰσχυνοῦμαι means “I’ll feel ashamed [for a while]”; the future passive αἰσχυνθῆσομαι means “I’ll be ashamed [on one occasion].”

ἐλαύνω, ἐλῶ (= ἐλάω), ἠλάσα, ἠλῆλακα, ἠλῆλαμαι, ἠλάθην
drive, ride, march, row, beat out (metal), forge [cf. elastic]

θαυμάζω, θαυμάσοµαι,
ἐθαύµασα, τεθαύµακα,
tεθαυµάσµαι, ἑθαυµάσθην
wonder (at), marvel (at), be amazed (at), admire [cf. thaumatology, thaumaturge]

αἰσχύνομαι, θαυμάζω and other verbs of emotion may be followed by a clause giving the cause of the emotion and beginning with ὅτι (“that”) or, more often, with ἐι or ἐν (“if”); in the latter case, the clause has the form of a protasis, suggesting that the cause is merely supposed, not actually known, by the speaker.

στάδιον, -ου, τό
dance, chorus (of a Greek play) [cf. choreography]

κενός, -ή, -όν
(+ gen.) empty (of), devoid (of) [cf. cenotaph]

δή
(postpositive particle) certainly, quite, indeed (emphasizes preceding word—can be ironic)

τοι
(enclitic postpositive particle)
you know, you see

τοι was originally a dative of σὺ (“[let me tell] you”). Conveying a tone of familiarity, confidentiality, or conviction, it corresponds roughly to the “you know” or “you see” that speakers of English insert in their conversational sentences. It is often combined with other particles (e.g., τοι + ἄν → ταν, through crasis).
μέντοι (postpositive particle) surely, however
τοίνυν (postpositive particle) therefore, then

260. Exercises

Greek-to-English Sentences

1. μακραὶ ἐπιστολαὶ γραπτέαι ἔσονται τῷ υἱῷ παρ’ ἐμὲ, βουλήσομαι γὰρ πυνθάνεθαι τῶν πράγμάτων αὐτοῦ.
2. πᾶσι μέντοι ἡμῖν θαυμαστέον τὴν ἀρετὴν τούτων τῶν νέων στρατιωτῶν.
3. τὸ τοίνυν τοὺς ἑταίρους αἰσχύνειν φευκτέον καὶ τοῦ ἀποθανεῖν.
4. άκατὸν στάδια ἔτεον τῷ στρατηγῷ πρὶν αὖθις τὴν φιλητὴν γυναῖκα ἰδεῖν.
5. οὐ τοι θαυμάζω ἐν πάσχῃ κακῶς, ὁ γὰρ βίος αὐτοῦ κενὸς τίμης ἐστὶν.
6. καθ’ ἡμέραν θυτέον ἦν ἵνα οἱ θεοὶ ἐλάσαιεν τὸ κακὸν ἐκ τῆς πόλεως.
7. θαυμάζω ὅτι οὐ δοκεῖς τὸ τίμᾶν τὸν πατέρα καὶ τὴν μητέρα χρῆναι.
8. οὐκ ἢσχύνω ὅτι οἱ χοροὶ τοσάτῳς ἁμαρτάνειν (optative option);
9. ὡς τάχιστα ἐλατέον τὴν τριήρη τοῖς σώφροσι πολῖταις διὰ τῆς θαλάττης.
10. σοφὸς δὴ δοκεῖ ὁ φιλόσοφος εἶναι ὃς τοὺς νεΑνιάς οὐποτε διαφθείρει.

English-to-Greek Sentences

1. The racecourse is quite empty now; later, however, many honored (use verbal adj.) youth riding horses will be visible.
2. The chorus must be chosen, you see, by the archon and taught well in order that the citizens not be ashamed.
3. We tell our students to pursue self-control; therefore we ought to lead prudent lives ourselves.
4. It was necessary, then, for the children to remain in the house, for the road was not devoid of dangers.
5. The army will have to march for fifty stades before it arrives at the desired (use verbal adj.) camp.
Reading

The Cost of Cowardice in Sparta
(adapted from Xenophon’s Constitution of the Lacedaemonians 9)

Besides the Memorabilia (see the readings for Lessons 31-33), Xenophon wrote several shorter works on various topics. In his influential Constitution of the Lacedaemonians, he attributes the Lacedaemonians’ (Spartans’) prestige to the unique system of laws bestowed upon them by their legendary leader Lycurgus in the eighth century BCE.

The following excerpt is from a section in which Xenophon praises Lycurgus for having made life in Sparta full of glory for those who are brave, but full of shame for those who are not. Throughout the passage ἄγαθός may be translated as “brave,” κακός as “cowardly.”

Ἄξιον δὲ καὶ τόδε τοῦ Λυκούργου θαυμασθῆναι, τὸ κατεργάσασθαι ἐν τῇ πόλει αἰρετότερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου.

ἡ μὲντοί ἐμπαχανήσατο ὡστε ταῦτα γίγνεσθαι, καὶ τοῦτο μὴ παραλίπωμεν. ἐκείνος τοίνυν παρεσκεύασε τοῖς μὲν ἄγαθοῖς εὐδαιμονίαν, τοῖς δὲ κακοῖς κακοδαιμονίαν. ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσιν ὡστιαὶ τις κακοὶς γένηται, ἐπίκλησιν μόνον ἔχει κακός εἶναι, ἄγοράζει δὲ ἐν τῷ αὐτῷ τόπῳ ὁ κακὸς τάγαθῷ καὶ κάθηται καὶ γυμνάζεται, ἐὰν βούληται ἐν δὲ τῇ Λακεδαίμονι πᾶς μὲν ἄν τις αἰσχυνθείη τὸν κακὸν σύσκενον παραλαβεῖν, πᾶς δὲ ἐν παλαισματι συγγυμναστην. πολλάκις δὲ τοιούτος ἐν χοροῖς εἰς τὰς ἐπονειδίστους χώρας ἀπελαύνεται, καὶ μὴ ἐν ὁδοῖς παραχωρητέον αὐτῷ, καὶ οἰκίας ἐφιαλάζει ὑπὸ τῶν ἀμεινόνων ληπτέον. ἐγὼ μὲν δὴ, τοιαύτης τοῖς κακοῖς ἀτιμίας οὐσίας, οὐ θαυμάζω τὸ αἰρεῖσθαι θάνατον ἀντὶ τοῦ αἰσχροῦ βίου.

Vocabulary Help for the Reading

tόδε (line 1) i.e., this deed (anticipates the artic. infin. τὸ κατεργάσασθαι)

Λυκούργου (line 1) from Λυκούργος, -ου, ό: Lycurgus
κατεργάσασθαι (line 2) from κατεργάζομαι, κατεργάσομαι, —, —, κατείργασμαι, κατειργάσθην (+ obj. infin.): accomplish, bring about

ἀντί (line 3) in place of (prep. + gen.); + αἱρετώτερον = “preferable to”

ἡ (line 4) how, in which way (rel. adv.)

ἐμπερισσατο (line 4) from μηχανόμαι, μηχανήσωμαι, μηχανησάμην, —, μεμηχάνωμαι, —: contrive, devise
tότο (line 4) refers to the thought expressed by the words ἥ...

γίγνεσθαι

παραλίπωμεν (line 5) from παραλείπω: pass over, neglect to mention

eὐδαιμονίαν (line 6) from εὐδαιμονία, -ᾱς, ἡ: prosperity

κακοδαιμονίαν (line 6) from κακοδαιμονία, -ᾱς, ἡ: misfortune

ἐπικλῆσιν (line 7) from ἐπίκλησις, -εως, ἡ: bad name, reproach

κακός εἶναι (line 8) appositive to ἐπίκλησιν, specifying what the reproach is

ἀγοράζει (line 8) from ἀγοράζω, ἀγοράσω, ἠγόρασα, ἠγόρακα, ἠγόρασθαι, ἠγοράσθην: be in the marketplace, shop

tάγαθῳ (line 8) dative of resemblance; construe with ἐν τῷ αὐτῷ τόπῳ (“in the same place...as”)

κάθηται (line 9) from κάθημαι (occurs in perf. tense only): sit
gυµνάζεται (line 9) from γυµνάζω, γυµνάσω, ἐγγυµνασα, γεγυµνακα, γεγυµνάσμαι, ἐγγυµνάσθην: train; (mid.) exercise

Λακεδαίµονι (line 9) from Λακεδαίμων, -ονος, ἡ: Lacedaemon, Sparta

σύσκηνον (line 10) from σύσκηνος, -ου, ὁ: tentmate, messmate

παραλαβεῖν (line 10) from παραλαβάνω: associate with (someone as a)
pαλαίσματι (line 11) from πάλαισμα, -ατος, τό: wrestling-bout

παραχωρητέου (line 13) from παραχωρέω, παραχωρήσομαι, παρεχώρησα, παρακεχώρησα, παρακεχώρησα, παρέχωρηθαι: yield, step aside

περιοπτέον (line 13) from περιοπτάω: overlook, put up with, endure

πληγὰς (line 14) from πληγή, -ῆς, ἡ: blow, stroke

ἀτιμίας (line 15) from ἀτιμία, -ας, ἡ: dishonor

ἀντί (line 16) in place of (prep. + gen.)
Lesson 45

Clauses of Effort and Fear

δείδω μὴ θήρεσίν ἐλορ καὶ κύρμα γένομαι
(I’m afraid that I may turn into booty for the beasts)
—Odysseus, washed up on the cold and lonely coast of Phaeacia, fears the worst in Homer’s Odyssey 5.473

261. As you know, every subordinate clause—including every infinitive or participle that is the equivalent of a subordinate clause—can be classified by its function:

i. adjectival
    relative clause
    attributive participle

ii. adverbial
    temporal, causal, concessive, conditional, purpose, result clauses
    circumstantial participle

iii. substantival (noun)
    indirect discourse (with ὅτι/ὡς clause, infinitive, participle)
    indirect question
    object infinitive, subject infinitive, articular infinitive

Clauses of effort and clauses of fear are substantival (noun) clauses. They have traditionally been called “object clauses” because each denotes a particular goal or outcome (= “object”). We have chosen not to use the traditional name, lest you be misled by it into thinking that these clauses must always be direct objects. They can, and often do, serve as the subject of a sentence whose main verb is passive.

262. A clause of effort describes a result that someone strives to accomplish or avert. It is used with verbs that signify an expenditure of effort or care (e.g., βουλεύω “take counsel”; ἔπιμελέομαι “take care”; μηχανόμαι “contrive”; ποιέω/πρᾶττω “take action”). Positive clauses of effort are introduced by the conjunction ὅπως (sometimes by ὡς), meaning “how” or “that.” Negative clauses of effort begin with ὅπως μὴ (sometimes with ὡς μὴ), meaning “how...not” or “that...not.”

The verb in a clause of effort stands in the future indicative. After a secondary main verb, the future optative may be (but tends not to be) substituted for the future indicative. Here are two examples:
Clause of effort — main verb in primary tense

μη χανῶ μι ὅπως φανοῦμαι σοφός.

“I am devising how I shall appear wise.”
or “I am devising how to appear wise.”

Clause of effort — main verb in secondary tense

ἐπεμελοῦντο ὅπως μὴ ἀποθανοῦνται (or ἀποθανοῖντο—optative option).

“They took care that they would not be killed.”
or “They took care not to be killed.”

The difference between effort clauses and purpose clauses is worth noting. Purpose clauses occur in sentences that describe a specific action undertaken to achieve a desired goal (e.g., “we went to school to become educated”). Effort clauses occur in sentences that describe the putting of effort or care into achieving a desired goal (e.g., “we contrived to become educated”). A purpose clause, being adverbial, answers the question “why?” and could be deleted from the sentence without changing its main idea. An effort clause, being substantive, answers the question “what?” and is needed to express the sentence’s main idea.

To make an effort clause more like a purpose clause, the speaker may replace the future indicative with the present or aorist subjunctive or (after a secondary main verb) with the present or aorist optative. The clause then falls midway between an effort and a purpose clause: it is introduced by a verb of effort or caution and by ὅπως (or ὡς), but the verb in the clause has the form expected in a purpose clause. See the examples.

Clause of effort — present subjunctive replacing future indicative

μη χανῶ μι ὅπως φαίνομαι σοφός.

“I am devising how I may appear wise.”
or “I am devising how to appear wise.”

Clause of effort — aorist subjunctive (or aorist optative) replacing future indicative

ἐπεμελοῦντο ὅπως μὴ ἀποθάνωσιν (or ἀποθάνοιεν—optative option).

“They took care that they might not be killed.”
or “They took care not to be killed.”

263. δέδωκα/δέδιε (pluperf. ἐδεδοίκη/ἐδεδίη), —, ἐδείσα, —, —, — (“fear”) is obviously an irregular verb! Its perfect has the sense of a present tense (and thus is written as the first principal part), while its pluperfect has the sense of an imperfect tense. Forms built on the first perfect stem (δε-δὼκ-κ-) are more common in the singular; forms built on the second perfect stem (δε-δώκ-) are more common in the plural. Yet another stem, δεῖσ-, is used for the aorist ἐδείσα. The verb occurs only in the active voice.

In the paradigm on the following page, the bracketed words are alternative forms, less frequently found.
Paradigm of δέδοικα

Perfect Active Indicative

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<tr>
<td>Singular</td>
<td>Plural</td>
<td>Pluperfect Active Indicative</td>
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<tr>
<td>δέδοικα</td>
<td>δέδιμεν</td>
<td>ἐδεδοίκη</td>
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<td>δέδοικας</td>
<td>δέδιτε</td>
<td>ἐδεδοίκης</td>
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<td>δέδοικε(ν)</td>
<td>δεδίσαν</td>
<td>ἐδεδοίκει(ν)</td>
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<td>δέδοικα</td>
<td>δέδίκα μεν</td>
<td>ἐδέδι</td>
</tr>
<tr>
<td>δέδοικας</td>
<td>δεδίτε</td>
<td>ἐδέδιτε</td>
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<td>δέδοικε(ν)</td>
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Perfect Active Infinitive

δεδιέναι

Perfect Active Participle

δεδιώς, -υῖα, -ός

The perfect active subjunctive δεδίω, perfect active optative δεδιείην, and perfect active second-person singular imperative δέδιθι are used only rarely. A different form of the perfect indicative, δείδω (derived from δέδῳκα), occurs in Homeric Greek; like δέδοικα, it has the sense of a present tense (see quotation at the start of this lesson).

264. A clause of fear describes an undesired result that someone fears may happen, or a desired result that someone fears may not happen. It is used with verbs of fear or caution or equivalent expressions (e.g., φοβέομαι, δέδοικα, φόβος ἐστί μοι, κίνδυνός ἐστί μοι). Fear clauses are usually introduced by μή, meaning “that” or “lest”; negative fear clauses usually begin with μή οὐ, meaning “that…not” or “lest…not.”

The verb in a fear clause stands in the subjunctive mood. After a secondary main verb, the subjunctive is normally replaced by the optative, but the subjunctive may be retained for vividness. Here are two examples:

Clause of fear — main verb in primary tense

φοβοῦμαι μή οὐ φαίνωμαι σοφός.

“I am afraid that I may not seem wise.”

or “I am afraid lest I not seem wise.”
Clause of fear — main verb in secondary tense

κίνδῡνος ἦν μὴ ἀποθάνωσιν (or ἀποθάνοιεν—optative option).

“There was danger that they might be killed.”
or “There was danger lest they be killed.”

The reason that μή, a negative, can introduce a positive-sounding clause is that fear clauses are similar to prohibitions (e.g., “I am afraid; may this not happen!” → “I am afraid that this may happen”).

The following verbs, because they are midway in meaning between verbs of fear/caution and verbs of effort/care, may be used either with a clause of fear (μή + subjunctive) or with a negative clause of effort (ὅπως μή + future indicative):

φυλάττομαι “I am on guard lest something happen.”
ὀράω “I see to it that something not happen.”
σκοπέω “I look into it that something not happen.”

A verb that calls for a fear or effort clause is frequently capable of taking a complementary or object infinitive as an alternative to the clause.

Vocabulary

βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευµαι, ἐβουλεύθην (mid. voice preferred in Attic)
take counsel; (+ effort clause)
plan, deliberate (how to); (+ infin.) decide (to)

δέδοικα/δέδια (pluperf. ἐδεδοίκη/ἐδεδίη), —, ἐδείσα, —, —, — (+ acc.) fear, be afraid (of); (+ infin. or fear clause) fear, be afraid

ἐπιμελέοµαι, ἐπιμελήσοµαι, —, —, ἐπιμελήσηµαι, ἐπιμελήθην (+ gen.) take care (of); (+ infin. or effort clause) take care (to)

ἐσθίω, ἔδοµαι, ἔφαγον, ἔδηδοκα, ἔδηδεσμαι, ἡδέσθην eat [cf. dysphagia, phyllophagous]
καθεύδω (imperf. ἐκαθεύδον or καθηύδον), καθευδήσω, —, —, —, — (verbal adj. καθευδητέος) sleep, be asleep

μηχανάοµαι, μηχανήσοµαι, ἐμηχανήσηµαι, —, —, —, —, — (+ infin. or effort clause) contrive (to), devise (to)
σκοπέω (or σκέπομαι—not used in Attic), σκέψομαι, ἐσκεψάµην, —, ἔσκεµµαι, —

(verb al adj. σκεπτέος) (+ fear or negative effort clause) look into, examine [cf. episcopal, skeptic, telescope]

μηχανή, -ῆς, ἥ

machine, device, contrivance [cf. mechanism]

σῖτος, -ου, ὁ

(pl. = neut. σῖτα) grain, food [cf. parasite]

ὑπός, -ου, ὁ

sleep [cf. hypnosis, hypnotic]

μή

(conj. introducing positive fear clause) that, lest; (introducing negative fear clause) μὴ oὐ

ὁπως or ὡς

(conj. introducing positive effort clause) how, that; (introducing negative effort clause) ὡς μὴ or ὡς μή

267. Exercises

Greek-to-English Sentences

1. οἱ πολέµιοι ἐμηχανήσαντο ὅπως αἰσχυνοῦσι τὸν ἡμέτερον στρατόν.

2. ἐπιμελώµεθα ὅπως ωφελήσοµεν τὰς γραῦς τὰς κακῶς δὴ πασχούσας.

3. πῶς ἔξεστί σοι καθεύδειν ὕπνον καλὸν μετὰ τὸ οὕτως ἡδέα σῖτα φαγεῖν;

4. δεδιὼς τᾶς μηχανῆς τοῦ δεσπότου, βεβούλευμαι ὅπως φεύξομαι αὐτῖς.

5. χρή ὑμᾶς, ἄρχοντας ὄντας, σκέψασθαι μὴ ἢ ὁγορὰ κενὴ σῖτου γένηται.

6. ἐδέδηµεν μὴ οἱ ἐλάσαντες θάττους ἱππῶν ἐν τῷ σταδίῳ.

7. παῦσαι, ὦ παῖ, βοῶσα. ὥρα γάρ σε καθεύδειν καίπερ οὐκ ἐθέλουσα.

8. δεδοίκα μὴ σὺ βίον ἄνευ ἱκανοῦ ὑπνοῦ καὶ σῖτου ἁγῶν ἀποθάνης.

9. σκεπτέα τοῖνυν ἔσται τοὺς νόµους τοῖς μαθηταῖς καὶ τῷ Σωκράτει.

10. οὐ θαυμάσῃ εἰ θεός τις φανεῖται ὀπὸ τῆς μηχανῆς (= crane used in Greek theaters to swing gods or other lofty characters into view);
English-to-Greek Sentences

1. Examining the number of horses, I was amazed and feared lest the grain not be sufficient.

2. They say that women love to contrive terrible contrivances, but such unjust words ought not to be said.

3. Sleep a sweet sleep, my little daughter; you need not fear that a lion may eat you during the night.

4. Take care, soldiers, to eat and sleep before marching many stades.

5. There is great danger that the students may harm themselves by not taking care of themselves. Let us plan how to help them.

Reading

Frightened But Enlightened
(adapted from Xenophon’s Cyropaedia 3.1.24-30)

Among Xenophon’s miscellaneous works is a romanticized life history of Cyrus, the great Persian king who defeated Croesus, king of Lydia, and then went on to conquer Babylon (539 BCE) and liberate the Jews held captive there. Cyrus belonged to the Achaemenid family, which ruled Persia for several centuries; the dynasty came to an end in 330 BCE when Darius, the unsuccessful opponent of Alexander the Great (see readings for Lessons 41 & 42), was assassinated. Xenophon himself had served as a Greek mercenary in the army of another Achaemenid named Cyrus, who was killed while trying to depose his older brother, Artaxerxes (401 BCE).

In the Cyropaedia (“Education of Cyrus”), Xenophon depicts the sixth-century Cyrus as a magnanimous and philosophical ruler. Given Xenophon’s admiration for Sparta (see reading for Lesson 44), it should not be surprising that his idealized Cyrus resembles a Spartan more than a Persian! In the passage below, Cyrus is conversing with Tigranes, son of the king of Armenia; Tigranes’ father has been captured by Cyrus and is on trial for having neglected to send the tribute and troops he had promised. Tigranes pleads with Cyrus to spare his father on the grounds that he has now learned his lesson: he will be obedient because his fear of what Cyrus might do is an even stronger deterrent than actual force would be. Cyrus does not immediately buy this argument, so Tigranes argues further.

Καὶ σὺ γε, ἔφη, οἶσθα ὅτι ἀληθῆ λέγων οἶσθα γὰρ ὅτι οἱ μὲν φοβοῦμενοι μὴ φύγωσι πατρίδα καὶ οἱ μέλλοντες μάχεσθαι, δεδίνεις μὴ νίκηθωσί, καὶ οἱ δοῦλείαν φοβοῦμενοι, οὔτοι μὲν ἤ σίτῳ ἢ ὑπνῷ χαίρειν πολλάκις οὐκ ἔχουσι διὰ τὸν φόβον οἱ δ’ ἤδη μὲν φυγάδες ὄντες, ἢδη δὲ νενίκησαν, ἢδη δὲ δοῦλοι εὐχαριστεῖτε, πολλάκις ἔχουσιν ἀμείνον τῶν εὐδαιμόνων ἐσθείειν τε καὶ καθεύδειν.
ἔτι δὲ φανερώτερον ἔσται ἐν τοῖσδ’ οἷον φόρημα ὁ φόβος ἐστίν· ἔνιοι γὰρ, φοβούμενοι μὴ ληφθέντες ἀποθάνωσι, προαποθνήσκουσιν ὑπὸ τοῦ φόβου· οὕτω πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχὰς.

At this point Cyrus objects that the Armenian king, having formerly been insolent, is likely to cause trouble again if he is allowed to continue ruling. Tigranes predicts that Cyrus is more likely to have trouble if he takes the government of Armenia away from Tigranes’ father and gives it to other people than if he leaves things as they are.

εἰ δὲ τινι τῶν ἀναμαρτήτων παραδοὺς τὴν ἀρχήν, ἀπιστῶν αὐτοῖς φανεί, ὥσποτα μὴ ἁμα τ’ εἰ ποιήσει καὶ ἁμα οὐ φίλον νομισοῦσι σε: ει δ’ αὐ, φυλαττόμενος τὸ ἀπεχθάνεσθαι, μὴ ἐπιθήσεις αὐτοῖς ζυγὰ τοῦ ἡμῶν ὑβρίσαι, ὥσποτα μη ἐκείνους αὐ δείησι σε σωφρονίζειν ἐτὶ μᾶλλον ἡ ἡμᾶς νῦν ἐδέησεν. ὅγαθε Κῦρε, φύλαξαι μὴ ἡμᾶς ἁποβαλών, σαυτὸν ζησῃς πλείον ἡ ὁ πατὴρ ἐμοῦ σε ἔβλαψεν.

Conclusion: Cyrus graciously permits the Armenian king to keep his throne and invites both Tigranes and his father to dinner.

Vocabulary Help for the Reading

οἱ μὲν φοβούμενοι...καὶ οἱ μέλλοντες...καὶ οἱ...φοβούμενοι (lines 1-3) these three groups of people are the subjects of the verb ἔχουσι (line 4)

φύγωσι (line 2) here = “be exiled from”

δουλείαν (line 3) from δουλεῖα, -ᾶς, ἡ: slavery

φυγάδες (line 5) φυγάς, -άδος, ὁ: exiled person, an exile

ἐν τοῖσδε (line 8) i.e., in what I am about to say

οἶνον φόρημα ὁ φόβος ἐστίν (lines 8-9) this relative clause acts as the subject of the sentence and is linked with the predicate adjective φανερώτερον

οἶνον (line 8) from οἶος, -ᾶ, -αν: of which sort; here = “what sort of”

φόρημα (line 8) from φόρημα, -ατος, τό: burden

ἑνιοι (line 9) from ἑνιος, -ας, ας: some

ληφθέντες (line 9) i.e., captured in war

προαποθνήσκουσιν (line 10) from προαποθνήσκω: die early, commit suicide
ὑπό (line 10) here = “under the influence of”
δεινῶν (line 10) here = “dreadful things,” “terrors”
καταπλήττει (line 11) from καταπλήττω: strike down (with terror), terrify
ἀναμαρτήτον (line 12) from ἀναμαρτίτως, -ον: having done no wrong (i.e., people who, unlike the Armenians, have never offended Cyrus and thus have not had the opportunity to learn from the experience)
παραδούς (line 12) aor. act. ptcple. from παραδίδωμι, παραδόσω, παρέδωκα, παραδέδωκα, παραδέδομαι, παρεδόθην hand over, transfer
ἀπιστῶν (line 12) from ἀπιστέω, ἀπιστήσω, ἠπιστήσα, ἠπίστηκα, ἠπιστήθην (+ dat.): distrust (ἀπιστῶν αὐτοῖς φανεῖ = “you will give the impression that you have no faith in them”)
ὅπως μὴ ἅµα τ’ εὖ ποιήσεις καὶ ἅµα οὐ φίλον νοµιοῦσί σε (lines 13-14) i.e., lest you, paradoxically, wind up being regarded by them as an enemy, at the same time as you are actually being generous to them
ἄµα (line 13) at the same time (adv.)
ἀπεχθάνεσθαι (line 14) from ἀπεχθάνομαι, ἀπεχθήσομαι, ἠπεχθήσα, ἠπεχθήκα, ἢπιστήθην (+ dat.): become hateful (to) (φυλαττόµενος τὸ ἀπεχθάνεσθαι = “guarding against your becoming hateful [to them].” i.e., striving to ingratiate yourself with them)
ἐπιθήσεις (line 15) from ἐπιτίθημι, ἐπιθήσω, ἐπέθηκα, ἐπιτέθηκα, ἐπιτέθει: place upon
ζυγά (line 15) from ζυγόν, -οῦ, τό: yoke (i.e., a curb against their rebelling)
ὑβρίσαι (line 15) from ὑβρίζω, ὑβριῶ, ὑβρισα, ὑβρικα, ὑβρίσμαι, ὑβρίσθην: act insolently, rebel (a redundant μή, not needed in English, is used with the articular infinitive because of the idea of prohibiting)
ἐκείνους (line 15) direct object of σωφρονίζειν (subject = σε)
σωφρονίζειν (line 16) from σωφρονίζω, σωφριῶ, —, —, —: teach discretion to, chastise
ἡµᾶς (line 16) direct object of implied σωφρονίζειν (subject = implied σε)
Κῦρε (line 17) from Κῦρος, -ου, ὁ: Cyrus, king of Persia in 6th century BCE
ἀποβαλών (line 17) from ἀποβάλλω: cast aside, reject
ζηµιώσῃς (line 17) from ζηµίζω, ζηµιῶσω, ζηµιόωκα, ζηµιώμαι, ζηµιώθην: penalize, damage
Lesson 46

MI-Verbs (δίδωμι, ἵστημι)

οὐκέτι ἐδύνατο ἐν τῷ καθεστῶτι τρόπῳ βιοτεύειν
(No longer could he bear to live in the ordinary fashion)
—Thucydides in The Peloponnesian War 1.130 explains what led to the downfall of Pausanias, a Spartan general

268. Verbs of the μι-conjugation, often called “athematic” verbs, differ from ω-conjugation verbs in the present and imperfect, sometimes also in the second aorist active and middle, and occasionally in the second perfect and pluperfect active. The differences are caused by the variability of the basic stem and by the absence of a thematic vowel (ε or ο) in many of the forms. Although relatively few Greek verbs belong to the μι-conjugation, those that do are among the most frequently used in the language.

269. You have already learned four irregular μι-verbs: εἰμί, εἶμι, φημί, and οἶδα. Now at last you will learn two regular μι-verbs: δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδωμαι, ἔδόθην (“give”; basic stem = δο-/δω-) and ἵστημι, στήσω, ἔστησα or ἔστην, ἕστηκα (pluperf. εἵστηκη), ἔσταμαι, ἐστάθην (“make stand”; basic stem = στα-/στη-).

In most of the forms of δίδωμι and ἵστημι, the ending is added directly to the stem, with no intervening thematic vowel. For every form of the present tense (be it indicative, subjunctive, optative, infinitive, or participle), the basic stem is reduplicated (with δι- or ἵ-); that reduplicated stem is augmented to make the imperfect tense. The present active indicative uses the long stem-vowel (ω or η) in the singular, the short stem-vowel (ε) in the plural.

The following paradigms contain only those forms (present, imperfect, aorist, and—for ἵστημι—perfect and pluperfect) that are inflected differently from ω-verbs. Words in brackets are alternative forms less commonly used.

Paradigm of δίδωμι

<table>
<thead>
<tr>
<th>Present Active Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίδωμι</td>
</tr>
<tr>
<td>δίδος</td>
</tr>
<tr>
<td>δίδωσι(ν)</td>
</tr>
</tbody>
</table>

Paradigm of ἵστημι

<table>
<thead>
<tr>
<th>Present Active Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵστημι</td>
</tr>
<tr>
<td>ἵστης</td>
</tr>
<tr>
<td>ἵστησι(ν)</td>
</tr>
</tbody>
</table>

The first-person ending -μι is an alternative to -ω (which is actually just a lengthened thematic vowel, not an ending). The second-person ending -ς was originally -σι. The third-person ending -σι was originally -τι (cf. ἐστί). The third-person plural ending -ασι was originally -αντι.
For its third-person plural, the imperfect active borrows the first aorist ending -σαν. In ἐδίδουν, ἐδίδους, and ἐδίδου the stem-vowel contracts with a thematic vowel (-οον → ουν, -οες → -ους, -οε → -ου).

Aorist Active Indicative

<table>
<thead>
<tr>
<th>3rd Plural</th>
<th>2nd Plural</th>
<th>1st Sing.</th>
<th>3rd Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐδώκας</td>
<td>ἐδώκει(ν)</td>
<td>ἐδωκ-</td>
<td>ἐδωκ-</td>
</tr>
<tr>
<td>ἐδώκα</td>
<td>ἐδώκει(ν)</td>
<td>ἐδωκ-</td>
<td>ἐδωκ-</td>
</tr>
</tbody>
</table>

Aorist active indicative endings in μι-verbs are a mixture of first aorist (-α, -ας, -ε, -σαν) and second aorist (-μεν, -τε) endings. δίδωμι has two different aorist stems: ἐδωκ- in the singular, ἐδο- in the plural. ἵστημι has both a sigmatic aorist and an athematic second aorist; ἔστησα is transitive in meaning (“I made [something] stand up,” “I set up”); ἔστην is intransitive (“I stood [myself] up,” “I stood up”).

<table>
<thead>
<tr>
<th>Present Middle/Passive Indicative</th>
<th>Present Middle/Passive Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίδομαι</td>
<td>ἰστόμαι</td>
</tr>
<tr>
<td>δίδοσαι</td>
<td>ἰστώσαι</td>
</tr>
<tr>
<td>δίδοται</td>
<td>ἰστονται</td>
</tr>
</tbody>
</table>

Imperfect Middle/Passive Indicative

<table>
<thead>
<tr>
<th>3rd Plural</th>
<th>2nd Plural</th>
<th>1st Sing.</th>
<th>3rd Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐδιδόμην</td>
<td>ἐδιδόμεθα</td>
<td>ἐδιδόμην</td>
<td>ἐδιδόμην</td>
</tr>
<tr>
<td>ἐδιδόσσο</td>
<td>ἐδιδόσθε</td>
<td>ἐδιδόσσο</td>
<td>ἐδιδόσσο</td>
</tr>
<tr>
<td>ἐδιδότο</td>
<td>ἐδιδόντο</td>
<td>ἐδιδότο</td>
<td>ἐδιδότο</td>
</tr>
</tbody>
</table>

Second Aorist Middle Indicative

(ίστημι has no 2nd aorist middle forms)
Aorist Middle Subjunctive
δῶμαι δῶμεθα
δῷ δῶσθε
δῶται δῶνται

Second Aorist Middle Subjunctive
(ίστημι has no 2nd aorist middle forms)
δῶμαι δῶμεθα
δῷ δῶσθε
δῶται δῶνται

In the subjunctive mood, μι-verbs contract their stem-vowel with a lengthened thematic vowel (η/ω).

Present Active Optative
διδοίην διδοίμεν [διδοίμεν] ἵσταίην ἵσταίμεν [ἵσταίμεν]
διδοίς διδοίτε [διδοίτε] ἵσταίς ἵσταίτε [ἵσταίτε]
διδοίη διδοίεν [διδοίεν] ἵσταίη ἵσταίεν [ἵσταίεν]

Aorist Active Optative
δοίην δοίμεν [δοίμεν] σταίην σταίμεν [σταίμεν]
δοίς δοίτε [δοίτε] σταίης σταίτε [σταίτε]
δοίη δοίεν [δοίεν] σταίη σταίεν [σταίεν]

In the optative mood, the accent of μι-verbs is not allowed to recede farther back than the syllable with ι (the marker for the optative) in it.

Present Middle/Passive Optative
διδοίμην διδοίμεθα
διδοίο διδοίσθε
διδοίτο διδοίστο

Aorist Middle Optative
δοίμην δοίμεθα
δοίο δοίσθε
δοίτο δοίστο

Second Aorist Active Optative
σταίμην σταίμεθα
σταίοι σταίσθε
σταίοτο σταίστο

Present Active Imperative
δίδου δίδοτε
δίδοτω δίδοντον

Aorist Active Imperative
δός δότε
δότω δόντον

Second Aorist Active Imperative
στήθι στήτε
στήτω στάντων

Present Middle/Passive Imperative
διδόσο διδοσθε
διδοσθο διδοσθον

Aorist Middle Imperative
δοῦ δόσθε
δόσθω δόσθον

Second Aorist Middle Imperative
(ίστημι has no 2nd aorist middle forms)
δοῦ δόσθε
δόσθω δόσθον

Present Active Infinitive
διδοσθαι

Aorist Active Infinitive
δοῦναι

Second Aorist Active Infinitive
στήναι

Present Middle/Passive Infinitive
διδοσθαι

(ίστημι has no 2nd aorist middle forms)
Aorist Middle Infinitive  
δόσθαι

Second Aorist Middle Infinitive  
(ἵστηµι has no 2nd aorist middle forms)

Present Active Participle  
διδοὺς, διδοῦσα, διδόν

Present Active Participle  
ἰστάς, ἱστᾶσα, ἱστάν

Aorist Active Participle  
δούς, δοῦσα, δόν

Second Aorist Active Participle  
στάς, στᾶσα, στάν

Present Middle/Passive Participle  
διδόµενος, -η, -ον

Present Middle/Passive Participle  
ἰστόµενος, -η, -ον

Aorist Middle Participle  
δόµενος, -η, -ον

Second Aorist Middle Participle  
(ἵστηµι has no 2nd aorist middle forms)

Perfect and Pluperfect Forms of ἱστήµι

Perfect Active Indicative  
ἐστικα  ἐσταµεν  ἐστικας  ἐστατε  ἐστικεν  ἐστασιν

Pluperfect Active Indicative  
εἰστήκη  ἐσταµεν  εἰστήκησα  ἐστατε  εἰστήκειν  ἐστασαν

Perfect Active Subjunctive  
ἐστῶ  ἐστῶµεν  ἐστήτσε  ἐστώσιν

Perfect Active Imperative  
ἐσταθι  ἐστατε  ἐστάτω  ἐστάντων

Perfect Active Optative  
ἐσταίην  ἐσταµεν  ἐσταίητε  ἐσταίηει  ἐσταϊναι

Perfect Active Participle  
ἐστός, ἐστώσα, ἐστός (gen. sg. ἐστώτος, ἐστώτης, ἐστώτος)

Second aorist middle of μι-verbs with stems ending in -α. Since ἵστηµι has no second aorist middle forms, we have to find another μι-verb to complete the paradigm. The best candidate for the job is ἐπριάµην (stem = πρια-), a μι-verb that occurs only in the second aorist middle (deponent) and means “bought.” It serves as the third principal part for the verb ὁνέοµα (buy)—see the vocabulary.

Paradigm of ἐπριάµην

Aorist Middle Indicative  
ἐπριάµην  ἐπριάµµεθα  ἐπριασθε  ἐπριαστο

Aorist Middle Subjunctive  
πρίαµαι  πριάµµεθα  πριῆ  πρῖσθε  πρῖσθαι
Aorist Middle Optative  | Aorist Middle Imperative  
---|---  
πριαίμην  | πρίω  
πρίαιο  | πρίασθε  
πρίαιτο  | πρίάσθω  
πρίαιν  | πρίάσθων  

Aorist Middle Infinitive  | Aorist Middle Participle  
---|---  
πρίαισθαι  | πρίμενος, -η, -ον  

270. You met the demonstrative adjectives τοσούς, τοσοῦτος, τόσος, “so much/many,” and τοιούτος, τοιοῦτος, τοῖος, “of such a sort,” in Lesson 31. There also exist interrogative, indefinite, and relative adjectives corresponding to them. The following chart of correlated adjectives is similar to the chart of correlated adverbs in §230 of Lesson 38:

<table>
<thead>
<tr>
<th>Direct Interrogative</th>
<th>Indefinite (enclitic)</th>
<th>Relative</th>
<th>Indir. Interrogative/Indef. Relative</th>
</tr>
</thead>
<tbody>
<tr>
<td>πόσος, -η, -ον</td>
<td>ποσός, -ή, -όν</td>
<td>ὁσός, -η, -ον</td>
<td>ὁπόσος, -η, -ον</td>
</tr>
<tr>
<td>“how much/many?”</td>
<td>“of some size/quantity”</td>
<td>“of which size” or “as much/many as”</td>
<td>“how much/many?” or “of whichever size/quantity”</td>
</tr>
<tr>
<td>ποίος, -ᾱ, -ον</td>
<td>ποιός, -ᾱ, -όν</td>
<td>ὁιος, -α, -ον</td>
<td>ὁποίος, -α, -ον</td>
</tr>
<tr>
<td>“of what sort?”</td>
<td>“of some sort”</td>
<td>“of which sort” or “such as”</td>
<td>“of what sort?” or “of whichever sort”</td>
</tr>
</tbody>
</table>

When οἷος, -ᾱ, -ον is followed by the enclitic τε, the combination means “able” (if describing a person) or “possible” (if describing a thing).

271. Vocabulary

δίδωµι, δόσω, ἐδώκα, δέδωκα, δέδοµαι, ἐδόθην  |  
---|---  
give; δίκην διδόναι = be punished  
[cf. anecdote, antidote, dose]  

ἐπιστάµαι (imperf. ἐπιστάθην),  
ἐπιστήσοµαι, —, —, ἐπιστήθην (+ ptcple in indir. disc.) understand, know; (+ infin.) know how (to)  

In the present tense, this compound deponent verb has the same forms as the present middle/passive of ἵστη, but its subjunctives are accented as if they were not contracted (e.g., ἵστωμαι but ἐπίστωμαι), and its optatives have a regular recessive accent (e.g., ἵστατο but ἐπίστατο).
ἵστηµι, στήσω, ἔστησα or ἔστην, ἔστηκα (pluperf. ἐὑστήκην), ἔσταµαι, ἔστάθην

( fut. perf. ἐὑστήξω—no other μι-verb has a fut. perf.)

make stand, set (up); (perf. act.) have stood (up), am standing; (pluperf.) had stood (up), was standing; (second aor. act.) stood (up); (fut. perf. act.) will be standing [cf. apostate, ecstasy, metastasis, system]

ὁνέοµαι (imperf. ὠνούµην), ὠνήσοµαι, ἐπριάµην, —, ἐώνηµαι, ἐωνήθην

The first three principal parts of this verb are deponent and should be translated actively (ὁνέοµαι = “I buy”; ὠνήσοµαι = “I shall buy”; ἐπριάµην = “I bought”). ἐώνηµαι is treated sometimes as a middle deponent (“I have bought”), sometimes as a regular perfect passive (“I have been bought”); ἐωνήθην is a regular aorist passive (“I was bought”).

ἐπιστήµη, -ῆς, ἡ
understanding, knowledge, science [cf. epistemology]

τέχνη, -ῆς, ἡ
art, skill, craft, trade [cf. technical]

ὁιος, -ᾶ, -ον (rel. adj.) of which sort, such as;
(exclam. adj.) such a —!

ὁιος, -ᾶ, -ον τε (+ infin.) able (to), possible (to)

ὁποίος, -ᾶ, -ον (indir. interrog. adj.) of what sort?;
(indef. rel. adj.) of whichever sort

ὁπόσος, -ῆ, -ον (indir. interrog. adj.) how much?
how many?; (indef. rel. adj.) of whichever size/quantity

οἷος, -ᾱ, -ον (rel. adj.) of which sort/quantity, as much as, as many as; (exclam. adj.) how great a —! how many!

ποῖος, -ᾶ, -ον (direct interrog. adj.) of what sort?

ποιός, -ᾶ, -ον (indef. enclitic adj.) of some sort

πόσος, -ῆ, -ον (direct interrog. adj.) how much?
how many?

ποσός, -ῆ, -όν (indef. enclitic adj.) of some size/quantity
Lesson 46 • 343

272. Exercises

Greek-to-English Sentences

1. πόσον σῖτον ἔδωκας τῷ οἰκέτῃ ἄγοντι τοὺς ἵππους εἰς τὴν ἀγοράν;
2. πότερον τέχνη ἢ ἐπιστήμη οἷοί τ’ ἐσόμεθα τοὺς πολεμίους νίκαν;
3. ἐπὶ τὸν τόπον οὐ νῦν ἔστηκα μηδεὶς ἀφίκηται πρὶν ἄν κελεύσω αὐτῷ πρὸς ἐμὲ ἰέναι.
4. διὰ τὸ ἡμᾶς πολλὰ παθεῖν ἥπιστῆθημεν λαβεῖν τε καὶ δοῦναι δίκην.
5. εἰ οὕτα τ’ ἔσομαι, ἐπιμελήσομαι ὡς δῶσω δῶρά τῷ σώφρονι δεσπότῃ.
6. ἐπιστάμενει τὴν παῖδα φοβουμένην, σκέψεθα ὡς μὴ βλαβήσηται.
7. ποῖα καὶ πόσα σῖτα τῆμερον ἐπρίω παρὰ τῶν πωλούντων ἐν τῇ ἀγορᾷ;
8. στῆθι ὑπὸ τῷ δένδρῳ, ὦ Σώκρατε, καὶ μὴ ἔλθῃς ἀπὸ τοῦτο τοῦ τόπου.
9. ἐδεδοίκη μὴ οὐ δοίειν μοι οἱ θεοὶ ἀρετὴν ἱκανὴν μάχεσθαι τῷ ἐχθρῷ.
10. μὴ δῶς, ὦ βασιλεῦ, πάσας τὰς τίμας ἐνι ἀνδρὶ, πολλοὶ γὰρ ἀξιοὶ εἰσίν.

English-to-Greek Sentences

1. Why am I being punished, master? Not understanding the laws, have I done a wrong of some sort?
2. Having asked her how many books she wished to buy, they gave her as many as they had.
3. Wherever that philosopher stood, he was able to destroy the enemy’s triremes with clever contrivances.
4. How many soldiers I see standing beside the wall and setting their newly bought shields upon it!
5. If you take care to learn the trade that I am teaching you, my son, you will give great joy to me.
Reading

The Perfect Polis? — Part 1
(adapted from Book 5 of Plato’s Republic 451d-452b)

About halfway through Plato’s Republic, Socrates finishes his description of the ideal city and is about to go on to discuss governments that are less than ideal, when his enthusiastic young friends Glaucon, Polemarchus, and Adeimantus interrupt him. They ask him to elaborate on a comment that he made earlier, namely, that wives and children in the ideal city would all be held in common. The passage below comes from the ensuing dialogue between Socrates and Glaucon. Socrates speaks first.

Ἐπεχειρήσαμεν δ’ ὡς ἀγέλης φύλακας τοὺς ἄνδρας καθιστάναι τῷ λόγῳ.

Ναι.

Ἀκολουθῶμεν τοῖνυν καὶ τὴν γένεσιν καὶ τροφὴν παραπλησίαν 5 ἀποδιδόντες, καὶ σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ.

Πῶς; ἔφη.

Ὡς τὰς θηλείας τῶν φυλάκων κυνῶν συμφυλάττειν οἰόμεθα δεῖν ἀπέρ αν οἱ ἄρρενες φυλάττωσι καὶ συνθηρεύειν καὶ τάλλα κοινῇ πράττειν;

10 Κοινῇ, ἔφη, πάντα.

Ὅτε τ’ οὖν, ἔφην εἰγό, ἐπὶ τὰ αὐτὰ χρήσθαι τινι ζῷῳ, ἂν μή τὴν αὐτὴν τροφὴν τε καὶ παιδείαν ἀποδιδῆν; 15 Οὐχ οἷόν τε.

Εἰ αὖ ταῖς γυναιξίν ἐπὶ ταῦτα χρησόμεθα καὶ τοῖς ἄνδράσι, ταῦτα καὶ διδακτέον αὐτὰς.

Ναι.

Μουσικὴ μὴν ἐκείνος γε καὶ γυμναστικὴ ἐδόθη.

Ναι.

Καὶ ταῖς γυναιξί ταῦτας τὰς τέχνας καὶ τὰ περὶ τῶν πόλεων ἀποδοτέον καὶ χρηστέον κατὰ ταὐτά ἰσός δὴ, εἴποι, παρὰ τὸ ἔθος ὄντα, γελοία ἢν φαίνεται πολλὰ περὶ τὰ νῦν λεγόμενα, ἐι πράξεται ἢ λέγεται.

Καὶ μάλα, ἔφη.

Τί, ἔφην ἑγώ, γελοιοτάτον αὐτῶν ὁρᾶς; ἢ δὴ δῆλα δὴ ὅτι γυμνὰς τὰς 25 γυναῖκας ἐν ταῖς παλαιόστραις γυμναζομένας μετὰ τῶν ἄνδρων;

Νὴ τὸν Δία, ἔφην γελοίον γὰρ ἄν, ὡς γ’ ἐν τῷ παρεστῶτι, φανεῖν.
Vocabulary Help for the Reading

ἐπεχειρήσαµεν (line 1) from ἐπιχειρέω, ἐπιχειρήσω, ἐπεχείρησα, ἐπικεχείρησα, ἐπικεχείρημαι, ἐπεχειρήθην (+ infin.): undertake, attempt

ὁς (line 1) here = “as”

ἄγελης (line 1) from ἀγέλη, -ης, ἡ: herd

φύλακας (line 1) refers to the class of guardians who are to run Socrates’ ideal city; in line 7 he equates them with guard-dogs

καθιστάναι (line 1) from καθίστημι: set down, establish

τῷ λόγῳ (lines 1-2) here = “in our argument”

ναί (line 3) yes (adv.)

ἀκολουθοῦμεν (line 4) from ἀκολουθέω, ἀκολουθήσω, ἠκολούθησα, ἠκολούθηκα, —, —: follow (here = “follow the thread of the argument”)

γένεσιν (line 4) from γένεσις, -εως, ἡ: birth

τρόφην (line 4) from τροφή, -ῆς, ἡ: rearing, upbringing

παραπλησίαν (line 4) from παραπλήσιος, -ᾱ, -ον: close, resembling (here = “in keeping [with their role]”)

ἀποδιδόντες (line 5) from ἀποδίδωμι: give back, assign

πρέπει (line 5) (impersonal + dat.) it is fitting (for), it suits

θηλείας (line 7) from θήλυς, -εια, -υ: female, feminine

κυνῶν (line 7) from κύων, κυνός, ὁ, ἡ: dog

συμφυλάττειν (line 7) from συμφυλάττω: guard together

οἰόµεθα (line 7) from οἴομαι (imperf. ὠίμην), οἰήσομαι, —, —, —, ῥήθην (+ infin. in indir. disc.): think, suppose

ἐπερ (line 8) whatever things, the very things that (-περ = enclitic strengthening the relative pronoun ὁ)

ἀρρενες (line 8) from ἀρρην, -εν: male, masculine

συνθηρεύειν (line 8) from συνθηρεύω, συνθηρεύσω, συνεθήρευσα, συνεθήρευκα, συνεθήρευμαι, συνεθήρευθην: hunt together

κοινῆ (line 8) = κοινός (“in common”)

ἐπί τὰ αύτά (line 11) i.e., for performance of the same tasks

παιδείαν (line 12) from παιδεία, -ᾶς, ἡ: education

ἀρα (line 14) then, therefore (postpos. particle)

ταυτά...αυτάς (lines 14-15) both objects of διδακτέον

μουσική (line 17) from μουσική, -ῆς, ἡ (supply τέχνῃ): music, fine arts

γυμναστική (line 17) from γυμναστική, -ῆς, ἡ (supply τέχνῃ): athletics

χρηστέον κατά ταυτά (line 20) i.e., the female guardians must be used for the same tasks as the male guardians

ἔθος (line 20) from ἔθος, -ους, τό: custom

γελοῖα (line 21) from γελοῖος, -ᾶ, -ον: laughable, ridiculous
πολλὰ περὶ τὰ...λεγόμενα (line 21)  many things related to what we’re saying
πράξεται (line 21)  future middle in form, but future passive in meaning
ἡ (line 21)  how, in which way (rel. adv.), i.e., in the way in which
καὶ μάλα (line 23)  another way to say “yes”
ἡ δήλα...ὅτι (line 24)  or is it clear that the most ridiculous thing is seeing...?
γυμνάς (line 24)  from γυμνός, -ή, -όν: naked
παλαίστραις (line 25)  from παλαίστρᾱ, -ᾱς, ἡ: wrestling-school
γυμναζομένᾱς (line 25)  from γυμνάζω, γυμνάσω, ἐγυμνάσα,
 νή (line 26)  yes, by... (affirmative particle + acc., used in oaths)
Δία (line 26)  from Ζεύς, Διός, Διί, Δία, Ζεῦ, ὁ: Zeus, king of the gods
ὡς (line 26)  here = “as far as”
παρεστῶτι (line 26)  present circumstances (from παρίστημι: stand near)
Lesson 47

MI-Verbs (τίθηµι, ἵµι)

ἐµὲ...µέθες ἱέναι ἐπὶ τὴν θήρην
(Let me go hunting!)

—Atys, unaware that he is fated to be killed by a hunting-spear, nags his dad, King Croesus, in Herodotus’ Histories 1.37

273. This lesson introduces two other regular µι-verbs: τίθηµι, θήσω, ἵθηκα, τέθηκα, τέθειµαι, ἔτεθην (“place”; basic stem = θε/-θη-) and ἵµι, ἵσω, ἥκα, εἰκα, εἶµι, εἶθην “set in motion”; basic stem = ἑ/-η-, originally σε-/ση-). ἵµι is frequently compounded with a prefix such as ἀπο-, μετα-, or παρα-. As a matter of fact, in tenses other than the present and imperfect, it is rare to find the verb without a prefix. See the vocabulary for more details.

In most of the forms of τίθηµι and ἵµι, the ending is added directly to the stem, with no intervening thematic vowel. For every form of the present tense (be it indicative, subjunctive, optative, infinitive, or participle), the basic stem is reduplicated (with τι- or ἴ- [originally σι-]); that reduplicated stem is augmented to make the imperfect tense. The present active indicative uses the long stem-vowel (η) in the singular, the short stem-vowel (ε) in the plural.

The following paradigms contain only those forms (present, imperfect, aorist) that are inflected differently from ω-verbs. Words in brackets are alternative forms less commonly used.

<table>
<thead>
<tr>
<th>Paradigm of τίθηµι</th>
<th>Paradigm of ἵµι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Active Indicative</td>
<td>Present Active Indicative</td>
</tr>
<tr>
<td>τίθηµι</td>
<td>ἵµι</td>
</tr>
<tr>
<td>τίθεµν</td>
<td>ἱµεν</td>
</tr>
<tr>
<td>τίθετε</td>
<td>ἵτε</td>
</tr>
<tr>
<td>τίθησι(ν)</td>
<td>ἵσι(ν)</td>
</tr>
<tr>
<td>tiθeσσ(ν)</td>
<td>ἵσι(ν)</td>
</tr>
</tbody>
</table>

The first-person ending -µι is an alternative to -ω (which is actually just a lengthened thematic vowel, not an ending). The second-person ending -ζ was originally -σι. The third-person ending -σι was originally -τι (cf. ἐστί). The third-person plural ending -ἀσι was originally -αντι.

<table>
<thead>
<tr>
<th>Imperfect Active Indicative</th>
<th>Imperfect Active Indicative</th>
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</thead>
<tbody>
<tr>
<td>ἐτίθην</td>
<td>ἰην</td>
</tr>
<tr>
<td>ἐτίθεµν</td>
<td>ἰµεν</td>
</tr>
<tr>
<td>ἐτίθετε</td>
<td>ἱτε</td>
</tr>
<tr>
<td>ἐτίθεσαν</td>
<td>ἱσαν</td>
</tr>
</tbody>
</table>

For its third-person plural, the imperfect active borrows the first aorist ending -σαν.

347
Aorist Active Indicative | Aorist Active Indicative
---|---
ἐθηκα | ἦκα
ἐθηκας | ἦκας
ἐθηκε(ν) | ἦκε(ν)

Aorist active indicative endings in μ-verbs are a mixture of first aorist (-α, -ας, -ε, -σαν) and second aorist (-μεν, -τε) endings. τίθημι uses the stem ἐθηκ- in the singular, ἔθη- in the plural; ἔθημι uses ἦκ- in the singular, εἷ- in the plural.

<table>
<thead>
<tr>
<th>Present Middle/Passive Indicative</th>
<th>Present Middle/Passive Indicative</th>
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</thead>
<tbody>
<tr>
<td>τίθεμαι</td>
<td>τιθέμεθα</td>
</tr>
<tr>
<td>τίθεσαι</td>
<td>τιθεσθε</td>
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<tr>
<td>τίθεται</td>
<td>τιθενται</td>
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<table>
<thead>
<tr>
<th>Imperfect Middle/Passive Indicative</th>
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<tr>
<td>ἐτιθέμην</td>
<td>ἐτιθέμεθα</td>
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<td>ἐτιθέσο</td>
<td>ἐτιθεσθε</td>
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<td>ἐτιθέτο</td>
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<thead>
<tr>
<th>Aorist Middle Indicative</th>
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<tbody>
<tr>
<td>ἐθέμην</td>
<td>ἐθέμεθα</td>
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<tr>
<td>ἐθοῦ</td>
<td>ἐθοῦσθε</td>
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<tr>
<td>ἐθετο</td>
<td>ἐθεντο</td>
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<table>
<thead>
<tr>
<th>Present Active Subjunctive</th>
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<tbody>
<tr>
<td>τιθῶ</td>
<td>τιθῶ</td>
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<tr>
<td>τιθῆς</td>
<td>τιθῆσθε</td>
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<tr>
<td>τιθῆ</td>
<td>τιθῆσαι</td>
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<th>Aorist Active Subjunctive</th>
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<td>θῶ</td>
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<tr>
<td>θῆς</td>
<td>θῆσθε</td>
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<td>θῆσαι</td>
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<tbody>
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<tr>
<td>τιθῆς</td>
<td>τιθῆσθε</td>
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<tr>
<td>τιθῆται</td>
<td>τιθένται</td>
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<thead>
<tr>
<th>Aorist Middle Subjunctive</th>
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<tbody>
<tr>
<td>θόμαι</td>
<td>θόμεθα</td>
</tr>
<tr>
<td>θῇ</td>
<td>θῆσθε</td>
</tr>
<tr>
<td>θῇται</td>
<td>θόνται</td>
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<table>
<thead>
<tr>
<th>Present Active Optative</th>
<th>Present Active Optative</th>
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</thead>
<tbody>
<tr>
<td>τιθείν</td>
<td>τιθείμεν</td>
</tr>
<tr>
<td>τιθείς</td>
<td>τιθείτε</td>
</tr>
<tr>
<td>τιθεί</td>
<td>τιθείσαι</td>
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<thead>
<tr>
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<tbody>
<tr>
<td>θείν</td>
<td>θείμεν</td>
</tr>
<tr>
<td>θείς</td>
<td>θείτε</td>
</tr>
<tr>
<td>τιθεί</td>
<td>τιθείσαι</td>
</tr>
</tbody>
</table>

In the subjunctive mood, μ-verbs contract their stem-vowel with a lengthened thematic vowel (τιθείμεν).

In the subjunctive mood, μ-verbs contract their stem-vowel with a lengthened thematic vowel (τιθείμεν).
In the optative mood, the accent of μ-verbs is not allowed to recede farther back than the syllable with ι (the marker for the optative) in it.

Present Active Imperative  
τίθει  
τιθετε

Aorist Active Imperative  
θές  
θέτε

Present Middle/Passive Imperative  
τιθείσθαι  
τιθέσθαι

Aorist Active Infinitive  
θεῖναι

Present Middle/Passive Infinitive  
τιθεῖναι  
τιθεῖσθαι

Aorist Active Participle  
θεῖς, θεῖσα, θέν

Present Middle/Passive Participle  
τιθείμενος, -η, -ον  
τιθείμενος, -η, -ον
The present and imperfect tenses of κεῖμαι, κείσομαι, —, —, —, — ("lie, "be situated"), a deponent μι-verb, are very much preferred to the perfect and pluperfect passive of τίθημι (τέθημα “I have been placed [and therefore am situated]”; ἐτεθείμην “I had been placed [and therefore was situated]”). Here are the deponent forms of κεῖμαι that replace the passive forms of τίθημι.

### Paradigm of κεῖμαι

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Imperfect Indicative</th>
<th>Present Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>κεῖμαι</td>
<td>ἐκείμην</td>
<td>κέωμαι</td>
</tr>
<tr>
<td>κεῖσομαι</td>
<td>ἐκείσομαι</td>
<td>κέησθε</td>
</tr>
<tr>
<td>κεῖται</td>
<td>ἐκεῖται</td>
<td>κέησται</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Optative</th>
<th>Present Imperative</th>
<th>Present Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>κεοίμην</td>
<td>κεῖσθε</td>
<td>κεῖσθαι</td>
</tr>
<tr>
<td>κεοίσομαι</td>
<td>κεῖσθε</td>
<td>κεῖσθαι</td>
</tr>
<tr>
<td>κέοιται</td>
<td>κέοιτο</td>
<td>κέοιτο</td>
</tr>
<tr>
<td>κέοίσται</td>
<td>κέοισθε</td>
<td>κέοισθαι</td>
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<table>
<thead>
<tr>
<th>Present Participle</th>
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<tbody>
<tr>
<td>κείμενος, -η, -ον</td>
</tr>
</tbody>
</table>

### Vocabulary

δύναµαι, δυνήσοµαι, —, —, δεδύνηµαι, ἐδυνῆθην

(verbal adj. δυνατός “powerful,” “able,” “possible”) (+ infin.)

be powerful (enough to), be able (to), can

In the present tense this deponent μι-verb has the same endings as the present middle/passive of ἵστηµι, but its subjunctives are accented as if they were not contracted (e.g., ἵστωµαι but δύνωµαι), and its optatives have regular recessive accent (e.g., ἵσταῖτο but δύνατο).

ἡµί (3rd sg. ἡσί(ν); imperf. 1st sg.

ἡν, 3rd sg. ἡν), —, —, —, —, —, —,

(occurs only in pres. & imperf. first- & third-pers. sg.) say

ἡµί (“I say”), ἡσί (“s/he says”), and the idiomatic combinations ἡν δ᾿ ἑγω (“I said”), ἡν δ᾿ ὅς (“he said”), and ἡν δ᾿ ἥ (“she said”) are used only as parenthetical expressions, inserted in the middle of a quoted sentence to show who is being quoted.

ἡµι, ἡσω, ἡκα, εικα, ειµαι, εἴθην

set in motion, let go, send, throw;

(mid. + infin.) hasten (to), be eager (to)

Common compounds of ἡµι are ἀφθηµι (“throw away,” “send away,” “dismiss”), μεθηµι (“release,” “relax,” “permit”), and παρθηµι (“let pass,” “allow,” “forgive”). The accent in the compound word usually occupies the same syllable as it would if the verb were not compounded (e.g., οὔ, ἀφεῖν; ἡκα, μεθῆκα; εἰς, παρεῖς). Exceptions: in the aorist active imperative, second-pers. sg. and pl., and the aorist middle imperative, second-pers. pl, the accent in the compound recedes to a different syllable (e.g., εἰς, ἀφεῖν; ἔτε, μεθητε; ἔσθε, πάρεσθε).
κείµαι, κείσοµαι, —, —, — lie, lie asleep, lie dead, be laid down, be placed, be situated
tίθηµι, θήσω, ἔθηκα, τέθηκα, τέθειµαι, ἐτέθην place, put, set, lay down, establish, make [cf. apothecary, epithet, thesis]
γονεύς, -έως, ὁ father, ancestor; (pl.) parents
dύναµις, -εως, ἡ power, force, strength [cf. dynamic, dynamite]
κῦµα, -ατος, τό wave, undulation [cf. cyma, cyme, kymograph]
ἀρα (postpos. particle) then, therefore (never elided)
περ or -περ (enclitic particle, often attached to an adv., conj., or rel. pronoun; strengthens preceding word) indeed, the very

You already know καίπερ (“even though”); other combinations with -περ are εἴπερ, ἔδνπερ, ἤπερ, ἄνπερ (“if indeed”); ὅσπερ, ἤπερ, ὁπερ (“who indeed,” “which indeed,” “the very one who,” “the very thing that”); ὡσπερ (“as if,” “as it were,” “just as”). All are accented as if -περ were a detached enclitic.

276. Exercises

Greek-to-English Sentences

1. κείσθω τὸ βοῶν παιδίον ἐν ταῖς χερσὶ τῆς κητρὸς ἥνπερ μάλιστα φιλεῖ.
2. ἰέμενος τιθέναι τὴν νέαν πόλιν, ὁ βασιλεὺς τοῖς πολῖταις ἐτέθην πολλοὺς νόμους.
3. εἴπερ ἄρα ἔσαι ἔχειν δύναµιν, ὦ μαθητά, πρῶτον εἶ παιδευτέος ἐμοί.
4. ἡ τριήρης ἐτεθῇ διὰ τῆς θαλάττης, ἐπὶ τῶν μεγάλων κῦµάτων φεροῦσαν.
5. Θές, ἤσιν, ὦ φύλαξ, τὴν ἀσπίδα πρὸς τὸ τεῖχος καὶ πάρῃ ἐμοὶ στήθη.
6. εἴθε μεθειτέ με, ὦ γονη, ἵνα εἰς τὴν ἀγορὰν καὶ πρίασθαι τὸν σῖτον.
7. τίς οἶδεν ὁπόσον θησαυρὸν ἐθέσαν ἐν τῇ τοῦ δυνατοῦ δεσπότου οἰκίᾳ:
8. τὸν ἄδελφον παρείς, οὐκέτι βουλεύομαι ὅπως λήψομαι δίκην παρ’ αὐτοῦ.
9. Δέδοικα γάρ, ἦ δ’ ὅς, μή οὐ δύνωμαι τὰς τῶν γονέων ψυχὰς σώζειν.
10. μεγάλην μὲν δύναμιν τῷ προτάνει οὐσαν ἡσθόμεθα, ὀλίγην δὲ σοφίαν.

English-to-Greek Sentences

1. Our parents made (use τίθημι) a law for us, but we can (use δύναμαι) no longer, as if (we were) children, obey it.
2. “I am amazed at the force of the waves,” she said, hastening (use ἰημι) into the sea.
3. Why are you lying down on the couch, young man? Throw the book away and stand up.
4. You (pl.) were not able to follow those ancestors of yours who indeed led a noble life.
5. “If indeed we wish to establish peace,” I say, “let us release our passion and forgive our enemies.”

Reading

The Perfect Polis? — Part 2
(adapted from Book 5 of Plato’s Republic 457a-458b)

After further discussion Socrates and Glaucon agree that the women who are qualified by their nature to be guardians of the ideal city should be educated in the same way as the men who are qualified by their nature to be its guardians, for this will produce the best guardians and the best city. As we rejoin the conversation, Socrates is concluding that no better plan exists than to give identical education to the male and female guardians.

Οὐ μόνον ἄρα δυνατὸν ἀλλὰ καὶ ἄριστον πόλει νόμον ἐτίθεμεν. Οὔτως.
Τὸῦτο τοῖνυν ἐν ὡσπερ κύμα φῶμεν διαφεύγειν τοῦ γυναικείου πέρι νόμου λέγοντες, ὥστε μὴ πάντως κατακλυσθῆναι τιθέντες ὡς δὲ κοινὴ πάντα ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς φυλακίδας;
Καὶ μάλα, ἔφη, οὐ μικρὸν κύμα διαφεύγεις.
Φήσεις γε, ἦν δ’ ἐγὼ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τοῦτο ἱδης.
Λέγε δὴ, ἵδιο, ἔφη.
Τούτῳ, ἦν δ’ ἐγὼ, ἐπεται ὁ νόμος ὁδε.

10 Τίς;
Τὰς γυναῖκας τούτας τῶν ἄνδρων τοὺς πάντως πάσης ἐίναι κοινὰς, ἰδία δὲ μηδενὶ μηδέμιαν συνοικείν· καὶ τοὺς παιδας αὐτοῖς κοινούς, καὶ μήτε γονεά ἐκχωνον εἰδέναι τὸν αὐτοῦ μήτε παιδα γονεά.
Πολὺ, ἔφη, τούτῳ ἐκείνου μεῖζον πρὸς ἀπιστίαν καὶ τοῦ δύνατον πέρι 15 καὶ τοῦ ὁφελίμου.
Ἤδη οὖν καὶ αὐτὸς μαλθακίζομαι, καὶ ἐκείνα μὲν ἐπιθύμω ἀναβαλέσθαι καὶ ύστερον σκέψισθαι ἢ δυνατά, νῦν δ’ ὡς δυνατῶν ὄντων θείς σκέψομαι, ὅν μοι παρίης, πῶς διατάξοσιν αὐτὰ ὁι ἀρχοντες γιγνόμενα, καὶ ότι πάντων συμφορώσατο ἢν εἴη πράξθέντα τῇ τε πόλει 20 καὶ τοῖς φύλαξιν. ταῦτα πειράσομαι σὺν σοὶ πρῶτα σκοπεῖσθαι, ύστερα δ’ ἐκείνα, εἴπερ παρῄς.

Ἀλλὰ παρήμ, ἔφη, καὶ σκόπει.

**Vocabulary Help for the Reading**

ετίθημεν (line 1)  they have “established” it in their minds, not in real life

οὕτως (line 2)  thus, i.e., yes

κῦμα (line 3)  here = “wave of criticism”

φόμεν (line 3)  deliberative subjunctive

dιαφεύγειν (line 3)  from διαφεύω: flee through, escape (i.e., in the course of their discussion, they have overcome at least one imagined criticism, namely, the objection that it would be neither possible nor good for the city to have female and male guardians sharing responsibilities)

tοῦ γυναικείου πέρι νόμου (lines 3-4)  = περὶ τοῦ γυναικείου νόμου (when περὶ is put after its object, its accent shifts to the penult—see line 14 too)


gυναικείον (line 3)  from γυναικεῖος, -ᾱ, -ον: having to do with women

κατακλυσθῆναι (line 4)  κατακλύζω, κατακλύσω, κατέκλυσα, κατακέκλυσα, κατακέκλυσμαι, κατακεκλυσθήσα: inundate, flood, overwhelm

τιθέντες ώς (line 4)  begins indirect discourse (“making a claim that…”)


eπιτηδεύειν (line 5)  from ἐπιτηδεύω, ἐπιτηδεύσω, ἐπετηδεύσα, ἐπετετήδευκα, ἐπετετήδευσαι, ἐπετετήδευσα: pursue, practice

φυλακίδας (line 5)  from φυλακίς, -ίδος, ἡ: female guardian

καὶ μάλα (line 6)  another way to say “yes”

ἴδο (line 8)  hortatory subjunctive (“let me see [it]”)

τὰς γυναῖκας…εἶναι κοινὰς (lines 11)  object infinitive following an understood command (“[the law saying] that wives should be held in common”)

ἰδίᾳ (line 12)  from ἱδίαι, -ας, -ον: private (dat. fem. sg. used as adverb)


sυνοικεῖν (line 12)  from συνοικέω, συνοικήσω, συνόικησα, συνόικησαι: live together

ἐκγονον (line 13)  from ἐκγονος, -ου, ὁ: descendant, offspring

ἀπιστίαν (line 14)  from ἀπιστία, -ας, ἡ: disbelief, doubt

καὶ τοῦ…πέρι καὶ τοῦ… (lines 14-15)  with regard to its being both…and…

ὡφελίμοι (line 15)  from ὡφέλιμος, -ον: helpful, useful
μαλθακίζοµαι (line 16)  from μαλθακίζω, μαλθακιῶ, ἐμαλθάκισα, μεμαλθάκικα, μεμαλθάκισµα, ἐμαλθακίσθην: soften; (mid.) become lazy
ἐπιθῡµῶ (line 16)  from ἐπιθῡµέω, ἐπιθῡµήσω, ἐπεθῡµησα, ἐπιτεθῡµηµα, ἐπεθῡµήθην (+ infin.): desire (to)
ἀναβαλέσθαι (line 17)  from ἀναβάλλω: put back; (mid.) postpone
ᾗ (line 17)  how, in which way (rel. adv.) (ἐκεῖνα…ᾗ δυνατά = “those things how they are possible,” i.e., “the feasibility of those things”)
ὡς δυνατὸν ὅντων θεῖς (lines 17-18)  making the assumption that they’re possible
διατάξουσιν (line 18)  from διατάττω, διατάξω, διέταξα, διατέταχα, διατέταγµαι, διετάχθην or διετάγην: arrange
γιγνόµενα (line 19)  as they happen
ὅτι (line 19)  supply a verb like “I shall argue [that...]”
συµφορώτατα (line 19)  from σύµφορος, -ον: advantageous, beneficial (pred. adj. with εἴη πράχθεντα, but translate as if an adverb)
ἄν εἴη πράχθεντα (lines 19)  periphrastic equivalent of ἄν πράχθει (potential optative); supply οὔτα as subject
πειράσοµαι (line 20)  from πειράω, πειράσω, ἐπείρασα, πεπείρακα, πεπείραµαι, ἐπειράθην (+ infin.) (often in mid. voice): try (to)
Lesson 48

MI-Verbs (δείκνῡμι)

Unattainable Wishes

οἴμοι, μέγας θησαυρός ὡς ἀνοίγνυται / κακῶν
(Alas, what a great storehouse of evils lies open!)

—the chorus reacts to Creusa’s song of woe in Euripides’ Ion 923-924

277. δίδωμι, ἱστημι, τίθημι, and ζημι all belong to the root class of μι-verbs:

personal endings are added directly to each verb’s basic stem, i.e., to its root. There is only one other class of μι-verbs; it is made up entirely of νῡμι-

verbs, which insert the letters -νυ- or -νῡ- between their basic stem and the personal endings.

You will be happy to hear that νῡμι-verbs are less complicated than the other μι-verbs. They differ from ω-verbs only in the present and imperfect indicative, present imperative, present infinitive, and present participle. Their relationship to ω-verbs is so close that authors sometimes conjugate them as if they were regular ω-verbs (this happens mostly in the active voice). You already know ἀνοίγνῡμι/ἀνοίγω (“open”), which may be inflected either as a νῡμι-verb or as an ω-verb.

The paradigm on the next page contains the present and imperfect indicative forms, the present imperative forms, and the present infinitives and present participles of the verb δείκνῡμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην (“show”; basic stem = δεικνυ-). All other forms of δείκνῡμι are conjugated in the same way as ω-verbs (e.g., present subjunctive and present optative add regular endings to the stem δεικνυ-).

The upsilon in -νυ- is usually short. Exceptions: ι is long in the singular of the present and imperfect active indicative, in the second-person singular present active imperative, and in some of the forms of the present active participle. No thematic vowel (ε or ο) is ever placed between -νυ/-νῡ- and the personal endings.
### Paradeigm of δείκνῡμι

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<thead>
<tr>
<th>Present Active Indicative</th>
<th>Present Middle/Passive Indicative</th>
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<tbody>
<tr>
<td>δείκνῡμι</td>
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<td>δείκνῡς</td>
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<td>δεικνύσι(ν)</td>
<td>δεικνύσται</td>
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The first-person ending -μι is an alternative to -ω (which is actually just a lengthened thematic vowel, not an ending). The second-person ending -ς was originally -σι. The third-person ending -σι was originally -τι (cf. ἐστί). The third-person plural ending -ασι was originally -αντι.

<table>
<thead>
<tr>
<th>Imperfect Active Indicative</th>
<th>Imperfect Middle/Passive Indicative</th>
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<tbody>
<tr>
<td>ἐδείκνῡν</td>
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<th>Present Active Imperative</th>
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<td>δείκνῡ</td>
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<td>δεικνύτω</td>
<td>δεικνύσθω</td>
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<td>δεικνύτω</td>
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<tr>
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<th>Present Middle/Passive Infinitive</th>
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<tbody>
<tr>
<td>δεικνύναι</td>
<td>δεικνῡσθαι</td>
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<tr>
<td>δεικνύς, δεικνύσα, δεικνύν (gen. sg. δεικνύντος, -ός, -ήν)</td>
<td>δεικνῡμενος, -η, -ον</td>
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</tbody>
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### 278. In Lesson 36 (§221), you learned that a wish may be expressed by a verb in the optative, with or without the introductory particles εἴθε or εἰ γάρ. Since the optative mood looks toward the future, the wish that it represents is hopeful and expects to be fulfilled (if it possibly can be) at a later date.

To express a wish that a situation were not the way it truly is, or a wish that a situation had not been the way it truly was, a different construction is needed. Because an unattainable wish desires things to be contrary to reality, it can be made to resemble the protasis of a contrary-to-fact condition:

εἴθε or εἰ γάρ + imperfect indicative = present contrary-to-fact wish
εἴθε or εἰ γάρ + aorist indicative = past contrary-to-fact wish

An unattainable wish of this sort must be introduced by εἴθε or εἰ γάρ. Since the wish takes the form of a protasis, its negative is always μή, not οὐ.

### Examples of unattainable wishes with εἴθε or εἰ γάρ + imperfect/aorist indicative:

εἴθ’ εἶχες βελτίωνα διδάσκαλον.
“Would that (If only) you had a better teacher [but you don’t]!”

εἴθ’ ἔσχομεν βελτίωνα διδάσκαλον.
“Would that (If only) we had had a better teacher [but we didn’t]!”

An alternative way to express an unattainable wish is with a form of ὤφελον (“ought”), the second aorist of ὀφείλω, combined with the present or aorist infinitive (and μή if negative). The personal ending of ὤφελον shows who
the subject is, while the tense of the infinitive marks the wish as present or past contrary-to-fact. εἴθε or εἰ γάρ may be placed before the form of ὤφελον, but need not be.

**Examples of unattainable wishes with ὤφελον + present/aorist infinitive:**

[εἴθ’/εἰ γάρ] ὤφελες ἔχειν βελτίωνα διδάσκαλον.
“Would that (if only) you had a better teacher [but you don’t]!”
Literally: “You ought to have a better teacher.”

[εἴθ’/εἰ γάρ] ὠφέλομεν σχεῖν βελτίωνα διδάσκαλον.
“Would that (if only) we had had a better teacher [but we didn’t]!”
Literally: “We ought to have had a better teacher.”

279. **Prolepsis (“anticipation”)** is an important feature of Greek syntax. The nominative subject of a dependent clause (e.g., an indirect question) will often be placed ahead of its clause and transformed into the accusative (sometimes genitive or dative) direct object of the main verb.

**Examples of prolepsis with indirect questions:**

ζητῶ τὴν οἰκίαν ὁποία ἐστίν.  [Without prolepsis: ζητῶ ὁποία ἡ οἰκία ἐστίν.]
“I am investigating what sort of house it is.”
Literally: “I am investigating the house of what sort it is.”

δήλου τοὺς παιδές ὅπου ἔκειντο.  [Without prolepsis: δήλου ὅπου οἱ παιδεῖς ἔκειντο.]
“Point out where the children were lying.”
Literally: “Point out the children where they were lying.”
280. **Vocabulary**

δείκνῡµι, δείξω, ἐδείξα, δέδειχα, δέδειγµαι, ἐδείχθην show, point out (with indir. disc. + ptcple. or ὅτι/ὡς) [cf. apodictic, epideictic]

The compound ἀποδείκνῡµι (“demonstrate,” “prove”) is very common.

οἴοµαι (imperf. ὁµην), οἰήσοµαι, —, —, —, φήθην (first-pers. sg. often contracts to ὁµαι) (with indir. disc. + infin. or ὅτι/ὡς) think, suppose

ὁµολογέω, ὁµολογήσω, ὡµολόγησα, ὡµολόγηκα, ὡµολόγηµαι, ὡµολογήθην (+ dat.) agree (with); (with complem. infin. or indir. disc. + infin.) agree, confess, promise

ὁφείλω, ὁφειλήσω, ὡφείλησα or ὡφελον, ὡφείληκα, —, — owe, be in debt; (second aor.) ought

γένος, -ους, τό race, birth, class, type, kind [cf. genocide]

ἥλιος, -ου, ὁ sun; “Ἥλιος = Sun (personified as a god) [cf. heliacal, helium, perihelion]

κύων, κυνός, ὁ, ἡ (voc. sg. = κύον) dog [cf. cynic, cynosure]

This noun is unusual only in its nominative singular (κύων) and vocative singular (κύον). Its other forms are all built on the stem κυν- with regular third-declension endings (ν drops out when the dative plural ending is added: κυσίν). In the genitive and dative, singular and plural, the accent shifts from κύ- to the ultima, as you would expect in a third-declension noun with monosyllabic stem (see §99.6 in Lesson 16).

παράδειγµα, -ατος, τό model, example [cf. paradigm]

ὁµοιος, -α, -ον (+ dat.) similar (to), like [cf. homeopathy]

πάνυ (adv.) entirely, very; (in positive answers) by all means; (in negative answers) [not] at all

ἕνεκα (postpos. prep. + gen.) for the sake of, on account of [similar to postpos. χάριν + gen.]
281. Exercises

Greek-to-English Sentences

1. δεδιώς μή τις τὰς ὀμαρτίας δεικνύῃ, ἐγὼ τῆς ἐμῆς ψυχῆς ἕνεκα ἔφυγον.
2. ὁμολογῶμεν οὐδὲν πάνυ νέον ὕπο τῷ ἡλίῳ ποθ’ ὁρᾶσθαι δυνατὸν εἶναι.
3. ἀπεδείκνυ τοῖς πολίταις ὡς χρὴ τὸν γέρον τὸν γέροντα τίμηθηναι τῆς ἀρετῆς ἕνεκα.
4. ὁφελον οἱ διδάσκαλοι πολὺ βελτῖστω παραδείγματα διδόναι τοῖς μαθηταῖς.
5. ἐὰν γάρ, ἢν ὅ ἦν, ὑπήρχαν πάσαι αἱ γυναῖκες ὁμοίως ὤμην.
6. τῶν παιδῶν ἕνεκα τοὺς γονέας δέε πάνυ ἀγαθὰ παραδείγματα γενέσθαι.
7. εἰθ’ ἦδύνασο πυθέσθαι τὴν κύνα ὅπως πάσχει ὑπὸ τοῦ πριαμένου αὐτῆς.
8. μὴ ὁφελεῖς εἰς τὸν ἡλίον ἵνα ἡμῖν μακρὰ ὡςτ’ ὁ ποθὸν ὑπὸ τοῦ ἀντίστοις ὄντες.
9. οὐ πάνυ ὁμοίοι οἴδ’ οἱ κύνες εἰσί, καίπερ τοῦ αὐτοῦ γένους ὄντες.
10. ἢ ἂν ἔσταιν οἱ σοφῶτατοι φιλόσοφοι τὸν ἡλίον πόσος καὶ ποιός ἐστιν;

English-to-Greek Sentences

1. Will you (sg.) agree, for the sake of an example, that horses are very similar to dogs? Not at all, Socrates.
2. If only the Athenians had experienced better types of generals in the time of the war!
3. We wish to examine what sort of thing the sun is (use prolepsis). Would that it were visible in the sky!
4. Point out where your parents are standing (use prolepsis), child.
5. If only I did not owe her so much money and had not promised to give it to her today!
After describing marriage practices and child-rearing in the ideal city, Socrates guides Glaucon through a line of reasoning leading to the conclusion that communal ownership of wives and children would be of the greatest good. He then gets so carried away imagining what life would be like for the guardians that Glaucon feels compelled to interrupt and ask him to return to the question of whether this polis could ever really exist.

Socrates reminds Glaucon and the others that the goal of their present conversation is to determine the nature of justice and injustice. The dialogue continues as follows, with Socrates speaking.

Παραδείγματος ἄρα ἕνεκα, ἦν δ' ἐγώ, ἐξητούμεν δικαιοσύνην θ' ὑποίᾳ ἐστί, καὶ ἄνδρα τὸν τελέως δίκαιον εἰ γένοιτο καὶ ὀποίος ἂν εἴη γενόμενος, καὶ ἀδικιάν ὑπὸ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἕκεινους ἀποβλέποντες, ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, ὡς ἂν ἔκεινος ὁ ὀμοιότατος ἦ, τὴν μοῖραν ὁμοιότατην ἔκεινη ἔξειν, ἄλλ' οὐ τούτῳ ἕνεκα, ἵν' ἀποδείξωμεν ὡς δυνατά ταῦτα γίγνεσθαι.

Τούτῳ μὲν, ἐφι, ἀληθὲς λέγεις.

Οἴει οὖν ἦτον τι ἄγαθον ζωγράφον εἶναι ὡς ἂν, γράψας παράδειγμα οἷον ἂν εἴη οἱ κάλλιστοι ἀνθρώποι. μή ἔχη ἀποδείξει ὡς καὶ δυνατών γενέσθαι τοιούτων ἄνδρα;

Μά Δία, οὐκ ἔγω', ἔφη.

Τί οὖν; οὐ καὶ ἡμείς παράδειγμα ἐποιούμεν λόγῳ ἀγαθῆς πόλεως;

Πάνυ γε.

Ἑττὸν τι οὖν οἴει ἡμᾶς εὑ λέγειν τούτου ἕνεκα, ἐδ' μή ἔχομεν ἀποδείξει ὡς δυνατῶν οὗτο πόλιν οἰκήσαι ὡς ἐλέγετο;

Οὐ πάνυ, ἐφι.

A few lines later, Socrates makes a radical suggestion:

Ἐδ' μή, ἦν δ' ἐγώ, ἦν οἱ φιλόσοφοι βασιλεύσωσιν εἰς ταῖς πόλεσιν ἦ οἱ βασιλῆς νῦν λεγόμενοι φιλοσοφήσωσιν, οὐκ ἐστὶ κακόν παύλα, ὁ φίλε Γλαύκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει, οὐδ' αὐτῇ ἦ 20 πολιτείᾳ μῆποτε πρότερον φύη τ' εἰς τὸ δυνατὸν καὶ φῶς ἥλιον ἵδη.

Vocabulary Help for the Reading

δικαιοσύνην (line 1) from δικαιοσύνη, -ῆς, ἡ: justice
tελέως (line 2) from τέλεος, -ά, -ον: complete, perfect
gένοιτο (line 2) in this passage all forms of γίγνομαι mean “exist”
γενόµενος (line 3)  the participle has conditional force (“if…”)
καὶ ἀδικίαν αὖ καὶ τὸν ἀδικώτατον (lines 3-4)  parallel to δικαιοσύνην and ἀνδρα in the preceding clauses; the indirect questions from lines 1-3 are meant to be used over again with these two other substantives

ἀποβλέποντες (line 4)  from ἀποβλέπω (with εἰς + acc.): gaze upon

ἀναγκαζόµεθα (line 4)  from ἀναγκάζω, ἀναγκάσω, ἠναγκάσα, ἠνάγκακα, ἠνάγκασσα, ἠναγκάσθην: force

ὁς ἂν ἐκείνος ὃτι ὁμοιότατος ἂν (lines 4-5)  this whole clause is the subject of the infinitive ἐξείν (i.e., by reflecting on the fate of those hypothetical persons, we are made to realize that a fate very similar awaits whichever one of us is the closest possible match to those persons)

τοῦτον ἐνεκα (line 6)  for the sake of this, i.e., for the reason given in the following ἵνα clause

ὁς δυνάστα ταῦτα γίνεσθαι (line 6)  that these things are [supply ἐστι] able to exist (indir. disc.—same construction in lines 8-9)

ἡττὸν τι (line 8)  less in respect to anything, i.e., any less (modifies ἀγαθόν)

ἀγαθὸν ζωγράφον εἶναι, ὃς ἂν…μὴ ἔχῃ ἀποδεῖξαι… (lines 8-9)  present general condition in indirect discourse after οἴει; the relative conditional clause (ὁς ἂν…) is the protasis; εἶναι serves as the verb in the apodosis

ζωγράφον (line 8)  from ζωγράφος, -ου, ὁ: painter

μά (line 11)  no, by… (negative particle + acc., used in oaths)

Δία (line 11)  from Ζεύς, Διός, Διί, Δία, Ζεῦ, ὁ: Zeus, king of the gods

ἡττὸν τι (line 14)  less in respect to anything, i.e., any less (modifies εὖ)

τοῦτον ἐνεκα (line 14)  for the sake of this, i.e., under the condition set forth in the following ἕνα clause

οὔτω…ὡς (line 15)  correlatives (“in such a way…as”)

οἰκήσαι (line 15)  from οἰκέω, οἰκήσω, ὡκησα, ὡκηκα, ὡκημαι, ὡκήθην: be governed, i.e., function (the phrase πόλιν οἰκήσαι is linked to the predicate adj. δυνατόν by an understood ἐστι)

βασιλεύσωσιν (line 17)  βασιλεύω, βασιλεύσω, ἐβασίλευσα, ἐβασιλεύκα, ἐβασιλεύμαι, ἐβασιλεύθην: be king, rule

οἱ βασιλῆς νῦν λεγόµενοι (lines 17-18)  those who are now called kings

φιλοσοφήσωσιν (line 18)  from φιλοσοφέω, φιλοσοφήσω, ἐφιλοσόφησα, πεφιλοσόφηκα, πεφιλοσόφημαι, ἐφιλοσοφήθην: practice philosophy

πάῦλα (line 18)  from παῦλα, -ης, ἡ (+ gen.): pause (from), rest (from)

Γλαύκων (line 19)  from Γλαύκων, -ωνος, ὁ: Glaucon
ἀνθρωπίνῳ (line 19) from ἀνθρώπινος, -η, -ov: human
οὐδ’…µήποτε…φύῃ (lines 19-20) double negative + subjunctive in strong
denial (“nor will it ever grow”)
πολιτείᾳ (line 20) from πολιτείᾱ, -ᾱς, ἡ: state, republic
πρότερον (line 20) here = “earlier” or “sooner” (adv.)
φύῃ (line 20) second aor. subjunctive from φύω, φύσω, ἔφύσα or
ἐφύν, πέφύκα, —, —: produce, bring forth; (second aor. intrans.
act.) grew
εἰς τὸ δυνατόν (line 20) into a possibility
φῶς (line 20) from φῶς (contracted from φῶς), φωτός, τό: light
Lesson 49

βαίνω, γιγνώσκω; Directional Suffixes; Accusative of Respect

tὰ δ’ ἄλλα σῖγω βοῦς ἐπὶ γλώσση μέγας / βέβηκε
(About the rest, I’m silent—a great ox has stepped on my tongue)
—the palace guard is afraid to say more in Aeschylus’ Agamemnon 36-37

282. In Lesson 46 you were introduced to ὠνέωμαι, an ω-verb that borrows a μι-verb (ἐπριάμην) for its second aorist middle. This chapter presents two other ω-verbs that resemble ὠνέωμαι in having an athematic second aorist: βαίνω, βήσομαι, ἐβην, βέβηκα, βεβαιαί, ἐβαθήν ("walk"; basic stem = βα-/βη-) and γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσι, ἔγνωσθην ("recognize"; basic stem = γνο-/γνω-). The aorists ἔβην and ἔγνων are both intransitive active (neither verb has an aorist middle).

Here are the paradigms for βαίνω and γιγνώσκω in the aorist active; endings are attached directly to the stem with no intervening thematic vowel (ο or ε). Words in brackets are alternative forms less commonly used.

Paradigm of βαίνω

Aorist Active Indicative

ἔβην
ἐβηνεν
ἐβηνες
ἐβηνε

Aorist Active Subjunctive

βῶ
βωμεν
βης
βητε
βη
βωσιν

Aorist Active Optative

βαίην
βαιμεν
[βαιμεν]
βαίης
βαιτε
[βαιτε]
βαίη
βαιεν
[βαιεν]

Aorist Active Imperative

βηθι
βητε
βητω
βανων

Aorist Active Infinitive

βηναι

Paradigm of γιγνώσκω

Aorist Active Indicative

ἔγνων
ἐγνωμεν
ἐγνως
ἐγνωτε
ἔγνω
ἐγνωσι

Aorist Active Subjunctive

γνῶ
γνωμεν
γνος
γνοτε
γνω
γνωσιν

Aorist Active Optative

γνοίην
γνοιμεν
[γνοιμεν]
γνοίης
γνοιτε
[γνοιτε]
γνοιη
γνοιε
[γνοιε]

Aorist Active Imperative

γνοθι
γνοτε
γνωτω
γνωτων

Aorist Active Infinitive

γνωναι
Aorist Active Participle
βάς, βάσα, βάν
(gen. sg. βάντος, βάσης, βάντος)

Aorist Active Participle
γνούς, γνοοῦσα, γνόν
(gen. sg. γνόντος, γνούσης, γνόντος)

283. Greek has several directional suffixes that can be attached to nouns or substantives to indicate a location, a departure point, or a destination.

**Meaning of directional suffixes**

-ι, -θι, -σι(ν) = place where
-θεν = place from which (or whence)
-δε, -ζε, -σε = place to which (or whither)

Place where may also be shown by the genitive singular ending -ου. You have already seen -ου in ποῦ (“where?”) and -θεν in πόθεν (“from where?”).

Theoretically, a directional suffix could be added to any noun or substantive, but in practice the suffixes are rarely used except with names of localities, with demonstratives, and with certain other words that specify a particular place or reference point. You should learn all of the adverbs in the list below.

**Directional adverbs**

- Ἀθήνησι(ν) “in/at Athens”
- Ἀθήνηθεν “from Athens”
- Ἀθήναζε “to Athens”
  [cf. Ἀθῆναι, -ων, αἱ, “Athens”]

- οἴκοι “at home”
- οἴκοθεν “from home”
- οἴκαδε “home(wards)”
  [cf. οἶκος, -ου, ὁ, “house”]

- ἄλλοθι “in/at another place”
- ἄλλοθεν “from another place”
- ἄλλοσε “to another place”
  [cf. ἄλλος, -η, -ο, “other”]

- ὁ μοῦ “in/at the same place”
- ὁ μόθεν “from the same place”
- ὁ μόσε “to the same place”
  [cf. ὁ μός, -ή, -όν, “same”]

- ἐκεῖ “there”
- ἐκεῖθεν “thence”
- ἐκεῖσε “thither”
  [cf. ἐκεῖνος, -η, -ο, “that”]

- ἐνθάδε “here,” “thence”
- ἐνθένδε “hither,”
  or ἐντεῦθεν or ἐντεύθεν “here,” “hence,”
- δεῦρο “thither”
  [cf. ἐνθα “here,” “there”]

If the context permits, directional adverbs may indicate time rather than place. Examples: ἐκεῖθεν may mean “from that time on”; δεῦρο may mean “up to this time.”

284. **Accusative of respect.** A noun in the accusative case may be used to make a general description more specific. Adding τὴν φύσιν to ἀγαθὴ ἐστι, for example, narrows the focus of the compliment (“she is virtuous” → “she is virtuous in her nature”). The accusative of respect occurs mostly with adjectives and verbs that denote qualities, attributes, or states of being. It may specify a part of the body (e.g., τυφλοὶ τοὺς ὀφθαλμοὺς “blind in their eyes”).
The dative of manner can be comparable to the accusative of respect (e.g., ἡλικία νέος “young in age”); if so, it is called the dative of respect.

285. Vocabulary

βαίνω, βήσομαι, ἐβην, βέβαια, βέβασαι, ἐβάθην  
walk, step, go [cf. acrobat, amphisbaena]

γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωσκα, ἔγνωσμαι, ἔγνώσθην  
recognize, come to know, know; (+ comp. infin.) know how (to) [cf. agnostic, diagnosis, prognosticate]

Whereas οἶδα means “know by reflecting” and ἐπίσταμαι means “know by being skilled in or familiar with,” γιγνώσκω means “know by observing.” An important compound of this verb is ἀναγιγνώσκω, meaning “read.”

μιμνῄσκω, μνήσω, ἐμνησκα, —, μέμνημαι, ἐμνήσθην  
(fut. perf. μεμνήσομαι) remind;  
(mid., aor. pass., or fut. pass. + gen. or acc., comp. infin., or indir. disc. + ptcple. or ὅτι/ὡς) recall, remember [cf. amnesia, amnesty, mnemonic]

This verb is often compounded with a prefix like ἀνα-, ἐπι, or ὑπο-. Present middle: “I am recalling”; imperfect middle: “I was recalling”; aorist passive (with middle sense): “I recalled”; future passive (with middle sense): “I shall recall”; perfect middle: “I remember”; pluperfect middle: “I remembered”; future perfect middle: “I shall remember.”

πέπτω, ψεσοῦμαι, ἐπεσον, πέπτωσα, —, —  
fall [cf. peripeteia, ptomaine, symptom]

Ἀθῆναι, -ῶν, αἱ  
Athens; Ἀθήνησι(ν) = in/at Athens; Ἀθήνῃθεν = from Athens; Ἀθήναζε = to Athens

οἶκος, -ου, ὁ  
house, household, family; οἶκοι = at home; οἶκοθεν = from home; οἶκαδε = home, homewards [cf. diocese, ecology, economy, parish]
ἀλλήλων (gen. pl.),
ἀλλήλοις/-αις (dat. pl.),
ἀλλήλους/-ᾱς/-α (acc. pl.) (reciprocal pron.) one another
[cf. parallel]

This pronoun occurs only in the genitive, dative, and accusative plural. It is used with a first-, second- or third-person subject to show mutual action; e.g., ἀγαπητοί, ἀγαπῶ ἀλλήλους (“beloved, let us love one another,” 1 John 4:7).

ἕκαστος, -η, -ον each, every (sg. often used with a plural verb)

ἕτερος, -ᾱ, -ον the one (of two), the other (of two), different [cf. heterodoxy, heterogeneous]

ὁµός, -ή, -όν same; ὁµός = in/at the same place; ὁµόθεν = from the same place; ὁµόσε = to the same place [cf. homogeneous, homogenize]

ἄλλοθι (adv.) in/at another place;
ἄλλοθεν = from another place;
ἄλλοσε = to another place

ἐκεῖ (adv.) in/at another place;
ἐκεῖθεν = from that place, thence;
ἐκεῖσε = to there, thither

ἐνθάδε or ἐνταὐθά (adv.) in/at this place, here, in/at that place, there; ἐνθάδε or ἐνταὐθά = from here, hence, from there, thence;
δεῦρο = to here, thither

Although ἐνθάδε and ἐνταὐθά primarily mean “here” or “there,” sometimes they show a destination and are better translated as “hither” or “thither.” In Attic prose they are preferred to ἐνθα (“here,” “there”), the adverb from which both are derived.

εἶτα or ἔπειτα (adv.) then, next

286. Exercises

Greek-to-English Sentences

1. ἀεὶ μεμνησόμεθα τῶν στρατιωτῶν οἳ ἐνθάδε κεῖνται πεπτωκότες ἐν μάχῃ.

2. γνοὺς τοίνυν σε δυνατόν τὸ σῶμα ὁντα, οἵμαι χρῆναι σε ἐν τοῖς ἀγώσιν ἀποδεικνύναι τὴν ἁρετήν.
3. Βῶμεν Ἀθήναζε, ἣ δ’ ὄς, οὖ ὀψόμεθα πολλά τε καὶ ἕτερα γένη πολίτῶν.
4. δεύρο βέβηκεν ὁ φιλόσοφος ὡς δείξων ὅμως τὴν ὅμετέραν πόλιν ἢδε πίπτουσαν εἰς κακοὺς τρόπους.
5. μὴ παρῆς τοὺς κήρυκας ἀγγείλαι μηδὲν πρὶν ἂν ἀλλήλοις ὁμολογήσιν.
6. ἔπειτα τὰ παιδία, οὐ ῥάδιως στάντα, ἔβη βραδέως ἐνθένδε εἰς τὰς χεῖρας τῶν χαιρόντων γονέων.
7. εἰ γὰρ ἐμμηνησκόμην ἐκεῖνη τὴν παλαιὰν ἀγορὰν ὅπου κεῖται.
8. ἔβησαν οἴκαδε ἕκαστο, οὐ γνόντες ὁπόταν πάλιν ἀλλήλους ἔνδοκαν.
9. οἴκοι δὴ ἔπεσες κατὰ τῆς κλάκος, εἶτα δ’ οὐκ ἔμνησθης ἐκεῖ ἐνεχθεῖν.
10. ὁφέλομεν γνῶναι ὅτι ὁ σῖτος οὐκέτι ὁ μὲν εἴη, ἀλλ’ ἄλλοσε ἐνεχθεῖν.

English-to-Greek Sentences
1. I know that we are fond of walking home through the market, but today let us choose the other road.
2. (While) stepping from there to here, the child fell and began to cry, having been hurt in respect to his hand.
3. I remember that you were reading two books very different in both type and nature, but I do not recall the names.
4. The wives each dismissed their maids to another place and stood in the same place, talking to one another.
5. Next you (sg.) must ride to Athens and must announce there that twenty soldiers have fallen in battle.

Reading

A Preview of What’s To Come — Part 1
(adapted from Book 10 of Plato’s Republic 614d-619a)

The last book of Plato’s Republic contains an argument for the soul’s immortality. Socrates concludes the discussion with a tale illustrating the rewards and punishments that await the soul after the death of the body.

According to Socrates, there was once a brave soldier named Er who, after being killed in battle, suddenly came back to life on his funeral pyre and described what he had experienced while dead. His soul, he said, had traveled along with many others to a place where there were two openings leading down below the earth and two leading up into the heavens. Judges would weigh the merits of each soul and assign it to go either up or down. Every soul was required to travel for a thousand years, either along the pleasant path through the sky or via the torturous subterranean route. At the end of its thousand-year journey, the soul would be required to choose the life it wished to lead during its next incarnation.
Er was permitted to watch the souls as they left for their journeys (through one of the upper or lower openings) or returned from them (through the other upper or lower opening). The following excerpt begins with the encounter between Er and the judges of the souls. Since Socrates is reporting someone else's story, he uses ἔφη (“Er said that...”), followed by infinitives in indirect discourse. If a sentence seems to lack a main verb, it is just that Socrates has not bothered to repeat ἔφη, assuming that you will supply it.

καὶ τὰς ἀφικνομένας ὡςπερ ἐκ πολλῆς πορείας φαίνεσθαι ἦκειν, καὶ ἀσπάζεσθαι τ’ ἀλλήλας καὶ πυνθάνεσθαι τὰς τ’ ἐκ τῆς γῆς ἡκούσας παρὰ τῶν ἑτέρων τὰ παρ’ ἐκείνας, διηγεῖσθαι δ’ ἀλλήλαις τὰς μὲν κλαυσάς, μιμησκομένας ὡσα τε καὶ οἷα πάθοιεν καὶ οἷα παρακατηγορείσθαι καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ’ ἐκείνας, τὰς δ’ αὖ ἐκ τοῦ οὐρανοῦ εὐπαθείας διηγεῖσθαι καὶ θέως θαυμαστὰς τὸ κάλλος.

Later on, Er observed each returning soul choosing its next life:

[τὸν προφήτην] ῥίψαι ἐπὶ πάντας τοὺς κλήρους, τὸν δὲ παρ’ αὐτὸν πεσόντα ἀκατώπταρον ἀναίρεσθαι. μετὰ δὲ τούτο αὐθίνες τὰ τῶν βίων παραδείγματα θείναι ἐπὶ τὴν γῆν, ἐνθάδε δὴ, ὅφιλε Γλαύκων, ὁ πᾶς κίνδυνος ἀνθρώπου, καὶ διὰ ταύτα μάλιστα ἐπιμελητεύων ὅπως ἐκατοστὸς ἡμῶν μαθήσεται τὸν βελτίω ἐκ τῶν δυνατῶν βίων ἀεὶ αἵρεσθαι. ἀδαμαντίνος δὴ δεὶ ταύτῃ τὴν δόξαν ἔχοντα ὁ Παῦλος ἔντω ἢ καὶ ἐκεῖ ἀνέκπληκτος ἐπὶ πλούσιων τε καὶ τῶν τοιούτων κακῶν, καὶ μὴ ἐμπέσῃ εἰς τυραννίδας καὶ ἀλλὰς τοιαύτας πράξεις, ἀλλὰ γνῶ τὸν μέσον βίων αἵρεσθαι καὶ φεύγειν τὰ ὑπερβάλλοντα καὶ ἐν τῷ βίῳ κατὰ τὸ δυνατὸν καὶ ἐν παντὶ τῷ ἐπείτα· οὕτω γὰρ εὐδαιμονεστάτος γίγνεται ἄνθρωπος.
Vocabulary Help for the Reading

προσελθόντος (line 1) from προσέρχομαι: draw near, approach

δικαστάς (line 1) from δικαστής, -οῦ, ὁ: judge

tῶν ἐκεῖ (line 2) of the things there, i.e., of the things in the world beyond

θεᾶσθαι (line 3) from θεάω, θεᾶσθαι, ἐθεᾶσάμην, τεθέᾶμαι, —, —: behold

χάσματος (line 4) from χάσμα, -ατος, τό: opening, chasm

ἀνιούσάς (line 4) from ἀνέρχομαι: go up

µεστός (line 4) from µεστός, -ή, -όν (+ gen.): full (of)

κόνεως (line 4) from κόνεω, κόνεως, ἡ: dust

καθαρός (line 4) from καθαρός, -τός, -όν: clean, pure

πορείας (line 6) from πορείᾱ, -ᾱς, ἡ: journey

ἡκούσας (lines 7-8) = subject of πυνθάνεσθαι

ἐκ τῆς γῆς (line 8) = second subject of πυνθάνεσθαι

διήγησθαι (line 9) from διηγέομαι, διηγήσομαι, διηγησάμην, —, —, —: describe (supply τὰς ψῡχὰς as the subject of διήγησθαι)

κλαούσας (line 9) from κλαίω, κλαίησα, -ά, -όν: weep

ὅσα…ἴδοιεν (line 10) this clause is the direct object of both διηγεῖσθαι and μιμήσκομένας

εὐπαθείας (line 11) from εὐπάθεια, -ίας, ἡ: good experience

θέας (line 12) from θέα, -ᾶς, ἡ: sight, spectacle

κάλλος (line 12) from κάλλος, -ους, τό: beauty (here = acc. of respect)

προφήτην (line 13) from προφήτης, -ου, ὁ: prophet, interpreter (this spokesperson for the Fates supervised the distribution of lots)

κλήρους (line 13) from κλῆρος, -ου, ὁ: lot (showed the order of choosing)

ἀναρείσθαι (line 14) from ἀναρέω: take up, pick up (subject = ἐκαστόν)

θείναι (line 15) supply τὸν προφήτην as the subject

ἐνθάδε (line 15) here, i.e., at the moment of choosing a life (Socrates...
interrupts his own recounting of Er’s story to make a comment)

Γλαύκων (line 15) from Γλαύκων, -οντος, ὁ: Glaucon

ἀδαμαντίνως (line 18) from ἀδαμάντινος, -ον: firm, determined

ἔχοντα (line 18) modifies the understood subject (τινά “someone”) of ιέναι

"Ἄιδου (line 19) from Ἄιδης, -ου, ὁ: Hades, god of the underworld

(г. е. sg. is used to mean “[the house of] Hades”)

ἀνέκπληκτος (line 19) from ἀνέκπληκτος, -ον: not dazzled, not awed

πλούτων (line 19) from πλοῦτος, -ου, ὁ: wealth; (pl.) riches

ἐμπέσῃ (line 20) from ἐμπίπτω: fall upon, stumble into

τυραννίδας (line 20) from τυραννίς, -ίδος, ἡ: tyranny, life of a tyrant

πράξεις (line 21) from πρᾶξις, -εως, ἡ: activity, career

µέσον (line 21) from µέσος, -ης, -ον: middle, moderate

ὑπερβάλλοντα (line 22) from ὑπερβάλλω: exceed, be in excess

κατὰ τὸ δυνατόν (line 22) according to possibility, i.e., as much as possible

ἐν παντὶ τῷ ἔπειτα (lines 22-23) in all the [time] thereafter, i.e., forever
Lesson 50

Redundant μή with Verbs of Hindering; Uses of μή οὖ and οὐ μή

Attraction of Relative Pronouns

ἔωσπερ ἂν ἐμπνέω καὶ οἴος τε ὅ, οὐ μὴ παύσωμαι φιλοσοφῶν
(As long as I’m alive and fit, I just won’t quit philosophizing)
—Socrates in Plato’s Apology 29d has no intention of retiring

287. After verbs of hindering—which include verbs of forbidding, preventing, guarding against, avoiding, denying, and refusing—an object infinitive is often used. In such cases the speaker may opt to combine μή with the infinitive. This redundant μή (also called sympathetic μή) reinforces, or sympathizes with, the negative notion inherent in the verb of hindering (i.e., the desire that something not happen—μή is almost equivalent to “lest” after a verb of fearing). Notice that the addition of a redundant μή to a sentence has no effect on the English translation:

Example of verb of hindering [+ μή] + object infinitive
φυλάττομαι σε [μή] κλέπτειν τὰ χρήματα. “I am on guard against your stealing the money.”

Literally: “I am on guard against you [not] to steal the money.”

If the verb of hindering itself has a negative combined with it, a redundant μή οὐ may be added, with no change in the way the infinitive is translated:

Example of negative + verb of hindering [+ μή οὖ] + object infinitive
οὐ φυλάττομαι σε [μή οὖ] κλέπτειν τὰ χρήματα. “I am not on guard against your stealing the money.”

Sometimes an articular infinitive in the accusative or genitive case (with or without a redundant μή or μή οὖ) is preferred to the simple infinitive:

Example of verb of hindering [+ μή] + articular infinitive
φυλάττομαι σε τὸ/τοῦ [μή] κλέπτειν τὰ χρήματα. “I am on guard against your stealing the money.”

Example of negative + verb of hindering [+ μή οὖ] + articular infinitive
οὐ φυλάττομαι σε τὸ/τοῦ [μή οὖ] κλέπτειν τὰ χρήματα. “I am not on guard against your stealing the money.”
288. μὴ and μὴ οὐ may be combined with a main verb in the indicative or subjunctive mood to indicate that the speaker is making an assertion or a denial but is not confident about it. A cautious assertion with μὴ describes what the speaker thinks is true (indicative) or may prove to be true (subjunctive). A cautious denial with μὴ οὐ describes what the speaker thinks is not true (indicative) or may prove not to be true (subjunctive). Translating cautious assertions and denials requires creativity on your part since a literal rendering is usually inadequate to convey the speaker’s cautiousness. See the examples:

**Examples of cautious assertions**

μὴ τοῦτο δυνατόν ἐστιν. “I am inclined to think this is possible.”
μὴ τοῦτο δυνατὸν ἢ. “I suspect this may be possible.”

**Examples of cautious denials**

μὴ οὐ τοῦτο δυνατόν ἐστιν. “I have a feeling this is not possible.”
μὴ οὐ τοῦτο δυνατὸν ἢ. “I am afraid this may not be possible.”

289. οὐ μὴ may be combined with a main verb in the subjunctive or the future indicative to indicate an emphatic denial that something will happen. Here are two examples:

**Examples of emphatic denials**

οὐ μὴ φυγήτε. “You won’t escape—don’t even imagine that you will.”
οὐ μὴ φεύξεσθε. “You won’t escape—there’s no way that you will.”

These denials happen to be threats as well. The quotation at the beginning of this lesson is an example of an emphatic denial that is not a threat; it merely implies that Socrates has confidence in the negative prediction he is making: οὐ μὴ παύσω μα ι φιλοσοφῶν (“no, I am certainly not going to give up being a philosopher”).

**Urgent prohibitions.** Sometimes the combination of οὐ μὴ + subjunctive or future indicative indicates an urgent prohibition rather than an emphatic denial; e.g., in a different context, the emphatic denials οὐ μὴ φυγήτε and οὐ μὴ φεύξεσθε could be urgent prohibitions (“no, don’t flee!”). Another way to express an urgent prohibition is with a negative clause of effort (ὀπως μὴ + future indicative) minus its introductory verb (e.g., ὅπως μὴ φεύξεσθε “[see to it that you] don’t flee!”).

290. The case of a relative pronoun, as you know, is normally determined by its function in the relative clause (subject = nominative; direct object = accusative, etc.). It is not uncommon, however for the relative to be attracted into the case of its antecedent. This happens most often when the antecedent is in the genitive or dative and the relative pronoun should logically be in the accusative. Here are two examples:

**Examples of relative pronouns attracted into the case of their antecedents**

ἄξιοί εἰσι τῶν ὀνομάτων → ἄξιοί εἰσι τῶν ὀνομάτων
ἄξιοί εἰσι τῶν ὀνομάτων ἃ ἔχουσιν. ὃν ἔχουσιν.

“They are worthy of the names that they have.”
οὐ βουλόμεθα ἔπεσθαι τῷ στρατηγῷ ὃν ἔλεσθε.
“We do not wish to follow the general whom you chose.”

In the examples above, both of the antecedents (ὄνομάτων, στρατηγῶ) are nouns. If the antecedent happens to be a demonstrative pronoun, that pronoun often drops out, leaving the relative pronoun to serve, essentially, as its own antecedent:

**Examples of attracted relative pronouns replacing their demonstrative antecedents**

ἀξιοί εἰσιν τούτων ἃ ἔχουσιν. → ἀξιοί εἰσιν ὧν ἔχουσιν.
“They are worthy of what [= of those things that] they have.”

οὐ βουλόμεθα ἔπεσθαι ἐκείνῳ ὃν εἵλεσθε.
“We do not wish to follow whom [= that person whom] you chose.”

A relative adverb may also be attracted to a demonstrative antecedent and take its place:

**Example of attracted relative adverb replacing its demonstrative antecedent**

ἀρξομαι τοῦ λόγου ἐκεῖθεν → ἀρξομαι ὧθεν ἔλιπον
“I shall begin the argument from where [= from that place where] I left it.”

Back in Lesson 23, you were told that the subordinating conjunction ἕως means “while” or “as long as” (i.e., during the time when); now you should know that it may also mean “until” (up to the time when). Whereas πρίν means “until” only when the main verb in the sentence is negative, ἕως may have that meaning in positive as well as negative sentences. Whether it means “while,” “as long as,” or “until,” ἕως is always followed by a clause with a finite verb.

The moods and tenses used in ἕως clauses correspond to those used in conditions. Simply treat the ἕως clause as if it were a protasis (just the way you would treat a conditional relative clause; see Lesson 38). The context will help you decide whether to translate ἕως as “while,” “as long as,” or “until.” Notice that the Socratic quotation beginning this lesson has ἑωσπερ with subjunctive + ἄν (the equivalent of the protasis of a future more vivid condition).

Another subordinating conjunction meaning “until” is μέχρι; it may be followed by the same moods and tenses as ἕως, in either positive or negative sentences. Unlike ἕως, it always means “until”—never “while” or “as long as”—, and unlike πρίν and ἕως, it can also be a preposition meaning “until” and taking an object in the genitive case.

The accusative absolute is an alternative to the genitive absolute, suitable for verbs that take an infinitive as their subject or for other impersonal expressions that use the verb “to be.” In place of a personal noun/pronoun
and a participle, both in the genitive case, the accusative absolute has an infinitive or an adjective in the neuter singular accusative, modified by a participle.

**Examples of accusative absolute**

ἐξὸν φεύγειν, ἐβουλήθης μένειν. “It being possible to flee, you preferred to remain.”

ὅν ἀναγκαίον, παρὰ σοῦ δίκην λήψομαι. “It being necessary, I shall punish you.”

**293. Vocabulary**

κωλύω, κωλύσω, ἐκώλυσα κεκώλυκα

κεκώλυκα, ἐκωλύθην (+ ininf.) hinder, prevent

λανθάνω, λήσω, ἐλαθον, λέληθα,

—, — (+ acc.) escape the notice of;

(+ suppl. ptcple.) escape the notice; (mid. + gen.) forget [cf. lanthanum, lethargy, Lethe]

When combined with a supplementary participle, λανθάνω does little more than show that the action expressed by the participle is/was/will be done without someone’s being aware of it. The participle conveys the main idea. Examples: ἔλαθον με γενόμενοι σοφοί (“they became wise without my knowing it” [literally, “in becoming wise, they escaped the notice of me”]); λανθάνομεν γεγενόμενοι σοφοί (“they are becoming wise without knowing it” [literally, “they escape their own notice that they are becoming wise”). The compound ἐπιλανθάνομαι (+ gen.) “forget” is more common than the simple λανθάνομαι.

πίνω, πίομαι, ἐπιν (imper. πίθι),

πέποικα, πέπομαι, ἐπόθην
drink [cf. symposium]

τρέχω, δραμοῦμαι, ἔδραμον,

dedrámēka, dedrámēmai, —

τυγχάνω, τεῦξομαι, ἤτυχον,

τέτυχηκα, —, —

(+ dat.) befall, happen (to);

(+ suppl. ptcple.) happen;

(+ gen.) hit (a target), chance upon, meet, obtain

When combined with a supplementary participle, τυγχάνω does little more than show that the action expressed by the participle is/was/will be done by chance. The participle conveys the main idea. Example: ἤτυχον ὄντες σοφοί (“they by chance were wise” [literally, “they happened being wise”]).

νοῦς (contracted from νόος), νοῦ, ὁ
disturb [cf. paranoia]

ὄρος, -ους, τό

mountain, hill [cf. orcad, orogeny]

πεδίον, -ου, τό

plain (flat, open country)
ποὺς, ποδός, ὁ (voc. sg. = ποὖς) foot [cf. octopus, pew, podiatrist, podium]

ποὖς is unusual in its nom. sg. and voc. sg. Its other forms are all built on the stem ποδ- with regular third-declension endings (ὁ drops out in the dat. pl.: ποσί[v]). In the gen. and dat., sg. and pl., the accent shifts from πό- to the ultima, as you would expect in a third-declension noun with monosyllabic stem (see §99.6 in Lesson 16).

tύχη, -ης, ἡ chance, fortune, luck; Τύχη = Chance, Fortune (personified as a goddess)

ὕδωρ, ὑδατος, τὸ water [cf. clepsydra, dropsy, hydraulic]

χαλεπός, -ή, -όν difficult, hard

ψευδής, -ές lying, false, untrue; (irreg. superl.)

ψευδίστατος, -η, -ον [cf. pseudepigrapha, pseudonym]

µέχρι (prep. + gen.) until, up to; (conj.)

ἕως (conj.) until

Exercises

Greek-to-English Sentences

1. τοὺς μὲν πόδας τυγχάνει ὢν θάττων ἔμου, τὸν δὲ νοῦν σωφρονέστερός εἰμι.

2. οὔ μὴ πάλιν λήσεις με κλέψας τὴν ἐμοὶ φιλητὴν κύνα καὶ εὐθὺς φυγὼν διὰ τῶν ὀρῶν.

3. διὰ τί οὐ κεκωλύκασι τοὺς παῖδας μὴ οὐ δραμεῖν οἱ κίνδυνοί εἰσιν;

4. ἐν τούτῳ τῷ πεδίῳ μὴ τύχω τινος ὕδατος οὗ οἱ εκεῖ ἴσως δώσουσι.

5. ἐν ὕδατι, ἦν δ’ ἐγώ, δεῖ γράφειν τοὺς ψευδεῖς λόγους ποταμικοῖς.

6. ἓν τούτω τῷ πεδίῳ μὴ τύχωμεν τινος ὕδατος οὗ οἱ ἐκεῖ ήμῖν ἴσως δώσουσιν.

7. ἐν τῷ σταδίῳ Ἀθήνας ἔτρεχεν ὁ γέρων καὶ µέχρι τοῦ θανάτου.

8. οὐ μὴ ποτ’ ἐπιλάθην, ἀδελφή, τὸν σαυτής γονέων ὥν ἀγαπᾶς.

9. ἐν τῷ σταδίῳ Ἀθήνης ἔτρεχεν ὁ γέρων καὶ µέχρι τοῦ θανάτου.

10. ἐξόν εἰπεῖν τὰ ψευδή, ὥ καὶ γύναι, οὐκ ἐλαθεῖς με ἔληθή εἰποῦσα.
You (sg.) must not hinder the dogs from running eagerly to where (attraction) their master is waiting.

It escaped my notice that Fortune rules all that (attraction) we see and is the very mind of the universe.

The strangers will not drink this water (emphatic denial) until they cease to say lying words to us.

Because I happen to be swift of foot, I may arrive at the plain beyond the mountains on the same day (cautious assertion).

It being difficult to chance upon that road (accusative absolute), what prevented you (pl.) from beginning to seek it immediately?

Er watched in amazement as each soul chose its next life. The choice seemed to depend upon the kind of life the soul had previously led; the soul of Agamemnon, for example, who had been murdered by his wife, wanted to avoid human beings and thus chose the life of an eagle. The soul of Odysseus, remembering all the sufferings it had endured in its former quest for fame, happily chose the inglorious life of a private citizen. When all of the selections had been made, it was time for the “processing” of the souls by the three Fates: Lachesis, Clotho, and Atropos.

What follows is the conclusion not only to Er’s story (as told by Socrates), but also to the entire Republic. Like the previous reading, this one begins in indirect discourse. If a sentence is missing its main verb, you should supply ἔφη (“Er said that…”).

Ἐπειδὴ δ’ οὖν πάσας τὰς ψυχὰς τοὺς βίους ἧρῆσθαι, προσιέναι πρὸς τὴν Λάχεσιν ἐκείνην δ’ ἐκάστῳ ὃν εἵλετο τὸν δαίμονα, τοῦτον φύλακα συμπέμπειν τοῦ βίου. ὃν πρῶτον ἤγειν τὴν ψυχὴν πρὸς τὴν Κλωθὸ ὑπὸ τὴν ἐκείνης χείρα τε καὶ τὸν ἄτρακτον· αὖθις δ’ ἐπὶ τὴν Ἀτρόπου νῆσιν ἤγειν. ἐντείθεν δὲ πορεύεσθαι πάντας εἰς πεδίον τι διὰ καύματος τε καὶ πνεύμος δεινοῦ· καὶ γὰρ εἶναι αὐτὸ κενὸν δένδρων τε καὶ φυτῶν. σκηνᾶσθαι οὖν αὐτῶς, ἡδὶ ἐσπέρας γιγαντιαίας, παρὰ τὸν τῆς Λήθης ποταμόν, μέτρων μὲν οὖν τι τοῦ ὑδατος πάσιν ἀναγκαίον εἶναι πιεῖν, τοὺς δὲ φρονήσει μὴ σφρομένους πλέον πίνειν τοῦ μέτρου· τὸν δ’ ἀεὶ πιόντα πάντων
ἐπιλανθάνεσθαι. ἐπειδὴ δὲ καθεύδειν αὐτοὺς τῆς νυκτὸς, βροντὴν
tε καὶ σείσησον γενέσθαι, καὶ ἐντεῦθεν ἐξαίφνης ἄλλον ἄλλη
φέρεσθαι ἄνω εἰς τὴν γένεσιν, ὥσπερ ἀστεράς. αὐτὸς δὲ τοῦ μὲν
ὑδάτος κολυθῆναι πιεῖν ὅπως μέντοι εἰς τὸ σῶμα ἀφίκοιτο, οὐκ
eιδέναι, ἄλλ᾽ ἐξαίφνης ἄνοβλεψάς ἰδεῖν ἐωθὲν αὐτὸν κείμενον
ἐπὶ τῇ πυρᾷ.

Καὶ οὕτως, ὁ Γλαύκων, μῦθος ἐσώθη, καὶ ἡμᾶς ἂν σώσειν
ἄν πειθόμεθα αὐτῷ. ἄλλ᾽ ἂν ἔμοι πειθόμεθα, νομίζοντες
ἀθάνατον ψῡχήν, τῆς ἄνω ὁδοῦ ἑξομεθα καὶ δικαιοσύνην
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς
φίλοι ὄμεν καὶ τοῖς θεοῖς, καὶ ἐπειδὰν τὰ ἄθλα δικαιοσύνης
κομιζόμεθα, καὶ ἐνθάδε καὶ ἐν τῇ χιλιέτει πορείᾳ, εὖ πράττωμεν.

**Vocabulary Help for the Reading**

**ἡρῆσθαι** (line 1) a verb in a dependent clause may become an
infinitive by attraction to the infinitive in the main clause of the
indirect discourse

**προσιέναι** (line 2) from προσέρχομαι: go forward to, approach

**Λάχεσις** (line 2) from Λάχεσις, -εως, ἡ: Lachesis, “Distributor of
Lots”

**ἐκείνην...βίου** (lines 2-3) English word order would be ἐκείνην
συμπέμπειν ἐκάστος τὸν δαίμονα ὃν ἠλεῖτο φύλακα τῷ βίῳ

**ἐκάστῳ** (line 2) masculine because Er thinks of the souls as persons

**δαίμονα** (line 3) each life had a guardian spirit associated with it

**συμπέμπειν** (line 3) from συμπέμπω (dat.): send along with (as
guardian)

**ὅν** (line 3) whom, i.e., him (= τὸν δαίμονα), subject of ἀγεῖν

**Κλωθῶ** (line 4) from Κλωθό, -οῦς, ἡ: Clotho, “Spinner”

**ἄτρακτον** (line 4) ἄτρακτος, -ου, ὁ: spindle

**Ατρόπος** (line 5) “Ατρόπος, -ου, ἡ: Atropos, “Unturnable”

**νῆσιν** (line 5) from νῆσις, -εως, ἡ: spinning (Clotho’s spinning confirms
the soul’s chosen fate, while Atropos’ spinning makes it
irreversible)

**πορεύεσθαι** (line 5) from πορεύω, πορεύσω, ἐπόρευσα, πεπόρευκα,
πεπόρευμαι, ἐπορεύθην: make go, carry; (mid./pass.) go, journey
καύματος (line 6) from καῦμα, -ατος, τό: burning heat
πνίγους (line 6) from πνίγος, -ους, τό: stifling heat
σκηνάσθαι (line 7) from σκηνάω, σκηνήσω, ἐσκήνησα, ἐσκήνηκα, ἐσκήνημαι, ἐσκήνηθην (usually mid.): encamp
Λήθης (line 8) from Λήθη, -ης, ἡ: Forgetfulness, river in the underworld
μέτρον (line 8) from μέτρον, -ου, τό: measure, i.e., a moderate portion
tοὺς...φρονήσει μὴ σφιγμένους (lines 9-10) i.e., whichever souls were not wise enough to drink moderately and thus save part of their memory
φρονήσει (line 9) from φρόνησις, -εως, ἡ: good sense
βροντήν (line 11) from βροντή, -ῆς, ἡ: thunder
σεισμόν (line 12) from σεισμός, -οῦ, ὁ: earthquake
ἐξαίφνης (line 12) suddenly (adv.)
ἄλλον ἄλλη (line 12) one to one place, another to another place
(ἄλλη = dat. fem. sg. of ἂλλος used as adv.: “to another place”)
γένεσιν (line 13) γένεσις, -εως, ἡ: birth
άστερα (line 13) from ἁστήρ, -έρος, ὁ: star
tοῦ...ὡῦ (lines 13-14) [any] of the water (partitive genitive)
ἀναβλέψας (line 15) from ἀναβλέπω: look up
ἐωθὲν (line 15) at dawn (adv.)
pυρῷ (line 16) from πυρᾶ, -ῶς, ἡ: funeral pyre
Γλαύκων (line 17) from Γλαύκων, -ωνος, ὁ: Glaucon
μῦθος (line 17) from μῦθος, -ου, ὁ: story, tale (supply ὁ)
ἄν σώσειεν (line 17) subject = ὁ μῦθος (potential optative)
tῆς ἄνω ὁδοῦ (line 19) the upward path (gen. with ἔξομεθα “we’ll keep to”)
δικαιοσύνην (line 19) from δικαιοσύνη, -ῆς, ἡ: justice
ἐπιτηδεύσομεν (line 20) from ἐπιτηδεύω, ἐπιτηδεύσω, ἐπετηδεύσα, ἐπετηδεύσαμα, ἐπετηδεύσας, ἐπετηδεύσατο: pursue
ἄθλα (line 21) from ἄθλον, -ου, τό: prize, reward
χιλιέτει (line 22) from χιλιέτης, -ες: lasting a thousand years
πορείᾳ (line 22) from πορεία, -ας, ἡ: journey
Grammatical Appendix

Nouns

First-Decension Nouns — Feminine
Stem ending in -ᾱ/-ᾰς or -η/-ης

Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom./Voc.</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>θεά</td>
<td>ἡσυχίᾱ</td>
<td>χώρᾱ</td>
<td>σκηνή</td>
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<tr>
<td>Genitive</td>
<td>θεᾶς</td>
<td>ἡσυχίᾱς</td>
<td>χώρᾱς</td>
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<tr>
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<td>θεᾶ</td>
<td>ἡσυχίᾱ</td>
<td>χώρᾱ</td>
<td>σκηνή</td>
</tr>
<tr>
<td>Accusative</td>
<td>θεάν</td>
<td>ἡσυχίᾱν</td>
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Dual

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<td>θεάι</td>
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<td>μοίρας</td>
</tr>
<tr>
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<td>μοίρα</td>
<td>μοίρας</td>
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Plural

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<td>θεᾶς</td>
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<tr>
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<tr>
<td>Dative</td>
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<td>μοίραις</td>
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</tbody>
</table>

First-Decension Nouns — Feminine
Stem ending in -ὰ/-ᾰς or -ᾰ/-ης

Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom./Voc.</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
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<tbody>
<tr>
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<tr>
<td>Dative</td>
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<td>θαλάττη</td>
<td></td>
<td></td>
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<tr>
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<td>θάλαττα</td>
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</table>

Dual

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom./Acc./Voc.</th>
<th>Gen./Dat.</th>
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<tbody>
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<tr>
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</tr>
<tr>
<td>Dative</td>
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<td>μοίρας</td>
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<tr>
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### First-Declension Nouns — Masculine

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<td>μαθηταί</td>
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<tr>
<td><strong>Genitive</strong></td>
<td>μαθητοῦ</td>
<td>μαθητῶν</td>
<td>μαθητῶν</td>
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<tr>
<td><strong>Dative</strong></td>
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<td>μαθητᾷ</td>
<td>μαθητᾷ</td>
</tr>
<tr>
<td><strong>Accusative</strong></td>
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<td>μαθητάς</td>
<td>μαθητάς</td>
</tr>
<tr>
<td><strong>Vocative</strong></td>
<td>μαθητᾶ</td>
<td>μαθηταῖ</td>
<td>μαθηταῖ</td>
</tr>
</tbody>
</table>

- The vocative singular ends in -α if the nominative singular ends in -της or if the word is a compound or the name of a nationality; otherwise it ends in -η.

### Second-Declension Nouns — Masculine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative</strong></td>
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<td>ἄνθρωπω</td>
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<td>ἄνθρωπον</td>
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<tr>
<td><strong>Dative</strong></td>
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<td>ἄνθρωπω</td>
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<tr>
<td><strong>Accusative</strong></td>
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<td>ἄνθρωπον</td>
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</tr>
<tr>
<td><strong>Vocative</strong></td>
<td>ἄνθρωπε</td>
<td>ἄνθρωπο</td>
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</tbody>
</table>

- A few second-declension nouns (e.g., ὁδός) are always feminine; those denoting persons/animals may be either masculine or feminine.

### Second-Declension Nouns — Neuter

<table>
<thead>
<tr>
<th>Case</th>
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<th>Plural</th>
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<td>δῶρω</td>
<td>δῶροι</td>
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</tbody>
</table>

- A few second-declension nouns (e.g., ὁδός) are always feminine; those denoting persons/animals may be either masculine or feminine.
Plural
Nom./Voc. δῶρα φυτά
Genitive δώρων φυτῶν
Dative δώροις φυτοῖς
Accusative δῶρα φυτά

Third-Decension Nouns
Stem ending in a stop
Singular  (fem.)  (fem.)  (masc.)  (neut.)  (masc.)  (masc.)
Nom. N. ἀσπίς Χάρις λέων ὀνόμα κλώψ φύλαξ
Gen. ἀσπίδος χάριτος λέοντος ὀνόματος κλωπότος φύλακος
Dative ἀσπίδι δ χάριτι λέοντι ὀνόματι κλωπτί φύλακι
Acc. ἀσπίδα χάριν λέοντα ὀνόμα κλώπα φύλακα
Voc. ἀσπί δ χάρι λέον ὀνόμα κλώψ φύλακα
Dual
Plural
Nom./Voc. ἀσπίδες χάριτες λέοντες ὀνόματε κλώπε φύλακε
Genitive ἀσπίδων χάριτον λέοντον ὀνόματον κλωπόν φυλάκων
Dative ἀσπίδι(ν) χάρισι(ν) λέονθι(ν) ὀνόμασι(ν) κλωψί(ν) φύλαξι(ν)
Accusative ἀσπίδας χάριτας λέοντας ὀνόματα κλώπας φύλακας

Third-Decension Nouns
Stem ending in a liquid or a nasal
Singular  (masc.)  (masc.)
Nom. ῥήτωρ ἄγων
Genitive ῥήτορος ἄγωνος
Dative ῥήτορι ἄγωνι
Accusative ῥήτορα ἄγωνα
Vocative ῥήτορ ἄγων
Dual
Plural
Nom./Acc./Voc. ῥήτορε ἄγωνε
Gen./Dat. ῥήτορον ἄγωνον

Third-Decension Nouns
Stem ending in a vowel or a diphthong
Singular  (fem.)  (neut.)  (masc.)
Nom. πόλις ἄστυ βασιλεύς
Genitive πόλεως ἄστεως βασιλέως
Dative πόλει ἄστει βασιλεῖ
Accusative πόλιν ἄστυ βασιλεᾶ
Vocative πόλι ἄστυ βασιλεῦ
**Dual**

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<th>Gen./Dat.</th>
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<td>ἀστεῖον</td>
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<td>ἀστεῖοι</td>
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**Plural**

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<th>Dative</th>
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<td>ἀστη</td>
<td>βασιλῆς or βασιλεῖς</td>
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<tr>
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<td>ἀστη</td>
<td>βασιλῆς</td>
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**Third-Decension Nouns**

Stem ending in sigma (contracted)

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**Dual**

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<td>G./D.</td>
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**Plural**

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<td>πατρός</td>
<td>πατρί</td>
<td>πατέρα</td>
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<tr>
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<td>πατρός</td>
<td>πατρί</td>
<td>πατέρα</td>
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**Third-Decension Nouns**

Stem ending in -ερ/-ηρ/-ρ (syncopated)

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<td>πατρί</td>
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**Plural**

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<th>Genitive</th>
<th>Dative</th>
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**Definite Article**

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<td>ἡ</td>
<td>τό</td>
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<tr>
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<td>τοῦ</td>
<td>τής</td>
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<tr>
<td>Dative</td>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
</tr>
<tr>
<td>Accusative</td>
<td>τόν</td>
<td>τήν</td>
<td>τό</td>
</tr>
</tbody>
</table>

- **Dual**
  | Nom./Acc. | τῶ       | τῶ      | τῶ     |
  | Gen./Dat. | τοῖν     | τοῖν    | τοῖν   |

- **Plural**
  | Nominative | οἱ       | αἱ      | τά     |
  | Genitive   | τῶν      | τῶν    | τῶν    |
  | Dative     | τοῖς     | ταῖς   | τοῖς   |
  | Accusative | τούς     | τάς    | τά     |

**Pronouns**

**Demonstratives**

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<td>τῆσδε</td>
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<td>Accusative</td>
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<td>τήνδε</td>
<td>τόδε</td>
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</table>

- **Dual**
  | Nom./Acc.  | τῶδε     | τῶδε    | τῶδε   |
  | Gen./Dat.  | τοῖνδε   | τοῖνδε  | τοῖνδε |

- **Plural**
  | Nominative | οἲδε      | αἲδε    | τάδε   |
  | Genitive   | τῶνδε    | τῶνδε   | τῶνδε  |
  | Dative     | τοῦσδε   | ταῖσδε  | τοῦσδε |
  | Accusative | τοῦσδε   | τάσδε   | τάδε   |

All forms of ὅδε, ἥδε, τόδε may be elided before a vowel.
### Demonstratives

**οὗτος, αὕτη, τοῦτο**

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### Demonstratives

**ἐκεῖνος, ἐκείνη, ἐκεῖνο**

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### Interrogative τίς

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<td><strong>Dual</strong></td>
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## Indefinite τις

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## Relative Pronouns

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<td>ἥν</td>
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### Dual

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### Plural

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<td>ἀίς</td>
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## Indirect Interrogative (= Indefinite Relative) Pronouns

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### Dual

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<th>Neuter</th>
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<td>ὁτινε</td>
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### Plural

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## Personal Pronouns

### First-Person Singular

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<td>σοῦ</td>
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<td>σοῦ</td>
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### First-Person Dual

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### First-Person Plural

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<td>ὑμῶν</td>
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<tr>
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### Third-Person Singular

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<tbody>
<tr>
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<td>ὢδε, αὐτή, or ἐκεῖνη</td>
<td>τὸδε, τούτο, or ἐκεῖνο</td>
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<tr>
<td>Genitive</td>
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<td>αὐτῆς</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>Dative</td>
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<td>αὐτῇ</td>
<td>αὐτῷ</td>
</tr>
<tr>
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<td>σεαὐτῷ or σαὐτῷ</td>
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### Reflexive Pronouns

#### First-Person Singular

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### Second-Person Singular

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<td>σεαὐτῶ</td>
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### Third-Person Singular

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<td>ἐκαὐτῆ</td>
<td>ἐκαὐτῷ</td>
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<td>ἐκαὐτὴν</td>
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### or

<table>
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<th>Neuter</th>
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</thead>
<tbody>
<tr>
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<td>οῦ</td>
</tr>
<tr>
<td>Dative</td>
<td>οὶ (emphatic) or οὶ (enclitic)</td>
<td>οὶ</td>
</tr>
<tr>
<td>Accusative</td>
<td>ε (emphatic) or ε (enclitic)</td>
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</table>
Third-Person Plural

<table>
<thead>
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<th>Neuter</th>
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</thead>
<tbody>
<tr>
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<td>ἑαυτῶν (αὐτῶν)</td>
<td>ἑαυτῶν (αὐτῶν)</td>
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<td>Dative</td>
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<td>ἑαυταῖς (αὐταῖς)</td>
<td>ἑαυτοῖς (αὐτοῖς)</td>
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<tr>
<td>Accusative</td>
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<td>ἑαυτάς (αὐτάς)</td>
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or

<table>
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<tr>
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</thead>
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</tr>
<tr>
<td>Genitive</td>
<td>σφῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>σφίσι(ν)</td>
</tr>
<tr>
<td>Accusative</td>
<td>σφᾶς</td>
</tr>
</tbody>
</table>

In Attic prose the third-person alternative forms are relatively rare and always function as indirect reflexives (i.e., they look back not to the subject of the subordinate clause in which they appear, but to the subject of the main clause in the sentence).

Reciprocal Pronouns

ἀλλήλων, -οι/-αις, -ους/-ας/-α

Adjectives

First/Second-Declension Adjectives
Stem ending in -ε, -ι, or -ρ

<table>
<thead>
<tr>
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<th>Neuter</th>
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</thead>
<tbody>
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<td>ἄξιας</td>
<td>ἄξιον</td>
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<td>ἄξιας</td>
<td>ἄξιον</td>
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<tr>
<td>Accusative</td>
<td>ἄξιον</td>
<td>ἄξιαν</td>
<td>ἄξια</td>
</tr>
<tr>
<td>Vocative</td>
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Dual

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Plural

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<th>Neuter</th>
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<td>Nom./Voc.</td>
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<td>ἄξια</td>
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<td>Genitive</td>
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<td>ἄξιαν</td>
<td>ἄξιον</td>
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<tr>
<td>Dative</td>
<td>ἄξιοις</td>
<td>ἄξιαις</td>
<td>ἄξιοις</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἄξιους</td>
<td>ἄξιας</td>
<td>ἄξια</td>
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</table>
### First/Second-Decension Adjectives

Stem not ending in -ε, -ι, or -ρ

<table>
<thead>
<tr>
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<th>Neuter</th>
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</thead>
<tbody>
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<td>ἀγαθή</td>
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</tr>
<tr>
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<td>ἀγαθῶν</td>
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<td>ἀγαθῷ</td>
<td>ἀγαθῆ</td>
<td>ἀγαθῷ</td>
</tr>
<tr>
<td>Accusative</td>
<td>ἀγαθόν</td>
<td>ἀγαθήν</td>
<td>ἀγαθὸν</td>
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<tr>
<td>Vocative</td>
<td>ἀγαθέ</td>
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**Dual**

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<th>Feminine</th>
<th>Neuter</th>
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<tbody>
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**Plural**

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<td>ἀγαθαῖς</td>
<td>ἀγαθοῖς</td>
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<tr>
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<td>ἀγαθόν</td>
<td>ἀγαθάν</td>
<td>ἀγαθὸν</td>
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</tbody>
</table>

Two-ending adjectives (e.g., ἀνάξιος, -ον, ἀθάνατος, -ον, and φιλόσοφος, -ον) use masculine endings to signify either masculine or feminine gender.

### Third-Decension Adjectives

Stem ending in a nasal

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<td>εὐδαίμονι</td>
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<tr>
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<td>εὐδαίμονα</td>
<td>εὐδαίμονα</td>
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**Dual**

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<th>Feminine</th>
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**Plural**

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### Third-Decension Adjectives

Stem ending in sigma (contracted)

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Grammatical Appendix – Adjectives • 389

### Dual

<table>
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<tr>
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### Adjectives of Mixed Declension

#### πᾶς, πᾶσα, πᾶν

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#### Dual

None

#### Plural

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<td>πάντων</td>
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<td>πάσας</td>
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### Adjectives of Mixed Declension

#### ἡδύς, -εῖα, -ύ

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Irregular Adjectives

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Corresponding Adjectives

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<th>ποίος, -α, -ον</th>
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<td>ποσός, -α, -ον</td>
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<td>τόσο, -α, -ον</td>
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Possessive Adjectives

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<thead>
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<tbody>
<tr>
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<td>ὑμέτερος, -α, -ον</td>
<td>σφέτερος, -α, -ον</td>
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Irregular Adjectives

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Singular

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<td>ὁ οίς, -α, -ον</td>
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<td>Demonstrative</td>
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<td>τόσο, -α, -ον</td>
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<td>τοσοῦτος, τοσαῦτη,</td>
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<tr>
<td>σός, -η, -ον</td>
<td>ὑμέτερος, -α, -ον</td>
<td>σφέτερος, -α, -ον</td>
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Regular Comparison of Adjectives

-τερος/-τατος pattern

δήλος, -η, -ον  δηλότερος, -α, -ον  δηλότατος, -η, -ον
κοινός, -η, -όν  κοινότερος, -α, -ον  κοινότατος, -η, -ον
μακρός, -ά, -όν  μακρότερος, -α, -ον  μακρότατος, -η, -ον
σοφός, -ή, -όν  σοφότερος, -α, -ον  σοφότατος, -η, -ον
ἀλθής, -ές  ἀλθέστερος, -α, -ον  ἀλθέστατος, -η, -ον
εὐδαιμών, -ον  εὐδαιμονέστερος, -α, -ον  εὐδαιμονέστατος, -η, -ον
παλαιός, -α, -όν  παλαίτερος, -α, -ον  παλαίτατος, -η, -ον
φίλος, -η, -όν  φίλτερος, -α, -ον  φίλτατος, -η, -ον
[πρό]  πρότερος, -α, -ον  πρῶτος, -η, -ον

Irregular Comparison of Adjectives

-ῑων/-ιστος pattern

αἰσχρός, -ον  αἰσχρων, -ῐον  αἴσχιστος, -η, -ον
ἐχθρός, -ον  ἐχθρων, -ῐον  ἔχθιστος, -η, -ον
μῑκρός, -ον  μῑκρων, -ῑον  μῑκρότατος, -η, -ον
ἐλάχιστος, -η, -ον  ἐλάχιττων, -ον  ἐλάχιστος, -η, -ον
ἀγαθός, -ον  βελτίων, -ῑον  βέλτιστος, -η, -ον
κακός, -ον  κακων, -ῐον  κάκιστος, -η, -ον
καλός, -ον  καλων, -ῐον  κάλλιστος, -η, -ον
μέγας, μεγάλη, μέγα  μεγίστος, -η, -ον
ὀλίγος, -ον  ἐλάχιττων, -ον  ὀλίγιστος, -η, -ον
πολύς, πολλή, πολύ  πλεῖστος, -η, -ον

Paradigm for Irregular Comparative Degree

<table>
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<td>βελτίωνα (βελτίω)</td>
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### Numerals

#### “one”

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#### “no one”

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<td>or</td>
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Plural οὐδένες and μηδένες are sometimes used to mean “no people” or “nobodies.”

#### “two”

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<td>τρισί(ν)</td>
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<tr>
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#### “four”

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<td>τεττάρων</td>
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<tr>
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<tr>
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<td>τέτταρα</td>
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### Cardinals

1. εἷς, μία, ἕν
2. δύο
3. τρεῖς, τρία
4. τέτταρες, τέτταρα
5. πέντε

### Ordinals

1. πρῶτος, -η, -ον
2. δεύτερος, -α, -ον
3. τρίτος, -η, -ον
4. τεττάρτος, -η, -ον
5. πέμπτος, -η, -ον

### Numerical Adverbs

- ἅπαξ
- δίς
- τετράκις
- πεντάκις
6. ἕξ ἕκτος, -η, -ον ἕξακις
7. ἑπτά ἕβδομος, -η, -ον ἑπτάκις
8. ὀκτώ ὀγδοος, -η, -ον ὀκτάκις
9. ἐννέα ἐνατος, -η, -ον ἐνάκις
10. δέκα δέκατος, -η, -ον δεκάκις
11. ἑνδέκα ἑνδέκατος, -η, -ον ἑνδεκάκις
12. δώδεκα δωδέκατος, -η, -ον δωδεκάκις
13. τρεῖς/τρία καὶ δέκα τρίτος καὶ δέκατος τρισκαιδεκάκις
14. τέτταρες/-α καὶ δέκα τέταρτος καὶ δέκατος τετταρεσκαιδεκάκις
15. πεντεκαίδεκα πέμπτος καὶ δέκατος πεντεκαιδεκάκις
16. ἑκκαίδεκα ἕκτος καὶ δέκατος ἑκκαιδεκάκις
17. ἑπτακαίδεκα ἕβδομος καὶ δέκατος ἑπτακαιδεκάκις
18. ὀκτωκαίδεκα ὀγδοος καὶ δέκατος ὀκτωκαιδεκάκις
19. ἐννεακαίδεκα ἐνατος καὶ δέκατος ἐννεακαιδεκάκις
20. εἴκοσι(ν) εἰκοστός, -ή, -όν εἰκοσάκις
21. εἴκοσι/μία/ἕν καὶ εἴκοσι(ν) πρῶτος καὶ εἰκοστός εἰκοσάκις ἅπαξ
or εἴκοσι (καὶ) εἰς/μία/ἕν
30. τριάκοντα τριάκοστος, -η, -ον τριάκοντακις
40. τετταράκοντα τετταράκοστος, -η, -ον τετταράκοντακις
50. πεντάκοντα πεντάκοστος, -η, -ον πεντάκοντακις
60. ἕξικοντα ἕξικοστός, -η, -ον ἕξικοντακις
70. ἑβδομήκοντα ἑβδομήκοστος, -η, -ον ἑβδομήκοντακις
80. ὀγδοήκοντα ὀγδοήκοστος, -η, -ον ὀγδοήκοντακις
90. ἐνενήκοντα ἐνενήκοστος, -η, -ον ἐνενήκοντακις
100. ἑκατόν ἑκατοστός, -η, -ον ἑκατόνκις
200. διακόσιοι, -αι, -α διακόσιοστός, -η, -ον διακοσιάκις
300. τριακόσιοι, -αι, -α τριακόσιοστός, -η, -ον τριακόσιακις
400. τετρακόσιοι, -αι, -α τετρακόσιοστός, -η, -ον τετρακοσιακις
500. πεντακόσιοι, -αι, -α πεντακόσιοστός, -η, -ον πεντακοσιακις
600. ἕξικοσιοι, -αι, -α ἕξικοσιοστός, -η, -ον ἕξικοσιακις
700. ἑβδομήκοσιοι, -αι, -α ἑβδομήκοσιοστός, -η, -ον ἑβδομήκοσιακις
800. ὀγδοήκοσιοι, -αι, -α ὀγδοήκοσιοστός, -η, -ον ὀγδοήκοσιακις
900. ἐνενήκοσιοι, -αι, -α ἐνενήκοσιοστός, -η, -ον ἐνενήκοσιακις
1000. χιλιοι, -αι, -α χιλιοστός, -η, -ον χιλιακις
2000. δισχιλιοι, -αι, -α δισχιλιοστός, -η, -ον δισχιλιακις
3000. τρισχιλιοι, -αι, -α τρισχιλιοστός, -η, -ον τρισχιλιακις
10,000. μυριοι, -αι, -α μυριοστός, -η, -ον μυριακις
11,000. μυριοι καὶ χιλιοι μυριοστός καὶ χιλιοστός μυριακις καὶ χιλιακις
20,000. δισμυριοι, -αι, -α δισμυριοστός, -η, -ον δισμυριακις
100,000. δεκακισμυριοι, -αι, -α δεκακισμυριοστός, -η, -ον δεκακισμυριακις
**Adverbs**

### Adverbs formed from adjectives in a predictable way

- **ἐλεύθερος, -ᾱ, -ον** → **ἐλευθέρως**
- **σοφός, -ή, -όν** → **σοφῶς**
- **ἀληθής, -ές** → **ἀληθῶς**
- **εὐδαιμόνιον, -ον** → **εὐδαιμόνως**
- **ἡδύς, -εῖα, -ύ** → **ἡδέως**
- **πᾶς, πᾶσα, πάν** → **πάντως**

### Adverbs formed from adjectives in an unpredictable way

- **αὐτός, -ή, -όν** → **αὔτως**
- **ὅδε, ἥδε, τόδε** → **ὧδε**
- **πρότερος, -ᾱ, -ον** → **πρότερον**
- **ἀγαθός, -ή, -όν** → **εὖ** (or ἀγαθῶς)
- **δῆλος, -η, -ον** → **δῆλον** (or δῆλα, δήλως)
- **μακρός, -, -όν** → **μακρόν** (or μακρά, μακρῶς)
- **μίκρός, -ά, -όν** → **μικρόν** (or μικρά, μικρῶς)
- **μόνος, -η, -ον** → **μόνον** (or μόνως)
- **νέος, -ά, -ον** → **νέον** (or νέως)
- **ὀλίγος, -η, -ον** → **ὀλίγον** (or ὀλίγα, ὀλίγως)
- **πολύς, πολλά, πολύ** → **πολύ** (or πολλά)

### Comparison of adverbs

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
<th>Adverb</th>
</tr>
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<tbody>
<tr>
<td>σοφός</td>
<td>σοφότερον</td>
<td>σοφότατα</td>
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<tr>
<td>καλός</td>
<td>κάλλιον</td>
<td>κάλλιστα</td>
</tr>
<tr>
<td>μάλα</td>
<td>μάλλιον</td>
<td>μάλλιστα</td>
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</tbody>
</table>

### Corresponding Adverbs

#### Direct Interrogative
- πόθεν
- ποὶ
- ποῦ
- πότε
- πῶς

#### Indirect Interrogative
- ὁπόθεν
- ὁποί
- ὅπου
- ὁπότε
- ὅπως

#### Relative
- ὅθεν
- ὅι
- ὦ
- ύτε
- ώς

#### Indefinite Relative
- ὁπόθεν
- ὁποί
- ὅπου
- ὁπότε
- ὅπως

#### Indefinite (enclitic)
- ποθέν
- ποι
- ποὐ
- ποτέ
- πος

### Directional Adverbs

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<tr>
<th>Adverb</th>
<th>Adverb</th>
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<td>ἐκεῖ</td>
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<tr>
<td>ἐνθάδε or ἐνταῦθα</td>
<td>ἐνθάνδε or ἐντεύθεν</td>
<td>δεύρο</td>
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</table>
**Ω-Verbs**

If alternative forms are shown, the first is the one more likely to be encountered in Attic prose. Second- and third-person duals are included; no first-person dual exists.

**Indicative Mood**

<table>
<thead>
<tr>
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<th>Present Middle/Passive</th>
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<td><strong>Dual</strong></td>
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<td>παιδεύεσθον</td>
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<td><strong>Future Middle</strong></td>
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<td>παιδεύσομαι</td>
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<td>παιδεύση (παιδεύσει)</td>
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<td>παιδεύσετον</td>
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<tr>
<td>παιδεύσομεν</td>
<td>παιδεύσομεθα</td>
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<td>παιδεύσετε</td>
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</tr>
<tr>
<td>παιδεύσουσι(ν)</td>
<td>παιδεύσονται</td>
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</tbody>
</table>
Indicative Mood

Future Passive

Singular  παιδευθήσομαι
παιδευθήσει (παιδευθήση)
παιδευθήσεται

Dual  παιδευθήσεσθον

Plural  παιδευθήσομεθα
παιδευθήσεσθε
παιδευθήσονται

Verbs with a second aorist passive omit -θ- in the future passive (e.g., κλαπήσομαι).

First Aorist Active  First Aorist Middle

Singular  ἐπαιδεύσα  ἐπαιδεύσαμην
ἐπαιδεύσας  ἐπαιδεύσω
ἐπαιδεύσε(ν)  ἐπαιδεύσατο

Dual  ἐπαιδεύσατον  ἐπαιδεύσασθον
ἐπαιδεύσάτην  ἐπαιδεύσάσθην

Plural  ἐπαιδεύσαμεν  ἐπαιδεύσαμεθα
ἐπαιδεύσατε  ἐπαιδεύσασθε
ἐπαιδεύσαν  ἐπαιδεύσαντο

Second Aorist Active  Second Aorist Middle

Singular  ἐβάλον  ἐβάλομην
ἐβάλες  ἐβάλον
ἐβάλε(ν)  ἐβάλετο

Dual  ἐβάλετον  ἐβάλεσθον
ἐβαλέτην  ἐβαλέσθην

Plural  ἐβάλομεν  ἐβαλόμεθα
ἐβάλετε  ἐβαλόσθε
ἐβάλον  ἐβάλοντο

Aorist Passive

Singular  ἐπαιδεύθην
ἐπαιδεύθης
ἐπαιδεύθη

Dual  ἐπαιδεύθητον
ἐπαιδεύθητην

Plural  ἐπαιδεύθημεν
ἐπαιδεύθητε
ἐπαιδεύθησαν

Verbs with a second aorist passive omit -θ- (e.g., ἐκλάπην).
### Grammatical Appendix – Ω-Verbs: Indicative Mood

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect Active</strong></td>
<td><strong>Perfect Middle/Passive</strong></td>
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<tr>
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<td>πεπαίδευμαι</td>
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<td></td>
<td>πεπαίδευκας</td>
<td>πεπαίδευσαι</td>
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<tr>
<td></td>
<td>πεπαίδευκε(ν)</td>
<td>πεπαίδευται</td>
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<td><strong>Dual</strong></td>
<td>πεπαίδευκατον</td>
<td>πεπαίδευσθον</td>
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<td></td>
<td>πεπαίδευκασι(ν)</td>
<td>πεπαίδευνται</td>
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</table>

Verbs with a second perfect active omit -κ- (e.g., κέκλοφα). In later Greek the third-person plural ending of the perfect active indicative is sometimes -αν (e.g., πεπαίδευκαν).

### Euphonic changes in perfect middle/passive indicative

<table>
<thead>
<tr>
<th></th>
<th>Labial Stem</th>
<th>Palatal Stem</th>
<th>Dental Stem</th>
<th>Liquid Stem</th>
</tr>
</thead>
<tbody>
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<td><strong>Singular</strong></td>
<td>λέλειμαι</td>
<td>δεδίωμαι</td>
<td>ήρπασμαι</td>
<td>ήττγέλμαι</td>
</tr>
<tr>
<td></td>
<td>λέλειψαι</td>
<td>δεδιώξαι</td>
<td>ήρπασαι</td>
<td>ήττγελσαι</td>
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<td>λέλειπται</td>
<td>δεδίωκται</td>
<td>ήρπασται</td>
<td>ήττγελται</td>
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<td><strong>Dual</strong></td>
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<td>ήττγέλμεθα</td>
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<td>λέλειφθε</td>
<td>δεδιώκθε</td>
<td>ήρπασθε</td>
<td>ήττγελθε</td>
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<td>λελειμένοι, δεδιωμένοι, ήρπασμένοι, ήττγελμένοι, -αι, -α εἰσί(ν)</td>
<td>-αι, -α, εἰσί(ν)</td>
<td>-αι, -α εἰσί(ν)</td>
<td>-αι, -α εἰσί(ν)</td>
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</tbody>
</table>

### Pluperfect Active | Pluperfect Middle/Passive

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>Singular</strong></td>
<td>ἐπεπαιδεύκη</td>
<td>ἐπεπαιδέψμην</td>
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<td>ἐπεπαιδέσθον</td>
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<td><strong>Plural</strong></td>
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<td>ἐπεπαιδέψμεθα</td>
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<tr>
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<td>ἐπεπαιδεύκεσαν</td>
<td>ἐπεπαιδέσντο</td>
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</tbody>
</table>

Verbs with a second pluperfect active omit -κ- (e.g., ἐκεκλόφη). In later Greek the pluperfect active indicative has a different set of endings: -κε, -κες, -κε, -κετον, -κετην, -κεμεν, -κετε, -κεσαν (e.g., ἐπεπαιδεύκειν, etc.).
Indicative Mood

Euphonic changes in pluperfect middle/passive indicative

<table>
<thead>
<tr>
<th>Stem Type</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Labial Stem</td>
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Future Perfect Active

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<tr>
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<td>πεπαιδευκός, -υία, -ός ἐσομαι or τεθνίξω</td>
<td>πεπαιδευκότες, -υία, -ότα ἐσομένων or τεθνίξουσιν</td>
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<tr>
<td>Present Middle/Passive</td>
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Subjunctive Mood

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### Grammatical Appendix – Ω-Verbs: Subjunctive Mood

<table>
<thead>
<tr>
<th>Subjunctive Mood</th>
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<td>παιδεύσωσι(v)</td>
<td>παιδεύσωνται</td>
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<table>
<thead>
<tr>
<th><strong>Second Aorist Active</strong></th>
<th>Second Aorist Middle</th>
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<tbody>
<tr>
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<td>βάλη</td>
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<tr>
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<tr>
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<table>
<thead>
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<td>παιδευθώσι(v)</td>
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Verbs with a second aorist passive omit -Θ- (e.g., κλαπῶ).

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td>πεπαιδευκῶς, -υά, -δς ὸ</td>
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<td>πεπαιδευκῶς, -υά, -δς ἦς</td>
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<td>πεπαιδευκῶς, -υὰ, -ὰς ὸ</td>
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<td>πεπαιδευκότε, -υᾶ ὧτε ἦτον</td>
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<td>πεπαιδευκότε, -υᾶ ὧτε ἦτον</td>
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<tr>
<td><strong>Plural</strong></td>
<td>πεπαιδευκότες, -υαῖ, -ἄτα ὧμεν</td>
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<td>πεπαιδευκότες, -υαῖ, -ἄτα ἦτε</td>
</tr>
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<td></td>
<td>πεπαιδευκότες, -υαῖ, -ἄτα ὧσι(ν)</td>
</tr>
</tbody>
</table>

Verbs with a second perfect active omit -Κ- (e.g., κεκλοφῶς ὸ).
Subjunctive Mood

**Perfect Middle/Passive**

**Singular**
- πεπαιδευμένος, -η, -ον ὣ
- πεπαιδευμένος, -η, -ον ἃς
- πεπαιδευμένος, -η, -ον ἂ

**Dual**
- πεπαιδευμένον, -ά, -ω ἣτον
- πεπαιδευμένον, -ά, -ω ἢτον

**Plural**
- πεπαιδευμένοι, -α, -α δὲν
- πεπαιδευμένοι, -α, -α ἡτε
- πεπαιδευμένοι, -α, -α ὄσι(ν)

Optative Mood

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<td>παιδεύωισθον</td>
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Verbs with a second aorist passive omit -θ- in the future passive (e.g., κλαπησοίμην).
### Optative Mood

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<td>(παιδεύσας)</td>
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<td></td>
<td>παιδευσεια(ν)</td>
<td>παιδευσαίο</td>
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<tr>
<td><strong>Dual</strong></td>
<td>παιδεύσαιτον</td>
<td>παιδευσάιθον</td>
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<td>βάλοις</td>
<td>βάλοιο</td>
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### Aorist Passive

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<td>(παιδευθείτον)</td>
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<td>(παιδευθείτην)</td>
<td>(παιδευθείτη)</td>
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<td>(παιδευθείμεν)</td>
</tr>
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<td>(παιδευθείτε)</td>
<td>(παιδευθείτε)</td>
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<td>παιδευθείσαν</td>
<td>(παιδευθείσαν)</td>
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</table>

### Perfect Active

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td>πεπαιδευκώς, -υια, -ός είην</td>
<td>or πεπαιδεύκοιμι</td>
</tr>
<tr>
<td></td>
<td>(πεπαιδευκώς)</td>
<td>or πεπαιδεύκοις</td>
</tr>
<tr>
<td></td>
<td>(πεπαιδευκώς)</td>
<td>or πεπαιδεύκοι</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td>πεπαιδευκότε, -υιά, -ότε είητον (είτον)</td>
<td>or πεπαιδεύκοιτον</td>
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<td></td>
<td>(πεπαιδευκότε)</td>
<td>or πεπαιδεύκοιτη</td>
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<tr>
<td><strong>Plural</strong></td>
<td>πεπαιδευκότες, -υιαί, -ότα είημεν (είμεν)</td>
<td>or πεπαιδεύκοιμεν</td>
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<td>(πεπαιδευκότες)</td>
<td>or πεπαιδεύκοιτε</td>
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<tr>
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<td>πεπαιδευκότες, -υιαί, -ότα είητη (είτε)</td>
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<tr>
<td></td>
<td>(πεπαιδευκότες)</td>
<td>or πεπαιδεύκοιτε</td>
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</tbody>
</table>

Verbs with a second aorist passive omit -θ- (e.g., κλαπείην).

Verbs with a second perfect active omit -κ- (e.g., κεκλοφώς είην).
### Optative Mood

*Perfect Middle/Passive*

- **Singular**
  - πεπαιδευμένος, -η, -ον εἶην
  - πεπαιδευμένος, -η, -ον εἶς
  - πεπαιδευμένος, -η, -ον εἶ

- **Dual**
  - πεπαιδευμένοι, -α, -ω εἴητον (εἶτον)
  - πεπαιδευμένοι, -α, -ω εἴητην (εἶτην)

- **Plural**
  - πεπαιδευμένοι, -αι, -α εἴησαν (εἶεν)

### Imperative Mood

**Present**

- **Active**
  - παίδευε
  - παίδευετο
  - παίδευετον

- **Middle**
  - παίδευε
  - παίδευεσθόν
  - παίδευεσθον

**Dual**

- **Active**
  - παίδευετο
  - παίδευεσθον
  - παίδευεσθον

- **Middle**
  - παίδευεσθε
  - παίδευεσθεν

**Plural**

- **Active**
  - παίδευετο
  - παίδευεσθον
  - παίδευεσθον

- **Middle**
  - παίδευεσθε
  - παίδευεσθεν

In later Greek the third-person plural ending of the present active imperative is -ετωσαν (e.g., παιδευετωσαν), and the third-person plural ending of the present middle/passive imperative is -εσθωσαν (e.g., παιδευεσθωσαν).

**First Aorist**

- **Active**
  - παίδευσον
  - παίδευσατο
  - παίδευσατον

- **Middle**
  - παίδευσαι
  - παίδευσάθω
  - παίδευσάθον

In later Greek the third-person plural ending of the first aorist active imperative is -σατωσαν (e.g., παιδευσάτωσαν), and the third-person plural ending of the first aorist middle imperative is -σασθωσαν (e.g., παιδευσάσθωσαν).

**Second Aorist**

- **Active**
  - βάλε
  - βαλέτω
  - βαλέτον

- **Middle**
  - βαλοῦ
  - βαλέσθω
  - βαλέσθον

In later Greek the third-person plural ending of the second aorist active imperative is -σατωσαν (e.g., παιδευσάτωσαν), and the third-person plural ending of the second aorist middle imperative is -σασθωσαν (e.g., παιδευσάσθωσαν).
### Grammatical Appendix – Ω-Verbs: Imperative Mood

<table>
<thead>
<tr>
<th>Plural</th>
<th>βάλετε</th>
<th>βάλεσθε</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>βαλόντων</td>
<td>βαλέσθων</td>
</tr>
</tbody>
</table>

In later Greek the third-person plural ending of the second aorist active imperative is -έτωσαν (e.g., βαλέτωσαν), and the third-person plural ending of the second aorist middle imperative is -έσθωσαν (e.g., βαλέσθωσαν).

### Imperative Mood

#### Aorist Passive

<table>
<thead>
<tr>
<th>Singular</th>
<th>παιδεύθητι</th>
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<tbody>
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</tr>
<tr>
<td>Plural</td>
<td>παιδεύθητε</td>
<td>παιδευθέντων</td>
</tr>
</tbody>
</table>

Verbs with a second aorist passive omit -θ- (e.g., κλαπήτω); in the second-person singular they revert to the original ending -ηθ (e.g., κλάπηθ). In later Greek the third-person plural ending of the aorist passive imperative is -θητωσαν (e.g., παιδευθήτωσαν).

#### Perfect Active

<table>
<thead>
<tr>
<th>Singular</th>
<th>πεπαιδευκός, -υα, -ώς ἵσθι or πεπαιδευκός, -υα, -ως ἵστω or πεπαιδευκέτω</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual</td>
<td>πεπαιδευκότε, -υα, -ώτε ἕστον or πεπαιδεύκετον</td>
</tr>
<tr>
<td>Plural</td>
<td>πεπαιδευκότες, -υαί, -ώτα ἕστον or πεπαιδευκέτως</td>
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#### Perfect Middle/Passive

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<tr>
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<th>πεπαιδεύσο or πεπαιδευμένος, -η, -ον ἵσθι or πεπαιδεύσθω or πεπαιδευμένος, -η, -ον ἓστω</th>
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<tbody>
<tr>
<td>Dual</td>
<td>πεπαιδεύσθον or πεπαιδευμένο, -α, -ω ἕστον or πεπαιδεύσθον or πεπαιδευμένο, -α, -ω ἕστον</td>
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<tr>
<td>Plural</td>
<td>πεπαιδεύσθε or πεπαιδευμένοι, -αι, -α ἓστε or πεπαιδεύσθον or πεπαιδευμένοι, -αι, -α ἕστον</td>
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In later Greek the third-person plural ending of the perfect middle/passive imperative is -σθωσαν (e.g., πεπαιδεύσθωσαν).
Infinitives

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<td>Future Active</td>
<td>Future Middle</td>
</tr>
<tr>
<td>παιδεύεσθειν</td>
<td>παιδεύεσθαι</td>
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<tr>
<td>Future Passive</td>
<td></td>
</tr>
<tr>
<td>παιδευθήσεσθαι</td>
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Verbs with a second aorist passive omit -θ- in the future passive (e.g., κλαπήσεσθαι).

<table>
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<th>First Aorist Middle</th>
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</thead>
<tbody>
<tr>
<td>παιδεύσαι</td>
<td>παιδεύσασθαι</td>
</tr>
<tr>
<td>Second Aorist Active</td>
<td>Second Aorist Middle</td>
</tr>
<tr>
<td>βαλέω</td>
<td>βαλέσθαι</td>
</tr>
<tr>
<td>Aorist Passive</td>
<td></td>
</tr>
<tr>
<td>παιδευθήναι</td>
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Verbs with a second aorist passive omit -θ- (e.g., κλαπήναι).

<table>
<thead>
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<th>Perfect Middle/Passive</th>
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</thead>
<tbody>
<tr>
<td>πεπαιδευκέναι</td>
<td>πεπαιδεύσθαι</td>
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Verbs with a second perfect active omit -κ- (e.g., κεκλοφέναι).

Euphonic changes in perfect middle/passive infinitive

<table>
<thead>
<tr>
<th>Labial Stem</th>
<th>Palatal Stem</th>
<th>Dental Stem</th>
<th>Liquid Stem</th>
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<tr>
<td>λελείφθαι</td>
<td>δεδιώχθαι</td>
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Participles

Present Active

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<td>παιδεύοντη</td>
<td>παιδεύοντι</td>
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<td>παιδεύοντασαν</td>
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Participles

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Grammatical Appendix – Ω-Verbs: Participles • 405

### Participles

#### Future Active

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### Participles

**Perfect Active**

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Stems of second perfect active participles end in a letter other than κ (e.g., κεκλοφώς)

**Future Perfect Active**

πεπαιδεύσων, -οςα, -ον (inflected in same way as the future active participle)

**Present Middle/Passive**

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**Future Middle**

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N./A./V. παιδευσόμενο παιδευσόμενα παιδευσόμενω
G./D. παιδευσόμενον παιδευσόμεναι παιδευσόμενον

Plural
Nom./Voc. παιδευσόμενοι παιδευσόμεναι παιδευσόμενα
Genitive παιδευσόμενον παιδευσόμενον παιδευσόμενον
Dative παιδευσόμενοις παιδευσόμεναις παιδευσόμενοις
Accusative παιδευσόμενοις παιδευσόμενας παιδευσόμενα

Participles
Future Passive

Singular Masculine Feminine Neuter.
Nominative παιδευθησόμενος παιδευθησόμενη παιδευθησόμενον
Genitive παιδευθησόμενου παιδευθησόμενης παιδευθησόμενου
Dative παιδευθησόμενῳ παιδευθησόμενη παιδευθησόμενῳ
Accusative παιδευθησόμενον παιδευθησόμενην παιδευθησόμενον
Vocative παιδευθησόμενε παιδευθησόμενη παιδευθησόμενον

Dual
N./A./V. παιδευθησόμενο παιδευθησόμενα παιδευθησόμενω
G./D. παιδευσόμενον παιδευσόμεναι παιδευσόμενον

Plural
Nom./Voc. παιδευθησόμενοι παιδευθησόμεναι παιδευθησόμενα
Genitive παιδευθησόμενον παιδευθησόμενον παιδευθησόμενον
Dative παιδευθησόμενοις παιδευθησόμεναις παιδευθησόμενοις
Accusative παιδευθησόμενοις παιδευθησόμενας παιδευθησόμενα

Verbs with a second aorist passive omit -θ- in their future passive participle (e.g., κλαπθησόμενος).

First Aorist Middle

Singular Masculine Feminine Neuter.
Nominative παιδευσάμενος παιδευσάμενη παιδευσάμενον
Genitive παιδευσάμενον παιδευσάμενης παιδευσάμενον
Dative παιδευσάμενῳ παιδευσάμενη παιδευσάμενῳ
Accusative παιδευσάμενον παιδευσάμενην παιδευσάμενον
Vocative παιδευσάμενε παιδευσάμενη παιδευσάμενον

Dual
N./A./V. παιδευσάμενο παιδευσάμενα παιδευσάμενω
G./D. παιδευσάμενον παιδευσάμεναι παιδευσάμενον

Plural
Nom./Voc. παιδευσάμενοι παιδευσάμεναι παιδευσάμενα
Genitive παιδευσάμενον παιδευσάμενον παιδευσάμενον
Dative παιδευσάμενοις παιδευσάμεναις παιδευσάμενοις
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## Participles
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Grammatical Appendix – Contract Verbs: -άω • 409

Plural
Nom./Voc. πεπαιδευμένοι πεπαιδευμέναι πεπαιδευμένα
Genitive πεπαιδευμένων πεπαιδευμένων πεπαιδευμένων
Dative πεπαιδευμένοις πεπαιδευμέναις πεπαιδευμένοις
Accusative πεπαιδευμένους πεπαιδευμένας πεπαιδευμένας

A consonant at the end of the stem may undergo euphonic change before -μεν-: labial + μ = μμ; palatal + μ = γμ; dental or ν + μ = σμ; λ + μ = λμ; ρ + μ = ρμ.

Participles
Future Perfect Middle/Passive
πεπαιδευσόμενος, -η, -ον (inflected in same way as the future middle participle)

Contract Verbs
-άω

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Grammatical Appendix – Contract Verbs: -έω • 411

Dual
N./A./V. τίμουντε τίμωσά τίμουντε
G./D. τίμωντοιν τίμωσαιν τίμωντοιν

Plural
Nom./Voc. τίμουντες τίμωσαι τίμουντα
Genitive τίμωντον τίμωσόν τίμωντον
Dative τίμωσιντ(ν) τίμωσαις(ν) τίμωσιντ(ν)
Accusative τίμωντας τίμωσάς τίμωντα

-άω
Present Middle/Passive Participle
τίμωμενος, -η, -ον

-έω
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-έω

**Optative Mood**

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**Present Middle/Passive Participle**

φιλούμενος, -η, -ον
### Grammatical Appendix – Contract Verbs: -όω

#### -όω

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**Present Middle/Passive Participle**

δηλοῦμενος, -η, -ον

**Verbs with Contracted Futures**

These verbs have a future stem ending in a liquid, a nasal, or ζ.

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## Grammatical Appendix – Verbs with Contracted Futures

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Verbs with Liquid or Nasal Stem in First Aorist

These verbs have a first aorist stem ending in λ, μ, ν or ρ.

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Grammatical Appendix – MI-Verbs: δίδωμι • 417

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Grammatical Appendix – MI-Verbs: ἵστημι • 419

**δίδωμι**

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**ἵστημι**

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**Grammatical Appendix – MI-Verbs: ἵστημι • 421**

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### ἵστημι

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### τίθημι

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|        | **Dual** |                        |
|--------|----------|                        |
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| τίθετον | τίθεσθον |                        |
### Grammatical Appendix – MI-Verbs: τίθημι • 423

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**τίθημι**

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### Participles

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## Grammatical Appendix – ΜΙ-Verbs: εἰμί • 429

### δείκνῡμι

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Present subjunctive and present optative add regular endings to the stem δεικνυ-.

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### εἰμί

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### Grammatical Appendix – ΜΙ-Verbs: εἶμι • 431

#### Dual
| N./A./V. | ὀντε | οὔσα | ὀντε |
| G./D. | ὀντοιν | οὔσαιν | ὀντοιν |

#### Plural
| Nom./Voc. | ὀντες | οὔσαι | ὀντα |
| Genitive | ὀντων | οὔσων | ὀντων |
| Dative | οὔσιν(v) | οὔσαις | οὔσιν(v) |
| Accusative | ὀντας | οὔσας | ὀντα |

### Future Middle

εσόμενος, -η, -ον

### εἶμι

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εἶµι

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φηµῖ

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### Grammatical Appendix – MI-Verbs: φημί • 433

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#### Imperative Mood

**Present Active**

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#### Infinitive

**Present Active**

φάναι

#### Participle

**Present Active**

φάσκων, -ουσα, -ον or φάς, φᾶσα, φάν
Verbs with Athematic Aorist

βαίνω

Indicative Mood

Aorist Active

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Subjunctive Mood

Aorist Active

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Optative Mood

Aorist Active

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Imperative Mood

Aorist Active

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Greek Grammar – Verbs with Athematic Aorist

### Infinitive

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### Indicative Mood

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### Subjunctive Mood

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### Optative Mood

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Greek Grammar – Verbs with Athematic Aorist

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Greek Grammar – Verbs with Athematic Aorist

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Greek Grammar – Verbs with Athematic Aorist

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<td><strong>Plural</strong></td>
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<th><strong>Participle</strong></th>
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<table>
<thead>
<tr>
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### οἶδα

**Optative Mood**

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<td>εἰδεῖτε  (εἰδείητε)</td>
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**Imperative Mood**

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**Infinitive**

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**Participle**

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### δέδοικα

**Indicative Mood**

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<td>δέδιτον</td>
<td>εδέδιτον</td>
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<td>εδέδιμεν or εδεδοίκαμεν</td>
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<td>εδεδίσαν or εδεδοίκασαν</td>
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δέδοικα

**Imperative**

*Perfect Active*

Singular δέδιθι

**Infinitive**

*Perfect Active*

δεδιέναι or δεδοικέναι

**Participle**

*Perfect Active*

δεδιώς, -υῖα, -ός or δεδοικώς, -υῖα, -ός

(gen. sg. δεδιότος, δεδυίᾶς, δεδιότος)

δέδοικα also appears rarely in the perfect active subjunctive (δεδίω), the perfect active optative (δεδιείην), and the perfect active second-person singular imperative (δέδιθι).
Word Lists

Lesson 3
γράφω
ἐθέλω
θάω
καί (καὶ...καί)
κλέπτω
μή
οὐ
παιδεύω
σπεύδω
φυλάττω

Lesson 4
ἀγορά
εἰς
ἐκ
ἐν
ἐπιστολή
ἡ
ἡσυχία
θεά
πέμπω
σκηνή
ὡς

Lesson 5
ἀκούω
βλάπτω
déspoina
eπεἰ
eπειδή
θάλαττα
terápaia
κελέω
κλίνη
μοῖρα (Μοῖρα)

Lesson 5 Reading
ἀγνοεῖν
ἀλεκτρων
βούλευμα
ἐννυχός
ἰδιος
πονέω

Lesson 6
ἀλλά (ἀλλ')
ἀλλάττω
diόκω
ἐτί
ἐχω
κόρη (Κόρη)
mέλλω
μηκέτι
οἰκία
οὐκέτι
πάλιν

Lesson 6 Reading
Ἀφροδίτη
gαλή
gαμεῖν
eἵ
μῦς
νεανίας
πειράω
trópos

Lesson 7
ἀδελφή
ἀδελφός
ἄνθρωπος
ἀπό (ἀπ', ἀφ')
θεός
ἵππος
λίθος
λύπη  
ὁδός  
ποταμός  
χαίρω  
χωρά  
έλευθερος  
κακός  
μαθητής  
νεανίας  
οικέτης  
πρότερος  

Lesson 7 Reading  
ἀλιεύς  
βλέπω  
έλκω  
ἐμπειρία  
ἐστὶ(ν)  
ιχθύς  
ὀρχέομαι  
πολύς  
σαγήνη  

Lesson 8  
ἀγαθός  
ἀξίος  
ἀπολείπω  
βίος  
δῶρον  
ἐργόν  
εὐρίσκω  
ἐρήμος  
καλός  
λείπω  
τό  
φυτόν  

Lesson 8 Reading  
ἀμπελός  
γεωργός  
δῆλος  
ποιέω  
σκάπτω  

Lesson 9  
ἄναφος  
ἀνάξιος  
δεσπότης  
δοῦλος  
δούλη  

Lesson 9 Reading  
βυρσοδέψης  
εὐχόμαι  
κηπουρός  
όνος  
ποθέω  
πολύς  

Lesson 10  
ἀλλήθεια  
ἀνάξιος  
δεσπότης  
δοῦλος  
δούλη  
δοῦλος  
ἐλεύθερος  
κακός  
μαθητής  
νεανίας  
οικέτης  
πρότερος  

Lesson 10 Reading  
ἄκτος  
δύο  
δουλαίοι  
δύο  
δύο  

Lesson 11  
ἀλλάξωμα  
ἀμαξα  
γράφομαι  
λίμνη  
μακρός  
μίκρος  
παιδεύομαι  
πείθω  

Lesson 11 Reading  
ἄλλαξωμα  
ἀμαξα  
γράφομαι  
λίμνη  
μακρός  
μίκρος  
παιδεύομαι  
πείθω
πόρρω
τόπος
τρέπω
τρόπος
ὑπό (ὑπ’, ὑφ’)
φιλάττομαι

Lesson 11 Reading
βάτραχος
δῶο
εἰμί
ἡσυχ
ὑδαρ

Lesson 12
άρχη
γε (γ’)
διά (δι’)
εἰμί
εἰρήνη
ἐχθρός
λόγος
λύω
πολέμιος
πόλεμος

Lesson 12 Reading
ἀποπέμπω
κύων
λύκος
πρόβατον

Lesson 13
βλέπω
γάρ
ἐκεῖνος
νῦν
οἶδε (οἶδ’)
οὕτος
σοφία
σοφός
τότε (τότ’, τόθ’)
φιλόσοφος
φιλόσοφοσ

Lesson 13 Reading
γεωργός
δέσμη
θλάω
κατά μίαν
όμονοια
πατήρ
ποιέω
ράβδος
ράδιος
στασιάζω

Lesson 14
αιτός
βιβλίον
ἐγώ
ἐπί (ἐπ’, ἐφ’)
ἐπιπλήττω
ἡμείς
ἱμάτιον
πλήττω
σύ
ὑμείς
φέρω

Lesson 14 Reading
γίγνομαι
δει
μείζον
μήτηρ

Lesson 15
ἁρπάζω
βάλλω
γελάω
δῆλος
dηλόω
κομίζω
tιμάω
tιμή
tιμί
φιλέω
ώφελέω

Lesson 15 Reading
dίκτυον
ἐσθίω
κυνηγέτης
λέων
μῦς
τρώγω
### Lesson 16

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγών</td>
<td>agon</td>
</tr>
<tr>
<td>ἀσπίς</td>
<td>armegis</td>
</tr>
<tr>
<td>ἡ (ἡ...ἡ)</td>
<td>he/she/they</td>
</tr>
<tr>
<td>κλώψ</td>
<td>kloips</td>
</tr>
<tr>
<td>λέων</td>
<td>leoan</td>
</tr>
<tr>
<td>ὥνομα</td>
<td>onoma</td>
</tr>
<tr>
<td>ποιέω</td>
<td>poieo</td>
</tr>
<tr>
<td>ρήτωρ</td>
<td>rhetor</td>
</tr>
<tr>
<td>φύλαξ</td>
<td>philak</td>
</tr>
<tr>
<td>χάρις</td>
<td>charis</td>
</tr>
</tbody>
</table>

### Lesson 16 Reading

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>γέρων</td>
<td>geron</td>
</tr>
<tr>
<td>μένω</td>
<td>meno</td>
</tr>
<tr>
<td>πυρετός</td>
<td>pyretos</td>
</tr>
<tr>
<td>σκόλοψ</td>
<td>skolops</td>
</tr>
<tr>
<td>τοίχος</td>
<td>toicho</td>
</tr>
<tr>
<td>φοβέω</td>
<td>fobeo</td>
</tr>
<tr>
<td>χείρ</td>
<td>cheir</td>
</tr>
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</table>

### Lesson 17

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
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</thead>
<tbody>
<tr>
<td>αἰδώς</td>
<td>aido</td>
</tr>
<tr>
<td>ἀληθής</td>
<td>alethes</td>
</tr>
<tr>
<td>γέρας</td>
<td>geras</td>
</tr>
<tr>
<td>δαίμων</td>
<td>daimoun</td>
</tr>
<tr>
<td>εὖ</td>
<td>eu</td>
</tr>
<tr>
<td>εὐδαίμον</td>
<td>euaidimion</td>
</tr>
<tr>
<td>κακῶς</td>
<td>kakos</td>
</tr>
<tr>
<td>πρός</td>
<td>pros</td>
</tr>
<tr>
<td>προσβάλλω</td>
<td>prosballo</td>
</tr>
<tr>
<td>προσποιέω</td>
<td>prospoieo</td>
</tr>
<tr>
<td>Σωκράτης</td>
<td>Socrates</td>
</tr>
<tr>
<td>τείχος</td>
<td>teicho</td>
</tr>
<tr>
<td>τριήρης</td>
<td>trieris</td>
</tr>
</tbody>
</table>

### Lesson 17 Reading

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλώπηξ</td>
<td>alopez</td>
</tr>
<tr>
<td>γῆρας</td>
<td>geras</td>
</tr>
<tr>
<td>ἐσθίω</td>
<td>estiow</td>
</tr>
<tr>
<td>ζῷον</td>
<td>zoon</td>
</tr>
<tr>
<td>ἴχνος</td>
<td>ichnos</td>
</tr>
<tr>
<td>οἴμοι</td>
<td>oimoi</td>
</tr>
<tr>
<td>πολύς</td>
<td>polus</td>
</tr>
<tr>
<td>σπήλαιον</td>
<td>spelaios</td>
</tr>
</tbody>
</table>

### Lesson 18

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>angello</td>
</tr>
<tr>
<td>ἄγγελος</td>
<td>angelos</td>
</tr>
<tr>
<td>δραχμή</td>
<td>drachma</td>
</tr>
<tr>
<td>ἐρωτάω</td>
<td>erotaw</td>
</tr>
<tr>
<td>μόνον</td>
<td>monon</td>
</tr>
<tr>
<td>μόνος</td>
<td>monos</td>
</tr>
<tr>
<td>ὀβολός</td>
<td>obolos</td>
</tr>
<tr>
<td>ὀλίγος</td>
<td>oligos</td>
</tr>
<tr>
<td>οὐ μόνον...ἀλλὰ καί</td>
<td>ou monon alla kai</td>
</tr>
<tr>
<td>περὶ</td>
<td>peri</td>
</tr>
<tr>
<td>πολλά (πόλλ')</td>
<td>polla (polla')</td>
</tr>
<tr>
<td>πολύ</td>
<td>polu</td>
</tr>
<tr>
<td>πολύς</td>
<td>poly</td>
</tr>
<tr>
<td>πολέω</td>
<td>poleo</td>
</tr>
</tbody>
</table>

### Lesson 18 Reading

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
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</thead>
<tbody>
<tr>
<td>ἀλώπηξ</td>
<td>alopez</td>
</tr>
<tr>
<td>γῆρας</td>
<td>geras</td>
</tr>
<tr>
<td>ἐσθίω</td>
<td>estiow</td>
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<tr>
<td>ζῷον</td>
<td>zoon</td>
</tr>
<tr>
<td>ἴχνος</td>
<td>ichnos</td>
</tr>
<tr>
<td>οἴμοι</td>
<td>oimoi</td>
</tr>
<tr>
<td>πολύς</td>
<td>polus</td>
</tr>
<tr>
<td>σπήλαιον</td>
<td>spelaios</td>
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</table>

### Lesson 19

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
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</thead>
<tbody>
<tr>
<td>αἰτία</td>
<td>aitia</td>
</tr>
<tr>
<td>αἰτιος</td>
<td>aitios</td>
</tr>
<tr>
<td>ἐαυτοῦ</td>
<td>eautou</td>
</tr>
<tr>
<td>ἐμαυτοῦ</td>
<td>emautou</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>lambano</td>
</tr>
<tr>
<td>μένω</td>
<td>meno</td>
</tr>
<tr>
<td>μετά (μετ', μεθ')</td>
<td>meta (meta, meth')</td>
</tr>
<tr>
<td>σεαυτοῦ</td>
<td>seautou</td>
</tr>
<tr>
<td>συλλαμβάνω</td>
<td>syllambano</td>
</tr>
<tr>
<td>σύν</td>
<td>syn</td>
</tr>
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</table>

### Lesson 19 Reading

<table>
<thead>
<tr>
<th>greek</th>
<th>translation</th>
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</thead>
<tbody>
<tr>
<td>ἀδειπνος</td>
<td>adeipnos</td>
</tr>
<tr>
<td>αἴλουρος</td>
<td>ailouros</td>
</tr>
<tr>
<td>ἀλέκτρων</td>
<td>alektrown</td>
</tr>
<tr>
<td>ἐσθίω</td>
<td>estiow</td>
</tr>
<tr>
<td>κράζω</td>
<td>krazo</td>
</tr>
<tr>
<td>μήτηρ</td>
<td>mether</td>
</tr>
<tr>
<td>νύξ</td>
<td>nux</td>
</tr>
<tr>
<td>τίκτω</td>
<td>tiktwo</td>
</tr>
<tr>
<td>υπνος</td>
<td>upnos</td>
</tr>
<tr>
<td>φόβος</td>
<td>febos</td>
</tr>
<tr>
<td>φόν</td>
<td>fohn</td>
</tr>
</tbody>
</table>
Lesson 20

γῆ (Γῆ)
déndron
'Ελλάς
"Ελλην
'Ελληνικός
ζητέω
κατά (κατ', καθ')
οὐρανός (Οὐρανός)
.rdfπτω
ὑπέρ

Lesson 20 Reading

ἀλώπηξ
κόλαξ
κόραξ
κράζω
κρέας
πτερόν
φωνή

Lesson 21

ἀποθνῄσκω
ἀποκτέινω
ἐμός
ἡμέτερος
σός
τί (adv.)
tinęs méν...tivès dé
tíς/tíς
ήμετερος
φοβέω
φόβος

Lesson 21 Reading

δράκω
κροκόδειλος
Νείλος
συγγενής
σωτηρία
hya
φονεύς

Lesson 22

ἄγω
ἄλλος
ζῷον
νόμος

Lesson 22 Reading

μηδέ (μηδὲ...μηδέ)
μήτε (μήτε...μήτε)
οὐδέ (οὐδὲ...οὐδέ)
οὔτε (οὔτε...οὔτε)
παρά (παρ')
te (τ', θ')
te...καί (te...te)
ψυχή

Lesson 23

ἀμφί (ἀμφ')
ἄνα (ἄν')
ἕως
ἡμέρα
ὁράω
ὅς
πᾶς
παρά (παρ')
τε (τ', θ')
τε...καί (τε...τε)
ψυχή

Lesson 23 Reading

αἵθυια
βάτος
ἐμπορικός
dανειστής
ναύς
νυκτέρις
πάρειμι
πρότερον
χαλκός
χειμών

Lesson 24

ἄνευ
ἄτε
δεύτερον
Lesson 24 Reading
βαβαί
dειπνέω
cέρκος
cύων
μάγειρος
πίσ
πός
σείω

Lesson 25
ἀεὶ
dιδασκαλοῦς
dιδάσκω
dόξα
μέγας
παιδιόν
παῖς
πάω
πολλάκις
σώμα

Lesson 25 Reading
βάτραχος
dειλός
dιτυμός
dιτύπος
λαγωός

Lesson 26
ἂρα (ἂρ')
et (+ indir. q’tion.)
ete...ete
μόν (μὴ οὖν)
όποθεν (interrog.)
όποι (interrog.)
όποτε (interrog.)
όποιον (interrog.)
όπως (interrog.)
όστις

Lesson 26 Reading
αὐκοῦν
ὀφθαλμός
πόθεν/ποθέν
πού/ποι
πότε/potch' (πότ'/ποτ', πόθ'/ποθ')
πότερον/πότερα...η
πού/που
πῶς/πως

Lesson 26 Reading
ἀμαρτωλός
ἀνοίγω
Ἰησοῦς
νίξω
οῖδα
πηλός
προφήτης
σάββατον
σημεῖον
σχίσμα
τηρέω
τυφλός
Φαρισαῖοι
χρίω

Lesson 27
ἀνοίγω
ἁμαρτωλός
ἀποκρίνω
ἄρτι
ηῆ
ηῆκιᾶ
κρίνω
νέος
πάλαι
παλαιός
τυφλός
υίος

Lesson 27 Reading
ἁμαρτωλός
γεννάω
γίγνομαι
γονεύς
Ἰησοῦς
οἶδα
Φαρισαῖοι
Lesson 28
 hükümος
 κόσμος
 κριος
 μήποτε
 μήπω
 οἶδα
 οὔποτε
 οὔπω
 πιστεύω

Lesson 28 Reading
 αἰών
 ἁμαρτωλός
 γίγνομαι
 ἐκβάλλω
 ἔρχομαι
 θαυμάζω
 θεοσεβῆς
 Ἡσυχῶς
 κρίμα
 λοιδορέω
 Μωυσῆς
 προσκυνέω

Lesson 29
 ἄστυ
 βασιλεύς
 ἔσπερα
 θόρυβος
 θυγάτηρ
 μήτηρ
 πάτηρ
 πόλις
 πρότανις
 στρατηγὸς

Lesson 29 Reading
 ἀνεγκαίος
 βουλευτήριον
 ἑκάτων
 δύναμις
 εὐθύς
 εὐφράω
 ἐξείργω
 ἔρχομαι
 εὐθύς
 καταλαμβάνω
 μεταπέμπω
 ὅμοιος
 πλῆρης
 σαλπιγκτής
 συμβαίνω
 ύστεραῖος
 Φίλιππος

Lesson 30
 ἀνήρ
 ἀφικνέομαι
 βουλή
 βουλομαι
 εἰς
 ἐκκλησία
 κήρυξ
 κοινός
 μηδείς
 οὐδείς
 πατρίς
 φωνή

Lesson 30 Reading
 ἄγορεύω
 ἄνιστημι
 ἀπαγγέλλω
 εὐνουχὸς
 καιρός
 νομίζω
 οὐδείς
 πατρίς
 φωνή

Lesson 31
 αἰσχρός
 ζάω
 οὐτος(ς)
Lesson 31 Reading

ἀγωνίζομαι  Ἀθηναῖος
ἁλίσκομαι  ἀναγκαῖος
ἀποδειλιάω  δοκέω
ἐκτίνω  ἐνδεής
Ἐπιγένης  ἐπιτίμιον
ἰδιώτης  ἱδιωτικός
καταφρονέω  καχεξία
καταφρονέω  μᾶλλον
Ὀλυμπία

Lesson 32

ἀλλὰ  ἤ (+
καὶ  μή
καὶ  τὰ  λοιπά  (κτλ.)
λοιπός  μάλλον

καί  μὴν
καὶ  τὰ  λοιπά  (κτλ.)
λοιπός  μέρος
μάλλον  μή
"]+  superl.)
παλαιότατος  παλαιότερος
πρώτος  σύρω
τοῦ  λοιποῦ  φιλότατος/φιλαίτατος
φιλέττων/φιλαίτερος  ως  (+  superl.)

Lesson 32 Reading

ἀφορμή  διονοσόμαι
διαφέρω  διότι
εὐεξία  εὐσχήμων
ἰσχύω  καταλείπω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρονέω
καταφρονέω  καταφρο
Lesson 33 Reading

Ἀθήνηθεν
Ἀθήνησι(ν)
ἀμέλεια
ἀμελέω
ἀναπαύω
ἀριστάω
αὐτόματος
γηράσκω
δειπνέω
ἐκείσε
ἐκτείνων
ἐξ
ἐξορμάω
Ἐπιγένης
μέτριος
μηκόνω
οἶκοι
Ὀλυμπία
ὀρμή
πέντε
περιπατέω
περίπατος
πορεία
πορεύω
σχεδόν
ὑστερίζω

Lesson 34 Reading

ἀθηναῖος
δαπάνη
δίδωμι
ἐπιφορά
εὐπρεπής
ἱππεύς
κενός
ναῦς
ὁπλιταγωγός
ὁπλιτής
παρασκευάζω
παρασκευή
Περικλῆς
πολυτελής
σύμμαχος
στόλος
τριήραρχος
ὑπηρεσία

Lesson 35 Reading

ἀργύριον
ἄργυρος
μάχη
μάχομαι
παρασκευάζω
παρασκευή
σύμμαχος
φαίνω
φανερός
χρήμα
χρύσιον
χρύσος

Lesson 35 Reading
Ἀθηναῖος
ἀσφαλής
αὐτοῦ
δυνατός
θαρρέω
Ἱταλιώτης
Καρχηδόνιος
κινέω
Κόρινθος
κῑνέω
Λακεδαίμων
πειράω
πλοῦς
πρέσβυς
Σικελία
Σικελός
συμμαχία
tαχύς
φιλία
χρήσιμος

Lesson 36
ἄν (+ potential optative)
eἰ γάρ
εἴθε (εἴθ’)
ἐτοιμός
ίκανός
νίκη
στρατιά
στρατιώτης
στρατόπεδον
στρατός
χρᾶομαι
χρήσιμος

Lesson 36 Reading
άλλοτε
ἄμινον
ἀπορία
ἀσθενής

Lesson 37
ἄν
ἀμανω
ἀπορία
ἀσθενῆς
ἐπιστήμη
θάρρος
μιμνῄσκω
παρείνεσις
παράδομα
πρόθυμος
Σικηλιώτης
tόλμη
ὑπερφρονέω
φίλιος

Lesson 37
ἄδικέω
ἄδικια
ἄδικος
Ἄθηναῖος

Lesson 37 Reading
ἄλλοτε
ἄμαν
ἀπορία
ἀσθενής
ἐπιστήμη
θάρρος
μιμνῄσκω
παρείνεσις
παράδομα
πρόθυμος
Σικηλιώτης
tόλμη
ὑπερφρονέω
φίλιος

Lesson 38
ἄρχω
ἄρχον
ἐπάν
ἐπειδάν
ἐπήν
θῡμός
όθεν
ό (indef. rel. adv.)
όπόθεν
όποι (indef. rel. adv.)
όπόταν
όπότε (indef. rel. adv.)
όπου (indef. rel. adv.)
όπως (indef. rel. adv.)
όταν
ότε
οὗ
προθύμια
πρόθυμος
ός (rel. adv.)

Lesson 38 Reading
ἄλογος
ἀνανέωσις
ἀνήμι
ἀντέχω
ἐκβάλλω
ἐπιβουλεύω
καιρός
μόριον
ναυτικός
συμμαχία
Συράκοσιος
τύραννος
ὕποπτος

Lesson 39
ἀγρός
ἀναφερόμενος
ἀνήμι
ἀναπεσεῖ
ἐκβάλλω
ἐπιβουλεύω
καιρός
μόριον
ναυτικός
συμμαχία
Συράκοσιος
τύραννος
ὕποπτος

Lesson 39 Reading
ἄγρος
ἀπροσδόκητος
διαφωτίω
διπλούς
δοκέω
ἐκφορά
ἐνδόν
θηλάζω
καταβαίνω
κινδύνευω
οἰκίδιον
οἰκονόμος
ὑποπτευό
θεία

Lesson 40
αἱρέω
εἶμι
ἐνδόν
ἐξωτικός
ἐπιθέτης
ἐρίχω
ἐνθύς
ὅτι (conj. + indir. discourse)
πάσχω
φράζω
ὁς (conj. + indir. discourse)
ὁς (prep.)

Lesson 40 Reading
γυμνός
δῆς
δεισερχομαι
ἐξερχομαι
ἐπεγείρω
ἐπιδημεῦ
Ερατοσθένης
κατάκεισαι
κατάργης
καθιστή
οἰκαδε
ὀπίτερος
ὁτί (quotation mark)
στηνη
συγγνώμη
τυγχάνω
Lesson 41
ἀγαπάω
ἀγάπη
βραδύς
ἑταίρᾱ
ἑταῖρος
μνᾶ
νομίζω
τάλαντον
tαχύς
φημί
φιλία

Lesson 41 Reading
Ἀλέξανδρος
ἀπαγγέλλω
αὖθις
Δαρείος
dέομαι
eντός
Ἐὐφράτης
Παρμενίων
πρέσβυς
σύλλογος

Lesson 42
αἰσθάνομαι
αὖ
αὖθις
gέρον
γραῦς
μανθάνω
πρᾶγμα
πυνθάνομαι
σώφρων
χείρ

Lesson 42 Reading
Ἀλέξανδρος
ἀμελέω
ἀνατείνω
Ἀσία
Δαρείος
eὐνοῦχος
eὐχόμαι
Ζεύς
θεωρεῖ
κράτος
Μήδος
νέμω
παραδίδωμι
Πέρσης
σωφρονέω
ὑβρίζω

dοκέω
ἐξεστὶ(ν)
pολίτης
πρίν
σχολή
χρῆ

Lesson 43
ἀσχολέομαι
ἀσχολος
ἐνέργεια
εὐδαιμονία
θεωρέω
θεωρία
κάλλος
μέγεθος
νοῦς
περιποιέω
πολεμικός
πολιτικός
πράξις
προέχω
τέλειος

Lesson 43 Reading
αἰσχύνω
dή
eλαύνω
θαυμάζω
κενός
μέντοι
στάδιον

Lesson 44
αἰσχύνω
τοι
τοίνυν
χορός

Lesson 44 Reading
άγοράζω
άντι
ἀπελαύνω
ἀτιμία
γυμνάζω
ἐπίκλησις
ἐπονείδιστος
eυδαιμονία
ἡ
cάθημαι
κακοδαιμονία
κατεργάζομαι
Λακεδαίμων
Λυκοῦργος
μηχανάομαι
μηχανάομαι
πάλαισμα
παραλαμβάνω
παραλείπω
παραχωρέω
περιοράω
πλήγη
συγγυμναστής
σύσκηνος

Lesson 45
βουλέω
δέδοικα
ἐπιμελέομαι
ἐσθίω
καθεύδω
μη (οὐ) (+ fear cl.)
μηχανάομαι
μηχανή
ὀπως (μή) (+ effort cl.)
σίτος
σκοπέω
ὕπνος
ὁποίος
ὁπόσος
ὁπόσο
οἰος
οῖος
οὐδεμία
οὐδεμία
οὐδεμία
οὐδεμία

Lesson 46 Reading
ἀγέλη
ἀκολουθέω
ἀποδίδωμι
ἄρα
ἄρρην
γελοῖος
γένεσις
γυμνάζω
γυμναστική
γυμνός
ἐθος
ἐπιχειρέω
Zeûs
ἡ
θῆλυς
καθίστημι
καὶ μάλα
κύων
μουσική
ναί
νή
ὁίμαι
παιδεία
παλαιστρά
παραπλήσιος
παρίστημι
πρέπει
συμφυλάττω
συνθηρεύω
τροφή

Lesson 47
ἀντερ
ἄρα
ἀφίμαι
γονεύς
δύναμαι
δύναμις
δυνατός
έδαπερ
εἴπερ
ἡμι
ηνπερ
ἡμι
κείμαι
κῦμα
μεθήμι
όπερ
παρήμι
περ/-περ
τίθημι
ώπερ

Lesson 47 Reading
ἀναβάλλω
ἀπιστία
γυναικεῖος
διατάτω
διαφεύγω
ἔκγονος
ἐπιθυμέω
ἐπιτηδεύω
ἡ
ἱδίος
κατακλύζω
μαλθακίζω
πειράω
σύμφωνος
συνοικέω
φυλακίς
ἀποδείκνῡμι
δείκνῡμι
ἑνεκα
ἴδιος ("Ｈλιος")
κύων
οίμαι
όμωος
ομολογέω
ὀφείλω
πάνυ
παράδειγμα

Lesson 48
ἀναγκάζω
ἀνθρώπινος
ἀποβλέπω
βασιλεύω
Γλαύκων
δικαίωσιν
Ζεύς
ζωγράφος
μα
οἰκέω
παῦλα
πολιτεία
τέλεος
φιλοσοφέω
φῶς
φῶς

Lesson 48 Reading
ἄναγκαζω
ἀνθρώπινος
ἀποβλέπω
βασιλεύω
Γλαύκων
δικαίωσιν
Ζεύς
ζωγράφος
μά
οἰκέω
παῦλα
πολιτεία
τέλεος
φιλοσοφέω
φῶς
φῶς

Lesson 49
Ἀθήναι
Ἀθήνησι(ν), Ἀθήνηθεν, Ἀθήναζε
ἄλληλον
āllothi, ēllothen, ēllose
ánagignýskow
baino
gignýskow
dēro
ékastos
ék, ekéithen, ékeíse
éνthα
éνthāde, éνthende
éntetūtha, éntetūthen
éteros
mynýskow
oíkoi, oíkade, oíkothen
oíkos
omos
omou, omothen, omōse
píptow

Lesson 49 Reading
ādsmánntinos
ˈAidēs
ánairēo
ánēkplēktos
ánērhoimai
ásaipömai
aùmēs
Glaúkow
dihēomai
dikastēs
epiłpēto
eupāthēia
ήko
θēa
thetaomai
katharōs
kāllos
katabaínvo
klēros
kōnis
mēso
mestos
ploûtos
poreivā
prāzi
prosērhoimai
profēthēs
tpouanēs
uperＢallō
chōsia

Lesson 50 Reading
ēpilaanvthánomai
ēos
koulō
λανθάνω
mēxri
νοῦς
ōros
pēdiōn
pīno
paus
têxō
τυχή (Τύχη)
ūdor
chalepōs
ψευδής

Lesson 50 Reading
āthlon
āllē
ánablēpo
āstēr
ātraktos
ˈAtrōpos
brontē
γέnesis
Glaúkow
dikaiosūnhē
ēξaiēf尼斯
ēπitiēnou
ē_CONSOLE_3
kauima
Kloitho
Lāχesis
Lēθē
mētron
μύθos
nēsis
πνιγος
poreia
poreuω
prosērχomai
pυρα
seismōs
skηnawo
sumpēmpo
φρόνηsis
χīliētēs
English-to-Greek Glossary

Lesson numbers appear in brackets. R means that the word is found in the reading but not in the vocabulary for that lesson.

a τις, τι [21]
abandon ἀπολείπω [8]
able (to) δυνατός, -ή, -όν + infin. [R35, 47]; οἶός τε, οἴα τε, οἴόν τε + infin. [46]
about περί + gen. [18]; ἀμφί + gen. [23]
above ὑπέρ + gen. [20]
accomplish κατεργάζομαι + infin. [R45]
according to κατά + acc. [20]
accusation αἰτίᾱ, -ᾱς, ἡ [19]
act πρῶτον [10]
act insolently ύβρίζω [R45]
action πρᾶξις, -εως, ἡ [R43]
activity ἐνέργεια, -άς, ἡ [R43]; πρᾶξις, -εως, ἡ [R49]
add to προσποιέω [R43]
addition ἐπιφορά, -άς, ἡ [R34]
admire θαυμάζω [44]
adornment κόσμος, -ου, ὁ [28]
advantageous χρήσιμος, -ης, -ον [R32, R35, 36]; σύμφορος, -ον [R47]
affair πράγμα, -ατος, τό [R30, 42]
(the) aforesaid οὕτως, αὕτη, τοῦτο [R10, 13]
after (conj.) ἐπεί [5]; ἐπειδή [5]; ὡς [24]
after (prep.) μετά + acc. [19]
again πάλιν [6]; αὖ [R37, 42]; αὖθις [R41, 42]
against ἐπί + acc. [14]; πρὸς + acc. [17]; κατά + gen. [20]
age (of a person) ἡλικία, -ᾶς, ἡ [27]
age (span of time) αἰών, -ῶνος, ὁ [R28]
agree (to) ὑμνολογέω + infin. [48]
agree (with) ὑμνολογέω + dat. [48]
aid ὑψυλέω [15]
aim at getting περιποιεῖσθαι [R43]
Alexander Ἀλέξανδρος, -ου, ὁ [R41, R42]
all πᾶς, πᾶσα, πᾶν [23]
alliance συμμαχία, -ας, ἡ [R35, R37, R38]
allied (with) σύμμαχος, -ου, ὁ [R34, 35]
allow παρήμη [47]
ally σύμμαχος, -ου, ὁ [R34, 35]
alone μόνος, -ης, -ον [18]
already ἤδη [27]
also καί [3]
alter ἀλλάττω [6]
although καίπερ + ptcple. [24]
always ἀεὶ [25]
ambassador πρέσβυς, -εως, ὁ [R35, R41]
among μετά + gen. [19]
an τις, τι [21]
ancestor γονεύς, -έως, ὁ [47]
ancient παλαιός, -ά, -άν [27]; more ancient παλαιότερος, ὁ [32]; most
ancient παλαιότατος, -η, -ον [32]
and καὶ [3]; δὲ [10]; τε [22]
and not οὐδὲ [22]; μηδὲ [22]; οὔτε [22]; μήτε [22]
and yet καὶ μήν [32]
animal ζῷον, -ου, τό [R17, 22]
announce ἀγγέλλω [18]
announce to προσαγγέλλω [R30]
anoint χρω [R26]
another ἄλλος, -η, -ο [22]
answer ἀποκρινω (mid.) + dat. [27]
any τις, τι [21]
anyone τις [21]
anything τι [21]
Aphrodite Ἀφροδίτη, -ης, ἡ [R6]
appear ὁράω (pass.) [23]; φαίνω (mid. & intrans.) [R30, R32, 35]
approach προσέρχομαι [R49, R50]
arrest συλλαμβάνω [19]
arrive (at) ἀφικνέομαι with εἰς or ἐπί + acc. [30]
art τέχνη, -ης, ἡ [46]
as (conj.) ὡς [24]; (rel. adv.) ὡς [38]
as...as possible ὡτι + superl. [32]; ὡς + superl. [32]
as ever (indef. rel. adv.) ὡτις [38]
as far as regards ἐνέκα + gen. [48]
as for the rest λοιπόν [32]
as if (particle) ὡς + ptcl. [24]; (rel. adv.) ὡςτε [47]
as it were ὡςπερ [47]
as long as ὡς [23]
as many as (rel. adj.) ὡςοι, -αι, -α [46]
as much as (rel. adj.) ὡςος, -η, -ον [46]
Asia Ἀσία, -ας, ἡ [R42]
back πάλιν [6]
backwards πάλιν [6]
bad (at doing a thing) κακός, -ή, -όν [9]
bad (morally) κακός, -ή, -όν [9]
bad condition κακεξίω, -ας, η [R31, R32]
bad name ἐπίκλησις, -εως, ἡ [R44]
badly κακῶς [17]
banish διώκω [6]
bat (animal) νυκτερίς, -ίδος, ἡ [R23]
battle μάχη, -ης, ἡ [35]
be εἰμί [R6, R7, R11, 12]
bear (animal) ἄρκτος, -ου, ὁ, ἡ [R10]
bear (carry) φέρω [14]; (give birth to) γεννάω [R27, 28]
beat out (metal) ἐλαύνω [44]
beautiful καλός, -ή, -όν [8]; more beautiful καλλίστος, -η, -όν [33]; most beautiful κάλλιστος, -η, -όν [33]
beauty κάλλος, -ους, τό [R43, R49]
because (conj.) ἐπει [5]; ἐπείδη [5]; ὡς [24]; ὅτι [28]; διότι [R32, R36]; (particle) ὧτε + ptcple. [24]
become γίγνομαι [R14, R27, R28, 32]
become hateful (to) ἀπεχθάνομαι + d at. [R45]
become lazy μαλθακίζω (mid.) [R47]
bed κλνη, -ης, ἡ [5]
befall τυγχάνω + dat. [50]
before (adv.) πρό [32]
before (conj.) πρίν + infin. [43]
begin γεννάω [R27, 28]
beginning ἀρχή, -ῆς, ἡ [12]
behind μετά + acc. [19]
believe νομίζω [R30, 41]
believe (in) πιστεύω + dat. or εἰς + acc. [28]
beneficial σύμφορος, -ον [R47]
bequeath καταλείπω [R32]
beside παρά + dat. [22]
best (in ability or worth) ἄριστος, -η, -ον [33]
best (in might) κράτιστος, -η, -ον [33]
best (morally) βέλτιστος, -η, -ον [33]
betake oneself τρέπω (mid.) [11]
better (in ability or worth) ἀμείνων, -ον [33]
better (in might) κρείττων, -ον [33]
better (morally) βελτίστων, -ον [33]
beyond ὑπέρ + acc. [20]
big μεγάς, μεγάλη, μέγα [R14, 24]
birth γένεσις, -εως, ἡ [R46, R50]; γένος, -ους, τό [48]
blame αἰτία, -άς, ἡ [19]
blameworthy αἰτίος, -ας, -ον [19]
blind τυφλός, -ή, -όν [R26, 27]
blow πληγή, -ῆς, ἡ [R44]
body σώμα, -ατος, τό [25]
boldness θάρρος, -ους, τό [R36]
bonus ἐπιφορτία, -άς, ἡ [R34]
book βιβλίον, -ου, τό [14]
both...and καὶ...καί [3]; τε...καί [22]; τε...τε [22]
bramble bush βάτος, -ου, ἡ [R23]
brave ἀγαθός, -η, -όν [8]
bring φέρω [14]
bring about κατεργάζομαι + infin. [R44]
bring forth φύω [R48]
bring safely (to) σώζω [32]
bring to a stop παύω [25]; ἀναπαύω [R33]
brather ἀδελφός, -οῦ, ὁ [7]
bundle δέσμη, -ης, ἡ [R13]
burden φόρημα, -ατος, τό [R45]
burning heat καῦμα, -ατος, τό [R50]
but ἀλλά [6]; δέ [10]
but yet ἀλλὰ μήν [32]
buy ὑνέομαι [46]
by (in oaths) πρός + gen. [17]
by (in various idioms) κατά + acc. [20]; ἀνά + acc. [23]
by (location) ἐπί + dat. [14]
by (under the agency of) ὑπό + gen. [11]
by all means πάνυ [48]
by land κατά γῆν [20]
by night ἐννυχθεῖσα, -ον [R5]; νυκτός [R19, 23]
by sea κατὰ θάλασσαν [20]
call καλέω [24]
camp στρατόπεδον, -ου, τό [36]
can ἔχω + infin. [6]; δύναμαι + infin. [47]
care for κοιμίζω [15]
career πράξις, -εως, ἡ [R49]
carry φέρω [14]; κοιμίζω [15]; πορεύω [R33, R50]
carrying hoplites ὀπλίσθησαγωγός, -όν [R34]
cart ἀμαξά, -ης, ἡ [11]
Carthaginian Καρχηδόνιος, -α, -ον [R35]
cash ἀργύριον, -ων, τά [35]; χρυσία, -ων, τά [35]
cast aside ῥῄπτω [20]; ἀποβάλλω [R45]
cat αἴλουρος, -ου, ὁ, ἡ [R19]
cattle πρόβατα, -ων, τά [R12]
cause αἰτίᾱ, -ᾱς, ἡ [19]
cavalryman ἱππεύς, -έως, ὁ [R34]
cave σπήλαιον, -ου, τό [R17]
caw κρίζω [R19, R20]
cease παύω (mid.) [25]
(a) certain τις, τι [21]
certainly δή [44]
chance τύχη, -ης, ἡ [50]
_chance (personified) Τύχη, -ης, ἡ [50]
chance upon τυγχάνω + gen. [R40, 50]
change ἀλλάττω [6]
character τρόποι, -ων, οἱ [R6, 11]
charge αἰτίᾱ, -ᾱς, ἡ [19]
chase διόκω [6]
chasm χάσμα, -ατος, τό [R49]
chastise σωφρονίζω [R45]
child τέκνον, -ου, τό [8]; παιδός, ὁ, ἡ [25]
choose κρίνω [27]; ὀποκρίνω [27]; αἱρέω (mid.) [40]
chorus (of a Greek play) χορός, -οῦ, ὁ [44]
circumstances πράγματα, -ων, τά [42]
citizen πολίτης, -ου, ὁ [43]
city ἄστυ, -εως, τό [29]; πόλις, -εως, ἡ [29]
city-state πόλις, -εως, ἡ [29]
class γένος, -ους, τό [48]
clean καθαρός, -όν [R49]
clear δήλος, -η, -ον [R8, 15]
clearly δήλω [31]; δήλα [31]
clever δείνος, -η, -όν [32]
cloak ιμάτιον, -ου, τό [14]
close παραπλήσιος, -ά, -ον [R46]
clothes ιμάτια, -ων, τά [14]
Clotho Κλωθώ, -ούς, ἡ [R50]
collect συλλαμβάνω [19]
come ἐρχομαι [R28, 29, 40]; ἐμι [40]

come forward to speak παρέρχομαι [R30]
come into εἰσέρχομαι [R40]
come on now! ἔγε [40]; ἵθι [40]; φέρε [40]
come out ἐξέρχομαι [R40]
come (to) ἀφικνέομαι with ἐπί or εἰς + acc. [30]
come to know γινώσκω [49]
command (to) κελεύω + infin. [5]
commit an outrage (against) ὑπερίζω with εἰς + acc. [R42]
commit suicide προσαποθνῄσκω [R45]
common (to) κοινός, -ή, -όν + dat. or gen. [30]
companion (female) ἐταιρία, -ας, ἡ [41]
companion (male) ἐταιρός, -άς, ὁ [41]
compete ἀγωνιζομαι [R31]
competition ἀγών, -ῶνος, ὁ [15]
complete τέλειος/τέλεος, -άς, -ον [R43, R48]
comrade (female) ἐταιρία, -ας, ἡ [41]
comrade (male) ἐταιρός, -ου, ὁ [41]
conceited κενόδοξος, -ον [R18]
concerning περί + gen. [18]; ἐμφι + gen. [23]
concord ὀμόνοια, -ας, ἡ [R13]
confess (to) ὅμολογον + infin. [48]
confusion θόρυβος, -ου, ὁ [29]
conquer νικάω [37]
consider νομίζω [R30, 41]
contemplate θεωρέω [R43]
contemplation θεωρία, -ας, ἡ [R43]
contest ἀγών, -ῶνος, ὁ [16]
contrary to παρά + acc. [22]
contrivance μηχανή, -ῆς, ἡ [45]
contrive (to) μηχανάομαι + infin. [R44, 45]
cook μάγειρος, -ου, ὁ [R24]
copper, copper money χαλκός, -οῦ, ὁ [R23]
Corinth  Κόρινθος, -ου, ἡ [R35]
corrupt  διορθώσω [37]
couch  κλίνη, -ς, ἡ [5]
council  βουλή, -ῆς, ἡ [R29, 30]
council-chamber  βουλευτήριον, -ου, τό [R29]
country  χώρα, -ας, ἡ [4]
countryside  ἀγρός, -οῦ, ὁ [R39]; χώρα, -ας, ἡ [4]
courage  θάρρος, -ους, τό [R36]
courtesan  ἑταίρᾱ, -ας, ἡ [41]
cowardice  δειλίᾱ, -ας, ἡ [R37]
cowardly  δειλός, -ῆ, -όν [R25]
craft  τέχνη, -ης, ἡ [46]
create  ποιέω [R8, R13, 16]
crew of rowers  ὑπηρεσίᾱ, -ας, ἡ [R34]
critical moment  καιρός, -οῦ, ὁ [R30]
crocodile  κροκόδειλος, -ου, ὁ [R 21]
crow (noun)  κόραξ, -ακος, ὁ [R20]
crow (verb)  κρίζω [R19, R20]

Cyrus  Κῦρος, -ου, ὁ [R45]
daily  καθ' ἡμέραν [23]; ἀνὰ πᾶσαν ἡμέραν [23]
damage  ζημίω [R45]
dance (noun)  χορός, -ου, ὁ [44]
dance (verb)  ὀρχεῖομαι [R7, R22]
danger  κινδύνος, -ου, ὁ [10]
daring  τόλμη, -ῆς, ἡ [R36]
Darius  Δαρεῖος, -ου, ὁ [R41, R42]
day  ἡμέρα, -ας, ἡ [day [23]
day by day  καθ' ἡμέραν [23]; ἀνὰ πᾶσαν ἡμέραν [23]
dear (to)  φίλος, -η, -ον + dat. [10]
death  θάνατος, -ου, ὁ [10]
Death (personified)  Θάνατος, -ου, ὁ [10]
decide (a contest or dispute)  κρίνω [27]
decide (to)  βουλεύω + infin. [45]
declare  φράζω [40]
deed  ἔργον, -ου, τό [8]; πράγμα, -ατος, τό [42]
defend oneself  ἀμβλύω (mid.) [R36]
delay (to)  μέλλω + pres. infin. [6]
deliberate (how to)  βουλεύω + effort cl. [45]
delight  χαρά, -ας, ἡ [7]
demonstrate  ἀποδεικνύμι [48]
deny  οὐ φημι [41]
descendant  ἐγγόνος, -ου, ὁ [R47]
describe  διηγέομαι [R49]
deserving (of, to)  ἄξιος, -ας, ἡ -αν + gen. or infin. [8]
desire (to)  βουλομαι + infin. [30]; ἐπιθυμεῖν + infin. [R47]
desperate situation  ἀπορία, -ας, ἡ [R36]
despot  διστότης, -ου, ὁ [9]
destiny  μοῖρα, -ας, ἡ [5]
Destiny (personified)  Μοῖρα, -ας, ἡ [5]
destroy  λύω [12]
determined  ἀδιάφαντος, -ου [R49]
device  μηχανή, -ης, ἡ [45]
devise  μηχανάομαι [R44, 45]
devoid (of)  κενός, -η, -ον + gen. [44]
die  ἀποθνῄσκω [21]
die early  προαποθνῄσκω [R45]
differ  διαφέρω [R32]
different  ἐτερος, -ας, ἡ [49]
difficult  χαλεπός, -η, -ον [50]
difficulty  ἀπορία, -ας, ἡ [R36]
dig  σκάπτω [R8]
dignified  κατακλύσω, -ου [R32]
dine  δείπνεω [R24]
dinner  δείπνον, -ου, τό [24]
dirt  αὐχμός, -ου, ὁ [R49]
disbelief  ἀπιστία, -ας, ἡ [R47]
<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>disciple</td>
<td>μαθητής, -οῦ, ὁ [9]</td>
</tr>
<tr>
<td>discover</td>
<td>εὑρίσκω [8]</td>
</tr>
<tr>
<td>discreet</td>
<td>σώφρων, -ον [42]</td>
</tr>
<tr>
<td>discretion</td>
<td>σωφροσύνη, -ης, ἡ [42]</td>
</tr>
<tr>
<td>discussion</td>
<td>σχολή, -ῆς, ἡ [43]</td>
</tr>
<tr>
<td>disgrace</td>
<td>αἰσχρός, -ον [31]; more disgraceful αἷσχιστος, -η, -ον [33]</td>
</tr>
<tr>
<td>disgraceful</td>
<td>αἰσχρός, -ον [31];</td>
</tr>
<tr>
<td>dishonor</td>
<td>αἰσχρός, -ον [31]; more disgraceful αἷσχιστος, -η, -ον [33]</td>
</tr>
<tr>
<td>division of opinion</td>
<td>σχίσμα, -ατος, τό [R26]</td>
</tr>
<tr>
<td>do</td>
<td>ποιέω [R8, R13, 16]; πρῶττω [10]</td>
</tr>
<tr>
<td>eat</td>
<td>ἐσθίω [R15, R17, R19, 45]</td>
</tr>
<tr>
<td>easy</td>
<td>ραδίως [R13]</td>
</tr>
<tr>
<td>eat dinner</td>
<td>δειπνέω [R33]</td>
</tr>
<tr>
<td>education</td>
<td>παιδεία, -ας, ἡ [R46]</td>
</tr>
<tr>
<td>egg</td>
<td>φῶν, -οῦ, τό [R19]</td>
</tr>
<tr>
<td>eight</td>
<td>ὀκτὼ [34]</td>
</tr>
<tr>
<td>either...or</td>
<td>ή...ἤ [16]; πότερον/πότερα...ἤ [26]</td>
</tr>
<tr>
<td>En masse</td>
<td>πανδημεῖ [R36]</td>
</tr>
<tr>
<td>endure</td>
<td>περιοράω [R44]</td>
</tr>
<tr>
<td>enemy (in war)</td>
<td>πολέμιος, -οῦ, ὁ [12]</td>
</tr>
<tr>
<td>enemy (personal)</td>
<td>ἐχθρός, -οῦ, ὁ [12]</td>
</tr>
<tr>
<td>equal to</td>
<td>ἵσος, -η, -ον + dat. [37]</td>
</tr>
<tr>
<td>earthquake</td>
<td>σεισμός, -οῦ, ὁ [R50]</td>
</tr>
<tr>
<td>easy</td>
<td>ράδιος, -οῦ, -ον [31]; easier ρέον, -ον [33]; easiest ράστος, -η, -ον [33]</td>
</tr>
<tr>
<td>each</td>
<td>ἐκαστος, -ης, -ον [49]</td>
</tr>
<tr>
<td>eager (for, to)</td>
<td>προθύμος, -ον + gen. or infin. [R36, 38]</td>
</tr>
<tr>
<td>ear</td>
<td>οὖς, -ωτός, τό [R10]</td>
</tr>
<tr>
<td>earlier (adj)</td>
<td>πρότερος, -ή, -ον [9]</td>
</tr>
<tr>
<td>earlier (adv)</td>
<td>πρότερον [R23, 31]</td>
</tr>
<tr>
<td>earliest</td>
<td>πρῶτος, -ης, ἡ [32]</td>
</tr>
<tr>
<td>earth</td>
<td>γῆ, Γῆς, ἡ [20]</td>
</tr>
<tr>
<td>Earth (personified)</td>
<td>Γῆ, Γῆς, ἡ [20]</td>
</tr>
<tr>
<td>eat</td>
<td>ἐσθίω [R15, R17, R19, 45]</td>
</tr>
<tr>
<td>easy</td>
<td>ραδίως [R13]</td>
</tr>
<tr>
<td>eat dinner</td>
<td>δειπνέω [R33]</td>
</tr>
<tr>
<td>education</td>
<td>παιδεία, -ης, ἡ [R46]</td>
</tr>
<tr>
<td>egg</td>
<td>φῶν, -οῦ, τό [R19]</td>
</tr>
<tr>
<td>eight</td>
<td>ὀκτὼ [34]</td>
</tr>
<tr>
<td>either...or</td>
<td>ή...ἤ [16]; πότερον/πότερα...ἤ [26]</td>
</tr>
<tr>
<td>Elatea</td>
<td>Ἐλάτεια, -ας, ἡ [R29]</td>
</tr>
<tr>
<td>eleven</td>
<td>ἑνδέκα [34]</td>
</tr>
<tr>
<td>end</td>
<td>περιοράω [R44]</td>
</tr>
<tr>
<td>en masse</td>
<td>πανδημεῖ [R36]</td>
</tr>
<tr>
<td>encamp</td>
<td>σκηνάω [R33]</td>
</tr>
<tr>
<td>enemy</td>
<td>πολέμιος, -οῦ, ὁ [12]</td>
</tr>
<tr>
<td>engage in business</td>
<td>ἀσχολέομαι [R43]</td>
</tr>
<tr>
<td>enough (to, for)</td>
<td>ἰκανός, -ης, -ον + infin. or dat. [36]</td>
</tr>
<tr>
<td>enslaved</td>
<td>δοῦλος, -ης, -ον [9]</td>
</tr>
<tr>
<td>entire</td>
<td>πᾶς, πᾶσα, πᾶν [23]</td>
</tr>
<tr>
<td>entirely</td>
<td>πάντας, πάναν [48]</td>
</tr>
<tr>
<td>envy</td>
<td>φθονέω + dat. [R22]</td>
</tr>
<tr>
<td>Epigenes</td>
<td>Ἐπιγένης, -ους, ὁ [R31]</td>
</tr>
</tbody>
</table>
equip ἐξαρτάω [R34]
Eratosthenes Ἐρατοσθένης, -ους, ὁ [R40]
err ἀμαρτάω [28]
error ἀμαρτία, -άς, ἡ [28]
escape φεύγω [10]; διαφεύγω [R47]
escape the notice λανθάνω + suppl. ptcple. [50]
escape the notice of λανθάνω + acc. [50]
escort κομίζω [15]
establish καθίστημι [R46]; τίθημι [47]
etc. κτλ. [32]
eunuch εὐνοῦχος, -ου, ὁ [R42]
Euphrates (river) Εὐφράτης, -ου, ὁ [R41]
even καί [3]
evening ἐσπέρα, -άς, ἡ [29]
evolutely χρόνω [R39]
ever ἄει [25]; ποτέ [26]
every πᾶς, πᾶσα, πᾶν [23]; ἕκαστος, -η, -ον [49]
evident δῆλος, -η, -ον [R8, 15]
evil κακός, -ή, -όν [8]
examine σκοπέω [45]
example παράδειγμα, -ατος, τό [48]
exit άπερβάλλω [R49]
excellence ἀρετή, -ής, ἡ [43]
excuse πρόφασις, -εως, ἡ [R37]
exercise (noun) ἐνέργεια, -ᾱς, ἡ [R43]
exercise (verb) γυμνάζω (mid.) [R44, R46]
exercise partner συγγυμναστής, -οῦ, ὁ [R44]
exhortation παραίνεσις, -εως, ἡ [R36]
(ex) exile, exiled person φυγάς, -άδος, ὁ, ἡ [R45]
exist εἰμί [12]
expedition στόλος, -ου, ὁ [R34]
expense δαπάνη, -ης, ἡ [R34]
expensive πολυτελής, -ές [R34]
experience (noun) ἐμπειρία, -άς, ἡ [R7]
experience (verb) χράομαι + dat. [36]; πάσχω [40]
explain δηλώ [15]; φρούζω [40]
extravagant πολυτελής, -ές [R34]
eye ὀφθαλμός, -ου, ὁ [26]
fail ἀμαρτάω [28]
failure ἀμαρτία, -άς, ἡ [28]
fair (impartial) ἰσος, -η, -ον [37]
fair (of appearance) καλός, -ή, -ον [8]
fairly ἴσως [37]
fall πάπτω [49]
fall upon ἐμπάπτω [R49]
false ψευδής, -ές [50]; most false ψευδίστατος, -η, -ον [50]
fame δόξα, -ης, ἡ [25]
family οἶκος, -ου, ὁ [49]
family member οἰκέτης, -ου, ὁ [9]
far πόρρω [11]
far away from πόρρω + gen. [11]
far off πόρρω [11]
fare badly κακῶς ἔχειν [17]; κακῶς πάσχειν [17]; κακῶς πάσχειν [40]
fare well εὖ ἔχειν [17]; εὖ πάσχειν [17]; εὖ πάσχειν [40]
farewell! χαίρε [7]
farmer γεωργός, -οῦ, ὁ [R8, R13]
fast ταχύς, -εῖα, -ύ [R35, 41]; faster θάττων, -ον [41]; fastest τάχιστος, -η, -ον [41]
fate μοῖρα, -ῆς, ἡ [5]
Fate (personified) Μοῖρα, -ῆς, ἡ [5]
father πατήρ, -τρός, ὁ [R13, 29]; γονεύς, -εως, ὁ [47]
fatherland πατρίς, -ίδος, ἡ [30]
favor χάρις, -ιτος, ἡ [16]
fear (noun) φόβος, -ου, ὁ [R19, 21]
fear (to) (verb) φοβέομαι + infin. [R16, 21]; δέδοικα + infin. [45]
feather πτερόν, -ου, τό [R20]
feel ashamed αἰσχύνω (mid.) [44]
female θήλυς, -εια, -υ [R46]
feminine θήλυς, -εια, -υ [R46]
fever πυρετός, -οῦ, ὁ [R16]
few ὀλίγοι, -αι, -α [18]; fewer ἐλάττων, -ον [33]; fewest ὀλίγιστος, -η, -ον [33]
fifth πέμπτος, -η, -ον [34]
fight μάχη, -ης, ἡ [35]
fight (against) μάχομαι + dat. [35]
fight together συμμάχομαι [R37]
find εὑρίσκω [8]
find out εὑρίσκω [8]
find out εὑρίσκο [8]
fine καλός, -ή, -όν [8]; finer καλλύον, -όν [33]; finest καλλιστός, -η, -ον [33]
fine arts μουσική, -ῆς, ἡ (supply τέχνη) [R46]
firm ἀδαμάντινος, -ον [R49]
first πρῶτος, -η, -ον [32]
fish ἵχθύς, -ύος, ὁ [R7]
fisherman ἁλιεύς, -έως, ὁ [R7]
fit out ἐξαρτώ [R34] (it is) fitting (to) πρέπει + dat. [R46]
five πέντε [R33, 34]
flatterer κόλαξ, -ακος, ὁ [R20]
flee φεύγω [10]
flee through διαφεύγω [R47]
flesh κρέας, -ως, τό [R20, R22]
flood κατακλύζω [R47]
follow ἐπομαι + dat. [39]; ἀκολουθέω + dat. [R46]
follow closely παρακολούθεω [R30]
following ὑστεραίος, -α, -ον [R29]
(from the) following ὡδε, ἢδε, τόδε [13]
food σῖτος, -ου, ὃ [45]
foot πούς, ποδός, ὁ [50]
footstep ἱππος, -νος, τό [R17]
for (conj.) γάρ [13]
for a little while μικρόν [R29, 31]; μικρά [R29, 31]; ὀλίγον [31]; ὀλίγα [31]
for indeed (conj.) γάρ [13]
for the sake of χάριν + gen. [16]; ἐνεκα + gen. [48]
for (noun) δύναμις, -εως, ἦ [R29, 47]
force (verb) ἀναγκάζω [R48]
forge ἐλαύνω [44]
forget λανθάνω (mid.) + gen. [50]; (ἐπι)λανθάνομαι + gen. [50]
forgetfulness λήθη, -ης, ἦ [R50]
Forgetfulness (river in the underworld) Λήθη, -ης, ἦ [R50]
forget (of) συγγνώμη, -ης, ἦ + gen. [R40]
former πρότερος, -ᾱ, -ον [9]
former (the) ἐκείνος, -η, -ο [13]
formerly πρότερον [R32, 31]
fortunate εὐδαίμων, -ων, -ον [17]
forgive παρέμι [47]
forgiveness Συγγνώμη, -ης, ἦ + gen. [R40]
friend (female) φίλη, -ης, ἦ [10]; ἐπιτηδεία, -ας, ἦ [40]
friend (male) φίλος, -ου, ὁ [10]; ἐπιτηδείος, -ου, ὁ [40]
friendly φίλος, -ᾱ, -ον [R36]
friendship φιλία, -ας, ἡ [R35, 41]
fright φόβος, -ου, ὃ [R19, 21]
frighten φοβέω [R16, 21]
frog βάτραχος, -ου, ὃ [R11, R25]
from πρός + gen. [17]; παρά + gen. [22]
free (of, from) ἐλεύθερος, -ᾱ, -ον + gen. [9]
former πρότερος, -ᾱ, -ον [9]
former (the) ἐκείνος, -η, -ο [13]
formerly πρότερον [R32, 31]
fortunate εὐδαίμων, -ων, -ον [17]
forget (of) συγγνώμη, -ης, ἦ + gen. [R40]
friend (female) φίλη, -ης, ἦ [10]; ἐπιτηδεία, -ας, ἦ [40]
friend (male) φίλος, -ου, ὁ [10]; ἐπιτηδείος, -ου, ὁ [40]
friendly φίλος, -ᾱ, -ον [R36]
friendship φιλία, -ας, ἡ [R35, 41]
fright φόβος, -ου, ὃ [R19, 21]
frighten φοβέω [R16, 21]
frog βάτραχος, -ου, ὃ [R11, R25]
from πρός + gen. [17]; παρά + gen. [22]
from another place ἀλλοθέν [49]
from Athens Ἀθήνηθεν [R33, 49]
from here ἐνθένδε [49]; ἐντεύδεθεν [49]
from home ὧκοθέν [49]
from somewhere ποθέν [26]
from the same place ὁμόθεν [49]
from the side of παρά + gen. [22]
from there ἐκείθεν [49]; ἐνθένδε [49]; ἐντεύδεθεν [49]
from under ὑπὸ + gen. [11]
from where (rel. adv.) ὅθεν [38]
from where? πώθεν [26];
(indir.) ὅποθεν [26]
from wherever (indef. rel. adv.) ὁ πόθεν [26]
full (of) πλήρης + gen. [R29];
μεστός, -ῆ, -ῶν + gen. [R49]
function χρεία, -ας, ἡ [R32]
funerary pyre πυρός, -ᾶς, ἡ [R50]
furnish παρασκευάζω [R34, 35]; παρέχω [R36, R37]
further (adv.) αὖ [42]; αὖθις [42]
gardener κηπουρός, -οῦ, ὁ [R9]
gather together συλλαμβάνω [19]
gathering σύλλογος, -ου, ὁ [R41]
gaze upon ἀποβλέπω with εἰς + acc. [R48]
general στρατηγός, -οῦ, ὁ [29]
gentlemen ἄνδρες, -ῶν, οἱ [R40]
gift δῶρον, -ου, τό [8]
girl κόρη, -ης, ἡ [6]
give δίδωμι [R34]
give back ἀποδίδωμι [R46]
give birth to τίκτω [R19]; γεννάω [R27, 28]
give oneself in marriage (to a man) γαμέω (mid.) + dat. [39]
Glauccon Γλαύκων, -ωνος, ὁ [R48, R49, R50]
glory δόξα, -ης, ἡ [25]
gnaw τρώγω [R15]
go πορεύω (mid./pass.) [R33, R50]; ἔρχομαι [R40]; εἶμι [40]; βαίνω [49]
go down καταβαίνω [R39, R49]
go forward to προσέρχομαι [R49, R50]
go into εἰσέρχομαι [R40]
go out ἐξέρχομαι [R40]
go up ἀνέρχομαι [R49]
god θεός, -οῦ, ὁ [7]
goddess θεά, -ας, ἡ [4]; θεός, -οῦ, ἡ [7]
gold χρῡσός, -οῦ, ὁ [35]
good (at doing a thing) ἀγαθός, -ῆ, -ῶν [8]
good (morally) ἀγαθός, -ῆ, -ῶν [8]; καλός, -ῆ, -ῶν [8]
good condition εὐεξία, -ας, ἡ [R32]
good experience εὐπάθεια, -ας, ἡ [R49]
good sense φρόνησις, -εως, ἡ [R50]
goods χρήματα, -ων, τά [35]
goodwill προθύμια, -ας, ἡ [R38]
grace χάρις, -τος, ἡ [16]
grain σίτος, -ου, ὁ [45]
grandeur μέγεθος, -ου, τό [R43]
grasp λαμβάνω [19]
gratitude χάρις, -τος, ἡ [16]
great μέγας, μεγάλη, μέγα [R14, 25]; greater μείζων, -ον [R14, 33]; greatest μέγιστος, -η, -ον [33]
greatly μέγα [25]; μεγάλα [25]
Greece Ἑλλάς, -άδος, ἡ [20]
Greek Ἑλληνικός, -ή, -όν [20]
(a) Greek Ἑλλην, -ηνος, ὁ, ἡ [20]
Greek inhabitant of Italy Ἰταλιώτης, -ου, ὁ, ἡ [R35]
Greek inhabitant of Sicily Σικελιώτης, -ου, ὁ [R36]
greet ἀσπάζομαι [R49]
grew φήω (second aor. intrans.) [R48]
grief λύπη, -ης, ἡ [7]
ground γῆ, γῆς, ἡ [20]
grow old γηράσκω [R33]
guard (noun) φύλαξ, -ακος, ὁ [16]
guard (verb) φυλάττω [3]
guard together συμφυλάττω [R46]
guardian (female) φυλακίς, -ίδος, ἡ [R47]
guardian (male) φύλαξ, -ακος, ὁ [16]
guardian spirit δαιμον, -ονος, ὁ [17]
guest ξένος, -ου, ὁ [24]
guest-friendship ξενία, -ας, ἡ [24]
guilt αἰτία, -ας, ἡ [19]
guilty (of) αἴτιος, -ῆς, -ον + gen. [19]
habit τρόπος, -ου, ὁ [R6, 11]
Hades Ἤδης, -ου, ὁ [R49]
hand χείρ, χειρός, ἡ [R16, 42]
hand over παραδίδωμι [R42, R45]
handsome καλός, -ή, -όν [8]
happen γίγνομαι [R14, R27, R28, 32]; συμβαίνω [R29]; τυγχάνω + suppl. ptcple. [50]
happen (to) τυγχάνω + dat. [50]
happiness εὐδαιμονία, -ᾱς, ἡ [R43]
happy εὐδαίμων, -ον [17]
hand hard χαλεπός, -ή, -όν [50]
harm βλάπτω [5]
hasten (to) σπεύδω + infin. [3]; ἦμι (mid.) + infin. [47]
hateful (to) ἐχθρός, -, -όν + dat. [12]; more hateful (to) ἐχθιστος, -η, -ον + dat. [33]; most hateful (to) ἐχθιστος, -η, -ον + dat. [33]
have ἔχω [6]
have come ἥκω [R49]
have faith (in) πιστεύω + dat. or εἰς + acc. [28]
have leisure σχολὴν ἄγειν [43]
have need (of) δέομαι + gen. [R41]
have (someone) taught παιδεύομαι (mid.) [11]
having authority κύριος, -α, -ον [28]
having done no wrong ἄναμάρτητος, -ον [R45]
having to do with trade ἐμπορικός, -η, -όν [R23]
having to do with women γυναικεῖος, -α, -ον [R47]
healthy ύγιεινός, -η, -όν [R32]
hear ἀκούω + gen. or acc. [5]; πυνθάνομαι + gen. or acc. [42]
hear about πυνθάνομαι + gen. or acc. [42]
heart θυμός, -ου, ὁ [38]
heaven οὐρανός, -ου, ὁ [20]
Hellas Ἑλλάς, -άδος, ἡ [20]

(a) Hellene Ἁλην, -ηνος, ὁ, ἡ [20]
Hellenic Ἑλληνικός, -η, -ων [20]
hello χαίρε/χαίρετε [7]
help ὠφελέω [15]
helpful ὠφέλιμος, -ον [R47]
hence ἐνθένδε [49]; ἐντεῦθεν [49]
her αὐτής, αὐτή, αὐτήν [13]
Hera Ἡρα, -ας, ἡ [R18]
herald κηρυξ, -ῡκος, ὁ [30]
herd ἄγέλη, -ης, ἡ [R46]
here αὐτοῦ [R35]; ἐνθα [49]; ἐνταῦθα [49]
Hermes Ἑρμῆς, -οῦ, ὁ [R18]

herself (reflex. pron.) ἑαυτής/αὑτής [19]
hesitate (to) μέλλω + pres. infin. [6]
hill ὁρος, -ους, τό [50]
him αὐτοῦ, αὐτῷ, αὐτόν [13]
himself (reflex. pron.) ἑαυτοῦ/αὑτοῦ [19]
hinder κωλόω + infin. [50]
hit (with a thrown weapon) βάλλω [15]; (a target) τυγχάνω + gen. [50]
hither δεῦρο [49]; ἐνθα [49]; ἐνθάδε [49]; ἐνταῦθα [49]
hold ἔχω [6]
hold a contest ἅγωνα ἔχειν [16]
hold a wedding γάμον ποιεῖν [39]
hold out (against) ἀντέχω + dat. [R38]
home(wards) οἴκαδε [R40, 49]
honor (noun) τίμη, -ης, ἡ [15]
honor (verb) τιμάω [15]
hope ἐλπίς, -ίδος, ἡ [25]
hoplite ὀπλίτης, -ου, ὁ [R34]
horse ὑποκος, -ου, ὁ [7]
host ἕκανος, -ου, ὁ [24]
hostile (to) πολέμιος, -α, -ον + dat. [12]; ἐχθρός, -α, -ον + dat. [12]; more hostile (to) ἐχθιστος, -η, -ον + dat. [33]; most hostile (to) ἐχθιστος, -η, -ον + dat. [33]
hour ὥρα, -ας, ἡ [5]
house οἰκία, -ας, ἡ [6]; οἶκος, -ου,
household ὡκία, -ᾱς, ἡ [6]; οἶκος, -ου, ὁ [49]
how (rel. adv.) ὡς [38]; ἢ [R44, R46, R47]; (conj. + indir. disc.) ὡς [40]; (conj. + effort clause) ὡς or ὡς [45]
how? πῶς [R24, 26]; (indir.) ὡς [26]
how! ὡς [31]
how great? πόσος, -η, -ον [46]; (indir.) ὡς πόσος, -η, -ον [46]
how great a! ὡς πόσος, -η, -ον [46]
how many? πόσοι, -αι, -α [46]; (indir.) ὡς πόσοι, -αι, -α [46]
how many! ὡς πόσος, -η, -ον [46]
how much? πόσος, -η, -ον [R18, 46]; (indir.) ὡς πόσος, -η, -ον [46]
how...not (conj. + neg. effort cl.) ὡς μή [45]; ὡς μή [45]
however μην [32]; μέντοι [44]
howsoever (indef. rel. adv.) ὡς [38]
human ἀνθρώπινος, -η, -ον [R48]
human being ἀνθρώπος, -ου, ὁ [7]
humankind ἀνθρώπος, -ου, ὁ [R15]
hundred ἐκατόν [34]
hunt διώκω [6]
hunt together συνθηρεύω [R46]
hunter κυνηγέτης, -ου, ὁ [R46]
hurl ῥήπτω [20]
hurt βλάπτω [5]
husband ἄνὴρ, ἀνδρός, ὁ [30]

I ἐγώ [14]
if εἰ [37]
if (ever) ἐὰν [37]; ἢν [37]; δὲν [37]
if (ever) indeed ἐάνπερ [47]; ἦνπερ [47]; ἀνπερ [47]
if indeed εἶπερ [47]
if only εἰ γάρ [36]; εἰθε [36]
ignominious ἐπονείδιστος, -ον [R44]
illogical ἀλογος, -ον [R38]
imitate μιμέομαι [R44]
immediately εὐθύς [R29, 40]
immortal ἀθάνατος, -ον [9]
impartial ἱσος, -η, -ον [37]
impressive-looking εὐπρεπῆς, -ες [R34]
in in + dat. [4]
in a leisurely way σχολῆ [43]
in a mob πανδημεί [R36]
in accordance with κατά + acc. [20]
in all respects πάντως [31]
in another place ἀλλοθεί [49]
in Athens Αθῆνησι(ν) [49]
in common κοινός [31]
in order that ἵνα [39]; ὅπως [39]; ἢ [39]
in order that...not ἵνα μή [39]; ὅπως μή [39]; ὡς μή [39]; μή [39]
in place of ἄντι + gen. [R44]
in that place ἐκεῖ [49]; ἐνθεα [49]; ἐνθαδε [49]; ἐνταθα [49]
in the future τοῦ λοιποῦ (χρόνου) [32]
in the same place ὁμοι [49]
in the time of ἐπὶ + gen. [14]
in this place ἐνθεα [49]; ἐνθαδε [49]; ἐνταθα [49]
in this very way αὕτως [31]
in this way σώτως [31]; ὅδε [31]
in time χρόνῳ [R39]
in truth τῇ ἀληθείᾳ [10]
in turn αὖ [42]; αὖθις [42]
in want (of) ἐνδεής, -ές + gen. [R31]
in which way (rel. adv.) ἢ [R44, R46, R47]
indeed μέν [10]; δὴ [44]; περ/-περ [47]
indict γράφω (mid.) [11]
infer συλλογίζομαι [R30]
inhabit οἰκέω [R48]
injure ἀδικέω [37]
injury ἀδικία, -ας, ἡ [37]
injustice ἀδικία, -ας, ἡ [37]
inquire (of someone) πυνθάνομαι + gen. [42]
inside ἐνδο [R39, 40]
intend (to) μέλλω + fut. infin. [6]
interpreter προφήτης, -ου, ὁ [R49]
into εἰς + acc. [4]
inundate κατακλύζω [R47]
investigate ζητέω [20]
invite καλέω [24]
it αὐτοῦ, αὐτῷ, αὐτό [14]
itself (reflex. pron.) ἑαυτοῦ/αὑτοῦ [19]
Jesus Ἰησοῦς, -οῦ, -οῦ, -οῦν, -οῦ, ὁ [R26, R27, R28]
journey (noun) ὁδός, -οῦ, ἡ [7]; πορείᾱ, -ᾱς, ἡ [R33, R49, R50]
journey (verb) πορεύω (mid./pass.): [R33, R50]
joy χαρά, -ᾶς, ἡ [7]
judge (noun) δικαστής, -οῦ, ὁ [R49]
judge (verb) κρίνω [27]
judgment κρίμα, -ατος, τό [R28]; γνώμη, -ης, ἡ [R37]
just δίκαιος, -ᾱ, -ον [37]
just as ὡσπερ [47]
just now ὧρα [27]
justice δικαίωσις, -ης, ἡ [R48, R50]
kill ἀποκτείνω [21]
kiss φιλέω [15]
knowledge ἐπιστήμη, -ης, ἡ [R36, 46]
labor πονέω [R5]
Lacedaemon Λακεδαίμων, -ονος, ὁ [R44]
Lachesis Λάχεσις, -εως, ἡ [R50]
lacking ένδεις, -ές + gen. [R31]
ladder κλίμαξ, -ακος, ἡ [39]
lady δέσποινα, -ης, ἡ [5]; κυρία, -ας, ἡ [28]
Lady (title of goddess) δέσποινα, -ης, ἡ [5]
lake λίμνη, -ης, ἡ [11]
land χώρα, - POSIX, τό [4]; γῆ, γῆς, ἡ [20]
large μέγας, μεγάλη, μέγα [R14, 24]; larger μείζων, -ον [R14, 33]; largest μέγιστος, -η, -ον [33]
last ὑστάτος, -η, -ον [39]
last lasting a thousand years χιλιέτης, -ες [R50]
later (adj) ὑστερος, -ά, -ον [39]
later (adv) ὑστερον [39]
latest ὑστάτος, -η, -ον [39]
(the) latter οὗτος, αὕτη, τοῦτο [R10, 13]
law νόμος, -ου, ὁ [22]
lawsuit δίκη, -ης, ἡ [37]
lay (eggs) τίκτω [R19]
lay down τίθημι [47]
lead ὁγω [22]
lead a life βίον + dat. [15]
laugh (at) γελάω with ἐπί + dat. [15]
laughable γελοῖος, -ας, -ον [R46]
learn (by inquiry) πυνθάνομαι + gen. or acc. [42]
learn (by study) μανθάνω [42]
learn about (by inquiry) πυνθάνομαι + gen. or acc. [42]
learn how (to) μανθάνω + infin. [42]
least ἥκιστος, -η, -ον [33]
least of all (adv. ) ἐλάχιστος, -η, -ον [33]; ὀλίγιστος, -η, -ον [33]

leave λείπω [8]; ἀπολείπω [8]; καταλείπω [R32]
leave behind λείπω [8]; ἀπολείπω [8]; καταλείπω [R32]

leisure ἥκιστα [33]; σχολή, -ῆς, ἡ [43]

lengthen μηκνω [R33]

less ἥττων, -ον [33]; ἐλττων, -ον [33]; ἐλάχιστος, -η, -ον 

lest ( conj. + neg. purp. cl.) ἵνα μή [39]; ὅπως μή [39]; ὡς μή [39]; ( conj. + fear cl.) μή [45]

lest…not ( conj. + neg. fear cl.) μή [45]

let go ἀνήμι [R38]; ἕμι [47]

let pass παρῆμι [47]

letter ἐπιστολή, -ῆς, ἡ [4]

lie κεῖμαι [47]; διαιτάω ( mid./pass. ) [R39]

lie asleep κεῖμαι [47]

lie dead κεῖμαι [47]

life βίος, -ου, ὁ [8]; ψῡχή, -ῆς, ἡ [22]

life of a tyrant τυραννίς, -ίδος, ἡ [R49]

lifetime βίος, -ου, ὁ [8]

lift up ἀνατείνω [R42]

light φῶς, φωτός, τό [R48]

listen (to) ἀκούω + gen. or acc. [5]

little μικρός, -ἄ, -άν [11]; ὀλίγος, -η, -ον [18]

(a) little μικρόν [R29, 31]; μικρά [R29, 31]; ὀλίγα [31]

little child παιδίον, -ου, τό [25]

little house οἰκίδιον, -ου, τό [R39]

live ζω [31]; διαιτάω ( mid./pass. ) [R39]

live together συνοικέω [R47]

livelihood βίος, -ου, ὁ [8]

long μακρός, -ἄ, -άν [11]

long ago πάλαι [27]

long for ποθέω [R9]

longer (adv.) ἕτε [6]

long-lasting μακρός, -ἄ, -άν [11]

look ( at ) βλέπω with εἰς + acc. [R7, R9, R10, 13]

look down at ὑπερφρονέω [R36]

look into σκοπέω [45]

look up ἀναβλέπω [R50]

loosen λύω [12]

lord δεσπότης, -ου, ὁ [9]; κύριος, -ου, ὁ [28]

lot κλῆρος, -ου, ὁ [R49]

loud noise κτύπος, -ου, ὁ [R25]

love (noun) ἀγάπη, -ης, ἡ [41]

love (verb) φιλέω [15]; ἀγαπάω [41]

luck τύχη, -ῆς, ἡ [50]

Lycurgus Λυκοῦργος, -ου, ὁ [R44]

lying ψευδής, -ές [50]; most lying ψευδότατος, -η, -ον [50]

machine μηχανή, -ῆς, ἡ [45]

maid θεράπαινα, -ης, ἡ [5]

maiden κόρη, -ης, ἡ [6]

Maiden (another name for Persephone) Κόρη, -ης, ἡ [6]

make ποιέω [R8, R13, 16]; τίθημι [47]

make a difference διαφέρω [R32]

make a mistake ἁμαρτάνω [47]

make appear φαίνω [R30, R32, 35]

make begin ἄρχω + gen. [38]

make clear δηλόω [15]

make go πορεύω [R33, R50]

make stand ἵστημι [46]

make stand up ἀνίστημι [R30]

make trial of πειράω [R6, R8]

make war πολεμέω [R43]

male ἄρρην, -εν [R46]

man ἄνθρωπος, -ου, ὁ [7]; ἄνηρ, ἄνδρος, ὁ [30]

manage νέμω [R42]

manager (of the household) οἰκονόμος, -ου, ὁ, ἡ [R39]
mankind ἀνθρώπος, -ου, ὁ [7]
manner τρόπος, -ου, ὁ [R6, 11]
many πολλός, πολλή, πολύ [R7, R9, 18]
(the) many οἱ πολλοί [18]
many times πολλάκις [25]
march ἐλαύνω [44]
mare ἵππος, -ου, ἡ [7]
market ἀγορά, -ᾶς, ἡ [4]
marketplace ἀγορά, -ᾶς, ἡ [4]
marriage γάμος, -ου, ὁ [39]
marry (a man) γαμέω (mid.) + dat. [R6, 39]
marry (a woman) γαμέω (act.) [R6, 39]
marsh λίμνη, -ης, ἡ [11]
marvel (at) θαυμάζω [44]
marvelous δεινός, -ή, -όν [32]
masculine ἄρρην, -εν [R46]
master (of the household) δεσπότης, -ου, ὁ [9]; κυρίος, -ου, ὁ [28]
matters of state πράγματα, -άτων, τά [R30]
me ἐμοῦ/μου, ἐμοί/μοι, ἐμέ/με [14]
meal δεῖπνον, -ου, τό [24]
measure μέτρον, -ου, τό [R50]
meat κρέας, -ως, τό [R20, R22]
Mede Μῆδος, -ου, ὁ [R42]
meet τυγχάνω + gen. [50]
meeting σύνοδος, -ου, ἡ [R22]; σύλλογος, -ου, ὁ [R41]
message ἐπιστολή, -ῆς, ἡ [4]
messenger άγγελος, -ου, ὁ, ἡ [18]
messmate σύσκηνος, -ου, ὁ [R44]
middle μέσος, -η, -ον [R49]
military πολεμικός, -ή, -όν [R43]
military force δύναμις, -εως, ἡ [R29]; παρασκευή, -ῆς, ἡ [R34, 35]
mina μνᾶ, -ᾶς, ἡ [41]
mind νοῦς, νοῦ, ὁ [R43, 50]
mind νοῦς, νοῦ, ὁ [R43, 50]
mistake ἀμαρτία, -ῆς, ἡ [28]
mistress (of the household) δέσποινα, -ης, ἡ [5]; κυρία, -ας, ἡ [28]
model παράδειγμα, -τος, τό [48]
moderate μέτριος, -η, -ον [R33]; μέσος, -η, -ον [R49]
modesty αἰδώς, -ους, ἡ [17]
money ἀργυρία, -ων, τα [35]; χρύσια, -ων, τα [35]
money-lender δανειστής, -οῦ, ὁ [R23]
monkey πίθηκος, -ου, ὁ [R22]
more (adj.) πλειον/πλέων, -ον [33]
more (adv.) μᾶλλον [32]
Moses Μωϋσῆς, -έως, -εῖ, -ῆν, ὁ [R28]
most (adj.) πλεῖστος, -η, -ον [33]
most (adv.) μάλιστα [32]
mother μήτηρ, -τρός, ἡ [R14, R19, 29]
mountain ὅρος, -ους, τό [50]
mouse μῦς, μυός, ὁ [R6, R15]
move τρέπω (mid.) [11]
much (adj.) πολύς, πολλή, πολύ [R7, R9, 18]
much (adv.) πολύ [18]; πολλά [18]; μέγα [25]; μεγάλα [25]; μάλα [33]
mud πηλός, -οῦ, ὁ [R26]
murderer φονεύς, -έως, ὁ [R21]
music μουσική, -ῆς, ἡ (supply τέχνη) [R46]
must δεῖ + infin. [43]; ἀνάγκη with ἐστί(ν) + infin. [43]
my, my own ἐμός, -η, -ον [21]
myself (reflex. pron.) ἐμαυτοῦ, -ῆς [19]
naked γυμνός, -η, -ον [R40, R46]
name (noun) ὅνομα, -τος, τό [16]
name (verb) καλέω [24]
native country πατρίς, -ιδος, ἡ [30]
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of whichever quantity (indef. rel. adj.) ὁπόσος, -η, -ον [46]
of whichever size (indef. rel. adj.) ὁπόσος, -η, -ον [46]
of whichever sort (indef. rel. adj.) ὁποῖος, -ᾱ, -ον [46]
offer παρέχω [R36]
offer sacrifice θω [3]
offspring τέκνον, -ου, τό [8]; ἔκγονος, -ου, ὁ [R47]
often πολλάκις [25]
old παλαιός, -ᾱ, -ον [27]; παλαιάτερος, -ᾱ, -ον [32]; παλαιότατος, -η, -ον [32]
old age γῆρας, -ως, τό [R17]
old man γέρων, -οντος, ὁ [R16, 42]
old woman γραῦς, γράός, ἡ [42]
Olympia Ὀλυμπία, -ᾱς, ἡ [R31, R33]
on (location) ἐπί + dat. [14]
on (the surface of) ἐπί + gen. [14]
on account of διά + acc. [12]; ἐνεκα + gen. [48]
on behalf of ὑπέρ + gen. [20]
on the grounds of ὦς + ptcple. [24]
on the one hand...on the other hand μὲν...δέ [10]
on this side (of) ἐντός + gen. [R41]
onto ποτέ [26]
onto (and for all) ἀπαξ [34]
once more πάλιν [6]
one εἷς, μία, έν [30]
one (of two) ἕτερος, -ου, τό [49]
one another ἀλλήλων, -ος/-ας, -ος/ας/ακ [49]
one at a time καθ’ ἐνα, κατά μίαν, καθ’ ἐν [R13]
one by one καθ’ ἐνα, κατά μίαν, καθ’ ἐν [30]
one’s own ἰδιος, -α, -ον [R5]
only (adj.) μόνος, -η, -ον [18]
only (adv.) μόνον [18]
open (adj.) φανερός, ἄ, -όν [35]
open (verb) ἀνοίγω/ἀνοίγνῡμι [R26, 27]
open up ἀνοίγω/ἀνοίγνῡμι [R26, 27]
opening χάσμα, -ας, τό [R49]
opinion δόξα, -ης, ἡ [25]; γνώμη, -ης, ἡ [R37]
opportunity καιρός, -ον, ὁ [R38]
or ή [16]
orator ρήτωρ, -ορος, ὁ [16]
order (noun) κόσμος, -ου, ὁ [28]
order (verb) (to) κελεύω + infin. [5]
other ἄλλος, -η, -ο [22]
(the) other (of two) ἕτερος, -ου, τό [49]
ought (to) χρή with ἐστί(ν) + infin. [43]; ὤφελον + infin. [48]
our ήμετέρος, -α, -ον [21]
our own ήμετέρος, -α, -ον [21]
ours ήμετέρος, -α, -ον [21]
ourselves (reflex. pron.) ήμιὼν αὐτόν, -όν [19]
out of ἐκ + gen. [4]
outside ἐξω [40]
over ὑπέρ + gen. or acc. [20]
overhanging bank κρήμνος, -ον, ὁ [R25]
overlook (neglect) ἀμελέω [R42]; (put up with) περιοράω [R44]
overthrow σφάλλω [R32]
overwhelm κατακλύζω [R47]
owe οφείλω [48]
paint λακάρος, -ης, ἡ [7]
painter ζωγράφος, -ου, ὁ [R48]
pardon (for) συγγνώμη, -ης, ἡ + gen. [R40]
parent γονῆς, -έων, οἱ [R27, 47]
Parmenion Παρμενίων, -οντος, ὁ [R41]
participate in politics πολιτεύω (mid.) [R43]
particle with potential optative or in conditions ἄν [36, 37]
pass by πάρειμι [R23]; παρέρχομαι [R30]
pass over παραλείπω [R44]
pass up ἀνύψω [R38]
passion θυμός, -οῦ, ὁ [38]
path ὁδός, -οῦ, ἡ [7]
pause (from) παῦλα, -ης, ἡ + gen. [R48]
pay attention to τηρέω [R26]
pay out ἐκτίνω [R31]
peace εἰρήνη, -ης, ἡ [12]
penalize ζημιόω [R45]
penalty ἐπιτίμιον, -ου, τό [R31]; δίκη, -ης, ἡ [37]
(the) people οἱ πολλοί [18]
perceive αἰσθάνομαι [42]
perfect τέλειος/τέλεος, -ᾱ, -ον [R43, R48]
perhaps ἴσως [37]
Pericles Περικλῆς, -έους, ὁ [R34]
permit μεθημι [47]
Persian Πέρσης, -ου, ὁ [R42]
person ἄνθρωπος, -ου, ὁ [7]
personal ἵδιος, -ᾱ, -ον [R47]
persuade (to) πείθω + infin. [11]
Pharisees Φαρισαῖοι, -ων, οἱ [R26, R27]
Philip Φίλιππος, -ου, ὁ [R29]
philosopher φιλόσοφος, -ου, ὁ [13]
philosophical φιλόσοφος, -ου, ὁ [13]
philosophy φιλοσοφίᾱ, -ᾱς, ἡ [13]
pick up ἄνεργω [R49]
piece of gold χρῡσίον, -ου, τό [35]
piece of silver ἀργύριον, -ου, τό [35]
pious θεοσεβής, -ές [R28]
place (noun) τόπος, -ου, ὁ [11]
place (verb) τίθημι [47]
place upon ἐπιτίθημι [R45]
plain πεδίον, -ου, τό [50]
plan (noun) βούλευμα, -ατος, τό [R5]
plan (verb) (how to) βουλεύω + effort cl. [45]
plant φυτόν, -ου, τό [8]
plesant ήδος, -εύς, -ύ [33]; more pleasant ήδιστος, -η, -ον [33]; most pleasant ήδιστος, -η, -ον [33]
plot (against) ἐπιβουλεύω + dat. [R38]
plunder ἀρπάζω [15]
point out δείκνυμι [48]
political πολιτικός, -ή, -ον [R43]
political office ἄρχη, -ης, ἡ [12]
pond λίμνη, -ης, ἡ [11]
position χώρα, -άς, ἡ [4]
possess ἔχω [6]
possible (to) οἶον τε + infin. [46]; δυνατόν + infin. [47] (it is) possible (to) ἐστι(ν) + infin. [12]; ἐξεστι(ν) + infin. [43]
postpone ἀναβάλλω (mid.) [R47]
potter κεραμεύς, -έως, ὁ [R9]
power ἄρχη, -ης, ἡ [12]; κράτος, -ους, τό [R42]; δύναμις, -εως, ἡ [47]
powerful (enough to) δυνατός, -ή, -ον + infin. [35, 47]
practical πράκτικός, -ή, -ον [R43]
practice έπιτηδεύω [R47, R50]
practice philosophy φιλοσοφέω [R48]
pray (to) εὔχομαι + dat. [R9, R42]
prefer (to) βούλομαι + infin. [30]
preparation παρασκευή, -ῆς, ἡ [R34, 35]
prepare παρασκευάζω [R34, 35]
present circumstances παρεστός, -ῶτος, τό [R46]
preserve φυλάττω [3]
pretend προσποιέω (mid.) [17]
prevent κωλύω + infin. [50]
price τίμη, -ῆς, ἡ [15]
prime of life ἡλικία, -ας, ἡ [27]
private ιδιωτικός, -ή, -ον [R31]; ιδίος, -άς, -ον [R47]
private citizen ιδιώτης, -ου, ὁ [R31]
privately ιδιά [R47]
privilege γέρας, -ως, τό [17]
prize γέρας, -ως, τό [17]; ὀξον, -ου, τό [R37, R50]
probably ἴσως [37]
produce παρέχω [R36]; φῶ [R48]
promise (to) ὀμολογέω + infin. [48]
property χρήμα, -ατος, τό [35]
prophet προφήτης, -ου, ὁ [R26]
prosperity εὐδαιμονία, -ᾶς, ἡ [R44]
prosperous εὐδαίμων, -ον [17]
protect φυλάττω [3]
prove ἀποδείκνῡμι [48]
provide παρασκευάζω [R34, 35]
provisions ἐπιτήδεια, -ων, τά [40]
prudence σωφροσύνη, -ης, ἡ [42]
prudent σώφρων, -ον [42]
prytanis πρύτανις, -εως, ὁ [29]
punish δίκην λαμβάνειν [37]
punishment δίκη, -ης, ἡ [37]
pure καθαρός, , -όν [R49]
pursue διώκω [6]; ἐπιτηδεύω [R47, R50]
pursuit πρᾶξις, -εως, ἡ [R43]
put τίθημι [47]
put back ἀναβάλλω [R47]
put in order νέμω [R42]
put up with περιοράω [R44]
quarrel στασιάζω [R13]
question ἐρωτάω [18]
question expecting the answer "no" ἄρα μή [26]; μῶν [26]; μή [26]
question expecting the answer "yes" ἄρα, ὁ [R36]; ὁδοῦν [26]; οὗ [26]
question not expecting a particular answer ἄρα [26]
quick ταχύς, -εῖα, -ύ [R35, 41]; quicker θάττων, -ον [41]; quickest τάχιστος, -η, -ον [41]
quite δή [44]
quotation mark equivalent ὅτι [R40]
real ἀληθῆς, -ές [17]
really (τῇ) ἀλληθεῖα [10]
rearing τροφή, -ῆς, ἡ [R46]
reasoning λόγος, -ου, ὁ [12]
rebel ύβρις [R45]
rebuke ἐπιπλήττω + dat. [14]
recall μιμνῄσκω (mid., aor. pass., or fut. pass.) + gen. or acc. [49]
receive λαμβάνω [19]
recently νέον [31]
reckon together συλλογίζομαι [R30]
recognize γιγνώσκω [49]
regret ποθέω [R9]
reject ἐκβάλλω [R38]; ἀποβάλλω [R45]
rejoice (in) χαίρω + dat. [7]
related συγγενής, -ές [R21, R37]
relative συγγενής, -ούς, ὁ, ἡ [R21]
relax μεθημι [47]
release λύω [12]; μεθημι [47]
remain μένω [R16, 19]
remaining λοιπός, -ή, -όν [32]
remember μιμνῄσκω (mid., aor. pass., or fut. pass.) + gen. or acc. [R36, 49]
remind μιμνῄσκω [R36, 49]
renewal ἀνανέωσις, -εως, ἡ [R38]
reply ἀποκρινό + dat. [27]
report ἀγγέλλω [18]
report back ἀπαγγέλλω [R30, 41]
reproach λοιδόρεω [R28]; ἐπίκλησις, -εως, ἡ [R44]
republic πολιτεία, -ᾱς, ἡ [R48]
reputation δόξα, -ης, ἡ [25]
resembling παραπλῆσιος, -ά, -ον [R46]
resist ἀντέχω + dat. [R38]
resource ἀφορμή, -ῆς, ἡ [R32]
respect αἰδώς, -οῦς, ἡ [17]
respectable εὐσχήμων, -ον [R32]
responsibility αἰτία, -ας, ἡ [19]
responsible (for) αἰτίος, -ά, -ον + gen. [19]
rest (adj) λοιπός, -ή, -όν [32]
(the) rest οἱ ἄλλοι [22]
rest (from) παύλα, -ης, ἡ + gen. [R48]
reward ὀθλον, -ου, τό [R50]
riches πλούτοι, -ον, οἱ [R49]
ride ἐλαύνω [44]
ridicule γελάω with ἐπί + dat. [15]
ridiculous γελοῖος, -ον, ὁ [R46]
right (adj) δίκαιος, -ον, τό [37]
right (noun) δίκη, -ης, ἡ [37]
right time καιρός, -οῦ, ὁ [R38]
rightly ὀρθῶς [R30]
risk κίνδῡνος, -ου, ὁ [10]
river ποταμός, -οῦ, ὁ [7]
road ὁδός, -οῦ, ἡ [7]
rooster ἀλεκτρυών, -όνος, ὁ [R5, R19]
row ἐλαύνω [44]
ruin διαφθείρω [37]
rule (noun) ἀρχή, -ῆς, ἡ [12]
rule (verb) ἄρχω + gen. [38]; βασιλεύω [R48]
run τρέχω [50]
run a risk κινδῡνεύω [R39]
sabbath σάββατον, -ου, τό [R26]
sabbath-day σάββατον, -ου, τό [R26]
sacrifice θῶ [3]
safe ἁσφαλῆς, -ης, ἡ [R35]
safety σωτηρία, -ᾱς, ἡ [R10, R21, R30]
sail out (from) ἐκπλέω + gen. [R34]
sail together συμπλέω [R34]
sailing-voyage πλοῦς, -ου, ὁ [R35]
sailor ναῦτης, -ου, ὁ [R34]
same αὐτός, -ης, -ῶν [14]; ὁμός, -ης, -ῶν [49]
save σώζω [32]
say λέγω [10]; φημί [41]; ἠμί [47]
schism σχίσμα, -ατος, τό [R26]
school σχολή, -ῆς, ἡ [43]
schoolteacher σησιτήμα, -ης, ἡ [46]
scold ἐπιπλήττω [14]
scorn ὑπερφρονέω [R36]
sculptor ἀγαλματοποιός, -οῦ, ὁ [R18]
sea θάλασσα, -ης, ἡ [5]
sheep πρόβατον -ου, τό [R12]
shield ἄσπις, -ίδος, η [16]
ship ναῦς, νεώς, η [R23, R34]
shop ἀγοράζω [R44]
shoot βαλλω [15]
si稳固 (noun) βοή, -ῆς, ἡ [39]
si稳固 (verb) βοάω [39]
show δηλόω [15]; φαίνω [R30, R32, R35]; δείκνῡμι [48]
sicilian Σικελός, -ή, -όν [R35]
sicily Σικελία, -ᾱς, ἡ [R35]
sight θέᾱ, -ᾱς, ἡ [R49]
sign σημεῖον, -ου, τό [R26]
silver σῑγή, -ῆς, ἡ [R40]
similar (to) ὅμοιος, -άς, -ον + dat. [48]
sin (noun) ἁμαρτίᾱ, -ᾱς, ἡ [28]
sin (verb) ἁμαρτάνω [28]
since ἐπεί [5]; ἐπειδή [5]; ὡς [24]; ὡ [28]
sincere ἀληθής, -ές [17]
sinful ἁμαρτωλός, -όν [R26, R27, R28]
singly καθ' ἕνα, κατὰ μίαν, καθ' ἕν [30]
sister ἀδελφή, -ῆς, ἡ [7]
sit κάθημαι [R44]
six ἕξ [R33, 34]
sixth ἕκτος, -η, -ον [34]
size μέγεθος, -ους, τό [R43]
skill ἐπιστήμη, -ης, ἡ [R36]; τέχνη, -ῆς, ἡ [46]
sky οὐρανός, -ου, ὁ [20]
Sky (personified) Οὐρανός, -ου, ὁ [20]
slave (female) δούλη, -ῆς, ἡ [9]
slave (male) δοῦλος, -ου, ὁ [9]
slavery δουλεία, -άς, η [R37]
slay θᾶω [3]
sleep (noun) ύπνος, -ου, ὁ [R19]
sleep (verb) καθεύδω [45]
slow βραδύς, -εία, -ύ [41]; slower βραδύτερος, -ά, -ον [41]; slowest βραδύτατος, -η, -ον [41]
small μῑκρός, ἀ, -όν [11]; smaller ἐλάσττων, -ον [33]; smallest ἐλάχιστος, -η, -ον [33]
small portion μόριον, -ου, τό [R38]
snake δράκων, -οντος, ὁ [R21]
snare πάγη, -ης, ἡ [R22]
snatch ἀρπάζω [15]
sniff at ὀσφραίνομαι [R10]
so οὕτω(ς) [31]; ὧδε [31]
so as ὡστε [31]
so great τοσόσδε, τοσήδε, τοσάδε [31]; τοσοῦτος, τοσοῦτον[31]
so many τοσόσδε, τοσάδε, τοσοῦτος, τοσοῦτον[31]
so much τοσόσδε, τοσήδε, τοσάδε [31]; τοσοῦτος, τοσοῦτον[31]
so that ὡστε [31]
socrates Σωκράτης, -ους, ὁ [17]
soften μαλθακίζω [R47]
soldier στρατιώτης, -ου, ὁ [36]
some τις [21]; ἕνιοι, -αι, α [R45]
sofew πως [26]
something τι [21]
someone τις [21]
sometime ποτέ [26]
sometimes ποτέ [26]
somewhere που [26]
son παῖς, παιδός, ὁ [25]; υἱός, -οῦ, ὁ [27]
soul ψῡχή, -ῆς, ἡ [22]; θῡμός, -οῦ, ὁ [38]
sound φωνή, -ῆς, ἡ [30]
space χώρα, -ας, ἡ [4]
span of time αἰών, -ῶνος, ὁ [R28]
sparta Λακεδαίμων, -ονος, ἡ [R35, R44]
speak λέγω [10]
speak in the assembly ἀγορεύω [R30]
speaker ῥήτωρ, -ορος, ὁ [16]
spectacle θέα, -άς, ἡ [R49]
speech λόγος, -ου, ὁ [12]
spindle ἀτράκτος, -ου, ὁ [R50]
spinning νίστημι, -εως, ἡ [R50]
spirit ψῡχή, -ῆς, ἡ [22]; θῡμός, -οῦ, ὁ [38]
stade στάδιον, -ου, τό [44]
stadium στάδιον, -ου, τό [44]
staircase κλῖμαξ, -ακος, ἡ [39]
stand ιστήμι (perf.) [46]
stand guard φυλάττω [3]
stand near παρίστημι [R46]
stand out προέχω [R43]
stand up άνιστημι (mid. or second aor. act.) [R30]; ἵστημι (mid. or second aor. act.) [46]
star ἀστήρ, έρος, ὁ [R50]
start out ἐξορμάω [R33]
starting-point ἀφορμή, -ῆς, ἡ [R32]
state πόλις, -εως, ἡ [29]; πολῑτείᾱ, -ᾱς, ἡ [R48]
statue (of a god) ἄγαλμα, -ατος, τό [R18]
stay μένω [R16, 19]
steal κλέπτω [3]
step βαίνω [49]
step aside παραχωρέω [R44]
stick ράβδος, -ου, ἡ [R13]
stiffing heat πνῖγος, -ους, τό [R50]
still (adv.) ἔτι [6]
stillness ἡσυχία, -ᾱς, ἡ [4]
stir up κινέω [R35]
stoic λίθος, -ου, ὁ [7]
stop (bring to a stop) παύω [25]; ἀναπαύω [R33]
stop (come to a stop) παύω (mid.) [25]
storehouse θησαυρός, -ου, ὁ [8]
storm χειμών, -ῶνος, ὁ [R23]
story λόγος, -ου, ὁ [12]; μῦθος, -ου, ὁ [R50]
stranger ξένος, -ου, ὁ [24]
strength δύναμις, -εως, ἡ [47]
stretch out ἐκτείνων [R33]
strike (with direct blow) πλήττω [14]
strike at ἐπιπλήττω + dat. or acc. [14]
strike down καταπλήττω [R45]
strive (to) σπεύδω + infin. [3]
stroke πληγή, -ης, ἡ [R44]
strong ἀγαθός, -ή, -όν [8]; stronger κρείττων, -ον [33]; strongest κράτιστος, -η, -ον [33]
struggle ἄγων, -άνως, ὁ [15]
stumble into ἔμπνευσι [R49]
such τοιόνδε, τοιάντε, τοιόνδε [31]; τοιώτος, τοιώτη, τοιώτον (v) [31]
such al! ὅιος, -α, -ον [46]
such as (rel. adj.) ὅιος, -α, -ον [46]
suddenly ἡξαίρεσις [R50]
suffer πάσχω [40]
sufficient (to, for) ἰκανός, -ή, -όν + infin. or dat. [36]
(it) suits πρέπει + dat. [R46]
sun ἥλιος, -ου, ὁ [48]
Sun (personified) Ἄρης, -ου, ὁ [48]
support διαιτάω [R39]
suppose οἴομαι/οἶμαι [R29, 46]
surely μήν [32]; τοι [44]; μέντοι [44]
suspect ὑποπτεύω [R39]
suspicion ὑποπτευμα [R39]
suspicious ὑποπτευμα [R39]
sweet ἡδύς, -εῖα, -ύ [33]; sweeter ἡ διών, ἥδῑον [33]; sweetest ἥδιστος, -η, -ον [33]
swift ταχύς, -εῖα, -ύ [R35, 41]
swifter θάττων, -ον [41]
swiftest τάχιστος, -η, -ον [41]
Syracusan Συράκουσιος, -α, -ον [R38]
tail κέρκος, -ου, ἡ [R24]
take λαμβάνω [19]; αἰρέω [40]
take a rest ἀναπαύω (mid.) [R33]
take as a wife γαμέω (act.) [R6,
take care (of)  ἐπιμελέομαι + gen. [45]
take care (to)  ἐπιμελέομαι + infin. [45]
take counsel  βουλεύω [45]
take delight (in)  χαίρω + dat. [7]
take heart  θαρρέω [R35]
take in exchange for  ἀλλάττω (mid. + acc. & gen.) [11]
take up  ἀναιρέω [R49]
tale  μῦθος, -ου, ὁ [R50]
talent  τάλαντον, -ου, τό [41]
tall  μέγας, μεγάλη, μέγα [R14, 24]
tanner  βυρσοδέψης, -ου, ὁ [R9]
task  ἔργον, -ου, τό [8]
teach  διδάσκω [25]; παιδεύω [3]
teach discretion to  σωφρονίζω [45]
teacher  διδάσκαλος, -ου, ὁ, ἡ [25]
tell  λέγω [10]; φράζω [40]
temperance  σωφροσύνη, -ης, ἡ [42]
temperate  σώφρων, -ον [42]
ten  δέκα [34]
ten thousand  μριοι, -αι, -α [34]
tent  σκηνή, -ῆς, ἡ [4]
tentmate  σύσκηνος, -ου, ὁ [R44]
terrify  καταπλήττω [R45]
test  πειράω [R6, R8]
then  οὖν [10]; τοινυν [44]; ὥρα [R46, 47]
there (next)  ἐκτα [49]; ἐπειτα [49]
there (drawing a conclusion)  οὖν [10]; τοινυν [44]; ὥρα [R46, 47]
thence  ἐκείθεν [49]; ἐνθάδε [49]; ἐνταῦθα [49]
therefore  ὥρα [R46, 47]
these  οὗτοι, αὕτη, ταῦτα [R10, 13]; οἴδε, αἰδέ, τάδε [13]
thief  κλώψ, κλωπός, ὁ [16]
thing  πράγμα, -ατος, τό [R30, 42]; χρήμα, -ατος, τό [35]
think  νομίζω [R30, 41]; διανοεῖ [R32]; δοκέω [R43]; αἰσθάματος [R46, 48]
think little (of)  καταφρονεῖν + gen. [R31, R32]
third  τρίτος, -η, -ον [34]
this  οὗτος, αὕτη, ταῦτα [R10, 13]; οἴδε, ηδέ, τάδε [13]
thither  ἐκείθεν [49]; ἔπειτα [49]; ἐκεί [49]; ἐνθάδε [49]; ἐνταῦθα [49]
thorn  σκόλοψ, -οπος, ὁ [R16]
those  οὗτοι, αὕτη, ταῦτα [R10, 13]; ἐκεῖνοι, -αι, -α [13]
thousand  χθλιοι, -αι, -α [34]
thranite  θρανίτης, -ου, ὁ [R34]
three  τρεῖς, τρία [34]
thrice  τρίς [34]
thrift  φειδωλός, -ή, -όν [R39]
through  διά + gen. [12]
throughout  διά + gen. [12]
throw  βάλλω [15]; ῥπτω [20]; ἥμι [47]
throw away  ἕφημι [47]
throw out  ἐκβάλλω [R28, R38]
thunder  βροντή, -ῆς, ἡ [R50]
thus  οὗτος, ἐκεί [31]; οἴδε [31]
time  χρόνος, -ου, ὁ [23]
(ὅτι) time (to)  ἓρπα, -ας, ἡ + infin. [5]
to  εἰς + acc. [4]; ἐπί + acc. [14]; πρός + acc. [17]; παρά +

39] then (drawing a conclusion)  οὖν [10]; τοινυν [44]; ὥρα [R46, 47]

47] then (next)  ἐκτα [49]; ἐπειτα [49]

dence  ἐκείθεν [49]; ἐνθάδε [49]; ἐνταῦθα [49]

dessay  ἐκείθεν [49]; ἔπειτα [49]; ἐκεί [49]; ἐνθάδε [49]; ἐνταῦθα [49]

derefore  ὥρα [R46, 47]

des  οὗτοι, αὕτη, ταῦτα [R10, 13]; οἴδε, αἰδέ, τάδε [13]

dief  κλώψ, κλωπός, ὁ [16]

ding  πράγμα, -ατος, τό [R30, 42]; χρήμα, -ατος, τό [35]

dink  νομίζω [R30, 41]; διανοεῖ [R32]; δοκέω [R43]; αἰσθάματος [R46, 48]

dink little (of)  καταφρονεῖν + gen. [R31, R32]

d third  τρίτος, -η, -ον [34]

d this  οὗτος, αὕτη, ταῦτα [R10, 13]; οἴδε, ηδέ, τάδε [13]

dither  ἐκείθεν [49]; ἔπειτα [49]; ἐκεί [49]; ἐνθάδε [49]; ἐνταῦθα [49]

dor  σκόλοψ, -οπος, ὁ [R16]

dose  οὗτοι, αὕτη, ταῦτα [R10, 13]; ἐκεῖνοι, -αι, -α [13]

dousand  χθλιοι, -αι, -α [34]

dranite  θρανίτης, -ου, ὁ [R34]

dree  τρεῖς, τρία [34]

drice  τρίς [34]

dry  φειδωλός, -ή, -όν [R39]

drough  διά + gen. [12]

droughout  διά + gen. [12]

drow  βάλλω [15]; ῥπτω [20]; ἥμι [47]

drow away  ἕφημι [47]

drow out  ἐκβάλλω [R28, R38]

dunder  βροντή, -ῆς, ἡ [R50]

dus  οὗτος, ἐκεί [31]; οἴδε [31]

time  χρόνος, -ου, ὁ [23]
(ὅτι) time (to)  ἓρπα, -ας, ἡ + infin. [5]

to  εἰς + acc. [4]; ἐπί + acc. [14]; πρός + acc. [17]; παρά +
acc. [22]; ως + acc. [40]
to a place over ὑπέρ + acc. [20]
to a place under ὑπό + acc. [11]
to another place ἄλλοσε [49]; ἄλλῃ [R50]
to Athens Ἀθήναζε [49]
to here δεῦρο [49]; ἐνθάδε [49]; ἐνταῦθα [49]
to a place under ὑπό + acc. [11]
to another place ἄλλοσε [49]; ἄλλῃ [R50]
to Athens Ἀθήναζε [49]
to here δεῦρο [49]; ἐνθάδε [49]; ἐνταῦθα [49]
to a place over ὑπέρ + acc. [20]
πιστεύω + dat. or εἰς + acc. [28]
truth ἀληθεία, -άς, ἡ [10]
try (to) πειράω + infin. [R35, R47]
turn (noun) τρόπος, -ου, ο [R6, 11]
turn (verb) τρέπω [11]
twelfth δωδέκατος, -η, -ον [34]
twelve δώδεκα [34]
twenty εἴκοσι [34]
twice δίς [34]
to there ἐκεῖσε [R33, 49]; δεῦρο [49]; ἐνθάδε [49]; ἐνταῦθα [49]
to where (rel. adv.) οἷ [38]
today τήμερον [23]
together with σύν + dat. [19]; μετά + gen. [19]
tolerable μέτριος, -ἀ, -ον [R33]
toomark δᾷς, δᾷδος, ἡ [R40]
toward πρός + acc. [17]
track ἵχνος, -ους, τό [R17]
trade τέχνη, -ης, ἡ [46]
transfer παραδίδωμι [R42, R45]
transport ship ὀπλίταγωγὸς ναῦς [R34]
trap πάγη, -ης, ἡ [R40]
treasure θησαυρός, -οῦ, ὁ [8]
treasury θησαυρός, -οῦ, ὁ [8]
treatment θεραπεία, -άς, ἡ [R42]
tree φυτόν, -οῦ, τό [8]; δένδρον, -ου, τό [20]
triennium τριήρης, -ους, ἡ [17]
trierarch τριήραρχος, -ου, ὁ [R34]
trip up σκάλλω [R32]
triumph τριήρης, -ους, ἡ [17]
troops δύναμις, -εως, ἡ [R29]
trouble πρόγνωσθε, -ον, τά [42]
true ἀληθής, -ές [17]
truly τῇ ἀληθείᾳ [10]
trumpeter σαλπιγκτής, -οῦ, ὁ [R29]
trust (in) πέποιθα + dat. [20];
utrue ψευδής, -ές [50]; most untrue ψευδίστατος, -η, -ον [50]
unworthy (of, to) ἄναξίος, -ον +
gen. or infin. [9]
up (adv.) ἄνω [39]
up (prep.) ἄνα + acc. [23]
up along ἄνα + acc. [23]
up to μέχρι + gen. [50]
upbringing τροφή, -ῆς, ἡ [R46]
on upon ἔπι + gen. [13]
uproc θόρυβος, έου, ὁ [29]
(the) upstairs τά ἄνω [R39]
upwards ἀνω [39]
urge (to) κελεύω + infin. [5]
us ήμων, ήμιν, ήμας [14]
use (noun) χρείαι, -ας, ἡ [R32]
use (verb) χράομαι + dat. [36]
useful χρήσιμος, -η, -ον [R32, R35, 36]; ὠφέλιμος, -ον [R47]
value τῑμάω [15]
very (adv.) μάλα [33]; πάνυ [48]
victory νίκη, -ῆς, ἡ [36]
virtue ἀρετή, -ῆς, ἡ [43]
virtuous ἀγαθός, -ή, -όν [8]; more virtuous βελτιών, -τιων [33]; most virtuous βέλτιστος, -ης, -ον [33]
visible φανερός, ὁ, ὁν [35]
voice φωνή, -ῆς, ἡ [R20, 30]
wag σείω [R24]
wagon ἀμφίξα, -ης, ἡ [11]
wait for μένω + acc. [R16, 19]
walk (noun) περίπατος, -ου, ὁ [R33]
walk (verb) περιπατέω [R33]; βαίνω [49]
walk around περιπατέω [R33]
(a) walking around περιπατός, -ου, ὁ [R33]
wall (of a city) τεῖχος, -ους, τό [17]
wall (of a house or enclosure) τοίχος, -ου, ὁ [R16]
war πόλεμος, -ου, ὁ [12]
ward off ἀμύνω [R36]
wash νίζω [R26]
water ύδωρ, ὕδατος, τό [R11, 21, 50]
wave κύμα, -ατος, τό [47]
way ὁδός, -ου, ὁ [7]; τρόπος, -ου, ὁ [R6, 11]
we ήμεις [14]
weak κακός, -ης, -ον [9]; ὠφέλιμος, -ον [R36]; weaker ἤττων, -ον [33]; weakest ἦκιστος, -ης, -ον [33]
wealth πλούτος, -ου, ὁ [R49]
wealthy πλούσιος, -ας, -ον [R30]
weasel γαλῆ, -ῆς, ἡ [R6]
wedding γάμος, -ου, ὁ [39]
weep κλαίω [R49]
well εὖ [17]
well-disposed (toward) πρόθυμος, -ου + dat. or eis + acc. [38]
well-intentioned εὖνοος, -ουν [R30]
(the) well-known οὗτος, -ους, τό [17]; ἐκεῖνος, -ης, -ον [13]
well-reasoned εὐλογος, -ον [R37]
what? (adj./pron.) τί [21]; (indir.) τι [26]
whatever (indef. rel. pron.) τι [38]
when ἐπεί [5]; ἐπειδή [5]; ὡς [24]; (rel. adv.) ὅτε [38]
when? πότε [26]; (indir.) ὅποτε [26]
whence (rel. adv.) ὅθεν [38]
whence? πόθεν [26]; (indir.) ὅποτε [26]
whencesoever (indef. rel. adv.) ὅποτε [38]
whenever (indef. rel. adv.) ὅποτε [38]
which (rel. pron.) τί [23]
which? τι [21]; (indir.) τι [26]
which indeed ὅπερ [47]
whichever (indef. rel. pron.) ὃ τι [38]
which(ever) (of two) ὁπότερος, -leftJoin. rel. pron. ὃ τι [21] [38]
while ἕως [23]
whip μαστῖγοω [R40]
whither (rel. adv.) οί [38]
whither? ποί [26]; (indir.) ὁποί [26]
whithersoever (indef. rel. adv.) ὃποι [26]
who (rel. pron.) ὃς, ἥ [23]
who? τίς [21]; (indir.) ὁστις, ἢτις [26]
who indeed (rel. pron.) ὅσπερ [47]
whoever (indef. rel. pron.) ὁστις, ἢτις [38]
whole πᾶς, πᾶσα, πᾶν [23]
why? τί [21]
wicked κακός, -ἡ, -ῆν [9]; more wicked κακῶς, -ης, ἡ [37]
most wicked κακίστος, -η, -ον [33]
wickedly κακῶς [17]
wife γυνὴ, γυναικὸς, ἡ [39]
win νικάω [37]
wing πτερόν, -ου, τό [R20]
wisdom σοφία, -ᾱς, ἡ [13]
wise σοφός, -ή, -όν [13]
wish (to) ἔθελω + infin. [3]; βούλομαι + infin. [30]
with σύ + dat. [19]; μετά + gen. [19]
with the avowed intention of ὁς + ptcple. [24]
with the help of σύν + dat. [19]
within ἐντός + gen. [R41]
without ἄνευ + gen. [24]
woe is me! οίμοι [R17]
wolf λύκος, -ου, ὁ [R12]
woman ἡμεν, -ου, ἡ [7]: γυνή, γυναικὸς, ἡ [39]
womankind ἡμεν, -ου, ἡ [7]
wonder (at) θαυμάζω [44]
word λόγος, -ου, ὁ [12]
work (noun) ἔργον, -ου, τό [8]

work (verb) πονέω [R5]
workshop ἔργαστήριον, -ου, τό [R18]
world κόσμος, -ου, ὁ [28]
worse (in ability or worth) θεσβής, -ες [R28]
worse (in ability or worth) θεσβής, -ες [R28]
worse (in might) ἦττων, -ον [33]
worse (morally) κακίστος, -η, -ον [33]
worship προσκυνέω + dat. [R28]
worshipping God θεοσεβής, -ες [R28]
worst (in ability or worth) θεσβής, -ες [R28]
worst (in ability or worth) θεσβής, -ες [R28]
worst (in might) ἦττων, -ον [33]
worst (morally) κακίστος, -η, -ον [33]
worth τίμη, -ῆς, ἡ [15]
worthless ἀνάξιος, -ον [9]
worthy (of, to) ἀξίος, -η, -ον + gen. or infin. [8]
would that εἰ γάρ [36]; εἴθε [36]
wow! βαβαί [R24]
wrestling-bout πάλαισμα, -ατος, τό [R44]
wrestling-school παλαίστρα, -ᾱς, ἡ [R46]
write γράφω [3]
wrong (adj) ἀδικός, -ον [37]
wrong (noun) ἀδικία, -ᾱς, ἡ [37]
year ἐτος, -ους, τό [23]
yes καὶ μάλα [R46]; ναι [R46]
yes, by… (oath) νή + acc. [R46]
yet ἐτι [6]; μήν [32]
yield παραχωρέω [R44]
yoke ζυγόν, -ου, τό [R45]
you (pl.) ὃμεις, ὃμων, ὃμῖν, ὃμᾶς [14]
you (sg.) σύ, σοῦ/σου, σοι/σοι, σέ/σε [14]
you know τοι [44]
you see τοι [44]
young νέος, -ᾱ, -ον [27]
young child παιδίον, -ου, τό [25]
young man νεανίας, -ου, ὁ [R6, 9]
your (more than one person's) ὁμέτερος, -ας, -ον [21]
your (one person's) σός, σή, σόν [21]
your own (more than one person's) ὁμέτερος, -ᾱ, -ον [21]
your own (one person's) σός, σή, σόν [21]
yours (more than one person's) ὁμέτερος, -ᾱ, -ον [21]
yours (one person's) σός, σή, σόν [21]
yourself (reflex. pron.) σεαυτοῦ/σαυτοῦ, σεαυτῆς/σαυτῆς ([19]
yourselfs (reflex. pron.) ὁμῶν αὐτῶν, -ῶν [19]
a youth νεανίας, -ου, ὁ [R6, 9]
Zeus Ζεύς, Διός, ὁ [R18, R42, R48]
Lesson numbers appear in brackets. R means that the word is found in the reading but not in the vocabulary for that lesson.

ἀγαθός, -ῆ, -όν good (at doing a thing), brave, strong, (morally) good, virtuous [8]
ἀγαλμα, -στος, τό statue (of a god) [R18]
ἀγαλματοποιός, -οῦ, ὁ sculptor [R18]
ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγαπήκα, ἠγάπημαι love; (+ infin. or suppl. ptcple.) be fond of (doing), be content (to) [41]
ἀγάπη, -ης, ἡ love [41]
ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἤγγέλθην announce, report [18]
ἀγγελος, -ου, ὁ, ἡ messenger [18]
ἀγέ (imper. of ἄγω—strengthens another imperative) come on now! [40]
ἀγέλη, -ῆς, ἡ herd [R46]
ἀγνοέω, ἀγνοήσω, ἠγνόησα, ἠγνόηκα, ἠγνόημαι, ἠγνόηθην not know, be ignorant of [R5]
ἀγορά, -ᾶς, ἡ marketplace, market [4]
ἀγοράζω, ἀγοράσω, ἡγόρασσα, ἡγόρασσα, ἡγόρασσα, ἡγόρασσα be in the marketplace, shop [R44]
ἀγορεύω, ἀγορεύσω, ἡγορεύσα, ἡγορεύσα, ἡγορεύσα, ἡγορεύσα speak in the assembly [R30]
ἀγρός, -οῦ, ὁ countryside [R39]
ἀγω, ἀξιον, ἡγαγον, ἡχα, ἡμαι, ἡχθην lead [22]
ἀγών, -ῶνος, ὁ contest, competition, struggle [16]
ἀγώνα ἔχειν hold a contest [16]
ἀγωνίζομαι, ἀγωνιοῦμαι, ἡγωνισάμην, —, ἡγωνίσμαι, ἡγωνίσθην compete [R31]
ἀδαμάντινος, -ον firm, determined [R49]
ἀδειπνος, -ον unfed [R19]
ἀδελφή, -ῆς, ἡ sister [7]
ἀδελφός, -οῦ (voc. sg. ἀδελφε), ὁ brother [7]
ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδίκησα, ἠδίκησα be unjust, do wrong, injure [37]
ἀδικία, -ᾶς, ἡ injustice, wrong, injury [37]
ἀδικος, -ον unjust, wrong [37]
ἀδέη (adv. always, ever [25]
ἀθάνατος, -ον immortal, undying [9]
Ἀθήναζε (adv.) to Athens [49]
Ἀθηναῖος, -α, -α, ὁ Athenian [R31, R34, R35, 37]
Ἀθήναι, ἀν ὁ Athens [49]
Ἀθήνηθεν (adv.) from Athens
Ἀθήναι(ν) (adv. in Athens, at Athens [R33, 49])

ἆθλον, -ου, τὸ prize, reward [R37, R50]

Ἄιδης, -ου, ὁ Hades (god of the underworld) [R49]

αἰδώς, -οῦς, ἡ shame (either good or bad sense), modesty, respect [17]

αἴθυια, -ᾱς, ἡ seagull [R23]

αἴλουρος (= αἰόλος + οὐρ), -ου, ὁ, ἡ cat [R19]

αἰρέω, αἰρήσω, ἕιλον (stem = ἑλ-), ἔρηκα, ἔρηκµ ἀ ι, ἠρέθην take; (mid.) choose [40]

αἰσθάνοµαι, αἰσθήσω, ἀεισθόµαι, ἀεισθήσοµαι, ἀεισθήθην —, ἀισθήµαι, — (verbal adj. αἰσθητέος (+ acc./gen. or ptcple., infin., or ὅτι/ὅτι in indir. disc.) perceive, sense [42]

αἰσχρός, -η, -ον shameful, disgraceful [31]

αἰσχύνω, ἀἰσχυνῶ, ἕαισχῡνα, —, —, ἀεισχύνθην disgrace; (mid.) feel ashamed, be ashamed [44]

αἰτίᾱ, -ᾱς, ἡ blame, guilt, responsibility, accusation, charge, cause [19]

αἰττοµέας, -ας, ἡ blame (affirmative or negative) [R46]

αἰών, -ῶνος, ὁ span of time, age [R28]

αἴσχυλος, ἀἰσχύλης, ἠκούσµαι, ἠκούσα, ἀκῆκα, —, ἦκούσθην (+ gen. of person heard or acc. of thing heard) hear, listen, listen to [5]

ἀλλά see ἀλλά

ἀλλά (ἀλλ') (conj. but [6]

ἀλλὰ µὴν but yet [32]

ἀλλάττω, ἀλλάξω, ἦκαλλάξα, ἠλλάχθην/ἠλλάγην change, alter [6]; (mid. + acc., gen.) take (something) in exchange for (something) [11]

ἀλληλοθεν (adv.) from another place [49]

ἀλλοθεν (adv.) at another time [R36]

ἀλλογεωσ, -ου illogical [R38]

ἀλόπηξ, ἀλωπίς, ἡ fox [R17, R20, R22]

αµα (adv.) at the same time [R45]
άμαξα, -ης, ἡ cart, wagon [11]
άμαρτάνω, ἄμαρτήσωμαι, ἦμαρτον, ἦμάρτητα, ἦμάρτημα, ἦμαρτηθήνυ make a mistake, fail, err, sin; (+ gen.) miss (a target), miss out on [28]
άμαρτία, -ας, ἡ mistake, failure, error, sin [28]
άμαρτωλός, -ον sinful [R26, R27, R28]
άμεινον, -ον (comp. of ἀγαθός, -ῆ, -όν) better (in ability or worth) [33]
άμέλεια, -ας, ἡ negligence [R33]
άμελέω, ἄμελήσω, ἄμελησα, ἄμελησκα, ἄμελημα, ἄμεληθήνυ be negligent, neglect, overlook [R33, R42]
άμπελος, -ου, ἡ vineyard, vine [R8]
άμύνα, ἀμυνόν, ἡμύνα, —, — ward off; (mid.) defend oneself [R36]
άμφι’ see ἄμφι
άμφι (άμφι) (prep. + gen.) about, concerning; (prep. + acc.) around (basic meaning of ἄμφι = on both sides of); ἄμφι’ before a vowel [23]
άν particle used with subjunctive in protasis of present general or future more vivid condition, with indicative in apodosis of contrary-to-fact condition, with optative in apodosis of future less vivid condition, or with potential optative [36, 37]
άν contraction of εἰ ἄν [37]
άν’ see ἄνα
άνα (άνα) (prep. + acc.) up, up along, by (in various idioms); ἄνα’ before a vowel [23]
άνα πάσαν ἡμέραν day by day, daily [23]
άναβάλλω put back; (mid.) postpone (see βάλλω) [R47]
άναβλέπω look up [R50]
άναγγελνος read (see γγέννος) [49]
άναγκάζω, ἀναγκάσω, ἦνάγκασα, ἦνάγκασκα, ἦνάγκασμα, ἦνάγκασθην force [R48]
άναγκαίος, -α, -ον necessary; (as a neut. pl. substantive) necessities [R31, 43]
άναγκαίοτατος, -ης, -ον (superl. of ἀναγκαίος, -α, -ον) most necessary [R29]
άνάγκη, -ης, ἡ necessity; (+ ἐστί & dat. or acc. + infin.) there is need (to), it is necessary (to), one must [43]
άναπερέω take up, pick up (see αἱρέω) [R49]
άναμάρτητος, -ον having done no wrong [R45]
άνανέωσις, -εως, ἡ renewal [R38]
άναξίος, -ον worthless; (+ gen. or infin.) unworthy (of, to), not deserving (of, to) [9]
άναπαυω stop, bring to a stop; (mid.) take a rest [R33]
άνατείνω, ἀνατενῶ, ἀνέτεινα, ἀνατέτακα, ἀνατέταν lift up [R42]
άνδρες, -ῶν, οἱ gentlemen (vocative used in addressing an audience) [R40]
άνέκπληκτος, -ον not dazzled, not awed [R49]
άνέκπληκτος, -ον not dazzled, not awed [R49]
άνέξηθαι, ἄνεσω, ἄνθρωπος, -ου, ὁ human [48]
άνήρ, ἄνδρος, ὁ man, husband [30]
άνθρωπος, -ου, ὁ (masc.) human being, person, man, mankind, humankind; (fem.) woman, womankind [7]
άνήμι, ἄνησω, ἄνηκα, ἄνεικα,
ἀνεῖμαι, ἀνείθην let go, pass up [R38]
ἀνίστημι, ἀναστήσω, ἀνέστησα/
(intrans.) ἀνέστησθα, ἀνεστήσα
ἀνέστηθα, ἀνεστάμαι, ἀνεστάθην (fut. perf. intrans. ἀνεστήξομαι) make stand up; (intrans. forms) stand up [R30]
ἀνοίγω/ἀνοίγνῡ (imperf. ἀνέῳγον), ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγαί, ἀνεῴχθην open, open up [R26, 27]
ἐνπερ if (ever) indeed [47]
ἀντέχω (+ dat.) hold out (against), resist (see ἔχω) [R38]
ἀντί (prep. + gen.) in place of [R44]
ἄνω (adv.) up, upwards [39]; τὰ ὀνο the upstairs [R39]
ἄξιος, -ᾱ, -ον (superl. of ἄγαθος, -ή, -όν) worthy (of, to) [8]
ἀπ' see ἀπό
ἀπαγγέλλω report back (see ἀγγέλλω) [R30]
ἀπαξ (adv.) once [34]
ἀπελαύνω drive back [R44]
ἀπελθάναι, ἀπελθήσω, ἠπελθό, ἠπελθόν, τέθνηκα, —, — (fut. perf. τεθνήξω) die, be killed [21]
ἀπιστέω, ἠπιστήσω, ἠπίστησα, ἠπίστηκα, ἠπιστήθην (dat.) distrust [R45]
ἀπιστικός, ἀπιστίκησα, ἡπιστήκησα, — (superl. of ἄγαθος, -ή, -όν) best
ἀποβάλλω cast aside, reject [R45]
ἀποβλέπω (with εἰς + acc.) gaze upon (see βλέπω) [R48]
ἀποδείκνῡμι demonstrate, prove (see δείκνῡμι) [48]
ἀποδειλιάω, ἀποδειλιάσω, —, —, — be a coward [R31]
ἀποδίδω (mid. + dat.) answer, reply (see κρίνω) [27]
ἀποδίδω, ἀποδέχομαι, ἅπετείναι, ἅπεκτονα, —, — kill [21]
ἀπολέω leave, leave behind, abandon (see λείπω) [8]
ἀποφέμι send away (see πέμπω) [R12]
ἀποφέμι, ἄφω, ἦ, έ difficulty, desperate situation [R36]
ἀποδότος, -ον, -ον unexpected [R39]
ἄρ, see ἄρα
ἀρ' see ἄρα
ἄρ' οὐ introduces a question expecting the answer “yes” [26]
ἄρα (interrog. particle) therefore, then; never elided [R46, 47]
ἀρ' (ἀρ') (interrog. particle ἦ + inferential particle ἄρα) introduces a question not expecting a particular answer; ἀρ' before a vowel [26]
ἄρα μῆ introduces a question expecting the answer “no” [26]
ἀργύριον, -ο, τό piece of silver; (pl.) money, cash [35]
ἀργυρος, -ο, ο silver [35]
ἀρετή, -ῆς, ἡ virtue, excellence [43]
ἀριθμός, -ο, ο number [34]
ἀριστάω, ἀριστήσω, ἡρίστησα, ἡρίστηκα, ἡρίστηθην eat lunch [R33]
ἀριστος, -η, -ον (superl. of ἄγαθος, -ή, -όν) best
in ability or worth) [33]

ἀρκτός, -ου, ὁ, η bear [R10]

ἀρπάζω, ἀρπάσα, ἠρπασσα, ἠρπάκα, ἠρπάσμαι, ἠρπάσθην seize, snatch, plunder [15]

ἀρρην, -εν male, masculine [R46]

ἀρχή, -ῆς, η beginning, power, rule, political office [12]

ἀρχώ, ἄρξω, ἑρξα, ἑρχα, ἠρχμαι, ἠρχθην (+ gen.) rule; (+ gen.) make begin; (mid. + gen., infin., or ptcple.) begin [38]

ἀρχων, -οντος, ὁ archon (one of the 9 chief magistrates of Athens) [38]

ἀσθενής, -ές weak [R36]

Ἀσία, -ας, η Asia [R42]

ἀσπάζοµαι, ἀσπάσοµαι, ἠσπάσαµαι, ἠσποδόµαι, ἠσπάληµαι, ἡσπαλησάµην, ἠσπαληθῆνη engage in business [R43]

ἀσχολέοµαι, ἀσχολήσοµαι, ἠσχολησάµαι, ἠσχόληθην engage in business [R43]

αὐτός, -ῆ, -ό same; (intens. adj.) self, very; (pers. pron.) him, her, it, them [14]

αὐτός (adv.) at the very place, here, there [R35]

αὐτός, -ῆς, -οῦ see ἑαυτόυ, -ῆς, -οῦ

αὐτός (adv. of αὐτός, -ῆς, -οῦ; irreg. accent) in this very way [31]

αὐχμοῦς, -οῦ, ὁ crud, dirt [R49]

ἀφ' see ἀπό

ἀφήμι throw away, send away, dismiss (see ἑαυτοῦ) [47]

ἀφικνέοµαι, ἀφικόµαι, ἀφικόµην, ἀφικόµην, ἀφικόµην (with ἐπί or εἴς + acc.) arrive (at), come (to) [30]

ἀφορθή, ἡ starting-point, resource [R32]

Ἀφροδιτή, -ῆς, ἡ Aphrodite (goddess of love) [R6]

βαβαί (exclamation of surprise or amazement) wow! [R24]

βαινω, βήσοµαι, βῆναι, βέβαια, βεβαια, βέβαιαν, βέβαιαν, βέβαιαν throw, hit (with a thrown weapon), shoot [15]

βάτος, -ου, ἡ bramble bush [R23]

βάτων, -ου, ὁ frog [R11, R25]

βέλτιστος, -η, -ον (superl. of ἀγαθός, -ῆς, -οῦ) best (morally), most virtuous [33]

βελτίων, -ον (comp. of ἀγαθός, -ῆς, -οῦ) better (morally), more virtuous [33]
γαλῆ (γαλέη), -ῆς, ἥ weasel [R6]

γαμέω, γαμάω, ἐγήμα,
γεγάμηκα, γεγάμημαι,
ἐγαμήθην take (a woman)
as a wife, marry (a woman);
(mid. + dat.) give oneself in
marriage (to a man), marry
(a man) [R6, 39]

γάμον ποιεῖν hold a wedding [39]

γάμος, -οῦ, ὁ marriage, wedding [39]

γάρ (postpos. conj. introducing
an explanation) for, for
indeed [13]

γε (γ') (enclitic particle) at least, at
any rate; γ' before a vowel
[12]

γελάω, γελάσο μαί, ἐγέλασα,
ἐγελάσθην laugh; (with
ἐπί + dat.) laugh at, ridicule
[15]

γελοῖος, -ᾶς, -ον laughable,
ridiculous [R46]

γένεσις, -εως, ἡ birth [R46, R50]

γεννάω, γεννήσω, ἐγέννησα,
γεγέννηκα, γεγέννημαι,
ἐγεννήθην beget, give
birth to, bear [R27, 28]

γένος, -ους, τὸ race, birth, class,
type, kind [48]

γέρας, -ως, τὸ prize, privilege [17]

γέρων, -οντος, ὁ old man [R16, 42]

γεωργός (= γῆ + ἔργον), -οῦ,
ὁ farmer [R8, R13]

γῆ (= γέα), γῆς, ἡ earth,
ground, land; Γῆ = Earth
(personified as a goddess)
[20]

γῆρας, -ως, τὸ old age [R17]

γηράσκω, γηράσομαι, ἐγηρᾶσα,
γεγηρᾶκα, —, — grow old
[R33]

γίγνομαι, γεννήσομαι, ἐγεννήμην,
ὠν, γεγέννημαι, — be
born, become, happen
[R14, R27, R28, 32]

γιγνώσκω, γνώσομαι, ἔγνων,
δέ (imperf. ἔδει), δεήσει,  
ἔδεισε(v), —, —, — (+ gen.) there is need (of); (+ acc. & infin.) it is necessary (to), one must [R14, 43]  
δείκνυμι, δείω, δεδείμα,  
δέδειξα, δεδείμα,  
ἔδειξθην show, point out [48]  
δειλία, -άς, ἡ cowardice [R37]  
δειλός, -ή, -ον cowardly, miserable (comp. δειλότερος, -α, -ov more cowardly) [R25]  
δεινός, -ή, -όν terrible, dreadful, marvelous, clever [32]  
δειπνέω, δειπνήσω, δεδείπνηκα,  
δειπνήθην dine, eat dinner [R24, R33]  
δεύτερος, -άς, -ον second [34]  
δή (postpositive particle)  
certainly, quite, indeed  
(emphasizes preceding word—can be ironic) [44]  
δήλα (neut. acc. pl. of δήλος, -η, -ov used as adv.) clearly [31]  
δήλον (neut. acc. sg. of δήλος, -η, -ov used as adv.) clearly [31]  
δήλος, -η, -ον clear, visible, evident [R8, 15]  
δῆλος, δηλώσω, ἐδῆλοσα,
δεδήλωκα, δεδήλωμαι, ἐδηλώθην make clear, show, explain [15]
dι’ see διά.
dιά (δι’) (prep. + gen.) through, throughout; (prep. + acc.) on account of; δι’ before a vowel [12]
dιανοέω, διαινησσόμαι, διεννόηθην think [R32]
dιατάω (imperf. διῄτων), διαιτάσω, διατέταξα, διατέταγµα, διετάγην arrange [R47]
dιαφέρω differ, make a difference (see φέρω) [R32]
dιαφεύγω flee through, escape (see φεύγω) [R47]
dιαφθείρω, διαφθαρίζω, διεφθαράκα, διεφθόρα, διεφθάρην corrupt, ruin [37]
dίδασκαλος, -ου, ὁ, ἡ teacher, dramatist [25]
dίδασκω, διδάσσω, ἐδίδαξα, δεδίδαχα, δεδίδαγµα, δεδιδάχθην teach [R34, 46]
dιδάσκω, διδάσσω, ἐδίδαξα, δεδίδαχα, δεδιδάγµα, δεδιδάχθην give [R34, 46]
dιηγόμαι, διηγῆσομαι, διηγησάµαι, διηγησάµαι, —, διήγησαι, — describe [R49]
dικαιοσύνη, -ης, ἡ justice [R48, R50]
dικαίος, -α, -ον just, right [37]
dικαιοσύνη, -ης, ἡ justice [R48, R50]
dικαιοσύνη, -ης, ἡ justice, right, penalty, punishment, lawsuit [37]
dίκην διδόμαι be punished [46]
dίκην λαμβάνειν para tinos punish someone [37]
dίκτυον, -ου, τό net (for hunting) [R15]
dιότι because (contraction of διὰ τοῦθ’ ὅτι) [R32, R36]
dιπλοῦς (= -όος), ἆ, -οῦν double [R39]
dίς (adv) twice [34]
dιώκω, διώξω, ἐδιώξα, δεδίωχα, ἐδιώχθην pursue, chase, hunt, drive away, banish [6]
dοκέω, δόξω, ἐδόξα, —, δεδοξύμαι, ἐδοξυθήν (+ infin. in indir. disc.) think; (+ complem. infin.) seem (to); (third-pers. sg. impersonal + subj. infin.) it seems (to), it seems good (to) [R31, R39, 43]
dόξα, -ης, ἡ opinion, reputation, fame, glory [25]
dουλεία, -αις, ἡ slavery [R37, R45]
dουλεύω, δουλέσω, ἐδουλεύσα, δεδουλεύμαι, ἐδουλεύθην (+ dat.) be a slave (to), serve [9]
dοῦλη, -ης, ἡ slave (female) [9]
dοῦλος, -ης, -ον enslaved [9]
dοῦλος, -ου, ὁ slave (male) [9]
dράκον, -οντος, ὁ snake [R21]
dραχμή, -ης, ἡ drachma (unit of money and weight = 6 obols) [18]
dύναμι, δυνήσομαι, —, —, δεδύνησαι, ἐδυνηθήν be powerful (enough to), be able (to), can [47]
dύναμις, -εως, ἡ power, force, strength, military force, troops [R29, 47]
dυνατός, -ης, -ον (+ infin.) powerful (enough to), able (to), possible (to) [R35, 47]
dύο (nom., acc., voc.), δυοῖν (gen.,
dat.) two [R10, R11, 34]
dódeka (indecl. numeral) twelve [34]
dódekatos, -η, -ον twelfth [34]
dóroν, -ou, το gift [8]
ed' contraction of ei ãn [37]
ed'νπερ if (ever) indeed [47]
ēαυτου, -ης, -οδ (αυτου, -ης, -οδ) (reflex. pron.) himself, herself, itself, themselves [19]
ēβδομος, -η, -ον seventh [34]
ēγω (pers. pron.) I, me [14]
ēθελω, θελησω, ηθελησα, ηθελησκα, — (+ infin.) be willing (to), wish (to) [3]
ēθος, -ους, το custom [R46]
ie (conj. introducing an indir. question) whether [26]; (conj. introducing protasis of a condition) if [37]
ie you are (second-pers. sg. pres. indic. of eiαι) [R6]
ie γάρ (particles introducing a wish) if only, would that [36]
ie μή (conj. introducing protasis of a condition) if not, unless [37]
ie θε (see eiθe or eiτε)
ie θε (eiθ') (particle introducing a wish) if only, would that; eiθ' before a vowel [36]
ieκοσιν (indecl. numeral) twenty [34]
ieμί (imperf. η/ην), έσομαι, —, —, —, — be, exist; (third-pers. sg. with acc. + infin.) it is possible (to) [R6, R7, R11, 12]
ieμι, —, —, —, — (verbal adj. -ιτεος) go, come, travel [40]
ieπερ if indeed [47]
eρηθην, -ης, η peace [12]
eις (prep. + acc.) into, to [4]
eις, μία, εν one [30]
eισερχομαι go into, come into (see ερχομαι) [R40]
eιτ' see eiτε
ειτα (adv.) then, next [49]
eιτε (eiτ', eiθ')...ειτε (eiτ', eiθ') (correlatives introducing alternative indir. questions) whether... or; eiτ' before smooth breathing, eiθ' before rough breathing [26]
εκ (prep. + gen.) out of; εξ before a vowel [4]
εκαστος, -η, -ον each, every (sg. often used with a plural verb) [49]
εκατον (indecl. numeral) one hundred [34]
εκβαλλω throw out, reject (see βαλλω) [R28, R38]
εκγονος, -ου, ο descendant, offspring [R47]
εκεϊ (adv.) in that place, at that place, there [49]
εκεϊθεν (adv.) from there, thence [49]
εκεϊνος, -η, ο (dem. adj./pron.) that, those, the well-known, the former [13]
εκεϊσε (adv.) to there, thither [R33, 49]
εκκλησια, -αις, η assembly (from εκκαλεω because the citizens were “called forth” to assemble) [R29, 30]
εκλεώ, εκπλευσσαι/εκπλευσσαι, εξεπλευσα, εκπλευσα, εκεπλευσα, — (+ gen.) sail out (from) [R34]
εκτεινων, εκτεινω, εξετεινα, εκτεινα, εκτεινα, εξεταθεν stretch out [R33]
εκτινω, εκτινω, εξετεινα, εκτινα, εκτεινα, εξετεισθην pay out [R31]
εκτος, -η, -ον sixth [34]
ἐκφορά, -άς, ἥ funeral [R39]
'Ελάττων, -ον (comp. of μικρός, -ή, -όν or ολίγος, -η, -ον) smaller, less, fewer [33]
ἐλαύνω, ἐλῶ, ἠλάσα, ἐληλάκα, ἠλῆμα, ἠλᾶθην drive, ride, march, row, beat out (metal), forge [44]
ἐλάχιστος, -η, -όν (superl. of µίκρος, -ή, -όν) smallest, least [33]
ἐλεύθερος, -ᾱ, -ον free; (+ gen.) free of, free from [9]
ἕλκω, ἕλξω, εἵλκυσα, εἵλκυκα, εἵλκυσ ἤθιοι, ἠλθήθην drag, draw [R7]
Ἑλλάς, -άδος, ἡ Hellas, Greece [20]
Ἑλληνικός, -ή, -όν Hellenic, Greek [20]
ἐλπίς, -ίδος, ἡ (+ gen. or infin.) hope [24]
ἐµπειρία, -άς, ἥ experience [R7]
ἐµπίττω fall upon, stumble into (see πίττω) [R49]
ἐν (prep. + dat.) in [4]
ἐν ἴκα, ἐνίαι be of age, be grown up [27]
ἐνατος, -η, -ον ninth [34]
ἐνδείκτι, -ες (+ gen.) lacking, in want of [R31]
ἐνδέκα (indecl. numeral) eleven [34]
ἐνδέκατος, -η, -ον eleventh [34]
ἐνδόν (adv.) inside [R39, 40]
ἐνεκα (postpos. prep. + gen.) for the sake of, on account of
ἐνέργεια, -άς, ἥ activity, exercise [R43]
ἐνθάδε (adv.) at this place, in this place, here, at that place, thither [49]
ἐνταῦθα (adv.) at this place, in this place, here, at that place, thither [49]
ἐντεύθεν (adv.) from here, hence, from there, thence [49]
ἐντός (prep. + gen.) within, on this side (of) [R41]
ἐξ see ἐκ
ἐξ (indecl. numeral) six [R33, 34]
ἐξαίφνης (adv.) suddenly [R50]
ἐξείρχομαι go out, come out (see ἔρχομαι) [R29]
ἐξοράω, ἐξοράω, —, —, — drive out [R29]
ἐξείργα, ἐξείρξα, —, —, — fit out, equip [R34]
ἐξορισμα go out, come out (see ἐρχομαι) [R40]
ἐξορμάται, —, —, — ( + dat. & infin.) it is possible (to) [43]
ἐξορμισμα, ἐξορμήσω, ἐξάρμησα, ἐξόρμησα, ἐξορμήθην start out [R33]
ἐξω (adv.) outside [40]
ἐπι see ἐπι
ἐπάν contraction of ἐπει + ἄν [38]
ἐπειρισμα, ἐπειρισμα, ἐπηγειρα, ἐπηγήγερμα,
ἐπηγέρθην awaken [R40]
ἐπεί (conj.) when, after, since, because [5]
ἐπειδάν contraction of ἐπειδή + ἄν [38]
ἐπειδή (conj.) when, after, since, because [5]
ἐπεῖta (adv.) then, next [49]
ἐπήν contraction of ἐπεί + ἄν [38]
ἐπὶ (ἐπ', ἐφ') (prep. + gen.) upon, on (the surface of); in the time of; (prep. + dat.) on, at, by (location); (prep. + acc.) to, against (basic meaning of ἐπί = upon); ἐφ' before smooth breathing, ἐφ' before rough breathing [14]
ἐπιβουλεύω, ἐπιβουλεύσω, ἐπεβούλευσα, ἐπιβεβούλευκα, ἐπεβουλεύθην (dat.) plot (against) [R38]
Ἐπιγένης, -ους, ὁ Epigenes [R31, R33]
ἐπίδειξις, -εως,ἡ display [R34]
ἐπιθὺς, -ής, ἡ letter, message [4]
ἐπιθετιδεους, ἐπιθετήδευσις, ἐπιθετήδευσα, ἐπιθετήδευσα, ἐπιθετήδευτην pursue, practice [R47, R50]
ἐπιθηδεύω, ἐπιθηδεύσω, ἐπετήδευσα, ἐπιτεθηκα, ἐπετεθήθην place upon [R45]
ἐπίθμιον, -ου, τὸ penalty [R31]
ἐπιφορά, -άς, ἡ addition, bonus [R34]
ἐπιχειρέω, ἐπιχειρήσω, ἐπιχειρήσα, ἐπιχειρήσα, ἐπιχειρήσην (+ infin.) undertake (to), attempt (to) [R46]
ἐπομαί (imperf. εἰκόμην), ἐγνομαί, ἐσπόμην, —, —, (+ dat.) follow [39]
ἐπονείδιστος, -ον ignominious [R44]
ἐπτά (indecl. numeral) seven [34]
Ἐρατοσθένης, -ους, ὁ Eratosthenes [R40]
ἐργαστήριον, -ου, τὸ workshop [R18]
ἐργον, -ου, τὸ work, task, occupation, deed [8]
Ἑρμῆς, -οῦ, ὁ Hermes (one of the Olympian gods, famous as
messenger and trickster) [R18]

ἐρχομαι, ἐλεύσομαι, ἥλθον (imper. ἔλθε—irreg. accent in sg.), ἐλήλυθα, —, — go, come [R28, R29, 40]

ἔρωτασ, ἐρωτήσας, ἑρωτήσα, ἑρωτᾷκα, ἑρωτημαι, ἑρωτηθήν (+ double acc.) ask, question [18]

ἔρωτασ, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρωτήθην (as in 4th pers. sg. pres. indic. of εἰμί) [R7]

ἑσπέρᾱ, -ᾱς, ἡ evening [29]

ἑταῖρᾱ, -ᾰς, ἡ comrade (female), companion (female), courtesan [41]

ἑταῖρος, -ου, ὁ comrade (male), companion (male) [41]

ἕτερος, -ᾱ, -ον the one (of two), the other (of two), different [49]

ἔτι (adv.) still, yet, longer [6]

ἔτοιμος, -η, -ον (+ infin.) ready (to) [36]

ἕτοιμός, ὁ year [23]

έφ' see επί

ἐξοτιστες, -η, -ον (superl. of εχθρος, ὁ, -ὀν) (+ dat.) most hateful (to), most hostile (to) [33]

ἐχθροι, -ον (comp. of εχθρος, ὁ, -ὀν) (+ dat.) more hateful (to), more hostile (to) [33]

ἐχθρος, - α, -όν (+ dat.) hateful (to), hostile (to); (as a substantive) enemy (personal) [12]

ἔξω (imperf. εἶχον), ἐξω/σχησω, ἐσχον, ἐσχηκα, ἐσχημαι, ἐσχηθην (verbal adj. ἐκτεος or σχετεος) have, hold, possess; (+ infin.) be able (to), can [6]: fare [17]

ἐωθεν (adv.) at dawn [R50]

ἔως (conj.) while, as long as [23]; until [50]

ζάω, ζήσω, —, —, — live [31]

Ζεύς, Διός, (voc. sg. Ζεῦ), ὁ Zeus (king of the Olympian gods) [R42, R46, R48]

ζημιῶ, ζημιώσῳ, εζημιωσα, εζημιωσα, εζημιώσην penalize, damage [R45]

ζητεῖα, εζητεῖα, εζητεῖα, εζητηθην seek, search for, investigate; (+ infin.) seek (to) [20]
ζυγόν, -οῦ, τό yoke [R45]
ζογράφος, -ου, ὁ painter [R48]
ζῴον, -ου, τό animal [R17, 22]
ἡ (conj.) or [16]; (conj. following a comparative) than [32]
ἡ...ἡ (correlatives) either...or [16]
ἡδιστος, -η, -ον (superl. of ἡδύς, -εῖα, -ύ) sweetest, most pleasant [33]
ἡδιων, ἡδιων (comp. of ἡδύς, -εῖα, -ύ) sweeter, more pleasant [33]
ἡδύς, -εῖα, -ύ sweet, pleasant [33]
ἤ (conj.) or [16] than [32]
ἦ...ἤ (correlatives) either...or [16]
ἦδιστος, -η, -ον (superl. of κακός, -ή, -όν) least of all [33]
ἦδιστος, -η, -ον (superl. of κακός, -ή, -όν) worst (in might), weakest, least [33]
ἦκω, ἥξω, —, —, —, — have come (pres. has perf. sense) [R49]
ἡλικία, ἡ ἡλικίαν be of age, be grown up [27]
ἥλιος, -ου, ὁ sun; Ἥλιος = Sun (personified as a god) [48]
ἡµέρα, -ης, ἡ day [23]
ἡµέρα, -ης, ἡ day [23]
ἡµέρα, -ης, ἡ day [23]
ἡµέρα, -ης, ἡ day [23]
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ἡµέρα, -ης, ἡ day [23]
ἡµέρα, -ης, ἡ day [23]
ἡµέρα, -ης, ἡ day [23]
ἐθηλάσθην nurse (a baby) [R39]
θήλυς, -εια, -υ female, feminine [R46]
θησαυρός, -οῦ, ὁ treasure, treasury, storehouse [8]
θλάω, θλάσω, ἔθλασα, —, τέθλασµα, ἐθλάσθην crush [R13]
θόρυβος, -ου, ὁ uproar, confusion [29]
θρᾱντῆς, -ου, ὁ thranite (rower who sat in the top level of benches and guided the strokes of the two rowers beneath him) [R34]
θυγάτηρ, -τρός, ἡ daughter [29]
θῡµός, -οῦ, ὁ spirit, soul, heart, passion (usually courage or anger) [38]
θύρᾱ, -ᾱς, ἡ door [24]
ἰδίος, -ᾱ, -ον private, one's own, personal [R5, R47]
ἰδιωτής, -ου, ὁ private citizen, a non-professional [R31]
ἴσος, -η, -ον (dat. infin.) equal (to); sufficient (to, for), enough (to, for) [36]
ἵνα (conj. introducing purp. clause) in order that [39]
ἵνα μὴ (conj. introducing neg. purp. clause) lest, in order that...not) [39]
ἱππεύς, -έως, ὁ cavalryman [R34]
ἱππός, -ου, ὁ, ἡ horse, mare [7]
ἰσος, -η, -ον (+ dat.) equal (to); fair, impartial [37]
ἰσχῦσα, ἰσχύσα, ἰσχύα, —, — be strong [R32]
ἰσως (adv. of ἴσος, -η, -ον) fairly, perhaps, probably [37]
Ταλιώτης, -ου, ὁ Greek inhabitant of Italy [R35]
ἰχθύς, -ύος, ὁ fish [R7]
ἴχνος, -ους, τό footprint, track [R17]
καθ' see κατά
καθ' ἑνα one by one, singly [30]
καθ' ἡµέραν day by day, daily [23]
καθαρός, -ά, -όν clean, pure [R49]
καθεύδω (imperf. ἐκάθευδον/καθηύδον), καθευδήσω, —, —, — (verbal adj. καθευδήτεος) sleep, be asleep [45]
κάθη (perf. tense only) sit [R44]
καθίστη set down, establish (see ἱστηµι) [R46]
καί (conj.) and; (adv.) also, even [3]
καί...καί (correlatives) both...and [3]
καί μάλα (adv.) yes [R46]
καὶ μὴν and surely, and yet [32]
cαὶ τὸ λοιπό (abbreviated κτλ.) etc. [32]
καίπερ (particle + ptcple.)
although [24]
καιρός, -οῦ, ὁ critical moment, right time, opportunity [R30, R38]
κάκιστος, -ῆ, -ον (superl. of κακός, -ῆ, -όν) worst (morally), most wicked [33]
κακός, -η, -όν ugly, bad (at doing a thing), cowardly, weak, (morally) bad, evil, wicked [9]
κακῶς (adv.) badly, wickedly [17]
κακῶς ἔχειν fare badly [17]
κακῶς πάσχειν be treated badly, fare badly [40]
κακῶς πράττειν fare badly [17]
καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην call,
summon, invite, name [24]
κάλλιστος, -ῆ, -ον (superl. of καλός, -ῆ, -όν) most beautiful, finest [33]
καλλίων, -ῶν (comp. of καλός, -ῆ, -όν) more beautiful, finer [33]
κάτω (adv.) down, downwards [39]; τὰ κάτω the downstairs [R39]
καῦμα, -ατος, τό burning heat [R50]
καχεξία, -ᾱς, ἡ bad condition [R31, R32]
κεῖνος, τό a ccomplish, bring about [R44]
κατοχύρωσα, καταφρονήσω, κατεφρονήσω, κατεφρονήσα, κατεφρόνησα, κατεφρόνησθην think little of [R31, R32]
κατεργάζομαι, κατεργάζομαι, —, —, —, κατείργασμαι, —, κατεργάζομαι, —, —, —, —, —, — lie, lie asleep, lie dead, be laid down, be placed, be
situated [47]
κελεύω, κελεύσσα, ἐκελευσσα, κεκελευσσα, κεκελευσσαμαι, ἐκελευσσαθην (with acc. or dat. + infin.) order (to), command (to), urge (to) [5]
κενόδοξος, -ον conceived [R18]
κενός, -η, -όν (+ gen.) empty (of), devoid (of) [R34, 44]
κεραμεύς, -εως, ὁ potter [R9]
kέρκος, -ου, ἥ tail [R24]
κηπουρός (= κήπος + οὐρος), -ου, ὁ gardener [R9]
κήρυξ, -ικος, ὁ herald [30]
kινδυνεύω, κινδυνεύσσα, ἐκινδυνεύσσα, κεκινδυνευκαι, κεκινδυνεύματι, κινδυνεύθην run a risk, be in danger [R39]
κινδύνος, -ου, ὁ danger, risk [10]
kινέω, κινήσσα, ἐκκίνησσα, κεκίνησσα, κεκίνησσαμα, κεκίνησσαμαι, κεκίνησσαματι, κεκίνησσαματιν set in motion, stir up [R35]
κλάω, κλάνα, ἐκλάνα, ἐκλανα, —, —, — weep [R49]
κλέπτω, κλέψσα, ἐκκλέπσσα, κεκλέπσσα, κεκλεμματι, ἐκκλεμματιν (verbal adj. κλεπτεῖσθαι) steal [3]
κλήρος, -ου, ὁ lot [R49]
κλίμαξ, -ακος, ἥ ladder, staircase [39]
κλίνη, -ης, ἡ couch, bed [5]
Κλωθώ, -ους, ἡ Clotho (one of the three Fates) [R50]
κλωψ, κλοπός, ὁ thief [16]
kοινός, -η, -όν (+ dat. or gen.) common (to) [30]
kοινός (adv. of κοινός, -η, -όν) commonly, in common [31]
kόλαζ, -ακος, ὁ flatterer [R20]
kομιζω, κομιζα, ἐκομιζα, κεκομιζα, κεκομιζουσαι, ἐκομιζοῦσθην care for, carry, escort; (mid.) acquire [15]
kόνις, -εως, ἡ dust [R49]
κόραξ, -ακος, ὁ crow [R20]
κόρη, -ης, ἡ maiden, girl, daughter; Κόρη = Maiden (another name for Persephone, daughter of the goddess Demeter) [6]
Κόρινθος, -ου, ἡ Corinth (city on the isthmus in Greece) [R35]
kόσμος, -ου, ὁ order, adornment, world, universe [28]
κράζω, κεκράζομαι, ἐκκράζα/ἐκκραγον, κεκράγα, —, — caw, crow [R19, R20]
kράτιστος, -η, -όν (superl. of ἀγαθός, -η, -όν) best (in might), strongest [33]
kράτος, -ους, τό power [R42]
kρέας, -εως, τό flesh, meat [R20, R22]
kρείττων, -ου (comp. of ἀγαθός, -η, -όν) better (in might), stronger [33]
kρημνός, -ου, ὁ overhanging bank [R25]
kρύμα, -ατος, τό judgment [R28]
kρίνω, κρινά, ἐκρίνα, κέκρικα, κέκρικα, κέκριμα, ἐκριθην separate, choose, judge, decide (a contest or dispute) [27]
kροκόδειλος, -ου, ὁ crocodile [R21]
kρύφα (adv.) secretly [R35]
kτλ. abbreviation of καλ τα λοιπά [32]
kτύπος, -ου, ὁ loud noise [R25]
kύμα, -ατος, τό wave, undulation [47]
kυνηγήτης, -ου, ὁ hunter [R15]
kύριος, -α, -ον having authority; (as a substantive) (masc.) lord, master, (fem.) lady, mistress [28]
Κύρος, -ου, ὁ Cyrus (Persian king in the 6th century BCE, conqueror of Babylon) [R45]
κύων, κυνός (voc. sg. κύον), ὁ, ἡ dog [R12, R24, R46, 48]
κολύς, κολύσω, ἐκκολύσα
κεκολύκα, κεκόλυμαι, ἐκκολύθην (+ infin.) hinder, prevent [50]
λαγώς, -οῦ, ὁ rabbit [R25]
Λακεδαίμων, -ον, ἡ Lacedaemon, Sparta (city in southern Greece) [R35, R44]
λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημαι, ἔληφθην take, receive, grasp, understand [19]
λανθάνω, λήσω, ἔλαθον, λέληθα, —, — escape the notice of; (+ suppl. ptcple.) escape the notice; (mid. + gen.) forget [50]
Λάχεσις, -εως, ἡ Lachesis (one of the three Fates) [R50]
λέγω, ἐρῶ/λέξω, εἶπον/ἔλεξα, εἴρηκα, εἴρηκα, ἔλεγχθην say, speak, tell [10]
λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειψαι, ἐλείφθην leave, leave behind [8]
λέων, -οντος, ὁ lion [R15, 16]
λήθη, -ῆς, ἡ forgetfulness; Λήθη = Forgetfulness (a river in the underworld) [R50]
λίθος, -ου, ὁ stone [7]
λίμνη, -ῆς, ἡ marsh, lake, pond [11]
λόγος, -ου, ὁ word, speech, story, argument, reasoning [12]
λοιδορέω, λοιδορήσω, ἐλοιδόρησα, λελοιδόρησα, λελοιδόρησαι, ἐλοιδορήθην reproach [R28]
λοιπόν (adv. of λοιπός, -ῆ, ὁ, ἡ) as for the rest [32]
λοιπός, -ῆ, ὁ, ἡ remaining, rest; τὸ λοιπὸν = the future [32]
—, μεμάχημαι, — (verbal adj. μαχετέος) (+ dat.) fight (against) [35]

μέγα (neut. acc. sg. of μέγας, μεγάλη, μέγα used as adv.) greatly, much [25]

μεγάλα (neut. acc. pl. of μέγας, μεγάλη, μέγα used as adv.) greatly, much [25]

μέγας, μεγάλη, μέγα (masc. voc. sg. μεγάλε/μέγας) big, large, great, tall [R14, 25]

μέγεθος, -ους, τό size, grandeur [R43]

μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα) greatest, largest [33]

μεθ’ see μετά

μεθήμι release, relax, permit (see ‘ήμι) [47]

μείζων, -ον greater, larger (comp. degree of μέγας, μεγάλη, μέγα) [R14, 33]

μέλλω, μελλήσσω, ἐμέλλήσσα, —, — (+ fut. infin.) be about (to), intend (to); (+ pres. infin.) hesitate (to), delay (to) [6]

μέν (postpos. particle) indeed [10]

μέν...δέ (correlatives) on the one hand...on the other hand [10]

μέντοι (postpositive particle) surely, however [44]

μένω, μενῶ, ἐμείνα, μεμένηκα, —, — (verbal adj. μενετέος) remain, stay; (+ acc.) wait for [R16, 19]

μέσος, -η, -ον middle, moderate [R49]

μεστός, -η, -όν (+ gen.) full (of) [R49]

μετ’ see μετά

μετά (μετ’, μεθ’) (prep. + gen.) among, with, together with; (prep. + acc.) after; μετ’ before smooth breathing, μεθ’ before rough breathing [19]

μεταπέμπω (usually mid.) send after, summon (see πέμπω) [R29]

μέτριος, -ά, -ον moderate, tolerable [R33]

μέτρον, -ου, τό measure [R50]

μέχρι (prep. + gen.) until, up to; (conj) until [50]

μή (adv.) not (used with subjunctives, imperatives, infinitives not in indirect discourse, optatives in wishes, and participles with conditional or general force) [3]; introduces a question expecting the answer “no” [26]; (conj. introducing neg. purp. clause) lest, in order that...not [39]; (conj. introducing fear clause) lest, that [45]; introduces cautious assertion [50]

μηδέ (μηδ’) (conj.) and not, nor; (adv.) not even; μηδ’ before a vowel [22]

μηδέ (μηδ’)...μηδέ (μηδ”) (correlatives) neither...nor [22]

μηδείς, μηδεμία, μηδέν none, no; (as a substantive) no one, nothing [30]

Μῆδος, -ου, ὁ a Mede [R42]

μήθ’ see μήτε

μηκέτι (adv.) no longer, no more [6]

μηκύνω, μηκυνῶ, ἐμήκύνα, —, μεμήκυνα, ἐμήκυνθν lengthen [R33]

μήν (postpos. particle) surely, yet, however [32]
μήποθ’ see μήποτε
μήποτ’ see μήποτε
μήποτε (μήποτ’, μήποθ’) (adv.) never; μήποτ’ before smooth breathing, μήποθ’ before rough breathing [28]
μήπω (adv.) not yet [28]
μήτ’ see μήτε
μήτε (μήτ’, μήθ’ (conj.) and not, nor; μήτ’ before smooth breathing, μήθ’ before rough breathing [22]
μήτε (μήτ’, μήθ’) ...μήτε (μήτ’, μήθ’) (correlatives) neither...nor [22]
μήτηρ, -τρός, ἡ mother [R14, R19, 29]
μηχανάομαι, μηχανύσωμαι, ἐμηχανύσωμαι, —, μεμηχάνυσαι, — ( + infin. or effort clause) contrive (to), devise (to) [R44, 45]
μηχανή, -ῆς, ἡ machine, device, contrivance [45]
μίκρα (neut. acc. pl. of μίκρος, -ά, -ον used as adv.) a little, for a little while [R29, 31]
μίκρόν (neut. acc. sg. of μίκρος, -ά, -ον used as adv.) a little, for a little while [R29, 31]
μικρός, -ά, -ον small, little [11]
μιμέομαι, μιμήσωμαι, ἐμιμήσωμαι, —, μεμιμήσωμαι, ἐμιμήθην imitate [R44]
μιμνήσκω, μιμήσω, ἐμιμήσω, —, μεμιμήσω, ἐμιμήσθην (fut. perf. μεμιμήσωμαι) remind; (mid., aor. pass., or fut. pass. + gen. or acc., comp. infin., or indir. disc. + ptcple. or ὅτι/ὡς) recall, remember [R36, 49]
μνά (= μνάδα), -άς, ἡ mina (a weight or sum of money equal to 100 drachmas) [41]
μοίρα, -άς, ἡ destiny, fate; Μοίρα = Destiny, Fate (personified as a goddess) [5]
μόνον (neut. acc. sg. of μόνος, -η, -ον used as adv.) only [18]
μόνος, -η, -ον alone, only [18]
μόριον, -ου, τό small portion [R38]
μουσική, -ῆς, ἡ (supply τέχνη) music, fine arts [R46]
μύθος, -ου, ὁ story, tale [R50]
μύριοι, -ατ, -α ten thousand [34]
μύς, µυός, ὁ mouse [R6, R15]
μῦν (= µῆ + particle ὁ/ἄν) introduces a question expecting the answer “no” [26]
Μωϋσῆς, -έως, -εῖ, -ήν, ὁ Moses (Hebrew name) [R28]
nai (adv.) yes [R46]
nαῦς, νεάνια, ἡ ship [R23, R34]
nαύτης, -ου, ὁ sailor [R34]
nαυτικός, -ή, -ον naval; (as a neut. substantive) navy [R38]
nεάνιας, -ου, ὁ young man, (a) youth; (pl.) youth [R6, 9]
Νείλος, -ου, ὁ Nile (river in Egypt flowing into the Mediterranean Sea) [R21]
nέμω, νεμῶ, ἐνείμα, νενέιμα, νενέμημαι, ἐνεμήθην put in order, manage [R42]
nέον (neut. acc. sg. of νέος, -ά, -ον used as adv.) recently [31]
nέος, -ά, -ον young, new [27]
vὴ (affirmative particle + acc., used in oaths) yes, by...
[46]
vῆσις, -εις, ἡ spinning [R50]
vίξω, νίξωμαι, ἔνιξα, —, νένιξαμαι, — wash [R26]
vικάω, νίκησα, ἐνίκησα, νενίκησα, ἐνίκηθην conquer, win [37]
vίκη, -ῆς, ἡ victory [36]
vοιμίζω, νοιμίζω, ἐνόμισα, νενόμισα, ἐνόμισθην think, consider, believe [R30, 41]
νόμος, -ου, ὁ  law, custom [22]
νοῦς (= νός), νοῦ, ὁ  mind [R43]

νυκτερίς, -ίδος, ἡ  bat (animal) [R23]
νῦν (adv) now, at this time [13]
νύξ, νυκτός, ἡ  night; νυκτός = at night [R19, 23]

ξενία, -ᾱς, ἡ  hospitality, guest-friendship [24]
ξένος, -ου, ὁ  stranger, guest, host [24]

ὅδε, ἥδε, τόδε (ὅδ', ἥδ', τόδ') (dem. adj/pron.) this, these, the following; ὅδ', ἥδ', τόδ' before a vowel [13]

οἶκος, -ου, ὁ  house, household, family [49]

οἶκοι (adv) at home [R33, 49]
οἰκονόμος, -ου, ὁ  manager (of the household) [R39]

οἶκος, -ου, ὁ  house, household, family [49]

οἴκαδε (adv) home(wards) [R40, 49]

οἰκέω, οἰκήσω, ὧκησα, ὧκηκα, ὧκημαι, ὧκήθην inhabit, be settled, be governed [R48]

οἶκοθεν (adv) from home [49]
ὁμός,-ῆ,-ῶν same [49]
ὁµόσε (adv.) to the same place [49]
ὁµοῦ (adv.) in the same place, at the same place [49]
ὁµως (particle) nevertheless [R29]
ὁνομα,-ατος,τὸ name [16]
ὁνος,-ου,ὁ,ἡ donkey [R9]
ὁπλιταιγογώς,-ῶν carrying hoplites; ὁπλιταιγογώς νοῦς transport ship [R34]
ὁπλῖτης,-ου,ὁ (heavy-armed foot-soldier) [R34]
ὁπόθ', see ὁπότε
ὁπόθεν (indir. interrog. adv.) from where? whence? [26]; (indef. rel. adv.) from wherever [38]
ὁποί (indir. interrog. adv.) to where? whither? [26]; (indef. rel. adv.) to wherever [38]
ὁποῖος,-ᾱ,-ον (indir. interrog. adj.) of what sort? [46]; (indef. rel. adj.) of whichever sort [46]
ὁπόσος,-η,-ον (indir. interrog. adj.) how much? how many? [46]; (indef. rel. adj.) of whichever size, of whichever quantity [46]
ὁπότ' see ὁπότε
ὁπόταν contraction of ὁπότε + ἄν [38]
ὁπότε (ὁπότ',ὁπόθ') (indir. interrog. adv.) when? [26]; (indef. rel. adv.) whenever [38]; ὁπότ' before smooth breathing, ὁπόθ' before rough breathing
ὁπότερος,-ᾱ,-ον which(ever) of two [R40]
ὁποῦ (indir. interrog. adv.) where? [26]; (indef. rel. adv.) wherever [38]
ὁπος (indir. interrog. adv.) how? [26]; (indef. rel. adv.) howsoever, as ever [38]; (conj. introducing purp. clause) in order that [39]; (conj. introducing effort clause) how, that [45]
ὁπος μή (conj. introducing neg. purp. clause) lest, in order that...not [39]; (conj. introducing neg. effort clause) how...not, that...not) [45]
ὁράω (imperf. ἑώρων), ὄψο see, behold, look (at); (pass.) be seen, appear [23]
ὁρθῶς (adv.) rightly [R30]
ὁριθη,-ῆς,ἡ a starting out [R33]
ὁρος,-ους,τὸ mountain, hill [50]
ὁρχεομαι,ὁρχησομαι,ὁρχησάμην,—,—,ὁρχησάθην dance [R7, R22]
ὁς,-η,ὁ (relative pron.) who, which, that [23]
ὁσος,-η,-ον (rel. adj.) of which size, of which quantity, as much as, as many as [46]; (exclam. adj.) how great a! how many! [46]
ὁσπερ, ἤπερ, ὄπερ who indeed, which indeed, the very one who, the very thing that [47]
ὁστις,-ῆτις,ὁ τι (indir. interrog. adj./pron.) (adj.) what? which?; (pron.) who? what? [26]; (indef. rel. pron.) whoever, whatever, whichever [38]
ὁσφραίνο,ὁσφρήσο,ὡσφρό see ὁσφράνθην sniff at [R10]
ὁτ' see ὁτε
ὁταν contraction of ὁτε + ἄν [38]
ὁτε (rel. adv.) when; ὁτ' before smooth breathing, ὁτθ' before rough breathing [38]
ὁτι (conj.) because, since; never elided [28]
(particle preceding and strengthening a superlative) as...as possible [32]; (conj. introducing indir. discourse) that [40]; equivalent of a quotation mark beginning a direct question [R40]

οὐ (οὐκ, οὐχ) (adv.) not (used with indicatives, optatives not in wishes, infinitives in indirect discourse, and participles without conditional or general force; proclitic except οὐ at end of a clause); οὖκ before smooth breathing, οὐχ before rough breathing [3]; introduces a question expecting the answer “yes” [26]

ο NEGLIGENCE (rel. adv.) where [38]

οὔ' see οὔ

οὔδ' see οὔδε

οὔδέ (οὐδ') (conj.) and not, nor; (adv.) not even; οὔδ' before a vowel [22]

οὔδέ (οὐδ')...οὔδε (οὐδ') (correlatives) neither...nor [22]

οὔδείς, οὔδεμια, οὐδέν none, no; (as a substantive) no one, nothing [30]

οὔθ' see οὔτε

οὐκ see οὐ

οὐκέτι (adv.) no longer, no more [6]

οὐ μόνον...ἀλλὰ καὶ (correlatives) not only...but also [18]

οὐκοῦν (= οὐκ + particle οὖν) introduces a question expecting the answer “yes” [26]

οὖν (postpos. particle) therefore, then [10]

οὔποτε (οὔποτ', οὔποθ') (adv.) never; οὔποτ' before smooth breathing, οὔποθ' before rough breathing [28]

οὖπω (adv.) not yet [28]

οὔρανός, -οῦ, ὁ sky, heaven;

Οὔρανός = Sky

(personified as a god) [20]

οὖς, -οτός, τό ear [R10]

οὔτ' see οὔτε

οὔτε (οὔτ', οὔθ') (conj.) and not; οὔτ' before smooth breathing, οὔθ' before rough breathing [22]

οὔτε (οὔτ', οὔθ')...οὔτε (οὔτ', οὔθ') (correlatives) neither...nor [22]

οὐτος, οὔτη, τούτο (dem. adj./ pron.) this, these, that, those, the aforesaid, the well-known, the latter [R10, 13]

οὔτως (adv.) in this way, so, thus; οὔτως before a vowel [31]

οὔχ see οὐ

ὀφείλω, ὀφειλήσω, ὤφείλησα/ ὀφελον, ὀφειληκα, —, — owe, be in debt; (second aor. ) ought [48]

ὀφθαλμος, -οῦ, ὁ eye [26]

πάγη, -ης, ἡ trap, snare [R22]

παιδεία, -ας, ἡ education [R46]

παιδεύω, παιδεύσω, ἐπαιδεύσα, πεπαιδευκα, πεπαιδευμαι, ἐπαιδεύθην teach, educate; (mid.) have (someone) taught [3]

παιδίον, -ου, τό young child, little child (diminutive of παῖς) [25]

παῖς, παιδός (gen. pl. παιδῶν), ὁ, ἡ child, son, daughter [25]

πάλαι (adv.) long ago [27]

παλαιός, -άς, -όν old, ancient [27]

πάλαισμα, -ατός, τό wrestling-bout [R44]

παλαιστρὰ, -άς, ἡ wrestling-school [R46]

παλαιτατος, -η, -ον (superl. of παλαιός, -άς, -όν) oldest,
most ancient [32]
παλαιτερός, -α, -ον (comp. of παλαιός, -ά, -όν) older, more ancient [32]
πάλιν (adv.) back, backwards, again, once more [6]
πανδήμει (adv.) in a mob, en masse [R36]
πάντως (adv. of πᾶς, πᾶσα, πᾶν) entirely, in all respects [31]
πάνυ (adv.) entirely, very; (in positive answers) by all means; (in negative answers) not at all [48]
παρ’ see παρά
παρά (παρ’) (prep. + gen.) from, from the side of; (prep. + dat.) at, at the side of, beside, at the house of; (prep. + acc.) to, to the side of, contrary to; παρ’ before a vowel [22]
παράδειγμα, -ατος, τό model, example [48]
παραδίδωμι, παραδώσω, παρέδωκα, παραδέδομαι hand over, transfer [R42, R45]
παράδειγμα, -εως, ἡ model, example [R36]
παρακολούθω, παρακολούθησω, παρηκολούθησα, παρηκολούθηκα, —, — follow closely [R30]
παραλαμβάνω associate with (someone as a...) (see λαμβάνω) [R44]
παραλείπω pass over, neglect to mention (see λείπω) [R44]
παραλείποντις, -α, -ον close, resembling [R46]
παρασκευάζω, παρασκευάσω, παρασκευάσα, παρασκευάσαμαι, παρασκευάσθην prepare, provide, furnish [R34, 35]
παρασκευή,-ῆς, ἡ preparation, military force [R34, 35]
παρασκευάζω, παρασκευάσω, παρασκευάσμαι, παρασκευάσθην yield, step aside [R44]
πάρεμι (imperf. παρῆμι), —, —, — — pass by [R23]
πάρεμι (imperf. παρῆμι), παρέσμαι, —, —, — — be present [R30]
παρείσχομαι, πάρεμι, παρηθέον, παρελήλυθα, —, — pass by, come forward to speak [R30]
παρέχω offer, furnish, produce (see ἕχω) [R36, R37]
παρέχω offer, furnish, produce (see ἕχω) [R36, R37]
παρέχω offer, furnish, produce (see ἕχω) [R36, R37]
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παρέχω offer, furnish, produce (see ἕχω) [R36, R37]
παρέχω offer, furnish, produce (see ἕχω) [R36, R37]
παρέχω offer, furnish, produce (see ἕchodumai, επεθνω, πέπονθα, —, — suffer, experience [40]
πατήρ, -τρός, ὁ father [R13, 29]
πατρίς, -ίδος, ἡ fatherland, native country [30]
παύλα, -ης, ἡ (+ gen.) pause (from), rest (from) [R48]
παύω, παύσω, ἐπαύθην, πέπαυκα, πέπαυμαι, επαύθην (verbal adj. παυστής) stop; (mid.) stop oneself, come to a stop, cease [25]
πεδίον, -ου, τό plain (flat, open country) [50]
πείθω, πείσω, ἐπείσα, πέπεικα/πέποιθα, πέπεισμαι,
ἐπείσθην (with acc. + infin.) persuade (to); (mid. + dat.) obey [11]; πέποιθα (+ dat.) trust [20]

πειράω, πειράσω, ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην (often in mid. voice) (+ gen.) test, make trial of; (+ infin.) try (to) [R6, R8, R35, R47]

πέμπτος, -η, -ον fifth [34]

πέμπω, πέμψω, πέμψα, πέμψαμαι, ἐπέμψην send [4]

πέντε (indecl. numeral) five [R33, 34]

περ/-περ (enclitic particle, often attached to an adv., conj., or rel. pronoun; strengthens preceding word) indeed, the very [47]

περί (prep. + gen.) concerning, about; (prep. + dat.) around; (prep. + acc.) around (basic meaning of περί = around); never elided [18]

Περικλῆς, -έους, ὁ Pericles (Athenian leader in the 5th century BCE) [R34]

περιοράω overlook, put up with, endure [R44]

περιπατέω, περιπατήσω, περιπεπάτησα, περιπεπέμπαται, περιπεπατήθην walk around [R33]

περίπατος, -ου, ὁ a walking around, a walk [R33]

περιποιέω aim at getting (see ποιέω) [R43]

Πέρσης, -ου, ὁ a Persian [R42]

πηλός, -ου, ὁ mud [R26]

πιθηκός, -ου, ὁ monkey [R22]

πίνω, πίμαζι, ἐπίνω (imper. πίθα), πέποκα, πέκμαμι, ἐπόθην drink [R24, 50]
πεπολέμηκα, πεπολέμημαι, ἐπολεμήθην make war [R43]

πολεμικός, -η, -ον military [R43]

πολέμος, -α, -ον (+ dat.) at war (with), hostile (to); (as a substantive, usually pl.) enemy (in war) [12]

πολέμους, -ου, -ον war [12]

πόλις, -εως, -η city-state, city, state [29]

πολιτεία, -ας, -η state, republic [R48]

πολιτεύω, πολιτεύσω, ἐπολίτευσα, πεπολίτευκα, πεπολίτευμαι, ἐπολίτευθην be a citizen; (mid.) participate in politics [R43]

πολίτης, -ου, -ον citizen [43]

πολιτικός, -η, -ον political [R43]

πολλά (neut. nom. pl. of πολύς) many [R17]; (neut. acc. pl. of πολύς used as adv.) much [18]

πολλάκις (adv.) many times, often [25]

πολλάς (fem. acc. pl. of πολύς) many [R9]

πολλούς (acc. masc. sg. of πολύς) many [R7]

πολύ (neut. acc. sg. of πολύς used as adv.) much [18]

πολυτελής, -ες expensive, extravagant [R34]

πονέω, πονήσω, ἐπόνησα, πεπόνημαι, ἐπονήθην work, labor [R5]

πορεία, -ας, -η journey [R33, R49, R50]

πορεύω, πορεύσω, ἐπορεύσα, πεπορεύμαι, ἐπορεύθην carry, make go; (mid./pass.) go, journey [R33, R50]

πόρρω (adv.) far, far off; (prep. + gen.) far away from [11]

πόσος, -η, -ον (direct interrog. adj.) how much? how many? [R18, 46]

ποσός, -η, -ον (indef. enclitic adj.) of some size, of some quantity [46]

πόσου (from πόσος, -η, -ον: how much?) at what price?? [R18]

πότ’ see πότε

ποτ’ see ποτέ

ποταμός, -ου, -ον river [7]

πότε (ποτ’, πόθ’) (direct interrog. adv.) when?; πότ’ before smooth breathing, πόθ’ before rough breathing [26]

ποτέ (ποτ’, πόθ’) (enclitic adv.) sometime, sometimes, ever, once; ποτ’ before smooth breathing, πόθ’ before rough breathing [26]

πότερον/πότερα...ἤ (correlatives introducing alternative questions, direct or indirect) either...or; whether...or [26]

ποῦ (direct interrog. adv.) where? [26]

που (enclitic adv.) somewhere [26]

πούς, ποδός (voc. sg. πούς), ὁ foot [50]

πράγμα, -ατος, τό deed, affair, thing; (pl.) circumstances, matters of state, trouble [R30, 42]

πράκτικός, -η, -ον practical [R43]

πράξις, -εως, -η action, pursuit, activity, career [R43, R49]

πράττω, πράξω, ἐπράξα, πεπράξα/πέπράξα, πεπράμαι, ἐπράχθην do, act [10]; fare [17]

πρέπει, πρέπει, ἐπρέπει(ν), —, —, — (mid./pass.) it suits [R46]
πρέσβυς, -εως, ὁ ambassador [R35, R41]
πρίν (conj. + infin.) before; (conj. + subjunctive + ὥς, or + past tense of indicative) until [43]
πρό (adv.) before [32]
προαποθνῄσκω die early, commit suicide (see ἀποθνῄσκω) [R45]
πρόβατον -ου, τό sheep; (pl.) cattle [R12]
προέχω stand out (see ἐχω) [R43]
πρόβατον, -ου, τό sheep; (pl.) cattle [R12]
προθῡμία, -ας, ἡ eagerness, goodwill [38]
προθῡμος, -ον (+ gen. or infin.) eager (for, to); (+ dat. or εἰς + acc.) well-disposed (toward) [R36, 38]
πρός (prep. + gen.) from, by (in oaths); (prep. + dat.) at, near; (prep. + acc.) to, toward, against (basic meaning of πρός = in the direction of, facing) [17]
προσαγγέλλω announce to (see ἀγγέλλω) [R30]
προσβάλλω (+ dat.) attack (see βάλλω) [17]
προσέρχομαι draw near, approach, go forward to (see ἐρχομαι) [R49, R50]
προσκυνέω, προσκυνήσω, προσκεκύνησα, προσκεκύνηκα, προσκυνήθην (+ dat.) worship [R28]
προσποιέω add to; (mid. + infin.) pretend (to) (see ποιέω) [17]
πρότερον (neut. acc. sg. of πρῶτος, -η, -ov used as adv.) first, earliest [32]
πρῶτος, -η, -ov (superl. of πρότερος, -α, -ov) first, earliest [32]
πτερόν, -ου, τό feather, wing [R20]
πυρετός, ὁ fever [R16]
σάββατον, -ου, τὸ sabbath, sabbath-day [R26]
sαγήνη, -ης, ἡ net (for fishing) [R7]
σαλπιγκτής, -οῦ, ὁ trumpeter [R29]
σαντοῦ, -ῆς see σεαντοῦ, -ῆς σεαντοῦ, -ῆς (σαντοῦ, -ῆς) (reflex. pron.) yourself [19]
σεισμός, -οῦ, ὁ earthquake [R50]
σείω, σείσω, ἔσεισα, σέσεικα, ἐσείσθην shake, wag [R24]
σημείο, -οῦ, τὸ sign, miracle [R26]
σκάπτω, σκάψω, ἔσκαψα, ἔσκαφα, ἐσκάφην dig [R8]
σκέπτομαι see skoptéomai
σκηνάω, σκηνήσω, ἐσκήνησα, ἐσκήνηκα, ἐσκήνηθην encamp [R50]
σκηνή, -ῆς, ἡ tent [4]
σκόλιος, -οῦ, ὁ thorn [R16]
σκοπέω/σκέπτομαι (σκέπτομαι is not used in Attic), σκέπτομαι, ἐσκέπτομαι, —, ἐσκεπτεῖσθαι (+ fear or neg. effort clause) look at, look into, examine [45]
σός, σή, σῶν (poss. adj.) your, yours, your own (one person’s) [21]
σοφία, -ας, ἡ wisdom [13]
σοφός, -ής, -όν wise [13]
σπεύδω, σπεύσω, ἐσπεύσα, —, —, — (+ infin.) be eager (to), hasten (to), strive (to) [3]
σπήλαιον, -ου, τὸ cave [R17]
στάδιον, -ου, τὸ (pl. στάδια/στάδιοι) stade (distance equal to 600 Greek feet), racecourse, stadium [44]
στασιάζω, στασιάζω, ἐστασίαζα, ἐστασίαζα, ἐστασίαζομαι, ἐστασίαζόμην quarrel [R13]
στόλος, -ου, ὁ expedition [R34]
στρατηγὸς, -οῦ, ὁ general (one of the 10 officials elected annually to run Athens’ army and navy) [29]
στρατιά, -ας, ἡ army [36]
στρατιώτης, -ου, ὁ soldier [36]
στρατόπεδον, -ου, τὸ camp [36]
στρατός, -ου, ὁ army [36]
σύ (pers. pron.) you (sg.) [14]
συγγενής, -ης, ἡ related (by birth), kin; (as a substantive) relative [R21, R37]
συγγνώμη, -ης, ἡ (gen.) pardon (for), forgiveness (of) [R40]
συγγυναστής, -ου, ὁ exercise partner [R44]
συλλογίζομαι, συλλελόγισα, συλλελόγισθαι reckon together, infer [R30]
συλλογισμόμαι, συλλεκτίζωμαι, συλλελέγομαι, —, συλλελέγομαι, — reckon together, infer [R30]
συλλογισμός, -ου, ὁ gathering, meeting [R41]
συμβαίνω, συμβήκω, συνέβη, συμβέβηκα, συμβέβηκα, συνεβάθην happen [R29]
συμμαχία, -ας, ἡ alliance [R35, R37, R38]
συμμάχομαι fight together (see μάχομαι) [R37]
σύμμαχος, -ον (+ dat.) allied (to); 
(as a substantive) ally [R34, 35]

συμπέμπω (+ dat.) send along 
(with) (see πέμπω) [R50]

συμπλέω, συμπλεύσωμαι/ 
συμπλευσομαι, 
συνέπλευσα, 
συμπέπλευκα, 
συμπέπλευσμαι, — sail 
together [R34]

σύμφορος, -ον advantageous, 
beneficial [R47]

συμφυλάττω guard together (see 
φυλάττω) [R46]

σύν (+ prep. + dat.) with, together 
with, with the help of [19]

συνθηρεύω, συνθηρεύσω, 
συνεθήρευσα, 
συντεθήρευκα, 
συντεθήρευσαι ι, 
συνεθηρεύθην hunt 
together [R46]

σύνοδος, -ου, ἡ meeting [R22]

συνοικέω, συνοικήσω, 
συνῴκησα, 
συνῴκηκα, 
συνῳκήθην live together 
[R47]

Συρᾴκοσιος, -ᾱ, -ον Syracusan 
[R38]

σύσκηνος, -ου, ὁ tentmate, 
messmate [R44]

σφάλλω, σφαλῶ, ἔσφηλα, 
ἔσφαλκα, ἔσφαλμαι, 
ἔσφαλὴν trip up (in 
wrestling), overthrow [R32]

σχεδόν (adv.) nearly [R33]

σχίσμα, -ατος, τό schism, 
division of opinion [R26]

σχολή, -ῆς, ἡ leisure, discussion, 
school [43]

σχολή in a leisurely way, at one’s 
leisure [43]

σχολήν ἄγειν have leisure [43]

σφίξω, σῶσο, ἔσωσσα, σέσοκα, 
σέσωσμαι/σέσωμαι, 
ἔσωθην (verbal adj) 
σωστέος) save, bring 
safely (to) [32]

Σωκράτης, -ους, ὁ Socrates 
(famous Athenian 
philosopher in the 5th 
century BCE) [17]

σῶμα, -ατος, τό body [25]

σωτηρία, -άς, ἡ safety [R10, R21, 
R30]

σωφρονέω, σωφρονήσω, 
ἔσωφρόνησα, 
σεσωφρόνησαι, 
σεσωφρόνησαι, 
ἔσωφρονήθην be self-
controlled [R42]

σωφρονίζω, σωφρονίσω, —, —, —, 
— teach discretion to, 
chastise [R45]

σωφροσύνη, -ης, ἡ prudence, 
discretion, temperance, 
self-control [42]

σώφρων, -ον prudent, discreet, 
temperate, self-controlled 
[R42]

τ’ see τε

tάλαντον, -ου, τό talent (a weight 
or sum of money equal to 
60 minas) [41]

tαύθ’ see ταύτα

tαὕτ’ see ταύτα

tαὐτα these (neut. pl. acc. of 
οὗτος) [13]

τάχιστος, -η, -ον (superl. of 
ταχύς, -εῖα, -ύ) fastest, 
quickest, swiftest [41]

ταχύς, -εῖα, -ύ fast, quick, swift 
[R35, 41]

τε (τ’, θ’) (enclitic conj) and; τ’ 
before smooth breathing, θ’ 
before rough breathing [22]

te (τ’, θ’)...καί (correlatives) both... 
and [22]

te (τ’, θ’)...τε (τ’, θ’) (correlatives) 
both...and [22]

tεῖχος, -ους, τό wall (of a city) [17]

τέκνον, -ου, τό child, offspring [8]

τέλειος (τέλεος), -α, -ον 
complete, perfect [R43, R48]

τέταρτος, -ον fourth [34]
τέτταρες, τέτταρα four [34]
τέχνη, -ης, ἥ art, skill, craft, trade [46]
τήμερον (adv.) today [23]
τηρέω, τηρήσω, ἐτήρησα, τέτηρηκα, τετήρηµα ι, ἐτηρήθην pay attention to, observe [R26]
τίθηµι , θήσω, έθηκα, τέθηµα ι, τέθει ἐφτην place, put, set, lay down, establish, make [47]
τίκτω, τέξω/τέξο ι, ἔτεκον, τέτοκα, τέ τεγ ι, ἐτέχθην give birth to, lay (eggs) [R19]
τῑµάω, τίµήσω, ἐτίµησα, τετίµηµα ι, ἐτίµηθην honor, value [15]
τίµη, -ης, ἥ honor, worth, price [15]
τίς, τί (indef. adj., enclitic) a, an, a certain, some, any [21]; (indef. pron., enclitic) someone, something, anyone, anything, some, any [21]
τόθ' see τότε
τοι (enclitic postpos, particle) you know, you see [44]
τοίνυν (postpos. particle) therefore, then [44]
τοίσδε, τοιάδε, τοιόνδε of such a sort, such (strengthened form of τοῖος, -α, -ον) [31]
τοιούτος, τοιοάτη, τοιούτο(v) of such a sort, such (strengthened form of τοῖος, -α, -ον; Attic usually adds -v to τοιούτο) [31]
τοῖχος, -ου, ὁ wall (of a house or enclosure) [R16]

τόλµη, -ης, ἥ daring [R36]
τοσόσδε, τοσῆδε, τοσόνδε so great, so much; (pl.) so many (strengthened form of τόσος, -η, -ον) [31]
τοσούτος, τοσαύτη, τοσοῦτο(v) so great, so much; (pl.) so many (strengthened form of τόσος, -η, -ον; Attic usually adds -v to τοσοῦτο) [31]
τότ’ see τότε
τότε (τότ', τόθ') (adv.) then, at that time; τότ’ before smooth breathing, τόθ’ before rough breathing [13]
τοῦθ’ see τούτο
τοῦτ’ see τούτο
τοῦτο this (neut. sg. acc. of οὔτος) [R10, 13]
τρεῖς, τρία three [34]
τρέπω, τρέψω, ἐτρέψα, τέτροφα, τέτρα µ µα ι, ἐτρέφθην turn; (mid. or pass.) betake oneself, move [11]
τρέχω, δραρο ῦ µα ι, ἔδρα µο ν, δεδρά ι, δε δρά µη κα, — run [50]
τριήραρχος, -ου, ὁ trierarch (rich Athenian citizen who paid for the outfitting of a trireme as his public service) [R34]
τριήρης, -ους, ἡ trireme (warship with three banks of oars) [17]
τρίς (adv.) thrice [34]
τρίτος, -ης, -ον third [34]
τρόπος, -ου, ὁ turn, way, manner, habit; (pl.) character [R6, 11]
τροφή, -ης, ἥ rearing, upbringing [R46]
τρώγω, τρώξοι, ἔτρωξα/ ἔτραγον, —, τέτραγμαι, ἔτραγην gnaw [R15]
τυγχάνω, τεύξομαι, ἔτυχον,
tέτυχο ὑμᾶ, ἔτυχον,
tέτυχκα, — (+ dat.)
hit (a target), chance upon,
meet, obtain [R40, 50]
tυραννίς, -ίδος, ἡ tyranny, life of
a tyrant [R49]
tύραννος, -ου, ὁ tyrant (ruler who
seizes power rather than
inheriting it) [R38]
tυφλός, -ή, -όν blind [R26, 27]
tύχη, -ης, ἡ chance, fortune, luck;
Τύχη = Chance, Fortune
(personified as a goddess)
[T50]
ὑβρίζω, ὑβριῶ, ὑβρίςα, ὑβρικα,
ὑβρίσα, ὑβρίσθην act
insolently, rebel; (with εἰς
+ acc.) commit an outrage
(against) [R42, R45]
ὑγιαίνω, ὑγιανῶ, ὑγίανα,
—, —, —
be healthy [R32]
ὑγιεινός, -ή, -όν healthy [R32]
ὕδωρ, ὕδατος, τό water [R11, 21, 50]
υἱός, -οῦ, ὁ son [27]
舅舅 (pers. pron.) you (pl.) [14]
ὑμεῖς (poss. adj.) your,
yours, your own (more than
one person’s) [21]
ὑμών αὐτῶν, -όν (reflex. pron.)
yourselves [19]
ὑπ’ see ὑπό
ὑπέρ (prep. + gen.) over, above,
on behalf of; (prep. +
acc.) over, to a place over,
beyond [20]
ὑπερβάλλω exceed, be in excess
(see βάλλω)
ὑπερφορνέω, ὑπερφορνήσω,
ὑπερφορνήσα, ὑπερφορνήσκα,
ὑπερφορνήσαμαι,
ὑπερφορνήσθην look
down at, scorn [R36]
ὑπηρεσία, -άς, ἡ crew of rowers
[R34]

ὑπνός, -ου, ὁ sleep [R19, 45]
ὑπὸ (ὑ’, ψ’) (prep. + gen.) from
under, by (under the agency
of); (prep. + dat.) under;
(prep. + acc.) under, to a
place under; ὑπ’ before
smooth breathing, ψ’
before rough breathing [11]
ὑποπτεύω, ὑποπτεύσω, ὑπόπτευσις,
ὑπόπτευσα, ὑπόπτευσαι,
ὑπόπτευσθην be
suspicious, suspect [R39]
ὑποπτος, -ov suspicious; (as a
neut. substantive) suspicion
[R38]
ὕστατος, -η,-ον (superl. of
ὕστερος, -α,-ον) latest, last
[R39]
ὕστεραῖος, -α,-ον following, next
[R29]
ὕστερος, -α,-ον (comp.: no
positive degree exists) later,
next [39]
ὑφ’ see ὑπό

φαίνω, φαινό, ἔφη, πέφαγα/
(intrans.) πέφανα,
πέφασιμα, ἔφανθην/
(intrans.) ἔφάνην make
appear, show; (mid. &
intrans. forms) appear
[R30, R32, 35]

Φαρισαῖοι, -ων, οἱ Pharisees (a
sect of Jews who believed
in strict obedience to the
law of Moses) [R26, R27]

φειδωλός, -ή,-ον thrifty [R39]

φέρε (imper. of φέρω—strengthens
another imperative) come
on now! [40]

φέρω, οἴσω, ἤγεικα/ ἤγειγκον,
ἐνήνοχα, ἐνήνεγκαι,
Greek-to-English Glossary

• 513

ἠνέχθην (verbal adj. oἰστέος) bear, bring, carry [14]

φεύγω, φεύξω μα, ἐφυγον, πέφευγα, —, — (verbal adj. φευκτέος) flee, avoid, escape, be in exile [10]

φημί, φήσω, ἐφήσαι, —, — (verbal adj. φατέος) say, assert; οὐ φημι = deny [41]

φθονέω, φθονήσω, ἐφθόνησα, ἐφθόνηκα, ἐφθονήθην (dat. adj.) envy [R22]

φιλαίτις, -η, -ον (superl. of φίλος, -η, -ον) dearest (to) [32]

φιλαίτερος, -ᾱ, -ον (comp. of φίλος, -η, -ον) dearer (to) [32]

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίληθη, ἐφιλήθην (infin. adj.) love, kiss; (mid./pass. + acc.) be fond of (doing), be accustomed to [15]

φίλη, -ης, ἡ friend (female) [10]

φιλία, -ας, ἡ friendship [R35, 41]

φίλος, -ου, ὁ φriend (male) [10]

φιλοσοφέω, φιλοσοφήσω, ἐφιλοσόφησα, πεφιλοσόφηκα, ἐφιλοσόφηθην (infin.) practice philosophy [R48]

φιλόσοφος, -ης, ἡ (as a substantive) philosopher [13]

φιλόσοφος, -ας, ἡ philosophy [13]

χαίρω, χαίρησω, ἐχαίρησα, κεχάρηκα, κεχάρηθην (suppl. ptcple) be happy; (+ dat.) rejoice (in), take delight (in); χαίρε = hello!farewell! [7]
χαλκός, -οῦ, ὁ copper, copper money [R23]
χαρά, -ᾶς, ἡ joy, delight [7]
χάριν (acc. sg. of χάρις, -ητος, ἡ used as postpos. prep. + gen.) for the sake of [16]
χάριν ἔχειν (+ dat.) be grateful (to) [16]
χάρις, -ιτος, ἡ grace, favor, gratitude [16]
χάσµα, -ατος, τό opening, chasm [R49]
χεῖρ, χειρός (dat. pl. χερσίν), ἡ hand [R16, 42]
χείριστος, -η, -ον (superl. of κακός, -ή, -όν) worst (in ability or worth) [33]
χείρων, -ον (comp. of κακός, -ή, -όν) worse (in ability or worth) [33]
χιλιέτης, -ες lasting a thousand years [R50]
χιλιοι, -αι, -α one thousand [34]
χορός, -οῦ, ὁ dance, chorus (of a Greek play) [44]
χράομαι, χρῆσομαι, ἐχρῆσάμην, —, κέχρημαι, ἐχρῆσθην (+ dat.) use, be subject to, experience [36]
χρεία, -ᾶς, ἡ use, function [R32]
χρή (indecl.) necessity; (+ ἐστὶ & acc. + infin.) there is need (to), it is necessary (to), one ought to (imperf. χρῆν/ ἐχρῆν, fut. indic. χρῆσαται, pres. subj. χρῆν, pres. opt. χρεία, pres. infin. χρῆναι, indeclin. ptcple. χρεῶν) [43]
χρήμα, -ατος, τό thing; (pl.) goods, property, money [35]
χρήσιμος, -η, -ον useful, advantageous [R32, R35, 36]
χρόνος, χρόσω, ἐκρίσα, —, κέκριμαι, ἐχρῆσθην anoint [R26]
χρόνος, -ου, ὁ time [23]
χρόνῳ in time, eventually [R39]
χρυσίον, -ου, τό piece of gold; (pl.) money, cash [35]
χρύσος, -οῦ, ὁ gold [35]
χώρα, -ᾶς, ἡ land, country, countryside, space, position [4]
ψευδής, -ές lying, false, untrue [50]
ψευδίστατος, -η, -ον (superl. of ψευδής, -ές) most lying, most false, most untrue [50]
ψυχή, -ῆς, ἡ spirit, soul, life [22]
ψώ (interj. + vocative) O! [4]
ψῶδε (adv. of ὄδε, ἔδε, τόδε) in this way, so, thus [31]
ψυχημα (imperf. ἐψυχημα), ἐψυχήματα, ἐκρησάμην, —, ἐκόνημα, ἐκρηθῆνυ buy (deponent in first three principal parts only) [46]
ψῶν, -οῦ, τό egg [R19]
ψῆρα, -ᾶς, ἡ season, hour; (with acc. or dat. + infin.) it is time (to) [5]
ὡς (particle + participle) as if, with the avowed intention of, on the grounds of [24]; (causal/temporal conj.) as, since, because, after, when [24]; (adv. + adj. or adv. in exclamation) how! [31]; (particle + superlative) as...as possible [32]; (rel. adv.) how, as [38]; (conj. introducing indir. discourse) that, how [40]; (prep. + acc.; only with persons as its object) to [40]; (conj. introducing effort clause) how, that [45]
ὡς μή (conj. introducing neg. purp. clause) lest, in order that not [39]; (conj. introducing neg. effort clause) how...not, that...not [45]
éra as if, as it were, just as [47]
έστε (conj. + infin.) so as; (conj. + finite verb in indic. mood) so that [31]
ὠφελέω, ὧφελήσω, ὧφελήσα,
ὥφεληκα, ὧφελήμαι,
Index

All references are to section numbers (not to page or lesson numbers).

Absolute, see Accusative case, Genitive case

Abstract nouns, use of definite article with, 30

Accenting, general principles of, 15; recessive, 20; of finite verb forms, 20; of proclitics, 24; persistent, 29; of first-declension nouns, 29, 34, 58; of second-declension nouns, 43, 49; of first/second-declension adjectives, 52; of enclitics, 80; of ἔστι (after οὐκ, μή, καί, ἀλλ’, τοῦτ’, ὡς, εἰ), 81, 84, 152; of demonstratives, 84; of contract verbs, 92; of third-declension stop-stem, liquid/nasal-stem nouns, 99.6; of third-declension monosyllabic-stem nouns, 99.6; of third-declension sigma-stem nouns, 104.6; of third-declension adjectives, 105; of first aorist active infinitive, 109; of second aorist active and middle infinitives, second-person singular middle imperative, 115; of perfect active infinitive, 122; of interrogatives, 126, 163, 165; of indefinites, 127, 163; of perfect middle/passive infinitive, 133; of participles, 147-148, 156, 170, 175; of aorist passive infinitive, 170; of future passive infinitive, 175; of third-declension vowel-stem nouns, 180; of third-declension syncopated-stem nouns, 181.3; of comparatives and superlatives, 196; of irregular comparatives, 204; of subjunctives, 215; of optatives (-αι, -οι long), 220

Accents, pitch, 11; marks (acute, grave, circumflex), 12; placement of, 12-14

Accompaniment, see Dative case, Genitive case

Accusative case, overview, 28; uses: direct object, 18, 28; subject of infinitive, 36, 192, 244, 252-253, 287; double accusative, 112; extent of time, 142; cognate accusative, 208; accusative of respect, 284; accusative absolute (with impersonal verbs), 292; see Prepositions

Active, see Voice

Acute accent, defined, 12

Adjectives, paradigms: first/second declension (three-ending), 52; first/second declension (two-ending), 59; demonstrative, 84; intensive, 87.2; third declension nasal-stem, 105; third declension sigma-stem (contracted), 105; irregular (πολύς), 112; interrogative, 126; indefinite, 127; mixed declension (πᾶς), 141; participles, 146; irregular (μέγας), 161; mixed declension (εἷς, δύο, τρεῖς, τέτταρες), 186, 210; correlative demonstrative, 193; regular comparative and superlative, 197; irregular comparative and superlative, 203-204; mixed declension (ἡδύς), 205; corresponding direct and indirect
interrogative, corresponding indefinite, corresponding definite and indefinite relative, 270; defined, 52; agreement with nouns, 53; position of, predicate and attributive, 54; used as substantives, 60; positive, comparative, superlative degrees, defined, 195; comparison using μᾶλλον/μάλιστα, 196; regular comparison of, 196; comparative/superlative with ἡ or genitive of comparison, 198; comparative/superlative with partitive genitive, 199; superlative with ὧς/ἣν, 200; irregular comparison of, 203-204; comparative with adverb or dative of degree of difference, 206; no comparative/superlative of verbal adjectives in -τέος, 257; comparison of verbal adjectives in -τός, 258

Adscript, see Iota

Adverbs, paradigms: positive degree, 190; comparative and superlative degrees, 196; corresponding direct and indirect interrogative, 163, 165.5; corresponding indefinite, 163; corresponding relative and indefinite relative, 230; defined, 189; positive degree: derived from adjectives, 190; neuter accusative substituting for adverb, 190; not derived from adjectives, 191; regular comparison of, 196; comparative/superlative with ἡ or genitive of comparison, 198; comparative/superlative with partitive genitive, 199; superlative with ὧς/ἣν, 200; irregular comparison of, 203-204; used with participles and in indirect discourse to clarify time relative to main verb, 150, 244, 247

Agent, see Dative case, Genitive case

Agreement, of adjectives with nouns, 53; plural subject with singular verb, 51; singular subject with plural verb, 285

Alpha privative, 59

Alphabet, 3

Antecedent, of relative pronouns, 140; omitted, 140, 290; relative pronoun attracted into its case, 290

Antepenult, defined, 13; accents permissible on, 14

Aorist of verbs with liquid/nasal stems (or of other verbs that drop sigma in the first aorist), 109; ἠγγείλα, 112; ἤνεγκα, 114; ἐμείνα, 118; ἀπέκτεινα, 130; ἐκρῖνα, 173; ἐσχύνα, 217; διέφθειρα, 227; ἔγημα, 236; ἠσχύνα, 259

Aorist tense, defined, 109; first aorist (sigmatic or weak aorist) active/middle, 109; second aorist (asigmatic or strong aorist) active/middle, 114; first aorist passive, 170; second aorist passive, 171; verbs with second aorist active have first aorist passive, 171

Aoristic aspect, 18, 38, 109

Apodosis (“then” clause), defined, 224

Article, see Definite article

Aspect (imperfective, aoristic, perfective), defined, 18

Aspiration, see Breathings

Assimilation, defined, 118

Athematic aorist, ἐπριάμην, 269; ἐβην, ἔγνων, 282

Athematic verbs, see Verbs, μιverbs

Attic reduplication, see Reduplication
Attraction, see Relative Pronouns

Attributive participle; see Participles

Attributive position, see Position

Augment, defined, 67; syllabic, 67, 109, 115, 122, 133; temporal, 67, 109, 115, 122, 133; in compound verbs, 67; double, 143, 173

Basic stem, may be different from present stem, 109, 118

Breathings, rough (aspirated), 6; smooth (unaspirated), 6; placement of, 6, 12

Capitalization, of proper names, 9; of first word in quotation, 9; of first word in long section, 9

Cases, defined, 27; see Nominative case, Genitive case, Dative case, Accusative case, Vocative case

Cardinals, see Numerals

Causal clause, see Clauses

Cautious assertion or denial, 288

Circumflex, defined, 12

Circumstantial participle; see Participles

Clauses, subordinate (dependent): adjectival clauses: relative, 140; attributive participle, 151; adverbial clauses: temporal, 36, 143, 253, 291; causal, 36, 178; circumstantial participle (adjectival in form but adverbial--temporal, causal, concessive, conditional, etc.--in sense), 151; natural result (consecutive), 192.1; actual result (consecutive), 192.2; protasis of a condition, 224; conditional relative (adjectival in form but adverbial in sense), 229; conditional temporal, 231; purpose (final), 234; substantival (noun) clauses: indirect question, 165; indirect discourse, 239, 244, 247; effort (object), 262; fear (object), 264

Cognate accusative, see Accusative case

Commands, see Imperative mood, Subjunctive mood

Comparative degree, see Adjectives, Adverbs

Comparison, see Genitive

Compensatory lengthening of vowels, 20, 79, 99.2, 123, 141, 147

Compound verbs, ἀπολείπω, 56; ἐπιπλήττω, 89; προσβάλλω, προσποίεω, 106; συλλαμβάνω 118; ἀποθνῄσκω, ἀποκτείνω, 130; ἀνοίγω/ἀνοίγνῡμι, ἀποκρίνομαι, 173; ἀφικνέομαι, 187; παρασκευάζω, 217; διαφθείρω, 227; ἐξεστὶ, 255; ἐπιμελέομαι, καθεύδω, 266; ἐπίσταμαι, 271; ἀφῄμι, μεθῄμι, παρῄμι, 275; ἀποδείκνῡμι, 280; ἐπιλανθάνομαι, 293; augment placed after the prefix, 67

Conditional relative clause, see Clauses

Conditions, defined, 224; present and past simple particular, 225A; present and past contrary-to-fact, 225B; present and past general, 225C; future most, more, and less vivid, 225D; imperative replacing indicative in apodosis, 226; circumstantial participle replacing protasis, 226; relative clause replacing protasis, 229; temporal clause replacing protasis, 231; restrictions on optative option when conditions are used in indirect discourse or indirect questions, 240

Conjugation, defined, 19

Conjunctions, coordinating: καί, 24; ἀλλά, 40; δέ, 69; γάρ, 85; ἦ, 100,
198, 201; τε, οὐδὲ/μηδὲ, οὔτε/μήτε, 138; subordinating: ἐπει, ἐπίν/ἐπήν, ἐπειδῆ, ἐπειδάν, ἕως, 143, 291; ὡς, 152, 236, 241, 266; εἰ, ἐδὲ, ἤν, ὁν, 167, 227; ὦτι, 178, 241; ὠστε, 193; ὡτε, ὡταν, ὡπόταν, 230; ἵνα, 236; ὡπός, 236, 266; μή, 236, 264; πρίν, 255, μέχρι, 293
Consecutive clause, see Clauses
Consonant-stem nouns, see Third-declension nouns
Consonants, pronunciation of, 3; classification of, 7; those permitted to end a word, 7
Contract verbs, paradigms: -άω, -έω, -όω, 93; defined, 91; principles of contracting, 92; lengthening of final vowel to form tenses other than present and imperfect, 92, 109, 170
Contracted comparative adjectives, 204
Contracted futures (mostly of verbs with liquid/nasal/zeta stems), paradigms: 94; defined, 94; βαλῶ, κομιῶ, 95; ἀγγελῶ, 112; μενῶ, 118; ἀποθανοῦμαι, ἀποκτενῶ, 130; καλῶ, 152; κρινῶ, 173; μαχοῦμαι, φανῶ, 217; διαφθερῶ, 227; γαμῶ, 236; νομιῶ, 245; αἰσχυνῶ, ἐλῶ, 259; δραμοῦμαι, 293
Contracted reflexives, 116
Contraction, principles of, 92, 102
Contrary-to-fact conditions; see Conditions
Coronis, defined, 248
Correlative conjunctions, καί... καί, 24; μὲν...δέ, 68; ἡ...ἡ, 100; οὐ μόνον...ολλα καί, 112; τε...καί, τε...τε, οὐδέ (μηδέ)...οὐδέ (μηδέ), οὔτε (μήτε)...οὔτε (μήτε), 138; εἴτε... εἴτε, πότερον/πότερα...ἡ, 166-167; οὔτως/ τοιοῦτος/τοσοῦτος...όστε, 192-193
Corresponding adjectives, see Adjectives
Corresponding adverbs, see Adverbs
Crasis, defined, 248
Dative case, overview (= Indo-European instrumental and locative cases), 28; uses: direct object of certain verbs, e.g., ἔπομαι, 236; indirect object with verbs of giving, offering, presenting, dedicating, entrusting, promising, 31; indirect object with verbs of commanding, willing, wishing, 36, 251.5; dative of means, 46, 118; of manner, 46, 118; of possession, 88; of accompaniment (with σὸν), 118; of (personal) agent, 137, 257; of time when (with/without ἐν), 142; of degree of difference, 206; of respect, 284; see Prepositions
Declension, defined, 26; see First-, Second-, Third-declension nouns
Definite article, paradigms: 30, 44, 50; used with abstract nouns and proper names, 30; used reflexively, 35; position of, 54; consecutive, 62; combined with μὲν and δέ, 68
Degree of adjectives and adverbs (positive, comparative, superlative), defined, 195
Degree of difference, see Dative case
Deliberative subjunctive, see Subjunctive mood
Demonstrative adjectives/pronouns, paradigms: 84; defined, 83; position of, 84; used in genitive to show possession, 84; as antecedent of relative pronoun, 140
Dentals, defined, 7
Dependent clauses, in indirect discourse, 240, 244, 247

Deponent verbs, in future only, ἀκούσομαι, 38; φεύξομαι, 69; ἔσομαι, 79; βλέψομαι, 85; γελάσομαι, 95; λήψομαι, 118; ἀποθανοῦμαι, 130; ὄνομαι, 143; ἀμαρτήσομαι, εἴσομαι, 178; βοήσομαι, 236; πείσομαι, 241; μαθήσομαι, 249; ἔξεσται, 255; θαυμάσομαι, 259; ἔδομαι, 266; βήσομαι, γνώσομαι, 285; πεσοῦμαι, 285; πίθυμα, δραμοῦμαι, τεύξομαι, 293; in all or most principal parts, 184; ἀφικνέομαι, βούλομαι, 187; γέγονοι, 201; μάχομαι, 217; χράομαι, 222; ἐποιοῦμαι, 236; ἔρχομαι, 241; αἰσθάνομαι, πυνθάνομαι, 249; ἐπιμελέομαι, μηχανάομαι, σκέπτομαι, 266; ἐπίσταμαι, ὄνομαι, 271; δύνομαι, κεῖμαι, 275; οἴομαι, 280; middle vs. passive deponents, 184; passive deponents with future middle and future passive differing in aspect, 184; middle deponents with regular aorist passive, 222, 271

Dialects (Aeolic, Attic, Doric, Epic, Ionic, Koine), 2

Digamma, 3

Diphthongs, pronunciation, 5; proper and improper defined, 5

Direct object, see Accusative case

Direct questions, see Questions

Directional suffixes, place where -ι, -θι, -σι(ν), 283; place from which (whence) -θεν, 283; place to which (whither) -δε, -ζε, -σε, 283

Double accusative, see Accusative case

Double consonants, defined, 7

Dual, see Number

Effort clause, see Clauses

Elision, defined, 40, 248; before enclitics, 80; πόλλ', 112

Emphatic denial, 289

Enclitics, defined, 80; γε, forms of εἰμί, 81; τίς, τι, 127, 130; τε, 138; ποθέν, ποι, ποτέ, ποι, πως, 167; forms of φημί, 245; τοι, 259; περ, 275

Epicene, see Gender

Epsilon, meaning of name, 5

Euphony of consonants, in future, 38; in first aorist, 109; in perfect middle/passive, 135

Extent of space, see Accusative case

Extent of time, see Accusative case

Factitive sentences, defined, 241

Fear clause, see Clauses

Feminine, see Gender

Final clause, see Clauses

Finite clauses, defined, 20

First aorist, see Aorist tense

First-declension nouns, paradigms: feminine (ᾱ/η-stems), 29; feminine (α-stems), 34; masculine, 58

First perfect, see Perfect tense

Future conditions, see Conditions

Future perfect tense, defined, 176

Future tense, defined, 38; in effort clauses, 262; in emphatic denials or urgent prohibitions, 289

Gender, feminine, 27; masculine, 27; neuter, 27; epicene (common), 45

General conditions, see Conditions

Genitive case, overview (= Indo-European ablative case), 28; uses:
direct object of certain verbs, e.g., ἀρχώ, 232; genitive of possession: noun in predicate or attributive position, 62; personal pronoun in predicate position, 17; reflexive pronoun in attributive position, 117; demonstrative in attributive position, 117; genitive of (personal) agent, 74; of value (price), 111; of accompaniment (with μετά), 118; of time within which, 142; genitive absolute, 185; genitive of comparison, 198; partitive genitive, 199; see Prepositions

Gerund, see Infinitive

Grave accent, defined, 12

Head, of participle, 247

Hindering, verbs of, see Infinitive, Negatives

Historical tenses, see Secondary tenses

Hortatory subjunctive, see Subjunctive mood

Impersonal mood, paradigms: present active, 22; present middle/passive, 73; first aorist active, 109; first aorist middle, 109; first aorist passive, 170; second aorist active, 115; second aorist middle, 115; second aorist passive, 171; perfect active, 120; perfect middle/passive, 120; defined, 18, 22; used with μή in prohibitions, 23; present imperative preferred to present subjunctive, aorist subjunctive preferred to aorist imperative, for prohibitions, 216.2

Impersonal verbs, 251.6

Indefinite adjective/pronoun, see Adjectives, Pronouns

Indefinite adverbs, see Adverbs

Indefinite nouns, indicated by absence of definite article, 54

Indefinite tense, defined, 66

Indefiniteness aspect, 18, 38, 66

Indefinite use of verbal adjective (neut. sg. -τέον or neut. pl. -τέα), 257

Indirect discourse, three methods: ὅτι/ὡς clause (or infinitive) after main verb of saying, 239; infinitive (or ὅτι/ὡς clause) after main verb of thinking or believing, 244; participle (or ὅτι/ὡς clause) after main verb of showing, knowing, or perceiving, 247; summary of methods, 247

Indirect object, see Dative case

Indirect questions, see Questions

Indirect reflexives, 80

Indo-European languages, 1
Infinitive, paradigms: present active, 21; present middle/passive, 72; future active, 39; future middle, 72; future passive; first aorist active, 109; first aorist middle, 109; first aorist passive, 170; second aorist active, 115; second aorist middle, 115; second aorist passive, 171; first perfect active, 122; second perfect active, 122; perfect middle/passive (with basic stem ending in a vowel), 133; perfect middle/passive (with basic stem ending in a consonant), 135; future perfect active, 176; future perfect middle/passive, 176; defined, 21; originally a noun in the dative case, 109; general observations, 254; uses: complementary infinitive, 21, 251.3; subject infinitive, often with impersonal verbs of necessity or possibility, 21, 36, 81, 251.6, 255; object infinitive after verbs of commanding, willing, wishing, 36, 77, 251.5; in natural result clause, 192.1, 251.2; in indirect discourse after verbs of thinking or believing, shows relative time, 244, 251.4; with adjectives, 251.1; articular infinitive (verbal noun, gerund), 252, 287; with πρόν, 253; with ὁφελον in unattainable wish, 278; with verbs of hindering and redundant (sympathetic) μή, 287

Inflection, defined, 19

Intensive adjective, see Adjectives

Interrogative adjective/pronoun, see Adjectives, Pronouns

Interrogative adverbs, see Adverbs

Intervocalic sigma, see Sigma

Intransitive, defined, 18

Iota, adscript, 5; subscript, 5

Labials, defined, 7

Lengthening, see Compensatory lengthening

Linking (copulative) verb, 54

Liquids, defined, 7

Liquid-stem verbs, see Contracted futures, Aorist of verbs with liquid/nasal stems

Long mark, see Macron

Lunate sigma, 3

Macron (long mark), use of, 9

Manner, see Dative case

Masculine, see Gender

Means, see Dative case

Metathesis, see Quantitative metathesis

Middle, see Voice

Mixed declension, see Adjectives

Mood, defined, 18; see Imperative mood, Indicative mood, Subjunctive mood, Optative mood

Movable consonants, nu: -σι(ν), -ε(ν), -τι(ν), perfect -ει(ν) in finite verbs, 20, 67, 79, 122, etc.; -σι(ν) in third-declension endings, 99.4, 126, 147, etc.; sigma: εκ/ἐξ, 32; οὐτο(ς), 193

Mutes, see Stops

Nasals, defined, 7

Nasal-stem verbs, see Contracted futures, Aorist of verbs with liquid/nasal stems

Necessity, expressions of, δεῖ, χρή, ἀνάγκη, ἀναγκαῖον, 255; -τέος verbal adjective, 257

Negatives, οὐ with indicative mood, 23; μή with imperative mood (prohibition), 23; οὐ/μή with prepositional phrases used
substantively, 61; compound
(οὔδείς/μηδείς), 186; compound +
single, making a positive statement,
187; single/compound + compound,
emphasizing negativity, 187; μή
in natural result clause, οὔ in
actual result clause, 192; μή with
hortatory, prohibitive, deliberative
subjunctive, 216; μή with optative
in wish, 221.1; οὔ with potential
optative, 221.2; μή in protasis, οὔ/
μή in apodosis of conditions, 226;
μή in conditional relative clause,
229; μή in conditional temporal
clause, 234; μή in purpose clause,
234; negative of direct discourse
retained in indirect discourse,
244; μή with articular infinitives;
redundant (sympathetic) μή/μὴ οὔ
with verbs of hindering, 287; μή/
μὴ οὔ with indicative or subjunctive
in cautious assertions/denials, 288;
οὔ μή with subjunctive or future
indicative in emphatic denials or
urgent prohibitions, 289

Neuter, see Gender

Nominative case, used for subjects,
predicate nouns, 28, 55; used for
predicate adjectives, 54; used for
modifiers of omitted subject in
natural result clause, 192; used
for modifiers of omitted subject in
indirect discourse with infinitive or
participle, 244, 247

Nouns, defined, 26

Nu, see Movable consonants

Number (singular, dual, plural), of a
verb, 18; of a noun, 27

Numerals, paradigms: 210; cardinal,
ordinal, numerical adverbs, defined,
209; alphabetic and acrophonic
systems, 211; with partitive
genitive, with or without ὄποι/ἐκ,
199, 211

Numerical Adverbs, see Numerals

Object clause, see Clauses

Omega, meaning of name, 5

Omicron, meaning of name, 5

Optative mood, paradigms: present
active, 220; present middle/passive,
220; future active, 220; future
middle, 220; future passive, 220;
first aorist active, 220; first aorist
middle, 220; first aorist passive,
220; second aorist active, 220;
second aorist middle, 220; second
aorist passive, 220; perfect active,
220; perfect middle/passive, 220;
future perfect (rare), 220; defined,
18, 219; meaning of name, 221.1;
-independent uses of: attainable
wishes (with or without εἰ γάρ/εἴθε),
221.1; potential (with ἄν), 221.2;
dependent uses of: in conditions,
225; in conditional relative clauses,
229; in conditional temporal
clauses, 231; optional in purpose
clauses after secondary main verb,
234; optional in indirect questions
after secondary main verb, 235;
optional in indirect discourse after
secondary main verb, 239, 244, 247;
not an option with ἄν + indicative,
or with a secondary tense of the
indicative in a dependent clause,
in indirect discourse or indirect
questions, 240, 244, 247; optional
(but rare) in effort clauses after
secondary main verb, 262; optional
in clauses midway between effort
and purpose, after secondary
main verb, 262; optional in fear
clauses after secondary main verb,
264; optional in clauses midway
between fear and negative effort,
after secondary main verb, 265

Ordinals, see Numerals

Palatals, defined, 7
Paradigm, defined, 20
Parallelism in syntax, 68
Participles, paradigms: active, 146; middle/passive, 155, 170; contracted, 149, 158; of εἰμί, 148, 157; defined, 145; tense showing relative time, 150, 185; future tense expressing purpose, 150; attributive, 151; circumstantial, 151; genitive absolute, 185; supplementary, 159; imperative replacing indicative in apodosis, 226; circumstantial participle replacing protasis, 226; οὗ with all circumstantial participles except conditional (μὴ), 226
Particles, μέν, 68-69; οὖν, 69; γε, 81; ἄτε, καίπερ, ὡς with circumstantial participles, 151-152, 185; ὁρα introducing questions, 164, 167; μὴν, 201; ὡς/ὅτι with superlatives, 201; ὡς, εἰ γάρ, εἴθε, 222, 227; δή, τοι, μέντοι, τοίνυν, 259
Partitive genitive (with comparatives, superlatives, pronouns, substantives, numerals), 199
Parts of speech (nouns, pronouns, adjectives, verbs, adverbs, conjunctions, prepositions, particles), 17
Passive, see Voice
Penult, defined, 13; accents permissible on, 14
Perfect tense, defined, 121; first perfect, 122; second perfect, 122
Perfective aspect, defined, 18, 121
Periphrastic forms, perfect and pluperfect middle/passive, 135, 159; future perfect active and middle/passive, 176; perfect subjunctives, 215; perfect optatives, 220
Persistent accent, see Accent
Person (first, second, third), defined, 18
Personal agent, see Genitive case, Dative case
Personal pronouns, paradigms: 87; defined, 87; emphatic forms preferred with prepositions, 87; substitutes for the third person, 87; used in genitive to show possession, 117
Pitch accent, 11
Place where, whence, whither, see Directional suffixes
Pluperfect tense, defined, 121; first pluperfect, 122; second pluperfect, 122
Plural, see Number
Position, attributive, 54, 68; predicate, 54; of adjectives, 54; of prepositional phrases, 61; of demonstratives, 84; of demonstratives showing possession, 84; of personal pronouns showing possession, 117; of reflexive pronouns showing possession, 117; of possessive adjectives, 128; of attributive and circumstantial participles, 151; of supplementary participles, 159; of partitive genitive, 199
Possibility, expressions of, third person of εἰμί, 81; ἔξεστι, 255; -τός verbal adjective, 258
Postpositive words, defined, 68
Potential optative, see Optative mood
Predicate adjective, defined, 54
Predicate noun, defined, 28, 55; with definite article omitted, 55
Predicate position, see Position
Prepositional phrases, with verbs of sending, writing, or saying, 31; position of, 61; used substantively with or without οὐ/μή, 61
Prepositions, summary of, 160; εἰς (+ acc.), ἐκ (+ gen.), ἐν (+ dat.), 32; ἀπό (+ gen.), ἐκρόο (+ gen.), ὑπό (+ gen./dat./acc.), 76-77; διά (+ gen./acc.), 81; ἐπί (+ gen./dat./acc.), 89; χάριν (+ gen.), 100; πρός (+ gen./dat./acc.), 106; περί (+ gen./dat./acc.), 112; μετά (+ gen./acc.), σύν (+ dat.), 118; κατά (+ gen./acc.), σύν (+ dat.), 118; κατά (+ gen./acc.), ὑπέρ (+ gen./acc.), 124; παρά (+ gen./dat./acc.), 138; ὁμοία (+ gen./acc.), ὁνά (+ acc.), 143; ὑπέρ (+ gen.), 152; ὁς (+ acc.), 241; ἑνεκά (+ gen.), 280; μέχρι (+ gen.), 293
Present tense, defined, 20
Price, see Genitive case
Primary endings, 20, 71, 79, 122, 175, 176, 215
Primary tenses (principal tenses), overview, 18; present, 20; future, 38; perfect, 121; future perfect, 176
Principal parts of verbs, first, 20; second, 38; third, 108, 110; fourth, 120, 123; fifth, 132, 134; sixth, 169, 172
Principal tenses, see Primary tenses
Proclitics, defined, 24, 80; οὐ, 24; ἦ, αἱ, 30; εἰς, ἐκ, ἐν, 32; ὅ, οἱ, 44; ὁς, 152; εἴ, 167
Prohibitive subjunctive, see
Subjunctive mood
Prolepsis (anticipation), 279
Pronouns, paradigms: demonstrative, 84; personal, 87; reflexive, 116; direct interrogative, 126; indefinite, 127; relative, 140; indirect interrogative, 165; correlative demonstrative, 193; indefinite relative, 229; correlative direct and indirect interrogative, correlative indefinite, correlative definite and indefinite relative, 270; reciprocal, 285
Pronunciation, of single letters, 3; of diphthongs, 5
Protasis (“if” clause), defined, 224
Punctuation (comma, period, colon or high dot, question mark), 9
Purpose, expressed by future participle, 150; expressed by purpose (final) clause, 234
Quantitative metathesis, 143, 173, 180.3, 180.5
Quantity of syllables, 4
Questions, direct, 163; introductory particles expecting yes or no, expecting a positive answer, expecting a negative answer, 164; indirect, 165; direct alternative (double), 166; indirect alternative (double), 166
Recessive accent, see Accent
Reciprocal pronoun, see Pronoun
Redundant μή, see Negatives
Reduplication, occasionally in aorists, 115, 138; regularly in perfect and pluperfect tense, 121; Attic, 123, 136, 238
Reflexive pronouns, paradigms: 116; combined with possessive adjective, 129
Index • 527

Reflexive use of definite article, 35
Reflexive use of middle voice, 75
Relative clause, see Clauses
Relative pronouns, paradigms: 140; indefinite, 229; agreement with antecedent in gender and number, 140; attracted into case of antecedent, 290; see Pronouns
Respect, see Accusative case, Dative case
Result clause, see Clauses
Root of the verb, used for second aorist, 115
Rough breathing, see Breathings
Roughening of final stem-consonant, in second perfect active, 123; in first aorist passive, 170
Second aorist, see Aorist tense
Second perfect, see Perfect tense
Second-declension nouns (ο-stems), paradigms: masculine, 43; neuter, 49; feminine or epiene (common) gender, 45
Secondary endings, 67, 71, 79, 109, 115, 122, 133, 170, 220
Secondary tenses (historical tenses), overview, 18; imperfect, 65; aorist, 109, 170; pluperfect, 121
Sibilant, defined, 7
Sigma, forms of (final, non-final, lunate), 3; intervocalic, 102; added before perfect middle/passive ending in some verbs, 134; see Movable Consonants
Simple particular conditions, see Conditions
Singular, see Number
Smooth breathing, see Breathings
 Stops (labial, dental, palatal), defined, 7
Subject, of finite verb, nominative case, 28; of infinitive, accusative case, 36, 81; of participle in genitive absolute, 185; of participle in indirect discourse, 247
Subjunctive mood, paradigms: present active, 215; present middle/passive, 215; first aorist active, 215; first aorist middle, 215; first aorist passive, 215; second aorist active, 215; second aorist middle, 215; second aorist passive, 215; perfect active, 215; perfect middle/passive, 215; of contract verbs, 215; defined, 18, 214; lengthens thematic vowel, 215; meaning of name, 216; independent uses of: hortatory, 216.1; prohibitive, 216.2; deliberative, 216.3; for prohibition, aorist subjunctive preferred to aorist imperative, present imperative preferred to present subjunctive, 216.2; dependent uses of: in conditions, 225; in conditional relative clauses, 229; in conditional temporal clauses, 231; in purpose clauses, 234; in πρέπει clauses, 253; in clauses midway between effort and purpose, 262; in fear clauses, 264; in clauses midway between fear and negative effort, 265; in cautious assertions/denials, 288; in μέχρι and ἕως clauses, 291
Subscript, see Iota
Substantives, defined, 60
Superlative degree, see Adjectives, Adverbs
Supplementary participle; see Participles
Syllables, dividing words into, 8; determining length of, 15; see Antepenult, Penult, Ultima
Sympathetic μή, see Negatives
Syncopated stems, see Third-declension nouns
Syntax, Greek compared with English, 40
Temporal clause, see Clauses
Tense, defined, 18; of participle showing relative time, 150, 185; original tense retained in indirect question, 165; see Present tense, Imperfect tense, Future tense, Aorist tense, Perfect tense, Pluperfect tense, Future Perfect tense, Primary tenses, Secondary tenses
Thematic vowel, in present, 20, 71; in future, 38, 71; in imperfect, 67, 71; in future of εἰμί, 79; in second aorist active/middle, 115; in optatives, 220; lengthened in subjunctives, 215; absent in first aorist active/middle, 109; absent in perfect/pluperfect middle/passive, 133; absent in aorist passive, 170; absent in many forms of μι-verbs, 268
Third-declension nouns, paradigms: stop-stem, 98; liquid/nasal-stem, 98; sigma-stem (contracted), 103; vowel-stem, 180; syncopated-stem, 181; irregular syncopated-stem (ἀνήρ), 187; defined, 97; gender, 97; special features of stop- and liquid/nasal-stem, 99; sigma-stem, defined, 102; special features of sigma-stem, 104; special features of vowel-stem, 180; special features of syncopated-stem, 181
Time, expressions of, 142: genitive of time within which, 142; dative of time when, 142; accusative of extent of time, 142; may also be indicated by directional suffixes, 283
Transitive, defined, 18

Transliteration, 3, 10
Ultima, defined, 13; accents permissible on, 14
Upsilon, meaning of name, 5
Value, see Genitive case
Variable vowel, in stem of μι-verbs, 243, 269, 273, 277
Verbal adjectives, -τέος (necessity) with dative of agent, 257; -τός (ability or possibility) with dative of agent, 258
Verbal noun, see Infinitive
Verbs (finite forms), paradigms (also see Imperative mood, Indicative mood, Optative mood, Subjunctive mood): regular ω-verbs, 20, 38, 67, 71, 109, 115, 122, 133, 135, 170, 175, 176, 215, 220; contract ω-verbs, 93, 215, 220; contracted futures of ω-verbs, 94; first aorist of liquid- or nasal-stem ω-verbs, 109; μι-verbs: εἰμί, 79, 215, 220; οἶδα, 177; εἶμι, 238; φημί, 243; δίδωμι, 269; ἴστημι (+ ἐπριάμην), 269; τίθημι, 273; ἱματι, 273; κεῖμαι, 274; δείκνῡμι, 277; second aorist of βαίνω, 282; second aorist of γιγνώσκω, 282; defined, 18; ω-conjugation, defined, 19; μι-conjugation (athematic verbs), defined, 268
Vocative case, overview, 28; plural always identical with nominative plural, 29; irregular vocative forms, 43, 63, 236, 280, 293
Voice (active, middle, passive), defined, 18; distinguishing middle from passive, 74; middle may have reflexive sense, 75; middle may have special meaning, 75; aorist passive may be intransitive, with reflexive or middle sense, 171, 217; active forms may be intransitive, with reflexive or middle sense, 217, 271
Vowel gradation, defined, 115; ε-grade in present stem, 115; zero-grade in root (second aorist stem), 115; o-grade in perfect active stem, 122

Vowels, pronunciation of, 3, 5; quantity (length) of, 4; see Contraction, Vowel gradation

Wishes, attainable (optative with or without εἰθέ/εἰ γάρ), 221; unattainable (εἰθέ/εἰ γάρ with imperfect/aorist indicative; ὤφελον with present/aorist infinitive and optional εἰθέ/εἰ γάρ), 278

Word order, Greek compared with English, 27

Zero-grade, see Vowel gradation

Zeta-stem verbs, see Contracted futures
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